Srinagar:

The city of Srinagar\(^1\), the "Venice of the East" had remained the capital of the Valley of Kashmir most of the time, and since very ancient times. According to Kalhana the city of 'Srinagar' was founded by Ashoka in 250 B.C. as his capital.\(^2\) It was a site three miles from Takht-i-Suliaman hill in Pandrethan village.\(^3\) 'Srinagar' remained the capital of Kashmir till the middle of the Sixth century A.D. when Pravarasena II founded a new city near Hari Parbat hill\(^4\), which was known, after its founder's name, Praverapura (shortened from Pravarasena Pura).\(^5\) The city extended only along the right bank of the river Jhelam (vitasta).\(^6\) Hiuen Tsiang, the first Chinese traveller, who visited Kashmir in about 631 A.D.

\(^1\) "Its present appellation is generally supposed to signify "the town of Surya, or the Sun" or it may be derived from Sri, or Shri, a title of Lakshmi, the wife of Vishnu, the goddess of prosperity" and means the fortunate city." Stein, Memoir on Ancient Geography of Kashmir, pp. 440-441.


\(^3\) Stein, op. cit., p. 440., The name Pandrethen has been derived from the Sanskrit word Paramadhisthana.


\(^5\) Ibid.

\(^6\) Ibid., Stein, op. cit., p. 442.
has referred to two capitals of the Valley—the old and the new and during his visit the capital of Kashmir was the new city. This description can be an identification of Pravarasen's capital with the present Srinagar and Ashoka's capital with Pandrethan and its surroundings. Kalhana has given a description of Pravarapura and has described the city having markets and huge buildings which reached the clouds and were mostly built of wood, he even mentions "the streams meeting, pure and lovely, at pleasure—residences and near market streets." It is evident that he refers to the numerous canals from the Dal Lake and Jehelum river which intersect the—

7. Stein, op. cit., p. 439. The author writes that Hieun-Tsiang records "it as situated along the bank of a great river i.e. the Vitasta, 12 or 13 li long from north to south and 4 or 5 li broad from east to west. About 10 li to the south east of this, 'the new city'. The Chinese measurement of 12 or 13 li represents two and a half mile and 4 or 5 li represent one mile.

8. Ibid.,


10. The Dal Lake is situated at an altitude of 5200 feet above the sea level and is considered to be one of the very beautiful spots in the world. It is about 5 miles long and two and half miles broad with an average depth of about 10 feet. Its area, as estimated by Lawrence, The Valley, p. 20 f.n., was 9,984 square miles, of this area 1890 acres consist of demb or fixed cultivation, so the total area of the Dal Lake under water and floating gardens was 7,0346 square miles. Many streams feed it, its water, being clean and soft, was famous for shawl washing, Vigne, Travels, op. cit., Vol. II, p. 129.

11. The Jhelum or Behat (contraction of the Sanskrit) Vitasta drains the whole Valley of Kashmir. It rises from the spring of Verinag at the south-east end of the Valley and flows in a north-western direction through Srinagar into the Wular Lake and beyond, before crossing through the Baramulla gorge into Pakistan. It receives the Lidder and the waters of the Kishen...
heart of the city. Kalhana further adds that these canals and rivers have served as the main thorough-fares for the market traffic and all the principal bazzars and built along their banks. He has also described the 'Sarkaparvata' (Hariparbat) as the "pleasure-hill from which the splendour of all the houses is visible as if from the sky". The abundance of magnificent temples with which successive kings had adorned Pravarapura are also mentioned by Kalhana.

The later Hindu kings, as reported by Kalhana, tried to transfer the capital from one place to another. Lalitaditya founded Parihaspura, Jayapida laid down the city of Jayapura.

Ganga while winding its way down the Valley. Its length from Verinag pool to Baramulla is 150 miles. Cunningham, Ladakh, Physical, Statistical and Historical with notices of the Surrounding Countries, p. 112. Before reaching Srinagar it is joined by a stream which drains the Dal Lake to the east of the city. The surplus waters of the lake flow out towards the Jhelum by a canal which is called Tsunth Kul. A large stream called Dudganga, formed by the waters of several streams that drain the south-western mountains, joins the Jhelum on the left bank in Srinagar. Lawrence, The Valley, pp. 19-20.

12. Stein, op. cit., p. 44.
13. Ibid., Stein has identified Kalhana’s description of a large number of buildings and sites in the Pravarapura, See Ibid., pp. 446-452.
15. Kalhana, Rajatarangini, BK, IV, VS 110-320., Vol. I, pp. 151-152., Lalitaditya while intoxicated by drink, ordered his ministers to burn down Pravarapura "if you think that its beauty is like that of mine." However, this order was not carried out and when the King returned to his senses he anxiously enquired about the fate of the city but was happy when he heard that the city was not destroyed.
Avantivarman founded the city of Avantipura. Shankaravarman founded Sankarapura; Kanishka built Kanishkapura and while Juskapura was erected by Juska. Hushkapura was founded by Huska.

16. Kak, R.C., *Ancient Monuments of Kashmir*, p. 146. The ancient remains of Parihaspura may be found near the present Shadipur village, about 9 miles in a direct line to the north-west of Srinagar. Lalita-ditya and his ministers seem to have vied with each other in embellishing the new city with magnificent edifices which were intended to be worthy alike of the Kings glory and the ministers affluence.


19. Samkarpura lies on the Baramulla road, 17 miles from Srinagar, the temples built there are in a ruined condition, but the town never rose to any importance. It was called Patan and is still called by that name. Kalhana, *Rajatarangini*, BK, V, VS 213, Vol. I, p. 213.

20. Ibid., BK, I, VS, 168, Vol. I, p. 30. It has been identified with the village Kanispor, 74° 14' lat. situated between the Vitasta and the high road leading from Baramulla to Srinagar.

21. Ibid., Juskapur has been identified by Cunningham with the village Zukur, to the north of Srinagar, about four miles from Hariparbat hill.

The Pravarapura has continued to be the political and cultural centre of Kashmir down to the present day, which can be attributed to the position of Srinagar with great natural advantages of its site. Since it is situated in the centre of the Valley it enjoys the facilities of communications. The river Jhelum provides at all the seasons the most convenient trade and traffic route both up and down the Valley. The Dal and the Anchar lakes which flank Srinagar, furnish an abundant supply of products which fulfil the needs of the city population. Srinagar is also a point which commands trade routes to India and Central Asia. The position of Srinagar is equally advantageous as it offers security against the floods and


24. Stein, op. cit., p. 445. The author writes that "The great trade-route from Central Asia debouches through, the Sind Valley at a distance of only one short march from the capital."

25. Ibid., "The neck of high ground which from the north stretches towards the Vistasa and separates the two lakes, is safe from all possible risk of flood. It is on this ground, round the foot of the Sarika hill, (Hariparbat) that the greatest part of the old Pravapura was originally built. The ancient embankment which connects this high ground with the foot of the Takht-i-Suliaman hill, sufficed to secure also the low-lying city-wards fringing the marshes of the Dal. A considerable area, including the present quarters of Khanyar and Rainawari (Skr. Rajanavatika), was thus added to the available building ground on the right bank and protected against all ordinary floods."
armed attacks\textsuperscript{26}. Nothing is known exactly about the extension of the city on the left bank of the river Jhelum. The number of ancient sites on this side is comparatively small. It was during the reign of Ananta (A.D. 1028-63) that the royal residence was transferred here\textsuperscript{27}. During the later Hindu period Srinagar formed the principal charming city of Kashmir\textsuperscript{28}. But this ancient name of the city fell into disuse under the Muslim rule (1320-1819) and instead the city of Srinagar came to be called by the same name as the country i.e., "Kashmir"\textsuperscript{29}. But the Sikhs restored the old Hindu

\begin{itemize}
  \item Stein, \textit{op. cit.}, p. 445., Stein comments on the strategical importance of the city and records that "with the exception of the comparatively narrow neck of high ground in the north, the Srinagar on the right river-bank is guarded on all sides by water. On the south the river forms an impassable line of defence. The east is secured by the Dal and the stream which flows from it. On the west there stretch the broad marshes of the Anchar close to the bank of the Vitasa."
  \item Ray, Sunil Chander, \textit{The Early History and Culture of Kashmir}, pp. 16–17.
\end{itemize}
name 'Srinagar' and the city has since then been called by that name. The city of Srinagar underwent a large number of changes with the establishment of Muslim rule over Kashmir. The Muslim rulers built mosques in Kashmir. Rinchina built Bud Masheed on the site of a Buddhist temple. Likewise many localities and buildings were founded by the Muslim Kings. Sultan Sikander built Khaniqah-i-Muale, which became the seat of religious and political activities of the Muslims. He also erected Jamia-Masjid. Zainu'l-Abidin, popularly known as Budshah, built Zainakadal, ordered the digging of the Mar Canal, built two artificial isles of Rupa Lank and Sona Lank. It was due to the efforts of Zainu'l-Abidin in the field

Wakefield, The Happy Valley, p. 91.

31. Kak, R.C., op. cit., p. 86. The author writes that the Jamia Masjid, the largest mosque in Kashmir, has a quadrangle and roughly square in plan, its northern and southern sides being 384' in length. Its principal features are the four minars, one in the middle of each side. They are covered by a series of pyramidal roofs, which terminate in an open turret crowned by a high pinnacle. All these minars, except that to the west, which contains the pulpit, cover spacious arched entrances which are plain but very imposing.

of art and industries that Srinagar became the emporium of trade. Sultan Haider Shah transferred his capital from Naushahr founded by Zainu'l-Abidin to Nowhatta. However, Sultan Hasan Shah (1472-84 A.D.) again shifted it to Naushahr. In 1484 A.D. Mir Shams-ud-Din Iraqi came to Kashmir with missionary zeal and spread Shiism in the Valley. During Mirza Haider's rule there were many lofty buildings and there were no large bazaars because the whole sale business was conducted by the traders in their houses and factorías. Some changes were effected in the dress and diet of the people.

During the Mughal rule the main centres of attention remained the Hariparbat fort, Takht-i-Suliman, Nowhatta, Nau-shahr and Jamia Masjid area. It was during Emperor Akbar's rule that a stone wall was constructed around the Hari Parbat hill and a town was founded within the wall known as "Nagar Nagar", in order to relieve the people of their sufferings. Jahangir (1605—1628) loved the Valley

33. Mirza Haider Dughlat, Tarikh-i-Rashidi, Eng. Tr. E. Denison, Ross with introduction by E. N. Elies, p. 434. The author who ruled over Kashmir (1540-50), A.D. records that "In Kashmir one meets with all these arts and crafts which are, in most cities, uncommon... In the whole of Navar-u-Nahar except Samarqand and Bukhara these are nowhere to be met with, while in Kashmir they are abundant. This is all due to Sultan Zainu'l-Abidin?"

34. Srivara (Dutt), op. cit., p. 206.


36. Ibid., p. 425.

very much. He constructed a large number of gardens. It was during Aurangzeb's rule under the governorship of Fazil Khan (1698-1707 A.D.) that in 1699 A.D. Khawaja Nur-ud-Din Ishbari brought the Mui-Mubarak (sacred hair) of Prophet Muhammad (peace be upon him) to Srinagar, which has been kept at Hazratbal mosque.

During the Mughal rule the city of Srinagar presented a charming picture. Abul Fazl writes Srinagar was a great city and had long been peopled. The river Behat (Jhelum) flows through it. Most of the houses were of wood, and some rose upto five storeys. On the roofs the people plant tulips and other flowers. Bernier has described the Valley of Kashmir as the Paradise of the Indus.

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38. Bernier, Travels, op. cit., p. 401. The author writes that Jahangir made Kashmir "the place of his favourite abode, and often declared that he would rather be deprived of every other province of his mighty empire than lose Kashmir."

39. Ferguson, James, p. Kashmir—An Historical Introduction, p. 143. The author gives the number of gardens nearly 800 in the neighborhood of Dal lake and "the owners, the nobles of the court, were certain to follow the example of their master in making full use of the facilities that Kashmir so readily offers for pleasure-seeking and enjoyment."

40. Hasan, Tarikh, op. cit., Vol. II, p. 549. The author writes about the governorship of Fazil Khan that:


42. Bernier, Travels, op. cit., pp. 397-98. "The capital of Kachemire bears the same name as the kingdom. It is without walls and is not less than three quarters of a league in length, and half a league in breadth. It is situated in a plain, distant about two leagues from the mountains, which seem to describe a semicircle, and is built on the banks of a fresh-water lake, whose circumference is from four to five leagues. This lake is formed of live springs and of streams descending from the mountains, and communicates with the river, which runs through the town by means of a canal sufficiently large to admit boats."
There were only two wooden bridges over the Jhelum. Under the Afghans (1753–1819 A.D.) some of the governors also contributed towards the construction of some places in Srinagar (called Kashmir). Amir Khan Jawansher (1770–76 A.D.) reconstructed Sonamarg, rebuilt Amirkadal Bridge and constructed the fort of Sherghari. Another Afghan Governor Ata Mohammad Khan Barakzai (1806–13 A.D.) constructed the fort on the top of the Hari Parbat hill. But the city streets presented a picture of filth and there were four to five bridges over the Jhelum.

