CHAPTER III
Shaqdar:

In a village there were one to four Shaqdars for watching the crops when standing on the ground and when share of the crops was set aside till they were removed to the city. They received no pay from the state but were paid *rassad* (daily means of subsistence including fuel) by the villagers. They transgressed their powers and duties and received bribes from the villagers. In 1856 A.D. Gulab Singh showed his willingness to appoint the idle Pandits numbering nearly three hundred for revenue purposes as the Shaqdars in Jammu province.

Sazawal:

Sazawal was the official who supervised the work of Shaqdar. There was usually one Sazawal to about every ten villages.

314. Robert Thorp, *Kashmir Misgovernment*, p. 51. "It is said to be a common instance of oppression for the Shaqdar to extort money from the zamindars by threatening to accuse him of stealing the government grain; in which case, rather than court an investigation whose justice he has every reason to doubt, the zamindar is fain to purchase the silence to his oppressor according to ability." Saif-ud-Din, *Roznamcha*, Vol. XII, dated 17 Dec., 1860, f. 122; The author gives the instance of snatching additional products from the peasants by the Shaqdar of Zaingir who had collected five chickens and two kharwars of Maiz from the peasants.
His main duty was to inspect the work of Shaqdar and to report to the Kardar. He extorted money from the Shaqdar. Mukadams

Mukadam was the village headman and acted as a middleman between the peasant and the state. He was making two circuits in a year around the village in his charge, once in spring and the other at the ripening time, autumn. His duty was to report cases of theft or irregularities to the higher authorities; he had also to mobilize coolies for the government and other travellers. Moreover, he kept the account of crops of the village alongwith the Patwari. He also used to distribute seeds among the peasants.


Sazawal extorted money from the Shaqdar in the same way as the latter exacted it from the peasants, none of these who are thus oppressed ever seem to contemplate such a step as that of complaining to the Thanadar of their pergannah, or the tehsildar of the district, a curious proof of the estimation in which the justice of these officials, one of whose nominal duties is to receive complaints, is held.


319. Ibid.,


Tarazudar:

Tarazudar was employed of weighing the grains when the government share was taken from the villagers. He always attended on the Kardar. They together turned to frauds while weighing the grains. However, on being found guilty, these officials were punished severely by the government.

Kotwaal:

There were also a number of other officials who were posted in city—kotwal was the chief guardian of peace in the city or a town but when posted in a pargannah he was called Thanadar. They were usually tyrannical and exercised oppression on the people. The most important among them known for his oppressive policies was the Shunga Kotwal who let loose the reign of terror by sending his workers to steal whatever they could.


323. R. Logan, Report on the Financial Condition of Kashmir State, 1890, (Micro Film), p. 26. The author writes "the profession of weighing is a special one, and in Kashmir the members of the profession are said to be so devious that in weighing out a kharwar (2 maunds), they can add two traks (11½ seers) without being detested. Actually one kharwar is equal to sixteen traks when each trak is equal to five seers and three challiks i.e. a kharwar is equal to eighty three seers."

323a. In 1852 A.D. the weighmen of Jawaharmal, Chief Keeper of Shali-stores, had been giving false weights and also charging more than fixed rates. These men were publicly disgraced, their heads half shaven and then paraded through the city. Saif-ud-Din, Roznamcha, Vol. V, dated April 18, 1852, f. 42. Saliq Ram, The Biography of Maharaja Gulab Singh, p. 230.
during the nights from the houses of the people.\footnote{225} The Kotwal also collected the coolies for the British visitors and exercised severity on the people\footnote{226}. Some of the Kotwals of ex-rulers were re-installed on the post in 1854 on the condition of their good behaviour towards the people.\footnote{227}

**Harkara**

He was a police constable and in every twenty villages there was one Harkara and all the male members of his family also served as Harkaras. He received reports from the Dum.\footnote{228} We have the reference that the post of Harkarabashi was abolished in 1877-78 only for some time.\footnote{229}


\footnote{226} Saif-ud-Din, Roznamcha, Vol. V, dated Oct. 6, 1852, f. 88. The kotwals were enlisting coolies among the people just moving in the street and those that bribed them got their exemption.

\footnote{227} Ibid., Vol. VII, dated Dec., 9, 1854, f. 308, Lala Bhola Nath who had served as Kotwal under General Mehan Singh and Ghulam Mohy-ud-Din was appointed Kotwal of Srinagar by Mian Ranbir Singh subject to being kind to the people.


\footnote{229} Khanyari, Wajiz-ut-Tawarikh, op. cit, f. 219; but in 1884, we can see that Buzarig Shah, son of Mir Aziz Ullah was transferred from the Nayabat-i-Adalat to the post of Khadmat-i-Nigran-i-Akhbarat and the officer of the Harkarabashi. Compare Ibid., f. 220.
He was a police man, one in every village and he got the rasad from the villagers. He also looked after the crops and was not so harsh to the people.

There were also a large number of officials who were employed in the service of the State. One section of such officials were Zilladars who sometimes were also women, the Mohalladars incharge of Mohallas. The Pirs and Fakirs (priests) had also the privilege to exploit the people. This official class was a powerful ring of iron, inside which the village tax payer lay fascinated, and if he were wise, silent. No doubt, these official were appointed by the government and remained in office.

330. Robert Thorp, Kashmir Misgovernement, p. 52
331. Lawrence, The Valley of Kashmir, p. 311.
332. We come across the name of Sharfi who was acting in 1885 A.D. as Zilladar, Officer Controlling several Mohallas of Shergah. She assisted government in examining women culprits. Saif-ud-Din, Roznamcha, Vol. XIII, dated Feb., 21, 1855. f. 28.
333. Details are given in the Chapter VI.
334. Lawrence, The Valley of Kashmir, p. 401.
till the pleasure of higher authorities, but they were
bestowed with the privilege to extort as much from the people
as they could and enrich the government. The government officials
as Kardars, Thanadars and Mohalladars were monopolising actual
produce of the Valley and kept the Maharaja in dark about the
actual state of affairs. The minting officers also defrauded
and embezzled the money while minting. The government ordered
a common dress for the official class which comprised blue green
turbans and a long coat. These officials fleeced the masses of
Kashmir.


336. In 1851 A.D., Mian Ranbir Singh made a sudden check of
the minting house in Srinagar. He made inquiries from Arjan
Shah, Sukh Shah and the Silver smiths connected with
state currency. Arjan Shah admitted that he mixed an alloy
of eight annas in one hundred rupees embezzling the amount
so gained from minting eleven lakh rupees in this order.
The amount defrauded thus was shared among themselves. Mian
Sahib submitted the case to the Maharaja. Saif-ud-Din,

337. When in 1857 Jwala Sahai, collected twenty-two thousand
rupees as extortionate demands and rasum from cultivators
and other people in 1856—57. The Maharaja told him to
keep eleven thousand for himself and deposit the balance of
eleven thousand in the state treasury. Saif-ud-Din, Roznamcha
A. Economic Conditions:

Rural Life, Agriculture, Famines, and Natural Calamities

Agriculture was the predominant sector of economy of the Valley of Kashmir. More than eighty percent of the population depended on agriculture. Even those who were engaged in other occupations depended on agriculture for their food and some raw-materials. The nature in Kashmir is bountiful both on land and in water and appeals to every want and taste, "for the cultivator of the soil, there is fertility of land, abundance of water, variety and plenty of natural products, whether grains or fruits." It is the "cultivator's paradise." These peasants lived in the villages which were the embodiment of "sylvan" beauty, picturesqueness, and the peaceful real life.

1. Approximately more than 80% of the population depended on agriculture for its subsistence. According to the Census of 1871, 81.41% of the people lived in villages who depended on agriculture; Kashmiris since ancient times depended on agriculture for their livelihood. Kalhana, Rajatarangini, IV-495- translation Stein.


4. Sinha, Sachchidananda, Kashmir the Playground of Asia, pp. 95-96.

Kashmir village was rich in natural beauty. The villages, 'conspicuous in the landscape' were 'populous', the cultivator's cottage was seen peeping through the foliage of plane-trees, walnut, apricot, apple and the chinar trees. These trees covered the 'poverty and squalor' of the habitation. The 'unrivalled' shady plain trees of great size were extremely beautiful. The walnut trees cost the graceful shade with their gnarled trunks over the large portion of the village. It was the meeting place for the villagers every evening in the summer and for old men during the day. The walnut trees belonged to the villages as a whole. There was also the "gigantic chenan" which overshadowed half the village and these were alive with the "chirrupping of the myna (sparrow) and the singing of the bulbul." The sparkling streams were over hung with willows surrounded by the handsome fields of 'Imberzal' (Defodil) or by

8. Ibid., See Also Lawrence, *The Valley of Kashmir*, p. 248.
the green rice-fields, these stretched from the alluvial
plain upto the base of the mountains and the higher slopes
were covered with maize while the flat tops of the karewas
were used specially for wheat, barley, mustard and lime-seed\textsuperscript{12}.
The village grave-yards were full with large pruple or white
irises; roses and irises were the two special beauties of
Kashmir\textsuperscript{13}. In each village at the foot of every stream was to
be found a chabutra (a raised platform of wood or stone) and
villagers either slept or prayed or smoked their chillums on
it\textsuperscript{14}.

The Kashmiri village is different from that of Jammu,
Punach, Dardistan, Baltistan and Ladakh\textsuperscript{15} and even in the
Valley itself the country-sides or the villages showed marked
differences in different regions\textsuperscript{16}.

\textsuperscript{12} Nave, E. F. Beyond the Pir Panjal, p. 53.
\textsuperscript{13} Neve, E. F., Things Seen in Kashmir, p. 60. Younghusband,
Kashmir, p. 25.
\textsuperscript{16} Ibid., The village Harwan was noted for its natural beauty,
Younghusband, Kashmir, p. 25. The villages on the edge of
the Dal surrounded by Walnut and chenar trees presented an
In the village Latipor there were fruit gardens which gave
names to some villages as Tserwon (the orchard of apricots)
or won (the orchard of plums). The wet villages of
Utressu-Umanagri (East of Anantnag) and Pulwama where
water plentiful, were put to rice cultivation, Madan, T.N.,
Family and Kinship, p. 33. The village of Rampur laying
between the pine-club hills and the bright patches of
fruit trees was an object of attraction for all, Wadia,
In the Land of Lalla Rukh, p. 44.
But inspite of the natural beauty of the villages, these were steep and narrow. The villages were a collection of ruined houses, "tenantless and deserted", fallen into decay. Each village was a story of ruins. The huts of the peasants were in a miserable condition and the villagers were equally miserable, filthy and dirty. The filth in the villages could be attributed to the official cause. If these villages happened to be in a prosperous condition in their outward structure, these were heavily taxed by the government. The people left their lands and houses due to the oppression exercised on them by the government and its corrupt officials.

