

CENSUS OF INDIA 1981

SERIES - 31

MIZORAM

Part X C

SURVEY REPORT ON VILLAGE

DURTLANG

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Mizoram

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross cultural and cross regional comparisions to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of country was taken up for study by the Census Organisation in connection with the 1961 Census.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which to had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs.

Although 78 villages were initially identified for the re-study, due to the certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as adjunct to the 1981 Census. Besides, the re-study, a few new villages were selected to be restudied for the first time especially from smaller States/Union Territories which have come up in recent years and where no villages had been studied in connection with the 1961 Census.

The new villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman who was then heading Social Studies Division as Deputy Registrar General. These were suitably modified by his successor Dr.N.G. Nag, to be employed for undertaking fresh village studies in connection with the 1981 Census. Dr.K.P. Ittaman, present Deputy Registrar General (Social Studies), extended necessary technical guidance to those Directorates of Census Operations which had undertaken the study of villages for the first time. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer Social Studies Division under the guidance of Dr. K.P. Ittaman. Shri Jain was assisted in this task by Investigators Shri V.K.Jain and Smt. V.Khanna. I am thankful to all of them.

The present report relates to a study conducted by the Census Directorate Mizoram on the village Durtlang of Tlangnuam C.D. Block in Aizawl district. I am grateful to Shri B.Satyanarayana, Deputy Director and his colleagues in the Directorate for the efforts taken by them for bringing out this report.

New Delhi,
Ist June, 1988

V. S. VERMA
REGISTRAR GENERAL, INDIA

PREFACE

Socio-economic Surveys of various villages selected all over the country were taken up as an ancillary to 1961 Census. These surveys were conducted by the Directorates of Census Operations with the technical advice of the Social Studies division of the office of the Registrar General, India. In Mizoram which was part of Assam State during 1961 Census, two villages viz, Durtlang and Lawngtlai were selected for socio-economic survey. The restudy of these villages has been taken up as part of 1981 census. In the matter of selection of villages for restudy, the following criteria was adopted.

(i) One village near effective urban centre with a population of 50,000 and above (proximity to industrial towns and cities preferred)

(ii) One village away from an effective urban centre which may however be near a small town (within a distance of 5 to 10 kms.)

(iii) One village at a distance of not less than 24 kms. from any urban centre.

Durtlang village (now declared as part of Aizawl town) in Tlangnuam Community Development Block in Aizawl district was selected under the first category. Durtlang is near Aizawl, an effective urban centre with a population of more than 50,000. Village Schedules and Household Schedules were canvassed during the study covering 100 households.

The restudy of Durtlang village was conducted by the Directorate of Census Operations, Mizoram. The field investigation was conducted by Sri Lalbuanga Sailo and Lalhmingthanga, Statistical Assistants and Sri Saithuama Sailo, Sri Lalrosanga, Sri Saithanthuama and Smt. K. Laldawngliani, all computors during March-sJune 1984, under the guidance of the then Deputy Director of Census, Sri Lalbiakthuama. The work of tabulation was undertaken by Sri Zothanthuama, Statistical Assistant and Sri Saithuama Sailo, Sri Lalrosanga, Sri Saithanthuama and Smt. K.Laldawngliani all Computors. Sri. K.K. Kalra, Computor of R.G.'s office has prepared the cover design of this report.

The first draft of this report, was attempted by Sri Zothanthuama and Sri Lalbuanga Sailo Statistical Assistants. The report was finalised by me and sent to the Social Studies division of the office of the Registrar General, India, after my taking over this office on 30th March, 1988. I would like to express my gratitude to Shri V.S. Verma, I.A.S., the Registrar General, India whose encouragement has been responsible for the completion of this publication. I am also grateful to Dr. K.P.Ittaman, Deputy Registrar General, India and Shri M.K. Jain Senior Research Officer, Social Studies Division for their valuable guidance and comments.

I wish to place on record my appreciation of the services of Sri Zothangthuama, Sri Lalbuanga Sailo Statistical Assistants and Sri Ngurthansanga, Saithuama Sailo, Lalrosanga, Saithanthuama and Smt. K.Laldawngliani, all computors who conducted the survey and tabulated the data. I wish to acknowledge the hard work put in by Smt. R. Lalnghakhleli U.D.C. and Sri P.C. Zirthangmawia, L.D.C. to neatly type the manuscripts with care.

B. SATYANARAYANA

June 30,1988 Deputy Director of Census Operations, Mizoram

VILLAGE AT A GLANCE

1.	Population (1981 Census)	Total	3,736
		Males	1,856
		Females	1,880
2.	Decennial growth rate of population (1971-81)		17.12%
3.	Number of households		613
4.	Number of occupied residential houses		613
5.	Area (As per the records of Tribal Research Institute, Aizawl)		3702.88 Hectares (37.03 sq kms.)
6.	Density of population per square kilometre		101
7.	Sex ratio (number of females per 1,000 males)		1013
8.	Literacy rate (Percentage to total persons)		76.58%
9.	Percentage of Scheduled caste population to total Population		Nil
10.	Percentage of Scheduled tribe population to total population		93.09%
11.	Percentage to total population :		
	(i) Main workers		35.41%
	(ii) Marginal workers		10.97%
	(iii) Non-workers		53.61%
12.	Crops : (1) Main crops		Rice,Maize
	(2) Cash crops		Cotton.
13.	Forest products collected by the villagers :		Timber, firewood
14.	Name and distance of :		
	(i) State Headquarters		Aizawl, 8 kms.
	(ii) District Headquarters		Aizawl, 8 kms.
	(iii) Sub-Divisional Headquarters		Aizawl, 8 kms.
	(iv) Railway Station		Silchar, 172, kms.
	(v) Nearest town		Aizawl, 8 kms.
	(vi) Development Block Headquarters		Tlangnuam, 11 kms.
	(vii) Nearest city with population morethan 100,000		Silchar, 172 kms. (in Assam State)

Name and distance of the places where other facilities are available :

(i)	Medical	Durtlang, P.H.C. (Public Health Sub-centre). Presbyterian church synod Hospital.
(ii)	Veterinary	Durtlang, Veterinary Field Assistant (V.F.A.) is posted here for general treatment of animals.
(iii)	All weather bus road	No. 54 National Highway passes through the village.
(iv)	Communication	Mizoram Police Radio Organisation is available in the village.
(v)	Banking	Rural Bank, Durtlang branch is Located here.
(vi)	Postal facilities	Branch Post Office is Located in the village.
(vii)	Telegraph facility, Hat, and Market.	Telegraph office facility is available at Aizawl at a distance of 8 kms. Market is from Aizawl as well as from the village.

CHAPTER I

INTRODUCTION

Durtlang village is one of the largest villages under the jurisdiction of Tlangnuam Community Development Block within Aizawl District of Mizoram. It is inhabited mainly by Mizo, the scheduled Tribe. As per 1981 Census there are 3,736 persons comprising 1,856 males and 1,880 females. Of this, 3,478 persons including 1,681 males and 1,797 females belonged to Scheduled Tribe and the rest 258 persons belonged to non-scheduled tribe population. There is no Scheduled Caste population in this village. Total number of households are 613 as per 1981 Census. Out of this only 100 households are selected for the survey of Durtlang village. Again as many as 658 persons comprising of 299 males and 359 females are housed in these 100 selected households.

Location of the village with reference to important centres of administration

This village is located at a distance of 8 Kms. from Aizawl, the District Headquarters at its northern side. As in a typical hill style, zig-zag metalled National Highway passes through the village which forms an approach road to Aizawal, the State capital of Mizoram. Aizawl is an important administrative headquarters for State Government and institutions like Secretariat and Office of the Inspector General of Police, Civil Hospital, Post and Telegraph Offices, Radio Station, Colleges and High Schools and many other Government Offices of both Central and State Governments exist. All these facilities are within the reach of the residents of Durtlang village. Durtlang is the first big village on the main road from Aizawl to Silchar (in Assam), this being the nearest Rail head at a distance of 180 kilometres from Aizawal. This village has assumed great important after the inausuration of the Union Territory of Mizoram in 1972. On account of lack of house sites and high cost for rented accommodation at Aizawal, many people came to settle in this village. A regular bus service has been introduced by Government Transport Department to facilitate easy movement of the people between Durtlang and Aizawl. Due to the growing importance of this village because of increased inter-action with the capital city an Administrative Officer has been stationed here on behalf of the Deputy Commissioner, Aizawl, to over see all round development.

Important Public places and tourist attraction

Lying as it is on the spur of hills amidst the ranges, Durtlang Village commands a picturesque, if not attractive scenery. Most of houses are built on hill tops and houses are not as close as those found in other parts of the district. The hills on which the village in located are lower than the surrounding hills of 1600 metres in height.

On both sides of the main road are found the residential houses in the village. Among the important public places worth mentioning is the Presbyterian Church Synod Hospital. This Hospital stands on the south-western part of the village and was founded by the Welsh Mission which is operated from Aizawl as headquarters since 1928. This hospital is maintained by the Presbyterian Churches of Mizoram, who have provided staff quarters also. The other attractive buildings are four Presbyterian Churches spaciously built, two United Penticostal Churches, two Salvation Army Churches and one Roman Catholic Church. The cametery is situated in the north-east of the village and near to it, there are community hall and play ground, which are nice to look at. On its northern side of the village is situated Mizoram Police Radio Organisation's transmitting and receiving Centre. A Television Centre, is situated in the southern part of the village.

Physical Aspects

Since the village is located at lower levels amidst the high hills, which are picturesque, most

of the houses are built on slopes and hill tops and these houses are mostly similar to those found in other parts of the district. The land beyond the village towards the south and west falls suddenly many hundreds of metres while towards the east it slopes more gently. The northern part of the village is connected with very broad hill ranges of lofty cliffs with dangerous terrain whi..h is not possible for settlement.

As has been stated above, Durtlang is situated on the spur of a hill amidst the ranges which run from north to south. The ranges are occasionally divided by deep narrow gorges and precipitous hills at the foot of which small but challenging streams specially during the rainy season roar their way towards the north to west. Indeed, where the hills rise to any considerable height, they are rocky and lot of difficulties are faced in construction of roads. Around the village, however, the hills are cleared off the forest giving place to the 'jhuming' cultivation, gardening and cattle-rearing near their houses, though here and there the hills are lying bare with neither for cultivation nor forest trees. During the rainy season the soil becomes very loose and landslides occur very frequently. Thus as a result of soil erosion and the soil forming only a light layer full of rocks and boulders, cultivation cannot be carried on this soil at least for about two years. In the eastern parts, towards north, (below the main road) terrace cultivation on the slopes of hills can be found where crops such as maize, ginger, all kinds of Vegetables and fruits are grown. The cultivation on the slopes of hills is the main source of income for the people. The low lying areas are moist, enervating and pose hazards to health, while it is fairly cool and pleasant on the higher ridges.

The minimum and maximum temperatures xperienced during 1981-87 were 11°C and 21°C :spectively in winter and 29°C and 20°C respec-'ely in summer. The amount of rainfall recorded ring 1986 and 1987 were 2401.7 mm and 2385.6 n respectively. This information was obtained from the State Statistics Department. The rainfall statistics recorded during 1951-60 for Aizawl situated close to this village (as obtained from 1961 the District Census Handbook of Mizo hills district of Assam) are furnished below and this can be used to reflect the situation prevailed in the village also because of its close proximit to Aizawl.

Year		Total rainfall in m.m.
1951	-	2274.80 mm
1952	-	2436.88 mm
1953-58	-	Not available
1959	-	2254.30 mm
1960	-	1960.60 mm

Mizoram as a whole is a hilly region, so also Durtlang village which is situated on the spurs of hill range. There is no occurrence of floods in this area and since there is fair amount of rainfall in these areas, droughts never occur.

Flora and Fauna

As has been pointed out in the preceeding paragraph, Durtlang is surrounded by precipitous hills on all sides. With the increase of population pressure most of the surrounding areas of the village stand extended for cattle breeding, fruit gardens and growing of vegetables. Most of areas arround are cleared for Jhum cultivation. In the south-eastern parts and the western side there are still deep jungles and trees like *Jarul*, (*Langerstoemia* Flos Reginae) *Cham* (Artocarpus Chaplasa) and *Boroi* (Herintiera Acuminate) etc., protected by thickly knotted creepers and tall grasses are found in abundance. Bamboo (Bamboosa) grows alongside in the thorny bushes and tall grass. Many kinds of wild flowering trees and Orchids (*Nauban* for local name) which present a beautiful array of colours when in bloom are found in nature beautifully adorning the forest.

Man's wanton killing of animals and birds has already had a marked effect in fauna. Tigers, Leopards

wild bears, boars, deers and monkeys were some of the animals in these forests which though hostile to man, made these abounding forests their homes. The silence of the forest is often broken by melodies of various kinds of birds of varying sizes even now.

Transport and Communication

As stated earlier, Durtlang is situated at a distance of eight (8) kilometres from Aizawl on its not thern side. It is one of the first big villages on the main road from Aizawl to Silchar which covers a distance of 180 kilometres on No. 54 National Highway. Silchar is the nearest rail head for the village. The road which was a nonmetaled prior to 1971 enters the village from the north-east direction and continues towards the south to reaches Aizawl. At present this road is all-weather metalled road. A regular private bus service runs daily between Durtlang and Aizawl. This road is connected to numerous villages by jeepable roads and foot-paths. The road is utilised by large number of lorries of trucks which are plying day and night between Silchar and Aizawl. The Durtlang villagers can also avail regular bus services run by Presbyterian Church Synod Hospital as well as by private bus owners. These regular bus services between Durtlang and Aizawl make it possible for the village folks to reap the advantages available from the capital town specially in reqard to trade and commerce.

Population trend

The following table details the population of Durtlang village at 1961, 71 and 1981 censuses by scheduled tribe and sex.

Table I.1 Population of Durtlang at 1961, 71 and 1981 censuses

Year	Number of household	Total population			Scheduled Tribe population		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
1961	263	1,613	762	851	1,596	755	841
1971	454	3,190	1,644	1,546	2,849	1,341	1,508
1981	613	3,736	1,856	1,880	3,478	1,681	1,797

In the above table we find that the number of households in the village increased by 133.1 per cent during 1961-81. The total population has increased by 131.6 per cent during the same period while total scheduled tribe population has increased by 117.9 per cent. There is no scheduled caste population in this village.

Growth rate of population during 1961-71 was 97.76 per cent whereas growth rate of 1971-81 decades was 17.11 per cent. It is interesting to note that the fall in growth rate during 1971-81, was mainly due to political disturbances in whole of Mizoram in 1966. As such Mizoram was declared as "disturbed area" since 1966 disturbances. Many of the villages were grouped together for the security purposes and also for welfare of villagers. Durtlang is also one of the Grouped centres, and hence the growth rate of 1961-71 was abnormally high than that of the growth rate of 1971-81. The people of two villages namely Muthi and Nausel were shifted to the original Durtlang village.

The other factor might be due to the lack of house sites and rented accommodation in Aizawl town and many low income people might have shifted to Durtlang for cheaper accommodation. This has also contributed to the higher growth rate of population in this village during 1961-71.

During 1981 Census, the villages of Muthi and Nausel came into existance and recorded a population of 334. But for the separation of villages from Durtlang at 1981 census, the growth rate of this village would have been at per with the rural growth rate for Mizoram in 1981.

Reasons for the Selection of village for Study in 1963 and re-study in 1987 Censuses

Durtlang village was selected for socio-economic study originally at the 1961 census with the aim of interpreting the dry village statistics to describe the social structure and social changes. As part of 1981 Census, re-study of some of the village was taken up and Durtlang is one such village where re-study was conducted. The criteria for selection was that Durtlang was a village near to an effective urban centre with a population of 50,000 and above. Durtlang located at a distance of 8 Km. from Aizawl town, the State capital, has much interaction with the biggest urban centre in Mizoram. It is a village mainly inhabited by the Mizo, who mostly depended on Jhum cultivation.

Micro Topography

Situated at a distance of 8 kilometres from Aizawl on its northern side along the Aizawl, Silchar road, Durtlang village with an abundance of steep hills, rather rugged in appearance around the village, especially the high cliffs and steep hillsides on its south-western side, debars all possibilities of human settlement. The eastern side of the village continues to expand and many of the households have settled here. Due to the practice of Jhum cultivation there is no dense forest around the village. Moreover, most of the households annually cultivate the allotted Jhum land which is hardly adequate to meet their needs for more than seven to eight months in a year and hence supplement their livelihood through gardening and cattle rearing.

As mentioned earlier, the village situated on top of the hills is not compact and houses appear scattered on both sides of the main road. There are lanes and by-lanes branching from this road which connect the houses from one area to another. In the north-west of the village Lower Primary Schools are located as well as the Penticostal Church. The Presbyterian Churches and the Community Hall are in the west while the Mission Hospital with its staff quarters and also the Middle English School are located in the South-West. Most of the houses are in the easternside below the main road passing through the village. The cemetery and the play ground are situated side by side in the north-eastern part of the village. The village is surrounded by precipitious hills both on west and north-west.

Settlement Pattern

The houses are mostly Assam type buildings standing in a line on both sides of the national highway connecting Aizawl and Silchar. However, there are some houses perched at different heights of the hills to both sides of the main road. Some of the houses along the main road are constructed with cement concrete, standing side by side with Assam type buildings and few thatched roof houses. In addition of these there are buildings which are standing at different levels of the slope at small distances below. Recently some new roads have also been constructed at the centre of the village below Aizawl Silchar main road, with help of employment generating schemes. In the midst of the thatched houses a few buildings larger in size and solidly built, stand conspicuously and attract the attention of any one entering into the village. Most of these buildings are for schools. Four primary schools, two middle schools and an aided high school are located there. The presence of such good number of educational institutions in a small village with a population of only 3,736 indicates clearly the deep concern of the villagers in regard to the education of their children.

Other prominent buildings are those of the various Church Organisations, which are well maintained. But the most important group of buildings standing on the hillock towards the heart of the village is the Synod Hospital which has acquired a great reputation for its expert medical facilities. These facilities are provided not only to the villagers but also to those coming from Aizawl and other villages in Mizoram. It is significant to note that near the Administrative Officer's office is located an old building of the then Chief of this village which still retains its distinctive look.

*** Settlement history of the village**

The first settlement of the households known and recorded in history reflected by the early part of proslytism to Christianity which played a significant role in the establishment of Durtlang village. With the inception of British rule, spread of Christianity increased rapidly. During these periods, the people lived in village each of which was a separate jurisdiction ruled by its own *Lal* or Chief. Many new converted Christians faced hardships like torture, destruction of houses and even expulsion from village by some chiefs at their discretionary powers. By 1907 Pu M Suaka was given permission by the government for settlement on a plot of land. He and his family, therefore made their home on that plot of land and became the first inhabitants of that land. Further he exchanged from Pu Hrangliana Sailo, chief of Nisapui village, the northern portion of land with a double-barrelled gun and again some eastern part of the land was also exchanged with a full grown Mithun (Bibos frantalis) from Rohrenga Sailo Chief whose jurisdiction included villages of Sihphir, Muthi and Zemabawk. In course of time some converted Christian families, having faced hardships and difficulties from some chiefs also migrated and settled in this village. Such villagers were from Thingsulthliah, Sairum, Luangphul and Buhban villages.

In 1907 the first settlers cleared up jungles just below the meadow of Melnga area what is now called '*Melnga ruam*'. They then settled here in temporary huts and finally decided to settle permanently in the year 1909. This is how and when Durtlang village came into existence and came to be known according to the account given by Pu Chawnghmingliana (now living at Durtlang) who is the grandson of Pu M. Suaka. Latter on Pu Dosatthanga, younger brother of Pu M. Suaka and few other new settlers shifted and stayed at Selesih village which is 2 Kms. away from Durtlang village.

To have a good fellowship and worshiping peacefully, the villagers built their first church building which was located at Pu Lalkhama's garden area. One of the important activities worth mentioning is that the villagers used to ring a big gong (Darkhuang in local name) in the church at 12 noon everyday, heralding and reminding all the villagers to offer prayer to God whether they were inside or in the surrounding areas of the village. Devoted villagers enthusiastically and eagerly spent their church service hours. To be able to read and write they were interested to have their own school. The European Missioneries granted them to build their own school and the church building in 1911 and in course of time this church was also shifted at Mualveng.

The Welsh Mission operates in the Aizawl subdivision with its headquarters at Aizawl since 1928. It formed the biggest denomination in the District (Now Mizoram State) and has a hospital at Durtlang with medical centres in outlaying villages at Pukzing, Sihfa, Chhawrtui and Sawleng.

In the year 1924 one of the missionaries Rev.F.J. Sandy opened a Post Office and Theological School. This was one of the many pioneer Christian missionaries whose contributions in the field of education are indeed praise worthy.

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* Taken from 'the Souvenir' released at the 41st Conference of Central Young Mizo Association 1986, by Pu Chawnghmingliana p.p.110.

Origin, Ethnic Composition and Regional Distribution

*The Lushai or Mizo (high landers) are of Mongolian origin and distinctly exhibit all the features traits and characteristic of the race. One of the legends believed by the majority is that *Chhinlung* was the ancestor of the tribe (Mizo). The descendants of Chhinlung are thought to have moved to Tibet from the interior of China and in later years towards Burma and finally settled in the regions of the Chindwin Valley (Burma) and the Manipur river (Run lui). It may be that this settlement was responsible for the naming of the tribe as *'Lusei'* or the tenth tribe. However, some maintain that Lusei or Luseia was the name of one of the descendants of Chhinlung. The names of the tribes and clans found in the district (now Mizoram) are the names derived (highlander) from their ancestors. The clan names are still retained in the nomenclature. Such tribes as Pawi, (Chain) Paihte, Hmar, Ralte, Lusei are major tribes which still retained their own dialect while the smaller tribes like Khiangte, Pautu, Chawngthu, Zawngte etc., which had original dialects are now speaking the main Lushai dialect known as *Duhlian. Duhlian* is the official language of the land in which all literature are printed in Roman scripts. It is also said that when permanent settlement was made, some of the tribes occupied particular areas of the district. The Pawi occupied the south-east region, the Paihte in the north-east region, and the Hmar and the Lusei occupied the north. The Ralte established themselves in the area between the Hmar and the Lusei (the Lushai now known as Mizo). The small groups are also found in the south and the west. As far as Durtlang is concerned, it is mainly inhabited by the (Lushai) Mizo while some outsider Nepalis are also settled in the village.

The (Lushai) Mizo are fine intelligent tribe of Mongoloid hillmen inhabiting parts of the wild forest-covered mountainous region forming the water shed between India and Upper Burma. The ancestral home would appear to have been somewhere in the neighbourhood of south-east Tibet and Western China, whence, by slow degrees through the centuries, they have pressed south-ward and west-ward to their present habitat. Their speech belongs to the Assam-Burma branch of the Tibeto-Burmese family of languages.

+Untill the annexation of the land by the Britishers into British territory in 1890 they were only known to the outside world as a race of daring head hunters, whose periodic raids were the source of terror to their more peaceful neighbours in the lower hills and plains of eastern Bengal and Assam.

With the suppression of the head-hunting and the establishment of law and order by the British Raj which was followed almost immediately by the arrival of the late Rev.E.W.Savidge, James Herbert Lorrain of Christian Missionaries in 1894 and last in 1897, a new day dawned upon the Lushai Hills (now known as Mizoram State), giving to the hardy inhabitants just the opportunity they needed to develop their latent powers of heart and mind hitherto held in check by the deadening weight of their animitic beliefs and fears. It was mainly from the Christianity there were wonderful changes, which, thanks to a sympathetic and wise government and God-blessed labours of many missionaries both Welsh and English-has gradually through the years transformed this once wholly illiterate and semi-savage tribe into one of the most loyal, literate and progressive communities. The literature has been developed through the simple Roman script, with a phonetic from of spelling based on the well-known Hunterian system with a few changes adopted and is still used by the tribe (Mizo).

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* Extracted from Chapter II (The people) page No. 5 from Durtlang village survey report 1963.

\+ Extract from the preface of Dictionary of the Lushai language (Mizo) by J.H. Lorrain (Pu Buanga).

Durtlang village is predominantly inhabited by the Christians and 94.07 per cent of its sample population belongs to Christianity. The rest of 5.93 per cent population are Hindus. The said two religions are represented by Mizo and Nepali communities respectively.

As observed earlier under 'Population trend' in this Chapter, Scheduled tribe population in this village at 1961, 71 and 81 censuses accounted for 98.95%, 89.30% and 93.10% respectively and this scheduled tribe population belonged to Christian. The remaining proportion of population came from other religious communities mostly from Hindus.

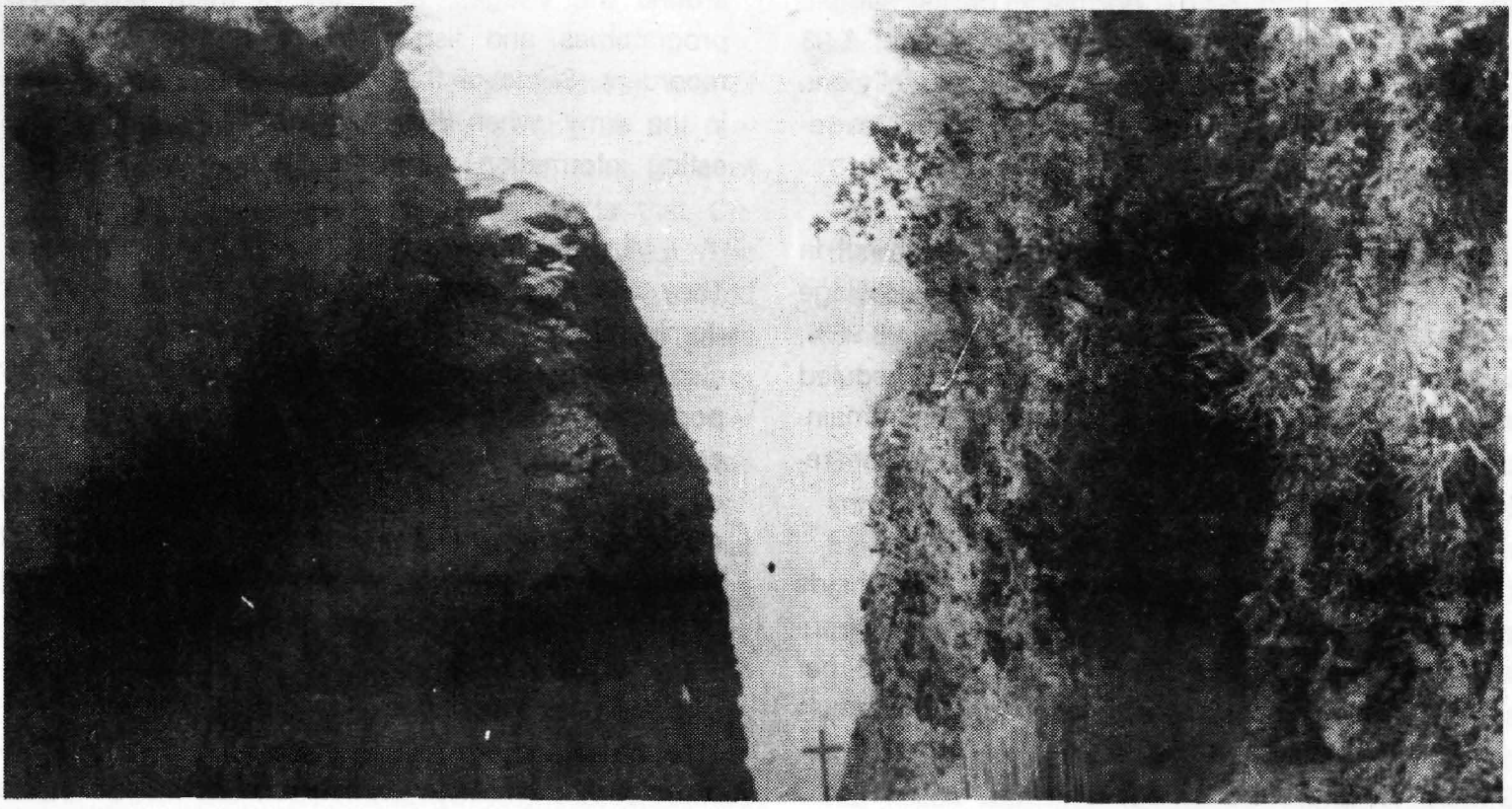
The survey data of 100 selected households in Durtlang village reveals that 97.26 per cent population are speakers of Mizo language and 2.73 per cent are speakers of Nepali language.

General feel of the village

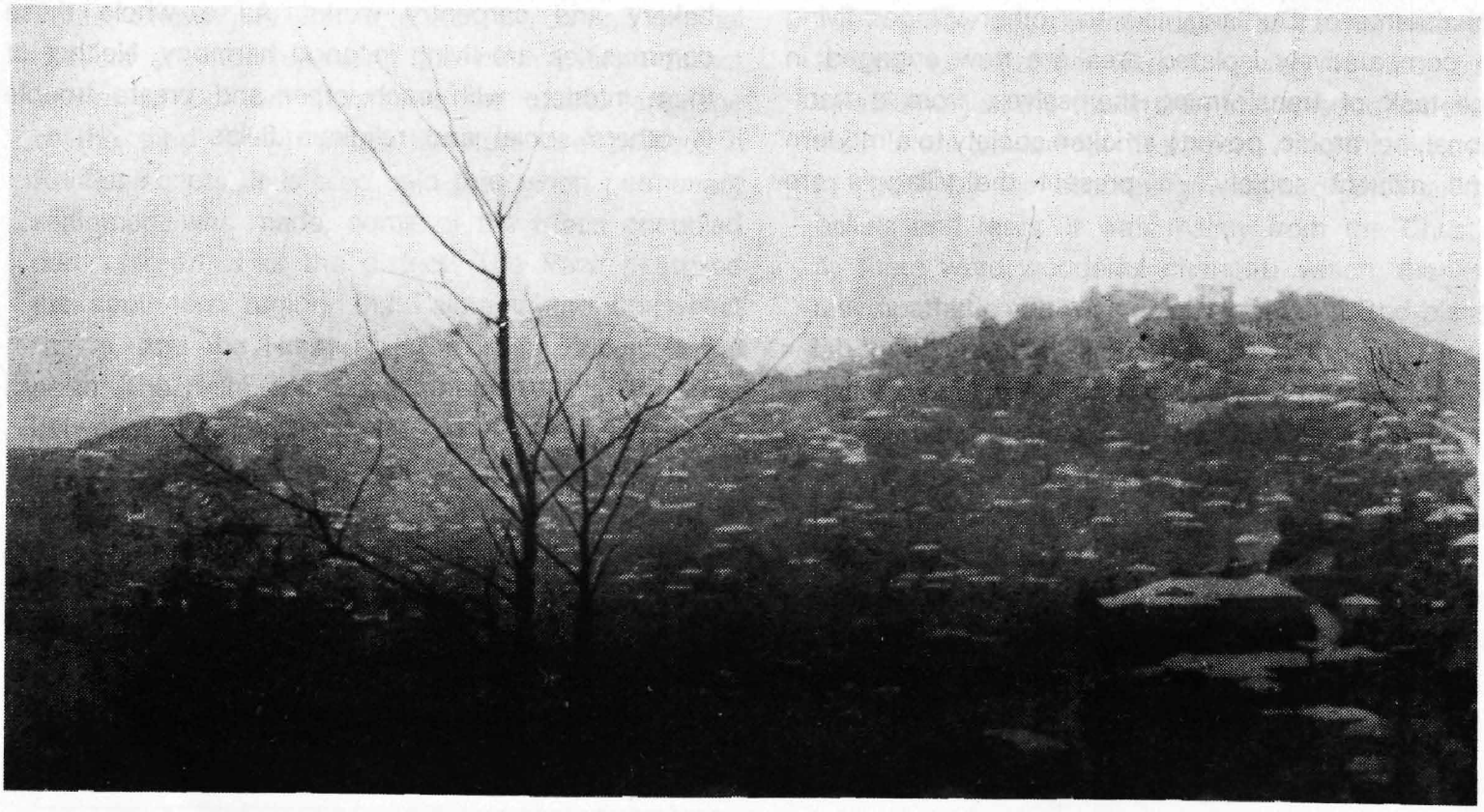
It appears from the 1963 survey, that the inhabitants of Durtlang, like the other villages living in comparatively isolated area are now engaged in the task of transforming themselves, from a traditional, heirarchic, poverty stricken society to a modern and affluent society. At present the villagers are quite aware of the developments taking place in and around the villages, as many of them enjoy T.V. programmes and listen to the Radios and tape recorders. Some of the villagers who are employed in the army, when they visit the village bring interesting information about the outer world.