The Sikhs (1819–1846) restored the old Hindu name 'Srinagar' to the city, which presented a sad picture of filth and dirtyness and the condition could not improve.

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42. Ibid.,
45. Ibid., p. 726.
47. Moorcroft, Travels, op. cit., Vol. II, pp. 127–128. The author records that "the general condition of the city of Srinagar is that a confused mass of ill-favoured buildings, forming a complicated labyrinth of narrow and dirty lanes, scarcely broad enough for a single cart to pass, badly paved, and having a small gutter in the centre full of filth, banked up on each side by a border of mire. The houses are in general two to three storeys high, they are built of unburnt bricks and timber, the former serving for little else than to fill up the interstices of the latter, they are not plastered, are badly constructed and are mostly in a neglected and ruinous condition, with broken doors, or no doors at all, with shattered lattices, windows stopped up with boards, paper or rags, walls out of the perpendicular and pitched roofs, threatening to fall... The houses of the better classes are commonly detached and surrounded by a wall and gardens, the latter of which often communicate with a canal, the condition of the gardens is no better than that of the buildings, and the whole presents a striking picture of wretchedness and decay."
During the period under study (1846—1885 A.D.) Srinagar presented a picture of filth and decline. The city was not drained and cleaned and no one cared for its improvement because the Maharajas had banished all thoughts of urban improvement and reconstruction from their mind. The common features of the city were poverty, negligence, absence of drainage. The houses were built of wood and sun-dried bricks, and looked shabby, the roofs were formed of layers of birch-bark covered with a coating of earth, where birds dropped seeds and had vegetables so were constantly over-run with grass and flowers. The houses of better classes were

48. Taylor, Diary, op. cit., p. 37. The author writes that "the houses made of wood and tumbling in every direction. The streets filthy from want of drainage. I saw the houses of the shawl weavers from the outside, and thought they looked miserable enough..." The bazaars did not look "well-filled and prosperous."

49. Temple, Sir Richard, Journals, op. cit., Vol. II, p. 94. The author records, "I asked (the Maharaja) whether Srinagar city could not be drained and cleaned, and to his, he answered that the people did not appreciate conservancy, and that they would much prefer to be dirty than to be at the trouble of cleaning the place. Such is always the idea of a native ruler."

50. Markham, F., Shooting in the Himalayas, p. 355. It has been related in the work that "The city of Srinagar, or Cashmere is a filthy poverty-striken place, albeit, its general appearance, with the cedar bridges, noble rivers, numerous canals, and the towers of many masques rising throughout the city, is novel and picturesque. The great natural advantages that Cashmere possesses, in her climate, soil and water, can not make one regret, that where the hand of heaven has been so bountiful, man should be so degraded."

51. Ibid., Mrs. Bruce records that the houses "look very shaky, but seem to withstand the constant slight shocks of earthquake better than more solidly built ones." See Gazetteer of Kashmir and Ladakh, pp. 171—172.
generally detached and surrounded by a wall and gardens near a canal, which this presented a picture of wretchedness.

The insanitary conditions and the filth resulted in the existence of a large number of pariah dogs, stauing donkeys and cows living on that filth. These conditions adversely affected the health of the people and Srinagar appeared to be the nursery of epidemic of cholera which occurred several times since 824 A.D. Contagion was responsible for many of the local diseases such as ophthalmia.

52. Ibid.

53. Ibid., Mrs. Bruce, Kashmir, p. 32., Bruce writes that "The site of the old city was a far healthier one. The continual drainage from this town into the river, and its low marshy banks, made it very unhealthy during some months of the year. But the temptation to build a city on a river is always a great one, the advantages are so numerous, and it gains in beauty what it loses in health!"

54. Biscoe, Kashmir in Sunlight and Shade, pp. 123—124., Lawrence, The Valley, p. 35., He has cited Surgeon-Colonel Hanvey, who visited during the epidemic of cholera in 1892, writes, "It is not too much to say that the inhabitants eat filth, drink filth, breathe filth, sleep on it, and are steeped in it and surrounded by it on every side!" See also John Ince Kashmir Hand Book, p. 128., Wakefield, The Happy Valley, p. 92. Bruce, Kashmir, p. 38., The author writes that "... The dirt and insanitary condition of the city is so bad that when any sickness comes it finds open arms of welcome. Cholera is the great terror of the Kashmiris, and yet they will do nothing to avoid or prevent its spread. They draw the dirty river water into which the drains of the city fall, and where they wash their dirty clothes. They eat over-ripe fruit rotting in the sun and fly-blown. Worst of all, they resent any attempt to improve their ways."

55. See for details Lawrence, The Valley, pp. 34—35., 218—219. Khaniyari, Wajiz-ut-Tawarikh, ff. 198—199. Much earlier in 1867 A.D. when cholera had broken out it had taken heavy toll of life. No doubt, the government had taken some preventive measures. Dewan Kripa Ram had then opened the hospitals throughout the city and Hakims had been made available in those hospitals.
Thus such diseases were expected and not to be wandered at. The city of Srinagar also suffered terribly due to other natural calamities, the floods the fires and the famines. The famine of 1877–79 A.D. had the most disastrous effects on the city also, and the worst sufferers were the shawl-weavers. No doubt, the government tried to feed the city population but due to the bad means of communication, there was an alround

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57. Del Mar, Walter, *The Romantic East*, op. cit., p. 161. Neve, E. F., *Beyond the Pir Panjal*, p. 273. The author has quoted Arthur Neve who gives a panicky picture of Srinagar in 1888 A.D. and 1892 A.D., "In 1888 and 1892 Srinagar was a "city of dreadful death". We are looking from the bows of our mat-roofed boat for the first sight of Srinagar, the so-called Venice of the East. The turbid and lazy stream sweeps against the prow, masses of dirty foam, floating straw, dead bodies of dogs, and all the other garbage of a great city... upon one bank stands a neat row of wooden huts. This is a cholera hospital upon the other bank the blue smoke curling up from a blazing pile gives atmosphere and distance to the rugged mountains. It is a funeral pyre. And as our boats passes in the city, now and again we meet other boats, each with their burden of death. All traffic seems to be suspended. Shops are closed. Now and again, from some neighbouring barge, we hear the wail of mourners, the shrieks of women as in a torture den, echoed away from the houses on the bank!"


59. Ibid., p. 251., Khalil Mirjanpuri, *Tarikh-i-Kashmir*, p. 314., Younghusband, *Kashmir*, pp. 162–163. The writer has recorded about the famine that some suburbs of Srinagar were tenantless, and the city itself was half destroyed. Trade had come almost to a standstill. As a result "employment was difficult to obtain!"

In 1868 A.D. a Census of the population of Srinagar was conducted which gave the figures to be 112,715 persons of whom 24,945 were Hindus and 87,770 Muslims. The number of the houses was stated to be 20,304. Before the famine, Dr. Elmslie had put the figure of city population at 127,400 so that the famine had removed 67,400 persons from the city. There were 30,000 to 40,000 shawl-weavers in Srinagar and after the famine only 4,000 survived.

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61. Knight, E. F., Where Three Empires Meet, p. 43. See also Neve, E. F. Beyond the Pir Panjal, pp. 265-266.

62. Lawrence, The Valley, p. 223.

63. Ibid., p. 224.

The author of the Gazetteer of Kashmir and Ladakh, pp. 773-774 writes that "According to the Administrative Report for 1873, compiled by the order of the Maharaja, the population is 132,681, of whom 39,737 are Hindus, 92,766 are Muhammadans, and 178 are put down as belonging to other castes.

This gives evidence of an increasing population, when compared with the results of the previous Census taken in 1866, which were as follows:

| Number of zillas or divisions of the city | --- | 12 |
| Ditto Mahallas or sub-divisions | --- | 277 |
| Ditto houses | --- | 20,304 |
| Ditto shops | --- | 1,037 |
| Population | --- | 44,356 |
| Muhammadans | Men | --- | 43,414 |
| | Women | --- | 87,770 |
| Hindus | Men | --- | 13,292 |
| | Women | --- | 11,565 |
| | | --- | 84,857 |
| | | --- | 112,627 |
There were many market places and bazzars in the city.
The streets were narrow and filthy. The shops protruded themselves on the streets. In 1871 A.D. Maharaj Gang was constructed,

64. Bisce, Kashmir in Sunlight and Shade, p. 119.
65. Ibid., p. 426. The author writes that "When cycling or riding on horseback in a crowded thoroughfare one is apt to knock baskets of wares off the shop fronts into the streets.

On one occasion on a frosty morning whilst trotting down a narrow street my pony side-slipped, I was shot into a shop by the side of the shopman on the platform above, whilst the pony fell on his side under the platform, to the astonishment of the shopman and amusement of the neighbours. I was able to join in the laughter, as neither the pony nor myself suffered any damage."


In 1871 A.D., Wazir Pannu confiscated the land of the successor of Khawaja Hasan Bandi in the Mohalla Ganitmanz and constructed a bazar there under the name Maharaj Gang. Since the Sultanate rule over Kashmir the main and central market was Nowhatta and the neighbourhood of Jamia Masjid so there used to be every commodity available to the people on Fridays but Wazir Pannu ordered that on every Friday the Central market may be only Maharaj Gang.
with a large quadrangle situated near the right bank of the river, between the Zaina kadal and Ali-kadal, fourth and fifth bridges. It contained the shops of jewellery, silver-smiths and other tradesmen with whom European visitors usually dealt.

The most remarkable feature of the environs of Srinagar were the poplar avenues on the right bank of the river, between the south-east corner of the city near the Amir a Kadal and the canal at the foot of Takht-i-Sulaiman hill. It was planted by the Sikhs. Its average width being 56 feet, it contained in all 1,714 trees, of which 1,699 were poplars and 15 were Chinars.

Another avenue was on the left bank of the river, near the west end of the Amira Kadal to the village of Wawter on the road to Shupion, being 7 miles long and 12 yards wide, lined with trees on both the sides, chiefly poplars, most of them were planted by Wazir Pannu in 1864 A.D.

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There were many gardens on the outskirts of the city, especially on the bank of the river Jhelum. Bagh-i-Dilawar Khan situated on the Mar Canal, originally was constructed by the Pathans. It was near Brarinambal, in the northern portion of the town, contained two small summer houses which were appropriated for the European visitors. On the right bank of the river, opposite Sher Garhi, was situated Basant Bagh.

River Jhelum:

The embankments of the river Jhelum extended from the first bridge to the seventh (last one) some were in perfect condition but some were destroyed, which were chiefly of long regular blocks of limestone, many of which were of very large dimensions. Along the banks there were also some remains of stone-ghats (lending stain). There were seven bridges over the Jhelum which linked the two banks of the river. These were constructed by the Muslim rulers.

70. Ibid.

71. Ibid., Baron Hugel, Dr. Henderson and Vigne stayed in the summer house of Bagh-i-Dilawar Khan in 1835 when they stayed in Srinagar.

72. Ibid., pp. 772-773., It is approached from the river by a broad flight of lime-stone steps, the materials of which are said to have been brought from Hasanabad, one of the three mosques of hewn and polished stone which were erected at Srinagar in the time of the Emperors. An inscription on the Takhtposh at the top of the flight of the steps record that the ghat and garden were made by order of Colonel Mian Singh, the humane Governor of Kashmir A.D. 1835?, See also, Miskeen, Mohy-ud-Din, Tarikh-i-Kabir, Vol. I, f. 34a.
of Kashmir. These bridges were usually constructed of wood especially of deodar (Cedrus Libani, Var. Deodara), which remained uninjured by the water for several centuries. The first bridge Amira Kadal, was built by Amir Khan, the Afghan Governor of Kashmir (1770–1796). The second bridge, Habba Kadal, had been constructed.

73. Miskeen, Tarikh-i-Kabir, Vol. I, ff. 34b-35a., Mrs. Bruce, Kashmir, p. 32. She writes that "Srinagar reminds one of a large Swiss village with its Chalet-like houses and mountainous background. It also records parts of Venice and of the river Thames..."

The whole picture is fascinating and the frame is grand. There are seven wooden bridges spanning the river, which, like Venice, counts the water as its chief street.

74. Gazetteer of Kashmir and Ladakh, p. 775. It has been recorded that "Their construction may be thus described: piles are first driven to make a foundation, undressed deodar logs of about 25 feet in length and 2½ or 3 feet in girth are laid about 2 feet apart in a horizontal position, layer on layer, each alternate layer being at right angles with that above and beneath it, and this way the piers are raised to the height of 25 or 30 feet. They are about 90 feet apart, and are spanned by long undressed timbers of the same wood, placed side by side, above, a little earth is laid on to make a roadway, or a double row of small timbers closely packed is laid transversely across the bridge, sloping from the middle towards either edge." See also Lawrence, The Valley, pp. 37–38.

