CENSUS OF INDIA 1961

VOL. VI PART VI NO. 17

JAMMU & KASHMIR

VILLAGE SURVEY MONOGRAPH

OF

MATTA

(TEHSIL KISHTWAR, DISTRICT DODA)

FIELD INVESTIGATION AND FIRST DRAFT

BY

A. K. REHBAR, M. A.

Socio-economic Surveyor

REVISED BY

GH. MOHI-UD-DIN, M. A; Cert. Dem.

Statistical Assistant

EDITOR

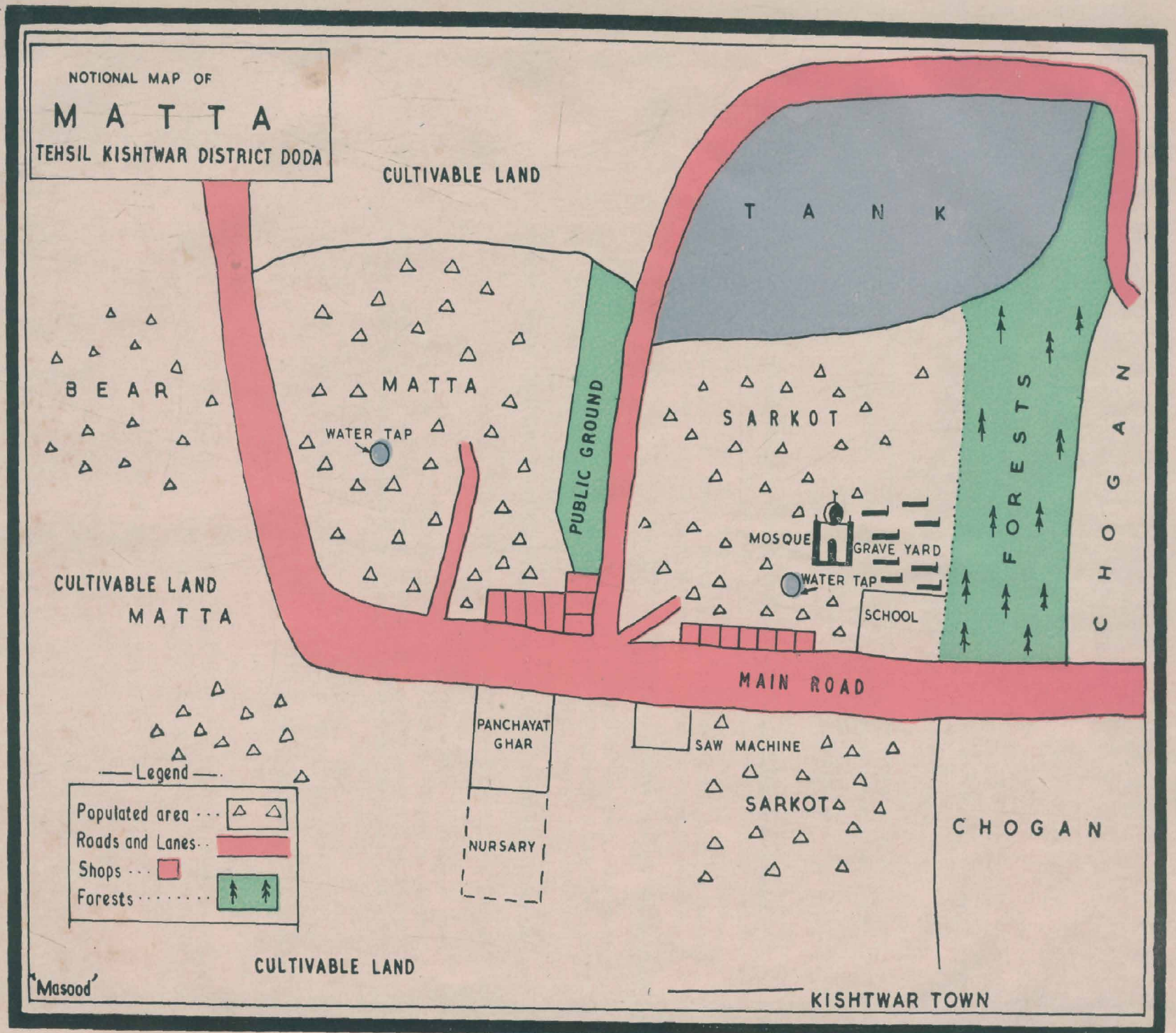
ABDUL GANI, M. A.

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
MATTA
TEHSIL KISHTWAR DISTRICT DODA
CULTIVABLE LAND
TANK
BEAR
MATTA
WATER TAP
PUBLIC GROUND
SARKOT
FORESTS
CHOGAN
MOSQUE
GRAVE YARD
WATER TAP
SCHOOL
CULTIVABLE LAND
MATTA
MAIN ROAD
PANCHAYAT GHAR
SAW MACHINE
SARKOT
CHOGAN
Legend
Populated area
Roads and Lanes
Shops
Forests
NURSARY
CULTIVABLE LAND
'Masood'
KISHTWAR TOWN

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 ; population ; flora and fauna ; climate ; position, location and residential pattern of Matta ; name of the place ; transport and communication ; places of public and cultural importance ; places for the disposal of dead ; water supply and electricity ; market facilities ; springs ; centres of administration and welfare ; origin and settlement history of the village.

CHAPTER II—The People and their Material Traits	9

Ethnic composition and brief note on each group ; housing, house material and house types ; dress and foot-wear ; ornaments ; household utensils, furniture and storing vessels ; foods and drinks ; household fuel and use of soap etc. ; births and ceremonies connected with children ; marital relations ; customs concerning deaths ; superstitions.

CHAPTER III—Economy	24

Economic resources—land ; agricultural implements, manure and steps taken for the improvement of cultivation ; land reforms, land improvements etc. ; Saffron—its origin and growth ; livestock ; cattle welfare and animal husbandry ; mineral potential ; industries and commerce ; factors influencing economic life ; standard of living ; indebtedness ; occupational mobility.

CHAPTER IV—Social and Cultural Life	46

Households ; statistics relating to age and sex distribution, birth and death, marriage, education ; immigration and emigration ; language ; family structure ; leisure and recreation ; religious centres attended ; public safety and welfare ; social and political awareness.

CHAPTER V—Conclusion :	49

LIST OF ILLUSTRATIONS

1. Notional Map of village Matta 1

2. Sketches :—

   (i) The Village Scene 1

   (ii) Average House type 1

   (iii) Dress 2

   (iv) Ornaments 2

   (v) Household utensils 1

   (vi) Agricultural implements 1

   (vii) Saffron—Guli (Seed) 1

   (viii) Leisure 1

3. Photographs :—

   (i) Village view 1

   (ii) House type 2

   (iii) An old Kishtwari 1

   (iv) Dress of an elderly lady 1

4. Graphs :—

   (i) Production and disposal of agricultural produce 1

   (ii) Workers and non-workers by sex, broad age-groups and nature of activities 1

   (iii) Households by income groups and indebtedness by causes . . . 1

   (iv) Population by sex and age-groups 1

   (v) Marital status by sex and age-groups 1

   (vi) Education by sex and age-groups 1

5. Title Page :—

   A typical Kishtwari and Saffron flowers super-imposed on village view

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.

Matta, a village just in the vicinity of Kishtwar Town, is one of the 28 villages selected for the Socio-economic Survey from the Jammu and Kashmir State. Since it would have rather been unwieldy to cover the entire village under the survey only a block called ***Badda Matta*** was selected to represent the whole. It is a place where one finds a happy synthesis of two diametrically opposite cultures – the Kashmiri and the Dogri. It goes without saying that the people of Kashmir have a unique culture with little resemblance with any other culture of the country. The Dogri culture, on the other hand, is very much akin to the culture of north India, be it in the matter of dress, food habits, language or any other feature. But in Matta, the two cultures have so much absorbed each other that it is really difficult for a stranger to differentiate one from the other. An inhabitant of Matta – and for that matter a Kishtwari as well – can freely enter into conversation both with a Kashmiri and a Dogra at the same time, leaving both to wonder whether he himself is a Kashmiri or a Dogra. It was largely to study this cultural synthesis that the block was selected for the Socio-economic Survey.

The other consideration that went in favour of selection of the village for the survey was that it is one of the very few villages of Kishtwar Valley where saffron – a commodity, rare in growth, precious in value, excellent in taste and colour and sacred for sages and kings alike is grown, though not, of course, of the scale and excellence of the saffron grown in Pampore of the Kashmir valley.

Mr. Autar Krishen Rehbar, no longer on the rolls of this office was responsible for conducting the survey and drafting the report, later revised here and there by Mr. Ghulam Mohi-ud-Din, Statistical Assistant of this office. The pencil sketches, maps and graphs were prepared by the Head Cartographer of this office, Mr. Masood Ahmed Chak. The tables were compiled and scrutinized by M/s Pir Bashir Ahmed, Socio-economic Investigator and Syed Kamal-ud-Din, Assistant Compiler; and the report typed out by Mr. Virender Kumar Tiku, Steno-typist. Proofs were read by M/s Syed Kamaal-ud-Din and Syed Mohammed Yaqub. 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.

Dated the
13th March, 1969.

ABDUL GANI

CHAPTER I

THE VILLAGE

INTRODUCTION

Kishtwar—the land of perennial beauty, the soil of densely forested elevations of gracious sublimity and the home of world famous lustrous blue tinted jewel sapphire or ***Neelum***—is one of the most important tehsils of the State, situated on the outer lower hilly tract of Himalayan ranges which divide the provinces of Jammu and Kashmir from each other. Besides abundant forest resources and rich veins of mineral wealth the place is of great strategic importance. It is bounded on the north by Ladakh and Tibet, on the east of Paddar side by Chamba (Himachal Pradesh—India), on the south by Bhaderwah together with Jammu and on the west by Kashmir—the earthly paradise. Kalhana, the chronicler, is of the opinion that the original name of the place is ***Kashtavata*** meaning the garden of wood or in other words the land of forests. According to some others the place owes her name to the dried appricot for the luxuriant growth of which the place is well known. ***Kishta*** in the hilly dialect means the dried appricot and ***war*** (which had become ***wad***) means a place or an orchard. According to one more authentic view the name Kishtwar is from ***kasht*** (troubles) and ***wad*** (a place) as it had been versified by a poet in this persian couplet :-

"Kasht ranj ahh Hindi jayi wad
Jayi ranj ba mani Kashtwad."

Kishtwar, the place of virgin beauty and artistic inspiration, has paradoxically been a pot of adversity and troubles. The place has remained very poor and backward due to the sordid or scanty attention this mountain bounded area of the State has received in the past. It has remained cut off from the real advancement owing to the non-availability of a fair weather road until recent times. The town of Kishtwar, situated on an open plateau on the left bank of Chandra-Bagha (the river Chenab), is now connected with Jammu by a road strip of about 146 miles. The road leads through the Srinagar—Jammu National Highway upto Batote and from Batote a piece of 73 miles long fair weather road connects it with Kishtwar.

Kishtwar, which remained an independent hill State for many centuries, has an old cultural heritage. One of the most peculiar traits of Kishtwar is the interesting fusion or union of Kashmiri and Dogri culture. One can realy feel a thrill of delight to see this wonderful cultural synthesis throughout the area. A glimpse on the social, cultural and economic aspects of the place will be highly beneficial and interesting. In consideration of this very fact, the Census Organisation, under its scheduled programme of socio-economic investigation, selected Matta proper for socio-economic survey.

Matta (مٹہ), to some extent, more advanced village in the tehsil, lies on the north western side of Kishtwar town, hardly a mile and a quarter away from Kishtwar bus stand. The total area of the village is about 1,041 acres or 421.27

The Village

hectares. The place consists of rich, virgin, alluvial soil and has been well known for the cultivation of saffron lively in fragrance, charming in colour and superior in quality. Though Matta is not included in the town area limits it seems to be a part and parcel of the town in many respects. Being at a stone's throw, the village goes hand in glow with the rapidly changing conditions that influence the town than all other 155 villages which come under the jurisdiction of tehsil level Administration. Details about the origin and settlement history of the place are likely to be the same as that of the town. Even every-day necessities and requisite facilities like marketing, places of worship, source of water, graveyard, centres of social gathering are same. Because of all these reasons alongwith many other co-factors, the village commands great importance in the tehsil than all other villages which come in the map of Kishtwar.

Population

The population of the whole village, according to 1931 and 1941 censuses, was 644 and 735 persons respectively. Census report of 1941 gives full details about the village as under :-

(a) Total population	Males	Females
735	387	348

(b)	Males	Females
Hindus ...	297	269
Muslims ...	86	77
Sikhs ...	4	2
Total ...	387	348

As per the information furnished by the village patwari the present population of the village stands at 1,039 persons out of which 629 are males and 410 females. The male population, as it has been classified further, consists of 320 Hindus and 309 Muslims while the female population is composed of 210 Hindus and 200 Muslims. There is none belonging to Sikh, Christian or any other religion. The 1961 Census, however, puts the population of the village as 1,134, out of which 532 are males and 602 females.

The following figures give an idea of the density, number of households, area etc. of the village as a whole :-

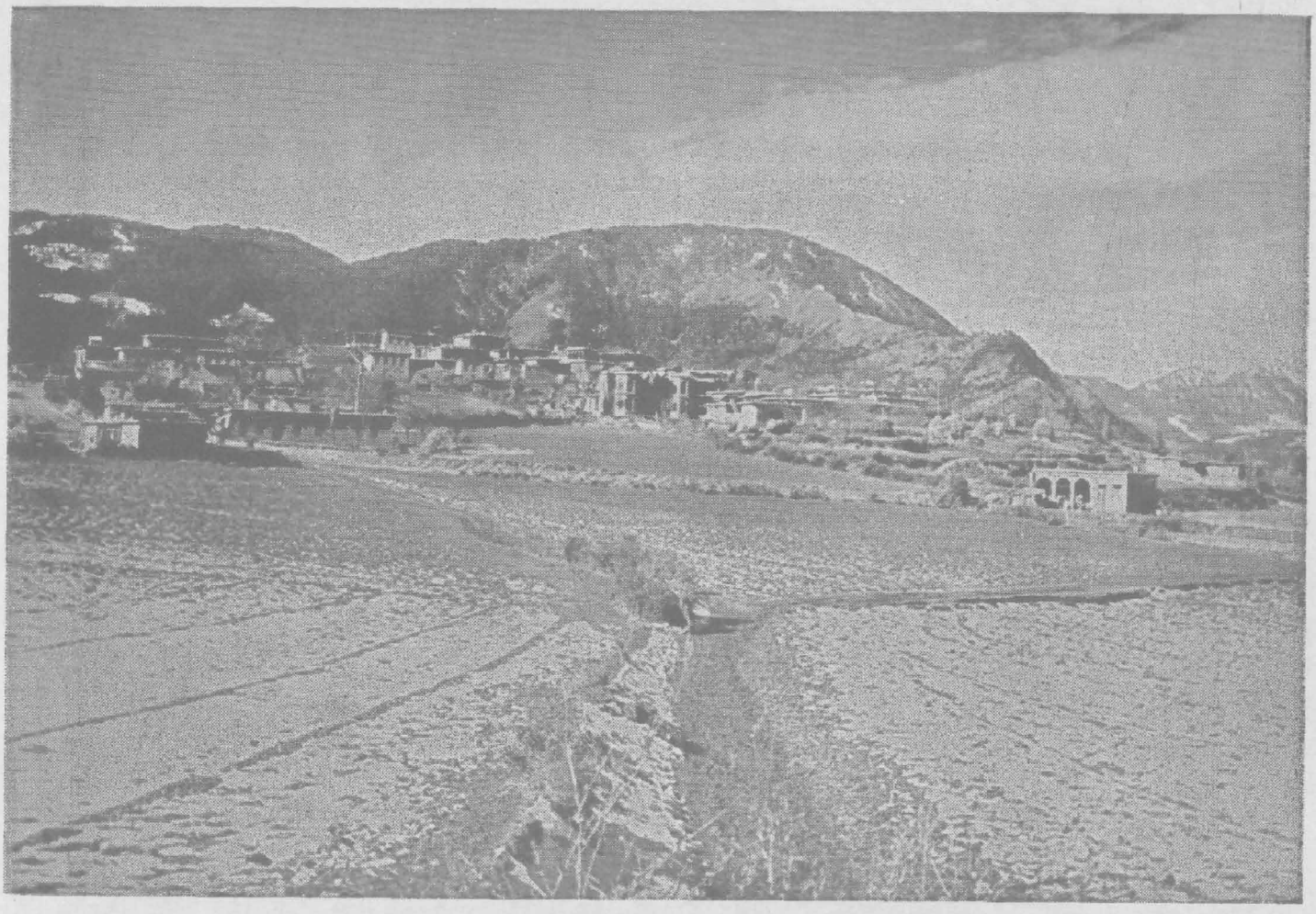
Area in		Population				
Acres	Hectares	Density	No. of house-holds	Persons	Males	Females
1041	421.27	1.088	201	1,134	532	602

Bada Matta or Matta (as it is also called), the subject matter of the present survey, has a population of 498 persons out of which 233 are males and 265 females. That means like the whole this part of the village also (Bada Matta) has a preponderance of females over males.

Flora and Fauna

Magnificient forests which are spread throughout the tehsil limits form a great part of its hidden wealth. Medicinal herbs, costly timber, economically useful plants are found in abundance in these forests. ***Sayski*** (the local name for ***Santonion***) is one of the main products of the forests. About 1,000 maunds of this medicinal herb are exported yearly to the valley of Kashmir for Baramulla pharmaceutical works. The other forest products are ***Kuth*** (Soranjan Talkh), ***Kangach*** (guchhi) and useful medicinal herbs. Holar, Dachhin, Marva, Paddar, Nagsame are the important places where these products are found in greater quantity.

Together with wild plants these fosests are rich in wild animals. Black-bear, Bara Singha, Thex or ***Pijad*** (wild goat),



Matta—a distant view from Chogan



The Village Scene

tiger, Karat (forest sheep), Ram Chakor, wolf, deer are the well known animals found in the area. There is also a variety of winged game such as duck, Neel Hazar Dastan, forest cock, pigeon, Gugi, Chakor etc.

Climate

Kishtwar tehsil enjoys a bracing climate in summer and remains cold in winter. More or less the climate of this place resembles with the valley of Kashmir and that of Bhaderwah popularly known as Chota Kashmir.

Position, Location and residential pattern of Matta

Kishtwar is a hilly country made of undulating plains with a varying altitude of 5300 ft. to 5400 ft. above sea level. Geographically various divisions of the tehsil are—Nagsane, Paddar, Udale, Kontwara, Dachhin and Maru Wardvan, Sarore Sarthal, Bonj Wah and Mandal. Nagsane the main valley of the Chandra Bagha, lies in between Padar and Kishtwar up to Ladri Nala. Padar is the far-flung area in the east where rubbies and diamonds like ***Neelum*** are mined. Dachhin Maru Wardvan valley comprises whole of the Maru Wardvan valley while Udale is the area lying in the North west of Kishtwar. Sarore Sarthal (Agral) are the small valleys on the left bank of the Chandra Bagha to the South of Kishtwar; Bonj Wah the valley of Bonj Wah Nala to the South of Kishtwar is the name given to the area which exists in-between Doda Saraj and Udit, on the right bank of Chandra Bagha.

Mandal, the central area of Kishtwar tehsil is an oval fertile plateau extending from Kangan Baran range in the east to Zafran range in the west. Besides Kishtwar proper or the town of Kishtwar (155 acres) it includes the neighbouring country-side of Matta, Poochal, Hayadyal, Lach Khazana (1035 acres) and Trigam (1909 acres). The three villages of Matta (1041 acres) Poochal (3305 acres) and Hariyal (1152 acres) which form one Girdawar circle under the name of Halqa Poochal comprise an area of 5497 acres. Matta, lying in between 75°—45 longitude and 33°—20 latitude, has Poochal on the north, Chogan and Lach Khazana on the east, Hariyal on the south and the town of Kishtwar on the south east. Chander Bagha (Local name of the Chinab river) which has its source in Pangi Himachal, flows in the west of the village. The river adds a wonderful scenic look to the area but is devoid of irrigation facilities due to the unfavourable surface through which the river makes its course. Thankryi and Konthwara are the two important villages lying on the other side of Chander Bagha.

The village of Matta consists of small villages, Mohallas or wards namely Matta proper, Bayra, Bhata or Chota Matta, Sarkote and Bigana. Each ward stands on a separate plateau except Sarkote tank. Matta proper or Bada Matta commonly known as Matta which forms the subject matter of the present survey has Bayra including Bhata on the north west, Sarkote on the North and both Chogan and agricultural land on the west. Cultivable land called ***Zahmaran, Har Garh, Kanj Patan*** & ***Uldan-dayde*** lies on the south. About 201 households occupy the village out of which 74 families put up in Matta proper or Matta. Sarkote, Chota Matta, Bayra and Bugana have about 28, 32, 27, and 40 households respectively. Details of residential

pattern are indicated in chapter second of the Report.

Name of the place

No authentic or legendary record is available in any corner through which one can peep into the history concerning the name of the place. Even the record preserved in ***Muhafiz Khana*** is silent about the requisite information. In the dictionary meaning Matta, a Dogri word is a synonym for English word like more or enough. Perhaps the village bears the name as it does because of greater population of Thakur Rajputs or excess growth of saffron in the past.

Transport and Communication

Kishtwar, which was previously accessible through mountain passes and irregular, long and trouble-some foot ways, is now linked with Srinagar—Jammu—Pathankote National Highway, near Batote, by a piece of 73 miles long fair-weather road. From Batote a passenger can easily move to Jammu, Srinagar and other important towns and villages of the State. Construction of this fair-weather road strip to Kishtwar was completed in 1960-61 under the present regime. It is the route which connects cities of Srinagar and Jammu with the important towns of Doda District namely Bhaderwah, Kishtwar and Doda. It is the main astery of trade and commerce. Trucks and Buses ply on this route throughout the day. From Jammu, daily, early in the morning, two regular passenger buses leave for Kishtwar and like-wise two buses from Kishtwar leave for Jammu. The bus which leaves Jammu at 5 A. M. reaches Kishtwar at 6 or 7 P. M. The journey, though safe, is still fatigue giving and tiresome for a man living in modern towns and cities.

Kishtwar is also approachable from Kashmir valley through Braribal-Verinag, through Marbal pass (Singpura of Kishtwar is only 24 miles away from the Marbal pass), and via Anantnag—Sunthan—Chhatru route. First two routes are less in use while the third one is shaping into a full fledged fair-weather road. The construction work is in progress and first 8 miles, from Kishtwar to Bandarkote, have been completed. Completion of this road strip will definitely open a new avenue of trade, commerce and progress for whole of the Doda district.

An Aerodrome, not in proper order, which was laid in between 1948-1954, exists near Chogan and Kishtwar Rest House. It occupies a portion of land from the village of Matta for which the villagers or land owners are paid a yearly rent of Rs. 7/-, by the Government. There is no air service between Kishtwar and Srinagar or any other part of the State at the present moment.

Buses and trucks are the chief means of Transport. Goods from Srinagar and Jammu are carried through Batote Kishtwar route on trucks and buses but the goods from surrounding villages of the town are transported on ponies, horses and donkeys. Tonga, cart and boat transport is not in vogue. For easy, light loads manual labour is also employed.

Like all other villages, which come within the tehsil limits of Kishtwar, Matta is connected with the town and surrounding villages by old and hackneyed foot ways and pedestrials. From Kishtwar town two routes lead to Matta, one through the huge green

grassy velvet called Chogan (situated in front of Rest House) and second route starts in the neighbourhood of Asrar-i-Sharif Ziarat which, leading through cultivable lands, connects Matta proper direct with the town. Matta proper is joined through the first route via Sarkote and is about ½ mile from the Government Rest House. Sangram Bata, Poochal and Bayra are also accessible through the smallest village or ward of Sarkote while spring Til Machi and Bayra are approachable via Matta proper. Internally small, unmetalled, kacha lanes and foot-ways run through each ward and serve the important purpose of communication.

Padar, a valuable treasure of metals and diamonds, is situated at a distance of 40 miles from Matta or Government Rest House, Kishtwar. The road runs just along the Eastern margin of Matta.

Places of public and cultural importance

Places of social, cultural and religious importance are discussed in the fourth chapter ***Social & Cultural Life***. Suffice it to say here that excepting Sarkote tank, Sarkote temple, Sarkote mosque, Panchayat house and a few local shops (important for their rendezous activity) there is no other place or object of public importance in the village. In Bada Matta or Matta proper like Bhata, Bayra and Bugana, there is no mosque or temple. There is no special object of cultural or social importance at these places which may deserve a special mention here.

Sarkote tank, situated just near the edge of Chogan on opposite side of the Kishtwar Rest House and B.D.O's office, is a submerged portion of land which is fed by rainy water. Approximately it is 1/16th of a square mile in area. A mosque, called Sarkote mosque, having a grave yard in front, stands on the north eastern margin of the tank. The smallest temple with a Lingam of Shiva lies on the Eastern margin of the tank. ***Shumshan Ghat*** where ***Dah Sanskar*** ceremony is performed by Hindus also lies near about the temple.

Places for the disposal of the dead

Hindus carry their deceased for setting it ablaze (or for ***Dah Sanskar*** ceremony) on the Sarkote tank near Sarkote temple or to Bandarkote, on the banks of Chander Bagha which lies a mile away from Matta. Muslims carry the dead body in a bier either to the grave yard of Sarkote or to the grave yard which lies in the neighbourhood of Asrar-i-Sharif Ziarat. *It is stated that Yaqub Shah Chak, the last ruler of the Chak dynasty of Kashmir, came to Kishtwar for shelter when harrassed by Akbar's forces in 1586 A.D. He lies burried at Sarkote.

Water Supply and Electricity

Gudrash Nag, a fresh water spring, situated at an altitude of 11,000 feet above sea-level in the lap of Nagni Sharu mountain to the east of Lach Khazana is the main source of water. Water is supplied through long pipes to the town as well as to Matta.

No part of Tehsil Kishtwar including even the town, is electrically lit at the present moment. The construction of a Diesel Engine Power Station is in progress and it is hoped that both the town and the village of Matta will receive electricity in the year 1962-63. Presently, for lightning arrangements, kerosene oil lamps,

* 'KASHIR' by Dr. Sofi.

lanterns and earthen lamps are in use. In far off places of the tehsil ***chop chirag*** or ***lashi*** (wood of conifer) is also used for the purpose.

Market Facilities

Matta has no market of its own. There are only some shops of blacksmiths and one ***keriyana*** (grocer's) shop in Matta proper. Similarly there are four or five shops in Sarkote dealing in grocer goods and tailoring. Main market of the town, a mile away from the village, is attended by the villagers for necessary purchases of every day use daily or at the time of emergency. The commodities sold in the market are purchased direct from Jammu and Amritsar by the shopkeepers. Some of the shopkeepers and tradesmen indulge in the trade of saffron, honey, ***guchhi***, dried fruits and other local goods.

