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VOL. VI PART VI NO. 21

JAMMU & KASHMIR

VILLAGE SURVEY MONOGRAPH

OF

BADWANI

(TEHSIL SAMBA, DISTRICT JAMMU)

FIELD INVESTIGATION AND DRAFT

BY

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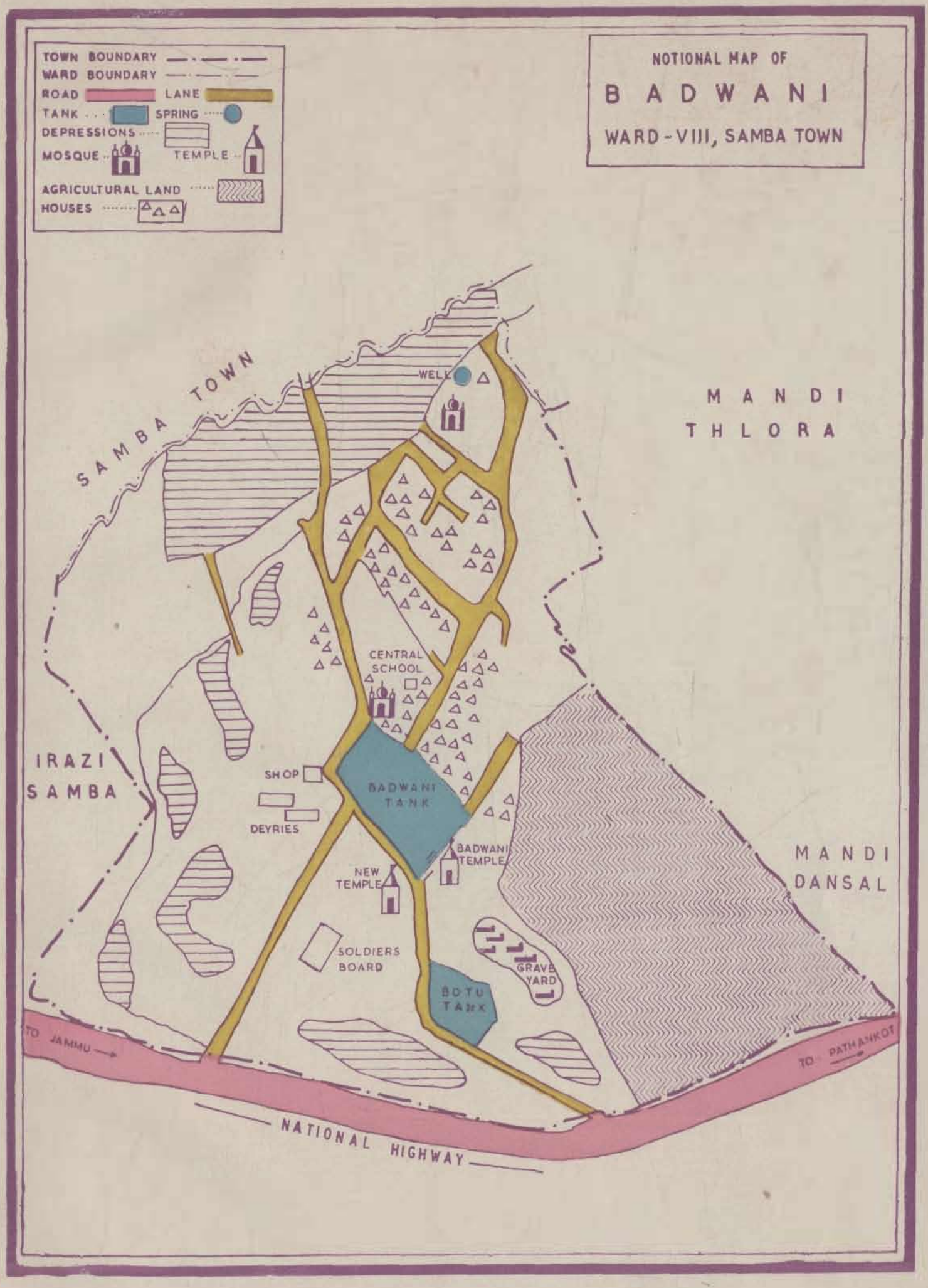
J. N. ZUTSHI

Director of Census Operations

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

Vol. VI Part VI No. 1	District Anantnag	Tehsil Anantnag	*Village Aishmuqam
Vol. VI Part VI No. 2	District Anantnag	Tehsil Anantnag	*Village Mattan
Vol. VI Part VI No. 3	District Anantnag	Tehsil Anantnag	Village Bijbehara
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 printed.


TOWN BOUNDARY
WARD BOUNDARY
ROAD
LANE
TANK
SPRING
DEPRESSIONS
MOSQUE
TEMPLE
AGRICULTURAL LAND
HOUSES
NOTIONAL MAP OF
B A D W A N I
WARD - VIII, SAMBA TOWN
SAMBA TOWN
WELL
M A N D I
T H L O R A
CENTRAL SCHOOL
IRAZI
SAMBA
SHOP
DEYRIES
BADWANI TANK
BADWANI TEMPLE
NEW TEMPLE
M A N D I
DANSAL
SOLDIERS BOARD
GRAVE YARD
BOTU TANK
TO JAMMU
TO PATHANKOT
NATIONAL HIGHWAY

CONTENTS

	Page No.
FOREWORD	i-iii
PREFACE	i-ii
CHAPTER I—The Village :	1

Introducing the village in terms of its most significant characteristics and why it has been selected ; location with reference to important centres of administration ; commerce and industry or culture and so on ; physical aspects ; flora and fauna ; area and population ; number of households ; residential pattern ; communication ; important public places including places of worship ; crematorium ; sources of water ; welfare and administrative institutions ; market facilities ; history of the village including history of settlement of different sections of the population of the village ; legend, if any, concerning the village or any object or any section of the population of the village.

CHAPTER II—The People and Their Material Equipment :

A. Ethnic composition and brief note on each group	10
B. Housetypes ; Dress, Footwear and Ornaments ; Household goods ; Food and Drinks	16
C. Beliefs and practices connected with births, marriages and deaths with particular reference to those aspects which are common among different sections of the population, as well as those which are significantly different. (If there are certain traits which are considered to be peculiar to the village under study, those should be specially indicated). Trends of changes should also be indicated	21

CHAPTER III—Economy :

A. Economic resources—land including forests, agricultural land and other land, livestock and other resources	25
B. Economic activities and nature of changes :	
(i) Livelihood classes ; change in the size of the population in different livelihood classes with reference to 1951 Census figures, analysis of the factors of change	28
(ii) Statistical data regarding primary and subsidiary occupations Changes if any from traditional occupations and from the available earlier statistical data ; analysis of the factors and processes of the changes ; attitude of the persons concerned towards the changes . .	30
(iii) Occupational Mobility	32

Page No.

B-I Description of different occupations :

(i) *Agriculture*–Trends of changes in (a) farming practices (b) nature of produce (c) tools and equipments (d) technique (e) organisation of manpower (f) sources of finance (g) nature of expenditure in connection with the various operations (h) utilisation of produce (i) marketing of produce (j) time of different activities connected with agriculture 34

(ii) *Animal husbandry, fishing, forestry etc.*—Trends of changes in the (a) areas where the activities are undertaken (b) facilities or concessions enjoyed in respect of the areas of sources for the activities (c) nature of establishments engaged in the activities (d) organisation of work groups for the activities (e) tools and equipments (f) techniques (g) sources of finance (h) patrons and clients (i) utilisation of produce (j) marketing of produce (k) time and season for the various activities connected with the occupation 35

(iii) *Village Industries*—Trends of changes in (a) nature and number of village industrial establishments (b) nature of produce (c) raw materials (d) quantity of produce (e) tools and equipments (f) techniques (g) source of design (h) method of transmission of skill (i) sources of finance (j) nature of patrons and clients (k) utilisation of produce (l) marketing of produce (m) time of different activities connected with the industry 35

(iv) *Commerce*—Trends of changes in (a) nature of the establishments engaged in commercial activities in the village (b) nature and quantity of commodities dealt with (c) method of collection and storage of commodities (d) nature of transaction (barter, cash, advance payment etc.) (e) time and season of different activities connected with commerce . 40

(v) Other Occupations 40

B-II Indebtedness and trends of changes 41

B-III Income and expenditure and trends of changes 42

CHAPTER IV—Social and Cultural Life :

A. Statistics relating to age and sex distribution, birth, marriage, disease, death and education and analytical discussion of the statistical data with reference to the relevant factors, e.g., immigration, emigration, social legislation, provision of various amenities etc. 44

Page No.

B. Trends of changes in the family structure, intra-family relationship, and inheritance of property 51

C. Leisure and recreation among different sections of the population and trends of changes 52

D. Religious institutions in the village-temple, church, mosque (history of their growth and development ; details of architecture, management and control ; sources of finance, area of influence etc.). Community festivals in the village and trends of changes in the religious beliefs and practices among different sections of the population 55

E. Language 56

F. Village Organisation (tension and/or integration) with reference to occupation, income, hamlet, village as a whole. Analysis of inter-hamlet relationship and inter-caste relationship 58

G. Reform Measures 60

CHAPTER V—Conclusion with special reference to level of social awareness ; inter-relation of different facets of community life of the village and place of the village in the economic and social structure of the region . 62

SCHEDULES :

Village Schedule, Part II 65

Additional Questions for Village Schedule 67

Village Census and Occupation Schedule 70

Village Leaders Schedule 74

Social Disabilities Schedule 75

Cultural Life Schedule 75

Recreation and Artistic Activities Schedule 76

TABLES—SET (A) :

Table I, Area, Houses and Population 77

Table II, Population by Age-groups . . . . . 78—79

Table III, Size and Composition of Households . . . . . 78—79

Table IV, Households classified by Religions, Communities, Castes and Sub-castes 80

Table V, Scheduled Castes and Scheduled Tribes 80

Table VI, Age and Marital Status 81

Table VII, Education . . . . . 82—83

		Page No.
Table VIII,	Workers and Non-workers by Sex, and Broad Age-groups .	84—85
Table IX,	Workers classified by Sex, Broad Age-groups and Occupation .	86—87
Table X,	Workers classified by Sex, Broad Age-groups and Industry, Business and Cultivation belonging to the Household . .	88—89
Table XI,	Non-workers by Sex, Broad Age-groups and Nature of Activity	88—89
Table XII,	Households by Number of Rooms and by Number of Persons Occupying	90—91
Table XIII,	Households engaged in Cultivation, Industry or Business belonging to the Household	90—91
Table XIV,	Types of Industry run by Households	92
Table XV,	Types of Business run by Households	92
Table XVI,	Traditional Industries by number of Households in each .	92
Table XVII,	Diet	93
Table XVIII,	Staple Diet and Food Habits of Community . . .	93
Table XIX,	Medical Care	94
Table XX,	Distribution of Households by Occupation, Income and Number of Members	95
Table XXI,	Monthly Income per Household by Source and Occupation	96—99
Table XXII,	Indebtedness	100
Table XXIII,	Indebtedness by Causes	101
Table XXIV,	Households and Development Activities	102-103
Table XXV,	Agricultural Produce of Cultivation run by Households and their disposal	104
Table XXVI,	Households owning or possessing land or have given out land to others for cultivation	104
Table XXVII,	Prosperity Index during the last 10 years	105
Table XXVIII,	General	105

TABLES—SET (B) :

Table 1	Caste/Tribe or Community and nature of family . .	106
Table 2(A)	Settlement History of Households	106
Table 3(A)	Religion and Sect	107
Table 3(B)	Sect and Caste/Tribe	107
Table 3(C)	Association of Deity/Special object of worship and caste/tribe	108

		Page No.
Table 4	Awareness of Untouchability Offences Act	109
Table 4(A)	Permissibility of Inter-caste marriage	110
Table 4(B)	Desirability of Inter-caste marriage	111
Table 4(C)	Attitude towards marriage with persons of different communities but of the same socio-economic status . . .	112—113
Table 5	Awareness of changes in Hindu laws of Succession and Adoption	114
Table 6(A)	Inheritance of property as in practice	114
Table 6(B)	Share of property for different categories of relatives-Sons .	115
Table 6(C)	Share of property for different categories of relatives-Daughters .	115
Table 6(D)	Share of property for different categories of relatives-Wife . .	116
Table 6(E)	Attitude about inheritance of property by daughters equally with sons	116
Table 7	Change in ownership of land during one generation . .	117
Table 8	Reciprocal aid in agricultural practices	117
Table 9	Livestock statistics including fishery	118—119
Table 10(A)	Village Industries--Products	118—119
Table 10(B)	Village Industries—Disposal of Products	120
Table 11(A)	Occupational mobility—Cause of change	120
Table 11(B)	Occupational mobility—Nature of change from father's generation to present generation	121
Table 11(C)	Occupational mobility—Nature of Aspiration . . .	122
Table 12	Trade or Business	123
Table 13	Range of information	123
Table 14	Land reforms etc.	124
Table 15	N.E.S. Blocks—Nature of benefit	124
Table 16	N.E.S. Blocks—Nature of benefit (Awareness about the functions of Gram Sevak)	125
Table 17	Opinion about improvement through panchayats . .	125
Table 18	Caste/tribe/community panchayat—Functions . . .	126
Table 19	Co-operative Society	126

		Page No.
Table 20(A)	Information and attitude towards family planning with reference to households and number of children . . .	127
Table 20(B)	Attitude towards family planning with reference to age of the head of the household	127
Table 20(C)	Attitude towards family planning with reference to duration of marriage	128
Table 20(D)	Attitude towards family planning with reference to monthly income	128
Table 21(A)	Habit of taking sugar as correlated to income . . .	129
Table 21(B)	Habit of taking tea as correlated to income . . .	129
Table 22	Prohibited Foods and Drinks	130
Table 23(A)	Material culture—Possession of furniture	130
Table 23(B)	Material culture—Furniture acquired in last five years .	130
Table 23(C)	Material culture—Possession of consumer's goods . .	131
Table 23(D)	Material culture—Consumer's goods acquired in last five years	131
Table 23(E)	Material culture—Habits	132

LIST OF ILLUSTRATIONS

1. Notional Map of Badwani 1

2. Sketches :-

   (i) A Badwani woman in her ornaments 1

   (ii) Ornaments 1

   (iii) Household utensils 1

   (iv) Agricultural implements 1

   (v) Instruments at the desk of a Khadi weaver 1

3. Photographs :-

   (i) Gurdwara 1

   (ii) Badwani tank—The major source of water supply 1

   (iii) Spinning the Charkha 1

   (iv) Dress 1

   (v) Utensils 1

4. Graphs :-

   (i) Workers classified by livelihood classes 1

   (ii) Workers and non-workers classified by sex and broad age-groups . . 1

   (iii) Production and disposal of agricultural produce 1

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

   (v) Population by sex and age-groups 1

   (vi) Education by sex and age-groups 1

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

5. Title page :-

   A local 'Khadi' (loom) and Charkha.

FOREWORD

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

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, 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 sehedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the

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

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

NEW DELHI :
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

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

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

Kashmir Province (including Ladakh)

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

Jammu Province

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

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

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

Monographs indicating the existing social structure and changes registered of 5 villages in Kashmir and 4 villages in Jammu have been already published. However, a fair portion of this work is still in arrears. Presently we are pressed for time as the first phase of operations of the next Census is to begin soon. Nevertheless since the ground work has been already done for most of these villages, I have thought of making use of the material thus collected and continue the series of Village Survey Monographs as far as possible.

Badwani is a typically backward mohalla of Samba town situated off National Highway in the Jammu Kandi-dry and arid in climate. Scanty cultivable land and lack of other economic avenues have hindered the economic growth of the inhabitants. Moreover, disturbances in the wake of partition in 1947 which spread to this area have left a permanent

scar on its meagre economy as most of the skilled craftsmen who ran household industries like 'Khadi' spinning, weaving and 'chint' printing etc. etc., had to abondon their homes. Most of the families now residing here consist of homeless and displaced persons who migrated here from Sialkote and other parts of the State– under the illegal occupation of Pakistan. Except for few persons engaged in Government service or retired military personnel, the rest of the inhabitants are economically depressed deriving their earnings mostly from poor occupations like road-labour, spinning and weaving, cultivation, cattle-rearing etc. etc.

The past decade or so has witnessed an overall expansion of amenities available to the people of the State such as free education, cheap and easy transport, prompt medical assistance and regular supply of fresh drinking water in the Kandi areas. These measures have indeed improved the social life of the inhabitants to some extent. Housing facilities and better economic pursuits, for which various suggestions have been made in the Report, if provided in the town will go a long way in improving the living standards of the inhabitants of Badwani.

This survey, somewhat sketchy but in accordance with the proformae prescribed for use, was conducted by Shri A. K. Rehbar who also wrote the first draft. The final draft is the result of the labour of Shri J. Kay Nanda, Socio-economic Investigator, whom I wish to mention specially.

The pencil sketches, map and graphs were prepared by Shri Masood Ahmed, Cartographer, while statistical tables and graphs were compiled by Syed Kamal-ud-Din Kamili, Assistant Compiler, and the Report typed out by Shri Virender Kumar Tikoo, Steno-typist. I appreciate the good work done by the whole team.

Srinagar,
October 6, 1969

J. N. ZUTSHI

CHAPTER I

THE VILLAGE

INTRODUCTION

Samba town, like Hiranagar and Kathua, is one of the important towns of the dry region of Jammu province known as *Kandi*. Kandi tract starts from the Ravi and goes further upto the Chenab. It is a land of craggy hills and rugged rock that rises from the plains of Punjab to an altitude of 2,000 to 4,000 feet above sea-level and occasionally to an altitude of 6,000 to 8,000 feet.

Samba is a small but picturesque town bounded on some sides by small plateaus or hillocks covered with ever-green forests which add to its charm. Small business centres called *mandis* have sprung up on all sides of the town and it is estimated that there were all told 23 such *mandis* in the beginning. With the passage of time, however, some of these merged with the adjoining ones and at present there are only 6 to 7 *mandis* in the area. These *mandis,* with their peculiar names like Mandi Ghur Galian, Mandi Sadwalian, Mandi Kheri, Mandi Keli, Mandi Thalora, Mandi Kotli stand at a higher level than the town and are further surrounded by a chain of hillocks and ridges.

In the west of the town flows river Basantar which oozes out somewhere in Ramkote. Much sanctity is attached with the name and waters of the river. A fortress stands on a hillock at the end of the main bazar in the town. It was originally laid out by the rulers of Samyal dynasty in 1600 A.D. and subsequently it was rebuilt and made pacca by Raja Suchet Singh, the brother of Maharaja Gulab Singh. The fort now accommodates a number of Government Offices.

The town lies in between 74°-40′ and 75°-25′ longitude and 32°-30′ and 35°-55′ latitude. It is bounded in the north by villages Bedi and Parel. Mandi Thalora lies in the east whereas Mandi Dansal is situated on it's south-east. In the north and north-west the town is bounded by the villages Chak Mangara Kawal and Irazi Samba respectively.

Badwani, the extreme south-east portion and ward VIIIth of Samba town, which forms the subject matter of the present socio-economic survey, unlike other wards of the town, stands on a somewhat isolated portion of land and is separated from it by a zigzag low land area or depression called *khadd*. This portion of the town comprises an uneven and undulating surface which goes on increasing its height in the east and decreasing on the south-east where finally it levels with the Pathankot—Jammu—Srinagar—Leh National Highway. In the north and north-west the plateau constitutes of steep sides, all sloping towards *khadd* and Thathi (a mohalla of scavengers and shoe-makers). A steep hilly foot-path paved with round stones know as *daki* by the locals carves the plateau on the same side—thus connecting Badwani with other parts of the town. The historical fort of Samba, reffered above, is only at a distance of ¼th of a mile through this route. Two more pedestrals, one in the extreme north-east corner near Teli's mosque and the second near Soldier's Board, connect it with other parts of the town and National Highway respectively.

The Village

During the disturbances of 1947 the Muslim inhabitants, who constituted the bulk of the population of Badwani then, fled away to Pakistan with the exception of a *teli* (oil-seed crusher) family. The ward is now inhabited by the displaced and homeless persons who mostly hail from tehsil Shakur Ghar of the Sialkote district of the west Punjab (now forming a part of Pakistan) and border areas of the State.

Of all the wards, Badwani is the most backward area of the town with 48 out of a total of 64 households belonging to scheduled castes. The inhabitants of the ward in general have a particular aptitude and liking for cotton weaving and are connected with this industry in one or the other way. As a matter of fact Samba town as a whole has an established reputation for cotton weaving and calico-printing and has since long been known as *Chintoo wala Shaher* meaning the city of calico-printing. It is primarily for this sheer backwardness of the ward and for other reasons specified above that it has been selected for a detailed socio-economic survey by the Census Organization.

The ward is situated hardly a quarter of a mile away from the Samba Bus-stand very near the National Highway. It can also be approached through the town but that envolves much time due to greater distance.

Badwani has no market of its own except a solitary shop of a confectioner which caters to some extent to the requirements of the inhabitants. For other day to day necessities the market of the town is frequently visited. Like other towns here also there are shops of all types of industrial and commercial activities such as confectioners, green-grocers, grocers, general merchandise, stationery dealers, cloth merchants, gold and silver-smiths, tea-shops, druggists and chemists etc. etc. The main market of the town known as Chata bazar starts from the fort and runs in a zigzag way to the extreme north-east part of the town.

FLORA

Vegetation of Badwani is not varied in character. Agricultural land is very very small and is reserved for the growth of wheat, barley and oil-seeds. Rest of the land which lies totally waste, is clothed with prominent bushes and herbs of *branked, ake, thore, jojda, hadema* and *garney*. All these bushes are wild and are found in the entire tehsil here and there. The local talent has also employed these for medicinal purposes. The thorny surface of *thore*, when cut, gives out a milky liquid which is used for curing wounds. The juice extracted from boiling seeds of *hadema* and the roots of *branked* has proved a medicine for bad cold, cough, asthma and for bodily strength of newly mothers respectively. Fresh leaves of *ake*, on the other hand after boiling in water are used as medicine for pimples and puss.

Garney is also a wild herb. It bears a fruit known as *garney;* after the name of the herb. This fruit is dark-black in colour and very sweet in taste. Addition of common-salt makes it more delicious. This fruit, to some extent, resembles a fruit known as *kava dach* in Kashmir province.

The number of both shady and fruit trees existing in this ward is very small. It will not be more than one hundred. *Bare* (berry), *galgal*, oranges and *amrood, arun* are the chief fruit trees. Flowers of *arun* tree are commonly used for *puja* (worship). *Peepal* or *bud, kikar, phlay, bode* are the names of shady trees available there. Most of these are economically useful. These yield timber and fuel. *Datans* used for cleaning teeth are obtained from *phlay* tree. These have proved to be the best tooth-brushes for cleaning teeth. Local manufacturers of alcohol depend upon *kikar* trees.

FAUNA

Reptiles: Samba or Badwani like all other parts and places of *Kandi* tract is known for its snakes and scorpions (bichu). These reptiles are very common and frequently bite and sting people. A person sleeping on a khatia or *manji* is supposed to be quite safe from the danger of snakes. Snakes of different hues, shades and kinds are found in this area. Some of them with their special characteristics or peculiarities are as under :-

(i) *Fringad :* It is a kind of Cobra about 3 to 4 feet in length and 2 to 3 inches in girth. It is dark or white in colour. In some cases the skin is full of round spots.

(ii) *Khadapa* or *Kharpa :* It is 3 to 3½ feet long. It is black in colour.

(iii) *Gunah :* Its colour resembles clay and is about one and a half feet in length. It is very poisonous. Death is imminent to a person bitten by this kind of snake.

(iv) *Tino :* This kind of snake lives in water. Its length varies from 3 to 7 feet and is less poisonous.

(v) *Surayer :* It is one foot long. The colour resembles with copper.

(vi) *Sral :* It is the snake with red mouth and is very dangerous.

Scorpions, which are more common than snakes, are of these kinds :

1. *Shashla bichu,*
2. *Kuka bichu,*
3. *Neelam bichu.*

Shashla bichu is hairy, *kuka bichu* is small and brown while *neelam bichu* is bluish and is dangerous of all.

There is one more kind of dangerous reptile found in this part of Jammu district. It is known as *karonkal.* This is a type of *kanfijura* which is only removed by burning the particular part of the skin where it stings or with the touching of a red hot metallic rod.

There are no forests in the ward of Badwani or in other wards of Samba town. The animals found in surrounding forests can, however, be classified into two groups :-

(a) Carnivorous

(b) Non-carnivorous or non-flesh eating animals.

The former comprises the bear, leopard, jackals and wild-cat. The latter is represented by deer, monkey, pig and some other animals. The people are neither habitual nor professional hunters. No industry connected with fauna is carried and conducted by the people of Badwani. Rajputs, who are trained shooters, sometimes go out for hunting. The number of such persons or occasional hunters, is extremely small.

Bird-life : Birds found in this area are crows, sparrows, pigeons, dove etc. Geese are found during the cold weather on the waters of the Mansar-lake situated at about thirteen miles from Samba town.

AREA

Badwani occupies an area of 17.5 acres

out of a total area of 129.9 acres of the town as a whole. The populations of Badwani and Samba town being 352 persons and 4,327 persons respectively, the density works out to 20.1 per acre for Badwani and 33.3 per acre for the town.

CLIMATE

Samba town experiences a tropical climate like all the sub-montane and semi-mountainous tracts of Jammu. It receives scorching heat in summer and enjoys a pleasant cold weather in winter. In the absence of any observatory in the close vicinity of the ward, no maximum and minimum temperatures have, however, been recorded. As will be evident from the following statement, indicating monthly rain-falls during the year 1960, July and August are the months of rainfall and for the rest of the year only light showers are there. February, October and November are, however, the dry months.

Year	Month	No: of rainy days	Rainfall in Millimetres
1960	January	3	55.9
„	February	...	...
„	March	5	66.0
„	April	1	22.9
„	May	2	12.7
„	June	2	34.3
„	July	14	455.0
„	August	18	564.1
„	September	3	69.6
„	October	...	...
„	November	...	...
„	December	1	55.9
	Total :	49 days	1,336.4

HOUSEHOLDS

It will be seen from the data given in table III, Set A, appended to the Report, that the ward is inhabited by 64 households or 5.5 persons per household on an average. Over 53% households are manned by 4-6 persons and claim 47.7% population. The distribution of households by size of family members and the proportion of population claimed by each category are indicated below :-

Size of households	Proportion of total number of households	Proportion of tolal population
Single member	3.1%	0.6%
2—3 members	17.2%	7.7%
4– 6 members	53.1%	47.7%
7—9 members	17.2%	24.1%
10 and over	9.4%	19.9%

According to the above statistics households with a population of more than 6 members each though constituting less than 27% of the total households represent 44% of the total population. On the other hand, 20.3% households manned by 1-3 members claim only 8.3% population inhabiting the ward.

RESIDENTIAL PATTERN

Unsystematic rise and fall, steepy and undulating nature of the plateau on which Badwani is situated is responsible for the scatter of houses. There are no huts either in the extreme south-west or with the exception of a few on the steepy surface in the east. Huts, scattered in an unsystematic fashion, antique in their designs, are enclosed by the tank of Badwani together with waste land in the west, *khadd* and well in the north and north-east, Badwani temple and grave-yard in the south-

west, and waste upland surface rising to Lama Mandi in the east. The distance between two huts or two group of houses is variable. Roughly speaking the distance varies from 4′ to 15′ between two huts and 20′ to 40′ between two groups of clusters. Besides Soldier's Board, the building for Central School for Boys, grocer-cum-confectioner's shop, places of worship, there are about 55 huts in all, of which some are large enough to accommodate two to three families at a time. It will be interesting to note that axcept a few, all the dwellings of Badwani are evacuee property and as such are under the control of Assistant Custodian, Samba.

There is, however, no distinguishing feature in the dwellings occupied by the inhabitants of Badwani which have been built on the pattern of houses found in other small town areas like Hiranagar, Kathua etc.

TRANSPORT AND COMMUNICATION

Samba is connected with Jammu and Pathankot with the National Highway —the main artery of trade and commerce for the entire State. Buses leave the Samba bus-stand for Jammu, Kathua and Pathankot after every ten minutes. Interior of the town is divided into wards which are interlinked with narrow stone-covered payments which are unfit for any vehicular traffic. Even cycling is not possible in these lanes and bye-lanes. With the result camels, asses, mules and manual labour are utilised for load carriage from one place to another within the town area.

The ward has not been provided with any branch post-office. It, however, enjoys all the postal facilities provided in the regular post office situated in the town itself. The post office has also been equipped with telegraphic and telephonic facilities.

IMPORTANT PUBLIC PLACES

Badwani Temple

Shri Jagan Nath temple of Badwani popularly known as Badwani temple lies on the southern margin of Badwani tank, about a mile from tehsil or the fortress. It is a small temple laid here by a Rajput family, in the reign of Maharaja Sochet Singh. The income derived from an area of about 1½ acres of agricultural land, lying in front of the temple, is spent on its maintenance and welfare. A Rajput family living in Mandi Drugali, who are supposed to be the hereditary owners of this land, look after the management and maintenance of this temple.

This temple is an important social centre. People without any distinction and restriction of caste, creed and colour assemble here every day in the mornings and evenings. No special festival or function, associated with the name and deities of the temple, is celebrated in any season of the year.

A Sadhu named Sam Dass, who hails from Allahabad, has been living in the temple for about three years. He acts as *prohit* or priest of the temple.

Badwani Tank

Artificial wells, reservoirs and tanks fed by rainy water are commonly found in the *Kandi* region. Serious hardships were suffered by the residents of this area on account of acute drift of water. Even now, when tap-water system is available, scarcity of water is felt in some months of the year especially in June and July.

These inadequate water supply facilities have given some typical importance to the local tank.

The tank of Badwani, more or less square in shape, is bound on all sides by steep walls of paved stones except on the southern margin where stairs of polished stones make it accessible to the temple. The water of the tank which was previously used for drinking purposes is now only employed in washing, cleaning and bathing processes. Women, in the day time are seen sitting on the parapet of the tank, dressed or semi-nude, chattering and washing their clothes.

Botu Tank

A rich Brahmin Botu by name, in response to his dream, spent a part of his wealth for the construction of another tank. This tank of Botu, though smaller, looks much older than that of the tank of Badwani. It is situated just in front of the Soldier's Board and few steps away from Badwani temple. The tank remains dry and waterless for most part of the year.

The New Temple

A smaller temple (6' x 7'), still under completion, has been erected on the extreme south-west corner of Badwani tank by a poor lady belonging to a family of Mahashas. An interesting tale of human love and affection is associated for its erection. A boy, in his adolescent age, left his home and ran to Calcutta. The poor innocent mother thought her son was killed by some supernatural element. She, in her pain and restlessness, took a vow that a temple in honour of Almighty will be laid when she would sight her child. To her surprise the child returned just after a year. But, being poor, she could not fulfil her promise for about five or six years. In the meantime she had to face many serious troubles and abnormal hard-ships. This made her more conscious of her vow. She saved some coppers from her family budget month after month. She begged, she borrowed and built this temple at an expenditure of about Rs. 800/- or Rs. 900/-.

Mosques

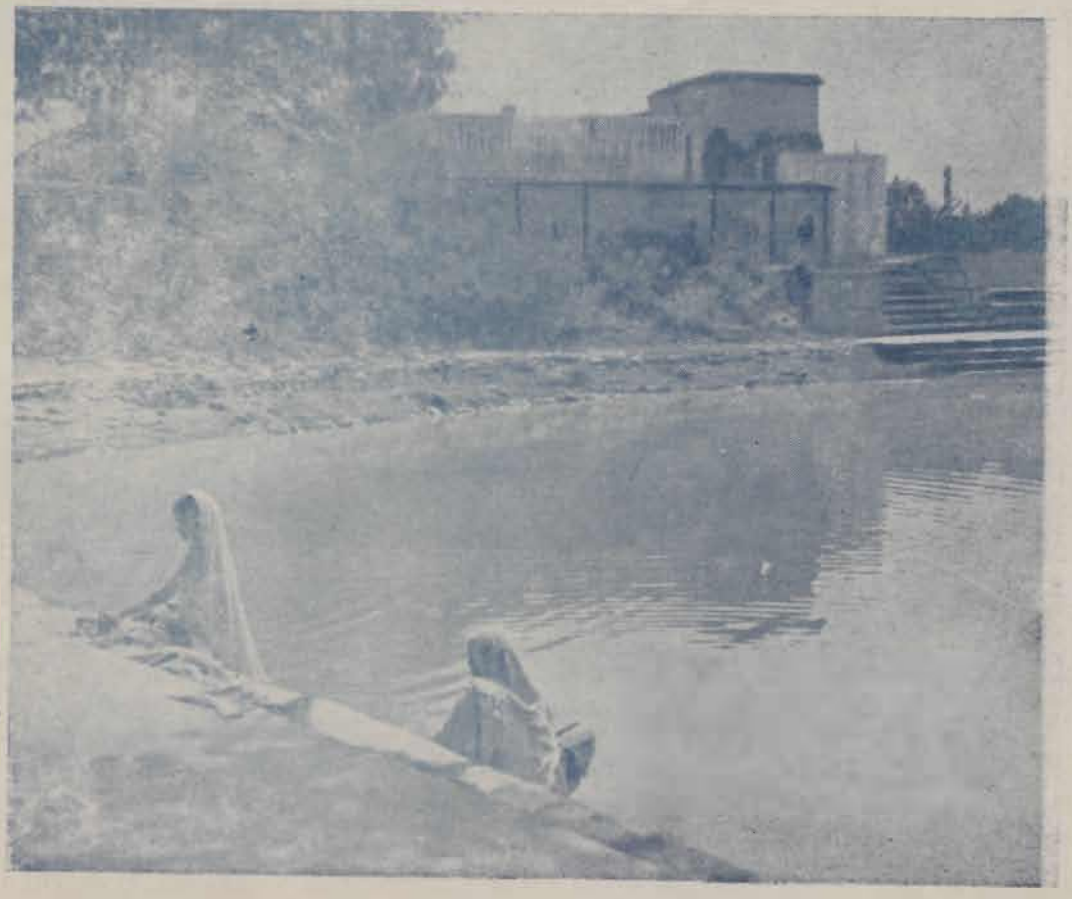
Of the total number of five mosques, existing in Samba town, three mosques have been laid out in Badwani. A big mosque of old design, in ruins, stretches its foundations all along the right side of *daki*. The second mosque also in ruins, lies with the walls of the Central school for boys on the eastern margin of Badwani Tank. It is said to have been built by a famous Khadi weaver, Fazul-ud-Din or Fazlu Julaha. Teli's mosque, the only mosque in a better condition, is situated near the Government well.

