

## **TRADITIONAL FOOD AND DRESS OF KASHMIR** **DURING MEDIEVAL AND MODERN TIMES.**

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### **Abstract.**

The culture of Kashmir refers to the culture and tradition of Kashmir, a region in North India (consisting of Jammu and Kashmir), north east Pakistan (consisting of Azad Kashmir and Gilgit Baltistan) and a Chinese Occupied territory of Aksai Chin. Along with its scenic beauty, Kashmir is famous for its cultural heritage; its amalgamate Muslim, Hindus, Sikh and Buddhist philosophers and has involved composite culture based on the value of humanism and tolerance which is collectively known as “Kashmiriyat”. This is no feasible to cover the whole Kashmiri Culture and tradition in one article. In this article we will try to highlight the traditional Food and Dress of Kashmir. The dominating religion of Kashmir is “Islam”, so the Kashmiri Muslim community loves to dress up with “Pheran”. Pheran the traditional dress of Kashmir is a long loose shirt which hangs down below the knee along with a white turban tied on a skull-cap, a close fitting trousers and laceless shoes called gurgabi. Kashmiri cuisine hold a unique place among different world cuisine. Kashmiri wedding are regarded incomplete without the Kashmiri traditional food known as Wazwan.

**Keywords :- Traditional, culture, Amalgamate, Kashmiriyat, Pheran, Wazwan.**

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## Traditional Food of Kashmir

No life can exist without food. Thus nature has made provisions for all living beings and things. The animal by some instinct live on vegetables and other living beings mostly on the principle of local supply and superior forces. This supply of food is not changed by cooking. With the down of civilization the selection of food and their cooking and mixture with spices appear to have been discovered by repeated experiments. The improvements in the taste and the quality of food to increase vitality and strength degree of culture in matter of food. The habits manifest themselves in food, dress, ornaments and other aspects of human behavior. Thus under the dogras the food habits of the people of the valley did not undergo much change. The staple food of the common masses consisted of rice and vegetables. <sup>1</sup> They also took such other varieties of food stuffs and shoal, ping, barley, wheat, maize and similar other food grains.<sup>2</sup>

The leaves of the dandelion, plantain, marrow, catkins of the walnut and served other plants were also eaten by the poor. The stem or root of the lotus called “Nudroo” was also eaten. It shape and about ten inches and a half in diameter. When boiled and flavored it was considered to be highly nutritious. Even the beans of the lotus were also eaten unripe.<sup>3</sup>

Fruits also formed an important article of food in the valley. Fruits were consumed by the poor and the rich alike. The fruits which were common in the valley were apple, pear, apricot, grapes, cherry, mulberry, blackberry, hazel, plump, peach, gooseberry, currant, strawberry, pomegranate, almond, walnut, melon and watermelon etc. <sup>4</sup>

Dried fruits and dried vegetables were extensively used in the valley during the winter. Fruits as well as vegetables of all sorts especially turnips, egg-plants, tomatoes, pumpkin, and apricots were dried up in the summer sun and reserved for the lean months of winter.<sup>5</sup> Besides dried vegetables various kinds of pulses were taken by the Kashmir's during the winter, but pulses were not considered of much important by them. The common varieties were Moth (phaseolus aconitifolus), Moong (phaseolus Munga), Ramzah (phaseolus valgria) ,Bangla (vicia febo), peas

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<sup>1</sup> P.N.K. Bumzia socio-economic HISTORY OF KASHMIR, P.337.

<sup>2</sup> Lawrence, Provincial Gazetteer of Kashmir, P.59.

<sup>3</sup> Lawrence, the valley of Kashmir, P. 254.

<sup>4</sup> . Gazetteer of Kashmir and Ladakh, PP.64-65

<sup>5</sup> Gazetteer of Kashmir and Ladakh , PP.48.

and beans were also taken by them.<sup>6</sup> The pulses were figured in the daily fare of the Kashmir's and provided a luxurious diversion to the people in their daily monotonous routine of food stuffs. Ghee (clarified butter) was not consumed by the Kashmir's because they considered that it irritated their throats in the cold weather. Lawrence says, that it was on some special occasions that ghee or fat was used from mutton and vegetables preparation.