75. Hasan, Tarikh, op. cit., Vol. II, p. 674. The author writes that bridge was constructed in 1184 H, which corresponds to 1770 A.D. while Miskeen, Tarikh-i-Kabir Vol. I., f. 34b gives the date of its construction as 1188 H., (1774 A.D.).
by Sultan Habib Shah, the last of the Sultanate-i-Kashmir. The third bridge Fateh-kadal, was built by Fateh Shah. The fourth bridge, Zaina-kadal was constructed by Sultan Zainu'l-Abidin. Ali Kadal, the fifth bridge, was built by Sultan Ali Shah. The sixth bridge Nawa-kadal was constructed by Nur-ud-Din Khan. This in 1666 A.D. The seventh bridge, Safa-kadal, constructed by Saif Khan. Dr. Ince has given the list of the bridges at

76. Miskeen, Tarikh-i-Kabir, Vol. I, f. 34b. The author gives the date of its construction as 908 A.H. but according to Hasan, Tarikh Vol. II, pp. 270-271., Habib Shah became the Sultan in 961 A.H. Thus the above dates seems to be incorrect.


80. Ibid.,

81. Ibid., The author gives the date of its construction as 1083 H. whereas Hasan, Tarikh Vol. II, p. 542 gives the date of its construction as 1081 H., which corresponds to 1670 A.D. He gives the date also in poetry:

\[\text{The ABJAD value of the words in brackets being 1670 A.D.}\]
THE MAR CANAL, SRINAGAR.

Borrowed from:
Harrison, A Lonely Summer in Kashmir, p. 3.
Srinagar, with their dimensions. The two bridges, Habba-Kadal and the Zaina-Kadal had rows of shops on them as the Old London.

The Nalla Mar, the snake canal, was the most important of all the canals which intersected the city. It connected the city with Anchar Lake and the Sindh Valley. The water of the Mar recorded during the four months of winter (November to February) and for the remaining eight months of the year the canal was navigable. The canal used to be choked with filth, and the


<table>
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<th>NO:</th>
<th>Name</th>
<th>Length</th>
<th>Breadth</th>
<th>Number of piers</th>
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<td>Fatehkadal</td>
<td>88</td>
<td>17</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Zainskadal</td>
<td>96</td>
<td>24</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Hailikadal</td>
<td>82</td>
<td>17</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Nayakadal</td>
<td>75</td>
<td>18</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Suffakadal</td>
<td>110</td>
<td>19</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

83. Lawrence, The Valley, p. 38.

84. Lawrence, The Valley, p. 36.

dreadful odours. The fashionable sites for the houses was the banks of the canal and the people living on these river sides could enjoy a picturesque and busy life from their windows. The boats of all sizes were to be seen moving in the canal from a big grain barge to the little shell or dug-out in which the Dal cultivator used to get his vegetables and lake produce to market. The Dungas of the officials merchants and travellers were also to be seen passing through the canal. The city here wore the look of the old Venice.

Many of the bridges stood over the Mar Canal. The Naidyer Bridge (Near Rainawari) was the first, built by Sultan Sikandar, the Jog-i-langer bridge constructed by Bad Shah, Zainu'l-Abidin, Naopura Kadal built by Iradat Khan, the Mughal Governor.

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86. Lawrence, *The Valley*, p. 36.
87. Ibid.,
88. Vigne, *Travels*, Vol. II, p. 89., The author gives the description of the canal in the following words, "Its narrowness—for it does not exceed 30 feet in width—its walls of massive stone, its heavy single arch bridges and landing places of the same materials, the glooming passages leading down upon it, betoken the greatest antiquity, whilst the lofty and many storied houses that rise directly from the waters, supported only by thin trunks of deodar, seem ready to fall down upon the boats with every gust of wind. It cannot but remind the traveller of one of the old canals in Venice and although far inferior in architectural beauty, it is, perhaps, not without pretensions to equal singularity."
in 1619 A.D. After passing through the Bagh-i-Dilawar Khan, one enters the city where another bridge, Naid-kadal, stood. Then the canal flowed under the Shohri-kadal, on the left side of which, at the ghat was a market of fruits, vegetables and the products of the gardens on the Dal lake. Another bridge was at Saraf Kadal where there was a row of shops and on the left bank was the house of Daroga of Dagh-i-Shawl. Then the canal passed under the bridge, Kadi-Kadal, on the bank was situated Kamangharpora, inhabited by the wealthiest people of the Shia sect. Rezaver Kadal was another bridge beneath which the canal flowed. The canal then passed under the Kawadara-kadal. After passing through Bulbul Lanker, inhabited by the Pandits, it

90. Ibid., Hasan, Tarikh Vol. II, p. 481.
91. Gazetteer of Kashmir and Ladakh, p. 778. It has been recorded that the Mar canal may be held to flow from Naapura Kadal on the south-west margin of the Dal, it passes successively the Mirza Muhammad Ali Bagh, on the right bank, the Mirza Raza Bagh on the left bank, and the Ded-Baba-Ka-Masjid on the right bank, just beyond which the main channel turns to the north-west, the Shehiling branch flowing on in a westerly direction through the Brarinambal.

93. Ibid.,
94. Ibid., p. 779.
passed under a wooden bridge, the Gae-Kadal, then Dumba Kadal, and a narrow branch flowed under Pacha-Kadal. Then the main branch of the canal got divided, flowing beneath Sekkidafar bridge, constructed by Zainu'l-Abidin. The canal ceased to be navigable here and the narrower branch flowed through Idgah under Ganderpura-Kadal proceeding towards the Jhelum and joining near the Dehoulsh of Sindh. The larger branch flowing towards the Nur Bagh and after passing, if got lost into a swamp. These bridges were ancient and all of them, except Gaw-Kadal and Amira-kadal, had single pointed masonry arches.

Kaet-i-Kul:

Another canal, Kaet-i-Kul, which supplemented the Jhelum, leaves the left bank of the Jhelum below the walls of Sher-Garhi (where there was a pucca bridge of three spans and passed through the bridge Tainki-kadal). After its passage through Golab Bagh, a branch to the west embraced the Diwan Kirpa Ram garden and above the Ziarat of Saiyid Mansur, the canal got split. The western branch known as Soannah-Kul, flowing under the Saiyid Mansur Kadal in a north-westerly direction, on the left bank was

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95. Ibid., Miskeen, Tarikh-i-Kabir, Vol. I, f. 35a., The last seven bridges were constructed by Sultan Zainu'l-Abidin.

96. Ibid.,

97. Ibid.,

98. Ibid.,

the Colonel Beji Singh's garden, then it passed under Deresh Kadal and emptied itself in the Dugganga river above Chetta-kadal.  

The main branch of the Kaet-i-Kul passed under Kani-Kadal and flowing under the Hajrathrani-Sumii bridge, through the garden-house of Mirza Mohy-ud-Din on the right bank and a shallow branch made its way towards the north and passed under the Sali Galwan, an old masonry arch. However, the main branch took a western direction and passed through Bazegar Kadal, the banks, thereafter were raised high and supported by a stone embarkment, which were in a ruinous condition. After passing through the Malik Sahib Ziarat on the right bank and the left bank being open and laid out for vegetable gardens, the canal flowed under the Watal-Kadal and then emptied itself into the Jhelum above the Safa-Madal.

This canal was navigable for about four months, from April to July, and for the rest of the year its waters were directly and stagnant, but when full the canal was traversed by even the largest boats.

101. Ibid.,
102. Ibid., pp. 776—778. Also see Miskeen, op. cit., Vol. I, f. 35b.
103. Ibid.,
Tsunt—i—Kul:

The Tsunt-i-Kul, or apple-tree canal, intersected the city on the right bank of the Jhelum river. It leaves the right bank of the Jhelum opposite Shergarhi below Besant Bagh. The canal was connected with the Dal lake through flood-gate. The Gae-kadal, near Sher-Garhi, which was embanked on both sides and lined with the trees. Its length from Jehlum to Dragjun or water-gate of the Dal was about 1 ½ mile. Its branch known as Sonwar canal passed from the Dal-gate towards southern direction at the foot of Takht-i-Suliman and the end of the poplar avenue and communicated with the Jhelum.

Rainawari canal:

The canal passed from the water-gate towards the northern direction through Rainawari and the suburbs lying at the foot of Hari Parbat. The canal flowed from Sindh near the village of Kanja. Passing over a platform it skirted the base of the hills past Ganderbal. The main branch flowed through the city supplying the water to the Jamia Masjid. Another branch passed to Telbal on

104. Gazetteer of Kashmir and Ladakh, p. 777., The canal at its lowest was about 30 yards wide, and varied in depth from 3 to 15 feet, according to the height of the river.

105. Ibid.,

106. The canal was sometimes called the "Kralyar, Dal Kotwal" after the names of the localities through which it passed. Ibid., p. 778.
the east, and the rest of the water passed towards the Nagar Nagar (wall around the Hari Parbat). The canal then flowed to the north-east direction and joined the Rainawari canal. The canal was spanned by a few bridges in its course and the most noteworthy was Naidyar, a masonry bridge of three elegant arches.  

The river Dudh-Ganga was crossed by the bridges at Batamaloo, Zanpa-kadal, and Chatabal bridge. The bridges over the Dal lake were first at Choudhari Bagh, Dufdakri Kadal, Nishat Kadal, which were constructed by Sultan Sikander. The bridges near Khwajyarbal were Saida-Kadal, Nandapur bridge and Ashayi Bagh Kadal.

The most characteristic feature of the river scenes in Srinagar were the numerous wooden bathing cells moored before all city ghats, which had existed even during the Hindu times.

109. Ibid.,
110. Kalhana, Rajatarangini, Vol. II, BK, VIII, VS 706, 2423, 1182., Stein, Ancient Geography, op. cit., p. 450., Kalhana has mentioned in the verse 706 the word Sarita-panacrha, while in the, verse 2423, he has referred Shenakestha which corresponds to the present Kashmiri designation of the bathing huts on the river as Sran-Kuth.
The ghats were known as the **Yarbal**, the meeting place of friends. These were the steps in a ruined condition and the people came there to bathe, to wash their clothes and to fetch the drinking water. The people got their drinking water from the rivers, canals and lakes which was foul because all the impurities were allowed to flow into them.

Among the only few principal buildings in Srinagar were the barah-dari, palace, fort, gun-factory, dispensary, school, some ancient temples, masques and graveyards. The palace at

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111. Ibid., *Gazetteer of Kashmir and Ladakh*, p. 785. It was recorded that "The inhabitants of Srinagar obtained their supplies of drinking water almost exclusively from the river and canals, or from the lakes, that from the Gograibal, at the south-east corner of the Dal, being considered the best. There are a few wells in the city in gardens, and attached to the mosques and hammams, but well water is only used for purposes of irrigation and ablution."

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Sher Garhi, situated on the left bank of the Jhelum, was
the city residence of the Maharaja, with a fortress, not so
strong, about 400 yards long and 200 yards wide. Among the
more important mosques of the city the most noteworthy were
Khanqah-i-Bulbul Sahib, Khanqah-i-Muala or Shah Hamadan
Masjid, Jamia Masjid, Ali Masjid, Nau-Masjid or

115. Gazetteer of Kashmir and Ladakh, p. 783., Del Mar,
The Romantic East, p. 164.

116. The mosque was situated at Bulbul Lenker, on the right bank
of the Jhelum, 200 yards below Ali Kadal. It has been built
by Ranchina, and was considered to be the first mosque in
Kashmir, built to remember the Fakir Sayyid Bulbul Shah.
See Miskeen, op. cit., f. 23b., Also See Gazetteer of
Kashmir and Ladakh, p. 781.

117. Ibid., It was situated on the right bank of the Jhelum
below Fateh Kadal, constructed chiefly of deodar wood. It
was originally a temple constructed by Pravarasena II and
was named Kalishri but later on Sultan Sikandar constructed
a mosque there under the influence of Hazrat-i-Amir-i-Kabir.
See also Hasan, Tarikh, op. cit., Vol. II, p. 178.,
Younghusband, Kashmir, pp. 71-72., See also Del Mar, The
Romantic East, pp. 165-169.

118. It was situated to the north of the town, a short distance
from the right bank of the Jhelum. The foundation being
stoned but the roof supported by 391 pillars. In ancient
times it was the temple of Mehashri which was later converted
into mosque by Sultan Sikandar. The Sikh rulers closed the
mosque and was re-opened by their Governor Sheikh Ghulam
Mohy-ud-Din. Gazetteer of Kashmir and Ladakh, p. 780.,
Miskeen, op. cit., Vol. I. f. 256., Younghusband, Kashmir,
p. 71.

