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VILLAGE SURVEY MONOGRAPH

OF

K H A R B O O

(TEHSIL KARGIL, DISTRICT LADAKH)

FIELD INVESTIGATION

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

Vol. VI	Part VI	No. 1	District	Anantnag	Tehsil	Anantnag	*Village	Aishmuqam
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Vol. VI	Part VI	No. 3	District	Anantnag	Tehsil	Anantnag	Village	Bijbehara
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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 (the present book)
Vol. VI	Part VI	No. 14	District	Ladakh	Tehsil	Ladakh	Village	Hanu
Vol. VI	Part VI	No. 15	District	Ladakh	Tehsil	Ladakh	Village	Hemis
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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	Sarnba	*Village	Badwani
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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.

NOTIONAL MAP OF
K H A R B O O
 TEHSIL KARGIL, DISTT. LADAKH

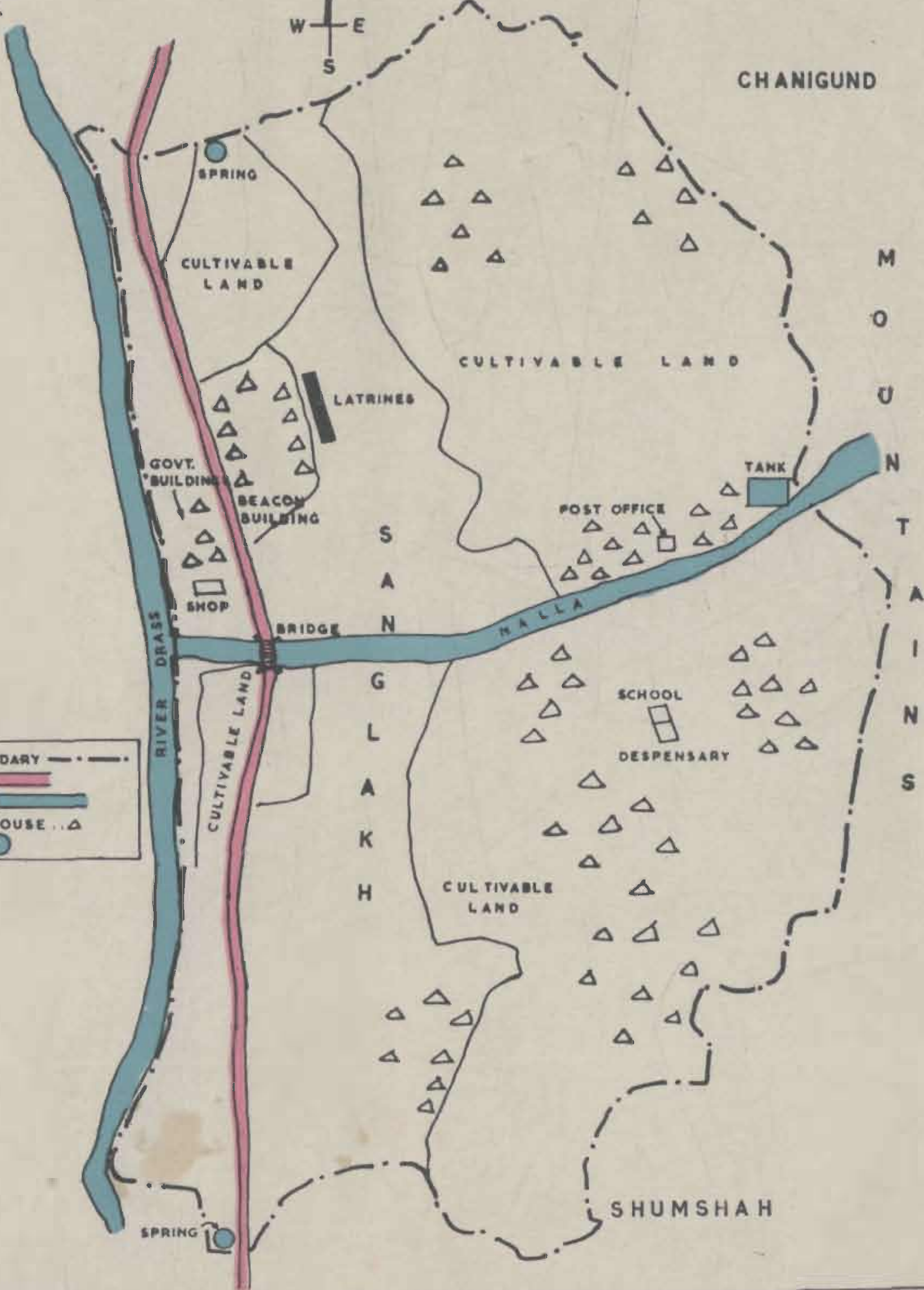
SHERAL TENG

CHANIGUND

KAKIR



VILLAGE BOUNDARY - - - - -
 ROAD ————
 RIVER/HALLA ————
 RESIDENTIAL HOUSE ...△
 SPRING●



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SHUMSHAH

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FOREWORD

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

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

changing and how fast the winds of change were blowing and from where.

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their 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, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

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

underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the Census count itself was left behind in March, 1961, a series of three regional Seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-divided 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 care-

fully 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.

P R E F A C E

KHARBOO belongs to the Shina-speaking belt of Astor, Gilgit and Gilgit agency. These are situated now on the Pakistan-side of the Cease-fire Line. Hence KHARBOO (201.12 acres), a small village of Kargil Tehsil, within the existing boundaries of the Ladakh District, is the only place where Shina, an off-shoot of Dardic linguistic group, is still spoken. That explains the importance of the village as well as the reason why it was taken up for a study of this kind.

Secondly, Ladakh despite its centuries-old isolation and consequent backwardness has not remained immune to the winds of change blowing in the rest of the country, in recent times. As a matter of fact, thanks to the Leh-Srinagar road which was opened to traffic in 1960, Ladakh is no longer a hermetically-sealed area to the outside world. Now, along with brisk trade and commerce, modern influences travel rapidly on this highway. For all the big changes that have taken place there, Ladakh offers a fascinating subject for a detailed socio-economic investigation.

To take KHARBOO as an illustration, we notice, in the first instance, a rapid increase in the social consciousness of the people. Literacy among school-going children (6-14) stood as high as 54% in 1961. Among the outward changes noticeable are those of the dress of the younger male population and ornaments worn by the women. Mill-made cloth has supplanted the traditional coarse *pattu* and several Kashmiri-style ornaments have been added to *tumar* and *kanvaj* the old-time items. Similarly, the acquisition of various household goods and luxury articles by the

inhabitants is an index of their developing tastes for modern amenities.

These changes, by themselves quite significant, should not, however, be taken to mean that an area of prosperity has dawned on the village. Considerable dislocation was caused to its economy by the stoppage of trade with Central Asia and Tibet. Lack of irrigational facilities constitutes a big hurdle to the growth of agriculture although more than half of the total area of the village is fit for cultivation. Presently a substantial portion of cultivable land is used for growing fodder. The village offers a big scope for expansion of animal husbandry but this is hampered by the absence of a properly-organised veterinary unit. Similarly, though more than 90% households residing in the village depend on wool-spinning as a secondary occupation, the non-existence of any weaving facilities in the village acts as a damper on the natural skill and enthusiasm of people. As a matter of fact, the spun wool has to be taken to Drass or Kargil for weaving where the charges for manufacture of a woollen fabric are as high as 50% of the quantity of wool consumed. For these reasons, despite considerable boom in road-building on which most of the adult population of the village is employed at present, KHARBOO continues to remain a pocket of economic backwardness, changing no doubt, but not changing fast enough.

For compiling the basic data for this study, I wish to thank Shri B. A. Farooqi who is no longer with us and whose

absence is being felt keenly by the Census Organisation.

Shri Jay Kay Nanda who has been lately assisted by Shri A.M. Kalloo has revised the first draft, which has partly been prepared by Shri Farooqi and partly by Shri Gh. Mohi-ud-Din, Tabulation Officer. Shri Nanda deserves to be mentioned for his active interest in keeping the socio-economic section usefully occupied.

I should also like to note that my Deputy Director, Shri Abdul Gani, although practically submerged in multifarious tasks relating to 1971 Census, has not treated these studies as a peace-time job or allowed them to go by default. He has read

through every page of drafts. Thanks to his efforts, studies on Badwani, Khanaid, Parole and Sopore have already seen the light of the day.

I would also like to record my appreciation for the work put in by the following officials in the socio-economic section as a result of which most of the 1961 arrears have been cleared by now :-

1. Shri Masood Ahmad, S.A. (Mapping) for preparing sketches and maps.
2. Shri Kamal-ud-Din, Computer, for preparing relevant tables.
3. Shri Virendar Tiku, Stenographer, for typing out the manuscripts.

*Srinagar,
the 10th June, 1970.*

J. N. ZUTSHI

CHAPTER I

THE VILLAGE

INTRODUCTION

Ladakh—'the wonderland of Lamas'—constitutes one of the strategically important districts of Jammu and Kashmir State. It is bounded in the north and east by China and in the north-west by Russia and Afganistan which are contiguous with the boundaries of Gilgit and Skardu tehsils of the State, presently under the illegal occupation of Pakistan. Cradled inside the lofty Himalayan mountain ranges, which stretch south-east to north-east, major part of the territory falling within the district (height 8,000 feet to 18,000 feet above sea level) is inaccessible and forms a desert of bare crags and granite dust with vast arid table-lands of high elevations with no traces of vegetation in the upper slopes.

Another striking feature of the district is that its area of 37,753.8 square miles (excluding territory held by Pakistan) makes it the largest district not only in Jammu and Kashmir State but also in the whole of India. During 1961 Census, the district had a population of 88,651 persons comprising 44,972 males and 43,679 females giving a sex ratio of 971 per 1,000 males—the highest among all the districts of the State. In sharp contrast to the huge area, the density of population worked out to 2 persons per square mile and was the lowest in the whole country.

Ladakh stands distinguishable from all other districts of the State in so far as its topography, physiography, soil, climate

rainfall, language and social customs of the people are concerned. The district is inhabited amongst others by Buddhists and Muslims who together constitute 99% of the total population (Buddhists=54%, Muslims=45%). Other communities inhabiting the area consist of Hindus, Sikhs and Christians.

Kharboo, the village under study, is one among the 238 villages of the district. An interesting feature is that 76% of these villages have a population of less than 500. Kharboo also falls in this category. It is, however, one of the very few villages on this side of the Cease-fire Line which is exclusively inhabited by people whose mother-tongue is Shina—language spoken in Astore, Gilgit (leased area) and Gilgit Agency on the Pakistan-side. Before the tribal raids of 1947, the inhabitants of the village regarded themselves as a part of Shina-speaking community and rigidly followed the social customs of their co-linguistics in Gilgit and Astore. Though converts from Budhism, the Shina-speaking people continue to claim superiority of blood over other Muslim castes inhabiting the area. It is with the object of surveying the extent to which the inhabitants of Kharbu have assimilated the social practices of the people living in the adjoining areas and how far they have been able to adhere to the customs peculiar to Shina-speaking community that the village has been selected for socio-economic survey.

The village is located on the right side of river Drass at a height of 9,805 feet above sea level. Geographically, it

The Village

lies inbetween 34°—50' longitude and 76°—0' latitude. Villages Shimshan and Batambis lie in its east, while Thasgam falls on south-west. It is bounded by Cease-fire Line in the north and river Drass flows in its south and south-east.

It is at a distance of 17 miles from Kargil, Tehsil Headquarter and 112 miles from Srinagar. National Highway is only $\frac{1}{4}$ th of a mile in the south-east and can be approached by descending a part of the mountain.

The village has no market of its own. There are, however, two grocers who cater in a way to the day-to-day necessities of the inhabitants. For bulk purchases, Kargil market is frequently visited.

FLORA AND FAUNA

The southern side of Zojila—the Sindh Valley—is thickly forested. But northwards almost at the same height, there are no forests but naked rocks and decaying stones both crumbling into sand as a result of decomposition on account of extreme dry heat during the mid-day and frozen cold at night. This phenomenon is gradually converting Ladakh into one of the high altitude deserts of sand and stone. According to an expert the maximum height at which a timber tree can grow is about 10,000 ft. and therefore in major portion of the district no timber tree can be grown. In the village under-study likewise no timber trees are available and the only flora constitutes the trees of poplar and willow.

The following fauna is found in the village and its close vicinity :-

- i) Cows
- ii) 'Yalks'
- iii) Goats

- iv) Sheep
- v) Horses
- vi) Fowls
- vii) Dogs
- viii) Cats
- ix) Rats
- x) Crows
- xi) Himalayan snow cock
- xii) Owl
- xiii) Jackal

AREA

The village extends to an area of 201.12 acres. At the time of survey, it had a population of 333 persons. This gives a density of 1.66 persons per acre.

CLIMATE

The village experiences almost arctic cold during winter when the temperature sometimes gets as low as -23°C . The climate is generally dry and cold but days in summer are very warm.

There is very little snow-fall and that too on the high peaks of lofty mountains that separate this region from the rest of the country. The district falls in what is known as the Yellow Belt where the average rainfall per year does not exceed 15". Enclosed by chains of lofty mountain ranges, the monsoons never reach the district, and get exhausted among the low hills in the valleys. Comparatively, however, Kargil tehsil enjoys more of rain and the average rainfall of the tehsil from 1951 to 1960 stood at 639.361 millimetres (25.172") per year.

HOUSEHOLDS

The village as a whole is inhabited by 43 households of Muslim community having a total population of 333 persons



Residential pattern



Residential pattern



Residential Pattern

consisting of 176 males and 157 females. As will be seen from the Table III, Set A, appended at the end of the Report, 46.5% households representing 30.6% of the total population consist of 4-6 member families. The corresponding position of other households is indicated below :-

Single member household...	Nil
2-3 member households ...	14.0 % of households and 5.1% of population
7-9 member households ...	18.6% of households and 19.5% of population
10 persons and over ...	20.9% of households and 44.8% of population

RESIDENTIAL PATTERN

There are four mohallas or hamlets in the village. These are as follows: Baragram (main village)—9 households, Nasrial (after Nasir, the original settler)—13 households, Adyal (origin of the name is not known)—11 households, Choboray (after the name of the original settler)—10 households. Of the above hamlets, Baragram is the oldest one. For most part of the year only nine families put up in Baragram but they are joined by the people of Adyal and Choboray also during winter who have additional permanent houses of their own at Baragram. The location of the last two hamlets is such that during winter these are very much exposed to the blisters of snow. As soon as the winter is over, they again shift to Adyal and Choboray because their agricultural fields are near these hamlets. The average distance of all these hamlets from one another is about half a mile.

As far most part of the year the weather remains dry with very little snow, the houses, unlike Kashmir valley, have flat mud roofs. Houses, generally low tacha huts, do not form any clusters but are built in tiers, up the sides of a steep cliff-like hill. These have not been built according to any hygienic plan. One also comes across huts which have been constructed near land-holdings which naturally necessitates the dwellings to be far away from the rest. Compounds attached with the dwellings are neither fenced nor demarcated.

TRANSPORT AND COMMUNICATION

Prior to 1947, the district was accessible by a bridle path only and the journey performed on ponies from Srinagar to Kargil and Leh (District headquarter) could not be completed in less than one week and two weeks' time respectively. Immediately after the tribal raids, Kargil was linked with Kashmir valley by a jeepable road which takes off from the Zojilla Pass (11,578 feet high) and measures 70 miles in length. Although even now there are no surfaced or metalled roads in the district, an elaborate programme of constructing jeepable roads was put into action simultaneously and 153-mile Kargil-Leh road was completed and thrown open to light vehicular traffic on 1st August, 1960. The road passes over some of the highest mountain passes in the country. Of these, mention may be made of Kapila (11,300 feet high), Namia La (12,400 feet high) and Pfatu La (13,400 feet high). The improvement work is since going on and now the road is fit for trucks and buses.

As mentioned already, the village is

The Village

situated off the National Highway which is hardly $\frac{1}{4}$ th of a mile away. Due to heavy snow-falls at Zojilla ranges (11,578 feet), the road remains blocked for more than 5 months in a year. During winter also, one can approach the village through Kargil which has been provided with an airport receiving intermittent air flights from Chandigarh and occasionally from Srinagar depending upon the inclemencies of weather. The villagers, however, make use of the regular buses only which ply on the National Highway, to travel beyond the village to Srinagar, Tehsil or District headquarters etc.

The traditional means of transport like pack animals (horses, mules and yaks) are also frequently used for carrying loads from one to the other village. Besides, the inhabitants are also in the habit of carrying loads on their backs.

The village is served by a regular Branch Post Office which lacks telegraphic equipment. Nearest telegraphic facilities are available at Kargil, 17 miles away.

IMPORTANT PUBLIC PLACES

The only important public institutions in the village are two mosques which are used both by the Shias and the Sunnis who pray simultaneously in their respective forms. Previously there was only one mosque; the other one was constructed about two years ago.

GRAVE-YARD

There are two separate graveyards one each for the Shias and the Sunnis.

SOURCE OF WATER

The inhabitants make use of water of the *nallas* (streamlets) only both for drinking

as well as for other purposes. The *nallas* though shallow, originate from Kangni Yard a place about 20 miles away in the east, and intersect the village flowing from north-east to south-west where these tributaries join river Drass.

ELECTRICITY

No part of the district has so far been provided with electricity. The people, therefore, still follow the old tradition of lighting the rooms with kerosine lamps or small oil-burners. In the absence of electricity and also due to the paucity of fuel wood, kerosine oil stoves are used for heating rooms as is the practice in other parts of the district.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Tehsil-level and District-level administrative institutions under the control of Deputy Commissioner and Tehsildar are functioning at Kargil and Leh at a distance of 17 and 170 miles respectively from Kharbu. In the village, the only officials concerned with the administration consists of Patwari, Numbardar and the Chowkidar. The Patwari is the custodian of the land revenue records and maintains a detailed village map which shows the demarcation of holdings of different owners and tenants of the land.

Other welfare institutions functioning in the village are :-

- i) Government Central School
- ii) Branch Post Office

HISTORY OF THE VILLAGE AND LEGENDS

The inhabitants of the village believe that their ancestors originally used to live in the village Chillas of Gilgit. The persons



Lyraford

A young belle



Female Dress

Kharboo

belonging to Chieftains family, namely, Poonylo and Khachato were staying in that village. Poonylo was infatuated with the beauty of the wife of Khachato. He murdered Khachato with a knife and married her. Khachato's wife had seven children by her former husband. During the annual festivals for Dawaiku, which is like Loshar of the Leh area, Khachato's two children came to know the murder of their father by Poonylo. They then killed Poonylo and ran away from Chillas for fear of reprisal. Originally they settled near Drass and later their descendants were scattered over about 20 villages in Kargil area. Kharbu was one of the villages settled by the descendants of Khachato. The Chief of Kharbu was under the Chief of Skardoo which is now

on the other side of the Cease-fire Line. There is, however, no recorded history to corroborate this version.

