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CENSUS OF INDIA 1961

VOLUME III

ASSAM

PART VI

VILLAGE SURVEY MONOGRAPHS

15. GONJUNG

A. K. SAIKIA

of the Indian Administrative Service
Director of Census Operations, Assam

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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	Musilms(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	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.	Gonjung	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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PREFACE

The village Gonjung is inhabited mainly by the Dimasa Kacharis, a section of the great Bodo family belonging to the Tibeto-Burman stock. The village is situated in the erstwhile North Cachar Hills where tribes, other than the Dimasa Kacharis, such as the Hmars, the Zemi Nagas, the Kukis and the Pnars, are also found. As such, the village offers ample scope for the study of the intermingling of cultures and of the impact of modernism on the social and economic habits as well as the cultural heritage of the hill-folk.

By and large, the villagers are born to the soil, live tilling it and are nourished by it. They practise jhuming and wet cultivation, the latter in a more or less limited scale. This is due to the nature of the land as it is only in places formed by the interception of hills that wet cultivation can be carried out. The people also rear cattle and other domestic animals and this forms a subsidiary occupation to them. Lately they have also learnt the art of trading in timber and the improvement of communications in recent years has opened up new avenues for such trade.

Hinduism, it may be said, has had its impact on their religion, though they have not done away with whatever is good in their time-honoured customs and manners : rather they have accepted new customs and usages and assimilated them with their own which has enabled them to keep pace with the changing circumstances of modern times.

The field work was originally undertaken by a team of Investigators consisting of Shri K. S. Lyngdoh and late Shri A.B. Pugh during the period 7.11.62 to 10.11.62. Later on, however, the investigation was carried out independently from 24.11.64 to 30.11.64 by Shri K. S. Lyngdoh.

The draft was prepared by Shri K. S. Lyngdoh, under the supervision and guidance of Shri F. B. Lyngdoh, the then Deputy Superintendent of Census Operations, Assam. Shri N. Philip, Deputy Director of Census Operations, Assam has acted in more than one way to bring the treatise to its present form. Our sincere thanks are due to Shri N. L. Daulagapu, Secretary, Executive Committee, District Council, Haflong, who on more than one occasion has helped to supply the necessary data and all that was required for the survey of the village. We are also thankful to Dr. B. K. Roy Burman, Deputy Registrar General (Social Studies), Office of the Registrar General, India for offering valuable suggestions in improving the draft before the monograph is finalised and sent for printing.

A. K. SAIKIA
Director of
Census Operations, Assam

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 effiorts 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, whould 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 thirtyfive, 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, jungle 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 extra-mural 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.

