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CENSUS OF INDIA 1961

VOLUME III

ASSAM

PART VI

VILLAGE SURVEY MONOGRAPHS

18. LAWNGTLAI

E. H. PAKYNTEIN

of the Indian Administrative Service
Superintendent of Census Operations, Assam

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Census of India 1961

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Census of India 1961

Volume III Part-VI

VILLAGE SURVEY MONOGRAPHS—ASSAM

Sl. No.	Names of Village	Police Station	District	Type of Village	
1	2	3	4	5	
1.	Titaguri (Jonagaon)	Kokrajhar	Goalpara	Tribal	Bodo-Kachari
2.	South Salmara	South Salmara	,,	Predominantly	Muslims (Sunnis)
3.	Khara	Dudhnai	,,	Predominantly Tribal	Kachari, Rabha & Koch
4.	Katanipara	Kamalpur	Kamrup	Single Community	Kumar
5.	Nasatra	Barpeta	,,		Multi-Ethnic
6.	Batasipur	Dhekiajuli	Darrang		Multi-Ethnic
7.	Dhepakgaon	Majuli	Sibsagar	Tribal	Miri
8.	Kumargaon	Jorhat	,,		Multi-Ethnic
9.	Japisajia	Sibsagar	,,	Single Community	Ahom
10.	Fulertal	Lakhipur	Cachar	Tribal	Hmar
11.	Resubakrapara	Tura	Garo Hills	Tribal	Garo
12.	Mawnai	Shillong	United Khasi & Jaintia Hills	Tribal	Khasi
13.	Modymmai	Jowai	,,	Tribal	Pnar
14.	Laisong	Haflong	United Mikir & North Cachar Hills	Tribal	Zemi Naga
15.	Gunjong	Haflong	,,	Tribal	Dimasa (Kachari)
16.	Phongjangre	Baithalangso	,,	Tribal	Mikir
17.	Durtlang	Aijal	Mizo Hills	Tribal	Mizo
*18.	Lawngtlai	Lungleh	,,	Tribal	Pawi-Lakher

* Present publication

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one

predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in Situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September, 1959 conference introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their atten-

tion to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the Country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

New Delhi,
July 30, 1964.

Asok Mitra
Registrar General,
India.

PREFACE

To most people, the census is only the counting of heads which, like the legendary phoenix, reappears from its own ashes at regular intervals of ten years. Actually, many things are collected in every census regarding human beings, who they are, how they live, what they do and what things are done for them by Government and private agencies. Thus, many studies and Governmental activities owe their origin to the census. For example, anthropology or ethnography in India began from the census records. Similarly, linguistic studies, arts and crafts and a study of fairs and festivals are derived from the census. During the 1961 census, a pictorial and descriptive representation of the people is also sought to be given in Village Survey Monographs.

A few villages were selected in every part of Assam, both hills and plains, for this survey so that we may get a picture of how the people live and work, what are their customs and usages and what is the impact of the first two Five Year Plans on the economy and the way of life of the people. Lawngtlai is one such village inhabited by people known as Pawis and Lakhers. Situated in the Pawi-Lakher Region, South Mizo Hills, a study of the village gives us an idea of the people of the Region who though generally labelled as Lushais or Mizos by outsiders prefer to call themselves as Pawis and Lakhers and want to preserve their own identity even in this fast-changing world. Though very conservative in their intense desire to preserve their identity and cultural heritage, the wind of change has greatly affected them despite their comparative isolation.

The people of Lawngtlai are almost entirely cultivators who grow paddy and other cash crops by the method of 'jhumming' or slash-and-burn method. The place where they live is interspersed with parallel ranges of mountains running from north to south with deep valleys in between them — the ridges go up and down and have rather steep slopes with evergreen sub-tropical forest. The population is scanty, the density being only about 28 persons per square mile. In such circumstances, jhumming has become a way of life with the people, and according to some experts, jhumming is the only method of cultivation possible without greatly disturbing the thin top soil on the steep slopes. The houses are mostly on tops of the high ridges — a legacy of the past when people had to live on top of the hills for the sake of security and also because the hill tops are more healthy than the rather malarial valleys. The rigours of climate and the scanty produce of the soils have not dampened their spirit, and despite the meagre favours of nature, they love life intensely and make the best of everything as a result of which they still retain their virility and are now increasing their population at a comparatively high rate. The village, like all other villages in Mizo Hills, is full of children woh appear to be healthy and full of eclat.

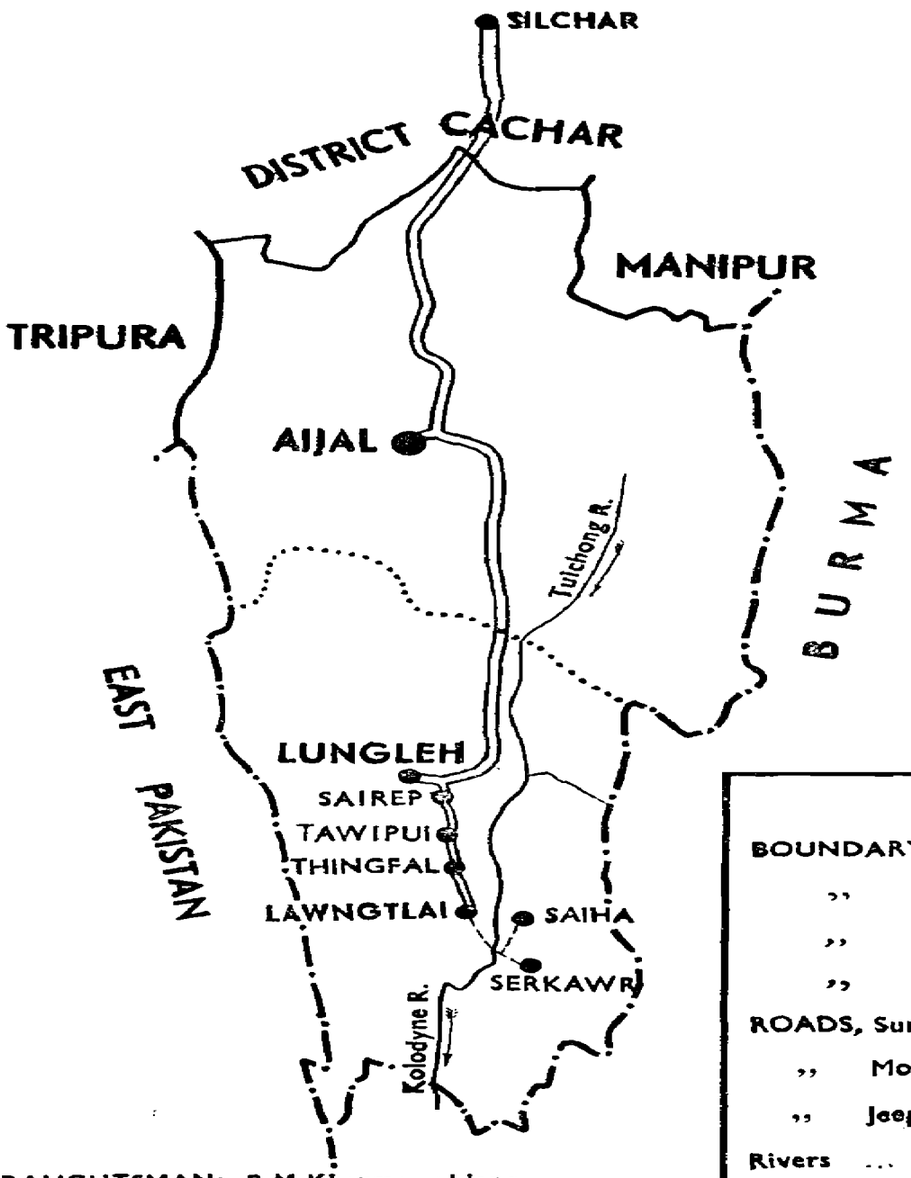
They keep pigs and fowls to a very great extent and they also maintain cattle and goats to a lesser extent as subsidiary occupations. Under the impact of developmental plans, they have now learnt to grow fruits, modern vegetables and other cash crops. Cash crops cannot, however, find a market because of lack of communications and the comparatively high cost of transport. A bag of cement worth Rs. 10 at Silchar becomes Rs. 60 per bag at Lawngtlai, and a tin of kerosene worth about Rs. 10 at Silchar becomes Rs. 40 per tin at Lawngtlai. This gives an idea of their comparative isolation and lack of communication. However, Government are now making good roads to Lungleh, and jeeps can ply in fair weather up to Lawngtlai. It is hoped that in the near future, communications will greatly improve and the economy of the people will also improve with the communications.

The people have adopted Christianity as their new faith, but they have also retained whatever is good in their own customs and manners. They have been able to adapt themselves to the forces of change without stress and strain because of their intrinsic character and also because of the regulated flow of new ideas and new people into their habitat. This monograph depicts the village in the present form and is primarily a study of the impact of changes on the life of its people.

The field investigation was done by Shri A. B. Pugh, M.A., and the tabulation of the data was done in my census office. The frame of this monograph was also started by Shri A. B. Pugh, and I was also assisted by Shri F. B. Lyngdoh, Deputy Superintendent of Census Operations, as well as by Sarvashri J. C. Bhuyan and K. S. Dey during the course of its compilation.

E. H. PAKYNTEIN

LAWNGTLAI
AND
OTHER IMPORTANT PLACES CONNECTED WITH IT



REFERENCES

BOUNDARY, International

" State

" District

" Sub-Division

ROADS, Surface

" Motorable

" Jeepable Fair Weather

Rivers

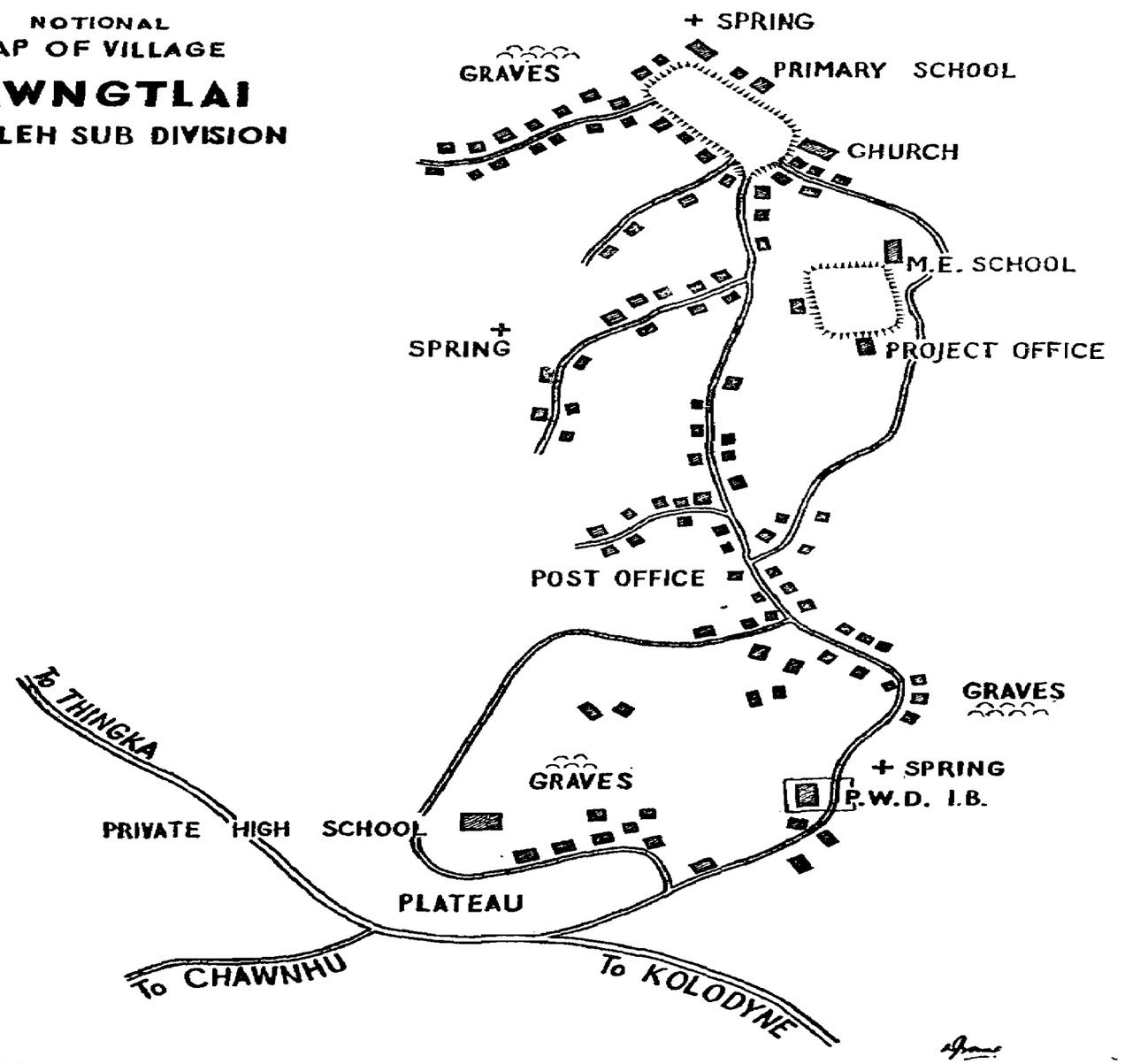
DRAUGHTSMAN:- R.M.Kharmawphlang

NOTIONAL

MAP OF VILLAGE

LAWNGTLAI

LUNGLEH SUB DIVISION



CHAPTER I

THE VILLAGE

Introduction

Indicated by latitude 22°30'N and longitude 92°55'E approximately, and situated in the middle of the Lungleh subdivision of the Mizo Hills district in the State of Assam is a village called Lawngtlai, one of the largest villages in the region inhabited by the Pawi-Lakhers. The village is under the jurisdiction of the Pawi-Lakher Regional Council, one of the Autonomous Councils created for the Tribal Areas of Assam with special rights and protections for the people thereof.

Ground for selection

Lawngtlai village typifies the economic and general backwardness of villages in the Pawi-Lakher region which is most undeveloped. Apart from certain natural obstacles that the Pawis and the Lakhers have to face, the partition of British India into India and Pakistan has greatly hampered the social and economic development of the people. The partition, when it came in 1947, caused the cutting off of all trade and communications between the district and East Pakistan. It may be recalled that for the people living in the southern part of the district, Akyab and Chittagong used to be the nearest ocean ports where their products were usually sold. The occurence of the 'Tampi' (the great famine) during 1958-61 has further aggravated the poor people's plight. All these difficulties have greatly undermined the welfare of the villagers in the area where Lawngtlai is situated. The study of this village will therefore be of value in assessing the economic structure of the people living in the villages in the region. And as mentioned in the foregoing paragraphs, the region being inhabited mostly by the Pawi and the Lakher tribes, a study of Lawngtlai village will throw some light into the social and cultural life of these people. Although the people of Lawngtlai have from time to time received some forms of financial aid from the government, the village being situated too far off in a remote region of the district, the people have not been able to reap the full benefits of a continuous and abundant assistance as is the case with the rural people of most other parts of the country. The Community Development Block for the whole region known as the Pawi-Lakher Development Block was established only in 1956. It is hoped that a study of this village will give the readers some idea about the people's attitude towards the various development schemes of the Block.

Location of the village with reference to important centres

Lungleh, the headquarters of the Subdivision in which the village is situated, is about 45 miles north of the

village. Lungleh is an important town in this part of the district. In this town are located the Hospital, the High Schools the Post and Telegraph office, the market place, shops, etc. All these are facilities within the reach of the villagers in the area including those from Lawngtlai. Lungleh is neither as big nor as developed as Aijal, the district headquarter. From the point of view of accessibility to the people of Lawngtlai in particular, Lungleh is however considerably more important than Aijal. This is due to the fact that Aijal is situated at a distance of about 126 miles north of Lungleh or about 171 miles north of Lawngtlai, and is consequently quite remote from the people of the village. Besides, Aijal is connected with the village by a motorable road, only a part of which is suitably fit for vehicular traffic, and that also only during fair weather. The portion of the road lying between Lungleh and Lawngtlai is the worst section and has been declared closed and re-opened many times.

Aijal town is about 113 miles away from Silchar the nearest Railway Station. So Lawngtlai lies nearly 300 miles away from the railway station.

On the 20th September 1956, the Pawi-Lakher Development Block was opened with its headquarter at a place near Lawngtlai village. The village therefore has most to gain from the activities of the Block. When permanent quarters belonging to the Block were being constructed, the Block workers found themselves compelled to build temporary shelters inside the village.

Physical aspects

Lawngtlai village is situated on top of two hillocks or spurs (tlang pawng) that form part of the Mizo Hill ranges. The higher spur on the north is joined to the lower spur on the south by a depressed ground which is in the form of a saddle. The original site of the village was in the northern spur where even now most of the houses are situated. The houses are huddled together with the house of the chief still located in the centre. The village fans out towards the south. A considerable number of houses are found in the saddle hump and also in the southern spur. In this part of the village, however, the houses are not closely packed as they are in the northern part. All the inhabited sectors of the village lie at an altitude of about 3000 ft. and 3050 ft. (M.S.L.) It was observed here that it is a practice among the Mizos to build their villages on the spurs of ranges. It was also noticed during the survey that most of the villages on the northern part of the district are built on the top of small hills. In the southern part of the district, the people prefer to build their villages rather on the hill-sides (tlang pawng) than on the top where no water is available. Lawngtlai village however presents a unique picture as far as location is concerned, for in this village, people build their houses at the top instead of on the hillside although the peaks on which it is located are very low compared with the neighbouring peaks or the peaks on which most of the villages in the north are built. The land beyond the village to the north and east drops suddenly many hundreds of feet and forms a natural formidable wall while towards the south and west it slopes more gently. The village itself looks like a natural balcony from which an onlooker can feed his eyes on the gleaming beauty of the river Kolodine and the blue Mountain. The landscape, as far as human eyes can penetrate, appears submerged in the deep virgin of vast forests. The beauty is more enriched by the sparkling waters of the Kolodine with its greenish blue pools some 2000 feet below the ravine. On the further bank of the river, the Blue



General view of the village

Mountain rises suddenly to tower to more than 7000 feet which is about 6000 feet above the level of the river.

The sharp spurs and peaks of the Mountain are clearly silhouetted against the background of the blue sky beyond. In the morning, before sunrise, the outline of the serrated peaks set against the glowing dawn presents an awe-inspiring sight. No part of the day however impresses an onlooker more than when the setting sun casts its red and yellowish hues over the mountains making their tops gleam like gold.

Most of the problems confronted by the people in this area arise out of the nature of the topography of this region. Therefore some knowledge of geography is essential if these problems are to be understood.

The shapes of the ranges and the numerous faults which occur at short intervals of the seemingly continuous crests suggest the possibility that the ranges in the district are parts of young fold mountains which constitute the whole Himalayan range. Layers of anticlines and synclines in this region are composed of clay and soft sand stones. The small shales and the spaces in between folds in the face of the clefts in the area may be due to the shrinking of sediment during the process of rock formation. All these show that the hills in the area are very young. The softness of the rock which is characteristic of all rocks in this region accounts for the various problems faced by the people like landslides, soil erosion and scarcity of water especially during the dry season. These peculiarlities are the root cause of the slow rate of development in the region. Because of these difficulties, no appreciable improvement in communications, construction of terraced lands and other activities could so far be made.

Climate

Before anything is said about the climatic conditions of the village under discussion, some important factors may perhaps be stated first. As mentioned previously, the village is situated at latitude 22°30′ N which is only 1° south of the Tropic of Cancer. Lawngtlai is therefore one of the few villages in the State situated in the tropical belt. It may also be recalled that the village stands at a height of only 3000 ft. to 3050 ft. above the sea level. So although the village receives plenty of heat as is the rule with most places situated in the tropics, much of the heat is counteracted by the low atmospheric pressure usually obtainable in regions of high altitude. In contrast with villages of the plains, Lawngtlai enjoys a comparatively low average temperature both during summer and winter. From the month of February, the temperature of the village begins to rise and goes on rising until the first summer rains. Rain (tuah sur) generally starts falling from about the end of May or the beginning of June, and ends towards September. During the rains, the weather is cool and moist.

As the village is situated in the monsoon region, it receives a fairly heavy rainfall. On account of the peculiar arrangement of ranges in the district, however, Lawngtlai does not experience such heavy rainfall as is the case with other villages in the neighbouring hills districts. The land as a whole rises steadily from west to east. So rainfall is evenly distributed throughout the district. The annual rainfall in the area is about 250 cms to 400 cms.

As soon as the monsoon or rainy season (fur) ceases, the weather rapidly changes. In October the weather is unusually fine. With the passing of the pleasant though busy days of this

month, winter gradually sets in. During winter (thlasik) which lasts from November to mid-February, the nights are long and cold. The days are however sunny and warm. Dense fog (minmei) settles on the surrounding ravines of the village at night and stays there often till noon on the following day. The surrounding area of the village in the morning presents a very picturesque scenery. The mist in the valley looks like a billowing sea stretching far and wide, while mountain peaks push their heads through the snowy clouds and connect the landscape with the sky. The climate of the valley is enervating. The place as a whole is unhealthy, more so during the hot seasons. Malaria is prevalent in the valley. Lawngtlai however is free from malaria-carrying mosquitoes, although some of the villagers, jhum lands (lo) are much below the higher, healthier altitudes. In winter, occasional showers occur due to alternating atmospheric pressure resulting in the retreat of the monsoon.

Unfortunately as the village is situated in a remote place where no rain gauge is kept and maintained, it is difficult to give the exact quantity of rainfall it receives during the year. The two nearest places from the village where rainfall is measured and recorded are Serkawr on the south and Lungleh on the north at a distance of 13 miles and 26 miles respectively from the village (measured in a straight line). The monthly average amount of rainfall in millimetres recorded in the two places is given in the table below.

Table No. 1

RAINFALL AT SERKAWR AND LUNGLEH

Name of the village	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1	2	3	4	5	6	7	8	9	10	11	12	13
Serkawr	13.5	35.3	56.6	180.6	335.5	628.4	558.8	558.3	465.6	231.9	80.8	25.9
							Yearly average—3171.2					
Lungleh	13.7	31.5	64.3	176.0	325.6	707.4	702.3	704.3	601.2	265.2	85.3	23.9
							Yearly average—3700.7					

The positions and heights of Serkawr, Lungleh and Lawngtlai with the distances of the two places from Lawngtlai are furnished in the table below :—

Table No. 2

POSITION OF LAWNGTLAI WITH REFERENCE TO SERKAWR AND LUNGLEH

Approximate position	Approximate height (in ft.)	Crow-flight distance from Lawngtlai (miles)
Lawngtlai 92° 53′ E & 22° 30′ N	—	—
Serkawr 92° 41′ E & 20° 15′ N	3,426	13
Lungleh 92° 45′ E & 22° 53′ N	3,700	26

(Source for figures in Table 1 & 2:— Memoirs of the Indian Meteorological Department 1901-1950: Average Annual Monthly Rainfall).

Flora and Fauna

Like most tribal villages in the hills, Lawngtlai is surrounded by deep forests (tupi) on all sides, with small clearings here and there for cultivation.

Forests are very dense and where bamboo grows alongside undergrowth of thorn, tall grass and creepers, the forests get denser still. In these forests are many kinds of flowering trees (pangper thing) and orchids (nauban) which present a beautiful array of colours when they bloom.

The village surroundings and all the inhabited parts of the district were once the home of wild animals and birds of various types. But most animals, especially the bigger types, have now been greatly reduced. Wanton killing of animals and birds is responsible for this. Elephants (sai), bisons, tiger (sakei), leopards, Himalayan andMalay bears (vawm), wild boars (ngal), wild goats (zakawng), deer, monkey (zawng), squirrels, wild fowl (ram ar), and Dorin pheasants are some of the wild life of the area.

Size and number of households in the village

Unlike villages in the plains, hill tribal villages generally have no difinite boundaries. In the case of Lawngtlai, no villager can at present state the boundaries of the village. It is said that at a time when villages were still ruled by their chiefs (bawi) the latter used to mark their respective territories apart. This was done to reduce frictions and conflicts regarding village boundaries. At present it is the Regional Council that exercises authority on land in the southern region of the district. When a new site is selected for purposes of jhumming, prior approval of the Regional Council must be obtained before clearance of the jungle can be undertaken. The same procedure is followed in respect of even those forests lying near the village. The object of such legislation is primarily to prevent reckless exploitation of forests for purposes of jhumming, etc. In practice, however, the Regional Council utilises this piece of legislation in checking inter-village feuds. Herein lay the importance of village boundaries during the time of the chiefs for the interest of the chief lies in seeing

to it that jhumming is strictly confined within the village boundaries. Violation of this rule invariably led to village conflicts. So the rule is always strictly observed. When jhum lands are no longer available within the territorial limits of the village, all the villagers would migrate to some other part of the region where cultivable jhum lands are available. The present Regional Council tries hard to persuade the people to make their villages permanent settlements without which the various development schemes cannot be successfully carried out. In order to encourage the villagers to stay in one place, the Council goes so far as to grant permission for using forests which are located at considerable distances from the village, irrespective of the traditional village boundaries. In view of this, it is difficult to give the accurate size of the village.

There are 112 households in the village with a population of 698 of whom 349 are males and 349 females. The number of households and the population of some of the neighbouring villages and of Lawngtlai as well are given in the table below for comparative study.

Table No. 3

NUMBER OF HOUSEHOLDS AND POPULATION OF LAWNGTLAI VILLAGE AND SOME NEIGHBOURING VILLAGES

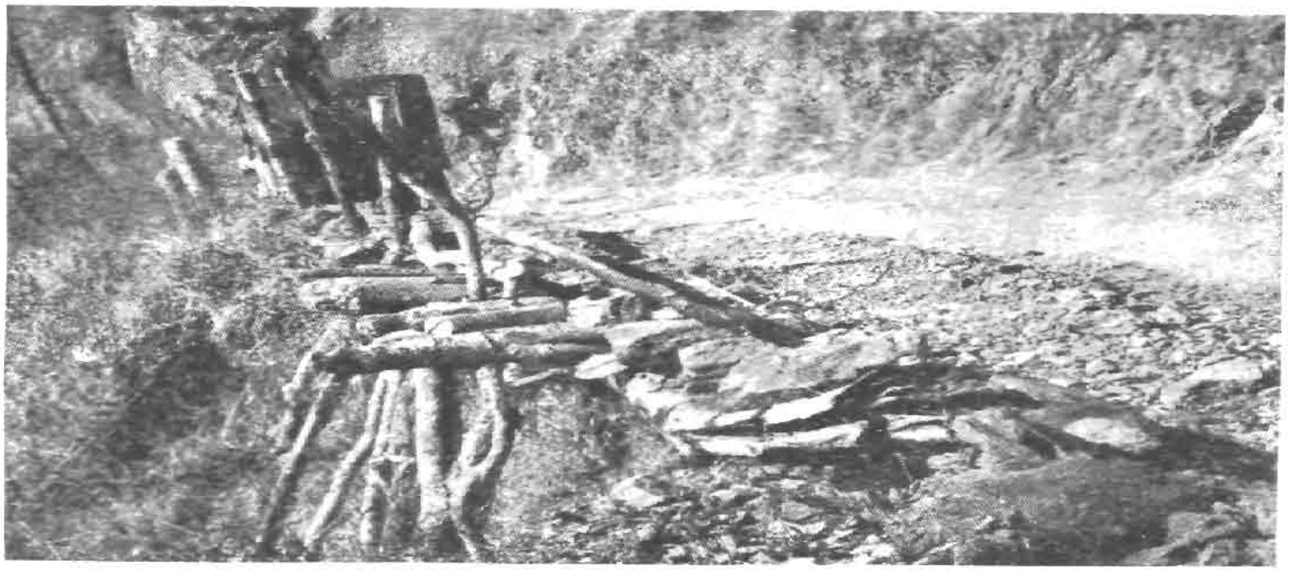
Name of the village	Distance from Lawngtlai	Direction from Lawngtlai	Height	Number of households	Population
Saiha	17 miles	South-east	4000 ft.	185	792
Thingfal	11 miles	North-north-west	3721 ft.	77	491
Mampui	8 miles	West	3497 ft.	70	460
Chawnhu	5 miles	South	3597 ft.	60	370
Serkawr	28 miles	South-south-east	3426 ft.	114	661
Lawngtlai	...	...	3000 ft.	112	698

The above population figures are according to the 1961 Census.

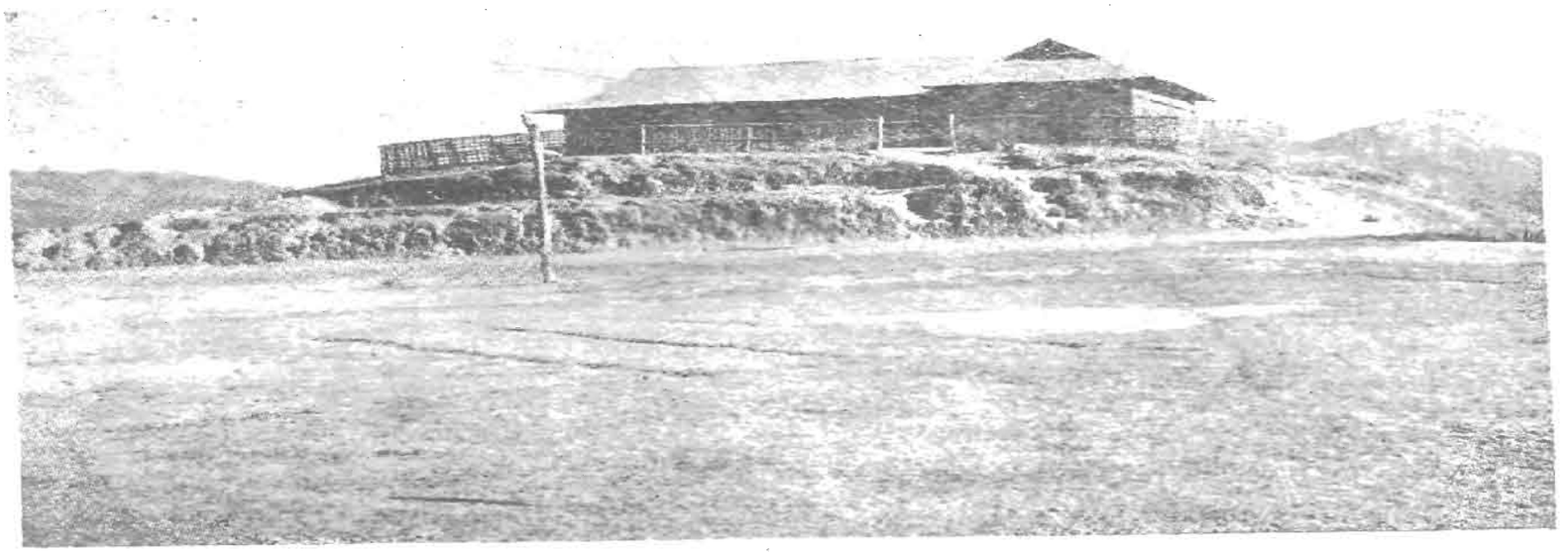
From the above table it appears that Lawngtlai is one of the largest villages in the area. Villages are however bigger in the north and most of the bigger ones are situated in the vicinity of the district and sub-divisional headquarters on the Aijal-Lungleh and Silchar-Aijal roads.