Soldier's Board

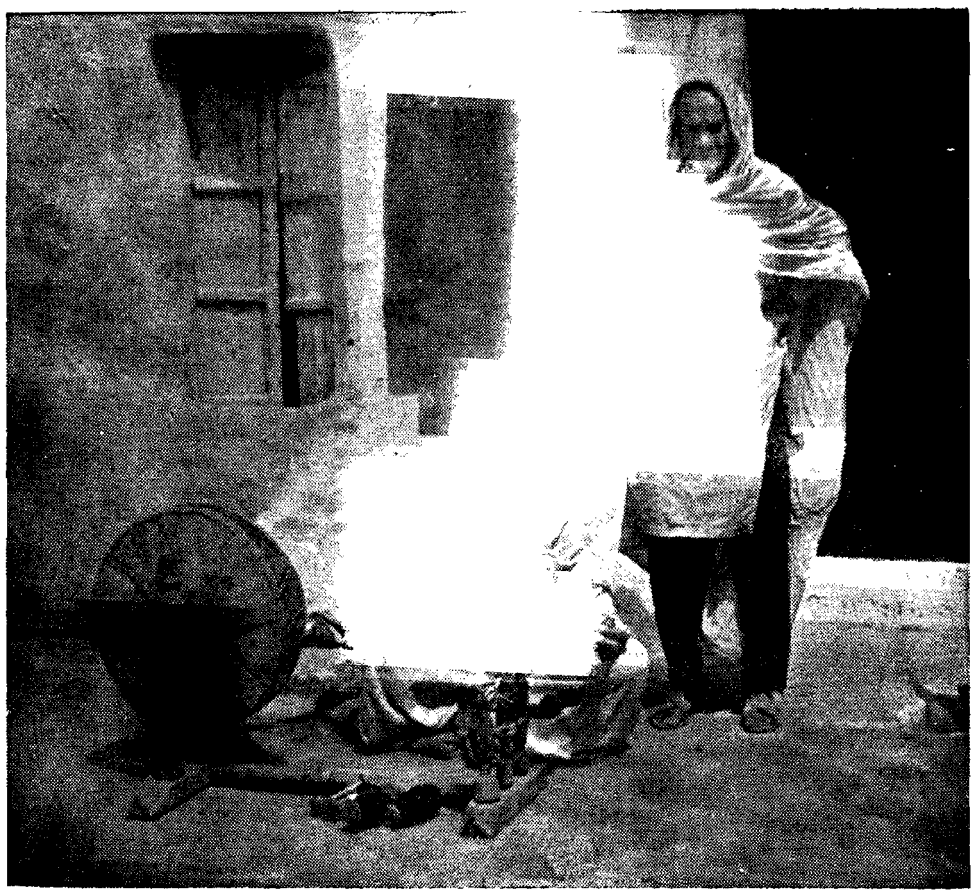
A grand new building, at an elevated site, was built out of Post War Reconstruction funds at an expenditure of Rs. 45,000/- for the Soldier's Board. It lies off the National Highway, just a few yards below Badwani Tank and Badwani Temple. A large ground, though not plain, decorated with beautiful turf lies alongside the building. This ground is used as a play-ground by the boys of the town. It is also used for holding public meetings and other important functions. The main building is used for the office of the Soldier's Board, Hostel for the children of ex-servicemen and school children and Rest House for ex-soldiers.



Gurdwara



Badwani tank—measure source of water supply



Spinning the Charkha

CREMATORIUM

The cremation ground where the dead-bodies of Hindus are consigned to fire is situated on the banks of river Basantar near the *Samadhi.* Muslims bury their dead in the big grave yard in the east of Badwani temple only a few yards away from Badwani tank.

WATER SUPPLY

Like other wards of Samba town, Badwani also gets regular supply of drinking water obtained from the tube-well through pipes. Water of Badwani tank and well etc., is used only for washing, cleaning and bathing purposes as well as for domestic animals.

ELECTRICITY

Samba town has been electrified through the electric transmission lines carried from Joginder Nagar Power Station to Jammu which pass very near the town. However so far only one house of Badwani is electrically lit.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Important among the welfare institutions is the Town Area Committee which is responsible for the provision of amenities and community services usually available in a town. It enjoys certain powers under the Town Area Act of 1954 to facilitate the execution of public welfare works and to ensure the well-being of the people. A detailed description of the various functions performed by the Committee is given in Chapter IV of the Report.

The only institutions operating in the ward under survey consist of one Central School for Boys and the Soldier's Board to which a reference has already been made. Samba being the Tehsil headquarter has a number of welfare and administrative institutions functioning in different parts of the town which cater to Badwani also. These consist of the following :-

i) Branch of Jammu and Kashmir Bank,
ii) Assistant Custodian's Office,
iii) Tehsildar's Office,
iv) Government Hospital,
v) Police Station,
vi) Post Office,
vii) Veterinary Hospital,
viii) Tehsil Education Officer's Office,
ix) Five educational institutions for boys and girls (details in Chapter IV)
x) Capital Cinema,
xi) Gandhi Sewa Samaj,
xii) Cotton Manufacturing Centre,
xiii) Block Development Officer's Office.

HISTORY OF THE VILLAGE, NOMENCLATURE AND LEGENDS

No authentic record is available which could speak of something about the inception of habitation and origin of the name of Samba except the Record of Rights maintained in the Government Muhafiz Khana. The Record of Rights reveals that Sumbla son of Krishen Dave Rajput laid the foundation of the town which is called as Samba till now after his name. Some interesting legends are also popular which throw some light on the past history and culture of Samba.

According to one legend Samba was founded by an ancient king Sumbh or Sambashur who was the son of Jambvati and grandson (potra) of Lord Krishna. It is believed that the King was unfortunately struck by a disease known as *Kode*

(leprosy). To cure the leprosy striken King, many doctors were called in but all their medicines and prescription proved to be of no use. At last a pious saint persuaded the King to leave Dwarika (his mother-land) at once and to take bath in certain stream, a few miles away from Jammu, in a dense forest. The saint also advised the King to offer prayers and *pooja* regularly to Devi and Shiva in a nearby temple after taking daily baths. The King, it is further said, acted faithfully upon the advice of the saint. Once when the King after taking his usual bath was going to offer worship and prayers at the sacred spot, it rained heavily. Soon a rude storm appeared that uprooted the trees and mist that followed the storm spread dark over the place. The poor King could not move even an inch. In helplessness he offered *pooja* and prayers to Shiva and Devi from that very place. Great Lord Shiva was pleased with his love and devotion and appeared before the King. The King was relieved of the disease and pain in a flash. The place, since then, is called after the name of the king, Sambæshur, and the temple where his devotion and *pooja* was accepted by the Lord stands up till now, half a mile away from Badwani. The name of the temple is said to be Sambæshur which has now become Mahæshur. The legend further says that Sambæshur did not stay here for long. He was ordered by the same Devi (local name Chichi Devi) to make his way towards his home-land—Dwarika—where his absence was badly felt. As such soon after his recovery, the King left this place.

The other legend repeating the above noted story (same in all respects) contradicts on the ending point. According to this legend Sambæshur or Sumbh ruled Jammu from here for many many years. He did not leave this place after his recovery.

Recorded history is silent about this information. It is also said that before the advent of Sumbh or Sumbæshur a king named Rattan Pal, who traced his descent to a scion of Solar dynasty, ruled over Samba. The ruins found at Mandi Thalora (Samba) are believed to be the remains of the ancient civilisation and its pomp which, at one time, was at the zenith of its glory. So far as the historical reports are concerned King Avtara Deva who ruled Jammu in 1032 to 1076 Vikrami, extended the territories of his dominion up to Udhampur in north, Samba in east, Sialkote in south and to river Chenab in west.

Samba was established as a capital in thirteenth century A.D. and was under the supreme power of Jamwal dynasty. Dynastic changes went on with the passage of time and eventually the kingdom of Jammu passed into the hands of Sikhs. Maharaja Ranjit Singh handed over the sovereignty of Samba to Sochet Singh for his loyal and eminent services. After the death of Sochet Singh, this land of Samyal Rajputs became a possession of Maharaja Gulab Singh (brother of Sochet Singh) who was the ruler of Jammu at that time.

The origin of the name Badwani is doubtful. According to one account Badwani is the misused and corrupted form of *Bhudwani* (meaning voice of Lord Budha). It is believed that there would have been some Buddhist Shrine either at the original position of the temple or somewhere near about it. The second,

most popular, analysis suggests that long long ago a saint named Badwani Baba used to live in the temple of Badwani. People, from every nook and corner of the town and the tehsil, used to come here in order to be benefitted by the gifted talent and spiritual powers of the saint. This portion of the town was thus known as Badwani, after the name and fame of the saint. There is one more theory heard in some corners which throws some light on the name of this place. It is supposed that this name was given by Muslims who once formed 40% population of this place. The word in original is the combination of two words *Bad* (dirty or impure) and *Pani* (water) meaning impure water which the tank of Badwani used to contain. This version is controversial because this portion of Samba was named Badwani in the pre-Islamic period as well. Also, the tank used to contain pure water, up to recent years, which was shared both by Hindus and Muslims for drinking purposes. Anyway, this place owes its name to either of the two objects namely the tank or the temple.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

A—ETHNIC COMPOSITION

People living in Badwani are Dogras. They are well built, strong and hardworking. They are generally tall and dark wheat colour in complexion. The hair are both cut and combed. The ward is predominantly inhabited by Hindus who comprise about 97% of its population. The remaining 3% or so consist of Sunni Muslims only. The subjoined statement gives the community and caste-wise number of households and their population as also their respective percentages in relation to the ward as a whole :—

Sl. No.	Community/Caste	No. of households	Population	Percentage of households in the ward	Percentage of ward population
A—Scheduled Castes (Hindus)		48	269	75.0	76.4
1.	Megh or Kabir Panthi	28	149	43.8	42.3
2.	Doom or Mahasha	17	101	26.5	28.7
3.	Chamar or Ramdasia	3	19	4.7	5.4
B—Other Hindus		15	72	23.4	20.5
1.	Rajputs	11	58	17.1	16.5
2.	Brahmin	1	5	1.6	1.4
3.	Khatri	1	1	1.6	0.3
4.	Turkhan	2	8	3.1	2.3
C—Muslims		1	11	1.6	3.1
1.	Malik	1	11	1.6	3.1

Scheduled Castes

The data given in the above statement indicates that over 76% inhabitants of the ward are scheduled castes comprising Meghs, Mahashas and Chamars only. Judged by the strength of households these three castes alone account for 75% of the total number of households residing in the ward.

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

high caste Hindu would not permit himself even to be touched by a member of the scheduled castes due to the belief that this would pollute him and make it obligatory for him to take a bath.

The last few years have brought about a radical change in the outlook of the inhabitants who now mix freely with scheduled castes and take no notice of their entering the temple or using the same source of water which they themselves utilise for day to day consumption. Besides other factors which have been operating locally to bring about a new outlook, the social contacts with thousands of people, who pass through the National Highway daily and have to stay there for about fifteen minutes or so, have equally contributed in levelling the social status of the inhabitants. The establishment of various educational institutions and the circulation of a large number of newspapers and periodicals published from Jammu and other places have also had their effect for the eradication of the disabilities imposed on the members of scheduled castes in the past.

The principal occupation of the large majority of scheduled castes inhabiting the ward is handloom weaving, which has been the traditional occupation of Meghs (Kabir Panthis), the numerically biggest scheduled caste of the block. The rest of the scheduled castes are also engaged in menial works like road labour etc.

Mahasha

Literally the word Mahasha means a great person or religious leader. Mahashas were previously known as Dooms but were assigned the name Mahasha by the Arya Samaj Organization which introduced the *Shuddi* system and liberated the Dooms from the shackles of untouchability and serfdom which fettered their growth for centuries in the past. Such of the Dooms who did not benefit by the reforms of Arya Samaj, however, continued to be known by their traditional name.

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

(i) Chamars to be renamed Chamars or Ramdasias,

(ii) Dooms to be renamed as Dooms or Mahashas, and

(iii) Meghs to be renamed as Meghs or Kabirpanthis.

Necessary instructions were accordingly issued to the field staff Census Department and they were directed to make entries accordingly against the relevent questions of the Census schedules.

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

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

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

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

Kalhana, the author of *Rajatarangini* the oldest recorded history of Kashmir (translated into English by M.A. Stein in 1900), has stated that Dooms have held high offices in the courts of Hindu Rajas but this elevation did not correct their habits with the result that they were always unpopular. He says further that when Raja Chakar Varman regained the throne of Kashmir in 936 A.D. the most influential person in his court was a Doom musician named Rang. The musician had two daughters Hansi and Nag Lita by name who exercised considerable influence over the Raja and practically controlled his activities. The Raja is said to have been extremely fond of the girls having even neglected his queens. With the help of these daughters Rang wielded supreme power and was the virtual ruler.

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

Megh

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

Some people, however, believe that Meghs were originally Brahmins and were as such respected by all Hindus. One of the Brahmins, it is said, owned a cow which contracted some disease and died. The Brahmin asked many people to remove the carcase but as the locality was inhabited by Brahmins only, no one complied with his request. He was ex-communicated by other members of the caste and was dubbed as Megh or a low caste Hindu. Instances of this kind multiplied with the result that a separate class of people known as Meghs emerged. The Brahmins declined to associate with this class and did not permit them to enter the temples or utilize water from sources reserved for the use of Brahmins and other Caste-Hindus.

Sir Denzil Ibbetson has also confirmed the view that Meghs were originally Brahmins. According to *A Glossary of Tribes and Castes of the Punjab and North-west Province*, written by him in 1892, one of the ancestors of Meghs, who was a Brahmin by birth, lived in Banaras (Uttar Pradesh). The Brahmin had two sons, of whom the elder was a man of letters and a great scholar. The younger son was, however, completely illiterate. The Brahmin, therefore, asked his elder son to teach his younger brother but the former disobeyed and declined to carry out the orders. The Brahmin got infuriated and turned him out from the house. The expelled boy settled in the north of the province where like his ancestors he engaged himself in teaching children. In course of time, he also got interested in the celebration of *jag*, *havan*, etc. It is said that on one occasion when he was performing Jag Aswameda, so as to restore a dead cow to life, his charms proved ineffective and the people rediculed him. He accordingly sent a message to his father who also chanted certain *mantras* and succeeded in resurrecting the dead-body to life. The father did not, however, permit the son to eat by his side but promised that he would relax this ban after some time. The son became angry and severed his relations with his father and became the founder of a new caste whose members came to be known as Minghs or Meghs.

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

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

> "The Meghs and Dums have physical characters that distinguish them from the other castes. They are commonly darker in colour ; while the others of these parts have a moderately light brown complexion, these people are apt to be as dark as the natives of India below Delhi. They are usually, I think, small in limb and rather short in stature, in face they are less bearded than the other castes and their countenance is of a much lower type than that of the Dogras generally, though one sees exceptions, due no doubt to an admixture of blood."

Chamar

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

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

Rajput

Whether it may be Samba or Badwani, it is considered to be the land of Rajputs known as Samyal (after the name of Samba) like those of Jamval Rajputs who are found in Jammu. Rajputs fall into two groups Slamiay, and Jaikareay. They are gallant fighters and have rendered great services to the military might of the State. According to Federic Drew :-

> "The Dogra Rajputs are not large men, they are distinctly less in size than Englishmen. They are slim in make, have somewhat high shoulders and legs not well formed but curiously bowed, with turn in toes."

Rajputs of Badwani or Samba are presumed to be the grand-sons or descendants of Raja Maldev or Baba Malu. According to a myth, two Rajput brothers, Maldev and Jasdev, migrated to Trapkote (Lakhanpur) from Delhi. Soon they rose to power and were recognised as the rulers of this area. Many years passed ; Jasdev thought to marry her daughter. With all necessities and formalities the marriage was arranged and a day was fixed. In compliance to a custom that prevailed in those days, the King was entitled to secure financial help from his subjects by way of taxing them at the rate of 5 paisa or 7 paisa per head. Koda, a Brahmin, being too poor to pay this tax was ruthlessly meted out by the righthand men of Raja. They snatched the pitcher of water, the only property of poor Koda, and broke it into pieces. The frustrated Brahmin, to his entire disgrace and disgust, picked up a dagger and stabbed himself before the king. The stone-hearted king took no notice of the suicide of poor koda. In the meantime, King's brother, pious Maldev or Baba Malu returned from his journey. He was shocked to hear the tragic end of poor Koda. He did not enter the palace. Baba Malu, in his sad and melancholy mood, as he was marching ahead (towards his father-in-law's house) saw the great soul of poor Brahmin. Offering his prayers, he suggested Baba Malu to reside at the same

place, in the forest, where he had reached.

Jasdev, on the other hand, was meted by the action of supernatural powers. In the evening of the same day, when Koda gave his last breath, insects were found in the dishes of royal family. There was no error on the part of cooks or in the service of reasonable and responsible men of King's kitchen. This unusual thing made everyone conscious of Koda's tragedy. Jasdev's anger subsided. He felt ashamed of his great sin, left all his riches, royal throne and prestige, and went in search of Baba Malu and lived with him in the same forest (Samba). They were followed by their wives, children and other well wishers.

Rajputs are scattered all over the town and they claim to be the first settlers. Folk-lore of this place, full of Rajput life, reflects their feelings, impulses, joys and sorrows. It is more faithful record of their emotional life and reaction than any other form of expression. A soldier, in a lyric, says to his beloved :-

"Oh Darling I leave for battle
Don't be tempted by false love in
my absence ; I am sure even death
will be kind to me
For my love is eternal ;
This departure is transitory
Trust me we will meet again."

Lovely musical songs, relating to various phases of Rajput life such as seclusion due to call of service, seculsion due to battle and death, bravery and valour, love etc., are very common, and are sung by all, irrespective of caste and creed.

Eleven households (seven original residents and four migrated) of Rajputs comprising of 58 souls live in Badwani. Two households, who hail from Tehsil Shakur Garh, are grand-sons of Kanya Singh (a staunch follower of Sardar Jawahir Singh who was maternal uncle of Rani Janda). Kanya Singh was basically a resident of Samba who under some protest migrated to Sialkote in the reign of Maharaja Gulab Singh. Rajputs in comparison to other castes, are literate and are employed in Government services both military and civil. Their standard of living is a bit higher.

Brahmin

A Brahmin is a high caste Hindu whose traditional occupation is priesthood. The members of the caste are held in high esteem by all other Hindus, no matter to which caste they may belong. With the passage of time, however, and due to pressing economic needs, large majority of Brahmins have made an occupational shift and got themselves engaged in literary pursuits or others. In the ward under survey there is only one migrant household of Brahmins who hails from Gangithali, Hiranagar. He is the lone shopkeeper in the ward.

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

Khatri

There is plenty of historical evidence indicating that Khatris constituted the martial class of Hindu society and were responsible to defend the territory and to

maintain the integrity of the State in which they lived. While they claim to descend from Kshattrya Varna other Hindus hold that they belong to Vaishya Varna. In support of their contention the Khatris argue that in order to escape the persecution of Paras Ram Brahmin, to whom a reference has been made already, they fled in different directions and some of them who sought shelter in the hills of Jammu district assumed the names Khatris and Thakurs so as to conceal their identity.

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

There is only one single-membered household of Khatri residing in the ward under survey.

Turkhan

There are two households of Turkhans in the ward. Turkhan is not the name of any particular caste but the vernacular equivalent for a carpenter. True to their occupational name they are engaged in carpentry.

Muslims (Malik)

The only other religious community inhabiting the ward consists of Muslims. Although there is no caste system among Muslims, they are nevertheless classifiable into various ethnic groups. In the ward understudy, however, only one household of Maliks resides.

The author of *Tarikh-i-Hassan* is of the view that Malik is not any ethnic name but a title which was conferred by Muslim rulers on courtiers, high ranking army officers and Jagirdars etc. There is no denying the fact that even today the members of this group hold a higher status in the social hierarchy of the Muslim community than many others. But the lone family of Maliks in the ward depends upon agriculture and oil-seed crushing.

B—HOUSE TYPES

The dwellings of Badwani can be easily classified into three groups :-

(i) Mud huts

(ii) Old fashioned huts of bricks

(iii) Modern Huts

The first category consists of a dark unhealthy room bounded on all sides by mud walls and covered over by an anticlinal roof made of grass and mud. *Kikar, bode,* bamboo wood in a very small quantity, is used in their erection. Families living in these huts are awfully poor and pay 25 np. to 1 Re. as their monthly rent.

Huts, falling in the second category, form more than 50% of the total number of dwellings. Roof or the upper portion facing towards the sky is called *chhat* and unlike in the case of single storeyed houses found in Jammu, *chhat* is not used for sleeping purposes in summer. There is no staircase in these huts which can form a link between the first floor and *chhat*. Ceiling of a hut or the floor of *chhat* is made of bricks, clay and wood. Rent charges for these houses vary from one to three rupees per month. Some of these huts have capacity to hold two or three simple or intermediate families and consist of more than one room (generally two or three rooms).



Dress



A 'Badwani' woman with ornaments

There are also a few houses which are a bit impressive in their design and form, though not exquisite in their quality and material. These houses are small, cosy, cemented or non-cemented and erected on a better site. A few of these houses belong to Rajputs who are the original residents of this place.

Kitchen is either in the hut or lies just outside the hut, a few steps above in the right or left side of the entrance. Cattle-sheds are also in front of the dwelling. Latrines are not constructed with the houses. People relieve themselves in open and waste land among the bushes of *brankand* and *hadema* or in the desolate pits and *khadds*. Even the building of Soldier's Board is without this arrangement. There is no water tap in the huts of people. Five water stand posts feed the ward. There is a tap in the Soldier's Board ; one each in Badwani temple and Teli's mosque and two amidst the huts.

Mondays and Thursdays are regarded as inauspicious days for laying the foundation of a hut. Oil, made holy and sacred by the *mantras* of Guru or priest, is thrown on the spot before laying the first foundation stone. House construction activities can be carried out in any month of the year except July and August which are rainy months of the year. Neither masons nor skillful carpenters exist in Badwani. They are arranged from other adjacent wards of Samba. Neighbours do help at the time of construction work but they charge full wages for the day engaged. Unburnt bricks for the construction of walls etc. are sometimes manufactured locally. Articles of hardware such as nails, bolts etc. are available in the main market of the town.

Carpenters and masons employed for the house construction are paid for at the following rates :-

(i) Mason ... Rs. 6.00 to Rs. 7.00 per day

(ii) Carpenter Rs. 6.00 to Rs. 7.00 per day

(iii) Labour ... Rs. 2.00 to Rs. 3.00 per day

DRESS

Dress is also one of the important social indicators of a locality, as it indicates the extent to which the inhabitants respond to the changing tastes and fall in line with them. Badwani, like other wards of Samba town, has also shaken off much of its rural characteristics and is marching ahead hand-in-hand with other advanced urban areas of the State in the manner of dress, footwear, ornaments etc. Only one and a half decade ago, the inhabitants were generally shabbily dressed, wearing clumsy dresses consisting of tight *pyjamas*, shirts and crude type of foot-wear. Males and females were dressed alike with the difference that while males covered their heads by a turban or cap, the women-folk used a *dupatta*. Against it, today, the ward under-study like other wards of Samba town wears a different complexion. Younger folk don't favour the clumsy dresses of their elders and are instead imitating the modern tastes. They do not move about except in suits tailored meticulously in accordance with the prevailing fashion and are seen wearing multi-coloured check designed shirts, bushirts, shoes and pants. They are usually bare-headed but take good care to oil and comb their hair. School children are also found gaily dressed in smart uniforms.

No doubt elderly people still cherish the old type of apparel and while males put on a *kurta* (shirt) and *pyjama* (trousers), *pyjama* being replaced by a *dhoti* in summer months, the dress of elderly women-folk consist of a tight Dogri *pyjama* called *suthan* and a long shirt known as *kamej* or *frakh*. *Dupatta* is invariably used by women for covering their shoulders and head. Elderly males also use a kind of white *dupatta* known as *chadar* made of Khadder or cotton cloth, especially when they set out for a journey.

During winter, woollen fabrics are used in addition. While people of both sex use jerseys and pullovers, woollen coats are used by males only and females instead use shawls to wrap their bodies.

While attending to their household duties, the women usually cover their bodies except the face and arms by a long plain white piece of cloth called *gidi*. Two of the length-wise corners of the cloth are fastened by a knot round the neck. This facilitates the movement of arms and legs and at the same time protects against inclamencies of weather.

Another change which has been received well in the ward and the town as a whole is the non-observance of *purdah*. The women move about freely and do not put on any veil. Newly married girls do not, however, show themselves to elderly persons and strangers. On such occasions they pull one end of their *dupatta* over their faces converting it into a sort of hood.

With this growing change in the social habits, the local tailors of the town have also adopted the latest methods of cutting the cloth and tailoring fashionable garments. There is no dirth of cloth-sellers also and the requirements of the block are met from within the market of the town. The sales are effected in cash or on credit only.

Because of the fact that every household attends to the washing of clothes itself, there is no washerman in the block. On special occasions like Diwali, Lohri, Dussehra, Baisakhi etc., however, the services of professional washermen, functioning in other wards of the town, are utilised.

FOOT WEAR

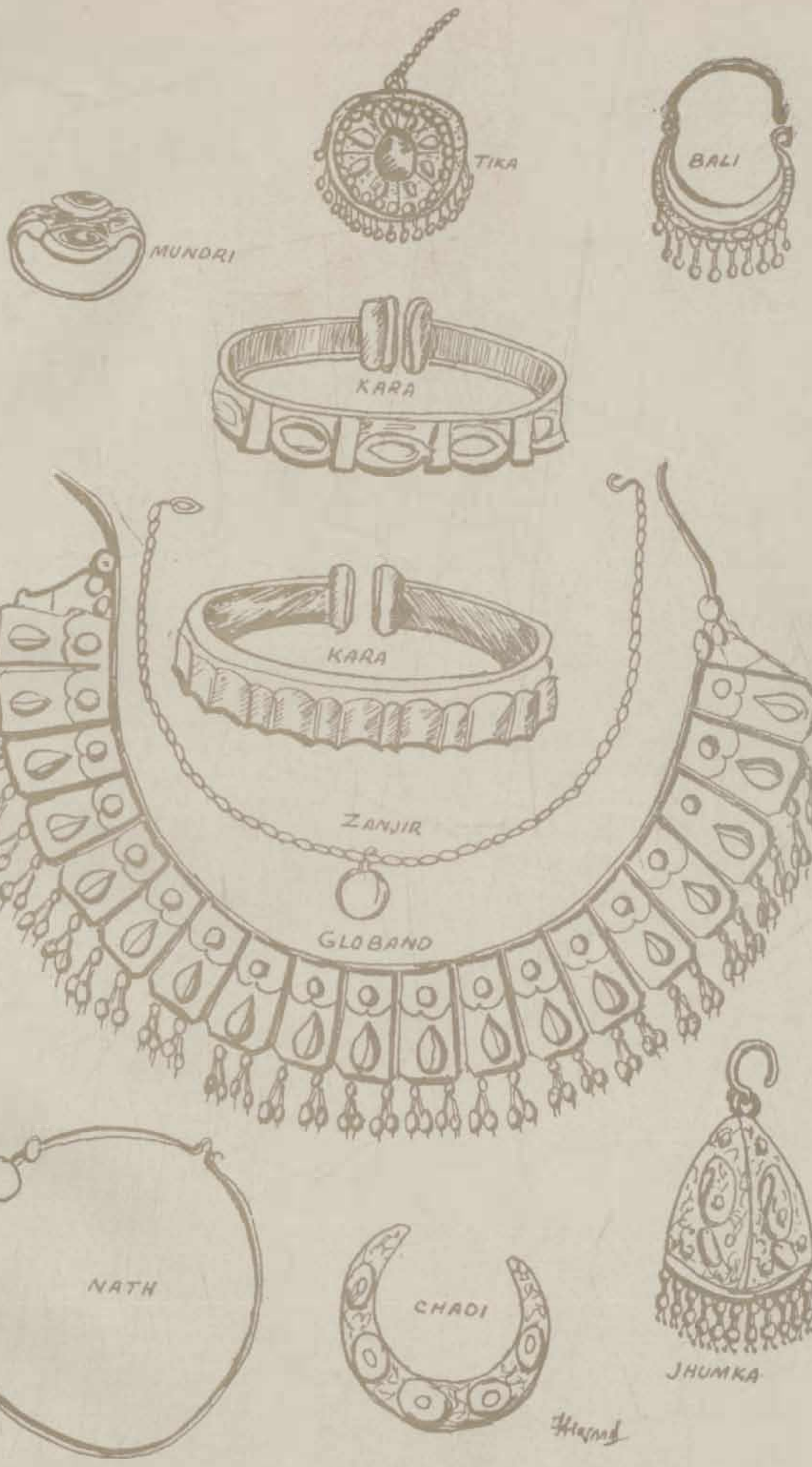
Like dress, the shapes and designs of footwear also vary depending upon the taste of the wearer. Locally made *desi juta* and simple *chappals* are used by elderly persons. Younger folk, however, put on modern shoes, *gurgabis*, sandals, slippers etc. Elderly females cherish to wear *desi juti* and slippers, the latter is well-known by the name *nuk*.

The ward is inhabited among others by two shoe-makers whose services are employed whenever one has to get *desi juta* or *juti* on order. Furthermore there are a large number of shoe-shops in the main market of Samba and the inhabitants of the ward do not experience any difficulty on this account.

ORNAMENTS

Ornaments are worn only by women and they crave for them. Ornaments are generally made of silver, brass and glass ornaments are also used. Advanced and forward class of Rajputs, however, use gold. The list of ornaments, commonly in use, with their local names is as follows :-

1. *Punjaba* is usually made from silver. Its weight varies from 3 to 5 tolas. This ornament is used for ankles.


TIKA
BALI
MUNDRI
KARA
KARA
ZANJIR
GLOBAND
NATH
CHAOI
JHUMKA

Ornaments

2. *Kaday :* These are bracelets of silver worn on wrist or arms.
3. *Sera* is a kind of silver necklace. Its weight ranges from 3 to 6 tolas.
4. *Mundri :* It is a silver ring used as an ornament for middle finger or fingers.
5. *Nath* (silver) : This is a circular ring used as an ornament for nose.
6. *Jumka* (silver) : Jumka are worn on ears. These cost only a few annas.
7. *Kantha :* It is generally an ornament of old women. A long circular ring of silver is worn on the neck.

Other articles of ornamentation used by female folk include multi-coloured glass bangles, imitation jewellery and cheap cosmetics. The *bindi* usually made of red oxide of mercury or of deep red colour is invariably applied by married females on the centre of forehead at a point equidistant from the eye-brows. Married females are identified by *sandour* which is applied on the *mang* or the uppermost part of the head, on the line where hairs part while combing.

Ornaments are got prepared by one of the gold-cum-silversmiths running their shops in the town market.

HOUSEHOLD GOODS

Dislocation, poverty and low standard of living is mostly responsible for the simple living of the people and for the absence of delux furniture and other decencies. The most commonly used utensils, by an average household, are made of brass though a few made of aluminium are also employed. Earthenware, except vessels used for storing food cereals or for boiling milk or cooking vegetables, is rare. Earthen pitchers, in which water is carried and stored, are commonly in use.

Names of utensils and the material of which they are made are given below :—

Brass Utensils

Local Name	
1. Patelas	... cauldrons for cooking rice, vegetables, etc.
2. Dhakans	... lids for covering *Patelas*.
3. Kadchi	... big spoon for pouring cooked vegetables, etc.
4. Thalis	... big plates in which meals are served.
5. Chimcha	... a spoon
6. Koulis	... cups in which cooked soups, vegetables, cereals, etc., are taken.
7. Glass	... tumbler
8. Tranbi or Parat	... a vessel for kneading flour.
9. Garvi or Lota	... a vessel for pouring water.

Earthen Pots

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

Other articles of domestic use consist of :-

Local Name	
1. Tava	... an iron pan
2. Kadaie	... an iron pan like a cauldron used for frying and also for cooking vegetables.
3. Chakla & Belna	... used for flatening the kneaded flour into *chappatis.*
4. Kundi, danda or sil, beta	... mortor and pestle made of stone and used for grinding spices, etc.
5. Chaki	... stone mill

Cheap Chinaware is also found in a few of the households.

Small tin boxes and bottles of glass are used to store condiments, tea, sugar, pulses etc. Empty kerosene oil-tins and earthen-pitchers are employed for storing cereals, grains etc. Wooden or tin boxes are also found in most of the households and are used for preserving clothes and other articles, which are not of day-to-day use.

Tables 23(A) and 23(C), Set B, appended at the end of the Report, provide an insight into the material culture possessed by various households inhabiting the ward. The first of these tables reveals that there is a growing tendency to replace the mats, used for sleeping purposes in the past, by *khatias* and that there are 62 out of the total number of 64 households which own *khatias.* On the other hand, 9 households own chairs and 2 others have acquired tables. Only a lone household possesses a bench while mirrors are owned by no less than 14 households.

The second of these tables shows that 6 of the households possess sewing machines while 2 own grass cutting machines. Due to the undulating topography of the town only 4 of the households have acquired cycles. The data given in the table further indicates that equipment found in various households also include, one battery torch, one stove, one radio-set and one loud-speaker. It will be quite interesting to add here that except for *khatias,* mirrors and bench all other furniture articles have been acquired by the owning households during the past five years.

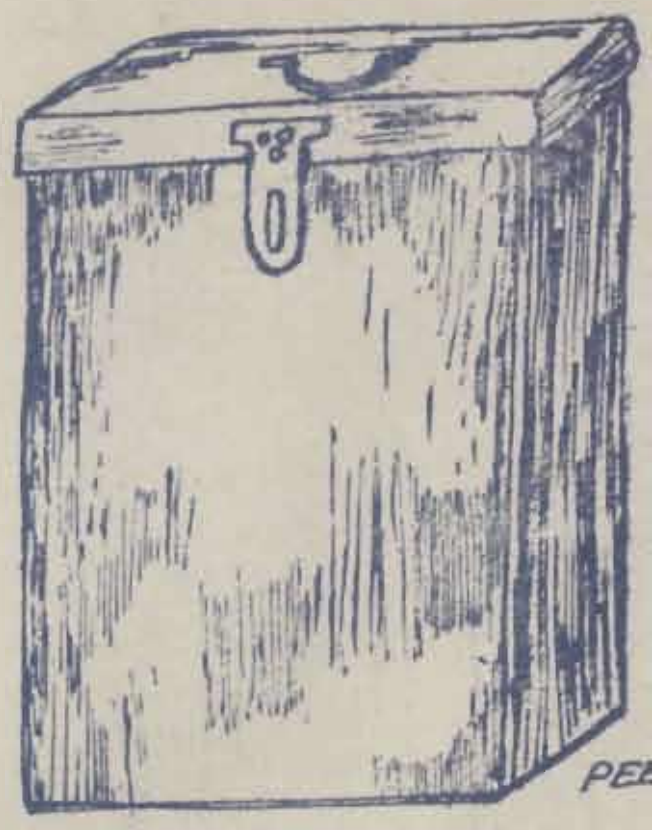
Of the utensils and furniture articles mentioned above earthenware, *khatias,* chairs and tables alone are manufactured in the town itself while all other goods as also metallic utensils are imported from outside and are available for sale in the town market.