Records of rights, preserved by the Revenue Department of the State, are quite silent about the origin of the word Kharbu. According to a popular legend, however, the word Kharbu has originated from Khar-Boo. Khar-Boo is a Shina word; *Khar* stands for a fort while *Boo* means small. It is further said that in ancient times the Chief of Kharbu used to live in a small fort in this village and eventually with the passage of time the village too was known as Khar-Boo which degenerated into Kharbu. There are, however, no remains of this ancient fort.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

A. ETHNIC COMPOSITION

The present day Ladakhis claim that they are the descendants of a blended race of Mons of North India, Dards of Baltistan and Mongols of Central Asia. It is said that the Mons were the first immigrants and were followed by Dards who founded different settlements in the Indus valley. The Mongols are supposed to have migrated to the district early in 10th Century A. D.

According to Major M. L. A. Gompertz, Ladakhis, are primarily Tibetans. The following extracts, regarding the ethnic composition of the Ladakhis, reproduced from his book 'Magic Ladakh', will be of much interest:—

"Besides the Tibetans of true stock there are two other classes in the country; one is the mixed population, mostly to be found about Leh, the Arghuns, off-spring of the unions between Ladakhi women and Kashmir or Yarkan di fathers, Musalmans all by virtue of their fathers; the other is Dards, a small survival of the Aryan races which at one time held Ladakh before they were swamped by the waves of Tibetans incursions."

"Their features are essentially Mongolian, high cheek-bones and slanting eyes, and with very little facial hair, though sometimes one meets goat-bearded old men who make you wonder whether hairlessness is truly a Mongolian trait or merely the result of generations of hair-plucking with the little tweezers that men and women alike

carry at their belts. The features of both Arghuns and Dards—the latter in particular are Aryna, or nearly Aryan, in form, dependent upon the amount of Mongolian blood in their composition, and upon the myriad factors that govern the physical development of mixed races."

As would be evident, the inhabitants of the area have high cheek-bones and from these downwards the face rapidly narrows. The chin is small and usually retreating. The peculiarity is of eyes of which the outer corners are drawn out and the upper eyelids are overhung by a fold of the skin. The nose is pressed, so to say into the face and depressed in at the bridge. Their average height is 5'—2" in the case of men and 4'—8" in the case of women.

The three noticeable characteristics in a Ladakhi are cheerfulness, honesty and willingness to work. Courage also, but not the courage of the fighting man so much as the courage of the sturdy animal. They are healthy, physically strong and willing workers. They are noted for carrying heavy loads across the high mountain passes in extreme temperatures for which the Ladakh is well-known. They rarely quarrel or lose their tempers even when they might be under the influence of their national beverage the 'Chhang'. Murder is unknown in the whole of Ladakh and infanticide undreamt of. Hardly three dozen cases of small thefts occur in the district during a year. Possibly the teaching of Buddhism have killed out the fighting and criminal

spirit which at one time made the Mongol the dread of the civilised world.

Almost all the non-Buddhists of the district are Muslims, majority of whom were formerly Buddhs. Islam is stated to have travelled from Kashmir through the influence and ministrations of Shah Hama-dan, and is alleged to have been propagated through the preaching of his disciples, notably Shah Qasim Faiz Bakhsh. But it is a question why Shia Muslims are in an extensive number in Ladakh in spite of the historical fact that it was the Sunni form of Mohammedanism that was first introduced into Ladakh. A possible explanation is that in past the Rajas of Skardu, Kiris, Tolti, Kharmang etc., had a Persian strain in them and they themselves claimed to be of Persian origin. Persian being the cradle of this sect of Mohamedanism, it was but natural that the country should in the long run, be dominated by a form of belief favoured by their rulers. It will be interesting here to reproduce the observations made in this behalf by the Superintendent of Census Operations in his Report of Census of 1911, Volume XX :—

“Nurbakhshis are peculiar to Ladakh. The sect is named after Syed Nurbakhsh Khorasani, who was only a disciple of Syed Ali Hamdani, the Kashmir Saint. He and his son Shah Qasim Faiz Bakhsh have been instrumental in the extensive propagation of Islam in the country beyond the Zojila. In the sense of the followers of Syed Nurbakhsh, the whole of Baltistan once used to be Nurbakhshi ; but the term has a special significance now. Shams-ud-Din Iraqi is known to have done a great deal in promulgating

the Shia doctrines in Kashmir, and he appears to have turned his thoughts to Baltistan after having spent his efforts at the former place. He found the Musalmans of Kargil and Skardu as impervious to his doctrines and contrived a compromise between Sunnism and Shiaism, which is represented in the beliefs and practices of the present day Nurbakhshis. In due course of time and with additional influences, religious as well as political, gained subsequently from Persia, most of these people became positively Shias, until the Nurbakhshis are now confined to Chorbat, Khapalu, Kiris, and Parkuta ilaqas and to a few villages in Kargil tehsil, and even there are found only sparingly. They represent, thus, the stage of transition between Sunnism and Shiaism. Their number is dwindling daily and those that have failed to pass over to Shiaism are now becoming Ahl-i-hadis, under an influence exercised by the followers of the latter sect from the Punjab and elsewhere.”

There is nevertheless, everywhere a small sprinkling of foreigners, both from the Mohammedan Asiatic countries such as Persia, Afghanistan, Turkistan, as well as from the Indian provinces, especially the Punjab.

The village under-study is exclusively inhabited by Muslims. As in other parts of Ladakh here too Shia faith is predominating as will be evident from the fact that Shia Muslims comprising of more than 86% of the total households have 80% of the village population. They belong to Nurbakhshi Sect, to which a reference has already been made. Some

The Village

people of the village consider that by adopting Nurbakshi Sect they have ceased to be Shias. But it seems that in this matter there is difference of opinion.

The remarkable feature which distinguishes the village from other parts of Ladakh is that the inhabitants of the village still speak Shina language which is now almost extinct in the area as the speakers of this language are now concentrated on other side of the Cease-fire Line. The Shina speaking population regard themselves socially superior people and claim superiority of blood over others. The pride and sense of superiority appears to proceed from the fact that they claim themselves descendents of the Rajas and ruling families of Ladakh in Buddhist period.

B. HOUSE TYPES

The system of house-building like everything else in the State, varies with the locality. When we cross the Zojila Pass, the whole aspect of the country changes once more, in this as in every other respect and the tall wooden, double-sloped houses of the Kashmir valley give way to the low, mud-constructed, flat-roofed dwellings as are found in other Sub-montane areas of the State. In Kharboo too like other parts of Ladakh the houses are double-storeyed kacha dwellings.

Plinths and foundations are raised of stones. The material of walls consists of either unburnt bricks or stones plastered with clay. The elevation of a story ranges from 6' to 8'. Due to intense cold during nights when the temperature sometimes falls as low as -23°c and fierce winds howl, the sizes of doors and windows are comparatively smaller i. e. $2\frac{1}{2}' \times 5'$ and $2' \times 2\frac{1}{2}'$ respectively.

The roofs are flat and are built of poplar beams, peeled about 4"—5" in diameter and placed on the opposite walls with an intervening distance of 5' to 6'. The gap between the wooden logs is covered with twigs of willow or poplar trees. The house tops are finally plastered with a thick layer of mud mixed with dry grass. Since there is hardly any rain, the house structures have long lives. No arrangements for escape of roof-water are noticeable for there is hardly any need for it.

An average dwelling measures 20' x 15' and has six rooms. The ground floor has two big rooms one of which is used for keeping cows and yalaks while the other is kept for accomodating sheep. A small portion of one of the corners of the latter room is partitioned for the storage of night-soil which accumulates there from the latrine located on the first floor.

The first floor consists of the rest of the four rooms. These are used as bedroom, kitchen, storeroom and latrine. The average dimensions of the bed-room being 10' x 10' the other three rooms are comparatively smaller, the store-room and latrine being the smallest ones. Due to the scarcity of space in several households, kitchens also serve the purpose of dining as well as sleeping rooms. The kitchen has an opening in the centre of the roof for the out-go of smoke and this out-let is known as *ogun*.

As is evident from the above description of an average dwelling, bath-rooms are not built within the residential buildings. A possible reason of it can be that the inhabitants are not accustomed to regular baths. However, for baths people go to the adjoining nallas.



Y. Rajan / 70

House-Type



Dress

Amber

Although the inhabitants are not economically well-off, the residential accommodation which works out to about 1.24 persons per room is not inadequate. Since, however, in less spacious buildings, one or two rooms, on the ground floor, are permanently reserved for cattle and since the average strength of the family of 7.74 persons is to be distributed in 6.25 rooms approximately, not only no dormitories are provided for unmarried children but even in the case of married persons no privacy is feasible.

Table XII, Set A, appended to the Report, indicates that of all the 43 households no family is residing either in houses with no regular rooms or with one room only. Of the 4 families residing in two-roomed houses, only 2 are over-crowded as they own cattle. There is also some congestion in the houses having 3 or 4 rooms as all the 11 families occupying these dwellings, own cattle and have reserved one or two rooms for accommodating them. In more spacious dwellings, however, which consist of 5 or more rooms, the average number of persons occupying a room is 1.16.

For foundation laying, the time and date is fixed in consultation with the priest. Months of Moharam and Suffar and the dates 3, 5, 13, 16, 21, 24 and 25 of other Hijri months are regarded inauspicious for starting new constructions. The autumn season is, however, regarded universally auspicious, for house construction. On the day, some respected elderly person of the household or village is requested to lay the foundation stone. This over, breads with butter are distributed among the relatives, friends and neighbours. This ceremony is locally called as 'Khour-Unoo'.

No other function is held till the wooden beams are laid on the walls and on this occasion known as 'Bamal' again similar entertainments are observed. Finally, when the new building is ready, it is not occupied by the family members until they observe 'Pomgooru' ceremony which concludes in a formal dinner in honour of all the guests and neighbours who are invited to participate in the function.

The material required for house construction is partly available in the village and is partly imported from Kargil, which is only 17 miles from Kharboo. The imported articles consist of nails, bolts, glasses, timber etc., however, clay, stones and unburnt bricks are available locally.

The inhabitants who are not economically well-off generally build their houses themselves. The others, however, avail of the services of masons and carpenters who are imported from either Kargil or Drass as there are no local carpenters or masons.

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

1. Mason = Rs. 5/- per day plus board and lodging
2. Carpenter = Rs 6/- do

DRESS

The climatic conditions, scarcity of modern amenities and backwardness of the area have necessitated the inhabitants to wear the same old dress peculiar to Ladakh. It consists of a woollen cloak of 'pattu' known as 'challi' which is thick and warm. The under garments of 'pattu' being a shirt and a petti-coat. Quilted skull-caps, or a cap of sheep-skin made with a large flap to cover the neck and

The People & Their Material Traits

ears, are worn. Of late, however, there is a noteworthy change in the pattern of dress during summer days, unlike past, most of the inhabitants also use cotton clothes made of mill cloth imported from Kargil or Srinagar markets. In addition to the above dress, during winter males also add a waist girdle of white cotton cloth and tie it around their waist in a knot which lies just below the belly.

The female dress is a woollen jacket or a *pheran* over a coloured woollen *pajama* or a multicoloured petti-coat reaching below the mid-leg. A piece of sheep-skin with the wool inside covers the top of the body hanging over both front and back. A large brass or iron needle holds the vestment in place in front. The waist girdle used in their case is of red coloured *pattu*. Like male members, they have also developed a taste for under garments of cotton during the scorching hot days of summer months.

School-going children, however, wear shirts and shorts as their uniforms during summer and replace these garments during winter by woollen *pajamas* and coats etc.

Usually inhabitants tailor their clothes themselves and stitch these with their own hands. However, economically well-off families also get their clothes tailored from Kargil market against cash payment.

Pattu is available locally and is even manufactured by most of the households for their own consumption. In the absence of any cloth-dealer in the village, cotton cloth etc. is usually purchased from Kargil. The two local grocers, however, also keep sometimes cloth for sale.

FOOT-WEAR

Like other Ladakhis, the inhabitants

both male and female wear *paloo*—a shoe made of felt and *pattu*. These boots are manufactured locally by the villagers for their own domestic use. The upper part of the boots is of felt or *pattu* with soles of sheep or goat skin with the wool inside. Usually these are ornamented by embroidering small bits of coloured cloth on the upper part. These shoes are very comfortable and useful in the sense that in extreme temperatures, during the hot days and cold nights, they protect the feet from chilblain and in winter months from frost-bite.

Recently, however, boots and chappals of rubber and leather obtained from Kargil have also been pressed into use by some of the villagers, belonging to the younger generations especially school-going children.

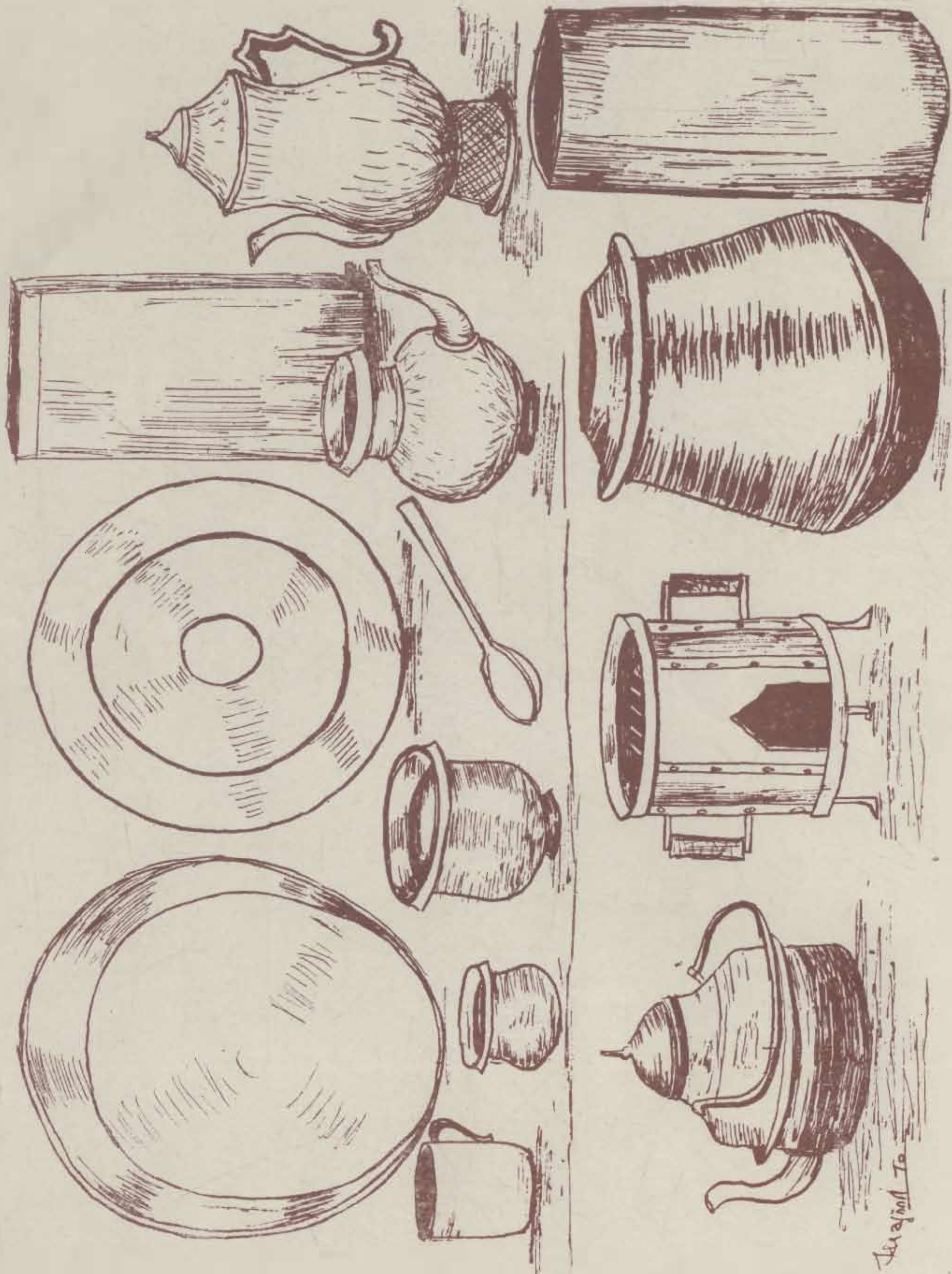
ORNAMENTS

Two decades back the only silver ornaments worn by the females consisted of *tumar* and *kanvaj*. But of late due to the influence of the Kashmir valley a number of other silver ornaments have been introduced. The male members, however, do not wear any ornaments. Following is the list of silver ornaments, worn by the women-folk with their local names, weights and approximate market values:—

	Name of ornament	Local name	Weight	Market value
1)		Tumar	5 tolas	Rs. 17.50
2)	Necklace	Bojring	4 tolas	Rs. 14.00
3)	Necklace	Kanzum	10 tolas	Rs. 35.00
4)	Ear-rings	Allong	10 tolas	Rs. 35.00
5)	Ear-rings	Kanvaj	6 tolas	Rs. 21.00
6)	Arm-band	Bazoo bund	10 tolas	Rs. 35.00



Ornaments



Hand-drawn

- 7) Shisha 6 tolas Rs. 21.00
tumar
- 8) Branglshil 15 tolas Rs. 52.00

There is no silver-smith in the village. Whenever any villager needs new ornaments, he sends for the silver-smith belonging to Drass, who prepares the same in the house of the client on the basis of cash payment at the rate of 50 paise per tola of silver plus board and lodging. Silver, however, has to be managed by the client who purchases the same either from Kargil or Srinagar markets.

HOUSEHOLD GOODS

The nature and use of the various consumer goods possessed by the inhabitants is an index of their economic and social conditions. Unlike the past, when a household was content with only a few earthen or wooden vessels and very rare copper vessels the families are now equipped with utensils of brass, copper, china-clay and wood. For storing of grains and other articles wooden boxes and big earthen vessels locally known as *tawan* are made use of. For storing water, wooden cylindrical vessels called *kotail zom* usually one foot in diameter and 2' in height, are employed.

Utensils of brass and copper are imported from Kargil or Srinagar. *Tawan*, *kotail zom* and wooden boxes are, however, got manufactured by the carpenter hailing from village Drass who is employed on daily wages at the rate of Rs. 5/- per day.

An insight into the material possessions of the various households as indicated in Tables 18(A) and 19(A), Set-B, appended at the end of the Report, shows that, as a rule, households have developed a taste for modern amenities and gradually they

are equipping themselves with the basic necessities of life. For example 7 or more than 16% households own hurricane lanterns while the rest still use earthen lamps, etc. Against this battery torch and petromax are possessed by 3 households each out of a total number of 43. Ten or more than 23% households possess bedsteads while chairs, tables, stools and wallshelves are owned by 2, 2 and 1 households respectively. Only one of the households owns a radio set.

