Chapter 1
The Scourge of Sikhs in India and Kashmir.
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CHAPTER I

THE STATE OF JAMMU AND KASHMIR: AN OVERVIEW

Geographical Overview

The State of Jammu and Kashmir is located in the northern part of the Indian sub-continent in the vicinity of the Korakoram and western mountain ranges.¹ The total area of Jammu and Kashmir is about 222236 square kilometer, lying between 32.17" and 36.58" north altitude and east to west 73.26" and 80.30" longitude.²

The state of Jammu and Kashmir is bounded by China in the north and east, Afghanistan in the north-west and Pakistan in the west. In the south, it is linked with the rest of the country. After crossing the Pir Panchal, we enter into the beautiful Valley of Kashmir which is surrounded by high mountains.

The state is divided into three distinct physical units each separated from the other by a prominent mountain range. The Valley is separated from the Jammu region by the famous Pir Panchal range. The inner Himalayan range separates the Valley of Kashmir from the Ladakh province.

Administrative Divisions

In the light of above mentioned geographical description of Jammu and Kashmir, it can be discerned that the state of Jammu and Kashmir is divided into three divisions namely Jammu, Kashmir and Ladakh, each of which is headed by Divisional Commissioner. However in case of Ladakh, which comprises of districts Leh and Kargil comes under the domain of Kashmir division for the purpose of administration.³ The state comprises of twenty-two districts, of which 10 fall in Kashmir Valley, two in Ladakh, as mentioned earlier, and 10 districts in Jammu region.⁴ A deputy commissioner who is also district development commissioner heads each district.

The total population of Jammu and Kashmir, according to 2011 census, is about 12,548,926, excluding the Pakistan administered Kashmir.⁵ However, the distribution of population of the whole state among the three regions namely Jammu, Kashmir and Ladakh is highly uneven.⁶ The Kashmir Valley is the most densely populated, while the region of Ladakh is the sparsely populated.
### Table 1.1, Population composition of Jammu and Kashmir based on Religion

<table>
<thead>
<tr>
<th>%age</th>
<th>Religions composition</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>29.63%</td>
<td>Hindus</td>
<td>3005349</td>
<td>1647533</td>
<td>1357816</td>
</tr>
<tr>
<td>66.97%</td>
<td>Muslims</td>
<td>6793240</td>
<td>3525446</td>
<td>3267774</td>
</tr>
<tr>
<td>0.20%</td>
<td>Christians</td>
<td>20299</td>
<td>12933</td>
<td>7566</td>
</tr>
<tr>
<td>2.04%</td>
<td>Sikhs</td>
<td>207154</td>
<td>114524</td>
<td>92630</td>
</tr>
<tr>
<td>1.12%</td>
<td>Buddhists</td>
<td>113787</td>
<td>58610</td>
<td>55177</td>
</tr>
<tr>
<td>0.04%</td>
<td>Jains</td>
<td>2518</td>
<td>1357</td>
<td>1161</td>
</tr>
<tr>
<td>-</td>
<td>Others</td>
<td>97</td>
<td>51</td>
<td>46</td>
</tr>
<tr>
<td>-</td>
<td>Religion not stated</td>
<td>1256</td>
<td>672</td>
<td>584</td>
</tr>
<tr>
<td>100%</td>
<td>Total</td>
<td>10143700</td>
<td>52366926</td>
<td>4782744</td>
</tr>
</tbody>
</table>

*Note: Census of India, 2011*

**Historical Background of the State**

The state of Jammu and Kashmir, which was earlier under Hindu rulers, came into the hands of Muslim rulers in 1324 AD. The most notable Muslims rulers were Zain-ul-Abedin and Yousouf Shah Chak. However, the virtual dependence of Jammu and Kashmir was lost in 1587 when the Mughal emperor Akbar conquered Kashmir. In 1752, the Afghan ruler Ahmad Shah Abdali seized Kashmir from the Mughals. Again in 1819, the Sikh ruler of Punjab captured Jammu and Kashmir from the Afghans and ruled Kashmir till they were defeated by the British in the Anglo-Sikh war in 1845. Thereafter the Britishers sold Kashmir to the ruler of Jammu and Kashmir for a petty amount of Seventy five Lakh Rupees under the Treaty of Amritsar in 1846. The reign of Dogras is remembered as one of the darkest in the entire history of Kashmir. It was in this context that Kashmiris launched a freedom struggle against the Dogras in which Sheikh Mohammad Iqbal emerged as one of the most popular leaders.

In 1947, when the entire subcontinent was divided on the communal basis between India and Pakistan, all the princely states were given an option to accede to one of the two newly born states. Jammu and Kashmir being a Muslims dominant state with the Hindu ruler made a Stand Still Agreement with both the dominions. In the meantime, the state became a subject of an armed attack from Pakistan and
Maharaja acceded to India temporarily by signing the "Instrument of Accession". Whereby, the state has been given the special status under Article 370 of the Indian Constitution against the other states of the union of India.

**Economic Profile**

The state of Jammu and Kashmir is full of natural resources of great economic potential but the external events and natural disasters cause volatility in its State Domestic Product (SDP).

Agriculture is the mainstay of the state’s economy, as about more than 80 percent of the population depends on it. Out of the total area of the state only 5 percent is available for crops particularly in the outer plains of Jammu and in fertile plain valleys of Kashmir.\(^{11}\) Besides providing food, agriculture also provides raw material for number of important industries. The agriculture allied sectors specifically contributed about 30 percent to the Gross State Domestic Product (GSDP), while as agriculture sector specifically contributed 10 percent to the Gross State Domestic Product (GSDP) during 2007-2008.\(^ {12}\)

However, during the winter season, which is extremely cold and the out door work is very difficult, most of the craftsmen utilize their leisure as well as creative intelligence in handicrafts like papier mache, wood carving, carpet weaving and shawl making which are famous throughout the world. Handicraft industry in Kashmir provides employment to about 10 lakh people and earns substantial foreign exchanges for the country.

Another important source of economy is the tourism sector which provides livelihood to lakhs of people engaged in it directly and indirectly, thereby making a substantial contribution to the State Domestic Product (SDP). The industry has great impact on the socio-economic activity of the state.

The state is also rich in water resources which can generate hydro- electricity\(^ {13}\) on a large scale. The other natural resources include fruit, timber, minerals and herbs which are found in abundance. In industrial sector, the state is one of the most underdeveloped states in the country and according to State Economic Review, the contribution of manufacturing sector to the State Domestic Product (SDP) does not exceed 9 percent on constant prices. This has been due to undeveloped local skill and
of adequate infrastructural facilities such as power, means of communication and material.\textsuperscript{14}

Furthermore, the uprising during the late 80’s brought a great debacle to the economy which proved major hindrance to the growth of industries. Here it can be asserted that the state is one of the poorest states in the country despite a lot of potential. Its per capita income is lowest in the country. The annual average growth of per capita income is not growing at desired level and hence is not able to keep up with the national average. This has resulted in poverty, unemployment and lack of welfare to common masses. However, there is not much difference in income distribution among the different sections of society contrary to the national scenario which resulted into emergence of middle class.

\textbf{io-cultural Profile}

The state of Jammu and Kashmir is a land of many cultures, religions and ethnic groups, distinct in their looks, dresses, food habits, customs, speech and traditions. There have been constant impulses of immigration from the north, west, south and east directions. The alien races, ethnic groups and various religions have nuanced the cultural ethos and mode of life of the people of the state. The state is a symbol of composite culture, where we see that the people of all religions with a sense of harmony. The people of the three regions not only live differently also speak different languages, worship different gods and have different ethical moral codes. The people of the state speak Kashmiri, Dogri, Ladakhi, Urdu, Pahari and Gojri languages. The Jammu division is mainly inhabited by the Hindus, Kashmir Valley by Muslims and the Ladakh region by the Buddhists.

The social structure of Jammu and Kashmir has undergone many changes as first described in Kalahan’s \textit{Rajatarangni}.\textsuperscript{15} The ethnic composition of Jammu Kashmir state underwent a radical change with the advent of the Islam in the 14\textsuperscript{th} century AD with the coming of the Muslim saints from Persia and Central Asia.\textsuperscript{16} The people embraced Islam. Brahmins first resisted but with the passage of time they too became the followers of Islam. The new social structure which emerged after the advent of Islam is as follows:
Table 1.2. Social Structure of Hindus and Muslims

<table>
<thead>
<tr>
<th>Hindu</th>
<th>Muslim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmans</td>
<td>Sayed</td>
</tr>
<tr>
<td>Kshatriyas</td>
<td>Sheikh</td>
</tr>
<tr>
<td>Vaishya</td>
<td>Mughal, Phathan</td>
</tr>
<tr>
<td>Shudra</td>
<td>Taidaran</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>Adna Agwam / Nangars</td>
</tr>
</tbody>
</table>

Hassan in 1896 was the first after Kalhan to present a post-Islamic ethnic profile of the Jammu and Kashmir state. During this period due to large scale conversion, the socio-cultural profile of Kashmir underwent a drastic change. The traditional Varna order was replaced by an Islamic system of values based on equality among all people. The Brahmans got converted partially but groups below Brahmans were converted en masse and occupational nature of castes also got transformed to a newly converted society.

The newly converted Brahmans, Rajputs, Damalas and Kaysthas adopted the rank of Shiekh, lower to that of Sayaids who were immigrants and held prime position by virtue of their consanguine relation to Prophet Mohammad (SAW). Next to Sheikhs were placed Mughals and Pathans. The Shudras and Nishads joined the ranks of Taifdarns (occupational groups).

Walter Lawrance placed Brahmans on the top of the hierarchy to be followed by Rajputs, Chattari, Thakur and Dogra Rajputs in Jammu whereas in Kashmir Saiyaida held the prime position in the hierarchy followed by Sheikhs, Mughals, Pathans, Faqirs, Taifdarn/ Nangars.

Mohammad Fouq in 1934 extended the scheme of social stratification further. He placed Saduat (Saiyaida) at the top most position followed by Sheikhs, Mughals, Afghans, Rajputs, descendents of Vaishyas, miscellaneous groups and Adna Agwam (most backward community). However, on the other side, the ethnic composition of Jammu region remained more or less the same due to the restricted scale of conversion. Some members of the Rajputs clans like Chib and Manhas got converted.
the lower castes were largely influenced by Kabir's Bhakti movement and a
ity of them identified themselves as Kabirpanthi. Sikhism too reached Jammu\textsuperscript{24}
many Brahmans and Kastri groups got converted to this faith, especially in
ch and Rajouri districts. The conversion to Christianity, however, took place
ng the Churas of Jammu and Budhas of Ladakh, who now themselves call
stians.

tical History

The state of Jammu and Kashmir in its present form came into being on March
1846, when the Britishers handed over the state to Raja Gulab Singh through the
uty of Amritsar'. Before this it had three broad regions (Kashmir Valley, Jammu
ad Ladakh), which were governed separately under different rulers. These three
ons having distinct cultures, languages, ethnic and socio-psychological
acteristics were brought under one administrative unit for the first time under the
uty of Amritsar'.\textsuperscript{25}

On account of it being a princely state, the state was ruled by Dogra princes
one hundred and one years (1846-1947).\textsuperscript{26} The Dogra rule was ruthless and
itarian from the beginning. The Muslims were living life of sufferings and
don. Beggar-system was in practice. The anguish of the people against their ruler
 to be manifested around 1920. The force behind the movements' expansion was
eo-educated people who after completing their higher education from different
es, including Aligarh, returned to the state and started mobilizing people against
feudal regime. Prominent among them was Sheikh Mohammad Abdullah. These
began to meet at the Muslim Reading Room Party\textsuperscript{27} at Srinagar. This communal
sciousness among the Muslims was basically created and reinforced by the
ature and policy of the Dogra state itself.

Formally, the Muslim religious leaders mobilized the general masses through
preaching and political speeches in the congregations. Since organized political
vities were not allowed, the media of mosques and religious congregation played a
sive role in converting the movement into a mass movement without which the
al regime would never have taken any cognizance of the socio-economic and
tical grievances of the people.
Basically this movement was a fight of exploited masses against a hereditary and oppressive feudal class, but on account of a mix of religion and politics it had often acquired communal connotations. In a meeting on 21 June 1931, Sheikh Mohammad Abdullah took a public oath, with the Holy Quran in his hand, to never betray the cause of Kashmiri Muslims. A young man, Abdul Qadeer who was employee of a British army also gave a fiery speech. He was arrested and put on trial for disloyalty.

On 13 July 1931, a large number of Muslims gathered at the gate of the Central Jail in Srinagar to witness Abdul Qadeer’s trial and mark protest against this arbitrary action. Police opened fire, killing 22 protestors. All the Muslim leaders were arrested including Sheikh Mohammad Abdullah and martial law was imposed throughout the Valley. The ruthless killing, mass imprisonment and agitations against the Maharaja made 13 July 1931 a turning point in the history of Jammu and Kashmir. It is observed as ‘Martyrs Day’ throughout Kashmir and marks the beginning of the formal freedom struggle. Because of increased repression by the Maharaja and increased resistance by the Muslims, the British appointed a committee to investigate the causes behind the agitation. The commission recommended:

1. Restoration of shrines (Khanqahs) occupied by Durbar.
2. Grant of property rights of land to the tenants.
3. Fair share in government jobs to all communities.
4. Abrogation of unauthorized taxes.
5. Abolition of marriage taxes.

Following the commission’s recommendations, the Maharaja adopted a state constitution guaranteeing freedom of speech and association, and created a legislative assembly with limited powers. The legislative assembly included forty two nominated and thirty five elected members. Of the elected members, twenty one were Muslims, ten were Hindus and two were Sikhs.

