CHAPTER III

INDUSTRIAL ACTIVITY

Kashmir was known to the world for its arts and crafts or industrial products from very early times.1 The principal industries during the period of our study were shawl, papier mache, leather, bee-keeping, wood work, plumes, woollen arq and attr industry, paper, oil and lime.

1. There are references to some of the industrial products of Kashmir in ancient period. But it was with the establishment of the Sultanate in 1320 that fine arts and industrial activity was patronized in Kashmir. Sultan Zain-ul-Abdin is said to have provided scholarships to those who went to Central Asian and West Asian countries to learn new techniques and designs in various arts. For ancient period, see D. D. Kasani "Feudalism in Kashmir", Journal of Bombay Asiatic Society, 19th anniversary, Bombay, 1965 pp. 4-7. See also K. K. Zutshi, Sultan Zain-ul-Abdin, Delhi, pp. 119-120. Mirza Haider on his arrival in Kashmir observes "In Kashmir one meets with all those arts and crafts which are in most of cities uncommon such as stone polishing, stone cutting and bottle making, window cutting, gold beating etc." He found all these things in abundance in this country. Mirza Haider, Tarikh-i-Rashidi, English translation by E. D. Ross, Delhi 1973, p. 434.
In 1823 there flourished about 84 varieties of trades and crafts in the city Srinagar alone. It will not be possible to determine the role of various industries in Kashmir's economy without examining their technological level, the nature and organization, the raw materials used in manufacturing these industrial products.

**Shawl industry**: Owing to the fineness of art and design, Kashmiri shawls were preferred in various countries of the world. According to


   Especially in Europe the Kashmiri shawls are said to have become so much popular that the government of France and Britain brought some shawl weavers to their countries, and then shawls began to be manufactured at Lyons in France and Paisley in Britain, to supplement the ever-increasing demand in Europe. John Irwin, *Shawls for well-dressed ladies*. Hemispher, vol. 19, No. 11, London 1973, pp. 3-15. Hoercroft, *Na. EURO. – 264*, pp. 43-44.
M. Danvergue, who had been connected with shawl and carpet industry in Kashmir for many years, "the first shawl which reached Europe was brought by Napoleon at the time of his campaign in Egypt as a present to Empress Josephine."  

Before Moercroft's visit to Kashmir, a trade centre of many countries and merchants from Turkey, Afghanistan, Uzbekistan, India and China visited Kashmir for shawl goods. But from 1823 due to


political instability, the trade between Kashmir and Persia, Turkey and Punjab declined. The trade with India was also at low ebb due to the British expansionist activities in India which had resulted in financial stringencies in Indian courts. During Moorcroft's visit, trade with

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6. It is true that trade and industry flourished during the Afghan rule in Kashmir. However, it cannot be denied that the Afghan-Sikh rivalries together with epidemics of cholera gave a blow to the industrial activity in Kashmir. This is shown by the fact that towards the end of 1846 there existed 33 industries in Kashmir as against 84 in 1823. Dewan Krishan Lal, *Account of Kashmir*, ed. sit., No. 67. See also G. Forster, *Travels*, vol. II, pp. 30-35. For tax burden on weavers see, Pir Ghulam Hassan Shah, *Tarikh-i-Hassan*, vol. I, p. 362. Birbal Kashru, *Tarikh-i-Kashmir*, p. 275.

7. It was during this period that major portion of Indian territory had passed into the hands of British Government and the preparation to take-over the Sikh Kingdom were going on. This created commotion and turmoil in Punjab as a result of which the economy of Kashmir was also affected. See S. S. Bawa, *The Jammu Fact*, London, 1973, p. 164. See also Cunningham, *History of Sikhs*, p. 320. Moorcroft, *Travels*, vol. II, p. 194.
Turkistan was on increase because of the excessive demand of shawl goods in Russian markets. The following table gives some idea of import and export of shawl goods and other articles in normal times.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of Article</th>
<th>Amount in foreign (sterling)</th>
<th>Amount in Kashmiri Hari Singh Rupaiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shawl wool</td>
<td>34,000 £</td>
<td>Rs. 4,39,200</td>
</tr>
<tr>
<td>2.</td>
<td>Shawl goods</td>
<td>16,000 £</td>
<td>Rs. 2,04,800</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50,000 £</td>
<td>Rs. 6,40,000</td>
</tr>
<tr>
<td>1.</td>
<td>Woollen goods</td>
<td>2,50,000 £</td>
<td>Rs. 32,00,000</td>
</tr>
<tr>
<td></td>
<td>of all kinds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Rice</td>
<td>1,00,000 £</td>
<td>Rs. 12,80,000</td>
</tr>
<tr>
<td>3.</td>
<td>Other articles</td>
<td>50,000 £</td>
<td>Rs. 6,40,000</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>4,00,000 £</td>
<td>Rs. 51,20,000</td>
</tr>
</tbody>
</table>

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9. These figures are based on Hugel's estimate. See Edward Thornton, *op. cit.*, vol. I, p. 365. The above given figures illustrate good going of commerce but the most of the wealth derived from trade and industries was sapped by the Lahore Darbar. Consequently the Kashmiri working class registered minimal improvement.
Generally the raw materials for manufacturing these shawls were imported from Leh, Changthang, Yarqand, Kashgar, Chinese Turkistan, Tibet, Kirgiz and other parts of Central Asia. Shawl was of two kinds; the fleece of the domestic goat was called pasham shawl and that of wild goat, wild sheep and other animals known as Asli Tus. According to Moorcroft the annual importations of shawl wood amounted from 500 to 1000 horse loads each of which was equal to 300 lbs. Due to the custom duties shawl wool was

Moorcroft, Ms. KURD, 261, p. 56.

11. The Pasham is cotton like down which grows close to skin under the usual coating of hair; if the animal be white the wool will be white coloured if black or any other colour, the colour of Pasham is like that of Ibex. In Persian it is called Khudrang i.e. of natural colour. C.T.Vigne, Travels, vol. II, p. 125.

sometimes smuggled.\textsuperscript{13} In 1835 the merchants who purchased the shawl wool at Lah and after cleaning it on the spot brought it at the rate of eighty bales for eight annas.\textsuperscript{14} The price of shawl wool was always fluctuating. It was as high as Rs. 40/- per work.

\textsuperscript{13} Foreign and Secret Proceedings 25th October - 27th December 1849, No. 649. National Archives of India, New Delhi. Apart from the custom duty, the transport charges also discouraged the shawl trade. The transport charges for importing one horse load of shawl wool amounted to Rs. 33/-. The annual import of shawl wool amounted to Rs. 5,50,000. Moorcroft has worked out this amount at the rate of Rs. 43 per work. Moorcroft, \textit{H.I. E.R.D.} 264, p. 34.

