



CENSUS OF INDIA 1961

VOL. VI PART VI NO. 22

JAMMU & KASHMIR

VILLAGE SURVEY MONOGRAPH

OF

K H A N A I D

(TEHSIL RAMNAGAR, DISTRICT UDHAMPUR)

FIELD INVESTIGATION AND DRAFT

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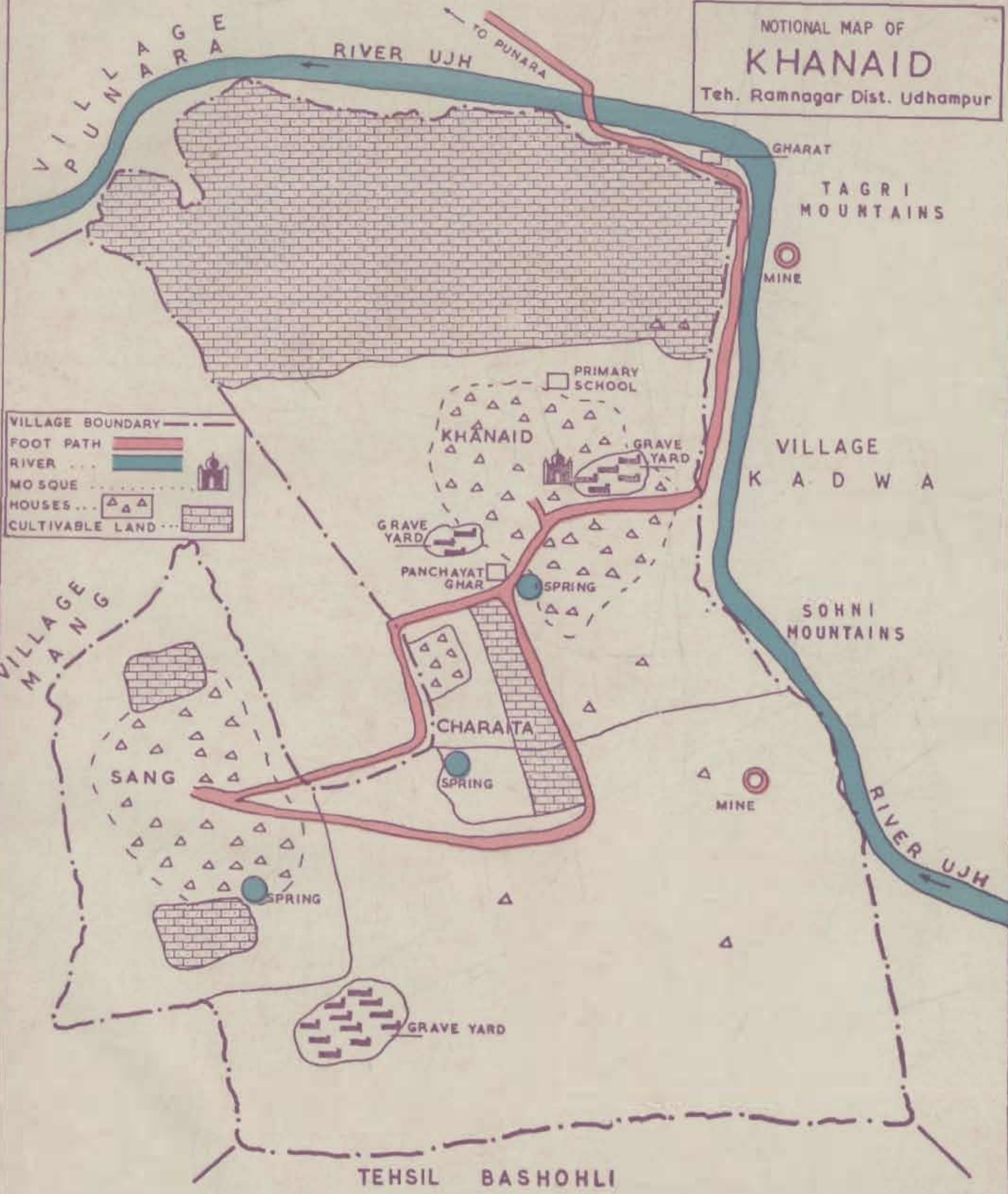
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Director of Census Operations

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

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

NOTIONAL MAP OF
KHANAID
 Teh. Ramnagar Dist. Udhampur



VILLAGE BOUNDARY ---
 FOOT PATH ———
 RIVER ———
 MOSQUE ———
 HOUSES ———
 CULTIVABLE LAND ———

TEHSIL BASHOHLI

CONTENTS

	<i>Page No.</i>
FOREWORD	i-iii
PREFACE	i-ii
CHAPTER I—The Village :	1
<p>Introducing the village in terms of its most significant characteristics and why it has been selected ; location with reference to important centres of administration ; commerce and industry or culture and so on ; physical aspects ; flora and fauna ; area and population ; number of households ; residential pattern ; communication ; important public places including places of worship ; crematorium ; sources of water ; welfare and administrative institutions ; market facilities ; history of the village including history of settlement of different sections of the population of the village ; legend, if any, concerning the village or any object or any section of the population of the village.</p>	
CHAPTER II—The People and Their Material Equipment :	
A. Ethnic composition and brief note on each group	9
B. Housetype ; Dress and Ornaments ; Household goods ; Foods and Drinks ; Others	10
C. Beliefs and practices connected with birth, marriage and death with particular reference to those aspects which are common among different sections of the population, as well as those which are significantly different. (If there are certain traits which are considered to be peculiar to the village under study, those should be specially indicated). Trends of changes should also be indicated	14
CHAPTER III—Economy :	
A. Economic resources—land including forests, agricultural land and other land, livestock and other resources	20
B. Factors influencing economic life in the village under study—land reforms, land improvements, industrialisation and trends of urbanisation, if any ; improvement of communication, expansion of marketing facility, sources of finance etc.	22
C. Economic activities and nature of changes :	
(i) Livelihood classes ; change in the size of the population in different livelihood classes with reference to 1951 Census figures, analysis of the factors of change	22

(ii) Statistical data regarding primary and subsidiary occupations Changes if any from traditional occupations and from the available earlier statistical data ; analysis of the factors and processes of the changes ; attitude of the persons concerned towards the changes	24
(iii) Occupational Mobility	24
D. Description of different occupations :	
(i) Agriculture—Trends of changes in (a) farming practices (b) nature of produce (c) tools and equipments (d) technique (e) organisation of manpower (f) sources of finance (g) nature of expenditure in connec- tion with the various operations (h) utilisation of produce (i) marketing of produce (j) time of different activities connected with agri- culture	25
(ii) Animal husbandry, fishing, forestry etc.—Trends of changes in the (a) area where the activities are undertaken (b) facilities or concessions enjoyed in respect of the areas of sources for the activities (c) nature of establishments engaged in the activities (d) organisation of work groups for the activities (e) tools and equipments (f) techniques (g) sources of finance (h) patrons and clients (i) utilisation of produce (j) marketing of produce (k) time and season for the various activities connected with the occupation	25
(iii) Village Industries—Trends of changes in (a) nature and number of village industrial establishments (b) nature of produce (c) raw materials (d) quantity of produce (e) tools and equipments (f) techniques (g) source of design (h) method of transmission of skill (i) sources of finance (j) nature of patrons and clients (k) utilisation of produce (l) marketing of produce (m) time of different activities connected with the industry	26
(iv) Commerce—Trends of changes in (a) nature of the establishments engaged in commercial activities in the village (b) nature and quantity of commodities dealt with (c) method of collection and storage of commodities (d) nature of transaction (barter, cash, advance payment etc.) (e) time and season of different activities connected with commerce . .	27
E. Indebtedness	28

CHAPTER IV—Social and Cultural Life :

A. Statistics relating to age and sex distribution, birth, marriage, disease, death and education and analytical discussion of the statistical data with reference to the relevant factors, e.g., immigration, emigration, social legislation, provision of various amenities etc.	29
---	-----------

	<i>Page No.</i>
B. Trends of changes in the family structure, intra-family relationship, and inheritance of property	33
C. Leisure and recreation among different sections of the population and trends of changes	33
D. Religious institutions in the village-temple, church, mosque (history of their growth and development ; details of architecture, management and control ; sources of finance, area of influence etc.). Community festivals in the village and trends of changes in the religious beliefs and practices among different sections of the population	34
E. Village Organisation (tension and/or integration) with reference to occupation, income, hamlet, village as a whole. Analysis of inter-hamlet relationship and inter-caste relationship	35
F. Folk Lore	37
CHAPTER V—Conclusion with special reference to level of social awareness ; inter-relation of different facets of community life of the village and place of the village in the economic and social structure of the region.	39
SCHEDULES :	
Village Schedules, Part II	40
Additional Questions for Village Schedule	42
Village Census and Occupation Schedule	45
Village Disputes Schedule	50
Recreation and Artistic Activities Schedule	51
Cultural Life Schedule	52
Social Disabilities Schedule	52
Village Leaders Schedule	53
TABLES—SET (A) :	
Table I, Area, Houses and Population	54
Table II, Population by Age-groups	54—55
Table III, Size and Composition of Households	54—55
Table IV, Households Classified by Religions, Communities, Castes and Sub-castes	56
Table V, Age and Marital Status	57
Table VI, Education	58—59

	<i>Page No.</i>
Table VII, Workers and Non-workers by Sex, and Broad Age-groups .	60—61
Table VIII, Workers classified by Sex, Broad Age-groups and Occupation .	62—63
Table IX, Workers classified by Sex, Broad Age-groups and Occupation, Industry, Business and Cultivation belonging to the Household	64—65
Table X, Non-workers by Sex, Broad Age-groups and Nature of Activity	64—65
Table XI, Households by Number of Rooms and by Number of Persons Occupying	66—67
Table XII, Households engaged in Cultivation, Industry and Business belonging to the Household	66—67
Table XIII, Types of Industry run by Households	68
Table XIV, Types of Business run by Households	68
Table XV, Traditional Industries by number of Households in each .	68
Table XVI, Diet	69
Table XVII, Staple Diet and Food Habits of Community	69
Table XVIII, Medical Care	70
Table XIX, Distribution of Households by Occupation, Income and number of Members	71
Table XX, Monthly Income per Household by Source and Occupation	72—77
Table XXI, Households and Development Activities	78—79
Table XXII, Agricultural Produce of Cultivation run by Households and their Disposal	80
Table XXIII, General	80
Table XXIV, (A) Indebtedness	81
Table XXIV, (B) Indebtedness by causes	82
TABLES—SET (B) :	
Table 1 Caste/Tribe or Community and Nature of Family	83
Table 2(A) Settlement History of Households	83
Table 2(B) —do—	84
Table 3(A) Religion and Sect	84
Table 3(B) Sect and Caste/Tribe	85

	<i>Page No.</i>
Table 4	Awareness of Untouchability Offences Act 85
Table 5(A)	Contravention of marriage rules 86
Table 5(B)	Permissibility of Inter-caste marriage 87
Table 5(C)	Attitude towards marriage with persons of different commu- nities but of the same socio-economic status 88—89
Table 6(A)	Inheritance of property as in practice 90
Table 6(B)	Share of property for different categories of relatives—Sons 90
Table 7	Change in ownership of land during one generation 91
Table 8	Reciprocal aid in agricultural practices 91
Table 9	Livestock statistics 92—93
Table 10	Village Industries—Products 94
Table 11(A)	Occupational Mobility—Cause of change 94
Table 11(B)	Occupational Mobility—Nature of change from father's gene- ration to present generation 95
Table 11(C)	Occupational Mobility—Nature of Aspiration 96
Table 12	Trade or Business 97
Table 13	Range of information 97
Table 14	Share croppers and preparation of the records of righty 98
Table 15	N.E.S. Blocks—Nature of benefit 98
Table 16	Information about main functions of Panchayat 99
Table 17(A)	Opinion about improvement through Panchayats 99
Table 17(B)	Information about functions of Panchayats 100
Table 18	Information and attitude towards Family Planning with reference to households and number of children 101
Table 19(A)	Habit of taking sugar as correlated to income 101
Table 19(B)	Habit of taking tea as correlated to income 102
Table 20	Prohibited Foods and Drinks 103
Table 21(A)	Material culture—Possession of furniture 103
Table 21(B)	Material culture—Furniture acquired in last five years 103
Table 22(A-1)	Material culture—Possession of consumer's goods 104
Table 22(A-2)	Material culture—Consumer's goods acquired in last five years 104
Table 22(B)	Material culture—Habits 105

LIST OF ILLUSTRATIONS

1.	Notional Map of village Khanaid	1
2.	Sketches :-	
	(i) Average house-type	1
	(ii) 'Khanaidu' dress—a striking contrast with that of Kashmiri costume	1
	(iii) Dress of a 'Khanaidu' belle, here too the famous 'pheran' of Kashmir is conspicuous by its absence	1
	(iv) Ornaments popularly in use	1
	(v) Household utensils	1
	(vi) Agricultural implements	1
	(vii) Lumbering instruments	1
3.	Photographs :-	
	(i) Village view, the building with anticlinal roof is the village mosque	1
	(ii) Residential pattern	2
	(iii) A group of male 'Khanaidus'—mark the variety of head-gear	1
	(iv) 'Khanaidu' women—young and old, notable point is the way of carrying the child in a blanket on the back	1
	(v) Household goods including the bag of sheep-skin (on the right) used for storage of grains	1
	(vi) A 'charayi' view	1
	(vii) Mouth of the iron ore mine existing in the village	1
4.	Graphs :-	
	(i) Workers and Non-workers by Sex, Broad Age-groups and Nature of Activities	1
	(ii) Workers classified by Livelihood Classes	1
	(iii) Households by Income-groups and Indebtedness by Causes	1
	(iv) Population by Sex and Age-groups	1
	(v) Marital Status by Sex and Age-groups	1
	(vi) Education by Sex and Age-groups	1
5.	Title Page :-	
	An artist's impression of lumbering in progress	

FOREWORD

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

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

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

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

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

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

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

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

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

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

over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the

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

way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI :
July 30, 1964

ASOK MITRA,
Registrar General, India

PREFACE

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

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

Kashmir Province (including Ladakh)

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

Jammu Province

- i) Matta
- ii) Agral
- iii) Sudhmhadev
- iv) Katra
- v) Badwani
- vi) Khanaid
- vii) Sukral

- viii) Chakdrabkhan
- ix) Parole
- x) Rajpora Mandi
- xi) Shahdra
- xii) Ramkund

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

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

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

Khanaid, a relatively unknown village, accessible through difficult hilly footways, lies in the mountainous region of Jammu at a distance of 31 miles to the south-east of Ramnagar town. The inhabitants are nick-named as *Khanaidu* which stands for a person with supernormal enthusiasm for hard work. They are all Sunni Muslims by religion and Kashmiri by

ancestral blood, driven to this part of the State by natural calamities like floods, famine, earthquake, disease etc., of which the Kashmir valley has been a prey since time immemorial. One of the peculiar traits of their social and cultural life is that in spite of the Dogra influence of the Jammu province, they present a striking contrast to their environment by continuing to talk Kashmiri among themselves and following the same rituals, social customs and ceremonies as are observed by Muslims living in the Kashmir valley.

Modern amenities and services are conspicuous by their absence in Khanaid. *Khanaidus* are simple and poor folk with scanty landholdings and meagre economic resources. Lumbering constitutes the primary occupation of more than 68% households. In winter, however, heavy snowfalls stop even this avenue of employ-

ment and most of the inhabitants have to move down to plains to earn their bread by serving as labourers. Love for the village is the only attraction which brings them back home when the weather permits.

The village survey, somewhat sketchy, was conducted by Shri A. K. Rehbar who also wrote the Report. Later, the draft was revised by Shri J. Kay Nanda, Socio-economic Investigator, with improvements where necessary, whom I wish to mention by name.

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

Srinagar,
October 10, 1969

J. N. ZUTSHI

CHAPTER I

THE VILLAGE

INTRODUCTION

The village of Khanad or Khanaid belongs to the hilly and mountainous region of Ramnagar. Ramnagar, one of the renowned tehsils of Jammu province, is a well known tract, complex in its physiography. Scanty and un-even distribution of rainfall alongwith little sources of underground water, as can be advantageous to human life, have resulted in making the whole *illaga* dry and arid. A good portion of the lower-levels constitutes barren topography unsuitable for cultivation while the higher levels are covered with wild bushes and trees in which *pinus longifolia* (pine) is the most prominent.

Ramnagar tehsil comprises of an area of 525 sq. miles. It has Udhampur on the north and north-west. On the east it is bounded by Baderwah, on the west by Bashohli and on the south-west by Ramkote (Kathua). The tehsil bears its name after the name of Ramnagar town, the tehsil headquarter, which lies 66 miles away from Jammu. The bus route to the town leads through the Pathankot-Jammu-Srinagar National Highway upto Udhampur and from Udhampur a metalled link road, a strip of 24 miles, connects it with the town. Like Samba, Ramnagar is the oldest and famous town of Dogra Rajputs. The last example of *Sati* in India has been recorded here in 1844 A.D. when Maharaja Sochet Singh died at Lahore in a furious battle alongwith Hira Singh. Two beautiful queens of the King set their bodies ablaze in the presence of thousands of people. A memorial built on

the ashes of these ladies stands as an eloquent plea for the cause of Indian women. The author of *Jammu and Kashmir Encyclopaedia* introduces Ramnagar with the following remarks :-

“Banderlata—modern name Ramnagar, lies a few miles to the north of Ramkote. The town is situated at an altitude of 2,700 feet above sea-level. Many remains are found at this place which suggest that the town was at the highest pitch of advancement at one time. To call the place *Bhanderlata* instead of *Bahnderlate* seem to be more sound and authentic because the place was ruled by a dynasty of Rajputs *Bandral* by name. Maharaja Ranjit Singh had brought Ramnagar also under his sovereignty. Raja Bhopinder Singh ran from this place to Ambala where he breathed his last in 1834 A. D. Raja Bhopinder Singh and his descendants were receiving a pension from the Government. In 1822 A.D. Ramnagar was given as a jagir to Raja Sochet Singh. It is he who replaced the name of this country by the present name. Maharaja Sochet Singh paid much attention in the development of Ramnagar. He built a palace, a fort and a bazar also here. In 1844 A.D. it was annexed with Jammu.....”

Khanaid, one of the small village among one hundred and thirty-six villages of the tehsil, stands partly on the foot of a hill and partly on the hilly slopes. It lies 31 miles to the south-east of the town inbetween 50°-10' longitude and

The Village

32°-10' latitude. The village is still dominated by irregular forest patches. On the extreme south a huge wall of forested mountains, of which the most famous is *Chochru*, separates the village from Bashohli. On entering Bashohli one can easily move to Chamba (Himachal Pradesh) and Punjab. On the east, the village is bounded by a big mountain chain of which the hill facing towards Khanaid is known as *Sohni*. The way through these hills leads to Baderwah and Kishtwar. To the west of the village lies Pleai while on the north is Punara. Khanaid is connected with Ramnagar town via Punara and Mang. The village of Punara, about a mile away from Khanaid, stands on a hillock to the north of the village. River Ujh is the natural boundary which demarcates these two villages from each other. The river often becomes flooded especially during the monsoon season and thus makes the village cut off from the entire tehsil for days and weeks together.

Of modern amenities and services, the village has nothing to boast of. Backwardness has covered its face from the days of its early settlement. About 50% of the workers depend on *charayi* (lumbering) as their source of livelihood. In winter due to huge snowfall, this source of living ceases; they leave the village, often with their families, and move towards Bashohli, Kathua, Punjab, Chamba and to other parts of India in order to earn their bread by acting as coolies and labourers. Love for the village (their age-old parental home) is the only attraction for these peculiar nomadic persons to live in the village.

The inhabitants of the village are nicknamed as *Khanaidu*. They are poor people with little land, little property and

with no bank balances. They are all Muslims by religion, Sunnis by sect and Kashmiri by their ancestral blood, driven to this place by natural calamities like flood, famine, earthquake and disease of which the valley has been a prey since times immemorial. Most of the Kashmiris living in some other villages of the tehsil like Punara, Ladhra, Kadva and Raichak originally hail from this place. They still continue to talk Kashmiri among themselves. Kashmiri is their mother-tongue. Their culture is a bit distinct from the people of Ramnagar. Their social functions, customs and ceremonies are like those of the Muslims living in the Kashmir valley. All this underlines a striking contrast to their environment.

FAUNA AND FLORA

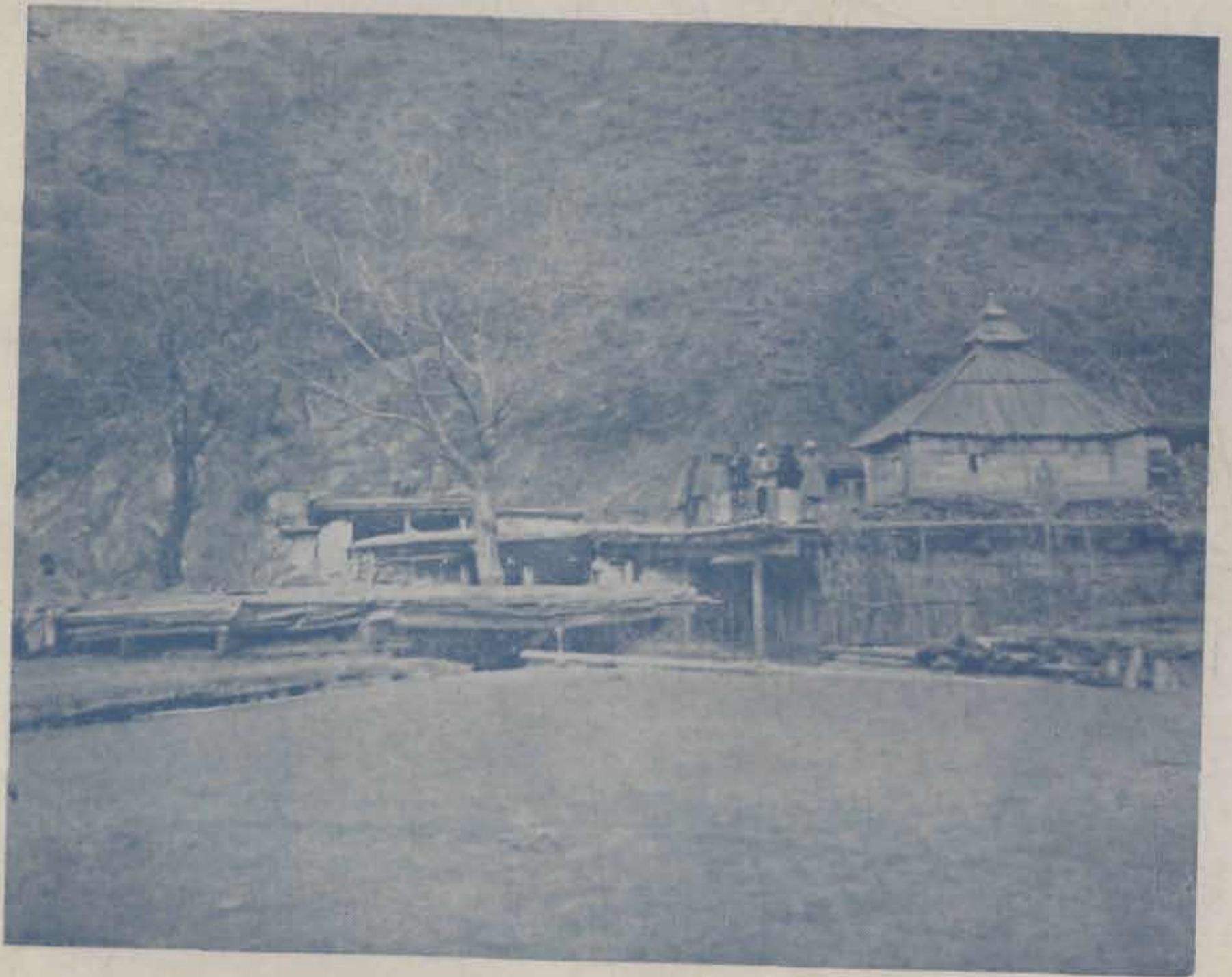
Besides common species of fauna like stray dogs, cats, rats, owls, crows, monkeys, forest loving animals namely bear, tiger, deer, *pjud* (forest goat) and fox are also found in the village.

The well-known winged fauna are *neal* (flying cock) and *kastoor*.

As regards the chief flora, *pinus longifolia* is found on the higher altitudes. In addition to this, peculiar forest plants and trees are seen at this place. The most common of these are *gug*, *koch*, *shamphal*, *tethdar*, *kulmach*, etc. *Koch* leaves like that of *shamphal* provide green fodder for the cattle. This tree resembles with a tree called *hayru* in Kishtwar. Fruit trees, scarcely found in the area, are apricot, berries and walnut.

AREA

According to revenue records, Khanaid belongs to the Patwar halqa Mang. The



Village view, the building with anticlinal roof is the village mosque

Khanaid

other four villages which fall in the halqa are Pleai, Punara, Siameri and Mang. The total area covered by the halqa is 10,120 acres and 7 kanals of which the area occupied by each village falls as under :-

Name of the village	Area in kanals	No. of households in the village
Pleai	10,602	38
Punara	8,332	69
Khanaid	4,744	80
Siameri	23,600	79
Mang	33,689	113

These statistics clearly show that Khanaid is the smallest village among all the villages that fall in the halqa. It is about 1/7th of the area of Mang and about 1/5th of Siameri. But so far as the number of families is concerned it stands second in the halqa. The solid details about the village are as below :-

Population	...	486 persons
Area	...	593 acres
Density	...	0.818 per acre

CLIMATE

The village remains very cold in winter and enjoys a bracing climate in summer. In winter heavy snows cover the village with a white sheet giving it a charming scenic look.

HOUSEHOLDS

As already said 80 households put up

in the village. The village is divided into three wards or mohallas, namely Khanaid proper, Sang and Charaita. This division is basically due to the relief features of the place. The number of households in each mohalla runs like this :-

Name of the mohalla	Number of households
Sang	36
Khanaid proper	35
Charaita	9

A large number of persons belong to 4-6 member families and forms 41.3% of the total population. Single member families do not exist in the village. This is one of the unique peculiarity of the village. Broad details about the distribution of households with respect to the number of members are as under :-

Nature of households	Percentage with respect to total households	Percentage with respect to total population
Single member households	Nil	Nil
2-3 member households	18.75%	7.4%
4-6 member households	50.00%	41.3%
7-9 member households	17.50%	22.7%
10 members and over	13.75%	28.6%

It would be interesting to refer to the position of population as per 1941 and 1961 Censuses. This is indicated below :-

	Total persons	Males	Females	Muslims		Hindus	
				Males	Females	Males	Females
Census 1941	243	105	138	104	138	1	0
Census 1961	173	84	89	84	89	...	...

