Conclusion

Seventh
Taylor Wilkin’s remarks: “If the whole of the past stands to be a legitimate object of historical inquiry or knowledge, then, the importance of literature can not be undermined as a source, because the major product of social world is embedded in the spontaneous expression of the society”.

Taking a cue from Wilkin’s objective appreciation of histro-literary scholarship, we have humbly attempted to understand various facets of Kashmiri society with the help of different categories of Kashmiri folk literature. In this study the popular literature has been interpreted as one of the reliable primary source for historical investigation.

In the light of the latest historiographical canons, an attempt has been made to draw into the ambit of historical research other objects of study, particularly folklore, which until very recently had received less recognition as an independent branch of historical literature. The fresh research carried in the field of oral history and other anthropological sciences has revealed that the study of folklore, if carried seriously and attentively in tune with the historical spirit, is sure to uncover the significant hitherto unattended dimensions of given human society.

The lack of factual history to the great extent can well be balanced by the presence of linguistic or literary history. The evaluation of aesthetic piece, if done from view point of history, does in no way, injure the core creative impulse and
The objective reality of that literary piece. It on the other hand help in offering a penetrating insight into the mentality of the humans, which generally play vital role in fashioning the collective social behaviour of the society.

The preceding survey of different categories of Kashmiri folk literature as a source for studying Kashmiri society during the period of great historical cries reveals.

Kashmiri society, possessed all the dominant traits of feudal character. It comprised of three major categories. Upper, middle and lower. Aristocracy and the related cadres formed the highest layer of social pyramid. Next in the social hierarchy came, the landed elite, urban Karkhanadars and Sikh and Dogra beaurocracy. The peasantry, artisans and other categories of skilled labour formed the lowest rung of Kashmiri society.

The investigations reveal that there existed no love between the ruler and the ruled. An unending process of oppression, insecurity and injustice which formed the chief features of alien governing culture had a tremendous bearing on socio-cultural and religio-economic behaviour of Kashmiri society during the period under observation. Under such unfavourable circumstances, people developed a kind of social psyche which to great extent was devoid of national conviction and social commitment. The victimized and the oppressed people under such scheme of political governance preferred silence to protest; subordinated reaction to surrender and migration was preferred to annihilation. This does not however, mean that people always remained as mute spectators to appalling heights of torture and official
barbarity. But the truth remains, that, in an environ of political gloom and social insecurity, where every action of an individual was put to strict vigilance and check by the innumerable band of Sikh and Dogra officials and their local collaborators, people devised a unique way of expressing their discontent and resentment against the official high handiness and coercive practices of the privileged few. This included among other things the desertion of cultivable land, frequent peasant migration to the plains of Hindustan and by composing anonymous satiric verses and folk saying, ridiculing the ruthless and corrupt system. The study sought to establish that what people could not tell boldly against the system for obvious reasons was documented plainly by the masses through different genres of their oral literature. The study for the first time, put to record, a good quantity of Kashmiri folk songs by approaching some unknown persons who happened to be in possession of rich treasure of Kashmiri folk songs.

The folk orientation of Islam, as revealed in the preceding pages tend us to suggest that Islam for the neo-Muslims was more as a cultural expression than a religious philosophy. This is borne out by the fact that vast majority of Kashmiri Muslims, inspite of their conversion to Islam in the 14th and 15th centuries, continued to retain the age old traditions and practices of their ancestral religion. In the words of Prof. Muhammad Ishaq Khan “In the religious history of modern Kashmir, the essential fact which needs to be grasped and treated with sensitivity, is that the Kashmiri reciting of ‘dhikr’, aurad, durud, manqabat and naat aloud was a well thought out way through which the unlettered folk learnt the fundamentals of faith during long centuries of Islamic acculturation”.
The Shrine and the relic worship which constituted as one of the primary characteristic of folk religion in Kashmir during the period under study was also conditioned more by social relevance than the religious merit.

No wonder, therefore, an average Kashmiri's liking for saint and relic worship hardly bear the stamp of religious orthodoxy but it exhibits a kind of social psyche which makes itself intelligible as a forceful social institution which provided some relief to the grief and tension stricken Kashmiri people during the period of great historical crises.