FOOD AND DRINKS

The staple food of the inhabitants consists of wheat. Maize and rice are also consumed but in a lesser quantity.

As is customary in the northern part of India, the inhabitants take two meals a day, one at lunch time and other as dinner. In addition their dietary habits also include a break-fast in the morning locally known as *nahari* which consists of stale *chappatis* preserved from the previous evening and taken alongwith tea or *lassi* (butter-milk). Sometimes fresh *chappatis* are also prepared and consumed with mango or *gulgul* pickle etc.

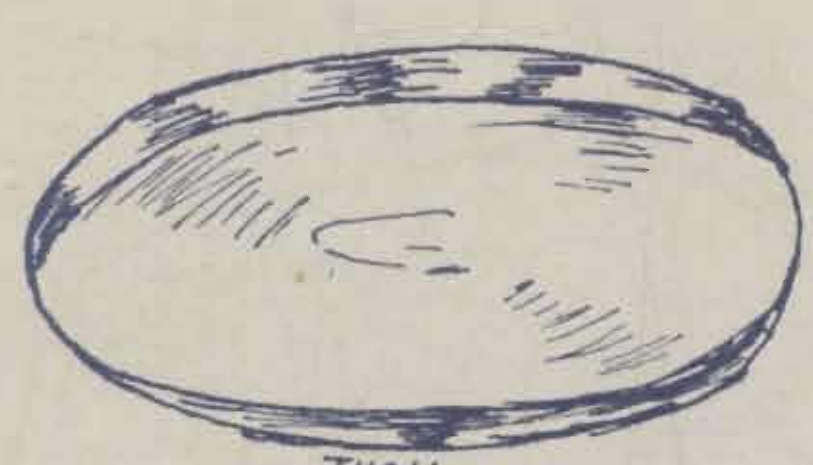
The menu at lunch and dinner do not


PEEPA

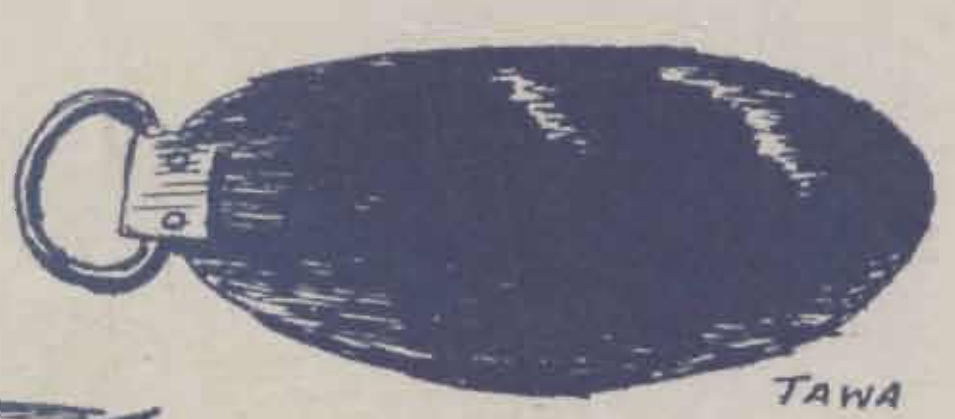

MATKA

GAHRA

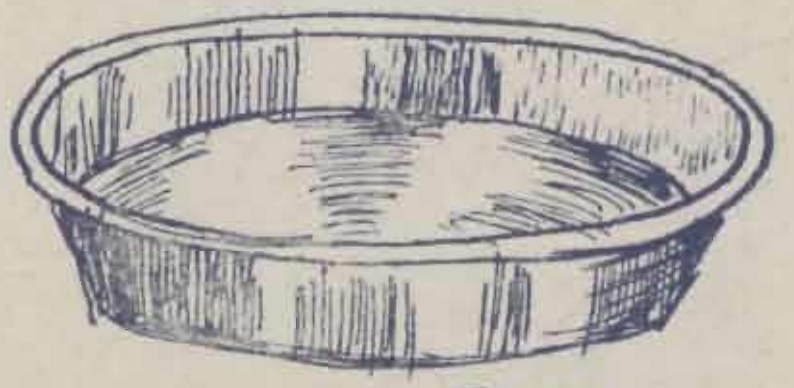


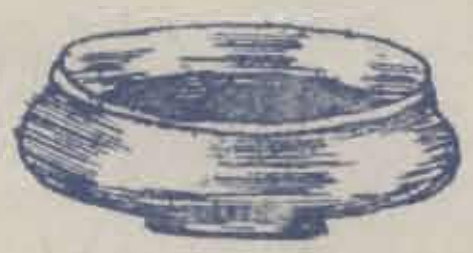

THALI

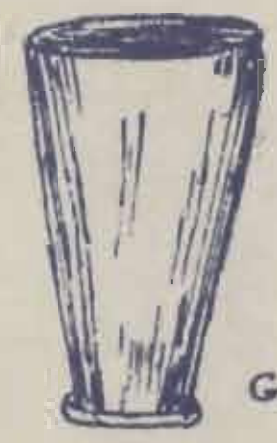

HANDI


TAWA


PATILA


TRAMDI


KAULI


GLASS

Household Utensils



Utensils

include any formal preparations and usually consists of *chappatis* of wheat or maize flour which are taken with soup of pulses or vegetables. Pulses consist of *mash, mungi, rajmash, rongi, channey* etc. while vegetables usually consumed are *bindi, krelay, tinday, sag,* onions, potatoes, carrot, turnip, brinjals, tomatoes etc. Beans are looked at with respect and are considered a nice dish. Poor people at times have to pass their days on mere *chappatis* consumed with *gudh* (crude form of sugar) or some pickle.

Very few of the inhabitants are vegetarian. All others relish to eat mutton, chicken, eggs, pig-meat which however they cannot afford to taste off and on because of the cost involved.

The block under-study has a fairly good number of milch cattle with the result the inhabitants make frequent use of milk, curds, butter-milk, etc. Such of the households who do not own any cattle purchase milk from one of the eight households of the ward who are engaged in the sale of milk as their subsidiary occupation. The rate of milk is Rs. 0.50 per kilo only.

There is no change in the staple food due to seasonal variations except that tea is replaced by cold drinks like *lassi* and sharbats in summer. During summer months fruits like mangoes and *kharbooza* are cheap and frequently taken with meals.

Vegetables, pulses, cereals, mutton, condiments and other food articles are purchased from the town market on cash payment.

Besides smoking tobacco in the form of cigarettes as also by using *hukka,* adult males make use of alcohol. A kind of stimulating beverage or liquor known as *desi shurab* is quite secretly extracted by various households in their own homes for their private use. The formula for the preparation of this type of country liquor, as stated by a few of the inhabitants, is reproduced hereunder :-

> "An empty earthen or brass vessel is brought. It is cleaned and filled with water. *Kikar da chilka* (outer layer or skin or peels of a *kikar* tree, usually of stem) with sugar or *gudh* and ammonium chloride *(nav-sadar),* all in a due proportion, are added in the liquid. The pot, now covered by a tight lid, is placed either in the earth or in an open place. It is left undisturbed for a couple of days usually five, seven, nine or fifteen days depending upon the patience and wish of a household. On the scheduled day, mixture so formed, is distilled. The liquid obtained from distilation is the local *whisky* or alcohol.
>
> Ammonium chloride, which acts as chemical agent to accelerate the action is now replaced by ammonium sulphate. Ammonium sulphate is supplied to villagers, by the Government as chemical fertilizer and therefore lies in a large stock with them. People obtain the chemical from villagers for this purpose.
>
> The liquor is made more fine, delicious and stimulating with the addition of *sungi* (dry grape), barley, orange juice, peels of orange, nuts, *Jalgoza* (pinus gerardiana), mangoes and *illachi.*

C—BELIEFS AND PRACTICES

The inhabitants of the block share in equal degree all beliefs and practices about births, marriages and deaths, which are of course similar to those prevailing in the plains of Jammu province.

Births

A woman in child birth is attended to by a mid-wife and by an elderly female of her family or of her own caste. Serious cases are moved to Government Hospital, Samba which lies at a distance of a quarter of a mile from Badwani. Women are said to rarely give births to twins. There is no woman who has given birth to three or more individuals at a time.

People do not observe any ceremony at the time of child birth. Birth of a son is considered as a matter of great joy and happiness. Sometime *sharbat* and bread out of courtesy is served to the guests who come to congratulate the couple. The child is named by a Brahmin who is called on to calculate the stars of the newly born child. He is paid a *dakhshana* for this. In the modern age when many of the beliefs and customs are on liquidation the name of a child is fixed by his parents according to their own choice.

Married daughters who experience pain and trouble of pregnancy for the first time are looked with care. Some functions and days connected with the event are :-

i) *Sune :* This day falls somewhere in the seventh month of pragnancy. Father of the daughter sends fruits, nuts, *pista* and clothes to her daughter. The amount of such formalities varies from three to fifteen rupees.

ii) *Athvan : Athvan* or eight is an auspicious day which falls in the eighth month of pregnancy. Pregnant daughters are taken to Kali Mandi on the *Samadhi* of Bava Koda. Bava Koda was a Rajput saint who gave his life for the sins of Rajputs. For ease and convenience, *Samadhis* of Bava Koda have been laid at different places in different Mandis. Small circular balls (called *ladhus*) of rice flour, sugar and *sungi* (dry grapes) prepared with ghee, are distributed. Also *channay* moistened in water are distributed and eaten on the same day.

Some of the important ceremonies that fall from birth of the child (male) to his marriage are :-

Mundan Sanskar : On the occasion of first hair-cutting of an individual, a ceremony known as *Mundan Sanskar* is celebrated. It is usually performed when the child completes first year of his age. The barber is paid a rupee and some annas for performing this auspicious job. Households, having better financial strength invite friends and relatives for a dinner on this day and this ceremony is performed on the banks of Mansar lake situated at a distance of about 14 miles in the north-east of Samba town.

Jinev : Thread ceremony or *Yagniopavit* called *Jinev* is celebrated at the age of seven years or a few days before *Lagan* or marriage.

Marriages

Leaving aside some exceptional cases, infant marriages are not practised, and in accordance with the present view the age of the bridegroom must be at least 15 years and should be able to earn his living. The age of the bride should not be more than that of the bridegroom. She must be at the most of the same age. Marriages with blood relations are not practised among Hindus. Two brothers (of same parents marrying two daughters of same parents) is common.

Alliances for the marriage of a particular boy with a particular girl are generally operated by a person who is supposed to be impartial and capable of bringing the parties to an agreement. This intermediary agent or middle man is usually but not necessarily a Brahmin or Guru i.e., a priest.

The date of marriage is fixed in consultation with the Guru and according to the convenience of both the parties.

Some of the important days and items which occur during the marriage proceedings are as follows :-

i) *Shant* or *Sant* is the auspicious *havana* performed on the first day by both the parties involved in the marriage at their respective houses. Main participants who attend *yagh* in bride's house are bride's father and priest or *pandit*. Similarly father-in-law or nearest head of the *Kul* of Bridegroom and priest are engaged in the process of *puja* or *shant* at their own place.

ii) *Butna:* In collaboration to *Shant* young girls and married women assemble in a room. Bridegroom lies in the centre. All females sing and rub a fragrant perfumed mixture called *butna* on his body. *Butna* is a product got from mixing wheat flour, *haldi*, curd and *smagri*. The bride also celebrates the function at her house in the same way.

iii) *Sehra :* After a perfect bath and a clean shave, the bridegroom puts on his marriage dress. *Sehra* is the respected turban of red-pinkish colour used as head dress of the bride-groom. Besides this, the traditional dress of a bridegroom consist of tight trousers or Dogri pyjama (of *latha* or superior white cloth), a short coat or a long coat *(achkan)* and a sword.

iv) *Tamol :* This is a sort of financial help donated by the relatives to the heads of households engaged in marriage ceremony. The amount donated or contributed varies from one to seven rupees and is collected at the auspicious event of *Sehra*. *Guli Muth* is the proper term used by Kashmiris for the same. *Tamol* collected by bride's father is known as *Baga*. A clear record of this contribution is maintained and according to the same list the sum is recovered by the contributors on the marriages of their sons and daughters.

v) *Barat :* On the night of *Shant* bridegroom leaves, for the particular spot suggested by father-in-laws, in a procession with his friends and relatives which is called *Barat*. The participating relatives and friends in this procession are known as *barati*. *Baja* (musical band) entertainment is followed by *Barat*.

vi) *Milni: Barat* is received and welcomed by the receptionists (relatives and kith and kin of bride). Father of the bride and father of the bridegroom, *mamas* (maternal uncles) of both the sides embrace or press each other to the bossom with affection. This particular event is called *Milni*. After the event of *Milni* the guests are served with sweets, tea etc.

vii) *Lagan :* This is the main item of the marriage ceremony. Before an auspicious *havna* the two souls (bride and bridegroom) shake hands and swear to be a couple for ever.

Deaths

Unlike Muslims, the Hindus burn their dead. The pyre is set ablaze by the son or nearest male relative of the deceased. Corpses of saints are buried. Places where great saint or great souls are buried are regarded as pious places. Similarly those places where Rajput widows used to burn themselves alive under the custom of *Sati* are looked as sacred. All these places are called *deyries*. There are some *deyries* in Badwani ; both lying in front of the Soldier's Board and a few yards ahead of the confectioner's shop. No special function, fair or festival, is held there in any season of the year. Cremation ceremony is performed on the banks of river Basantar near the *Samadhi*.

Maharaja Sochet Singh has left many prints on the soil of Samba. One among those, having great historical and spiritual importance for the people of Samba, is the *Samadhi*. It lies at a distance of one mile from Badwani. At the age of forty-four Sochet Singh died in furious battle with Hira Singh in Lahore. People were shocked to hear the message of his death. His three queens left their palaces in a flash ; stood alive like three brave souls on a pyre, amidst thousands of people on the banks of Basanter. Nothing, but ashes were left on the ground in a few seconds. It was a frightening scene for the people of Samba. From that day onwards that particular spot was regarded as sacred and a beautiful *Samadhi* was laid in their memory. Two more queens of Sochet Singh did the same on the following day at Ramnagar. It is believed to be the last sacrifice of *Sati* in India.

Muslims bury their dead according to Mohammadan Law. There is no special trait or local colour in their funeral ceremony that deserves a special mention. A big grave yard stretches its limits in the east of Badwani temple only a few yards away from Badwani Tank.

Mourning allied with deaths among Hindus lasts for thirteen days. Ashes are brought on the third day from the cremation ground and are thrown in the sacred waters of Ganges at Hardwar or in Basantar. The nearest male relative of the deceased who attends the funeral activities at the pyre, pours water on the ground near a *Piple* tree early in the morning, for all the thirteen days of the morning. The widow of the deceased also sprinkles water on the ground near the door for all these thirteen days. She does not attend social or any other kind of functions for a year.

On the tenth day of the mourning all relatives, kith and kin assemble together on the tank where they bathe and wash their clothes.

A survey of some of the terms with

their interpretations concerning death ceremonies will be of some interest, some of these are given as under :—

1. *Chhaje :* It is the complete bed and a complete dress which is given to *prohit* or priest on the tenth day.

2. *Rast :* Also known as *Rah kharchi* is served to the *prohit* or the priest on the thirteenth day and consists of cereals or any other kind of ration equivalent to the quantum for a person for thirteen days.

3. *Adh Barkhi :* This ceremony is celebrated after the lapse of six months. *Masik Shradha* (monthly function) is held after every month and *Adh Barkhi* is a sort of large scale *Masik Shradha.* Some people on this occasion offer half of *Chhaje* to the priest whereas some offer a complete *Chhaje* consisting of complete bedding and other requirements.

4. *Barkhi :* The ceremony known as *Vaharvar* in the religious diction of Kashmiri Pandits is called *Barkhi* in this locality. It is a sort of a *Shradha* ceremony on more large scale than that of *Adh Barkhi.* The function is held on lapse of one year after the death.

5. *Char Barsi :* A day celebrated in honour of the deceased after four years is known as *Char Barsi.*

6. *Kodi Roti :* In case a person passes away in old age, his relatives and friends feed some persons or *Brahmins* on tenth day with bread known as *Kodi Roti.* The specialty of the dish lies in its simplicity. No spices like *haldi* and coloured pepper dust etc., are added to the dish which are apt to give it a dazzling colour, on this day. Ghee is also out of use in the process of preparation of vegetables, pulses, bread or any other edibles. At the time of feeding Brahmins and others, boiled ghee in separate cups is, however, served.

Other Beliefs

Omens control to a greater extent the life and activities of credulous people. People are extremely superstitious. They believe in witchcraft and ghosts. The cause of illness, worry, failure, frustration is attributed to these supernatural elements. *Mantras, puja, havana* are considered as the best medicines for all these disturbing factors of human life. A survey of good and bad omens is as under :–

1. The sight of a *teli* (oil-crusher), *banghi* (sweeper) with an empty basket, priest or *prohit* with a *tilak* on his forehead is considered inauspicious.

2. It is better to drink, dine, dance or sleep after sneezing but not to leave the house for a journey or for some other sort of work.

3. Hooting of an owl is the indication of death of a blood relation, friend or a neighbourer.

4. The colour of day-light turning red due to change of weather is regarded as bugle of battle and destruction.
5. Cawing of a crow on a window is considered as a message of guests who are to thrive in. Similarly the sight of a dog stretching its body and legs on the gate of a house indicates the arrival of guests.
6. Howling of a jackal, crossing of a room by flying dove or pigeon from one window through the other are inauspicious omens.
7. On going out for a journey if a person comes across a donkey at the first instant, he is supposed to achieve success in his mission.
8. The sight of a *banghi* or sweeper with a basket filled with filth or refuse is the omen of success.
9. A person is believed to have been remembered by a lover or a friend if he sneezes softly. On the other hand, sneezing awkwardly is a sort of hint that some enemy is abusing or back bitting him.

Dreams—often come to all of us, irrespective of age, race, sex and colour. We are not here concerned to involve ourselves in a psychological discussion over this topic. The basic thing to tell is that people of Samba or Badwani, like other people living in different parts of our State, consider dreams as the pointers and calendars of their future life. A brief study of these will be of some interest ;-

1. Sight of a person riding a camel is considered as a message of disease, which one is likely to suffer from.
2. Climbing a mountain in the dream, is the sign of prosperity.
3. A person is going to undergo a great loss in his business if he happens to see vegetables and fruit in dream.
4. Bitting by snake on the forehead is the indication of favourable stars or success.
5. Sight of water and oceans means distress.
6. Sight of dry wood, processions, marriage ceremonies are all symbols of death, distress and disgust.
7. Sight of person being bitten by a snake, or if a snake bites a man on the right hand side of his body is considered bad.

CHAPTER III

ECONOMY

A—ECONOMIC RESOURCES

The disturbance that came in the wake of the partition of the country dealt a severe economic set back to Badwani. Migration of the local Muslims to Pakistan and immigration of the displaced persons from other parts of the State and from the adjacent areas of the then British India (now Pakistan) caused economic depression in the ward which was already poverty-stricken and backward. Even at present Badwani remains to be the poorest and the most backward part of the Samba town. Except for a few families engaged in Government service or those of retired military soldiers, the economic condition and status of the inhabitants is low. Of the 64 households inhabiting the ward under survey as many as 23 or about 36% are engaged in road labour as their main occupation. 17 or 26.5% of the households pursue spinning and weaving. Other relatively important sectors of economy consist of Government service and cultivation each of which engage 5 or 7.7% households. The rest of the families are engaged in hair-cutting, shoe-making, agricultural labour, cattle-rearing, vegetable selling, confectionery, priesthood, mat-making, oil extraction, carpentry and private service. With a view to present a clearer picture of the economic structure, a detailed account of some of the principal resources is dealt in the current chapter.

Land

According to the information made available by the concerned Revenue Patwari, the total area of Samba town is 1,039 kanals of which only 108 kanals is *mazroa* or cultivable, the remaining 931 kanals being waste and uncultivable. Pits, rough irregular waste drains (called *khadd* and *chooyie* locally) as well as upland and lowland area predominate the surface, occupying an area of. 581 kanals. Due to non-availability of virgin land, scorching tropical heat and less irrigational facilities, mostly dry crops are cultivated. An idea of the cropping can be had from the following details about both *Kharief* and *Rabi* crops for the year 1961 :-

Kharief

	Name of the crop	Area (in kanals) under each crop
i)	Maize	20
ii)	Barley	13
iii)	Cheary (a rough kind of barley)	1
iv)	Vegetables	3

Rabi

i)	Wheat	36
ii)	Barley	7

From the figures one can easily assess the gloomy picture of agriculture in the town of Samba as a whole not to say of the ward. As will be evident from the data appended with the Report, only 5 of the 64 households inhabiting Badwani depend mainly on agriculture. There are, no doubt, 15 others whose subsidiary occupation is agriculture, but in the real sense they are not agriculturists. Their land is awfully small and are assisted

only to a smaller degree by this income. The narrow triangular strip of cultivable land, found in the ward under-study, is the possession of the temple and the personal property of a few agriculturists. The land of all others lies in the adjoining villages and *mandies*.

Forests and Orchards

As indicated earlier, waste and uncultivable land of the town is clothed with prominent bushes, herbs and a number of trees which are quite useful. The inhabitants of the block do not, however, utilise this avenue to further improve their economic resources. Similarly fruit trees of the dry region are also available in the ward which include among others *bare*, oranges, *amrood*, *arun*, mangoes etc., but no one is interested to set up orchards for increasing the out-put of fruits.

Livestock

The number of domestic cattle found in Samba town is very small. According to the records, maintained by the Revenue Patwari, the cattle wealth of the town comprises of the following :-

Name of the animal	*Number*
i) Cows and oxen	270
ii) Horses	7
iii) Sheep and goat	88
iv) Asses	32
v) Buffaloes (both sex)	49
vi) Mules	7
	453

Badwani is comparatively rich in cattle wealth than all other wards of the town. According to Table 9, Set B, appended to the Report, there are all told 102 milching cattle owned by 41 households which roughly works out to 2.5 cattle per household. Besides, 16 households own all the 24 draught bullocks while 12 others possess 48 sheep and goats. 41 fowls are also owned by 13 of the households of the block.

With the exception of 8 households who sell milk to others, milk obtained from cattle is generally used for self-consumption. The quantity of milk yielded by a cow varies from 3 to 7 kilos while a buffalo yields on an averege 8 kilos of milk.

The raw wool obtained from the sheep and goats is spun by the households into wool which is later on transferred to one of the 17 cotton weavers who loom it into *pattu* and blankets, as required.

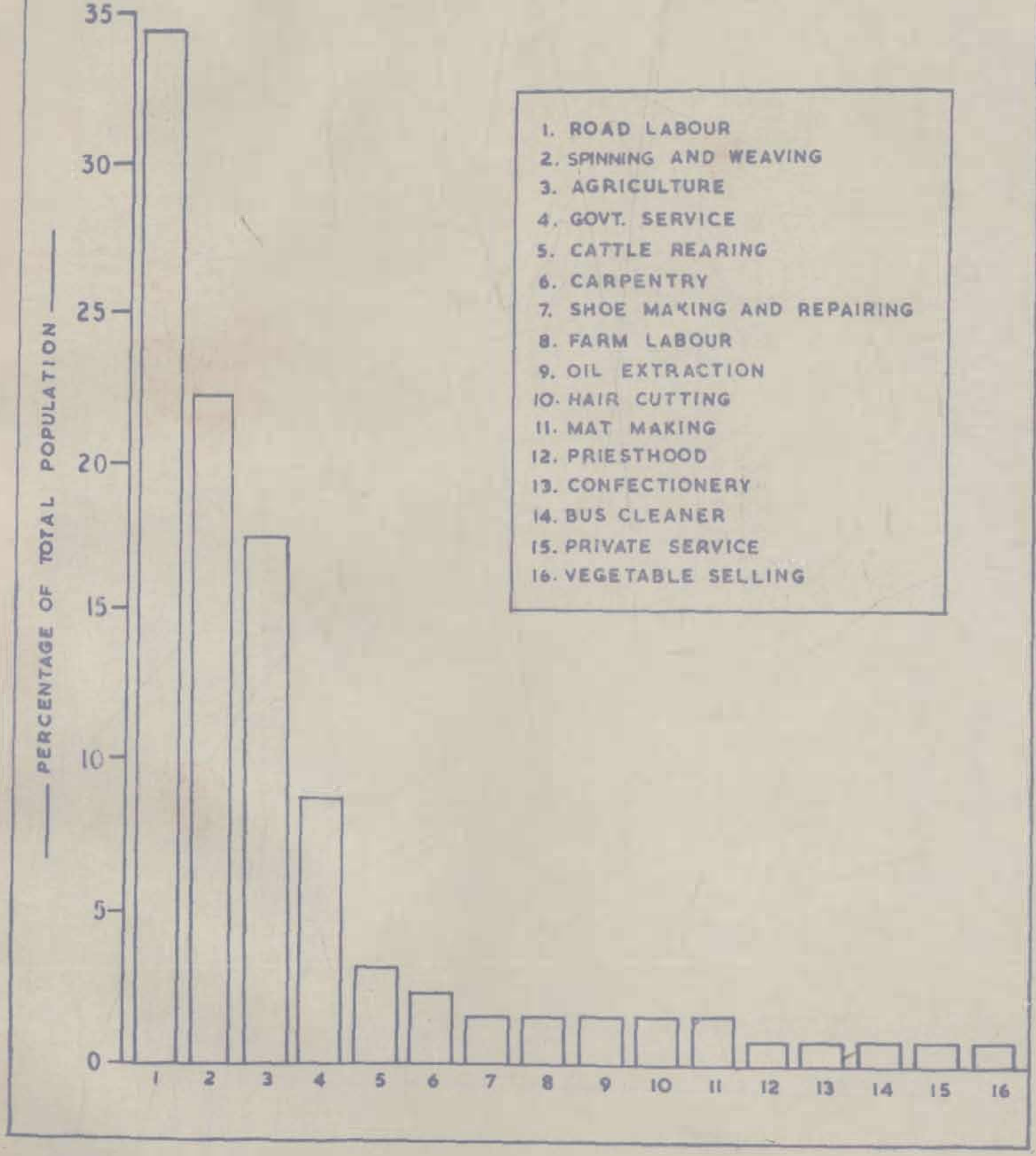
For cattle welfare and eradication of their diseases a veterinary sub-unit has been established in Samba town. In addition, for the control of Rinder-pest (a common disease in animals of the area) all the available cattle and buffaloes—except the young live-stock of under six months age, animals in advanced pregnancy and old animals suffering from other diseases—were vaccinated throughout the tehsil during the year 1957-58 under planned programme. Similar other large scale welfare and betterment plans for cattle are carried out from time to time directly by the Central Office of the Veterinary Department at Jammu.

B—ECONOMIC ACTIVITIES AND NATURE OF CHANGE

i) Livelihood Classes

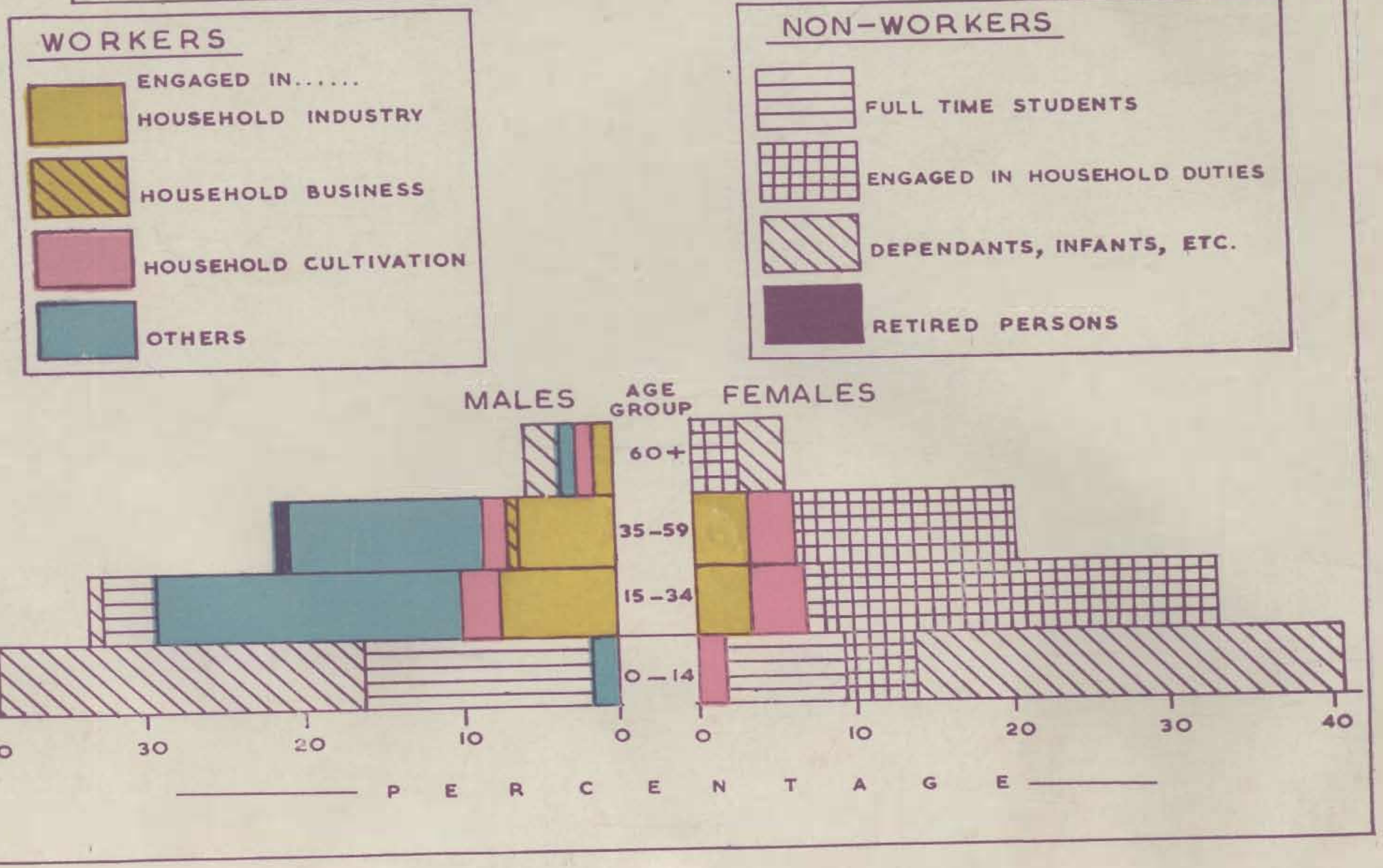
A reference to Table II, Set A, appended to the Report, will show that

WORKERS CLASSIFIED BY LIVELIHOOD CLASSES



1. ROAD LABOUR
2. SPINNING AND WEAVING
3. AGRICULTURE
4. GOVT. SERVICE
5. CATTLE REARING
6. CARPENTRY
7. SHOE MAKING AND REPAIRING
8. FARM LABOUR
9. OIL EXTRACTION
10. HAIR CUTTING
11. MAT MAKING
12. PRIESTHOOD
13. CONFECTIONERY
14. BUS CLEANER
15. PRIVATE SERVICE
16. VEGETABLE SELLING

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



the population of the ward stands distributed in the following proportions by broad age-groups :—

0—14	...	40.0%
15—34	...	33.2%
35—59	...	21.0%
60 and above	...	5.8%

Comparing this data with that given in table VIII, Set A, appended with the Report, we find that the aggregate population of 141 in the age-group 0—14 includes 6 workers (3 males and 3 females) leaving the number of non-workers in this age-group at 135 as against 226 non-workers in the ward as a whole. In other words 59.7% of the non-working population consist of persons below the age of 15. The corresponding proportion for the district as a whole stands at 61.0%.

In the next higher age-groups, however, the incidence of employment is more or less of the same proportion as in the district. According to table VIII, referred to above, about 23.0% of the population in age-group 15-34 consists of non-workers which is exactly the same as for the entire district. Similarly only 11.0% of the non-working population of the district belongs to the age-group 35-59 whereas in the ward under survey 11.1% of the non-working population is contributed by the age-group 35-59. In the ward, however, not more than 6.2% non-workers are aged 60 and above. The corresponding proportion for the entire district is 5% only.

The subjoined statement gives the livelihood classes of the ward together with the percentage of workers cl

by each and the proportion of workers to the total population :-

Sl. No.	Livelihood Classes	Percentage of total workers	Percentage of total population
1.	Road labour	34.13	12.22
2.	Spinning and weaving	22.22	7.96
3.	Agriculture	17.46	6.25
4.	Government service	8.73	3.13
5.	Cattle rearing	3.18	1.14
6.	Carpentry	2.38	0.85
7.	Shoe making & repairing	1.59	0.57
8.	Farm labour	1.59	0.57
9.	Oil extraction	1.59	0.57
10.	Hair cutting	1.59	0.57
11.	Mat making	1.59	0.57
12.	Priesthood	0.79	0.28
13.	Confectionery	0.79	0.28
14.	Bus cleaner	0.79	0.28
15.	Private service	0.79	0.28
16.	Vegetable selling	0.79	0.28

The statement shows that more than one-thirds of the workers are engaged in road-labour only and that others pursue diverse occupations ranging from Government service and cultivation to hair-cutting and shoe-making etc.

The proportions given in the above statement have been worked out in respect of the total population of workers of the two sexes. A reference to table IX, Set A, will show that the working force includes 26 females of whom 14 work in agriculture, 10 in spinning and weaving and 2 in mat-making. The total workers being 126 it is clear that the female population contribute 20.6% of the

of the ward.

It has not been possible to assess the growth of livelihood classes during the last two decades as there was no Census in the State in 1951 nor were the village-wise statistics of livelihood figures tabulated at any previous Census.

