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Village Survey Monograph

OF

ZACHALDARA

(TEHSIL HANDWARA, DISTRICT BARAMULLA)

Field Investigation

BY

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FIRST AND FINAL DRAFT

BY

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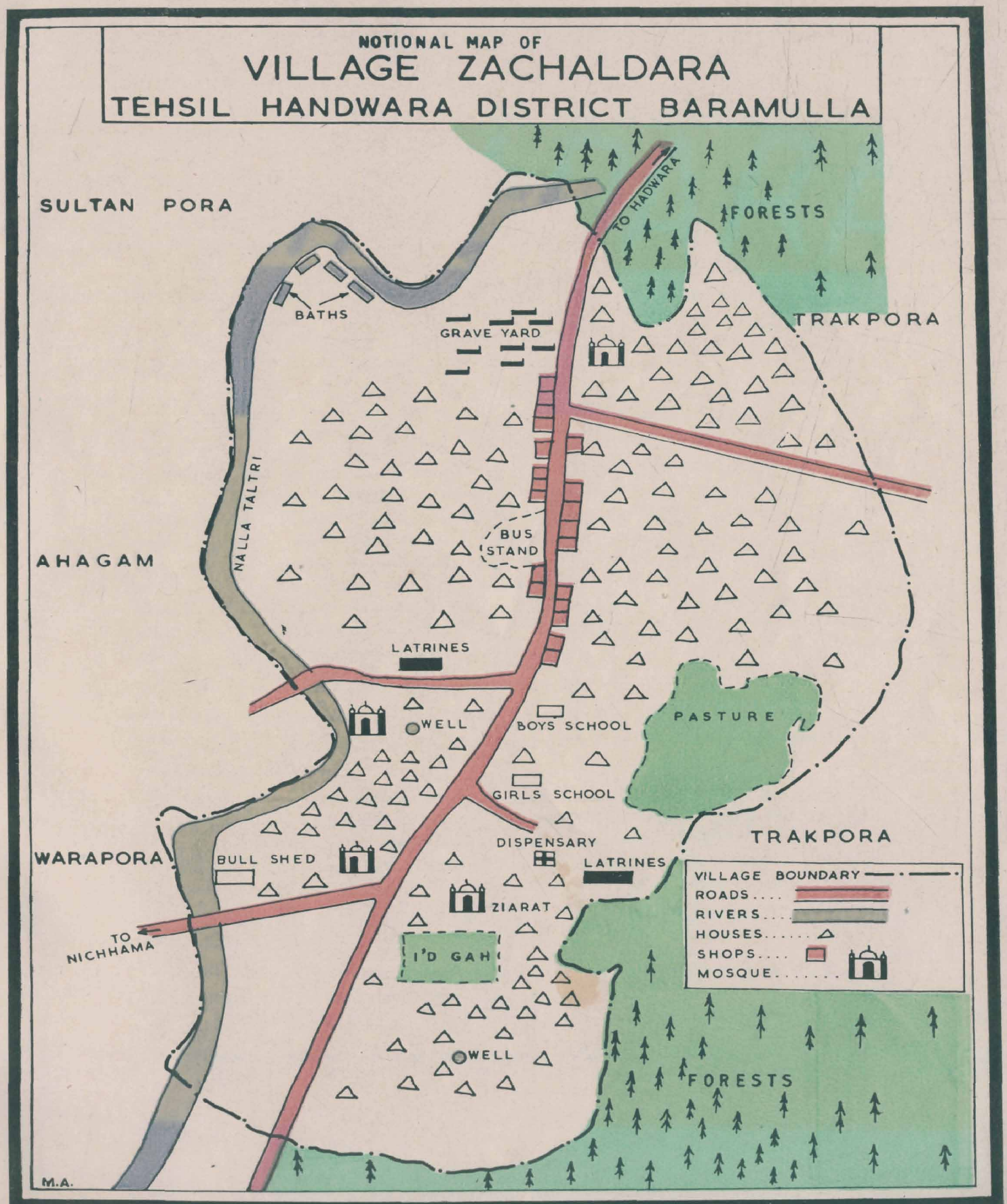
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The Village survey monograph series of Jammu and Kashmir State have been included in Vol. VI, Part VI of the Census of India—1961. Following is the list of villages surveyed :—

Vol. VI	Part VI	No. 1	District	Anantnag	Tehsil	Anantnag	Village	*Aishmuqam
Vol. VI	Part VI	No. 2	District	Anantnag	Tehsil	Anantnag	Village	Mattan
Vol. VI	Part VI	No. 3	District	Anantnag	Tehsil	Anantnag	Village	Bijbehara
Vol. VI	Part VI	No. 4	District	Srinagar	Tehsil	Srinagar	Village	Nandpora
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Vol. VI	Part VI	No. 8	District	Baramulla	Tehsil	Sopore		*Mohalla Telian
Vol. VI	Part VI	No. 9	District	Baramulla	Tehsil	Sonawari	Village	Kaniari
Vol. VI	Part VI	No. 10	District	Baramulla	Tehsil	Handwara	Village	Zachaldara
Vol. VI	Part VI	No. 11	District	Baramulla	Tehsil	Karnah	Village	Gumal
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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	*Sudh-Mhadev
Vol. VI	Part VI	No. 20	District	Udhampur	Tehsil	Reasi	Village	*Katra
Vol. VI	Part VI	No. 21	District	Jammu	Tehsil	Samba	Village	Badwani
Vol. VI	Part VI	No. 22	District	Udhampur	Tehsil	Ramnagar	Village	Khaneid
Vol. VI	Part VI	No. 23	District	Kathua	Tehsil	Bashohli	Village	Sukral
Vol. VI	Part VI	No. 24	District	Kathua	Tehsil	Kathua	Village	Chakdrabkhan
Vol. VI	Part VI	No. 25	District	Kathua	Tehsil	Kathua	Village	Parole
Vol. VI	Part VI	No. 26	District	Poonch	Tehsil	Haveli	Village	Rajpora Mandi
Vol VI	Part VI	No. 27	District	Poonch	Tehsil	Rajouri	Village	Shahdara
Vol. VI	Part VI	No. 28	District	Poonch	Tehsil	Mendhar	Village	Ramkund

*Reports already Published.


NOTIONAL MAP OF
VILLAGE ZACHALDARA
TEHSIL HANDWARA DISTRICT BARAMULLA
SULTAN PORA
AHAGAM
WARAPORA
TRAKPORA
TRAKPORA
TO HADWARA
FORESTS
BATHS
GRAVE YARD
NALLA TALTRI
BUS STAND
LATRINES
WELL
BOYS SCHOOL
PASTURE
GIRLS SCHOOL
DISPENSARY
LATRINES
BULL SHED
ZIARAT
I'D GAH
TO NICHHAMA
WELL
FORESTS
VILLAGE BOUNDARY
ROADS....
RIVERS....
HOUSES.....
SHOPS....
MOSQUE.....
M.A.

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FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, 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 material traits, like settlement patterns of the village ; house types ; diet ; dress ; ornaments and footwear ; furniture and storing vessels ; common means of transport of goods and passengers ; domestication of animals and birds ; markets attended ; worship of deities ; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at

sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were strainning themselves to the utmost for the success of the main Census Operations, but once the Census count itself was left behind in March, 1961, a series of three regional Seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the vorious 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 sehedules 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

The general preface to the published Village Survey Series of the 1961 Census, highlights the local considerations and circumstances which brought themselves to bear upon the strategy followed in the choice of villages for the survey, consistant with the overall objectives, scope and criteria of selection set out by the Registrar General in the foreword to the village studies all over the country.

Zachaldara is among the 28 villages which qualified for the survey in the test of selection as representative of the social and economic diversity of village Kashmir. The village was under the tutelage of a local overlord called "*Raja*" until the representative Government took office in the State in 1947. Obviously the social and economic structure of the village, as it existed until then, was also subserviant to the caprices, conveniences and comforts of the Raja. He was the landlord and therefore the toil of the tiller would swell his coffers. The transfer of power to people's Government gave a new direction to the socio-economic structure. The Raja ceased to exist and the land was transferred to tillers.

The consideration in the selection of Zachaldara for the survey has, therefore, been to have an idea of the social and economic structure as it existed under the feudal order and the nature and extent of change in this structure as a result of this political transformation.

The survey was originally conducted by Mr. B. A. Farooqi, an Investigator of this office, since reverted to State Government. Later Mr. Ghulam Mohi-ud-Din, Socio-Economic Investigator was responsible for drafting the report.

The pencil sketches, maps and graphs were prepared by the Head Cartographer of this office, Mr. Masood Ahmed Chak. The tables were compiled by M/s Syed Kamaal-ud-Din Kamili and Abdul Ahad, Assistant Compilers and the report typed out by Mr. Ghulam Qadir, no longer on the staff of this office. Proofs were read by M/s Syed Kamaal-ud-Din Kamili and Chuni Lal Chowdhry. I place on record my appreciation of the work done by them all.

I am particularly grateful to Dr. B. K. Roy Burman Officer on Special Duty in the office of the Registrar General, India, New Delhi who was kind enough to go through the original manuscript and suggest improvements, where necessary.

Abdul Gani

Dated : 26th September, 1968.

CHAPTER I

THE VILLAGE

INTRODUCTION

Before 1948, Zachaldara was the headquarter of one of the principal rajas of Bumba dynasty whose jagirs extended to a large number of villages of Tehsil Handwara. The inhabitants of these villages were required to pay to the Jagirdars the land revenue due from them as assessed at settlement rates. The rajas also owned large cultivable areas which were being cultivated by their tenants in lieu of share of crops. The first reform which the popular Government introduced, immediately after being installed in office in 1948, was the resumption of all Jagirs, Muafis and Mukararies held by different persons from the time of the establishment of Dogra rule in the State. This was followed by the introduction of the Big Landed Estates Abolition Act of 1950 by which cultivable lands in excess of 182 kanals (22.75 acres) owned by a person were distributed among others whose holdings were of uneconomic size or who were working as agricultural labourers only etc. No compensation was paid to the original owners in lieu of the areas exceeding the cieling of 182 kanals. This change has had a far reaching effect on the economic and social conditions of the people inhabiting the villages which fell within the jurisdictional jagirs. Zachaldara is one such village and has, therefore, been selected for making an assessment of socio-economic changes brought about by the agrarian reforms.

Zachaldara is one of the villages of Handwara tehsil and is situated at a distance of 51 miles by road in the north-west of Srinagar. It is bounded in the north and south by forests, in the east by village Trakpora and in the west by villages Sultanpora, Ahgam and Warapora. Geographically the village is located between 34-25' longitude and 73-31' latitude. Nallah Talri flanks its western border and separates it from other adjoining villages.

Being connected by tarred roads with Baramulla, Sopore and Handwara the village can be reached from Srinagar by one of the Government or private buses which daily ply via Baramulla and Handwara. The village is divided by a metalled road which is flanked on either side by shops engaged in the sale of salt, sugar, tea, spices, condiments and other eatable commodities of day to day use as also drapery, hosiery etc. Commodities not available for sale in the local markets are obtained from Handwara which is at a distance of only 6 miles from the village. Besides, while visiting Baramulla, Sopore or Srinagar to attend the courts or to participate in religious festivals, the inhabitants also purchase such of the goods which are either not available at Handwara or which can be had at cheaper prices at these places.

FLORA AND FAUNA

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

The Village

FLORA

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

FAUNA

(i)	Mangoose	(vi)	Stray-dog
(ii)	Jackal	(vii)	Cow and Bullocks
(iii)	Black-bear	(viii)	Sheep and Goat
(iv)	House rat	(ix)	Horse
(v)	Monkey	(x)	Donkey

BIRDS

(i)	Blue-Heron	(vi)	Wood Cock
(ii)	Chakoor	(vii)	Mina
(iii)	Pigeon	(viii)	Sparrow
(iv)	Crow	(ix)	Kite
(v)	Turtle-Dove	(x)	Owl
		(xi)	Fowl

AREA

The village has a total area of 684 acres and is inhabited by 713 persons, of whom 407 are males and 306 are females. The density of population thus works out to 1.04 persons per acre.

CLIMATE

Being bordered on two sides by forests the village has a temperate climate in summer and experiences severe cold in winter when the temperature is below the freezing point. Snow falls take place repeatedly from the beginning of December to the middle of February, the maximum depth recorded being 5 feet.

HOUSEHOLDS

The table showing the composition of households, which will be found at the end of the Report, indicates that there are 141 households in the village of which 53.5% representing over 51% inhabitants consist of families with a strength of 4-6 members.

RESIDENTIAL PATTERN

The village being situated at the foot of the forest-capped hills, the timber is had at very low rates. Thus houses are made of bricks and wooden planks. Generally the houses have wooden roofs but a few have also thatched roofs as well. In the construction the old methods are adopted. Generally there are double storeyed houses and the first floor is reserved for the cattle. At the time of construction a certain amount of distance is also kept between the houses. Almost every house possesses a compound where cattle are also kept during the summer. Besides, a number of houses possess separate wooden go-downs in the premises of the main house. Some houses have fenced compounds, whereas most have unfenced ones, and in the latter case it becomes difficult to demarcate the premises of each house.

TRANSPORT AND COMMUNICATION

Government and private buses both ply from Srinagar, Baramulla, Sopore and Handwara to this village. The Government bus service runs via Baramulla to this village and private buses ply directly from Baramulla via Handwara. Besides, from Handwara *Tongas* also serve the purpose of



Carrying water from the well.



The Village Tube-well

the people.

The traditional means of transport, *i. e.* horses, mules and bullock-carts are also made use of. The horses and bullock carts generally are used to carry corns from one place to another. In addition, the human labour is also utilized for carrying loads from place to place.

The bride-groom is the only person availing the services of a horse or mule in a marriage procession. When a marriage party is scheduled to go to a distant village, bus service is utilised. The bride is given lift in a palanquin which is shouldered by four to six persons. Dead bodies are carried in a wooden coffin to the graveyard by four or more persons.

A regular Post Office functions in the village which, in addition to the distribution of mail, also remits cash to any distance. The catering of telegraph services is not carried out by this office. The people go to Handwara to book their telegrams which is at a distance of 6 miles only from the village.

IMPORTANT PUBLIC PLACES

It is said that the holy hair of Syed Abdul Qadir Jilani is enshrined here. The relic was sought by Raja Feroz-ud-Din Khan from a hermit who hailed from Baghdad and had occupied a cave in the village. An exhibition of the relic is held every year on the 11th of Rabi-ul-Sani to people who gather there in thousands from the neighbouring villages. An independent building has been set apart where the relic has been enshrined.

Nallah Talri flows in the west of the village and attracts people in the evenings for a bit of recreation. Apart from this, there are no other public places not even a park, in the village.

CREMATORIUM

Since the population consists of Sunni Muslims the dead bodies are burried in common graveyards. There are four mosques and each mosque has a separate graveyard attached to it. These graveyards are not far off from the village.

MONUMENTS

The shrine where the holy relic of Syed Abdul Qadir Jilani has been enshrined is the only monument in the village. Mohd. Din Foq in his book "Tarikhi Aqwami Kashmir" says that the hermit who brought the holy hair from Baghdad entered the village when Raja Feroz-ud-Din Khan was the jagirdar of Zachaldara. The Raja after dogged persuasion succeeded in procuring the relic from the hermit who lived by then in a cave. After handing the relic over to the raja the hermit had left the cave. The raja had kept the relic in upper floor of his houses but afterwards constructed an independent mansion for the same.

The exhibition of the relic, as said earlier, is held every year on the 11th of Rabi-ul-Sani. A small fair also is held. People from the neighbouring villages pour in large numbers to see the relic.

SOURCES OF WATER

There are no water taps in the village. A spring, however, is located in

the north-east of the village which supplies water for drinking purposes. The waters of two wells, one in the extreme south and the other in the centre of the village, are also consumed by the households. In addition the water flowing in the nallah Talari is also used both by inhabitants and the cattle. To supplement it, a tube well has been sunk by the Irrigation Department and the other by an individual for providing water to the village people.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

The Panchayat at Trakpora, which is at the distance of about 2 miles from the village, is responsible for effecting developmental works in the village. It also looks after the material welfare of the inhabitants of the village. Three members from the village are there to represent it in the panchayat whose function is to settle the disputes regarding inheritance, marriages, divorces and even some non-cognizible cases for which an Adalati-Board has been set up. Three members of the village, under survey represent it on the Board also.

In the Administrative heirarchy the village Patwari ranks next higher to the Numbardar. He is required to maintain the map of the village. The Numbardar is to collect the land revenue from the inhabitants for which he is paid a certain discount of about 5% by the State.

The other welfare institutions are :-

1. Government Lower High School for boys.
2. Government Primary School for Girls.
3. Government Health Centre.
4. Post-Office.
5. Office of the Bharat Sevak Samaj.
6. Animal Husbandry Unit.

HISTORY OF THE VILLAGE

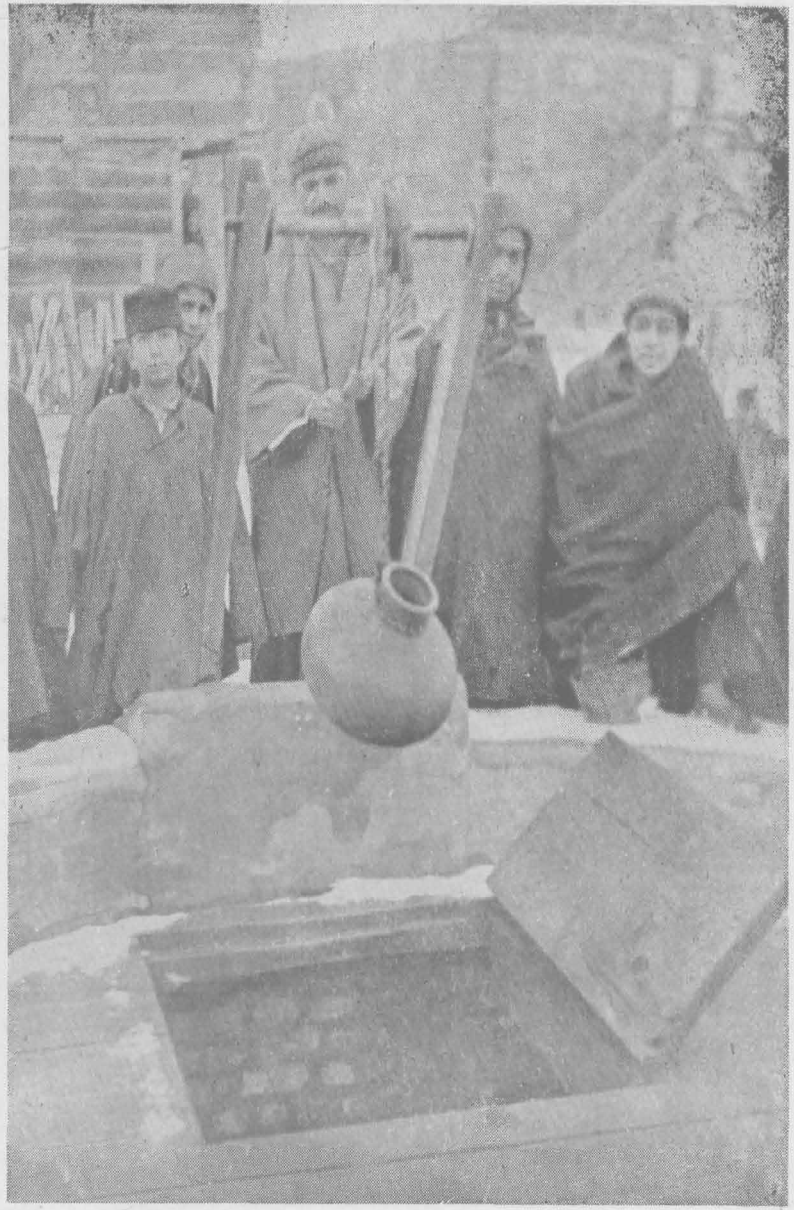
In the revenue records of the Jammu and Kashmir State no clue is found through which the evolution of the village could be traced. Nor is there any evidence regarding the settlement of different sections of the people in the village. Nevertheless, it can not be denied that the village is an old one known since a pretty long time.

Among the inhabitants of the village there is a legend which shows that the village was a big garden of grapes and was accordingly known as *Dachadara*. With the laps of time the word *Dachadara* degenerated into Zachaldara and uptil now is known by the same name.

The only historical evidence of the village can be had by studying the history of Bumba dynasty the members of which were the Jagirdars of long tracts and the village under survey formed a part of their jagirs.

LEGEND CONCERNING AN OBJECT

The holy hair of Syed Abdul Qadir Jilani a renowned Muslim saint is said to have been enshrined in this village. Mohd. Din Foq writes in his book "Tarikhi-Aqwami Kashmir" that when raja Feroz-ud-Din



The village well.



On their way to nallah in snow-fall.



Fetching water from the well



The Village Tube-well.

Khan was the Jagirdar of Zachaldara there came an old hermit from Baghdad and occupied a cave over there. He lived in that cave for a pretty long time. The raja too used to pay visits to the cave of the hermit. Through some source the raja learnt that the hermit was in possession of a relic of Syed Abdul Qadir Jilani. The raja wanted to take possession of the relic and in lieu of the same promised lots of money to the hermit, but hermit would not accede to his demand. At last, after dogged persuasion the hermit handed over the relic to the raja and himself left the cave. The raja preserved the relic under very cautious care in the upper floor of his bed room. One day it so happened that the raja heard a voice from the door of his bed-room saying "I feel smoke, put it off". The raja got out of his bed in search of smoke but could find none and consequently took the same for a dream. After a little while he again heard a voice and this time a louder one saying, "I feel smoke, put it off". The raja again took it far a dream and without pondering over the voice went to bed. Third time it so happended that the doors of the room flunged open and an old man riding a horse was found saying, "I twice told you that I am feeling smoke and you did not pay heed to it". After saying so the hermit disappeared. The raja got frightened and summoned all his servants and ordered them to trace out the source of the fire. The servants left no stone unturned in tracing out the fire but failed. At last the raja himself went to the upper floor of his bed room, where the relic was preserved. To his astonishment he found the room full of smoke. After letting the windows open the smoke went out and the fire was observed in a stove in the corner of the room. Next morning the raja distributed alms among the poor and immediately ordered for the construction of a separate building for the relic. As already said since then, the holy hair is exhibited to the people on the 11th of Rabi-ul-Sani every year.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

The population of the village consists entirely of Muslims of the Sunni Sect. The population, as such, is divided into castes and sub-castes common among the Muslims of the State. The largest number of households consists of Hajams, Shiekhs, Bandays, Bhats and Khans representing about 55% households of the village. The following table shows the proportion of households and population of each caste.

S. No.	Name of the Caste	Percentage of households in the village	Percentage of the village population
1.	Hajam	17.02	18.37
2.	Shiekh	14.18	14.87
3.	Banday	9.92	8.00
4.	Bhat	7.80	7.58
5.	Khan	9.21	6.45
6.	Joo	4.96	4.22
7.	Seer	2.84	4.22
8.	Shah	3.54	3.65
9.	Bamboo	1.42	3.65
10.	Kumhar	2.84	2 67
11.	Dhobi	1.42	2.38
12.	Thokar	1.42	2.10
13.	Wani	2.13	1.96
14.	Mir	2.13	1.82
15.	Chalak	2.84	1.82
16.	Thekri	2.13	1.82
17.	Lone	2.13	1.82
18.	Magri	0.71	1.68
19.	Teli	1.42	1.54
20.	Dar	1.42	1.26
21.	Malik	0.71	1.26
22.	Chor	1.42	1.26
23.	Tantry	1.42	1.12
24.	Solwati	0.71	0.98
25.	Peer	0.71	0.84
26.	Chopan	0.71	0.70
27.	War	0.71	0.70
28.	Kotwal	0.71	0.56
29.	Mochi	0.71	0.56
30.	Khaja	0.71	0.14

There is nothing to challenge the view that before the advent of Islam in the 14th century, the population of Kashmir was not entirely Brahmin. There have been names of several sects, namely, Nishads, Khashars, Dards, Bhuttas, Bhikshas, Damras, Tantrins, etc. who have constantly given trouble not only to the rulers of the country but also to the Brahmins. How and wherefrom they came is an independent history itself. That the Kashmiris form a branch of the race which brought the languages of Indo-Aryan type into India, is a fact established by the evidence of their language and physical appearance. But the period of the immigration and the route they came by are still points of dispute among the authorities on the subject. Suffice to serve the purpose is that they have till now preserved a distinct form of culture and in ancient times produced a civilization which would have made a greater mark in the world's history, had there been a possibility of their better and easier inter-course with the rest of the world.

Yet during the long and chequered history of Kashmir, there have been periods when the people came into contact with the Sanaskritic, Roman, Hellenic and Persian civilizations resulting in happy blending of cultures atonce tolerant and sympathetic towards the ideas and beliefs of others. The Kashmiris demonstrated it practically. Similarly in the 14th century A. D. Islam entered Kashmir and as usual the broad-minded Kashmiris welcomed its exponent the great Shah Hamdan with open arms and the synthesis of Hindu and Islamic religious thought found its greatest exponents in Lalleshwari and Sheikh Nur-ud-Din who are even to this day venerated by Hindus and Muslims alike.

The broad particulars of the ethnic composition of the various groups of people inhabiting the block are indicated in the following paragraphs :

MIR

Sir Lawrence in his book 'The Valley of Kashmir' writes, "Mir is the 'Kram' name of Saiyads, while he retains his saintly profession the Mir is prefixed to his name, when he takes the mundane persuits the Mir is affixed to his name". As a matter of fact it is a family name used by some of the households in the village whose number is 3 and form 2.13% of the total households of the village. Those who prefix it claim their descent from the family of the Prophet of Islam. In other cases where it follows the actual name, the descent is related to Mughals who ruled Kashmir about three centuries ago. The Mirs inhabiting the village claim their descent from the Mughals and belong to the Mongolian race.

BHAT

To start with, Bhat is an abbreviation of the Sanskrit word Batharak. In Kashmir both Hindus and Muslims use Bhat with their names. Sir Lawrence and Mr. Hargopal Koul, two of the Kashmiri historians and even the author of Rajatarangini are also of the view that these people were Brahmins originally. With the advent of Islam these people embraced Islam. This view is also confirmed by the author of the "Tarikh-i-Aqwami Kashmir". There is no denying the fact that they are from the Aryans who first settled in Kashmir. They have played very eminent roles in the political history of Kashmir from time to time. There are 11 households of Bhats in the village and their population constitutes 7.58% of the total population.

BANDAY

The Census Report of 1911 on page 205 describes the caste Banday as "Bande, literally a prisoner, being a section of the Mughals who, on becoming refactory, were put in prison." Mr. Foq in his book "Tarikh-i-Aqwami Kashmir" says that there is no detail as to who imprisoned them and where they were put as such. And the author of the above report is also silent about it. Tarikh-i-Hassan writes the following lines in this regard :-

در عهد شا هاں از ترکستان آمدہ صاحب ثروت و حکومت بودہاند و در کشمیر متوطن شدہ موضع بانڈیپور جاگیر یافتند بموجب آں آنہاں بانڈے میگوئند

The meaning of the above lines states that these people migrated from Turkey during the reign of Chugts. They belonged to well-to-do and ruling families and were allotted village Bandpora as their Jagir and subsequently are called Bandays. Mr. Foq challenges the statement on the ground that if by Bandpora is meant Bandipora then the statement is unconvincing for there are hardly a few families of Bandays in Bandipora.

As a matter of fact the historians who have dealt with the history of Kashmir have failed to come to a certain common consensus with regard to this caste. Nor is there any predigree-table available through which the origin could be traced. There are 14 households of Bandays in the village constituting 9.92% of the total households and 8% of the total population.