The town has a small but good market of its own. About 194 shops are functioning which deal in different commodities. The detail of all these shops is as under :—

1.	General merchants	10
2.	Grocers	39
3.	Tailors	42
4.	Barbers	7
5.	Hotels	4
6.	Confectioners	3
7.	Green grocers	8
8.	Shoe makers	8
9.	Book seller	1
10.	Government Depots	4
11.	Silver smiths	13
12.	Iron smiths	7
13.	Laundries	5
14.	Butchers	4
15.	Utensil makers	2
16.	Druggists	3
17.	Tobacco seller	1
18.	Biscuit seller	1
19.	Tea shops	6
20.	Boot shop	1
21.	Broker	1
22.	Fruit sellers	4
23.	Vacant shops	20
	Total	194

Springs

Kishtwar is blessed with rich alluvial soil but lacks agricultural crops of luxuriance and quantity, mainly because of less irrigational facilities. A canal, passing through the fields of Kishtwar, is the inner most cry of a Kishtwari. Springs, therefore, found at many places in the area have been utilised for irrigational purposes in the past, and are in use even now at some places. Spring Til Machhi, Spring Sunderaman, Spring Arsea exist in the village of Matta among cultivable fields. Their position, location and other details are descernible from the map of the village.

Centres of Administration and welfare

District level and tehsil level administrative machinery is controlled by the Deputy Commissioner and Tehsildar respectively. Excepting Village Panchayat, Girls Primary School, Boys Central School and Forest Department there is no centre of administration or welfare in the village Matta. Block Development Office, Rest House, Higher Secondary School for boys, Jammu and Kashmir Bank, Government Hospital all exist in the town on the main fair weather road, hardly at a distance of $\frac{1}{2}$ to $\frac{3}{4}$th of a mile from the village under survey. Other important offices and institutions connected with

State Administrative Machinery and Central Government like Tehsil Education Officer's Office, Post and Telegraph Office, Girls High School, Veterinary, Industrial Centres, etc. lie here and there in the main market of the town.

Origin and Settlement History

Tradition has handed over a popular belief that from Srinagar to Thathri Kishtwar was a big lake called Gobaradan Sar which after a few centuries degenerated into Godan Sar. By the gradual wear and tear of Strata into the river bed and with the result of a volcanic erruption the water of the lake was thrown off through a gap leaving behind a fertile enchanting piece of oval land—called Kishtwar today.

The reclaimed land for many centuries remained clothed with a cover of ever green plants, perennial trees and beautiful turf. Soon after some time a great hermit Sharpal or Shaparapal by name, who was staunch devotee of Maha Kali formed the first settlement. Sharpal's strong command over spiritualism attracted a good number of people from the nearest hustle and bustle. In this way, Maha Kali Kund or Mahakal Kund came into existence. Unfortunately after sometime the people left morality and sincerity and followed the path of dishonesty, falsehood and sordid nature. They lost their faith in the great saint Sharpal. He, therefore, pronounced a curse on the town which soon wiped out the flame of life from the land of Mahakal Kund. As the time elapsed a Brahman named Hangpat with his sons Ram Dass, Rugh Nath Dass and Mori Dass came from Kashmir and settled on the plateau. This family of Brahmins made their living by keeping a herd of cattle. In course of time a small community called Pohi came into existence which was later on invaded by Ganayi and Rotru tribes from frontier areas and neighbouring hilly illaqas of Kashmir. Both these tribes still exist in the locality and form a sub-division of Thakur (Rajput) caste which is the chief agriculturist community of Hindus in the hills. Fruit trees mainly appricots, in the cool verdent vale of Kishtwar, were grown for the first time by these people, for the superflously plenteous growth of which Mahakal Kund became popular as Cheera Had (garden of appricot). After the invasion of Tibetian King Chhri Cheera Had and Mahakal Kund picked up its name as Bote Nagar. Why it was called by the name of Bote Nagar, nothing is known. With the passage of time a group of tradesmen from Punjab called Panjansi offered a hand of friendship to the people of Bote Nagar. They started trade with the people living here and began to carry medicines, useful herbs, fruits and especially dried appricot from this place to Punjab. It is said the name of Kishtwar meaning the land of appricot is from the vocabulary and remembrance of these tradesmen.

A large group of panjansi, with a good military talent, slowly and steadily occupied a portion of Kishtwar and became permanent residents of the place. Later on, Raja Kahan Pal Sain, a successor of the grandson of Vikramditya of Ujane, invaded Kishtwar in about 470 to 500 A. D. He had three sons Gandharb Sain (500 to 586 A. D.), Madan Sain and Deep Sain. The valuable record maintained

in the Government ***Muhafiz Khana*** together with historical reports show that Madan Sain laid the foundation of Matta and thus a word of praise for its settlement goes to him. Like-wise Deep Sain resided in Maru Kishtwar and it is believed that most of the families living there are his descendants.

After Kahan Pal Sain, Gandharb Sain (his son) and after him Maha Sain, Chander Sain, Narinder Sain, Ram Sain, Ganga Dev (948-928 A. D.) etc. were recognised as the rulers of the place, one after the other. Similar dynastic revolutions followed the cycle of time.

Muslims seem to have settled in Kishtwar some years after the reign of Aghar Dev or Ogar Tayse. The invasion of Ali Shah (1413-1420 A.D.) also proved a tonic in their settlement. In the reign of Jai Singh who ruled Kishtwar from 1656 to 1664 A.D. a great Muslim dignitary Hazrat Sayed Farid-ud-Din Qadri with his four disciples Darvesh Mohammed, Yar Mohammed, Sayed Baha-ud-Din Samani and Sayed Shah Abdal came from Baghdad to Kishtwar to preach Islam. Being a great soul of spiritualism Raja Jai Singh (Muslim name Bakhtyar Khan) with a good number of people embraced Islam. Commenting on the condition of Kishtwar, on the arrival of Hazart Farid-ud-Din, a poet writes :—

"Panjsad khana kuraya zeaver
Kom rotru Brahmin digar
Kuraya tund va bayra va Puchhal
Maskani rathavani tayra Khasal
Hamchineen Bayra vad ba kuleed
Sakht sfak va jahilan va aneed."

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

Kishtwar is a wonderful piece of land and its inhabitants are peculiar. They, on the whole, are socially backward and economically poor people. They are simple, kind-hearted and straight forward and live a calm and sedate life. They are generally neither too tall nor too short in stature, neither too stout nor too weak and tender-some in their physique. Sheer backwardness, utter ignorance and intricate hardships which a Kishtwari had to face in order to make his living, have made him a creature of unique philosophy. He, at times, gives an impression that he is a staunch lover of opium but in reality he has not developed a taste for the same. His behaviour and deeds often give an idea of a ***Lotus Eater*** moving with the crew of Tennynson's Ulyses.

Corrupt autocratic power that used to drive the wheels of our past administrative machinery has broken his heart. Easy going nature, embeded in his unique philosophy, is in fact a reactionary response to the sordid approach that was meant for him. Because of his illiteracy and ignorance, in those times, he had very little chances for a Government job. He could attain a menial job in the government, only when he made his services available as a cook or servant at the residence of his boss. His honest, faithful services, lot of patience and energy to work, turned him to be a good servant in the supreme mind of his master. His dumb, speechless behaviour nick named him as ***Kishtwari Kath*** meaning sheep of Kishtwar. In the valley of Kashmir, Kishtwar is known as ***danan ta, jinun hund ghara*** meaning the land of witches and demons. Logically it is nothing but a symbolic definition given to their superhuman patience, capacity for starvation and giant like power to bear hardships. Some one has said :

> ***"Kishtwar kasht ka banda***
> ***Din ka bokha raat ka thanda***
> ***Jo ki ayay pahar kiyay jayay***
> ***Wahi gosain ka jhanda."***

This simply means that Kishtwar is a place of troubles. The day welcomes with hunger and starvation, and the night, adding an insult to the injury, welcomes with bitter unbearable cold. A person after passing some time in Kishtwar, when leaves is as meagre as the flag staff of a Gosian.

Kishtwaris of Matta are relatively more advanced group of people. They are more educated, more forward, more hospitable and socially and politically more conscious than those of their brethren living in other parts of the tehsil. As compared with all villagers who have come to Kishtwar, they have been absorbed in Government jobs in a good percentage from the very beginning. In a joint capacity, with the people of the town, Matta can be called 'the brain' of Kishtwaris. They both form the ***Mind*** while other parts are mere ***Limbs***. Limbs have to act as they are directed. These are the people who dictate terms, in the field of political and social activities, to their brothers living in different villages of the tehsil limits.

Not only today but from the beginning

The People & Their Material Traits

Matta had a good percentage of literate souls in the whole of the tehsil. The statement can be justified by the following figures obtained from Census Report of 1941 :—

Name of the place	Occupied houses	Total population	No. of literates		
			Males	Females	Total percentage of literacy
1	2	3	4	5	6
Kishtwar (town)	564	3,235	753	271	About 32%
Matta	141	735	177	73	,, 34%
Agral	64	315	25	...	,, 8%
Village Kishtwar	107	702	117	37	,, 22%
Lachkhazana	61	306	47	...	,, 15%
Lach Dayaram	109	631	46	3	,, 8%
Poochal	256	1,460	113	1	,, 8%
Atholi	78	419	68	13	,, 19%
Dool	131	802	45	...	,, 6%
Hariyal	66	293	36	4	,, 14%

Village Matta, as a whole, consists of 201 families, 35 being Harijans, 86 being Rajputs, 42 being Brahmins and 38 being Muslims. Out of these, 5 Harijans, 46 Rajputs, 10 Brahmins and 13 Muslims put up in Bada Matta or Matta proper. Hindus, belonging to different castes fall under three Gotras namely Kashp, Shiv and Napkush. Muslims are all Sunnis and fall under Sheikh, Bhat, Kamyar and Ahangar sub-castes.

Rajputs, who dominate the population figures are all Thakurs. Thakurs, is a class of Rajputs, who do not come among dignified and superior sub-castes of Rajputs. Besides agriculture, they have been working both in civil and Military services. It may be mentioned that they claim to be the original inhabitants of the village. Some of the families contend that they are the descendants of a Rajput who was a brother of Udham Singh (who laid the foundation of Udhampur).

Brahmins belong to Sharma, Pandit, Gore, Sarsuthi and Paday sub-castes. They serve as priests and Gurus. Agriculture is their subsidiary occupation.

Harijans write their surname as Arya. They are all Meghs and none happens to be a Mahasha—the group of Harijans influenced by Arya Samaj. Most of them act as scavengers. These are the poor and illiterate group of people.

Muslims are 13 families in all out of which 5 are Bhats, 6 Sheikhs, 1 Ahangar and 1 Kamyar. They consist of 72 heads in total, 46 being males and 26 females.

They follow agricultural pursuits and act as ***Lohars***. The families which are connected with the industry of Black-smithy are most popular, throughout the tehsil, for their craftsmanship. People from length and breadth of the tehsil and even from Baderwah like to have their required agricultural implements made from their excellent hands. These ***Khars*** or ***Lohars*** (Blacksmiths) belong to Bhat and Ahangar sub-castes and form 40% of the Muslim population.

The details of caste-wise and community-wise population are indicated in the following tables :—

S. No.	Name of caste/sub-caste	Total No. of families	Total population	Males	Females
	A. Hindus				
1.	Brahmins	10	77	33	44
2.	Harijans	5	22	11	11
3.	Rajputs	46	327	153	174
	B. Muslims				
1.	Bhat	5	32	18	14
2.	Sheikh	6	32	15	17
3.	Ahangar	1	7	3	4
4.	Kamyar	1	1	...	1
	Total ...	74	498	233	265

	Religion	Caste	Sub-caste	Persons	Males	Females
A.	**Hindus**					
	i)	Rajputs	Thakur	327	153	174
	ii)	Harijans	Megh	22	11	11
	iii)	Brahmin	Sharma	23	9	14
			Pandit	19	9	10
			Gore	19	9	10
			Sarsuthi	10	4	6
			Paday	6	2	4
B.	**Muslims**					
	iv)	Bhat	Lohar	32	18	14
	v)	Sheikh	Not known	32	15	17
	vi)	Kamyar	Not known	1	...	1
	vii)	Ahangar	Not known	7	3	4
		Total ...		498	233	265

Housing, House material and House types

Bada Matta, standing on a small plateau holds a beautiful site. A wall of mountains running on its back with silvery murmuring cataracts shinings in the glamouring sun carve out an artistic impression on the stranger's mind. The houses, ancient and archaic in their designs, commonly made of mud and clay, present a magnificient look from Kishtwar Rest House or Chogan. In a moon-lit night the village looks like a fairy-tale-scene place particularly from these two places. But as one reaches inside the ward or in the village the housing condition and pattern, though excellent as compared to all the villages, gives a different impression. The houses stand in an unsystematic manner, at times too congested and on some corners free of congestion. No doubt, most of the houses are airy and well ventilated but not more than 5 or 7 percent are pacca built and modern in their design. Though the people of the place are a step forward than their brethern in other villages, their civic and hygenic sense, still under developed, has to learn much in this direction.

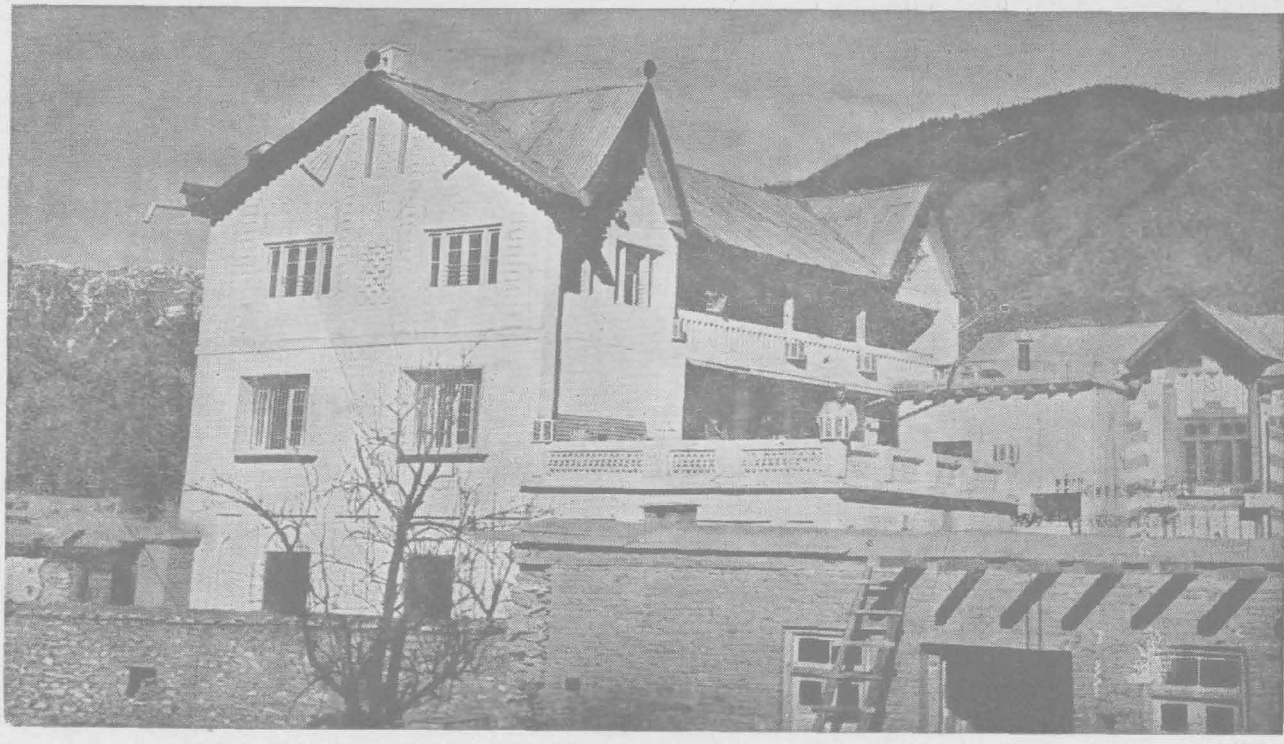
Houses are generally constructed on a Jammu architectural plan rather than Kashmiri pattern. A simple hut consists of a single room bounded by four walls, with a flat roof made of mud and wood. The flate roof, called ***kotha*** or ***chhat,*** because of intense cold is not used for sleeping. For the people it has no other significance than to protect their rooms from rain, dust and wind. There is no stair or any other arrangement which can connect ***kotha*** with the lower storey. A portion of the roof or ***chhat*** is commonly left open in front of the room. It is called the ***dab.*** Kitchen is either on the extreme right of the ***dab*** or on the extreme left. Also in some families kitchen arrangements are made inside the main room. Cattle are either kept in the same room or in the compound opposite to the main entrance. About 7 or 10% of the families live in these huts.

Second and the most common type of houses, which include more than 70% of the houses, are also simple in their construction. These huts can be called the modified and dignified forms of the first type. These consist of two or three rooms with a ***dab*** in front and cattle shed in the compound.

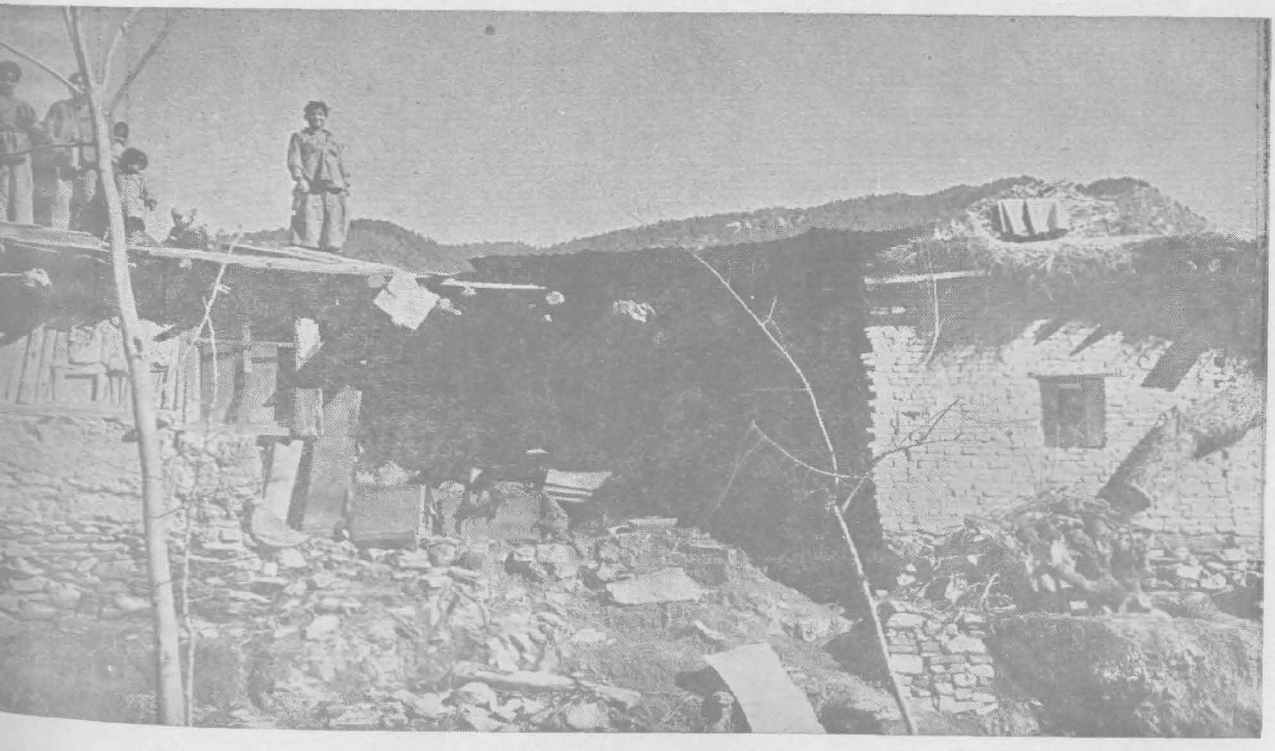
These huts are sometimes found to be double storeyed with a further modification in their architecture. They are constructed in such a way that second storey levels with the main thorough-fare of the ward. The lower storey is used as a cattle shed and a store house while the upper storey forms the shelter place for household members.

Third type consists of good houses, both single and double storeyed. Some of these huts are pacca built and have a flat or an anticlinal roof. A garden is usually seen in front of these houses. Excepting these houses no change has been recorded in the construction plan since 1947. The same old pattern of house construction has been in vogue for a long time.

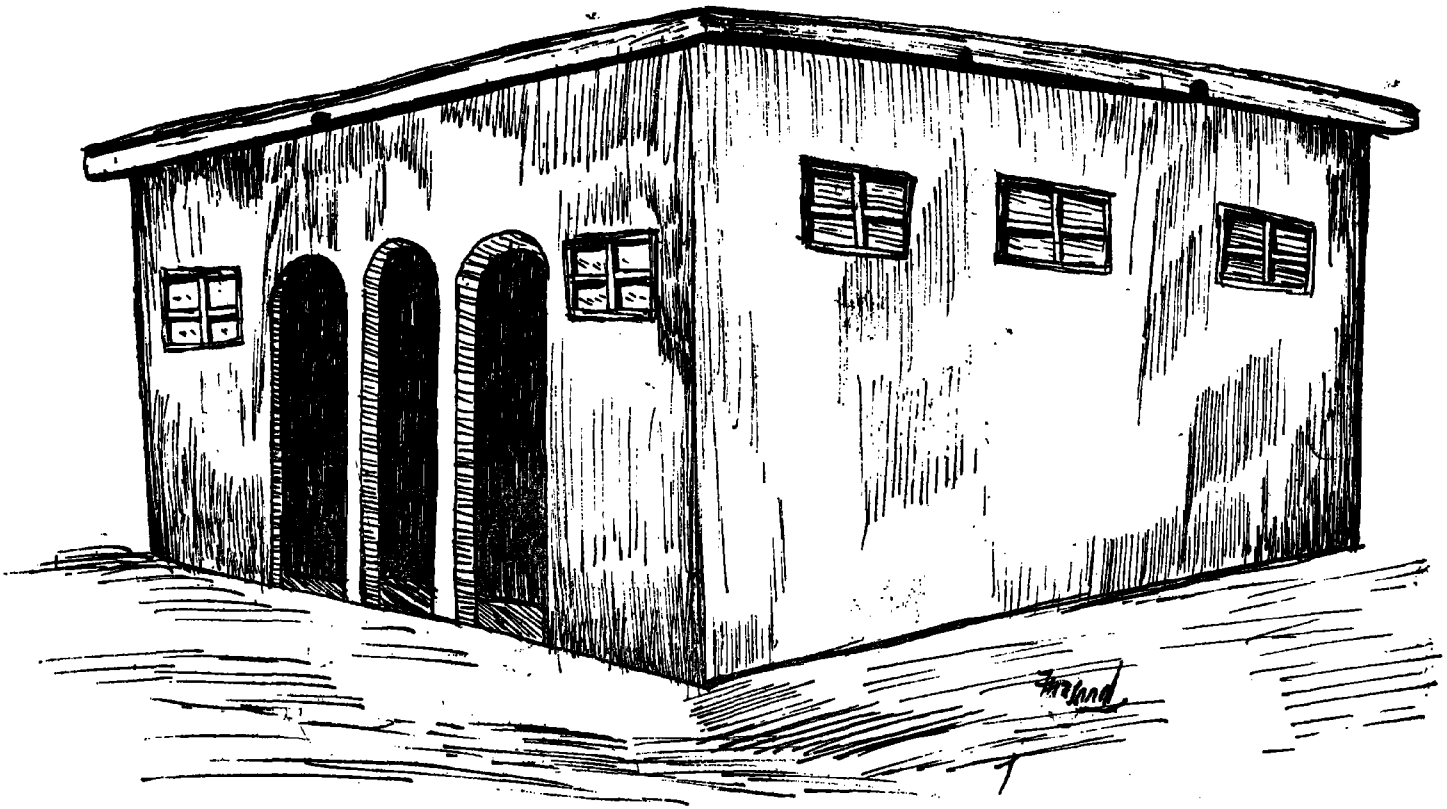
Houses are usually built facing southwards. Some houses also face eastwards. Walls of huts are made of bricks,



House of a well-to-do family



Houses of poor families



Average house type

internally plastered with earth. The frame of the roof is made of wood, and is thatched with straw-cum-***bhora*** (remains left after planning a piece of wood). The building material consists of bricks, wood, mud and stones. Stones are usually kept for laying the foundation. Forests within a radius of 15 miles supply the wood, usually ***deodar***, for house construction.

Persons connected with agriculture can have a tree for Rs. 2/- in the forest, during the course of house construction. This is a special concession made by the Government for them. In lieu of this concession, they are supposed to protect the forest from fire etc. Seven or eight brick klins, operating in the town supply the bricks. Bricks are purchased at the rate of Rs. 50/- a thousand. The floor of the houses is plastered with cow-dung.

There are special classes of masons, mistries and builders to construct the house. They are employed on daily wages and wages differ in each category. Class first and class second masons and carpenters are arranged from the town and they are paid 4 to 7 rupees as their daily wages. A labourer, engaged in construction work, is paid Rs. 1.50np. or Rs. 2/- per day.

March to September are the months of house construction and April and May are considered as the best for commencing the house construction work. Tuesday is regarded as in-auspicious and Navratra days, which fall twice the year, as excellent for starting construction. No special ceremony is attached with the construction work either in the beginning or at the time of occupying a new house. To invite friends and relatives at these occasions depends upon the good economic condition of the owner.

Total number of houses in the ward is about 90. Other particulars like households by number of rooms and by number of occupants is indicated in the table below :—

Households by No. of rooms and No. of persons occupying :—

Total No. of Households	Total No. of rooms	Total No. of family members	Households with no rooms			Households with 1 room			Households with 2 rooms		
			No. of House-holds	Total		No. of House-holds	Total		No. of House-holds	Total	
				Males	Females		Males	Females		Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
74	325	498	..	..	..	7	20	11	18	42	45

Households with 3 rooms			Households with 4 rooms			Households with 5 rooms			Households with 6 rooms and more		
No. of House-holds	Total		No. of House-holds	Total		No. of House-holds	Total		No. of House-holds	Total	
	Males	Females		Males	Females		Males	Females		Males	Females
13	14	15	16	17	18	19	20	21	22	23	24
10	29	28	15	66	54	5	16	16	19	92	79

Dress and Footwear

The dress worn by the people of Kishtwar or Matta resembles with the Dogri dress. It is surprising to note that in spite of bitter cold the people wear light clothes. The well known gowns ***pheran, lochh*** and ***munul*** worn in Kashmir are not in use at this place. Instead of Kangri use of ***bukhari*** is common. They wear a shirt called ***kurta*** and a pyjama with narrow ankle openings. The pyjama used by the women is a typical Dogri type ***suthan.*** They also wear shalwar and frock. Sari is used as their head dress.

Purdah system does not generally prevail here. Women healthy and active, take equal share with their men in tilling the land, sowing the seeds and in other departments that fall in agriculture.

There are ***khadies*** to weave cloth and make blankets in the town. Spinning and cleaning of cotton and wool is done, more or less, almost in all the houses. Yarn is supplied to the weavers who turn it into cloth on specified wages. Clothes made of local pattu, provide adequate warmth and protection during winter months.