Mizo are the dominant tribe living in the village. They are not only numerically dominant but their dominance in the economic and political fields are also very much discernable. Out of the 3,736 population of the village, Mizo comprise of 93 per cent and the rest are only about 7 per cent comprised of Hindus (Nepalis) who rear mostly cattle and supply milk to the villagers and even to the inhabitants of Aizawl town. However, these Nepalis are lagging behind the Mizo in all spheres of life.

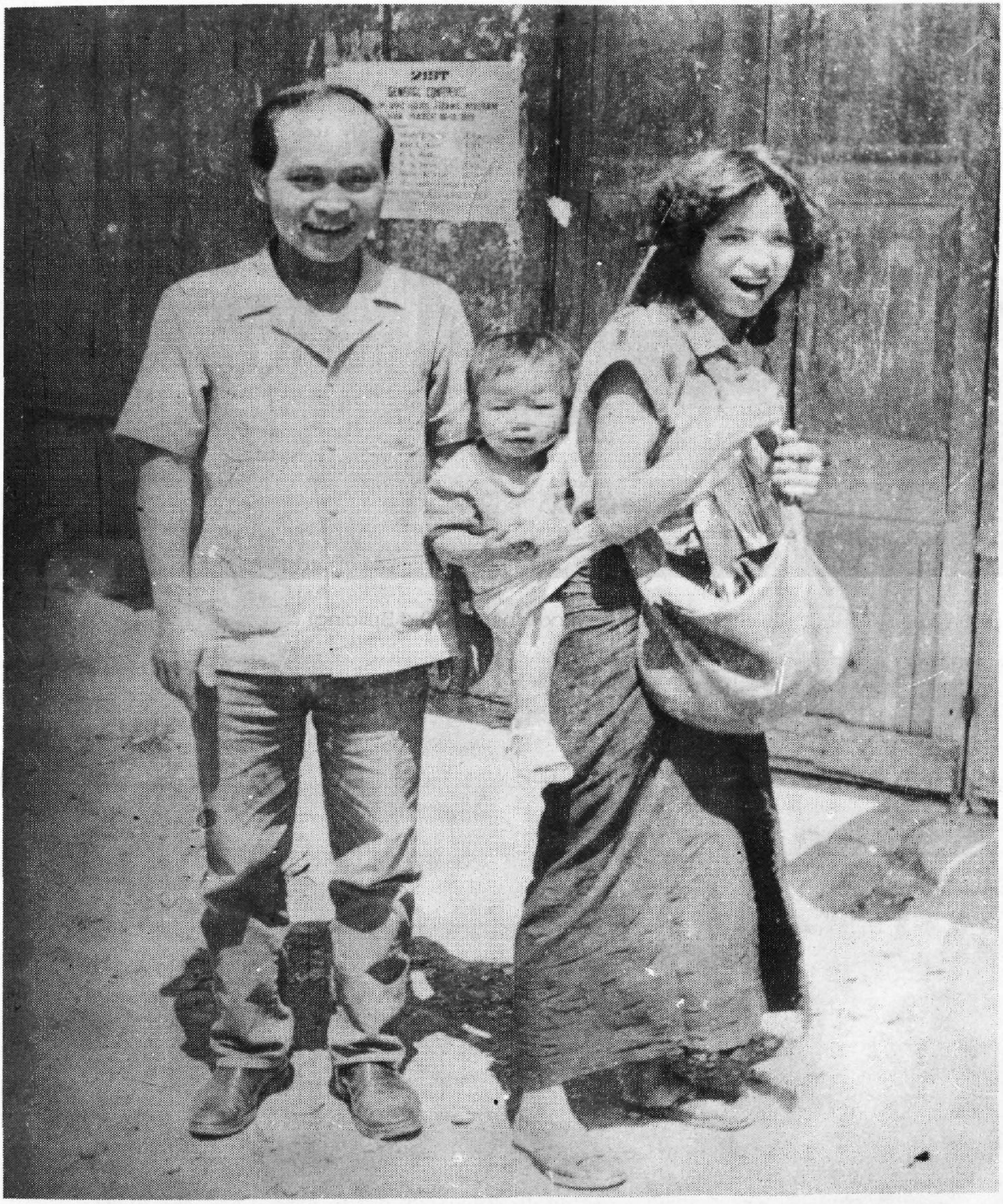
Current experience shows that neither nationalisation of the productive sectors nor the development of industries have made a serious dent on the life of the common people of Durtlang. People are engaged in cottage and small scale industries like bakery and carpentry works. As a whole these communities are living in good harmony. Neither of them interfere with each other and create trouble in others' social and religious fields.



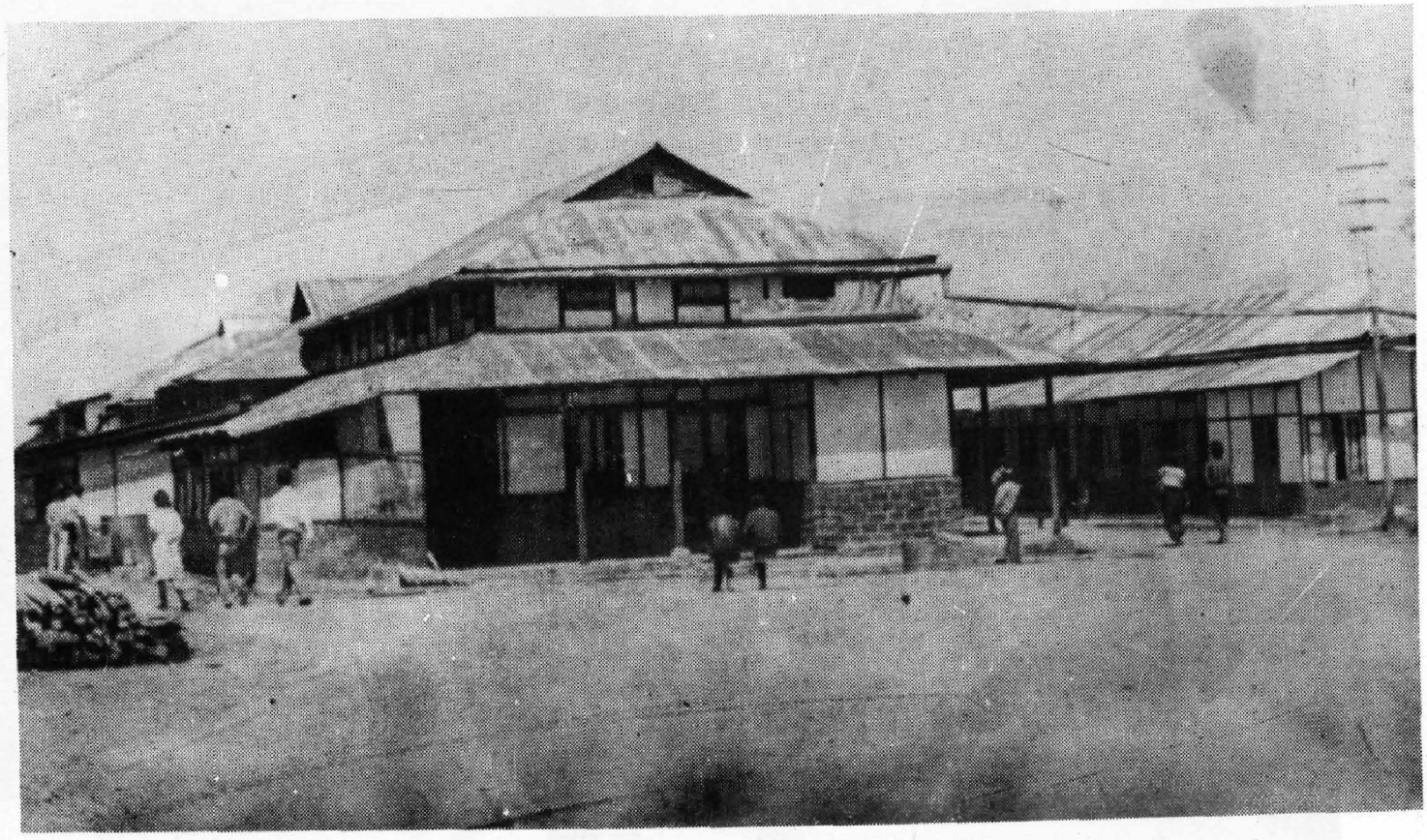
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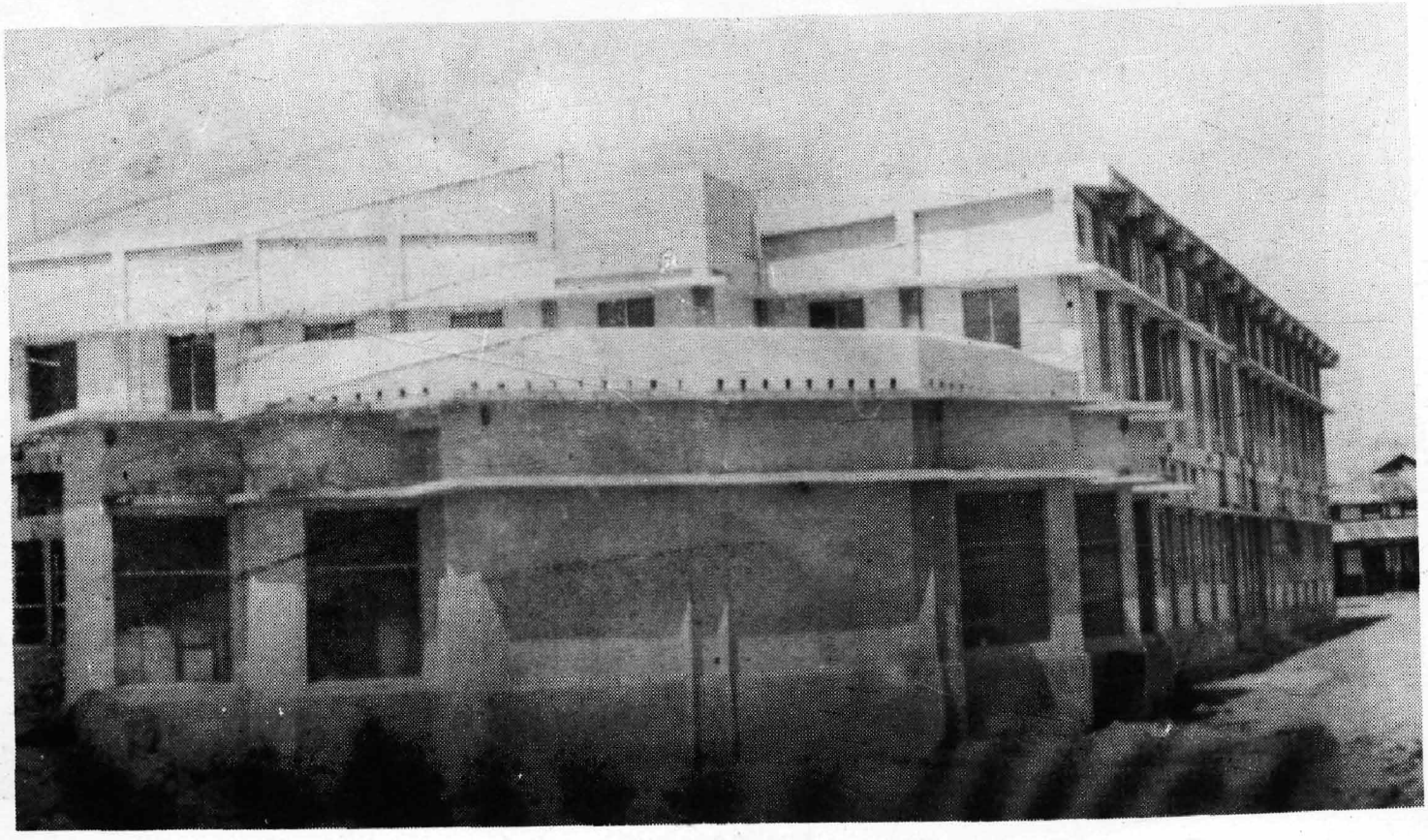
A view of Durtlang village



A Mizo couple



Durtlang synod Hospital (Old Building)



Durtlang synod Hospital (New Building)

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

In this chapter an attempt has been made to analyse and compare the social and demographic data relating to village Durtlang with the neighbouring villages situated near to Aizawl and Tlangnuam C.D. Block. Some basic demographic statistics of Durtlang and other neighbouring villages as per 1981 Census are presented in the following table.

TABLE II. 1

Same basic demographic statistics of Durtland and other neighbouring villages that fall under the influence of Aizawl Town (1981 census)

Name of village	Distance in kms. from Aizawl	No. of house-holds	Total population			Scheduled tribe		
			P	M	F	P	M	F
1	2	3	4	5	6	7	8	9
Durtland	8	613	3,736	1,856	1,880	3,478	1,681	1,797
Muthi	10	49	278	151	127	267	141	126
Zuangtui	8	36	170	129	41	78	45	33
Sakawrtuichhun	12	103	585	276	309	531	239	292
Tanhril	10	161	953	479	474	824	393	431
Tlangnuama C. D. Block Headquarters	3	42	205	103	102	190	90	100

Scheduled caste			Sex ratio		Average number of person in the household	Percentage growth during 1971 to 1981	Percentage of S T population to total
P	M	F	Total population	ST			
10	11	12	13	14	15	16	17
–	–	–	1,013	1,069	6.09	17.1	93
–	–	–	841	894	5.67	N.A	96
–	–	–	318	733	4.72	N.A.	46
–	–	–	1,120	1,222	5.68	49.2	91
–	–	–	989	1,097	5.92	57.0	87
–	–	–	990	1,111	4.88	N.A.	93

While comparing the demographi data of Durtlang with its surrounding villages of different sizes lying within the influence of Aizawl town, it may be noticed (from the TableII.1) that there is only one village Sakawrtuichhun which shows higher sex-ratio than Durtlang. In case of all other villages, the sex-ratio are lower than that of Durtlang. Even the Sex-ratio of Tlangnuam C.D. Block (Rural) i.e. 919 is lower than that of Durtlang which is 1,013. In respect of sex-ratio of scheduled tribe population, the villages that have shown higher sex-ratio than Durtlang are (i) Sakawrtuichhun, (ii) Tanhril, and (iii) Tlangnuam C.D. Block headquarters. The sex-ratio for the scheduled tribe of the Tlangnuam C.D. Block (Rural) (1,003) is also less than that of Durtlang (1,069).

The number of persons per household in Durtlang is 6.09 and all other villages except Zuangtui and Tlangnuam have the household size around 6. These two villages have household size around 5.

The decadal percentage of growth rate (1971-81) is available in respect of three villages only, viz., Durtlang, Sakawrtuichhun and Tanhril and of these the least growth rate is recorded against Durtlang. The highest growth rate of 57.0% is in respect of Tanhril followed by 49.2% for Sakawrtuichhun. The other villages did not exist at the time of 1971 Census and these might have been parts of grouped villages formed at the time of political disturbances in Mizoram. The low decadal growth of population for Durtlang during 1971-81 can be attributed to the out-migration of population to their respective villages who had migrated to this village during political disturbances since 1966. The scheduled caste population is non-existant in most villages and it is only 2 for the whole of Tlangnuam Block (Rural). Looking at the proportions of scheduled tribe population, we find that Durtlang village has 93.1% of population as scheduled tribe, which stands second in rank among the villages considered, the highest proportion being in respect of Muthi village. This is a small village with a population of 278 only. Least proportion of schedule tribe population is in respect of village Zuangtui where the proportion is 45.9%.

As seen from the above table, in the rural areas of Tlangnuam Block, 64.5% of total workers are cultivators, 6.5% are agricultural labourers, 1.3% are engaged in household industry, and 27.7% are in other services. In respect of Durtlang, cultivators account for 52.8%, agricultural labourers account for 9.5% and other services take 37.3%. Only 0.5% are engaged in household industry. The highest proportions of cultivators are found in Muthi village with 92.9% where only 7.1% of workers are in other services. Except in the village of Zuangtui where the proportion of cultivators is very low i.e., only 1.8%, all other villages have higher proportions of cultivators than Durtlang village. In case of Zuangtui village, 97.3% of the workers are engaged in other services and this has the greatest influence of urban environment from Aizawl. Next to this village, Durtlang has the larger proportion of workers engaged in other services than in other surrounding villages.

Literacy

Literate and educated persons include those who can read and write with understanding in any language irrespective of having passed any standard or not. The table presented below shows that Durtlang village has the highest percentage of literate. Even the sex-wise proportions are also the highest except that in case of female literacy, Zuangtui village has a proportions of 90.2% and this is due to the fact that there are only few females in this village and the sex-ratio is also very low with 318. In all other villages, the proportions of literacy are less than that in Durtlang.

TABLE II. 2

Distribution of main workers into four broad industrial categories at 1981 in respect of Durtlang and its neighbouring villages that fall under the influence of Aizawl Town

Name of the villages	Total workers			Cultivator		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Durtlang	1,323	855	468	698	377	321
Muthi	141	78	63	131	68	63
Zuangtui	113	110	3	2	1	1
Sakawrtuichhun	260	138	122	179	75	104
Tanhril	379	236	143	216	88	128
Tlangnuam C. D. Block Hqrs,	86	55	31	60	29	31

Agricultural labourers			Engaged in household industries			Engaged in other work		
P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16
126	92	34	6	5	1	493	381	112
–	–	–	–	–	–	10	10	–
1	1	–	–	–	–	110	108	2
11	2	8	15	10	5	55	50	5
33	30	3	4	2	2	126	116	10
–	–	–	–	–	–	26	26	–

Table II.3

Literate persons and percentage of literate by sex-wise at 1981 census for Durtlang and neighbouring villages

Sl. No.	Name of village/ C.D.Block	Literate persons		
		Persons	Males	Females
1	2	3	4	5
1.	Durtlang	2861(76.6)	1419(76.5)	1442(76.7)
2.	Muthi	192(69.1)	104(68.9)	88(69.3)
3.	Zuangtui	121(71.2)	84(65.1)	37(90.2)
4.	Sakawrtuichhun	420(71.8)	198(71.7)	222(71.8)
5.	Tanhril	676(70.9)	346(72.2)	330(69.6)
6.	Tlangnuam Block Hqrs.	140(68.3)	76(73.8)	64(62.7)
7.	Tlangnuam C.D.Block (Rural).	14061(72.9)	7549(75.1)	6512(70.6)

Note : Figures in the brackets indicate, percentage of literacy.

According to 1981 census the population of Durtlang village is the largest among all the villages within the jurisdiction Tlangnuam Community Development Block. The total number of inhabitants stood at 3,736 comprising of 1,856 males and 1,880 females respectively. Whereas the total rural population under the Tlangnuam Community Development Block comprises of 19,276 persons of which 10,047 are males and 9,229 are females. The population of Durtlang village forms 19.38 per cent to the total rural population under the Tlangnuam Community Development Block. Again total male and female population of Durtlang forms 18.47 per cent and 20.37 per cent respectively to the total male and female population of the Tlangnuam Community Development Block. There are only 2 male persons belonging to scheduled caste in rural areas in the Tlangnuam Community Development Block whereas there is no single person belonging to schedule caste in Durtlang village.

There are as many as 17,906 persons comprising of 8,938 males and 8,968 females belonging to schedule tribe in the rural areas of Tlangnuam Community Development Block. This constitutes about 93 per cent to the total population. However, the males and females of scheduled tribe in the Block form 89 and 97 per cent to total male and female population respectively. Whereas in Durtlang village as many as 3,478 persons comprising of 1,681 males and 1,797 females belong to scheduled tribe and they from 19.4 per cent to total scheduled tribe population under the Tlangnuam Community Development Block.

The total rural literate population in Tlangnuam Community Development Block is 14,061 comprising of 7,549 males and 6,512 females. Male and female literate form 75.1% and 70.6% of total male and female population respectively. In Durtlang village there are 2,861 literate persons comprising of 1,419 male and 1,442 female. there are 76.6% literate in Durtlang village, comprising 76.5% literate among male and 76.7% literate among female. This shows Durtlang has higher proportion of population as literate compared to Tlangnuam Community Development Block.

The total rural main workers returned in the Tlangnuam Community Development Block as per 1981 Census were 7,878 persons comprising of 5,164 males and 2,714 females. This constitutes 41 per cent to total rural population. But the male and female main workers form 51.3% and 29.4% respectively to total male and female of the Block. On the other hand there are as many as 1,323 persons comprising of 855 male and 468 female main workers in Durtlang village forming 16.80 per cent to the total rural main workers in the Tlangnuam Community Development Block. Main workers are those who have been economically active and had worked for major part of the year, that is, a person should have worked for 183 days or more or in the year preceding census.

There are 5,083 persons comprising of 2,969 males and 2,114 females returned as cultivators in rural areas in the whole of Tlangnuam Community Development Block. As such male and female cultivators form 57.49% and 77.89% to total rural male and female workers respectively. In Durtlang village as many as 698 persons comprising of 377 males and 321 females are returned as cultivators and they form 44.09% and 68.59% respectively to total male or female workers in the village. A person is called cultivator if he or she is engaged either as employer, single worker or family worker in cultivation of land owned or held from the Government or held from private persons or institutions for payment of any money, kind or share. Cultivation includes supervision or direction of cultivation. A person who has given out his/her land to another person or persons for cultivation for money, kind or share of crop and who does not even supervise or direct cultivation of land, will not be treated as cultivator. Similarly a person working in another person's land for wages in cash or kind or a combination of both (Agricultural Labourer) will not be treated as cultivator. Cultivation involves ploughing, sowing and harvesting and production of cereals and millet crops such as wheat, paddy, jowar, bajra, ragi etc.

Agricultural Labourers in Tlangnuam Community Development Block as recorded in 1981 Census stood at 513 persons, comprising of 296 males and 217 females. Total male and female Agricultural labourers form 5.73% and 8.00% respectively to total male and female workers in Tlangnuam Community Development Block. In Durtlang village there are 126 persons comprising of 92 males and 34 females who are engaged as Agricultural labourers. They form 10.76% and 7.27% respectively to total male and female workers. Agricultural Labourer is defined as a person who is working in any person's land for wage and money, kind or cash. This person has no risk in cultivation but they merely work in another persons land for wages.

In Tlangnuam Community Development Block there are 103 persons comprising of 34 males 69 females who are engaged in Household Industry, Manufacturing, Processing, Servicing and Repairs, whereas in Durtlang village there are only 6 persons comprising of 5 males and 1 females who are engaged in the above category. These form very small proportion of workers.

There are 2,179 persons engaged as Other Workers comprising of 1,865 males and 314 females in C.D.Block forming 36.12% and 11.57% respectively to total male and female workers. In Durtlang village, Other workers constitute 493 persons comprising of 381 males and 112 females. Other workers of Durtlang village are composed of 44.56% total male workers and 23.93% of total female workers. Other Workers are those who have been engaged in economic activities other than those engaged as

TABLE II. 4

Data relating to primary census abstract of Mizoram, Aizawl district, Tlangnuam C.D. Block and Durtlang village as per 1981 census

Name of State/district/ C. D. Block/Village	Area of State/ District/C.D. Block/village (sq. Kms)	No. of house-holds	Total population (including institution and houseless population)		
			P	M	F
1	2	3	4	5	6
Mizoram (Rural)	20,762	60,833	371 943	192.874	179,069
Aixawl (Rural)	12,407	39,498	243,235	125,072	118,163
Tlanguam C.D. Block (Rural)	N.A.	3,398	19,276	10,047	9,229
Durtlang village	N.A.	613	3,736	1,856	1,880

Scheduled Caste		Scheduled Tribe		Literates		Main workers	
						Total main workers	
M	F	M	F	M	F	M	F
7	8	9	10	11	12	13	14
90	7	177 296	176,140	116,083	89,386	99,775	65,856
53	5	116,586	16,446	81,664	67,095	63,557	44,661
2	–	8,938	8,963	7,549	6,512	5,164	2,714
–	–	1,681	1,797	1,419	1,442	855	468

TABLE II. 4

Data relating to primary census abstract of Mizoram,Aizawl district, Tlangnuam C. D. Block and Durtlang village as per 1981 census

Name of State/district/ C.D. Block/village	Main workers				Household industry manufacturing, processing servicing and repairs (V (a)	
	C (I)		A.L. (II)			
	M	F	M	F	M	F
1	15	16	17	18	19	20
Mizoram (Rural)	74,874	62,368	1,416	767	459	264
Aizawl District (Rural)	43,824	42,059	1,059	613	361	220
Tlangnuam C.D. Block (Rural)	2,969	2,114	296	217	34	69
Durtlang Village	377	321	92	34	5	1

Other workers (III, IV, V(b) and VI to IX)		Marginal workers		Non-workers	
M	F	M	F	M	F
21	22	23	24	25	26
23,026	2,457	4,627	10,801	88,472	102,412
13,313	1,769	3,778	8,038	57,737	65,464
1,865	314	388	1,351	4,500	5,164
381	112	124	286	877	1,126

cultivator or Agricultural Labourer or in Household industry. This category includes factory workers plantation workers, those in trade and commerce, business, transport, mining contractors, all government servants, etc. (In fact all those who work in the field of economic activities other than cultivation, agricultural labourer or household industry are called other workers).

Total rural marginal workers in Tlangnuam Community Development Block recorded in 1981 Census stood at 1,739 persons comprising of 388 males and 1,351 females respectively. Total male and female Marginal Workers form 3.86 per cent and 14.63 per cent respectively to total male and female population in Tlangnuam Community Development Block. Whereas in Durtlang village there are 410 persons comprising of 124 males and 286 females respectively as Marginal Workers and the total male and female Marginal Workers constitute only 31.95 per cent and 21.17 per cent respectively to total male and female Marginal Workers in Tlangnuam Community Development Block. Marginal Worker is defined as worker who had worked less than six months or 183 days but worked at least any time during the year before enumeration.

Total non-workers in Tlangnuam Community Development Block stood at 9,664 persons comprising of 4,500 males and 5,164 females respectively. Male and females non-workers form 44.79% and 55.95% respectively to total male and female population in Tlangnuam Community Development Block. In Durtlang village there are 2,003 persons comprising of 877 males and 1,126 females as non-workers. They form 19.49 per cent and 21.80 per cent respectively of male and female non-workers in the rural areas of Tlangnuam Community Development Block.

Age and sex distribution :

Comparision of 1963 and 1987 survey data in respect of Durtlang village

Study of population by age and sex is important to analyse the composition of population in working age-groups. For this purpose the population is divided into four broad age groups namely (i) persons below 14 years of age who may be classified as children (ii) persons between the ages of 15-24 or young people (iii) those between 25-59 or the adults on whom others depend for their livelihood and (iv) aged persons or those 60 years and above.

Table II.5 - Sample population covered in 1963 and 1987 Survey by broad age groups.

Age group	Population covered in 1963			Pupulation covered in 1987		
	Person	Males	Females	Person	Males	Females
1	2	3	4	5	6	7
0 - 14	183 (38.44)	90 (38.29)	93 (38.58)	236 (35.87)	96 (32.11)	140 (39.00)
15 - 24	88 (18.48)	48 (20.42)	40 (16.59)	158 (24.01)	71 (23.74)	87 (24.23)
25 - 59	167 (35.08)	80 (34.04)	87 (36.09)	214 (32.52)	105 (35.12)	109 (30-36)
60 +	38 (7.98)	17 (7.23)	21 (21.71)	50 (7.60)	27 (9.03)	23 (6.41)
Total	476(100.00)	235(100.00)	241(100.00)	658(100.00)	299(100.00)	359(100.00)

(percentage to total are given in brackets)

N.B Survey of 1961 Census was done during 1963 and 1987 it was doen during 1987

Looking at the table we infer that young population has decreased from 38.44 in 1963 to 36.01% in 1987 survey. The proportion of population in 15-59 age group which was 53.6% of the total at 1963 survey has increased to 56.5% in 1987. There has been a slight decrease in the proportion of 60+ i.e. aged people from 7.98 in 1963 to 7.60 in 1987 survey.

Age and marital status :

Marital status is classified into four categories namely (1) the single or never married, (2) the married (3) the widowed and (4) the divorced and separated. For this purpose the total population was divided into four broad age groups.

The following two tables illustrate the marital status of the sample population covered in two surveys in respect of this village. This provides a comparative picture.

According to 1963 survey report, there was no person in the age group 0-14 who was married which clearly indicates that child marriage was not practised. In the age group 15-24 only 2 females were married. This shows that the marriage is generally performed after one reached full manhood/ womanhood and be in a position to support oneself In the age group between 25-59 there were 122 married persons consisting of 58 males and 64 females. In this age-group there were 12 widowed persons comprising 1 widower and 11 widows. There were 33 persons (21 males and 12 females) who remained unmarried. Female are generally married earlier than males. In this age-group 25-59 there were 64 married females as against 58 married males. The number of widows exceed that of widowers which indicates that widowers generally get remarried as it is permissible in the Mizo society. Divorce or separation is also allowed and there were two such cases recorded during the survey. The husband and wife can remain separated by mutual agreement.

According to 1987 survey also there is no single person married in the age-group of 0-14 which clearly indicates that child marriage is not in practice. The total population covered in 0-14 group during the survey is 236 persons comprising of 96 males and 140 females (all never married) forming 35.87 per cent to total sample population. Even in the age group of 15-24, there are 138 persons comprising of 67 males and 71 females of never married forming 20.97 per cent of the total sample population. Only 18 persons comprising of 4 males and 14 females in this age-group are married and one female each is found to be widowed and Divorced or separated. In age group of 25-69 years there are 247 persons comprising of 126 males and 12 females forming 37.53 per cent to total sample population. Out of this 31 persons comprising of 16 males and 15 females are never married, 200 persons comprising of 104 males and 96 females are married, 10 persons comprising of 5 males and 5 females are widowed, 6 persons comprising of 1 male and 5 females are divorced or separated. As many as 17 persons compased of 6 males and 11 females are found in age group of 70 and above years forming 2.58 per cent to total sample population. Out of this 6 persons comprising of 5 males and 1 female are married, 10 persons comprising of one male and 9 females are widowed and only one female has not specified her marital status.