Salt was considered an essential article of diet as the people consumed in great sizeable quantity. Infact it profusely taken by Kashmiri's. various kinds of spices especially black-pepper, ginger, garlic, turmeric, red-chilies, mint, coriander, zira (caraway seeds) and saffron continued to form principal ingredients in the Kashmiri cooking. But the common masses, however took simple salt vegetables with the little oil added to it.<sup>7</sup>

Fish also formed an important item of the food of Kashmiri's who used it as a sort of luxurious delicacy. Those who dwelt near the lakes as also the floating population of boatman depended mostly on the prey of their nets. The fish were taken fried with oil and salt. These were also dried up and kept for use in winter.<sup>8</sup> Still fish is served in abundance on festive occasions like shivratri and godabatta(fish and rice) ceremonies among the pundits of the valley. Infact both the pundits and the Muslims eat fish with great gusto.

The mutton of sheep and goats was taken both by the pundits and the Muslims of the valley. The pundits would not touch poultry or eggs, garlic and onions but fowls and the eggs of the lake birds were eaten by them. The Kashmiri Brahmins (pundits) were and still continued to be wheat eaters. They usually declared that the customs of eating meat was based on decagon a virtue of the country cow and ox, because these animal were considered sacred by the Hindus.<sup>9</sup>

The Singhara or water nut (*trapa bispinosa*) was widely used and was considered valuable food stuff. It was largely eaten by those residing near the lakes. The nut was eaten raw, boiled, roasted, fried or in various other ways. It was also dried and then ground into flour of which

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<sup>6</sup> Provincial Gazetteer of Kashmir, P.53.

<sup>7</sup> Lawrence, The Valley Of Kashmir, P.253-p.67

<sup>8</sup> Kashmir, July, 1958, Vol. V111, No.7, P. 105. P. 185

<sup>9</sup> Lawrence The Valley of Kashmir P. 254. Census, 1901, Part 1, P. 84.

breed was made. It was produced in abundance in all the lakes and the Dogra rulers derived a considerable amount of revenue from it.<sup>10</sup>

The Kashmiri rich and poor vary much relished the tea of which two kinds found their way into the markets of the valley. These are known as Surati and Subz. The surati was like English tea and reached the valley from Ladakh and the Punjab. The same tea was the famous brick tea, which found its way into the valley through Ladakh. There were various ways of preparing tea in Kashmir valley.<sup>11</sup> Two types of preparation of tea, salt tea ( shiri chai) and sweet tea (qahwa) were in vogue among the Kashmiri's. The Kashmiri pundits abstained from the use of tomatoes, the red fleshed Kabuli vegetables marrow, carrots, red beans, leeks and onions, but generally overcome their prejudice against the use of these vegetables. Lawrence says, by 1899 they were seen taken frequently Ganhar, vegetable marrows and red-pepper on the fast days.<sup>12</sup>

During the hot season various cold drinks (Sharbats) were frequently taken by the Kashmiri's. These drinks were prepared by diluting water with milk, suger and rose water. Among the cold drinks Khanda Sharbat (sweet drink) is vary common and popular. In hot season and during the day of Ramzan (month of fasting for Muslims) people add Guilbeol and Babribeol (seeds of two flower plants) to the drink to give it the coolest effect attributable to these seeds. Milk and its products like curd, cheese and milk bread (meshkrari) contributed the most important items of food of the Kashmiri's.<sup>13</sup>

In the case of wedding feasts the service of professional cooks (Waza) were much sought for preparation of delicious dishes by the Kashmiri Muslims and the pundits alike.<sup>14</sup> The common dishes were Mathimaz, Charwan, Kabab, Rista, Roganjosh, Qurma, Abighost, Tabakmaz, Pulao, Goshtaba. These dishes are famous throughout the world and the Kashmiri's have a reputation for their culinary art. These dishes were frequently prepared on marriages. The use of Honey was common among the Kashmiri's. They ate it raw or mixed with various articles of food.<sup>15</sup>

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<sup>10</sup> Temple Richard, op.cit.,Vol. II P. 55.