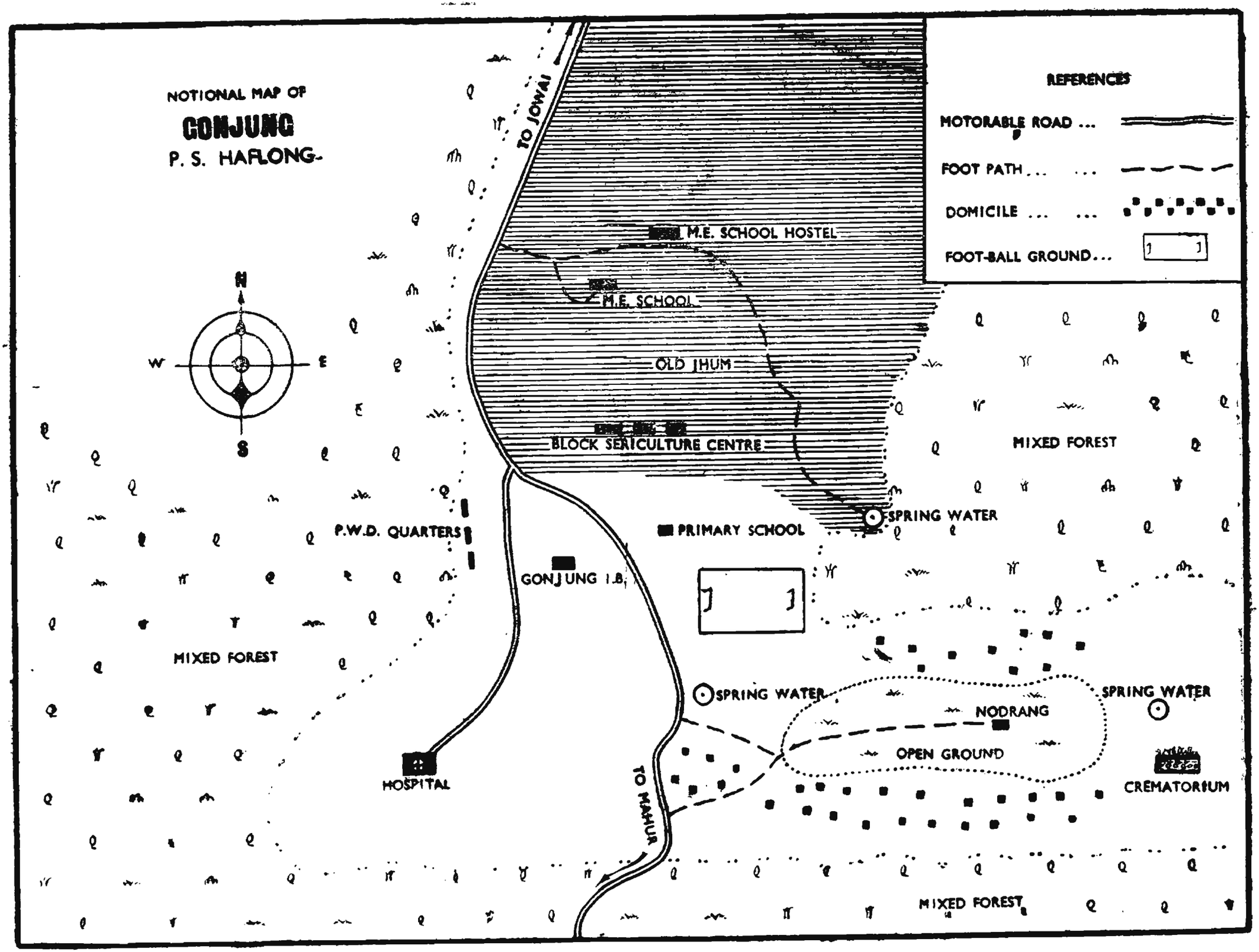
It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village ; house types ; diet ; 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 enquiry 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

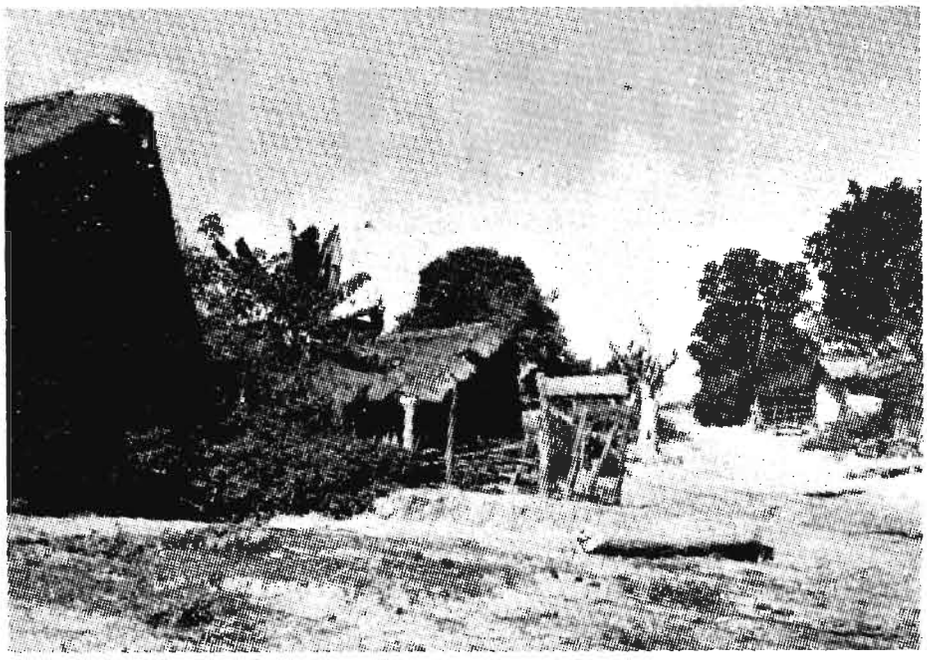
to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves 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 attention 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 interrelated 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.