Statement XI, Set A, printed at the end of the Report, shows that of the 226 (82 males and 144 females) non-workers, 98 (47 males and 51 females) or 43.4% are dependents, infants and children not attending school or persons permanently disabled. 78 females comprising 34.5% of the non-working population are engaged only in household duties. Full-time students number 49 of which 34 are males and 15 females. This leaves only one male un-accounted for who is a retired military personnel.

The above statement also discloses that there are no beggars, vagrants, independent women without indication of source of income in the ward. Further there is no one seeking employment though many inhabitants are not happy with their uneconomic resources.

ii) Statistical data regarding Primary and Subsidiary Occupations

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

Sl. No.	Main Occupation	No. of house-holds	Subsidiary Occupations	No. of house-holds
1.	Road labour	23	i) Agriculture	4
			ii) Spinning and weaving	2
			iii) Agriculture and Milk selling	1
			iv) Bus cleaner	1
			v) Mat making	1
			vi) Spinning and Milk selling	1
			vii) Agriculture, Weaving & Milk selling	1
2.	Spinning and weaving	17	i) Road labour	3
			ii) Agriculture	3
			iii) Government service	2
			iv) Road labour and Milk selling	1
			v) Road labour, Cattle rearing and Milk selling	1
			vi) Tailoring	1
3.	Cultivation	5	i) Spinning and Road labour	1
			ii) Road labour	1
			iii) Milk selling	1

Badwani

Sl. No.	Main Occupation	No. of house-holds	Subsidiary Occupation	No. of house-holds
4.	Government service	5	i) Agriculture	3
			ii) Agriculture and Spinning	1
5.	Hair-cutting	2	...	...
6.	Shoe-making and repairing	2	...	...
7.	Agriculture labour	1	i) Weaving and Milk selling	1
8.	Cattle rearing	1	...	...
9.	Vegetable selling	1	i) Road labour	1
10.	Confectionery	1	i) Milk selling	1
11.	Priesthood (Sadhu)	1	...	...
12.	Mat-making	1	...	...
13.	Oil extraction	1	i) Agriculture	1
14.	Carpentry	1	...	...
15.	Private service	1	i) Government service, Agriculture and Road labour	1
16.	Without Occupation	1	...	...
		64		34

The data shows that of the 34 households which augment their normal income by working in subsidiary occupations, 11 have road-labour as their primary occupation while 11 others are mainly engaged in spinning and weaving. It has already been stated earlier that the economic standard of the majority of the households is not sound and they have, therefore, to supplement their meagre income by engaging themselves in auxiliary activities. Another striking feature of the above data is that most of the subsidiary occupations consist of agriculture, spinning and weaving and sale of milk etc.

Below is given the distribution of households by income-groups :-

Income Groups	No. of households	Percentage of the total households
Rs. 25 and less	3	4.7
Rs. 26 to Rs. 50	28	43.8
Rs. 51 to Rs. 75	15	23.4
Rs. 76 to Rs. 100	9	14.1
Rs. 101 and over	8	12.5

An analysis of the above classification shows that about 4.7% households belonging to the income range of Rs. 25 and less live naturally in a state of abject poverty. In addition 67.2% households have varying incomes ranging from Rs. 26.00 to Rs. 75.00 per mensum. This provides a prorata income of about 34 paise per head per diem which can hardly be regarded as satisfactory. The households with a monthly income of Rs. 76.00 to Rs. 100.00 comparatively appear to be leading a better living as in this case per capita income per diem works out to about 59 paise. The category of families earning a monthly income of more than Rs. 100.00 is also in minority and number only 8 or 12.5% of the total households. The above classification, however, does not include one household who is without occupation at present.

iii) Occupational Mobility

Tables 11(A), 11(B) and 11(C), Set B, appended at the end of the Report, portray the occupational history of the households. The first of these tables shows that in all 30 heads of households have made a shift from their traditional occupations. Of these, 7 have disclosed that they have volunteered to take up new assignments while 21 others have been forced by circumstances to abandon their traditional pursuits and only 2 have switched over to other occupations for other reasons which have not been specified. There are 4 other heads of the households who have also changed their own earlier occupations. In other words, 33 heads of the households in all have discontinued their traditional or own occupations. The above data points out that there is economic resentment in various households, who are not satisfied with the economic resources at their disposal. This is further supported by the fact that of the total 64 households, 42 heads of the households are not contented with their present vocations.

The data given in table 11(B) indicates that of the 30 persons who have abandoned their traditional occupations, 16 have joined road labour, 5 spinning and weaving, 4 Government service, 1 agricultural labour, 1 confectionery, 1 priesthood, 1 mat-making and 1 private service. The traditional occupation of 14 of the 16 heads of households who have joined road-labour was agriculture (8 being cultivators and six agricultural labourers). The other two, of whom one had spinning and weaving and the other Government service as traditional occupations, have made a shift to road labour.

The 5 entrants in spinning and weaving include 2 whose traditional occupation was agriculture and one each whose traditional occupation was either agricultural labour or cattle rearing or road labour.

The four households newly engaged in Government service had agriculture as their traditional occupation. Similarly one household previously engaged in agriculture has switched over to agricultural labour. Four other households, whose traditional occupation was agriculture have shifted one each to confectionery, priesthood, mat-making and private service.

Of the 4 households who have changed their own earlier occupations, one was in military and after his retirement has taken to agriculture. Two were previously engaged in spinning and weaving and now

one each has switched over to road-labour and vegetable-selling respectively. The remaining one who is presently engaged in spinning and weaving was previously engaged in cattle rearing.

From the above statistics it is, however, crystal clear that maximum defections from the traditional occupations have been made in respect of agriculture. It may be attributed to the fact that most of the families (42 out of 64) have immigrated into the ward during the present generation leaving their lands etc., either in Pakistan or in such areas of the State which are now under the illegal occupation of Pakistan. As a natural sequence, therefore, they had to resort to other occupations in order to make their livings.

Table 11(C) gives the nature of aspiration of the parents for their children. The data given in the table shows that of the 64 households inhabiting the ward as many as 17 heads of the households have no male issues at all while one is still a bachelor. Among the remaining, 15 have returned road labour, 14 spinning and weaving, 4 Government service, 3 cultivation, 2 shoe making, 1 private service, 1 agricultural labour, 1 cattle rearing, 1 vegetable selling, 1 confectionery, 1 oil-extraction and 1 carpentry as their respective primary occupations. This leaves one household unaccounted for which is headed by a female widow whose husband died recently. Her husband was a carpenter but she has not decided so far what occupation to adopt.

The heads of the 15 households engaged in road-labour have expressed varying desires for the future of their children. Among these 10 aspire that their children should join Government service, 2 are in favour of the children making a shift from road-labour to business and another would like to see his son as a trader. There are only two households which would like the children to adhere to road-labour.

In so far as 14 heads of the households engaged in spinning and weaving are concerned, 8 prefer their children joining Government service while 2 others approve of a shift being made in favour of business. Two heads of the households also aspire to get their sons engaged in trade. The remaining 2 households are opposed to any change in their present occupations.

Of the 4 heads of the households engaged in Government service, 3 wish their sons to become engineers while one has expressed for no change being made.

The heads of the 3 households engaged in cultivation wish their sons to join Government service. Similarly all the heads of the households engaged in shoe-making, private service, agricultural labour, cattle rearing, vegetable selling and confectionery have expressed their preference for joining Government service by their children.

The household headed by an oil-extractor wants his son to retain the same occupation. Similar views have been expressed by the carpenter who is not in favour of any change being made by his children in his present occupation.

The household headed by a widow, who is presently without any occupation, aspires her sons to join road-labour because she is unable to educate them for better avenues of employment.

B-I—DESCRIPTION OF DIFFERENT OCCUPATIONS

i) Agriculture

Broadly speaking, 21 of the 64 households in the ward depend wholly or partly on agriculture. Of these, cultivation of land is the primary occupation of 5 households only while 15 treat it as a subsidiary occupation and the remaining one works as agricultural labourer. The aggregate area cultivated by the 20 households is estimated at 233 kanals 6 marlas or 29.16 acres. This shows that the average size of a holding is quite uneconomic being 11 kanals 13 marlas or 1.46 acres as against 5.29 acres and 3.96 acres, the corresponding averages of tehsil Samba and the State as a whole respectively.

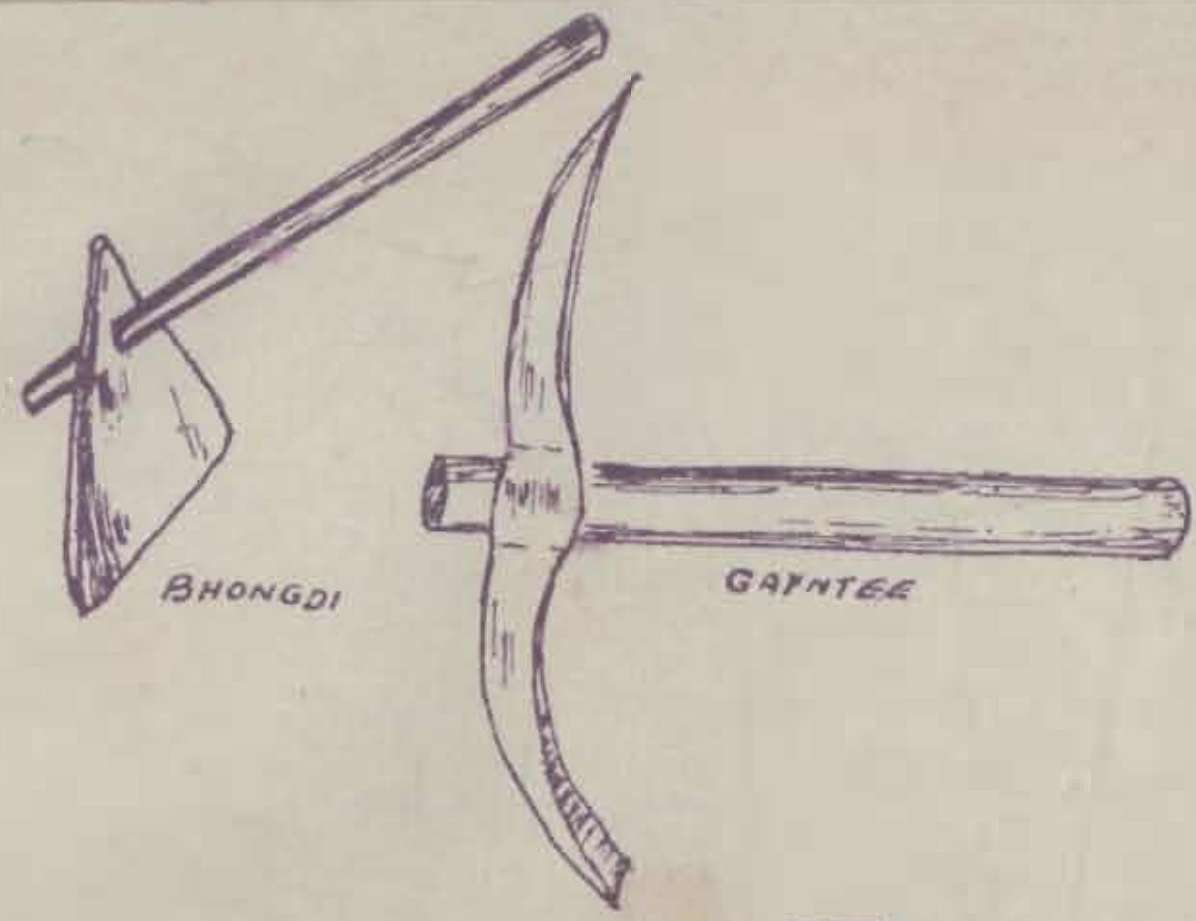
As is quite evident from the preceding paragraph, the average size per holding being about 1.5 acres and that too comprising of such a dry land which lacks both irrigational facilities as well as good productivity, it is but natural that the cultivating households do not seem to be taking much interest in improving the yield rate by employing new techniques of employment and using latest agricultural implements. By and large, night-soil and cowdung etc., are even now being used as manure and very few, if any, employ ammonium sulphate and other chemical fertilizers to add to the fertility of the soil. The modus operandi of sowing, reaping and thrashing continue to be the same old conservative methods which are now out of date in more advanced areas.

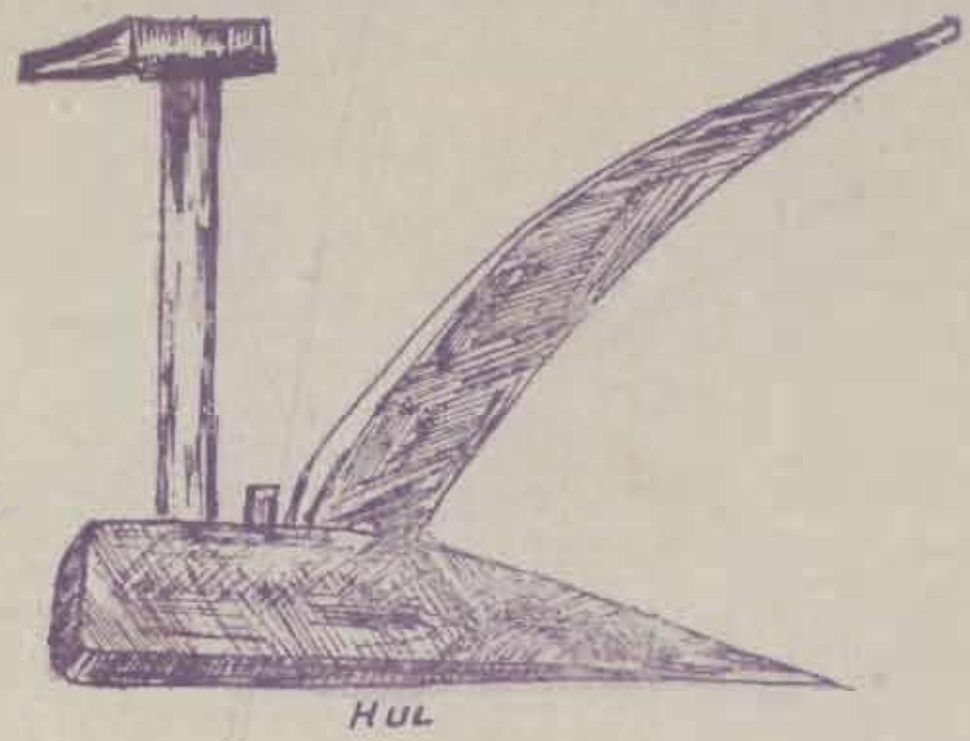
Following is a list of various agricultural implements used in the ward :-

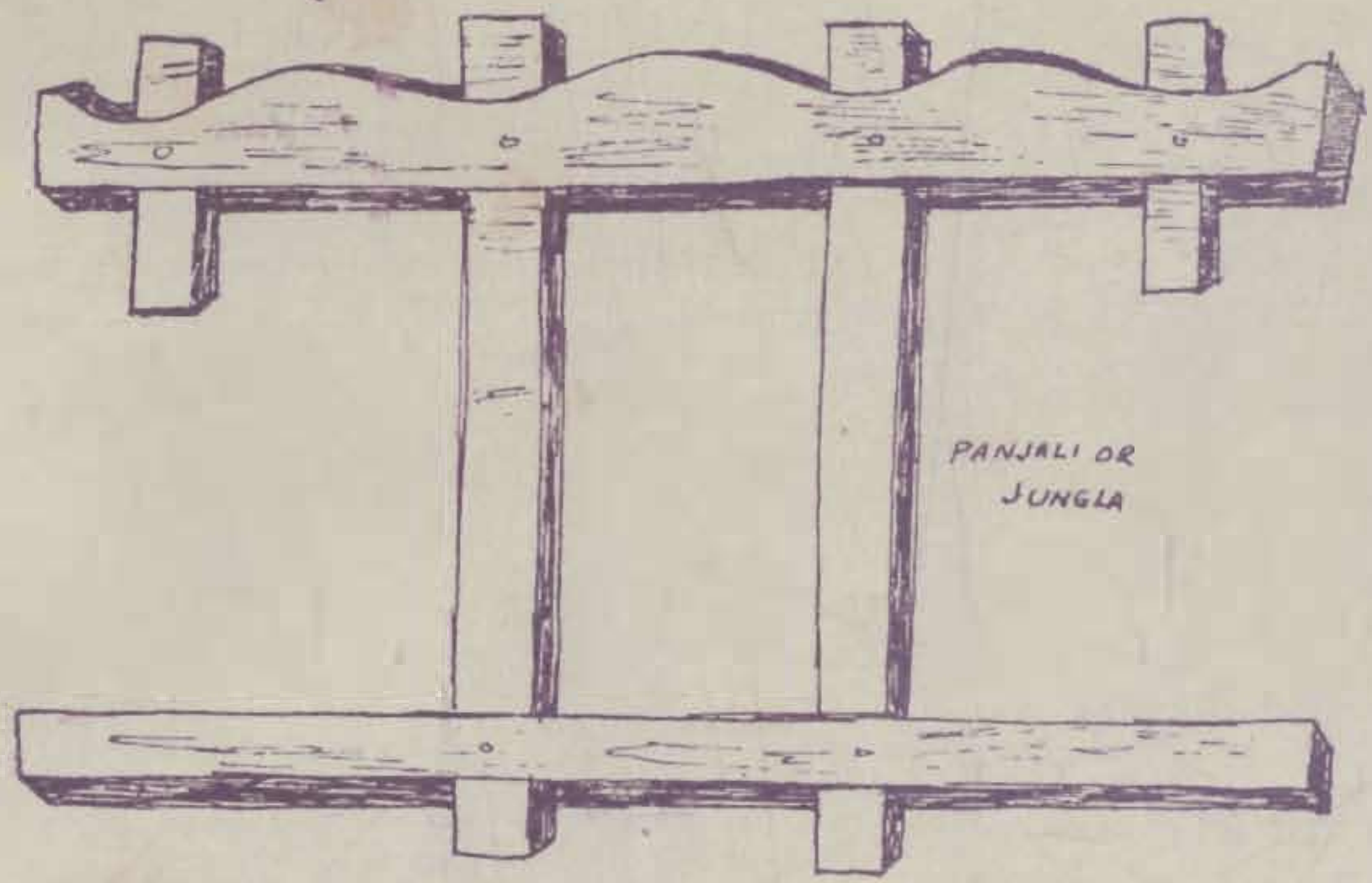
i) *Hal* or plough
ii) *Panjali*
iii) *Daa*
iv) *Kili*
v) *Kurpa*
vi) *Drati*
vii) *Gudnoo*
viii) *Genti*
ix) *Kaie*
x) *Pathi* or *Daroth*

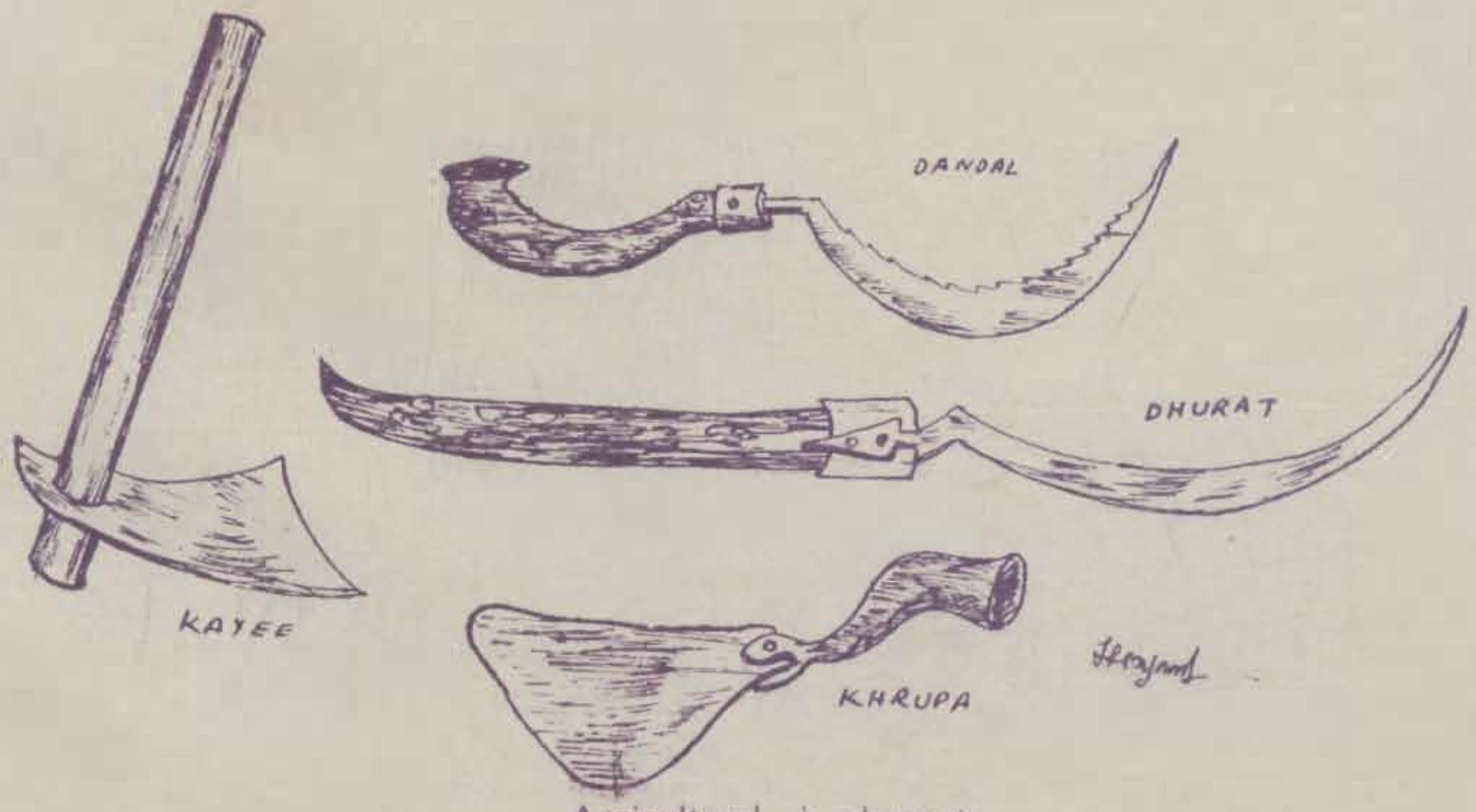
As in other areas where land is cultivated according to age-old traditional methods, the land is ploughed with *hal* and *panjali* and the residual clods of earth are broken subsequently with *gudnoo* and *genti*. The land thus ploughed is subdivided into rectangular plots with small gaps on two sides of each plot for in and outflow of irrigational water. The plots are then strewn with cowdung, night-soil and refuse etc., or, if possible, with ammonium sulphate. This is followed by sowing the seeds which are usually scattered by hand. When the seedlings sprout up, the superficial grass, creepers, etc., are weeded out with *kurpa* and *drati*. The process is called *Godi-karna*. Thereafter, the crops are allowed to grow undisturbed till the produce is ripe for harvesting. The implements used for harvesting the crop consist of *drati* and *pathi*. The produce is then thrashed with or without the assistance of others, depending upon the size af the holding.

The seed required for sowing is preserved in advance from the produce of the previous year. The cultivators do not make any year to year investment on the purchase of implements or replacement of bullocks. The table on indebtedness,





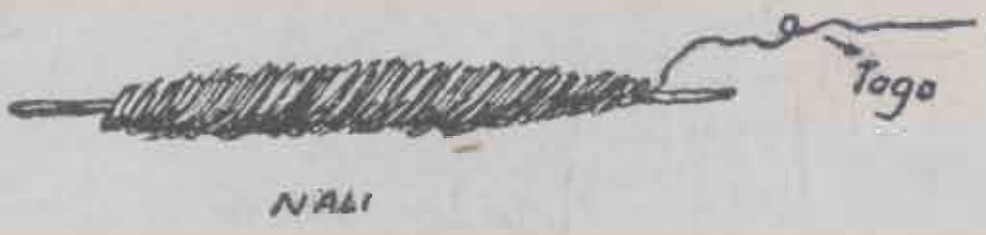




Agricultural implements



GOTE



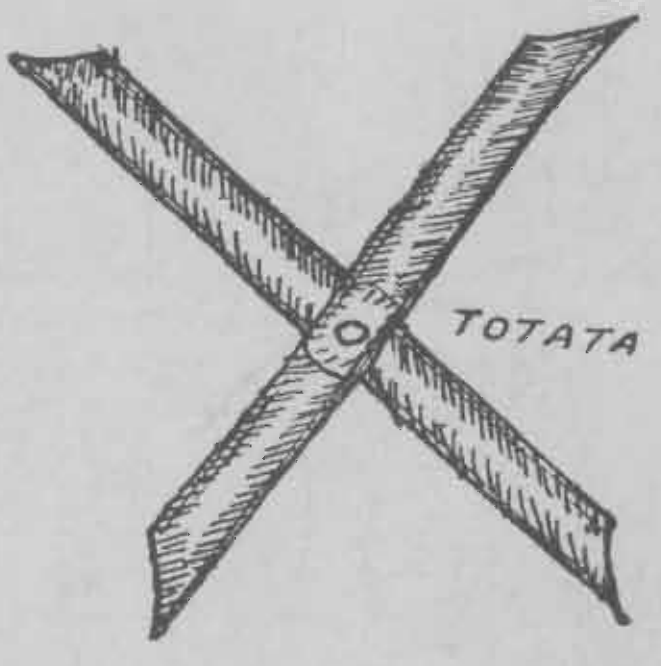
NALI



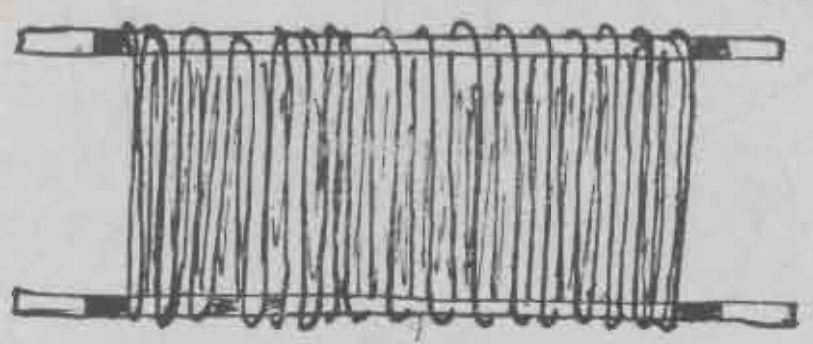
PANAK



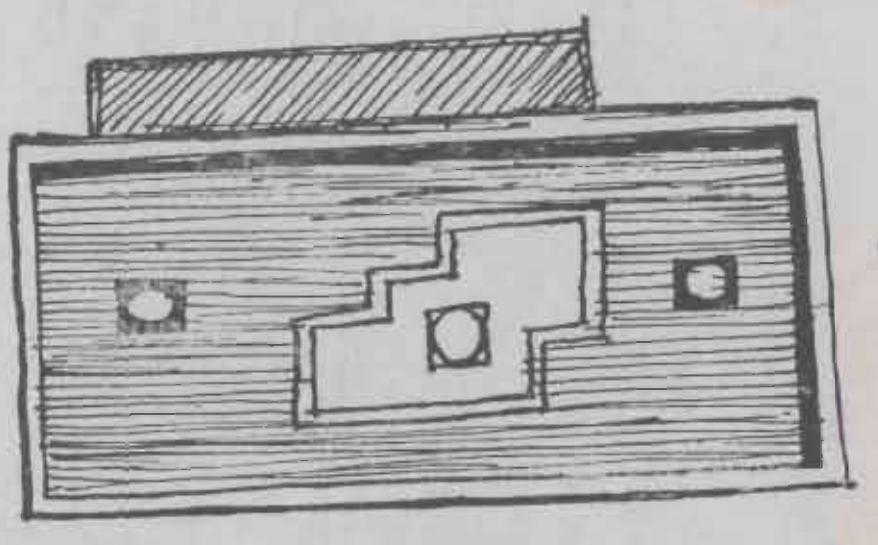
SADAR



TOTATA



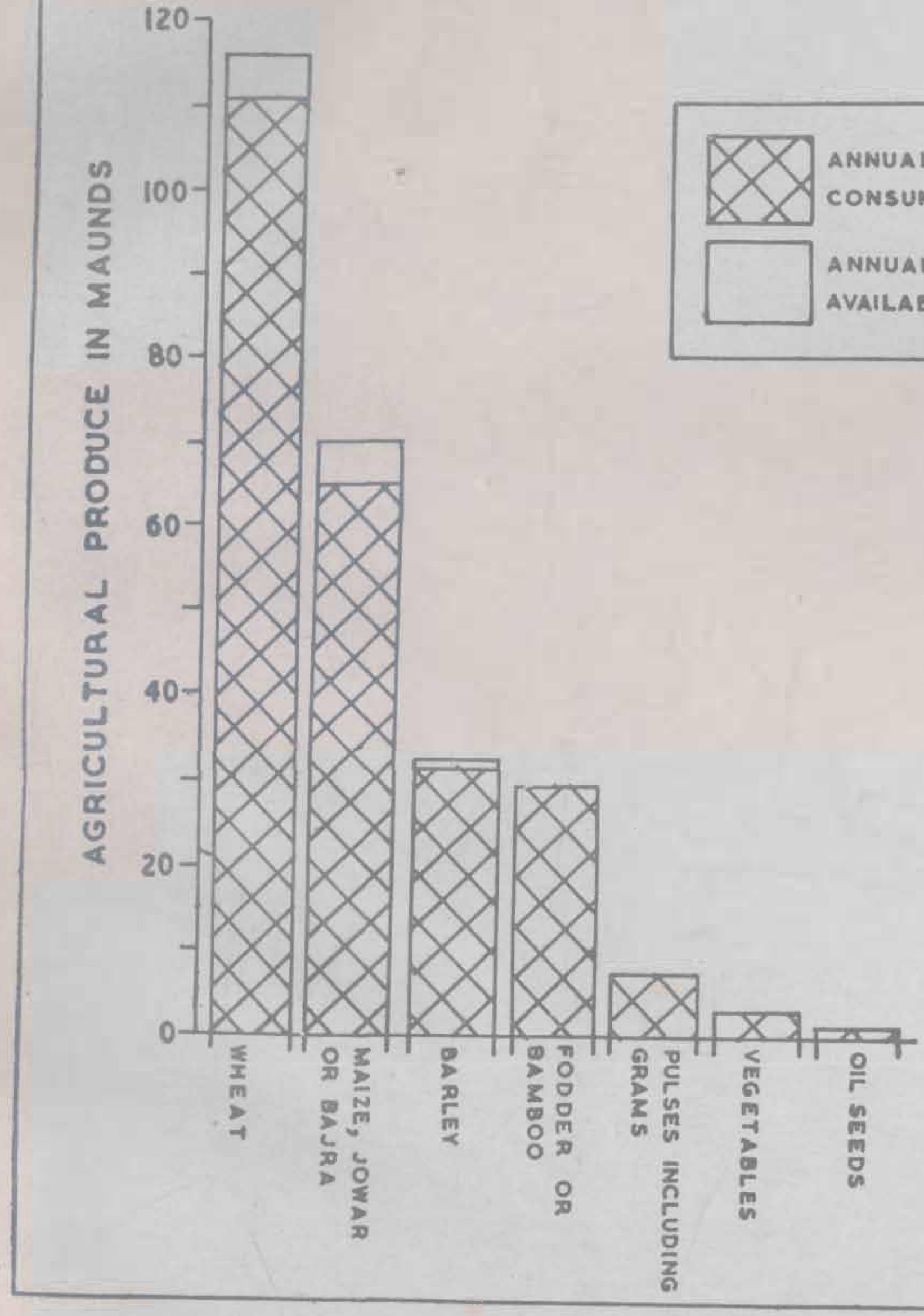
KARA



GUDKA

Instruments at the desk of a khadi weaver

PRODUCTION AND DISPOSAL OF AGRICULTURAL PRODUCE



appended to the Report, shows that not one of the cultivating households has raised any loan to defray the expenses of cultivation. Repairs to implements and other expenses, such as payment to labour etc., are met by the cultivators from their reserve funds.

Khater-pal devta or the god of Agriculture, is worshipped in the open fields both at the time of sowing and harvesting. At the conclusion of these functions, *roat* or a sweet large sized bread of wheat floor prepared in ghee and sugar is distributed as *prashad* of the *devta* among those who may be present on the occasion. The family god, *Kul-devta*, is also worshipped at various stages of cultivation and his assistance invoked for the protection of the crops and for their high yield. The dates for ploughing, sowing, reaping and thrashing are all fixed in consultation with the family priest who prescribes the same after making astrological calculations.

During the year preceding the survey, production of various crops, as indicated in table XXV, Set A, appended at the end of the Report, was as under :-

	Mds.	Seers
Wheat	116	—
Maize, Jowar or Bajra	70	—
Barley	32	—
Pulses including grams	7	20
Vegetables	3	—
Oil-seeds	—	38
Fodder	29	10

By and large, total annual quantity produced by the cultivating households has been consumed within the ward itself.

Wheat and barley are sown during October and harvested in April-May. In the case of maize and potatoes, sowing starts towards the end of April and harvesting takes place in September. Vegetables and pulses are sown in May and reaped in October and November.

ii) Animal Husbandry, Fishing and Forestry etc.

No one in the ward is engaged in fishing or forestry either as main or subsidiary occupation. Animal husbandry, however, constitutes as an auxiliary occupation with a few of the households. While two of the households are engaged in cattle rearing, of which one pursues it as main and the other as subsidiary occupation, there are eight households who subsidise their normal incomes by selling milk. In fact but for this additional income which accrues to the said households from this source, their meagre returns from other economic pursuits would have proved quite inadequate to make both ends meet. The data collected during the survey shows that if the inhabitants are provided with technical guidance and supplied with species of superior breed, animal husbandry is bound to play an important role in building up the economy of the ward.

iii) Industries

Besides fauna and flora, agricultural yield and livestock etc., geological wealth hidden in the chest of earth is one of the greatest gifts of nature. Unfortunately there is no such hidden wealth (minerals or key-minerals like coal and iron) in the soil of Samba. Nevertheless, geographical position and location of Badwani or the town of Samba on the Jammu-Pathankot National Highway and its nearness to the Pathankot rail-head, throws good possibilities

for its industrial and commercial development.

In the past Samba has been an important centre of cotton weaving, calico-printing and of shoe-making; especially the skill of printers was well known. Indigenous non-bleachable colours and pigments of innumerable shades were extracted and manufactured by the local experts and artisans. The craft of calico-printing, dexterity and reputation of artisans over the industry, made the town to be known as *Chintoon wala Shahar* or *Chitoon da Shahar* meaning the city of prints or *Cheent*. Gujjars and other people living in the adjoining villages of the town still remember the place by the same name.