With the Glancy Commission’s recommendations to form political parties and the publication of newspapers in the state, Sheikh Abdullah, Mirwaiz Mohammad Yousuf and others formed an ‘All Jammu and Kashmir Muslim Conference’ in October 1932 to reinforce the wide social base of support in the Valley. On December 1933, in Mirpur session of Muslim Conference, Sheikh Abdullah invited
-Muslims to join the party, thus beginning the secular political movement in
Jammu and Kashmir. Muslims were divided into factions viz- one led by Mirwaiz Mohammad
Abdul Gaffar and the other led by Sheikh Mohammad Abdullah. Latter on S. M Abdullah
joined the Jammu and Kashmir National Conference to adopt “secular,
secular and progressive” approach.33

In March 29, 1936, the Muslim Conference met in Srinagar, and appealed to
Maharaja to widen the scope of the constitutional provisions enacted in 1934
which the committee had stated. It had done considerable harm to the development of
representative and responsible administrative institutions in the state. The working
committee’s national demand was to transfer the effective powers to the Assembly,
ensuring of franchise and the abolition of the separate electorates.34

In 1939 the Maharaja of Kashmir introduced a new constitution to gain
Muslim support and to counter the Muslim agitation, thereby increasing the number of
Muslim members in the legislative assembly to forty. However, communal politics
continued as Maharaja appointed two popularly elected members as his ministers,
one of whom was Wazir Ganga Ram and the other Mirza Afzal Beig.35

In February 1944, the programme of National Conference named Naya
Sripari envisaged a scheme of constitutional reform for the state. It included a bill of
rights and a frame of representative political institutions besides a national economic
plan and a plan for cultural and educational development.

However, in March 1946, Sheikh Abdullah launched the ‘Quit Kashmir
movement’. He declared that the sale of the Valley of Kashmir by British had no legal
validity and, therefore, the Maharaja must quit Kashmir. In response to this, Sheikh
Abdullah was arrested and sentenced for three years imprisonment on charges of
insurrection.36 The familiar pattern of protests, processions, hartals and police firing,
and scores of people repeated itself, and finally martial law was declared.

To cool the frayed tempers the Maharaja ordered fresh elections for
Assembly in which National Conference boycotted but Muslim
Conference participated and won fifteen (elected) Muslim seats and become the
majority Muslim party in the Assembly.37 It passed a resolution favoring merger of
Jammu and Kashmir with Pakistan. So on the eve of the transfer of power in August
1947, the Maharaja had still not found the required degree of support in the Valley,
and had still not decided about the merger with India, Pakistan or independence. Finally Sheikh Abdullah won the favor of the Maharaja because he believed that Muslim Conference leaders would drag whole of Jammu and Kashmir into the Pakistani Camp. Sheikh Abdullah was seen as a leader who was interested in creating an independent Kashmir with affiliations with India. At this juncture the tribal invasion from Pakistan hastened the release of Sheikh Abdullah from detention and the accession of Jammu and Kashmir to India.

When the Maharaja failed to decide after August 1947 whether to join India or Pakistan, he merely postponed the day of reckoning because he wanted to remain independent but was not sure whether the people would allow him to continue as their ruler. As late as 10 October, when the first full-fledged infiltration into Kashmir had begun, Sheikh Abdullah signed a ‘Stand Still Agreement’ with India and sought urgent assistance from India. India agreed to assist provided it had some legal sanction to do so, in other words, only after Jammu and Kashmir acceded to India. This move forced the Maharaja and Sheikh Abdullah to sign Instrument of Accession with India to throw out the raiders from the Valley of Kashmir.

After a series of negotiations, a cease fire was finally effected on January 1949 in accordance with a UN resolution. The salient features of the resolution were:

- Part I – Cease fire order ‘Agreement on Cease fire’.
- Part II – Truce agreement, withdrawal of Pakistan troops/tribals from entire Jammu and Kashmir state.
- Part III – The governments of India and Pakistan reaffirmed their wish that the future of the state shall be determined in accordance to the will of the people.

Sheikh Mohammad Abdullah bitterly opposed the Prime Minster and, the Maharaja himself did the same on account of tussle over land and social reform programs for the upliftment of the people.

Eventually Prime Minister M.C. Mahajan quit in March 1948, and Maharaja Hari Singh himself had to leave in June 1949 due to the pressure from Sheikh Abdullah. The Maharaja handed over power to his son Karan Singh, who was adopted as constitutional head and elected Sadr-i-Riyasat for a five year term by the Constituent Assembly.
In October 1951, when the Jammu and Kashmir Constituent Assembly was convened, the National Conference won all the seventy five seats. Twenty five seats were reserved for Pakistan administered Kashmir, which of course remain unfilled. In July 1952, Delhi Agreement was signed which was supposed to clear certain institutional uncertainties, as: Commitment to Article 370, which provides special status to state of Jammu and Kashmir. The president would be the head of the whole of India including Kashmir. Kashmir would be allowed to have its own constitutional flag.

In 1953, the genuine autonomy was denied and Sheikh Abdullah was, therefore, removed and arrested, and Bakshi Ghulam Mohammad was made the Prime minister. This arbitrary action led to widespread protests which shook the state. In January 1954 the Constituent Assembly headed by Bakshi Ghulam Mohammad was ruptured and in 1957 the Constitution of Jammu and Kashmir become formally rative with a bicameral legislature. With this, the Supreme Court and Comptroller Auditor General of India were given jurisdiction in the state. Resentment had been against Bakshi and Mirza Afzal Beig formed a ‘Plebiscite Front’.

To add further flux to the tender situation Sheikh Abdullah and his well hers were now once again gaining his favor in Delhi and he was released from internment in January 1958, but soon after his release, he made several provocative statements which openly advocated plebiscite:

“One of the most important objects underlying the entire political movements in the state has remained to secure the right of self determination for the people of the state”.

Several such statements and other actions landed Sheikh Abdullah back into prison and Mirza Afzal Beig was also arrested on charges of conspiracy and collusion with Pakistan. In the 1962 elections, National Conference secured seventy seats. Immediately after the elections Bakshi Ghulam Mohammad announced major changes in the Constitution of Jammu and Kashmir. Hereafter, the Sadr-i-Riyasat was to be called ‘Governor’ and the Prime Minister of Kashmir was henceforth to be called ‘Chief Minister’. Direct elections to the Lok Sabha from the Jammu and Kashmir were also-proposed.
However, on 4th October 1963 Bakshi Ghulam Mohammad was dismissed under the Kamraj Plan and Khawja Shamsuddin was made Chief Minister. The situation in the Valley had started deteriorating fast and matters came to a head on 26 December 1963, when the sacred relic (Moe Muqaddas) of the Hazrathbal Shrine was stolen.

As an outcome of all this turmoil, the first extremist group in 1964, the Jammu and Kashmir liberation front (JKLF), was formed to fight for an independent state. The turmoil continued for a long time. Finally a series of meeting between the central governmental and Sheikh Abdullah worked out a compromise formula. At one level Sheikh Abdullah insisted publicly that a compromise could be reached if pre-1953 status of Jammu and Kashmir was restored. Eventually what subsequently came to be known as the Kashmir Accord between Sheikh Abdullah and Mrs. Indira Gandhi, former Prime Minister of India that promised greater autonomy to the state of Jammu and Kashmir.

National Conference Party won overwhelmingly 1977 Assembly elections, which were considered to be free and fair to some extent. After Sheikh Abdullah’s death in 1982, his son, Dr. Farooq Abdullah took over as Chief Minister. The politics of replacing and reinstalling chief ministers in Jammu and Kashmir which had started from 1953 was repeating itself, of course, with the same disastrous results. The ruling Congress Party removed Farooq Abdullah in 1984 and then his successor G.M. Shah in March 1986, which led to a grave tension and new phase of violence began in the Valley.

To control the situation for the first time the central government imposed governor’s rule. Governor, Jagmohan Malhotra took charge of the state administration until fresh elections could be held. In 1986, Prime Minister Rajiv Gandhi and Farooq Abdullah signed a new political agreement, establishing an electoral alliance. This only added to a sense of betrayal among Kashmiris, who were shocked at Farooq Abdullah’s compromise with the very Congress Party that had pushed him out of power two years earlier. There were also allegations of widespread corruption and incompetence during his previous rule. As a result of this, there seemed to be increasing support for a new party, the Muslim United Front (MUF), amalgam of several Muslim parties including Jamaat-e-Islami. The people largely supported this amalgam in the 1987 Assembly elections. This was the turning point in the history of
Jammu and Kashmir. There were mass arrests of MUF candidates and party workers, widespread protests over these rigged elections. This struck a serious blow to the democratic process\textsuperscript{56} economy stagnated, unemployment grew and administration became corrupt and unresponsive.

As against this, people become determined to fight for their rights and some of them resorted to violence. Jammu and Kashmir Liberation Front (JKLF) headed the agitation, causing damage to government buildings and public transport. JKLF members kidnapped the daughter of former Home Minister Mufti Mohd Sayid, which widely criticized. The law and order situation was out of control and in 1989 people boycotted the Lok Sabha elections.\textsuperscript{57}

On 19 January 1990, because of the rapidly deteriorating security situation, Mohan, who was seen as party to New Delhi's dismissal of an earlier government, was once again appointed Governor. Even Chief Minister Farooq Abdullah resigned in protest and Governor's rules was imposed, putting New Delhi in direct confrontation with Jammu and Kashmir people. There were daily protests and demonstrations in the street, calling for independence. Armed groups (militants) too were attacking security forces. The situation becomes so tense that the Hindu families were forced to grate from the Valley to Jammu, Delhi and other parts of India. Jagmohan llotra was called back and Grish Chander Sexena, a security advisor to Prime Minister was appointed Governor.\textsuperscript{58} Since the 90s, the struggle intensified against political betrayal, constitutional despotism, negation of socio-cultural identity, nomic deprivation and repression. Indian security agencies responded with unprecedented brutality, counter insurgency laws such as the Armed Forces Special powers Act (AFSPA)\textsuperscript{59} and Jammu and Kashmir Disturbed Areas Act were adopted. These gave security agencies draconian powers of detention and interrogation. This mately led to brutal killings, torture, disappearances, custodial killing, rape andlestation, and arbitrary detentions. Latter on even peaceful demonstrations were dispersed by indiscriminate firing by the security forces; particularly in January 90 in Srinagar, in October 1990 at Lalchowk, Srinagar and in 1993 in Bijbehara.\textsuperscript{60}

Meanwhile, after a series of collapsed coalition governments in New Delhi, P.V. Narasimha Rao government put some efforts to talk with the separatists but stalemates against people continued. In mid-1992, 'catch and kill policy' was adopted in operations called 'Operation Tiger' and 'Operation Shiva' were reported by
Human Rights watch in 1993. India offered to negotiate, but often claimed that there were no Kashmiri representatives with whom they could hold talks. In response, the All Parties Hurriyat Conference (APHC), an umbrella organization of over twenty groups, was founded to act as the political voice of the movement.

The armed conflict in Kashmir was backed by Pakistan. The armed groups operatives, were Harkat-ul-Mujahedin, Al Badr, Jaish-e-Mohammad and Lashker Taiba which claimed responsibilities over for any attacks. India responded to the influx of foreign fighters by introducing Rastriya Rifles, an elite unit of counterinsurgency operations in 1993. In 1999, Pakistan infiltrated into Indian territory in Kargil sector India responded with effective force. The U.S. administration of Bill Clinton, fearing an all-out war between the two nuclear armed neighbors, stepped in and pressurised Pakistan to withdraw the intruders. After the attack on Indian Parliament in December 2001, India deployed more troops on the border, as did Pakistan; both countries began to threaten nuclear war. However, international community stepped in to pull both sides back. After the pressure from United States to Pakistan to demonstrate its commitment to the war on terror, militant infiltration decreased noticeably.

In 2002 elections in Jammu and Kashmir coalition government led by Mufti Mohammad Sayeed of the Peoples Democratic Party (PDP) replaced the Farooq Abdullah government. The main focus was put on human rights violations issues. So in March 2003, it initiated investigations by setting up a cabinet committee to examine charges of tampering with evidence in the earlier cases. A common man felt enough relief from the war of terror and government initiated the peace process by announcing road links, trade relations and people to people contact. In November 2005, coalition partner Ghulam Nabi Azad of the Congress Party took Chief Ministership from Mufti Mohammad Sayed and he too called for an end to human rights violations and custodial killings.

The UPA government led by Dr Manmohan Singh has held several meetings with their Pakistani counterparts and initiated dialogue process and reiterated their commitment to the peace process. In the recent years, the protests have been marked by the people against the government for wrong policies like Amarnath land row of 2008 agitation and Shopian rape and murder case in 2009 and in 2010 uprising against human rights violations. The Jammu and Kashmir state remains heavily militarized.
According to the International Centre for Peace Initiatives, there are about fifteen thousand army and paramilitary personal deployed in Jammu and Kashmir, some seventy nine thousand police personal.63

Recently the Government of India appointed working group committees and interlocutors to hear the voice of common men and suggest the possible ways for development of the state. The mainstream too reiterated demilitarization, AFSPA relocation, restoration of autonomy and separatists are firm on their demand for dom.

Ethnic Groups

An ethnic group is an inclusive group which shares among its members union identity, marriage patterns and political power. According to Winthrop, an ethnic group is a group of people possessing a common ancestry and cultural relations with a feeling of belonging and cohesiveness, living as a minority in a large society.64

As mentioned earlier there are a number of distinct ethnic groups in the Jammu and Kashmir state which were to a great extent influenced by the immigrants in the Turkmenia, Tazakistan, Uzbekistan, Kazakstan, Georgia, Azherbaijan mer USSR), Turkey, Iran, Iraq and Afghanistan.65 Although various ethnic groups the Jammu and Kashmir state intermingled, but they have their areas of high concentration. For example, Kashmiris are mainly concentrated in the Valley bottom, ds occupy the Valley of Gurez, Hnjis are confined to the water bodies of Jmir, Gujjars and Bakerwals live in the hilly areas and Dogras occupy the skirts of Punjab plains while Chibalics and Pahari speaking people live along the hem river. Moreover, there are numerous small ethic groups like Rhotas, Gaddis. Sikhs, who live in isolated areas of the state.