\textsuperscript{14} G.T. Vigne, \textit{Travels}, vol. II, p. 125. The import value of shawl wool in 1823 was Rs. 5,50,000 rupees whereas in 1835 it came down to Rs. 4,95,000. This decline in import, in spite of the price increase, has been attributed by D.C. Sharma, \textit{Kashmir Under Sikhs}, pp. 32-33 to natural calamities alone, but the more reliable reason for this appears to be the increasing trend in tax burden. Because in 1823 the stamp duty amounted to only 27 per cent whereas in 1835 it amounted to 95 per work and by 1846 it was Rs. 129/- excluding all other cesses. Edward Thornton, \textit{H.I. A.I.A.}, vol. I, p. 363. Moorcroft, \textit{H.I. E.R.D.}, 264, p. 34, p. 36. See also Peer Hassan Shah, \textit{Sm. Aila}, vol. I, p. 99. Ganesh Lal, \textit{Sm. Aila}, p. 39.
(about 5 seers) in 1823.\textsuperscript{15} In 1835 the price of
white shawl was Rs. 24 a \textit{trak} and of Khudrang or
dark coloured wool was Rs. 15 a \textit{trak}.\textsuperscript{16}

The division of labour in the manufacture of
shawls and shawl goods was well-knit. There were,
at least, nineteen specialists and traders engaged
in this industry. The description of these becomes
essential here.

\textit{Pasheem-Farshak:} The \textit{Bagal} or merchant importer
disposed his wool to the \textit{pasheem-farshah} or wool
retailer, (also called \textit{Bagal-i-Tibet} and retailer)
through a Nakyem (the commission broker) who received
commission of three annas per \textit{trak}.\textsuperscript{17} In addition to

\textsuperscript{15} Moorcroft, \textit{Travels}, vol. II, p. 167.


\textsuperscript{17} Moorcroft, \textit{Travels}, vol. II, 167.
Moorcroft, \textit{ibid., Eurd}, 264, p. 30. See also
Tarikh-i-Kalan, I. 77. The term Bagal or
\textit{Lani} generally refers to business class in
Kashmiri parlance.
this, the broker charged weighing charges in the
form of wool. This amounted to two and a half
rupees per horse load. The retailer made the
payment immediately or sometimes credit was also
advanced for a month or two. The retailer paid
two or three per cent as interest on the amount
transacted.

Spinners! The retailer sold the wool to
spinners who were generally women. A "pal" of white
wool was sold for six tanaas. The profit of
retailer in this deal was about 12 per cent.  

18. Ibid. Marwatta was a local measure of weight
of two and a half seers.


20. Ibid. In 1823 there were 75 retailers in
the city of Srinagar who transacted this
business. Tarikh-i-Kalmar, ed. Saira, f. 78.

21. Pal was also a unit of weight equal to \(3\frac{1}{3}\)
of Naumood Shahi Rupee. Naumood Shahi rupee
was an old rupee minted in Kashmir and had
the name of the Mughal Kings of Delhi.

According to Moorcroft the 13 annas of
Naumood Shahi rupee was reckoned as one Kashmiri
rupee and seventy Naumood Shahi rupees were
reckoned as one Kashmiri seer. Moorcroft,
Ms. EURD. 263, f. 112. See also A. H. O. Wilson,
Glossary of revenue and judicial terms, Delhi,
1972, p. 447.
wool brought from retailer was mixed. The first task of the spinner was to separate the inferior and pure wool of which fleeces consisted.\textsuperscript{22} This wool was cleaned with cold rice water. Husked rice was soaked in clean cold water for two or three days till this rice was soft. It was then grounded into flour. Thin layers of this and of picked wool were laid alternately and squeezed with hand until they were completely intermixed.

After keeping in this condition for about an hour, the flour was shaken out, the wool opened and torn into pieces chiefly by means of hand and made into square thin elastic pads called, \textit{Tambo} \textsuperscript{23} The inferior wool was called \textit{Phiri} or second class wool.

\textsuperscript{22} \textit{Ibid.}, vol. II, p. 169.

\textsuperscript{23} \textit{Ibid.}, See also Foreign and Political Department, March 31, 1848, File No. 05-67, National Archives of India.
The fine wool was spun into the length of 700 yards on a spinning wheel of simple construction. Women started their work in early hours of morning and continued till late in the night. The maximum earning of an industrious labour was only one rupee and annas eight a month. The workers employed in this industry were a hundred thousand females.

Yarn seller kept a shop for the purchase of yarn from the spinners to be delivered to the shawl weavers. The yarn was sold.


to the weaver by yarn seller at a profit of one pice to a taka in a rupee. The smuggling of the yarn was forbidden. Any contravention was punished with fine and imprisonment. Even then the yarn was clandestinely exported to the Punjab where the expatriated weavers had settled and practised this profession.

**Ranjis (Dyer):** The profession of Ranjis was hereditary. In 1823, a dyer was able to give sixty four tints, but, in 1835, a dyer could dye forty different colours. Almost all the dyers were

30. G.T. Vigne, *Travals*, vol. II, p. 127. Most of the dyers were imported. The charges varied between 12 annas to Re. 1 and 8 annas for dying a seer of thread. In this way the dyers made handsome amount of money but when the trade was in slump the dyers could not make much. The total number of dyers in 1823 was around 120. Moorcraft, *H. E. U. P.*, 264, pp. 30-49. See also *Various Trades in Kashmir*, op. cit., 1735.
imported except the yellow and black. The yellow dye was produced from earthworms and saffron.\(^31\)

Black colour was obtained from the iron filling.\(^32\)

After this process of dyeing was over then wrap maker would start his job.

\textbf{Warp-maker (Hakatu):} His job was to adjust the yarn for the warp and for the \textit{yeni}. The yarn for warp was double and was cut into the lengths of three gaz and a half. Anything short of this measure was deemed fraudulent. The Hakatu received the yarn in hanks but returned it in the form of balls. In 1823 the number of warp makers was about sixty.\(^33\)

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31. Both these items were available in Kashmir. Moorcroft, \textit{Travels}, vol. II, p. 176.


33. Moorcroft, \textit{Ms. EYND}, 264, p. 30. In 1833 their number was forty one.
Pearnakes Guru or Warp dresser. The job of Pearnakes guru was to starch warp. The yarn was stretched and lengthened by means of sticks into a band of which the threads were slightly separated.\textsuperscript{34} The starch was prepared by boiling rice in water. They were paid 4 paise for single thread and 8 paise for a double thread.\textsuperscript{35}

Bearn Goor (Warp threads): The job of drawing or of passing the yarns on warp through the needles was done by the warp threader.\textsuperscript{36} The warp could be woven in a day for which the Bearn Goor received settled wages of 5 paise a day.\textsuperscript{37}

\textsuperscript{34} Ibid.
\textsuperscript{35} Ibid.
\textsuperscript{36} Ibid.
\textsuperscript{37} Ibid.
Nagash or pattern drawer. The work of the pattern drawer started when warp was fixed in the loom. He brought the drawing of the pattern in black and white. Generally, Nagash received 3 to 8 annas a day according to the nature of the pattern.