The Village

It would thus appear that the population of the village in 1961 was much less than what it was 20 years ago. The fact, however, is that most of the families normally residing in the village were out in plains when the 1961 Census enumeration took place. In August 1962, when the socio-economic survey of the village was undertaken, the total population was found to be 486 persons comprising 253 males and 233 females. This gives 92.09 females for every 100 males. According to the statistics maintained by the village Patwari, the population of the village for the last 4 years is as under :-

Year	Total population	Muslims	Hindus
1958-59	482	480	2
1959-60	485	485	...
1960-61	488	488	...
1961-62	427	427	...

The majority of the population belongs to the age groups of 0-4 and 5-9. Each group consists of 71 persons amongst which females and males are distributed in the following manner :-

Age group	Total persons	Males	Females
0-4	71	35	36
5-9	71	40	31

The village is inhabited by Muslims alone. They are all Sunnis by sect and belong to Shari, Chambyalu, Bhat, Sheikh, Wani, Baba, Adhodi, Mala and Rather castes. The majority of household sown Shari as title and form 38.6% of the total population. Next in strength are the Bhats forming 18.7% of the total population.

RESIDENTIAL PATTERN

Physiography of the village is largely responsible for the erection and distribution of dwellings as these are. The village, as a whole, standing partly on the foot of the hill and partly on the hilly slopes has a peculiar, unsystematic and unusual rise and fall. The surface is too much forested, covered by wild bushes and trees. Most of the huts have been laid in such a way that one of the walls, which lies just opposite to the door, is a portion of the hill. Fourth wall or the wall formed by the steep surface of the hill is only polished, plained and plastered with mud and straw.

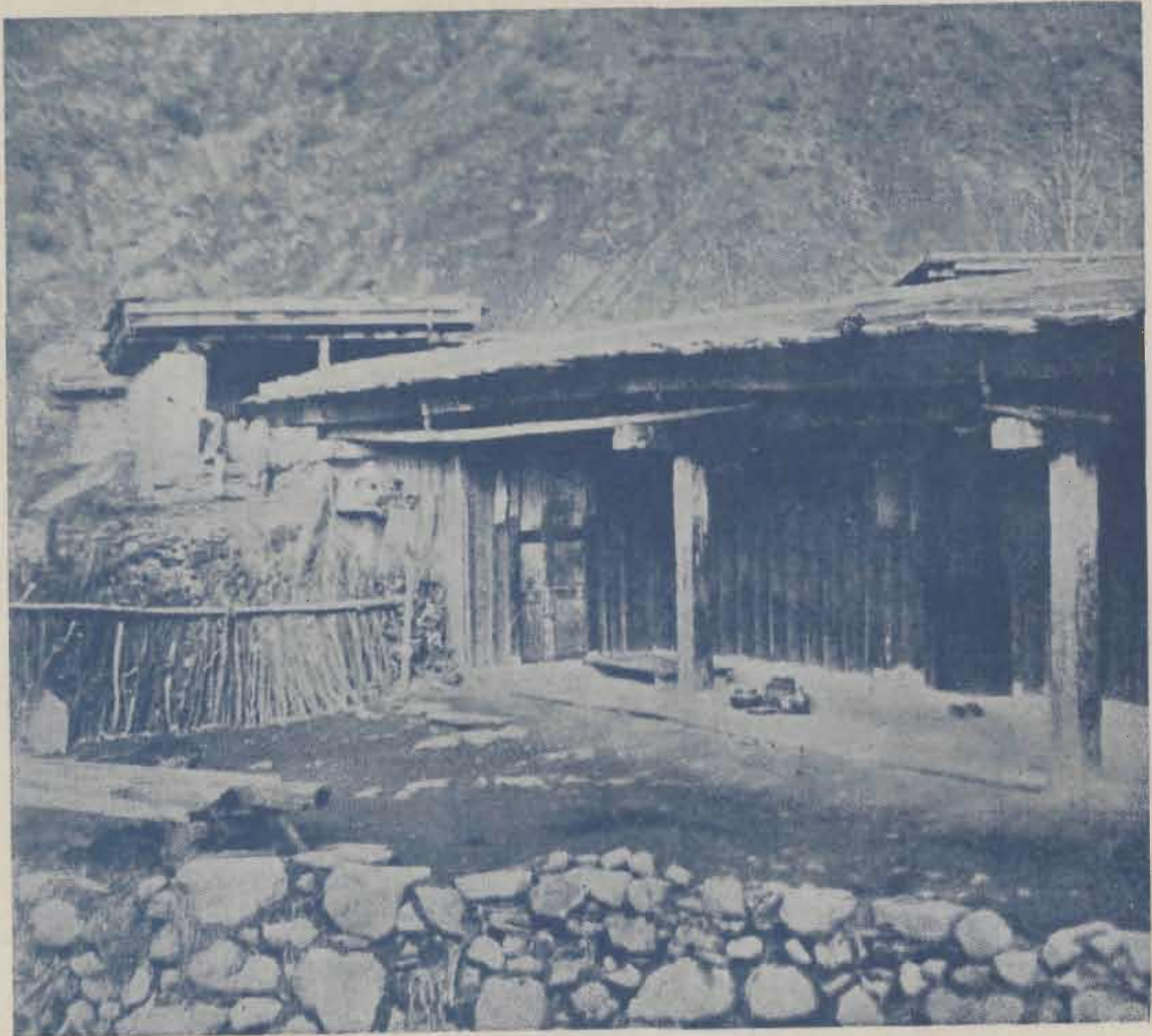
Residential quarters besides Khanaid proper occur at Sang on the steep surface of the hill and are too much hidden in the chest of forest flora. Some dwellings are also found at Charaita within the banks of the Ujh. Excluding these three mohallas, some huts in pairs or in a singular capacity are seen here and there on the steep hilly surface as one finds in Shahdra (Rajouri).

TRANSPORT AND COMMUNICATIONS

Transport and Communication facilities are far from satisfactory. The village is accessible through the hilly and mountainous foot ways. Ordinarily it takes two days to reach the village from Ramnagar. Village people in order to save a complete day get up early in the morning and are able to reach Ramnagar at 8 or 9 p. m. Against this no single day journey is possible when one has to move from the town to the village, because the route from Basantgarh to Khanaid is more difficult. Common effects of denu-



Residential pattern



Residential pattern

Khanaid

dition are the typical features of the route which leads to the village. Seasonal mountain streams and nallas often make the route difficult and dangerous. Important stations falling in the way are as under :-

Name of the station	Distance from the town
i) Ramnagar (town)	0 mile
ii) Klonta	11 miles
iii) Katha	12 "
iv) Kiya	14 "
v) Dul	18 "
vi) Ghand	21 "
vii) Dhandi	23 "
viii) Basantgarh	26 "
ix) Mang	28 "
x) Punara	30 "
xi) Khanaid	31 "

A traveller from Jammu or Srinagar can catch a bus up to the town of Ramnagar. There is no bus service available ahead. Nor any speedy transport is possible. Ponnies are, however, available at Ramnagar but to catch hold of them, at the desired hour, is merely a matter of chance and occasion. Due to impact of Five-year plans, the construction of a motorable road up to Basantgarh via Dudu has been taken in hand by the Block Development services of Ramnagar. The total mileage of this route up to Basantgarh will be 35 miles and if ever it reached Khanaid it will be more than 45 miles. Presently there is no scheme to complete the route up to Khanaid. Of the 35 miles strip of road leading to Basantgarh only 16 miles have been completed.

Difficult communication is the main

reason which has kept the village away from all the modern services and amenities. Due to occasional floods in the Ujh the village remains cut off, for days and weeks together, from the entire zone of Ramnagar. In fair-weather temporary logs of wood are placed on the river for easy communication facilities. Absence of permanent bridge here on the Ujh is badly felt by the villagers.

Khanaid is also accessible via Bashohli and Baderwah. The town of Bashohli is about 33 miles from the village. The route leads through the mountain pass called *Chochru da Gala*. Billawar, an important village of Bashohli tehsil, is only 16 miles away from Khanaid. From Billawar buses are available up to Hiranagar and near Hiranagar the route links with the National Highway of the State. This route is commonly used by *Khanaidus*. During winter they leave *Chochru* and enter Bashohli. From Bashohli they get scattered in the Punjab and other parts of India.

The hilly route through *Sohni* makes way to Baderwah.

Internally, the three mohallas are connected with kacha footways. Kacha lanes serve the purpose of communication in each ward.

Goods are generally transported on human shoulders. This method of carrying loads is known as *Ata bari sarun*. Ponnies, asses and horses are also used for the purpose.

IMPORTANT PUBLIC PLACES

The village mosque and Panchayat ghar are the only places of public importance. No other object of any importance is found in the village.

The Village

CREMATORIUM

There is no *Shamshan ghat* in the village because Hindus do not reside here. For Muslims there are four graveyards which give repose to the deceased. Dead-bodies can be buried at any graveyard at any place. The sufferers have nothing to pay for the land. Graveyards are considered to be the common possession of all the inhabitants.

SOURCE OF WATER AND ELECTRICITY

Kandi—the dry and arid region of the State is well-known for the presence of natural and artificial *bowlies*. These *bowlies* (springs) provide water for drinking purposes. Scarcity of water in this region has now been met by the installation of tube-wells. But Khanaid possesses no tube-well. *Bowlies*, existing in the village, supply water for drinking and washing purposes. The spring lying in the neighbourhood of Panchayat ghar is the source of drinking water for the people of Khanaid proper. Two more springs, free from special names and titles, feed the wards of Sang and Chariata.

Only the town of Ramnagar is enjoying electricity in the whole of the tehsil. *Khanaidu*, like other villagers of the tehsil, makes use of earthen lamps (*chong*), lanterns and small kerosene oil-burners to lit their cottages at night. *Lashi* (the wood of deodar) is also employed for the same purpose.

On special occasions like marriage and death ceremonies besides lanterns, gas lamps are lit. These are provided, out of courtesy, by the households who own them.

WELFARE AND ADMINISTRATIVE INSTITUTIONS

Tehsil level administration of Ramnagar controlled by the district level administrative head the D.C. of Udhampur—looks after the general administration of the village. The sub-police station is 8 miles away at Basantgarh. The nearest telephonic and telegraphic communications are available at Ramnagar (town). A Government High school for boys, a number of schools for girls, Government dispensary, Post office arrangements etc. exist at Basantgarh. Animal husbandry and veterinary facilities are available in the town. A Central school for boys is the only Government institution functioning in the village.

A Panchayat, governing five villages of Mang, Pleai, Siameri, Punara and Khanaid, has been set up. Out of eleven members including Sarpanch, three members belong to Khanaid. After every three years the panchayat is dissolved and the people are asked to vote for their new representatives. Village development which consists of repair and construction of roads, lanes, springs, etc., attention towards public health and village sanitation, growth of better crops, etc. is looked after by the village panchayat. Moreover, village disputes are settled. In the year 1961-62 nineteen disputes were satisfactorily settled by the village panchayat.

Patwari is the official representative of the Tehsildar. He maintains the statistics and records relating to land and revenue. Numbardar is the village head who assists the Patwari in doing his job.

MARKET FACILITIES

Prior to 1947, there were three or four shops in the village but now there

Khanaid

is none. During the disturbances occurring in the wake of the partition of the country, these shops together with the property owned by their owners were looted. The whole patwar halqa today consists of seven shops, the details of which are as under :-

Name of the village	No. of shops
Punara	3
Siameri	1
Pleai	0
Khanaid	0
Mang	3

Khanaidus commonly make their every day purchases at Punara. All the three shops existing there deal in grocery goods including oil, hosiery, cloth, utensils and other articles of every day use. The persons running these shops are fully in know of the requirements and necessities of *Khanaidu*. It is because of this reason that even the special china clay cups *chini piyala* used by the Muslims in the Kashmir valley are also available in these shops. Such cups are liked by the people living in the village.

Articles of necessity are also purchased at Basantgarh, Ramnagar and Bashohli whenever the people have a chance to visit these places. Ornaments and other articles required for holding a marriage ceremony are generally purchased at Bashohli.

HISTORY OF THE VILLAGE AND LEGENDS

From the remote past till 1832 A.D., Khanaid was completely a forest abounding in fresh grass. For the people of the adjoining areas, the village being a *guth* (pasture) served the purpose of a heath to them for grazing their cattle. In the

year 1832 A.D., a terrible famine broke out in the valley of Kashmir while it was ruled by a Sikh Governor, Sher Singh by name. People, oppressed by the Pathan and Sikh rulers, went in search of food and security to different corners of the State, then ruled by independent kings. From these families some reached Khanaid, which as a part of Ramnagar tehsil was then under the jurisdiction of Maharaja Sochet Singh. In their struggle for survival these refugees discovered an iron ore in the village. Typical Kashmiri village type surroundings like high mountains clad with forest flora, bracing climate and a river (Ujh) flowing in front also tempted them to settle permanently in the village. From the crude iron extracted from the ore, they manufactured common articles of household importance. They sold these in the neighbouring villages in exchange for food materials and for other basic necessities of life. Once when Raja Sochet Singh paid a visit to the adjoining areas of the village, the people of Khanaid went to greet the King with the valued gun material manufactured by them. On seeing the skill of those industrious people, he encouraged them by starting extraction of iron from the ore. Many Kashmiri families who had previously settled in Baderwah and Chamba and also some others came here to earn their livelihood.

In 1864 and 1877 A.C., when the valley of Kashmir was again under the intense pressure of famines, many more families were added to the population of Khanaid.

The reason behind the name of the place is not given in the *mislihaqqiat* of the village preserved in the Government Muhafiz Khana, Jammu. On investigation

The Village

it was learnt that Khanaid or Khanad is the corrupt form of *Khannad* (*Khan* and *Nad*).

The Hindustani word *Kaan* (mine) is pronounced as *Khan* by the residents of this place. *Nad* is a Kashmiri word which stands for a hollow surface. In short to

say the village has picked its name from the existing iron ore. *Khannad* in its initial usage made one of the double phonetical sounds of the alphabet *N*, and eventually the word reduced to *Khanad*. *Khanad* is the word still used as a name for the village in official records. *Khanaid* is the corrupt form of the same.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL TRAITS

A—ETHNIC COMPOSITION

The plight of the common man, living in the village, is bad. Unlike the people of Ramnagar tehsil who are mostly Rajputs, business minded and agriculturists, people of Khanaid are simple, non-business minded persons politically backward and economically poor. Social status of these people was never high. They are nicknamed as *Khanaidu* by the people living in the surrounding areas. The word stands for a person with supernormal enthusiasm for hard work.

Khanaidus are an illiterate group of people who have proved good coolies and labourers for lifting the loads and working in the forests. They feel no apathy in manual work as most of Hindus in Ramnagar and Kishtwar do. The significance of life for them, in a Kashmiri phrase, is to earn *anna chor* (four annas) during the day and spent them in the night. That is all. Illiteracy, backwardness and economic strangulation have added to their bad plight.

Women folk, like men, are physically strong and active. They are handsome. Purdah system is not observed. They are accustomed to work in the fields but it is partly restricted due to paucity of agricultural land. Education of women has never touched the conscious mind of the people. Till recent times, the women used to wear a Kashmiri *pheran* and *poch* like the women of Kashmir. Punjabi influence has completely affected the dress of *Khanaidu* women in the present day. Typical Kashmiri names like Zi, Hi, Batni, Malded,

Shahmal, Taja, Saja, Jana, Zoon, Asham, March, Faraz, Zeab are the names commonly found among women. Other names in which influence of modernism can be seen are Roshni, Rashidha, Mahtab, Sakina, Rahmat etc. Males are named as Lala, Lassa, Ahda, Ama, Bata, Rahman, Ibrahim, Mangta, Noora, Rahim, etc.

As regards ethnical details it has been already pointed out that the population is divided among ten castes. They are all Muslims by religion and Sunnis by sect. These castes are Shari, Chambyalu, Sheikh, Bhat, Malik, Wani, Mala, Baba, Adhodi and Rathar. Numerically Shari constitutes the larger group of people though economically they sail in the 'same boat as families belonging to other castes do.

Shari is the group of people whose ancestors are supposed to have come from Anantnag (Kashmir). A sub-group of this caste is Shari Tabral. They have picked up their name after their ancestors who lived in a hut which was partly occupied by a Tabar (family) of Gujjars. Out of 28 households of this group, Shari Tabral is the sub-caste of seven households.

The word Chambyalu has its origin in the word Chamba. Chambyalu is the group of people whose ancestors had firstly settled in Chamba. Fifteen households forming 15.2% of the total population belong to this caste.

Baba, Mala, Bhat alongwith some households of Sheikhs claim to be the first settlers. Sheikhs are Hindu converts who are divided into three sub-groups, Sheikh Khar, Sheikh and Sheikh Badray. Sheikhs who have been traditionally associated with

The People & Their Material Traits

blacksmithy are known as Sheikh Khar. Sheikhs who have come from Baderwah are named as Sheikh Badray. According to the number of households they are divided in this manner:—

Name of the group	No. of households
i) Sheikh Khar	5
ii) Sheikh	5
iii) Sheikh Badray	3
Total	13

Adhodi are the Kashmiri people who had firstly settled in Bashohli. Like Wani and Baba, these are two households in number. The total number of persons belonging to this caste are thirteen in all.

Bhats have come from Kashmir. Like Chambyalu they form 15.2% of the total population and are fifteen households in number. Bhat in reality is the corrupt form of Batharak and is one of the oldest titles of Kashmiris.

B—HOUSE TYPES

All huts, existing in the village, are single storeyed. A hut commonly consists of a single room with a roof called *chheed* (چھد). A *pasara* lies in front of the room. *Pasara* is a sort of verandah usually known as *dab* in Kishtwar. *Chheed* (the roof) is flat and follows the same routine of architecture as we find in other villages of Jammu province. Abundance of wood in the village and in the immediate neighbourhood is the important material of house construction. The wood generally used in the construction is *yar* (pine), *patta* and *tos* (deodar). According to the prevailing rules, the villagers can have a tree for two rupees in the forest for construction purposes. This concession is made

to them as they are supposed to be the watchers of the forests. At the time of fire they are supposed to go in the forest and extinguish it.

Bricks are not used in houses. The walls are made of wood which are plastered with mud and straw. Stones are used for laying the foundation. In some huts walls are also built of stones. The stones are got from the banks of the Ujh and from the stony topographies lying in the village.

Rooms have no definite size. However, the height of the walls is normally 6 to 8 feet and the length and breadth dimensions vary from 10 to 16 and 15 to 20 feet respectively. A small courtyard is usually seen in front of the dwellings. Many huts are also without a compound. The courtyard, wherever it exists, is left unfenced. Many huts are also seen without a *pasara*.

Usually houses face towards east but there are some houses which face towards west. Kitchen lies in the *pasara* or in the room on one of the corners. A hearth is supposed to be essential thing in every hut. Fire is kept burning in it during the winter season as no *kangri* is used. No proper arrangements are made for the out go of smoke. Smoke is allowed to pass through ventilators and usually through a circular hole existing in the roof, perpendicular to the hearth. The other characteristic feature of these huts is that a *kanz* (a super-structure pestle of stone) is seen in every hut. It is generally sunk in the *pasara* or in one of the corners of the roof. It is used for husking the grains. The floor is not plastered with cowdung as Hindus living in whole of the Jammu province do.

Another aspect of housing problem

Average house-type





'Khanaidu' women—
young and old, notable
point is the way of
carrying the child in a
blanket on the back

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(Social Studies & Handicrafts Unit)
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A group of male
'Khanaidus'—mark the
variety of head-gear

relates to cattle sheds. Most of the people keep their cattle in the same rooms in which they render themselves. Others have separate sheds in front of their huts.

The call of nature is responded in the open desolate fields. Separate dormitories are not provided for unmarried boys and girls. Presently among 80 families there are 104 dwellings for accommodation. The total number of rooms is 140. On an average each family possesses 1.7 rooms. Two households are such which have no room or huts of their own.

The huts having two, three or four rooms follow the same way of construction. The only difference that can be marked is in accommodation. No hut is *pacca* built. Further details about accommodation are discernible from the following figures :-

- i) Households with one room each are 48 consisting of 242 persons.
- ii) Households with two rooms each are 19 consisting of 115 persons.
- iii) Households with three rooms each are 6 consisting of 47 persons.
- iv) Households with four rooms each are 5 consisting of 40 persons.
- v) Households with five rooms and more are two consisting of 42 persons.

For erecting a hut, masons and carpenters are arranged from the nearby villages. They charge Rs. 3/- to Rs. 4/- per day.

Thursdays, Fridays and Wednesdays are considered to be the most auspicious days for laying the foundation stone. Sundays are supposed to be inauspicious. Usually for laying the foundation stone, *pir* (priest) is consulted and an auspicious day is

fixed. The priest comes on the spot and recites some verses from Holy Quran before first stone is placed. *Gore* or *gudh* (raw sugar) and *shirin* (crystalised sugar) are distributed at this time.

The two terms connected with house construction are i) *lagi* and ii) *charayi*. *Lagi* stands for bringing the wood from forest. Also the help given by villagers in laying the roof comes within the shades of the meaning. For this kind of help and pains no wages are paid to the village brothers. Contrary to this, wages are paid to the individuals who come for *charayi*. *Charayi* signifies cutting down the trees and turning them into pieces, logs and planks.

DRESS

All the inhabitants of the village dress alike. It is the same dress which is worn by the people throughout the province. Difference can, however, be marked in the manner and shape of the turban. Typical Gujjar turbans, turbans worn by Pahari people, and the turbans worn by the people of Kashmir valley—all the three types are in use. *Kantop* and caps are also used by the males to cover their heads. Children and youngmen, influenced by modernism, move bare headed with combed hair. The number of such persons is awfully small.

Besides, *safa* (turban), the normal male dress comprises a *kameez* (shirt) and *tambi* (trousers). *Munul*, a woollen trouser, replaces the cotton trouser in winter season. Like Kashmiris no *pheran* (woollen or cotton gown) is worn. Woollen coats are used to save themselves from the cold winds which are the special feature of winter season. In summer, with the usual dress, a piece of latha cloth (*kapar chadar*) is placed on

The People & Their Material Traits

the shoulders while in winter in the presence of *chadar* (blanket), which is supposed to be essential thing for an individual, no *kapar chadar* is used.

With the influence of modern times, the dress of women has undergone a perfect change. Upto the recent times, they were dressed like Kashmiri Muslim women. The dress was a *pheran*, *kasaba* and *poch*. Today they are dressed like Punjabi women. This consists of a frock, a shalwar and sari. The *pajama* with narrow ankle openings is also worn. It resembles with the *suthan* of Dogra women. The *sari* or *dupatta* used as a head-dress is named as *poch*.

FOOT-WEAR

Both women and children generally move barefooted. Footwear for women is regarded essential when they leave the village for a fair, festival or any other spot lying outside the village premises.

The known grassy footwear *pul* or *pulhore* is the usual footwear of males belonging to lower income groups. Others use a *desi joota* to dress their feet. Women on the other hand wear *desi jooti*. The price of *joota* or *jooti* varies from four to eight rupees. These are purchased from the chamars living in the neighbouring villages. Repair of shoes is still carried on barter system. Some seers of grains are given to the cobbler at the time of reaping or any other convenient time for these repairs. The common practice carried by the villagers is that ox or cow when dead is given free of cost to the chamar. Moreover the cobbler is entitled to receive some seers of grains when he removes the animal from the byre. In case of a buffalo (whatever the sex may be) the chamar has to give two pairs of shoes

one for the gents and other for the ladies. The practice has been carried on since the remote past.

Desi chappals made of motor tyre and local leather are also worn. Use of medium priced sandals and chappals has also now started among women. In summer when youngmen return from the plains, they come with these presents to please their housewives.