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17. Marxison, *A Lonely Summer in Kashmir*, p. 77. The author writing about the dirty condition of the villages says "There is far more picturesqueness of structure to be seen here than in an Indian village."


20. Walter, Del Mar, *The Romantic East-Burma-Assam and Kashmir*, pp. 193-194. Marxison, *A Lonely Summer in Kashmir*, pp. 142 and 143; Younghusband, *Kashmir*, p. 25, writes, "Everytime one sees a Kashmiri village and succumbs to the charm of all that nature has done for it, one longs to see the squalor, untidiness, and the dirt of house and man and clothing removed and justice done by man to what Nature had done for him."

In the Valley a large portion of the land was under the villages. Lawrence, the Settlement Commissioner to Kashmir has recorded in 1890 that the total area occupied by the Kashmiris for cultivation was 1,195,555 acres including the cultivable area in Guraís which was 6,054 acres. In Kashmir there were plenty of natural resources, abundance of water, good soil and the peasant had "not spared his opportunities" being a hard worker. The agriculturer was dependent on the soil, operations, the system of cultivation and production of crops.

Soils:

Kashmir possessed a large area of alluvial soil of two classes due to the system of rivers in the Valley.

22. Lokaprakasa, Ind. Studies/ XVIII, p. 375. Cit. Stein, Ancient Geography of Kashmir, op. cit. p. 137, points out the number of villages in the Valley as 66,063 although Stein himself calls it as an exaggeration, he had quoted Sharif-ud-Din whose information (1400 A.D.) is considered an accurate record. "It is popularly believed that in the whole of the province plains and mountains together are comprised 1000,000 villages. The land is thickly inhabited; it has been reproduced by Tarikh-i-Rashidi, (p.430) without any modification. Khawaja Mohamad Azam Didamari gives the number of villages under the Sikhs as 3279 while Tarikh-i-Kalan (p. 225) gives their number as 2862. Lawrence The Valley of Kashmir, p. 225 gives the number of villages as 2870.

23. Lawrence, The Valley of Kashmir, p. 239.

24. Dr. Sinha, Kashmir—the playground of Asia, p. 127.
new alluvial of a great fertility and the old alluvial of less fertility, but of moderate tillage producing excellent out-turns. 

The old alluvial formed the table-lands called karewas—(Udar). These are considered by geologists to be the lacustaine deposits. The karewas were of two types, those whose summits were almost flat and those that slopped up continuously to the mountains. This kind of soil was the chief characteristic of the Valley, and were found all over the valley in almost all directions. The surface of the karewas was verdant and smooth.

25. *Lawrence, The Valley of Kashmir, p. 319.* See also *Younghusband, Kashmir, pp. 204--205.* The new alluvial soil was found in the bays and deltas of the mountain rivers and the old alluvial above the banks of the Jhelum river which extended as far as the karewa.

Lord Roberts, *Forty-One Years in India,* Vol. I, p. 40. The author writes about the new alluvial soil in 1854 that "the soil is extremely productive, anything will grow in it. Put a stick into the ground, and in an extraordinary short space of time it becomes a tree and bears fruit. The new alluvial formed the flat basin of the river of Jhelum and its tributaries, found on the bays and deltas of the mountain rivers enriched by the silt of the mountain streams. This soil was generally under rice cultivation." *E. F. Neve, Beyond the Pir Panjal,* pp. 19--20 and 37--38.

26. *Lawrence, The Valley of Kashmir, p. 319.* The plateau is called Udar in Kashmiri, found in its Sanskrit form as Udara in the chronicles and "it is found twice in the Rajatarangini. The modern designation of Persian origin now often used is karewa. *Stein, Ancient Geography of Kashmir,* pp. 117--118.


28. *Marjsison, A Lonely Summer in Kashmir,* p. 65. *J. Collet, Guide For Visitors to Kashmir,* p. 13. The upper karewas—fine claying and sandy deposits—lead to the explanation that Kashmir was formerly occupied by the vast lake of which the existing lakes are remnants.
as a 'bowling green' and were divided by mountain streams from the Pir Panjal on their way to Jhelum. If the soil secured the required irrigation that resulted in a fertile tract but generally it depended on rain for irrigation. This kind of land yeilded wheat, barley, Indian corn, Inferie cereals, cotton, line-seeds and rice in a larger quantity for first three years. Thereafter it was left follow for a period of time. Then irrigation restored to the land its fertility.

The classes of soil recognized by the Kashmiris were many in number. According to Wingate the four classes of soil known to them were (i) Abi (Irrigated), (ii) Sambher (Sailabi), (iii) Nambal (Swampy) and (iv) Khushki (dry).

The Abi land included three kinds of soil, first all the irrigated alluvial soil of the plains called Abi Shali. Secondly, karewas, also rice land requiring rest of three years for sowing one crop after the other. Thirdly, Sagazar found less in villages

31. Ibid.
but in the city, put under special crops as vegetables. It was irrigated by Dinqlis (Tolivan) — a common feature of vegetable gardens.

Under the second head, Sailabi was included the land on river-banks extending at a little distance from the river. These lands being water-logged and having sufficient moisture, grew excellent crops of Shali, Makki, oil-seeds and other products without any irrigation.

Under the third head Nambal fell all the swampy lands from the richest soil to a maish covered with water. It had three divisions: (a) Nambal Khushki, after drainage crops grew in it, (b) Nambal Shali, when soil did not dry up, rice was grown, (c) Nambal Banjar, being too swampy to produce any crop except grass and reeds. The fourth Khushki consisted of all the dry land dependent entirely on rain and growing wheat, barley, maize and such other crops. However, the Kashmiris recognized four classes of soil, which required a peculiar treatment when under rice cultivation — those were Gurtu, Bohil, Sekil and Dazanlad.

34. Ibid.,
The Gurtu, generally contained a large proportion of clay and in the scanty rainfall it was the safest land for rice cultivation. Bohil was of great natural strength but it was liable to the disease of Rai. Sekil was a light loam with a sandy subsoil and if provided with sufficient irrigation and good rains, gave a large yield in crops. Dezanlad, chiefly found on low lying ground near swamps, was the hot soil requiring irrigation at the time of ripening. There were also other minor types of land recognized by Kashmiris and these they used for rice-cultivation. These were Tand, land reclaimed from forests; Zabal Zamin, injured by percolation from irrigated fields; Kharzamin, sour-soil, not holding irrigation; Lemb, land in which spring occurs; Ront, soil a bad clay which always caked Shath, was a stony and sandy soil by the mountain rivers; Tats, too warm soil by the presence of large stones, liable to Rai.

Karewas were mostly the part of Gurtu. The varieties of this kind of soil were distinguished by colour. The most fertile was the dark, blackish soil known as Surh-Zamin, the red Gurtu was the next best, while the yellow-buff soil was the worst of all.

37. Ibid.,

Manures: A Kashmiri villager wasted nothing which was of any use in agriculture. He possessed ample manure for his fields. This manure was in the shape of the dung of cattle, sheep or horses. It was kept in reserve during the winter for agriculture. Dried twigs were used as fuel. Its ashes were used as manure in the fields. Kashmiri considered turf-clods (rich silt surface of the earth taken from the sides of water courses) more effective for rice and poultry manure were considered strongest and used in the fields growing onions. The dung of the sheep was kept for rice fields. Kashmiris considered cow-dung more valuable than horse dung because they fed cows with oil cakes and nothing of this kind was given to the horses. The Kashmiris also used poudrette, night soil, mixed with the clay and pulverized by the action of sun, in cultivation.

39. Ibid., Bates, *Gazetteer of Kashmir*, p. 52. The author writes "with reference to the use of manure in Kashmir Dr. Elmislie states" ... the manure is first dried and then burned and the ashes scattered over the fields. The ordur of oxen (quh) is used for manuring the cereals, while human ordur (pah) is employed for manuring vegetables. Besides, the usual dressing of manure, fresh earth is frequently spread-over the fields.

40. Lawrence, *The Valley of Kashmir*, p. 322. The author writes "In the villages where there is no irrigation stream one sometimes finds latrines, and the night-soil is used in garden cultivation. In other villages land surrounding the cottages shows unmistakable signs that man gives back to the soil what he has taken from it."
Irrigation

Kashmir, being mainly the rice-producing country, depended for its agriculture on irrigation which was both easy and abundant. In the Valley the irrigation was natural as well as artificial. The snow of higher elevations fed the various mountain streams which flowed into the Jhelum. Thus the snow and rain formed the main sources of irrigation for agriculture. From both sides of the Jhelum the country rose in bold terraces, and the water passed quickly from one village to another. At convenient points on the mountain streams, temporary weirs or projecting spans were constructed and the water was taken off in the main channels, which passed into a net-work of small ducts and eventually emptied themselves into the Jhelum or into the large swamps which lay along its banks.

41. In ancient times, in the ninth century A.D., during the reign of Aventivarmen, Suya is said to have built stone-embarkments to hold up water, in a very curious and interesting manner. Kalhana, Rajatarangini, Vol. I, Book, V, Verse 359.

42. Lawrence, The Valley of Kashmir, p. 323. The author writes that "the villagers always speak of the mountains as their treasures, and in a year of good snowfall the treasuries are full." Hasan, Tarikh, Vol. I, op. cit. pp. 106--120.

Depended for their irrigation on a certain weir were obliged to assist in its construction and repair. The weir consisted of wooden stakes, the best grass for this purpose being the *fikal*. The channels often were taken over ravines and around the edges of the *karewa* cliffs, and irrigation then become very difficult. The system of distribution was rough and simple, but it had the advantage that quarrels between villages rarely arose and disputes among cultivators of the same village were unknown.

The irrigation water was also obtained from the springs of Kashmir, but this water being cold, did not carry with it

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44. Lawrence, *The Valley of Kashmir*, p. 323; Lawrence writes: "In former days, when the state took a share of the crop, it was to the interest of the Darbar to look after irrigation and to assist in repairs. But since in 1880, when the State tried to introduce a fixed assessment, the villagers have had to look after the repairs themselves, and when the channel passes through difficult ground the irrigation has become very uncertain... In old days over every main channel there was a *Mirab*—one of the villagers— whose duty was to see, to repair and to call out labour. These Mirabs had not received pay for years, and the channels had fallen into great disorder, but the useful office of *Mirab* has now been revived.

The fertilizing silt brought down by the mountain streams.

The rivers (kuhls) too formed an important source of irrigation.