Bedsteads are rarely used primarily due to the climatic conditions and partly due to the limited space available in a house. So generally these are supplemented with *namdas*, *daris* and a floor covering made of goat and yak hair locally prepared and known as *cherra*. *Daris* and *namdas* are, however, imported from Kargil market.

It is significant to note that many of these articles have found their way into the village during the last five years as will be evident from Tables 18(B) and 19(B) of Set B, appended to the Report. These tables reveal that all the 7 households possessing hurricane lanterns have managed the same during last five years against other households of whom one each has provided itself with radio-set, petro-max, torch-light, tables and chairs.

As regards the use of toilet as well as washing soap, it will be interesting to study Table 19(C), Set B, which shows that unlike the past when to use soap was a luxury in the village at least 16 or more than 37% households now regard it as a routine matter. Of these families, 10 belong to the income-group of Rs. 101 and above. Of the remaining 6, 1 belongs to income-group of Rs. 51-100 and the other 5 fall in the income-range of Rs. 50 or less.

The People & Their Material Traits

FOOD AND DRINKS

The staple food of the inhabitants is grim (a variety of loose-grained barley) and wheat. Their meals usually consist of thick grim or wheat cakes moistened with water and accompanied by broth of dried or fresh turnips, cabbages, etc. or pulses or salt tea. Mutton is also consumed but usually in winter or on festive occasions such as marriages etc. as normally it is beyond the means of an average person.

The inhabitants are in the habit of taking four meals a day i. e. break-fast, lunch, evening-tea and dinner, which are locally known as *Chhinum*, *dazoo*, *dazookoo* and *bazookiby* respectively.

Chhinum consists of *satoo* of grim or breads of wheat flour and salt tea. The salt-tea is a common and widely used beverage and its method of preparation is entirely indigenous. The tea leaves are mixed with soda bicarb and seasoned with salt. Soda bicarb transforms the liquid into rosy colour. The brewed tea is then churned with butter till the whole becomes a thick liquid.

During lunch or *dazoo* cakes of grim flour or *satoo* are taken with either broths of vegetables or cereals or with skimmed milk and curd.

Dazookoo, the evening tea, includes breads of wheat or grim and salt-tea. Sometimes salt-tea is replaced by curd.

Dinner or *bazookiby* consists of cakes of grim and soups of vegetables or pulses and curds. These cakes are prepared by dissolving *satoo* of grim in water and drying the liquid by boiling it till the residue can be turned into cakes. For preparing

the broths of vegetables and pulses these are first of all boiled and then fried in country-oil. On special occasions or on festive days eggs, chicken, mutton and rice are also added to the menu and preparations are also done in ghee.

It will be interesting to note here some local ceremonies observed during the storing of certain food items. For example when the harvesting of crops is over, all the grains thus collected are grinded into flour at a time and the operation is helped by friends, neighbours and relatives. This over, all the participants and others are served with a formal dinner. The occasion is locally known as *Pamu Khul*. Similarly when the meat is to be stored for the winter months another function locally called as *Lassar* is observed. On the day when sheep are slaughtered relatives, friends and neighbours are invited to dinner. The women-folk also participate and add to its gaiety by singing songs in chorus. Meat to be preserved is, however, stored in wooden boxes or is kept hanging from some of the pegs in the ceiling of the store-room.

Most of the inhabitants smoke tobacco while *snuff* is used by a very limited number who employ the same for rubbing their teeth.

Wheat, grim, pulses and some of the vegetables, such as turnips, cabbages and *karamsag* are cultivated locally by almost every household. It will be interesting to state here that grim is intensively cultivated here as everywhere else in Ladakh district and the crop flourishes even in regions reaching an altitude of 14,000 feet or more, above the sea-level. Country-oil, rice, tobacco, snuff, etc. are, however, purchased from Kargil market against cash payment or on credit.



Cafeteria



The equipments of a tea-seller on road-side

C—BELIEFS AND PRACTICES

The inhabitants of the village like all other Ladakhi Muslims share in equal degree all beliefs and practices about births, marriages and deaths etc.

MARRIAGES

In striking contrast to the prevalent polyandry of the Ladakhi Buddhists, known for centuries for their traditional institution of polyandry, the inhabitants of the village being Muslims are anti-polyandrous. Even though Islam provides for polygamy, most of the marriages in the village are monogamous—a strange synthesis of the two cultures. It may well be the result of an unconscious compromise brought about by the many mixed marriages that have taken place, since the Muslim husband refuses to share his wife with other men and the Ladakhi woman objects to sharing her position with any other of her sex.

In some of the Dard villages of the Indus Valley, mixed marriages produce a curious state of affairs; the religion changes at each generation. The male child is regarded as a member of the community to which the father belongs and the female is admitted to the religion of her mother. This is not, however, the position in Kharboo. Marriages take place here strictly according to Islamic rituals.

Like other Muslims, the inhabitants also perform consanguineous marriages to such an extent as is permissible in the holy Quran.

In Kharboo, the selection of a spouse is the sole responsibility of parents. If, however, there is no senior member in the household and the person to be married is an earning member, he chooses his spouse himself. This, however, does

not apply to females who have to depend in such cases on the assistance of their senior relatives.

Investigations on spot have revealed that no marriage in contravention of the above mentioned beliefs has ever taken place in the village within the living memory.

Early marriages, once very frequent, are no longer in practice. Table VI, Set A, appended to the Report, reveals that no male or female below the age of 14 years is married and even in the age-group 15-19, only 5 persons (2 males, 3 females) out of a total population of 21 are married. Normally boys are not married till they attain the age of 18 and girls not before reaching the age of 15.

Sexual laxity either before or after marriage does not exist and as such adultery, pre-marital and extra-marital sex relations are regarded with great disfavour and people suspected of these practices are ex-communicated in all social dealings.

Unlike most other parts of Kashmir, there is no professional inter-mediary to negotiate offers of marriage between two parties. Generally a common friend undertakes this task who is not paid any fees but is associated at all important stages of the marriage.

After the preliminary negotiations are over and mutual consent of the parties obtained, the father of the boy along with the middleman and some of the close male relatives visits the girl's house. He is supposed to bring with him a special bread prepared for the occasion and some cash varying from Rs. 15/- to Rs. 50/-

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placed in a copper plate. At the gate of the girl's house the guests are received by her close relations who offer the boy's father some breads in a copper plate, also prepared specially for this occasion. He takes a little piece of the bread and drops some cash usually ranging from Rs. 15/- to Rs. 50/- in the plate. The guests are then taken to a decorated room and entertained with a formal dinner. After this, the father of the boy drops a rupee in the plate in which he has taken his meals. The middleman proclaims this ceremony as *Nishan Dehi* for the tie. The bread brought by the father of the boy is then offered to the father of the girl. This ceremony is locally called as *Sail*.

No families are associated with the fixation of the date of marriage. The date is announced by the intermediary in consultations with the parties. Care is, however, taken to avoid 3rd, 8th, 13th, 16th, 21th, 24th and 25th dates of Hijri months which are regarded as inauspicious. Celebration of marriages is also avoided during the months of Moharrum and Suffar.

On the day of 'Nikkah', the bridegroom and his close relatives accompanied by the middleman visit the house of the bride just to write the marriage document in presence of the priest. In Kharboo, both types of 'Nikkah' i. e. 'Wakalatan' and 'Asalatan' are in vogue. In the former case the bridegroom is represented by an attorney who seeks his consent in presence of two other witnesses. In a similar way the bride is also represented by an attorney with two other witnesses.

After making enquiries from both the attorneys and ascertaining their authority the priest announces certain conditions which the marriage bond would govern. The conditions consist of the offer by the bridegroom of (i) jewellery, clothing etc. of a specified value, according to the economic standard of the family, but usually amounting from Rs. 150/- to 500/- and (ii) payment in cash of a defined amount varying from Rs. 200/- to 500/-, known as 'Mahr', 33% of which is to be made immediately and the balance is deferred to a future date which is left to the choice of the bride. The ceremony is also accompanied by recitation of verses from the holy Quran relating to the matrimonial alliance. This is followed by prayers for the happy union and a happy married life of the couple.

In case, the bridegroom, or the bride is present personally, the 'Nikkah' is called 'Asalatan' or by personal attendance. In such cases the bridegroom and the bride personally answer all the questions put by the priest. In the village under study, however, Sunni bride does not appear in person and is invariably represented by her close relations who function as attorney and witnesses. But in the case of a Shia bride, she herself signs the marriage document, if she is literate, otherwise marks the impression of her thumb in the presence of two or more witnesses.

After the 'Nikkah' ceremony, the guests are entertained with a formal non-vegetarian dinner and are provided with a decorated room for spending the night.

Next day, the bride accompanied by

her maid and some of the relatives, usually numbering between 7 to 17, accompanies the marriage party to the house of the bridegroom. The bride's relatives, who accompany the procession, are entertained at the bridegroom's place and return the same day, if the distance, to be covered, is not much. The only person who stays with the bride is her maid and remains with her for 6 days and gets from the bridegroom's side presents and some cash ranging from Rs. 7/- to Rs. 11/-.

The dowry which the bride brings with her, includes the following :—

- i) One full bedding including mattress, quilt, blanket etc.
- ii) Two pairs of clothing
- iii) One 'Tumar'
- iv) One 'Bojring'
- v) Two 'Allong'
- vi) Two 'Bazoo Bund'
- vii) Two 'Kanvajis'
- viii) One 'Shisha Tumar,

On the fourth day, the father of the bride visits the house of his son-in-law and invites the couple to stay with him for a month. He stays there for about two days and brings the following presents alongwith him :—

- i) Breads ... Numbering from 100 to 200
- ii) Ghee or Butter ... 10 to 20 seers
- iii) 'Halva' or pudding... 4 to 7 "
- iv) Cooked meat ... 10 to 20 "
- v) Sweets ... 5 to 10 "
- vi) A pair of clothing

The married couple alongwith some of the close relatives of the bridegroom pay the scheduled visit to the bride's

house. Except the married couple, all other guests return after spending two days. After spending a month the married couple also returns and on the occasion which is known as 'Chodyan' the bridegroom is given presents such as a pair of new clothes, one horse or a yak and some cash generally from Rs. 20/- to Rs. 100/-

Births

During the period of pregnancy the pregnant woman is not allowed to work in the fields or carry heavy loads due to the apprehension of abortion. She is also not allowed to participate in the mourning ceremony or to pass through the graveyards at night as usually such places are supposed to be haunted by spirits who may have evil influence on the baby.

Medical assistance, if needed, during the course of pregnancy or delivery, is made available by the parents or the husband of the parturient, depending upon the place where she is residing for the time being. Deliveries, however, generally take place at the husband's house at the hands of some elderly experienced ladies of the household or neighbourhood.

The newly born baby is given a hot bath just after birth. The priest or some elderly member of the household is then sent for to whisper 'Azan' into its ears.

At 4 p. m. on the same day or on the next day, if the delivery has taken place during the late hours of the evening or night, a function locally called 'Sutuk' is celebrated. A number of cakes of grim 'sattoo' mixed with ghee, known as 'bigogali' are prepared during the day. At the fixed time, children of the household, or

The People & Their Material Traits

in their absence of the neighbourhood are sent for to pronounce 'sutuk', 'sutuk' on the roof of the house which is a sort of announcement in the village that a birth has taken place. Accordingly, one female from each household of the village attends to this rejoicing ceremony and all are entertained with 'bigogalis'. This is followed by a visit in the night by male members from each household of the village who bring with them one cake each as a present for the child's father. These cakes vary in shape according to the sex of the newly born baby. In case of a male child the presents resemble an animal's shape and if the child is a female the cakes resemble the shape of an anna piece of the old Indian currency. These guests are entertained with salt-tea and breads.

The most interested ceremony is held on the 7th day of the birth to give name to the child. A sheep is slaughtered on the occasion, half of which is preserved for the mother of the child. From the other half a thigh is preserved as a reward for the person who could propose an appropriate name for the child. Friends, relatives and neighbours are invited to a formal dinner to celebrate the occasion. To those present, the father of the child asks, turn by turn, starting from the right, to propose a name for the child. The reward goes to the person who proposes a name already chosen by the father of the child. If they are more than one, they share the reward equally and if all participants fail to propose the chosen name, the father of the child himself announces the name and distributes the reward equally among all present.

To add gaiety to the function the

winner has to sing or dance. And if all participants fail to propose the chosen name, it falls upon the father of the child himself to abide by the customs of singing or dancing.

Circumcision

Like Muslims everywhere else, circumcision of male children is performed as an important religious ceremony. This is usually done when the child is in the age of 2 to 3 years. The operation is performed by the local barber with the help of his razor. During this operation, the child is made to sit on an inverted basket under which a fowl is copped, which afterwards becomes the property of the barber. He in addition, is paid cash remuneration varying from Rs. 2/- to Rs. 7/-. The occasion is celebrated by inviting friends, relatives and neighbours to a dinner. The invitees make token cash offers to the child's father known as *katmosh*. Ladies also participate in the function and all the while keep on singing in chorus.

Seven days later a sheep is slaughtered and cooked and distributed with breads from over the roof of the house to everyone who happens to pass that way. This function is called *Hadayoo*.

DEATH

As is the practice among Muslims elsewhere, the dead-body is given a bath and wrapped in white *latha* called coffin. If the deceased is a Shia Muslim, two small twigs of poplar tree wrapped in a piece of *latha* and cotton thread, are kept one each in both fists of the dead. Extracts from the holy Quran are also written on the outer covering (coffin) by the priest.

The dead-body is placed on a wooden plank measuring 3'x7' and is carried on shoulders by four to six persons to the

nearest mosque. On reaching the mosque, the plank carrying the dead-body is placed on the ground and prayers are held for the departed soul to rest in peace. These prayers are led by the priest or some elderly person who stands before the dead-body followed by other mourners lining themselves up in an odd number of rows. The prayer is generally brief and lasts hardly for 4 to 5 minutes.

The plank carrying the dead is then lifted and carried to one of the two graveyards according to the Sect of the deceased. Shias and Sunnis have separate graveyards of their own. By the time the corpse reaches the grave-yard, the grave is ready and the mourners are not required to wait. There are no sextons in the village and the graves are dug by the villagers themselves.

Shias of the village observe a ceremony in respect of a major dead-body before it is laid to rest. A *malla* of beads and *sajdahgah* (a circular piece of clay, about 1" in diameter, on which Shia Muslims bow their foreheads while offering prayers) are placed on the right side of the grave before it is refilled with earth.

The party led by the chief mourner then returns to the house of the deceased where condolences are offered to the bereaved family. On 3rd, 19th and 40th day of the death, relatives, friends and neighbours again call at the house of the deceased. On each such occasion, the male assembly visits the graveyard and offers prayers at the grave of the deceased. On their return they are all served with meals formally prepared for the occasion.

CHAPTER III

ECONOMY

A. ECONOMIC RESOURCES

Before partition, when Ladakh was an important trade route with Tibet and Central Asia, the people of Kargil area including those of Kharbu used to serve as porters for carrying loads on their ponies. The stoppage of trade with Central Asia in 1930 and with Tibet after its occupation by the Chinese has caused considerable dislocation to the economy of the pony-owners. The construction of the motorable road subsequently has added to their difficulties. On the whole, however, the economy of the village has registered an improvement over the past. New avenues of employment have opened up. In the past the inhabitants of the village would remain engaged as porters only during summer. They had to supplement their living by cultivation and during winter frequent about places in Punjab, to earn their livelihood as labourers. Now the various construction programmes and the maintenance work carried on round the year of the Leh road which constitutes a vital defence route provide a source of regular employment to the people even during winter. The wage-rate has also relatively gone up.

The presence of defence personnel in the area has contributed to the expansion of demand for local consumer products like vegetables and fruits, giving a boost to the agricultural activity. Dirth of irrigation facilities however restricts the scope of development of agriculture. There is also shortage of grazing land which

acts as a constraint in the growth of cattle. The limited cattle stock of the village, however, yield sufficient wool to provide the requirements of cloth, locally spun by the inhabitants.

By reference to main occupation, the households of the village can broadly be classified as under :—

Main occupation	No. of households	Percentage
Agriculture	38	88
Govt. service	4	9
Grocery	1	3

Activities like labour, wool spinning, porterage etc. constitute subsidiary sources of livelihood.

Land Utilization

As mentioned already, the geographical area of the village is 1,609 kanals or 201.12 acres. Of this 1,129 kanals (141.12 acres) consist of cultivated and 480 kanals (60 acres) of uncultivated land. It is thus evident that cultivated land constitutes 70% of the total land of the village. This is quite significant compared to the position obtaining in Tehsil Kargil as a whole where this percentage does not exceed and very striking when read with the District percentage which stands at 0.2%.

Due to non-availability of pastures, more than half of the cultivable land of the village is utilised for growing fodder. The crop-wise break-up of the cultivated areas is as under :—

Crop	Area sown
i) Fodder	609.7 kanals
ii) Grim and other grains	440.3 kanals
iii) Vegetables and pulses	67.7 kanals
	<hr/>
	1,117.7 kanals

The acreage under cultivable waste varies from year to year depending upon the vagaries of climate and irrigational facilities etc. During the year preceding the survey, only 11.3 kanals or 1% of the total cultivable land had remained cultivable waste.

The table XXIV, Set A, appended to the Report reveals that the size of cultivable land, as it is, yields sufficient to meet the entire food and fodder requirements of all the inhabitants of the village.

There are no forests worth the name in the village or its close vicinity. Afforestation measures have, however, been taken up by the State Government in recent years which are bound to have a significant impact in due course of time. The trees planted during the Second Five Year Plan and the first two years of the Third plan, in the entire district, are estimated to number more than ten lakhs. Poplar, willow and hypopia have been acclimatised, though their growth is slow. No wonder, therefore, that a tree in Ladakh is naturally looked upon as something sacred and precious.

Livestock

The inhabitants possess a fairly good stock of cattle, the average per household being 5 heads of cattle. This is, however, slightly lower than the average of 6 heads per household obtaining for the whole of Ladakh District.

The peculiar species of cattle like yaks, demoes and pashmina goats, known as the specialities of Ladakh are also found in the village.

Table 8, Set B, appended with the Report, shows that 18 of the total number of 43 households inhabiting the village possess 18 milching cattle and 5 households own 10 draught bullocks used exclusively for tilling of land. As many as 26 households own 28 yaks and demoes and utilize them both for ploughing of land and transportation of goods from one place to another. 19 of the households own 20 horses and mules and some of them rent these out for carriage of loads and passengers in order to supplement their income.

Over 90% of the households rear sheep and Pashmina goats. On an average there are 4 heads of sheep or goats or both per household in the village.

Fowls, however, seem to be rare. There were only 10 of them in the village, one each in 10 households during the period of survey.

