

CENSUS OF INDIA 1961

VOL. VI PART VI NO. 2

JAMMU & KASHMIR

VILLAGE SURVEY MONOGRAPH

OF

MATTAN

(TEHSIL AND DISTRICT ANANTNAG)

FIELD INVESTIGATION AND DRAFT

BY

H. U. MUGHAL

Socio-economic Surveyor

EDITOR

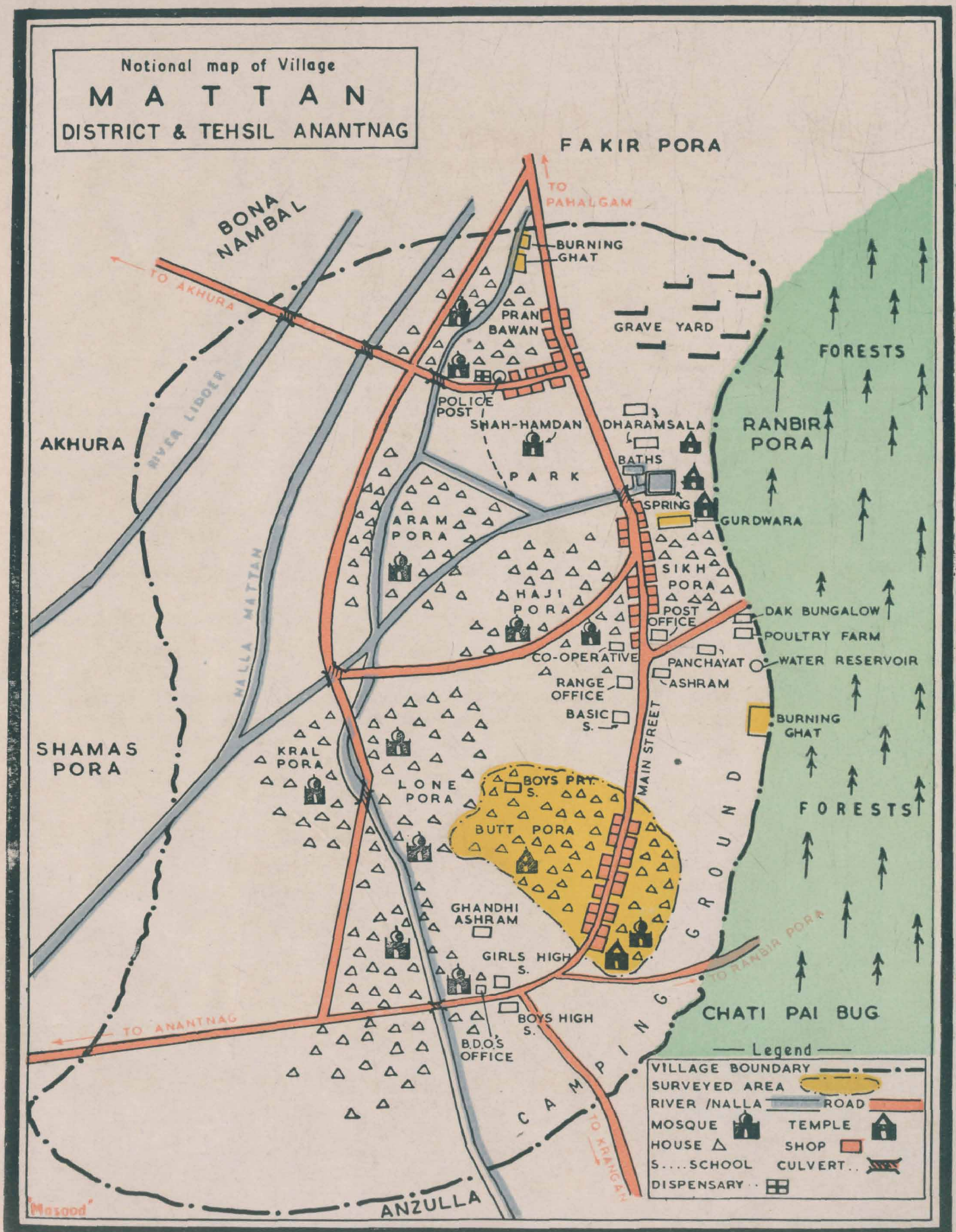
ABDUL GANI

Deputy Superintendent of Census Operations

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

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

*Reports already published.


Notional map of Village
MATTAN
DISTRICT & TEHSIL ANANTNAG
FAKIR PORA
TO PAHALGAM
BONA NAMBAL
TO AKHURA
BURNING GHAT
PRAN BAWAN
GRAVE YARD
FORESTS
POLICE POST
SHAH-HAMDAN
DHARAMSALA
RANBIR PORA
AKHURA
RIVER LIDDER
PARK
BATHS
SPRING
GURDWARA
ARAM PORA
SIKH PORA
HAJI PORA
POST OFFICE
DAK BUNGALOW
POULTRY FARM
CO-OPERATIVE
PANCHAYAT
WATER RESERVOIR
RANGE OFFICE
ASHRAM
NALLA MATTAN
BASIC S.
BURNING GHAT
SHAMAS PORA
KRAL PORA
LONE PORA
BOYS PRY. S.
MAIN STREET
BUTT PORA
FORESTS
GHANDHI ASHRAM
GIRLS HIGH S.
TO RANBIR PORA
CHATI PAI BUG
TO ANANTNAG
BOYS HIGH S.
B.D.O'S OFFICE
CAMPING GROUND
TO KRANGAH
ANZULLA
Masood
Legend
VILLAGE BOUNDARY
SURVEYED AREA
RIVER /NALLA
ROAD
MOSQUE
TEMPLE
HOUSE
SHOP
S....SCHOOL
CULVERT..
DISPENSARY

CONTENTS

	Pages
FOREWORD	i-iii
PREFACE	i
CHAPTER I—The Village	1—8
Introducing the village in terms of its most significant characteristics and why it has been selected; area and population; climate; number of households, residential pattern; transport and communication; important public places; crematorium; monuments; sources of water; welfare and administrative institutions; history of the village.	
CHAPTER II—The People and their Material Traits	9—25
A. Ethnic composition and brief note on each group	
B. House type; foot-wear; ornaments; household goods; foods and drinks; beliefs and practices; marriages common in different sections of people; customs pertaining to deaths; other beliefs.	
CHAPTER III—Economy	26—35
Economic resources—land; livestock; factors affecting economic life; improvement of communication etc; livelihood classes; statistical data regarding primary and subsidiary occupations; occupational mobility; agriculture; animal husbandry; fishing and forestry; village industry; commerce; other occupations; indebtedness.	
CHAPTER IV—Social and Cultural Life	36—46
Age and sex; births and deaths; marriages; diseases; education; immigration and emigration; family structure; liesure and recreation; religious institutions; village organisation; reform measures	
CHAPTER V—Folk Lore :	47—48
CHAPTER VI—Conclusion :	49
Local weights and measures and their equivalents	50
Local kinship terminology	51—52
SCHEDULES :	
Village Schedules, Part II	53—57

		Pages
Village Census and Occupation Schedule		58—61
Village Leaders Schedule		62—63
Members of M.P. Co-operative Society		64—65
Cultural Life Schedule		66—67

TABLES—SET (A) :

Table I,	Area, Households and Population	68
Table II,	Population by Age-groups	68—69
Table III,	Size and Composition of Households	70—71
Table IV,	Households Classified by Religions, Communities, Castes and Sub-castes	72
Table V,	Age and Marital Status	73
Table VI,	Education	74—75
Table VII,	Workers and Non-workers by Sex and Broad Age-groups	76—77
Table VIII,	Workers Classified by Sex, Broad Age-groups and Occupations	76—77
Table IX,	Workers Classified by Sex, Broad Age-groups and Industry, Business and Cultivation blonging to the Household	78—79
Table X,	Non-workers by Sex, Broad Age-groups and Nature of Activity	78—79
Table XI,	Households by Number of Rooms and by Number of Persons Occupying	80—81
Table XII,	Households engaged in Cultivation, Industry or Business belonging to the Household	80—81
Table XIII,	Types of Industry run by Households	82
Table XIV,	Types of Business run by Households	82
Table XV,	Traditional Industries by number of Households in each	82
Table XVI,	Diet	83
Table XVII,	Staple Diet and Food Habits of Communities	83

		Pages
Table XVIII,	Distribution of Households by Occupation, Income and number of members	84
Table XIX,	Monthly Income per Household by Source and Occupation	85—90
Table XX,	A—Indebtedness	91
Table XXI,	B—Indebtedness by Causes	91
Table XXII,	Households and Development Activities	92—93
Table XXIII,	Agriculture Produce of Cultivation run by the Households and their disposal	94
Table XXIV,	General	94

TABLES—SET (B) :

Table 1	Caste/Tribe or Community and nature of family	95
Table 2	Settlement history of Households	95
Table 3 (A)	Religion and Sect	95
Table 3 (B)	Sect and Caste	96—97
Table 3 (C)	Association of Deity/Special object of worship by caste/tribe	98—99
Table 4	Awareness of Untouchability Offences Act	100
Table 5 (A)	Permissibility of inter-caste marriage	101
Table 5 (B)	Desirability of inter-caste marriage	102—105
Table 5 (C)	Attitude towards marriage with persons of different communities but of the same Socio-economic Status	106—107
Table 6 (A)	Awareness of changes in Hindu Laws of Succession and Adoption	108
Table 6 (A)-1	Inheritance of property as in practice	108
Table 6 (B)	Share of property for different categories of relations—Sons	109
Table 6 (B)-1	Share of property for different categories of relatives—Daughters	109
Table 6 (B)-2	Share of property for different categories of relatives—Wife	110

		Pages
Table 6 (C)	Attitude about inheritance of property by daughters equally with sons	110
Table 7	Change in ownership of land during one generation . .	111
Table 8	Reciprocal aid in agricultural practices	111
Table 9	Livestock statistics including fishery	112—113
Table 10 (A)-1	Village Industries—Products	114
Table 10 (A)-2	Village Industries—Disposal of products	114
Table 11 (A)	Occupational mobility—Nature of change from father's generation to present generation	115
Table 11 (B)	Occupational mobility—Nature of Aspiration . . .	116
Table 12	Trade or Business	117
Table 13	Range of Information	118
Table 14	Land reforms etc.	118
Table 15	Share croppers and preparation of the records of righty .	118
Table 16 (A)	C. D. Blocks—Nature of benefits only in respect of villages covered by N.E.S. Blocks	119
Table 16 (B)	National Extention Services Blocks—Nature of benefit (Awareness about the functions of Gram Sewak) . . .	119
Table 17 (A)	Information about main functions of Panchayats . . .	120
Table 17 (B)	Opinion about improvement through Panchayats . . .	120
Table 18	Co-operative Society	121
Table 19 (A)	Attitude towards family planning with reference to age of the head of the household	122
Table 19 (B)	Attitude towards family planning with reference to duration of marriage	122
Table 19 (C)	Attitude towards family planning with reference to monthly income	123

		Pages
Table 20 (A)	Habit of taking sugar as correlated to income . . .	123
Table 20 (B)	Habit of taking tea as correlated to income . . .	123
Table 21	Prohibited Foods and Drinks	124
Table 22 (A)	Material Culture—Possession of furniture	124
Table 22 (B)1	Material Culture—Possession of consumer goods . . .	125
Table 22 (B)2	Material Culture—Consumer's goods acquired in last five years	125
Table 22 (C)	Material Culture—Habits	126—127

LIST OF ILLUSTRATIONS

1. Notional Map of Village Mattan 1

2. Sketches :-
   - (i) Average dwelling with a separate wooden godown in front . . 1
   - (ii) Wooden godown in which paddy etc. is stored 1
   - (iii) Dress 3
   - (iv) Utensils 1
   - (v) A bride in ornaments 1
   - (vi) Agricultural implements 1
   - (vii) Winnowing 1

3. Photographs :-
   - (i) Village View 1
   - (ii) Residential pattern 1
   - (iii) Combing hair while basking in the sun 1
   - (iv) Foot-wear 1
   - (v) The famous shrine of Hindus in Mattan 1
   - (vi) The holy spring of Martanda —the Sun-god 1
   - (vii) Martanda ruins 3
   - (viii) The Gurdwara situated within the premises of the holy shrine . 1

4. Graphs :-
   - (i) Workers classified by livelihood classes 1
   - (ii) Workers and Non-workers classified by sex and broad age groups . 1
   - (iii) Production and disposal of Agricultural produce 1
   - (iv) Households by income groups and indebtedness by causes . . . 1
   - (v) Population by sex and broad age groups 1
   - (vi) Marital Status by sex and broad age groups 1
   - (vii) Education by sex and broad age groups 1

5. Title Page :-

   A view of the holy spring of Martanda —The Sun-god

FOREWORD

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

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

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

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

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

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain uneveness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, alongwith its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

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

when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the Census count itself was left behind in March, 1961, a series of three regional Seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-divised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done ; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commissioner rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI
July 30, 1964

ASOK MITRA,
Registrar General, India.

PREFACE

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, consistent 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.

Among the 28 villages selected for the survey, Mattan is also one representing the diversity of village Kashmir. Situated three miles east of Anantnag, it is a village which has the distinctive privilege of holding in its bossom Martanda—the Temple of the Sun, which is the grandest, most impressive and the earliest of the ruins of Kashmir, originally built during the period of 370 to 500 B.C. in honour of Visnu Suraya, added to by more than one ruler, principally Lalitaditya-Muktapida who ruled in the 8th century B. C. It is a ruin which, because of its striking situation and distinct architectural style, consisting in its noble fluted pillars, vast colonnades, lofty pediments and eloquent trefoiled arches, deserves, according to Vigne, to be ranked not only as the first ruin of the kind in Kashmir, but one of the noblest among the architectural relics of antiquity that are to be seen in any country.

This apart, it is one of the most prominent and popular shrines of pilgrimage for Hindus from in and outside Kashmir. It is almost invariably usual for the Hindu tourists from outside the State to include a pilgrimage of the temple in their itinerary in order to satisfy both their aesthetic tastes as well as their religious interests.

All this has naturally a significant impact on the socio-economic life of the village in general. It is, however, the Batapora block of the village where this impact is much more closely felt. The scope of the survey, has therefore, been restricted to the Batapora block only.

Batapora is the abode of Pandas—a sub-caste of Brahmins—whose mainstay is the offerings at the shrine and providing board and lodging to the pilgrims within their own houses. The report brings out, that the shrine is the principal source of income for the majority of the households, cultivation being only of secondary importance. The tourist and pilgrim traffic, which the shrine attracts, stimulates diverse commercial activities for many people of the village which would otherwise be having limited scope. Aboveall the shrine commands immense respect from non-Hindus as well which has an abiding harmonising influence on the socio-cultural living of the inhabitants, in keeping with the valley's traditional heritage.

Mr. Habib Ullah Mughal, since reverted to the State, was responsible for conducting the survey and 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 and scrutinised by Mr. Kamal-ud-Din, Assistant Compiler and Abdul Ahad, Proof Reader and the report typed out by Mr. Ghulam Qadir, U.D.C.—no longer on the rolls of this office and Mr. Virender Kumar, Stenotypist. Proofs were read by M/s Syed Kamal-ud Din and Mohammed Ashraf Wani. Pir Bashir Ahmed, Socio-economic Investigator of this office saw the report through the press. I place on record my appreciation of the work done by them all.

I am particularly grateful to Dr. B.K. Roy Burman, Deputy Registrar General of India, (Social Studies), New Delhi who was kind enough to go through the original manuscript and suggest improvements, where necessary.

ABDUL GANI

Srinagar,
Dated, the 11th March, 1969

CHAPTER I

THE VILLAGE

INTRODUCTION

General

The valley of Kashmir is not only a place of great natural beauty but is also regarded as a land of sacred Tirthas and Shrines, some of which are as old as the history of the valley itself. One such Tirtha is the spring at Mattan which is believed to be connected with the birth of Sun-god, Martanda. It is visited by the pilgrims from all over the valley as also from the rest of the country throughout the year in large numbers. The following description has been given in Kalhana's chronicle 'Rajatarangini' about this Tirtha :-

> "About one mile south of Bumzua we reach the Tirtha sacred to Martands which has from early times to the present day enjoyed a prominent position among the sacred sites of Kashmir. It is marked by a magnificent spring (traditionally representing as two Vimla and Kamala) which an ancient legend connects with the birth of the Sun-god, Martanda. The Tirtha is visited at frequent intervals by crowds of pilgrims and is well-known also in India proper."

Since the location of the Tirtha in the village plays an important role in the economic structure of the village, a census block namely Batapora, which is mostly inhabited by Pandas, a sub-sect of Brahmans, who earn their livelihood from offerings and by providing board and lodging to the visiting pilgrims, has been selected for a study of the socio-economic aspects of the village.

Mattan lies 37 miles to the south-east of Srinagar and three miles to the north-east of Anantnag, the tehsil and district headquarter.

Aishmuqam, the famous village of pilgrimage and Pahalgam, the famous tourist resort of the valley, are towards the north of the village at a distance of 9 and 22 miles respectively. Its geographical location is 75°.15′ longitude and 33°.45′ latitude. It is bordered by villages Faqir Pora and Anzulla in the north and south respectively. In the east it is bounded by hills and to the west lie villages Akhura and Shamaspora. Villages Bonanambal and Chatti Paibug form its boundary in the north-west and south-east respectively.

Batapora, the block under survey, is situated in the south of the village and is at a distance of about one furlong from the shrine. The Srinagar-Anantnag-Pahalgam road runs through the block and divides it into two portions one each on the two sides of the road.

The bus stand is at a distance of about one furlong from the block and as the passenger gets down from the bus he has to retreat and cover the above distance on foot upto the block.

The block has a market of its own where there are some shops of grocers, tailors, bakers and vegetable sellers. For

The Village

requirements as are not met by the local market, the advantage of the main market, which lies at a distance of about 200 yards, is availed of. There are in all 147 shops in the village which are classified hereunder :-

1. General-cum-cloth merchants	15
2. Grocers	38
3. Tailors	13
4. Bakers-cum-confectioners	14
5. Barbers	2
6. Milk-sellers	6
7. Copper-smiths	5
8. Black-smiths	2
9. Book-sellers	3
10. Butchers	5
11. Cobblers	4
12. Chemists	3
13. Unani medicine dealers	3
14. Drycleaner	1
15. Cycle repairer	1
16. Watch dealer and repairer	1
17. Flour seller	1
18. Silversmiths	6
19. Vegetable sellers	6
20. Wooden toys sellers	2
21. Pan-cum-cigarette sellers	2
22. Co-operative society shop	1
23. Fruit sellers	7
24. Tea shops	6

Shopkeepers generally purchase goods from Anantnag which is at a distance of about three miles.

Flora and Fauna

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

Flora

1. Chinar
2. Walnut
3. Poplar
4. Apple
5. Rose
6. Peach
7. Willow

Fauna

Animals :

i) Felis pardus
ii) Otter
iii) Stray dogs
iv) Sheep & Goats
v) Fowls
vi) Mangoose
vii) Mice & Rats
viii) Monkey
ix) Cows & Bullocks
x) Horses
xi) Donkeys
xii) Cats

Birds—

i) Blue Heron
ii) Chakor
iii) Pigeon
iv) Turtle dove
v) Tachybaptes albipennis
vi) Wood-cock
vii) Crows
viii) Owl
ix) Sparrows
x) Mina
xi) Kite
xii) Knightyoer

Area

The block has an area of 199 acres with a population of 693 persons. The density of population works out to 3.5 per acre. The corresponding figures for the whole village are as under :—

Area	1,555 acres
Population	4,364 persons
Density	2.8 per acre

Climate

The climate of the village is pleasant during summer. In winter the temperature sometimes goes down below the freezing point.



Village View



Residential Pattern

Households

The block consists of 108 households. As will be seen from Table III (Set A) about 41.9% of households representing 32.7% of the total population consist of 4-6 member families. The corresponding proportional figures of households of other sizes are given below :-

2-3 member households	12.8% total households & 5.2% population
7-9 „ „	35.2% total households & 42.1% total population
10 persons & over	10.1% total households and 20.0% total population.

The block is inhabited both by Muslims and Hindus. Muslims represent 14.43% and Hindus 85.57% of the total population of 693. Hindus belong to the Brahman Sect and Muslims are all Sunnis. Among Hindus Tikus are in majority and represent 25.5% of Hindu population and 22% of the total population. Bhats form majority among Muslims and represent 19% of the Muslim population. The remaining people are divided into the following 'Krams'.

Hindus

i) Pandita
ii) Sher
iii) Yogi
iv) Bawnu
v) Mukhi
vi) Mussa
vii) Khar
viii) Kichloo
ix) Bhat
x) Raina
xi) Matoo
xii) Razdan
xiii) Sidha
xiv) Bhan
xv) Patwari
xvi) Sharma
xvii) Kaul
xviii) Khah
xix) Reshi
xx) Jyotshi
xxi) Dangay
xxii) Kachroo

Muslims

i) Ganai
ii) Dar
iii) Tantray
iv) Khanday
v) Teli
vi) Raina
vii) Rather
viii) Guru

As will be seen that two of the 'Krams'—Raina and Bhat are common among Hindus and Muslims.

The population of 693 persons is composed of 388 males and 305 females which works out to 79 females for every 100 males. In every age-group males exceed the number of females and the most significant variation in the sex composition is found in the age-group 60 and over where there are only 38 females for every 100 males. No reasons are, however, available for this difference in the sex-composition.

Residential Pattern

Residential pattern of the block is not in any way different from what one finds in most of the villages of the valley. Except in the case of a few modern buildings, the houses are built without any plan. They vary in design and size.

The Village

The houses are generally built with an intervening distance of about 3 feet on an average. On the whole there is congestion. Every house has a compound of about 20 x 15 feet which in most cases is fenced.

Transport and Communications

There is no Government or Private transport service operating only upto Mattan and back. The village being located on the either sides of the Srinagar-Anantnag-Pahalgam road, the buses operating between Srinagar-Pahalgam, Anantnag-Pahalgam and Anantnag-Aishmuqam cater to the needs of the inhabitants. Tongas are, however, available from Anantnag to Mattan and back.

The traditional mode of transport by horses and mules is now extinct to a great extent. Labour is, however, employed frequently for carriage of goods from one place to another.

In case of Hindus both the bride and bridegroom are carried on a tonga while Muslims use horse for the bridegroom and palanquin for the bride. Sometimes Hindus also use horse for carrying the bridegroom.

Dead bodies are carried to the graveyard and to the cremation ground in a wooden pier which is transported by four or six persons on their shoulders.

The village has a regular post office and is situated on the right hand side of Srinagar-Anantnag-Pahalgam road. It has a telegraph section and is also equipped with a telephone which is linked with Anantnag and Pahalgam.

Important Public Places

The sacred spring which is at a distance of about a furlong from the block under survey is the most important public place in whole of the village. The local Hindu and Sikh population visit it every morning and evening. It also attracts thousands of pilgrims alround the year and especially in the tourist season i.e. from May to September. A community listening centre has also been set up in the village and people listen to the radio programmes. The villagers also meet in the park opposite to the sacred spring where they gossip and hold discussions on various problems.

Crematorium

There are three cremation grounds, two for Hindus and one for Sikhs besides the two graveyards for Muslims. Two cremation grounds one each for Hindus and Sikhs lie towards the extreme north of the village. Another cremation ground for Hindus is situated in the east at the foot of the hill. One of the graveyards is located in the north-east and another just near the block under survey.

Monuments

The most impressive and the grandest of all old monuments of Kashmir which has been much admired and often described by the foreign travellers are the ruins of Martand temple commonly known as ***Pandav Lareh*** or the houses of Pandavs. These earliest ruins are situated about 2 miles from the village on the northern edge of the plateau (under) Mattan. The temple was erected in honour of the presiding deity, i.e., sun-god, of the sacred spring which gushes out at the foot of this plateau.

Kalhana the famous historian of Kashmir speaks of it as 'The wonderful shrine of Martanda with its massive walls of stones within a lofty enclosure and the town smelling with grapes which king Lalitaditya (725-753 A.C.) founded near his temple'. But the authors of Tarikh-i-Hassan and Tarikhi Kashmir namely Pir Hassan Shah and M. D. Fauq respectively have unequivocally stated that the temple was erected by Raja Ram Dev (3006 B.C.-2937 B.C.), the second king of Pandev dynasty. They further state that the king built a vast city around the temple and named it Babul which comprised of 1,100,000 houses. According to them king Lalitaditya only carried out repairs to the existing structure as also of the city which was burnt in the reign of Raja Harnam Dev (2379-2340 B.C.). They base their information on the Rajatarangini of 'Tathagar' which is an older chronicle than that of Kalhana but is untraceable now. The assertion of these historians seems correct for that the structure as stated above are to this date known by the name of 'Pandev Lareh'. Further support is lent to it by the fact that Kalhana's chronicle is silent about the history of 35 earlier kings which include the kings of Pandev dynasty also.

No traces, either of the town swelling with grapes mentioned by Kalhana or that of the Babul city as stated by Pir Hassan Shah and M.D. Fauq are, however, traceable at present.

Whosoever the builder of the temple, its massiveness, loftiness and architecture has received considerable attention and has been mentioned to be noble and most striking both in size and position of all the existing ruins of Kashmir.

G.T. Vigne, the traveller has remarked about this magnificent temple as under :—

> "As an isolated ruin this deserves an account of its solitary and massive grandeour to be ranked not only as the first ruins of the king in Kashmir but of the noblest among the architectural relics of antiquity that are to be seen in any country".

Sir Francis Younghusband in writing about the Martanda temple in his book 'Kashmir' remarks :—

> "There is something on the rigidity and strength of the Egyptian temples and something of the grace of Greece. Though Hindu, it differs from the usual Hindu types; and is known distinctively as Kashmirian, and owes much to the influence of 'Gandhara'. It is however, decidedly Hindu and not either 'Buddhist' or 'Jain', while the sculptures according to Marshall, show a close connexion with the typical Hindu work of the late Gupta Period",

J.P. Ferguson in his book 'Kashmir' (published 1961) gives the following architectural details of these ruins :—

> "The temple itself is enclosed by a colonnade or peristyle 220 feet long and 142 broad. The number of pillars in the peristyle was 84, which was a sacred number with Hindus, being according to one explanation, the product of the number of days in the week and the number of signs in the Zodiac. Each pair of pillars enclosed a cell, those at the centre of the two longer sides being more imposing than the others. Inside the large court-yard enclosed by the peristyle was the temple itself. This had three divisions, a porch, a middle temple

both decorated, and an innermost temple which was entirely plain and enclosed on three of its sides. A special feature of the temple was the construction of two wings on either sides of the porch, with opening facing east and west. The main gateway to the temple was in the western side of the peristyle and was an elaborate structure with three divisions, elegantly carved repeating the pattern of the temple. The roofs of the temple and gateway were probably pyramidal in shapes but both have disappeared, perhaps because they were made of wood".

"The temple itself is not now more than 40' in height, but its solid walls and bold outlines towering over the fluted pillars of the surrounding colonnade, give it a most imposing appearance. There are no petty confused details, but all the distinct and massive, and most admirably suited to the general character of the building. The mass of building now known by the name of Martand, consists of one central edifice, with a small detached wing on each side of the entrance, the whole standing on a large quadrangle, surrounded by colonnade of fluted pillars with intervening trefoil headed recesses. The length of the outer side of the wall which is blank is about 90 yards, that of the front is about 56 yards. The central building is 63 feet in length by 36' in width, and alone of all the temples of Kashmir possesses, in addition to the cells or sanctuary a choir and nave, termed in Sanskrit the 'autarala' and 'ardha-mandapa'. The nave is 18' square. The sanctuary alone is left entirely bare, the two other compartments being lined with rich penalling and sculptured niches. As the main building is at present entirely covered, the original form of the roof can only be determined by reference to other temples and to the general form and character of the various parts of the Martand temple itself. It has been conjectured that the roof was of pyramidal form, and that the entrance chamber and wings were similarly covered. There would thus have been four distinct pyramids, of which that over the inner chamber must have been the loftiest, the height of its pinnacle above the ground being 75'".

At present it is difficult to realise the architectural magnificence of this great work as the stone carving have been mutiliated. Enough, does exist to testify the discription given by Bates and various other writers.

Source of water

The people of the village use tap water. Water of a spring, located on the hill which borders the village in the east, is stored in a reservoir and after disinfecting is supplied to the village through pipes. Water of nallahs is exclusively used for animals and washing purposes.

Welfare and administrative Institutions

The main body responsible for the general welfare of the people is the village panchayat which is located outside the block near the Post Office. The block under survey also elects a member to it. Under the Panchayat Act, the panchayat is empowered to dispose of disputes relating to recovery of moveable property, inheritance and even some non-cognizable cases.

The Dehat Sudhar Organisation is represented by a Block Development Officer

whose office is also located in the village. He is responsible to see that the developmental works are executed and that the village-level-worker functioning under him persuades the inhabitants to use modern tools, better seeds, better manure as also demonstrates practices in improved methods of cultivation.

Patwari who maintains records pertaining to the distribution of land of villagers represents the Revenue Department after the village Numberdar.

The only organisation functioning in the block is the Government Primary School for boys. It is, however, served by the following institutions also functioning in other parts of the village :—

1. Government High School for boys
2. Government High School for girls
3. Government Basic School
4. Co-operative Society
5. Police Post
6. Post Office
7. Government Allopathic Dispensary
8. Forest Range Office.

History of the Village

The village is as old as the sacred spring itself which came into existence at the time of vacuation of the valley from the floods by Kashayapa Rishi. To Hindu kings it has been of great religious importance and has, therefore, received considerable attention.

The village is commonly known as Mattan which apparently seems to have been derived from 'Martanda' the temple built on the arid plateau which is about 2 miles away from the location of the present village. As stated under 'monuments' the first reference to the village is found in the reign of Rana Ram Dev (3006 B.C.—2937 B.C.) who built a city, namely Babul and the Martand Temple on the arid plateau of Mattan.