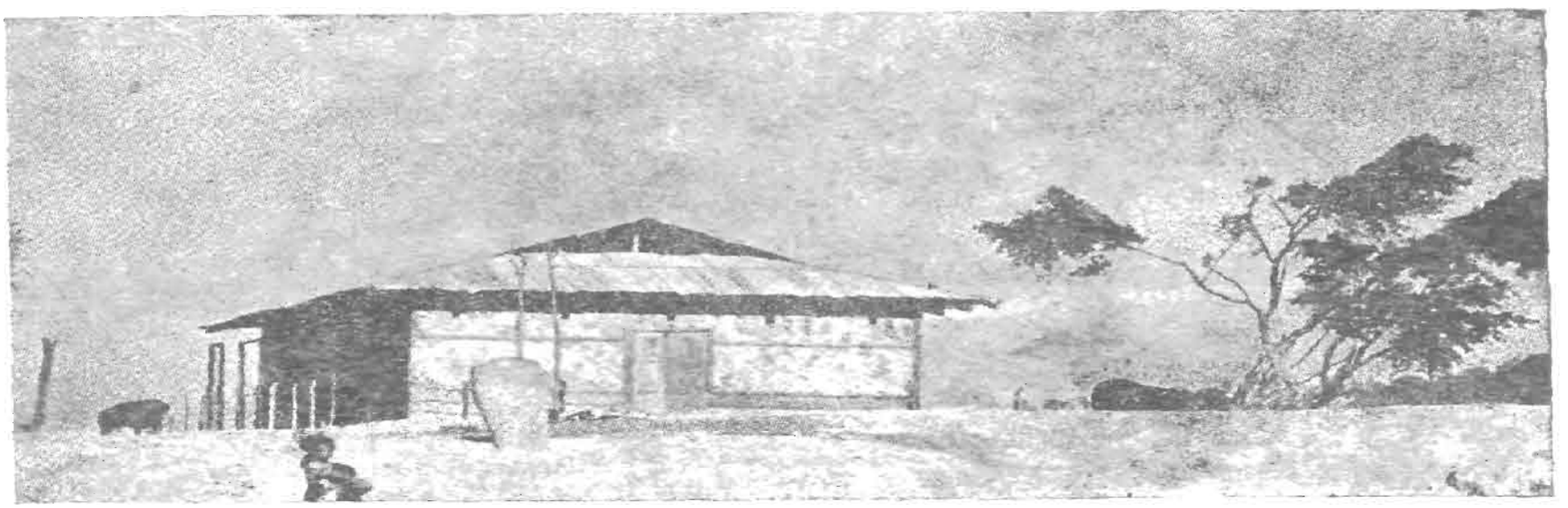
A narrow ribbon of the road leading to the village



One of the many dangerous portions of the road to Lawngtlai



The village primary School



The Middle English School with the levelled playground in the foreground

THE VILLAGE

Residential pattern and communication

The jeepable road from Lungleh enters the village from the south-west direction. It continues towards the north along the western slope of the southern hill and crosses the hump where it proceeds through the hill on the north along the southern slope. It finally reaches the big open space on top of the hill. On entering the village, the road branches towards the western part of the southern hill, turns sharply to the north, then pushes on to the east till finally it runs into the main road again, thereby making a complete circle round the southern hill. From the south-east corner of the open space at the top of the northern hill, another branch of the main road runs towards the south-east and terminates at a small play-ground located there. (See Notional Map of village Lawngtlai.)

There are many footpaths (lam) connecting the corners of the village. From an open space at the top of the northern hill two footpaths run down the western side of the hill. Two more footpaths from the main road run in a parallel direction. The southern hill is accessible from the north, east and west by footpaths coming from the above directions.

The most thickly populated part of the village is in the northern spur which faces the rising sun. This is the original site of the village. The houses here are huddled together with the house of the chief still located in the centre. In course of time, it appears, the village has fanned out towards the south. Houses are on both sides of the above mentioned roads and footpaths. In the northern hill, the houses are separated by a distance of about ten yards while in the other sector they are not so close.

Important public places

Of all the public buildings in the village, the church (biak in) is the most important. It is a big building and is located in the south-east corner of the open ground lying on the summit of the northern hill.

There are three schools in the village. The oldest, a Primary School, is at a place in the north-east corner of the northern hill. The Middle English School stands in the north-east portion of the village near a ground levelled to serve as a playing field for children. Another school, a private High School, has been opened in the Recreation Centre of the Block at the western edge of the hill in the south of the village. In the middle of the village is located the Branch Post Office. Another public place in the village is the Dak Bungalow of the Public Works Department which is situated in the southern part of the village.

Sources of water

The villagers get their supply of water from three sources all of which are springs (tiva) situated at a considerable distance from the residential part of the village. The first important source is located some 300 feet below the main road in the southern hill. This is the main source from where villagers get their supply of water and the volume of water is considerably greater than that obtained from the other two sources. Moreover, unlike the other sources which dry up in the dry season, the first mentioned spring possesses a continous supply of water throughout the year. Of the two remaining sources, one is in the west side of and very near the village, while the other is in the northern slope and is accessible only by a difficult footpath.

Cemeteries

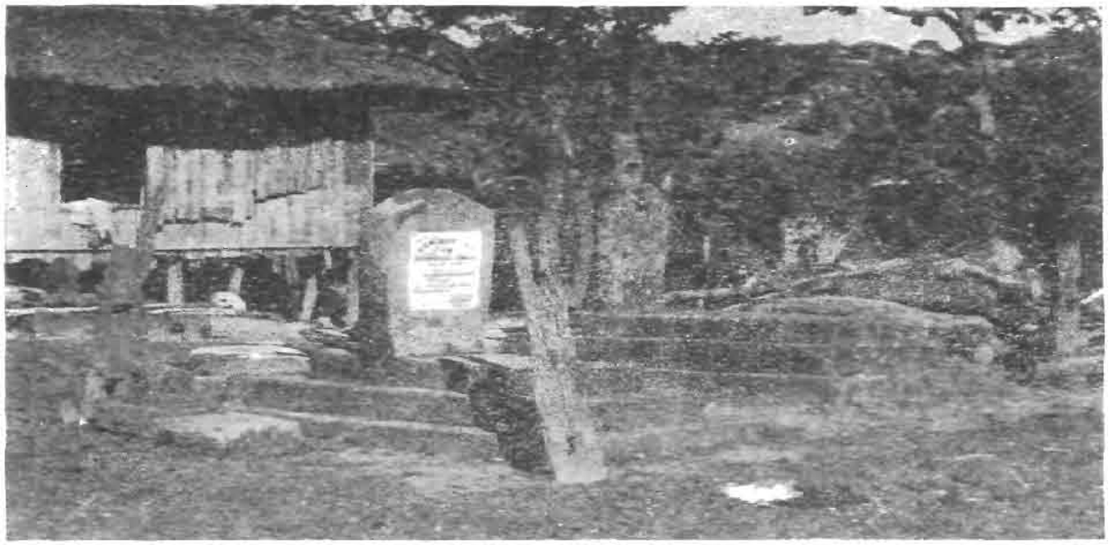
The village boasts of three graveyards (thlan mual). One, the oldest, is at the summit of the northern hill just beyond the residential area. The graveyard is no longer used and only some memorial stones (lung phun) remain. Another graveyard is on the west side of the hill to the south of the village. This place has also been abandoned and only a few tombstones still stand there. The new burial ground now used by the villagers is just near the water source on the far side of the village to the south.

History and legend of the village

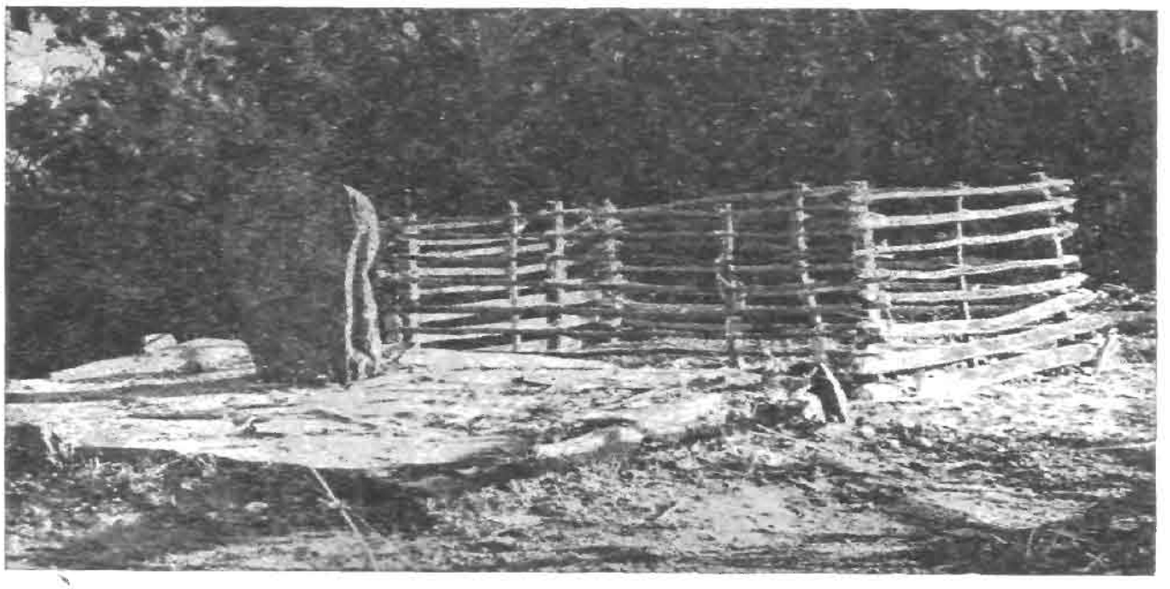
Not much is known about the past history of the village. However the fact that the village had its own chief until quite recently shows that it is one of the oldest settlements in the area. The chief of the village belonged to the ruling family of the Pawis, a group of the Mizo tribes which came to these regions after the Lakhers. According to the villagers, the original settlers of Lawngtlai came from some place situated on the north-east direction of the present site but no one seemed to be able to name the place or give its exact location. According to some villagers, the original settlement is also known as Lawngtlai. Like most of the Mizo settlements of the past, Lawngtlai has been shifted from time to time from one place to another for the purpose of providing the inhabitants with good jhumming land in the surrounding areas. The shifting always takes place when the surrounding forests are found to have been exhausted by constant jhumming.

It is said that the last chiefs who ruled in the old site of the village were from time to time informed about some good place lying on the right bank of the big river, the Kolodine. So when the chief found that all the surrounding forests of the village (old site) were no longer suitable for cultivation, he ordered some of the elders of the village to visit the new site and make a thorough study of the place. The party armed with weapons took a cock with them. It was a custom among these people to determine the condition of the site with the help of the cock. The party would halt for one night at the proposed site. On the following morning they would await for the cock to crow. If the cock would crow, that would be a portent that the place would be suitable for settlement; if it would not, the site would not be considered good.

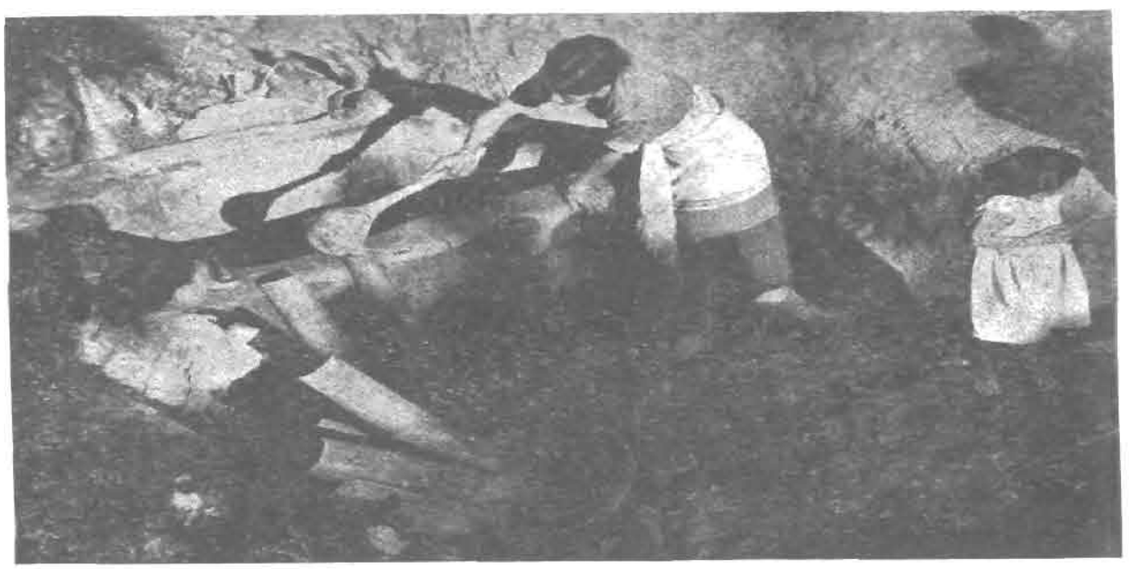
The party from old Lawngtlai proceeded down the big river till they arrived at the proposed site about two miles south-east of the present site of the village. At that spot they camped for the night. There on the gentle slope of a range which faced towards the rising sun, the virgin forests were very deep and the land looked quite good for cultivation. To the members of the party the place was ideal. The cock however failed to crow in the morning. A dense fog settled over the area during the early hours of the day and the rising sun was hidden from view by the peaks of the Blue Mountain. It was late when the members of the party awoke from their slumber. As the cock did not pronounce the commencement of the day, the party was disappointed. It was late in the evening when the party recovered from their shock and turned homewards. As they retraced their steps, they were filled with great sorrow because they could not banish the picture of the place from their minds. When evening came they turned westward in search of a higher and safer place where they can spend the night. After ascending the steep slope



The old crematorium



The new graveyard



An improved source of water

for some time, they came to the top of small hills which are surrounded by higher ranges. On one of these hill tops they camped for the night. This latter camp was actually only two and a half miles from the place they had spent the previous night. When they turned their faces south they beheld a beautiful land stretching far and wide. An idea struck their minds that from the place where they were they could very easily attend to their work in the beautiful land that lay below them. So they decided to make another test there. The test was successful. The crowing of the cock roused them from sleep long before the sun rays lighted up their resting place. The party spent three nights in the place and the area was fully explored. On finding that the place was good and even better than the one originally proposed, they returned to their old village with hearts full of joy. On arriving at the village, the chief was duly informed about the results of the visit. At once the chief gave orders for making preparations for shifting the village to the new site. That was how the present village of Lawngtlai was founded. However, due to absence of data such as the date or period of movement, the exact position of the old site could not be traced. The story may be looked upon as a legend which illustrates the Mizo practice of divination of a village site with the help of a cock. The story also helps to explain the diacritical characteristics of Lawngtlai as a Pawi village. That is, while most of the Pawi villages in the south are built on the slopes of the hills, Lawngtlai is exceptionally built on the hill top. Further, the fact that the greater part of the gentle slopes below the village on the south are covered with only sparse vegetation is a clear evidence of the long period of settlement of the people in the present site of the village. The absence of thick jungles and big trees in the area suggests that the area has been subjected to a long and continuous process of jhum cultivation.

According to the villagers, the first among the foreigners to enter the neighbourhood of the village came from the south. But it was not until these foreigners pushed into the area from a westerly direction, fully equipped with arms, that the chief was informed that he was a vassal of the foreign warlords. The inhabitants of the village were not involved in any armed clash between the intruders and the sons of the soil. News of such clashes however were received in the village from time to time. The village ultimately fell into the hands of the British at the same time that the southern part of the district was annexed to the British administered territory of Bengal. The chief continued to look after the affairs of the village though his powers had been greatly diminished. Over the chief there was a Superintendent who managed the administration from his headquarters at Lungleh.

After Independence, and with the formation of the Regional Council, the ruling chief was released from service and the office of the chief was permanently abolished on the 15th of April 1956. This has been done in accordance with the people's resolution to close down all opportunist posts. A Village Council was constituted instead to replace the administrative powers once held by the chief.

CHAPTER II

THE PEOPLE

Origin of the people

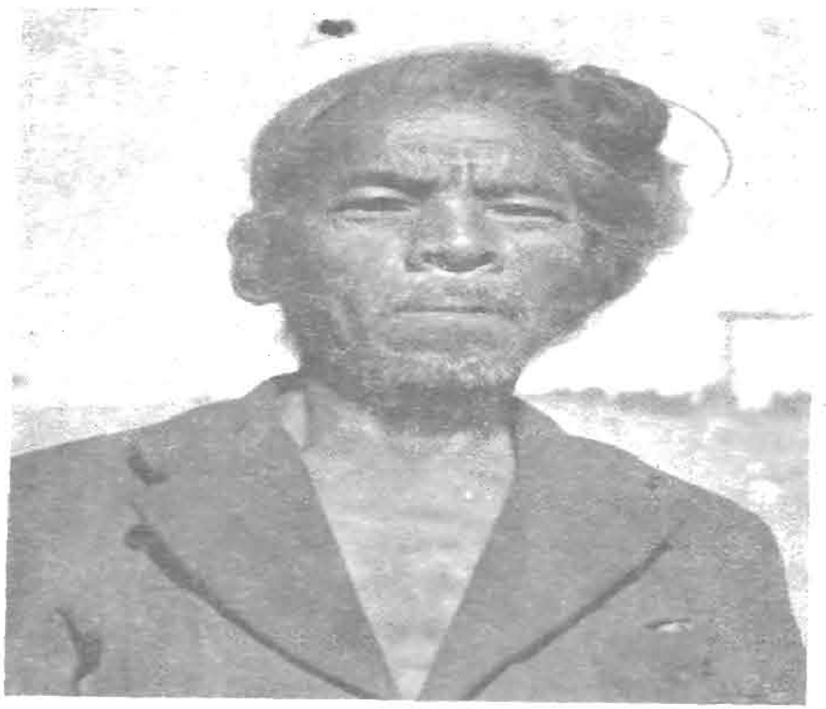
The Mizo Hills district is inhabited by a group of tribes now known as Mizos, but Mizo simply means a highlander. The tribes living in these Hills comprise of the Lushais, The Hmars, the Paites, the Pawis, the Lakhers etc. Out of 104 households found in the village, 82 belong to the Pawis, 6 belong to the Lakhers and 16 belong to the other Mizo tribes according to the 1961 Census. Five decades ago the presence of these different groups of people in the same village would have furnished quite a number of interesting points for study because in those days each sub-group led a particular way of life which in many respects differed substantially from that of the other sub-groups. But in the past five or six decades all this has undergone a great change. Now all these sub-groups have more or less been moulded into one community with a definite pattern of life, all the people sharing common aspirations, hopes and fears, though not without a certain amount of jealousy.

The Mizos or the Lushais as they were known during the British rule belong to a larger ethnic group known as the Kuki-Chin which again is only a branch of the great Mongoloid family of people. The Kuki-Chin group is closely allied to the Tibeto-Burmans. So the Mizos are not an isolated ethnic group in this region. The Chins of Burma, the Meitheis of Manipur and the Tipperahs of Tripura have close affinity with them. The Mizos claim that they came from a place located somewhere in the western region of China in the upper reaches of the river Yangtzekiang. They believe they came to their present abode along the hilly ranges bordering the state of Burma. The main body of immigrants proceed as far as the shore of the Bay of Bengal. When they could not proceed any further, they turned back towards the north. Some scattered groups managed to reach Manipur, while some settled down in the Chin Hills, in Mizoram and the Chittagong Hills.

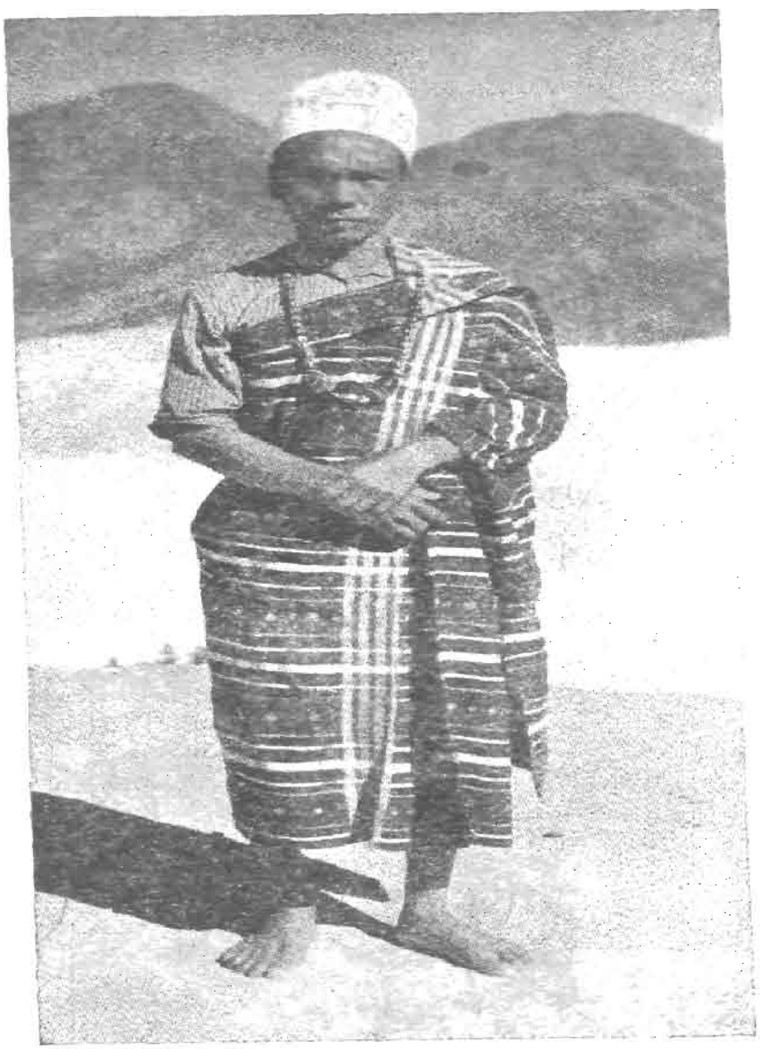
As mentioned above, Lawngtlai is a mixed village of the Pawis, the Lakhers, and other Mizos. In order to enable readers to have a clearer idea about these people it is perhaps necessary to give a general picture of each sub-group against the social and historical background of the tribe as a whole.

The other Mizos are the descendants of immigrants from Burma (Falam). These immigrants were led, during their big treks by their chiefs most of whom were the descendants of Thang-ura who might have lived in Falam in the earlier part of the eighteenth century. These people were compelled to move westward from their previous home on account of scarcity of good jhum lands and also because of repeated aggressions by some other tribes living further east. The immigrants entered their present home, the Mizo Hills, probably in small batches. It is possible that some of the primary clans (phun) were constituted during the exodus. The formation of minor or secondary clans — and there are many of them in the district today — may perhaps be accounted for by the people's liking to call themselves after the names of their great ancestors. In this way, most of the family names (phun min) in course of time developed into clan names. It is reported that even now this process is continuing with the result that many new lineages are springing up.

Both the words 'Pawis' and 'Lakhers' are names given by the other Mizos to their cousins who live in the far



Grand old Pawi man



Ex-chieftain of the village

south of the district. The Lakhers call themselves 'Mara' and in certain respects they are quite different from other Mizos as well as from the Pawis with whom they share the settlements in the southern region. It is said that the Lakhers are closely akin to people living in the area of intersection of the Chin Hills and the Arakan Hills of Burma. It may be noted that Mara is only an ethnic branch of the Lai tribe of the Chins. In all probability therefore the Lakhers migrated to Mizo Hills from the above-named hill tract of Burma. Like other Mizos, the Lakhers also were compelled to move westward by stronger and more aggressive neighbouring tribes. It is a matter of regret that not much is known about the Pawis and how they came to settle in the Mizo Hills. The Pawis themselves have no records, historical or traditional, of how they left their original home and in what manner they came to settle alongside the other Mizo tribes. At present the Pawis are found scattered all over the Pawi-Lakher region, sometimes living side by side with the Lakhers and sometimes building isolated settlements of their own. Some writers who wrote about the Pawis took care to use the word 'Pawi' — pronounce Poi — synonymously with the word 'Chin'. According to them 'Pawi' is used by the other Mizos to denote the Chins or those people living in the Chin Hills of Burma. From here it appears that the Pawis also came from the same direction from which both the Mizos and the Lakhers originated.

It is estimated that the Lakhers have been living in their present home for about eight generations In other words, the immigration of the Lakhers from their original home took place some time around the 17th and 18th centuries. It is said that the Pawis were not debarred from establishing settlements in the same region as that occupied by the Lakhers. So it may be concluded that the former were later arrivals.

Turning back to the composition of the population of Lawngtlai, it appears that the village is originally and predominantly a Pawi village. About 78.8 per cent of the households belong to the Pawis. It has also been pointed out that until recently the village was under a Pawi chief. This again suggests that the village was originally a Pawi settlement though there are also some Lakher households in the village. As noted before, when the Pawis first settled in the village, they were allowed by the Lakhers to live alongside the latter. The result has been that many villages today have a mixed population of Pawis and Lakhers . Although Lawngtlai is predominantly a Pawi settlement, it cannot be said that it is purely a Pawi village, there being Lakher households who claim to have been the old inhabitants of the village. As regards the other Mizos, the survey revealed that most of them entered the village after the whole of Mizoram had been annexed by the British and brought under one rule. Later on with the conversion of the people enmasse to Christianity most of these petty differences among the various subtribes gradually disappeared. Most of the other Mizo households in Lawngtlai are the families of employees of the Pawi-Lakher Community Development Block, the headquarters of which lie very near the village. The number of households in the village and the period of their existence by different Mizo groups are given in tables 1 and 2 respectively in the Appendix.

Language

Out of the 56 households surveyed in the village, members of 50 households speak 'Lai' as their mother tongue and 'Dulian' as subsidiary language while members of only 6 households

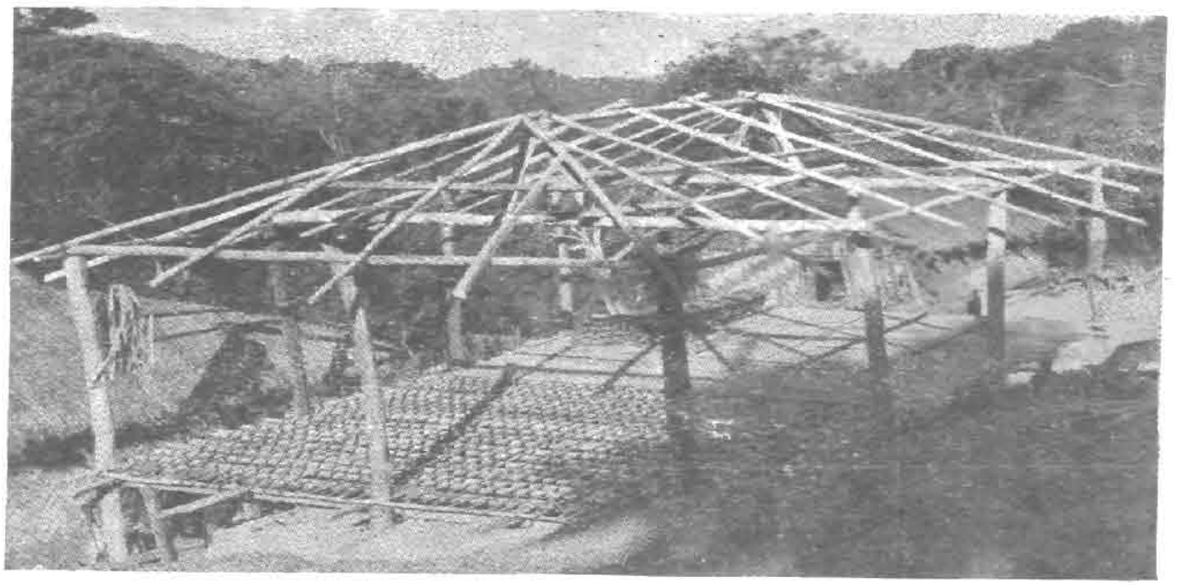
speak 'Dulian' as their mother tongue· 'Lai' speakers are generally Pawis but they have been greatly influenced by other Mizos in their language and they speak Dulian better than any other people in the Pawi-Lakher region. The British missionaries introduced the Roman script for the Dulian language and the Mizos learnt to read and write. Of the first books printed in their own language were the Holy Bible and the Hymn Book. With the conversion of Mizos to Christianity, many schools were opened by the missionaries in various parts of the district and 'Dulian' became the medium of instruction in the new schools. Thus Dulian has been rapidly gaining ground as the lingua franca of the people in the district.