Cows, goats and sheep constitute the principal sources of supply of milk. While a cow yields an average of 2 to 4 kilos of milk per day, the yield rate of a goat or sheep does not increase to more than one kilo. The total milk production is barely sufficient to feed the local requirements.

The raw wool obtained from sheep and goats is spun into yarn locally and utilised for meeting the domestic requirements of woollen cloth. The surplus, if any, is sold to intending customers. There being no weavers in the village itself, the services of weavers living in the adjoining villages are obtained to make the yarn

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into cloth. *Cherra* (drugget), used for sitting and sleeping purposes (refer Chapter II of the Report) is, however, made by the households themselves from the hair of goats and yaks.

No unit of Veterinary Department is functioning in village Kharboo. The inhabitants have, therefore, to be content with old orthodox methods of treatment for their ailing cattle. These mostly consist of administering indigenous herbs. The nearest Veterinary dispensaries are situated at Kargil and Drass. Serious cases are, whenever feasible, taken to these dispensaries but this happens rarely due to the intervening distance of 17 miles and 21 miles respectively.

The State Government have taken effective measures in recent years for improving the breed of cattle in Ladakh. According to the 'Ladakh Today' published by Directorate of Information, Jammu and Kashmir Government, a Cattle Breeding and Research Farm has been set up at Murtse where research work is being conducted by crossing Ladakhi cows with improved bulls of the Kashmir valley. Donkey stallions for production of mules and Horse stallions for covering the mules of local zamindars for production of Zanaskari stallions and mares are also located at this Farm. A Pashmina Sheep and Wool Farm was set up at Chushul in 1957-58 with 289 Pashmina goats and bucks. Of these 57 bucks were distributed to the villagers for upgrading purposes. In February, 1963 a Yak Breeding Farm was set up at Nubra with a stock of 4 yaks, 12 demoes and 11 cows. A Poultry Unit has been set up at Kargil and a Duck Unit at Leh. Besides, Sheep Development Centres and

Horse and Donkey Breeding Centres have also been set up both at Kargil and Leh.

Animal husbandry in Ladakh is thus in for great development and expansion. The only constraint is paucity of fodder and grazing land. Improved scientific measures are being taken to bring more and more land under pastures. The inhabitants of the village will naturally share the benefits of these developments.

B. ECONOMIC ACTIVITY AND NATURE OF CHANGE

1) Livelihood Classes

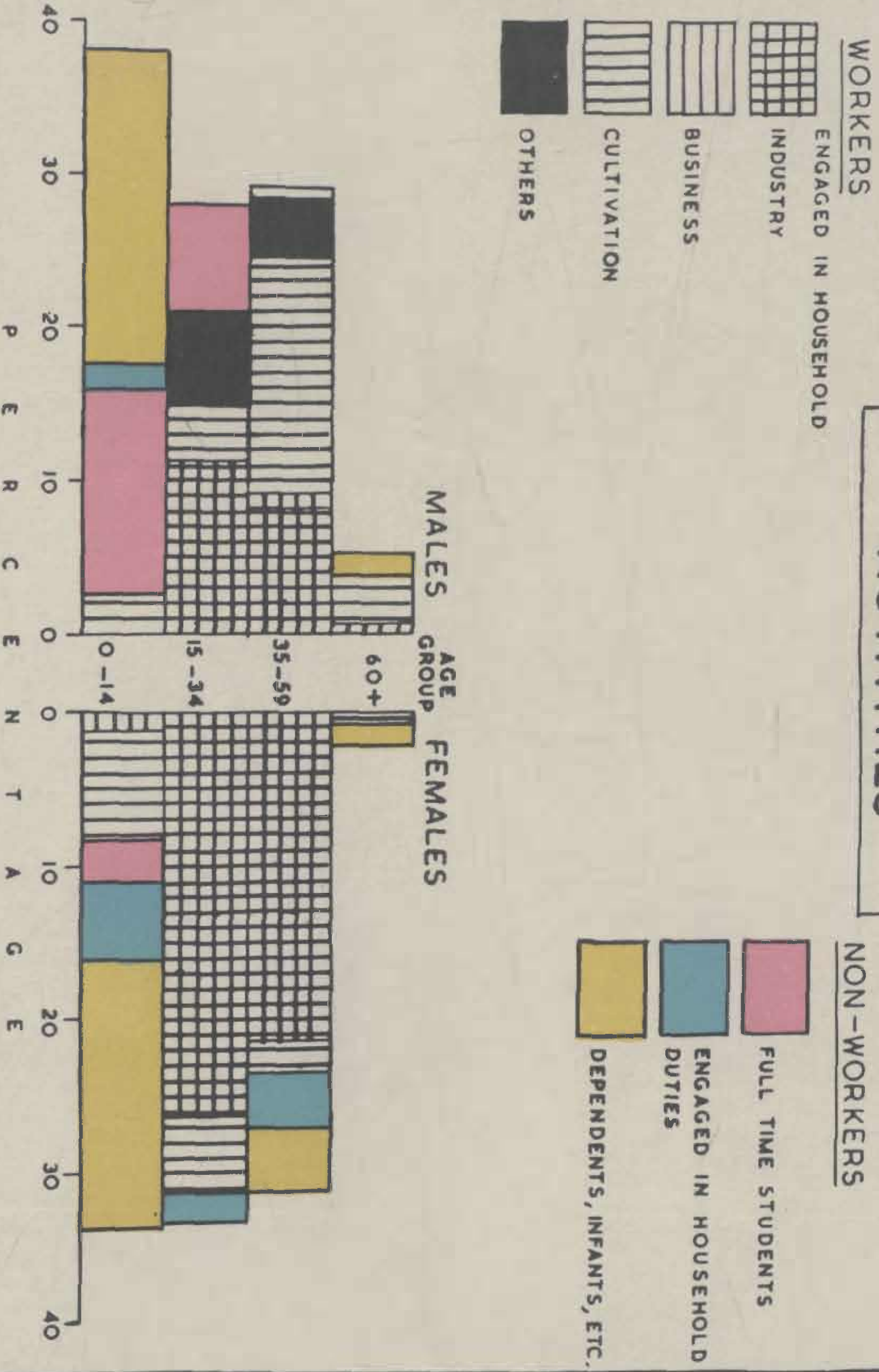
A reference to Table II, Set A, appended to the Report, shows that by broad age-groups, the population of the village is as under :—

Age-groups	Percentage
0-14	36.0%
15-34	30.4%
35-59	30.0%
60 & above	3.6%

Comparing this data with that given in Table VIII, Set A, it will be observed that the aggregate population of 120 in the age-group 0-14 includes 18 workers (5 males and 13 females) leaving the number of non-workers in this age-group at 102 amongst a total of 134 non-workers in the village. In other words, 76.1% of the non-working population of the village consist of persons below the age of 15. The corresponding proportion for the district as a whole stands at 79.3%.

In the next two higher age-groups, however, the incidence of non-workers is more pronounced than in the district. According to table VIII, referred to above,

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



about 11.2% of the non-working population belong to age-group 15-34. The corresponding proportion for the entire district is 7.0% only. Similarly while the percentage of non-workers belonging to the age group 35-39 is only 4.7 for the the district as a whole, it is 9.7% in respect of the village.

The adverse effect of the stoppage of trade with Tibet and Central Asia on the employment of poters, ponyowners etc. has been more than made good by new avenues of employment generated as a result of the factors mentioned herebefore. Beggars and vagarant persons are conspicuous by their absence in the village.

The subjoined statement gives the livelihood classes of the village together with the percentage of workers claimed by each and the proportion of workers to the total population ;—

S. No.	Livelihood Class	Percentage of total workers	Percentage of the population
1.	Cultivation	90.5	54.1
2.	Govt. service	8.5	5.1
3.	Grocery	1.0	0.6

The figures reveal the same pattern of economy as obtains in general in our rurality. Agriculture constitutes the principal source of livelihood for no less than 54.1% of total population and engages about 91% of the total workers. What is, however, interesting is that the working force of the village includes 100 females, making 50.2% of the workers, who are all engaged in cultivation.

The growth of livelihood classes could be measured by comparing the above data with the livelihood classes of the last Census. Since, however, no Census

could be taken in the State in 1951, it is not possible even to make any rough assessment of the growth of livelihood classes.

Table XI, Set A, appended at the end of the Report, shows that more than 76% non-workers comprise of male and female infants and children below the age of 15. The next important category consists of those of the age-group (15-34) who include 12 male full-time students and 3 females engaged only in household duties. The age-group (35-59) which has a population of 13, also includes one male, permanently disabled. The remaining non-workers numbering 4 are of the age 60 and over, 2 from each sex.

It is also encouraging to note that full-time students who claim a population of 39 include 4 females.

ii) Statistical data regarding Primary and Subsidiary Occupations

The subjoined statement gives the primary and subsidiary occupations of the households inhabiting the village :—

Main Occupation	No. of households	Subsidiary Occupation	No. of households
1. Agriculture	38	i) Wool spinning & labour	20
		ii) Wool spinning and Government service	5
		iii) Wool spinning	4
		iv) Wool spinning and horse rentiering	4
		v) Road labour	3

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		vi) Wool spinning, Govt. Service and horse rentiering	2
2. Govt. service	4	i) Agriculture, Wool spinning and horse rent- iering	1
		ii) Agriculture	1
		iii) Agriculture, grocery, and wool spinning	1
		iv) Wool spinning and horse rentiering	1
3. Grocery	1	i) Wool spinning, Govt. service and horse rentiering.	1
Total :			43

The most striking feature of the above data is that all the households inhabiting the village are pursuing auxiliary activities of which the most important ones are wool spinning, road labour, Government service, horse rentiering etc.

The following statement shows the distribution of households by income-groups :

Income Groups	No. of households	Percentage of the total households
Rs. 25.00 and less	...	...
Rs. 26.00 to Rs. 50.00	14	32.6
Rs. 51.00 to Rs. 75.00	6	13.9
Rs. 76.00 to Rs. 100.00	8	18.6
Rs. 101 and over	15	34.9

According to the above classification over 46% households have varying incomes ranging from Rs. 26.00 to Rs. 75.00 per month. This provides a pro-rata income

of about 34 paise per head per diem (the average population of a household being 5), which can hardly be sufficient for making both ends meet. The intermediate category of 8 households in the income-range of Rs. 76-100 is economically a little better with a pro-rata income of about 59 paise per head per diem. 35% of the households have however a monthly income of Rs. 101.00 and over which obviously is a position reasonable satisfaction.

The above data is, however, based on the information supplied by the heads of the households who have only given rough estimates without indicating how the monthly incomes have been worked out. This is particularly true of those engaged in agriculture who while deliberately under-estimating the agricultural produce do not account for the cost of labour, agricultural implements, value of seeds etc. simply because they do not incur any expenditure on any of these. People also have a general tendency to under-estimate their income and exaggerate their expenditure. It may, however, be pointed out that during the survey efforts were made to extract factual information about the financial resources of each household as far as possible.

iii) Occupational Mobility

The occupational history of the households has been presented in tables 10(A), 10(B) and 10(C), Set B, appended to the Report. The first of these tables shows that in all 5 heads of households have made a shift from their traditional occupations. Of these, two have been forced by circumstances to abandon their traditional

pursuits while two others have stated that they would have continued in their traditional occupations if they had not been handicapped for want of financial resources. The remaining one has switched over to the new assignment because of brighter prospects.

The data given in table 10(B) indicates that of the 5 persons who have discontinued their traditional occupations, 4 have joined Government service while the remaining one has switched over to grocery. The traditional occupation of all these 5 households, however, was cultivation.

Table 10(C) gives the nature of aspiration of the parents for their children. The data given in the table shows that of the 43 households inhabiting the village as many as 12 have no male issues at all. Among the remaining, 28 have returned cultivation and 3 Govt. service as their respective primary occupations.

Of the 28 households engaged in cultivation, 21 are not in favour of their children making a shift from their traditional occupation while the remaining 7 aspire that their children should join Government service.

In so far as the 3 heads of households engaged in Government service are concerned, 1 would like its children joining agriculture while 2 others approve of no shift being made in their present occupation.

It may be added here that 10 heads of the households are not content with their present occupations and would like to have a change in their present callings. None of these, however, has given any indication of his intention to migrate to some other area in the prospect of joining a more remunerative assignment.

B-I—DESCRIPTION OF DIFFERENT OCCUPATIONS

i) Agriculture

Broadly speaking 42 of the 43 households inhabiting the village depend wholly or partly on agriculture. Of these cultivation of land is the primary occupation of 38 households while 4 have it as a subsidiary occupation. The aggregate area cultivated by the 42 households is estimated at 1,129 kanals or 141.12 acres. This shows that the average size of a holding is 26.88 kanals or 3.36 acres. The corresponding averages of tehsil Kargil and the State as a whole are 2.07 and 3.96 acres respectively. The sub-joined statement gives the number and percentage of all households classified by size of land cultivated :—

Size of land	No. of cultivating households	Percentage
Less than 1 acre	5	11.9
1.0 to 2.4 acres	13	31.0
2.5 to 4.9 acres	14	33.3
5.0 to 7.4 acres	4	9.5
7.5 to 9.9 acres	4	9.5
10.0+acres	2	4.8

A reference to tables IX, and XX, Set A, appended at the end of the Report, shows that the entire population of these cultivating households stands at 315 and the proportion claimed by family workers is of the order of 180 or more than 57% of their aggregate population. Households which on their own cannot cope with the cultivating operations hire cultivating labourers on daily wages or a fixed remuneration in cash or kind.

Agricultural operations are carried on with age-old implements and by traditional practices as is the position obtaining in general in backward rural areas.

Economy

The operations consist of :-

- a) Manuring the land with cow-dung, refuse and night soil locally known as *Pay-denu*.
- b) Ploughing the land with the help of bullocks or yaks. The operation is known as *Band thenu*.
- c) Smoothing of the surface with the help of the implement called *pankor*. The big clods of earth are also broken. It is locally called as *Dal denu*.
- d) *Khar thenu* is the operation for arranging the ploughed land into small rectangular plots of 3'x4' with an inlet and outlet on opposite sides for the flow of irrigational water.
- e) Sowing is locally called as *Be denu*. Seeds to be sown are scattered by hand.
- f) Watering the rectangular plots of land is known as *Voui denu*.
- g) Harvesting done with the help of *Ongoh* (dranti) and the operation is called as *Loti thenu*.
- h) *Kdol pheren* i.e. thrashing.
- i) *Aro thenu* i.e. storing of grains after thrashing in containers.

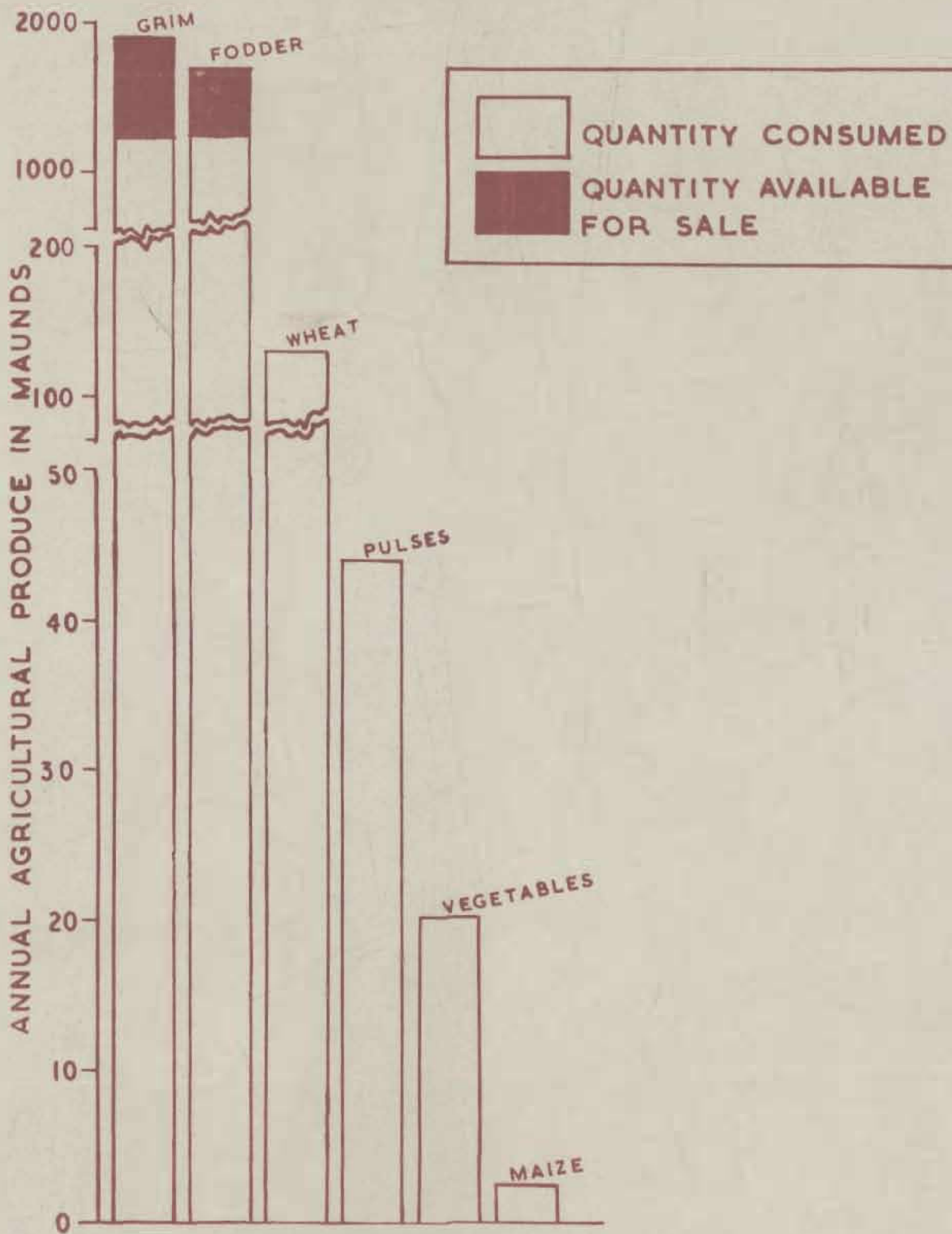
Not to speak of mechanical cultivation, the inhabitants are ignorant even about the use of improved quality seeds, chemical fertilizers and pesticides. Due partly to their adherence to the use of traditional seeds and partly because of non-availability of better quality imported seeds, the villagers generally preserve a small portion of the produce of the previous year for