In a male dominating society wherein the Kashmiri women enjoyed little liberty to express herself openly and boldly against the different social evils, which played havoc with her personality and identity, she expressed her suppressed feelings, joys and sorrows, pains and pangs in melodious tunes of Wanvun and Rouf songs. These two folk categories serve as the running commentary of Kashmiri women’s Woes and Wails. The study investigated into the causes which led to the cultivation of some irrefutable unsound psycho-social traits among Kashmiri women during the period under reference.

The institution of Khanadamadi was in no way an exercise which aimed at enhancing the honour and the prestige of Kashmiri women. It was governed more by a psycho-economic compulsion than a social commitment.

Yet another worst feature of social life in Kashmir was the prevalence of forced labour (begar). It, not only introduced the migratory character and depopulated the valley but gave birth to innumerable social evils.
The institution of nautch girls during the Sikh period (1819-1846) and the official patronage extended by the Jammu Dogras to the unhealthy institution of prostitution (Ganawan) was not only necessitated by economic considerations but it also mirrors the sensual and feudal tastes of the ruling and the landed elite during the period under evaluation.

The present study also sought to unfold the significance of customs, habits, ceremonies, fairs, festivals, food habits, mode of dress, ornamental selection from the viewpoint of social relevance and an objective anatomy of all these social shades brought into light that Kashmiris developed aesthetic urges and recreational exercises in consonance with their limited economic resources and the geo-climatic conditions. The study, for the first time unveiled variety of recreational pursuits which were used by common folk to amuse themselves.

In sharp contrast to peasant silence, the urban artisans on the other hand showed their resentment on various occasions against the heavy taxation policy and the inhuman attitude of the Dogra officialdom. The revolt of Kashmiri shawl weavers in 1865 was thus practical expression of the agitating mood of the urban labour class against the unfavourable behaviour of the Dagh shawl Department. Some new developments in this direction were again seen when the silk factory workers rose in revolt against the anti labour policy of factory management.

The decline of world famous shawl industry reduced the urban artisan class to the lowest ebb of poverty and starvation. This also led mass exodus of Kashmiri artisans to the various parts of Hindustan. These migrated Kashmiri artisans particularly shawl weavers played significant role in making the outsiders, especially,
Punjabi Muslims aware of agony and distress of Kashmiris. This is endorsed by the support, Kashmiris received from Punjabi Muslims during their freedom struggle against the autocratic Dogra rule.

With the coming of the long roll of European missionaries, adventurers and administrative experts in the second half of the nineteenth century, the valley experienced new ideological currents of western influence. This offered a fresh lease of life to otherwise dull and stagnant socio-political set up of Kashmir. With the establishment of the British Residency in Kashmir in the year 1885, the Dogra government under Maharaja Pratap Singh undertook number of Public welfare schemes which played significant role in improving the socio-economic conditions of the people.

In the context of the present study, the society in Kashmir composed of Muslims, Kashmiri Pandits, including a small number of Sikhs who entered Kashmir during the Afghan and Sikh rule. Except for few, the general life of people was ridden with poverty. Among them happiness was a relative term. The social stratification and exploitation do not seem to have provided any momentum for the economic development. Inspite of the modern influences which started pouring into the valley in the wake of British intervention, the process of socio-economic change remained slow. The influence of religious orthodoxy on Kashmiri Muslim society began to be lessened towards the thirties of the present century. In Shiekh Mohammad Abdullah's personality, the down trodden Kashmiris saw a the traits of national hero. This led people to compose folk verses in his honour and praise. It was under his leadership that Kashmiris fought their struggle for freedom from the autocratic Dogra rule.
Adawat Koul : Sarcastic idiom coined in Kashmir during Sikh rule for a person who is by nature inimical.

Ahl-i-Hadith : Followers of a religious reform movement known as Ahl-i-Hadith. The people associated with this movement take special care to adhere to the Quran and hadith. They are the strict believers in the concept of unity of God and as such vehemently criticise the shrine worship.

Alim : A learned scholar in religious sciences, a member of the ulama class.

Asthan : Abode; Shrine; place of pilgrimage.

Aurad : Invocatory prayer.

Baba : The term is used in Kashmiri and Persian for one kind of Muslim Rishies.

Baraka : Blessing, power of blessing possessed by exalted Sufi souls.

