Chapter II
(Physiography and Demography)
HISTORICAL BACKGROUND

Over half the population of Kashmir and Jammu State dwells in the Vale of Kashmir. This Valley is the main source of wealth for the State and is an important centre attracting the tourists from far and wide. The Valley, being most densely populated, fascinating and full of valuable resources, it is but natural that the historians lay greater emphasis on the importance of this region than that of any other. The Valley has the further advantage of having well documented and authenticated record of its early history. The Buddhist and Hindu civilizations in northern India had their impact upon the culture and religious outlook of the inhabitants of this Valley. The ninth century A.D. witnessed the ferment of Hindu culture to a major extent in this region. The Valley came under the Muslim rule in the 14th century. The Mughal Emperor Akbar annexed Kashmir to his dominions in 1587 A.D. and thenceforward it became a favourite summer resort for the Mughal rulers. It passed into Afghan hands in 1752 A.D. when the Mughal rule was on its last legs in the sub-continent. After Afghans it was annexed to the Sikh state under Ranjit Singh in 1819 A.D.²

1. Lamb, Alastair, Crisis in Kashmir, pp. 20--23.
2. Ibid., Tikku, The Kashmir Story, pp. 17--18.
In 1846 A.D. the Sikhs were defeated by the Britishers so that their kingdom disintegrated. Thus, the Valley came within the jurisdiction of the East India Company which sold it for rupees 75,00,000 to Gulab Singh. In this way Gulab Singh became the founder or creator of the modern state of Jammu and Kashmir. He was a member of a Dogra family and claimed his ancestry from Rajputs who were destined to acquire great political power in the Jammu and Kashmir territory under Gulab Singh.

During the first decade of the 19th century, Gulab rose to exalted position at the court of the great Sikh leader Maharaja Ranjit Singh. He was rewarded for his services with the rulership of Jammu & Kashmir.

The year 1846 A.D. brought about an unexpected change. After the defeat of the Sikhs and the victory of the English in the Anglo-Sikh war, the latter acquired territories between the Satluj and the Beas and a claim to £ 1,500,000 as war indemnity. Such a huge indemnity was, however, unacceptable to the Sikhs. They offered the territories of Jammu & Kashmir instead. The English, on their part, were reluctant to accept the offer of the territories, which were too far off to be effectively controlled by them in the face of the Sikh hostility. Gulab Singh offered to make good the indemnity. Thus these territories were transferred to him in independent possession. To that end, on 16th March, 1846, the Treaty of Amritsar was signed between Gulab Singh and British Govt., under this treaty, Gulab Singh was recognized as the Maharaja of Jammu and Kashmir both by the powerless Sikh Durbar and the British government. Under this Treaty, Kashmir with the districts of Ladakh and Gilgit was ceded to Gulab Singh and he was recognized as an independent ruler. "In consideration of the transfer made to him and his heirs M. Gulab Singh promised to pay to the British government the sum of seventy five lakhs of rupees (nanakshahar)." Article 3, Treaty of Amritsar, 1846.
Jammu  

Gulab Singh consolidated the various parts of the region with a firm hand of a great administrator. The Anglo-Sikh wars of 1845–46 made Gulab Singh cleverly refraining himself from entering the war on the side of the Sikhs. He was rewarded by the British for his prudent neutrality and non-involvement in this war.

On 9th March, 1846 A.D., according to the Treaty of Lahore Gulab Singh was recognized as the independent ruler of Jammu, Poonch, Ladakh and Baltistan. A week later on 16th March (1846) the Treaty of Amritsar signed between the British and Maharaja Gulab Singh made this ruler of Jammu the founder of Jammu and Kashmir State. Gulab Singh recognized the British supremacy and the right of the British to control his foreign relations and as already stated above Gulab Singh was permitted to purchase from the British the former Sikh province of Kashmir. This bargain brought into existence the new state of Jammu and Kashmir.


5. Ibid., Sinha, Sachchidananda, Kashmir the Play-ground of Asia, pp. 25–26; See also K. M. Panikkar, The Founding of the Kashmir State, pp. 149–150.

The "Jammu and Kashmir State" popularly known as "Kashmir" is situated between 32° 17' to 36° 58', North latitude and 73° 26' to 80° 31' East longitude. It occupies a strategic position with its border touching China, Russian-Turkistan in the north, Tibet in the east, the states of Punjab and northwestern provinces of India in the south. It is one of the most important states in the Indian Union from the point of view of its area. Geographically, the Jammu and Kashmir State is divided into three main regions—the Kashmir Valley, the Jammu region and the Ladakh and Frontier Area—all these having diverse mountainous topography varying in altitude from 300 metres to 18,690 metres above the sea level. These three regions, besides their distinctive geographical features, present a sharp contrast in ethnic and historical background in addition to differences in physical features and linguistic traits of the people. The area


earmarked for this topic of research is confined to Valley of Kashmir and its peripheral areas.

Kashmir Valley:

The Valley is an irregular yet unique plain of oval shape. It has a length of about 84 miles and a width varying from 20 to 25 miles. The lowest point in the Valley has an elevation of 5,200 feet, and the mean elevation is 6,000 feet above the sea. The lowest (Banihal) pass in the Pir Panjal range, as it existed during the Dogra period, was 3,000 feet above the level of the Valley. The Valley is situated to the

9. The Valley of Kashmir has been a romantic Eldorado for men in all countries and climes. This sacred land of Kashyapa Reshi is mentioned by Shelley in his Alastor and Thomas Moor in Lala Rookh. It is a land of varying climatic phenomena through graded rise in its elevation which is in general 6,000 feet above the sea level.