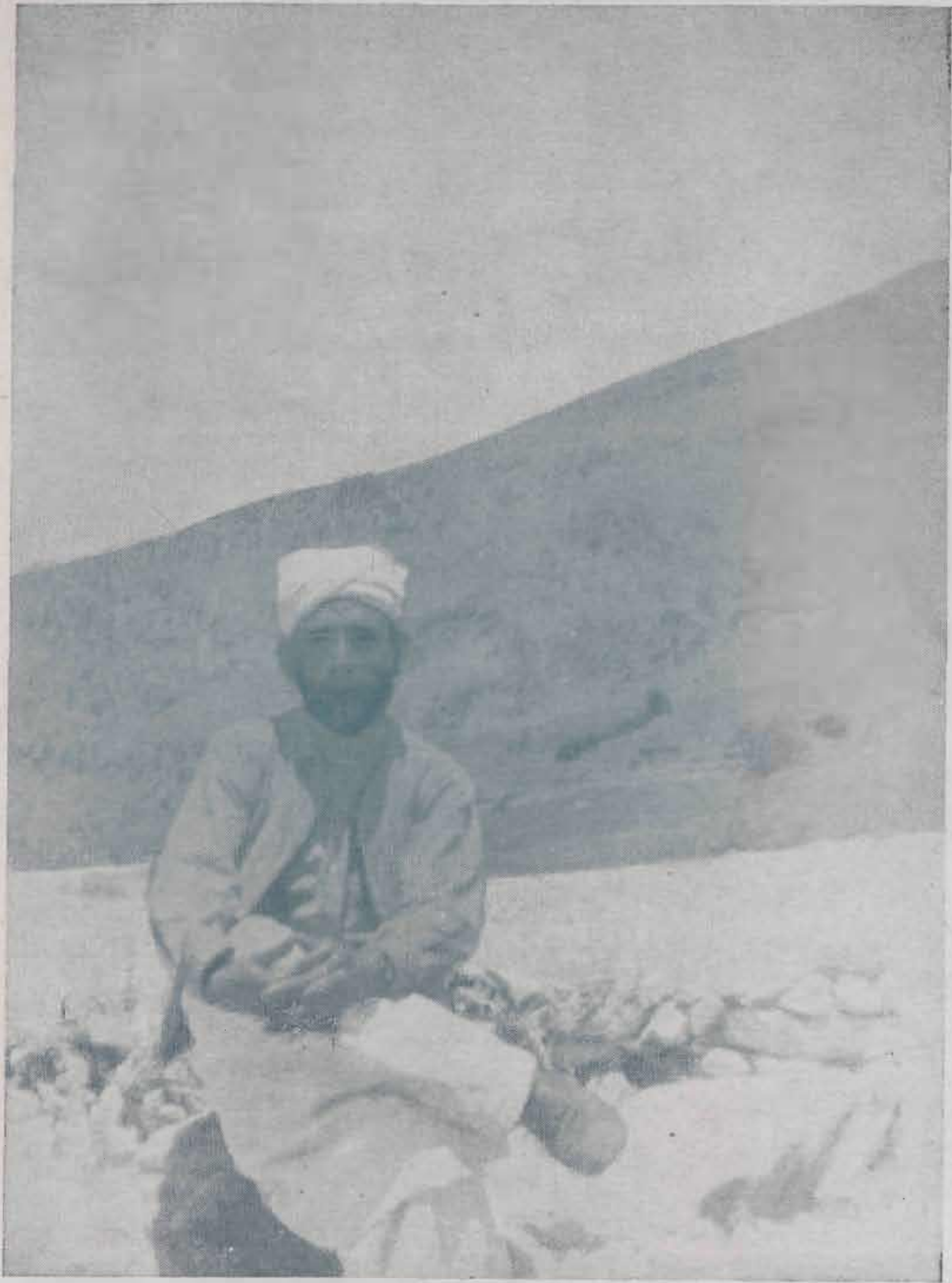
sowing purposes during the next season.

The head of the household is the supreme authority for organising the agricultural operations. It is his privilege to assign specific duties to the members of his household participating in cultivation.

Due to the unique climatic conditions of the area, only one crop is grown during a year. Although the bulk of the net area sown enjoys irrigational facilities, rice is not grown. Crop production varies from year to year depending upon several factors such as weather conditions, quality of manure and seed etc. Relevant statistics pertaining to the year 1960-61 showing the quantity of each crop produced and consumed and surplus available for sale have been incorporated in Table XXIV, Set A, appended to the Report. The figures show that grim is the principal crop and its total production in 1960-61 was 1,888 maunds. Wheat production being relatively very small, grim is the staple food of the inhabitants. The table further shows that from out of the total quantity produced, the cultivating households have consumed 1,229 maunds, leaving a surplus balance of 659 maunds available for sale. The production of wheat was 132 maunds, all consumed by the cultivating households. Other foodcrops consist of maize, pulses and vegetables, the produce being 2.5 maunds, 44 maunds and 20.5 maunds respectively. The area used for fodder cultivation being large, the aggregate quantity produced has been estimated at 1,720 maunds. Of this all but 470 maunds have been consumed by the cultivating households. The surplus quantity was sold to the neighbouring villages or to such of the households who needed the

PRODUCTION & DISPOSAL OF AGRICULTURAL PRODUCE





Patwari of Kharboo

same on cash payment. Barter system is conspicuous by its absence.

ii) Animal Husbandry, Fishing and Forestry

No veterinary centre exists in the village. As already mentioned, the nearest Animal Husbandry Unit functions at Kargil which is 17 miles away. Cows are, therefore, husbanded by local bullocks available in the village. In very rare cases of emergency, the animals are taken to Kargil. The ailing cattle are given orthodox methods of treatment and sometimes they die due to non-availability of modern treatment and surgical care. But for the dearth of sufficient fodder, animal husbandry would have proved to be a great asset for the villagers who could have followed it as an auxiliary occupation.

There is no scope for fishing in the village.

The village is surrounded by naked mountains with no forest wealth at all. A piece of village land measuring 11 kanals has, however, been left for growing forests of poplar trees etc.

iii) Village Industries

Wool-spinning is the only industry which constitutes a potential source of income to no less than 39 or more than 90% households residing in the village. Of these, 26 heads of the households follow this industrial pursuit as an auxiliary occupation while in the case of the remaining 13 households other members are engaged in spinning as a subsidiary source. In spite of the fact that all the 39 households claim it as a traditional industry, no one follows the industry as a main occupation.

As per information supplied by the households engaged in the industry,

approximately 750 lbs. of raw wool is usually available to them annually from their sheep and goats. The raw wool thus sheared is first of all cleaned of dirt etc. by winowing operation and passing it through a *belna*. Cleaned raw wool is then spun by them at home on *taklis* and *charkhas*. The spun yarn is kept wrapped on small wooden sticks which are later on transferred to the weavers for weaving it into woollen fabrics.

In the absence of any weaver in the village, the services of weavers of Kargil or village Drass are employed. The payment to the weaver is done not in cash but in kind. He is paid 50% of the wool as charges for the manufacture of woollen fabric which is usually coarse and thick called *pattu*. Generally the quantity of *pattu* got manufactured is assessed according to the domestic needs. Surplus *pattu* or wool, if any, is sold to the intending customers on cash payment.

The spinning industry is run round the year. This is because there is no dearth of raw wool in the village. It has been estimated that the average income of a household engaged in spinning is not less than Rs. 15.00 per month.

iv) Commerce

There is only one head of the household whose main occupation is grocery. Another household supplements its normal income by selling grocery goods. The former has installed a shop on the main road leading to Leh and the latter has stocked goods in one of the rooms of his residential house. The commodities on sale on the shops consist not only of cereals like gram, wheat, maize, pulses but also of goods of diverse type including cloth, towels,

Economy

socks, rubber shoes, cosmetics, salt, sugar, tea, kerosene, oil, soaps, cigarettes etc. etc. The goods are stocked in wooden boxes. Tin-containers have also been lately introduced.

The food cereals sold by the grocers are purchased by them from such of the cultivating households which are in possession of surplus stocks. Other goods are imported from Kargil and in rare cases from Srinagar market.

The grocers remain busy for the whole year round and run brisk business. The grocers have disclosed that their average monthly income does not exceed Rs. 150.00, which seems to be an under estimation as it is inconceivable that such sizable transactions could leave only this much of profit. They have also evaded to reveal the extent to which sales have been made by them on credit and the approximate amount which is payable to them on this account.

v) Other Occupations

The following statement gives the number of households engaged in other activities whether as their main or subsidiary occupations :-

S. Occupation No.	No. of households in the occupation as	
	Primary	Subsidiary
1. Govt. Service	4	8
2. Road Labour ...	...	23
3. Horse rentiering ...	...	9
	4	40

As is clear from the above data, the working force of the village includes, among others, four Government servants who are heads of their respective families. Besides, there are eight other households

who pursue Government service as a subsidiary occupation and as such 13 of their members are employed in Government service.

It may be pointed out that Government service is becoming popular day by day as it ensures solid income for the whole year. Of the 12 households in Government service, 10 fall in the income-range of Rs. 101.00 and above while the remaining two have varying income ranging from Rs. 76.00 to Rs. 100.00.

There are 23 other households whose members augment their normal incomes from primary occupations by working in addition as road labourers. The road labourers are engaged either on construction works or on repairing and widening of the National Highway which passes very near the village. During winter also they get job on the roads as these are to be kept clear for defence reasons. The wage rate has also gone up but even as it is they are not always able to secure work even as road labourers and this is why their average emoluments are not so high.

Nine of the households in the village still continue to rear pack animals like horses and ponies which they employ as load-carriers. Before 1947, serving as a porter was their traditional occupation which altogether stopped with the occupation of Tibet by Chinese. Now these households pursue this occupation as a secondary source and employ their ponies for carrying loads from one village to another.

B-II INDEBTEDNESS AND TRENDS OF CHANGES

The following statement gives the number of households by livelihood classes as



A group of wool spinners



On their way to fields

also the number of those among them who are in debt together with the total

and average indebtedness of each livelihood class and household respectively :-

S. No.	Livelihood class	Total No. of households	Households in debt	Total amount of debt	Average indebtedness
1.	Cultivation	38	15	Rs. 2,540.00	Rs. 169.33
2.	Government service	4	1	Rs. 200.00	Rs. 200.00
3.	Grocery	1	..	..	..
		43	16	Rs. 2,740.00	

Table XXI, Set A, appended to the Report, shows that of the total number of 43 households residing in the village as many as 16 or 37.2% are in debt the average indebtedness per household being Rs. 171.25. The statistics provided in the table further reveal preponderance of indebted households in income-groups Rs. 26-50 and Rs. 76-100, the proportion being 57.14% and 50.0% and the amount of debt being Rs. 137.50 and Rs. 210.00 respectively. Against this, only 33.33% households in the income-range of Rs. 51-75 are in debt, the average borrowing being Rs. 220.00. In the higher income-group of Rs. 101.00 and over, the incidence of indebtedness is quite low and is of the order of 13.33% of the households, the average size of the borrowing being Rs. 200.00 per household.

The enquiry revealed that loans have been raised by most of the borrowers for incurring expenditure on social functions like marriages etc., while a few have also borrowed money for ordinary wants, illness etc. In the absence of any Co-operative Society, debts are raised either from shopkeepers or from the money-lenders of the adjoining villages.

B—III FACTORS INFLUENCING ECONOMIC LIFE

As mentioned in the preceding paragraphs, agriculture is the main pivot around which the economy of the village revolves. Among the 43 households inhabiting it, cultivation of land is the primary occupation of no less than 38 while 4 others supplement their earnings by working in addition in agriculture. The agrarian reforms introduced in the State during 1950 transformed many landless cultivators into owners of land. But none in the village was benefitted due to these reforms. Also no extra lands were reclaimed during the last ten years.

The facts of the survey disclose that new occupations like Government service and grocery are cherished, which ensure income round the year. Road labour has also attracted a number of households who pursue it as a subsidiary occupation to supplement their main income.

Another factor influencing the economy of the village is trade and commerce which is pursued by 2 of the households. As the need of the consumer goods of various varieties is increasing day by day, the grocers are running a good business.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The basic characteristics of the social and cultural life of the inhabitants are typically Ladakhi and the three conspicuous aspects of it are 'cheerfulness, honesty and willingness to work. Courage also is one of their characteristics—not the courage of a fighting man but the courage of a sturdy animal. They will face hard work and exposure to heat and cold, and go on laughing, they will march great distances carrying heavy loads, and live with very little by way of food or comfort'.

A Ladakhi by nature is most peace loving. 'Two notable things about his religious beliefs—his ignorance and his superstition—are that they do not render him cruel and they keep him extremely cheerful.' Murder is unknown and cases of theft are rare.

Cheerful, gay and happy-go Ladakhis love, dance and music. Festival occasions are incomplete without song and drama.

The inhabitants of the village are all Muslims belonging to either Shia or Sunni sects. Shias predominate claiming 37 out of 43 households inhabiting the village. The relations between the two sects, however, are very cordial. They share each others sorrows and jublations. Unlike many other parts of the sub-continent, they follow similar social customs and enter into matrimonial alliance among themselves. It is because of this congenial atmosphere that the entire population of the village appears to be a homogenous community.

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

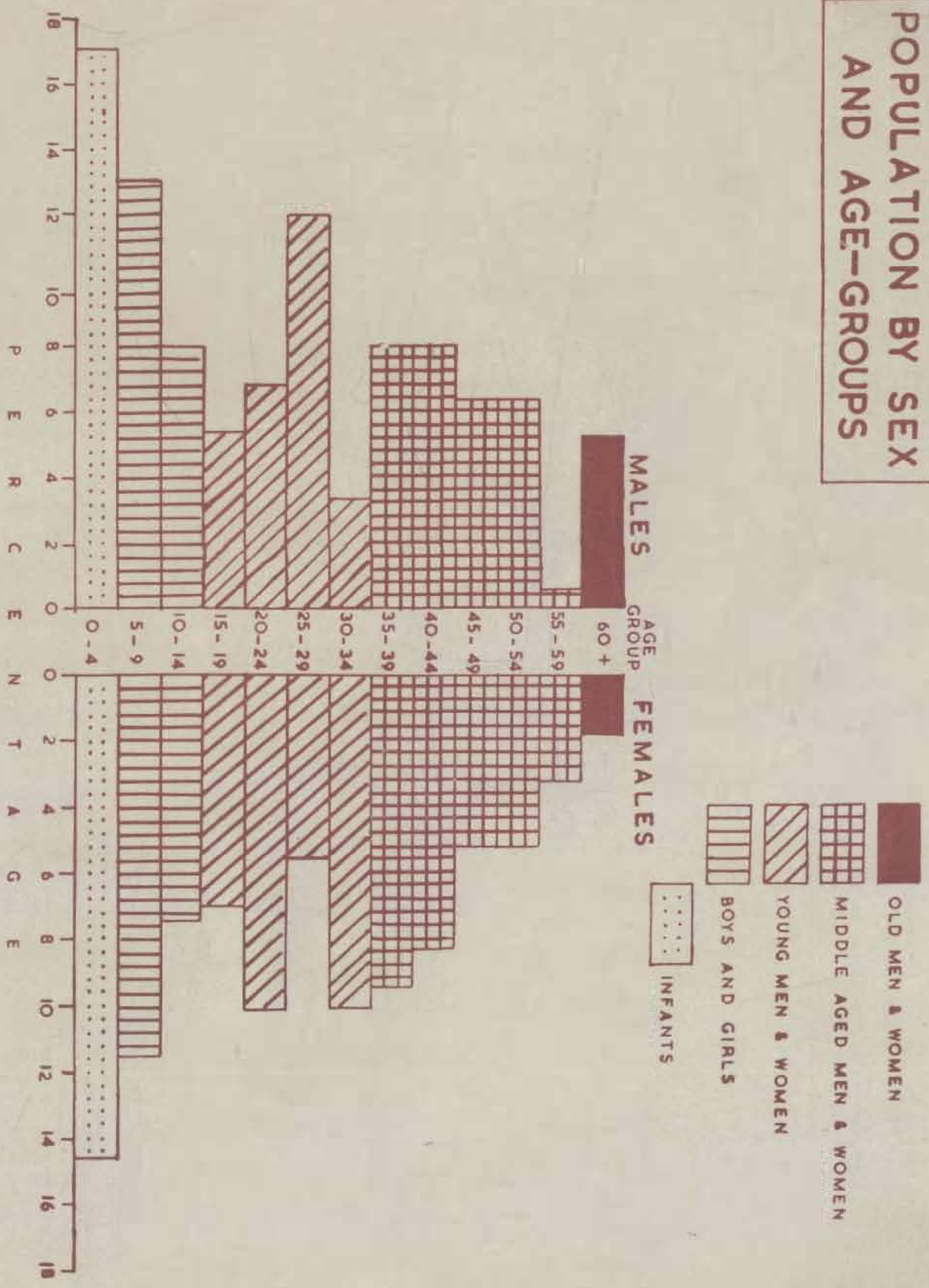
i) Age and Sex :

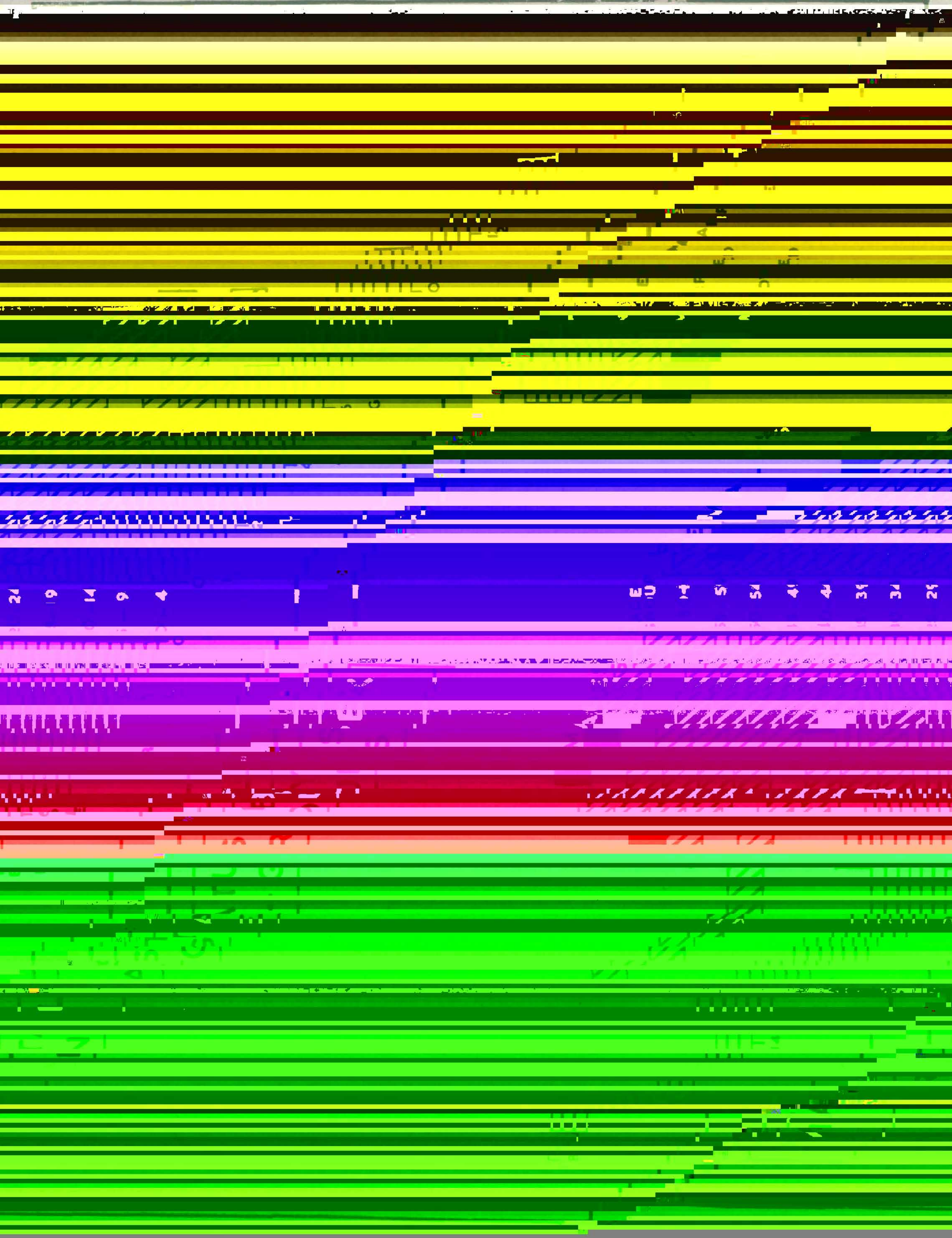
Ladakh district is distinguishable from all the districts of the State on account of very high proportion of its female population. Table II, Set A, appended at the end of the Report, shows that the village is inhabited by 176 males and 157 females or by 333 persons in all. This gives a sex-ratio of 89.2% as against the ratio of 87.9% for the State and 93.5% for the tehsil and 97.1% for the district. The above statistics reveal that the sex-ratio in the village corresponds more to the State ratio than to that of Kargil tehsil or Ladakh district.