Kalhana distinctly mentions the 'town swelling with grapes' which the king Lalitaditya (725-753 A.C.) founded near the Martand temple. But no traces of either of the two sites are available at present. Most probably a canal then supplied water from the river Lider to the naturally arid plateau on which the temple stands. This canal was later repaired by king Zain-ul-Abdin (1420-1470 A.D.) whose irrigation works on 'Mattan uder' are well known. The plateau is at present again an arid waste though the course of the old canal is still traceable near the village Hutmar. Mattan at present constitutes the arid plateau on which the temple stands as also the village situated further east along the foot of this hill.

Kalhana in his 'Rajatarangini' refers to a Martanda temple built by king Ranaditya (223 A.D.) at the village of 'Simharat-sika' the position of which according to Stein is, however, unknown so far. But in case the assertion of Ferguson that the present temple was built by king Lalitaditya, on the foundations of an older temple built by king Ranaditya, be correct it can safely be concluded that this too must have existed on the same arid plateau on which Ram Dev's Babul and Lalitaditya's 'Town swelling with grapes' were founded.

In the record of rights maintained by the State Government the name of the village is recorded as Maccha-bavan. A more significant designation according to Stein is 'Matsa-bavan' which has been derived from Sanskrit word, 'Matsya-

bhavana'. This is due to the abundance of sacred fish which swarm in the large basins filled by the spring.

Mattan is recorded to have also received the attention of Mughal king Jehangir. Asaf Jah is stated to have laid out a garden of fine chinars opposite the sacred spring under the orders of the emperor. The chinars which stand there even today, bear the testimony.

As already stated the block is inhabited both by Muslims and Hindus in the ratio of 1 : 6. Entire Hindu population belongs to Brahman caste and people of Tiku 'kram' who represent 25.5% of the Hindu population and 22% of the total population predominate. Word Tiku seems to have been derived from 'Truk' which is the derivation of 'Tarik'. 'Tarik' means 'Tantrakmat' a branch of 'Saktakmat', the followers of which worship Baghwati.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

A. Ethnic Composition

As stated in the previous chapter the block is predominantly inhabited by Kashmiri Hindus of Brahman caste. Since, barring some immigrants from various countries, most of the Muslims are local converts, it seems necessary to throw some light as to the origin of Kashmiris about which there are different verdicts. Since the ethnic composition and physical features sharply distinguish Kashmiris from the people inhabiting the surrounding areas of Kashmir it has struck to the observers and led them to various conclusions.

Some observers have viewed that the original settlers in the valley were the people known as Aborigines who intermixed with the Aryans after the advent of the latter.

Some of the European writers have traced their origin from Jews. The jewish features of many of the inhabitants have been observed by some leading authorities on Kashmir, namely Sir Walter Lawrence and Sir Francis Younghusband who have stated that faces among men and women resemble to those of Jews. Sir Walter Lawrence says that 'the hooked nose is a prominent feature and the prevailing type is distinctly Hebrew'. Sir Francis Younghusband in his book entitled 'Jammoo and Kashmir' goes as far as to say that "here (in Kashmir) may be seen fine old patriarchal type, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say, though I must admit without much authority that these Kashmiris are of the lost tribes of Israel and certainly as I have said, there are real Biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish shepherd tending his flocks and herds may any day be seen".

Another writer Bernier was also definite about this fact when he says that "on entering the kingdom after crossing the Pir-Panjal mountains, inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manner and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of the different nations all seemed to belong to the ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers have been remarked by own Jesuit fathers and by several other Europeans long before I visited Kashmir".

From Al-Biruni's work who has written it about a century earlier than Kalhana, we come to the conclusion that in older times the people of Kashmir trusted Jews more when they were keeping strong hold upon the enterances to the valley and did not allow anyone to enter it except one or two foreigners particularly Jews.

G.M.D. Sofi in his book 'Kashir' has stated that Shah-i-Hamdan, the saint of Hamdan who converted locals to Islam in large numbers also seems to support the settlement of Israelities in Kashmir by naming the valley 'Baghi Sulaiman' or 'the garden of Solomon'.

Some writers are of the opinion that

The People & Their Material Traits

Kashmiris are the progenies of Kashyapa the saviour of the valley from the havocs created by the floods and his decendants are today known as ***Malamas*** Hindus. When the valley got rid of the water, certain Hindus from outside the valley also came to settle here and their descendants are now called ***Banamas*** Hindus. With the exception of a few cases the entire Hindu population of Kashmir belongs to Brahman caste and are broken up in numerous 'Gotras' which number 133. The members of each claim to be the descendants of the Rishi (saint) after whom the 'Gotra' has been named. These 'Gotras' include various 'krams' or tribal sub-divisions such as, Koul, Kichloo, Khar, etc. Description of some of these 'krams' or tribal sub-divisions of Hindus inhabiting the block are given hereunder :—

Tiku–There are two versions as to how they came to be called so. One is that a Brahman who had no issue adopted a Rajput child who had applied 'Tika' to his forehead saying that he was not originally a Brahman. The descendants of this Rajput Brahman were known as Tika which degenerated into Tiku. Another version which seems more accurate is that the word 'Tiku' has been derived from 'Truck' which in turn is the derivation of 'Tarik'. 'Tarik' is Tantrakmat, a branch of Saktamat, the followers of which worship Baghwati.

Tikus are predominant in the block numbering 151 and represent 25.5% of the Hindu population.

Razdan—It seems that 'Razdan' is the degenerated form of 'Rajanaka' meaning literally almost a king. The title was given by the Hindu kings for meritorious services rendered to them by individuals. This is also supported by Rajatarangini. Their number is insignificant being 7 in a total Hindu population of 593.

Raina—Fauq in his book Tarikh-i-Aqwami-i-Kashmir contends that like Razdan, Raina is also a degenerated form of 'Rajanaka'. Another version speaks that the inhabitants of Rainawari which was the capital of king Ranaditya (436-497 A.C.) were called Raina when they migrated to other parts of the valley. In the block under survey they number only 7.

Bhat—The word Bhat seems to be a distorted form of Sanskrit word 'Bath' which is said to be an abbreviation of Batharak. This is also supported by the Census Report of 1891. The people of this 'kram' have played an important role in the political history of Kashmir since earliest times. Hindu Bhats number 29 in the block.

Koul—This is an old 'kram' of Kashmiri Pandits and among them have sprung great families. Koul in Sanskrit means a person who conquers the worldly desires. They also number only 7 in the entire Hindu population.

Mattoo—There are various sayings as to how the word Mattoo came into being. The believeable one, says Fauq, in his book Tarikh-i-Aqwam-i-Kashmir, is that the study-schools of Sanskrit, religious and other educational institutions, were in the Hindu period called by the name of Mat or Math which has now degenerated into Mattoo. He contends that some member of the present Mattoo 'kram' must have been either founder or manager of any such institution. They number 9 in the block under survey.

So far as other 'krams' of Hindus are

concerned these are said to be nick-names, sur-names, professional names, etc., such as, Rishi means a saint, Bawnu—a resident of Bawan (Mattan)., Pandita—learned Brahman, Jyotshi—an astrologer, Kichloo—a long beard person, Khar—a donkey, Patwari—simply a patwari of the Revenue Department and so on.

The Muslim Bhats and Rainas inhabiting the block have no different origin than those of Hindus of the same 'kram' which have been described above. Inspite of the fact that they have embraced Islam, they still retain these 'krams'. They respectively number 19 and 3 in the entire Muslim population of 100 of the block.

Ganai—in Kashmiri means a scribe or clerk and their ancestors are said to be of the Brahman caste which was regarded as a class of pious and learned people. They number 13 and represent 13% of the total Muslim population of the block.

Dars, Rathers and Tantries are believed to be the descendants of Khatries ; the bearers of these names in Hindu times were a military and war-like people. Dar is the distorded form of 'Damar' a class of people frequently mentioned in Kalhana's Rajatarangini. Rather is the distorded form of 'Rathor' mention of whom is also to be found in the ancient histories. Tantries have played an important role in the internal trouble of the country which too is supported by Kalhana. Their respective number in the block is 9, 12 and 7.

Guru and Teli are the professional names meaning milk-seller and oilmen respectively. They number 9 and 10 in the entire Muslim population of 100.

B. House-types

The houses are generally three storeyed. The plinths are raised of stones and the material employed in walls consists of burnt and unburnt bricks and timber. The roofs are in most cases shingled. There are some three storeyed modern houses also which are built of timber, stones and kiln bricks. The roofs of these houses are covered with G.C.I. sheets. Huts built of exclusively unburnt bricks plastered with a thick layer of brown clay and thatched roofs are also seen here and there. Doors and windows are wooden in all these houses. Excepting in the case of huts almost every house has a varendah projecting on the front side.

The ground floor usually consists of two rooms and one of them is used as cow-shed. The remaining one room is used during winter only. This room besides accommodating kitchen is used for sitting and dinning purposes also. Both these rooms have separate doors opening in a corridor. In the centre of this floor a stair-case is built which leads upto the top most storey.

The first floor consists of 4 rooms each with a door opening in the corridor. Two of these rooms are reserved for accommodating pilgrims who frequently visit the shrine and stay in the village. One more room is used for sleeping purposes and the remaining one is meant for storing goods.

The second floor consists of a big hall and two rooms on the either side of the stair-case. This storey is exclusively used during summer. One of the rooms is used as kitchen and the other is meant for sitting and dining.

This storey is, however, used for storage of firewood and dung-cakes during winter which in summer is shifted to ground floor.

Huts have considerably lesser accommodation than the common house described above. These are generally double storeyed and have hardly two or three rooms. Of these one is exclusively reserved for housing cattle and the remaining two are used for all other purposes.

Modern houses have no greater accommodation, excepting a separate cow-shed, than that of a common house. These are distinguishable from them in design and construction only. Rooms in this type of a house have high ceiling. The doors and windows unlike a common house or double leaved and fitted with glass panes. Roofs are more than two sloped against the general rule of double sloped houses.

The average dimensions of a residential house are 30′ x 25′. Excepting two big rooms in the ground floor and hall in the top-most storey, the rooms are of medium size. The ventilation though not good cannot also be regarded poor. Almost every room has one or two windows.

Huts are, however, small in size with an average dimension of 20′ x 15′ and have very poor ventilation. Generally a big hole in the wall or a very small window is the only source of ventilation.

Inspite of the larger available accommodation in most of the houses in comparison to what we find in other villages no separate dormitories are provided for unmarried boys and girls and even married couples enjoy privacy in very rare cases. As will be seen from Table XII (Set A) over 41% of the total population or 285 persons belonging to 37 households reside in houses with an accommodation of 5 or more rooms. The total number of rooms in these houses comes to 333 which works out to more than 1 room for 1 person. Over 23% or 163 persons belonging to 24 households reside in 4 roomed houses giving an average of 1 room for about 2 persons. In the same way about 17% or 114 members belonging to 22 households live in 3 roomed houses giving again an average of one room for two persons. There are 53 persons belonging to 11 households who reside in 2 roomed houses thus providing one room for more than 2 persons. 11 households residing in two roomed houses have a population of 53 persons. This works out to 1 room for more than 1 person. There are four households with single room accommodation and have a population of 16 persons giving an average of one room for 4 persons.

As is evident from the above details over 41% of the total population though having sufficient accommodation are yet unable to enjoy privacy or provide separate dormitories for unmarried children simply because they are required to reserve certain portion of it for pilgrims who frequently visit the shrine and stay in the village.

In most cases baths and latrines are built within houses. The inhabitants take bath regularly. Such households as have no baths attached to their houses take bath in the nallah where separate bathrooms are built for each sex. There are public latrines also where people relieve themselves.



Wooden godown in which paddy etc. is stored

In the case of old houses no plan of construction seems to have been followed. In the construction of new houses, however, a proper plan is drawn before executing the work.

As already stated in chapter I almost every household has a compound attached to it for stocking cowdung, fodder, rice pounding etc. A small wooden godown is built in a corner for storage of rice, wheat, maize, and other cereals. The compound in most of the cases is fenced. A portion of it is also used for growing vegetables.

Houses are usually built during spring and summer months. In case of Hindus the day and date for laying the foundation is fixed after consulting the priest who works it out after examining the combination of various stars. Muslims do not consult any priest for fixing the date. They, however, think it inauspicious to execute the work during the months of Muharram and Safar of the lunar year as also on 3rd, 13th, 23rd, and 28th of all lunar months.

The foundation stone is laid by eldest person of the family.

Hindus are particular that their houses should face either east or south but Muslims do not attach any significance as to the direction of their houses.

A number of social functions are held at various stages of the construction. On the foundation laying day breads are distributed, both by Muslims and Hindus, among their friends, relatives and neighbours. The chief mason and carpenter are each presented with cash ranging from Rs. 11/- to Rs. 21/-. They are also provided with a feast on two occasions one at the time of the construction of stair-case called *Laer kharen* and another at the time of fixing the ridges of the roof called *yekil kharen*. On the latter occasion they are also provided with a shirt and trousers. At the time of entering the new house called *Parvish* a feast is served to relatives, friends and neighbours. Besides some priests are also invited to perform some religious rites such as recitation of *mantras* in the case of Hindus and recitation of verses of holy Quran in the case of Muslims.

Most of the building material is available within the village. Timber is obtained from the nearby forest and the stones are obtained from the quarries within the village. Some kilns exist in the village but there is no regular production. The owner may lay a number of bricks at a time and then supply on demand or else he may agree to lay the required number of bricks to order. Nails, bolts etc., are purchased from Anantnag or Srinagar.

There are a number of masons and carpenters in the village but none in the block under survey. They are, however, trained in constructing old type houses only. Services of an expert carpenter and mason from Anantnag are utilized for constructing a modern type house. Unskilled labour is available in the village.

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

1. Mason ... Rs. 5.00 plus one time meals and two teas.
2. Carpenter... Rs. 5.00 plus one time meal and two teas.
3. Imported carpenter or mason ... Rs. 7.00 plus board and lodging.

4. Unskilled labour ... Rs. 2.50 plus one meal and two teas.

Dress

There is not much of a difference in the dress worn by the inhabitants when compared with other villages of the valley. ***Pheran*** and ***poch*** are common to Hindus and Muslims, males and females. ***Pheran*** which is a sort of gown is about 4-5 inches longer in the case of Hindus than that worn by Muslims. Hindu males fold the sleeves of ***pheran*** while Muslim males do not. Both communities fold it near the calf of the leg by a raw stitching called ***laad*** (Hem). The ***pheran*** of Muslim women is brocaded on the portion round the chest while it is simple in the case of Hindu females. ***Poch*** which is made of white latha or khadder is worn beneath the ***pheran*** and serves the purpose of living to it. Unlike ***pheran*** it is not sewn near the calf. ***Pherans*** made of cotton cloth are used in summer and are replaced by woollen ones in winter. Hindu women stitch a piece of ***chint*** round the cuffs called ***narivar*** which is an indication that the husband of the wearer is alive. They also use a girdle, of coloured woollen or cotton cloth, round the waists over the ***pheran*** which is called ***lungi.***

Hindu males put on a turban while Muslims wear a skull cap of wool or cotton. Such Hindu women who wear ***pheran*** use ***kalposh*** a woollen or a pashmina cap, the top of which is brocaded. A long piece of startched latha is tied over it. In addition a muslin piece covering the body from head to back is fixed by pins over it. All this is covered by a long muslin cloth peculiarly twisted near the hips and culminating near the ankles into two tale-like pieces called ***poch.*** Muslim females put on a small skull cap on which a piece of cotton cloth about 2 yards in length is fixed with pins.

Inner garments consisting of shirts are worn by all males or young females. Hindu males use pyjama and Muslims ***shalwar.*** Hindu women using ***pheran*** go without a pyjama.

Most of the educated youngmen have taken to the use of coat and pant and prefer to go bare-headed. School going children use shirts and shorts during school hours while at home they put on shirts and trousers in summer, which is supplemented in winter by ***pherans.*** Some Hindu ladies use ***sari*** also and unmarried girls go about in frocks and ***shalwars.***

Pardah is not in vogue among Hindus. A few Muslim females, however, use it and that too on some rare occasions such as at the time of going outside the village.

There are regular cloth merchants in the village who meet the day-to-day requirements of the villagers. Most of the garments are tailored in village. Coats and pants are sewn from Anantnag as the local tailors are untrained in tailoring the same. Transactions are made in cash.

Footwear

Most of the Hindu males use modern shoes and chappals. Muslims and other poor folk generally wear ***paizars*** and ordinary chappals. ***Paizar*** is a kind of footwear made of coarse leather, the upper of which is rubbed with oil to keep it soft and is used in winter.

Hindu females use fancy chappals as also sandals while Muslims use ordinary chappals only.





Typical apparel of Kashmiri Hindu married females



Costume of Kashmiri Muslims



Combing hair while basking in the sun



Foot-wear

Those who are unable to afford to purchase even a *paizar* wear a footwear made of grass called *pulhoru*. A good number of agriculturists being themselves trained in its manufacturing, these are not available for sale at any shop.

During winter and rainy days when the lanes are full of mud, people generally use *khraw* a type of wooden footwear for covering short distances. This has a smooth surface and is about 3-4 inches high.

Excepting modern shoes and chappals which are purchased from Anantnag all other footwear are made locally.

Ornaments

Ornaments are used by females only which in the case of Hindu ladies are made of gold and of silver in the case of Muslims.

The local names and weights of the ornaments used by Hindu females are given below :-

	Local names	Weight
1. A pair of ornaments falling from the ears on the shoulders.	Dejhorr	4 tolas
2. Ear-rings	Door	1-2 ,,
3. Bangles	Korr	3-4 ,,
4. Necklace	1. Mattermal	1 tola
	2. Trehmug	3-4 tolas
5. Ring	Waej	½-1 ,,

The details of the ornaments used by Muslim women are as under :—

	Local names	Weight
1. Necklace	Dular	8 tolas
2. Bangles	1. Bavet Benger	12 ,,
	2. Korr	10 ,,
3. Ear-rings	1. Jumka	3 ,,
	2. Kanawaej	½ ,,
4. Ring	Wauj	½ ,,
5. Ornaments used in hair plate	Wankeh pan	5-8 ,,

Except for rings all ornaments worn by Hindu and Muslim females vary both in design and weight.

Silver ornaments are made from the village silversmiths. There being no goldsmiths in the village gold ornaments are purchased from either Anantnag or Srinagar.

Household Goods

Earthenware is common among Hindus and Muslims. So far as metal utensils are concerned, in the case of Hindus these are made of brass and that of copper in the case of Muslims. The design of such utensils as are common among both communities is more or less the same. It, however, differs in other things. Following is the broad detail of the various utensils found in an average household.

Metal utensils

1. *Degchi*—or cauldron for cooking rice.
2. *Patela*—for preparing tea.
3. *Samawar*—for preparing tea.
4. *Chai choncha*—a spoon for pouring tea or taking water.
5. *Tila waer*—a pot for storing country oil.
6. *Toor*—a vessel used by Muslim males for taking meals.

7. ***Thaul***—a plate used for taking meals by Hindus.
8. ***Kenz***—a vessel used by Muslim females for taking meals.
9. ***Bohgan***—a vessel used by Hindus for cooking vegetables.
10. ***Traem***—a big plate in which meals are taken by more than one person at a time.
11. ***Naer***—a pot used by Muslims for pouring water.
12. ***Gadda***—a pot used by Hindus for pouring water.

Earthen pots

1. ***Nott***—or pitcher used for carrying or storing water.
2. ***Lej***—used for preparing vegetables.
3. ***Khos***—used by Muslim males for taking meals.
4. ***Matt***—used for storing rice, maize or wheat for day-to-day use.

Other articles of domestic use consist of :-

Tav—an iron pan—this is sometimes earthen also.

Wokhul & Kajwath—Pestle and mortor made of stone and used for grinding spices etc.

Piala—cup made of china or ordinary clay for taking tea by Muslims.

Khos—Brass cup used by Hindus for taking tea.

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

Bed of an average household consists of a mattress, quilt, bed sheet and a pillow.

Tin and wooden boxes are provided for clothes.

As will be seen from Table 24-A (Set B) articles of furniture are possessed by Hindu households only. Over 68% of them possess khatias, 37% chairs and about 16% tables. Other articles of furniture such as benches, stools and wall-shelves are also owned by a few households of the same community. Mats made of grass are, however, to be found in every household. These measures 7'—9' by 3' and cost Rs. 2.50 per piece. Grass which is the only raw material employed for the manufacture of mats is obtained from paddy plants after husking. There are some agriculturist households in the village, but none in the block under survey, who are trained in its weaving.

Copper and brass utensils, bed requirements and other articles of furniture are obtained from Anantnag or Srinagar as none of them is manufactured within the village. Earthen vessels are, however, available from the village potters. The jajmani or traditional barter system is unknown and payments are made in cash everytime when any earthen pot is purchased.

Food and drinks

The staple food of the inhabitants is rice which is taken both at lunch and dinner. Maize and wheat ***atta*** is used in the form of breads. These breads are baked in the house. Guests are, however, served with finer breads such as ***baker-khanis, kulchas*** which are purchased from the local bakers.

As already stated earlier, almost every


Kanaster
Degcha
Samawar
Chai-
Choncha
Toor
Leij
Thal
Nott
Khos
Annut
Sin-
Choncha
Dull
Tream
TOOr
Tav
Tägair
Knez
Boghun
Chai-
Piyala
Toor

Utensils



A bride in ornaments

household employs a portion of its compound for growing vegetables. These vegetables are potatoes, tomatoes, cabbage, carrot, turnip and pumpkin. Other vegetables like ***Gobi*** (cauli flower) ***Nadru*** (Lotus stalk) etc., are imported by the vegetable sellers either from Anantnag or Srinagar and are carried by buses which ply regularly on the Srinagar-Anantnag-Pahalgam road.

All the households are non-vegetarian. Mutton is available in the local market. Fishing is not done in any part of the village with the result fish is to be purchased from Anantnag by the inhabitants themselves as there is no fish-dealer in whole of the village.

Tea is taken twice, one in the morning and another in the afternoon. Muslims take ***sheer chai*** which is prepared with tea leaves, milk, salt, and a small quantity of soda-bicarb to give it a rosy colour. Hindus generally take sweet tea, called ***qahwah*** with or without milk.

Milk and curd are used in limited quantity. Country oil is used as a matter of general choice dictated perhaps by climatic conditions Ghee is used on festive occasions and that too by Hindus only. All sort of spices especially chillies are used. Onions and garlic are not, however, taken by Hindus.

Tobacoo is smoked by most of the adults. Snuff is also rubbed to the teeth by a large number of people.

Beliefs & Practices

Beliefs and practices connected with birth, death and marriage differ among Hindus and Muslims.

During the period of pregnancy both Muslims and Hindus adhere to some beliefs and practices. For instance a pregnant woman is not allowed to carry heavy loads for fear of abortion. No visitor who arrives late in the night from a journey is allowed to see the pregnant woman immediately. She is required to confine herself indoors during the moonlit nights and is not permitted to get up before dawn. Among Hindus the delivery of first child takes place at the house of husband of the woman where she starts living from seventh or eighth month. On this occasion she brings along some dresses, cash and curds presented to her by her parents and some close relatives in honour of the celebration of the coming event. On her arrival her in-laws also present her a set of dress. The delivery takes place at the hands of a trained midwife who belongs to another block of the village. She is paid a cash remuneration of Rs. 8/- to Rs. 11/- in addition to about 11 seers of rice, one seer of country oil, one seer of sugar and some quantity of salt and condiments. Immediately after birth the child is given a hot water bath and dressed in black clothes. On the third day her in-laws send some nuts and baked sesame to her father's house who distributes the same among his relatives thereby giving them the information about the birth of the child. On the 10th day the child as also the mother are given bath in hot water boiled in some indigenous medicines. They are then dressed in new clothes brought for them by the parents of the woman. On the 11th day some neighbours, relatives and friends are invited to lunch. On this occasion preparation of a dish of fish is necessary. After finishing the lunch some elderly women of the household take some pieces of burning birch-bark in hand and show the same

over the heads of all those present there. This is burnt to kill the germs developed as a result of maternity case in the household. This function of 11th day is called ***Sreneh Sunder***. On this day name is also given to the baby.

In the case of Muslims the delivery of first child takes place at the parental house where the woman starts living after seventh month. When the child is born he is given a hot water bath and is baptised with the recitation of ***Azan*** into his ears by some adult male of the household or preferably by a priest. Immediately a messenger is sent to the house of his son-in-law to convey the news of birth. On the next day the mother-in-law with some of her female relatives come to see her daughter-in-law and bring along about 3 pairs of clothes for the baby and an amount ranging from Rs. 11/- to Rs. 51/- for the mother. This ceremony is called ***Piaw***. On the seventh day the woman takes bath in luke hot water boiled with some indigenous medicines. On this occasion neighbours are invited to tea and relatives are served a dinner. Priests are also invited who recite verses from the holy Quran and give name to the child. This function is called ***Sunder***. On the 40th day the woman again takes hot water bath. When the child attains the age of a year or so his head is shaven for the first time. This function is called ***Zarakasai*** and is important both among Hindus and Muslims. The ceremony is attended to by only females from neighbourhood and relations who are entertained to a dinner. The shaving of the head by the village barber is accompanied by singing in chorus of women and showering of dates, almonds etc., on the baby. The poor, however, serve tea and breads only. The barber is paid both in cash and kind. He receives about Rs. 5/- besides some rice, maize, wheat and old clothes of the child.

It seems worthwhile to mention here that previously the barber had some permanent clients in the block who would pay him both in cash and kind on some special occasions only such as Idd festivals, Shivratri, Nauratra, marriages, circumcision ceremony, ***Zarakasai*** etc., and no payment was being made to him for his day-to-day services. This practice is, however, no more prevalent now and he is paid in cash everytime by his customers.

A male Muslim child is subjected to circumcision at the age of 3 or 4 years and the cermony is called ***Khatanhal***. The operation is conducted by the village barber with the help of the razor. The child is seated on a basket base under which a fowl is kept which becomes the property of the barber after performing the operation on the male organ of the child. The operation is conducted immediately before dawn. The barber in addition to a cash of Rs. 11/- receives some sugar, cereals, and old clothing of the child.

On this occasion neighbours and close relatives are entertained to a dinner. They present some cash called ***Dastbos*** to the parents of the child. Women folk sing throughout the night.

The most important religious function to be performed by the Hindus in respect of their male children is the thread cermony ***(Yogneopavit)*** called ***Mekhal***. This is preceded by lunches and dinners known as ***Dapan Battas*** given to the child and its parents beginning from his maternal side. The ceremony is performed in three days. On the first day called ***Mehandi***

Raat the hands and feet of the child are dyed in henna by his father's sister who receives an amount ranging from Rs. 1/- to Rs. 5/- and called ***Zang*** from her brother for performance of this function. The maternal side of the child is also required to pay the amount of ***Zang*** to her.

On the second day called ***Devagun*** the child is given a hot water bath called ***Kani Shran*** by his mother's sister and dressed in new clothes brought for him by his maternal side. On this occasion the child is called ***Mekhal Mahraas*** or the groom for thread ceremony. A few priests are also invited who perform some religious rites in a separate room alongwith the male head of the household who on such occasions is called ***Yezman***. After taking bath the child also enters this room and is applied tika by the ***kul-prohit***, or the head priest. The child pays him some money called ***Dakhna***. After performing the religious rites the priest as also neighbours and relatives are entertained to dinner which contains the dishes of vegetables, pulses and cheese only.

The last day called ***Yogneopavit*** is regarded as the most important and ***Havan*** in which ghee, rice, barley, dry appricot, almonds, coconuts, gur etc. are consumed in the sacrificial fire is performed. The ***kul-prohit*** alongwith the learned Brahman called ***Chendreh Taruk*** begins recitation at mid-night. At dawn all couples present in the household come to ***mandaph***, the place of recitation, where ***kul-prohit*** presents to all the males a thread ***Narivan*** which they are required to tie either to the ***Tarranga*** or to the hair plate of their females. In the morning some more priests join the ***kul-prohit*** at the ***mandaph***. The child is made to put on a yogi dress and comes to ***mandaph*** with his father. At the time fixed by the ***kul-prohit*** after consulting the almanac the child is made to wear a three fold thread by him. He also whispers ***Gaitri Mantar*** into his ears which is an indication of his becoming a Brahman. The child is then given a stock equal to his height, in his hand and made to beg for alms called ***Bakhshaw*** which he starts from his mother's sister. He continues the begging till late in the night when priests also conclude recitation. The money collected by the child is appropriated by the priests. Next the child is dressed in new clothes and brought, by the maternal uncle in his lap, to a circular place in the compound marked with dry lime and various colours called ***Vyug*** where women sing around him and his mother makes him to taste some sugar. Therefrom he is brought back, again, by his maternal uncle in his lap. On reaching home priests, child, and relatives who observe complete fast throughout the day are served with ***Naveed*** followed by a vegetarian dinner. On the next day a non-vegetarian lunch called ***Koshalhum***, is served as an indication of the conclusion of the ceremony.

After a few days when the holy thread is changed, ***Khir*** is prepared and distributed among relatives, friends and neighbours.

Marriages

Marriages except those solemnised by religious rites are unknown in this part of the valley. Neither the males nor the females have the freedom of selecting their partners and this right is solely reserved by the parents. There is no professional intermediary who brings the two parties to an agreement for entering into matrimonial alliance. A common friend or

an acquaintance takes the initiative at the request of either parties and he is not paid anything for his services. Among Hindus the parents of the girl in the latter instance demand the horoscope of the boy from his parents and in case the combination of the stars, of the would be couple, is found suitable further negotiations are conducted. When the parties come to an agreement for entering into the alliance a day is fixed when about 4 persons from the side of bridegroom accompanied by the priest visit the house of the bride and take along a gold ring and some money ranging from Rs. 5/- to Rs. 17/-. There they served are with sugar and salt tea. The priest calculates the day for performance of the marriage after consulting the almanac and informs both the parties. At the time of departure, the bride's people retain the ring only and return the money to the bridegroom's party after adding some more to it. The function is called ***Gandun.***

Some days before the marriage, the house is coated with yellow clay and cowdung which is followed by the loosening of the hair plates of the bride called ***Mass-much-ravun.*** During the intervening days the members of the household are invited by their friends and relatives to lunches and dinners known as ***Dapan Batas.***

On the first day of marriage called ***Mehandi Raat,*** all members of the household as also the relatives present there take bath. Relatives and neighbours mostly females are entertained to dinner. At about midnight henna is applied to both bride and bridegroom at their respective places by their father's sister. Women folk sing in chorus throughout the night and are served with tea twice or thrice. On the second day called ***Devagoon*** religious rites are performed by the priests in the houses of bride and bridegroom. Both are given bath with hot water and are dressed in new clothes brought for them by their maternal grandfather, or in his absence by some other close relatives of mother's side. At this time all ornaments presented to her by her parents are also decorated on the bride and ***piya*** water, sprinkled on them. Maternal relations and friends who bring gifts for the bride and the bridegroom and her or his mother are entertained to lunch. The ceremony is called ***Dur-batta.*** In the evening all female relatives and neighbours are entertained to dinner. Women continue singing throughout the day and night.