Its scenic beauty has been an object of praise by historians and travellers since time immemorial. It is full of fascinating mountain ranges, exalted terraces, rich alluvial soil, majestically flowing rivers and streams, tranquil lakes and romantic kerawas. It is reputed for its superb climatic conditions and charming scenery. The main centre of gravity and representing in miniatures all the above mentioned traits in Srinagar, the summer capital of J&K State.

north of the Pir Panjal range. It is a conglomeration of a number of lakes, Karewas, springs and meadows. It is enclosed on every side by lofty mountain chains. These mountains are infinitely varied in form, height and colour.

---


In Sanskrit the name of Kashmir implies "Land desiccated from water." According to another tradition Kashmir was a lake drained by the ascetic Kashyapa. However, whatever the origin of its name, there is no doubt about the fact that it contains geological evidence of the remains of a mountain lake in remote past. Koul, Anand, op. cit., pp. 97--98, (Rev. by Banzai, P. N. K.), Bernier, Dr. Francois, Travels in the Mughal Empire, pp. 367--68.

Mountains:

The mountain ranges guard the Valley from external intrusions and isolate it from the outer world—thus enabling its people to form an individual character of their own. Hoary-headed Haramukh (16,903 feet) stands to the east and presents a grim front acting as a sentinel guarding the Valley of the Sindh. Mahadev and the lofty ranges of Gwasha Brari(17,800 feet), perennially snow-clad lie, to the south of the Valley. The peak of Amarnath (17,321 feet), also lies in this area. On the southwest is the Pir Panjal range of (15,000 feet) and to the north are ranges of the Korakarams and the Himalayas.

Rivers:

The whole Valley is covered with a net-work of rivers and streams. These rivers were often used for navigation due to the paucity of wide traffic roads. These rivers provided the net-work of communication during the period under review. There are a number of rivers in the Valley.

---

13. Ibid., Koul Anand, op. cit., p. 98, (Rev. by Bamzai, P. N. K.); Lawrence, Provincial Gazetteer of Kashmir, pp. 4--5; Lawrence, Valley, pp. 14--15; Bernier, Dr. Francois, op. cit., pp. 368--69; Nathawalla Maneck. B., An introduction to Kashmir Its Geology and Geography, p. 2.3.
Jhelum Rivers

The river Jhelum forms main water-source of the Valley. It meanders through the Valley in a serpentine manner. It is called as Vitasta in Sanskrit, Hydaspes in Greek, Veth in Kashmiri and Jhelum in the modern times. It is navigable from Khanabal to Baramulla. The course of the river is very irregular, owing to the immense curves of the Valley through which it flows. The direct Cart Road, Anantnag (Khanabal) to Baramulla is 68 measured miles whereas the water-way as given by Lawrence and others is larger than this length.

The Jhelum has its source in the beautiful spring of deep blue water issuing from the bottom of a mountain spur in the Pir Panjal range. This is the famous Octagonal spring of Verinag where from flows the Jhelum to Khanabal—the starting point of its navigation. From Verinag to Baramulla the river is 132 miles long while by road the distance is only 85 miles. It is one of the principal ingredients of the Valley and contributes largely to the prosperity of the country of which it has formed an integral part. It is chiefly composed of loam and clay.


15. Ibid., Anand Koul Bamzai has very well remarked about this river. "It is one of the principal beauties of the Valley, and no less important a factor in the prosperity of the country which it so materially adorns. This sluggish river, on whose breast is borne the traffic of the land, gives Valley the piquant beauty of a variant landscape."
This river proved of great commercial importance to the people of the Valley.

Dudh Ganga River:

This river rises on the eastern slopes of the Punjab range, near the Chotigali. At the commencement of its course it was known as the Sang-i-Safid stream and flowed down in a north-easterly direction debouching on to the plain a few miles north of Chrar, then it turned due north passing through the suburbs of Batamaloo and Chattabal. It joined the Jhelum on the left bank in the city of Srinagar, just below the Safakadal. Dr. Elmslie calls this river the Chatsakol, or "the white stream", and states that it got its name from the circumstances in which it took its rise near a white stone called Chats Karvpl. In its course it was fed by the waters of several smaller streams that drained the south-western mountains.

Arapti:

This river is one of the head waters of the Jhelum and it rises in the Hairibal-i-gali. It flows between the latitude 33°-50 and longitude 75°-28. This river is also fed by a considerable stream near the village of Rishpura. It flows in a

---

17. Ibid.
south—westerly direction through the Kuthar pargana— and joins the Jhelum near Islamabad. Throughout the greater or major part of its course the Arpat is fordable, and is also spanned or crossed by numerous bridges.

**Arrah River:**

A river which takes its rise in the Marsar, a turn situated among the mountains forming the southern boundary of the Sindh Valley. After a course of about 20 miles from east to west it merges into the Dal lake.

**Brang River:**

This river, is one of headwaters of the Jhelum; It takes its rise at the foot of Brari Bal. It is fordable upto the village of Wh, where it is joined by a considerable stream which drains the Nowbug Valley. Further ahead it receives the waters from Kukarnag springs, near the village of Hillar. Then it merges into the Arpat river just to the west of Islamabad. In addition to some of the principal rivers mentioned above there is also a wide spread net-work of different types of streams that feed the numerous rivers of the Valley. These are a great source of water for irrigation.

---

20. Ibid., pp. 236—237, 632.
The karewas cover more than half of the Kashmir Valley. Numerous plateaus, locally known as karewas or wudar stand up in the middle of the Valley. In these places the mountains cease to be steep, and instead appear fan-like projections with flat arid tops and these are known as karewas.  

