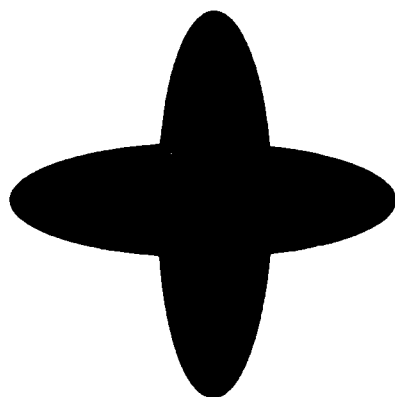


JAMMU UNDER THE REIGN **OF MAHARAJA HARI SINGH**

(A STUDY ON SOCIO-ECONOMIC CONDITIONS)



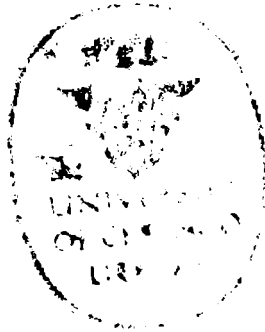
BY

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PREFACE

This book is the result of the Ph.D Thesis on which the author has been awarded doctoral degree by the University of Jammu, Jammu in January, 1996.

The State of Jammu and Kashmir came into existence under Maharaj Gulab Singh in March 1846 A.D. He was followed in succession by Ranbir Singh (1857-1885). Pratap Singh (1885-1925) and thereafter by Hari Singh (1925-1947).

With the accession in September, 1925 of Maharaja Hari Singh to the throne, a new era in the history of the state commenced. The rule of Hari Singh is of special significance because certain radical reforms were introduced in the State by none other than the ruler himself. His innovations touched almost every branch of public life - political, social, economic and religious. The modern trends which had crept up in the early years of his rule were developed and given material shape by his liberal policies and his policy of public welfare and his own learning towards democratic institution. The "boons" which he declared at the time of his coronation in 1925 explicitly indicate how liberal was he towards his people, how deeply interested was he in the socio-economic regeneration of his people ?

During this period, several revolutionary land reforms were envisaged and materialised through state legislation. New emphasis was placed on social reforms, particularly

towards the amelioration of the lot of depressed classes and the poor and the destitute. The social uplift programme advocated by Mahatma Gandhi and religious movements like Arya Samaj was adopted by him and given practical shape by his administration.

New industries were installed and new industrial complexes established. Handicrafts were encouraged and means of communications and transport extended and improved, Cooperative movement and Gram Sudhar Programmes adopted and implemented, Panchayat system infused with new vigorous life. Rural uplift was made an integral part of the state policy. Education in all its aspects received special attention at State and private levels.

Important changes in the State's economy were introduced which led to some far-reaching consequences. Unfortunately, however, no systematic work has so far been done on this very significant subject. Hence, conscious of the importance of this subject, I undertook the responsibility of compiling an authentic work based on trustworthy sources. The subject itself is so vast that it has to be limited to the study of some specific aspects of the Socio-economic life of the people, as also to a certain selected area. And, I have selected what is being commonly termed as the "Duggar Ilaqa" i.e, the Jammu region.

This study is based mostly on contemporary sources which include published and unpublished records of the Governments of the state and India, some manuscripts, his-

tories, newspapers and Journals and other printed works, both primary and secondary.

Despite the fact that I have put in tremendous labour while writing this Thesis, still I cannot claim that I have been able to do full justice to this vast subject. The fundamental reason : the paucity of sources. For example, I failed to obtain permission from the Union Home Ministry to consult certain records available at the National Archives of India, including those of Home and Foreign Departments. Because of its being very sensitive, it was declared to be a closed period records.

Before I conclude, I wish to express my sincere thanks to the staff of the National Archives of India. New Delhi ; Teen Murti Bhavan Library, New Delhi ; the Sri Ranbir Library, Jammu ; Dogri Sanstha Library, Jammu ; the Academy of Arts, Culture and Languages, Jammu ; the State Repository Jammu and the Library of History Department and the Central Library (Kashmir section) of the University of Jammu, without whose help and cooperation, I would not have been able to collect the necessary data concerning my subject.

I am very much indebted to Dr. S. D. S. Charak, Ex-Emertius Fellow, History, who inspired me to work on the topic and provided the necessary guidance for the work. My work would not have been completed without the proper and strenous guidance provided by my Supervisor, Dr. Hari Om, Professor and Head of the Department of History, to

whom, I am indebted for ever.

My Sincere thanks are due to Dr. D.K. Jain, Coordinator, Examination Reform Unit, University of Jammu, Jammu, for going through the whole manuscript and suggesting necessary amendments before its publication.

I am also thankful to my younger brother Iqbal Singh Sooden, who devotedly typed the script of my research work.

I am thankful to my wife Mrs. Arvinder Kaur for her cooperation at each and every step. My thanks are also due to my little childrens Harneet and Bhavneet for they have been the source of entertainment while working at the study table.

I am also thankful to the Vinod Publishers & Distributors for having undertaken its publication. Sh. Rajiv K. Gupta, Managing Director of the Vinod Publishers and Distributors, Jammu, however, deserves a special mention for his personal interest in its production.

All my compliments, shall be incomplete without mentioning the contribution of my father, mother and my aunty Ms. Lachman Kaur, to built my academic carrier. Therefore, they deserve a special thanks from the core of my heart.

Jammu,
January 5, 1998

Surjit Singh Sooden

CONTENTS

1. The foundation of Socio-Economic Structure	1-40
2. Social Organisation	41-65
3. Marriage and Position of Women	66-87
4. Religious Conditions	88-118
5. Socio-Religious Reform Movements	119-151
6. Education	152-186
7. Agrarian System : Agriculture, Horticulture, Irrigation and Allied Activities	187-221
8. Industries, Handicrafts and Arts	222-259
9. Means of Transport and Communications, Trade and Commerce	260-291
10. General Prosperity	292-308
11. Conclusion	309-320
12. Appendix	321-340
13. Bibliography	341-358
14. Index	359-362

To the sacred memory of my father, Bhai Avtar Singh, who not only struggled successfully to save the life of his ailing friend during the holocaust of 1947, but also contributed for the upliftment of those families who needed the timely help, all this infused a sense of proud in me.

Chapter - I

THE FOUNDATION OF SOCIO-ECONOMIC STRUCTURE

THE FOUNDATION OF SOCIO-ECONOMIC STRUCTURE

1. **Physiography : Physical Factors**

Geographical or physical factors of a place not only determine the political condition of the people but also affect the socio-economic life of its people. Likewise the Jammu region of the J&K State in India too is moulded by its physical factors.

a) **Location and boundaries**

The Jammu province, one of the constituents of Jammu and Kashmir State, lies between $32^{\circ} - 15'$ to $33^{\circ} - 30'$ North of equator and 74° to $76^{\circ}-15'$ East of Prime Meridian.¹ It is surrounded by Chamba and Kangra (Himachal Pradesh) in the East, by the Jhelum district (Pakistan) in the West, by the Gujrat district (Pakistan) in the South-West and Sialkot (Pakistan) and Gurdaspur (India) districts in the South, while the Pir Panjal separates it from Kashmir in the North.²

b) **Area**

The total area of the Jammu region in 1931 was 12,378 square miles.³ The area of its district and Jagirs was as under⁴ :-

S. No.	District	Area in Square Miles
1.	Jammu District	1,147
2.	Kathua District	1,023
3.	Udhampur District Including Bhaderwah Jagir	5,070

4.	Reasi District	1,789
5.	Mirpur District	1,627
6.	Chenani Jagir	95
7.	Poonch Jagir	1,627

In terms of area the Jammu province was the second largest constituent of the State.⁵ It was larger than Ajmer Marwara (2,711 Sq. Miles) ; Baroda State (8,164 Sq. Miles) ; Alwar (409.5 Sq. Miles) ; Jaipur (11,459 Sq. Miles) ; Travancore State (7,625 Sq. Miles) and Cochin (1,430 Sq. Miles). It was slightly smaller than The North West Frontier Province (13,518 Sq. Miles) and Jaisalmer (16,062 Sq. Miles). When compared to other countries of the world, this province was larger than Belgium (11,755 Sq. Miles) and slightly smaller than Switzerland (15,940 Sq. Miles).⁶

c) Natural Division

The four natural divisions of the State were (i) the sub-montane and Semi-mountainous Tract, (ii) the outer Hills, (iii) the Jhelum valley and (iv) the Indus valley or Tibetan and Semi-Tibetan tracts. The Jammu region consists of the first two divisions.⁷

I. The sub-montane and Semi-mountainous tract

It consisted of the Tehsils of Kathua and Jasmargarh of the Kathua District apart from the Jammu District and Tehsils of Bhimber and Mirpur of the Mirpur District. These areas were situated along the line of the British Districts of

Gurdaspur, Sialkot, Gujrat and Jhelum and proceeding from the Punjab Districts, they formed the first rung of the ladder to the high mountains.⁸ This region is partly plain and partly broken Kandi (parched) land, Skirting the Sub-Himalayan ranges.⁹ The plain tract is the continuation of the northern plains of India along the northern border of the Punjab. Stretching for more than 150 miles, between the Ravi and the Jhelum, the plain tract extend into this province for about ten miles near Kathua, but around Mirpur the border is hilly. The average height of this plain tract varies from 1,000 to 1,200 ft.¹⁰ To the north of this plain is parched land with its stony and loamy red soil, locally known as **Kandi** which adjoins the outer Hills. It stretches from the Ravi to the Chenab, all along the north of the plain tract.¹¹ It is a land of craggy hills and rugged rocks, a continuation of the Siwalik geological formation, rising from the plains of the Punjab to an altitude of 2,000 to 4,000 feet above sea-level.¹²

Wheat, Barley, Maize and rice are the principal crops. The Ranbir Singh Pura Tehsil has been the most fertile tract, while the Samba Tehsil with its sandy soil has been the poorest.¹³ The region has extreme climate, i.e. severely cold in winter and fervidly hot in summer. In 1931, its area was 2,609 Sq. Miles and its population consisted of over seven lakh which rise to 8,14,028 in 1941.¹⁴

II. The Outer Hills

This division consisted of the Tehsil of Basohli in

Kathua District, the Districts of Reasi and Udhampur, the Tehsil of Kotli in the Mirpur District and the whole of Poonch Bhaderwah Jagirs.¹⁵ This region for the most part consists of the low-lying hills to the south of Pir-Panjial range which separates Jammu from Kashmir. The altitude of the greater part of this belt varies from 2,000 feet to 4,000 feet, though the hills of Bhaderwah reach heights of about 5,540 feet and Kishtwar 5,360 feet above sea level. The name Siwalik (Sawalakh) was given to these hills because of their number.¹⁶

Mountain Ranges of outer hills division

The Siwalik foot hills and the Middle Mountains constitute the whole of the outer Hills Division.

The Siwalik foot hills stretch from Domel at the sharp bend of the river Jhelum, where it is joined by Kishan-ganga, to end on the Punjab border.¹⁷ The lower portion of the Siwalik foot hills, locally known as Jammu Hills, rises from the Punjab plains with a gentle steep and, attaining an elevation of about 600 metres, ends abruptly inward in a steep escarment. Then follows a succession of narrow ridges from north-west to south-east, separated by, more or less, narrow valleys representing the basins of subsequent streams. The two typical duns of these hills are Udhampur and Kotli.¹⁸

The Middle Mountains or the Pir-Panjial is an extension of the Mid-Himalayan Range.¹⁹ This starts in Jammu province from a point 12 or 15 Kilometres north of Basohli and runs just north of the towns of Ramnagar, Reasi and Rajouri,

then it takes a general north-western direction towards Muzaffarabad in Kashmir.²⁰ The height of this region ranges between 8,000 and 10,000 feet, though some of the peaks are 14,000 to 15,000 feet high.²¹

The cultivation is greatly helped by the proximity of the Pir Panjal mountains, whose tremendous altitude causes the moisture-bearing winds to deposit most of their aqueous vapours in this part of the country. Rice and wheat are grown in some parts, while maize is the staple food.²² In 1931, the area of this division was 9,795 Sq. Miles and the Population 1,075,985 which rose to 1,167,405 in 1941.²³

d) Soil

The flat sub-montane tract of Jammu region has the soil of tarai lands of the eastern India. It is alluvial in nature, varying from loam to sandy-loam. Phosphate and Potash contents of the soil are fairly good but nitrogenous content is slightly less. Being fertile, this plain tract of the region shares the advantages of the Punjab plains.²⁴ Arid Kandi is composed of ferruginous clay intermixed with shingle and stone. Kandi tracts are found in the Tehsils of Kathua, Samba, Akhnoor and in some parts of Jammu and Rajouri Tehsils. This kind of soil is also found in Bhimber and Mirpur Tehsils.²⁵

The soil in the outer Hills is identical with Parvti (Mountainous) lands as in other states of India where lime stone beds, Penetrate or are Immediately beneath the surface of the soil and the cultivation is consequently, precarious.²⁶ This type of soil is found in Tehsils of Doda, Bhaderwah, Kishtwar,

Ramnagar, Basohli and Ramban. But so far as Tehsil of Nowshera is concerned, the soil corresponds to Tarai lands. The soil beds in the middle Mountains region are comparatively deeper than Kandi lands, hence capable of supporting Himalayan coniferous forests

The soil beds are thicker on high elevations, but thinner towards lower slopes and rocky surface appear in gorges and narrow valleys.²⁷

e) CLIMATE AND RAINFALL

I. CLIMATE

In the sub-montane and semi-mountainous tract of Jammu province, tropical heat is experienced. Kishtwar, Bholderwah and the Poonch region have a more salubrious climate.²⁸

The duration of seasons in the Jammu Region is as under²⁹ :-

1. Spring from March 15 to May 15 ;
2. Summer from May 15 to July 15 ;
3. Rainy season from July 15 to September 15 ;
4. Autumn from September 15 to November 15 ;
5. Winter from November 15 to January 15 ; and
6. Severe winter from January 15 to March 15.

II. RAINFALL

The province receives most of its rainfall by the Summer monsoon winds, though western depressions starting from the Mediterranean sea and reaching this State after

crossing the Persian Gulf affect the weather conditions from December to March.³⁰ Exhausted though, the Summer monsoon winds cause good rainfall from July to September as the proximity of the middle Mountains causes the moisture bearing winds to deposit most of their aqueous vapours in this province.³¹ The amount of rainfall usually increases with the rise in altitude, assuring Ramnagar, Udhampur, Reasi, Basohli, Bhandarwah and Poonch greater rainfall than other parts of the province.³²

The following statement shows decade-wise normal rainfall in different districts of the province³³ :-

District	Normal Rainfall in Inches	
	1921 - 1930	1931 - 1940
Jammu	43.87	29.04
Kathua	50.87	49.04
Udhampur	51.72	40.99
Reasi	62.28	41.71
Mirpur	38.16	29.67
Poonch Jagir	46.00	51.83

The average annual rainfall for two decades (1921-1940) was 36.45 inches in Jammu District, 49.95 inches in Kathua District, 46.35 inches in Udhampur District, 52.00 inches in Reasi District, 33.91 inches in Mirpur District and 49.91 inches in Poonch Jagir.³⁴

f) RIVERS

The Chenab and the Ravi are the only snow fed rivers and carry greater amount of water than the rest of the rivers

throughout the year. A brief description of the rivers of this region is given below :-

I. CHENAB

This river called the Chandra Bhanga in the hills, rising on the opposite of the Baralacha pass ($32^{\circ} - 45' N : 75^{\circ} - 22' E$) from an elevation of 16,500 feet above the sea level, enters the province near Pangi.³⁵ Joined by the Wardwan river near Kishtwar, the Chenab takes a sudden sweep to the south-west as far as Doda, then again to the west towards Reasi, where it resumes its south-westerly course to Akhnoor and finally joins the Jhelum. During its course from Kishtwar to Akhnoor, it descends 4,000 feet or 26.6 feet per mile.³⁶ Because of its swift flow the river is unsuited for navigation, but helps a lot in the transportation of timber from the forests, lying on Pir Panjal ranges.³⁷

II. RAVI

Ravi-Iravati in Sanskrit-rising in the Bara Bangahal branch of Dhaula Dhar in Chamba, leaves the Himalayas at Basohli and passing close to Lakhanpur enters the Punjab plain.³⁸

III. UJH

The Ujh is the Utsa river of the Puranic literature. It is a typical Siwalik stream taking its rise in latitude $32^{\circ} - 45' N$: Longitude $75^{\circ} - 35' E$ at an elevation of about 13,000 feet in the Seuj Dhar of middle Mountains. It drains the Siwalik Hills of Ramnagar, Billawar and Kathua in summer months, when monsoon rains flood these small valleys. It also serves the pur-

pose of transportation of timber from the high elevations.

IV. TAWI

Rising near the source of the Ujh stream, the Tawi drains the Outer Hills of Ramnagar, Udhampur and Jammu.⁴⁰

V. POONCH RIVER

Originating in the Pir Panjal Mountains and passing through Poonch and Kotli, it enters Mirpur tehsil at Parot and finally joins the Jhelum at Jangwan (Pakistan). It is also called Punch Tohi. It drains a large area of mountain country to the north and west of the region lying between the Chenab and the Jhelum.⁴¹

VI. JHELUM

Basically a river of Kashmir and the Punjab (Pakistan), the Jhelum crosses on the western side of the province through Mirpur and Kotli tehsils. The river takes its name from the town of Jhelum, in the Pakistan Punjab, beneath which it flows.⁴²

g) Forests

Because of varying topographic and climatic conditions of the region two types of forests-shrubby and conifer-grow here. Shrubby forests dominate the arid tracts of the Jammu region lying in sub-Montane and Semi-Mountainous tracts. These forests are full of acacia, toona, **garna**, **santhan**, **brainker**, Bamboos, **Tor** (enharbia), Pamoea., Carica, Carthamus, Saccharum, **Khar**, etc. warmth has helped the growth of mango and shisham trees in fertile tracts.⁴³

In the Siwalik range of Jammu, at lower lands, forest growth

is of species indigefers cussia, adlatora, dodonaea, narium and acacianodestes.⁴⁴

Conifer forests cover the high hills in Ramban, Doda, Kishtwar, Bhaderwah, Ramnagar and Poonch. At lower elevations pine is a common vegetation, followed by deodar in the forests of Kud, Batote, Bhaderwah and Kishtwar. On the mountain lying in the Pir Panjal range forests abound in spruce fir. Shrubby growth of berberies, Spiraea, and querousilex is quite common on the gentle slopes of the mountain spurs. Herbs like artemisia, polygala, pedophyllum, rubus and trillium are found in abundance in the Chenab-valley and the Pir Panjal range mountains.⁴⁵

h) MINERALS

Most of the mineral sources of this State are found in Jammu region, particularly to the east and west of Reasi, Chenani, Akhnoor and Udhampur.⁴⁶

The Jammu Province is rich in mineral wealth, though its exploitation is not profitable due to lack of means of transportation and technical know how. C.M. Middlemiss and D.N. Wadia had conducted some surveys and provided useful information regarding the location of minerals in the state.⁴⁷

I. COAL

There are two coal fields in this region. One is to the east of Reasi consisting of Jangal Gali and Anji Valley coal fields, and the other to the west of Reasi having Kalakot, Mekta,

Mahogala and Chakar coal fields. Besides other areas to the west of the Chenab and Dhansal-Sawalkot area have coal.⁴⁸

II. IRON

Traces of iron are found in various parts of the province, but a massive deposits of hematite containing about sixty per cent iron is located in Kandli (Rajouri).⁴⁹

Most of the iron ore is there is the west of the Chenab, in the neighbourhood of Chakar, Pouni and Reasi.⁵⁰ But so far these deposits have not been commercially exploited.

III. BAUXITE AND ALUMINIUM

Extensive deposits of bauxite are located in Reasi tehsil between Latitude $30^{\circ} - 12' N$; and Longitude $74^{\circ} - 35'$ to $75^{\circ} - 2' E$, at Chakar, Chhaparbari, Sangarmarg, Panhass, Salal, Jangal Gali and Sukhwal Gali. Deposits of Aluminium also exist at these places.⁵¹

IV. COPPER

The area drained by the Chenab possesses deposits of copper especially at Rad Nala south of Panhasa (Latitude $33^{\circ} - 10' - 22'' N$; Longitude $74^{\circ} - 45' - 20'' E$) and Gaints ($7\frac{1}{2}$ miles East of Reasi upto the Angi stream) in Reasi Tehsil extending upto the Sikhwal Gali and also at different places in the Kishtwar tehsil of the Jammu province.⁵²

Operations at Banihal have also revealed that rich copper carbonate deposits exist in 6' - 7' thick acedic phyllite. The copper bed runs over a mile in length with favourable indications of further linear extensions, in the prospecting drives

and trenches 40' - 50' deep the ore proved to be uniform in quality. The average ore contains about 4 to 5.5 per cent copper.⁵³

V. NICKEL

Labhu Ram Badyal discovered nickeli-ferrous pynhotite in the Ramsu area in 1925 - area that lies halfway between Jammu and Srinagar on the Banihal Cart Road. He also found nickel in traces in the copper bed of Gaints and Jangal Gali of Reasi tehsil. The ore was discovered at Buniyar and Khaleni and in the neighbourhood of the Sapphire mines.⁵⁴

VI. LEAD SILVER

Deposits of lead silver ore, in the form of galena as reported in 1929 are distributed sparcely in the form of older state and schist formation, and in abundance in great lime stone formation of the lower hills of the Jammu province. It exists in Nigote, a sub-division of the Reasi tehsil. Evidence of galena is also noticeable in the great lime stone range of trika, Salal and Sangar marg, from Jangal Gali to Ikhi, Ramsu, Khaleni, Sukhwal Gali, Ramsu and Shamhal copper localities.⁵⁵

VII. ZINC

The discovery of Zinc blende was made by Labhu Ram Badyal only in 1925. He saw large boulders of the ore measuring 200 feet in the Anji stream bed. It appeared in the great lime stone formation from Reasi to Darabi and from Darabi to Gainta.

Here the Zinc blende found was typically a fresh looking, massive coarsely yellow crystalline aggregate.⁵⁶

VIII. BENTONITE

Siwalik conglomerates in the outer plains of Jammu from Bhimber to Kathua contain some deposits of bentonite.⁵⁷

IX. FULLERS EARTH

It forms a 7 feet bed near Budhil in the Rajouri tehsil. A large quantity of fullers earth is available at the surface, but its unfavourable situation which is far away from the plains among the lower hills at the foot of the main Pir Panjal range, stands in the way of its being put to any use.⁵⁸

X. GYPSUM

Extensive deposits of Gypsum are located at Ramban, Ramsu, Batote and Assar. The Gypsum found at Assar to the south of the Chenab near Doda is of fine quality.⁵⁹

XI. GRAPHITE

Graphite was reportedly found in 1929 in the neighbourhood of the Sapphire mines at Paddar in Kishtwar. Here, it was distributed as flakes in a number of beds varying in thickness from 6 feet to 40 feet.⁶⁰ Occurrences of graphite is associated with gypsum.⁶¹

XII. SAPPHIRE

Treasure of Sapphire is found in the village of Soomjam in Paddar, Kishtwar tehsil. Paddar Sapphire mines are found at an elevation of 14,800 feet to 14,950 feet.⁶²

XIII. QUARTZ

Large and clear crystals of quartz, both colourless and the dark, smoky and cairngorm variety are found in the hills of paddars in Kishtwar.⁶³

XIV. LEGNITE

In Jammu it occurred at Kotli in nine bed from 15 to 18 inches thick.⁶⁴

XV. MANGANESE

Ore of Manganese was discovered at a place named paddar in Kishtwar, one mile west of Liddar Nala. Manganese in traces also was found in the great lime stone formation near Darabi and Sermegan of Reasi tehsil of the Jammu province.⁶⁵

XVI. KAOLIN

Jammu province possesses large deposits of Kaolin (China-Clay) at Chakar, Sangarmarg, Salal and at many other places. The amount of Kaolin available, in beds of 4 to about 12 feet in thickness.⁶⁶

XVII. BARYTES OR CHITA SURMA

Barytes was reportedly discovered in 1931 by Labhu Ram from two main localities, Kherikot and Jangal Gali in the Reasi District. Except Chita Surma for the eyes, barytes has no use for the local inhabitants.⁶⁷

XVIII. TALK (STEATITE)

From time to time a compact form of steatite was dis-

covered by the members of the Minerals survey Department in the great limestone range in the neighbourhood of Reasi. The material is used locally for making small cups and bowls.⁶⁸

2. DEMOGRAPHY

Demography is the study of the size, territorial distribution and composition of population, changes therein and the compounds of such changes, which may be identified as natality, mortality, territorial movement (migration), and social mobility.⁶⁹

a) Growth of Population in the Jammu province

Year	Actual Increase	Percentage Increase
1921-30	148182	9.03
1931-40	192992	10.79
1921-40	341174	19.82

The growth of population of this province during the decades can be judged from the table,⁷⁰ which shows that during this period the total increase has been 3,41,174 persons or 19.82 per cent against a total increase of 21.68 per cent of the Kashmir province and the general increase of 20.09 of the whole State during the same period.⁷¹ The decades 1921-30 and 1931-40 were free from any epidemic disease and were, therefore, very favourable for growth in number. The rate of increase during these two decades was 9.03 per cent and 10.79 per cent, respectively.⁷²

b) Composition of population

Jammu province with a total population of 17,88,441

inclusive of the Jagirs of Poonch and Chenani, contains 1,091,021 Muslims, 6,65,246 Hindus, 29,282 Sikhs, 507 Buddhists, 1753 Christians, 591 Jains and 41 others in 1931.⁷³ Whereas out of the total population of the province 19,81,433 in 1941, Muslims were 12,15,676, Hindus 7,22,835, Sikhs 38566, Buddhist 522, Christians 2788, Jains 901 and others 145.⁷⁴

Muslims constituted 61 percent in 1931 of the total population of the province and this percentage rose to 61.4 in 1941. Hindus, with their 36.6 per cent population in 1931 and 36.5 percent in 1941, ranked second. The Sikh constituted the third important community with their 1.6 per cent population in 1931 and 1.9 per cent in 1941. The other communities constituting the population of the province were the Buddhists 507 and 522, Christians 1753 and 2788, Jains 591 and 901 and others 41 and 145, respectively, in 1931 and 1941.⁷⁵

The district-wise percentage of three main communities in 1941 was as under⁷⁶ :-

District	Muslims	Hindus	Sikhs
Jammu (Including city)	39.6	57.5	2.1
Kathua	25.2	74.2	.24
Udhampur	43.6	56.00	.15
Reasi	68.00	31.3	.59
Mirpur	84.00	16.4	3.13
Chenani Jagir	18.69	.81.22	.1
Poonch Jagir	90.49	5.07	3.3

c) Sex Composition

The number of females per thousand males of the total population of the state during the Census of 1941 was 888 against 881 in 1931.⁷⁷

The proportion of female population to 1,000 males in the Jammu region was as under⁷⁸ :-

PROPORTION OF SEXES BY NATURAL DIVISION AND DISTRICTS

Natural Division and District	Female per 1,000 males	
	1941	1931
1. Jammu and Kashmir state	888	881
The Sub-Montane and Semi <u>Mountainous tract.</u>	<u>887</u>	<u>864</u>
Jammu District	884	825
Kathua District (Jasmergarh and Kathua Tehsil only)	865	827
Mirpur District (Mirpur and Bhimber Tehsil only)	967	936
2. <u>The Outer Hills</u>	<u>936</u>	<u>905</u>
Kathua District (Basohli Tehsil only)	922	941
Mirpur District (Kotli Tehsil only)	958	888
Udhampur District	915	903
Reasi District	903	895
Chenani Jagir	822	842
Poonch Jagir	972	950

In 1941, the proportion of female population to 1,000 males in the sub-montane and Semi-Mountainous tract was 887 as against 864 in 1931 and the proportion of the outer Hills in 1941 was 936 as against 905 in 1931.⁷⁹

The highest proportion existed in Poonch Jagir (972) followed by Mirpur and Bhimber tehsils of Mirpur District (967). Kotli tehsil of Mirpur District (958), Basohli tehsil in Kathua District (922), Udhampur District (915), Reasi District (903), Jammu District (884), Jasmergarh and Kathua tehsils of Kathua Districts (865) and Chenani Jagir (822).

d) Composition of sex by major communities and castes

The proportion of female to 1,000 males in 1941 in the Jammu region was the highest among the Buddhists (1113) followed by Muslims (929), Sikh (924) and Hindu (873).⁸⁰ Proportion of females in every 1,000 males at the age-group of 0-5 was highest among the Muslim (998) followed by Hindu (986), Sikh (952) and Buddhists (731). Whereas the proportion at the age-group of 0-30 was Buddhists (1219), Sikh (972), Muslim (958) and Hindu (950)⁸¹ the proportion of females at the age-group 30 and above was Buddhist (886), Muslim (865), Sikh (822) and Hindu (801).⁸²

The lowest proportion of Hindu female population at all age-groups excepts 0-5 age-group was the result of early marriage, which causes greater danger to the mother at the time of child-birth and the lack of attention they received at their early age by the parents as compared to the male child.⁸³

Among the Hindus, Aroras had the lowest proportion

due to the fact that they originally belonged to the Punjab and generally carried on their business unencumbered with the female members of their families. The dearth of women among the Rajputs may be ascribed to their general reticence about their families, particularly among the higher grade Rajputs. Moreover, prevalence of female infanticide among them, though practised very secretly, was also responsible for this to some extent.⁸⁴

e) **Density of Population**

In a predominantly agricultural country like the Jammu region where transport and communication had not yet opened up the interior and the great industrial and mineral resources were lying mostly untouched, density of population was chiefly determined by the agricultural conditions namely, rainfall, irrigation, configuration of the surface and the fertility of the soil.⁸⁵ Sub-montane and Semi-Mountainous tracts of the province, especially in the Jammu District, were more densely populated than the rest of the State on account of its productive soil, irrigation facilities and trade opportunities. Population density in the Outer Hills Division, excepting Poonch Jagir was less than in the Jhelum valley of Kashmir.⁸⁶

In 1941, the density of population of Jammu region was 160 per square mile as against 48 of the whole state, Jammu District was heading with 376 persons per square mile followed by Poonch Jagir 259 persons, Mirpur District 238 persons. Kathua District 174 persons, Reasi District 144 persons.

Chenani Jagir and Udhampur District stood at the lowest rung of the density ladder with 124 and 58 persons, respectively.⁸⁷ Tehsil Ranbirsinghpura being the best irrigated tract of the Jammu region had in 1941 the highest density of 615 person per sq. mile.⁸⁸

f) Cultivable area and pressure of population on land

In 1941, only 17.7 per cent of the total area of the Jammu region was cultivable. Out of the only 85.2 per cent of the area was cultivated and the rest was fallow.⁸⁹

Jammu District possessed the highest percentage (38.5) of cultivable area in the whole province closely followed by Mirpur District (27.91), Chenani Jagir (27.1) and Kathua District (26.3). Udhampur District commanded the lowest percentage (6.3) of cultivable area because of the extreme hilly nature of its terrain. Among the rest the proportion of cultivable land in Poonch Jagir and Reasi District was 26.00 and 13.9, respectively.⁹⁰

g) Land Holdings

The average size of proprietary land-holdings in the Kandi tract of the province was sufficiently large. Here the Rajputs had joint family system and disliked the fragmentation of their holdings. But the holdings, though large, often failed to fulfil their bare needs because of the arid and stony nature of the soil. So people paid little attention to their land and looked to service and labour.⁹¹

The Tenancy holdings in this tract were too small to fulfil the basic needs of life. Besides, this tract failed to attract per-

manent tenants because of two reasons. First, the land was quite arid and entirely dependent on rainfall and, secondly, tenants feared to become permanent cultivators as forced labour (begar) fell heavier on the permanent cultivators than on the migratory tenants.⁹² Since the regular settlement, the process of fragmentation of holdings has taken place at a faster rate than that of their consolidation. This was mainly due to (1) the growing pressure of population on land and (2) decline in joint family system.⁹³

h) Pressure of population on land

With limited cultivable area, the potentiality of which was further reduced by the fact that about one-fifth of it was unfit for regular cultivation, the pressure of population on land in almost all the districts of the province was quite high, especially in the hilly one.⁹⁴ In 1931, the mean density of population per square mile of cultivated area in the whole province was 1,021 persons.⁹⁵

Among the districts Poonch, Udhampur and Reasi had the highest density of 1283 ; 1,261 and 1,022 persons, respectively, per square mile of cultivated area. Among the rest, Jammu had 945, Mirpur 897 and Kathua 786 persons per square mile of cultivated area.⁹⁶ Unfortunately the Census report of 1941 is silent on the density of population in cultivated area. However, the growth of rural population is sufficient to indicate that the pressure on cultivated area had increased considerably. This was more so because of slow waste-land utilization.

i) Proportion of rural and urban population

The district-wise percentage of Urban population to total population in 1931 and 1941 was Jammu 13.6 and 15.8, Kathua 6.4 and 6.2, Udhampur 4.4 and 5.2, Doda 3.3 and 3.1 and Poonch 3.5 and 3.6 respectively.⁹⁷ The growth in the Urban population in all the districts excepting Jammu was insignificant.

A true picture of the proportion of rural and urban population in different districts of the province can be drawn from the following statistics⁹⁸ :-

Proportion per 1,000 of General Population

Year	Jammu	Kathua	Udhampur	Doda	Poonch
<u>1921</u>					
(Rural)	872	941	966	969	966
(Urban)	128	59	34	31	34
<u>1931</u>					
(Rural)	864	934	956	967	965
(Urban)	136	66	44	33	35
<u>1941</u>					
(Rural)	842	938	948	969	964
(Urban)	158	62	52	31	36

j) Migration of Peoples

When people emigrate or migrate, their movements directly influence the social and economic conditions in the

area of their activity. A study of the migration problem is therefore, essential for us.

k) Types of Migration

1. Casual or the minor movements between adjacent village

These affect the returns only when the villages in question happen to lie on opposite sides of the line which divides one district from another.⁹⁹

2. Temporary

When people move for purposes of business or visit places of Pilgrimage etc. their migration is termed as temporary.

3. Periodic

It is the annual migration of the people and takes place in different parts of a country at the time of harvest. The seasonal movements of the pastoral nomads are characterised as periodic.

4. Semi-Permanent

Sometimes it so happens that native of a place goes to another place and resides there to earn his living, but at the same time he maintains his connections with the original place by leaving his family behind and visiting them at more or less regular intervals. This type of migration has been termed as Semi-Permanent.¹⁰⁰

5. Permanent

When over-crowding drives the people away from one locality to another or when one locality attracts the people

of another to settle there, the migration is said to be permanent.¹⁰¹

Census Report of 1931 discusses yet another form of migration which is probably increasing in India. And this may be termed as daily migration. It can be defined as a practice of living outside some large Urban area and coming to and going away from there daily for business of one kind or another.¹⁰²

l) Migration between districts of the Jammu province and India or external migration

The number of immigrants from the Indian provinces and States to the Jammu district was 22,704 consisting of 8,675 males and 14,029 females. The preponderance of female would lead us to conclude that the migration was casual.¹⁰³ The district of Jammu was the only district partly approachable by Railway and was adjoined by British Territory notably the district of Sialkot, which contributed 5,897 males and 9,811 females. The other districts of Punjab were responsible for 6,695 persons which left a balance of 301 only to other Indian provinces.¹⁰⁴ Besides the social force of inter-marriage was also greatly responsible for the absorption of considerable number of immigrants in Jammu, Kathua and Mirpur districts which were contiguous to Sialkot, Gurdaspur, Gujrat and Jhelum districts of the Punjab.¹⁰⁵

m) Inter-district Migration (Internal Migration)

Jammu District received 89 per cent of immigrants from contiguous districts of the region and only 11 per cent from the

remote districts.¹⁰⁶ It sends out 89.9 per cent of its emigrants to the former area and 17.1 per cent to the latter ones.¹⁰⁷ Kathua district received 95.4 per cent of its immigrants from adjacent districts and gave them in exchange slightly more than half the number,¹⁰⁸ whereas in the Udhampur district the immigrants from continuous districts came up to 89.5 per cent of total immigrants while emigrants to contiguous districts from 96.3 per cent of the total. In the Reasi district, the percentage of immigrants from and emigrants to contiguous area was 84.0 and 83.1 respectively, whereas the Mirpur district topped the list in its fondness of migration. The district could not support itself and the people had to seek livelihood abroad to supplement their annual income. The major portion of emigrants i.e. 98.1 per cent, however, was absorbed by the contiguous districts. The immigrants from contiguous districts constituted 82.2 per cent of the total number of their class.¹⁰⁹

Jagirs of Chenani and Poonch took more than they gave. The immigrants and emigrants were contributed by or to contiguous districts, the remote areas having only a minor share.¹¹⁰

3. Languages

The principle languages spoken in the Jammu region were (and are) Kashmiri, Dogri, Punjabi, Gojri, Pahari and Lahanda.¹¹¹

a) Kashmiri

Kashmiri was spoken in the Bhaderwah Jagir and the District Udhampur and Reasi. District Udhampur alone had 41.8

per cent of Kashmiri speakers.¹¹² Besides Kashmiri proper there were five dialects of this language viz, Banjwali, Kishtwari, Poguli, Rambani, and Siraji of doda. These were spoken in the localities of the same name in the Udhampur District.¹¹³

b) Pahari

Pahari as the name implies means the language of people inhabiting the mountains. The districts of Reasi and Udhampur and the Jagir of Poonch fall pre-dominantly under its influence. The dialects of Pahari are Bhaderwahi and Bhalesi which were spoken in Bhaderwah and Bhalesa. They exhibit some points of connection with Kashmiri but they belong distinctively to the Punjabi-Hindi type. These dialects have no standard form and beyond a few folk epics, no literature.¹¹⁴

c) Dogri

Pahari is closely followed by Dogri. The latter forms a connecting link between the standard Punjabi and Pahari and is the pre-dominant language in the Jammu and Kathua Districts, but it differs mainly in the forms used in the declension of noun and in vocabulary which is influenced by Lahnada and Kashmiri.¹¹⁵ It is also largely spoken in the lower parts of the Udhampur and Reasi Districts. It is a dialect of the Punjabi, spoken in the Jammu province and adjoining parts of the Punjab.¹¹⁶

The percentage of Dogri speakers was highest in District Kathua (82.3) followed by Jammu (62.4) although Udhampur and Reasi contribute respectable proportion of 33.6 per cent

and 24.0 per cent, respectively, while Mirpur had also a sprinkling of 8.1 per cent.¹¹⁷

d) Gojri

The Gojri - a dialect of the Rajasthani - is the language of ubiquitous Gujjars. The Gujjar are a Pastoral people who have settled in certain parts of the State adjoining rich pastures. The areas which the Gujjars inhabit are Reasi and parts of Udhampur, Jammu and Kathua. Therefore, Gojri is mainly spoken in these areas of Jammu region.¹¹⁸

e) Punjabi

Punjabi has entered the State from the side of the Punjab. Its use was and is confined to the tract which lies very close to the Punjab border in the districts of Jammu and Mirpur where people came freely into contact with their Punjabi-neighbours. Punjabi has a small literature consisting of ballads and epic lores such as Hir Ranja. Under Punjabi the following dialects have also been retained besides Dogri, Kangri, Powadhi and Gurmukhi.¹¹⁹

Punjabi formed the principal tongue of the Mirpur district (59.1 per cent) next to which its influence was seen on the Jammu district (23.2 per cent) whose tehsils border on the Punjab. The remaining 18 per cent of Punjabi speakers are sprinkled over the entire State, either in the form of traders or State employees.¹²⁰

f) Lahanda

Lahanda was Punjabi word meaning the "Sun setting" or the west and consequently was a synonym of western Punjabi.