<sup>11</sup> Gazetteer of Kashmir and Ladakh, P. 476--477

<sup>12</sup> Lawrence the Valley Of Kashmir, p. 254.p. 300

<sup>13</sup> P.N.K.Bumzia Socio-economic History of Kashmir,p.337--338

<sup>14</sup> Lawrence The Valley of Kashmir, p.253.

<sup>15</sup> Gazetteer of Kashmir and Ladakh, p.7

## Wazwan

Wazwan is a multi course meal in Kashmiri cuisine, the preparation of which is considered an art and a point of pride in Kashmiri culture and identity. All most all the dishes are meat based using lamb or chicken. In the Kashmiri language “Waza” means “cook” and “Wan” means “shop”. The ultimate formal banquet in Kashmir is the royal wazwan. Of its thirty six courses between fifteen and thirty can be preparation of meat. Cook overnight under a supervision of a master chef called a vaste waza. Guest are seated in groups of four and share the meal out of a large copper platter called the Tream.

### List of Dishes.

1. Maithi Maaz.
2. Rista (meat baal in a fiery red gravy).
3. Lohabi Kabab or Moachi Kabab (flattened mutton kabab cooked in yogurt)
4. Waza kokur (to full chicken cooked whole).
5. Daeni phoul (mutton Dish).
6. Doudha ras (mutton cooked in sweet milk gravy).
7. Tabak maaz (ribs of lamb simmered in yogurt till tender. Then fried can be served as a snake).
8. Daniwal korma (a mutton curry with lots of carinders).
9. Waza palak (green spinach cooked with small pounced mutton ball known as palki rista.
10. Aab gosh (lamb cooked in milk curry).
11. Mirchwagan korma (an extremely spicy lamb preparation).
12. Kabab (minced meat roasted on skewars over hot coal).
13. Gustaba (this is a velvety textured meat ball in white yogurt gravy a speciality).
14. Yakhin (delicately spiced yogurt curry).
15. Rawanag chaman (cheese squares with tomato gravy).
16. Dum aelvo (potatoes cooked in yogurt gravy).
17. Mugi chetin (a sheep radish and walnut chutney).

### Dress of Kashmir.

Society showed a little tendency to change in Kashmir until the beginning of the present century, when changes to began to take place owing to the development means of communication and transport. Although a majority of the people was conservative, there was a few who were ready to challenge the old tradition and customs.<sup>16</sup>

The Dress of the common people in Kashmir, both male and female commonly consists of a long loose wrapper (Pheran) and Trousers. The cloths of the villagers are simple and extremely mean in appearance, and there is vary little difference between the garb of a men and women, as they both wear the effeminate gown. Heavy and full it buttons at the neck and falls to the feet. Weight is given to the bottom of the gown by a deep him, and sometimes this is artificially weighted, in order to exclude the air and to keep in the heat of the 'Kangar' when a man sits down on the ground. Underneath the gown of man wears drawers. In the winter these garments of made of wool, and in the summer of cotton either manufactured at home or imported from the Punjab. The ordinary headdress of the Kashmiri cultivators when he is at work is a cotton skullcap, but on state occasions he dons a white Pagri. The fashionable Kashmiri likes to wear his Pagri rather on his back of his head, and displays a large amount of forehead. The sleeves of the gown of the Musalman cultivators are wide and loose and it is sign of respectability to wear the cuffs turned back. Leather shoes are worn by to well-to-do and by most people on holidays, but the ordinary covering of the foot in Kashmir is the leather or straw sandal, known as 'Tsapli' and 'Pulahru' and the wooden Patten for wet weather. Every Kashmiri can make his own Pulahru from the wisp rice straw. In the villages there is a strange absence of color in the Dress of the people, and the only thing which breaks the dull monotony of the dirty grey is the coloured skullcap of the children. The total absence of colour in the dress of the villagers is from a picturesque point of view much to be regretted. It is a relief to visit Jammu territory and to see again the bright oriented colours of the Rajput dress. The Kashmir's are by no means enamored of their present fashion in dress and have often told me that if an order is given they will adopt the Kishtwar fashion. Lawrence says, I am afraid that so long as the Kangar is used so long will the effeminate grown remain in fashion.<sup>17</sup>

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<sup>16</sup> History of Srinagar 1846-1947 A Study in Socio- Economic Changs by Mohammad Ishaq Khan p.84.