The lift irrigation was used especially for vegetable gardens, which was carried out by long pole acting as a lever and working on a pivot upon a cross-piece resting on two up rights. The short end of the pole carrying large stone as a counter-paise and on the other a rope with an earthen ware bucket attached and thus water was got out of either rivers or wells.

In Kashmiri it was called Tolivan (Dinglis).

**Implements:**

The Kashmiri peasant used simple and primitive agricultural implements which were only few, a light wooden plough—plough-share being tipped with iron. The spade was used by the cultivator for digging out turf clods and arranging his field for irrigation.

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46. Lawrence, *The Valley of Kashmir*, p. 323.


AGRICULTURAL IMPLEMENTS

Remedied from,

Lawrence, W. R., The Valley of Kishin

Face, p. 305
The hand-hoe was employed to extrat weeds and to loosen the soil. The pestle and mortar was used for husking rice and pounding maize. The other method of husking rice prevalent in some villages was under a heavy log hammer, which worked on a pivot, and was raised by men who stepped on and stepped off the end away from the hammer.

**Agricultural Operations:**

The agricultural operations in Kashmir began before or after Nauroz, the spring day of the Muslims and rice was to be sown within forty days after Nauroz and continued up to the middle of June. The ploughing of autumn crops commenced from March.

49. Lawrence, The Valley of Kashmir, p. 325; The mortar is made of a hallowed-out hole of wood. The pestle is made of light hard wood, and the best and hardest of woods for purpose is the hawthorn.

50. Ibid.

51. For details see Chapter II.

52. Lawrence, The Valley of Kashmir, p. 326, "A general idea of the cultivator's work may be obtained from the following calendar:

<table>
<thead>
<tr>
<th>Month</th>
<th>Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>March &amp; April</td>
<td>Plough &amp; manure for rice, plough for maize and other autumn crops.</td>
</tr>
<tr>
<td>April &amp; May</td>
<td>Sowing of rice, maize and other crops</td>
</tr>
<tr>
<td>May &amp; June</td>
<td>Sowing of rice, maize and other crops and plant out rice seedlings.</td>
</tr>
<tr>
<td>June and July</td>
<td>Harvested wheat and barley</td>
</tr>
<tr>
<td>July and August</td>
<td>Weeding of rice, maize and cotton and harvest line-seed.</td>
</tr>
<tr>
<td>August and Sept.</td>
<td>-So- and commence picking cotton.</td>
</tr>
<tr>
<td>Sept. &amp; October</td>
<td>Harvested rice &amp; maize &amp; other autumn crops. If rains were timely, ploughing for wheat and barley and sowing of wheat, barley and rape-seed was undertaken, willows for sheep fodder were cut.</td>
</tr>
<tr>
<td>Oct. and November</td>
<td>Harvested rice for first half of Oct. Ploughing for wheat and barley was carried out.</td>
</tr>
<tr>
<td>Nov., and December</td>
<td>Ploughing for wheat &amp; barley undertaken</td>
</tr>
</tbody>
</table>
The Kashmiris divided the year into six seasons — namely Sont— (Spring), Retakol (Summer), Waharat (Rainy season), Harud (Autumn), Wandah (Winter) and Shishur (frosty—season).

Sont, (Spring) corresponded roughly to the months of April and May when fields were ploughed and manured for rice and maize. The seed-grain is said to be sown as one kharwar of Shali in one kharwar of land. The seed-grain, put into a sack of woven grass, was submerged in a running stream until it began to sprout, which happened sooner or later. In some villages the rice was sown in nurseries while in others it was sown broadcast, the latter being more effective. Rice was sown on either side of the Jhelum. The peasants were seen singing while they worked in the rice-fields with vast hopes in their hearts. There were two methods of preparing the soil for rice known as Tao and the Keralu. Tao was the cultivation in the dry land and Kenalu was

<table>
<thead>
<tr>
<th>F.R. 52 Cont.</th>
<th>December &amp; January ---</th>
<th>Threshing rice and maize, and other autumn crops. Attended to sheep and cattle, and wove woollen blankets.</th>
</tr>
</thead>
<tbody>
<tr>
<td>January &amp; February ---</td>
<td>-do-</td>
<td>-do-</td>
</tr>
<tr>
<td>February &amp; March ---</td>
<td>-do-</td>
<td>-do-</td>
</tr>
</tbody>
</table>

55. Lawrence, The Valley of Kashmir, p. 332. The author writes, "there is an old proverb in Kashmir, "Ya Kezan Ya Qazan", which means that for rice cultivation the land should be absolutely wet or absolutely dry."
to make the soil wet. The harvesting of wheat and barley
began in the Valley at the end of May.\footnote{56}

In \textit{Retakol} (June—July) vegetables were raised and
fruit crops, especially almonds, were collected. During the
\textit{Veharat} season (August—September) the peasants were busy in
weeding of rice, maize and cotton. Khushaba was considered the
best method for weeding.\footnote{57} It was during the season \textit{Harud}
(autumn, October—November) that the real harvesting time
came. Threshing of rice was done, maize, millet, sesame, amaranth
and other autumn crops were gathered and fruits collected.\footnote{58}
Wheat and Mustard were sown, their seeds remained under the
soil throughout the \textit{Wandah} (December—March). No crop was raised
during the winter.\footnote{59} Kashmiri villagers referred to \textit{Maqh}
(Shishur) (January—February) and the "concomitant drag"
(expensiveness of the necessaries of life) as their worst
enemies.\footnote{60}

\footnote{56. Neve E. F. \textit{Things Seen in Kashmir}, p. 59, P. Gervis,
\textit{This is Kashmir}, p. 152.}

\footnote{57. Wingate, op. cit. pp. 14--15; Lawrence, \textit{The Valley of
Kashmir}, pp. 327--328; Lawrence writes, "It is not merely
weeding, it is standing in the mud and water on all fours,
with a burning sun above and cold water below, scuffling
with the mud, and kneading it as a baker kneads flour. It
is placing the rice plants in their right places, and
pressing the soft mud greatly around the green seedling."}

\footnote{58. Wingate, op. cit. p. 15; Neve, E. F. \textit{Beyond the Pir Panjal}
p. 56.}

\footnote{59. Neve, E. F. \textit{Beyond the Pir Panjal}, p. 56.}

\footnote{60. Madan, \textit{Family and Kinship}, p. 35.}
The peasants of Kashmir did not usually practise the rotation of crops unless they were forced to do so. These peasants often left their lands fallow for want of water for rice-cultivation. But some of the peasants practised the rotation; paddy was followed by the cultivation of cotton, buck-wheat and mustard.

The system of cultivation in Kashmir was Ek-Faslı (single crop) because the climate of the Valley did not allow the double harvest which was prevalent in India. In some cases two crops could have been obtained, for after barley, rape, maize, or millet harvest, some variety of pulses could have been sown, but the rice and wheat did not allow of a second crop in the year except in the vegetable and garden plots. There were three harvests in Kashmir which dated back to the time of Todar Mal—these were Rabi, Kijnti and Kharif. But the Kimti was a mere name for the crops which had the money value; these were Tilqoqal, sarson, line-seed, tobacco, cotton and such other crops. There were precisely speaking only two crops, the Rabi and Kharif.

64. Ibid.,
65. Ibid.,
Crops:

Agricultural production was directly influenced by the revenue system existing during the period under study. It resulted in worsening the fate of land, low-production and miserable condition of the producers. Each of the dynasties which ruled over Kashmir tried to hoard wealth and the cultivators ceased to produce the agricultural wealth. However, whatever they produced was as unders-

Rice:

In the Valley of Kashmir the foundation of life was (as at present) laid on rice which was the staple food of Kashmir who were the experts in rice cultivation. The cultivator devoted all his energy to the growing of this crop. There were many varieties of rice found in Kashmir. Certain villages

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67. Vigne, Travels, op. cit. Vol. I, p. 308; During the Mughal rule only Lachibal (a variety of rice) was produced not less than 60 lakh kharwars. But the quantity of produce decreased with the succeeding regimes of Afghans, Sikhs and the Dogras. Moorcroft, Travels, Vol. II, op. cit. p. 135.


69. Ganeshi-Lal, op. cit. p. 32.

were famous for producing peculiar types of rice—Telbal on the Dal lake for Chuqhal, Lat for its Anzan, Salera for Gudh Krihun. Rice was exported to Gilgit, Leh and Skardu, and sent to the city at lower rates. The rural population was denied rice and had to live on grains other than rice, as singhara or fruits and were allowed to get only a portion for seed and sometimes whole produce was seized. Rice formed the principal article of revenue and its method of collection was fraudulent. Even after producing a large quantity of Shali the peasants left the Valley for reason of food scarcity.

71. Lawrence, The Valley of Kashmir, pp. 332–333; Lawrence has recorded a rhyme of a Kashmiri epicure which selected Nipur near Islamabad as the place for good rice:

Mung az Khanpur — Pulse from Khanpur
Rogan az Lalipur — Ghï from Lalipur
Seg az Rampur — Vegetables from Pampur
Shir az Hirpur — Milk from Hirpur
Brinj az Nipur — Rice from Nipur
Bara az Nandpur — Sheep from Nandpur
Dach az Raipur — Grapes from Raipur


74. Jaleli, Economics of Food Grains, pp. 56–57.


76. The government scale of weights used in produce collection was like the:

6 seers --- 1 Trak
16 Traks --- 1 kharwar

but in selling the grain to the people afterwards the scale was:

6 seers --- 1 Trak
15 traks --- 1 kharwar

Maize

Maize (Zee Mays) Makal was grown in the higher villages occupied by Gujar graziers where a large stock of manure was available from their buffaloes and cattle. There was, however, very little need of manure or irrigation for maize. It was cultivated on swampy lands at higher elevation and also on the karewas. The produce of karewa land was considered seater and more nourishing. It was sown in May or June and ripened in the late September so was a kharif crop. The young stalks formed the fodder for cattle. There were two varieties of maize. Kashmiris considered it next to shali as the staple crop. The villagers subsisted on maize during scarcity. It was sent also to the city and for that too, the villagers bore the cost of its transport to Srinagar.