Chabhali was the principal dialect of Lahanda. Pothawari and Poonchi were spoken mainly in Mirpur, where its speakers numbered 44,460 in 1931.¹²¹

The other Indian and Asiatic languages such as Kohistani, Rajasthani, Hindi, Urdu, Bengali, Purbi, Gujrati, Gurkhali, Lhasi as well as the European languages were spoken by a very small minority.¹²² English was widely used in offices and educational institutions.¹²³

g) Lingua Franca

It is very difficult to determine the “Lingua Franca” of a country where people speak a variety of languages. However, the chief languages spoken in this region were Kashmiri, Dogri and Punjabi.¹²⁴ According to the Census Report of 1941, Hindustani was the language most commonly used as a subsidiary for conversation between the different elements of the population having a different mother tongue.¹²⁵ It was written in Persian as well as in Devnagri scripts. The Court Summons, Warrants, Notices etc. were issued in Urdu as also in Devnagri scripts by the Courts.¹²⁶ Arrangements had been made by the Government for teaching Hindi or Hindustani in Devnagri in the Basic schools in Jammu.¹²⁷

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Chapter - II

SOCIAL ORGANISATION

SOCIAL ORGANISATION

Jammu and Kashmir State was and continues to be the home of various races and sects whose history go back to thousands of years. People professing different faiths lived in the Jammu region, collectively called the Duggar. The inhabitants of this region were hard-working, trust-worthy and fearless. As elsewhere, they were divided into several castes and sub-castes. And it was true of all communities including Hindus, Muslims and Sikhs.¹

In his report on the Census of 1911, the Census Commissioner of Jammu and Kashmir had commented that “the caste system in its truest sense exists only in the Duggar Ilaga, where the influence of Brahmanism has always been the strongest and there the complete hierarchy of castes and sub-castes is met with its perfection.”²

Caste System

Caste system, a chief feature of the Hindu society, was the outcome of the ancient Indian custom of classifying the population according to different social working orders. There were some who recognised the caste system as sound owing to the inevitableness of differences in occupation and social standing, while others condemned it on the ground that it deprived a vast section of the society of many privileges and opportunities. There were still others who argued in favour of equal opportunities and no discrimination between man and man on the ground of birth and occupation.³

The situation in Jammu province was similar to one existing in the rest of India. All the four Vernas of the ancient period could be found in this region. These were the priestly Brahmins, the ruling and military Kshatriyas, the trading Vaishyas and the serving Sudras. Within each of these Vernas were a number of divisions and sub-Divisions. In this context, the geography of the area, language, occupation and family name played a dominant role.⁴ The Sudras stood at the base. They had the responsibility to provide manual labour and to serve the upper classes. They were regarded as low for the simple reason that they were not entitled to the sacraments. And, with the passage of time these Sudras came to be treated as untouchables.⁵ In fact, the obnoxious institution of untouchability was an off-shoot of the distorted form of caste system in India.⁶ It had no religious sanction whatsoever behind it. It was conservatism among the Hindus which had kept it alive.⁷ Like the rest of the country, this evil had its impact on the social life of the people of Jammu region. This can be seen from the division of society into a number of castes and subcastes, with some occupying prominent position in social hierarchy.⁸

Brahmins

Brahmins occupied the most respectable position among the Hindus. In 1931, they constituted 28.42 percent of the total Hindu population of the Jammu province. Their proportion was the highest in Poonch Jagir i.e. 80.03 percent, the proportion in other district was : 33.37 percent in Reasi, 29.69 percent in Kathua, 26.91 percent in Jammu, 22.94 percent in Mirpur and

22.08 percent in Udhampur.⁹ However, the total Brahman population in the province was 1,73,175 in 1921 ; 1,91,205 in 1931 and 1,98,004 in 1941.¹⁰ Leaving aside a small fraction of Kashmiri Pandits, nearly all the Dogra Brahmans belonged to the Sarswat or Sarsut division of Ghour Brahmans and Mohyal Brahmans.¹¹ Although Mohyal Brahmans had a common origin with the Sarswat Brahmans, the latter were classed as superior ones. Sarswat Brahmans were divided into a number of sub-castes like Gussain, Khajuria, Mangotra, Phado, Sarotri, Malotra, Misra, Samnotra, Basnotra etc. They strictly enforced the rules and regulations of their caste and class.¹²

Regional variations in the observance of rituals and occupations were more important than ethnology in determining the social status of Brahmans. Those who had never pursued the Sanskritic studies or accepted the Brahmanic way of living, never enjoyed that social eminence, as their counter parts enjoyed in the Ganga Basin or in the southern India. Socially, there were two broad divisions of Brahmans - "Praying Brahmans" and "Ploughing Brahmans".¹³ The ploughing Brahmans were not rated high in social scale as they practised marriage by exchange or by compensation. The "Praying Brahmans", did take bride from the ploughing Brahmans, but did not give their daughters in marriage to the latter.¹⁴

Rajputs

Rajputs also occupied an important position in the hierarchy of castes.¹⁵ In the Jammu region, the Hindu Rajputs including the Thakkars numbered 1,39,461 in 1921 ; 1,56,623 in

1931, and 1,68,582 in 1941.¹⁶

In 1941, the Hindu Rajputs were found in large numbers in Udhampur District with over 61,000 followed by Kathua and Jammu with over 36,000 and 35,700, respectively. Reasi came next with nearly 21,000 and Mirpur with over 8,000. In Poonch their number was not very substantial.¹⁷

Most of the Rajputs of the plain tract had preferred service and agriculture as their main occupations. But, the 'Mian' Rajputs considered it derogatory to be called agriculturists.¹⁸

Ethnologically the Dogra Rajputs belonged to the same stock as their brethren in other parts of north India. The main difference between the two was that the Dogra Rajputs had a keener sense of pride and separate identity because of their being the ruling community in the State. Along with Brahmans, Rajputs were treated as privileged class in Jammu. So much so that before 1936, capital punishment was not awarded to them, even when they were guilty of a capital crime.¹⁹ It was only in that year, however, that equality before law was established by an amendment to Criminal Procedure Code. Most of the Rajput sub-castes derived their names from the territories they once ruled or inhabited, such as Jamwals from Jammu ; Jasrotia from Jasrota (Kathua) ; the Sambials from Samba; the Bandrals from Bandralta (Ramnagar); the Mankotias from Mankot (Ramkot); and the Balourias from Billawar²⁰ and so on.

Trading Caste

The trade and finance of the region was mostly in the hands of the Mahajans, Khattris and Aroras. Therefore, these castes

also deserve a brief description which is given below :-

Mahajans

They are the indigenous trading castes who formly constituted the backbone of trade and commerce in the province. Their commercial activities extended even to rural areas where they were chief financiers of the rural peasantry.²¹ The population of the Mahajans in the Jammu region was 19,761 in 1921, 20,849 in 1931 and more than 23,000 in 1941.²² They were mainly concentrated in the districts of Jammu, Udhampur, Kathua and Mirpur.²³

Khatris

Khatris were not the original inhabitants of Jammu region. They had come from Punjab and were scattered in small number all over the province, particularly in cities and towns. They, however, had their largest concentrations in Jammu and Mirpur districts. The reason was quite obvious. Both these towns were the principal commercial centres of Jammu province. another factor which prompted the Khatris to come to the Jammu region was its closeness to Punjab.²⁴ Their number in the province in 1921 and 1931 was 15,255 and 17,593, respectively. However, by 1941 their number rose to 25,000.²⁵

The three main groups of the Khatris were : Bari, Bunjahi and Sarin. Each group was further sub-divided into exogamous sub-sections. The Bari group was composed of 12, Bunjahi of 52 and Sarin of 121 sub-sections. Here in the Jammu region, some of the well-known sub-sections of the Khatris were :

Kapoor, Khanna, Seth, Malhotra, Chopra, Talwar, Sehgal, Dhawan and Bohra belonging to the Bari group. In the Bunjahi group were Anand, Chadha, Sahni, Suri and Sethi. Besides these there were Nandas and Mengis.²⁶

Aroras

Like Khattris, Aroras too had come from outside. Aroras were numerically insignificants in this province. They numbered only 1,624 in 1921 and 1,625 in 1931.²⁷ Aroras were divided into several sub-sections.²⁸

Depressed Classes

In this region, the next important community was that of depressed classes. These classes were considered inferior and were termed as untouchables by the high caste Hindus. Like Brahmans and Rajputs, this community, too, was divided into a number of castes and sub-castes. Prominent among the castes into which the depressed classes divided were : Megh, Doom, Chamiar, Chura, Wattal, Watwal, Ratal, Saryara, Jolaha, Koli, Barwal, Basith, Mussali, Halalkhor, Dhyar, Gardi and Muchi ²⁹ etc. They were at the base of the Hindu social hierarchy. During the first quarter of the twentieth century all such people came to be known as Harijans.³⁰

The strength of the depressed classes, treated as untouchables, was recorded by the Census report of 1931 as 1,70,928 persons i.e. 23.3 per cent of the entire Hindu population of the State. These depressed classes were spread all over the Jammu region. The Barwals were most numerous in the Jammu district and were found in Jammu province only. The

Basiths predominated in Reasi and Mirpur districts. The Chamiars, on the otherhand, were distributed all over the region, the highest concentration being in Jammu district. The Churas were largely found in the Poonch Jagir. The Dhyar caste was found in all the districts of the Jammu province, with the highest percentage being in the Jammu district. The Jolahas were confined to the Reasi district. The Meghs were most numerous in the Jammu and Udhampur and Reasi districts. The Ratals were generally found in the Udhampur and Reasi districts. The Wattals, which signified another term for the Chuhra, were found in the Srinagar district of the Kashmir province only.³¹

The relatively heavy concentration of depressed classes in Jammu region may be attributed to the fact that here they could easily get land from Rajputs and others as tenants. Moreover, here they could earn their earnings easily by labour and other traditional occupations.³² However, it does not mean that the members of the depressed classes were treated as equals with the caste Hindus. In fact, the latter humiliated and maltreated former in almost all fields.³³ High caste Hindus avoided contact with the Harijans and the touch of the Harijan obliged them to purify themselves with the bath.³⁴ They were, infact, debarred from free social inter-course. So much so, they had no access to temples and public places, like wells and tanks. Not only this, they were also denied admission to public schools.³⁵ These classes had neither social status nor civic rights. The condition of this section of society was indeed pitiable.³⁶ Having been denied the basic rights, the depressed classes were

forced to lead a precarious life in isolated localities. However, they were granted access to temples and other public places and admission to Government schools only in 1931-32 A.D.³⁷

Megh or Kabir Panthi

Numerically, Meghs constituted the largest segment of the Harijan community. Their population in the Jammu province in 1931 was 70,010.³⁸ The position of Meghs in the social hierarchy of Harijans was some-what like that of Brahmans among the other caste Hindus. They acted as priests of the Harijans and considered themselves distinctly superior to other Harijan castes. Their main occupation was agriculture and weaving. They hated menial work.³⁹ They usually observed all the religious ceremonies of the caste Hindus. Some of them even had their thakur dawaras (worship places) in their houses for worship. though in the plains the touch of a Megh was considered as polluting, in the hills there was no such restriction. The caste Hindus, however, did not inter-dine with them.⁴⁰

Chamars or Ram Dasis

The second largest constituent among the Harijans was the one constituted by the Chamars. As per the 1931 Census, their population was 41,150.⁴¹ They were leather workers, usually called Mochis in the plains of Jammu region.⁴² There were two groups of Chamars, one which skinned the dead animals, tanned the hides and ate carrion. They were shunned by others who followed shoe-making as profession. They considered themselves superior to the former category as they had abandoned tanning hides and eating carrion. The former group

was also ranked lower in the social hierarchy of Harijans.⁴³

Dooms or Mahashas

The third main constituent of the Harijan community was that of the dooms. Their number was 34,329 in 1931.⁴⁴ Among the dooms one could find scavengers, basket makers and musicians. In the social hierarchy the status of a Doom was no better than of a carrion eating Chamars.⁴⁵

Composition of Muslim population

The majority of Muslim population of the province consisted of local converted Hindus.⁴⁶ A number of muslim castes like Jats and Rajputs were found in a Hindu community. Like Hindus, the Muslim Rajputs of Jammu province generally observed the endogamous and exogamous marriages. The institution of child marriage, prohibition of widow-remarriage and payment of fee to **Brahmans** at marriages indicate a close affinity they had with a Hindu brethren of the Jammu region.⁴⁷

Muslim Rajputs

The Muslim population of the Jammu region consisted mainly of local converted Hindus, especially the Rajputs. A number of Hindu castes such as Jats and Rajputs were even found in the Muhammandan community of this region.⁴⁸ For example, the Rajput sub-castes like the Awans, Bains, Bambas, Gekhars, Janjuans, Khakka, Khokkars, Manials, Mangrals, Narnes and Sau were there among the Muslims. Even among the Chib, Joral and Salaria Rajputs, the majority were Muslims. Besides a considerable number of Bhau, Chouhan, Bhatia and Manhas Rajputs were also found in the Muslim commu-

nity.⁴⁹ Muslim Rajputs had their strongest hold in the Mirpur district and the Poonch Jagir, followed by the Reasi district.⁵⁰ The total population of the Muslim Rajputs in the Jammu region in 1921 was 1,41,422 which rose to over 2,26,000 in 1941.⁵¹

Gujjars

The origin of the Gujjars of Jammu region is clouded in controversy. They are believed to have entered the State territories through the Punjab and N.W.F. province. They are said to be dwelling in this region even before the coming of Mughals. Even Babar had a chance to deal with them at Sialkot.⁵² The first reference of Gujjars in Jammu and Kashmir is found in the Chamba Copper Plates which refer to their presence as early as in the 10th century.⁵³ They were Muslims, Probably, they were converted to Islam before they immigrated to this part of the country.⁵⁴

Keeping in view their life style, they can be divided into two distinct groups. Those who abandoned nomadic character of life style long back were locally called Patli. They were found in large number in the western districts of Jammu province viz. Rajouri and Poonch.⁵⁵ Most of them had settled there and adopted agriculture as their main occupation.⁵⁶ Second group, known as Banihara were and are carrying on as nomadic and migrate from one place to another in search of pastures for their animals.⁵⁷

Some Gujjars living in Bhimber, Rajouri, Mirpur and Reasi claimed that their ancestors had come from the Gujrat district of Punjab.⁵⁸ But they speak Gojri (Parimu) a dia-

lect of Rajasthani.⁵⁹

The Gujjars had several sub-castes. There were as many as fifty four sub-castes among them. Some of the sub-castes allowed inter-marriages, though not frequently. But others like, the Awans, Bigyals, Chauhans, Khan, Lone, Manhas, Mir, Moti, Mooner, Plaser, Pathan, Qureshi, Rather, Saiyed, Sheikh and Thakiyal sub-caste allowed marriage within their own fold. They were generally exogamous, because majority of the Muslims of Jammu region were Hindus converted Muslim. They observe the customs and ceremonies like their Hindu brethren.⁶⁰

Gujjars were the largest single constituent of the Muslim population in the Jammu province, numbering 2,43,292 in 1921; 2,80,610 in 1931 and 2,72,431 in 1941.⁶¹ According to the Census of 1931, the population of Gujjars in Poonch Jagir was 76,647; Reasi District 71,725; Jammu District 62,439; Mirpur District 26,414; Udhampur District (including Bhaderwah and Chenani Jagirs) 25,449 and Kathua District 17,939.⁶²

It is, thus, clear that the main habitate of Gujjars were Poonch Jagir, Reasi and Jammu District, though they were also found in considerable number in other parts of the province.

Bakerwals

Bakerwals being nomadic graziers of goats and sheep, usually kept more goats and sheep than cows and buffaloes. Thus, they acquired a different name Bakerwal.⁶³ By a notification issued in January 1920, the Government prohibited the entry of foreign Bakerwals in the State territories. This was done so as to prevent the damage being caused to the forests

from Goats. They were also declared as criminal tribe within the State in August 1928, following the corresponding Regulation in British India, for their being involved in a number of crimes.⁶⁴ The result was decrease in this category of Population. However, the government renewed its earlier stand in 1931 and suspended the 1928 notification. The refrain of the government was that the Bakerwals would improve their behaviour.⁶⁵ This again prompted the Bakerwals to visit the Jammu region, causing a sharp rise in their number from 3,798 in 1931 to 14,511 in 1941.⁶⁶

Relation of Gujjars with Other Muslims

The Gujjars were sunnis but had no social truck with other Muslims. In customs, manners, dress, food and habits, the Gujjars had nothing in common with other Muslims. They had no matrimonial alliances with them. They generally marry within their own tribe. Any marriage made outside the tribe generally resulted in excommunication.⁶⁷ Even well-to-do families were reluctant to give their daughters in marriage to non-Gujjars and vice-versa.⁶⁸

Sikhs

During the Sikhs rule, the State of Jammu and Kashmir had Political relations with the Sikh court at Lahore. It was since then that the Sikhs of Punjab had been introduced to this State.⁶⁹ Therefore, the Sikhs were found mostly in the border districts of Jammu, Mirpur and Poonch in the Jammu region.⁷⁰ But the Sikhism made a great headway in this region only after the occupation of Jammu in 1808-09 and of Kashmir in 1819

by Maharaja Ranjit Singh.⁷¹

In 1921, the population of Sikhs in Jammu province was 21,627 which rose to 29,282 in 1931 and 38,566 in 1941.⁷² These figures clearly indicate that the population of Sikhs has increased considerably since 1921. The causes responsible for this increase was conversions, coupled with immigration from Punjab. The simple social customs and practices of the Sikhs were responsible for inducing the Hindus of lower strata to embrace sikhism. The rigid caste restrictions and other social evils prompted the depressed classes to make common cause with the sikhs and adopt a new social life where expenses on marriage ceremony were not unduly high; where there was no rigid caste restriction regarding their matrimonial alliances; where widow-remarriage was recognised; where Purdah system was not a taboo; and where the marriages of immature boys and girls were discouraged. It is important to note that the Sikhs were opposed to the institution of child marriage even before 1929, when the infant marriage Act was enacted.⁷³

Caste-wise Composition of Sikhs

According to the Census of 1931, there was quite a good number of Jat Sikhs. They numbered 5,619 in the whole of the State.⁷⁴ Out of them 5,517 belonged to Jammu province, which implies that only a fraction of them were living in the Kashmir province. In the Jammu province, they were mostly concentrated in Jammu and Mirpur districts. Besides the Jats, the Sikhs in the State were mostly Brah-

mans, Khattris, Aroras and Lobanas. But the largest number of them were Brahmans, who lived mostly in Poonch. In 1931, their number was 11,723 of which 10,820 belonged to the Jammu province. Aroras Sikhs numbered 1,735 of which 1,692 were found in the Jammu province alone. The number of Khatri Sikhs and Lobana Sikhs living in the State was 2,069 and 5,232, respectively. However, their number in the Jammu region was 1,929 and 4,358, respectively in 1931.⁷⁵

The statement given below shows the numerical strength of Brahman, Lobana, Jat, Khatri and Arora Sikhs found in the Jammu province from 1921 to 1931.⁷⁶

<u>Caste</u>	<u>1921</u>	<u>1931</u>
Brahman	9,717	10,820
Jat	1,271	5,517
Lobana	3,491	4,358
Khatri	2,272	1,929
Arora	1,762	1,692

All of them were deeply religious and followed the tenets of the Guru very faithfully. They did differ with their Sikh brethren in Punjab in the manners of diet and dress, but this was largely due to the peculiar geographical condition of the Jammu region.⁷⁷

Joint Family System

In the west a family generally consists of wife, husband and the unmarried children. In India, however, it might

consist even of three generations with several collaterals, dwelling together at any given time and consisting of a single household. The institution of joint-family was the basis of Hindu law in regard to marriage, adoption, maintenance, inheritance and succession.⁷⁸

In the areas predominantly dominated by the Dogras there existed the joint family system. It is still intact among certain caste Hindu families. The family system was patriarchal and the father or, in his absence, the next eldest male member of the family was taken as the head of the family. It was a common feature of the joint family system that father, mother and their married sons with their wives and children shared a common dwelling. They pooled their individual earnings into a common coffer. Everyone earned according to his capacity and received according to his needs.⁷⁹

Law of Inheritance

In the Jammu region, both the Hindus and Muslims were guided by their respective laws as far as the division of ancestral property, landed or otherwise, was concerned. A Hindu was considered a partner of family's property at the moment of his birth and could demand his share at any time he liked. A Muslim could not inherit or claim any portion of his ancestral property prior to the death of the persons whom he expected to inherit.⁸⁰ In joint families, where one's father, mother, brother, grand parents, uncles, aunts and cousins lived under the same roof, landed property

was generally shown in the name of the head of the family in revenue records.⁸¹

The Hindu law, based on the joint family system did not allow inheritance of the ancestral property by an apostate, if he renounced his religion. According to the Shariat law, among the Muslims, a convert was debarred from inheritance.⁸² A widow did not inherit any share when she had her own son to inherit the property of her deceased husband. In the absence of a son, natural or adopted, or a son's male, lineal descendent, the usual rule was that the deceased widow took an estate for life tenure conditional on chastity. This rule was prevalent among the Rajputs, Brahmans and Mahajans. Among these castes a widow could transfer her property to her adopted son or a daughter residing with her. After remarriage she forfeited all claims to her husband's property. But in the higher hills of Jammu region a widow could retain possession of the property, if she brought her second husband to live with her in her previous husband's home. Sons of widows, however, also forfeited their claim in case their mother took them with her to the new husband's home to stay there permanently. In the absence of sons, if a widow died or sought another husband, the property of her deceased husband was inherited by her married daughters or by distant collaterals of the deceased in the male line. Almost similar rules of inheritance were applied to the Muslim widow also.⁸³

Inheritance by adopted sons

Hindu law has always recognised the adopted son as rightful heir, like the real son, to the father's property. Therefore, he is as good a heir as a real son and inherits the property of his adopted father. This law also governed the Hindu society in Jammu. However, in order to avoid conflict after one's death, it was a general tendency in Jammu that a man should execute his will in favour of his adopted son during his lifetime. Married daughters and their sons also had the right to inherit property, but they could not debar a man from adopting a son. Interestingly, so was the case with Muslims although their law of inheritance was governed by Shariat.

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Chapter - III

MARRIAGE AND POSITION OF WOMAN

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1. Marriage

a) Universality of Marriage

A Hindu marriage has always been essentially religious in character. It is considered a sacrament which ought to be performed regardless of his or her fitness to bear the responsibilities of conjugal life. It is generally believed that marriage is a path to achieve salvation¹ and to keep a Hindu maiden unmarried, after she has attained puberty, brings a social disgrace to the family.² Marriage in the Muslim community is considered a social contract held in the presence of accepted witnesses.³ The Sikhs, though some what more liberal, have more or less a similar outlook on the institution of marriage as the Hindus. The view of Jains too are like those of Hindus.⁴

Early Marriage

As mentioned earlier, Hindu marriage is a sacrament, which must be performed regardless of the fitness of the parties to bear the responsibilities of a married life. This implies that the concept of early marriage is found in the Shastric injunctions.⁵

What was true to the rest of the country was also true to the Jammu and Kashmir State in this respect. Like India, early marriage was also common amongst the Hindus of Jammu region.⁶ Backward and rural classes like Chamars, Meghs, Jats, Thakkars and Gujjars were in the forefront

of practising the early marriage. In the case of high caste Rajputs, however, it was difficult to find a suitable match for a girl. Therefore, early marriage among them was not prevalent.⁷ Early marriage was also not practised by the Sikhs of the region.⁸

In the case of low castes, the restrictions on marriage within the prohibited degree were also non-existent. Their free outdoor life either as an agriculturist or a labourer was further conducive for greater laxity. Finally, the birth of children among them was hailed as a source of income and not as a burden on the family. As a matter of fact, they had no option but to send their children of tender age out for work to earn livelihood and help their parents to keep their body and soul together.⁹

However, it must be noted that the word “infant marriage” does not mean the same here, as it does in western countries. In the latter, it was synonymous with cohabitation. Whereas in India, as also in this region, the infant marriage meant nothing of the sort. These were more in the nature of irrevocable betrothals.¹⁰ However, the girl-wife remained in the home of her husband’s parents for a short period. Thereafter she returned to her parental home and stayed there until the couple was young enough to consummate the marriage. Cohabitation between the young bride and bride-groom used to take place only after they attained the age of puberty. This sort of marriage was common among the Dogras of Jammu province.¹¹ This indicates

the extent to which the system of early marriage was deep-rooted in this region during the period.¹²

Widow Marriage

Influenced by Brahmanical views of marriage, Hindus, Jains and even some Muslim Rajputs of Jammu region, particularly in areas inhabited by the Dogras, had ample prejudice against widow-remarriage which was, in fact, regarded as an act of shame and social disgrace. Keeping, the husband as an embodiment of God, complete submission of life, both during the life time of the husband and after his death was desired. The Muslims also did not practise it on a large scale, although their religious tenets permitted such marriages, Sikhs, however, did not oppose the institution of widow-remarriage. Rather, they observed it on a large scale.¹³

The custom of enforced widow-hood in Jammu region was to be found in the custom of child marriage. This was associated with the evil of pre-puberty inter-course inflicting serious physical injuries upon the immature spouse. The worst feature was the enforced widowhood on child wife in the event of her husband passing away.¹⁴ The mental agony and physical privation of tender age widow may be imagined when at attaining the age of puberty she learns that she had been married and her husband had already died.¹⁵ The practice of marriage of an old man with a young virgin in the bloom of life was another factor responsible for the increased number of widows. This practice was also prevalent among the menial classes.¹⁶ The injunction

of Hindu Shastras which enjoined forced widowhood and prohibited re-marriage of the widows of the first three castes, i.e. Brahmans, Kashatrias and Vaishyas, constituted yet another reason of a large number of widows among the Hindus. Neither revocation nor widow remarriage was possible. The widow was required to lead a life of complete chastity and prayer. She was not to think of a fresh union but to practise fasts and austerities.¹⁷

Chief Marriage Ceremonies and Some Other Practices

a) Betrothal

Betrothal was the first step in the preparation for marriage. The bride and the bridegroom were generally too young to have a mature view about marriage.¹⁸ Negotiations preceding the betrothal were generally conducted by the family priest or by trust-worthy relations. In the hilly tracts of the Jammu province, the father of the boy usually sent an envoy to seek a bride for his son, whereas in Dugar Ilaga, it was the girl's father who searched a match for his daughter. In the case of a son-in-law, his social position carried more importance than his actual income.¹⁹

b) Kinds of Marriage

Five forms of betrothals contracts prevailed in the Jammu region. These were : Dharam or Pun, Takke, Watta-Satta, Ghar-Jowatri, Thambh (Pillar) and other mock marriages.

I. Dharam or Pun

It was the kind of engagement in which the parents of the

girl accepted nothing as payment. This type of engagement was practised only by the socially advanced and high caste Hindus.²⁰

II. Takke or Marriage by Purchase

The marriage by purchase was not much prevalent among the people of this region. But some poor parents did accept the price of their girls from Son-in-Law's parents. Some sections of the society like the agricultural Rajputs and Thakkars often had to pay money as bride-price to contract marriages. There being the prevalence of hypergamy (Restriction upon inter-marriage) among the Rajputs, it was often difficult for them to find suitable wives.²¹ Therefore, the parents of the girls accepted cash, land, wealth or animals on the eve of the marriage of their daughters. The system was termed as Rum.²²

Maharaja Hari Singh had taken a strong notice of the practice of taking Rum. Therefore, he passed an Act in 1940, declaring the practice as a cognizable offence punishable upto three years imprisonment and fine upto five thousand rupees. However, it was after the passing of this Act that this practice was abandoned by the people.²³

III. Watta-Satta or Marriage by Exchange

Here the parties exchanged the girl (bride) to a family with another back to the family (male or female). This type of marriage was practised all over Jammu region, especially in the higher hills. Marriage by exchange was quite common among all sections of the society. The practice was so common that sometimes a person who had no daughter to give in exchange

often found it difficult to get a bride for his son. Sometimes he had to hold out a promise that he would offer his daughter for marriage whenever one might be born to him.²⁴ Generally such exchanges were of three kinds :-

a) **Ahmosa Samhana**

Where two families were involved,

b) **Trebbhang**

Where three families were involved. For example 'A' gave his daughter to 'B' on the condition that 'B' had to give his daughter to 'C' and 'C' to 'A', and

c) **Chobhang**

In certain cases even four families were involved in betrothals and the system was known as Chobhang.²⁵ This type of marriage was performed due to poverty where often a brother and sister belonging to one family might marry in exchange a sister and brother of another. In this way, the dowry which would ordinarily be given by the girl of one family to the boy of other family was set off.²⁶ Among the Muslims too, particularly among the Gujjars, marriage by exchange was quite common.²⁷

IV. **Ghar-Jowatri or Marriage by Service**

In the hilly tracts of Jammu region, more particularly in Udhampur district, Ghar-Jawatri or marriage by service was a common phenomenon. Among the poor Thakkars and Gaddies, one had to serve prospective father-in-law's family before he succeeded to procure a wife. The duration of service varied according to mutual agreement and in certain cases as long as

ten years.²⁸ After marriage, he could take his wife to his own house, but in certain cases the man stayed in the family of his in-laws even after that as mutually agreed upon.

An interesting practice was witnessed among the Dhunds in Poonch and other hilly and backward areas of Udhampur, Kathua and Doda district where rich man often married a girl of poor family. Wife of such marriage was treated as inferior and as such she was required to work as maid-servant. Even the children born to her were called Guzara Khawar. They were entitled only to maintenance and were also treated as inferior.²⁹

V. Thambh (Pillar) and Other Mock Marriages

Thambh marriage was prevalent mainly among the people residing in hilly tracts of Jammu. In this type of marriage, a girl used to be factitiously married to a pole (Thambh) of her father's house. Then she was left free to carry sexual connection with any one of her desire.³⁰ The issues born from such a lady were called "Thambh-de-Putter" (Sons of a Pole). Even, the entry of their parentage was recorded in revenue records of the government as Thambha (Pole).³¹ This indicates the prevalence of this practice in the Jammu region.

Polygamy

Polygamy is the practice in which a man has more than one wife at a time.³² Polygamy was mainly practised in the hilly and backward areas by rich and caste Hindus. Although not acceptable to any group of Hindu society, the second wife was allowed only in case the first one was barren or had any physi-

cal infirmity. The second marriage was conducted mostly with the consent of the first one, although it was not a pre-condition. The high caste Hindus were always averse to giving their daughters to a married man. Their refrain was that Polygamy encouraged bitterness and clash in household.³³

Among Muslims, Polygamy was recognised. The Shariat, in fact, permitted them to keep as many as four wives, but the practice commonly followed was to keep one wife only. The second wife was taken only in case the first remained childless or was crippled or suspected of adultery. However, economic conditions seem to be the main compelling factor behind keeping one wife only.³⁴

Polyandry

The practice of a woman having more than one husband at a time or in which brother shares a wife is called polyandry.³⁵ This practice was almost non-existent in the whole of Jammu region except among the Buddhists and some Hindus of Paddar in Kishtwar Tehsil. In the higher hills of Jammu, widows were allowed to beget children from their husband's brother in case the husband was unable to cause pregnancy to her.³⁶ The State Assembly, however, passed in April 1941, a law abolishing polyandry once and for all. Even the Buddhists were warned against this practice.³⁷

Hypergamy

Hypergamy means the restriction upon inter-marriage imposed by the prevalent customs and practices. The Rajputs

observed distinctions regarding who could give and take girls in marriages. Accordingly, the high caste Rajputs avoided to get their daughters married to the sons of low-caste Rajputs. Instead, most of the high caste Rajputs preferred the institution of female infanticide. However, it was only after some strenuous efforts of Maharaja Hari Singh that this social evil was curbed to some extent.³⁸

Among the Rajputs, there had been two broad divisions, namely Ekehra and Dohra. In the former category, the marriage contract was only one sided, i.e. the Rajputs of higher social status accepted their brides from the lower ones. As already discussed, it was this category of Rajputs of lowly origin. In the latter category, there were no such restrictions and they could exchange their girls in marriage freely.³⁹

Divorce

From the religious point of view, divorce did not exist among Hindus and Sikhs.⁴⁰ Further marriage was irrevocable and indissoluble. However, a man could sever marital relations with his wife, if she turned unchaste or proved infertile.⁴¹ This practice was particularly prevalent in the hilly tracts of Dugar Ilaqa, where the marriage ties were rather loose and the custom of breaking marital connections both by the husband and the wife existed among the Thakkars, Gaddis, Pahari-Brahmans, the low caste Hindus and so on.⁴² Like Panchayat in a village, caste councils were the only effective agencies for deciding and regulating the divorce cases.⁴³ Wedding among the

Muslims was really the execution of a solemn contract. Under the Islamic Law, this contract could be broken at any time. The binding condition was the payment of Haq Mehr (dower) to the wife to be divorced.⁴⁴

2. Position of Woman

A major index of modernization of any society is the position of its women vis-a-vis men and the position of woman in any society reflects the level of its cultural attainments.⁴⁵ Many writers have equated cultural levels with the types of treatment meted out to women and have found that there is a strong correlation between low status of woman and low cultural level of society.⁴⁶ The more balanced the opportunity structure for men and women, the larger the roles the women have in society and consequently higher their status.⁴⁷ There is a widespread view among the social scientists that the best way to judge a nation's progress is to find out the status of woman there.⁴⁸

The position of woman as discussed below reflects the socio-economic and cultural attainments of the society in Jammu and Kashmir in general and the Jammu region in particular.

Status Of Woman

As in the neighbouring Punjab and elsewhere, female children were not much desired in this region also. The birth of daughter was considered a grave misfortune because the parents had to bear heavy financial burden at the time of her wedding and subsequent ceremonies. On the other hand, the birth of a male child was an occasion of great rejoicing. Birth of a son

among Hindus has always been considered a religious necessity ; for, the son performs certain rites and ceremonies after the death of his parents.⁴⁹ However, it does not mean that any carelessness was shown in the case of female children. The Rajputs being the sole exception who preferred the practice of infanticide.

All over the hills and the Kandi Tracts of the Jammu province, where the customs of cross-marriage prevailed, female children used to be brought up with as much care as male ones.⁵⁰ Socially, women did not enjoy anywhere in the region the same status as was enjoyed by men. They were considered subordinate to males.⁵¹ Her life as widow in particular was pitiable.

Further, the status of women in this region can also be determined from the fact that the illiterate women were excluded from the right to vote. However, Maharaja Hari Singh was keen to restore the status of woman. He was also aware that education was the only instrument by which women could raise their status. Therefore, women who possessed certain minimum educational qualifications were granted the right to vote. For example those having passed the Buddhimani, Rattan, Adib etc. were given the right to participate in the State's electoral politics.⁵² This obviously encouraged women to acquire education.

Female Infanticide

The first specific crime after the fall of man from his state of innocence and righteousness was murder.⁵³ The form which it took and the motive which led to this crime of the lowest

order depended on the circumstances and habits and character of the people amongst whom it existed.⁵⁴

The Jammu region, like the rest of India, was not free from this inhuman social evil. Female infanticide in its regular and systematic manner was confined to infants, who were either poisoned or put to death by various means at the time of birth itself.⁵⁵ It was neither the sacrificial infanticide for religious motives nor was it like the Chinese, German and Italians, who killed their children to check the population growth.⁵⁶

The practice grew up under certain specific conditions influenced by usages and the peculiar political and economic circumstances. In fact, the roots of this practice lay deep in the institution of caste and marriage.⁵⁷ Expenditure of large amount upon marriage ceremonies was one of the most potent causes responsible for the institution of female infanticide among the Rajputs of this region.⁵⁸

Although M.L. Kapur in his work has concluded that "there is no doubt that the custom of female infanticide was once very common among the Dogras, especially the Rajputs, but there was no clear evidence of its prevalence among them during the close of 1925 A.D."⁵⁹ But the facts speak contrary to his conclusion. The Census report of 1931 indicates that the practice did prevail even after 1925 A.D.⁶⁰ Even the government records confirm the prevalence of this practice after 1925 A.D. The July 1926 memoranda of the Private Secretary to the Maharaja further gives credence to the reports that the practice of

female infanticide was still dominating the social life of the people. He further informed the Maharaja that "it was not easy for any government agency to check the practice."⁶¹

Thereafter, Hari Singh constituted a committee consisting of members of his Council to look into the issue, particularly the commission of crime among the high class families. Accordingly, the committee at its meeting held on December 15, 1926, inter-alia, concluded :-⁶²

- i) That the use of Police to check this inhuman practice had proved in most cases totally useless ;
- ii) That the crime was of such a grave nature that it was likely to demoralise the Rajput community of the Jammu region;
- iii) That the root cause responsible for this practice was the poverty of the people and because of their inability to obtain husbands for their girls ; and
- iv) That the only measure that could eliminate this evil was social reform through the agency of Rajput Sabha assisted by the government.

Maharaja Hari Singh was keen to drastically change the face of the backward but beautiful land. And regeneration of women was one of his objectives.⁶³ He was conscious of the prevailing social conditions of the people. But the female regeneration was possible only if the females were honoured. So in order to achieve his objectives, he adopted a sound social policy.⁶⁴

He appointed another committee on May 18, 1929, to

consider the recommendations made by the committee appointed earlier. This committee consisted of Major General Rai Bahadur Janak Singh, G.E.C. Wakefield, P.K. Wattal and Thakur Kartar Singh.⁶⁵ The committee investigated the matter and reported upon the measures to be taken for the prevention of the female infanticide in the Rajput community. It advocated education among the people and suggested stringent action against those found guilty of the crime. Another measure Maharaja Hari Singh adopted to do away with the pernicious practice was the creation of a Special Trust, called Dhandevi Memorial Fund. Besides, a provision was made under which a Rajput father was to get an acre of land for each daughter.⁶⁶ According to the rules governing grant of relief in favour of the Rajput girls at the time of marriage from the Dhandevi Memorial Kanya fund,⁶⁷ the girls were placed into three classes,⁶⁸ i.e. :

- a) The orphan girls who had lost their parents, had no other relations to help them, and were in indigent circumstances ;
- b) The girl who had lost her father, while her mother was alive ;
and
- c) The girl whose parents were alive but were in stringent circumstances. The relief on a marriage occasion was generally to be given as under :-

To a girl of class (a) upto rupees 200

To a girl of class (b) upto rupees 150, and

To a girl of class (c) upto rupees 100

All these steps were aimed at improving the status of the

fair sex. These measures did produce some satisfactory results. The increase in the female population during the decades 1921-30 and 1931-40 reflected the influence of the official measures upon the people.⁶⁹

Prostitution and Traffic in Women

A regular trade in women, known as Barda-Faroshi, was carried on in the Jammu region. The women from the upper region of Reasi, Ramnagar, Basohli, Kishtwar and Bhaderwah were carried off to the Punjab, Sindh, Rajputana and some places in the eastern India where they were sold. Such women generally belonged to the lower classes like Thakkars, Meghs, Dums and Chamars etc.⁷⁰ Being known for their beauty, the women of these parts were in great demand to fill the brothels in many parts of India.⁷¹ Moreover, many rich customers also brought women from these tracts for their personnel pleasure.⁷²

Besides economic factors, certain social causes of traffic in women were the ban on widow-remarriage, unequal marriages, elasticity of moral standards which invested a life of prostitution with certain attractions and the hyper-sexual traits in some of the tribes inhabiting sub-mountainous region.⁷³

Organised brothels existed in Jammu city itself.⁷⁴ The working of such organisations in other parts of Jammu region, especially at Reasi, had also been reflected in 1924. That year the people of Reasi complained to the government that abduction, kidnapping and enticing away of their women folk was the order of the day.⁷⁵

Commenting on the issue, the District Magistrate Jammu stressed the need to arouse social conscience among the people and suggested that a movement be started for the purpose.⁷⁶ The Law Member of the Maharaja Council in his Memorandum to Hari Singh on June 15, 1925, stated that the real solution to this social evil lay in educating the public opinion.⁷⁷

The Ranbir,⁷⁸ an Urdu weekly, took up this cause, but had to encounter many difficulties including the opposition of the people to the writings of the Paper on this evil trade. A number of people wrote letters to the Editor of the Ranbir and expressed their opposition to his writings.⁷⁹ The state of affairs soon attracted the attention of liberal minded and public spirited persons, who began to take a keen interest in the amelioration of the lot of the weaker sex, but nothing substantial came out of it. Consequently, the position of woman remained pitiable. Even after some all-out efforts on the part of certain private and government agencies to raise the standard of fair sex, their status in the society remained subservient.