<sup>17</sup> Lawrence, the valley of Kashmir p.250-251

There was very little difference in dress worn by the Kashmir's during the period under review. Of course there was slight variation in its fashions in the case of the two principle communities (The Muslims and The Pundits). The dress of Kashmir's underwent a change after 1931 owing to the pioneering efforts of certain modern minded social reformers. However the dress of common people did not undergo any vary marked change even during the changes in political sphere.

The change in climatic conditions produces a corresponding change in the dress of the Kashmir's. Viewed in the context Kashmiri dress can vary easily be divided into two categories- a summer wear and a winter wear.

According to Wakefield and Biscoe, every country has its own particular national dress; and that is not behind others in this respect. The Kashmir's too have a national dress peculiar to themselves.<sup>18</sup> This national dress of Kashmiri is called "Pheran". It is a unique type of cloak not to be found in other parts of the country.<sup>19</sup> There was only a marginal difference between the garb of man and woman. Both male and female of all classes and communities used 'Pheran' with single variations here and there.<sup>20</sup> Pheran is a long loose garment with wide sleeves which covers the body and the arms and falls below the knees. It is generally closed at the neck by strings or by a button.

**PHERAN** *"The origin of the term Pheran is uncertain. It is claimed by some that the word come from the Persian pairahan (garment as long shirt). It ia also said that it was introduced in Kashmir during Mughal rule by emperor Akbar to control the turbulent and warlike Kashmir's after they had repeatedly risen in revolt during the early part of the alien rule. Infect, it had taken the place of the national costume. However this loose grown type of wear was considered an indispensable article of dress among all classes of the Kashmir's, irrespective of age or status and it continues to be worn by the masses even today. Its use is much common during the winter season when it provides people with effective means of combating the unbearable chill."*

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<sup>18</sup> Wakefield, The Happy Valley.105

<sup>19</sup> Kashmir Today 1960, vol, 4, No, 7, pp, 2-3

<sup>20</sup> Wakefield, op,cit., p. 106. Gazetteer of Kashmir and Ladakh, p. 472.

Thus the dress of the Kashmir's consists of Pheran and trousers.<sup>21</sup> In winter these garments were made of wool and in summer of cotton. The sleeves of the Pheran was loose and wide in the case of the Muslims. While in the case of the Kashmiri Pundits (Hindus), these were long and narrow with ends turned up.<sup>22</sup> The Pheran consists of two garments-one on the other of equal size. The inner garment called 'pochh' in the local language is made of cotton or khaddar (coarse) cloth. It is worn beneath the Pheran.

The Pundits (Kashmiri Hindus) of the valley wore tight drawers of trousers. For head-dress turbans or pagris worn by them were of narrow white muslin or a long piece of cloth of narrow width. Underneath these pagris were worn smooth skullcaps. The Muslims on the contrary wore loose trousers (pyjama) and turbans or daster of Muslin or broad piece of white cloth (seven to ten yards in length). Under the turbans were worn skullcaps with raised pattern. Pundit Man Mohan Nath, one time Governor of the Kashmir Province, tried to reform the customs and sartorial ways of the Kashmiri Pundits. He also advised them to tie their turbans like those of the Muslims unlike previous custom of wearing turbans in round shapes.<sup>23</sup>