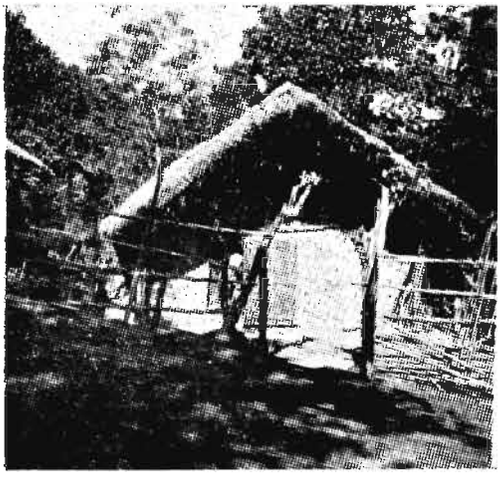

NOTIONAL MAP OF
CONJUNG
P. S. HAFLONG-
REFERENCES
MOTORABLE ROAD ...
FOOT PATH ... ...
DOMICILE ... ...
FOOT-BALL GROUND...
TO JOWAI
M.E. SCHOOL HOSTEL
M.E. SCHOOL
OLD JHUM
BLOCK SERICULTURE CENTRE
MIXED FOREST
SPRING WATER
PRIMARY SCHOOL
P.W.D. QUARTERS
GONJUNG I.B.
MIXED FOREST
SPRING WATER
SPRING WATER
NODRANG
OPEN GROUND
CREMATORIUM
HOSPITAL
TO MAHUR
MIXED FOREST
N
S
W
E



A part view of the village



A cluster of houses in the viilage



A typical house

CHAPTER I

THE VILLAGE

Introduction : Gonjung is one of the Dimasa villages of the North Cachar Hills Subdivision. It lies at approximately 93°1′ East longitude and 25°18′ North latitude at an altitude of about 2,436 feet. It is situated north of Haflong, the Subdivisional Headquarters of the North Cachar Hills. Haflong is in the 93°1′ East longitude and 25°10′ North latitude, hence the village is 10 miles as the crow flies from the Subdivisional Headquarters. The village is connected with Haflong by a motorable road which runs through Mahur, the railway station. By this road the distance of the village from the Subdivisional Headquarters is about 40 miles and about 24 miles from the railway station. The Haflong-via-Mahur road approaches the village from the south. The road does not terminate here. It continues to run northwards via Jowai to Shillong, the State Capital. The distance from Gonjung to Shillong is about 150 miles.

Gonjung is far from being a typical village as will be seen from the villagers' present mode of living. The village was once a Subdivisional Headquarters which pride it retained till 1896 when it was transferred to Haflong. It is now covered by the Community Development Block having its headquarters at Maibong. As has been stated above, it is also connected with Haflong, the present Subdivisional Headquarters, and with Mahur, the nearest railway station to the village by a motorable road. It is in this light that the village is taken up for survey "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".

Physical aspects : The whole of the North Cachar Hills Subdivision may be considered as a hilly country with the exception of an insignificant tract of level land in the angle formed by the junction of the Kopili and the Diyung rivers. The Diyung river rises near Mahur and on its right bank it is joined by the Mahur river with its tributaries, the Mupa and the Langting. It is on the watershed of the Diyung and the Mahur that the village Gonjung is situated though far away from it on the hills and spurs behind. East and west of the village are hilly tracts and ridges interspersed between the Brahmaputra and the Surma Valley. Further west of the village there is a plateau of the Garo-Khasi-North Cachar Hills which, with the sharply serrated range of the Barail and its spurs, constitutes the Assam Range. The level line forming the horizon of the plateau is not broken until the Barail is reached, where the contour becomes rugged and irregular, though the sides are precipitous. In North Cachar the landscape is one of undulating grassy hills, with occasional groves of pine and oak. It is believed that the forests here have been destroyed or kept

down by the custom of annual burning either for pasture or for cultivation, the long grass with which the surface is covered. Where fires are excluded, thick forest of young pine and mixed leafy trees spring up.