Kashmiris

Kashmiris are mostly inhabited in the Valley of Kashmir, and also in Kshthwar, Doda, and Ramban districts of the Jammu division. Kashmiri is a wide n which has loosely been applied for several stream of immigrants, mainly from key, Iran, Central Asia, and Afghanistan who settled in the Valley.66 There is a se impact of the Indo-Aryan on the racial composition of Kashmiris. Moreover, the
influence of Dardas, Ladakhis and Punjabis has also moulded the ethos of Kashmiri culture.

Most of the Kahmiris live in villages and are dependent on agriculture. Paddy, orchards and saffron are the main crops grown by them while the urban Kashmiris are engaged in business, tourism, hotel management, carpet making, silk industry, shawl making, paper machie and several other handicrafts. Kashmiris have enriched the composite culture of state through their innovative art. Mostly Kashmiri language is spoken throughout the Valley.

Dards

The major concentration of Dards lies in Dardistan (Derdesa), the area to the north of Kashmir Valley especially in the catchment area of Kishnganga, north of Sardi, Gurez and Tilel. In the opinion of Jean Ann Leithner, Dards belong to Aryan stock. This opinon is also supported by Ray who is of the opinion that the Dardic Aryans parted from the main Aryans just after their entrance into India. These Dardic Aryans then colonized the Pamir region from where they spread to Chetral and Gilgit. In the social hierarchy they are divisible into Renue (ruling class) Shins (religious sect) Yaskun (cultivators) and Dum (menial class). Dards are dependent on agriculture, pastoralism, cottage and trade.

Ladakhis

Ladakhis have been named as the people of snow, living in an arid plateau, surrounded by mountains. The people of Ladakh are the result of blending together of Dards and Mongolians. The people of Ladakh comprise of Buddhists, Muslims and Christians. Buddhism does not recognize any caste or social distinction but some differentiation is made on the basis of social and occupation considerations. The Buddhists may be classified among three principal categories, namely Rigzing, Mongariks who constitute the middle class consisting of Lamas, Unpos, Nungru, Lorjo and Thaksas. The lowest class which is known as Rignu includes Beda, Mou, Garsa, Shinkhan and Lankhun etc. The population of Ladakh has not increased as compared to other two regions that is Kashmir and Jammu due to the harsh climatic and economic conditions which have been constantly operating against the development of population and its increase in number. The cultivation of crop is hampered by severe cold and non-availability of water for irrigation.
Dogras

Dogras are a distinctive ethnic group of Jammu division. The major concentration of Dogras, however, occurs between the two holy lakes that is Sarinsar and Mansar. In the opinion of some social anthropologists 'Dogra' word is derived from Rajasthani word 'Durgora', which probably is a tribal designation like 'Gurjara' - a clan of the modern Gujjar.

However, the word Dogra may be traced out from the Aryan race and they use the Dogri language. Most of the Dogras have adopted the Brahmi way of life. A large section of the Dogras embraced Islam during 16th and 17th centuries. At the time of partition of the sub-continent in 1947, most of the Muslim Dogras migrated to Pakistan. Dogras are well known as martial community. Dogras have also enriched the Pahari school of miniature-paintings which are famous throughout the world.

Anjis

Anjis constitute a significant ethnic group in the Valley of Kashmir. As Anjis are the dwellers of water, they are mainly confined to the Dal, Wular, Anchar lakes and the Jhelum river especially between Khanabal (Ananthnag district) and Pottabal (Srinagar district). Most of the scholars are of the opinion that 'Hanjis' long to one of the ancient racial groups who were essentially Nishads (boatmen). Some of the Hanjis claim themselves as the descendents of Prophet Noah (AS). On the basis of occupation and social status, Hanjis are categorised into different types. The type of boat which a Hanji owns and uses for earning his livelihood or the produce he deals with, to a great extent denotes his class and social status. Hanjis as a particular ethnic group are considered as one of the most backward community in Jammu and Kashmir. The living conditions of the general types of Hanjis, Gad-Hanz shermen and Dem-Hanz (vegetable grannies) are poor and unhygienic, while those who are house-boat owners have better income and social status.

Gujjars and Bakerwals

Gujjars and Bakerwals constitute a significant proportion of the population of the state. In general, they have nomadic character and largely depend on flocks and pashmina rearing for their livelihood. There are several theories about their origin. Having their place of origin as Georgia and moving towards the subcontinent of India, they settled in several settlements after their name, for example Gurjar (Central Asia), Gujars
Cumingham (1970) is however, of the opinion that the Gujjars are the descendent of Kushan and Yachi tribes which are considered to be the tribes of Eastern Tartars (USSR). The diffusion and spread of Gujjars in the state of Jammu and Kashmir is not known with certainty. When the Gujjars are asked about their origin they simply say that their forefathers had migrated from Gujrat and Rajputana (Rajasthan). The Gujari language is now recognized to be a form of Rajasthan language, which supports the hypothesis that Gujjars have migrated from Rajputana (Rajasthan). The major concentration of Gujjars lies in Jammu, Rajouri, Udampur, Poonch, Uri, Ganderbal, Ananthnag, Daksum, Narang and the hilly areas of the Jammu and Kashmir division.

The Bakerwals do not have a permanent settlement and are regularly moving from one place to another especially the southern slopes of the Siwaliks and the Margs (Alpine Pastures) of Central Himalaya. Though, most of the Bakerwals are cattle rearers but some sections among them have started farming also. In the state of Jammu and Kashmir, the Gujjars are classified on the basis of their occupation and settlements into (i) Cultivators, who have sedentised themselves in the side valleys and (ii) the Gujjars who practice transhumance. The second category is further subdivided into Dodhi Gujjars (milkmen) and Bakerwal Gujjars (sheep and goat rearers).

The Gujjars and Bakerwals live in houses which are known as Kothas and Bandis, made of mud and devoid of ventilation. The Gujjars and Bakerwals are generally followers of Islam, except a few who live in Bimber, Mirpur and Rajouri. The Gujjars are known for their hard work and gentle nature. They have simple food habits: maize, milk and milk products are the main ingredients of their diet. The Gujjars and Bakerwals have no written language and no written history beyond word-of-mouth tales and traditions. They have no art beyond traditional tribal songs and the simple tribal patterns. The assets and resources vital to them are pasture lands, migration routes and water resources. The resources and assets are owned commonly by the tribe and maintained collectively. They have a subsistence economy and try to produce everything they need in their daily life.
1e Profile of Gujjars and Paharis of Jammu and Kashmir

1e Profile of Gujjars

India is home to the largest concentration of tribal population in the world. According to the recorded history of human transhumance and settlement, the Aryans of Central Asia had domesticated the horse and this provided an unlimited mobility to the Aryans. When they observed the vast potential of the Himalayan pastures, they grazed and initially settled here. Later, they spread to the plains and the entire north-western India came under influence of the Aryans. The history of settlement of various tribe and cultural groups in the state of Jammu and Kashmir is a record of constant impulses of immigration from north-west, west, east and south.

The state of Jammu and Kashmir is inhabited by different communities, some settled, quite a few are nomadic. In the latter category, the most prominent are pastoral Gujjars and Bakkerwals. The former form part of a large conglomerate of rural communities inhabiting many adjoining parts of the sub-continent and are variously known as Gijar, Girijars and Gujjars. These are mainly concentrated in the lo-Gangetic plains, the Himalayan region, and the eastern parts of Afganistan, though the Gujjar diaspora is found in other places as well.

1igin and History

The origin of the Gujjars is still a matter of debate. The problem requires gathering of information from diverse sources, etymological, historical, ethnological, ecological, folklores, traditions, customs, place names and ethnicity etc. The main question concerned is about their ethnicity and origin: whether they are from a foreign stock or an indigenous one. The word “Gurjara” has been interpreted according to conceptions of various scholars, which differs from each other and lead towards ambiguity. Some scholars are of the opinion that “Gurjara,” is the name of a tribe which migrated to India with the “Huns”. This complicated history still remains unsolved. Nevertheless some facts were produced by different scholars by producing evidence from the ancient history that Gujjars are not migrants, but one of the oldest tribes of this country. The ancient history of this tribe reveals the fascinating record of their past, glorious and heroic deeds. In 19th century, elementary analysis of this tribe was made by foreign scholars who gave preliminary information but it was not satisfactory because scholars of the present age
contradict the outdated theories of the ancient historical record. However, there are
two schools of thought advancing their arguments and counter-arguments which are
given below. As per Bombay Gazetteer vol. 1-

"The word 'Gurjara' is an Indian form of 'Khazars' a tribe that entered India
along with white huns." 84

A.M.T. Jackson identifies the Gurjaras with Gaudas. This fact appears in the
Journal of Royal Asiatic Society, 1905, at page nos. 163-164. He describes that:

"The Gour Brahmans were indeed the Parohits of Hindu Gujjars and still
minister to some who are converts to Islam."85

He identifies Gujjars with Khazars, as available in the Bombay Gazetteeer, vol.
1, which is endorsed by Dr. Bhandarkar. Moreover, Mr. Compel identified the Gujjars
with Khazar tribe of Central Asia, which is illustrated in the Bombay Gazetteer, vol.
IV.

The views of Dr. Rudolf Hoernle were published in the Journal of the Royal
Asiatic Society, 1905 and he said that the Tomars were a clan of the Gurjaras, and
indeed their imperial or ruling clan. Dr. Bhandarkar, a well known historian, who
suggests in the Journal of the Bombay Branch of the Royal Asiatic Society, vol. XXI,
that:

"The exact ethnic relation of the Gujar as to the Huns is still very obscure but
as working hypothesis, Dr. Hoernle thinks that in the earlier part of the 6th century
A.D., a great invasion of Central Asian people, Huns, Gurjaras and others, whose
exact ethnic relation we do not know, took place."86

Vincent A. Smith writes in his book, Early History of India that:

"The early Gujjars who live in parts of north and west of the country seem to
have been foreign immigrants closely connected with and probably allied to the White
Huns."87

Further, he writes:

"The Gujjars are believed to have entered India either along with or soon after
the White Huns and have settled in large numbers in Rajputana. But there is nothing
to show what part of Asia they came from or to what race they belonged."
It is apparent from the Glossary of the Tribes and Castes of the Punjab and the W.F.P. that according to the popular convictions the foundation of the town Gujrat, w in Pakistan, could be assigned to Raja Bachan Pal, a Surajbansi Rajput, who ne from Gangetic Doab. In the *Waktiat-i-Jahangiri*, the Mughal Emperor records t when Akbar, the Great was proceeding to Kashmir, he built a fort on the other e of the river and made the Gujjars to settle there who has been hitherto leading a $k$ of loot and plunder. This place was consequently named Gujrat and formed a arate Pargana.88

The historians opine that in the 9th and 10th centuries A.D. the greater part of jasthan was called by the name of Gurjara Desa.89 Historically, it is not clear that en they came and how they reached to the territory of state of Jammu and Kashmir, there seems to be two points of view in this regard that they are immigrant people m central Asia and that, they are ancient indigenous inhabitants of India.

Brain,90 emphasizing the first view point, places their homeland in central ia, and says that they gradually drifted, in course of time, into the Indian sub-tinent. The process was a prolonged one and took centuries to complete. In this stext, it has been pointed out that the word “Gijar” is a mutilated form of the central ian “Khizers”, people who came to India from Central Asia, along with the ‘white ns’.

According to Badarkar,91 Gujjars came to India as a separate group with the un” Carvanas in the 6th century AD. According to Kennedy, the Gujjars, who are w predominantly settled in Jammu and Kashmir, were Sun worshippers. This may ply that their original home land was somewhere in Russia where the cult of sun rship was prevalent.

The Hun connection of the Gujjars is again imphasised by Bhoker, who while scribing the Gujjars of Rajputana says, that they are part of the “Huns” who settled Rajputana. Dr. Bogchi also opines that “Lue seen” is a part of the Aryan Tribe, the rd having been anciently derived from the word ‘Dosuen’ which in 4th century AD s ‘Guseer’ from which the word Gujjar is derived.

According to Campbell,92 the identification of Gujjars with the Khazer tribes central Asia is obvious from the early history of the Gujjars. He points out their ival during the last quarter of 6th century AD. According to him the Gujjars seem to
be a part of the great horde of which the ‘Juan-Jwan’ or Avans and ‘Epiththalites yatas’, a white, Hyun, were leading element.

The Gujjars of India were distinguished in the past as vagrant, predatory, marauders, and must have assimilated various foreign elements. W. Crook\(^9\) writes, “Gujjars have always been noted for their turbulence and habit of cattle breeding”. Sir Campbell is also of the opinion that the Sisodia are Gohlet Rajputs, the most illustrious of the Rajput clan, are of Gujjar stock as well as the Parihars and Chohans etc. K.M. Munshi\(^94\), who has studied the history of the tribe, is of the opinion that the “Gujjars of the Jammu and Kashmir are outsiders”.

In contrast to the views expressed above, quite a few scholars maintain that the Gujjars are purely of Indian origin. In the middle of the 5\(^{th}\) century AD, there was a Gujjar Kingdom in south-western Rajasthan from where they were driven by the ‘Balas’ in to Gujrat and about the end of the 9\(^{th}\) century Allah Khan a Gujjar king of Jammu ceded the present ‘Gujjardesh’, corresponding very nearly to the Gujrat district (Pakistan), to the king of Kashmir.

However, there are facts on which historians do not agree. In any case the Gujjars appear to have flourished during the medieval period in every part of northwestern India, from Indus to Ganga and from Hazara to the Peninsular of Gujrat. Many Gujjar dynasties existed in this region, more important among them being Jagadari-Burya, and even today the Gujjars are quite numerous in these parts.\(^96\) The Gujjars of Jammu and Kashmir believe that they have come from Rajisthan and adjoining areas of Gujrat and Kathiawar.