ORNAMENTS

Commonly, heavy ornaments of silver are worn. Tattooing is not practised. The lone ornament worn by some of the males is the finger ring. It is made of silver, brass or iron. Women generally crave for ornaments. They wear the following silver-smithy finishes :-

Local name	Organ where worn	Weight
Kaday or Kari (armlet)	Upper arm	16 to 40 tolas a pair
Banda or Bangri (bracelet)	Lower arm	10 to 30 tolas a pair
Vaej (ring)	Finger	6 mashes to 1 tola
Jangir (necklace)	Neck	10 to 13 tolas
Honzara (necklace)	Neck	10 to 13 tolas
Kanvaej (ear rings)	Ear	1 to 2 tolas a pair
Jumka (ear rings)	Ear	4 to 5 tolas a pair
Rong (nose ring)	Nose	2 to 4 mashes

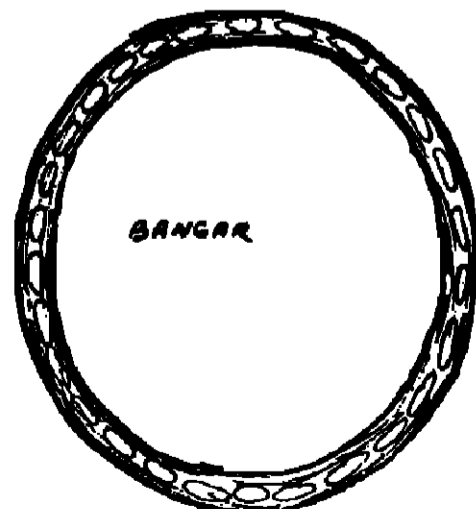
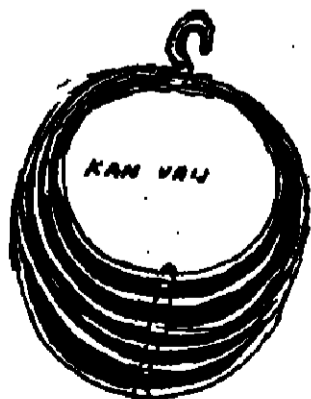
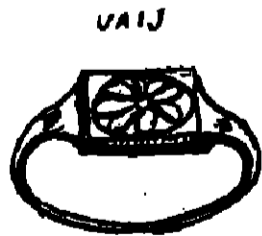
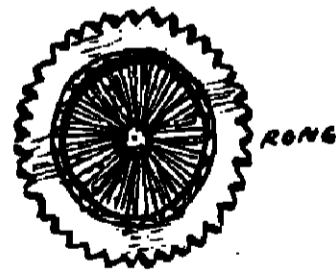
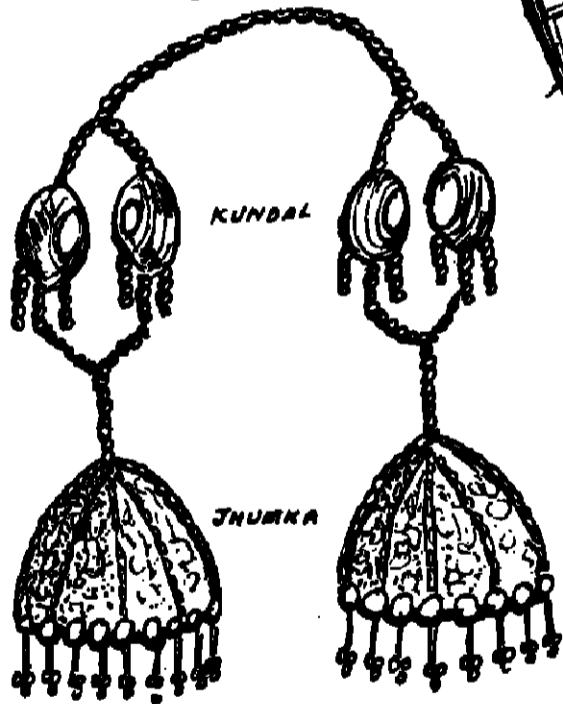
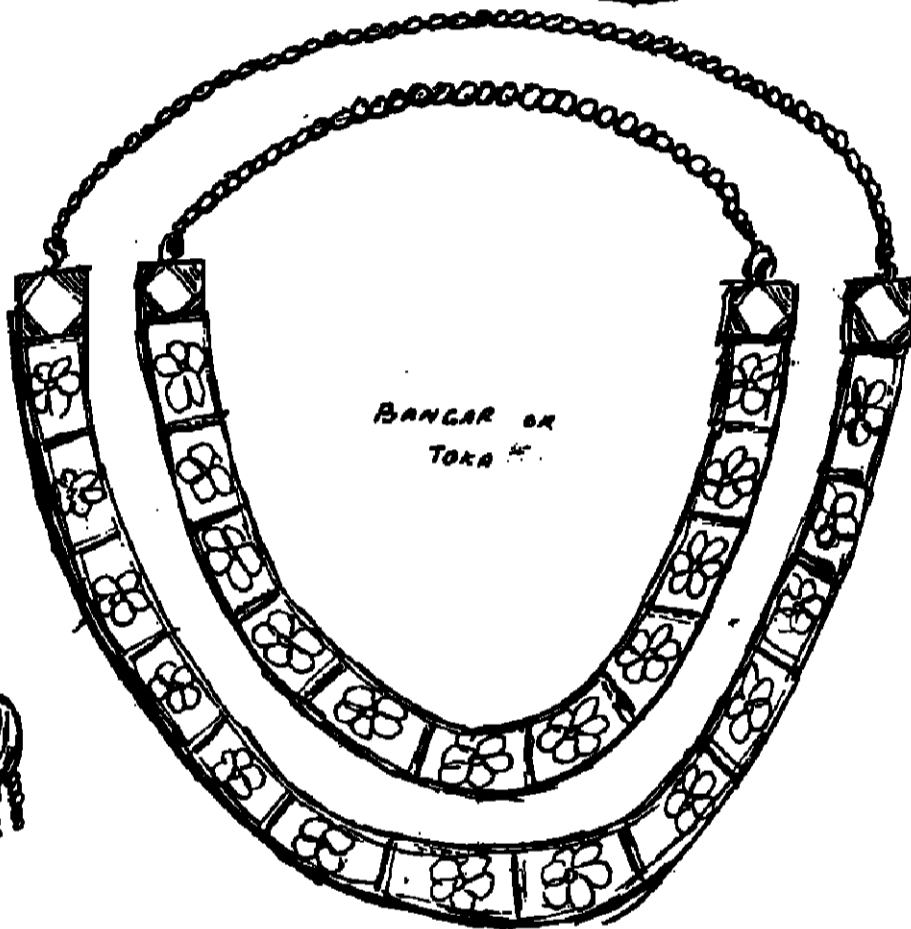
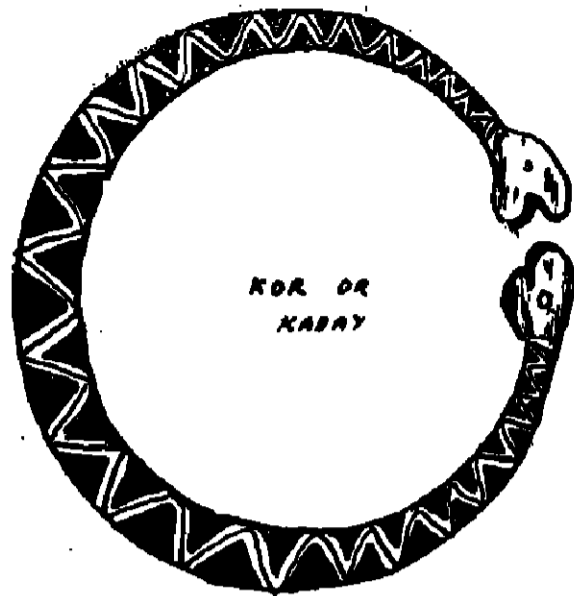
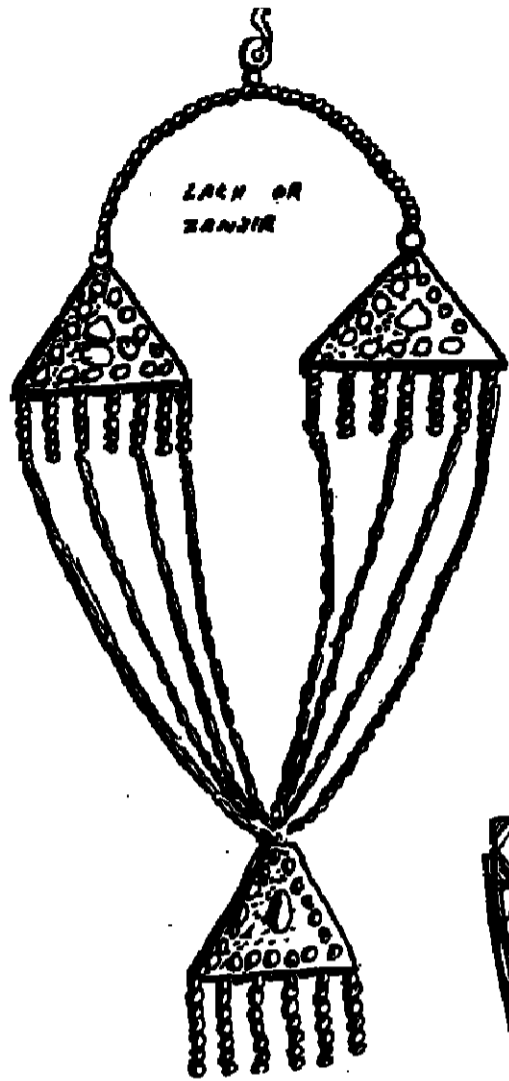
According to the modern trend *rong*, called *longe* in other parts of the province,



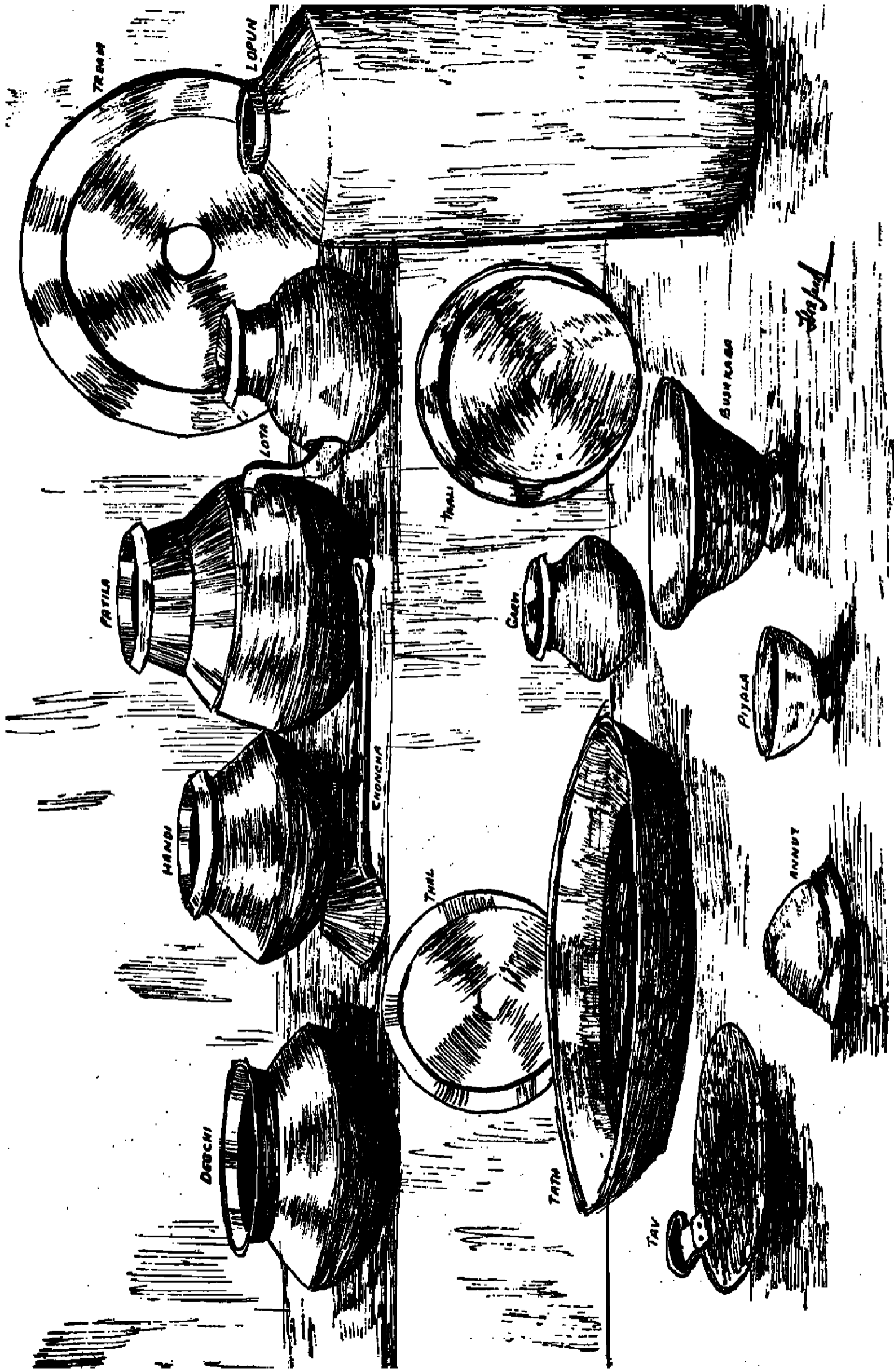
'Khanaidu' dress—
a striking contrast
with that of
Kashmiri costume



Dress of a 'Khanaidu' belle, here too the famous 'pheran' of Kashmir
is conspicuous by its absence



Ornaments popularly in use



Household utensils

is supposed to be an essential ornament for a bride. It is generally of gold.

HOUSEHOLD GOODS

Modern household goods have not even touched the village limits. Simple time worn utensils and storing vessels are still in vogue. Unlike Kashmiri Muslims no copper vessels are used. Brass vessels too are not in use. But *huka* made of brass exists in most of the households.

Household utensils, besides earthen vessels, are made of aluminium. No household of potters puts up in the village. Utensils made of clay are therefore arranged from the potters living in Punara, Pleai, Siameri and other neighbouring villages. Aluminium vessels are purchased at Punara, Ramnagar and Bashohli.

The chief utensils employed for cooking purposes are as under :-

Local name	Remarks
i) Kray	an iron pan, used for roasting purposes
ii) Digeachi	a kettle made of aluminium
iii) Tath	a flat wooden structure like that of a tray. It is used for kneading the flour
iv) Traem	a plate in which meals are taken
v) Tav	an iron pan, used for baking the bread
vi) Patila	used for preparing tea
vii) Handi	used for cooking vegetables, mutton etc.

For storing grains, small earthen pots like *math* are used. Super structures of

mud and clay like *lopun* are also constructed for the storage of food materials. *Kothar*, a box like structure of wood, also serves the same purpose. Milk and water is stored in earthen wares called *nout*, while oil and spices are kept in small tea tins and glass bottles. Flour is generally kept in bags called *basta*. Such bags are made of hides and skins.

Of all the utility articles, umbrella is possessed by 75% of the households. Mirror, pen, chairs and tables are considered to be the articles of luxury. No household is in possession of a radio set or a bicycle. Sewing machines are kept by tailors. The utility of mosquito nets has never touched the conscious mind of the people.

The village is having 76 *khatias* or stringed cots in all. Four households are without cots. The floor of rooms is covered by grass mats. Such mats are called *chaengij* by the people and are woven by the people themselves.

The bedding of people belonging to lower income groups consists of a *khind* and a *chadar* (blanket). No special pillows are used. Clothes worn during the day are kept below their head. *Khind* is a mattress made of torn out clothes. People, other than lower income groups, have simple bedding arrangements.

Expenses on toilet are nil. Perfumed soap is used only by some households and there also not regularly. Clothes are washed in the houses and washerman has nothing to do with them. In olden days *suz* served the purpose of soap. *Suz* or ash is the residue got by burning the wood. Today washing soap is purchased by all. Besides washing soap, a herb known as *gurti* of *kinas* is also used for

The People & Their Material Traits

washing the clothes. The herb is boiled in water and the clothes are washed from this water.

Teeth are usually cleaned with twigs got from local trees like *shamphal* and *kikar*.

FOOD AND DRINKS

Villagers are generally in the habit of taking two meals everyday. The bread of maize and *lassi* (buttered milk) constitute the average meal. Wheat, barley and rice are also used, but very seldom. Consumption of vegetables and fruits is very low. Dishes are always prepared in oil. Some of the vegetables such as carrots, onions and potatoes are locally grown to meet the requirements.

Meat is liked by all. No person in the village is vegetarian. But frequent use of non-vegetarian dishes is restricted by the low income standards of the people. Besides mutton, chicken and eggs, beef is also taken. Generally the cattle at the point of death are killed and eaten as food. At the time of cattle slaughter flesh is distributed among neighbours in cash, kind or otherwise.

Milk got from cattle is widely used. It is the essential part of their diet.

Saltish tea is commonly preferred to sugared tea because of its cheapness. The leaves are boiled in a *patila* and the tea is fully prepared in the same utensil. *Samawar*—the famous utensil used for making tea in Kashmir valley—is not found here. The villagers have no concern with alcohol. *Fajir* or *huka* is the only indispensable addiction enjoyed by a majority of adults. Cigarettes are also smoked but very less. Tobacoo and cigarettes are generally purchased at

Punara, the usual marketing place of *Khanaidu*.

As regards fuel arrangements, the people of the village have little anxiety about it. Dry bushes and small trees, found in abundance, in the forests nearby and in the village limits provide the household fuel. Wood of *kulmach*, *gug*, *tedhar*, *shamphar*, etc. serve the fuel for common use.

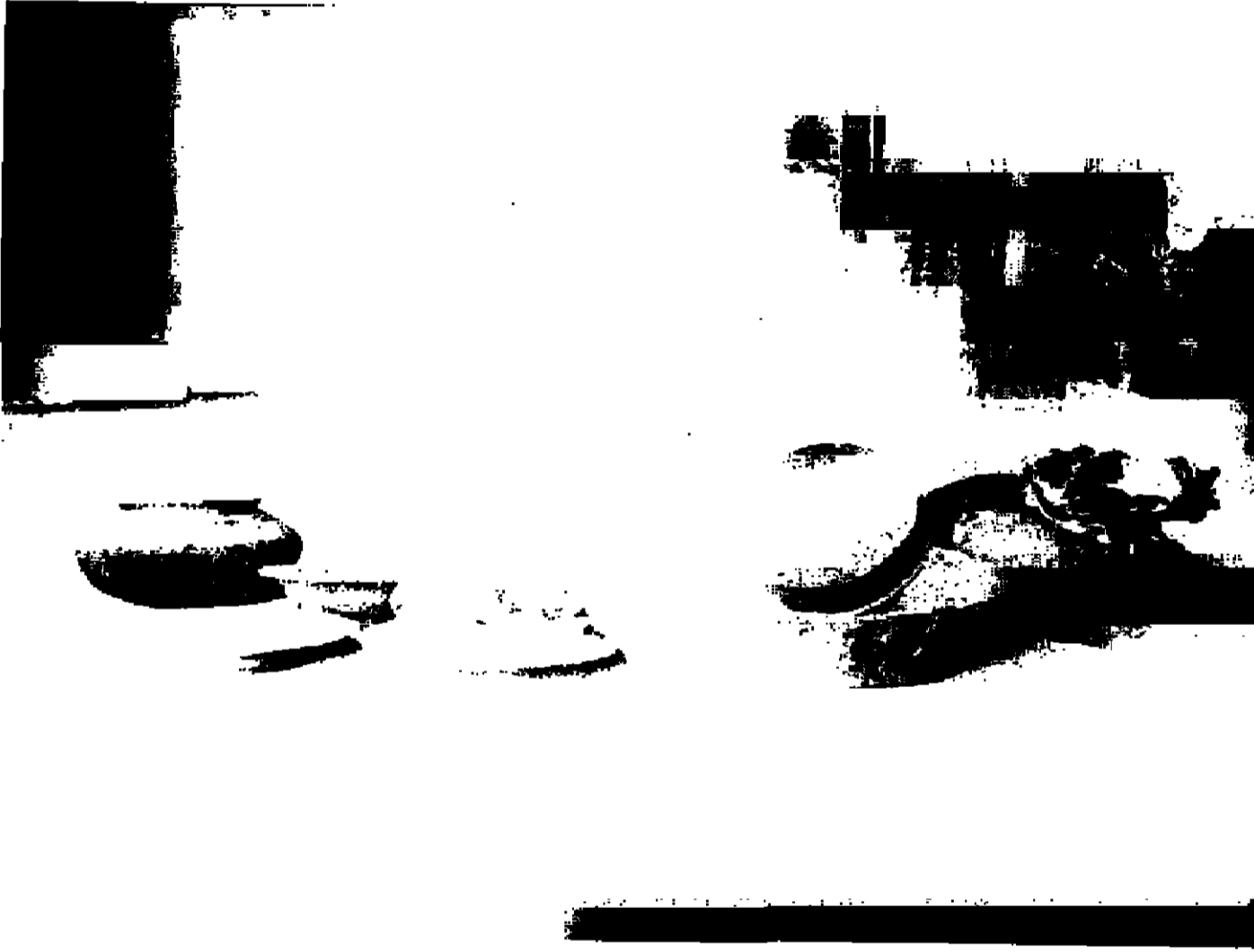
G—BELIEFS AND PRACTICES

Births

Pregnant women are handled with care and affection by the mother-in-law or the nearest elderly female in relation. Delivery is attended to by the experienced lady of the household or neighbourhood who has some good knowledge of maternity troubles. Absence of experienced ladies or *dais* and far off hospital arrangements sometimes results in the death of females involved in the famine trouble.

After the actual delivery, new born is bathed. Usually after two hours it is made to hear *Takbir* or *Bang*. *Kalema* is read into the ears of the babe. It is after this act he is allowed to suckle.

The woman is left in the bed uncleaned for five days. She is given a nutritious diet prepared in ghee. Use of *halva* or *kada* is frequent. On the fifth day, according to the village customs, *sunder* is held. On this day the woman is asked to take a bath. The baby is also cleaned on this day. It is the day when the new born gets a second bath. Females in the neighbourhood and in relation are invited on a feast. The feast consists of breads with dal or meat preparation. The child is named generally on the same day by his parents. Some-



Household goods including the bag of sheep-skin (on the right)
used for storage of grains

Khanaid

times the babe is named after the completion of one year and up to that time he is called Nika, Niki etc. Suckling continues for two to three years.

First Hair-cut or Zera Hein

Mundan (first-hair-cut ceremony) is called *Zera Hein* by the residents of the village. It is one of the chief ceremonies related to children. It generally falls when the child has completed the first year of his age. The barber is called to shave the head of the child. Sometimes the job of the barber is performed by the maternal uncle of the child. The neighbours and relatives are not entertained to any feast.

Unlike males, the nose and ears of female children are got punctured. This ceremony is called *Chombun* in their local tongue. The operation is performed by a soft-hearted lady in relation or living in the neighbourhood when the child is running in the first or second year of her age. Allah is remembered at the time of pin-prick. Nothing more is done on this day.

Sunnat or Circumcision

The most eventful day connected with male children is the day when *Sunnat* falls. *Sunnat* or the circumcision ceremony is called *Khatanhal* or *Shur Behnavun* in Srinagar. On this day all relatives and friends are entertained to feast. The feast served constitutes either vegetarian or non-vegetarian dishes. The dinner is served in the evening whence the actual operation is conducted in the early hours of the morning at the time of dawn.

A cock is kept under an inverted basket. The basket is covered by a piece of newly purchased cloth about 1½ yard in length. Eleven paise are placed on

the cloth. The child is asked to sit on the basket which serves as a sort of chair for him. The operation is performed by the barber. The piece of cloth, eleven paise and cock are presented to the *pir* who performs the religious duties at the auspicious moment in operation. He is also paid eleven seers of grains. The barber, on the other hand, receives two to five rupees from the parents of the child. Besides this, all the collection of *navid tore* goes to him. It is a pot in which money in the form of one paisa from each participant is collected.

At the time of operation, songs of love and praise are sung in chorus by the participating women (please see the folklore for these songs).

Marriages

Keeping in view all the life cycle of *Khanaidu*, marriages hold an important position in their social set up. No other form of social meet provides such a decent opportunity to assemble at one place as marriage do. Maximum amount is spent on marriages than all other social gatherings and events which are closely related to their life.

Polygamy is allowed by custom. A male can keep two or more than two wives at one time. But today it has been extremely checked and restricted by the lower monthly income standards of the people.

Child marriage was in practice long before 1889 A.D. Presently the boy and girl having attained an age of fourteen are supposed to be the fit candidates for the marriage contract.

No caste prohibits remarrying of widows.

The People & Their Material Traits

On granting the divorce, groom has to pay the *Mahr*. *Mahr* is the fixed payment which has been decided in the marriage contract. Generally the amount paid, as *Mahr*, is Rs. 37.50 and that also is paid in instalments. In the recent years some change has definitely taken place. The rate of *Mahr* has increased enormously. It has gone from Rs. 37.50 to Rs. 200.00 and even upto Rs. 500.00. This change has obstructed easy divorce possibilities.

More than 50% of the people accept marriage payments. These payments are made by the groom's parents. Everything necessary for holding a marriage is given to the bride's father both in cash and kind. The cost of these things normally varies from 100.00 to 250.00 rupees.

All the castes putting up in the village marry among themselves.

Khandar or marriage initially starts with the pre-betrothal ceremony called *Ropay Pilnavin* or *Sagan Paytravith Yun*. It is the first day when the two parties (groom's side and bride's side) start direct negotiations with one another. The guardian of the groom with three persons of his choice comes to the residence of the intended bride and asks her guardian for her alliance. If the reply is favourable from the bride's guardian, groom's guardian presents a seer of *gud* (raw sugar) or *shirin* (crystal sugar) with one rupee and four annas to them. They as a matter of courtesy and with a hope of creating ever-lasting relations, serve tea to the guests. Generally these negotiations are held on Thursday, Friday or Monday as these days are regarded auspicious for these assignments.

After consulting relatives and friends, the guardian of the bride sends a date for holding *kudmayi* to the guardian of the groom. On this day, with a group of four to eleven relatives and friends, he again comes to the would-be daughter-in-law's residence. The guardian of groom presents following articles for the bride :-

- i) Silver ornaments like *banda* (bangles),
- ii) Complete or incomplete dress.

The bride's father serves tea or dinner to the guests. *Nikah* in some cases is written on the same day. A date for holding marriage is also fixed on the day. Usually *Nikah* is reserved upto marriage. Unless the *Nikah* has to be written, the alliance can be broken by either side on any pretext.

Actual marriage ceremony lasts for four days. These days are remembered by the following names :-

- a) *Loket Menz*
- b) *Bad Menz*
- c) *Maharaz Banavon* or *Khandar Banavon* and
- d) *Vapsi*.

On the first day, nearest relatives assemble at the residence of households which are going to enter into an alliance. *Menz* (henna) is applied to the feet and hands of the would-be-couple at their respective places.

On the second day all the relatives are entertained to a feast. An evening meal is served to them. *Vanavun* (singing of songs) continues for the whole night. At mid-night besides the bride and the bridegroom henna is applied by most of the females participating in the marriage.

On this occasion a pice is placed by every one in a pot called *menzi dul* (pot of henna). This petty collection usually goes to the barber. Sometimes it is given to the maternal uncle or to the sister of father or mother.

Third day is the day of *barat*. At about eight or nine p. m., *barat* leaves for the bride's residence. Unlike Muslims of Kashmir valley, usual number of participants in the *barat* is hundred or two hundred persons. All these persons are entertained to a feast by the *kori mol* or bride's father.

The dress of the groom consists of a shirt, coat and a pajama (*tambi*). A turban with a *sehra* is placed on his head. The time of *sehra* placing brings an important social event to the lime light. It is the time for *Gulimuth* which is called *Tamol* in other parts of Jammu province. A cash payment of annas four to rupees three is made by each relative to the groom's father. More details about the prevailing custom fall as under :-

i) If a groom's father receives a payment of rupee one or less he has to pay double the sum to the payee at the occasion of his son's marriage.

ii) In case he receives two to three rupees he has to pay one rupee more than what is actually received by him.

iii) A person (with three sons) having paid three rupees on a marriage will receive only one rupee at the marriage of his first two sons and two on the marriage of the youngest son.

No *Gulimuth* is paid to the bride's parents by his relatives. Only some nearest relatives bring some clothes for the bride.

The dress of the bride consists of *shalwar* or *yazar* (trousers), *poch* (sari) and a frock.

The bridegroom leads the *barat* on a horse-back or in a *zampan* (palanquin). Verses are sung by the ladies when the groom leaves for his father-in-law's (see folklore for these verses).

Barat is received with great love and affection as one can expect at this moment. A delicious non-vegetarian or vegetarian dinner is served to the *baratis*. After dinner, *pir* (priest) performs his own duties. He writes the marriage contract or *Nikah-nama*, if it has not been written before. *Mahr* is fixed at the same time with the consent of both parties. The priest receives some money in lieu of this service.

Next day the bridegroom comes to his own residence with the bride. The bride is carried in a palanquin. Women sing some gracious songs at this moment (Please see folk-lore). They express their greetings and welcome through these songs.

This all completes the actual marriage proceedings. Bride leaves her father-in-law's after seven days when she comes to her parent's house. On the next day, falling after her arrival, *Aka Phera* ceremony is held. Groom's parents receive a well cooked and decently prepared dinner from the bride's father. This dinner is called *Khan-patri* in their local tongue.

Deaths

The dead are buried. At the point of death some verses from holy Quran are uttered into the ears of the dying person. After *gusal* (bath), the dead body is covered with *kafan* (white latha cloth).