The most common footwears are ***desi jooti, chappal*** and ***gurgabi***. ***Jooti*** or ***joota*** is the shoe called ***payzar*** in Kashmiri. ***Gurgabi*** made from local leather costs five to seven rupees and is the footwear of middle class. ***Pul*** or ***pulhore*** is a hand-made shoe of grass which costs one to four annas. This is also an indigenous product. It is commonly used by poor and rough people. Chapals and wooden foot-wear are also in use. ***Khrav*** (wooden foot-wear) is worn in home only. Local carpenters are its makers.

Literate men and women also make use of costly shoes as are used by the people in bigger towns and cities of the State. These shoes are purchased from shopkeepers in the Kishtwar town who import these from Jammu or some other parts of the country.

Ornaments

Hindu males, but not the present generation and the poor folk, wear a golden ring in their ears. This ornament, known as ***pagri*** in Samba and some other parts of the Jammu province, is called ***birbali*** by Kishtwaris. A pair weighs three to six mashas.

Both Hindu and Muslim women like to adorn different organs of their body with under mentioned ornaments. All these are prepared by the local gold and silversmiths of the town. Use of more ornaments particularly of gold and silver rests on the financial position of their males.

S. No.	Local name of the ornaments	Weight	Metal	Organ where it is worn
1.	Panzaeb	8 to 10 tolas	Silver	Foot
2.	Kilp	1 to 2 tolas	Silver or gold	Head
3.	Vaej	6 mashas to 1 tola	Silver or gold or brass	Finger
4.	Rong	—do—	—do—	Nose
5.	Korr or Kaday	6 to 8 tolas or less	Silver, brass, almunium	Arm



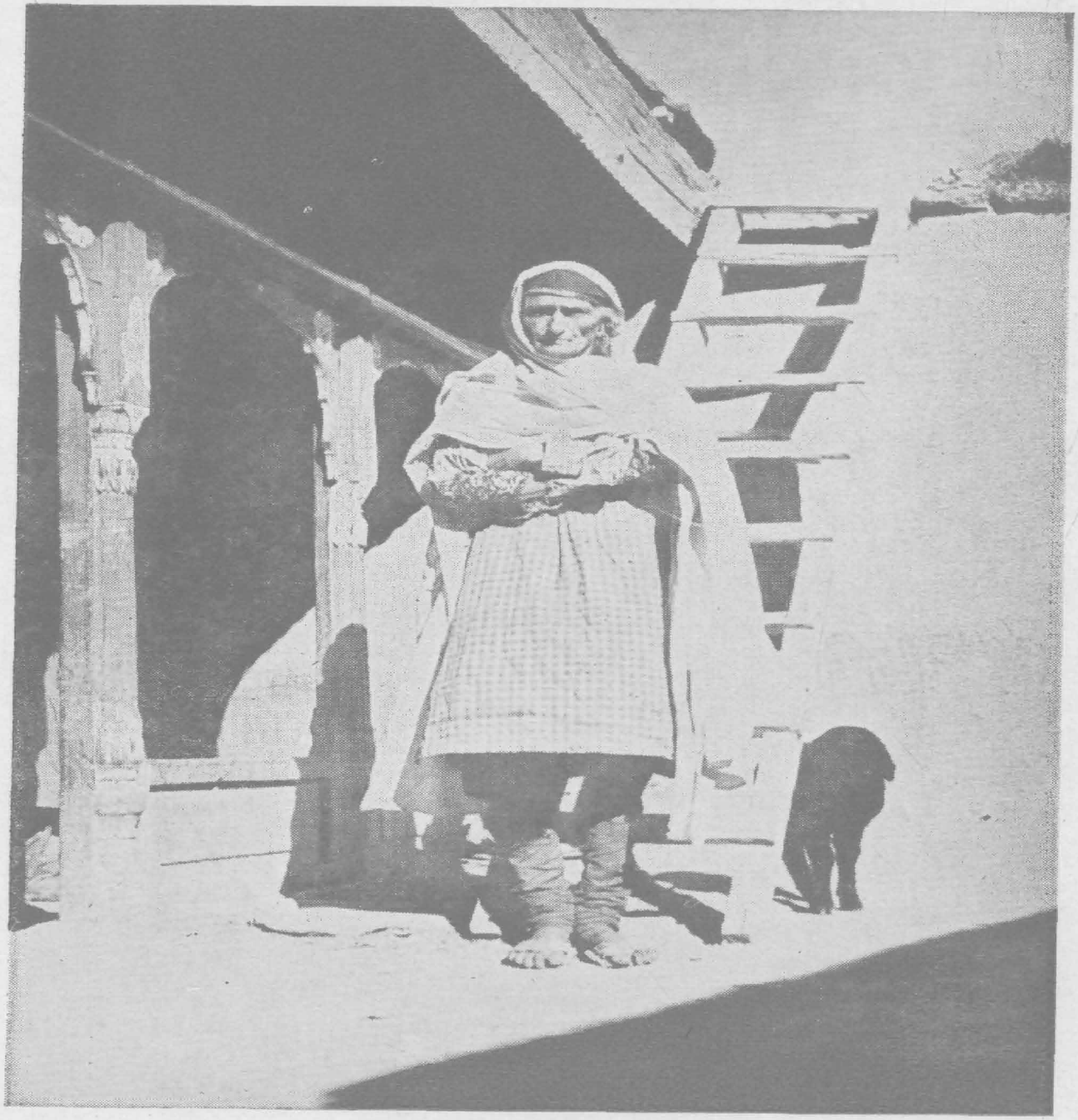
Dress



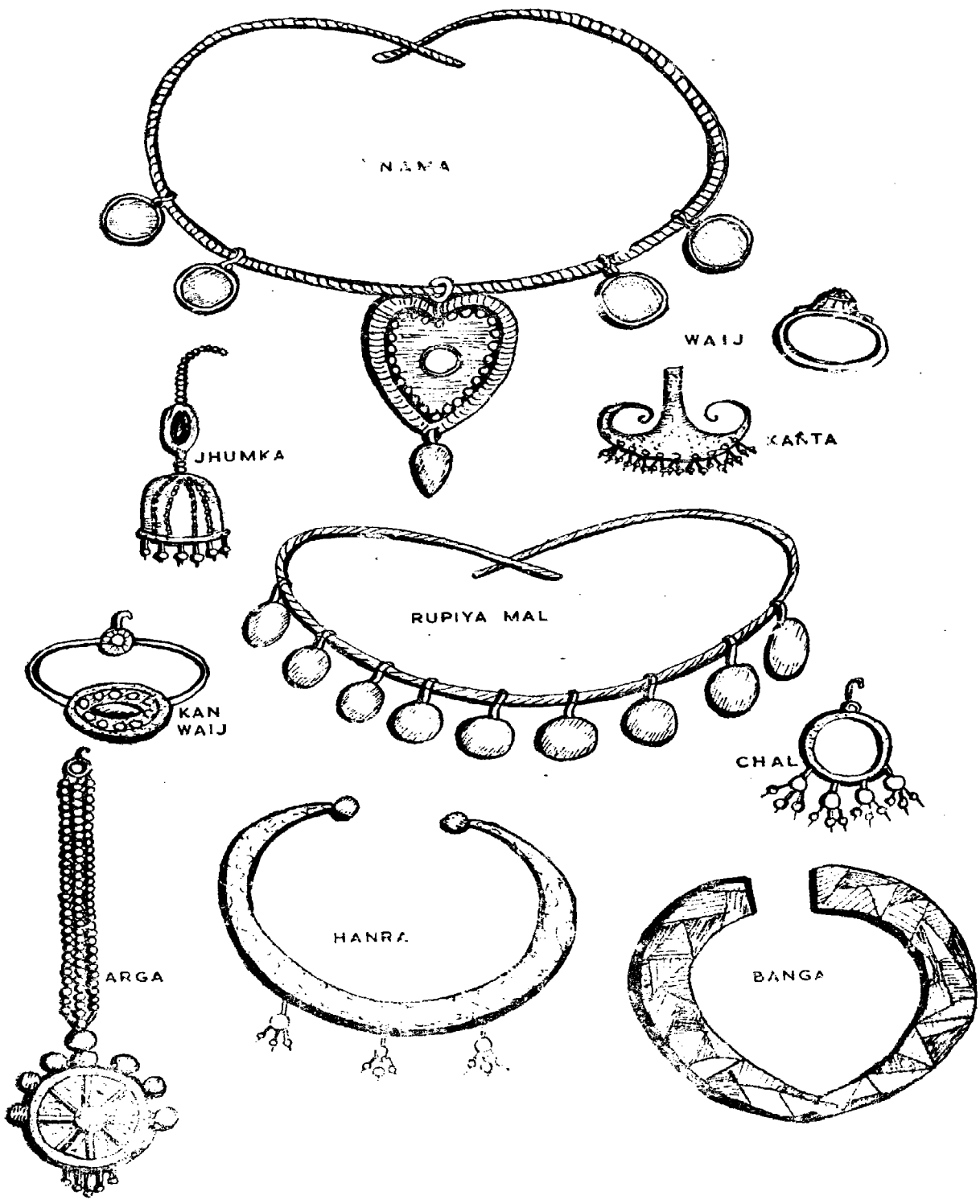
A Kishtwari damsel

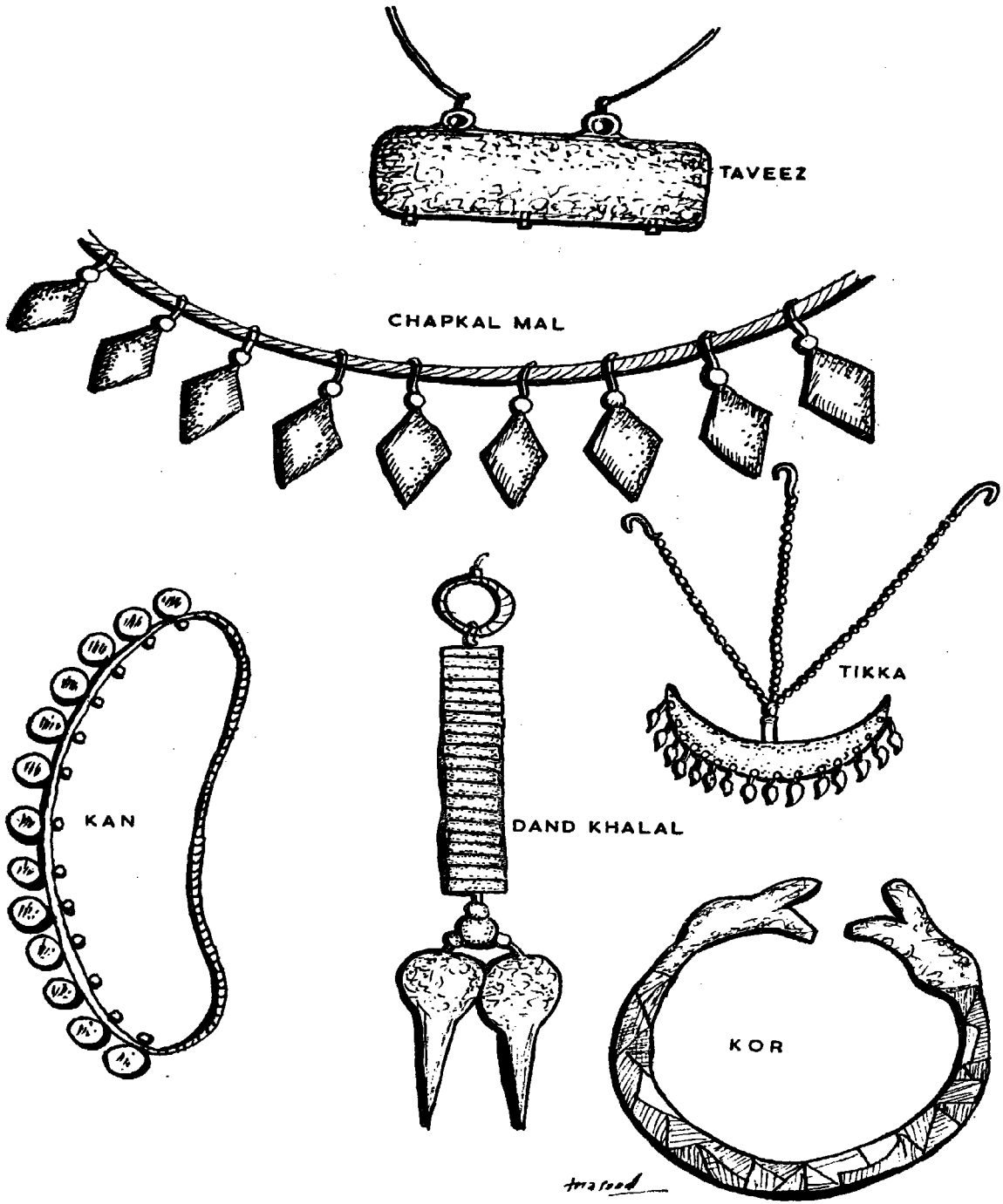


A typical Kishtwari oldman with his axe

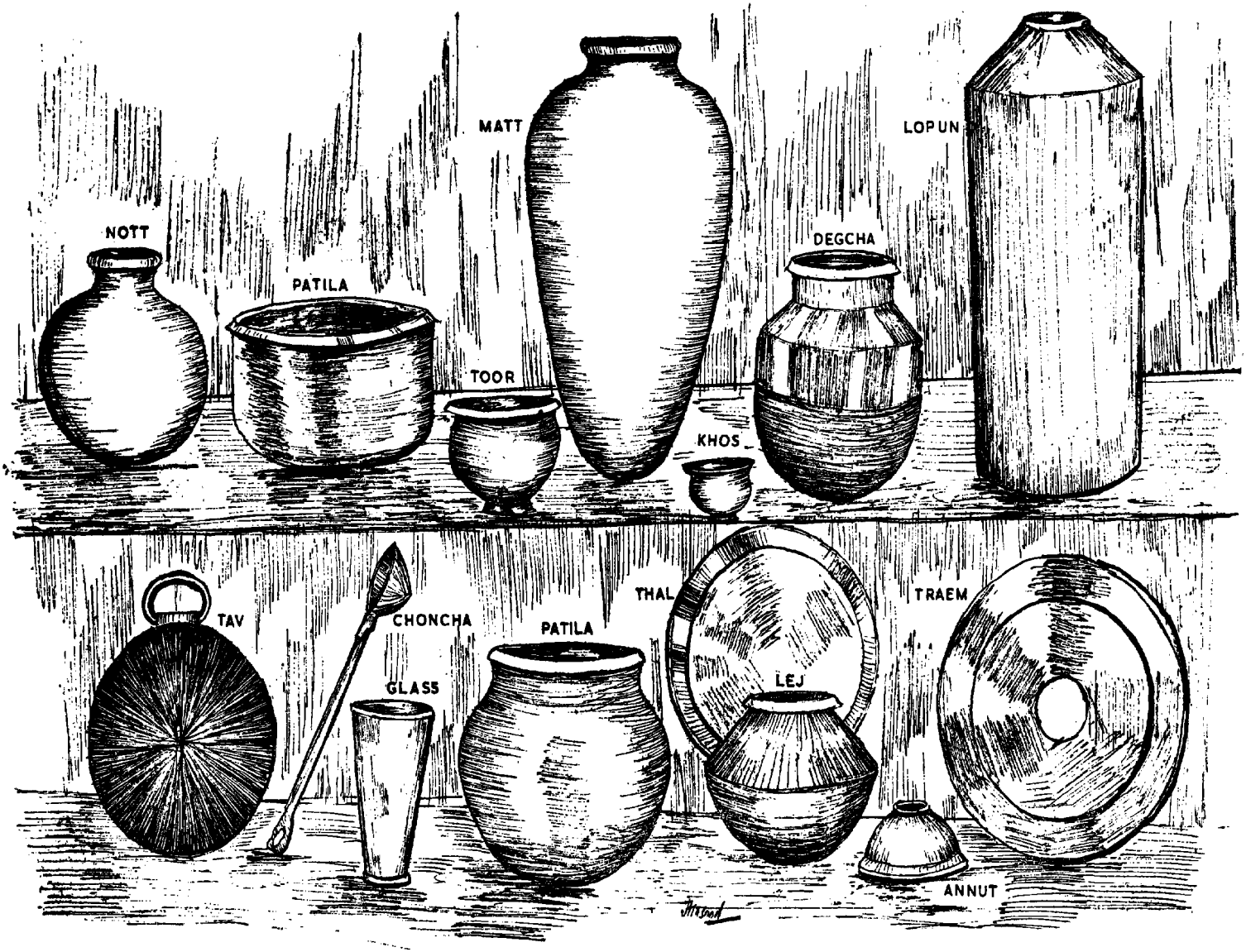


Dress of an elderly lady


NAWA
WAIJ
JHUMKA
KANTA
RUPIYA MAL
KAN WAIJ
CHAL
HANRA
BANGA
ARGA



Ornaments



Household Utensils

S. No.	Local name of the ornament	Weight	Metal	Organ where it is worn
6.	(i) Nama	6 masha to 1 tola	Gold	Neck
	(ii) Chapkali	8 to 10 tolas	Silver	,,
	(iii) Ropyia-Maal	3 to 5 tolas	Silver	,,
7.	(i) Karam Phool	6 mashas to 1 tola	Gold or Silver or Glass or brass	Ear
	(ii) Balyan	1 to 2 tola		,,
	(iii) Door or Kanta or Jumaka	6 mashas to 1 tola		,,
	(iv) Arga	-do-	Silver	,,
8.	*Dandikhilal	6 mashas to 1 tola	Silver	Breast or attached with the collar of a shirt.

*An ornament used to remove fastened material from the teeth.

Household utensils, furniture and storing vessels

Household utensils, employed for cooking purposes, are made of brass, bronze and almunium. In poor families earthenware serve the purpose. Main utensils used are patila, thali or trami, degchi, handi or kunni. *Samavar*, one of the main utensils found in a Kashmiri household, is totaly missing here.

Khatia or charpays and foot-mats are the furniture items. Only a few households but decidedly a greater percentage than in other villages possess chairs and tables. Local carpenters of Kishtwar supply all this furniture. The foot-mats prepared in Kishtwar town are said to have a good market in the neighbouring villages. These are sold at Rs. 2/- to Rs. 4/- a piece.

Storing vessels consist of empty tins, vessels made of baked clay and too big earthenware or wooden structures namely *lopun* and *lond* and *kothar*. In ancient times underground cells constructed in the dwellings were used for storing grains and other household goods. Water is stored in earthen vessels called *nott* and brass or almunium vessels called *ghara*.

Use of different articles of furniture including sewing machines, cycle, radio etc. With respect to different families with varying standards can be grasped by the following tables :-

Material culture—possession of furniture

Caste/tribe community	No. of households possessing									
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jalchowki	Wall-shelf
1	2	3	4	5	6	7	8	9	10
Rajput	46	46	44	15	10	13	...	...	...	1
Brahmin	10	10	10	4	3	2	...	...	...	1
Megh	5	5	3	...	...	...	...	...	...	...
Bhat	5	5	5	2	1	2	...	...	...	...
Sheikh	6	6	4	...	...	...	...	...	...	...
Kamyar	1	1	...	...	...	...	...	...	...	...
Ahangar	1	1	1	1	...	...	...	...	...	...
Total =	74	74	67	22	14	17	...	...	...	2

Material Culture—Furniture acquired in last five years :

Caste/tribe community		No. of households which have acquired in last five years		
		Furniture (i) Chair	Furniture (ii) Table	Furniture (iii) Mirror
1		2	3	4
Rajput	46	11	10	6
Brahmin	10	3	3	...
Megh	5	...	...	...
Bhat	5	1	1	...
Sheikh	6	...	...	...
Kamyar	1	...	...	...
Ahangar	1	...	...	...
Total =	74	15	14	6

Material Culture—Possession of consumer goods :

Caste/tribe community		No. of household possessing						
		Hurricane Lantern	Petromax or Hazak	Battery torch-light	Kerosene stove	Bicycle	Radio Set	Vehicle
1		2	3	4	5	6	7	8
Rajput	46	9	...	7	5	1	7	...
Brahmin	10	1	...	1	...	...	1	...
Megh	5	...	...	...	...	...	...	...
Bhat	5	...	...	...	2	...	1	1
Sheikh	6	...	...	...	...	...	...	...
Kamyar	1	...	...	...	...	...	...	...
Ahangar	1	...	...	...	1	...	...	...
Total =	74	10	...	8	8	1	9	1

Caste/tribe community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Rajput 46	..	..	..	..	9	9	21	7	9	9	21	7	..	..	..	..
Brahmin 10	..	..	..	..	2	2	3	3	2	2	3	3	..	..	..	..
Megh 5	..	..	..	..	..	..	3	2	..	..	3	2	..	..	..	..
Bhat 5	..	..	..	..	2	..	2	1	2	..	2	..	..	..	..	1
Sheikh 6	..	..	..	..	..	1	2	3	..	1	2	2	..	..	..	1
Kamyar 1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
Ahangar 1	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..
Total =74	..	..	..	..	13	12	32	17	13	12	32	14	..	..	..	3

Material culture—consumer goods acquired in last five years :—

Caste/tribe community	No. of households which have acquired in last five years			
	Consumer goods (i): Sewing machine	Consumer goods (ii): Stove	Consumer goods (iii): Radio set	Consumer goods(iv) : Torch-light
1	2	3	4	5
Rajput	3	4	3	...
Brahmin	...	...	1	...
Megh	...	...	...	...
Bhat	...	1	1	...
Sheikh	...	...	...	...
Kamyar	...	...	...	...
Ahangar	...	1	...	...
Total ...	3	6	5	...

Foods and drinks

The staple food of the villagers is wheat and barley. Rice and maize are also used and rice is mostly consumed by the rich people. Though the climate of Kishtwar resembles with that of the Kashmir valley yet there is a lot of difference in consumption habits of the two people. Only one vegetable ***karam*** or ***hak*** is liked by the people otherwise they mostly depend upon dals like ***mash***, ***mung*** and ***rajmash*** (Beans). With the influence of brisk trade transactions and rising standard of living people of Matta, like town people, consume more vegetables at present as compared with other villages of the tehsil. The main vegetables taken are tomatoes baygun, carrot, raddish, spinch etc. Milk and its products are also consumed in a moderate quantity. Frequent use of meat, eggs and chicken depends upon the financial position of the household. Preparation of different varieties of meat is a special feature of the festivals among the Muslims.

Stimulant like alcohol is considered as an article of luxury and is not commonly used. Tea, a non-stimulant beverage, is common. Poor people do not purchase sugar, they depend upon salt. Scarcity of milk due to non-availability of grass and fodder is met by poppy. The milk juice extracted from ***khash khaash*** or poppy is added in the tea and it serves the purpose of milk. It is said that poppy is extensively cultivated in Doda and whole of the poppy required in the State is supplied from here.

The domestic production of food-grains being inadequate, the Government supplements the requirements of people through rations. Regular ration cards are maintained and each individual is entitled to a ration of two seers of rice and four seers of wheat per month. Both rice and wheat are rationed out at Rs. 16/- a maund.

Household fuel and use of soap etc.

Dry wood sticks and dry leaves of trees collected from the forests, or purchased from men engaged in this business, serve the purpose of household fuel. Nearness of forests is a great blessing for a Kishtwari. ***Hayru*** a local tree, the leaves of which are given to cattle, is also the common article of household fuel. For the people of Matta, the main sources of fuel are Kharkhud (3½ miles away), Duldor (6 miles away) and Bandarkote (4 miles away). Cattle dung is not generally burnt. It is kept for manure.

Washing soap is used by all. Only rich people purchase toilet soap for washing their body. Poor people kill two birds with one stone. In olden times and even now in far of villages ***saji*** and ***khaniz*** make up the deficiency of washing soap. ***Saji*** is the local soap got by boiling dry ash in water. Clothes washed in this water get cleaned. ***Khaniz*** is a local herb which after boiling in water produces soap-like effect and softness in water. This prescription is followed for cleaning warm clothes only. People usually wash their clothes themselves at their respective houses. An idea about sending clothes to the washerman can be grasped from this table :–

Caste/tribe community	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. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
1	2	3	4	5	6	7	8	9	10
Rajput	2	1	...	...	7	8	21	7	
Brahmin	...	...	...	...	2	2	3	3	
Megh	...	...	...	...	...	...	3	2	
Bhat	1	...	...	...	1	...	2	1	
Sheikh	...	...	1	1	...	1	1	2	
Kamyar	...	...	...	...	...	...	...	1	
Ahangar	...	...	1	...	...	...	...	...	
Total	3	1	2	1	10	11	30	16	

Births and ceremonies connected with children

(i) In child birth a woman is attended by her mother-in-law. Unqualified ***dai*** or the expert women in the relation or of the neighbourhood takes care of her at the time of delivery. No special function or ceremony is celebrated at the time of child birth whether the off-shoot is son or daughter. Among Hindus on the 12th day a pandit or priest is invited to make the ***Tipda*** (Horsecope) for the new born child. This particular ceremony is known as ***Bardu*** or ***Barvan***.

(ii) A mother suckles her child up to her next delivery. In case no delivery takes place or the new borns do not survive, suckling goes up to the age of fourth year of the child.

(iii) Mundan ceremony or 'First hair-cut' generally takes place after one year. A person who is unable to hold it after the completion of first year, on account of his unavoidable difficulties, can not perform the ceremony when the child is two years old. He is allowed to hold the ceremony after completing his 2nd year. Similarly not 4th but 5th year and so on and so forth. In other words, it can be said that even year of child's age is considered to be the most in-auspicious time for holding this auspicious ceremony. Hindus like to perform this ceremony, if they are financially well off, at Agral a village about 14 miles away from Matta. The village is important because of its well known shrine popularly known as Sarthal Devi.

(iv) ***Yagneopavit*** or Jinev ceremony among Hindus falls either up to the eighth year of child's age or some days before his marriage. It is the 'Thread' ceremony.

(v) Among Muslims circumcision ceremony is carried according to the Muhammadan ***Shariaat***. ***Sunnat*** or circumcision generally

takes place up to the age of five years. Monday is supposed to be good day and Sunday a bad one for celebration of this most auspicious ceremony.

Marital Relations

Polygamy has been practised in Kishtwar from the early times. A male can keep two or three wives at one time. The number simply depends upon the income of a male individual who has to support them and this thing in its own effect has restricted the number up to two. A woman cannot have two husbands at one time. Polyandry is totally absent. The two basic reasons for the prevailing kind of polygamy are poverty and preponderance of females over males. Because of literacy and consciousness polygamy is not, however, much in vogue in Matta though there are a few isolated instances.

A man can marry two sisters of one father and there is no restriction that he should marry the elder or younger one first as it prevails in some parts of India. Widow marriage is common both among Hindus and Muslims. Divorced women re-marry according to their choice.

Child marriage is not in vogue. While even in the past both girls and boys would be married at plus fourteen, now the general practice is that a female having attained an age of 15 to 21 and a male 18 to 28 years are considered to be the suitable candidates for marriage.

Marriage, with the consent of two parties starts initially with the ceremony of ***Banda Lagan*** or ***Kath Bath***. It is in the wider sense a betrothal ceremony. On this occasion some friends and relatives of bridegroom's father go to bride's house with clothes and ornaments. A date for actual marriage ceremony is usually but not necessarily fixed on the same day.

Actual marriage ceremony lasts for three days both among Muslims and Hindus. These three days, in their local vocubulary, are named as :-

(i) ***Menzi-Raat*** or ***Mehandi-Raat***.