Karewas and their ravines occupy a width varying from eight to sixteen miles along the south-western side of the Valley, for a length of about 50 miles from near Shopyan to the river flat between Sopur and Baramulla. Their soil is for the most part of loamy clay. They are divided from each other by ravines ranging from 100 to 300 feet in depth. Beyond Sopur again the north-western end of the Valley consists mostly of karewas. The karewas adjoining the mountains have their surfaces inclined from the latter with decreasing slopes. On the south-eastern

---


Karewas are of two kinds, viz., those which, on their summits, make a flat table-land, or nearly so, and those which slope up continuously, but with an increasing slope, to the mountains. The flat-topped karewas consist of horizontal beds. The view accepted about the origin of the karewas is that these are the surviving remnants of a lake or a series of lakes which filled the Valley basin once.

22. Ibid.
side of the Valley the karewas reach upwards to an elevation
of about 6,500 feet; or 1,300 feet above the lowest plain of
the river alluvium. Occasionally they are surrounded altogether
by lower level ground. However, as a rule they get linked to
some of the mountains that bound the Valley. Over the surface of
the karewas, water has sometimes been brought for irrigation.
But more commonly the cultivation depends on rains alone. 24

Lakes:

The Valley is a land of numerous lakes, springs and
rivers. There are a large number of beautiful lakes in the
Valley. These are of various dimensions. Besides enhancing the
natural beauty of the landscape, these lakes provide a great
material benefit to the people of the Valley. Some of these are
particularly useful for growing vegetables on floating gardens.
These also yield plenty of fish, lotus-roots (nadur) and water-
nuts. The floating gardens produce water melons, musk, melons,
pumpkins, cucumbers and various kinds of vegetables. Thus a
sizeable section of Kashmiris was engaged in extracting a number
of products from these lakes in the Valley. 25 The most beautiful
lakes that deserve to be mentioned are:

23. Ibid., See also Temple Richard, Journals Kept in Hyderabard,
24. Ibid.
25. Koul Anand, op. cit., p. 103 (Rev. by Bamzai, P.N.K.),
Dal Lake

It is one the most beautiful lakes in the world. There are very few water spots in the whole world so pleasant as the Dal Lake. It is situated to the north-east of Srinagar and is connected with the Jhelum by a canal called the Tsont-i-Kul or "Apple Tree Canal." It was also known as the city lake. It is spread over 5 to six miles north to south and 2 to 3 miles east to west at its broadest point. The average depth of the lake varied from 7 to 10 feet and sometimes went even up to 26 feet. The background is provided by mountain ranges which rise from 3,000 feet to 4,000 feet above the lake. The Mughal gardens are situated on the banks of the Dal Lake. It was fed by many springs and streams. Its water was clear and soft. Its water was famous for being utilized to wash the shawls.

It was divided by causeways into two distinct portions, each minor-off-shoots, and a large portion of its surface was covered with floating gardens and beds of rushes—(Sona and Rupa lank).


The economic significance of this lake was very great and it was famous for fish and various other products.\textsuperscript{28}

\textbf{Wular Lake:}

It is the largest freshwater lake in India, and is situated to the north end of the Valley of Kashmir. It was about 12\frac{1}{2} or 13 miles long and about 5 to 7 miles wide with a circumference of nearly 30 miles and a depth of about 12 to 16 feet with ill-defined shores.\textsuperscript{29} It was the delta of the Jhelum river which entered it from the south-east and left it at the west end near Sopore. It is surrounded by the lofty mountains which tower the north and north-east flank of the Valley. These were spurs, of heights varying from a few hundred feet to 5,000 feet above the lake level. Along the northern shore of the lake, in front of the mountains, is an edging of a sloping ground covered with villages.\textsuperscript{30} Its water was clear and at the centre the lake, from

\begin{itemize}
\item \textsuperscript{28} Lawrence, Valley, p. 236; Gazetteer of Kashmir and Ladakh, p. 787; A large variety of vegetables were cultivated on the floating gardens which were mostly situated on the western side of the lake. These were in full bloom in early spring when the level of the water was at its lowest.
\item \textsuperscript{30} Gazetteer of Kashmir and Ladakh, p. 885; See also Drew, Jammu and Kashmir Territories, p. 166.
\end{itemize}
some distance, appeared of a deep colour. The Bohnar, the Madumati and the Brin streams flowed or passed through it. The Wular was the richest lake as it abounded in fish. Fishing was carried on to a great extent by the inhabitants of the surrounding villages. They preserved a great deal of their produce for sale, by simply cutting the fish open and drying it in the sun. The Singhara or water-nut was produced in such abundance on the lake as to contribute very considerably to the revenue of the state. The lotus and other water plants, water fowl, swans and geese, were found on the lake.

Manasbal Lake:

It is situated twelve miles to the north west of Srinagar which is linked with the Jhelum by means of a canal. Its length was 2.40 miles and breadth 0.47, with a circumference of about 5 miles. It is oblong in shape and its direction is almost from east to west. It is the deepest of all the lakes in Kashmir.


being, in some parts, upwards of 40 feet. On the north there is an elevated table-land and on the south, there is a low range of hills extending from the lofty mountains on the north-east. The Conical Peak in the range is called the Aha-Tung, which is 6,290 feet high and is visible from many distant parts of the Valley.\textsuperscript{34}

The charm of this lake chiefly consists in its deep clear water and its pink lilies, but it has behind it a grand mountain which forms an effective contrast to the gentle of the lake. However, it did not possess the same importance as the Dal and Wular lakes, these being rich in natural products. It has some hot-springs, the water of which does not freeze even in cold winter. The depth of this lake was more than 50 feet and had always a considerable expanse of clear water. Its water is blue and clear.\textsuperscript{35}

\textbf{Anchar Lake}

It is situated to the north of Srinagar, and is connected with the Dal by means of the Nala Mar and it follows into the Sind river near Shadipur. It was 3.51 miles in length and 2.15

\textsuperscript{34} Gazetteer of Kashmir and Ladakh, pp. 583—584; See also The Civil and Military Gazetteer, 8th October, 1886.
\textsuperscript{35} Lawrence, Valley, p. 21., Sharma, D. C. op. cit., p. 15.
miles in breadth. It covered an area of about 7,5465 square miles as recorded by Lawrence. It was tringular in shape with an apex pointing towards the city. It stretched as far south as the Idgah, where it was called the Khshal Sar. The portion midway near the village of Atsan was known as the Atsan Nambal, the Mar Canal passed through it.