Taraburu (Colour caller). The taraburu started his work from the bottom of the pattern. He called out the colour, the number of threads to


39. *Ibid.* Sometimes he put the patterns for embroidery on the cloth for which he used to get an amount ranging between one and four rupees. John Irwin, *op. cit.*, p. 7. At the end of the Sikh rule there were only six families engaged in the art of pattern drawing. Among all Nahadjee was a very famous Nagash in Kashmir. C.E. Bates, *Gazetteer*, p. 36.
which the colour was to extend and colour by which it was to follow and so in succession till the whole pattern was described. 40

**Talismur (Pattern Master):** The work of Talismur was to write down the particulars of the pattern in shorthand for the guidance of shawl weavers. 41

**Tahar (Silk warp maker):** For bordering the shawl the silk was twisted by Tahar. The warp differed in breadth. The narrowest of border

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40. There were hundred colour callers in 1823. Moorcroft, William, *Travels*, vol. II, p. 180. Sometimes the pattern drawers discovered his own drawings but mostly his work was left to colour caller.

41. Ibid. The Talismur or code pattern drawer used by shawl weavers of Kashmir is preserved in Victoria and Albert Museum. It was taken from Kashmir in 1881. John Irwin, *Shawls*, p. 7.
consisted of twenty threads and the broadest was of a hundred threads. By using silk, the darker colours of wool dyes were more prominently depicted than in a warp of yarn. 42

**Allagband (Border-maker):** From Tabgar the silk was handed over to the Allagband who recalled and cut it into proper lengths. 43

**Shawl-baf (Shawl Weaver):** According to Moorcroft the weavers constituted the most numerous class of artificers. 44 The weavers worked under the

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42. Ibid., vol. II, p. 177. In 1803 an American introduced in Kashmir the mixing of silk embroidery of shawls. See also Moorcroft, Vol. III, 264, pp. 53, 93. Tabgar earned from two paisas to four paisas a day. In 1823 there were 40 such artisans.

43. In 1823 there were 36 border makers who worked at the rate of 40 paisa to five paisas a day. Moorcroft, Vol. III, 264, p. 34.

44. Ibid., vol. II, p. 179.
supervision of an Ustad, who had three to four hundred persons in his establishment. In one shop about 150 weavers worked together. The earning of a weaver was about one anna a day in 1823. But in 1835, it was increased to two annas a day. The condition of weavers was very bad.

45. There were three categories of weavers; one worked on daily wages, another on contract and the third one in partnership with the Ustad.
Moorcroft, Ms. P.URD. 113, p. 117.

46. By the end of the Sikh rule the daily wage of a weaver is said to have been increased to 6 annas a day. The boy weavers earned 1 paisa a day. Moorcroft, Ms. P.URD. 264, p.50.
G.T. Vigne, says that the daily wage of a weaver was 2 annas a day. But Moorcroft's opinion seems more reliable because even in 1846, the shawl weaver earned from two to six annas a day. See G.T. Vigne, Travels, vol. II, p. 121. See Ganeshi Lal, Savaratnama, p. 33. See also Mirza Saif-ud-din, Akbarat, vol. I, f. 21. C. Bates, Gazetteer, p. 33.
Refugar (fine darning): Shawls were not woven in one piece but sometimes in small parts simultaneously on various looms and afterwards sewn together by the fine darning with such neatness as union could be scarcely detected. They were paid according to skill, varying from 5 paisa to 12 paisa a day. 47

Purazgar (Shawl cleaner): When the shawl was completed it was handed over to Purazgar whose work was to remove from shawl the discoloured hairs, or yarn and remove ends or knots on the surface of a shawl. 48

The purchaser took the unwashed shawl and got these washed by washerman or Dhobi. At this stage the shawls were given to merchants for holes and

47. Moorcroft, Is. Und., p. 65.

imperfections which he could get darned from
refused at the expense of the seller. The shawls
after cleaning were kept under wooden cylinder and
those were kept in this manner for three to four
days. Then these were unwrapped and packed. The
shawls were of various types viz., plain, embroidered
in loom or by needle and coloured ones. The standard
size of shawl was three gaz a half in of length
and one and a half gaz (yard) in breadth. The
shawls embroidered with needles were cheaper than

49. Ibid., p. 185. These shawls were cleaned
in a canal between lake and flood gate at
rogjan. Soap was never used for washing
coloured shawls, and these were dried in
shade. White ones were bleached, G. T.
washing, these shawls were pressed.
Moorcroft has compared it to laundering.

the shawls made in the looms.\footnote{51}

The Pashmina cloth was generally of two kinds, one plain or of two threads, and either twilled or of four threads. The plain or two threaded were relatively in great demand. The standard measure of twilled cloth in 1823 was from 3 to 12 Sarhas (3/4th of a yard) or knots wide.\footnote{52} According to Moorcroft the total value of the shawl goods prior to 1823 was estimated at Rs. 35/- lakhs per annum i.e., three hundred thousand pounds (£ 300,000). But during 1823 the total value would not exceed half the above sum.\footnote{53}

\begin{footnotesize}
51. G.T. Vigne, \textit{Travels}, vol. II, p. 128. The loom woven shawls were known as the Kamikar, Tilikar, Tilwal. Prior to 1803, the shawls were manufactured in the loom along with flower work. It required much time and labour. Such a shawl was produced in six months by 24 labourers and its cost was Rs. 324. Tarikh-i-Kalan, op. cit., ff., 90-92. Ranjit Singh is said to have got a shawl made on loom which depicted his victorious battles. He paid Rs. 5000 for the shawl. G.T. Vigne, \textit{Travels}, vol. II, p. 124.

52. Moorcroft, \textit{Travels}, vol. II, pp. 187-88. Plain Pashmina cloth was known as Aliyan and it was used as a readymade garment after the cloth had been embroidered and netted. According to Vigne, Yek-tar (one thread) was invented for the turbans of Sikhs. It was the most beautiful and in thickness was one half of the most common shawl. G.T. Vigne, \textit{Travels}, vol. II, pp. 128-129.