The third day called ***Lagan*** is the actual day of marriage. The groom is dressed in ***sheerwani, chooridar-pyjama,*** with a turban on his head and made to sit in a big room where all male relatives required to accompany the ***barat*** sit by his side. They present him with some cash called ***Dast Bosa.*** The bridegroom proceeds to the house of his in-laws in a procession which is taken out in morning or after dusk depending upon the instructions of the family priest who determines the auspicious time. The number of invitees accompanying the groom is not settled in advance as in the case of Muslims. They do not, however, on an average exceed 100 in number. Before leaving the premises of his house the groom is required to stand on a circular coloured place marked in the compound called ***Vyug*** where his mother waves a plate containing lamps made of atta, rice and some coins over his head, to ward off the impending misfortune, if any. She also kisses the forehead of the bridegroom as also showers flowers on him. The

Vyug ceremony is repeated on the arrival of the bridegroom at the house of the bride and on his returning home with his wife with the modification that on these occasions both the bride and bridegroom are made to stand side by side on the ***Vyug***. Before entering the house, bride's mother makes the groom to taste a solid piece of sugar (***nabad***) which is then tasted by the bride. This process is repeated thrice. At the same time both the bride and bridegroom are required to perform some religious rites called ***Dara Puja***. After taking meals the ***Lagan*** ceremony takes place. On this occasion, besides other religious functions, the priest makes the groom to wear a three fold thread in addition to his own. Thereby meaning shouldering of additional responsibilities of his wife. after concluding the ***Lagan*** ceremony the groom returns to his home with the bride.

The marriage party travels by bus if the destination is far off. Otherwise the groom and bride are carried on a tonga and the party cover the distance on foot.

The value of the dowry given by a family of average economic sources amounts to about Rs. 1,500/- and comprises the following :-

1. ***Deji Horr***	a pair of ornaments falling from the ears on the shoulders
2. ***Trehmug***	Necklace
3. ***Korr***	Bangles
4. ***Wauj***	Ring
5. Dresses	About 5 sets
6. Household goods.	

On the evening of the same day, or the next day if the ***Lagan*** has been performed during the night younger brothers and sisters of the bridegroom accompany the couple to participâte in a feast given by the bride's father. The groom is presented some cash and clothes while the bride receives a new dress. The function is called ***Sat-raat*** and is not performed on Tuesdays, Thursdays and Saturdays. The party returns on the same evening.

A few days later, the bridegroom is once again invited by his in-laws to stay with them for two or three days and is presented with a dress of clothes. This is called ***Phirsaal***.

In the month of Poh (December), the ***Shushar*** ceremony is performed. On this occasion friends, neighbours and relatives are entertained to a non-vegetarian lunch at the bridegroom's house. The bride once again receives presents on this occasion.

On all important Hindu festivals such as Shivratri, Janam Ashtami, Navratra etc. as also on the birthdays of the bride and bridegroom, her parents send presents which, however, vary according to the economic standard of the household and goes on diminishing from year to year. But if the parents are still surviving, presents of nominal value are offered to the couple even when they are of advanced age.

Muslims

After preliminary exchange of views a day is fixed when the boy's father along with some close relatives proceed to the girl's house where they are in the first instance served with tea. A sum of money ranging from Rs. 5/- to Rs. 11/- is placed by the boy's father in the cup in which he had taken tea which is removed from it by

the girl's father or any other relative giving thereby the consent of formal acceptance of the relationship. The guests are also served with dinner on this occasion and the function is known as ***Gandun***.

About a month later, the bride's father and some close relatives are invited to dinner by the bridegroom's father. On this occasion they bring alongwith an earthen kettle full of nuts and an amount ranging from Rs. 5/- to Rs. 11/- and not exceeding the amount placed in the cup by the groom's father on the day of ***Gandun***. After taking meals with some specially prepared meat dishes the party leaves. But before they leave, the host returns the money to the guests after adding some more to it thus retaining the kettle of walnuts only. The function is called ***Doon-leig***.

In case there may be an interval of a year or so between the ***Gandun*** and the actual marriage the bridegroom's father sends some money in addition to some gift in the form of ornaments to the bride on four important religious occasions. These occasions are :-

i) Id-ul-Fitr
ii) Id-uz-Zuha
iii) Shabi Barat
iv) Miraj-ul-Alam

The ceremony is called ***Baed-doh***.

The date for the performance of marriage is fixed directly by the parties concerned after mutual agreement. After a couple of days of this verbal agreement, regarding the date, the bridegroom's father now formally communicates it on a prescribed printed form called ***Saat Namah*** to the bride's father who retains the same meaning thereby that the date is acceptable to him.

With the date of marriage ensuing various ceremonies are held begining with what is called ***Malas-behun***. About three days earlier the bride is made to sit idle, remain dirty and take only dry food till the opening date of the marriage. This is followed by ***Mas-muchravun*** or loosening of hair plates amidst singing of women in chorus.

On the first day of marriage called ***Mala-menz*** both the parties invite female neighbours at their respective houses late in the evening. They dye the hands and the feet of the bride and the bridegroom in henna. The invitees stay there for the whole night and sing songs. They are served with salt tea twice or thrice during the night.

The second day is known as ***Menzi-raat***. On the eve of this day besides neighbours relatives are also invited. For the whole day and night they attend to the household work and go on singing side by side. During the night the bride is given a bath, her hair dressed and henna once more applied to her hands and feet. Right from the time when henna is applied to her, she is not allowed to take any kind of heavy diet till she reaches her husband's house, the next evening. On this day ladies are served with dinner.

Early in the morning on the third day called ***Yeni-woul*** the bridegroom's father sends to the bride three sets of clothes, made of either ***sarge***, silk or rattal, in addition to footwear, and silver ornaments viz., necklace, halqaband, ear-rings (Jumka) and bangles (Bavet Benger) depending on the economic status of the family. She

puts on one of the sets of clothes and the ornaments.

At his house after mid-day the bridegroom takes a bath and dresses himself in new clothes with a turban on his head. In the evening he sits in a big room where all male relatives and friends sit by his side. They present him with some money called ***Dast-bos***. Women also come and shower dates, sweets, almonds on him. The bridegroom rides on a horse and proceeds to the house of his in-laws accompanied by a fixed number of male guests only. The procession is led by a local band and followed by women singing in chorus. Women return half way irrespective of the fact that distance to the destination is long or short.

On reaching his in-laws the bridegroom is received by a senior member of the household or some elderly relation who helps him to come down from the horse. He is then escorted to dining hall while dates and sweets are showered on him and the procession. The bridegroom is seated on a carpet specially decorated and supported by pillows on either side. When all the invitees sit they are served with sweet tea called ***Qahwa*** after which marriage bond is stablized by performing ***Nikkah*** or exchange of written documents.

The terms of the marriage as usually embodied in the ***Nikkah*** provide that the bridegroom has paid or would pay a certain amount ranging between Rs. 300/- to Rs. 900/- as ***Mahar***. Normally one third of this amount is remitted by the bride leaving the balance alone payable by the groom. In addition the hand of the bride is given for ornaments called ***Than*** which is calculated in terms of ***Ashrafis*** (a gold coin—now untraceable). The value of ***Than*** is also calculated in terms of rupees and varies according to the economic status of the family from Rs. 200/- to Rs. 1,000/-.

The Islamic law provides that the ***Nikkah*** be performed in presence of the bride and bridegroom if they are majors. According to social custom, however, though the bridegroom is present, neither appears before the priest and each is represented by a close relative such as uncle or brother who obtains the consent from him or her in presence of two witnesses. The names of all the six persons are entered in the document. If, however, either the bride or the bridegroom be minor, the guardians represent them before the priest.

After performing the ***Nikkah*** ceremony, dinner consisting of a variety of mutton preparations, vegetables and curds is served. When the dinner is over, all excepting a few close relatives leave. They are required to sit for two or three hours until the bride gets ready to proceed to her husband's house. The groom leaves for his house again on horse back alongwith the bride who is carried in a palanquin, sent by her father-in-law. Females from bride's side accompany them singing in chorus and return half way. Close male relatives of the bride also accompany her who are entertained to tea before returning. The bride on reaching her husband's house is seated on a cushion and is unveiled by her mother-in-law or in her absence by some other close female relative of the groom, for which she is paid an amount ranging between Rs. 5/- to Rs. 11/- which is called ***Hash-kanth***, other women also offer some money to the bride for having seen her face. It is called ***Buth-wachvaneh***.

The dowry received by the bride from her parents consist of :–

i) One dress	(consisting of ***pheran, pochh,*** shalwar, shirt, dupatta and a pair of footwear)	
ii) Necklace	***Khailmal***	— One
iii) Ear-rings	***Kanwaij***	— Ten
iv) Bangles	***Korr***	— One pair
v) Rings	***Waij***	— Three or four.

On the fourth day called ***Wathal*** a feast is served at the house of the bridegroom to which relatives and neighbours are invited. Some members of the bride's side are also invited on this day.

The bride stays at her husband's house for seven days during which some of her close relatives come to see her and bring along some nuts and sweets. It is called ***Khabar.*** On the seventh day the groom's father invites 4-6 persons of the relations of bride to dinner who carry her back to her parental house. The bride's people are on the occasion accompanied with some cooked meat and about 50 breads. About a week later the bridegroom is invited by his in-laws to stay with them for three days. This is called ***Phir-saal.*** He is treated there with honour and receives special attention. On the third day he returns to his home and is presented with a blanket or a new dress of clothes.

Death

The Hindus place the dead body on a kind of grass (Durab) considered to be holy which is laid over a spot already washed and verses from holy Gita are recited into his ears. The dead is given bath by his sons and relatives and wrapped in white latha or muslin and then carried on a bier to the cremation ground amidst the chanting of hymns.

The eldest son carrying a basket containing an earthen lamp etc. with his right arm, projecting from the collar of his ***pheran,*** leads the procession to the cremation ground. He also sets the bier on fire after some religious rites are performed. The processionists then take bath and return. For the next nine days his sons, daughters and other close relatives neither change clothes nor take meat. During these days his sons and the kulprohit perform some religious rites ***Kirya*** on the river side. On the 10th day, however, all the relatives, friends and neighbours are required to perform ***Kirya.*** In case of a young person it is, however, confined to 10th day only. On this day his sons shave their heads and put on new clothes brought for them by in-laws.

On the 3rd day of the death or thereafter ashes are collected and immersed at Shadipora which is the junction of river Jhelum and Sindh Nallah. The bones are kept in an urn in the house and immersed in the conflux of rivers at Shadipora or carried to Harmakot Ganga and some times to Ganges.

At the end of every month during the course of first year a religious rite called ***Massawar*** is performed. Those, however, held at the end of 6th and 12th month are known as ***Shed-mos*** and ***Vohra-vur.*** On these two occasions priests are sent for and served a non-vegetarian dinner. The members of the household, however, are required to observe a fast on all these occasions. The priests are paid in cash and kind and also given

clothes in the name of the deceased. In the case of an old person, a religious rite is performed in the month of Kartik, Magh or Phagun (Oct., Nov., or December), when fried fish is distributed among priests, neighbours and some close relatives. This is repeated twice every year once on the death anniversary and again during the fortnight of ***Shradas*** in the month of Assuj. Throughout the year cooked rice with vegetables is kept either on the roof of the house or at a place constructed for the purpose in the premises of the compound.

The dead body of a Muslim is given a hot water bath by a professional man called ***Sraneh Gor*** before it is wrapped in white coffin. He is then placed in a wooden box called ***Taboot*** which is carried by four of his close relatives on their shoulders to the compound of mosque. The body is then carried to the grave-yard for being burried in the grave dug by a professional grave digger called ***Mala khesh***. After the burial, prayers are once again offered and the party disperses. On 4th and 40th day some priests are invited to recite some verses of holy Quran at the grave as also at the house to console the soul of the deceased. The bathman and grave-digger receive remunerations in cash and kind. In addition to a sum of Rs. 6/- each, tea and breads are provided on 1st, 4th and 40th day. The bath-man is also given the clothes worn by deceased at the time of the death.

Other Beliefs

Oozing of water from boiled rice, scratching of dog near the foundation of the house, sneezing at the time of starting any work or passing by the right hand side of a widow, a person carrying a bundle of wood, a weeping person and a corpse while leaving for some assignment are thought inauspicious. Sneezing at the time of going to sleep, or passing by the right-hand side of a pretty girl, cow, child or milk while leaving for any work are thought auspicious.

The inhabitants believe in evil eye. A person of brown complexion with spotted face is considered to be possessing such an eye and to ward-off his influence people obtain amulets from the priest which they are either required to burn in the fire or hang round the neck. Hindus also hang an old earthenware outside their house to keep off such influence.

Vision of clean water, food-grains, gold and witnessing of riding a horse are considered to bring good luck while dreaming of money, grave-yard, and crematorium are thought to be the indication of misfortune.

Hair is cut on all days excepting Tuesdays and Thursdays as these are considered inauspicious for this purpose.

Dawn is considered good during day and night.

Basanti, Rose, Crimson, white and green colours are thought lucky while Lajwardi, Black and Red are considered unlucky.

CHAPTER III

ECONOMY

A. Economic Resources

Land

Out of a total cultivable land of 1,363 kanals 4 marlas, which includes 178 kanals 6 marlas under orchards, over 57% is employed for growing paddy, 15% for cultivation of maize and a little over 13% produces oilseed. The rest is used for growing vegetables, pulses and wheat which together yield an insignificant produce. There is no cultivable waste in the block. The classification of cultivable land is given as under :—

	Kind of land	Area K	M
1.	Abi Awal	498 —	7
2.	Abi Soum	4 —	3
3.	Abi Wadi	51 —	13
4.	Nehri Awal	247 —	14
5.	Nehri Duwam	19 —	11
6.	Nehri Soum	138 —	9
7.	Nehri Wadi	13 —	4
8.		171 —	0
9.	Labru	11 —	18
10.	Baghi Sabzi	50 —	11
11.	Baghi Khushki	129 —	14
		1,363 —	4

Of the above categories of land first two viz., Abi Awal and Abi Soum are perennially irrigated by nature and are used for cultivation of paddy. Besides about 92% and 20% of 4th and 6th categories viz., Nehri Awal and Nehri Soum are also employed for cultivation of this crop. These are irrigated by canals harnessed by the Government for this purpose. Lands irrigated by these canals are subject to a Water Tax (Abiana) over and above the land Revenue (Malia) charged by the Government like all other lands.

Out of the total cultivable land, 205 kanals and 17 marlas are employed for producing two crops during a year while the remaining yields one crop only. The total yield of the principal crop namely paddy is 3,515 maunds or 4.5 maunds per kanal or 36 maunds per acre. Since most of the Hindu households give land to others for cultivation, about 1,291 maunds of the produce has been given to cultivators thus leaving only 1,953 maunds for the consumption of the block out of which 271 maunds are available for sale.

The total produce of maize and oil-seed stands at 599 and 335 maunds out of which 131 and 96 maunds respectively are surplus and the rest is consumed both by the landlords and cultivators. Local sales except in the case of oil-seeds which is sold to grocers, are, however, conducted within the block by the households possessing the surplus produce to others who might not be in possession of sufficient grains or those who have no land. The quantity of vegetables and pulses produced for self-consumption is 363 maunds 6 seers. As for wheat only 5 maunds have been produced in the whole block for self-consumption by the producing households.

Fruits obtained from the orchards consist of three varieties viz., almonds, walnuts and apples which have been sold

for Rs. 7,482/- to the fruit contractors of Anantnag.

Livestock

There is not much of the livestock wealth in the village. About 46% of the households possess 140 cows giving an average of more than one cow per household. The other species include 25 bullocks and 21 fowls owned by 13 and 8 households respectively. That goat and sheep are not reared is paradoxical in view of the fact that there is no dearth of fodder to maintain these animals. The reasons that can, however, presumably be ascribed to little interest taken in rearing the animals is that only 20 households practise agriculture. Preference for cows is because it yields milk for self consumption. Certain households as produce milk in excess sell the same to such households who do not own any cows. Bullocks are not borrowed from the adjacent blocks as the number of bullocks suffices the needs of the 20 households who practise agriculture.

There is no veterinary hospital in the village and the villagers still continue to treat their animals with orthodox methods such as administration of country-oil to cure indigestion and constipation, application of hot iron rods to boils and fractures etc. In serious cases, the animals are taken to the nearest hospital at Anantnag which is at a distance of three miles.

Factors affecting economic life

Land reforms like the Abolition of Big Landed Estates had no significant impact over the economic life of the village as there was no landlord possessing land in excess of the prescribed ceiling of 182 kanals. Four tillers, however, benefitted by receiving 19 kanals of land owned by a landlord, belonging to some other village, in excess of the above prescribed ceiling. This area of land was situated within the village and the beneficiaries were the tenants of the absentee landlord. None of the household was, however, landless.

The statistics showing produce for the year 1961-62 indicate that the yield per kanal of these households has been 4 maunds against an average of 4.6 maunds for the village as a whole.

For the last ten years no agriculturist household has received better irrigational facilities, better type of cattle, better implements or taken to the use of pesticides. But 20 households out of 42 who cultivate land themselves out of 84 land owners have received demonstrations in improved methods of cultivation and 115 of these have also taken to the use of better type of manure. 15 households have managed to secure better seeds and the same number cultivate China paddy.

No extra land has been reclaimed during the past 10 years though the same is available on the Mattan Uder. The same can be reclaimed only after providing irrigational facilities in that area.

The heads of 106 households out of a total of 108 have participated in the activities of community development which mainly consisted of the construction of public latrines, baths and some village roads.

The villagers take full advantage of the location of the shrine and majority of them get their earnings by providing board and lodging facilities to the visiting pilgrims.

Economy

Improvement of communication etc.

As already stated in Chapter I, no bus plys upto Mattan only. The location of the village as also of the block being on the Anantnag-Pahalgam road, the inhabitants enjoy ideal transport facilities. Both Srinagar–Pahalgam and Anantnag-Pahalgam Bus services which operate at short intervals cater to the needs of the inhabitants. The number of *Tongas* which operate between Mattan, Anantnag and other adjacent villages has fairly increased during the past few years.

The block itself has no Post Office. One such office, however, exists in the village and stands at a distance of about one furlong from the block under survey. Previously it was not having a telegraph section or a telephone installation but both these facilities are now being provided to the inhabitants by this Post Office.

Livelihood Classes

There are 215 workers in all representing 31% of the total population of 693. Of those 39.50% fall in the age group 15–34, 45.50% belong to the group 35–59 and those above the age of 60 represent 13%. There are, only 4 workers under the age 14. The number of female workers is extremely low being 13 against 202 males.

The workers fall in 13 livelihood classes viz., Priesthood, Zamindari, Government service, Private service, Tailoring, Vegetable selling, Labour, Dry cleaning, Oil seed crushing, Medicine selling, Cooking, Dry cleaning and Tending of cattle. Priesthood which include three women also represent over 51% of the total workers. 21% and about 16% consist respectively of cultivators and Government servants. The former includes 7 women and the latter 3. The remaining 26 persons representing 12% of the working population consist of males only and comprises 7 grocers, 6 Govt. servants, 3 labourers, 2 tailors, 2 dry cleaners, 2 herdsmen, one vegetable seller, a medicine dealer, an oil-seed crusher and a cook.

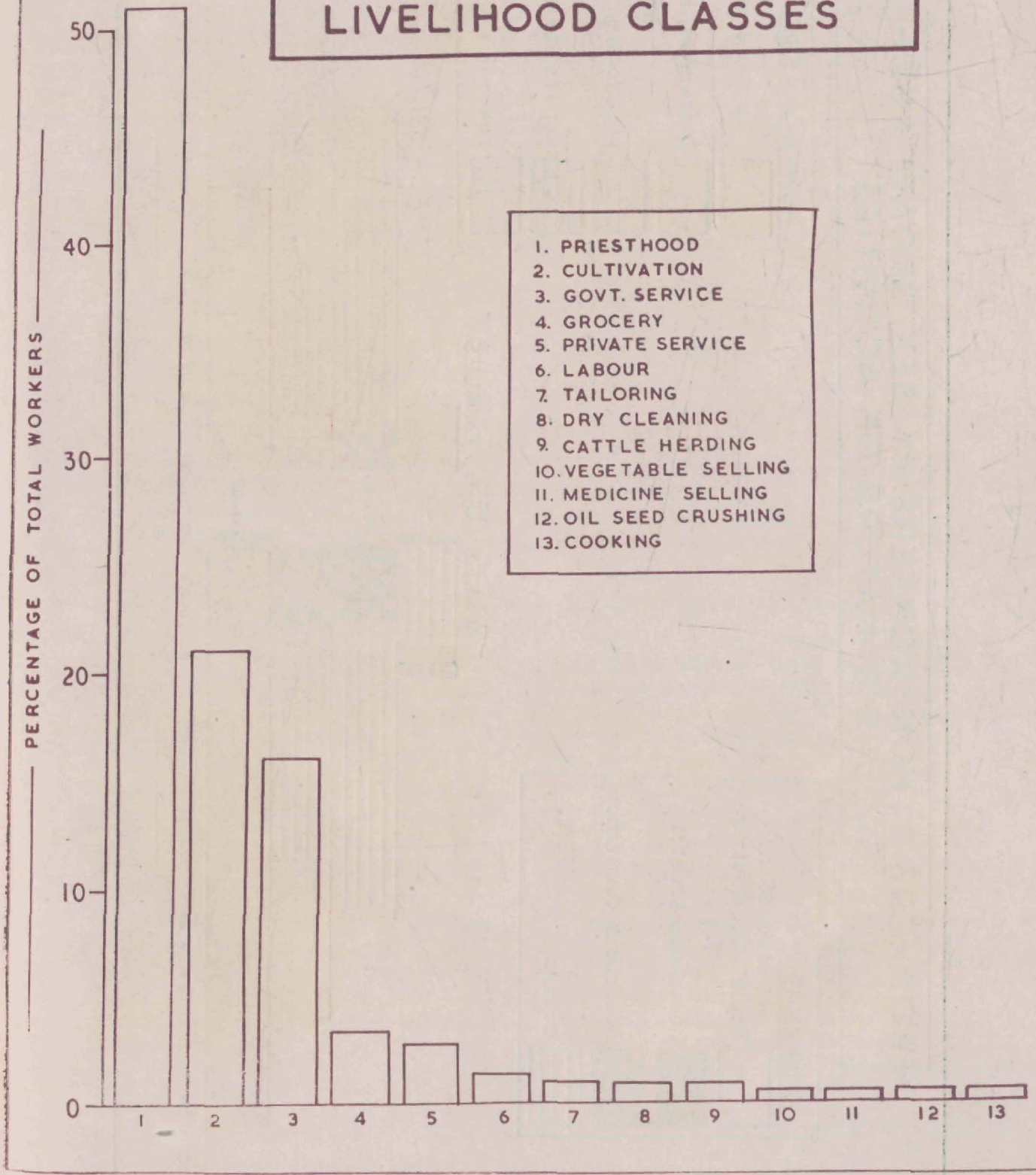
It is not, however, possible to review the change in the size of the workers in different livelihood classes with reference to previous Censuses as the villagewise figures of livelihood were not being collected in the past.

Non–workers constitute 69% of the total population. Of these 54% and more than 28% fall respectively in age–group 0–14 and 15–34 and those in the age–group 35–59 constitute a little less than 11%. Non–workers above the age of 60 number only 19.

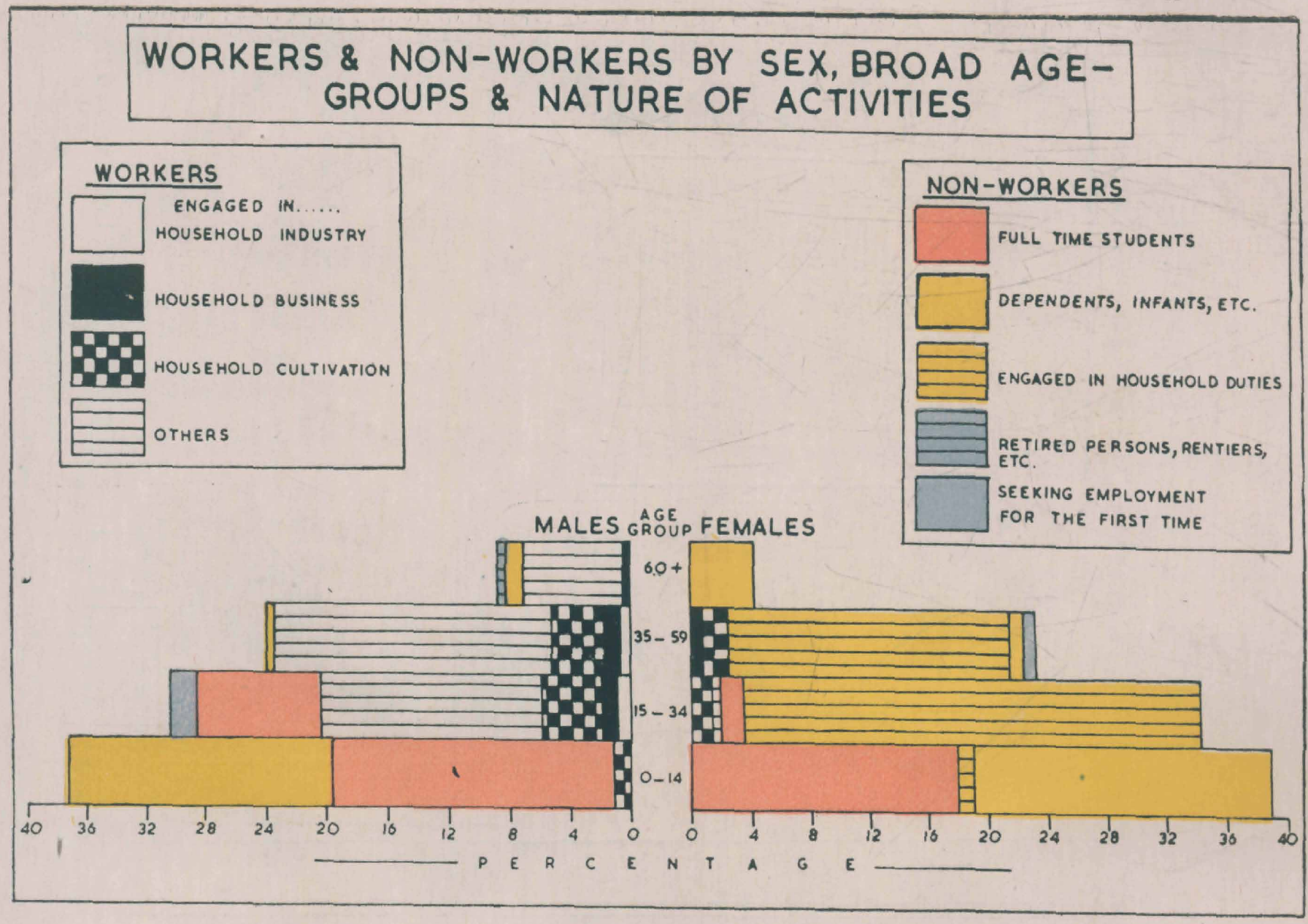
Barring seven persons who seek employment for the first time and one retired person, male non–workers consist of full time students and other dependants. Female non–workers besides full–time students and other dependants also include those engaged in household duties. A good number of non-workers consist of infants, children not attending school, persons permanently disabled, and other dependants together constituting over 31% and representing males and females almost in equal proportion. Students constitute over 34% of the total non-worker, population and consist of males and females in the ratio of 7 : 4. Persons engaged in household duties consist of only females of all age groups and constitute over 32% of the total non-workers and 53% of the female non-workers.

Out of the 7 persons seeking employment, 5 are matriculates, one primary pass and the remaining one is illitrate.

WORKERS CLASSIFIED BY LIVELIHOOD CLASSES



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



Except the illiterate one whose age is 50, all others belong to age group 15–29.

As already mentioned above there is only one retired person and no beggars, vagrants or independent woman without apparent source of income are to be found in the block.

Priesthood being the traditional occupation of majority of the inhabitants, the above statistics indicate that there has been no significant change in the population of different livelihood classes. The only deviation from the traditional occupation appears from the increase in the number of Government servants and taking up of medicine selling and dry cleaning by three persons against none in the past.

Statistical data regarding Primary and Subsidiary occupations

Priesthood in which 67 or 62% of the total households are engaged is the principal occupation of the block. Of these 67 households, agriculture provides subsidiary source of income to 46 households. Besides, one household persues grocery in addition to agriculture as subsidiary occupation.

Priesthood provides subsidiary source of income to more households.

Then comes the agriculture which is persued by 20 or 18% of the total households as primary occupation. Out of these 20 households, 2 households have priesthood and 12 more road labour as subsidiary occupations.

Agriculture, however, is the subsidiary occupation of 64 households out of which 22 till the land themselves and the rest have given out the land to tillers who share half of the produce for cultivating the same.

Government service which is the primary occupation of 7 households comes next. Of these, 6 households have got agriculture and the remaining one priesthood as subsidiary occupation.

Government service is not, however, persued as subsidiary occupation by any of the household.