Houses and house types

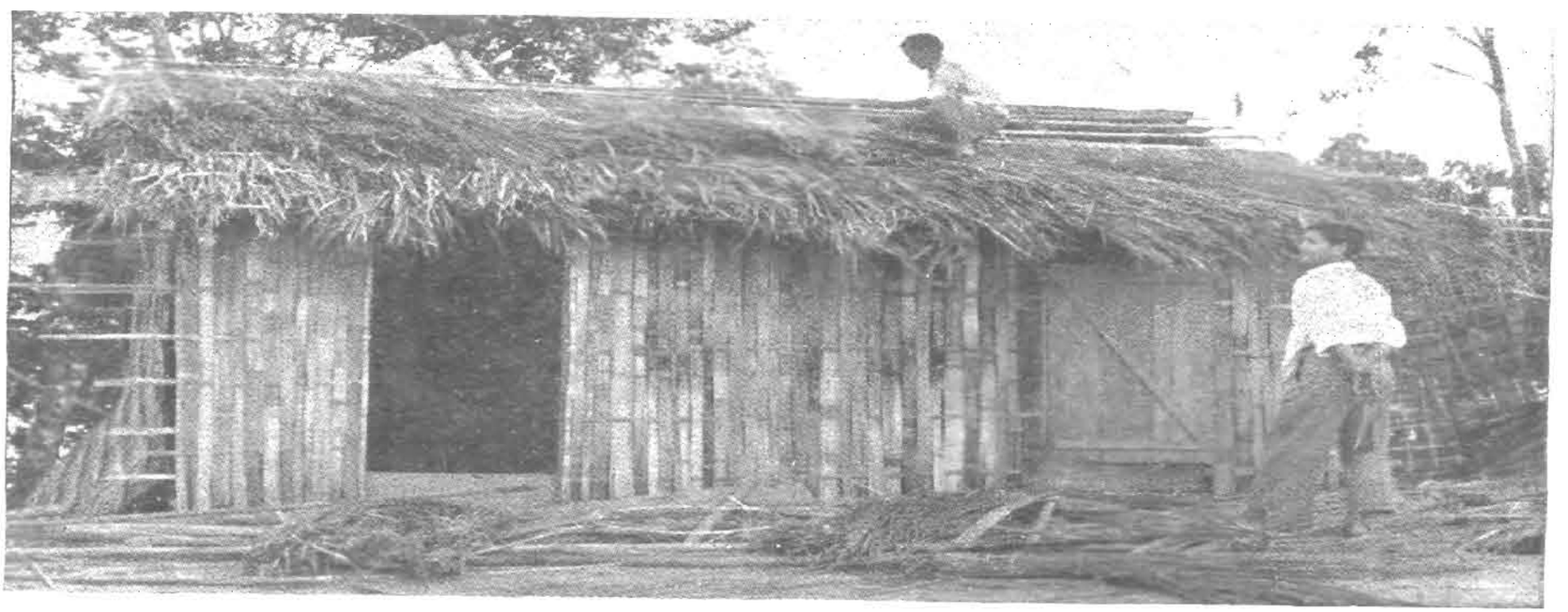
Most of the houses in the village are built more or less in the traditional Mizo style. They are however quite different from the traditional Lakher type of houses. Houses of the Pawis suggest both North Mizo and Lakher types. North Mizos use more bamboo and less wood when constructing their houses; Lakhers do just the opposite. North Mizos cover the roof of their houses with giant straw while Lakhers use palm leaves for the purpose. Further, it was observed that the traditional houses of the Lakhers appear to be more solidly built, and in many respects even the houses of the Lakhers in Lawngtlai bear ample signs of North Mizo influence.

Most of the houses in the village are approximately 30 feet by 15 feet. Generally, a house consists of a front verandah (in leng), a spacious main room (inchhung), and another verandah (bah zar) at the back of the house. A Mizo never bothers to level the foundation of the house. Most houses are built on hill slopes, supported by stilts of raised poles of different lengths so that the house maintains the horizontal balance it needs. Over these poles cross beams are laid to support the floor of the house. Long solid bamboos are then laid crosswise over the beams. Bamboo matting is then placed above the bamboo frame and the floor is complete. The walls of the house are also of bamboo matting fastened to the outer posts. Wall tops are tied to cross bars, and cross bars are fastened to the tops of outer posts. It is on these cross bars that the roof rests. The ridge pole is then erected and is supported by forked posts. Solid bamboo and split bamboo frames are then overlaid with several layers of straw. Cane is generally used for tying together the joints though some iron nails are also used. In cases where the floor of the house is too much raised above the ground, a ladder made entirely of a piece of log is placed across the intervening space. The doors (in khar) and windows (tukvirh) are usually of bamboo matting and they are fastened to wall frames in such a way that opening and closing them are done by simply pulling in and out. As regards the materials used for constructing the floor, doors and windows, there are individual differences of choice. Some houses have plank floors, doors and windows while in some houses all these are made of split bamboo.

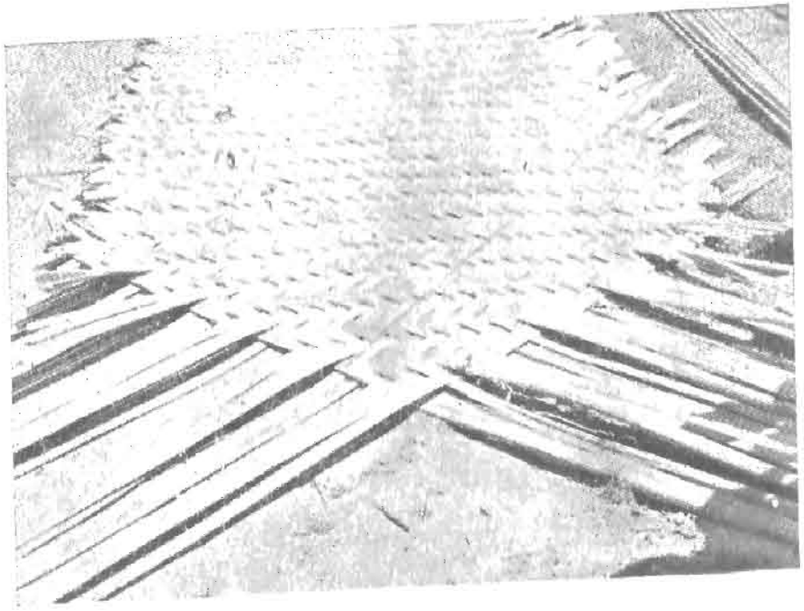
The interior of the house (common type) is a single rectangular structure. The hearth (chhakchhang) is always near the front door; the sleeping place, and in some cases, the sitting place are at the far end of the rectangle. The hearth which is made out of clay and stones is about 4 feet long and 3 feet wide. It is raised about 6 inches above the floor. The portion of the floor lying directly underneath the hearth is strengthened by letting it rests on many raised poles. This portion of the floor is built of strong wooden planks.



Construction work of a house in the village



Final work-roofing the house



Walling of the house in progre



'Bah Zar'—Back verandah

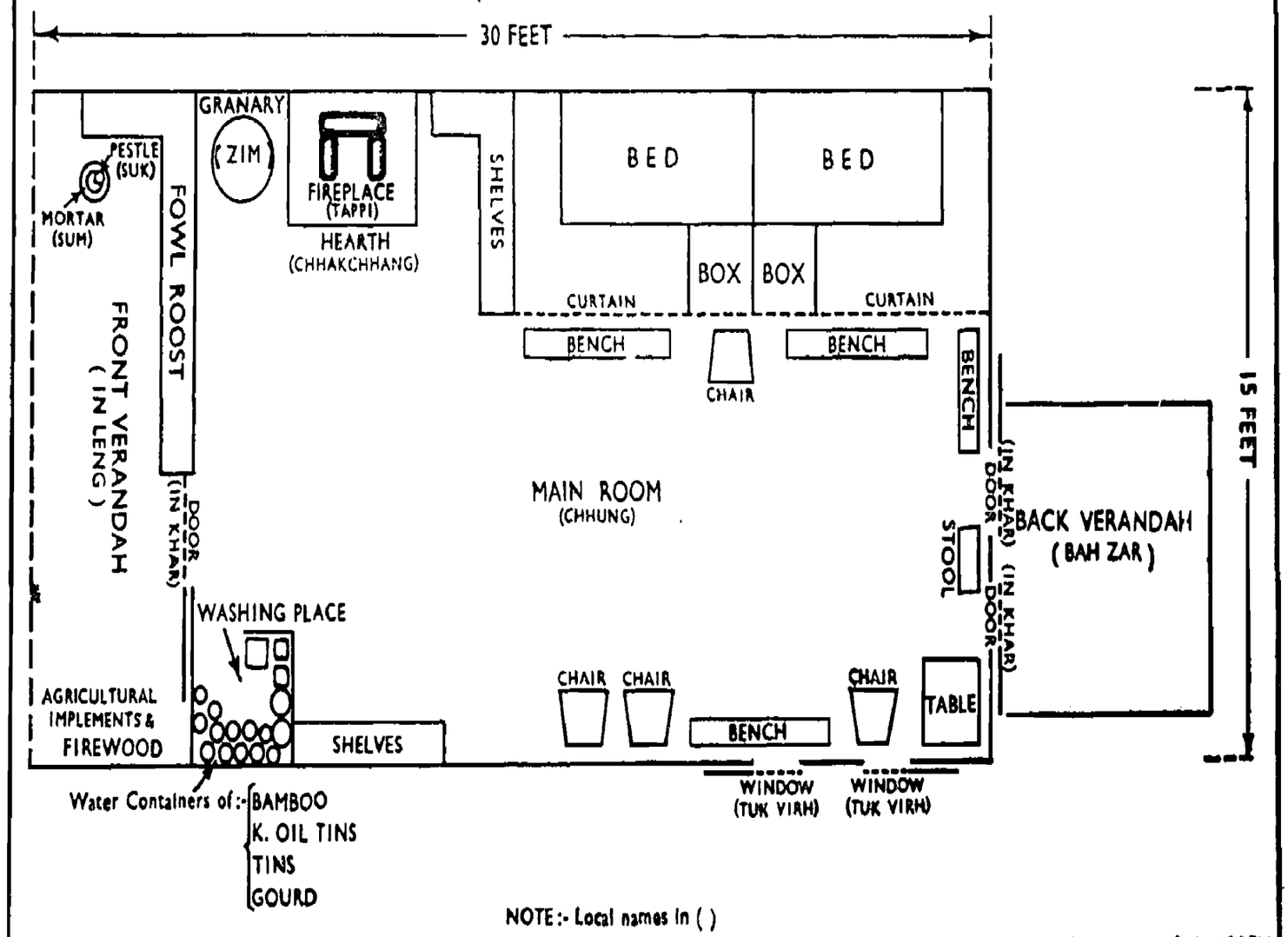


'In leng'—front verandah



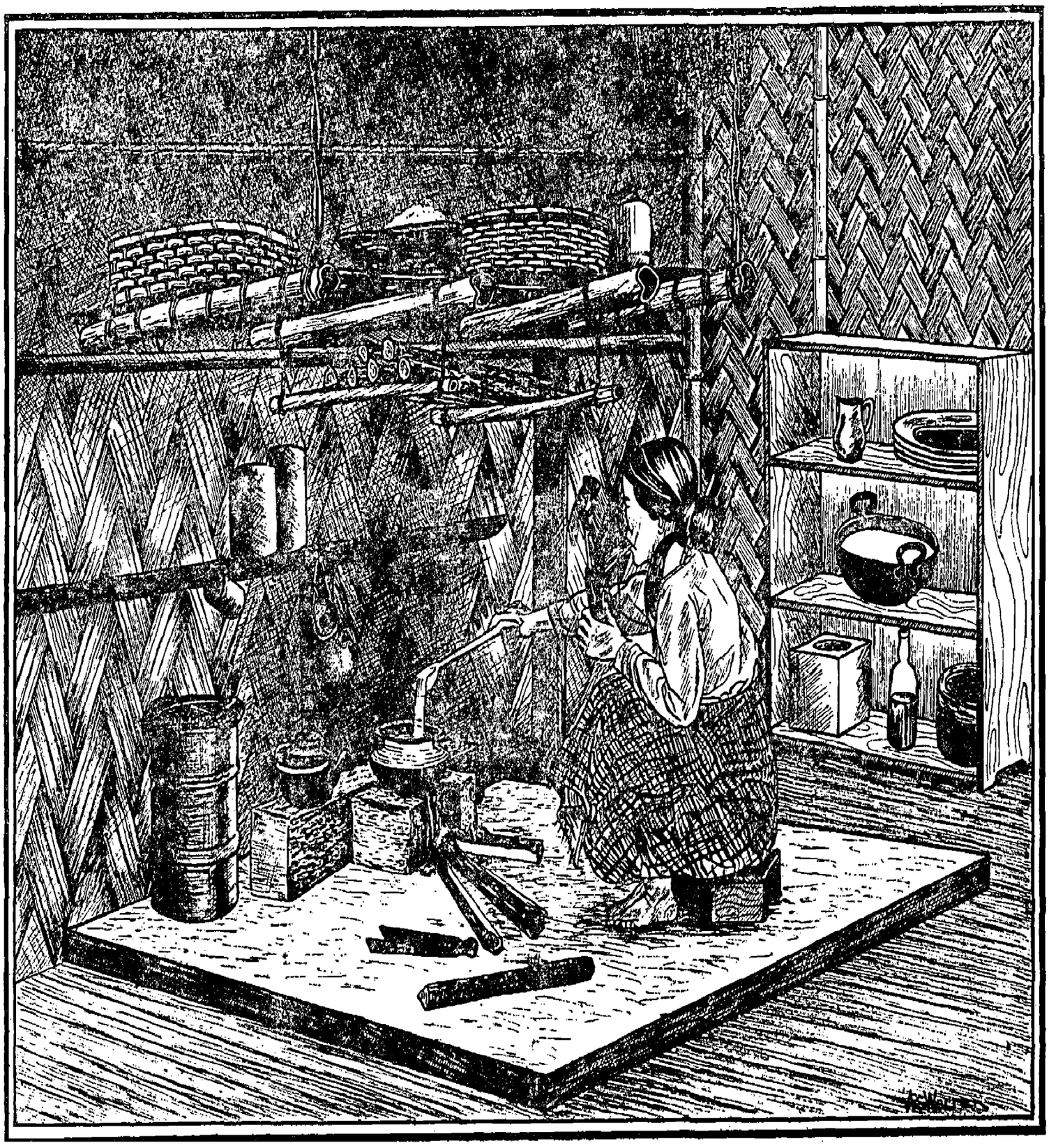
Side view of a Pawi house

LAYOUT INSIDE COMMON TYPE HOUSE



NOTE :- Local names in ( )

Draughtsman :- A. G. WARREN



The fireplace (tappi) is an arrangement of three stones placed closely together and at an angle of about 60° to one another thereby forming a three-sided structure with one opening at the front side and a rectangular empty space in the middle portion which is enclosed by the three stones. The opening at the front is used for placing firewood. About 5 feet or 6 feet just above the fireplace is a kind of shelf (meichung) about the same size as the hearth. In this shelf which is kept suspended from the ceiling, cooked food is kept. The shelf consists of a bamboo matting. On the floor of the shelf, paddy is stored in bamboo trays during the wet season for drying. On the other side of the house just opposite to the hearth is a washing place where water containers are kept. The floor in this portion of the room is constructed with well-seasoned solid bamboo pieces laid in perpendicular rows with narrow slits between them for water to percolate.

In most cases the house is partitioned into a number of rooms, so to speak, by screens of bamboo matting or a cloth tied to a bamboo or wooden frame. These partitions stand to a height of about 5 feet. In houses where both married and unmarried people live together, separate sleeping apartments are provided for the married and the unmarried.

The front vérandah is that portion of the building which protrudes beyond the front wall. Only the roof and the walls jut out and there is no floor covering. In this verandah are kept the inmatse' agricultural implements as well as firewood. Mortar (sum) and pestle (kum) are also kept in this place; husking of rice is also done here. Leaning to the walls are shelves where fowls are kept in separate pigeon holes where there are baskets for the hens to lay their eggs. In some houses the verandah is decorated by hanging horns and jaw bones of animals.

The description given above is meant for the most common type of houses found in the village which are perhaps the oldest, if not traditional. The latest buildings in the village are no longer uniform — the shape and structure of the houses vary from house to house. One of the most important characteristics that differentiate the latter house types from the ancient types is the permanent division of the interior of the building into a number of rooms. The presence of these houses in the village indicates a tendency among the villagers to improve their houses. Out of the 56 houses studied during the resurvey, 34 belong to the ancient and most common type and the rest belongs to the improved type of houses. The classification of households by the number of rooms and the number of persons occupying and also by walling materials is given in tables 3 and 4 respectively in the Appendix.

Cattle, goats and pigs are in some cases kept under the floor of the building, but in most cases they are kept in separate sheds which are placed in the house-sides. Cattle sheds are locally known as 'chaw in' while sheds for pigs and goats are known as 'vawk kawn' and 'meheh in' respectively.

Dress and ornaments

Among the male members of the village, western dress is fast becoming a fashion and is increasing in popularity. All the males put on a shirt, a pair of trousers or short pants and one tailored coat. They also wear shoes and boots and when they attend service in church, or some important village function, they also wear socks. Their working dress consists of a shirt, long or short pants, but these garments are usually old and

worn. It was observed however that sometimes a cloth like the 'puan' of females is also used to cover their pants. No material used in the present male dress is locally produced. As far as village women are concerned it is noticed that blouses and skirts are universally used. The women also wear frocks. The materials with which these garments are made are mill products. The designs are many and fanciful and the colouring is beautifully done. Yarns for these clothes are purchased from markets outside the district. The only local product that women use is a piece of rectangular cloth girdled round the waist with the lowest extremity reaching down to the ankles. Like the males in the village, the women also use footgear when occasions arise.

Most of the men in the village cut their hair short. Some elderly men however keep it long and tie it in a hard knot at the back of the head. The knot is firmly fastened with a crotchet. All adult females wear long hair and the hair is drawn back where it is made into a knot (kaih thloh) securely fastened with a crotchet (phiar). Some young women love to bedeck their hair with colourful ribbons.

In ancient days, the villagers, especially women, were very fond of ornaments (hna tawnh). They used bracelets (ban bunh), finger rings (zung bunh), ornaments for the ear (hna tawnh), necklaces (thi), etc. These various ornaments were of silver, gold, nickel, shell and ivory. Most of the ornaments have direct bearing on certain primitive religious festivals and social habits. Now, the old time ornaments have disappeared. Modern girls in the village use ornaments generally bought from markets outside the district.

Not much is known about the way the people dressed themselves in ancient days. Most of the clothes they wear now have been adopted from the mode of dressing of alien races. Of the oldest clothes used by the males were the loin cloth, the sleeveless cotton coat and some kind of a shawl. The loin cloth measured about 3½ yards by 1½ feet. When worn it resembled the dhoti except for the fact that it was drawn higher up to prevent it from getting soiled. The sleeveless cotton coat covered the chest and back. The shawl was usully used in cold weather and during leisure hours. This cloth somewhat resembled the Roman toga, and it measured about 7 feet by 5 feet. The loin cloth was locally known as 'dua kalapa', the cotton coat as 'vispaka' and the shawl 'pangsapa'. On hot days, the 'pangsapa' was also used as a wrapper for the head.

Women also used nearly the same clothes as men. All the materials needed for preparing the cloth were obtained locally. The process of manufacture of the cloth from ginning to weaving was entirely carried out by women in their homes.

Household goods

Though most houses in Lawngtlai are generally one-roomed apartments, in some way they are well-furnished. Members of the household sit on short stools (dothiang) placed round the fire-place and visiting friends and relatives also take their seats there. In this part of the room men discuss about the crop prospects and women swap stories or idle village gossips. Chairs, tables, stoios and benches are placed in the far sdle of the room. At the time of any entertainment, guests are allowed to use this part of the room. During day time, furniture is removed from this place to some spare room so as to spare some



Front view of Pawi women in their traditional dress



Back view of the same women



Traditional hair dress of Pawi female



A traditional hair dress of a Pawi male

space for the household women to carry out their normal work of spinning and weaving. Bedsteads are placed on the far side of the room and are screened from curious eyes by partitions made either of bamboo or wood. Under the beds, wooden boxes (thing kuang) containing clothes, personal properties, etc. are kept. Photographs, pictures and drawings are hung on the walls. The possession of furniture by each Mizo sub-group is given in Table No. 4 below.

Table No. 4

POSSESSION OF FURNITURE BY MIZO SUB-GROUPS

Mizo Sub-groups	Number of households possessing					
	Chair	Table	Bedstead	Bench	Stool	Mirror
1	2	3	4	5	6	7
Pawi	34	36	40	27	33	40
Lakher	5	4	6	4	5	6
Other Mizos	10	10	10	7	5	10

Opposite the hearth is the washing place where containers are kept. Vessels (bel) are of various metals like tin, brass, aluminium, etc. There are also many bamboo pipes (pa-kuak) and gourds (dur) which the inmates use for fetching water from the water places. A small shelf is placed against the wall. In this shelf, plates (kheng), cups and other utensils are kept. The possession and use of furniture and consumer goods etc. by Mizo sub-groups are given in Table 5 of the Appendix.

Food and Drink

Rice (fang) is the staple food of the people. It is usually taken thrice a day—once in the morning at seven or eight, once again at about noon time and lastly in the evening after dusk. Those people who work in the fields lying at some distances from home put the midday meal in some containers which they carry with them to the fields where the meal is taken during the midday rest. Midday meal is also taken by persons who stay at thier homes in the village though with them this habit is fast losing popularity. Tea and coffee are also taken as soon as persons get up from bed in the morning. Rice is usually taken along with some vegetable curry (an hnah), but sometimes meat curry (sa) is taken instead of vegetables. To the villagers, beef, chicken, pork and mutton constitute the chief delicacies. Eggs are occasionally eaten and fish, both fresh (nga hring) and dry (nga ro), is also a favourite. The preparation of their curry is simple. The meat or fish is boiled in a vessel placed over the hearth Salt (chite), sliced onion (purun), ginger (aithing) and chillies (hmaiphek) are added to the mixture in order to add flavour to the curry.

Tea or coffee is taken together with milk (chaw hnuk) and sugar. Sometimes it is taken raw when milk and sugar are not available. Both men and women consume tobacco (khuhsi). Tobacco is grown locally in their jhum lands.

Practices connected with birth

Formerly, the birth of a child was invariably accompanied by numerous religious sacrifices. Perfomance of sacrifices is done both before and after birth. Some social restrictions are also imposed. The ceremonies (nau lawmh) are complicated and they vary from one group to another., Nowadayas a result of the frequent intermars riage between the various groups and also as a result of the people's conversion to Christianity, it is found extremely difficult to get accurate information in this regard.

A pregnant woman receives the most considerate treatment at the hands of all members of the household. During gestation period and also for a considerable period after delivery, the mother is given the best food and drink that the family can afford. Highly nutritious items of diet such as cow's milk along with serving of vegetable and meat soup form not an uncommon feature of the mother's diet. The pregnant woman is prohibited from lifting or carrying heavy weights. She is not allowed to do any work in the jhum; she is not even allowed to perform her normal household chores save those which require only the minimum physical effort. The prospective mother's duties are taken up by her relatives. The pregnant woman therefore makes use of her time by knitting and sewing wearing apparel, bedclothes etc. which would be needed after parturition for both the child and herself.

Nowadays, birth usually takes place in the expecting mother's house where she and her husband live together. The prospective mother may be attended upon by her own mother, her married sister or her mother-in-law. In fact any woman, friend or relative, will serve the purpose provided she is married. It may be noted that the help of married women is preferred because married women are considered to be more experienced in child delivery than their unmarried ones.

As soon as a woman feels the pangs of child-birth, she goes to her bed where she is confined till she gives bitrh to a child. After the child is born, the navel is cut by the helper after it is ligated with a cotton spring. Inspite of all the changes that have taken place after the people here have left their old religion and practices, they still prefer to cut the navel by a sharpened piece of split bamboo as in the old days. As for the disposal of the after-birth, there is no hard and fast rule, but the people take good care to hide it from others' sight.

A child is suckled by its mother until it is eight or ten months old. On approaching the end of this period some rice is given to the baby after the rice has been masticated by the mother. After one year the child is fed like other grown-up children.

All the villagers love their children and desire to have as many of them as possible. In their old religion, the Pawis and the Lakhers had many sacrifices to induce their gods to bless them with large families, and to make all members of the community fertile. It was also gathered that till lately the rate of mortality among infants was high. With these factors influencing them, they are either against, or they do not like to entertain any idea about reducing or limiting their families. They also have no idea about modern artificial birth control methods or any traditional method of their own. As the population is so sparse, family planning is not yet called for in these regions.

The naming ceremony of the new-born child is performed in the church and the baby is taken to it when it is a few months old. The name of the baby is always selected by its parents or their relatives. On that day, usually a Sunday in the church, the pastor solemnly pronounces the name already given to him by the child's father, before the whole congregation.

In this connection, it may be pointed out that there is an interesting nomenclature among the Mizos. A person's sex is known from the name. All the names of male persons end in '*a*' such as Thanga, Lalrhanga, etc., while all females' names end in '*i*' such as Puri, Sangthangi, etc.

Marriage customs

According to the traditional customs of the Mizos, marriage requires quite a good number of elaborate and not infrequently expensive ceremonies. In marriage, as in other social rites and practices, the people's conversion into Christianity has reduced the number and greatly simplified the manner of rites and ceremonies. In Mizo society marriage has always been more an *affaire d'amour* than a *marriae de convenance*. The boy freely and openly courts the girl he loves. He visits her frequently and the couple sometimes take long walks to the jhum fields and other places. Courting lasts for some time. When the young couple feel they can start a new life together, they forthwith inform their parents of the matter. On receipt of the boy's formal proposal for marriage, the girl's parents would invite the girl's near relatives for discussion on the proposal. As the prevalent custom is that the girl follows the boy to seek new shelter with him the girl's parents invariably lose, that is, from the financial point of view. Therefore in the past, the main discussion among the girl's relatives would be the fixation of the bride price which the prospective groom should pay to every member of the girl's family. It is however gathered that in a case where the girl's relatives took a liking to her fiancee, the birde price (man) was low; conversely if, for some reason or other, the parents of the girl should find her future husband disagreeable, the bride price in such cases could run very high. In olden days, the bride price was also determined by the status of the girl's family—the higher the family status, the greater the price. As a rule, the bride price used to be paid in instalments, usually two — part of the amount during the ceremony and the balance just after marriage. It was gathered during the survey that the custom of paying bride price is no longer practised as widely and strictly as before, though it is still in vogue in some places.

The formal approach to the girl's parents regarding the marriage proposal must be done by the parents of the boy and never by the boy himself. If the parents of the girl are agreeable and when everything has been settled, the parties concerned would proceed to fix a date when the girl must leave her house and accompany the boy to their new home, *i.e.* to the girl's father-in-law's place. At the time of leaving her old home, the girl dresses in her best clothes and on her journey she is accompanied by her friends and relatives. On this occasion the bride (mo) also takes with her a piece of cloth woven by her own hands. It is reported that in ancient times the marriage party used to be the object of abuse and ridicule by spectators on the way to the groom's house. Sometimes the onlookers threw mud and filth at the bride. Feasts (I um nak phuai) are held in both the houses of the bride and the groom (muthitu). Of these two, the groom's feast is bigger. In the past, the bridal party used to proceed direct

to the house of the groom. Now this is changed. At the present time, two marriage parties proceed simultaneously from both the houses of the bride (mo) and the groom (muthitu) and they assemble together in the local church house. Inside the church, a pastor, to whom special authority for performance of marriage is conferred, unites the groom and the bride in wedlock. A brief service is conducted by the pastor. Some songs are sung and a prayer is said. The groom and the bride are formally declared husband and wife and the whole performance is recorded in a special register maintained for this purpose.

If the groom happens to be the youngest son of the family, the girl he weds must live with her husband at her father-in-law's house permanently. The reason is that the youngest son (fapahriang) always inherits his father's house and he has therefore to look after his parents in their old age. The other sons must leave the ancestral home as soon as they get married. They have to start life anew with their respective brides in newly constructed houses. However, in constructing and furnishing the new houses, the married couples receive considerable assistance from the boys' ancestral families. In fact in a majority of cases the shifting of houses by elder sons from their parents' place take place many years after the sons are actually married.

So far only that type of marriage sanctioned by society has been discussed. Such kinds of marriages, being sanctioned both by law and morality, may be conducive to the growth of good and decent families as of well as of a stable society. If so, the Mizos have every right to be proud of their particular brand of the institution of marriage. It may be observed however that, as happens sometimes in every progressive society, not all young men and women keep themselves strictly within the norms of conduct laid down by their society. Some cases of pre-marital experiences among both the boys and girls have been recorded in the village. When such incidents occur, the guilty pair are apt to conceal their shame by prolonging, as far as practicable, the deception. In fact the guilty boy or girl would never come forward with a confession unless and until the girl becomes pregnant, whence it would be futile to hide their guilt. In such cases, marriage is regularised by going through a marriage ceremony at home, conducted by the pastor in accordance with the provisions of the Indian Christian Marriage Act.

Customs in connection with separation, divorce and remarriage

During the survey, one case of divorce (i ma) was found in the village. Mizo society, both ancient and modern, permits dissolution of marriage. The 'i ma' may be granted by the village elders or by the Village Council (Khua Uk). In the past, only the Village Council, presided over by the village chief, could grant divorces. Even now, the Village Council does have some say in the matter. But if the Council finds the suit too complicated, the matter is referred to the Regional Council and sometimes to the Subdivisional Officer at Lungleh for disposal. In modern Mizo society, the main function of the Village Council is to give the parties concerned a hearing so that the Council may obtain an idea of what is what with a view to determine if some sort of a compromise between the two parties is or is not feasible. Both the parties to the litigation are given full-opportunities to state their case.

In the past, other methods were employed to effect a reconciliation. One

method which may look rather peculiar at first sight but which was really based on plain commonsense was to lock up both husband and wife in a small cell for one night. It was expected that by allowing the couple to spend the night together in an isolated place, the parties might have a chance to talk things over and, perhaps, with gentle but natural persuasion from either side, they might ultimately change their mind and reunion might be achieved. If in the morning however the parties still failed to reach a compromise, their marriage was formally dissolved by the Council and the dissolution announced all over the village.