\end{footnotesize}
The Mokeen or broker: Mokeen was a person of great importance in Kashmir shawl industry. He had his agents in most of the cities of Hindustan who forwarded him every information, regarding their trade. It is interesting to observe that no sooner had the merchant started from his home town than the Mokeen was informed about the merchant's departure. He extended every kind of facility to the merchant in the form of food and shelter during his journey in Kashmir. The merchant was requested by him (Mokeen) to become his guest. G. T. Vigne thus describes the civility of the Mokeen: "When the merchant, half dead with fatigue and cold, stands at length as the snowy summit of Pir Panjal, or either of the other mountains passes, he is suddenly amazed by finding there a servant of the broker, who has kindled a fire for his reception, hands him a hot cup


55. Ibid.
of tea, and a kabab, a delicious Kalium, and a note containing a fresh and still more pressing invitation from his master. Such well-timed civility is irresistible; his heart and his boots thaw together, and he at once accepts the hospitality of Nekoon, who it may be, is awaiting the traveller, with a friendly hug, at the bottom of the pass, two or three days journey from the city to which he obsequiously conducts him. 56

Vigne says that the shawl manufacturer displayed his shawls to the merchant in the evening. His purpose was to show the brilliancy of colours that those shawls had. The starting rays of setting sun imparted superior brilliancy to their tints. An experienced merchant always ensured that a piece of shawl was shown to him by many persons. After

56. Ibid., pp. 132-133. The Nekoon seems to have been an important channel between the shawl manufacturer and the merchant.
the deal was struck, shawls were purchased by the merchant. The Makoma then paid him the compliments of seeing him off at Chattabal.57

During the period of our study the shawl industry did not register any progress; instead the trade in shawls declined. The reasons were heavy and oppressive taxation system, deplorable condition of working people and the slow means of communications and transport. The income from shawls was next to the general revenue. The taxes collected from shawl industry were not levied at one point only but at several steps of the manufacture. After the shawls were brought from Rafuzar, these were sent to the collector of stamps duties who levied

57. G.T. Vigne, Travels, vol. II, p. 133. During the Sikh rule there were around 30 commission brokers. They all maintained constant contact with foreign traders in India, Afghanistan, Persia and in various parts of Central Asia. They provided free lodging and hospitality to the agents of foreign traders. Moorcroft, M. EURP. 264, pp. 65–67.
twenty six per cent advalorem and each piece was then stamped and registered. In 1823, 26 per cent tax was levied on shawls. In 1831 the tax on shawls amounted to 8.12 lakhs. The shawl tax was collected by an individual who held a sort of court and who was surrounded by shawl merchants. All these shawls which were brought from the loom were valued and before valuation was done, a tax was levied on these shawls amounting to a quarter of their value.


59. Victor Jacquemont Soltikoff, Letters, p. 77. Victor Jacquemont observes that the collector was very impatient and as a result of this many shawls remained incomplete. Ibid.

60. Ibid. See also John Irwin, The Kashmir shawl, London 1955, p. 9. According to MirzaSalisuddin the shawl weaver had not only to pay stamp duty but many other cesses. It is interesting to observe that Kripa Ram was appointed Governor of Kashmir on the condition that he would pay Lahore Darbar a sum of 8.26 lakhs in cash plus shawls worth 8.14 lakhs. After he assumed the office of Dewan he used to send 8.42 lakhs to Lahore Darbar. G.T. Vigne, Travels, vol. II, p. 77.
In 1635: as soon as shawls got prepared, the officer concerned was informed who used to stamp the shawls while still on the loom. During this period 25 percent was levied as tax.\footnote{In 1846, 33 per cent was levied.\footnote{As if these taxes were not enough; the weavers were asked to work half a day on every Friday without any payment for the Ustads.\footnote{As a result of heavy and oppressive taxation system the weavers were reduced to lowest depths of poverty. They were made to work day and night.}}

\noindent \textit{As a result of heavy and oppressive taxation system the weavers were reduced to lowest depths of poverty. They were made to work day and night.}}
C.B. Hugel observes that the condition of shawl weavers was almost that of beggars.\textsuperscript{64} They were forced to work on very low wages and in order to escape the tyranny of officials some of them cut off their fingers and even blinded themselves.\textsuperscript{65} Their economic condition was below subsistence level. It was very rarely that they could afford to purchase meat on festive occasions.\textsuperscript{66} By the end of the Sikh rule the

\begin{itemize}
\item \textsuperscript{64} C.B. Hugel, Punjab and Kashmir, p. 116. As a result of the oppressive taxation around 10,000 shawls of shawl loom owners were closed for 1820-1821. Consequently, this led to the decrease in the amount of stamp duty and the revenue receipts also registered a decrease of Rs. 3 lakhs between 1821-22. Moorcroft, Map, EURD, 261, p. 39.
\item \textsuperscript{65} See H.M. Lawrence, Administration of Transfer of Govt. to Maharaja Gulab Singh, No. 33-44, Mirbal Kachra, Javith, Iskandar, f. 60.
\item \textsuperscript{66} Ibid., p. 40.
\end{itemize}
total taxes on weavers amounted to Rs 48110. 67

Besides the devastating famine of 1833 took a heavy toll of life killing of thousands of shawl weavers. Consequently, the weavers lost all attraction for their profession and migrated to different parts of north India. 68

67. Ganeshi Lal, Savaratnama, p. 34.

68. In 1828 also the Valley lost 1200 men and many thousand heads of cattle. This was followed by an epidemic which took about 100,000 lives. In 1833, the dead included 13,000 shawl weavers. All these factors speeded up the decline of the shawl industry.

Moorcroft, Ms. EUPR. 261, p. 40.
The decline of the shawl industry is illustrated by the following table:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>No. of shops</th>
<th>No. of shawls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1800</td>
<td>18,000</td>
<td>54,000</td>
</tr>
<tr>
<td>2.</td>
<td>1809</td>
<td>15,000</td>
<td>48,000</td>
</tr>
<tr>
<td>3.</td>
<td>1813</td>
<td>24,000</td>
<td>72,000</td>
</tr>
<tr>
<td>4.</td>
<td>1819</td>
<td>18,000</td>
<td>54,000</td>
</tr>
<tr>
<td>5.</td>
<td>1823</td>
<td>8,000</td>
<td>24,000</td>
</tr>
<tr>
<td>6.</td>
<td>1834</td>
<td>2,000</td>
<td>6,000</td>
</tr>
<tr>
<td>7.</td>
<td>1838</td>
<td>6,000</td>
<td>18,000</td>
</tr>
<tr>
<td>8.</td>
<td>1846</td>
<td>7,000</td>
<td>27,000</td>
</tr>
<tr>
<td>9.</td>
<td>1847</td>
<td>6,000</td>
<td>15,000</td>
</tr>
</tbody>
</table>

From this table it becomes clear that the industry was in a constant state of decline.