The Muslim males (especially the villagers) put on the skullcaps. However turbans were generally used by the rural Pundits. They also used woolen leggings while travelling on long journeys during winter. This habit was also shared by their Pundits (Hindus) counterparts. It was a particular sort of woolen bandage about six inches wide and four yards in length wound around from the ankle up to just below the knee (or wound around the calf of the leg) and fastened by a long string attached to the upper end, which was lightly wound many times round the leg, it is called patawa. It helps in keeping the legs warm and muscles in properly tight position. It provided great support on long journeys especially on a mountain ascent and it was a much cherished article of their dress.<sup>24</sup>

The Pundit and Muslim males were not usually in the habit of growing their hair. However the elderly people among the Muslims as a rule and also among the Hindus, to a great extent reared

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<sup>21</sup> Gazetteer of Kashmir and Ladakh, p. 472

<sup>22</sup> Lawrence valley of Kashmir, p. 251.

<sup>23</sup> Lawrence, the Valley of Kashmir p.252. Biscoe, Kashmir in sunlight and shade,p.138,

<sup>24</sup> Gazetteer of Kashmir and Ladakh pp.472-73



beards as a symbol of respectability and elderliness. The Muslim males were also in the habit of shaving their head and wearing well trimmed beards. Muslims wore beards more and their beards were of a distinctive cut.<sup>25</sup>

#### Women's Dress:-

The Pheran's worn by Kashmiri Pundit women were slightly different from those worn by the Muslim ladies. The Pherans of the former were shorter in the size than those worn by their male counterparts. An inch wide ribbon of red colour called dur was stitched all around the collar and the bottom of the Pheran.<sup>26</sup> The Pundit ladies also stitched a piece of printed cloth (chintz) or brocade zarbaft round the cuffs of to indicate that the wearer's husband was alive. The old ladies used simply the printed pieces while the younger one used brocade or zarbaft for their nerivar.<sup>27</sup>

Besides this distinguished features the other one that differentiates them from their Muslims counterparts in the use of long sleeved cuffs which have more folds than those of the Muslims ladies. Thus the Pherans of the Muslim women were generally embroidery with fine cotton and sometimes with silk thread. The embroidery covered the front of the collar and chest. Constrain wise the Pundit ladies used plain Pherans with embroidery.<sup>28</sup> The Pundits ladies wore dresses of dark maroon, blue and crimson colour. They wore no drawers, whereas the Muslim females used drawers (shalwar).<sup>29</sup>

Unmarried girls wore small skull-caps . After marriage however, in Muslim lady would have think turban like red cap (qasaba) studded with innumerable pins. A piece of cloth was throne over the qasaba which worked as a veil and always covered the entire back.<sup>30</sup> The Muslim women, of well-to-do families wore slightly different type of qasaba a taller qasaba called "Khonda qasaba". The Muslim women changed their headgear after marriage. The Pundit women's head dress or headgear was called Taranga (white round turban)<sup>31</sup>, which was tied to a

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<sup>25</sup> Imtiaz Ahmad Ritual and Religion Among Muslims in india,(ed), p. 24. Vigne, op.cit.,vol II, pp. 142-143.

<sup>26</sup> Biscoe, Kashmir in Sunlight and Shade, pp. 138-139;

<sup>27</sup> Census of India, 1961, part VI, Vol. VI,No,7(A Village Survey Report), p. 9

<sup>28</sup> Kashmir Today Vol, May-June, 1960. No.!

<sup>29</sup> Things seen in Kashmir, pp.153-154

<sup>30</sup> Bamzia P.N.K., A History of Kashmir, political, social, and cultural from the earliest times to present day p.511.

<sup>31</sup> Wakefield, op.cit., p. 106

hanging bonnet and tapered down to the heels from behind. Brightly pressed linen folds of this tapering garment were fastened to red coloured and brocaded skull-caps and would fall back at the sides of their shoulders.