There are also some cases where either one or other of the parties refused to have the marriage dissolved. In such cases, the party which sues for divorce must pay some compensation (sum chhuah) to the other party. Payment of 'sum chhuah' is adjustable according to the bride price which may have been fully paid or unpaid. If the wife is found to be at fault, her husband is entitled to demand the whole or a part of the amount paid by him to the wife's parents at the time of marriage. On the other hand, if the husband loses the case, the wife's relatives could keep the whole amount of the bride price with them. When a divorce is allowed, the issues from the marriage are treated as belonging to the father. Again when both husband and wife desire divorce, the matter is settled privately between the parties concerned and the case is seldom, if ever, brought before the notice of the Council. One such case has been recorded in the village.

After the divorce, both husband and wife may remarry. The male divorcee must take custody of the children. If and when he remarries, the children become the responsibility of the divorcee's second wife. In cases other than dissolution of marriage by divorce, and when a widower (pa hmei) remarries, the responsibility for the children born of the first wife rests on the widower and his relatives. Widows (nu hmei) are permitted to live with their children after the husband's death but before they can remarry they must return the children to the relatives of the dead husband such as the father or brothers.

In modern Christian society all marriages are performed according to Christian rites and practices and records of these marriages are duly entered in the marriage register. It was also gathered that in those cases where the courting couple have pre-marital intercourses and the girl becomes pregnant, the male offender must acknowledge the pregnant girl as his wife. If he fails to do so, he is heavily fined (lak fa man) and the child, when it is about 7 or 8 months old, is handed over by the mother to the child's father. When this is done the erring pair can marry. However, no such case has been recorded in the village.

Practices connected with death

As regards ancient rites and ceremonies (lam sirh or serh) performed on the occasion of a person's death, no correct and tangible account could be obtained from any of the villagers. The fact is that some of the present inhabitants of the village of Lawngtlai originally came to the village from different parts of the present Mizo district. And because in the past Mizos of different villages practised different religious rites, the difficulty in presenting a comprehensive picture of any particular aspect of their primitive religion can well be imagined.

As far as could be gathered, it appears that some of the Mizo clans in ancient times disposed of their dead by the system of burning the body. In some other

clans again, the dead body was placed in a coffin which was placed inside or outside the house till the body finally decomposed and disintegrated altogether. In this latter method, the bones left inside the coffin were collected and kept inside an earthen jar (bel rua). The jar was then suspended from the outer wall of the house. Some clans never kept the body long. Among such clans the corpse was buried. The body was kept only till such time when all the friends and relatives of the deceased had arrived and had had a last look at the body which was specially kept in an inclining or sitting position for the benefit of those who wished to see it. The dead body was always dressed in the deceased's best clothes, and the deceased's personal belongings such as tools, weapons, etc.—if the deceased was an elderly male— were also placed beside the body. When all the friends and relatives had had a good look at the body, the body was placed inside a coffin and taken away for burial. It is said that at the time of death many religious sacrifices were performed by an authorised priest (bawl pu) or by someone under his personal guidance.

Now that the people are Christians, all the ancient rites and practices have been given up and forgotten. Nowadays, funerals are observed according to Christian rites. When a person dies in the village, the news of the death is immediately conveyed to relatives and friends who may live inside or outside the village. The dead body is kept inside the house for at least one night. This is done to enable the deceased's relatives and friends to come to the house of the dead to pay their last respect to the deceased. All the assembled people spend the night singing hymns and sacred songs by way of comforting the bereaved family. Singing continues off and until the body is finally taken away for burial.

Burial is generally done in the afternoon. In the day time, such preparations as are necessary for the burial are carried out. These include making of the coffin (mitthi kuang), digging the grave (thlan), etc. All the work is done by the villagers. On the burial day, almost all work stops in the village so that the able bodied people may be spared for whatever tasks that are required to be done in the house of the dead. As a rule the work of digging the grave is entrusted to young men while the making of the coffin is left to older persons. Before the dead body is placed inside the coffin it is thoroughly washed with water, warm or cold. After this operation, the body is dressed and put inside the coffin. The lid of the coffin is then nailed and the coffin which is now closed is taken outside the house. A brief service is held outside the house. The pastor or elders conduct the service. Apart from prayers and songs, a few words are usually said about the departed soul. When the service is over, the funeral party proceeds to the graveyard where the coffin is laid to rest in the grave and another service is held before earth is shovelled into the hole. After burial a small cross is placed over the grave.

Another ceremony connected with death is the erection of a tombstone on the grave. This is done some months after burial. The family of the deceased put some inscription on the stone. On this occasion, if the bereaved family can afford it, a big feast is given to the villagers as a mark of respect to the departed soul. This feast is as lavish as the wedding feast though it is devoid of the spirit of gaiety and revelry that marks the latter function.

CHAPTER III

ECONOMY

Lawngtlai is a small village which is situated in the remote part of Mizo District. Like other rural areas of the country, cultivation is the main occupation of the villagers. To the cultivators, land is as usual the most important factor.

Land

In the chapter dealing with the size of the village it has been pointed out that the village has no boundary. This fact again presents difficulties in determining the extent of cultivable land, land under cultivation, forest and pastorage and other types of land. The extent of land under cultivation for the village varies from year to year. A bigger area is taken up when the previous year's harvest is poor or the land they choose for the particular year is less fertile, on the other hand, when there is a previous year's surplus of the condition or the land chosen is good, the people can reduce the size of their fields.

The inhabited part of the village is surrounded by forests. While other areas near the village are from time to time used for jhum, the forest next to the inhabited part is left more or less as it is. This is done to protect thatcht cottages in the village from the sparks of fire which may be brought by the wind when the jhum are burnt. This practice is supported by the Pawi-Lakher Autonomous Region (Forest) Act, 1954. In the Act, such forests are known as Village Safety Reserves.

As most of the compounds are open, that is, they are not marked or fenced, it is very difficult to demarcate one compound from another and to distinguish the household compounds from the waste as well as public lands.

The people take very little interest or have no clear idea about private ownership of the land. For cultivation, they know that they will be provided with cultivable land by the Regional Council.

Land reforms

Consciously or unconsciously, the first step towards land refoms came along with the British administration. To keep the land under control, the interest of the new Government was to see that no chief was too strong. One of their efforts in this line was to protect the weaker chiefs from the exploitation and abolition of the powerful chiefs. That action had its effects in two ways. Firstly, new settlements of the weak chiefs appeared at the expense of the powerful old ones. Secondly, the stronger chiefs could no longer increase their strength by forcing the existing weaker neighbours to dissolve their settlements and merge them with their own settlements. In these circumstances, the size of the settlements in the area took a different shape. They became much smaller than those in the past. The destruction of the forests for jhum when operated by settlements of 75 to 150 households was quite moderate in comparison with the destruction by that of settlements of 800 to 1,000 households. The smaller settlements found that they could adjust themselves in small areas or they could live in the areas where there were only small forests. Since their annual land requirements for jhum was not too much, they could regulate the land around them in such a way that there was enough time for the forests to re-grow before other parts of the forests were exhausted. So the migration of the settlement was no longer necessary. There is no doubt about the intention of the rulers in their policy—political

security was their aim, but the effects proved that both the Government and the people of the land gained from it. In fact the indirect result seemed to be more valuable and far reaching.

In the post-independence period, the new Regional Council has taken various steps in this field. Three years after its establishment, the Council framed the regulation called the Pawi-Lakher Region (Jhum) Regulation, 1956. The aim of the Regulation is to provide for the regulation and control of the practice of jhum or other forms of shifting cultivation in the whole of the Pawi-Lakher Autonomous Region. According to the Regulation, the Executive Committee of the Regional Council in the first place has a right to issue directives regarding the determination and distribution of land for jhum. Secondly, the area allotted for jhum shall, as far as practicable, be compact. Thirdly, the Village Council is to be held responsible for the spread of fire caused by burning jhum and the damage caused by such fire to the forest or jhum lands. Lastly, to prevent erosion, the Executive Committee of the Regional Council reserves to itself the power to issue order for the re-afforestation of any jhum land and the power to order that an area within any jhum should not be cultivated. The Act is welcomed by the people of Lawngtlai.

In 1961, another Act concerning all types of land used by the people was passed. This Act is known as the Pawi-Lakher Autonomous Region (Land and Revenue) Act, 1960. The aim of the Act is to provide for the recognition of rights on land and the assessment of revenue of such land for other ancillary matters. According to this Act, the Regional Council will survey all lands of the settlement holders and the demarcated boundaries will be recorded in the General Register. A settlement holder shall, on the completion of survey and demarcation of boundaries, be given a certificate of record for the details of the land. It is too early to expect any result of this attempt of the Council. However the aims of the Act are obvious.

Land improvement

Not much is done in the field of land improvement. So far, only fruit gardens and a few plots converted into terraced lands stand as witnesses for the people's efforts to improve the land. Even these witnesses have so far failed to have any conspicuous impact. In the first stage, although the cultivation of fruits in the terraced land is successful, the absence of marketing facilities nips the whole process in the bud. In order that such improvement in this area can be effective cheap transport facilities, marketing facilities and scientific processes such as dehydration, preservation and canning of fruits are necessary. The problem of land improvement is connected with soil conservation and erosion problem which in turn depend on the geological structure of the rocks in the area and is also the root cause of the poor condition of communication and hence the marketing problems for the products.

ECONOMY

Occupation

The following table gives the distribution of households by principal occupation and Mizo sub-groups:

Table No. 5

Principal occupation	Number of households		
	Pawis	Lakhers	Other Mizos
Cultivation	37	5	2
Service	3	1	8

Out of the 56 households covered in the resurvey, as many as 44 households have cultivation as their principal occupation, while the remaining 12 households are dependent mainly on service. Of these 44 cultivating households, 37 are Pawis, 2 other Mizos and 5 Lakhers and out of the 12 households deriving their livelihood primarily from service, 8 belong to the other Mizos, 3 to the Pawis and 1 to the Lakhers.

The subsidiary occupation of these 56 households may be studied from the following table:

Table No. 6

Principal occupation	Total No. of households	No. of households having subsidiary occupation			
		Weaving	Carpentry	Business	Cultivation
Cultivation	44	27	5	1	—
Service	12	3	—	—	5

It is seen that 27 cultivating households are engaged in weaving as subsidiary occupation, 5 in carpentry and 1 in business while out of the 12 households having service as their primary occupation, 3 supplement their income from weaving and 5 from cultivation.

Cultivation

The villagers practise jhum or shifting cultivation which is also known as slash-and-burn method of cultivation. It has been found to be the only suitable method of cultivation in these rugged mountainous terrains. With the exception of fruit trees which are grown in terraced land and some vegetables in the kitchen gardens all other agricultural products such as paddy, maize, ginger, chillies, tobacco, etc. are grown in the jhums.

When the selection of the jhum land is finalised with the approval of the Regional Council, the cultivators begin to clear the forest by felling down trees. The operation begins in the months of

January and February. The felled trees, branches and leaves are arranged to form a 'bed'. The 'bed' is then allowed to dry for a month or two, when it is covered with clods of earth obtained by hoeing (thumui) the land surrounding the bed and then set fire to. This bed is then worked out to a proper seed bed. Paddy seeds are sown in holes on the bed. Seeds of chillies, pumpkin, ginger, maize, etc. are also sown as side crops with paddy. The harvesting season begins in November and may last till the middle of December. When the crop is ripe, the ears of paddy are cut with sickles. The sheaves (pawl) are left to dry in the field for some days after which they are collected in the thrashing floor. The ears of the corn are then removed from the stalk by beating with sticks. When the beating is over, the grain is collected in one place. The cultivators then raise a platform 6 to 8 feet high over the clearing. The floor of the platform is covered with a rough bamboo mat, in the middle of which there is a hole through which the paddy can pass down into the clearing. One man stands on the platform (hrih) and another stands below. The man below passes a basket of paddy to the man on the platform who empties the basket by throwing the paddy into the hole. As the paddy falls, the chopped husk and straw are scattered by the wind to different directions away from the thrashing floor. The grain falls down directly on the mat floor. The process continues till all the chaff is separated from the grain. If there is no wind, another man is required to fan off the chaff from the grain by using a kind of tray which he holds in his hands and flaps at the falling pieces. Although the corn is now ready to be taken home it is stored for a considerable period in a granary (buhin) constructed on the roadside near the jhum from where it is removed to the granary at home at intervals.

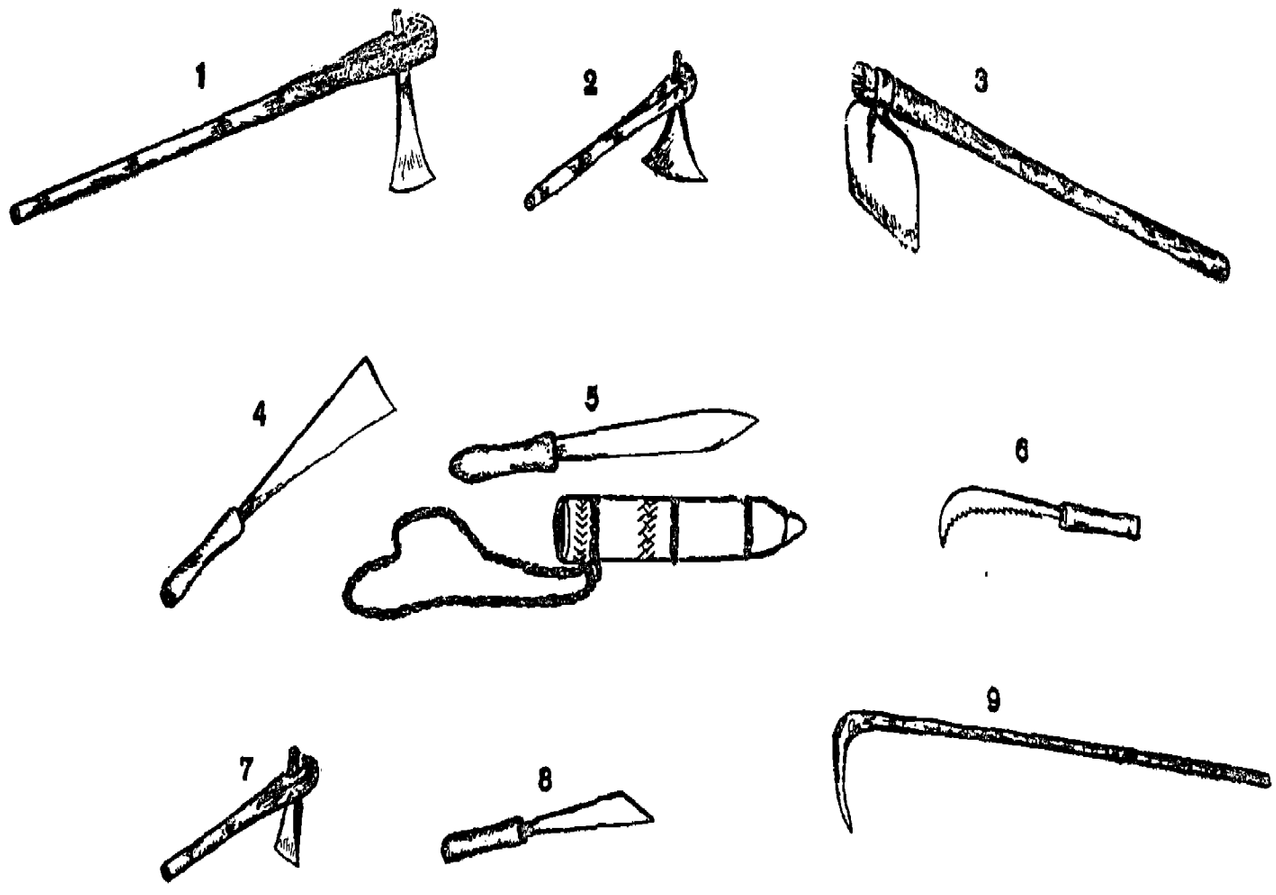
Service

As stated earlier, 12 households out of a total of 56 households covered in the resurvey are dependent mainly on service. The distribution of these households according to the institution and nature of the job together with the number of employees may be had from the following table.

Table No. 7

Name of the institution	No. of households to which employees belong	Nature of the posts	Number of employees
B. D. O's offices	8	Clerks, demonstrators, etc.	8
Schools	2	Teachers	2
P. W. D.	1	Chowkidar of the Inspection Bungalow	1
Post Office	1	Post master	1

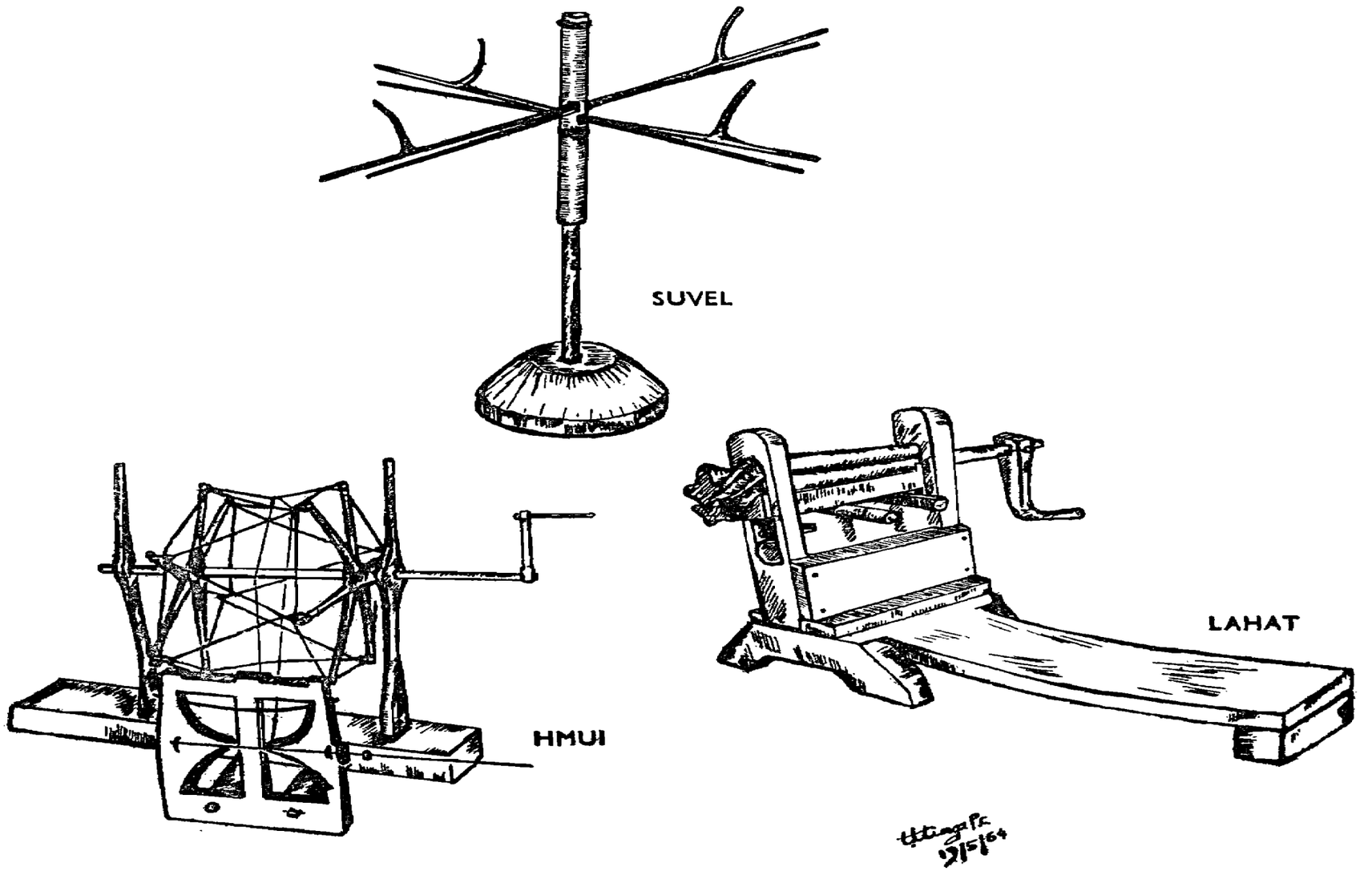
Most of the employees of the Block are comparatively new comers having arrived in the village after the opening of the Development Block in 1956. At present, these workers live in the temporary quarters provided by the Block inside the village. The permanent Block buildings are under construction well outside the village. Most of the block employees will shift to their new quarters after completion.



AGRICULTURAL IMPLEMENTS

1 HREIPUI
2 TUTHLAWH
3 BAWNG TUTHLAWH
4 NAM
5 KAWLHNAM
6 FOVAH
7 HACHHEK
8 NAMTE
9 KAWIHBATINGTEK

Draughtsman T.Tlinga



WEAVING IMPLEMENTS

Livestock

The villagers keep cattle and other domestic animals. There are altogether 60 head of cows, 40 goats, 172 pigs and 1,434 fowls. Some cows are kept for milk while the majority of cattle, pigs and goats are reared for the purpose of meat. At least twice a week, pigs, cows and goats are killed by the owners themselves and are sold to the co-villagers. Fowls and eggs are also sold locally but sometimes they are taken to Lungleh for fetching higher price.

Weaving

Every Mizo woman is proud of her knowledge and skill in weaving (thism). As soon as a girl attains the age of 12 or 13 she is taught the art by her experienced mother or elders sisters. The practice is that while elder women spin and weave, younger girls gather round the loom to learn the technique. The complicated parts of the process are carefully explained to them.

Out of the 56 households covered in the resurvey, 53 households practise weaving, the total number of weavers being 78.

Cotton (la) is grown in the village jhums or is collected from the neighbouring forests where the crop grows wild. After harvest the crop is brought home and spread over a mat placed on a platform constructed near the house. The crop is left to dry in the sun and after some days the seed is separated from the flower by means of an indigenous gin known as 'lahat'. The 'lahat' is a simple device made of wood. Its base is of a heavy piece of wood to which are fixed two upright supports. Two rollers are fitted to the supports with a gear mechanism on one side and a handle on the other. The cotton roll is placed between the rollers which are rolled by means of the handle. Cotton passes through the space between the rollers and the seed is left behind. The fibre thus obtained is placed on a smooth plank and a wooden stick is rolled over it. When the stick is thickly covered the cotton is pulled off. This process is repeated many times. After it is rolled sufficiently well, the fibre is spun into a thread. Spinning is done with the help of a spinning wheel locally known as the 'hmui'. In this case also the base of the stand and the supporters of the axle are made of heavy wood. The axis and the handle which turns the wheel are also made of wood. The wheel is made of two sets of spokes which are fixed to an axle within the frame and sets are placed as far apart as the frame permits. The number of spokes used in the wheel is not fixed. In some wheels the number is six while in others there may be as many as eight spokes in each set. The spokes are made of thin hard wood and are fixed together with small bamboo nails. A narrow slit of split cane is tied from one end of the spoke to another in the same set and across to the tip of another set to form a tyre. The front part of the base is extended and in an upright manner a three-pronged support is fixed to it. The spindle (thir) is held in position facing the wheel by the support. The belt which encircles both the wheel and the spindle is made of two bands of thick stout thread. The spinner holds the rolls of cotton in her left hand and spins the wheel with her right. When the spindle is full the thread is removed and placed in thread-holders (thir fang) made of wood. For dyeing, it is necessary to wind the thread into a skein. The favourite colours are blue (pawl) and red (sen). Colour dyes are obtained from the bark or leaves of certain trees.

Weaving is generally done inside the house. One end of the warp (tuam) is fastened to the house-posts and another

end is fastened to the leather belt which passes round the back of the weaver. The distance which the weaver sits away from the wall is determined by the length of the cloth.

Nearly all the instruments used in weaving are made of wood and bamboo and they are either of the North Mizo type or Lakher type. Weavers generally produce exquisite woven products with usually beautiful patterns obtained by a skilful combination of various coloured threads.

The process of weaving is a time-consuming one. It sometimes takes about 4 months to complete a piece of cloth measuring only 6 feet by 4 feet. So, even though most women are engaged in weaving, only a few of them are able to sell their products. Of their products, the most important is the 'puan', a piece of cloth used by women and which is worn over the skirt. The cloth is as big as a bed cover or about as big as a door curtain. Some of the puans are of exquisite design and quality and their prices may go up to Rs. 300/- or more for a piece. As society advances forward, new ideas are gaining ground and new kinds of wants arise. Some looms which a short time ago cater only to the unsophisticated needs of simple village people, now produce beautiful table cloths, coverlets, house screens and curtains. The women at the looms must be credited with rare inventiveness as is evident from their products which consist of artistically designed pieces of cloth which, because of their rugged beauty and strength, are in great demand not only in local markets but also in foreign markets. In spite of the popularity of the industry among the villagers, only 30 households are able to sell their products.

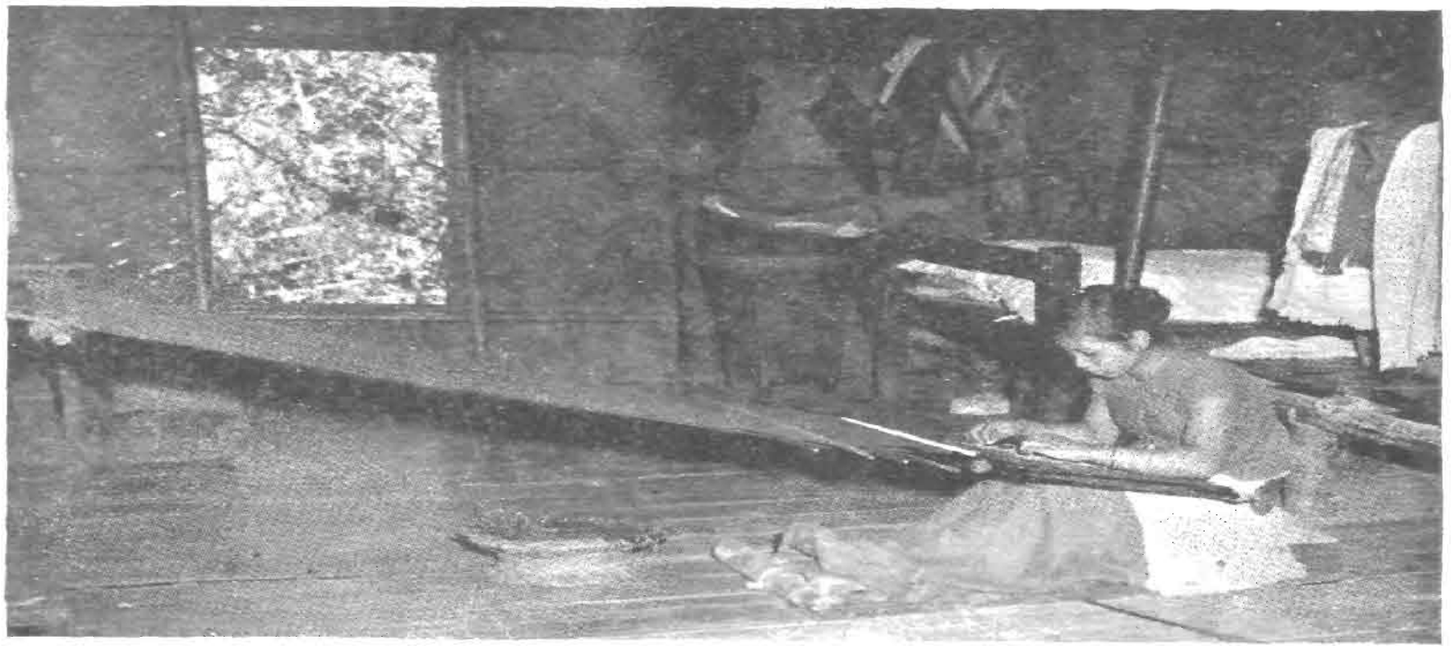
Carpentry

Among the households covered in the resurvey it has been found that there are many adult males who practise carpentry. These people from time to time purchase some tools from Lungleh out of their small saving and keep the same properly. Sometimes they use them to repair their houses and make certain wooden things like boxes, racks, beds, chairs, tables, benches, stools and other wooden household goods. They observe their parents and elders when they are at work and practise to improve themselves. In course of time and from experience they qualify themselves for the job.

From the neighbouring forests the people get their raw materials that is, timber but the quality of most of the timber from those forests is not very good.

The inferiority of wood as raw material of the industry coupled with the defect or absence of proper training reflect in the quality of their produce. The absence of market for the produce or the limited demand, or in other words, the absence of competition affect the standard of the industry in two ways. Firstly, the amateur carpenters have a very limited chance to practise and hence to make themselves perfect. Secondly, there is a very slender chance for the industry to flourish. To these simple villagers the future for the industry seems to be very dull. Thus, it is less attractive and naturally the amateurs have very small incentive to improve their skill.