The People & Their Material Traits

The dead body is not carried in a wooden coffin (*taboot*) to the graveyard. Unlike Kashmiri Muslims, the dead body is carried on a stringed cot (*charpoy*) by four persons preferably the sons of the deceased.

The grave is dug by the relatives and neighbours of the deceased. No special class of sextons exist in the village. After placing the corpse in the grave, main entrance is covered by a lid which is made of wood. The mourners then pray for peace to the departed soul and come back to their homes.

The mourning ceremony lasts for four days. For the first three days, the bread for the sufferers comes from their nearest relatives, friends and sympathisers. On the fourth day, falls *Fatih*. After fulfilling the religious traditions on the grave, participants consisting of relatives, neighbours and friends are entertained with light refreshments like *lassi*, tea, etc.

The other days which are celebrated in honour of the departed soul are as under :-

- i) *Satim*
- ii) *Pachha phir*
- iii) *Chatjihim*
- iv) *Vahir*

Satim falls on the seventh day. Friends and relatives are called to a dinner. Grains weighing twenty seer to one maund are consumed on this day. Only non-vegetarian dishes are served to the guests.

Pachha phir means after fortnight. Milk and bread is served to relatives and friends on this day. *Nishan* or the remembering-stone is placed on this very day on the grave of the deceased.

Chatjihim means the fortieth. Dinner is again served to the relatives on this day. The priest comes on this day and recites some pages from the holy book. He is paid five to eight rupees for his pains. Also he is given a complete male or female dress, depending upon the sex of the deceased person.

Vahir falls after the completion of one year. Like *Chatjihim* a day in honour of the deceased is celebrated.

Other Beliefs

The age old beliefs, superstitions and practices are still continuing in the same orthodox way as these were in vogue during [the lifetime of the fore-fathers of the villagers.

Belief in demons and witchcraft is a common feature and it dominates the minds of all the inhabitants. The tree lying in the immediate neighbourhood of the village mosque is supposed to be haunted by a demon. Illness of children is sometimes attributed to the supernatural creature living there.

The people strongly believe in good and bad omens. Odd numbers or dates are regarded auspicious for undertaking new assignments. Similarly some days of the week are considered to be auspicious while some are looked as inauspicious. Such days have already been mentioned while discussing house construction and ceremonies allied with death, marriage etc.

In the night hours, barking of a dog in a weeping tone, hooting of an owl, howling of jackal are regarded as inauspicious omens.

Fire, earthquakes and disease are supposed to be the outcome of the sinful

acts and deeds of human beings. The common myth about the cause of earthquakes popular in the village is narrated as :-

"All the globular earth rests on the horns of a huge ox. Sinful acts of human beings create pain for him. He, in order to show or express his pain, tries to shut his eyes. Mere winking of his eye disturbs the equilibrium of earth and then an earthquake is caused."

The villagers believe in the evil eye. Once if it is rumoured that a person of the village is possessing an evil eye, the village folk do not dress, wash, dine, milk their cows before him/her. He/she

is told nothing harsh on his/her face but is rebuked by all in his/her absence.

Dreams usually seen in the early hours of the morning, just before dawn, are considered to be fruitful. Certain results have been attached with certain dreams. Some of them are as under :-

<u>Nature of Dream</u>	<u>Presage or Prediction</u>
i) Illness	Good health
ii) Fruits and Vegetables	Prosperity
iii) Dry wood	Alarm of distress
iv) Coins	Grief
v) A big tree	Extension in age

CHAPTER III

ECONOMY

A—ECONOMIC RESOURCES

Forests which dominate the area covered by the village fall under the check and supervision of Government Forest Department. Dense forests in the neighbourhood of the village provide a source of living to the villagers. Most of the males earn their livelihood from *charayi* (lumbering). No orchards have been laid out in the village. Fruit trees, wild in nature, are sparsely scattered.

Land

The total area of the village is 4,744 kanals or 593 acres. The facts and figures made available by the Revenue Patwari classify the area of the village in the following manner :-

A. Cultivable Land=880 kanals, which consists of

- i) *Hayl* (rich soil)= 610 kanals,
- and ii) *Varhal aval* (fertile land)=270 kanals.

B. Uncultivable=3,864 kanals, which comprises of

- i) Forest =2,520 kanals,
- ii) Waste =1,202 kanals,
- iii) Pasture = 30 kanals,
- iv) *Golayi gar qadim* (land cleared from forests in the past)=3 kanals,
- v) *Banjar jadid* (fallows)=6 kanals,
- vi) *Banjar qadim* (barren land)=103 kanals.

Practically the land brought under plough is 1/7th of the total area. Uneven features of the village have restricted the village enthusiasm in bringing a greater area under cultivation. The weakness in developing the village through agriculture lies in irresponsive, irregular steep tracts of land and the dearth of landholdings for the people. *Khanaidus* are labour loving and hardworking people who could do better in agricultural pursuits if the soil of the village were good.

Due to unimpressive yield and lack of irrigational facilities, no Rabi crop is usually grown. Only one crop is grown in a year. This crop is known as the *Kharief*. The chief crop grown is maize. Other crops are turnips, barley and dals. Following details furnished by village Patwari will be beneficial in knowing the actual position of agriculture :-

KHARIEF

Year	Crops grown	Area covered
a) 1960	i) Maize	771 kanals
	ii) <i>Shalgam</i> (turnip)	3 kanals
	iii) Uncultivated	106 kanals
	Total	880 kanals
b) 1961	i) Maize	733 kanals
	ii) Turnips	4 kanals
	iii) Uncultivated	143 kanals
	Total	880 kanals

The produce of the village is not sufficient for the residents. The deficiency

is made good by importing food material and other commodities from village Punara, Ramnagar and Bashohli.

The main vegetable grown in the village is turnip. Other vegetables which are sometimes cultivated are onions and potatoes. The vegetable produce is also very little. Very small land is reserved for vegetables as is revealed by the statistics quoted above.

Livestock

Due to the abundance of green fodder in the forests, many households keep milch cattle. The villagers possess better opportunities for rearing cattle and to develop those industries which are inter-linked with them. Lack of finance is the only cause which hinders them in keeping larger number of domestic animals. Presently 63 households own 177 milch cattle. In other words it means that 78.7% of the households own these cattle and on an average there are two cattle per household. The yield of milk from a cow ranges from 2 to 5 kilos while in case of a buffalo it is 4 to 10 kilos. Draught cattle like bulls and heifer are 164 in number and these are owned by 67 households. Against these figures, the total strength of sheep and goats is enormously large. Though the number of households owning them is less than half (i.e. 45), the total number of these cattle is impressive. It is equivalent to 438 which gives an average of 5.4 for each household residing in the village.

The wool obtained from the sheep and goats is spun and the yarn is used in the manufacture of blankets and *pattu*. The *pattu* is not sold. It is used for making their winter dress like coats and woollen trousers. Blankets are sometimes

sold, the common marketing places being Bashohli, Ramnagar and Punara.

Fowls are reared by 55 households and their total number is 199. There are only 5 horses in the village and no household possesses more than one of these out of the total number.

For the cure of cattle, no veterinary arrangements are available in the village. The tehsil unit of Animal Husbandry exists at Ramnagar, about 31 miles from the village. Animals in serious conditions are generally killed and the flesh is eaten as food. Cattle suffering from minor troubles are locally treated through ancient methods. Wounds are generally cured by touching them with hot iron bars.

Mineral Potential

The village possesses an iron ore. As already pointed out the settlement history of the village partly owes itself to this mineral potential. In the past iron got from the ore was turned into household goods, agricultural implements and gun material like iron balls etc. Today no work of mining or manufacture is carried on in the village. Reports of village Patwari reveal that iron was extracted upto 1950 A. C. from this place. No reasons are available why this work has been stopped.

The ore deserves perfect drilling and complete attention from the Government. Extraction of this mineral potential can improve the lot of the inhabitants to a great extent.

Slate is the other mineral which is abundantly found in the village.

Economy

B—FACTORS INFLUENCING ECONOMIC LIFE & IMPROVEMENT OF COMMUNICATIONS ETC.

Analysing the socio-economic conditions of the village, one can at random assess the results which have debarred the village from a happy and prosperous life. Basically, the relief features of the place have not favoured its progress and development. The surface is often too steep and sensitive to erosion. There are also many barren pieces and patches of land which are difficult and unsuitable for cultivation. Unlike other beneficial rivers, the Ujh tells a different tale. In the real sense the river can be called *the sorrow* of Khanaid. Far from any benefits, it often keeps the village away from the entire tehsil for days and weeks together. Moreover, the swift and gushing waters carry away the village area by eating its banks. Sometimes men and cattle, crossing the river, are carried by swift waves and got drowned.

Secondly, difficult means of communication and transport have kept the village away from modern services and decencies.

The condition of agriculturists is not satisfactory. People have got small land holdings for cultivation. The Big Landed Estates Abolition Act, which was passed in the State in 1950, had no effect in improving the condition of *Khanaidus*, as no landlord had any estate in the village. Moreover, the village depends on rains for irrigation. No other facilities of irrigation are available to the residents of this place. Also no extra land has been reclaimed for the last ten years. Statistics showing the produce from the land for the year 1961-62 indicate that the total yield of maize (chief crop) was

405 mds. which gives an average of 5.06 maunds to each household.

The impact of Five Year Plans on the socio-economic structure of the village has been far from satisfactory. The village is yet to be linked with town by a bus, tonga or a bicycle. The tedious and troublesome hilly footways connect the village with the town of Bashohli, Ramnagar and Baderwah. Lack of easy communication and transport facilities have badly effected the economic life of people.

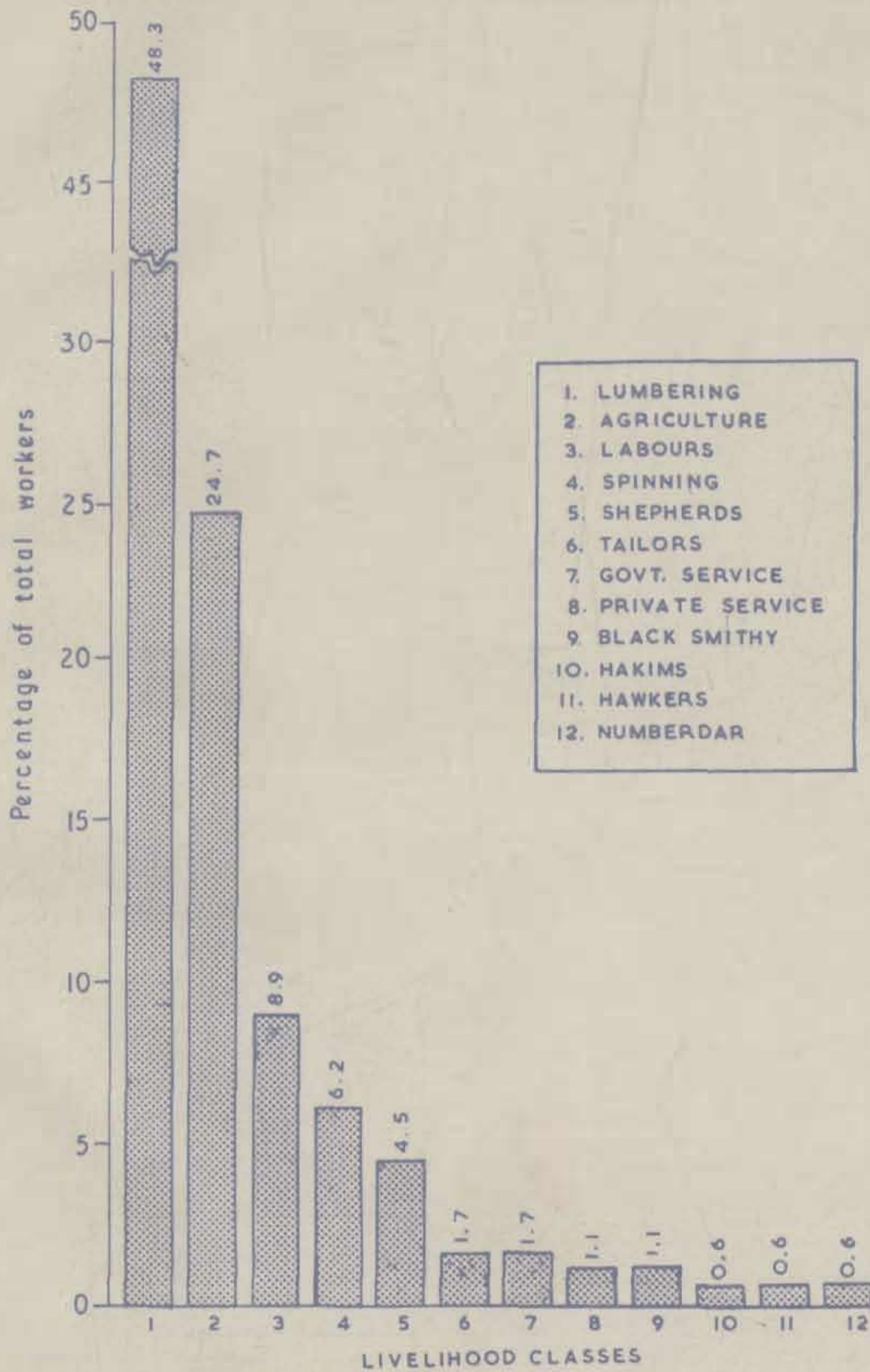
There is no post and telegraph unit in the village. Telegraphic communications are available at Ramnagar (31 miles) whereas the nearest branch post office, run on commission basis, lies at Basantgarh, at a distance of 7 miles from the village. There is no regular postman to carry letters. Villagers have to go to Basantgarh for collecting their letters. Sometimes these are sent through the passers by, belonging to Khanaid, Punara or to any adjoining village.

C—ECONOMIC ACTIVITIES AND NATURE OF CHANGE

1) Livelihood Classes

The weakness of village economy lies in the dearth of industrial, agricultural and other non-agricultural pursuits. Keeping in view all these factors together with the economic standards and general habits of the people, one can see no class variation in the village. All the families can be grouped in one class or section of people popularly called 'Lower class' in the socio-economic terminology. The population can, no doubt, be classified into various income groups, ranging from below Rs. 26

Workers Classified By Livelihood Classes



to Rs. 101 and over per month, but this variation is only due to change in the size of families. Studying carefully the habits of living and existing conditions of the people, one finds no remarkable contrast in the living standards of people with respect to various income groups. The people are extremely simple in their living. They have simple habits of dress and diet. Recreation and amusements or hobbies do not find a place in their household budget. Expenditure on purchase of modern trippery, books, newspapers, toilet etc. are nil. The item of education is found to be non-considerable. Each household earns just enough to satisfy the chief physical wants. Their sources of income are limited. On certain days when they cannot sell their labour they have to undergo many hardships. Due to various drawbacks and limitations, no occupation in itself is self sufficient. Lumbering (*charayi*) which gives a source of livelihood to 49.3% of workers is in itself a periodical occupation. Agriculture which engages only 24.7% of workers is also not a full time occupation. Earning of more coppers during the day means good diet for the household and nothing more. Usually there is no saving for the rainy days. Some periodical savings are sometimes made for social events like marriage, sunnat (circumcision) etc.

The total population of 486 persons has among them 178 workers constituting 36.4% of the total. Of 178 workers 50.5% belong to the age-group of 15-34 and 27.5% to 35-39. Due to poverty, the people belonging to the age-group of 60 and over also work. 21 persons of this age-group were reported as workers. Workers in the age-group of 0-14 on the other hand number 18 persons, representing 1.01%

of the total number of workers. Broadly classifying the statistical figures, we see that the proportion of male and female workers is 145 : 33. Besides lumbering and agriculture, the other main occupations followed by the people are spinning, cattle rearing, blacksmithy, hikmat, labour, tailoring, government and private service etc. Only 27% of the total workers are engaged in all these pursuits. There are no beggars and independent women in the village.

Comparing the figures of workers and non-workers, non-workers are more than the number of workers. They form 63.6% of the total population. This is primarily due to the impressive number of infants, children, disabled persons and women engaged in household duties. Scarcity of industries in the village coupled with meagre scope for agriculture have resulted in making women dependent on their males. Broad details about non-workers are as under :-

- | | | |
|--|-----|---|
| i) Ratio of male and females among non-workers | ... | 108:212 i.e. 27 : 53 |
| ii) Infants, children and disabled | ... | 170 persons, representing 53.2% of the total non-workers. |
| iii) Full-time students or children attending school | ... | 26 persons, forming 8.1% of the total non-workers. |
| iv) Persons engaged in household duties... | | 124 persons, forming 38.7% of the total non-workers. |

Economy**ii) Statistical data regarding Primary and Subsidiary Occupations**

Investigating facts and figures regarding various socio-economic aspects, it has been found that *charayi* (lumbering), agriculture and labour are the principal sources of income to the village people. Illiteracy, non-availability of electricity, lack of industrial development and lack of good crops have kept the village under the net of poverty and backwardness. It is because of these reasons that various limitations have crept in and all these limitations in their own effect have restricted the number of occupations, avenues and pursuits for the folk. Moreover, as it has been already pointed out, no occupation in itself is self-sufficient. People have generally to pick up labour as their subsidiary occupation in order to meet the monthly necessities of expenditure.

Calculating the details in the mathematical context, lumbering forms the main occupation of 68.5% of the heads of the households. Of the remaining heads of the households, 11 are old and invalid. 8 of these 11 families have also their earning members engaged in lumbering for their main source of livelihood. It works out that only 21.5% households have adopted agriculture, black-smithy, tailoring, labour, spinning as their main occupations. Detailed analysis shows that only one head of the household serves as a hawker. Similarly there are 5 heads of the households who derive their income one each from spinning, *numberdary*, hikmat, tailoring and agricultural labour. Three heads of the households make their living from agriculture, 2 from blacksmithy and 3 from cattle rearing or by working as shepherds respectively. Of the remaining three heads of the households, who are

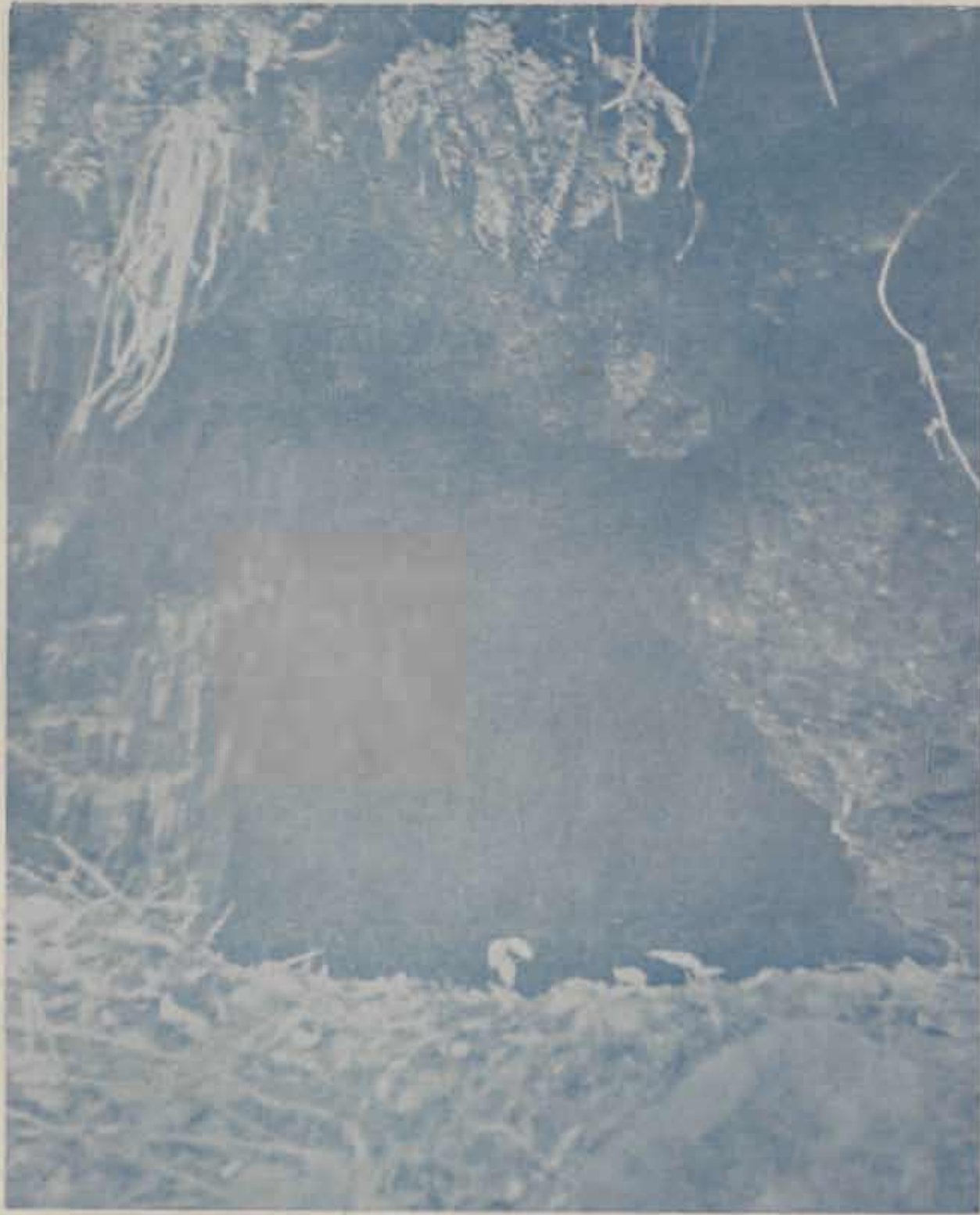
non-workers, 2 derive their livelihood from agriculture and one from spinning, earning members being their sons or wives.

The various subsidiary occupations followed by the people are agriculture, spinning and labour. Of these, labour is more important as all the households depending on lumbering and also others, earn their living only from labour for some months of the year. Other details of occupations (main or subsidiary) related to different heads of the households can be got from Annexure I, appended with the Report.

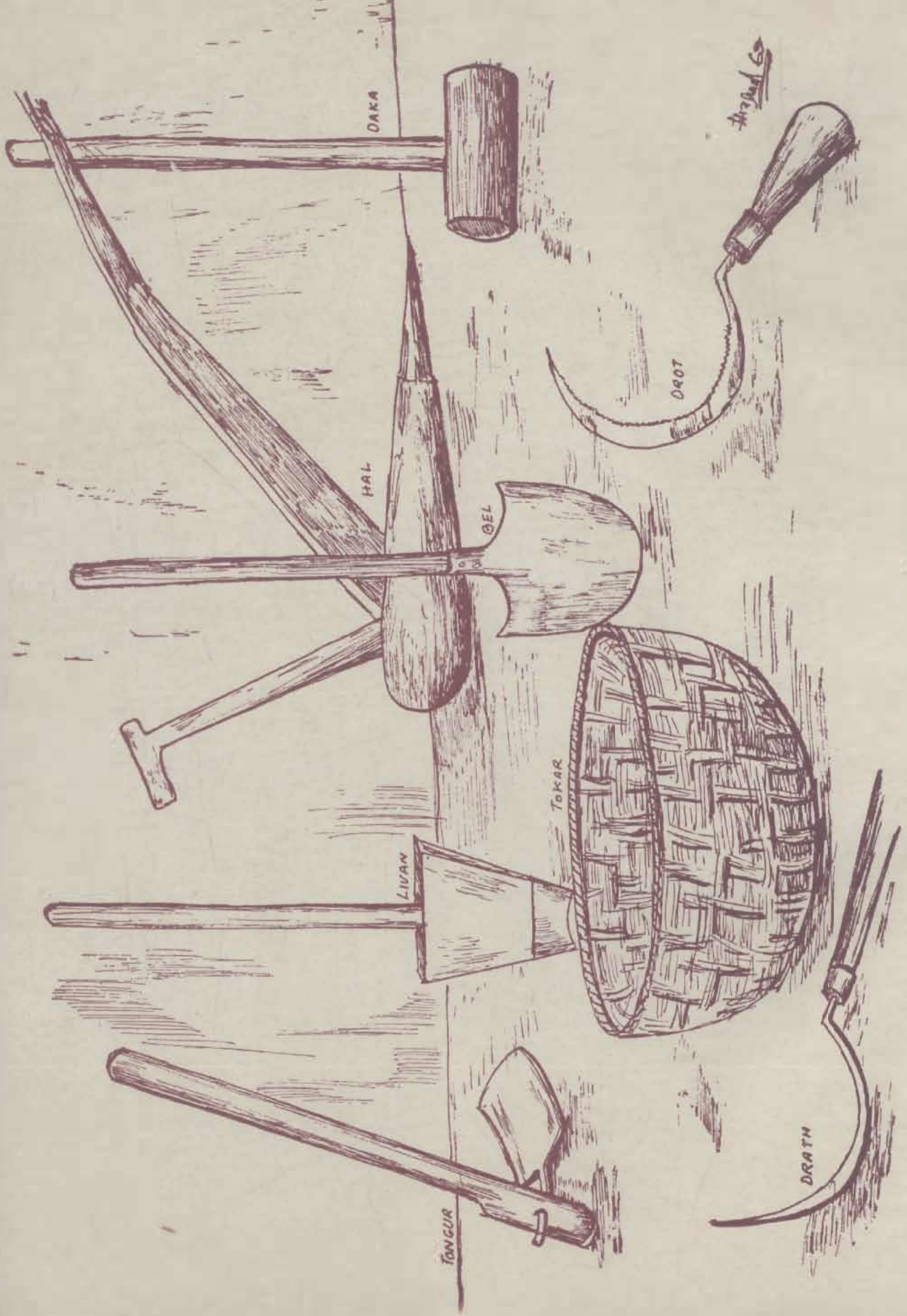
Dividing the households by various income groups it appears that out of the 80 households, 52 i.e. 65% fall in the income group of Rs. 26.00 to Rs. 50.00. From the rest 12.5% and 11.2% belong to the income groups of Rs. 51.00 to 75.00 and Rs. 76.00 to 100.00 respectively. 4 households fall in the income group below Rs. 26.00 while 5 fall in the income group of Rs. 101.00 and over. The periodical nature of lumbering has restricted its scope as a reasonable source of living of all the occupations, however, it is still more paying. Out of the 55 households whose heads are actively engaged in this occupation there is no household belonging to income group of Rs. 25.00 and below.