(ii) ***Yanivol or Baraath***.

(iii) ***Jana*** or ***Vapsi***.

On the first day all blood relations assemble at the residence of the person engaged in the auspicious ceremony. In the night they along with the women of the village particularly from neighbourhood are entertained with a dinner. ***Vanavun*** (singing) goes on for the whole night. It constitutes songs of love and blessings to the couple and parents. Decoration of bride's feet, fingers, hands by ***mehandi*** is the main feature of the night. Young ladies and unmarried girls play an active role in this affair and share with the bride colouring their hands and feet with ***mehandi***. Bridegroom's hands are also coloured in the same way. At the time of this Mehandi ceremony relatives pay one anna piece each or more to the persons involved in marriage. This collection is known as ***Varinda*** and goes to ***naie*** or barber among Muslims. In Hindus its share-holders, if the sum is large, are young boys and girls also.

Yanivol, which falls on the second day, is the busiest day for bride's father. It is a day of great hustle and bustle for him. On this day both the sides ***kori-mol*** (bride's father) and ***bokit sund mol*** (bridegroom's father) celebrate a ***Jug*** or ***Havan*** at their own places, if they are Hindus. It is in front of the ***Jag*** that

both bride and bridegroom at their respective places are dressed with the special marriage dress. Bride's dress consists of tight dogri pyjama, ***suthan*** and ***kamiz***, or ***shalwar*** and ***frock***. Bridegroom wears a pyjama, generally a tight one, an ***achkan***, ***safa*** (turban) and ***sehra***. A sword remains in his hand. He leads the caravan of baraties on a horse-back. At the time of dressing the couple (rather would be) ***tamol*** and ***daj*** are collected. It is a sort of financial help from the relatives and friends to the ***kori mol*** and ***nechev mol*** and in this respect Kishtwaris follow the typical Dogra routine.

About eight or nine in the evening, the bridegroom leaves his house for his father-in-law's with his father, uncle, relatives and friends.

In the morning of the third day the binding ceremony takes place. It is the ceremony of promise which the bride and bridegroom make, that they would live like a couple in all mist and comfort. In the evening of the same day Baraat returns with the bride. In the night only the couple returns to the bride's house and after a feast they both leave for the bridegroom's house. This is the last event of the marriage and is known as ***Phir*** or ***Phirnalu*** by the people of Kishtwar.

Distribution of married, unmarried, widows, widowers etc. in the ward under survey is depicted by the table below :–

Age group	Total population			Never married		Married		Widowed		Divorced	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All ages	498	233	265	122	131	105	112	6	22	...	...
0—4	72	31	41	31	41	...	...	...	...	...	...
5—9	67	29	38	29	38	...	...	...	...	...	...
10—14	63	22	41	22	41	...	...	...	...	...	...
15—19	51	20	31	19	10	1	20	...	1	...	...
20—24	50	28	22	15	1	13	19	...	2	...	...
25—29	43	20	23	4	...	16	21	...	2	...	...
30—34	24	14	10	...	...	13	8	1	2	...	...
35—39	29	10	19	...	...	10	17	...	2	...	...
40—44	17	8	9	1	...	7	6	...	3	...	...
45—49	22	15	7	...	...	14	6	1	1	...	...
50—54	19	11	8	...	...	11	6	...	2	...	...
55—59	10	5	5	...	...	5	4	...	1	...	...
60 & over	31	20	11	1	...	15	5	4	6	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...

Customs concerning deaths

After giving last bath to the deceased, the dead body is carried in a bier to the cremation ground. The mourning ceremony among Brahmins lasts for eleven days, in Rajputs for 13 days and in Harijans for 11 or 12 days. ***Fol Tulun*** ceremony falls on the fourth day. It is the day when ashes are carried to Hardwar or to Bandarkote, a place about four miles away from Matta. This particular day is also known as ***Chosh***. As is also the custom with the Dogras of Jammu, all the members of the family, except small children, take only one meal for all these 13, 12, 11 days as the nature of the caste or community of the household may be. Moreover, during these days of deep mourning and sorrow no one sleeps on ***charpay***.

On the tenth day falls ***Badar***. On this day males have a clean shave and a bath. Similarly females take a bath and wash their clothes. On the last day, clothes, utensils, cow or the cost of these articles is given to the family priest. Monthly ***Sharadas***, which are celebrated after the death of an individual are called ***Masik***, six monthly as ***Shasha Masik*** and yearly, as ***Varish*** in their mother-tongue. All these are performed in the same way as Hindus in Jammu province do.

Among Muslims mourning ceremony lasts for four days. The dead is not carried in a ***charpay*** to the grave yard, but he is carried in a coffin called ***taboot***. The remembering stone, on the grave of a deceased, is commonly placed on the 15th day.

Superstitions

Although gradual change is perceptible in their thinking and outlook, Kishtiwaris still believe in the existence of witch-craft, demons, and other things of superstition. Some of the typical omens, good and bad, commonly believed are as under :—

(i) Crowing of a cock in the evening brings the message of evil. Sometimes, superstitious people, kill the cock at the same time in order to avoid the effect of evil.

(ii) Howling of jackal, barking of dog or the cawing of crows at night is considered a signal that some one is going to die in the family, in relation or in the neighbour-hood.

(iii) The sight of a priest in the morning is considered a bad omen. As against this the sight of a milkman, ***koyal*** (cuckoo) are the good omens.

This superstitious nature makes a Kishtwari believe in dreams and their divination. Following are some of them which are considered definite to have their influence :—

S.No.	Nature of dream	Result
1.	Sight of wood	Insuspicious
2.	Swimming, sea and flood	Good
3.	Sight of nuts and almonds	The individual is going to suffer from pus and pimples
4.	To have a fall from a mountain	Sign of death

S.No.	Nature of dream	Result
5.	Riding a horse	Symbol of happy days
6.	A person bitten by a snake	Prosperity and success
7.	To participate in a dance, marriage or *jashan.*	Days of distress are to come
8.	To eat curd	Good
9.	Separation of a tooth from ones jaw	Extremely bad

CHAPTER III

ECONOMY

A. Land

Matta, being one of the three villages which come under the jurisdiction of patwar Halqa Poochhal constitutes an area of 1041 acres out of a total area of 5499 acres of the Halqa. The other two villages constitute an area of 1152 and 3305 acres. The break-up of the area of the village of Matta is as under :—

(i)	Cultivable	=	496 acres
(ii)	Un-cultivable	=	543 acres
(iii)	Forest and pasture	=	2 acres

Extension of cultivation in this village has been rather slow mainly due to lack of irrigation facilities. The soil is rich and is well known for saffron cultivation. A net work of canals, if dug, can turn the land of entire Kishtwar to a garden of happiness and prosperity. Prior to 1947 most of the land was given to cultivation of barley which was the staple diet of the people ; now they prefer to grow wheat and maize also. Paddy is cultivated only in those parts where adequate water is available. As a matter of fact out of 496 acres of ***Mazroa*** land only 29 acres are ***Abi***, the remaining 467 acres being all ***Khushki***.

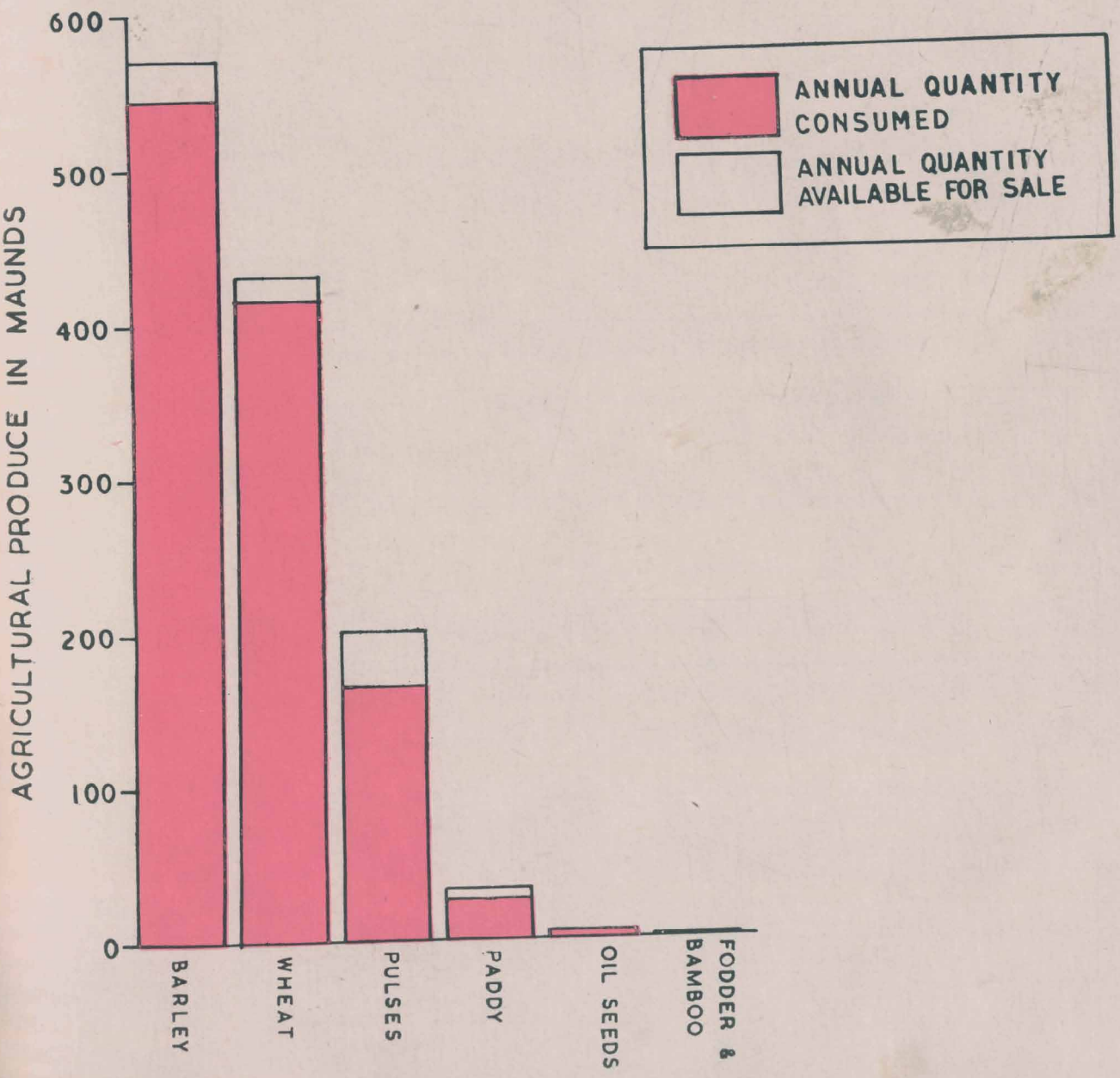
Crops are grown in two seasons of the year – Rabi and Kharif. Rabi crops consist of barley, wheat, peas, onion, vegetables, oil seeds and spices while the kharif crops are rice, maize, mungi, channa (gram), mash, tobacco, vegetables etc.

The crop-wise position as it obtained during 1960-61 is indicated below :—

Name of the crop	Land under cultivation	
I. Rabi		
Barley	123.5	Acres
Wheat	88.3	,,
Pea	1.0	,,
Onion	0.1	,,
II. Kharif		
Rice	6.0	,,
Maize	139.0	,,
Mungi	2.9	,,
Gram	7.0	,,
Onion	4.4	,,
Maval	1.8	,,
Mash	55.2	,,
Loong	0.8	,,
Lal Muth	2.7	,,
Siyah Muth	3.3	,,
Tobacco	0.4	,,
Vegetables	2.9	,,
Total	= 439.3	,,
Current fallows	56.7	,,
Total cultivable land	496.0	,,

In Bada Matta agriculture is a primary occupation for 31 households and a subsidiary occupation for 41 households. Out of 74 households only four are such as have no land of their own. All others possess land to a smaller or greater degree. The following two tables give a break-up of the land held under various rights, production and disposal of various crops during 1960-61.

PRODUCTION AND DISPOSAL OF AGRICULTURAL PRODUCE



Matta

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

Nature of Interest of land	Number of Households and extent of land									
	No land	5 cents and below	5 to 10 cents	10—20 cents	20—50 cents	50 cents to 1 acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	11 acres and above
1	2	3	4	5	6	7	8	9	10	11
Land owned	2	1	..	2	..	8	18	23	17	3
Land held direct from Government under a tenure less substantial than ownership	..	..	..	..	..	..	..	..	..	..
Land held from private persons or institutions	..	..	..	..	..	..	..	..	..	..
Land given out to private persons or institutions	..	..	..	..	..	..	2	1	1	2

Agricultural production and disposal of various products

Name of products	Barley	Paddy	Wheat	Pulses	Oil-seed	Fodder or bamboo
	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.
Annual quantity produced	571—0—0	32—20—0	430—20—0	200—20—0	4—0—0	1—0—0
Total annual quantity consumed by the producing households	544—0—0	28—20—0	416—20—0	166—0—0	4—0—0	1—0—0
Total annual quantity available for sale	27—0—0	4—0—0	14—20—0	34—20—0	— — —	0—0—0

Name of products	Saffron	Vegetables	Fruits	Jawar or Maize	Sugarcane	Chillies
	srs-ch-tola	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.	mds-srs-ch.
Annual quantity produced	4—1—2	3—19—0	3—13—0	316—20—0	10—0—0	0—2—0
Total annual quantity consumed by the producing households	0—11—3	3—19—0	2—39—0	307—20—0	10—0—0	0—2—0
Total annual quantity available for sale	3—5—4	0—0—0	0—14—0	9—0—0	— — —	— — —

Economy

Agricultural implements, manure and steps taken for the improvement of cultivation

The time worn agricultural implements are still in use. ***Hayru*** the local tree supplies the wood for ploughs. Ploughs are locally made and village carpenters still hold a good market. ***Khars*** (blacksmiths) of the village supply the necessary agricultural implements. Not only do they cater to the needs of the village under discussion, but also to some other villages of Kishtwar Tehsil. Common agricultural implements used are :—

S. No.	Local name	Used for
1.	Durath	Cutting thick grass etc.
2.	Tongur	Digging
3.	Droth	Cutting fresh grass
4.	Makch	Cutting wood
5.	Youpat	It is the wooden portion of a plough which is placed on the shoulders of oxen
6.	Livan	Breaking the mounds of clay
7.	Kudayi	Digging
8.	Hal	Plough

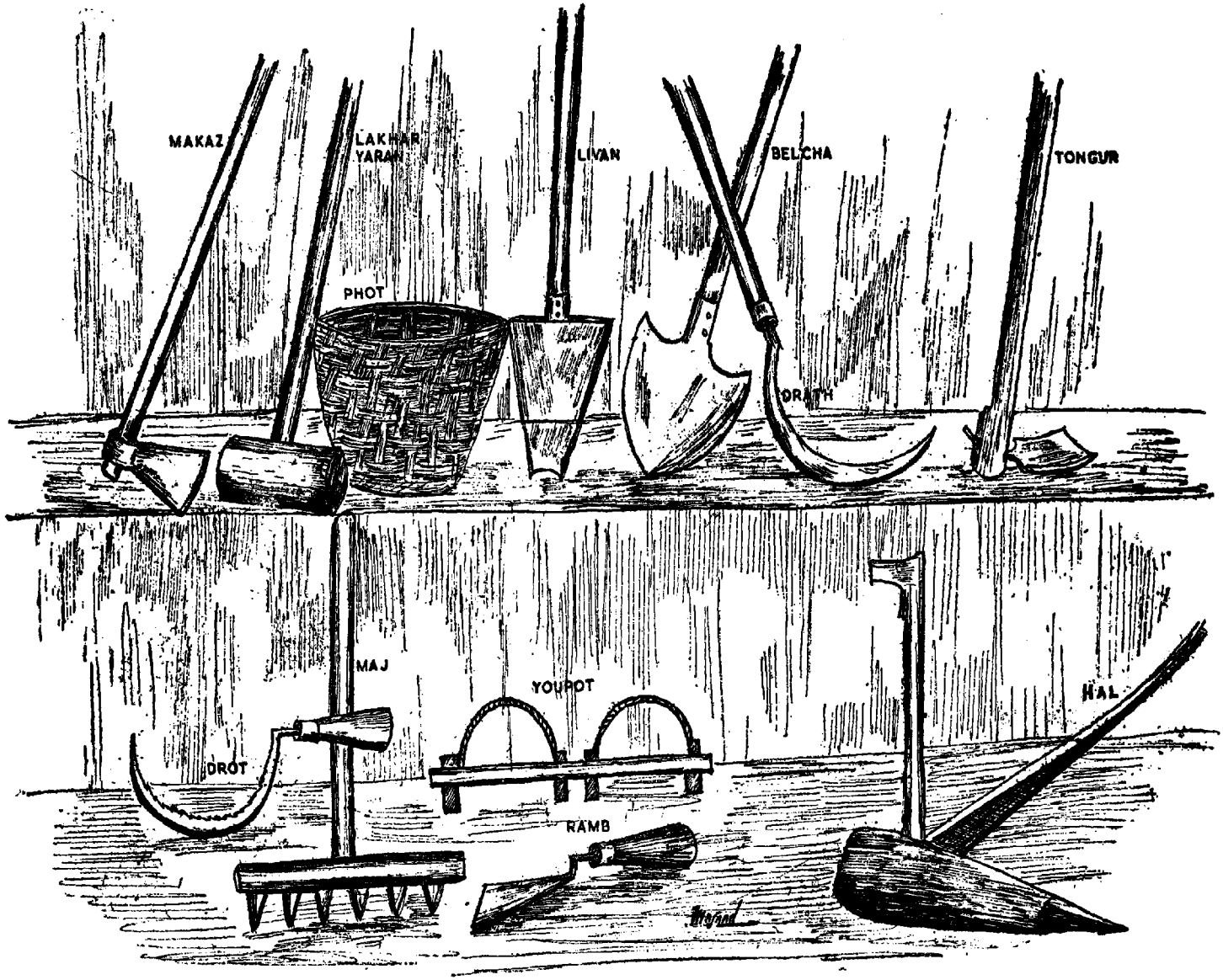
The manures common in use are cowdung and the droppings of cattle. The activities of Community Development and National Extension Service organisations have, however, brought about some change in the outlook of the peasants. They now crave for germicides, manure and good seeds. During the year 1960-61 about seven maunds of wheat seed and 30 maunds of maize seed were supplied to the people by the National Extension Services Agency. Eight seed farms were laid in the whole patwar Halqa in which 6 were established in Matta and 2 in Poochhal covering an area of 8 and 3 acres of land respectively. About 1,030 fruit trees were planted in which 530 were planted in Matta and 507 in Poochhal. The trees grown are apple, appricot and cherry. Due to the active services of Gram Sewak and his demonstrations for growing better crops the villagers are seen to be more interested in adopting new ways and techniques. Because of inadequate stocks with the Block Development Office, Kishtwar only 36 maunds of Ammonium Sulphate were supplied to this village for manure. The people showed good enthusiasm for utilising it properly.

Land reforms, Land improvements etc.

Recent land reforms in the State like 'Land to Tillers Movement' brought no change in the land ownership of Matta. 73 households of Bada Matta were neither benefitted nor harmed by this revolutionary step taken by the Government. Only one household of Rajputs was influenced by the abolition of Zamindari. 112.5 acres of land, which were under his hereditary possession, were given to tillers. All this land existed outside in different villages of Jammu province and thus the local villagers were not benefitted.

The village does not seem to have benefitted from any land reclamation measures.

The following two tables give an idea of the change in ownership of land during one generation and the extent of the use of reciprocal assistance in agricultural practices :—



Agricultural implements

Matta

Change in ownership of land during one generation

Caste/tribe/ community	No. of households	Number of households that suffered loss of land after the death of father or the head of the household	Number of households that have gained land after the death of father or the head of the household
1	2	3	4
Hindus			
Rajput	46	10	2
Brahmin	10	1	...
Megh	5	...	1
Muslims			
Sheikh	6	1	...
Bhat	5	1	1
Kamyar	1	1	...
Ahangar	1	...	1
Total	74	14	5

Reciprocal Assistance in agricultural practices

Caste/tribe/ community	No. of households practising agriculture	No. of households that borrow agricultural implements from others at the time of cultivation	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4	5
Hindus				
Rajput	46	9	38	32
Brahmin	10	3	8	2
Megh	5	2	4	4
Muslims				
Sheikh	5	2	3	2
Bhat	4	...	3	1
Kamyar	...	...	...	...
Ahangar	...	...	...	...

Economy

SAFFRON– ITS ORIGIN AND GROWTH

(a) General

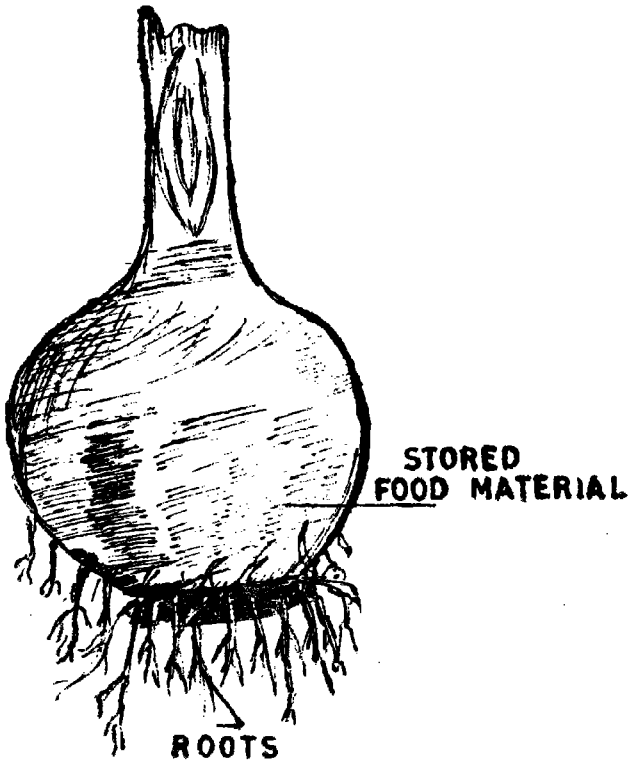
Saffron, the royal flower, called crocus sativus in botanical terminology, perhaps belongs to the family of plants known as liliaceae. The plant, very rare in the world of today, is said to be cultivated in Spain, France, Sicily, Persia and Kashmir. Aromatic Kashmiri saffron is world famous and that is why the valley has become a synonym for the flower itself. The flower is also known as ***Kashmiraja*** after the name of the valley.

Saffron, among other notable things, is the chief exporting article of the State. Pampore (past name Padampore) is the oldest of all the places in the State, where it has been cultivated since distant past. Presently, besides Pampore, it is cultivated in Tehsil Khas (Kashmir Province) and in tehsil of Kishtwar (Jammu Province) at Matta, Poochhal and Bayra. It is stated that like the Karewas at Pampore the plant was grown on other ***Udars*** of Kashmir valley also. ***Udar*** or ***Vodar*** in Kashmiri means a ***Karewa*** (an alluvial plateau) and it is a fact that there are many ***Vodars*** of rich alluvium in the valley of Kashmir. Kalhana remarks that saffron and grapes are among the things that even in heaven are difficult to find but are common there.

Saffron is largely used as a medicine. It is also utilized for colouring pastry, confectionery and has proved an active spice to make the victuals delicious. ***Kong*** (saffron), among Hindus like other parts of India, is regarded highly sacred. It forms an article of ***Tilak***. Mahatma Gandhi, in his 'Historical Dandi March' decorated his forehead with the sacred Tilak of ***Kum Kum*** or saffron. Among the Hindus of the valley the mantle put on the bier of a deceased (generally old) is dyed in saffron colour. It is said that in Ireland the king used to wear a cloak which was dyed with saffron. To Greeks it served as an article of perfume. In the Greak Halls, Courts, Royal Baths, the presence of saffron was necessary.

Who brought saffron to Kishtwar? When was it cultivated first? How and when did it come to the valley of Kashmir? These are questions to which no solid reply is traceable from the available chronicles. There are, however, some popular legends, recorded or heard, and one has naturally to depend upon them. Some old people of the tehsil are of the opinion that saffron was cultivated in Kishtwar, for the first time, in the reign of Mohammed Teg Singh who flourished in about 1791 to 1820 A.D. Some others hold the view that the Brahmins who settled here in early times came from Kashmir and they had brought the saffron corms with them. They used to grow it for medicinal purposes. Also they were in the habit of using it as ***Tilak*** on the forehead. In some other corners, the beginning of saffron cultivation is attributed to supernatural elements. It is said that one day Lord Indra fell seriously ill. A cover of grief and sorrow befell upon the heaven. Music lost its soul. Many doctors were called in but none could diagnose his disease. At last a famous physician from Kishtwar was carried to the place. He being fully in the know of medicinal herbs, proposed a medicine that made the Lord quite well in a single draught. Indra was highly pleased with him. The physician when persuaded by the Lord to demand

SAFFRON
'GULI' OR SEED



a thing of his choice as a reward, asked for a thing that could result in making his land famous. Indra became more happy to hear his patriotic reply. He, with his supernatural powers, made the land of the physician rich with saffron and *Neelum*. This legend though differently told, is Kashmiri in origin. In short, as is anybody's guess, both the saffron bulb and the legend have been imported from Kashmir. Saffron fields of Kashmir are much older than the fields found in Kishtwar.

In the 'Keys to Kashmir' a different legend is recorded about the origin of saffron by reference to Rajtarangini which says :-

> ".....This flower was first given as a gift by Takhshaka Naga to a physician Waghbatta, who lived at Pampore. The Naga fell sick of an eye complaint and went to the physician who tried in vain to cure him. Baffled, the physician at last asked the Naga whether he was a man, and on finding that he was Naga (serpent), he at once saw that the remedies applied to his eyes were nullified by the poisonous vapour which issued from his mouth. He bound his eyes with cloth and the Naga was restored to health. In his gratitude the Naga gave the physician a bulb of saffron and the cultivation sprang up at Pampur. The Takshaka Naga is worshipped to this day in the large pool of limped water situated close to the village of Zewan. In the "Ayin-i-Akbari" Abul-Fazal mentions a pilgrimage to the spring at the commencement of the saffron cultivation."

Saffron cultivation, being a means of livelihood to a large number of people, generates a good income for the State. The industry has paid both to the people and the Government from times immemorial. In Ayin-i-Akbari it is stated that from 10,000 to 12,000 bighas of land were under saffron cultivation then. During the Pathan and Sikh rule, however, the people were reduced to such destitution that they ate saffron corms as their food. Famines and floods stood as great obstacles in the progress and development of this industry. Kishtwar has played a great role in giving a new life to the industry of saffron in Kashmir valley. Maharaja Ranbir Singh in his enthusiasm to rejuvinate the industry brought saffron seed from Kishtwar. During 1960-61, 97 acres of land were under saffron cultivation in Kishtwar. The total yield for the year 1960-61 was about 6 maunds, 29 seers.