Flora and Fauna : The hills in Gonjung and its surroundings rise as a rule in steep slopes covered with mixed decidous and evergreen forests, but where they have been jhummed, trees give place to bamboo shrubs. The forest is chiefly of the miscellaneous type. Thick groves of sal and teak occur in small patches here and there. It appears, no doubt, that the area under sal was more extensive in the past but due to wanton destruction by burning and jhumming it has been reduced to the present state. In recent years the importance of these forest products has been realised and deforestation is no longer the practice and cutting and felling the jungles are restricted. But even when this is done, that is, when a forest is reserved, it is of little value for there is a keen demand for land for cultivation, and since pressure of population on the soil is felt, it has been found advisable to deforest and throw the land open to cultivation. Over and above, the habits of the hills people do not permit, except in isolated spots to which their jhums have not extended, of the growth of valuable timber. In places where people live, jhumming have demanded a large tract under forest. Even with those small patches under forests, there is a great demand for constructional purposes both by the public and government departments. The demand for small timber in the form of posts is very high and demand for fire wood is also very keen and with further developments of means of extraction a good quantity of it will find its way to the market.

Almost every species of wild animal is found in the abounding hills. The gibbon monkey is found in the dense jungle and there are also the small common monkeys which, in large flocks do dire mischief to the crops. Tigers and leopards are not uncommon but they seldom do harm to a man. The mongoose, the brown and red squirrel, the field rat as well as the bamboo rat are found in large numbers. Elephants, buffaloes and bears roam majestically in the jungle. Snakes of various kinds, small and large, are found and python is not uncommon. Various species of birds such as snipe, wildgeese and ducks, pheasants, partridges, jungle fowls, parrots, peacocks, etc. break the silence of the forest with their sweet melodies.

Climate : The village, as has been stated already, is located at an altitude of 2,436 feet above the mean level of the sea. It stands on a hillock near the valley of the Diyung and Mahur. The clearance of jungles to give place for cultivation has been, perhaps, one of the factors that influence the climate of the village. The valley is undoubtedly very unhealthy at certain seasons of the year and fever is prevalent. The climate has a warm, wet summer and a cold brisk winter. Rain usually sets in the month of May and lasts till September though in the month of October it falls occasionally. It is usually accompanied by strong and violent winds which sometimes do damage to paddy fields and hence resulting in shortage of food-grains during the year. The heat of the summer sun is counteracted by the surrounding jungles and river ; hence the air is surcharged with moisture and the climate is but a little enervating. During winter the days are cold and dry and the nights are dewy and frosty.

Residential Pattern : The village is a com-

pact one, that is, the houses are built more closely together. There is a wide footpath, as wide as 20 feet, branching down from the main road, that is, the Haflong-Mahur road, on both sides of which the houses are situated. The path thus seems to separate the two lines of houses which compose the village. Houses are more or less of the same pattern. On the south eastern side of the village there is a wide open space in which is situated the Nodrang or Bachelors' house. There are two schools in the village, viz. the Lower Primary School which is situated a little towards the north with a football ground near it and the Middle English School with its hostel situated in the north of the village. The village boasts of having a Government Hospital with residential quarters for the staff in its vicinity towards the west. North west of the village and by the side of the main road are found the residential quarters of the P.W.D. workers while on the other side of the road is the Inspection Bungalow. Towards the north of the village there lies a waste land or an old jhum while forest trees are found at some places around the village. The supply of water to the village is from spring well and there are three such wells in the village. The crematorium lies towards the east.

Communication : As has been already stated, the village is connected with Haflong, the Subdivisional Headquarters, by a motorable non-metalled road which runs through Mahur, the railway station. The road continues to run northwards via Jowai to Shillong, the State Capital. Hence the village is also connected with Shillong by this road. The village can also be approached from Maibong, the nearest railway station and at the same time the Block Headquarters. Maibong lies about 10 miles south-west of the village and the way to it is but a footpath which is rough, rocky and steep. Hence the village may be well connected with important centres of administration, trade and commerce.

Sources of water : As has been said before, the village gets its supply of water from spring wells. A masonry well is constructed in a spring and a rope is used in drawing the water. There are three such wells in the village. One is situated in the east, another in the north and another one in the west of the village. The water from the wells is meant strictly for drinking purposes and bathing and washing of clothes by the side of the well is prohibited. Repairing or construction of a well is done by voluntary service of the villagers. As regards irrigational purposes, their fields which are situated far away to the east of the village are watered by small streams and rivulets rising from the surrounding hills.