Distribution of population classified by age, sex and marital status as per 1987 study

The Table II.6 illustrates the population by age, sex and marital status in 5 years groups based on the sample population of Durtlang during 1987.

The Table II.6 shows that out of 658 persons, 405 are never married, 224 are married, 21 are widowed, 7 are divorced and 1 female is of unspecified status. As many as 236 persons comprising of 96 males and 140 females are below the age of 14 years and are unmarried. Total unmarried persons form 35.87 per cent to the total sample population of 100 selected households during the survey.

TABLE II. 6

Distribution of population classified by sex, and marital status as per 1987 survey

Age group	Never married			Married		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0—14	236	96	140	–	–	–
15– 24	138	67	71	18	4	14
25—69	31	16	15	200	104	96
70+	–	–	–	6	5	1
Total	405	179	226	224	113	111

Widow			Divorce or separated			Total		
P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16
–	–	–	–	–	–	236	96	140
1	–	1	1	–	1	158	71	87
10	5	5	6	1	5	247	126	121
10	1	9	–	–	–	17	6	11*
21	6	15	7	1	6	658	299	359

*One female could not mention her marital status.

TABLE II. 7

Distribution of population classified by age, sex and marital status as per 1963 survey

Age-group	Males			
	Never married	Married	Widow	Total
1	1	4	4	5
0—14	90	–	–	90
15—24	48	–	–	48
25—59	21	58	1	80
60 and above	–	17	–	17
Total	159	75	1	235

Females				Total			
Never married	Married	Widow	Total	Never married	Married	Widow	Total
6	7	8	9	10	11	13	13
93	–	–	93	113	–	–	183
38	2	–	40	86	2	–	88
12	64	11	87	33	122	12	167
–	10	11	21	–	27	11	38
143	76	22	241	302	151	23	476

TABLE II. 8 Distribution of population classified by

Age-group	Never married			Married		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0— 4	63	24	39	–	–	–
5— 9	70	26	44	–	–	–
10—14	103	46	57	–	–	–
15—19	74	31	43	3	–	3
20—24	64	36	28	15	4	11
25—29	17	10	7	25	9	16
30—34	7	4	3	20	10	10
35—44	1	–	1	62	31	31
45—54	3	1	2	56	30	26
55—69	3	1	2	37	24	13
70+	–	–	–	6	5	1
Total	405	179	226	224	113	111

*There is one female in the age-group 70+ who could not reveal her marital status.

age, sex and marital status (Survey—1981)

Widow			Divorce or separated			Total		
P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16
–	–	–	–	–	–	63	24	39
–	–	–	–	–	–	70	26	44
–	–	–	–	–	–	103	46	57
–	–	–	–	–	–	77	31	46
1	–	1	1	–	1	81	40	41
–	–	–	–	–	–	42	19	23
–	–	–	1	–	1	28	14	14
1	–	1	1	–	1	65	31	34
2	2	–	2	–	2	63	33	30
7	3	4	2	1	1	49	29	20
10	1	9	–	–	–	17	6	11*
21	6	15	7	1	6	658	299	369

In the age group 15-19 years there are 77 persons consisting of 31 males and 46 females. Out of this, 74 persons consisting of 31 males and 43 females are never married and only 3 females are married. In the age group of 20-24 years there are 81 persons consisting of 40 males and 41 females. Out of this 15 persons consisting of 4 males and 11 females are married and one female each is widowed and divorced or separated. Also there are 64 persons of never married status in this age group. There are 42 persons consisting of 19 males and 23 females in the age group of 25-29 years. Out of this 17 persons comprising of 10 males and 7 females are never married, 25 persons comprising of 9 males and 16 females are married and there is no single person who is widowed, divorced or separated. There are 28 persons comprising of 14 males and 14 females in the age group of 30-34 years. Out of this 7 persons comprising of 4 males and 3 females are never married, 20 persons comprising of 10 males and 10 females are married and only one female is divorced or separated. There are 65 persons comprising of 31 males and 34 females in the age group of 35-44 years. Out of this only one female is never married, 62 persons comprising of 31 males and 31 females are married, one female each is widowed and divorced or separated. There are 63 persons comprising of 33 males and 30 females in the age group of 45-54 years. Out of this, 3 persons comprising of one male and 2 females are never married, 56 persons comprising of 30 males and 26 females are married, 2 males are widowed and 2 females are divorced or separated. In age group of 55-69 years there are 49 persons comprising of 29 males and 20 females. Out of this 3 persons comprising of one male and 2 females are never married, 37 persons consisting of 24 males and 13 females are married, 7 persons comprising of 3 males and 4 females are widowed and 2 persons comprising of one male and one female are divorced or separated. There are 17 persons comprising of 6 males and 11 females in the age group of 70 and above years. Out of this 6 persons consisting of 5 males and 1 female are married, 10 persons consisting of 1 male and 9 females are widowed. Only one female could not reveal her marital status.

Distribution of population classified by age, sex and educational level

The table II.9 presents the distribution of sample population classified by age, sex and educational levels as per the 1987 study. Children below five years of age are not taken into consideration in this table since they are illiterate. Only 595 persons comprising of 275 males and 320 females are accounted for in determining the educational attainments.

It is noticed from the above, that literate without educational levels are concentrated in the age groups 5-9 and 50+ in respect of both sexes. In case of 5-9 age group, 42.31% of males and 29.55% females are literate without educational level while the same category in the case of 50+ are accounted by 22.46% males and 32.56% of females. Primary of Junior basic level of literacy is found concentrated by persons in the age groups 10-14, 35-49 and 50+. Considerable proportion of population covered under middle standard category are found in the age groups of 10-14, and 35-49.

In the table II.11 & II.12 an attempt has been made to analyse and compare distribution of population classified by age, sex and educational level pertaining to Durtlang based on the survey undertaken at 1963 and 1987 censuses.

In 1963 survey as many as 470 persons comprising of 228 males and 242 females were covered of whom 241 persons or 51.27% were illiterate. As many as 658 persons comprising of 299 males and 359 females are covered during the present study (in 1987 study) out of whom there are 98 persons composed of 36 males and 62 females (or 14.89% to total sample population) as illiterate. Close examination of the data of two surveys indicate much improvement in literacy levels over a period of two decades. In 1963 survey as many as 9 males only were literate without educational level whereas there are 78 persons composed of 33 males and 45 females recorded in the present survey forming 11.04% and 12.53% to the male and female sample population respectively. As many as 123 persons

composed of 75 males and 48 females or 26.17% to the total sample were having primary level of education at 1963 study whereas there are 216 persons of 103 males and 113 females or 32.82% of the total sample population who attained primary level of education in the present survey. 80 persons composed of 54 males and 26 females or 17.02% of the sample, attained middle standard at 1963 study whereas 213 persons composed of 94 males and 119 females or 32.02% to the total sample population secured the same level at 1987 survey. There were 21 persons of 14 males and 7 females to the total sample population who attained matric standard in 1963 survey while as many as 36 person composed of 19 males and 17 females (or 5.47% of sample population) attained matriculation and Higher secondary level of education at the present study. As many as two persons composed of one male and one female (or 0.42% of the sample) were qualified for Intermediate level of education in the present study. On the other hand there are 7 persons composed of 5 males and 2 females (or 1.06% of the sample) attained non-technical Diploma or certificate not equal to Degree at 1987 study. There is no single person who is qualified as graduate and above in 1963 survey whereas there are 10 persons composed of 9 males and one female who attained graduate and above level of education at 1987 study. The above two tables clearly show the trends in the educational levels in the two sample populations covered with a gap of two decades.

Distribution of heads of households by sex :

Analysis of distribution of sample populations classified by age, sex and relationship to head of the household has been attempted taking into consideration the sex of the head of household and the following two tables present the information on the above aspect.

Of the 100 household selected 90 households are headed by male. The total sample population stood at 658 persons. Out of this 603 persons live in male headed households, which is 91.64 per cent to total sample population in the selected households.

The Table II.12 reveals that, of the 603 persons living in 90 households headed by male, 123 persons consisting of 48 males and 75 females are in the age group of 0-9 years, 97 persons comprising of 44 males and 53 females are in the age group of 10-14 years, 144 persons comprising of 63 males and 81 females are in the age group of 15-24 years 122 persons comprising of 61 males and 61 females are in the age group of 25-44 years, 74 persons comprising of 40 males and 34 females are in the age group of 45-59 years and 43 persons comprising of 26 males and 17 females are in the age group of 60 years and above. The maximum number of persons are in the age group of 15-24 years, and form 23.88 per cent to the total sample population covered in 90 households. Age group 0-9 years covers 20-39 per cent of the sample population and the age-group 25-44 years constitutes 20.23 per cent of the sample population. In the age-group of 10-14 years sample population covered is 16.01 per cent while in the age group 45-59 years, 12.27 per cent of sample population is located. The age group 60 and above years takes the least proportion i.e., only 7.13 per cent to the sample population. Among the relations who are in large number are sons (155), daughters (152), son's daughters (34) and son's sons (26).

The Table II.13 reveals that there are 10 heads of household who are female. These households are composed of 55 persons comprising of 18 males and 37 females respectively. The total sample population stood at 658 persons persons. The 55 persons. The 55 persons covered in ten households headed by female account for 8.36 per cent to the total sample population. Out of the 55 persoms referred to there are 10 persons consisting of 2 males and 8 females in the age-group of 0-9 years, 6 persons consisting of 2 males and 4 famels in the age-group of 10-14 years, 14 persons consisting of 9 males females in the age-group of 15-24 years, 14 persons consisting of 4 males and 10 females in the age-group of 25-44 years, 4 persons consisting of 1 males and 3 females in the age-group of 45-59 years and 7 females are in the ag4e group of 60 years and above.

TABLE II. 9 Distribution of population classified by age,

Educational level	Age and Sex					
	5—9		10—14		15—19	
	M	F	M	F	M	F
1	2	3	4	5	6	7
Illiterate	7	9	–	–	–	–
Literate without educational level	11	13	4	7	–	2
Primary or Junior basic	8	21	31	30	9	2
Middle	–	1	11	20	20	38
Matriculation or Higher secondary	–	–	–	–	2	3
Non-technical Diploma or certificate not equal to degree	–	–	–	–	–	1
Graduate and above	–	–	–	–	–	–
Total	26	44	46	57	31	46

sex, and education levels (excluding 0—4 age group)—1987 survey

Age and Sex									
20—24		25—34		35—49		50+		Total	
M	F	M	F	M	F	M	F	M	F
8	9	10	11	12	13	14	15	16	17
–	–	2	2	3	2	–	10	12	23
1	–	2	1	4	8	11	14	33	45
7	8	8	7	18	29	22	16	103	113
19	27	11	20	19	11	14	2	94	119
6	5	8	7	3	2	–	–	19	17
4	1	–	–	1	–	–	–	5	2
3	–	3	–	1	–	2	1	9	1
40	41	34	37	49	52	49	43	275	320

Population control measures :

Family planning

People avail the facilities at the family planning centre cum post-partum unit which is located at Aizawl civil Hospital. Synod hospital and Health sub-centre situatec at Durtland village render family welfare measures. Altogether 151 persons were interviewed to assess the knowledge and practices of family planning measures. The information collectedf from the interviewees is tabulated in the following table.

As noticed from the table, 143 persons are from Mizo scheduled tribe following Christianity and 8 persons are Hindu by religion. Of the 143 persons, 9 are illiterate, 125 are literate and upto matric and 9 persons have studied matric and above. The remaining 8 Hindus are composed of 3 illiterate and 5 literate persons upto matric standard.

Regarding the family planning practices of the kins of those interviewed, we find there are three males who have undergone vasectomy operation, 40 females have undergone tubectomy, 76 females and 78 females used coper 'T' and Loop methods respectively. The family planning methods used by non-kins and known persons connected with the interviewed reveal that 85 females and 6 males have taken to permanent methods of sterilisation like tubectomy and vasectomy respectively. Temporary methods like Loop, Copper 'T' or Oral Pills are used by 180 females.

Aspiration about number of sons and daughters with spouse alive, classified by Religion, caste/ tribe & education

As many as 151 persons having their spouses alive were interrogated regarding their aspiration about number of sons and daughters. These persons are classified by religion, caste/tribe and education. The information received from them has been tabulated in the following table ·

As seen from the Table (II.14) , 143 persons are Mizo (Scheduled tribe) following Christianity and 8 persons are Hindu by religion. Of the nine illiterate Christians one person aspired for 2 sons and one daughter, and another person for 2 daughters and the remaining 7 persons did not offer any comments. Among the 125 persons who are literate upto matric level of education in christians, one person aspired to have 3 sons, one more person for 1 son and 1 daughter, another person for 2 sons and 2 daughters, 6 persons for 1 son, 5 persons for 2 sons, one person for 2 sons and 2 daughters and 2 persons for 2 daughters. There are 107 persons who had no comments to offer. Among the 9 literate persons who attained matric and above level of education in Christians, one person aspired to have one son, another person for 1 son and 1 daughter, one person for 1 daughter and one more person for 2 daughters, while 5 persons had no comments to offer. All respondents of Hindu religion did not offer any comments about their aspirations. No reasons were given for the varying number and combination of children aspired by the respondents of Mizo (ST).

Health, sanitation and water supply

The houses in the village are not according to a systematic lay out. Houses located along the main road are built with cement concrete roofs as well as of Assam type. These are located close to each other, without much space in between them. The houses located outside the main road too are close to each other and look congested and untidy. The roof of most of the houses is made of corrugated iron sheets. Apart from this many of the houses are roofed with thatch, bamboo and grass. The village settlement itself is on the hills and hill slopes being on a hilly tract.

The villagers are now much conscious of public health needs and do take adequate care of personal hygiene also. The majority of the households use stream water for both drinking and other purposes like bathing, washing clothes etc. But sources like springs which often dry out during dry season pose problems to the villagers. It will take a long time for a systematic arrangement of water supply in

TABLE II. 10

Distribution of population by age, sex and educational level (as per 1963 study)

Age-group in years	Total			Illiterate			Literate without educational level		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
All Ages	470	228	242	241	82	159	9	9	–
0—14	183	90	93	102	41	61	–	–	–
15—24	82	41	41	22	11	11	–	–	–
25—49	167	80	87	84	18	66	9	9	–
60 and above	38	17	21	33	12	21	–	–	–

Lower primary or junior basic			Middle			Matric standard			Intermediate		
P	M	F	P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	18	19	20	21	22
123	75	48	80	54	26	21	14	7	2	1	1
76	46	30	5	3	2	–	–	–	–	–	–
13	8	5	37	20	17	16	9	7	–	–	–
32	19	13	35	28	7	5	5	–	2	1	1
2	2	–	3	3	–	–	–	–	–	–	–

TABLE : II· 11 Distribution of population classified by age,

Educational level	Age and sex					
	Total			0—14		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Illiterate	98	36	62	79	31	48
Literate without education level	78	33	45	35	15	20
Primary or junior basic	216	103	113	90	39	51
Middle	213	94	119	32	11	21
Matriculation or Higher Secondary	36	19	17	–	–	–
Non-technical diploma or certificate not equal to degree	7	5	2	–	–	–
Technical diploma or certificate not equal to degree	–	–	–	–	–	–
Graduate and above	10	9	1	–	–	–
Total	658	299	359	236	96	140

sex and educational level (as per 1987 study)

Age and sex								
15—24			25—49			50+		
P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16
–	–	–	9	5	4	10	–	10
3	1	2	15	6	9	25	11	14
26	16	10	62	26	36	38	22	16
104	39	65	61	30	31	16	14	2
16	8	8	20	11	9	–	–	–
6	4	2	1	1	–	–	–	–
–	–	–	–	–	–	–	–	–
3	2	–	4	4	–	3	3	1
158	71	87	172	83	89	92	49	43

TABLE II. 12

Distribution of members classified by age, sex and relationship to head of household where the head is male (1987 Survey)

Age-group	Male head of the household	Number of persons who are related to head of household							
		Wife	Son	Brother	Son's wife	Daughter	Sister	Mother	Son's son
1	2	3	4	5	6	7	8	9	10
0-9	–	–	26	–	–	37	–	–	19
10-14	–	–	37	–	–	46	1	–	6
15-24	–	1	58	–	13	59	2	–	1
25-44	27	42	32	1	11	7	1	–	–
45-59	38	30	1	1	–	3	1	–	–
60+	25	8	1	–	–	–	–	8	–
Total	90	81	155	2	24	152	5	8	26

Number of persons who are related to head of household									
Brother's son	Daughter's son	Wife's son	Servant (male)	Sister's daughter	Daughter's daughter	Son's daughter	Servant	Father's mother	Total
11	12	13	14	15	16	17	18	19	20
–	3	–	–	2	7	29	–	–	123
–	1	–	–	–	2	4	–	–	97
2	–	1	–	3	2	1	1	–	144
–	–	–	1	–	–	–	–	–	122
–	–	–	–	–	–	–	–	–	74
–	–	–	–	–	–	–	–	1	43
2	4	1	1	5	11	34	1	1	603

TABLE II. 13

Distribution of members classified by age, sex and relationship to head of household where head is female (1987 survey)

Age-group	Female head of household	Number of persons who are related to head of household										Total
		Husband	Son	Son's wife	Daughter	Daughter's husband	Other male: Daughter's son	Other male: Son's son	Other male: Servant (male)	Other male: Daughter's daughter	Other male: Son's daughter	
1	2	3	4	5	6	7	8	9	10	11	12	13
0–9	–	–	1	–	3	–	–	1	–	2	3	10
10–14	–	–	–	–	–	–	2	–	–	3	1	6
15–24	–	–	6	1	2	–	3	–	–	2	–	14
25–44	–	1	2	2	8	–	–	–	1	–	–	14
45–59	3	–	–	–	–	1	–	–	–	–	–	4
60+	7	–	–	–	–	–	–	–	–	–	–	7
TOTAL	10	1	9	3	13	1	5	1	1	7	4	55

TABLE II. 14

Knowledge and practice of family planning measrses (1987 study)

Religion & caste/tribe of informant	Illiterate	Literate upto matric	Matric and above	Total number of persons interviewed
1	2	3	4	5
Christian (ST) Mizo	9	125	9	143
Hiddu (Nepali)	3	5	–	8
TOTAL	12	130	9	151

Number of whose kins practising					Number whose non-kin, known persons practising				
Vasectomy	Tubectomy	Copper 'T'	Loop	Oral Pills	Tubectomy	Vasectomy	Loop	Copper 'T'	Oral Pills
6	7	8	9	10	11	12	13	14	15
3	37	74	78	–	79	5	76	95	1
–	3	2	–	–	6	1	5	3	–
3	40	76	78	–	85	6	81	98	1

TABLE II. 15

Aspiration about number of sons and daughters in case of persons with spouse alive classified by religion, caste/tribe

Religion & caste/tribe	Number who are illiterate & who aspire to have sons and daughters			Number who are literate upto matric standard				
	2 sons & 1 daughter	2 daughters	No comments	3 sons	1 Son & 1 daughter	1 Sons & 2 daughters	1 Son	2 Sons
1	2	3	4	5	6	7	8	9
Christian (ST) Mizo	1	1	7	1	1	1	6	5
Hindu, (Nepali)	–	–	3	–	–	–	–	–
TOTAL	1	1	10	1	1	1	6	5

Number who are literate upto matric standard				Number who are matric and above				
2 sons & 1 daughters	1 son & 2 daughters	2 daughters	No comments	1 son	1 son & 1 daughter	1 daughter	2 daughters	No.comments
10	11	12	13	14	15	16	17	18
1	1	2	107	1	1	1	1	4
–	–	–	5	–	–	–	–	–
1	1	2	112	1	1	1	1	5

Durtlang village. In the meantime, small adhoc systems like cementing the water points, erection of small reserviors at the collection points in the streams or springs and some inprovised way of bringing water as near as possible to the village are being implemented and distributed by trucks or jeeps. Many of the villagers also depend on rain water colected during the monsoon from the roofs of their houses.

Diseases and treatment

Durtlang villagers can avail medical treatment and family welfare measures from Presbyterian Church Synod Hospital. This hospital caters to the needs of not only the villagers of Durtlang but also extends facilities to other villagers and to the people of Aizawl town. This hospital is located in the south-western part of the village. Durtlang Synod Hospital was initially started in 1957 by pioneer missionaries as civil dispensary, which was subsequently elevated to Synod Hospital with bed strength of 100. During the year ending 31st March 1986-1987, number of outdoor patients treated were 34,140 and as many as 4,236 persons availed treatment as indoor patients. At the time of survey, particulars regarding categories of diseases treated during the proceeding year could not be made available by the hospital authority. The staff consisted of 8 allopathic doctors. 6 sisters (Nurses), 2 Ward masters, 1 sister tutor, 1 Nursing Superintendent and 20 Staff Nurses. In addition to this, other staff consisted of 8 ministerial staff, 3 X-ray technicians, 6 laboratory technicians, 5 pharmacists, 38 class IV, 4 Drivers and 1 mechanic. The common diseases among the patients are disorders and ailments of digestive systems, skin infections, frequent fevers, diseases of respiratory and circulatory systems, etc. Incidence of diseases treated during the year 1986-1987 include tuberculosis (3), common colds (409) dysentery (74) and gastroenteritis (243). As many as 1098 blood samples were collected as reported during the survey. More detailed data on disease pattern was not for available with the hospital authorities.

A part from this hospital Durtlang villagers availed facility of Health Sub-centre. But health sub-centre renders mostly preventive care rather than treatment. Number of outdoor patients treated were 2,070. This Health Sub-centre is manned by 2 Health workers one male and one female with one class IV staff. The main activities of the Health sub-centre are to carry out the vaccination programmes and look after the general health and sanitation.

Distribution of households classified by number of members and migration status and place of birth of head of household

Migration relates to human beings shifting from one geographical unit to another generally involving change of residence from the place of origin to the place of destination. The migration study gives more insight for analysing the factors contributing to the growth of the village. During study of Durtlang village information was collected from the 100 selected households by canvassing the relevant portions of the schedules.

Table II.16

Distribution of households classified by number of members and migration status and place of birth of head of household (Survey – 1987)

Migration status and place of birth of head of household	Number of households having members				Total
	Single	2-5	6-10	11 and above	
1	2	3	4	5	6
A. Non-migrants (Born in the village)	-	16	30	2	48
B. Migrants					
I. Born outside the village but in the same Taluk					
(a) Rural	-	4	11	1	16
(b) Urban	-	-	1	-	1
II. Born within the same District					
(a) Rural	-	9	16	-	25
(b) Urban	-	-	2	-	2
III. Born in other Districts of the state					
(a) Lunglei district					
(a) Rural	-	-	1	-	1
(b) Urban	-	-	1	-	1
(b) Chhimtuipui district					
(a) Rural	-	-	-	-	-
(b) Urban	-	1	-	-	1
IV. Born in other States					
Tripura	-	-	1	-	1
Manipur	-	-	1	2	3
West Bengal	-	-	1	-	1
Total	-	30	65	5	100

Of the 100 households covered in the restudy in Durtlang village 48 heads of households were born in the same village, 16 heads of households were born outside the village but within the Community Development Block, while one head of households was born in rural areas within the same District and 2 were born in urban areas of the same District. One head of household was born in rural areas of another District i.e. Lunglei District, while one head of household each was born in urban areas of Lunglei and Chhimtuipui Districts. The remaining 5 heads of households had their place of birth in other States like Tripura, Manipur and West Bengal.

From the above discussion it is clear that only 48 heads of households are non-migrants and as many as 52 heads of households are migrant. Of the total of 100 selected households, 30 households have a size of 2 to 5 persons, 65 households have a size of 6 to 10 persons and 5 households have a size of 11 and above persons per household.

Migration by place of last residence

Migration by place of last residence reveals that a person had another place of normal residence irrespective of his place of birth, before he came to the present place where he was interviewed. The following table presents the households by size and migration status of the head of the household by place of last residence.

It may be seen that out of 100 households studied 48 heads of households are non-migrant i.e. they were staying in the village right from their birth. Of the reaimining 52 migrant households, 18 of them had the last residence outside the village but within the same C.D.Block, 26 of them had their last residence in the other C.D.Blocks of the same district. Three more heads of households were born in other districts of the state viz., two in Lunglei district and one in Chhimtuipui district. The remaining 5 heads of households had the last residence in the neighbouring states of Tripura, Manipur and West Bengal. The survey also reveals that among the total of 52 migrant heads of households, 47 came from rural areas i.e. 47 persons had the last residence in rural areas and only 5 of them had the last residence in urban areas.

Among the 47 migrant households who had the last residence in the rural areas, it was found that 3 households have been staying in the village from 6-10 years, 29 households between 11-20 years and 15 households for more than 21 years. Of the 5 households which had the last residence in urban areas, 1 households stayed for more than 21 years at this village. Also among the migrant households whether from rural or urban, 14 households have the size of 2-5 members 35 household have the size of 6-10 members, 3 households have 11 and above members each. The composition of non-migrant households is also presented in the table and majority of these households have 6-10 members each.

Table II.17

Distribution of households classified by number of members and by migration status and last residence of head of household (Survey - 1987)

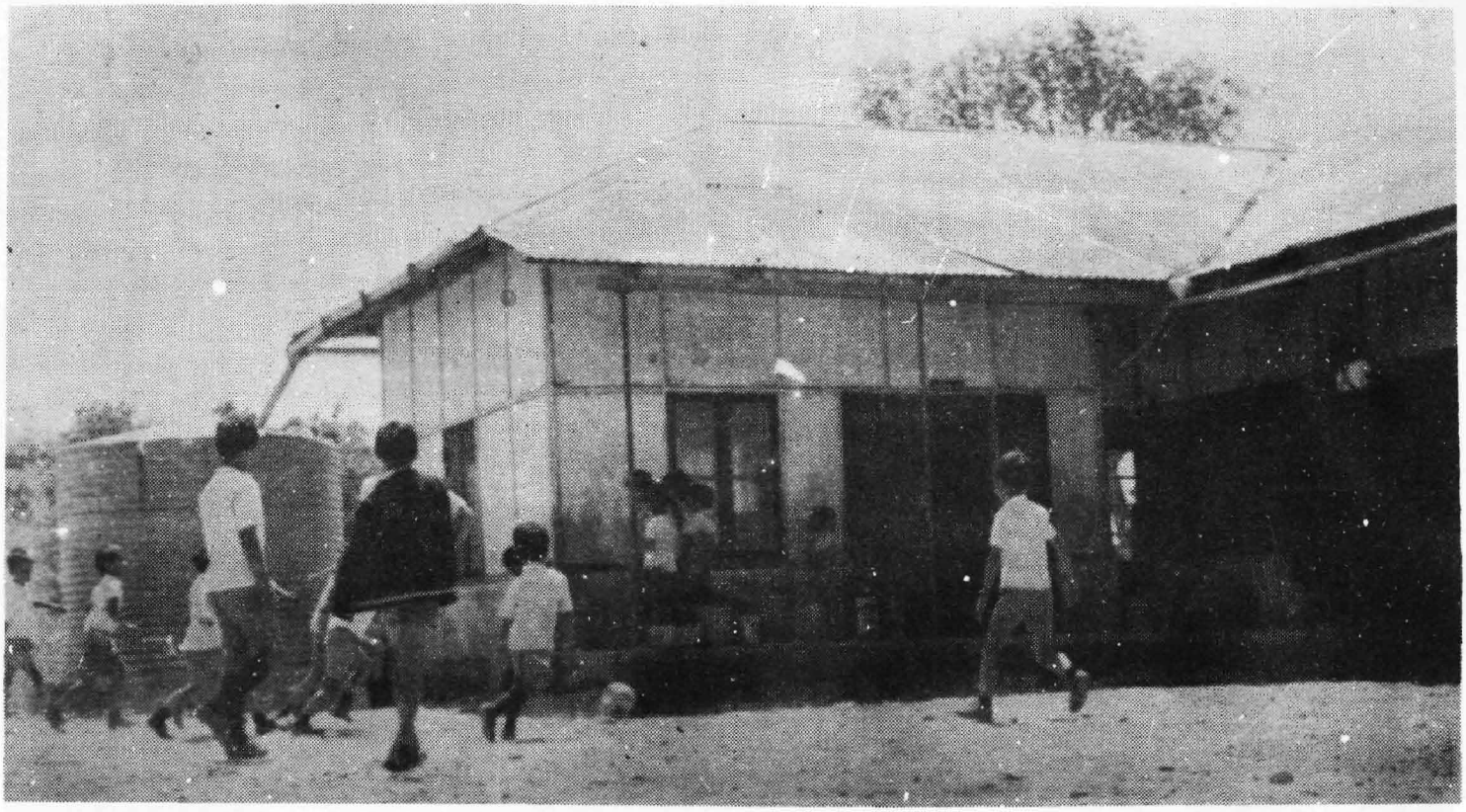
Migration status and last residence of head of household	Number of household having members				Total
	Single	2-5	6-10	11 and above	
1	2	3	4	5	6
A. Non-migrants (Born in the village including those who do not have their place of last residence)	-	16	30	2	48
B. Migrants					
I. Last residence outside the village but in the same Taluk					
Rural	-	6	10	1	17
Urban	-	-	1	-	1
II. Other Taluks of the District					
Rural	-	7	17	-	24
Urban	-	-	2	-	2
III. Other District of the State					
Lunglei					
Rural	-	-	1	-	1
Urban	-	-	1	-	1
Chhimtuipui					
Rural	-	-	-	-	-
Urban	-	1	-	-	1
IV. Other State					
Tripura	-	-	1	-	1
Manipur	-	-	1	2	3
West Bengal	-	-	1	-	1
Total	-	30	65	5	100

TABLE II. 18

Distribution of household classified by number of members and migration status of the head of the household and last residence and duration of stay of any member of the household who has stayed the longest in the present residence (survey 1987)

Number of members of the household	Number of households where the migration status and place of last residence of head of the household and duration of stay of any member of the household who has stayed longest is						
	Non-migrant household	Migrant					
		Last residence in rural area and duration of stay (years) in present residence					
		Less than 1 year	1—5 years	6—10 years	11—20 years	21+ years	Total
1	2	3	4	5	6	7	8
Single	–	–	–	–	–	–	–
2—5	16	–	–	–	6	6	13
6—10	30	–	–	3	20	8	31
11 & above	2	–	–	–	3	–	5
TOTAL	48	–	–	3	29	15	47

Number of households where the migration status and place of last residence of head of the household and duration of stay of any member of the household who has stayed longest is						Others unspecified	Total number of households selected
Migrants							
Last residence in urban area and duration of stay (years) in present residence							
Less than 1 year	1—5 years	6—10 years	11—20 years	21+ years	Total		
9	10	11	12	13	14	15	16
–	–	–	–	–	–	–	–
–	–	1	–	–	1	–	30
–	–	–	–	4	4	–	65
–	–	–	–	–	–	–	5
–	–	1	–	4	5	–	100



Primary school



English medium school



A truck distributing water to the villagers



A Drilling machine

CHAPTER III

ECONOMY

Economic Resources

Land and livestock are the principal economic assests of the people in the village Durtlang. The geographical structure of the village reveals that it is located amidst high hill ranges and the land available for agriculture is quite limited. As given out by the Tribal Research Institute, Aizawl, the village has a total area of 3702.88 hectares of which 54.86% of the area (2031.53 hectares) is cultivable. Economically, the people of the village in the past were backward. The reasons for economic backwardness were many and varied. One of the principal reasons was lack of transport. The situation arising out of difficult transport is such that food stuff transported has to be subsidised.