Before partition, Badwani, like all other wards of Samba, was the main centre of Khadi or cotton weaving. Fazlu Julaha, Nizam-ud-Din and some other persons had dominated the industry. They had their own weaving centres or *Katrkhanas* where 150 to 200 workers were earning their livelihood. With the exception of some Rajput families and Teli's, Badwani was the home of weavers. The events of 1947 effected adversely the progress and advancement of this industry. Excellent Muslim artisans and managers left their looms and homes in dust and ash; they made their way to Pakistan. Since 1948 the industry has again been reviving mainly due to the inherent talents and traditional interest of the people of the place for this art. Although 17 households of the ward depend upon this industry primarily, there are 7 others who subsidise their normal incomes by working in addition in spinning and weaving. In spite of it being a prominent traditional industry of the ward, most of the weavers and workers cannot make a reasonable living. As per the investigations made on spot, the average profit from the industry for those households who are engaged in it primarily stands at Rs. 49.29 only against Rs. 13.25 for those who pursue the industry as a subsidiary occupation. They make up by working as coolies and labourers in Samba town for the construction of lanes, construction of bus-stand and repairing the Highway etc.

For the promotion of cotton weaving industry, the State Government have established two industrial centres in Samba. One of the centres deals with the production-cum-manufacture and the other with clandering and finishing. The production of Cotton Centre Samba was established in 1955. The Centre is designed to impart training in the use of mill-spun yarn on handlooms. The production of the Centre amounted to Rs. 15,700/- during the First Plan period. According to the Administration Report (1956-57) of Jammu and Kashmir, the Centre turned out 10 trained weavers during the year. Products such as bed-sheets, cordio-cloth, towels, table and tea-poy covers, curtains etc., worth about Rs. 5,500/- were manufactured. Further development and progress made by this Centre can be assimilated from the following lines :-

> "Training was imparted to 10 boys in the use of modern technique, equipment and tools. Goods worth Rs. 2,192/- were produced at the centre out of which goods worth Rs. 1,317/- were sold".

(Administration Report 1957-58 J & K Govt. page 182).

Required details regarding the purchase of raw-material, labour, things manufactured etc., from April 1961 to April 1962

as furnished by the Incharge Superintendent of the Centre are as follows :-

Name of the item	*Amount*
1. Raw Material	Rs. 4,423.00
2. Wages	Rs. 406.61
3. Cost of the goods manufactured	Rs. 3,052.96

Cotton Centre Samba is open to all the residents of Samba irrespective of their previous occupation, caste or creed. The residents of Badwani also equally share the opportunities being offered by the Centre to the people residing there.

To promote the ages old industry of Khadi in Samba, a Centre of Khaddar Bandar known as Gandhi Sewa Sadan is also functioning at this place. The Centre lies at a distance of ¼th of a mile away from Badwani within the vicinity of a few yards of the Samba Town Area Committee Office or Government Cotton Centre, Samba. About 50 weavers and 300 spinners of Samba earn their livelihood from the Centre. Spinning work is carried by the women-folk. *Desi* cotton is being supplied by the Management of the Institute to the women for spinning purposes. After spinning, they return it to the Institute in the shape of yarn. Wages of the spun yarn vary with the number of yarn (8—18). They are given Rs. 3.25 to Rs. 5.90 per kilo as their wages. One kilo of cotton can ordinarily be spun by a woman in ten days. About 30 women of Badwani are benefitted by this welfare scheme.

Gandhi Seva Sadan Centre, likewise, supplies yarn to the weavers for weaving cloth on their looms in their cottages and handing it over back to the Management in the form of cloth at the Centre. The weavers receive Rs. 0.25 per metre as their wages. The appropriate daily income of a weaver is about Rs. 1.50 to Rs. 2.00. The cloth thus manufactured is sold by the Centre in retail as well in wholesale.

An idea about the cost of washing, dyeing and selling can be got from the following figures :-

Name of the item	*Expenditure*
1. Washing per metre	20% of the cost
2. Dyeing per *Than* (12 metres)	Rs. 5.40
3. Cost of manufactured cloth per metre	Rs. 1.19 to Rs. 1.96

Three weavers namely Dani Ram, Ludri Ram and Kaka Ram of Badwani are wholly and solely associated with this Centre.

Weavers of Badwani work on their simple looms or *Kangis*. Cotton is purchased from the market spun or un-spun. Usually unspun cotton is purchased. The price of cotton depends upon its quality which again depends on colour, percentage of dirt, leaf, pieces of broken seeds with the fibre and length of the staple. The larger the staple the finer the fibre and higher the price of cotton. Before spinning, cleaning process is carried out. The object is to remove all the impurities, natural or artificial, from cotton. Three brothers, belonging to Megh caste, dominate the production of Khadi in Badwani. They have settled at Badwani during the year 1948 and come from Tehsil Shakur Garh, District Sialkote. A small workshop having the capacity of six to seven *Kangis*

or looms is the personal property of each brother. Khadi weavers who work as labourers on these *Kangis* are paid Rs. 0.20 to Rs. 0.25 per yard as their wages for weaving. Cloth which is manufactured in these small workshops is sold to the Gujjars. Following are the articles with their local and Gujjar names turned out or manufactured on these looms :-

i) Pothi
ii) Susi
iii) Tahmat
iv) Salarwan
v) Salariay

Pothi is the *chadder* or *duppata* used for the head dress by the women-folk belonging to Gujjar tribe. The cloth is sold in *thans* and each *than* measuring 10 yards in all costs from Rs. 7.00 to Rs. 10.00.

Susi is a cloth, rough and coarse in texture, mostly of black colour which is used for trousers both by men and women of Gujjars. The cost of this cloth varies from ten to fourteen rupees per *than.*

Tahmat, a cloth of different colours and shades, is generally employed for the purpose of *dhoti* (to cover lower extremities) by male members of Gujjar community. The cost of this cloth varies from five to eight rupees per *than.*

Salarwan—Chadder of cloth worn by Gujjars (males) is *salarwan.* It costs fourteen to sixteen rupees per *than.*

Salariay is a kind of coarse cloth, available in different colours, which is used by Gujjars for their dress. This cloth is sold at Rs. 1.25 per yard.

Yarn and cloth agents are very common. The yarn agent finds the customers for the spinners and the weavers from whom he receives commission. Megh brothers do this job themselves and have established a good influence with Gujjars and their agents.

Besides the 24 households engaged in spinning and weaving, there are 8 others who are also engaged in industrial production either as their primary or subsidiary occupation. Of these shoe-making and mat-making alone are followed by 2 households each while carpentry, oil-extraction, confectionery and tailoring do not claim more than one household. The sub-joined statement gives the number of households engaged in these industrial pursuits either as their primary or subsidiary occupations :-

Sl. No.	Name of Industry	No. of households engaged in industry as	
		Primary Occupation	Subsidiary Occupation
1.	Shoe making and repairing	2	...
2.	Mat making	1	1
3.	Carpentry	1	...
4.	Oil extraction	1	...
5.	Confectionery	1	...
6.	Tailoring	...	1

Shoe making and repairing—The industry is followed by two of the Chamar households residing in the ward. They have revealed that shoe-making has been their traditional occupation which they continue to follow inspite of the low return which it yields.

The articles manufactured consist of *desi jutis*, slippers, chappals and other crude foot-wear of the traditional design.

Whenever asked, the cobblers also undertake the repairing of damaged shoes on payment of necessary labour charges.

The manufacturing and repairing of shoes is carried on with the help of traditional tools like awl, hammer, anvil, pincers etc. The cobblers have not equipped themselves with any modern tools.

The average income accruing to the cobblers from the industry is estimated at Rs. 40.00 per household per month which is hardly sufficient to make both ends meet.

Mat-making—The industry is carried on primarily by a widow who has been forced by circumstances to adopt it while the other household who is engaged in it as a subsidiary occupation is principally occupied in road-labour.

The articles manufactured consist of mats, *mooras* (small square sized mats) and baskets. There are no tools to be applied except some big sized needles for stitching and weaving the date leaves into the finished products.

The widow mat-maker has disclosed that her average profit from the industry does dot increase Rs. 25.00 per month. The household engaged in the industry as an auxiliary occupation, however, earns on an average Rs. 7.00 per month.

Carpentry—So far as carpentry is concerned, the entire ward is served by one household only, which claims it as its traditional industry. The carpenter does not run any regular shop and has instead reserved for this purpose one of the rooms of his residential house where he manufactures some of the utility articles like *khatias*, *chowkis*, stools, doors, windows etc. etc. He employs the same old conventional tools like adze, hammer, smoothing plane, hand-saw, screw-driver etc.

It, however, appears that being a part of the urban area, the carpenter is paid quite reasonably for the work assigned to him. His average monthly income from the industry alone, therefore, exceeds Rs. 90.00.

Oil-extraction—This is the monopoly of one household only which claims it as its traditional industry. Oil-seed crushing is carried on in one of the medium sized rooms in the ground floor of the residential building. The *kolhu* or the indigenous type of oil-ghani is installed in the centre of the room so as to leave enough space for the bull, which runs it, to rotate round the *kolhu*.

No shop has been set up by the household for the sale of the country-oil extracted from oil-seeds. The room in which the work-shop is installed is used for the dual purpose of production of country-oil as also for its sale to the prospective customers.

The equipment used for the production of country-oil consists of a *kolhu* of the same type which is common in every part of the country.

The oil-seed crusher has contended that his average income from the sale of country-oil does not exceed Rs. 50.00 per month. This appears to be doubtful as the country-oil is a commodity consumed by every household and the margin of profit it yeilds should not be so low.

Confectionery—Like oil-extraction, confectionery is also the monopoly of one household only. It is, however, not a traditional industry. The confectioner has set

up a regular shop in the ward where he conducts business.

The confectioner produces only such preparations which are popular and cheap and within the easy means of the various households residing in the ward. These include sweet-meats, *pakoras*, *barfi* etc. and other milk products like cheese and *khoa* etc.

The tools employed are the same as used by all other confectioners and include large pans, *ponies*, *karaies*, *tanthas*, etc.

The confectioner has disclosed that his income varies from month to month but that on an average it amounts to Rs. 50.00 per month.

Tailoring—There is only one household engaged in tailoring as its subsidiary occupation. The industry is run in a part of the residential premises where the tailor cuts and sews the clothes of the prospective customers.

The tools employed are the same old one as employed elsewhere and consist of sewing machine, tape, scissors, needles etc. etc. No new equipments have been introduced.

As the industry is run on a minor scale, it is no wonder therefore that the average income per month to the household from this source alone stands at Rs. 25.00 only.

General—Except spinning and weaving, no facilities for training in any of the industrial activities referred to in the preceding paragraphs are available in the ward. The households continue to follow the traditional practice of training their children by visual observation under personal supervision until in course of time they are declared fit to work independently.

iv) Commerce

As already indicated, the ward is not an active centre of commerce. The only commercial activities consist of sale of vegetables and milk. The former engages primarily solitary household while the latter is followed as a subsidiary occupation by 8 of the households to whom a reference has already been made in the current chapter. The vegetable-seller deals only in indigenous vegetabtes and during summer supplements his stocks with fruits like mangoes, *kharbozas* etc. The average profit of the vegetable seller does not, however, increase Rs. 30.00 per month, while the profit from milk selling stands at Rs. 10.00 per household per month. All the sales are either conducted in cash or on credit and the barter system is conspicuous by its absence.

v) Other Occupations

The following statement shows the number of households engaged in other occupations :–

Occupation	No. of households in the occupation as	
	Primary Occupation	Subsidiary Occupation
a) Road labour	23	8
b) Government service	5	2
c) Hair-cutting	2	...
d) Private service	1	...
e) Priesthood	1	...
f) Bus-cleaner	...	1

As will be clear by the above statement and with a reference to table IX, Set A, appended at the end of the Report, there are all told 43 road labourers belonging to 31 households who work on daily wages and are mostly engaged on road construction or as load carriers etc. The households are not economically well off as the income accruing to them is very meagre and is limited to Rs. 50.00 per household per month on an average. The main reason for such a low return being that they are not always able to secure work even as road-labourers.

The working force of the ward also includes 11 Government servants belonging to 7 households. Of these 11, 5 are the heads of those 5 households who are engaged in it primarily while the remaining 6 belong to the other 2 households who pursue Government service as an auxiliary occupation. The former include a Veterinary doctor, a soldier, a teacher and two clerks, and the latter comprise of a teacher, a clerk, a line-man of Electric department, a peon and two soldiers.

Of the remaining households who are engaged in other occupations two are headed by barbers and one by a Munshi in a private firm. Another household comprising of a single member, who is a Sadhu in the local temple, is a priest. He lives on charity and the offers made before the presiding deity in the temple. The remaining one household has one of its members engaged as a bus-cleaner.

B-II—INDEBTEDNESS AND TRENDS OF CHANGES

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

S. No.	Livelihood class	Total No. of households	Households in debt	Total amount of debt	Average indebtedness
1.	Road labour	23	8	Rs. 1,250.00	Rs. 156.25
2.	Spinning and weaving	17	6	Rs. 880.00	Rs. 146.66
3.	Agriculture	5	3	Rs. 800.00	Rs. 266.66
4.	Government service	5	...	...	...
5.	Hair cutting	2	...	...	...
6.	Shoe making and repairing	2	1	Rs. 100.00	Rs. 100.00
7.	Agriculture labour	1	...	...	...
8.	Cattle rearing	1	1	Rs. 50.00	Rs. 50.00
9.	Vegetable selling	1	1	Rs. 70.00	Rs. 70.00
10.	Confectionery	1	...	...	...
11.	Priesthood	1	...	...	...
12.	Mat making	1	...	...	...
13.	Oil extraction	1	...	...	...
14.	Carpentry	1	1	Rs. 200.00	Rs. 200.00
15.	Private service	1	1	Rs. 200.00	Rs. 200.00
16.	(Without Occupation)	1	...	...	...
	Grand Total	64	22	Rs. 3,550.00	

Economy

A reference to table XXII, Set A, appended to the Report, shows that of the total number of 64 households inhabiting the ward, 22 or 34.4% are in debt. The data given in the table further discloses that the proportion of households which have raised loans is very high in income-group Rs. 25 and less where 71.43% households are in debt. It is also evident that with the increase in the monthly income, the proportion of households in debt decreases though not in the same proportion. It will, however, be interesting to observe, as listed below, the average indebtedness per household in debt in various income-ranges :-

Income Group	Average indebtedness per household in debt
Rs. 25.00 and less	Rs. 126.00
Rs. 26.00 to Rs. 50.00	Rs. 183.00
Rs. 51.00 to Rs. 75.00	Rs. 125.00
Rs. 76.00 to Rs. 100.00	Rs. 135.00
Rs. 101 and over	Rs. 200.00

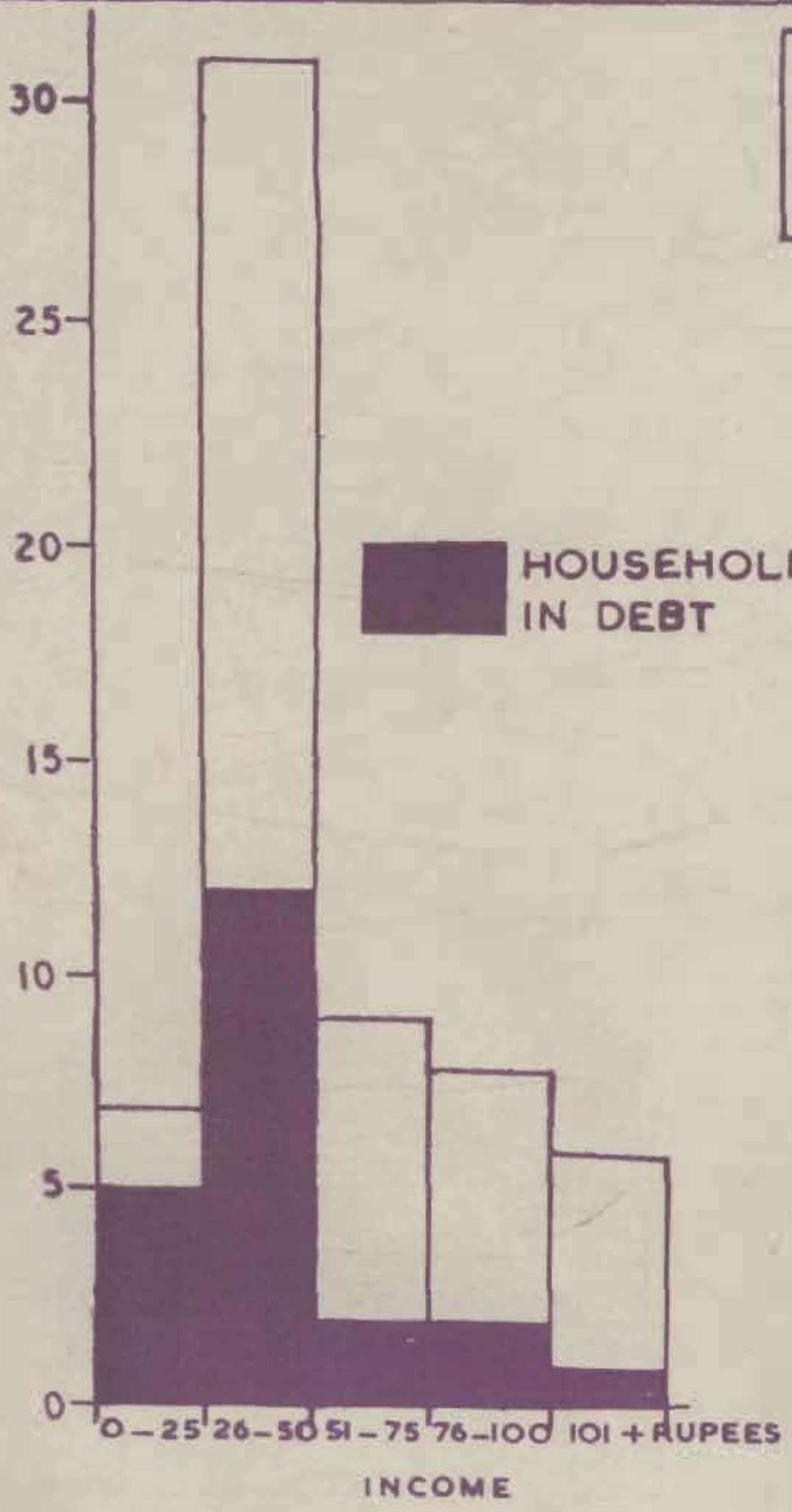
Table XXIII lists the causes which have prompted the households to raise the loans and also indicates the number of households classified by such causes and the total borrowings of each such class. According to the data given in the table, marriages and providing dowry for the bride account for 25.78% of the debt raised by 14 households. 28.17% and 1.41% of the borrowings have been incurred by 6 households for legitimate purposes like house constructions and running industry respectively. Sickness and ordinary wants have forced 19 households to raise 26.89% of the borrowings. 9.30% of the debt has been raised by 9 families to clear outstanding debts. The remaining 8.45% of the loan has been incurred by a solitary household for the purpose of litigation.

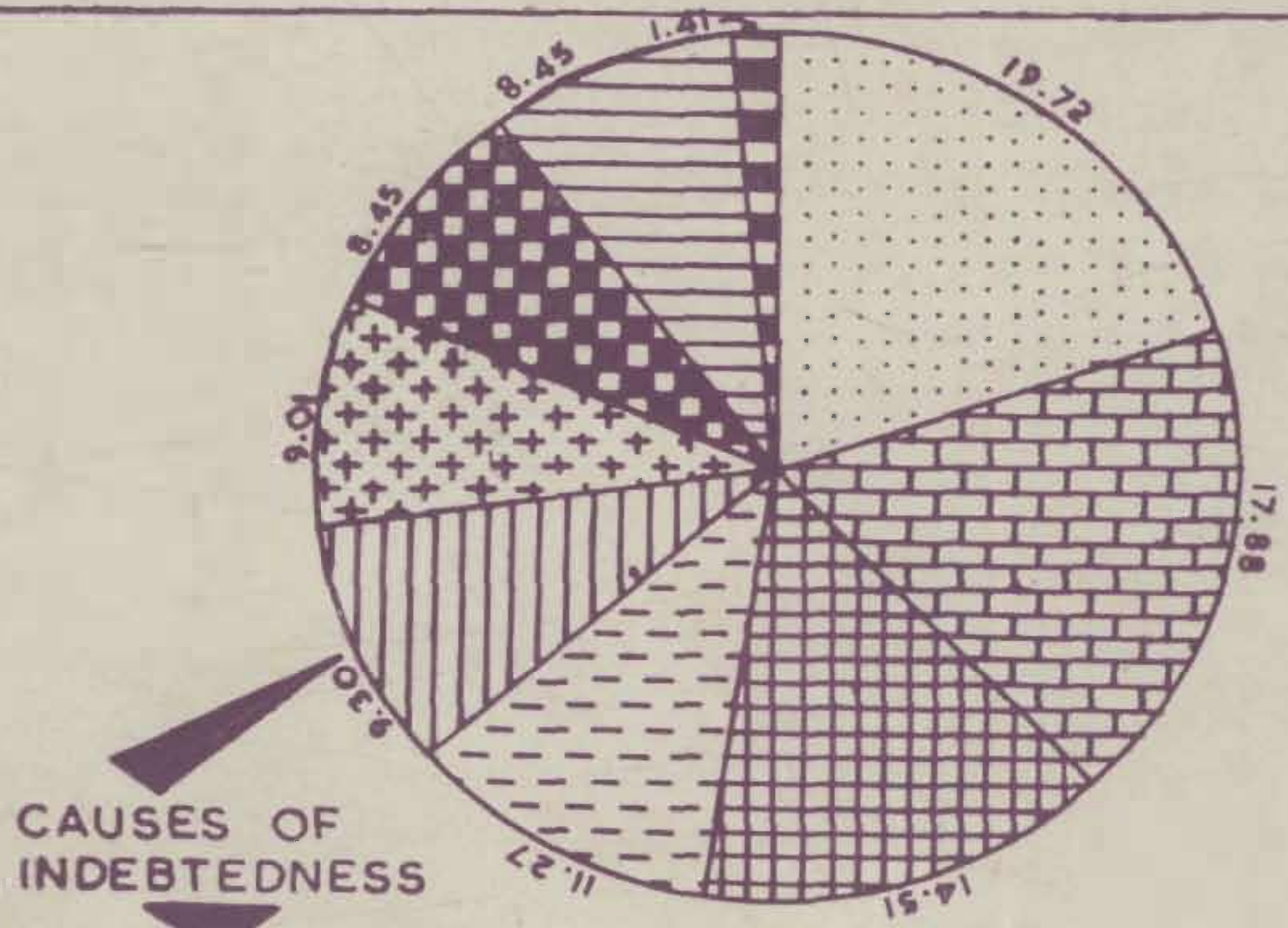
It is obvious from the preceding paragraph that more than 70% of the borrowings have been raised for consumption or wasteful purposes while only 30% has been utilised in constructive and productive purposes. There is no one in the ward to extend loans. Loans are, therefore, raised from the money-lenders belonging to adjacent wards of the town.

B-III—INCOME AND EXPENDITURE AND TRENDS OF CHANGES

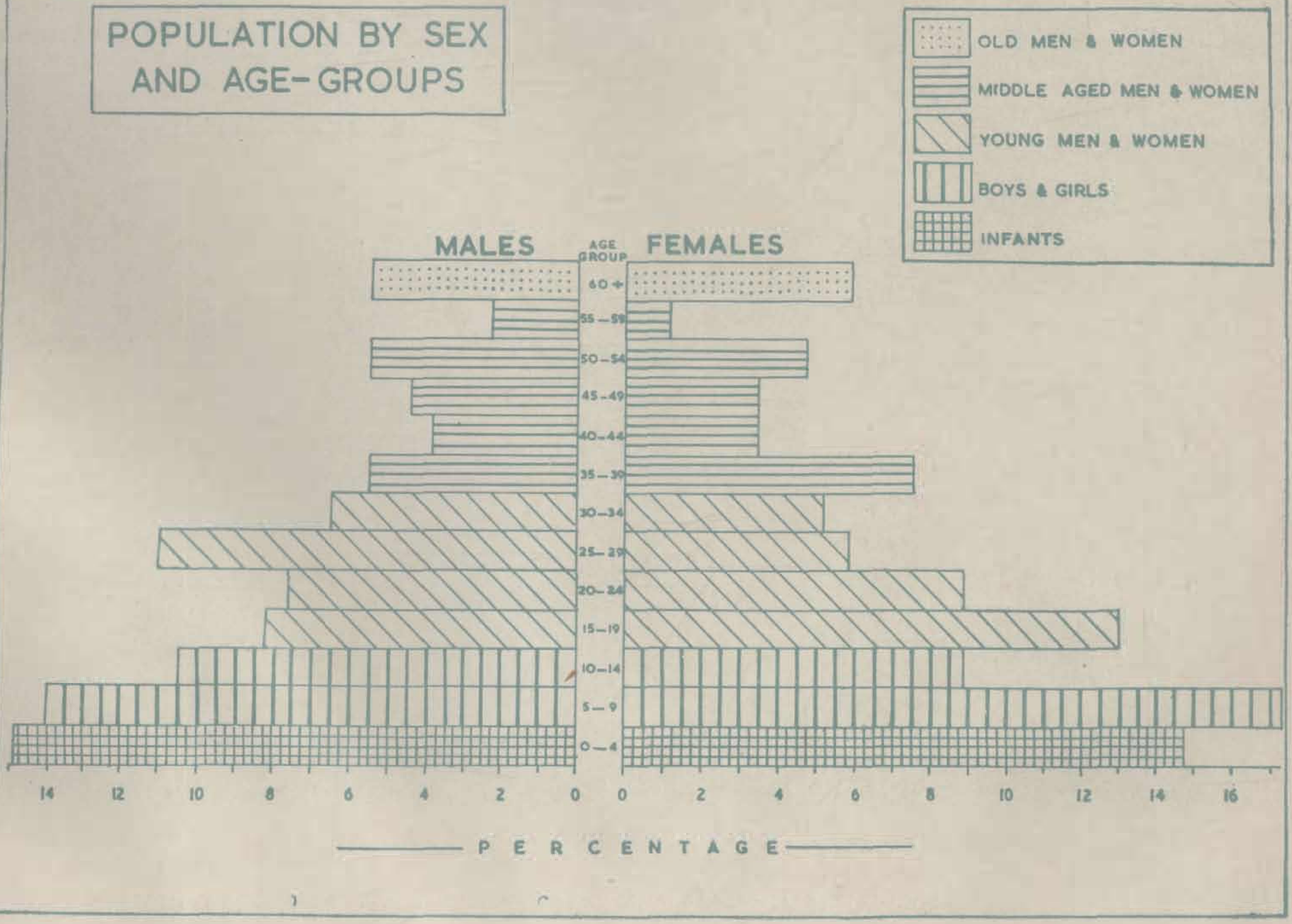
So far as the monthly budget of the people is concerned, residents of Badwani can be divided into two sections or groups of people. The first group, besides Government servants, consists of all other families who get their monthly wages regularly. Second group constitutes of a section of people who live on their daily earnings ; whatever they earn during day's hard labour is spent on the same and the following morning. Most of these people make their living with difficulty. Nearly 50% of the women of these households are engaged in cotton spinning but poverty is still at their door. They spend much less on sugar, spices and fuel. As disclosed by one of the Rajput households, the people cannot electrify their homes as they cannot afford to pay the electric fees. Same is the position in respect of private water-taps. Recreation, amusements or hobbies hardly find a place in their monthly budget. In a typical case of a cooli or a labourer or a cotton-weaver the average monthly income comes to about Rs. 40/- to Rs. 60/- taking into consideration the lean days. The family budget of two individual families, one with an average monthly income of Rs. 50/- and another with an average income of Rs. 100/- per month, was investigated. The expenditure

HOUSEHOLDS BY INCOME GROUPS AND INDEBTEDNESS BY CAUSES





POPULATION BY SEX AND AGE-GROUPS



pattern in the former case works out as under :—

Item of expenditure	Estimated expenditure
A. Boarding	
1. Wheat flour, maize flour and barley	Rs. 20.00
2. Dals (pulses)—*mash*, *mungi* and *chanay*	Rs. 6.00
3. Vegetables and *gud* (crude form of sugar)	Rs. 4.00
4. Oil, ghee, salt and spices etc.	Rs. 4.00
B. House Rent	Re. 1.00
C. Soap	Rs. 2.00
D. Kerosene oil, fuel etc.	Rs. 3.00
E. Miscellaneous	Rs. 10.00
Total	Rs. 50.00

The expenditure pattern in the latter case behaves as under :-

Item of expenditure	Estimated expenditure
A. Food	
1. Wheat flour	Rs. 28.50
2. Maize flour	Rs. 2.50
3. Rice	Rs. 7.50
4. Vegetables	Rs. 6.00
5. Dals (pulses)	Rs. 9.00
6. Ghee and oil	Rs. 10.00
7. Meat	Rs. 3.00
8. Milk	Rs. 3.50
B. House rent	Rs. 3.00
C. Soap and kerosene oil	Rs. 5.00
D. Fuel	Rs. 5.00
E. Amusement and education	Rs. 3.00
F. Health	Rs. 2.00
G. Miscellaneous	Rs. 10.00
Total	Rs. 98.00

It is apparent that higher the income the proportion of expenditure on cereals falls and increases on other items.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Social and cultural life of the inhabitants is typically Dogra although of late there has been a considerable influence of Punjabi culture partly due to immigrations during the riots of 1947 and partly because of the location of the town on the National Highway leading to Punjab. The people of this part of the country (Kandi tract—comprising of craggy hills and rugged rock) have to work hard to earn their living and are, therefore, sturdy and hard-working, riskful and adventurous. They are militant and warlike. Simple living and family pride is in their very blood and true to the prominent Dogra characteristic they prefer to break and not to bend. Like other Dogras, they are religious people and worship all Gods and Goddesses of Aryan descent. Local deities and family gods (called *Kul-devtas*) also claim no less veneration and are worshipped daily with full devotion.

Another striking feature of the social structure is that notwithstanding the diversity of faiths of the people and the prevalence of the caste system, the inhabitants appear as a homogeneous community, members of which enjoy equal opportunities in all walks of life and none of whom suffers any social disabilities. As stated earlier, the ward is inhabited among others by 76.4% scheduled castes and 3.1% Muslims who are treated equitably by caste Hindus and have free excess to all sources of water, community gathering centres, social functions and the like. Even there is no social ban on the entry of scheduled castes into temples and they are free to visit all shrines. The spirit of mutual regard and toleration is further reflected by the relations subsisting between Hindus and the minority community of Muslims. The two communities participate in each others religious functions, jubiliations and sorrows.

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

i) Age and Sex

As will be evident from table II, Set A, appended to the Report, the sex-ratio stands at 93.4 females for every 100 males and does not disclose any material disparity. These ratios also compare quite favourably with those obtaining in district Jammu and the State as a whole where sex-ratios stand at 88.6 and 87.9 respectively. The following statement shows the structure of sex-ratio by small age-groups :-

Age-groups	Sex ratio for 100 males
0—4	92.56 females
5—9	111.54 „
10—14	78.95 „
15—19	146.67 „
20—24	107.14 „
25—29	50.00 „
30—34	75.00 „
35—39	130.00 „
40—44	85.71 „
45—49	75.00 „

50—54	80.00	females
55—59	50.00	,,
60 and over	100.00	,,

The above statement points out that some of the age-groups are distinguishable from others for too high or exceedingly low incidence of females.

Over 94% population of the ward is below the age of 60 years implying thereby that the incidence of longevity is very small. Even the proportion of people of the age of 55 and above is slightly more than 7% of the total population.

The subjoined table indicates the age-structure of the ward at a glance explicating the proportions of minors, boys and girls, young, middle-aged and elderly persons :-

Category	Age-group	Population	Percentage of total population
i) Infants	0-4	52	14.8
ii) Boys and girls	5-14	89	25.3
iii) Youngmen and women	15-34	117	33.2
iv) Middle-aged men & women	35-59	74	21.0
v) Old men and women	60+	20	5.7

ii) Marriages

The classification of the population by marital status as indicated by table VI, Set A, appended to the Report, shows that 173 persons have never married, 144 are married, 31 consist of widowed persons and the remaining 4 have separated from their spouses or have secured divorce. The proportion in which the ward is inhabited by each of these categories are indicated below :-

Never Married	...	49.1
Married	...	40.9
Widowed	...	8.8
Divorced or Separated	...	1.2

Table VI further reveals that there is not a single married person in the entire ward within the age-group 0-14. Even in age-group 15-19, out of a population of 37 (15 males and 22 females) only 15 (one male and 14 females) are married. This is partly due to the enactment of Infant Marriages Prevention Act of 1928 and partly due to the growing consciousness among masses regarding the ill-effects of early marriages.

The tendency to marry girls earlier and to postpone the marriages of boys until they are properly settled in life is also reflected in the classification of the population belonging to age-group 20-24. This shows that of the 14 males of this age, 10 have not been married at all while in the case of females numbering 15 as many as 14 are married and the remaining one is a widow.

It is important to note that the number of widower males of the age of 60 and above is disproportionately small when compared with that of females. The table shows that there are 8 widowed females of more than 60 years age while the number of male widowers of this age does not exceed 2. The excess of females appears to be due to comparatively greater longevity among them.

It is also apparent from the table that the ward is inhabited among others by

72 males and 72 females who are married. This shows that polygamy is not in vogue.

iii) Diseases

The Mobile Units of the Health Department of the State as well as Central Government often pay visits to the town area for the eradication of the disease that may break out from time to time. Of all the diseases common here, fever causes the greatest mortality. Other common diseases prevailing in the area are Catarrh and Malaria. The Anti-Malaria Unit, allotted to the State by the Government of India, periodically pay visits to check up this disease. The Unit is equipped with modern disinfectants, accessories and medicines. The Government has taken positive steps to check the growth of various diseases.

There is a Government Hospital functioning in the town. It is situated just outside the premises of the fort at a distance of ¼th of a mile from Badwani. Many private dispensaries are also existing in the town. The poor people do not utilize the services of the private dispensaries. They are instead seen with bottles in their hands coming and going to the hospital during the day. The following statement gives an idea of the staff strength and patients treated in the hospital during 1960-61 & 1961-62 :-

Year	Staff strength		Number of patients treated (both in-door and outdoor)
	Technical	Non-technical	
1960—61	11	13	25,431
1961—62	10	13	18,200

The spleen and parasite rates recorded in Samba are as under :-

i) Cumulative spleen rate	1955-56	6.10%
	1956-57	2.04%
	1957-58	2.00%
ii) Parasite rate	1956-57	2.00%
	1957-58	...