Bebujnama : Bebuj is a Kashmiri term meaning lawlessness. The idiom 'story of lawlessness". By the phrase Hameed-ullah Shahabadi designated his tract depicting immediate results of Sikh rule.

Begar : Forced, paid or unpaid labour.

Bhand : The strolling players; the minstrels of Kashmir.

Bidat : An innovation chiefly in matters of religion; conduct of life not sanctioned by the Islam, the Prophet Muhammad (P.B.U.H) and the pious Khalifas.

Chakri : Kashmiri folk-musical choral song.

Charas : Opium, Bhang.

Dag Shawl : Department dealing with sealing and stamping a finished shawl after collecting the stamp duty before it was allowed to leave the factory premises.

Dembael : Kashmiri folk dance.

Dambael mety : Ecstatic dancers.

Dastagir : Helper

Dhikr : Remembrance of God by the repetition of Divine Names or religious formulae.

Dhumb : Village watchman in Kashmir.

Durud : A benediction; recitation of blessing for the prophet Muhammed (P.B.U.H) in namaz and every prayer of the faithful.
Faqir : A reckless; beggar.
Fasad Bhat : Idiom compound of a Persian and Kashmiri word composed during Sikh rule, for a garrulous trouble-shooting person.
Fatiha : The first chapter of the Quran, recited in every namaz; in special fatiha ceremonies in the valley of Kashmir the fatiha is recited over Saltish Kashmiri Tea for the benefit of a deceased person.
Galadar : Corn dealer; hoarder.
Galwan : Originally a keeper of horse, subsequently a horse thief, robber, marauder.
: The idiom compound of Persian and Punjabi words, was coined during Sikh rule in Kashmir to designate a timid soldier.
Haj : Pilgrimage to Mecca and one of the fundamentals of Islam.
Harkara : Peon, scout, messenger.
Harem : Seraglio
Imam : One who leads the ritual prayers at a mosque.
Jagir : Estate, rent free land granted by a chief.
Kangri : A portable earthenware bowl, covered with a frame of wicker work; Kashmiris put hot embers into the bowl for keeping themselves warm during the winter and the cold season; usually kangri (called kangar in vernacular) is kept under a long loose-wrapper (pheran) or a blanket.
Kardar : Land agent of the state with large powers of supervision of harvest, assessment, etc.
Karkhana : Factory; workshop.
Karkhandar : Factory owner.
Kazib Rather : Idiom coined during Sikh rule in Kashmir to designate a malicious, hard-hearted person.
Khanqah : The spiritual abode of a Sufi. Here spiritual training was imparted to the disciples. The building generally attached public lungar with it.
Kharraw : Wooden shoes.
Khirqa : The patched garment worn by Sufis and Rishis.
Kotwal : Chief Police Officer.
Kram : Nickname.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mafajat Quli</td>
<td>Idiom coined in Kashmir during Sikh rule to designate a cruel officer who deserves hell.</td>
</tr>
<tr>
<td>Mag</td>
<td>Name of the tenth Hindu month. (Corresponding to January February).</td>
</tr>
<tr>
<td>Manqabat</td>
<td>A religious-literary genre glorifies the accomplishments of blessed souls.</td>
</tr>
<tr>
<td>Masnawi</td>
<td>A literary genre.</td>
</tr>
<tr>
<td>Moi Mubarak</td>
<td>Holy hair of Prophet Muhammad (P.B.U.H) lodged in Hazratbal shrine in Srinagar.</td>
</tr>
<tr>
<td>Muqqadam</td>
<td>Chief; Head of a village community.</td>
</tr>
<tr>
<td>Mulla</td>
<td>A learned man, a religious scholar.</td>
</tr>
<tr>
<td>Namaz</td>
<td>The Persian term for liturgical prayer (Salat).</td>
</tr>
<tr>
<td>Na’at</td>
<td>Poetry in praise of the Prophet; the tradition of reciting na’at aloud in chorus still exists in the mosques and Shrines of the valley.</td>
</tr>
<tr>
<td>Nauch</td>
<td>Dancing and singing by professional women.</td>
</tr>
<tr>
<td>Nazar</td>
<td>Present, offering.</td>
</tr>
<tr>
<td>Nazrana</td>
<td>A gift or present.</td>
</tr>
<tr>
<td>Nikah</td>
<td>Marriage contract.</td>
</tr>
<tr>
<td>Pashmina</td>
<td>Woollen stuff of Peshm (fleece) wool of goats rearing on the uplands of changthan and Lhasa.</td>
</tr>
<tr>
<td>Patwari</td>
<td>Village land record keeper.</td>
</tr>
<tr>
<td>Pheran</td>
<td>A long loose-wrapper worn by Kashmiris to protect themselves against the cold.</td>
</tr>
<tr>
<td>Pir</td>
<td>Persian equivalent of the Arabic Shaikh; the spiritual guide; the mystic leader.</td>
</tr>
<tr>
<td>Pir Parast</td>
<td>Worshippers of the spiritual preceptor.</td>
</tr>
<tr>
<td>Pir waer</td>
<td>The valley of spiritual leaders or Sufis; Kashmir is also called Pir waer by a large number of the devotees of the shrines of Sufis and Rishis.</td>
</tr>
<tr>
<td>Purdah</td>
<td>Curtain, veil.</td>
</tr>
<tr>
<td>Qassaba</td>
<td>Muslim women’s head gear.</td>
</tr>
</tbody>
</table>
Rajtarangini : Lit. "River of Kings". The name originally given to his chronicle of Kashmir by Pandit Kalhana (1149 A.D.).