The Mughal historian, Abul Fazal, mentions the presence of Gujjars along the route across Sialkote. Contemporary historical record also mentions many complaints made by the inhabitants of Bimber and Sialkote against the Gujjars.\(^97\) An old history of Poonch by Fouq reveals certain interesting facts. For instance mention is made of the fact that in the 17\(^{th}\) century AD, the Gujjars of Poonch areas were holding high ranks in the services.

The most prevalent theory is that, before entering the Indian subcontinent, Gujjars were the inhabitants of Gurjistan, a territory situated between the Black sea and the Caspian Sea and Caucasus mountain range in the north.\(^98\) Under certain pull and push factors, i.e. demographic, social, economic and political, a section of these
people migrated from their habitat towards east, through Iran, Afghanistan, Central Asia and crossed over the Suleiman passes to enter the plains of Indus Valley. From there in the course of their southward march they occupied the areas of peninsula of Jaffar and Kathiawar. The groups having originated from Gurjistan (Georgia) and moving towards the sub-continent of India, have left a long trail of evidence in the names of the names of locality and settlements once occupied by them. These localities spread from Gurjistan to the Indian sub-continent through Central Asia i.e. Urjarasi, Gujriple, Juzas or Jurz, Gujur, Guzru, Gurjistan, Gujarabad, Gujar Khas, usak Gujjar, Gujar, Kathiawar, Gujar Khan, Gujarwanala, Gujarat (Pakistan), ijarghar, Gwalior, Gujarat (Saharanpur).  

The Gujjars of Jammu and Kashmir have no authentic historical record of their gration. It is difficult to ascertain with exactness the essential features of their gration to the hills of Jammu and Kashmir. The assumption is that the main reasons their migration were persistent drought, insufficient grazing facilities in their original lands, increase in their population, political or religious persecution in the plains of Punjab by invaders from the west. To quote R.P. Khatana, “they entered by route or another to seek refuge, in these hills. At times of invasions and persecutions, the flow of refugees from the Punjab plains into the Kashmir hills ceased. It can be assumed that the members of a clan or caste fled in scattered companies and established themselves in one place or the other. Later on over the years or cades the word had spread in favor of a particular locality which was considered genial place for them.” They congregated in those localities where there were favorable opportunities. The Gujar historians claim that though the early history is cent about their settlement in Jammu and Kashmir but even here they did enjoy important official position especially in Poonch during 17th century. They lived at shore- Kot, now known as Loren in the Havili tehsil of Poonch district. They ovied ministers to assist the rulers of the area. One of the Gujar leaders, Ruhallah nan rose to be the representative of Raja of Poonch until the son of Raja succeeded m. The dynasty started by Ruhallah khan was known as the Sango line of Gujjars.  

As regards the advent of Gujjars into Jammu and Kashmir, the Census Report 1941 shows: “The migration of a part of the tribe to the territories that now known Jammu and Kashmir state is attributed to the outbreak of a serious famine in the gions inhabited by the tribe, now known as Rajputana, Gujerat and Kathiawar. The
exact period has not been fixed but it is known as the *Satahsiya* famine. It is stated that some parts of the migrating tribes moved to the Punjab whilst others moved further north to the areas now known as Kaghan, Swat, Hazara, Kashmir and Gilgit. The Gujjars now living in the state are parts of two separate migrations, one direct from the Gurjara tribes of Rajputana, Gujrat and Kathiawar, the other and later migration from the Gujjjar tribes settled in the Punjab.\textsuperscript{103}

The Gujjjar families now living in Rajouri, Reasi, Jammu, Poonch, Udhampur and Kathua regions claim their ancestry from the Gujarat district of Punjab (Pakistan) having migrated to these hills after the outbreak of a serious famine. They settled along the Mughal imperial road leading to Srinagar via Rajouri and Pirpanjal pass. The Gujjars of Kashmir Valley claim that their ancestors had entered the territories of Kashmir in 1539-42 A.D. Others claim that their ancestors entered Kashmir in about 1127-1154 A.D. when Bajay Singh was the ruler of the area beyond the Pir Panjal.\textsuperscript{104} The Gujjjar dynasty of Poonch came to an end about 1824 when the state was conquered by Maharaja Ranjit Singh.\textsuperscript{105} With the conquest of Poonch state by Ranjit Singh, the Gujjars lost their sway in the region and were reduced to a subservient position. The loss of political supremacy also gradually disrupted the cohesion of the Gujjars society, which split into small groups who settled in different areas of the state, mostly along the Mughal route and the slopes of the Pir Panjal Mountain where pastures for animals were available.\textsuperscript{106}

**Habitat, Distribution and Demography**

Gujjars claim that they form the third largest majority in terms of their ethnic identity after the Kashmiri Muslims and Dogras of Jammu and Kashmir. The Census of Government of India, 1931, recoded the population of Gujjars as 402281\textsuperscript{107}. Spread in various parts of the state, they are estimated to form around 8 to 10 percent of the population of the state. There are areas where they are concentrated in larger percentage. The main areas of Gujjar concentration lie in Rajouri, Poonch, Kangan, Kupwara, Uri, Shopian, Daksum and the kandi areas of Jammu and Kashmir. According to Zutshi, the population of Gujjars in the district of Poonch is 35 percent of the total population, 33 percent in Rajouri, 18 percent in Doda, 13 percent in Udhampur, 12 percent in Kupwara, 6 percent in Baramullah and Anathnag each. Gujjars are mostly concentrated in the upper reaches of Pir Panchal range (53%), Chinab Valley (35%) and lesser Himalayas (15%). It is only till the Census of 1941,
at the figures of Gujjar population are available as the census of that time counted
Gojri speaking people of the state. The Census of 1941 recorded the number of this
linguistic group as 381457\textsuperscript{108}. However this figure is contested by the Gujjar
storytellers and geographers. As per the 1961 and 1971 censuses, the number of Gojre
eating population was 105000\textsuperscript{109} and 330456\textsuperscript{110}. In the same manner, the number of
Gujjar and allied tribe in 1981 could be taken to be 469000\textsuperscript{111}.

As far as the present distribution of Gujjar is concerned, they are settled all
over the state, except the Laddakh region, where a few Bakkarwals go during the
winter in search of pasture in the Kargil district. Gujjars usually have been on the
western slopes and valleys of the Pir Panjal and the Shivalik, where suitable ecological
conditions exist for their nomadic pastoral economy, especially during winters.

In the Jammu Division the Gujjars have occupied the areas in the state which
are suitable for their animals. The areas down to the contour level of 1220 metres in
the south on the outer hills do not receive snowfall in winter. This area includes the
foothills and slopes of Poonch, Mendhar, Surankot, Darhal, Rajouri, Nowshera, Sunder
uni, Udhampur, Jammu and Kathua districts. The areas from 1220 to 2440 metres
contour level on the southern side of the Pir Panjal mainly the middle mountain
ages and valleys in Rattan Pirshah, Góol Gulab Garh, Arnas, Bhadarwah,
udhabhar, Dudu Basant Garh, Doda Sarthal which receive snowfall for less than
ree months, are also inhabited by the Gujjars. In Kishtwar and Doda districts their
habitations are near the summer pasturing grounds. In Kashmir valley the areas above
35 to 2440 metres contour level are inhabited by the Gujjars. These are the side
foothills and slopes of Lidder, Sind, Lolab and their tributaries. The mountain slopes
d and valleys surrounding the Valley of Kashmir are studded by the Gujjar settlements.
ese areas are Uri, Baramulla, Kupwara, Ganderbal, Kangan, Pahalgam, Anantnag,
aksum and Kulgam administrative divisions. The higher reaches of Pir Panjal and
eastern Himalayas are the summer pastures of these people, which are known as
hoks (pastures). Their villages consist of Kothas (mud houses) which are
chitecturally quite different from the Kashmiri houses. These Kothas are scattered
on the slopes, surrounded by maize fields and an enclosure for animals.\textsuperscript{112}

In the Jammu district, before partition, the Gojri population was accounted for
seven percent of the total district population.\textsuperscript{113} The important areas of Gujjar and
akkarwal population concentration in Jammu district are Jandrah, Jahri, Grotu,
Golad, Charwal, Samoo, Kathi and Kandi, Bindi, and upper Sambha Hill. Dodhi Gujjars are settled in tehsil Ranbir Singhpora, Miransahib, Kotli and in a number of villages of outer plains and in proper Jammu at Gujjar Nagar and outskirts of Jammu town.

In Kuthua district the boundaries touch with Himachal Pradesh and Punjab, which are said to be the migration roots of Gujjars. In these districts the Kandi area is occupied by the Bakerwals during winters when they return from high altitudes pastures. The outer plains of this district are occupied by the Dodhi Gujjars.

The Gujjar population on the whole is not numerically very important in Udhampur district accounting for only 10 percent of the total district population, but the upper reaches, especially in Mahore tehsil, the Gojri speaking population constitute a majority. Certain villages of the Reasi tehsil specially Poni, Parakh, Arnas villages are usually occupied by the Bakkerwals during winter season. In the foothills of Ramnagar, Chenani and Katra Bakkerwal population is supplemented especially during winters by large numbers of Dodhi Gujjars and Bakkerwals.

The Gujjars are also highly concentrated in Rajouri and Poonch districts where about 20 percent of the total Gujjar population of the state are residing. Gujjar population is also settled in most of the parallel valleys which are formed by the offshoots of the Pir Panchal range. The most famous of the valleys, locally known as “Nalas” are Darhal, Thana Mandi, Peer, Panihad, Ramgarh and Kotranka etc. Here the Bakerwals come during the winter season and construct thatched huts for their stay. Some of them have also permanent shelters there. The Kishtwar and Bhadarwah tehsils of the Doda district are mainly the home of Dodhi Gujjars whose main settlements are found at Najwa, Odelbajran, Kasdan, Saradi, Chinta, Jahi, Sunbain, Sartingal, and Bholesia etc.

Gujjars are also well distributed in the Kashmir region. They are to be found especially during summers on all hills and mountains surrounding the main Valley of Kashmir. Gujjars are found considerably in a large proportion in the districts of Baramula, Kupwara, Anantnag, Budgam and partially in Srinagar and Pulwama district. In Srinagar Sindh Nallah and Laar valley are well known for Gujjar settlement. There is a heavy concentration of dodhi Gujjars and Bakerwals in Kangan sub-division. During summers higher slopes are mostly occupied by Bakerwals who annually migrate to this region from Jammu across the Pir Panjal.
There are some high altitude Gujjar settlements at Phiryanwar, Taripora, shiabal, Manpaar, Chhan, Panjanoor, Balapora etc. Seasonal Gujjar settlements are o found in Uri, Handwara, Karna, Bandipora tehsils of Baramulla district. The in settlements are Sukhdar, Gulta, Urikhas, Gharqut and Punjayan, Jondi, jjarmarg and Modichand etc. In Lolab valley of Kupwara district the villages of idar, Bahmipora, Hafatroda, Khadi, Garatwar, Hihamami, Gujjarsori, Mahajan ozpur and Qazipur have Gujjar settlements. In Anantnag and Pulwama districts the in seasonal settlements are Daksum, Phalgam, Siadau, Killar, Dipura besides a mber of other smaller places.

Generally speaking the Gujjar settlements are found mainly in comparatively v altitude ecological zones while the high altitude pastures on the mountains rounding the Kashmir Valley are mostly occupied by Bakkerwals.118

### Table 1.3. Gujjar Population of Jammu and Kashmir-1931

<table>
<thead>
<tr>
<th>Area</th>
<th>Total Gujjar Population</th>
<th>Gujjar Male</th>
<th>Female</th>
<th>Total Bakerwal Population</th>
<th>Bakerwal Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jammu Province</td>
<td>270610</td>
<td>149646</td>
<td>130964</td>
<td>3798</td>
<td>2078</td>
<td>1720</td>
</tr>
<tr>
<td>Srinagar</td>
<td>29742</td>
<td>15605</td>
<td>14137</td>
<td>1523</td>
<td>797</td>
<td>726</td>
</tr>
<tr>
<td>Baramula</td>
<td>32982</td>
<td>18048</td>
<td>15934</td>
<td>27</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>Muzfarabad</td>
<td>55349</td>
<td>31901</td>
<td>23448</td>
<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Lower Iddia</td>
<td>3098</td>
<td>1758</td>
<td>1340</td>
<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Liger</td>
<td>644</td>
<td>359</td>
<td>285</td>
<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Udhampur</td>
<td>24871</td>
<td>13057</td>
<td>11814</td>
<td>918</td>
<td>483</td>
<td>435</td>
</tr>
<tr>
<td>Reasi</td>
<td>71725</td>
<td>38232</td>
<td>33493</td>
<td>3368</td>
<td>1280</td>
<td>1088</td>
</tr>
<tr>
<td>Mirpur</td>
<td>26414</td>
<td>14027</td>
<td>12387</td>
<td>29</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td>Canach Jagir</td>
<td>76647</td>
<td>41031</td>
<td>35616</td>
<td>12</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Anani Jagir</td>
<td>578</td>
<td>278</td>
<td>300</td>
<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Kashmir province</td>
<td>119073</td>
<td>65554</td>
<td>53519</td>
<td>1551</td>
<td>810</td>
<td>741</td>
</tr>
</tbody>
</table>

Source: Census of India 1931, Vol. 34, part II, Jammu and Kashmir
Table 1.4. Gujjar Population of Jammu and Kashmir, 1961