(iii) Occupational Mobility

From the facts already pointed out in 'Livelihood Classes' and 'Statistical data regarding Primary and Subsidiary Occupations', one can easily assess the village condition with respect to various occupations and pursuits carried on by the village folk. Due to lack of diverse employment avenues, villagers commonly



Mouth of iron ore mine existing in the village



Agricultural implements

follow only those occupations which have been traditionally in vogue in the village. More than 87.5% of the households are not content with their occupations at the present moment. They crave for such occupations as would besides providing them satisfactory wages save them from their nomadic life. Among such occupations most of them are desirous to hold a job under the Government. It is pleasing to note that this spirit has made the people interested in the education of their children. Though presently only three workers are engaged in the Government service, the number is definitely to rise in the near future. Statistics in the table (nature of aspiration) shows that 34 heads of households wish their sons to take up Government service. Only 7 households like their sons to be in their traditional occupations. Out of the remaining 39 households, 27 want to engage their sons in labour, 1 in lumbering while the rest eleven heads of the households are without issues.

D- DESCRIPTION OF DIFFERENT OCCUPATIONS

i) Agriculture

Only 880 kanals (110 acres) of land are available for cultivation. Because of less cultivable area and uneconomic land holdings for the people, the picture of agriculture is not impressive. Only one crop is grown in a year. The traditional practices of cultivation still continue to this day. The various agricultural implements are similar to those used in the valley of Kashmir. Their local names are also the same. Some of them for example are *ala bani* (plough), *drou* (sickle), *tongur* (digging implement) etc. The wooden 'T' shaped structure used for breaking the

clods is known as *daka*. It is the same agricultural implement which is known as *ganda livan* or *livan* in Kashmir. The sketches of all these implements are presented in the Report.

In the usual practice, the land is enriched by cowdung and other cattle dung. After *Danyayin* or *Zamin tulun* (ploughing), the process of sowing is carried out. This practice is known as *Byol wawun*. The harvesting practice is called *Lonun* or *Fasal chatun*. It is carried on with the help of *drou* (sickle).

Ploughing is always carried on with the help of oxen. No other animals or men are substituted for this job. There are only five households which derive their main livelihood from agricultural production. No doubt more than 80% of the households are also partly benefitted from agriculture but due to small holdings and low productivity of soil they do not depend much on this subsidiary occupation. The chief crop grown in the village is maize. It is usually sown in May and June.

ii) Animal Husbandry, Fishing, Forestry etc.

Irregular forest patches which predominate the surface fall under the check and supervision of Government Forest Department. The total area under the forests is 2,520 kanals or 315 acres. The principal flora found in these forest patches is pine, *kulmach*, *gug*, *shamphur*, *tethdar*, *kach* etc. The forest area in the neighbourhood of the village limits is rich in medicinal herbs and plants like *kahzaban*, *dhoop*, *asrari mond* (baladona), *zakhim hayat* etc.

The extraction of these forest products was carried on up to 1947. Today no such job is pursued by the people. Difficult

Economy

means of communication and transport are the main reasons which have hindered the extraction work.

No fishing is done by the villagers. There is no river or stream, inside or outside the village, where fish would be found or reared.

The milk obtained from the cows and buffaloes is locally consumed. Sometimes milk products like ghee and butter are sold in Bashohli or Ramnagar. The wool sheared from the sheep is turned into yarn and then given to weavers for weaving. There is, however, no weaver in the village.

For the cattle welfare no suitable and genuine arrangements are found in the village. The tehsil Animal Husbandry and Veterinary unit exists in the town, 31 miles away from the village. The present staff strength of this unit is 7 which consists of four Attendants, one Stock Assistant, one Senior Compounder and one Veterinary Assistant Surgeon. The head of the unit is designated as Veterinary Assistant Surgeon. According to his information, the unit was established at Ramnagar in 1942. The number of animals treated from April 1961 to April 1962 was 11,737, the detail of which is as under :-

- | | | |
|----------------------------|-----|--------|
| a) Contagious diseases | ... | 1,320 |
| b) Non-contagious diseases | ... | 10,417 |

Common animal diseases, which prevail in the locality, are—haemorrhagic septicaemia, black quarter, liver fluke, infestation and foot and mouth.

iii) Village Industries

Non-availability of easy transport and communication facilities, paucity of economic resources and non-existence of electricity and power have delimited the nature and scope of the old industries. Industrial poverty

of the village can be seen by analysing the statistical figures from the household schedules. The analysis shows that lumbering, spinning, cattle rearing, blacksmithy and tailoring are the only industries to which the village folk is partly or fully inter-linked. Strangely enough there is no potter, weaver, washerman, mason, carpenter or even a barber living in the village. For all these industries and occupations, *Khanaidus* are dependent upon the nearby villages of Punara, Siameri, Basantgarh, Pleai etc. Following are the industries carried on by the people of Khanaid :-

a) Tailoring

There is only one household which is engaged in tailoring. The total number of workers in this industry is three. The household is linked traditionally with the industry and have no clients in other villages. The wages are paid in cash and no portion of produce is given at the time of reaping as was the practice in the past.

b) Blacksmithy

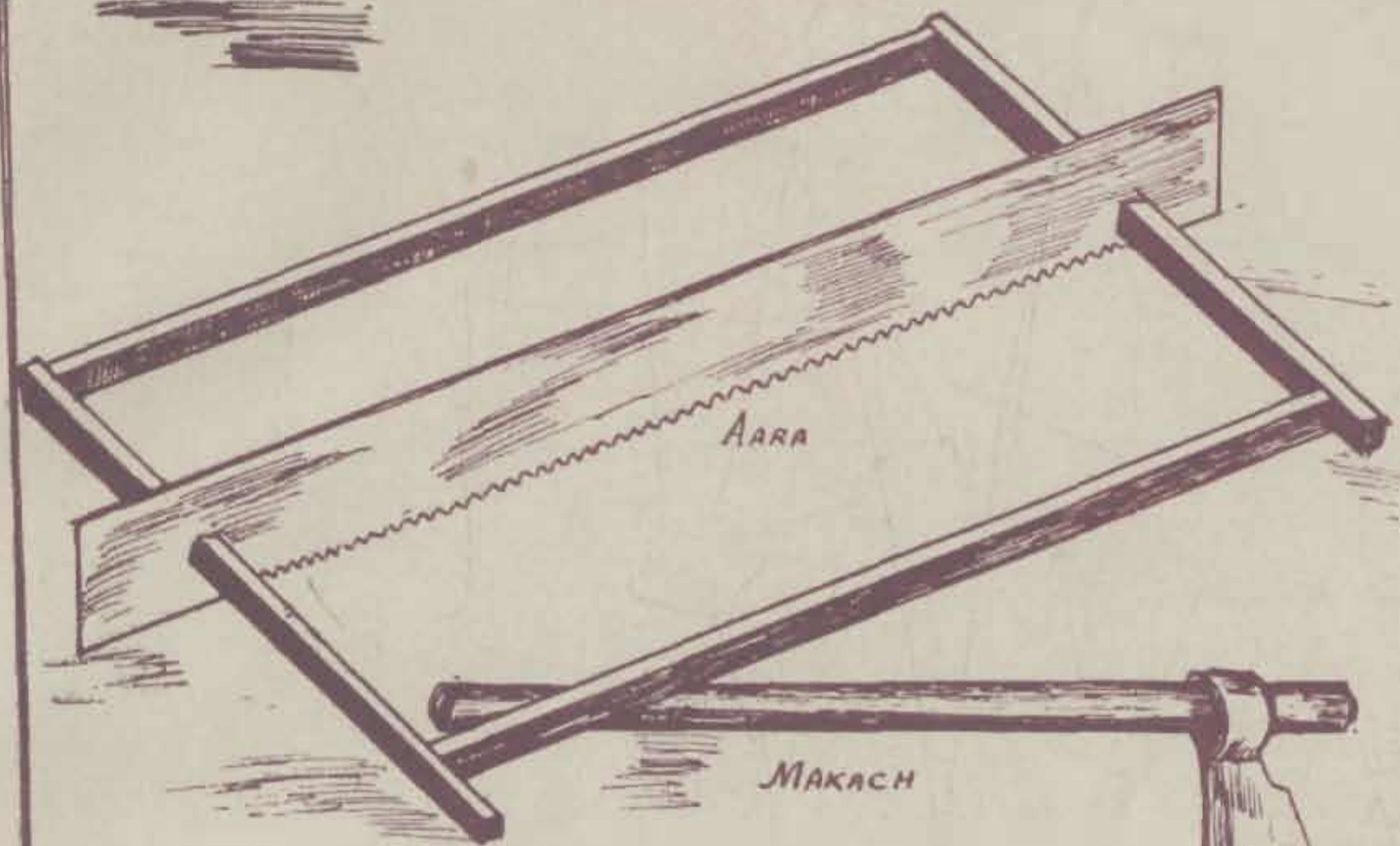
Blacksmithy is the oldest industry of the village. Presence of iron ore in the village has been instrumental in bringing this industry into being. Presently it is followed by two households only. The total number of workers in this industry is only two. These two households supply the villagers with important agricultural implements and household articles.

c) Spinning

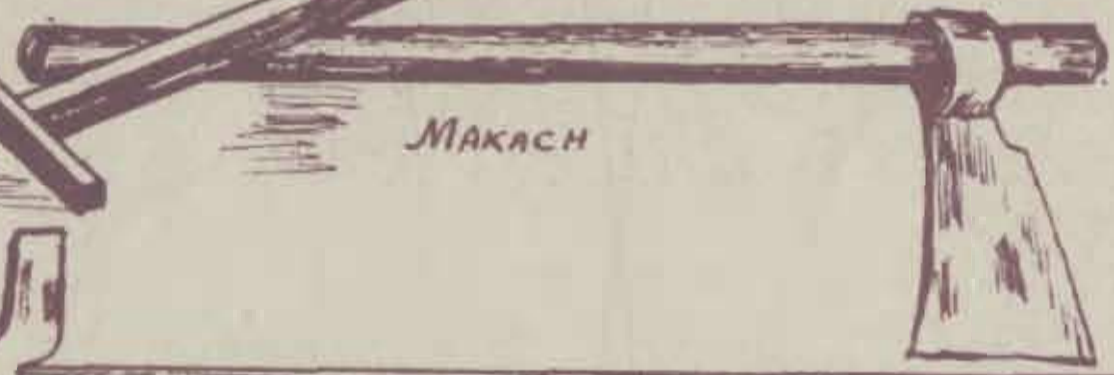
Spinning of wool is carried on by the women folk. Cotton weaving is not carried on because of its higher prices. Wool is usually got from the cattle (owned by the households) or purchased from others in



LEATAR



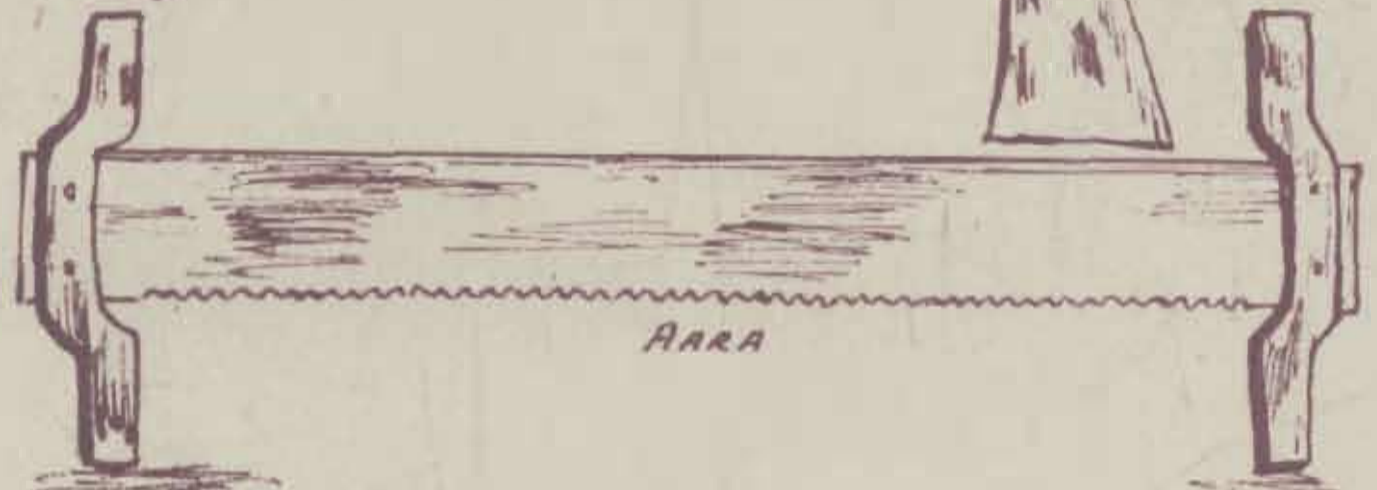
AARA



MAKACH



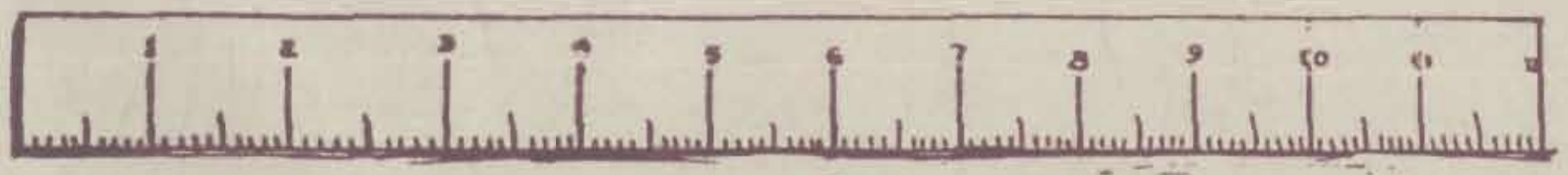
SUTAR



AARA



FAHAR - YAV



GAZ

Hand

Lumbering instruments



A 'charayi' view

Khanaid

the village. Though very few of the households have recorded wool-spinning as their subsidiary occupation yet generally all women are engaged with the industry and produce at least as much of fibre as is required by the household for the dress and clothing of its members.

d) *Charayi*

Charayi stands for the English word lumbering. It is the principal village industry from which a good number of persons derive their livelihood. Broad statistical details about this industry have been already given.

The industry in itself is a periodical one. In winter due to heavy snow in the forests, this industry ceases till snow melts and forests become accessible. *Khanaidus* are well-known for their skill. They get their wages according to their energy. For a log of 10 ft. (length) and 6 ft. (girth) a worker is paid a sum of Rs. 1.50. The rate is increased or decreased according to the increase or decrease in length and girth dimensions. A good worker earns two to three rupees a day. Far off forest patches also keep the village people away from their homes for weeks and days together.

The chief articles and implements used by a lumbering worker are :-

Local name	Remarks
i) Aare or Ari	It is a saw of iron with two wooden handles called <i>chokhat</i> . The implement weighs from half kilo to one kilo and costs about rupees eight. It is used for <i>cheerun</i> (sawing).
ii) Makach	This is an iron axe about

four to six kilos in weight. This costs about 16 to 24 rupees and is used for removing the outer cover or bark of a tree.

- iii) Ara It is a bigger saw. This instrument besides sawing is used for cutting the wood into pieces.
- iv) Leater A small saw of iron.
- v) Gaz This is a metre rod used for measuring length, breadth and other dimensions.
- vi) Sutar It is an instrument which is generally used by masons for maintaining uniformity. For the same purpose it is used by a lumbering worker.

iv) **Commerce**

The topographical position of Khanaid has a special significance on its trade and commerce. Merchandise is still carried on human shoulders and ponnies. There is no shop in the village. Purchases are made by the people at Punara, Ramnagar, Bashohli and Basantgarh. Punara is the chief marketing place. The trading class of Punara purchase the necessary commodities at Ramnagar and Bashohli or they get these directly from Jammu and Amritsar.

Transactions are usually carried out in cash. Barter system, however, partly prevails in transactions with the cobbler and the potter.

The village has nothing to export. Imports are many. Generally all the essential commodities of everyday use are

Economy

imported from Punara, some of which are food grains, salt, sugar, tea, kerosene oil, tobacco, oil, spices, washing soap etc. No grain is grown sufficiently in the village. Even maize (staple food) for internal consumption is imported from other villages like Punara, Mang, Pleai, Bashohli, Kadva, Ramnagar and Basantgarh.

Only one hawker and one hakim put up in the village. No other business is carried on by the people.

E--INDEBTEDNESS

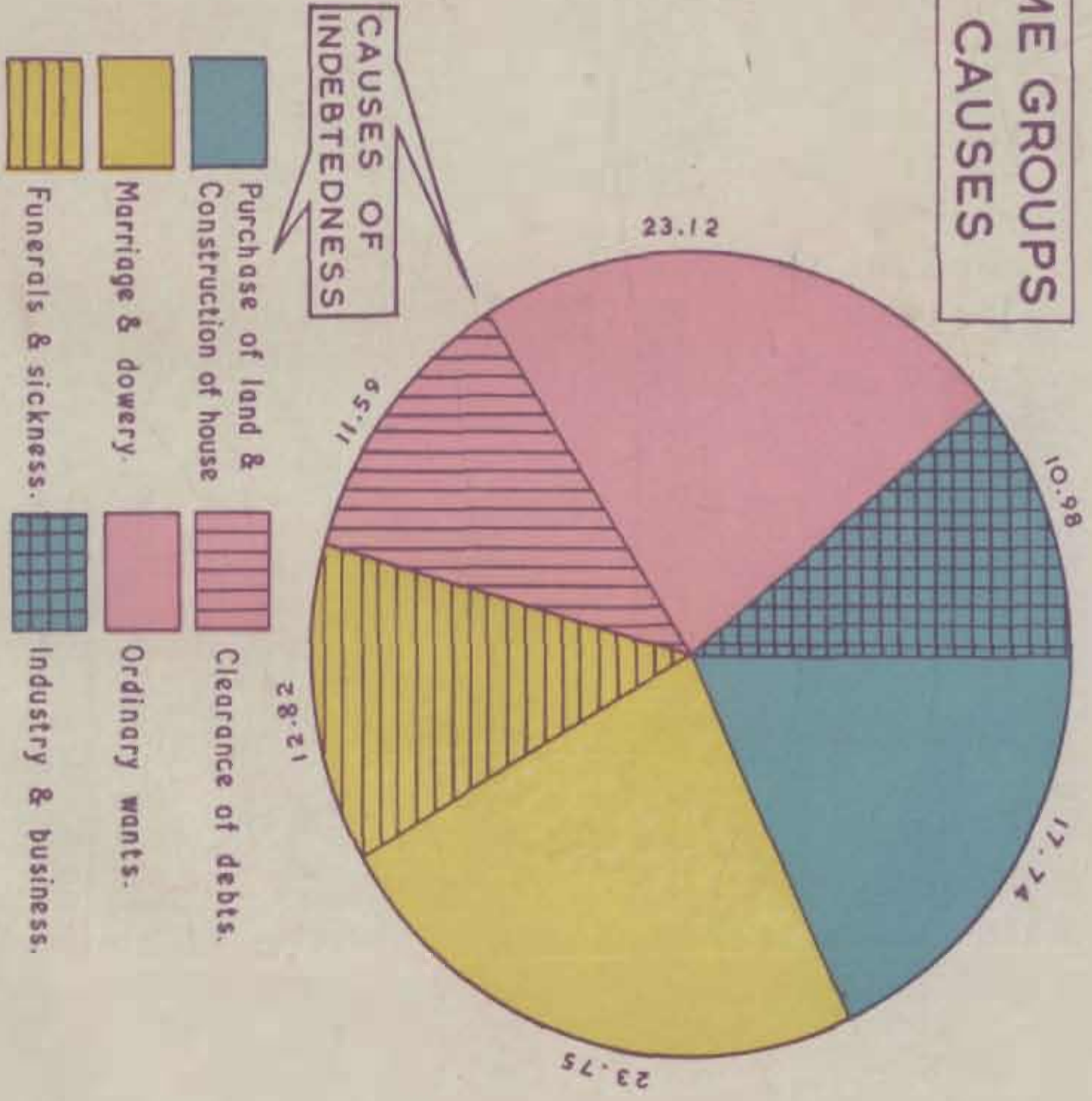
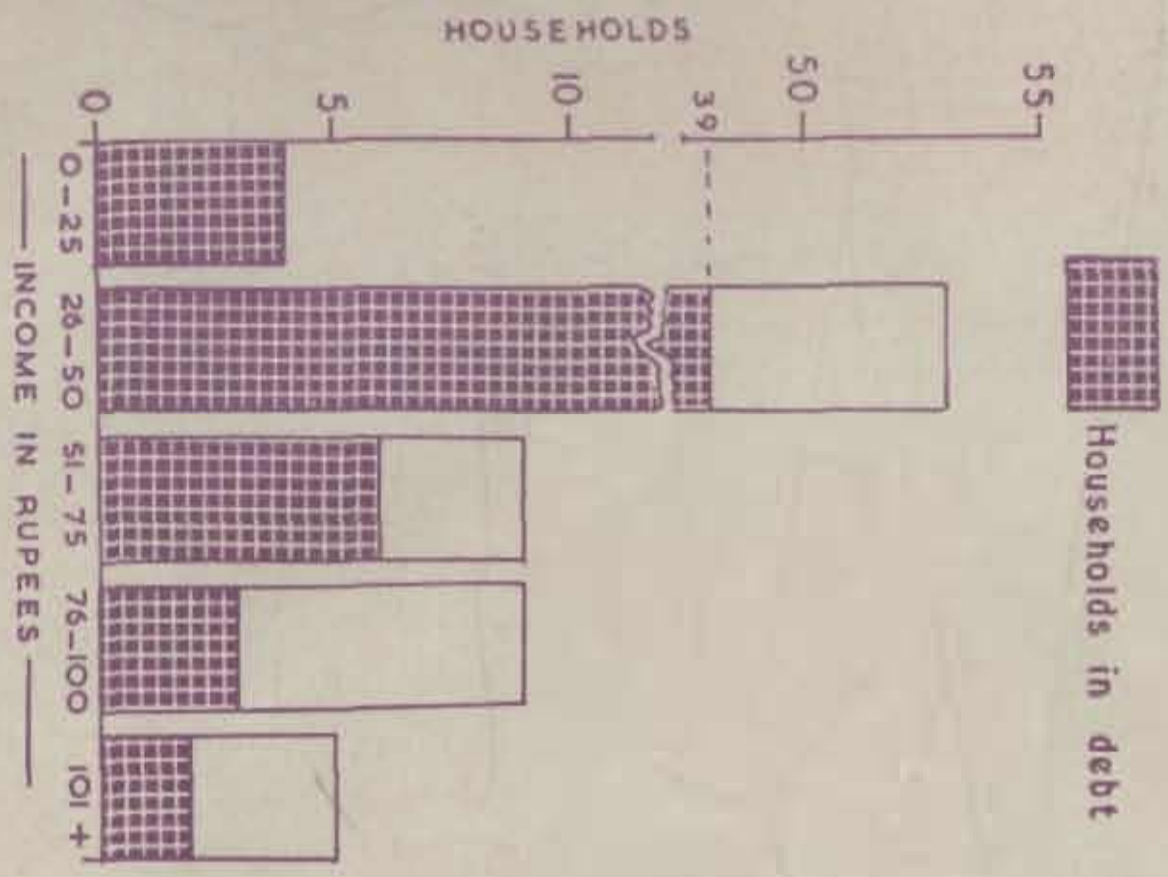
A reference to table XXIV A, Set A, appended to the Report, shows that of the total number of 80 households inhabiting the village, 54 or 67.5% are in debt. The data given in the table further discloses that the proportion of households which have raised loans is very high in all income-groups. In fact those in the income group Rs. 25.00 and below are 100% in debt, the average indebtedness being Rs. 143.25 per household. Of the households in the income-group Rs. 26-50, 73.58% are in debt, the average indebtedness being Rs. 323.08 per household while 66.66% of those belonging to the next higher group of Rs. 51-75 are in debt to the extent of Rs. 415.83 each. The corresponding proportions in the income range Rs. 76-100 are comparatively lower in as much as only 33.33% households of this group have borrowed loans to the extent of Rs. 1,666.67 each. In the case of households with an income of Rs. 101 and

over, 40.0% have raised loans, the average borrowing being Rs. 950.00 per household.