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Chapter - IV

RELIGIOUS CONDITIONS

RELIGIOUS CONDITIONS

Religion has always enjoyed a dominant position in the Indian society and has invariably deeply influenced it and its activities. In fact, to the vast majority of the people, anything apart from religion has always been considered irreligious.

Jammu region was no exception. The major religious communities comprising the bulk of population were the Hindus, the Muslims and the Sikhs. Besides these, the Jains and the Christians had also their minute share of the population. Each one of these sections had its own religion and religious philosophy.

Hinduism

Hinduism included within its fold a large variety of creeds and doctorines. There were monotheists, polytheists and pantheists all clubbed together under this denomination. It included persons believing in one God, as also adherants believing in thirty three crores of Devtas. The people paying homage to idols and natural powers also called themselves Hindus. They generally had reverance for the Vedas, the Cow, the caste distribution (vern ashram) and the Brahmans. However, the intensity of their belief in this as in many other old doctorines is currently diminishing.¹

The Hindu Sects

There were numerous sects in Hinduism. The study is, however, confined to the three major sects : the Brahmanic sect, the Arya sect and the Brahmo sect. In 1931, out of a total

of 7,36,722 Hindus of the State, 6,42,273 belonged to the Brahmanic sect of which 5,71,870 lived in the Jammu province alone. The strength of the Arya sect in the State was 93,944 of which 93,372 lived in the Jammu province. As far as the strength of the Brahmo sect was concerned, it was just negligible. There were 5 Brahmors in the whole of the State.² Therefore, this sect deserves just a passing reference. The Brahmanic sect has already been discussed earlier.

The Arya sect was a rapidly growing sect. The records, in fact, demonstrate a phenomenal rise of the tenet of the Arya Samaj. The Samaj by its liberal and missionary activities provided opportunities to those who had no definite beliefs or those who were looked down upon by the Caste Hindus, to join it and raise their social status. Such was the influence of the Arya Samaj on the depressed classes that they entertained a belief, and rightly so, that they could escape the social degradation and at the same time remain under the umbrella of Hinduism. The activities of the Arya Samaj had been eminently successful in the Jammu province. The strength of the Arya Samajis in 1931 was 92,725 as against 22,994 in 1921.³

Here the movement had taken a deep root. This was particularly true of Jammu and Kathua districts. This was because of the fact that these areas were situated near the Punjab border and the people inhabiting these areas easily came under the influence of the Arya Samaj which had its prestigious centres located at Lahore and Sialkot. Moreover, the Jammu province

generally and districts of Jammu and Kathua particularly were permeated by a good number of depressed classes like Meghs, Dooms, Chamars, and Bashiths, whose members cheerfully availed themselves of the Shudhi (purification) movement to cut the shackles of untouchability. By doing this, they could raise their social status.⁴

Some Customs, Ceremonies, Beliefs and Practices

Since earliest times, the life of a Hindu has been regulated by a series of ceremonies and rituals, commonly known as Sanskaras. These Sanskaras assumed great importance with the passage of time and commenced with the birth and dominated the whole of life of a person with the Kirya Karam being the last rite.⁵

On the birth of a male child the Purohit (family priest) made a note of his observations regarding the effects of stars and planets in the form of Janam-Kundli. The Hindus also performed Janeo (the sacred thread) wearing ceremony at the birth of newly born male child. The Brahmans and the Rajputs bore Janeos of 96 Chulas length,⁶ one Chulas, being the circumference of four right hand fingers.⁷ It was made by Brahmans and renewed generally at the time of Sharadhs ceremony, wedding, Yajnas ceremony, or at any other religious occasion.⁸

Among the Hindus, it has always been a common belief that marriage is a way to achieve salvation. According to them, a Hindu must marry and beget children to perform his funeral rites, or else his spirit may wander uneasily in

the waste lands of the earth.⁹

Apart from the customs and ceremonies, evil beliefs, witchcraft, altruism and animal sacrifices were some of the superstitions observed by the inhabitants of the Jammu region. The evil eye was generally accepted as the translation of Nazar.¹⁰ Children were considered peculiarly subjected to Nazar because they might induce a feeling of pride or satisfaction in those who gazed on them. Because of this reason, their faces were left unwashed.¹¹ Likewise, a blackened picture was hung upon a newly constructed house, as a Nazar-wattu or averter of Nazar. The pattern on ornamental clothes was spoilt by introducing a marked irregularity somewhere for the same reason. It was because of the belief that anything beautiful or charming when looked upon by a person bent on mischief, prompts him to do harm, whereas anything ugly in itself was safe from the evil eye.¹²

Similarly, a crow sitting on the roof was considered a sign of coming of a guest.¹³ Again, it was commonly believed that a journey to hills on Tuesday and Wednesday was not free from hazards and troubles. Some people even have gone to the extent of saying :- Mangal Budh Jo Jaye Pahar, Jitti Baazi Aaiye Haar.¹⁴ (If we travel to hill on tuesday and wednesday, we lose the sure game). Therefore, before starting journey a Hindu used to consult a Brahman to ascertain as to which day would be auspicious. If he could not go that day, he used to send on a Paitra (a small bundle of necessaries) to some place near the

gate although he himself started journey within a day or two thereafter.¹⁵ If on the eve of journey, a Brahman or Dum (untouchable) or anyone carrying an empty pitcher or basket happened to meet, he considered that incident unfavourable and thus cancelled his journey. If a child or a woman carrying a pitcher full of water was met on the eve of journey, it was considered quite favourable. To ensure success, some people believed in the saying¹⁶ :- Mangal Muli Budh Mithai Bir Dahi Te Shukar Rai Shani Tel Pallassiya Ait Chhabiya Paan Som Darpan Dekhiya, Kadhey, Na Hove Haon (if we take radish on Tuesday, sweets on Wednesday, curd on Thursday, Rai on Friday, use oil on Saturday, Chew betal on Sundays and see a mirror on Monday, we will never fail in our mission).

The movement of the right eye-lid meant joy or happiness, whereas the movement of the left eye lid meant grief. Similarly, a movement of the flash in the right upper arm or shoulder was taken to mean that the person would soon meet and embrace a dear friend. But a movement on the left meant a sign of impending disaster or disease. Likewise, tingling in the right palm was considered a gain of money, whereas the same in the left palm was taken to mean that one might lose money, Shaking one's leg while sitting on a chair or coach was also considered a bad sign. A kite sitting on the roof of a house was considered too unlucky.¹⁷ Superstitions were also prevalent in respect of agricultural operations particularly among the lower classes like Ghirths, Chuhras, etc. Before ploughing a piece of land a Brahman was to be consulted in regard to the day when it was aus-

picious to begin the work. The ploughshare was worshipped before ploughing.¹⁸ Among Chuhras, Sunday, Monday and Friday were considered good for harvesting and Monday, Tuesday and Wednesday for sowing.¹⁹

The black magic was widely practised in hilly areas of the Jammu region. Thousands of persons were the victims of witchcraft. Infants were usually the targets of black art.²⁰ Another type of black art prevalent in the region was Jariyan.²¹

Altruism was also common in the Jammu region. The people of the region would not speak out the names of certain towns and villages out of their antipathy towards the inhabitants. The Jammu city was commonly called "Wada Shahr", Samba "Chhitian Wala Shahr", Akhnoor "Darya Wala Shahr", Jasrota "Watian Wala Shahr", Dhansal "Kacha Pind", Pansar "Ta Wala Pind, Parol as "Nagri" and Jhaganu "Qila Wala Pind".²²

Animal sacrifice was also prevalent throughout the region. This practice was generally followed by Gaddis, Chuhras, Griths and followers of the Shakti cult.²³ Sacrifices were offered on the occasion of birth, marriage, death, laying foundation stone, starting a voyage and so on.²⁴ The mode of sacrificing animals among Gaddis indeed was interesting. The animal to be offered or sacrificed was washed. Flowers and rice were thrown on it. It was given grass to eat and water to drink. All this time votaries watched the rituals, holding copper coins in their hands. If the animal shuddered, it was considered that the deity had accepted the sacrifice. The priest, who chanted the mantras during the

sacrifice, was given the skin, head and legs of the animal. The remaining part of the animal was distributed among those participating in the rite.

The Hindus used to offer goat in sacrifice to have a good crop. He goat was sacrificed before the plough was put to work. However, some of the Gaddis did not indulge in this practice. As an alternative, they used to take four young girls to the field, wash their feet, paint their forehead with vermilion and give them gur (sugar) to eat. After this, they started ploughing. The first grain of such land was offered to devta (God)²⁵. The Chuhras were in the forefront in performing animal sacrifice. They sacrificed their animals on almost all important occasions. The animal could be a goat or a fowl. It all depended on the material condition of the man who wanted to perform animal sacrifice.²⁶ When a shrine was built, it was consecrated by offering the head of an animal. The knife was then buried under the shrine. The sacrifices were offered at some distance from that shrine and meat was cooked and eaten by the persons present on the occasion.²⁷ Besides this, several other tribes also followed the practice of sacrificing animals. When the crops were in the process of ripening, the Gritha used to sacrifice a goat in order to propitiate the Gods and prevent disasters like hail, frost and disease to crops. When a house or field was considered to be occupied by a demon, a he-goat was sacrificed among Kanets. Dums too performed such sacrifices.²⁸

Thus, superstitions, like evil belief, witch-craft, altruism

and animal sacrifices were quite common in the Jammu region. The result obviously was the degeneration of social life.

Fairs and Festivals

Principal festivals observed by the Hindus of the rest of India were also observed in Jammu region, but with certain peculiarities. The festivals of Holi, Dewali, Lohri, Baisakhi, Shivratri, Dusshera and Karbachoth were celebrated with great enthusiasm.²⁹ The most significant aspect was the participation of the State officials in all these festivals. Their participation in the Holi festival, in particular, was more pronounced.³⁰

The festival of Dewali was preceded by Ram Leela.³¹ The Lohri, Basant and Baisakhi were the festivals of spring. The advent of the summer was the occasion of great rejoicing. The Lohri was held on the last day of Poh (13th December to 13th January), the month of severe cold. It represented the climax of the cold season. It was observed, by making bonfires and singing and dancing. Basant was the first dawn of the spring, while Baisakhi was the new year's day.³²

A number of other fairs and festivals were also held in various temples. On the occasion of Puranmashi of Sawan, a big fair was held at Sudh Mahadev in the Chenani Jagir. It is said that Lord Shiva was married to the daughter of Raja Himachal at Man Talai, near Sudh Mahadev.³³ A big fair also used to be held on the Baisakhi festival at Purmandal where a large number of pilgrims would come from different parts

of the Jammu region as well as from other parts of India to attend it.³⁴

Islam

Islam is a monotheistic religion. The followers of Islam believe in the unity of God, in Muhammad as his messenger and prophet and in the Quran as his infallible scripture. They also believe in the existence of angels, predestination and resurrection. Islam bounds its followers to perform some cordial duties viz, the Salat (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (pilgrimage to Macca), and Zakat (giving a certain portion of one's income for charitable and religious purposes). It is readily distinguishable from Hinduism. It has a definite creed and its followers resort to proselytizing activities.³⁵

The Muhammadans constituted the second largest community of the Jammu region and consisted mainly of local converts. The people of all castes like Brahman, Rajput, Vaishya and Sudra had passed into the fold of Islam. The members of Hindu castes such as Jats and Rajputs were also found in the Muhammadan Community of this region.³⁶

Main Sects of Muslims

The Muslims of Jammu province consisted mainly of two sects, i.e. the Sunnis and the Shias. The number of Sunnis in this region in 1931 was 10,83,222, whereas the number of Shias was just 7,799.³⁷ Other sects of Shias like Noor Bakshi and Molyishia were missing in Jammu region and were found mainly

in the frontier districts of the State of Jammu and Kashmir.

The Sunnis were further divided into four main sub-sects : Sunnis, Ahmadi, Hanfi and Ahl-i-Hadis. However, the Sunni sect dominated all others. The number of persons under this category was 10,74,235, on the other hand Ahmedias or Qadians, Hanfi and Ahl-i-Hadis put together were only 8,987.³⁸

However, it is important to note that the Ahl-i-Hadis or Wahabis, unlike the Ahmedias or Qadians, represented an advanced school of Muhammadan thoughts. They did not believe in the doctrine : "Hayat-i-Nabi" (the Prophet being still alive and in touch with his followers). They had their deep faith only in what lay enshrined in the Holy Quran and the Hadis (tradition). They firmly held the opinion that there could be no communion between the living and the dead. The wahabis of Jammu even disagreed with the concept that mullahs or maulvis were intermediaters between man and God.³⁹

Their Customs, Ceremonies, Beliefs and Practices

As already noted in Chapter II that the majority of the Muslim population of the Jammu region being local converted Hindus practised all the customs and practices of their former religion. The Muslim Rajputs observed the endogamous and exogamous and hypergamous rules in respect of matrimony. The institution of Child marriage, prohibition of widow-marriage and payment of fee to Brahmans at the marriage show the close affinity of the Muslim Rajputs with their Hindu brethem.⁴⁰ However, Islamic practices connected with marriage were also

performed side by side.⁴¹

The most significant difference was that the Muslim Rajputs used to send for the Mullah (religious preacher) at the time of birth of an infant, who would utter some words in the child's ear and receive some presents from the parents. After one week the boy's head would be shaved by the barber. It was only after this that the head of the family would name the child. As far as sunnat (circumcision) was concerned, it was performed after the child had attained the age of four.⁴²

Fairs and Festivals

The Muslims of Jammu used to celebrate Id-ul-Fitr, Id-ul-Zuha, Shab-i-Barat and Shab-i-Qadar. Id-ul-Fitr was generally regarded as the children's day while Id-ul-Zuha was marked by the sacrifice of a lamb. The Shia celebrated Muharrum and Nauroz or the New Year's day.⁴³ In Jammu city, Pirmitha, Panjpirs and Peer Baba in Jammu Cantonment commanded the greatest adoration of the local Muslims. Peer Baba had come from Punjab and settled at this place where he died. Many shrines in other parts of the Jammu province were also the places of pilgrimage for the Muslims of the surrounding localities.⁴⁴

Sikhism

Sikhism derived its nomenclature from the Punjabi word Sikh and implies learning. Some writers associate the word Sikh to the Sanskrit of Shishya, which stands for a disciple. Both the meanings, however, signify learning in one way or the other.⁴⁵ The faith was founded upon the teachings of Guru Nanak, but

the separate place in terms of a distinct religion was granted to it by Guru Govind Singh, who organized the Sikhs into a distinct group by imposing upon them certain rules of conduct and a definite rite of initiation (Pahol). The Sikhs were, and continue to be, monotheists and have reverence for the the Granth Sahib which contains the teachings of Guru Nanak, besides other Gurus and Saints.⁴⁶

The Sikh Sects

The Tenth Guru, Govind Singh, had instituted the ceremony of baptism with the taking of Amrit. Those who underwent this ceremony were called Khalsa (pure). The Khalsa had to keep kesh (hair); they were also called Keshdharis. Their number in Jammu & Kashmir in 1931 was 19,317 of which 8,988 were found in Jammu province.⁴⁷ There was, however, a section of the people who had not taken to this manner of baptism. They came to be known as Sehajdharis (slow adopter). They did not adhere to the five K's,⁴⁸ but otherwise, had no faith in Hindu Gods and Idol worship. Their number in 1931 in the whole state was 4,603. Majority of them were found in the Jammu province and numbered 4,217.⁴⁹ Another important sect of the Sikhs found in Jammu was that of Akalis. They were also called Nihangs. They were called as such because they were the followers of Akal Purakh (immortal God). They bear dark blue dress and peaked turban surmounted with steel rings. They strictly followed the tenets of the Tenth Guru and adopted the Five K's.

They neither ate meat nor consumed spirit. Instead, they used to take plenty of hemp (bhang). They made their presence felt, particularly since the Gurudwara movements in Punjab. In 1931, their number in the State was 9,622 of which 8,243 were found in Jammu province.⁵⁰ The Namdhari sect aimed at bringing religious reforms among the Sikhs. They were opposed distinction of caste and created a class-less brotherhood. They stood for intermarriage. They were required to wear short drawers and untwisted turban. The Census of 1931 recorded the presence of 77 Namdhari in the Jammu Province.⁵¹

Apart from these sects, there were some sanatanis, Nirmalas and Nirankaris and their number in the province in 1931 was 4,455 ; 4 and 2, respectively.⁵² Sanatanis believed in the Sanatan Dharm of Hinduism. Therefore, they were called as Sanatani Sikhs in the Jammu region.

Among the Sikhs, the marriage expensess were not unduly high. The widow marriage was recognised and Pardah was not practised at all.⁵³

Christians

In the Jammu province, the Christian missionary societies were active. The church of Scotland was the first to open its branch at Jammu in 1885.⁵⁴ other Christian Missions like the Roman Catholic Church, the Church of England, the American Proselytarian church and the Moravian Mission were also active. However, the majority of the Christian population of the Jammu region favoured the church of Scotland.⁵⁵

A large number of Indian Christians were found in the Jammu region. They were composed mostly of the converts from the depressed classes.⁵⁶ However, in 1929, Revered Nizam-ud-Din of the Church of Scotland Mission, Jammu, was authorised by the Governor-in-Council, under the Christian Marriage Act XV of 1872, to grant certificates of marriage to the native Christians.⁵⁷ The Anglo-Indians and the Europeans were much smaller in number.⁵⁸ They were mostly in the State service.⁵⁹

The number of Christians in the Jammu province was very low. They were 1,207, 1,753 and 2,788 in 1921, 1931 and 1941, respectively.⁶⁰ In 1931, a large number of Indian Christians were found in Ranbir Singh Pura, Jammu city and Kathua with their numbers being 654., 602 and 151 respectively. The rest of the Christian populace was scattered in other parts of the region.⁶¹

Jains

The Jains, locally called “Bhabras”,⁶² were immigrants from other parts of the Northern India and had settled in the Jammu city since the reign of Maharaja Gulab Singh and Maharaja Ranbir Singh. They were engaged mainly in trade. They were divided into two sects. Viz, the swantamber and Digamber.⁶³ In 1931, the followers of the former sect were 353 and the latter were 128 in the Jammu province.⁶⁴ Almost all the Jains living in Jammu had matrimonial relations with their co-religionists in Northern and western parts of India.⁶⁵ The

Jains had almost the same outlook regarding marriage as the Hindus.⁶⁶

Inter-Communal Relationship

The Socio-religious and politico-economic interests of Hindus, Muslims, Sikhs and Christians have all along been distinct and mutually exclusive. It is no wonder if the members of a particular community had always sought to further their own interests. However, the relations between these communities remained by and large normal and peaceful before 1925. It was only during the reign of Maharaja Hari Singh (1925-1947 A.D) that certain outside Muslims, particularly the Ahrar activists from the Punjab, communalised the whole situation in the State. This obviously led to some bitterness between Muslims and non-muslims. It was also during his reign that some unfortunate incidents, took place. These incidents widened the gulf between the Muslims and the non-muslims including Hindus and Sikhs.⁶⁷

Jammu being near to the Punjab was the first to be affected by the fiercful propaganda let loose by the Muslim press there. Even leaflets and journals depicting the deliberate oppression of the Muslims in the State were distributed among the Muslims of Jammu. This vicious propaganda encouraged the Muslim to entertain ill-feelings towards the Hindus and the Dogra ruler.⁶⁸

It was on April 29, 1931, that there occurred a Khutba⁶⁹ incident. It was alleged that when the Muslims were engaged in

id prayers, Babu Khem Chand, a Sub-Inspector of Police, warned the Maulvi, against delivering a political lecture there.⁷⁰ This provoked something like a revolt against the administration. In the same evening a public meeting was held at Talab Khatikan. The meeting was arranged by young Men's Muslim Association and was presided over by Mistri Hussain Baksh, wherein this incident was greatly exaggerated and was given a religious colour.⁷¹ On the same day, another unfortunate event occurred at Dagore, a village near Samba. There was a tank which hitherto used to be jointly used by the Hindus and the Muslims. On that day, some Muslims began to draw water from the tank for performing ablutions. On seeing this, the Hindus came out of their houses with sticks to prevent the Muslims from drawing water from the tank.⁷² This resulted in a clash. The peace could be restored only after the Police intervention. However, this incident further aggravated the situation.⁷³ These two incidents were followed by another one, namely, the alleged insult to the Holy Quran on July 4, 1931. This incident further fuelled the communal fire in the State.⁷⁴ It so happened that on the morning of July 4, 1931, a Muslim Constable Fazal Din was sitting on his bed and was reading the Quran at a time when all bedding should have been rolled up. The Head Constable, Labha Ram, remonstrated with him and rolled up his bedding. While doing this, the Holy Quran fell on the ground. The aggrieved constable, Fazal Din, submitted three petitions : two to the Senior officials and the third one to the Young men's Muslim Association.⁷⁵ On July 6, 1931, Maharaja received telegram

from the Muslims of Jammu complaining against the insult. He directed his Prime-Minister Wakefield to look into the matter.⁷⁶ Wakefield on reaching Jammu conducted an enquiry into the Tauhin-i-Quran (insult to Quran) incident. Although the investigation revealed that the insult had not been done intentionally, and that what had happened was just an incident, yet, the Muslims were not satisfied with Wakefield's observations.⁷⁷

Instead, they prepared themselves for avenging this Tauhin by overthrowing the Dogra Government. The Muslim Press of Punjab also published these incidents in the most provocative language, thus adding fuel to the fire.⁷⁸

The Reading Room Party could not afford to miss this opportunity of preparing the masses for registering their protest against the alleged insult to the Holy Quran. The Muslims interpreted the incident as an interference in their religious affairs.⁷⁹

Another incident which affected inter-communal relations was the conversion of a leading land holder to Islam in Udhampur. The Tehsildar sanctioned a fresh mutation of his land eliminating his name and mutating the same in the name of his brother. His action was also confirmed by the court on the ground that after conversion the individual was not entitled to his ancestral property.⁸⁰ The Muslims used all such incidents to condemn the government. In fact, they raised the slogan: "Islam in danger".⁸¹

A number of journals, including the Siyasat, the Paswan and the Muslim outlook, took up cudgels on behalf of the Kashmiri Muslims and demanded "freedom" from the Dogra

rules.⁸²

The agitation led by the Youngmen's Muslim Association and the influx of Ahrar volunteers in 1931 along with a number of Muslim volunteers from the Punjab aggravated the communal situation in the State. Sporadic disturbances occurred all over the districts of Poonch and Mirpur. Muslim population adopted anti-government posture.⁸³ The local Maulvis and the Maulvis from the Punjab started taking rounds of the countryside with a view to encouraging the villagers to attack Hindus and destroy their temples. Gauhar Rehman, the leader of the Youngmen's Muslim Association, Jammu, also did the same. It was on December 25, 1931, that he launched his disobedience movement which also included a programme of non-payment of taxes. On January 15, 1931,⁸⁴ a Maulvi from Kashmir also reached the Rajouri Ilaqa. His preachings at Drahal led to the looting of the shops of the Hindus. On January 22, also which was observed as the Mirpur Day, the Hindus of Mirpur, Kotli, Rajouri and Nowshera Tehsils were attacked and their property burnt. Some of them were also forcibly converted to Islam. The number of such conversions was 41 in the Kotli Police Station area and 435 in ten villages in the area falling under Seri Police Station. Similar incidents were repeated in Nowshera also where 13 Hindu families had to abandon their religion to save their lives and property. In Kotli Tehsil, five Hindus were killed on January 24, 1932. The town of Seri was burnt. This followed the burning of Gurudwaras at Alibeg and Sukhchainpur on January 29, 1932.⁸⁵

Meanwhile, the Ahrar party of Punjab organised several demonstrations to share their sympathies with their co-religionists in the State. The party had warned Hari Singh as early as on August 7, 1931, to redress the religio-economic and political grievances of the Muslims by August 14, 1931. It had declared that in case of failure it would send Jathas of armed Muslims to Jammu.⁸⁶ But the grievances of the people were of such complicated nature that it was not possible to take them into immediate consideration.

Accordingly, Jathas were despatched to Jammu, with the members raising the slogans like "March-March towards Kashmir". The volunteers were organised in the Punjab by the Majlis Ahrar.⁸⁷ The movement led by the Ahrar Jathas not only encouraged the local Muslims, but also made many officials and Police personnel rebellious, who withdraw from their normal duties.⁸⁸ With these happenings at Jammu, there broke out a communal revolt in Mirpur where the feelings of the Muslims had been greatly stirred up by the version which reached them about the Tauhin-i-Quran incident.⁸⁹ Hindus in general and money-lenders in particular become the victims of loot and arson.⁹⁰

The State Government was hardly in a position to cope with the situation created by the Ahrar intervention. Riots broke out all over Jammu province. In due course of time, Mirpur, Poonch and Rajouri were completely cut off from Jammu.⁹¹

The situation could be brought under control only after

November 7, 1931, when the British forces landed in the areas on the request of the State Government.⁹² Maulvi Maghar Ali was arrested and sentenced to two years' imprisonment on November 12, 1931.⁹³

After this, the situation became normal, the Maharaja announced on November 12, 1931, the appointment of a Commission to enquire into and report on various complaints of religious or general nature.⁹⁴

Bertrand J. Glancy, a British officer who had earlier served in the State in different capacities, was appointed the Chairman of the Commission. On the same day, Maharaja ordered the institution of a Constitutional Reform Conference to examine the feasibility of political reforms in the State. Bertrand J. Glancy was appointed the President of the Conference as well.⁹⁵

The report of the Commission was submitted to the Government on March, 22, 1932. The Commission made the following recommendations regarding the religious matter :

1. that there should be no interference with religious observations ;
2. that all officers concerned should make it their duty to see that the severest notice was taken if there was any act of insult to the religion, irrespective of the community to which they belong ;
3. that activities which "tend to harass those who desire to change their religion" be strictly discouraged, and ;

4. that all religious places be restored to the Muslims.⁹⁶

These recommendations were accepted by the Government and a notification to that effect was issued on April 10, 1932.⁹⁷

Even at this stage when government was redressing the grievances of the people, tension remained mounted in one or the other part of the province. Protests and agitations were the order of the day.

The immediate provocation was provided by the 1937 High Court verdict on a Cow slaughter case in which a Muslim was involved. The High Court lowered the 7 years' imprisonment awarded by the lower court to just 1 year.⁹⁸ The Hindus and Sikhs of the region protested against this verdict. The protestants were lathi charged on August 4, 9, 19 and 24, 1937.⁹⁹ During the first day of Lathi charge, forty-nine persons were injured, including five women.¹⁰⁰ Thereafter, on August 24, 1937, a clash took place between Hindu-Sikh and the Police in which about ninety person including 29 policemen were injured.¹⁰¹ The Police-crowd clashes led to the arrest of a number of agitators. The immediate fall out of the arrest of the people was a complete and continuous hartal, which was called off only on September 5, 1937, after the government released all the agitators unconditionally.¹⁰²

In 1944 again serious clashed took place between the Sikhs and Muslims near Bagh in Poonch Ilaqa over a

cow slaughter case.¹⁰³ Trouble also broke out simultaneously in Jammu city on August 29, 1944. The provocation came from the highly provocative slogans raised by some Muslims. The subsequent stone pelting incident resulted in injuries to sixty persons, including some Policemen. The situation was so volatile that the District Magistrate of Jammu had to convene a meeting of prominent leaders of the Muslim and non-Muslim communities to discuss ways and means to restore peace and communal amity in the region. After long deliberations, the leaders assured the government of their cooperation in maintaining Law and order.¹⁰⁴

1. Census of India, 1931, pp. 290-291.
2. Ibid., pp. 296, 308.
3. Ibid., p. 296.
4. Ibid.
5. Cunningham, Lt.Col. W.B., Op.Cit., p.75.
6. Ibid., p.67.
7. Ibid., pp.76-77.
8. Ibid.
9. Census of India, 1931, p.167 ; Blunt, E.A.H., Op.Cit., p.26.
10. Ibbetson, Sir Danzil, A Glossary, Op.Cit., p.209.
11. Ibid.
12. Ibid., p.210.
13. Pathik, Jyoteeshwar, Op.Cit., p.137.
14. Ibid.
15. Ibid. ; Ibbetson, Sir Danzil, Op.Cit., p.225.
16. Pathik, Jyoteeshwar, Op.Cit., p.137.
17. Ibbetson, Sir Danzil, Op.Cit., pp. 223-225.
18. Bahadur, K.P., Op.Cit., pp.112-113.
19. Ibid., p.107.
20. Pathik, Jyoteeshwar, Op.Cit., p.137.
21. Jarian was an evil practised under which some ill-motivated ladies would obtain a kind of herbal powder from Jogis of hilly areas of Assam and Bengal and serve it to the victims usually with sweet dish. This powder was generally given to those whom certain ladies wanted to harm.
22. Pathik, Jyoteeshwar, Op.Cit., p.136.
23. Bahadur, K.P., Op.Cit., pp.103-105,108-110, 113 ; Bingley, Cunningham and Charak, Op.Cit., p.128.

24. Bahadur, K.P., Op.Cit., p.10.
25. Ibid., pp. 109-110.
26. Ibid., p. 105.
27. Ibid., p. 106.
28. Ibid., pp. 113, 115, 119.
29. Census of India, 1931, p.98 ; Om Goswamy, Duggar da Sanskritic Itihas, (Dogri in Hindi Script), Academy of Arts, Culture and Languages Publication, Jammu, 1985, pp.264-269.
30. J&K Govt., P.D., F.No. 83/85-R of 1903.
31. From Secretary Ram Lilla Committee to Chief Minister of Jammu and Kashmir, dated September 20, 1910, J&K Govt. P.D., F.No.8/9-14 of 1911.
32. Census of India, 1911, p.99 ; Kapur, M.L., Op.Cit., p.171.
33. Ibid., Census of India, 1911, p.98.
34. Governor Jammu to Revenue Minister, March 21, 1914, J&K Govt., P.D., F.No.260/G-26 of 1914.
35. Census of India, 1931, p.297.
36. Ibid. ; Census of India, 1941, p.9 ; Balouria, Thakur Kahan Singh, Op.Cit., p.33.
37. Census of India, 1931, p.308.
38. Ibid., pp. 298, 308.
39. Census of India, 1911, part-I, pp, 303-304.
40. Census of India, 1931, pp.170, 297 ; Om Goswamy, Op.Cit., p.7.
41. Census of India, 1911, part-I, pp.103-104.
42. Gupta, Kishori Lal, Op.Cit.
43. Goswamy, Om. Op.Cit., pp.270-272 ; Kapur, M.L., Op.Cit.

p.164.

44. Ibid., pp.163-164 ; Goswamy Om, Op.Cit., pp.259, 264-269.
45. Census of India, 1931, p.298 ; Johar, Shamsheer Singh, "Spread of Sikh religion and Culture in Jammu and Kashmir upto 1961, Ph.D. Thesis, History Department, Jammu University, 1984, p. 41.
46. Ibid.
47. Baltley, George, Religious and Short History of Sikhs - 1469-1930, Language Department, Panjabi University Patiala Publication, Panjab, 1970, p.35.
48. Kesh (Long-hair), Kanga (Comb), Kara (iron-bracelet), Kirpan (Sword) and Kachha (Short drawers) ; Census of India, 1931, p.298 ; Johar, Shamsheer Singh, Op.Cit., p.175.
49. Ibid ; Census of India, 1931, pp.298, 308.
50. Ibid. ; Johar, Shamsheer Singh, Op.Cit., p.176.
51. Chhabra, G.S., Social and Economic History of Punjab, 1849-1900 New Academic Publisher, Jullundar, 1962, p.129 ; Census of India, 1931, pp.298,308.
52. Ibid.
53. Census of India, 1921, part-I, p.62.
54. Ibid., p.63.
55. Proceedings of the Jammu and Kashmir State Council, dated September 8, 1923 ; J&K, Govt., G.D., F. No. 57/208-G of 1923.
56. Ibid. ; Census of India, 1931, part-II, p.300.
57. G.O.I. ; P.D., F. No. 105-1 of 1929, (N.A.I), p.2.
58. Census of India, 1931, p.300.
59. Ibid., p.222.

60. Ibid., p.306 ; Census of India, 1941, part-I & II, p.342.
61. Census of India, 1931, p.300.
62. The term "Bhabra" is of great antiquity, being found in an inscription of Ashoka. The name is derived from a Bhao bhala, "Bhao" means motive and "Bhala" means good, i.e. good motive. In Rajputana, the term is used for all Banias whether they were Jains or not, especially for Oswals whose home was in Rajputana. (Ibbetson, Sir Danzil, A Glossary, pp.80-81).
63. Balauria, Thakur Kahan Singh, Op.Cit., p.33 ; Census of India, 1931 p.300.
64. Ibid.
65. Census of India, 1941, p.342 ; Saraf, Mulkh Raj, (edi), Jammu and Kashmir Guide, Universal Publications, Jammu/Srinagar, 1969, p.46 ; Saraf, Mulkh Raj (edi) Year Book and who is who, 1970, p-107.
66. Census of India, 1931, pp.167-168.
67. Flames of the chinar, An Autobiography of Sheikh Mohammad Abdullah, Abridged and English Translation from the Urdu (Aatish-e-chinar, Published by Ali Mohammad and Sons srinagar 1986) by Khushwant Singh Published by Viking Publishing houses, New Delhi 1993, p.31., Glancy, B.J., Op.Cit., p.41.
68. Bamzai, P. N.K., A History of Kashmir - Political, Social, Culture, Metropolitan Book Co. Ltd. (Pvt.), New Delhi, 1973, p.708.
69. Khutba means religious address given by a Muslim Priest.
70. Raghvan, G.S., The Warning of Kashmir, The Pioneer Press,

- Allahabad, 1931, p.71 ; Gupta, Jyoti Bhushan Dass, Jammu and Kashmir, Martinus Nijhoff, the Hague, Netherland, 1968, p.55., Flames of the chinar, Op.Cit., pp.20-21.
71. Khan, G.H., Freedom Movement in Kashmir, Light and Life Publishers, New Delhi, 1980, p.125., Flames of the chinar, Op.Cit., p.21.
 72. Raghvan, G.S., Op.Cit., p.72.
 73. Khan, G.H., Op.Cit., p. 126.
 74. Jalali, J.L.A., Political Perspective of Freedom Movement, Light and Life Publishers, New Delhi, 1980, p.3 ; Resident to Political Secretary, G.O.I., dated July 11, 1931, P.D., F. No. 35-P (Sec), 1931.
 75. Khan, G.H., Op.Cit., p. 126, Flames of the chinar, Op.Cit., p.21.
 76. Ibid.
 77. In the inquiry Mistry Yakub Ali and Sayid Altaf Ali Shah were associated as representatives of the Young Men's Association. Mistry Yakub ali agreed that the incident was mere accidental, considering the action of the Head Constable as rash, while Altaf Ali insisted that the action was deliberate one. Report of Srinagar's Riots Enquiry Committee, Ranbir Govt. Press, 1931, p.19 ; Saraf Mohammad Yusuf, Kashmiri's Fight for Freedom, Vol. II, Feroz Son's Ltd. Lahore, 1977.
 78. Raghvan, G.S., Op.Cit., p.74 ; Report of Srinagar's Riots Enquiry Committee, p.19.
 79. A Rough Note on the Political Situation, Ranbir Govt. Press, 1932, p.3 ; Abdullah, Sheikh Mohammad, Atish-i-Chinar, (Urdu), Ali Mohammad and Son's Publication, Srinagar, 1986,

- p.58. Also see Flames of the chinar, Op.Cit., p.21.
80. Saraf, Mohammad Yusuf, Op.Cit., pp.361-363.
81. Resident's Memorandum, dated October 6, 1931, Home-P.D., F. No. 10/28 of 1931 ; Fortnightly Reports, July 17, 1931, Foreign-P.D., F. No. 35-P (Sec) 1931, (N.A.I) ; A Rough Note on Political situation, pp.2-3 ; Jalali, J.L.A., Op.Cit., p.120.
82. The Ranbir, Jammu, Vol.3, No's 47, 48, 1927.
83. Report of L.N. Jardine, Special Minister, on the measures adopted for the restoration of Law and Order in the Mirpur Wazarat and Rajouri Tehsil. F.No.351-P (sec) of 1933, Crown Representative Records, Micro Film Acc No. 287 (N.A.I) ; B.Lauther, I.G.P. Jammu and Kashmir State, February 23, 1932, Foreign P.D., F.No.100-P-32 of 1932. Crown's Representatives Records, Micro Film Acc No.289 (N.A.I) ; C.V., Salusbury, Officer on Special Duty, Mirpur, Report, dated, N.G. Foreign-P.D., F.No. 319-P (sec), of 1932, Crown's Representative Records, Micro Film Acc No.290 (N.A.I).
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88. Ibid.

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90. Ibid. ; Prime-Minister to Resident in Kashmir, dated June 30, 1932, Foreign-P. D., F. No. 319 (sec) of 1932, Crown's Representatives Records, Micro Film Acc No.290, (NAI); P.D., F.No. 647 (P) (sec) of 1931, Crown's Representative Records, Micro Acc No. 289, (NAI) ; Statesman, dated July 3, 1932 ; Bamzai, P.N.K., Op.Cit., p.178.
91. Ibid., F.No. 574 P-(sec) of 1931, part-I & II, Crown's Representative Records, Micro Film, Acc No. 291, (N.A.I) ; J&K Govt., P.D., F.No.90/39 of 1932.
92. Bamzai, P.N.K., Op.Cit., p.718 ; Teng, Mohan Krishan Bhat ; Koul, Ram Krishan ; Koul, Satish, Op.Cit., p.84.
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94. J&K Govt., P.D., F.No.63/178 of 1931 ; Glancy, B.J., Op.Cit., p.1 ; Bhat, Ram Krishan Koul, Political and Constitutional Development of Jammu and Kashmir, Seema Publications, Delhi, 1984, p.53.
95. Maharaja Hari Singh's order dated November 24, 1931.
96. Glancy, B.J., Op.Cit., pp.3-8.
97. "Orders on the Recommendations of Glancy Commission Report", 1932 States Archives, Jammu, p.8.
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100. Telegram No.910-P from Resident Kashmir, to Political De-

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101. Telegram No.1976-P, dated August 26, 1937, P.D., F.No.352-P (sec) - 37, Crown's Representatives Records, Micro Film, Acc No.287 (N.A.I).
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104. Ibid.

Chapter - V

**SOCIO-RELIGIOUS REFORM
MOVEMENTS**

SOCIO-RELIGIOUS REFORM MOVEMENTS

The state of society in the Jammu region has been discussed in the earlier chapters. The Brahmans occupied the pivotal position and the sudras the peripheral. The latter were looked down upon by the upper castes and considered untouchables. They were not entitled to the status and privileges being enjoyed by other sections. The children belonging to this class were even opposed by the orthodox section of the Hindu Society, to be allowed education along with the children of the other classes.

The condition of women was equally pitiable. Several highly obnoxious evils such as child marriage, female infanticide, prostitution and traffic in women, ban on remarriage of widow and so on had all dominated the region's social scene. Several religious evils had also crept into the region's social life. With the result there was an all round degeneration.