<table>
<thead>
<tr>
<th>Province/Districts</th>
<th>Gujjar %age</th>
<th>Bakerwals</th>
<th>Total %age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anantnag</td>
<td>0.27</td>
<td>Nil</td>
<td>0.27</td>
</tr>
<tr>
<td>Srinagar</td>
<td>0.14</td>
<td>Nil</td>
<td>0.14</td>
</tr>
<tr>
<td>Baramula</td>
<td>0.23</td>
<td>Nil</td>
<td>0.23</td>
</tr>
<tr>
<td>Total Kashmir Provide</td>
<td>0.64</td>
<td>Nil</td>
<td>0.64</td>
</tr>
<tr>
<td>Doda</td>
<td>0.25</td>
<td>Nil</td>
<td>0.25</td>
</tr>
<tr>
<td>Udhampur</td>
<td>0.25</td>
<td>0.03</td>
<td>0.28</td>
</tr>
<tr>
<td>Jammu</td>
<td>0.06</td>
<td>0.01</td>
<td>0.07</td>
</tr>
<tr>
<td>Kathua</td>
<td>0.03</td>
<td>0.01</td>
<td>0.04</td>
</tr>
<tr>
<td>Rajouri &amp; Poonch</td>
<td>0.86</td>
<td>0.01</td>
<td>0.87</td>
</tr>
<tr>
<td>Total J &amp; K</td>
<td>2.19</td>
<td>0.06</td>
<td>2.25</td>
</tr>
</tbody>
</table>

Source: Census of India, 1961 (Gujjars) Jammu and Kashmir State, Vol XVI, part III

Table 1.5. Gojar Speaking Population in J&K, Census of India, 1981

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the District</th>
<th>Total Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Anantnag</td>
<td>30576</td>
<td>7.1%</td>
</tr>
<tr>
<td>2</td>
<td>Pulwama</td>
<td>27297</td>
<td>6.0%</td>
</tr>
<tr>
<td>3</td>
<td>Srinagar</td>
<td>15022</td>
<td>3.5%</td>
</tr>
<tr>
<td>4</td>
<td>Budgam</td>
<td>12021</td>
<td>2.8%</td>
</tr>
<tr>
<td>5</td>
<td>Baramula</td>
<td>25222</td>
<td>5.8%</td>
</tr>
<tr>
<td>6</td>
<td>Kupwara</td>
<td>40120</td>
<td>9.4%</td>
</tr>
<tr>
<td>7</td>
<td>Doda</td>
<td>55168</td>
<td>12.9%</td>
</tr>
<tr>
<td>8</td>
<td>Udhampur</td>
<td>46763</td>
<td>10.9%</td>
</tr>
<tr>
<td>9</td>
<td>Jammu</td>
<td>11193</td>
<td>2.5%</td>
</tr>
<tr>
<td>10</td>
<td>Kathua</td>
<td>6552</td>
<td>1.5%</td>
</tr>
<tr>
<td>11</td>
<td>Rajouri</td>
<td>73512</td>
<td>17.1%</td>
</tr>
<tr>
<td>12</td>
<td>Poonch</td>
<td>84657</td>
<td>19.7%</td>
</tr>
<tr>
<td>13</td>
<td>Leh</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>14</td>
<td>Kargil</td>
<td>03</td>
<td>Nil</td>
</tr>
</tbody>
</table>


**Ethnic Composition**

The Gujjars, on the basis of their occupation and settlements in the state of Jammu and Kashmir, are classified as (i) cultivators (*Mugami*) who have settled in the villages on the slopes or valleys, (ii) The Gujjars who practice transhumance. They
e further sub-divided into Banihara or Dodhi Gujjars (milkmen) and Bakarwal Gujjars (who rear sheep and goats). The Banihara or the Dodhi Gujjars tend buffaloes and sell dudh (milk) and milk products and for this reason they are known as dodhi milkmen. They live in bans (forests) for which reason they are also known as miharas (the residents of forests). The Gujjar Bakarwals keep large herds of bakri oats) and this is the reason they are called Bakarwals. The nomenclature of unshumantr Gujjar groups is based on the type of animals and animal products used in their economic pursuits. The Bakarwals tend goats and sheep whereas the miharas rear buffaloes. The nick-names of Bakarwals, Banihars or Dodhi were given by non-Gujjars to indicate the profession of Gujjars and with the passage of time this appellation got stuck. The main sub tribes of the Gujjars in Jammu and Kashmir are:

Banhara/Dodhi Gujjars are presently inhabited in the areas of Jammu, Udhampur, Kuthwa and Doda. The main business of the sub-tribes is dairy.

Bakkarwal Gujjars is another sub-tribe which resides almost in every district of the state in substantial numbers. However, they are mostly the residents of Kalakote, Riasi, Nowshaira, Bandipora, Shopian, Kulgam, Pahalgam, Tral, and Uri etc.

Alahiwal Gujjars: this sub-tribe has migrated from the frontier province of Pakistan and are mostly nomads.

Kanhari Gujjars: this sub-tribe has migrated from Swat and Hazara areas, presently in Pakistan, and a good number of these Gujjars lives in Kalakote of Rajouri district.

Semi-nomadic Gujjars: one more sub-tribe of Gujjars, these have by and large prominently settled in various parts of the State. There are almost 150 castes/gotras of Gujjars in the state of Jammu and Kashmir out of the total 900 castes of Gujjars are scattered in the subcontinent.

Gujjars are divided into several “Gotras”, “Kabilas” and “Deras”. Some of their main Gotras are Bajran, Khatana, Awana, Boken, Berger, Banth, Baru, Balesher, ogdi, Baniya, Gorci, Barwal, Chopra, Kohli, Chabra, Chad, Doi, Rathore, Dhahre, āghi, Hakla, Jagal, Kandal, Kasana, Khaiper, Kalas, Khari, Lohda, Mehso, Mander, fehl, Mukhi, Noon, Nager, Poswal, Pore, Sangu, Sood, Thekria, Tass, and Bhati. Each Kabila has its own Mugdam and a council of Jirgas (panchayat). While as the
Muqdam controls the clan and looks after its needs. Jirgas administer justice in civil and criminal cases to which the members of the clan are parties.\textsuperscript{121}

Gojri Language

As far as the Gojri language is concerned, it is the language of all the Gujjars of Jammu and Kashmir. The Gujjars of Jammu and Kashmir have managed to retain their language which continues to be akin to Rajasthani rather than Pahari. A. G. Grierson was of the opinion that the Gojri spoken by the Gujjars of the submountain districts of the Punjab and Kashmir was allied to Rajasthani. Grierson opined,

"One of the two things is quite certain, either Gojri is a form of Rajasthani and conversely, Rajasthani is a form of Gojri and resemblance of Gojri to Mewari is very striking. But still closer is of Gojri to Mewari dialect of Rajasthani spoken in Alwar, some distance to the north of Mewar and separated from that state by the territory of Jaipur".\textsuperscript{122}

In the 1941 Census, Gojri, the language of Gujjars and Bakarwals (now declared as Scheduled Tribes), was included as a dialect under Rajasthani due to its close affinities with that language. But Pahari which is closely connected with Gojri and continues to be spoken in much the same areas, was enumerated separately. The Census listed 2,83,741 Gojri speakers and 5,31,319 Western Pahari speakers (including those speaking Bhadrawahi, Gaddi, Padari, Sarori dialects). Reasi, Jammu, Poonch, Haveli, Mendhar, Baramulla, Anantnag and Muzaffarabad districts were shown as the main concentration points of Gojri and Western Pahari speakers, thereby testifying to their widespread distribution throughout the state. That the 1941 Census Report put the total population of Gojri tribe in Jammu and Kashmir state at 3,81,457 it shows that all the Gujjars did not identify their mother tongue as Gojri at that time. The subsequent Census Reports of 1961, 1971 and 1981 have removed this anomaly of enumerating Gojri and Pahari separately. However, the Census Reports of 1971 and 1981 have followed a new anomalous practice of including Gojri (Rajasthani), Bhadrawahi, Padri Hindi. This has not only inflated the numbers of those claiming Hindi as their mother tongue but also camouflaged the actual strength of Gojri speakers, thereby causing disenchantment among this tribal community.\textsuperscript{123} As most of these Hindi albeit Gojri speakers have been shown as concentrated in Baramulla, Kupwara, Poonch, Rajouri and Doda districts, their Gujjar identity becomes obvious. The 1961 Census, which does not mix up Hindi with Gojri, puts the number of Gojri
eakers at 2,09,327 and that of Hindi speakers at 22,323,13. Urdu is placed next th only 12,445 persons claiming it their mother tongue.

Gojri speakers constitute the third largest group in Jammu and Kashmir state er Kashmiri and Dogri speakers being at first and second position respectively. Till ely, the Constitution of Jammu and Kashmir had included Pahari as one of the sional languages in its VI Schedule. However, this anomaly is reported to have been moved now with the State government's decision to include Gojri as a regional uage in its VI Schedule. Gujjars of Jammu and Kashmir have been demanding ir identification and enumeration by the census authorities on the basis of their al rather than linguistic identity so as to avoid any overlapping with Paharis and consequent underestimation of their population.

<table>
<thead>
<tr>
<th>Table 1.6, Population of Gojri Linguistic Group (As per Census Reports)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hindu</strong></td>
</tr>
<tr>
<td>41</td>
</tr>
<tr>
<td>61</td>
</tr>
<tr>
<td>71</td>
</tr>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

*Gojri, the language of Gujjars was included with Rajasthani in the 1941 Census. Pahari, which was enumerated separately in 1941 Census, is closely connected with Gojri and is spoken in much the same areas.

Gojri has been included in Hindi in both 1971 and 1981 Censuses.

* Mainly in Baramulla and Kupwara districts.

** Mainly in Doda, Poonch and Rajouri districts.

**Social Construction**

The Gujjars form a distinct identity in the state of Jammu and Kashmir. They continue to be identified mainly on the basis of their occupation and settlement. They are generally known to be nomadic even if many of them have abandoned their nomadic life and have settled on land and taken to cultivation. So distinct is their entity that despite their stay in Jammu and Kashmir for centuries together, they maintain their distinction in terms of their language, customs and culture. Despite the
fact that Gujjars follow the religion of Islam yet they assert their distinct identity vis-
à-vis the other Kashmiris and Jammu Muslims.

The pattern of social structure which has emerged out of the needs to meet the
demands of migrating mode is based on kinship groups and functional groups. The
Gujjars and Bakkarwals have ordered themselves in three principle kinship groups,
the Dera (household), the Dada-potra (lineage) and the Gotra (clan). The importance
enjoyed by each group has tended to vary according to series of both internal and
external changes to which the Gujjars and Bakkerwals have been exposed from time
to time.

*Der*a is the basic unit among the Gujjars and Bakkerwals. They count their
members and describe grazing and Kafila groups in terms of number of Deras. It is,
therefore, the central point of Gujjar life. According to R.P. Khatana, a Dera usually
comes into existence when a person establishes an independent household which
normally happens after his marriage. Each son thus establishes his own *Dera* as he
gets married. The *Dada-Potra* unit is to be understood in terms of lineage and
property. As far as property distribution is concerned, father divides his property
when his children get married, but the division of pastures and migration routes is
postponed. This happens in a situation when all the descendants continue to depend
upon him for migration and access to pasture roots during his lifetime. The generation
of *Dada-potra* unit extends into several generations and includes cousins and other
relatives. The right to pastureland remains within this unit of *Dada-potra*. The gotra is
the third unit which is a distinct system of clans. The members of a clan are supposed
to be descendants of a common ancestor. To quote Khatana, ‘the presence of Gotra
among the Gujjars, Bakkerwals seem to be derived from their Hindu ancestry. This
view receives some support from the fact that the names of the Gujjar-Bakkerwal
Gotras are the same as those found among the Hindu Gujjars in other parts of the
country. The gotra names were usually used by the Gujjar, Bakkerwal as a suffix to
their names.’126

Initially the Gujjars were Hindus but during the rule of Mughal King
Aurangzeb, most of them converted to Islam but retained their Hindu gotras or
subcastes. The Gujjars of Jammu and Kashmir have also retained these gotras, and
marriage in the same gotra is strictly prohibited. They speak a dialect which is
different from Dogri and Kashmiri, the major languages of the state. The corpus of
iefs, rituals and ceremonies should be considered in the context of these meanings, the cycle of migrations which dominate the life and organize most of the activities transhumance. The ceremonies, customs and beliefs have been influenced by their environment and pastoral way of life. Different groups have their adherence to a saint (r) of the area wherein they move about. The famous shrine to which the Gujjar-kerwals pay respect enroute Pir Panjal pass route are Rattan Pir Shah (near anamandi). Neelana (near Poshima) Pakharpur, Chirari Sharif and Wangat arief.127

The Gujjars, like most of the tribal societies, are highly conservative. In fact, servatism, backwardness, and belief in superstition and myths is the hallmark of Gujjar’s day-to-day life. Taweez, Mantar and Phook are taken by the Gujjars to an a boon for their own person and also for their cattle. Polygamy, child-marriage, eement with paramour and abduction of females are some other distinct features ich dot the Gujjar social life.

Makki ki roti, Butter and Lassi constitute the Gujjars’ stappel food. Cooking of getable or Dal is something very rare. The Gujjars love to wear their traditional stumes and ornaments. While as the male dress consists of loose Kameez, a ourful waist-coat studded with buttons, a Tahmund, a small chadder, a majestic ite Turban and excessively iron-nailed leather footwear. The female dress includes loose Kurta studded with several varieties of buttons and an extensive embroidery it, a black ‘suthen’, a multi-colour dupatta and a round cap with a long tail. A thris (female Gujjars), young and old, are fond of heavy jewellery which include ngans, Karras, Seheeri, Mahail, Loung and Balis made of gold and silver. But t is highly unique and complex is the hair style of the Mehris. It takes almost a y to weave the Mehris hair into a large number of plaits which they undo only once a month when they wash their heads.

The Gujjars recreate themselves in several ways. On festive occasions singers d flute players are asked by the Mukkadam of the Kabela to display their skill. Bait-azi (poetry recital), wrestling, Bugdar (weight lifting) and Beni (holding arm of ier who applies all his force to disengage) constitute some of the major means of eation.128
Impact of north Indian culture is to be seen on their lifestyle. Some of the cultural festivals of Gujjars are similar to those celebrated in Punjab. According to Khatana, the festival of Baisakhi has a great importance for them because it occurs at the beginning of the main spring migration and therefore marks the beginning of a new year in a very real sence... After celebrations of Baisakhi they settle the accounts with the local shopkeepers and Zamindars and leave the winter resorts to move towards summer areas.