The following table indicates the land utilisation pattern in the village on the basis of the data supplied by the Tribal Research Institute, Mizoram in 1981. Also data presented in the 1971 census Hand Book of Mizoram (which was part of Assam State at that time) is also included in the table. Land use data for any of the neighbouring villages is not available as village-wise data is not maintained for most villages.

Table III.1

Land use data of Durtlang village at 1971 and 1981

Use of land	Area at 1971* in hectares	Area in hectares at 1981+	Percentage of the total land at 1981
1	2	3	4
Cultivable land	6,072.32	2,031.53	54.86
Barren and Uncultivable land	2,165.88	566.56	15.30
Cultivable waste land	2,915.42	295.42	7.98
Land under forest	N.A.	809.37	21.86

* DCHB of Mizo Hills, 1971 Census+, Know Your own land, (Mizoram) by Tribal Research Institute, Aizawl.

The land use may be grouped into four categories viz., cultivable land, barren and uncultivable land, cultivable waste land, and land under forest. Based on the data for 1981, greater part of the total land is under cultivation which clearly indicates the predominance of agricultural economic in the village. Land use data as presented in District Census hand Book of Mizo Hills at 1971 indicates more land under all uses when compared to 1981. The reason is, as political distrubances broke out in Mizoram on the Ist March of 1966, several smaller villages were grouped together for security reasons. In view of these measure, Durtlang village was grouped with Muthi and Nausel villages and hence the total area of the village was higher than at 1981. Before 1981 census, grouped villages were separated and hence the land area of Durtlang became less. The land, excepting those covered by the protected areas, is under the control of the village council. The power of allotment of lands for jhuming purposes is vested in the village council within their own jurisdiction, while the authority to allot land for other purposes however rests with the government. The shifting cultivation which is the traditional practice, has been going on till today and the selection of the particular area for jhuming purposes is made by casting lots. Great emphasis has been laid by the government to combat the practice of this shifting cultivation by adopting the following measures :-

(i) Taking up of suitable lands for permanent cultivation.

(ii) Introduction of garden colony under the agricultural schemes which benefits num ber of families who have kept their main traditional occupation as shifting cultiva tion.

(iii) Intensive improvement of wet rice cultiva tion.

Cultivation of the land has been the main and traditional occupation of the people. Rice is the main staple food of the people of Durtlang. Due to disturbances of Mizoram in 1966 Durtlang became one of the grouping centres. The people of neighbouring villages of Muthi and Nausel were shifted to Durtlang. Since Durtlang village became one of the grouping centres, the cultivable land became insufficient for the people living at Durtlang. Before the 1981 census, the grouped villages of Durtlang were separated and the people of Muthi and Nausel villages went back to their original places. Due to this the growth of population has been retarded.

Since cultivation is the main occupation, more than 65 per cent of the working population were engaged in cultivation. In 1961 out of 583 workers 383 were cultivators and other 200 persons were engaged as other workers. This shows that out of the total workers 65.69% were cultivators and 34.31% were engaged as other workers. At 1971, out of 1291 workers 840 were engaged in cultivation, while 450 were engaged in other works and only one was engaged in agricultural labour. This indicates that 65.07% of workers were cultivators and 34.85% were as other workers.

In the 1981 census, out of 1323 working population 698 were engaged in cultivation, 126 were as agricultural labourers, 6 persons depended on Household Industry and another 493 were engaged as other workers including trade and commerce, transport and communication, construction etc. From the above it is noticed that 52.76% of the workers from cultivators and 9.52% form agricultural labourers, while 37.26% account for participating in other works. Only 0.45% the workers are engaged in household industry. Though proportion of workers engaged in cultivation is on the decrease, the economy is still one of agricultural based. There has not been substantial change in concentration of workers as other workers and even at 1981, the proportions of cultivators and agricultural labourers together accounted for 62.28%.

Rearing of livestock and growing spuash and other vegetables is the most popular economic activity. Most of the households supplement their income by keeping livestock and growing vegetables. It is observed that Durtlang is very famous for producing milk and vegetables.

The Table III.2 presents the total population, working population and broad category of workers of Durtlang village per 1961, 1971 and 1981 census.

TABLE III. 2

No. of workers by sex and different occupations at 1961, 1971 and 1981 censuses

Year	Total population			Total main workers		Percentage of workers	
	P	M	F	M	F	M	F
1	2	3	4	5	6	7	8
1961	1399	660	739	318	265	48.18	35.85
1971	3208	1644	1564	901	390	54.81	24.94
1981	3736	1856	1880	855	468	46.07	24.89

Cultivators (I)		Agricultural labourers (II)		H.H.I. (manufacturing processing, servicing and repairs) (V (a))		Other works (III, IV, V (b) & VI to IX)	
M	F	M	F	M	F	M	F
9	10	11	12	13	14	15	16
201	182	–	–	–	–	117	83
520	310	1	–	–	–	380	70
377	321	92	34	5	1	381	112

TABLE III. 3—Occupation and employment status of workers

Sl. No.	Number	Occupation as per NCO 2-Digit		Employment status					
				Cultivator			Agricultural labour		
				P	M	F	P	M	F
1	2	3		4	5	6	7	8	9
1	52	Cultivator	61	52	27	25	–	–	–
2	11	Labourer (Agri.)	99	–	–	–	2	2	–
3	2	Gardener	65	–	–	–	–	–	–
4	13	Teacher	15	–	–	–	–	–	–
5	84	Cattle breeding	62	–	–	–	–	–	–
6	11	Shop-keeper	40	–	–	–	–	–	–
7	2	Salesman	43	–	–	–	–	–	–
8	1	Watch-repairer	84	–	–	–	–	–	–
9	2	Nurse	08	–	–	–	–	–	–
10	1	Doctor	07	–	–	–	–	–	–
11	6	Driver (Motor)	98	–	–	–	–	–	–
12	17	Clerk	35	–	–	–	–	–	–
13	1	Supervisor	30	–	–	–	–	–	–
14	4	Chowkidar	57	–	–	–	–	–	–
15	2	Timber collection	66	–	–	–	–	–	–
16	1	Servant	52	–	–	–	–	–	–
17	1	Hair dresser	56	–	–	–	–	–	–
18	1	Painter	93	–	–	–	–	–	–
19	3	Operator	39	–	–	–	–	–	–
20	2	Mail distributor	38	–	–	–	–	–	–
21	13	Carpenter	81	–	–	–	–	–	–
22	2	Handicraft	11	–	–	–	–	–	–
23	2	Electrician	85	–	–	–	–	–	–
24	1	Press worker	93	–	–	–	–	–	–
25	1	Black Smith	83	–	–	–	–	–	–
26	1	Contractor	24	–	–	–	–	–	–
27	1	Manager	25	–	–	–	–	–	–
TOTAL	238		27	52	27	25	2	2	–

classified by nature of occupation

Employment status											
Employer			Employees			Single-worker			Family workers		
P	M	F	P	M	F	P	M	F	P	M	F
10	11	12	13	14	15	16	17	18	19	20	21
–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	4	4	–	–	–	–	5	3	2
–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	13	6	7	–	–	–	2	1	1
–	–	–	–	–	–	–	–	–	84	48	36
2	–	2	–	–	–	–	–	–	9	3	6
–	–	–	–	–	–	–	–	–	2	–	2
–	–	–	–	–	–	1	–	–	–	–	–
–	–	–	2	–	2	–	–	–	–	–	–
–	–	–	1	1	–	–	–	–	–	–	–
–	–	–	5	5	–	1	–	–	–	–	–
–	–	–	17	12	5	–	–	–	–	–	–
–	–	–	1	1	–	–	–	–	–	–	–
–	–	–	4	4	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	2	2	–
–	–	–	–	–	–	–	–	–	1	1	–
–	–	–	–	–	–	1	–	1	–	–	–
–	–	–	–	–	–	1	1	–	–	–	–
–	–	–	3	3	–	–	–	–	–	–	–
–	–	–	2	1	1	–	–	–	–	–	–
–	–	–	–	–	–	8	8	–	5	5	–
–	–	–	1	1	–	1	1	–	–	–	–
–	–	–	2	2	–	–	–	–	–	–	–
–	–	–	1	–	1	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	1	1	–
1	1	–	–	–	–	–	–	–	–	–	–
1	1	–	–	–	–	–	–	–	–	–	–
4	2	2	56	40	16	13	12	1	111	64	47

Of the total population of 658 covered by the survey, 238 or 36 per cent are workers and 420 or 64 per cent are non-workers. Out of the 238 workers in the survey, the highest work participation rate is seen in the activity of cattle breeding which covers 84 workers. Cultivation takes the second position where 52 persons are found engaged. In the remaining categories 13 workers each are engaged as teachers and carpenters, 11 persons each are engaged as shopkeepers and labourers, 6 persons as drivers and 4 are as chowkidars. There are 17 clerks and small number of workers engaged in categories like timber collection, electrician, salesman, supervisor, press workers, handicraft, hair dresser, doctor, painter, blaksmith etc.

Non-workers by sex, age and type of activity

Different types of activities performed by non-workers in the selected households are presented in the following table by age group .

Out of the total population of 658 covered in the survey, there are 420 non-workers forming 63.82% of the population. Amongst 420 non-workers 223 persons or 53 per cent are full time students, 100 persons or 24 per cent are engaged in household duties, 47 persons or 11 per cent are infants, 44 persons or 10 per cent are dependents and 5 persons or 1 per cent are retired. Only one person is found to be disabled.

When we look at the age structure of non-workers, we find 236 persons are found in 0-14 age group and 53 are found in 15-19 age-group. On the whole, in the age group 0-19 years, we find 68.80% of the total non-workers are accounted for. In this age group 0-19 it is noticed that 75.00% of the male non-workers and 65.30% of the female non-workers are found. There are no rentiers, beggars, vagrants and inmates of institutions in the sample.

Subsidiary Occupations

According to the respondents their occupation is mostly jhum cultivation which is the primary source of family subsistence. It is revealed from the survey that the product of jhum cultivation is mainly used for their family consumption and not for sale to others. However, the products of jhum do not meet the total requirement of the year. It generally lasts for about six to eight months to meet their requirement. For the rest of the period, they have to depend on the supplies of food materials available at the fair price shops established by the government. It is therefore necessary for many families to engage in other works such as daily labour, petty jobs etc., for their subsistence. Besides, some of them maintain petty tea stalls as a source of subsidiary income to the family. Some of the women folk are found engaged in weaving of *'puans'* (loin clothes), *Ipte chei* (a typical design of bag with coloured stripes) etc., not only for their own consumption but also for sale to others. However, it is noted that there is no effort to mobilise such pursuits in an organised manner. It may perhaps be very much worthwhile for the industries department to encourage cottage industries in the village along with the supply of raw materials to facilitate continous engagement in such cottage industries. The jhum cultivation provides appreciable spells of free time. The jhum lands earmarked for the village were reported to be just sufficient to meet the needs of the villagers.

Besides jhum cultivation, keeping of cattle, poultry and pigs as a valuable source of secondary income, is a common feature in Durtlang village. It was found that milk was in a great demand in Aizawl town and in fact Durtlang had been one of the major suppliers of milk to Aizawl town.

Fishing as a means of livelihood or even as a subsidiary occupation for financial support to the family does not hold out any prospects due to the location of this village on a high hill with no rivers or natural lakes nearby. The only river namely Tuirini is located at a distance of about 15 Kms. away from the village on the eastern side and it is not therefore, suitable for fishing by the villagers. The small streams are dried up almost completely during the winter season which lasts for about four months in a year. However, it was also found that few households

TABLE III. 4

Distribution of non-workers by sex, age and type of activities

Age-group	Total non-workers			Full time student			Household duties		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0—14	236	96	140	159	70	89	–	–	–
15—19	53	18	35	42	14	28	9	3	6
20—24	35	17	18	21	15	6	12	1	11
25—29	13	3	10	1	1	–	10	–	10
30—39	19	1	18	–	–	–	19	1	18
40—49	13	–	13	–	–	–	13	–	13
50—59	12	1	11	–	–	–	12	1	11
60+	39	16	23	–	–	–	25	6	19
TOTAL	420	152	268	223	100	123	100	12	88

Dependent			Infant			Disable			Retired		
P	M	F	P	M	F	P	M	F	P	M	F
11	12	13	14	15	16	17	8	19	20	21	22
29	7	22	47	19	28	1	–	1	–	–	–
2	1	1	–	–	–	–	–	–	–	–	–
2	1	1	–	–	–	–	–	–	–	–	–
2	2	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–
9	5	4	–	–	–	–	–	–	5	5	–
44	16	28	47	19	28	1	–	1	5	5	–

were trying to take out water from these streams for fish ponds during rainy season. From this village they could hardly sell about 25 Kgs. of fish annually using the water from the streams and the rivers.

The villagers are struggling for upward mobility in occupation and have the desire to establish a comfortable living standard which keeps them restless to explore the additional avenues of financial support. Because of this some families are running small shops and the womenfolks are taking up weaving and sewing as part time activities. Besides, the bigger families are engaged in different activities like establishing small cottage industries. Some of them are also engaged in carpentry, blacksmithy, tailoring, knitting and bakery. These efforts indeed provide earning opportunities for landless labourers. The small entre preneurs are however, facing difficulties in procuring raw materials, tools, etc., at a reasonable price. It is noticed that the industries Department is also looking into the matter to provide them with indispensible basic amenities. The role of the co-operative department is also important as they can provide financial support to the groups of enterprising young people in the village. This effort is reflected in establishment of consumer's store in the village which touches only the fringe of their problems. On the whole the survey revealed that this developing village has potential for healthy growth of cottage industries and it would certainly be able to mobilise the available human resources through well planned extension works.

As mentioned earlier apart from jhum cultivation households are also having small shops at their residence to augment the family income. There are a few families who depend mainly on shop as their source of income without depending on jhuming. These are usually the well to do families in the village who can afford to invest bigger amount of capital for stocking various types of commodities for the daily needs of the villagers. These shops are in fact like miniature departmental stores which keep all types of materials such as shoes, umbrellas, garments, cloths, groceries, cosmetics, medicines, utensils, building materials, and event some items of vegetables like potatoes, onion, garlic, edible oils, salt, dry fish, tinned fish, jam etc. The survey reveals that there are as many as term families who are running such types of shops exclusively. These families are not employing any outsiders because all the family members are fully engaged in organising such shops. It was reported that their income ranges from rupees three to four thousands in a month per household.

A section of well-to-do families in the village belonged to government servants. However, some of the families belonged to the lower category of government servants such as peon, chowkidars, demonstrators in Soil Conservation Department, Lower Division Clerks, Primary and Middle School Teachers, etc. They are also having small jhum to supplement their family income. The survey also revealed that most of the villagers are not very much prepared for meeting the unforeseen expenses of urgent nature. As a result indebtness has been rather a common feature. Fortunately, there are no petty money lenders trying to exploit their shortcoming. The banking facilities in the village are provided by the Rural Bank only which was established on the 27th June, 1985, which provides small loans for the villagers. But Rural Bank loans are insufficient for the general public. It may also be noted here that the banking facilities were recently introduced and hence many were not benefitted. The well-to-do sections of the society usually extend financial loan or help to the needy poor villagers mostly without charging any interest thereon and the latter are paying back their loans at the earliest possible opportunity. On the whole, it is interesting to note that the village society developed a fine sense of give and take policy in their mutual relationship. The Mizo way of life with all its social constraints still maintains the philosophy of "Code of Ethics" "Dharma" or "*TLAWMNGAIHNA*" and functions effectively to maintain solidarity of the village society.

Ownership of economic resources including land

Legislative and executive measures relating to land

Strictly speaking, the land management system which prevails in Mizoram at the moment is very much different than that exists in other States of India. The land in the whole of Mizoram excepting in the areas covered by urban areas and protected areas etc., is declared by the government as belonging to the community. At the official level the village administration is carried on by the village council consisting of ten members of which seven members are elected and another three are nominated by the Government. The powers of the village council are very much less extensive than those exercised by Mizo chief and *upas* relating to ligislative and executive measures regarding forest and land. While the main function of the village council is to distribute jhum lands, house sites, horticultural lands etc., in the village, its President does occupy a place of eminence and is recognised as a constituted administrative authority by the district administrative heads and other matters of minor administrative significance are left to be decided by the village council.

With the growth and development of economic position in the territory, the people are more and more conscious of the need to achieve economic development. The cultivators do now realise the unproductive nautre of the jhum cultivation and are most eager to practise the improved methods of cultivation. To this end they are utilising fully all the available inputs. The cultivators are also encouraged to give up shifting cultivation in favour of settled agriculture. The facilities are also being provided to establish permanent farms. The administration in this area has been suitably changed during the decade.

Tenancy

In Mizoram, the tenancy system is not popular amongst the cultivators on account of the practice of jhuming which has its own peculiarities as most of the cultivators do not have sufficient lands.

In the case of jhuming, tenancy system is not applicable in view of the fact that the land is available for cultivation only for one year and the area of cultivation changes from year to year. At present, some cultivators are cultivating some lands on the basis of periodic patta for terrace farming, plantation and for wet rice cultivation. All flat lands available in the district are being utilised for wet rice cultivation. In such cultivation, there are cases where tenency is adopted. The practice of tenency is more or less the same in the whole of Mizoram. In some areas, it might be a little different. In any case such system is negligible. The common tenancy practised in Mizoram could be summed up as follows

(i) A household cultivating rented land as a 'cropsharer' or 'share-cropper' including a tenant paying a fixed produce as rent may be written or indicated as *'THARSEM'*

(ii) A household cultivating rented land on cash payment including tenants paying fixed cash rent may be termed as *'PAWISA CHAWI'*

Agriculture

Agriculture is the main occupation of the people of Durtlang village and hence this traditional occupation continued to be the backbone of economy of this village. According to 1981 census, out of 1,323 working force 698 persons or 53 per cent are engaged in cultivation. Agricultural land of Durtlang village has been classified as irrigated and non-irrigated. As per the survey records of village schedule the irrigated land comprises of 17 hectares while non-irrigated land holds 234 hectares. The agricultural produce, like paddy, maize, ginger, chillies, tobacco, pumpkin, mustard etc., are available from this village. Among these, paddy is the main crop followed by maize and other products that are grown as a subsidiary crops. Paddy is grown in 32 hectares

of land while the vegetables like bean, squash, mustard, pumpkin, etc. are grown in the balance of land available.

The practice of jhum or shifting cultivation which was observed during 1963 survey, continues to be practised by some but it is on the decline every year. People have realised that the shifting cultivation is primitive and unproductive and in certain respects it is disadvantageous. Hence, the government of Mizoram is also making attempts to introduce better techniques and advanced methods of cultivation and greater attention is being paid to development of agriculture. The department of Agriculture has given substantial subsidies to the persons who reclaim and convert suitable lands for wet-rice cultivation in the village. The cultivators are also encouraged to adopt more permanent methods of cultivation in terraced hill-sides and in flat lands available in the village.

Soil type

Locally the soil has been classified into two types viz., sandy and loamy soils.

Cropping pattern

As stated earlier paddy and maize are traditional crops and paddy is the main staple food of the people which is grown by almost all the cultivators. Paddy and maize are grown on the hill sides on which the forests are cleared in the months of December and January every year and dried in the sun. These dried trees are generally burnt in the month of March and after this different crops are sown in the jhum. The paddy is sown according to the on set of monsoon and normally towards the end of April and the operation lasts till the middle of May. Maize is harvested in the months of August September while paddy is harvested in the later part of October and early part of November. However, vegetables like pumpkin, chillies, mustard etc., are harvested from the month of August till the end of December.

After conferment of Union Territory status for Mizoram in 1972 greater attention was paid to the development of agriculture in the villages throughout the State. The agriculture department has been strengthened to develop high productivity in wet-rice cultivation, thus lessening the degree of wasteful method of shifting cultivation and deforestation.

Selected households during the survey revealed that some changes have taken place in farming practices as compared to 1963 survey so far as Durtlang village is concerned. Besides the horticultural crops. Durtlang became famous for growing and producing vegetables like beans, mustard, cabbage, carrot, cauliflower, tomato, pumpkin, etc. Durtlang village attained not only self sufficiency in vegetable production but also had surpluses to sell the products outside the village.

Tools and Implements

The main tools and implements used in the agricultural operations are axe (locally called 'Hrelpui'), a large sized knife (Chempui), 'sickle' (Favah) and small hoe (Tuthlawh). Today most of the cultivators use billhook (Chemkawm) instead of small hoe.

'Dhao' and axe are used for clearing the jungle. This is the initial stage for cultivating the land. They cut down the trees and bamboos and leave them to dry in the sun. While clearing the jungle some trees are being left out to serve as boundary posts to differentiate the jhum land of one household from another. Normally, this should be done before the month of February. The burning of dried piles of wood and trees starts in March or April. Some seeds are sown just after the burning of the jhum and the soil is dug by using bill-hook or small hoe. Small hoe and bill-hook are also used in weeding the jhum land. Weeding is done according to the nature of the field. It is usually done in the months of April and May.

Harvesting of paddy begins at the end of October and continues till the middle of November. The stalks are cut with the help of sickle and they are piled together in sheaves which are left in the

field to dry. The dried sheaves are collected from the field for the purpose of threshing corn. The ears of corn are separated from the stalk by beating them with sticks and clearing of husk and straw is done on a kind of platform so made for the purpose until all the chaff is separated from the grain. A shed (*Thlam*) is usually built in the jhum field for keeping the paddy and other vegetables.

Operations by Season

Agricultural operations depend on monsoon. As stated earlier the villagers practise traditional method of cultivation (i.e. shifting or jhum cultivation). The cultivators clear the jungle trees and bamboo in their respective jhum from the month of December and complete the same by the beginning of February. The dried piles of wood and trees are burnt generally in the month of March. Seeds are sown just after the burning of the jhum. Paddy is the major crop which is usually sown in the later part of April and lasts till the middle of May. The soil is dug up with hoe (*Tuthlawh*) and the seeds are sown by dispersion.

Weeding is done from the month of May till the end of September. Usually, the cultivators weed the whole of his jhum more than three times in a year. In the month of November, harvesting is done, and sickle is used for harvesting paddy. The stalks are cut with sickle. The dried sheaves are collected from the field for the purpose of threshing out the grain. A shed (*Buh in*) is built for keeping the paddy.

During the survey it was found that improved variety of paddy seeds and scientific methods of cultivation have not yet been introduced in the village by the cultivators. The yield of paddy is not enough to meet the requirement of the farmers. Added to this, there is shortage of cultivable land among the cultivators, because of increase in the number of cultivators.

The following throws light on the crops cultivated and their yields and consumption by households by religion.

Of the 100 households surveyed, 95 balong to Christian (Mizo) and 5 households belong to Hindu. Of the 95 Christian households, 61 are engaged in agriculture and horticulture, while only one out of 5 Hindu households is engaged in agriculture and horticulture. The yields of crops grown, quantities consumed and marketed are also shown in the table.

Of the households growing different crops, 10 households are growing pumpkin, 13 each are growing beans and mustard while 7 households are engaged in rice cultivation. Small number of households are engaged in growing oranges, banana, pineapple, ginger and mango. Large portion of yield in respect of pumpkin, beans, mustard, banana, pineapple, of pumpkin orange, ginger and mango are marketed.

TABLE III. 5

Crop production, occupation and marketing, classified by religion and caste/tribe/community

Religion and caste/Tribe/ community	Total No. of house-holds	No. of house-holds having agricultural or horiticultural land	Crops cultivated	No. of house-holds cultivating	Yield per cultivating households (in Kgs)	Consumption per cultivating house-holds (in kgs)	Market cultivating households (in kgs)
1	2	3	4	5	6	7	8
Christian	95	61	Pumpkin	10	6,650	1,400	5,250
Mizo S.T.			Bean	13	6,300	670	5,630
			Mustard	13	6,850	520	6,330
			Rice	7	11,000	11,000	–
			Oranges	4	208	37	171
			Banana	3	1,900	420	1,480
			Pineapple	4	1,470	220	1,250
			Ginger	4	1,290	30	1,260
			Mango	3	115	25	90
Total	95	61		61	35,783	14,322	21,461
Hindu (Nepali)	5	1	Mustard	1	1,000	100	900
Grand total	100	62		62	36,783	14,422	22,361

The following table throws lights on the manpower engaged in agricultural operations classified by religion and caste and possession of land.

Table III.6

Manpower engaged in agricultural operations classified by religion and caste/tribe/ community and possession of land.

Religion and caste/tribe/ community	Total land (in hectare)	Number of households owning land	Number of households where agricultural operation carried on by		
			Family worker alone	Family worker and hired worker	Hired worker alone
1	2	3	4	5	6
Christian, MIZO (ST)	121	61	50	9	2
Hindu (Nepali)	3	1	1	-	-
TOTAL	124	62	51	9	2

As revealed from the table, only 62 out of 100 households surveyed are cultivating and out of them 61 are Christian households (Mizo tribe) and one is a Hindu household.

61 Christian households own 121 hectares of land holdings whild the lone Hindu household owns 3 hectares of land. Of the 61 Christian households, 50 households use only family workers in agricultural operations while 9 households operate with family as well as hired workers. The remaining 2 households depend on only hired workers. The lone Hindu household engages only family workers in agricultural operations.

Animal Husbandry and Poultry Rearing

Animal husbandry and Poultry rearing forms important aspect of the village economy, which is the main occupation for some households and a subsidiary occupation for many other households in the village. The livestock as per 1963 study consisted of 36 milch cattle, 14 goats, 200 pigs, and 1119 fowls in Durtlang village. The following tables reveals the different types of livestock and poultry, their number, average price for each, fodder used, nature of use and caste/tribe of those engaged in rearing etc., as per surveys of 1963 and 1987.

Table III.7

Livestock statistics during the 1963 survey

Caste/ tribe/ commu-nity	Milch cattle		Goat		Pig		Fowls	
	No. of household owning it	Total No.	No. of household owning it	Total No.	No. of household owning it	Total No.	No. of household owning	Total No.
1	2	3	4	5	6	7	8	9
Mizo	4	8	-	-	72	200	81	1075
Nepali	3	28	2	14	-	-	3	44
TOTAL	7	36	2	14	72	200	84	1119

The above table reveals 86 households reared 936 milch cattle, 480 households possessed 3,600 fowls, 460 households have 520 pigs and only 6 households have goats. The approximate average price for milch cattle is Rs. 7,000 each, for goat it is Rs. 360, while pigs and fowls are sold for Rs. 2,000 and Rs. 60 respectively. Cows are mostly used for milk production while bullocks are used for their meat and agricultural operations. Durtlang village ic very famous for producing milk and majority of its production is sold in Aizawl town. The livestocks are allowed to roam at will during the day time but the milch cattle are mostly kept in their respective sheds. Livestocks are fed with jungle herbs and vegetables mixed with husk and maize. The cow dung serves a dual purpose which is used as a manure in the field for various vegetables plants as well as for bio-gas plants.

The most predominantly domesticated animals by majority of the households are fowls followed by pigs and goats. Fowls, pigs and goats are reared for the purposes of meat and are sold by the owners in the market. The average price of a fowl is Rs. 60/- while the prices of pork and mutton are Rs. 30/- and Rs. 40/- per kg respectively.

TABLE III. 8

Animal husbandry types, number and nature of use and average price of each etc., in Durtlang village as a whole (survey 1987)

Livestock including draft and milch cattle goat, sheep and poultry	Aphroximate number	Average price for each	Caste/tribe other community (specify engaged in rearing)	Nature of use	Fodder used	Place of grazing or rearing and distance from the village
1	2	3	4	5	6	7
Livestock milch Cattle	936 (86 H/HO)	Rs. 7,000	Mizo/Nepali	for milk	gram, wheat, oil cake & grass etc.	Livestock are kept in saparate house grazing place and is within the village
Goats	10 (6H/H)	Rs. 360	Mizo	for meat (domestic)	weeds,grass	within the village
Pigs	520 (460H/H)	Rs. 2.000	Mizo	for meat (domestic)	rice, maize chaff, etc.	Separate shed within the village
Poultry	3,600 (480H/H)	Rs. 60	Mizo and Nepali	for meat and eggs (domestic)	Rice, maize etc.	Separated shed within the village

The following Table III.9 indicates the different types of livestocks and poultry classified by purpose, method of feeding, problems faced by the households, as per 1987 survey data.

Among 100 selected households 60 households reared poultry which were kept for purely domestic consumption. Out of 60 households who kept poultry 3 households faced feed problems, 6 households reported having the problem of desease for poultry, and 11 households had problem of space for feeding, 28 households reported as having no problems. The remaining 12 households had no comments to offer.

Regarding piggery, food is the main problem. Among 30 households who kept pigs, 26 households reported as having problems for feed. Similarly, among the owners of cows the main problem is to get sufficient food and places for feeding for their animals.

In case of deseases, the animals are treated and looked after by the Directorate of Animal Husbandry and Veterinary Department. The department appointed V.F.A. (Veterinary Fields Assistants) for Durtlang village to take care of the animals. Sometimes sick animals are also taken to the Veterinary Hospital, Selesih Farm.

TABLE III. 9

Animal husbandry classified by purpose, method of feeding and problems faced

Description of livestock and poultry	No. of households rearing	Purpose	Number of household rearing and following in respect of feeding		Number of households rearing and reporting			Number of households rearing and reporting
			Manual feeding	Improved	Food problem	Deseaes	Place for feeding	No problem
1	2	3	4	5	6	7	8	9
Poultry	60	1 Domastic consumtion	56	4	3	6	11	28
		2 Sale locality	–	–	–	–	–	–
Piggery	8	1 Domestic consumtion	7	1	4	1	2	1
	30	2 Sale locality	30	–	25	–	1	4
Livestock (Cows)	15	1 Domestic consumption	14	–	4	1	8	1
		2 Sale locality	1	–	–	–	–	1
Dog	2	1 Domestic consumption	2	–	–	–	–	2
		2 Sale locatity	–	–	–	–	–	–

Trade and Commerce

The channel for trade and commerce is mainly through the District of Cachar in Assam, by road communication. Other means of communication are not available to Durtlang village, situated at the entrance of Aizawl town the capital city of Mizoram. There are good number of small traders in the village doing business and providing daily needs of the people. Trade and Commerce has not gained much importance here as this is a rural pocket and the economy being mostly agricultural.