Besides lakes there also existed numerous springs of clear transparent water which were found round the Kashmir Valley. These springs were useful auxiliaries to the mountain-streams in irregation, and were sometimes the sole source of water supply. Prominent among these are Achibal, Verinag, Anantnag and Chasmashi.

**Achibal:**

The largest and most famous spring in Kashmir rises at the foot of the rocky spur of the Achibal thang mountains, about four miles to the South-west of Papashodhan Spring. Achibal or Akshavale a large town in the ancient times was founded by King Aksha (486 to 426 B.C.)³⁸. It is the finest in Kashmir and was

---


³⁷ Lawrence, Valley, pp. 20—21; Sharma, D. C. op. cit., p. 16, Gazetteer of Kashmir and Ladakh, pp. 11,170.

supposed to be the re-appearance of a portion of the river Brang, whose water had suddenly disappeared through a large fissure underneath a hill at the village Divalgam in Brang. In fact, it is the most beautiful of all springs.  

Verinag:

It is another spring of great importance and beauty, with deep blue water which also issues from the bottom of a high scarp of a mountain spur. It is about 9½ miles from Larikpura, to the south-west of Avantipura, at the foot of the Pir Panjal Pass. The water issued from north-eastern side of a high and well-wooded hill from where it flowed into an Octagonal stone basin, which was about 50 feet deep in the centre and 10 feet at the sides. The Verinag probably derives its name from the fountain of the pargana of Shahabad— the latter being a name given to this place after it was built by Nur-Jahan.

---

39. Ibid.,


Vigne states that over the entrance is written "This fountain has come from the springs of paradise", Ibid., p. 844.
Islamabad or Anantnag "the place of countless springs", sends out numerous streams in different directions. Its waters were received into tanks, the sides of which were built up with stone, embellished with a wooden pavilion and overshadowed with large chinar trees. It is regarded sacred by the Hindus.

About a hundred yards to the east of Anantnag was another spring called Sonur Pookur, the water of which was used for drinking purposes. Two other springs also stood nearby, the Sulik-nag and Mulik-nag, both followed into the same tank. The former is sulphurous and was highly praised for garden cultivation, whereas the latter bubbled up in the form of the fountain and was pure and fresh. Another spring is called Kokarnag whose water satisfied both hunger and thirst and it is also a remedy for indigestion.

This spring is about 2\(\frac{1}{3}\) miles from Nishat Bagh towards the south. This garden was laid out by Ali Mardan Khan by order of Shah Jahan in 1632 A.D. It consisted of three terraces and a central canal, tanks, water-falls and fountains fed by the

42. Lawrence, Valley, p. 23; Gazetteer of Kashmir and Ladakh, p. 170.
43. Ibid.
spring situated at the south end of the garden. It was full of pure, transparent cold water which is still a source of great attraction to visitors from far and wide.44

**Margai**

Between the flat land and mountains are the sloping hills, in which are situated delightful meadows called Margas.45 These margas or mountain-downs or slopes were numerous on the tops of the ranges of hills immediately below the Pir Panjal and also above the northern slopes of the mountains enclosing the north-eastern side of the Valley. These formed a peculiar feature of the country, covered with rich pastureage. They afforded, and to some extent, still afford sustenance during the summer months to large herds of ponies, cattle, sheep and goats.46 These margas abound in flowers and herbs of varieties galore. They were also rich in insect life, more particularly in butterflies. The most important and well-renowned margas are Gulmarg, Khellenmarg and Sonamarg. The first two are situated to the north of Srinagar while the last one is in the Sindh Valley.47

---

44. Koul Anand, op. cit., pp. 162-163; (Rev. by Bamzai, P.N.K.); Lawrence, Valley, p. 23.


46. Ibid.

47. Koul Anand, op. cit. p. 105 (Rev. by Bamzai, P.N.K.).
Gulmarg:

A mountain upland, situated on the slopes of the Fir Panjal range, on the south-west side of the Valley of Kashmir. Its elevation is about 3,000 feet above the level of the Valley of Kashmir; the climate is cool, bracing and salubrious, but the rainfall is very considerable. Gulmarg was and still continues to be most popular summer resort and an ideal golf course for the lovers of this game. At present it has additional value for lovers of winter-sports who visit this place for its world-renowned ski-slopes.

Khelanmarg:

A small meadow nearly 1,000 feet above Gulmarg is at a distance of about 2½ miles from it. It was bounded by dense forests on its south-western side and was the retreat of the galawans or horse keepers, who tended their herds of cattle upon these mountain-downs.

Sonamarg:

It is a beautiful grassy plain stretching for about 3 miles along the left bank of river Sind. The marg of triangular shape, with apex towards the east is carpeted with a great variety

49. Ibid.
50. Ibid., p. 497.
of wild flowers and encompassed by lofty mountains, robed in snow. There is a magnificent grey peak of lime-stone at the north-east and rising far above the other mountains in its vicinity.  