119. Ibid., The mosque was situated at the north end of the
Idgah, bearing an Arabic inscription stating the mosque
to be built in the time of Sultan Hasan, Badshah, by Husli Sonar, about 1417 A.D. See also Bisooe, Kashmir in
Sunlight and Shade, pp. 117-118.
Pather Masjid, Thagi Baba-ki-Ziarat, Raintun Shah-ki-Masjid, Mosque of Akhun Mulla Shah, Khanqah-i-Makhdum Sahib, Mangri Masjid and a large number of other mosques were also to be found in the city.

120. Gazetteer of Kashmir and Ladakh, p. 781. It was situated on the left bank of the river Jhelum, opposite Shah Hamdan Masjid. It was founded in the reign of Jahangir, by his Queen Nur Jahan. As a result of a prejudice against the sex of the founder it was used for other purposes. A curious tradition being attached to the mosque. Nur Jahan when questioned about the cost of the mosque she said painting to her jewelled slippers that it has cost "As much as that." When it was reported to the ulama they declared that it was not fit for religious use. During the period under study it was turned into grainry and stable. Biscoe, Kashmir in Sunlight and Shade, p. 115.

121. It was situated on the left bank of the river, above Kat-i-Kul. Ibid.

122. The mosque was built by Ranchina after embracing Islam. The name of the mosque was Masjid Rnchan Shah, Rinchan has been corrupted into Raintun, so was used as Raintun Shah Ki-Masjid. It is situated on the right bank of Jhelum, below Ali Kadal. See also Miskeen, op. cit., Vol. I, f.23b.

123. He was the tutor of Emperor Jahangir, built of black marble and stone but in a ruinous condition. Gazetteer of Kashmir and Ladakh, p. 781.

124. Ibid., a large wooden building of great sanctity among the Suni Muslims.

125. Ibid., It was situated on the northern portion of the town, south-east of the Bagh-i-Dilawar Khan.

but only a few survived due to various causes. During the period of our study many of the temples were erected by the Maharajas and their officials. Some of these temples built by Maharaja Gulab Singh were the shrines of Siva Jyesthesvara on the Takht-i-Suliman, temple Maha Shri, Kali Chat -- the goddess of murder, Mandir Ghadhadarji, Mandir Ganpat.

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127. Moorcroft, Travels, Vol. II, p. 245. The author has recorded that "it is scarcely possible to imagine that the state of ruin to which they have been reduced has been the work of time or even of men, as their solidity is fully equal to that of the most massive monuments of Egypt; earthquakes must have been the chief agents in their overthrow." See also Lawrence, The Valley, pp. 165-167.


129. It was situated on the right bank of Jhelum, built of Preversen converted into graveyard, wife of Sikander buried inside and Sultan Zainu'l-Abidin lie out. Biscoe, Kashmir in Sunlight and Shade, p.115

130. Ibid., p. 114. It was situated on the bank of Jhelum below Shah Hamdan Mosque, the latter was actually built on the site of the temple. The stream of water was sacred to the Hindus who painted the stones around it with the sacred colours.

131. Miskeen, op. cit., Vol. f. 30a. It was situated on the bank of the Jhelum near Shar-garhi.

132. Ibid., It was built by Maharaja Gulab Singh in the Mohalla Ganpatyar below Basant Bagh.
Maharaja Ranbir Singh built Mandir-i-Ram Bagh, also known as Samat, Mandir Haba-kadal Bala. Bakshi Der Ram Mandir, Malik Angar near Safakadal, Mandir Kripa Ram at Fatehkadal. Mandir Chinkral Mahal built by Mian Pretap Singh, Mandir-i-Ahilimar built by Col. Beja Singh at Sher-gerhi, Mandir Amirakadal constructed by Diwan Anant Ram, Mandir Maisuma laid out by Maharaja Ranbir Singh, Mandir Rainawari, Mandir Gankhan, Mandir Behuri Kadal were all constructed by Maharaja Ranbir Singh.

A number of gardens was also laid out during the period of our study. Ram Bagh was laid down by Diwan Kripa Ram, on the bank of Dugh-ganga river. Besant Bagh, situated on the right bank of river Jhelum opposite Shergarhi, was laid out by Mian

133. It was situated on the right bank of the Jhelum near the second bridge, actually the construction was started by Wazir Pennu but completed by Ranbir Singh. See Khanyari, Wajiz-ut-Tawarikh, f. 226.

134. It was situated at Dal Hasanyar, on the left bank of the river Jhelum, built by Ranbir Singh in 1877 A.D. Miskeen op. cit., Vol. I, f. 30a.

135. Ibid., Also see Khanyari, Wajiz-ut-Tawarikh, f. 226., These four were built by Diwan Kripa Ram.


137. Miskeen, op. cit. Vol. I, f. 34a., It was the cremation ground of Gulab Singh and a temple was built there by Maharaja Ranbir Singh.
Kernail Singh. Gulab Bagh, situated near Tankipura\textsuperscript{138},
Hazuri Bagh, below Ram Bagh, were built by Maharaja Ranbir
Singh, who also constructed Samander Bagh in Maisuma, Ragunath
Bagh at Habak, near Bagh-i-Saif Khan, Kothi Bagh above Amirakadal
on the bank of river Jhelum a grand building and a museum, at
Lal Mandi\textsuperscript{139} were built by Ranbir Singh. Mirza Bagh by Mirza
Saif-ud-Din at Tashwun, on the bank of Kaet-i-Kul, Shawl-Bagh
constructed by Khawaja Sons-ullah Shawl a rich and famous
trader, Bagh-i-Narsingh Aiyal near Said Mensur's graveyard.
Bagh-i-Diwan Lachman Dass at Beta-kadal and Bagh-i-Diwan Lachman
Das on the bank of Kaet-i-Kul, and Wazir Bagh was carved by
Wazir Pannu near Hazuri Bagh, Bagh-i-Maharaja Ranbir Singh and
the Hospital near Museum, Gogji Bagh on the northern side of
Hazuri Bagh were also constructed by Ranbir Singh\textsuperscript{140}.

Craftsmen, Trade and Industries:

From the very ancient times Kashmir was noted for its
handicrafts and the chief centre of Kashmiri industries was,
without doubt, the city of Srinagar but other localities\textsuperscript{141} were also

\textsuperscript{138} Ibid., The author writes that Gulab Gagh was built by
Maharaja Gulab Singh while Khanyari, Najiz-ut-Tawarikh
f. 226 attributes the construction of the garden by
Maharaja Ranbir Singh.

\textsuperscript{139} Miskeen, op. cit., Vol. I, f. 34a.

\textsuperscript{140} Ibid.,

\textsuperscript{141} The manufacturedes of different villages have been dealt
with in the Chapter VI of the thesis, Village occupation,
pp. 338-341.
famous for their special manufactures. The people were ingenious, industrious and persevering. The beautiful environment of the Valley had inculcated a keen and intelligent appreciation for nature and its beauties in the minds of the inhabitants. The Valley was much celebrated for the handicrafts and trade. Most of these arts and crafts were introduced by Sultan Zainu'l-Abidin during the 15th century, when the city of Srinagar had become a thriving centre. But such arts and crafts of Srinagar declined with the passage of time and the decline could be attributed both to man and nature. In the year 1846 A.D. there were thirty-five industries in Srinagar.

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143. Mirza Haider, Tarikh-i-Rashidi, op. cit., p. 434. The author writes that "In Kashmir one meets with all these arts and crafts which are in most cities uncommon, such as stone-polishing, stone-cutting, bottle-making, window-cutting (tabdan tarashi), and gold-beating. In the whole of Mavara-an-Nahr (trans-Oriana), except in Samarqand and Bukhara, these are nowhere to be met with, while in Kashmir they are even abundant. This is all due to Sultan Zainu'l-Abidin."

144. Ibid., pp. 3-5.

145. Lawrence, The Valley, pp. 373-374.

146. Ganeshi Lal, Siyehat-i-Kashmir, pp. 35-36. The author records that "Not only metals, the precious stones and all articles, including the necessaries of life and subject to such a payment but a tax averaging from one to two rupees per mensum per head is levied on all the classes of inhabitants (mentioned below) except on barbers and tailors:-

Dyer
Blacksmith
Bunea
Saddle Maker
Boatman
Butchers and
Fishermen
Goldsmith
Barker
Potters
Wood-seller
Inkstand-maker
Masons
Cloth merchant
Carpenter
Baker
Corngrinders
Paper-seller
Diggers of wells
which were heavily taxed and these taxes were collected through Maqadams appointed by the government. Lawrence has given the "real city population" as 118,960 who were engaged in different occupations. This was the position when Lawrence was in the Valley. The provision sellers, artificers, numbered 65,395 persons, the wool industry alone accounted for 22,502 persons tailors and dailers numbered 13,117. The diarimen, 2,601, butchers 1,432, grain-dealers 3,437, vegetable-sellers, 2059, fruit-sellers 1,348, tobacconist 945, sellers of fuel and grass 1,077, gold and silver workers 1,827, embroiderers 1,027, copper-workers 606, carpenters 1,316, chemists, and druggist 557, boot and shoes makers 1,606. Among the

Seal engravers Plate-sellers Silk-traders
Coolies Fruit-sellers Uttars
Confectioners Weavers Procuresses
Prostitutes Dancing Girls Leechmen
Leather-Merchants Servants Gun-makers
Beaters, etc., etc., etc., etc.

147. Ibid.,
148. Lawrence, The Valley, p. 241., Following is the table showing the engagement of persons in different occupations:

<table>
<thead>
<tr>
<th>NO</th>
<th>Occupations</th>
<th>NO; of workers with their dependents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Administration and Defence</td>
<td>10,482</td>
</tr>
<tr>
<td>2.</td>
<td>Employed in live stock rearing and agriculture</td>
<td>3,246</td>
</tr>
<tr>
<td>3.</td>
<td>Personal and Household services</td>
<td>11,660</td>
</tr>
<tr>
<td>4.</td>
<td>Provision-sellers, artificers &amp; Co.</td>
<td>65,395</td>
</tr>
<tr>
<td>5.</td>
<td>Commerce and transport</td>
<td>8,309</td>
</tr>
<tr>
<td>6.</td>
<td>Learned and artistic professions</td>
<td>8,371</td>
</tr>
<tr>
<td>7.</td>
<td>Indefinite occupations and persons independent of work</td>
<td>11,497</td>
</tr>
</tbody>
</table>

149. Ibid., p. 242.
learned and artistic persons (8,371 total), 6,519 persons were dependent on religion for their livelihood, literature accounted for 206, law fees 48 persons, medicine and midwifery gave occupation to 738 workers and dependents. There were also 1,254 mendicants. All the professions and occupations were heavily taxed by the government and yielded a large income to the state.

**Shawl—Industry:**

The shawl-industry of Kashmir enjoyed a great fame from earlier times. During the Mughal times the Kashmiri shawls were highly esteemed, and gave employment to a large proportion of the city population. During the Mughal rule

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150. Ibid.,
151. Ibid.,
152. Appendix NO: XV, The Geeshwa of the Annual Receipts (Ganeshi Lal, Siyahet-i-Kashmir, p. 39). Also see, Details of taxes on shops, artificers and others, pp.439-441.
153. Mirza Haider, Tarikh-i-Rashidi, op. cit., p.434
155. Bernier, Travels pp. 402-403., The author has observed that "But what may be considered peculiar to Kachemire and the staple commodity, that which particularly promotes the trade of the country and fills it with wealth, is the prodigious quantity of shawls which they manufacture, and which gives occupation even to the little children."

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the shawls came into vogue at the Mughal court. Under the Afghans the industry flourished further when shawls were in great demand in Iran, Afghanistan, Turkistan and Russia, the shawls were sold at different prices and George Forster hoped for the enhancement of its value. The shawl trade seems to have been in a flourishing condition during the Sikh rule.

156. Irwin, John, Indian Embroidery, p. 5., Lawrence, the Valley, p. 375., Lawrence has quoted M. Henri Dauvergne whose information about the Kashmiri shawls was considered more valuable. According to him "The Kashmiri shawl dates back to the times of the emperor Babar. The Mughal emperors wore on their turbans a jewelled ornament known as jicha, which in shape was like an almond. On the top of the jicha was an aigrette of feathers. An Andijani weaver for emperor Babar, and was so successful that the jicha became the fashionable design in all scarves and shawls. Many Andijani weavers were brought down to India and Kashmir by the Mughal emperors... at the present time there is a class of shawls and butadars made in Srinagar entirely from the Persian market."

157. Forster, A Journey, op. cit., Vol. II, p. 22. The author has recorded that "In Kashmir are seen merchants and commercial agents of most of the principal cities of the Northern India, also of Tartary, Persia and Turkey who, at the same time, advance their fortunes and enjoy the pleasure of a fine climate and country over which are profusely spread the various beauties of nature."