As stated earlier, jhum cultivation though predominent economic activity for the villagers, fails to provide even the basic annual requirements of the households and due to this reason some of the households run small shops and their women fold take up weaving and sewing as part-time activities. Besides, some of the large sized households have established small cottage industries on whole time basis such as carpentry, blacksmithy, tailoring, knitting and bakery. Another important activity in Durtlang village is its production of milk and vegetables. The villagers produce more of the above products and sell the surplus produce in Aizawl town.

There are a few shops including one consumer's co-operative store to cater to the daily needs of the village people. These shops present a better look than the counter parts in the villages of the plains. They store materials of all kinds such as clothes, shoes, groceries, sweets, tea, stationery articles, books, utensils, etc., of improved quality. Generally they keep small stocks and replenish their requirements from the market of Aizawl from time to time. The villagers prefer to purchase their requirements from the local shops even at a higher price than the market of Aizawl. There is also a shed for daily meat market at the centre of the village along the main road where pork and beef are sold. But the sale of fresh vegetables, fruits, eggs, etc., is limited for two days in a week. The small tea stalls sell boiled eggs, bananas, betel, tea, Mizo *vaihlo zial* (Local bidi) lozenges, etc., and are found in large numbers. It is interesting to note that these small tea stalls make fairly good business. In comprision with the original survey that was done in 1963, most of the business establishments that are functioning during the restudy seem to be new ones and hence specific changes regarding the old establishments cannot be traced out. The details regarding the markets are given in the following tables.

The Table III.10 reveals the trade practices of some of the households surveyed. (1987)

TABLE III. 10 **Details regarding the markets in the village and the**

Sl. No	Name of propritor	Area	Educational Qualification	Caste/Tribe Religion
1	2	3	4	5
1.	Remthanga	Durtlang, Leitan	III standard	ST/Christian
2.	Rosjami	-do-	-do-	-do-
3.	Rinthangi	Dewrkawn Veng, Durtlang	VI Standard	-do-
4.	Bezovi	-do-	IX-do-	-do-
5.	Lalrinthanga, Happy Store	-do-	H.S.L.C.	--o-
6.	Thangpuli	-do-	VI Standard	-do-
7.	L. Hmangaihi	Dawrkawn Area	VIII -do-	-do-
8.	Lalawii	-do-	X -do-	-do-
9.	Thapuii	Dawrkawn Veng, Durtlang	III -do-	-do-
10.	Zosangliani	-do-	III -do-	-do-
11.	Biakmawii	-do-	VIII -do-	-do-
12.	Rotluanga	-do-	H.S.L.C.	-do-
13.	Lalchhuangi	-do-	VII -do-	-do-
14.	Bawhkapa	Durtlang Melnga	III -do-	-do-
15.	Zaithangi	Durtlang Melnga	III -do-	-do-
16.	Lalarmawii	-do-	V -do-	-do-
17.	Vanlalrawna	Leitan, Durtlang	VIII -do-	-do-
18.	Chawngchhungi	Durtlang, Leitan	IV Standard	ST/Christian
19.	Lalzawni	Durtlang, Vengthar	Illiterate	-do-
20.	Nghaka	-do-	H S.L.C.	-do-
21.	Sangzuala	Durtlang, Lcitan	IV Standard	Nepali/Hindu
22.	Deithuama	-do-	IX -do-	ST/Christian
23.	Hemlal	-do-	VI -do-	Nepali/Hindu
24.	Biakengi	-do-	III -do-	ST/Christian
25.	K. Lalthanzama	-do-	H.S L.C.	-do-

socio-economic hinterland of the markets as on 1987 survey

Grocery mainly sold	Year of establishment
6	7
Sugar, Pulses, M, Oil, Iron Nails, Cigrattes, Biscuits.	1985 May
Sugar, Pulses, M. Oil, Iron Nails, Cigrattes, Biscuits.	1984
Sugar, Salt, Cigarettes, Biscuits.	1985 January
Hair Oil, Cake, Sugar, Sugar, Salt, M. Oil.	1980 January
Pulses, Tinnedfish, Sugar, Sweet pocket, Tea leaf, Soap, M. Oil.	1983 August
Sugar, Cigarettes, Pulses, M. Oil, Salt, Eggs.	1984 August
Eggs. Tomatoes, Biscuits.	1986 September
Rice, Tinnedfish, Pulses, M. Oil, Safety Matches.	1984
Sweet-pocket, Soap, Pulses, Cigarettes, M. Oil.	1984
Salt, Sugar, Pulses.	1985
Sugar, Pulses, Tea leaf, M. Oil, Cerelac, Cloth	1985
Sugar, Pulses, M Oil. Sweet-pocket.	1986
Sugar, Sweet-pocket, Pulses, Betelnuts.	1986 September
Pulses, Tea leaf, Safety Matches, Biscuits, Soap.	1985
Tin fish, Horlicks, Pulses, Salt, Biscuits.	1986
Potatoes, Sugar, Pulses, Rice. Soap.	1984 May
Potatoes, Soap, Sugar, Salt, Tinned fish, Betel nuts leaf, Sweet pocket.	1985 Ist March
Rice, M Oil, Potatoes, Betel nuts/leaf, Sweet pockets.	1982
Pulses, Rice, Potatoes, Soap, Salt, Biscuits, M. Oil.	985 September
Pulses, Sugar, Potatoes, Soap, Salt, Biscuits, Electric Bulb, Squash, M. Oil.	1981
Pulses, Sugar, Salt, Soaps	1983
Potatoes, Cigrattes, Biscuits, M. Oil, Salt, Sugar, Pulses, Soaps, Rice.	1985
Pulses, Salt, Soaps, Squash etc	1982
Vegetables, Eggs, Biscuits.	1984
Pulses, Sugar. Potatoes, Salt, M. Oil, Rice, Tin fish.	–

TABLE III. 11 Special particulars about hotels, restaurants,

(a) When established (b) Particulars of the owner (c) Nature of service (d) Amenities

(A) When established	(B) Particulars of the owner Name	Area of origin	Caste & Religion	Education
1	2	3	4	5
1984	Darhawni (Tea Stall)	Durtlang	ST/Christian	Cl. III
1986	Dengziki (Tea Stall)	Durtlang	-do-	Cl. VI
1981	Lalbiaki (Tea Stall)	-do-	-do-	Cl. III
1984	Ziki (Tea Stall)	Muthi	-do-	Cl. III
1982	Sita Devi (Tea Stall)	Maubawk	-do-	Cl. II
1980	Hlimpuii (Tea Stall)	Durtlang	-do-	Cl. V
1983	Dengi (Tea Stall)	-do-	-do-	Cl. III
1979	Lalthakimi (Tea Stall)	Nausel	-do-	Cl. VIII
1981	Chhingi (Tea Stall)	Hmunpui	-do-	Cl. III
1984	Thansangi (Tea Stall)	Durtlang	-do-	Cl. V
1980	Zamveli (Tea Stall)	-do-	-do-	Cl. III
1979	Hrangzuali (Tea Stall)	-do-	-do-	Cl. III
1980	Lalchhungi (Tea Stall)	-do-	-do-	Cl. IV
1980	Lalhmachhuana (Tea Stall)	-do-	-do-	Cl. III

(D) Arrangement For display of Food stuff	Other commodities	(E) Amenities			Radio	Newspapers (Name)	Other specify
		Light	Fan	Tap-water			
12	13	14	15	16	17	18	19
–	–	–	–	–	–	–	–
–	Nutritional food products	–	–	–	–	Times of India	–
–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–
–	–	1	–	–	–	–	–
–	–	1	–	–	–	–	–
–	–	1	–	–	–	–	–
–	–	1	–	–	–	–	–
–	–	1	–	–	–	–	–
–	–	1	–	–	–	–	–
–	–	1	–	–	–	–	–

dhabas, tea stalls in the market—In all cases

(e) Arrangement (f) Customers (g) Charges (h) General condition of cleanliness

Occupation history	Any other significant information	(C) Nature of Services		Alcoholic drain	
		Vegetarian	Non-vegetarian	Served	Not served
6	7	8	9	10	11
Cultivation	–	–	1	–	1
No other occupation	Synod Hospital Canteen	–	1	–	1
Cultivation	–	–	1	–	1
-do-	–	–	1	–	1
-do-	–	–	1	–	1
Business	–	–	1	–	1
Cultivation	–	–	1	–	1
Hair Dressing	–	–	1	–	1
Cultivation	–	–	1	–	1
-do-	–	–	1	–	1
-do-	–	–	1	–	1
-do-	–	–	1	–	–
-do-	–	–	1	–	1
-do-	–	–	1	–	1

(F) Customers				
Place and distance from where mostly come	Days of the week & season more in demand	As there is any restriction in report of ST/SC or any other section based on religion, breed etc., in addition to caste	Is specially associated with any particular caste, religion, Linguistic group	Is particularly associated with any particulars socio-economic class
20	21	22	23	24
Durtlang—0 Km	Saturday at all season	–	–	–
Aizawl —8 Kms	Not stated	–	–	–
Durtlang—0 Km	-do-	–	–	–
-do-	-do-	–	–	–
-do-	-do-	–	–	–
-do-	-do-	–	–	–
-do-	(Saturday)	–	–	–
-do-	Not stated (Daily)	–	–	–
-do-	Not stated (Daily)	–	–	–
-do-	-do-	–	–	–
-do-	Saturday	–	–	5
-do-	Not stated	–	–	–
-do-	Saturday	–	–	–
-do-	Friday	–	–	–
Vengthar area, Durtlang—0 Km	Friday	–	–	–

TABLE III. 11 Special particulars about hotels, restaurants,

(a) When established (b) Particulars of the owner (c) Nature of service (d) Amenities

(G) General condition of	(H) (Charges for 3 most important items)		
	Tea per Cup	Coffee per cup	Item I Bread per piece
25	26	27	28
Clean	50 paise	Re. 1/-	Re. 1/-
Clean	50 paise	Re 1/-	Re. 1/-
Not so clean	50 paise	Re 1/-	Re. 1/-
Not so clean	50 paise	Re. 1/-	Re. 1/-
Not so clean	50 paise	Re. 1/-	Rs. 1/-
Clean	50 paise	50 paise	Re. 1/-
Dirty	50 paise	50 paise	Re. 1/-
Dirty	50 paise	-	Re. 1/-
Dirty	50 paise	-	Re. 1/-
Clean	50 paise	-	Re. 1/-
Clean	50 paise	-	Re. 1/-
Clean	50 paise	-	Re. 1/-
Clean	50 paise	-	Re. 1/-
Clean	50 paise	-	Re. 1/-

dhabas, tea stalls in the market—In all cases

(e) Arrangement (f) Customers (g) Charges (h) General condition of cleanliness

Item II Chow & meat per plate	Item III eggs & potatoes per plate	Information recorded in earlier survey	Changes from earlier recorded information and other changes as reported by knowledgeable service along with impact on village life	Remarks
29	30	31	32	33
Re. 5/-	Re. 2/-	–	The Manager is now staying is the same building.	
Rs. 5/-	Rs. 2/-	–	Prices varried from time to time, and location of building/site shifted to new building in 1965	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	
Rs. 5/-	Rs. 2/-	–	–	

Table III.12

Trade and commerce classified by religion caste and by the members undertaking the activity

Description of activity	Religion/caste of No. of households	No. of households where activity is undertaken by	
		Female only	Male & female
1	2	3	4
As proprietors	2 Christian (Mizo)	1	1
As sales workers	3 Christian (Mizo)	1	2
As worker in tea stall	2 Christian (Mizo)	1	1

Of the 100 sample households only 7 households are engaged in small trade; 5 in grocery stores and 2 in tea stalls. Of them 2 households are engaged as proprietors, 3 as sales workers and 2 households as engaged in tea stalls. In these activities males and females together have participated in case of 4 households, while only females have participated in three households.

The following table sets out the educational levels of heads of households engaged in trade as found from the 1987 sample study.

Table III.13

Educational levels of the heads of households engaged in small trade

Educational level	No. of households	No. of households engaged in trade & commerce by description	
		Grocery	Tea stall
1	2	3	4
Primary	1	-	1
Middle	4	3	1
Matriculation/Secondary	2	2	
Total	7	5	2

Cottage Industry

Besides cultivation and trade and commerce, another important occupation of the villagers is to orune the cottage industries. During the survey it was found that four households were running small furniture shops on whole time basis. The survey reveals that the income from this cottage industry was fairly satisfactory to maintain themselves with reasonable comforts. There are nine persons who are engaged in carpentry works.

Few carpenters that make furniture are found in Durtlang village, who function within their own houseses. Enquiry revealed that their income was fairly satisfactory to maintain themselves with reasonable comforts. Besides, they are also able to provide employment to other persons as their helpers. On an average these helpers are paid between rupees fifteen to rupees thirty per day. Their workmanship is of a good standard. Recent efforts by the industries department to provide basic tools etc., on loan and grant basis have borne rich results. It appears that the industries department has taken up some plan to improve the quality of carpentry products through expert guidance and training facilities to the skilled and semi-skilled workers. With the imporvement of their living standards, consequent to which the sun-grass roofed and split bamboo walled houses are being replaced by galvanised corrugated iron sheet roofs and (asbesto) tiled walls respectively. The economic prospects of these parpenters, appeared to be quite bright. It is, therefore, extremely desirable to take steps to provide all possible encouragement to these skilled and semi-skilled enterprises. Such efforts will also go a long way to arrest the growing unemployment in the younger generations. The fact that the educated villagers have not yet developed any aversion towards manual work is a healthy sign and should be taken full advantage of it in the Government's efforts to check unemployment. On enquiry the small proprietors of establishments like blacksmithy stated that on an average they earn rupees five to six hundred per month after meeting all incidental expenditure. Most of them however, reported that their work was much handicapped for want of raw materials at reasonable prices to sustain their activities on regular basis.

Durtlang villagers are fond of tea, biscuits, leaves and cakes. The heavy movement of vehicular traffic on the Aizawl to Silchar road, as also gradual replacement of their midday meals by snacks in case of most of the workers, office goers, teachers etc., provide fairly good prospects for Bakery as a Cottage industry. Few of these small proprietors are found to support not only their families entirely on this business but also provide employment to some of the villagers. According to their estimates, their monthly income was not less than rupees six to seven hundred after meeting all expenditure. Their difficulties about getting regular supplies of flour, vegetables, ghee, sugar, etc., is the main cause for frequent set back. The government is trying to organise effective ways of ensuring regular supply of raw materials to boost such enterprises in the villages.

The other important professional activities in which workers are found during the survey are blacksmithy, watch repairing and handicraft. Repairs and making of agricultural tools and households utensils are mostly undertaken by the persons owning the blacksmithy shop. The workshops are manned by the members of households themselves and these workshops are all located inside the village either in their own residential premises or near by their residence.

Knitting and tailoring are not yet developed as whole time occupations by the villagers. These are treated mostly as subsidiary occupations. However, two ladies are found to be running knitting and tailoring shops on whole time basis. They are in fact, trying to develop gainful self-employment for themselves. The future prospects and its development are not quite bleak, because readymade garments, woollen sweeters and caps produced at the time of survey were small in number which can hardly meet the local demand. But their efforts are very productive in their present setting. During the survey, it was reported that marketing facilities were needed for any increase in their output. The

government should develop a suitable machinery for the same. As a whole the survey revealed that this developing village has potential for healthy growth of cottage industry and human resources through well planned extension works involving local people can mobilise rapid expansion.

Besides the above, other important cottage industries are weaving, rice mill etc. The Industries Department provides basic tools and implements to workers engaged in different cottage industries on loan as well as grant basis. On the other hand co-operative department also provide small capital on reasonable security to promote these industries. It is extremely desirable to take steps to provide all possible encouragement of these skilled and semi-skilled enterprisers in the village and such efforts will also go a long way to erase the growing unemployment amongst the youth.

The Table III.14 reveals that among the selected hundred households, only 4 households are engaged in household and small-scale industry. One household engaged in making of bamboo stool ('Mora') manufactured 520 numbers of 'Mora' in a year. Another 3 households are engaged in carpentry, manufacturing tables, chair, dressing table etc.

Table III.14

Household and Small scale industry by type of product, number manufactured, classified by religion and caste/tribe/community of head of household (1987 study)

Type of products in the small scale industry	Religion and caste/tribe/ community of head of household	Number of households engaged	Number manufactured by type and price (per each)
1	2	3	4
'Mora' (bamboo stool)	Christian (ST) Mizo	1	Mora 520 (Rs.20.00)
Different types of articles in carpentry	Christian (ST) Mizo	3	1. Tables - 26 (Rs.400.00)
			2. Charis - 117 (Rs.75.00)
			3. Stools - 160 (Rs.40.00)
			4. Dressing tables - 17 (Rs.450.00)
			5. Cots - 18 (Rs.350.00)
			6. Benches - 20 (Rs.60.00)
			7. Wardrobe - 7 (Rs.450.00)
			8. Window frames - 20 (Rs.80.00)
			9. Boxes - 20 (Rs.100.00)
			10. Almirahs - 5 (Rs.550.00)

Family Budget

Many of the families with jhum cultivation as their main occupation run small shops in their residences to augment their family income. However, quite a few run small shops as the main source of their family income and do not depend on jhuming as primary means of their subsistance. A section of well-to-do people in the village belongs to the category of government servants.

TABLE III. 15

Distribution of households with reference to income group and average (in Rs. per annum)

Income group (in Rs. annum)	No. of house-holds	Service		Carpentery		Cattle Breeding	
		No. of house-holds	Average	No. of house-holds	Average	No. of house-holds	Average
1	2	3	4	5	6	7	8
Up to 5,000	4	–	–	–	–	–	–
5001—8,000	11	–	–	–	–	–	6,200
8001—10,000	8	1	8,200	–	–	2	9,800
10,001—20,000	37	12	15,200	5	12,880	7	15,584
20,001—and above	40	14	37,894	2	31,350	16	43,813
Total	100	27		7		27	

Cultivation		Painter		Trade & Commerce		Craft	
No. of house-hnlds	Average income	No. of house-holds	Avarage income	No. of house-holds	Average iecome	No, of hause-holds	Average income
9	10	11	12	13	14	15	16
3	4,440	–	–	–	–	–	–
4	6 150	–	7,500	1	5,700	1	8,000
3	9,216	–	–	–	–	1	9,600
5	14,480	–	–	3	19,333	–	–
2	45,025	–	–	4	55,570	–	–
17		1		8		2	

TABLE III. 15 (concld.)

Distribution of households with reference to income group and average income (in Rs. per annum

Income group (in Rs. annum)	Agricultural labourer		Profession (pastor)		Livestock	
	No. of house-holds	Average income	No. of house-holds	Average income	No. of house-holds	Average income
1	17	18	19	20	21	22
Up to 5,000	–	–	1	2,600	–	–
5,001—8,000	1	8,000	–	–	–	–
8,001—10 000	1	9,000	–	–	–	–
10,001—20,000	3	13,333	1	15,000	–	–
20,001—and above	–	–	–	–	–	–
Total	5		2		–	

Gardener		Blacksmith		Watch repairer		Contractor	
No. of house-holds	Average income	No. of house-holds	Average income	No. of house-holds	Average income	No. of house-holds	Average income
23	24	25	26	27	28	29	30
–	–	–	–	–	–	–	–
–	–	–	–	1	6,200	–	–
–	–	–	–	–	–	–	–
1	20,000	–	–	–	–	–	–
–	–	1	20,500	–	–	1	70,000
1		1		1		1	

TABLE III. 16—Annual households income by main occupation

Main occupation	No. of households	Source of income	No. of households	All households		Households with annual income (in Rs.) of	
						Rs. 300 & less	
				Amount	Percentage	Amount Rs.	No. of households
1	2	3	4	5	6	7	8
Cultivation	69	Cultivation	69	38,038	52.91		
		Weaving	67	3,492	4.86		
		Livestock	69	10,681	14.86		
		Service	9	11,520	16.02	1,107	4
		Carpentery	6	7,000	9.73		
		Blacksmithy	1	300	0.42		
		Book Binding	1	860	1.20		
		Total :		71,891	100.00		
Service	8	Service	8	12,300	76.17		
		Cultivation	8	2,807	17.38		
		Weaving	5	252	1.56	–	–
		Livestock	8	790	4.89		
		Total :		16,149	100.00		
Carpentery	4	Carpentery	4	4,500	70.75	–	–
		Cultivation	4	1,026	16.13		
		Weaving	4	202	3.18		
		Livestock	4	332	5.22		
		Blacksmithy	1	300	4.72		
		Total :		6,360	100.00		
Business	1	Business	1	600	23.49	–	–
		Carpentery	1	1,800	70.48		
		Livestock	1	36	1.41		
		Weaving	1	42	1.64		
		Cultivation	1	76	2.98		
		Total :		2,554	100.00		
Animal Husbandry	3	Animal husbandry	3	2,353	91.77	–	–
		Cultivation	3	211	8.23		
		Total :		2,564	100.00		

and source of income as recorded during 1963 survey

Households with annual income (in Rs.) of							
Rs. 301—600		Rs. 601—900		Rs. 901—1200		Rs. 1201 & above	
Amount Rs.	No. of households	Amount Rs.	No. of households	Amount Rs.	No. of households	Amount Rs.	No. of household
9	10	11	12	13	14	15	16
4,354	8	20,316	28	19,720	19	26,394	10
-	-		-	-	-	16,149	8
-	-	-	-	-	-	6,360	4
-	-	-	-	-	-	2,554	1
552	1	732	1	-	-	1,280	1

TABLE III. 17 Distribution of households by income group and nature of expenditure (Percentage to total expenditure) as on 1987 survey records

Income groups	No. of households	Food	Drink	Fuel & Light	Clothing
1	2	3	4	5	6
Up to — 5,000	4	81.60	2.04	3.06	4.10
5,001— 8,000	11	77.30	3.60	2.40	4,70
8,001—10,000	8	78.50	2.86	2.74	3.85
10,001—20,000	37	74.60	4.40	1.80	5.60
20,001+	40	65.40	6.70	1·20	7.40

Travelling	Recreation	Education	Medical	Hired labour	Ornament	Other
7	8	9	10	11	12	13
1.60	–	3.20	2.80	–	–	1.60
2.10	0.30	3.90	2.10	–	0.80	2.80
1.96	–	2.85	2.60	1.60	0.50	2.54
2.30	1.60	2.10	1.40	2.40	1.20	2.60
1 90	1.70	1.80	2.60	2.10	3.80	5.40

It reveals that among the selected 100 households 40 households received an annual income of more than Rs. 20,001. There are 38 households who got an annual income between Rs. 10,001 - Rs. 20,000, 8 households received an annual income between Rs. 8,001 - 10,001, and 11 households got between Rs. 5,001 - Rs. 8,000 in a year. There are only 4 households who got an annual income less than Rs. 5,000.

This table also shows that among 100 selected households 27 households had income from services and 7 households received income from carpentry as the main source. For another 27 households the main source of income is from cattle breeding while 17 households got income from cultivation. One household received income through painting, 8 households from trade and commerce, 2 households from carft, 5 households from agricultural labour and 2 households received from profession and one each from the source of gardening, blacksmithy, watch repairing and contracts.

The Table III.16 provides data on income of the households surveyed at 1963 study.

The Table III.16 reveals the annual household income by main occupation and source of income from the 1963 survey records. It can be studied from the above table, among 85 households 69 households received income from cultivation as the main source, 8 households from service, 4 households from carpentry, 1 households from business and 3 households from animal husbandry. This table reveals that the annual households income during 1963 survey is very low within comparision to 1987 survey records (as found in Table III.15). As seen from the above table, there were 4 households who received an annual income of less than Rs. 300.00 while the lowest income recorded for 4 households is less than Rs. 5,000.00 in 1987 survey. There were 24 households who had an annual income of more than Rs. 1201.00 in 1963 survey, but as per the 1987 survey we find that there are 40 households who received income of more than Rs. 20,001 in a year.

Expenditure

The Table III.17 reveals the distribution of households, by income group and nature of the expenditure. It shows how and for which purpose the income was utilised by the selected households (in percentage to total expenditure)

The Table III.17 shows that the major part of the income is spent of food (ranging between 65.40 per cent to 81.60 per cent) and followed by expenditure on clothes. It may be noted that the higher income group (i.e. Rs. 20,001 above) spent much on drinks, ornaments, medical and for hired labour while the lower income group (i.e. less than Rs. 5,000) spents much on education, fuel and light, drinks and medical treatment. The higher income group spent less than 2 per cent for education, recreation, travelling, and fuel and light. The lower income group spent on only 1.60 per cent on travelling and did not spend recreation, higher labour and ornaments. An analyses of income and expenditure reveals the economic position of the households.

Indebtedness

As stated earlier, the main occupation of the residents of Durtlang village is jhum cultivation which fails to provide even the basic annual requirements of the people and due to this most of the families depend on subsidiary occupations like cattle-rearing, cottage industries, business, carpentry, etc. To take up a subsidiary occupation, the head of the household or any member of the household requires to take loan from any source. In such circumstances many of the households are invariably indebted.

The Table III.18 reveals the number of households in debts classified by occupation of head of household and purpose for which they were indebted. Among 100 selected households 38 households are in debts. Among 38 households 21 households are in debts for more than Rs. 5,000/ 11 households between Rs. 2,000/- Rs. 5,000/-, 5 households between Rs. 1,001 - 2,000 and only one household in debt for less than Rs. 1,000.

TABLE III. 18—Number of households in debt classified by

Occupation of head of households	No. of households	No. of households in debt in Rs.			
		Upto 1,000	1001—2,000	2,001—5,000	5000+
1	2	3	4	5	6
Carpenter	5	–	–	–	5
Teacher	2	–	–	–	2
Cattle Breeding	9	–	–	–	9
Handicraft	1	–	–	1	–
Labour	3	–	1	2	–
Supervisor	2	–	–	1	1
Cultivator	6	–	2	4	–
Physician	1	–	1	–	–
Painter	1	–	1	–	–
Non-worker	4	1	–	1	2
Peon	1	–	–	–	1
Chowkidar	1	–	–	1	–
Shopkeeper	1	–	–	–	1
Watch Repairer	1	–	–	1	–
Total	38	1	5	11	21

occupation of head of households and purpose.

Number of households in debt for								
Carpentry	Piggery	Business	Agriculture	Purchase of cattle	Medical treatement	Purchase of domestic materials	Purchase of materials for handicrafts	Construction of house
7	8	9	10	11	12	13	14	15
2	–	–	1	1	–	1	–	–
–	–	–	–	–	–	1	–	1
–	1	–	–	8	–	–	–	–
–	–	–	–	–	–	–	1	–
–	–	–	–	2	1	–	–	–
–	1	1	–	–	–	–	–	–
–	1	1	–	4	–	–	–	–
–	–	–	–	–	–	–	–	1
–	–	1	–	–	–	–	–	–
–	–	2	1	1	–	–	–	–
–	–	–	–	1	–	–	–	–
–	1	–	–	–	–	–	–	–
–	–	1	–	–	–	–	–	–
–	–	–	–	–	–	–	1	–
2	4	6	2	17	1	2	2	2

Out of these 38 households, two households are in debts for the purpose of starting carpentry works, 4 households for purchase of pigs, 6 households for business, 2 households for agriculture, 17 households for purchase of cattle. One household for medical treatment, 2 households for purchase of domestic materials, 2 households for purchase of raw materials for handicraft and 2 households for construction of houses.

The Table III.19 shows households indebted classified by source, terms and conditions of different loans. The total number of loanees as recorded in the survey are 38 households. Out of these 13 households have taken loan from State Bank of India, 7 households have taken from commercial bank, 9 households have taken from Rural Bank, 2 households have taken from Animal Husbandry & Veterinary Department, one household each from Apex Bank, Government of Mizoram (Loan Branch) Local Administration Department, Presbyterian Church Hospital and Relatives. All of them have taken loan in cash. 31 households have taken loans on surety and 7 households on mortgage of house sites. Local money lenders are absent in the village as a practice, in Mizoram. Some of them borrow money from their relatives or friends without interest and give it back as soon as possible.

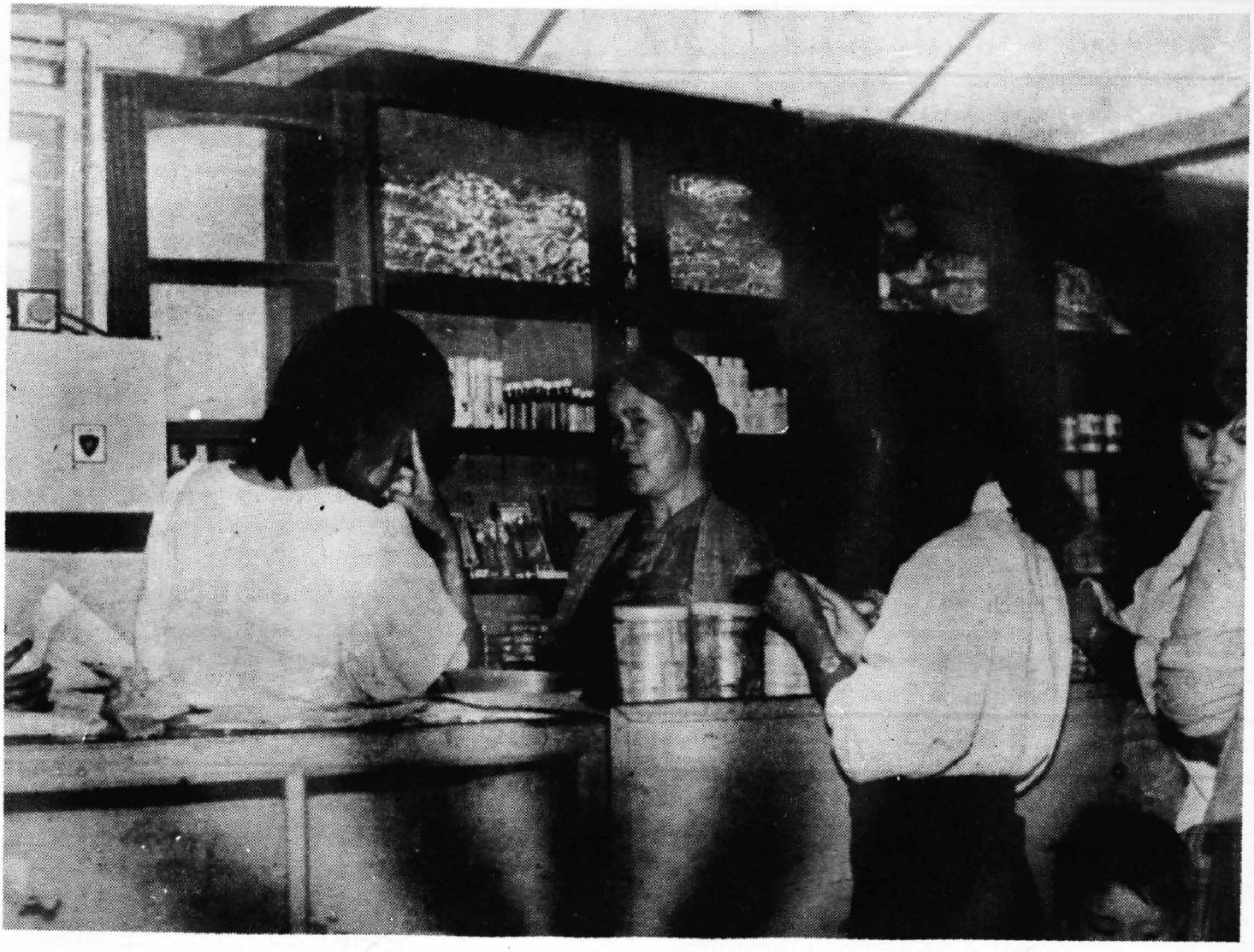
Role of Bank

Rural Bank is the only bank which was opened at Durtlang village, on 27th June, 1985. Its head office is located in Aizawl town, about 8 kms from the village. As this is the only bank in the village, it plays an important role in the economy of the village. The rural bank advances loans to the villagers for the purposes of agricultural production, industrial promotion and for small business etc., on the basis of reasonable security.