Welfare and Administrative institutions : As has been stated above, Gonjung boasts of being once a Subdivisional Headquarters until 1896 when the headquarters was transferred to Haflong which remains to this day the Headquarters of the North Cachar Hills Subdivision. Hence all the welfare and administrative institutions are located at Haflong. But Gonjung is not an isolated village. It has the reputation of being one of the foremost villages to be covered by the Community Development Block. In the village there are the Lower Primary School, the Middle English School, and a Government Hospital. All these institutions have been set up to better the life of the villagers, that is, to improve their socio-economic conditions.

Market : As a matter of fact, Maibong is the nearest market and is only about 10 miles

from the village. But unfortunately Maibong is not only difficult of access but it offers also less scope for the disposal of products. Mahur, though about 24 miles from the village, has with it important shops and godowns. Hence besides being a railway station, Mahur is an important market place. As such, the villagers prefer Mahur than Maibong for disposing of their products as well as for making purchases of other necessities.

History of the Village : It is not precisely known when the village came to be inhabited by the Dimasa Kacharis. The following evidence as reported by the villagers about the village under review seems at least to support about its early existence. It is reported that the village was first inhabited by the Kacha Nagas who named this village after the name of its founder. The Kacha Nagas are well known for their cycle migration and it happened during their course of migration in cultivation that they receded far from their village which in due course of time was abandoned by them. The Kacharis who by then were forced by the aggressions of the Ahoms, came to the interior of the hills and took up their abode at Maibong, on the Mahur river. Some of them even went further and came to occupy Gonjung which was already a deserted village. This village gradually grew in size and in 1880 was made the Subdivisional headquarters of the North Cachar Hills which reputation it held for 16 years until 1896 when it was transfered to Haflong.

Settlement history of the households : The following table shows the period of settlement of the 62 surveyed households in the village so far as it was possible to ascertain during the survey.

Table No. 1.1

Caste/Tribe Community	Number of households settled for				
	5 generation and above	3 and below 5	Above 1 and below 3	1 Generation and below	Unspecified
Dimasa Kachari	38	18	3	3	..

Usually, one generation is equated to 25 years. From the table above it is seen that 38 households out of 62 households surveyed have settled in the village since more than 5 generations. 18 households have settled in the village for 3 but below 5 generations. The number of households who have settled in the village above 1 and below 3 generations and 1 generation and below are 3 in each case. The number of households in the last two categories might be the result of split of the old ones in the absence of emigration from and immigration to the village as there was no record of the same during the time of the survey. Although no conclusion can be arrived at regarding when and how these people came to inhabit the village, the light thrown by the table above and the settlement history of the households is sufficient to clear our doubts about its early existence.

Size : According to the 1951 Census the

number of households in the village was 61 (31 households in Purana Gonjung and 30 households in Nutan Gonjung) with a population of 287, 147 males and 140 females. The Census count for 1961 shows a community of 59 households with a population of 345 of which 178 are males and 167 females. This shows an increase of 58 souls or 20.2 percent during the last ten years. Generally with the increase of population the number of households also increases and vice versa. But here it is found that the number of households decreases while the number of population increases. The number of households decreases by 2 or 3.3 p.c. in the 1961 count. The average size of a household for the village as a whole works out to 5.8 persons per household in 1961 as against 4.7 persons per household in 1951 which indicates an increase in the average size by 1.1 persons per household.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area of origin, regional distribution and affinity : S. K. Chatterjee in his book "The Indo-Mongoloids" wrote that the Kacharis or Dimasas as they now call themselves are a section of the great Bodo horde of the Tibeto-Burman stock. This populous and powerful group is believed to have come down along the tributaries of the Brahmaputra, viz. the Dihang (Dai-hong meaning big and long river), the Dibang (Dai-gobang meaning river with full or plenty of water) etc. till they settled down in the plains of Assam. Originally their seat of power was further to the north along the south bank of the Brahmaputra and along the Dhansiri river and they have preserved the memory of their original abode through their own name-Di-ma-sa, Great-river-folk (di means 'river' or 'water') or sons of the Big river, that is, the Brahmaputra. The capital city which they built after they came within the pale of Hinduism which probably happened about the 13th century was known as Dimapur. The following legend which is prevalent among them from times immemorial supports this claim and is not altogether without a certain historic value. Tradition goes that at the confluence of the Brahmaputra (Ditao) and the Ganges (Sangi) there were great banyan trees having rope-like roots and forming huge canopy of leaves whereunder thousands of beasts and birds took shelter and where lay a vast beach of sand full of colourful flowers. It was in this beautiful place that both men and gods dined and danced together and held assemblies. It was from this place that the Dimasas claim to have come upwards with thousands of soldiers and spread towards northern Bengal and Assam and as far as the borders of China.