158. Ibid., p. 21., Forster writes that "The price of the loom of an ordinary shawl is eight rupees, thence in proportion quality, it produces from fifteen to twenty, and I have seen a very fine piece sold at forty-rupees the first cost. But the value of this commodity may be largely enhanced by the introduction of flow work., and when you are informed that the sum of one hundred rupees is occasionally given for a shawl to the weaver, the half amount may be fairly ascribed to the ornaments."

159. Khanyari, Wajiz-ut-Tawarih, f. 93., Vigne, Travels, op. cit., Vol. II, p. 124. According to the author "Ranjit ordered a pair to be made, with patterns representing his victories, and paid down five thousand rupees, after deducting the duties."
By the late 18th century A.D., shawls had become popular even in western Europe when Empress Josephine was presented a Kashmiri shawl by Napoleon Bonaparte. From France the fashion of wearing shawl spread to other countries of Europe especially to Great Britain. However, under the Sikh rule the condition of the shawl-weavers was bad, the weavers had to pay the taxes to the government. The karkhandars (owners of the factories) used to throw the burden of taxation on the shoulders of the workmen, the latter being under the thumb of the karkhandars were reduced to the position of the bondmen. Some of the shawl weavers severed their fingers by blows to escape the weaving for their Sikh masters by their karkhandars. The daily wages of each weaver were four annas of which two annas were to be paid to the government by them. The system of taxation was

160. Pére Gervais, This is Kashmir, p. 136. Irwin, Shawls, op. cit., p. 32. See also for details Sufi, Kashmir, pp. 565-566.

161. Irwin, Shawls, op. cit., p. 46.

162. Khanyari, Wajiz-ut-Tawarikh, op. cit., f. 93. Under the Sikh Governor Diwan Kripa Ram there were two thousand shops of the shawl-weaving (looms) and their number increased under General Mian Singh. See, Khasta, Hargopal, Kaul, Guldasta-i-Kashmir, p. 86.
devised in such manner that the weaver always found himself in debt.  

The shawl manufacturing process needed a host of men, at various stages of manufacture, first two classes of people to supply two kinds of wool—Pashm shag (or shawl-wool) fleece of the domestic goat and Asali Tus (of wild animals as goat, sheep and others). The wool was mostly supplied by the western provinces of Lhasa and by Ladakh and some quantities came from the neighbourhood of Yarkand, Khotan and the families of the Great Kirghis horde, brought by Mogol merchants who exchanged it for the manufactured shawl-goats in Kashmir for Russian market. The people who were involved in this industry were:

Pashm Farosh

The 'Bakil' (merchant importer) disposed his wool to Pashm Farosh (wool retailer) through a Mekim (broker).

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163. Schonberg, Travels in India and Kashmir, Vol. II, p. 103., The author writes about the deplorable condition of the shawl-weavers that "The son, at five years of age, enters on the business of weaving and his wages are proportionate to his baby exertions. As he advances in growth and skill, his pay is raised subject to the usual taxation., and thus another human being enters on a career of wretchedness and rears children, who in turn become heirs to his misery.

165. Ibid.
166. Ibid.
Spinners:

The wool purchased from the retailer by the spinner was bought by women for spinning into yarn. The first task of the spinner was to separate the fine from the inferior wool and clean it in rice water. The yarn was spinned on a very simple wheel, which was of many varieties. The men called trekhans also spun the finest yarn and the little girls started spinning at the age of ten.

Tar-Farosh (Pooiweine):

The Tar Farosh, usually called Pooiweine by Kashmiris, was a shop-keeper who purchased the yarn from the spinners and sold it to the shawl-weavers. He used to send his men to the houses of the spinners to collect the yarn.

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167. Ibid., p. 168. The author writes that during the Sikh rule a pal (unit of weight equal to 3½ Mahmud Shahi Rupaiya also called Pauo) of white wool was sold for six tangas.

168. Moorcroft, Travels, op. cit., Vol. II, pp. 170-171. The writer has described three types of the wheel used by the women for spinning who spun till late in the moonlight when the oil for lighting the lamps was not available.

169. Moorcroft, Travels, op. cit., Vol. II, p. 174. He writes that "About one-tenth of this number are supposed to spin for the purpose of obtaining shawls for themselves, or for other members of their families, and nine-tenths to earn their livelihood." Also see, Robert Tharp, Kashmir Misgovernment, op. cit., p. 62.

170. Ibid.,
Rancrez (Dyers):

The Rancrez (Dyer) was a professional person who professed to be able to give the shawls many tints. Most of the dyes were imported.

Nakatu (Warp Maker):

The Nakatu adjusted the yearn for the warp and weft. He received the yearn in hanks but returned in balls.

Pennakam Guru (Warp Dressers):

The Pennakam Guru applied starch to the warp. The threads were separated. He then dressed the whole lot by dipping it into the boiled rice-water. Then the stain was squeezed, stretched into a band and suffered to dry.

Beern Guru (Warp Threaders):

They performed the work of passing the yarns of the warp through the heddles.

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172. Ibid., p. 176.
173. Ibid., p. 176.
174. Ibid., p. 177.
175. Ibid.,
Naqash (Pattern Drawers):

The work of the Naqash was fixed at the loom, and brought the drawing of the pattern in black and white. 176

Tarah Guru (Colour Caller):

The work of the pattern drawers was left to the colour caller. After considering it, he pointed out the disposition of the colours and started his work from the bottom upwards by calling out each colour the number of warps required of different colours, till the whole drawing of pattern was covered 177.

Taleem Guru (Pattern Master):

From the dictations of Tarah Guru, the pattern master wrote down the particulars in a kind of character or shorthand and a copy of it was delivered to the weaver 178.

Tabqar (Silk Warp Maker):

His work was to prepare the silk warp for the borders of the shawls. The warp differed in breadth 179.

176. Ibid., p. 179., See also Irwin John, Shawls, op. cit., p. 7 (f.n.)., Bates, A Gazetteer of Kashmir, op. cit., p. 56.


178. Ibid., p. 180., See also Irwin, John, Shawl, op. cit., p. 7.

Allakaban (Border Maker):

The silk was handed over to the Allakaban who reeled these and cut into the proper lengths.  

The Shawl System and the Shawl Bafs— (Shawl-Weavers):

The shawls of Kashmir were of two kinds—loom made and the hand made. In the loom system a karkhandar employed the workmen namely shawl-bafs in his karkhana (factory) and the number of these workmen ranged from 20 or 30 to 300. The karkhanadar bought the spun thread from the Paoiweine and got it dyed in different colours before it was distributed among the workers.

180. Ibid., p. 177.


The author has related the worst condition of these karkhanas (factories) or houses where these shawl-bafs worked that "These men spend long days in the low, crowded factories, where the air is very impure, especially in winter, they keep the place close for warmth, and in the absence of ventilation the atmosphere becomes very highly vitiated. This and the constancy of the sedentary employment has acted on the physique of the shawl-weavers. They are a class whose shallow complexions and weak frames contrast strongly with the robustness of most other Kashmiris."


See also, Bates, A Gazetteer of Kashmir and Ladakh, p. 53.

workmen. There were about one hundred karkhanadars in Kashmir. At the head of about every 25 to 30 shawl-bafs there was an Ustad (master workman) to supervise the work and at the end of every month the Ustad took to "the Karkhanadar an account of the work done during that time by each of the men under him, and was paid in proportion to the work done by him. The sum usually realised by the shawl-bafs from the Karkhanadars amounted to three to five chilkee rupees a month. This sum was not "sufficient to support a family with any approach to comfort, even in so fertile a country as Cashmere." During the period under study rice was the government monopoly. The government stored rice in granaries and a certain quantity was distributed among the shawl-bafs.

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184. Ibid., Robert Thorp says that "all the karkhanadars lived either in Srinagar or Islamabad. But the houses in which these shawl-bafs worked were in different parts of the country but most of these were in the towns of Pampur and Sopore."

185. Ibid., p. 63.

186. Ibid.,

187. Ibid.,

188. See for details Chapt. IV, pp. 217-218 of the thesis.

189. Robert Thorp, Kashmir Misgovernment, op. cit., p. 66., The author has given the manner in which shali (paddy) was sold to the shawl-bafs. It is as follows "On the arrival of the grain in Srinagar, a large amount is set aside for the shawl-bafs, portions of it are from time to time made over to the daroga for them. When that official receives an order for so much shali from the Governor he takes his accounts, and writes orders for each of the karkhanadars entitling them to receive so much rice, according to the number of men in their employ, from certain specified boats. The karkhanadar, on receipt of the order sends for the boat or boats named, and distributes the rice to his shawl-bafs keeping an account of the amount delivered to each, to be deducted from his total wages, the karkhana being himself charged with the total cost of the rice in his account with the daroga."
The life and condition of the shawl-bafs became worse when Maharaja Gulab Singh took the reins of government in 1846 A.D. The Maharaja levied 47.8 rupees on the weavers to be paid annually. As the shawl was a considerable source of income, the Maharaja ordered that no weaver could leave the work "whether half-blind or otherwise, incapacitated," without finding a substitute, and these weavers had to pay heavy exactions.

The shawl-industry brought nearly thirty-five lakhs of rupees as income to the state.

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192. Irwin, The Kashmir Shawl, p. 9., The author points out that "on top of this, an ad valorem duty of 25 percent was charged on each shawl, and its assessment and collection was farmed out to a corrupt body of officials, whose own illegal exactions were said to have amounted to a further 25 percent of the value." See also Kashmir Misgovernment, op. cit., p. 67., Bates, A Gazetteer of Kashmir, p. 254.

During the reign of Maharaja Ranbir Singh their lot was unsatisfactory. The weavers were not allowed to leave the Valley or change their employer, "nothing but death can release him from his bondage" since the discharge of a shawl-baf would reduce the Maharaja's revenue of 36 chilkees a year. They were "physically and morally wretched", became prey to many diseases in the "low-roomed and ill-ventilated abodes". These oppressive measures and the exploitation of the weavers resulted

194. Robert Thorp, Kashmere Misgovernment, op. cit., p. 68., Bisce, Kashmir in Sunlight and Shade, pp. 115 and 238-239., The author writes that the condition of the shawl-weavers was pitiable, were practically slaves and were never allowed to leave their country, Bisce, pp. 238-239., gives concrete instance of this and writes "... the late Rev. W. Z. stors told me that when he was chaplain in Kashmir he was leaving the country by the Pir Punjal route, when at the pass his progress was blocked by a guard of sepoys who told him to hand over his coolies, as they were not allowed to leave Kashmir, being shawl-weavers who had offered themselves as coolies, hoping that under the shadow of a British they might escape to India, and further ordered the cook's wife who was with theparty, to return. She had dressed herself in Punjabi woman's clothes in the hope of escape;"

195. Richard Temple, Journals, op. cit., Vol. I, p. 276., The author writes that it formed "a numerous and withal a miserable class, badly paid, badly nourished and badly housed and therefore, physically and morally wretched;"

196. Robert Thorp, Kashmere Misgovernment, op. cit., p. 68., Bates, Gazetteer of Kashmir, p. 33., The author has quoted Dr. Elmislie who writes about the shawl-bafs that "They were the most miserable portion of the population, both physically and morally. Crowded together in small and badly ventilated workshops, earning a mere pittance, and insufficiently nourished, they suffered from chest infection, rheumatism, and scrofula. When a woman wished her neighbour ill, she said, "May you get a shawl-maker for a husband;"

in the birth of a spirit of revolt among them. On 12th June, 1847, the weavers struck work, some of them fled from the Valley and demanded the reduction of the taxes of Baj, Nazrana and the raising of their wages. The Maharaja drafted some rules and regulations directing the conduct of the shawl-system, and the weavers returned to their work. But in 1854 A.D. again a protest was staged by these poor creatures who demanded the raising of their wages by the karkhanadars, and same happened in 1854 A.D.