One of the most powerful agencies that sought to transform the socio-religious outlook of the people of the state was a band of enlightened people. It was this section which undertook definite steps to free the society of various socio-religious evils and prepare the ground for its all round development.

It may be pointed out that before 1924 there was no newspaper through which the social reformers could preach their ideas of modernization. This was the major obstacle. It was only on June 24, 1924 that a social activist of Jammu, Mulkh Raj Saraf, started a weekly called The Ranbir¹ with the Social

regeneration as its motto. The publication of The Ranbir in Jammu prompted others also to jump into the bandwagon of the social reform movement Prem Nath Bazaz, for example, started a weekly, Vitasta, from Srinagar in 1932 with a view to educate the public and encourage discussion on the social issues. This weekly even criticised the State administration for not taking any action against persons responsible for the social degeneration. The Martand that followed the Vitasta also took keen interest in the social problems and attacked those responsible for the social evils. All these newspapers published articles stressing the need for internal reforms in the society.²

In addition, a number of socio-religious organisations took up the social cause of the people and did their best to enlighten them. Over fifty³ organisations were founded by liberal-minded and public-spirited persons to achieve the objective. Some of the most important organisations were the Dogra Sadar Sabha, the Mahajan Sabha, the Muslim Youngmen's Association, the Anjuman-I-Islamia and the Singh Sabha. These took up the social cause of the people in the right earnest and did their best to enlighten them.⁴ These remained active throughout. The other associations could not, however, become popular and gradually they disappeared.⁵

Arya Samaj

The Arya Samaj was the first organization to start a socio-religious reform movement in the Jammu region.⁶ It was the most important among all the socio-religious reform move-

ments, and embodied a programme of reconstruction in the social and religious spheres.⁷ It was founded in Jammu in 1902 by the efforts of Mela Ram and Hans Raj while the former became its President and the latter its secretary.⁸ That the Arya Samaj could make much headway among the people of the region can be seen from the branches the Arya Samaj of Jammu set up at all the district headquarters and even at a few tehsil headquarters.⁹

The Arya Samaj stood for reforms of radical nature, Believing in the concept of monotheism and infallibility of the Vedas, it denounced in unequivocal terms a large number of old customs, institutions, beliefs and ceremonies,¹⁰ which it considered highly objectionable. It repudiated the worship of idols, performance of Sharadha and advocated a sort of revolt against the distinction of caste by birth. It also condemned the institution of child marriage and advocated widow-remarriage.¹¹

The main reasons for the flourishing of the Arya Samaj in the Jammu region was its nearness to the Punjab, which was one of the Principal centres of its activities. Yet another reason by which this movement made much headway in this region was the presence of a large number of depressed classes like Meghs, Dooms, and Chamars in the region. They were mostly influenced by the Principles of Arya Samaj, which offered them an opportunity to cut the shackles of untouchability.¹²

In this region, proselytising activities had been started with the establishment of the Arya Samaj at Sialkot (Punjab) in 1890.¹³

The Muslims of Jammu region regarded these activities as deliberate attack on Islam. This led the Muslim leaders to organize anti-Samaj campaign.¹⁴ The Muslim outlook (Lahore), wrote on May 19, 1928, that the movement of the Samaj had proved no less than earthquakes to the Hindu-Muslim unity and shaken its very foundation.¹⁵ The activities of the Arya Samaj were considered prejudicial to the people of other sects too. Thus, it became the target of criticism by the newspapers in the British India and Muslim leadership in the State.¹⁶ The response of the people belonging to the Hindu faith was mixed, whereas the depressed classes availed themselves of the proselytizing opportunities of the Samaj, the orthodox Hindus did not pin much faith in the doctrines advocated by it, and took the Samaj to task for its proselytizing activities.¹⁷ The Arya Samaj, however, continued with its mission as it considered the depressed classes a part and parcel of the Hindu Society and religion.¹⁸ It did not consider the problem of untouchability was the outcome of bad environment in which the people had to live. It was, therefore, simply a matter of cleanliness and hygiene, and it had no religious sanction behind it.¹⁹ It was because of this doctrine of the Samaj that a large number of the depressed of Jammu were admitted into its fold.²⁰ It, in fact, condemned the domination of aristocracy and the priestly classes on the society. So much so, it declared that the depressed classes were as superior as the high class Hindus and that the education was not the monopoly of the Brahmans.²¹ Accordingly, it sought to spread education among the downtrodden and depressed classes. The objective

was to save them from falling into the hands of Christian missionaries.²² It started primary schools both for boys and girls. Special schools for depressed classes were also instituted to attract students from Jammu, Akhnur and Chhamb.²³

In order to promote knowledge, the Arya Samaj, Purani Mandi, Jammu, established a number of Pathshalas in Jammu during the period of our study, important among them being the Arya Kanya Vidyalaya (Jammu City), D.A.V. High School and Arya Kanya Vidyalaya, Rehari, at Jammu. It also opened Pathshalas at Narayana, Chhamb, Akhnoor Barnai and Ranbir Singh Pura. All these towns were part of the Jammu district. Such schools were also opened in Kathua, Poonch, Mirpur, Mowshera and Udhampur Tehsils.²⁴ Students belonging to all castes and communities were admitted to these educational institutions.

These activities of the Samaj were not liked by the orthodox Hindus with the result that social boycott and murderous attacks on the Arya Samaj activists became a common phenomena. Pandit Raghunandan, an Arya Samajist, for example, was socially boycotted by the orthodox Hindus because he had accepted the appointment as a teacher in a school meant for depressed classes and started by the Arya Samaj. Even Mahasha Ram Chand, another Arya Samaj leader, was brutally murdered in 1944 near Domana, 20 Kilometres from Jammu on Akhnoor Road for strongly advocating against untouchability. In spite of the hostile attitude of the orthodox section of the so-

ciety, including certain Muslim leaders and Muslim and Anglo-Indian papers, the Arya Samaj movement continued with its activities with full vigour. The result was that it could not only regenerate the socio-religious life of the Hindus, but also raised the status of those who were treated with contempt by the caste Hindus. As a matter of fact, it was Arya Samaj which removed to a great extent the feeling of rancour between high caste and the low caste Hindus. The credit for encouraging women to acquire education in the region also goes to the Arya Samaj. Even the credit for setting up of educational institutions where students belonging to the depressed classes and caste Hindus studied together also goes to the Arya Samaj.²⁶

Dogra Sadar Sabha

Another association which played an important role in the social sphere was the Dogra Sadar Sabha. It was founded on June 12, 1904, primarily because of the initiative of Lala Hans Raj, who also was a recognised Arya Samaj leader. The meeting where the decision to form Dogra Sadar Sabha was taken was attended by as many as 700 prominent citizens of Jammu. Pandit Ganesh Dass Shastri was elected its first President. The move also had the backing of Raja Amar Singh, brother of Maharaja Partap Singh.²⁷ The interest that Raja Amar Singh took in the formation of the Dogra Sadar Sabha indicates the concern of the members of the ruling dynasty for social reforms.²⁸

The main aims and objectives of Dogra Sabha were to

help the destitutes, orphans and widows, to redress the grievances of people by bringing about unity among different communities living in Jammu, to promote education among masses and to regenerate their socio-religious life by eradicating such obnoxious social evils as infant marriage, the begar (forced labour), smoking, trafficking in women, etc.²⁹ It was also interested in improving the economic life of the people. It was this, which made the Sabha to demand preference for the State Subjects over outsiders in the government service, trade and industry.³⁰ So strong was its voice that the government had to pass a law regarding "State Subject"³¹ in April 1927. Even after that the Sabha continued to bring to the notice of the government cases regarding "State Subject" Certificates issued to the outsiders through fraudulent means. In fact, it succeeded in getting many of the bogus certificates cancelled.³²

Dogra Sadar Sabha made earnest efforts to eradicate mass illiteracy among the people. Though the Sabha did not open its own institutions, it urged the government through resolutions passed year after year to impart free and compulsory education. It also urged the government to open colleges, high schools, and technical institutions to cater to the needs of the people.³³ It also voiced the need of granting scholarship to the poor and the needy for undergoing training in agriculture in foreign countries and for promoting education among the Harijans.³⁴

The Sabha's suggestions did enlist some official support. This was possible because the members of the Sabha were

usually quite influential people.³⁵ The Sabha not only pressurised the government to render social service, but also formulated a scheme for providing financial assistance to the needy students out of its own limited funds.³⁶

Anjuman-i-Islamia

The beginning of the 20th century brought the muslim population of Jammu into the area of socio-religious activities.³⁷ Anjuman-i-Islamia was one of the earliest associations of Muslims. It was established in Jammu in 1893.³⁸ Major General Samunder Khan and Abdul Aziz were its first President and Secretary, respectively. Raja Farman Ali Khan and Mistry Yakub Ali were two of the many prominent founder members.³⁹ The Anjuman established its branches at Kathua (April 1922), Mirpur (January 1923) and Kotli (June 1923).⁴⁰

The chief aims of Anjuman-i-Islamia were : (a) to protect the rights of the Muslims, (b) to work for their educational advancement, (c) to remove social evils and (d) to further the cause of Islam.⁴¹ It believed in constitutional methods for solving the problems. In order to seek the eradication of social evils, the Anjuman-i-Islamia concentrated on organising public meetings and approaching government for social legislations.⁴²

Maharaja Hari Singh was sympathetic towards the demands of the Muslims. He took a number of steps to supplement the efforts of Anjuman-i-Islamia by helping it in several ways. For example, he transferred two buildings, located in Gandoo-ki-Chhawani and the parade ground area, to it on Au-

gust 11, 1933, with a view to enable it to organise its activities.⁴³

To impart education, especially religious education among young Muslims, the Anjuman maintained at Jammu a high school for boys, called Akbar Islamia High School, and a middle school for girls. Both of these institutions received government aids. Although no distinction of creed or caste was made for enrolling the students in these institutions, the number of Hindu students in these institutions was very small.⁴⁴ It also maintained an orphanage and a boarding house.⁴⁵

Youngmen's Muslim Association

The Youngmen's Muslim Association was formed at Jammu in 1920. The prominent persons who took the initiatives to set up this association were Hamid Ullah advocate, Allah Rakha Sagar, Chowdhary Ghulam Abbas Qureshi and Gouhar Abdul Rehman.⁴⁶

The Principal aims of this association were to raise the Muslim community from their backwardness; foster the spirit of cooperation among them ; Promote education among Muslims ; Promote the Islamic cause; build the Janazagah and Sabilgah ;⁴⁷ render social service to all the people without any distinction of race and religion ; make arrangements for the burial of unclaimed or heirless dead bodies of Muslims and construction of mosques.⁴⁸

In order to achieve its objectives, the association established its office and a library in Jammu city.⁴⁹ With the passage

of time it became quite popular with the Muslim masses. Its activities were inspired and guided by mainly the Ahmadiya cadres from Qadian in Punjab.⁵⁰

Singh Sabha

With the establishment of the Sri Guru Singh Sabha at Amritsar in 1873 and at Lahore in 1879, the Singh Sabha became a religious reform movement among the Sikhs.⁵¹ The Sikhs of Jammu also showed a keen interest in social matters. In order to remove various social evils facing their society, they established a Singh Sabha in 1893⁵² with its headquarters at Jammu. Singh Sabhas were also set up at Mirpur and Poonch during 1905-05.⁵³

The aims and objectives of these Singh Sabhas were the same as in Punjab, viz. renaissance of Sikhism by preaching the spiritual message of Gurus, Production of religious literature in Punjabi language, campaign against illiteracy and promotion of proselytizing activities.⁵⁴

In the field of education some efforts were also made by Guru Singh Sabha. In Jammu city, for instance, Guru Singh Sabha set up two schools - Gurmat Kanya Pathshala and Khalsa High School. A school at Mirpur was also established by it,⁵⁵ where facilities were provided to the needy students in the form of books, stationery material etc.⁵⁶ Besides opening schools, Sri Guru Singh Sabha also used to grant financial assistance to the orphans and widows. The Singh Sabha of Mirpur in particular did a remarkable job for arranging relief work among

those who had fallen victims to the communal violence that erupted in 1931. The most important centres where the Singh Sabha became active in 1931 and afterwards were Mirpur, Kotli and Bhimber. The Singh Sabha provided relief in the form of clothes, sugar, salt and other articles of food for those who had been displaced in the wake of the communal strife.⁵⁷

Christian Missionary Activities

The first mission which had some genuine interest in philanthropic activities was the Church of Scotland. It was started in 1888.⁵⁸ This mission put in serious efforts to spread education among the downtrodden.⁵⁹ It established two primary schools for boys, a primary school for girl and a middle school by 1923,⁶⁰ which became quite popular. The Anglo-vernacular Middle School, maintained by this mission, was one of the best institutions in Jammu. Since 1925, the Scot movement had added a new phase to the activities of the school.⁶¹ The most significant aspect was the setting up of a few schools in villages.⁶² It not only looked after the educational needs of the people, who hitherto had been denied their basic right to acquire education, but also rendered valuable service to the downtrodden. The students of these schools used to visit the localities inhabited by the low-caste and taught them the importance of hygiene and education.⁶³ There were also groups of Christians at Samba, Udhampur, Ramnagar and Reasi where they were able to create among the masses a strong feeling against evil habits such as gambling etc.⁶⁴ Christian societies, including Christian Endeav-

our Society and Zenana Christian Endeavour Society, were formed in 1912 and 1919, respectively.⁶⁵ These societies became very popular because they laboured hard to improve the condition of the depressed classes.⁶⁶

Besides, the Arya Samaj, the Dogra Sadar Sabha, the Singh Sabha, the Anjuman-i-Islamia, the Muslim Yongmen's Association and the Church of Scotland, numerous other bodies were working for the amelioration of certain other communities like Mahajans, Rajputs, Brahmans and Khatries. Each one of these communities had its separate organisation and was known by the name of the community to which it belonged.

Mahajan Sabha was founded by Lala Hans Raj at Jammu in 1892. The chief aims of the Mahajan Sabha were to do philanthropic work by extending financial assistance to widows, orphans and destitutes ; to make strenuous efforts to eradicate social evils, like child or unequal marriage, check on unnecessary marriage expenses and obnoxious death ceremonies and to work for socio-economic and moral progress of the Mahajans.⁶⁷

The activities of this organisation were purely social in nature and were confined only to the Mahajans. It was the institution of marriage by exchange which attracted the attention of the Mahajan Sabha most. It, for example, adopted more than one resolutions on this evil in 1928 and 1935 and urged the Mahajan community to repudiate the custom. The guiding spirit behind the movement for the abolition of the institution of

marriage by exchange was none other than Lala Hans Raj. Equally significant was the role of Lala Mehar Chand Mahajan, who presided over the 1935 Mahajan Sabha session at Mirpur.⁶⁸ The movement proved highly successful. This is evident from the fact that the system of marriage by exchange became extinct by the forties.

Brahmans, like Mahajans, too had their own organisation, called Dogra Brahman Pratinidhi Sabha. It was founded in 1890 with its Headquarters at Jammu. It had its branches at Mirpur (1917), Udhampur (1919) and Rajouri (1926),⁶⁹ other minor organisations included Sanatan Hindu Sabha, Sanatan Dharam Sabha, Hindu Yuvak Sabha, Arorbans Sabha, Dalit Sabha and harijan Sewak Sangh⁷⁰ etc. All these bodies worked among the Hindus. Similarly, there were some minor associations of the Muslim like the Shabab-ul-Muslimen working under the guidance and inspiration of Khawaja Hassan Nizami's socio-religious reform movement among the Muslim-dominated areas of Bhaderwah, Poonch and Palendry etc.⁷¹ One of the notable features of reform movements was the establishment of women organisations at Srinagar and Jammu called Women's Welfare Associations. These were set up in 1927 and 1928, respectively. These were virtually semi-official organisations with the Minister incharge of Municipalities acting as their chairman. Financial needs of these organisations were met by the Maharaja and the Municipalities at Srinagar and Jammu.⁷² The fundamental objective of these bodies was to enable women to stand on their feet.

The Jammu Women's Welfare Association was most successful in its endeavours. The reason : the response of women was tremendous. The success which the Jammu Women Welfare Association could achieve could be attributed to certain ladies with modern outlook and their association with educated Indians. This association took keen interest in the education of the poor women. To induce the hitherto neglected women to come forward and acquire education, this association made arrangements for awarding scholarships.⁷³ Deeply influenced, the women availed themselves of the opportunities placed at their doors by the said association and obtained training as maternity nurses and in embroidery and stitching. They also received instructions about the importance of hygiene.⁷⁴

All this raised the status of women as also their children. That such success could be achieved in a situation where purdah system dominated the social life of woman, speaks of the effective leadership provided by the Jammu Women Association.⁷⁵

So, it can be concluded that a number of organisations had come into being in the State of Jammu and Kashmir to play an important role in the socio-religious life of the people and to put pressure on the State Government to undertake legislation to put an end to various evils confronting the society.⁷⁶

Impact of Socio-Religious Reform Movements

Hari Singh was enlightened ruler. Who was fully aware of the impact of several socio-religious evils and obnoxious

customs. Determined as he was to formulate a realistic social policy, he convened a meeting of the representatives from the Jammu region in May 1927. The objective was to ascertain their views on various issues. However, the issue which was seriously discussed related to child marriage. Almost all those who assembled in May 1927 gave their opinion against this institution and urged Hari Singh to enact a Law to suppress this evil. Accordingly, instructions were issued to the Home and Judicial Ministers to draft a regulation with a view to seeking an end to this evil.⁷⁷ Both the Ministers analysed the whole issue minutely and finally drafted a regulation. It was styled "Infant Marriage Prevention Regulation". Maharaja Hari Singh approved it and put it into practice in 1928.⁷⁸ According to the regulation, the girls were not to be allowed to marry before they attained the age of 14 and the boys before they were 18 years old. The violation of this order was declared to be punishable by one year imprisonment or fine upto rupees one thousand or both. However, section 7 of the regulation was very harsh on all the children born of such wedlocks as opposed to the one specified in the said regulation, for the measure deprived them both of succession and inheritance, thus lowering their status to that of illegitimate children.⁷⁹

It is important to note that the State of Jammu and Kashmir was one of the earliest ones to pass such a legislation. The regulation became the law in the State even before the Sarda Act⁸⁰ was passed in the British India in 1929. Colonel O' Gilline,

the British Resident in the State, was deeply impressed by the reforming zeal of the State administration. Reflecting on this measure in 1929, he said that “Those who do not possess an intimate knowledge of the course of administration realize the silent revolution which is taking place in the government of Jammu and Kashmir. If the Europeans and general Public of Kashmir know what beneficent reforms are almost week by week being quietly and unostentatiously introduced, they would be astonished. Regarding the prohibition against infant marriage he said : “there is hardly another state in India, where such beneficial measure has yet been introduced and a similar prohibition is only now on the point of becoming law in the British India.”⁸¹

The measures undertaken by the State Government to remove this evil evoked tremendous response. In fact, the people thanked the Maharaja in an address presented to him on September 29, 1929.⁸² Encouraged, the government of Hari Singh adopted a definite policy of social amelioration. The process of enlisting public support in the social efforts was particularly hastened when on October 17, 1934, Hari Singh took up a revolutionary step to establish Praja Sabha (Assembly) consisting of 42 nominated members and 37 elected members and making provisions for the association of the people with this legislative body. This became an important forum for discussion and decision making.⁸³

During the very first session of the Praja Sabha held on

October 20, 1934, Amar Nath Kohli, an elected member, raised the issue of infant marriage and demanded that the section 7 of the Infant Marriage Prevention Regulation be amended. The upshot of his argument was that it had adversely affected the poor children who were born long after the offence under this regulation had been committed.⁸⁴ Amar Nath met with success, and the Assembly decided to publish the amendment bill with a view to eliciting the public opinion. Copies of the bills were, accordingly, forwarded to all important public bodies and newspapers. In consequence, eighteen opinions were received of which fourteen were in favour of the amendment.⁸⁵ After considering the public opinion, the amendment was finally adopted as the Infant Marriage Prevention Bill of 1934.⁸⁶

Many of the less conservative and more progressive elements had appreciated the advantage of postponing the marriage of their daughters. The Regulation No. 1 together with 1934 amendment improved the condition of women folk and also lessened the mortality rate.⁸⁷

The methodology the State Council adopted to enlist public opinion on issues of vital importance points to the fact that the State Government wanted to pursue a social policy with the full consent of the people likely to be affected by the official measures.⁸⁸

Despite the enactment of several laws, the practice of child marriage was not completely rooted out. The 1941 census did point out that infant marriages were frequently performed.⁸⁹ The

only silver-lining was that the incidence of child marriage was not as glaring as it used to be before the adoption of the Regulation No. 1. In this regard the Census Report observed.⁹⁰ India will always be a country of early marriages and for many obvious reasons it is well that this should be so; the reduction in the number of infant marriages as distinct from marriage between young people, will probably be more influenced by the spread of education and a change in the out-look rather than by a legislation.”

Attempts had been made in the past by social and religious reformers in India like Lord Buddha, Guru Nanak, Kabir and others to do away with the social evil of untouchability.⁹¹ Each one of them did achieve a resounding success but to say that evil of untouchability was completely removed would be to close our eyes to the ground reality. The high caste Hindus were there to oppose all such reforms that sought to break the wall between the Caste Hindus and the downtrodden. It was no wonder then that the task of removing untouchability from the society had to be taken up in the right earnest by persons like Raja Ram Mohan Roy, Swamy Dayanand Saraswati, Swamy Viveka Nanda, Mahatma Phuley, B.R. Ambedkar and Mahatma Gandhi.⁹²

It is important to note that there was a strong movement for the abolition of untouchability in the Jammu region and the most important agency which was in the fore-front was the Arya Samaj.⁹³ Equally significant was the response of the depressed

classes to the movement. They readily availed themselves of the opportunity provided by the Arya Samaj through its Sudhi movements and thus raised their social status.⁹⁴ These activities of the Samaj provided for the untouchables a shelter under which they could escape social degradation and at the same time could remain under the umbrella of Hinduism.

The role played by various Singh Sabhas and newspapers like The Ranbir in this context was no less significant. Though there was a sea-change in the attitude of the people, yet some people of the society continued to be deprived of basic civil amenities and other fundamental rights. Such a state of affairs continued particularly till 1930.⁹⁵

However, it may be mentioned that the period between 1921-1930 had witnessed a fierce crusade against the institution of caste. The movement against the institution of caste gained further momentum in 1931, when the Jat-Pat Tarak Mandal had been founded at Lahore especially for the purpose of demolishing caste system. The Jat-pat Tarak mandal of Lahore extended the domain of its activities to the Jammu region. The task of the protagonists of the caste abolition was not easy. They encountered a serious opposition from certain orthodox sections. But this did not deter them. They continued with their mission with renewed zeal and in due course achieved success.⁹⁶

The most striking feature of the whole course of social regeneration was the awakening on the part of the depressed

classes, who started organising themselves with a view to demanding their due share in all walks of life. In 1932, they for the first time submitted a representation to Maharaja Hari Singh and requested him to adopt definite measures to remove the curse of untouchability, social inequalities and religious disabilities. They, in addition, put forth a demand that sought an equal status with the caste Hindus and equal opportunities in all government departments and other walks of life.⁹⁷

Hari Singh himself was against all kinds of disabilities.⁹⁸ He was one of the very few Indian rulers who took steps for the amelioration of the lot of the depressed classes.⁹⁹ The first major step that he took in this regard was in 1931 when orders were passed for throwing open all Public educational institutions and wells to the untouchables.¹⁰⁰ To see to it that his orders were implemented in letter and spirit, he directed all the concerned authorities to take appropriate steps.¹⁰¹ Another major step was the announcement that whatever restrictions there were on the entry of depressed classes into public services had been removed.¹⁰² Special scholarships were also sanctioned for the students of depressed classes. Even teachers were given clear instructions to the effect that they would neither refuse admission to any boy/girl who happened to belong to the so-called low caste, nor would they make him/her sit aloof in the classroom.¹⁰³

Not only this, Hari Singh issued an order on November 2, 1932, that from now onwards the Devasthans (State temples)

would be thrown open for the untouchables. This was indeed a revolutionary step. However, this measure of Hari Singh evoked adverse reaction from certain sections, particularly the orthodox Brahmans, who bitterly opposed the official measure. But determined as he was to raise the status of the downtrodden and to do away with the distinctions between the caste Hindus and the untouchables, Hari Singh refused to yield. Rather, he stuck to the stand he had already taken. Thus, a new era commenced with the hope that all the sections of the society would live together amicably and respect each others sentiments.¹⁰⁴

The impact of the measures, which the government implemented with firmness, was such that in the urban areas most of the evils virtually became a thing of the past, with people belonging to different castes living and working together and participating in each other's socio-religious functions. As far the villages, the government did not achieve the success to the extent it had achieved in the principal towns and cities.¹⁰⁵

This did cause a deep concern to the authorities with the result the government amended the Jammu and Kashmir Ranbir Penal Code during 1939-40. This amendment declared any kind of obstruction to the use of public tanks, wells and so on by Harijans as a penal and cognizable offense.¹⁰⁶

Another social evil which had adversely affected all the communities was the Ram Rasum custom (Marriage by purchase). This was responsible for serious offences such as murder and loot.¹⁰⁷ A bill for the prevention of Ram Rasum was

introduced in the Assembly on October 25, 1937.¹⁰⁸ After thorough deliberations by the members it was passed by the Praja Sabha in its sitting on September 19, 1939.¹⁰⁹

Women also did not remain untouched as far as social reforms undertaken by Hari Singh were concerned. In order to promote the welfare of women, two Women Welfare Associations were set up in 1927 and 1928, respectively, one each at Srinagar and Jammu.¹¹⁰ To encourage these associations to undertake activities concerning female uplift, Hari Singh placed at the disposal of the former two gardens one each in Srinagar and Jammu, as also rupees thirty thousand. The financial position of these associations was further strengthened by the donations from the members of the ruling family. Each association had four sections viz. Education, Health, Industrial and Recreation.¹¹¹ The most striking feature of these Associations was that they worked under the guidance of men and women possessing vast experience about women regeneration. So much so, the wife of the Chief Justice of Jammu and Kashmir High Court, Borjor Dalal, was serving as the President of the Jammu Association.¹¹²

One of the most important steps that the Women Welfare Associations took to promote the cause of women was to persuade the State administration to issue a notification on February 1, 1937,¹¹³ to ban employment of women for underground work in mines. The Resident in Jammu and Kashmir had also joined the crusade of Women Welfare Associations in this re-

gard and had obtained a firm commitment from the State Prime Minister on April 14, 1938, that the State administration would take all possible steps to implement the ban on women employed for underground work in any of the State mines.¹¹⁴

The obnoxious evils that were causing more concern to the government of Hari Singh were the female infanticide and the prostitution and traffic in women. As Hari Singh was determined to uplift the status of women, he had taken a number of steps to do away with these evils. However, in 1934, Suppression of Immoral Traffic Regulation No. 11 of 1934 was enacted.¹¹⁵ The object of the regulation was to check the evil of the traffic in women and children and to give the authorities means whereby protection may be afforded to those in danger from the procurers, traffickers and others engaged in the commercialised vice.¹¹⁶

The State Government also focussed its attention on the issue of smuggling in liquor. In fact, it issued strict instructions to check the liquor smuggling. At the same time, it fixed certain hours for the sale of liquor manufactured in the government distilleries. However, sale of liquor on festive occasions was totally banned during 1938-39.¹¹⁷ Hari Singh's concern for the juvenile was no less pronounced. The one area which had caused deep alarm was the juvenile smoking. To root out this evil once and for all, Hari Singh framed a definite rule on July 8, 1929, called Regulation number 11 of 1929.¹¹⁸ This Regulation banned the sale of tobacco to those below 16 years of age and

the Magistrates were empowered to impose fine ranging from twenty to forty rupees on any one found guilty of breaking the enacted law.¹¹⁹ So much so, the State Government amended the Excise Regulations to check the smoking of madakh (narcotics) and preparation of opium in any form in public or private dens.¹²⁰

It is obvious, that the period from 1925 to 1947 witnessed a series of revolutionary changes in the socio-religious and cultural life of the people of the region. However, despite all these remarkable changes brought about by the efforts of private and official agencies, certain evils continued to dominate Jammu region's socio-cultural scene. It was only after the State acceded to the Indian dominion on October 26, 1947, that the popular dispensations took several concrete steps to eradicate the prevailing evils.

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110. J&K Govt., G.D., F.No. 66/M-46 of 1931 ; Note on the Department of the Administration, under the Political Minister, 1931, p.12.
111. Ibid.
112. Political Minister's Memo No.1535-M of dated April 9, 1931, regarding Women Welfare Associations, J&K Govt., G.D., F.No.46/M-46 of 1931.
113. J&K Govt., P.D., F.No.105/MN-1 of 1930.
114. Prime-Minister's letter No.D-3 B/38-P.D., dated April 14,

- 1938, address to the Resident in Kashmir.
115. See Appendix-III, for details of the provisions of the Suppression of immoral Traffic-Regulation, 1934.
116. J&K Govt., P.D., F.No.159 of 1934.
117. A.A.R. of 1938-39, p. 37.
118. See Appendix-IV, for details of the provisions of the Juvenile Smoking Regulation of 1929.
119. J&K Govt., P.D., F.No. 127/J-3 of 1929, pp. 3, 5 ; Praja Sabha Debates, April 17, 1945, p.15.
120. J&K Govt., P.D., F.No. 127/J-3 of 1929 ; A.A.R. of 1938-39, p.37.

Chapter - VI

EDUCATION

EDUCATION

Education influences both the thought and the behaviour patterns of a society. It is an indicator of social life, as also a potent agent of social change. It distinguishes humanity from other creations of the universe. No community can claim itself to be a civilized one unless a majority of its members are educated. Education, thus, is responsible for wonderful inventions of far reaching consequences in the modern age.

Education Till 1925

Almost all the scholars of modern history agree that the three main agencies through which modern education found its way to India were the British Government, the progressive Indians and the Christian missionaries. As elsewhere, in the Jammu region also, these agencies played a remarkable role in the development of modern and indigenous education.

The Dogra rulers did not pay adequate attention to this important nation-building department particularly till 1889. Ranbir Singh (1857-1885)¹ did however, take some steps to remodel the education system, but still it was medieval in nature and unsuited to the needs of the time and the people.

Sharp Commission

It was only at the beginning of the twentieth century

that the State Government took some concrete steps to refashion its education policy. The most important step that the Government took in this regard was in 1915, when Partap Singh, the ruler of the state, secured the services of Henry sharp, education commissioner to the Government of India, to examine the State's education system and suggest ways and means to improve it.² H.Sharp came to Kashmir on April 9, 1916. He examined the whole education system and submitted his report on June 1, 1916, containing some very valuable suggestions.³

Observation of H. Sharp

H. Sharp made a careful survey of the state of education. He visited a large number of educational institutions and studied their working. Although Muslim education was not specifically within the scope of the commission, a good deal of valuable information was collected by it regarding the Muslim response, their number in educational institutions, and the obstacles which held them aloof from the new system.⁴

After studying the system he submitted a detailed report wherein he observed that the quality of education imparted in the state schools was "generally satisfactory", but the system was top heavy, and that primary education had not advanced pari passu with higher education. The generous attitude adopted towards education had been of advantage in that it facilitated the policy which the State Council

was anxious to pursue for filling posts by the State Subjects. In fact, the policy of education in Sharp's opinion overlooked the interests of tax-paying cultivators as there were only a few schools in the villages inhabited primarily by agriculturists. Owing to the conservative habits of the people no perceptible headway had been made towards the education of girls. There were all-round apprehension regarding the future employment of the youngmen coming out from the high schools and colleges.⁵ The amount spent on the scholarships was considered sufficient in proportion to the total expenditure in education. However, Sharp remarked that the amount spent on the Muslim students was inadequate.⁶ Moreover, an inadequate proportion of Muslim pupils in higher education was a feature characteristic of the British India as a whole.

Recommendations

H. Sharp's recommendations, interalia, included the future policy to attract Muslim pupils to higher education and the continuance of the spread of elementary education among the community. For promoting higher education, sharp recommended an increase in the proportion of scholarships reserved for the Muslims in view of the size and poverty of the community.⁷

With regard to the expansion of primary education, Sharp observed that the same was "a primary necessity" and required a very "early attempt" at establishing a school

in every village of 500 or more inhabitants.⁸ In fact, Sharp proposed the opening of 1,100 new primary schools in ten years i.e. 110 schools annually.⁹ Sharp not only recommended spread of primary education, but also laid stress on the introduction of practical elements into it.¹⁰

Government Response

The Government accepted almost all the recommendations which Sharp's report contained. The immediate fall-out of the acceptance of the recommendations made by Sharp was the introduction of free and compulsory primary education.¹¹ For the benefit of the Muslim community in the Jammu Province, the State Council sanctioned after 1916 Arabic teachers for primary schools in Kishtwar where the population was overwhelmingly Muslim. Besides, some of the Arabic teachers were sent to the normal schools for training on modern lines.¹²

Another special measure adopted by the State Council to encourage education was the provision for special grant of Rs. 1,000/- per annum for the purpose of scholarships to Muslim students in the Jammu region as against Rs. 3,000/- kept for the Kashmir Province. Another important measure in this direction was the provision of four scholarships of Rs. 50/- P.M. each for higher education in India. Out of these four scholarships, two were given to Muslim students.¹³ State Council also revised the grants-in-aid rules. They were made more liberal than those in the Punjab.¹⁴ The expendi-

ture incurred by the State Government on education increased considerably from Rs. 30,714 in 1891 to Rs. 11,49,703 in 1925.¹⁵

Nature Of Education

Keeping in view the physiography of the Jammu and Kashmir State where each village was separated from the other by mountain ranges, streams and rivers, it was not enough to establish schools at the selected places. The cost of providing a school to each isolated village was also not manageable but the agency of the traditional teachers like the village Mullahs, Pirs and Pandits could have been employed. The primary education of the truly popular type could have thus been provided with the maximum profit to the public at the minimum cost to the State Government.¹⁶ However, only a fringe of the actual educational need of the people had been touched. The one real requirement was the large scale primary education. But adequate measures were not taken for its spread. As late as 1925, expenditure on primary education formed only about 25 percent of the total expenditure on education.¹⁷

Although the primary education was free, what was needed most for effectively weaning away the people from their colossal ignorance was the compulsory education.¹⁸ The agricultural classes preferred to retain their children at home for cattle grazing, crop-watching and other allied pursuits. They had little inclination to send them to schools.

Some elements of compulsion was, therefore, necessary for the diffusion of knowledge among them.¹⁹

The quality of teaching was also lacking. Despite all the arrangements for the training of teachers, a large percentage of them was still without any training for their profession. Their salaries and prospects also were not sufficiently high to attract persons of really good merit. The schools were even ill-equipped and not properly housed.²⁰

Changes After 1925

1. Government efforts to promote education

a) Primary Education

The acceptance of the recommendations of H.Sharp, for the improvement in education in the State by the State Council constitutes a landmark in the history of education in the State. Based on the recommendations free and Compulsory Primary Education Regulation was passed in 1930.²¹ The Municipal towns and notified area of the Jammu Province which came under this Regulation were Jammu, Mirpur and Udampur.²² The Regulation provided for the supply of free books and setting up of attendance committee, whose members were to popularise education among the people through their personal contact and influence.²³ In 1930, the number of students availing themselves of this facility in the Jammu province was nearly 1,100.²⁴

Yet another landmark in the history of improvement of education in the State was the setting up of the Educational

Reorganisation Committee on June 27, 1938 for the expansion of primary education and to make it more practical and suitable to the prevailing socio-economic conditions. The Director of Education, K.G. Saiyidain, was made its Chairman.²⁵ The recommendations of the committee were :²⁶ Introduction of basic education in which book learning was to be integrated with craft teaching ; conversion of some primary schools into basic primary schools ; use of simple Urdu as the medium of instruction ; extension of primary education to seven years instead of 5 years ; bringing primary education within the easy reach of the masses by opening as many schools as possible ; providing universal, free and compulsory education all over the state ; and improvement of professional efficiency and status of teachers of all grades.

The result of these changes was that the number of primary schools in the Jammu province rose from 382, excluding 36 maktabs and Pathsalas, in 1931²⁷ to 412, including the three aided ones, in 1938.²⁸ By the year 1941, the number of primary schools in the province, including some girl schools and a few private ones, had gone upto 550.²⁹ The number of primary schools for both the sexes in Udhampur, Kathua, Reasi, Mirpur and Poonch districts was 104., 68., 61., 124 and 100 respectively.³⁰ In 1941, on the average one primary school was serving 3,602 persons in this province.³¹

b) Secondary Education

During the first three decades of the 20th century, little progress was made in the field of secondary education. As a matter of fact, there existed only seven schools with the total enrolment of 2,665 students till 1929.³²

However, in 1938 the figures of high schools in this province rose to eleven. While Jammu housed three high schools, including the Islamia high school, Mirpur, Samba, Kishtwar, Kathua, Udhampur, Akhnoor, Bhimber and Bhandarwah housed one high school each.³³ In 1939, the list of high schools in Jammu rose to twelve, with the upgradation of Model Academy to the status of a high school.³⁴ By 1941, at least one high school had been opened at all the district headquarters of the Jammu Province except Reasi.³⁵ At that time, there were 15 high schools and more than 56 middle schools functioning in the province.³⁶ In the Jammu district there were five high schools and each school was serving on the average a population of 86,272. There were three high schools each in the districts of Udhampur, Mirpur and Poonch each serving a population of 1,02,004 ; 1,28,885 ; and 1,40,609 respectively, whereas a high school in Kathua was serving a population of 1,77,672 in 1941. However, it is pertinent to mention here that a population of 2,57,903

of the Reasi district was without a high school.³⁷

c) College Education

College education in the Jammu region began with the establishment of the Prince of Wales College in 1907.³⁸ The Progress of college education in this province upto the mid-forties is virtually the study of the Prince of Wales College, However, if we go by the response of the students to this college, it can be safely asserted that the college education did not make much progress.³⁹ The condition of females in the field of higher education was even more pathetic. There being no separate college for women, the Prince of wales college functioned as a co-educational institution till 1944, when Maharani Mahila College, Jammu, a private institution, came into existence.⁴⁰ The people did not favour female education particularly after puberty. In fact, they were against a girl joining a co-educational institution.⁴¹

Under these circumstances, only a few girls belonging to a few progressive families sought admission to this college. This is evident from the fact that in 1943 the number of girl students in this college was a paltry 57.⁴² The situation did not improve much even after the establishment of Maharani Mahila College because this college was not well-equipped. The absence of competent teachers and paucity of funds were the principal factors which did not enable the college to establish its credibility.⁴³ Even the facilities for

the study of subjects like mathematics and science were not available. Under these circumstances, girl students had no other option but to join the Prince of Wales College⁴⁴ which they seldom did.

d) Teachers Training

Connected with the spread of Education was the question of the training of teachers. "If the teaching in the schools is to be raised to a higher level; if the pupils are to be cured of their tendency to rely upon learning notes and text-books by heart, in a word, new education and knowledge is to be diffused by the methods proper to it", the state Council observed "then, it is necessary to appoint trained teachers." Realizing the importance of trained teachers in schools the state council paid utmost attention to provide these schools with qualified teachers.⁴⁵ However, a normal school for the training of junior vernacular teachers had also been started at Jammu during 1922-23.⁴⁶ The number of teachers trained in this school, however, remained small. This is evident from the fact that in 1929 there were only 21 pupil teachers receiving training in this institution.⁴⁷ This school was closed down in 1934 probably on financial grounds. However, during the same year a single Normal school was opened at Udhampur for the whole State.⁴⁸ Fifty teachers for junior vernacular class and ten for senior vernacular were admitted to this school every year.⁴⁹

In 1938, Educational Re-organisation Committee

recommended the shifting of this school to a more convenient central place. It also stressed the need to remodel it in order to meet the needs of basic education.⁵⁰ The Government accepted the view-points of the Educational Re-organisation Committee and opened the teachers' training school at Jammu the following year. This school trained nearly one hundred male teachers every year and prepared them for basic education course examination. A further step was taken in 1940, when on September 2, the Bachelor of teacher (B.T) class was opened.⁵² In the beginning 30 graduates were admitted for training. Hitherto a limited number of teachers were deputed annually for B.T. training on the State stipend to the teachers training colleges outside the State. By 1944 a training school for women too had been established at Jammu.⁵³ It trained 50 lady teachers every year in basic education. However before, the opening of this training school, about 20 lady teachers were attached to Government Girls High School, Jammu, every year, where they were prepared for junior vernacular certificate examination.⁵⁴ Besides, about ten graduate teachers were also deputed every year, usually to Aligarh Muslim University and Banaras Hindu University.⁵⁵

e) Technical Education

It was for the first time during 1893-94 that the Education Department took up the question of technical education in the State. The State Council expressed the opinion

that "in the best interests of the country and its people, steps be taken to encourage technical education, because mere primary or high literary education unattended by technical instructions to the agriculturists is a curse rather than a blessing. It literally incapacitates them (agriculturists) to follow their legitimate occupation while in the case of others it only serves to create a class of discontented candidates for clerical duties, whose aspiration the State cannot afford to meet." The Council felt convinced that technical education ought to be encouraged, if Kashmir's arts and industries were to be revived. Accordingly, it contemplated the opening of a technical school at Srinagar as soon as necessary funds for the purpose were available.⁵⁶

However, it was during 1912-13 that some concrete steps were taken to promote technical education. Funds were provided to meet the maintenance and other miscellaneous expenses of the proposed technical institute at Srinagar. Finally, the technical school was opened at Srinagar on May 29, 1914, and was named Amar Singh Technical School.⁵⁷

As far as Jammu was concerned, technical education had made a little or no progress at the beginning of the 20th century. There was no technical institution in this province before April 1924, when the Partap Technicl School was founded.⁵⁸ It was affiliated to the City and Gwildes Institute of London.⁵⁹ Drawing, carpentry, weaving, dyeing, smithy, short-hand and typing were the trades in which training was

imparted in this institution.⁶⁰ In the beginning there were only 46 students in this institution, but the number increased to 81 in 1929.⁶¹ A new trade, pottery, was also added to the curriculum in 1929.⁶² The second technical institution in the Jammu region was the Calico Printing, Dyeing and Weaving Technical School started at Samba in 1926.⁶³

A year later two more technical schools were opened at Mirpur and Kishtwar.⁶⁴ Steps were also taken during 1929-30 to set up a technical school at Bhaderwah.⁶⁵ These schools imparted instructions in trades like carpentry, smithy, weaving, dyeing and utensil-making.⁶⁶

However, in 1938, the Educational Re-organisation Committee found that these schools had failed to play the desired role in promoting the study of arts and crafts, as also in promoting cottage industries. Therefore, consequent upon the recommendations of this committee, the control of these institutions was transferred from the Department of Industries to the Department of Education on January 19, 1939.⁶⁷ This change produced some good results. For example, the craft work developed in all schools with the help of trained as well as untrained teachers who happened to possess skills in some craft or who had specially acquired it voluntarily with the object of guiding their students.⁶⁸

The children also started joining the technical institutions in large numbers and with great enthusiasm. Gardening, wood work, clay modelling, spinning and weaving, tat

making and many other activities of similar nature were taken up in by the children.