77. Lawrence, The Valley of Kashmir, pp. 336–337.
79. These were white and red, the former was sown alongwith the rice, was soft, grown in naturally manured homestead fields while the latter was sweet and preferred by the Kashmiris to the white maize. Lawrence, The Valley of Kashmir, p. 336.
Cotton:

Cotton (Gossypium herbaceum) Karas grew "in every variety of situation", on the karewa and in the low lying lands. It was sown at the end of April or in May and required no manure. No doubt, an attempt was made to introduce the nankin or brown cotton from Yarkand, but it resulted in degeneration after the third sowing. The cotton fields were well-weeded by women with the hand-hoe. The average production of cotton per kharwar of land was about six kharwars. Inspite of the depressed condition of the fibre, it happened to be the village staple for home use and the villagers preferred the home-made cotton cloth which was stronger and thicker than the cloth imported from Punjab and they also got oil and an excellent cattle food from it. Thus in every part of Kashmir cotton spinning-wheel and the weaver's walk were familiar objects. Formerly cotton of good quality was produced in abundance and was sold for 6 Lbs a rupee. During the period under study,

83. Wingate, op. cit. p. 65.
84. Lawrence, The Valley of Kashmir, p. 341.
cotton was the government monopoly and no private enterprise was allowed in this sphere. The villagers were even subjected to tyranny. The villagers, unfamiliar with the art of weaving, were asked by the government to weave the cotton—a tyranny on them.\footnote{Saif-ud-Din Roznamcha, Vol. III, dated March 1850, f. 31. Ibid., Vol. II, dated Feb., 1849, ff. 41a-b.}

**Flax:**

Flax (Linum usitatissimum) \textit{Alush}, was also cultivated all over the Valley especially on the lower slopes of mountains. The land was ploughed twice and a third ploughing was done in April when the seeds were sown. No manure or weeding was given to the crop. The cultivators did not pay much attention to its cultivation and an average crop was to be $1\frac{1}{2}$ to 2 maunds of linseed to an acre. It was the spring crop, harvested at the end of July.\footnote{Lawrence, \textit{The Valley of Kashmir}, pp. 339-340.}

**Buck-wheat:**

Buck-wheat (Fagopyrum esculentum) \textit{Trumbi} was cultivated generally all over the valley but in particular in higher villages.\footnote{Younghusband, \textit{Kashmir}, p. 201.} When the cultivator saw that there could be no rice for want of irrigation, he immediately sowed the \textit{trumbi}. There were two varieties of \textit{trumbi}—the \textit{sweet trumbi} and the \textit{bitter trumbi}, the latter
being the only food-grain of the people of higher villages. The unhusked grain being black in colour, was ground in mills and made into bread or was eaten as porridge. The sweet---trumbi was the good food for horses and for poultry. The seed yielded a hard, bitter and unpalatable bread which was hot. The average crop was 4½ maunds per acre. 89

**Oil—Seeds:**

Oil seeds were largely grown in Kashmir because they did not use ghee (clarified butter) in their food but used vegetable oils— they used these oils both for lighting and cooking purposes. 90

**Rape:**

Rape (Brassica Campestris) Tilqoqlu was the chief of the oil-seeds with three varieties. Tilqoqlu, Taruz or Sharshaf and Sandiji. Tilqoqlu was the spring crop sown in September and October on dry and swampy lands. The second variety Taruz or Sarshaf, sown in spring, yielded three maunds of seed to the acre. The third, Sandiji, sown in the standing rice, yielded a small crop. 91


91. Ibid.
Sesame:

Sesame (Sesamum Indicum) Til, was grown in Kashmir mostly for its oil content. It was sown in April. The land was ploughed four times and the fifth ploughing was done at the sowing time. It needed a temperate summer with gentle and timely rains and required no manure, but was to be sown in rich soil. The crop was weeded with the hand-hoe, and was carefully looked after being the most delicate plant. It ripened after rice and blankets were spread under the plant at the harvest time to catch the seed which fell out of the pods with the slightest movement. In Kashmir the sweet oil was valued as an ointment and the average crop was 1½ maunds of seed per acre.

Walnut Oil was also extensively used and esteemed by the natives. Only a small portion of the produce was kept for eating purposes, rest was turned into oil, sown as seed in March in well manured soil.

All the edible oil was under government control and state took it in payment of revenue from the villagers.

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95. Saif-ud-Din, Roznamcha, Vol. II, dated Feb., 1849, ff. 41--42. Lawrence, The Valley of Kashmir, p. 340. There were in Kashmir the tellis oil-pressers who obtained oil from the seeds. They operated their oil press with a single bullock. The oil press was made of plane-wood.
Pulses—Dal:

Kashmiris did not attach much importance to the pulses which was of many varieties. Moong (Phaseolus Mungo) mung was the best. The land was ploughed three times and the seed was sown in May, in fertile lands which required a rest and no irrigation, no manuring and no weeding. The crop ripened in September and yielded 2½ maunds to 3 maunds per acre on an average in the Valley.

Mah:

Mah (Phaseolus radiatus) was cultivated in the same way as Moong. It gave a heavier crop and was tasteless as against mung, yielding 4 maunds per acre.

Mothi:

Mothi (Phaseolus aconitifolius) was sown in April and often sown in rice fields which were out of condition. It was not used as a food for men but formed a fooder for the sheep in winter. It was inferior in quality.

98. Ibid.,
99. Ibid., See also, Kashmir and Ladakh Gazetteer, p. 63.
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98. Ibid.,
99. Ibid., See also, Kashmir and Ladakh Gazetteer, p. 63.
Peas:

Pisum Sativum and beans (Vicia faba) Razma were cultivated occasionally in the fields adjacent to villagers habitats and in vegetable gardens. Beans were of several varieties.

Amaranth:

Amaranth (Amaranthus) Ganhar was the crop which required no manuring or irrigation. It was sown in May and harvested in September and the grain was first parched, then ground and eaten with milk or water. It was considered a healing food by the people and the Hindus ate it on fast days.

Barley:

Barley (Hordeum hexastichon) Wiska was largely grown but it was of an inferior quality. The land was ploughed once and the second ploughing was done at the time of sowing from October to December. It required neither weeding nor manuring. The main variety of barley was indeed a good one, and was sown at the higher elevation of 7,000 feet or more, known as grim or Tibet barley. The people living in such higher villages used

as fodder, harvested in June. It was exhibited at the Lahore Exhibition in 1864. Barley yielded on average of 8½ maunds per acre.

**Wheat:**

Wheat (*Triticum Vulgare*) Kanak was grown for bakeries on karewas, requiring no manure or irrigation. It was sown in September and reaped in July. The rice eating Kashmiris looked down upon it, and left its valuable straw as the fodder. It was liable to two diseases—one, known as *surma* which turned the grain into black powder with a bad smell and the *sas*, a kind of black smutty fungus. In 1814 it was exhibited in the Lahore Exhibition. The government took its share from the cultivators at the rate of Rs. 5/2/6 per kharwar which was the fixed price since 1866. Its production on dry lands was 7 maunds or 560 Lbs. per acre.


Saffron

Saffron (Crocus Sativus) Kong of Kashmir has been celebrated for its excellence, since time immemorial and has become an integral part of the fame and fable of Kashmir. When in full—blossom in October or November during a moonlit night, it presented "a sight that would enchant the most fastidious". Saffron required the richest soil which was to be met within Pampur in the Udars (karewa) known as Sonakhrd (the golden basket). The seeds were sown which lasted three years and for the next eight years, the plots had to remain fallow for regaining fertility. Then the bulbs were planted in squares which lived for fourteen years without any help from the cultivator. The plantation commenced in July and August. The flowers appeared in the middle of October and seven days afterwards the picking commenced. When the flowers were collected

107. Kalhana, Rajatarangini, Book, I, verse 42, Vol. I. The legend is that during the reign of Lalitaditya there was a physician in Padampur (Pampur) who tried in vain to cure a Nag's eye, who had come to him for treatment. Discovering that the patient was a Nag, the physician restored him to health by binding his eyes with a cloth. Thus in his gratitude the Nag gave the physician a bulb of saffron whose cultivation flourished in Pampur.


110. Lawrence, The Valley of Kashmir, p. 343; Abul Fazl, Ain-i-Akbari, p. 358. (Tr. Jarret.)
the real work of extracting started. The flowers were dried in sun, the red-orange-tip stigma was picked which formed the finest quality saffron or Shahi-Zafron while the white loose stigma was of inferior quality and in dried condition was known as Mongra then by the system of Laccha, the saffron was collected.

The saffron of Kashmir being superior to that of Italy and Morocco, surpassed even that grown in Spain, France and Sicily. It was used for perfume, confectionary, delicacy, in all the religious and social ceremonies especially by the Hindus who considered it sacred and used it as forehead mark. It was also used as a medicinal property and a cure against cold and coughs or headache.

111. Lawrence, The Valley of Kashmir, p. 344.
113. P. Gervis, This is Kashmir, p. 129.
114. Ibid., pp. 130–31; We have the reference that Gulab Singh used these flowers in daily puja. See Saif-ud-Din, Roznamcha, Vol. IV, dated October 26, 1851, f. III, Vol. XII, dated August 10, 1860, ff. 64, 67. Compare also, Lawrence, The Valley of Kashmir, p. 342.
115. Kashmir and Ladakh, Gazetteer, p. 44.
The system of its collection settled by the Government was on contract basis. At the harvest time the flowers were picked and put into bags, and then taken to the farmer who used to keep one bag for himself and the other was given to the cultivator. It was the Nagdi item of which there was the largest produce during the years 1848 to 1850. The crushing mode of its collection was miserable for those peasants who were forced by the government to separate saffron from the flowers and were fined, if they refused to do the job. The saffron was usually sold at the rate of 14 rupees Hari Singhi for one Manwatta (1\frac{1}{2} seer) but the concerned authorities charged them at the rate of rupees 20/- The roots from which the dye was extracted were sold at 8 annas a seer.

116. Lawrence, The Valley of Kashmir, pp. 343–344; The author writes "... the system of collection by farmers will prevent the industry from becoming popular, as during the harvest-time the cultivators are as carefully watched and supervised as diamond diggers at Kimberley. In former days men came from all parts of Kashmir to cultivate saffron on the Pampur karewas, but now, with the exception of a few men from Srinagar, the cultivation is in the hands of local men." Saif-ud-Din, Roznamcha, Vol. VIII, dated Feb., 28, 1855, f. 28. See also File NO: 179/1907 (Pol.& Gen.), (J.A.R.).

117. Lawrence, The Valley of Kashmir, p. 344.


120. Lawrence, The Valley, p. 344.
Vegetable Productions

The beautiful lakes of the Valley also yielded some articles of food, which brought considerable revenue to the government. The stem of the Nymphaea lotus (Nadur) was taken from the lakes and used as food. Another chief article of food and revenue was the singhara, waternut, gari, (trapa bispinosa), which grew abundantly in all the lakes especially in the Wular lake in its muddy bottom. It constituted the food of about thirty thousand persons for five months in the year. The singhara nuts were dried, pounded, ground into flour and made into a kind of bread which was eaten by the poor. It was eaten either raw, boiled, roasted, fried or dressed in various ways after being put into flour. It was the government monopoly.