Maharaja Ranbir Singh also announced the deduction of the price of Shali sold to the shawl-bafs but nothing came out of it except that the officials got the benefit. These shawl-bafs waited upon the new Governor of Kashmir Kripa Ram on his arrival, but the latter told that he would listen to their complaints at Srinagar. On being approached at Srinagar he answered that "he

198. Pannikar, The Founding of the Kashmir State, pp. 138, and 199. About 4,000 left their work and set out for Lahore.

199. Ibid., p. 139.


201. Saif-ud-Din, Roznamcha, Vol. III, dated 8 Feb., 11, July, 1854, ff 44 and 160-161. As a result, of the complaints of shawl-weavers the wages of the weavers were raised to 1½ annas., See also, Vol. X, Dated April 18, 1857, f. 73.

would attend to them in a few days". Thus on 29th April, 1865 A.D., the shawl-bafs assembled together at Zaldagar Maidan, in the city, to consider their wrongs and grievances. The processionists made a wooden bier, placed a cloth over it, and "carried it in the procession exclaiming, "Rajkak is dead, who will give him a grave?". Raj Kak Dhar went to Kripa Ram and told him that the processionists wanted to attack his house and kill him. The Governor gave him some soldiers to accompany him to the place. The follow up action resulted in the killing of many shawl-weavers, some of whom were drowned in the canal while many others were injured. The organisers were arrested. A couple of them Rasool Sheikh, Abli Pal, Qudda Lala and Sona-Shah were severely punished. Most of them died in the prison. The matter was reported to the Maharaja but no enquiry


204. Head of the shawl-department, son of Pandit Birbal Dhar.

205. Robert Thorp, Kashmir Misgovernment, op. cit., p. 66.,


was held to investigate it. The shawl-bafs were allowed to purchase shali at reduced rates and by the decree of 1st December, 1867 A.D. They were granted permission to purchase annually eleven kharwars of shali per family. This proclamation further established a court for the shawl-bafs under the title (Daroga-i-Shawl-Dagh), the official was empowered to punish shawl-bafs and had about fifty sepoys with him during the day in the department to execute his orders. In 1868 A.D. the Maharaja also remitted Rs. 11 from the tax of Rs. 49 on the shawl-weavers.

It was during Maharaja Ranbir Singh's reign that French trade was represented by many houses and their annual exports of shawls were said to be of the value of four lacs of rupees. But in spite of this the shawl-industry declined and it received a

209. Robert Thorp, *Kashmir Misgovernment*, op. cit., p. 66. The author has recorded that about a month and a half after the rising, "Raj Kak did really die— with unequiviable feelings..."

210. Ibid.

211. Ibid., p. 67. In the Department of shawl there was an element of officials from outside, which is quite evident from the fact that in 1861 A.D. the contractors of the revenue from shawl were Devi Shah and Pratab Shah. Qamar-ud-Din, *Roznamcha*, Vol. XIII, dated 24 Sept., f. 1861, f. 116.


death-blow when war broke out between French and Germany in 1870 A.D. The French had means with which to purchase Kashmir shawl as they had to pay a huge war indemnity. There was still some hope for the revival of the industry, the Maharaja purchased the shawls worth of lakhs of rupees. The famine of 1877–79 A.D. crushed all the hopes of the revival of the shawl-industry. In the city the chief victims of the calamity were the unfortunate shawl-weavers. A large number of these wretched workers died in the famine.

214. Bisce, Kashmir in Sunlight and Shade, pp. 115–116, Lawrence, The Valley, p. 375, Lawrence has recorded that "... I have been told by an eye-witness of the intense excitement and interest with which the Kashmiri shawl-weavers watched the fate of France in the great struggle—bursting into tears and loud lamentations when the news of Germany's victories reached them."


216. Full details of the famine have been given in Chapter III of the thesis, pp. 174–184

217. Lawrence, The Valley, p. 215–224, and 375, See also Khasta, Hargopal Koul, Gulaste-i-Kashmir, p. 87.

218. Lawrence, The Valley, p. 224, Lawrence writes "It is stated on the authority of a French shawl-merchant, long resident in Srinagar, that whereas in former times there were from 30,000 to 40,000 weavers in Srinagar only 4,000 remained after the famine. Irwin, Kashmir Shawl, p. 18, The author has quoted that "Most of the survivors having hands so refined and delicately adjusted to the technique of shawl-weaving that they were useless for most other occupation, subsequently died in destitution."
Hand Made Shawls:

The artisan producing the hand-made shawl was known as Sada-bafs. He made the plain pashmïne from pashm spun in his own house which he brought to bazar. On the plain pashmïne the workman called refuqar worked coloured threads with needles. The sada-bafs were completely under the control of Daghshawl. They registered themselves with the department and could not leave the Valley or give up their employment. No pashmïne was sold by him without the Dagh-shawl stamps.

Thus due to the decline of shawl-industry the shawl-weavers turned to other occupations such as sawing, carpet-weaving, and boatimg and a large section remained unemployed. They could not work on roads or other jobs requiring manual labour due to their delicate physique, so they applied "their old, sedentary unhealthy life to form work, and sit at the loom from early morning to night, with only a short respite for food, on wages of 1½ annas.

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221. Ibid.,

222. Ibid.,


224. Ibid., p. 316. Lawrence, writes that "... the only non-agricultural classes which fail in agriculture are the miserable community of shawl-weavers-- whose hands are too soft and knees too weak to cope the rough work of husbandry.

225. Ibid.,
per diem. They subsisted chiefly on mulberries and unripe apples in May and June. So these weavers were reduced to destitution. Owing to the harsh and tyrannical treatment, the shawl-weavers inflicted the injuries on their bodies.

Carpets:

After the reign of Sultan Zainu'l-Abidin the carpet industry is said to have flourished for a long time, but with the passage of time it declined. During the reign of Jahangir, this industry revived due to the efforts of Akhund Rahnuma.

226. Ibid., See also Saif-ud-Din, Roznamcha, Vol. VII., Dated 18 April, 1856, f. 46.

227. Ibid.,

228. Mirjanpuri, Tarikh-i-Kashmir, op. cit., p. 314.

229. It is evident from the fact that in 1860 A.D. one Sadiq Bhat, a shawl-weaver injured his thumb to escape the oppression. Qamar-ud-Din, Roznamcha, Vol. XII., dated 17 July, 1860, f. 49. In 1858 A.D. also the tyrannical treatment compelled a shawl-weaver of Kursu village to apply red hot iron on his body. Vol. XI, Dated 7 March, 1858, ff. 38--39.

The carpet industry received a great impetus due to the entry of Europeans into the field of carpet manufacture. In 1876 A.D. M. Henri Danvergue established a factory at Srinagar. The industry also engaged Messrs. Mitchell and Co., and Mr. C. M. Hadow, the latter sent the Kashmir carpets in the big Chicago World Exhibition of 1890 A.D. The industry was of great value to the people. It gave employment to a large number of people particularly shawl-weavers after the famine of 1877-79.

The carpet industry was in the hands of both the independent worker and the factory owner. The former was "isolated, poor, ignorant and conservative", who had neither the resources nor the knowledge to take advantage of the improvements effected by the bigger manufacturer. He was "both the producer and the seller". The capital invested by him was small and so was his


235. Doughty, Marion, A Foot Through the Kashmir Valley, pp. 155-156.

236. Lawrence, The Valley, p. 377.
turn-over. There was no question of competition between the large scale manufacturer and the petty isolated worker" because the independent worker produced an inferior variety for the local consumers only. The pattern of the carpets after being designed by the artist, was committed to paper which contained a series of "hieroglyphies, intelligible to the craftsmen, indicating numbers and colours". The carpet weavers were paid very low wages.

Sikhs

Mirza Haider Dughlat (1540–50 A.D.) found the Sericulture already developed in Kashmir. Under the Sikh rule the quantity of silk produce was insufficient for domestic use. During the early Dogra rule the silk industry was not organized. Mr. N. G. Mukerji, the expert on silk under the Government of Bengal, writes, "Before 1869 the silk industry of Kashmir had existed in the unorganized, crude state in which it had probably existed for centuries...."

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238. Ibid.,
239. Lawrence, The Valley, p. 377.
240. Doughty, Marion, A Foot Through the Kashmir Valley, pp. 157–158.
241. Dughlat, Tarikh-i-Rashidi, op. cit., p. 425., the author writes that "Among the wonders of Kashmir are the quantities of mulberry trees cultivated for their leaves from which silk is obtained."
However, in the early Dogra period the government distributed the silk worms to the villagers while the latter used to return the 1st in cocoons or in cash payment. After reaching the government Toshakhana (treasure) it was again distributed among the villagers for weaving the silk. In 1850 A.D. Maharaja Gulab Singh ordered Hakim Azim, the Controller of Sericulture Department, to distribute the state collected silk among the weavers of Daryayi and Khasih. In 1859-60 A.D., the total out-turn of the cocoon rearing was 19 maunds and in 1860-61 A.D. it rose to 61 maunds. The silk worm rearing gave employment to a large number of villagers also which was equivalent to their two months wages. In 1846 A.D. the government collected rupees 1,00,000 as silk duty from the weavers and in 1847-49 A.D.

245. Ibid., dated August 25, 1850, f. 102.
246. Ibid., Daryayi and Khasih are the two superior and fine types of cloth woven out of silk yarn.
248. Ibid.,
249. Ganesh Lal, Siyahat-i-Kashmir, p. 36.
a total tax of 4,000 rupees in cash and 3,000 kharwars of cocoon were collected from the peasants. Rahim Shah Hakim, the incharge of cocoon rearing stated in 1861 A.D. that in 1859-60 A.D. the total out-turn of cocoon was 19 maunds whileas in 1860-61 A.D. it rose to 61 maunds.

Maharaja Ranbir Singh made an attempt in 1869 A.D. to establish Sericulture on a large scale. The Maharaja spared no expenses and built 127 fine rearing houses in all parts of the Valley. Reeling appliances and machinery were imported from Europe and a large department was formed for the development of the business of silk. However, the industry failed due to the main causes, first, the silk-rearers, known as Kiram Kash (literally worm killers) were given some privileges such as exemption from forced labour, they could annex the houses of villagers for silk breeding and also inform about the damage done to the mulberry trees. They were hated by the people. Secondly, there was no...

252. Lawrence, The Valley, p. 367.
253. Ibid., See also Kripa Ram, Gulzar-i-Kashmir, pp. 493-503.
254. Lawrence, The Valley, p. 367.
255. Ibid., Lawrence, writes that "In a short time the name kiram-kash became hateful to the villagers, and there is no doubt that the silk-rearers abused their position and oppressed the people."
person with technical knowledge to supervise the industry and its houses scattered throughout the Valley. The calamity of 1878 A.D. carried off the whole lot of silkworms by disease. Some efforts were made by Babu Neelamber Mukerji, Chief Justice of Kashmir, for improving the reeling of silk in 1870-71 A.D. In 1874 A.D. the silk reeling factories were set up, one at Cherapur in the Islamabad (Anantnag) tehsil and the other at Haftchinar, Srinagar and both factories were called Murshidabad factories. A third factory was established at Raghunathpur, near Nasim Bagh and came to be known as Berhampore factory. The Department of Sericulture, however, was at an end and the quality of the seeds diminished. The industry was left in the hands of the silkrearers and till 1890 A.D. only two rearing houses had remained, one at Raghunathpura and the other at Cherpur.

Paper:

The paper-making industry was introduced by Zainu'l-Abidin from Samrakand and its workers settled in the Nawshahr. Vigne states that there were five kinds of paper, the best among which was superior to that made in the plains, and it was manufactured in Kashmir. Kashmir was famous for its paper which was much in demand in India for manuscripts and was used by those

257. Lawrence, The Valley, pp. 367-368.
258. Ibid.
259. Ibid., p. 380.
"who wished to impart dignity to their correspondence".²⁶¹

It was famous for "its fine gloss and polish, its evenness and freedom from flaws, also by its white wax-like colour and appearance".²⁶² The paper from Kashmir was exhibited in the Lahore Exhibition of 1864 A.D., and it was recorded that this beautiful paper was "the best of all native manufactures" and it could be purchased everywhere.²⁶³ It was durable and excellent.

In 1873 A.D. there were about 32 paper-factories at Naushahhr and about 12 men were employed in each factory.²⁶⁴ Lawrence had found thirty-six families in Nawashahr and each family needed fourteen members to work efficiently.²⁶⁵ An average family made five dasta of good or seven of rough paper in a day.²⁶⁶ It was a

²⁶¹ Lawrence, The Valley, p. 379.; Bates, Gazetteer of Kashmir, p. 66., It was generally used for "polite correspondence" in India.

²⁶² Bates, Gazetteer of Kashmir, p. 66., The author writes that "The durability of the paper produced in Kashmir is remarkable contrasting favourably in this respect with much that is made in Europe, when the practice of mixing certain chemical substance with the pulp is said to have caused a great deterioration in the quality." See also. R. Temple, Journals, Vol. I, op. cit., p. 300.

²⁶³ Bates, Gazetteer of Kashmir, p. 66.

²⁶⁴ Ibid.,

²⁶⁵ Lawrence, The Valley, p. 380.