The Government took yet another important step with a view to pay closer attention to the problems connected with the technical education. It was the appointment in 1939 of Inspector of technical schools.⁷⁰ With the result, the working of technical schools improved. So much, so that children of rural areas started taking active interest in technical education. In this connection the interest taken by the children of Kishtwar, Bhandarwah, Mirpur and Samba was remarkable. This is evident from their number in the technical schools which these town housed.⁷¹

f) Adult Education

One of the main recommendations of the Education Re-organisation Committee was the provision of opportunities for adult education of the masses. The government accepted and almost immediately acted on this recommendation. The scheme put forth by the Education Department was sanctioned and the requisite funds were provided.⁷² Indeed, the prime objective of adult education was infact, to combat mass illiteracy among the rural people. To achieve this objective the Department of Education organised its first literacy drive under the name of Adult Education on October 15, 1938⁷³ and opened at least eighteen centres for adult education in the Jammu province.⁷⁴ Twenty students volunteers of the Prince of Wales

College were trained for this purpose.⁷⁵ These students started intensive propaganda to encourage elderly people to acquire literacy. The use of magic lantern, cinema and public lectures were made the means to spread education among them.⁷⁶ Local bodies, like municipality and town area committees, were responsible for providing funds for expenses on lightening at centres situated in their jurisdictions.⁷⁷

The Municipal Committee, Jammu, in particular, did a lot to popularise adult education by providing free electricity for night classes held for adults.⁷⁸ It was the result of these efforts that adult masses began to join adult education centres organised for them. By 1940, 5,311 adults in the province had been granted literacy certificates.⁷⁹ And by 1944, adult education had been introduced throughout the province.⁸⁰

g) Female Education

Keeping into consideration the fact that even the advanced provinces and states of India were very backward in the education of females, it was but natural that the condition in this rather backward State should be very discouraging. The people were highly conservative about purdah system and the problem of girls education was a sensitive social issue. The problem in the smaller villages was so acute that it was not possible to promote education. Girls did not, as they did in British India, attend the boys schools. Above all, the realisation that girls be educated was totally lacking.⁸¹

Sharp after examining the whole system of education in 1916 had observed that the people were very conservative and that "the problem of girls education here is very serious."⁸²

To overcome the problem and to inculcate new vision among the people about female education, sharp made some concrete recommendations. He advocated the opening of more girls schools. He also emphasised the necessity of involving private enterprise to popularise education among girls and recommended that the private enterprise should be given every possible encouragement by way of liberal financial grants and other required assistance. In order to attract more and more girls towards education, sharp, in addition, recommended the institution of small scholarships for them.⁸³

The government accepted almost all the recommendations embodied in the report.⁸⁴ Steps were soon taken to implement the recommendations. However, it must be noted that the State Government adopted a very cautious policy because it was fully aware of people's attitudes towards female education. In order to avoid criticism and create circumstances conducive for the spread of female education, the government decided to move step by step, thereby dragging the people out from their conservative cell.⁸⁵

As has been discussed, the private schools were decidedly rendering greater service than government schools as

the number of government schools for girls was inadequate.⁸⁶ It was only after the recommendations of the Sharp commission that the government started paying more attention towards female education and by 1929 the programme for the expansion of female education began to receive priority. In 1929, five girls primary schools one each at Udhampur, Akhnoor, Ranbirsingh Pura, Samba and Kathua in the Jammu province were raised to the status of vernacular middle schools. In the same year, the vernacular middle school for girls at Mirpur was raised to the status of anglo-vernacular.⁸⁷

Since 1928, the government had taken important steps for the causes of female education. In 1928, the separate branch of Girls education was created under the Chief Inspectress of Girl schools. M. Bose was made the first Chief Inspectress in March 1929. She acted direct under the control of Home Minister.⁸⁸ In the same year, another post of Inspectress was created to look after the female education. This brought to some extent efficiency in the inspecting staff as well as supervisory staff.⁸⁹ Grade of the Inspectress, apart from certain special allowances, was fixed at Rs. 100-10-150 mainly to attract women with higher qualifications.⁹⁰

At the end of 1938, the control of Girls Education Department was given to the Director of Education.⁹¹ K.G. Saiyidain was the new Director of Education and M.S.E. Chawner was appointed the Deputy

Directress for women education.⁹²

In order to further improve the female education, Maharaja Hari Singh appointed the Educational Re-Organisation Committee in 1938 under the Chairmanship of the Director of education, K.G. Saiyidain. He submitted his report after making a comprehensive survey of the educational conditions.⁹³ The Committee made the following suggestions for the expansion of girl education : ⁹⁴

(a) Twenty primary and four middle school should be opened every year instead of two middle schools and six primary schools ; (b) to attract more girls to the schools, more scholarships should be provided ; (c) to ensure better inspection of schools, two inspectresses of schools should be appointed one for each province ; (d) a central library should be attached to the office of the Chief Inspectress of schools and arrangements be made to send books to the teachers working in rural primary schools ; (e) books should be distributed to the girls reading in the 4th and 5th classes free of cost ; (f) Syllabus and studies in girls schools should be re-organised ; (g) school buildings should be constructed to provide accommodation for women teachers ; and (h) a senior vernacular class for the training of women teachers should be opened.

The State Government gradually accepted the Educational Re-organisation Committee report and implemented the policy laid down therein in stages.⁹⁵ By the year 1942,

there were four Inspectresses of girls schools, two in each province, under the direct administrative control of the Director of the Girls Education.⁹⁶

The need to have trained teachers in the girls schools was also recognised as the main hindrance in the progress of female education was the dearth of trained female teachers. This can be seen from the fact that in 1935 there were only two female senior vernacular trained teachers in the whole of the State. To meet this challenge, the State Government deputed two more female teachers for the senior vernacular course at Hoshiarpur in Punjab in 1935.⁹⁷ But even this type of measure could not meet the challenge of the dearth of female teachers. However, government tried its best to face the problem and afforded every possible facility for the training of local female teachers.⁹⁸ Another method which the government decided to take to increase the efficiency of teachers was the new duty of the inspection staff to impart verbal instructions during the time of their inspections.⁹⁹

In 1939, another substantial step was taken in this direction, with the setting-up of a training centre in Government High School, Srinagar, for training female teachers.¹⁰⁰ That the government was keen to improve female education can be seen from the fact that in 1940 it gave an independent status to the training classes held in the premisses of Government High School, Srinagar. Later, these classes

were shifted to a separate building.¹⁰¹ This was a right step regarding the training of female teachers in the State. Meanwhile, the State Government also realised the need for establishing two more training schools one in Jammu and the other in Srinagar.¹⁰²

It was due to the efforts of the government that the number of trained female teachers increased satisfactorily. By 1942, a large number of qualified candidates were available for the posts of primary teachers.¹⁰³ This was a good sign as it did meet the problem of the dearth of female teachers to a certain extent.

To improve the condition of female education and also to get it popularised, the State Government sanctioned grants-in-aid and scholarships liberally. During 1928-29, the State Government sanctioned Rs. 16,235 as grant-in-aid for various schools functioning for the improvement of female education in both the provinces of the State. Besides this, the State Council sanctioned a sum of Rs. 3,130 to be distributed among the girl students in the form of scholarships.¹⁰⁴ In 1945, the State Council spent Rs. 50,000 on girls education in the shape of grants-in-aid.¹⁰⁵ These steps indicate that the State Government had recognised the need for promoting education among girls.

h) Establishment of Women College At Jammu

A Women College in Jammu city was founded in June 1944 with the efforts of the Mahila Education society led

by Rai Bahadur Mulkh Raj Gandotra.¹⁰⁶ The College was named the Maharani Mahila College as a donation of Rs. 10,000 was made by Maharani Tara Devi towards the establishment of this College. The College soon began its work with intermediate class and was affiliated to the Punjab University, Lahore.¹⁰⁷ As already discussed the people of the Jammu region were against co-education. The conservative people did not like to send their daughters at the Prince of Wales College Jammu, where there was the provision of co-education. Therefore, they welcomed the establishment of Women College in their city.¹⁰⁸

In its very first session no less than 58 students got admission in the women college. This shows the popularity of the college. With the opening of this college, the number of girls studying in the Prince of Wales College started decreasing day by day with the result that during 1946-47, the number of admissions went upto 124, while the Prince of Wales College had only twelve girls.¹⁰⁹ The reason behind the girls still seeking admission in the Prince of Wales College was that the Women College did not have the facilities for imparting education in the mathematics as well as in Science subjects. The girl students interested in science as well as in mathematics had to join the Prince of Wales College.¹¹⁰ Moreover, the Women College was not well-equipped with efficient teachers for want of funds.¹¹¹

Private Efforts To Promote Education

Beside government schools, there also existed a number of private institutions designated as indigenous and missionary schools.¹¹² While some of the schools were run by private individuals as a means of earning their livelihood, others were maintained by the Christian missionaries and Hindus and Muslim socio-religious organisations operating in the Jammu region.¹¹³

A few schools were under the control of Anjuman-i-Islamia, Jammu (1893), Ahl Sunnat-wal-Jamait (1904), Christian missionaries and other organisations like the Arya Samaj and the Singh Sabha. While the Arya Samaj had its branches at Rampur ; Samba ; Ranbirsinghpura ; Basohli ; Mirpur and Jammu, Ahl-Sunnat-wal-Jamait and Anjuman, at Rampur, Basohli and Kishtwar and Singh Sabha at Jammu and Mirpur etc.¹¹⁴

The Contribution made by various socio-religious bodies to promote education among the people has already been discussed in Chapter V. As far as the female education was concerned, the private indigenous schools were decidedly rendering greater service than government schools as the number of government schools for girls was inadequate.¹¹⁵

Education Of Depressed Classes

Depressed classes in the Jammu region were not only backward socially and economically but also educationally,

though there were two separate schools for them one each at Jammu and Kathua.¹¹⁶ As a matter of fact, the experiment of the government to start special schools for them was not successful for want of enough number of students. Since the facilities for them were available at the ordinary schools, They were more inclined to join the ordinary schools and not the special schools to which the stigma of inferiority was attaches.¹¹⁷ As these special schools had outlived their utility, provisions were made by the government to give scholarships to deserving students of weaker sections.¹¹⁸ However, in 1928, a provision was made for the grant of Rs. 4000 in the form of scholarships for these classes.¹¹⁹ The next year this amount was doubled.¹²⁰ Moreover, the opening of Vedic Pathshala in 1926 at Akhnoor by the Arya Samaj, whcih was an aided institution, did a splended job to encourage education among the depressed classes.¹²¹ However, their performance in the examinations was not satisfactory. Inspite of the government efforts, this community remained illiterate. It is evident from the fact that there were only 3 and 2 Harijan students in the Prince of Wales college Jammu during 1936-37 and 1938-39, respectively.¹²² Their backwardness in the field of education is further demonstrated from the fact that there was no such student in the Prince of Wales College in 1943.¹²³

In short, the state of education of the depressed classes was not encouraging with only 1.5 percent of them being literate in the whole State as late as in 1941.¹²⁴

Level Of Literacy

In 1931, the level of literacy in the Jammu province was 49 per thousand as against 8 percent in the British India. Among males the proportion was 82 and among females it was just 10 per thousand.¹²⁵ By 1941, the proportion of literates per thousand of population in this province had risen to 74 as against 70 in the Kashmir province and 31 in the Frontier Districts, excluding the Gilgit Agency.¹²⁶

Community-Wise Literacy Break-up

The population of literates among the Hindus in this province was 24,701 in 1921, which rose to 47,282 in 1931, showing an increase of 91.37 percent during 1921-30.¹²⁷ It is important to note that while the percentage of literacy among the Hindus in 1921 was 22.1 it was 51.6 and 56.6 in 1931 and 1941, respectively.¹²⁸ Brahmans among the Hindus were in the forefront in availing themselves of the educational facilities made available by the government.¹²⁹

In 1921, the total number of literates among the Muslims in the province was 10,442 which rose to 21,399 in 1931, showing an increase of 104.93 percent during 1921-30.¹³⁰

Although the Muhammadans in the state were educationally quite backward but their position in Jammu city was not discouraging. The position of literate percentage of Muhammadans of Jammu city in 1921 was 12.26 which rose of 24.89 and 40.23 in 1931 and 1941,¹³¹ respectively.

It appears that the Muhammadans of Jammu city took keen interest in education and their position was a better than that of the Muhammadans of Srinagar. This can be seen from the fact that in 1941 the percentage of literate Muhammadans in Srinagar was 12.2, whereas in Jammu it was 40.23.¹³²

The total number of literates among the sikhs in this province was 2,036 in 1921 and 3,824 in 1931.¹³³ In the Jammu City, however, their literate percentage was 56.7 and 62.86 in 1931 and 1941,¹³⁴ respectively. It is evident from the above data that sikhs of Jammu showed keen interest in the sphere of education. The number of literates among the Jains was 184 in 1921 and 310 in 1931.¹³⁵ Their percentage in Jammu city was 34.62 in 1921 which rose to 52.45 and 65.8 in 1931 and 1941,¹³⁶ respectively. The number of literates among Christians were 80 in 1921 and 182 in 1931.¹³⁷ However, the number of literates increased considerably during 1931-1940.

It is obvious that the period between 1925 and 1947 witnessed a number of changes in the educational field. Elementary and secondary education was made practically free. The Compulsory Primary Education Regulation which was passed in 1930 made the primary education for boys compulsory in the municipal towns and notified areas. Liberal aid was provided to the institutions started by the private enterprise and scholarships were granted to the meritorious

and needy students on an extensive scale. Books were supplied free of cost to boys of primary classes on a very generous scale. Definite steps were also taken to promote education among the Muslims and other educationally backward communities.

The most significant **step** was the appointment of an Educational Re-organization Committee under the Presidentship of K.G. Saiyidain which made important recommendations to accelerate the pace of educational expansion at the primary stage and promote basic education in which craft teaching and book learning were to be closely integrated.

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Chapter - VII

**AGRARIAN SYSTEM : AGRICULTURE, HORTICULTURE,
IRRIGATION AND ALLIED ACTIVITIES**

AGRARIAN SYSTEM : AGRICULTURE, HORTICULTURE, IRRIGATION AND ALLIED ACTIVITIES

Agriculture

Agriculture is the most vital human enterprise as without it the essential requirement of food for human existence cannot be met. Like the rest of India, the majority of the population of the Jammu region inhabited rural areas. A picture of the proportion of rural and urban population in different districts of the Jammu region has already been given in Chapter I. Seventy six percent of the population of the region depended on agriculture for their livelihood in 1931.¹

The prosperity of trade and transport is also indissolubly linked with bright prospects of agriculture for if the purchasing power of the masses goes down on any account, depression sets in the trading community. However, in this region where opportunities for trade, commerce, industry and government service were inadequate and which did not have a proper communication network, adequate power and educational facilities, dependence on land or agriculture was the chief occupation of the population. Only a small segment of population engaged itself in trade, commerce, industry and government service.²

General Conditions

The Jammu province as discussed in Chapter I. is a mountainous area. Only that part of the province which touches the border of Punjab can be categorised as plain

where cultivation of land is done on large scale. However, during our period of study about 15 percent of the area of the Jammu province had irrigation facilities of one kind or the other. In contrast to this, the Kashmir valley had 60 percent irrigated area.³ As in other parts of the country, the food crops dominated the agricultural scene of this province.

In the hot moist tracts of the Jammu province such as those irrigated by the Ravi and the Ujh rivers in Jasrota area, the peasants were numerically and economically weak. They always needed external help. This had resulted in the development of the Halara system. Under this system, Halaradars, locally called Udharjo, used to come to the state from the adjoining areas of the Punjab at the time of sowing and harvesting and share the profit and responsibilities among themselves on the basis of ploughs contributed by each individual.⁴

To the north of Jasrota area situated the thirsty Low lands called the Kandi area. This area had many Khads and channels, which after having rainfall would become roading torrents for few hours, but which were otherwise broad stretches of burning sand.⁵ This tract depended for a full crop on the timely and well distributed rainfall. The chief feature of this tract was that when the rains came, it washed away the soft earth leaving behind a mass of stones on the surface of the soil.⁶ On the slopes of the hills, beyond the

Kandi area also, the cultivation was precarious. Heavy rains in this area caused the soil to become water-logged as percolation of water was checked by rocky beds. During an unbroken spell of hot weather, the rock surface would heat to such an extent that it would burn the roots of the crops. The conditions for agriculture were, on the whole, better on the high hills on account of a fairly temperate climate, normal to heavy rain fall and constant supply of water through the perennial streams.⁷

Agricultural Operations and System of Cultivation

The agricultural operations and the system of cultivation in the Jammu province varied from place to place. This was due to variation in climate, nature of soil and irrigational facilities. The system of cultivation, however, was the same as in the times gone by the cultivator adhered firmly to the use of the primitive type of agricultural implements.⁸

In the Jammu region, there were usually two crops in a year, namely the winter or the Rabi crop, and the summer or the Kharif crop. The winter crop consisted mainly of wheat and barley and was sown from mid September to mid January, depending upon the moisture in the field. These were harvested during May-June in the low lying areas and during July-August at higher altitudes. The summer crops, including rice, maize and millet, were sown from mid March to mid July, depending upon the situation and character of the soil and were harvested between mid August and mid

November.⁹

The cultivation of Dhan (Rice) was carried out in the plots reserved specifically for this crop. The sprouted seeds were sown in the month of May in the manured seed beds prepared by ploughing and constant watering. They were pulled out and carried to the field, already levelled and ploughed between six and eight times in the months of June and July. This method of cultivation was called Paniri (Transplantation) system.¹⁰ Another method under which the system of transplanting was followed, was locally called Chhatta (broadcast). Under this system, the seeds were kept wet for a few days in a vessel and then spread on the ground and covered with clothes in order to keep them warm. When they got germinated, they were sown broadcast in the already well ploughed and irrigated fields.¹¹ Later a de-weeding was done during July-August and another during August-September. The difference between the two was that the farmer required greater labour and yielded more than the latter.¹² In the Pahari (Hilly) circle, where water supply was ample owing to rains during April-May, the crop was sown by Chhatta. The varieties of Dhan grown in this tract were Basmati, Munji and Kalna.

However, it was Munji which could be cultivated almost everywhere. This crop was reaped between first week of October and first week of November.¹³ Bajra was another staple food of certain sections of the popu-

lation and it was grown on a large scale in Hail areas, which were specially suited for it. It was also grown in other classes but generally mixed with Moth and Mong which was termed as "Terara".¹⁴ The land was ploughed first during May-June and then during June-July after wheat or "Sarshaf" was cut. The crop was sown on **Chhatta** (broadcast) system towards the beginning of August and de-weeding was done towards the middle of that month when the plants were about 6 inches high. Immediately thereafter, the land was again ploughed. This ploughing was called **Dalna**. The crop used to be harvested towards the late September or early October every year.¹⁵ Maize, the staple food of Gujjars, Bakarwals and Gaddis and all those who inhabited the mountainous area, was mostly grown in the hail land quite close to habitation. It used to be sown broadcast immediately after showers but before that the farmers had to plough the Hail land four times and the warhal eight times. The crop used to be harvested by the middle of October every year.¹⁶

Wheat was an important crop of the Akhnoor and Mirpur tehsils. The cultivators would plough the land eight to ten times before the sowing of seed during the months of October and November, However, the land would be ploughed only four to five times if it contained moisture.¹⁷ Wheat used to be harvested between the middle of April and the end of May.¹⁸

Rotation of Crops

Rotation of crops was limited by climatic and irrigational factors. In rain-fed areas, two crops in a year followed by one year fallow were raised. In Hail lands one crop in a year was harvested and cereal after legume crop was sown. In irrigated lands, cereal crops were grown in **rotation** as was being done in the British India.¹⁹ Dhan was **sometimes** succeeded by a crop of Goji and Barley and Wheat was grown after rice on heavily manured rice lands, but the yield was poor.²⁰

After a crop of sugarcane, the field was frequently left fallow and then succeeded by cotton or sugarcane. If a fodder crop succeeded a sugarcane crop, two fallows were allowed and then wheat was sown. Cotton was generally preceded and succeeded by a fallow. Maize was followed by wheat and sometimes by Toria, Barley or Massar after which a fallow was required.²¹

The crop on the better warhal soils depended on the rainfall. Not more than one crop in one year, or two crops in two years could be produced. The capricious character of the rainfall gave long enforced fallows. The inferior warhal-II could produce only a crop every other year.²²

Cultivation of Principal Cereals

Rice

The word Paddy is associated with the Rice crop. Paddy is known as **Dhan** in Dogri and **Dhanya** in

other Pahari dialects.²³

In the Jammu tract paddy was grown on the alluvial soil, where irrigation was also possible. Lower slopes of Chenab at Udhampur, Kishtwar, Reasi, Bhaderwah and Kathua were the important rice growing areas. But all these areas produced coarser varieties of rice. The Ranbirsinghpura belt known as **Nawhashahr** area, produced the finest type of rice not only in the Jammu region, but also in the entire State. The Basmati grown here was as good as the Basmati of Mukerian in Punjab or Dehradun in Uttar Pradesh or Patna in Bihar.²⁴ Small quantity of rice was also grown in Rajouri and Poonch. Rice was also grown in those areas of Akhnoor Tehsil, where irrigational facilities were available.²⁵

Wheat

Wheat was the most important crop in this province as compared with other staples.²⁶ It was grown in almost every part of the province, especially in Jammu, Kathua and Udhampur Districts and Poonch Jagir. Like rice, it was also a crop of alluvial soil.²⁷

The total area under wheat-cultivation in Jammu province in 1935-36, 1936-37, and 1937-38 was 4,15,766 ; 4,27,272; and 4,29,027 acres respectively.²⁸

The quantity of yearly produce per acre of crop was between 6 to 7 maunds.²⁹ (1 Manual = 37 Kg.)

Maize

It was a staple diet of the dwellers of high elevations.

The roaming graziers like Gujjars, Gaddis and Bakerwals preferred to take maize-flour bread called Todha rather than wheat-bread or rice. Maize was grown almost in the whole of this province, especially in those parts where drainage of water was good and the soil loamy. The Udhampur District and the Poonch Jagir were the chief growers of maize.³⁰ The quantity of yearly produce per acre of the crop was between 7 and 9.5 maunds.³¹

Barley, Bazra And Millets

Barley, Bazra and Millets were the other food crops grown in the Jammu region. Jawar used to be grown earlier in some parts of the Jammu province but during the period of our study it remained almost an insignificant crop. The heaviest concentration of Barley was, however, found in Udhampur, Jammu and Kathua Districts, where some people did prefer to take a bread mixed of wheat and barley flour. Bajra was a crop grown in dry hilly tracts of the region.³² It was the favourite food of the Zamindars.³³ The quantity of yearly produce per acre of the crop of Millet was between 6 and 6.5 maunds.³⁴

Cash Crops

Sugarcane

It was a crop of very fertile soil having good irrigational facilities. Therefore, tehsil Ranbirsinghpura and some parts of the Jammu tehsil lying in the plain tract were the chief growers of sugarcane. Katha, Dhalu and Ponda were

the chief varieties of sugarcane grown in this province. The yield of Ponda variety was better than that of other varieties.³⁵

Oil Seeds And Pulses

Oil seeds were being cultivated in the State since times immemorial the oil seeds were grown all over the Jammu region with certain alluvial tracts in the higher altitudes of the outer plain were particularly well-known for oil seed farming. Among the pulses, grams, green grams (Mung), black grams (Urad) and brown gram (Moth) were grown, Cotton, tobacco, Chillies, hemp (san) and potatoes were also grown in some parts of the Jammu region. Razmah or delicious beans were also grown in certain areas of the Jammu region. The Bhardwah Razmah, however, were and continue to be famous throughout the Northern India.³⁶

Saffron

Saffron was cultivated at Pochhal, Malta and Hariyal³⁷ in Kishtwar tehsil. The quality of land in which saffron was cultivated was red loam, lighter in texture and invariably there was a semi-pervious hard pan underneath. The major part of the area consisted of slopes and highlands which were very well drained.³⁸ Saffron produced in the Kishtwar area was considered superior to the saffron of pampore (Kashmir) because of its good fragrance and quality.

In Kishtwar, the method of cultivation of saffron differed from the methods practised in the Kashmir valley. Unlike Kashmir, it was grown in flat fields and was planted

in rows therein at a fair depth about eighteen inches from the surface.³⁹ The area under saffron during 1936-1938 was about 387 Kanals.⁴⁰

Poppy

Earlier, cultivation of Poppy (opium) was done only in some parts of Doda, especially in Doda and Kishtwar tehsils.⁴¹

However, during the period of our study, its cultivation was restricted to only Bhandarwah and Ramban tehsils. This was done to make sure the government control over the cultivation of Poppy and to avoid misuse of Poppy. Moreover, Poppy cultivators were required to obtain licence. They were required to pay a licence fee at the rate of 11 annas per Kanal.⁴²

Vegetables

In the Jammu province, vegetables like cabbage, cauliflower, khol-khol, pamkin, brinjals, lady-fingers, spinach, onion, tomato, carrot, turnip, radish, sugar beet, cucumber etc. were grown in many parts. Market gardening had developed around almost all the towns of the region. This had become possible owing to the availability of sufficient irrigational facilities. The most significant development in relation to vegetable growth was the setting up of a Seed Multiplication farm at Ranbirsinghpura.⁴³

The percentage of gross cultivated area under some principal crops grown in different districts of

Jammu region in 1931 was a under ⁴⁴ :-

Name of Distt.	All food grains including pulses	Rice	Wheat	Maize	Barley	Oil seeds
Jammu	88.7	11.9	33.8	10.2	4.6	2.1
Mirpur	89.2	0.3	34.7	17.7	0.5	0.9
Udhampur	95.4	10.5	17.1	37.3	10.5	2.6
Reasi	94.7	11.2	22.7	51.1	1.5	3.1
Kathua	91.8	22.9	28.7	15.1	3.1	5.1
Poonch Jagir	100.0	8.0	14.0	66.0	1.0	-
Entire Jammu Province	91.2	10.1	28.9	23.3	3.9	2.4

Horticulture

Though agriculture was the principal activity in the Jammu region, farmers were also attracted towards horticulture. The study of horticulture could be made on the lines of suitability of climate to the growth of various fruits. Therefore. The Jammu region could be divided agro-climatically into three zones.

1. Temperate Zone

It comprises the higher elevation of District Doda and Poonch Jagir. It also includes some parts of Kathua, Udhampur and Rajouri districts. This zone was and continues to be suitable for the cultivation of apples, apricots, cherries, plums, sourpomegranates, peaches, walnuts, almonds and pears etc.⁴⁵

2. Semi-Tropical Zone

It comprises of the Jammu district as a whole, parts of Kathua and Udhampur districts. Like the plains of Punjab, Semi-tropical region of the Jammu province was fairly suitable for cultivation of mangoes, bananas, oranges, lemons, mulberry fruits, bers, Jamans, liches, loquats, guavas, grapes etc.⁴⁶ Mangoes were found throughout the Jasmergarh tehsil, being most numerous in the **Kandi** and **Andhar** circles. The fruit was not very palatable.⁴⁷ The fine Bers were, however, produced in the **Kandi Ilaqa** and exported to the British territory.⁴⁸

3. Intermediate Zone

It comprises of parts of districts of Doda and Udhampur and the Poonch Jagir, mostly a Zone of middle mountains. The intermediate zone of the Jammu province was mostly rainfed and was not ideally suited for the cultivation of mangoes and allied fruits nor for deciduous types of fruits. Though there were places in this zone like Maitra, Ramban, where sub-tropical and temperate fruits like organges and apples were grown in one and the same orchards. However, deciduous fruits requiring low hilly temperature thrived well in such areas.⁴⁹

In 1938 apples occupied 400 acres, pears 133 acres, cherries 13 acres, plums 40 acres, peaches and nectarines 26 acres and apricots 112 acres in the outer hill division.⁵⁰

Government Efforts

Era of horticulture started in the Jammu region during 1930-31, when E. Robertson, Agriculture Officer, Tarnab Agriculture Station, Peshawar, was invited by the State Government to seek his expert advice on the development of fruit culture in the Jammu region.⁵¹ In fact, it was he who introduced modern varieties of fruit plants like seedless naval orange, apples, pears etc. from the nurseries of Peshawar.⁵²

Ganga Nath in his report submitted to the Government in 1942 also recommended the plantation of fruit trees and establishment of nurseries in each tehsil of the province.⁵³

During 1935-36, the Agriculture Department maintained two nurseries in the Jammu province. One was at Udhey Wala and the other at Batote. Besides these, two more nurseries were started in Pauni and Reasi during 1936-37.⁵⁴ In the year 1940, small nurseries were also started in Ramnagar and Kawa in Udhampur.⁵⁵ By the year 1945, another nursery in tehsil Mendhar had also been established with 5,000 trees of apples, apricots, plums, leaches, almonds, allubukhara, guava, limes, sweetlimes and loquats etc.⁵⁶

In 1938, 187 plants of citrus and other sub-tropical fruits were imported from the British India for nurseries in the Jammu region.⁵⁷

Nursery work in the Jammu province was also being

encouraged by remission of revenue by half for a number of years if an area not exceeding two kanals was brought under nursery operation. Technical assistance, skilled labour and spraying machinery were supplied free of cost for spraying in private orchards. Peripatetic parties were sent out to demonstrate laying of orchards.⁵⁸

Horticulture experiment work and the demonstration of grafting of improved fruit plants were important features of the department to popularise horticulture in the private orchards.⁵⁹ Thus, one can conclude that in the Jammu region, the horticulture after 1930 was being popularised among the masses by the consistent efforts of the government.

Irrigation

The Jammu province being sub-montane had a limited scope for irrigation works. Even then, some canals had been constructed to make irrigation of land possible and also to provide drinking water for the people and the cattle as well.⁶⁰

There were five canals which were the main source of irrigation in the Jammu region. Besides these, there were also a number of privately managed temporary **Khuls**. A brief description of these canals is as under :-

1. Ranbir Canal

It was the largest canal of the province drawn from the Chenab at Akhnoor. In 1945, the total length of the canal, with its distributaries was 236.47 miles (39.40 miles main

and 197.07 miles distributaries).⁶¹ It was used to irrigate some tracts in Akhnoor and Jammu tehsils and almost the whole Ranbirsinghpura tehsil.⁶² This canal had the capacity to irrigate as many as 1,25,956 acres of land.⁶³

2. Pratap Canal

The Pratap canal was the second largest canal in the region with the river Chenab as its source. Its total length including the distributaries was only 24.15 miles in 1931. By 1941, however, its length was increased to 31.44 miles.⁶⁴ This canal was used to irrigate the area between Akhnoor and Hamirpur Sidhar.⁶⁵ During our period of study, the maximum area it irrigated was 4,000 acres.⁶⁶ It was more like a protective than productive irrigation work.

3. Basantpur Canal

The Basantpur canal was another important canal in the region with the river Ravi as its origin. It was dug and opened in 1918 with a view to irrigating 6,000 acres of land in the area in Kathua district. However, these hopes could not be realised as the maximum area it could irrigate during 1942-43 was just 2,353 acres.⁶⁷ This happened because of the fact that "Rivas" awarded, was based on a duty of 50 acres per "cuses" and maximum supply of 120 "cuses" allowed in the canal for maximum likely irrigation of 6000 acres. But the soil being very porous and stony the duty actually realised was 10 acres per cuses only. In 1934, the Punjab Government was requested to release more water

in the Basantpur canal⁶⁸ but it turned down the request.

4. Ujh Canal

The Ujh canal was originally designed to mitigate the hardships of the people living in a tract of about 2,000 acres in the Jasmergarh tehsil which was entirely dependent on rainfall both for irrigation and domestic use. It was first constructed in 1923. The extension work started in 1924 was completed only in 1933.⁶⁹ Total length of the canal, including the distributories was 45.85 miles (24.20 miles main and 21.65 miles distributories).⁷⁰ The area irrigated by the canal was 2,167 acres in 1930, 3,268 acres in 1940 and 3,611 acres in 1943, respectively.⁷¹

5. Upper Jhelum Canal Distributaries

Upper Jhelum canal of the Punjab passed through the State territories adjoining Mirpur. It used to irrigate large areas in the Punjab but was of little use to the land in the Jammu region as the seepage from it caused considerable damage to this area. But distributaries 14.12 miles in length were branched off from this canal with an outlay of Rs. 92.870.⁷³ During our period of study, these distributaries irrigated maximum of 1,149 acres of land⁷⁴ in 1939 only.

District-wise Position of Irrigated Area

In 1931, the percentage of irrigated area out of the gross cultivated area was the highest in the Jammu district (25.5) followed by Kathua (21.03), Udhampur (15.1), Poonch (12.1), Reasi (8.7) and Mirpur (1.2).⁷⁵ Whereas in

1941, the percentage was for Jammu (31.4), Kathua (25.1), Udhampur (18.3), Reasi (10.4), Poonch (8.8) and Mirpur (1.6).⁷⁶

Allied Activities

Rural Indebtedness

Like the rest of the country, the peasantry in this part of the Jammu and Kashmir State was also heavily indebted. Here an agriculture was usually born into the legacy of ancestral debt inherited from father to son for generation after generation. Most of them were in the grip of money-lenders. It was considered a moral and pious obligation by tradition that debts contracted by one's forefathers had to be paid by him.⁷⁷

After settlement operations in 1893 no definite survey of the rural areas had been conducted. Therefore, it is difficult to arrive at the exact extent of rural indebtedness. However, it is evident that owing to the heavy pressure of population on land, lack of intensive agriculture, virtual absence of irrigation facilities, lack of cottage industries, application of primitive methods of agriculture and slow cooperative movement the peasants were hard pressed. In fact, agriculture was "deficit economy", which could hardly meet the bare necessities of life of the rural masses.⁷⁸ It was this necessity that most of the loans raised by the agriculturists of the Jammu region, like their brethren in India, were meant to balance their family budgets, as also to make up their

losses, and not for the agriculture production purposes.⁷⁹

Payments to money-lenders were generally made in kind at much below the market rates. This system of making payment in kind was known by different names in different parts of the region, e.g. **Kul** in Ramban tehsil, **Rek** in Udhampur tehsil⁸⁰ and **Mussaida** in Kishtwar tehsil.⁸¹

According to revenue assessment reports of the Jammu region, the extent of rural indebtedness differed from tehsil to tehsil, with the result that the tendency to exaggerate one's debts was found in some areas.⁸² The rural indebtedness in the Jammu province was, however, wide-spread.⁸³

So as to liberate the indebted villagers from debts the government had extended considerable relief to the rural masses by bringing on the statute book such beneficent legislations as the Agriculturists' Relief Regulation of 1928, the Jammu and Kashmir village Panchayats Regulation of 1935 and Aid to Agriculturists and Land Improvement Regulation of 1936.⁸⁴ The main purposes of the Agriculturists Relief Regulations of 1928 and Aid to Agriculturists and Land Improvement Regulation of 1936 were: grant of loans by the Government for agricultural improvements and for relief of distress among zamindars. These aims at helping the farmers to promote agriculture so that maximum land could be put under cultivation.⁸⁵ While the purpose of Panchayat Regulation of 1935 was to spread

education and popularise modern methods of cultivation in the countryside.⁸⁶

Causes of Indebtedness

As already discussed, most of the debts contracted by the agriculturists were meant to balance their family budgets or to make up their agricultural losses during a failure of crops. Besides this, they showed extravagances during ceremonies relating to birth, death, marriage and performance of death anniversaries of the relations because their socio-religious customs and traditions compelled them to do so.⁸⁷ Moreover, keeping in view the character and social customs, the higher caste Rajputs were often compelled to offer large prices for securing their brides owing to dearth of girls among them. So they generally raised heavy loans.⁸⁸

In the absence of suitable markets for their products and any specific agency for financing them, the rural peasantry and the agriculturists of this region had to depend upon the traditional village money-lenders. They not only extracted exorbitant rates of interest, but also dictated their own terms to the producers while buying their produce.⁸⁹ All these simply added to the woes of the peasantry, leading ultimately to the total destruction of many a families.⁹⁰

As pointed out earlier the State Government had adopted a measure in 1928 to protect the peasantry from the exorbitant rates of interest. It was styled the Agriculturists' Relief Regulation and was based on the Deccan Agri-

culturists' Relief Act of 1876.⁹¹ It empowered the debtor to bring his creditor to the court for the settlement of account. This Act had also authorised the courts to go into the accounts of previous five years to see whether the total interest charged did not exceed fifty per cent of the principal, and to fix easy instalments of payment or fixing instalments within the paying capacity of the debtor.⁹²

In spite of the above-stated causes of indebtedness of the rural population, prevalence of forced labour was one more reason for aggravating the financial difficulties of the poverty-stricken rural masses. The government officials, the Jagirdars and other landlords exploited the masses and utilized their services without any compensation. Not only this, the villagers were also supposed to provide touring officials with ponies, food, milk, poultry and fodder free of cost.⁹³

Sometimes, the people were compelled to render **Kar-begar** (forced labour) at the time of sowing, harvesting or when the crops needed intensive care. With the result they had to remain out of their homes for days together, leaving their fields to the care of nature leading to great losses. The system, in short, adversely affected the economic position of the agriculturists.⁹⁴

Although from time to time some remedial measures were adopted to lessen the burden of forced labour,⁹⁵ these were hardly effective to eradicate this evil.