**Climate**

The Valley of Kashmir has its own distinctive climatic variations in temperature, precipitation and humidity in many respects. These distinguish it from other climatic regions. In this way it is a separate climatic region. It has an enchanting climate for the major part of the year. It possesses cold climate due to its high altitude. Many writers use the analogy of Switzerland with reference to its climate during the spring season. Like Switzerland it also finds the blessings of snow in certain months. The **seasons** are divided into six parts, though there are geographical experts who mention only four—viz, Spring, Summer, Autumn, and Winter. However, according to the common belief of the inhabitants of the Valley, the year is divided into six seasons.

---

51. Gazetteer of Kashmir and Ladakh, p. 767, Sonamarg stands for "the meadow of gold". It was at a height of 1000 feet and was surrounded by peaks of 18000 feet and three glaciers at the head of the respective Valley, Biscoe, Kashmir in Sunlight and Shade, p. 198.


53. Ibid., Sufi, G.M.D. Kashmir, Vol. I, p. 6. The Kashmiris divide the year into six seasons, viz., Sont (Spring), Retakol or Grishim (Summer), Wahrat (Rainy season), Harud (Autumn), Wandeh (Winter) and Sheshur (ice cold or forsty season), Raina, A. N., op. cit., p. 24.
On the whole, the Valley possesses salubrious and invigorating climate. The most interesting feature of the climate of this region is the large amount of sun-shine existing side by side with low temperature. Spring season\textsuperscript{54} starts with the melting of the snow. Though wet, the spring season has its own pleasures. It is the rainy season and gives us frequent showers. In this season the Valley is decked with flowers of various hues and green leaves. Blossom of fruits, shoot forth on all sides amidst full greenery. Spring is followed by summer which has hot days and cool nights. The heat starts increasing in course of time, so that July and August are warmest months in the Valley. The days are hot but tolerable here as compared to those in other regions of the plains. Humidity added to high temperature is found to be very high during these months\textsuperscript{55}. The autumn is dry and healthiest. This is the pleasantest season. During this season the days are cool, bright and clear. The trees and forests turn into golden yellow colour. This season is followed by winter which continues from December to March. The winter months find the Valley and the

\textsuperscript{54} The Spring season is the rainiest. The rains also melt snow in higher elevations. Infact March--April and July--August are full of rains which are useful for agriculture.

\textsuperscript{55} Lawrence, Valley, pp. 24--26; Raina, A. N., op. cit., pp. 23--25; Gazetteer of Kashmir and Ladakh, pp. 457--459.

Thunder--storms are found frequently occurring during the summer season. However, they are not very severe. Raina A. N., op. cit., pp. 23--25.
surrounding hills clad with snow. The nights are frosty.
Sometimes the season is so severe that the lakes and rivers
are frozen and appear like solid surface for so many days.56

By the end of November the trees are stripped of their leaves
and all animal vegetation is cut off, a thick haze envelops the
whole Valley. Snowfall on the mountains usually occurs about the
beginning of November. But it is yet slight and melts with some
sun-light. The heavy snowfall starts about the middle of December.
The average depth of the snow is about two feet and lasts till
the middle of April. The coldest months are December and January
when we find the temperature going down a little below the freezing
point on the average especially in the mornings and evenings. Ice
covers the surface of the lakes to a considerable distance from
the banks.57 It is difficult to forget the matchlessness of the
climate of the Kashmir which has been given her by the mountains,
the pace of winds, the bend of sunrays and thick forests. All
these form the wealth of the Valley making its climate the most
precious asset for Kashmir.

---

56. Ibid., Census Report, 1911, Part I, p. 11., Vigne, G.T.,
57. Ibid.
Populations

The population of Kashmir Valley could be broadly divided into two communities on the basis of religion—the Pandits (Hindus) and the Muslims. During our period of study the Hindus of the Valley (mostly Brahmins, popularly known as the Kashmiri Pandits) formed a distinct class. However, an overwhelming majority of the people in the Valley professed the Muslim religion. The Muslim community of the Valley was divided into two sects—the Sunnis and the Shias. The Sunnis formed a preponderating majority. In addition to these two major religious communities there also dwelt other religious groups who, due to their microscopic numbers, did not have any perceptible impact on the trends determining the social life of people of the Valley. As such we have confined our research project to the two major communities of the Valley. An idea of the distribution of population on the bases of community and sex in 1941 A.D. may be had from the following tables:

58. Mir Shams-ud-Din Iraqi who came to Kashmir during the reign of Hasan Shah Chak played a very important role in spreading Shiaism in the Valley. Sharma D. C., op. cit., p. 87.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dibrugarh Distt.</td>
<td>222</td>
<td>189</td>
<td>202</td>
<td>241</td>
<td>248</td>
<td>249</td>
<td>251</td>
<td>274</td>
<td>285</td>
<td>785</td>
<td>785</td>
<td>785</td>
</tr>
<tr>
<td>Memukhade Distt.</td>
<td>966</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
<td>964</td>
</tr>
<tr>
<td>Baramulla Distt.</td>
<td>251</td>
<td>227</td>
<td>206</td>
<td>237</td>
<td>271</td>
<td>191</td>
<td>191</td>
<td>191</td>
<td>191</td>
<td>191</td>
<td>191</td>
<td>191</td>
</tr>
</tbody>
</table>

Note: The figures are in thousands per 10,000 of population by districts.
## Variation in Population During Fifty Years