HAJAM

Hajam is a persian word, meaning a barber. It is purely an occupational name used in the State by barbers. They do not, as a matter of fact, inherit it, but when they take this occupation up for their livelihood, they are put under this caste. There are in all 24 households out of 141 ccnstituting 17.02% of the households of the villages and 18.37% of the total population.

SHIEKH

Shiekhs are converts of Hindu Brahmins. Generally, in the valley, the sweepers and coblers are also called Shiekhs. Even the religious priests are called the Shiekhs. When the word Shiekh is affixed to ones name, it means that the person belongs to the priestly class. There are 20 households of Shiekhs in the village constituting 14.18% of the total households and 14.87% of the village population.

BUMBA

Sir Lawrence in his book "The Valley of Kashmir" gives the following account of this caste :-

"The members of this interesting tribe are not numerous, and are chiefly found in the Machipora Tehsil, where they hold land free of revenue. Originally a war like tribe, they have degenerated into a feeble, rediculous, and most pitiable condition. They are all poor, all quarrelsome and are robbed by miserable parasites recruited from the slums of Indian Bazaars. The Bumbas say that they come from Turkey. They inter-marry among themselves and take wives from the Hatmal and Khakha families of the country below Baramulla. They give daughters in marriage to Saiyads. Batkot is the old house of Bumbas in Kashmir and when they die they are brought back to the beautiful burying-ground, still kept up in Batkot. The heads of the Bumba family are addressed as rajas, and the track they live is known as Rajwara.

Mohammad Din Foq in his "Tarikh-i-Aqwami Kashmir" quotes Thakur Khan Singh, the author of Tarikh-i-Rajputana, Punjab, as having said that Bumbas are the descendants of Chandra Bansi Rajputs of Katoch dynasty. In the Census Report of 1891 and 1931, the members of this tribe have been grouped under Rajputs.

Foq also quotes Pt. Hargopal, author of "Tarikhi-Guldastai Kashmir," as having written that "Bumba" derived from "Brahmin" and "Khokha" from "Khastri" are converts. He further contends that Bimly Khan and Khokly Khan were two brothers from Turkistan. The former inhabited Muzaffarabad, now on the other side of the Cease-fire Line, after his name Muzzaffar Khan. There are only two households of Bumbas in the village constituting 1.42% of the total households inhabiting the village.

MAGRI

Magri is considered one of the oldest castes of Kashmir who lived in the valley in the middle of the fourteenth century. They are converts to Islam and the first among them who embraced Islam at the hands of Syed Ali Hamdani, was Ladey Magri along with his family. Later Ladey Khan Magri came to be known as Malik Ladey Magri. The members of this family were bestowed with the trust of Sultan Shams-ud-Din and received high ranks and positions during the reign of Sultan. This community is now scattered over different parts of the valley in a poor economic condition. Most of them have now taken up agriculture as their occupation. In the village under survey they constitute 0.71% of the total households and 1.68% of the total population.

WANI

Sir Lawrence gives the following account in his book "The Valley of Kashmir" regarding this caste :-

"The Banya of India is practically unknown in Kashmir, but in all the large villages there is found a *Wani* or *Bakal*, who is a Musalman huckster, with a stock-in-trade amounting to Rs. 20 to Rs. 30 worth of salt, oil, spices, snuff, sugar, tea and sometimes a few rolls of European or Indian cotton piece of goods. When these have been disposed of the Wani sets off to the nearest depot and replenishes his stock. The Wani sometimes lends money to his customers under the system known as *Wad*. Although both lender and borrower repudiate the idea of interest passing, as a matter of fact, the profit made by the Wani represents a rate of interest varying from 24 to 36 percent. He is a man of no enterprise, and he allows the export trade to pass entirely into the hands of the Punjabi traders of the city and the towns, who have their agents busily buying up by the system of advances all articles of the export trade".

Hence from the above account we see that Wani is an occupational name for a grocer who caters to the day-to-day requirements of the village people. There are only three households of Wanis in the village constituting 2.13% of the village households and 2.38% of the village population.

TANTRI

The word Tantri has been derived from the Sanskrit word Tantrik which means a man knowing magic. Sir Lawrence relates the Tantris to Khishtaris and is of the opinion that they are great fighters. Author of the Tarikh-i-Hassan also admits

the relation of Tantris to Khishtaris and their fighting qualities.

However, all the writers unanimously agree with the fact that Tantris were very much known in the political history of Kashmir during the ancient Hindu rule. Now they have mitigated all the differences of caste and blood and have taken to the cultivation of land. There are only two households of Tantris in the village under survey forming 1.42% of the total households. They form 1.12% of the village population.

LONE

Sir Lawrence is of the view that Lones are actually the descendants of Viashyas, a caste of Hindus. He says that out of interrogation of villagers he came to know that Lones had migrated from Chilas. However, Sir Lawrence does not give any anthropological proof of his account about this caste. Mr. Foq contradicts the conviction of Sir Lawrence on the ground that instead of being related to trade and commerce which is real occupation of Viashyas, they have been found playing eminent role in the political history of Kashmir and have taken part with full zest in the ups and downs of Kashmir politics. Mr. Stein in his translation of Rajatarangini, also retifies the view of Mr. Foq.

There are only three households of Lones in the village forming 2.13% of the total households of 141. Their number forms 1.96% of the total village population.

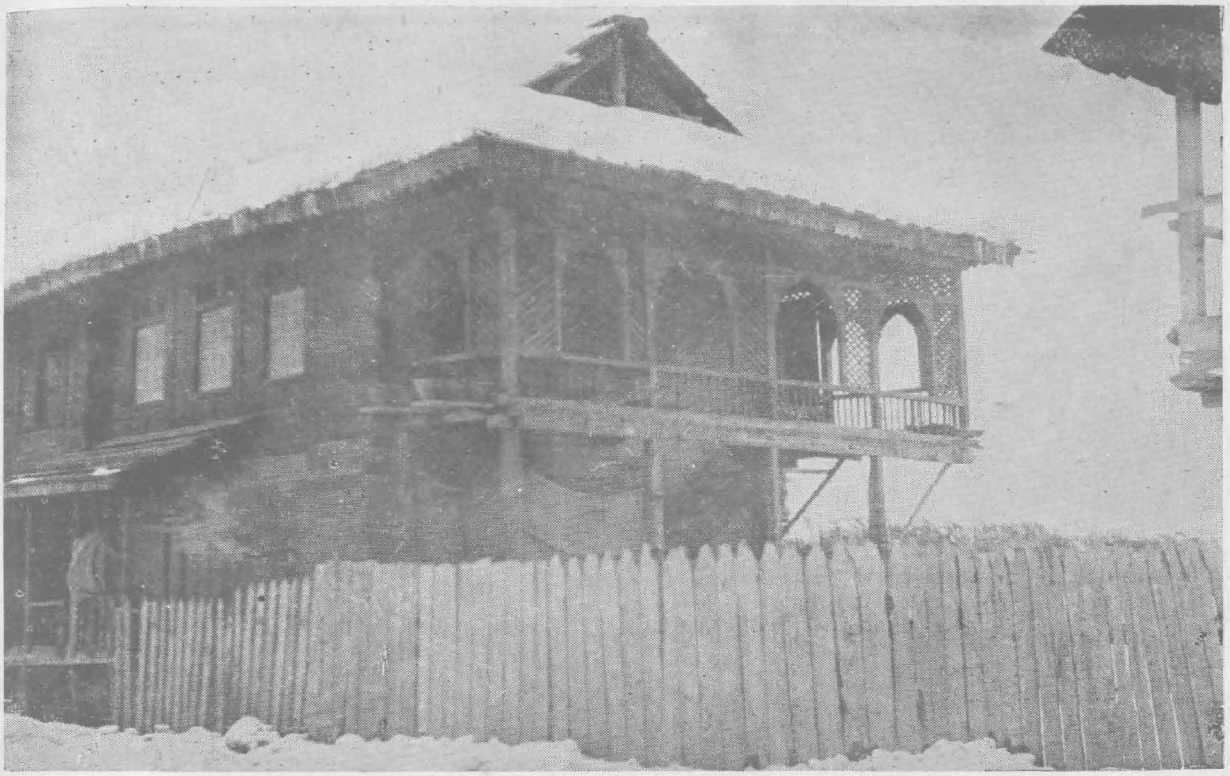
SHAH

Shah or Baba is mostly affixed by the people of priestly class with their names. People using this word with their names are supposed to belong to the priestly class. As a matter of fact Shah is a persian word meaning, thereby, a king. The elderly people are also addressed, out of respect, by this word. In brief it is a very respectable caste in the valley. There are in all five households of Shahs in the village forming 3.54% of the total households.

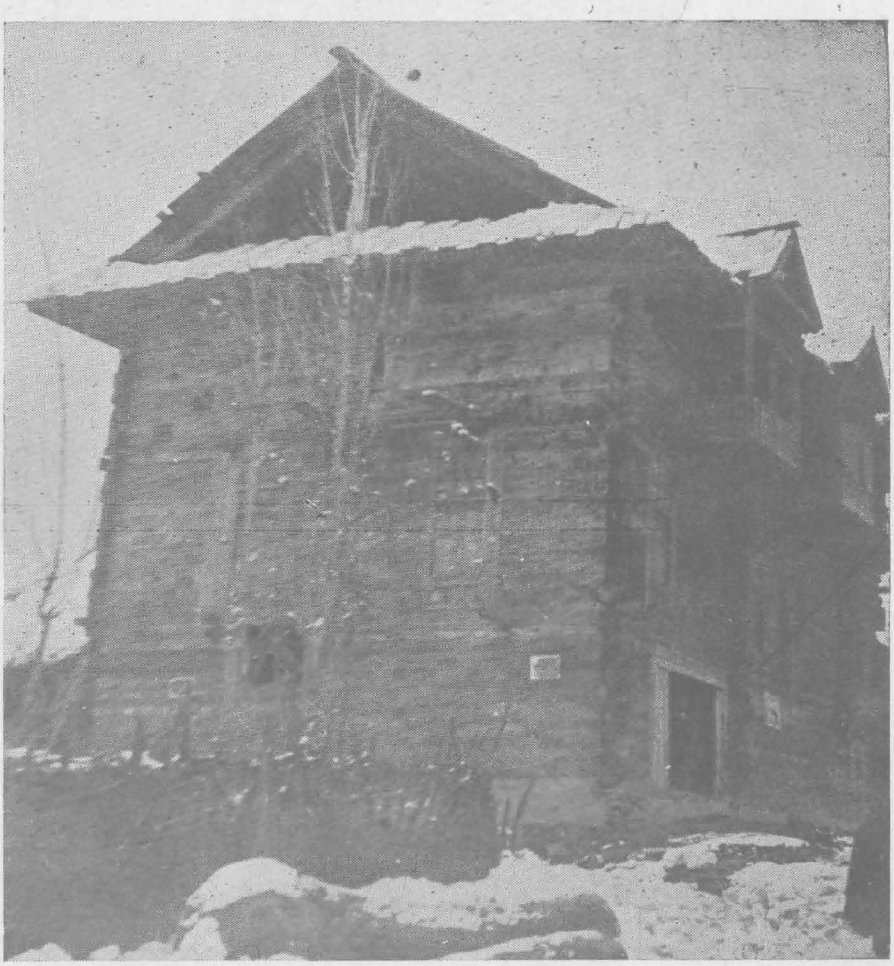
Kumhar, Dhobi, Chalak, Teli, Peer, Chopan, Mochi and others are almost all the occupational names which have descended from the occupations of the ancestors. The ten castes discussed in detail above constitute 62.84% of the total population of the village under survey. The remaining castes constitute 37.16% of the total population of the village.

HOUSETYPE

The houses, in general, in the village are double storeyed. Usually the first floor is reserved for the cattle. Some well-to-do households have constructed separate cow sheds for the cattle. The first floor is partitioned in such a way that at least half is put under the use of cattle and other half for cooking purposes. The houses are made of wood and burnt and unburnt bricks. Nine households are made of burnt and unburnt bricks with mud plastered walls. Majority of the houses are made of wooden planks. There are 130 houses with walls made of wooden planks. Two of the houses have stone



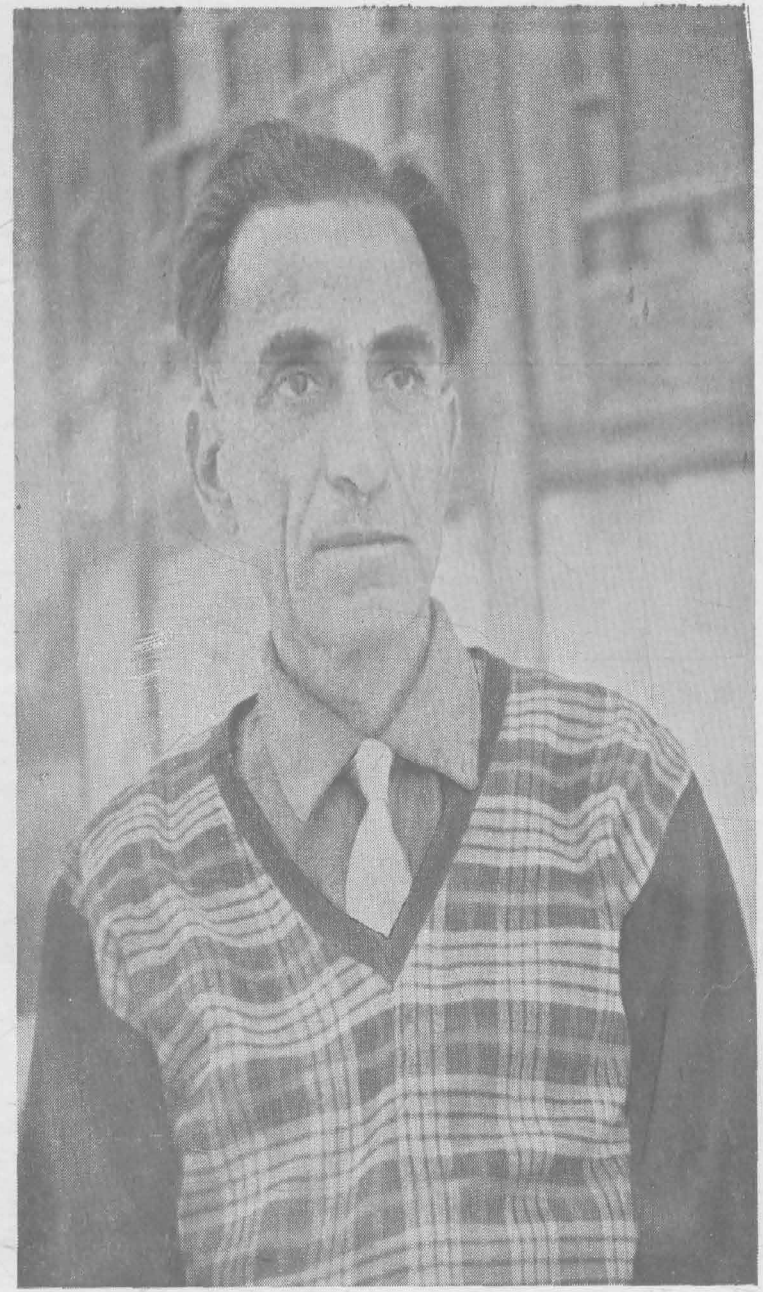
House-type



A three storeyed House.



A typical House-type



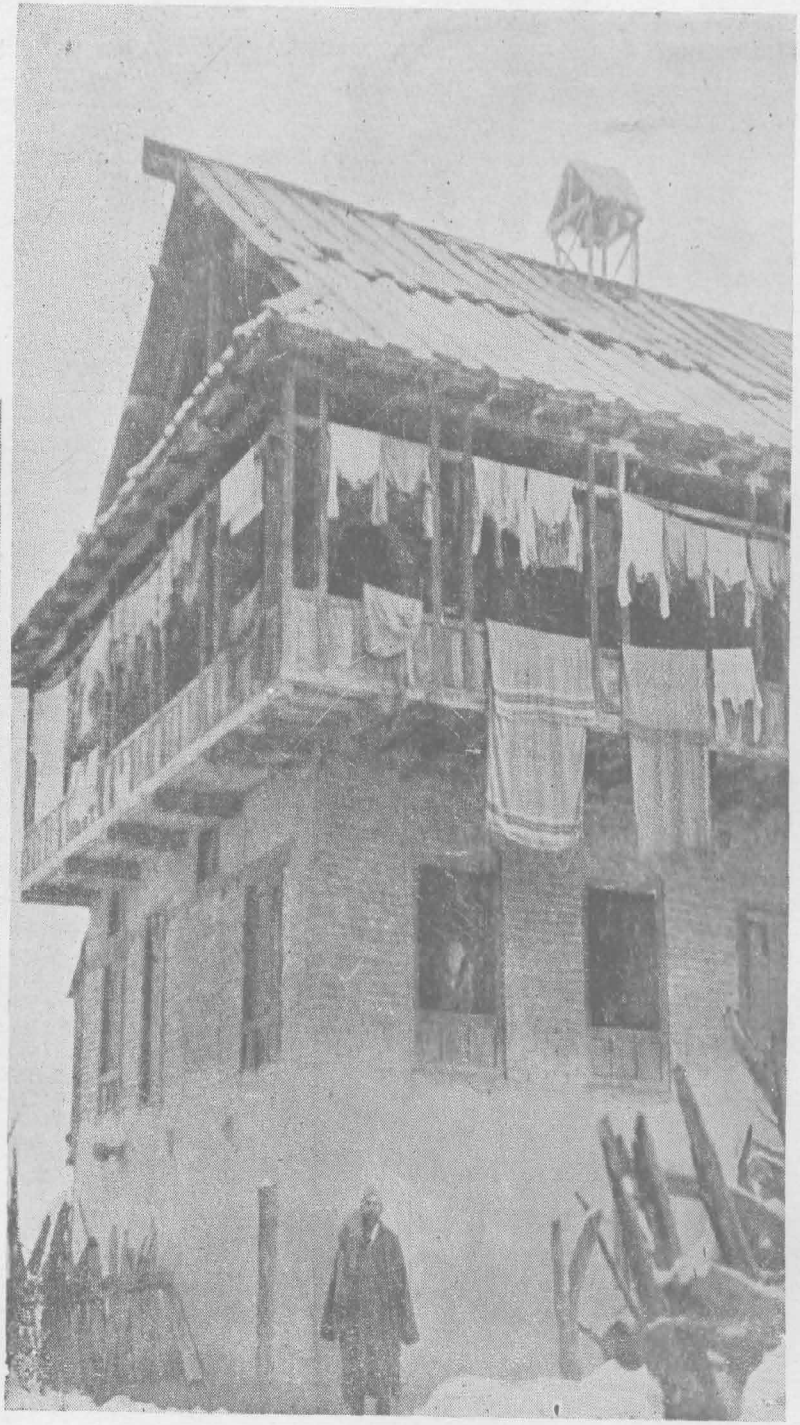
Former Raja of Zachaldara.



Raja's Mahal as it stands at present.



House-type



House-type

made walls.

The roofs are constructed in slanting position. 46 houses have wooden roofs while the roofs of 86 houses are made of straw and grass. Nine houses have mud roofs and are without slopes.

Timber is used in large quantity in the construction of houses. It is got on concessional rates because the village is situated on the foot of the forest.

The ground floor, in some cases, is partitioned by a varendah of about 6 feet width. Some houses do not have varendah for the ground floor at all. It is so when the ground floor is exclusively reserved for the cattle. In some cases the first floor is approached by means of a ladder constructed in the compound of the house. A small varendah is constructed where the ladder ends in order to give access to the storey. The small varendah is supplemented by a longer varendah which divides the storey into two equal portions. The rooms, then, are approached by means of this varendah.

In case, the ground floor is exclusively reserved for the cattle, a room in the first floor is put to use for the family kitchen. Generally, the first floor is four-roomed and one of them in the rare corner is used for the kitchen purposes. The remaining rooms are used as drawing and bed rooms. Where there is no separate arrangement for a godown, one of the rooms in the house is also used for godown purposes. Where no such accommodation is feasible then the provisions are stored in one of the corners of the kitchen itself.

The average dimensions of a house are $30' \times 20'$. The rooms of the houses can be divided among the following three categories in accordance with their dimensions :-

A = $12' \times 14' \times 9'$
B = $12' \times 10' \times 8'$
C = $8' \times 5' \times 7'$

The houses are not well-ventilated. The average size of the windows is as follows :-

A = $3' \times 2'$
B = $2' \times 1'$
C = $1\frac{1}{2}' \times 1'$

The houses aportioning ground floor for the cattle hardly provide the room with ventilation facilities.

Absolute privacy is not seen in the houses. No separate dormitories are provided for boys and girls.

There are 74 households accommodating families of a size of 4-6 members. 363 persons are provided with accommodation by these houses. Against this 6 households are single-member households. Again 24 households accommodate 188 persons with the household size of 7-9 members (Set A-Table III.)

There is no private arrangement for bath rooms and latrines in the houses. The people are not accustomed to take bath regularly so when they feel necessity of it they take bath in the nallah which borders the village. In winter people take bath in the village mosques which store hot water during the winter. Besides,

people place an earthen drum (mut) behind their hearth in which hot water is stored. A small bath-room is constructed by the side of the hearth and is mostly used by the women and the children of the family during the winter. Men invariably go to mosque during the winter. In summer both the sexes use the nallah for bathing purposes. Bath-rooms have been constructed for both the sexes on the nallah.

Most of the houses have fenced compounds. The compounds are multi-purpose. Cattle are kept in the compound during the summer. In addition, the cow-dung and other refuse is stored in the compouud. Some houses have wooden godowns in front of the houses in the compound where foodgrains are stored.

The houses are congested and consequently lack sanitation facilities. Unplanned construction of houses has robbed the village of hygienic principles. The lanes are generally filthy, producing abnoxious smell making further addition to unhealthy environments.

The foundation stones are not laid in the months of Moharrum and Saffar. Similarly it is not done on the 3rd, 8th, 11th, 13th, 23rd and 28th of the lunar months. These days are considered inauspicious and restraint is practised to get rid of the bad-omens. Sunday, provided it does not fall on the above dates is considered an auspicious day for laying of the foundation stone. Usually the stone is laid by the head of the family. The presence of the village priest is deemed essential at the time because he is required to pronounce the Azan (a religious call). As is the practice among the Hindus, there are no scruples among the Muslims of the State as to which direction the house should face. Nevertheless, houses are constructed in such a way so as to face the north east.

Certain social functions are observed at different stages of construction of the house. On the first day of foundation laying called *Koen Devan* relatives and neighbours are invited to tea and all assist the owner as helpers ; later they are served with a lunch also. The relatives make presents both in cash and kind to the head of the household. The head mason is presented a piece of muslin of about 9 yards length which he turbans round his head. Similarly when the stair-case is constructed the head carpenter is presented a similar gift. And when the head of the household ascends the stairs for the first time, say to inaugurate it, he is to tip the head carpenter in cash. Again, at the time of fixing of ridges called *Yankil Kharen* the head carpenter is presented a present, say, a turban or cash. The last of the social functions is the *Pravish.* It is an occasion when the members formally enter the house. At this occasion, as on the first day, the neighbours and relatives are invited to a dinner. These relatives and neighbours, in turn, present gifts in cash and kind to the head of the family. This function is celebrated at a large scale.

For the building purposes the timber is got from the neihbouring forests at the concessional rates. As regards bricks people



Dress



Dress



Dress

manufacture both burnt and unburnt bricks themselves. The unburnt bricks are burnt in kilns, called *Kund*, in the local language, which after turning red are put to use for construction purposes.

There is a solitary household having masonery as the subsidiary occupation. It will not be out of place to say that there are neither masons nor carpenters in the village who would cater to the needs of the people. Consequenly the carpenters are hired from Behamipora, Changimulla, Sheikh pora, Bodar-Lar which are at a distance of 3 miles, 2 miles, 4 and 5 miles respectively from the village. Carpenters are paid at the rate of Rs. 5/- a day. Besides they are served with meals and tea. The masons are got from Drugmulla, Sopore and Baramulla which are at a distance of 16, 22 and 24 miles respectively from the village. In addition to meals they are paid at the rate of Rs. 6/- a day. Labourers are paid at the rate of Rs. 1.50 to Rs. 2.00 a day besides mid-day meals.

DRESS

The usual dress of the people inhabiting the village is no different from that used by the people in other villages of the valley. There is a small variation between the dresses of the two sexes. The woman folk use *Pheran* and a *Poach*. *Pheran* is used by both the sexes. The only variation is that the length of *Pheran* used by women is longer than that used by men. The women fold the sleeves of the *Pheran* while the men do not. In summer the *Pheran* is made of the cotton cloth. The women use *Pheran* of fast and deep colours while the men use of somewhat sober colours. Near the calf the women get their *Pherans* stitched. In the local language it is called *Laad*. It is not the case with the *Pherans* used by men. *Pooch*, used by women, is a piece of cotton put on the head. It covers their whole head and sways upto the waist. The old ladies put a cap called *Kal Posh* on their heads and stitch the *Pooch* with needles to the cap. In rare cases these caps are embroidered with the golden thread.

Women while at work, use a cotton belt round their waists, called *Loongi* in order to keep themselves smart. The inner garment consists of a shirt used by both the sexes. The shirts of males have collars while women use collarless ones. Under *Pheran* a similar garment is put which serves just the purposes of lining for the *Pheran*. It is called *Poach* in the local language. It is generally made of latha or khadder cloth.

The other garment used is the pair of trousers. It is used by both sexes. The only exception is that old women and men do not use it during mornings and evenings. But the young females use it without break and its use has turned into a must for them. Small boys are found moving about in shirts and shorts which they put under their *Pherans*. Men working in the fields occasionally use shorts (kacha) while at work.

There is no regular cloth-dealer in the village. Consequently people buy cloth

from Handwara, Sopore, Baramulla and even from Srinagar. There is a solitary tailoring house in the village. It cannot meet all the requirements of the people. As such, people get their clothes stitched from the markets of Handwara and Sopore. They also buy ready-made garments from the markets of Baramulla, Sopore and Srinagar.

Clothes are mostly washed in the homes by the house-wives. The following table shows the number of households with their income-groups sending clothes to Dhobi :-

Income Group	No. of households
Rs. 150 and above	11
Rs. 101 to 150	1
Rs. 51 to 100	37
Rs. 50 or less	50

The rest of the 42 households do not afford to get their clothes washed from the Dhobi.

Only two households in the income-group Rs. 150 and above use mosquito curtains.

Toilet soap is used by 7, 1, 26 and 4 households in the income-groups Rs. 150 and over, Rs. 101-150, Rs. 51-100 and Rs. 50 and less respectively.

FOOTWEAR

The footwears used by the people of the village are in no way different from those used by the people of other villages of the valley. *Chappal* and the *Paizar* are mostly in use. *Chappal* is used by both men and women. It can be compared to a heel-less sandal of modern towns. The *Chappals* used by the females are somewhat delicate as compared to those of males. No socks is made use of when the *Chappal* is on. Some people are using the shoes of modern type also. Common people use *Paizar*. It is locally made footwear and is made of raw-leather and oil is used to keep it soft.