The Pundit Ladies called their skull-caps Kalaposh (a woolen or pashmina cap, which is brocaded).<sup>32</sup> The Pundit women also used zooj, a white piece of Muslin embroidered with golden thread wound many times round the Kalaposh. Then a long piece of heavily starched and polished cloth was tied over it. In addition to it shish-lath, a transparent glassy roll would be used by the ladies to add to the grace of their headgear. Infact it was a fashionable way of making themselves charming in their looks. It was a special feature of the Pundit ladies. The most distinguished feature of the Pundit ladies head dress which they puts on the head. The top of the puts was infact the cover of the head-gear of the married Pundit lady. The puts was serpentine in shape and appeared like two sides or their Taranga. It was peculiarly twisted near the lower ends, culminating near the ankles into two tail pieces, it was called pooch (puts). Besides these Pundits women wore a long piece of cotton or sometimes woolen cloth belt or girdle. A Pundit ladies never moved about without this girdle. Also Bohra Pundit ladies did not use waist band lungi like their counterparts of the upper class or caste Pundits.<sup>33</sup>

Purdah system was strictly observed among the upper classes. Among the rural and working classes it was not strictly enforced. During our period of study it began to decline and lost much of its intensity. The veil worn by the Kashmiri Muslim women was called Burga, it consisted of long white cotton cape or gown which reached from the top of the head to the bottom of the back.<sup>34</sup> Different types and sometimes fashionable burga (vial) were worn by women belonging to different classes. Sometimes even Hindu women particularly in villages moved about in vial which among them was a relic of Pathan regime. The Pundit ladies wore a spotted vial, called Tikiputs on ritualistic occasions.<sup>35</sup> Only the higher classes of Pundits women hid themselves under these vials, otherwise its use was not common among them. On the other hand it was strictly enforced among some Muslim families. In rural areas Burga still continues to be in vogue

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<sup>32</sup> J&K, (Masheswarapur) A Village Survey Rx Monography, p.9.

<sup>33</sup> Jala, Z.L. op.cit., p. 473.

<sup>34</sup> Biscoe, Kashmir in Sunlight and Shades, p. 150.

<sup>35</sup> Gazetteer of Kashmir and Ladakh, p.472.

among the Muslim ladies. This is used even now though rarely, particularly when the ladies go out to attend some marriage or a similar social get together.

The mode of hair dressing was peculiar among the females of Kashmir. In their case hair was drawn to the back of the head and finely braided, the braids were then gathered together and mixed with coarse woolen thread, made into a single plait of plaits, which were terminated by the thick tassel (gandapan) which reached down to the ankle. This peculiar arrangement of the hair was called Wankapan. These plates were kept separately during the pre-marital stage while these were gathered together in a single plait and fastened with a heavy cord or tassel in the post-marital period. Besides this there were other fashionable ways of dressing the hair.

The Kashmiri women used collyrium (surma) in order to beautify their eyes. Special dresses were prepared on the occasion of marriage. The Kashmiri Muslims generally wore amulets (Tawize).<sup>36</sup> These amulets contained the piece of paper with the name of god or that of the prophet Muhammad (Peace be upon him), or the names of Muslim saints or verses from the Holy Quran. Usually these paper amulets were sewn into a piece of cloth and tied round the arm or throat or attached to the wearer's dress. The Hindus (Pundits) both male and females, put a sectarian mark (Tilak) of the saffron on the foreheads. Saffron was the coloring ingredient in the mixture with which the mark was painted, to be without the Tilak mark was considered by them inauspicious.<sup>37</sup>

### Footwear

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The Kashmiri used different types of footwear and these were different from those used by the people in other parts of the state. The male and female of both communities generally used Pulahar or strew sandal.<sup>38</sup> They wore yet another type of wooden footwear (wooden clogs) which was locally known as Khraws. It had smooth and leveled surface on the top and was 3 to 4 inches high. It had a strip which was fixed on both sides. During the season of rain and snow the people generally used these wooden clogs to avoid mud and water.<sup>39</sup> The affluent people also

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<sup>36</sup> Sharma, d.c., op. cit, p. 85,

<sup>37</sup> Bamzia P.N.K. Social, Economic and Cultural History of Kashmir, P. 351

<sup>38</sup> Lawrence, The Valley of Kashmir, P.251.