The problem of agricultural indebtedness in this province was so acute that it engaged the serious attention of the revenue authorities. To guard the interests of the agriculturists and to save them from the oppression of money-lenders, the State Government decided during 1912-13 to establish co-operative credit societies⁹⁶ to cater to the financial needs of the peasants. The practical shape to this decision was given in the next year when 93 Co-operative Bank were started in different parts of the region.⁹⁷

Thereafter, co-operative movement gradually gained momentum and a number of agricultural credit societies came into being. Their number subsequently rose from 926 in 1925 to 1418 in 1931, to 1,468 in 1937, to 1,491 in 1942. Their working capital during 1924-25, 1930-31, 1936-37 and 1941-42 was Rs. 15,79,187; Rs. 27,36,887; Rs. 28,48,200; and Rs. 24,86,708 respectively and their total membership was 16,695; 24,724; 24,998; and 25,760 during 1924-25, 1930-31, 1936-37 and 1941-42 respectively.⁹⁸

Land Revenue

The revenue system in the State, as elsewhere in India was largely the legacy of the Mughals.⁹⁹ During the Sikhs' early days and early Dogra rule, fixation of revenue was made mainly by Kankut (appraisalment of the standing crops) and Batai (divisions) a definite share of land revenue was also collected in kind.¹⁰⁰ The State share of land revenue used to vary from one group to another. It was 1/2 from

owners, 2/5 from cultivators resident in the village and 1/3 from cultivators belonging to another village.¹⁰¹ Coercive measures were usually adopted while collecting revenue.¹⁰²

In the private owned lands, assessment of revenue was made, as in Punjab on the "half net asset" system i.e. half the profit of the proprietor.¹⁰³ To arrive at the percentage represented by half net assets, some deductions were made from the gross produce 8 percent to 10 percent altogether on account of customary payments from the common harvest heap before division. The net profit of the proprietors would be 45 percent of the gross produce, which could leave a share of the State at 22.5 percent.¹⁰⁴ In the State owned land the maximum State share was fixed at 30 percent of the gross produce.¹⁰⁵

In the regular settlement of 1893, evaluation of all land was made taking into consideration climatic conditions, fertility of the soil, produce and irrigation facilities. All the tehsils were divided into various assessment circles, viz **Kandi, Pahari, Maidani, Barfani**¹⁰⁶ and so on.

However, some changes were made in the 1893 settlement in 1906. By this the incidence of land revenue further reduced approximately to 25 percent of the gross produce.¹⁰⁷ It transformed the agricultural population into a self-reliant class, secure in its position and ensured a fixed revenue for the State.¹⁰⁸

After the regular settlement, the demand of the State

was fixed for ten years, but during the reign of Maharaja Hari Singh the term of settlement was extended to forty years.¹⁰⁹ The immediate results of this measure were two-fold. Firstly, the regular settlement ensured payment of revenue in cash and, secondly, coercive measures earlier adopted for its collection virtually became a thing of the past.¹¹⁰

Land Utilization

It was primarily because of the geography of the Jammu province that the land available for cultivation was very limited. The potentiality of land had been further reduced by the lack of irrigation facilities. Although Jammu and Kathua districts had some plain land, the greater part of these districts was **Kandi** which usually remained fallow on account of poor rainfall.¹¹¹

The greatest handicap for agriculture in the rest of the province was the hilly terrain which was quite unsuited for agriculture. The percentage of cultivable area to the total area of the province was only 16.9 percent in 1931 and 17.7 percent in 1941. The percentage of net area cultivated to the total area was still lower, i.e 14.1 percent in 1931 and 14.9 percent in 1941.¹¹²

However, the percentage of cultivable area to total area in 1931 and 1941 in Jammu district was 41.7 and 38.5, in Mirpur 27.6 and 27.9, in Kathua 25.3 and 26.3, in Poonch 20.6 and 26.0, in Reasi 13.5 and 13.9 and in Udhampur 7.0 and 6.3,¹¹³ respectively.

In spite of various efforts made from time to time for the maximum use of available land for cultivation and to bring waste lands under cultivation, the results could hardly meet the bare needs of peasantry.

Ownership Of Land

Ryotwari land tenure was the most prevalent system in the State. The proprietary rights of land were usually vested in the State.¹¹⁴

Unlike Kashmir, State ownership right was not absolute in the Jammu province.¹¹⁵ Nevertheless, the State possessed proprietary rights in greater part of the province. In the tehsils of Mirpur, Ramgarh and Basohli, almost entire area was owned by the State.¹¹⁶ The holders of State owned land were called Malgozars, who had to pay revenue direct to the State. They enjoyed the right of selling and mortgaging land, unlike the Haq-i-Assamis of the Kashmir province and Frontier districts.¹¹⁷

Prior to 1933, land in Kashmir province and Frontier districts was held by zamindars either in **Haq-i-Assami** or as tenants at will. Under **Haq-i-Assami**, all lands were owned by the State. The actual holders of **assamis** had the right of occupancy as against the State as long as they paid the dues, but had no right of alienation by sale or mortgage.¹¹⁸

It is evident that in this province mixed proprietorship of the State and individual existed. In some cases the State had taken possession of land on account of non-payment of

revenue by the individual owners which was quite heavy before land settlements were regularised. Thus, many villages or parts thereof had become the sole property of the State. These lands were shown as State owned on land settlement records. The right of individual ownership was also recognised in the said settlements.¹¹⁹ Where the State was the proprietor, much of the land was held by numerous occupancy tenants and tenants at will.¹²⁰ Private owned land was also in some cases parcelled out for cultivation to tenants having the right of occupancy or tenant at will.¹²¹ Occupancy rights were conferred on cultivators in undisputed lands during the first regular settlement operations. Those who had accepted the first assessment were granted permanent but non alienable hereditary occupancy right so long as the renewal fee was paid.¹²² It was only in 1933 that the State Government granted proprietary rights to **assamis** in Kashmir province and the Frontier Districts of Ladakh as well as to occupancy tenants in the Jammu province. The payment of malikana was waived off as matter of grace but these grants were supplemented by a legislation preventing any scope for alienation. For the first 10 years alienation of land by the land-holder beyond 1/4 of his holdings, except with the permission of the Wazir Wazarat, was prohibited. As a result of these reforms no occupancy tenants under the State existed in Jammu and Kashmir provinces. However, such tenants did exist in the Frontier Districts. The zamindars

of the Frontier Districts were thus the only occupancy tenants directly under the State.¹²³

Land Alienation And Measures to Check it

The agriculturists of this region being financially miserable were usually compelled to sell off their land holdings to pay their debts or to defray expenses in connection with marriages, diseases or deaths. In some cases reckless borrowing in connection with litigation also led them to dispose off or hypothecate their holdings.¹²⁴

Since the regular settlement the process of fragmentation of holdings had taken places at faster rate than that of their consolidation. This was mainly due to two reasons i.e. growing pressure of population on land and decline in joint-family system.¹²⁵ The transfer of land in the plains was more frequent than in the hills. This was mainly due to the fact that money-holders, influential state officials and even some non-State Subjects were interested in acquiring land in the plain because of its productive value.¹²⁶

The Jammu Land Alienation Regulation of 1933 extended its provisions of earlier Regulation of 1915 to all tehsils of the Jammu province, totally prohibiting transfer of land in favour of non-State Subjects. The maximum period of usufructuary mortgage was also fixed at 21 years, after which the land was to be restored to the mortgagor.¹²⁷

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124. Ass. R. of Kandi Tract of Jammu Tehsil, pp.29-30 ; Ass.R. of Jasmergarh, p.14.
125. Ganga Nath, Op.Cit., pp. 67-68 ; Glancy, B.J., Op.Cit., p.8.
126. Ass. R. of Maidani Tract of Jammu Tehsil, p.6 ; Ass. R. of Akhnoor, p.5.
127. The Jammu Land Alienation Regulation, 1933, Ranbir Govt. Press, Jammu, 1934, pp.1-11. To protect the interest of State

Subjects and to prevent outsiders from acquiring immovable property within the State and from entering the State services, the idea of State subject was first conceived in 1912. It was so accommodating that any outsider could tender a Raiyatnama (Literally a document of naturalisation) to become citizen of the State. In 1922, Circular was issued by the State Government, restricting outsiders from entering State services and acquiring immovable property for defying the term (State Subject), a Committee was constituted which submitted its recommendation in 1925, and the term (State Subject) came into force in April 20, 1927. (GOI., P.D., F.No.45-1 of 1928, p.3 ; A.R. of 1938-39, pp.30-31 ; The Jammu and Kashmir Land Alienation Regulation, 1937, p.2. For detail provision of the term "State Subject", See Appendix-I of this work.

Chapter - VIII

INDUSTRIES, HANDICRAFTS AND ARTS

INDUSTRIES, HANDICRAFTS AND ARTS**State of Industry, Handicraft and Arts Before 1925.**

The State of Jammu and Kashmir, like India, was also known as the State of villages and helmets, with the village community as the most dominant feature of its economic life. Villages in the Jammu region had very little contact with one another. On the other hand, most of the cities and towns were connected with one another both by metalled and unmetalled roads.¹

The predominance of rural economy meant that the proportion of urban population was small.² Therefore, the state of industry in the Jammu region prior to 1925 may be considered under two heads, viz. urban and rural.

The urban industries consisted mainly of the manufacture of handicrafts and products of luxury. These included the textiles (Silk and cotton goods), metal works, willow works and so on. These products catered to the needs of the royal household, as also of the general public. Visitors from outside the State also had charm for the Jammu handicrafts. Apart from providing employment to the urban population, these industries were also maintaining the long tradition of art.³

Though agriculture was the principal rural industry, it was not much remunerative. It was the subsidiary industry, particularly the handloom industry, which supplemented the

peasants earnings. The peasants in almost all the villages in the Jammu province used to devote some of their time to spinning and weaving. By doing this, they not only fulfilled the domestic need of cloth, but also earned additional money. In the mountainous parts of the Jammu province, it was largely the wool which was spun and woven. In the sub-mountainous tract, the Chief subsidiary occupation of the people was the spinning and weaving of cloth.⁴

It is important to note that there was no luxury industry in any of the villages of the region. On the other hand, towns and cities had the privilege of having luxury industries and industries of rural type.⁵

It is also important to note that Ranbir Singh did try to bring Jammu at par with Kashmir as far as the silk industry was concerned. He set up a small silk factory,⁶ at Jammu in the seventies of the nineteenth century to which were added a few filatures in 1908 and in 1911.⁷ A few other steps were also taken to create a Srinagar silk factory-like situation in the Jammu silk factory, but all the attempts in this direction proved futile. With the result, the Jammu silk factory did not make much progress. There were several factors which did not enable the Jammu silk factory to come up to the level of the Srinagar silk factory. Some of the most important among them were : the people in several parts of the Jammu province knew little about the silk worm rearing, the house accomodation for rearing purposes was deficient,⁸

unfavourable climate and the lack of proper official supervision.⁹

Cotton textile was the main subsidiary industry in Jammu. The cotton cloth manufactured here was not only used locally but also exported. Being cheap and durable, it was largely taken away by the Kashmiri labourers on their return from the Punjab where they used to work during the winter season.¹⁰

A special mention may be made of Samba which had become very famous for its cheap-chintze and print cloth, especially quilt covers and Masnads or the floor coverings. The printed fabrics of Samba indeed became so popular in India and Britain that the State Government was tempted to monopolise their sale.¹¹ However, like Kashmir, in Jammu also, the cotton industry suffered towards the end of the nineteenth century owing to the availability in the State of cheap and superior mill-made cloth.¹² Since the cotton weavers were mostly conservative, poor, caste-ridden and illiterate, they failed to meet the challenge posed by certain modern methods of industrial production. Change in fashion and the stoppage of exports after the first world war further hit the industry.¹³ But as the war progressed, imports from abroad were also curtailed. As a result, the foreign made cloth became costlier, and the demand for the home made, which had become cheaper in the changed situation, began to expand. This development, thus, may be said to have

given a new lease of life to the cotton industry both in Jammu and Kashmir.¹⁴

To conclude it may be said that in the field of industries, the Jammu province was far behind most other parts of the country, especially Kashmir. Here hardly any modernized industry existed before 1925. In fact, only a small number of traditional artisans followed cottage industries on primitive lines.

Government Efforts To Improve Industries, Handicraft And Arts Before 1925

However, a very important step towards the industrialisation of the State was taken in 1923, when Government established a special Department of Industries. The new department was assigned the duty not only of looking after the old industries, but also conducting investigations on scientific lines and exploring new avenues for the economic development of the State. It was because of the efforts of this department that a tent factory and a tannery were established at Jammu during 1923-24 itself.¹⁵

The Department of Industries made some special efforts to help the class of weavers. To induce them to improve the quality of their products, the department raised in 1924 a demonstration peripatetic party whose duty it was to tour different villages and to demonstrate the use of new looms.¹⁶

The department also advocated the abandonment of

the old policy under which the Government used to start industries of its own. It suggested to the government that it should in future, start an industry of its own only for the purpose of demonstration, where private enterprise was not forthcoming, or in co-partnership, if it considered that without the participation of the Government a new industry was not likely to be started.¹⁷

Major Industries, Handicraft And Arts

a) Organised Industries

Silk Industry

Sericulture was one of the most important industries in the state. The pioneer of modern sericulture industry in the State was Thomas Wardle, president of silk Association of Great Britain and Ireland. But it was also through the untiring efforts and knowledge of C.B. Walton that the sericulture organisation was established in the Jammu province in February, 1907.¹⁸ Since then the industry is being run on more or less the same lines in the Jammu province. The Sericulture Department has been distributing annually about 60,00 mulberry sapplings to the farmers on payment bases as well as free of cost to those willing to participate in the sericulture industry.¹⁹ ●

From this silk industry, raw as well as manufactured silk was exported to the Punjab. Silk was also much in demand in Europe.²⁰ Even during the world war II, the silk produced by this factory was much wanted in the interna-

tional market. Therefore, a large quantity of raw silk was exported to Britain, to be used in the manufacture of parachute during the war period. The Crown of England, in 1946, awarded "Gold Medal" to it for the commendable services rendered by this factory to fill the demand of raw silk of Britain during the war period.²¹

However, the most important step towards the promotion of the silk industry was taken in 1941, when the State Government chalked out a five-year plan. This was done to develop the existing resources of the province to their maximum capacity. The five-year plan contemplated an increase of 50 to 100 per cent in the various aspects of sericultural operations. In 1942, the average number of zamindar families engaged in the province in the rearing of cocoons was 6000. Besides, the new plan proposed to increase by 150 per cent the volume of labour in the Jammu factory. The whole scheme involved an annual increase in the recurring expenditure of nearly rupees 20,000 and non-recurring expenditure of rupees 2.5 lacs of which one lac had been provided in the budget for the year 1942-43.²²

b) Small Industries, Handicrafts and Arts

Handicrafts form a major element of the cultural heritage of a country. They are a creation woven out of the spiritual dedication to beauty. Jammu, like the rest of the country, was not without its traditional small scale industries,²³ though the necessary excellent skills were absent.

Cotton and Textile Based Industries

I. Handloom Weaving

As referred to earlier the cotton industry was the main subsidiary industry in the Jammu province. The cotton-based industry was carried on at Samba, Mirpur, Basohli, Kathua, Reasi and Jammu proper. These were not the only centres of cotton-based industry. There existed cotton-based industries in several town and villages like Ranbirsinghpura, Akhnoor, Udhampur, Ramban, Bholderwah, Kishtwar, Ramnagar, Rajouri and so on. In 1941, the total number of cotton looms in the Jammu province was 11,580.²⁵ It is important to note that in almost all the villages there were hereditary weavers.²⁶ Handloom weaving occupied a very prominent position among the cottage industries of the State.²⁷ During the year 1939-40, there was a considerable addition to handlooms in the cotton weaving industry in Jammu city alone. Fabrics requiring combination of staple yarn and cotton were manufactured in most cases. The demand for susi, khes, dusters and other forms of plain cloth remained more or less steady.²⁸

In the Jammu province, the work of handloom weaving was mainly concentrated on the production of cotton fabrics. Some quantities were also produced from the staple yarns and spun silk. In 1940, the All India Spinner Association, which was doing commendable work in the parts of India, extended its activities to the Jammu province, par-

ticularly to Samba and Jammu units for the production of cotton fabrics.²⁹

Cotton fabrics were mainly produced in the Jammu province. It has been estimated that during the period 1940-41, 1,10,32,800 yards were produced in the Jammu province as compared to 4,32,00 yards in the Kashmir province.³⁰ The fabrics produced were Susi, Kthesis, dusters, teapoy covers, shirtings, pyjamas cloth, bed sheets, muslin and plain khaddar. The cotton products of the Mirpur area were very popular in the adjoining markets of the Punjab. It was with the guidance and encouragement from the Industries Department that the handloom weavers of Mirpur and certain other parts of the Jammu region successfully produced Khaki drill cloth for the first time in 1941.³¹

However, competition from the machine made fabrics, lack of organisation among the spinners and weavers, the meagre financial resources at the disposal of the village artisans and peasants and also the primitive methods of weaving had affected adversely the prosperity of the village textile industry.³² The difficulties in procuring dyes and chemical were some others which stood in the way of the development of the cotton industry in a big way.³³

To meet this situation, the government had taken active steps to help the industry and to increase the income of the spinners and the weavers. Among the various measures taken by the government, the mention may be made of the

facilities given for the training of weavers in the use of improved appliances, such as fly shuttle sleys, Automatic handlooms, with a view to improving the quality and the quantity of the out-put of the spinners and the weavers. The government had also granted facilities to the All India Spinners Association by way of assistance.³⁴

II. Spinning and Weaving

The Shawl Industry was also one of the important industries in the Jammu region though not carried out as extensively as in Kashmir. Its most important centres were Ramnagar, Basohli, Bhandarwah and Doda in the Udhampur District with a large number of people of these places engaged in this profession.³⁵ Kishtwar too, where the inhabitants were more or less Kashmiries having migrated to Kishtwar in the wake of the famines of 1832 and 1878, was a shawl producing centre. However, the quality of shawls produced in Kishtwar was of some what inferior as compared to the Kashmiri shawls.

Woolen cloth like "Puttoos", "Loies" and Blankets were also manufactured in certain parts of the Jammu province. A good quality was produced in Doda, Bhandarwah, Kishtwar and Ramnagar.³⁶ In fact, they were fairly good in quality and simple in design. However, they were not only used locally but also exported.³⁷

The truser-tape i.e. "Nara" weaving was an age old industry of the villages around Jammu, Smailpur, Kot Palwal,

Bishnah and Sarbal villages were particularly known for this job.³⁸

Manufacture of Brass and Metal Utensils

This industry was almost concentrated in Jammu where the principal items of manufacture were utensils, tiffin carriers and metal trays.³⁹ There was a large number of shops where brass utensils were manufactured by hand.⁴⁰ One of the most important brass factories was the one set up by Messers Nand Lal Karam Chand at Jammu in the year 1925. In 1937, this factory was modernised in terms of its infrastructure. The machinery installed in this factory was particularly of very high standard.⁴¹ Besides, Jammu housed a number of foundaries and workshops in which light metal work on a small scale was carried on and this provided job opportunities to hundreds of workers.⁴²

Kashmir Pottery Works, Jammu

Manufacture of earthen ware is an ancient art. If one looks to the finds from the old monuments excavated in Kashmir, one feels a contrast between the beautiful potteries manufactured in olden days and the type of stuff produced at present. Of course, one cannot say that the people in olden times had improved appliances but they were undoubtedly more skilful. The same raw material and the same potter's wheel produced beautiful and artistic work⁴³ in ancient times.

There were abundant resources of suitable clays for

pottery available in the Jammu region. But the lack of knowledge among the potters both with regard to the supply of raw materials and improved appliances were the main obstacles in the growth of this industry.⁴⁴

Pottery works in Jammu, however, took a new shape when the construction of the furnace and the installation of machinery were set up and the manufacturing of pottery goods on modern lines was started in 1936.⁴⁵ The factory prepared fire bricks, jars of various sizes, mortars and Pestles and also tumblers used for tea on a large scale. Samples of insulators required in the electric installation were also prepared.⁴⁶ Even a year after starting its work the factory had still to stand on its feet against Japanese competition. Therefore, in 1937, they approached the government for grant of some concessions. The request of the proprietors was granted. The government granted concessions like the refund of customs duty paid on the imports of timber from outside the state. The factory was, thus, able to improve the quality of the articles,⁴⁷ and thus attracted a fair amount of business.

During the year 1938-39, several changes of technical nature were made by the management of the Kashmir pottery works. These changes resulted in a slight improvement in the quality of the goods produced. Jars for electric purposes, inkpots, Flower bowls and specimens of crockery were manufactured on a small scale.⁴⁸ During 1939-40, the

Electric and Telephone Departments of the State extended their patronage to this industry and placed substantial order with these concerns.⁴⁹ However, towards 1943-44, the factory produced porcelain parts and high class refractory goods, and manufactured goods worth Rs. 20,000.⁵⁰

Wood Work and Furniture Industry

The remarkable skill of the village carpenter who ordinarily appeared to be un-intelligent and sluggish was manifested from the exquisite carvings he executed at the shrines or while he was preparing lattice work or designing Khatamb and ceilings. While working on the lathe, his products, the toys, beds, boxes or other ornamental lacquer work were splendid although direction and designs were needed to bring the products to the modern standards for increasing their demand.⁵¹ However, manufacture of shisham wood furniture was making rapid strides in Jammu province, where small establishments were doing good business. In fact, Jammu housed about fifty units producing furniture and other allied articles. The bulk of the local requirements in furniture were met locally.⁵² There was a great demand for such articles. The most notable feature was that the furniture manufactures were slowly but steadily substituting the plain style with deeply carved and decorated style of the past.⁵³ The production of modern wooden toys was taken up for the first time in Jammu in 1941.⁵⁴

Uttam Flour Mill

This mill, owned by Messers Uttam Singh Khorana and sons, was set-up in April 1941.⁵⁵ It had a daily grinding capacity of 500 maunds. The local value of different kinds of wheat products of the mill was Rs. 1,65,700.⁵⁶ The total grinding capacity during 1943-44 was 80,557 maunds.⁵⁷

Jammu Tannery

Large quantity of hides and skins were available in the State. They were being exported to the British territory. Even the raw material was available in abundance at comparatively cheap rates.⁵⁸ Therefore, there was a vast scope for setting up of a tannery establishment in Jammu. Finally, the Jammu tannery was started in November 1924.⁵⁹ The tannery manufactured field boots, mess boots, polo boots, full boots, shoes, sandles and other kinds of ladies shoes, accountrements, harness, transport saddlery, attache-cases etc. All these items were in great demand both in the State and in the neighbouring Punjab.⁶⁰ Apart from the Jammu tannery and a small tannery at Mirpur, Tanning was also carried out, of course, on the primitive lines at the houses of village and town tanners. The tanning industry was and continues to be the most leading industry in the State. This industry had been exempted from the payment of the custom duty on barks imported for consumption therein.⁶¹ This was an important industry in the villages. The methods adopted in different processes right from the Flaying of

corpses to the finishing of leather goods were very crude. The village "Chamar" who stripped the carcass merely dried it and sold it to the village cobbler, who after soaking the leather and cleaning it used it for the manufacture of shoes and chappels etc.⁶² This method is followed even today.

Resin Factory

Crude resin was being tapped in the forests of Mirpur, Reasi, Billawar and Udhampur divisions since 1911. However, the tapping of resin on large scale was taken in hand by the State Government as late as in 1936. Since then thirty to fifty thousand maunds of resin were being collected annually and sold to the Jullo Turpentine and Resin Factory, Miran Sahib. The demand for the products of resin distillation had also increased.⁶³

The Resin and Turpentine Factory, Miran Sahib, was established in 1940.⁶⁴ The capital outlay of the factory was Rs. 3 lacs.⁶⁵ During the first few years of its working spanning over only 9 months, its net contribution to the general revenue was Rs. 45,000.⁶⁶ The total net profit of the factory was Rs. 44,463 and 1,38,804, respectively, for the years 1940-41 and 1941-42.⁶⁷

During October 1941-March 1942, the factory distilled 65,957 maunds of crude resin. 1,07,582 maunds of resin of various grades were produced.⁶⁸ Again, during the year 1942-43, 67,462 maunds of crude resin were distilled and 1,11,451 gallons of turpentine of various qualities and 49,853

maunds of resin of various grades were produced.⁶⁹

This factory had also led to the establishment of a number of private-owned industries which produced varnish, soap, phenol and other disinfectants, paints and similar other products.⁷⁰ Resin tapping was essentially a subsidiary occupation for the local rural population, which helped to improve its financial position.⁷¹

Apiculture

Honey was produced in the Jammu region, mostly in the villages situated at higher altitudes. The methods of bee-keeping were largely primitive. The hive consisted of two large clay plates let into the wall of the cottage covered by an out plate with a small hole through which the bees entered.⁷²

In 1938, the Bee-keeping centre in Kashmir was shifted to Udhampur and then to Katra in the Jammu region. This was done because the bee fared well in the comparatively warmer climate of Katra.⁷³ This centre faced difficulties in the beginning of April 1940, owing chiefly to the scarcity of flora during the summer months. It was, therefore, shifted to Batote towards the middle of 1940.⁷⁴

In 1939, demonstrations in the improved methods of honey production were arranged in Jammu and Kashmir. In the Jammu province, the apiculturists were able to increase their calories from 40 to 60 per unit which produced 1,800 pounds of honey. The government was encouraging this

industry on priority basis. During 1939-40, four of the trained students of the Jammu centre started their own apicaries. One of them was also granted a loan for this purpose by the government.⁷⁵

Some other industries set up in the Jammu region were the tent factories. These were established by the private enterprise. The tent produced in these factories were supplied to various departments of the State and also to places in the Punjab. These factories also indirectly encouraged other industries in the State, including "Durree" and checks manufacturing. Material required for the Industry was important in Bond and other materials were of local production.⁷⁶ Besides supplying tent to the several departments of the State, these made supplies to the customers outside the State also on account of the satisfaction given by the tents and other articles supplied by these factories. The Army Council had ordered in 1926 that the requirement of the military Department should be obtained from these factories.⁷⁷

A factory for making iron and steel trunk was also started in Jammu. The trunk manufactured in Jammu were as good as those made in Sialkot and the prices were also the same.⁷⁸ The Sugar mill at Ranbirshinghpura was started in January 16, 1945. Its annual production was 1,50,000 maunds. In 1945, it not only consumed 1,81,163 maunds of

sugar-cane from Ranbirsinghpura tehsil, but also imported 39,413 maunds from Dera Baba Nanak, Kartarpur and Lyallpur in the Punjab.⁷⁹

It was known that Kashmir Valley was the only place in India where from willow suitable for the manufacture of cricket bats could be procured. The Director of Industry, therefore, considered that there was good prospects for the cricket bat industry in the State and visited Sialkot in August 1937 to study the position. Finally, towards the end of July 1937, a joint stock company with Hardev Singh Oberoi, a well known firm of Messers Uberoi Ltd. of Sialkot, was registered under the name and style of Kashmir Willow Ltd. With the object of protecting the infant industry, the export of willow half-wroughts was stopped. The customs duty on the accessories required for the industry were also removed. The company imported and installed machinery and was making about 250 bats daily at the close of 1937.⁸⁰

During 1940-41, this industry underwent a remarkable expansion and a branch of the factory was opened at Miran Sahib for which the necessary land and building were provided.⁸¹ This branch also showed good results by manufacturing cricket bats, tools, handles and various other wooden articles for the Railway Department, Bombay Port Trust and textile factories.⁸² Cricket bats worth Rs. 51,781 were sold during the year. In addition, the factory kept itself engaged on the production of tent mallets, camp tables,

wooden tools, handles for files, hammers, spades, shovels, pick-axes⁸³ etc.

Condition of those engaged in Industries, Handicrafts and Arts and the Government Steps to Ameliorate their Lot.

A) Industrial Organisation

From the organisational point of view, there were three main kinds of industries in the State. These were : (i) the industries in the Private Sector, (ii) industries in the Public Sector and (iii) Village Industries.⁸⁴ Among them, village Industries formed the backbone of rural economy. These industries were maintained by each family on its own resources. Their products met the needs of the local people only.⁸⁵

(I) Private Sector

The chief feature of the Private Sector industries was that these functioned on cottage basis. The unit of production was a small workshop which generally employed five to ten persons. At the same time, there were a few units of carpet weaving being run on a factory system. These employed more than hundred persons at a time.⁸⁶ The process of production in all these industries had, however, given way to the institution of master craftsmen, and a middlemen financier who along with the dealer generally controlled every thing in regard to designs, wages, purchase of raw material and sale of the furnished and by-products.⁸⁷

(a) Dealers

The man who occupied a pivotal position in the industrial organisation was the dealer. He financed the work, determined the quality of workmanship and also decided in consultation with master worker the design of goods to be produced etc.⁸⁸

(b) Master Worker

Sometimes, master worker acted as a capitalist. Being a proprietor of the workshop, he himself made advances (in terms of money) to the workers in order to keep at his disposal a fair number of them permanently.⁸⁹

(II) Public Sector

Among the industries working in this region, the sericulture was the most important one. There were two Directorates of Sericulture one each at Jammu and Srinagar, with their offices in the premises of factories only. In 1923, both of them were placed under the charge of the Member of the State Council for Commerce and Industries.⁹⁰ The Director was the Chief Head of the factory. He made arrangements for mulberry plantation, seed importation, reproduction, distribution, purchase of cocoons, silk reeling in filatures⁹¹ and marketing of silk yarn, silk waste and cocoons etc.

(III) Village Industries

Village industries played a major role in the economy

of the State as these offered employment to a large number of people. In the Jammu region, the handloom weaving of cotton and wool was the chief village industry, but the organisation of this industry had a peculiar feature. The weaving was mostly confined to a particular caste among the Hindus, viz "Megh" and to a particular section of the Muslims known as "Bafinda". It was only in rare cases that upper classes followed their profession.

Like the British India, here also, the industry was traditionally organised on domestic system. Keeping the hereditary profession, every weaver's home was a little workshop. He did not keep any paid workers as it was out of his capacity to afford them in his domestic workshop. All operations, like carding, spinning, and weaving were performed by the weaver himself. However, women and children of his family usually helped him in his work.⁹² The traditional spinning wheel, known as Charkha, was used extensively throughout the Jammu region. The yarn spun with its help was woven into cloth by menfolk with the help of the traditional pitloom. However, in the beginning of our period of study, an improved version of this loom known as the Frame-loom was also installed by some of the weavers of this region.⁹³

Generally, the weaver worked on the yarn supplied either by the traders or people of locality.⁹⁴ It was only in a few cases that he worked on his own yarn because he had

to face the limitation of Finance, marketing etc. Therefore, he got his wages mostly in kind and occasionally in cash.⁹⁵

Finance

The Chief sources from which the industries drew finances were :-

- a) Local and Foreign dealer ;
- b) Traditional money-lenders ;
- c) Cooperative Credit societies ;
- d) State treasuries ; and
- e) Jammu and Kashmir Bank Limited.

A) Local and Foreign Dealers

Master workers were the financiers of the private industries. But their sources were very limited. They resorted to borrowing in the form of advances from the dealer who was the chief source of finance for the Private sector industries. Although these advances were apparently treated as interest free, the dealer made an allowance for interest in fixing the prices of goods he purchased from them. In certain cases the master workers borrowed raw material from the dealers, pledging the finished products in return.⁹⁶ The foreign or outside dealers worked through middlemen or agents. The former advanced money to the latter who in turn advanced it to the master worker. In this way, the outside dealers got a regular supply of finished articles.⁹⁷

b) Traditional Money Lenders

When the dealers advances were not sufficient to meet the expenses of the master worker, the latter went to the traditional money-lenders. Usually, the master worker borrowed money on personal security. The rate of interest charged by the money-lender was not only exorbitant but also lacked in uniformity. It generally varied from 25 to 30 per cent at some places, while at others it ranged from 18 to 36 per cent.⁹⁸

c) Co-operative Credit Societies

Industrial cooperative credit societies began to play a significant role in providing finances to the industries at the close of the first quarter of the twentieth century. In 1925, there had been 28 non-agricultural societies in Jammu region.⁹⁹ In 1929, the strength of such societies rose to 59.¹⁰⁰ The object of these societies was to generate funds for loans to the members. Upto 1942, they included 229 societies of artisans and 77 societies of traders etc.¹⁰¹

d) State Treasury

There was no problem for running the State-owned industries as the finances readily came forth from the State treasury. The State treasury provided them annual grants in addition to meeting their expenditure on salaries of staff, tools, implements, machinery, raw material and other accessories of production.¹⁰²

Some patronage was extended by the State to a number

of industries in the private sector too.

e) The Jammu and Kashmir Bank Limited

This institution was registered as a public company in the year 1938. It commenced banking business in July 1939. Its principal objective was to help develop trade and industry on sound lines. Even during the turbulent period of the world war, its working capital was near about 45 lacs. In June 1941, its deposits stood at Rs. 27.18 lacs and the cash in hand was Rs. 16.69 lacs.¹⁰³

b) Government Steps to Ameliorate their Lot

The Government steps to develop industries in the State can be discussed under three headings : (i) Industrial policies of the Government, (ii) Aid to Industries and (iii) Industrial Museum and Sale Emporium.

(I) Industrial Policy of the Government

It was Maharaja Pratap Singh, who for the first time felt the need to assist, encourage and patronise the industry. Infact, he did a lot to develop industries in the State. It was the result of this efforts that his government followed a definite industrial policy.¹⁰⁴

In 1922, a Department of Commerce and Industries, was set up for the development of industries.¹⁰⁵ This department was assigned the duty of giving special attention to the economic activities and exploiting the industrial resources of the State to enrich its and its people's economy. In the beginning, it devoted

its attention only to acquire and disseminate industrial information. For the purpose of collecting industrial data, a special statistical section was added to the department in 1923.¹⁰⁶ The department, with the help of the Amar Singh Technical School, encouraged paper-manufacturing in Udhampur and set up a utensil making unit. It also established a factory in Jammu to manufacture sports material. A number of other industries based on forest products, horticulture and agriculture were also started.¹⁰⁷ Efforts were also made to encourage and introduce improvements in the working of the existing industries. Soon after its establishment, the Commerce and Industry Department brought the Department of Sericulture under its control and reorganised it with a view to stream-lining its working. A number of changes such as separation of reeling and reeling branches, installation of new machinery, reorganisation of mulberry culture etc. were introduced in 1923. It was the result of these measures that the turnover of silk increased and its quality improved considerably.¹⁰⁸ Further, the Department of Commerce and Industries worked in close coordination with the Department of Cooperatives. The cottage workers were encouraged to form more and more cooperative societies. This eliminated the role of middlemen and "Shahukars" to a considerable extent. The middlemen and the "Shahukars" used to charge exorbitant rates

of interest. These cooperative societies helped the workers in purchasing improved machinery and tools and raw material.¹⁰⁹

The Department of Commerce and Industries also paid considerable amount of attention to the technical and industrial education. However, the issues connected with its spread were beset with many difficulties. The chief among them were the traditional aversion of certain sections of society such as Rajputs and Brahmans to the manual labour, their conservatism and poverty, but the Government by offering scholarships and boarding and lodging facilities was able to bring about wholesome change in the general attitude of the people towards the industrial life. In addition to the Amar Singh Technical Institute, Srinagr, Shri Pratap Technical Institute, Jammu which was established in 1924 - was also playing an important role in this field.¹¹⁰

Other institutions which contributed to the growth of industrial life in the State included Dyeing and Weaving school, Samba, and Knitting school, Jatlan, in Mirpur. The Dyeing with Weaving School, Samba, was opened on July 5, 1926 with only two classes - weaving and dyeing and 31 students.¹¹¹ In 1939, the Knitting school started at Jatlan, Mirpur tehsil, also did good work. During 1940-41, there were 13 small scale Knitting centres at Jammu against 2 in Srinagar.¹¹²

The most significant aspect of all these institutions was the emphasis on the development of craft work. Yet another significant aspect was the provision in these institutions for the training of teachers in various crafts.¹¹³

In the matter of employment of the State Subjects in the State services and of restricting the grant of agricultural land to the State subject, the government was following the policy of granting adequate aid to hereditary State subjects to establish or promote industries.¹¹⁴ During 1940-41, the State government took certain substantial measures to further improve the industrial life. These measures included the creation of two posts of Superintendents of Industries and a new post of a textile expert. These superintendents acted as intermediaries among the traders, the workers and the industrialists on the one hand and between them and the department on the other. It was their duty to collect statistics as well as to provide industrial information to those interested in the industrial development of the State.¹¹⁵

(II) Aid to Industries

The General policy of Maharaja's government in respect of aid for promotion of industries in the State was based on the Aid to Industries Act of 1935.¹¹⁶ Some of the most important features of the Act were :¹¹⁷

(i) Grants of loans, (ii) Loans guarantee to bank, individual or firm, (iii) Payment of subsidy for the conduct of research and for purchasing machinery, (iv) Subscribing to debentures, (v) Grant of land, raw materials, firewood, water or any other property of the State on easy terms, (vi) Supply of machinery on hire-purchase system, (vii) Levy of export duty on raw material or import duty on goods manufactured outside the State territory, (viii) Exemption of raw material required for the industries from the payment of customs duty, and (ix) Grant of other facilities for the betterment of industries.

The aid, it may be pointed out, was restricted to joint stock companies registered in the State and having majority of 60 per cent of the State subjects on its Board of Directors as well as on the list of shareholders and to individuals belonging to the State. The power to sanction concession under various heads was vested in the Board of Industries constituted under the Act subject to the condition that concessions above Rs. 3,000 were sanctioned by the government on the recommendations of the Board of Industries. The loans could be secured by mortgage.¹¹⁸

Accordingly, encouraged by the Aid to Industries Act, 1935, a number of industry-holders submitted applications to the Industries Department demanding

certain concessions. Some of these were :

- i) exemption from payment of customs duty on raw materials used in the manufacture of articles produced in the State,
- ii) exemption from the payment of customs duty on Industrial machinery and its accessories imported into the State,
- iii) acquisition of land needed for Industrial purposes,
- iv) recommendations to Government Departments for the purchase of articles manufactured in the State, and
- v) concessions of general nature.

On its part, the Department of Industries gave an assurance to the State Subjects that in cases where they were at disadvantage in tendering for war supplies vis-a-vis the nationals from British India, the State government would consider with favour any requests for the exemption from the customs duty on the articles required to be imported into the State for the purpose.¹¹⁹ Besides this, a number of other concessions were given.

The State Aid to Industries Act was put into operation in the beginning of April, 1937, but difficulties arose at the time of granting loans for want of well defined policy. Accordingly, a note was submitted by the Industries Department to the Industries Standing

Committee in their meeting held on September 1937, for discussion.¹²⁰ Finally the Aid to Industries Act was amended in 1941 with a view to enlarging the scope of assistance to be rendered to industries and making better provisions for the recovery of loans.¹²¹ The amended Act enhanced the power of the Advisory Board of Industries.¹²² Therefore, in 1940, the Kashmir Pottery Works, Jammu, was aided to the tune of Rs. 7,000 and the Jammu Tannery Works, Jammu to the tune of Rs. 35,000.