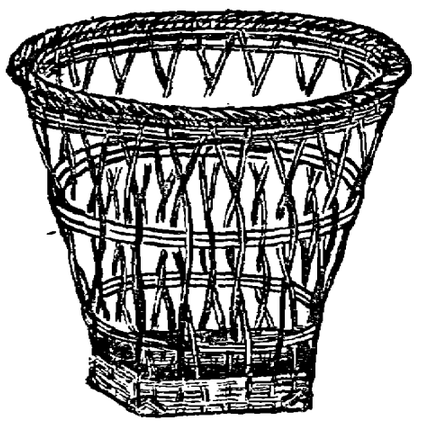
Their products are raw and simple. This is no doubt the outcome of the absence of outside competitors on the one hand and the fact that the chance is closed for their products to compete in the bigger markets outside the village



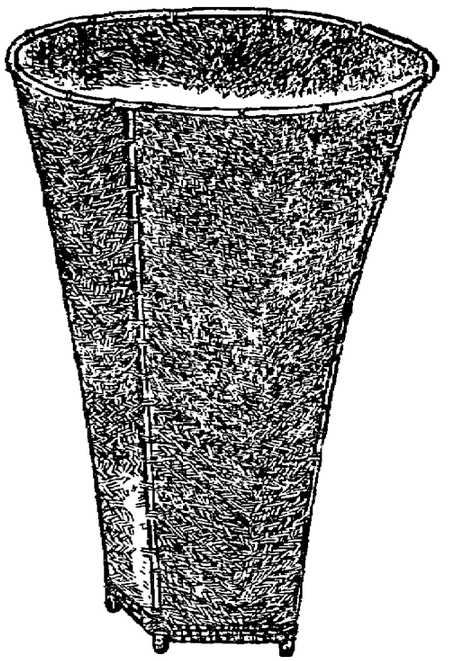
A girl weaver in the village



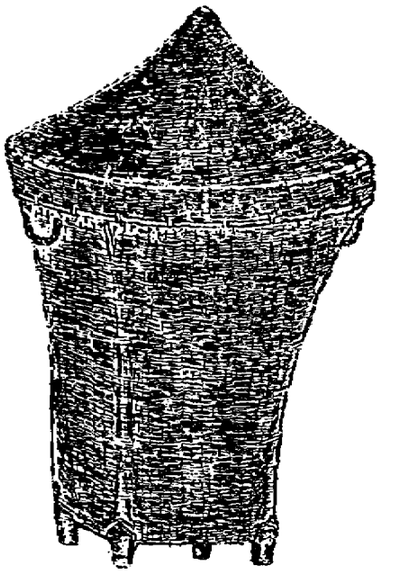
A man using the 'Lahat' in the 'bah zar'



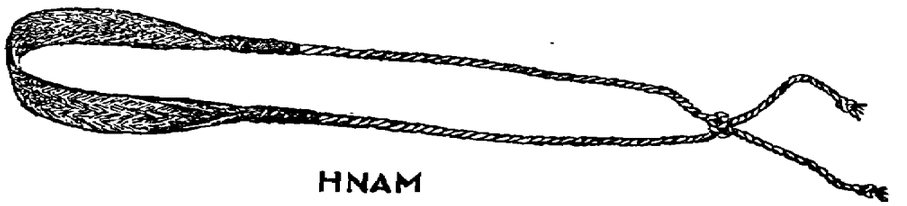
PAIKAWNG



DAWRAWN



BUKBAU



HNAM

Some specimens of Basketry and caneworks

on the other. This rouses no incentive in the mind of these village carpenters to improve their technique of work and design of their products.

The industry was first introduced during the British period. The first models for their products were benches, chairs and tables furnished in the church made under the supervision of the mission workers.

The selection of a place near the village for the Block headquarters has brought a new hope to the people as they now know that many construction works will take place there. During the survey 5 villagers were employed in the construction site of the Block headquarters on a daily wage basis. In the year 1962, most of them were engaged only for a few days. The irregularity was due to the fact that the construction work as a whole was slowed down for want of building materials.

The common tools used by the village carpenters are the saw (thingah nak), the axe, the hammer (tabauh), the plane (thing hwur nak) and the chisel (thir khamh).

Basketry and canework

Generally the villagers use three kinds of baskets—'buk bau' which is used for keeping or carrying clothes, 'dawrawng' for keeping paddy and 'paikawng' for carrying wood, vegetables, bamboo pipes and others. Basket work is a male's job. The trade is so common that nearly every household produces its own requirement. Hence there is no effective demand for the products.

The (buk bau) is a big square shaped basket having a round opening. It is about 2 feet high and each of its sides is about 15 inches long. The circular opening at the top is about 1 foot across and is provided with a circular cover. The basket is double-lined. The inner lining is made of rough split bamboo and the outer lining of fine strips of bamboo with a protective outer cover. The basket is fastened with strong bamboo ribs. The 'buk bau' is used in storing clothes and valuables.

The 'dawrawng' or basket used for carrying paddy is about two and a half feet high. Like the 'buk bau', the 'dawrawng' also possesses a circular mouth which is about 2 feet across. The basket gradually tapers towards the bottom, and whereas the opening is circular, the bottom is square-shaped. The area of the square base is about 36 sq. in. The 'dawrawng' is made of fine strips of bamboo. The strips within and without the green outer cover are nicely interlaced. As with the 'buk bau' this basket is also strengthened with strong bamboo ribs.

The 'paikawng' is quite different from either the 'buk bau' or the 'dawrawng'. The 'paikawng' is chiefly used to carry big articles and it is made mainly of bamboo ribs fastened to the base and to the circular mouth and circular bamboo frame in the middle. This basket is sturdy and strong and is therefore used chiefly in carrying wood, vegetables, cotton, etc. As the intervening spaces between the ribs of the basket are big, small things like paddy and chillies cannot be put inside it.

All the baskets mentioned above are used by both men and women. People carry the baskets by fastening a slender band called the 'hnam' around the basket with the tips of the band bound securely at the back of the basket. The middle portion of the band which rests on the forehead is flat. The waist-like portion of the band is made from the bark of a tree and the flattened portion is of plaited cane. The distance either way from the flattened strip to

the tips of the band is equal. All the weight of the basket is taken by the forehead.

At present only the above mentioned types of baskets are in use. It is said that in the past people used varied cane and bamboo products. The present cane and bamboo products are of excellent quality, but most people think that their present products are a poor match compared to those produced by their ancestors.

Shops

During the resurvey, one shop was found in the village. The shop was opened about three years ago by one villager. The head of the household runs it with the help of other members of the family. A part of the house in which he lives, which is also very near to the road, is utilised for this purpose. The wall in this section of the house is replaced by big doors, and the commodities are arranged in racks, benches, tables, in such a way that they can be seen by the passers-by from the road. The opening of the shop in the residence itself enables all the members to help during their spare time. This is the only shop in the village; it is also the first of its kind. But the income from it shows that it is only a subsidiary occupation, the main occupation of the household is cultivation. Some of the commodities sold in the shop are salt, sugar, kerosine oil, mustard oil, dal, soap, threads, combs, needles, hooks, nails, matches, clothes, footgear, pens, pencils, exercise books, etc.

All these commodities are brought from Lungleh by hired jeeps. The head of the household from time to time goes to Lungleh to purchase the required stock for the shop, and brings them to the village. A greater part of the commodities are kept in the house and a small quantity is from time to time displayed in the shop. The transactions at both ends are on ready cash basis. Most of the commodities are brought from Lungleh during the dry season when the road between the two places is opened for jeeps. Generally the shop is open through out the day. It is closed only on Sundays.

Labour force and working force

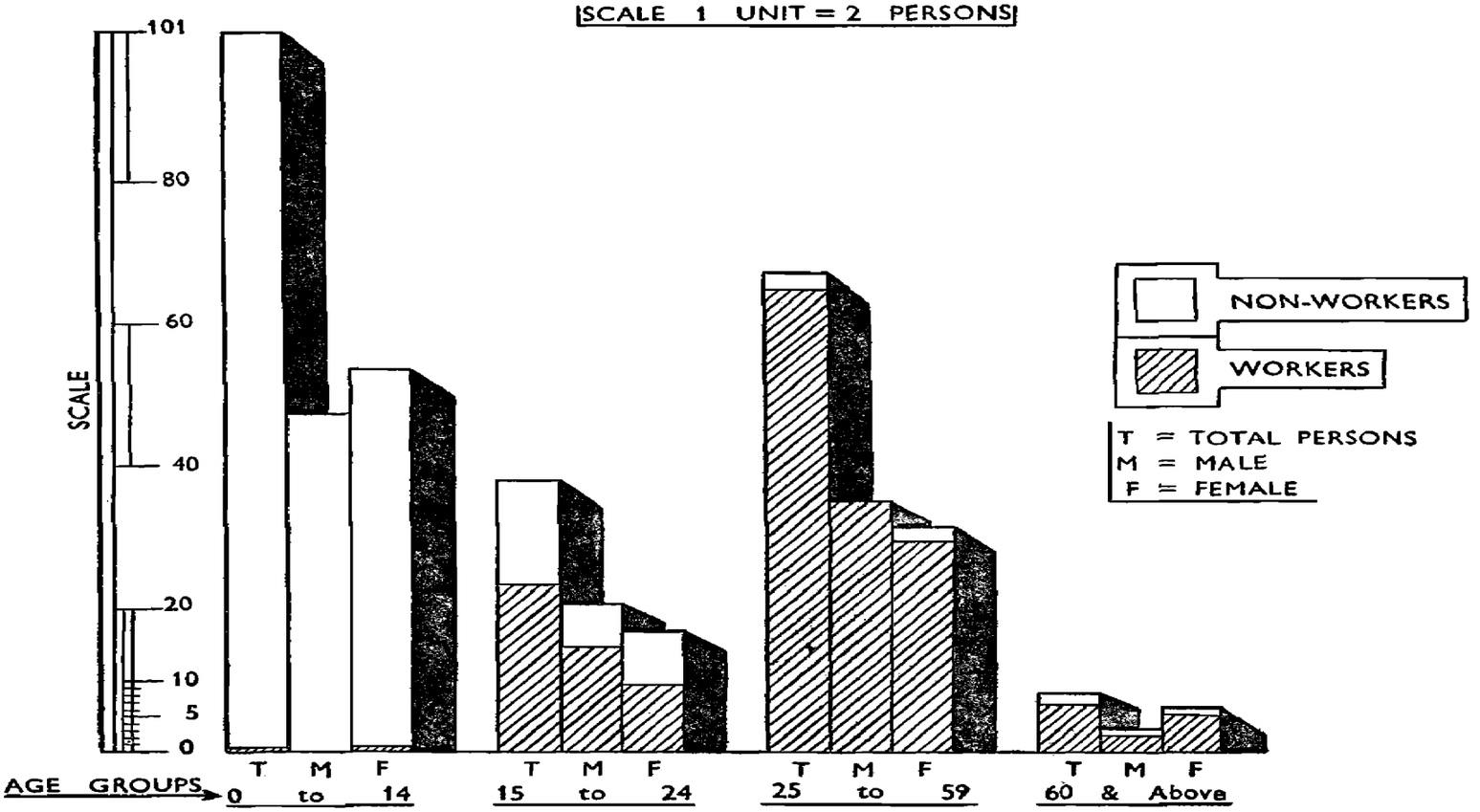
Out of 427 persons found in the 56 households covered in the resurvey, it has been found that there are 209 persons in the age group between 15 and 59 years. All persons falling within this group may be considered as constituting a 'labour force', that is, they are fit to take up any profession. The strength of the labour force in the 56 households of the village is therefore 209 persons, of which 112 are males and 97 females. The working force, that is the number of persons actually engaged in different occupations found in the 56 households is 190 persons, which includes 103 males and 87 females. From the age-group 15-24 years, it is found that 13 males and 16 females are not engaged in any occupation, all of them being students. In the age-group 25-59 years, there are 4 female non-workers. Again it was found that only one person, a female, from the age-group below 15 years and 13 persons, 4 males and 9 females from the age-group 60 years and above are included in the working force.

Non-workers

The total number of dependents is 237 persons, including 109 males and 128 females. The majority of the non-workers are from the age-group below 15 years where there are 39 male and 54 female students, and 56 male and 52 female non-students. In the age-group 15—24 years there are 29 non-workers all of whom are students. Again in the

WORKERS & NON-WORKERS by SEX AND AGE GROUPS

SCALE 1 UNIT = 2 PERSONS



Draughtsman. Illinga fc.

age-group 25—59 years there are 4 married female non-workers who are engaged in household duties only.

The nature of activities of non-workers is shown in Table 6 of the Appendix.

Income and expenditure

The table in the Appendix shows the annual income of the households according to their main and subsidiary occupations. The study of the income of the villagers shows that they are divided into four groups, namely, those whose annual income is (i) Rs. 600.00 and less (ii) Rs. 601 to Rs. 900 (iii) Rs. 901 to Rs. 1,200 and (iv) Rs. 1,201 and above.

On this classification, there are 9 households in the first group, 31 in the second group, 4 in the third group and 12 in the last group. The largest number of households in any one particular income-group is in the second group, namely, those who earn between Rs. 601 and Rs. 900 per year, the number of such households being 31. All these households are mainly dependent on cultivation. The households having service as their main occupation earn much more than agriculturists. Out of the 12 households mainly dependent on service, as many as 11 households earn Rs. 1,201 and above and only 1 household earns between Rs. 901 to Rs. 1,200 against 1 and 3 cultivating households who fall in the last and third income-group respectively.

The main items of expenditure are foodstuff, clothing, maintenance of the houses, education, medical charges and maintenance of livestock including birds. In spite of the fact that expenditure in connection with death is always made from the subscriptions contributed by all the households in the village, two households reported that they also spent from the income of the household. Certain small and irregular expenditures are taken together in the head 'other expenditure'. For food, the 44 households in the first group, that is, those who have cultivation as the main occupation spend 66.54 per cent of the total expenditure in all items, while the second group, that is, those households having service as the main occupation, spend 39.41 p.c. of the total expenditure in all items. For clothing, the first group spends 6.61 p.c. while the second group spends 28.87 p.c. For the maintenance of the houses, the former spend 5.99 p.c. while the latter spend 4.84 p. c. In this connection it may be pointed out that most of the workers engaged in other services live in Government (Block) headquarters, the expenditure for minor repairs of these buildings being borne by the Government.

Only 35 households from the first group and 5 households from the second send their children to school or have student members. The percentage of the amount spent in this head by the groups to the total expenditure in all heads are 5.02 and 6.14 respectively. Only 24 and 10 households in the first and second group respectively reported that they spent for medical charges. The percentages of the total amounts spent in this head are 2.58 in the first group and 2.45 in the second group. For maintenance of livestock, the 44 households spend 1.52 p.c. of the total expenditure. Only 10 households in the second group possess livestock and the percentage of the expenditure in this head to the total expenditure of the group is 2.49. The expenditure on the item 'other expenditure' is 6.85 p.c. of the total expenditure in the first group, and 15.80 p.c. in the second group.

The average expenditure on each item by different household income group is given in Table 7 of the Appendix.

Out of 12 households in the second group, 8 send part of their income to the relatives living outside the village. The total amount thus sent is Rs 13,300.00 or 63.30 per cent of the total expenditure in which this item also is included.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex

In the fifty six households resurveyed, there are 427 persons of whom 212 are males and 215 females and the sex ratio comes to 1,014 females per 1,000 males. The population in the age-group 0—14 constitutes nearly half the population with 202 and the number of males and females being 95 and 107 respectively. There are 209 persons in the age group 15—59 with 112 males and 97 females while in the age group 60 years and above the number of persons is only 16; 5 males and 11 females. Females outnumber males in the age group 0—4 and 60 and above by 12 and 6 respectively while in broad group of 15—59, males outnumber females by margin of 15.

The population in the 56 households is further analysed in the Table below.

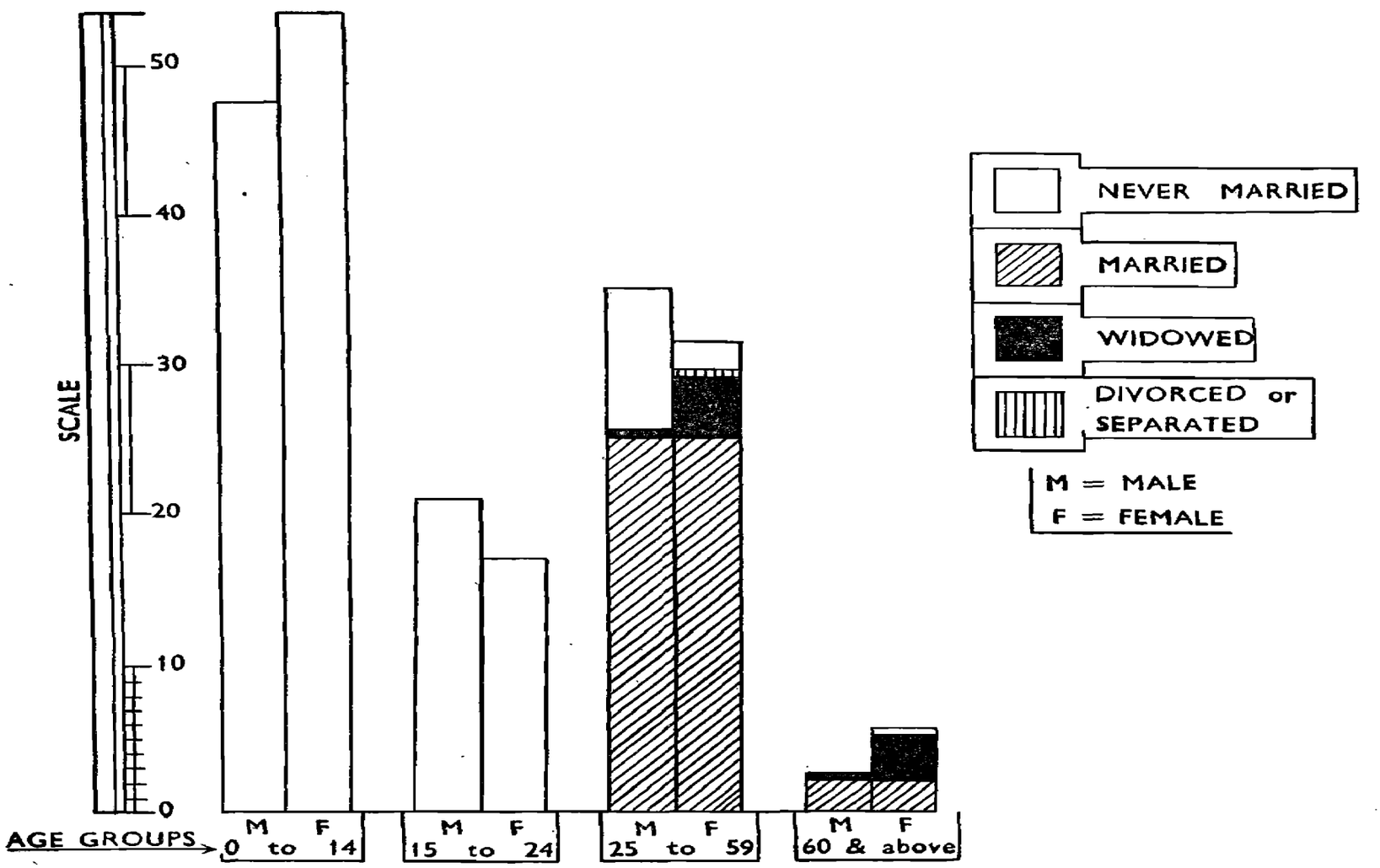
Table No. 8

POPULATION BY AGE GROUPS AND SEX

Mizo sub-groups	Sex	Total of all ages	0-14	15-24	25-59	60 and above
1. Pawis	Males	161	68	36	52	5
	Females	166	79	29	49	9
	Total	327	147	65	101	14
2. Other Mizos	Males	31	14	5	12	...
	Females	26	16	3	6	1
	Total	57	30	8	18	1
3. Lakhers	Males	20	13	1	6	...
	Females	23	12	2	8	1
	Total	43	25	3	14	1

MARITAL STATUS
by
AGE GROUPS AND SEX

SCALE 1 UNIT = 2 PERSONS



Draughtsman. Ellinga fc.



Sturdy women transporting paddy from the field to the village



A party of sturdy villagers engaged in road making

Marital status

The division of the population in the resurvey by marital status is as follows:—

	Total	Male	Female
1. Never married	302	156	146
2. Married	108	54	54
3. Widowed	16	2	14
4. Divorced or separated	1	0	1

Table 9 in the Appendix shows the population by age group and marital status.

From the figures above and the table, we find that 70.73 per cent are never married, 25.29 per cent are married, 3.74 per cent widowed and 0.23 per cent separated or divorced.

All persons in the age group below 15 years are never married. This group accounts for about two-thirds of the never married persons. The remaining one-third consists of 76 persons falling under the age group 15 to 24 of which 42 are males and 34 females; 23 persons from the age group 25—59 of whom 19 are males and 4 females as 1 female from the age group 60 years and above. It appears that 76 persons are still unmarried in the age group 15 to 24 years.

Again there are 24 persons above 24 years of age including one female above 59 years who are still unmarried but none could explain why they remain unmarried. Most of the married persons are in the age group 25—59. In this group there are 50 married males and 50 married females. In the age group above 59 years there are 8 married persons of whom 4 are males and 4 females.

There are 9 widowed persons in the age group 25—59 years. Of these, 8 are females and only 1 male. There are also 6 widows and 1 widower in the age group above 59 years. The incidence of divorce is negligible, there being only one case where a lady divorced her husband who hailed from Thingful village and returned to her parent's place at Lawngtlai.

Diseases

Though the village is situated on higher ground, it has been found that some people suffered from malarial fever. This may be accounted for by the fact that some members of the household used to stay in the jhum sheds for a certain period of the year and they may therefore contract the disease while staying in the sheds since the jhums are always situated at lower and therefore unhealthy altitudes. These jhums fields are usually infested with malaria-carrying mosquitoes. Other common diseases in the village are certain kinds of fever which generally break out in the hot months just before the onset of monsoon. Among the children, worms and gastro-intestinal troubles are not infrequent.

Education

It has been mentioned elsewhere that there are three schools in the village. The existence of these schools is ample evidence of the villagers keen interest in the educational field. The Lower Primary School has been there since the pre-independence era. The other two schools, the Middle English and the Proceeding High English Schools were established after the country achieved independence.

The distribution of population by age, sex and education relating to the 56 households covered in the resurvey is given in the table in the next pege:—

Table No. 9

DISTRIBUTION OF POPULATION BY AGE, SEX AND EDUCATION

Age group In Years	Total			Illiterates			LITERATES																		
							Without educational standard			Class III and below			Class IV to Class VI			Class VII to Class X			Matriculate			Intermediate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
All Ages	427	212	215	249	120	129	...	...	...	69	27	42	67	35	32	35	23	12	3	3	...	4	4	...
0—14	202	95	107	108	56	52	...	...	...	66	26	40	28	13	15	...	...	...	...	...	...	...	...	...
15—24	76	42	34	24	16	8	...	...	...	3	1	2	28	16	12	21	9	12	...	...	...	...	...	...
25—59	133	70	63	101	43	58	...	...	...	...	...	...	11	6	5	14	14	...	3	3	...	4	4	...
60 & above	16	5	11	16	5	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Out of the 427 persons belonging to the 56 households covered during the resurvey of the village, 178 are literate and 249 illiterate. The percentage of literates is 41.7.

Of the literate persons, 3 are of the Matriculation standard and 4 in the Intermediate classes. The rest are those who read from the Primary to the Matriculation standards.

The distribution of the population of each of the Mizo sub-groups by age, sex and education is given in Table 10 in the Appendix.

All the 7 persons with Matriculation standard belong to the other Mizo groups. Among the Pawis and the Lakhers, literates are all below the Matriculation standard.

More and more children have been enrolled in schools. The value of education is felt not only by the literates but even by the illiterates also. This is supported by the fact that although among the heads of the households in the village, only 19 are literate and 37 are illiterate as shown in Table 11 in the Appendix, nearly all children of the school-going age irrespective of whether their parents are literate or not, attend school. Out of the 56 households, 40 have children belonging to the school-going age. The total annual expenditure incurred in educating the children is Rs. 1,553.00. The pattern of annual expenditure per household on education is given in Table 12 in the Appendix.

Family structure

There were 41 simple, 2 intermediate and 13 joint families. In the discussion about marriage, mention has been made of the Mizo custom of married sons leaving the family to build new homes for themselves. Only the youngest son stays with his parents in his paternal home. There are many families with only the father, mother and unmarried children as members. In some households, a newly-married son stays at his father's house together with his wife, children, if any, and his brothers and sisters who are not yet married. In some cases, there may be more than one married son who, for a considerable time before they build new houses for themselves, come to live together with their wives and children at the sons' paternal house. Of course, according to custom, all married sons exept the youngest are supposed to leave the parents' place after their marriage. But generally for a period of time untill the new houses are constructed, the sons may have to live in their parents' place. There are again some cases where a father dies when the children are quite young. In such cases, the widow is allowed to keep the children as long as she remains unmarried. When her first son gets married, he has to remain in his ancestral home together with his wife for a long time in order that he may look after his mother and his younger brothers and sisters. In one house it has been found that a widow lives only with her unmarried daughters. In two households, two unmarried males who came to the village for service in the Block occupy two separate households, one each. The classification of households by types of families is given in Table 13 in the Appendix.

According to the resurvey, 427 persons live in 56 households which gives the average number of persons per household 7.62. There are only two households having a single member each, two households having 2 to 3 members, 19 households with 4 to 6 members, 17 households with 7 to 9 members and 16 households with 10 members and above each. The classification of households by their size and the distribution of the population in each of such group of households is given in Table 14 of the Appendix.

Inheritance of property

Generally, the property passes from father to son. Immoveable property, such as the dwelling house and the fruit garden, goes to the youngest son. As already mentioned, 'fa pa hriang' is the only child who after his marriage continues to live with his parents in his old home. According to custom, the wife of the youngset son goes to live with her husband in her father-in-law's house. It is the young couple's duty to look after the boy's parents in their old age. After the death of the boy's parents, the house and other property automatically goes to the boy. Some moveable property, however, like cloths, baskets, tools, etc., are divided equally among the other sons. Such divisible property being as a rule insignificant, the share each elder son receives is almost negligible. In spite of this, the elder son receives a fairly large slice of the family property at the time that he marries and leaves his parents' house. This rule is applicable to all the sons in the family except the youngest. In ancient days, when a person dies without leaving any male issue, the deceased's property passes to his nearest male relative who acts as trustee of the deceased's estate and who is also bound to look after the female children if there are any. Today the widow gets her dead husband's property and her daughters jointly share the inheritance. But if the widow marries again, all her children and her late husband's property go to the nearest relatives of the dead husband.

Though according to custom, the property is shared jointly by all the sons in the household—the lion's share of course being the youngest son's—the father can select his own heirs from amongst his sons and relatives and even from amongst his wife's daughters. Giving the property by will to inheritors is usually done verbally during the father's life time. In fact, the future heir stays with his father in the house while the rest of the children are arranged to leave the place during the man's life time. Because, among the Mizos, valuable property is very scarce, disputes relating to inheritance of property are very rare. Now that the people are more advanced in the educational and cultural fields, the verbal will has been replaced by a written one under an Act passed by the Mizo District Council.

Leisure and recreation

In summer the people are busy with their work in the fields. As already mentioned, some of the workers stay in their jhums throughout the working season. Their absence from home compels the remaining members to lend their hand in domestic works. They therefore have little time to spare for leisure. When there is rain, they leave their work in the fields and attend to other duties which can be carried out indoors. The difficulty in doing cultivation work is made more acute by the swelling streams and the slippery footpaths during rains. In respect of children, summer time is school time. Apart from their normal school and home work, the children also help the grown-ups in doing various odd jobs at home, both before and after school. They therefore have practically no time to indulge in any form of recreational activity. The slack season, however is during December-January.

The pressure of work in the jhum lands as well as inside the house is very much relieved with the approach of winter, that is after the harvest. People bathe contentedly in the sunshine, and when they feel like amusing themselves, they do so without the least nagging thought about whatever work awaits them on the morrow. When the work in the fields is nearly complete, the adult people start planning and making arrangements for hunting and fishing excursions. It was ob-

served that the Mizos are very proficient in hunting (ramavak) and trapping animals (thung kamh). In ancient days, when trapping used to be very popular among them, the people used to make various kinds of hunting traps. The snares are now fast becoming obsolete. Guns have replaced traps. Every hunter uses a gun, if he has one, and he may also borrow it from a friend. The game found in and around Lawngtlai comprises wild boars, hares, mountain goats and wild fowls. It is said that in the past when games, both big and small, were more abundant than at the present time, hunting used to be quite a thrilling sport. In those days, the initiative in organising hunting parties used to be taken by the village chief himself. Organisation of such hunting parties is generally undertaken along with the performance of certain religious rites and ceremonies. Nowadays, the hunter usually goes to the jungle alone or sometimes with only a few chosen friends.

Another favourite amusement of the grown-ups is fishing which is more enjoyable than hunting because in fishing even women can take part. As Lawngtlai village is near the river Kolodine, the largest river in the district, the people of the village have ample opportunities for fishing. This is done by laying traps made of bamboo matting. Bamboo is taken from the forest to the river-side and it is then split and woven into a kind of net. The net is placed breadth-wise across the river. One or two holes are cut through the net in order to enable the fishes to pass through. Just beyond the openings, some traps are laid. The trap is also made of split bamboo and its mouth is provided with spikes which taper towards the enclosed space within the trap with their ends converging in the centre leaving only a small inlet through which trapped fishes pass. This arrangement of bamboo spikes prevents the fishes from escaping into the surrounding water outside the trap. The mouth of the cage is always set against the current. When there is some disturbance in the upper course of the river, the fishes swim downstream and on finding that their path is blocked by the bamboo netting, they rush through the openings and get caught in the well laid traps placed behind the net. The catch is generally divided among the members of the party.

In the village, boys spend their afternoon playing football and hockey. Games are played in the flattened ground near the Middle English School. However the games are not very popular among the villagers mainly because of the puny size of the field. Hide-and-seek is another favourite with both boys and girls.

The Mizo bamboo dance is a common sight in the village. The dance is traditional. It is believed to be associated with some kind of religious rite. According to this belief a woman who does not take part in the dance runs the risk of early death just at the time of her first child-delivery. The dance is therefore performed on such an occasion, i.e. on some young mother's death.

In Lawngtlai, the bamboo dance is very popular among the young girls. The title itself is a clear indication of the importance of bamboo in the dance. Some bamboo poles are laid along the ground parallel to one another at a distance of about 1 foot apart. Two bamboo poles are placed cross-wise above the former set of poles. Two children who sit near the frame facing each other grip the two poles from either end. At regular intervals, the two poles are brought together and then removed apart. When the two poles knock each other, the spaces between them are closed; when taken apart, the empty spaces open. The dancers jump letting their feet hit the ground when the two poles move

apart and raise their feet up when the poles are brought together.

To the elderly men and women, the community radio kept in the cultural house of the Block is a favourite means of amusement. People daily go there and listen to some music when their work is over. Mizo songs and music are liked more.