<sup>39</sup> Gazetteer of Kashmir and Ladakh, p. 472.

used leather shoes called “Paizar” in local language. Hasan in his book mentions two types of footwear-namely a) Konsh. b) kafsh. The former were embroidered while the latter were simple in their marking.<sup>40</sup> However we find only merge references to these type of footwear in the works of English authors.

According to Biscoe- the Pundits avoided leather shoes owing to their religious abhorrence for leather. They preferred wooden clogs (Khraws) to leather shoes, where as the Muslims used leather shoes as well as wooden clogs and grass made sandals.

They also wore embroidered shoes of horse or mule skin on the day of marriage in addition to wearing other articles of finery used on the occasion.<sup>41</sup>

With the passage of time, particularly after the ‘reform movement’ of the thirties a good deal of social reform had taken place amongst the Kashmiri Pundits. It was during the stage that changes came about in the dress of the Kashmir’s. It was then that the Pundit women started discarding the wearing of the Pheran. Gradually saree replaced Pheran. Saree came into vogue amongst the females of the upper class Pundits. It was due to the efforts of Kashyap-Bandhu (Tara chand koul) a great social reformer, that the use of Pheran disappeared among some upper class and educated Kashmiri’s.<sup>42</sup>

#### Distinction in Dress of Hindus and Muslims.

There are certain peculiarities in dress which distinguished the Pundit from the Muslims, the Pundit wear the tuck of his white Turbans on the right the Muslims on the left. The Pundit fastens his gown on the left, the Muslim on the right. The Pundit has long narrow sleeves, the Muslims short full slaves. It seems that the Muslims were enjoined to distinguish themselves from the Hindus, Lawrence says, I find that Musalman’s will invariably mount their ponies from the off side while the Pundits mount from the near side. And while the Pundit begins his ablution from left leg, the Musalman invariably begins from right leg. He says, other distinguished peculiarities may be mentioned. The Pundit wear tight drawers, head dresses of narrow white

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<sup>40</sup> Hasan, op.cit., vol. I pp.252--54

<sup>41</sup> Bates, op. cit.,pp.34--35

<sup>42</sup> Census, 1931, part I, p. 10

cloth, of twenty yards in length, and a smooth skull-cap. They also retain a small lock of hair on their head, which is carefully guarded from the Barber. Further the Pundit uses his long narrow sleeve Musalmans on the contrary wear loose drawers, pagris of broad white cloth, never more than ten yards in length, Skull-caps with raised patterns: they shave their head entirely, and they would regard food touched by the sleeve as impure. There are many differences between the Musalmani and Punditani style of dress, and there are wide differences in their character. The Punditani wear a girdle, but no drawers. She has a white headdress and has no embroidery except on her sleeves and around the collar. She never wears leather shoes but sticks to the old fashioned grass sandel. She is more devoted to her husband's than to her children and will never mention her husband's name. The Musalmani wear no girdle, but if she be of good position she will never stir out of the house without drawers. She wears a red headdress and has her tunic richly embroidered. She uses leather shoes. She is more devoted to her children than to her husband, and thinks it is no shame to mention her husband's name. but Hindus women and Muslim women ride on ponies when occasion arises, men fashion.<sup>43</sup>

#### Research Methodology:-

Research Methodology is the most important part of any research. It is important for the research to not only know what he want to find out, he should also know the best way to conduct the research so as to research valid conclusion. The nature of the study was such that no single method would have sufficed in gathering information. As a result the research was conducted with the help of a mixture of various methods- ethnography, documenting and interview.

The study is based on both primary and secondary sources. There are various sources which proved to be vary helpful for the preparation of the present work, no doubt are scattered in the various private collections, in the cultural academy libraries, state and cultural achieves in Srinagar and in the other public and research libraries, in the various universities in the form of photographs, manuscripts, articles, journals, administrative records, biographies of the Sufis, medieval geographies, accounts written by travelers, modern published works, gazetteers and newspapers are also importance.

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<sup>43</sup> Lawrence The Valley Of Kashmir, P. 252.

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