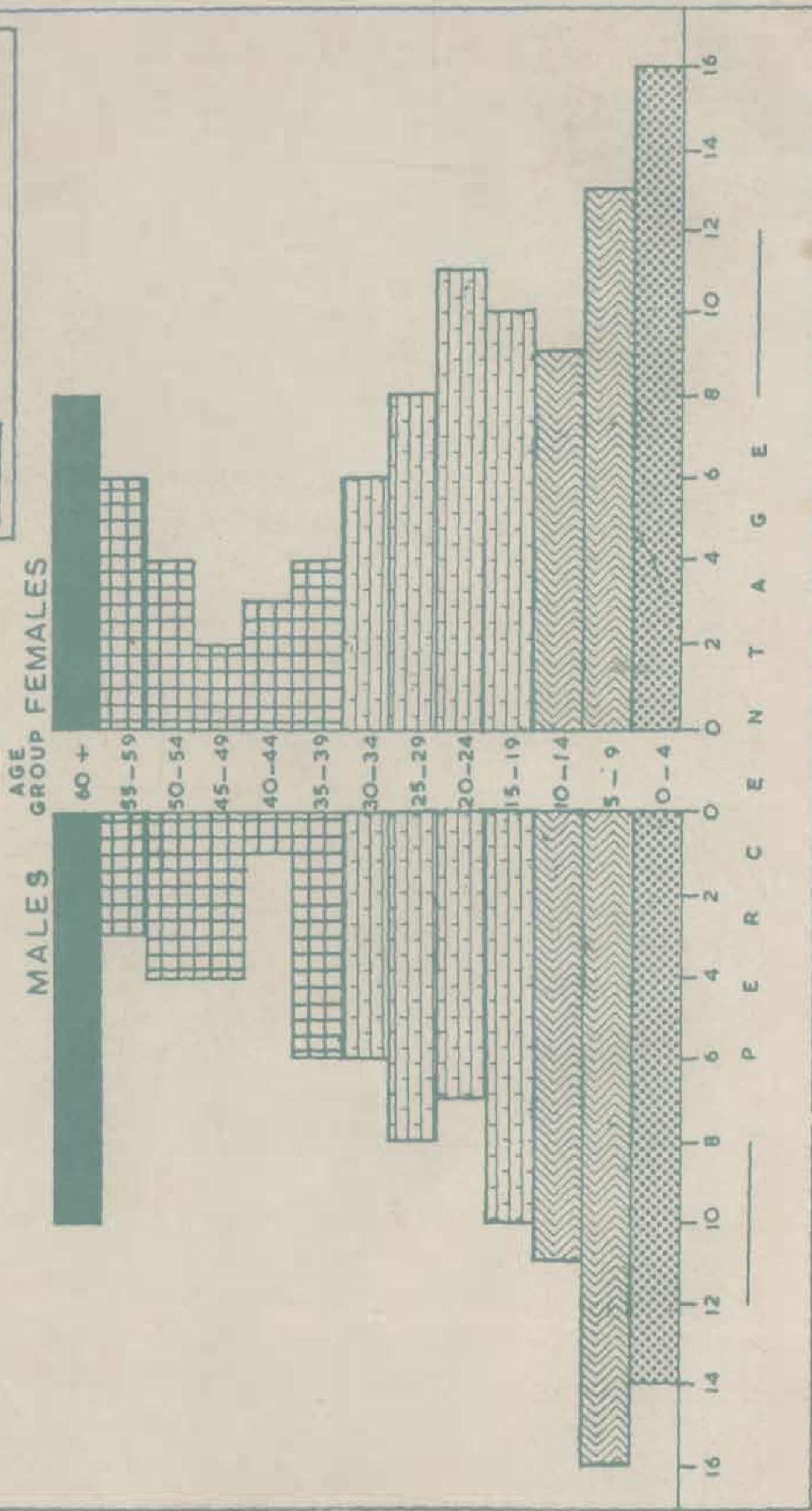
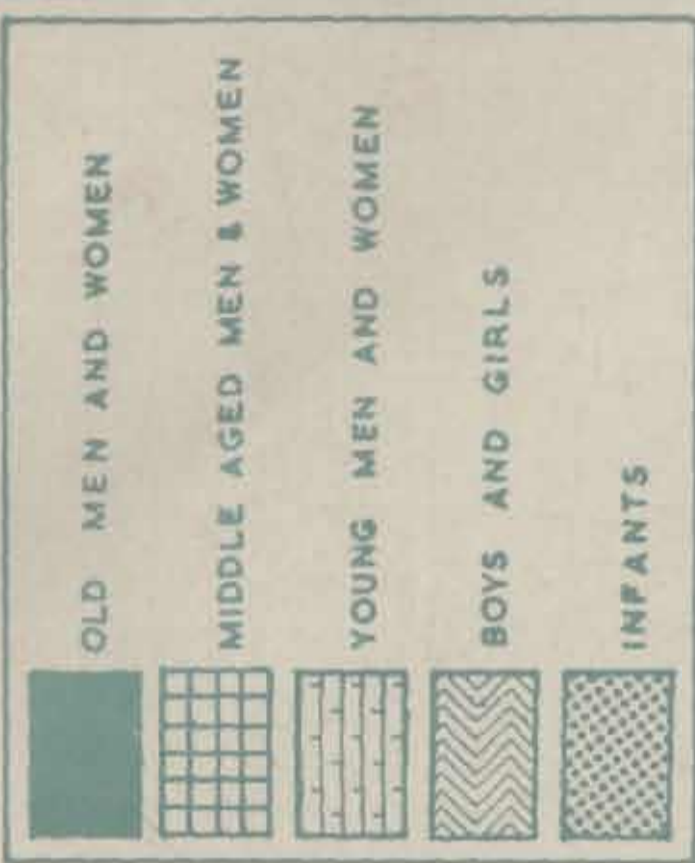
Table XXIV B, lists various causes which have prompted the households to raise the loans and also indicates the number of households classified by such causes and the total borrowings of each such class. It indicates that marriages, dowry and funerals account for 30.11% of the total debt raised by 47 families. 23.12% of the borrowings have been raised by 35 households for meeting their ordinary wants while 18 households have raised 6.46% of their loans on account of sickness. 17 households have been prompted to raise 11.59% of the borrowings for repayment of their outstanding debts. Seven households have borrowed 7.47% loan for purchase of land while 17 others have incurred 10.27% of the borrowings for house construction or repairing the existing buildings. The remaining 10.98% borrowings have been raised by 3 households to aid their business or industry.

It is obvious that about 72% of the total borrowings have been raised for consumption or wasteful purposes and comparatively very little has been incurred for productive and constructive purposes like industry, business, cultivation, purchase of land and construction of houses. There is no one in the village itself to extend loans. These are, therefore, raised from the money-lenders belonging to the neighbouring villages.

HOUSEHOLDS BY INCOME GROUPS AND INDEBTEDNESS BY CAUSES



POPULATION BY SEX AND AGE-GROUPS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

An idea about the nature and character of people and their cultural traits has been given in the second chapter of the Report and elsewhere. The people are all Muslims by religion and lead a simple, semi-nomadic life. They are active and labour-minded. Moreover, their features are well-shaped and regular. Ethnologically they fall into ten castes and are all Sunnis by sect. Without any bias of caste and colour, they marry among themselves. Selection of a groom is usually done with the idea that he should be engaged in an occupation and should be in a position to provide *anna chor* (four annas) to his family. People belonging to different castes have cordial relations with one another. They share each others joy and sorrow as if they belong to one family. People take a keen and personal interest in the important social functions of their neighbours.

The chief gala days of the year are *Loket Id* (Id Ramzan) and *Baed Id* (Id Qurban). Feasts are held and magnificent dishes are served. Three days in honour of Baba Rishi Mol Sahib are also celebrated. These days fall in the month of Katak generally on 1st, second and third. *Darood* (religious hymns) is read in each household on the eve of these days. Friends and relatives are invited to dinner. Meat is not cooked. Dals and radish are the important items of the dinner.

For the success and prosperity of the village and the family, besides *niyaz*, *khatma sharief* in honour of *Hazrat Pir Piran*, *Hazrat Rasool Allah* etc. are read. This consists of recitations of the holy verses from the Quran and other sacred books. *Halva* (pudding), rice and meat are cooked on these days.

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

(i) Age and Sex

The total population of 486 persons is composed of 253 males and 233 females. The sex-ratio shows that for every 100 females there are 108 males.

71 persons belong to the age-groups 0-4 and 5-9 each and both together form 29.2% of the total population. Children (persons below 15) and adults (persons above 15) represent 39% and 61% of the total population respectively. The number of persons with an age of 45 or more is 99 framing 20% of the total population.

One of the striking peculiarities of the age-groups 0-4, 20-24, 40-44 and 55-59 is that the percentage of feminine sex is larger than that of the masculine sex. They exist in the ratio of 2:1 in the age-group of 55-59 while there are 3 males for 8 females in the age-group of 40-44.

(ii) Births and Deaths

Death and birth statistics are collected by the village Chowkidar. A complete record, pertaining to this, is maintained by the Police station Ramnagar through the services of the personnel employed in the Sub-police station, Basantgarh. The information made available by the Incharge of Thana Ramnagar shows that 14 births and 10 deaths were recorded from 5-7-1961 to 5-7-1962, resulting in the net growth of four persons over the year.

In 14 births, the sex-ratio of males

Social & Cultural Life

and females was 4 : 3. Against this the sex-ratio of deceased persons was 4 : 1. Broad details are as under :-

	Total No.	Males	Females
i) Births	14	8	6
ii) Deaths	10	8	2

(iii) Marriages

The position about married, unmarried and widowed persons is elucidated below :-

- i) Never married ... 225 persons in all forming 46.3% of the total population.
- ii) Married ... 238 persons in all forming 49.0% of the total population.
- iii) Widowed (both sex) ... 22 persons in all forming 4.5% of the total population.
- iv) Divorced ... 1 person only representing 0.2% of the village population.

By a critical study of various figures with respect to different age-groups more valuable details come on the forefront. Firstly we see that the minors (persons below 15 years age) form 84.4% of total unmarried persons. Of the remaining 15.6% unmarried population, 28 fall in the age-groups of 15-19, 6 in 20-24 and one in 35-39. The single person belonging to the age-group of 35-39 is a mental case while economic strangulation is the reason for those unmarried six who belong to the age-group of 20-24, otherwise they all would

have been married. Secondly we see that unmarried male and female persons exist in the ratio of 26 : 19. The exact numbers are 130 and 95 persons respectively.

Among the married persons the largest percentage is formed by the age-group of 25-29. Males and females exist in the ratio of 20 : 19 in this group. Married persons in the age-groups of 30-34 and 60 and over number 29 in each case.

No person below 15 is married. In the 15-19 age-group only 19 persons are married amongst which 16 are females and only 3 males. Keeping in view the illiteracy and backwardness of the village these details are really pleasing to note.

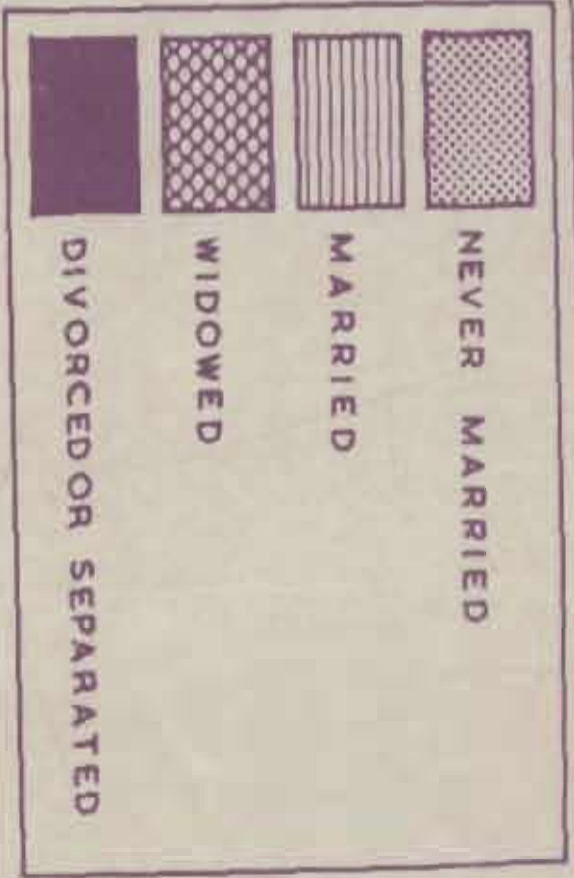
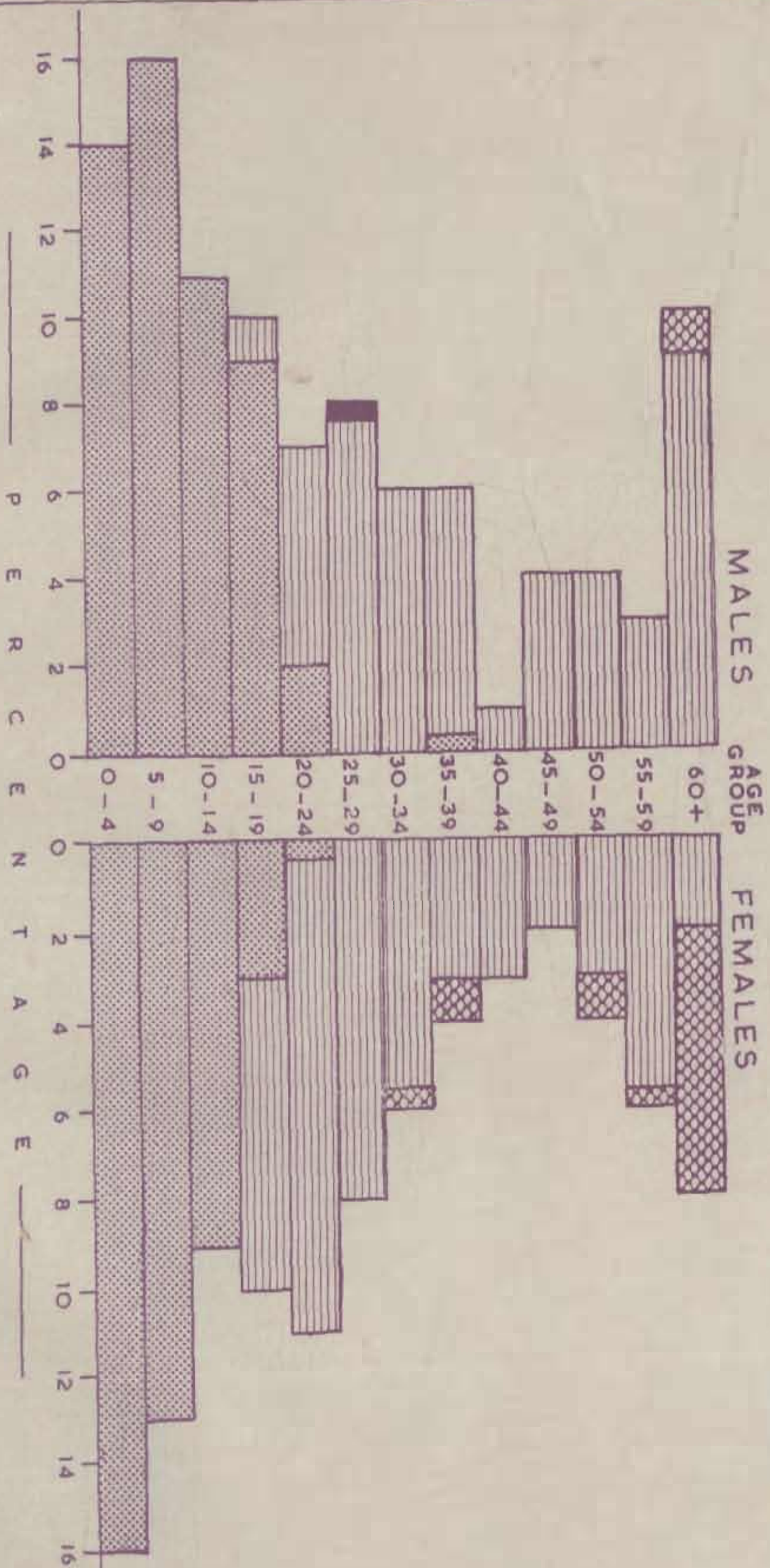
The number of widowed persons is 22 out of which 19 are females. Divorce is rare. Only one male person was found divorced in the village at the time of investigation.

(iv) Diseases

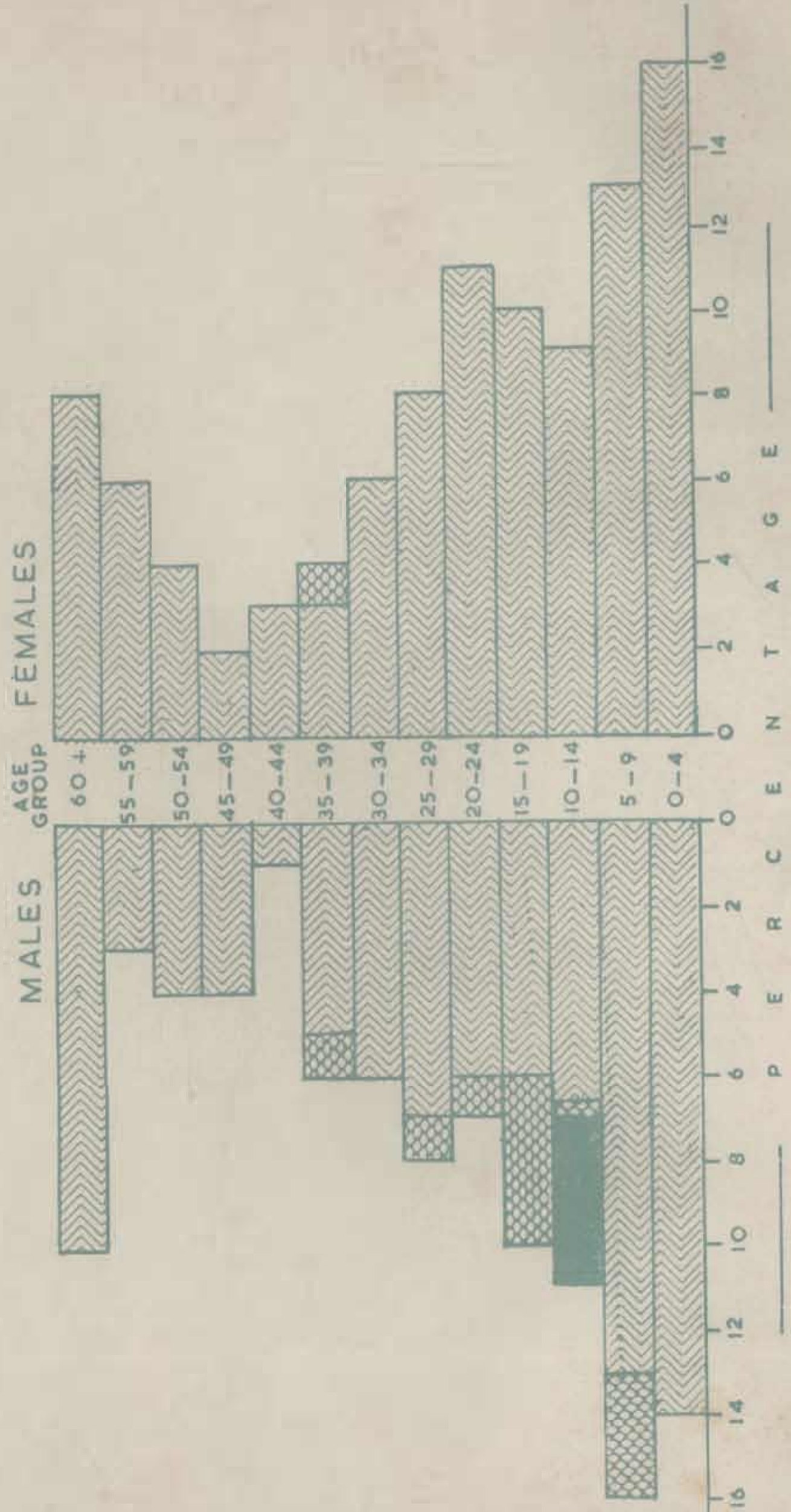
The health and physique of the people is generally good. Many persons however die for want of good treatment and handy medical facilities. The villagers do not favour the orthodox methods of treatment. But they resort to orthodox practices partly because of the non-availability of good doctors and qualified physicians and partly because of high prices of modern medicines and injections.

Of all the diseases common in the village, fever causes the greatest mortality. The other diseases which are well-known in the area are dysentery, anemia, goiter, skin diseases, worms and pneumonia. Patients are generally treated by the village hakim. His treatment is restricted to limited knowledge about medicinal herbs. The Govern-

MARITAL STATUS BY SEX AND AGE-GROUPS



EDUCATION BY SEX AND AGE-GROUPS



Khanaid

ment dispensary lies at Basantgarh, 8 miles away from the village. In odd hours, people come here for consultations and treatment. The dispensary at this place was established in the year 1946-47. The present staff strength is four including the head who is designated as a compounder. The other persons in the staff are one khidmatgar, one sweeper, and one dai. According to the report of Dispensary Incharge 7,285 and 6,972 persons were treated in the years 1960-61 and 1961-62 respectively while from April 1962 to August 1962, 2,317 persons were treated.

The Government tehsil Hospital lies at Ramnagar, 31 miles away from the village.

(v) Education

According to the Census Report of 1941, there were 7 literate persons in the village. The percentage of literacy was 2.8%. At the time of present survey, the number of literate persons was 35, consisting of 34 males and one female. From the statistics it is apparent that the number of literates has increased. Looking at the figure from the standard of education again, a poor impression emerges on the focus. Leaving intermediates and graduates aside, the village has yet to produce a matriculate or a higher secondary pass candidate. The present number of literates raises the percentage of literacy to 7.2%. Of these literates, 8(males) belong to 5-9 age-group, 9 (all males) to 10-14 age-group and 11 (10 males one female) to 15-19 age-group. The remaining 7 belong to all ages of 20 and above.

Practically the facilities for education are far from satisfactory. There is no girls school in the village. The girls school exists at Basantgarh. Only one school exists in the village. The school is for the boys and

provides education up to 7th class. A high school for boys lies at Basantgarh which is too far for the school going children.

The Central school of Khanaid consists of three teachers (including the headmaster) and one peon. Boys from Mang, Punara and some other nearest villages come here to receive education. Students on-roll of the school at the time of investigation numbered 54 out of which four were Hindus and the remaining fifty were Muslims. Class-wise and community-wise details can be studied from the enrolment statement of August 8, 1962 which is as follows :-

Class	Total No.	Average attendance for July	Hindus	Muslims
1st primary	18	7	3	15
2nd Primary	15	12	1	14
3rd primary	7	4	...	7
4th primary	5	4	...	5
5th primary	5	4	...	5
1st middle	1	1	...	1
2nd middle	3	2	...	3
Total	54	34	4	50

(vi) Immigration and Emigration

Dearth of virgin land in the village has been one of the main causes leading to the migration of people. Non-availability of food, undeveloped resources and lack of satisfactory avenues and other attractions

Social & Cultural Life

in the village are the other factors which have resulted in pushing the inhabitants out of the village limits. It is due to these reasons that the flow of immigrants to the village has been nil. On the other hand people have been leaving the village from its early settlement. Kashmiris living in the nearest villages of Khanaid like Punara, Raichak, Ladhra and Kadva are believed to be initially the residents of this place. The list of the families who were reported by the village Numberdar to have migrated from the village during the last forty years is given in the appendix :-

Head of the household's name	Place where migrated
1. Rasoola son of Sakhiya	Punara
2. Lassu son of Sakhiya	-do-
3. Ghulam son of Sakhiya	-do-
4. Sultan son of Lala	-do-
5. Dina son of Grandad Sheikh	-do-
6. Ghulam son of Gandru Sheikh	-do-
7. Aziz son of Gandru Sheikh	-do-
8. Rahim son of Sultan Sheikh	-do-
9. Muglan son of Rasool Khar	-do-
10. Juma son of Rasool Khar	-do-
11. Kamal son of Rasool Khar	-do-
12. Naba son of Rasool Khar	-do-
13. Aziz son of Habib Khar	Doda (Jammu)
14. Rahim son of Habib Khar	Punara
15. Majid son of Habib Khar	-do-
16. Ghulam son of Alim-ud-Din	-do-
17. Lassu son of Nika	-do-
18. Sultan son of Lala Siyari	-do-
19. Rasoola son of Kadira Faqir	-do-
20. Lassu son of Kadira Faqir	-do-
21. Khazora son of Gwasha Faqir	-do-
22. Rastum son of Mohmdu	Punara
23. Abdullah son of Lalla	-do-
24. Ramzan son of Lalla	-do-
25. Samdu son of Sakhiya	-do-
26. Vazir son of Gula	-do-
27. Gulam son of Lassu Khar	-do-
28. Shama son of Lassu Khar	-do-
29. Ahad son of Rahim	-do-
30. Ahad son of Mahmdu Mula	Kadva
31. Khaliq son of Mahmdu Mula	-do-
32. Ghulam Rasool son of Subhan Rather	-do-
33. Rastum son of Gwasha Shiekh	-do-
34. Majid son of Gwasha	Kadva, a village 3 miles away.
35. Juma son of Sakhiya Sheikh	-do-
36. Shah Din son of Rastum	-do-
37. Samdu son of Sakhiya	-do-
38. Rasoola son of Lassu Mula	-do-
39. Mohd Yousuf son of Samdu Wani	-do-
40. Mahmdu son of Ramzan Faqir	-do-
41. Maqbool son of Lala	-do-
42. Habib son of Kadir Mula and his brothers	Ladhra, a village 3½ miles away.
43. Aziz Din son of Ahad Joo	-do-
44. Satar son of Habib Rather and his brothers	-do-
45. Hablu son of Rasoola Faqir	-do-
46. Ahada son of Nabira Wani	-do-
47. Gulam Mohd. son of Nabira	Rai Chak, 3 miles away.
48. Maqbool son of Lalla	-do-
49. Nizam-ud-Din son of Gulam Rasool	-do-
50. Shama son of Gwasha	-do-

B—FAMILY STRUCTURE

The households presently occupying the village can be divided into various categories according to the size and relation of their members. These categories are—Simple, Intermediate, Joint and Others. Simple families, consisting of husband, wife and children or with no issue, form 47.5% of the total households. Next largest percentage is formed by the Joint families. The ratio between Simple and Joint families is 19 : 10, the actual number being 38 and 20 respectively. A Joint family consists of a married couple with married sons or daughters or with married brothers or sisters. Of the remaining 22 families, nine families fall in the category of Intermediate, such families are formed of a married couple and unmarried brother or sister and one of the parents. Other families are 13 in number.

From the above statistics it is evident that the people are in favour of Simple families. It is mainly because of economic strangulation. New couples think that they could remain more happy and prosperous if they live separately.

Different families living in the village have cordial relations with one another. They have one voice and are always ready to help one another. They marry among themselves without any caste or creed bias. This aspect has enriched the roots of friendship and brotherhood.

Looking at the settlement history of different families with respect to their period of settlement, various results come on the surface. More than two-thirds of families have been living in the village since 2 to 4 generations. This group forms 80% of the households. Of the rest 20%, fifteen families (forming 18.7%)

have been living since 4 to 5 generations. A solitary household has been living here since first generation. No family has immigrated into the village in the present generation.

Property is inherited by the people generally in accordance with the Islamic law. Property descends to the son or sons. If there be no son, then to the next male relative or widow (if she does not remarry). Daughters get nothing except what has been given to them by their father when he was alive.

In case a person dies, leaving no wife and male issue, the property is inherited by the daughter up to marriage and later on it goes to the nearest male relative who marries the girl and looks after her up to her marriage.

If a person has two wives and one wife having three male issues and the second only one; the property descends to the children of two wives equally. Later on half the property received by the three children of one wife will be divided into three equal shares.

If there will be only daughters and the widow, the widow retains the property so long as she is alive or continues to remain in the same house in an unmarried capacity. After her death, it is inherited by the nearest male relative who looks after the daughters and marries them. According to the present, trend a part also goes to the daughters after their marriage.

C—LEISURE AND RECREATION

Semi-nomadic nature of people along-

Social & Cultural Life

with their characteristic economic pressure has resulted in keeping the mob active and in work for most hours of the day. They get very little time for leisure and recreation. However, gossip and fun is the common recreation for adults. In leisure time some persons assemble consciously or unconsciously at a place and by picking up a chat at random they discuss everything from their neighbours to Ramnagar and from village Patwari or Numberdar to Tehsildar and B.D.O. Humour and jokes which evolve out of the discussion among the puffs of *hukka*, make the atmosphere lovely and amusing.

Children play *Guti* and volley ball. Hockey, cricket and football have not even touched the soil of Khanaid. Wrestling is the only game which is liked and enjoyed both by children and adults equally. On various fairs, which are held outside the village premises, wrestling competitions take place. For example on 8th and 9th of Bhadoon a fair is held at Adhoi or Dhari. The spot lies at a distance of 5 miles from Khanaid. More than 2,000 people from adjoining villages attend the fair. Wrestling is the main event of the day. People pay one or two coins to the wrestlers who take part in the competition. The matches are attentively watched by all. Favourites are applauded and encouraged with characteristic words and whistles.

There are no regular dance and drama arrangements in the village. Nor have field publicity information troupes ever come here to entertain and educate the villagers through documentaries and film strip shows. No house is possessing a radio. The only radio in the Panchayat house is defective and does not function for some months.