Socio-Economic and Educational Backwardness

The living condition of the Gujjars is very miserable. They usually live in huts and tents at the high lands. On account of their migratory character they does not invest much on their housing. The huts which are locally known as Kothis are without any ventilation and windows, and are made up of mud and rough stone. The roofs of these huts are made up of Prali, paddy straw supported by wooden planks and are flat. The hut room is packed during night with the herds, flocks and other human inmates which adversely affect the respiration of the children. This life which they lead is absolutely intolerable, particularly during the winter when icy winds, snow fall and rain are beyond imagination. Because of the migratory character of these Gujjars, they are unable to participate in the electoral process. The traditional profession of the Gujjars and Bakkerwals is to graze their cattle and supply its produce: milk, ghee etc. to the urban people.129

Gujjar economy is, therefore, quite traditional and the economic conditions of the community is very backward. Many of the Gujjars do not even own the flock. Khatana has referred to a class of agri-shephard as Ajris who graze not their own animals but of others. The actual owner of the flock is known as Malik. It is observed that all Ajris are shepherds at will, though they enjoy certain rights. The rights of Ajris are also protected by the opinion of the members of the Kafila. During migration hired Ajris also migrate with the Malik. The wages for flock grazing are almost paid in food and clothing. Money is rarely paid.130 Based on the ownership of the flock, the flock owners are divided into four categories, big flock owners, small flock owners, small land owners and Ajris. There is a clear cut distinction maintained between Malik and the Ajris and is quite pronounced in the socio-economic field, but due to migration, this distinction is not very apparent in day-to-day life. But on social
herings, the Ajris and their family have to take food separately. They also have to share utensils.131

The Mukaddams are owners of large flocks and enjoy big socio-economic status and power. They maintain their privileged position due to the system of intra-status marriage. These marriages reaffirm political and social position of the Mukaddams. They have the authority to punish by levying fines on the members of their group. The receipt of fines is an indicator of status or rank.

Gujjars are mostly illiterate due to the migratory character. They do not like to send their children to school on the plea that they would not take up their ancestral occupation of cattle rearing and other agricultural practices after being educated. They send their children with cattle for grazing in the jungles or to cut the grass. Their children help them in daily routine work. Moreover, most of the Gujjars lead nomadic and semi-nomadic life. Their migratory mode of life stands biggest hurdle in the way of getting regular education. However, with the advent of special programmes for spreading education amongst Gujjars in Jammu and Kashmir, it is catching up fast. The Jammu and Kashmir Government has opened up a number of tribal schools for them which move to high altitude and come down to plain with the season of Gujjars. Nonetheless, due to the lack of effective supervision and control by the government authorities over the field staff working in such remote and offbeat areas, regularity and punctuality on the part of staff employed is rare even though they belong to their community and areas. The people of this community do not favor girls education out of their sheer ignorance, age old social ills, outdated thinking and backwardness.132

Gujjars are known to be very conservative in their life. It is because of their lack of exposure to the modern ways of life that they are known to be governed by the superstitions. According to Masoud Choudhary, "they are highly superstitious due to illiteracy and backwardness which has also made them timid. The superstitions and rituals of course play dominant role in their day to day life."133 As compared to other communities, the Gujjars of Jammu and Kashmir are much more deprived and backward. They are not represented in government services in any significant form. A survey conducted by Tribal Research and Cultural Foundation reveals that more than 37 percent Gujjars who are migratory by tradition have relinquished their migratory lifestyle during the last 20 years. Many Gujjars have left their basic
profession and now doing wage work here and there. Because of this force shift they can't sustain their economy. The survey also found that during last 62 years only three women from this community have qualified combined service exam of state of Jammu and Kashmir. In the police department the situation is worst as there is no representation of Gujjar women among officer level posts. The same is the case with state judiciary. The data reveals that only 7 percent of the Gujjars get education in the schools and for girls the number is still lower—only 3 percent. As per the survey, 40 percent of the children leave their studies at the primary level, whereas poverty does not allow 30 percent children to get admission, while 10 percent students have enrolled themselves in the schools only to get scholarship.\textsuperscript{134}

The backwardness of the community becomes clear from their stagnated lifestyle. They do not seem to have taken much advantage of modernization and their pattern of life does not seem to have changed much in last one century. This becomes clear in the words of Fedrick Drew, who in his book, \textit{Jammu and Kashmir Territories}, published in 1975, where he wrote:

I found them to be a possessor of herds of buffaloes. They have with them their families and wives, spinning wheels.... Their gains are chiefly derived from the sale of ghee, butter, the preparation of which occupies them continually, during their stay among pastures though holding some lands. They do not chiefly depend on it for sustenance. They are migrating pastoral tribe who seek for their needs, pastures in various parts and live mostly by the produce of their cattle.\textsuperscript{135}

Zutshi, in a field study conducted in 1997, noted that “there was no significant increase in literacy pattern among Gujjars, wide variations in the literacy rate was found among the villages from Gujjar and Bakerwal areas compared to other areas.” Zutshi further argues that the low literacy is one of the major reasons for the continued backwardness of the Gujjars.\textsuperscript{136}

\textbf{Settlement}

It has been an active policy of government to encourage the Gujjars to settle down at one place so that they can overcome the handicaps of nomadic life and get exposed to the benefit of development. The researcher during his fieldwork in Gujjar-concentrated area of Jammu region noticed that some of the Gujjars have settle down now for two or three generations, own land and are also involved in other economic
ivities. This clearly shows the changing pattern of their life style from nomadic to
lentary one. Though, there are not many among the land owners who are involved
large scale commercial farming but many of those who have been settled for a few
ations produce enough to sell rice, vegetables, wheat and fodder in the market.
many others land provides a basis of personal substance. Many, other who do not
sufficient amount of land, work as daily wagers and are engaged in odd job in
ories, road construction, etc.

Among those who are settled, there is a very small class of educated Gujjars
have joined government jobs. Many of them have joined police in lower and
dle ranks. Many of them have joined army as well. Some of the prosperous
jars are very well educated and take the advantage of the reservation policy in
ns of governmental employment. Among other occupations in which they are
olved are business related to honey, forest guard, drivers, milk-seller etc.

With the exception of the small class of educated Gujjars, for most of the
bers of the community there have not been many opportunities for socio-
onomic mobility. Despite settling in villages and towns, cattle rearing remains their
or activity. While only a few Gujjars do the milk-selling business on a large scale,
ast of them do it at a very low scale in their own neighborhood. But for the new
eration, this traditional vocation is seen with a lot of contempt. The educated
bars want to leave this job behind. Their preference is for white collared jobs.\textsuperscript{137}
government employment is therefore their first priority.

While taking to settled life, Gujjars like to live in their own localities. This is
reason that many Gujjar localities have sprung up in whole of Jammu and
mir. These localities help Gujjars to manage their own community life. Even at
ent, most of the Gujjars marry within the community. However, there exists a
archy between the settled and nomadic Gujjars and the settled Gujjars look down
on the nomadic way of life. Hence, not many marriages are solemnized between the
groups.

The semi-nomadic Gujjars have taken a substantial step by founding
jardesh Charitable Trust at the winter capital of the state, Jammu. Established on
ly 17, 1992 ostensibly to ameliorate the socio-cultural life of the Gujjars and
serve and promote their identity.\textsuperscript{138}
Struggle for Identity and Scheduled Tribe Status

The politics of Gujjar identity has been revolving around certain demands. These demands have been ranging from socio-economic empowerment and modernization of the community to political representation. The demand for socio-economic empowerment arises from the very basic context of backwardness, arising mainly due to the nomadic nature of their lifestyle as well as their existence on the edges of the society. Of all these communities in Jammu and Kashmir, the Gujjars are among the most backward ones.

Keeping in view the backwardness of Gujjars, especially those who continue to be nomadic, the community leadership has been demanding special attention. To cater to such demand, a board for development of Gujjars, namely Jammu and Kashmir Gujjar and Bakerwals Advisory Development Board, was constituted. The first chairperson of the Board was Begum Abdullah, the wife of Sheikh Mohd Abdullah. However, constitution of such a board could not improve the overall situation of the Gujjars. Gujjar leaders and intellectuals seriously contest the role of the Board in providing a positive direction in the empowerment of the community. According to them, this Board has failed to serve the cause of Gujjars. It could not, they feel, take advantage of the initial package meant for the development purposes. The amount of Rs.17 crores sanctioned by the central government could have been sufficient at that time to establish a university. But the Board, due to lack of planning and the spirit, doled the funds on creation of few hostels for the Gujjars and Bakerwals and shelled out the rest of the money on insignificant scholarships.139

Apart from backwardness, Gujjars have been asserting their identity as a separate tribal identity and have been demanding reservation for them in the educational institutions, in the state government and in the Legislative Assembly. In early eighties, Gujjars were declared a definite social caste and 3 percent reservation was made for them in professional colleges. However, they achieved a major breakthrough on April 19, 1991, when President of India at the instance of the Chandera Shekher’s caretaker government took a momentous decision and conferred on the Gujjars and Bakerwals the status of Scheduled Tribe.140 The April 19 decision, inter-alia, entitled the Gujjars and Bakerwals to a share of 10 percent reservation in the state services and other sectors and it also entitled the Gujjar-dominated areas to liberal financial grant. To quote Javeed Rahi, “this was a mile stone in the social
amelioration of Gujjars in Jammu and Kashmir and with 10 percent reservation (to 12 tribes) opened up educational and service avenues for the Gujjars."\textsuperscript{141}

The fulfillment of the demand for the grant of ST status has opened way for other demands of the Gujjars. Among other demands that are being made by them include: inclusion of Gojri in the 8th Schedule of the Indian Constitution, recognition of this language by the Sahitya Academy, and opening of a Gojri department in the universities of Jammu and Kashmir, Providing the political reservation for them in the Houses of the state legislature, speedy implementation of development schemes for Gujjars, suitable market facility for livestock and milk products etc.,\textsuperscript{142} These historical steps will strengthen Gujjar identity in the state and the people belonging to far-flung areas of the state will be able to play their positive role in the development and the progress of the State.

The Paharis: Origin and History

From ancient period, the Pahari speaking people are settled in the hilly areas of Pir Panchal mountain range. The Pahari speaking people of Jammu and Kashmir are one of the ancient races, much more ancient than the Buddhist period in Kashmir. They belong to the Aryan race which had once invaded India.\textsuperscript{143} They are mostly concentrated in the hilly areas of Jammu and Kashmir. The Pahari speaking people are living in the areas of southern upper hills of Pir Panchal particularly from western Banihal to Muzaffarabad, Drawa and Nangaparabath adjoining areas. Pahari intellectuals have written their histories viz- 

*Tarīekh-e-Pahaad* by Mohammad Ali, 
*Rajgani-Rajwar* is the history of Rajouri written by Mirza Zaffarullah, 
*Aqwami Poonch* is the history of Poonch written by Munshi Mohammad-din Fouq and 
*Galdan* by Mohammad Yaqob Khan and *Tarīekhe-Jabwal* by Awatar Singh Chib.\textsuperscript{144} All these histories have provided a detailed account of the different aspects of life, identity and the origin of the Pahari speaking people. These people got settled in the distant hilly areas and gradually started to speak Pahari language and become part of the local culture and tradition. The history of the Pahari speaking people can be traced from the period of the *Mahabarata*. The Panchal Desh, which is mentioned in the *Mahabarata* whose ruler was named as Panchal Naresh and his daughter Draopadi was also known as Panchali, all these names sounded a kind of a connection with the Pir Panchal mountain range. So many historians stated that the Pir Panchal was the Panchal Desh which is mentioned in *Mahabarata*. The stone deities which are
mentioned in *Mahabarata* are also found almost in every village of Karna, Uri to Poonch, Rajouri and Badel\(^{145}\). All these things relate the Pahari areas to the age of *Mahabarta*.

Litrally, the word ‘Pahari’ refers to the people who are settled on the mountain ranges of Jammu and Kashmir. While Drukpa, Brokpa, Bol, Boto, Sheena, Dard, Gadi, Gijjar Bakerwal communities could also be included in this group but, according to Motilal Saqi, “The unique historical, linguistic, social and political characteristics has given a new meaning to the word Pahari, once we speak out the word, we refer to particular community of people whose mother tongue is Pahari and who are inhabiting in the Pir Panchal range from the middle areas from river Jehlum to river Chinab. In the ancient period, the residents of Kohistan (Pirpanchal) were known as the Paharis. These people reside there for centuries with distinct way of life, their unique cultural heritage and with their composite culture.”\(^{146}\)

Fedrick Drew in his book *Northern Barrier of India* has called the Pahari people as brave, hard working and the people of ancient period.\(^{147}\) Today also the Pahari community is considered as brave, strong, beautiful, sensitive, trusted, cultured, talkative and impressive people. These people have maintained their unique identity, because of the simplicity, interesting and sweet language, unique characteristics, beautiful physique, traditional dress, glorious and rich cultural heritage.