The table given shows particulars of the Rural bank and its services to the villagers. This bank advanced loans to 85 middle class peasants amounting to Rs. 5,50,019.34 and to 36 persons for the purpose of small business amounting to Rs. 1,64,271.22 and 25 persons for the purpose of cottage industry amounting to Rs. 1,23,261.98. There are 425 persons who have opened savings account and 27 persons have fixed deposits. The total amount of these deposits is Rs. 10,77,979.86.

Employment Depth

The Table III.21 reveals the distribution of households classified by number of workers in the selected households. The table indicated that there is only one household where there is not a single worker among the 100 selected households surveyed. Among the selected households, there are as many as 422 adult members and out of these there are 238 workers. Thus the proportion of employment is 56.39%.



A tea stall

TABLE III. 19—Households indebted classified by

Source	Number of households taken loan (in Rs.)				No. of households who have taken loan at the interest of			
	Upto 1,000	1,001– 2,000	2,001 5,000	5000+	No interst	2%	4%	5%
1	2	3	4	5	6	7	8	9
State Bank of India	–	–	1	12	–	–	–	–
Commercial Bank	–	–	1	6	–	1	1	–
Rural Bank	–	–	–	9	–	–	1	–
Vijaya Bank	–	–	–	2	–	–	–	–
Apex Bank	–	–	–	1	–	–	–	–
Govt. of Mizoram Loan Branch	–	–	–	1	–	–	–	–
Local Administration Department	–	–	–	1	–	–	–	–
A. H. & Veterinary Department	–	–	–	2	–	–	1	–
Presbyterian Church Hospital	–	1	–	–	1	–	–	–
Relatives	–	–	–	1	–	–	–	1
Total	–	1	2	35	1	1	3	1

source, terms and conditions

Number of households who have taken loan at the interest of							No. of households who have taken loan on term & conditions		No. of households who have taken loan on	
7.5%	10%	11%	12%	13%	14%	15%	Cash	Kind	Surety	Mort-gaged
10	11	12	13	14	15	16	17	18	19	20
–	1	6	2	2	–	2	13	–	9	4
–	–	–	–	–	3	2	7	–	5	2
1	2	–	5	–	–	–	9	–	9	–
–	–	–	2	–	–	–	2	–	2	–
–	–	–	–	–	–	1	1	–	–	1
–	–	–	1	–	–	–	1	–	1	–
–	–	1	–	–	–	–	1	–	1	–
–	–	–	–	–	–	1	2	–	2	–
–	–	–	–	–	–	–	1	–	1	–
–	–	–	–	–	–	–	1	–	1	–
1	3	7	10	2	3	6	38	–	31	7

TABLE III. 20 Particulars of the extension of banking services the villages lead

Category	Name of the lead bank of the district and other banks	Head Office	Nearest branch of the lead bank and other banks	Nearest growth point identified by the lead bank and other banks
1	2	3	4	5
Other Banks	(a) Lead banks : State Bank of India	Aizawl	Nearest branches of all banks are located	–
	(b) Mizoram Rural Banks		at Aizawl only Mizo-ram Rural Bank has	Durtlang
	(c) Apex Bank		a branch in Durtland	
	(d) Vijaya Bank			
	(e) United Commercial Bank			

bank and others banks in the district and their services

Functioning of the lead bank and other banks in the village and deposites (Mizoram Rural bank)				Loan and advances			
Fixed		Saving		Categorys of persons who are	Number	Purpose	Amount
No. of depositors	Amount	No. of depositors	Amount				
6	7	8	9	10	11	12	13
	Rs.		Rs.				
27	1,87,600/-	452	8,90,379.86	(i) Middle Peasents	85	(i) Agricultural production	4,50,019.34
				(ii) Persons engaged in other occupation (specify) small business	36	(ii) Others (specify) small business.	1,64,271.22
				(iii) Other (specify) cottage industry	25	(iii) Industrial production	1,23,261.98

Table III.21

Distribution of household classified by employment depth (i.e. number of workers in the households)

Number of workers in the household	No. of households	Number of households by size of adults, having number of workers noted in col.I			
		1-3	4-6	7-10	11+
1	2	3	4	5	6
Nil	1	1 (1)	-	-	-
1	26	4 (8)	17 (28)	4 (9)	1 (4)
2	32	2 (14)	15 (68)	14 (54)	1 (4)
3	25	1 (6)	11 (49)	12 (58)	1 (3)
4	10	-	3 (19)	6 (42)	1 (4)
5	4	-	-	3 (33)	1 (5)
6	1	-	-	-	1 (6)
7	1	-	-	1 (7)	-
Total	100	8 (29)	46 (164)	40 (203)	6 (26)

Note : The figures in the brackets are number of adult members.

Unemployment Depth

Level of unemployment in Durtlang village could be studied on the basis of number of non-workers and workers from among the total number of adults in the selected households.

The following table reveals that among 100 selected households, there are 422 adult members, and out of them 184 are non-workers. The proportion of unemployment is 43.39 per cent. It was found that, in three households, all the adult members are workers. This table indicates the unemployment status among the households grouped according to the size of adults in the selected households.

Table III.22

Distribution of households classified by unemployment depth (number of unemployed in the household)

Number of non-workers in the household	No. of household	Number of households by size of number of adults having number of non-workers noted in col.I			
		1-3	4-6	7-10	11+
1	2	3	4	5	6
Nil	3	1 (3)	2 (8)	-	-
1	26	3 (11)	16 (57)	6 (22)	-
2	56	4 (15)	24 (71)	24 (124)	4 (16)
3	14	-	4 (28)	10 (57)	1 (6)
4	1	-	-	-	1 (4)
Total	100	8 (29)	46 (164)	40 (203)	6 (26)

Note : The figures in the brackets are number of adult members.

Among 184 non-workers only four persons (two male and two female) are seeking employment, of whom one is a post graduate, two are of middle standard and another is a matriculate. One male and one female desire to become a teacher or Clerk while one female wants to be employed as a weaver and one male wants to serves as a police constable.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

House and house type

Though far from tradition the houses in the village are purely of the Mizo style. Most of the houses are built on slopes and they are supported by wooden posts of varied sizes and lengths so that the house is at balance horizontally with the level of the ground. Cross beams are fastened against these posts and over the beams long solid bamboos are laid. Bamboo matting is fastened to the outer posts. There are cross bars which are fastened to the tops of outer posts and it is on these cross bars that the roof of the house rests. The roof consists of solid as well as split bamboo frames covered with a thick layer of straw of thatched with sungrass (Di). Cane is generally exercised for tying the joints together, though some iron nails are also used. The floor and doors and windows are usually made of planks while in some cases split bamboos are used instead.

In most of cases the interior of the house is a single rectangular structure. It is partitioned into a number of rooms according to the convenience by screens of bamboo matting or cloth tied to a bamboo or wooden frame. In houses where both married and unmarried persons live together, separate sleeping apartments by partition of this type are provided. The hearth is at one corner of the house usually near the front door. It is made of clay and stones and is raised about 30 cms above floor. The portion of the floor lying directly underneath the hearth is strengthened by letting it rest on many raised poles or by filling it with soil and stones. Above the fire place is hung a bamboo frame called '*Rapchung*' which is kept suspended from the ceiling. Various things such as chillies, dry meat, dry fish,salt, vegetables, seeds,etc., are kept on this bamboo frame.

In most cases, the house has a front verandah where agricultural implements as well as firewood are kept. A shelter for fowls is also provided here. There are shelves for the fowls as well as basket to lay their eggs. In some houses horns and jaw bones of animals are hung on the outer wall of the verandah.

Apart from the few common types of houses as mentioned above, most of the houses now are of modern type, commonly known as Assam type of house. These modern type of houses as found in the village are not uniform. The shape and structure of the houses vary from one to another. The most important characteristic that differentiates the latter house type from the common ones is the permanent division of the interior of the building into a number of rooms.

The materials used for these modern type of houses are as described here under. Corrugated Iron sheets are used for roofing and the side walls are made of asbestos sheets white washed with lime, which are fixed into the wooden frames. The posts of the houses are of sawn timber of varying sizes according to designs. Normally the beams of these houses are 2.74 metres to 3.66 metres high from the floor. Doors are made of planks whereas windows generally have the glasses fixed with the wooden frames. In every room, there are windows, the number of which varies according to convenience. One room leads to another through a door way.

Again apart from above mentioned two types of houses, one may find modern cement concrete buildings. Most of these houses are located along the main road transversing the village. Some houses are two storeyed. In short, the presence of these type of houses in the village indicates a tendency among the villagers to improve their houses. During the survey as many as 689 houses were found in

the village and out of these 503 are Assam type houses, 16 houses are cement concrete buildings and 170 houses are thatched houses/kucha houses.

The following table shows the types of houses where the sample households live by Religion and caste/ tribe of head of household.

Table IV.1

Type of houses of selected households classified by religion and caste/tribe/community of head of the household

Religion and caste/ tribe/community of head of the household	Number of households	Number of households having	
		Separate houses with compound	Separate houses without compound
1	2	3	4
Christian/Mizo (ST)	95	93	2
Hindu (Nepali)	5	5	
Total	100	98	2

The above table shows two types of houses (from 100 selected households) viz., separate houses with compound and those without compound. Out of this, 93 Mizo (Christian) households have separate houses with compound and 2 Mizos have separate houses without compount. The remaining 5 Hindu households have separate houses with compound.

The Table IV.2 shows cross classification of predominant materials of the selected houses during 1987 survey. It reveals that plank and cement are commonly used for floor. Above 90 per cent of houses used tiles and bamboo for wall and 71 per cent used G.C.I.Sheets for roof. Only 27 per cent have ceiling and 75 per cent used wooden frames and glass for doors and windows.

The Table IV.3 presnets the availability of amenities among the sample selected households during the survey. It is revealed that 93 Mizo households have kitchen separately, while 2 households do not have. One Mizo household shared bath-room with his neighbour while 5 households do not have this facility. All the 89 households have bath rooms separately. Among 95 Mizo households 6 households do not have lavatory, while one household shares this facility with others. Regarding source of drinking water 79 households share with other households while 16 households are having separately. Among the 5 selected Nepali households, all of them got kitchen and bath-room and lavatory separately while one household has no facility of lavatory. In case of drinking water and water for washing, 4 of them share with others while one households has this facility separately.

Household goods

In most houses the front room is generally reserved for guests and outsiders. This room is

Table IV. 2

Distribution of houses cross classified by predominant materials of floor wall, roof, ceiling door and windows

Religion and caste/tribe/ community	Predominant materail of floor				
	Cement	Plank/wood	Plank/ cement	Earth	Bamboo
1	2	3	4	5	6
Christian Mizo (ST)	25	60	1	7	2
Hindu (Nepali	–	2	–	3	–
Total	25	62	1	10	2

Predominant material of wall						Predominant material of roof			
Tiles	Bamboo	Plank	Brick	GCI	RCC	GCI sheet	Allumi- nium	Thatch	Cement
7	8	9	10	11	12	13	14	15	16
46	41	3	3	–	2	68	5	11	11
3	2	–	–	–	–	3	–	2	–
49	43	3	3	–	2	71	5	13	11

TABLE IV2 (concld.)

Religion and caste/tribe/ community	Predominant material of ceiling			
	Tiles	Plain sheet	Plywood	Planks
1	17	18	19	20
Christian Mizo (ST)	8	4	7	2
Hindu (Nepali)	–	–	2	–
Total	8	4	9	2

Predominant material of ceiling		Predominant material of doors and windows				
Bamboo	No ceiling	Wood framed and glass	Plank	Plain sheet	Bamboo	Tin with framed
21	22	23	24	25	26	27
4	70	70	16	2	4	3
–	3	5	–	–	–	–
4	73	75	16	2	4	3

TABLE IV. 3—Availability of amenities classified by religion and

Religion, caste, tribe, community of head of the household	Kichen		Bath room	
	Availability	No. of house-hold	Availability	No. of house-hold
1	2	3	4	5
Christian 'Mizo' (Lushai tribe)	(a) Having	2	(a) Not having	5
	(b) Having separately	93	(b) Having separately	89
	(c) Shure with other household	–	(c) Share with other household	1
Hindu (Nepali)	(a) Not having		(a) Not having	–
	(b) Having separately	5	(b) Having separately	5
	(c) Share with other household	–	(c) Share with other household	–
Total		100		100

caste/tribe/community of head of the household

Lavatory		Source of drinking water		Water for washing		Electric current	
Availability	No. of house-hold	Availability	No. of house-hold	Availability	No. of house-holds	Availability	No. of house-hold
6	7	8	9	10	11	12	13
(a) Not having	6	(a) Not having	–	(a) Not having	2	(a) Not having	29
(a) Having separately	88	(b) Having separately	16	(b) Having separately	16	(b) Having separately	58
(c) Share with other house-hold	1	(c) Share with other house-hold	79	(c) Share with other house-hold	77	(c) Share with other house-hold	8
(a) Not having	1	(a) Not having	–	(a) Not having	–	(a) Not having	1
(b) Having separately	4	(b) Having separately	1	(b) Having separately	1	(b) Having separately	4
(c) Share with other house-hold	–	(c) Share with other house-hold	4	(c) Share with other house-hold	4	(c) Share other house-hold	–
	100		100		100		100

more or less well furnished where table, chairs, and benches are kept. On the walls are hung photographs, pictures and drawings of scenery. In most cases there is a kitchen room which is a common place for relatives and close friends where they would sit around the hearth or fire place and exchange stories of vital interest on affairs concerning their day-to-day life. Some households used kerosine stoves for cooking or fire wood. Few households used biogas produced from cow-dung. With the exception of above mentioned fuels, some households now used liquified petroleum gas available from Indian Oil Corporation agencies at Aizawl, 8 kilometres away from this village. In the kitchen vessels of various metals like brass, aluminium, tin, etc., are kept in one corner opposite to the hearth. Some place is earmarked for washing purposes. At another corner of the kitchen or in the front room itself, an almirah is placed where plates, cups and other utensils are kept. Hall is partitioned by wall made of bamboo matting or cloth for use as a bed room. Steel trunks, wooden boxes or suit cases and wardrobes where apparel and other personal belongings are kept, are also found in the bed room.

It is noticed that there is a tendency among the villagers to improve their houses and household goods as well. Normally in the sitting room one may find a T.V. set, radio and tape recorder. Book shelves are noticed containing old and new books on various subjects including books on Christian hymns and Holy Bibles in Mizo or English. Furnitures made of wood with rubber cushions are used according to the choice and taste. In many cases the floors in houses are made of plain timber planks on which some households use carpets.

The Table IV.4 shows the presence of luxury and costly goods in the selected sample households. Out of 100 households only 11 households comprising 9 Christian (Mizo) households and 2 Hindu households do not possess any luxury and costly goods while the remaining 89 households possess 84 wrist watchs, 15 table-clocks, 49 Radios/ Transistor Radios, 4 Wall-clocks, 43 Tape Recorders, 2 Jeeps (Motor vehicle), 8 Cameras, 1 Motor Car, 19 Petromax lights, 60 sewing machines, 1 Knitting machine, 12 Scooters/by-cycles, 1 Video set, 7 Television sets, 2 Guns and 1 Refrigerator. It may be noted that television sets, video and radio sets, tape recorders, motor car, scooters, knitting machines and refrigerator are additions to this village which were not found during 1963 survey.

Dress and ornaments

At present the dress of both males and females, specially the former, are highly fashionable and mostly westernised. The females are mostly, in their traditional dress. The females generally put on blouses and use *puan* as the under garment, which seems to be the traditional dress. The *'Puan'* is always worn over the frocks or skirts and in some cases a shawl is used to cover the shoulders. The colourful and costly *'Puan'* is called *"Puanchei"* and similar artistic blouse is called *'Kawrchei'*; bothe are exquisitely beautiful and are worn on ceremonial occasions. Children use frocks and blouses and sometimes pants and shirts also. Invariably every one will use shoes.

The men put on shirts, pants, coats and jackets. Shoes are common among the villagers than sandal or chappal. On special occasions or when attending church service, a new or rather clean suit or coat is used by some who prefer to use neck-ties. While working, old and worn out shirts and pants are used. Some males use half pant while working. Men and women use mill-made products. The villagers invariably carry on artistically designed and hand woven side bag in which they carry locally made tobacco-rolls and other useful items.

The following Tables IV.5 illustrate the dresses preferred by males and females as per the 1987 survey.

TABLE IV. 4

Presence of luxery and costly goods classified by religion and caste/tribe/community of head of households

Religion and caste/tribe/ community	Total number of household	No. of households having no luxury & Costly goods	Number of households processing				
			Wrist watch	Table clock	Radios/ Transistors radio	Wall clock	Tape recorder
1	2	3	4	5	6	7	8
Christian (ST) Mizo	95	9	81	14	47	4	41
Hindu (Nepali)	5	2	3	1	2	–	2
Total	100	11	84	15	49	4	43

Nnmber of households processing										
Moter vehicle Jeep	Camera	Moter car	Petro-max	Sewing machine	Kniting machine	Scooter/ cycle	Video Set	Tele-vision set	Gun	Fridge Refri-gerator
9	10	11	12	13	14	15	16	17	18	19
2	7	1	18	59	1	12	1	7	2	1
–	1	–	1	1	–	–	–	–	–	–
2	8	1	19	60	1	12	1	1	2	1

Table IV.5

Male dress classified by religion and caste/tribe/community of head of the household and State to which head of household belongs

Religion caste/tribe/ community	State to which head of household belong	Number of household where adult males normally use			Number of households where minor males normally use		
		Long pant	Shirt	Shoes and slippers	Short pant	Shirt	Shoes and slippers
1	2	3	4	5	6	7	8
Christian/ Mizo(ST)	Mizoram	95	95	95	95	95	95
Hindu (Nepali)	Mizoram	5	5	5	5	5	5
Total		100	100	100	100	100	100

Men keep long hair and comb neatly. The women keep slightly longer hair and make a knot at the end. Young girls normally cut their hair short, but longer than men. Men wear no ornaments except in some cases where a gold or silver ring is worn. Among the women ornaments like finger rings and ear rings made of silver or gold and necklaces made of beads, silver or gold are worn. All these ornaments are purchased from the nearby markets.

Food and drink

In addition to rice, which is the staple food, the villagers eat all kinds of cereals including wheet, millet and maize. Though 'atta' or floor is not a local product, this is procured from the market and is used to prepare additional items during tea time. Maize is also taken after proper pounding and cooking. Meal is usually taken three times a day but those who remain at home take tea during after noon. The workers in the fields usually wrap up a good quantity of meal in plantain leaves for midday. Along with rice and vegetables, sometimes meat is also taken. Vegetables include wild vegetables, while most delicious meat is pork and beef. Dry fish and dry meat also form their delicacy. Chillies (*Hmarcha*), ginger (*Sawhthing*), onion (*Purun*), and salt (*chi*) are added to make curry more tasty and flavorous. Ghee made from curd though available locally, is not a favourite. Instead, fats of cow and pig are commonly used by preserving in bottles or in any container. Many of them now use mustard oil and vegetable oil purchased from the market for cooking the curry. On a feast day or on very special occasions, meat of various kinds such as beef, pork, chicken, mutton are cooked and taken.

To most of the villagers milk is not a favourite drink. They prefer to take tea with or without milk and sometimes even without sugar to enjoy more fully the rich flavour of tea. Some of the households drink a locally grown and processed tea which is quite strong in flavour. '*Zu*', the local rice beer or distilled one (*Rakzu*) is a common drink among the young and old people. The habit of taking hot drinks by the villagers has become almost moder-

TABLE IV. 6

Female dress classified by religion and caste/tribe/community of the households and state to which head of household belongs

Religion/caste/tribe community of head of households	State to which head of household belong Mizoram	Total number of households	Number of households where females		
			blouse	cloth of western type	Mizo cloth (Puan) locol made
1	2	3	4	5	6
Christian/Mizo (S/T)	95	95	85	85	95
Hindu (Nepali)	5	5	5	5	1
Total	100	100	90	90	96

Number of household where females use		Number of households where minor females normally use				
		Frock	shoes	Blouse	Gown	T. Shirt
Shoes	Frock					
7	8	9	10	11	12	13
85	1	88	81	36	62	2
5	–	5	5	5	5	–
90	1	93	86	41	67	2

ate now, but even then it is fairly common amongst them. The villagers are inveterate somkers. Both men and women indulge in smoking. Locally produced tobacco grown in their jhum fields is very strong in flavour. It is generally rolled in a piece of paper and used. Many of the villagers prefer to smoke locally grown tobacco than cigarattes.

Religion, Leisure and Recreation

Religion

The social and cultural life of Durtlang village is promoted by a pattern of the economic activities, the religious beliefs and their influences coupled with external social forces. Though marked changes have taken place with the advent of the British entry followed by the religious conversions into Christianity, the traditional Mizo society has undergone a total transformation, also due to the economic development. The Mizo society, as earlier mentioned, is a close knit society with no class distinction and no discrimination on the ground of sex.

The rapid spread of education, the improved means of communications and the emergence of the Duhlian dilect as a lingua-franca, offers hitherto unknown facilities for wider contacts resulting in an appreciable social cohesion. The Christian doctrine has set upon them a new moral code and new moral out look of social life as well. The social barriers within and without are gradually removed.

Barring a few, all the inhabitants of Durtlang village are reported to be Christians of different dominations. However, the majority of them are Presbyterians and their churches are found to be spaciously built. There are three Presbyterian churches in this village namely Durtlang Presbyterian church established in 1937 at a distance of 8 kms., Presbyterian church located at Leitan, established in 1973 and Durtlang Vengthar Presbyterian church established in 1979. The other denominations found in Durtlang village are, the Salvation Army, United Penticostal Church and Roman Catholic. Out of these the Salvation Army Churches are called 'The Durtlang North Society Hall', was established in 1980 and has English Medium School upto class VII standard. United Penticostal Church was established in 1975 and Roman Catholic church named as St. Francis church was established in 1970. It is satisfying to note that all inhabitants inspite of their denominational differences, are living in great harmony, contributing copiously to the welfare and solidarity of the village community. Though each denomination has its code of conduct, all of them collectively decry indulgence in social evils like drunkenness, sex immorrality and other forms of antisocial activities. If any member is found to violate the code of conduct prescribed by the church, the relevant church committee would soon meet to decide as to the type of punishment to be inflicted on the deviant. Interrogation revealed that the commonest way of expressing their disapproval of any impropriety on the part of a church member is to suspend his/her membership for a fixed period of time. However, if the offender is found to be sincerely repentant for his failings, the church committee would often exempt the period of suspension, in case the members were convinced about his sincerity of purpose. All the churches in Durtlang village are found to conduct their church services on every Sunday, Wednesday and Saturday, but, by far the Sunday services were considered most important and almost the entire village was found to congregate in their respective churches punctually at the service time. Running of well conducted Sunday School in the morning and well organised sermons in the afternoon and night services on Sundays are the common features of all the churches. The villagers of Durtlang are in general deeply religious minded. It is not only that they are regular in attending the church services, but almost all families conduct prayers at home every morning and night. They remember the grace of God before taking their daily meals. Besides performing their religious duties, all members join associations and fellowships mainly organised by the church authorities to undertake evangelical work as directed by the latter.

The villagers of Durtlang being mostly Mizos, are very friendly and resourceful people and have

adopted to hospitable peace loving environment. There is happy balance of interdependence between the land, the people and social organisation. Following are some of the highlights :

(a) Church as centre of activities

One of the unique thing about Mizoram as a whole and Durtlang village in particular is that a great number of church members have a strong attachment to the church and attend several meetings. The Sunday School and morning service are very popular. Apart from this there are several evening prayer meetings, group singing practices. Sunday school teachers' training practices are held in several private houses. On Sunday services the church is almost packed to its full capacity.

(b) Church environment

The Presbyterian model of church government seems to suit the Mizo way of life. Leaders are selected mostly on the basis of their faithfulness to the church and seniority, and no one has to push himself/herself for leadership. Due to this approach there are less problems and there is great deal of live participation in the life of the church. The church elders of United Penticostal Church seem to be the dynamic force in the church and they seem to love their church and are willing to spare more time in administrative functions of the church.

Mizo ladies are as resourceful as men and take great responsibilities in family as well as society matters. The idea of '*Buhfaitham*' practised by women (to set aside a handful of rice while cooking and store in a separate container and donating the same collection to the church is just one of the simplest yet most powerful practical approaches in the service of the needy. During most of the services in many churches as soon as the drum starts beating for singing, some youth, and women start dancing as if they are unconsciously participating in praise of God.

(c) Church and society

A happy relationship of mutual respect, dependence, encouragement and co-operation seem to exist between church leaders and other secular leaders. There is no caste system in the Mizo. A person is respected for his/her position. But every one is treated alike while organising service in the church. For example, a Minister in the State cabinet may teach a Sunday school class. A minister will also attend the church like other common member and share the views with others. This cohesive relation strengthens the church and society. There are some others who belong to Hindu religion. This community observed their '*pujas*' in accordance with their religion. But members of Mizo community also mix freely with them whenever these non-Mizo arrange any function or get-together.

Leisure and Recreation

The Mizo are distinct community and form a social unit in the village itself. We may say that the main culture in the village is Mizo culture. The people in the village are fast giving up their old customs and adopting the western mode of life. The people in the village have a feeling of oneness. Men and women mix together rather freely. Birth of child, marriage in the village and death of a person in the village or a community feast arranged by a member of the village, are important occasions in which the whole village is involved.

The people, though hard working are not engaged all the time in their work. As they love working, they also need to have leisure and recreation. As already mentioned majority of the villagers spend larger part of the day in their domestic or jhum works. They, therefore, have little time to spare for leisure or recreation. They can generally have time for leisure in the evening say after 6 p.m. Those who are not engaged in jhum work can have little time before dinner (*Zanriah*). There are only few who are too busy in activities of recreation. The rest spend their free time in one way or the other like gardening, reading, playing games, etc. The favourite game of younger girls is '*Inkhualte-lem*' (the name of children's game in which they play as if they are grown up people), whereas young boys play football. After the jhum products have been harvested and when the field operations are completed, their attention is diverted to hunting and fishing. Hunting is performed either in a group or by a few chosen friends or sometimes alone. Guns are used in hunting. Sometimes traps are also used for the purpose. Besides hunting, fishing is also performed by both men and women. In fishing, the use of rods and lines, is as common as the use of traps. There are folk dances also. But these folk dances are not usually performed as an activity of leisure or recreation. These folk dances are known as '*Khuallam*' '*Cheraw*' '*Chheihlam*' '*Chai*' etc. There are folk songs too, but this cannot be taken as a part of leisure and recreation. The following table shows the leisure time activities of workers by different occupations classified by age and sex as revealed during survey.

Beliefs and practices connected with (Mizo)

Birth

There is good and cordial relationship between husband and wife. A pregnant woman is not allowed to do hard jobs to ensure that there may not be any complications during pregnancy. When the delivery time approaches a trained nurse or an elderly experienced woman is kept ready to attend on her while some people even make arrangement to

hospitalise the pregnant woman for delivery. As soon as the child is born the trained nurse attending on her cuts the navel and then the cotton string is tied to it. This trained nurse is paid her requisite fee ranging from Rs. 60 to 100/- depending upon the time of delivery. For about a week the trained nurse visits the mother for giving bath to the baby and dressing the mother if necessary. In addition to this there are some experienced women or 'Local Dhais' available in the village who are asked to attend on the delivery. But this local dhai needs no payment for her services unlike the trained nurse. However, she may be invited for a dinner or rewarded with some presents or gifts for her voluntary service.

Naming of a new born child is done by either parents or grand father if living, and sometimes close relatives may do christening the new born child. No special ceremony is observed on this day. The baby is usually fed with mother's milk. Any time within a year of birth the parents take the baby to the church especially at the wednesday night's church service. Here the Pastor ordaines the baptism ceremony according to the Christian religious rites. The pastor registeres the names of parents, and the child with child's date of birth in the register. Baptism certificate is issued for the child. The different denominations such as Presbyterian, Baptist Mission, Penticostal Church and Seventh day Adventist church have different rites of baptism. In case of Penticostal Church and Baptist Mission Church, when the child attained the age of understanding of good and bad or developes one's own reasoning is so solemnised by a Pastor with immersion in water fully.

Babies are generally fed with the mother's milk lasting for six to seven months. After this period the baby is also fed with boiled rice mixed with milk and sugar. There is no specific period of pollution observed in this community. Depending the health condition of the mother and child, mother can participate in all types of work. There is no change in the above practices since the 1963 study.

Marriage

Poligamy and edogamy, apparently indigenous to them though not strickly in vogue, has been practically replaced by monogamy and exogamy respectively. The marriage ceremony is performed according to western and Mizo customary law practices (among the Mizo community). Marriage-able ages are 16 to 20 for girls and 21 to 30 years for boys.

Marriage among the Mizo is endogamous as regards the clan and exogamous as regards the family. A boy can marry any woman outside his family but his marriage is not strictly confined to any particular clan or family. Marriage is generally performed after agreement between the boy and girl and is also arranged through the parents of both the families. First, the boy's parents contact the girl's parents through the mediator, or *'Puarak'* with marriage proposal. If the girl's parents agree to it, the boy's parents are so informed. On behalf of the boy's party, the mediator again visits the girl's parents. On this day proposal for marriage or an engagement between the boy and girl takes place and a day is fixed on which the Marriage will be performed. Soon after this a notice will be pasted on the local church notice board, indicating date of marriage, names of the boy and the girl with their respective parents' names. Generally a notice should be given at least 14 days in advance or with a duration of 2 Sundays. Before the date is fixed for marriage, relatives and friends are invited at the house of the bride. On this very night payment of bride price or *'man'* is given to the girl's parents which is again distributed to the friends and near relatives who are called *'Man ei tute'*.