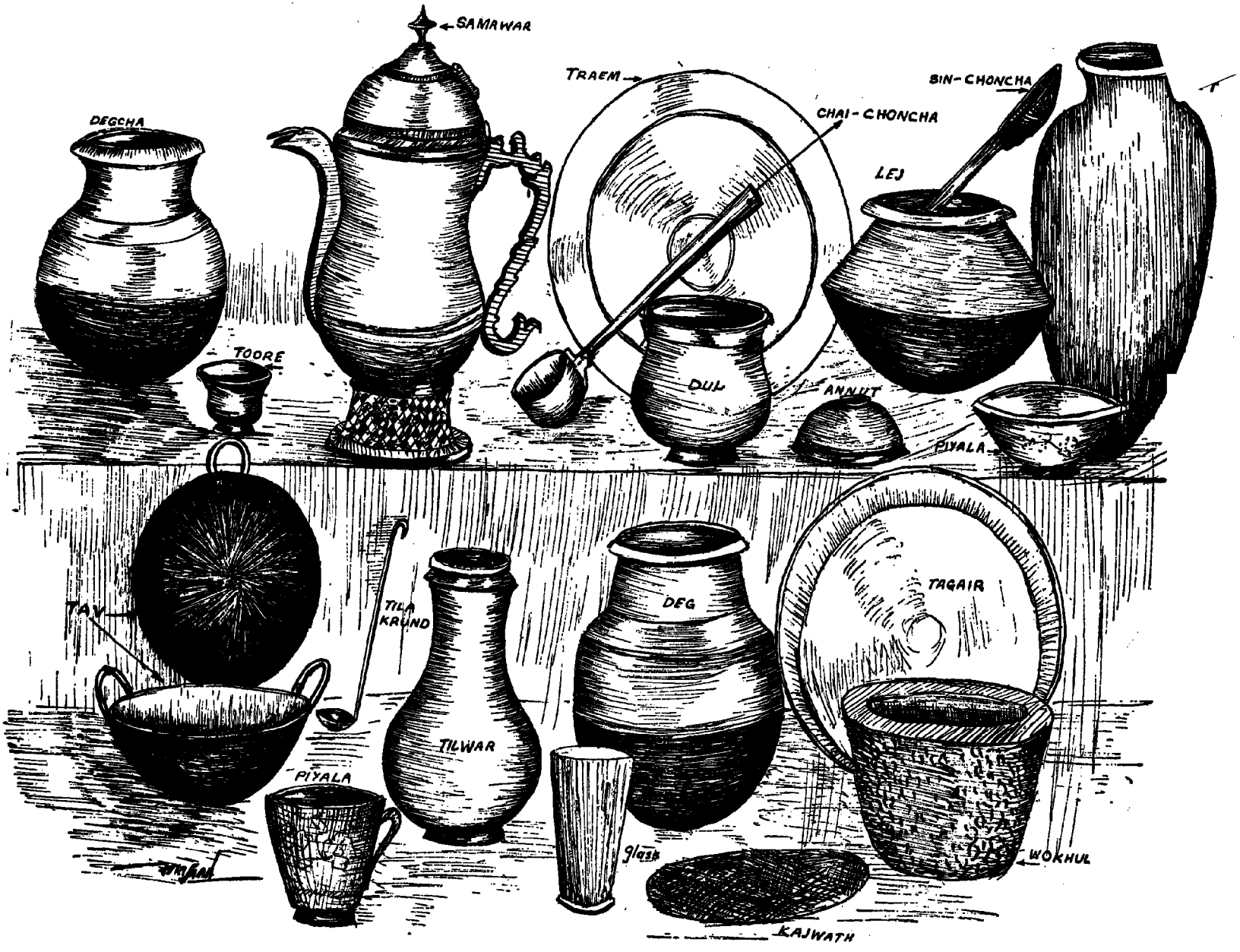
In winter both the sexes make use of grass made shoes. Every household knows the making of this shoe. It is used mostly during rainy and snow-days in order to avoid slips. A piece of warm cloth called *Naem Daji* is used to keep the fingers warm in the biting chill. Again, within the limits of the village a wooden footwear called in the local language *Khraw* is used to avoid mud and water. It is just like a *Chappal*, the only difference being that the former is made of wood while the latter is made of leather. Secondly, the former is about 3 inches high-heeled while the latter does not possess heels at all. The surface of both the wears is almost the same.

ORNAMENTS

Ornaments are mostly used by the women of the village. Men occasionally use a ring made of silver or brass. The women do not use golden ornaments. All the ornaments have local names. Following are main ornaments, with their local names and weights :-



A belle in Ornaments



Household Utensils

Name of the ornament	Local name	Weight
1. Ear rings	Kanawaji	1-2 tolas each
2. Necklace	Hati-lur	14 tolas
3. Bangles	Kor or Bunger	2-5 tolas each
4. Rings	Waij	½ tola to 1 tola
5. Amulet	Hang Taiviz	5 tolas

The village women use ear-rings in large numbers. Generally 6-8 ear-rings are suspended from each ear. There is a growing trend among the young generation of replacing these heavy ear-rings by delicate ones, called in the local language as *Door*. Two *Doors* are suspended from the ears, one on each side. It is made of delicate material but not of costly one.

Necklace too is made of silver and tied round the neck by means of a thread. It consists of 6 to 10 beads of silver with holes through which the thread is made to pass. It is mostly used by the elderly women of the village.

Women wear bangles round each arm. Generally two to three bangles are worn round each arm. They too are made of silver. By and by these are replaced by modern and delicate bangles made of celluloid.

Rings, made of silver are used on rare occasions of marriage of some relative or on festivals. Just a couple of rings is used usually. There is neither a silver-smith nor a gold-smith in the village. As such these ornaments are got from the markets of Handwara, Sopore, Baramulla and Srinagar.

HOUSEHOLD GOODS

People use both copper and earthen utensils. The earthen and copper wares are almost similar throughout the valley. The following are the main items falling in the category of copper wares :-

1. *Deg* : It is a cauldron used for cooking meals in large families. On marriage occasions it is mostly put to use.
2. *Degcha* : It is a miniature form of Deg, used for cooking meals in small families.
3. *Lej* : It is used for preparing vegetables and meat.
4. *Patila* : It is used for preparing tea and *Qahwa*.
5. *Samavar* : It is an unique utensil used for preparing tea, milk and *Qahwa*.
6. *Choncha* : It is a big spoon used for pouring tea into cups and taking water.
7. *Toor* : It is a bowl used for taking meals by both males and females.
8. *Traem* : It is a big plate in which more than two persons take meals.
9. *Glass* : It is a tumbler used for taking water.
10. *Chamcha* : A spoon for pouring vegetables into the plates.

11. *Kenz* : It is a bowl—like plate used by women for taking their meals.

12. *Tilavari* : A pot in which oil is stored.

EARTHEN POTS

Following are the main earthen wares used by the village people :-

1. *Math* : A big earthen ware used to store foodgrains.

2. *Nott* : A pitcher used to store water.

3. *Lej* : A miniature form of pitcher used for cooking various dishes.

4. *Khos* : A bowl-like plate used for taking meals.

5. *Tabbach* : A pot used by females for taking meals.

6. *Piyalah* : A cup used for tea.

7. *Bushkaba* : A big plate used for taking meals by males.

OTHER MISCELLANEOUS ARTICLES

1. *Choncha* : A wooden spoon for pouring vegetables into plates.

2. *Tav* : An iron pan for baking breads.

3. *Kruch* : An iron spoon to take out fire from the hearth.

4. *Wokhul & Kajawath* : Made of stone for grinding spices.

5. Gratta : A stone mill for grinding corn.

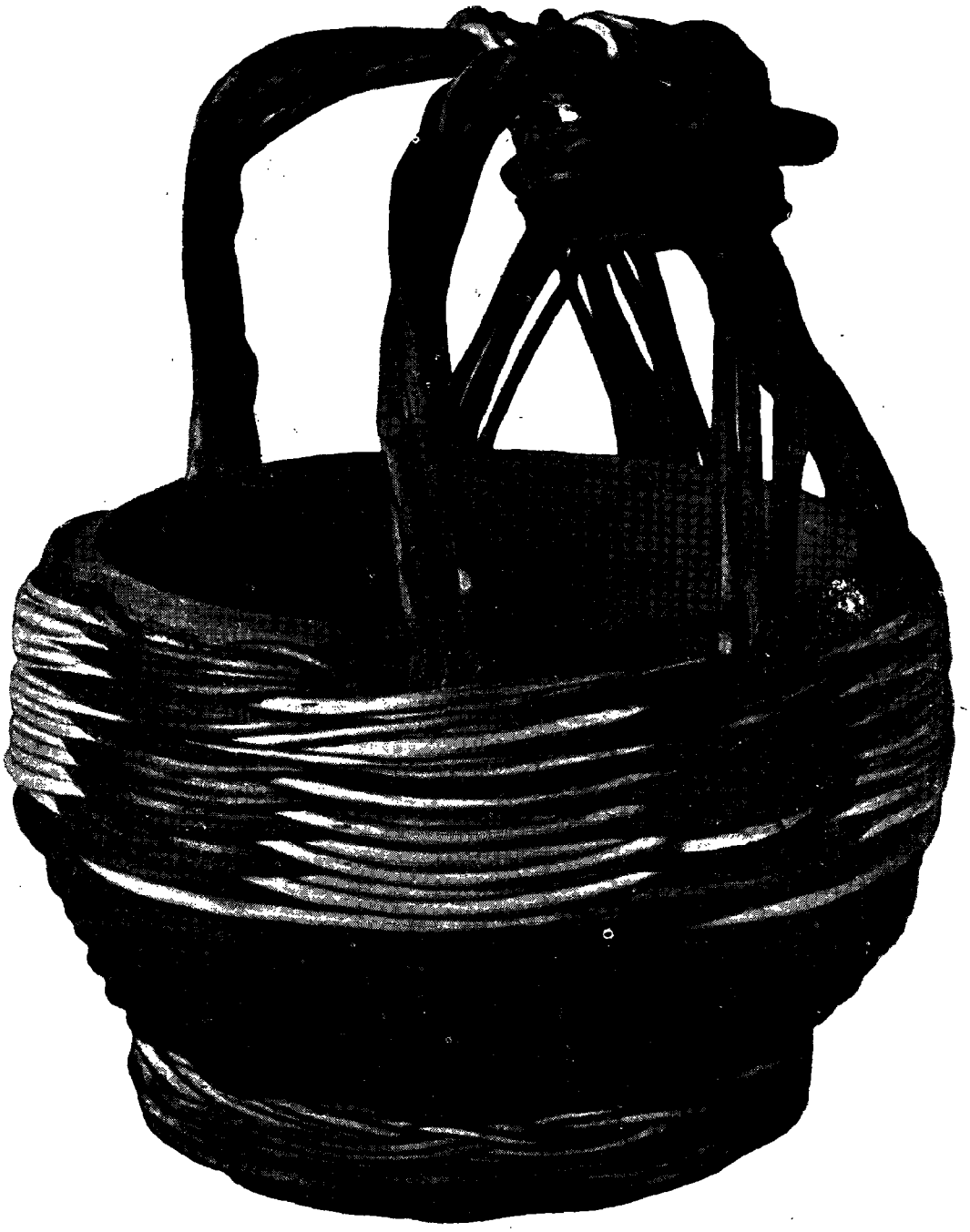
Cups made of china are also used for taking tea. Wooden boxes are generally used to store clothes. Spices and other condiments are stored in small tins. People do not use chairs and carts. Mats are mostly made use of. These mats are manufactured by the village people themselves. Almost every household knows the knitting of mats. It is made of grass. The grass is obtained from the paddy after the husking process. A mat usually, measures from 10′ to 8′ in length and 4′ to 6′ in breadth. Besides, mats made of hay got from the Wular lake are also used. These are imported from Srinagar, Sopore and Baramulla.

The copper wares are got from the markets of Handwara, Sopore, Baramulla and even Srinagar. There is a household of a potter which caters to the needs of village people. Although, now the potters are paid in cash, yet the barter system prevails in the village.

At the time of survey it was observed that there were 16 households possessing bed-steads, 7 chairs, 12 tables, 15 mirrors, one bench, 7 stools and two wall shelves.

FOODS AND DRINKS

Maize is the staple diet of the people of the village. Maize is principally grown in the village though paddy and wheat are also grown, but in limited quantity. Villagers generally take maize breads both the times. Nevertheless 30% of the total population take rice in the evening and



'Kangri' — a portable earthen fire pot enclosed in wicker work.

maize breads in the afternoon. About 10% of the population take rice both the times. The guests are usually served with breads got from the bakery shops. There are 6 bakers in the village catering to the requirements of the people.

The villagers themselves grow vegetables like *Karam sag*, pumpkins, tomatoes, cabbages, turnips, raddish, brinjal, beans, gourds, etc. Other vegetables like onions, potatoes, *Gobi*, *Nadru* (lotus stalk) are got from Handwara. As regards the case of indigenous produce, there is no particular caste or caste - like group specializing in vegetable growing. The vegetables mentioned above are grown by the farmers in the small gardens attached to the house, known in the local language as *Wari*. The vegetables not grown in the village are imported by means of bus or tonga from the markets of Handwara and Sopore.

Although all the villagers are non-vegetarians, yet they do not make usual use of eggs and chickens. On the festival days people take meat, chicken or eggs. There is no shop of butcher in the village. So if at all meat is required it is locally arranged or got from the market of Handwara. People prefer selling of eggs and chickens to their own consumption. The money got from their sale is put to other uses of daily needs. On some religious ceremonies like Idd etc., people jointly purchase a ram or he-goat and distribute the meat in proportion to their contributions. On marriage ceremonies meat is locally arranged.

The villagers are confronted with the scarcity of milk. It is very limited for want of grazing lands. Almost whole of the land is under plough leaving no provision for the livestock. It is because of the scarcity of milk that ghee is not consumed by the people.

Tea is taken twice a day in the morning and after-noon. Salt-tea called *Noon Chai* is generally taken. The ingredients of this preparation are tea-leaves, salt, milk and a very small quantity of soda-bicarb. Guests are served with tea without milk called *Qahwa*. It is prepared with tea leaves, sugar and some spices.

In the preparation of vegetables country-oil is preferred both for consideration of economy and due to the climatic conditions. Spices are used in excessive quantities, especially the chillies.

People smoke tobacco in large numbers, especially the elderly ones. Snuff is also rubbed against the teeth, mostly by the women folk. Women do not smoke tobacco except when advised by the Hakim.

BELIEFS AND PRACTICES

To start with, beliefs and practices regarding birth, marriage and death differ among the Muslims of the valley from one place to another. Even in some villages the customs of one section differ from the other.

As regards the case of births the people strictly adhere to certain beliefs and even superstitions which regulate the diet, movements and other routine matters

of the pregnant woman. She is not advised to carry heavy loads owing to the apprehension of abortion. When there is sun or moon eclips she is not allowed to use knife or any other such article, due to the apprehension that the child in the womb may receive a similar cut in its body. She is not allowed to ascend or descend the stair-case frequently. Again, during the moonlit nights she is advised not to go out of doors and is not allowed to attend the mourning ceremony, especially when the deceased is being given the last bath. She is not allowed to attend to a person who is suffering from fits or is haunted by a ghost.

During the days of pregnancy if medical assistance is needed it is provided by the parents or the husband depending upon the place where the pregnant woman is putting up for the time being. When the advanced stage of pregnancy approaches and if the lady has to bear the first child, she moves to her parental house for delivery. Generally the delivery is conducted by an untrained mid-wife who also lives in the village. She is not employed in any dispensary.

As soon as the delivery takes place, the mid-wife cuts off the placenta separating the body of the baby from its mother. This enables the baby to breath independently. After five minutes or so the baby is given a bath in luke warm water after which an elderly member of the family or a priest, if available at the moment, reads the *Azan* into the ears of the baby.

A certain amount ranging from annas -/11 to Rs. 11/-, depending upon the economic status of the family, is kept under the feet of the parturient which is later taken by the mid-wife. In the local language it is known as *Goga.*

In the meantime all the neighbours and relatives are informed of the safe delivery. In case of a male issue a thrill of joy runs in the family and the relatives felicitate the parturient for the safe delivery and at the same time for bearing a male child. In case of female births, however, the extent of joy is very less. The relatives and neighbours, nevertheless for the sake of consolation, felicitate the parturient for safe delivery.

After reciting the *Azan* the mother is laid on grass called *Hor.* For the first two days the diet to the parturient is strictly prohibited and she is served with the juice of forest herbs known as *Kahzaban.* After the third day the food is administered and a portion of it set a part in an earthen-ware which is burried under the ground the next morning by a lady of the family. This is called *Hor padshɹh.* The third day of the delivery is considered an auspicious one and on this day the relatives and neighbours are served with meals. On 6th or 7th day the mother and baby are given a bath. The water for this bath is boiled for hours along with some forest herbs and grass. The grass which is put in this water is known as *Losa gassa.* On this day also relatives and neighbours are invited to meals. This entire function is called *Sunder.* On this occasion the presence of the mid-wife is considered a must and she is paid

the remunerations which vary from Rs. 2/- to Rs. 5/-. Besides, she is also given some quantity of rice and sugar and a cake of soap.

Since the message has to be conveyed to the parents of the parturient, in case she gives delivery at her in-laws, a messenger with a kilo of sweets is deputed to convey the news. This is known as *Zafal*. Here also the parents of the parturient are greeted by their neighbours. A couple of days later the parturient's parents visit the house of her in-laws along with some of their relatives. This party mostly consists of females. They present rice, sweets, country-oil, breads, sugar, salt, some clothes for the baby, eggs and roasted chickens for the parturient. These people are warmly received and greeted with the exchange of felicitations. This function is very important and is locally known as *Piaw*.

The people believe in too many superstitions. Amulets obtained from priests and faqirs are tied round the neck of the child with the belief that the child will be saved from the evil eye. Amulets are tied at shrines for the good health of the child. This is called *Dash Ganden*. After a certain time the child is taken to such a shrine together with rice, ram and cock, and these things are distributed among the priests and faqirs who are almost always supposed to be there. At this time the priests and the faqirs offer prayers and pray for the long life of the child. Again some people make a will that the child will receive the first hair-cut at a certain shrine. This function is celebrated at a relatively larger scale. It is called *Zara Kasai* in the local language. The relatives and neighbours are invited and entertained to a dinner. The meals are prepared by a professional cook. When the barber starts shaving the head, the women sing in chorus and shower sweets on the child. The people who cannot afford to serve the meals, serve only tea and specially prepared breads. The barber is paid both in cash and kind. The cash payment varies from Rs. 2/- to Rs. 5/- .

The next important function is that of circumcision. The child is circumcised at the age of 4-7 years. The child is placed on a basket under which a fowl is kept. The circumcision operation is conducted by the village barber with the help of his razor. The fowl is latter presented to the barber along with a certain quantity of rice, spices and pulses. The women sing in chorus in the adjacent rooms. Songs befitting the occasion are sung. The neighbours and relatives are served with dinner. At this occasion those invited make presents, generally in cash, to the parents of the child. This payment is called *Dastbos* and the occasion is called *Khatanhal*. The female children are made to wear ear rings at the similar age.

MARRIAGE

In case of marriage no deviation is found from the traditional and conservative method. The boys and girls do not have liberty to choose the spouse according to their own choice. It is the exclusive privilege of the parents to select the spouse for their children. The children are expected

to utter the word "*Yes*" at the time of the betrothal. Attempts are made to marry the children in economically well-to-do families but caste considerations are not altogether ignored. TABLE 4 SET B, shows that 107 heads 27 castes consider it permissible to establish marital alliances with Sunni sect of Muslims, while 24 heads of households of Muslim Hajams with Sunni Muslims of Hajam, Thekri, Seer and Chor castes. 9 heads of households establish matrimonial relations with Sunni Muslims as also with Muslim Gujars ; and the solitary household of Mochi caste with Sunni Muslim of Chamar caste.

Child marriages are almost unknown in the village. There is an exceptional evidence where 4 females are married in the age-group 10-14. In the age-group 15-19, out of a total of 81 persons only 14 males and 19 females are married. However, it cannot be denied that the marriage of female children is expedited and given preference over the marriage of males.

The marriage negotiations are initiated by a go-between free of fees. He happens to be a village man or a relative. When negotiations are matured, the father of the girl invites the father of the boy, along-with a couple of relatives to tea. As soon as the tea is finished, the father of the boy puts Rs. 11/- into the cup in which he has had his tea. This is a sort of ceremonial acceptance of the proposal. After a few days, the bride's father is invited by the groom's father at dinner where the former puts back a part of money he had already received into a similar cup. This signifies the complete materialisation of the negotiations.

After this, a day is fixed for betrothal called *Nishani* in the local language. On this occasion, the father-in-law proceeds to the house of his daughter-in-law. He is accompanied by a number of relatives and neighbours. They leave in the form of a procession. Sweets packed in big plates called *Majma* and covered with a multi-coloured piece of linen, clothes and other silver ornaments are taken for the bride. Here, the marriage bond is entered into by performing *Nikkah* or exchange of written documents. It is preceded by the recitations from the holy Quran by the village priest. The document is signed by the priest and witnessed by two persons (vakils) each from the side of the bride and the groom. The payment to the priest varies from Rs. 3/- to Rs. 5/- . After signing the marriage bond, sweets are distributed among the guests to rejoice the occasion. The father of the groom has to make payment to the village Numberdar, Chowkidar, dhobi, barber and the shepherd. This amount varies from Rs. 8/- to Rs. 30/-. Besides, the groom's father has to pay an amount ranging between Rs. 11/- to Rs. 300/- to the bride's father as the bride price. In some cases the party is then served with a dinner while in most of the cases with tea. In the former case, a sumptuous dinner of a number of courses is arranged. A special cook is engaged to prepare the feast. Generally, the dinner is preceded by the serving of tea called *Qahwa*. Special breads

called *Kulcha* or *Baqirkhani* are served with the tea. After dinner light *Qahwa* is again served which is thought to be conducive for digestion. No breads are served with this tea.

Before the celebration of the actual marriage, a number of wasteful formalities are entertained. For example, on the festivals like Idd, Miraj-ul-Alam, etc., the groom has to make presents to the bride each time either in cash or in kind. Mostly, these presents are made in the shape of ornaments. The bride and the groom are not supposed to see one another before the actual performance of marriage. If however, they happen to see one another by chance it is not appreciated and is frowned upon. A year or so after betrothal the day and date for marriage is fixed. The date is fixed in accordance with the lunar calendar. When the date for the marriage is settled, preparations start for the wedding day. Friends and relatives are sent for in anticipation and informed of the date and also invited.

About a week or so before the actual day of marriage, the hair of the bride are untied and ghee and scent applied to them after a bath. The ladies of the village are invited on this occasion who sing with the help of local musical instruments for the whole night. During the night these ladies are served with tea once or sometimes twice. The bride is advised to keep the hair untied till the day of marriage. This function is called *Mass muchravun.*

This function is followed by the other on the eve of the marriage day. On this occasion henna is applied to hands and feet of the bride. Again the women of the village are invited to sing. The bride is placed in the midst of the women and special songs are sung and henna is applied to the bride's hands and feet by an elderly lady of the family. The henna left is applied by the ladies participating. The unmarried girls are given preference in the application of henna with the belief that they too would get married soon. In the following morning cooks start preparing the feasts. In the meantime, the hair of the bride are finally dressed by an experienced lady known as *Sazeh garen.* The bride herself is to keep fasts and is given a very light diet.

In the house of the groom, similarly, henna is applied to his hands and feet on the eve of the marriage day. On the following day, *i. e.*, the day of marriage, the groom after getting his hair and beard shaved is given a bath in luke-warm water. The village barber is to perform this job and to take the clothes worn for the time being by the groom, as a reward for his services in addition to cash. After the bath, the groom wears new clothes and generally, an elderly person of the family turbans his head. He is made to sit on a specially arranged *Masnand* with a reserved mood. The village people and the relatives make cash payments to the groom who are served with tea. Due records are maintained of the payments thus made. This function is known as *Dastbosa* occasion. This, of course, is preceded by a visit of the groom to the village graveyard

where he offers prayers on the tombs of his dead relatives. In some cases the groom is placed on the horse and he visits every house of the village where he is presented gifts mostly in cash. He is also accompanied by a party of band-players locally known as *Bands*.

In the evening, an hour or so before the departure of the marriage party, a palanquin is despatched to the house of the bride. Four to six persons carry it on their shoulders. When they reach the house of the bride, they are received by singing of songs by the village women. Songs generally befitting the occasion are sung. In case of a shorter distance the marriage party proceeds on foot while in the longer distances it goes in a bus or hired tongas. In the former case, the party is accompanied by a party of drum beaters and flute players with a male dancer. The company of the party of drum beaters with the marriage party is mostly considered a must. The groom is placed on the horse back upto the marriage booth. When he approaches the house of the bride, he is received with warm ovation by the village women who sing in chorus. Here also, the groom is supposed to offer prayers on the village graveyard. Then he is led to a well decorated room along with the party.

Here, first of all, the party is served with *Qahwa* and then with a sumptuous dinner of a number of courses. In the meantime, the bride is made to put on specially stitched clothes and given a befitting make-up. At about mid-night, the groom again starts back on the horse and the bride is placed in a palanquin. Both the groom and the bride are given a rousing send off by the village women by again singing in chorus. When the groom along with the bride reaches back to his home, they are received by singing songs by the village women. As soon as the bride reaches the home of her in-laws, the door for her is bolted from inside by, usually, the sister of the groom. The lady does not open the door unless she is promised by the groom a gift either in cash or kind. The cash payment varies from Rs. 5/- to Rs. 21/-. The kind presents consist of a cow, or a ram or a goat. The function is called *Zaem brand* in the local language. After entering the house, the bride is seated in a well decorated room. Here she sits under a veil for sometime, say, for half an hour. Then comes the mother-in-law who puts off the veil of the bride and the bride instantly presents a bangle to her mother-in-law. The removal of the veil is called *Mohar tulen* and the present made by the bride is called *Hashkent* in the local language. The mother-in-law then kisses the forehead of her daughter-in-law. All the women assembled there then congratulate the mother-in-law.

The bride is accompanied by a lady-foster mother called *Dudamoj* in the local language. A day after, the bride and the groom are provided with a room in the house for conjugality.

The foster mother remains at the home of bridegroom for seven days. After three days the bride's parents bring tea and breads to the house of groom and enquire of the health of the bride. It is

called *Khabri-khana* in the local language. On the seventh day the parents of the bride come to take the bride along with them. They bring with them presents for the family of the groom. In the evening they are served with sumptuous dinner by the groom's parents. At this occasion the groom's parents present a suit consisting of a *Pheran*, shirts, shalwar and shoes to the foster mother. Bride's parents also invite the groom on this day to their home. It is known as *Phirsaal*. It provides the opportunity to the groom to visit his father-in-law any time he wishes. Before this ceremony the bridegroom is not expected to visit his in-laws. The groom is presented there with a suit and other presents in kind.

DEATH

When a person approaches his death he is advised to pronounce the word *Allah* (God). It is believed that by doing so the deceased will get the spiritual relief.

Before giving the final bath to the dead body, it is surrounded by all the immediate relatives and neighbours who weep in high tones. In the course of weeping they recall the good and virtuous qualities of the deceased. This is called *Waden Lahar*.

Luke warm water is arranged for the bath of the dead. When it is ready the corpse is carried on a wooden cart into a bath room which is covered on all sides by blankets. Here the professional man or woman called *Srana Gor* or *Srana Gaer* gives bath to the dead body. Soap also is used in the bath. The bath is followed by the wearing of white cloth on the dead body. The dead body is completely covered from head to toe by this white cloth. Some verses from the holy Quran are written by the village priest on the coffin. The priest also stitches the coffin.

The dead body is put in a wooden box of about 7 feet in length. It is called *Taboot*. A piece of white cloth of the length of *Taboot* is put on it. After burial it is given to the priest.

The dead is taken to the grave yard and the *Taboot* is made to face Mecca and the village priest heads the prayers. The prayers last for about five minutes. The corpse is placed in the grave which is dug by the professional sexton. A grave is usually 7½ feet deep, about 3½ feet long and 2 feet wide. A tunnel, called *Lahad* is carved out in the western wall of the grave. It is 6 to 7 feet long and can conveniently accommodate the dead body. In the *Lahad* the head of the corpse is put in the north direction. After putting the corpse comfortably in the *Lahad* it is then covered by stones and clay. In order to identify the grave two stones are pitched on the two corners of the grave. The priest then offers the prayers again and people disperse. Some people again go to the house of the deceased to console the members of the family. For four days continuously the people, after leaving mosque in the morning, are led by the priest to offer prayers on the grave.