The following table gives an idea of the medical care utilised by the inhabitants during 1961-62 :-

A. Maternity Cases

	Number of cases
1. Number of cases hospitalised	2
2. Number of cases :	
a) Confined in hospital	3
b) Confined by bringing doctor home	...
c) Confined by qualified mid-wife at home	2
d) Confined by unqualified dai at home	3
e) Confined without assistance	5

B. Ordinary medical treatment

a) Allopath	4
b) Ayurved	53
c) Homeopath	63
d) Combination of more than one system	...

C. Medical Consultation

a) In public hospitals or dispensaries	42
b) In private hospitals or dispensaries	27
c) By calling in Physicians, Allopaths, Homeopaths, etc.	39
d) Whether vaccinated	295

iv) Education

Badwani is the most backward ward of Samba town. Above eighty percent of the people are illiterate and do not even know 3 R's (reading, writing and arithmetic). A boy of fourteen or fifteen years, who takes his first University examination at this age in cities or other advanced areas of the State, reads here in second or third primary class. Nevertheless some progress has been made in this field during the last one decade or so.

Table VII, Set A, appended at the end of the Report, shows that of the 182 males and 170 females inhabiting the ward, 53 males and 17 females are literate giving an overall literacy percentage of 19.9 as against 10.7 only of the State as a whole. The corresponding literacy percentages among males and females work out to 29.1 and 10.0 respectively.

The distribution of sex-wise literate population by educational levels as given in the above table shows that among the 53 literate males, 29 do not possess any educational qualifications, 19 have passed Primary or Basic examinations, 2 have passed Matriculation or Higher Secondary examinations and 3 are Intermediates. Among females except for 3 with Primary or Basic school qualifications all others are mere literate having passed no examinations whatever.

At present there are five schools for boys functioning in Samba town. These schools constitute two Central schools, one Secondary school, one Middle school and one Pathshalla. Out of these five schools, there is one Central school for boys functioning at Badwani. No other educational institute exists in this ward. Number of boys reading in Badwani school with respect to other schools of the town can be summed up from the following facts and figures :—

i) Higher Secondary school, Samba = 377
ii) Middle school, Ghar Mandi = 177
iii) Central school of Badwani = 389
vi) Central school, Keli Mandi = 180
v) Pathshalla, Samba = 77

It will be surprising to observe that out of the total of 352 persons of Badwani, 282 are illiterate, 21 literate adults and only 49 (34 boys and 15 girls) attend schools. The big number of 389 boys reading in Central school for boys at Badwani includes only 30 boys of Badwani ward. However, presence of this school in the ward of Badwani is of great significance and is apt to attract a good number of locals in the years to come.

The Central school of Badwani is situated on the eastern margin of the Badwani tank. It has a good building with a decent accommodation. The Tehsil Education Officer whose office is near Gandhi Seva Sadan, in the neighbourhood of the fort, is the administrative head of the institution. Monthly expenditure of the school amounts to Rs. 901.78, out of which Rs. 70/- are paid as rent of the building, Rs. 12/- as scholarship to the students, Rs. 12/- spent as contingent expenses and the remaining Rs. 807.78 are disbursed as monthly pay to the teaching staff. Five trained and four untrained teachers form the staff of the Institution, besides an orderly. Enrolment statement of the school, as it stood on 31-12-1961, will be of some interest and is given as under :—

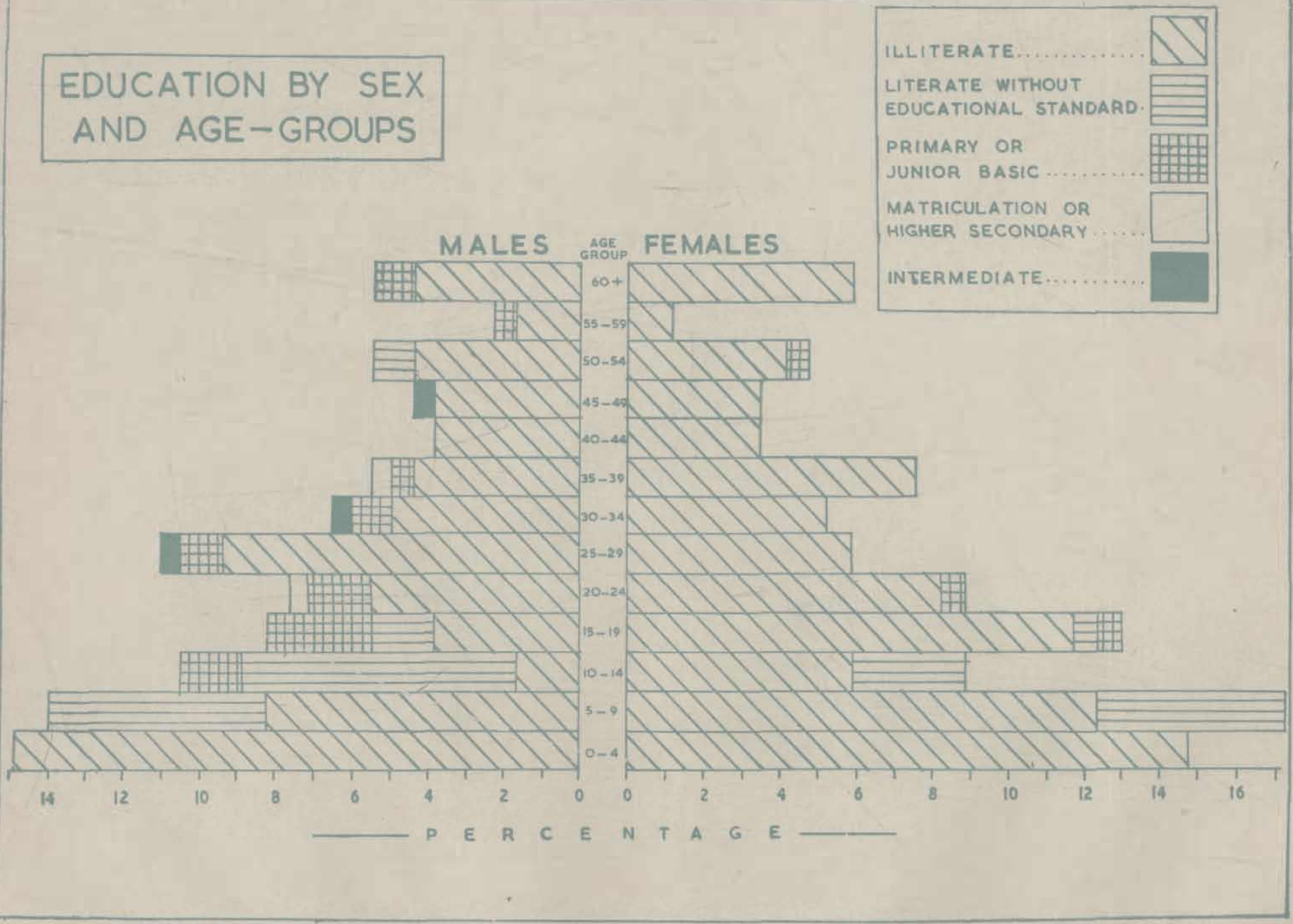
Class	On roll	Average	Hindus	Harijans	Sikhs	Muslims	Christians	Backward
6th Class								
Section (a)	42	36	23	11	1	...	...	7
Section (b)	48	43	31	12	1	...	...	4
5th Primary	58	51	16	28	1	...	...	13
4th Primary	48	42	27	13	2	...	...	6
3rd Primary	59	52	27	23	2	...	...	7
2nd Primary	46	43	14	20	...	...	2	10
1st Primary (Senior group)	43	40	8	21	...	...	...	14
1st Primary (Junior group)	45	33	20	19	1	...	...	5
Total ...	389	340	166	147	8	...	2	66

Students who prosecute their studies after leaving the Central school for boys, Badwani, join Multi-laternal Higher Secondary school, Samba, which is accommodated in the Samba fort. Eleven trained and five untrained teachers besides two clerks and four orderlies form the present strength of the staff of the school. Following table as it stood on 6-2-1962 will give an idea of class-wise and community-wise enrolment of the student :—

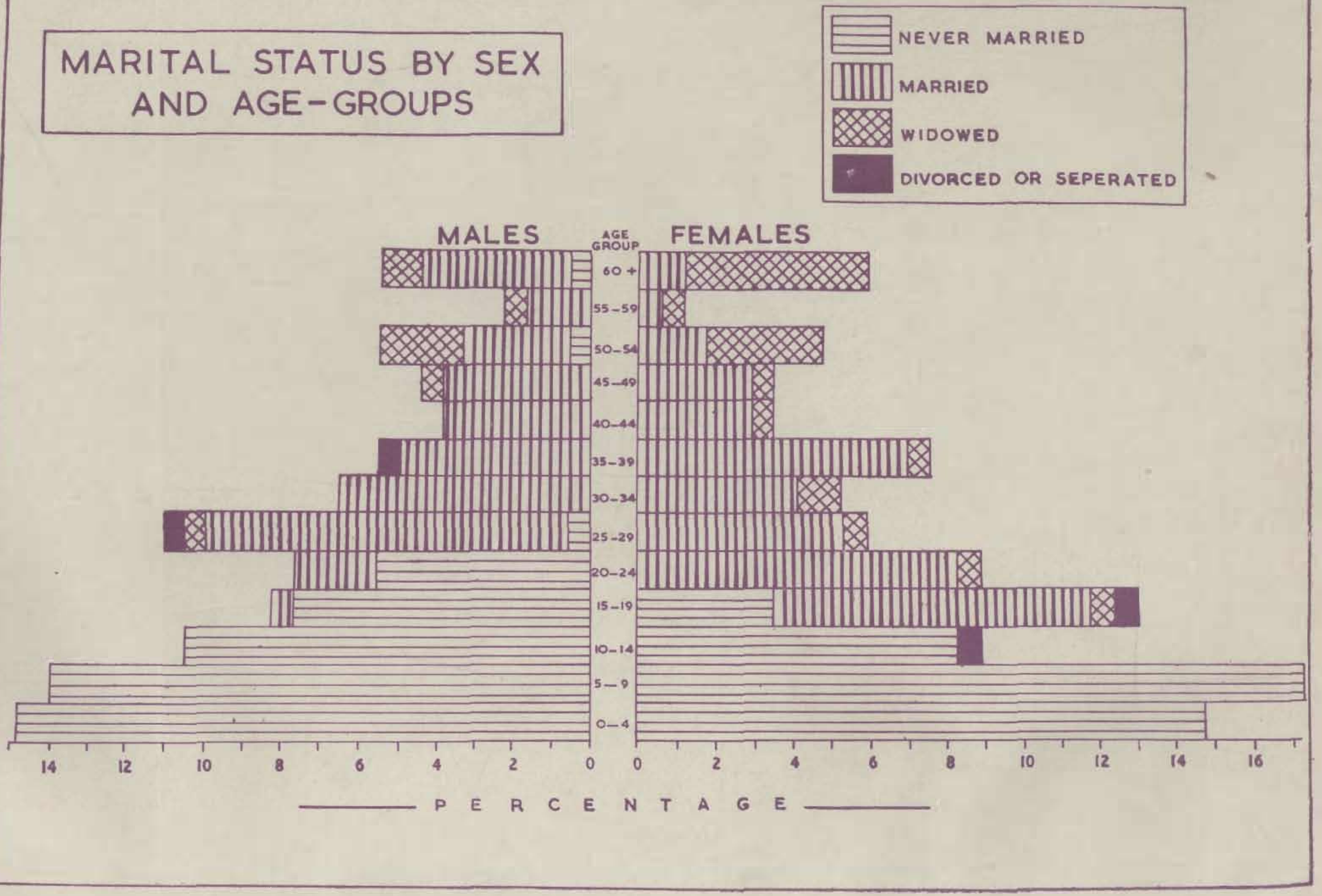
A—CLASS-WISE ENROLMENT

Name of class	On roll	Present	Leave	Sick	Absent
X—A	29	28	1	...	...
X—B	37	36	1	...	...
X—C	30	26	...	...	4
IX—A	34	33	1	...	...
IX—B	27	23	...	...	4
IX—C	27	19	4	...	4
VIII—A	43	41	1	...	1
VIII—B	43	39	3	...	1
VIII—C	23	18	...	...	5
VII—A	46	43	1	...	2
VII—B	48	42	1	...	5

EDUCATION BY SEX AND AGE-GROUPS



MARITAL STATUS BY SEX AND AGE-GROUPS



B—COMMUNITY-WISE ENROLMENT

Name of Class	Hindu	Muslim	Sikh	Harijan	Backward	Monthty average attendance as was in Jan. '62
X—(A)	19	...	1	5	4	29
X—(B)	30	...	2	5	...	37
X—(C)	24	...	1	2	3	30
IX (A)	23	...	2	7	2	34
IX (B)	13	...	...	7	6	26
IX (C)	20	...	2	5	...	27
VIII (A)	35	...	...	2	6	43
VIII (B)	31	...	...	8	4	43
VIII (C)	14	...	1	5	3	23
VII (A)	32	...	1	9	4	46
VII (B)	35	...	1	9	3	48

The spread of education among the women in Badwani is awfully at a lower level than the other wards of the town. There is a Government Girls High school in Samba which lies near the Gandhi Seva Sadan. It is quarter of a mile away from Badwani. Fourteen lady teachers including head-mistress—12 trained and 2 untrained-one clerk and four peons run the whole show of the school. Enrolment statement as it stood on 31-1-1962 of the school is as under :—

Name of the Class	Total No. of girls on roll	Hindu	Sikh	Harijan	Present
10th	17	17	...	...	16
9th	25	25	...	...	24
8th	27	25	1	1	26
7th	28	27	1	...	27
6th	47	45	1	1	44
5th Primary	36	26	...	10	32
4th Primary (A)	29	25	1	3	28
4th Primary (B)	28	21	1	6	25
3rd Primary	40	34	1	5	38
2nd Primary	38	32	1	5	34
1st Primary	30	29	...	1	29
Infant	32	29	...	3	27

There is no girls' school in Badwani. All the girl students therefore read in the girls school mentioned above. The number of literate women adults is only one. The number of girls of Badwani attending school, at present is not more than 15. These figures are sufficient to assess the gloomy picture of females education and backwardness of the ward.

v) Immigration and Emigration

It is interesting to note that out of the total number of sixty-four households only eleven are original inhabitants of the place. All the other are homeless and dislocated persons of the State and Sialkote who immigated into the ward either a generation ago or during the present generation. The episode of partition and its aftermath in 1947 adversely effected the bonds of love and ages old threads of composite culture. Muslim brothern, living here since generations, left the place for good and were replaced by the dislocated Hindu households of the State and Sialkote (Pakistan). According to the Census of 1941, the population of Samba totalled 3,287 persons comprising 1,905 Hindus, 55 Sikhs, 81 Anglo Indians (Indian Christians) and 1,246 Muslims. It is believed that about 40% of the entire Muslim population resided in Badwani. Now this portion of the town of Samba is occupied by displaced homeless persons of the State and that of Sialkote. All these hail from tehsil Shakur Garh (District Sialkote), Gangith or Gangithali and Forji Chak (villages on the border area of tehsil Hiranagar) and Klota (border area of Ramgarh).

The following table can give an accurate account of dislocation and rehabilitation :—

S. No.	Name of the Caste	Total No. of households	From Tehsil Shakur Garh, Narwal (Now Pakistan area)	From Gangithali, Forgichak, Hiranagar	From Klota (Ramgarh)	From other places of Samba tehsil	Original residents of Badwani	Outside State from India
1.	Megh or Kabir Panthi	28	15	3	...	6	4	...
2.	Rajput	11	4	...	...	1	6	...
3.	Doom or Mahasha	17	1	4	3	9	...	...
4.	Chamar or Ramdasia	3	3	...	...	...	...	...
5.	Turkhan	2	2	...	...	...	...	...
6.	Khatri	1	...	...	...	...	...	1
7.	Brahmin	1	...	1	...	...	...	...
8.	Malik	1	...	...	...	...	1	...

16 households who have migrated from adjoining villages of Samba town or from other places of Samba tehsil have come in order to seek a better living in the town. Secondly most of them being homeless and extremely poor were in a position to get houses on cheaper rent in this portion of the town. About fifty-five households are living in the rented houses which are all under the control of the Assistant Custodian Evacuee Property, Samba. A person who hails from Allahabad (INDIA) and is a Sadhu, belonging to Khatri caste, has been living here for the last three years.

B—FAMILY STRUCTURE

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

Table I, Set B, appended to the Report, shows that according to this classification, the ward is inhabited by 39.1% Simple, 20.3% Intermediate, 20.3% Joint and 20.3% Other families.

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

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

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

This is the procedure prescribed by religious and customary laws for the inheritance of intestate property. The State Government have, however, introduced substantial changes in the law of inheri-

tance of Hindus by Act No. XXXVIII of 1956 entitled the Jammu and Kashmir Hindus Succession Act of 1956. By this Act the status of male and female children has been brought at par in the matter of inheritance of the property of their father and a daughter has been declared to be entitled to the same share as the son. The law also provides that the widow or, if there are more widows than one, all the widows together shall be entitled to receive one share equal to that of a son or daughter. Further by this law, the mother of the intestate and the children of deceased sons or deceased daughters are also entitled to receive one share equal to that to which each of the living children is entitled.

The Muslim inhabitants are governed by Islamic law of inheritance according to which the ancestral or acquired property of a person, other than agricultural land, is inherited after and not before his death by his children. The male children inherit two shares as against only one to which a female is entitled. If the head of the household is a male person who is survived by his wife and children, $\frac{1}{8}$th of the property goes to the widow and residue is distributed among the male and female children in the proportion explained above. In the event of death of the wife of the head of household, property, if any, owned by her is shared by the husband and the children, the former being entitled to $\frac{1}{4}$th and the latter to the remaining property in the proportion of 2 shares per male and one share per female child. The children of a person who dies during the lifetime of his father are not entitled to any share from the property owned by their grand father unless he executes a special will or makes a gift of the property in their favour.

C—LEISURE AND RECREATION

Gossip and fun is the tune of their simple, slow and sedate life. Badwani tank, confectioner's shop and usual sitting with neighbours (at non-fixed places) are the centres of idle gossip and fun. For males, confectioner's shop has particularly a rendezvous nature attached to it. Keeping a burning *huka* on and rotating the pipe from one lip to another everything from Tehsildar's eyebrow to cobbler's heel is discussed on the round-table conference presided by the good-natured confectioner who acts as permanent chairman of the committee. Many sessions of the unique assembly are held with different members, on the same day.

One and only one household is electrically lit in the ward. A radio-set is also heard in its tune off and on. There is no other set in any household in the ward. People, due to their backwardness and illiteracy, have neither taste for books and libraries nor they care to hear news bulletins and listen various programmes from radio. There are two cinema halls in the town—Capital and Sanik. Sanik, under the Military control and management, lies near the electrical tower and near the Samba bus-stand while the Capital cinema is situated near the Government hospital, Samba. Younger folk is gaining a habit to pay occasional visits to these halls.

The locals have no favourite or distinct game, fun or sport other than that, common in the entire town. They often play foot-ball, kabadi which are international and national sports respectively.

Hockey is not a very popular game here but the cricket is gaining its ground and becoming more popular day by day. The ground, lying in front of Soldier's Board, is the cricket ground of the cricketeers of the town. People also use their leisure time in playing different games of cards among which sweep, trump and *daspatri* are much preferred.

Games like *Guli danda, Gutti khedna, Sumandar tapa* and *Phind gata* are very common in children. A brief note on some of these local games, will be of some interest.

i) *Gutti khedna* (To play *Gutti*)—It is the play of children of 7-14 and 14-20 age-groups. The number of participant players varies from two to eight and depends mostly upon their mutual choice. The players bore a small hole of one inch or half inch radius in the earth called *gutti*, and fix a place called *panda* some feet away from the hole. A circular disc, smaller in diametre than that of *gutti*, called *phandu* or *phandi* is used for striking the *thekri* (smaller circular discs of baked earth). The play starts with *Ayechna*. It is the process of throwing *phandu*, turn by turn, into the *gutti* from *panda*. One who is able to throw the *phandu* into the *gutti* is entitled to do the first performance or take the first turn in the game. All others follow him in conformity with the length of their throw from *panda* to *gutti*. The nearer is the length, nearer is the turn. In case more than one player succeeds to throw *phandu* into the hole or *gutti* then last player is considered to take the first turn and the person to whom the last man had succeeded is the second player to follow the first and so on.

With the process of *Ayechna*, the player who is declared to perform the first appearance (in the process of play) is called *meeri*, the second *doli*, the third *treyli* and there are similar other terms for the turns of the other players. Last man is known as *phadi*.

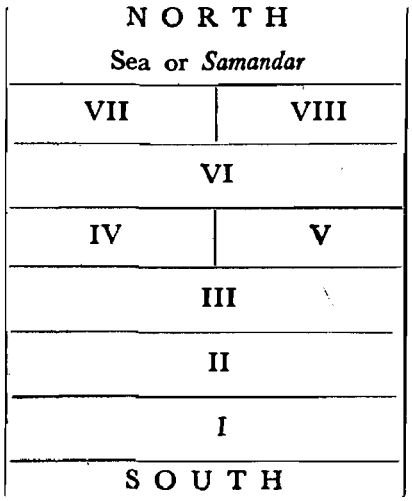
Meeri collects one or two *thekri* from each player and tries to throw all of these in a single throw into the *gutti* from the fixed spot known as *panda*. He is supposed to take the possession of all those *thekri*, which he succeeds to throw into the *gutti*. He i.e., *meeri* at the same time is asked by the remaining players with their mutual accord to strike one of the *thekri* that have or has not fallen into the *gutti*. In case the player succeeds to strike the particular *thekri*, he is entitled to get one or two *thekri* in addition to those fallen into the *gutti*. But against it if he strikes any other *thekri* (not asked for) he is liable to fine of one or two *thekri* besides loosing all those that are lying in the *gutti*, and his turn thus end as a foul play. Each of the other players is allowed to make his performance on his usual turns in the same manner till all the *thekri* are won by them.

Instead of *thekri*, pice, nuts, buttons and similar other things are used for the play by the participants and depends upon their will and resources.

A new player to the game is stirically welcomed by all other players with a characteristic cry *Nayi kodi dand dikhavay* meaning—the new mare may try her strength.

ii) *Samandar tapu*—This game is played on a rectangular outline of 10′ x 6′ or less

divided into eight chambers as shown in the following diagram :-



The out-line or the dividing lines of the chambers are marked either with a piece of charcoal or with a line drawn by striking the sharp pointed end of a metallic rod into the ground.

Head and *tail* process, by tossing a coin, determines the turn of a player. Suppose Mr. A wins the toss. He throws a circular disc of baked earth or *phondu* into the first chamber from outside (i. e. from the southern side of the out-line). He then comes on jumping on his one leg from the place of throw, and takes out the *phondu* from the chamber by the same foot on which he stands with one stroke. The player has to remain very cautious both for not rubbing off the line and taking out the *phondu* straightly (through the southern direction). Otherwise his performance ends in a foul and the second player is entitled to take his turn.

The players have to take out *phondu* from all the eight chambers in a serial order. When a player succeeds fully to take out the *phondu* from all the eight chambers, he comes jumping on a single leg, and on reaching Chamber No. VI he jumps without keeping his feet in Chamber VII & VIII into the sea or *samandar*. Here he stands on his both legs and keeps the *phondu* on one of his feet and closes his eyes. With a backward jerk to his foot, the *phondu* is thrown in any one of the chambers of the diagram. The chamber where it falls is considered to be in his possession. In case the *phondu* does not fall in any chamber or falls outside or on the outline of chambers, he is discarded as unsuccessful in his attempt. It is regarded as a foul play.

He repeats this process on his second turn till he wins one of the chambers. The next player is not permitted to cross through the chamber or chambers won by his rival. So when a player successfully wins (I, II, & III or II, III & IV) or any other serial order it becomes quite difficult for the other player to jump into other chambers to carry on the game. He ultimately looses the game.

iii) *Phind gatta*—This game is usually played by more than two players in an open place. A circle with a radius of 8′ or 9′ is drawn with charcoal on the ground. On the circumference of the circle small circles at equal distances are drawn. The number of these circles is one less by the total number of the players.

A place, couple of yards away from the bigger circle is fixed for the throw of a ball into it. The player with their bats in their hands, remain in each of the small circles on the circumference of the bigger circle, alert to push the ball away, which the remaining one among

them throws from the fixed point or spot. In case the player (thrower) is successful in his throw, other players on the circumference change their positions quickly in a clock-wise move keeping their bats down on their respective places. The outside player (i.e. thrower) tries to occupy one of the circles and to pick up a bat. On his success the player losing his bat and place on the circumference of the circle is a loser and he is entitled to throw the ball from the fixed spot lying outside the bigger circle.

D—RELIGIOUS INSTITUTIONS, FAIRS AND FESTIVALS

Jagan Nath temple of Badwani, popularly known as Badwani temple, is the only temple in the ward. Everything about its origin, name, management, control etc., has been dealt within the first chapter. Some other sacred places and religious institutions where people occasionally go for their spiritual enlightment and worship are as follows :-

i) Chichi Devi : Half a mile to the north-west of Samba town in between 24th and 25th mile on the Jammu-Pathankot National Highway, lies the sacred spot of Chichi Devi. Many legends are available in the locality which speak of its past history, holiness and sanctity. Sumbh or Sambeshure (grand son of Lord Krishna) came here from Dwarika (Mathura) and was relieved of his life-taking disease of leprosy by offering puja to Mata (commonly known as Chichi Mata or Chichi Devi). The legend has already been explained at length in Ist Chapter.

A fair is held every year on Navratra days at this shrine. Hundreds of people come here from the towns and villages of Samba, Hiranagar and Kathua tehsils for pilgrimage. The shrine is of great importance to the people of Samba.

ii) Mahaeshure : This temple of Mahaeshure, which was called as the temple of Sambaeshure in olden days, lies half a mile away from Badwani, inbetween 25th and 26th mile, on the Jammu—Pathankot National Highway. Like Chichi Mata this sacred temple is connected with the eventful life of Sumbh or Sambaeshure. It has been an important place of pilgrimage for the people of Samba. A fair is held every year on the auspicious event of Shiv Ratri. Other details are given in Chapter I.

iii) Samadhi : Three queens of Maharaja Sochet Singh (who died in 1944 A.D.) gave their lives under the custom of *Sati* on the bank of Basantar at a distance of a mile from Badwani. The spot, where three brave souls turned into ash, is known as *Samadhi* upto this time. On the day of Baisakhi a fair is held and the occasion is rejoicing like all other fairs mentioned above. For details, attention is invited to Chapter–II.

iv) Other temples : There are four more temples in the town of Samba where people occasionally go to offer their prayers. Three temples out of these four are in Ward No. 5 near Bin Talab or Bin Tank ; one is known as Devi da Mandar (Devi's temple) and other two as *Shiv Mandars* (Shivji's temples). One more Shiv

Mandir in which a Lingam of Lord Shiva is worshipped, exists in Chata mohalla on the extreme end of the main bazar.

v) Garib Shah : Adjacent to the mosque on the *daki* of Badwani (which is in relics and ruins) lies the grave of a Muslim saint known as Garib Shah. He lived in the reign of Dogra ruler Maharaja Ranbir Singh. Many legends are popular about his spiritual greatness and pious nature. One day it so happened that a Hindu Rajput decided to marry his only son with a girl of his choice, and it was decided with the would-be father-in-law of his son that marriage would take place in the following week. He, on returning to his home, met Garib Shah at his cottage and told him everything about the marriage affair of his son. Shah with a deep sigh said *Khuda jo dass dhy vahi hounda hai* meaning nothing will happen other than what God wishes. The Rajput could not make a fig out of this. He was as confident as a rock that none could challenge his wish. "What hell it can be which will come within a day or two on the earth and massacre his wishes and word ?", he thought. But to his surprise his son caught fever and breathed his last on the same day.

Garib Shah belongs to the craddle of Indian saints who taught Hindu-Muslim unity and the philosophy of composite culture. His grave, white-washed every now and then and looked after with care by Hindus (since 1948), is always seen clothed with a layer of flowers. The grave is still a symbol of spiritual harmony. The people without any distinction of caste and colour, religion and community, on passing through the lane usually bow and remember the saint for his helping hand.

Diwali, Holi, Baisakhi, Rakhi and Lohri are the greatest festivals and gala days of the year. Diwali, which is solemnised with the worship of Laxmi (the Goddess of Wealth), is very important for it marks the beginning of new financial year. These days are celebrated with great pomp and show ; joy and happiness ; as they are celebrated in other parts of India. Same mythological background and religious stories about these festivals are heard in different parts of the country. Some days in which one can feel some local colour are—*Karva choth* and *Minjaray*. Both these days are the auspicious days for women. *Karva choth* falls in the month of Katak, a couple of days before Diwali. Women get up early in the morning, after a fresh bath and offering prayers, they take *dud-phanyia* (milk and bread). No food (even no water) is taken during the day. In the night with the appearance of moon they break their fast with bread roasted in ghee, and vegetable dishes. *Minjaray*, on the other hand, falls in Savan-Bhadoon a few days before the festival of Rakhi. Women undergo a perfect fast during the day and break it in the night when they assemble in groups on streams, tanks or in their respective huts.

E—LANGUAGE

The mother-tongue of the inhabitants of the ward is Dogri, a dialect of Indo-European Family. Maharaja Ranbirsingh, who ruled the State from 1857 A.D. to 1885 A.D., is said to have introduced some modifications in the dialect so as to

bring it as close as possible to Gurmukhi. The two dialects were thus known as the *Purani* (old) and *Navi* (new) Dogri. The modified form did not, however, survive for long.

With the passage of time, Dogri has absorbed numerous words from several other languages particularly Punjabi, Urdu, Persian and even English. While words of languages other than English have crept into Dogri due to frequent social contacts and day to day dealings etc. of Dogras with the speakers of these languages, English words had to be borrowed for want of their appropriate equivalents in Dogri. Among these mention may be made of radio, harmonium, loud-speaker, bicycle, tube, tyre, truck, meter, car, seat, handle, military, police, driver, petrol, engine, pencil, fountain-pen, slate, pass, fail, coat, button, hockey, football, cricket, school, college, hotel, restaurant, glass, plate and numerous other words.

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

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

Dogri has many affinities with Punjabi. The distinction between the two is discernible only by the pronunciation of some words, use of vowels and consonants etc. Thus while in Punjabi the equivalent of English word 'in' is *vich*, a Dogra would instead read the word *bich* replacing *v* by *b*. Similarly, *vaste* (for) in Punjabi has been distorted to *baste* in Dogri. Again, a Punjabi would call a minister by the Persian word *Vazir* while a Dogra would instead refer to him as *Bazir*.

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

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

Here are some of the words spoken in the same meaning (either in same way or with mere modifications) as in Kashmiri :-

1. *Vari* (meaning a year).
2. *Bahu* or *Bah Jav* (for Kashmiri *Bihu* meaning to sit).
3. *Khush-kate* (for *Khosh keth*, meaning to talk rot).

4. *Kanya* (for *Kani* meaning pebbles).
5. *Charokni* (To come earlier than the appointed time).
6. *Rudjana* (for *Rudith nune*—meaning to sink and drown with the wave).
7. *Ranya* (for *Ranun* meaning to cook).
8. *Thum* (meaning a standing post of wood of medium girth).
9. *Puti Lay* (for *Puttun* meaning to root out).
10. *Khadd* (for *Khoud* meaning a depression).
11. *Dand* (teeth).

F—VILLAGE ORGANISATION

Being part of an urban area, there is no organisation in Badwani of the kind usually found in a village area. The town is, however, administered, so far as provision of civic amenities is concerned, by a Town Area Committee consisting of eight members including a Chairman and a Vice-chairman. One of the member is, however, a resident of the ward under survey.

The Committee has been vested with very limited powers and is neither competent to raise new taxes on its own initiative nor to authorise the execution of any projects. All proposals relating to taxation and execution of productive and non-productive works are referred to the Minister for Local Self-Government, who may or may not approve of the same. Even the normal budget relating to recurring and permanent expenditure requires the previous sanction of the Minister-Incharge. It is only during emergencies and under extra-ordinary conditions, such as the out-break of an epidemic or a conflagration, that the Committee can, without obtaining the prior sanction of the Minister, incur inevitable expenditure on the engagement of temporary staff etc. This power is, however, exercisable only when the revenue budget of the Committee can accommodate the expenditure.

The principal source of revenue is the Dharat tax, which is levied on all goods imported in or exported from the town. Other heads of revenue are tax on vehicles, leases of night-soil, tonga and bus-stand fee, rentals from stall-holders etc. The Committee is responsible for payment of street lighting charges, fees of public water taps and for executing construction works such as building and repairing of roads and lanes, construction of public latrines and spraying of disinfectants. In addition, the Committee has the power to order the dismentaling of dangerous buildings, removal of projections and encroachments and disposal of stray and mad dogs.

The Town Area Committee has registered commendable progress during the last half decade with the implementation of extensive civic schemes and sanitation arrangements. The expenditure on the maintenance of public water taps and street lights has risen from Rs. 4,000/- in the year 1958-59 to Rs. 6,000/- in the year 1961-62 as a result of providing increased facilities of drinking water and street-lightening to the people of the town. Improvement work such as extension and renovation of existing pavements and drainage undertaken during the last year have cost Rs. 5,000/- to the Committee. The expenditure for the purchase of newspapers, maintenance of reading room, cost of disinfectants, removal of refuse, celebration of health week and other social

functions and maintenance of *chabeal* (water supplying cell to the thirsty during the hot weather) at the bus stand etc., has come to Rs. 3,200/- during the last year. The Town Area Committee has employed 18 scavengers or sweepers, four water sprayers (*mashkies*), one *jamadar* under a Sanitary Inspector to carry on the sanitation arrangements of the town. The amount spent on the pay of the staff and that of the small office establishment was Rs. 6,971.00 during the last year (i. e., 1961). The Committee supplied uniforms to the sweepers in 1961 at an expenditure of Rs. 740/-.

During the year 1956-57 and 1957-58, Rs. 7,750/- have been spent by the Committee for acquiring land for a park and on the construction of meat market. Some stalls at the local Bus stand and some Dharat shops during the year 1958-59 and 1959-60 were also built at an expenditure of Rs. 12,000/-. Besides this, Rs. 5,000/- were spent during the year 1959-60 for the construction of the park.