Then follows the private service which is the main source of income to 5 households. 4 of them persue agriculture as subsidiary occupation. The remaining one in addition to agriculture is simultaneously engaged in priesthood.

Private service does not provide any head of the household a subsidiary source of income.

Grocery is the primary occupation of 4 households. Of these 3 have got agriculture and the remaining one priesthood as subsidiary occupation.

Grocery provides subsidiary source of income to 1 head of the household.

Vegetable selling, oil-seed crushing, road labour, tailoring and herding of cattle are the other main occupations followed by the remaining 5 households. Of these excepting road labour, none other provides subsidiary source of income to any head of the household.

The oil-seed crusher and the shepherd, however, practise agriculture as subsidiary occupation.

28 or 26% of the total households fall in the income-group Rs. 26/- to Rs. 50/-. 27 and 24 households representing 25% and 22% of the total households fall respectively in the income-group Rs. 51/- to Rs. 75/- and Rs. 76/- to Rs. 100/-. There are only 3 households having a

iv) expenditure on offerings at various stages of agricultural operations.

Over 55% of the total product of paddy is consumed locally. Of the remaining 45% about 37% is taken by the tillers for cultivating the land of various households and there is only less than 8% available for sale. The surplus is sold *within the block to such household who* may be deficit. Same is the position in the case of maize where there are only 131 maunds in surplus which is marketted within the block. The surplus of oilseeds weighing 96 maunds is, however, sold to the local grocers.

Ploughing of the fields starts early in April and the seed are sown early in May. Maize is, however, sown both in May and June, weeding and transplantation takes place during July and August. Crops are harvested towards the end of September or begining of October. Thrashing is done at the premises of each household and is completed by the end of October.

Animal Husbandry, Fishing and Forestry etc.

Animal husbandry is neither persued as an occupation by any household nor has there been any change in its activities. The cows are husbanded by bullocks spared by other local inhabitants within or outside the block. No special facilities or concessions have been provided to the inhabitants to extend their activities in this field. Same is the case with fishing. No household in the block persues fishing as an occupation.

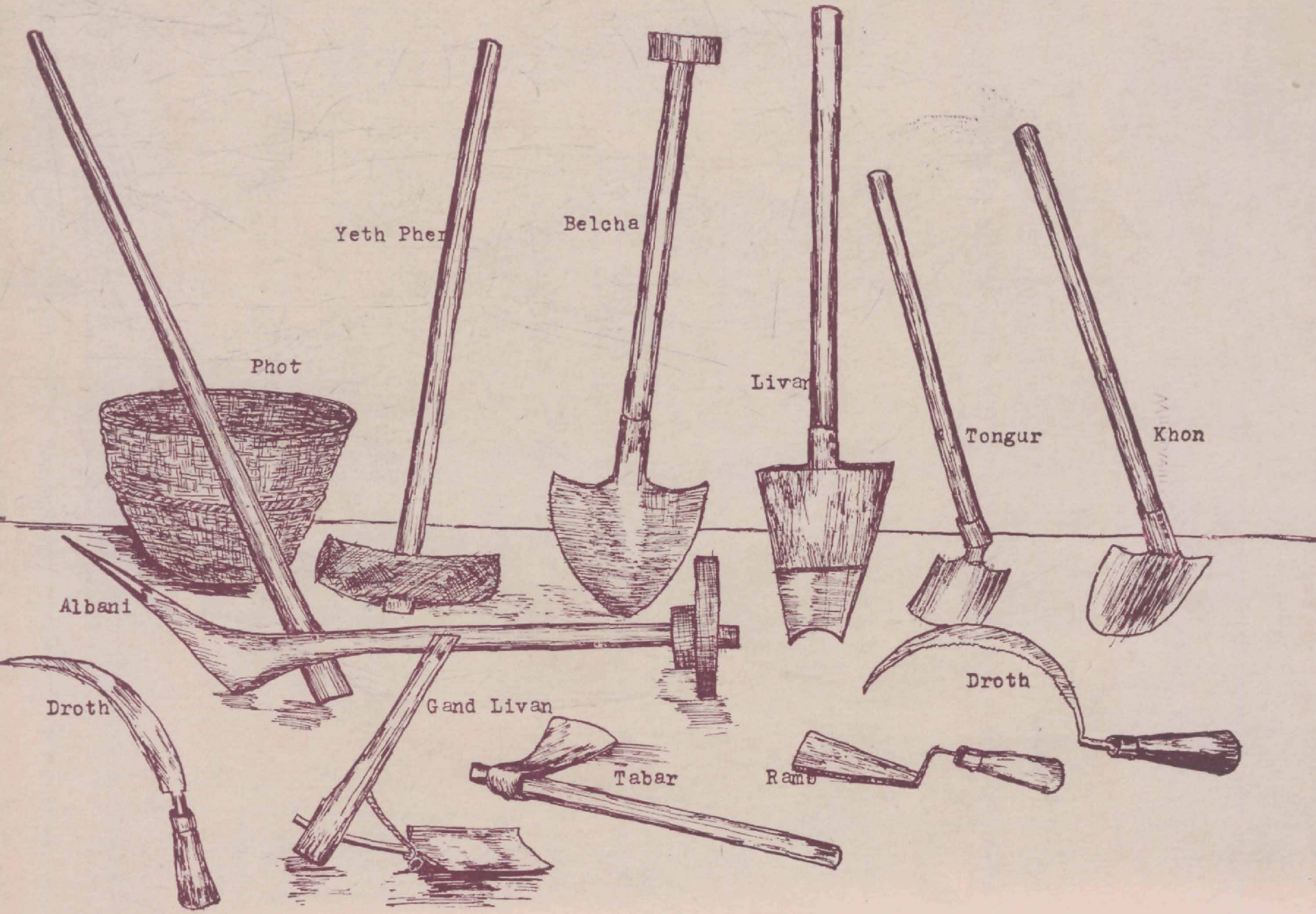
Forest as already stated is in close vicinity of the village. The products are kail and deodar. Till recently the people were entitled to supply of timber for construction of their houses at concession rates from the Government. The concession has now been withdrawn, the reason, as given by the Range Officer, being that while cutting the trees the villagers would not take adequate care to protect smaller trees and would generally try to extract timber much in excess of the sanction. The people, however, continue to obtain firewood from these forests.

Village Industries

There are three types of industries such as tailoring, oilseed crushing and dry cleaning run in the village.

The tailors are equipped with sewing machines, needles and scissors of the same type as found in other developed rural areas. Enquiries made on spot revealed that they now tailor modern garments also such as coats, pants, waist-coats, shorts, etc., in addition to the traditional clothes. They are the local inhabitants. So far as transmission of skill is concerned the persons engaged in tailoring have in the beginning been working as apprentice and later when trained started their own establishments. Employment of persons as hired apprentices is also practised in this kind of industry.

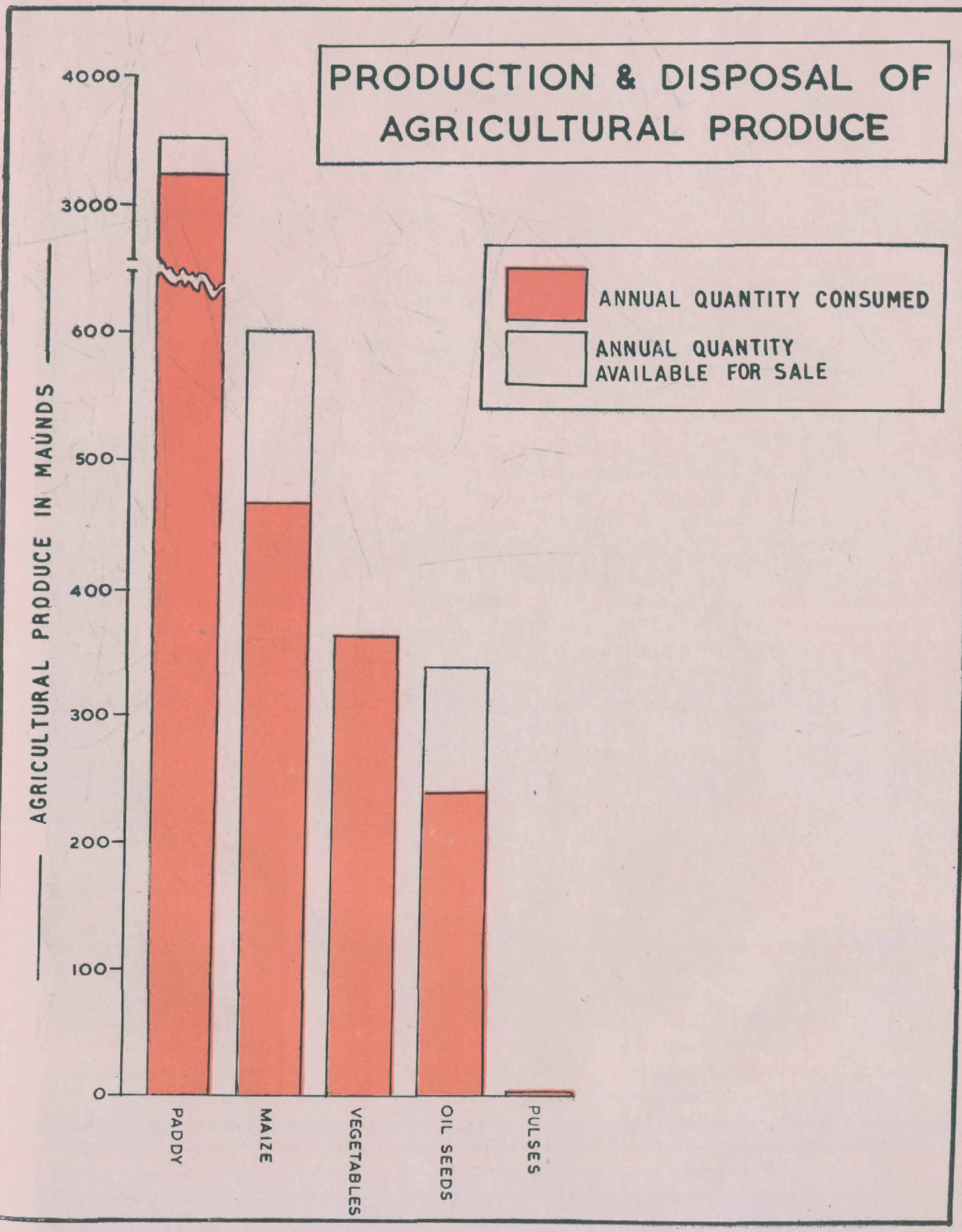
The method of extraction of oil from the seeds is traditional and does not differ in anyway from that found in other rural areas of the valley. The seeds are placed in a wooden mortar, about 1½ ft. in diameter. One end of a 5′ long and 7″ diameter wooden pestle is fixed with the mouth of the mortar and the loose space, if any, is filled in with grass to prevent oilseed from sinking down to the bottom of the mortar. The pestle is kept in a vertical position



Agricultural implements



Winnowing


PRODUCTION & DISPOSAL OF AGRICULTURAL PRODUCE
ANNUAL QUANTITY CONSUMED
ANNUAL QUANTITY AVAILABLE FOR SALE
AGRICULTURAL PRODUCE IN MAUNDS
4000
3000
600
500
400
300
200
100
0
PADDY
MAIZE
VEGETABLES
OIL SEEDS
PULSES

and its other end is connected by a curved wooden rod. This rod is at the other end, linked with a long beam, as indicated in the sketch. The beam has a compass which holds the mortar firmly. At the end of the beam several stones containing holes are placed one upon the other so as to exert pressure on the mortar through the pestle. A rope is passed through these holes and tied round the neck of the bull which is made to rotate resulting in the rotation of the beam, the rod and the pestle. The seeds are thus crushed and the oil flows down from the bottom of the mortar through and is collected.

The residue accumulates at the top of the wooden mortar in the shape of cakes. Transmission of skill in this case has taken place from father to son. No hired apprentices are, however, employed.

The dry-cleaning is a recent industry set-up in the village. The owner of the establishment was at first working as an apprentice at Anantnag and after having been fully trained in the art, started his own shop in the village. He is equipped with a modern machine and the presses etc required for cleaning the clothes etc., purchased from Anantnag. The owner has also employed a person to assist him in his work.

Commerce

In comparison to the village as a whole where there are a number of general-cum-cloth merchants, grocers, butchers, book-sellers, chemists, fruit-sellers, cigarette dealers etc., the commercial activities in the block under survey are insignificant. There are only 5 heads of households who are engaged in business. Of these 4 persue the business of grocery and the remaining one is engaged in vegetable selling.

The nature of establishment with regard to grocers, is the same as found in other developed rural areas of the valley. Goods are stored in small tin or wooden boxes and arranged on shelves to give a better look. Most of the tin boxes are fitted with glass panes on one side through which the commodities inside the box can be seen. The grocer unlike past deals in a number of goods. For instance, socks, handkerchiefs, hair-oils, creams, etc. which were unknown to the villagers in the past are now visible on these shops alongwith a number of commodities. The grocer manages every-thing himself and does not employ anyone to assist him. Almost all the goods are purchased from Anantnag.

Unlike the past the vegetable-seller does not now wander about the village, with his basket full of vegetables, weights and a balance to sell the vegetables to the persons who would respond to his call. He has got a regular shop on which baskets full of vegetables are arranged on two or three shelves. Almost every kind of vegetable is to be seen on his shop and the saleable articles are not now limit-ed to the indigenous produce viz., cabbage, pumpkin etc., but other products such as ***Nadru*** (Lotus-stalk) grown on the lakes of Anchar and Dal are also sold. Most of the vegetables are purchased from Anantnag. Transactions are made in cash in all cases.

Transport service being regularly avail-able, all kinds of commodities are avail-able throughout the year. Tongas also operate at short distances between Anantnag and Mattan which further

facilitate passanger and goods traffic between these two places.

Other occupations

Priesthood is the oldest and principal occupation of the inhabitants. As already mentioned the village is an important pilgrimage centre on account of the location of the *tirtha*. Only two heads of households whose traditional occupation was priesthood have abondoned it and joined Government service.

The priest of the village is known as *Panda* a sub-sect of Brahmans. The most important feature about the *Panda* is that he maintains a big register in which the names of the ancestors of his living clients are most efficiently recorded. When a visitor comes to the *Tirtha* who may be ignorant about his ancestory, he is told all about his anticidents and asked to perform *sharad* in the name of the deceased. His name also gets enlisted in the register which lends access to the *Panda* to reach his son.

A *Panda* has in a way, a painless job. He has of course to recite *mantras* while performing the *sharad* at the shrine but has nothing to invest. He receives *dakhshina* for other services besides some clothes and utensils in the name of deceased for whom the *sharad* is performed. Sometimes a piligrim stays in the village for a few days to perform the *sharad* ceremony. The arrangements for his board and lodging are made by the *Panda* in lieu of substantial remuneration. During winter the *Pandas* go to visit their clients throughout the country and return with a good sum of money in addition to clothes etc. In tourist season a number of *Pandas* are observed hanging around tourists to reveal to them their ancestral history and prompt them to perform the *sharad* ceremony.

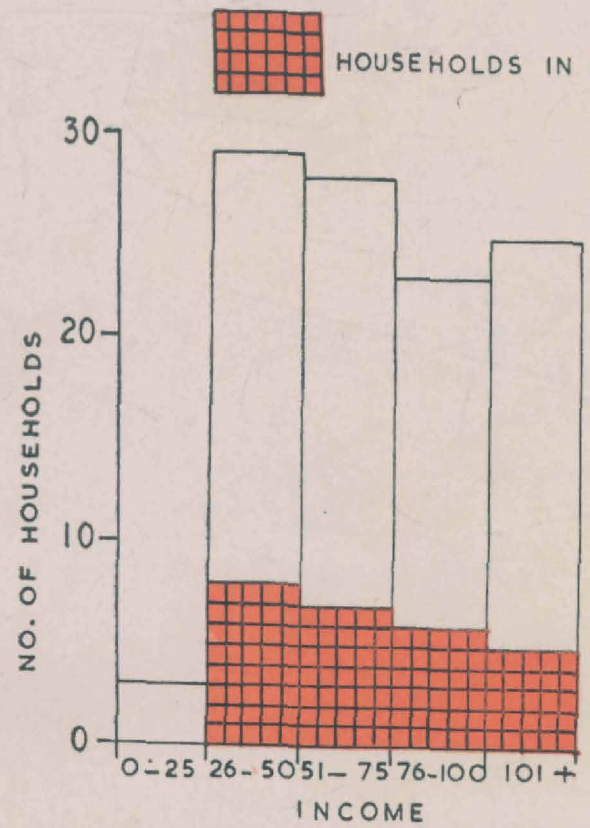
Priesthood appears to be quite remunerative profession in as much as the *Pandas* keep a better home, have a better living and can better educate their children than other inhabitants of the village. Over 83% of the households in this hereditary occupation have a monthly income of more than Rs. 50/- per month. There is, however, a growing tendency among the young educated folk of this sect to take up Government service in preference to priesthood.

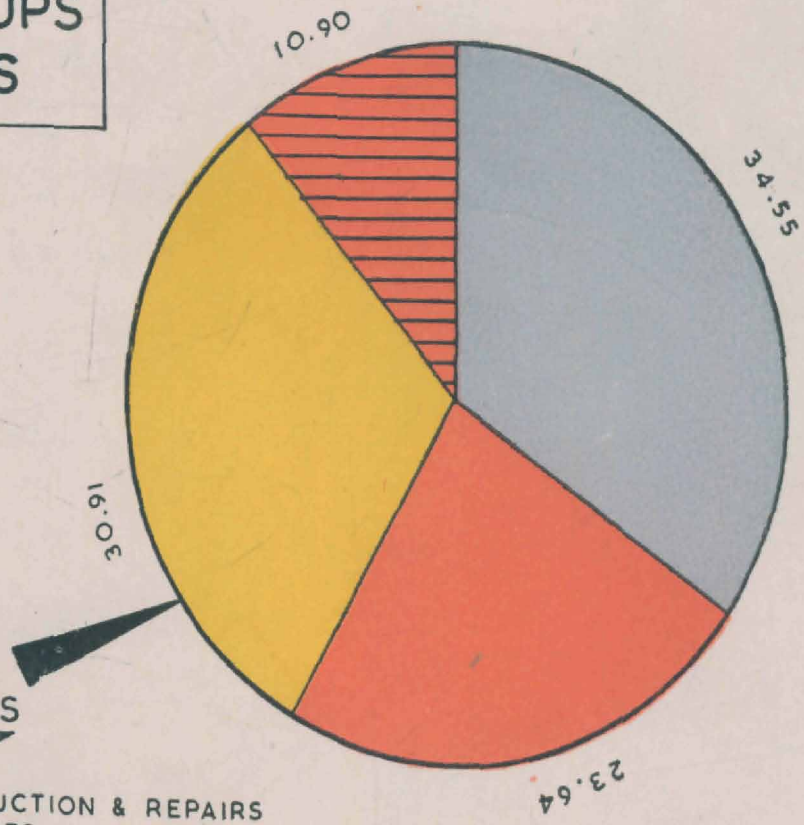
There are seven heads of households who are engaged in Government service. Of these one is working as investigator, 3 teachers, 3 clerks and the remaining one as a peon. Four of them have a monthly income of more than Rs. 101.00 per month, two fall in the income-group Rs. 51/- to Rs. 75/- and the other one has an income somewhere between Rs. 26/- to Rs. 50/-

Private service is persued by 5 heads of households. The jobs include accountancy teaching and management. Three of them fall in the income-group Rs. 76/- to Rs. 100/- and one each in Rs. 51/- to Rs. 75/- and Rs. 26/- to Rs. 50/-

Heads of two households are engaged in cattle rearing and manual labour. The shepherd leaves with his herd early in the morning for adjacent jungle with a stick in his hand and returns in the evening. The labourer either functions as a porter or works at some construction as an un-skilled labourer. Both of them fall in the income-group of Rs. 26/- to Rs. 50/- per month.

HOUSEHOLDS BY INCOME GROUPS AND INDEBTEDNESS BY CAUSES





Indebtedness

As will be seen from Table XXIV (A) of Set A, 26 households or about 24% of the total households are in debt with an average indebtedness of Rs. 423.00. The incidence of indebtedness is high in the income-group Rs. 26/- to Rs. 50/- where about 28% households are in debt. Households in income brackets Rs. 51/- to Rs. 75/- and Rs. 76/- to Rs. 100/- are in debt to the extent of 26%. Even among the households falling in the income-group Rs. 101 and over 20% are in debt.

34.50% of the total loans has been raised by 3 households for house construction or repairs to existing structures. 23.50% of the debt has been incurred by 8 families in connection with the marriages, 31% has been raised by 13 households to meet their ordinary wants. Only 2 households have raised about 11% of the loans to run household business.

On the whole it appears 45.50% of the total loan has been raised for productive purposes like house construction and household business and the rest for non-productive purposes.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The village as a whole is inhabited by three communities viz., Hindus, Muslims and Sikhs. They are generally all good natured, humble and sweet and live in cordial relationship with each other. The shrines of all the three communities lie side by side near the sacred spring where fairs are held in peace and mutual good-will. Each community delightfully participates in the festivals of other communities. Instances are not lacking where members of one community manage the affairs of members of another cummunity on such important occasions as marriages, etc. which speak of healthy traditions of mutual love and confidence.

Age and Sex

The overall sex-ratio in the block is 79 females for every 100 males. As will also be seen from Table II (Set A) there is, however, divergence in the sex-ratio in the age-groups 50-54 and over where there are only 47 and 38 females respectively for every 100 males. There is no age-group where females exceed males.

Reference to the table will also show that infants, children, boys and girls below the age of 15 represent 38% of the total population. Persons belonging to age-group 15-44 constitute 44% and those above the age of 44 comprise only 18% of the total population.

Births and Deaths

According to the records maintained by the village chowkidar, there have been 31 births (14 males and 17 females) against 22 deaths (12 males and 10 females) in the block under survey during the year 1961-62.

Marriages

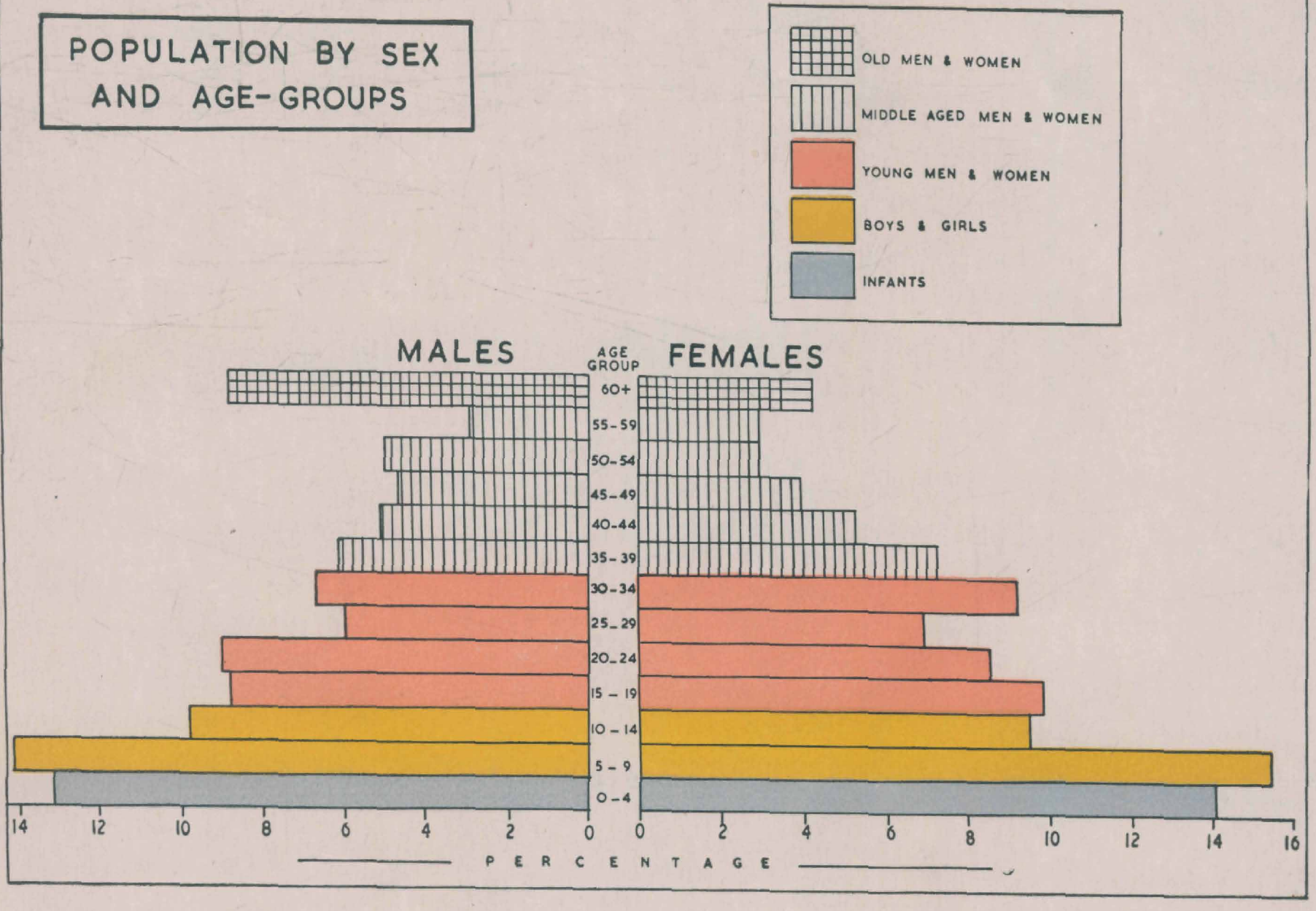
The proportion of never-married, widowed and divorced persons to the total population is given below :-

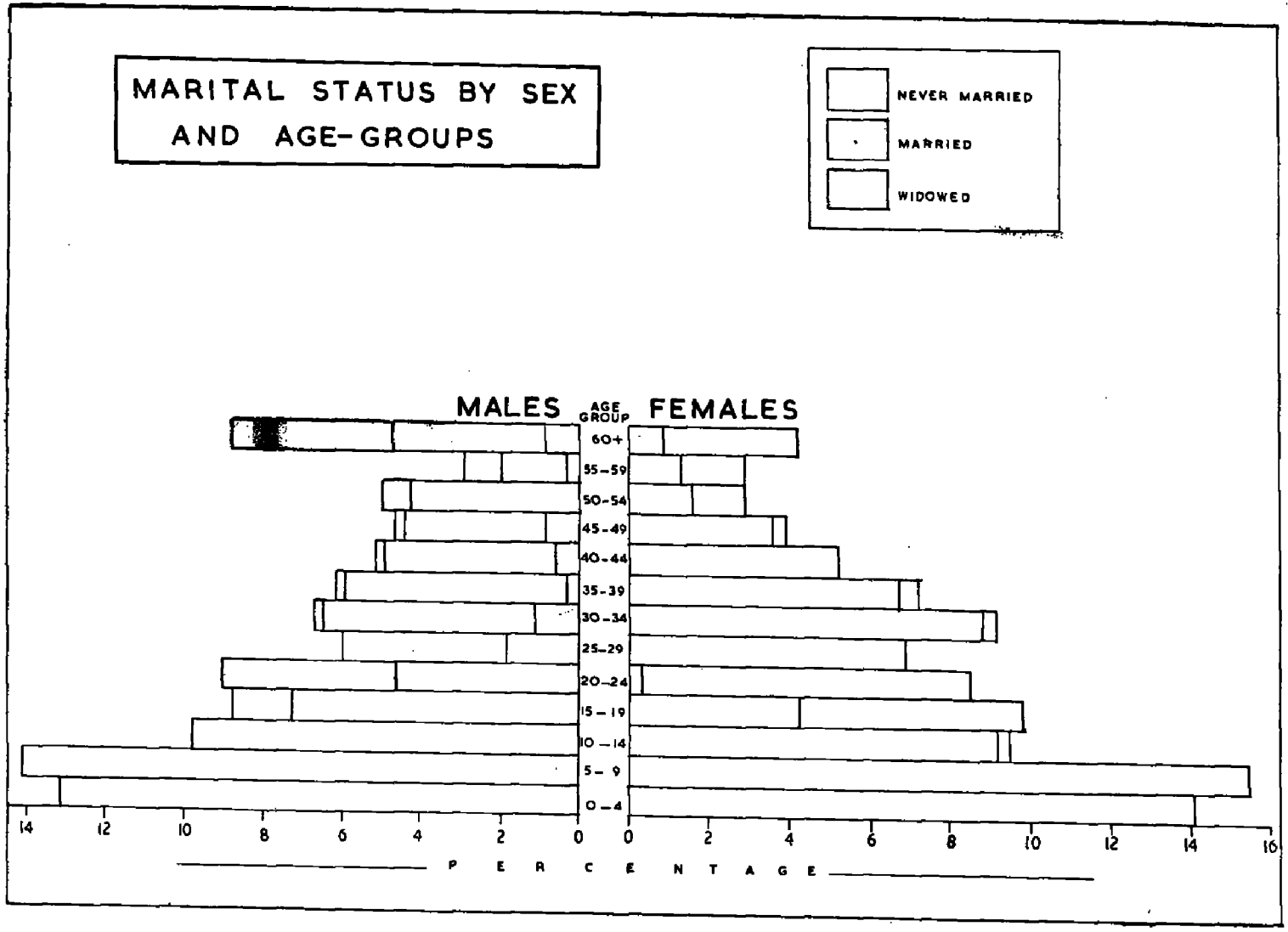
1.	Never married	49.50%
2.	Married	43.30%
3.	Divorced	Nil
4.	Widowed	7.20%
5.	Unspecified status	Nil

Over 76% of never-married persons are minors below the age of 15 and the remaining 24% belong to the age-group above 15. Of the latter, 28 males and 13 females fall in the age-group 15-19 and 25 males belong to the age-group 20-29. There are 14 males above the age of 29 who are un-married. No explanation, has been given by the persons above the age of 29 for having remained un-married so far. That a significant number of persons who are un-married fall in 15-29 age-group, does not necessarily indicate that they are not intending to marry even though in their advanced age.