121. Moorcroft, Travels, op. cit. Vol. II, p. 137; The author writes "... In the autumn, after the plate of the leaf has begun to decay, this has acquired maturity and being boiled till tender, furnishes a wholesome and nutritious article, which supports, perhaps five thousand persons in the city for nearly eight months."


123. Ibid., The Hindu inhabitants considered this nut a great blessing and attributed its introduction to Lakshmi, the goddess of prosperity.
as it had a ready market in Punjab. The government took its share at \( \frac{4}{5} \)th of the produce. In 1860 it was decided that ten traks be charged out of one kharwar and the cultivation was to keep only six traks out of a kharwar for himself. The people were as such deprived of this wild product and were put to hardship while collecting the produce.

Floating Gardens:

Kashmiris created two types of artificial lands for cultivation, first the radh (floating gardens) and secondly the Dembs. The Dembs were created all over Kashmir and produced great variety of crops. But these were liable to high government exactions. The floating gardens were a unique feature of the Dal lake, created by the peasants in varied size, of great length and of narrow breadth. They resembled the chinampas of

126. Taylor, Diary, 29th June to 3rd July, 1847, p. 94.
127. Ibid., f. 95, dated May 3rd, 1857.
128. Lawrence, The Valley of Kashmir, p. 345.
old Mexico\textsuperscript{129}. These gardens produced melons, cucumbers, turnips, carrots, cabbages, egg-plants apples and such other vegetables. But being very watery these vegetables had a slight inferior flavour\textsuperscript{130}. These were purchased one for a rupee and yielded a large revenue to the government\textsuperscript{131}.

Every villager had a small garden plot where he raised a large quantity of vegetables without much labour\textsuperscript{132}. Kashmiri peasant did not pay much attention to the vegetable cultivation. But still he produced the vegetables not only for home consumption, but for his neighbours\textsuperscript{133}. \textit{Karam Sagh, (brassica oleracca) knol-kohl was the national vegetable of the people.}

\textsuperscript{129} Ibid., p. 344; See also Ayneslay, Our Visits to Hindustan, p. 83; "A kind of rush, which grows in great abundance is cut off just below the surface of the water, on these stalks, when laid flat and pressed somewhat closer together, reeds and seges are put, and mud piled, which sinks into the mass of matted roots, long stakes are then driven into the ground beneath to keep the whole in place". Robert, Forty-One Years in India, p. 39.

\textsuperscript{130} Ayneslay, Our Visits to Hindustan, p. 83. The author writes that since it was the moveable property of the peasants; it was liable to theft and it was also impossible to indentify the property or detect the theft.


\textsuperscript{132} Lawrence, The Valley, p. 346. Moorcroft, Travels, op. cit. Vol. II, p.108, writes that the climate of the Valley is more favourable to vegetable production than to the plant life and continues that "An accomplished naturalist Dr. Royle, remarks of the character of vegetation that there is so great an extension of the herbaceous parts, as well as of the flowers of the plants, that many of them rival in luxuriance, those of tropical climates." See also Bates, A Gazetteer of Kashmir, p.40.

\textsuperscript{133} Hasan, Tarikh, op. cit. pp. 175-180; These pages contain a large list of various vegetable productions, wild herbs and cultivated ones.
which was dearest to their hearts. Turnips (Brassica campestris), qoqji next in importance, were cultivated largely in the Valley, and were consumed in large quantity during the winter. The dried cakes of turnip were eaten by Kashmiris in round cakes with a hole in the middle. Cucumbers (Cucumis Sativus), Lar and melons were produced in a large quantity. Kashmir was the "home for potatoes" (Solanum tuberosum) Alu were produced in abundance for export to the Punjab. Excellent potatoes came from Trahal in Nawbug. But there was a fear that any good crop could be seized by government. Pumpkins (cucumis pepe), Al, were of three varieties grown in Kashmir.

134. Lawrence, The Valley of Kashmir, p. 347.
Saraf, Kashmiris Fight For Freedom, pp. 14-15. The author writes about it as "In any feast, however, great the number of dishes and water delicacies of chiken mutton or beaf and, however, over-powering the appetite, a Kashmiri will instinctly first stretch out his hands, towards the Kremihok if it were available. He cannot help it. It is a part of his life, as inseparable from him as his very soul."


138. Lawrence, The Valley of Kashmir, p. 347.
Kashir Al., Parm Al., and Mashad Al. - the last being eaten by Muslims 138a. Tomatoes (Solanum lycopersicum) Ruangun was the popular vegetable, preserved for winter in the dried form 139. Chillies (Capsicum Sp.) Mimsawangen were grown by regular gardening cultivators. Onions (Allium Sp.) Pran was found on the hills and also cultivated. The Hindus eschewed these but were largely used by the Muslims 140. There were vegetables as Egg-plants (Solanum Melongena) Wongan, Asparagus (Asparagus officinalis), carrot (Daucus carota) Gajar and the wild herbs which were used by the Kashmiris 141.

139. Lawrence, The Valley of Kashmir, p. 347.
140. Bates, Gazetteer of Kashmir, p. 45. The Hindus would not eat it because of its aphrodisiac effects which they did not wish to experience as they had given themselves to the worship of God.
141. Lawrence, The Valley of Kashmir, p. 347. The author writes about the wild herbs eaten by Kashmiris "...... in fact, every plant which is not poisonous goes into the cooking pot, and even the stalks of the walnut. Catkin is not despised. In the hills a dainty dish of the wild asparagus can be easily obtained, and the wild rhubarb cooked in honey has its charms. When one hears of the old saints of Kashmir who lived on the wild wopanahak (Dipsacus inermis) and the herbs of the forest, one need not picture an emaciated ascetic, for a man could live and live well on nature's product in Kashmir".
Fruits:

In Kashmir nature itself is the gardner in so far as production of fruits is concerned. The soil was rich and fertile\(^{142}\). It was alluvial and the moist atmosphere helped the abundant growth of fruits in Kashmir. Obviously, the Valley had greater facilities for horticulture than any other country\(^{143}\). Fruits grew wild as well as were cultivated in the Valley. These fruits were renowned for their juices, falvour, and durability throughout the whole world. Jams, 'Khamacak' oil\(^{144}\) were also prepared out of these fruits. These were largely exported\(^{145}\) and grafting was also practised\(^{146}\).

Apple (Pyrus Malus), Tsunt was the staple\(^{147}\) fruit of the Valley used as an important article of food in the dried form, known as tsunthut, during the winter\(^{148}\). The apples grew wild and were also cultivated, where these grew wild they were uprooted by

\(^{142}\) Wakefield, Kashmir and Kashmiris, p. 45.
\(^{143}\) Lawrence, The Valley of Kashmir, p. 348.
\(^{144}\) Saif-ud-Din, Roznamcha, Vol. III. f. 30 Dated March, 1850.
\(^{145}\) Biscoe, Kashmir in Sunlight and Shade, p. 56.
\(^{146}\) Neve, Beyond the Pir Panjal, pp. 60--61.
\(^{148}\) Kashmir and Ladakh Gazetteer, pp. 196--197.
the villagers and replanted in their own orchards. These ripened in autumn, September, in great plenty that even a large portion was left on the ground for cattle to eat.

Peers (Communis) Tang was considered by Kashmiris of secondary importance. It ripened in September. These grew wild and were replanted by villagers in their orchards. These were of different varieties, Nak being the best of all and was preserved and considered as an article of gift and trade. All other varieties did not survive for more than two months. Goshi bug was considered the delicate and sweet fruit produced not anywhere in Asia except Kashmir.

Mulberry (Morus Sp.) Tul was remarkable for its utility to sericulture. The silk-worms were fed on the mulberry leaves which served also as fodder for animals. The tree produced the mulberry fruit abundantly which ripened in May when people ate it.

149. Younghusband, Kashmir, pp. 196--197. Arora, In the Land of Kashmir, Ladakh and Gilgit, p. 262 has mentioned 100 varieties of this fruit. Hasan, Tarikh, op. cit., p. 183, says that there were more than 47 varieties of this fruit all over the Valley. While Girldstone in 1871, cited Saraf, Kashmiris Fight For Freedom, p. 14, has classified the fruits and refers that there were 29 kinds of apple in the Valley. Among the remarkable varieties of apples were ambir tsunt, kudu-seritsunt, safkrund tsunt, Siltrat tsunt, Nabid tral tsunt, Tsuk tsunt, Tetshekur and Balapur. Ambirtsunt was the best of all and largely exported. It had a handsome appearance. The trel being the best so far as its flavour was concerned the best was khatoni trel, Lawrence, The Valley, pp. 349--350.


151. Kashmir & Ladakh Gazetteer, p. 48. The following varieties of itx were remarkable: Goshibug, Nak, Koternul, Harnak, while Elmslie mentions among its kinds Tsoktang, Madertung Khartang, Sihratang, Arora, In the Land Of Kashmir, Ladakh & Gilgit, p. 282.

in large quantities. These rotted around the villages and bears ate them largely. There were eight varieties of it. Shah Tut being the best purple, juicy and esteemed as a preserve.

**Grapes** (Vitis vinifera) **Dacch**: It has been the ancient fruit industry of Kashmir, and flourished during the reign of Mughals. It disappeared during the period of Afghans but the Sikhs revived it to a little extent. Maharaja Ranbir Singh once again revived the industry with the introduction of vines from Bordaux in France. Small cuttings of the plant of grapes from the West particularly France were got and planted at Bagh-i-Shirazi (Gupkar) on the Dal Lake. No doubt, it produced high results and the wines prepared out of it were exhibited at the Calcutta Exhibition in 1883, where the wine from Kashmir grapes was greatly hailed. The system was a success, producing

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158. Ibid., pp. 98–99.
during the year 1882, 163 kharwars of grapes. In 1883—160 kharwars, 1884—340 kharwars and the production of wines in 1883 was 7,894 bottles. It had many varieties, but the project failed because cultivators and villagers did not pay much attention to the industry who cut down their good vines to escape the official exactions.

Walnut (Juglans Regis) Dunn: It has been the indigenous tree, grown all over the Valley at an elevation of about 5,500 feet to 7,500 feet adding to the economy and beauty of the villages. Wherever cultivated, each full grown tree yielded from four to six thousand nuts annually; some trees even yielded ten thousand or more each. The tree was so valued for its fruit that very little of its timber was available. Walnut trees were raised from seeds sown in March. These seeds germinated in two months and yielded in its full bearing the fruits in ten years. It was of different varieties, kaghazi being the best of all.