### Community-wise and District-wise

<table>
<thead>
<tr>
<th>Year</th>
<th>District</th>
<th>Males</th>
<th>Females</th>
<th>Net</th>
<th>Year</th>
<th>District</th>
<th>Males</th>
<th>Females</th>
<th>Net</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>Poonch</td>
<td>6127</td>
<td>5598</td>
<td>529</td>
<td>1931</td>
<td>Poonch</td>
<td>30137</td>
<td>31859</td>
<td>1722</td>
</tr>
<tr>
<td>1931</td>
<td>Poonch</td>
<td>30137</td>
<td>31859</td>
<td>1722</td>
<td>1941</td>
<td>Poonch</td>
<td>269538</td>
<td>296050</td>
<td>26472</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1951</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
<td>1961</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Year

<table>
<thead>
<tr>
<th>Year</th>
<th>District</th>
<th>Males</th>
<th>Females</th>
<th>Net</th>
<th>Year</th>
<th>District</th>
<th>Males</th>
<th>Females</th>
<th>Net</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
<td>1981</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Kashmir Province

**Unit in Numbers**

(Community-wise and District-wise)

**Variation in Population during Fifty Years**

<table>
<thead>
<tr>
<th>Year</th>
<th>District</th>
<th>Males</th>
<th>Females</th>
<th>Net</th>
<th>Year</th>
<th>District</th>
<th>Males</th>
<th>Females</th>
<th>Net</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
<td>1931</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
<td>1951</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
<td>1971</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1981</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
<td>1991</td>
<td>Poonch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Year
<table>
<thead>
<tr>
<th>Year</th>
<th>Males</th>
<th>Females</th>
<th>Males</th>
<th>Females</th>
<th>Males</th>
<th>Females</th>
<th>Males</th>
<th>Females</th>
<th>Males</th>
<th>Females</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1991</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
</tr>
</tbody>
</table>

**Source:** Census of India, 1941, p. 81.

ANANTNAG (INCLUDING SRINAGAR CITY)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mount Everest</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Kilimanjaro</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Himalayas</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Annual Average Temperature**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>June</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>July</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Annual Precipitation**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>June</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>July</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Average Wind Speed**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>June</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>July</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Average Temperature Range**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>June</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>July</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Average Precipitation Range**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>June</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>July</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Average Wind Speed Range**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2077</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>June</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3421</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>July</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3405</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sex of Person</td>
<td>Village</td>
<td>1170</td>
<td>1171</td>
<td>1172</td>
<td>1174</td>
<td>1176</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Females</td>
<td>11</td>
<td>6</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Males</td>
<td>11</td>
<td>6</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Source: Census of India, 1941, p. 92.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Kashmiri Pandits (Hindus):

Historical evidence confirms the fact that the population of the Valley up to about the beginning of the fourteenth century comprised only the Hindu. Subsequently mass of the people were converted to Islam, through the efforts of Shah-i-Hamadan and his followers.

The Brahmans (Kashmiri Hindus) of the Valley were commonly known as Kashmiri Pandits. They were divided into 133 gotras named after the great Sages from whom their families traced their descent. Originally there were only six gotras. Later on these gotras got multiplied through intermarriages with. Tradition affirms that the persecution of the Hindus was terrible so that only eleven of their families remained as the remnants of the last.

59. Lawrence, Valley, p. 302.

60. Census of India, 1891, Part I, p. 135; Lawrence, Valley, p. 302; Keys to Kashmir, p. 28; Koul Anand, The Kashmiri Pandit, pp. 18-23. Marriage within the gotra was forbidden, there were eighteen known gotras among the Levite Brahmans and 103 among the other Brahmans in Kashmir. Among the Malmas gotras was one known as Paldeo wasgarge and this gotra embraces families belonging to the following Krams or tribat sub-divisions—Sopuri, Pandit, Mala, Poot, Mirakhur, Kadalbaju, Kokru, Bangru, Bakaya, Khashu, Kichlu, Misri, Khar, Among the Bananas Pandits there was gotra known as the Dattatrya and from this gotra have sprung the great families of Kol and others, less known such as the Nagari, Jinsi, Jalali, Watal, Naka, Sultan, Ogra, Amin, Moja, Bamzai, Don, Tota, Sabin, Kissu, Mansial, Balu and Drabu. Ibid.
brigade in Valley. Their descendants were known as Malmasis. Those Brahmans who came from the Deccan in later times were known as Banamasis. They studied the Persian language and continued in their traditional occupation namely government service. In Lawrence’s times there were about 60,316 in number of these 28,695 lived in Srinagar and other towns. The rest were scattered over in the villages and were for the most part engaged in agriculture.

The Pandits got divided into three classes in the Valley: the astrologer class (jotish), the priest (Guru or Bachabate), and writers and clerks (karkuns). The priest class do not inter-marry with the others. But the jotish and karkon classes inter-marry between them. The astrologers (jotish pandits) were learned in the Shastras and expounded them, and they drew up the calendars in which prophecies were made regarding the future events. The priests performed the rites and ceremonies of the Hindu religion. The vast majority of the Pandits belonged to the Karkun class.

---

61. Ibid., Historians state that the new comers assumed the appelation of Banamasi in contradistine to Malmasi which the indigenous inhabitants had assumed. The Malmasi observe the "lunar" and Banamasi the "Solar" form of astronomical calendar. Lawrence, Valley, p. 302.

62. Lawrence, Valley, p. 302;


64. Lawrence, Provincial Gazetteer of Kashmir, pp. 39-40; Keys to Kashmir, p. 28; Census of India, 1891, Part I, pp. 136-139.
Earlier they had clung mainly to the state service. However, after some time they took to business, and such work as cooking, bakery, confectionery, and tailor's professions too. The only occupations forbidden to a Pandit were those of the cobbler, potter, corn-frier, boatman, carpenter, mason and fruit-seller. Many Pandits had taken to agriculture as their profession.