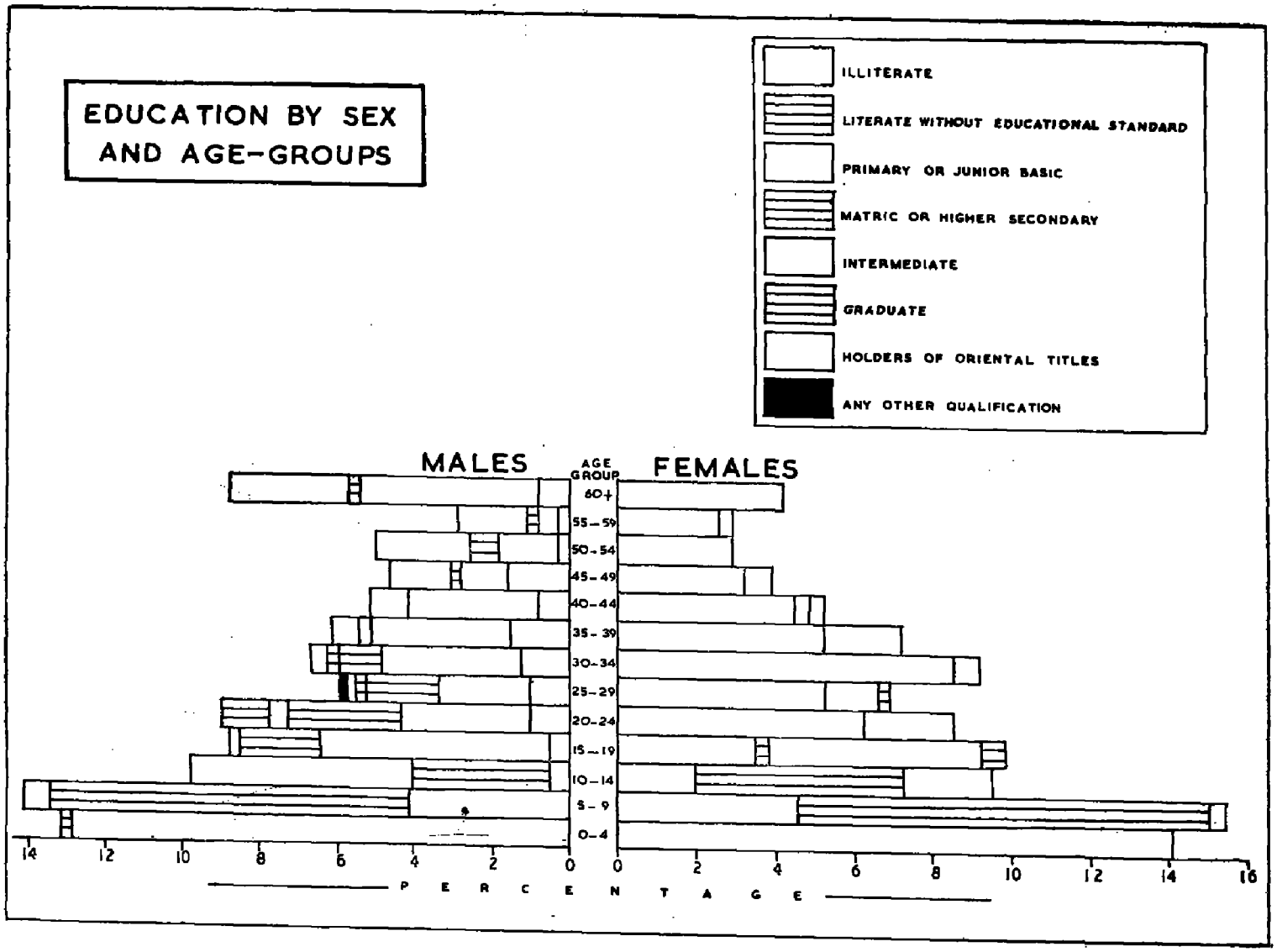
The largest number of married persons belong to the age-group 15-44 and constitute 75% of the total married population. There is only one instance where a female below the age of 15 is married. It indicates that the traditional system of early marriages is not in vogue. Preference for late marriages is gradually becoming

POPULATION BY SEX AND AGE-GROUPS




MARITAL STATUS BY SEX AND AGE-GROUPS
NEVER MARRIED
MARRIED
WIDOWED
MALES
AGE GROUP
FEMALES
60+
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4
14 12 10 8 6 4 2 0
0 2 4 6 8 10 12 14 16
PERCENTAGE

EDUCATION BY SEX AND AGE-GROUPS



order of the day.

The married population is represented equally by the two sexes. There is, however, disparity in the number of married males and females within almost all the age-groups. This may be ascribed to the fact that females are usually of lesser age than the males at the time of marriage as a result whereof the former swell in lower age-groups and have very small number in the higher age-groups. Against this males are in majority in the higher age-groups in comparison to females.

The number of widowers exceeds total widows being in the proportion of 100:85. The large majority of the widowed persons are to be found above the age of 50.

There is not a single case of divorce.

Divorce, widow re-marraige, polygamy and consanguineous marriages are permissible and in vogue among Muslims. A Hindu woman is also entitled to divorce but the village provides no instance of any Hindu woman having been divorced. Nor is widow re-marriage in practice among Hindus even though made permissible in 1989 through an Act by the State Government. Marriages among blood relations is neither permissible not practised among them. Though there is no bar on polygamy such marriages are also not in practice among Hindus.

Diseases

Diseases from which the inhabitants generally suffer are diarrhoea, bronchitis, congestion of chest, fevers and worms. The unhygienic condition of the village and uncivic habits of the people are generally responsible for the incidence of diseases. The general health of the villagers is all the same good.

Majority of the people favour the modern methods of treatment and generally avail of Ayurvedic or Allopathic advice. Certain people, however, prefer to be cured by a local Hakim. The people are losing faith in quacks and in amulets of a priest which the diseased person was required to either burn in live coals and inhale its smoke or hang the same round his neck. The Government Allopathic Dispensary functioning in the village is in the charge of a trained and experienced compounder. Two attendants one male and one female and a sweeper are also borne on its establishment. The dispensary has attended to as many as 11,762 patients during the year 1961-62 with an average of over 32 patients per day. There are adequate arrangements for conducting minor operations such as abscess, fractures, extraction of tooth, wax-in-ear of which 11, 55, 54 and 13 patients, have respectively been treated during the said period. The dispensary, however, lacks in adequate supply of medicines.

Education

The percentage of literate persons, is 55%. As between the two sexes the literacy percentage is over 73% in case of males and about 33% in respect of females. The literacy in this block is remarkably high when compared with the literacy percentage of the state as a whole.

The majority of literates are above the age of 14 who constitute about 66% of the literate population. Of these, 20% have either passed matriculation, intermediate or graduation and about 18% are holders of oriental title. This indicates that though a good number of literates switch over to other occupations after receiving basic or primary education, yet

there is encouraging trend among the people to go in far higher education, the desire for which may in due course of time increase to a considerable extent.

It is appreciable to note that the population of children to their total in the age groups 5-9 and 10-14 who claim to be literates is 70 and 88. The reasons advanced by the parents in respect of such male children who do not attend school in these age-groups were either that they could not afford their educational expenses or that they were required to help them in their work in fields or elsewhere. So far as female children are concerned, performing of household duties debar them from going to schools. Certain parents, however, were of the view that their children had not yet attained the school going age.

There are in all 2 High Schools, 1 Basic School and 1 Primary School in whole of the village, the latter being situated in the block under survey. Except one High School for girls, all others are meant for boys. The Girls High School and Boys High School have a teaching staff of 15 and 20 persons respectively. That in the Primary School and Basic School consists of 1 and 5 persons respectively.

Out of a total number of 792 students reading in these schools, 172 come from the block under survey. 172 students out of a total population of 693, which the block has, speaks of a growing educational awareness among people of the block. There are in addition 11 students from the block studying in various colleges at Anantnag and Srinagar persuing higher education.

Immigration and Emigration

There have been two cases of immigration during the past 30 years. The heads of both the households have performed marriages in this village and later settled permanently here. Since the village does not provide any better economic prospects no instance of immigration in connection with the search of livelihood is to be found.

So far as migration is concerned, except for temporary absence in connection with receiving higher education or service there are no trends indicative that inhabitants would like to emigrate from the village. There are, however, trends that the cases of temporary absence may increase with the emergence of educated persons who, as per the aspiration of their parents, would like to join Government service.

B. Family Structure

Most of the families, in the block are 'Intermediate' consisting of married couple, un-married brothers and sisters and one of the parents. They number 39 and represent over 36% of the total families inhabiting the block. Second in order of their number are those classified under 'Others' who constitute over 31%. 'Simple' families consisting of husband, wife and un-married children rank third and represent about 29%, their number being 31 in a total of 108. There 'Joint' families are only 4 in number, three Hindus and one Muslim, in the entire block.

Though the villagers would like to respect the sanctity of joint family system and feel that such a family is something dignified yet in practice the families break. Thus we find that there are only 4 joint faimilies against 31 simple and 39 intermediate. The reasons for this small number of joint families is that households split up, as soon as married person, who

is either an earning hand or fit to earn his livelihood independently, gets one or more children. It is assumed that even the 39 intermediate families may also split up in due course when the unmarried sisters and brothers get married.

The inter-caste marriages among Muslims are both permissible as also in practice. Hindus, however, avoid such marriages.

Muslims of the block are governed by the Mohammadan law in the matter of inheritance of property which states that no son or daughter can inherit any property of his or her parents until their death. After the death of the parents, the property with the exception of land is inherited by the son and the daughter in the ratio of 2:1. In accordance with the provisions of Jammu and Kashmir Land Revenue Act a daughter is not entitled to any share of the land unless she and her husband are put together in her parents house permanently from the beginning of the marriage. In the latter case she can share landed property also in the same ratio as is admissible to her with regard to the other property.

The children of a person who dies during the life time of his parents are deprived of the property inherited by his parents. The acquired property is, however, shared by the father and family (wife and children) in the ratio of 1:3.

A widow without any issue is entitled to $\frac{1}{8}$th of the property of her husband and that having an issue to $\frac{1}{4}$th. The former is also entitled to the unpaid balance of ***Mahr*** if any, while the latter is not. Both cannot however, share any landed property.

So far as Hindus are concerned the male child becomes co-sharer with his father in his ancestral property right from the time of his birth. Property acquired by the father independantly is not, however, inherited by the children during his life time. Female children are deprived in both the cases from inheriting any share of the property. Here again the female can inherit property both landed and other in case she and her husband reside in the house of her parents right from the time of marriage. An adopted child is also entitled to the same share as admissible to the bonafide children.

The Hindu Inheritance (Removal of Disabilities) Act (1940 A.D.) provides that no person governed by Hindu law other than a person who is and has been from birth a lunatic or idiot shall be excluded from the inheritance or from any right or share in joint family property by reasons only of any disease, deformity, physical or mental defects.

C. Leisure and Recreation

There is a small park just opposite the ***tirtha*** where both young and old spend their leisurely hours under the shades of magnificiant chinar trees, said to have been planted by Asaf Jah a courtier of emperor Jahangir. The park, however, has no recreational equipment for enjoyment and amusement of the children. They simply take enjoyment by running and jumping inside it. Elderly people held discussions on various problems varying from worldly affairs to their personal problems.

People take amusement from radio programmes also. There are, however, only 5 households who own radios and the rest listen to the programme from the community listening centre.

Social & Cultural Life

The villagers, however, seem to have taken quite a good deal of interest in staging plays as a result whereof one finds 2 such clubs in the village. The Krishna Dramatic Club established in 1920 by one Pt. Amar Nath Rishi who has staged a number of plays with the themes varying from religious, historical and cultural to community developments. Of the dramas staged by this club may be mentioned, Haba Khatoon, Heemal Naigrai, Raja Harishchandra, Nayie Panchayat and Purani Panchayat etc. The National Dramatic Club established in 1950 by one Mr. Ghulam Qadir Zargar has also staged a number of plays such as Akanandun, Laila Majnoon etc. While admission to the plays staged by the Krishna Dramatic Club is without ticket, the National Dramatic Club charges something between 12 nP to 25 nP per head for entry to witness the dramas.

There are two musical clubs also. One Prem Sangeet Club and the other National Bharat Sangeet Club. The former was established in 1945 by one Pt. Krishan Lal Mussa and the latter in 1950 by Pt. Jagar Nath. Both these clubs organise musical performances for the purpose of recreation and pleasure.

Of the games, volley-ball is the most popular one. There is a National Volleyball Club in the village which organises matches within the village only. There is, however, no regular play-ground in the village for the game. The players fix poles and net at a place they consider fit.

School-going children also play games like Hockey, Foot-ball, Tug-of-war etc.

During summer teen-aged boys play some local games such as ***Zang Taar*** and ***Guti. Zang Taar*** is played by about a dozen of children, who by majority select one of them whose eyes are closed by another boy, sitting at his back, with his hands. He is required to spread his legs on the ground and the remaining boys are required to cross over them. Every boy who crosses, touches the leg thereby giving an indication that some one has crossed. The boy is required to name the boy who has crossed over his legs. In case he quotes the incorrect name the practice is repeated and is continued on the same boy till he quotes the names correctly.

The game of ***guti*** is played by any number of children with nuts or pice. In this game a hole of about 3″ diameter and 2″ depth is sunk in the soil which is called ***guti***. A place known as ***munda*** is marked at a distance of 9-12 feet from it where from the participants are required to through the nuts or pice into the ***guti***. To enable the children to decide as to who may start first, each player is required to throw a nut or pice from ***munda*** in an effort to put the same in the ***guti*** and the one who succeeds in it starts the game. Then boys contribute an equal number of nuts or pice and the player throws all of them from the ***munda*** in the effort to deposit them in the ***guti***. The number of pices thus deposited become his property. Some of them are also scattered on the ground around the ***guti*** and the player strikes a particular walnut or pice, marked by other players, with another pice in his hand and in case he succeeds in this too he becomes the owner of the whole lot. In case the striker goes into ***guti*** or touches some pice other than the target he is required to pay one more pice as fine in addition to those deposited in the ***guti***. During the months of March, April, September and October

simple square kites are also flown by the children.

In the month of Ramzan of Hijri era as also on the occasion of Id, the Muslim women sing Kashmiri songs locally known as ***rouf***. In this folk song women of some neighbouring houses assemble in a central place after dusk. They form two rows and in each row the women extend their arms over the shoulders of other women standing by their right and left side. The women in one row sing a song verse by verse while those in the opposite one repeat the first verse everytime. While singing the women move their bodies forward and backward. The song is not, however, accompanied by any musical instrument.

The village is occasionally entertained to a film show by the State Publicity Department also and large crowds assemble to witness the same.

Religious Institutions

The most important religious institution in the village is the holy spring of Martanda—the sun-god. A legend connects the spring with the story of the production of the sun from the goddess Egg (Martanda) which Aditi, the wife of Kashyapa Reshi, brought forth as her thirteenth child. From this it can be assessed that the spring is as old as the history of the vale itself which actually begins from the time of habitation, in this part of the world, when Kashyapa Reshi's penance resulted in the evacuation of overflowing water from it.

As already stated, the pilgrims both within and outside the State, visit the shrine in large numbers throughout the year. At the time of Malamas-Banamas*, Kashmiri Hindus visit the shrine to perform ***sharads*** for their deceased relatives and those functions continue for about a month. Arrangements for the visiting pilgrims are on this occasion as at other times, made by the local Pandas who are paid for their services handsomely. There is, however, no restriction for the performance of ***sharads*** by any person at any time during the course of the year and these do take place especially in the case of pilgrims outside the State.

The shrine occupies an area of about 4 kanals and contains several structures which include three Dharmsalas and five temples. One Dharmsala and the Baradari now transformed into a temple and situated in the middle of one tank is said to have been built by Akbar the Great. One more Dharmsala located on the right side of the tanks was built by one Sardar Harising Nalwa between 1820-21 who was at first a ***(khidmatgar)*** and later a General of Raja Ranjit Singh.

Half of this Dharmsala is under the occupation of Sikhs and houses Gurdwara. The remaining one Dharmsala has been built by the Dharmarath Department Trust. The Government has, however, recently constructed a ***sarai*** just near the shrine for the pilgrims.

The shrine is under the overall control of Yok-Sabha but is, however, managed by a Prohit Sabha, of the local Pandas, which consists of 32 members. Of these nine members constitute the working committee which consists of :—

* Malamas—Banamas is the month which starts at the expiry of every two and a half year's period. This is calculated according to solar system and the date and month accordingly changes.

1) President
2) Vice President
3) Secretary
4) Joint Secretary
5) Cashier
6) Accountant
7) ***Cheri Navis*** or copyist
8) ***Naqal Navis*** or copyist
9) Record-keeper

According to the information made available by the working committee the revenue and expenditure of the shrine for the year 1960-61 stood at Rs. 239/- and Rs. 1,760/- respectively.

The principal sources of income are :—

1) Offerings made by the pilgrims at the shrine,
2) ⅓rd of the offerings made at Amarnath cave.

Expenditure is incurred on repairs to the existing structures of the shrine and payment of salaries to 3 pujaris and 1 chowkidar who are paid an amount of Rs. 35/- per month.

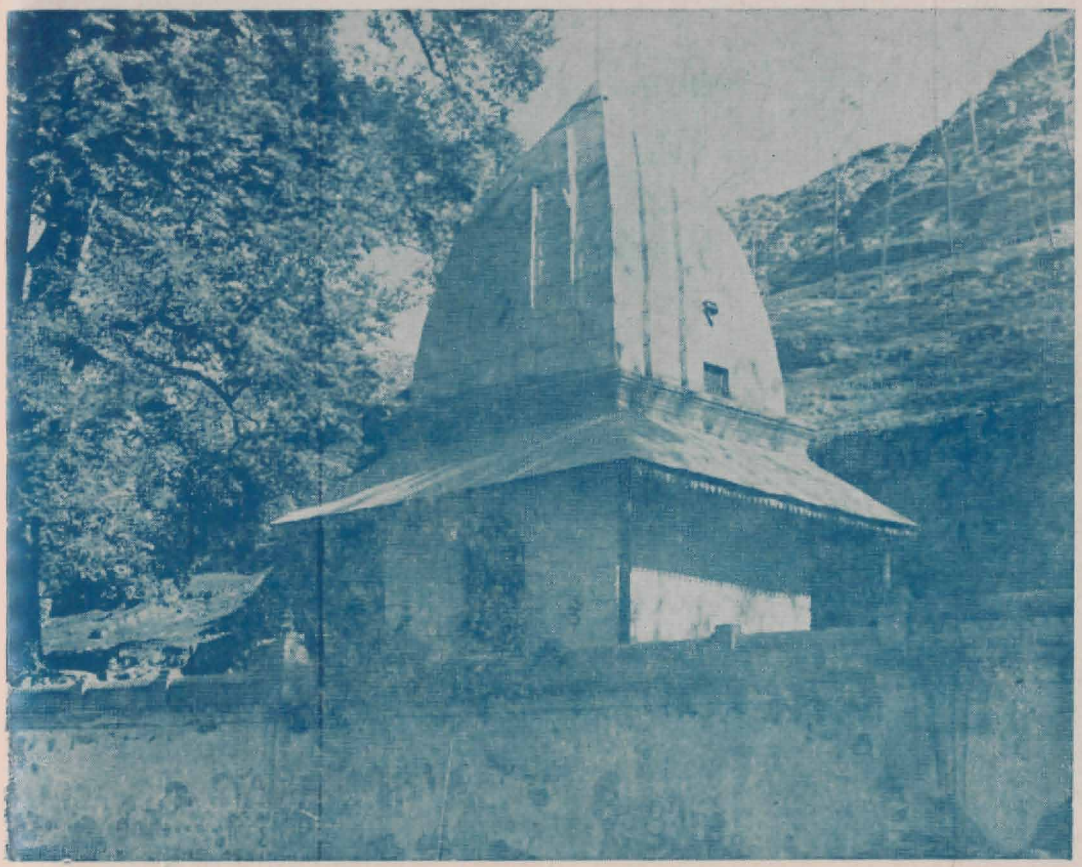
It may here be note-worthy that the offerings made at the cave of Amarnath are divided into three shares. One is taken by the Sadhus, another by the Pandas of Mattan and the remaining one share by the Muslims of Malik caste of village Batkote who are believed to have explored the way to the said cave.

Within the premises of the shrine there is a Gurdwara. On the occasion of Baisakhi and birth days of Guru Nanak and Guru Hargobind Singh Ji fairs are held where about 500 Sikhs assemble.

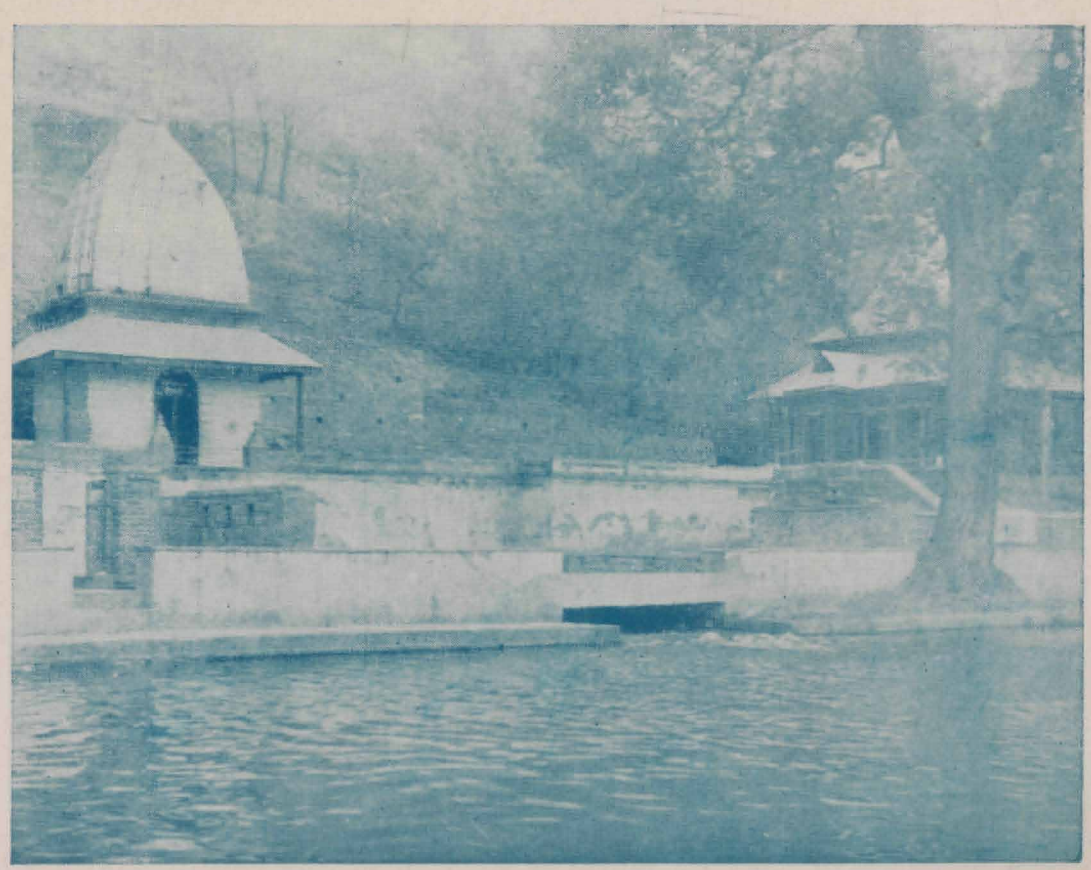
The Gurdwara has approximately an income of Rs. 1,000/- which includes the offerings made by the pilgrims at the Gurdwara and the cost of ***shali*** obtained from the 60 kanals of land owned in tehsil Anantnag, dedicated to the Gurdwara by the Government. The ***shali*** is not, however, sold but is reserved for the pilgrims to whom food is served by the Gurdwara.

The expenditure is involved on the pay of a ***sewadar*** who is paid at the rate of Rs. 25/- per month and the purchase of ***dhoop*** etc. to be consumed in the Gurdwara.

On the left side of the Anantnag-Pahalgam road and just opposite to the holy spring there is a holy place said to have been occupied for some time by a renowned Muslim saint namely Sayyid Mir Ali Hamadani who came to Kashmir for the first time in September 1372 from Hamadan and stayed here for about 4 months. He made his second visit in 1379 and remained in the valley for two and a half years. His last visit in 1383 was caused by the invasion of Persia by Timur in 1383 when he conquered Persia and decided to exterminate 'Alavi Sayyids' of Hamadan who until his time had played an important role in the local affairs. The Sayyid left Hamadan with 700 other Sayyids for Kashmir and was received with great warmth by the then Sultan Qutub-ud-Din. The saint is responsible for mass conversion of the Hindus of Kashmir to Islam. He was a great scholar and is said to have been the author of more than one hundred books on logic, philosophy, ethics, Jurisprudance, Political science, Sufism commentries, science of physiogomy. He has played an important role in Persia and Central Asia also but he achieved his great triumphs in the valley of Kashmir where even today after the lapse of more than 460 years his influence continues to be all pervading.