Pahari is a name of composite culture which has assimilated diverse cultures and it has now become a mixture of Muslim, Hindu and Sikh cultures. So in this way this multicolored cultural diversity has now become the identity of the Pahari speaking people. Krishan Chand, well known prose writer, who spent his childhood in a Pahari village and grow up in traditional Pahari environment, in his book, *Mitti ke Sanam* compared the Pahari culture with the ‘Qaleen’(Carpet) in which the different colorful weaving threads adds the tranquility. In the same way the different races, religions and communities combined together to form a complete culture of Paharis.\(^{148}\) The Pahari community is also being compared with Deodar trees of Pir Panchal mountain forests as these trees are always upright and evergreen despite adverse climatic conditions.
Distribution and Dwellings of Paharis

Nazir Ahmad Massoodi has mentioned in his book, Pahari Log that the region of Pahari people extends between the river Chinab to river Jhelum. The region starts from the southern bank of Banihal and extends over the areas of Bedal, Rajouri, Mirpur, Bamber, Kotli, Poonch, Uri, Karna, Dalawa, Muzferabad, to the region of Nanga Parbat upto the historical place of Sharda Devi.149

There are also the Gujjar Bakerwal settlements in these hilly areas but Pahari speaking people are in majority, almost comprises of 57 percent who speak Pahari language. Despite some local lingual variations from the Badel to Karna hills, people have maintained a common identity and culture. After 1970’s these common local languages were unanimously termed as the Pahari language and afterwards the unique identity of this neglected language was preserved. In addition to Pir Panchal Pahari region, the Pahari people are also settled in some areas of the Kashmir Valley. Prominent settlements are: Qazipora, Chak Ferozpur, Chak Terian, Neelsar, Dardpora, Darwespora in Tangmarg area Charisharief, adjoining areas of Pach Sangerwani, Kariwa Malno, Kariwa Zowora, Sayidpora in the northern side of Shopian, Kandimarg near Aherbal waterfall, Paripora, Mazmoo, Qazigund, Brah, Daksum areas: block Draway, block Saleeya, Hapatnar in Ananthnag district, Dara Harwan, some areas of Qasbalar, southeastern areas of Mount Harmukh, Khagni and Hazara in Srinager district. Kawihama, Malangam, Chatibanday, Kowdara, Chakarsala Khan in Ghatlibag Ganderbal area are the prominent Pahari settlements.150

After partition, the Hindu and Sikh Pahari population migrated from Pakistan administered Kashmir to this side of border. These people are living in Jammu, R.Spora, Sambal camp, Bakshinager, Rehari and in areas of Rajouri, Poonch and Baramullah. So the Pahari community, besides being residents of hilly areas, is also settled in other parts of the state and are distinguished from the rest of the people by the identity of their mother tongue, Pahari.

Ethnicity

The Pahari are the people from diverse races, castes and religions whose distinct cultural heritage, life style and mother tongue has ascribed them a composite cultural identity. Amongst them are Hindus, Muslims and Sikhs who have been co-habiting together from many decades. There are people from diverse religions and
sects in Paharis. The commonly found are Sayed, Qureshi, Dhand, Sadan, Khakad, Ferozal, Dhomal, Jeral, Chib, Chadak, Manhas, Pathan, Turk, Dowi, Brahman and Khatri, Kashmiri etc.

Amongst Muslim Paharis, the Rajputs are in majority who classify themselves into different castes like the Thakur, Kamlak in Ilaqa Badal, and the Jaral Malik in Thana Darhal, the Jaral in Rajouri, Behroute, Manjakote and in Mendar, the Ferozal, Manhas, Chib, Chadak, Thakyal, Domal in Uri, Khakey in Hatmal, the Bambay, Rajay in Karma etc. similarly in Muzaffarabad of Pakistan-administered-Kashmir, the Khakey, Hatmal, Bambay, Godey and in Dopta, the Rathore in Saderwan, Khakad in Mirpur, Chib in Bambar and the Dumal and Thakyal tribe in Thakyala Prawa are in majority.

These Rajput tribes established their kingdom in their respective areas and had also defended the Valley for a long time. After Rajputs, the Sayeeds are next in hierarchy, whose ancestors had come from Central Asia and settled down in the Pahari areas. Historians are of the opinion that for the first time in 11th century Islam spread in Pahari area of Rajouri region. However in 1015 A.D. the army of Mahmood Ghaznavi could not annex Kashmir but annexed most of the areas of Rajouri and Poonch. This is the reason that the Sultan Mahmood’s son came Rajouri with Shah Masood Albairini in 1036 A.D. Along with his arrival, the Sayed groups also began to come to spread Islam. Some travelled towards Kashmir. But many of the Sayed groups settled in the Pahari region and gradually adopted Pahari way of life, Pahari culture and Pahari language and completely got mixed with the Pahari people. Afterwards, the Pathan and Mughals started annexation policy towards the Kashmir, as all the important routes for Kashmir were passing through the Pahari areas and ending at Kashmir. So Mughal, Pathan, Turk and Mir also settled around these routes and with the passage of time became part of local society and forget their ancestral native nations and languages. The Pahari speaking people of Mendar, Thakyala, Prawa and southern Poonch add title Sardar with their name. These people trace their ancestry to the Rajput race and today also live with the Rajputana dignity. The western Poonch area which is now under the territory of Pakistan has Suden Pahari tribe in majority which are very brave, hardworking and have participated in second world war from India. On the other side in the Uri area, the Hatmaal people are in majority whereas in Jagir of Khatri and Godi Dopta areas, the Khak Pahari dominated
the area. While there is difference of opinion regarding Khak Bamber tribe, some of the historians exclusively consider them among Muslim tribes and trace their ancestry from Bunia Umia. However M.A. Stein, in a note in \textit{Rajtarangini} considered them among Khash tribe.\footnote{151} While the well renowned historian Pandit Hergopal Khasta in \textit{Gulldast-i-Kashmir} considered the Khaks and Bombs the changed Muslim names of Khastr and Brahman Hindus.\footnote{152} The Pahari tribes of Khak and Bomb had ruled Muzaffarabad, Karna, Drawa, Godi, Dopta, Katali etc. over centuries.

However, during 10\textsuperscript{th} and 11\textsuperscript{th} centuries, Pahari areas were ruled by the Hindu emperors and were settled by Pal and Khash tribes. After the spread of Islam, the people accepted Islam. In 17\textsuperscript{th} and 18\textsuperscript{th} centuries, the Pahari areas were ruled by the local Muslim Rajas and because of their religious tolerance, the Hindus and Sikhs again came and began to settle in the region. The Khakkad Sardar of Mirpur, the Chib Sultans of Bambar, the Jaral of Rajouri and the Rather of Poonch had recruited the Hindu and Sikhs in their army. This was the period when Gulab Singh (Maharaja Gulab Singh) came to Pahari Raja of Bambar, Sultan Khan for employment and was appointed as the \textit{Qiladar} of Kotli Qila. In the same period, Jeral Muslim Rajputs had started mass employment of Hindu Rajputs in army and had appointed Mehta family people their Wazir. The Raja Rustam Khan had persuaded Hindus and Sikhs to trade in Poonch, and large population of Hindus and Sikhs settled in Muzaffarabad, Uri, Karna which became part of Pahari sects.\footnote{153} Among Pahari Hindus, majority of the Brahman Zamindars and Thakur Rajputs considered themselves original inhabitants of the area. Furthermore, shopkeepers of Khastr tribe have come from Jhelum, Khasak, Wahali and Rawalpindi for trade and settled here and gradually adopted Pahari way of life and culture and became part of Pahari community.

In 1616 A.D., 6\textsuperscript{th} Guru Hargovind Singh ji Maharaj along with Mughal emperor Jahangir travelled through ilaqa Bambar Rajouri towards Kashmir and returned Lahore through Baramullah route. During his arrival, the Sikhs also settled in the Pahari area. A major chunk of Sikhs was residing before independence in Muzaffarabad, Chakara and Poonch and were exclusively from Khak Pahari tribe. After independence these people settled in Baramullah, Poonch and Nowshehra areas and due to their mother tongue, Pahari became part of the Pahari society.

However, the Pir Panchal mountains separate Kashmir Valley from rest of India and important roads like Mughal road (termed Namak road in olden days), road
of Toshamaidan (which passes through through Ilala Poonch) and Jehlam Valley road (which passes through Uri Muzaffarabad) fall all along in the Pahari region.

In the ancient period, the trade between Kashmir and Punjab was carried through the mandies which were established in Thanamandi of Rajouri and Loran mandi of Poonch area, as a result so many Kashmiri traders settled around these mandis. The people of these areas adopted the Pahari way of life and became part of it. Notable among them are Khawaja, Wani, Banday, Tantrey, Bhat, Jaan. In addition to them, Mughal, Turk, Sayed, Qureshi, Lodhi, Pathan, Hatmal, Khan, Sheikh, Pir, Bab, Baigh, Khokhar, Dhond, (Abasi Aiwan) are included in Pahari people. Despite diverse religious, race, sect and community traditions, these people have adopted common composite culture and are living peacefully.

**Pahari Language**

Language is the identity of the man. It is due to the particular language that a man is distinguished from other men and group. According to G.A. Grierson, the word 'Pahari' means 'of or belonging to the mountains' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Baderwah, north of the Punjab, to the eastern parts of Nepal. The Pahari language has its own historical and geographical background. No doubt this language remains dormant for a long period of time, but despite that, this language remained the mother tongue of the marvelous people. This language had been a medium of communication for trade and commerce, used for writing the prescriptions of Tayaibs and Hakeems and was also used by Sufis for the propagation of their message.

Though, geographically, the state of Jammu and Kashmir is divided into three regions as Jammu region, Kashmir Valley and Ladakh, linguistically and culturally, the state could be divided into five zones. First the Dogri speaking area which covers the district of Jammu, Kathua, Udampur and some areas of Doda; second, the Kashmiri spoken area which includes entire Valley of Kashmir and some parts of district Doda; third, the Ladakhi which includes the area of Leh and Kargil. Fourth, the Dardi spoken area which includes Gilgit, Askardo and Gurez; and fifth, the Pahari speaking areas which include Mirpur, Bamber, Kotli, Rajouri, Baddel, Poonch, Uri, Karna and Muzaffarabad which extend up to Mount Marry hills. This position stood till 1947. However, these broad linguistic regions are interspersed with pockets of
other lesser known dialects or there exists intermixing of adjoining regional languages i.e Kashmiri in Poonch, Muzferabad and Rajouri, Pahari speaking in the Valley such as Kariwa Malnoo and Kariwa Zooora in Shopian, Loraab, Check Ferozpora, Teraian in Baramullah, Hapatnagar, Saliya, Drawa in Anathnag, Lessipora in Budgam and hundreds of small other hamlets.\textsuperscript{155}

After the Census of 1931, the Pahari had been written under different names at different places for a long time as Chibali in Bambar Rajouri, Mirpuri in Mirpur district, Poonchi and Pothari in Poonch, Hindko in Uri, Khagni and Hazarwati in Karnah and Muzzafarabad. These all are the synonyms of Pahari language. Despite some small variations in pronunciation, it was spoken in all the Paharis dominated areas from Pir Panchal range which extends from river Jhelum to river Chenab and was spoken by majority of the people, excluding Gujjars. It was the Pahari language which ascribed its name in 1977 and was given a unique identity.\textsuperscript{156}

The history of the Pahari language can be traced from the Ashoka period whose rule spread from Nepal to Kashmiri hills. The preachers of Buddhism were in need of a language which people could easily understand and this led to the establishment of the Sharda Peeth in the Pahari area of Drawa which enjoyed the patronage of government of the time. Significantly, the 4\textsuperscript{th} Buddha Conference was held here in which king Kanishka participated in 141 B.C. In this conference it was resolved by the Buddhist intellectuals that instead of Sanskrit the holy books of Buddhism would be written in such a language which will be close to local languages and whose dialect would be easier than the Kharosti dialect. This decision led to the birth of Sharda script in addition to Sanskrit in which the words of local languages were included. So with the spread of Buddhism the new language also became common and later this was called Pahari, which extends from Nepal to Kashmir’s hilly areas, Almora, Kamanu and Himachal Pradesh. Being the language of common masses, the Buddhism was preached and propagated in Pahari language.\textsuperscript{157}

By the beginning of the 10\textsuperscript{th} century, the Buddhism started to decline in Kashmir and in other Pahari areas. With the revival of Hinduism in the region not only Buddhism was wiped out but also the Pahari language, particularly its script referred to as Sharda/Shorseini lost its clout due to the lack of official status and patronage that it received earlier. Gradually like other parts of the India, the Hindu religion spread in these Pahari areas and Hindu emperor started patronage of Sanskrit
and the language which was used for the spread of Buddhism also got vanished with the downfall of Buddhism. The lovers of Buddhism migrated from cities, towns and from big villages to upper hills and the language also remained confined to these hills. The development of literature also got closed and the new generation also forgot the Sharda dialect. And for centuries the language remained confined to these areas and there was not any meaningful means for its study and development. So with the passage of time it assumed various shades, connotations and local names and whenever written, it took different scripts. Renowned historian Robert Bein has classified Pahari language of India into three broad sub groups.\textsuperscript{158}

\textit{Eastern Pahari areas}: this is being spoken in Nepal. There, it is known as Khasoora. But in 18\textsuperscript{th} century, all the Pahari areas were occupied by Gorkhas and then this language was termed as Nepali.

\textit{Middle Pahari areas}: this type of Pahari was present in Dehradun, Almooada, Nanital and in the hilly areas of Kamoun, which were called as Kamouni.

\textit{Western Pahari areas}: this shade of Pahari language extends from Himachal Pradesh to Muzafarabad and was spoken up to the Mount Mere hills in Himachal Pradesh. The Pahari language is spoken in Himachal Pradesh and known by various names as Himirpure, Ounwi, Sarmure, Beghati, Kuwanri, Mahasawi, Lahaouli, Kalwi, Munyali, Belaspuri, Khandhi, Chanbyali, etc. In Himachal Pradesh the tradition of writing in Pahari language was practiced from 16\textsuperscript{th} century. Today, the Himachal Pahari is written in Devanagri script. All these groups were broadly called as the Pahari. Like Himachal Pradesh, the Pahari people of Jammu and Kashmir also spoke Pahari with local variations like Chibali, Mirpuri, Rambani, Poonchi, Hindku, Khagni and Hazarvi. This is the mother tongue of all the Pahari people of the state. In 1977, the Pahari intellectuals ascribed it the name Pahari in place of all these names and gave this language the new identity and space.