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An important factor which seems to have hindered the development of the shawl industry was the absence of proper means of communications and transport in the Valley. Boats were the only cheap means of transport; these were large and small boats which carried the articles from one end to another end of the Valley. Articles of expert carried by boats to Khanabal from where these were taken to Banishal pass. The goods for Afghanistan, Iran and Turkey were brought to


Baramulla by boats for onward transmission.\textsuperscript{72}

Carts were also used but lanes were narrow.

All such roads as connected Kashmir with the outside world were unsafe and remained closed for many months in a year due to snow.\textsuperscript{73} Thus the shawl industry of Kashmir did not improve significantly during the period of our study.

\textbf{Paper machie:} Papier machie was another industry of Kashmir. During the Mughal period Papier machie work was much in demand and it

\begin{flushright}
\textsuperscript{72} According to Moorcroft, there were only 92 ghats on the Jehlum and Dal Lake. Moorcroft, \textit{Ms., EURD.}, p. 30. According to Jacquemont, "Kashmir merchants, it is true go about every where from Cashmere to Tehran and even to Meshed, they go through Lahore, Delhi, Bombay, Bushir, Sheraj etc." \textit{Victor Jacquemont, op. cit., vol. II, p. 172. See also James Kennell, Memoirs of a map of Hindustan and Mughal Empire, London 1972, p. 144.}
\end{flushright}

\begin{flushright}
\textsuperscript{73} See R. H. Davis, \textit{op. cit.}, pp. cx civ-cxcvi.
\end{flushright}
work to a large number of workmen. During the Afghan rule this industry was on the verge of decline. The Sikh rulers appears to have taken some interest in reviving this industry. According to Moorcroft, "Maharaja Ranjit Singh took some artists to Lahore and made work on the ceiling of Baradari building of Shalimar at Lahore. Thus in 1823, only 40 artists were left in Kashmir." A variety of articles like trays, boxes, palquins, elephants, houdas, walls and ceilings of rooms were painted and styled with papier mache.

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The painting was of two kinds, raised and flat. The raised painting had several diversities. The elevation of the ornamented or embossed parts were shown by forming the ground of the ornaments with white lead, mixed with a solution of glue. The surface was spotted with white dots of white paint which were left dry and then trimmed with knife. It was then covered with a surface of glue over which colour of ornament was laid. Birds and butter flies were sometimes represented in this manner amongst flowers and foliage, on the flat surface.

The most important manufacture of papier machie was pen cases of several varieties. These were classified under two main types viz., Namadi or

78. Ibid.
79. Ibid.
royal and Faral or Persian.80 The Faral were light and portable having long shallow boxes, round at the ends, with the sliding convex cover. These pen cases were famous for the variety and elegance of the patterns with which they were painted.81 These were manufactured with paper which were written upon wood. The ground of the colouring was commonly metallic, of gold or of tin and the pigments employed were cochineal or the kirmis insect, ultra-marine, white lead and other colouring drugs.82 Varnishes were obtained from the resin of the alca storax but the best was that of the Kahruba which was usually regarded as amber. The paints were imported outside

80. Masnadi were bulky and had trays usually fitted at the bottom and separate space to hold an ink stand. This type of pen case was used as table furniture.

81. Ibid.

82. Ibid.
the province. The paint brushes were made of the
hair of the shawl-wool of goat. The pencils used
for designing were made of the fur of the cat. A pen case maker earned annas four a day in 1829. The paper mache industry provided package materials
for export goods. According to Neocraft, the shawl
packing industry of Kashmir was far superior to that
of Britain.

83. Ibid.
86. Neocraft, Ms. EURD, p. 60. "After cleaning,
the packing work of shawls was entrusted to
Dhah or washerman. The material required for
the packing was paper, planks of wood, cords,
cloth, birch bark, envelopes of wax and raw hide. The process of packing the shawls started
with placing shawls separately in the sheets of
packing the wooden planks. These wooden planks
had bars which projected outwards and to these
bars cords were tied well. The whole material
was then put under heavy pressure for some days
after which the planks of wood were withdrawn.
The bale was sewn up in strong piece of cloth
and over this cloth another covering of birch bark
was placed. After this an envelope of wax cloth
was wrapped over and then the material was sewn
up smoothly and lightly in the raw hide. The raw
hide had a quality of contraction which gave the
packing a degree of compactness and protection."
Neocraft, Ms. EURD, 264, pp. 60-69.
Leather Industry: It also provided profession to a good number of Kashmiris. According to Moorcroft, leather was widely used in the time of the Afghan rulers who preferred cavalry to infantry. Thus saddles were required for horses which necessitated the establishment of saddle industry in Kashmir. Leather was imported from Khurasan and it was known Yirak leather (leather suited for saddlery). The skins intended for this leather after

87. Ibid., pp. 58, 116.
Wattals; the gypsies of Kashmir were village menials and it was their profession to carry the dead animals and to skin them off. They moved from place to place in search of hides. The Sikh rulers banned the cow slaughter and carrying of hides from place to place. The ban on cow slaughter must have certainly affected the working of leather industry. See also Lawrence, Valley, p. 314.

88. Moorcroft, Ms. EURD. 264, pp. 57-58.
being fully washed were placed in a vate of clean water with the layer of pounded galls between every two skins. A man was employed to tread them down daily from morning to night for 25 days. On every fifth day galls were changed. Before exposing leather to dry the grain side was well rubbed with a paste of Armenian-bole. When dry, the flesh side was saturated. The yirak leather had been in use for twenty years. Narrow strips


90. The process of rubbing was performed in sunshine. The leather was then put into water trodden and rubbed until all greasiness disappeared and then it was polished with blunt iron instrument.

91. Ibid. The yirak leather was imported from Khorasan, the cost of one seer was £ 15/- The ordinary leather was Rs. 1/- per seer. Moorcroft, sT. EIRD, 265, p. 98.
of leather were employed as reins and head-stalls. The State imposed Rs. 40 as poll tax in 1823. The finished products of leather were exported to Ladakh.

**Paper Industry** According to Vigne, paper was prepared from old cloth of the san-hemp and from

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92. The leather saddles were decorated with silver and pearls and the seats were embroidered with velvet and gold. Hugel found the saddles uncomfortable and considered these fit for the museum. C.B. Hugel, Punjab and Kashmir, p.164. During the Afghan period the leather industry seems to have been well developed because the Afghan rulers preferred the cavalry to infantry. Saddles were required for horses which gave an impetus to leather industry but in the early Sikh period this industry declined because the slaughtering of cattle was banned by the Sikh rulers. Though the ban was lifted after the death of Mahar Singh (1834-41) even then the industry did not register much progress. Hoerbcrft, Ms. E 662, pp. 58-116. See also Arjan Nath Sapru, The Building of Jammu and Kashmir State - an achievement of Maharaja Guler Singh, Lahore 1937, p. 53.