Bohras:

The Bohras were a caste of the Kashmiri Hindus of the Valley. These were said to have descended from the Khattri stock and had come to the Valley before the advent of Islam. Their principal profession was trade and shop-keeping. Their women wore nose-rings and discarded girdles round their waist and they married among themselves. Another section Purabias whose traditional vocation was personal service were said to be the offshoots of the Bohras. They were usually petty shop-keepers dealing in the sale and purchase of petty articles.

---


The Pandits were on the whole known by their kram, or family appellation rather than gotra.

Muslims:

An overwhelming majority of the people in the Valley professed Muslim religion during the period under review. Upto 1340 A.D. (13th and the 14th century) there might have been scarcely a Muslim in Kashmir. In 1341 Sayyid Sharf-ud-Din, (Bubbul Shah), a Muslim Sufi saint from Turkistan who visited Kashmir during the reign of Sahedeva (A.D. 1301—1310), was one of the first to propagate Islam in the Valley. The people, who had been groaning under the oppressive misrule and political instability of the later Hindu rulers, abetted by corrupt Brahmins, were attracted towards the simplicity and humane piety of the Muslim divines. The new creed found a fertile soil to grow. Its spread was facilitated by the continuing interecine strife among

68. "The Kram is often the relic of a nickname applied to the ancestor of the subdivision. Thus the appellation "Sopuri" Pandit points to the fact that his ancestors came from "Sopur"; "Kokru" means fowl; "Bakaya" signifies that that ancestor formed one of a very numerous class in Kashmir, the revenue defaulter "Khar" suggests that their ancestor were connected with the iron trade; "Sultan", that the family had close relations with one of the first Musalmân Kings, and so on.

Among the leading Krams mention may be made of the following:

Tikku, Razdan, Kak, Munshi, Mathu, Kachru, Pandit, Sipru, Bhan, Zutshu, Raina, Dar, Fotadar, Madan, Thusu, Wangnu, Muju, Hoku and Dulo, Lawrence, Valley, p. 304.

the feudal lords, and it took a firm root in the Valley.

Thus several people of Kashmir, who were entirely Hindus, were converted to Islam. As a result, all the race and caste distinctions of the past were obliterated.

The sub-divisions under the Muslims were numerous. But most of these divisions were nothing more than family titles or lacking in the essential characteristics of a caste. The Kashmiris, were in fact fond of nick-names which were frequently changed on slight excuses. Among the Muslims, Saraf, Kukru, Handu, Paizar, Dastar, Choar and Dand were the instances of the family titles or caste-names which had been drawn from the personal qualities, appearances, disposition or certain acts of their progenitors.

Another form of caste was derived from the places of residence to which a particular person or family belonged i.e., Sopori, Mazari, Trisal and Kausa. While Harkara (runner), Jotshi (astrologer), Kandru (baker) and Paradoz (patcher) were those who were connected with some profession or occupation. Some of the Muslims of the

---

70. Dhar Somnath, op. cit., p. 48.

Numerous Muslim saints propagated their religion through the preachings of the purest and truest doctrines of Islam.

71. Census of India, 1911, Part I, p. 204.

72. Ibid., pp. 204-205. Iqbal and Nivash, The Culture of Kashmir (ed.) PP.15-17

---
Valley still retained their Hindu caste names e.g., Tantre, Nayak, Magre, Kathre, Lone, Bat, Dar, Parry, Manto, Yatoo, Raina, Kunbi, Pandit and Dom. 73

Besides these indigenous castes, there were some castes of outsiders. Viewed in this context the Muslims of the Valley could be divided into four sections namely Sheikhs, Sayyids, Mughals and Pathans. 74 Among the respectable castes the Sheikhs formed a very important class. They were descendants of the Hindus who had been recently converted to Islam. They also comprised Pirzadas, Babzadas or descendants of the Khalifas of Makhdum Sahib. This class included also the fakirs (holy mendicants), who were alleged to possess religious sanctity. 75

Sayyids:

Sayyids were the most respected as they claimed their descent from the holy Prophet (peace be upon him). They came from outside with Shah Hamadan and his son Mir Mohammad Hamadani. They were divided into two segments Pirs and Mirs—First those who as Pirs guided the religion ceremonies (Pir Muridi) and those who

73. Lawrence, Valley, p. 306; Imperial Gazetteer of India, 1909, (Provincial Series, J&K), p. 36.

74. Ibid.

had taken to agriculture and other pursuit and were known as Mirds.

Mughals:

The Mughals were not numerous. They came to Kashmir in the days of the early Musalman kings, and during the Mughal times. Their krams were Mir (a corruption of Mirza), Beg, Banday, Bach and Ashaye.

Pathans:

The Pathans were more numerous than the Mughals, and were found chiefly in the south-west of the Valley, where Pathan colonies were founded from time to time. The most interesting of these colonies was that of the Kuki-khel Afridis at Dranghailama. They retained all the old customs and spoke Pashtu. They wore a picturesque dress, and carried swords and shields. The Pathans chiefly came during the Durrani period, but most of them were brought by Maharaja Gulab Singh for service on the frontier. Maharaja Gulab Singh granted them jagirs for service on the frontier.


78. Lawrence, Valley, p. 309; Gazetteer of Kashmir and Ladakh, p. 469; Keys to Kashmir, p. 31.; Lawrence, Provincial Gazetteer of Kashmir, pp. 36-37; Census of India, 1901, Vol. XXIII, Part I, p. 84.
Low Castes:

The dividing line in society was between the Zamindars or agricultural families and the taifdars. Among the latter were included the market gardeners, herdsman, shepherds, boatmen, minstrels, leather workers and the menial servants of the villagers. No Zamindar would intermarry with a taifadar. The zamindars regarded themselves superior to the taifdars. They refused to intermarry with these inferior castes. It was difficult to trace any difference in physiognomy of the two classes, though there was often a difference in dress.