161. Ibid., pp. 96—97.
162. Moorcroft, Travels, Vol. II, p. 150, has mentioned 18 to 20 varieties of grapes, while Girdlestone in 1871 (Saraf p. 14), has given 20 varieties. Elmslie (Kashmir and Ladakh Gazetteer, pp. 50—51) gives the varieties as Kishmori dach, Krihun dach or Kawir dach, apaiman dach, dun dach, hasain dach, kawa dach. The first third and fifth being the finest of all.
163. Lawrence, The Valley of Kashmir, p. 351.
The kernel of walnut was converted into oil. The fruit provided much financial aid to the cultivators. The bark (dandaras) was largely exported to the Punjab. Before the Sikhs the crop was divided equally between the government and the cultivator but it was during the Sikh rule that the government took three-fourths leaving one fourth to the cultivator. Inspite of this oppression the industry flourished. During the period under study the government share was nominally half the crop, but after all the official exactions, the peasant was left with only a quarter of the crop. The Government received its share in cash or oil. The trees were cut for a ready market in France without planting young ones. So walnut production was on way to diminution.

Almonds (Amygdalus, Prunus), Badam were also found all over the Valley. It was largely cultivated. But very little attention was given to the fruit. Almonds were of two varieties, sweet and bitter. The sweet almonds were considered dry and

165. Lawrence, The Valley of Kashmir, p. 354.
166. Lawrence, The Valley of Kashmir, p. 352.
169. Lawrence, The Valley of Kashmir, p. 353.
170. Lawrence, The Valley of Kashmir, p. 354. Gridlestone (Saraf, p. 14) has given 23 varieties of almonds.
warm and were used for headaches. Oil was also extracted out of it.  

Peach (Prunus Persica) Tsunnun] "The peach that has extended its area from cultivation is small but refreshing"  
The peaches were inferior and of two varieties modur tsunun, the sweet peach, and tyuthtsunun, the bitter one.  

Plums (Prunus Communis, Alubundhara) Ar wild ones among these were excellent white. Those cultivated were the very fine.  

Quinces (Pyrus Cydonia), Bam tsunt was of two kinds modur and tsok. The fruit ripened in October, which made excellent jam for export to the Punjab.  

Cheery (Prunus Cerasas) Gilas was cultivated in Kashmir. It was of three kinds, sweet, sour and bitter.  

Apricots (Prunus Armeniaca) Tser though imported from Ladakh, still some varieties were produced in the Valley, bota tsera.  

172. Lawrence, The Valley of Kashmir, p. 348.  
Pomegranitis (Punica Granatum) Dans ripened in September, though it was of inferior quality. It was used in fevers and debility of the stomach. It was found in several varieties.

The government did not leave the field untouched but also filled its empty treasury by exacting from the peasants a share from this crop too. The state was keeping a record of the production of fruits and of those collected and reserved for the preparation of juices, khamer, and oil, for the use of the state. But it was in 1851 that government (Gulab Singh) ordered the confiscation of private fruit gardens of apples and pears. So the fruit, which formed the food of the vast population of villages, were also monopolized by the state. Of the fruits three quarter were appropriated by government.

179. Lawrence, Valley of Kashmir, p. 348.
183. "If a villager plants tree, it is immediately claimed by the government, in consequence of which scarcely a young fruit-tree is to be found in the Valley, except in the government gardens. If this should continue it is obvious that the fruit supply of the Valley must very seriously diminish as the old tree died off or are cut down"). Kashmir & Ladakh, Gazetteer, p. 113.
Inspite of all the above mentioned agricultural products which were either cultivated by the peasants or grew naturally, the agriculture was declining, owing to the existing system of corruption and exactions. Thus peasants, even while they worked hard, their "hands, which produced gold out of sand" were "spread out asking the alms of life for bare survival". These peasants could not get the piece of bread even after sweeting from morning till evening, and could get that much on which a peasant with his family could live only for few months. Inevitably, therefore, the peasant, during the remaining period had to live on vegetables, herbs and such other diets.

Famines:

The 'prosperity or adversity' of people of the Valley depended on the natural resources and weather conditions. The 'physiological' factor was responsible for the famines, while the high mountains, and worst conditions of the main routes


185. Ibid.
brought havoc to the people. The famines were caused by early snows or heavy rains at harvest time. There occurred a number of famines during the period under study. In 1850 two famines came, one was caused by heavy rainfall for eight days and the second due to the untimely snowfall at the harvest time. In 1854 the rainfall damaged the rabi harvest in the lowlying areas and caused flood in the river Jhelum, and again in 1855 the snowfall damaged the uncollected harvest. But the most disastrous famine occurred in 1865 and the

186. Compare, Farmu, A History of Sikh Rule in Kashmir, p. 286; Also see Jalali, Economics of Food-grains in Kashmir, p. 58.

The routes were in a bad condition for the horses, mules, camels and men to pass---i. Murreer—Baramulla route, ii. Banihal—Jammu route, iii. Bhimber—Thanna, Shupian Mughal route.

187. Lawrence, The Valley of Kashmir, p. 213.


189. Ibid., Vol. VII, dated April 6, 1854, ff. 91--92.

190. Ibid., Vol. VIII, dated October 28, 1855, f. 128.
'Ghastly' one in 1877–79.

Famine of 1865:

The heavy rainfall mixed with the official tyranny was responsible for the calamity of 1865. There occurred the scarcity of food and resulted in the famine of 1865. During the year there was a splendid crop which was gathered but not calculated and the villagers had to starve for weeks together in the sight of their 'beautiful harvest'. The hungry people, "when dying from scarcity", found a substitute for their usual food in fish, and were punished for eating it for the simple reason that the soul of late Maharaja Gulab Singh had transmigrated into the body of a fish according to the Hindu

191. P. Gerv's, This is Kashmir, p. 303. Lawrence, The Valley of Kashmir, p. 213.

192. Hasan, Tarikh, op. cit. Vol. II, p. 846; It so happened that Pandit Mahanand, son of Ganesh Pandit approached the Maharaja and submitted a complaint against Wazir Punoo, that the latter, the outgoing Governor, had intentionally destroyed the grains to the tune of sixty thousand kharwars which were lying in villages.

theory of the transmigration of soul. The persons who violated the law were severely dealt with.

194. Torrens, Travels, op. cit. pp. 317—318; Torrens who visited Srinagar those days, writes the following words:

"Gulab Singh, instead of becoming a mistle-toe, as he richly deserved, was turned after death into a bee, so said the Pandits, a decree went forth in consequence throughout the length and breadth of the land, that bees were henceforth sacred and must not be destroyed (whether the eating of honey was also forbidden, I am not prepared to say). But this bee, though endowed with the soul of the deceased monarch, lacked his wasy shrewdness, for one hot summer's day. When buzzing languidly on the surface of a cool stream, he was snapped up by a hungry fish poor insect Jonah. But the soul of the Ghoolab could not die, and therefore, now inhabited a sealy tenement. The Maharaja's papa was a fish!!!

The result of this vile priestly fabrication was the prohibition of fish as food; for the pious son was fearful lest some irreverent Moslem hook, will sacrilegious bait, should lure his royal fish;

"Great Ghoolab's self now turned to fish,
Might haply form a dainty fish,
For fisherman or boy!"

a catastrophe that would sadly interfere with the future transmigrations of that restless spirit. Fancy the orthodox soul of a deceased Maharajah dwelling in a heretic body of a Mohammedan fisherman. What would become of the Moslem's soul? Would it object to the intrusion, or fraternize and amalgamate with the new comer? It is a difficult question, and one which I suppose puzzled the Pandits; so they decided on preventing the possibility of their having ever to answer it, and thenceforth it was not lawful to eat fish.

195. Brinkman, The Wrongs of Kashmir, op. cit. p. 30. The author writes "An English Officer, passed up to Jhelum in his boat during one of these years of famine, observed three half-starved natives chained naked on the bank of the river at a desolate spot, many miles from any habitation. Each of them wore a necklace of strinking fish, and had been left thus for three days and three nights already without food or drink. What was their offence? They had been drive by hunger to catch a few fish, in defiance of interdict, and had been found out!"
The Lt. Governor of the Punjab, over and again reminded the Maharaja to take prompt action and arrange immediate supply of grains. Food grains were imported for distribution among the city people. Diwan Kripa Ram was deputed to Kashmir as Governor, he sold the grains from the state granaries and fixed the weekly rations per family.

The Maharaja is said to have imported one thousand kharwars of wheat from Punjab and sold it at subsidised rates and in some cases free of charges. But the villagers were left to suffer and the distressing news of the famine began to be published in Indian newspapers. The government committed atrocities on the people to suppress the adverse news. The people migrated to plains, Hargopal, informed the British Government that in order to stop the Kashmiri migration nearly one hundred famine striken people were got drowned in the Wolar Lake. Fredick Henry Cooper came to Kashmir to enquire into the matter and even

198. Ibid.,
199. F/432(P.R)(K.G.R), Due to starvation the people sold the timber of their houses to purchase the food, Khaniyari, Op. cit. f. 211, writes:

200. Hargopal, The author of the work Guldast-i-Kashmir,
201. Tarikh-i-Kabir (P.M.S) (R.P.D), f. 116 b-117 b, vol. II,
Lord Bishop of Calcutta visited Kashmir but Robert Thorp was the man who brought the facts about the persecution of Kashmiris to light as also to the notice of the British Government. There spread discontentment in the Valley owing to the famine and starvation as the government could not import sufficient quantities of food grains. The Zaldagar rising, on April 29, 1865, was the result of governmental atrocities. In this rising too people especially the shawl-bafs, in a large number.

Famine of 1877-79:

The dreadful famine of 1877 occurred due to two causes—"early winter and grasping officials."
Coming to the first, the origin of the famine lay in the early and untimely rains during the autumn when kharif crop, on which agriculture depended mostly, had ripened some of it was harvested while some stood still to be reaped; thus the rain caused damage, withered and rottened the standing as well as harvested crops, which lay open in barns. There was no sunshine to dry wet-paddy sheaves. It became impossible to save the crops or grass for animals and the cattle died for want of fodder. These conditions continued till January, 1878, when in the beginning the hope lay on spring crops, these got destroyed too by wet-weather; fruits and herbs were also damaged.