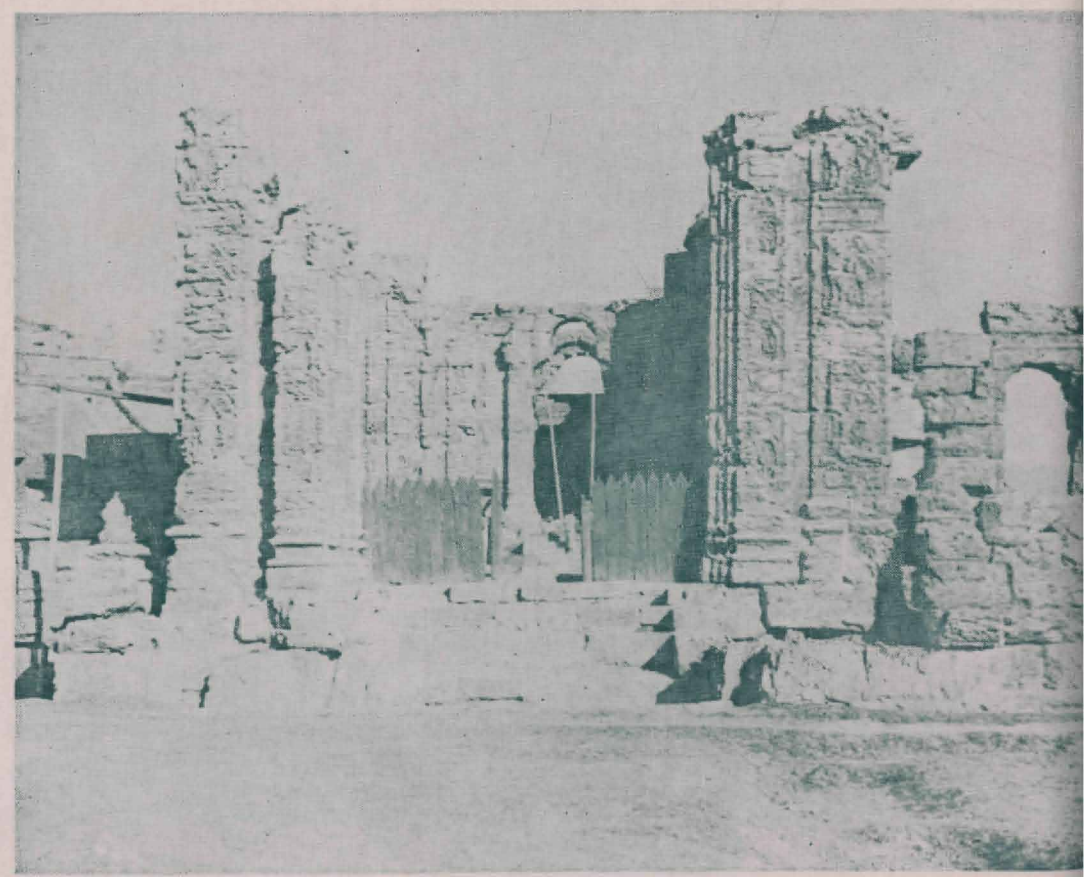
The famous shrine of Hindus in Mattan

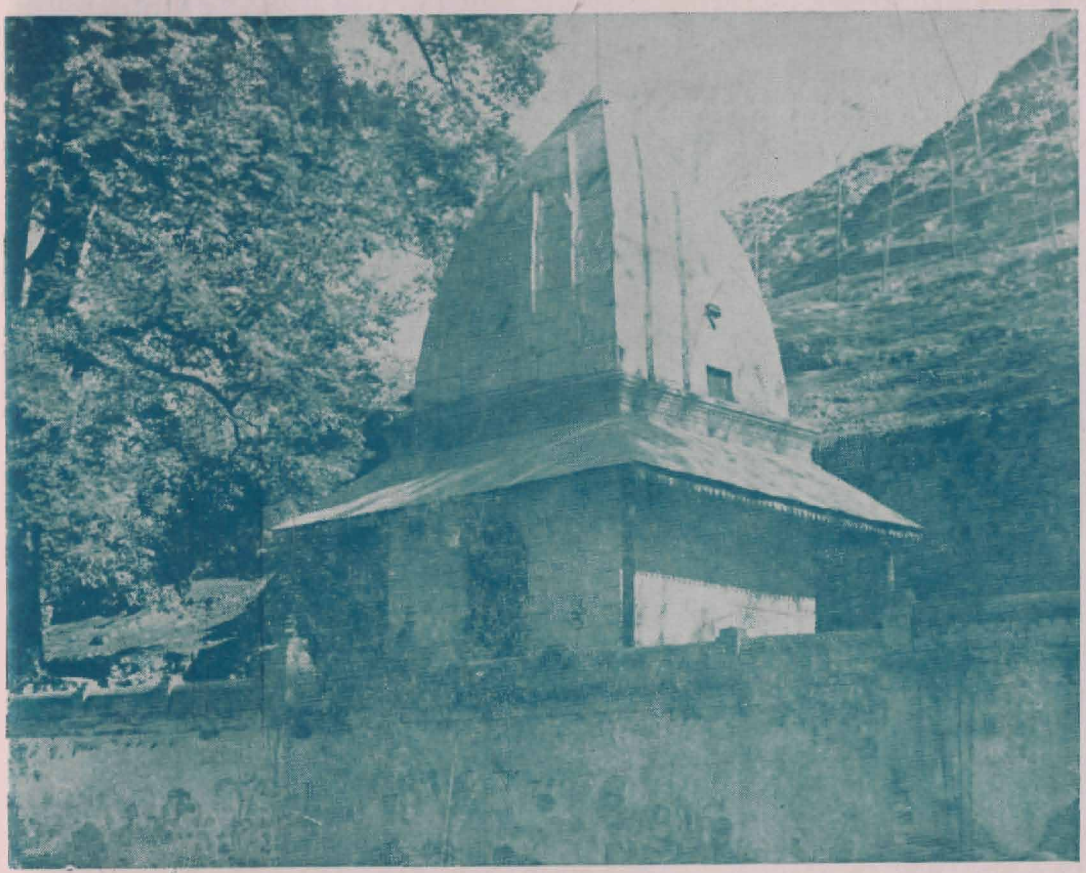


The holy spring of Martanda—the Sun-god

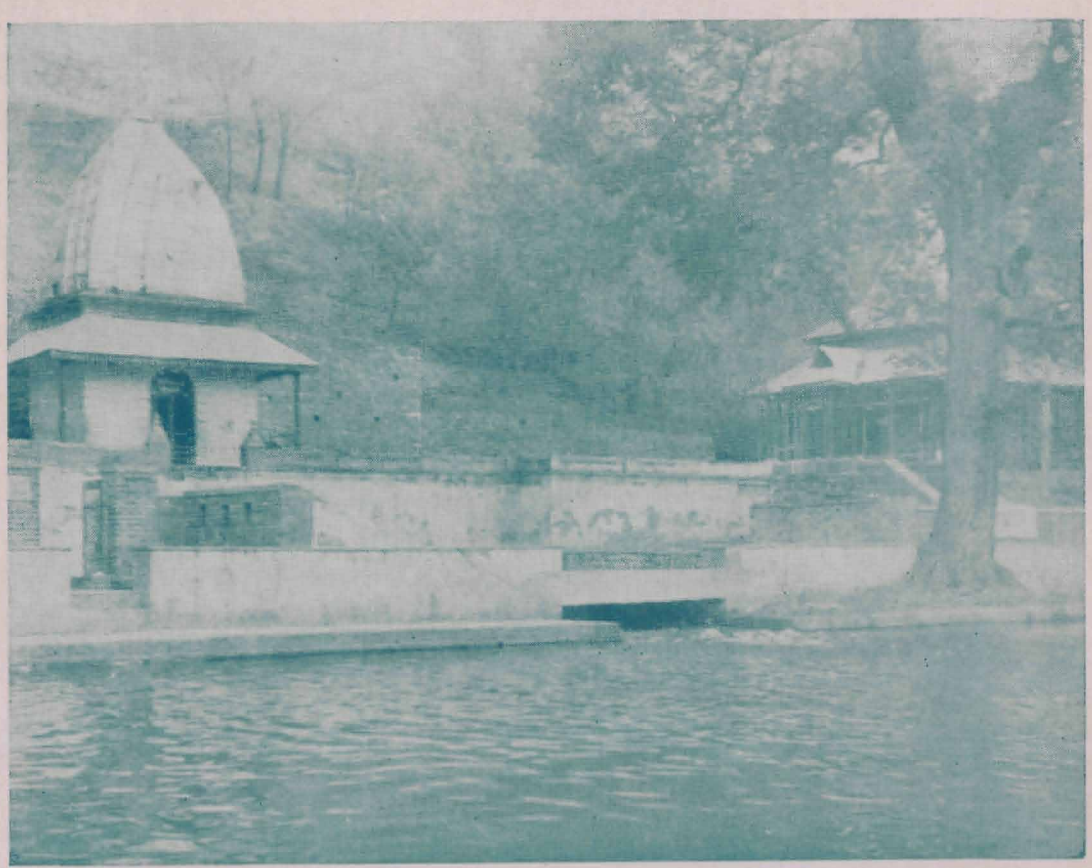


Martanda ruins





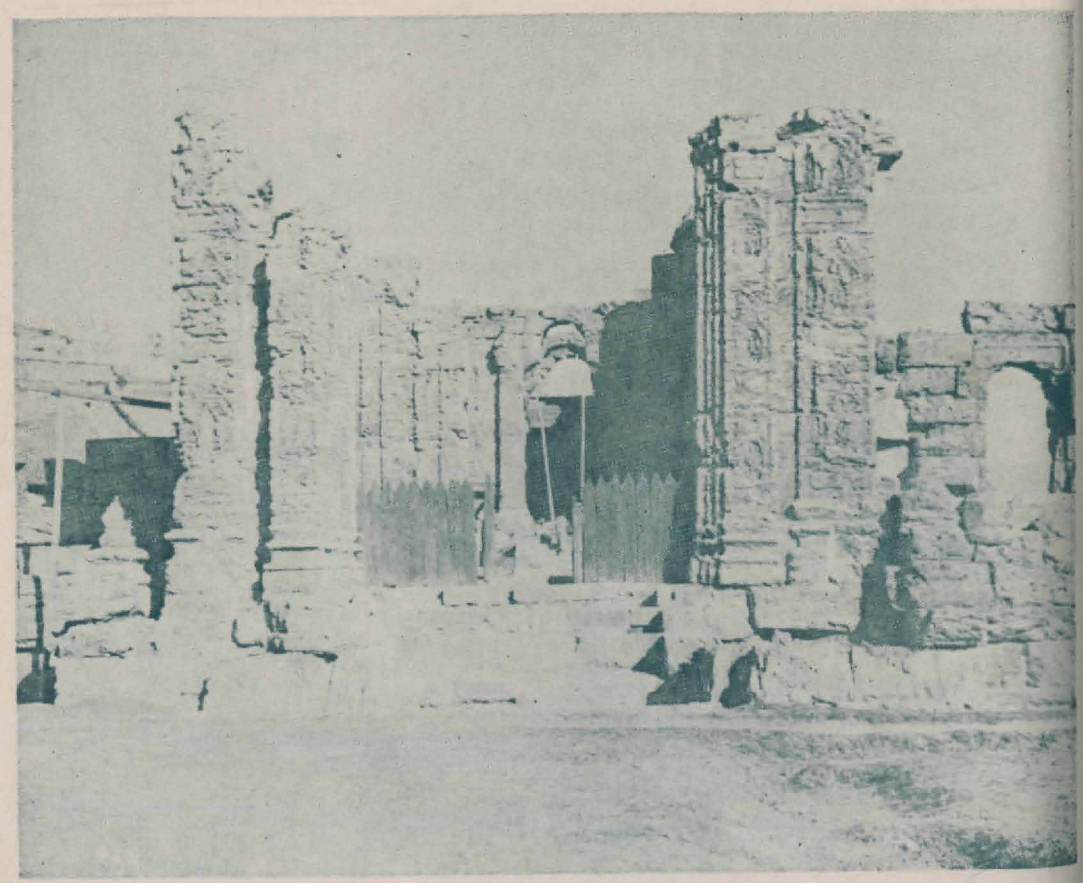
The famous shrine of Hindus in Mattan



The holy spring of Martanda—the Sun-god



Martanda ruins



On every 6th Zilhaj of Muslim era a fair is held where Muslims of the village as also of surrounding villages assemble in large number. There is nothing of a kind of shrine or tomb which is thought to be sacred. A small fenced place where the saint had meditated, is regarded holy.

There are a number of other mosques and temples in the village where villagers offer their prayers or worship but none of them has any historical importance.

The change noticeable both among Muslims and Hindus with regard to the adherence to religious dogmas is that the poor and illiterate are more conservative than the rich and educated. The former class generally perform prayers punctually while the latter generally go without it. Individual discussions held with various classes indicated that the younger generations view with disfavour certain traditional observances which are still being performed by the older people. Sons of certain Pandas also disfavour continuing of their traditional occupation viz., priesthood as they do not think it much honourable.

E. Village Organisation

The block has no separate organisation responsible for looking after the interests of its inhabitants. There are, however, certain organizations such as Panchayat, Co-operative Society etc. functioning for the village as a whole. All these organizations are described in details hereunder :—

The Panchayat functioning in the village has been setup under the provisions of the Jammu and Kashmir Village Panchayat Act of 1958. It has got 11 members of whom one functions as Sarpanch. Of the total members 10 including the Sarpanch are elected by the people and the remaining one is nominated by the Development Commissioner from the pannel of names recommended by the out-going Panchayat. At present, however, only nine members including that of the Sarpanch have returned on election. One more seat is to be filled up by the election and the Government have not nominated any member so far. No particular caste at present is dominating the Panchayat. All the nine members belong to various castes.

The Panchayat has confined its activities to the settlement of petty disputes and execution of minor developmental works though under the Panchayat Act it is vested with wide powers. The vested powers among other things, authorises the Panchayat to take cognizance or try cases pertaining to recovery of moveable property, compensation for wrongfully taking or injuring moveable property and damages caused by cattle trespass, but the amount or value claim should not, however, exceed Rs. 150/- in all such cases. The 'Panchayat Adalat' is authorised to take cognizance of some of the cases such as spreading of any disease, negligent conduct with respect to fire, obscene acts, fouling water of public reservoirs, theft where the value of property does not exceed Rs. 75/- etc. The Panchayat is also empowered to try cases under some sections of Cattle Trespass Act, Public Gambling Act, Juvenile Smoking Act and Prevention of Cruelty to Animals Act. Panchayat also settles some other petty disputes not falling within their jurisdiction such as reconciliation or separation

between husband and wife, disputes relating to inheritance etc. The development works relate to the construction, maintenance and improvements of village roads, bunds and embankments of nallahs, streams, digging of exit channels, cutting of trees or branches of trees, projecting on public streets or obstructing free flow of water etc.

The interviews held in the village revealed that 48 heads of households think that the Panchayat was responsible for settling petty disputes of the villagers. 58 heads of the households, however, stated that the Panchayat was setup for the welfare of the village which includes, social and developmental works and settlement of disputes. 4 heads, showed their ignorance about the functions of the Panchayat.

The works executed by the Panchayat consist of construction of panchayat ghar, public latrines and baths and village roads about which all the heads of households inhabiting the block are aware.

The above statistics indicate that the inhabitants are to a great extent aware of the functions of the panchayat as also about the developmental works executed by it.

There are no caste panchayats or tribal councils and the question of inter-relationship of the panchayat with any of these does not arise.

The Block Development Organization headquartered at Mattan has been responsible to a great extent for promoting the welfare of the people. In collaboration with the local panchayat it has been responsible for laying out a nursery spreading over an area of 12 kanals of land. In 1961-62 it has, through the village level worker, given demonstration to the villagers for cultivation of China paddy on 14 plots in the Mattan Halqa. The plots are supplied by the villagers while seeds and fertilizers are supplied free of cost by the organization. The cultivation in respect of these plots is carried out by the owners but under the supervision of the V. L. W. During the year 1962-63 it has been responsible for distributing a total of 442 maunds of chemical fertilizer as against 50 maunds in the year 1961-62. It has also setup a poultry farm in the village. The building constructed for the purpose has cost the organization about Rs. 44,000/-. As the farm has been started very recently it has at present only cocks and hens of improved breed such as red-rod, white-leg-horn etc. besides 15 chickens. The number is expected to increase in due course. The farm supplies the villagers eggs of these species at 37nP a piece. In addition to these activities it has executed certain developmental works which include laying out of a park at a cost of Rs. 20,000.00 (Rs. 4,000.00 being public contribution) at Bumzua, 4 village roads, 15 culverts, 9 baths, 14 latrines all costing Rs. 1,00,000.00 and fencing of three springs.

Next comes the Multipurpose Co-operative Society which being the voluntary organization deserves to be described in details. It has at present a total membership of 844 of whom 101 belong to the block under survey. It is significant that in whole of the block only seven households have not enrolled themselves as members otherwise the inhabitants seem to be much interested in it. The reasons put forth by these seven households for not having

enrolled themselves as members of the society were that they are unaware of its benefits about which they are yet to be educated.

The value of share is fixed at Rs. 5.00 and one cannot purchase more than 5 shares. It has given an amount of Rs. 10,423.86 to its members as loan, recoverable within three years, at an interest of 6¼%. It is engaged in several other commercial activities also as detailed below :—

1. Sale of Ammonium sulphate—The society has sold as many as 1800 maunds since 1954. Of these 300 maunds have been disposed of during 1961-62 and 500 from April 1962 to 26th September 1962. The selling price is fixed at Rs. 12.92. 25% of the total cost is recovered at the time of delivery and the remainder immediately after the harvest either in cash or in kind.

2. Agricultural financing—The society has advanced an amount of Rs. 31,000/- during the year 1961-62 to its members for agricultural financing and charge to interest at 6¼%. The amount together with the interest is realised in kind every year in the shape of *shali*, which is calculated at Rs. 16/- per khirwar.

3. Consumer goods—(i) The society runs a fair price shop in the village where salt, tea, sugar, country-oil and kerosine oil is sold. The selling price of these items is fixed after adding to the landed price a commission charged at 3%. Transactions are made in cash in respect of all these consumer goods.

(ii) It runs one more fair price shop in the village where medicines are sold. The selling price of the medicines is fixed after adding about 6% to the landed price. Here again transactions are conducted in cash.

The total profit ending 31-3-1962 has been estimated at Rs. 10,567.12. The divident has been included in the share money of the members at the rate of 6%.

The society has in addition constructed a shop and a godown at a cost of Rs. 7,000/- and Rs. 60,000/- respectively. This amount has not, however, been added in the total profit cited above.

The latest election of the board of management which consists of seven members was held on 11-11-1961. Upto the end of September 1962 it has met seven times. There was, however, only one general meeting held during the same period.

There are no libraries, reading rooms etc. either in the block or in any other part of the village.

All these organizations are functioning as a unified body and are not divided into fractions. Besides shrine also plays an important role for the integration of various communities and castes. Villagers are by nature simple, humble and peace-loving and are always anxious to maintain a healthy atmosphere.

E. Reform measures

The inhabitants are unaware about the benefits of the family planning and do not seem interested in it. The reasons that may be ascribed to this orthodox behaviour of the inhabitants is that there is no organization functioning in the village which would bring the merits of this measure, home to them.

As will be seen from Table No. 21–E of Set 'B' there are only 17 heads of

households representing about 16% of the total households who do not want more children while the rest still crave for more and more issues.

Though the State Government has since enacted an Act prescribing the limits of the dowry to be given and taken at the marriage of son or daughter, yet the villagers are ignorant about the same.

No organization is functioning in the village which would persuade the inbabitants to reduce the expenses on marriages, deaths and other related social or religious functions.

CHAPTER V

FOLKLORE

Kashmiri or the *Kashur* as it is locally known is the mother-tongue of all the inhabitants of the block as also of those living in other parts of the village. According to certain scholars Kashmiri is one of the languages descended from the original Sanskrit or rather from one of the dialects out of which the classical Sanskrit was formed. Some are of the opinion that this language was in older times being written in Sharada script, Sharada being a brother form of Devanagri. But Abul Fazal, the Chief Courtier of emperor Akbar while discussing it in his book 'Ayin-i-Akbari' has stated that Kashmiris have a language of their own and that out of every 100 words 25 are Sanskrit, 40 Persian, 15 Hindustani and 10 Arabic. The remaining 10 he describes to be of Tibetan, Turki, Dogri and Punjabi. This composition has been analysed as old as 350 years which does not hold good today as with the passage of time the Kashmiris have subjected their language to the influx of a large number of foreign words especially that of the English language. In this connexion among other words, telephone, post-card, school, bench, football, hockey, coat, time, pass, fail etc., may be quoted which are used freely by all classes of people. In writing the Kashmiri language Persian letters are employed today to which certain sibilants not known in the Persian alphabet are added.

While, as stated above, Kashmiri is the the mother-tongue of all the inhabitants, one finds influnce of more Sanskrit and Hindi words in the speach of a Hindu and of Arabic and Persian in the case of a Muslim. Far example, *Sri* and *Poen* employed for Sun and water by Hindus are pronounced as *Aftab* and *Aab* by Muslims respectively. One can also find some difference in pronunciation of the two communities while they speak Kashmiri. *Kashur* is rich in proverbs, witty sayings and riddles. It is at the same time composed of such expressions as are difficult to pronounce. Some sentences are quoted below which one, ordinarily finds difficult to pronounce :—

1. *Meh teh maseh tacheh kenzeh chock*
   Dodeh bateh khew

2. *Boren neuw boreh tosoz tsorah bajeh*

Some proverbs and riddles are also mentioned hereunder :-

(a) *Boneh taarun muhul*

(To bore a chinar with a wooden pestle—refers to attempt the impossible)

(b) *Ab teh toth bab teh toth*

(Means—a person who has to choose one between loveable and likeable would like to have both)

(c) *Kahan gaav raevmech*

(Loss of a cow to eleven—means how things go wrong when there is not union)

(d) *Amey zeveh kalmeh*
Teh amey zeveh ram ram

(To recite *Kalmeh,* holy verse of Quran, and Ram Ram from the same tongue—refers to a man who has no firm faith).

(e) ***Batta yaar be rozgaar***
(The Pandit is your friend when he is jobless).

(f) ***Batta gaheg rohan***
(A garlic upon the hearth of a Pandit—meaning an sacrilegious act).

(g) ***Daaras phaatvan panunny pon***
(Diamond cuts diamond)

(h) ***Kheun choun trokun teh gav keuth khorak***
(Eatable, drinkable, crushable and the food for cow—means a water melon).

(i) ***Haereh wouth pandit sourakh jameh waleth***
(A Pandit came downstairs wearing red coloured cothes—means 'Red Pepper').

Among the folk-tales may be mentioned ***Bir Balun Kath*** (Bir Bal's ram).

It is said that some of the courtiers of emperor Akbar were jealous of the position and the esteem in which the emperor held his famous courtier Birbal. One day when the courtiers were slandering Birbal, Akbar replied that he was holding the present position due to his wisdom and that he was wiser than all of them. To prove his assertion the emperor gave every courtier a lamb and told them that they should feed the lamb for two months and that after the expiry of this period the weight of the lamb should be the same as at the time of delivery. So all rams were weighed and given to each courtier including Birbal. During the period some of these fed the ram only once during a day and some while feeding them in both evening and morning decreased the quantity of the fodder as also tried various other ways to keep the weight of the ram constant. Birbal on the other hand fed the ram as usual but kept a wolf gazing constantly at him with the result that he did not gain or lose weight during this period with the fear of the wolf. At the expiry of the fixed period all but the ram of Birbal had either lost or gained their weight.

The words 'Birbal's ram' is quoted when any person favours anyone but keeps such strings that the favour does not help him in any way.

Among the favourite folk songs may be mentioned the lyrics of Mahjoor, Habba Khatoon and Rasul Mir of whom the translation of some of the verses are mentioned below :-

Mahjoor :

O flaming torch of the sky,
Whom are you looking for ?
Are you playing hide and seek,
you accuser of the people
Resplendent and lightening let you show
whole of you.

Habba Khatoon :

Come ! my dear, come !
Let us go to collect flowers,
My beloved is sulking,
And keeping himself away in remote regions,
Come ! my lover of flowers.

Rasul Mir :

Shake thy idle body with courage
If you do like an ignorant, you are infidel
Best is thyself to loop down the cypress of obstruction
Make garlands of tulips, make wreaths of pearls.

CHAPTER VI

CONCLUSION

Mattan is an ancient and famous village both on account of the pilgrimage value which is attached to it since earliest times as also because of its rich and significant cultural heritage. It has also been of much monumental interest and has, therefore, attracted the attention of even foreigners who have described the village at length. The constant flow of pilgrims provides the main source of income to the inhabitants of the block under survey. It has also been subjected to a great extent to the outside influence. High literacy percentage as a result whereof gambling, vagrancy, alcohal drinks etc. are unknown, use of furniture like charpai, chair, table etc. with which people in other rural areas are unfamiliar, use of washing and toilet soaps and presence of dramatic and musical clubs in the village are the significant features of the developing conscience of the inhabitants. The adherence of the people to the old method of treatment for their ailments cannot in any case be ascribed to their orthodox behaviour as in the absence of a qualified doctor they have less faith in a compounder who has been kept incharge of the Government Allopathic Dispensary. But with all this awareness people still follow the traditions in respect of social customs like marriages etc. and religious functions on which they incur unnecessary expenditure. Social reforms like family planning is unknown to the inhabitants as there is no organization to educate the people about its benefits. Hindu population still look with disregard the widow remarriage. They are not aware of any changes in the Hindu Adoption and Succession Acts. The block requires a proper drainage system. The inhabitants need to be persuaded not to fill their lanes with dirt and rubbish etc.

The fact that more than 62% heads of the households are engaged fully in priesthood, which is their principal occupation, makes it obligatory on their part to give out their cultivable land holdings to others for tilling, thus surrendering 50% of the land produce to the tillers as their wages. The economic condition of the inhabitants can still improve provided Pandas (Priests) work part-time at their fields and take adequate interest in cultivating the land. This way 50% of the produce which is other-wise shared by the tillers who come from outside the block would be saved and result in improving the economic conditions. So far as the households who cultivate land themselves are concerned no doubt some of them have witnessed demonstrations in improved agricultural practices as also taken to the use of improved seeds but the present rate of output would still increase provided better implements, pesticides and fertilizers are also popularised which require encouragement by the Governmental agencies like Community Development. No major avenues of income other than the priesthood and cultivation is available to the inhabitants. With general awareness growing all round, however, it is expected that the social and economic conditions of the village will improve considerably further.

LOCAL WEIGHTS AND MEASURES AND THEIR EQUIVALENTS

WEIGHTS

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

LENGTH

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

AREA

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

LOCAL KINSHIP TERMINOLOGY

Relationship		*Local Term*
Father	...	*Mol*
Mother	...	*Moj*
Elder brother	...	*Zeuth Buoy*
Elder sister	...	*Zeth Beneh*
Younger brother	...	*Kouns Buoy*
Younger sister	...	*Kens Beneh*
Father's father	...	*Mauli Bedbab*
Father's mother	...	*Mauli Naaen*
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	...	*Puphtor Buoy*
Father's sister's daughter	...	*Puphter Beneh*
Mother's father	...	*Maajeh Budbab*
Mother's mother	...	*Maajeh 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*
Brother's son	...	*Baabther*
Brother's daughter	...	*Baavzeh*
Sister's husband	...	*Beimeh*
Sister's son	...	*Benther*

Relationship		*Local Term*
Sister's daughter	...	*Benzeh*
Husband	...	*Roon*
Wife	...	*Aashen or Kolai*
Son	...	*Nechou or Pothur*
Daughter	...	*Koor*
Husband's father	...	*Heouhur*
Husband's mother	...	*Hash*
Husband's brother	...	*Druy*
Husband's brother's wife	...	*Derkakani*
Husband's brother's son/daughter	...	*Druy sund nechov/ 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	...	*Hehour*
Wife's mother	...	*Hash*
Wife's brother	...	*Hahar*
Wife's brother's wife	...	*Hahar Bai*
Wife's sister	...	*Saal*
Wife's sister's husband	...	*Sajev*
Wife's sister's son/daughter	...	*Saij hund nechov/ 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	...	*Zaamtur*
Son's or daughter's child	...	*Zur*

SOCIO-ECONOMIC SURVEY, 1960-61

CENSUS 1961 Name of District—Anantnag

PART II

VILLAGE SCHEDULE

Name of Police Station—Mattan

Name of Block—Machi Bhavan

Area of the Block—199 acres Number of Households—108

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

1. Topography of the village :-	
(a) Is the village situated on a plain/or an undulating surface/on a plateau/ on a hillock/or at the bottom of a depression ?	On a plain.
(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.	Ordinary—25 yards—social custom.
(c) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle — Approximate number of shade-bearing trees and how they are arranged.	There are lanes and streams of water inside the village. The No. of the trees is more than 100.
2. What is the local legend about the village ?	It was established by Raja Lalitaditya.
3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.	The average houses are thatch-roofed and dingy.
4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.	The Village Market.
5. Name and distance of the nearest Railway station and Bus route.	Mattan, the village itself.
6. Distance by road from Thana and Sub-division Headquarters.	Zero mile.

7. (a) Distance of the Post Office from the village.	Zero mile.
(b) Distance of the Telegraph Office from the village.	Zero mile.
(c) Can money be sent through that Post Office ?	Yes.
8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.	The Muslims worship the Almighty "Allah" according to the principles of Islam. Hindus worship "Martand" and the Sikhs worship God in their Gurdwara.
9. Give details of places of common religious worship, if any.	There is no such place.
10. Describe community festivals if held in the village.	The village is noted as a tirtha all over Kashmir and there is a shrine just outside the tank which is visited by the Hindus.
11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.	Hindus and Muslims put on ***pherans*** while the Sikhs do not. Sikhs put on coats, shirts and trousers.
12. Number and types of schools in the village.	(i) Two High Schools—one for girls and one for boys. (ii) One Basic Activity School (iii) One Boys Primary School
13. Describe social recreation centres, if any.	The Garden which surrounds the tank.
14. State of co-operative movement in the village (Number and names of co-operatives)	There is one M.P. Co-operative Society in the village.

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. GENERAL

(1) Total population (1941—Census)	3487 persons.
(2) Are there toddy and liquor shops ?	No.

II. VITAL STATISTICS

(1) How are births, deaths and marriages recorded.	Births and deaths are recorded by Village chowkidar.
(2) Is there any possibility of omission of these events in the Mayor's Office ?	Yes.
(3) Describe the *modus operandi* of the recording of these events.	Separate Registers are maintained by the Village Chowkidar.

III. HOUSING

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

IV. HEALTH AND SANITATION

(1) Give a list of common diseases of the village.	Refer 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 ?	...
(4) What are the sources of drinking water ?	Tap and River water.
(5) Is the water supply adequate in all seasons of the year ?	Yes.
(6) Is there a primary health centre in the village ?	No.
(7) Where do deliveries generally take place, at home or in hospital ?	At home.
(8) Are there any midwives in the village ? If so, do they attend to the deliveries ?	Refer Survey Report.

(9) Is native or indigenous medicine practiced ?	Native as also indigenous.
(10) Do the villagers frequent toddy or liquor shops ? If so, what percentage ?	No.

V. LITERACY AND EDUCATION

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

VI. RELIGIOUS PRACTICES

(1) Do the villagers ever join in common worship ?	No.

VII. SOCIAL LIFE

(1) Is widow remarriage allowed ?	Yes.
(2) Does the village respect the sanctity of joint family system ? If so, how many joint families are there in the village ?	No.

VIII. MARRIAGE

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

IX. AGRICULTURE

(1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years.	Refer Survey Report.
(2) What are the usual rates at which agricultural labourers are paid ?	Rs. 45/- P.M.
(3) Is there any rice or flour mill in the village ?	Yes, rice mill.
(4) State whether the toddy tapped in the village is locally consumed or marketed elsewhere.	No toddy is tapped in the village.

X. LIVESTOCK

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

(2) Give the average milk yield of cow/buffalo in the village. If possible, maximum and minimum may also be given.	Refer Chapter III of the Report.
(3) Which is the nearest veterinary hospital.	Anantnag.
(4) Is adequate fodder available for the cattle in the village.	Yes.
(5) Is animal transport used ?	Yes.