On the fourth day a send off is finally given to the deceased. On this day the people are served with tea and

in some cases with meals. The people in turn pay generally, in cash to the bereaved family. It is a fine social security measure. The payments are recorded in a file. On this day the priest and sexton are paid. Their remunerations vary from Rs. 3/- to Rs. 5/- and Rs. 2/- to Rs. 4/- respectively. The remunerations of the bath-giver vary between Rs. 3/- to Rs. 5/- in addition to the clothes of the deceased.

On the 11th and the 40th day of death the neighbours and relatives are again invited to dinner and priests paid.

OTHER BELIEFS

In addition to the practices already mentioned people have certain other beliefs also. The mewing of a cat and the barking of a dog in weeping tone are considered bad omens. The crowing of a cock in the dusk and midnight are believed to be the foretellers of an impeding misfortune. On the contrary the appearance and singing of a nightingale in the house implies that a guest is expected. Again coming across a sweeper or a milk man with milk in the morning are taken for good omens.

Sneezing by a person when another person is about to leave for business is also taken for a bad omen.

Villagers believe blindly in the influence of an evil eye. To escape it amulets are tied round the neck. These amulets are got from the village priest who is paid for them. Ugly women with open hair and a person having brown eyes and dark spots on the face are believed to possess evil eyes.

In dreams if the vision of a wild bear, pretty child, flames or standing green crop is seen it is interpreted to be a sign of good luck. Seeing of rice, breads and fruit is also taken for good luck.

Vision of a marriage procession is interpreted to signify the death of an immediate relative.

Similarly among colours black one is believed to bring a good fortune.

When people dream in the night following morning they go to the village priest and ask him to interpret it. He is supposed to possess a book called *Khab-Nama* from which he relates the interpretation of the dream.

CHAPTER III

ECONOMY

As mentioned already in the introductory chapter, Kashmir was divided into small fragments under different landlords who were exploiting the cultivators according to their own caprice. As such, Zachaldara too formed a part of the jagirs of the Bumba dynasty. A large part of the cultivable land was owned by absentee landlords who fed fat on the toil of the actual tillers. The jagirdars who owed their existence to the services rendered by them to the ruler took away the main portion of the produce of the land. The tillers who actually toiled in the fields had been reduced to the position of serfs and were living in squalor and misery.

In 1948, when the popular Government dawned in the State, all Jagirs, Muafis and Mukararies (excepting those attached to religious institutions) were terminated without payment of compensation. In this way assignments of 396 Jagirdars and Muafidars with an assignment of Rs. 5,56,313 per annum, 2,347 Mukararidars (Holders of cash grants) with Mukararies (amounting to Rs. 1,44,518 per annum) were resumed. In the case of religious muafis the recovery of assigned land revenue was changed from kind to cash. The abatement of 12½% in land revenue payable by the chakdars was also terminated.

This measure was followed by the Big Landed Estates Abolition Act 950 which put a ceiling of 22¾ acres on all holdings of land and expropriated 8,989 land-owners of about 8 lakh acres of land which they held in excess of the ceiling. In addition, 2.2 lakh acres of surplus land was vested in the State.

247 lakh acres were transferred, free from any encumbrances, in owner-slip right to about 2 lakh tillers. Over 7,000 acres to State land were also allotted for purposes of cultivation of tillers.

To ensure equitable distribution of produce between the tillers and the owners of land the Tenancy Act of Sambat 1980 was amended as follows :-

(i) Regulation of rentals payable by the tenants to the land-lords—maximum rent for tenancies exceeding 12½ acres was fixed at ¼th of the produce in case of wet lands and at ⅓rds in case of dry lands.

(ii) Grant of fixity of tenure to the tenants—all tenants were declared protected tenants in respect of 17 kanals of wet land or 33 kanals of dry land in Kashmir Province including the district of Ladakh and 33 kanals of wet land or 65 kanals of dry land in Jammu Province.

(iii) Ejectment of tenants by notices was stopped and provision made for summary reinstatement of tenants evicted otherwise than in due course of laws.

Zachaldara was also overtaken by this reform measure of the popular Govern-

ment and 87 households were benefitted and only two were put to disadvantage. Actually these two households were owners of this jagir. 52 households are such which neither gained nor lost out of this reform measure.

As such land is the most important source of living of the inhabitants. Out of a total number of 141 households 127 or 90% of the total households are such as are mainly engaged in the cultivation of land. The total area of the village, as mentioned earlier, is 684 acres. The cultivable area of the land stands at 528 acres of which only 75 acres receive irrigation facilities and are put under paddy cultivation. The remaining land is used for growing maize, wheat, pulses, etc. On the irrigated land the land revenue is assessed at the rates prescribed for Abi-Awal lands.

The following table will give an idea of various kinds of land and area under each :-

CULTIVABLE

Kind of Land	Area in Kanals	Marlas	Acres
1. Abi-Awal	575	0	71.87
2. Abi-Duwum	6	16	0.85
3. Abi-Wari	19	16	2.47
4. Abi-Soum	0	7	0.04
5. Wari	476	6	59.53
6. Maidani Pah	33	10	4.19
7. Maidani	926	8	115.80
8. Lubro Pah	12	2	1.51
9. Lubro Khushki	2170	8	271.50
10. Bagi-Khushki	4	17	0.60
	4225	10	528.36

UNCULTIVABLE

	Zachaldara		
11. Zeri Sayeh	19	4	2.40
12. Banjiri Jadid	0	3	0.02
13. Banjiri Kadim	210	12	26.32
14. Gaer Mumkin Jungle	462	10	57.81
15. Gaer Mumkin	559	12	69.95
Total	1252	1	156.50
Grand Total	5477	11	684.16

Abi-Awal, Abi-Duwum, Abi-Wari and Abi-Soum are perennially irrigated and only paddy is grown on such lands. The table given above shows that only 75.25 acres receive irrigational facilities in the village and, obviously, the crops grown are mostly consumed within the village. Dry crops such as maize, wheat, pules are mostly grown and consequently consumed by the majority of the inhabitants. As there are no sufficient pastures in the village, the cattle also share the crops grown in the village.

FORESTS

The village is bounded by forests in the north-east and the south - east and the area covered by forests stands at 57.81 acres. The trees found in the forests are kail, deodar, hativ and fir. Though the village stands at close proximity to the forests, the occupation table appended to the Report, does not show any household engaged in the forest work. However, it cannot be denied that villagers avail of several benefits of these forests such as

free fuel, timber at concessional rates, etc.

The walnut trees are found in large numbers in the village. The report supplied by the village Patwari gives the number of walnut trees as 328. However, Panchayats are encouraging the laying of orchards and a tendency is also observed in the people, towards this end. In due course of time, the number of orchards will grow.

LIVESTOCK

As mentioned earlier also since the lands were distributed among the tenants, the village is confronted with the problem of scarcity of pastures to feed the cattle. There is one solitary pasture in this large village. As a result the number of cattle heads is small as compared to other villages of the State. Out of a total number of 141 households only 73 possess milch cattle numbering 117 only. This number is very small when population of the village is also taken into consideration. An easy inference can be that the villagers must be suffering from the scarcity of milk, the only nutritious diet they could avail of. The average yield of milk per cow is 4 lbs. giving the average total yield of milk for the village of about 6 maunds per day. This milk is mostly used by the villagers in the preparation of tea.

As regards the case of draught cattle only 98 households own 145 heads of bullock. Majority of the population is engaged in the cultivation of land and, as such, this small number of bullocks does not meet the requirements. People, therefore, borrow bullocks from one another. In certain cases two cultivators pool their cattle together and plough their lands by turns. This system is called *Payil* in the local language. The number of goats and sheep is, however, encouraging. 300 heads of goats and sheep are owned by 79 households. Goats also supplement the milk requirements of the inhabitants. Sheep are sold to the butchers of Handwara and Sopore and, occasionally on festivals people take mutton. There is a solitary ass possessed by a solitary household in the village. Again 2 households own 5 horses. These horses are employed to carry loads of corn from one place to another. And when some emergency crops up they are used for riding purposes also.

There is a good number of fowls in the village. 103 households own 257 fowls. Majority of the households are such which possess two to three fowls each. Guests are entertained with chickens and eggs. Besides, fowls are also sold when need of cash is felt.

Fish rearing is not done in the village. The nallah which flanks one of the borders of the village does not stock fish.

OTHER RESOURCES

Over 30% of households are engaged in industries which consist of silk seed growing, tailoring, willow works, shoe making, bakery, sawing, grinding, wool spinning, pottery and oil extraction. Most of them are engaged in silk seed growing since mulberry trees are found in large

numbers.

Other sources of employment are manual labour, grocery, Government service, private service and milk selling etc.

B. ECONOMIC ACTIVITIES AND NATURE OF CHANGES

(i) Livelihood Classes

To start with, the incidence of non-workers is less pronounced in the village than in the district as a whole. The workers in the village comprise 47.4% of its population as against 46.7% in the entire district. The proportion of male workers is much higher than of female workers. As will be shown by table VIII (Set A) there are 53 female workers as againt 285 males. This gives us the proportion of 100 female workers for 538 male workers.

The majority of the workers belong to the age-group of 15-34 and 35-59. The former claim 54% and the latter 33% of the total number of workers in the village. Of the remaining 41 workers 30 fall in the age-group of 0-14 and 11 in 60 and above.

By referring to table No. VIII (Set A) appended to the Report, it will be seen that there are in all 14 livelihood classes each providing employment to varying number of persons.

The proportion of persons in each class to the total number of workers and to the population of the village is given below :-

Zachaldara

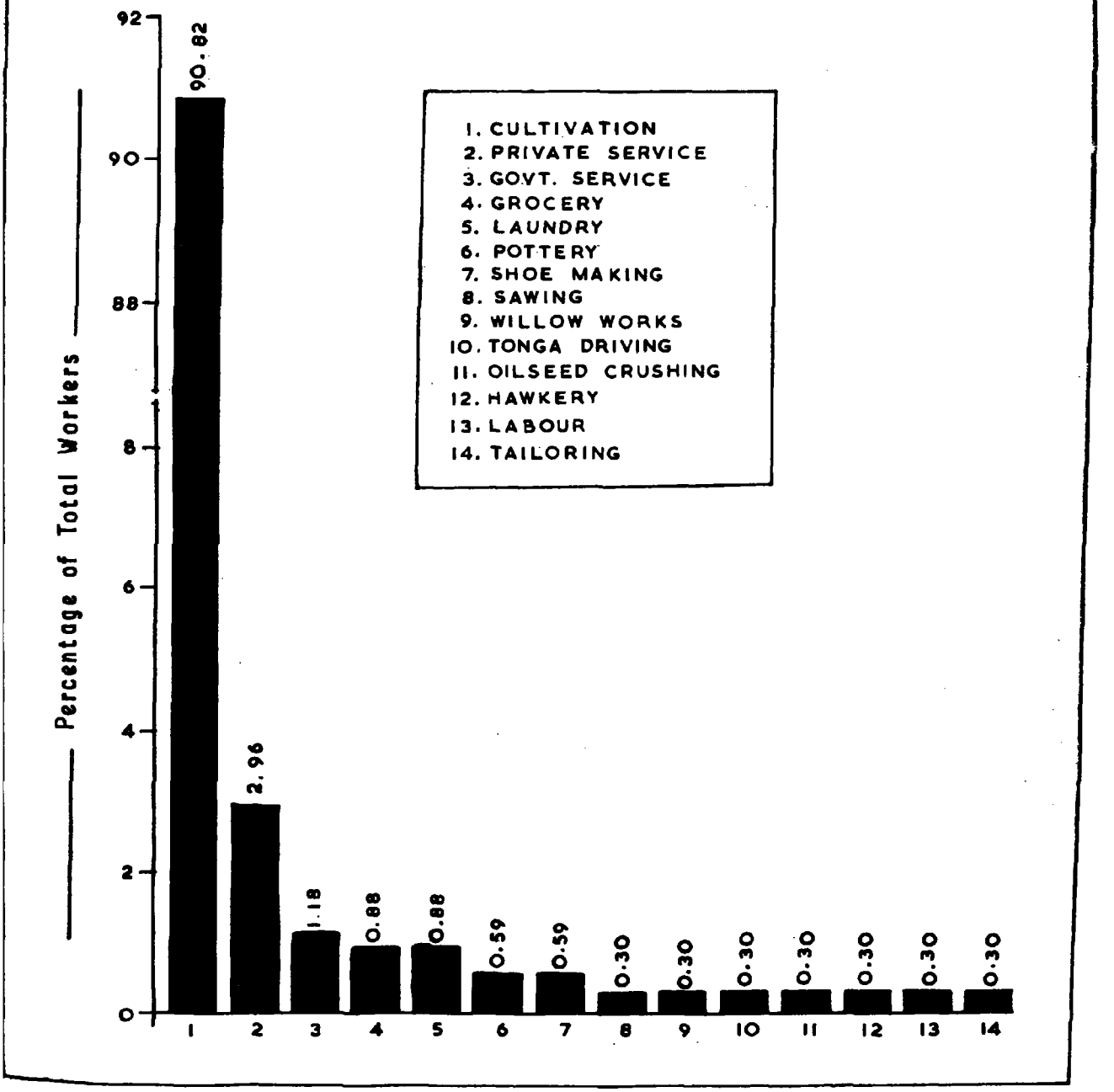
Sl. No.	Livelihood Classes	Percentage of total workers	Percentage of the population
1.	Cultivation	90.82	43.06
2.	Govt. Service	1.16	0.56
3.	Laundry	0.89	0.42
4.	Tailoring	0.30	0.14
5.	Pottery	0.59	0.28
6.	Private Service	2.96	1.42
7.	Sawing	0.30	0.14
8.	Shoe-making	0.59	0.28
9.	Grocery	0.89	0.42
10.	Willow Works	0.30	0.14
11.	Tonga Driving	0.30	0.14
12.	Oilseed Crushing	0.30	0.14
13.	Hawkery	0.30	0.14
14.	Labour	0.30	0.14

Of 53 female workers, 50 are engaged in the cultivation of land, 2 in Government service and one in laundry. Needless to say, the women workers play an important part in the cultivation of land that is why we find more female workers engaged in agriculture. Similar is the case with the laundry.

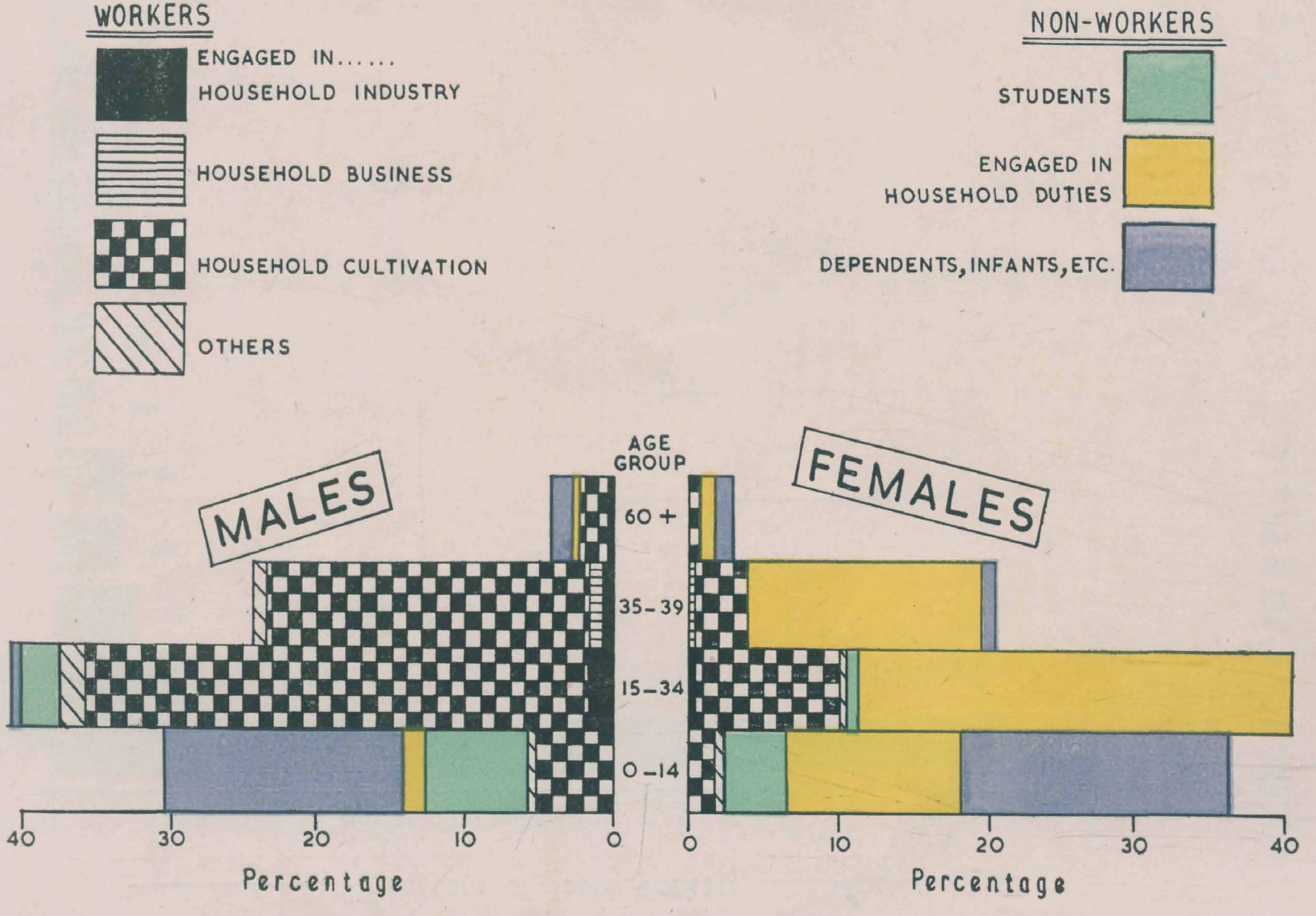
Non-workers number 375 and constitute 52.6% of the total population of the village. They fall in the following age-groups :-

	Age-Group	Percentage of the total population
1.	0-14	28.6
2.	15-34	14.9
3.	35-59	7.0
4.	60 and over	2.1

Workers Classified by Livelihood Classes



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



From the above table it is clear that majority of the non-workers belong to the age-group of 0-14. And percentage of those who are above the age of 50 years is very small. Out of 204 non-workers in the age-group 0-14, 41 are engaged in seeking education and, as such, are full-time students. 41 are engaged in household duties. The remaining 122 consist of dependents, children not going to school and persons who are permanently disabled.

Again in the age-group 15-34 out of 106 non-workers 13 are full-time students, 91 are engaged in household duties and the remaining 2 are dependents who do not attend any school. In the age-group 35-59 out of 50 non-workers 48 females are engaged in household duties and the remaining two are dependents.

There are no beggars, vagrants, retired persons or independent women with invisible source of income. Majority of the non-workers consist of persons who are engaged in household duties and it is followed by students. The former constitute 48.8% of the total non-workers. Persons engaged in household duties consist mostly of female non-workers constituting 67% of the total non-workers in the village.

(ii) **Statistical data regarding primary and subsidiary occupation :-**

The subjoined table gives the statement of primary and subsidiary occupations of the households inhabiting the village.

S. No.	Main Occupation	No. of households
1.	Cultivation	127

Subsidiary Occupation	No. of households
(i) Labour, Sawing and Private Service	1
(ii) Shoe-making	1
(iii) Masonry	1
(iv) Private Service	3
(v) Govt. Service	3
(vi) Wool-spinning	2
(vii) Tonga driving	3
(viii) Priesthood	3
(ix) Labour	35
(x) Agricultural labour	1
(xi) Sawing	1
(xii) House-rent	2
(xiii) Road labour & Grath owning	1
(xiv) Tea-shop	1

Zachaldara

S. No.	Main Occupation	No. of households	Subsidiary Occupation	No. of households
			(xv) Bakery	1
			(xvi) Grocery	1
			(xvii) Barber	6
			(xviii) Tailoring	4
			(xix) Drum beating	1
			(xx) Willow works	1
			(xxi) Cocoon rearing	1
			(xxii) Road Labour & Private Service.	1
2.	Willow Works	1	Shoe-making	1
3.	Govt. Service	2	Cultivation	2
4.	Tailoring	1	...	...
5.	Pottery	2	Cultivation	2
6.	Grocery	3	-do-	1
7.	Shoe-making	1	-do-	1
8.	Oil-extraction	1	...	...
9.	Laundry	2	Cultivation	2
10.	Hawkery	1	Cooking	1

It is clear from the table that 90% of the households have cultivation as primary occupation. In addition, out of these, 74 households have subsidiary occupations also. The other primary occupations engage only 10% of the households. In all 84 households have subsidiary occupations. 57 households are such as do not have any subsidiary occupation. 24.8% of the total households have manual labour as their subsidiary occupation.

The following table will show the distribution of households according to income groups :-

Income group	No. of households	Percentage of the total households
Rs. 25 and less	10	7.09
Rs. 26 to 50	64	45.39
Rs. 51 to 75	28	19.86
Rs. 76 to 100	25	17.73
Rs. 101 and over	14	9.93

From the above table we see that 64 or 45.39 percent of the households have aggregate income of Rs. 50/- per month per household. Needless to say, these households are, merely existing rather than

living. The income-group they fall in provides hardly with minimum necessaries of life not to speak of comforts and luxuries. Only 14 or 9.93% households have their income above Rs. 100/- and are consequently availing a few of comforts, if the standard of living in general of the inhabitants is taken into consideration.

OCCUPATIONAL MOBILITY

The occupational history of the village shows that, in all only 10 persons have discontinued their traditional occupations and taken up new vocations. The change over was not effected due to any lucrative prospects of the occupation they switched to but because they lacked training in their traditional occupations, and some did so far want of finance. 6 households were such whose traditional occupations were willow works, drum-beating, private service, pottery and hair cutting and have now switched over to cultivation of land. Similarly 2 persons have diverted from cultivation to Government service and so on.

Out of a total of 141 heads of households, 40 do not have any issue at all. From among the remaining, 33.33% want their children to continue their traditional occupation. 14.9% of the heads favour the view that their sons should take up Government service. 19.1% want their sons to take up business and trade. Of the remaining, only two favour taking up of cultivation for their sons. Two heads of the households are unmarried and have expressed nothing in this regard.

As mentioned earlier majority of households fall in the income-group of 26-50 rupees per month. Such a meagre income is, in no case, at par with the day-to-day mounting expenditure. People have a tendency to join Government service whenever and wherever possible. This is so because in Government service they find security and routined pay purse according to which they would cut their coat. Every father who sends his son to school has a motive that, after completing a certain standard in the educational institution, he would join the Government service and become a *Babu*. To get a white collar job for a son is the aspiration of every father in the village. The amount of remuneration is given second consideration in this case. School-going children are exempted from household duties in most of the cases.

As regards the case of inter-village migration no tendency is observed except for migration due to posting of Government servants in other villages. Further no better prospects are available in the neighbouring villages or towns which could augment migration. People, no doubt, move from their village in order to take up private service but they do not migrate permanently.

B—I. DESCRIPTION OF DIFFERENT OCCUPATIONS

(i) Agriculture

The methods employed in the cultivation of paddy are traditional and crude and the following practices are employed therein :-

(a) Very soon before the snow fall manure is applied to the lands. The manure consists of cow-dung and refuse. For four months lands are left as such letting the manure to mix with the soil completely.

(b) When the lands are ploughed for the first-time it is called *Wegreh Tulun* in the local language.

(c) After first ploughing, second ploughing follows after an interval of 15 or 20 days. It is known as *Ala Deneh.*

(d) The clods of clay are broken into tiny pieces by means of an implement called *Yeth Pheur.* The practice is called by the implement used in it.

(e) Then the fields are watered and this practice is called *Pani Kadun* in the local language.

(f) *Maj Karun* is the practice which follows. Here the soil, water and manure are mixed together by means of an implement called *Maj.*

(g) *Byoul Wavun* or sowing of seeds.

(h) *Nendeh Karneh* or removing of superfluous plants by means of weeding. This practice is repeated more than once. The show of weeding is worth-seeing because both men and women work shoulder to shoulder and sing in chours in order to avoid fatigue involved in the practice.

(i) *Lonun* or harvesting by means of a scythe known in the local language as *drot.* Here also men and women work together and sing as in the weeding process.

(j) *Chawal Thaunch*-After harvesting the crops are still kept in the fields for a day or so for drying purposes.

(k) *Khear Karen* or lumping of dried crop in small lots.

(l) *Chombun* or thrashing is the last process. Here again women help the male members of the family.

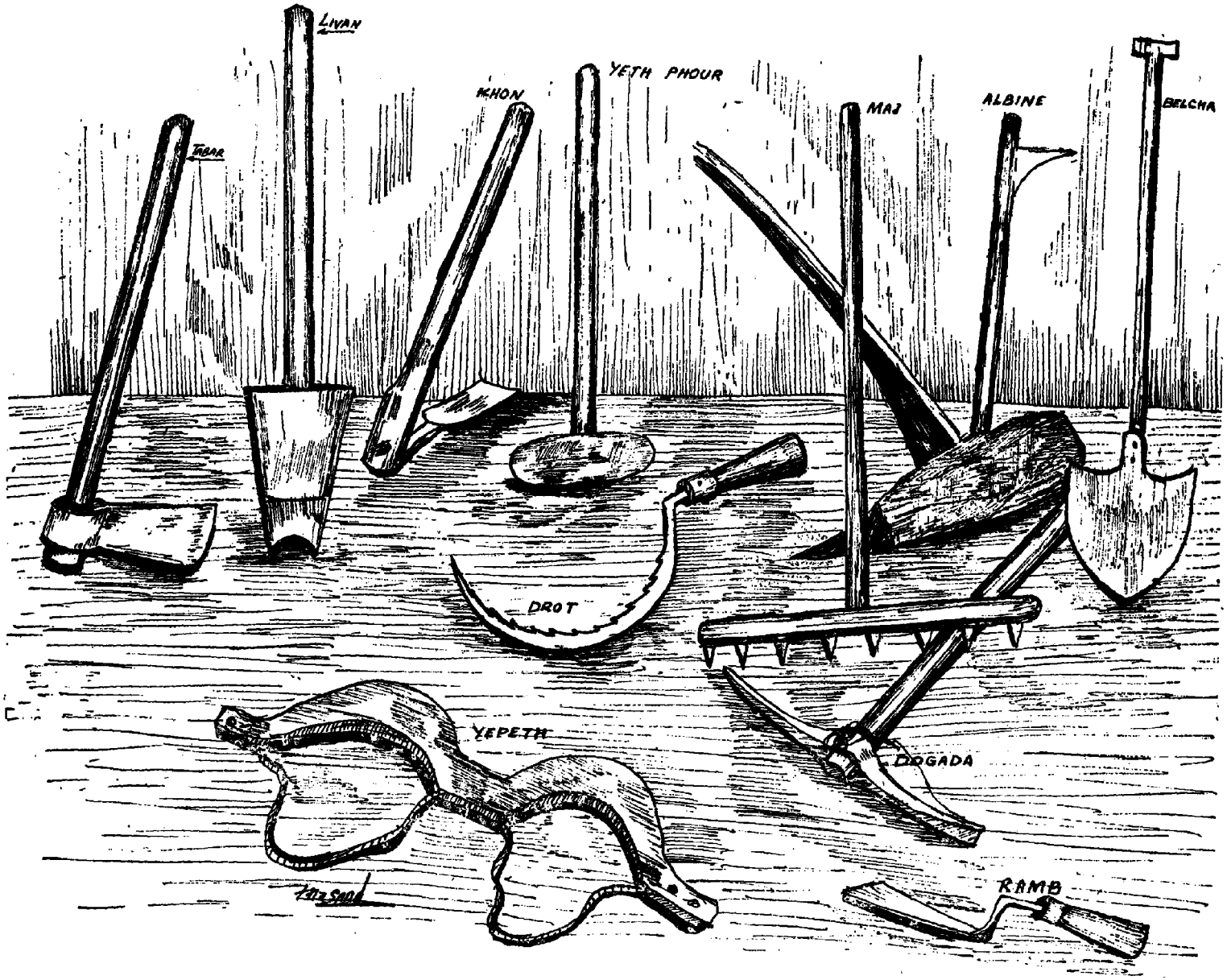
The sketches and photographs show all the tools and implements used in the cultivation. The villagers continue to use traditional and orthodox ploughs, bullocks and scythe. The modern economical and scientific tools are not made use of.