The following statement presents comparative position of sex-ratio of the village and the district by age-groups :-

Age-group	Sex-ratio per 100 males	
	District Ladakh	Village under-study
0—4	100.4	76.7
5—9	95.7	78.3
10—14	97.2	85.7
15—19	92.4	110.0
20—24	105.0	133.3
25—29	96.0	42.9
30—34	102.2	266.7
35—39	97.0	107.1
40—49	95.4	84.0
50—59	93.4	108.3
60+	93.9	33.3

POPULATION BY SEX AND AGE-GROUPS





The above table also indicates that the proportion of males in the age-groups 25-29 and 60 & over is abnormally high. On the other hand, the proportion of females is very high in the age-groups 20-24 and 30-34.

The sub-joined statement gives the distribution of the population by broad age-groups and different categories according to capacity for work :-

Category	Age-group	Population	Percentage of total population
i) Infants	0-4	53	15.91
ii) Boys & girls	5-14	67	20.12
iii) Young-men & women	15-34	101	30.33
iv) Middle-aged men & women	35-59	100	30.03
v) Oldmen & women	60+	12	3.61

ii) Births and Deaths

Like all other villages of the State, the Chowkidar of Kharboo also functions as the registrar of births and deaths and maintains a regular record of the same. According to the information supplied by him, there were 15 births and 10 deaths in the village during the year 1959-60, resulting in a net annual growth of 5 persons or 1.5%.

iii) Marriages

Table VI, Set A, appended to the Report, indicates the classification of the village population by marital status. The statistics show that 151 persons have

never-married, 165 are married and the remaining 17 are widowed persons, the respective proportions being as under :-

Never-married	45.3%
Married	49.6%
Widowed	5.1%

The table further reveals that none in the age-group 10-14 is married and even in the age-group 15-19 out of a total population of 21 persons (10 males & 11 females) only 5 (2 males and 3 females) are married. It is quite encouraging to note that early marriages are not in vogue and this social change seems more due to the consciousness of the adverse effects of such marriages than due to the dread of the penalty imposed under the Infant Marriage Prevention Act of 1928.

It is also apparent from the table that there are 80 males and 85 females who are married. The excess of five married females is explained by the fact that one of the heads of households maintains two wives while the spouses of the remaining four females are in Pakistan.

The village is also inhabited among others by 17 widowed persons, 7 males and 10 females. There is no divorced person in the entire village.

The following statement shows the proportions of never-married, married and widowed among males and females separately :-

	Never-Married	Married	Widowed
Males	50.6%	45.4%	4.0%
Females	39.5%	54.1%	6.4%

iv) Diseases

According to the District Census

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Handbook of Ladakh (1961 Census), there are 16 medical institutions in the whole district, of which except one all others are functioning in the rural areas. Considering, however, the mountainous terrain, the low density of population and the long distances at which the villages are situated, the medical facilities available are far too meagre. In the case of Kharboo, the nearest allopathic dispensary is situated at Kargil—a distance of 17 miles.

In the absence of any public or private allopathic dispensary, the inhabitants have to depend on indigenous treatment which, however, does not conform to any recognised system such as allopathic, unani, ayurvedic or homeopathic treatment. Indigenous treatment consists of administration of local herbs etc. as also of wearing amulets. Amulets are procured from priests who write down something on a white paper which is later on folded and preserved in a copper or silver cover to be worn either around the neck or on the fore-arm. These amulets when worn are supposed to avert any magical or bad influence on the patient.

As per the investigations made during the survey, the common diseases prevalent in the village are dysentery, anaemia, dyspepsia, diarrhoea, worms and diseases of skin etc. Un-civic and un-hygienic condition of the people, low standard of living and the impure drinking water available from the streamlets are responsible for the incidence of diseases. On the whole, it may be remarked here that Ladakhis generally keep good health due to the sturdy life they live.

v) Education :

Ladakh is one of the educationally backward districts of the State and ranks

6th among them on the basis of literacy. The 1961 Census data shows that only 8.3% of its inhabitants are literate. In the village under-study, however, the incidence of literacy seems to be higher as is evident from the Table VII, Set A, which shows that of the 176 males and 157 females inhabiting the village, 63 males and 4 females are literate giving an overall literacy percentage of 20.1 as against the State percentage of 10.7. The corresponding literacy percentages among males and females work out as 35.8 and 2.6 respectively.

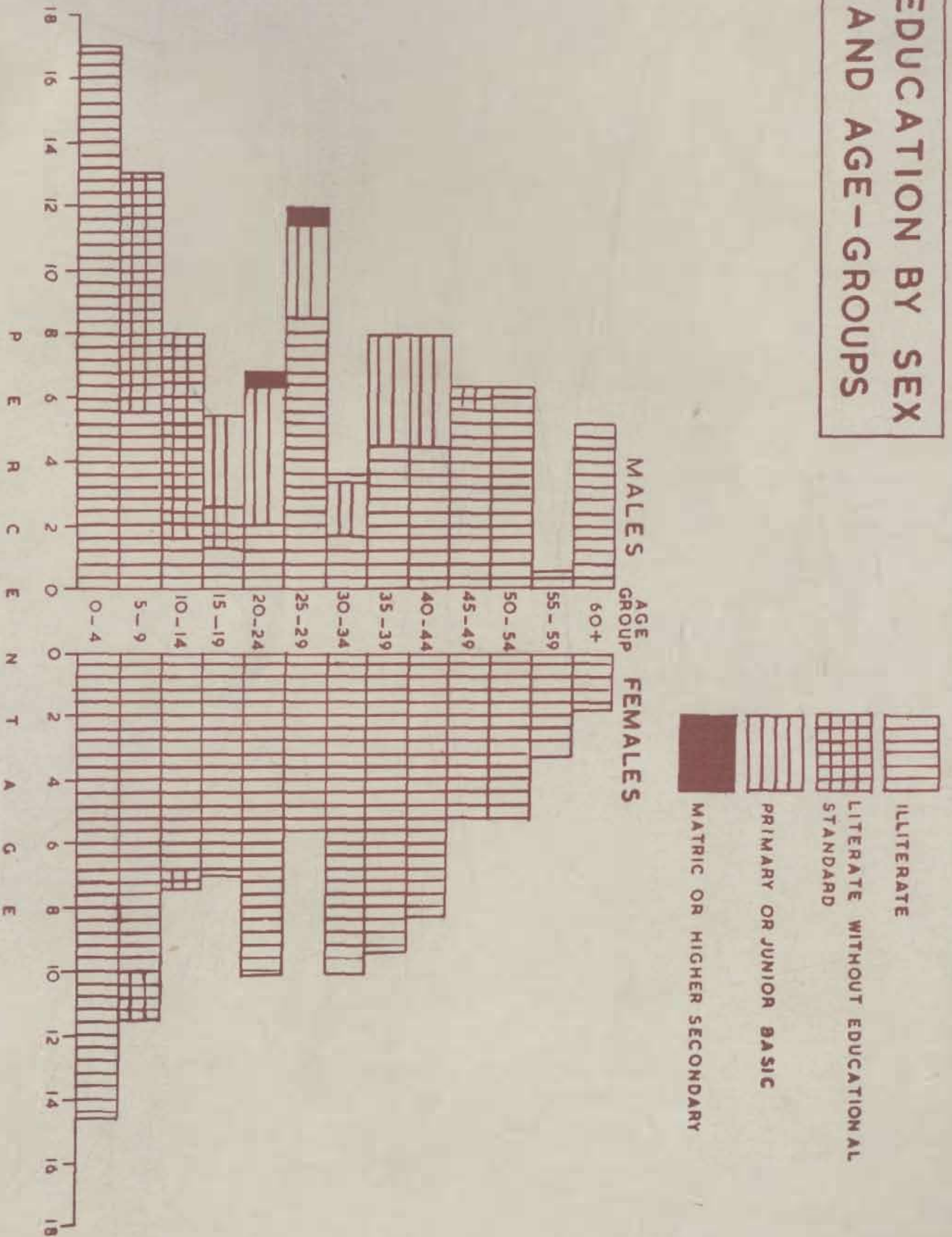
Let us now examine the incidence of literacy by broad age-groups and compare the same with the corresponding proportions obtaining in the district and the State during 1961 Census :-

Age-group	Kharboo-village	Ladakh district	J&K State
0-14	23.3%	5%	8%
15-34	25.7%	12%	15%
35-59	13.0%	9%	10%
60+	...	7%	7%
Age not stated	...	2%	3%

The data shows that except for the age-group 60 and over, the literacy percentage of all the other age-groups compares quite favourably with the district as well as the State.

The distribution of sex-wise literate population by educational levels as given in Table VII, referred to above, shows that among the 63 literate males, 27 do not possess any educational qualifications, 34 have passed primary or junior basic examinations while the remaining 2 have passed matriculation or higher secondary examinations. All the 4 literate females are literate without any educational standard.

EDUCATION BY SEX AND AGE-GROUPS



The facts of the survey also disclose that of the total population of 73 (46 males and 27 females) in the school-going age of 6-14, only 39 consisting of 35 males and 4 females attend the Government Central School functioning in the village. The parents of the rest of the 34, who do not attend the school, have stated various reasons for their children not going to school. Twenty-seven of them have frankly admitted that they have detained their children at home so that they should assist them in agricultural operations. Three others who have only female children are not in favour of female education. The remaining 4 have stated that their children are either sick or physically weak.

In any case the fact that about 54% children in the age-group 6-14 attend school suggests that the inhabitants are becoming conscious of giving elementary education to their children.

The Government Central School is the solitary co-educational institution catering to the inhabitants of the village. It has a staff of 4 teachers and 45 students are on its rolls, consisting of 41 males and 4 females. Among these, 39 (35 males & 4 females) belong to Kharboo and the remaining 6 hail from the neighbouring villages.

vi) Immigration and Emigration

The settlement history of the households has been presented in Tables 2(A) & 2(A) of Set B, appended at the end of the Report. First of these tables reveals that five generations ago the village was inhabited by 42 households in all. During the present generation, however, one household has immigrated into the village raising the number of families to 43.

Table 2(B) further indicates that the family which immigrated into the village during the present generation has come from outside the tehsil. No other case of immigration has been observed during the past 5 generations as the village does not offer any better prospects which could attract the people of adjoining villages.

So far as emigration is concerned, four persons, all male, migrated to Pakistan during the tribal raids of 1947 and have not returned since then. Temporary absence, however, is also caused in case of those whose occupation is either Government service or horse-rentiering.

B—FAMILY STRUCTURE

For studying the family structure of the inhabitants of the village, the households have been divided into four categories, namely, Simple, Intermediate, Joint and Others. A Simple family consists of husband, wife and un-married children only. Families which include, in addition, un-married 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 1, Set B, appended at the end of the Report, shows that according to this classification, the village is inhabited by 37.2% Simple, 9.3% Intermediate, 23.3% Joint and 30.2% Other families.

The inhabitants being all Muslims are governed by Islamic law of inheritance according to which the ancestral or acquired property of a person, other than agricultural

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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 the residue is distributed among the male and female children in the proportion explained above. In the event of the death of the wife of the head of the 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 life time of his father are not entitled to any share from the property owned by their grandfather, unless he executes a special will or makes a gift of the property in their favour.

It may be pointed out that in the matter of inheritance of property the inhabitants, though converts from Buddhism, have long since given up the customary laws followed by other Ladakhis following Buddhism and have switched over to the dictates of Islam.

C—LEISURE AND RECREATION

The village is devoid of any day to day recreational facilities such as establishment of dramatic or musical clubs, community listening centres, parks or any such arrangements. The only recreational activity is that of singing by men and women. The most gay occasion for females is to sing at the time of marriage.

Young boys and girls do play some games, which are quite interesting. Mention may be made of the following :—

i) 'Kok-ma-Kok'

The *Kok-ma-Kok* is a game like hide and seek and is played by boys and girls. It is played in the same way as is common elsewhere. The only difference with the usual hide and seek is the starting of the game and the selection of a player who has to make search on the first turn. It requires enough *wit and wisdom*. The process of selecting the player is also unique. Suppose there are four players, one of them, generally from the right, suggests a word, like knife, hammer, scissors, gun, etc. and the other player has to use more appropriate word in reply to one already suggested. If the word suggested is knife, the more powerful and appealing word would be *sword*. If he fails to give an appropriate or forceful word, he is supposed to make search. The searcher closes his eyes till other players hide themselves. At the announcement of the word *Kok-ma-Kok* by the players, the searcher opens his eyes and is supposed to touch anyone of the players, otherwise the same practice is repeated.

ii) 'Khodihal'

This game known as *Khodihal* is also played both by boys and girls. The participants of this game have to run on one foot upto a fixed place and the player who reaches first is regarded as king and others as slaves.

iii) 'Doki'

A small circular hole about $3\frac{1}{2}$ " in depth and $1\frac{1}{2}$ " in width is dug in the ground. Each one of the players tries to throw buttons or coins, as the case may be, in the whole which is called *doki*, from a fixed distance of 2 or $2\frac{1}{2}$ yards.

The place from where the throwing operation is conducted is called *sail*. If all the participants succeed in throwing the buttons or coins in the hole, the last man is supposed to be the winner. He is accordingly entitled to collect the buttons or coins, whose number is mutually decided in advance from each player. The coins thus collected are thrown collectively in the hole. Those which fall in the hole become the property of the player and out of the remaining coins, scattered on the ground, he is asked to strike one selected as target. The coin which is used as striker is known as *zehiks*. If the target is struck then all those coins which are on the surface are also won by him. In case he fails, then the other player picks these coins and repeats the process.

fv) 'Challiya'

It is an interesting local game, perhaps played in this village alone. The equipment used in this game consists of small bones known as *tarsal* in Zoology. The pieces of tarsals are placed in a circle on a straight line. The game is played generally by three players, each one contributes one tarsal. After these tarsals are placed in the circle, players come one by one and strike the middle tarsal from a fixed distance of $1\frac{1}{2}$ yards. Only the middle bone is supposed to be pushed without disturbing the other bones on either side of it. If these are also pushed or touched it is treated as a foul play. The middle bones at least should be pushed 8" away from the circumference of the circle. In case it is pushed some inches less than that of the required distance, it is again treated as a foul. The successful player

collects all the three bones as reward for his performance.

The State Publicity Department has also not entertained the villagers so far to any film shows, perhaps due to the distance and difficult hilly terrain.

D—RELIGIOUS INSTITUTIONS

As mentioned already, there are two mosques in the village which have no historical legends. Previously there was only one, the other one was constructed about two years ago.

Both the Shias and the Sunnis inhabiting the village pray together in these mosques, simultaneously in their respective forms. As per enquiries conducted during the course of the survey, the Shias of the village belong to Nurbakshi sect to which a reference has already been made. Some inhabitants consider that by adopting Nurbakshi sect they have ceased to be Shias. But it seems that in this matter there is difference of opinion.

The administration and management of these mosques have not been vested in any committee. Whenever there is need of any repairs or so, contributions are raised from among the inhabitants and some respectable person is requested to supervise the execution of the work.

E—VILLAGE ORGANISATIONS

The district-level administration is headed by a Collector who is assisted by an Additional Collector, Tehsildars, Naib-Tehsildars, Superintendent of Police and Deputy Superintendents of Police etc. The collector designated also as Deputy Commissioner is headquartered at Leh and functions in addition as District Magistrate

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and is the head of the civil administration.

The tehsil headquarter is at village Kargil and is administered by the Tehsildar. Police Station of village Kharboo and other tehsil villages is also situated in Kargil.

In the village under-study, however, there is no Government or Private organisation to look after the interests of the villagers.

F—REFORM MEASURES

The field investigations conducted during the survey have disclosed that no official or private organisation has ever visited the village to educate the inhabitants on the necessity of introducing reforms in their social and economic life. The credit for the few apparent reforms goes to the inhabitants themselves who have been imbibing new concepts and trends due to their contacts with the military personnel and the visitors on the National Highway. Thus the high percentage of literacy among the children is not the result of any organisation but is due to the fact that inhabitants are becoming conscious day by day about the merits of literacy. Similarly, at present child marriage is a thing of the past, in spite of the fact that hardly anyone in the village is aware of the law prohibiting early marriages.

The inhabitants of Kharboo 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 neither any family planning centre in the village nor at Tehsil headquarter i.e. Kargil. Ignorance of the inhabitants on this issue is apparent from tables 15(A) and 15(B), Set B, appended to the Report. First of these tables, shows that of the total 43 heads of the households, 7 are either widowed or un-married while of

the remaining 36, 28 crave for more children, although 21 of them have already been blessed with one or more issues.

Part B of the table reveals that households in favour of getting more children include 24 such heads of the households who are more than 30 years old. Among the 8 heads of the households who are averse to the enlargement of the size of their family by addition of more children, 2 are aged 41 to 49 years while the remaining 6 fall in the age-group 50 and above.