93. Tarikh-i-Kalam, op. cit., p. 118.
The rags were first milled in mills near Shalimar and then fixed in respect of their size and colour in the manufacturing. For bleaching purposes lime was added. The dripping frame was made of reed which grew in Dal Lake near Shalimar. The paper sheets were polished with agate stone.

94. G.T. Vigne, Travels, vol. II, p. 121. In Kashmir these materials were available in plenty. The best centre of paper manufacturing was at Harwan. Foreign Department Political Correspondence, "Panoramic View of Kashmir", 25th July, 1856, Nos. 14-16.


96. Dal Lake is the largest lake in India. It is 3.87 miles in length and 2.15 miles in breadth. Shalimar is on the north-eastern corner of this lake. G.T. Vigne, Travels, vol. II, p. 121.
Rice paste was smeared on every sheet of paper by hand and was encased in goats hair and afterwards spread upon broad of wild hear tree. These paper sheets were polished with agate stone studded in a wooden handle. The best quality of paper was made from mixture of wild hemp beat up with the rags in equal proportion. Among all the five qualities of paper, the best quality paper was known as farmaishi.

97. Ibid.

98. Ibid., Moorcroft, Ms. LURD. 264, p. 116.

99. The price of the best quality of the paper was Rs. 3 per 24 square sheets. In 1832 the paper industry of Kashmir got a setback because of the official ban on its use by the East India Company in the year 1832. The reason for banning Kashmiri paper was that, writings on Kashmiri paper could be easily rubbed off and interpolated. Despite all this Kashmir paper continued to be exported to Ladakh, Punjab, and other countries. Edward Thornton, 20A cit., vol.I, p. 364. See for details, Foreign Department, political consultation, 21 December 1835, No.11 National Archives of India.
The annual tax imposed on the paper industry amounted to Rs. 3,000.100

Wood Work: From early times the agricultural and industrial technology of Kashmir was made of wood. Kashmiris were very expert as manufacturers of wooden toys, turnery, ornamental carving in wood and inland work of different wood.101

100. Towards the end of the Sikh rule the six paper factories of Kashmir exported handsome volume of paper to Punjab and Ladakh. According to C.E. Bates there were 52 paper factories in Kashmir by the end of Sikh period. These factories provided employment to 384 persons. The total annual export of paper to Punjab was worth Rs. 15,000. Ibid. Tarikh-i-Kalan, ff. 121-122. Ganesh Lal, op. cit., p. 23. Baden Powell, op. cit., vol. I, p. XXIII. C.E. Bates, Gazetteer, p. 66. See also Foreign Department, Political consultation "Methods of effacing writings from Kashmiri paper", 26th of August 1832, No. 66, National Archives of India, New Delhi.

Owing to the presence of shawl industry there was constant demand of shawl weavers and yarn spinners for shawl making apparatus. There were several varieties of wheels used by the spinners. The price of Takhtidar or Padiidar was about 8 annas.

102. Moorcroft, Travels, vol. II, pp. 170-171. "The basis of all the spinners' wheels was the same, the iron spindle is enclosed in a cylindrical tube of straw or reed-grass, and runs through two elastic twists of grass, and instead of one line of radii or spokes supporting a continued circular wooden rim, there are two circular and parallel walls of flat spokes in contact at their edges, leaving between them, at their outer circumference, an empty space. A hair cord, fastened to the loose end of one of the spokes, is carried across the space or through, to the end of the next spoke but one on the opposite side, and having been passed round, it returns to a spoke on the side from which it began. By a continuation of this process a rim is formed of a surface of hair-cord, over which runs a small band that is said seldom to be cut by the friction to which it is exposed."

The *Katzgor* which was more serviceable, cost rupees three to four. The cost of *Bakhchadar* was six to sixteen rupees and was used by those people who spun for amusement only.

Hoorcroft was of the view that the principle used in the arrangement of spindle and rim was to produce a continuance of soft elastic movement without a jerk or stiffness to prevent the yarn from breaking on the occurrence of any slight interruption in drawing it out.

Annually the state

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105. Generally the cost of shawl weaving apparatus varied from Rs. 1.18 to Rs. 5 per loom and the price of the wool spinning wheel from half a rupee to Rs. 4. *Ibid.*

received rupees 18,000 as tax from this industry. 107

Arak and Attar: Kashmiri people extracted
perfume from the flowers like jasmine, the tuber rose
(Zembak), Narcicus (Margis), Chamile (Baboria) and
the yellow rose (Zeba) with the help of sesame oil
for it was free from smell. 108 This process of
extracting perfume took forty days. 109 The perfume


flowers mentioned by Tarikh-i-Kalan and Baden
Powell are, Rose, Red Musk, Halizabah, Mint.
See Tarikh-i-Kalan, f. 127, 135, 138, 143.
pp. XXIII - ex-VIII.
Though Kashmir produced rose water in an
excellent quality, it was mostly used by the
Sikh soldiers and never figured in the export
articles. Edward Thornton, op. cit., vol. I.,
p. 364.

was extracted by adding one weight of flower to the three weights of oil in a bottle and was exposed to the Sun for forty days after which it was considered ready for use. The state received Rs. 250 from the scent makers in 1836-37.

Silk Industry: Silk industry was at its low ebb in 1823 due to the heavy tax levied on silk producers by one Pathan governor Haji Karim Dad Khan. The

110. *Ibid.* The water of Wagribal, Srinagar was considered the best for distillation. Tarikh-i-Kaln, op. cit., p. 143.

111. Apart from supplementing the local demand handsome quantities of Arak-i-Badmash were exported to Punjab annually. See Major Leach, op. cit., No. 13-17.

112. The silk industry of Kashmir was a state monopoly under the Mughals and continued to be so on some lines in the Afghan rule also. The Afghan governor of Kashmir, Haji Karim Dad Khan suddenly demanded Rs. 40,000 from the silk growers of Kashmir. Apart from this, the industry paid Rs. 300 annually as rent to the government. As a result, the silk rearing was abandoned in most of the villages in Kashmir. Moorcroft, *Ma.* Jind. 264, p. 54.
local production of silk was insufficient even for
domestic use. Therefore, it was imported mostly
from Khotan, Baltistan and Yarkand to meet the
demand of Kashmir industry.\textsuperscript{113} The pargana of
Kotihar produced the best quality of silk in Kashmir.
Vigne felt that the reason of its good quality was
due to the abundance of best mulberry trees in that
area.\textsuperscript{114} But he expressed regret over the fact that
the method of rearing the silk worms was pre-medieval
and sloven.\textsuperscript{115} During Vigne's visit silk was exported

\textsuperscript{113} Moorcroft, \textit{Travels}, vol. II, p. 155.