It is the duty of the head of the family to make the division of labour among the members of the family. He assigns a certain field to a certain number of persons for a certain period. Generally all the male and female members start working at the dawn time and take their break-fast and lunch in the field.

The labourers are seldom hired for agricultural processes. Usually the neighbours help one another in the activities.

The old paddy seeds are gradually being replaced by the newly introduced China seeds. For its yield is four times more than that of old indigenous seeds.

The people witness the demonstrations given in agricultural forms, as such, a tendency is found among the people in favour of modern agricultural practices and the use of chemical fertilizers.



Agricultural Implements.

Economy

As stated earlier agriculture is the main occupation of the most of the households. The source of finance to defray the inevitable expenses is therefore, the sale proceeds of the surplus foodstuffs. The subsidiary occupations also subsidise the defray of such expenses.

Following are the ceremonies performed during the various phases of cultivation :-

(i) Ploughing :—Walnuts are distributed among those present in the field and those who happen to pass by. Besides, yellow cooked rice, called *taher* is distributed among the children in order to avoid bad omen.

(ii) Sowing :—Again yellow cooked rice is distributed among those present and who pass by.

(iii) Reaping :—When the crops are reaped a certain portion is reserved for the family priest. Beggars and jugglers, found roaming in the harvest season are also given from 5 to 10 pounds with a view to invoke the blessings of God.

(iv) Thrashing :—At the time of thrashing also a certain amount of grains is given to the family priest who is found going from one thrashing place to another to collect his share from the cultivators. The drum beaters, beggars and jugglers are also given a certain amount as charity. A feast is arranged when the new rice is cooked for the first time in the family. Priest, neighbours and relatives are invited to the feast. Some households also engage a number of priests to recite verses from the holy Quran as a thanks-giving ceremony for the yield they have had from their fields.

The ploughing of land starts in the early April and the sowing of seeds in May. Maize, however, is sown any time from April to June. Transplantation and weeding is conducted in the months of July and August. The crops are harvested in September and October. The thrashing is mostly carried out in the compounds of houses and is completed mostly by the end of November.

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

There is no veterinary unit of Animal Husbandry Department in the village. When need of a serious nature crops up the villagers take their ailing cattle to the Veterinary unit at Handwara. Normally otherwise the people use old and orthodox methods of treating the ailing cattle. Hot iron bars are applied to fractured limbs. When a case of indigestion occurs country-oil and some forest herbs are given to such cattle. When cattle take poisonous grass, ears of such cattle are given a cut with a view to give flow to impure blood thus accumulated. The village milk-man is thought to be an expert in treating the ailing animals. His advice is sought generally in such cases. Besides, the advice of village elders is considered valuable. People are not still aware of the benefits of quality breeding. Bulls available in the village are engaged for husbanding purposes, regardless of their health conditions and breed etc.

As stated earlier, the village is situated on the foot of the forest. The consequent benefit that the villagers draw is that they get timber at concessional rates in lieu of the services they are expected to render to the forests at the time of conflagration in the forests. Besides, they collect dry twigs from the forests for fuel purposes for which the Forest Department has put no binding. Although nallah Talri borders the village, it does not possess fish. Consequently fishing as an occupation is not carried out by any of the households.

(iii) **Village Industries**

The only industries found in the village are willow works, tailoring, pottery, shoe-making, oil extraction, laundry, hawkery, bakery, wool-spinning, masonry and cocoon rearing. Of these the first eight are the principal occupation of 14 households of the village. One household is engaged primarily in tailoring. It caters, though not fully, to the needs of the people. The garments stitched by it are *pheran*, shirts, shalwars, shorts, waiste-coats and sometimes coats also. Two households having pottery as primary occupation cater to the needs of the inhabitants by supplying earthen-ware of different designs and uses. Two households which deal primarily in laundry work wash the clothes of the villagers who afford to do so. A household has specialized in shoe-making. It mends the shoes of the villagers. Besides, it makes chappals and *paizars* generally used by the people of both sexes.

Bakery is carried on as subsidiary occupation, by a solitary household. The baker kneads wheat flour in a round wooden tray of about 2′ diameter. It is called *tagari*. A wooden plank of about 2″ thickness and 8′ × 1½′ is used for moulding the kneaded flour into different shapes and designs. These are pasted in the inner wall of an oven for baking purposes. Fire-wood is placed at the bottom of the oven in order to generate heat.

There are no carpenters, black-smiths, copper-smiths, and silver-smiths in the village. As such agricultural implements, copper utensils and ornaments are got on order from the markets of Handwara, Sopore, Baramulla and even Srinagar. As stated earlier carpenters are also imported from the neighbouring villages.

The shops in the village market are decorated with pictures and photographs of political leaders, film actors, sceneries and photographs of religious shrines, with a view to attract the customers.

As a matter of fact there are no training institutions to impart training in the fields of tailoring, shoe-making, laundry, pottery, etc. Visual observation is the only method descending from father to son. The father imparts training to his son employing him as an apprentice under his personal guidance.

(iv) **Commerce**

The village has a sufficient number of commercial establishments engaged in the sale of almost all the commodities of day-to-day use. The shops found in the village are well equipped with goods of daily consumption. The commodities are got from the markets of Handwara, Sopore, Baramulla and even Srinagar. There are only two households in the village engaged

in business only. Four households are engaged in cultivation and industry simultaniously and two in cultivation and business. Even some of the households who have business as their primary occupation supplement their earnings by subsidiary occupations.

Unlike the past, the village shopkeepers keep their shops very tip-top Previously they used to store their goods in earthen pots and containers. By now they have been replaced by tin-made containers with glass pans in order to give a clear look to the contents of the containers. Similarly, the specializatian in the sale of one commodity has been done away with. Now a grocer sells various commodities, say from a cake of soap to a bag of rice. The shop is found divided in various compartments. One of the corners is reserved for toilet goods, other for pieces of cloth and cigarettes and so on. In a village it is difficult to specialize in the sale of a particular commodity for the demand for individual commodities is limited, and the shop is expected to be a multipurpose establishment.

The barter system still continues in the village. It is clearly observed when village women exchange eggs, etc. for tea, salt, sugar and other commodities of daily consumption. The weights and measures are still very old. Milk is sold through an earthen pot which measures half a pound or a pound. Tea cups are mostly used for measuring the liquids. The old *seer*, *truk* and *khirvar* system of measuring commodities is still in vogue.

v) Other Occupations

Besides cultivation which is the primary occupation of most of the households, the other occupation of primary importance consist of :-

(1) Road labour
(2) Grocery
(3) Tailoring
(4) Pottery and
(5) Laundry

The cultivation of land is a seasonal industry all over India and gravity of the situation is severely felt in the valley where the lands are under the heaps of snow for more than four months rendering the cultivators out of job for more than six months. The consequent effect of such a nature of this industry is that cultivators have to take to manual labour in order to keep their body and soul together when the autumn ends. That is why we find that 35 households having cultivation of land as their primary occupation, have road labour as their subsidiary occupation. When the snow is off the fields these labourers again shift to their primary occupation, *i. e.*, cultivation.

Grocery is carried by 3 households as primary and by one as subsidiary occupation. The shops of grocers are multipurpose ones meeting the requirements of ladies, students and others.

Tailoring is carried on by one household as primary occupation and by four as subsidiary. The tailors possess new and modern sewing machines and are assisted by their apprentices who learn

as well as earn. These tailors are experts in stitching the type of clothes the villagers use. The payment to them is mostly made in cash. In rare cases they are paid in kind also.

The potters supply earthen wares to the villagers of various designs and for various purposes. The village is self-sufficient in earthen-wares. Two households have pottery as their primary occupation. The payment for earthen-ware is generally made in kind. At the harvest time a certain share of crops is reserved for the potters.

Laundry is the primary occupation of two households. Mostly the village housewives wash their clothes themselves. On some festivals like Id, the clothes are given to dhobi. The dhobi is paid in cash and in some cases in kind too.

INDEBTEDNESS AND TRENDS OF CHANGES

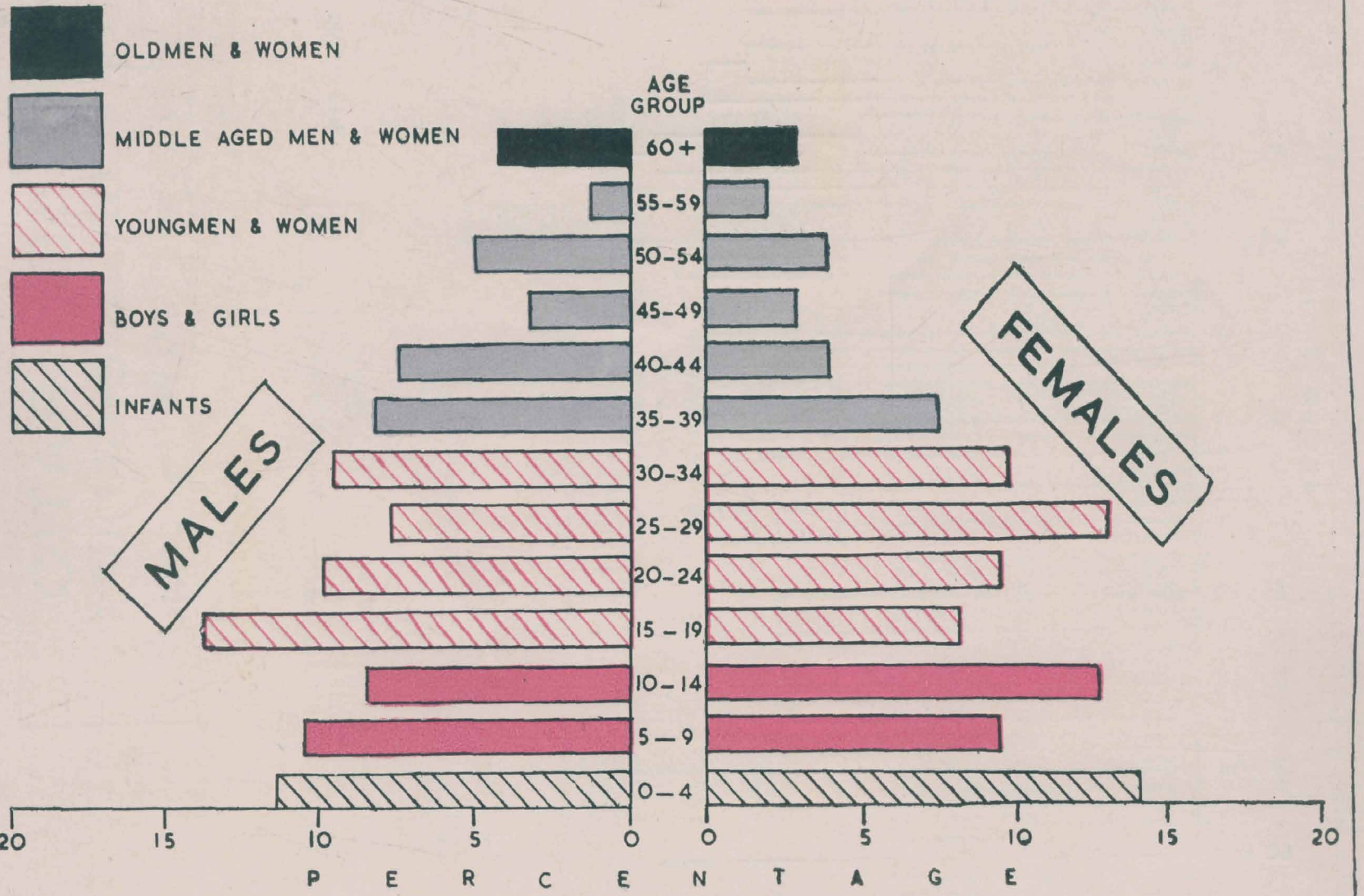
As shown in Table XXI, Set A, appended to the Report, out of 141 households only 19 have not incurred any debts and the remaining 86.5% have borrowed varying amounts. The gravity of indebtedness has mostly been felt in the income group Rs. 101 and over, where not a single household is without debts. In the income-group Rs. 25 and less 80% of the households are in debts and the extent of debts goes up to Rs. 120/- per household. Similarly, in the income groups 26-50 and 51-57, 82.81% and 89.28% of the households are under debts respectively. The extent of debt in these cases is Rs. 193.00 and Rs. 254.00 respectively. Again in the income group 76-100, 88% of the households are under debt and the average borrowings amount to Rs. 753.64 per household.

Table XXII Set A, gives various causes that are responsible as house-construction, marriages, sickness, ordinary wants, household cultivation, industry run by the household and business run by the household. 115 families have incurred debts amounting to Rs. 31,870 on ordinary wants. This sort of indebtedness is exclusively due to their limited earnings which are inadequate to cover the normal day-to-day expenditure. On the contrary only 6 families have raised loans amounting to Rs. 7,800 for marriages. Again 7 families are such which have borrowed money amounting to Rs. 15,700 for running the household business.

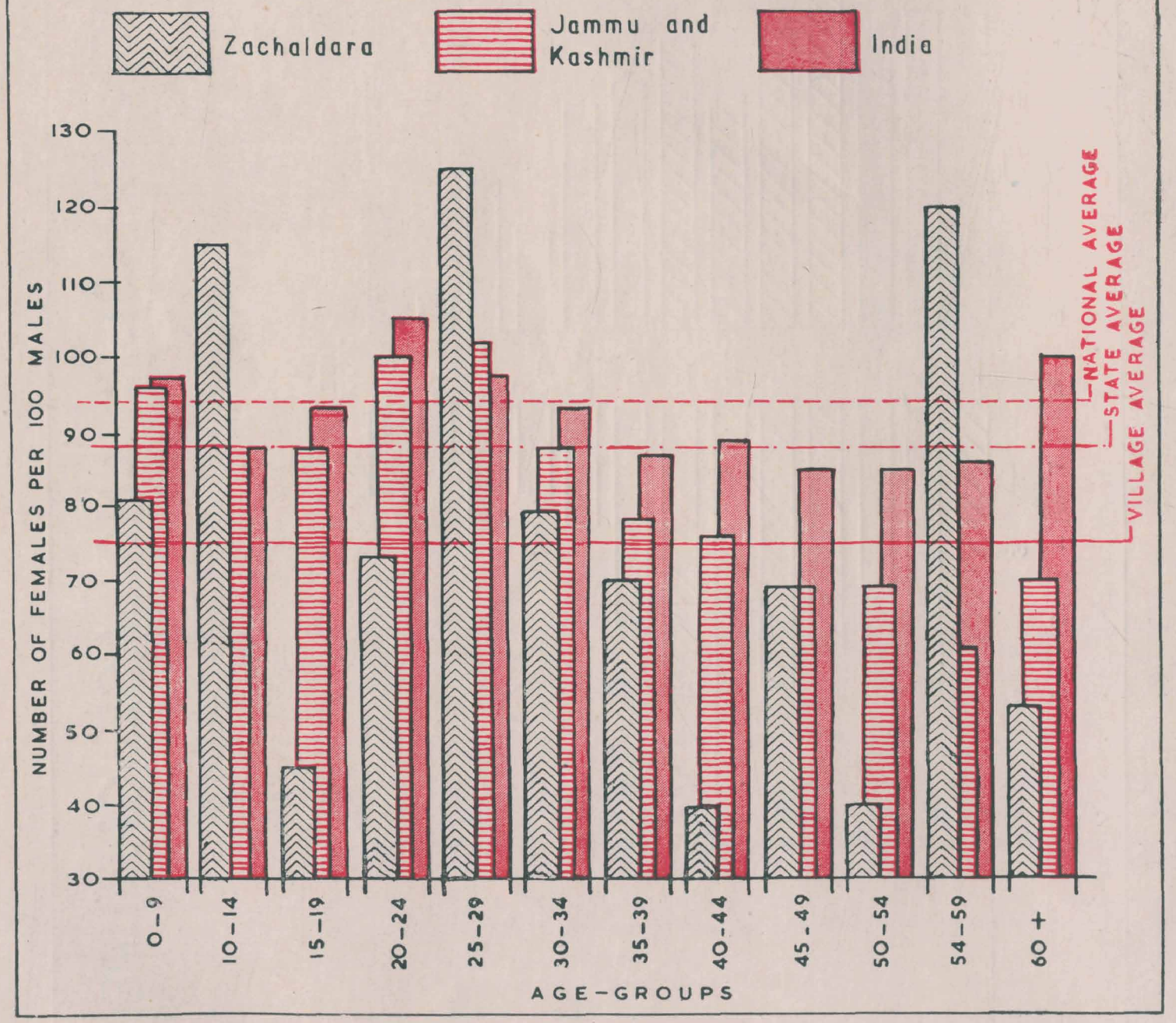
There is a feeling among the inhabitants to be at par with the inhabitants of towns at least. This is why we observe a change in their dress, household goods etc. The earthen wares are gradually being replaced by copper ones. This consequently pinches their meagre and limited income and ultimately they find no way out but to incur debts.

Generally the debts are acquired from shopkeepers, relatives and friends. There is no professional money-lender in the village, perhaps because Muslims neither pay nor charge interest. The loans are mostly raised in lieu of crops. At the harvest time, the creditors are paid back in kind. *Wad* system still continues, where the money is lent in lieu of the crops in the harvest. The prices of such crops are determined at the time of advancing the money.

POPULATION BY SEX AND AGE-GROUPS



SEX RATIO
BY AGE-GROUPS
(VILLAGE STATE & COUNTRY)



CHAPTER IV

SOCIAL AND CULTURAL LIFE

The people of the village are reputed for their courtesy, hospitality, conservatism and orthodox and amiable temperaments. The people live peacefully and have harmonious relations with one another. They feel equal partners in one another's sorrows and jubilations. Disputes seldom arise among the village people. However, if minor disputes arise they are settled by means of peaceful conciliation or arbitration.

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

Table III, Set A, appended to the Report, shows that there are 141 households in the village out of whom 52.48% representing 50.91% population consist of families with a strength of 4—6 members. The following table gives a picture of the proportion of households of other sizes inhabiting the village :-

Size of the household	Proportion of total number of households	Proportion of total population
1 Member	4.25%	0.84%
2-3 Members	21.98%	11.22%
7-9 Members	17.03%	26.37%
10 Members and over	4.26%	10.66%

(i) Age and Sex

Age and sex are the two important demographic characteristics in a population. In a closed population the sex composition is determined jointly by sex-ratio at birth and by sex-ratio at death. The sex-ratio at birth is very much stabilized being approximately 105 male births per 100 female births.

Further, the mortality is lower, in general, for women than for men as a whole, and this is especially true of infancy, childhood and old ages. For this reason, inspite of an excess of males at the time of birth the number of men is inclined to be equal to that of women at marriageable ages and to become lesser than that of women towards older ages.

The sex-ratio affects social and economic conditions of a community in various aspects. Demographically significant is an unbalanced number of males and females at marriageable ages that makes it more difficult for many people to get married. Such an imbalance between both sexes, after all, affects the level and pattern of fertility as well as that of mortality.

The sex-ratio in India, Jammu and Kashmir and the village under survey stands at 94, 88 and 75 females per 100 males respectively. The corresponding sex-ratios for Indonesia (1961)*, Iran (1956)*,

Japan (1960)*, Pakistan (1961),* France (1960)†, United Kingdom (England and Wales-1960)† and United States (1960)† stand at 94, 103, 96, 104, 89, 106, 107 and 103 females per 100 males respectively.

The following table will give a picture of sex-ratio in different age-groups as found in the village under survey, the State and the country as a whole :-

Age-group	Zachaldara	J & K State	India
All Ages	75	88	94
0-9	81	96	97
10-14	115	87	88
15-19	45	88	93
20-24	73	100	105
25-29	125	102	97
30-34	79	88	93
35-39	70	78	87
40-44	40	76	89
45-49	69	69	85
50-54	40	69	87
55-59	120	61	86
60 and above	53	70	100

From the table we see that there are, by and large, more males than females. The only exceptions in the case of the village are the age-groups 10-14, 25-29 and 55-59 where there are 115, 125 and 120 females per 100 males respectively. In the case of the State such deviations are observed in the age-groups 20-24 and 25-29. In the former the sex-ratio stands at 100 where as in the latter it stands at 102.

Source :— * Unless otherwise stated elsewhere, the sex-ratios are presented at the national censuses.

† Demographic year Book 1960—1961—United Nations.

Looking at the figures of the country as a whole the only exceptions are the age-groups 20-24 and 60 and over where the sex-ratios are 105 and 100 females per 100 males respectively.

The table below shows at a glance the proportion in which the block is inhabited by minors, boys and girls, young men, middle aged and elderly persons :-

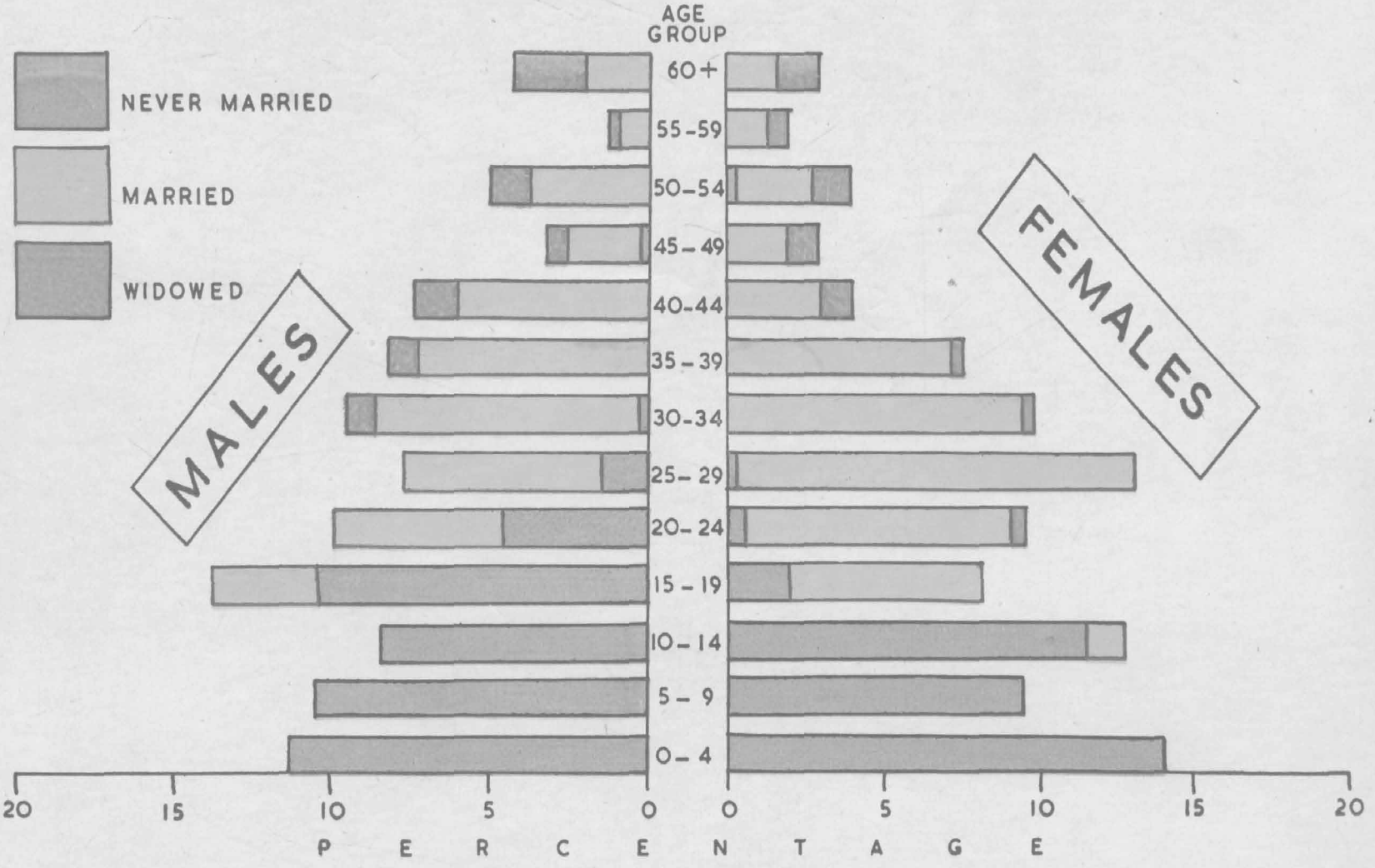
(i) Infants	0-4	age-groups	12.48%
(ii) Boys and Girls	5-14	,,	20.34%
(iii) Youngmen and Women	15-34	,,	40.67%
(iv) Middle aged Men and Women	35-59	,,	22.86%
(v) Old men and Women	60 and over		3.65%

From the above data one can easily infer that the expectation of life at birth is very low in the village because only 3.65% of the population is found in the age-group 60 and above. The corresponding percentages for the State as also the country as a whole work out to about 5.07 and 5.63 respectively.

(ii) **Births and Deaths**

The village Chowkidar records the events of births and deaths. The original registers of these records are submitted to the police stations which prepare consolidated returns for their respective jurisdictions for transmission to Directorate of Health Services. In the year 1960-61 there have occured 56 events of births. Out of these 24 were the male issues and 32 the female ones. Against this 22 died.

MARITAL STATUS BY SEX AND AGE-GROUPS





Ladies singing in chorus

Of them 11 were males and 11 females. These deaths were the result of fevers, pneumonia, dysentery and consumption.

(iii) **Marriages**

As regards the case of marital status the following table, at a glance, exhibits the proportion in which the block is inhabited by various categories of persons according to marital status :-

1.	Never Married	43.34%
2.	Married	49.51%
3.	Widowed	7.15%
4.	Divorced	...

The encouraging and remarkable thing to notice is that there has not been even a solitary case of divorce. This shows that the spouses really have harmonious relations with each other. Though divorce is permissible according to Islamic Law and is practised in the State, yet the village stands as an example for its absence.

Table V, Set A, appended to the Report, shows that there are in all 51 widowed persons in the village. Of these 25 are above the age of 50 years. In the age-group 20-24 there is a solitary case of a female widow. The widowed people being Muslims can remarry if they so desire. A Muslim male can marry 4 wives at a time. Similarly a female can also marry as many times as she likes but cannot keep more than one husband at a time.

The above mentioned table also reveals that there is not a single person married in the age-group 0-9. In the age-group 10-14, however, there are 4 cases where females have been married. This is perhaps because the people do not approve late marriages for females.

In the category 'Never Married' 27 males above the age of 20 years fall. The only explanation given is that they, due to their low standard of living, could not afford the cost of marriage.

The proportion of married females to married males is very high in the age-group 15-39. The proportion in this category is that 118 females are married against 100 males. The contrary trend is observed in the age-group 40-60 where married males out-number the married females. For instance in this category the proportion stands at 194 males for every hundred females. The explanation for this contrary situation is that, that males are married at advanced ages than females.

The distribution of inhabitants by their marital status shows that the proportions of married and widowed males to similar females are almost equal though there is a small disparity between those who have never been married. The number of married males, nevertheless, stands at 183 as against only 170 females.

(iv) **Diseases**

According to the report submitted by the officer incharge of the Health Centre, Zachaldara, the villagers fall victim to the diseases like dyspepsia, anaemia, worms, bronchitis, high blood pressure and syphilis. Inspite of the fact that the village enjoys the benefit of natural

drainage, there is nothing to doubt that their unhygienic habits and filthy environments are mostly responsible for the incidence of these diseases. Due to the biting cold during the winter some people fall victims to pneumonia and eye-sore. Diarrhoea and dysentery are caused by the use of unripe fruit.