The inhabitants have also expressed ignorance, regarding other reformatory and social laws enacted by the Government from time to time. They contend that they have not heard of the legislation entitled Muslim Dower Act of 1920 whereby the amount provided in the Dower if beyond the means of the husband and above the status of the wife is liable to be reduced appreciably. They do not also know anything about Juvenile Smoking Act, 1929, which prohibits smoking by children below the age of 16.

Notwithstanding, the observations made in the preceding paragraphs, it would be wrong to say that the inhabitants are even now as backward in social and cultural spheres as they used to be two decades ago. There is enough testimony available to confirm the assumption that they are comparatively more awakened and conscious about the realities of life. Table 12, Set B, shows the range of information supplied by the heads of the households. According to the data, 23 of the 43 heads of the households inhabiting the village know the name of the Police Station within the jurisdiction of which the village falls. They are also

aware of the fact that headquarter of the Tehsildar is at village Kargil. The number of households which know that Kargil is a part of district Ladakh is a little more and stands at 25. On being questioned, 9 heads of the households have quoted the correct number and names of the principal rivers which flow through different parts of the district.

G—LANGUAGE

The inhabitants of Kharboo speak Shina-language which is now almost extinct on this side of the Cease-fire Line. Shina is a language of Dardic or Pisacha Branch and descends from Aryan Sub-Family and Indo-European Family. Dardic Branch is sub-divided into the following three groups :-

- i) Kafir group,
- ii) Khowar group, and
- iii) Dard group.

Mr G.A. Grierson in his book *Linguistic Survey of India* writes the following remarks regarding Dard group and Shina-language :-

“The Dard Group includes the following languages—Shina, Kashmiri and Kohistani. Of these, Shina is the purest example of the group. Kashmiri, with its literary tradition, has imbibed too much civilization and vocabulary from India to make it a typical Dard language. Kohistani, on the other hand, is a group of uncultivated dialects near the Indian frontier, all of which have been influenced not only by Indian languages but also by Pashto.”

“This is the language spoken in Gilgit and the neighbouring valleys. Properly it is the language of the Shina tribe, who, though numerically inferior, have established their language to the exclusion of others wherever they have penetrated. Amongst

the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Burushaski, and of late, with Kashmiri, owing to an immigration of Kashmiris which took place about a century and a half ago.”

Shina has many dialects. The principal are :-

- i) Gilgiti ... the dialect of the Gilgit valley
- ii) Astori ... the dialect of the Astore valley
- iii) Chilasi ... the dialect spoken down the Indus & Chilas
- iv) Gurezi ... the dialect of the Gurez valley
- v & vi) Brokpa of ... the Shins of Baltistan
Drass are called Brokpa or
and of High landers. So the
Dah Brokpa of Drass is the
Hanu same dialect as the
Shina of Astore
- vii) A north- ... it is spoken in the north-
western west of Gilgit and there
dialect the dialect is without
any proper name.

In the village under-study, Brokpa of Drass is spoken as the dialect. Drass and Astore are much nearer to Kashmir than is Gilgit, and hence the Brokpa is now and then mixed with Kashmiri idioms. ‘Curiously enough, in the conjugation of the verb substantive it seems to have been influenced by the Burushaski of Hunza Nagar which lie far to the north beyond Gilgit.’ Some specimen of Kashmiri words which are found in Shina-language and have got same meaning are illustrated below :-

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<u>Shina</u>	<u>Kashmiri</u>	<u>English</u>
1. Khas	Khas	Ride
2. Vas	Vas	Go down
3. Beh	Beh	Sit down
4. Jaljal	Jaljal	Quickly
5. Kheh	Kheh	Eat
6. Noow	Noow	New
7. Pron	Pron	Old
8. Khal	Khal	Fields
9. Chhot	Chhot	Short statured
10. Nawe	Nawe	Boat
11. Mensh	Mensh	Buffalo
12. Host	Host	Elephant
13. Achi	Achi	Eye
14. Son	Son	Gold
15. Ruph	Ruph	Silver
16. Manch	Manch	Honey
17. Dudh	Dudh	Milk
18. Rath	Rath	Night
19. Ak	Ak	One
20. Set	Set	Seven
21. Nov	Nov	Nine
22. Sas	Sas	Thousand
23. Tot	Tot	Hot
24. Niyel	Niyel	Blue

Although Shina-language is not so rich in literature and folk-lore, it has retained

its purity of form to this day. A grammar of the language has also been written by T. Grahame Bailey in 1924.

The following sentences of Shina-language are quoted as specimen of phrases or composed expressions, which are difficult to pronounce repeatedly :-

- a) *Jip-Du-Khupi*
Jip Khaji Faki
- b) *Bed baboo Bed Basher*
Chan baboo chane Basher

Some of the riddles which are in common use are mentioned below :-

- i) *Lo-lo Bakhur Raja Sachul* (Marsh)

English rendering: (A small bag containing goats inside refers to the seeds inside the peper)

- ii) *Var-Zok, Par Zok*
Badami Tekh (Pori)

English rendering: (A thing which moves on either side, refers to shuttle)

- iii) *Kok Rakun goes Songi* (Tabuck)

English rendering: (A thing which has its sound like braying of ass and the motion like the lion's jump, refers to *gun*).

CHAPTER V

CONCLUSION

Kharboo is perhaps the only reminiscient village on this side of the Cease-fire Line where the speakers of the Shina language are still to be found. Hardly two decades ago, the inhabitants of the village considered themselves a part and parcel of the Shina speaking community which is mostly concentrated in Gilgit and Astore, now under the illegal occupation of Pakistan. In spite of this seclusion, caused by tribal raids of 1947-48, village Kharboo can still boast of preserving the various characteristics peculiar to the Shina speaking community.

In the preceding chapters a panoramic view of the various facets of the social, cultural and economic life of the inhabitants has been portrayed along with the changes which have crept into each of these spheres. The various tables appended with the Report also give an insight into the changing outlook of the people and how far they have discarded the traditional practices. The change is discernible mostly among the younger generations who do not approve of the traditional costumes, foot-wear and many other practices. They cherish mill-made cloth over coarse *pattu* and have developed an abhorrence for the crude type of traditional foot-wears which have been replaced with rubber or other leather shoes. The middle and advanced-age people are, however, even now wedded with the traditional shabby dresses and crude locally made shoes.

Into this mountain-girt land of sturdy and peace-loving Ladakhis are today

blowing the winds of change breaking down the walls of isolation. As mentioned earlier, two decades ago the only silver ornaments worn by the females used to be *tumar* and *kanvaj*. Against it, at present a number of other ornaments have been introduced due to the social links and regular contacts with the people of the Kashmir valley. Similarly, the procurement of various household goods and luxury articles by the inhabitants during recent years is an index of their developing tastes for modern amenities.

A wind of change is also apparent in the sphere of social consciousness as more and more children are sent to school day by day. Therefore, literacy among the school-going children of the age of 6-14, which at present stands at 54% is bound to increase. It is, however, unfortunate that the incidence of literacy is comparatively less pronounced in the higher age-groups but for this the inhabitants are not to be blamed as there are no educational institutions of higher grades in the village.

Another conspicuous aspect of the social order of the village is the harmonious relation subsisting between the two sects of the Muslim community. The village, as has already been stated in Chapter II of the Report, is predominantly inhabited by Shias who form 80% of the village population and constitute 86% of the households. They are quite friendly with the minority sect of Sunnis.

This is not, however, to suggest that the complexion of the village has changed

Conclusion

in every walk of life. The village as it is, needs a lot of improvement in the social order, and whatever changes have been recorded have crept in only due to contacts with the people of Kashmir or others who happen to pass through the National Highway. The inhabitants of the village have yet to learn the basic principles of hygiene. Even the advantages accruing by restricting the size of a family have yet to be brought home to them. Besides, the various reform measures introduced by the State Government from time to time will have no meaning for the inhabitants unless they are kept constantly in touch with these changes.

Although in the economic sphere too, there has been a lot of improvement mostly due to the presence of army personnel yet much needs to be done to make the economy stand on more sound and stable footing. As is evident, the demand for vegetables etc. has given a boost to agriculture but lack of proper irrigational facilities impose a check beyond which agriculture cannot expand. This impediment can, however, be eliminated if latest agricultural implements, better variety seeds, chemical fertilizers and pesticides be introduced which will naturally increase the the out-put of agricultural land. The establishment of a Co-operative Society will also go a long way in helping the cultivators for achieving this goal. The society can supply the various agricultural equipment on loan returnable in easy instalments at the time of harvesting. The society can further help the cultivators in fetching good market-price for their surplus produce. If possible, the Society can also prove useful in educating the cultivators in technical know-how of latest

agricultural equipment and operations like crop-rotation etc.

The solitary traditional wool spinning industry of the village which is followed by as many as 39 households can also be given a fillip and developed into a fulfilled spinning and weaving cottage industry which will in turn be a major factor for re-orientation of village economy. Half the men and women you meet are spinning as they walk, spinning mechanically on a spindle from a hank of wool, almost the whole day long. The variety of wool available is quite superior and can be woven into nice fabric and blankets, provided the inhabitants be imparted necessary training in the weaving of finer designs.

It is, however, felt that in case the wool industry is to flourish, the nature of economy is to be entirely changed, and more emphasis will have to be given to production of quick growing species of grass for being used as fodder, than on the production of food crops etc.

Another potential source of income which of late has become available to the inhabitants of the village is road-labour. Due to a lot of improvement work going on the National Highway, the demand for labour has increased many-fold and even the wage-rates have gone up. The able-bodied persons get work even during the peak winter months when the roads have to be kept open by clearing away the snow etc. This auxiliary occupation is followed by 23 of the households and has compensated to a great extent the traditional occupation as porters in which a good number of heads of the households were engaged prior to the stoppage of trades with Central Asia and Tibet.

Kharboo

In addition, Government service and grocery are the two new avenues of employment which are being pursued by 12 and 2 households of the village respectively. The statistics regarding the aspirations of

the parents relating to the future occupations of their children show that a number of other heads of the households would also favour Government service as the occupation for their children.

SOCIO-ECONOMIC SURVEY

CENSUS 1961

Name of District—Ladakh

PART II

VILLAGE SCHEDULE

Name of Police Station—Kargil

Name of village—Kharboo

Area of the village—201.12 acres

Number of households—43

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

1. Topography of the village :-

- | | |
|---|--------------------------------------|
| (a) Is the village situated on a plain/
on an undulating surface/on a
plateau/on a hillock/or at the bottom
of a depression ? | Table land. |
| (b) The system of grouping of houses—
average distance between two clus-
ters 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. | Ref. Survey Report |
| (c) Internal roads — Tanks — Village
common, any stream or other ex-
tensive source of water—proximity
or otherwise of any jungle. Approx-
imate number of shade-bearing trees
and how they are arranged. | Refer Survey Report and Notional Map |
| 2. What is the local legend about the
village ? | Refer Survey Report. |
| 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. | -do- |

- | | | |
|-----|--|---------------------------|
| 6. | Distance by road from Thana and Sub-division Headquarters. | 17 miles. |
| 7. | (a) Distance of the Post Office from the village. | Zero mile. |
| | (b) Distance of the Telegraph Office from the village. | 17 miles. |
| | (c) Can money be sent through that Post Office ? | Yes. |
| 8. | Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death. | Refer Survey Report. |
| 9. | Give details of places of common religious worship, if any. | -do- |
| 10. | Describe community festivals if held in the village. | -do- |
| 11. | Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status. | -do- |
| 12. | Number and types of schools in the village. | One Govt. Central School. |
| 13. | Describe social recreation centres, if any. | Nil |
| 14. | State of co-operative movement in the village (Number and names of co-operatives). | Nil |

ADDITIONAL QUESTIONS FOR VILLAGE SCHEDULE

I. General :

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

II. Vital Statistics :-

- (1) How are births, deaths and marriages recorded. Two separate registers are maintained by village Numberdar for recording the Births and Deaths.
- (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. As above.

III. Housing :-

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

IV. Health and Sanitation :-

- (1) Give a list of common diseases of the village. Dysentery, Anaemia, Dyspepsia, Diarrhoea, Worms and Skin diseases.
- (2) Are there public latrines in the village? No.
- (3) If there is no laterine where do the villagers generally answer to their calls of nature? There are private latrines.
- (4) What are the sources of drinking water? Nallah water.
- (5) Is the water supply adequate in all seasons of the year? Yes.
- (6) Is there a primary health centre in the village? No.
- (7) Where do deliveries generally take place, at home or in the hospital? At home.

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

No, an experienced woman of the village attends the delivery cases.

(9) Is native or indigeneous medicine practiced?

Yes.

(10) Do the villagers go frequently to the toddy or liquor shops? If so, what percentage?

No.

V. Literacy and Education :-

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

Refer Survey Report.

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

-do-

VI. Religious Practices :-

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

No.

VII. Social Life :-

(1) Is widow remarriage allowed?

Yes.

(2) Does the village respect the sanctity of joint family system? If so, how many joint families are there in the village?

10

VIII. Marriage :-

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

Yes, both by wife and husband.

IX. Agriculture :-

(1) Give the total cultivable area of the village and the area actually cultivated during the past 5 years.

Refer Chapter 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?

Seven.

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

Refer Survey Report.

X. Livestock :-

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

Refer Survey Report.

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

Average 3 seer
Maximum 4½ seer
Minimum 2 seer.

(3) Which is the nearest veterinary hospital ?

Kargil.

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

Yes.

(5) Is animal transport used ?

Yes.

XI. Fisheries :-

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

No.

ANNEXURE I

VILLAGE : KHARBOO
 POLICE STATION : KARGIL
 DISTRICT : LADAKH

DATED : 5th July, 1961
 INVESTIGATOR : B.A. Farooqi

JAMMU AND KASHMIR STATE
 VILLAGE CENSUS AND OCCUPATION

Sl. No.	Head of the Household	Size of family	Occupation		Remarks
			Traditional Main	Contemporary Subsidiary	
1	2	3	4	5	6
1.	Shri Mir Khan	7	Cultivation	Wool spinning & labour	
2.	Mrs. Keshki	2	"	"	
3.	Shri Faqeer	7	"	"	
4.	Shri Kokhar	3	"	Horse rentiering	
5.	Shri Amin	6	"	Wool spinning & labour	
6.	Shri Rustum	18	Grocery	Horse rentiering	
7.	Shri Naseer Ahmed	9	Cultivation	Wool spinning & labour	
8.	Shri Mohmad	5	"	"	
9.	Shri Sheroo	9	"	"	
10.	Shri Mohmad	5	"	Wool spinning	
11.	Shri Ali	6	"	Wool spinning & labour	
12.	Shri Gulam	6	"	Wool spinning	
13.	Shri Adeet	6	"	Horse rentiering	
14.	Shri Abdu	5	"	Wool spinning	
15.	Shri Maziem	12	"	"	
16.	Shri Khan	8	"	Wool spinning & labour	
17.	Shri Khaliq	4	"	Labour	
18.	Shri Brospot	6	"	"	
19.	Shri Jamal	5	"	Wool spinning & labour	
20.	Shri Mohd. Usman	13	Govt. service	Horse rentiering	

Sl. No.	Head of the Household	Size of family	Occupation		Remarks
			Traditional Main	Contemporary Subsidiary	
1	2	3	4	5	6
21.	Shri Chamu	3	Cultivation	Labour	
22.	Shri Mohd. Yousuf	5	"	Wool spinning	
23.	Shri Mohmad	5	"	"	
24.	Shri Koli	4	"	Wool spinning & labour	
25.	Shri Jumah	5	Govt. service	Horse rentiering	
26.	Shri Issa Mir	3	"	Labour	
27.	Shri Issa Ali	3	Cultivation	"	
28.	Shri Abdullah	2	"	Wool spinning & labour	
29.	Shri Ali Khan	4	"	Wool spinning	
30.	Shri Jumoh	3	"	"	
31.	Shri Abdu	6	"	"	
32.	Shri Budu	9	"	Horse rentiering	
33.	Shri Rehman	16	"	"	
34.	Shri Abdullah	5	"	Wool spinning	
35.	Shri Gulam	20	"	Horse rentiering	
36.	Shri Abdul Satar	15	"	-do-	
37.	Shri Shakur	5	"	Wool spinning & labour	
38.	Shri Isa Ali	11	"	Nil	
39.	Shri Gulam Nabi	29	Govt. service	Village Numberdar	
40.	Shri Abdul Qayoom	7	Cultivation	Wool spinning & labour	
41.	Shri Ali	5	"	Wool spinning	
42.	Shri Ismail	15	"	"	
43.	Shri Abdul Hamied	9	"	"	

Village Disputes Referred to Different Authorities Last Year

I Nature of adjudicating authority	II Leading members of each disputant party	III Nature of dispute	IV Decision of the adjudicating authority	V Nature of sanction	VI REMARKS (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)						
	<table border="1"> <tr> <td>Caste Panchayat</td> <td>Name</td> <td>Caste</td> </tr> <tr> <td></td> <td></td> <td>Tribe</td> </tr> </table>	Caste Panchayat	Name	Caste			Tribe				
Caste Panchayat	Name	Caste									
		Tribe									

Caste Panchayat

Informal Panchayat

Statutory Village Panchayat

Court

Others (Specify)

Refer Survey Report

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

I	II MEMBERS				III				
Name of organisation	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	Remarks
Statutory Panchayat									
Caste Panchayat									
Other Leaders									
Members of Board of Directors of Co-operative Society									

Refer Survey Report

Nature of Social Disabilities Suffered by Different Castes in the Village

I Name of Caste	II Access to		III Disability regarding services			IV Avoided by caste Hindu in regard to			V Remarks	
	Shop, Hotel, Restaurant	Temple or place of worship	Brahmin priest	Barber	Washer-man	Any other village servant	Touch	Serving cooked food		Serving water
Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	The village is inhabited by Muslims alone who have no social disabilities.

Cultural Life of the Village

I Names of clubs, libraries, drama parties or other cultural organizations in the village	II When established	III Rough proportion of members belonging to Different castes	IV Office bearers	V Brief note on basis of membership (Subscription etc.)	VI Brief note on objective of the organization	VII Brief note on activities of the organization

Refer Survey Report

Recreational and Artistic Activities Enjoyed by the Villagers

I Type of Activity description	II Where room placed (if outside the village, name & distance of the place)	III Frequency and duration (Specify whether daily, monthly seasonal etc.)	IV Extent of active parti- cipation of people of the main castes and commu- nities in performance (many, few, some)	V Extent of partici- pation of people of main castes or communities as audience (many, few, some)	VI If activity is in village, do visitors from other villages participate	VII Approximate No. audience, other- wise	VIII What agency sponsors, promotes or finances	IX Who trains players etc. (His name, address, caste, occupation)
--------------------------------------	---	---	---	--	--	---	---	--

1. Sports & Games
2. Drama, Music, Dancing etc.
3. Cinema
4. Filmstrip, Puppet show etc.
5. Fairs
6. Festivals
7. Other Entertainments

Refer Survey Report

* Indicate nature and reason of celebration.