On the appointed day and time, bride and groom along with their parents assemble in the church where the Pastor solemnises the marriage. At this ceremony bride and the groom will be in their best dress. The Pastor unites the bride and the groom in wedlock and conducts a brief service followed by singing of hymns and prayers. After receiving the blessings, the two are declared as wife and husband. A betrothal ring made of gold is presented to the bride by the groom as a mark of love and affection. After this ceremony all the invities composed of relatives and friends are enter-

TABLE IV. 7—Leisure time activity of workers classified by

Religion/Occupation	Description of leisure time activity	Age and Sex					
		Below 14			15—19		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Christian							
L.D.C.	Playing & Reading	–	–	–	–	–	–
Doctor	Reading	–	–	–	–	–	–
Teacher	Gardening	–	–	–	–	–	–
Cultivator	Households work	–	–	–	2	1	1
Carpenter	households work	–	–	–	–	–	–
Blacksmith	Cattle Breeding	–	–	–	–	–	–
Shopkeeper	Reading	–	–	–	–	–	–
Peon	Cattle breeding	–	–	–	–	–	–
Chowkidar	Households work	–	–	–	–	–	–
Teacher	Households work	–	–	–	–	–	–
IVth Grade	Households work	–	–	–	–	–	–
Operator	Playing	–	–	–	–	–	–
Accountant	Gardening	–	–	–	–	–	–
M.P.R.O.	Roaming	–	–	–	–	–	–
Total		–	–	–	2	1	1
Hindu							
Cattle Breeding	Gardening	–	–	–	–	–	–
Chockidar	Households works	–	–	–	–	–	–
Teacher	Reading	–	–	–	–	–	–
Driver	Households	–	–	–	–	–	–
Total		–	–	–	–	–	–
Grand Total		–	–	–	2	1	1

religion, occupation, age and sex

Age and Sex															
20—24			25—34			35—45			46—59			60+			
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	
1	1	–	1	1	–	–	–	–	–	–	–	–	–	–	
–	–	–	–	–	–	–	–	–	1	1	–	–	–	–	
–	–	–	–	–	–	1	–	1	–	–	–	–	–	–	
–	–	–	1	–	1	–	–	–	2	1	1	–	–	–	
–	–	–	–	–	–	1	1	–	–	–	–	–	–	–	
–	–	–	–	–	–	–	–	–	1	1	–	–	–	–	
–	–	–	1	–	1	–	–	–	1	1	–	–	–	–	
–	–	–	–	–	–	1	1	–	–	–	–	–	–	–	
–	–	–	–	–	–	–	–	–	1	1	–	–	–	–	
–	–	–	–	–	–	–	–	–	1	–	1	–	–	–	
1	1	–	–	–	–	–	–	–	–	–	–	–	–	–	
–	–	–	–	–	–	1	1	–	–	–	–	–	–	–	
–	–	–	–	–	–	1	1	–	–	–	–	–	–	–	
–	–	–	1	1	–	–	–	–	–	–	–	–	–	–	
2	2	–	4	2	2	5	4	1	7	5	2	–	–	–	
–	–	–	3	2	1	3	2	1	1	1	–	–	–	–	
–	–	–	–	–	–	–	–	–	1	1	–	1	1	–	
–	–	–	1	1	–	–	–	–	–	–	–	–	–	–	
–	–	–	1	1	–	–	–	–	–	–	–	–	–	–	
–	–	–	5	4	1	3	1	2	2	2	–	1	1	–	
2	2	–	9	6	3	8	5	3	9	7	2	1	1	–	

tained with a dinner which is not compulsory during the present days. People who can afford usually arrange this kind of feast.

As it is customary in the Mizo society, the son after marriage should set up his own household and for this purpose the bridegroom's parents render considerable assistance.

Divorce

In Mizo customary laws divorce or *Ma* is permitted. Village council after being informed, tries to bring a compromise between the two parties. If the council fails to settle the matter it is referred to the District Council Court for disposal. The party which initiates the divorce in required to pay a fine to other party. The amount of fine varies according to the status of the person which may range between Rs. 50 to 450/-. If the husband is at fault the wife can keep all the property as well as her children. If wife is found to be faulty the children are taken by the husband. Generally divorce cases are settled privately now-a-days. Re-marriage of the divorced is permitted after a lapse of three years from the date of divorce. It is the responsibility of the second wife to look after the children of the divorced wife.

Death

The death of a person is made known to the villagers by the ringing of church bells with a reasonable interval for some minutes. As soon as people hear the tolling of church bell, they enquire and contact their neighbours and close relatives. If the dead person's family members are outside the village, a runner for intimating the news to the outside the villagers is sent. People also try to communicate over telephone and send mesages etc. People assemble at the house of the bereaved family. If death took place within 10 a.m. the burial may take place the same day. If it happened after 10 a.m. the burial is postponed for the next day (afternoon). On this very night people remain awake for the whole night (which is known as *'MITTHI LUMEN'*) singing hymns and prayers from the verses of Holy Bible to console the bereaved family. It is a customary practice that whenever a person dies, young girls come out voluntarily to help the bereaved family by collecting and offerring firewood, supplying water etc. The present practice is to collect Rs. 2/- from each households and some firewood for the bereaved family. The collection of fire-wood by young girls is called *'THINGKHAWN'* in local language.

Young men assemble at the cemetery to dig the grave while the aged people prepare the coffin at home. All these services are rendered voluntarily. Young boys and girls prepare and serve tea to those who help in finalising the arrangements for burial. The Mizo social custom is to give offerings of money ranging from Rs. 5 to 20/- to the head of household or relatives of dead person. Some close relatives and friends offer cloths (i.e. Loin cloth) or other essentials like tea power, sugar and rice for use of the bereaved family during the mourning period. They accept death as the will of God and hence do not show off their sorrow.

Before the burial ceremony takes places, prayers and service are conducted by the Pastor or church elder (*Kohhran Upa*). In between the service relatives or members of the bereaved family may be called upon to declare the cause of death and to say few words about the life story of the dead person which is done in the presence of people who have come to have a last look and to console the bereaved family. If the dead person is a prominent and popular person in the church congregation, people bring the coffin inside the church to have a last service. The coffin is now carried in procession to the grave yeard where the last funeral service is done at cemetery either by the Pastor or by church elders whichever is convenient. Dead body on arriving at the cemetery, a brief service is performed finally. The coffin is lowered to the grave and some friends or relative drop little soil on the coffin to remind "thus thou art to dust thou returneth", referring from the Holy Bible. The grave is then filled with earth and small platform is raised over the grave to fix a temporary wooden cross engraving the

name of the deceased, the dates of birth and death. Some flowers are also laid over the grave. The practice of erecting memorial stone or '*LUNGPHUN*' is done after expiry of three years. On the *Lungphun* day relatives and friends are entertained with either tea or grand feasts depending upon the economic situation of the family. The Mizo custom of erecting memorial stone or '*LUNGP-HUN*' clears the ban to remarry by the bereaved spouse.

The following practices concerning birth, marriage and death are observed by the Nepali (Hindu) households covered during the 1987 study of Durtlang village.

Birth

After the birth of a child, the first six days are considered to be the days of waiting for God's blessings and is known as '*chhaitung*' in Nepali language. There is no period of pollution connected with birth. Once the first six days are passed off peacefully, then they believe that God has blessed the child to have good life in future. They arrange a feast in the house in token of birth on the 10th or 12th day depending upon whether the child is female or male. This occasion is generally presided over by their priest (who belongs to a high caste). Depending on the month, day and time of birth, the priest selectes a name to the child and is accpected by them. The elders of the community suggest a nick name by which the child is usually called. After the completion of five months in case of female child and seven months in case of male child, first feeding ceremony is performed in which the priest officiates. A feast is arranged to relatives on this occasion and the child is fed with rice, fruits etc. From then on wards the child is regularly given food in addition to mother's milk. This ceremony is called '*Bath khilai*'. Among these people, tonsure ceremony is performed only after 12 years of age. This ceremony is also arranged as per the suggestions of the priest.

Marriage

In the past a girl after attaining the age of 12 used to be married but this practice is not in vogue now-a-days. The marriages are arranged presently between twenty and thirty years for both brides and grooms. Only with the consent of both bride and bridegroom, the marriages are fixed. Sometimes love marriages also take place.

After agreement between the bride and groom's parties, the priest is approached to fix a day for marriage. The priest officiates at the ceremony and a grand feast is arranged or close relatives and friends. In the past women were not allowed divorce or separation by their husbands while man can marry more than once. This practice is not followed now-a-days. For the marriage, the parents of bridegroom meet all the expenses of marriage including the clothes to be given to the bride. There is no practice of bride price or dowry in their customs. All the presents that are received are given to the bridegroom only. The bride and groom are not allowed to meet on the night of marriage day.

Death

The disposal of dead body is done through burrial or cremation at the convenience. Thirteen days of mourning is observed and the priest officiates on the final day called *Kria* day. The chief mourner shaves his head completely. During the mourning period only one meal is taken in a day. Taking of salt, tea, and meat are prohibited during this period. After the completion of mouring period, they are considered to be clean and normal life is continued.

Festivals

Much of the Mizo traditional festivities and other merry-makings are fading away as a result of their religious conversion to Christianity. However, love for the revival of traditional festivals in the form of cultural celebrations are markedly seen with the younger generation. Dances like '*Khuallam*' (strnagers' Dances,) *Cheraw* (Bamboo Dances), and '*Chai*' etc., are in the process of revival. The psychological complex which loomed large mainly among the educated people till recent past "that anything about Mizo is bad" is becoming a thing of the past now. Younger generation are geared to value and love their traditions and customs, a healthy sign as desired by the government.

The three principal festivals (1) '*Pawl Kut*' (festival held after the harvest in December) (2) '*Mim Kut*' (the festival held in honour of the dead at which

the first fruits of maize and other vegetables are presented, held in the month of September) and (3) '*Chapchar Kut*' (the spring festival between the cutting and the burning of the jhum, held in March) are gradually being revived which were in the holiday list. Two Christian-home festivals 'Christmas' and 'New Year' are the most popular festival now observed in the village. Their cultural development here-to-fore criss-crossed with the religions conversions is being reconcilled with the wider outlook taken by the church, in which they gradually support the revival of traditional dances, songs, arts and festivals.

Organisation of Power and Prestige in the Village

Durtlang is one of the oldest Mizo villages being the largest village under Tlangnuam Community Development Block. Its dwellers are tied with a strong thread of close contacts and social linkage. In every community or religion there are some selected persons who enjoy a respected place among the masses due to various considerations. This may be due to ones learning or scholarship or his economic position or due to the influence flowing from his advanced age and vast experience accummulated by him throughout his life. Like various other places, socio-political power and prestige in Durtlang village seem to be concentrated in some individuals who have some how been able to carve out special position for themselves in their respective localities in the village. In order to locate these persons who have acquired such a prestige and position, two methods were adopted in the study. First methods is to collect required information from particular person as respondent and the second method is to examine in detail the informations collected from the individuals covered under the study of 100 selected households in the village.

Rev. Lalsawma, B. Th., aged 45, is one of the most important personalities at Dutlang village who scored the first position. He comes from Middle class family. He is a devoted Christian and gives his services in the Church as well as to general public. He is a Pastor-in-charge of Durtlang Presbyterian Churches and enjoys respect among the villagers. He is conducting church services and preaches the Gospel to his church members. He is sincere and cordial in relation with members of the other churches.

Mr. R. Thankhuma, passed only Class VI standard and aged 50 is a veteran politician and Congress (I) active member, scores the second position. He has no particular permanent occupation. But he is one of the most influential and sincere political workers. He is active, sincere in dealing with general public. He is a man of principle in organisation of local politics in Durtlang village. He is one of the unit Presidents of Mizoram Congress Committee (I) at Durtlang.

The third place has been secured by Mr. Sangliana, aged 40. He is doing business as contractor and is also a politician. He is one of the unit Presidents of the Mizo National Front Party. It is interesting to note that through of standard VI only, he still enjoys esteemed position among his neighbours. His popularity rests in his helping attitude and sincerety towards his fellowmen. He is also one of the most knowledgeable persons of his locality. It is reported that he takes a leading role in Durtlang village at times of adversity and necessity. Mainly due to his business profession he has been named as one of the most important leading persons of his locality.

The fourth place has been secured by Mr. C. Biakmawia, B.A., aged 30. He is interested in all the affairs of the village. He is a government servant and is one of the active members of Young Mizo Association. He is an active social worker and is respected in Durtlang village. He has gained influence and prestige in this village by his constructive work and social service.

Village administration, functioning and management of traditional panchayat

The administration of the village is done by the village council which was previously ruled by the village Chief. But the powers of the Village Council

are much limited than that of the Village Chief. The Durtlang Village Council is formed, according to the Lushai Hills District (Election to the Village Council) Rules, 1954. The village administration is carried on by the village council, which according to the Lushai Hills District (Election to village council) Rules, 1954, consists of 7 members, 5 of whom are elected by the adult members of village and 2 are nominated by the District Council. The tenure of all these members lasts for three years after which they may be re-elected. The executive functions of the council are vested with the President, the Vice-President and the Secretary. With the exception of the president and the vice-president who are elected from amongst the members of the council itself, the secretary is appointed by the District Council on the advice of the president of Village Council. However, an extra nominated seat can be given to the local people according to the population size of the village. The main function of the village council is to distribute Jhum-lands and house-sites in the village and its president does occupy a place of eminence and is recognised as a constituted administrative authority by the District Administrative Heads and others. Matters of minor significance are left to be decided by the village council and it is this body that functions as the mouth piece of the village group for projection of their wants and demands to the higher authorities. The council, however loans substantially on other organisations such as the village Defence Party, the Y.M.A. (Young Mizo Association) and the Church authorities. It is through the joint efforts of these organisations that the village council exercises its authority to check minor lapses like drunkeness, petty theft, illegal sex indulgences, etc., thus making its contribution valuable within its limited capacities. Mobilisation of human rescources in the village for social services and constructive activities is also very much accelerated by these organisations. The main functions of Administrative Officer's Office are to look after the general welfare of the villagers and the supply of essential commodities through fair price shops.

As mentioned above, the Village Council (Panchayat) is operated by the members of village council itself. The village council consists of ten members of whom seven members are elected on the basis of adult franchise whereas the other three members are nominated by the Government. The power and jurisdiction of Durtlang village council extends over to Selesih and Zuangtui villages. At the time of Durtlang survey, the council consisted of the following members such as :-

1.	R. Thankhuma	President	General Seat
2.	Hmangaiha	Vice President	General Seat
3.	Lalchungnunga	Member	General Seat
4.	Dosanga	Member	General Seat
5.	Lianvela	Member	Reserve Seat
6.	Thantluanga	Member	Reserve Seat
7.	Lalkailiana	Member	General Seat
8.	Vanlalkima	Member	General Seat
9.	Laltawna	Member	General Seat
10.	Zamana	Member	General Seat

All the above village council members belonged to the Congress (I) party except one member at serial number four who is a supporter of Mizo National Front Party.

The village council is entrusted with all matters relating to the village development such as the distribution of jhum-lands to different household within their jurisdiction for a temporary period generally for one year. Therefore, the council President does occupy a very eminent position and is recognised as an elected adminstrative authority by the District Administrative Heads and others. Matters of minor administrative nature are left to be decided by the village council. The village council body functions as the mouthe piece of the villagers for projection of their wants and demands to the higher authorities. The council, however, loans substantially to the other organisations such as the Village Defence Party, the Young Mizo Association and the Church authorities. It is also through the joint efforts of these organisations that the village council exercises its authority to check minor lapses like drunkenness, petty theft, illegal sex indulgences, etc. Mobilisation of human rescources in the village for social services and constructive activities is also very much helped by these organisations. Besides the Village Council the Young Mizo Association also functions as one of the most important local organisations for social service activities. Besides this, there are a few other organisations such as the Mizo *Hmeichhe Insuihkhawn Pawl* (Ladies Welfare Organisation) *Zoram Upa Pawl* (Old Men's Organisation), etc. to make their contributions within their limited capacity in the village. The teachers of all schools in the village, Primary, Middle and High have recently constituted a Teacher's Association to regulate the activities of the school students and teachers. The teachers association is primarily intended to engage itself in improving the overall standard of school education in the village and to organise jointly social service activities in collaboration with the Young Mizo Association. It is also a mouth piece of the teachers of all categories of the village for the redressal of any of their grievances by taking up the issues with the departmental authorities. On the whole, their approach seemed to be quite constructive.

The church elders are elected by the adult church members for life time. In case any matters fail to be resolved by the local church committee it is referred to the higher authority, say a District Committee for finalisation. Each church has its own committee separately. The contribution of the church towards the maintenance of an effective administration in the village are indeed quite significant. In matters regarding offences connected with sex, drunkenness and other anti-social behaviours of the villagers, it is the church committee which functions as the paramount authority to inflict punishments, depending on the magnitude of the offences committed. In case an offence is considered serious the offender is debarred from the church membership for a specific period or may be expelled. However, the church authorities reserve the right of reconsidering the cases if the offender is found to be sincerely repentant for his/her lapses and promises to refrain from the same in future. It may be mentioned here that such infliction of punishment is very much looked down by the villagers and the fear of the same acts as strong deterrant against moral lapses. In fact in the context of such situations, many of them have joined hands in efforts of moral rearmament.

The majority of the villagers are Mizo 'LUSHAI' but there are some other clans and tribes like Hmar, Paihte, Chhangte, Chawngthu, Pawi and Lakher. All these different clans have different dialects. But the common elements in these dialects are quite substantial and they can understand the conversation in their respective dialects. However, with the passage of time and the expansion of education, most of them have now assimilated the Duhlian language which is established itself as the Lingua Franca for the villagers and Mizoram as a whole. Besides these, there are few Hindus who permanently reside in the village and some non-Mizo who have came to the village as government employees and shop-keepers. During the survey it was found that in spite of the varied composition of the village population, they all lived happily together in great amity with a deep feeling of oneness. The untouch-

ability and class consciousness between the rich and poor etc., are completely absent. The essential forces for the same are maintained vigorously through their social customs. It was noted that the *Zoram Upa Pawl* (Old Men's Organisation) would often stick up a notice at prominent place decrying the un-social or even anti-social elements in the village. With a high percentage of literacy in the village and the usual concern towards maintenance of good picture of the village life, these social measures do not go without significant results.

Voluntary Services

During the survey it was found that the voluntary organisations undertake duties very willingly to look after the helpless old people, ailing neighbours and to provide assistance to the bereaved families. If any one passes away, the news is carried to their relatives by the members of the voluntary organisations. Young boys and girls will visit voluntarily the bereaved family to help in their needs for preparation of tea, sitting arrangement etc., for visitors. The young people voluntarily carry the coffin to be buried.

The voluntary organisation also undertake road cleaning, and market cleaning, clearing of inter-villages foothpath, etc. Besides these, whenever a sick person has to be looked after or has to be carried over a long distance to admit in hospital, boys and girls also help voluntarily. Villagers help each other voluntarily in making temporary houses and carry out repairs when there is an accidental fire or other natural calamity due to heavy rains or landslides, etc. It is through such selfless activities of the village folks called '*TLAWMNGAIHNA*' (Altruism) the general social life becomes ideal for living.

Caste and community associations and other voluntary organisations

During the survey people of different age groups have been interrogated and interviewed for the information about associations and Voluntary Organisations at Durtlang Village. It is known that people generally join one associations. Following are the highlights collected from Durtlang village.

Y.M.A. (Young Mizo Association)

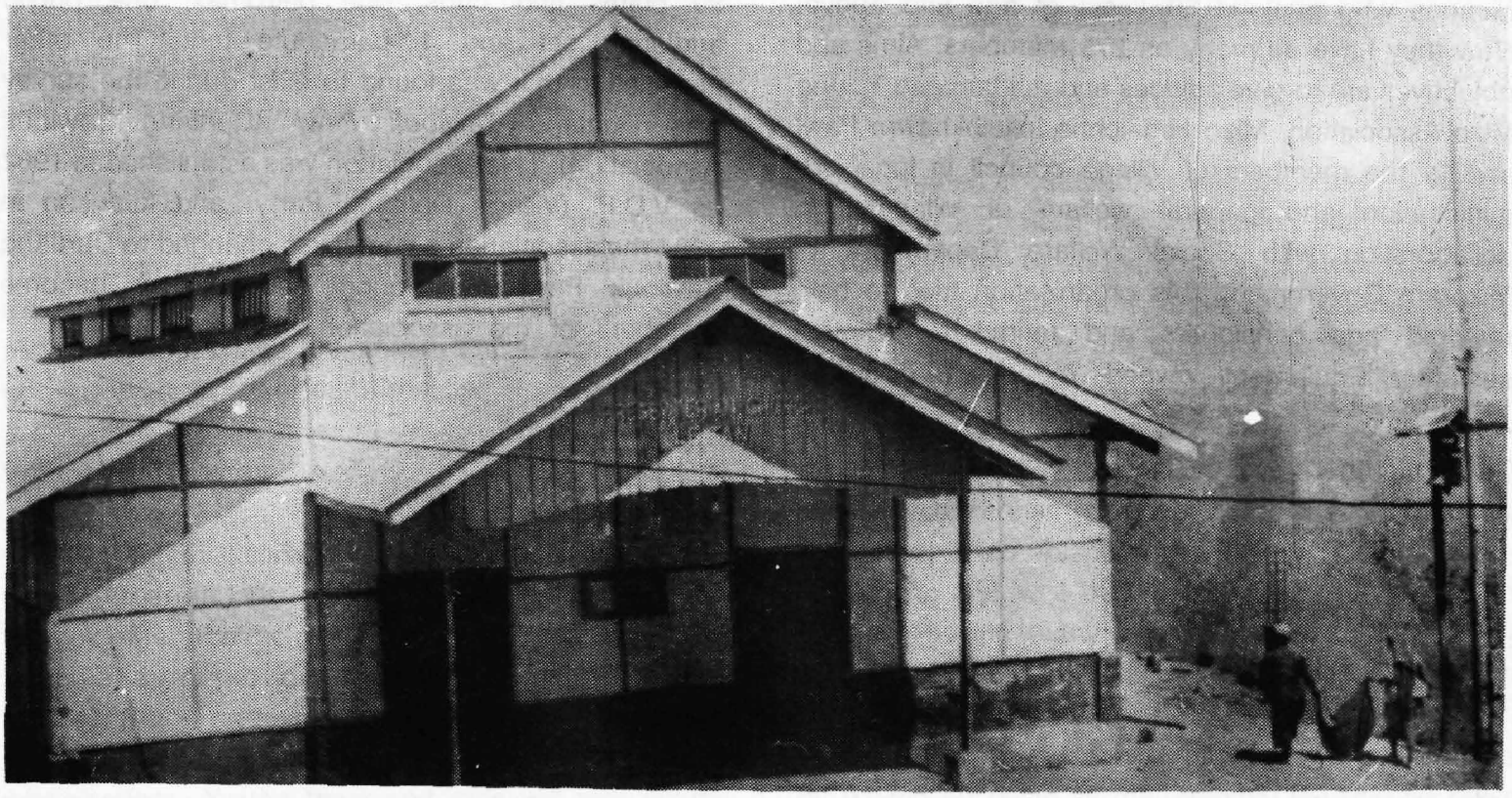
Founded in 1935, this association has the largest number of members in comparision with any other association. Its Headquarters is located at Aizawl. It co-ordinates and runs under the Central Y.M.A. Its aims and objects are proper utilisation of leisure time, leading a good Christian life and rendering voluntary services to the needy and the poor. Mobilisation of human resources in the village for social services and constructive activities is also organised by Young Mizo Association. Young Mizo Association is the first well organised body ever formed in Mizoram having many branches even to the remotest villages. Durtlang village Young Mizo Association branch has 500 members at present. One who attained 14 years and above may become a members by paying 50 paise as membership fee and 50 paise as annual fee. By paying Rs. 25/- one can become a life member. In times of happiness or sorrow equipment like 2 dozens of tea cups with trays, 8 sets of big cooking vessels, 8 Petromaxes, one set of Public Audiance system and 3 sweing machines are utilised for public uses.

M.H.I.P. (Mizoram Women Welfare Organisation)

Established in 1977 at Durtlang village with its Headquaters office at Aizawl, the aims and objectives of M.H.I.P. are to unify all the Mizo Women and fight for their rightful status in the society. It also emphasises inculcation of a sense of duty in the household works and general welfare activities presently Dustland M.H.I.P. (Mizo Hmeichhe Insuihkhawm Pawl) branch has enrolled 375 women as members. Equipment like 9 sweing machines are utilised for training purposes without any stipend to the trainees.

Besides the above, Z.U.P. or *Zoram Upa Pawl* (Old men organisation) functions with its Headquarters at Aizawl. As per survey its functioning at Durtlang is from the year 1962. Membership fee is

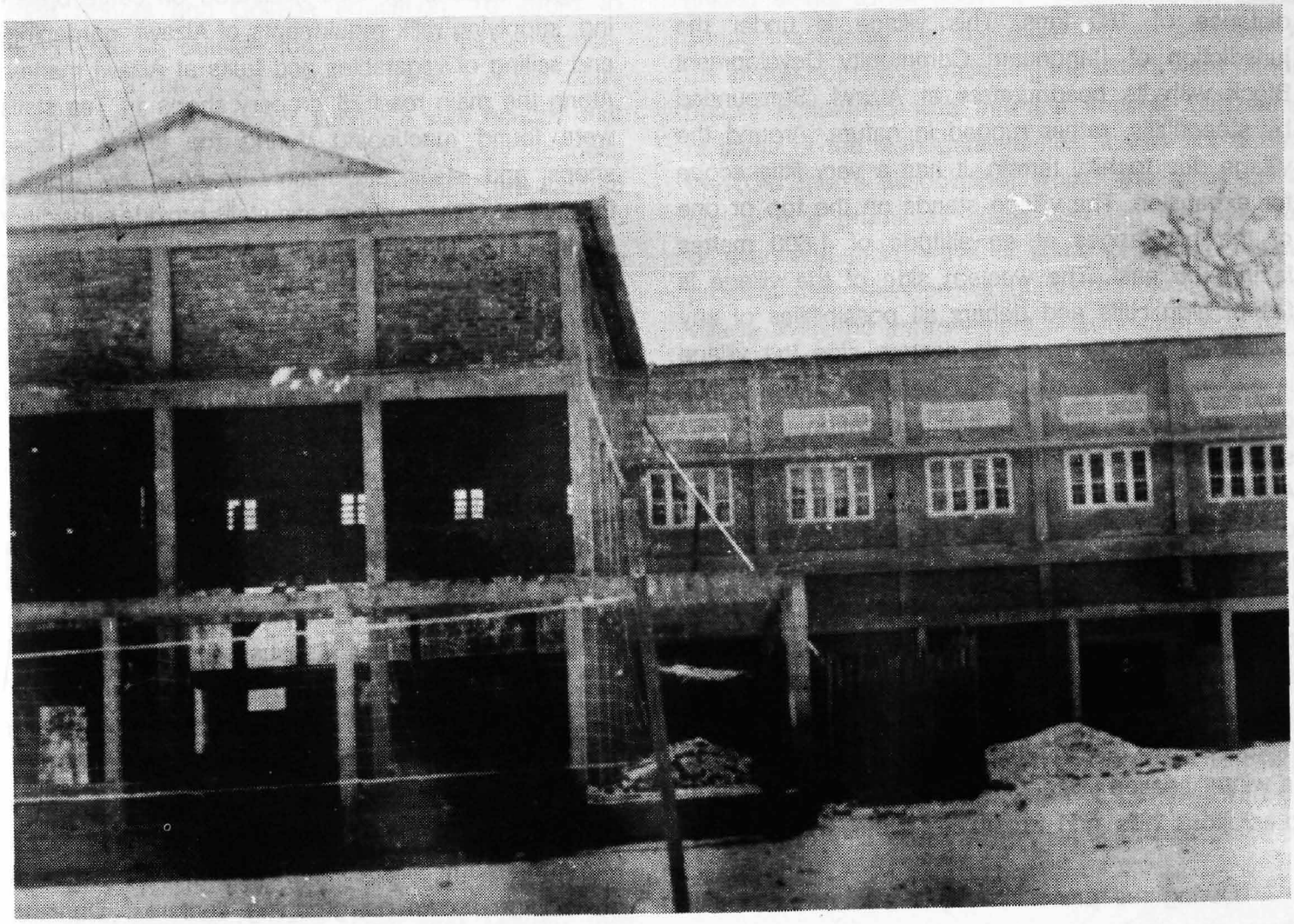
Rs. 1/- with annual fee for Rs. 1/- are paid by persons who attained 50 years of age and above. Now they have as many as 275 members. Aims and objectives are to give advices and guidance to Young Mizo Association, Mizo Hmeichhe Insuihkhawm Pawl and to the members of village council in local administration and general welfare of villagers. In collaboration with Social Welfare Department of Mizoram Government, this organisation tries to help the old age pensioners and retired government servants. Equipment owned by this association includes 2 big cooking vessels, one big size pot, 80 plates and cups, one petromax, one public audience set and 1 parachute tent. The other association that was found to exist during the survey was Durtlang *Zawlbuk Pawl* (Durtlang Zawlbuk Association). This association was established in 1982 as V.D.P. (Village Defence Party) and later on in 1984 the association's name was changed to Durtlang Zawlbuk Pawl. All young people may become members of the association.



A church



A cemetery



A community Hall

CHAPTER V

CONCLUSION

Durtlang village is situated at a distance of 8 kms from Aizawl on its northern side along the main road connecting Aizawl-Durtlang-Silchar covering a distance of 180 kms. This village is under the jurisdiction of Tlangnuam Community Development Block with its headquarters at Aizawl. Surrounded by steepnhills, rather rugged in nature. Around the village due to hilly terrain, it has a very little scope for expansion. The village stands on the top or one of the hill ranges at an altitude of 1,600 metres facing the east. The western side of the village is full of high cliffs and debars all possibilities of any settlement. As such on its eastern side the village is expanding for settlement. There are many significant changes specially in communication. The 1961 survey only revealed that the only road that connects Aizawl-Silchar road was kucha and was subject to constant repairs, every year due to heavy rains and landslides during every rainy season. The nature of the land itself renders the construction of roads or paths and improvement of the existing ones impossible and hazardous. Villagers faced great difficulty in getting access to other villages and even district headquarters, Aizawl situated at 8 kms away. Only in winter season villagers were able to tread through precipitous hills and cross the rivers and streams

During the present study it was revealed that there are no hindrances in regard to communication. There is a regular bus service run by the government transport department. In addition to this there are buses run by the private bus owners. Villagers have social contact with urban elite and also with neighbouring villages. As a matter of fact, new ways of out look of life have crept into the society and made them ready to absorb whichever is good and ignore that whatever they do not like. This change is not only inevitable but desirable. A slow but continously increasing urban look is apparent. The visits by urban people to the village and villagers visiting urban areas is common now. One can see some changes in occupational patterns of the villagers though most of them are cultivators. Some villagers depend for their livelihood on cattle breeding, supplying milk requirments of Aizawl, gardening, and selling of vegatables and fruits at Aizawl market. Along the main road 25 grocery shops 14 Tea stalls were found functioning during the survey. These shops and stalls are mainly manned by women folks. Most of these shops and stalls provide subsidiary income in addition to main occupations as cultivation. But this diversion to other occupations do not change majority of the villagers who remain predominantly cultivators. But till this day tools and implements continue to be similar of what they used to be two decades back.