According to the statistics given by the Health Officer in 1961-62 the number of patients treated at the centre stands at 11,936. Maternity cases conducted in the households by qualified mid-wife stand at 33 and number of in-patients stands at 10. In addition to this 338 minor operation cases were dealt with.

In addition to the modern methods of treatment people adhere to the old traditional type of Unani treatment. It is only in very serious cases, such as major operations, that villagers avail of the treatment provided in Government hospitals of Handwara, Sopore and Baramulla.

(v) **Education**

Table VI, Set A, appended to the Report, shows that out of total population of 713 persons only 76 are literate giving the village a literacy percentage of 10.66. When compared to the State literacy percentage of 10.7 it does not look very discouraging.

Out of 306 females inhabiting the village only 15 are literate giving thereby a literacy percentage of 4.89. As against this out of 407 males 59 are literate giving it a literacy percentage of 14.49.

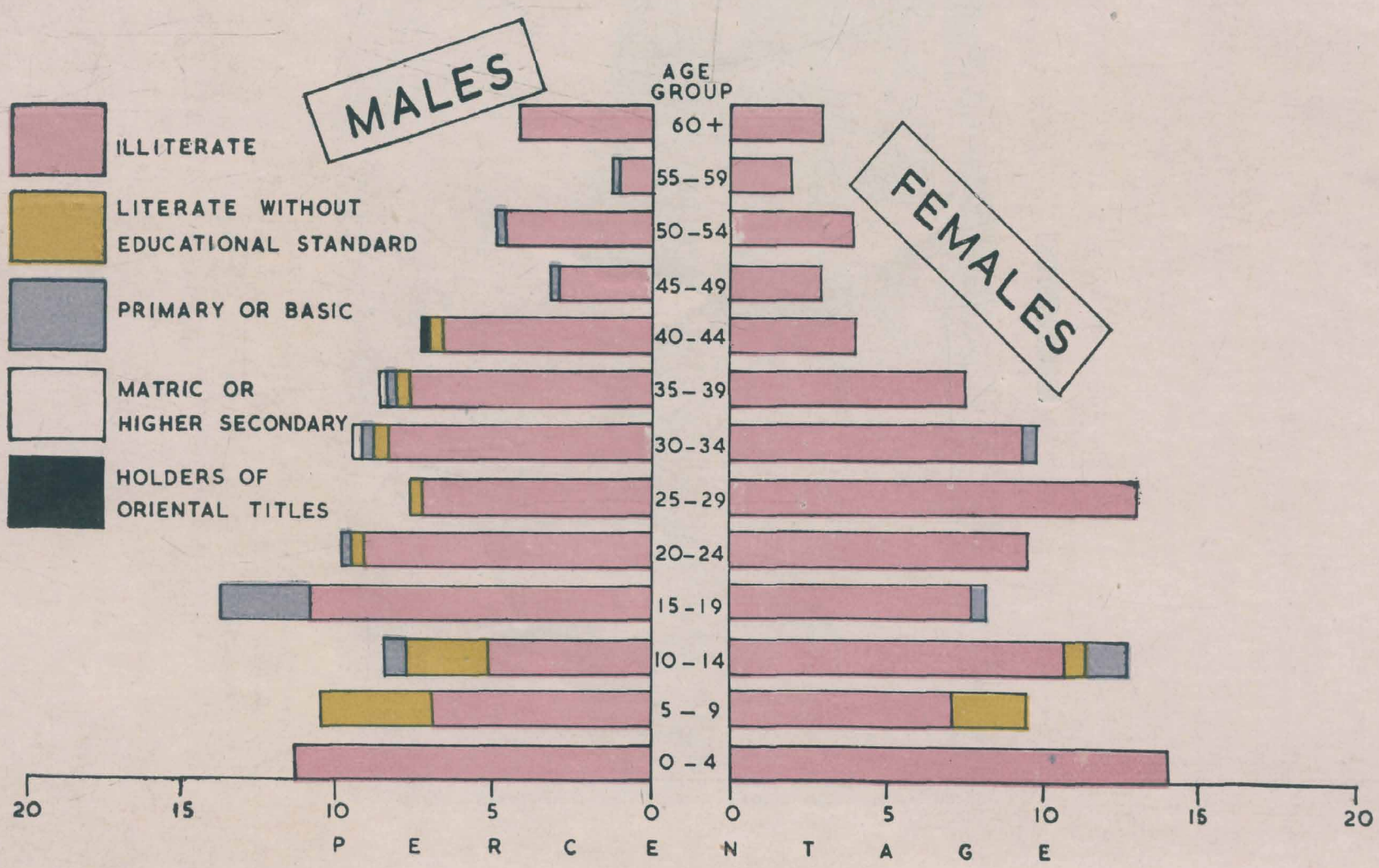
The literate persons without qualifications consist of 36 males and 9 females. Except for 2 male matriculates one holder of oriental title, all others have only passed primary or basic examinations.

The table mentioned above shows that a large majority of literate persons have discontinued studies after attaining some proficiency in reading and writing. It is because of this, we find, in the age-group 15 to 60 and over, only 11 persons are literate but have not attained any educational standard. As regards the case of literates numbering 34 in the age-group 5-14, they have sought education from the village maktab and the village priest. The village priest teaches them Quran and in the maktab, in addition to religious education, numerals are also taught. As is generally found in the State the women of this village also observe purdah and it becomes difficult to trace out the exact number of female literates or those females who have attained proficiency in any educational standard.

This observation also holds good in case of those who have passed primary or basic examinations. Of the total number of 26 persons of this category, only 20 fall in the age-group 5-19. The inference, therefore, is that 6 persons have discontinued their studies and taken to traditional and other occupations.

So far as the question of female education is concerned the inhabitants have not shaken off their conservative and orthodox

EDUCATION BY SEX AND AGE-GROUPS





The Village School

outlook and continue to disfavour the idea of female education. That is why we find in the age-group 0-14, only 22 out of 111 females on the rolls of the village primary school.

There is a Government Lower High School for boys and a Primary School for girls in the village. The strength of boys and girls, as borne by the rolls of the schools, stands at 138 and 22 respectively. There is a solitary girl student in the boys school in its 6th standard. This shows that only 75.22% of the total population in the age-group 5-19 which stands at 226 attend the high and primary schools in the village. This is, of course, exclusive of the students receiving education in private institutions.

IMMIGRATION AND EMIGRATION

From the information furnished by the village people we find that there have been only 10 cases of immigration during the last 40 years. Out of these 4 persons have migrated from Sopore and of these two did so for reasons of trade and other two due to getting married in this village. The remaining 6 have migrated from the village Rowssa, Mowar Watargam, Barijorara, Hyloma, Darhal and Kanchi. The reason leading to their migration to this village is marriage. After getting married in the village they remained with their in-laws.

From the available information no case of emigration has been found. It is, perhaps, because of the fact that the neighbouring villages do not promise any better prospects to induce the inhabitants of this village. Again, as almost all the households possess land it must be becoming difficult for them to leave their landed property.

It has been seen in other parts of the country that industrially equipped areas attract people from the vicinities. The State being industrially backward part of the country, as such, the neighbouring villages are no exception in this case. However, it cannot be denied that temporary absence due to Government service is found in some cases. But it cannot be taken for emigration.

B—FAMILY STRUCTURE

As shown in the Table I, Set B, for the purpose of studying family structure, households have been classified into four categories, viz., simple, intermediate, joint and others. The simple families consist of husband, wife and unmarried children. An intermediate family is supposed to consist of the married couple and unmarried brother, sister, one of the parents. The joint families are such as to consist of the married couple with married sons or daughters or with married brothers and sisters. The families which are not covered by the above classification are included under others.

There are 141 families in the village. Of these 56 are simple, 8 intermediate and 41 joint. Again, simple, intermediate, joint and others form 39.72%, 5.67%, 29.08%, and 25.53% respectively of the total population.

Joint families though disintegrating in other parts of the country are still

respected in the valley of Kashmir and are regarded as an index of harmonious relations among the members of the family. Such families are believed to be economically well-up and good cultured. These are not the only considerations leading to the continuance of joint families in the village. But the more important reason is the need of more family members for the cultivation of land. As the majority of the inhabitants possess and cultivate land, they feel necessity of large families. Because these families conveniently cater to the demands of the land. Again, because of general low standard of living it is difficult for the villagers to maintain separate kitchens.

As the inter-caste marriages are permissible under the Islamic Law, there are no restrictions on the inter-caste marriage in the village. However, social and economic status is considered while entering into matrimonial alliances with one another. The priests in particular seem to be very orthodox in marrying in their own class. Similarly some of the occupational classes also believe in endogamy.

The inhabitants are governed by Islamic Law of Inheritance according to which a child inherits the property of his father after the father's death. Property other than land is divided among the male and female children in different proportions. The widow is entitled to ⅛th and the residue is shared by each male and female child in the ratio of 2 : 1. If a married person, having children, dies during the life time of his father, the children are not entitled to any share in the property of their grand father unless he endows a part of it to them as a gift.

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

C—LEISURE AND RECREATION

There is no place available for entertainment for the people. A pasture just near the boys and girls schools is the only ground where sometimes people sit and engage themselves in chatting and discussing social and political problems. The Community Development Department of the State has not provided the villagers with any park or any recreation equipment.

The students of the boys school play foot-ball, hockey and volley-ball after their school hours. Besides they play *Guli-Danda* and *Kabadi*. In the former there are two parties. It requires no costly

material. Only a wooden rod of about 2½ feet and a stick of about 6" pointed on two ends is needed. The parties decide their turn of play by means of toss. Whichever party wins the toss that takes the first turn. Just a target is fixed wherefrom the play starts. The party that wins the toss plays first, one after the other. The other party is required to collect the smaller stick from wherever it goes and has to beat the target where the longer rod is placed on the ground. If the longer rod is touched by the smaller one, the party that had won the toss is supposed to be replaced by that which had lost it in the first instance. This chain of turns goes on.

Similarly *Kabadi* is also played by the two parties of equal strength. Just a line of demarcation is drawn and the parties stand on either side of it. A player from either of the side starts by running to the side of the oponant saying loudly *Kabadi, Kabadi, Kabadi.* The oponants are supposed to catch hold of him till his resistence ends. As soon as it is felt that he is fully exhausted, he is left loose. In case he touches one of the oponants and escapes the grip of others, the person touched is disqualified. When the turn of the oponants comes they are also supposed to repeat the same practice. The party which succeeds in disqualifying all the members of the oponants, is declared winner.

One more game played by the village children is *Chora Chup* or *Hide and Seek.* This game is played in the evening especially during moonlit nights. A number of boys participate in the game and one of them is made to hide his eyes. When his eyes are shut, the others run away from the place and hide themselves. After they are completely invisible the boy with eyes shut goes in search of the absentees. If he succeeds in catching a boy, the latter has to act in his stead. This chain goes on till late in the night.

Again during the month of Ramzan when people keep fasts, the women assemble at a place and form two rows of almost equal strength. Then they start singing in chorus. One of the rows starts the song and goes ahead with it while the other row goes on repeating the first stanza. On the Id day such songs are sung during the day also. After finishing the songs the ladies dance in pairs. The singing of the songs is called *Ruff* and dancing *Haka Chichi* in the local language.

One more source of recreation is the *Bacha Nagma.* Here a musical party consists of four to five person. The instruments used are *sitar*, pitcher, *tabla*, *tumbakhnari* and a hormonium. A boy, generally, beautiful, is clothed in multi-colour female garments and a sari. He wears a skirt-like garment called *peshwaza.* He dresses his hair like a woman. When in complete garments he looks like a woman. Bells are worn round his ankles which jingle to the tune of the music while he keeps on dancing in the midst of audience. After the function is over the audience raise subscriptions and pay the amount, so raised, to the party.

D—RELIGIOUS INSTITUTIONS

There is a shrine in the village where the holy hair of Shiekh Syed Abdul

Qadir Jilani is enshrined. The history behind this holy relic has already been described in detail. The relic is exhibited to the people on the 11th of Rabi-ul-Sani every year. People come in large numbers for pilgrimage. A fair is also held on the day. Temporary stalls are erected to cater to the needs of the pilgrims. Pilgrims rush from all the neighbouring villages in large numbers and altogether change the complexion of the village. The stalls store among other things toilet articles like soap, combs, bangles, etc. Cloth merchants, copper-smiths are also found. Quacks are also seen here who propagate the miraculous effects of herbs and other medicines which they put to sale.

E—VILLAGE ORGANISATION

The village falls under the jurisdiction of Rajwara Block and under the Panchayat situated at Turkipora. As per the information supplied by the Block Development Officer Rajwara, 6 villages viz. Turkipora, Lachipora, Dadipora, Sultanpora, Zachaldara and Ahgam constitute the Panchayat of Turkipora. Three persons of the village under survey are the members of the said Panchayat. The functions of the Panchayat consist of disposal of disputes by the Adalati Board, effecting of welfare measures like construction of roads, sinking of wells, construction of bath-rooms and latrines and so on and giving of demonstrations in the field of agriculture, animal husbandary etc. 20 disputes were settled by the Adalati-Board without refering them for judicial scrutiny.

Besides, the Panchayat organises documentary film shows for the village people. Demonstrations are conducted to ameliorate the life conditions of the villagers both in the economic and social fields.

There is no Co-operative Society in the village. The State branch of Bharat Sevak Samaj Organisation has set up its unit in the village. Its function is to promote the moral welfare of the village people.

E—REFORM MEASURES

As a matter of fact the villagers are completely unaware of the term 'Family Planning.' Even when they are told of the benefits of this device, they frown upon it. They emphatically assert that it is nothing but to challenge the will of Almighty—GOD. They out-rightly say that it is un-Islamic and as such inhuman. They consider a child a God-given gift which at any cost cannot be refused. A common belief is that a child is not born unless nature makes arrangements for its living. They wish to have as many male issues as possible so that they could be of use in agricultural operations. Inspite of this orthodox and conservative outlook at least 38 households do not approve the idea of having more children but at the same time do not appreciate the idea of using artificial devices to achieve this end. A large majority of households numbering 83 do not approve of the idea of family planning. 20 households are such who are of the opinion that having been very old it is too late for them to have any craving for the children. Generally households with

smaller incomes have craving for the children.

The inhabitants are not aware of the Dowry Act, not to speak of its provisions. Since their income is limited due to their meagre earnings the dowries they give fall much below the ceiling imposed by the Law. Dowry is generally given in kind. Unlike the cities, the groom has to give dowry to the bride. The extent of the dowry is fixed in accordance with the social customs prevailing in the area. The Guest Control Act enforced by the State Government is hardly cared for. The people traverse the limits of Act times without number. Large number of guests is invited on religious and social functions. There is no agency on spot to enforce the provisions of this ordinance and consequently large number of guests is invited, especially on marriage ceremonies.

An act regarding juvinile delinquency, namely Juvinile Smoking Act, though, on the statute book, is practically not in force. The Act relates to the prohibition of smoking by children who are below the age of 16 years. For the lack of implementation of the Act in the village, like other parts of the State, minors are found in large numbers smoking *hukka*, cigarettes and using snuff publically without any cognizance being taken of their conduct.

FOLKLORE

Kashmir has a history and a past unlike other countries. Political vicissitudes have had their effect among other things upon her social anthropology and literature. The Kashmiri language is said to be a branch of Indo-Aryan language known as Sanskrit, just as Italian is that of Latin. In this connexion the celebrated western traveller, Vigne says :-

"The language of Kashmiri is pracrit (a corruption of major language). The Kashmirians, says Abul-Fazal, have a language of their own. I was told on good authority that out of one hundred Kashmiri words, twenty five will be found to be in Sanskritic or a pracrit, forty Persian, fifteen Hindustani, ten will be Arabic, some few also Tibetan."

The account given by Mr. Vigne is an old one and the position at present is somewhat different. Kashmiri has since absorbed a good number of words from other languages especially English. People use, in large numbers words from English in their day-to-day conversation. Among them mention may be made of the words : boot, coat, pencil, button, cigarette, pant, hotel, school, college, cinema, underwear, hockey, foot-ball, cricket, radio, loud-speaker, harmonium, leader, power, table, cup, glass, driver, petrol, engine, tyre, tube, cycle, seat, number, handle, lamp, holder, wrist-watch and many others.

Folk songs of Kashmir are rich in content, theme and form, as any other. Songs known in Kashmiri as *shaar* are composed on any subject. Exactly as Paul Lafargue points out, these songs are the "original and natural expression of the people's soul, its companion in joy and sorrow".

All sorts of incidents provide inspira-

tion for the rustic muse. Captain Hayward's visit to Ladakh or Shah Jehan's laying of the Shalemar garden have equally provided themes for beautiful songs. There are dancing songs set for different seasons and occasions of the year including various festivals, romantic ballads and mystical pitty verses. There are songs sung in chorus at harvest time, while paddling the boat or carving a drawing room equipment or drawing a beautiful design on cloth with the needle. Then there are opera (Bachanagma) songs. Operas are common in Kashmir particularly at marriages. Winter nights provide an ideal time for the recitation of ballads. With a bubbling *hukka* and a boiling *samavar*, friends or a family sit comfortably in an almost airconditioned room listening to a party of the bands. *Santoor*, the typical Kashmiri musical instrument and *tumbakhnari* play to the accompaniment of a romantic ballad, say of Laila and Majnun.

In singing the people divide the tunes and rhythms into three main categories such as *Wanawun*, *Wayun* and *Ruff*. *Wanawun* consists of songs which women sing during the days of marriage, betrothal, circumcision ceremony and hythms of these songs are very distinct and cannot be confused with *Wayun* and *Ruff*.

Just an example of *Wanawun* is when the ladies follow the bridegroom as he leaves his home to marry the bride. They compare him to the great Rustum and sing :-

"Drayi Rustmas moj wanawan
Acha poshan mala karan"

(Rustam's mother went singing
cutting the flowers into garlands.)

In return the bride's people give her the honour of being the daughter of the great saint Shah Hamdan and revel in the fact that the bridegroom has come in person to have her hand. They sing :-

"Shahi Hamdanen Kooriyyae,
Maharaza Wotoi Yooriyyae"

(Shahi Hamdan's daughter
Your bridegroom has come here).

In this village the inhabitants have their own version ; they sing :-

"Kadla Tor Mahraza
Aabas gow goora goora,
Asi dop rango bulbul hai aaw".
(The bride has crossed the bridge
The waters are swish and swish,
And we perceived the gaily
coloured bulbul hath come.)

WAYUN

Wayun is another form of singing generally sung by the women folk during the night. Even males take part in such concerts. Some musical instruments like *tumbakhnari*, pitcher and harmonium are used. Such a concert starts at about 11 P. M. and lasts upto 6 A. M. An example of of *Wayun* is :-

"Sanyas lagit gareh bar trowum
Yar hai rowum lokachar hai rowum.

Rajih bai trawnai sarmaidari
Wala yoreh wooch mein parhezgari

Kofruk te dinuk niyai anzarawum
Yar hai rowum lokchar hai rowum."

Here a beloved relates the story of love to her friend telling her "I have left my home and have turned into a hermit because I have lost my love and consequently my youth. O my love ! I was a queen, but for your sake I have given up all riches. Now, come my love and see my renunciations, I have settled once and for all the tussle between the religion and atheism".

RUFF

Ruff is a peculiar type of rythmic dance in which a number of women, with their arms inter-locked and forming a crescent-shaped single line, join together and sing a song in chorus, keeping time with the movements of their legs and feet as they move backwards and forwards. Men do not join this dance and can only watch as spectators from a distance. This kind of singing is held either on the marriage occasions or on Id festivals. During the months of fasts too, the women of the village assemble in compounds of their houses in groups. Such a programme usually starts at the beginning of the dusk and lasts upto the time of dinner. On Id festivals the women sing even during the day. On marriage occasion on the *Mahendi-Raat* such songs are sung.

Following are some of the specimen of this type of songs :-

"Walai ruff hai karvai
Nabi Sabun tarvai
Teteh deedar karvai
Temeh deedareh balwai"

(O ! darling come, let us sing the *Ruff*,
We shall proceed towards the shrine of the Prophet,
There we shall have the pilgrimage,
By this pilgrimage we will be saved of all the misfortunes.)

"Id aayi rasse rasse
Idgah wassawai
Yame andeh Nabi Saib
Temeh andeh wassawai."

(O Friend ! Id has come with all its pomp and glory. Let us go to Idgah to offer prayers—
Where there is the shrine of the Prophet
We shall proceed in that direction.)

The male inhabitants of the village are interested mostly in attending *Chakri* programmes. It is a sort of opera singing. Usually, a boy dances in the costume of a maid and the musical party consists of four to five persons, with some musical instruments. They cherish the lyrics of the famous Kashmiri poets like Lalla Aarifa, Mohmud Gami, Rasul Mir, Mahjur and Habba Khatun.

"Some of the specimen of the folk-lore are the following :-

a) **LALLA AARIFA**

"Saberha maleh chhoe, soneh sund Toorie,
Mooleh chhoe draj tai, hiyas kus,
Saber ha maleh chhoe noon,
Marech tai zuerie,
Kaneh chhue teth tai kheyas kus."

(Patience, my son ! is like a golden bowl,

Being costly, none doth dare purchase it,

Patience my son ! is a mixture of salt, pepper,
and Zera (spice) ;

It is bitter to taste, so who will taste it ?).

b) **MAHMUD GHAMI**

"Hubbeh saet habiban phok loi hubabas,

Phokeh saet bayeh mul aabas saet ;
Mod kiyah teh rod kiyah baqi hisabas

Rindeh chhuck zindeh kitheh aabas saet."

(Out of his love the lover blew the bubble and it lived !

Soon was it blown off with another breath,

But who died ? and what remained still,

To account for is the riddle,

How live you on water).

HABBA KHATUN

"Walleh maleh gachhow aabas,
Dunya chho nendreh teh khabas,

Praran chhasai jawabas,

waloa, miyaneh poshai madno".

(Come ! thou, my beloved ! Let us go to the river bank,

The whole world is eveloped in deep slumber,

But I am waiting for a reply from thee !

Come ! my love of flowers).

d) **RASUL MIR**

"Zareh zoegnas, zareh kotah, zareh nai chhas mai,

Bareh aachhem na, bareh m aras, bareh kareth gom,

Thareh chhaem, sharah tehenday, so chho bay parwai,"

(He has scorched me with the fire of love,

How much patience should I have ? He cares not for me,

If only he would enter my house,

I would slay young lamb for him,

But he has made me fade in sorrow !

I am shivering in separation,

But he cares not for me !)

e) **GHULAM AHMED MAHJUR**

a) "Nazeh tanay wozael jameh kem walyai,

Nooreh voozehmalyai pooreh haw pan,

Nooreh voozehmalyai pooreh naazalyai,

Nooreh voozehmalyai pooreh haw pan."

(Who clothed your delicate body in red ?

Replendent lightning ! Let us see the whole of you).

b) "Jalweh hawet peth Ahrebalyai, Shahreh tai gameh gaw shour yaksan,

Prem rus bagran wuchhahuk Khanabalyai,

Nooreh voozemalyai pooreh haw pan".

(You manifested yourself at Aharbal,

And you created an uproar like in villages and towns,

You came down Khanabal,

Scattering the essence of Love).

PROVERBS

a) Pachhes pochh kharan
Khandaras doshwai
(One guest hates the other,
The host hates the both).

b) Daro kameo phatwuq,
Dopnas panni paen.
(Diamond cuts diamond).

c) Shawl shawl beon beon,
Toongeh wezi koni.
(Birds of feather,
Flock together).

d) Shawl chalet bathen loreh
(Crying over split milk).

e) Shahas neh botheh uoen,
Gures nah pateh uoen,
(*Don't face the king* and
don't follow the horse).

f) Garibas gober zaw,
Anun kateh.

(Birth of a son in the family of poor is questioned).

g) Charei math cheh wazan.
(Empty vessels make much noise).

h) Moaj gachem panen moal gochum wooreh,

Behet khames trak kaem karas neh aakh.

(I want real mother and step father,

so that I could have belly full of meals and no work to do).

RIDDLES

a) "Khar nachan bur deth."
(Ass dancing indoors).

Meaning : Grinding Mill.

b) "Beni tareh beneh nish
Manzeh chas doss."

(Sister wants to see the sister,
In between them is the wall).

Meaning : Eyes

c) "Aad gaz mamen doud gaz poochh".

(Aunt of half a yard height and

headgear of one and a half yards length).

Meaning : A needle with thread.

d) "Sona sanza kenzay ropeh sund thand.

Yous toth toleh souh pahalwan"
(A plate has the cover made of silver,

whoseover tries to lift it from the plate will be considered the brave).

Meaning : An egg or grave.

e) "Safaid balas krihen kaw,
Temai karan taw taw."

(White hill covered by black crows who are crowing).

Meaning : Written piece of paper.

f) "Saras manz maaz bon,
Soie karan howe howe",

(A thy speaking in a lake).

Meaning : Tongue.

CHAPTER V

CONCLUSION

Zachaldara is one of those villages which turned a corner as a result of the revolutionary land reform measures introduced by the popular Government which took office in 1947. The Big Landed Estates Abolition Act of 1950 dealt a severe blow to the feudal structure and changed the entire complexion of the village. Tillers of the soil whose hard toil would until then swell the coffers of the feudal lords and who were not placed in any way better than serfs suddenly became the masters of the land. As many as 87 households benefitted at the cost of two lords only. Entitlement to the fruits of their own labour filled them with hope and cofidence. It raised them up from the morass of economic servitude and social neglect.

Since then the winds of change have been blowing regularly, even though at a slow pace, and the people are slowly and gradually sheding off their past inhabitions. The change, of course, is not so perceptible in the thought and outlook of the old lot of people who continue to follow traditional ways of living. A change is, nevertheless, marked in the younger generation. Youngmen and school going children are making lesser use of the traditional *pheran*. They are seen moving about in clean and smart trousers and shorts. Oil which was formerly used in the preparation of vegetables only is now applied to hair also by the young folk. School going children attend their schools in neat and clean uniforms with their hair properly dressed. They have given up the traditional *paizar* and replaced it with the modern sophisticated shoes. They now feel shy in moving about without under wears though some elderly men and women are still not using trousers under their *pherans* in the mornings and evenings. In winter the grass made shoes have yielded place to the rubber ones—commonly used in the urban areas.

The young women and school going girls are dispensing with the traditional garments and have switched over to the modern shalwars, froks and *duppattas*. Their cosmetics comprise of perfumed oil, soap, scents, hair pins and the like. Sandles have started replacing the traditional chappals in their case also.

The buses plying from towns like, Sopore, Baramulla and even Srinagar have helped a great deal in bringing about the social change. Moreover, such facilities have accelerated the mobility of inhabitants which in consequence has contributed its own bit in bringing about changes in their outlook.

The overall picture of literacy in the village compares favourably with the average for the State as a whole. But the dearth of the educated people is glaringly conspicuous. The situation is, however, tending to improve because of the presence of a Lower High School for boys and a Primary School for girls.

Very few people of the village appear to be aware of the reformatory laws in force in the State designed to improve social life in general. That is why many young boys are seen publically smoking and gambling.

It is encouraging to notice that there are no cases of divorce in the village. This speaks of matrimonial harmony among the spouses. The absence of the child marriages is yet another point of satisfaction about the social life of the village.

Cultivation of land is the main economic stay of the bulk of the inhabitants of the village. There is, however, a large scope for improvements in it than appear to have been effected so far. The yield and income from the land would improve much more with more intensive use of improved seeds, chemical fertilizers and modern agricultural equipment than at present. There is similarly enough scope for the development of fruit industry. The technical knowhow of the State Agriculture Department, if geared more vigorously, would help a great deal in laying well planned orchards of quick growing and high yielding species. Animal Husbandry is another field which deserves more attention than it enjoys. Here also better varieties and high yielders could be introduced. Similarly improved varieties of poultry and birds could be generated with definite favourable impact on the growth and sources of income of the village.