Some measures were taken by the popular Government which took office in 1947 which constituted a step forward in regard to the development of this industry. For instance, lessees who previously enjoyed complete monopoly over this industry were done away with. There is, however, further scope for the development of saffron industry on proper lines, thereby bringing larger income to the State than at present. Some of the steps that would help bringing this about would be reservation of more area for saffron cultivation, introduction of better methods of cultivation, collection of flowers on scientific lines, distribution of germicides to save the bulbs from decay and co-operative system of marketing etc.

(b) Ecology and Method of Cultivation

(i) Guli

Guli is the seed of saffron. Kashmiri peasants call it *Mound*. A *guli* is a bulbous thing which resembles onion both in structure and colour. The difference can

be marked only in size. A ***guli*** is usually ½ inch to one inch in diametre. Sowing season of the saffron seed begins from 15th of July and lasts until 15th of August.

A ***guli***, sown, produces very little flowers in the first year. In the second and third year the ***guli*** is not uprooted from the soil where it was sown. During these years the ***guli*** requires very little effort by the peasant on account of ***Gudayi*** and produces the crop itself. ***Gudayi*** is a typical Kishtwari term which stands for weeding grass, small plants etc. that may have grown round bulbs. The same process employed in Kashmir valley is known as ***Choor dini***. The average yield for one maund of seed sown, in the first, second and third year is 3 tolas, 5 tolas and 8 tolas respectively.

Fourth year is the effective year of reproduction. Each ***guli*** bursts out into a number of garlic-like projections which in a short course of time spring into full-fledged corms. After completing five years in the soil the corms or saffron seeds, both younger and older, are got out from the soil. Decayed bulbs are left and active preserved for the new seed. The two special characteristics of a saffron bulb are that a single bulb can live for fourteen years and secondly the power of reproduction is very active. It is estimated that one maund of seed can produce four to six maunds of saffron. Where does this whole stock go then ? This is a question which everybody may ask. On enquiry it was stated that rats and jackals, being the lovers of these delicious bulbs, destory most of the seed. ***Nagar Moth***, the roots of a devastating herb, which grow round the saffron seed also result in seed decay.

(ii) **Zamin**

Zamin means the soil. Stony soil is considered very bad for the growth of saffron seed. ***Gurti*** and black soil are the best. The land should be sloping (***dalwandar***) so that rain pits do not collect within the roots of the plant. Sun should not be too hot. Portions of the fields which receive less sun-shine produce more flowers.

(iii) **Ruvay**

Ruvay is in fact a Kashmiri word. The word, in the same use and same meaning, employed by Kishtwaris stands for the sowing of seed or plantation. Saffron fields are divided into a number of belts, quite before the actual process of ***Ruvay*** begins. Each belt, as made necessary by the peculiarities of the plant itself, is further bounded on one or two of its sides by a piece of land generally utilised for wheat and maize cultivation. With the lapse of five years when the ***guli*** is got out from the soil, it is sown in these pieces of land. These saffron covered fields are then kept for wheat and maize cultivation. In a mechanical manner these changes occur after 5 years.

Ruvay is a fascinating scene to look at. This is a symbolic feature of love, friendship, skill, enjoyment, social contact and what not. All these departments of human behaviour are embedded in one in all and all in one.

A peasant, after fixing a particular day for sowing the seed, informs all the households of the village about his decision. On the oppointed day, a member from each household of the village presents

himself in the specified field where they are awaited by the said peasant alongwith his family members. Actual ***Ruvay*** starts with ***Sihad lagavon.*** It is the task of digging the field carried by a male who moves the sharp edge of the plough. It is followed by ***Kuday.*** Generally two or three persons follow the male who turns the plough, with an implement called ***kuday.*** They break the mounds of clay and make the soil suitable for the growth of corms. A woman, married or unmarried, having a basket of seeds in her hand, then comes and puts the seed in the soil. All others follow her, maintaining proper distance and proper depth, and covering the seed under earth in a proper way. The ***guli*** sown is usually placed six inches deep in the soil. The sowing process is so quick that all things mentioned above are done in 5 minutes. Likewise other ***sihads*** are made, ***kuday*** is performed and seed is sown till whole of the belt is covered with seeds. About one maund of seed is required for 1/160th of an acre (or marla).

During the ***Ruvay*** people working in the fields cut beautiful jokes with each other. Bursts of laughter, with a peculiar chatter of amusement, make the whole atmosphere lovely and pleasing. Singing in chorus is the main feature of the amusement. Some of the popular verses sung at this time are :—

(*i*) ***Pano trau nender gand saman***
Kong posh tulnay dray laylban
Kong posh folutt bayae toori
Choor ni kungas na ta chay choori
Choors keyah kari ger zan
Kong posh tulnay dray laylban.
Vothay luli kungas nayrav
Mattay, Hariyal, Puchhal pherav
Shah thi dhanas panu panu van
Kong posh tulnay dray laylban.

(*ii*) ***Kungi meani kungay***
Kishtwar kay kunga ta meanay gungvanu
....
Hathan chaniyan menz lagay
Gooliyan lagay banga
Mulka mulka dali sozay
Kishtwar kay kunga ta meanay gungvanu

One more remarkable phase of ***Ruvay*** is the mid-day meal. All those engaged in the sowing work assemble at about 1 P. M., at a place in a jolly mood and wait for meal. The meal consisting of ***Khamiri roti*** (a kind of bread) vegetables and pickles is served by the owner of the land. The meal in its speciality is served in purupkin leave. No plate, ***thali*** or ***trami*** is used. All this adds more charm to their work undertaken in an excursion mood. The meal ends with the ***gur gur***-sounds of hubble bubble (huka). The sowing work continues till 5 p. m. About 16 maunds of seed are sown in one day.

The evening meal is also served by the owner. But unlike the mid-day meal it is served at his residence. The same process is followed in respect of each household.

(iv) **Khad and Sag**

Khad (manure) is not required for the growth of Shahi flower (royal flower). Some peasants, sometimes but not frequently, do use a little quantity of cow-dung to enrich the soil but manure is generally considered bad for the growth of saffron. It demolishes the living cells of the seed. ***Sag*** (watering the plant) by all artificial techniques of irrigation is not conducive. Rains which fall in the months of its growth are considered sufficient to provide the moisture.

(v) **Phuly**

Blossom is the exact English word for ***Phuly***. The period from middle of October to the end of November is the season of blossom. In this period saffron fields turn into wonderful pieces of inspiring art, attractive and thought provoking even to a common man. The fields covered with purple bloom enrich the mind, sharpen the human instincts and entertain the soul with the language of hue and perfume. For an artist these fields are the abstractions of skill and labour represented with the pen nourished by human sweat and blood. For a genius these are the useful illustrations which tell the secrets of life, unknown to all. To people with the sense of Wordsworth 'even the meanest flower that blooms can give thoughts that lie too deep for tears'. The thoughts hidden in the royal flower can be estimated without any further justification. The wonderful saffron fields provide an unavoidable magnetic attraction. For the poet these fields are the Immortal Lyrics spoken in dulet by the peasant and the nature. Due to all these reasons the flower of saffron has always captured the imagination of our local poets.

The bold significant expressions which occupy the brain of an individual can be actually felt only when a person witnesses the magnificient sight with his own eyes. Excursions on the spot are common during this season.

(vi) **Posh Tulani**

Plucking of flowers is carried in the mornings. Each peasant, with his all household members, runs to the field early in the morning. Only the diseased and very old persons who are unable to move remain in-doors, all others come in the fields to collect the flowers. The main implements required to carry the job quite satisfactorily are a basket (tokri) and a small pair of scissors (kenchi). Delay in going to the field on a particular day during this period results in a big loss. The more the sunshine the more the number of bees. Bees and other small insects which like to collect honey destroy the flower. ***Posh Tulani*** (plucking of flowers) usually starts at 6 A. M. and continues up to 10 A. M. This too, is one of the most remarkable sights to look at.

(vii) **Kong**

Kong in original is the Kashmiri word for Hindustani Kaysar ***Kum Kum*** or saffron.* "When the flowers are collected the real work of extracting saffron commences. The flowers are dried in the sun and three long stigmata are picked by hand. The stigma has a red orange tip which forms the ***Shahi Zaffran***—the first quality saffron. The long white base of the stigma also makes saffron but it is of inferior quality to the tips. The saffron thus collected in dry condition is known to the trade as Mongra. When the Mongra saffron has been extracted the sundried flowers are beaten lightly with sticks and winnowed. Then the whole mass is thrown into water, the petals swim and the essential parts of the flower sink. The parts which have sunk (Niwal) are collected and the parts which have risen to top are again dried and beaten and the process repeated. After each repitation the quantity becomes inferior. The saffron so collected is named as ***Lachha***. There are further processes of adulteration and it requires a trained and experienced eye and taste to find the amount of adulteration in a given quantity of saffron."

*Keys to Kashmir—pp 134 and 135.

In Kishtwar the inferior quality of saffron got after the extraction of Mongra and Lachha is *Turaila*. Adulteration of saffron is carried by dyeing the white and pale shreds into saffron colour. This practice which should be discouraged is, however, not much in vogue in Kishtwar and it is because of this reason that Kishtwari saffron alongwith excellent Kashmiri present Mongra and Ist. class Lachha finds a good market in the Indian Subcontinent.

(A) Influence of saffron cultivation on the Economy of Matta

Saffron, in the form of a side industry has a solid influence on the economy of Matta. The exact position of the extent of contribution to the income of the households due to this industry is, however, shrouded in ambiguity. It was a matter of common occurance that reply to such questions as the types and worth of ornaments possessed by the household, monthly income of the family, agricultural produce, property made in cash and kind during the last 5 years was very much on the lower side of truth. As against this, answers to questions on indebtedness were rather exaggerated. The following table gives the caste-wise number of households engaged in saffron cultivation, the total yield obtained and sold by them as reported in the field :—

S. No.	Name of the caste	No. of households which cultivated saffron	Yield	Sold
1.	Rajput	25/46	240 Tolas	206 Tolas
2.	Brahmin	7/10	43 ,,	31 ,,
3.	Megh	2/5	13 ,,	9 ,,
4.	Bhat	2/5	15 ,,	9 ,,
5.	Sheikh	5/6	16 ,,	14 ,,
6.	Ahangar	0/1	Nil	Nil
7.	Kamyar	0/1	Nil	Nil
	Total	41/74	327 Tolas	269 Tolas

Saffron in Kishtwar tehsil is cultivated at Matta, Poochhal, Hariyal and Kishtwar town. Poochhal leads all, both in cultivation and production. Matta stands second and the town of Kishtwar the last. According to the Tehsildar Kishtwar's reports, saffron in the year 1960-61, was only cultivated in Matta and Kishtwar circle. The total land under cultivation was 97 acres and the total yield was 6 maunds and 29 seers. The figures furnished by the village patwari show that only 43 kanals (5. 4 acres) of land were under saffron cultivation in Matta. That means about 91 acres were occupied by the saffron fields in such other parts of Kishtwar circle as the villages of Poochhal, Hariyal and the town of Kishtwar. On this basis the estimates of yearly income due to saffron cultivation to the whole village of Matta, which comprises 201 households out of which 74 households put up in Bada Matta, work out as under.

(i) Total area under saffron cultivation =43 kanals

(ii) Yield per kanal based on *Chakla rate* metre rod =40 tolas

(iii) Average value per tola =Rs. 7/-

(iv) Total income =40 x 7 x 43 =Rs.12,040/-

(v) Revenue tax per kanal =Rs. 215/-

(vi) Total tax =43 x 15 =Rs. 645/-

(vii) Total income net of Revenue tax =Rs. 11,395/-

(B) Livestock

Scarcity of grass and fodder is the biggest obstacle which has restricted the growth and domestication of cattle. *Darab*, the land reserved for pasture lies in the village and serves the purpose to a smaller degree. Better irrigation facilities would definitely bring about a change in the

domestication of animals and in the development of village industries depending on wool fibre, hides and skins etc. towards better.

The ***Mal Shumari*** record maintained by the village patwari gives the following details with regard to the number of cattle domesticated by the people of Matta in the year 1961-62 :–

S. No.	Name of species	Actual No.
1.	Cow	175
2.	Ox	272
3.	Bachha, Bachhi (young stock)	74
4.	Horses (both sex)	15
5.	Pony	1
6.	Donkey (both sex)	7
7.	Sheep (both sex)	100
8.	Goat (both sex)	80
	Total :	724

Out of 724 heads of cattle 348 have been domesticated by the people of Bada Matta amongst which four are Yak. Yak or Chinor are used for ploughing the field. Caste and community-wise distribution of cattle is indicated in the table given below :-

Livestock statistics including fishery

Caste/tribe	Milch cattle		Draught bullock		Goats/ sheep		Horses		Yak		Fowl		Fishes	
	No. of hhs. owning	Total No.	No. of hhs. owning	Total No.	No. of hhs. owning	Total No.	No. of hhs. owning	Total No.	No. of hhs. owning	Total No.	No. of hhs. owning	Total No.	No. of families rearing fish	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Rajput	32	68	34	85	21	115	3	3	3	5	6	18	..	..
Brahmin	5	11	8	16	1	3	..	..	1	2	..	..	..	..
Megh	..	..	4	8	2	3	..	..	..	..	..	..	..	..
Sheikh	1	1	3	4	3	5	1	1	..	..	1	2	..	..
Bhat	4	9	4	7	2	2	..	..	..	..	1	1	..	..
Kamyar	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ahangar	..	..	..	..	..	..	..	..	..	..	1	4	..	..
Total	42	89	53	120	29	128	4	4	4	7	9	25	..	..

Cattle Welfare and Animal Husbandary

For the treatment and welfare of cattle, the State Government has established a veterinary centre in Kishtwar. It has been started in the town in about 1988 of the Hindu era. Presently the officer who runs the centre is designated as Assistant Surgeon. He is a B.V. Sc. and A. H. degree holder. For his assistance there is one senior Compounder, one Stock Assistant and four Attendants. The village Matta lies at a distance of about 0.75 miles from the hospital. From April 1961 to April 1962, about 8,140 cattle were treated in

the hospital. Common diseases prevalent in the locality are black quarter, foot and mouth disease and fowl pox, etc. Medicine and other requirements necessary in the hospital come from Jammu, the provincial headquarter.

(C) Mineral Potential

Rich veins of mineral resources running from the lower heights upto the elevation of 14,950 feet above the sea level is the main feature of Kishtwar. Kishtwar is the unique place in the State which possesses the noble mines of ***Neelum*** or Sapphire. The other chief minerals found in the area are Ruby, Beryl, Copper, Lead and Silver.

Matta is, however, devoid of mineral potential, because of its location. It can also be a beneficiary in the event of rapid extraction of the minerals in other parts of Kishtwar and arrangments for their proper utilisation.

(D) Industries and Commerce

The growth and economics of saffron has already been discussed in detail. Development of this commercial crop on sounder lines would be a good step in improving the economic condition of the people of Kishtwar especially of those who reside in Matta, Poochhal and Hariyal. Reservation of more and more land for saffron cultivation, demonstrations about seed preservation and proper methods of cultivation, supply of germicides and good marketing facilities for the cultivator are the immediate steps that need be taken early in this behalf. The peasant, because of his economic strangulations sells the product of his sweat and blood at present at much too low a price something like Rs. 5/- to Rs. 7/- a tola while the business-men sell the saffron at Rs. 13/- to Rs. 17/- a tola. The huge trade margin which fattens the middle-man at present would go to the producers if they are organised into a producers' co-operative society for sale of their product. It is the local trades-men of the town as also the business-men from Jammu and Amritsar who exploit the weak economic bargaining power of the peasant at present who either directly or through their agents procure bulk of the produce at very low prices during the period of harvest itself.

(i) **Blacksmithy**

Smithy is the pursuit of five households in Matta out of whom four households belong to Bada Matta. In Kashmiri and Kishtwari they are known as ***Khar*** while their occupation is known as ***Khar Kam***. These Khar's are well known throughout the area for their dexterity and craftsmanship. The smiths, however, work with the same age old tools which their forefathers used. The nature of their business is also peculiar. The customer provides necessary materials and his own assistance. He purchases coal and iron from the market and asks the blacksmith to manufacture the implements required by him. Himself he assists the smith in hammering etc. The wages are charged according to the weight of the implements manufactured. This way the blacksmith earns on an average three to four rupees a day. The articles manufactured at these shops consist of agricultural implements, axes and similar other household goods. They also repair guns, stoves, sewing machines and other small machinery. Main obstacle which these artisans face is the scarcity of coal. Coal which comes from Jammu is sold at

high prices which works as a dissuading factor for the customers to have their requirements manufactured by the local smith.

With certain incentives the talent of these artisans can be geared in a proper way and through financial assistance they can be persuaded to manufacture certain implements of modern use for sale within and outside the village.

(ii) **Other Industries**

The household industries working in Matta consist of weaving, spinning, blacksmithy, carpentry, tailoring etc. Besides the 5 blacksmiths mentioned above there are 14 weavers, 10 carpenters and 7 tailors. Spinning of wool is carried on by the house-wives generally in their spare time. Ambitious wives produce the yarn, required by the households for winter dress. In Bada Matta, however, only 10 households were returned as engaged in spinning as their subsidiary occupation. There is no weaver living in Bada Matta. For the promotion of weaving and spinning industry, the State Government has established a 'Wool Centre' in the town.

Tailoring and carpentry are the two other industries adopted as a main profession by two households. The tailor sews the clothes of the people of the village. The carpenter works as a *mistri* in erecting the local huts. Full impression of the industries and household business prevalent in Bada Matta is discernible from the following table :—

Types of Industry run by household

S. No.	Name of industry	Number of households engaged
1	2	3
1.	Blacksmithy	4
2.	Tailoring	1
3.	Carpentry	1
4.	Spinning	10

Besides this, there is one household engaged in grocery.

ECONOMIC LIFE—II

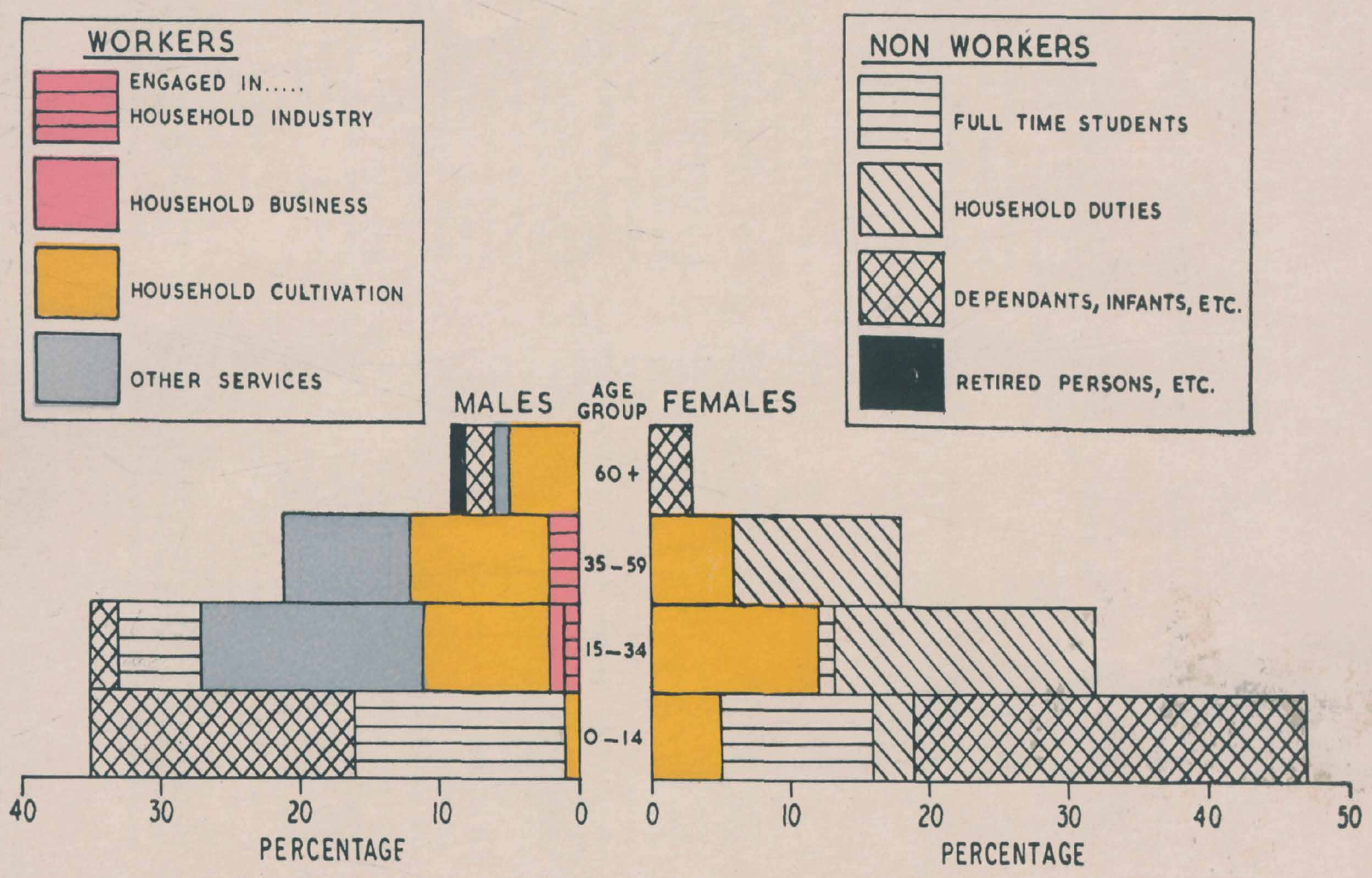
(a) Factors influencing Economic Life

The name Kishtwar which literally means place of troubles, is itself a symbolic representation of the economic condition of the people residing therein. Kishtwari has been living a life of frustration for a long time in the past. Since 1947, however, a gradual change in the economic set up is perceptible though not very prominent. The entire zone is still steeped in backwardness and poverty and requires adequate attention for development. The potentialities of the area require to be more vigorously explored and exploited than at present.

Improvements in transport and communications and the activities of Community Development and National Extension Service organisation have already begun to show results in the promotion of trade and commerce aud development of social conciousness etc. Construction of link road from Thathri to Kishtwar has opened up new vistas for this hitherto isolated illaqa and brought it nearer to other parts of the state. Opening of Kishtwar-Sunthan-Desu-Anantnag-Srinagar road will open a new chapter in the history of Kishtwar. It will help in a most positive manner in remodelling the economic structure of the entire zone. Like-wise Kishtwar Padar road, the route leading to the precious mines of Neelum, will be a landmark towards economic reconstruction of the area.

Electrification which has been taken in hand will like-wise be instrumental in

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



reshaping the face of the area. The implementation of the envisaged developmental programmes will carry Kishtwar to the threshold of an economic and social break through. The impetus being given to education of school going children by opening up a net-work of schools is bringing about a gradual development in thinking and outlook. Matta being close by to the town of Kishtwar shares the benefits of all these developments nearly equally.

(b) Economic Activities and Nature of Changes

(i) Livelihood Classes

The people of Matta can be divided into three categories ***Lower class, Lower Middle class*** and ***Upper Middle class.*** Most of the families fall in the category called ***Lower Middle class.*** In Bada Matta, to which our present study refers about 54 households depend on agriculture and Government Services. The heads of the remaining households act as priests, vaids (Hakim), tailors, grocers, lohars and carpenters. The detailed break-up is indicated in the following table :-

S. No.	Main occupation followed	No. of households
1.	Agriculture	43
2.	Government Service	
(a)	Civil	11
(b)	Military	5
3.	Priesthood	4
4.	Blacksmithy	4
5.	Private service	1
6.	Grocery	1
7.	Carpentry	1
8.	Hikmat	1
9.	Tailoring	1
10.	Sweeper	1
11.	Without occupation	1

The household having no occupation belongs to Kamyar caste. It is a single member family consisting of an old lady, who lives as a parasite on others.

Men serving in the Government act as clerks, teachers, revenue patwaris, girdawars, foresters, sweepers, soldiers, havaldars etc. Retired Government Servants have mostly served in the Forest Department. For minute details Annexure (i) attached at the end may be helpful.

The position of subsidiary occupation, followed by the heads of households is indicated below :-

S. No.	Name of occupation	No of households
1.	Agriculture	37
2.	Agricultural Labour	3
3.	Other kinds of manual labour	5
4.	Spinning	2
5.	Numberdari	1
6.	Without any subsidiary occupation	26

The overall distribution of the population of Bada Matta as workers and non-workers by various age-groups is as under :-

Age-group	Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females
0—14	14	3	11	188	79	109
15—34	95	62	33	73	20	53
35—59	64	49	15	33	..	33
60 and above	14	14	..	17	6	11
Total	187	128	59	311	105	206

Economy

These figures reveal that the economically active persons form one-third of the population, others being entirely dependent on them. Further relevant details about workers and non-workers are presented in the ensuing tables :-

Workers classified by sex, broad age-groups and industry, business and cultivation belonging to the household

Age-group	Total workers			Workers engaged in						Other services	
	Persons	Males	Females	Household Industry		Household Business		Household Cultivation		Males	Females
				Males	Females	Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12
All ages	187	128	59	7	1	2	..	57	58	62	..
0—14	14	3	11	..	..	..	..	3	11	..	..
15—34	95	62	33	2	1	2	..	20	32	38	..
35—59	64	49	15	5	..	..	..	23	15	21	..
60 and above	14	14	..	..	..	..	..	11	..	3	..

S. No.	Occupation	All ages			Age-groups											
					0—14			15—34			35—59			60 and above		
		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	17
1.	Agriculture	115	57	58	14	3	11	52	20	32	38	23	15	11	11	..
2.	Government service including Khidmatgar	49	49	..	..	..	..	34	34	..	14	14	..	1	1	..
3.	Labourer	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
4.	Sweeper	2	2	..	..	..	..	1	1	..	1	1	..	..	..	..
5.	Carpentry	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
6.	Blacksmithy	5	5	..	..	..	..	1	1	..	4	4	..	..	..	..
7.	Priesthood	4	4	..	..	..	..	..	..	..	3	3	..	1	1	..
8.	Contractor	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
9.	Hikmat	2	2	..	..	..	..	1	1	..	..	..	..	1	1	..
10.	Tailoring	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..
11.	Private Service	4	4	..	..	..	..	1	1	..	3	3	..	..	..	..
12.	Spinning and weaving	1	..	1	..	..	..	1	..	1	..	..	..	..	..	..
13.	Grocery	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..

Non-workers	All ages			0—14			15—34			35—59			60 and above		
	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
Total non-workers	311	105	206	188	79	109	73	20	53	33	..	33	17	6	11
Full time students or children attending school	79	48	31	62	34	28	17	14	3	..	..	..	..	..	..
Persons engaged only in household duties	90	..	90	7	..	7	50	..	50	32	..	32	1	..	1
Dependents and infants, children not attending school and persons permanently disabled	139	55	84	119	45	74	6	6	..	1	..	1	13	4	9
Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent or dividend or other persons of dependent means	2	2	..	..	..	..	..	..	..	..	..	..	2	2	..
Beggars, vagarants, independent women without indication of source of income and others of unspecified source of existence	1	..	1	..	..	..	..	..	..	..	..	..	1	..	1
Inmates of penal, mental and charitable institutions	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Persons seeking employment before but now out of employment and seeking work	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Persons seeking employment for the first time	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

(ii) Standard of living

The income pattern as per field enquiries works out as under :-

Income group	No. of families in the group	Total monthly income
(i) Rs. 101 and above	25	Rs, 4690/-
(ii) Rs. 76 to Rs. 100	15	Rs. 1390/-
(iii) Rs. 51 to Rs. 75	17	Rs. 1090/-
(iv) Rs. 26 to Rs. 50	11	Rs. 500/-
(v) Rs. 25 or less	5	Rs. 100/-
(vi) No income	1	Nil
Total :-	74	Rs. 7890/-

This gives an average monthly income of Rs. 105.00 per household. The per capita annual income works out to about Rs. 187/- which is even lower as compared to the per capita state income for the corresponding year. This depicts a

Economy

position of poverty and low living standards. While bulk of the income in respect of the highest income group is spent on food items, households in the lower income brakets find it difficult even to make both ends meet and have often to borrow in the event of exigencies.