206. Ishwar Koul, Durbhiksatarodayastan verse 63-64 and 166-167-168-69 (Sanskrit), MS 854, (RPD)


208. E. F. Neve, Beyond the Pir Panjal, p. 264.
The calamity unveiled the "glaring defects" of the government. Much rice would have been saved if the cultivators had been allowed to cut the crops earlier and carry them. The officials did not measure the crops until they had been paid the bribes while the cultivators were not ready to pay the excessive imposition and the officials would not modify their demands. When the whole quantum of rice got destroyed, the government ordered the sale of the state-stocks of barley at Rs. 1/4/0 per kharwar to the people but it was bought by the middlemen who sold it at Rs. 19 per kharwar. After the spring of 1878, the government issued an order to make a house to house search for the seed, and the officials seized

209. Younghusband, Kashmir, p. 163; The author writes "the test of this great clamity showed bare the glaring defects of the system the present dynasty had taken over from their uncultured predecessors, and which in their thirty years' possession of the Valley they had not been able to eradicate". Ishwar Koul, Durbhikshe, op. cit. Verses, 177-181. The officials forcibly though collected some crops but gave only half to the government and kept the other half to themselves.


211. Lawrence, The Valley of Kashmir, p. 217. "Among other lessons to be learnt from the famine of 1878, is that it fatal to issue an order for the searching of houses, and on the numerous conversations which I have had with all classes of Kashmiris, I have always been impressed with the stress which they lay on the fact that the searching of houses for grain, in the spring of 1878, was the chief cause of scarcity deepening into famine". See Neve, Beyond the Pir Panjal, pp. 264-265. See also Ishwar Kaul, Durbhiksa, op. cit. Verses, 206.
the grains from whosoever possessed them. The people got so demoralized that they hid their grain in the damp earth or sunk it in the river. The heavy rains again destroyed the harvest and fruit trees, when the people were deprived of the fruit, they turned to the grasses and roots of the swamps and forests, which proved fatal. The famine showed no signs of abatement and kept raging throughout the summer of 1878.

Even the catastrophe could have been avoided but government applied no remedy. The Maharaja was at Jammu and could not receive the correct reports about all the happenings but when he came to know of it he spared no money to prevent the mortality and proposed to import the grain from outside but

212. Ansley, Our Visits, op. cit., p. 291. Mrs Ansley writes, "... ascertaining how much grain each man possessed, they seized it, paying the normal price, the people having afterwards to buy back from them as much grain as they could afford to take (which was barely enough to support) life, at the rate of 20 seers or 40 lbs. to the rupees, a rate which would probably average nearly three times the price which these poor people had been paid for the grain thus forcibly taken from them?"

213. Lawrence, The Valley of Kashmir, p. 214.

214. Nave, Beyond the Pirpanjal, p. 265. "Oil cake, rice Chaff, the bark of themia elm and yew, and even grass and roots were eagerly devoured by the starving people, who became so much demoralized that each was like a ravenous beast, struggling for his own life?"

nature obstructed him from doing so. The scheme of importing the grains from the Punjab, for which one lakh of rupees had been deposited in the Sialkot treasury, could not be through. The government issued the "Irshad" (command) which declared that any importer of grains of a value of rupees 20,000 would be awarded Rs. 1,000/- (500 cash and 500 in kind). Rates of transport were to be doubled and government appointed two contractors, Messrs Thomas Russell and Ram Rattan who were required to deliver fifty thousand maunds each by the 15th of June 1879. But as the Rabli of 1878 did not seem to relieve the situation, and there was no grain now left with the state that could be distributed, the state government distributed Singheras for some time. The grains imported from outside were brought into Kashmir by head-loads and these cost the government Rs. 15—14½ (British coins) it was sold out to the public at Rs. 10 chillis or Rs. 6—4 a kharwar. The government appointed


217. Ibid., p. 39; It is said that at the instance of the Punjab government, it was decided to import 2 lakhs maunds of grain— one lakh through the Punjab government, and the remaining one lakh to be arranged for by the state government, the charges for the former being also paid by the state.


219. Ibid., pp. 55—56.

220. Ibid.,
a committee comprising thirteen members with the British Officer on Special D-uty for famine relief and distribution of the imported grains. The Maharaja ordered the remission of Traki and such other taxes on the peasants and shawl-bafs and traders. He also opened the orphan houses, poor houses and the khar-bhanas for the famine-striken people to save them from starvation and death. In Srinagar alone 33 poor houses were opened and in the Mufassil (Tehsils) 27, and the total number of people thus relieved was 10,74,235 at a total cost of Rs. 61,610. But all his measures failed because of the carelessness of the government officials who turned the Maharaja's

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221. Ibid., pp. 69—73. The details as given in the Appendices of the Administrative Reports 1935—36 is:

1. Weight of grain delivered in Kashmir — 1,95,714 Mds.
2. Cost of grain — 17,01,368 Rs.
3. Transport etc. — 12,30,038 "
4. Custom Duty (remitted) — 1,06,335 "
5. Reward to Traders — 5,250 "
6. Pay to the Establishment deputed for grain arrangement — 5,88,000 "
7. Miscellaneous expenses — 62,500 "

Total (spent on grain) — 36,93,481

222. The exemptions and remissions made by the Maharaja were as under:

1. Remission of Traki — 209,000 Rs.
2. Remission of Tax on Dagh-i-Shawl — 496,000 "
3. Remission of tax on traders and other occupations — 77,152 "
4. Remission of Zar-i-Nikah — 20,663 "

Majmua-i-Report, 1878-80, p. 121.

223. Ibid., pp. 128—131; For the maintenance of orphans and the poor the state spent Rs. 88,145-15-3 and on relief works a total of Rs. 1,95,487-9-6 was spent in giving wages.

224. Ibid.,
measures of charity into a source of profit. His orders to give assistance to the people were evaded by the officials whose greed was never so keen as in 1878.  

The worst sufferers during the famine were the Muslims who perished while the Hindus were fed out of government store-houses and were less hard hit. The bread riots became common in the city. The city related the story

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225. Lawrence, The Valley of Kashmir, p. 216. See also Census of India, 1901, Part I, Kashmir, Khan Bahadur Munshi Ahmad Khan, p. 21.


E. F. Neve, Beyond the Pir Panjal, pp. 265-66. The author has quoted Mr. Wade who writes about 1878, "Today I have ridden through a great part of the city, and I saw a large number of persons, especially children and women, whom death certainly has marked for his own very shortly. A half-dozen times I tried to buy and distribute some Kulchahs—small cakes made of the flour of Indian corn, rice or wheat and was as often mobbed. Poor children crept from underneath the verandah boards of closed shops, and others from holes and corners that pariah dogs generally occupy, and surrounded my pony. Parda women and apparently most respectable men, stopped and begged and struggled for a piece of bread. I found it impossible to keep the people from thronging me or to maintain anything like order. Directly I obtained Kulchahs, the hungry pressed upon me, the stronger pushing aside the weaker, and all reaching forth their hands, and begging or sereaning, they lay hold of my coat. They took bread out of my pockets. Two men with baskets of bread, from whom I attempted to purchase some, were beseeched and their bread speedily seized and eaten. After having paid for the bread, I made my escape by riding as fast as I could away from the hungry crowd." Ishwar Kaul, Durbiakh, op. cit., Verse 33. The people ate rates and the poet satirically points out that the houses became empty from rates.

"कारागारोयामा सन्तु यथा निरक्ष मोलिला | 
तन्वसंगोयामा जाति तथा निर्मुख मोलिला ।। १३१॥"
of poverty and a large number of the people were not "fed, clothed and housed" adequately. The government adopted the shameful measures as drowning of famine—stricken people into Wular lake. These helpless people were caught forcibly, launched in boats and then the boat was emptied in the Wular. A Committee for investigation into the matter was appointed under Mr. Hanoo and Diwan Badri Nath, who arrested some of the concerned persons but nothing came out of it. At the end of 1878 the system of Rahdari, which under which no men could leave the valley without permission, was given up. The people in groups

228. Neve, G. F. Beyond the Fir Panjal, p. 31; Bates, op. cit., p. 17; Ganesh Lal, Syyarat-i-Kashmir, p. 32.

229. File NO: 138-L(R.R); File NO: 15/1846(J.K.A.) Also see Ishwar Koul, Durbiksa, op. cit. Verses, 309--320.

230. Neve, A. Thirty Years in Kashmir, pp. 30--31. Mrs. Anesley, Our Visits, op. cit. pp. 292-93. F.N.I., The author writes "... accounts of even worse atrocities in Kashmir have appeared in the newspapers. Whole boat loads of starving people have been conveyed by the Meheraja's officials to the Wular lake, and there drowned. One man had strength to swim to shore, and informed an English man. This man, soon afterwards died by poison. How long how long! When will the Supreme Power rouse itself, which from the Himalayan Olympus dispassionately surveys the continent of India balancing in equal scales the legal privileges of the few and the natural rights of millions?"


232. Lawrence, The Valley of Kashmir, p. 215. See Saraf, Kashmiris Fight For Freedom, p. 297. The author writes "The lifting of the ban witnessed a stampede; it appeared as if a bund had suddenly collapsed for a sea of humanity, drawn from every town and village, was moving towards the snow-clud passes, on their way to the land of hope--the British India."
started fleeing to the Punjab out of the fear of being drowned. The people fled to plains "bare footed", 'ill-clad, and many dying on the way. A large portion of Kashmir population died in the famine. The shawl-weavers were the chief victims of the famine. The dead-bodies were lying in heaps on roadsides, floating in the rivers, unburried and un-wept.

233. Saraf, Kashmiris Fight For Freedom, pp. 298—299, The author has described the scene of the migrating people, as "a mass of humanity thus suddenly moving towards the Punjab under great weights of emotions on account of having forced to turn their backs towards their hearths and homes, with their little belongings on their heads, the heart—breaking cries of the old, infirm and women on account of hunger, heat, cold and illness, a great majority almost dragging their wearied feet, and above all, hundreds of hungry babies in each caravan, having over their backs or sucking the milkless, long-dried breasts of their mothers... Thousands must have died on their way and though buried on the way side, some must have naturally fallen prey to vultures and beasts that frequented the route. Their agonies did not spare them even after death.

See Imperial Gazetteer of India, 1909, Jammu and Kashmir, The Punjab Census of 1891 records that 1,11,775 Muslims born in Kashmir were settled in Punjab and others in various other part of India.

234. Though nothing can be said about the exact number of the people who died due to famine. Stein, Ancient Geography of Kashmir, p. 136; Lawrence, The Valley of Kashmir p. 224 writes that Dr. Elmslie who happened to be in the Valley for six years estimated the city population as 1,27,400 out of this number the famine removed 67,400 persons while in the villages out of a total population of 2,75,300 famine removed 1,74,200. Thus about 3/5th of the Kashmir population was affected by the catastrophe—See Punjab Administrative Report, 1878—79, pp. 2—3.

235. Lawrence, The Valley of Kashmir, p. 224. The author 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." Khalil Mirjanpuri, op. cit., II, p. 314.
prowling dogs were preying on them. People sold their daughters and the terror spread in the country. Both the city and the villages were deserted and left in ruins.