Even at the existing pace of development, the village is set for progress both on social as well as economic plane. Time is bound to come when the village shall be wearing an altogether new look.

SET A

Area, Households and Population

Table I

Name of Village : Zachaldara

Area in acres	Density	No. of households	Population		
			Persons	Males	Females
1	2	3	4	5	6
684	1.04 Persons per acre	141	713	407	306

Population by Age-groups

Table II

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29	
Persons	Males	Females	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
713	407	306	46	43	43	29	34	39	56	25	40	29	32	40

Population by Age-groups—*Concld.*

30-34		35-39		40-44		45-49		50-54		55-59		60 and over	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
16	17	18	19	20	21	22	23	24	25	26	27	28	29
38	30	33	23	30	12	13	9	20	12	5	6	17	9

Size and Composition of Households

Table III

Total No. of Households	Size of Household														
	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members & over		
	House-holds	Males	Fema-les	House-holds	Males	Fema-les	House-holds	Males	Fema-les	House-holds	Males	Fema-les	House-holds	Males	Fema-les
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
141	6	5	1	31	48	32	74	200	163	24	108	80	6	46	30

Table IV

Households classified by Religions, Communities and Castes

Religion	Community	Caste	Number of Households		
			Persons	Males	Females
1	2	3	4	5	6
Islam	Kashmiri Muslims	Hajam	131	75	56
		Sheikh	106	63	43
		Banday	57	36	21
		Bhat	54	26	28
		Khan	46	29	17
		Joo	30	17	13
		Seer	30	21	9
		Bamboo	26	19	7
		Shah	26	10	16
		Kumhar	19	11	8
		Dhobi	17	10	7
		Thokar	15	7	8
		Wani	14	8	6
		Mir	13	8	5
		Chalak	13	6	7
		Thekri	13	7	6
		Loan	13	6	7
		Magri	12	5	7
		Teli	11	5	6
		Dar	9	6	3
		Malik	9	4	5
		Chor	9	5	4
		Tantri	8	5	3
		Solawati	7	4	3
		Peer	6	3	3
		War	5	4	1
		Chopan	5	3	2
		Kotwal	4	2	2
		Mochi	4	2	2
		Khoja	1	...	1

Table V

Age and Marital Status

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 Agas	713	407	306	192	117	183	170	32	19	...	...	...	...
0-4	89	46	43	46	43	...	...	...	...	...	...	...	...
5-9	72	43	29	43	29	...	...	...	...	...	...	...	...
10-14	73	34	39	34	35	...	4	...	...	...	...	...	...
15-19	81	56	25	42	6	14	19	...	...	...	...	...	...
20-24	69	40	29	19	2	21	26	...	1	...	...	...	...
25-29	72	32	40	6	1	26	39	...	...	...	...	...	...
30-34	68	38	30	1	...	33	29	4	1	...	...	...	...
35-39	56	33	23	...	...	29	22	4	1	...	...	...	...
40-44	42	30	12	...	...	24	9	6	3	...	...	...	...
45-49	22	13	9	1	...	9	6	3	3	...	...	...	...
50-54	32	20	12	...	1	15	7	5	4	...	...	...	...
55-59	11	5	6	...	...	4	4	1	2	...	...	...	...
60 and over	26	17	9	..	...	8	5	9	4	...	..	...	...

Table VI

Educa

Age-group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All Ages	713	407	306	348	291	36	9	20	6
0-4	89	46	43	46	43	...	...	...	...
5-9	72	43	29	28	22	15	7	...	...
10-14	73	34	39	21	33	10	2	3	4
15-19	81	56	25	44	24	...	...	12	1
20-24	69	40	29	37	29	2	...	1	...
25-29	72	32	40	30	40	2	...	...	...
30-34	68	38	30	34	29	2	...	1	1
35-39	56	33	23	29	23	2	...	1	...
40-44	42	30	12	27	12	2	...	...	...
45-49	22	13	9	12	9	...	...	1	...
50-54	32	20	12	19	12	...	...	1	...
55-59	11	5	6	4	6	1	...	...	...
60 and over	26	17	9	17	9	..	...	...	...

tion

Matriculation or Higher Secondary		Interme-diate		Graduates		Diploma holders		Holders of Ori-ental titles		Any other qualifications	
M	F	M	F	M	F	M	F	M	F	M	F
11	12	13	14	15	16	17	18	19	20	21	22
2	...	...	...	...	...	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
1	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...

Table VII

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

Age-group	Total Population			Workers			Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	713	407	306	338	285	53	375	122	253
0-14	234	123	111	30	23	7	204	100	104
15-34	290	166	124	184	152	32	106	14	92
35-59	163	101	62	113	101	12	50	...	50
60 & over	26	17	9	11	9	2	15	8	7

Table VIII

Workers Classified by Sex,

Age-group	Occupation 1 Agriculture			Occupation 2 Private Service			Occupation 3 Govt. Service		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
All Ages	307	257	50	10	10	...	4	2	2
0-14	27	21	6	2	2	...	1	...	1
15-34	168	138	30	5	5	...	2	1	1
35-59	102	90	12	3	3	...	1	1	...
60 & over	10	8	2	...	...	...	...	...	...

Workers Classified by Sex,

Age-group	Occupation 8 Tailoring			Occupation 9 Sawing			Occupation 10 Willow Works		
	P	M	F	P	M	F	P	M	F
	23	24	25	26	27	28 ...	29	30	31
All Ages	1	1	...	1	1	...	1	1	...
0-14	...	...	...	...	...	...	...	..	...
15-34	1	1	...	1	1	...	1	1	...
35-59	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...

Broad Age-groups and Occupations

Occupation 4 Grocery			Occupation 5 Laundry			Occupation 6 Pottery			Occupation 7 Shoe-making		
P	M	F	P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	18	19	20	21	22
3	3	...	3	2	1	2	2	...	2	2	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	2	1	1	1	1	...	1	1	...
3	3	...	1	1	...	1	1	...	1	1	...
...	...	...	...	...	...	...	...	...	...	...	...

Broad Age-groups and Occupations

Occupation 11 Tonga Driving			Occupation 12 Hawkery			Occupation 13 Oil Seed Crushing			Occupation 14 Labour		
P	M	F	P	M	F	P	M	F	P	M	F
32	33	34	35	36	37	38	39	40	41	42	43
1	1	...	1	1	...	1	1	...	1	1	...
...	...	...	...	...	...	...	...	...	...	...	...
1	1	...	...	...	...	...	...	...	1	1	...
..	...	...	1	1	...	...	...	...	...	...	...
...	...	...	...	...	...	1	1	...	...	...	...

Table IX

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

Age-group	Total Workers			Workers engaged in							
				Household Industry		Household Business		Household Cultivation		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	338	285	53	11	1	3	1	257	49	14	2
0-14	30	23	7	...	...	...	...	21	6	2	1
15-34	184	152	32	7	1	...	...	138	30	7	1
35-59	113	101	12	3	...	3	1	90	11	5	...
60 and over	11	9	2	1	...	...	...	8	2	...	...

Table X

Non-workers by Sex-Broad Age-groups and Nature of Activity

Age-groups	Non-workers								
	Total non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, Infants & children not attending school & persons permanently disabled	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All Ages	375	122	253	40	14	7	177	75	62
0-14	204	100	104	28	13	6	35	66	56
15-34	106	14	92	12	1	...	91	2	...
35-59	50	...	50	...	...	...	48	...	2
60 & over	15	8	7	...	...	1	3	7	4

Age-groups	Non-workers *Concld.*								
	Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent of dividend or other persons of dependent means		Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence		Inmates of penal, mental and charitable institutions		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work	
	M	F	M	F	M	F	M	F	M	F
1	11	12	13	14	15	16	17	18	19	20
All Ages	...	...	...	...	...	...	...	...	...	...
0-14	...	...	...	...	...	...	...	...	...	...
15-34	...	...	...	...	...	...	...	...	...	...
35-59	...	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...

Table XI

Households by Number of Rooms and

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room	
			No. of house-holds	Total No. of F. M.*	No. of house-holds	Total No. of F. M.
1	2	3	4	5	6	7
141	1693	713	...	...	16	60

*F. M.—Family members.

Table XII

Households engaged in Cultivation, Industry

Total No. o households	Households engaged in Cultivation only	Households engaged in Industry only	Households engaged in Business only	Households engaged in Cultivation, Industry and Business
1	2	3	4	5
141	99	4	2	...

by Number of Persons Occupying

Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with 5 rooms and more	
No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.	No. of house-holds	Total No. of F. M.
8	9	10	11	12	13	14	15	16	17
35	143	23	100	35	173	7	38	25	199

or Business belonging to the Household

Households engaged in Cultivation and Industry	Households engaged in Cultivation and Business	Households engaged in Industry and Business	Others
6	7	8	9
34	2	...	...

Table XIII

Types of Industry run by households
Industry run by households

Name of Industry		Number of households
1		2
Silk seed growing	...	21
Tailoring	...	5
Willow Works	...	3
Shoe-making	...	3
Sawing	...	2
Grinding	...	2
Wool Spinning	...	2
Pottery	...	2
Oil Extraction	...	1
Bakery	...	1
Cocoon rearing	...	1

Table XIV

Types of Business run by households
Business run by households

Name of Business		No. of households
1		2
Grocery	...	4
Laundry	...	2
Hawkery	...	1
Tea shop	...	1

Table XV

Traditional Industries by number of households in each

Name of Traditional Industry		No. of households in each Traditional Industry
1		2
Willow Works	...	2
Pottery	...	2
Shoe-making	...	1
Grinding	...	1
Laundry	...	1

Table XVI

DIET

Community	Total No. of households in each community	Households taking			
		One meal a day	Two meals a day	Three meals a day	More than three meals a day
1	2	3	4	5	6
Kashmiri Muslims	141	...	...	...	141

Table XVII

Staple Diet and Food Habits of Communities

Community	No. of households in community	Households taking					
		Rice	Maize	Grains other than rice or wheat	Roots including tapioca	Vegetarian	Non-vegetarian
1	2	3	4	5	6	7	8
Kashmiri Muslims	141	141	141	...	...	...	141

Table XVIII

MEDICAL CARE

Cases	No. of cases
1	2
A. Maternity Cases.	
1. No. of cases hospitalized	7
2. Number of cases	
(a) Confined in hospital	2
(b) Confined by bringing Doctor home	28
(c) Confined by qualified Midwife at home	98
(d) Confined by unqualified Dai at home	29
(e) Confined without Assistance	...
B. Ordinary medical treatment	
(a) Allopath	140
(b) Ayurved	
(c) Homeopath	...
(d) Combination of more than one system	1
C. Medical Consultation	
(a) In public hospitals or dispensaries	255
(b) In private hospitals or dispensaries	19
(c) By calling in physicians, allopaths, homoeopaths, etc.	...
(d) Whether vaccinated.	Yes

Table XIX

Distribution of Households by Occupation, Income and number of members.

Occupation	No. of Households	Monthly Income of Household					Total No. of members in households mentioned in col. 2
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over	
1	2	3	4	5	6	7	8
Agriculture	127	10	59	24	23	11	632
Grocery	3	...	...	1	1	1	18
Govt. Service	2	...	...	1	...	1	17
Pottery	2	...	2	...	...	...	8
Laundry	2	...	1	...	...	1	17
Willow Works	1	...	...	...	1	...	4
Tailoring	1	...	1	...	...	...	3
Shoe-making	1	...	1	...	...	...	4
Oil Extraction	1	...	...	1	...	...	7
Hawkery	1	...	...	1	...	...	3
Total...	141	10	64	28	25	14	713

Table XX

Monthly income per household by Source and Occupation

Sl. No.	Occupation of household	Source of Income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs.101 & over
1	2	3	4	5	6	7	8
1.	Cultivation	Cultivation, Tonga driving and Silk Industry	...	...	...	1	...
2.	-do-	Cultivation, Sawing Private service, Silk Industry and Labour	...	...	...	1	...
3.	-do-	Cultivation, Silk Industry and Labour	...	...	...	1	...
4.	-do-	Cultivation and Tonga Driving	...	...	...	1	...
5.	-do-	Cultivation and Road Labour	...	1	...	...	...
6.	-do-	Cultivation, Willow Works and Shoe Making	...	1	...	...	...
7.	Willow Works	Willow Works and Shoe Making	...	...	...	1	...
8.	Govt. Service	Govt. service and Cultivation	...	...	...	...	1
9.	Cultivation	Cultivation	...	1	...	...	...
10.	-do-	-do-	1	...	...	...	...
11.	-do-	Cultivation, Grinding and Road Labour	...	...	...	1	...
12.	-do-	Cultivation	...	1	...	...	...
13.	-do-	Cultivation and Labour	...	1	...	...	...
14.	-do-	-do-	...	...	1	...	...
15.	-do-	Cultivation and Masonry	1	...	...	...	...
16.	-do-	Cultivation and Road Labour	...	1	...	...	...

Table XX

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs.101 & over
1	2	3	4	5	6	7	8
17.	Cultivation	Cultivation and Private service	...	...	...	1	...
18.	-do-	Cultivation and Road Labour	...	1	...	...	...
19.	Hawkery	Hawkery and Cooking	...	...	1	...	...
20.	Cultivation	Cultivation	...	1	...	...	...
21.	-do-	-do-	...	...	1	...	...
22.	-do-	Cultivation and Village chowkidar.	...	...	...	1	...
23.	-do-	Cultivation and Road Labour	...	...	...	...	1
24.	-do-	-do-	...	1	...	...	...
25.	-do-	Cultivation and Labour	...	1	...	...	...
26.	-do-	Cultivation	1	...	...	...	...
27.	-do-	-do-	...	...	1	...	...
28.	-do-	Cultivation and Road Labour	...	1	...	...	...
29.	-do-	Cultivation and Wool spinning	...	...	...	...	1
30.	-do-	Cultivation and Road Labour	...	...	...	1	...
31.	-do-	Cultivation and Priesthood	...	1	...	...	...
32.	-do-	-do-	...	...	1	...	...
33.	-do-	Cultivation and Road Labour	...	1	...	...	...
34.	-do-	Cultivation and Priesthood	...	1	...	...	...
35.	-do-	Cultivation and Private service	...	...	...	1	...

Table XX

Monthly income per household by Source and Occupation—*Contd.*

Sl. No.	Occupation of household	Source of income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
36.	Cultivation	Cultivation and Priesthood	...	...	...	1	...
37.	-do-	Cultivation	...	...	...	1	...
38.	-do-	-do-	...	1	...	...	...
39.	-do-	-do-	...	1	...	...	...
40.	-do-	Cultivation and Road Labour	...	...	...	...	1
41.	-do-	-do-	...	1	...	...	...
42.	-do-	Cultivation	...	1	...	...	...
43.	-do-	-do-	...	...	1	...	...
44.	-do-	-do-	...	1	...	...	...
45.	-do-	-do-	...	...	1	...	...
46.	-do-	Cultivation and Silk Seed Industry	...	...	...	1	...
47.	-do-	Cultivation and Road Labour	...	1	...	...	...
48.	-do-	Cultivation	...	1	...	...	...
49.	-do-	-do-	1	...	...	...	...
50.	-do-	Cultivation and Wool Spinning	...	1	...	...	...
51.	-do-	Cultivation and Farm Labour	1	...	...	...	...
52.	-do-	Cultivation and Labour	...	1	...	...	...
53.	-do-	Cultivation	...	...	...	1	...
54.	-do-	Cultivation and Labour	...	...	...	1	...
55.	-do-	Cultivation	...	...	1	...	...
56.	-do-	-do-	...	1	...	...	...
57.	-do-	Cultivation and Sawing	...	...	1	...	...
58.	-do-	Cultivation	...	...	1	...	...

Table XX—Contd.

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of Income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
59.	Cultivation	Cultivation, Govt., Service, Private Service, Silk Seed growing and Rented House	...	...	...	...	1
60.	-do-	-do-	...	...	...	...	1
61.	Grocery	Grocery	...	...	1	...	...
62.	Cultivation	Cultivation and Road Labour	...	1	...	...	...
63.	Grocery	Grocery and Cultivation	...	...	...	...	1
64.	Laundry	Laundry and Cultivation	...	1	...	...	...
65.	Cultivation	Cultivation, Grinding and Road Labour	...	1	...	...	...
66.	-do-	Cultivation and Tea shop	...	1	...	...	...
67.	-do-	Cultivation and Tonga Driving	...	...	1	...	...
68.	-do-	Cultivation and Bakery	...	...	...	...	1
69.	-do-	Cultivation and Grocery	...	...	...	1	...
70.	-do-	Cultivation	...	...	1	...	...
71.	-do-	-do-	...	1	...	...	...
72.	Govt. Service	Govt. Service and Cultivation	...	...	1	...	...
73.	Cultivation	Cultivation and Labour	1	...	...	...	...
74.	-do-	Cultivation, Private Service and Labour	1	...	...	...	...
75.	-do-	Cultivation and Labour	...	1	...	...	...

Table XX—Contd.

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of Income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
76.	Cultivation	Cultivation and Road Labour	...	1	...	...	...
77.	Pottery	Pottery and Cultivation	...	1	...	...	...
78.	Cultivation	Cultivation and Private Service	...	1	...	...	...
79.	Pottery	Pottery and Cultivation	...	1	...	...	...
80.	Cultivation	Cultivation	...	1	...	...	...
81.	-do-	Cultivation and Labour	...	...	1	...	...
82.	-do-	Cultivation	...	1	...	...	...
83.	Grocery	Grocery and Cultivation	...	...	...	1	...
84.	Cultivation	Cultivation	...	1	...	...	...
85.	-do-	-do-	1	...	...	...	...
86.	Oilseed Crushing	Oilseed Crushing and Cultivation	...	...	1	...	...
87.	Cultivation	Cultivation and Labour	...	1	...	...	...
88.	-do-	-do-	...	...	...	1	...
89.	-do-	Cultivation	...	1	...	...	...
90.	-do-	Cultivation and Silk Seed growing	...	...	1	...	...
91.	-do-	-do-	...	1	...	...	...
92.	-do-	Cultivation and Silk Seed growing	...	1	...	...	...
93.	-do-	Cultivation	1	...	...	...	...
94.	-do-	Cultivation and Labour	...	1	...	...	...
95.	-do-	Cultivation	...	1	...	...	...

Table XX—Contd.

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of Income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
96.	Cultivation	Cultivation and Silk seed growing	...	...	1	...	...
97.	-do-	Cultivation, Barber and Silk seed growing	...	1	...	...	...
98.	-do-	Cultivation, Silk Industry and Barber	...	...	1	...	...
99.	-do-	-do-	...	1	...	...	...
100.	-do-	Cultivation	...	...	1	...	...
101.	-do-	-do-	...	1	...	...	...
102.	-do-	Cultivation, Barber and Silk Industry	...	...	...	1	...
103.	-do-	Cultivation	...	...	1	...	...
104.	-do-	-do-	...	1	...	..	...
105.	-do-	Cultivation, Tailoring and Silk Industry	...	...	...	1	...
106.	-do-	Cultivation and Labour	...	1	...	...	...
107.	-do-	Cultivation, Tailoring and Silk Industry	...	...	1	...	...
108.	-do-	Cultivation and Tailoring	...	...	...	...	1
109.	-do-	Cultivation, Tailoring and Silk Industry	...	1	...	...	...
110.	-do-	Cultivation and Drum beating	...	...	...	...	1
111.	-do-	Cultivation	...	...	1	...	...

Table XX—Contd.

Monthly income per household by Source and Occupation—Contd.

Sl. No.	Occupation of household	Source of Income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
112.	Cultivation	Cultivation and Willow Works	...	1	...	...	...
113.	-do-	Cultivation	...	...	1	...	..
114.	-do-	Cultivation and Cocoon rearing	...	...	1	...	...
115.	-do-	Cultivation and Barber	...	...	...	...	1
116.	-do-	Cultivation	...	1	...	...	...
117.	-do-	Cultivation and Road Labour	...	1	...	...	...
118.	-do-	Cultivation, and Silk Industry	...	1	...	...	...
119.	-do-	Cultivation and Silk Industry	...	1	...	...	...
120.	-do-	Cultivation and Road Labour	1	...	...	...	...
121.	-do-	Cultivation and Silk Industry	...	...	1	...	...
122.	-do-	Cultivation	...	...	1	...	...
123.	-do-	Cultivation, Silk Industry and Barber	...	...	...	1	...
124.	-do-	Cultivation	...	...	...	1	..
125.	-do-	-do-	...	...	...	1	...
126.	-do-	-do-	...	1	...	...	...
127.	-do-	Cultivation and Silk Industry	...	...	...	...	1
128.	-do-	Cultivation and Road Labour	...	...	...	...	1
129.	-do-	Cultivation	...	1	...	...	...
130.	-do-	Cultivation and Road Labour	...	1	...	...	...

Table XX—Concld.

Monthly income per household by Source and Occupation—*Concld.*

Sl. No.	Occupation of household	Source of Income	Monthly income in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
131.	Cultivation	Cultivation	...	...	...	1	...
132.	-do-	-do-	...	1	...	...	...
133.	-do-	-do-	...	1	..	...	...
134.	Tailoring	Tailoring	...	1	...	...	...
135.	Laundry	Laundry and Cultivation	...	...	...	...	1
136.	Cultivation	Cultivation and Road Labour	...	...	...	1	...
137.	-do-	Cultivation	...	1	...	...	...
138.	-do-	Cultivation and Village Numbardar	...	1	. .	...	...
139.	-do-	Cultivation	...	..	1	...	...
140.	Shoe-making	Shoe-making and Cultivation	...	1	...	...	...
141.	Cultivation	Cultivation	...	1	...	...	...
		Total	10	64	28	25	14

Table XXI

A—Indebtedness

Indebtedness by Income Group

Income Group	Total No. of households	No. of households in debt	Percentage of col. 3 to col. 2	Average indebtedness for households in debt
1	2	3	4	5
Rs. 25	10	8	80.00%	Rs. 120.00
Rs. 26-50	64	53	82.81%	Rs. 193.00
Rs. 51-75	28	25	89.28%	Rs. 254.00
Rs. 76-100	25	22	88.00%	Rs. 753.00
Rs. 101 and over	14	14	100.00%	Rs. 1,775.00

Table XXII

B-Indebtedness by Causes

Indebtedness by Cause of Debt

	Cause	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	..	...	...
(b)	House construction or repairs to existing building	Rs. 1,300.00	2	2.21
(c)	Marriages	Rs. 7,800.00	6	13.23
(d)	Funerals	...	...	
(e)	To give dowry	...	...	...
(f)	To clear outstanding debts	...	...	...
(g)	Sickness	Rs. 500.00	1	0.85
(h)	Ordinary wants	Rs. 31,870.00	115	54.04
(i)	Household cultivation	Rs. 1,400.00	2	2.37
(j)	Industry run by household	Rs. 400.00	1	0.68
(k)	Business run by household	Rs. 15,700.00	7	26.62
	Total	Rs. 58,970.00		

Table XXIII

Households and Development Activities

Number of households which have during the last ten years

Total No. of Households	Secured					
	Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation
1	2	3	4	5	6	7
141	...	...	5	...	7	88

			Derived Benefit from		Participated :-
Use of pesticides	Improved methods of cultivation like Japanese cultivation	Land improvement measures like reclamation, soil conservation, consolidation	National extension service or community project	Recd. demonstration in improved agricultural practices	In activities of works of Community Project by contribution of land, labour, cash or material
8	9	10	11	12	13
2	1	...	26	7	102

Table XXIV

Agricultural Produce of Cultivation run by the households and their disposal

(1) Name of Products	Maize, Jowar or Bajra		Paddy		Pulses including gram		Wheat		Vegetables	
	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.
(2) Annual Quantity Produced	2,965	29½	792	3	91	2½	78	6½	70	23
(3) Total annual quantity consumed by the producing households	2,965	29½	792	3	91	2½	78	6½	70	23
(4) Total annual quantity available for sale.	...		...		...		...		...	

Table. XXV

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

Community	Nature of interest on land	Number of households and extent of land									
		Possessing no land	5 cents & below	5 to 10 cents	10 to 20 cents	20 to 50 cents	50 cents to 1 acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 acres and above
1	2	3	4	5	6	7	8	9	10	11	12
Kashmiri Muslims	1. Land owned	3	3	1	1	3	2	51	53	19	5
	2. Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	...	...	...
	3. Land held from private persons or institutions	...	...	...	...	6	5	8	...	...	...
	4. Land given out to private persons or institutions.	...	...	...	...	1	...	1	...	2	...

Table XXVI

GENERAL

Total No. of Households	Number of Households			
	Reading daily newspaper or listening news broadcast through the community radios	Member or members of which work for Social uplift	Member or members of which take active part in Politics	Member or Members of which have joined co-operative societies
1	2	3	4	5
141	6	2	2	50

Table 1

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			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Kashmiri Muslims	141	56	8	41	36

Simple Family=Consists of husband, wife and unmarried children.
Intermediate =Married couple and unmarried brother, sister and one of the parents.
Joint =Married couple with married sons/daughters or with married brother/sister.

Table 2 (A)

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

Community	Total No. of households	Number of households settled :				
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	1 Generation ago	Present Generation
1	2	3	4	5	6	7
Kashmiri Muslims	141	60	43	25	4	9

Table 2 (B)

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

Community	Number of families that have come to the village from :		
	Outside the State	Outside the District	Outside the Taluk
1	2	3	4
Kashmiri Muslims	...	...	6

Table 3 (A)

Religion and Sect (Based on items 5 (a) & (b) of model schedule)

Religion	Total No. of households	Number of households, the heads of which belong to			Number of households, the heads of which do not belong to any sect
		Sect I name (Sunni)	Sect II name	Sect III name	
1	2	3	4	5	6
Islam	141	141	...	...	...

Table 3 (B)

Sect and Caste (Based on item 5 (b) and (c) of model schedule)

Sect	Total No. of households	Caste I Hajam	Caste II Sheikh	Caste III Banday	Caste IV Khan	Caste V Bhat	Caste VI Joo
1	2	3	4	5	6	7	8
Sunni	141	24	20	14	13	11	7

Caste—*Contd.*

Caste VII Shah	Caste VIII Chalak	Caste IX Kumhar	Caste X Seer	Caste XI Mir	Caste XII Wani	Caste XIII Lone	Caste XIV Thekri
9	10	11	12	13	14	15	16
5	4	4	4	3	3	3	3

Caste—*Contd.*

Caste XV Thokar	Caste XVI Dar	Caste XVII Tantri	Caste XVIII Bamboo	Caste XIX Dhobi	Caste XX Teli	Caste XXI Chor	Caste XXII Magri
17	18	19	20	21	22	23	24
2	2	2	2	2	2	2	1

Caste—*Concld.*

Caste XXIII Kotwal	Caste XXIV Solwati	Caste XXV Khaja	Caste XXVI Peer	Caste XXVII Chopan	Caste XXVIII Malik	Caste XXIX War	Caste XXX Mochi
25	26	27	28	29	30	31	32
1	1	1	1	1	1		1

Table 4

Permissibility of Inter-caste marriage (Based on item 8 (c) of model schedule)

Caste/Tribe	Number of persons inter-viewed	Number of persons who consider it permissible to form marital tie with: Caste I (name) Sunni Muslims	Caste II (Name) Hajam	Caste III (name) Gujjar	Caste IV (name) Chamar	Remarks
1	2	3	4	5	6	7
Magri, Sheikh, Thokar, Dar, Mir, Kotwal, Joo, Tantri, Bhat, Banday, Wani, Khan, Lone, Chalak, Bamboo, Solwati, Dhobi, Kumhar, Khaja, Teli, Peer, Shah, Chopan, Malik, War.	107	107	...	...	...	
Hajam	24	24	24	..	..	
Thekri	3	3	...	3	..	
Seer	4	4	...	4	...	
Chor	2	2	...	2	..	
Mochi	1	1	...	...	1	
	141	141	24	9	1	

Table 5 (A)

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

Community	No. of persons (heads of house-holds) inter-viewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe: Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims	141	Inheritance of property is according to the Mohammadan Law.							