The tables below give an idea of the household income by occupation and household size :-

Table—A

Occupation	No. of households	Monthly income of household					Total No. of members in households mentioned in Col. 2
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above	
Agriculture	43	5	7	14	4	13	300
Government service	16	..	1	3	7	5	96
Sweeper	1	..	1	..	..	..	8
Carpentry	1	..	1	..	..	..	1
Blacksmithy	4	..	..	..	2	2	29
Priesthood	4	..	1	..	1	2	35
Hikmat	1	..	..	..	..	1	10
Tailoring	1	..	..	..	1	..	7
Private service	1	..	..	..	..	1	4
Grocery	1	..	..	..	..	1	7
Without occupation	1	..	..	..	..	..	1
Total	74	5	11	17	15	25	498

Table—B

S. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
1.	Agriculture	Agriculture, Wool spinning and Labour	..	1	..	..	..
2.	—do—	Agriculture	..	..	1	..	..
3.	Government service	Government service, Military service and agriculture	..	..	..	..	1
4.	Agriculture	Agriculture and Agricultural labour	..	..	1	..	..
5.	—do—	Agriculture and Labour	..	1	..	..	..
6.	—do—	—do—	..	1	..	..	..
7.	—do—	—do—	..	..	1	..	..

Table B—*contd.*

S. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
8.	Agriculture	Agriculture and Military service	..	..	1	..	..
9.	—do—	Agriculture and Labour	..	..	1	..	..
10.	—do—	Agriculture, labour and Military service	..	..	..	..	1
11.	Government service	Government service and Agriculture	..	..	1	..	..
12.	Agriculture	Agriculture	..	..	1	..	..
13.	—do—	—do—	1	..	..	..	..
14.	—do—	—do—	1	..	..	..	..
15.	Government service	Government service and Agriculture	..	..	..	..	1
16.	Sweeper	Sweeper	..	1	..	..	..
17.	Government service	Government service	..	1	..	..	..
18.	Blacksmithy	Blacksmithy, Agriculture and Contract	..	..	..	..	1
19.	Priesthood	Priesthood, Agriculture and Government service	..	..	..	..	1
20.	Blacksmithy	Blacksmithy and Agriculture	..	..	..	..	1
21.	Agriculture	Agriculture and Private service	..	..	..	..	1
22.	Priesthood	Priesthood and Agriculture	..	1	..	..	..
23.	Agriculture	Agriculture and Retired Government servant	..	..	1	..	..
24.	Grocery	Grocery and Agriculture	..	..	..	..	1
25.	Agriculture	Agriculture and one Retired Government servant	..	..	..	1	..
26.	—do—	Agriculture, Govt. service and Military service	..	..	..	..	1
27.	—do—	Agriculture and Retd. Government servant	..	..	1	..	..
28.	Government service	Government service, Agriculture and Wool Spinning	..	..	..	..	1
29.	Agriculture	Agriculture, Military service and Labour	..	..	..	..	1
30.	Government service	Government service, Agriculture and Spinning	..	..	..	1	..

Economy

Table B —*contd.*

S. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
31.	Agriculture	Agriculture and Labour	..	1	..	..	..
32.	Carpentry	Carpentry and Agriculture	..	1	..	..	..
33.	Military service	Military service and Agriculture	..	..	..	1	..
34.	Agriculture	Agriculture and Government service	..	..	1	..	..
35.	—do—	Agriculture and Wool Spinning	..	1	..	..	..
36.	—do—	—do—	..	..	..	..	1
37.	—do—	Agriculture	..	..	..	1	..
38.	—do—	Agriculture, Wool spinning and one Retd. Government servant	..	..	1	..	..
39.	—do—	Agriculture and Spinning	1	..	..	..	..
40.	—do—	Agriculture and Agricultural labour	..	..	1	..	..
41.	—do—	Agriculture	1	..	..	..	..
42.	—do—	Agriculture, Govt. service and Retd. Government servant	..	..	..	..	1
43.	Blacksmithy	Blacksmithy and Agriculture	..	..	..	1	..
44.	Agriculture	Agriculture and Govt. service	..	..	..	..	1
45.	Blacksmithy	Blacksmithy	..	..	..	1	..
46.	Hikmat	Hikmat, Agriculture and Govt. service	..	..	..	..	1
47.	Government service	Government service and Agriculture	..	..	..	..	1
48.	—do—	Government service and Agriculture	..	..	..	1	..
49.	Military service	Military Service and Agriculture	..	..	..	1	..
50.	Agriculture	Agriculture	1	..	..	..	..
51.	—do—	Agriculture and Retd. Government servant	..	1	..	..	..
52.	—do—	Agriculture and Government service	..	..	..	..	1
53.	—do—	Agriculture and Military service	..	..	1	..	..

Table B—*concld.*

S. No.	Occupation of household	Source of income	Monthly income per household in the range of				
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8
54.	Agriculture	Agriculture and Retired Government servant	..	..	1	..	..
55.	Priesthood	Priesthood, Agriculture, Military service and Govt. service	..	..	..	..	1
56.	Agriculture	Agriculture	..	..	1	..	..
57.	—do—	Agriculture, Govt. service and Pension	..	..	..	..	1
58.	—do—	Agriculture, Govt. service and Pension	..	..	..	..	1
59.	(Beggar)	Begging	1	..	..	..	..
60.	Agriculture	Agriculture and Retd. Government servant	..	..	..	1	..
61.	Tailoring	Tailoring and Agriculture	..	..	..	1	..
62.	Government service	Government service and Agriculture	..	..	1	..	..
63.	Military service	Military service and Agriculture	..	..	1	..	..
64.	Agriculture	Agriculture, Govt. service and Pension	..	..	..	..	1
65.	—do—	Agriculture, Military service and Spinning	..	..	..	..	1
66.	Private service	Private service and Agriculture	..	..	..	..	1
67.	Government service	Govt. service, Military service, Agriculture and Spinning	..	..	..	..	1
68.	Agriculture	Agriculture and Military service	..	..	..	..	1
69.	Military service	Military service and Agriculture	..	..	..	1	..
70.	Priesthood	Priesthood and Agriculture	..	..	..	1	..
71.	Agriculture	Agriculture, Agricultural Labour and Spinning	..	1	..	..	..
72.	Military service	Military Service and Agriculture	..	..	..	1	..
73.	Government service	Government service and Agriculture	..	..	..	1	—
74.	Agriculture	Agriculture and Military service	..	..	..	1	—

Economy

Indebtedness

Indebtedness occurs for various reasons. People placed in the lowest strata borrow to eke out their existence and meet various exigencies and eventualities. Those placed relatively better borrow on account of social customs like funerals, marriages, dowry etc. The amount of indebtedness of the people of proper Matta was reported to be Rs. 35,640 out of which Rs. 10,000 accounted for an education loan raised by a student from the Government for his further studies. Other causes of indebtedness are detailed in the ensuing tables :-

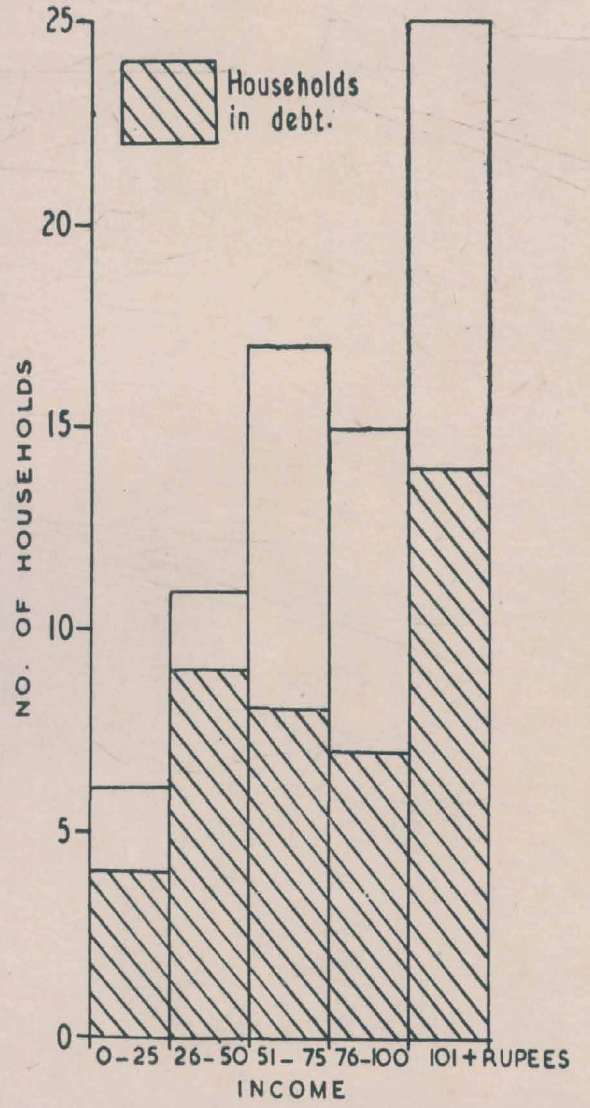
Indebtedness—A

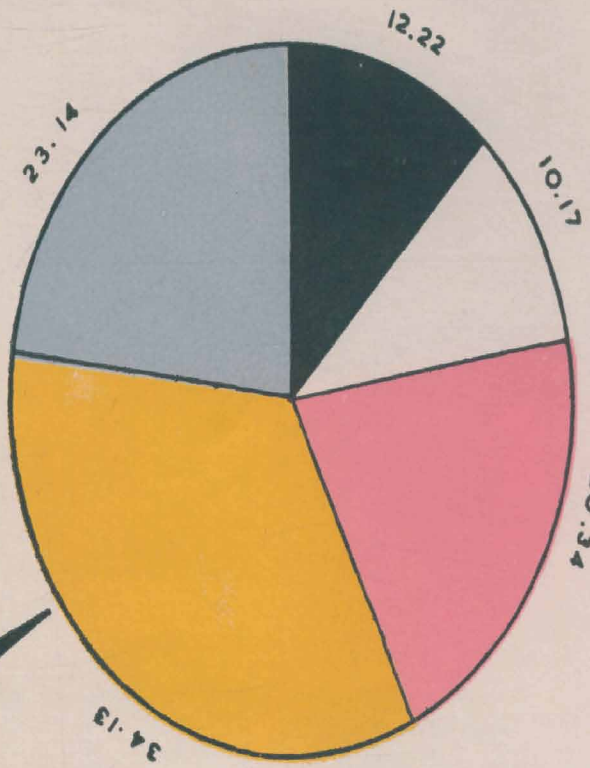
	Cause	Indebtedness by cause of debt		
		Amount of debt	No. of families in debt	Proportion of debt due to cause to the total amount of debt
1.	Purchase of land	..	..	..
2.	House construction or repairs to existing building	Rs. 4,340	8	12.22
3.	Marriages	Rs. 2,100	14	5.93
4.	Funerals	Rs. 260	6	0.74
5.	To give dowry	Rs. 1,240	11	3.50
6.	To clear outstanding debts	Rs. 1,790	15	5.05
7.	Sickness	Rs. 1,020	12	2.88
8.	Ordinary wants	Rs. 4,400	28	12.41
9.	Household cultivation	..	..	..
10.	Industry run by household	..	..	..
11.	Business run by household	Rs. 2,000	1	5.64
12.	Education	Rs. 10,000	1	28.21
13.	Court case	Rs. 100	1	0.28
14.	Purchase of cattle	Rs. 1,200	4	3.39
15.	Purchase of vehicle	Rs. 7,000	1	19.75

Indebtedness—B

	Income group 1	No. of households 2	No. of households in debt 3	Percentage of Col. 3 to Col. 2	Average indebtedness for households in debt
1.	Rs. 0—25	6	4	66.7	137.55
2.	Rs. 26—50	11	9	81.8	433.33
3.	Rs. 51—75	17	8	47.1	312.05
4.	Rs. 76—100	15	7	46.7	678.57
5.	Rs. 101 and above	25	14	56.0	1,696.43

HOUSEHOLDS BY INCOME GROUPS AND INDEBTEDNESS BY CAUSES





CAUSES OF INDEBTEDNESS

- Construction and repairs of houses.
- Marriages, funerals and dowry expences.
- Clearance of outstanding debts, sickness and ordinary wants.
- Business education and court cases.
- Purchase of cattle and vehicles.

Indebtedness —C

1. Number of households which have cleared debts which existed prior to 10 years from the income of the household. 14
2. Total extent of debts cleared under item I by all the households together. NIL
3. No. of households which have during the last 10 years :—
   (a) Acquired any property and/or NIL
   (b) *Made any saving in cash* and/or NIL
   (c) Invested capital in any new undertaking or building NIL

   Except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property. NIL
4. The approximate total money value of items 3(a) to 3(c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property. NIL

Occupational Mobility

The occupational history of the village reveals that 52 out of the 74 heads of households have retained their fathers' occupation while 21 have discontinued it in preference for other vocations. There is, however, a single member household having no occupation.

The mobility, in general, is marked from agriculture to Government service. Agriculture, however, continues to be a subsidiary occupation for most of these households. It has already been mentioned that the average monthly income per household stands at Rs. 105.00. This leaves one in no doubt that the change over is attracted by the guarantee of employment round the calender and the fixed pay purse which the Government services offer.

There is, however, a solitary case where a head of the household has changed over from Government service to agriculture because he had enough land and there was nobody to husband it. Moreover, he found cultivation comparatively a better yielder. Likewise another head of the household did not follow the father's persuit, who was a patwari, and preferred cultivation to seeking a Government job.

In so far as the parent's aspiration with regard to the future of their sons is concerned, 3 heads of the households do not have male issues at all and from amongst the remaining about 50% aspire that their sons should take up the white collar jobs in the Government. Only 18% prefer their sons to take up business followed next by about 14% wishing their sons to continue the traditional occupations, 4 heads wish their sons to be doctors, 6 engineers, one member of the Legislative Assembly and 3 agriculturists.

At any rate there is no denying the fact that the people, especially the youth, have developed a certain craze for the Government service. Very less is thought of as to whether it is more advantageous than the traditional occupation or not. Becoming a ***Babu*** is the ambition of every youngman and the aspiration of parents also. This contention is born out by the fact that in the village 22 persons have voluntarily changed the traditional occupation, which was, by and large, cultivation, whereas circumstances forced only 11 to do so.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A - (i) Households

The average household/family size in Bada Matta is 6.7 members, the individual size varying between 1 member on the one end and 28 members on the other. Classification of households/families into simple, intermediate, joint etc., is given in the table below :—

Caste/Community	No. of households	No. of household/family of each type			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
A. Hindus					
1. Rajput	46	13	7	20	6
2. Brahmin	10	4	3	3	..
3. Megh	5	2	2	1	..
B. Muslims					
4. Bhat	5	4	..	1	..
5. Sheikh	6	3	..	2	1
6. Kamyar	1	..	..	..	1
7. Ahangar	1	1	..	..	..
Total	74	27	12	27	8

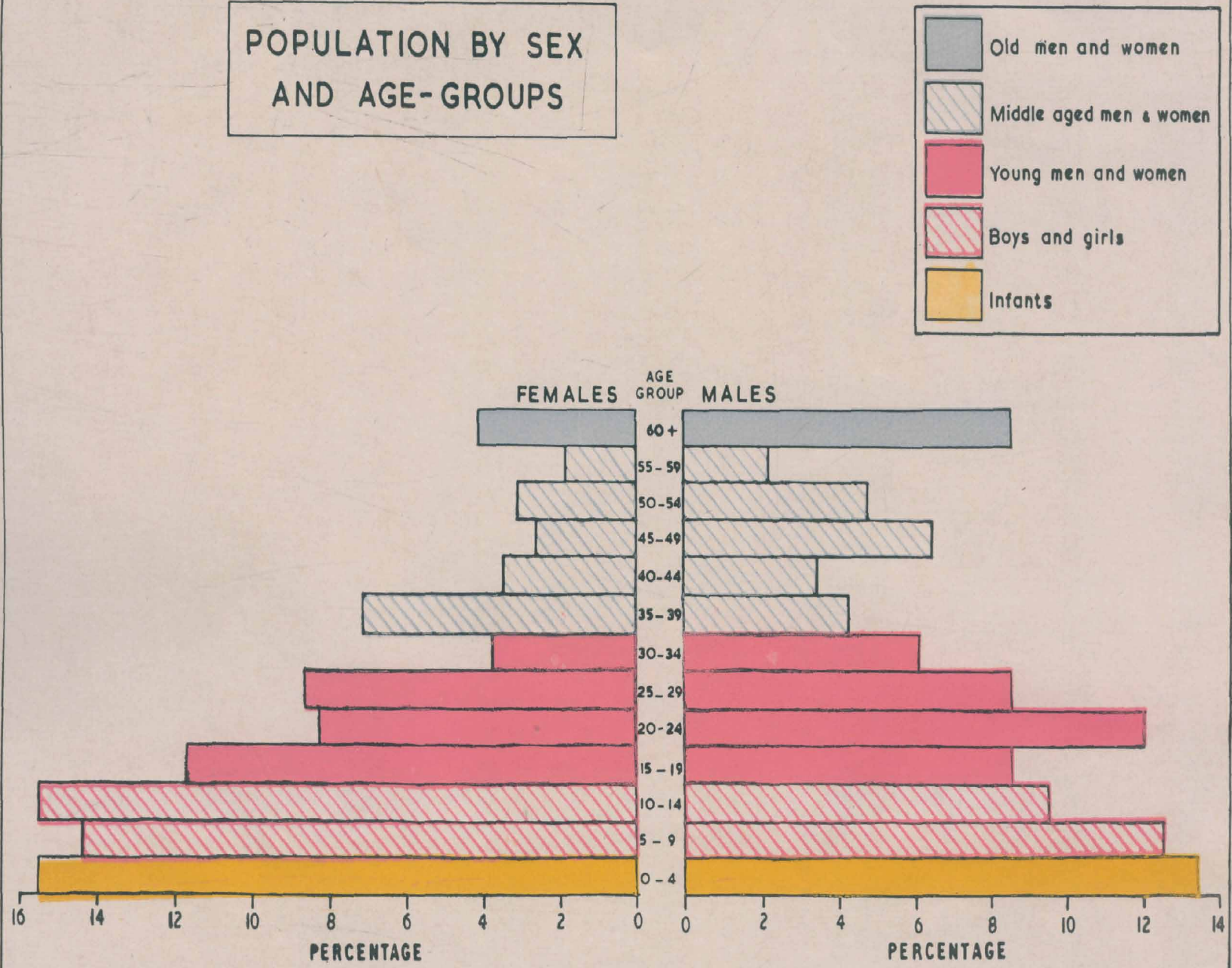
Simple households/families which are 25 in number consist of husband, wife and un-married children. Husbands having two wives and children also fall in the same group. Intermediate family/household consists of a married couple, un-married brother, sister and one of the parents. Only ten families/households of this type exist in Bada Matta. Unlike simple and intermediate, a joint family/household consists of a married couple with married sons or daughters or with married brothers or sisters. Eighteen families/households belong to joint type and form 25% of the total number of families residing here. This clearly shows that joint family system is still in vogue to a sizable extent. Composition of households by size is indicated below :—

Nature of family	No. of households	Males	Females
1. Single member	4	2	2
2. 2—3 members	3	4	4
3. 4—6 members	34	74	95
4. 7—9 members	22	81	87
5. 10 members and above	11	72	77
Total	74	233	265

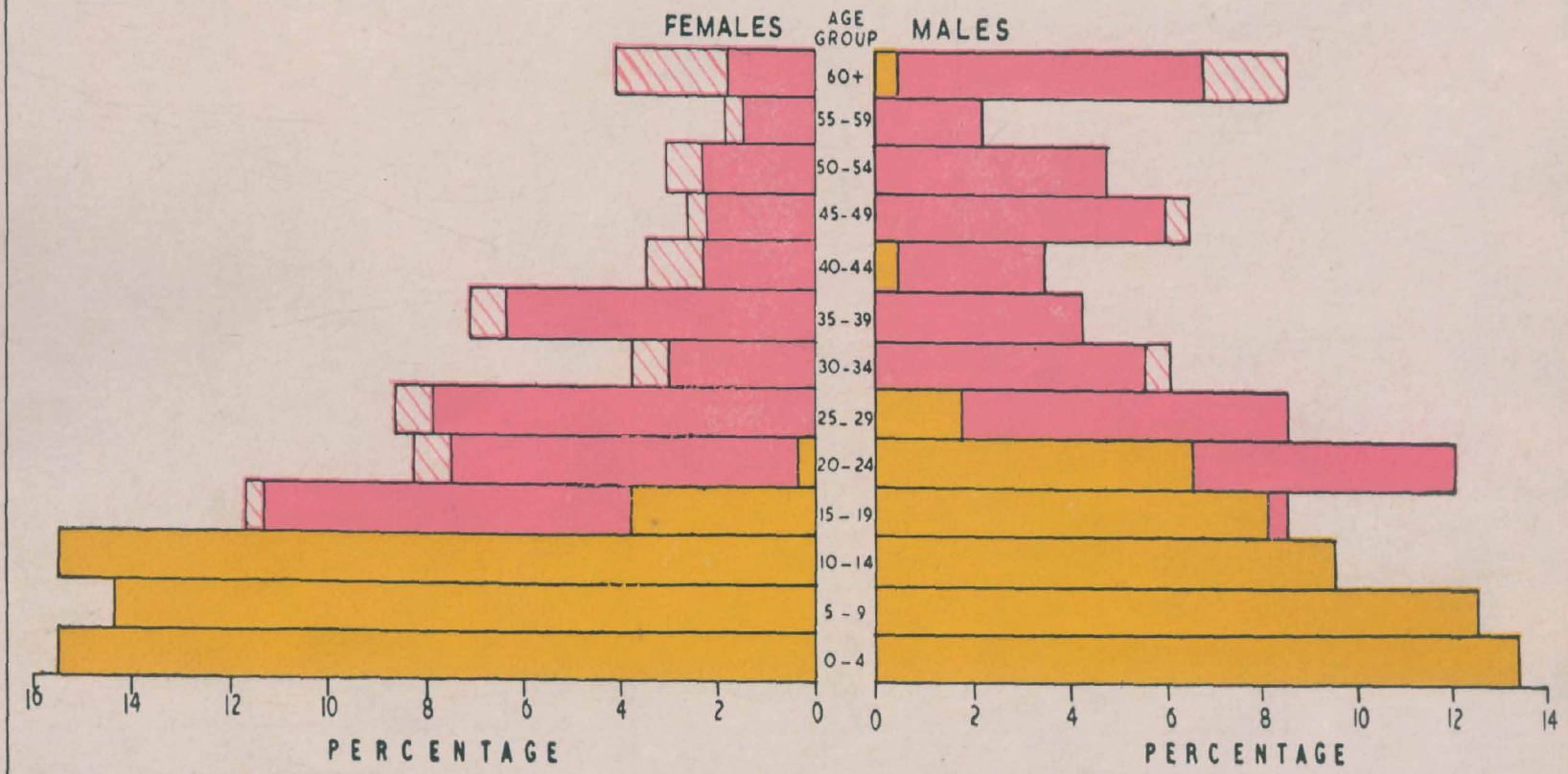
(ii) Age and Sex

The age distribution of population is reflected in the following table :—

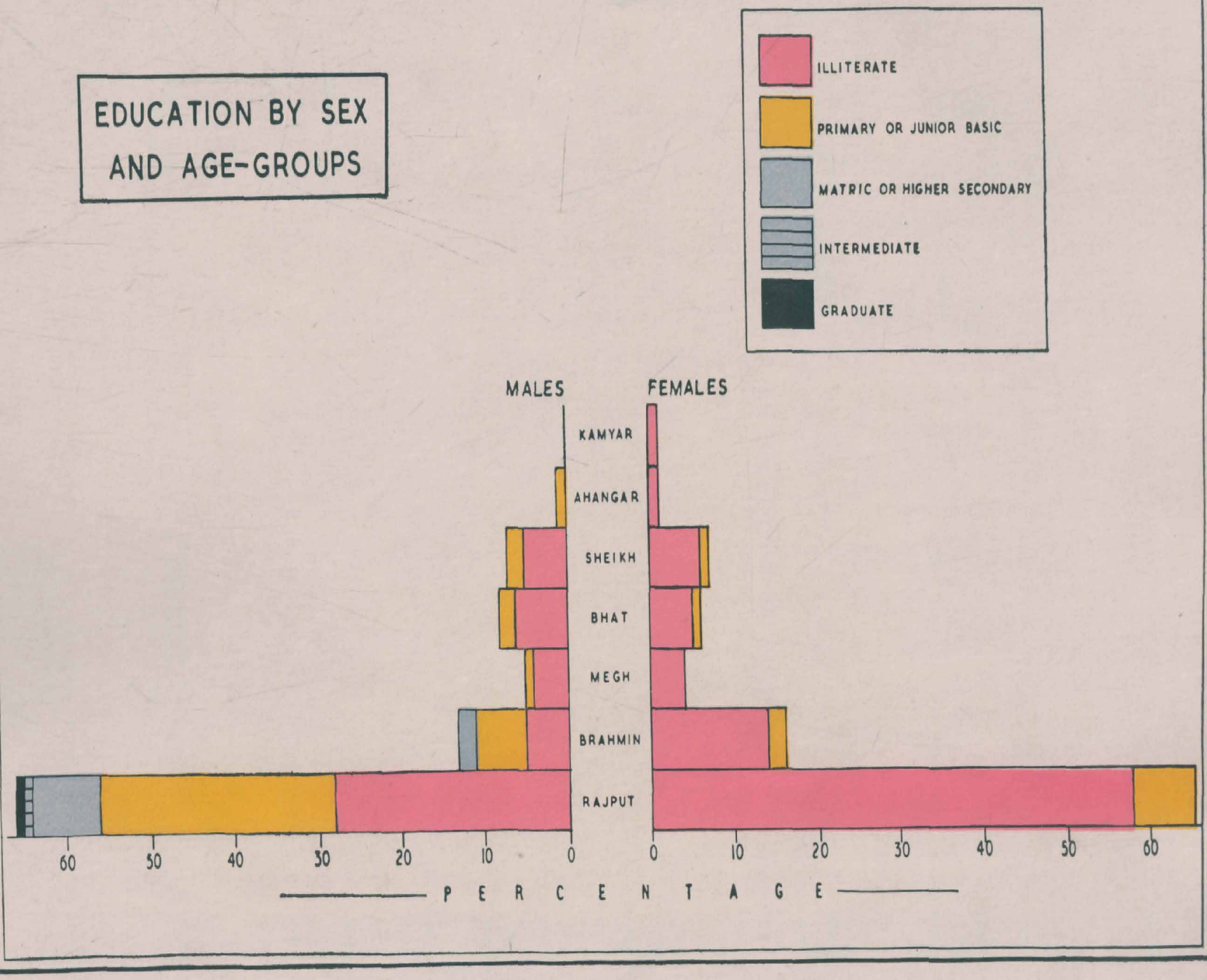
POPULATION BY SEX AND AGE-GROUPS



MARITAL STATUS BY SEX AND AGE-GROUPS



EDUCATION BY SEX AND AGE-GROUPS



Age-groups	Population		
	Males	Females	Total
0— 4	31	41	72
5— 9	29	38	67
10—14	22	41	63
15—19	20	31	51
20—24	28	22	50
25—29	20	23	43
30—34	14	10	24
35—39	10	19	29
40—44	8	9	17
45—49	15	7	22
50—54	11	8	19
55—59	5	5	10
60 and above	20	11	31
Total	233	265	498

(iii) Birth and Death

As per vital registers maintained in the Police Station, Kishtwar, 14 births were recorded to have taken place during 1961-62 in Bada Matta among which 5 were males and 8 were females. No deaths were recorded.