Dums:

The Dums of Kashmir were an important tribe and they had formerly wielded great power in the villages. They acted as village watchmen and looked after the crops. As a class the Dums had the predatory instinct and were not to be trusted as private citizens. They had endless opportunities of annoying and injuring as village watchmen. Of late even Pandits had turned their attention to the work of village watchmen.

---

79. Imperial Gazetteer of India, 1908, Vol. XV, pp. 103—104.
Lawrence, Provincial Gazetteer of Kashmir, p. 37., Lawrence Valley, p. 310.

80. Ibid.

Gulawans: (Horse-keepers)

Some writers state that the gulawans were descendants of the Dums, while others say the gulawans were the descendants of the Tsak Tribe. They earned their livelihood of grazing ponies. They moved about in large parties, all mounted and armed with long, heavy clubs. They raided threshing-floors and frequently attacked a wedding party and carried off the bride. With the passage of time they became an established criminal tribe, and during Sikh rule were a terror to the country. The first Dogra ruler, Gulab Singh hunted down the tribe and transported them to Bunji.

Chaupans:

The shepherds of Kashmir were known as Chaupans or pohl and formed a separate class. Their profession was to graze the cattle and they sometimes collected medicinal herbs and sold these to native physicians. The entire mountain-grazing-lands were partitioned among the various families of Chaupans. In the winter and early spring the Chaupan lived in the villages, where he sometimes possessed a little of the arable land.

82. Lawrence, Valley, pp. 311—312; Keys to Kashmir, p. 31. Lawrence, Provincial Gazetteer of Kashmir, pp. 37—38.

Bhands:

The Bhands (minstrels) formed a peculiar group. They combined the profession of singing and acting with that of begging. They could be recognized by their long black hair and stroller meh in and they were practically a peculiar group so far as marriage was concerned, they sometimes recruited their companies by enlisting a villager among themselves. They were great wanderers, travelling down to the Punjab, where they offered musical entertainment to Kashmiri audiences.  

Faqirs (Beggars):

There were Faqirs (professional beggars) in several villages. They worked as agriculturists during the summer and begged in the winter. They were proud of their profession and regarded it as honourable. They married in other beggar families.  

Bombas:

The members of this tribe were not numerous. They were chiefly found in the Machipura Tehsil where they held land free of revenue. They were originally a war-like tribe. They also married among themselves.  

---

84. Lawrence, Valley, pp. 312-313; Keys to Kashmir, p. 32. See also, Lawrence, Provincial Gazetteer of Kashmir, p. 38. These Bhands were in great demand at marriage feasts, and at harvest time, when they moved about the country and in a year of good harvest would make a fair living on the presents of the villagers. Their acting was excellent and their songs were often very pretty. With the exception of the Akingam Company, which was formed of Pandits, the Bhands (Bhaggats) were all Musalmans. Ibid.  

85. Lawrence, Provincial Gazetteer of Kashmir, p. 37; Lawrence, Valley, pp. 309--310.  

86. Keys to Kashmir, p. 31; Lawrence, Valley, p. 309; Lawrence, wrote that these bombas gave their daughters in marriage to Sayyids. Botkot was the old name of the Bombas territory in Kashmir, and when they died they were brought back to the
**Hanz (Boatmen):**

The boatmen (Hanz or Hanji) of Kashmir formed an important and prominent tribe. Census of 1891 shows them as 33,870 in number. The Hanji tribe was divided into many sections. They were hardly, muscular, and active but were quarrelsome and mendacious. They were clever people. Their chief krams were Danger, Dar and Mal.

**Watals:**

The Watals wandered from place to place very often. They settled down in wattled huts on the outskirts of a village. Their chief occupation was the manufacture of leather goods. They were divided into two classes.

---

**Note:**

beautful burying-ground, still kept in Batkot. The heads of this tribe were addressed as Rajas and the tract in which they lived was known as Rajwara. Lawrence, Valley, p. 309.

Lawrence, Provincial Gazetteer of Kashmir, pp. 38–39; See also Where Three Empires Meet, pp. 22, 34. There were the half amphibious paddlers of the Dal lake (Demb Hanz) who were really vegetable gardeners, and the boatmen of the Wular lake, who gathered the singhara nuts (Gari Hanz). Nest in respectability came the boatmen, who lived in the large barges known as bahats and war in which cargoes up to 800 maunds of grain and wood were carried. The Dunga Hanz formed the next section in this rank. Then there were the Gad Hanz (fishermen). These surpassed even the Dunga-Hanz in their power of invective. Another small section of the tribe was known as Hak-Hanz. They made a livelihood by dredging for drift-wood in the rivers. Ibid.

88. Ibid.

89. Lawrence, Valley, p.315; Gazetteer of Kashmir and Ladakh, p. 469; Lawrence, Provincial Gazetteer of Kashmir, p. 38. The Watals of the first class made shoes and sandals, while the watals of the second class manufactured winnowing trays of leather and straw. They also performed the duties of scavengers. Lawrence, Valley, p. 315.
Menials:

In addition to these non-agriculturist tribes in the villages. There were also the menials. These menials were known as nangars.

90 Lawrence, Valley, p. 315; See also Provincial Gazetteer of Kashmir, p. 39;

These Nangars (menials) of the villages were carpenters, blacksmiths, potters, weavers, butchers, washermen, barbers, tailors, bakers, goldsmiths, carriers, oil-pressers, dyers, milk-men, cotton-cleaners and snuff-makers. Many of them had taken to agriculture and most of them were extremely independent of their so-called masters. They only class of menials who apparently could not take to agriculture were the weavers. They had no hereditary land of their own. Ibid.