²⁶⁶ Ibid., A dasta contained 24 sheets.
government monopoly, much of it was used by the government and the remaining was sold to the merchants and the government made payments to the contractors partly in cash and partly in kind.267

Gabha and Namdah:

The Gabha (rug) industry was peculiar to Kashmir and was not popular during the period under study. The Gabha were made of old woollen blankets in various forms and designs. The Namdah (carpet-rug) industry was in its infancy under the early Dogras. The best felts were imported from Yarkand, and of the inferior quality were manufactured in Kashmir but the coloured felts which were embroidered in Srinagar, were the most artistic textiles of Kashmir.270

Papier-Machie:

The lacquered work, or papier-machie enjoyed a great reputation and is said to have been introduced in Srinagar by Sultan Zainu’l-Abidin from Central Asia (Persia). The craft was also known as Kar-i-Kalamani (pen cases) because the best specimens


269. Lawrence, The Valley, p. 377.

270. Ibid.
many other articles were also made within this craft such as tables, cabinets, trays, tea-sets, picture frames, candle sticks. The papier-maché workers (Nakash) had also the art of decorate the walls and ceilings of the richer classes. The material required for the craft was paper (new and old) soft and light wood, sheep leather for superior pen-cases, gold and silver leaves, glue, gypsum, rice paste and gum.

Pattu: (Blankets)

The pargannah of Zainagir was a well known centre for manufacture of Pattu, which was woven from wool of Kashmir home spun in Srinagar city. The village Mehminder near Shupiyan was famous for the manufacture of blankets. These were of two types i.e., Ekbari and Dobari Pattu. These were woven in.

271. Lawrence, The Valley, p. 378.
272. Ibid., Youngusband, Kashmir, p. 214.
275. Lawrence, The Valley, p. 370, Fauq Muhammad-ud-Din, Tarikh-i-Badshahi, p. 348.
277. Lawrence, The Valley, p. 370, Ekbari means single breadth and were sold according to quality and fineness made at turk Wangam 12 yards long and 1 yard breadth, fetched the prices of Rs. 24/- and Rs. 25/-.
278. Ibid., The Dobari means double breadth (two pieces being 1 yard breadth with a length of 10 yards). It commanded lower price and was sold by weight, 1 seer fetching Rs. 2/-.
natural colour (khudrang) or in white and exported largely to Punjab. In 1848 A.D. the total annual export of pattu to Punjab was of the value of about Rs. 40,000, and the government took 15 yards of cloth as tax from the weavers.

Silver Work:

The silver-work of Kashmir was extremely beautiful. The exquisite design was found in the pattern of the Chenar and lotus leaves and some of these products were exported to England during 1879 A.D. The silver-smiths worked with a hammer and a chisel and they very accurately copied the design given to them. Lawrence remarks, "up to recent years, the silver work of Kashmir had a peculiar white sheer, very beautiful at first sight, but apt to tarnish after a short time. This, whiteness is said to be due to the practice of boiling the silver-work in apricot juice." The

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279. Ibid., See also Fauq Mohammad-ud-Din, Tarikh-i-Badshahi p. 348., Younghusband, Kashmir, pp. 215—216.
282. Lawrence, The Valley, p. 378.
282. Wakefield, Kashmir and the Kashmiris, op. cit., p. 149., The author records that "In gold they (smiths) fashion the usual articles of jewellery as seen at home, but it is in the silver articles they display more of what may be termed as native taste!"
silver put into work was not pure always, the metal was imported in ingots via Yarkand and was rupee silver. The silver-smiths produced many beautiful things such as trays, goblets, tea-cups, jugs and scent-holders. The five categories of persons were mostly involved in the manufacture of silver-works—Smiths (khar) engravers (Nagash), Gilders (Zarkoh), polishers (Reshanger) cleaners (charkear)

Copper-Works:

The copper-works of Srinagar had a great value. The copper-smiths worked with hammer and chisels, worked both in brass and copper. They used once to be the silver-smiths. Their designs were bold and original and they could adopt any design given to them. This work was admirably adapted for electroplating. In the latter part of the 19th century there had risen a great demand for the beautiful copper trays framed as tables in carved walnut-wood, so carpenter is stated now to be "the close ally of the copper-smith".

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285. Ibid.,
286. Wakefield, Kashmir and the Kashmiris, op. cit., pp. 149-150.
287. Lawrence, The Valley, p. 378. The author writes that "perhaps the most effective and certainly the best value for the money is the copper-work of Srinagar."
288. Lawrence, The Valley, p. 378.
289. Ibid.,
Wood Works:

The wood-carving was a traditional craft of Kashmir and is said to have been introduced by Sultan Zainu'1-Abidin. It was carried out mostly on walnut wood due to its durability and rich natural surface. After the wood had been engraved, it was polished with a fine piece of jade. Many designs such as Susam, China, Badam Dacchi and Mazar-Posh were in vogue. The Kashmiri carver was second to none in his skill as a designer, he worked with a hammer and chisels. The beautiful designs were seen in ceilings, known as khatumband. M. Dauvergne had found such a ceiling also in Samarkand, Bukhara, Persia, Constantinople, Algiers and Marocco. Different kinds of articles in wood carving were manufactured during the Dogra rule.

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290. Vigne, Travels, op. cit., Vol. II, p. 122. The author writes that "the Kashmiris are very expert as manufacturers of wooden toys, turnery ornamental carving in wood, in laid work of different woods."

291. Susam signified a motif for tiles. Chinar meant a popular motif for wood carving instead of Chinar leaves. Dacchi was a design of bunch of grapes. Badam was based on almond motif was Mazar-posh was raised relief of iris flower.

292. Lawrence, The Valley, p. 378.

293. Ibid., p. 379. The author writes that "beautiful ceilings of perfect design, cheap and effective, are made by a few carpenters, who with marvellous skill piece together thin slices of pine-wood. This is known as khatumband. The result is a charming ceiling, in which the various shades of the pine-slips blend together in perfect harmony. A good specimen of Kashmiri wood work and ceiling may be seen in the Naqshband Sahib's shrine. Such ceilings were also introduced in England.

294. Ibid.

Leather:

In the city of Srinagar there was a large trade in the leather industry. There was abundance of raw-material. The watals prepared the hides in the villages and brought them to Srinagar where the tanners could turn out excellent leather. According to Lawrence, the leather portmanteau and valise made in Srinagar stand an amount of rough usage, which few English solid bags would survive, the leather saddles of Srinagar lasted very long.

Furs:

The livelihood of the furriers of Srinagar was chiefly dependent on the business given to them by sportsmen, who sent in skins to be cured. They had great skill in preparing the furs.

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296. Moercroft, Travels, op. cit., Vol. II, pp. 213-214., The author has bestowed high praises on the leather industry of Kashmir and writes that "A fabric of much greater importance to Great Britain than that of damasked sword-blades, is that of Yirak leather, or leather suited for saddling. Such pieces of this as came in our way were usually old narrow slips employed as reins and head-stalls, but the leather was strong, solid, heavy and pliable without any disposition to crack. Some of the pieces had been in use eighteen or twenty years and were none the worse for constant wear."

297. Details of the tribe are discussed in the chapter VI of the thesis, p. 357.


299. Lawrence, The Valley, p. 379.
but their business got affected during Maharaja Pratap Singh's reign when the law for the protection of game was passed, which prohibited the sale of the skins and horns.  

Iron-work:  

There was little iron-work in Kashmir because iron was not plentiful but due to their natural skill the iron-smiths could manufacture agricultural implements, requirements for domestic use and all the surgical instruments used in the hospitals. The black-smiths could turn out guns and rifles, with the help of a large number of instruments. In 1848 A.D. Maharaja Gulab Singh asked the iron-smiths to manufacture the cannon and guns and the guns in large number were manufactured in the enclosures of Fathar Masjid in 1852 A.D. In 1860 A.D. the black-smiths were asked by Ranbir Singh to manufacture the rifles, guns and other weapons of warfare and the workers were treated as state servants with the wages of Rs. 6/- to Rs. 8/- and Rs. 12/- per man. In 1873 A.D. there were about thirty.

300. Lawrence, The Valley, p. 379.
shops of blacksmiths and gun-makers and each shop produced one to two rifles in a month for the Maharaja's troops. The raw-material was supplied by the Government which paid the worker rupees thirty chilkee for each rifle towards his workmanship. The swords were largely made in Srinagar and were much valued at Jammu. Many arms manufactured in Kashmir were smuggled into Hazara, Peshawar and Kabul, but restrictions were imposed on such transactions. There were two Muslim firms in Srinagar namely Amira and Usmana who could turn out good guns and rifles and replace parts of weapons in so clever a manner that it was difficult to detect the difference between the Kashmiri and English workmanship.

Lapidaries:

The lapidary workers of Srinagar possessed great skill and had produced specimens of their skill and taste which were superior to any in Europe. It was unique in design and there were various types of jewellery such as ear-rings, necklaces.

305. Ibid.
bracelets, anklets, amulets (tawlz), rings, rosary (tabbih),
tin or silver charm cases and head-bands. The Kashmiris were
ingenious in this art and had a peculiar style of their own.
"In the plain gold they make every imaginable article of jewellery
charging at the rate of Rs. 20 a tola (100 grains troy) for the
material, and two annas in the rupee for workmanship. They
sometimes, also induce precious stones principally opals,
carnelians, blood-stones, agates, and turquoises. Bracelets and
other ornaments are made of gold, silver, brass, copper, tin, and
a fine kind of clay."

Carpenters:

The carpenters were also the most important artisans
of Srinagar, who worked with the primitive and rude tools
adze (tur) and chisel (torats), saw was practically unknown. The
carpenters manufactured mostly agricultural implements, boxes,
doors, windows but with the advent of European into Kashmir, they
also prepared chairs, tables, almirahs, sofa-sets, and other

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311. Lawrence, The Valley, pp. 371--372.
articles. The axemen and sawyers also worked with the carpenter. 313
The fine-fingered shawl-weavers of the city were employed as sawers.

Caligraphy:

The art of calligraphy (khushkhati) was also found in
Kashmir from the Muslim rule and during the period under study the
scripts generally used in Kashmir were kufi, Naskh, Makramat,
Suls, Riga and Railam in Arabic and in Persian these were Mastalig,
Shikast, Gulzar, Nakhun, Shikast amyiz, and Shafia. 314

Calico-Printing:

The calico-printing was extensively carried on in
Srinagar, where the coarse cloth locally manufactured was used
and the patterns were similar to the shawl designs and the colours
used were indigo, safflower, madder, red and yellow. 315

Basket-Making:

The basket industry was of great importance and in most
villages the artisans made the basket for the kangri (fire-pot)
and for agricultural purposes and the kiltas, which were used for
the transport of apples and other village works. The superior
kiltas with leather cover were made in the city and were known to
the European travellers. 316

313. Lawrence, The Valley, p. 372.
315. Lawrence, The Valley, pp. 377—378.
Pottery:

The earthen pots made by the potters (kral) of fine clay were used by all the Muslims and the Hindus. They supplied the wants of the rural population. It was found by experience that the wares made by the village potters lasted longer than those made in the city, so the village pottery had a ready market in the city. In Srinagar the best pottery was made in Rainawari, also called Kralyar (the place of potters).

Soap:

In Kashmir, two kinds of soap was manufactured—one prepared from oil which yielded a coarse soap was called tilasabum and safid-sabum. In 1850 A.D., two Kashmiris namely, Maqbool Shah and Gaffar Khan led by Kumedan Devi Singh, approached the Maharaja Gulab Singh and offered to pay to the state Rs. 1,500/- against Rs. 900/- paid by the manufacturers, if they were entrusted with the monopoly of soap manufacture. It was accepted by the Maharaja and even in 1890 A.D., they had the monopoly on the soap manufacture.

317. Ibid., p. 373.
318. Ibid.,
319. Gazetteer of Kashmir and Ladakh, p. 84., See also Kripa Ram, Gulzar-i-Kashmir, p. 413.
321. Gazetteer of Kashmir and Ladakh, p. 84.
Trade:

Kashmir, due to its remoteness was to a great extent a self-supporting country but still it developed its trade relations with the outside world. Many able-bodied Kashmiris went down in the winter to Punjab to work as coolies carrying with them the local produce for sale and returned with the "commodities which were light to carry and which would either be used by their families or sold to others." The professional muleteers, Markhban also carried on trade in Kashmir.

The bulk of Kashmir's trade was carried on with the Punjab, Ladakh and Afghanistan. The external trade of Kashmir was carried on through three routes—Banihal pass to Jammu and Amritsar, Pir Panjal and Bhimber to Gujarat, Jhelum Valley Road—Baramulla, Muzaffarabad and Mansera to Peshawar.

322. Lawrence, The Valley, p. 383.
323. Ibid.,
324. Ibid.,
325. Bates, A Gazetteer of Kashmir, p. 70., Saif-ud-Din, Roznamcha, Vol. II, dated Dec. 27, 1848, f. 18., Kashmir had also some trade relations with Peshawar as the Peshaweri snuff forty maunds in weight was imported.
326. Ibid., See also Lawrence, The Valley, p. 383.
The chief trading centres in Kashmir were Srinagar, Baramulla, Islamabad, Shupiyon, and Bandipur, where the Punjabi traders had set up their business. They imported manufactured cotton and piece goods, brass, copper, iron, salt, sugar, tea, tobacco and petroleum from various parts of India, and exported to Punjab non-taxing drugs, fibres, fruits, hides and skins, ghi, linseeds, rape-seed and jingli, wool raw and manufactured.