(III) Industrial Museum and Sale Emporium

In order to render assistance in connection with the marketing of goods manufactured or produced in the State, sanction was accorded to the opening of Industrial Museums and Sale Emporiums one each at Srinagar and Jammu. Whereas the Emporium at Srinagar was opened in July 1941, the one at Jammu was started on May 2, 1942. These emporiums were set up not only to display the articles produced in the State, educate the people and to give wide publicity, but also to encourage sale of goods manufactured in various industrial units.¹²³

Relationship Between the Owners of Industries and the Labourers and Legislation in this Regard

It is important to note that there existed in the State no modern organisation of industrial workers.

Nor were there any rules to enforce the Factory Act and the Workman's Compensation Act which dealt with labour in industries, their association, industrial workers, working hours, compensation for accidents or non-employment of particular class of people. In the absence of clearcut policy between the owners of industries and the workers, the latter had to suffer extensively. They had no channel to express their opinions or seek justice. Through, in fact, the absence of a definite policy governing the relations between the owners and the workers had only helped the former to exploit the labour to the maximum extent.¹²⁴ That the condition of the workers was pitiable can be seen from the fact that while the daily wages of a casual labour ranged between 6 and 8 annas, skilled workers earned 10 annas to 2 rupees per day.¹²⁵

To conclude it may be said that in the beginning the general condition of industries in this part of the State was far from satisfactory. Maharaja Pratap Singh did take certain measures to improve the industrial conditions, but could not do much. It was only in the time of Maharaja Hari Singh that some concrete steps were undertaken in the direction with the result, the State achieved some notable successes, with the entrepreneurs providing some goods of high quality.

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Chapter - IX

MEANS OF TRANSPORT AND COMMUNICATION, TRADE AND COMMERCE

MEANS OF TRANSPORT AND COMMUNICATION, TRADE AND COMMERCE

Condition Before 1925

Before 1925, the means of communication within the State were not developed.¹ Jammu province in particular was cut off from the rest of India. It was not even linked with Kashmir province as there were no proper roads. Of course, there existed three main routes linking Jammu with Kashmir valley. All the three routes were extremely difficult. The shortest of the routes was the Bridle Path over the Banihal pass, situated at a height of 9,200 feet. It was 163.5 miles in length. It could be covered only in eleven marches of ten to seventeen miles each.² The other route was through the Pir Panjal pass, situated at a height of 11,400 feet. One had to go to Bhimber via Akhnoor to join the favourite route of the Mughals. From Bhimber, Srinagar could be reached in twelve marches of 10-15 miles each. Thanna Mandi (Poonch), lay at a distance of 70 miles from Bhimber. One could take the Poonch route from Thanna Mandi and complete the journey in eight marches via Uri. However, this route being difficult was not popular.³ The third was the Murree-Punjab route via Rawal Pindi. From Jammu Rawal Pindi could be reached by train via Wazirabad and then to Baramulla. From Baramulla one had to take boat for Srinagar.⁴

Within the Jammu region, there were only local

pedestrian tracks. These were managed by local zamindars, the Revenue Department and the Forest Department. Repairs of these tracks were quite irregular. Hence, their condition was always deplorable, especially during the rainy season when land-slides were caused.⁵ Transport and road system within the province was in such a bad condition that one could reach Kathua, which was just 60 miles from Jammu, in not less than two days. In hilly areas, the condition was even worse.⁶

The goods were transported from one place to another in the Jammu region either through porters or pack and draught animals like ponies, mules, donkeys, horses, bullocks and camels. The people living in the low hills of Jammu carried small loads mostly on their heads, while those living in the middle mountains usually did so on their shoulders. On a longer journey, they carried with them a stout stick about two feet and a half in length with a cross bar. The moment they wished to rest, this stick was placed under the load.⁷

Official Steps to Improve the Means of Transport and Communication and their Impact.

However, the building of roads, establishment of a good postal system and the constructions of Jammu-Sialkot Railway line during 1890, opened a new era which marked the steady development of the import and export trade in the Jammu region. A study of dif-

ferent means of transport and communication thus becomes really imperative.

Roads

The construction work of Banihal Cart Road was started in 1909 and was completed in 1922 at a cost of 43 lacs rupees.⁸ It covered a length of 203 miles rising from Jammu to Patni pass at an altitude of 7,000 feet and then after dropping down to the valley of Chenab at Ramban, it rose to the Banihal pass at an altitude of 9,200 feet, whence it dropped again to the valley of Kashmir.⁹ It was opened to the public in July 1922.¹⁰ The opening of this road shortened the distance between Lahore and Srinagar and also connected the two capitals of the State, viz. Jammu and Srinagar.¹¹

The Banihal cart road, in fact, was the chief commercial route partly because Jammu was not very far off from Amritsar, the Emporium of the Punjab, and partly because it remained open for more months during a year than some other routes.¹² The construction of this road facilitated free flow of goods from one region to another, as also frequent visits of the people of Jammu region to Kashmir and vice-versa. The road assumed so much importance within a short time that in 1931, 14,017 motor lorries, 3,612 motor-cars, 495 tongas, 63 ekkas and 197 bullock-carts passed over it. The small figures of traffic in case of ekkas, tongas and bullock carts indicate the replacement of the slow moving

transport with the swift means of transport.¹³ During 1936-37, over 12,000 vehicles passed over it from Jammu to Srinagar and vice-versa.¹⁴

The Government was taking steps from time to time to maintain this road. During the period of our study, many improvements such as cutting of corners, strengthening of bridges, culverts, rebuilding of retaining and breast walls were effected. Thus, the government was taking sufficient care to maintain the Banihal-Cart road properly.¹⁵

Along with the Banihal-Cart road, a number of feeder roads were also constructed to link various parts of the Jammu region. Among them, more prominent were : Samba road, Jammu-Kathua road, Akhnoor-Hamirpur-Sidhar road and Katra-Suketar Road.

The twenty one mile of Samba road, in particular, had been metalled and wire netting had been spread over the sandy portions to facilitate traffic. Samba was thus now one hour journey from Jammu.¹⁶ Beyond that town it was only fit for use in fair weather. It is cut at right angles by the Ujh river and some other small streams, thus making the road impassable during rains. This is the most important road connecting Kathua and Jammu Districts. In the past a traveller from Jammu to Kathua had to go by train to Pathankot and then back to Kathua by tonga or on foot.¹⁷ The journey of two days can now be accomplished in four hours in a lorry.¹⁸ The twenty one miles Akhnoor to Hamirpur

Sidhar road passed through the mainline of the Pratap Canal upto its tail from where it took a turn to Hamirpur-Sidhar. This was an unmettaled road.¹⁹ Another important road was the Katra-Suketar road. This motor road branched off at Suketar (18 miles from Jammu on the Banihal-cart road) and terminated at Katra town. This road had indeed brought the headquarters of the Reasi District nearer to Jammu. This road was a great boon for the pilgrims to Vaishno Devi.²⁰

Besides these roads, fair weather roads had been constructed from Mirpur through Kotli to Rambari giving direct access by motor in fair weathers between the Mirpur District and the Poonch Jagir. The length of this road was about 79 miles.²¹

Three new roads in the Mirpur and Jammu Districts were designed to connect Dharamsal-Jhangar with Nowshera. Nowshera with Sudhnoti and the latter place with Akhnoor. This scheme was completed towards the end of 1940.²² During this period, another road between Udhampur and Ramnagar was also constructed.²³

A fair weather motor road from Batote to Bhaderwah was commenced in 1935.²⁴ Another fair weather motor road from Kathua to Basohli was taken in hand in 1938. In the same year, construction of fair weather road from Mirpur to Bhimber via Chhapper was also taken in hand.²⁵

Bridges

Bridges play an important role in the transport system, particularly in the mountainous and semi-mountainous regions of Jammu. These make the crossing of rivers and streams easy and comfortable. So, bridges were necessary for the development of proper means of transport.

The necessity of a bridge over the Chenab below Akhnoor was highlighted by the Assessment Commissioner in his Assessment Report of the Akhnoor tehsil, 1930. He recommended an early construction of a bridge over it in order to bring Budhal, Poonch, Kotli, Rampur, Rajouri, Hamirpur-Sidhar and Nowshera closer to Jammu. This was also necessary to augment trade activities between different places as also to improve the economic life of the peasants of the area.²⁶

Therefore, two bridges, one over the Chenab at Akhnoor and the other over the Tawi at Jammu were built at a cost of about 8 lakh rupees. The bridge at Akhnoor was believed to have the largest unsupported span in India of 450 feet.²⁷ This bridge was declared open to traffic by the Home Minister on the birth day of Maharaja Hari Singh on September 21, 1935.²⁸

During 1939-40, the Nail-Nallah Bridge on the Mirpur Kotli road and a bridge over Narsoo Nallah in mile 150 of the Banihal-cart road were constructed. The construction of a steel bridge at Beri-Pattan on the fair weather road

from Mirpur to Sudhnoti was also undertaken.²⁹ Besides this, during 1945-46, bridges and culverts in Akhnoor-Nowshera road, Mirpur-Rambari road and Dharamsal-Nowshera road were also constructed.³⁰

Railway

The railway line in the Jammu region was an extension of the North-Western Railway from Suchetgarh of the Sialkot District to the Jammu city. The work on this railway line commenced in October 1888 and the line was declared open for traffic on March 13, 1890.³¹ It was about 17 miles in length and was purchased by the State Government from the Dharmarth Department for a sum of Rs. 11,78,078.³² This was the only railway in the state by which the isolation of the province was broken.³³

Water Transport

We know the Jammu region is mountainous and semi-mountainous. Therefore, the rivers passing through its territories are tempestuous. They do not offer any large scope for the water transport.³⁴ However, the Chenab while passing through Akhnoor allowed ferry boats to ply. These boats, therefore, did serve as connecting links between different towns. During the rainy season this river flew (and continues to flow) so turbulently that all navigation comes to a standstill.³⁵ However, the Ranbir Canal taken out from this river at Akhnoor in 1911 was opened for naviga-

tion throughout its length upto Jammu and this carried much merchandise.³⁶

Inadequacy of Transport

There is no denying the fact that a developed system of transport plays a pivotal role in bringing about the material prosperity and social progress. In this province, having practically no railways or water-borne transport, the entire trade was dependent on primitive roads. Even the development of roads was late and inadequate.³⁷

In 1938, the total length of metalled roads in the Jammu province including 140 miles of the famous Banihal cart road from Jammu to Banihal, was only 193 miles. The total length of the unsurfaced roads was 322 miles. The unsurfaced roads were merely fair-weather motorable roads.³⁸ Transport by air was non-existent in the province.³⁹ That the State was rather backward as far as the means of transport were concerned is evident from the fact that it had only 17 miles of the railway line. Many important localities like the District of Reasi - the home of the mineral wealth-were still badly deficient in the transport facilities even upto 1947.⁴⁰

This fact, coupled with the existence of numerous weak bridges, rendered the transport uncertain, causing innumerable difficulties. Several Administration Reports of the State's Industrial and Commerce Department pointed out to the paucity of means of transport and communication.

As a matter of fact, it was mentioned in these reports that “The Department of Industries and Commerce in its anxiety to assist the industrial development is very much baffled by the transport problem. All those deposits or any raw material that lie in the interior of the country will remain, it is feared, undeveloped till roads open up the country”.⁴¹

Further, inadequacy of transport in the province may be reflected by the fact that it engaged only one per cent of the total earners.⁴² Leaving aside some plain portion of the province where there was motorable or cart traffic, professional muleteers carried on merchandise on pack animals to and in the rest of the province.⁴³

Postal and Telecommunication services

Postal and telecommunication services play an important role in the trade activities of any region or country. Thus a brief account of the postal and telecommunication services, especially of the postal services, telegraph services, telephone services and wireless services is necessary before the nature and difficulties of trade and commerce in the region are discussed.

a) Development of Postal Services

The state had its own postal service till 1894, when it was amalgamated in the Imperial Service. Again during the period of our study, postal services accelerated its expansion work in almost all the places of Public importance of the Jammu region. Upto 1933, new post offices were opened

at Sri Pratap Singh Pura, Hill, Rattla Mangla, Sukhchain Pur, Jamwal and Jatla in Mirpur.⁴⁵

A sub-post office at Darbargarh in Jammu was also opened on November 1, 1939.⁴⁶ Those post offices which were already working at Banihal and Kud were attached to the telegraph offices at their respective places.⁴⁷

There was a postal division at Kashmir, but the Jammu province was under the Sialkot postal division. By 1947, the Jammu and Kashmir State had just 126 post offices.⁴⁸

b) Development of Telegraph Services

Considerable expansion and development of telegraph services had taken place during 1925-1947. Telegraph offices had been opened at many places which were hitherto not connected with one another. However, in 1924, the Government of India sanctioned the opening of telegraph offices at Chenani and Akhnoor subject to the condition laid down in the memorandum of the agreement for the interchange of messages between the Imperial Telegraph Department and the State telegraph.⁴⁹

c) Development of Telephone Services

During 1925-1947, a lot of work for the development and expansion of telephone services had taken place. Temporary telephone offices for the use of the State ruler was already working at Batote.⁵⁰ To establish a link with India, a telephone trunk line was constructed from Jammu to Suchetgarh. This line was opened to the public from April

28, 1932.⁵¹ Another telephone trunk line from Srinagar to Jammu was completed and opened at public on October 21, 1935.⁵²

On account of political disturbances in Poonch, metallic telephone circuit were constructed from Satwari exchange to Ranbirsinghpura and from Jammu to Banihal. A single line wire was also constructed between Baramulla and Poonch.⁵³ However, an automatic telephone exchange was set up in 1940.⁵⁴

d) Development of Wireless Station

A wireless station was set up in the Jammu Cantonment under the conditions laid down in the Memorandum of Agreement between the Government of India and the State Government.⁵⁵ Similar wireless stations were also installed at Nowshera, Mirpur, Kotli, Bhimber and Rajouri during 1930-34.⁵⁶

There were also two wireless Radio Stations, one at Jammu Cantonment and the other at Nowshera.⁵⁷ A new transmitter with receiver was installed in the wireless station at Jammu Cantonment. This resulted in the establishment of more satisfactory service between the two stations at Jammu and Nowshera.⁵⁸

The development of means of communications and the construction of roads and railways was bound to give an impetus to the inter province as well as the inter-state trade. These means of transport and communications helped the

people in different ways. The normal movement of goods within the State and between this State and its neighbours did increase manifold.⁵⁹

Trade and Commerce

Agriculture, forests, minerals and other industrial resources form important parts of the trade in any country. A sound system of communication breaks up the isolation of a country or of a state and establishes closer and immediate contact between the villages and the towns. Therefore, the speedier development and progress of agriculture, forests, minerals and other industrial resources depends upon a sound system of communication.⁶⁰ As has been discussed earlier, the development of trade and commerce depends largely on favourable geography, sound communication network and adequate financial resources. Commercial activities in the Jammu province, however, remained very limited. Owing to its being backward and hilly, it was ill-served with road and rail links. However, trade⁶¹ in Jammu can be discussed under the following three sub-headings :

1. Trade of Jammu with the rest of India.
2. Trade within the State, and
3. Trade in Bond.

1. Trade of Jammu with the Rest of India

The Jammu province was having its own significance in the trade with the rest of India, especially with the Punjab. Almost whole of the trade was carried on by the Jammu-

Sialkot Railway. After the opening of the Banihal-cart Road to the wheeled traffic in 1922,⁶² the trade activities in Jammu became more brisk because the entire trade of the State was conducted through the Jammu province.

The growth of trade in the Jammu province can be studied from the fact that imports during the decades of 1920-21, 1930-31 and 1940-41 were 11,31,061 maunds ; 13,09,255 maunds; and 19,90,213 maunds, respectively. During 1920-21, goods valued at Rs. 1,73,63,761 were imported, while during 1940-41, the value of goods imported was rupees 2,09,09,315. The export of goods during the aforesaid decades were 13,35,688 maunds; 16,47,874 maunds and 6,91,101 maunds, respectively. During 1920-21, goods valued of Rs. 76,35,676 were exported, while during 1940-41, the value of goods exported was Rs. 40,69,342⁶³ only.

Thus, during 1925-1947, the trend of excess of imports to the Jammu province over export increased considerably. The excess of imports value over the export during 1920-21 was 127.43 per cent, which rose to 413.82 per cent during 1940-41.⁶⁴

The main articles of import into Jammu from the Punjab were grains and pulses, cotton goods, sugar, turmeric, raw cotton, silk, building materials, salts, drugs and medicines, spices, provisions, leather, stationery goods-Indian and European, apparel, oils, petroleum, dyeing materials,

seeds, fruits and vegetables, tobacco and snuff and other articles of merchandise. The items which were exported from Jammu to the Punjab were timber, provisions, live-stock, fruits and vegetables,⁶⁵ grains and pulses, hides and skins wool and woollens,⁶⁶ drugs and medicines, seeds, raw silk and cocoons and fibrous products⁶⁷ etc.

2. Inter-provincial Trade

Trade between the Jammu and Kashmir provinces was termed as inter-provincial trade which passed for the most part by the Banihal cart Road.

The chief articles of imports into Jammu from Kashmir were charas, rice and other crops, seeds, fruits, ghee, wool and wollens, cotton clothes, hides, drugs, leather, namadas, dyeing material and so on. While the main articles of export from Jammu to Kashmir were turmeric, grains and pulses, oils, seeds, ghee, wool, cotton piece goods, live-stock, sugar, opium, silk, spices, silver, apparels, metals, provisions and tobacco and so on.⁶⁸

After 1925, Provincial trade statistics have not been recorded either in the Trade Reports or in the Annual Administration Reports of the state. However, the increasing number of vehicles plying over the Banihal-cart Road indicate that the inter-provincial trade mainly between the two provinces of Jammu and Kashmir had increased considerably after the opening of this road to the wheeled traffic in 1922.⁶⁹ The increase in the inter-province trade activities

can also be reflected from the fact that during the decade 1931-1940, motor traffic on this road had increased by about 20 per cent.⁷⁰

3. Trade in Bond

Since ancient times, close cultural and commercial relations existed between India and the central Asia. The routes from India to the central Asia passed over high snow-clad mountains. The trade was thus carried in the primitive manners, including the carriage of goods on muleteers and pack animals etc.⁷¹

The Government of India was very much interested in fostering their trade with the central Asia through the State of Jammu and Kashmir. But the prohibitive trade duties imposed by the ruler of the State were an obstacle in the way.⁷² It was only in 1870 that a commercial treaty was concluded between the Government of India and the State. Under the provisions of the treaty, all items of trade passing through this state (either from or to the Central Asia) were exempted from the State customs duty.⁷³ In order to compensate this loss, goods imported into this State from outside India were subjected to custom duty only once at the India customs posts and no extra duty was charged at the time of their entry into the territories of the State. Moreover, the duty so collected was refunded to the State under the provisions of the treaty.⁷⁴ This type of trade was called "Trade in Bond".

Since 1925, the growth of trade in bond swelled as

traders realized the advantages of importing foreign goods direct from abroad instead of the Indian markets. This can be judged from the quinquennial figures of this type of trade. The quinquennial import value of trade in bond in Jammu province during 1920-21, 1925-26, 1930-31, 1935-36, 1940-41 and 1945-46, respectively, was Rs. 11,75,315 ; Rs. 30,49,621 ; Rs. 50,97,348 ; Rs. 35,62,104 ; Rs. 34,91,766 and Rs. 19,50,000 respectively.⁷⁵

Therefore, it is clear that trade in bond considerably expanded upto 1930, but thereafter it declined probably due to the world war II and the world-wide economic depression.⁷⁶

Traders

In spite of agriculture being the major occupation of the overwhelming majority, a good part of the population of this province was always engaged in a few other economic activities either as full-timers or as part-timers.

Caste-wise Distribution of Traders

Capital investment, commercial transactions, banking and money-lending demand considerable cash or credit, meaningful contacts and a spirit of enterprise traditionally possessed by trading castes, like the Mahajans, Khattris, Jains and Aroras. That is why commercial activities were confined mainly to these castes.⁷⁷ A few families of Khoja Muslims were also in business in Udhampur, Poonch and Rajouri districts. But their number was quite insignificant. Moreo-

ver, they were not as good entrepreneurs as the Mahajans and the Khattris. They could satisfy the local needs of the villages.⁷⁸ Out of every 1,000 workers engaged in trade and money-lending in 1931, the number of the indigenous Mahajans was 67,491, while that of Khattris in trade and the State services was 4,877.⁷⁹

Traders in Towns

Commercial activities were mainly confined to district towns and a few tehsil headquarters. Besides Jammu city, some of the important commercial centres in this province were Udhampur, Mirpur and Poonch. Udhampur was the emporium of Ghee (Clarified butter), Anardana (Sour pomegranate seed), guchi (morels), bunafsha (Viola-adorate) and resin. The traders of this town had trade relations with their counterparts in Amritsar, Delhi, Bombay and Karachi.⁸⁰ Poonch, like Udhampur, too was an important market of hill products and Ghee, which were generally exported to the Punjab. Some Khatri trading families of Rawalpindi, Jhelum and Sialkot and Mahajan families of Mirpur and Kotli Tehsils had been attracted to Poonch because of its trade potential.⁸¹

Traders in Rural Areas

Almost every village in the province housed one or two families of professional money-lenders and petty shopkeepers, who fulfilled the local needs of the people. The villagers had very limited requirements beyond what was

essential for the subsistence. Their necessities of life were met from the shopkeepers of their own village or neighbouring villages. Only at the time of wedding or any other ceremony, a villager was required to purchase superior varieties of clothes, utensils and ornaments from the nearby towns. Prevalance of barter system in villages and usurious rates of interest charged often turned village shopkeepers into money-lenders in course of time.⁸² Money-lending, however, played a prominent role in our rural economy.⁸³ Its importance can be judged from the value of property (movable and immovable) mortgaged from time to time. There may be many cases where deeds might not have been registered or hypothecated. Therefore, in the absence of registered hypothecation deeds, it is extremely difficult to know the exact number or value of items mortgaged. However, some idea can be formed from the registered deeds of mortgages, which put the value of property mortgaged in the whole province during the years 1920-21; 1930-31 ; and 1940-41 at Rs. 6,49,132 ; Rs. 5,09,940 ; and Rs. 4,24,034,⁸⁴ respectively.

Taxation Policy

Before we conclude our discussion, it is necessary to examine the taxation policy of the government of Jammu and Kashmir State for the levy of customs and excise duties have a great bearing on the development of trade. They help the growth of trade and also reflect whether the rates

are high, low or non-existent. Besides, they speak of the general policy of a government. It also indicates government's own interest and understanding or ignorance of the need for the expansion of the trade.

a) Excise and Customs

Excise was the duty imposed on liquor, drugs (other than medicines) and other intoxicants produced in the State, as also imported and sold within the State territories.⁸⁵

Upto 1900, the State government used to give in the Jammu province, a contract to private individuals every two or three years for the manufacture and sale of the country spirits throughout the province. The contractors had the liberty to manufacture as much liquor as they pleased and open shops.⁸⁶ In the case of charas and opium also, the same system was adopted. In the Jammu province, the contractors for the retail sale of opium were allowed to sell hemp and other drugs also. But no duty was levied on charas imported from the warehouses in the Punjab. The import of the foreign liquor was, of course, subject to an import duty.⁸⁷

As regards customs, the old tariff taxed all the articles except gold, silver and fireworks. Therefore, not only were the necessities of life taxed, but also a great deal of trouble was caused to the public for the sake of a very small amount of revenue from miscellaneous articles.⁸⁸ Thus, a very large degree of uncertainty prevailed as regards to various taxes. The system of taxation was so faulty that it was misunder-

stood not only by the tax-payers but also by the officials. On several points, doubts existed even in the minds of the highest officials.⁸⁹ Because, there existed a practice under which certain privilege merchants imported their goods direct to their places of business without examination at the point of entry into the State territories, the custom officers went round their places of business, examined the goods at the convenience of the merchants and themselves, and collected the duty that was assessed at the point of entry on the merchants' declaration.

In 1901, however, a scheme based on radical reforms was introduced in the excise and customs system of the State on the recommendations of Todhunter, the excise expert from the Government of India. Who was charged with the task of reforming the taxation system of the state.⁹⁰ The scheme, which was given full effect in 1902, had the following important features :

i) Excise and Liquors

In order to bring the revenue from the country spirit under proper control and also to ensure the detection of illicit liquor, a fixed duty of Rs. 4 per gallon, in addition to the licence fee for vend in shops, was imposed on all the liquors consumed in the State. However, the duty rate in 1917 was raised to Rs. 6.25 per gallon. As the new duty was equivalent to the Punjab rates, it checked the smuggling of the State liquor into the adjoining territories. The

terms of the licence were made definite and more favourable to the State. The number of shops which could be opened under the licence for vend area was brought within the limits of a maximum and a minimum. Previously, the contractors were bound to purchase a minimum quantity of liquor per year. This condition was abolished as it give indirect encouragement to the sale of liquor. Moreover, possession in excess of a quarter bottle without a licence and at places other than the authorised premises was declared a penal offence. Depot licence was, however, provided in order to give facility of storage to the contractors.⁹¹

ii) Excise Duty on Opium and Charas

As regards charas, in addition to the licence fee, an excise duty of Rs. 2 per seer was imposed. In case of opium, however, instead of an excise duty an average duty of Rs. 6 was imposed on all lands under poppy cultivation. In order to encourage the trade of local opium, import of opium from outside was prohibited. However, opium could be imported under certain restrictions such as importing fixed quantity on payment of a custom duty from the Bhaderwah Jagir.⁹²

In view of the difficulties expressed by sellers and purchasers in getting opium, the produce in the State was purchased by the State government and were housed on State account. Afterwards, licences were issued to the shopkeepers of the State for sale.⁹³

iii) Custom Duty

Custom duty was levied by the Jammu and Kashmir Government on goods imported into and exported from the State.⁹⁴ The chief Principles on the basis of which the new scheme of taxation of 1901 was formulated were that the taxes should be levied as far as possible on the luxuries. Further, the tax laws should be made simple so that the people could easily understand them. These principles also laid down that there should be as little interference with the importers as possible. Therefore, in the new tariff policy the taxation of several necessities of life such as salt, living animals, grains and pulses were reduced. On the other hand, the taxes on various items like tobacco etc. were increased. In order to foster the trade of certain articles, which yielded a very little revenue, the State government abolished taxes altogether.⁹⁵ On the whole, the new tariff policy was like the one prevailing in the British India.⁹⁶

The taxation rates were frequently revised in pursuance of the changes made in the Indian tariff policy. A major revision of rates, however, took place in 1920, the State Government raised the duty from 7.5 per cent to 11 per cent on most of the articles. The British Indian government had done the same in 1920. In case of articles of luxury, the rate of duty was raised to 20 per cent ad valorem. In addition, an export duty of Rs. 5 and Rs. 4 per maund was levied on fruits and ghee, respectively.

During 1922-23, the import tariff underwent a change in conformity with the changes made in the Indian tariff policy as required by the notification No. 5 issued under the Customs Regulation of the State. With the result, the customs duty was increased from 15 to 30 per cent.⁹⁷ The metals and manufacture of metals, however, were on the special schedule of the State tariff and, therefore, were not liable to change with the change in its rates in British India. But as the State rate (7½ per cent ad valorem) for the articles was much too low in comparison with the British Indian rates and as there was absolutely no reason to stick to the low rate, the government raised it to 15 per cent ad valorem from September 1923.⁹⁸ However, no change at all was made in the arrangement for the realization of customs duty on imports by Inland Parcel Post.

The changes in the rate of Import duty as enforced in the British India, in 1929, were duly adopted by the State Government and incorporated in the General Schedule of the Tariff of the State. With the result "Gota", "Kinari" and "Katun", and "Silma Sitara", were brought on the special schedule of the State tariff and the rate of duty reduced from 15 to 7.5 per cent and 30 to 15 per cent, respectively.⁹⁹ Similarly, in 1931, pencils manufactured by the Madras Pencil Factory, spices and turmeric and hardware iron mongery and tools not otherwise specified, were brought on the special schedule of the State tariff and the rates of duty on these items were reduced

from 20 per cent to 7.5 per cent and 37.5 per cent to 15 per cent and 20 per cent to 15 per cent ad valorem respectively.¹⁰⁰

However, in 1933, the Special Schedule of custom tariff was revised. The revised schedule came into force in October, 1934.¹⁰¹ In the interest of Industrial development, industrialists were allowed exemption from the payment of customs duty on the second-hand machinery imported from the British India within a year of the grant of concession in favour of the industry concerned. The rebate on the raw material and chemical required for bonafide use in manufacture was further allowed for a period of two years from the date on which a factory or industry selected for the grant of industrial concessions, started its work.¹⁰²

In order to minimise the interference with the importers, the taxation scheme of 1901 was made applicable only to those areas where from a large revenue could be collected.¹⁰³

b) Octroi

Octroi or Chungi was a local tax levied on various articles brought into various districts of the State for local consumption. Under the scheme of 1901 discussed earlier, the octroi tax could be collected only from the municipal towns of Jammu and Srinagar. It had been declared that no parcel, package or goods were to be allowed to enter

the octroi limits without the payment of proper duty. However, no octroi duty was levied on goods on which the customs duty had already been paid and were brought intact within the municipal limits provided such goods were duly covered by a certificate of the paid duty. It was done for the facility of traders and to check undue interference in the trade by the Mahaldars or government officials who kept a register of octroi collections.¹⁰⁴

The octroi tariff scheme of 1901 continued to operate without any change right upto 1947. The rates were, however, revised from time to time taking into consideration fluctuations in prices.¹⁰⁵

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64. Percentage calculated on the basis of the above noted trade statistics.
65. "Fruits and Vegetables", were the products of Kashmir province which were exported via Jammu.
66. "Wool and Woollen" were imported from Kashmir into Jammu and thence exported to Punjab.
67. There being no embargo, a sort of free trade existed between the Punjab and Jammu. Sometimes despite the local requirements of the people the local merchants exported their goods to the Punjab, which had to be re-imported by those who needed them.
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Chapter - X

GENERAL PROSPERITY

GENERAL PROSPERITY

Income, prices, wages and working conditions, as also the standard of living of the people, employment opportunities and civic life demonstrate the general prosperity of the people living in a country or a part of it. Therefore, a study of these is essential in order to determine the general prosperity or otherwise of the people in the Jammu region.

Income, Prices, Wages and Working Conditions

I) Income

According to the 1943-44 Report of Kashmir Reforms Inquiry Commission, the average daily income per head of the rural population of the Jammu region was as under :-

District Average daily Income per head of rural population

	<u>Rupees</u>	<u>Annas</u>	<u>Pies</u>
Jammu	0	1	7
Kathua	0	1	7
Udhampur	0	1	4
Reasi	0	1	7
Mirpur	0	1	7

These startling figures constitute a sufficient proof that the economic position of the people was highly bad during the period of our study.¹

II) Prices

Although prices of essential commodities were low,

the purchasing power of the people was so low that it often made the prices appear too high. The main markets of the province were not within the easy access of cultivators. The prices varied considerably between different parts of the province. The mean prices of essential food grains during January and February 1943 were as under² :-

Weight in Seers and Chhataks, which could be bought for one rupee.

Name of Commodity	Second fortnight of January		First fortnight of February		Second fortnight of February	
	Seers	Chhataks	Seers	Chhataks	Seers	Chhataks
1. Wheat - I (grade)	5	0	5	4	5	4
2. Wheat-II (grade)	6	0	6	4	6	4
3. Wheat Flour I. (grade)	4	0	4	4	4	4
4. Wheat Flour II (grade)	4	8	4	8	4	8
5. Rice (Dharha)	5	0	5	0	5	0
6. Rice Basmati (Darha)	4	12	4	12	4	12
7. Bajra	8	0	8	4	8	4
8. Bajra Flour	7	0	7	4	7	4
9. Maize	7	4	7	4	7	4
10. Maize Flour	6	4	6	4	6	4

III) Wages and Working Conditions

The question of wages is one of the utmost importance to a worker. For an economist, the remuneration of a worker is the wage which might be in terms of money, called "Money Wages", or in terms of "necessaries, comforts and luxuries", called "real wages". Thus wages and standard of living are closely related to each other and the latter is essentially dependent upon the former. The mode of payment of piece-wages (when the wages were paid in accordance with the work done) was widely practised.³

During the first quarter of the twentieth century, the wages of the workers remained almost stable. However, during 1925-26, the general economic condition was slightly better owing to the general fall in the prices of sugar, tea and salt which were the main commodities for which the workers were dependent on the market. The higher prices of the food stuff also brought gain to the agriculturists.⁴ The workers were the principal beneficiaries.⁵

Prior to 1941, the wages of workers, skilled as well as unskilled, were very low. A casual day-labourer or a porter hardly earned 4 to 6 annas a day.⁶ Even in 1941 the wages of a casual labourer ranged between 6 to 8 annas a day, whereas according to their skill and local demands, skilled workers and artisans earned between 10 annas and two rupees per day. Very few workers earned more than 2 rupees a day.⁷ Wages in factories too were far from satisfactory.

This is clear from the fact that the average daily wages in the silk factory at Jammu ranged between 10 annas and 16 annas during 1937-38.⁸

Prior to 1938, there was hardly any trade union to get the working conditions of workers improved and regulated. Working conditions generally depended on the will of the employer. Though a separate department of industries had been established in 1923, however, it was for the first time in 1938, that a Labour Union was established at Jammu to look after the welfare of the labourers. Its main activity remained confined to the settling of disputes between the factory owners and labourers.⁹ Even this union, did not succeed in doing anything concrete for increasing daily wages and the welfare of the labourers still remained neglected.

It is fairly obvious from the available data that the Jammu region was one of the most backward among the other regions of India as far as condition of the workers was concerned.

IV) Standard of Living

According to the authors of what is known as the "Bombay plan", the following conditions need to be fulfilled in order to attain the minimum requirements of human life under existing conditions in India :-

1. A balanced diet of 2,800 calories per day ;
2. A minimum requirement of 30 yards of cloth per year per person ;

3. Housing accomodation of about 100 square feet per person ;
4. Proper arrangements of sanitation and water supply in rural and urban areas ;
5. A dispensary for every village ;
6. General Hospitals and maternity homes and clinics in towns ;
7. Special Institutions for the treatment of tuberculosis, cancer, leprosy, venereal diseases etc. ; and
8. Every person above the age of 10 should be able to read and write and to take an active interest in improving the social life.¹⁰

The “Bombay Plan”, had, in addition, laid down that per capita income of Rs. 74/- per year at pre-war prices was must in order to secure the minimum standard of living.¹¹

The average area of holding in Jammu was 16 acres and in Mirpur four and a half acres. The average daily income of a casual labourer was between 6 annas and 8 annas, while the skilled workers and artisans earned between 10 annas and two rupees a day. The average being 1 rupee and 4 annas to 1 rupee and 8 annas, clerical labour was generally available at a monthly wage of Rs. 20.¹² The condition was worse in the Kandi Ilaga, which housed as many as 12 lakh people. In fact, all these people led a “very wretched life” due to the economic and educational backwardness.¹³

As regards the housing conditions, the usual tenants in a village consisted of two rooms. This indicates that the average was much below the standard of 100 sq. feet, which the authors of "Bombay plan" had suggested.¹⁴

V) Employment

Dr. Temple describes the evil of unemployment as "an unsettled life means an unsettled mind".¹⁵ Unemployment is of two kinds. Unemployment among the educated classes and unemployment among the labouring masses, who are generally not educated and have to go outside their place for several months in a year to earn their livings.¹⁶ The story in the State of Jammu and Kashmir was no different. In 1937, Amar Nath Kak, while debating on the issue in the Praja Sabha, remarked that "Unemployment in the Jammu province had reached such an extent that if a B.A., LLB gets a post of fifty rupees, he considers it a boon, and even if it was temporary, he jumped at it". This shows that educated unemployment had reached the extreme limit. The condition of uneducated unemployment was still worse.¹⁷ Many workers, including Muhammedans of Jammu, used to go to the Punjab in search of employment.¹⁸

The agrarian economic frame offered few prospects for the educated people. Except for indigenous and not so prosperous small industrial establishments, a stable industrial structure did not exist anywhere in the State. Barring the township of Jammu, where trade and commerce flour-

ished due to proximity of the commercial centres in the Punjab, the rest of the province was as poor as the Kashmir province.¹⁹

Although no such orders prohibiting the local native in the employment of any department of the State Government had been issued,²⁰ even then the State administration offered very restricted margin of employment. Most of the offices were filled up by the Government of India from among its Civil Service cadres or filled up by the Dogras and Pandits on political and other considerations.²¹

The British officials, who considered the Government in the State as their own preserve, managed to control almost all the important positions. They utilised the distribution of employment as an effective instrument of patronage and paid little attention to the difficulties the educated youth of the State faced.²² So as to mitigate the existing problem of unemployment, a circular was issued in 1922 to provide employment to the State-Subjects in all ordinary vacancies.²³ As the State Subject definition was quite vague, a need was felt to define it in an unambiguous language. For this purpose a Committee was constituted, which submitted its recommendations in 1925. The new definition not only defined as to who were the State Subjects, but also laid down that a preference had to be shown to the children of the soil in the matter of recruitment to Government service and other privileges.²⁴

Keeping in view the seriousness of the problem, the Praja Sabha in its meeting held on October 21, 1937, recommended to the Council that “a commission of five official and non-official members be appointed to explore means of providing employment for the unemployed educated youngmen and to draw up a scheme which will enable poor youngmen to have full meals”.²⁵ Consequent upon the recommendations of the Praja Sabha, Unemployment Commission submitted its report in August, 1937. Dina Nath, under Secretary, intimated on March 27, 1940, on the floor of the Praja Sabha that recommendations of the Unemployment Commission had been implemented. Some of them were²⁶ :-

1. Splitting up of some major forest leases into smaller ones to enable local men to work on them ;
2. Employment as medical practitioners, Vaidis and Hakims in rural areas ;
3. Formation of a committee of educational experts to reorient the educational policy to reduce unemployment by giving it a vocational bias ; and
4. Affording employment to Overseers and sub-overseers by making it obligatory on contractors to employ them in cases of fairly big contracts.