Apart from all the above cited recreations, folk-lore and music are the main articles of recreation. During past, on the eve of Idd young ladies used to sing a chorous song called *Rouf* (Kashmiri dance). Today this form of dance does not exist in the village. Marriages and circumcision ceremonies provide an excellent chance for singing and dancing. *Bacha Nagma*, the famous opera dance of Kashmir, still exists in the village.

The main musical instruments are *dol*, *baja* (harmonium) and *nout* (pitcher).

D—RELIGIOUS INSTITUTIONS

A solitary mosque is the only religious institution existing in the village. The mosque does not possess any characteristic architectural grace and glamour. It is a wood construction, the walls of which are plastered with mud and straw. Unlike the cottages of *Khanaidu* it has an anticlinal roof. The mosque occupies only some marlas of land and consists of a lone room. As no regular priest resides in the village, the religious duties and formalities are fulfilled by any of the elderly and respected person who is present in the mosque at the desired interval. The management of the mosque rests equally with all the villagers. Contributions are made by the residents of the place at the time of its repair etc.

No fair or festival is linked with this religious centre.

The inhabitants of Khanaid are particularly in a habit of attending the following religious institutions also :-

i) Ziarat at Chodi Lava

Chodi lava, perhaps smallest village of tehsil Bashohli, lies at a distance of four

miles from Khanaid. A *Pir-khana* and a mosque has been erected here. On 7th, 8th and 9th of Har a fair is held at this place. This religious institution attracts more than one thousand people every year. Temporary shops dealing in cloth, utensils, ornaments, eatables and other things are let open here in these days by the tradesmen of the adjoining areas.

The holiness of this religious institution is revered both by Hindus and Muslims. Betterment of cattle is linked with the spirits of the Ziarat. People generally pray for the betterment and pregnancy of their barren cattle. When the prayers are granted they come next year with their offerings. No cattle sacrifices are made at this place. Oil lamps are lit.

ii) Urs of Sayed Farid-ud-Din Sahib

The well known Ziarat of Farid-ud-Din Sahib popularly called as Shah Sahib lies at Kishtwar. People from length and breadth of the State attend the *Urs* which falls on 7th of Har every year (details indicated in the socio-economic Report of Matta). Only some of the persons from this village are able to attend the *Urs* because of their various limitations, though every one likes to be there on this day.

E—VILLAGE ORGANISATIONS

There are very few voluntary social service organisations in the village. There is no co-operative society existing in the village. No Samaj Sudhar societies are found either which could make the people conscious about the family planning schemes and social reforms associated with

the abolishment of lavish expenditures, ill and unhealthy practices connected with marriage, death, dowry etc.

Excepting the village panchayat, the village has a voluntary organisation of its own. Elders and youngsters assemble together at the time of need and undertake a plan. For the grant of land many times they have seen the ministers and officers connected with, in a deputation. As a result of the efforts of this organisation, school building construction is in progress. Although four hundred rupees were granted by the authorities for this purpose but according to the inhabitants of the village they have not received the sum so far.

The village panchayat, popularly called Panchayat Mang, has been set up in accordance with the provisions of the Jammu and Kashmir Village Panchayat Act of 1958. Five villages namely Punara, Mang, Khanaid, Pleaj and Siameri come under the jurisdiction of this panchayat. The total number of members including the Sarpanch and Chairman is eleven. After the lapse of every three years the villagers vote for their new representatives. The system of electing members is very simple. One has to raise his hand in favour of his favourite candidate. The number of more hands denotes the success of a candidate. No member of the panchayat is paid any honorarium by the public or by the Government.

Full details about the members of the panchayat fall as under :-

Social & Cultural Life

Name	Occupation	Caste and Community	Resident	Duration of holding the office
1	2	3	4	5
1. Dooni Chand (Sarpanch)	Agriculture	Gaddi (Hindu)	Mang	One year
2. Abdul Majid	-do-	Sheikh Khar (Muslim)	Khanaid	-do-
3. Dhola Ram	-do-	Gaddi (Hindu)	Mang	Newly elected, only some months.
4. Ronu	-do-	-do-	-do-	-do-
5. Lakhmi	-do-	Thakur (Hindu)	Pleai	-do-
6. Sant Ram (Chairman)	-do-	-do-	Siameri	-do-
7. Beali Ram	-do-	Gaddi (Hindu)	Mang	-do-
8. Nathu Ram	-do-	Harijan (Hindu)	Siameri	-do-
9. Molvi Abdul Aziz	-do-	Wani (Muslim)	Punara	6 years
10. Lassu	-do-	Malla -do-	Khanaid	-do-
11. Bat	-do-	Malla -do-	-do-	One year

Four of the members including the Sarpanch belong to Gaddi caste. It is because of their majority in Punara. Muslims are also four in which three are the residents of Khanaid. The Panchayat Ghar lies at Khanaid proper but for the last year the members have been carrying their duties by meeting each other at Mang. The *bowlie* (spring) at Khanaid was cemented and repaired through the services of the panchayat. The other construction schemes undertaken by the panchayat were outside the village limits. Further, according to the reports of Block Development Officer, seeds and germicides were distributed. Following are the brief details :-

a) Seed distribution :

- i) Vegetable seed of different varieties 2 seers

ii) Wheat C. 591 20 seers

b) Germicides distributed :

- i) Zinc Phosphate 4 lbs.
 ii) Aldreen 20 "
 iii) B. H. C. 20 "

Inquiry conducted in the village showed different position. According to the inhabitants of the village they have not received any such thing from the authorities. Probably the above cited things have been distributed in other villages only. People have no good opinion about the members of Panchayat and Tehsil/Block Development Services. They have never seen a Gram Sevak in their village.

Only a few persons of the village take part in active politics. The number shown by the household schedules is only 11. The political parties which have left

some influence on the minds of people are National Conference and Praja Parishad. The number of the followers of Praja Praishad is very small.

F—FOLK-LORE

According to an expert, 'the people of the world possess two types of literatures ; written and oral. Written literature consists of the material that appears in books and is read by persons of education. Oral literature is made up of the material that men and women pass into each other by word of mouth, generation after generation'. For the people of Khanaid, oral literature is of more importance than the written one. It is primarily due to their illiteracy. A large percentage of the people do not even know the fundamentals of reading, writing and arithmetic. Anyway, before discussing the oral literature it is necessary to throw some light on the languages and dialects which are spoken by the people.

Kashmiri is the mother-tongue of *Khanaidu*. Unlike *Kishtwari Koshur* (Kashmiri spoken by Kishtwaris) it is purer and as clear as we see the Kashmiri language in the vale itself. The males have also a good hold on Dogri and Pahari dialects which they call as *Parim* (meaning from outside). *Parim*, in the real sense, is the second mother-tongue of the masculine sex. Dexterity over *Parim* is only due to the influence of their environment. Many women also talk Dogri without a faulty pronunciation. Some of the males can also talk Punjabi. A group of males was seen enjoying Varis Shah's *Heer Ranja* (the great *Masnavi* of Punjabi) with great love and admiration. A person was seen reading the verses from the famous ballad while others were attentively

hearing the lines and consoling their hearts. Non-availability of Kashmiri books is perhaps one of the main reasons for this kind of influence and admiration.

Some of the words spoken differently than they are actually in use in Kashmiri of the valley may be of some interest. A few of them run as under :-

Kashmiri	Kashmiri spoken in Khanaid	Meaning
i) Buda	Siyana	Old
ii) Kan	Khan	Mine
iii) Shatvoh	Shavoh	Twenty-six
iv) Vasta	Vosta	Master
v) Gata Vachayi	Gati Vachi	Curse to you.

The folk literature consists of songs, tales, legends, jokes, proverbs, riddles and superstitions. Dreams and superstitions together with common beliefs have been already discussed in the second chapter. Proverbs full of wit and wisdom are abundant and are the same which are popular in the Kashmir valley. Folk tales and folk songs provide a good deal of recreation and amusement for the people. Folk tales mostly are of known and unknown kings, of fairies and of demons. Tales from Arabian Nights, stories about Hatim Tai, Rustum Sohrab, Yousuf Zulaikha and relating to Akbar-Birbal and Mula Dopiyaza form interesting material for the village folk. Folk songs are as popular as the folk tales. They provide a variety both in content and form. Ceremonies and functions like circumcision and marriages provide a good opportunity for singing and amusement. On the henna-night (*menzi rath*) when the hands and the feet of the bride and the bridegroom

Social & Cultural Life

are dyed in henna, women sing beautiful songs for whole of the night. Males also sing and enjoy beautiful lyrics to their entire satisfaction.

At the time of actual operation (during the circumcision ceremony), these lines are sung by the women :-

Kashmiri script—

وسته لالہ کھور رتہ آہستہ
لستن کر ہو مبارک

Roman script—

*Vasta lalo khor rath ahasta,
Dastan kar yo mu-ba-rak.*

English rendering—

O' the respected barber handle thy
knife cautiously,
I shall congratulate your hands.

Following are the verses sung by the ladies when the groom leaves for the bride's house :-

Kashmiri script—

ہوور کھوت گڑھکو روسال دارتہ
بانغ مناز انہ زیکہ ہی زارتہ
سہرس چانس نچہ نچہ زہرہ
سہرس دراکو سلامے

Roman script—

*Hoor kute gachko romal darith,
Bagh manza anizekh hi charith
Seyhras chanis nicha nicha zohra
Hehras drakho slamay.*

English rendering—

You are going to your father-in-
law ; with a handkerchief widely
open (as to get something in that) ;
Get a Tulip from their garden ;
Your *sehra* with pretty little finery
attached, looks very graceful ;
You have gone to pay your com-
pliments to your father-in-law.

The bride is received by the groom's home people with love and affection. Lyrics in honour of the bride are sung by the women. Some of the verses are as below :-

Kashmiri script—

تولے چانے سوہ نہ سدن گاہئے
گاہئے انہ مکہ گہرہ کرنے
طہطہ آسے پال اپارے
بولہ سوکے کہہ ولایتے آو -

Roman script—

*Dolay chanay sona sind kalay
Gulay animakh gahra karnay
Tota amay bal aparay
Boli mokhai kami vilayatay aav.*

English rendering—

Your palanquin possesses a golden
structure ;
O' the flower ! I have brought
you to lit our home ;
The parrot has come far off the
mountains ;
Don't be surprised to hear his
gracious tone ;
After all he has been brought
from a foreign land.

Similarly there are other lyrics popular in the village. They speak of yearnings and longings of lovers, and what not ! Perhaps all these Kashmiri folk songs have come from Kashmir through their ancestors. On inquiry it was heard that no poet existed in the village till this date.

CHAPTER V

CONCLUSION

Each phase of the village life has practically been dealt within the previous chapters. It will be noted that unfavourable physical features of the place coupled with the non-availability of reasonable communication and transport facilities have kept the village under a firm web of poverty and backwardness. The village is poor in economic resources and even the little resources available have not been adequately exploited. The village needs a proper plan for its development. Besides improving road and transport facilities, agricultural programme needs a proper look and attention. Some of the suggestions in this direction are as under :-

- a) Allotment of land to landless and to those who have very small land-holdings. (Not necessarily in the village but in the adjoining villages),
- b) Increase in overall production through better supply of irrigational facilities, improved seeds, manure, fertilizers and through the adoption of better agricultural practices,
- c) Good production of essential items, such as vegetables, fruits and green-fodder,
- d) Efficient and effective co-operative scheme organising the villagers.

Co-operative efforts in the sphere of agriculture are likely to pave the way for organisation of industries. Wool industry can play a great role in enriching the

village economy. Proper initiative and directive is needed in this direction. Ancillary to this development, animal husbandry could effectively be undertaken through the following steps :-

- i) Loans to the people for purchase of cattle,
- ii) Improvement of the breed,
- iii) Development of grazing facilities.

Spinning of wool will naturally open up avenues of weaving and manufacture. Moreover, industrial loans should be given to the people for the establishment of small scale industries like manufacture of blankets, pattu, wood-work, etc. The development of animal husbandry would also provide good scope for hide and skin industry and business related to milk and milk products.

Exploration of the possibilities of economic extraction of the iron ore deposits existing in the village is also indicated. This mineral potential can improve the lot of people to a great extent.

The re-organisation of the economic activities is thus expected to refashion the village life as a whole. Besides this, attention to adequate schooling facilities for the village children accompanied by such incentives as liberal scholarships and free supply of books will gradually transform the outlook and social life of people a great deal.

SOCIO-ECONOMIC SURVEY

CENSUS 1961

Name of District—Udhampur

PART II**VILLAGE SCHEDULE**

Name of Police Station/Taluk—Ramnagar

Name of Village—Khanaid

Area of the Village—593 acres

Number of Household. . .

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 ?

Partly on the undulating surface and partly on the bottom of a hill.

- (b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e. g., whether on account of the nature of the surface of land or on account of social custom.

The system of grouping of houses is due to the nature of the surface. (For details see Chapter II).

- (c) Internal roads—Tanks—Village common, any stream or other extensive source of water—proximity or otherwise of any jungle—approximate number of shade-bearing trees and how they are arranged.

See Chapter I and II of the Report.

2. What is the local legend about the village. ?

Please see 1st Chapter of the Report.

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

See Chapter II.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

Nothing is exported.

- | | |
|---|--|
| 5. Name and distance of the nearest Railway Station and Bus route. | Pathankot Railway head and Ramnagar Bus route are about 152 miles and 3 miles away respectively. |
| 6. Distance by road from Thana and Subdivision Headquarters. | 31 miles and 8 miles respectively. |
| 7. (a) Distance of the Post Office from the village. | The Post Office is at Basantgarh; 18 miles away. |
| (b) Distance of the Telegraph Office from the village. | 31 miles, lies at Ramnagar. |
| (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 & end with the funeral rites after his death. | Please see the Chapter II and IV of the Draft. |
| 9. Give details of places of common religious worship, if any. | See Chapter IV |
| 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. | Please see the IIInd* Chapter. |
| 12. Number and types of schools in the village. | See the IV Chapter |
| 13. Describe social recreation centres, if any. | -do- |
| 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) 243 persons comprising of 105 males and 138 females.
- (2) Are there toddy and liquor shops? No

II. VITAL STATISTICS

- (1) How are births, deaths and marriages recorded? By the village Chowkidar.
- (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. The village Chowkidar leaves a report at the nearest Sub-police station. From this the figures are passed on to the Tehsil Thana Ramnagar, where a record is maintained.

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? Two, relatives have provided rooms to them without any rent.

IV. HEALTH AND SANITATION

- (1) Give a list of common diseases of the village. See Chapter IV of the Report.
- (2) Are there public latrines in the village? No
- (3) If there is no latrine where do the villagers generally answer to their calls of nature? In open desolate fields.
- (4) What are the sources of drinking water? Springs.
- (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

(9) Is native or indigeneous medicine practiced?

Yes

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

No

V. LITERACY AND EDUCATION

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

See the Chapter IV of the Report.

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

See the tables attached in the last.

VI. RELIGIOUS PRACTICES

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

Yes

VII. SOCIAL LIFE

(1) Is widow remarriage allowed?

Yes

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

No

(For details see the Chapter IV)

VIII. MARRIAGE

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

Yes, divorce is usually granted with the consent of both the parties.

IX. AGRICULTURE

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

See Chapter III.

(2) What are the usual rates at which agricultural labourers are paid?

Rs. 1.50 per day

(3) Is there any rice or flour mill in the village?

One *Grahat* (water mill)

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

No toddy is tapped.

X. LIVESTOCK

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

See Chapter III.

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

-do-

(3) Which is the nearest Veterinary hospital?

Ramnagar, 31 miles away.

(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 : KHANAID DATED : From 3rd Aug. '62 to 19th Aug. '62
 POLICE STATION : BASANT GARH (Ramnagar)
 DISTRICT : UDHAMPUR INVESTIGATOR : A. K. Rahbar
 STATE : JAMMU AND KASHMIR

VILLAGE CENSUS & OCCUPATION

S. No.	Head of the Household	Size of family	Caste	Occupation			Remarks
				Traditional	Contemporary		
					Main	Subsidiary	
1	2	3	4	5	6	7	8
1.	Bata s/o Rahman	6	Chambyalu	Lumbering	Lumbering	Agri.	
2.	Abdul Rahim s/o Solala Joo	11	Baba	Hakim & Agri.	Hakim		"
3.	Ali Joo	8	Baba	Agri.	Agri.		"
4.	Ibrahim s/o Lassu	5	Wani	"	Lumbering		"
5.	Gula s/o Nizam-ud-din	2	Shari	Agri. & Labour	Hawkey		"
6.	Ahad s/o Gulab	6	"	"	Lumbering		"
7.	Star-ud-Din s/o Noor-ud-Din	4	Sheikh	"	"		"
8.	Rahim s/o Noor-ud-Din	6	"	"	"		"
9.	Fateh Mohd. s/o Mahmud Ahmed	12	Shari	"	"		"
10.	Abdul Samad s/o Gulam Kadir	10	Bhat	"	"		"
11.	Juma s/o Rasool	6	"	"	"		"
12.	Gulam s/o Rahman	2	Shari	Shepherd & Agri.	Shepherd		"
13.	Bhata s/o Rahman	4	"	"	Lumbering		"
14.	Umra s/o Mohamdu	2	"	Lumbering & Agri.	"		"
15.	Rasoola s/o Lala	7	"	"	"		"
16.	Magta s/o Umar	5	"	"	"		"
17.	Sikander s/o Magta	5	"	"	"		"
18.	Gaffar s/o Gwasha	5	Sheikh	"	"		"
19.	Abdul s/o Muhamdu	2	Shari	"	"		"
20.	Rajak s/o Sultana	5	"	"	Lumbering		"

S.No.	Head of the Household	Size of family	Caste	Occupation			Remarks
				Traditional	Contemporary		
					Main	Subsidiary	
1	2	3	4	5	6	7	3
21.	Juma s/o Sultana	3	Shari	Lumbering & Agri.	Lumbering	Agri.	
22.	Gulab s/o Sakina	12	"	"	"	"	
23.	Gulam s/o Rahman	8	"	Agri.	Agri.	"	
24.	Subla s/o Ramlu	6	Chambyalu	Shepherd & Agri.	Shepherd	"	
25.	Ahad s/o Subla	3	"	"	Lumbering	"	
26.	Jana widow of Ramzana	6	Sheikh	Lumbering	Spinning	"	
27.	Juma s/o Gwasha	2	Chambyalu	Lumbering & Agri.	Lumbering	"	
28.	Asura s/o Noora	4	Sheikh	"	"	"	
29.	Bashir s/o Khaliq	2	Wani	"	"	"	
30.	Rasoola s/o Sultan	7	Sheikh	Blacksmithy & Agri.	Blacksmithy	"	
31.	Samdu s/o Gaffor	6	"	"	Lumbering	"	
32.	Gulab s/o Rasoola	5	Shari	Lumb. & Agri.	Agri.	"	
33.	Subla s/o Muhamdu	4	Chambyalu	"	Lumbering (son's occupation)	Agri.	He is an old & blind, so the occupation is conducted by his son.
34.	Rahim s/o Rahman	6	Shari	"	"	Agri.	He is too old so the occupation is conducted by his son.
35.	Abdul Majid s/o Abdul Aziz	3	"	"	Lumbering	"	
36.	Mukhtar s/o Abdul Aziz	5	"	"	"	"	
37.	Akbar s/o Abdul Aziz	6	"	"	"	"	
38.	Sardar Uddin s/o Ramzan	30	"	Numberdar & Agri.	Numberdar	"	

S.No.	Head of the Household	Size of family	Caste	Occupation			Remarks
				Traditional	Contemporary		
					Main	Subsidiary	
1	2	3	4	5	6	7	8
39.	Abdullah s/o Gandaw	5	Sheikh	Lumb. & Agri.	Lumbering	Agri.	
40.	Satar s/o Rasoola	6	Chambyalu	Lumb., Agri. & Labour	"	"	
41.	Shafi s/o Satar	10	Rather	Labour & Agri.	Labour	"	
42.	Abdul s/o Ramjan	11	Bhat	Lumber. & Agri.	Lumbering	"	
43.	Hablu s/o Sakhiya	3	Shari	Lumbering & Agri.	Lumbering	Agri.	
44.	Shah-ud-din s/o Rasoola	4	Chambyalu	"	"	"	
45.	Abdulla s/o Rasoola	8	"	"	"	"	
46.	Ahad s/o Abdullah	4	"	"	"	"	
47.	Hassan s/o Rasoola	4	"	"	"	"	
48.	Juma s/o Gulam Rasool	8	Shari	"	"	"	
49.	Bata s/o Rasoola	6	"	"	"	"	
50.	Mohd. Sharif s/o Abdul Ahad	5	Sheikh	"	"	"	
51.	Ali s/o Saktya	6	Shari	"	"	"	
52.	Lassu s/o Mahamdu	12	Mala	Agri.	Agri.	"	
53.	Juma s/o Sultan	7	Faqir	Lumbering & Agri.	Lumbering	"	
54.	Shama s/o Rasool	3	Bhat	"	"	"	
55.	Gula s/o Gondru	10	Shari	"	"	"	
56.	Alim-ud-din s/o Rasoola	4	Bhat	"	"	"	
57.	Umar-ud-din s/o Rasoola	4	Bhat	"	"	"	
58.	Rehman s/o Rahim	6	Chambyalu	Agri. & Labour (son's occupation)	"	"	Head of the household is an old man and is also blind and dependent. Here the occupation is undertaken by his son.

S.No.	Head of the Household	Size of family	Caste	Occupation			Remarks
				Traditional	Contemporary		
					Main	Subsidiary	
1	2	3	4	5	6	7	8
59.	Mangta s/o Allah Datta	7	Bhat	Lumbering & Agri.	Lumbering	Agri.	
60.	Ali s/o Lassu	10	Sheikh	"	"	"	
61.	Ramjan s/o Lala	11	Bhat	Lumb., Agri. & Labour	"	"	
62.	Rastum s/o Lal	5	Bhat	Lumbering & Agri.	"	"	
63.	Shama s/o Rahman	2	Chambyalu	Lumb., Agri. & Labour	Spinning	"	Her husband is invalid.
64.	Satar s/o Rahman	2	"	Shepherd & Agri.	Shepherd	"	
65.	Rahman s/o Ramlu	8	Shari	Lumbering & Agri.	Lumbering (son's occupation)	"	He is an old man so the occupation is undertaken by his son.
66.	Rastum s/o Ramzan	8	Shari	Agri. & Labour	"	"	He is also an old man and as well as dependent. So here the occupation is undertaken by his son.
67.	Ramzan s/o Rahman	9	Shari	Agri. & Labour	Lumbering	Agri.	
68.	Samdu s/o Ramlu	9	Bhat	Agri.	Agri.	"	
69.	Rahim s/o Ramlu	5	Bhat	Agri. & Labour	Lumbering (son's occupation)	"	

S.No.	Head of the Household	Size of family	Caste	Occupation			Remarks
				Traditional	Contemporary		
					Main	Subsidiary	
1	2	3	4	5	6	7	8
70.	Gulam s/o Ramlu	4	Bhat	Agri. & Labour	Lumbering	Agri.	
71.	Abdul Gani s/o Rahim	2	Bhat	"	"	"	
72.	Shafi s/o Allah Datta	6	Bhat	Agri., Labour & Lumbering	"	"	
73.	Habib s/o Rahman	2	Sheikh	Cloth weav- ing & Agri.	Spinning (wife's occupa- tion).	"	Wife is the earn- ing hand. Husband is invalid.
74.	Rahim s/o Subhan	4	"	Lumbering & Agri.	Lumbering (son's occu- pation)	"	The occu- pation is conducted by son be- cause his father is an old man.
75.	Ali s/o Ismail	5	Shari	"	Lumbering	"	
76.	Akbar s/o Rastum	4	Bhat	"	"	"	
77.	Hassana s/o Ramlu	8	Adhodi	"	"	"	
78.	Aziz s/o Ramlu	5	"	Agri. & Lumbering	"	"	
79.	Gwasha s/o Gaffar	4	Sheikh	Blacksmithy & Agri.	Blacksmithy	"	
80.	Juma s/o Mangta	9	Chambyalu	Lumbering & Agri.	Lumbering	"	

Village disputes referred to different Authorities last year

I Nature of adjudicating authority	II Leading members of each disputant party Caste Panchayat Name Caste Tribe	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.)
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- Caste Panchayat
- Informal Panchayat
- Statutory Village Panchayat
- Court
- Others (Specify)

See Chapter IV of the Report.

Recreational and Artistic activities enjoyed by the Villagers

I Type of activity	II Brief description	III Where room placed (if outside the village, name and distance of the place)	IV Frequency and duration (Specify whether daily, monthly, seasonal etc.)	V Extent of active participation of people of main castes or communities as audience (many, few, some)	VI Extent of participation of people of main castes or communities as audience (many, few, some)	VII If activity is in village, do visitors from other villages participate	VIII Approximate No. Role or finances (player, audience, otherwise)	IX Who trains players etc. (His name, address, caste and occupation)
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1. Sports and games

2. Drama, music, dancing etc.

3. Cinema

4. Filmstrips, puppet show etc.

5. Fairs

6. Festivals

7. Other entertainments

Refer Chapter IV of the Report

SET A

Table I

Area, Houses and Population

Name of village : Khanaid

Area in Acres	Density	No. of Households	Population		
			Persons	Males	Females
1	2	3	4	5	6
593	0.818 per acre	80	486	253	233

Table II

Population by

Total of all ages			0-4		5-9		10-14		15-19		20-24	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
486	253	233	35	36	40	31	27	21	25	22	18	25

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
80	15	19	16

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	19	16	15	16	9	3	8	9	5	10	9	7	14	26	19

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
40	102	99	14	62	49	11	70	69

Table IV

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

Religion	Community	Caste	No. of Households	Number of Members		
				Persons	Males	Females
1	2	3	4	5	6	7
Islam	Muslims	Shari	..	185	102	83
"	"	Bhat	..	91	46	45
"	"	Chamlyabi	..	74	38	36
"	"	Sheikh	..	68	33	35
"	"	Baba	..	19	11	8
"	"	Adhodi	..	13	5	8
"	"	Mala	..	12	6	6
"	"	Rather	..	10	6	4
"	"	Wani	..	7	3	4
"	"	Faqir	..	7	3	4
		Total	..	486	253	233

Table V

Age and Marital Status

Age-group	Total Population		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		
	Persons	Males	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	486	253	233	130	95	119	119	3	19	1	..	..	..
0-4	71	35	36	35	36	..	..	..	..	..	..	..	..
5-9	71	40	31	40	31	..	..	..	..	..	..	..	..
10-14	48	27	21	27	21	..	..	..	..	..	..	..	..
15-19	47	25	22	22	6	3	16	..	..	..	..	..	..
20-24	43	18	25	5	1	13	24	..	..	..	..	..	..
25-29	40	21	19	..	..	20	19	..	..	1	..	..	..
30-34	31	16	15	..	..	16	13	..	2	..	..	..	..
35-39	25	16	9	1	..	15	8	..	1	..	..	..	..
40-44	11	3	8	..	..	3	8	..	..	..	..	..	..
45-49	14	9	5	..	..	9	5	..	..	..	..	..	..
50-54	19	10	9	..	..	10	7	..	2	..	..	..	..
55-59	21	7	14	..	..	7	13	..	1	..	..	..	..
60 & over	45	26	19	..	..	23	6	3	13	..	..	..	..