The exports from Kashmir to Ladakh comprised such items as saffron, rice, quince, seeds, honey, tobacco, currants-dried, apricots, butter, pashmina, guns, and pistols, swords, stone-vessels, skins and shoes and the chief imports were tea, bhang, pushm, wool, soda, felts, chudders, carpets, borax, apricots dried, Mushru.

There were some custom-posts where the government levied its duty on the imports and exports of Kashmir. These were at Baramulla, Matigam, Ganderbal, Kachihama, Tosa-maidan, Ferozpur, Hirapur, 'Pir Panjal, Sidau, Garhi, Rainu, Verinag, Banihal, Islamabad, Deogal, and Shahabad.

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327. Lawrence, The Valley, p. 387. See also Younghusband, Kashmir, pp. 218-221.
The most important of the indigenous traders of Kashmir was the Wani or Bakal who carried on trade in salt, oil, spices, snuff, sugar and tea and European or Indian cotton piece-goods. The Wanis left the external trade in the hands of Punjabis because they lacked in enterprise and capital so did not "engage in large trade operations." This was all due to the administrative system. During the period under review "the development of local trade has been utterly checked by the system under which the state itself monopolized all trade" and there was very little private trade. The grain dealers of Srinagar had a precarious position because they never knew how much grain the state would bring to the city and the prices were also altered by the government whenever it liked.

331. Lawrence, *The Valley*, p. 387. He also acted as a banai, and worked under the system wad.

332. Ibid., pp. 387, 390.

333. Ibid., p. 390. (See also Chapt. 12 of the thesis). The monopolies of various articles yielded a large revenue to the state and interfered with the private trade which is evident from the following table:

<table>
<thead>
<tr>
<th>Year</th>
<th>Value of revenue taken in kind</th>
<th>Value of revenue taken in cash</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Chilki rupees</td>
<td>Chilki rupees</td>
</tr>
<tr>
<td>1862</td>
<td>16,93,077</td>
<td>9,62,057</td>
</tr>
<tr>
<td>1871</td>
<td>28,44,844</td>
<td>14,96,741</td>
</tr>
<tr>
<td>1880-81</td>
<td>9,87,000</td>
<td>5,56,000</td>
</tr>
<tr>
<td>1881-82</td>
<td>10,48,000</td>
<td>5,60,000</td>
</tr>
<tr>
<td>1882-83</td>
<td>8,84,000</td>
<td>5,99,000</td>
</tr>
<tr>
<td>1883-84</td>
<td>8,57,000</td>
<td>4,67,000</td>
</tr>
<tr>
<td>1884-85</td>
<td>14,05,000</td>
<td>5,55,000</td>
</tr>
<tr>
<td>1885-86</td>
<td>9,27,000</td>
<td>3,90,000</td>
</tr>
</tbody>
</table>

334. Ibid., p. 397.
The chief means of transport were the water-ways where the boats were used as load carriers both for internal and external purposes.

The value of exports from Kashmir to the Punjab exceeded that of the imports, while the value of the imports from Ladakh was generally in excess of the exports.

Thus the trade in Kashmir during the period under study was not on a better footing. The middleman worked as the bania in the rural India, who always held them in debt. No artisan in Srinagar worked unless he received an advance for food from the middleman. The merchants of Kashmir kept no stock for want of capital and absence of enterprise and energy. The surroundings of the artisans were miserable and squalid, and it was sad to contrast the beauty of the art work with the ugliness of the workmen's lives. The sweated labour was to be met with in most of the karkhanas. The workmen got heedily sufficient to keep themselves alive and profits were made by the middleman. This was all due to the state policy of monopolising various trades.

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335. Ibid., pp. 380--382.
337. Lawrence, The Valley, p. 374.
338. Ibid., Saif-ud-Din, Roznamcha, Vol. II, dated Dec., 1,1848, f. 7. The author writes that on every Friday the small merchants held a market at Jamia Masjid and the government imposed heavy taxes on those businessmen.
339. Ibid.,
340. Ibid.,
341. Ibid., See also, Ganeshi Lal, Siyahr-i-Kashmir, p. 25.
The famine of 1877-79 A.D. deteriorated the manufactures and
the trade of Kashmir, a large proportion of people died and their
was also the difficulty of procuring carriage at a time when
nearly all that was obtainable in the country was employed in
transporting grain into the Valley.\(^\text{342}\)

Currency:

The currency system of Kashmir was in confusion and
there was a wide excitement among the traders because there were
various coins in circulation.\(^\text{343}\) The first was old Hari Singh
rupee or kham rupee worth the value of eight annas. It was
introduced by the Sikh Governor Sardar Hari Singh in 1821 A.D.\(^\text{344}\)
These were few in number and had in most part full weight and good
metal.\(^\text{345}\) The old chilki rupee was issued by Maharaja Gulab Singh
and originally valued at ten annas but the dishonest officials
in charge of debased that old chilki rupee and the government was
compelled to lower the value to eight annas but the quantity of
alloy in them varied to the time of several annas in a rupee.

\[\begin{align*}
\text{342. } & \text{Majmu-i-Report, 1878-79, pp. 101-103, Also Majmu-i-Report} \\
& \text{1880-81, p. 158.}
\text{343. } & \text{Mr. Henvey, A Political Memorandum, August, 1880, Nos 1,} \\
& \text{and 2, Cf. Gazetteer of Kashmir and Ladakh, p. 159.}
\text{344. } & \text{Ibid., Also see Hasen, Tarikh, op. cit., Vol. I, p. 759} \\
& \text{Khasta, Hargopal, Guldast-i-Kashmir, p. 79.}
\text{345. } & \text{Ganeshi Lal, Siyahat-i-Kashmir, p. 36. He has recorded} \\
& \text{that it was coined from an alloy of silver and "half the} \\
& \text{quantity alloy in mixed with pure silver to coin the Hari} \\
& \text{Singhi Rupee."}
\end{align*}\]
Still the Kashmir silver-smiths easily imitated the device and used their own coins mixing as much copper in them as it suited their purpose. In 1880 A.D. these were also in circulation for the petty trades because they were spread all over the country. The new chilki rupee was issued by Maharaja Ranbir Singh in about 1868-70 A.D. and it valued ten annas. These were of full weight and good metal. The Nanak Shahi rupee worth the value from 12 to 16 annas, was passing out of circulation. The villagers usually used the kham or chilki rupee. The English or double rupee was rarely imitated and freely taken. But the chilki rupee was widely in vogue in the country. The timely monetary changes disturbed the normal business which came to a stand-still.


347. Ibid., on one side of the chilki rupee was inscribed "Sheonath Suhae" and on the reverse "Zurb-i-Sreenaggar, Sumbat (year) IHS" with a cross. The means of IHS is said to be Jesus Hominum Manxxt Masih, inscribed by a native Christian who told Gulab Singh that these letters would be pleasing to the British.

348. Ibid., Lawrence, The Valley, p. 242.

349. Lawrence, The Valley, p. 242., Saif-ud-Din, Roznamcha, Vol. V, dated Nov., 14, 1852, ff. 114., Vol. IX, dated 15 Dec., 1856, ff. 260, 267. In 1856 A.D. the old Nanak-shahi coins were again minted with less silver and higher value and thereby the government got five to six thousand rupees annually from lowering the standard of coins but it caused considerable loss to shop-keepers and other businessmen.

Weights and Measures:

The traditional measure for weighing the grain and articles of food and also land was the kharwar\(^{351}\) (ass-load). The kharwar was divided into 16 traks, the trak into 4 manwattas or 6 seers (Kashmiri). The manwatta was divided into 2 (neem) manwattas and the seer into 4 paus or pals\(^{352}\). One pau divided into 4 chattaks and one chattak was equivalent to the weight of one kham rupee\(^{353}\). The Kashmiri did not use dry or liquid measures.

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351. Ibid., In Kashmiri language ass is called the khar and kharwar indicates the ass-load. It was usually abbreviated to khar.

352. Ibid., p. 243., The standard of weight in Kashmir was as such:

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\begin{align*}
4 \text{ kham rupee} & = 33/5 \text{ tolas} = 1 \text{ pal}, \\
30 \text{ pals} & = 108 \text{ tolas} = 1 \text{ manwata} = 136 \text{ Lbs.} \\
4 \text{ manwattas} & = 1 \text{ trak} = 175 \text{ Lbs.} \\
16 \text{ traks} & = 1 \text{ kharwar} = 177 129 \text{ Lbs.}
\end{align*}
\]

See also Ganeshi Lal, Siyahat-i-Kashmir, p. 23., The author gives the table of Kashmiri weights as:

Seventy-six Kashmiri or Hari singhi rupees make one seer. One seer consists of 20 peil. Half seer make one munwatta. Four munbattas make one kharwar\(^x\) truk and sixteen traks make one kharwar. Ganeshi Lal has erroneously put only half seer to make a munwatta while as it was one and a half seers which made a munwatta. See also Kripa Ram, Gulzar-i-Kashmir, p. 506.


\[
\begin{align*}
3 \text{ red beads} & = 1 \text{ dang} \\
3 \text{ dangs} & = 1 \text{ kasyreh} \\
4\frac{1}{2} \text{ kasyren} & = 1 \text{ demrch} \\
8 \text{ kasyrehs} & = 1 \text{ pul (a pinch)} \\
5\frac{1}{2} \text{ puls} & = 1 \text{ pau (a handful) or 4 chatang.} \\
4 \text{ paus} & = 1 \text{ sir or asser} \\
1\frac{1}{2} \text{ sirs of Kashmir} & = 1 \text{ Munawuttu} \\
6 \text{ sirs of Kashmir or} & = 1 \text{ trak.}
\end{align*}
\]
for weighing grain and similar solid or fluid articles.

Still we find some liquid measures in vogue also as vegetable oil was sold by measure known as pafi, which was equivalent to 4 seers (Indian) and six seers Kashmiri.

The land was measured not by length and breadth but by the amount of seed required by certain areas of rice cultivation. Thus the area of land requiring one kharwar of paddy seeds was known as a kharwar of land which was equivalent to four British acres or 32 kanals. One trak and Manwata of land was equivalent to 2 kanals and 10 marlas respectively. There were

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355. Ganeshi Lal, Siyahat-i-Kashmir, p. 39., Wingate, Report op. cit., p. 3., He writes that "The local land measure of Kashmir is based upon a seed measure:--

4 Manwatas = 1 trak
16 traks = 1 kharwar

One trak contains six local seers of 76 local tolas per seer. 76 local tolas are usually held to be equivalent to 72 imperial tolas. One kharwar of 16 traks or 76 local seers is, therefore, equal to 86 seers and 32 tolas imperial weight, at 80 imperial tolas per see, or 2 maunds, 6 seers and 32 tolas or eight tolas less than 173 lbs. This weight, however, is not universal. For example in Shupiyan, I am told the seer weighs 80 local tolas instead of 76.

356. Lawrence, The Valley, p. 243.,

| 20 pâls | = | 1 seer |
| 30 pâls | = | 1 Manwata = 10 Marlas |
| 4 Manwatas | = | 1 trak = 2 kanals = 1 Reed |
| 16 traks | = | 1 kharwar = 30 kanals = 4 Acres |
also some local measures of land. The floating gardens were measured by local system of *purnis*.

The measurements of length were *kro*, *tenabs*, *gaz*. The *kro* was equivalent to 10 *tenabs*, *tenab* to 400 *gaz* and the *gaz* contained 33 inches so the *kro* was equal to 11,000 feet, or 2 miles 146 yards.

The rice-straw was weighed in *phules*, *Gaddi* and *khuru*. One *khuru* consisted of 2 *caddis* and a *gaddi* was equal to 6 *phulas*.

The calculations were made in the decimal notation and Arabic cipher.

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357. Ibid.,
25 karus = 1 trak
16 trak = 1 kharwar

358. Gazetteer of Kashmir and Ladakh, p. 788., A "Purnis being usually about 200 feet long by 6 feet broad."

1 Gira = 2½ inches
16 Giras = 1 Gaz
20 Giras = 1 Gaz in measuring Fashmina cloth.

360. Ibid.,
The time was measured by the Kashmiris with a copper bowl perforated with a little hole, which, placed in a vessel of water, gradually filled and sank. The Kashmiris called this instrument as cair.\footnote{362}

The money economy was mostly non-existent and the salaries were paid in grain.\footnote{363} The oil-seeds were looked upon as an appreciated currency, the maize and singhara nuts were also paid to the person but were regarded as a depreciated medium. Even the private persons paid their servants in grain and the silver played a subsidiary part in the business of the country.\footnote{364}

\footnote{362} Ibid.,

\footnote{363} Lawrence, The Valley, p. 243.

\footnote{364} Ibid., pp. 243--244., "16 to 20 kharwars or shali was the ordinary wage of a domestic servant."