In 1961 it was a fair sized village with a total population of 1,399, housed in 225 households whereas in 1981 Census as many as 3,736 persons are recorded living in 613 households. Decadal growth rates recorded as per Censuses of 1961 to 1971 and 1971 to 1981 are 128.02 per cent and 17.11 per cent respectively. There is an abnormal growth rate during 1961-71 when compared with 1971-1981. It may be noted here that after 1961 and before 1971 there was serious political disturbance in Mizoram. Many villages were grouped together in one village brown as grouping centere. Durtlang village was one of the grouped centres and many households from villages like Muthl and Nausel were shifted to Durtlang as a part of grouping centre in view of development and security reasons. Moreover, for non-availability of cheaper accommodation and house-sites some households shifted to Durtlang from Aizawl and hence the high decadal growth rate during 1961-1971. The growth rate recorded during 1971-1981 showed a sharp decline to 17.11 per cent. The main reason for decrease in growth rate is after normalcy and peace regained in society and political disturbances came to an end, many villagers returned to their original villages and thus

the growth rate fell to 17.11 per cent.

The 1961 survey report highlights that there were only two schools in the village, namely Primary and Middle English Schools. For further studies parents used to send their children outside the village and in some cases even outside Aizawl District to avail High School and College education. To afford to send children outside the village for higher education was a matter of pride to them. On the other hand during the present survey it was noticed that educational institutions such as 4 Primary Schools, 2 Middle Schools and one High School are located in the village. For College and Post-Graduate education, villagers availed further educational facilities at a distance of 8 kilometres in Aizawl. In addition to this some villagers even availed facilities of higher education outside the Mizoram State. As many as 47.53 per cent were literate as per 1961 Census, whereas 76.58 per cent of the population is literate according to 1981 Census. In 1961 survey, the village literacy rate was 49.37 per cent to total sample population, (in 85 selected households) whereas in the present study (in 100 households) the literacy rate has been 85.11 per cent. Thus Durtlang village is marching ahead with an accelerated growth rate in literacy.

Majority of the villagers are Mizo Scheduled Tribe following Christianity. However, with the passage of time and expansion of education most of the sub-tribes having their respective dialects like, *Hmar*, *Paihte*, *Chawngthu*, *Ralte*, *Pawi* and *Lakher*, now assimilated the *Duhlian* (Mizo) language which has established itself as the lingua franca for the whole of Mizoram. Besides these groups, there are a few Nepalis (Hindu) who are permanent residents of the village and some non-Mizo belonging to the plains who have come to the village as government employees or for running some petty shops. Interrogation during the survey indicated clearly that in spite of the varied composition of the village population, they all lived together in great harmony/ amity and with the deep feeling of belongingness. Egalitarianism continues to be a significant characteristic of the village people and the evils of untouchability and class consciousness between the rich and poor etc., are completely absent. The sustaining forces for the same are maintained vigorously through their local social custom of community feasts, hospitable intermingling and the permissive attitude of their inherent nature. They are polite and they considered it shameful to speak unkind works to anybody. It was, however, found during the survey that the more mature sections of the village population including the elders were rather deeply concerned with frequent impolite behaviour of some of the teenagers. In fact, it was noted that the (Old men's association) would after stick up a notice at a prominent place decrying the unsocial or even anti-social ways of some of the youths to projects their disapproval of such activities in the village. With the improvement of education and high percent of literacy in the village and the usual Mizo concern towards maintenance of good picture of their distinct collective life, these silent social measures bring significant results.

The main source of drinking water is rivers and streams. In addition to this during rainy seasons people store rain water in big containers made of corrugated iron sheets or cemented water tanks for drinking water. But during dry seasons many water points get dry and severe scarcity of drinking water becomes a common feature in the village. The village is electrified recently and power is supplied through newly built Zuangtui transformer, a couple of kilometres away from this village.

Prior to proselytism into Christianity, the Mizos like other primitive people of the world, were animists. They had supertitious belief in numerous evil-disposed demons and perpetual religious propitiations were offered to appease the evil spirits. At the same time they also believed in some good spirits who brought prosperity and fortune.

Overall observations during the present study of this village, reveals that the villagers are forward looking and adopted to the Westernised way of life coupled with influences derived from pioneer Christian Missioneries centuries back. Social life and

economy in the society is now mostly urban, reflecting and urban look. This fast transformation is further bound to accelerate and it might very soon become amalgamated physically to urban areas of Aizawl town.

Overall impression one would get from the restudy is that the social and economic progress so far made in the village is impressive. A furture scientific development of agriculture and horticulture with proper water supply and starting of forest-based cottage and small scale industries may enable the village to bring about a faster economic growth and viability to generate employment potential and better livelihood of the villagers.

APPENDIX - I

Glossary of word used in the report

Appendix I

Glossary of words used in the Report

Mizo	English
Buhfai-tham	Every Mizo household save a portion of rice while cooking for offering to the church mission fields for community service.
Buh In/Chhek In	A barn or shed for storing Paddy during and after harvest.
Chhinlung	The name of the mythical rock from beneath which the progenitors of the present human race are said to have originated.
Cherraw	A bamboo dance of woman folks in festive occasions.
Chemkawm	Bill-hook
Chempui	Mizo dhao or a chopper
Chai	During traditional festivals or special occasions Men and women holding hand around and dance where certain musical instruments and drums are played. This Chai has special songs.
Chheih Lam	This is a kind of dance where men sit round in a circle and sing while at the centre two or three persons dance in a joviaz mood.
Chhaitung	A Nepali community regarded the first six days as chhaitung period means for that god is not yet planning or chalk out the life future of a new born child.
Durkhuang	A large gong.
Di	A large sungrass used for roof.
Duhlian	A name given to the upper classes or clan in Mizoram and to the dialect they speak which is regarded as the purest form of the Mizo language.
Bhat Khilai	When a child attained five months old (in case of girl) or seven months (in case of boy) Nepalies feed the child with normal food with fruits. On this occasion visitors and friends are entertained with food. This 'Bhat Kilai' is observed by Nepali community only.

Kria	After the mourning period is over, the Nepali *Kria* or hair shaving ceremony is performed. After this ceremony the bereaved family starts to lead a normal life.
Khuallam	Literally a stranger's dance. This popular dance is used during traditional festivals in Mizoram. Men wear a particular striped decorated cloths and dance to the music of drums, gong and cymbals.
Kohhran Upa	A church elder holding a very important place in church activities and congregation.
Lushai or Lusei (Mizo)	There are many and varied clans or tribes inhabiting Mizoram. Of these, Lushai or Mizo is the most popular one.
Lunghun	Memorial stone erected on the grave after the completion of 3 years from the date of death.
Melnga ruam	A meadow *at the five miles area* in Dutlang village.
Mizo vaihlozial	A typical Mizo cigar or a cheroot or bidi localy produced.
Nauban	Orchid
Favah	A sickle for harvesting of paddy
Hreipul	An axe.
Tharsem	A household cultivating rented land as a "Crop sharer" or "a Share croper" including a tenant paying a fixed produce as rent.
Ipte chei	A typically designed Mizo bag decorated with embroidery. This typical bag is worn by Mizo while travelling or during festive seasons to keep personal articles.
Inkhualtelem	The name of a children's game in which they play as if they are grown up people with toys and a large beans.
Puan chei/Kawr chei	A decorated loin cloth with an artistic blouse. Bothe Puanchei and Kawrchei are extremely beautiful and are worn on ceremonial occasions.
Pawisa chawi	A household cultivaling rented land on cash payment including tenants pay fixed rent on cash.

Puan	A Mizo loin cloth used by both sexes.
Puar ak	A mediator who is actively involved to settle marriage between the bride and bridegroom.
Runlui	A Manipur river.
Rapchung	This is a shelf over the fire place or heath in Mizo house used for spreading unhusked rice and vegetable seeds.
Rak zu	Re-distilled fermented rice bear having a content of alchohol used as a strong drink.
Man eitute	Relatives or closed friends who share the marriage price received by girl's parents. In time of happiness and sorrow the bride will have cordial relationship with *'Man eitute'*.
Mitthi lumen	When death occurs, people gather and remain awake for the whole night offering to God in order to console the bereaved family.
Thingkhawn	Young girls collect timber/wood or a cup of rice from every household to give the bereaved family.
Tuthlawh	A small hoe used by Mizo while working in jhum cultivation.
Tlawmngaihna	To live for others and to be unselfish.
Thlam	A temporary shed in jhum field used for shelter from rain and sun.
Upas	Elders in Mizo society who work as advisers to the chiefs.
Zoram Upa pawl	A Mizo old men's organisation.
Zanriah	A dinner
Zawlbuk pawl	An organisation of young and old people to promote welfare of the society.
Zu	A fermented rice beer and a popular drink.

APPENDIX - II

Household Tables on Survey Data

Table No. 1

Distribution of households classified by migration status and place of birth of head of household and composition by sex and age status of members (Minor upto age 14, adult 15 and above

Migrational status and place of of head of households	Numberof household where compositionby sex and age of members is						Total
	Adult male & female and minor male/ female	Adult male & female	Adult male/ males only	Adult female/ femeles only	Adult male & minor male & female	Adult female & minor male & female	
1	2	3	4	5	6	7	8
A Non-migrant (Born in the same village)	41	5	–	–	–	2	48
B. Migrant							
I. Born outside the village but in the same taluk (a) Rural	13	2	–	1	–	–	16
(b) Urban	1	–	–	–	–	–	1
II. Born within the district in taluk (a) Rural	18	5	2	–	–	–	25
(b) Urban	1	–	–	–	–	1	2
III. Born in other district of the state							
Lungiri (a) Rural	1	–	–	–	–	–	1
(b) Urban	1	–	–	–	–	–	1
Chimtupui (a) Rural	–	–	–	–	–	–	–
(b) Urban	1	–	–	–	–	–	1
IV. Born in other state							
Tripura	1	–	–	–	–	–	1
Manipur	3	–	–	–	–		3
W. Bengal	1	–	–	–	–	–	1
Total	82	12	2	1	–	3	100

Table No. 2

Distribution of household classified by nature of relation of members to head of the household and migration status of head of households

Nature of relation of members to the household		Number of households where migration status of head of the households is		
		Non-migrant	Migrant	Total
1		2	3	4
1	Self	–	–	–
2	Self, spouse	1	–	1
3	Self, spouse, unmarried sons and daughter	27	27	54
4	Self, spouse, married son and son's wife with or without unmarried sons and daughter	7	17	24
5	Self, spouse, married brother, brother's wife, wtih or without unmarried sons and daughter	1	–	1
6	Self, spouse, married brother, brother's wife, married son, son's wife with/without unmarried sons/daughters	1	1	2
7	Self, (Male) unmarried son/daughter	–	3	3
8	Self, (Female), unmarried son/daughters	3	1	4
9	Self, spouse, with or without unmarried son/ daughter and widowed father	1	–	1
10	Self, spouse, with or without unmarried son/ daughter and widowed mother	2	1	3
11	Salf, (Male) unmarried brother/sister	–	–	–
12	Other (Specify) Self, spose, unmarried wife brother married sister and sister's son	2	1	3
13	Self, spouse, unmarried son and married, daughters with daughter's sister	1	–	1
14	Self, (female) married daughter with daughter's daughter & daughter's son	1	–	1
15	Self (Female), with married son & sons wife with daughter & unmarried daughter	1	–	1
16	Self, spouse, married daughter and with daughter's daughter	–	1	1
	Total	48	52	100

Table No. 3

Distribution of workers and non-workers classified by sex/caste/tribe/community and broad-age groups

Caste/Tribe community	All ages						0—14					
	Workers			Non-worker			Worker			Non-worker		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Scheduled tribe—Mizo	226	138	88	293	143	259	–	–	–	225	91	134
Nepali	12	9	3	27	9	18	–	–	–	11	5	6
Total	238	147	91	420	152	268	–	–	–	236	96	140

15—59						60+					
Worker			Non-worker			Worker			Non-worker		
T	M	F	T	M	F	T	M	F	T	M	F
14	15	16	17	18	19	20	21	22	23	24	25
216	128	88	131	36	95	11	11	–	37	16	21
11	8	3	14	4	10	1	1	–	2	–	2
227	136	91	145	40	105	11	11	–	39	16	23

Table No. 4

Worker and non-workers by mother tongue sex and educational level

Mother Tongue	Educational level	Workers			Non-workers		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Mizo	Primary	76	47	29	135	53	82
	Middle	95	57	38	104	30	74
	Matriculation/Secondary	14	10	4	10	4	6
	Higher Secondary/Intermediate Pre-university	5	5	4	6	4	2
	Non-technical diploma or certificate not equal to degree	–	–	–	–	–	–
	Technical diploma or certificate not equal to degree	–	–	–	–	–	–
	Graduate degree other than technical degree	5	4	1	2	2	–
	Post-graduate degree other than technical degree	–	–	–	–	–	–
	Engeneering and technology	–	–	–	–	–	–
	Medicine	1	1	–	–	–	–
	Agriculture & dairying	–	–	–	–	–	–
	Veterinary	–	–	–	–	–	–
	Teaching	–	–	–	–	–	–
	Others						
	Literate without level	17	11	6	47	18	29
	Illiterate	9	3	6	89	32	57
	Total	226	138	88	393	143	250

Table No. 4 (concld.)

Worker and non-workers by mother tongue sex and educational level

Mother Tongue	Educational level	Workers			Non-workers		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Nepali	Primary	1	1	–	4	2	2
	Middle	6	5	1	8	2	6
	Matriculation/Secondary	–	–	–	2	–	2
	Higher Secondary/Intermediate Pre-university	1	1	–	1	–	1
	Non-technical diploma or certificate not equal to degree	–	–	–	–	–	–
	Technical diploma or certificate not equal to degree	–	–	–	–	–	–
	Graduate degree other than technical degree	–	–	–	2	2	–
	Post-graduate degree other than technical degree	–	–	–	–	–	–
	Engeneering and technology	–	–	–	–	–	–
	Medicine	–	–	–	–	–	–
	Agriculture & dairying	–	–	–	–	–	–
	Veterinary	–	–	–	–	–	–
	Teaching	–	–	–	–	–	–
	Others						
	Literate without level	4	2	2	6	2	4
	Illiterate	–	–	–	4	1	3
	Total	12	9	3	27	9	18

Table No. 5

Distribution of households classified by number of members and by main occupational diversity (i.e.) different members having different occupations

Description of Occupational diversity		Number of household	Number of members
1		2	3
Peon	L.P. Teacher	1	2
Cultivator	Hair dresser	1	3
Cultivator	Clerk	1	6
Cultivator	H/S teacher	1	3
Clerk	Nurse	1	3
Clerk	Milk seller	1	3
Carpenter	Cattle breedings	1	3
S.D.O.	Clerk	1	2
Chowkider Cattle breedings	Teacher	1	3
Chowkider	Driver	1	2
Carpenter Muster roll labour	Cultivator	1	4
Manager	Shopkeeper owned	1	2

Table No. 6

Travel index of persons, males and females classified by occupation

Occupation (describe occupation as per NCO-2 digit)		Persons			Travel index		
		T	M	F	T	M	F
1		2	3	4	5	6	7
61	Cultivator	52	27	25	364.47	616.59	92.84
62	Cattle Breeding	84	48	36	628.73	650.00	601.14
39	Operator	3	3	–	1,308.66	1,308.66	–
35	Clerk	17	12	5	2,477.82	3,077.25	1,060.4
81	Carpenter	13	13	–	767.46	767.42	–
38	Mail distributer	2	1	1	2,345.00	3,290.00	400.00
99	Labourer (Agir.)	11	9	2	338.72	394.00	90.00
85	Electrician	2	2	–	10.00	310.00	–
43	Salesman	2	–	2	2,954.5	–	2,954.5
30	Supervisor	1	1	–	4,650.00	4,650.00	–
15	Teacher	13	6	7	2,794.69	3,240.33	2,269.85
IX	Handicraft (canes and bamboo work)	2	1	1	3,446.00	6,700.00	192.00
40	Shop Keeper	11	5	6	717.55	963.00	513.00
84	Watch repaier	1	1	–	102.00	102.30	–
92	Press worker Alphebet, arrenger	1	–	1	180.00	–	180.00
92	Driver (Moter)	6	6	–	1,202.00	1,202.00	–
65	Gardener	2	1	1	373.00	520.00	226.00
66	Tember collection	2	2	–	10.00	10.00	–
52	Servant	1	–	1	70.00	–	70.00
56	Hair dresser	1	–	1	171.03	–	171.00
25	Manager	1	1	–	280.00	280.00	–
08	Nurse	2	–	2	2,574.00	–	2,574.00
57	Chowkidar	4	4	–	1,234.00	1,234.00	–
83	Blacksmith	1	1	–	5,700.00	5,700.00	–
93	Painter	1	1	–	400.00	400,00	–
07	Doctor	1	1	–	3,712.00	3,712.00	–
24	Contrector	1	1	–	1,643.00	1,643.00	–
	Total	238	147	91	951.16	1,130.57	666.42

Table No. 7

Employment status of workers classified by religion, and caste/tribe/community

Religion & caste/ tribe community	Employment status					
	Cultivator			Agricultural labour		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Christian Scheduled tribe—Mizo	52	27	25	2	2	–
Hiudu, Other Nepali	–	–	–	–	–	–
Total	52	27	25	2	2	–

Employment status											
Employer			Employee			Single worker			Family worker		
P	M	F	P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16	17	18	19
4	2	2	53	37	16	12	11	1	104	60	44
–	–	–	3	3	–	1	1	–	7	4	3
4	2	2	56	40	16	13	12	1	111	64	47

Table No. 8

Employment status of workers and place of work

Place of work	Distance of place of work	Employment status					
		Cultivator			Agricultural labour		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
A. Inside the village	–	52	27	25	2	2	–
B. Outside the village	–	–	–	–	–	–	–
i) Village (Name)	–	–	–	–	–	–	–
ii) Town (Name) Aizawl	–	–	–	–	–	–	–
Total	–	52	27	25	2	2	–

Employment status											
Employer			Employee			Single worker			Family worker		
P	M	F	P	M	F	P	M	F	P	M	F
9	10	11	12	13	14	15	16	17	18	19	20
4	2	2	35	22	13	13	12	1	111	64	47
–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–	–	–	–
–	–	–	21	18	3	–	–	–	–	–	–
4	2	2	56	40	16	13	12	1	111	64	47

Table No. 9

Occupation and distance from place of work

Discribe occupation occupation (as per NCO 2-Digit)		Number of workers whose place of work (Kms)						
		Less than 1	1—2	3—5	6—10	11—15	16—25	26+
1		2	3	4	5	6	7	8
62	Cattle breeding	62	6	9	4	3	–	–
61	Cultivator	–	22	17	11	2	–	–
56	Hair dresser	–	–	–	1	–	–	–
15	Teacher	11	2	–	–	–	–	–
35	Clerk	5	2	–	8	2	–	–
65	Gardener	2	–	–	–	–	–	–
38	Mail distributor	1	–	–	–	1	–	–
08	Nurse	–	1	–	1	–	–	–
81	Carpenter	10	3	–	–	–	–	–
40	Shop keeper	11	–	–	–	–	–	–
57	Chowkidar	2	1	–	1	–	–	–
39	Operator	1	–	–	1	1	–	–
85	Electrician	–	–	–	1	1	–	–
92	Press worker	–	1	–	–	–	–	–
99	Labour (Agriculture)	8	1	–	2	–	–	–
43	Salesman	2	–	–	–	–	–	–
30	Supervisor	–	–	1	–	–	–	–
X1	Handicraft	2	–	–	–	–	–	–
83	Black Smith	1	–	–	–	–	–	–
84	Watch repaier	1	–	–	–	–	–	–
24	Contractor	–	–	1	–	–	–	–
98	Driver (Motor)	1	–	–	5	–	–	–
66	Timber collection	–	–	2	–	–	–	–
52	Servant	1	–	–	–	–	–	–
07	Doctor	1	–	–	–	–	–	–
25	Manager	1	–	–	–	–	–	–
93	Painter	1	–	–	–	–	–	–
	Total	124	39	30	35	10	–	–

Table No. 10

Age at marriage and time of marriage

Duration of marriage	Average age at marriage		Number of males and females married at the age					
			Below 10		10—12		13—15	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
Within 15 years	28.83	21.68	–	–	–	–	–	–
15—29	24.64	19.38	–	–	–	–	–	1
30+	26.32	21.64	–	–	–	–	–	–
	112 (26.41)	128 (24.74)	–	–	–	–	–	1

Number of males and females married at the age											
16—18		19—21		22—24		25—29		30—34		35+	
M	F	M	F	M	F	M	F	M	F	M	F
10	11	12	13	14	15	16	17	18	19	20	21
–	15	3	15	8	7	18	5	5	2	3	–
–	17	9	20	12	7	19	6	6	1	1	–
–	12	3	12	6	4	8	1	10	1	1	2
–	44	15	47	26	18	45	12	21	4	5	2

Table No. 11

Households classified by duration of stay of head of the households in present residence and per capita floor

Duration of stay	Total		Per capita floor space			
	Number of Households	Number of members	One or less sq. metre		2—3 sq. metres	
			Number of households	Number of members	Number of households	Number of members
1	2	3	4	5	6	7
Less than 1 year	–	–	–	–	–	–
1—4 years	5	37	–	–	–	–
5—9 years	8	58	–	–	–	–
10—19 years	18	124	–	–	–	–
20+ years	69	439	–	–	2	11
Total	100	658	–	–	2	11

Per capita floor space							
4—5 sq. metres		6—9 sq. metres		10—15 sq. metres		16+ sq. metres	
Number of households	Number of members	Number of households	Number of members	Number of households	Number of members	Number of households	Number of members
8	9	10	11	12	13	14	15
–	–	–	–	–	–	–	–
–	–	–	–	–	–	5	37
–	–	–	–	–	–	8	58
3	21	2	20	–	–	13	83
–	–	7	44	7	34	53	350
3	21	9	64	7	34	79	528

Table No. 12

Households classified by number of members number of rooms occupied and religion, and caste/tribe/community, of head of the household

Religion & caste/ tribe/community of head of household	Total No. of households studied	Total No. of members		Total No. of rooms	Households with 1 room			Households with 2 room		
		M	F		No. of house-holds	No. of members		No. of honse-holds	No of members	
						M	F		M	F
1	2	3	4	5	6	7	8	9	10	11
Christian scheduled tribe—Mizo	95	281	338	280	8	15	24	26	79	79
Hindu										
Nepali	5	18	21	13	1	2	3	1	3	3
Total	100	299	359	293	9	17	27	27	82	82

households with 3 room			Households with 4 rooms			Households with 5 rooms			Households with unspecified no. of rooms		
No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members	
	M	F		M	F		M	F		M	F
12	13	14	15	16	17	18	19	20	21	22	23
34	98	122	21	74	91	3	10	8	3	5	14
2	10	9	1	3	6	–	–	–	–	–	–
36	108	131	22	77	97	3	10	8	3	5	14

Note : Columns 21—23 include figures of household which have no regular rooms.

Table No. 13

Existance of furniture classified by religion and caste/tribe/community and duration of present residence of head of the household

Religion and caste/tribe community of head of household	Duration of present residence	Total No. of households	No. of house-having no furniture	No. of household having	
				Chair	Table
1	2	3	4	5	6
Christian	Less than 1 year	–	–	–	–
Scheduled tribe	1—4 year	16	–	14	15
Mizo	5+ years	79	–	61	76
	Total	95	–	75	91
Hindu/Nepali	Less than 1 year	–	–	–	–
	1—4 years	–	–	–	–
	5+ years	5	–	4	5
	G. Total	100	–	79	96

No. of household having								
Diwan	Cot.	Newar cot	Banches	Bed	Box	Stool	Almirah	Wardrop
7	8	9	10	11	12	13	14	15
–	–	–	–	–	–	–	–	–
4	2	–	9	–	9	3	4	3
18	5	1	58	26	38	18	42	15
22	7	1	67	26	47	21	46	18
–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	–
2	1	–	4	–	–	3	–	–
24	8	1	71	26	47	24	46	18

Table No. 14

Materials of which untensils are made classified by religion and caste/tribe/community and migration status (Migrant of non-migrant with reference to place of last residence of head of household

Religion and caste/tribe/community of head of the household		Migration status	Total No of. households
1		2	4
Christian	Seheduled tribe Mizo	(a) Migrant	48
		(b) Non-migrant	47
	Total		95
Hindu	Nepali	(a) Migrant	4
		(b) Non-migrant	1
Grand Total			100

Numebr of households where cooking untensils are made				No. of households where untensils for for serving food are made			
Alluminium	Stainless steel	Silver	Alluminium	Stanless steel	Silver	China clay	Enamel plate
4	5	6	7	8	9	10	11
40	8	1	30	14	1	6	1
42	10	–	32	24	–	5	–
82	18	1	62	38	1	11	1
4	1	–	4	1	–	–	–
1	–	–	1	–	–	–	–
87	19	1	67	39	1	11	1

Table No. 15

Use of light and fuel classified by religion and caste/tribe community and migration status with referance to place of last residence of head of the households

Religion and caste/ tribe/community of head of household	Total No. of households	Migrant household				
		Number of using fuel		Number of using light		
		Fire wood	Machine gas	Kerosin oil	Electricity	Kerosin oil
1	2	3	4	5	6	7
Christian scheduled tribe Mizo	95	43	13	1	31	26
Hindu/Nepali	5	3	1	–	1	3
Total	100	46	14	1	32	29

Non-migrant household						
Number of using fuel				Number of using light		
Fire wood	Machine gas	Kerosin oil	Electricity	Electricity	Kerosin oil	Bio-gas
8	9	10	11	12	13	14
32	18	1	1	31	15	2
1	1	–	–	1	–	–
33	19	1	1	32	15	2

Table No. 16

Cause of death particulars of diagnosis and treatment and time of death (female) classified by religion, caste/tribe/community, of head of the households

Religion & caste/tribe community of head of household	Number of death during less than 10 years where the deceased was females who was died			
	Malaria	Galstone	Hooping Couch	Heart desease
1	2	3	4	5
Christian ST/Mizo	3	1	1	3
Hindu/Nepali	–	–	–	–
Total	3	1	1	3

No. of death during less then 10 years where the deceased was female who was died			No. of death during 10+years where the deceases was female who was died				
Fever	Asthma	Not stated	Malaria	Defection of birth	Dysentry	Asthma	Deptheria
6	7	8	9	10	11	12	13
1	3	1	1	1	1	1	1
1	–	–	–	–	–	–	–
2	3	1	1	1	1	1	1

Table No. 17

Practice of family planning messures by religion, caste/tribe and sex

Religion and Caste/Tribe	Age-group	Number of males adopting	Number of females adopting		
		Vasectomy	Tubectomy	Loop	Copper T
1	2	3	4	5	6
Christian,	Below 20	–	–	–	–
Scheduled tribe	20—29	–	1	1	–
Mizo	30—39	1	14	1	3
	40—49	2	8	1	–
	50+	1	3	–	–
Hindu/Nepali	Below 20	–	–	–	–
	20—29	–	–	–	–
	30—39	–	1	–	–
	40—49	–	–	–	–
	50+	–	–	–	–
	Total	4	27	3	3

Table No. 18

Practice of family planning measures by religion caste/tribe, education level and sex

Religion and Caste/Tribe	Educational status	Number of maleadopting	Number of female adopting		
		Vesectomy	Tubectomy	Copper T	Loop
1	2	3	4	5	6
Christian,	Illiterate	1	1	–	–
Scheduled tribe Mizo	Literate without level	–	1	–	1
	Primary	2	15	3	–
	Middle	–	9	–	2
	Matric and above	1	–	–	–
	Total	4	26	3	3
Hindu/Nepali	Illiterate	–	–	–	–
	Literate without level	–	–	–	–
	Primary	–	–	–	–
	Middle	–	–	–	–
	Matric and above	–	1	–	–
	Grand Total	4	27	3	3

Table No. 19

Practice of family planning measures by religion, caste/tribe Industrial Category and sex

Religion & caste/tribe	Idustrial category	Number of males adopting	Number of female adopting		
		Vasectomy	Tubectomy	Loop	Copper T
1	2	3	4	5	6
Christian,	Cattle breeding III	3	5	–	–
Scheduled tribe	Shop Keeper VII	–	–	1	–
Mizo	Carpenter V	1	1	–	2
	Cultivator I	–	3	–	–
	Daily wages, labour-Agricultual labour II	–	–	–	–
	Livestock, Foresty etc. II	–	–	1	–
	Trade & Commerce VII	–	5	–	–
	Household duty IX	–	11	1	1
	Quarying IV	–	1	–	–
Hindu/Nepali	Cattle breeding III	–	1	–	–
	Total	4	27	3	3

Table No. 20

Sale of valuable assets during last five year's classified by occupational of head of household

Occupation of head of households	Number of households reporting sale during	Households reporting sale of Asset (specifv)			
		Land	Piggery	Cow	wordrop
1	2	3	4	5	6
Teacher	2	Witihn 6 months			
		6 months to 1 year			
		1—2 years			
		2+ years	8,000	6,000	– –
Carpenter	3	Within 6 mohths			
		6 months to 1 year			
		1—2 years	2,500	–	– –
		2+ years	3,900	–	– –
Gardener	1	Within 6 months	–	–	– –
		6 months – 1 years	–	–	– –
		1—2 years	1,500	–	– –
		2+ years	–	–	– –
Cultivator	2	Within 6 months	–	–	– –
		6 months—1 years	–	–	– –
		1—2 years	12,000	–	– –
		2+ years	–	21,500	– –
Shopkeeper	1	Within 6 months	–	–	– –
		6 months—1 year	–	–	– –
		1—2 years	3,500	–	– –
		2+ years	–	–	– –
Staff Nurse	1	Within 6 months	–	–	– –
		6 months—1 year	–	–	– –
		1—2 years	–	–	– –
		2 +	–	–	– –

Table No. 20 (concld.)

1		2	3	4	5	6
Watch repairer	1	Within 6 months	–	–	–	–
		6 months—1 years	–	–	–	–
		1—2 years	–	–	–	–
		2+ years	–	3,000	–	–
Non-worker	11	Within 6 months	3,600	–	1,000	1,400
		6 months—1 years	60,000	–	5,600	–
		1—2 years	–	1,200	1,000	–
		2+ years	4,000	–	43,000	–
Cattle breeding	5	Within 6 months	–	–	–	–
		6 months—1 years	–	–	–	–
		1—2 years	–	1,500	1,900	–
		2+ years	–	–	2,400	–
Painter	1	Within 6 months	–	–	–	–
		6 months—1 years	–	–	8,500	–
		1—2 years	–	–	–	–
		2+ years	–	–	–	–

Table No. 21

Source of finance for capital expenditure

Source	Total No. of households	No. of households who spent for	
		No. of household	Construction & Improvement of building & other structure (Money value)
1	2	3	4
Personal saving	23	17	2,64,100
Sale of assets	1	–	–
Borrowing	1	1	27,000
(a) Loan			
(b) Bank	2	–	–

No. of households who spent for					
Land development (Money value)		No. of household	Capital goods	No. of households	Purchases of land & other productive assets
No. of households					
5	6	7	8	9	10
11	13,000	2	24,000	2	15,000
–	–	–	–	–	–
–	–	–	–	–	–
–	–	1	3,000	1	5,000