XI. FISHERIES

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

ANNEXURE I

VILLAGE : MATTAN
POLICE STATION : MATTAN INVESTIGATOR : H. U. Mughal
DISTRICT : ANANTNAG
STATE : JAMMU AND KASHMIR

VILLAGE CENSUS & OCCUPATIONS

S. No.	Head of the Household	Size of family	Occupation		Remarks
			Main	Subsidiary	
1	2	3	4	5	6
1.	Shri Lal Chand	11	Priesthood	Zamindari	
2.	Shri Shamboo Nath	5	Grocery	,,	
3.	Shri Shivji	7	Priesthood	,,	
4.	Shri Gobind Ram	4	Govt. Service	,,	Disabled. Dependent on his son who is a Govt. Servant.
5.	Shri Prem Nath	9	Priesthood	,,	
6.	Shri Dina Nath	6	,,	,,	
7.	Shri Ram Chand	2	,,	Nil	
8.	Shri Gopi Nath	8	,,	Zamindari	
9.	Shri Narain Joo	7	Zamindari	Nil	Dependent on his son.
10.	Shri Roop Lal	7	Priesthood	Zamindari	
11.	Shri Vish Nath	4	,,	,,	
12.	Shri Shamboo Nath	7	,,	,,	
13.	Shri Lamboodar	8	,,	,,	
14.	Shri Prithvi Nath	5	,,	,,	
15.	Shri Shivji	7	,,	,,	
16.	Shri Tara Chand	6	,,	Nil	
17.	Shri Ram Chand	9	,,	Zamindari	
18.	Shri Jagan Nath	6	Zamindari	Priesthood	
19.	Shri Madaw Nath	5	Priesthood	Zamindari	
20.	Shri Prithvi Nath	7	Private Service	Priesthood and Zamindari	

S. No.	Head of the Household	Size of family	Occupation		Remarks
			Main	Subsidiary	
1	2	3	4	5	6
21.	Shri Dwarka Nath	10	Priesthood	Zamindari	
22.	Shri Niranjan Nath	5	,,	Nil	
23.	Shri Dwarka Nath	3	,,	Zamindari	
24.	Shri Ram Nath Tiku	8	Govt. Service	,,	
25.	Shri Shamboo Nath	8	Priesthood	,,	
26.	Shri Shamboo Nath	12	,,	Nil	
27.	Shri Nila Kanth	14	,,	Nil	
28.	Shri Amar Nath	2	Zamindari	Nil	
29.	Shri Dwarka Nath	7	Priesthood	Zamindari	
30.	Shri Rada Krishen	12	,,	,,	
31.	Shri Kishaw Nath	4	,,	,,	
32.	Shri Rada Krishen	7	Grocery	Zamindari and Orchards	
33.	Shri Sham Lal	12	Govt. Service	Zamindari	
34.	Shri Rada Krishen	7	Private Service	,,	
35.	Shri Gopi Nath	3	Priesthood	,,	
36.	Shri Hira Lal	4	Govt. Service	Priesthood and Zamindari	
37.	Shri Sarwanand	6	Priesthood	Zamindari	
38.	Shri Bishen Dass	8	,,	,,	
39.	Shrimati Pushpa Vati	2	,,	Nil	
40.	Shrimati Pushpa Vati	3	,,	Zamindari	
41.	Shrimati Sheela Vati	5	,,	Nil	
42.	Shri Sarwanand	9	,,	Nil	
43.	Shri Gopi Nath	4	,,	Nil	
44.	Shri Amar Nath	5	,,	Nil	
45.	Shri Amar Nath	9	,,	Zamindari and Husking Machine	
46.	Shri Sudham Pandit	9	,,	Zamindari	

S. No.	Head of the Household	Size of family	Occupation		Remarks
			Main	Subsidiary	
1	2	3	4	5	6
47.	Shri Haldev Ram	7	Govt. Service	Zamindari	
48.	Shri Nand Lal	11	Priesthood	,,	
49.	Shri Tara Chand	7	,,	,,	
50.	Shri Jia Lal	5	,,	,,	
51.	Shri Lakshmi Nath	6	Labour	Nil	
52.	Shri Kanth Ram	15	Priesthood	Nil	
53.	Shri Janki Ram	5	,,	Nil	
54.	Shri Maheshwar Nath	4	,,	Nil	
55.	Shri Samsar Chand	11	,,	Zamindari	
56.	Shri Anand Prasad	15	,,	,,	
57.	Shri Omkar Nath	4	,,	Nil	
58.	Shri Ram Chand	7	,,	Nil	
59.	Shri Pushpa Nath	2	Zamindari	Nil	
60.	Shri Brij Lal	6	Priesthood	Zamindari	
61.	Shri Sham Lal	6	,,	,,	
62.	Shri Arjan Nath	6	,,	,,	
63.	Pt. Jagan Nath	16	,,	,,	
64.	Shri Kanth Lal	4	Private Service	,,	
65.	Shri Maheshwar Nath	2	Grocery	,,	
66.	Shri Tara Chand	7	Priesthood	,,	
67.	Shri Thakur Dass	7	,,	,,	
68.	Shri Nanak Chand	8	,,	,,	
69.	Shri Dina Nath	6	,,	Nil	
70.	Shri Govind Joo	7	,,	Zamindari	
71.	Shri Rada Krishen	8	Private Service	,,	
72.	Shri Gopi Nath	4	,,	,,	
73.	Shri Kesho Nath	6	Priesthood	,,	
74.	Shri Dina Nath	6	,,	,,	
75.	Shri Dina Nath	9	,,	,,	
76.	Shri Manohar Lal	4	,,	,,	
77.	Shri Lakshmi Nath	6	,,	,,	
78.	Shri Janki Nath	3	,,	,,	
79.	Shri Shamboo Nath	6	Grocery	Priesthood	
80.	Shri Ruga Nath	6	Priesthood	Nil	
81.	Shri Tara Chand	9	Govt. Service	Zamindari	Head of the household is disabled and dependent on his son who is a teacher.

S. No.	Head of the Household	Size of family	Occupation		Remarks
			Main	Subsidiary	
1	2	3	4	5	6
82.	Shri Ram Chand	8	Priesthood	Nil	
83.	Shri Nanak Chand	6	,,	Nil	
84.	Shri Sham Lal	6	,,	Zamindari	
85.	Shri Jia Lal	6	Govt. Service	,,	
86.	Shri Amar Nath	8	Zamindari	Priesthood	
87.	Shri Soom Nath	4	Priesthood	Zamindari	
88.	Shri Pitamber Nath	4	,,	Grocery and Zamindari	
89.	Shri Kenth Ram	4	,,	Nil	
90.	Shri Gani Guru	7	Shepherd	Zamindari	
91.	Shri Habib Guru	3	Zamindari	Road Labour	
92.	Shri Mahdeh Bhat	3	Vegetable Seller	Nil	
93.	Shri Habib Raina	3	Zamindari	Road Labour	
94.	Shri Habib Joo	3	Tailoring	Nil	He is dependent on his son who is a tailor.
95.	Shri Ramzan Rather	5	Zamindari	Road Labour	
96.	Shri Gh. Ahmed	8	,,	Nil	
97.	Shri Abdulla Ganai	5	,,	Road Labour	
98.	Shri Juma Dar	5	,,	Nil	
99.	Shri Karim Dar	4	,,	Road Labour	
100.	Shri Mohd. Yousuf	5	,,	Nil	
101.	Shri Khazir Bhat	7	,,	Road Labour	
102.	Shri Mumah	7	,,	,,	
103.	Shri Mumah Khandey	5	,,	,,	
104.	Shri Nabir Bhat	4	,,	,,	
105.	Shri Hassan Bhat	2	,,	,,	
106.	Shri Gulam Mohd.	8	,,	,,	
107.	Shri Abdul Ahad	7	,,	Nil	
108.	Shri Rasool Teli	9	Oil Seed Crushing	Zamindari	

Village Leaders, Members of Panchayat,

S. No.	Name	Designation	Caste	Occupation
1	2	3	4	5
1.	Mr. Salam-ud-Din Ganai	Sarpanch	Muslim	Agriculturist
2.	Pt. Jia Lal	Vice-Sarpanch and Secretary	Hindu	Agriculturist cum Shopkeeper
3.	S. Isher Singh	Member	Sikh	Carpenter cum Mason
4.	Mr. Rahim Malik	-do-	Muslim	Agriculturist
5.	Mr. Gulam Qadir	-do-	-do-	Silversmith
6.	Mr. Abdullah Joo Sofi	-do-	-do-	Baker
7.	Mr. Gulam Ahmed Bhat	-do-	-do-	Agriculturist
8.	Mr. Prem Nath Jogi	-do-	Hindu	Priest
9.	Pt. Amar Nath Reshi	-do-	-do-	-do-
10.	Mr. Ab. Gani Shah	Halqa President National Conference	Muslim	Gabba Dealer

Priests and other Office Bearers

Age in years	Since when holding the office	How gained the position	Remuneration if any	Other offices held inside or outside the village	Remarks
6	7	8	9	10	11
46	for 6 years	Elected	Honorary	He is also the Numberdar of the village	..
50	-do-	-do-	-do-	..	..
43	-do-	-do-	-do-	..	.
39	-do-	-do-	-do-	..	..
34	-do-	-do-	-do-	Director National Dramatic Club	..
56	-do-	-do-	-do-	..	..
42	-do-	-do-	-do-	..	..
50	-do-	-do-	-do-	..	..
53	-do-	-do-	-do-	Director of Krishna Dramatic Club	..
47	for 3 years	-do-	-do-	..	..

Statement showing members of

S. No.	Name	Designation	Caste	Occupation
1	2	3	4	5
1.	Sardar Isher Singh	President	Sikh	Priesthood
2.	Gh. Qadir Zargar	Secretary	Muslim	Silversmithy
3.	Pt. Janki Nath Kachru	Joint Secretary	Hindu	Priesthood
4.	Kh. Yahya Sheikh	Member	Muslim	Agriculturist
5.	Kh. Rasul Shah	Member	Muslim	Gabba-maker
6.	Kh. Sana-ullah Wani	Member	Muslim	Commission Agent of buses
7.	Pt. Shiva Ji Khar	Treasurer	Hindu	Trader

Multipurpose Co-operative Society—Mattan

Age	Since when holding the office	How gained the position	Remuneration if any	Other offices holding inside or outside the village
6	7	8	9	10
45 years	Since 18-11-1958	Elected	Honorary	He is also a worker of National Conference
35	15-4-1960	Selected	,,	He is also a member of Panchayat
49	18-11-1958	Elected	,,	No
50	18-11-1958	-do-	,,	No
60	18-11-1958	-do-	,,	No
55	18-11-1958	-do-	,,	No
54	18-11-1958	-do-	,,	No

(I) Name of clubs, libraries, drama parties or other cultural organisations in the village	(II) When established	(III) Rough proportion of members belonging to			(IV) Office bearers				
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education
1	2	3	4	5	6	7	8	9	10
1. The Krishna Dramatic Club	1920 45	members. All are Hindus	Brahmins who are agriculturists and pandits and Govt. employees	The Manager is 53; while most of the other members are of middle aged and the others are young	1. Pt. Amar Nath Reshi, Founder, Manager	Brahmin	Agriculturist cum a National Conference Leader. He is also a Kashmiri poet.	53 years	Matriculate
2. *The National Dramatic* Club	*1950*	*35 members. Hindus, Sikhs and Muslims. 75% Muslims and 25% Non-Muslims*	*Silversmiths, Govt. employees, barbers, pandits and agriculturists*	*The Founder Manager is 35 years of age*	*1. Mr. Gh. Qadir Zargar, Founder, Manager*	*Muslim*	*Silversmith*	*35 years*	*Middle*
3. Prem Sangit Club	1945	30 members. All are Hindus	Govt. employees, pandits and others	The Founder Director is 43 years	1. Mr. Krishen Lal Musa, Director	Brahmin, Hindu	Bookseller	43 years	Matriculate
4. *The National Bharat* Sangit Sangh	*1950*	*30* members. 90% Hindus	*Brahmins,* Govt. employees	The Founder Director is 45	*1. Pt.* Jagar Nath	*Brahmin*	*Pandit*	*About* 45 years	*Under* Matric

The Village

(V) Brief note on basis of membership (subscription, signing of pledge etc.)	(VI) Brief note on objective of the organisation	(VII) Brief note on activities of the organisation
11	12	13
Signing of pledge as well as the selection on the part of manager is the basis of selection.	The objective is not any monetary gain. Its objectives are social and cultural recreation. Sometimes it serves the religious rites of the Hindus.	This is the most popular dramatic club of the village and everybody in the village appreciates. The club has staged many dramas in Kashmiri, leading amongst them being :— (i) Habba Khatun, (ii) Heemal Naigray; (iii) Raja Harish Candra; (iv) Rama Banbas; (v) Krishen Ji (vi) Naya Panchayat and old Panchayat. The number of its members is 45.
No subscription. The manager who is also the director of the club, selects the members.	Recreation, pleasure and education.	This club also has staged many dramas. Admission is always by tickets which are sold @ 12 nP. or 25 nP. each. The club is also sponsored by the National Conference Committee of the village. The following dramas also have been staged by the club :— (i) Akanandun; (ii) Gopal Kanaya; (iii) Habba Khatun; (iv) Laila Majnun
No subscription. The signing of pledge is the basis of membership.	Recreation and religious education.	The Sangit Club has only a few musical instruments of its own which are used for classical music. However, it borrows the instruments from the Krishna Dramatic Club.
Only the signing of pledge is sufficient.	Pleasure and recreation.	The club is not so popular in the village and many villagers do not even know its name as it is non-existant.

SET A

Table I

Area, Households and Population

Name of village : Mattan

Area in Acres	Density	No. of households	Population		
			Persons	Males	Females
1	2	3	4	5	6
199	3.5 persons per acre	108	693	388	305

Table II

Population by

Total of all ages			0-4		5-9		10-14		15-19		20-24	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
693	388	305	51	43	55	47	38	29	34	30	35	26

Age-groups

25-29		30-34		35-39		40-44		45-49		50-54		55-59		60 & over	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
23	21	26	28	24	22	20	16	18	12	19	9	11	9	34	13

Table III

Size and Composition

Total No. of Households	Size of Single Member			Size of 2-3 Members		
	Households	Males	Females	Households	Males	Females
1	2	3	4	5	6	7
108	..	..	..	14	24	12

of Households

Household								
4-6 Members			7-9 Members			10 Members & over		
Households	Males	Females	Households	Males	Females	Households	Males	Females
8	9	10	11	12	13	14	15	16
45	130	96	38	164	128	11	70	69

Table IV

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

Religion	Community	Caste	Sub-caste	Number of Households		
				Persons	Males	Females
1	2	3	4	5	6	7
Hinduism	Kashmiri Hindus	Brahmin	Tiku	151	79	72
,,	,,	,,	Pandita	86	52	34
,,	,,	,,	Sidha	47	27	20
,,	,,	,,	Sher	44	26	18
,,	,,	,,	Khah	36	21	15
,,	,,	,,	Bawnu	30	14	16
,,	,,	,,	Bhat	29	22	7
,,	,,	,,	Mukhi	25	13	12
,,	,,	,,	Kachroo	21	12	9
,,	,,	,,	Sharma	14	9	5
,,	,,	,,	Kichloo	12	6	6
,,	,,	,,	Patwari	12	5	7
,,	,,	,,	Khar	11	6	5
,,	,,	,,	Mussa	10	3	7
,,	,,	,,	Matoo	9	6	3
,,	,,	,,	Jotshi	9	4	5
,,	,,	,,	Reshi	8	5	3
,,	,,	,,	Bhan	8	4	4
,,	,,	,,	Razdan	7	2	5
,,	,,	,,	Raina	7	4	3
,,	,,	,,	Kaul	7	4	3
,,	,,	,,	Dangey	6	5	1
,,	,,	,,	Yougi	4	3	1
Islam	Kashmiri Muslims	Sunni	Bhat	19	9	10
,,	,,	,,	Khanday	18	10	8
,,	,,	,,	Ganai	13	7	6
,,	,,	,,	Rather	12	7	5
,,	,,	,,	Guru	10	7	3
,,	,,	,,	Taili	9	4	5
,,	,,	,,	Dar	9	5	4
,,	,,	,,	Tantray	7	5	2
,,	,,	,,	Raina	3	2	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 ages	693	388	305	211	132	150	150	27	23	..	..	.	..
0—4	94	51	43	51	43	..	..	..	..	..	..	..	..
5—9	102	55	47	55	47	..	..	..	..	..	..	..	..
10—14	67	38	29	38	28	..	1	..	..	..	..	..	..
15—19	64	34	30	28	13	6	17	..	..	..	..	..	..
20—24	61	35	26	18	1	17	25	..	..	..	..	..	..
25—29	44	23	21	7	..	16	21	..	..	..	..	..	..
30—34	54	26	28	4	..	21	27	1	1	..	..	..	..
35—39	46	24	22	1	..	22	20	1	2	..	..	..	..
40—44	36	20	16	2	..	17	16	1	..	..	..	..	..
45—49	30	18	12	3	..	14	11	1	1	..	..	..	..
50—54	28	19	9	..	..	16	5	3	4	..	..	..	..
55—59	20	11	9	1	..	6	4	4	5	..	..	..	..
60 & over	47	34	13	3	..	15	3	16	10	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

Table VI

Educa-

Age Group	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	693	388	305	103	205	51	49	142	48
0—4	94	51	43	50	43	1	..	.	..
5—9	102	55	47	16	14	36	32	3	1
10—14	67	38	29	2	6	14	16	22	7
15—19	64	34	30	2	11	..	1	23	17
20—24	61	35	26	4	19	..	..	13	7
25—29	44	23	21	4	16	..	..	9	4
30—34	54	26	28	5	26	..	..	14	2
35—39	46	24	22	6	16	..	..	14	6
40—44	36	20	16	3	14	..	..	13	1
45—49	30	18	12	6	10	..	..	5	2
50—54	28	19	9	1	9	..	..	6	..
55—59	20	11	9	1	8	..	..	2	1
60 and over	47	34	13	3	13	..	..	18	..
Age not stated	..	..	..	..	..	..	..	—	—

tion

Matriculation or Higher Secondary		Intermediates		Graduates		Diploma Holders		Holders of Oriental titles		Any other Qualifications	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18	19	20	21	22
26	2	4	..	7	..	..	..	44	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
8	1	1	..	..	..	..	..	..	..	..	..
11	.	2	..	5	..	..	..	..	..	..	..
7	1	..	..	1	..	..	..	1	..	1	..
4	..	..	..	1	..	..	..	2	..	..	..
..	..	1	..	..	..	..	..	3	..	..	..
..	..	..	..	..	..	..	..	4	1	..	..
1	..	..	..	..	..	..	..	6	..	..	..
3	..	..	..	..	..	..	..	9	..	..	..
1	..	..	..	..	..	..	..	7	..	..	..
1	..	..	..	..	..	..	..	12	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..

Table VII

Workers and Non-workers by

Age Group	Total Population		
	Persons	Males	Females
	2	3	4
All Ages	693	388	305
0—14	263	144	119
15—34	223	118	105
35—59	160	92	68
60 and over	47	34	13

Table VIII

Workers classified by

Age Group	Occupation 1			Occupation 2			Occupation 3			Occupation 4			Occupation 5		
	Priesthood			Cultivation			Govt. Service			Grocery			Private Service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	110	107	3	45	38	7	34	31	3	7	7	..	6	6	..
0—14	..	..	..	4	4	..	..	..	..	..	..	..	..	..	..
15—34	25	25	..	21	16	5	29	28	1	3	3	..	2	2	..
35—59	60	57	3	18	16	2	5	3	2	3	3	..	4	4	..
60 and over	25	25	..	2	2	..	..	..	..	1	1	..	..	..	..

Sex and Broad Age-groups

Workers			Non-workers		
Persons	Males	Females	Persons	Males	Females
5	6	7	8	9	10
215	202	13	478	186	292
4	4	..	259	140	119
85	79	6	138	39	99
98	91	7	62	1	61
28	28	..	19	6	13

Sex, Broad age-groups and Occupations

Occupation 6 Labour			Occupation 7 Tailoring			Occupation 8 Dry Cleaning			Occupation 9 Cattle herding			Occupation 10 Vegetable selling			Occupation 11 Medicine selling			Occupation 12 Oil seed crushing			Occupation 13 Cooking		
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
3	3	..	2	2	..	2	2	..	2	2	..	1	1	..	1	1	..	1	1	..	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	1	1	..	2	2	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
2	2	..	1	1	..	..	..	..	2	2	..	1	1	..	..	..	..	1	1	..	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Tabte IX

Workers Classified by Sex, Broad age-groups and Industry,

Age Group	Total Workers			Workers	
				Household Industry	
	Persons	Males	Females	Males	Females
1	2	3	4	5	6
All ages	215	202	13	5	..
0—14	4	4	..	..	..
15—34	85	79	6	3	..
35—59	98	91	7	2	..
60 and over	28	28	..	..	..

Table X

Non-workers by Sex, Broad Age-

Age Group	NON-WORKERS								
	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	478	186	292	105	60	..	155	73	76
0—14	259	140	119	73	55	..	3	67	61
15—34	138	39	99	32	5	..	94	..	..
35—59	62	1	61	..	..	..	58	1	2
60 and over	19	6	13	..	..	..	..	5	13

Business and Cultivation belonging to the Household

engaged in

Household Business		Household Cultivation		Others	
Males	Females	Males	Females	Males	Females
7	8	9	10	11	12
9	..	38	7	150	6
..	..	4	..	..	..
4	..	16	5	56	1
4	..	16	2	69	5
1	..	2	..	25	..

groups and Nature of Activity

NON-WORKERS

Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent of dividend or other persons of dependent means		Beggars, vagrants independent women without indication of source of income and others of unspecified source of existence		Inmates of penal, mental and charitable institutions		Persons seeking employment for the 1st. time		Persons employed before but now out of employment and seeking work	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18	19	20
1	..	..	..	..	..	7	1	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	7	..	..	..
..	..	..	..	..	..	..	1	..	..
1	..	..	..	..	..	..	..	..	..

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 households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7
108	500	693	..	..	4	16

Table XII

Households engaged in Cultivation, Industry

Total No. of Households	Households engaged in Cultivation only	Households engaged in Industry only	Households engaged in Business only	Households engaged in Cultivation, Industry & Business
1	2	3	4	5
108	20	1	1	..

by Number of Persons Occupying

Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with 5 rooms & more	
No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
8	9	10	11	12	13	14	15	16	17
11	53	22	114	24	163	10	62	37	285

or Business belonging to the Household

Households engaged in Cultivation and Industry	Households engaged in Cultivation & Business	Households engaged in Industry and Business	Others
6	7	8	9
1	4	..	81

Table XIII

Types of Industry run by Households

S. No.	Name of Industry	Number of Households
1	2	3
1.	Dry-Cleaning	1
2.	Tailoring	2
3.	Oilseed Crushing	1

Table XIV

Types of Business run by Households

S. No.	Name of Business	No. of Households
1	2	3
1.	Grocery	8
2.	Medicine Selling	1
3.	Vegetable Selling	1

Table XV

Traditional Industries by number of Households in each

S. No.	Name of Traditional Industry	No. of Households in each Traditional Industry
1	2	3
1.	Oil-seed Crushing	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 Hindus	89	..	..	..	89
Kashmiri Muslims	19	..	..	..	19

Table XVII

Staple Diet and Food Habits of Community

Community	No. of households in community	Households taking					
		Rice	Wheat	Grains other than rice or wheat or maize	Roots including topica	Vegetarian	Non-vegetarian
1	2	3	4	5	6	7	8
Kashmiri Hindus	89	89	89	89	..	..	89
Kashmiri Muslims	19	19	19	19	..	..	19

Table XVIII

Distribution of Households by Occupation, Income and number of members

Occupation	No. of households	Monthly Income of Household					Total No. of members in households mentioned in Col. 2
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8
1. Priesthood	67	2	10	20	17	18	465
2. Zamindari	20	1	11	3	3	2	103
3. Govt. Service	7	..	1	2	..	4	50
4. Private Service	5	..	1	1	3	..	27
5. Grocery	4	..	1	1	..	2	20
6. Cattle herding	1	..	1	..	..	..	7
7. Vegetable selling	1	..	1	..	..	..	3
8. Tailoring	1	..	1	..	..	..	3
9. Labour	1	..	1	..	..	..	6
10. Oil seed crushing	1	..	..	..	1	..	9

Table XIX

Monthly Income per Household by Source and Occupation

Sl. No.	Occupation	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
1.	Priesthood	Priesthood & Zamindari	..	...	1	..	..	
2.	Grocery	Grocery & Zamindari	...	..	1	..	..	
3.	Priesthood	Priesthood, Govt. service, Medicine Selling & Zamindari	..	..	..	..	1	
4.	Govt. service	Govt. service and Zamindari	..	..	1	..	..	
5.	Priesthood	Priesthood & Zamindari	..	..	1	..	..	
6.	-do-	-do-	..	..	..	1	..	
7.	-do-	Priesthood	..	1	..	..	..	
8.	-do-	Priesthood, Zamindari & Cooking	..	..	..	1	..	
9.	Zamindari	Zamindari	..	..	..	..	1	
10.	Priesthood	Priesthood, Govt. service & Zamindari	..	..	..	..	1	
11.	-do-	Priesthood & Zamindari	.	1	..	..	..	
12.	-do-	-do-	..	..	1	..	..	
13.	-do-	Priesthood, Govt. Service and Zamindari	...	..	..	..	1	
14.	-do-	Priesthood & Zamindari	..	..	1	..	..	
15.	-do-	-do-	..	..	..	1	..	
16.	-do-	Priesthood	..	1	..	..	..	
17.	-do-	Priesthood & Zamindari	..	..	..	..	1	
18.	Zamindari	Zamindari & Priesthood	..	..	..	1	..	
19.	Priesthood	Priesthood, Zamindari & Govt. service	..	..	1	..	..	

Table XIX—*contd.*

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No.	Occupation	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
20.	Private service	Private service, Priesthood and Zamindari	..	..	..	1	..	
21.	Priesthood	Priesthood, Zamindari & Govt. service	..	..	..	..	1	
22.	-do-	Priesthood	..	..	1	..	..	
23.	-do-	Priesthood & Zamindari	..	..	1	..	..	
24.	Govt. service	Govt. service & Zamindari	..	..	..	..	1	
25.	Priesthood	Priesthood & Zamindari	..	..	1	..	..	
26.	-do-	Priesthood & Govt. service	..	..	..	..	1	
27.	-do-	Priesthood & Private service	..	..	..	..	1	
28.	Zamindari	Zamindari & Govt. service	..	1	..	..	..	
29.	Priesthood	Priesthood, Zamindari & Military service	..	..	1	..	..	
30.	Priesthood	Priesthood, Grocery, Govt. service and Zamindari	..	..	..	..	1	
31.	Priesthood	Priesthood and Zamindari	..	..	..	1	..	
32.	Grocery	Grocery & Zamindari	..	..	..	..	1	
33.	Govt. service	Govt. service, Military service & Zamindari	..	..	..	..	1	
34.	Private service	Private service & Zamindari	..	..	..	1	..	
35.	Priesthood	Priesthood & Zamindari	..	..	1	..	..	

Table XIX—*contd.*

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No.	Occupation	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
36.	Govt. service	Govt. service, Priesthood & Zamindari	..	1	..	..	..	
37.	Priesthood	Priesthood & Zamindari	..	..	..	1	..	
38.	-do-	-do-	..	..	1	..	..	
39.	-do-	Priesthood	1	..	..	..	..	
40.	-do-	Priesthood & Zamindari	..	1	..	..	..	
41.	-do-	Priesthood	..	1	..	..	..	
42.	-do-	Priesthood & Govt. service	..	..	..	1	..	
43.	-do-	Priesthood	..	..	..	1	..	
44.	-do-	-do-	1	..	..	..	..	
45.	-do-	Priesthood, Grocery, Zamindari and Military Service	..	..	..	..	1	
46.	-do-	Priesthood, Grocery & Zamindari	..	..	..	..	1	
47.	Govt. service	Govt. service & Zamindari	..	..	..	..	1	
48.	Priesthood	Priesthood and Zamindari	..	..	..	..	1	
49.	-do-	-do-	..	..	..	1	..	
50.	-do-	-do-	..	..	..	1	..	
51.	Labour	Labour	..	1	..	..	..	
52.	Priesthood	Priesthood & Govt service	..	..	..	..	1	
53.	-do-	-do-	..	..	..	..	1	
54.	-do-	Priesthood	..	..	1	..	..	
55.	-do-	Priesthood, Dry Cleaning & Zamindari	..	..	..	..	1	

Table XIX—*contd.*

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No.	Occupation	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
56.	Priesthood	Priesthood & Zamindari	..	..	..	..	1	
57.	-do-	Priesthood & Military service	..	..	..	1	..	
58.	-do-	Priesthood	..	..	..	1	..	
59.	Zamindari	Zamindari	1	..	..	..	..	
60.	Priesthood	Priesthood & Zamindari	..	..	..	1	..	
61.	-do-	-do-	..	..	1	..	..	
62.	-do-	-do-	..	..	..	..	1	
63.	-do-	Priesthood, Zamindari, Govt. service & Grocery	..	..	..	..	1	
64.	Private service	Private service, Govt. service & Zamindari	.	..	1	..	..	
65.	Grocery	Grocery & Zamindari	..	1	..	..	..	
66.	Priesthood	Priesthood, Zamindari & Private service	..	..	1	..	..	
67.	-do-	Zamindari & Priesthood	..	..	1	..	..	
68.	-do-	Priesthood, Private service & Zamindari	..	1	..	..	..	
69.	-do-	Priesthood	..	..	1	..	..	
70.	-do-	Priesthood & Zamindari	..	..	1	..	..	
71.	Private service	Private service, Zamindari & Govt. service	..	..	..	1	..	
72.	-do-	Private service & Zamindari	..	1	..	..	..	
73.	Priesthood	Priesthood & Zamindari	..	..	1	..	..	

Table XIX—*contd.*

Monthly Income per Household by Source and Occupation—*contd.*

Sl. No.	Occupation	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
74.	Priesthood	Priesthood & Zamindari	..	..	..	1	..	
75.	-do-	-do-	..	..	1	..	..	
76.	-do-	-do-	..	..	..	1	..	
77.	-do-	-do-	..	..	..	..	1	
78.	-do-	-do-	..	1	..	..	..	
79.	Grocery	Grocery & Priesthood	..	..	..	..	1	
80.	Priesthood	Priesthood	..	1	..	..	..	
81.	Govt. service	Govt. service & Zamindari	..	..	..	..	1	
82.	Priesthood	Priesthood & Govt. service	..	1	..	..	..	
83.	-do-	Priesthood	..	1	..	..	..	
84.	-do-	Priesthood, Govt. service and Zamindari	..	..	1	..	..	
85.	Govt. service	Govt. service & Zamindari	..	..	1	..	..	
86.	Zamindari	Zamindari, Govt. service & Priesthood	..	..	..	..	1	
87.	Priesthood	Priesthood & Zamindari	..	..	..	1	..	
88.	-do-	Priesthood & Grocery	..	..	..	1	..	
89.	Priesthood	Priesthood, Zamindari & Govt. service	..	..	..	1	..	
90.	Shepherd	Shepherd & Zamindari	..	1	..	..	..	
91.	Zamindari	Zamindari & Road Labour	..	1	..	..	..	
92.	Vegetable selling	Vegetable selling	..	1	..	..	..	
93.	Zamindari	Zamindari & Road Labour	..	1	..	..	..	