(iv) Marriage

Marital status of people is indicated below :—

No. of persons	Males	Females	Total
1. Married	105	110	215
2. Unmarried	122	131	253
3. Widows	6	22	28
4. Separated/Divorced...		2	2

Maximum concentration of married females falls in the age-groups 15—19. and 25—29. 5 males are such who have two wives at a time. The following table gives the distribution of un-married males and females by age-group :—

Age-group	Males	Females	Total
0— 4	31	41	72
5— 9	29	38	67
10—14	22	41	63
Total :	82	120	202

(v) Education

According to Census records of 1941, Matta had a literacy level of 34%. 1961 Census, however, records the literacy level as 23% only.

The part constituting Bada Matta, however, appears to be placed better in that the literacy level in this part works out as 30%. The ensuing tables give the position of literacy by castes and levels of education :—

S. No.	Caste	Total No. of souls	Literates	
			Males	Females
1	2	3	4	5
1.	Rajput	328	87	20
2.	Brahmin	76	22	6
3.	Megh	22	3	..
4.	Sheikh	32	4	2
5.	Bhat	32	6	2
6.	Ahangar	7	2	1
7.	Kamyar	1	..	..
	Total	498	124	31

Social & Cultural Life

	Rajput		Brahmin		Megh		Sheikh		Bhat		Ahangar		Kamyar	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Primary or Junior Basic	64	18	15	6	3	..	4	2	5	2	2	1	..	..
Matric or Higher Secondary	18	1	5	..	..	..	..	..	..	..	..	..	..	..
Intermediate	3	1	..	..	..	..	..	..	..	..	..	..	..	..
Graduate	2	..	1	..	..	..	..	..	1	..	..	..	..	..
Diploma Holders	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Holders of Oriental titles	..	..	1	..	..	..	..	..	..	..	..	..	..	..

To raise the level of literacy, government has opened many schools in the tehsil. The existing number of male schools, excluding one higher secondary school and all high schools but including 2 aided schools (functioning in the town), has gone to 79. According to Tehsil Education Officer's reports, 3,745 boys received education in them. The nearest schools where the people of Bada Matta send their children are Central School, Sarkote and Higher Secondary School, Kishtwar. Students on roll at Central School, Sarkote, at the time of investigation numbered 90 amongst which 56 were Hindus and 34 were Muslims. All these children belonged to the village of Matta. Class-wise position of students on roll was as under :—

Class	No. of Hindus excluding Harijans	Harijans	No. of Muslims	Total
6th Class	3	1	..	4
5th Class	16	3	8	27
4th Primary	12	..	5	17
3rd Primary	5	..	9	14
2nd Primary	9	..	8	17
Ist Primary	7	..	4	11
Total	52	4	34	90

12 infants, who were not formally admitted in the school by their parents were also seen attending the school casually.

The Higher Secondary School, Kishtwar is accomodated in a newly constructed building near Kishtwar Tehsil Office. The school is about ½ mile away from Matta proper. Out of 389 boys reading in the school 190 boys come from the countryside in which 120 read in Higher Secondary Classes. 18 teachers have been provided in the school, besides a clerk, Physical Instructor, Library Assistant and nine peons. The number of trained graduate teachers at the time of investigation was, however, only two including the Principal working in the school. Provision of properly qualified staff was observed to be the crying need of the school. Full details, regarding section-wise, caste-wise and class-wise average attendance as per enrolment statement of 26-2-1962 furnished by the Principal are recorded below :—

Matta

	Name of Class	Average attendance	Hindus excluding Harijans	Muslims	Harijans	Total
	1	2	3	4	5	6
1.	III year	6	19	23	3	45
2.	II year (A)	6	9	32	..	41
3.	—do— (B)	5.2	20	21	1	42
4.	I year (A)	6	19	27	..	46
5.	—do— (B)	5.84	31	25	4	60
6.	8th (A)	5.33	20	7	2	29
7.	8th (B)	5.22	21	8	2	31
8.	7th (A)	6	25	4	5	34
9.	7th (B)	5.2	15	10	10	35
10.	6th	4.3	24	9	3	36
	Total	54.46	203	166	30	399

The position of girls' education is also not discouraging. Girl's Primary School at Bada Matta had a roll of 29 in which 18 were Hindus and only 11 Muslims. Class-wise position is indicated below :—

Class	Hindus	Muslims	Total
Ist Primary	6	5	11
2nd Primary	2	1	3
3rd Primary	1	1	2
4th Primary	8	2	10
5th Primary	1	2	3
Total :–	18	11	29

(vi) Immigration and Emigration

There have been no immigrations and emigrations. All people, belonging to different castes and communities have been residing here for generations. The following table is revealing in this behalf :–

Caste	Total No. of house-holds	Period since settled: Before 5 genera-tions	Between 4-5 gene-rations	Between 2-4 gene-rations
Rajput	46	19	16	11
Brahmin	10	2	6	2
Megh	5	1	1	3
Bhat	5	2	–	3
Sheikh	6	3	–	3
Kamyar	1	–	1	–
Ahangar	1	–	–	1
Total :–	74	27	24	23

(vii) Language

The State of Jammu and Kashmir is the homeland of many dialects. Kishtwari, a dialect form, is the mother-tongue of Kishtwaris. Unlike Badhrawahi, Kishtwari is more Kashmiri than Dogri, Punjabi, Pahari etc. 80% vocabulary of Kishtwari is

Kashmiri and only 20% is other dialects and languages, mentioned above. The road link facilities, and the district and provincial administrative setup have placed Kishtwaris nearer to Jammu people than to the people of Valley particularly since Dogra rule. Their day-to-day contacts and every day business lies with Jammu, with the result that Kishtwaris have learnt Dogri too. Dogri can, therefore, be called the 2nd mother-tongue of a Kishtwari. On a chat with a Kishtwari, one wonders to see him changing his speech from one language to another. For him the use of a particular language mainly depends upon the situation or on the birth place of the individual who stands in conversation before him.

Kishtwari has much for a philologist who is going to work on Kashmiri. Origin of different words, origin of language, influence of other languages and dialects, phonetical nature of different words etc., all this can be an interesting study for him.

Some ef the words spoken in Kishtwari and not in Kashmiri either in the same sense or not in use at all are :—

S.No.	Original word	Meaning	Remarks
1.	Bokut	Son	(In Kashmiri, spoken in the valley of Kashmir, ***Bokut*** stands for the young one of a cat, dog, etc., but not for the male young one of a human being.
2.	Hoshi	Up	
3.	Luli	Beloved	
4.	Doli	Pot	
5.	Lalayban	Charming lady	
6.	Koyay	Girl	
7.	Chhayi	Churn	

B-FAMILY STRUCTURE

(i) Inter-Caste Marriage

Inter-Caste marriages are not in vogue among Hindus. Brahmins perform marital ties with Brahmins. Rajputs with Rajputs and Harijans with Harijans. Muslims, who are all Sunnis, marry among Sunni Muslims, whatever their caste may be. The table is indicative of attitude of people about inter-caste marriage :—

Attitude about inter-caste marriage

Caste/tribe/community	No. of persons interviewed	Number of persons favouring marriage within			
		Caste I Rajput	Caste II Brahmin	Caste III Sunni Muslim	Caste IV Megh
1	2	3	4	5	6
HINDUS					
Brahmin	10	.	10	..	..
Rajput	46	46	..	..	..
Megh	5	..	..	..	5
MUSLIMS					
Bhat	5	..	..	5	..
Sheikh	6	..	..	6	..
Kamyar	1	..	..	1	..
Ahangar	1	..	..	1	..
	Total 74	46	10	13	5

(ii) Inheritance of Property

Property descends to the sons in equal share. Sons are supposed to look after their un-married sisters and marry them. A widow living separate from her sons is entitled to have an equal share. On the contrary a widow marrying again has no right to demand any share.

The property of a deceased person having no son is inherited by his widow and after her death it descends equally to her daughters. In case of a widow or a widower (having no child of their own) the property goes to the nearest relative. Relationship on such occasions is always traced in the male line.

The following table records the attitude of people about property descending on inheritance being shared by daughters equally with sons :—

Caste/tribe/community	No. of persons interviewed	No. of persons who agree that daughter should inherit equally with sons				
		Aged above 50	Aged 41-50	Aged 31-40	Aged 21-30	Aged 20 & below
1	2	3	4	5	6	7
Hindus						
Rajput	46	..	..	1	3	..
Brahmin	10	..	..	..	..	..
Megh	5	..	..	..	..	..
Muslims						
Bhat	5	1	1	1	..	..
Sheikh	6	1	2	..	..	..
Kamyar	1	1	..	..	..	..
Ahangar	1	..	..	1	..	..
Total	74	3	3	3	3	..

C—LEISURE AND RECREATION

(i) Games and Sports

Earning hands usually get no time to play games. They work like busy bees from morning to evening to earn their bread and butter. However, they relax themselves by gossip and fun. Playing of chess and different games of cards like trumph, sweep etc., are also popular among them. Children play international games like cricket, *kabadi*, football, hockey, volley ball of which soccer is more liked. *Guti*, *Langis*, (same as *Sumadar Tapu* of Jammu), *Guli danda*, are also played. *Sidode*, a local game deserves a special mention.

Sidode

The game called *Sidode* is very simple in nature. The game needs more manual power than mental excercise. Two to six persons or even more can participate in the game at one time. Each player should have a bat or a stick in his hand. Single bat or stick can also serve the purpose.

The players fix a place in the ground

where a line is drawn. This line is the *nishan*. Two to six smaller sticks each about six inches long are kept vertically on the line. The number of these sticks strictly depends upon the number of players. Each player on his own turn kicks one of these sticks by his bat or by the main stick (if one) reserved for hitting. Distance covered by these sticks by the push of a player denotes the winner. Farther the push better the win. The farther stick also indicates the second *nishan*. All other sticks are brought and placed in a straight line with this stick. The process is repeated and the game continues.

Sometimes in order to put more life in the game number I winner is carried by all other participants on their shoulders from their pushed sticks to the stick kicked by him.

(ii) Other forms of recreation

No form of folk dance is prevalent in the village. *Dufla, a tumbakhnari, nott, baja* (harmonium and *roni* (*gongru or payal*) are the main instruments of music. Music is liked by all. Marriages are the best occasions for this kind of enjoyment.

Singing without the aid of musical instruments is common. Folk poetry together with the verses of local poets are sung. Repitition of folk humours adds charm to their work. At the time of thrashing (particularly of barley) these lines are repeated with peculiar bursts of laughter :-

"Seah hodi seah mal seah hodi seah
Az aav aga miyon kursi pana beah
Seah hodi seah mal seah hodi seah."

New crop is regarded as the guest. *'seah hodi.....'* is the refrain describing the mode of happiness. The peasant expresses the desire that he should offer a chair to the guest. The chair is the thrashing stone or thrashing wood.

(iii) Cinema, theatre and other voluntary organisations

There is no cinema hall in the tehsil of Kishtwar. Film strips shown are occasionally given by the Audio-Visual Section of Information Department in the open grounds. Immediate electrification is the real remedy for the establishment of cinema halls in the town. Likewise, there is no regular theatre functioning in any part of the tehsil. *Rasa Lila* parties which used to come here in summer months were considered the best institutions of recreation.

(iv) Youth club

Through the active services of Gramsewak, a youth club has been functioning for the last 8 years. Social and religious (Dharmic) dramas are arranged by this club. The club, in the beginning was popular by the name of 'Dehat Sudhar Club'. Number of basic members running this institution at the present moment is 32. *Samaj Ki Bhoot, Dayde Roti, Dukhyari* and *Ram Raj* were the dramas given by the theatre in the last few years.

(v) Bal Mandal

For the welfare of children *Bal Mandal* has also been started by the Gram Sewak. Membership is open for both boys and girls. The present number of members has gone upto 30. All these members assemble in the panchayat house in the evening. Recreation in the form of play, book reading, radio listening, evening prayers is provided to them. Like youth club, the progress of this institution is limited mainly because of the lack of funds.



Enjoying tea with a chat over the Hooka

D—Religious Institutions

In spite of diverse faiths, the Hindus and the Muslims, possess a common cultural heritage. Besides their way of thinking being alike, their dress, decoration, diet, mode of conversation, most of the customs and ceremonies, that fall in their day-to-day social life, are homogeneous. Hindus visit Muslim shrines with equal enthusiasm. People, in general, are religious minded and superstitious. They strictly believe in the supernatural actions of saints, faqirs and pirs. They consider them to be the best doctors for saving a person from the tragedies brought forth by the human failures and frustrations and symptoms of death and disease.

(i) Urs of Sayed Farid-ud-Din Sahib

A great fair is held on the 7th of Har *(Ashrar)* in the Ziarat constructed on the graves of Shah Farid-ud-Din Sahib and his two sons, Hazrat Akhyar-ud-Din Sahib and Sayed Anvar-ud-Din Sahib. Sayed Farid-ud-Din, a great Muslim dignitary came to Kishtwar during the reign of Jai Singh in about 1656 to 1664 A. D. to propagate Islam. He had come from Baghdad when Mughal emperor Shah-i-Jehan ruled over India. The said ruler, on the arrival of saint to Delhi offered his daughter in marriage and requested him to put up permanently in the capital. The saint even after his marriage did not leave his mission. He with his four disciples, Darvesh Mohd. Shah Abdul of Sindh, Sayed Baha-ud-Din Samani and Yar Mohammed reached Kishtwar on his mission which he accomplished with considerable success.

The well known *Ziarat* lies in the upper part of the town, about one mile away from Matta. On the day of *Urs*, people from the neighbouring villages come in huge number on the spot. It is estimated that about 5,000 people participate in the *Urs* within a day. No temporary stalls and shops are set up. The religious traditions alone are revived. Use of alcohol or any other intoxicant is strictly prohibited. Oil etc. is brought in the shrine to keep the lamp burning.

(ii) Urs of Sayed Asrar-ud-Din Sahib

Most renowned and well known *Ziarat* of Sayed Asrar-ud-Din Sahib is situated at the southern end of Chogan on the south western boundary of Matta, hardly 1/8th of a mile away from the habitation of Matta proper. Asrar-ud-Din Sahib like his father Fraid-ud-Din Sahib was a great master of spritualism. Many miracles about this saint prodigy are famous in the tehsil. It is stated that on seeing the pitiable condition of a Hindu on the death of his lonely son he put a new life in the deceased.

The great saint died in 1097 Hijri at the age of eighteen. A tomb was later on constructed on his sacred grave. An *Urs* is held every year in this shrine on 25th of Katak. It is celebrated with the same tradition as the *Urs* mentioned above. About 3,000 to 5,000 pilgrims participate in the *Urs* on the day.

(iii) Janam Ashtami Fair

A fair is held on Janam Ashtami in the temple of Rugh Nath Ji at Kishtwar. About 5,000 people participate here on this day which include people from Bada Matta.

The temple was constructed during the reign of Maharaja Gulab Singh by a Bava named Sej Ram Das Ji. The public donated the money for the construction of

the temple. About 96 kanals of land is attached to the temple. The produce of this land is utilised for the up-keep and maintenance of the temple like ***Dhoop Deep*** expenditure, repairs etc.

The temple is pacca built. Images of Mahabir Rugh Nath Ji, Lachman Ji and Sita Ji have been preserved in the temple for worship and prayers. The temple is under the management of Dharmarth Trust.

(iv) Fair at Sarthal Agral

About 15 miles from Matta and 4½ miles from Kandni amidst the hills lies the shrine of Sarthal Devi. It is considered to be the most sacred spot in Kishtwar and Hindu pilgrims from far and near visit the shrine to quench their spritual thirst. The goddess Ashta Dah Bozi is said to have flung from Hari Parbhat, Srinagar to this spot.

A fair on this shrine is held which continues for ten days. The fair is held in the month of Assuj. People from the neighbouring country-side also come here to perform the Mundan ceremony. Sacrifice of sheep is the main feature of the devotees.

(v) Festivals celebrated

Diwali, Shivratri, Janam Ashtami, Basant Panchmi, Lori, Baisakhi, Holi, Id are the important festivals calebrated by the people with special customs and ceremonies attached to them.

Worship of deities and other religious centres attended

(i) Deities

Deities in the form of printed photographs, sacred stones, etc. are worshipped by the Hindus. These are kept either in the common rooms or in a special room reserved for offering prayers. Following is the nature of deities kept in their houses :-

S. No.	Name of deity or special object of worship	Name of caste and number of households keeping them	
		Rajput	Brahmin
1.	Goddess Laxmi	2	1
2.	Lord Shiva	5	4
3.	Lord Krishna	6	2
4.	Durga Devi	3	2
5.	Goddess Parvati	1	...
6.	Radha	1	1
7.	Parthishur	...	2
8.	Sarthal Devi	...	1
9.	Saligrams or polished and non-polished sacred stones and Satya Narayan	...	7

Fasts like Mavas, Ikedashi, Chandan Cheasti, Shivratri, Janam Ashtami, Gori Tritya are kept. Religious ceremonies in tho form of Puja are also performed. Gori Tritya, the most auspicious day falls in between the months of Mag and Phagan. Worship of Gori is the special feature of this day.

(ii) Jama Masjid

Jama Masjid called 'Bad Mashid' by the local residents lies a few yards away from the Kishtwar Bus Stand. The mosque presents a grand look to the spectator. Id prayers are offered in huge numbers at this place. People from the immediate neighbourhood together with the most of the people of Matta attend the mosque to offer their morning and evening prayers.

(iii) Shivji's temple

This temple, situated in the town, is said to have been constructed about 100 years ago by Wazir Uday Chand of Jammu in memory of his mother.

(iv) Other Mosques and Temples

Sarkote mosque and Sarkote temple among other religious places like Shivji's temple, Ram Chander Ji's temple, Kartar Swami, Shitala Devi, Hatta Devi etc. are also attended by the people. Shivji's temple together with Ram Chander Ji's temple are situated near Gudrash Nag in Kishtwar hardly 1½ mile away from Matta while Kartar Swami lies at a distance of 2 miles from Matta. Hatta Devi is the main object of village Hatta. Sheep are generally killed in honour of Devi at this place as at the temple of Sarthal Devi at Agral.

III. Chogan—the place of public importance

Bama Chogan dilkash dilfaraeb ast,
Bahar-i-sabzash rashk-i-jaan ast,
Sirsht Kishtwar az hasht jannat
Ki khakash khaki paki shayiran ast

Chogan—'the village green'—is a huge green grassy ground rectangular in shape, lying in front of Kishtwar Rest House about a mile to the north of the interior town. This is the heath which joins Matta with Kishtwar. Kishtwar Padar road runs all along its north-eastern edge. Similarly, Sarkote Matta lies on the western edge while the famous *Ziarat* of Asrar-i-Sharif stands on the southern side of this grassy velvet. Chinar trees of peculiar magnificence and charm are seen on the south-eastern end. It is stated that originally there were many such trees but a few of them were cut in 1785-86 during the invasion from Chamba. Some were also cut quite recently. The beauty of this land is so appealing that even a common man with the smallest co-efficient of aesthetic sense, is surprised to see the blessings of nature producing an effect of pleasure, much deeper to the layers of heart. It can be called 'the little Gulmarg' hidden in the lap of Kishtwar. Because of marvelous surpassing beauty it has been famous all through the hills as the distinguishing feature of Kishtwar. Poets have been highly inspired by this wonder land. Some one has said :-

'Saniyae Baghdad ya khuld barin ya Kishtwar
Janfiza Chogan dilkash jannat-ul-masva ast een'

The poet is surprised to say whether he should call Kishtwar as second Baghdad or 'Paradise on the Earth' or by the name of Kishtwar. He feels no hinderance in saying that alluringly health giving Chogan is nothing but the heaven alone. Reference to Baghdad is only made because of Hazrat Farid-ud-Din Sahib of Baghdad who has left un-vanishing influence on the history of Kishtwar.

In summer, people of Matta, Kishtwar town and adjoining villages come here and refresh themselves. Students and children utilize it as a playground.

E—PUBLIC SAFETY AND WELFARE

(i) National Extension Service

All plans, connected with the National Extension programmes for the development of village, are carried by the Block Development Organisation. Panchayat is the intermediary body which creates a link between the villagers and the Block Development Organisation. Block Development Organisa-

tion's office at Kishtwar was opened in 1956. Village development in the form of rural sanitation "Grow More Food" measures, water supply schemes, leisure and recreation facilities, social education construction of canals, roads, wells together with the repair work is carried by the Block Development Officer through the active and effective services of Panchayat.

(ii) Village Panchayat

Matta comes under the jurisdiction of 'Village Panchayat, Mouza Poochal'. Four villages, in all, namely Matta, Poochal, Hariyal and Sangram Bata fall under this Panchayat. The Panchayat is headed by Sarpanch and Chairman. Sarpanch is supposed to look after general administration of the Panchayat while the Chairman handles village disputes and other cases, as are registered in the Panchayat. After every three years the Panchayat is dissolved and a new body elected. Sarpanch is, however, elected annually. No member including the Chairman and Sarpanch is paid any honorarium by the Government.

Gram Sewak is the village level worker. He is not an elected member but is a government employee administered by the Block Development Officer. His functions are maintenance of records of Panchayat Ghar, supervision of the development work undertaken by the Panchayat or National Extension Services, seed distribution, demonstrations about seed preservation, scientific method of cultivation and use of manure etc.

The spirit of self-help does not, however, seem to have made a fair dent among the village people. This is evident from the fact that while a Panchayat Ghar (24 feet by 34 in area) was constructed at Matta, in between Chota Matta and Bada Matta during 1960-61, the voluntary contributions or donations offered amounted to Rs. 70 only against a total cost of Rs. 1,150 incurred on construction. Other donations collected by the Panchayat for various purposes, as indicated below, also do not make an impressive reading :-

A. Road Welfare :-

(i)	From Hariyal	=	Rs. 10.11
(ii)	From Matta	=	Rs. 16.28
(iii)	From Poochal	=	Rs. 39.56

B. Village sanitation :-

(i)	From Hariyal	=	Rs. 6.31
(ii)	From Matta	=	Rs. 10.17
(iii)	From Poochal	=	Rs. 24.72

C. Chowkidar, Numberdar expenses :-

(i)	From Hariyal	=	Rs. 12.76
(ii)	From Matta	=	Rs. 42.02
(iii)	From Poochal	=	Rs. 88.60

The Panchayat Ghar is owning a small library of its own. About 568 books exist in the library. The books are made available to the interested persons for reading. A radio set, though not in proper order, also lies in the Panchayat Ghar.

The cases registered in the Panchayat by the people are generally cases of disputes dealing with land, share of property, house etc. It goes to the credit of the Panchayat that each case has been settled by it so far amicably, giving no one an occasion to seek judicial review.

(iii) Public Health and Welfare

There is no Government Dispensary or clinic in Matta. Government Hospital, Kishtwar lies ¾th of a mile away from

Bada Matta. The hospital is headed by the Assistant Surgeon Grade Ist. Other persons in the staff are four compounders, one sanitary inspector, one mid-wife, two dais, two chowkidars, two cooks, four field workers and one sweeper. There are 10 beds for indoor patients. During the years 1961-62, 24,032 outdoor and 66 indoor patients were treated in the hospital. Common diseases prevalent in the area, as far as the Assistant Surgeon's reports are concerned, are Aneamia and Vitamin deficiency, Skin diseases, Worms, diseases of Respiratory system except Pneumonia and Tuberculosis digestive system and Dysentery.

Local hakims still find a good number of patients at their doors. An idea about public health and its maintenance by the people of Bada Matta can be had from the table below :–

Cases		
A.	**Maternity Cases**	
1.	Number of cases hospitalised	11
2.	Number of cases :–	
(a)	Confined in hospital	10
(b)	Confined by bringing doctor home	15
(c)	Confined by qualified mid-wife at home	1
(d)	Confined by un-qualified dai at home	18
(e)	Confined without assistance	51
B.	**Ordinary medical treatment**	
(a)	Allopathic	...
(b)	Ayurvedic	47 hhs.
(c)	Homeopathic	...
(d)	Combination of more than one system	27 hhs.
C.	**Medical Consultation**	
(a)	In public hospitals or dispensaries	8 cases
(b)	In private hospitals or dispensaries	12 ,,
(c)	By calling in physicians, Allopaths, Homeopaths etc.	43 ,,
(d)	Whether vaccinated	Yes

(iv) Post and Telegraph Office

The Post and Telegraph office, drawn upon by the people of Matta, is situated a few yards away from Jama Masjid just in the neighbourhood of Kishtwar Bus Stand. It was established in 1907. Previously it worked as a branch office. The present staff strength comprises of one sub-postmaster, one clerk, one messanger and two postmen. Telegraph office which was previously under the State Government was attached with the Post Office in 1953. Average daily transanction of this office is about Rs. 1,800/-.

(v) Police Station or 'Thana'

Police thana, Kishtwar, has a direct control on the village of Matta. The station, lying just near the Government Hospital, Kishtwar, is headed by a police officer designated as the sub-inspector. An assistant sub-inspector, two head constables and 16 constables in addition to the sub-inspector form the staff of the thana.

The thana is supposed to take care of the law and order. Criminal cases are looked after by the sub-inspector. His duty is to undertake proper investigation and finalise his assessment before the case is challaned to the Judicial courts. About 58

cases pertaining to different crimes like robbery, theft, murder etc., were registered in the thana in the year 1960-61.

(vi) Industrial Training Institute

To train youngmen in the art of weaving, an Industrial Institute has been opened in Kishtwar in 1962. The institute is accommodated in the Higher Secondary School and is controlled by its principal. There are eight trainees receiving training at the institute at present.

(vii) Tehsil

Tehsildar is the head of the tehsil level administration. He besides dealing with the Revenue Records and management exercises his powers as a first class Magistrate. Like tehsildar Bhadarwah, he falls under the jurisdiction of Deputy Commissioner, Doda.

F. Social And Political Awareness

The people of Matta are growing in social and political awareness. The spirit of fellow feeling and co-operation which they display amongst themselves has become proverbial. They no longer appear to be the 'drum driven cattle' as they once used to be called. The political parties in which they are organised are the National Conference and the Praja Parishad.