\textsuperscript{115} During the early Sikh period the silk industry
was confined to only sixteen cottagers.
to Punjab in the ratio of 2:3. The producers of silk were paid in rice or any other grain by the Government after taking it into its own possession.\footnote{117}

\textbf{Plumes Industry:} Plumes were made of heron’s feather in many countries and in Kashmir these plumes were in great demand during the Sikh period.\footnote{118} The Sikh officers used plumes to decorate their turbans.

\footnote{116} In 1835, the selling price of the seer of silk was rupees 10 and the state revenue amounted to Rs. 22,000. Ganeshi Lal, \textit{Savahat-i-nama}, p. 39.

\footnote{117} Col. Mian Singh is said to have encouraged the silk rearing in Kashmir. He ordered for separate regulations to be drafted for silk rearing and thereby defined the state share of (Kiraz-kash) silk worms rears e.g., from seer of silk-worm eggs the peasant was obliged to produce 10 seers of silk and every peasant used to pay Rs. 3 to the state. In addition to this they were asked to pay Rasum and Nazrama. \textit{Tarikh-i-Kalan}, f. 342.

Plumes were known as *kalsa*. The upper class sardars kept even number i.e., from ten to twelve in their turbans.\textsuperscript{119} The plumes were collected together in a funnel shaped stem covered with golden wire or thread and at that time these were decorated with pearls, emeralds and rubies whenever there was some festive occasion.\textsuperscript{120}

According to Vigne these herons had their nests in huge Chinar trees and also in village Pattan, which is situated in the east of the Valley.\textsuperscript{121} The Sikhs declared herons as state property and these birds were

\textsuperscript{119} Ibid., p. 307.

\textsuperscript{120} Ibid.

\textsuperscript{121} Ibid.
given the state protection. In 1835, Prince Kharak Singh, the then heir apparent, had taken them under his control. The feathers of the heron would fall in spring and these were collected by watchmen, who kept a constant watch under trees. There were two varieties of feather. The first category of the feathers had their ends intact and were highly priced and exported to the Punjab.

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122. Even Vigne was not allowed to kill these birds because he wanted to have a specimen of this. Later on he dropped the idea. *Ibid.*, vol. I, p. 307. See also Sir Richard Temple, *Journals Kept in Hyderabahd, Kashmir, Sikkim and Nepal*, London 1867, 2 vols. p. xxiii.

Second category included feathers having charred ends and these were easily procurable. The price of charred ends was annas eight. It is interesting to observe that plumes of inferior quality were prepared from the feathers of Indian water hens which were found in large number in the Valley.

Bee keeping industry: The practice of rearing of bees was very common especially in rural Kashmir. During the period of our study, this industry was flourishing. In the parvana of Lar, the eastern part of Kashmir, the practice of looking after bees was very common. Almost every house had a bee-hive and some of the homes had bee-hives numbering upto ten.

124. Ibid.
125. Ibid.
126. Ibid.
Every home had appropriate provision for bees and cavities were prepared in the walls of the houses. The cavities were not uniform in their size but their general form was the same.\textsuperscript{128} Honey was light in colour but it tested like \textit{honeycomb}.\textsuperscript{129} Moorcroft says that honey was taken raw or with other articles of common food by the peasants, but there seems to be little truth in the statement of the traveller considering the abject poverty in which the peasants lived. What seems reasonable to us is that only such homes as had beehives must have consumed honey occasionally, or the possession of beehives must have enabled them to liquidate their debts. Affluent classes usually took

\textsuperscript{128} These beehives were of concave plates of clay and were kept in the cavities of wall. This profession of bee keeping was hereditary and a supplementary means of livelihood. \textit{Ibid.}.

\textsuperscript{129} \textit{Ibid.}, p. 160.

\textsuperscript{130} \textit{Ibid.}, p. 166.
honey in lieu of sugar and also made its use, for preservation of fruit. 131 Moorcroft found a painter's family in Rainawari carrying on this business for the last 150 years. 132 During the days of scarcity the bees were generally fed on mulberry and vegetables. 133

Lime industry: Rugel found the lime pits in Kashmir at Kandabal. 134 The kiln were eight feet in diameter and sixteen days were required to heat

131. In some other areas of the country honey was used for fermentation of liquor but in Kashmir it was unknown. Ibid.

132. Moorcroft, Na. JRD 265, pp. 132-138. It was painter Rasool Shah of Rainawari Srinagar who explained to Moorcroft the technique of beekeeping.

133. The urban people used to feed bees on seeds of melon. The annual income of the state from this source amounted to Rs. 2000/-. The total annual production was about 125 Kharwars and 225 mounds. H. M. Lawrence, Administration of Kashmir on transfer to Maharaja Gulab Singh, 2nd edn., No. 33-44.

the lime kiln thoroughly with two thousand logs of hard fir wood. The wood was brought from a distance of 12 kos. The services of 20 men were required for operating at kiln. They were supervised by three government functionaries and were paid for by the state. A kharwar of burnt lime was sold at an average rate of rupee one.

Oil Industry i Kashmir always produced a good walnut crop and large number of Kashmiris extracted oil from walnuts. People broke walnuts at home and carried kernel to the market. The kernel was sold to the oil pressers at an average of 7/- per kharwar. According to Moorcroft an ass load of

135. The wood used was a species of fir called hair which burnt quickly. Ibid.

136. Ibid., pp. 160-161. A kharwar was equal to 192 pounds.

137. Moorcroft, Travels, vol. II, p. 18. The walnuts could not be exported to India possibly due to the lack of transport.

138. Ibid.
Kharwar gave eight \textit{pajis} of oil and equal weight of oil cakes, which were sold at the rate of one anna to two in summer and this price was double in winter.\footnote{139}

About 12,000 ass loads of walnut kernels were annually given for oil extraction and gross return of oil and oil cakes was Rs. 13,000.\footnote{140} Walnut oil was exported to Ladakh and Tibet and brought considerable profit to the state.\footnote{141}

\footnote{139. Paji was a unit of measure for oil equivalent to 8 Kashmiri seers. Eight \textit{pajis} weighed 38,000 grams on the whole and the price of one \textit{paji} fluctuated from Re. 1 to one and a half. \textit{Ibid.}}

\footnote{140. Oil cakes were used for feeding the cows in winter. The oil cakes were utilized in winter by exchanging one \textit{kharwar} or with equal weight of coarse rice huskpaddy. \textit{Ibid.}}

\footnote{141. \textit{Ibid.}, pp. 148-149.}
Wine making industry: The wine production of Kashmir was very old on account of abundance of grapes in the valley. Moorcroft wrote that during the governorship of Atta Mohammad Khan (1800-1805) wine was prohibited. Severe punishments were given in defiance. But Vigne was of the opinion that wine was manufactured even in the time of Afghans, so much so that restrictions were relaxed by the last Afghan ruler Azim Khan.