Sanitation of Badwani is maintained daily under the authority of Town Area Committee. Three public water taps have been provided in the ward. The Town Area Committee is keenly contemplating of more extensive schemes envisaging electrification of the lanes and streets on broader basis, public water supply amenities, reconstruction and extension of the bazar and other beautification aspects of the town including the Badwani ward which is its part and parcel.

Other important administrative and welfare centres and organisations consist of the following :-

Tehsildar's Office—Tehsildar is usually functioning as a representative of the District Magistrate and Deputy Commissioner of the District Revenue Department. He exercises both the powers of the Magistrate within his limits and also that of the Collector in carrying out the activities of the Revenue Department. Samba town being the Tehsil headquarters of the Samba Tehsil Administration, all the offices of the officers of the Government at Tehsil level are situated within the town. Tehsildar's office commonly known as Tehsil is housed in the Fort.

Police Station—Tehsil headquarters of the Officer-in-charge, Police department, Tehsil Samba, are also in the town just outside the fort of the Samba. Usually in case of minor disputes among themselves, the people of Badwani like other people of the town, get these settled by the respected and aged persons of their locality. The Police Organisation is responsible for the law and order, and helps the Tehsildar, who is responsible for the Tehsil Administration, to carry on its activities smoothly.

Block Development Officer—A net-work of the Block Development offices have been set up in the State to look after the development work of their respective limits and suggest ways and means for further development in consideration of the topography, resources and general inclination of the people towards various professions etc. Each tehsil has got a number of blocks. Samba town which was until November last as part of the Vijapur block has now been declared a separate block covering 8 Panchayat Halqas. The Block Officer is preparing his proposal for the development of the Samba town alongwith other areas under its jurisdiction for consideration of the Government.

Soldier's Board Organisation—The Organisation of State Soldier's Board has spread its nucleus centres at sub-ordinate level at various important towns of the State including Samba. Each sub-ordinate Centre has its own head designated as Secretary who is usually a retired Army Officer or J.C.O. Sadar-i-Riyasat, Dr. Karan Singh, acts as the President and Chief of this entire Organisation. The Organisation is run jointly by the State and Central Governments bearing equal shares of the total expenditure. Rehabilitation of ex-servicemen, welfare and general care of minors left by the deceased army personnel, and to render any possible financial and other assistance to the Jawans in service and their families, are the main functions of the Board. Following are the achievements of the Soldier's Board, Samba, during the current year :-

1. Financial assistance provided during the year to ... 129 cases
2. Land allotted to landless ... 146 cases
3. Co-operative Farming Society initiated by the Board ... 38
4. Resumption of land arranged for ... 42 cases

The Board also helps the ex-servicemen to seek re-employment and in finalisation of their pension cases. A number of such cases have been effectively dealt with by the Board.

The Board was established in the year 1953 at Samba. On 12th March, 1959, it shifted to its new building at Badwani. The inauguration of the building was done by the Sadar-i-Riyasat, Dr. Karan Singh.

G—REFORM MEASURES

Table 13, Set B, appended at the end of the Report, shows that 57 out of the total number of 64 households are aware of the fact that they belong to Samba tehsil and the headquarter of the Tehsildar is in the town. Cent-percent households, however, know that Samba is a part of district Jammu. On being asked, all the 64 heads of the households quoted the correct number and names of the principal rivers which flow through different parts of the district. Against this only 57 were aware of the name of the police station within the jurisdiction of which the ward falls.

The number of households which either read newspapers or listen news bulletins broadcast from Jammu or All-India Radio is estimated at 11 only.

There are two social workers and solitary head of the household who actively participate in politics. There are 40 other persons who are members of co-operative societies etc.

In so far as the awareness of the inhabitants about laws regulating social life is concerned, table 5, Set B, appended at the end of the Report, indicates that only 4 of the 63 Hindu households are conscious of the changes introduced by the Government in the form of Hindu Succession and Adoption Act. When asked, not even one of these 4 households could explain the nature of these changes. Again as will be clear by a reference to table 6(E), Set B, 13 households (including the solitary Muslim household) favour the inherited property being shared in equal proportions by sons and daughters. This also shows that none of the 51 Hindu households has even heard of the law enacted by the Government for treating the daughters at par with sons in the

matter of distribution of inherited property. In the like manner, Muslim household has no knowledge whatever about the legislation entitled Muslim Dower Act of 1920 in accordance with which the value of the dowry should be consistent with the financial resources of the husband and the status of the wife.

As mentioned already, no restrictions of untouchability have been imposed against scheduled castes inhabiting the ward who are treated equitably by caste Hindus. Table 4, Set B, appended to the Report, shows that 47 out of the 63 Hindu households in the ward are aware of the Untouchability Offences Act of 1955. These consist of households belonging to caste Hindus and others.

The inhabitants of the ward have not also heard of family planning and are much less aware of the advantages which accrue by restricting the size of a family. There is no family planning centre in the town and the nearest one is headquartered 25 miles away at Jammu. Another reason which seems equally responsible for the ignorance of the inhabitants about the importance of family planning is the social backwardness. This is borne out by table 20(A), Set B, which shows that no less than 49 households, including 43 which have already been blessed with children, crave for increase in their population by the addition of more children. The number of households which are reconciled with the existing size of their population is, however, limited to 3 only. The remaining 12 households are still headed either by unmarried or widowed persons.

CHAPTER V

CONCLUSION

A critical analysis of the prevailing socio-economic factors of Badwani creates an impression that it is neither a completely backward nor a well advanced area although it constitutes to be the most backward part of Samba town. One of the major reasons which seems responsible for the slow pace of progress is that almost all the households inhabiting the ward are displaced persons, hailing originally from Sialkote and such parts of the State which are at present under the illegal occupation of Pakistan, who came here homeless and pennyless in the wake of partition (1947) of the Indian Subcontinent into Hindustan and Pakistan. The time elapse of one and a half decade was hardly enough to heal the injuries they sustained. Anyhow the progress if reviewed in the light of this episode cannot in any way be regarded unsatisfactory.

In the foregoing chapters an attempt has been made to portray the social, cultural and economic life of the inhabitants of the ward and the changes which have crept into each of these spheres. The Report also gives a glimpse of the extent to which conservative practices and traditional out-looks have been replaced by more rational and constructive attitudes and concepts. The middle and advanced aged persons are no doubt still wedded to time honoured practices and beliefs but at the same time they do not disfavour the growing consciousness among the younger generation to fall in line with the people in advanced urban areas. It is no wonder therefore to find that the elderly people still covet the traditional apparel like *kurta, pyjama, dhoti,* turban and the crude footwear i.e. *juta.* Against this most of the younger folk have developed a taste for modern dresses made of mill cloth and enjoy wearing well cut check designed bushirts, shirts, shorts, undergarments, socks and imported shoes. In the same way girls cherish wearing tight *kameez,* frock and *shalwar* and ensure a matching of colour in their dress and headgear i. e. *dupatta.* They have also replaced the traditional *juti* and slippers with chappals and sandals.

Social consciousness is also reflected to some extent in the matter of education which is bound to have an abiding effect on the future of the inhabitants. The overall literacy percentage of 19.9 in the ward compares favourably with that of the State as a whole which stands at 10.7 only. But this percentage is the lowest when compared with that of any other ward of Samba town. The literacy percentage in Samba town works out to about 36%.

Another conspicuous change in the social order of the ward is the harmonious relations subsisting between different castes and creeds. The ward, as stated earlier, is predominantly inhabited by scheduled castes who do not suffer any social disabilities and freely mix up with caste Hindus.

Marriage is more a social concern than an individual one. The inhabitants disfavour inter-caste or inter-community marriages. The weddings are negotiated with the main aim of establishing mutual

relationship with a family of higher social and economic status. The evil of dowry system and spending lavishly on marriages is still having a stronghold and has forced 14 households to raise 25.78% of the debt. Social backwardness is also reflected in the ignorance of majority of the inhabitants regarding changes introduced in the form of Hindu Succession and Adoption Act. They still treat the widow and unmarried daughters as entitled to maintenance only and do not give their legal share to them.

A lot of improvement is still needed in the social build-up as obtaining at present. The inhabitants have yet to be taught the basic principles of hygiene both in respect of house construction as well as the manner of living. Again the advantages accruing by restricting the size of the family have yet to be brought home to them. This reform would have indeed a glaring effect as most of the families have uneconomic earnings.

As is quite evident from the Report, the plight of the poor inhabitants of the ward is miserable. The prices are soaring high day by day but the economic resources at their disposal are almost limited and hardly they can make both ends meet. Out of the total number of 64 households residing in the ward, as many as 56 or more than 87% earn less than Rs. 100.00 per month and it has been estimated that the prorata income in their case comes to about 35 paise per mensem (the average population of a household being 5), which can hardly be regarded as satisfactory. The economic return from the various occupations is also much less. For instance in case of road-labour and spinning and weaving which together engage 62.5% of the households, the average income per household does not exceed Rs. 50.00 per month.

An Industrial Estate if constructed on the available waste land can prove a great asset for the inhabitants. Industrial loans for setting up of Khadi weaving centres, calico-printing and cotton spinning cottage industries etc., could be granted to the deserving cases.

Government would do well to set up its own handlooms, calico-printing and cotton spinning centres. The workers and craftsmen need be paid reasonable wages so that they are attracted to take this profession. The craftsmen and artisans of the Textile Industry could be imparted necessary training and kept in close touch with the latest designs, technique and market trends so that their products would match the products of the other parts of country and find a suitable place in the market.

Agricultural production in the ward is comparatively very low partly because of the reason that the cultivators are still following the age-old methods of production. Stress should be laid for the use of fertilizers, improved seeds, latest agricultural implements which will go a long way in improving the economic standard of at least such of the households who are primarily dependent upon it. Furthermore there is also scope for extending animal husbandry activities by importing a few animals of superior breed which will replace gradually the indigenous ones by crossbreed.

The inhabitants being displaced persons continue to be homeless. Presently, almost all the families are living in the houses

Conclusion

of the original residents who have fled away to Pakistan and are under the custody of the Government as evacuee property. Interest free suitable loans, recoverable in easy instalments, if offered by the Government for the construction of houses on the waste land lying in the ward could be of considerable help in this behalf. A beautiful new housing colony can be erected on the waste land whose conspicuous situation on the National Highway will give it a natural blend and importance.

Some special concessions for electrification and providing water taps to the houses need also be granted. The people being poor cannot even afford to pay the normal electric and water fees.

SOCIO-ECONOMIC SURVEY

CENSUS 1961 Name of District—Jammu

PART II

VILLAGE SCHEDULE

Name of Police Station—Samba

Name of Block—Badwani—Ward VIII of Samba town

Area of the Block—17.5 acres Number of Households—64

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

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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 having undulating surface.
(b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e.g., whether on account of the nature of the surface of land or on account of social custom.	Refer chapter IInd of survey Report.
(c) Internal roads—Tanks—Village common, any stream or other extensive source of water—proximity or otherwise of any jungle—approximate number of shade-bearing trees and how they are arranged.	Refer survey Report.
2. What is the local legend about the village ?	-do-
3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.	-do-
4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.	-do-

5. Name and distance of the nearest Railway Station and Bus route.	Pathankot at a distance of 40 miles and bus route is zero miles situated on National Highway.
6. Distance by road from Thana and Subdivision Headquarters.	About a mile in Samba town.
7. (a) Distance of the Post office from the village.	-do-
(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.	Refer to survey Report.
9. Give details of places of common religious worship, if any.	Badwani temple is a place of common worship for details refer survey Report.
10. Describe community festivals if held in the village.	Refer chapter IV of survey Report.
11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.	Refer chapter II of survey Report.
12. Number and types of schools in the village.	There is only one Central school for boys in Badwani.
13. Describe social recreation centres, if any.	Refer survey Report.
14. State of co-operative movement in the village (number and names of co-operatives).	-do-

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. GENERAL

(1) Total Population (1941—Census)	N. A.
(2) Are there toddy and liquor shops ?	No.

II. VITAL STATISTICS

(1) How are births, deaths and marriages recorded ?	Record of births and deaths is maintained by the Town Area Committee. No record of marriages is, however, maintained.
(2) Is there any possibility of omission of these events in the Mayor's Office ?	No.
(3) Describe the *modus operandi* of the recording of these events.	Town Area Committee maintains separate registers for recording births and deaths and the inhabitants inform them about the same.

III. HOUSING

(1) Are the house types suited to the needs of the population ?	No.
(2) Are there house-less persons also in the village ? If so, where do they generally rest at night ?	Nearly all households are houseless. They have taken these houses on rent from the Assistant Custodian, Samba.

IV. HEALTH AND SANITATION

(1) Give a list of common diseases of the village.	Refer survey Report.
(2) Are there public latrines in the village ?	No.
(3) If there is no latrine where do the villagers generally answer to their calls of nature ?	In the open fields.
(4) What are the sources of drinking water ?	There are five water stand posts in the ward.
(5) Is the water supply adequate in all seasons of the year ?	No.
(6) Is there a primary health centre in the village ?	There is a hospital in Samba at a distance of one mile from the ward.
(7) Where do deliveries generally take place at home or in the hospital ?	Generally at home—serious cases are admitted in Govt. hospital Samba.

(8) Are there any midwives in the village ? If so, do they attend to the deliveries ?	Yes.
(9) Is native or indigeneous medicine practiced ?	Yes. But seldom.
(10) Do the villagers frequent toddy or liquor shops ? If so, what percentage ?	The households usually manufacture toddy at their own places for their consumption. For details refer survey Report.
V. LITERACY AND EDUCATION	
(1) Give the number of teachers and students in each school and average attendance. (Give sex-wise information).	Nine teachers (5 trained, 4 untrained) Total number of students reading in Central school Badwani=389. For other details refer chapter IV.
(2) How many children cannot attend school just because they are required by their parents to help them in their work ?	Refer survey Report.
VI. RELIGIOUS PRACTICES	
(1) Do the villagers ever join in common worship ?	Yes (in mornings and evenings at the Badwani temple).
VII. SOCIAL LIFE	
(1) Is widow remarriage allowed ?	No.
(2) Does the villagers respect the sanctity of joint family system ? If so, how many joint families are there in the village ?	Yes, but poverty is breaking the enertia of such faith.
VIII. MARRIAGE	
(1) Is divorce granted ? If so, by whom and for what reasons ?	Yes, when both parties are interested.
IX. AGRICULTURE	
(1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years.	Refer chapter IIIrd of survey Report.
(2) What are the usual rates at which agricultural labourers are paid ?	-do-
(3) Is there any rice or flour mill in the village ?	No. All such mills are in other wards of Samba.

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

X. LIVESTOCK

(1) Total number of livestock in the village as per the livestock Census, give category-wise information.	Refer chapter IIIrd of survey Report.
(2) Give the average milk yield of cow/buffalo in the village. If possible, maximum and minimum may also be given.	-do-
(3) Which is the nearest veterinary hospital ?	-do-
(4) Is adequate fodder available for the cattle in the village.	-do-
(5) Is animal transport used ?	-do-

XI. FISHERIES

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

ANNEXURE I

BLOCK : BADWANI, THE WARD VIIITH OF SAMBA TOWN
POLICE STATION : SAMBA DATED : 10th February, 1962
DISTRICT : JAMMU INVESTIGATOR : A. K. REHBAR

STATE : JAMMU & KASHMIR

VILLAGE CENSUS AND OCCUPATION

S. No.	Head of the Household	Size of family	Occupation			Remarks
			Traditional	Contemporary		
				Main	Subsidiary	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1.	Shri Beali Ram	7	Spinning & weaving	Spinning & weaving	Road labour	
2.	Shri Dhani Ram	9	,,	,,	...	
3.	Shri Bhaghat Ram	4	,,	,,	...	
4.	Shri Khadak Ram	2	Road labour	Road labour	...	
5.	Shri Dharam Singh	4	Spinning & weaving	Spinning & weaving	Agriculture	
6.	Shri Kaka Ram	3	,,	,,	...	
7.	Shri Thakur Jamil Singh	7	Military service-cum-Agriculture	Agriculture	...	
8.	Shri Gandarab Singh	6	,,	Head labourer	Agriculture	
9.	Shri Garibo Ram	4	Road labour	Road labour	...	
10.	Shri Shanku Ram	6	Shoe-making-cum-Agri-culture	Shoe making	Agriculture	
11.	Smt. Bidu Devi	4	Carpentry	...	...	Her husband died very recently.
12.	Shri Kaka Ram	8	Shoe-repairing cum-Agriculture	Shoe-repairing	Agriculture	
13.	Shri Nika Ram	2	Road labourer	Road labourer	...	
14.	Shri Kameyar Singh	11	Military service-cum-Agriculture	Retired soldier	Agriculture	He is dependent on his brother who is a Munshi.
15.	Shri Nandu Ram	6	Khadi-cum-Agriculture	Road labourer	...	

S.No.	Head of the Household	Size of family	Occupation			Remarks
			Traditional	Contemporary		
				Main	Subsidiary	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
16.	Shri Ram Dutta	4	Carpentry	Carpentry	...	
17.	Shri Bealo Ram	7	Road labourer-cum-Agriculture	Road labourer	Agriculture	
18.	Shri Janak Ram	4	,,	,,	...	
19.	Shri Khajjor Singh	4	Agriculture	Agriculture	...	
20.	Shri Suraj Singh	5	Agriculture	Military soldier	Agriculture	
21.	Shri Sawal Singh	6	Soldier-cum-Agriculture	Govt. service	...	
22.	Shri Sunit Singh	7	Soldier-cum-Agriculture	Government service	Agriculture	
23.	Ludri Ram	4	Spinning & weaving	Spinning & weaving	Agriculture	
24.	Shri Guran Dutta	6	Agriculture	Agricultural labourer	Spinning & weaving	
25.	Shri Pritam Chand	6	,,	Agriculture	Road labour	
26.	Shri Chaju Ram	9	Spinning & weaving	Road labour	Agriculture	
27.	Shri Abhi Singh	1	Agriculture	Agriculture	...	
28.	Smt. Kushaliya Devi	2	,,	Spinning	Agriculture	
29.	Shri Raja Ram Das	1	,,	Priesthood	...	He is a Sadhu & lives in a temple
30.	Shri Sadhu Ram	5	Agriculture	Confectionery	...	
31.	Shri Galodo Ram	10	Spinning & weaving-cum-Agriculture	...	...	His sons are married and they are Govt. (clerks) servants. The head is old.
32.	Smt. Sardo Devi	3	Road labour-cum-Agriculture	Spinning	...	
33.	Shri Sant Ram	4	Spinning and weaving	Spinning & weaving	...	

S. No.	Head of the Household	Size of family	Occupation			Remarks
			Traditional	Contemporary		
				Main	Subsidiary	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
34.	Shri Kaka Ram	5	Agriculture-cum-labour	Road Labour	...	
35.	Shri Sant Ram	7	Road labour-cum-Agriculture	,,	...	
36.	Shri Samsar Chand	6	Spinning & weaving-cum-Agriculture	Spinning & weaving	...	
37.	Shri Bodh Raj	5	,,	,,	...	
38.	Shri Ram Lal	4	,,	,,	...	
39.	Shri Nasib Chand	6	,,	,,	...	
40.	Shri Kaka Ram	5	Shepherd-cum-Agriculture	Cattle rearing	...	
41.	Shri Prabu Ram	7	Spinning & weaving-cum-Agriculture	Road labour	Spinning & weaving	
42.	Shri Channu Ram	2	Barber-cum-Agriculture	Hair-cutting	...	
43.	Shri Jagat Ram	10	Spinning & weaving	Vegetable selling	...	
44.	Shri Chooni Lal	5	Cattle-rearing	Spinning & weaving	Road labour	
45.	Shri Channu Ram	5	,,	,,	...	
46.	Smt. Puru Devi widow of Railo Ram	5	Labourer-cum-Agriculture	...	...	She is non-worker and is dependent on her son who is Road labour.
47.	Smt. Prakasho Devi widow of Jinsi Ram	2	Mat work	Mat work	...	
48.	Shri Munshi Ram	17	Agriculture	Agriculture	Member, Town Area Committee	

S. No.	Head of the Household	Size of family	Occupation			Remarks
			Traditional	Contemporary		
				Main	Subsidiary	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
49.	Shri Kaka Ram	8	Agricultural labour	Road labour	Spinning & weaving	
50.	Shri Rasiya Ram	3	,,	Road labour	...	
51.	Shri Chandu Ram	2	,,	Road Labourer	...	
52.	Shri Bimu Ram	4	Agricultural Labour	,,	...	
53.	Shri Makhan-ud-Din Malik	11	Kholu (Extraction of oil, Teli)-cum-Agriculture	Oil extraction	Agriculture	
54.	Shri Gosain Das	6	Agriculture labour	Road labour	...	
55.	Shri Kichu Das	4	,,	Spinning & weaving	...	
56.	Shri Milkhi Ram	11	,,	Road labourer	...	
57.	Shri Dharam Chand	3	Agriculture	Road labour	...	
58.	Shri Ram Chand	6	Military service-cum-Agriculture	,,	...	
59.	Shri Hoshiyar Singh	6	Military soldier-cum-Agriculture	Govt. service	Agriculture	
60.	Shri Rakha Ram	4	Agriculture	Road labour	...	
61.	Shri Chandu Ram	9	,,	Road labour	Agriculture	
62.	Shri Keshu Ram	6	,,	,,	,,	
63.	Shri Sant Ram	3	Barber-cum-Agriculture	Hair cutting	,,	
64.	Shri Baghat Ram	4	Spinning & weaving	Spinning & weaving	Tailoring	

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

	II MEMBERS								III
Name of organisation	Name	Caste	Occupation	Age	Designation	How gained position	Remuneration, if any	Other offices held inside or outside the village	Remarks
Town Area Committe Samba	1. Sh. Khazan Chand	Gupta	Shopkeeper	60 yrs.	Member	..	Nil	..	..
	2. Sh. Shanti Sarup	,,	Transporter	40 yrs.	,,	..	,,	..	..
	3. Sh. Om Prakash	Bhatia	Contractor	45 yrs.	,,	..	,,	..	..
	4. Sh. Karam Chand	Saraf	Shopkeeper	75 yrs.	,,	..	,,	..	..
	5. Sh. Krishan Dev	Brahman	,,	48 yrs.	,,	..	,,	..	..
	6. Sh. Amar Nath	,,	,,	55 yrs.	Vice-Chairman	..	,,	..	..
	7. Sh. Amar Nath	Bhagat	Weaver	34 yrs.	Chairman	..	Rs. 75.00 p.m.	..	..
	8. Sh. Munshi Ram	Scheduled Caste	Cultivator	59 yrs.	Member	..	Nil	..	..

Nature of Social Disabilities Suffered by Different Castes in the Village

I	II Access to			III Disability regarding services				IV Avoided by Caste Hindu in regard to			V
Name of Caste	Shop, Hotel, Restaurant	Temple or place of worship	Any other place or public resort	Brahman priest	Barber	Washerman	Any other village servant	Touch	Serving cooked food	Serving water	Remarks
Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil

Cultural Life of the Village

I Name of Clubs, Libraries, drama parties or other cultural organizations in the village	II When established	III Rough Proportion of members belonging to			IV Office bearers				V Brief note on basis of membership (Subscription, signing of pledge etc.)	VI Brief note on objective of the organization	VII Brief note on activities of the organization
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education		

Refer Survey Report.

Recreational and Artistic Activities Enjoyed by the Villagers

I Type of Activity	II Brief description	III Where room placed (if outside the village, name & 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 activitiy is in village, do visitors from other villages participate		VIII What agency sponsors, promotes or finances	IX Who trains players etc. (His name, address, caste, occupations)
						Approximate No.	Role (player, audience, otherwise)		
1. Sports and Games	Refer Chapter IV of Survey Report								
2. Drama, Music, Dancing etc.	-do-								
3. Cinema	There are two Cinema halls in Samba town.								
4. Filmstrip, Puppet show etc.	Refer Survey Report								
5. Fairs	-do-								
6. Festivals	-do-								
7. Other Entertainments	-do-								

SET A

Table I

Area, Houses and Population

Name of village: Badwani

Area in *Acres*	Density	No. of *Houses*	No. of *Households*	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
17.5	20.2	60	64	352	182	170

Table II

Population by

Total of all ages			0-4		5-9		10-14		15-19		20-24	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
352	182	170	27	25	26	29	19	15	15	22	14	15

Table III

Size and Composition

Total No. of Households	Size of					
	Single Member			2-3 Members		
	Households	Males	Females	Households	Males	Females
1	2	3	4	5	6	7
64	2	2	..	11	12	15

Age-groups

25-29		30-34		35-39		40-44		45-49		50-54		55-59		60 & over	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
20	10	12	9	10	13	7	6	8	6	10	8	4	2	10	10

of Households

Household								
4-6 Members			7-9 Members			10 Members & over		
Households	Males	Females	Households	Males	Females	Households	Males	Females
8	9	10	11	12	13	14	15	16
34	90	78	11	44	41	6	34	36

Table IV

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

Religion	Community	Caste	No. of Households	Number of Members		
				Persons	Males	Females
1	2	3	4	5	6	7
Hinduism	Schaduled Caste Hindus	Megh or Kabirpanthi	28	149	80	69
,,	,,	Doom or Mahasha	17	101	52	49
,,	,,	Chamar or Ramdasia	3	19	11	8
,,	Other Hindus	Rajput	11	58	28	30
,,	,,	Tarkhan	2	8	4	4
,,	,,	Brahman	1	5	3	2
,,	,,	Khaytri	1	1	1	..
Islam	Muslims	Malik	1	11	3	8
		Total	64	352	182	170

Table V

Scheduled Castes and Scheduled Tribes

Scheduled Castes				Scheduled Tribes			
No. of Households	Persons	Males	Females	No. of Households	Persons	Males	Females
1	2	3	4	5	6	7	8
48	269	143	126	..	..	..	..

Table VI

Age and Marital Status

Age-group	Total Population			Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	352	182	170	99	74	72	72	9	22	2	2	..	..
0—4	52	27	25	27	25	..	..	..	..	..	..	..	..
5—9	55	26	29	26	29	..	..	..	..	..	..	..	..
10—14	34	19	15	19	14	..	..	..	..	..	1	..	..
15—19	37	15	22	14	6	1	14	..	1	..	1	..	..
20—24	29	14	15	10	..	4	14	..	1	..	..	..	..
25—29	30	20	10	1	..	17	9	1	1	1	..	..	..
30—34	21	12	9	..	..	12	7	..	2	..	..	..	..
35—39	23	10	13	..	..	9	12	..	1	1	..	..	..
40—44	13	7	6	..	..	7	5	..	1	..	..	..	..
45—49	14	8	6	..	..	7	5	1	1	..	..	..	..
50—54	18	10	8	1	..	5	3	4	5	..	..	..	..
55—59	6	4	2	..	..	3	1	1	1	..	..	..	..
60 & over	20	10	10	1	..	7	2	2	8	..	..	..	..

Table VII

Educa-

Age-group	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	352	182	170	129	153	29	14	19	3
0—4	52	27	25	27	25	..	..	..	..
5—9	55	26	29	15	21	11	8	..	..
10—14	34	19	15	3	10	13	5	3	..
15—19	37	15	22	7	20	3	1	5	1
20—24	29	14	15	10	14	..	..	3	1
25—29	30	20	10	17	10	..	..	2	..
30—34	21	12	9	9	9	..	..	2	..
35—39	23	10	13	8	13	..	..	1	..
40—44	13	7	6	7	6	..	..	..	..
45—49	14	8	6	7	6	..	..	..	..
50—54	18	10	8	8	7	2	..	..	1
55—59	6	4	2	3	2	..	..	1	..
60 and over	20	10	10	8	10	..	..	2	..

tion

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

Table VIII

Workers and Non-workers by Sex

Age-group	Total Population		
	Persons	Males	Females
1	2	3	4
All Ages	352	182	170
0—14	141	72	69
15—34	117	61	56
35—59	74	39	35
60 & over	20	10	10

and Broad Age-groups

Workers			Non-Workers		
Persons	Males	Females	Persons	Males	Females
5	6	7	8	9	10
126	100	26	226	82	144
6	3	3	135	69	66
65	53	12	52	8	44
49	38	11	25	1	24
6	6	..	14	4	10

Table IX

Workers classified by Sex, Broad

Age-group	Occupation 1 Spinning & Weaving			Occupation 2 Road Labour			Occupation 3 Agriculture			Occupation 4 Govt. Service		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	28	18	10	43	43	..	22	8	14	11	11	..
0—14	..	..	..	1	1	..	3	..	3	..	..	..
15—34	14	10	4	25	25	..	10	4	6	8	8	..
35—59	13	7	6	16	16	..	7	2	5	3	3	..
60 & over	1	1	..	1	1	..	2	2	..	..	..	..

Table IX—*concld.*

Workers classified by Sex, Broad

Age-group	Occupation 9 Oil Extraction			Occupation 10 Priesthood (Sadhu)			Occupation 11 Confectionery			Occupation 12 Bus Cleaner		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	26	27	28	29	30	31	32	33	34	35	36	37
All Ages	2	2	..	1	1	..	1	1	..	1	1	..
0—14	..	..	..	..	..	..	..	..	..	..	..	..
15—34	..	..	..	..	..	..	..	..	..	1	1	..
35—59	1	1	..	1	1	..	1	1	..	..	..	..
60 & over	1	1	..	..	..	..	..	..	..	..	..	..

Age-groups and Occupations

Occupation 5 Carpentry			Occupation 6 Cattle Rearing			Occupation 7 Shoe Making & Repairing			Occupation 8 Farm Labour		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25
3	3	..	4	4	..	2	2	..	2	2	..
..	..	..	2	2	..	..	..	..	..	..	..
2	2	..	..	..	..	1	1	..	1	1	..
1	1	..	2	2	..	1	1	..	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..

Age-groups and Occupations—*concld.*

Occupation 13 Private Service			Occupation 14 Hair Cutting			Occupation 15 Vegetable Selling			Occupation 16 Mat Making		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
38	39	40	41	42	43	44	45	46	47	48	49
1	1	..	2	2	..	1	1	..	2	..	2
..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	2	..	2
..	..	..	1	1	..	1	1	..	..	..	..
..	..	..	1	1	..	..	..	..	..	..	..

Table X

Workers classified by Sex, Broad Age-groups and Industry,

Age-group	Total Workers			Workers	
				Household Industry	
	Persons	Males	Females	Males	Females
1	2	3	4	5	6
All Ages	126	100	26	26	12
0—14	6	3	3	..	..
15—34	65	53	12	13	6
35—59	49	38	11	11	6
60 and over	6	6	..	2	..

Table XI

Non-workers by Sex, Broad Age-

Age-group	NON-WORKERS								
	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	226	82	144	34	15	..	78	47	51
0—14	135	69	66	27	13	..	7	42	46
15—34	52	8	44	7	2	..	42	1	..
35—59	25	1	24	..	..	..	24	..	..
60 and over	14	4	10	..	..	..	5	4	5

Business and Cultivation belonging to the Household

engaged in

Household Business		Household Cultivation		Other Occupations	
Males	Females	Males	Females	Males	Females
7	8	9	10	11	12
1	..	10	14	63	..
..	..	..	3	3	..
..	..	5	6	35	..
1	..	3	5	23	..
..	..	2	..	2	..

groups and Nature of Activity

NON-WORKERS—*concld.*

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

Table XII

Households by Number of Rooms and

Total No. of Households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room	
			No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7
64	112	352	..	..	33	165

Table XIII

Households engaged in Cultivation, Industry

Total No. of Households	Households engaged in Cultivation only	Households engaged in Industry only	Households engaged in Business only	Households engaged in Cultivation, Industry & Business
1	2	3	4	5
64	1	12		

by Number of Persons Occupying

Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with 6 rooms & more	
No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
8	9	10	11	12	13	14	15	16	17
20	111	7	50	3	20	..	..	1	6

or Business belonging to the Household

Households engaged in Cultivation and Industry	Households engaged in Cultivation & Business	Households engaged in Industry and Business	Others	Households with no occupation
6	7	8	9	10
4	2	..	44	1

Table XIV

Types of Industry run by Households

S. No.	Name of Industry	Number of Households
1	2	3
1.	Spinning and Weaving	24
2.	Shoe Making and Repairing	2
3.	Mat making	2
4.	Carpentry	1
5.	Oil Extraction	1
6.	Confectionery	1
7.	Tailoring	1

Table XV

Types of Business run by Households

S. No.	Name of Business	No. of Households
1	2	3
1.	Milk selling	7
2.	Vegetable selling	1

Table XVI

Traditional Industries by number of Households in each

S. No.	Name of Traditional Industry	No. of Households in each Traditional Industry
1	2	3
1.	Spinning and Weaving	13
2.	Shoe making and Repairing	2
3.	Carpentry	1
4.	Oil Extraction	2

Table XVII

DIET

Community	Total No. of households in each community	Households taking			
		One meal a day	Two meals a day	Three meals a day	More than three meals a day
1	2	3	4	5	6
Dogra Hindu	63	..	63	..	..
Dogra Muslim	1	..	1	..	..