SET A

Table I

Area, Houses and Population**Name of Village : Kharboo**

Area in		No. of Houses	No. of households	Population		
Acres	Density			Persons	Males	Females
1	2	3	4	5	6	7
..	..	71	43	333	176	157

Table II

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
333	176	157	30	23	23	18	14	12	10	11	12	16

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
43	6	9	8

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
21	9	6	16	14	15	14	13	11	8	11	8	1	5	9	3

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
20	56	46	8	34	31	9	77	72

Table IV

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

Religion	Community	Caste	Sub-caste	Number of Members		
				Persons	Males	Females
1	2	3	4	5	6	7
Islam	Sunni Muslims	..	..	67	37	30
..	Shia Muslims	..	..	266	139	127

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

There are no scheduled castes and scheduled tribes in Ladakh

Table VIII

Workers and Non-workers by Sex

Age-group	Total Population		
	Persons	Males	Females
1	2	3	4
All Ages	333	176	157
0—14	120	67	53
15—34	101	49	52
35—59	100	51	49
60 & over	12	9	3

Table IX

Workers classified by Sex, Broad

Age-group	Occupation 1 Cultivation			Occupation 2 Govt. Service			Occupation 3 Grocery			Occupation 4		
	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	180	80	100	17	17	..	2	2	..	..	..	..
0—14	18	5	13	..	..	..	..	..	..	..	..	..
15—34	76	27	49	10	10	..	..	..	..	..	..	..
35—59	79	42	37	7	7	..	1	1	..	..	..	..
60 & over	7	6	1	..	..	..	1	1	..	..	..	..

Table X

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

Age-group	Total Workers			Workers	
	Persons	Males	Females	Household Industry	
				Males	Females
1	2	3	4	5	6
All Ages	199	99	100	35	77
0-14	18	5	13	..	2
15-34	86	37	49	20	41
35-59	87	50	37	15	34
60 & over	8	7	1	..	..

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 house- hold 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	134	77	57	35	4	3	16	39	37	
0-14	102	62	40	23	4	3	8	36	28	
15-34	15	12	3	12	..	..	3	..	..
35-59	13	1	12	..	..	..	5	1	7
60 & over	4	2	2	..	..	..	..	2	2

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
43	269	333	..	..	..	..

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
43	3	..	..	4

by Number of Persons Occupying

Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with 5 rooms & more	
No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
8	9	10	11	12	13	14	15	16	17
4	12	6	34	5	28	6	38	22	221

or Business belonging to the Household

Households engaged in Cultivation and Industry	Households engaged in Cultivation & Business	Households engaged in Industry and Business	Others
6	7	8	9
25	..	..	11

Table XIV

Types of Industry run by Households

S. No.	Industry run by Households	
	Name of Industry	Number of Households
1.	Wool Spinning	39

Table XV

Types of Business run by Households

S. No.	Business run by Households	
	Name of Business	Number of Households
1.	Grocery	2

Table XVI

Traditional Industries by number of Households in each

S. No.	Name of Traditional Industry	No. of Households in each Traditional Industry
1.	Wool Spinning	39

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
Ladakhi Muslims	43	..	..	3	..

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
Ladakhi Muslims	43	..	43	43	..	..	43

Table XIX

Medical Care

Case 1	Number of cases 2
A. Maternity Cases	
1. Number of cases hospitalized	N. A.
2. Number of cases:	
(a) Confined in hospital	..
(b) Confined by bringing Doctor home	..
(c) Confined by qualified Midwife at home	..
(d) Confined by unqualified Dai at home	..
(e) Confined without Assistance	..
B. Ordinary medical treatment	
(a) Indigenous	49 households
(b) Ayurved	N. A.
(c) Homeopath	..
(d) Combination of more than one system	..
C. Medical consultation	
(a) In public hospitals or dispensaries	N. A.
(b) In private hospitals or dispensaries	..
(c) By calling in physicians, allopaths, homeopaths, etc.	..
(d) Whether Vaccinated	

Table XX

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

Occupation	No. of households	Monthly Income of Household					Total No. of members in households mentioned in Col. 2
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8
Cultivation	38	..	14	6	8	10	265
Govt. Service	4	..	..	..	..	4	50
Grocery	1	..	..	..	..	1	18
Total	43	..	14	6	8	15	333

Table XXI

Monthly Income per Household by Source and Occupation

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
1.	Cultivation	Cultivation, Wool Spinning & Labour	..	..	1	..	..
2.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
3.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
4.	-do-	Cultivation, Wool Spinning & Horse rentiering	..	1	..	..	..
5.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	1	..	
6.	Grocery	Grocery, Govt. Service, Wool Spinning & Horse rentiering	..	..	..	..	1	
7.	Cultivation	Cultivation, Wool Spinning & Labour	..	..	1	..	..
8.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	1	..	
9.	-do-	Cultivation, Wool Spinning & Labour	..	..	1	..	..
10.	-do-	Cultivation & Wool Spinning	..	1	..	..	..
11.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
12.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	1	..	
13.	-do-	Cultivation, Wool Spinning & Horse rentiering	..	..	..	1	..	
14.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	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					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
15.	Cultivation	Cultivation, Wool Spinning & Labour	..	..	..	..	1	
16.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
17.	-do-	Cultivation & Labour	..	1	..	..	..
18.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
19.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
20.	Govt. Service	Govt. Service, Wool Spinning, Cultivation & Horse rentiering	..	..	..	..	1	
21.	Cultivation	Cultivation & Labour	..	1	..	..	..
22.	-do-	Cultivation, Govt. Service & Wool Spinning	..	..	..	1	..	
23.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	..	1	
24.	-do-	Cultivation & Wool Spinning	..	1	..	..	..
25.	Govt. Service	Govt. Service, Wool Spinning & Horse rentiering	..	..	..	..	1	
26.	-do-	Govt. Service & Cultivation	..	..	..	..	1	
27.	Cultivation	Cultivation & Labour	..	1	..	..	..
28.	-do-	Cultivation, Wool Spinning & Labour	..	1	..	..	..
29.	-do-	Cultivation & Wool Spinning	..	1	..	..	..

Table XXI—concl'd.

Monthly Income per Household by Source and Occupation—concl'd.

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
30.	Cultivation	Cultivation, Wool Spinning & Labour	..	..	1	..	..
31.	-do-	Cultivation, Govt. Service & Wool Spinning	..	..	..	..	1	
32.	-do-	Cultivation, Wool Spinning & Horse rentiering	..	..	1	..	..
33.	-do-	Govt Service, Cultivation, Wool Spinning & Horse rentiering	..	..	..	..	1	
34.	-do-	Cultivation & Wool Spinning	..	..	..	1	..	
35.	-do-	Cultivation, Wool Spinning & Horse rentiering	..	..	..	..	1	
36.	-do-	Cultivation, Govt. Service, Wool Spinning & Horse rentiering	..	..	..	..	1	
37.	-do-	Cultivation, Govt. Service & Wool Spinning	..	..	..	1	..	
38.	-do-	-do-	..	..	..	..	1	
39.	Govt. Service	Govt. Service, Cultivation, Grocery & Wool Spinning	..	..	..	..	1	
40.	Cultivation	Cultivation, Wool Spinning & Labour	..	..	1	..	..
41.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	..	1	
42.	-do-	Cultivation, Wool Spinning & Govt. Service	..	..	..	..	1	
43.	-do-	Cultivation, Wool Spinning & Labour	..	..	..	..	1	
		Total :-	..	14	6	8	15	

Table XXII

A—Indebtedness

Income-group	Total No. of Households	Indebtedness by Income-group		Average indebtedness for households in debt
		No. of Households in debt	Percentage of Col. 3 to Col. 2	
1	2	3	4	5
Rs. 25	..	..	..	..
Rs. 26—50	14	8	57.14%	Rs. 137.50
Rs. 51—75	6	2	33.33%	Rs. 200.00
Rs. 76—100	8	4	50%	Rs. 210.00
Rs. 101 and over	15	2	13.33%	Rs. 200.00

Table XXIII

Households and Development Activities

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
..

Table XXIII—concl.

Households and Development Activities—concl.

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 Community Project by contribution of Land, Labour, Cash or Material	Works of Project by contribution of Land, Labour, Cash or Material
9	10	11	12	13	14
..

Table XXVI

General

Total No. of Households	Number of Households			
	Reading daily news paper or listen news broadcast through the Community radios	Member or members who work for Social uplift	Member or members who take active part in Politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
43	13	N. A.	N. A.	There is no Co-operative Society in the village.

N. A.—Information not available.

Table XXVII

Average Monthly Expenditure per Household by Broader Income Groups

Items of Expenditure	Households with monthly income of					
	Rs. 0-50		Rs. 51-100		Rs. 101 and over	
	No. of households	Average monthly expenditure per household	No. of households	Average monthly expenditure per household	No. of households	Average monthly expenditure per household
1	2	3	4	5	6	7

A—Food Groups

- i) Cereals
- ii) Rice
- iii) Other Grains
- iv) Vegetables & Pulses
- v) Meat, Fish & eggs
- vi) Milk & Curd
- vii) Ghee & Oils
- viii) Condiments
- ix) Sugar
- x) Tea
- xi) Other goods including refreshments tobacco, snuff, etc.

Total under food.

B—Miscellaneous Expenditure.

- i) Clothing, fuel & soap
- ii) Education
- iii) Medical care, travelling, religious observances, amusement and other like items.

Total under miscellaneous
Grand Total

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 households			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Ladakhi Muslim	43	16	4	10	13

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

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

Joint—Married couple with married sons/daughters or with married brother/sister.

Table 2(A)

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

Community	Total No. of households	Number of households settled				
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	I Generation age	Present Generation
1	2	3	4	5	6	7
Ladakhi Muslim	43	42	..	..	..	1

Table 2(B)

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

Community	Number of families that have come to the village from			Remarks
	Outside the State	Outside the District	Outside the Taluk	
1	2	3	4	5
Ladakhi Muslims	..	..	1	..

Table 3

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

Religion	Total No. of households	Number of households, the heads of which belong to			Number of households the heads of which do not belong to any sect
		Sect I (Name) Sunni	Sect II (Name) Shia	Sect III (Name)	
1	2	3	4	5	6
Islam	43	6	37	..	..

Table 4

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

Community	No. of persons interviewed	Number of persons who consider it permissible to form marital tie with		Remarks
		Sect I (Name) Shia	Sect II (Name) Sunni	
1	2	3	4	5
Ladakhi Shia Muslim	37	37	37	..
Ladakhi Sunni Muslim	6	6	6	..

Table 6(A)

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

Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe

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

Property is inherited according to Mohammadan Law.

Table 6(B)

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

Number indicating that sons inherit property in the following manner

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

Property is inherited according to Mohammadan Law.

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	Daughter acquires only life interest if there is no son	Only daughter that inherits whose husband is adopted	Daughter gets maintenance only till marriage	
1	2	3	4	5	6	7	8	9	10	11

Property is divided according to Mohammadan Law.

Table 6(D)

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

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

Property is inherited according to Mohammadan law

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 21-70	Aged 20 and below
1	2	3	4	5	6	7

Property is inherited according to Mohammadan law.

Table 7

**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
Ladakhi Muslim	43	33	40	40	..

Table 8

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
Ladakhi Muslim	18	18	5	10	39	145

(Based on items 17 & 18 of model schedule)

Yaks and Demos		Duck/Geese		Fowl		Horses/Mules		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
26	28	..	..	10	10	19	20	..	..

Table 9

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

Community	Industry I Wool Spinning		Industry II Silversmithy	
	Number of households	Name of products	Number of households	Name of products
1	2	3	4	5
Ladakhi Muslim	39	Spun thread, pattu cloth etc.	..	..

Table 10(A)

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

Community	Number of persons who changed father's occupation			No. of persons who have changed their own earlier occupations			No. of persons who are not content with present occupation	Remarks
	Voluntarily	Forced by circumstances	Other reasons (specify)	Voluntarily	Forced by circumstances	Other reasons		
1	2	3	4	5	6	7	8	9
Ladakhi Muslim	..	2	3	..	..	..	10	

- i) For want of financial resources—2
 ii) Because of brighter prospects—1

Table 10(B)

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

Occupation	No. of persons in the occupation	No. of persons whose father's occupation was				Remarks
		Occupation No. 1 (i.e. his own)	Occupation No. 2 cultivation	Occupation No. 3	Occupation No. 4	
1	2	3	4	5	6	7
Cultivation	38	38	..	..	..	..
Govt. Service	4	..	4	..	..	..
Grocery	1	..	1	..	..	..

Table 10(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				Remarks
		In the same occupation as in col. 1 (i.e. his own)	Occupation No. 1 Govt. Service	Occupation No. 2 Agriculture	Occupation No. 3 no son born yet	
1	2	3	4	5	6	7
Cultivation	38	21	7	..	10	..
Govt. Service	4	2	..	1	1	..
Grocery	1	..	..	..	1	..

Table 11

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

Community	Business 1—Grocery			
	No. of households	Communities	Source of finance	Average profit
1	2	3	4	5
Ladakhi Muslim	2	Muslim	Self	Rs. 150/- p. m.

Table 12

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

Community	Total No. of households	Number of households the heads of which know the name of						Name of principal rivers of the district
		Union Board H. Q.	Panchayat H. Q.	Thana H. Q.	Tehsil H. Q.	Taluk H. Q.	District H. Q.	
1	2	3	4	5	6	7	8	9
Ladakhi Muslim	43	15	15	23	23	23	25	9

Table 13

Land Reforms Etc.
(Based on item 30 of model schedule)

Community	No. of households benefitted by abolition of Zamindari	Brief indication of the manner of benefit	No. of households harmed by abolition of Zamindari	No. of households neither benefitted nor harmed
1	2	3	4	5
Ladakhi Muslim	43

Table 14

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

Name of Co-operative Society	No. of members belonging to			Number that have not become members because of			Remarks
	Caste/tribe etc.	Caste/tribe etc.	Caste/tribe 3 etc. and so on	Reason 1	Reasons 2	Reasons 3 and so on	
1	2	3	4	5	6	7	

There is no Co-operative Society in the village.

Table 15(A)

**Information and attitude towards family planning with
reference to household
(Based on items 3 and 38(c) of model schedule)**

Community	No. aware of family planning centre	No. wanting more children					No. wanting no more children				
		Have more than 3 sons in households	Have 1-3 sons in households	Have no sons	Have no daughters	Have no children	Have more than 3 sons in households	Have 1-3 sons in households	Have no son	Have no daughters	Have no children
1	2	3	4	5	6	7	8	9	10	11	12
Ladakhi Muslim	There is no family planning centre in the village	1	10	4	6	7	..	5	1	2	..

REMARKS—Widowed heads of households 3
Unmarried heads of household 1

Table 15(B)

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

Community	No. wanting more children the age of the head of household (male) being					No. wanting no more children the age of the head of household (male) being					Remarks	
	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less	Widowed hhs.	Un-married head of hhs.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ladakhi Muslim	2	14	8	4	..	6	2	..	..	..	6	1

Table 15(C)

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

Community	No. wanting more children, duration of marriage being				No. wanting no more children, duration of marriage being				Remarks
	Over 20 years	16-20 years	11-15 years	6-10 years or less	Over 20 years	16-20 years	11-15 years	6-10 years or less	
1	2	3	4	5 or less	7	8	9	10 or less	12
Ladakhi Muslim	20	4	1	2	1	8	..	..	..

Table 15(D)

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

Community	No. wanting more children, having monthly income of				No. wanting no more children having monthly income of			
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75 or less
1	2	3	4	5 or less	8	9	10	11 or less
Ladakhi Muslims	9	2	6	2	3	..	..	..

Table 16(A)

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

Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Ladakhi Muslim	13	2	8	6	14	..

Table 16(B)

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

Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of						
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	
	2	3	4	5	6	7	8	9	10	11	12	13	
1													
Ladakhi Muslim	13	2	8	6	14	..	..	..	..	..	..	..

Table 17

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

Community	No. of households reporting as prohibited						No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Food (1) Pork	Food (2)	Food (3)	Drinks (1) Wine	Drinks (2)	Drinks (3)		
1	2	3	4	5	6	7	8	9
Ladakhi Muslim	45	..	..	43	..	..	..	..

Table 18(A)

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

Community	No. of households possessing									
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jolchowki	Wall-shelf	
1	2	3	4	5	6	7	8	9	10	
Ladakhi Muslim	10	..	2	2	3	..	1	..	1	

Table 18(B)

Material Culture—Furniture acquired in the last five years
(Based on item 24(b) of model schedule)

Community	No. of households which have acquired in last five years			
	Furniture (1) Table	Furniture (2) Chair	Furniture 3 and so on	Remarks
1	2	3	4	5
Ladakhi Muslim	1	1	..	..

Table 19(A)

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

Community	No. of households possessing						Remarks
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio Set	
1	2	3	4	5	6	7	8
Ladakhi Muslim	6	3	3	..	..	..	1

Table 19(B)

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

Community	No. of households which have acquired in last five years				Remarks
	Consumer good (1) Hurricane Lantern	Consumer good (2) Lantern	Consumer good (3) Petromax	Consumer good (4) Radio Set	
1	2	3	4	5	6
Ladakhi Muslim	1	6	1	1	..

Table 19(C)

Material Culture—Habits (Based on items 42(c) and (45c))

Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of			
	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
Ladakhi Muslim	13	2	14	14

and (d) of model schedule)

No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
10	11	12	13	14	15	16	17
8	2	1	5	..	..	..	..

E R R A T A

(The following printing mistakes are regretted)

<i>Page No.</i>	<i>Column No.</i>	<i>Particulars</i>	<i>For</i>	<i>Read</i>
2	Left Hand Side	Last para item ii	Yalks	Yaks
6	Left Hand Side	Last para line 10 from top	the	delete
6	Left Hand Side	Last para, line 2 from below	teaching	teachings
9	Left Hand Side	Para I, line 7 from top	cermony	ceremony
10	Left Hand Side	Para I, line 6 from top	wool inside	wool secured inside
16	Left Hand Side	Para II, line 1 from top	interested	interesting
17	Right Hand Side	Last para, line 4 from below	visits	visit
17	Right Hand Side	Last para, line 3 from below	offers	offer
18	Left Hand Side	Para II, line 5 from top	dirth	dearth
21	Left Hand Side	Para II, line 3 from top	poters	porters
22	Right Hand Side	Para II, line 6 from top	Praticularly	particularly
23	Left Hand Side	Para 5, line 3 from top	Joining	join
23	Right Hand Side	Under "Agriculture" line 11	of	for
37	Left Hand Side	Line I, para I	reminiscentil	reminiscential
37	Right Hand Side	Para 5, line 2	a	delete
71	Table XXV	Above column 2	interest of	interest on
72	Table XXVI	Sub-heading above col. 5	Members of which	members who
87	Table 15 A	Against "Remarks"	3	6
91	Table 17	Under Col. 2 "against Lada- khi Muslim"	45	43