Religion

Lawngtlai is a Christian village. All the people in the village belong to the Presbyterian Church. The centre of religious activities in the village is the church which is known by the name of the village, i.e. 'The Presbyterian Church of Lawngtlai'. According to the information given by the villagers, it was established between 1920 and 1925, or as the villagers put it, "a few years after the great war which was fought in the west". It is further said that during the latter part of the last century and the beginning of the present, many preachers, both Mizos and white men, came to the village to preach the new faith. As the number of christians in the village increased it was felt, both by the christian villagers as well as those who came to the village for preaching that the village must have a church building of its own. By the time the church building was completed all the villagers had accepted christianity.

The church building is the largest building in the village. Its length is 60 feet and the breadth is 40 feet. The roof of the building is covered with corrugated iron sheets. The walls are made of plaited bamboo and the floor is covered with wooden planks. The building faces towards the west with the only wooden door on this wall. In each of the northern and southern wall there are three windows made of wood. The inside of the building is furnished with benches, chairs and tables. The tables and the chairs are arranged in the far eastern part of the hall facing towards the west.

The activities of the church are managed by an executive committee consisting of two church elders, the secretary, the assistance secretary, and the treasurer. All the members of the executive committee are elected by the communicant members of the church from among themselves. Once elected, the church elders remain in their post indefinitely provided there is no serious case against them. The secretary, the assistance secretary and the treasurer hold office for a period of one year, but they may be re-elected. All important matters of the church are discussed in the executive committee or in the general committee which is attended by all the communicant members of the church. In this connection it may be pointed out that the Presbyterian Church of Lawngtlai is not an isolated religious organisation. In fact nearly every village in the district has its own church. Most of these churches are Presbyterian Churches and are under the Presbyterian Church of the district called the 'Mizo Hills Synod' which is managed by a committee in which all village churches or circles are represented. This committee is a General Committee. The members of the committee in turn elect the executive committee which actually runs the business of the whole organisation.

The management of the work in the field is done through the Pastors. A Pastor is a trained person and a paid worker of the organisation. The central organisation groups all the villages into a number of circles and each circle is placed under a Pastor. The Pastor is the middle man between the church at the village level and the church at the district level. All matters which the Village Church Committee cannot settle are taken to the Central Organisation by



Village damsels in Sunday dress on their way to the Church



A young worshipper taking her
contribution (in kind)
to the Church

the Pastor. Unfortunately the Pastor of the Circle in which Lawngtlai falls lives in Mampui village about 5 miles south-west from Lawngtlai. It is said that the Pastor comes to the village about once a month.

Most of the church services are held on Sundays. Generally, there are four services on the day. In the morning, that is, before the first big meal, a service is held exclusively for the children. Here the children are given a chance to run their own service. This service is a training ground for children. After the first meal, two church services are held one after another. The first one is a Sunday School which is more or less like a teaching class in which the younger members are taught by some grown-up members about the facts and teachings of the Bible. The service is therefore attended by most of the young people of the village. The next service (preaching service) is generally attended by grown-up persons. In this service, teachings from the Bible are preached by the people from the village or preachers from another village. The last Sunday service is held late in the evening. It is conducted more or less in the same manner as the third service of the day.

The two kinds of special services of which reference are made in the previous chapters are the naming service and the wedding service. In both of these special services the presence of a Pastor is essential. The naming services are usually held in the third service of Sundays while the wedding services are held on any day of the week but not on Sundays. Over and above the teachings, preachings, prayings and activities performed by the Pastors in the special services, all services are accompanied with the reading of a passage or passages from the Bible by any one member and singing from the hymn book. To perform these two functions, every member of the church is supposed to know the art of reading.

People's offerings in cash or in kind are collected every Sunday during the services. The collections in kind which are generally brought in the morning are converted into cash by selling them to other members of the church after service. The collections are kept in three separate funds; the Building Fund from which the repair charges for the church building and its furniture are paid, the Poor Fund from which certain amount is from time to time distributed to the poor people in the village and another fund (Reserve Fund) is contributed to the Central Organisation. One of the most important ways in which spending from the Reserve Fund is made is the payment of Pastors' salary.

Festivals

As winter is a season of rest and leisure, it is therefore a time for picnics and hikings as well as visits to friends and relatives living in the neighbouring villages. The most important festivals in the village are the Christmas and the New Year. These two festivals mark the climax of a rapturous spirit associated with the harvest. Preparation for the festival may last for weeks together. On the first fortnight of December, villagers go up to Lungleh to buy gifts which would be presented to their friends and relatives on the occasion of the Christmas and the New Year. The journey is a long one, but to these simple villagers distances have no meaning. At Lungleh the villagers also buy new dresses for themselves and their families which clothes would be worn during Christmas. Feasts and entertainments are held in the village on such occasions.

Village organisation

The village organisation is as old as the village itself. However, in order to suit the changing conditions of the times, the organisation had had to undergo many changes in its basic structure. Be-

fore the advent of the British, the villages were more or less self-independent units, each ruled by a petty autocratic chief (bawi). The units were self-sustained in both matters of size and population and were very nearly completely cut off from the rest of the world. The ancient village chiefs took good care to keep the villagers pleased and satisfied. In order to hold the position of a chief he must first and foremost seek to win the love and confidence of the people over whom he ruled. For if the chief is weak and infirm, his subjects' loyalty soon breaks up and though the people may not rebel against him, after a time they would leave the village and find for themselves new homes in some other settlements under new 'bawis'. It was also observed that in the old days, a decline in the number of persons inhabiting a particular village tended to make the settlement vulnerable to aggression from another and more powerful neighbouring village. The village durbar (be chaihna kin) and the 'bawi' therefore always worked hard for the villagers' interest so that the villagers would always remain faithful to their rule.

The first important change in the administrative set-up of the village durbar took place during the first phase of the British administration of Mizo land. This change was inevitable. The subjugation of the Mizos by the British reduced the status of the former independent chiefs to mere subordinate agents of the crown. Most of the powers that the chiefs formerly enjoyed were taken from them. In practice, the status of the chief was reduced to that of the village headman which type could be met with in most British administered villages. The post of the chief however continued to be hereditary and he was still allowed to nominate the members of the village durbar. In effect however the village durbar acted as an administrative arm of the British Government acting through their appointed agents or Superintendents as they were commonly called. It was however observed that at this transition period the Mizo chief and his durbar still retained some powers and administration of the village was largely carried out by the durbar except in some important questions which required prior approval of the Government before being acted upon by the durbar. Village activities were keenly watched and the welfare of the villagers became the primary concern of the rulers.

The most important change in the nature and the function of the village durbar took place after the declaration of India's independence. With the adoption and the enactment of the Constitution of India, two administrative Councils were formed within the Mizo District. One such Council is the Mizo Hills District Council and the other is called the Pawi-Lakher Regional Council. After the formation of the Regional Council, the posts of the hereditary chiefs were abolished. The existing chiefs were compensated and their services terminated. The village durbar was reconstituted and a new system of village administration was introduced. This is known as the Village Council. This Council, according to the Pawi-Lakher Autonomous Region (Village Councils) Act, 1954, is fashioned on modern lines.

According to the Act, the Lawngtlai Village Council is entitled to have 7 members of which 5 members or nearly two-thirds are elected by the adult members of the village and 2 members or near about one-third are nominated by the Regional Council. The executive functions of the Council are vested on the President, the Vice-President and a Kiran (a village writer). Of these three personnel, the President and the Vice-President are elected by the members of

the Council from among themselves but the Kiran is appointed by the Regional Council on the advice of the President of the Village Council. In this connection, it may be pointed out that the Kiran is not a member of the Village Council. While the tenure of service of all members lasts for three years, the Kiran holds office during the pleasure of the Regional Council.

The first duty of the Village Council is to distribute jhum plots to the people. This is done by drawing of lots. Here the Village Council is empowered to fine any person who fails to cultivate his plot after the draw of lots to the extent of Rs. 25.00. The second function of the Village Council is to enforce 'tlangrian' or 'vatla rai'—a work done collectively by the villagers for common good. The Village Council is held responsible for the sanitation of the village. Collections are made from time to time from all houses in the village and kept in the 'Village Council Fund' by the President who is also the treasurer. Any villager has a right to inspect the accounts of this fund.

CHAPTER V

CONCLUSION

Lawngtlai is a typical Mizo village representative of the villages situated in the southern part of the district. The points of difference between this village and the majority of the southern Mizo villages are the presence of the Block headquarters in its vicinity and the fact that this village is the southern most point accessible by vehicles. The first impression of the village is that it is a settlement of tranquillity. As usual, perception is deceptive, for a thorough study of the settlers' life reveals that they are not totally free from anxiety. Now that they no longer live in the old isolated self-governed village settlement, their main affliction is the absence of proper communications with those in other parts of the country. This psychological feeling is an outcome of their observation and judgement drawn from certain incidences. In the first instance, they felt that all their connecting links with the outer world were blocked when Chittagong and Akyab were no longer the ports they could use freely. To make the situation worse, the 'tampi' swept the land in the later part of the last decade. In the 'tampi' all their food products were totally destroyed by the rats which swarmed all over the district during the harvest. The only hope for them was the supply of food for the whole year from other districts. There is no need to express how disastrous the situation looked. The nearest railway station is situated beyond the boundary of the district. As far as Lawngtlai is concerned, it is nearly three hundred miles away. The village is connected with this railway station only by motorable road. The last stage of the road, i. e. between Lungleh and Lawngtlai, is opened only for jeeps and that also only in the dry season. The Government stepped in, however, to save the situation. In addition to the efforts made through surface traffic, air dropping was used with Kumbhigram airfield near Silchar as the base. The people were saved, but whenever a discussion about it is opened before them, the horror is noted in their faces. Death in the form of hunger, was so near them that it was not easy for them even now to shake it off from their mind. They narrated how their almost ripe crops vanished from the field within a few hours when swarm of rats attacked it. They also said how wretched they were when their children cried, the stock of food was exhausted and supply from outside was delayed. With grateful eyes, they related the part played by the Government officers from Lungleh who seemed to have totally forgotten themselves while they were in the field trying to save them. The officers travelled miles and miles on foot, sometimes without sleep, food and drink, for days together. They remained in the memory of these simple people as heroes who, with the food they brought, snacthed them from the jaws of death.

There is no doubt that by now the savers as well as the saved have realised the danger which this isolated place is exposed to. Though the battle was fought and won, to the saved at least, the way in which the victory was achieved did not give a complete satisfaction. A permanent solution is required for it is said that the 'tampi' visits the land once every ten or eleven years. The only step to reduce the anxiety of the people is to show them that their area is opened up and properly connected with the rest of the country so that they will not again be isolated even if evil days come.

Normally, the villagers are smart and hard working people. This character is supported by the number of subsidiary occupations each family takes up and fits in during their slack periods. They also show their readiness to take up new oc-

cupations. The fact that some households in the village have carpentry and shopkeeping as subsidiary occupations shows that their attitude towards new types of occupation is favourable. Again the substitution of indigenous weaving products by modern ones shows not only their willingness to improve their traditional trade but their capacity to do it.

The flexible character of the society is to a large extent an outcome of literacy. Through the radio and the press the people are well informed about the development activities which take place in other parts of the country. Therefore they are always prepared to play their part whenever they get a chance. It is however a common human psychological reaction for one to feel that the gulf is widening every time news about developments in other parts of the country is received when none takes place in one's own area.

APPENDICES

APPENDIX I

Extract from "The Hill Tracts of Chittagong and the Dwellers therein" by Capt. T. H. Lewin, Deputy Commissioner of Hill Tracts.

On the death of a father of a family, notice is sent to all his friends and relatives. The corpse is then dressed in its finest clothes, and seated in the centre of the house in sitting posture. At the right hand is laid the dead man's gun and weapons; on the left sits the wife weeping. All the friends assemble, and there is a big feast. Food is placed before the dead man, who sits upright and silent among them; and they address him, saying, "You are going on a long journey, eat". They also fill his pipe with tobacco, and place it between his lips. These ceremonies occupy 24 hours, and on the second day after death they bury the corpse. Among the Dhun and Khoon clans the body is placed in a coffin made of hollow tree trunk, with holes in the bottom. This is placed on a lofty platform, and left to dry in the sun. The dried body is afterwards rammed into an earthen vase and buried; the head is cut off and preserved. Another clan sheathe their dead in pith (solah); the corpse is then placed on a platform, under which a slow fire is kept up until the body is dried. The corpse is then kept for six months to allow relatives and friends of every degree to come from a distance and take farewell of the deceased; it is then buried. The Howlong clan hang the body up to the house-beams for seven days, during which time the dead man's wife has to sit underneath spinning. She may not stir; and if friends do not bring her food, she must perforce starve.

APPENDIX II

GLOSSARY

Aithing—Ginger.
An hnah—Vegetable curry.
Bahzar—Back verandah.
Banbun—Bracelet.
Bawi—The Chief.
Bawl pu—Authorised pandit who performed the death ceremonies in the old religion.
Be Chaihna-kin—Village Durbar.
Bel—Vessels.
Belrua—Earthen jar in which the bones of the dead persons were kept in the old religion.
Biak in—Church.
Buh in—A granary near the jhum.
Buk bau—Basket for keeping cloths.
Chaw hnuk—Milk.
Chaw-in—Cattle shed.
Chhak chhang—Hearth.
Chil—Threshing.
Chite—Salt.
Daw rawn—Basket for carrying paddy.
Do-thiang—Short stools.
Dur—Gourds.
Fang—Rice, paddy.
Fapahniang—Youngest son.
Fur—Rainy season.
Hmaiphek—Chilli.
Hmui—Spinning wheel.
Hnatawnh—Ear ornaments.
Hrih—Winnowing platform.
I ma—Divorce.
In chhung (or Chhung)—Main room.
In khar—Doors.
In leng—Front verandah.
I um nah phuai—Wedding feast.
Kaih thleh—Male hair knot.
Kaw awm—Maize.
Kheng—Plates.
Khua uk—Chief's council.
Khuhsi—Tobacco.
Kum—Pistle.
La—Cotton.
Lahat—Ginning apparatus.

Lakfaman—Fine for refusing to take the pregnant girl as wife
Lakher—Spin
Lam—Footpaths
Lam sirh (serh)—Death ceremony
Lo—Jhum land
Lung Phun—Memorial stones
Mai—Pumpkin
Mar—Bride price
Meheh in—Goat shed
Meichung—Hanging shelf over the hearth
Minmei—Fog
Mitthi kuang—Coffin
Mo—Bride
Nuthitu—Groom
Nauban—Orchids
Naulawmh—Birth ceremonies in the old religion
Nga hring—Fresh fish
Ngal—Wild boars
Nga ro—Dried fish
Nu hmei—Widow
Pa hmei—Widower
Pai kawng—Basket for carrying wood
Pakuak—Bamboo pipes
Pang parthing—Flowering tree
Pawl—Blue
Pawl—Sheaves
Pawn—A rectangular piece of cloth used by women
Phiar—Crotchet
Phun—A clan, tribe
Phun min—Family name
Purun—Onion
Ram ar—Wild fowl
Ram vak—Hunting
Ruah siw—Rainfall
Sa—Meat curry
Sai—Elephant
Sen—Red
Ser—Lemon
Ser thlum—Orange
Chakei (or Shakei)—Tigers
Situan—Harvesting the paddy by rooting out the plants
Sum—Mortar
Sum Chhuah—Divorce fine
Tampi—A great famine
Tappi—Fireplace
Thlasik—Winter
Thlan mual—Graveyards
Thi—Necklace
Thing kuang—Wooden boxes
Thlan—Grave
Thumui—Hoes
Thlam—A jhum shed
Thiam—Weaving
Thiamtah—Weave
Thir—Spindle
Thirfang—Thread holders
Thingah nak—Saw
Thing hur/nak—A plane
Thir khenh—Chisel
Thang kamh—Trapping
Tiva—Spring water
Tlang pawng—Hillocks, spurs or hill slopes
Tupi—Forests
Tuk virh—Windows
Tuam—Wrap
Tubauh—Hammer
Vawm—Bears
Vawk kawn—Pig sheds
Zakawng—Wild goats
Zawng—Monkey
Zem—A granary inside the house
Zung-bunh—Finger-rings

APPENDIX III

TABLES

TABLE No.—1

SETTLEMENT HISTORY OF HOUSEHOLDS IN THE VILLAGE

Total No. of Households in the Village—112

No. of Households Surveyed—56

Total No. Of Households	No. of Households Settled for Generations				
	5 Generations and Above	3 and Below 5	Above 1 and Below 3	1 Generation and Below	Unspecified
1	2	3	4	5	6
56	43	..	1	12	..

TABLE No.—2

PERIOD OF EXISTENCE OF HOUSEHOLDS BY DIFFERENT MIZO GROUPS

Total No. of Households in the village—112

No. of Households surveyed—56

Community	No. of Households in each group of period of existence				
	3 years and below	4—10 years	11—20 years	21—50 years	51 years and above
1	2	3	4	5	6
Pawis	..	4	..	..	36
Other Mizos	2	4	1	1	2
Lakhers	..	..	..	1	5
Total	2	8	1	2	43

TABLE No.—3

HOUSEHOLDS BY MIZO SUB-GROUPS, NUMBER OF ROOMS AND NO. OF PERSONS OCCUPYING

Total No. of households in the village—112

No. of households surveyed—56

Mizo Sub-groups	Total No. of households	Total No. of rooms	Total No. of household members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household-holds
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Pawis	40	67	327	..	..	25	202	4	28	10	86	1	11
Other Mizos ..	10	22	57	..	..	4	32	1	8	4	13	1	4
Lakhers	6	8	43	..	..	5	35	..	..	1	8	..	..
Total	56	97	427	..	..	34	269	5	36	15	107	2	15

TABLE No.—4

HOUSE TYPE BY WALL MATERIAL AND MIZO SUB-GROUPS

Total No. of households in the village—112

No. of households surveyed—56

Mizo Sub-groups	No. of households with												
	Mud wall	Bamboo wattled wall	Mud-plastered bamboo wattled wall	Wall of twigs and branches	Wall of twigs and branches plastered with mud	Reed-wall	Mud plastered Reed-wall	Wooden Wall	Brick Wall	Straw Grass Wall	Leaf Wall	Stone Wall	Other type of Wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Pawis	..	33	..	..	..	..	..	7	..	..	..	..	..
Other Mizos	..	3	7	..	..	..	..	..	..	..	..	..	..
Lakhers	..	4	..	..	..	..	..	2	..	..	..	..	..
Total		40	7	..	..	..	..	9	..	..	..	..	..

TABLE No.—5

POSSESSION AND USE OF FURNITURE AND CONSUMER GOODS BY MIZO SUB-GROUPS

No. of households in the village—112

No. of households surveyed — 56

Particulars	No. of households consuming among		
	Pawis	Other Mizos	Lakhers
1	2	3	4
I. Fuel & lightening :			
(a) Wood	40	10	6
II. Furniture :			
(a) Bed-stead	40	10	6
(b) Chair	34	10	5
(c) Table	36	10	4
(d) Bench	27	7	4
(e) Stool	33	5	5
(f) Mirror	40	10	6
(g) Khatia	2	...	...
(h) Alna	6	...	...
(i) Bracket	6	...	...
III. Utensils :			
(a) Pots	40	10	6
(b) Kettles	2	3	1
(c) Fry-pan	1	...	...
(d) Plates	40	10	6
(e) Cups	40	10	6
(f) Glasses	1	1	...
(g) Mugs	40	9	6
(h) Vessels	36	1	6
(i) Baskets	39	9	5
(j) K. Tin	38	7	4
(k) Bottles	38	5	4
(l) Bamboo pipes	6	4	1
IV. Consumer goods :			
(a) Hurricane lantern ...	40	10	6
(b) Battery torch light ...	35	10	5

TABLE No.—6

NON-WORKERS BY SEX, AGE-GROUPS AND NATURE OF ACTIVITY

No. of Households in the Village—112

No. of Households Surveyed—56

Age-Group in Years	Total Non-Workers			Persons Engaged In Household Duties			Full Time Student Or Children Attending School			Dependent		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	237	109	128	..	..	..	122	52	70	115	57	58
0—14	201	95	106	..	..	..	93	39	54	108	56	52
15—24	29	13	16	..	..	..	29	13	16	..	..	..
25—59	4	..	4	..	..	..	..	..	..	4	..	4
60 and above	3	1	2	..	..	..	..	..	..	3	1	2

TABLE No.—7

AVERAGE ANNUAL EXPENDITURE PER HOUSEHOLD, INCOME GROUP AND MAIN OCCUPATION

No. of households in the village—112

No. of households surveyed — 56

Main occupation	No. of households in main occupation	Items of expenditure	No. of households	Expenditure per household	Percentage to total expenditure	No. of households (with an annual income (in Rs.) of) within the annual income group of Rs. 300 and less		Rs. 301—600		Rs. 601—900		Rs. 901—1,200		Rs. 1,201 and above	
						No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cultivation	44	(a) Food-stuffs	44	Rs. 476·29	66·54	..	..	9	Rs. 414·11	31	Rs. 468·87	3	Rs. 650·66	1	Rs. 743·00
		(b) Clothings	44	Rs. 47·34	6·61	..	..	9	Rs. 38·77	31	Rs. 46·74	3	Rs. 52·33	1	Rs. 128·00
		(c) Education	35	Rs. 35·91	5·02	..	..	5	Rs. 30·60	27	Rs. 36·51	3	Rs. 39·33	..	..
		(d) Maintenance of the house	44	Rs. 42·84	5·99	..	..	9	Rs. 40·88	31	Rs. 43·00	3	Rs. 40·66	1	Rs 62·00
		(e) Maintenance of domesticated animals	44	Rs. 10·90	1·52	..	..	9	Rs. 9·55	31	Rs. 10·77	3	Rs. 14·66	1	Rs. 16·00
		(f) Medical treatment	24	Rs. 18·50	2·58	..	..	8	Rs. 18·00	12	Rs. 19·66	3	Rs. 13·33	1	Rs. 24·00
		(g) Expenditure on death	2	Rs. 35·00	4·89	..	..	..	..	2	Rs. 35·00	..	..	..	..
		(h) Others	44	Rs. 49·00	6·85	..	..	9	Rs. 45·11	31	Rs. 45·16	3	Rs. 41·66	1	Rs. 225·00

TABLE No.—7 (*concld.*)

AVERAGE ANNUAL EXPENDITURE PER HOUSEHOLD INCOME GROUP AND MAIN OCCUPATION

No. of households in the village—112

No. of households surveyed — 56

Main occupation	No. of households in main occupation	Items of expenditure	All households			No. of households [with an annual income (in Rs.) of] within the annual income group of									
						Rs. 300 and less		Rs. 301—600		Rs. 601—900		Rs. 901—1,200		Rs. 1,201 and above	
			No. of households	Expenditure per household	Percentage to total expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Services	12	(a) Food-stuffs	12	Rs. 379·83	39·41	..	..	..	..	..	..	1	Rs. 442·00	11	Rs. 374·18
		(b) Clothing	12	Rs. 278·25	28·87	..	..	..	..	..	..	1	Rs. 135·00	11	Rs. 291·27
		(c) Education	5	Rs. 59·24	6·14	..	..	..	..	..	..	..	..	5	Rs. 59·20
		(d) Maintenance of the house	12	Rs. 46·66	4·84	..	..	..	..	..	..	1	Rs. 62·00	11	Rs. 45·27
		(e) Maintenance of domesticated animals	10	Rs. 24·00	2·49	..	..	..	..	..	..	1	Rs. 8·00	9	Rs. 25·55
		(f) Medical treatment	10	Rs. 23·60	2·45	..	..	..	..	..	..	..	..	10	Rs. 23·60
		(g) Expenditure on death	..	..	..	..	..	..	..	..	..	..	..	..	..
		(h) Other expenditure	12	Rs. 152·33	15·80	..	..	..	..	..	..	1	Rs. 145·00	11	Rs. 153·00
		(i) Amount sent outside	8	Rs. 1,662·50	63·30	..	..	..	..	..	..	..	..	8	Rs. 1,662·50

TABLE No.—8

HOUSEHOLDS AND POPULATION BY RELIGION, SECT AND MIZO SUB-GROUPS

No. of Households in the Village—112

No. of Households Surveyed—56

Mizo Sub-groups	Religion	Sect	Total No. of Households	Persons	Males	Females
1	2	3	4	5	6	7
1. Pawis	Christian	Presbyterian	40	327	161	166
2. Other Mizos	-do-	-do-	10	57	31	26
3. Lakhers	-do-	-do-	6	43	20	23
Total	..	..	56	427	212	215

TABLE No.—9

POPULATION BY AGE, SEX AND MARITAL STATUS

No. of Households in the Village—112

No. of Household Surveyed—56

Age-Group in years	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	427	212	215	156	146	54	54	2	14	..	1
0—14	202	95	107	95	107	..	..	..	..	..	..
15—24	76	42	34	42	34	..	..	..	..	..	..
25—59	133	70	63	19	4	50	50	1	8	..	1
60 and above	16	5	11	..	1	4	4	1	6	..	..

TABLE NO. 10

POPULATION BY AGE, SEX AND EDUCATION AMONG THE PAWIS

No. of Households in the Village—112

No. of Households Surveyed— 56

Age-Group in Years	Total			Illiterates			Literates								
							Class III and below			Class IV to Class VI			Class VII to Class X		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Ages	327	161	166	195	97	98	55	22	33	52	26	26	25	16	9
0 — 14	147	68	79	76	38	38	52	21	31	19	9	10	..	..	..
15 — 24	65	36	29	12	6	6	3	1	2	25	13	12	25	16	9
25 — 59	101	52	49	93	48	45	..	..	..	8	4	4	..	..	..
60 and above	14	5	9	14	5	9	..	..	..	..	..	..	..	..	..

TABLE NO. 10 (*contd.*)

POPULATION BY AGE, SEX AND EDUCATION AMONG THE OTHER MIZOS

No. of Households in the Village—112

No. of Households Surveyed— 56

Age-Group in Years	Total			Illiterates			Literates														
							Class III and below			Class IV to Class VI			Class VII to Class X			Above Class X or Matriculate			Intermediate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All Ages	57	31	26	26	11	15	9	4	5	10	5	5	5	4	1	3	3	..	4	4	..
0 — 14	30	14	16	15	8	7	9	4	5	6	2	4	..	..	..	..	..	..	..	..	..
15 — 24	8	5	3	2	..	2	..	..	..	2	2	..	4	3	1	..	..	..	..	..	..
25 — 59	18	12	6	8	3	5	..	..	..	2	1	1	1	1	..	3	3	..	4	4	..
60 and above	1	..	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

POPULATION BY AGE, SEX AND EDUCATION AMONG THE LAKHERS

No. of Households in the Village—112

No. of Households Surveyed— 56

Age-Group in Years	Total			Illiterates			Literates								
							Class III and below			Class IV to Class VI			Class VII to Class X		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Ages	43	20	23	29	13	16	5	1	4	5	4	1	4	2	2
0 — 14	25	13	12	17	10	7	5	1	4	3	2	1	..	..	..
15 — 24	3	1	2	..	..	..	..	..	..	1	1	..	2	..	2
25 — 29	14	6	8	11	3	8	..	..	..	1	1	..	2	2	..
60 and above	1	—	1	1	—	1	..	..	..	..	..	..	..	..	..

TABLE NO. 11

HOUSEHOLD HEADS BY MIZO SUB-GROUPS, AGE, SEX AND LITERACY

No. of Households in the Village—112

No. of Households Surveyed—56

Age-Group in years	Total No. of Household Heads in the village						Mizo Sub-Groups																	
	Persons						(A) Pawis						(B) Other Mizos						(C) Lakhers					
	Literates		Illiterates		Total		Males		Females		Persons		Males		Females		Persons		Males		Females		Persons	
	Males	Females	Males	Females	Males	Females	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	Literates	Illiterates
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
0—14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25—59	19	..	21	7	40	7	9	18	..	6	9	24	8	1	..	..	8	1	2	2	..	1	2	3
60 & Above	..	..	5	4	5	4	..	5	..	2	..	7	..	..	..	1	..	1	..	..	..	1	..	1
Total No. of Household Heads	19	..	26	11	45	11	9	23	..	8	9	31	8	1	..	1	8	2	2	2	..	2	2	4

Table No. 12

PATTERN OF ANNUAL EXPENDITURE PER HOUSEHOLD ON EDUCATION

No. of Households in the Village—112

No. of Households Surveyed—56

No. of Households spending						
Below Rs. 25.	Rs. 26—50.	Rs. 51—100.	Rs. 101—200.	Rs. 201—300.	Rs. 301—400.	Rs. 401 & Above
1	2	3	4	5	6	7
10	24	6	..	..	..	..

Table No. 13

TYPES OF FAMILIES AMONG MIZO SUB-GROUPS

No. of Households in the Village—112

No. of Households Surveyed—56

Mizo Sub-Groups	Total No. of Households	TYPES OF FAMILIES LIVING IN THE HOUSEHOLD				
		Simple	Intermediate	Joint	Others	Remarks
1	2	3	4	5	6	7
1. Pawis	40	28	2	10	. .	. .
2. Other Mizos	10	9	. .	1	. .	. .
3. Lakhers	6	4	. .	2	. .	. .
Total	56	41	2	13	. .	. .