Table XVIII

Staple Diet and Food Habits of Community

Community	No. of households in community	Households taking					
		Rice	Wheat	Grains other than rice or wheat	Roots including topica	Vegetarian	Non-vegetarian
1	2	3	4	5	6	7	8
Dogra Hindu	63	31	63	63	63	..	63
Dogra Muslim	1	1	1	1	1	..	1

Table XIX

Medical Care

Cases	Number of cases
1	2
A. Maternity Cases	
1. Number of cases hospitalized	20
2. Number of cases :	
(a) Confined in hospital	6
(b) Confined by bringing Doctor home	44
(c) Confined by qualified Midwife at home	20
(d) Confined by unqualified Dai at home	28
(e) Confined without Assistance	43
B. Ordinary medical treatment	
(a) Allopath	4
(b) Ayurved	10
(c) Homeopath	..
(d) Combination of more than one system	50
C. Medical Consultation	
(a) In public hospitals or dispensaries	38
(b) In private hospitals or dispensaries	30
(c) By calling in physicians, allopaths, homeopaths, etc.	39
(d) Whether Vaccinated	Yes

Table XX

Distribution of Households by Occupation, Income and Number of members

Occupation	No. of households	Monthly Income of Household					Total No. of members in households mentioned in Col. 2
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8
Road Labour	23	..	15	7	1	..	126
Spinning & Weaving	17	1	7	3	5	1	79
Agriculture	5	..	2	2	..	1	35
Govt. service	5	..	..	..	1	4	34
Hair cutting	2	1	1	..	..	..	5
Shoe-making	2	..	..	2	..	..	14
Agr. Labour	1	..	..	1	..	..	6
Cattle Rearing	1	..	1	..	..	..	5
Vegetable selling	1	..	..	..	1	..	10
Confectionery	1	..	1	..	..	..	5
Priesthood	1	.. (He is a Sadhu of a temple. He lives on charity.)	1	..	..	..	1
Mat making	1	1	..	..	..	..	2
Oil Extraction	1	..	..	..	..	1	11
Carpentry	1	..	..	..	1	..	4
Private service	1	..	..	..	..	1	11
Without Occupation	1	..	..	..	..	..	4
Total	64	3	28	15	9	8	352

Table XXI

Monthly Income per Household by Source and Occupation

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
1.	Spinning & Weaving	Spinning & Weaving & Labour	..	1	..	..	..	..
2.	-do-	Spinning & Weaving, Labour and Milk selling	..	..	..	1	..	..
3.	-do-	Spinning & Weaving	..	..	1	..	..	..
4.	Road Labour	Road Labour	..	1	..	..	..	..
5.	Spinning & Weaving	Spinning & Weaving	..	..	1	..	..	..
6.	-do-	Spinning & Weaving & Agriculture	..	..	1	..	..	..
7.	Agriculture	Agr., Pension & Private Service	..	..	1	..	..	..
8.	Road Labour	Road Labour, Agriculture & Milk selling	..	..	1	..	..	..
9.	-do-	Road Labour	..	1	..	..	..	..
10.	Shoe making	Shoe-making & Agriculture	..	..	1	..	..	..
11.	No Occupation	Nil	..	..	..	..	..	..
12.	Shoe Repairing	Shoe Repairing & Agriculture	..	..	1	..	..	..
13.	Road Labour	Road Labour	..	1	..	..	..	..
14.	Private Service	Private Service, Govt. Service, Agriculture & Pension	..	..	..	..	1	..
15.	Road Labour	Road Labour	..	1	..	..	..	..
16.	Carpentry	Carpentry	..	..	..	1	..	..
17.	Road Labour	Road Labour, Cattle Rearing & Agriculture	..	..	1	..	..	..
18.	-do-	Road Labour	..	1	..	..	..	..
19.	Agriculture	Agriculture	..	1	..	..	..	..

Table XXI—*contd.*

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

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	Remarks
1	2	3	4	5	6	7	8	9
20.	Govt. Service	Govt. Service, Agriculture & Spinning	..	..	..	..	1	..
21.	-do-	Govt. Service & Agriculture	..	..	..	..	1	..
22.	-do-	Govt. Service & Agriculture	..	..	..	1	..	..
23.	Spinning & Weaving	Spinning & Weaving	..	1	..	..	..	..
24.	Agriculture Labour	Agr. Labour, Weaving & Milk selling	..	..	1	..	..	..
25.	Agriculture	Agriculture, Spinning & Labour	..	..	1	..	..	..
26.	Road Labour	Road Labour & Agriculture	..	1	..	..	..	..
27.	Agriculture	Agriculture & Milk selling	..	1	..	..	..	..
28.	Spinning	Spinning & Agriculture	..	1	..	..	..	..
29.	Priesthood	No source, lives on Charity	..	1	..	..	..	..
30.	Confectionery	Confectionery & Milk selling	..	1	..	..	..	..
31.	Govt. service	Govt. service	..	..	..	..	1	..
32.	Spinning	Spinning	1	..	..	..	..	..
33.	Weaving	Weaving	..	1	..	..	..	..
34.	Road Labour	Road Labour & Bus Cleaner	..	..	1	..	..	..
35.	-do-	Road Labour	..	..	1	..	..	..
36.	Spinning & Weaving	Spinning & Weaving & Road Labour	..	..	..	1	..	..
37.	-do-	Spinning & Weaving	..	..	..	..	..	..
38.	-do-	-do-	..	..	..	1	..	..

Table XXI—*contd.*

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

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	Remarks
1	2	3	4	5	6	7	8	9
39.	Spinning & Weaving	Spinning & Weaving & Govt. service	..	..	..	..	1	..
40.	Cattle Rearing	Cattle Rearing	..	1	..	..	..	..
41.	Road Labour	Road Labour & Weaving	..	1	..	..	..	..
42.	Hair Cutting	Hair Cutting	..	1	..	..	..	..
43.	Vegetable selling	Vegetable selling & Road Labour	..	..	..	1	..	..
44.	Spinning & Weaving	Spinning & Weaving, Cattle Rearing, Labour & Milk selling	..	1	..	..	..	..
45.	-do-	Spinning & Weaving & Govt. service	..	..	..	1	..	..
46.	Road Labour	Road Labour & Matting	..	1	..	..	..	..
47.	Mat making	Mat making	1	..	..	..	..	..
48.	Agriculture	Agriculture & Road Labour	..	..	..	..	1	..
49.	Road Labour	Road Labour, Agriculture, Weaving & Milk selling	..	..	1	..	..	..
50.	-do-	Road Labour	..	1	..	..	..	..
51.	-do-	-do-	..	1	..	..	..	..
52.	-do-	-do-	..	1	..	..	..	..
53.	Oil Extraction	Oil Extraction & Agriculture	..	..	..	..	1	..
54.	Road Labour	Road Labour	..	1	..	..	..	..
55.	Spinning & Weaving	Spinning & Weaving & Road Labour	..	1	..	..	..	..
56.	Road Labour	Road Labour, Spinning & Milk selling	..	..	..	1	..	..

Table XXI – *concld.*

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

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	Remarks
1	2	3	4	5	6	7	8	9
57.	Road Labour	Road Labour	..	1	..	..	..	..
58.	-do-	-do-	..	1	..	..	..	..
59.	Govt. service	Govt. service & Agriculture	..	..	..	..	1	..
60.	Road Labour	Road Labour & Spinning	..	1	..	..	..	..
61.	-do-	Road Labour & Agriculture	..	..	1	..	..	..
62.	-do-	-do-	..	..	1	..	..	..
63.	Hair Cutting	Hair Cutting	1	..	..	..	..	..
64.	Spinning & Weaving	Spinning & Weaving & Tailoring	..	1	..	..	..	..
		Total	3	28	15	9	8	..

Table XXII

Indebtedness

Income-group	Total No. of Households	Indebtedness by Income Group		
		No. of Households in debt	Percentage of Col. 3 to Col. 2	Average indebtedness for households in debt
1	2	3	4	5
Rs. 25 or less	7	5	71.43%	Rs. 126.00
Rs. 26—50	32	12	37.50%	Rs. 183.33
Rs. 51—75	9	2	22.22%	Rs. 125.00
Rs. 76—100	8	2	25.00%	Rs. 135.00
Rs. 101 and over	6	1	16.66%	Rs. 200.00

Table XXIII

Indebtedness by Causes

Cause	Indebtedness by Cause of Debt		
	Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt
1	2	3	4
(a) Purchase of land	..	..	..
(b) House construction or repairs to existing building	Rs. 700.00	4	19.72
(c) Marriages	Rs. 515.00	8	14.51
(d) Funerals	..	..	..
(e) To give dowry	Rs. 400.00	6	11.27
(f) To clear outstanding debts	Rs. 330.00	6	9.30
(g) Sickness	Rs. 320.00	10	9.01
(h) Ordinary wants	Rs. 635.00	9	17.88
(i) Household Cultivation	..	..	..
(j) Industry run by the household	Rs. 50.00	1	1.41
(k) Business run by the household	..	..	..
(l) Litigation	Rs. 300.00	1	8.45
(m) Construction of Temple	Rs. 300.00	1	8.45

Table XXIV

Households and

Total No. of Households	Number of Households which have						
	Better Irrigation facilities	Better types of Cattle	Better Seeds	Better Implements	Better Manure	More land for Cultivation	Use of pesticides
1	2	3	4	5	6	7	8
64	..	..	..	..	..	..	..

Development Activities

during the last ten years adopted				Participated in
Improved methods of cultivation like Japanese cultivation	Land improvement measures like reclamation, soil conservation and consolidation	National Extension Service or Community Project	Recd. Demonstration in improved agricultural practices	Activities of Works of Community Project by contribution of Land, Labour, Cash or Material
9	10	11	12	13
..	..	1	..	..

Table XXV

Agricultural Produce of Cultivation run by the Households and their disposal

(1) Name of Products	Wheat	Maize, Jowar or Bajra	Barley	Fodder or Bamboo	Pulses including gram	Vegetables	Oil-seeds
	Mds. Srs.	Mds. Srs.	Mds. Srs.	Mds. Srs.	Mds. Srs.	Mds. Srs.	Mds. Srs.
(2) Annual quantity produced	116—00	70—00	32—00	29—10	7—20	3—00	0—38
(3) Total annual quantity consumed by the producing households	111—00	65—00	31—00	29—10	7—20	3—00	0—38
(4) Total annual quantity available for sale.	5—00	5—00	1—00	..	..	..	..

Table XXVI

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

Community	Nature of interest of land	Number of households and extent of land									
		Possessing no land	5 cents and below (less than 1 kanal)	5 to 10 cents (1 to 3 kanals)	10 to 20 cents (3 to 5 kanals)	20 to 50 cents (5 to 7 kanals)	7 to 1 acre	1 to 3 acres	3 to 5 acres	5 to 7 acres	7 acres and above
1	2	3	4	5	6	7	8	9	10	11	12
Dogra Hindu	1. Land owned	39	4	2	3	5	2	6	1	1	..
	2. Land held direct from Government under a tenure less substantial than ownership.	..	..	..	..	1	..	..	..	..	..
	3. Land held from private persons or institutions.	..	..	..	..	..	..	..	..	..	..
	4. Land given out to private persons or institutions.	..	..	..	4	1	1	1	..	..	..
Dogra Muslim	1. Land owned	..	..	..	..	..	..	..	..	1	..
	2. Land held direct from Government under a tenure less substantial than ownership.	..	..	..	..	..	..	..	..	..	..
	3. Land held from private persons or institutions.	..	..	..	..	..	..	..	..	..	..
	4. Land given out to private persons or institutions.	..	..	..	..	..	..	..	..	..	..

Table XXVII

Prosperity Index during the last 10 years

1.	Number of Households which have cleared debts which existed prior to 10 years from the income of the household.	10
2.	Total extent of debts cleared under item 1 by all the households together.	Rs. 980.00
3.	No. of Households which have during the last 10 years :—	
	(a) acquired any property and/or	9
	(b) made any savings in cash and/or	..
	(c) invested capital in any new undertaking or building	..
	except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property.	1
4.	The approximate total money value of items 3(a) to 3(c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property.	..

Table XXVIII

General

Total No. of Households	Number of Households			
	Reading daily newspaper or listening news broadcaste through the Community radios	Member or members of which work for Social uplift	Member or members of which take active part in Politics	Member or Members of which have joined Co-operative societies
1	2	3	4	5
64	11	2	1	40

Table 1

SET—B

Caste/Tribe, Community and nature of family (Based on item 3 of model schedule)

Community	Total No. of households	Type of families living in the household				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Dogra Hindu	63	25	13	12	13	..
Dogra Muslim	1	..	..	1	..	..

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

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

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

Table 2-(A)

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

Community	Totol No. of Households	Number of households settled				
		Before 5 Generations	Between 4–5 Generations	Between 2–4 Generations	1 Generation ago	In Present Generation
1	2	3	4	5	6	7
Dogra Hindu	63	10	..	..	11	42
Dogra Muslim	1	1	..	..	..	..

Table 3

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

Religion	Total No. of households	Number of households which belong to			Number of households which do not belong to any sect
		Sect I (Name) Sunni	Sect II (Name)	Sect III (Name)	
1	2	3	4	5	6
Dogra Hindu	63	..	..	..	63
Dogra Muslim	1	1	..	..	..

Table 3—(B)

Sect and Caste/Tribe
(Based on items 5(b) and (e) of model schedule)

Community	Total No. of households	Caste I Megh or Kabir-Panthi	Caste II Doom or Mahasha	Caste III Chamar or Ramdasia	Caste IV Raiput	Caste V Turkhan	Caste VI Brahman	Caste VII Khaytri	Caste VIII Malik
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	63	28	17	3	11	2	1	1	..
Dogra Muslim	1	..	..	..	..	..	..	..	1

Table 3—(C)

Association of Deity/Special object of worship and caste/tribe (Based on item 6 of model schedule)

Deity/Special objects of worship	Number of households that worship the deity and belong to					Remarks
	Caste I Megh or Kabirpanthi	Caste II Doom or Mahasha	Caste III Rajput	Caste IV Brahman	Caste V Khaytri	
1	2	3	4	5	6	7
Lord Shiva	1	2	..	1	..	..
Saligrams	1	1	1	..	..	..
Lord Krishna	1	1	..	1	..	..
Durga Devi	1	1	..	..	..	..
Tulsi (Plant)	..	..	1	..	..	..
Ganesh, Lord Rama etc.	..	..	..	..	1	..
Radha	..	..	..	1	..	..

Table 4

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

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law	Remarks
1	2	3	4
Megh or Kabirpanthi	28	23	..
Doom or Mahasha	17	7	..
Chamar or Ramdasia	3	3	..
Rajput	11	11	..
Turkhan	2	1	..
Brahman	1	1	..
Khaytri	1	1	..
Malik	1	..	..

Table 4—(A)

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

Caste/Tribe	Number of persons interviewed	Number of persons who consider it permissible to form marital tie with								Remarks
		Casse I Megh or Kabir-panthi	Caste II Doom or Mahasha	Caste III Chamar or Ramdasia	Caste IV Rajput	Caste V Turkhan	Caste VI Brahman	Caste VII Khaytri	Caste VIII Malik	
1	2	3	4	5	6	7	8	9	10	11
A. Scheduled Caste Hindus										
Megh or Kabirpanthi	28	28	..	..	..	..	..	..	..	
Doom or Mahasha	17	..	17	..	..	..	..	..	..	
Chamar or Ramdasia	3	..	..	3	..	..	..	..	..	
B. Other Hindus										
Rajput	11	..	..	..	11	..	..	..	..	
Turkhan	2	..	..	..	..	2	..	..	..	
Brahman	1	..	..	..	..	..	1	..	..	
Khaytri	1	(He is a single member household and also Sadhu does not marry)								
C. Muslims										
Malik	1	..	..	..	..	..	..	..		

Table 4—(B)

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

Caste/Tribe	Number of persons (heads of households) interviewed	Number of persons who consider it desirable to form marital tie with								Remarks
		Caste I Megh or Kabir-panthi	Caste II Doom or Mahasha	Caste III Chamar or Ramdasia	Caste IV Rajput	Caste V Turkhan	Caste VI Brahman	Caste VII Khaytri	Caste VIII Malik	
	2	3	4	5	6	7	8	9	10	11
A. Scheduled Caste Hindus										
Megh or Kabirpanthi	28	28	..	..	..	..	..	..	..	..
Doom or Mahasha	17	..	17	..	..	..	..	..	..	..
Chamar or Ramdasia	3	..	..	3	..	..	..	..	..	..
B. Other Hindus										
Rajput	11	..	..	..	11	..	..	..	..	..
Turkhan	2	..	..	..	..	2	..	..	..	..
Brahman	1	..	..	..	..	..	1	..	..	..
Khaytri	1	(He is a single member household and a Sadhu. Sadhu does not marry).								..
C. Muslims										
Malik	1	..	..	..	..	..	..	..	1	..

Table 4—(C)

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

Caste/Tribe	Number of persons (heads of households) interviewed	Number having no objection to marriage with community							
		Baidya	Mehisya	Doom	Brahman	Dhoba	Bauri	Bhutia	Napit
1	2	3	4	5	6	7	8	9	10
A. Scheduled Caste Hindus									
Megh or Kabirpanthi	28	..	1	..	1	..	..	..	..
Doom or Mahasha	17	..	16	17	2	..	..	..	..
Chamar or Ramdasia	3	..	..	..	2	..	..	..	..
B. Other Hindus									
Rajput	11	..	..	..	..	..	..	..	..
Turkhan	2	..	..	..	1	..	..	..	..
Brahman	1	..	..	..	1	..	..	..	..
Khaytri	1	..	..	..	..	..	..	..	..
C. Muslims									
Malik	1	..	..	..	..	..	..	..	..

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

Number having no objection to marriage with community											Remarks
Santhal	Muslim	Chamar	European	Karmarkar	Kayastha	Pod	Rajbanshi	Namasudra	Bagoli	Chinese	
11	12	13	14	15	16	17	18	19	20	21	22
..	..	..	..	4	11	..	..	6	..	..	..
..	..	..	..	6	6	..	..	8	..	..	..
..	..	3	..	1	..	..	1	..	..	..	..
..	..	..	..	..	..	..	11	..	..	..	..
..	..	..	..	..	1	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	1	..	..	..	..	..	..	..	..	..	..

Table 5

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

Community	Number of persons (heads of households) interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could not describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly	Remarks
1	2	3	4	5	6	7
Dogra Hindu	59	4	4	4	4	..
Dogra Muslim	1	..	..	..	..	..

Table 6(A)

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

Community	Number of persons (heads of households) interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter (unmarried)	Wife (widow)	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	63	62	37	38	..	..	..	..	..
Dogra Muslim	1	1	1	1	..	..	..	..	..

Table 6(B)

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

Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner							Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Large share is given to eldest son, other sons inherit equally	Larger share is given to younger son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives and then per capita among sons of the same wife	Any other manner	
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	63	62	..	..	..	..	..	..	..
Dogra Muslim	1	1	..	..	..	..	..	..	..

REMARKS—One head of household of Dogra Community (Khaytri) is a Sadhu and is in favour to inherit the property by temple.

Table 6(C)

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

Community	Number of persons interviewed	Number indicating that daughters inherit property in the following manner								Others
		Daughters only inherit to the exclusion of sons	Daughters inherit equally with sons	Eldest daughter only inherits	Youngest daughter only inherits	Daughter inherits only if there is no son	Daughters acquire only life interest if there is no son	Only that daughter inherits whose husband is adopted	Daughter gets maintenance only till marriage	
1	2	3	4	5	6	7	8	9	10	11
Dogra Hindu	63	..	..	..	..	..	..	..	37	..
Dogra Muslim	1	..	..	..	..	..	..	..	1	..

Table 6(D)

Share of property for different categories of relatives—wife (Based on item 12(b) of model schedule)

Community	Number of persons interviewed	Number indicating that wife inherits the property in the following manner				
		Wife inherits equally with sons	Wife gets a smaller share	Wife gets maintenance only if she does not remarry	Wife acquires life interest if there is no child provided that she does not remarry	Others (Specify)
1	2	3	4	5	6	7
Dogra Hindu	63	38	..	..	..	..
Dogra Muslim	1	1	..	..	..	..

Table 6(E)

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

Community	Number of persons interviewed	Number of persons who agree that daughters should inherit equally with sons				
		Aged above 50	Aged 41-50	Aged 31-40	Aged 21-30	Aged 20 and below
1	2	3	4	5	6	7
Dogra Hindu	63	2	3	2	3	2
Dogra Muslim	1	1	..	..	..	..

Table 7

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

Community	Number of households	Number of households that suffered loss of land after the time of death of father or the head of household	Number of households that have gained land after the time of death of father or the head of household	Remarks
1	2	3	4	5
Dogra Hindu	63	25	3	..
Dogra Muslim	1	..	1	..

Table 8

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

Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5	6
Dogra Hindu	63	8	7	11	..
Dogra Muslim	1	..	1	..	..

Table 9

Livestock statistics including fishery

Community	Milch cattle		Draught bullock		Goats/Sheep	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
1	2	3	4	5	6	7
Dogra Hindu	40	99	16	24	11	15
Dogra Muslim	1	3	..	..	1	3

Table 10(A)

Village Industries—Products

Community	Industry I Spinning & Weaving		Industry II Shoe making & repairing		Industry III Matting	
	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products
	2	3	4	5	6	7
Dogra Hindu	24	Khadder cloth, blankets and spun thread	2	Shoes (only one household)	2	Mats
Dogra Muslim	..	..	..	..	..	..

(Based on items 17 & 18 of model schedule)

Pig		Duck/Geese		Fowl		Horses		Dogs	
Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
8	9	10	11	12	13	14	15	16	17
..	..	..	..	12	35	..	..	..	..
..	..	..	..	1	6	..	..	..	..

(Based on item 19(a) of model schedule)

Industry IV Tailoring		Industry V Carpentry		Industry VI Confectionery		Industry VII Oilseed crushing	
Number of households	Name of products	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products
8	9	10	11	12	13	14	15
1	Sewn Clothes	1	Boxes & repaires	1	Sweets etc.	..	..
..	..	..	..	..	..	1	Oil

Table 10(B)

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

Name of product	Particulars of households that sell to neighbours only		Particulars of households that sell in market		Particulars of households that sell in both	
	Caste	Number of households	Caste	Number of households	Caste	Number of households
1	2	3	4	5	6	7
1. Spun thread, Khadder cloth, blankets etc.	Megh, Mahasha & Rajput	Megh—13 Mahasha—2 Rajput—1	..	..	Megh Mahasha	3 1
2. Shoes	..	..	..	..	Chamar	2
3. Sewn Clothes	..	..	Megh	1	..	..
4. Mats	Mahasha	2	..	..	..	..
5. Boxes etc.	..	..	..	..	Turkhan	1
6. Sweets etc.	..	..	Brahman	1	..	..
7. Oil	..	..	..	..	Malik	1

Table 11(A)

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

Community	No. of persons who changed father's occupation			No. of persons who have changed own earlier occupations			No. of persons who are not contended with present occupation	Remarks
	Voluntarily	Forced by circumstances	Other reasons (specify)	Voluntarily	Forced by circumstances	Other reasons (In order to find better living)		
1	2	3	4	5	6	7	8	9
Dogra Hindu	7	21	2	..	1	3	42	..
Dogra Muslim	..	..	..	..	..	..	..	..

Table 11(B)

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

Occupation	No. of persons in the occupation	Number of persons whose father's occupation was in							
		Occupation No. 1 (i. e. his own)	Occupation No. 2 Agriculture	Occupation No. 3 Agr. Labour	Occupation No. 4 Spinning & Weaving	Occupation No. 5 Cattle rearing	Occupation No. 6 Road Labour	Occupation No. 7 Govt. service	Occupation No. 8 Carpentry (Husband's occupation)
1	2	3	4	5	6	7	8	9	10
Road Labour	23	6	8	6	1	..	..	1	..
Spinning and Weaving	17	11	2	1	..	1	1	..	..
Agriculture	5	4	..	..	..	..	..	..	..
Govt. service	5	1	4	..	..	..	..	..	..
Hair cutting	2	2	..	..	..	..	..	..	..
Shoe-making	2	2	..	..	..	..	..	..	..
Agricultural Labour	1	..	1	..	..	..	..	..	..
Cattle rearing	1	1	..	..	..	..	..	..	..
Vegetable selling	1	..	..	..	..	..	..	..	..
Confectionery	1	..	1	..	..	..	..	..	..
Priesthood	1	..	1	..	..	..	..	..	..
Mat making	1	..	1	..	..	..	..	..	..
Oil Extraction	1	1	..	..	..	..	..	..	..
Carpentry	1	1	..	..	..	..	..	..	..
Private service	1	..	1	..	..	..	..	..	..
Without Occupation	..	..	..	..	..	..	..	..	1

Table 11(C)

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

Occupation	Number of households	Number of persons who want their sons to be in							
		The same occupation as in col. 1 (i. e. his own)	Occupation No. 1 Govt. service	Occupation No. 2 Business	Occupation No. 3 Trade	Occupation No. 4 Engineering	Occupation No. 5 Road Labour	Unmarried	Having no issue or no male issue
1	2	3	4	5	6	7	8	9	10
Road Labour	23	2	10	2	1	..	..	..	8
Spinning and Weaving	17	2	8	2	2	..	..	..	3
Agriculture	5	..	3	..	..	..	..	..	2
Govt. service	5	1	..	..	..	3	..	..	1
Hair cutting	2	..	..	..	..	..	..	..	2
Shoe-making	2	..	2	..	..	..	..	..	..
Agricultural Labour	1	..	1	..	..	..	..	..	..
Cattle rearing	1	..	1	..	..	..	..	..	..
Vegetable selling	1	..	1	..	..	..	..	..	..
Confectionery	1	..	1	..	..	..	..	..	..
Priesthood	1	..	..	..	..	..	..	1	..
Mat making	1	..	..	..	..	..	..	..	1
Oil Extraction	1	1	..	..	..	..	..	..	..
Carpentry	1	1	..	..	..	..	..	..	..
Private service	1	..	1	..	..	..	..	..	..
Without Occupation	1	..	..	..	..	..	1 (Husband's occup.)	..	..

Table 12

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

Community	Business 1—Milk Selling				Business 2—Vegetable Selling				Remarks
	No. of house-holds	Communities	Source of finance	Average profit	No. of house-holds	Communi-ties	Source of finance	Averange profit	
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	8	Hindus	Self	Rs. 13.12 per month	1	Hindu	Self	Rs. 30 per month	..
Dogra Muslim	..	..	..	..	..	..	..	..	..

Table 13

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

Community	Total No. of households	Number of households' heads of which know the names of						
		Union Board H. Q.	Anchal Panchayat H.Q.	Thana H.Q.	Tehsil H.Q.	Taluk H.Q.	District H.Q.	Name of principal rivers of the district
1	2	3	4	5	6	7	8	9
Dogra Hindu	63	56	56	56	56	56	63	63
Dogra Muslim	1	1	1	1	1	1	1	1

Table 14

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

Community	Number of households benefitted by abolition of Zamindary	Brief indication of the manner of benefit	Number of households harmed by abolition of Zamindary	Number of households neither benefitted nor harmed	Remarks
1	2	3	4	5	6
Dogra Hindu	1	Govt. has allotted 6 kanals of land to the household	..	62	..
Dogra Muslim		..	..	1	..

Table 15

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

Community	Number of households	Number aware of existence of N.E.S. Blocks	Number benefitted by N.E.S. Blocks	Number benefitted in the manner as below			Remarks
				Describe (1)	Describe (2)	Describe (3)	
1	2	3	4	5	6	7	8

Note :—No information is available about this table in the Household Schedule forms.

Table 16

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

Community	No. of households	No. aware of the functions of Gram Sewak	No. that could describe the functions of Gram Sewak				Remarks
			Fully satisfactorily	Satisfactorily	Unsatisfactorily	Incorrectly	
1	2	3	4	5	6	7	8
Dogra Hindu	63	2	1	1	..	..	..
Dogra Muslim	1	..	..	..	..	..	..

Table 17

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

Community	Number of households	No. according to whom after establishment of statutory Panchayat there has been			No. according to whom after establishment of Statutory Panchayat there has been			No. according to whom after establishment of Statutory Panchayat there has been neither improvement nor harm
		Improvement (a) Water-sheds have been laid in Badwani	Improvement (b)	Improvement (c)	Harm (a)	Harm (b)	Harm (c)	
1	2	3	4	5	6	7	8	9
Dogra Hindu	63	1	..	..	..	..	..	..
Dogra Muslim	1	..	..	..	..	..	..	..

Table 18

Caste/tribe/community panchayat—functions (Based on item 37(b) of the model schedule)

Community	Number of households	Number according to whom functions of caste/tribe community panchayat are			Remarks
		Function (1) To decide the disputes	Function (2) To clear the differences	Function (3)	
1	2	3	4	5	6
Dogra Hindu	63	33	3	..	..
Dogra Muslim	1	..	..	..	..

Table 19

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

Community	Number of members belonging to					Number that have not become members because of		Number who have not given any reasons for not becoming the members	Remarks
	Caste I Megh	Caste II Maha-sha	Caste III Cha-mar	Caste IV Rajput	Caste V Brah-man and Turkhan	Unable to understand its purpose	Priest of temple		
	2	3	4	5	6	7	8	9	10
Dogra Hindu	21	7	3	7	1 each	12	1	10	..
Dogra Muslim	..	..	..	..	..	1	..	..	..

Table 20(A)

Information and attitude towards family planning with reference to households and number of children (Based on item 3 and 38 (e) of model schedule)

Community	Number aware of family planning centre	Number wanting more children					Number wanting no more children				
		Have more than 3 sons in household	Have 1-3 sons in household	Have no sons	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	Have no children
1	2	3	4	5	6	7	8	9	10	11	12
Dogra Hindu	63	2	23	6	11	6	1	2	..	..	..
Dogra Muslim	1	..	..	..	1	..	..	..	..	..	..

REMARKS—1. Three heads of households (Hindu Community) are un-married.
2. Nine heads of households are widowed persons whose opinion about family planning is not to be considered.

Table 20 (B)

Attitude towards family planning with reference to age of the head of the household (Based on items 3 and 38(c) of model schedule)

Community	Number wanting more children, the age of the head of household (male) being					Number wanting no more children, the age of the head of household (male) being				
	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less
1	2	3	4	5	6	7	8	9	10	11
Dogra Hindu	7	10	18	13	..	..	2	1	..	..
Dogra Muslims	1	..	..	..	..	..	..	..	..	..

REMARKS—1. Three heads of households are unmarried.
2. Nine heads of households are widowed.

Table 20(C)

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

Community	Number wanting more children, duration of marriage being					Number 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
Dogra Hindu	18	6	8	12	4	1	2	..	..	..
Dogra Muslim	1	..	..	..	..	..	..	..	..	..

REMARKS—1. Three heads of households are unmarried.
2. Nine heads of households are widowed.

Table 20(D)

Attitude towards family planning with reference to monthly income (Based on item 38(c) of model schedule and income data)

Community	Number wanting more children, having monthly income of						Number wanting no more children, having monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Dogra Hindu	3	4	6	14	20	1	..	..	2	..	1	..
Dogra Muslim	..	1	..	..	..	..	..	..	..	..	..	..

REMARKS—1. Three heads of households are unmarried.
2. Nine heads of households are widowed person.

Table 21(A)

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

Community	Number of households taking sugar with monthly income of						Number of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 151	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Dogra Hindu	3	4	5	7	6	..	..	..	4	8	22	3
Dogra Muslim	..	..	..	..	..	..	..	1	..	..	..	..

REMARKS—One household (without income) is not taking sugar.

Table 21(B)

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

Community	Number of households taking tea with monthly income of						Number of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Dogra Hindu	3	4	4	3	3	..	..	..	5	12	25	3
Dogra Muslim	..	..	..	..	..	..	..	1	..	..	..	

REMARKS—One household (without income) is not taking tea.

Table 22

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

Community	Number of households reporting as prohibited					Number that did not report any food to be prohibited	Number that did not report any drink to be prohibited
	Food (1) (Pork)	Food (2)	Food (3)	Drink (1) (Wine)	Drink (2)		
1	2	3	4	5	6	7	8
Dogra Hindu	..	..	..	63	..	63	..
Dogra Muslim	1	..	..	1	..	..	..

Table 23(A)

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

Community	Number of households possessing								
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jalchowki	Wall-shelf
	2	3	4	5	6	7	8	9	10
Dogra Hindu	..	61	9	2	13	1	..	..	..
Dogra Muslim	..	1	..	..	1	..	..	..	..

Table 23(B)

Material culture—Furniture acquired in last five years
(Based on item 42(b) of model schedule)

Community	Number of households which have acquired during the last five years				Remarks
	Furniture (1) Chair	Furniture (2) Table	Furniture (3)	Furniture (4)	
1	2	3	4	5	6
Dogra Hindu	9	2	..	..	..
Dogra Muslim	..	..	..	..	..

Table 23(C)

Material culture—possession of cousumer's goods (Based on item 43(a) of model schedule)

Community	Number of households possessing								
	Hurricane Lantern	Petromax or Hazak	Battery torchlight	Kerosene stove	Bicycle	Radio Set	Sewing Machine	Grass Cutting Machine	Loud Speaker
1	2	3	4	5	6	7	8	9	10
Dogra Hindu	1	..	1	1	4	1	6	1	1
Dogra Muslim	..	..	..	..	..	..	..	1	..

Table 23(D)

Material culture—consumer's goods acquired in last five years (Based on item 43(b) of model schedule)

Community	Number of households which have acquired in the last five years					Remarks
	Consumer good (1) Radio Set	Consumer good (2) Bicycle	Consumer good (3) Sewing Machine	Consumer good (4) Grass Cutting Machine	Consumer good (5) Loud Speaker	
1	2	3	4	5	6	7
Dogra Hindu	1	1	6	1	1	..
Dogra Muslim	..	..	..	1	..	..

Table 23(E)

Material culture—Habits (Based on item 43(c) and (d) of model schedule)

Community	Number of households that use mosquito curtain having monthly income of				Number of households that do not use musquito curtain having monthly income of				No. of households that use toilet soap/ washing soap having monthly income of			
	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	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Dogra Hindu	..	..	..	..	3	4	24	31	3	4	24	30
Dogra Muslim	..	..	..	..	..	1	..	..	..	1	..	..

Table 23(E)—*concld.*

Material culture—Habits (Based on item 43(c) and (d) of model schedule)—*concld.*

Community	Number of households that do not use toilet/washing soap having monthly income of				Number of households that send clothes to washerman having monthly income of				Number 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 or less	Rs. 151 & above	Rs. 101-151	Rs. 51-100	Rs. 50 or less	
1	14	15	16	17	18	19	20	21	22	23	24	25	26
Dogra Hindu	..	..	..	1	2	4	6	2	1	..	18	29	..
Dogra Muslim	..	..	..	..	..	..	..	..	..	1	..	..	..

REMARKS—1. Most of the households use only washing soap.

2. Without occupation household does not use mosquito curtain, uses washing soap and does not send clothes to washerman

E R R A T A

(The following printing mistakes are regretted)

Page No.	*Col. No.*	*Particulars of entry*	*For*	*Read*
1	Right hand side	11th line from bottom	stones know as	stones known as
5	Left hand side	10th & 11th line from bottom	pay-ments	pave-ments
12	-do-	2nd line from top	field staff Census	field staff of the Census
20	-do-	item No. 4 under local name	danda or sil, beta	danda or sil beta
22	-do-	13th line from bottom	pragnancy	pregnancy
24	Right hand side	6th line from top	Basanter	Basantar
25	-do-	5th line from top	specialty	speciality
34	-do-	7th line from bottom	size af	size of
42	-do-	8th line from bottom	cooli	coolie
44	Left hand side	4th line from bottom	excess	access
50	-do-	8th line from top	females education	female education
72	7	Against Sl. No. 46 under Remarks	who is Road labour.	who is Road labourer.
73	6	Against Sl. No. 63	,,	..
92		Table XV, Col. 3 Against Milk selling	7	8
97	7	Against Sl. No. 37	..	1