Table XIX—*concld.*

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

Sl. No.	Occupation	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
94.	Tailoring	Tailoring	..	1	..	..	..	
95.	Zamindari	Zamindari & Road Labour	..	1	..	..	..	
96.	-do-	Zamindari & Tailoring	..	1	..	..	..	
97.	-do-	Zamindari & Road Labour	..	1	..	..	..	
98.	-do-	Zamindari & Labour	..	1	..	..	..	
99.	-do-	Zamindari & Road Labour	..	1	..	..	..	
100.	-do-	Zamindari	..	1	..	..	..	
101.	-do-	Zamindari & Road Labour	..	..	..	1	.	
102.	-do-	-do-	..	..	1	..	..	
103.	-do-	-do-	..	..	1	..	..	
104.	-do-	-do-	..	1	..	..	..	
105.	-do-	-do-	..	1	..	..	..	
106.	-do-	-do-	..	..	1	..	..	
107.	-do-	Zamindari	..	..	..	1	..	
108.	Oil Seed Crushing	Oil Seed Crushing & Zamindari	..	..	..	1	..	
		Total	3	28	27	24	26	

Table XX

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 Household in debt
1	2	3	4	5
Rs. 25	3	..	..	..
Rs. 26—50	29	8	27.58%	Rs. 350.00
Rs. 51—75	28	7	25.00%	Rs. 285.71
Rs. 76—100	23	6	26.09%	Rs. 650.00
Rs. 101 and over	25	5	20.00%	Rs. 460.00

Table XXI

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. 3,800.00	3	34.55%
(c) Marriages	Refer item (e)	..	..
(d) Funerals	..	..	..
(e) To give dowry and meet marriage expenses	Rs. 2,600.00	8	23.64%
(f) To clear outstanding debts	..	..	..
(g) Sickness	..	..	..
(h) Ordinary wants	Rs. 3,400.00	13	30.91%
(i) Household Cultivation	..	..	..
(j) Industry run by the household	..	..	..
(k) Business run by the household	Rs. 1,200.00	2	10.90%

Table XXII

Households and Development

Total No. of Households	Number of Households which have						
	Better Irrigation facilities	Better types of Cattle	Better Seeds	Better Implements	Better Manure	More land for Cultivation	Use of pesticides
1	2	3	4	5	6	7	8
108	..	..	15	..	11	..	..

Activities

during the last ten years adopted/secured				Participated
Improved methods of cultivation like Japanese cultivation	Land improvement measures like reclamation, soil conservation and consolidation	National Extension Service or Community Project	Recd. Demonstration in improved agricultural practices	In activities of Works of Community Project by contributing of Land, Labour, Cash or Material
9	10	11	12	13
15	..	106	20	106

Table XXIII

Agricultural Produce of Cultivation run by Households and their disposal

(1) Name of Products	Paddy	Maize	Oilseeds	Vegetables	Pulses	Fruits
(2) Annual Quantity Produced	3,515 Mds.	599 Mds.	335 Mds.	362 Mds.	1 Md. 6 Srs.	Worth Rs. 7,482/-
(3) Total annual quantity consumed by the producing Households	3,244 „	468 „	239 „	362 „	1 „ 6 „	..
(4) Total annual quantity available for sale	271 „	131 „	96 „	..	..	Worth Rs. 7,482/-

Table XXIV

General

Total No. of Households	Number of Households			
	Reading daily News-paper 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
108	99	Not available	Not available	101

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 Hindus (Brahmin)	89	24	34	3	28
Kashmiri Muslims (Sunni)	19	7	5	1	6

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

Table 2

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

Community	Total No. of households	Number of households settled in the village				
		Before 5 Generations	Between 4—5 Generations	Between 2—4 Generations	1 Generation ago	In Present Generation
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmin)	89	88	..	..	..	1
Kashmiri Muslims (Sunni)	19	18	..	..	..	1

Table 3 (A)

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

Religion	Total No. of households	Number of households the heads of which belong to		Number of households the heads of which do not belong to any sect
		Sect I (Brahmin)	Sect II (Sunni)	
1	2	3	4	5
Hinduism	89	89	..	nil
Islam	19	..	19	nil

Table 3 (B)

Sect and Caste/Tribe (Based on

Community/ Sect	Total No. of households	Caste I Tiku	Caste II Pandita	Caste III Sidha	Caste IV Sher	Caste V Khah	Caste VI Bawnu
1	2	3	4	5	6	7	8
Kashmiri Hindus (Brahmin)	89	20	12	7	6	6	4
Kashmiri Muslims (Sunni)	19	..	..	..	..	..	..

Table 3 (B)—*concld.*

Sect and Caste/Tribe (Based on

Community/ Sect	Total No. of households	Caste XVI Jotshi	Caste XVII Reshi	Caste XVIII Bhan	Caste XIX Razdan	Caste XX Raina	Caste XXI Kaul
1	2	18	19	20	21	22	23
Kashmiri Hindus (Brahmin)	89	1	1	1	1	1	1
Kashmiri Muslims (Sunni)	19	..	..	..	..	1	..

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

Caste VII Bhat	Caste VIII Mukhi	Caste IX Kachroo	Caste X Sharma	Caste XI Kichloo	Caste XII Patwari	Caste XIII Khar	Caste XIV Mussa	Caste XV Matoo
9	10	11	12	13	14	15	16	17
6	3	4	2	2	1	3	2	2
5	..	..	..	..	..	..	..	..

items 5(b) & (c) of model schedule)—*concld.*

Caste XXII Dangay	Caste XXIII Yougi	Caste XXIV Khanday	Caste XXV Ganai	Caste XXVI Rather	Caste XXVII Guru	Caste XXVIII Taili	Caste XXIX Dar	Caste XXX Tantray
24	25	26	27	28	29	30	31	32
2	1	..	..	..	..	..	..	..
..	..	3	2	2	2	1	2	1

Table 3 (C)

Association of Deity/Special object of worship and caste/tribe

Diety/Special objects of worship	Number of households that worship								
	Caste I Tiku	Caste II Pandita	Caste III Sidha	Caste IV Sher	Caste V Khah	Caste VI Bawnu	Caste VII Bhat	Caste VIII Mukhi	Caste IX Kachroo
1	2	3	4	5	6	7	8	9	10
Shiv Panchtaa	10	3	4	3	4	2	1	1	2
Vishnu Panchtan	5	5	1	3	1	1	3	2	2
Shamboo	..	1	..	..	..	..	..	..	..
Lord Shiva	..	.	..	..	..	..		..	..
Shanker	1	1	..	..	..	..	1	..	.
Laxmi	..	1	..	..	.	..	..	..	..
Krishen	1	..	.	..	..	..	..	..	..
Krishen Hunuman	2	..	1	..	..	..	..	..	..
Shiv Ganga	..	..	1	..	..	..	..	..	..
Vishnu Baghwati	1	1	..	..	1	..	..	..	..

NOTE :— The Deities mentioned in this table are worshipped at name while Vishnu in his incarnation as Martanda—the Sun-god is worshipped by all families at the tirtha almost every morning. Of the 89 Hindu households inhabiting the block show, however, no deity or special object of worship at their homes.

(Based on item 6 of model schedule)

the deity and belong to

Caste X Sharma	Caste XI Kichloo	Caste XII Patwari	Caste XIII Khar	Caste XIV Mussa	Caste XV Jotshi	Caste XVI Reshi	Caste XVII Matoo	Caste XVIII Razdan	Caste XIX Kaul	Caste XX Dangay	Caste XXI Yougi
11	12	13	14	15	16	17	18	19	20	21	22
2	1	..	1	2	..	..	1	..	..	..	..
..	1	1	2	..	1	1	..	..	1	2	1
..	..	..	..	..	..	..	..	1	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..

Table No. 4

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

Caste/Community	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law	Remarks
1	2	3	4
1. Kashmiri Hindus (Brahmin)	89	89	..
2. Kashmiri Muslims (Sunni)	19	Not applicable	..

Table 5-(A)

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

Caste/Community	Number of persons interviewed	Number of persons who consider it permissible to form marital ties with			
		Caste I (Name) Hindu Brahmin	Caste II (Name) Sunni Muslims	Caste III (Name)	Caste IV (Name)
1	2	3	4	5	6
1. Kashmiri Hindus (Brahmin)	89	89	..	..	..
2. Kashmiri Muslims (Sunni)	19	..	19	..	..

Table 5-(B)

Desirability of inter-caste marriage

Community/ Caste/ Sect	Number of persons interviewed	Number of persons who consider it desirable						
		Caste I Tiku	Caste II Pandita	Caste III Sidha	Caste IV Sher	Caste V Khah	Caste VI Bhat	Caste VII Bawnu
1	2	3	4	5	6	7	8	9
Kashmiri Hindus (Brahmin)								
Tiku	20	20	20	20	20	20	20	20
Pandita	12	12	12	12	12	12	12	12
Sidha	7	7	7	7	7	7	7	7
Sher	6	6	6	6	6	6	6	6
Khah	6	6	6	6	6	6	6	6
Bhat	6	6	6	6	6	6	6	6
Bawnu	4	4	4	4	4	4	4	4
Kachroo	4	4	4	4	4	4	4	4
Mukhi	3	3	3	3	3	3	3	3
Khar	3	3	3	3	3	3	3	3
Sharma	2	2	2	2	2	2	2	2
Kichloo	2	2	2	2	2	2	2	2
Mussa	2	2	2	2	2	2	2	2
Matoo	2	2	2	2	2	2	2	2
Dangay	2	2	2	2	2	2	2	2
Patwari	1	1	1	1	1	1	1	1
Jotshi	1	1	1	1	1	1	1	1
Reshi	1	1	1	1	1	1	1	1
Bhan	1	1	1	1	1	1	1	1
Razdan	1	1	1	1	1	1	1	1
Raina	1	1	1	1	1	1	1	1
Kaul	1	1	1	1	1	1	1	1
Yougi	1	1	1	1	1	1	1	1
Kashmiri Muslims (Sunni)								
Bhat	5	..	..	..	..	..	..	..
Khandey	3	..	..	..	..	..	..	..
Ganai	2	..	..	..	..	..	..	..
Rather	2	..	..	..	..	..	..	..
Guru	2	..	..	..	..	..	..	..
Dar	2	..	..	..	..	..	..	..
Raina	1	..	..	..	..	..	..	..
Taili	1	..	..	..	..	..	..	..
Tantray	1	..	..	..	..	..	..	..

(Based on item 8 (d) of model schedule)

to form marital tie with

Caste VIII Kachroo	Caste IX Mukhi	Caste X Khar	Caste XI Sharma	Caste XII Kichloo	Caste XIII Mussa	Caste XIV Matoo	Caste XV Dangay	Caste XVI Patwari
10	11	12	13	14	15	16	17	18
20	20	20	20	20	20	20	20	20
12	12	12	12	12	12	12	12	12
7	7	7	7	7	7	7	7	7
6	6	6	6	6	6	6	6	6
6	6	6	6	6	6	6	6	6
6	6	6	6	6	6	6	6	6
4	4	4	4	4	4	4	4	4
4	4	4	4	4	4	4	4	4
3	3	3	3	3	3	3	3	3
3	3	3	3	3	3	3	3	3
3	2	2	2	2	2	2	2	2
2	2	2	2	2	2	2	2	2
2	2	2	2	2	2	2	2	2
2	2	2	2	2	2	2	2	2
2	2	2	2	2	2	2	2	2
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..

Table 5-(B)—*concld.*

Desirability of inter-caste marriage

Community/ Caste/ Sect	Number of persons interviewed	Number of persons who consider it desirable						
		Caste XVII Jotshi	Caste XVIII Reshi	Caste XIX Bhan	Caste XX Razdan	Caste XXI Raina	Caste XXII Kaul	Caste XXIII Yougi
1	2	19	20	21	22	23	24	25
Kashmiri Hindus (Brahmin)								
Tiku	20	20	20	20	20	20	20	20
Pandita	12	12	12	12	12	12	12	12
Sidha	7	7	7	7	7	7	7	7
Sher	6	6	6	6	6	6	6	6
Khah	6	6	6	6	6	6	6	6
Bhat	6	6	6	6	6	6	6	6
Bawnu	4	4	4	4	4	4	4	4
Kachroo	4	4	4	4	4	4	4	4
Mukhi	3	3	3	3	3	3	3	3
Khar	3	3	3	3	3	3	3	3
Sharma	2	2	2	2	2	2	2	2
Kichloo	2	2	2	2	2	2	2	2
Mussa	2	2	2	2	2	2	2	2
Matoo	2	2	2	2	2	2	2	2
Dangay	2	2	2	2	2	2	2	2
Patwari	1	1	1	1	1	1	1	1
Jotshi	1	1	1	1	1	1	1	1
Reshi	1	1	1	1	1	1	1	1
Bhan	1	1	1	1	1	1	1	1
Razdan	1	1	1	1	1	1	1	1
Raina	1	1	1	1	1	1	1	1
Koul	1	1	1	1	1	1	1	1
Yougi	1	1	1	1	1	1	1	1
Kashmiri *Muslims (Sunni)*								
Bhat	5	..	..	..	..	.	..	..
Khandey	3	..	..	..	..	..	..	..
Ganai	2	..	..	..	..	..	..	..
Rather	2	..	..	.	..	..	..	..
Guru	2	..	..	..	..	..	..	..
Dar	2	..	..	..	..	..	..	..
Raina	1	..		..	..	..	..	..
Taili	1	..	..	..		..	..	..
Tantray	1	..	..	..	..	..	..	..

(Based on item 8 (d) of model schedule)

to form marital tie with

Caste XXIV Bhat	Caste XXV Khandey	Caste XXVI Ganai	Caste XXVII Rather	Caste XXVIII Guru	Caste XXIX Dar	Caste XXX Raina	Caste XXXI Taili	Caste XXXII Tantray
26	27	28	29	30	31	32	33	34
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
5	5	5	5	5	5	5	..	5
3	3	3	3	3	3	3	..	3
2	2	2	2	2	2	2	2	2
2	2	2	2	2	2	2	..	2
2	2	2	2	2	2	2	2	..
2	2	2	2	2	2	2	..	2
1	1	1	1	1	1	1	..	1
1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1

Table 5(C)

Attitude towards marriage with persons of different (Based on item 10 of

Caste/ Community	Number of persons (heads of households) interviewed	Number having no objection to marry with community							
		Baidya	Mehisya	Doom	Brahmin	Dhoba	Bauri	Bhutia	Napit
1	2	3	4	5	6	7	8	9	10
Kashmiri Hindus (Brahmin)	89	..	..	..	89	..	..	..	..
Kashmiri Muslims (Sunni)	19	..	..	..	..	..	..	..	..

communities but of the same Socio-economic status model schedule)

Number having no objection to marry with community											Remarks
Santhal	Muslim	Chamar	European	Karmar-kar	Kayastha	Pod	Rajbanshi	Nama-sudra	Bagali	Chinese	
11	12	13	14	15	16	17	18	19	20	21	22
..	..	..	..	..	..	..	..	..	..	..	..
..	19	..	..	..	..	..	..	..	..	..	..

Table 6(A)

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

Community	Number of persons (heads of households) interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could not describe changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly	Remarks
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmin)	89	53	Nil	48	Nil	..
Kashmiri Muslims (Sunni)	19	Not Applicable				

Table 6(A)-1

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

Community	Number of persons (heads of households) interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Kashmiri Hindus (Brahmin)	89	89	..	..	..	..	..	..	..
Kashmiri Muslims (Sunni)	19	19	19	19	..	..	..	..	..

Table 6(B)

Share of property for different categories of relations—Son (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 and then per capita among sons of the same wife	Any other manner	Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Large share is given to eldest son, other sons inherit equally	Larger share is given to younger son, other sons inherit equally			
1	2	3	4	5	6	7	8	9	10
Kashmiri Hindus (Brahmin)	89	89	..	..	..	..	..	..	..
Kashmiri Muslims (Sunni)	19	19	..	..	..	..	19	..	..

Table 6 (B)-1

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 manners								Others
		Daughters only inherit to the exclusion of sons	Daughters inherit equally with sons	Eldest daughter only inherits	Youngest daughter only inherits	Daughter inherits only if there is no son	Daughter acquires only life interest if there is no son	Only that daughter inherits whose husband is adopted	Daughter gets maintenance only till marriage	
1	2	3	4	5	6	7	8	9	10	11
Kashmiri Hiudus (Brahmin)	89	..	..	..	..	..	..	89	89	..
Kashmiri Muslims (Sunni)	19	..	..	..	..	..	..	..	..	..

Table 6(B)-2

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 a smaller share	Wife gets maintenance only if she does not re-marry	Wife acquires life interest if there is no child provided that she does not re-marry	Others (Specify)
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmin)	89	..	..	89	89	..
Kashmiri Muslims (Sunni)	19	..	19	..	..	..

Table 6(C)

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

Community	Number of persons interviewed	Number of persons who agree that daughters should inherit equally with sons				
		Aged above 50	Aged 41-50	Aged 31-40	Aged 21-30	Aged 20 and below
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmin)	89	39	19	22	4	..
Kashmiri Muslims (Sunni)	19	Not applicable				

Table 7

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

Community	Number of households	Number of households that suffered loss of land after the time of death of the father or the head of the household	Number of households that have gained land after the time of death of the father or the head of the household	Remarks
1	2	3	4	5
Kashmiri Hindus (Brahmin)	89	6	14	..
Kashmiri Muslims (Sunni)	19	..	14	..

Table 8

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

Caste/ Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing 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 Hindus (Brahmin)	5	4	5	5	..
Kashmiri Muslims (Sunni)	18	..	16	16	..

Table 9

Livestock statistics including fishery

Community	Milch/cattle		Draught bullock		Goats/Sheep	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmin)	42	119	..	..	..	..
Kashmiri Muslims (Sunni)	8	21	13	25	..	..

(Based on items 17 and 18 of model schedule)

Pig		Duck/Geese		Fowl		Horses		Dogs	
Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
8	9	10	11	12	13	14	15	16	17
..	..	..	..	..	..	..	..	..	..
..	..	..	..	8	21	..	..	..	..

Table 10-A

1—Village Industries—Products
(Based on item 19(a) of model schedule)

Community	Industry I Dry Cleaning		Industry II Tailoring		Industry III Oil Seed Crushing	
	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmin)	1	Dry Cleaned Clothes	..	..	..	..
Kashmiri Muslims	..	..	2	Clothes	1	Oil

Table 10-(A)

2—Village Industries—Disposal of Products
(Based on items 19(b) of model schedule)

Name of product	Particulars of households that sell to neighbours only		Particulars of households that sell in market		Remarks
	Caste	Number of households	Caste	Number of households	
1	2	3	4	5	6
1. Cleaned Clothes	..	..	Tiku	1	..
2. Sewn Clothes	..	..	Khandey	1	..
			Bhat	1	..
3. Oil	Taili	1	..	..	..

Table 11-(A)

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 Zamindari	Occupation No. 3 Private Service	Occupation No. 4 Govt. Service	Occupation No. 5 Priesthood	Occupation No. 6 Tailoring	Occupation No. 7 Grocery	Occupation No. 8 Astrology
1	2	3	4	5	6	7	8	9	10
Priesthood	67	65	..	1	1	..	..	..	..
Zamindari	20	17	..	..	..	1	1	1	..
Govt. Service	7	4	1	1	..	1	..	..	..
Private Service	5	2	1	..	1	..	..	..	1
Grocery	4	2	1	..	..	1	..	..	..
Labour	1	1	..	..	..	..	..	..	..
Vegetable Selling	1	..	..	..	..	1	..	..	..
Tailoring	1	1	..	..	..	..	..	..	..
Oil Seed Crushing	1	1	..	..	..	..	..	..	..

Table 11 (B)

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

Occupation	Number of households	No. of persons who want their sons to be in					
		The same occupation as in col. I (i. e. his own)	Occupation No. 1 Tailoring	Occupation No. 2 Business	Occupation No. 3 Zamindari	Occupation No. 4 Govt. Service	Issueless
1	2	3	4	5	6	6	7
Priesthood	67	6	..	2	..	50	9
Zamindari	20	9	1	..	..	7	3
Govt. Service	7	4	..	1	1	..	1
Private Service	5	3	..	..	1	1	..
Grocery	4	2	..	..	..	2	..
Labour	1	..	..	..	..	1	..
Cattle herding	1	..	..	..	1	..	..
Vegetable Selling	1	1	..	..	..	..	..
Tailoring	1	..	..	..	..	1	..
Oil Seed Crushing	1	..	..	..	..	1	..

Table 12

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

Community	Business 1-Grocery			
	Number of households	Community	Source of finance	Average profit
1	2	3	4	5
Kashmiri Hindus (Brahmin)	8	Kashmiri Hindus (Brahmin)	Self	Rs. 58/- P. M.
Kashmiri Muslims (Sunni)	..	..	..	..

Table 12—*concld.*

Trade or Business—*concld.*

Community	Business 2-Medicine Selling				Business 3-Vegetable Selling			
	Number of households	Community	Source of finance	Average profit	Number of households	Community	Source of finance	Average profit
1	6	7	8	9	10	11	12	13
Kashmiri Hindus (Brahmin)	1	Kashmiri Hindus (Brahmin)	Self	Rs. 60/- P. M.	..	..	..	..
Kashmiri Muslims (Sunni)	..	..	..	..	1	Kashmiri Muslims (Sunni)	Self	Rs. 30/- P. M.

Table 13

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

Community	Total No. of households	Number of households of which know the name of						
		Union Board H. Q.	Anchal Panchayat H. Q.	Thana H. Q.	Tehsil H. Q.	Taluk H. Q.	District H. Q.	Name of principal rivers of the district
1	2	3	4	5	6	7	8	9
Kashmiri Hindus (Brahmin)	89	..	82	82	82	82	82	85
Kashmiri Muslims (Sunni)	19	..	18	18	18	18	18	18

Table 14

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

Community	No. of households benefitted by abolition of Zamindari	Brief indication of the manner of benefit	No. of households harmed by abolition of Zamindari	No. of households neither benefitted nor harmed
1	2	3	4	5
Kashmiri Hindus (Brahmin)	..	..	..	89
Kashmiri Muslims (Sunni)	4	These 4 households received 19 kanals of land of which they were previously tillers.	..	15

Table 15

Share croppers and preparation of the records of righty
(Based on item 31 of model schedule)

Community	No. of share croppers	No. that could get themselves recorded as share croppers during settlement	No. that could not get themselves recorded as share croppers during settlement	Eviction in the wake of land legislation	
				Number	Quantity of land
1	2	3	4	5	6
Kashmiri Hindus (Brahmin)	nil	..	..	..	..
Kashmiri Muslims (Sunni)	14	..	14	..	..

Table 16 (A)

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

Caste Community	No. of households	No. aware of existence of C. D. Blocks	Number benefitted by C.D. Blocks	No. benefitted in the manner as below				Remarks
				Describe (1)	Describe (2)	Describe (3)	Describe (4)	
1	2	3	4	5	6	7	8	9
Kashmiri Hindus (Brahmins)	89	89	..	..	..	..	..	No head of the household admitted that he was benefitted by the C. D. Block in one way or the other.
Kashmiri Muslims (Sunni)	19	19	..	..	..	..	..	

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	Satisfactorily	Unsatisfactorily	Incorrectly	
1	2	3	4	5	6	7	8
Kashmiri Hindus (Brahmins)	89	4	..	4	..	..	Five heads of households practise agriculture themselves.
Kashmiri Muslim (Sunni)	19	16	..	16	..	..	

Table 17(A)

Information about main functions of Panchayat (Based on item 36(a-c) of model schedule)

Caste/Community	No. of households	No. that could tell the period of existence of Panchayat correctly	Number according to whom main functions of the panchayat are			Remarks including note on the functions of the panchayats set up according to statute
			Function (1) To settle village disputes	Function (2) Welfare of the village	Function (3) Not known	
1	2	3	4	5	6	7
Kashmiri Hindus (Brahmins)	89	Nil	43	42	4	Refer Survey Report
Kashmiri Muslims (Sunni)	19	Nil	5	14	..	-do-

Table 17(B)

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

Community	Number of households	No. according to whom after establishment of statutory Panchayat there has been			No. according to whom after establishment of Statutory Panchayat there has been			No. according to whom after establishment of statutory Panchayat there has been neither improvement nor harm
		Improvement (a) Construction of Panchayat Ghar	Improvement (b) Construction of Public latrines	Improvement (c) Construction of village roads and public baths	Harm (a)	Harm (b)	Harm (c)	
1	2	3	4	5	6	7	8	9
Kashmiri Hindus (Brahmins)	89	87	87	87	..	..	..	2
Kashmiri Muslims (Sunni)	19	19	19	19	..	..	..	..

Table 13

Co-operative Society (Based on item 33 of model schedule)

Community	No. of members belonging to						Number that have not become members because of
	Sub-castes	No. of house-holds	Sub-castes	No. of house-holds	Sub-castes	No. of house-holds	Unaware about the benefits accruing from the membership of a Co-operative Society
1	2	3	4	5	6	7	8
Kashmiri Hindus (Brahmins)	Tiku	20	Bawnu	4	Patwari	1	4
	Pandita	12	Khan	3	Reshi	1	
	Sidha	7	Kichloo	2	Raina	1	
	Bhat	6	Mussa	2	Kaul	1	
	Khah	6	Matoo	2	Razdan	1	
	Sher	6	Sharma	2	Yougi	1	
	Kachroo	4	Mukhi	2	Jotshi	1	
Kashmiri Muslims (Sunni)	Bhat	5	Ganai	2	Tantray	1	3
	Khandey	3	Dar	2	..		
	Rather	2	Raina	1	..		

Table 19(A)

Attitude towards family planning with reference to age of the head of the 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				
	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less
1	2	3	4	5	6	7	8	9	10	11
Kashmiri Hindus (Brahmins)	32	19	18	4	3	6	4	3	..	..
Kashmiri Muslims (Sunni)	4	4	5	2	..	1	2	1	..	..

Table 19(B)

Attitude towards family planning with reference to duration of marriage (Based on item 3 and 38(c) of model schedule)

Community	No. wanting more children duration of marriage being					No. wanting no more children duration of marriage being				
	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years
1	2	3	4	5	6	7	8	0	10	11
Kashmiri Hindus (Brahmin)	51	8	11	5	1	9	3	1	..	..
Kashmiri Muslims (Sunni)	7	1	2	3	2	4	..	..	..	..

Table 19(C)

Attitude towards family planning with reference to monthly income (Based on item 36(c) of model schedule and income data)

Community	No. wanting more children, having monthly income of						No. wanting no more children having monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Hindus (Brahmins)	13	9	17	20	14	3	1	3	4	4	1	..
Kashmiri Muslims (Sunni)	..	..	2	2	11	..	..	..	1	1	2	..

Table 20(A)

Habit of taking sugar as correlated to income (Based on item 39(d) of model schedule and income group)

Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Hindus (Brahmins)	14	12	21	24	15	3	..	..	..	..	..	..
Kashmiri Muslims (Sunni)	..	..	3	3	13	..	..	..	..	..	..	..

Table 20(B)

Habit of taking tea as correlated to income (Based on item 39(d) of model schedule and income data)

Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Hindus (Brahmins)	14	12	21	24	15	3	..	..	..	..	..	..
Kashmiri Muslims (Sunni)	..	..	3	3	13	..	..	..	..	..	..	..

Table 21

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

Community	No. of households reporting as prohibited						No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Food (1)	Food (2)	Food (3)	Drinks (1)	Drinks (2)	Drinks (3)		
1	2	3	4	5	6	7	8	9

Both Hindus and Muslims abstain from taking all such foods and drinks as have been prohibited by religion.

Table 22(A)

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

Community	No. of households possessing								
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jolchowki	Wall-shelf
1	2	3	4	5	6	7	8	9	10
Kashmiri Hindus (Brahmins)	..	61	33	23	4	2	12	..	1
Kashmiri Muslims (Sunni)	..	..	..	..	..	..	..	..	..

Table 22(B)1

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

Caste/Community	No. of households possessing						Remarks
	Hurricane Lantern	Petromax or Hazak	Battery torch-lights	Kerosene stove	Bicycle	Radio Set	
1	2	3	4	5	6	7	8
Kashmiri Hindus (Brahmins)	..	3	..	13	28	5	..
Kashmiri Muslims (Sunni)	..	..	..	..	1	..	..

Table 22 (B)2

Material Culture—consumer goods acquired in last five years (Based on item 45(b) of model schedule)

Caste/Community	Number of households which have acquired in last five years				Remarks
	Consumer goods (1) Petromax	Consumer goods (2) Radio Set	Consumer goods (3) Kerosene Stove	Consumer goods (4) Bicycle	
1	2	3	4	5	6
Kashmiri Hindus (Brahmins)	5	5	13	15	..
Kashmiri Muslims (Sunni)	..	..	..	—	..

Table 22 (C)

Material Culture-habits (Based on items 42 (c) and

Caste/ Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri Hindus (Brahmin)	..	..	..	..	14	12	45	18	14	12	45	18
Kashmiri Muslims (Sunni)	..	..	..	..	..	..	6	13	..	..	6	13

45 (c) and (d) of model schedule)

No. of households that do not use toilet soap/washing soap having monthly income of				No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Remarks
Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
14	15	16	17	18	19	20	21	22	23	24	25	26
..	..	..	..	14	10	39	7	..	2	6	11	..
..	..	..	..	..	..	5	2	..	..	1	11	..

ERRATA

(The following printing mistakes are regretted)

Page No.	*Particulars of entry*	*For*	*Read*
5	Right hand side para 1 line 1	deserves an	deserves on
11	,, ,, ,, para 1 line 16	Varendah	Verandah
11	,, ,, ,, para 2 line 6	dinning	dining
12	Left hand side para 3 line 8	house or	house are
12	Right hand side from top line 2	Table XII	Table XI
14	Left hand side para 2 line 6	startched	starched
16	Right hand side para 2 line 1	Table 24-A	Table 22-A
18	,, ,, ,, para 2 line 3 & para 4 line 3	cermony	ceremony
20	Left hand side from top line 16	served are	are served
21	,, ,, ,, from top line 21	after	After
22 32	Right hand side para 1 line 2 Left hand side para 2 line 7	begining	beginning
28	Right hand side last line	illitrate	illiterate
31	Left hand side para 1 line 8	absolute	obsolete
32	,, ,, ,, para 1 line 1	product	produce
34	,, ,, ,, from top line 1	passanger	passenger
34	,, ,, ,, para 2 line 9	anticidents	antecedents
34	,, ,, ,, para 3 line 8	piligrim	pilgrim
35	,, ,, ,, from top line 1	Table XXIV(A)	Table XX
36	,, ,, ,, para 1 line 14	cummunity	community
39	Right hand side para 2 line 4	magnificiant	magnificent
45	,, ,, ,, para 1 line 3	divident	dividend
45	,, ,, ,, para 2 line 3	Rs. 60,000/-	Rs. 6,000/-
48	Left hand side from top line 16	cothes	clothes
98	Table 3 (C) Heading	worship and caste	worship by caste
103	Line 11, Column No. 10	3	2
121	Heading	Table 13	Table 18