Table 5 (B)

Share of property for different categories of relations—Sons
(Based on item 13 (2) of model schedule)

Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner :					If there are children by more than one wife, property first divided per stripe among sons of different wives & then per capita among sons of the same wife	Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Large share is given to eldest son ; other sons inherit equally	Larger share is given youngest son ; other sons inherit equally			
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims	141	Share of property is according to the Mohammadan Law.							

Table 5 (C)

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: Daughters only inherit to the exclusion of sons	Daughters inherit equally with sons	Eldest daughter only inherits	Youngest daughter only inherits	Daughter inherits only if there is no son	Daughter acquires only life interest if there is no son	Only that daughter inherits whose husband is adopted	Daughter gets maintenance only till marriage	Other manners
1	2	3	4	5	6	7	8	9	10	11
Kashmiri Muslims	141	Share of property is according to the Mohammadan Law.								

Table 5 (D)

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			
		Wife inherits equally with sons	Wife gets smaller share	Wife gets maintenance only if she does not remarry	Wife acquires life interest if there is no child provided she does not remarry
1	2	3	4	5	6
Kashmiri Muslims	141	Share of property is according to the Mohammadan Law			

Table 5 (E)

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

Community	No. of persons interviewed	Number of persons who agree that daughter should inherit equllay 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
Kashmiri Muslims	141	None of the heads of households agree that daughters should inherit equally with sons.				

Table 6

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
Kashmiri Muslims	141	4	74	...

Table 7

Reciprocal aid in agricultural practices
(Based on itms 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
Kashmiri Muslims	134	7	125	125	...

Table 8

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

Community	Milch cattle		Draught bullock		Goats/Sheep		Ass		Duck/Geese		Fowl		Horses		Dogs	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Kashmiri Muslims	73	117	98	145	79	300	1	1	...	...	103	257	2	5	...	...

Table 9

Village Industries-Products (Based on items 19 (a) of model schedule)

Community	Industry I Silk seed growing		Industry II Tailoring		Industry III Willow Works		Industry IV Shoe-making		Industry V Sawing		Industry VI Grinding	
	No of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Muslims	21	Cocoons	5	Sewn clothes	3	Willow work articles	3	Shoes & leather works	2	Sawn Timber	2	Flour

Village Industries-Products—*Concld.*

Industry VII Wool spinning		Industry VIII Pottery		Industry IX Oil Extraction		Industry X Bakery		Industry XI Cocoon rearing	
No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts	No. of house-holds	Name of pro-ducts
14	15	16	17	18	19	20	21	22	23
2	Spinned wool	2	Clay, earthen and allied articles	1	Oil	1	Breads	1	...

Table 10 A

Occupational mobility—cause of change
(Based on items 22 and 23 of model schedule)

Community	No. of persons who changed father's occupation			No. of persons who have changed own earlier occupations			No. of persons who are not contented with present occupation	Remarks
	Voluntarily	Forced by circumstances	other reasons (specify)	Voluntarily	Forced by circumstances	Other reasons		
1	2	3	4	5	6	7	8	9
Kashmiri Muslims	8	1	...	...	...	...	112	...

Table 10—(B)

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

Occupation	No. of persons in the occupation	Number of persons whose father's occupation was: Occupation No. 1 (i. e. his own)	Occupation No. 2 Willow works	Occupation No. 3 Cultivation	Occupation No. 4 Drum beating	Occupation No. 5 Private Service	Occupation No. 6 Pottery	Occupation No. 7 Barber	Occupation No. 8 Grocery
1	2	3	4	5	6	7	8	9	10
Cultivation	127	121	1	...	1	2	1	1	...
Grocery	3	2	...	1	...	...	...	...	...
Govt. Service	2	...	...	2	...	...	...	...	...
Pottery	2	2	...	...	...	...	...	...	...
Laundry	2	2	...	...	...	...	...	...	...
Tailoring	1	...	...	...	...	...	...	...	1
Shoe-making	1	1	...	...	...	...	...	...	...
Oil extraction	1	1	...	...	...	...	...	...	...
Hawkery	1	1	...	...	...	...	...	...	...
Willow works	1	1	...	...	...	...	...	...	...

Table 10—(C)

Occupational mobility–Nature of Aspiration (Based on item 24 of model schedule)

Occupation	Number of house-holds	Number of persons who want their sons in :-							Un-married	No issue or no male issue	Remarks
		The same occupation as in col. I (i. e. his own)	Occupation No. 1 Govt. Service	Occupation No. 2 Trade or Business	Occupation No. 3 Agr. Labour	Occupation No. 4 Cultivation	Occupation No. 5 Private Service	Occupation No. 6 Tailoring			
1	2	3	4	5	6	7	8	9	10	11	12
Cultivation	127	41	20	24	1	...	1	1	2	37	...
Grocery	3	1	1	...	...	1	...	...	...	...	...
Govt. Service	2	1	...	...	...	1	...	...	...	...	...
Pottery	2	...	...	1	...	...	...	...	...	1	...
Laundry	2	1	...	...	...	...	...	...	...	1	...
Willow Works	1	1	...	...	...	...	...	...	...	...	...
Tailoring	1	1	...	...	...	...	...	...	...	...	...
Shoe-making	1	1	...	...	...	...	...	...	...	...	...
Oil extraction	1	...	...	1	...	...	...	...	...	...	...
Hawkery	1	...	...	1	...	...	...	...	...	...	...

Table 11

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

Community	Business 1 (Name) Grocery			Business 2 Hawkery			Business 3 Laundry			Business 4 Tea Shop		
	No. of house-holds	Source of finance	Avera-ge pro-fit	No. of house-holds	Source of finance	Avera-ge pro-fit	No. of house-holds	Source of finance	Avera-ge pro-fit.	No. of house-holds	Source of finance	Average pro-fit
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Muslims	4	Self	Rs. 95/- p. m.	1	Self	Rs 60/- p. m.	2	Self	Rs. 40/- p. m.	1	Self	Rs. 25/- p. m.

Table 12

Range of information (Based on item 29 of model schedule)

Community	Total No. of house-holds	Number of households of which know the names of :						
		Union Board H. Q.	Anchal Panchayat H. Q.	Thana H. Q.	Tehsil H. Q.	Taluk H. Q.	District H. Q.	Name of prin-cipal rivers of the district
1	2	3	4	5	6	7	8	9
Kashmiri Muslims	141	113	113	113	113	113	113	86

Table 13

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

Community	No. of households benefitted by abolition of Zamindary	Brief indication of the manner of benefit	No. of households harmed by abolition of Zamindary	No. of households neither benefitted nor harmed
1	2	3	4	5
Kashmiri Muslims	88	They got land	2	44

Table 14

N. E. S. Blocks—Nature of benefits only in respect of villages covered by N. E. S. Blocks (Based on item Nos. 34 (a) and 35 of model schedule

Community	No. of households	No. aware of existence of N.E.S. Blocks	No. benefitted by N.E.S. Blocks	No. benefitted in the manner as below: Describe I Const. of Panchayat Ghar	Describe II Const. of Bull shed	Describe III Const. of Ram shed	Describe IV Const. of Roads and culverts	Const. of wells	Demonstration of better means of Agriculture	Village Development	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Kashmiri Muslims	141	48	28	11	8	7	10	12	1	1	

Table 15

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

Community	No. of households	No. aware of the functions of Gram Sewak	No. that could describe the functions of Gram Sewak				Remarks
			Fully satisfactory	Satisfactory	Unsatisfactorily	Incorrectly	
1	2	3	4	5	6	7	8
Kashmiri Muslims	141	16	...	15	1	...	...

Table 16

Opinion about improvement through panchayat (Based on item 36 (e-f) of model schedule)

Community	Number of households	No. according to whom after establishment of statutory panchayat there has been			No. according to whom after establishment of statutory panchayat there has been			No. according to whom after establishment of statutory panchayat there has been neither improvement nor harm
		Improvement (a) Wells	Improvement (b) Panchayat Ghar	Improvement (c) Roads and Culverts	Harm (a)	Harm (b)	Harm (c)	
1	2	3	4	5	6	7	8	9
Kashmiri Muslims	141	124	70	3	...	..	...	17

Table 17

Attitude towards family planning with reference to age of the head of household (Based on item 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 children 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	Widow or widower heads of households	Unmarried heads of households	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Kashmiri Muslims	4	21	36	20	2	17	13	3	...	...	20	5	...

Table 18

Prohibited Foods and Drinks (Based on item 39 (d) of model schedule)

Community	No. of households reporting as prohibited						No. of households that did not report any food to be prohibited	No. of households that did not report any drink to be prohibited
	Food (1) Pork	Food (2)	Food (3)	Drinks (1) wine	Drinks (2)	Drinks (3)		
1	2	3	4	5	6	7	8	9
Kashmiri Muslims	114	...	...	117	...	...	27	24

Table 19—(A) 1

Material Culture–Possession of furniture (Based on item 42 (a) of model schedule)

Community	No. of households possessing :								
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jalchowli	Wall-shelf
1	2	3	4	5	6	7	8	9	10
Kashmiri Muslims	16	...	7	12	15	1	7	...	2

Table 19—(B) 1

Material Culture–Possession of consumer goods (Based on item 45 (a) of model schedule)

Community	No. of households possessing :						
	Hurricane Lantern	Petromax or Hazak	Battery torchlight	Kerosene Stove	Bicycle	Radio Set	Remarks
1	2	3	4	5	6	7	8
Kashmiri Muslims	16	2	6	2	2	1	...

Table 19—(B)

2 Material Culture–Consumer's goods acquired in last five years (Based on item 45 (b) of model schedule)

Community	No. of households which have acquired in last five years : Consumer good (1) Hurricane Lantern	Consumer good (2) Battery Torchlight	Consumer good (3)	Remarks
1	2	3	4	5
Kashmiri Muslims	14	6		

Local Weights and Measures and their Equivalents

WEIGHTS

Local				Equivalents
1.	Khirwar	77.48		Kilograms
2.	Maund	37.324		,,
3.	Trak	4.724		,,
4.	Panzu	2.362		,,
5.	Manut	1.181		,,
6.	Saer	0.9331		,,
7.	Chatang	0.584		,,

LENGTH

1.	Girah	5.72	Cm.
2.	Paw	22.86	,,
3.	Gaz	91.44	,,

AREA

1.	Marla	25.29	Sq. Metres
2.	Puran	72.26	,,
3.	Kanal	505.85	,,
4.	Padaw	24.140	Kilometres
5.	Krooh	3.218	,,

Local Kinship Terminology

Relationship	*Local Term*
Father	Mol
Mother	Moj
Elder brother	Zueth Buoy
Elder sister	Zeth Beneh
Younger brother	Kouns Buoy
Younger sister	Kens Beneh
Father's father	Mael Bedbab
Father's mother	Mael Nani
Father's brother	Petter
Father's brother's wife	Pechen
Father's brother's son	Pittor Buoy
Father's brother's daughter	Pitter Beneh
Father's sister	Puph
Father's sister's husband	Puphu
Father's sister's son	Puphter Buoy
Father's sister's daughter	Puphter Beneh
Mother's father	Majeh Bedbab
Mother's mother	Majeh Nani
Mother's brother	Maam
Mother's brother's wife	Maamen
Mother's brother's son	Maamtur Buoy
Mother's brother's daughter	Maamter Beneh
Mother's sister	Maass
Mother's sister's husband	Maasoou
Mother's sister's son	Maastur Buoy
Mother's sister's daughter	Maaster Beneh
Brother's wife	Baikaken

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

SOCIO-ECONOMIC SURVEY, 1960—61

CENSUS 1961 Name of District : Baramulla

PART II

VILLAGE SCHEDULE

Name of Police Station/Taluk : Handwara

Name of village : Zachaldara

Area of the village : 684 acres Number of Households : 141

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

1. Topography of the village	
(a) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/ or at the bottom of a depression ?	At the bottom of forest
(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.	Congested
(c) Internal road—Tariks—village common any stream or other extensive source of water-proximity or otherwise of any jungle-Approximate number of shade-bearing trees and how they are arranged.	Refer Survey Report
2. What is the local legend about the village ?	-do-
3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.	-do-
4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.	Handwara
5. Name and distance of the nearest Railway Station and Bus route.	Zero mile

6.	Distance by road from Thana and sub-division Headquarters.	Handwara
7.	(a) Distance of the Post Office from the village	Zero mile
	(b) Distance of the Telegraph Office from the village	6 miles
	(c) Can money be sent through that Post Office ?	Yes
8.	Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.	Refer Survey Report
9.	Give details of places of common religious worship, if any.	-do-
10.	Describe community festivals if held in the village.	Refer Survey Report
11.	Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.	-do-
12.	Number an types of schools in the village.	Govt. Lower High School and one Primary School
13.	Describe social recreation centres, if any.	Nil
14.	State of co-operative movoment in the village (Number and names of co-operatives).	Refer Survey Report

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. General :-

1) Total population (1941 Census)	690 persons
2) Are there toddy and liquor shops ?	No

II. Vital Statistics :-

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

III. Housing :-

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

IV. Health and Sanitation :-

1) Give a list of common diseases of the village.	Ref. Survey Report.
2) Are there public latrines in the village ?	Yes
3) If there is no latrine where do the villagers generally answer to their calls of nature ?	Villagers also relieve themselves in open fields.
4) What are the sources of drinking water ?	Nallas, wells and fountains.

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 ?	Qualified midwife of hospital attends.
9) Is native or indigeneous medicine practiced ?	Yes
10) Do the villagers frequent toddy or liquor shops ? If so, what percentage ?	No

V. Literacy and Education :-

1) Give the number of teachers and students in each school and average attendance. (Give sex-wise information).	...
2) How many children cannot attend school just because they are required by their parents to help them in their work ?	..

VI. Religious Practices :-

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

VII. Social Life :-

1) Is widow remarriage allowed ?	Yes
2) Does the village respect the sanctity of joint family system ? If so, how many joint families are there in the villages ?	Yes, 41 families

VIII. Marriage :-

1) Is divorce granted ? If so, by whom and for what reasons ?	Yes both by husband and wife. For details ref. Survey Report.

IX. Agriculture :-

1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years.	Ref Survey Report.
2) What are the usual rates at which agricultural labourers are paid ?	Rs. 1.25 N. P.
3) Is there any rice or flour mill in the village ?	No
4) State whether the toddy tapped in the village is locally consumed or marketted elsewhere.	No

X. Livestock :-

1) Total number of livestock in the village as per the livestock census. Give category-wise information.	Refer chapter III of survey Report
2) Give the average milk yield of cows in the village. If possible, maximum and minimum may also be given.	2 seers average. 4½ sers maximum. 1½ seers minimum.
3) Which is the nearest veterinary hospital ?	Handwara
4) Is adequate fodder available for the cattle in the village.	No
5) Is animal transport used ?	Yes

XI. Fisheries :-

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

ANNEXURE—I

VILLAGE : Zachaldara

POLICE STATION : Handwara INVESTIGATOR : B. A. Farooqi

DISTRICT : Baramulla

STATE : Jammu and Kashmir

VILLAGE CENSUS AND OCCUPATION

Sl. No.	Head of the household	Size of family	Occupation		Remarks
			Traditional	Contemporary	
			Main	Subsidiary	
1.	Sh. Ali Magri	12	Cultivation	Tongaban	...
2.	Sh. Ahmad Sheikh	7	-do-	Labour	.
3.	Sh. Aziz Sheikh	4	-do-	-do-	...
4.	Sh. Jabar Sheikh	8	-do-	Tongaban	...
5.	Sh. Samad Sheikh	5	-do-	Road Labour	...
6.	Sh. Jamal Sheikh	3	-do-	Shoe-making	...
7.	Sh. Gaffar Sheikh	4	Willow Works	-do-	...
8.	Sh. Gaffar Mohd. Thokar	11	Govt. Service	Cultivation	...
9.	Sh. Ahad Mohd. Thokar	4	Cultivation		...
10.	Sh. Jamal Dar	3	-do-	..	...
11.	Sh. Ab. Aziz Sheikh	8	-do-	Road Labour	...
12.	Sh. Sanullah Sheikh	8	-do-	..	...
13.	Sh. Dillawar Sheikh	3	-do-	Labour	..
14.	Sh. Jabar Mir	6	-do-	...	He is a house worker. His son is a cultivator
15.	Sh. Ahmad Mir	1	-do-	Masonry	...
16.	Sh. Jabar Sheikh	2	-do-	Road Labour	..
17.	Sh. Sanaullah Sheikh	8	-do-	Private service	...
18.	Sh. Ab. Gani Kotwal	4	-do-	Road Labour	...
19.	Sh. Ahad Joo	3	Hawkery	Cooking	. .
20.	Sh. Lassa Tantri	3	Cultivation	...	...

21.	Sh. Jaher Mir	6	Cultivation	...	...
22.	Sh. Assad Bhat	6	-do-	Village Chowkidar	...
23.	Sh. Sultan Bhat	7	-do-	Road Labour	...
24.	Smt. Shahmali	3	-do-	-do-	...
25.	Sh. Mukhta Bhat	6	-do-	Labour	...
26.	Sh. Fateh Banday	3	-do-	...	...
27.	Sh. Gafar Banday	3	-do-	...	...
28.	Sh. Mohd. Banday	1	-do-	Road Labour	...
29.	Sh. Mohd. Banday	9	-do-	Wool Spinning	...
30.	Sh. Kabir Banday	5	-do-	Road Labour	...
31.	Sh. Sulyman Banday	3	-do-	Priesthood	...
32.	Smt. Mukhta Bandi	6	-do-	-do-	...
33	Sh. Hassan Bandi	1	-do-	Road Labour	...
34.	Sh. Wali Bandi	4	-do-	Priesthood	...
35.	Sh. Shahan Wani	5	-do-	...	...
36.	Sh. Habib Bandi	6	-do-	Priesthood	...
37.	Sh. Ahmed Khan	6	-do-	...	He is old. His son is a cultivator
38.	Sh. Vahab Khan	4	-do-	...	...
39.	Sh. Lassa Khan	2	-do-	...	...
40.	Sh. Abdulla Khan	3	-do-	Road Labour	...
41.	Sh. Rehman Bandi	3	-do-	-do-	...
42.	Sh. Gulzar Khan	3	-do-	...	...
43.	Sh. Ahmad Khan	4	-do-	...	...
44.	Sh. Sultan Khan	1	-do-	...	...
45.	Sh. Rasool Khan	6	-do-	...	He is a house worker. His son is a cultivator
46.	Sh. Jamal Khan	5	-do-	...	...

47.	Sh. Sultan Loan	4	Cultivation	Road Labour	...
48.	Sh. Ali Loan	4	-do-	...	...
49.	Sh. Jabar Khan	1	-do-	...	...
50.	Sh. Habib Khan	3	-do-	Wool Spinning	...
51.	Sh. Assad Mohd. Chalk	2	-do-	Agr. Labour	...
52.	Sh. Wali Mohd.	5	-do-	Labour	...
53.	Sh. Khazer Mohd. Chalk	2	-do-	...	...
54.	Sh. Khalik Mohd. Chalk	4	-do-	Labour	...
55.	Sh. Lassa Bhat	6	-do-	...	...
56.	Sh. Ramzan Sheikh	6	-do-	...	..
57.	Sh. Gaffar Khan	4	-do-	Sawing	...
58.	Sh. Jabar Khan	4	-do-	...	...
59.	Sh. Raja Habib-ullah Khan	11	-do-	...	...
60.	Sh. Raja Inayat-ullah Khan	15	-do-	...	..
61.	Sh. Sona Joo	4	Grocery	...	..
62.	Sh. Abdullah Joo	2	Cultivation	Road Labour	...
63.	Sh. Rehman Joo	7	Grocery	...	...
64.	Sh. Wali Dhobi	8	Laundry	Cultivation	...
65.	Smt. Mukhta Bhat	2	Cultivation	Road Labour and *Ghrat* owner	...
66.	Sh. Fateh Bhat	4	-do-	(Tea shop)	...
67.	Sh. Ab. Gani Wani	4	-do-	Tongaban	...
68.	Sh. Wali Bhat	2	-do-	Bakery	...
69.	Sh. Lassa Bhat	9	-do-	Grocery	
70.	Sh. Aziz Bhat	6	-do-	...	
71.	Sh. Habib Bhat	3	-do-	...	He is old. His son is a cultivator.
72.	Sh. Habib Dar	6	Govt. Service	Cultivation	...
73.	Sh. Vahab Sheikh	2	Cultivation	Labour	...
74.	Sh. Aziz Sheikh	4	-do-	-do-	..

75.	Sh. Assad Sheikh	6	Cultivation	Labour	..
76.	Sh. Ahad Sheikh	7	-do-	Road Labour	..
77.	Sh. Habib Kumar	6	Pottery	Cultivation	..
78.	Sh. Kamal Kumar	5	Cultivation	Private service	..
79.	Sh. Socha Kral	2	Pottery	Cultivation	..
80.	Sh. Hassan Kral	6	Cultivation	...	..
81.	Sh. Gani Joo	6	-do-	Labour	..
82.	Sh. Jabar Joo	4	Cultivation	...	..
83.	Sh. Aziz Joo	7	Grocery	...	..
84.	Sh. Ahad Joo	4	Cultivation	...	...
85.	Smt. Jani (Khoja)	1	-do-	...	...
86.	Sh Jamal Teli	7	Oil seed crushing	...	...
87.	Sh. Subhan Teli	4	Cultivation	Labour	...
88.	Sh. Habib Wani	5	-do-	-do-	...
89.	Sh. Ramzan Tantri	5	-do-	...	...
90.	Sh. Subhan Hajam	4	-do-	...	...
91.	Sh. Ghulam Hajam	7	-do-	...	...
92.	Sh. Lassi Hajam	5	-do-	Barber	...
93.	Sh. Habib Hajam	2	-do-	...	...
94.	Sh. Ramzan Hajam	3	-do-	Labour	...
95.	Sh. Rehman Hajam	3	-do-	...	...
96.	Sh. Ahad Hajam	9	-do-	...	He is old. His son is a cultivator.
97.	Sh. Ali Hajam	4	-do-	Barber	He is only a barber. His son is a cultivator.
98.	Sh. Faqir Hajam	8	-do-	-do-	...
99.	Sh. Abdullah Hajam	5	-do-	-do-	...
100.	Sh. Aziz Hajam	6	-do-	...	...

101.	Sh. Habib Hajam	9	Cultivation	...	...
102.	Sh. Kareem Hajam	7	-do-	Barber	...
103.	Sh. Ali Peer	6	-do-	...	...
104.	Sh. Qadir Bandi	4	-do-	...	He is old. His son-in-law is a cultivator
105.	Sh. Gani Shah	7	-do-	Tailoring	...
106.	Sh. Habib Shah	4	-do-	Labour	...
107.	Sh. Sona Shah	7	-do-	Tailoring	...
108.	Sh. Masoom Shah	5	-do-	-do-	...
109.	Sh. Yousuf Shah	3	-do-	-do-	...
110.	Sh. Mohd. Sheikh	8	-do-	Drumbeating	...
111.	Sh. Kamal Chopan	5	-do-	...	...
112.	Sh. Shaban Sheikh	4	-do-	Willow works	...
113.	Sh. Habib Sheikh	4	-do-	...	..
114.	Sh. Jabar Sheikh	5	-do-	Rearing of cocoons	..
115.	Sh. Sultan Hajam	11	-do-	Barber	...
116.	Sh. A. R. Hajam	5	-do-	...	...
117.	Sh. Ali Hajam	5	-do-	Road Labour	...
118.	Sh. Mohd. Hajam	5	-do-	Barber	...
119.	Sh. Wali Hajam	4	-do-	...	...
120.	Sh. Gulla Hajam	2	-do-	Road Labour	...
121.	Sh. Mohd. Hajam	5	-do-	...	...
122.	Sh. Samad Malik	9	-do-	...	...
123.	Sh. Mohd. Hajam	8	-do-	Barber	He is old. His son-in-law is a cultivator.
124.	Sh. Faqir Mohd.	5	-do-	...	...
125.	Sh. Jamal Din	6	-do-	...	...

126.	Sh. Lal Din	2	Cultivation	...	...
127.	Sh. Sultan Mohd. Seer	16	-do-	...	...
128.	Sh. Noor Mohd. Seer	5	-do-	Road Labour	...
129.	Sh. Ali Mohd. Chor	4	-do-	...	...
130.	Sh. Noor-Din Chor	5	-do-	Road Labour	...
131.	Sh. Fatu Seer	4	-do-	...	...
132.	Sh. Faqir Seer	5	-do-	...	...
133.	Sh. Abdullah Bandi	6	-do-	...	...
134.	Sh. Subhan Joo Bandi	3	Tailoring	...	...
135.	Sh. Aziz Dholu	9	Laundry	Cultivation	...
136.	Sh. Jabar Mohd.	5	Cultivation	Road Labour	...
137.	Sh. Satar Hajam	2	-do-	...	...
138.	Sh. Sidiq Hajam	6	-do-	Numberdar of the village	...
139.	Sh. Hayat Hajam	6	-do-	...	...
140	Sh. Subhan Mochi	4	Shoe-making	Cultivation	...
141.	Smt. Tanti (Loan)	5	Cultivation	...	She is a house worker. Her Son-in-law is a cultivator.

Nature of Social Disabilities Suffered by Different Castes in the Village

I	II			III				IV			V
	Access to			Disability regarding services				Avoided by Caste Hindu in regard to			
Name of Caste	Shop, Hotel, Restaurant	Temple or place of worship	Any other place or public resort	Brahman priest	Barber	Washer-man	Any other village servant	Touch	Serving Cooked food	Serving water	Remarks
											This village is inhabited by Kashmiri Muslims of Sunni sect only. Therefore this schedule does not apply in this village.

Cultural Life of the Village

I	II	III			IV					V	VI	VII
		Rough proportion of members belonging to			Office bearers							
Names of clubs, libraries, drama parties or other cultural organizations 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 organization	Brief note on activities of the organisation
Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil

Recreational and Artistic Activities Enjoyed by the Villagers

I	II	III	IV	V	VI	VII		VIII	IX
Type of Activity	Brief description *	Where room placed (if outside the village name & distance of the place)	Frequency and duration (Specify whether daily, monthly, seasonal etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation, people of main castes or communities as audience (Many, few, some)	If activity is in village, do visitors from other villages participate ?		What agency sponsors, promotes or finances	Who trains players etc. (His name, address, caste, occupations)
						Approximate No.	Role (player, audience, otherwise)		
1. Sports & Games	Refer Chapter IV of the Survey Report.								
2. Drama, Music, Dancing etc.	-do-								
3. Cinema	-do-								
4. Filmstrip, Puppet show etc.	-do-								
5. Fairs	-do-								
6. Festivals	-do-								
7. Other Entertainments	-do-								

* Indicate nature and reason of celebration.

ERRATA

(The following printing mistakes are regretted)

Page No.	Particulars of entry	Col. No.	For	Read
(iii)	line 22 from top	...	vorious	various
12	Para 2 line 1	1	fenced	unfenced
12	Para 3 line 5	1	abnoxious	obnoxious
19	Para 2 line 2	2	latter	later
25	Para 3 line 2	1	950	1950
25	Para 2 line 2	2	Owner-slip	owner-ship
26	Para 2 line 8	2	Pules	Pulses
31	Para 2 line 9	1	far	for
35	Para 1 line 2	1	simultaniously	simultaneously
43	Para 2	1	Oponants	opponants
51	Para 2 line 4	1	inhabitions	inhibitions