Though the people died in a large number in this catastrophe, Wazir Panu slaughtered them, with his word, causing them to die, the death of animals. The country could not recover from

236. Lawrence, The Valley of Kashmir, p. 215. "... awful sign of demoralization and helplessness, manifested by the non-burial of corpses, appeared; wells and holes were choked with bodies, and prowling dogs began to prey on human carcases. The Gujars of the mountains were the heaviest sufferers, and many orphan girls were sold to the city Amis. Terror spread through the country, and men never thought of sharing their scanty stock of food with their relations, but greedily devoured all they could lay hands on."

Neve, E. F. Beyond The Pir Panjal, p. 265; The author writes, "The corpses of those who had perished were left dying or hastily dragged to the nearest well or hole, until these became choked with dead bodies. Dogs wandered about in troops preying upon the unburial carcases."

237. Younghusband, Kashmir, pp. 162–163; The author writes that "Some suburbs of Srinagar were tenantless, and the city itself was half destroyed". Trade almost came to a stand-still. In consequence, "Employment was difficult to obtain."

238. Hasan, Tarikh, op. cit. Vol. II, p. 863; The author writes that Wazir Panu was told by some person in the Durbar about the deserted condition of the Valley but the Wazir wished the Valley to be turned into ashes.
this dreadful condition for many years. In 1883 the government of India published certain principles of the famine code and the Maharaja of Kashmir also approved these for application within his territory in future.

Other Natural Calamities:

Besides, Man's inhumanity to man, earthquakes, fires, floods and epidemics also caused a great loss to life and property of the people.

The earthquakes of which the two severe ones occurred in 1864 and 1885, caused violent shocks, which were felt in an elliptical area in Srinagar and Baramulla. The earthquake of 1885 commenced on May 30, and continued up to the 16th of August. It brought general panic to all the people, destroyed houses and

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239. Lawrence, The Valley of Kashmir, p. 213. The author writes "that years have now passed since the last famine, but the Kashmiri proverb Drag Tsalih ta dEq Tsalih na which means that "the famine goes but its strains remain", is true in all senses, and the country has not yet removed from the awful visitation of 1877."


243. Lawrence, The Valley of Kashmir, p. 212. The author writes about Patan, "a village which lies about halfway between Srinagar and Baramulla. It has a population of about 165 families. In 1885 seventy persons perished in the earthquake. In 1892 fifty-five persons were carried off by cholera. This is a terrible record for seven years, but it is by no means an unusual record in Kashmir."
put 3,500 people to death\textsuperscript{244}. Nearly 10,000 houses were
destroyed, 40,000 cattle and sheep lost their lives and
many towns appeared only as the heaps of ruins\textsuperscript{245}. The temples
of Patan and the palace of Srinagar suffered in 1885. People
recognized the 'presence of destroyer' in the calamity\textsuperscript{246}. The
villages had been annihilated\textsuperscript{247}, the villagers kept the
temporary wigwam, ready for the shelter in times of shocks\textsuperscript{248}.

\textsuperscript{244} Lawrence, \textit{The Valley of Kashmir}, p. 213, See P. Gervis,
\textit{This is Kashmir}, p. 302.

\textsuperscript{245} Neve, E. F., \textit{Beyond the Pir Panjal}, p. 270, Only in
Baramulla 80% of the houses were destroyed "Baramulla
and Patan seem to have suffered the most, large earth
fissures were caused, from which it is reported that
sulphur fumes and inflammable gases were emitted. Many
old water-springs disappeared and landslips occurred,
one of which, at Lari Dura in the Km Krohrin Tahsil,
revealed fossil singhara nuts at an elevation of about
1,500 feet above the level of the Wular lake". See
Lawrence, \textit{The Valley of Kashmir}, p. 213.


\textsuperscript{247} Neve, \textit{Picturesque Kashmir}, p. 99.

\textsuperscript{248} Lawrence, \textit{The Valley of Kashmir}, p. 213.


Cholera

The epidemic of cholera was a frequent visitor to the city. The disease of cholera increased with the break down of the valley's isolation and with the commencement of foreign invasions and incursions (of Mughals, Afghans, Sikhs and the Dogras). These diseases were not attributable to the Valley's climate but to the insanitary conditions of Kashmir. This epidemic brought death and havoc to the people both in the city and the villages. In 1858 cholera broke out and thousands of people died. The insanitary evils of the Valley were the canals, over crowded burial grounds, unclean slaughter houses, dirty cow sheds and thousands of pariah dogs, starving donkeys and cows lived on this filth. Biscoe, Kashmir in Sunlight and Shade, p. 125. Neve, E. F., Beyond the Pir Panjal, pp. 275-276; Wakefield, op. cit. p. 92. John Ince, The Kashmir Handbook, p. 128. Walter Del Mar, The Romantic East, p. 161.

249. Mir Saif-Ullah, Tarikh Nama Kashmir, p. 83.
250. Koul, P. A., Geography of Jammu and Kashmir, pp. 133-134. Lawrence, The Valley of Kashmir, p. 218. The author gives the date of the first outbreak of cholera in 1598, as before this disease was unknown or "was known by a name different to that now used "Waba".

252. Lawrence, The Valley of Kashmir, pp. 218-219; The author writes that "In talking over the question of population many Kashmiris, while admitting the fecundity of their women, always remark that God takes his share, and this is unfortunately true."

Cholera broke out five times during the period under study in 1847, 1867, 1872, 1875-1876 and 1879. Koul, P. A., op. cit., pp. 128-129.
of people were buried in the graveyards covered with
snow,\(^{253}\) and that of 1867 killed thousands of people within
four months. The people were subjected to exactions by the
government\(^{254}\) and there was a general condition of 'neglect,
cruelty and rapacity'\(^{255}\). The calamity of 1873 was called
"Zigar Sokht," the heart burning\(^{256}\). Under such conditions the

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254. Major General Ralph Young, *Unpublished Papers*, India
Office Library, Cit. Saraf, *Kashmiris Fight For Freedom*,
p. 267; The Major happened to be in Srinagar in July,
1867. He says, "The Maharaja has had printed invocation to
Sri Krishna for protection against cholera and sells
them at--4-- (annas) each."

255. Doctor Elmslie, *Seed Time In Kashmir*, pp. 207 and 212,
Saraf M. Y., op. cit, pp. 266-267; says Doctor, then
serving in the Srinagar Mission Hospital, "The neglect
cruelty and rapacity which I witnessed during that
epidemic, are inconceivable. As a specimen I may mention
this fact, when the cholera was at its worst, it was
announced in the city that His Highness the Maharaja had
discovered an effectual cure for the disease. This cure
consisted of a *printed 'Mantar' or charm* which was to be
repeated and posted above the door of the houses. The
charm, it was announced, was not only curative but was
preventive also. Each copy cost four annas (six pence)
and was to be had at the Maharaja's Post-office. I went
and bought several copies. I have them in my possession
now. . . . I could mention more things of a piece with this
but space forbids" . . . "One day a poor sepoy who had been
ordered to go to Gilgit and was suffering from large
abdominal aneurism, came to her for treatment. The Doctor
after prescribing medicines, gave him a certificate that
he was utterly unfit for such a journey. A few days later
he came again to inform the Doctor that his Dogra colonel,
on being shown the certificate, had fined him a year's
pay in advance and ordered him to leave for Gilgit the
very next day. The poor wretch must have died in the way
and left to be devoured by vultures."

schools, and offices were closed and "the people got into their houses, as they said, waiting to die". They went only to "Hakim or trust to prayers and incantations of the priests" for their tawiz (piece of paper containing sacred words). The people took no precautions because they considered these of no avail.

Floods:

In the Valley there occurred floods owing either to the excessive rains or by the breaking or melting of the nose of the glacier that slid into the Valley. There occurred floods in 1865 and 1871 which caused enormous damage to the

257. Biscoe, Kashmir In Sunlight and Shade, p. 306.

258. Ibid.,

259. Ibid., The author writes that "you would see a man washing in the river the clothes of a relation who had just died of cholera, and a few feet down stream a man would be drinking the water of the river. It was useless remonstrating, for your words had no meaning to them. Cholera was the will of Allah, or of the gods, what had water or anything else to do with it"?

260. Pithawala, An Introduction to Kashmir, op. cit. p. 34.

crops. The flood time used to be the harvest time for 
boatmen who could demand from the flood-striken people as 
much as they liked²⁶².

Fires:

Time and again fires broke out in Srinagar where 
the wood houses and their roofs caught fire easily and it was 
then very difficult to control it. The people never tried to 
"extinguish the flames"²⁶³. In the villages, the houses were 
not crowded together and if the fires occurred the damage done 
was quickly repaired²⁶⁴. The fires broke out in 1850, 1875 and 
1878 and these were mainly confined to the city. A greater 
part of Srinagar was burnt owing to the fires of 1875 and 1878²⁶⁵.

²⁶². Biscoe, Kashmir In Sunlight and Shade, pp. 303-304.

²⁶³. Lawrence, The Valley of Kashmir, p. 204. The author 
writes that "Accepting the fact that a fire is an incident 
of the curse, and therefore, inevitable, the wretched 
people will make no effort to extinguish the flames, and 
it devolves on the authorities and the troops to prevent 
their spreading."

²⁶⁴. Ibid., p. 205.

²⁶⁵. Ibid., Also see Nāba Shah, Wajiz-ut-Tawarikh, f. 264-265.
Thus these calamities resulted in the mass-migration, after ban on the movement (Rahari) of people was lifted. This naturally resulted in a decline in the population and agriculture, everything coming to ruin. These calamities had an adverse effect on the character of the people. There was always a constant fear from the forces of nature, tyranny of the rulers and superstitions.

266. Wakefield, op. cit. p. 83. See Wingate, op. cit. p. 16. See also Temple, Sir Richard, India in 1880, p. 69. The author writes, "But, alas! the name of Happy Valley so affectionately given to Cashmīr by countless admirers, can be applied nowadays to its scenery, and not to its inhabitants. Of late years epidemic pestilence and desolating famine have wasted half the people to death, and driven the remainder to despair. Seldom has nature in such beauty looked upon men in such misery."

267. Lawrence, The Valley of Kashmir, p. 220; The author writes that "the Valley is full of superstitions, which the religions of the country foster and accentuate; the administrations of the past have shaken all faith in the honesty and benevolence of rulers, and when on the top of this calamities rescue again and again, which make men lose all confidence in the order of the universe, we have a chain of circumstances not conducive to the formation of a vigorous and reliant national character. Superstition has made the Kashmiri timid. Tyranny has made him a liar, while physical disasters have made him selfish and incredulous of the existence of good."