TABLE NO. 14

SIZE AND COMPOSITION OF THE HOUSEHOLDS

No. of Households in the Village—112

No. of Households Surveyed—56

Total No. of Households	Single Member			Two or three Members			Four to six Members			Seven to nine Members			Ten Members And above		
	No. of House-holds	Males	Females	No. of House-holds	Males	Females	No. of House-holds	Males	Females	No. of House-holds	Males	Females	No. of House holds	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
56	2	2	. .	2	2	3	19	46	56	17	68	74	16	94	82

TABLE NO. 15

VILLAGE INDUSTRY—PRODUCTS BY MIZO SUB-GROUPS

No. of Households in the Village—112

No. of Households Surveyed—56

Mizo Sub-Groups	Industry I Weaving		Industry II Carpentry		Industry III	
	No. of Households	Name of Products	No. of Households	Name of Products	No. of Households	Name of Products
1	2	3	4	5	6	7
1. Pawis	40	Pawn, Bed-Cover, Table-Cloth etc.	4	Bed-Stead, Chair, Table, Bench, Stool and Other Furniture	Nil	Nil
2. Other Mizos	7	—do—	. .	. .	—do—	—do—
3. Lakhers	6	—do—	1	Bed-Stead, Chair, Table, Bench, Stool and Other Furniture	—do—	—do—
Total	53	—do—	5	. .	—do—	—do—

TABLE NO. 16

AGRICULTURAL PRODUCE AND DISPOSAL

No. of Households in the Village—112

No. of Households Surveyed— 56

Name of Agricultural Products	Quantity Produced	Quantity Consumed by the producing households	Quantity Sold	Sale Amount realised in Rs.	REMARKS
1	2	3	4	5	6
1. Paddy	1,096 mds.	855 mds.	241 mds.	Rs. 2,410.00	
2. Maize	305 ,,	143 ,,	162 ,,	Rs. 648.00	
3. Ginger	219 ,,	25½ ,,	193½ ,,	Rs. 2,322.00	
4. Chilli	97½ ,,	16 ,,	81½ ,,	Rs. 1,222.50	
5. Tobacco	18½ ,,	18½ ,,	. .	. .	
6. Cotton	23½ ,,	23½ ,,	. .	. .	
7. Fruit	Rs. 2,225.00	Rs. 719.00	Rs. 1,506.00	...	
8. Vegetables	Rs. 2,112.00	Rs. 2,112.00	...	. .	

TABLE No. 17

HOUSEHOLDS ENGAGED IN CULTIVATION, SERVICE. INDUSTRY OR BUSINESS AND THE COMBINATION OF THESE OCCUPATIONS

No. of Households in the Village—112

No. of Households Surveyed—56

Total No. of Households	Households engaged only in cultivation	Households engaged in cultivation industry and business	Households engaged in cultivation and industry	Households engaged in service culti-vation and industry	Households engaged in service and cultivation	Households engaged in service and industry	Households engaged in service only
1	2	3	4	5	6	7	8
56	Nil	1	43	4	Nil	5	3

TABLE NO.—18

COMBINATION OF OCCUPATIONS

Main Occupation	Total No. of Households	NUMBER OF HOUSEHOLDS				
		Subsidiary Occupation Group				
		Livestock	Weaving	Carpentry	Business	Cultivation
1	2	3	4	5	6	7
Cultivation	44	44	27	5	1	..
Service	12	9	3	..	..	5

TABLE NO.—19

AGRICULTURAL PRODUCTS AND THE NO. OF HOUSEHOLDS WHICH PRODUCE THEM

Name of the Products	Number of Households
1	2
1. Paddy	48
2. Maize	50
3. Ginger	45
4. Chilli	33
5. Tobacco	25
6. Cotton	38
7. Fruit	35
8. Vegetables	51

TABLE NO.—20

LIVESTOCK STATISTICS BY MIZO SUB-GROUPS

No. of households in the village—112

No. of households surveyed— 56

Mizo Sub-Groups	Cows		Goats		Pigs		Fowls	
	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.	No. of House-holds owning	Total No.
1	2	3	4	5	6	7	8	9
1. Pawis	21	43	6	24	40	133	40	1,068
2. Other Mizos	4	9	3	12	6	16	9	202
3. Lakhers	4	8	1	4	6	23	6	164
Total	29	60	10	40	52	172	55	1,434

TABLE NO.—21

WORKERS BY SEX, BROAD AGE-GROUPS AND MAIN OCCUPATION

No. of Households in the Village—112

No. of Households Surveyed—56

Age-groups in years	OCCUPATION I			OCCUPATION II		
	Cultivation			Service		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
All Ages	177	90	87	13	13	..
0—14	1	..	1	..	..	..
15—34	101	55	46	10	10	..
35—59	62	31	31	3	3	..
60 and above	13	4	9	..	..	..

TABLE NO.—22

ANNUAL HOUSEHOLD INCOME BY MAIN OCCUPATION AND OTHER SOURCES OF INCOME

No. of Households Surveyed — 56

Main occupation	No. of households	Other sources of Income	All Households			Households with an Annual Income [In Rs.] of							
						Rs. 301—600		Rs. 601—900		Rs. 901—1,200		Rs. 1,201 & above	
			No. of households	Amount (in Rs.)	Percentage	Amount (in Rs.)	No. of households	Amount (in Rs.)	No. of households	Amount (in Rs.)	No. of households	Amount (in Rs.)	No. of households
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation	44	Cultivation	44	Rs. 20,692·00	65·64	Rs. 4,979·00	9	Rs. 22,141·00	31	Rs. 3,018·00	3	Rs. 1,386·00	I
		(a) Livestock	44	„ 8,412·00	26·68								
		(b) Weaving	27	„ 1,345·00	4·27								
		(c) Carpentry	5	„ 715·00	2·27								
		(d) Business	1	„ 360·00	1·14								
Service	12	Service	12	„ 27,500·00	92·21	..	..	..	..	Rs. 904·00	1	Rs. 28,920·00	II
		(a) Cultivation	5	„ 1,439·00	4·82								
		(b) Livestock	9	„ 740·00	2·48								
		(c) Weaving	3	„ 145·00	0·49								

Appendix IV

CONFIDENTIAL

GOVERNMENT OF INDIA
MINISTRY OF HOME AFFAIRS
OFFICE OF THE SUPERINTENDENT OF CENSUS OPERATIONS, ASSAM

CENSUS—1961

VILLAGE SURVEY

HOUSEHOLD SCHEDULE

PART I

Name of District

Name of Investigator

Name of P. S./Mauza

Name of Interpreter

Name of Village

Period taken for completion of investigation

Census Code No.

1. Household No.

From——————————To——————————

Sl. No. of Household

2. ——————————

Name	Age	Sex	Caste or Tribe	Occupation	Literacy	Remarks (is he simply head or also informant
1	2	3	4	5	6	7

Head of Household

Informant

3 A—Composition of the Household including the Head (including dependants and casual members living)

Economic status.	Sl. No.	Name	Sex M/F	Age in completed years.	Relation to the head of household	Place of birth		Religion	Community/ Caste/ Tribe	Gotra/ Clan	Language	
						Name	Distance from the village				Mother tongue	Other Languages spoken
1	2	3	4	5	6	7(a)	7(b)	8	9	10	11(a)	11(b)

Education	Occupation		Place of Occupation		Income	Marriage		Remarks
	Main	Subsidiary	Name	Distance from the village		Marital status	Age at marriage	
12	13(a)	13(b)	13(c)	13(d)	14	15(a)	15(b)	16

3B—Members of the family (i.e. either earners/contributing to the family income or dependents) living away from it

Economic status	Sl. No.	Name	Sex M/F	Age in completed years	Relation to the head of household	Place of birth		Religion	Community/ Caste/ Tribe	Gotra/ Clan	Language	
						Name	Distance from the village				Mother tongue	Other Languages spoken
1	2	3	4	5	6	7(a)	7(b)	8	9	10	11(a)	11(b)

Education	Occupation		Amount contributed to/by household annually as the case may be	Marital status	Marriage			Present address	Since when living away from the family	How many times visited the family during the last year	Remarks
	Main	Subsidiary			Age at marriage	Marriage payment if any					
						Made by the family	Received by the family				
12	13(a)	13(b)	14	15(a)	15(b)	15(c)	15(d)	16	17	18	19

4. (a) (i) For how many generations, counting from the head of the household backwards, has the household been residing in this village?
(ii) For how many years has the household been residing in the village?

(b) If there is any history or tradition of migration of the household :
(i) Area from where migrated and distance.
(ii) Cause of migration.
(iii) Occupation before migration.
(iv) Any other significant information in respect of the migration.

(c) (i) Whether a displaced household after partition.
(ii) If so, how and why this village was selected.
(iii) Has the household received any loan or grant for rehabilitation (state amount and date).
(iv) Any comment (including whether the household considers itself to be adequately rehabilitated).

5. (a) Religion
(b) Sect
(c) Tribe or Caste
(d) Sub-tribe or Sub-caste

6. (a) Is there a deity or object of worship or a sacred plant in the house? (Answer Yer/No.)
(b) If 'yes' where is the deity or object of worship located in the house?
(c) What is the name of the deity or object of worship or sacred plant and what is the form and frequencies of worship?

7A. (i) What are the different types of marriages in your community?
(ii) Who are the permissible partners for marriage among kinsfolk and who are not?
(iii) Is polyandry/polygamy customarily followed in the household?
(iv) Is widow marriage customary in the household ? If 'yes', name social attitude approving/disapproving.

7B. Expenditure on marriage:
(i) On functions before marriage.
(ii) On marriage ceremony.
(iii) On functions following marriage.
(iv) Any amount paid last year.

7C. Usual range of bride-price:
(i) Who receives the bride price.
(ii) Bride price : Virgin - From to Rs.
Widow From to Rs.
(iii) Bridegroom price From to Rs.
(iv) Describe briefly the role of the priest and mention particulars regarding community/caste/tribe.
(v) Is there any special dress and ornaments prescribed for the bride and the bridegroom? (Give a brief description).
(vi) Did any marriage in contravention of community/caste/tribal law take place in this household? If 'yes' give details and socail attitude.
(vii) Was dowry given on the occasion of the marriage of the daughters? If 'yes' mention the amount.
(viii) Are you aware of the legislation regarding prohibition of dowry? If 'yes', what is your attitude towards it?
(ix) Do you know that there have been changes in the recent years in the Hindu Marriage Act? If 'yes' what do you think of the salient features of the Hindu Marriage Act?

7D. Divorce:
(i) Is divorce/separation an accepted institution in your community/caste/tribe?
(ii) Agency settling the dispute and its composition.
(iii) Amount of compensation paid to the aggrieved party?

8. Inheritance:

(a) Which relatives, including the widow and daughters (married and unmarried) inherit property on the death of a married person belonging to the same caste of the household?

(b) What is the share of each such member?

(c) Can a person make a will of gift of his/her property?

(d) Is it in accordance with the traditional custom?

(e) Is the informant aware of the changes in the Hindu Succession Act? If 'yes' is his description of the Act correct?

(f) Is the informant aware of the changes in the Hindu Adoption Act? If 'yes', is his description of the Act correct?

9. If the household possesses land, give :

	Owned	Leased in	Remarks
(a) Total area in acre ..			
(b) Area comprising household ..			
(c) Total uncultivable fallow ..			
(d) Total cultivable land ..			

(e) Total land cultivated, with particulars as under:—

Situated	Owned land cultivated			Leased land cultivated			Total			Owned and leased out to others		
	No. of plots	Area		No. of plots	Area		No. of plots	Area		No. of plots	Area	
		Dry	Wet		Dry	Wet		Dry	Wet		Dry	Wet
Inside the village												
Outside the village .....Miles												

(f) (i) In case of own land, how and when the family came to owned land?
(ii) What is the land revenue for the land owned—has there been any recent change?
(iii) What are the tax collecting Agencies?

(g) In case the household has leased land:
(i) Who is the landlord?
(ii) Where does he stay (if outside the village, the distance should be given)?
(iii) What is his occupation?
(iv) Since when has the land been leased?
(v) On what terms the land has been leased — has there been any recent changes?

(h) If the land has been leased out—
(i) To how many tenants?
(ii) Since when?
(iii) On what terms? Has there been any recent changes?

(i) If there is any cultivable land, which is lying fallow—
(i) Since when, is it lying fallow?
(ii) Why is it lying fallow?

(j) Is the household cultivating any land by hired labour? If so—
(i) Quantity of land cultivated through hired labour.
(ii) Agricultural operations in which labourers were engaged.
(iii) Number of man, days for which hired labourers were engaged.

(iv) Average wages per day paid to hired labourers.

Male ——————Per day

Female ——————Per day

(k) (i) Agricultural operation

Name of crops	Main implements	Main operations and season for each (ploughing, sowing, weeding, transplanting, harvesting, thrashing, etc).	Land under cultivation		Quantity obtained last year	Quantity sold and rate	Remarks
			Irrigated	Unirrigated			

10. Does the household own any cattle or poultry ? Give numbers.

		Present No.	Cost of maintenance last year
(i)	Milch cattle		
(ii)	Draught Cattle		
(iii)	Cows		
(iv)	Goat		
(v)	Sheep		
(vi)	Pigs		
(vii)	Ducks		
(viii)	Geese		
(ix)	Fowl		

11. Fishery
(a). Does the household own any tank?

(b) If fish is reared, was any quantity sold last year? Answer Yes/No (If 'yes', mention quantity and amount obtained last year).

INDUSTRY

12. Does the household conduct any industry? If 'yes'—
(a) What are the products?

(b) How it is financed? Expenditure incurred last year.

(c) Are some of the products sold?

(d) What is the amount collected last year?

(e) Has the making of any of the products been taken up for the first time in the course of the last 5 years?

(f) Has any new technique been adopted or any new implement brought into use during the last 5 years? If so, give details.

13. Mentioned in detail the means of livelihood of the household other than agriculture and industry, e.g. service or trade or business or labour.

(a) In case of trade or business, mention the commodities dealt in, annual profit, how financed, etc.

(b) In case of service (labour), mention the status, name of establishment and approximate monthly income (daily wages).

INDEBTEDNESS

14. If the head of the household is in debt

    (a) Amount of debt outstanding

    (b) Purpose of the debt

    (c) Source of credit
    (d) Rate of interest
    (e) Terms and securities against the debt

15. Reasons, if traditional occupation is not followed by any.

EDUCATION

16. (a) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets?

    (b) Does the head of the household know the names of the Anchalik Panchayat/Thana/Subdivision/District in which the village is situated?

    (c) Does the head of the household know the name of the principal rivers flowing through the district?

DIET

17. (a) & (b) How many times in a day do the members of your household take their food?

Food routine (Ordinary)		Food routine (Festivals)		
Time of day	Items in the meal, if taken.	Name of Festival	Time/s of principal meal/s	Item
1	2	3	4	5

    (c) What are the foods or drinks prohibited ? Why are they prohibited?

    (d) Does the household take sugar with coffee and tea?

18. What utensils are used for—

	Local term	English term	Materials	Number
(i) Cooking . .				
(ii) Eating . .				
(iii) Drinking				
(iv) Fetching & storing water . .				
(v) Storing food grains, condiments, oil, etc. . .				

19. Fuel
    (a) What fuel is ordinarily used for cooking?

    (b) Whether obtained free or on payment?

    (c) Place and distance from where obtained or purchased?

    (d) Amount spent last year?

20. Furniture
    (a) Does the household possess bed-stead/khatia/takta posh/ chair/table/bench/stool/mirror/alna/bracket? (cross out those not found)

    (b) Is the household using any new kind of furniture the first time in the last five years?

    (c) Is mosquito net used?

21. Dresses and ornaments :

	Working			Ordinary			Festival & Dancing		
	Local term	English term	Material	Local term	English term	Material	Local term	English term	Material
Dress									
Male									
Female									
Ornaments									
Male									
Female									

22. Consumer Goods:
(a) Does the household possess hurricane lantern/petromax,' battery torchlight kerosene stove/bicycle/ gramophone/ radio-set ?

(b) Has any of the items been acquired for the first time in the last five years? If so, mention them.

(c) Does the household use toilet soap/washing soap ?

(d) Are clothes sent to the washerman for being cleaned?

23. Family planning:
(a) Do the father/s (indicate by his Sl. No. in 3A or 3B) in the household know anything about family planning through the family planning centre or social workers?

(b) Is there any family planning centre/social worker in that area? Give the address or the department concerned.

(c) Does the head of the household wish that more or no more children were born to him?

(d) Condition of the family:

Father's name	Occupation of both parents & children, if any	Income of parents and children, if any	Father's Age		Mother's name	Her age		Children	
			In completed years	At first marriage		In completed years	At first marriage	Sons	Daughters

24. House :
(a) What is your house type called? Term/Description.

(b) Is this your own house ?

(c) When was your house built and at what cost?

(d) Do you attach any importance to the selection of the house site? (If 'yes' give details).

(e) Give details of construction :
Plan
Plinth
Wall
Roof
Ventilation
Number of rooms
How they are used
General

(f) Was your house constructed with the assistance of famliy labour—caste/tribe/community of labour/hired labour.
(g) Are there any auspicious days and months for commencing house construction ?
(h) What are the ceremonies observed concerning house construction and house warming ?

(i) When was your house repaired last and at what cost?

25. Belief in luck and superstition :

(a) Do you believe in luck and superstition ?

(b) If yes, do you believe in omens, taboos, common inhibition ?

(c) If yes, what things are lucky and unlucky to hear or to see?

(d) What objects are lucky or unlucky in themselves, gems or metals or bits of clothing ?

(e) What sorts of acts are supposed to be lucky or unlucky, such as breaking things or falling or tripping or in eating or drinking or yawning or sneezing, passing through or under any object ?

(f) How do people protect themselves, from possessions of the evil eye?

(g) In what months is it lucky or unlucky to be born or married ?

(h) What days of the week are considered lucky to cut one's hair or nails ?

26. LEISURE AND RECREATION

(a) What are the months in a year when either you or any members of your family are not gainfully employed?

(b) How do you spend the leisure (give a brief account).

(c) What are the leisure hours in a day ? How do you spend them ? (Give a brief account).

(d) What are the games played by :

(i) Boys . .
(ii) Girls . .
(iii) Males . .
(iv) Adult women . .

(e) Are there any games connected specially with some festivals :
(i) Girls . .
(ii) Boys . .
(iii) Adult Males . .
(iv) Women . .

(f) Are any folk dances conducted in the village? What are their names ? Draw plans or take photographs showing the positions and movements of the dancers? Are any of the dances connected with particular times of the year or festivals ? (Answer in the F.N.B.).

27. (a) The attitude of the family members (belonging to a particular community/caste/tribe) to sharing with their co-villagers, people from neighbouring place and strangers of different community/caste/tribe in the following activities:—

Household—

Community Caste Tribe

Are these things un-objectionable ? Yes/No.

Name of other Communities, Castes or Tribes	Drinking water from the same well	Using the same bucket	Taking food in the same room	Going to the same temple
1	2	3	4	5
A. Co-villagers				
B. Neighbours				
C. Strangers				

(b) If all the answers are negative, is this attitude tradiotinal, or a recent one (in this case obtain when and how the change of attitude has taken place).

Household Schedule-Appendix (Birth, Marriage and Death)

Questions to be answered by Mother or Father of each family. (State the Number as in 3A) Record all events 5 or 10 years back.

No. of Mother/Father (as in 3A) F ———— M————

A. **Birth.**

1. **For Prospective Mother**
1.1.1. Special Diet for the Prospective Mother
1.1.2. Special work for the Prospective Mother
1.1.3. Special matters concerning the Prospective Mother
1.2. Is there any special ceremony/ceremonies performed after conception or before birth
1.3.1. Is there any restrictions for the father before the birth of the child?
1.3.2. Is there any restrictions for other members in the family?
2. **Delivery**
2.1. Where does the birth normally take place?
2.2. Assistance during labour
2.2.1. If by relative, state her relation to the mother
2.2.2.1. If by an expert, local term of the expert
2.2.2.2. Training received from
2.2.2.3. To which caste she belongs?
2.2.2.4. Is her service confined only to a particular caste, or community? If so, give details.
2.2.2.5. Her average charges per case in cash or kind
2.2.3. What are the means adopted in difficult cases?

3. **Post-Natal Period**
3.1. To recoup health
3.1.1. What are the special diet for Mother?
3.1.2. What are the special practices?
3.2. Period of pollution
3.2.1. For the Mother
3.2.2. For the Father
3.2.3. For other members of the Family
3.3. Is there any ceremony in connection with the child being taken out of the house for the first time?

4. **Suckling, Weaning Etc.**
4.1.1. What is the normal duration of suckling?
4.1.2. What is the process of weaning?
4.1.3. What are the restrictions for the mother during lactation period regarding :—
4.1.3.1. Diet
4.1.3.2. Occupation
4.1.3.3. Use of any object
4.2. Food given to infants

Age	Solid food	Liquid food

4.3. Age at which attempts are made for regulating infan
4.3.1. Feeding habits
4.3.2. Micturition habits
4.3.3. Defecation habits
4.3.4. General cleanliness
4.3.5. How the children are carried about :

5. **Contraceptives:—**

5.1. Where both father and mother wish that no more children be born to them :—
5.1.1. Whose advice they seek ?
5.1.2. What is his/her advice ?
5.1.3. Do you agree with his/her advice ?
5.1.4. If not, what according to you is the best method?
5.1.5. What is the attitude of the society about these methods

6. **Abortion:—**

6.1. Where a woman in the family happens to conceive an unwanted child:—
6.1.1. What is the family's feeling as regards the child?
6.1.2. If they want to get rid of it, what method will they adopt?
6.1.3. What is the attitude of the community for such an action?
6.1.4. Is there any such cases in the family?

7. **Barrenness:—**

7.1. What according to your belief is the cause of barrenness?
7.2. What according to your belief is the method to overcome barrenness?
7.1. Is there any such case in the family?
7.4. Is the method successful in that particular case?

8. **Still birth and infant death:—**

8.1. Is there any case of still birth in your family in the last 5/10 years ?
8.2. If 'yes' what, in your opinion, is the reason for each of such cases?
8.3. Is there any case of infant death in your family in the last 5 years?
8.4. If 'yes' what, in your opinion, is the reason for each of such cases?

9. **Preference for son or daughter:—**

9.1. What is the preference of the family regarding son or daughter?
9.2. State the special practice in connection with the birth of a male or a female child.

B. Marriages:

1. **Laws Regulating Marriage:—**

1.1. Does preferential mating prevailed in your Society?

2. **Types of marital union:—**

2.1. What type of marital union exists in your family (monogamy, polyandry, polygamy)?

2.2. (i) Is there any restriction in your community for nter-caste, inter-tribe marriage—and why?
(ii) If 'No', is there any such case in your household ?

3. **Means of acquiring a mate:—**

3.1. What means of acquiring a mate is practised in your family?

4. **Adultery and extra-marital sexual relation:—**

4.1. Does your society approve that a man will keep more than one wife at a time ?

4.2. If not, what is your attitude towards a man, having a wife living, engaging a wedlock with another woman?

4.3. Does your society approve that a woman will have more than one husband at a time ?

4.4. If not, what is your attitude towards a woman, having a husband living, engaging a wedlock with other man?

C. Death:

1. What, in your opinion, is the cause of death (apart from natural causes)?

2. Is there any ceremony concerning the preparation of the patient before his death?

3.1. How is the corpse treated in normal death?

3.2. How is the corpse treated in abnormal death(accident)?

3.3. How is the body taken to the place of disposal?

3.4. What are the ceremonies followed immediately after the disposal of the dead body?

4.1. How long does the mourning period usually last for different relatives ?

4.2. How long does the polution period usually last for different relatives ?

5.1. What treatments, are usually given for the general patients in your household (Allopathic, Ayurvedic, Homeopathic) ?

6.1. What is the attitude of the Informants towards the Survey. (Hostile, Indifferent, Co-operative, etc.,)?

Appendix V

SOCIO-ECONOMIC SURVEY 1960-61

CENSUS 1961 Name of District——————————

PART II

VILLAGE SCHEDULE

Name of Police Station/Mauza/Chieftainship——————————
Name of Village——————————Number of Village——————————
Area of the Village——————————Number of Households——————————
Name of Predominant Caste/Tribe——————————
What is the religion which the majority of the villagers profess?——————————

1. Topography of the village:—
(a) Is the village situated on a plain/on an undulating surface/ on a plateau/on a hillock/or at the bottom of a depression?

(b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e.g., whether on account of the nature of the surface of land or on account of social custom.

(c) Internal roads, tanks any stream or other extensive source of water, proximity or otherwise of any jungle—Approximate number of shadebearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.
(a) Page - 77
(b) Page - 77
(c) Page - 77

5. Name and distance of the nearest Railway Station and Bus route.

6. Distance by road from Thana and Subdivision Headquarters.

7. (a) Distance of the Post Office from the village.

(b) Distance of the Telegraph Office from the village.

(c) Can money be sent through that Post Office?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the uneral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals if held in the village.

11. Dress and ornaments commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

12. Number and types of schools in the village.

12. (a) Page - 77

13. Describe historical monuments, temples, etc. if any.

14. State of co-operative movement in the village. (Number and names of co-operatives)—

14. (a) Page - 78

14. (b) Page - 78

15. Name and distance of the nearest hospital or dispensary.

16. Name the diseases from which the villagers usually suffer.

17. Name the diseases from which cattle commonly suffer.

18. Name and distance of the nearest veterinary hospital.

19. (a) Is this village within any C.D., N.E.S. of M.P.C.D. Block? (Yes/No).

(b) If 'yes' , what benefit it derives from the Block?

20. (a) Mention the names of the clubs, libraries, drama parties or other cultural organisations in the village (if any).

20. (a) (i) Page - 78
20. (b) Mention in brief other recreational facilities enjoyed by the village (Sports and Games, Cinema, Fairs, Festivals. etc.)

21. Page - 79

22. ,, - 79

23. ,, - 79

24. ,, - 79

4(a) Name and particulars of the markets most commonly visited.

Name of the Market	Distance from the village	Transport	Weekly hat day	Commodities exported to the market			Commodities imported from the market			Remarks
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
1	2	3	4	5	6	7	8	9	10	11

4(b) Particulars about the fairs and festivals commonly visited by the villagers.

Name of the Fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & Social activities	Remarks
1	2	3	4	5	6	7	8	9	10	11

4(c) If there are shops in the village, furnish the following particulars.

Name of shop-keeper	If he is an outsider, his home address	When the shop was established	Extent of business		Nature of transaction (cash, advance barter, etc).	Side business if any (money lending, contract, etc.)	General notes on the business including profiteering, if any trends of change in the quantity and method of transation, etc.
			Names of main commodities	Approximate annual transaction			
1	2	3	4	5	6	7	8

12(a) Particulars of the Educational Institutions.

Type	Name of the Institution	Where situated		Since when in existence	How many students from the village are enrolled-ST/SC/Others	School hours	General notes including history of the institution, its problems, etc. Number of Schools of each type
		Name of the place	Distance from the village				
1	2	3	4	5	6	7	8

14(a). General particulars about the Co-operative Societies that serve the village.

Type of Society	Name	Area of Operation	Registrered H.O.		When Registered	Members		Qualification for membership,	Name of operation.	Aid from Government.	Extent of business according to last audit report.	Loss or profit according to last audit report.	Dividend, if any given	General note on its role including whether all sections of the population are attracted, what are its problems etc,
			Name of the place	Distance from the village		Total	No. from the Village.							

14(b) Organisational and operative details.

Name of the Society	Composition of Board of Management			Date of registration	General meeting held after registration		Meeting of the board of Management last year	Remarks
	Official	Non-Officials ST/SC	Others		Date	No. of members attending		

20(a) (i) Cultural life of the village.

I	II	III				IV				V	VI	VII
Name of clubs, libraries, drama parties or other cultural organisations in the illage.	When established	Members				Office bearers				Brief note on basis of membership (Subscription, signing of pledge etc.)	Brief note on objective of the organisation.	Brief note on activities of the organisation.
		Name	Castes / Tribes	occupation.	Age Education.	Name	Castes / Tribes	Occupation	Age Education			

21. (a) Are there dormitories in the village for unmarried boys and girls ? If so, give rough sketches of horizontal cross-section and vertical cross-section of the huts indicating different elements (place of sleeping, dancing, etc.)

(b) Describe the musical and other instruments.

(c) Discuss the recreational, economic, educational and other activities of the dormitory.

22. Furnish the following particulars regarding emigration from the village.

Name of Caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village.
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			

23. Furnish the following particulars about immigration into the village.

Name of Caste	No. of immigrant households				Area from where migrated	Purpose of migration	General note including how many families are only sojourners in the village and go back to their original place from time to time.
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			

24. Village leaders, Members of Panchayat, priests, and other office bearers.

I		II								III
		Member								
Name of Organisation	Name of office held	Name	Caste	Occupation	Age	Since when holding the Office	How position was gained	Remuneration, if any	Other offices held inside or ourside the village	Remarks activities
1	2	3	4	5	6	7	8	9	10	11

LIST OF AGENTS FOR SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964,)

AGARTALA—

Laxmi Bhandar Books & Scientific Sales (Rest.)

AGRA—

1. National Book House, Jeoni Mandi. (Reg.)
2. Wadhawa & Co., 45, Civil Lines. (Reg.)
3. Banwari Lal Jain, Publishers, Moti Katra. (Rest.)
4. English Book Depot, Sardar Bazar, Agra Cantt. (Rest.)

AHMADNAGAR—

V. T. Jorakar, Prop. Rama General Stores, Navi Path (Rest.)

AHMEDABAD—

1. Balgovind Kuber Das & Co., Gandhi Road. (Reg.)
2. Chandra Kant Chiman Lal Vora, Gandhi Road. (Reg.)
3. New Order Book Co., Ellis Bridge. (Reg.)
4. Mahajan Bros., Opp. Khadia Police Gate. (Rest.)
5. Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva Relief Road. (Reg.)

AJMER—

1. Book Land, 663, Madar Gate. (Reg.)
2. Rajputana Book House, Station Road. (Reg.)
3. Law Book House, 271, Hathi Bhata. (Reg.)
4. Vijay Bros., Kutchery Road. (Rest.)
5. Khrishna Bros., Kutchery Road. (Rest.)

ALIGARH—

Friend's Book House, Muslim University Market. (Reg.)

ALLAHABAD—

1. Superintendent, Printing & Stationery, U. P.
2. Kitabistan, 17-A Kamala Nehru Road. (Reg.)
3. Law Book Co., Sardar Patel Marg. P. Box 4. (Reg.)
4. Ram Narain Lal Beni Modho, 2-A Katra Road. (Reg.)
5. Universal Book Co., 20, M. G. Road. (Reg.)
6. The University Book Agency (of Lahore) Elgin Road. (Reg.)
7. Wadhwa & Co., 23, M. G. Marg. (Rest.)
8. Bharat Law House, 15, Mahatma Gandhi Marg. (Rest.)
9. Ram Narain Lal Beni Prashad 2-A Katra Road. (Rest.)