The present day Pahari spoken in Jammu and Kashmir is a further modified language written in Nastaliq (urdu script) in the north west part of Himalayas from Sathluj up to Sindh in sub mountainous belt. Pahari is an offshoot of Indio Aryan family of languages just as Sindhi, Punjabi, Bengali and Urdu etc.
Dialect of Language:

The dialect of the Pahari language was Sharda or Brahmi script, which changed with the time, environment and belief. In Himachal Pradesh, for a long time, its amended form Takri was found, and in the Pahari area of Jammu and Kashmir Takries changed shape, Lunday was existent for a long period of time. By the beginning of the 20th century, the Pahari merchant people of the state wrote their registers in Lunday dialect for long period of time but in Pahari region the majority of the people were Muslims who were not much acquainted to Lunday dialect while in their neighboring areas like Hazara and western Punjab, people adopted Shahmuki dialect for their way of life. So the earlier poets and writers of the Pahari areas had also adopted Shahmuki dialect at the beginning. The base of Shahmuki came from Persian dialect. In the beginning, Sufi poetry was also commonly written in the same language. So it was called Shahmuki which is being used presently for writing the Pahari literature while the Pahari is also written in Gurmukhi and Devanagri dialects at certain places.

Noted historian Sukhdev Singh wrote in his book the *Beautiful India*, some significant characteristics of Pahari language which differentiates it from rest of the neighboring languages. As there are more basic letters and consonant than Punjabi and Hindi.199

It is evident from all these things that Pahari is a complete language, it had its historical background, territorial jurisdiction, and its own dialect and its speakers are settled outside the Pahari speaking area. Other people like Gujjars, Dogras, Kashmiris and Punjabis living in the Pahari areas also understand and fluently speak Pahari language.

In 1975, Sheikh Mohammad Abdullah’s government worked hard for sorting out the regional differences and social inequality and also worked for the development of various locally spoken languages and Pahari also got slip. In 1977, a separate Pahari department was established in the State Cultural Academy. *Asthad-adab, Sheeraza, Lokgeet* and *Lok Kahaniya* were started for publication. Furthermore, the broadcast in Pahari language started from Radio Kashmir Srinagar and from All India Radio Poonch, and Doordarshan Srinagar and Jammu also started broadcasting programmes in Pahari language.160 The Magazines like *Resal-e-Guluestan-e-adab* by
Yusuf Naseem Larvi and Shamasbari by Zafar Iqbal Manhas were also started. Pahari writers started their writing in their local Pahari language. The Pahari conferences Mehfil-e-Mushera, Mahbil-e-Maqala and Mehfil-e-Afsana and other literary works were started in the main Pahari areas, cities and towns and a new wave of modern Pahari poetry got started along with the traditional literature. So it would not be incorrect to mention that Pahari language was trying to establish its legacy. Inspite of fact that the Pahari language stands recognized in the 6th Schedule of the Constitution of the Jammu and Kashmir state, unfortunately the language was neglected on all fronts.

Society, Culture, Belief and Occupation

In the ancient era, people used to share their experiences in the form of stories; it was a kind of an entertainment and source of knowledge. Especially Band story tellers went from village to village for their work. It is because of the Merasi people that the Pahari folk literature came to an existence. There were no adequate means for knowledge; so these stories and poetry also got transferred by these Merasies from one generation to other. These stories, plots and poetry are called ‘Lok adab’ because people create it based on their own experiences, own understandings and on their own feelings.

Folk Literature (Lok Adab) is always found in the mother tongue of each community in every corner of the world. It is the reflection of people’s lives, thoughts and behaviors. People make it memorable and protect it in their heart and soul and transfer it to their future generations as a heritage. In one side of the ‘Lok Adab’ there are instances of joy and sadness, suppression and conflux, win and loss, love and affection, miseries and atrocities of man over man but on the other side there are instances of art and culture, fears and festival, custom and tradition, way of life, food habits, social and economic aspect of life.

Pahari lok Adab (folk literature) is not confined to a particular community, caste or religion but it is the composite heritage of the Pahari society. Like the Lok Adab of other languages, the Pahari Lok Adab can be divided into two parts: Lok Kahaniya (folk stories), and Lok Geet (folk songs). Apart from the rich folk literature, modern Pahari language has made rapid strides in the past few decades to the literature of the other sister languages. Besides Saiful Mulook, masterpiece written in
Pahari, many other books like Sirajul Qasus by Molvi Habibullah Shah is a detailed account regarding the linguistic entity of the Paharis of Jammu and Kashmir.\textsuperscript{162}

**Pahari Economy**

Geographically, the Pahari dominated area is hilly, remote and far-flung area. Most of the population is settled over rough terrain of Pir Panchal range. Some of them are living in the villages falling near the Actual Line of Control where the life is very miserable and the economy of the area is based on agricultural, exclusively depending on the changing climate or locally made tools. The establishment of industries and business are not possible in these Pahari dominated areas due to unavailability of modern means of transport, electricity and other facilities.

However, in the recent years, government has established several schools to educate the Pahari people. The backwardness continued from the past time and due to inadequate share of government employment, the 70 percent of the economy was based on the production of small landforms available over the rough terrain. Besides agriculture, the people also rear the sheep and goats. In the good leisure days, the people engaged in their manual laboring. Due to the favorable climatic conditions various types of fruits are grown in Pir Panchal adjoining areas of Uri, Keran, Karnah, Thana, Sewankote, and Bedal. These areas are famous for the production of Walnuts and Almonds. In addition Plum, Mulberry, Apricot, Peas, Apple and Cherry fruits are also grown.

Usually the Pahari people build their houses at the upper riches by using mud and big logs for their flat roofed thatched houses. However, people living in villages build the concrete house. The houses have two parts; first part is called 'Dab' which often collides with the land and is kind of a big hall. These square shaped rooms usually possess high short window (roshandan) and a chimney for evacuation of smoke which is known as ‘Ugun’. In other words, the Dab is also called Bande which is usually meant for the cattle. The rest of the house is built in the back of Dab. The roof of the Dab is usually used as a terrace of the house. The house is usually composed of open gallery, kitchen, drawing room, bed rooms and store for storage of grains and other valuable items. Jewellery and cloths are kept in boxes. The two storey buildings are called ‘Ladey’.\textsuperscript{163}
Pahari females usually wear shalwar kameez and odhni (khash or chapra), shoes and sweaters. Footwear is called as gurgab, and joda, which is made by local cobblers, are also used. Females also wear the Hijaab. Hindu Rajput females in villages wear white coloured Hijaab. Majority of the females are fond of red coloured suit.

The men of rich families usually wear white coloured shalwar, khadi shirt (bosiki) black vasket whose buttons are entangled through chains and a pagdi. The poor wear khaddar shalwar, kameez and peshery lungi to cover their head. The old women of villages wear Tajiskistani topies. Pahari women have significant identity for their jewellery. Zamindar people are silver jewellery. The Hindu and Sikh women use golden chains, lockets, bangles, and earings etc.\textsuperscript{164}

Bull race, horse ridding, buffalo war, latthabazi, samsherbazi, wrestling, hide and seek and kabaddi are the common games played by Pahari youths. Besides this the people are also fond of songs and dances like tadi, mangha, shamsharbazi, dohta, bhangda, and hatmal.\textsuperscript{165} These are the common dances performed during marriage ceremonies.

In the Khari period, 88 percent land is used for the maize production. So in this way makki ki roti (maize bread), sattu tea, rice, lassi, saag, milk, kehwa (spiced tea) are the common dishes. In Hindus, in addition to above things kada, puri, halwa, paratha, kanji, sharbat are also famous.

Pahari handicrafts have their own unique identity. Wood carving, shamadan, kangia, chamchey, toothpin, suthiyan, swords and trays are the common handicraft items made by the skilled Pahari people. ‘Chashambulbul’ blankets are very famous from the earlier period. White puttu, pitavey are the locally made handicraft items. Women used to make baskets which are known as chanji.

Though the Pahari people belong to different religions like Hindu, Muslim and Sikh but their customs and traditions are common among all the religions. These traditions extend from cradle to grave. The birth ceremonies are also common amongst all religions.

**Socio-Economic Backwardness**

These people are mostly concentrated in hilly and border areas, stretching from Badhel in Rajouri upto to Keran and Teetwal in Kupwara, are compelled to live
in a very pitiable condition. They are caught between the devil and the deep sea. The geographical-cum-topographical conditions coupled with border area have made their life miserable. Devoid of day to day normal facilities of education, healthcare, financial support and social upliftment, they have been facing aggression, tension, violence etc, prevalent on the borders from the last 60 years. They have been uprooted time and again and had to bear the agony of dislocation. The central and state government have added to their miseries. These Paharis allege that the central government, by denying the Scheduled Tribe status to Pahari speaking people, has virtually sealed the future of this community. The state government has already recommended Pahari speaking people for ST status in 1989. Since then the case is pending with the central government.166

To conclude, we can say that both the Gujjars and the Pahari speaking people are linguistic, ethnic, and cultural entities. They posses almost similar racial and cultural characteristics. It is difficult to differentiate and to tell that to which community they belong as their dresses are generally common. Their customs, rituals and traditions are also the same. The only difference between the two communities is of the language they speak.
References


3. In the Ladakh region, the Ladakh Hill Development Council (LHDC) was established in 1995 as a part of democratic decentralisation of planning at grass root level owing to the difficult geographical location. It is autonomous in nature.


5. Pakistan administered Kashmir: Area of former princely state of Kashmir Known as Azad Kashmir spread over Korakarm and Gilgit Baltistan, the territory is disputed since 1947.


7. Ibid.


10. Stand Still Agreement was signed on 29th November, 1947 by the Maharaja Hari Singh of Kashmir, whereby it ensured that rulers be allowed to make up their minds and announce their decisions till new agreements were made.

12. Ibid.

13. National Hydro-Electric Corporation (NHPC) is unconstitutionally and illegally controlling different power projects in Jammu and Kashmir. It has potential of 20000 mwts, but Government of India is not allowing to tap this potential, which could have boasted the economy of the state.


15. Kailhana, a poet wrote Rajtarangni, History of various dynasties which ruled Kashmir from the earliest period to the time of author (12th century A.D.)


18. Ibid, p. 12

19. The society was divided in accordance with the occupational hierarchy as Brahmans (priestly and literate class), Ksatriyas (warriors), Vaishas (cultivators), Shudras (menial untouchables).


23. K.S. Singh (ed.), op.cit, p. 13

24. Ibid, p. 14


26. Mridu Rai, op.cit, P. 288

27. Reading Room Party was a group with an aim for an emancipation of Kashmiris. Initially the members met for discussing the future of Kashmir.

28. P.S. Verma, op.cit, p.16

29. Ibid, p.17
30. Bertrand Glancy, on 12th November, 1931 was appointed as Chairman of the Commission for constitutional reforms and this was constituted of four non-official members representing the Muslims & Hindus.

31. P.S. Verma, op.cit, p. 40

32. Mridu Rai, op.cit, p. 24

33. P.S. Verma, op.cit, P. 18


35. S.N. Koul, op.cit, p.140

36. op.cit, p.141

37. S.N. Koul, op.cit, p.141

38. In 22 October, 1947, Pakistan tribesmen attacked the state of Jammu and Kashmir to invade the territory and they looted the property of Kashmiris.

39. Mushtaqur Rahman, op.cit, p. 71

40. S.N. Koul, op.cit, p. 142

41. Ibid, p. 144

42. S.N. Koul, op.cit, p. 147

43. P.S. Verma, op.cit, p. 114

44. S.N. Koul, op.cit, p. 148


46. Mirza Afzal Beg formed the “All Jammu and Kashmir Plebiscite Front” on August 9, 1955 for the cause of free and fair plebiscite and raised slogans “Long live Abdullah, we want plebiscite”, each year 9th August is observed as “black day” and emphasized that sovereignty belongs to people.

47. S.N. Koul, op.cit, p. 150

48. Ibid, p. 151

49. The plan under which designated chief ministers resigned their office to party work.


51. S.N. Koul, op.cit, p. 151

53. Kashmir Accord: For reconciliation a six-point accord between the then Prime Minister Mrs. Indira Gandhi and Chief Minister Sheikh Mohammad Abdullah in February 1975 was signed and declared that constitutional measures under Article 370 will continue to govern the state.

54. Ganguly, (ed.), the *Kashmir Questions*, p. 190


57. Mridu Rai, *op.cit.*, p. 290

58. Humaira Quraisi, *op.cit.*, p. 34

59. AFSPA is a law which has been passed in 11 September, 1958 by the Parliament of India. It conferred special powers upon armed forces in disturbed areas like unwarranted detention, no prosecution for killing. It has been in existent in Kashmir since July 1990

60. Humaira Qureshi, *op.cit.*, p. 56


62. Moe Muqaddas is a sacred relic, believed to be of prophet MohammadSAW.

63. International Centre for Peace Initiatives, *Cost of Conflict between India and Pakistan*, p. 74


65. *Ibid*, p. 62


68. M.A. Stein, PHD, Memoir on Maps illustrating the Ancient Geography of Kashmir, *Journal of the Asiatic Society of Bengal*, Part I, History Literature Sec, Extra-Number 24, 1899, page 124, Sec VIII,
http://oudl.usmania.ac.in/bitstream/handle/OUDL/2083/218581_Memoir_on_maps_illustrating_the_Ancient

69. Majid Hussain, *op.cit*, p. 62
70. K.S. Singh (ed.), p. 14
71. Majid Hussain, *op.cit*, p. 65
73. Majid Hussain, *op.cit*, p. 65
74. Walter Lawrence, *op.cit*, p. 313
75. *Ibid*, p. 314
76. Majid Hussain, *op.cit*, p. 68
77. Dr. Javaid Rahi, Chairman, Tribal Research and Cultural Foundation, Gurjjar History, http://www.jktribal/pag2/gujre_history.htm
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79. K.S. Singh, *op.cit*, p. 373
80. *Ibid*, p. 377
84. *Ibid*.
85. *Ibid*.
86. *Ibid*, p.35
95. B.N. Puri, *Gorjar Partiharan ki Tarikh (Hindi)*, Indian Publishers Pvt. Ltd, New Delhi, 1961, pp. 75-76
103. *Census of India, 1941, op. cit.*, p. 10
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