Rasum : Perquisite; bribe.

Rishwat-Baba : Idiom coined during Sikh rule in Kashmir to designate a corrupt official taking bribes freely.

Rishwear : The valley of Rishis.

Roub Khana : Grand drawing rooms.

Sazawul : Revenue official senior in rank and office to Shaqdar who supervised distribution of harvest between the State and cultivator and received salary for ten months at the rate of 2 rs per month and additional money from the villages as his per-requisites.

Shahamat Singh : Idiom coined in Kashmir during Sikh rule for a ruthless official.

Shikdar : Revenue official senior in rank to Kardar. His duty was to sit in a village and watch the crops. He received eight kharwars of shali from the state but much more from the village as per-requisites.

Shirk : Paganism; idolatory.

Shrad : A kind of funeral rite or ceremony in honour of the departed spirits of deceased relatives observed at various fixed periods. It consists of offerings with water and fire to the gods and manes, and of food and gifts to the relatives present and to the Brahmanas reciting mantras.

Sunna : The tradition of the Prophet, his manner of life according to which the faithful should act.

Tabaruk : Blessing.

Tarranga : Pandit women's headgear.

Tauhid : Believing in the oneness of God.

Tika : Holy-mark on the forehead of Hindus.

Tirath : A Shrine or sacred place of pilgrimage.

Ulama : Scholar-Jurists upon whom the interpretation of the sharia rests.

Ustad : Master workman.

Vopalhak : Dispsacus inermis.

Wali : Portage of God; Saint; Protector.

Wattal : Scavenger.
Wazwan : Kashmiri banquet - A feast prepared by professional chef is known as wazwan. The term waza is basically a Sanskrit term waje, which means cook. Another theory with regard to the origin of wazwan is that the term has been derived from “Ashpaaz” a Persian term which means the special cook proficient in making soup. The term with the passage of time became waza. Wazwan is generally prepared in the courtyard of the house by head waaza assisted by a band of professional cooks. After skinning the sheep, the meat is distributed by the head waza for variety of wazwan dishes. For ‘Rista’ and ‘Gowashtaba”, meat is continuously pounded all day long. The concept of wazwan is said to have been imported into Kashmir from Iran, and is now an integral part of the Kashmiri way of life. For preparing a delicious wazwan, spices like cardamom, cinna mon, red pepper, powder, turmeric and crushed aniseed are added to the wazwan. Wazwan is always eaten on a large platter known as Trami around which four people sit together to share one larger plate or Trami.

Zaban Daraz : Sharp tongued person.
Zaildar : Officer in charge of collecting revenue in a district.
Zamindar : Landlord; land owner.
Zari-i-nikah : Marriage-deed tax; fee charged in confirmation of marriage deed.
Ziarat : Pilgrimage, visit to a shrine; in the valley of Kashmir it also denotes a glimpse of the relics of the Sufis caught by the visitors to the shrines on special occasions. The shrine of Hazratbal in Srinagar is famous for being the repository of the Prophets sacred hair which is exhibited on special occasions.
Ziaratgah : Seat of a Muslim divine.