In addition, loans and concessions were sanctioned in favour of various firms and individuals to enable them to increase the operations of their concerns with a view to

generating more employment opportunities.²⁷ The Commission gave utmost attention to the question of State services and their distribution among different communities. The Commission noted : "All vacancies in the State services should be properly advertised and practical step should be taken to see that all communities received their fair share in the Government appointments". In the case of local appointments, it was recommended that the inhabitants of the district concerned should be recruited.²⁸

VI) Civic Life

Ripon is said to be the father of local self-government in India. It was at his initiative that the Act of 1882 was passed, which laid the foundation of local self-government in India. His object was to train the Indians in local self-government.²⁹

The British officers posted in the State had urged upon the ruler of the State to involve the people in the administration of the local affairs. In fact, they tried to transplant in the State a system similar to what existed in the rest of the British India. The Political Resident in the State - the representative of the Government of India - pressed Pratap Singh, the ruler of the State, to introduce the system of local self-government in the State. As a consequence of the interest taken by the British resident, the Government took initiative in that direction and passed an Act styled the Municipal Act in 1886.³⁰

However, it was Hari Singh, who succeeded Pratap Singh in 1925, introduced a significant reform in this direction. He modified all the laws and regulations pertaining to the administration of municipalities in the State making provisions for the establishment of municipalities in the two major towns of Srinagar and Jammu - a step which signified a landmark in the development of local self-government in the State.³¹

The municipality of Jammu undertook many steps to check epidemics in the city. In 1930, plague broke out in the city. The municipality launched a vigorous campaign to stamp the disease out. Thousands of inoculations were given free of charge, thousands of rats were killed and a very large number of rooms were disinfected.³² The result was that the fatal disease got stamped out. Although the sanitary problems were its main concern, the Jammu Municipality was also much concerned with the social problems facing the Jammu society. The Jammu Municipality was fortunate in having amongst its members persons who were fully aware of the values of the civic life. As a consequence, the Jammu Municipality undertook many schemes to improve the conditions of women and children. It gave an annual grant of Rs. 1,800/- to the maternity and Child Welfare association which maintained a maternity and child welfare centre under its control. This association was established in 1928 at

Jammu.³⁴ Maharaja Hari Singh transferred to this centre one garden and also gave a donation of Rs. 15,000/-.³⁵ This association did much work for the amelioration of the conditions of women. Special centres were established by this association in the city, where industrial training was imparted and advice given regarding the rearing of children and treatment of occasional diseases.³⁶ It also employed trained daies (midwives) under the supervision of a lady health visitor.³⁷ This association also gave training to women in minor crafts such as embroidery and sewing.³⁸ Lectures were held once in a week on hygienic care and management of children. This association organised classes where the poor women were taught to read and write and awarded scholarships to the poor and the needy.³⁹ The municipality ably helped by this association observed special cleanliness weeks and used to organise baby-shows.⁴⁰ In fact, this association and the Jammu municipality contributed a lot to the growth of civic conditions in the Jammu city.

The Jammu Municipality also took steps to improve the sanitary conditions of the localities of the depressed classes. In 1934, a fund of Rs. 5,500/- was spent on improving the quarters inhabited by depressed classes.⁴¹

Again in 1937, Rs. 3,668/- were spent to improve the localities inhabited by depressed classes.⁴²

The municipality left no stone unturned in making

the city more beautiful. The municipal parks at the canal side were improved. Plants with shady trees were planted. Flowersheds were laid down and lawns developed. The Karan Park, the Park at Talab Khatikan the Hari Singh Zanana Park and other small parks were improved and maintained in proper condition. The municipality also met the people's demands for recreation places. The construction of a public reading room was started in Talab Khatikan in early 1940. Two public parks, namely the Talab Khatikan and Karan were provided with radio-sets.⁴³ With the passage of time, the municipality paid more and more attention to the improvement of civic conditions of the city. By 1941, the watering of streets was done by water carts instead of mashkies. Street light and water-supply were extended to the remotest part of the city.⁴⁴

Various improvement works were undertaken during 1943-47, Streets were paved and most of the streets were provided with Pacca drains. The municipal roads and buildings were properly maintained. The most important aspects of improvement during these years were metalling and tarring of Jogi Gate road, construction of Telephone Exchange Road, repair of Moti Bazar and Rani Talab roads and pavement of Mohalla Ustad street.⁴⁵ Every effort was made by the municipality to check adulteration. Articles of food and drink, such as sweets, meat,

fruits, sharbats, vegetables, milk products, etc. were regularly examined by the Health Officer, who invariably destroyed unwholesome articles. Besides, the municipality used to fine the persons found guilty. There were about 107 prosecutions in 1940 alone.⁴⁶

From the above it can be safely concluded that the municipality of Jammu achieved considerable progress by the end of 1947.

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3. Panna Lal, Handloom Weaving Industry in the Jammu Province, 1941, p.37.
4. Report of unemployment Commission, August 1937, J&K Govt., Press, Jammu, 1937, p.17 ; A.R. of 1924-25, p.20 ; Raghvan, G.S., Op.Cit., p.48 ; Census of India, 1931, pp.24-29.
5. Ibid., pp.21-24.
6. Ibid., Jammu and Kashmir Govt., O.E.R., F.No. 226/P-81 of 1919, pp. 1, 2, 5, 15.
7. Census of India, 1941, vol XXII, Jammu and Kashmir State, Part-I & II, p.32 ; Ganga Nath, Op.Cit., pp.86-87.
8. Report on Economic and Industrial Survey of the State of Jammu and Kashmir State, 1938-39, p.23.
9. A Note on Jammu and Kashmir State, 1928, Op.Cit., p.7 ; A Hand Book of Jammu and Kashmir State, 1945, Op.Cit., p.52. Khan, G.H., Op.Cit., pp. 342-43.
10. Ganga Nath, Op.Cit., p.314.
11. Ibid., pp.314-315.
12. Ibid., p.315.
13. Praja Sabha Debates, April 13, 1944, p.62.
14. Ganga Nath, Op.Cit., p.322.
15. Praja Sabha Debates, April 7, 1937, p.54.
16. Praja Sabha Debates, October 18, 1937, p. 66 ; Ganga Nath, Op.Cit., pp.323-324.
17. Praja Sabha Debates, April 7, 1937, p.57.
18. J&K Govt. P.D.F. No. 90/39 of 1937, p.107 ; Report of

- Unemployment Commission, 1937, p.16.
19. Teng, Bhat, Kaul, Satish, Op.Cit., p.74.
 20. J&K Govt. P.D., F.No. 52/20 of 1931.
 21. Teng, M.K. and Koul Satish ; “Ideological foundations of National Movement in Kashmir”, Journal of Political Studies, Jullunder, September, 1971, p.29 ; Teng, Bhat, Kaul Satish, Op.Cit., p. 74.
 22. Ibid.
 23. A.R. of 1937-38, p.38 ; A.R. of 1938-39, p.30 ; A.R. of 1939-40, p.30.
 24. A.R. of 1938-39, p.31.
 25. Praja Sabha Debates, October 21, 1937, p.47.
 26. Praja Sabha Debates, March 27, 1940, p.75.
 27. Ibid.
 28. Teng, Bhat, Koul Satish, Op.Cit., p.87 ; Teng, M.K. and Koul Satish, Op.Cit., p.29.
 29. Majumdar, R.C., The History and Culture of the Indian Peoples, British Paramountcy and Indian Renaissance, Part-II, Vol.X, Op.Cit., p.843.
 30. A.R. of 1943-44, p.87 ; A Note on Jammu and Kashmir State, 1928, p.12 ; Ganga Nath, Op.Cit., p.258.
 31. Bhat, Ram Krishan, Koul, Op.Cit., pp. 40-41 ; A Note on the Jammu and Kashmir State, 1927, p.4.
 32. A.R. of 1930-31, p.47.
 33. A.R. of 1940-41, p.179 ; A.R. of 1941-43, p.179.
 34. Ibid.
 35. A.R. of 1930-31, p.12.
 36. A.R. of 1927-30, p.50.

37. A.R. of 1945-46, p.95.
38. A.R. of 1930-31, p.14.
39. Ibid.
40. A.R. of 1927-30, p.50.
41. A.R. of 1933-35, p.56.
42. A.R. of 1937-38, p.169.
43. A.R. of 1940-41, p.170, A.R. of 1944-45, p.98.
44. Census of India, 1941, p.33.
44. A.R. of 1943-44, p.103.
44. A.R. of 1940-41, p.180 ; Ganga Nath, Op.Cit., p.259.

CONCLUSION

CONCLUSION

With the accession of Hari Singh to the throne in September, 1925 a new era commenced in the history of the State of Jammu and Kashmir. On the occasion of the “Raj Tilak” ceremony, which was performed in February 1926, Maharaja announced a number of “boons” for the amelioration of the lot of the people, particularly those engaged in agriculture.

Hari Singh had not only to formulate policies to tackle the economic problems of the people, but also to launch a crusade against various social evils facing the society. Moderate as he was, Hari Singh wanted his subjects to be liberated from the prevailing obnoxious evils.

The evil of Sati had its rude beginning in selfishness supported by falsehood and ended in cruelty. So much so that, among the classes indulging in this practice, it was considered to be an indication that the widow was wanting in affection if she attempted to evade the funeral pyre.

The pernicious evil of child marriage was also common here. It was considered not only as a proper discharge of the religious duty, but also regarded as one reflecting credit to the family which performed it.

From about this time onwards, some newspapers in the State also began to voice their concern for the social reforms and advocated removal of social evils like infant

marriage, illicit traffic in women and untouchability. A number of Sabhas and Societies too in their resolutions urged the government to crush these evils, especially the child marriage. Along with this, the representative meetings of the people called annually by the government emphasised the need of passing measures for the prevention of infant marriage.

Maharaja Hari Singh, after carrying the public opinion with him, enacted Infant Marriage Prevention Regulation in 1928 which prohibited child marriage. His state was one of the earliest to pass a legislation in this field. The Sarda Act was passed in the British India much later.

Widow marriage was considered a social taboo and the widows were subjected to many hardships. As in the case of child marriage, the evil of prohibiting widow marriage was prevalent among all the main communities in the state, but the proportion of it varied from caste to caste. The Jammu province, however, led in both the cases.

Prior to 1925, the Public opinion as well as the conservative forces were so strongly opposed to the widow marriage that Maharaja Hari Singh had to act cautiously in the matter. He was hesitant initially to take any measure as he was afraid of the adverse reactions. It was only after raising the public opinion that his government introduced a Hindu Widow Remarriage Regulation in 1932, which remove restrictions imposed on the marriage of widows.

In giving final shape to these reforms, a number of social and religious organisations, including the Arya Samaj and Christian missionaries, played a vital role. As a result, we find that in the late 1940s the widow proportions showed a marked decrease and the cases of opposition to the widow remarriage were few and far between.

Prostitution and traffic in women were the other main social evils which afflicted this region during the period of our study.

The attempts of the early Dogra rulers to control the activities of prostitution and traffic in women also had not produced the desired results. In fact, after 1924 the evil of prostitution and traffic in women in the Jammu region had assumed dangerous proportions. With the result that the government appointed a committee to suggest ways and means to eradicate this evil. The committee did suggest. A few measures which culminated in the amendment of the existing laws, making them stricter in character to deter the traffickers. But the efforts of the government were subsequently set at naught by the traffickers who devised fresh methods for escaping the clutches of laws. In spite of these set-backs, the government was firm in its determination to stop the evil practice. Therefore, after a long period of ceaseless efforts, the first legislative assembly enacted "Regulation for the Suppression of Brothels and Immoral traffic in women" in 1934.

Since the evil was deep-rooted, it could not be said with certainty that it had died out by the end of 1947. Similarly, the evil of untouchability grew from age-old caste system and remained prevalent throughout the region. The effort of the socio-religious organisations, particularly the Arya Samaj, to root out this evil did not meet a substantial success. Leaving aside the urban society, the modern education had not shown much influence on ruralities who could help to eradicate untouchability. Although after some hesitation Hari Singh also endeavoured to eradicate the evil of untouchability.

However, he was the first among the Indian rulers to take steps for the upliftment of the hitherto ignored sections of the society. He declared untouchability a cognizable offence in 1940, and issued special orders to his officials to implement this decree. The idea of pollution by touch was, however, so strong that it continued to prevail till 1947.

The pace of welfare activities of the Government quickened during the regime of Hari Singh. He was the harbinger of a number of social and political measures of sweeping importance. He took special interest in women's upliftment and his government adopted a vigorous policy of social amelioration.

Female infanticide had persisted among the Rajputs. To analyse the causes behind it and to root this evil out, his government appointed various committees from time to

time. The conclusions of these committees was that the evil of female infanticide was carried on widely by Mian Rajputs. The inability to bear the marriage expenses combined with the disgrace of keeping daughters unmarried was the potent cause which contributed towards this measure. Besides, the custom involved the intricate questions of family honour, pride, caste, etc. the root cause of the evils was the poverty of the people. The Government thereafter took reformatory measures in 1931 by instituting the Dhan Devi Memorial Fund with the objective of helping the poor Rajputs who could not meet the marriage expenses of their daughters. Besides, land grants were also given to them. Through these measures the government contrived to stop this practice and tried to eradicate the very cause which gave birth to the crime.

The evils of witch-craft, altruism and belief in black magic and Jadian were widely prevalent in this region. As a matter of fact, the evil of Jadu-Jadian had gripped the entire society of this region. It was only with the advent of modern education that the grip was loosened to some extent.

The drinking, gambling and use of various narcotics were the other forms of social evils which badly affected the people of the Jammu region, especially the agriculturist classes. Even the Juvenile Smoking Regulation was passed in 1929 to save the rising generation from the bad habit. In spite of the government efforts to eradicate these evils,

there was no sign of eradication of drunkenness, gambling and use of opium and other narcotics till 1947.

All these beneficent reforms, which were introduced by the government from time to time, are indicative of a clear shift in its policy

Education had made very great advances during the period under reference. Pre-university education had been practically made free. The Compulsory Primary Education Act was passed in 1930. Books were supplied to the students of primary classes throughout the state on a very generous scale and free of cost. Secondary education was free, except in a few high schools of Jammu and Mirpur towns, and even in these schools only about 33 per cent of the students paid fee and the rest were free scholars. In addition to this, special grants were included in the budget every year for scholarship to pupils belonging to educationally backward and poorer communities. Although the pace of education had been accelerated, the result had not been that satisfactory.

Following the publication of the report of the Basic Education Committee, Hari Singh's government appointed an education reorganization committee under the Presidentship of K.G. Saiyidain. The new scheme recommended expansion of primary education, and introduction of basic education together with craft teaching and book learning. In pursuance of the scheme for the introduction of basic

education, a number of ordinary primary schools were converted into basic schools.

During the Sikh's rule, Moor Craft, the first Englishman to visit Jammu and Kashmir, found in 1824 that everywhere the people were in a most abject condition "subjected to every kind of extortion and oppression". According to him, "not one-sixteenth of the cultivable area was under cultivation". The taxation was exorbitant and corruption was universal. Conditions were unsettled and the Sikh Governor had neither the time nor any inclination to effect any lasting improvement in the conditions of the people. Another visitor, Vigne, who came to Jammu and Kashmir a decade later, draws almost the same picture as Moor Craft and speaks of whole villages thrown out of cultivation.

The Sikh government took one-half of the Kharif crop plus four traks ($1 \text{ trak} = 5 \frac{3}{16}$ seers) per Kharwal ($1 \text{ Kharwar} = 16 \text{ traks} = 83$ seers). The village officials got in addition about a trak per Kharwar. Besides, nazarana and other taxes and tambol had to be paid to the Government. About two-thirds of the gross produce was appropriated by the State in one form or the other. The collection was made in kind, and the villages were farmed out. The Government had the monopoly of grain. In such circumstances, pressure had to be exercised on the peasants to keep the land in cultivation. They lived on the margin of sustenance and their condition was little better than that of serfs.

Maharaja Gulab Singh did something to alleviate the misery caused by begar (a kind of coercive method employed from times Immemorial). A number of men was determined in each village for begar and every man when on begar duty was to be paid a Kharwar of rice per month and given food. However, it was during the reign of Pratap Singh (1885-1925) that Begar in its more objectionable form was abolished, and the cultivators who had abandoned their lands for fear of their being impressed under begar were recalled and settled on their lands. The State demand was fixed for 10 years. Further, as a step towards substitution of payment in cash for payment in kind, the proportion of the latter was so fixed as to cause the least hardship to the cultivators and maintain the confidence of the population, and the sepoys who attended at harvest to coerce the cultivators were removed. He took several other measures to improve the condition of the agriculturists. Still there was much to be done and it was Hari Singh who furthered his predecessors efforts to ameliorate the lot of the people.

All these steps were taken to raise the economic condition of the poor people particularly those belonging to the agriculturist class. The most important of the boons was the bestowal of Khalsa land on village communities which had no shamlat (village commons) upto cent percent of their holdings. Not only the proprietary rights were granted to the Zamindars but also waived the condition of payment of Nazarana. The status of cultivators of land, whose condi-

tion was little better than that of serfs before the introduction of settlement of land, had been improved considerably.

The Agriculturist Relief Act was enacted to protect the agriculturists from the extortion of money-lenders who charged high rates of interest. It prescribed the maximum rate of interest, and empowered the courts to examine the accounts of a loan and to fix instalments for discharging debts on the basis of the paying capacity of the debtor. Special ailans were issued declaring agricultural holdings, live stock, agricultural implements, seeds, etc. as non-attachable for redemption of decree by civil courts. The Land Alienation Act had further protected the interests of the agriculturists and stopped transfer of Agricultural Land to non-agriculturists. The Aid to the Agriculturists and Land Improvement Act provided for grant of loans for improvement of land and the repayment of these loans by easy instalments. Further the proprietary rights had been conferred on occupancy tenants in Jammu province.

The Agriculture Department did useful work to improve agricultural conditions in the State. The activities of the department which were at first confined to the Kashmir province only had been gradually extended to Jammu province also. Agricultural and Horticultural experimental work and the demonstration of improved methods of cultivation of crops and fruit plants were important features of the departments work. It used to distribute improved seeds, grafted

fruit plants, implements and manures to the agriculturists, give technical advice to orchardists and agriculturists to fight the San Jose scale and other Pests which affects the fruit plants. Besides, the department introduced high yielding varieties of wheat and corns, including sugarcorns from America, Canada and Russia, and several foreign vegetables and fruits. Like Kashmir, saffron was successfully cultivated in Kishtwar in Jammu province also.

A department of industries was established in 1923 to develop and foster industries in the State. A scheme for the large scale expansion of the sericulture industry was taken in hand. A five year plan for the expansion of the factory at Jammu was sanctioned. The Resin and Turpentine factory at Miran Sahib had been doing particularly well. The factory had led to the establishment of number of minor private owned industries and contributed to the development of Miran Sahib into what can be pronounced as a new industrial town.

Among the matters receiving the attention of the department were the development of decaying village industries and propaganda for adult education. Two schools, one for shoe-making at Neloj and the other for knitting at Jatlan in Mirpur, were functioning under the guidance of the department.

Telegraph, telephone and wireless services were considerably improved during our period of study and all im-

portant places were linked up. There were two wireless radio-stations, one at Jammu Cantonment and the other at Nowshera.

The Banihal cart Road, which had a length of 200 miles, connected Srinagar with Jammu, the winter capital of the State. It was and continues to be the most important road in this state as it runs through the heart of Jammu and Kashmir territories to the Jammu (Tawi) railway station. Due to snow falls, however, a portion of the road generally remains closed during winter months.

Several minor roads were also constructed during the period and interior mountainous parts of this region thrown open to traffic to produce better facilities for trade. The Batote Bhardwah fair weather road was opened to light motor traffic. Keeping into view the physiography of the region, much still needs to be done for the betterment of the people.

APPENDIX

APPENDIX - I

**JUDICIAL SECRETARIAT
Jammu and Kashmir Government**

Notification dated Jammu, the 20th April, 1927 No.1-L/84. The following definition of the term "State Subject", has been sanctioned by His Highness the Maharaja Bahadur (Vide Private Secretary's letter No : 2354 dated 31st January 1927 to the Revenue member of council) and is hereby promulgated for general information.

Class - I

All person born and residing within the state before the commencement of the reign of His Highness the late Maharaja Gulab Singh, and also persons who settled therein before the commencement of Sambat year 1942 (1885-A.D) and have since been permanently residing therein.

Class-II :- All persons, other than belonging to class-I who settled within the State before the close of Sambat year 1968 (1911 A.D) and have since permanently resided and acquired immovable property therein.

Class-III :- Persons, other than those belonging to classes -I and II, permanently residing within the State, who have acquired under a Rayatnama, any immovables, property therein, or who may hereafter acquire such property under Ijzatnama and may execute Rayatnama, after 10 years continuous residence therein. Note (I) In matters of grants

of state scholarships, state lands for agricultural and house building purposes and recruitment to state services, state subjects of Class I should receive preference over other classes and those of Class II, over Class III. Note (II) the descendants of the persons who have secured the status of any class of the state subject will be entitled to become the state subjects of the same class.

Note (III) The wife or widow of a state subject of any class acquires the status of her husband as state subject of the same class as her husband, so long as she resides in the state and does not leave the state for permanent residence outside the state.

APPENDIX - II**Infant marriage prevention Regulation, 1985 (1928 A.D)**

Notification, dated Srinagar, the 5th Har 1985/18th June 1928 sanctioned by His Highness the Maharaja Bahadur under endorsement No : 2265, dated the 22nd May 1928 and No. 304, dated 14th June 1928 from the Secretary to the Cabinet. No. 2-L/85. The following Regulation has been sanctioned by His Highness the Maharaja Bahadur and is hereby promulgated for general information :-

Regulation No. 1 of 1985

A Regulation to prevent infant marriage in the dominions of His Highness the Maharaja Bahadur of Jammu and Kashmir.

(i) Preamble :- Whereas it is expedient to prevent infant marriage in the Dominions of His Highness the Maharaja Bahadur of Jammu and Kashmir ; His Highness is pleased to enact as follows :-

1. Short title :- This regulation may be called "The infant marriage prevention Regulation, 1985."

2. Extent of Commencement :- It shall extend to the whole of the State of Jammu and Kashmir and shall be brought into force from first bahadon 1985.

3. Exemptions :- His Highness may, by notification in the Jammu and Kashmir Government Gazette, exempt any community or class of persons or any class of marriage from

all or any of the provisions of this Regulation.

III) Definitions :- For the purpose of the Regulation.

1. "Infant Girl" means a girl who had not completed fourteen years of age,

2. "Infant Boy" means a boy who had not completed eighteen years of age, &

3. "Infant Marriage" means the marriage of an infant girl or of an infant boy or between an infant girl and an infant boy.

III) Punishment for marrying an infant girl :- Any man who having completed eighteen years of age marries an infant girl shall be punished with simple imprisonment for a term which may extend to one year or with fine which may extend to one thousand rupees or with both.

IV) Punishment for causing infant Marriages :- Any person who cause the marriage of an infant girl or of an infant boy, or who knowingly aids and abets within the meaning of the Ranbir Dand Bidhi such a marriage shall be punished with simple imprisonment for a term which may extend to one year or with fine which may extend to one thousand rupees or with both.

Exception :- The bride and the bride-groom are not liable to punishment under this section.

V) Any man who having completed fifty years of age marries an infant girl shall be punished with imprisonment of

either description for a term which may extend to four years or with fine which may extend to two thousand rupees, or with both.

VI) Any person who causes the marriage of an infant girl with a man who has completed fifty years of age or who knowingly aids and abets within the meaning of the Ranbir Dand Bidhi such a marriage, shall be punished with imprisonment of either description for a term which may extend to four years or with both.

Exception :- The bride is not liable to punishment under this section.

VII) Invalidity of marriages :- No marriage which takes place in contravention of any provision of this Regulation and for which penalty is provided in this Regulation shall be valid and legal for the purpose of conferring any right of succession or inheritance on the issue of such marriage.

VIII) Court competent to try offence under the Regulation : No court inferior to that of a Magistrate of the first Class shall try any offence punishable under this Regulation.

Sd/-

Nazir Ahmed
Home Minister (Legislative
Branch), Jammu and Kashmir
Government.

APPENDIX - III

OFFICE OF THE JUDICIAL MINISTER

Regulation No.XI of 1991 (Sambat),

Dated Srinagar, the $\frac{1991}{1934 \text{ A.D.}}$

Whereas it is necessary to provide more efficaciously for the suppression of brothels and of traffic in women, it is hereby enacted as follows :-

1. *Short title* :- This Regulation shall be known as “The Suppression of Immoral Traffic Regulation 1991.”

2. *Commencement and extent* :- It shall extend immediately to all municipalities and town areas within the Jammu and Kashmir State and the Government of His Highness the Maharaja Bahadur may by a Notification in the Jammu and Kashmir Gazette extend its operation to any other area within the State.

3. *Repeals* :- Section 94 of the Jammu and Kashmir State Municipal Regulation Samvat 1970 is hereby repealed and in Section 93 of the same Regulation the words “(a) the keeping of a brothel” and “(b)” shall be deleted from subsection (A).

4. *Definitions* :- In this Regulation unless there is anything repugnant in the subject or context -

(a) “Prostitution” -means promiscuous sexual intercourse for hire, whether in money or kind.

(b) "Brothel" means any place kept by any person and allowed to be used for prostitution :

Provided that this section shall not apply where one woman takes men to her own room for immoral purposes.

(c) "Girl" means a female below the age of 18 years.

5. Punishment for keeping a brothel or allowing any place to be used as a brothel :-

(1) any person who :-

(a) Keeps or manages or acts or assists in the management of a brothel ; or

(b) being the owner tenant, lessee, occupier or person in charge of any place, knowingly permits such place or any part thereof to be used as a brothel ;

shall be punished with rigorous imprisonment for a term which may extent to two years or with fine which may extent to one thousand rupees or with both.

(2) Any person who, having been convicted of an offence punishable under sub-section (1) is convicted of a subsequent offence punishable under the said sub-section, shall be punished with rigorous imprisonment for a term which may extend to 5 years, or with fine or with both, and may in addition be required by the Court convicting him to execute a bond, with sureties, for his good behaviour for such period, not exceeding three years, as the Court may direct.

(3) In a prosecution under this section, if it is found

that any place or part thereof has been used as a brothel, it shall be presumed, until the contrary is proved, that the persons specified in clause (b) of sub-section (1) knew that the place or part thereof was being used as a brothel.

(4) Notwithstanding anything contained in any other law for the time being in force, the owner or lessor of any place in respect of which the lessee, tenant or occupier thereof has been convicted under clause (b) of sub-section (1) shall be entitled forthwith to determine such lease, tenancy or occupation.

(5) The court convicting any tenant, lessee or occupier of an offence punishable under section 5 in respect of any premises shall give notice in writing of such conviction to the landlord or lessor of such premises and if the landlord or lessor after service of the notice does not exercise his rights under sub section (4) and subsequently during the subsistence of the lease or contract an offence under section 5 is again committed in respect of the premises, the landlord or lessor shall be deemed to have reasonable steps to prevent the recurrence of the offence.

(6) Punishment for living on the immoral earnings of another person :-

(1) any person over the age of eighteen years excepting servants in the employment of a professional prostitute who knowingly lives, wholly or in part, on the earnings of the prostitution of another person, shall be punished with rigorous imprisonment for a term which may extend to three

years, or with fine which may extend to one thousand rupees, or with both, and if a male person, shall also be liable to whipping.

(2) Where a person is proved to be living with, or to be habitually in the company of a prostitute, or to have exercised control, direction, or influence over the movements of a prostitute in such a manner as to show that he is aiding, abetting or compelling her prostitution he shall be presumed, until the contrary is proved, to be living on the earnings of her prostitution.

(7) Punishment for procuration -

(1) Any person who procures or attempts to procure any woman or girl with or without her consent for the purpose of prostitution, or who induces a woman or girl to go from any place with the intent that she may, for the purpose of prostitution become the inmate of or frequent a brothel, shall be punished if the person induced is a woman with rigorous imprisonment for a term which may extend to 5 years or with fine which may extend to Rs. 1,000/- rupees or with both, and if the person induced is a girl with rigorous imprisonment for a term which may extend to 10 years or fine which may extend to 1,000/- rupees or both ; and if the accused is a male person he shall also be liable to whipping.

(2) An offence under this section may be tried in any place to which the woman or girl is brought or caused to be brought, or in which an attempt to bring her is made, or in

any place from which she is brought or caused to be brought or from which an attempt to bring her is made.

(8) Punishment for importing a woman or girl for prostitution :-

(1) Any person who brings or attempts to bring or causes to be brought into any place in which this Regulation is in force any woman or girl with a view to her earning hire or bring brought up to earn hire as a prostitute, shall be punished with rigorous imprisonment for a term which may extend to three years, or with fine which may extend to one thousand rupees, or with both, and, if a male person, shall also be liable to whipping.

(2) An offence under this section may be tried in any place to which the woman or girl is brought or caused to be brought or in which an attempt to bring her is made or in any place from which she is brought or caused to be brought or from which an attempt to bring her is made.

(9) Punishment for annoyance :- Whoever, in any street or public place, solicits any person to his annoyance or obstruction or by any indecent action shall be punished with rigorous imprisonment for a term which may extend to two months, or with fine which may extend to two hundred rupees, or with both.

(10) Punishment for detention in brothel or with intent :-

(1) Any person who detains any woman or girl against her will :-

(a) In a brothel ; or

(b) in any place with intent that she may have sexual intercourse with any man other than her lawful husband, shall be punished with rigorous imprisonment for a term which may extend to three years, or with fine which may extend to one thousand rupees, or with both, and, if a male person, shall also be liable to whipping.

(2) A person shall be presumed to detain a woman or girl who is in a brothel or in any place for the purpose referred to in clause (b) or sub-section (1) if such person, with intent to compel or induce her to remain there :-

(a) withholds from her any jewellery, clothing or other property belonging to her ; or

(b) threatens her with legal proceedings if she takes away with her any jewellery, clothing, other personal property or money alleged to have been lent or supplied to or to have been pledged by such woman or girl, by or to the person by whom she has been detained.

(3) No civil suit shall lie, and no proceedings whether civil or criminal shall be taken against any such woman or girl or against any person on her behalf, by or on behalf of the person by whom she has been detained for the recovery or any jewellery clothing or other property alleged to have been lent or supplied to or for such woman or girl, or to have been pledged by or for her, or for the recovery of any money alleged to be payable by or on behalf of such woman

or girl.

11. Punishment for causing, encouraging or abetting the seduction or prostitution of a girl :- If any person having the custody charge or care of any girl under the age of eighteen years causes or encourages or abets the seduction or prostitution of that girl, he shall be punished with rigorous imprisonment for a term which may extend to two years or with fine which may extend to one thousand rupees, or with both, and, if a male person, shall also be liable to whipping.

(12) Power to order discontinuance of place used as brothel etc. :-

(i) The District Magistrate or a Magistrate of the first class specially empowered in this behalf, may on his own motion or on the complaint of a Municipal or town area committee, through its authorized representative, or of three or more inhabitants of the locality that any place is being used :-

(a) as a brothel ; or

(b) as a common place of assignation ;

he may cause a notice to be served on the owner, lessor, Manager lessee, tenant, or occupier of the place or all of them, to appear before him either in person or by agent, on a date to be fixed in such notice, and to show cause why an order should not be made for the discontinuance of such use of such place.

(2) If, on the date fixed or on any subsequent date to

which the hearing may be adjourned, the District Magistrate or a Magistrate of the first class specially empowered in this behalf satisfied, after making such enquiry as he thinks fit, that the place is used as described in sub-section (1), he may direct, by order in writing to be served on such owner, lesser, manager, lessee, tenant or occupier, that the use as so described of such place be discontinued from a date not less than fifteen days from the date of the said order and be not thereafter resumed.

(3) No place concerning which an order has been made under sub-section (2) shall again be used in the manner described in sub-section (1) and the District Magistrate or a Magistrate of the first class specially empowered in this behalf, if he be satisfied that such place is again used in such manner, may, by order in writing to be served on the owner, lessor, manager, lessee, tenant or occupier of such place, direct them that the use as so described of such place be discontinued within a period of seven days and be not thereafter resumed.

(4) For the purpose of this section the decision of the District Magistrate or a Magistrate of the first class specially empowered in this behalf that a place is used in the manner or for the purpose described in clause (a) or (b) of sub-section (1) shall empowered to the right of an appeal to the High Court be final.

(5) Whoever, after an order has been made under sub-section (2) or (3) in respect of any place, uses or allows to

be used such place in a manner which contravenes such order after the period stated therein shall be punished with fine which may extend to fifty rupees for every day after the expiration of the said period during which the breach continues and shall, on a second conviction for the same offence, be punished with rigorous imprisonment for a term which may extend to six months, in addition to or in lieu of any fine imposed.

(6) For the purpose of an enquiry under this section the District Magistrate or a Magistrate of the first Class specially empowered in this behalf may depute any police officer not below the rank of an Inspector to make a local investigation and may take into consideration his report therein.

(7) The District Magistrate and the Magistrate of the first class specially empowered in this behalf shall maintain a register in which shall be entered a description of all places in respect of which an order has been made under this section. Such register shall be open to inspection by the public on payment of the prescribed fee.

(8) Notwithstanding anything contained in any other law for the time being in force, the owner or lesser or any place in respect of which an order has been made on the lessee, tenant or occupier thereof directing the discontinuance of the use thereof as a brothel or as a common place of assignation, shall be entitled forthwith to determine such lease, tenancy or occupation.

(9) No proceedings shall be taken under this section in respect of a place which is the subject of any proceedings under section 5.

(13) Power to arrest without warrant - any gazetted police officer on complaint and any police officer specially authorised in writing in this behalf by the Superintendent of Police may arrest without a warrant any person committing in his view any offence punishable under section 6, 7, 8, 9, or 10, if the name and address of such person be unknown to such police officer and cannot be ascertained by him then and there, or if he has reason to suspect that a false name and address has been given.

(14) Power to enter without warrant and removal of minor girls : The Superintendent of Police or any gazetted police officer specially authorised in writing in this behalf by the Superintendent of Police, may enter any place if he has reason to believe :-

(a) that an offence punishable under section 5 has been or is being committed in respect of the place ; or

(b) that a woman or girl in respect of whom an offence punishable under section 6, 7, 8, or 10 has been committed, is to be found therein.

and may remove any girl who appears to him to be under the age of eighteen years, if he is satisfied :-

(a) that an offence punishable under section 5 has been, or is being committed in respect of the place ; or

(b) that an offence punishable under section 6, 7, 8, or 10 has been committed in respect of the girl.

(15) Trial of offence :- No court inferior to that of a Magistrate of the first class shall try offences under this Regulation.

(16) Power of Government to make rules - The Government of His Highness the Maharaja Bahadur may make rules of generally for the causing out of the purpose of this regulation for the intermediate custody (other than a Police Station or Jail) and for the subsequent care and treatment of girls under eighteen years in respect of whom an offence punishable under section 6, 7, 8 or 10 has been committed, or who have been removed from a brothel under section 14. The expenses of the intermediate custody and subsequent care and treatment of girls rescued shall be borne by the Local Bodies.

Appendix -IV

**High Highness' Government, Jammu and Kashmir
Home Secretariat
(Legislative Department)**

*Notification dated Srinagar the 25th Mar. 1986
the 8th July 1929*

No. 2/L-86. The following Regulation has been sanctioned by His Highness the Maharaja Bahadur (vide endorsement No.2058/C dated 4th July 1929 from the Minister-in-waiting) and is hereby promulgated for information :-

The Juvenile smoking Regulation, 1986
Regulation No. II of 1986.

A Regulation to provide for the prevention of smoking by Juveniles.

Preamble : Whereas it is expedient to provide for the prevention of smoking by youthful persons in the Jammu and Kashmir State, His Highness the Maharaja Bahadur, is pleased to enact as follows :-

1. (i) This Regulation may be called "The Juvenile smoking Regulation 1986"
 - (ii) It shall extend to the whole of the Jammu and Kashmir State.
 - (iii) It shall come into force on and from the first day of Katik 1986.
2. In this Regulation unless there is something repugnant in the subject or context :-

Definitions : "Tobacco" shall mean tobacco cut or uncut and includes any preparation or mixture of tobacco with other substances for the purpose of smoking or chewing or taking in as snuff. "Public Place" means any place to which the public for the time being has access whether on payment or otherwise and includes any conveyance plying for hire.

3. Penalty on selling tobacco to youthful persons : Whoever sells or gives or attempts to sell or give to a person actually and by appearance under the age of 16 years, except on the written order of the parent, guardian or employer of such person any tobacco, shall be liable, on conviction before a Magistrate in the case of first conviction, to a fine not exceeding twenty rupees, and in the case of second conviction to a fine not exceeding fifty rupees, and in the case of third and every subsequent conviction to a fine not exceeding one hundred rupees.

4. Seizure of tobacco being consumed by Juvenile in a public place : If any boy actually and by appearance under the age of 16 years be found smoking or chewing tobacco or taking it in as snuff, in any public place, it shall be lawful for any lambardar, Zaildar, teacher of a recognized school or affiliated collage, Member of a Municipal Committee, Member of a Notified Area Committee, Legal Practitioner, medical practitioner or Megistrate to seize such tobacco

and destroy it.

5. *Summary Jurisdiction* : The High Court of Judicature Jammu and Kashmir State may confer on any Magistrate power to try summarily any offence under this Regulation.

Sd/- Nazir Ahmed
Home Minister
(Legislative Branch)

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INDEX

- Abdul Aziz, 126
Ajmer Marwara, 2
Alwar, 2
Anji Valley, 10
Anjuman-i-Islamia, 126
Arid Kandi, 5
Badyal, Labhu Ram, 12, 14
Banihal Cart Road, 263, 264, 266, 274, 320
Bara Bangal, 8
Bara Lacha Pass, 8
Barda Faroshi, 80
Baroda State, 2
Barzor Dalal, Chief Justice of Jammu and Kashmir High Court, 140
Barytes ore, 14
Bauxite and aluminium ore, 11
Bazaz, Prem nath, 120
Begar, forced Labour, 125, 206, 317
Belgium, 2
Bentonite, 13
Chamba Copper Plates, 50
Chandra - Bangha, 8
Chawner, MES, Deputy Directress for Women Education, 168, 169
Chapperbari, 11

Chenab River, 3, 7, 8, 9
 Coal Ore, 10
 Copper Ore, 11
 Dhan Devi Memorial Trust, 79, 314
 Dhaula Dhar in Chamba, 8
 Dogra Sadar Sabha, 124
 Dogri Language, 26
 Duns, 4
 Female infanticide, 77, 313
 Fullers Earth, 13
 Gauhar Rehman, 105
 Glancy, Bertrand J., a British Officer, 107
 Gojri Language, 27
 Graphite ore, 13
 Gulab Singh, Maharaja, 101
 Hari Singh, Maharaja, 76, 78, 79, 126, 133, 134, 138, 140, 141, 310, 311, 315
 Haq-i-Assami, 211
 Indus valley, 2
 Infant Marriage Prevention Regulation 133, 135 311
 Inter Provincial Trade, 274
 Jaipur, 2
 Jangal Gali, 10, 12
 Kalakot 10
 Kandi. 3, 5, 6
 Kandli, 11
 Kartar Singh, Thakur, 79
 Kaulin ore, 14

- Khaleni, 12
 Khutba incident, 102
 Kishan Ganga, 4
 Lehanda Language, 27, 28
 Land Alienation Regulation of 1933, 213
 Lead Silver ore, 12
 Legnite ore, 13
 Lengua Franka, 28
 Mahogala, 11
 Major General Rai Bahadur Janak Singh, 79
 Manganeze ore, 14
 Maulvi Maghar Ali, 107
 Mekta, 10
 Middlemiss, C.M. 10
 Mistry Yakub Ali, 126
 Nickel, 12
 Nigote, a sub-division of Reasi Tehsil, 12
 North West Frontier Province, 2
 Outer Hills, 2, 3, 5
 Pahari Language, 26
 Pandit Raghunandan - an Arya Samajist, 123
 Pir Panjal, 1, 4, 5, 8, 9
 Prostitution and Traffic in Woman, 80, 312
 Quartz ore, 14
 Ranbir, an Urdu Weekly, 81, 119, 120, 137
 Ranbir Singh, Maharaja, 101, 152
 Ravi, a river, 3, 8
 Raza Farman Ali, 126

Samundar Khan, 126

Saiyidain, K.g., The Director of Education, 158, 168, 169, 315

Sapphire ore, 13

Sati, 310

Sharp, H., Education Commissioner Government of India, 152, 153, 154

Singh Sabha, 128

Suppression of Immoral Traffic Regulation, 141

Switzerland, 2

Talk ore, 14

Tawi river, 9

Todhunter, the Excise Expert from the Government of India, 280

Trade in band, 275

Trai land, 5, 6

Ujh river, 8, 9

Litsa river, 8

Varnas, 42

Vitasta, a weekly, 120

Wadia, D.N.10

Wakefield, G.E.C. 79

Wardwan river, 8

Wattle, P.K., 79

Widow Remarriage Regulation 1932, 311

Youngmens Muslim Associations, 105, 126

Zincore, 123