AMBALA—

1. English Book Depot, Ambala Cantt. (Reg.)
2. Seth Law House, 8, 719, Railway Road, Ambala Cantt. (Rest.)

AMRITSAR—

1. The Law Book Agency, G. T. Road, Putligarh. (Reg.)
2. S. Gupta, Agent, Government Publications, Near P. O. Majith Mandi. (Reg.)
3. Amar Nath & Sons, Near P. O. Majith Mandi. (Reg.)

ANAND—

1. Vijaya Stores, Station Road. (Rest)
2. Charto Book Stall, Tulsi Sadan, Stn. Road. (Rest.)

ASANSOL—

D. N. Roy & R. K. Roy, Booksellers, Atwal Building. (Rest.)

BANGALORE—

1. The Bangalore Legal Practitioner Co-op. Society Ltd. Bar Association Building. (Reg.)
2. S. S. Book Emporium, 118, Mount Joy Road. (Reg.)
3. The Bangalore Press, Lake View, Mysore Road, P.O. Box 507. (Reg.)
4. The Standard Book Depot, Avenue Road. (Reg.)
5. Vichara Sahitya Private Ltd., Balepet. (Reg.)
6. Makkala Pustaka Press, Balamandira, Gandhinagar. (Reg.)
7. Maruthi Book Depot, Avenue Road. (Rest.)
8. International Book House, (P) Ltd., Mahatma Gandhi Road. (Reg.)
9. Navakarnataka Pubns,. Private Ltd., Majestic Circle. (Rest.)

BAREILLY—

Agarwal Brothers, Bara Bazar. (Reg.)

BARODA—

1. Shri Chandrakant Mohan Lal Shah, Raopura. (Rest.)
2. Good Companions Booksellers, Publishers & Sub-Agent. (Rest.)
3. New Medical Book House, 540, Madan Zampa Road. (Rest.)

BEAWAR—

The Secretary, S. D. College, Co-operative Stores Ltd. (Rest.)

BELGHARIA—

Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1, Amlica Mukherjee Road. (Reg.)

BHAGALPUR—

Paper Stationary Stores, D. N. Singh Road. (Reg.)

BHOPAL

1. Superintendent, State Government Press.
2. Lyall Book Depot, Mohd., Din Bldg., Sultania Road. (Reg.)
3. Delite Books, Opp. Bhopal Talkies (Rest.)

BHUBANESWAR—

Ekamra Vidyabhaban, Eastern Tower, Room No. 3. (Rest.)

BIJAPUR—

Shri D.V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot, Near Shiralshetti Chowk. (Rest.)

BIKANER—

Bhandani Bros. (Rest.)

BILASPUR—

Sharma Book Stall, Sadar Bazar. (Rest.)

BOMBAY—

1. Superintendent, Printing and Stationery, Queens Road
2. Charles Lambert and Co., 101, Mahatma Gandhi Road. (Reg.)
3. Co-operator's Book Depot, 5/32, Ahmed Sailor Building, Dadar. (Reg.)
4. Current Book House, Maruti Lane, Raghunath Dadaji Street. (Reg.)
5. Current Technical Literature Co. P. Ltd., India House, 1st Floor. (Reg.)
6. International Book House Ltd., 9 Ash Lane, M. G. Road. (Reg.)
7. Lakkani Book Depot, Girgaum. (Reg.)
8. Elpees Agencies, 24, Bhangwadi, Kalbadevi. (Reg.)
9. P.P.H. Book Stall, 190-B, Khetwadi Main Road. (Reg.)
10. New Book Co., 188-190, Dr. Dadabhai Naoroji Road. (Reg.)
11. Popular Book Depot, Lamington Road, (Reg.)
12. Sunder Das Gian Chand, 601, Girgaum Road. Near Princess Street. (Reg.)
13. D.B. Taraporewala Sons and Co., (P) Ltd., 210. Dr. Dadabhai Naoroji Road. (Reg.)
14. Thacker and Co., Rampart Row. (Reg.)
15. N.M. Tripathi Private Ltd., Princess Street. (Reg.)
16. The Kothari Book Depot, King Edward Road. (Reg.)
17. P.H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road, No. 5. (Rest.)
18. C. Jamnadas and Co., Booksellers, 146-C, Princess Street. (Reg.)
19. Indo Nath, & Co., A-6 Daula Nagar, Borivli (Reg.)
20. Minerva Book Shop, Shop No. 1/80, N. Subhas Road. (Reg.)
21. Academic Book Co., Association Building, Girgaum Road. (Rest.)
22. Dominion, Publishers 23, Bell Building, Sir P. M. Road. (Rest.)
23. Bombay National History Society, 91, Walkeshwar Road. (Rest.)
24. Dowamadeo and Co., 16 Naziria Building, Ballard Estate. (Rest.)
25. Asian Trading Co., 310., the Miraball P.B. 1505. (Rest.)

CALCUTTA—

1. Chatterjee and Co., 3/1, Bacharam Chatterjee Lane, (Reg.)
2. Das Gupta and Co. Ltd., 54/3, College Street, (Reg.)
3. Hindu Library, 69-A, Bolaram De Street. (Reg.)
4. S. K. Lahiri and Co. Private Ltd., Collage St. (Reg.)
5. M.C. Sarkar and Sons Private Ltd. 14, Bankim Chatterjee Street. (Reg.)
6. W. Newman and Co. Ltd., 3, Old Court House St. (Reg.)
7. Oxford Book and Stationery Co., 17 Park Street. (Reg.)
8. R. Chambray and Co., Ltd., Kent House, P.33. Mission Row Extension (Reg.)
9. S.C. Sarkar and Sons Private Ltd., I.C. College Square. (Reg.)
10. Thacker Spink and Co. (1933) P. Ltd., 3, Esplanade East. (Reg.)
11. Firma K.L. Mukhopadhya, 6/1A, Banchha Ram Akrar Lane. (Reg.)
12. K.K. Roy, P. Box, No. 10,210, Calcutta-19. (Rest.)
13. Sm. P.D. Upadhyay, 77, Muktaram Babu Street. (Rest.)
14. Universal Book Dist., 8/2, Hastings Street. (Rest.)
15. Modern Book Depot, 9, Chowringhee Centre. (Rest.)
16. Soor and Co., 125, Canning Street. (Reg.)
17. S. Bhattacharjee, 49, Dharamtala Street. (Rest.)
18. Mukherjee Library, 10, Sarba Khan Road. (Reg.)
19. Current Literature Co., 208, Mahatma Gandhi Road. (Reg.)
20. The Book Depository, 4/1/, Madan Street (1st Floor) (Rest.)
21. Scientific Book Agency, Netaji Subhas Road. (Rest.)
22. Reliance Trading Co., 17/1, Banku Bihari Ghose Lane, District Howrah. (Rest.)
23. Indian Book Dist. Co., 6512, Mahatma Gandhi Road. (Rest.)

CALICUT—

Touring Book Stall (Rest.)

CHANDIGARH—

1. Superintendent, Government Printing and Stationery, Punjab.
2. Jain Law Agency, Flat No. 8, Sector No. 22 (Reg.)
3. Rama News Agency, Bookseller, Sector No. 22 (Reg.)
4. Universal Book Store, Booth, 25, Sector 22 D (Reg.)
5. English Book Shop, 34 Sector 22 D (Rest.)
6. Mehta Bros., 15-Z, Sector 22 B. (Rest.)
7. Tandan Book Depot, Shopping Centre, Sector 16 (Rest.)
8. Kailash Law Publishers, Sector 22 B (Rest.)

CHHINDWARA—

The Verma Book Depot. (Rest.)

COCHIN—

Saraswat Corporation Ltd., Palliarakav Road. (Reg.)

CUTTACK—

1. Press Officer, Orissa Sectt.
2. Cuttack Law Times. (Reg.)
3. Prabhat K. Mahapatra Mahgalabag, P.B. 35 (Reg.)
4. D.P. Sur & Sons, Mangalabag. (Rest.)
5. Utkal Stores, Balu Bazar. (Rest.)

DEHRADUN—

1. Jugul Kishore & Co., Rajpur Road. (Reg.)
2. National News Agency, Paltan Bazar. (Reg.)
3. Bishan Singh and Mahendra Pal Singh, 318, Chukhuwala. (Reg.)
4. Utam Pustak Bhandar, Paltan Bazar. (Rest.)

DELHI—

1. J. M. Jain & Brothers, Mori Gate. (Reg.)
2. Atma Ram & Sons, Kashmere Gate. (Reg.)
3. Federal Law Book Depot, Kashmere Gate. (Reg.)
4. Bahri Bros., 188, Lajpat Rai Market. (Reg.)
5. Bawa Harkishan Dass Bedi (Vijaya General Agencies) P. B. 2027, Ahata Kedara, Chamalian Road. (Reg.)
6. Book Well, 4, Sant Narankari Colony, P.B. 1565. (Reg.)
7. Imperial Publishing Co., 3, Faiz Bazar, Daryaganj. (Reg.)
8. Metropolition Book Co., 1, Faiz Bazar. (Reg.)
9. Publication Centre, Subzimandi (Reg.)
10. Youngman & Co., Nai Satak. (Reg.)
11. Indian Army Book Depot, 3, Daryaganj (Reg.)
12. All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar. (Rest.)
13. Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market. (Rest.)
14. University Book House, 15, U.B. Bangalore Road, Jawahar Nagar. (Rest.)
15. Law Literature House, 2646, Balimaran (Rest.)
16. Summer Brothers, P.O. Birla Lines. (Rest.)
17. Universal Book & Stationery Co. 16 Netaji Subhas Marg. (Reg.)
18. B. Nath & Bros.- 3808 Charkhawalan (Chowari Bazar). (Rest.)
19. Rajkamal Prakashan (P.) Ltd. 8 Faiz Bazar. (Reg.)
20. Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak. (Rest.)
21. Universal Book Traders, 80. Gokhale Market. (Reg.)
22. Tech. & Commercial Book Coy. 75 Gokhale Market. (Rest.)
23. Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate. (Rest.)
24. G.M. Ahuja Booksellers & Stationers 309, Nehru Bazar. (Rest.)
25. Sat Narain & Sons, 3141, Mohd. Ali Bazar, Mori Gate. (Reg.)
26. Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar. (Reg.)
27. Hindu Sahitya Sansar, Nai Sarak (Rest.)
28. Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P.B. 1165, Nai Sarak (Rest.)
29. K.L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura. (Rest.)
30. Adarsh Publishing Service, 5A/10, Ansari Road (Rest.)

DHANBAD—

1. Ismag Co-operative Stores Ltd., P.O. Indian School of Mines (Reg.)
2. New Sketch Press, Post Box 26 (Rest.)

DHARWAR—

1. The Agricultural College Consumers Co-op. Society. (Rest.)
2. Rameshraya Book Depot, Subhas Road. (Rest.)
3. Karnatakaya Shaitya Mandira of Publishers and Booksellers

ERNAKULAM—

1. Pai & Co., Cloth Bazar Road. (Rest.)
2. South India Traders C/o. Constitutional Journal (Reg.)

FEROZEPUR—

1. English Book Depot, 78, Jhoke Road. (Reg.)

GAUHATI—

Moksahda Pustakalaya (Reg.)

GAYA—

Sahitya Sadan, Gautam Budha Marg. (Reg.)

GHAZIABAD—

Jayana Book Agency (Rest.)

GORAKHPUR—

Vishwa Vidyalaya Prakashan, Nakhes Road. (Reg.)

GUDUR—

The General Manager, The N.D.C. Publishing & Printing Society Ltd. (Rest.)

GUNTUR—

Book Lovers Private Ltd., Kadriguda, Chowrasta (Reg.)

GWALIOR—

1. Superintendent Printing & Stationery M.B.
2. Loyal Book Depot, Patankar Bazar, Lashkar. (Reg.)
3. M.C. Deftri, Prop. M.B. Jain Bros., & Booksellers Sarafa Laskhar (Rest.)

HUBLI—

Pervaje's Book House, Koppikar Road. (Reg.)

HYDERABAD—

1. Director, Government Press
2. The Swaraj Book Depot, Lakdikapul (Reg.)
3. Book Lovers Private Ltd. (Rest.)
4. Labour Law Publications, 873, Sultan Bazar. (Rest.)

IMPHAL—

Tikendia & Sons, Bookseller (Rest.)

INDORE—

1. Wadhawa & Co., 56, M.G. Road. (Reg.)
2. Swarup Brother's Khajuri Bazar. (Rest.)
3. Madhya Pradesh Book Centre, 41, Ahilya Pura. (Rest.)
4. Modern Book House, Shiv Vilas Palace (Rest.)
5. Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar. (Rest.)

JABALPUR—

1. Modern Book House, 286 Jawaharganj. (Reg.)
2. National Book House, 135, Jai Praksah Narain Marg. (Reg.)

JAIPUR—

1. Government Printing and Stationery Department, Rajasthan.

2. Bharat Law House, Booksellers & Puslibhrse Opp. Prem Prakash Cinema. (Reg.)
3. Garg Book Co., Tripolia Bazar. (Reg.)
4. Vani Mandir, Sawai Mansingh Highway. (Reg.)
5. Kalyan Mal & Sons, Tripolia Bazar. (Rest.)
6. Popular Book Depot Chaura Rasta. (Reg.)
7. Krishna Book Depot Chaura Rasta. (Rest.)
8. Dominion Law Depot Shah Building, P. B. No. 23.

JAMNAGAR—

Swadeshi Vastu Bhandar. (Reg.)

JAMSHEDPUR—

1. Amar Kitab Ghar, Diagonal Road, P.B. 78. (Reg.)
2. Gupta Stores, Dhatkidih. (Reg.)
3. Sanyal Bros., Booksellers & News Agents, Bistapur Market. (Rest.)

JAWALAPUR—

Sahyog Book Depot. (Rest.)

JHUNJHUNU—

1. Shashi Kumar Sarat Chand. (Rest.)
2. Kapram Prakashan Prasaran 1/90 Namdha Niwas Azad Marg. (Reg.)

JODHPUR—

1. Dwarka Das Rathi, Wholesale Books and News Agents. (Reg.)
2. Kitab Ghar, Sojati Gate. (Reg.)
3. Choppra Brothers, Tripolia Bazar. (Reg.)

JULLUNDUR—

1. Hazooria Bros., Mai Hiran Gate. (Rest.)
2. Jain General House, Bazar Bansanwalla. (Reg.)
3. University Publishers, Railway Road. (Rest.)

KANPUR—

1. Advani & Co., P. Box. 100, The Mall. (Reg.)
2. Sahitya Niketan Shradhanand Park. (Reg.)
3. The Universal Book Stall, The Mall. (Reg.)
4. Raj Corporation, Raj House P.B. 200, Chowk. (Rest.)

KARUR—

Shri V. Nagaraj Rao, 26, Srinivasapuram. (Rest.)

KODARMA—

The Bhagwati Press, P.O. Jhumri Tilaiya, Dt. Hazaribagh. (Reg.)

KOLHAPUR—

Maharashtra Granth Bhandar, Mahadwar Road. (Rest.)

KOTA—

Kota Book Depot. (Rest.)

KUMTA—

S.V. Kamat, Booksellers & Stationers N. (Kanara). (Reg.)

LUCKNOW—

1. Soochna Sahitya Depot (State Book Depot).
2. Balkrishna Book Co. Ltd., Hazratganj.
3. British Book Depot, 84, Hazratganj. (Reg.)
4. Ram Adavani Hazratganj P.B. 154. (Reg.)
5. Universal Publishers (P.) Ltd. Hazratganj. (Reg.)
6. Eastern Book Co., Lalbagh Road. (Reg.)
7. Civil & Military Educational Stores 106/B Sadar Bazar. (Rest.)
8. Acquarium Supply Co., 213, Faizabad Road. (Rest.)
9. Law Book Mart, Amin-Ud-Daula Park. (Rest.)

LUDHIANA—

1. Lyall Book Depot, Chaura Bazar. (Reg.)
2. Mohindra Brothers, Katcheri Road. (Rest.)
3. Nanda Stationery Bhandar, Pustak Bazar. (Rest.)
4. The Pharmacy News Pindi Street. (Rest.)

MADRAS—

1. Superintendent Government Press Mount Road.
2. Account Test Institute, P.O. 760 Egmore. (Reg.)
3. C. Subbian Chetty & Co., Triplicane. (Reg.)
4. K. Krishnamurthy, Post Box. 384. (Reg.)
5. Presidency Book Supplies 8 Pycrofts Road Triplicane. (Reg.)
6. P. Vardhachary & Co. 8 Linghi Chetty Street. (Reg.)
7. Palani Prachuram 3 Pycrofts Road Triplicane. (Reg.)
8. NCBH Private Ltd., 199, Mount Road. (Rest.)
9. V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road. (Rest.)

MADURAI—

1. Oriental Book House, 258, West Masi Street. (Reg.)
2. Vivekananda Press, 48, West Masi Street. (Reg.)

MANDYA SUGAR TOWN—

K.N. Narimhe Gowda & Sons. (Rest.)

MANGALORE—

U.R. Shenoye Sons, Car Street, P.Box 128. (Reg.)

MANJESHWAR—

Mukenda Krishna Nayak. (Rest.)

MATHURA—

Rath & Co., Tilohi Building, Bengali Ghat. (Rest.)

MEERUT—

1. Prakash Educational Store, Subhas Bazar. (Reg.)
2. Hind Chitra Press, West Kutchery Road. (Reg.)
4. Loyal Book Depot, Chhipi Tank. (Reg.)
4. Bharat Educational Stores, Chhipi Tank. (Rest.)
5. Universal Book Depot, Booksellers & News Agents. (Rest.)

MONGHYR—

Anusandhan, Minerva Press Building. (Rest.)

MUSSOORIE—

1. Cambridge Book Depot, The Mall. (Rest.)
2. Hind Traders. (Rest.)

MUZAFFARNAGAR—

1. Mittal & Co., 85—C, New Mandi (Rest.)
2. B. S. Jain & Co., 71, Abupura. (Rest.)

MUZAFFARPUR—

1. Scientific & Educational Supply Syndicate. (Reg.)
2. Legal Corner Tikmanio House, Amgola Road. (Rest.)
3. Tirhut Book Depot. (Rest.)

MYSORE—

1. H. Venkataramiah & Sons, New Statue Circle. (Reg.)
2. Peoples Book House, Opp. Jagan Mohan Palace. (Reg.)
3. Geeta Book House, Booksellers & Publishers Krishnamurthipuram. (Rest.)
4. News Paper House, Lansdowne Building. (Rest.)
5. Indian Mercantile Corporation. Toy Palace Ramvilas. (Rest.)

NADIAD

R.S. Desay, Station Road. (Rest.)

NAGPUR—

1. Superintendent, Government Press & Book Depot.
2. Western Book Depot, Residency Road. (Reg.)
3. The Assistant Secretary, Mineral Industry Association, Mineral House. (Rest.)

NAINITAL—

Coural Book Depot, Bara Bazar. (Rest.)

NANDED—

1. Book Centre, College Law General Books, Station Road. (Rest.)
2. Hindusthan General Stores, Paper & Stationery Merchants P.B. No. 51. (Rest.)
3. Sanjoy Book Agency, Vazirabad. (Rest.)

NEW DELHI—

1. Amrit Book Co., Connaught Circus. (Reg.)
2. Bhawani & Sons, 8, F., Connaught Place. (Reg.)
3. Central News Agency, 23/90, Connaught Circus. (Reg.)
4. Empire Book Depot, 278, Aliganj. (Reg.)
5. English Book Stores, 7—L, Connaught Circus P.O.B. 328. (Reg.)
6. Faqir Chand & Sons, 15—A ; Khan Market. (Reg.)
7. Jain Book Agency, C—9, Prem House, Connaught Place. (Reg.)
8. Oxford Book & Stationery Co., Scindia House. (Reg.)
9. Ram Krishna & Sons (of Lahore) 16/B, Connaught Place. (Reg.)
10. Sikh Publising House, 7—C, Connaught Place. (Reg.)
11. Suneja Book Centre, 24/90, Connaguht Circus. (Reg.)
12. United Book Agency, 31, Municipal Market, Connaught Circus. (Reg.)
13. Jayana Book Depot, Chhaparwala Kuan, Karol Bagh. (Reg.)
14. Navayug Traders Desh Bandhu Gupta Road Dev Nagar. (Reg.)
15. Saraswati Book Depot, 15, Lady Harding Road. (Reg.)
16. The Secretary, Indian Met. Society, Lodi Road. (Reg.)
17. New Book Depot, Latest Book, Periodicals, Sty. & Novelles, P.B. 96, Connaught Place. (Reg.)
18. Mehra Brothers, 50—G, Kalkaji, (Reg.)
19. Luxmi Book Stores, 42, Janpath. (Rest.)
20. Hindi Book House, 82, Janpath. (Rest.)
21. People Publishing House (P). Ltd., *Rani Jhansi Road.* (Reg.)
22. R.K. Publishers, 23, Beadon Pura, Karol Bagh. (Rest.)
23. Sharma Brothers, 17, New Market, Moti Nagar. (Reg.)
24. Aapki Dukan, 5/5777, Dev Nagar. (Rest.)
25. Sarvodaya Service, 66A—1, Rohtak Road, P.B. 2521. (Rest.)
26. H. Chandson, P.B. No. 3034. (Rest.)
27. The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road. (Rest.)
28. Standard Booksellers & Stationers Palam Enclave. (Rest.)
29. Laxmi Book Depot, 57, Regarpura. (Rest.)
30. Sant Ram Booksellers 16 New Municipal Market. Lody Colony.

PANJIM—

1. Singhals Book House, P.O.B. 70, Near the Church (Rest.)
2. *Sagoon Gaydev Dhoud, Booksellers, 5—7, Rua,* Ide Jameria. (Rest.)

PATHANKOT—

The Krishna Book Depot, Main Bazar. (Rest.)

PATIALA—

1. Superintendent, Bhupendra State Press.
2. Jain & Co., 17; Shah Nashin Bazar. (Reg.)

PATNA—

1. Superintendent, Government Printing (Bihar)
2. J.N.P. Agarwal & Co., Padri—Ki—Haveli Raghunath Bhavan. (Reg.)
3. Luxmi Trading Co., Padri —Ki—Haveli. (Reg.)
4. Moti Lal Banarsi Dass, Bankipore. (Reg.)
5. Bengal Law House, Chowhatta (Rest.)

PITHORAGARH—

Maniram Punetha & Sons. (Rest.)

PONDICHERRY—

M/s. Honesty Book House, 9, Rue Duplix. (R)

POONA—

1. Deccan Book Stall, Deccan Gymkhana (Reg.)
2. Imperial Book Depot, 266, M.G. Road. (Reg.)
3. International Book Service, Deccan Gymkhana (Reg.)
4. Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk. (Reg.)
5. Utility Book Depot, 1339, Shivaji Nagar. (Rest.)

PUDUKOTTAI—

Shri P.N. Swaminathan Sivam & Co., East Main Road. (Rest.)

RAJKOT—

Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents. (Reg.)

RANCHI—

1. Crown Book Depot, Upper Bazar. (Reg.)
2. Pustak Mahal, Upper Bazar. (Rest.)

REWA—

Superintendent, Government State Emporium V.P.

ROURKELA—

The Rourkela Review. (Rest.)

SAHARANPUR—

Chandra Bharata Pustak Bhandar, Court Road. (Rest.)

SECUNDERABAD—

Hindusthan Diary Publishers, Market Street. (Reg.)

SILCHAR—

Shri Nishit Sen, Nazirpatti (Rest.)

SIMLA—

1. Superintendent, Himachal Pradesh Government.
2. Minerva Book Shop, The Mall. (Reg.)
3. The New Book Depot, 79, The Mall. (Reg.)

SINNAR—

Shri N.N. Jakhadi, Agent, Times of India, Sinnar (Nasik). (Rest.)

SHILLONG—

1. The Officer-in-Charge, Assam Government B.D.
2. Chapala Bookstall, P.B. No. 1. (Rest.)

SONEPAT—

1. United Book Agency (Reg.)

SRINAGAR—

1. The Kashmir Bookshop, Residency Road. (Reg.)

SURAT—

1. Shri Gajanen Pustakalaya, Tower Road. (Rest.)

TIRUCHIRAPALLI—

1. Kalpana Publishers, Wosiur (Reg.)
2. S. Krishnaswami & Co., 35, Subhash Chander Bose Road. (Reg.)
3. Palamiappa Bros. (Rest.)

TRIVANDRUM—

1. International Book Depot, Main Road. (Reg.)
2. Reddear Press & Book Depot, P.B. No. 4. (Rest.)

TUTICORIN—

1. Shri K. Thiagarajan, 10-C, French Chapal Road. (Rest.)

UDAIPUR—

1. Jagdish & Co., Inside Surajapole (Rest.)
2. Book Centre, Maharana, Bhopal Consumers' Co-op. Society Ltd. (Rest.)

UJJAIN—

Manak Chand Book Depot, Sati Gate. (Rest.)

VARANASI—

1. Students, Friends & Co., Lanka. (Rest.)
2. Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P.B. 8. (Reg.)
3. Glob Book Centre. (Rest.)
4. Kohinoor Stores, University Road, Lanka. (Reg.)
5. B.H.U. Book Depot.

VELLORE—

A. Venkatasubhan, Law Booksellers. (Reg.)

VIJAYAWADA—

The Book & Review Centre, Eluru Road, Governpet. (Rest.)

VISAKHAPATNAM—

1. Gupta Brothers, Vizia Building. (Reg.)
2. Book Centre, 11/97, Main Road. (Reg.)
3. The Secretary, Andhra University, General Co-op. Stores Ltd. (Rest.)

VIZIANAGARAM—

Sarda & Co. (Rest.)

WARDHA—

Swarajeya Bhandar, Bhorji Market. (Reg.)

For Local Sale

1. Government of India Kitab Mahal, Janpath, Opp. India Coffee House, New Delhi.
2. Government of India Book Depot, 8, Hastings Street, Calcutta.
3. High Commission for India in London, India House, London, W.C. 2.

Railway Bookstall Holders

1. S/S. A.H. Wheeler & Co., 15, Elgin Road, Allahabad.
2. Gahlot Bros., K.E.M. Road, Bikaner.
3. Higginbothams & Co., Ltd., Mount Road. Madras.
4. M. Gulab Singh & Sons Private Ltd. Mathura Road, New Delhi

Foreign

1. S/S. Education Enterprise Private Ltd., Kathmandu, (Nepal).
2. S/S. Aktie Bologat, C. E. Fritzes Kungl, Hovobokhandel, Fredsgation-2, Box 1656, Stockholm-16 (Sweden).
3. Reise-und Verkehrsverlag Stuttgart, Post 730, Guten-Bergstra 21, Stuttgart No. 11245, Stuttgart den (Germany West.)
4. Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 NWY.
5. The Proprietor, Book Centre, Lakshmi Mansions, 49, The Mall, Lahore (Pakistan).

On S. and R. Basis

1. The Head Clerk, Govt. Book Depot, Ahmedabad.
2. The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum.
3. The Employment Officer, Employment Exchange, Dhar.
4. The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur.
5. The O.I/C., Extension Centre, Club Road, Muzaffarpur.
6. The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur.
7. The Asstt. Director, Industrial Extension Centre,Nadiad (Gujarat).
8. The Head Clerk, Photozincographic Press, 5 Finance Road, Poona.
9. Government Printing and Stationery, Rajkot.
10. The O. I/C. Extension Centre Industrial Estate Kokar, Ranchi.
11. The Director S.I.S.I. Industrial Extension Centre, Udhna Surat.
12. The Registrar of Companies Narayani Building, 27, Brabourne Road, Calcutta-1.
13. The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam.
14. The Registrar of Companies, H. No. 3—5—83 Hyderguda, Hyderabad.
15. The Registrar of Companies, Assam, Manipur and Tripura, Shillong.
16. Registrar of Companies Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi.
17. Registrar of Companies, Punjab and Himachal Pradesh Link Road, Jullundur City.
18. .Registrar of Companies, Bihar, Jamal Road, Patna-1.
19. Registrar of Companies, Raj & Ajmer, Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marge, Jaipur.
20. The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street P.B. 1530, Madras.
21. The Registrar of Companies, Mahatma Gandhi Road, West Cott. Building, P.B. 334, Kanpur.
22. The Registrar of Companies, Everest 100, Marine Drive, Bombay.
23. The Registrar of Companies, 162, Brigade Road, Bangalore.
24. The Registrar of Companies, Gwalior.
25. Asstt. Director, Extension Centre, Bhuli Road Dhanbad.
26. Registrar of Companies, Orissa, Cuttack Chandi, Cuttack.
27. The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad.
28. Publication Division, Sale Depot, North Block, New Delhi.
29. The Development Commissioner, Small Scale Industries, New Delhi.
30. The O. I/C., University Employment Bureau, Lucknow,
31. O. I/C/., S.I.S.I. Extension Centre, Malda.
32. O. I/C/., S.I.S.I. Extension Centre, Habra, Tabaluria, 24 Parganas.
33. O. I/C., S.I.S.I. Model Carpentry Workshop, Piyali Nagar, P.O. Burnipur.
34. O. I/C., S.I.S.I. Chrontanning Extension Centre, Tangra 33 North Topsia Road Calcutta-46.
35. O. I/C. S.I.S.I. Extension Centre (Footwear) Calcutta.
36. Asstt. Director Extension Centre Hyderabad.
37. Asstt. Director Extension Centre Krishna Distt. (A.P.)
38. Employment Officer Employment Exchange Jhabua.
39. Dy. Director Incharge S.I.S.I. C/o. Chief Civil Admn. Goa Panjim.
40. The Registrar of Trade Unions Kanpur.
41. The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia.
42. The O. I/C., State Information Centre, Hyderabad.
43. The Registrar of Companies, Pondicherry.
44. The Assistant Director of Publicity and Information Vidhana Saubha (P.B. 271) Bangalore.