There is also a Harijan Mandal which looks to the welfare of Harijans. The following tables give an idea about the development of attitudes and social awakening of the people.

Awareness of un-touchability Act

Caste/tribe community	Number of persons interviewed	Number of persons aware of prohibition of un-touchability under law
1	2	3
Hindus		
Rajput	46	38
Brahmin	10	9
Megh	5	5
Muslims		
Bhat	5	...
Sheikh	6	...
Kamyar	1	...
Ahangar	1	1
Total	74	53

Awareness of change in Hindu Law of Succession and Adoption

Caste/tribe/ community	No. of persons interviewed	No. aware that there have been changes in Hindu Adoption Act	No. that could describe the changes in Hindu Adoption Act correctly	No. aware that there have been changes in Hindu Succession Act	No. that could describe changes in Hindu Succession Act correctly
1	2	3	4	5	6
Hindus					
Rajput	46	12	..	11	..
Brahmin	10	3	..	4	..
Megh	5	..	..	..	..
Muslims					
Bhat	5	..	..	..	..
Sheikh	6	..	..	..	..
Kamyar	1	..	..	..	..
Ahangar	1	..	..	..	..
Total	74	15	..	15	..

Opinion about improvement through panchayats

Caste/tribe	No. of Households	No. according to whom after establishment of statutory panchayat there have been improvements as			No. according to whom after establishment of panchayat there has been			No. according to whom after establishment of statutory panchayat there has been neither improvement nor harm
		Youth Club	Bal-Mandir or Bal-Mandal	Panchayat ghar	Harm I	Harm II	Harm III	
1	2	3	4	5	6	7	8	9
Rajput	46	32	1	32	..	..	..	..
Brahmin	10	6	..	6	..	..	..	..
Megh	5	2	..	2	..	..	..	..
Bhat	5	3	..	3	..	..	..	..
Sheikh	6	2	..	2	..	..	..	..
Kamyar	1	..	..	..	..	..	..	..
Ahangar	1	1	..	1	..	..	..	..
Total	74	46	1	46	..	..	..	..

Range of Information

Caste/tribe/ community	Total No. of households	Number of households, heads of which know the name of						
		Union Board H.Q.	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
Hindus								
Rajput	46	..	34	34	34	34	34	44
Brahmin	10	..	8	8	8	8	8	9
Megh	5	..	..	..	..	..	..	4
Muslims								
Bhat	5	..	3	3	3	3	3	5
Sheikh	6	..	2	2	2	2	2	5
Kamyar	1	..	..	..	..	..	..	1
Ahangar	1	..	1	1	1	1	1	1
Total	74	..	48	48	48	48	48	69

N. E. S. Block—Nature of benefit

Caste/Tribe	No. of Households	No. aware of existence of N.E.S. Block	No. benefitted by N.E S. Block	No. benefitted in the manner as described below		
				Village uplift	Through the services of the Gram Sewak	By gaining new ideas about growing good crops
1	2	3	4	5	6	7
Rajput	46	21	19	4	7	1
Brahmin	10	8	8	..	7	1
Megh	5	.	..	..	..	..
Bhat	5	2	1	..	1	..
Sheikh	6	1	..	..	..	..
Kamyar	1	She is an old woman. She knows nothing about the N.E.S. Block.				
Ahangar	1	1	..	..	..	..
Total	74	33	28	4	15	2

Awareness about the functions of Gram Sewak

Caste/Tribe	No. of Households	No. aware of the functions of Gram Sewak	No. that could describe the functions of panchayat			
			Fully satisfactory	Satisfactory	Un-satisfactory	Incorrectly
1	2	3	4	5	6	7
Rajput	46	27	..	27	..	..
Brahmin	10	7	..	7	..	..
Megh	5	..	..	..	..	..
Bhat	5	2	..	2	..	..
Sheikh	6	..	..	..	..	..
Kamyar	1	..	..	..	..	..
Ahangar	1	1	..	1	..	..
Total	74	37	..	37	..	..

Information about main functions of Panchayat

Caste/Tribe	No. of households	No. that could tell the period of existence of panchayats correctly	No. according to whom main functions of the panchayat are	
			Village uplift	To settle the disputes
1	2	3	4	5
Rajput	46	43	39	4
Brahmin	10	9	9	..
Megh	5	5	4	1
Bhat	5	5	5	..
Sheikh	6	..	..	..
Kamyar	1	..	..	..
Ahangar	1	1	1	..
Total	74	63	58	5

General

Total No. of Households	Number of Households			
	Reading daily Newspaper	Member or members of which work for social up-lift	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
74	42	16	9	..
Total 74	42	16	9	..

Information and attitude towards family planning with reference to number of sons and daughters in household

Caste/Tribe		No. aware of family planning centre in the village	No. of families wanting more children					No. of families wanting no more children				
			Have more than 3 sons in household	Have 1-3 sons in household	Have no son	Have no daughter	Have no children	Have more than 3 sons in household	Have 1-3 sons in household	Have no son	Have no daughter	Ha ve no children
1		2	3	4	5	6	7	8	9	10	11	12
Rajput	46	1	1	8	5	4	3	..	15	2	1	..
Brahmin	10	..	..	5	2	..	..	..	3	..	..	..
Megh	5	..	..	1	..	..	..	..	2	1	..	..
Bhat	5	..	1	3	..	..	..	..	1	..	..	..
Sheikh	6	..	..	1	1	..	1	..	3	..	..	..
Kamyar	1	..	..	..	..	..	..	..	..	..	..	..
Ahangar	1	..	..	1	..	..	..	..	..	..	..	..
Total	74	1	2	19	8	4	4	..	24	3	1	..

NOTE— (i) Unmarried heads of household—2 Rajput

(ii) Widowed heads of household—7 e.g. Rajput—5, Megh—1 and Kamyar—1.

Attitude towards family planning with reference to age of the head of the household

Caste/Tribe		No. wanting more children, the age of head of household (male) being					No. wanting no more children, the age of the head of the 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
Rajput	46	9	2	4	6	..	9	5	3	1	..
Brahmin	10	2	3	..	2	..	2	..	1	..	..
Megh	5	..	..	1	..	..	1	1	1	..	..
Bhat	5	..	2	2	..	..	1	..	..	..	..
Sheikh	6	..	..	2	1	..	2	1	..	..	..
Kamyar	1	..	..	..	..	..	..	..	..	..	..
Ahangar	1	..	..	1	..	..	..	..	..	..	..
Total	74	11	7	10	9	..	15	7	5	1	..

NOTE— (i) Unmarried heads of household—2 Rajputs

(ii) Widowed heads of household—7 e.g. Rajput—5, Megh—1 and Kamyar—1.

Attitude towards family planning with reference to age of the child bearing women

Caste/Tribe		No. wanting more children, the age of child bearing women being							No. wanting no more children, the age of the child bearing women being						
		Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16	Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Rajput	46	8	1	1	3	7	1	..	7	3	4	1	2	1	..
Brahmin	10	1	3	1	1	1	..	..	2	..	1	..	..	..	..
Megh	5	..	..	..	..	..	1	..	1	1	1	..	..	..	..
Bhat	5	..	..	2	2	..	..	..	..	..	..	1	..	..	..
Sheikh	6	..	..	..	2	1	..	..	1	1	1	..	..	..	..
Kamyar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ahangar	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Total	74	9	4	5	8	9	2	..	11	5	7	2	2	1	..

NOTE – (i) Unmarried heads of household—2 Rajputs

(ii) Widowed heads of household—7 e.g. Rajput—5, Megh—1 and Kamyar—1.

Attitude towards family planning with reference to duration of marriage

Caste/Tribe		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	9	10	11
Rajput	46	8	2	5	2	4	12	2	2	2	..
Brahmin	10	4	..	1	1	1	1	2	..	..	..
Megh	5	1	..	..	..	..	..	2	1	..	..
Bhat	5	1	2	1	..	..	1	..	..	..	..
Sheikh	6	..	..	..	3	..	2	1	..	..	..
Kamyar	1	..	..	..	..	..	.	..	..	..	..
Ahangar	1	..	1	..	..	..	..	..	..	..	..
Total	74	14	5	7	6	5	16	7	3	2	..

NOTE— (i) Unmarried heads of household—2 Rajputs

(ii) Widowed heads of households—7 e. g. Rajput—5, Megh—1 and Kamyar—1.

Attitude towards Family Planning with reference to monthly income

Caste/Tribe		No. wanting more children having monthly income of						No. wanting no more children having monthly income of					
		Above Rs. 151	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 151	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
Rajput	46	5	5	4	6	1	..	3	2	4	7	2	..
Brahmin	10	1	1	3	..	1	1	1	1	..	..	1	..
Megh	5	..	..	..	1	..	..	..	..	..	2	1	..
Bhat	5	2	..	..	1	1	..	..	..	1	..	..	..
Sheikh	6	..	..	1	..	2	..	..	1	1	..	1	..
Kamyar	1	..	..	..	..	..	..	..	..	..	..	..	..
Ahangar	1	..	..	1	..	..	..	..	..	..	..	..	..
Total	74	8	6	9	8	5	1	4	4	6	9	5	..

NOTE— (i) Unmarried heads of households=2 Rajputs

(ii) Widowed heads of households=7 e.g. Rajput=5, Megh=1 and Kamyar=1

Information about Main Political Parties and Dominant Castes

Caste/Tribe		No. of informants according to whom main parties are			No. of informants according to whom dominant castes are		Remarks
		Party I National Conference	Party II	Party III	Caste I Rajput	Caste II Muslim	
1		2	3	4	5	6	7
Rajput	46	46	..	..	44	42	One head of the household is a female. She also does not know about the parties.
Brahmin	10	10	..	..	10	3	
Megh	5	4	..	..	4	..	
Bhat	5	5	..	..	5	2	
Sheikh	6	6	..	..	5	4	
Kamyar	1	..	Not knowing (because she is an old woman)			..	
Ahangar	1	1	..	..	1	1	
Total	74	72	..	..	69	52	

Panchayat Functions

Caste/Tribe	No. of Households	No. according to whom functions of caste/tribe community panchayat are	
		To solve the disputes	To see their welfare
1	2	3	4
Rajput	46	5	2
Brahmin	10	1	1
Megh	5	3	2
Bhat	5	..	..
Sheikh	6	..	..
Kamyar	1	..	..
Ahangar	1	..	..
Total	74	9	5

CONCLUSION

Kishtwar, meaning a land of troubles, is symbolic representation of the economic condition of its people. Kishtwaris have lived a life of frustration from antiquity which has developed slavish traits in them. The entire zone is still confronted with sheer backwardness and poverty and requires adequate attention for development. The potentialities of the area require more vigorous exploration and exploitation than at present.

A peculiar trait of the land is found in the fusion of Kashmiri and dogri culture. Matta presents itself as a representative village for a study of the impact of this cultural synthesis on the socio-economic life of the people.

Matta consisting of a rich alluvial soil is famous for the cultivation of fragrant, charming and good saffron. It is a means of livelihood for a large number of people besides generating a good income for the village. The popular Government have taken some steps forward for the development of this industry in the shape of doing away with the lessees who previously enjoyed complete monopoly over this industry. Further scope for the development of this industry would include the reservation of more area for its cultivation, introduction of better methods of cultivation, collection of flowers on scientific basis, distribution of germicides for saving the bulbs from decay and last but not the least the co-operative system of marketing. It may be pointed out here that one of the important rural characteristics is that the peasant because of his economic strangulations sells the product of his sweat and blood at much too low prices. And for that matter the peasants of Matta are no exception. The saffron they sell at the rate of Rs. 5/- to Rs. 7/- per tola is sold at Rs. 13/- to Rs. 17/- a tola in the market. The huge trade margin fattens the middleman which otherwise would go to the producers had they been organised into a 'Producer's Co-operative Society'. The businessmen from Jammu and Amritsar exploit the weak bargaining power of the peasant who either directly or through their agents procure bulk of the produce at very low prices during the period of harvesting itself.

The lack of transport and communication facilities are the greatest impediments in the development of Kishtwar in general and Matta in particular. The construction of a link road from Thathri to Kishtwar has, however, opened up new horizons for this hitherto isolated area. Similarly, opening of the Kishtwar-Sunthan-Desu-Anantnag-Srinagar road would further open a new chapter in the economic development of the area. Further-more, Kishtwar-Padar road which would lead to the precious mines of Neelum would be a land mark towards economic reconstruction of the area.

Electrification having been taken in hand will likewise prove instrumental in carrying the area to the threshold of development.

In the field of education, Matta appears to be placed better with a literacy level of 30%. The children of the village seek education at the Higher Secondary School, Kishtwar which is not well equipped with trained teachers. There are only three trained teachers inclusive of the principal. Provision of properly qualified and trained teachers is the crying need of the school.

All these steps if taken in hand will turn the entire land of troubles into the land of happiness and prosperity. Unlike other parts that fall in the zone promotion of saffron industry, inclusion of Matta in the town area limits will result in a special good for the advancement of the people living in this village.

VILLAGE SCHEDULE - II

SOCIO-ECONOMIC SURVEY, 1960-61

CENSUS 1961 Name of District—Doda

PART II

VILLAGE SCHEDULE

Name of Police Station/Taluk—Kishtwar

Name of village—Matta Number of village—

Area of village—1,041 acres Number of households : 170 in all out of which 74 put up in Bada Matta

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

---

1. Topography of the village :-	
(a) Is the village situated on a plain/ on an undulating surface/ on a plateau/ on a hillock/ or at the bottom of a depression.	On a Plateau.
(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.	Please consult the IInd Chapter of Socio-economic Report.
(c) Internal roads — Tanks — Village common any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.	Consult the Ist Chapter of the Report.
2. What is the local legend about the village ?	-do-
3. Detailed description of average house of the members of the each caste/tribe, religious group, occupational group in the village.	See the third and fourth Chapter of the Report.
4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.	Kishtwar Town.
5 Name and distance of the nearest Railway Station and Bus route.	i) Pathankote Railway Station, 225 miles away. ii) Kishtwar town, ¼th of a mile away.

6.	Distance by road from Thana and Sub-division Headquarters.	¾th of a mile.
7.	(a) Distance of the Post office from the village.	¾th of a mile.
	(b) Distance of the Telegraph Office from the village.	-do-
	(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.	Please see the 4th Chapter of Socio Economic Report.
9.	Give details of place of common religious worship, if any.	-do-
10.	Describe community festivals if held in the village.	-do-
11.	Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.	See the IInd Chapter of the Report.
12.	Number and types of schools in the village.	Central School for boys and one Primary School for girls.
13.	Describe social recreation centres, if any.	See the Report.
14.	State of co-operative movement in the village (Number and names of Co-operatives).	NIL

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. General :

(1) Total population (1941 Census).	735 souls in which 387 were males and 348 females.
(2) Are there toddy and liquor shops ?	No.

II. Vital Statistics :—

(1) How are births, deaths and marriages recorded.	By Village Chowkidar.
(2) Is there any possibility of ommission of these events in the Mayor's Office ?	Yes.

III. Housing :—

(1) Are the house types suited to the needs of the population ?	Please consult the IInd Chapter of the Report.
(2) Are there house-less persons also in the village ? If so, where do they generally rest at night ?	-do-

IV. Health and Sanitation :—

(1) Give the list of common diseases of the village.	Please consult the IVth Chapter of the Report.
(2) Are there public latrines in the village ?	Only a few houses possess their own latrines. All others go to attend the call of nature in the open fields.
(3) If there is no latrine where do the villagers generally answer to their calls of nature ?	As above.
(4) What are the sources of drinking water ?	Tap water.
(5) Is the water supply adequate in all seasons of the year ?	Yes.
(6) Is there a primary health centre in the village ?	No.
(7) Where do deliveries generally take place, at home or in the hospital ?	At home.

(8) Are there any midwives in the village ? If so, do they attend to the deliveries ?	Yes, but all are unqualified.
(9) Is native or indigenous medicine practiced ?	Yes.
(10) Do the villagers frequent toddy or liquor shops ? If so, what percentage ?	No.
V. Literacy and Education :—	
(1) Give the number of teachers and students in each school and average attendance. (Give sex-wise information).	Please see the 4th Chapter of the Report.
(2) How many children cannot attend school just because they are required by their parents to help them in their work ?	-do-
VI. Religious Practices :—	
(1) Do the villagers ever join in common worship ?	-do-
VII. Social Life :—	
(1) Is widow remarriage allowed ?	Yes.
(2) Do the villagers respect the sanctity of joint family system ? If so, how many joint families are there in the village ?	See the 4th Chapter of the Report.
VIII. Marriage :—	
(1) Is divorce granted ? If so, by whom and for what reasons ?	Yes, with the consent of two parties (wife group and husband group).
IX. Agriculture :—	
(1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years.	Please see the 3rd Chapter of the Report.
(2) What are the usual rates at which agricultural labourers are paid ?	Rs. 1.50 to Rs. 2/- per day.
(3) Is there any rice or flour mill in the village ?	No.
(4) State whether the toddy tapped in the village is locally consumed or marketed elsewhere.	No such thing is either tapped or marketed.

X. Livestock :—

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

See the 3rd Chapter of the Report.

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

Cow—1 to 3 seers and buffallo—2 to 6 seers.

(3) Which is the nearest veterinary hospital ?

The veterinary which is existing in the Kishtwar town.

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

No.

(5) Is animal transport used ?

Yes.

XI. Fisheries :—

(1) Is the fish rearing done in the village ? If so, do they get improved seedlings for the purpose at subsidised rates ?

No.

ANNEXURE I

VILLAGE : MATTA
POLICE STATION : KISHTWAR
DISTRICT : DODA

DATED : Ist May, 1962
INVESTIGATOR : A. K. Rahbar

JAMMU AND KASHMIR STATE

VILLAGE CENSUS AND OCCUPATION

S. No.	Head of the Household	Size of family	Caste	Occupation	
				Main	Subsidiary
1	2	3	4	5	6
1.	Shri Kunj Jal	4	Rajput (Thakur)	Agriculture	Labour
2.	Shri Khushal Chand	4	,,	-do-	—
3.	Shri Bhabi Chand	7	,,	Govt. Service	Agriculture
4.	Shri Anant Ram	7	,,	Agriculture	Agriculture Labour
5.	Shri Thakur Ram	7	,,	,,	Labour
6.	Shri Paras Ram	5	,,	,,	—
7.	Shri Kunj Lal	6	,,	,,	Labour
8.	Shri Dharm Ram	5	Harijan (Megh)	,,	—
9.	Shri Lassa Ram	5	,,	,,	Labour
10.	Shri Kunj Lal	15	Rajput (Thakur)	,,	,,
11.	Shri Paras Ram	7	,,	Govt. Service	Agriculture
12.	Shri Lal Bhat	4	Bhat	Agriculture	—
13.	Shrimati Parvati Devi	2	Rajput (Thakur)	,,	—
14.	Shri Hi Dayi	1	,,	,,	—
15.	Shri Tara Chand	6	,,	Govt. Service	Agriculture
16.	Shri Ashru Mohd.	8	Sheikh	Sweeper	—
17.	Shri Gulam Qadir	6	Bhat	Govt. Service	—
18.	Shri Gulam Ali Bhat	9	Bhat (Lohar)	Blacksmithy	Agriculture

S. No.	Head of the Household	Size of family	Caste	Occupation	
				Main	Subsidiary
1	2	3	4	5	6
19.	Shri Shiv Lal	10	Brahmin (Sarsuti)	Priesthood	Agriculture
20.	Shri Abdul Gani	8	Lohar	Blacksmithy	,,
21.	Shri Jagdish Raj	9	Brahmin	Agriculture	—
22.	Shri Lasmi Ram	6	Brahmin (Padhey)	Priesthood	Agriculture
23.	Shri Ram Nath	5	Rajput (Thakur)	Agriculture	—
24.	Shri Feroz Chand	7	,,	Grocery	Agriculture
25.	Shri Prithvi Raj	10	,,	Agriculture	—
26.	Shri Sham Lal	10	Rajput (Thakur)	,,	—
27.	Shri Wazir Prem Nath	5	,,	,,	—
28.	Shri Naih Chand	11	,,	Govt. Service	Agriculture
29.	Shri Assad Ullah	9	Sheikh	Agriculture	—
30.	Shri Abdul Gani	6	,,	Govt. Service	Agriculture
31.	Shri Ghulam Mohd. Sheikh	4	,,	Agriculture	Labour
32.	Shri Mohd. Abdullah Sheikh	1	,,	Carpentry	Agriculture
33.	Shri Ghulam Rasool	4	,,	Military Service	,,
34.	Shri Tej Ram	5	Rajput (Thakur)	Agriculture	Govt. Service
35.	Smt. Tej Dayi	3	Harijan	,,	Spinning
36.	Shri Faquir Chand	9	Rajput	,,	,,
37.	Shri Amar Chand	7	,,	,,	—
38.	Shri Som Dayi	5	,,	,,	Spinning
39.	Shri Gopal Ram	5	,,	,,	,,
40.	Shri Jodh Ram	6	,,	,,	Farm Labour
41.	Shri Ved Raj	1	,,	,,	—
42.	Shri Wazir Nath Ram	11	,,	,,	—

S. No.	Head of the Household	Size of family	Caste	Occupation	
				Main	Subsidiary
1	2	3	4	5	6
43.	Shri Hassa Bhat	5	Bhat	Blacksmithy	Agriculture
44.	Shri Manak Chand	29	Rajput (Thakur)	Agriculture	—
45.	Shri Gulam Ahmad	7	Ahangar	Blacksmithy	—
46.	Shri Amar Chand	10	Brahmin	Hikmat	Agriculture
47.	Shri Yogi Raj	9	,,	Govt. Service	,,
48.	Shri Vishan Roop	7	,,	,,	,,
49.	Shri Jai Krishan	4	,,	Military Service	,,
50.	Shri Ram Lal	5	,,	Agriculture	—
51.	Shri Nath Ram	7	,,	,,	—
52.	Shri Sant Ram	12	Rajput (Thakur)	,,	—
53.	Shri Sudha Ram	4	Harijan (Megh)	,,	—
54.	Shri Sant Ram	5	Rajput (Thakur)	,,	—
55.	Shri Kashi Nath Kerro	13	Brahmin (Pandit)	Priesthood	—
56.	Shri Duni Chand	5	Rajput (Thakur)	Agriculture	—
57.	Shri Tara Chand	6	,,	,,	—
58.	Shri Wazir Badri Nath	8	,,	,,	—
59.	Smt. Noori Begum	1	Kamyar	Beggar	—
60.	Shri Sham Lal	6	Rajput (Thakur)	Agriculture	—
61.	Shri Sant Ram	7	,,	Tailoring	—
62.	Shri Maharaj Singh	4	,,	Govt. Service	Agriculture
63.	Shri Lassa Ram	4	,,	Military Service	—
64.	Shri Duni Chand	7	,,	Agriculture	—
65.	Shri Jai Ram	18	,,	,,	—

S. No.	Head of the Household	Size of family	Caste	Occupation	
				Main	Subsidiary
1	2	3	4	5	6
66.	Shri Jagat Ram	4	Rajput (Thakur)	Private Service	Agriculture
67.	Shri Sudesh Chander	7	,,	Govt. Service	,,
68.	Shri Prem Nath	6	,,	Agriculture	—
69.	Shri Jia Lal	3	,,	Military Service	Agriculture
70.	Shri Vidaya Lal	6	,,	Priesthood	,,
71.	Shri Bishan	5	,,	Agriculture	Agriculture labour
72.	Shri Tek Chand	7	,,	Military Service	Agriculture
73.	Shri Naib Chand	4	,,	Govt. Service	,,
74.	Shri Jodh Ram	8	,,	Agriculture	—

Village Disputes Referred to Different Authorities Last Year

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

Village Leader, Members of Panchayat, Priests and Other Office Bearers

I	II MEMBERS								III
Name of organisation	Name	*Caste*	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	Remarks
Statutory Panchayat									
Caste Panchayat									
Other Leaders									
	Every thing required in these items, is given in the *Chapter fourth of* the Report								
Members of Board of Directors of Co-operative Society									

Nature of Social Disabilities Suffered by Different Castes in the Village

I	II			III				IV			V
Name of caste	Access to			Disability regarding service				Avoided by caste Hindu in regard to			Remarks
	Shop, Hotel, Restaurant	Temple or place of worship	Any other place or public resort	Brahmin priest	Barber	Washer-man	Any other village servant	Touch	Serving cooked food	Serving water	

Hindu and Mohammadans do not interdine. The institution of untouchability does not prevail in the village. Everybody, whatever his caste may be, has free access to the places of worship, hotels, public places, springs. A Brahmin or a Rajput can have a Harijan servant as a cook etc., and vice versa.

Cultural Life of the Village

I	II	III			IV					V	VI	VII
Name of Clubs, Libraries, Drama Parties or other Cultural organizations in the village	When established	Rough proportion of members belong to			Office bearers					basis of membership (Subscription signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Please see the Chapter fourth of the Report.

Recreational and Artistic Activities enjoyed by the Villagers

I Type of activity	II Brief description	III Where room placed (if outside the village, name and distance of the place)	IV Frequency and duration (Specify whether daily, monthly, seasonal etc.)	V Extent of active participation of people of the main castes and communities in performance (many few some)	VI Extent of participation of people of main castes or communities as audience (many few some)	VII If activity is in village do visitors from other villages participate		VIII What agency sponsors promotes finances	IX Who trains players etc. (His name address, caste and occupation)
						Approximate No.	Role (Player, audience, otherwise)		
1. Sports and games			Please see the 4th Chapter of the Socio Economic Report.						
2. Drama, Music, Dancing, etc.			—do—						
3. Cinema			—do—						
4. Filmstrips, Puppet show etc.			—do—						
5. Fairs			—do—						
6. Festivals			—do—						
7. Other entertainments			—do—						

ERRATA

(The following printing mistakes are regretted)

Page	*Particulars of entry*	*For*	*Read*
2	Right hand side, line 3rd from bottom	fosests	forests
4	Left hand side, line 11th from bottom	astery	artery
5	Left hand side, line 12th from bottom	rendezous activity	rendezvous activity
5	Right hand side, para 1st, 12th line	harrassed	harassed
12	Left hand side, 1st para, 4th line	shinings in	shining in
12	,, ,, ,, 1st para, 24th line	brethern in	brethren in
12	,, ,, ,, 8th line from bottom	flate roof	flat roof
14	Last line of table under 'Metal'	almunium	aluminium
19	Left hand side, 11th line from bottom	Horsecope	Horoscope
22	Against Sl. No. 1 of the table under 'Result'	Insuspicious	Inauspicious
28	Left hand side, 1st para, 7th line	Kashmiri saffron	Kashmir's excellent saffron
35	Left hand side, 2nd para, 5th line	arrangments	arrangements
39	Right hand side, 7th line from bottom	Rs. 7,890/-	Rs. 7,770/-
49	Right hand side, against total, 1st para below table 2nd line	Girl's Primary School	Girls Primary School
54	Left hand side, 1st para (under (iv) Fair at Sarthal Devi), 7th line	Spritual thirst	spiritual thirst
54	Right hand side, 1st para below table, 4th line	tho form	the form
55	Left hand side, Below 2nd para Heading	III. Chogan—	(v) Chogan—