However, the manufacture of wine was revived during the Sikh rule. Both the Sikh governor and soldiers were fond of wine. Governor Mian Singh (1834-41) was particularly fond of liquor.

142. Moorcroft, M. PURD., p. 150.
144. Ibid.
Moorcroft expressed his hope that with due care and improved methods, the manufacture of wine in Kashmir could be brought at par with that of Europe.\textsuperscript{146}

For processing the grapes were collected in October and these were kept in shallow earthen vessels till spring.\textsuperscript{147} Apple quinces, mulberries, pomegranates and grapes were used for the preparation of brandy wine and vinegar.\textsuperscript{148} Liquor was kept in bottles, and were plugged with wood or paper or twisted bark.\textsuperscript{149} The annual

\textsuperscript{146} Moorcroft, \textit{Travels}, vol. II, p. 151.

\textsuperscript{147} \textit{Ibid}.


\textsuperscript{149} \textit{Ibid}. In the last quarter of 19th century various kinds of wines viz., red wine, white wine, spirits of wine, cider, absinthe, champagne, cinchona and cheer brandy were manufactured. For details see Pandit Bhag \textit{Ram}, \textit{Annual Administration Report for 1893}, Jammu, 1894, pp. 130-131. Also see Suraj \textit{Bath}, \textit{Administration Report of Jammu and Kashmir, 1893-1902}, Jammu, 1904, pp. 303-323.
tax imposed on the industry was Rs. 500 in 1823.\textsuperscript{150}

**Guns and Fire arms industry:** Manufacturing of guns and other fire arms also formed an essential industry during the period of our study. The Kashmiri workmen had a special aptitude for the manufacture of guns and pistol barrels.\textsuperscript{151} It seems that the method of manufacturing fire arms was exclusively Asiatic.\textsuperscript{152} The workmen were also fully conversant with the manufacture of sword blades of peculiar excellence. This, however, eventually with some modifications was transferred into the art of manufacturing

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gun barrels which are still being manufactured with some new innovations in techniques. The workmen preferred the iron of old sugar boilers for the purpose which could be obtained from some places in India. The fuel for moulding was wood charcoal only. For this purpose a forge which was constructed within the gunsmiths' shop was employed. Proper arrangements required for moulding the iron ere in the chambers were made which enabled the material to form into the required strong stuff suitable for gun barrels. Necessary technique was planned for the

153. Ibid. Due to the decline in the production of guns, barrels, swords and shields in early 19th century local metal works diverted their attention towards making of utensils. According to John Irwin, these vessels were worked in Inde-Persian tradition but the decoration was mainly of Kashmiri technique. John Irwin, op. cit., p. 116. Swords had two blades and were ornamented with animal figures. Various Trades in Kashmir. No. 1672-1673.


155. Ibid., pp. 197-198.
smoke to escape through a pipe stuck to the side of a wall or a roof chimney. A hole was made in the side chamber to enable the skin bellows to pump air to get the charcoal ablaze to the required temperature which could melt the iron and form the stuff for the preparation of gun barrels. The iron generally used was brought from Bajour as it came from the smelting furnace and which cost as high as four pence per pound.

There were two types of gun barrels manufactured in Kashmir, the plain or damasked and twisted. According to Moercroft, "the over all expenses of a forge of this kind along with bellows did not exceed five shillings. This was rather at the cheaper rate if a native could construct it for his own use." Ibid.

Iron was processed through furnaces exposed to stronger heat hammered and beaten into rods and finally bored cautiously to form into a shape of barrel. Ibid., p. 200.

Ibid., pp. 202-203.
lining or 'Janjir' on the barrel were brought with the help of sulphate of iron. This process was generally continued for twenty days to bring about the desired effect.159

Woollen industry: The rugs of various patterns were manufactured in Anantnag. Vigne says that blankets of superior order were produced in Bijbehara.160 These blankets were four gaz in length and 1½ gaz in breadth.161 The pattu pasheens was often made of usual wool but generally from coarse sheep wool.162

159. Ibid., p. 208. Blades and daggers were also manufactured. They were known as pishqabs and Mousquetoons of Sher Bakhsh. See Egerton, Handbook of Indian Arms, Wide Sufi, Kashmir, Lahore, 1949 2 volumes, vol. II, p. 392. Moorcroft was impressed to see the quality of guns which were manufactured in Kashmir. He got manufactured a special gun barrel and sent it to England as a present to his Majesty the King of England. Moorcroft, Ma. JURD, 269, p. 95.


162. Ibid.
The village of Machinder near Shopian was famous for the manufacture of blankets.  

It follows that at the beginning of the 19th century the industrial organization occupied an important position in Kashmir's economic activity. Generally the handicraft industry of Kashmir was urban based and was limited in its scope and extent. The lack of technology, communication and transport were the main handicaps. But still the handicraft products of Kashmir maintained their reputation in the world market and formed an important item in East India Company's trade. The special merit of Kashmiri handicrafts industry seems to have been that the industry never sacrificed its utility while maintaining high artistic standards. This maintenance of high quality manufacture and skill necessitated a degree of division.

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of labour, because all the materials, like making of shawls, wood work, paper machie, metal work and leather fabrication etc. had to pass through various sets of workers. These circumstances added to the imperfect localized nature of the industrial activity in Kashmir. Also, Kashmir was geographically situated in such a place where forces of nature had more control over the supply of raw materials. Apart from this, the growing monopoly of an ill-organized and the restrictions of the state imposed on the large-scale supply of the commodity, also restricted and minimised industrial activity in Kashmir. In these circumstances the high

165. John Irwin, "Shawls for well developed ladies", Hemisphere, London 1975, vol. 19, No. 11, pp. 8-15. See also Moorcroft, Ms. EURO. 264, pp. 30-51. The division of labour was not so minute and complete as it was in the days of improved mechanical appliances.
taxes and low wages to the craftsmen and labourers did not assure them of their livelihood. Consequently, they could not produce their wares and develop their idea at leisure. During our period of study the expansion of British colonialism in north-west of India was another factor that proved unfavourable to the existence of these crafts.\textsuperscript{166} The state under the Sikhs could not resist imperial influences, which not only proved disastrous to Sikh state in Punjab but also speeded up the disruption in the economic life of Kashmir in the long run.

\textsuperscript{166} When French agents began to introduce European patterns in arts and crafts of Kashmir, the craftsmen did not understand. The craftsmen laboured to please their customers and assiduously copied their forms. The products were occasionally bad copies of the original and even at times if they were good copies, they lacked the life and vigour of the indigenous articles. Besides the opening of country to more and more Europeans under Sikhs resulted in the killing of all indigenous industries of Kashmir. For details, see C. J. Halifax, \textit{Monographi Pottery and Glass}, Punjab 1892, National Archives of India.