Table VI

Age-group	Educa-								
	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	486	253	233	219	233	..	..	94	..
0-4	71	35	36	35	36	..	..	..	..
5-9	71	40	31	32	31	8	..	..	..
10-14	48	27	21	18	21	8	..	1	..
15-19	47	25	22	15	22	..	..	10	..
20-24	43	18	25	16	25	..	..	2	..
25-29	40	21	19	19	19	..	..	2	..
30-34	31	16	15	16	15	..	..	..	..
35-39	25	16	9	14	9	..	..	2	..
40-44	11	3	8	3	8	..	..	..	..
45-49	14	9	5	9	5	..	..	..	..
50-54	19	10	9	9	9	..	..	1	..
55-59	21	7	14	7	14	..	..	..	..
60 and over	45	26	19	26	19	..	..	..	..

Table VII

Workers and Non-workers by Sex

Age-group	Total Population		
	Persons	Males	Females
1	2	3	4
All Ages	486	253	233
0—14	190	102	88
15—34	161	80	81
35—59	90	45	45
60 & over	45	26	19

and Broad Age-groups

Workers			Non-Workers		
Persons	Males	Females	Persons	Males	Females
5	6	7	8	9	10
178	145	33	308	108	200
18	13	5	172	89	83
90	71	19	71	9	62
49	44	5	41	1	40
21	17	4	24	9	15

Age-groups and Occupations

Occupation 4 Spinning			Occupation 5 Cattle Rearing			Occupation 6 Tailoring		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
11	12	13	14	15	16	17	18	19
11	..	11	8	8	..	3	3	..
..	3	3	..	..	..	..
5	..	5	3	3	..	2	2	..
3	..	3	1	1	..	1	1	..
3	..	3	1	1	..	..	..	..

Age-groups and Occupations—concl'd.

Occupation 10 Hikmat			Occupation 11 Hawbery			Occupation 12 Village Numberdar		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
29	30	31	32	33	34	35	36	37
1	1	..	1	1	..	1	1	..
..
..
..	..	..	1	1	..	..	..	..
1	1	..	..	..	..	1	1	..

Table IX

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	178	145	33	90	12
0-14	18	13	5	..	..
15-34	30	71	19	40	5
35-59	49	44	5	38	4
60 and over	21	17	4	12	3

Table X

Non-workers by Sex, Broad Age-

Age-group	NON-WORKERS								
	Total Non-workers	Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled			
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	308	108	200	24	1	..	114	84	85
0-14	172	89	83	18	..	..	11	71	72
15-34	71	9	62	6	1	..	61	3	..
35-59	41	1	40	..	..	..	37	1	3
60 and over	24	9	15	..	..	..	5	9	10

Table XI

Households by Number of Rooms and

Total No. of Households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room	
			No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7
80	147	486	..	..	43	210

Table XII

Households engaged in Cultivation, Industry

Total No. of Households	Households engaged in Cultivation only	Households engaged in Industry only	Households engaged in Business only	Households engaged in Cultivation, Industry & Business
1	2	3	4	5
80	..	3	..	1

by Number of Persons Occupying

Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with 6 rooms & more	
No. of 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
22	134	7	52	6	48	..	..	2	42

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
54	1	..	21

Table XIII

Types of Industry run by Households

S. No. 1	Name of Industry 2	Number of Households 3
1.	Lumbering	67
2.	Wool Spinning	9
3.	Blacksmithy	2
4.	Tailoring	2

Table XIV

Types of Business run by Households

S. No. 1	Name of Business 2	No. of Households 3
1.	Hikmat	1
2.	Hawkery	1

Table XV

Traditional Industries by number of Households in each

S. No. 1	Name of Traditional Industry 2	No. of Households in each Traditional Industry 3
1.	Wool Spinning	9
2.	Blacksmithy	2

Table XVI

DIET

Community	Total No. of households in each community	Households taking			
		One meal a day	Two meals a day	Three meals a day	More than three meals a day
1	2	3	4	5	6
Dogra Muslim	80	..	80	..	..

Table XVII

Staple Diet and Food Habits of Community

Community	No. of households in community	Households taking					
		Rice	Wheat	Grains other than rice or wheat	Roots including topica	Vegetarian	Non-vegetarian
1	2	3	4	5	6	7	8
Muslims	80	10	80	80	..	..	80

Table XVIII

Medical Care

Cases 1	Number of cases 2
A. Maternity Cases	
1. Number of cases hospitalized	2
2. Number of cases :	
(a) Confined in hospital	3
(b) Confined by bringing Doctor home	1
(c) Confined by qualified Midwife at home	..
(d) Confined by unqualified Dai at home	29
(e) Confined without Assistance	54
B. Ordinary medical treatment	
(a) Allopath	..
(b) Ayurved	77
(c) Homeopath	..
(d) Combination of more than one system	3
C. Medical Consultation	
(a) In public hospitals or dispensaries	5
b) In private hospitals or dispensaries	6
c) By calling in physicians, allopaths, homeopaths, etc.	37
d) Whether Vaccinated	Yes

Table XIX

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

Occupation	No. of households	Monthly Income of Household					Total No. of members in households mentioned in Col. 2
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8
Lumbering	62	..	46	7	7	2	358
Agriculture	5	1	..	..	2	2	42
Cattle Rearing	3	..	3	..	..	..	10
Spinning	3	3	..	..	..	..	10
Blacksmithy	2	..	2	..	..	..	11
Tailoring	1	..	1	..	..	..	2
Labour	1	..	..	1	..	..	10
Hikmat	1	..	..	1	..	..	11
Hawkery	1	..	1	..	..	..	2
Village Numberdar	1	..	..	..	..	1	30
Total	80	4	53	9	9	5	486

Table XX

Monthly Income per Household by Source and Occupation

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
1.	Lumbering	Lumbering, Agriculture & Labour	..	1	..	..	..	..
2.	Hikmat	Hikmat, Tailoring, Cattle Rearing & Agriculture	..	1	..	..	..	..
3.	Agriculture	Agriculture & Govt. Service	..	..	..	1	..	..
4.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
5.	Hawkery	Hawkery & Agriculture	..	1	..	..	..	..
6.	Lumbering	Lumbering, Agriculture & Labour	..	1	..	..	..	..
7.	-do-	-do-	..	1	..	..	..	..
8.	-do-	-do-	..	1	..	..	..	..
9.	-do-	Lumbering, Agr., Labour, Milk selling & Private service	..	..	..	1	..	..
10.	-do-	Lumbering, Agr., Labour & Milk selling	..	..	..	1	..	..
11.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
12.	Cattle Rearing	Cattle rearing, Agr., Spinning, Labour & Milk selling	..	1	..	..	..	..
13.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
14.	-do-	-do-	..	1	..	..	..	..
15.	-do-	Lumbering, Agr., Spinning & Labour	..	..	..	1	..	..
16.	-do-	-do-	..	1	..	..	..	..

Table XX—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 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
17.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
18.	-do-	Lumbering, Agriculture, Cattle rearing & Labour	..	1	..	..	..	..
19.	Tailoring	Tailoring, Agr., Spinning & Labour	..	1	..	..	..	..
20.	Lumbering	Lumbering, Agriculture & Labour	..	1	..	..	..	..
21.	-do-	-do-	..	1	..	..	..	..
22.	-do-	Lumbering, Agriculture & Spinning	..	..	..	..	1	..
23.	Agriculture	Agriculture, Lumbering, Tailoring, Spinning & Labour	..	..	..	..	1	..
24.	Cattle rearing	Cattle rearing, Lumbering, Agr., Spinning & Milk selling	..	1	..	..	..	..
25.	Lumbering	Lumbering & Agriculture	..	1	..	..	..	..
26.	Spinning	Spinning, Agriculture & Road Labour	1	..	..	..	..	..
27.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
28.	-do-	-do-	..	1	..	..	..	..
29.	-do-	-do-	..	1	..	..	..	..
30.	Blacksmithy	Blacksmithy, Agr., Lumbering, Cattle rearing & Labour	..	1	..	..	..	..
31.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..

Table XX—*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 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
32.	Agriculture	Agriculture, Labour & Wool Spinning	1	..	..	..	..	..
33.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
34.	-do-	Lumbering, & Agriculture	..	1	..	..	..	..
35.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
36.	-do-	Lumbering, Agr., Labour & Spinning	..	1	..	..	..	..
37.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
38.	Numberdar	Numberdar, Agriculture, Lumbering, Labour & Cattle rearing	..	..	..	..	1	..
39.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
40.	-do-	Lumbering, Agr., Labour & Spinning	..	1	..	..	..	..
41.	Labour	Labour, Agr., Lumbering & Spinning	..	..	1	..	..	..
42.	Lumbering	Lumbering, Agr., Labour, Spinning and Cattle rearing	..	..	..	1	..	..
43.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
44.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
45.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
46.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..

Table XX—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 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
47.	Lumbering	Lumbering, Agr., Spinning, Labour & Milk selling	..	1	..	..	..	..
48.	-do-	Lumbering, Agr., Labour & Cattle rearing	..	..	1	..	..	..
49.	-do-	Lumbering, Agriculture, & Labour	..	1	..	..	..	..
50.	-do-	Lumbering, Agr. & Labour	..	..	1	..	..	..
51.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
52.	Agriculture	Agriculture, Govt. service, & Milk selling	..	..	..	..	1	..
53.	Lumbering	Lumbering, Agriculture, Spinning & Labour	..	..	1	..	..	..
54.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
55.	-do-	Lumbering, Agr., Labour, Cattle rearing & Spinning	..	..	1	..	..	..
56.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
57.	-do-	-do-	..	1	..	..	..	..
58.	-do-	-do-	..	1	..	..	..	..
59.	-do-	-do-	..	1	..	..	..	..
60.	-do-	Lumbering, Agr., Labour & Wool Spinning	..	..	..	..	1	..
61.	-do-	Lumbering, Agr. & Labour	..	..	..	1	..	..
62.	-do-	-do-	..	1	..	..	..	..
63.	Spinning	Spinning & Labour	1	..	..	..	..	..

Table XX—*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 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
64.	Cattle rearing	Cattle rearing, Agr., Labour & Wool Spinning	..	1	..	..	..	..
65.	Lumbering	Lumbering, Agr. & Labour	..	..	..	1	..	..
66.	-do-	Lumbering, Agr., Weaving & Labour	..	..	1	..	..	..
67.	-do-	Lumbering, Agr., Labour, Spinning, Cattle rearing & Milk selling	..	..	..	1	..	..
68.	Agriculture	Agriculture, Lumbering & Labour	..	..	..	1	..	..
69.	Lumbering	Lumbering, Agr. & Labour	..	1	..	..	..	..
70.	-do-	-do-	..	1	..	..	..	..
71.	-do-	Lumbering	..	1	..	..	..	..
72.	-do-	Lumbering, Agr. & Labour	..	1	..	..	..	..
73.	Spinning	Spinning, Agr. & Labour	1	..	..	..	..	..
74.	Lumbering	Lumbering, Labour & Spinning	..	1	..	..	..	..
75.	-do-	Lumbering, Agr., Spinning & Labour	..	1	..	..	..	..
76.	-do-	-do-	..	1	..	..	..	..
77.	Lumbering	-do-	..	..	1	..	..	..

Table XX—concl.

Monthly Income per Household by Source and Occupation—concl.

Sl. No.	Occupation of Household	Source of income	Monthly income per household in the range of					Remarks
			Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over	
1	2	3	4	5	6	7	8	9
78.	Lumbering	Lumbering, Agr. & Labour	..	..	1	..	..	..
79.	Blacksmithy	Blacksmithy, Agr. & Labour	..	1	..	..	..	..
80.	Lumbering	Lumbering, Agr., Spinning & Labour	..	..	1	..	..	..
		Total	4	53	9	9	5	..

Table XXI

Households and

Total No. of Households	Number of Households which have						
	Better Irrigation facilities	Better types of Cattle	Better Seeds	Better Implements	Better Manure	More land for Cultivation	Use of pesticides
1	2	3	4	5	6	7	8
80	..	1	..	..	..	..	..

Development Activities

during the last ten years adopted

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

Table XXII

**Agricultural Produce of Cultivation run by the Households
and their disposal**

(1) Name of Products	Maize	Wheat	Pulses	Vegetables	Paddy
	Mds. Srs.	Mds. Srs.	Mds. Srs.	Mds. Srs.	Md. Sr.
(2) Annual quantity produced	405-00	15-00	7-11	1-23	1-00
(3) Total annual quantity consumed by the producing households	405-00	15-00	7-11	1-23	1-00
(4) Total annual quantity available for sale.	..	..	..	..	..

Table XXIII

General

Total No. of Households	Number of Households			
	Reading daily newspaper or listen news broadcaste through the community radios	Member or members of which work for Social uplift	Member or members of which take active part in Politics	Member or members of which have joined co-operative societies
1	2	3	4	5
80	3	15	11	..

Table XXIV (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 or less	4	4	100.00%	Rs. 143.25
Rs. 26-50	53	39	73.58%	Rs. 323.08
Rs. 51-75	9	6	66.66%	Rs. 415.83
Rs. 76-100	9	3	33.33%	Rs. 1,666.67
Rs. 101 and over	5	2	40.00%	Rs. 950.00

Table XXIV (B)

Indebtedness by Causes

Cause	Indebtedness by Cause of Debt		
	Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt
1	2	3	4
(a) Purchase of land	Rs. 1,700.00	7	7.47
(b) House construction or repairs to existing building	Rs. 2,340.00	17	10.27
(c) Marriages	Rs. 4,000.00	21	17.56
(d) Funerals	Rs. 1,450.00	13	6.36
(e) To give dowry	Rs. 1,410.00	13	6.19
(f) To clear outstanding debts	Rs. 2,640.00	17	11.59
(g) Sickness	Rs. 1,470.00	18	6.46
(h) Ordinary wants	Rs. 5265.00	35	23.12
(i) Household Cultivation	..	..	..
(j) Industry run by the household	Rs. 100.00	1	0.44
(k) Business run by the household	Rs. 2,400.00	2	10.54

Table 1

SET—B

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

Community	Total No. of households	Type of families living in the household				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Muslim	80	38	9	20	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 brothers/sisters.

Table 2-(A)

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

Community	Total No. of Households	Number of households settled				
		Before 5 Generations	Between 4-5 Generations	Between 2-4 Generations	1 Generation ago	In Present Generation
1	2	3	4	5	6	7
Muslim	80	..	15	64	1	..

Table 2(B)

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

Caste/Tribe	Number of families that have come to the village from			Remarks (Indicate the time of each migration in a running note)
	Outside the State	Outside the District	Outside the Taluk	
1	2	3	4	5
Wani	..	1	..	..

Table 3(A)

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

Religion	Total No. of households	Number of households which belong to		Number of household which do not belong to any sect
		Sect I (Name) Sunni	Sect II (Name)	
1	2	3	4	5
Islam	80	80	..	..

Table 3—(B)

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

Community	Total No. of house- holds	Caste I Shari	Caste II Cham- byalu	Caste III Bhatt	Caste IV Sheikh	Caste V Wani	Caste VI Baba	Caste VII Adhodi	Caste VIII Mala	Caste IX Rather	Caste X Faqir
1	2	3	4	5	6	7	8	9	10	11	12
Sunni Muslims	80	28	15	15	13	2	2	2	1	1	1

Table 4

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

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law	Remarks
1	2	3	4
Shari	28	22	..
Chambyalu	15	10	..
Bhatt	15	10	..
Sheikh	13	10	..
Wani	2	2	..
Baba	2	2	..
Adhodi	2	2	..
Mala	1	1	..
Rather	1	1	..
Faqir	1	..	..
Total	80	60	..

Table 5(A)

**Contravention of marriage rules (Based on item 8(a) and (b)
of model schedule)**

Caste/tribe	Number of marriages in contravention of Caste/tribal law	Frequency of each type of contravention			Remarks
		Type I	Type II	Type III	
1	2	3	4	5	6
					There is only one head of the household of Wani caste who was married with a Hindu girl. She had also adopted Islam. She is now dead.

Table 6(A)

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

Community	Number of persons (heads of households) interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Muslim	80	80	..	..	..	..	..	..	All the heads household are interested to divide their property among their sons.

Table 6(B)

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

Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner					If there are children by more than one wife, property first divided per stripe among sons of different wives and then per capita among sons of the same wife	Any other manner
		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 youngest son, other sons inherit equally		
1	2	3	4	5	6	7	8	9
Muslim	80	80	..	..	..	..	80	..

REMARKS—All the households are in favour to give their property to their sons. There are some heads of households who want to give their property to their daughters if they have no sons. In case a person has to divide the property among the children of two wives the property is first divided into two equal shares and then distributed equally among the children of each wife.

Table 7

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

Community	Number of households	Number of households that suffered loss of land after the time of death of father or the head of household	Number of households that have gained land after the time of death of father or the head of household	Remarks
1	2	3	4	5
Muslims	80	49	9	..

Table 8

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

Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5	6
Muslims	72	13	17	21	..

Table 9

Livestock statistics

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
Muslims	63	177	67	164	45	433

(Based on items 17 & 18 of model schedule)

Pig		Duck/Geese		Fowl		Horses	
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
..	..	..	..	55	199	5	5

Table 10

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

Community	Industry I Lumbering		Industry II Wool Spinning		Industry III Blacksmithy		Industry IV Tailoring	
	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products	Number of households	Name of products
1	2	3	4	5	6	7	8	9
Muslims	67	Logs of wood, sleepers etc.	9	Spun yarn	2	Agricultural implements, lumbering instruments, etc. etc.	2	Sewn Clothes

Table 11(A)

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

Community	No. of persons who changed father's occupation			No. of persons who have changed own earlier occupations			No. of persons who are not contended with present occupation	Remarks
	Voluntarily	Forced by circumstances	Other reasons (specify) To enable to meet the both ends	Voluntarily	Forced by circumstances	Other reasons (specify) To enable to meet the both ends		
1	2	3	4	5	6	7	8	9
Muslims	..	(Husband's 7 occupation) Husband died recently.	7	..	..	1	70	..

Table 11(B)

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

Occupation	No. of persons in the occupation	Number of persons whose father's occupation was in					Occupation No. 5 Blacksmithy
		Occupation No. 1 (i. e. his own)	Occupation No. 2 Agriculture	Occupation No. 3 Cattle rearing	Occupation No. 4 Lumbering	Occupation No. 6 Lumbering	
1	2	3	4	5	6	7	
Lumbering	62	56	3	2	..	1	
Agriculture	5	5	..	..	..	..
Cattle rearing	3	3	..	..	..	..
Spinning	3	2	..	..	1	..
Blacksmithy	2	2	..	..	..	..
Tailoring	1	..	1	..	..	..
Labour	1	1	..	..	..	..
Hikmat	1	1	..	..	..	..
Hawbery	1	..	1	..	..	..
Village Numberdar	1	1	..	..	..	..

Table 11(C)

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

Occupation	Number of households	Number of persons who want their sons to be in				Without issue
		The same occupation as in col. 1 (i. e. his own)	Occupation No. 1 Govt. service	Occupation No. 2 Labour	Occupation No. 3 Lumbering	
1	2	3	4	5	6	7
Lumbering	62	4	28	22	..	8
Agriculture	5	1	3	1	..	..
Cattle rearing	3	..	1	..	1	1
Spinning	3	1	..	1	..	1
Blacksmithy	2	..	..	2	..	..
Tailoring	1	..	1	..	..	..
Labour	1	1	..	..	..	..
Hikmat	1	..	1	..	..	..
Hawbery	1	..	..	..	..	1
Village Numberdar	1	..	..	1	..	..

Table 12

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

Community	Business 1—Hawbery				Business 2—Hikmat				Remarks
	No. of households	Communities	Source of finance	Average profit	No. of households	Communities	Source of finance	Average profit	
1	2	3	4	5	6	7	8	9	10
Shari	1	Tea, spices, eggs etc. sells from one to other village	Self	Rs. 20.00 per month	..	..	..	..	There are only two households who are engaged
Baba	..	..	..	..	1	Preparation of Medicine	Self Rs. 15.00 per month	in Business.	

Table 13

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

Community	Total No. of households	Number of households, heads of which know the names of						
		Union Board H. Q.	Anchal Panchayat H.Q.	Thana H.Q.	Tehsil H.Q.	Taluk H.Q.	District H.Q.	Name of principal rivers of the district
1	2	3	4	5	6	7	8	9
Muslims	80	77	77	77	77	77	77	22

Table 14

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

Community	No. of share croppers	No. that could get themselves recorded as share croppers during settlement	No. that could not get themselves recorded as share croppers during settlement	Eviction in the wake of land legislation		Remarks
				No.	Quantity of land	
1	2	3	4	5	6	7
Muslims	5	5	75	..	..	..

Table 15

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

Community	Number of households	Number aware of existence of N.E.S. Blocks	Number benefitted by N.E.S. Blocks	Number benefitted in the manner as below			Remarks
				Describe (1) Through the service of Panchayat	Describe (2) Const. of Panchayat Ghar	Describe (3)	
1	2	3	4	5	6	7	8
Muslims	80	17	15	11	3	..	..

Table 16

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

Community	No. of households	No. that could tell the period of existence of Panchayats correctly	No. according to whom main functions of the panchayats are			Remarks including note on the functions of the panchayats set up according to Statute
			Function (1) Village uplift	Function (2)	Function (3)	
1	2	3	4	5	6	7
Muslims	80	55	78	..	..	..

Table 17 (A)

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

Community	Number of households	No. according to whom after establishment of statutory Panchayat there has been			No. according to whom after establishment of Statutory Panchayat there has been			No. according to whom after establishment of Statutory Panchayat there has been neither improvement nor harm
		Improvement (a) Improvement of Panchayat Ghar	Improvement (b) Springs repaired	Improvement (c)	Harm (a)	Harm (b)	Harm (c)	
1	2	3	4	5	6	7	8	9
Muslims	80	80	31	..	..	..	..	..

Table 17 (B)

**Information about functions of Panchayats
(Based on item 36(d) of model schedule)**

Community	No. of informants according to whom main parties are			No. of informants according to whom dominant castes are			Remarks
	Party (a) National Conference	Party (b)	Party (c)	Caste (a) Gaddi	Caste (b)	Caste (c)	
1	2	3	4	5	6	7	8
Muslims	76	..	..	35	..	..	..

Table 18

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

Community	Number aware of family planning centre in the village	Number wanting more children				Number wanting no more children				Un-married heads of households			
		Have more than 3 sons in household	Have no sons in household	Have no daughter children	Have no more than 3 sons in household	Have no son	Have no daughter children	Have no children	Widowed heads of households				
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Muslims	15	37	6	11	15	..	..	..	..	..	..	2	4

Table 19(A)

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

Community	Number of households taking sugar with monthly income of				Number of households not taking sugar with monthly income of							
	Above Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50 or less	Above Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50 or less				
1	2	3	4	5	6	7	8	9	10	11	12	13
Muslims	..	..	..	..	..	..	2	3	9	9	53	4

Table 19(B)

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

Community	Number of households taking tea with monthly income of					Number of households not taking tea with monthly income of						
	Above Rs. 150	Ra. 101-150	Ra. 76-100	Ra. 51-75	Ra. 26-50 or less	Above Rs. 25 or less	Ra. 101-150	Ra. 76-100	Ra. 51-75	Ra. 26-50 or less	Ra. 25 or less	
1	2	3	4	5	6	7	8	9	10	11	12	13
Muslims	2	3	9	9	53	4	..	..	..	..	..	..

Table 20

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

Community	Number of households reporting as prohibited					Number that did not report any food to be prohibited	Number that did not report any drink to be prohibited
	Food (1) (Pork)	Food (2)	Food (3)	Drink (1) (Alcohol)	Drink (2)		
1	2	3	4	5	6	7	8
Muslims	80	..	80	..

Table 21(A)

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

Community	Number of households possessing									
	Bed-stead	Khatia	Chair	Table	Mirror	Bench	Stool	Jalchowki	Wall-shelf	Almirah
1	2	3	4	5	6	7	8	9	10	11
Muslims	80	76	3	3	..	..	..	..	12	1

Table 21(B)

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

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

Table 22 (A-1)

**Material culture—possession of consumer's goods
(Based on item 45(a) of model schedule)**

Community	Number of households possessing							Sewing Machine
	Hurricane Lantern	Petromax or Hazak	Battery torchlight	Kerosene stove	Bicycle	Radio Set	Gas Lamp	
1	2	3	4	5	6	7	8	9
Muslims	26	..	..	..	..	..	5	3

Table 22 (A-2)

**Material culture—consumer's goods acquired in last five years
(Based on item 45(b) of model schedule)**

Community	Number of households which have acquired in the last five years					Remarks
	Consumer good (1) Lantern	Consumer good (2) Gas Lamp	Consumer good (3) Sewing Machine	Consumer good (4)	Consumer good (5)	
1	2	3	4	5	6	7
Muslims	16	1	1	..	..	..

Table 22(B)

Material culture—Habits (Based on item 42(c) and 45(c) of model schedule)

Community	Number of households that use mosquito curtain having monthly income of				Number of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of			
	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Muslims	..	..	..	..	2	3	18	57	2	3	18	57

Table 22(B)—*concl'd.*

Material culture—Habits (Based on item 42(c) and 45(c) of model schedule)—*concl'd.*

Community	Number of households that do not use toilet/washing soap having monthly income of				Number of households that send clothes to washerman having monthly income of				Number of households that do not send clothes to washerman having monthly income of				
	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 151 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
1	14	15	16	17	18	19	20	21	22	23	24	25	26
Muslims	..	..	..	..	..	..	..	1	2	3	18	56	..

E R R A T A

(The following printing mistakes are regretted)

<i>Page No.</i>	<i>Col. No.</i>	<i>Particulars of entry</i>	<i>For</i>	<i>Read</i>
4	Left hand side	fifth line from bottom	household sown	households own
32	Right hand side	against Sl. No. 42	Lahdra, a village	Ladhra, a village
35	Left hand side	8th & 9th line from top	trade-men	tradesmen
56	3	3rd line under Caste	chamlyabi	chambyalu
69		Table XVII, Col. 5 Sub-heading	Grains other than rice or Wheat	Maize
90	10	under Others (Note)	All the heads household are	All the heads of households are
92	7	under total number of Goats/Sheep	433	438
101	3	under Have more than 3 sons in household	15	5