Rev. S. Endle in his book "The Kacharis" has aptly remarked that it was and still is a matter of conjecture that the Kachari race which was once united under one name should have ever become separated as the western (Bodo) and southern (Dimasa) sections. Although the languages of the two sections, the western and the southern, have much in common, yet in their modern form they widely differ from each other and this barrier of language prevents them from connection by intermarriage. The reason for their final and complete separation from each other as told in Endle's book "The Kacharis" may be summarised as follows :—A long time ago the Dimasa Kingdom was attacked by the Ahoms and after full resistance the Dimasa King with his forces retreated. Ther etreating party at last came across a wide and deep

river which could in no way be crossed. The Raja was now facing a dilemma-the river in front and the enemy behind. Finding no solution of the problem he resolved to fight the enemy to the last man on the following day. At night however a god appeared in a dream and told him that he and all his people should proceed up to the spot where he would find a heron standing in the water and all should go straight across the river and in doing so no one should look back. The following morning the Raja led his people to the spot where they found a heron and went straight into the water which they found had shoaled enough to form a ford and so it was possible for them to wade across. As they were crossing some one among the advanced group which had reached the other bank turned back to assure himself whether his son was following him. All at once the water began rolling in and everyone had to save oneself and those who had been in the middle of the river were washed down to different places. Some saved themselves by catching hold of khagris (rushes) growing on the bank and are to this day known as 'Khagrabaria'. Others caught hold of nals (reeds) and are thus called 'Nalbarias'. The Dimasas were the people who crossed in safety.

The following list shows the names of the gotras/clans of the Dimasa Kacharis of this village as far as could be ascertained from the villagers.

	Name of gotra/ clan	Number of persons	
		Males	Females
1	Haflongbor	86	27
2	Kamprey	25	22
3	Hapila	1	1
4	Phonglo	4	2
5	Serongphong	..	4
6	Daulakajaw	7	16
7	Langthasa	1	10
8	Longmaileh	9	1
9	Thawsen	6	9
10	Dibrakadi	..	2
11	Phonguwsa	3	4
12	Daulakaphoo	5	5
13	Hakhmongsa	1	9
14	Naringsa	2	10
15	Johari	..	3
16	Warisa	6	7
17	Barthuri	2	2
18	Hojaisah	6	15
19	Nanisah	1	5
20	Khersah	..	9
21	Maibangsah	..	3
22	Bodosah	3	4
	Total	168	170

House and housetype : Houses are more or less of the same pattern. The dwelling house is simple measuring usually 60ft. × 30ft. and is built on the ground. The houses are generally one storeyed only, the walls being of ekra reeds or split bamboo and the roof of thatch usually of two slopes, fastened by cane and supported by wooden posts. The side walls as well as the floor are plastered with mud mixed with cowdung. The house, as a rule, is built as one big spacious hall which is then divided by a partition wall made of bamboo in two parts or sometimes three according to convenience. Generally the house contains two rooms known as 'nokhong' and 'noringh', the outer part or chamber and the inner one respectively. The outer chamber is used for all purposes such as dining, sleeping, and sitting while the inner one is used as kitchen and also as dormitory

for the unmarried girls. All articles of daily use are kept in the same house at different places meant for particular item. Their houses have no furniture except 'pira' for sitting and bedsteads for sleeping. In the 'noringh' a big fire-place of three embedded stones is made at one corner. In the same room and a little away from the fire place are two or three bedsteads made of bamboo and raised about 2 feet from the floor. Usually the house has two doors, one at the front and the other at the back each measuring 6ft. × 3ft. The front door serves as the main entrance to the house. There are no windows. Neither is there any chimney to let out the smoke. Naturally, the inside of the house is very dark.

A shed for cattle or pigs is built separately from the dwelling house but always inside the compound. Except in few cases sheds for poultry are built close or attached to the dwelling house. The compound are neatly fenced by bamboos which thus mark the boundary of each house. A small garden is generally seen either infront or behind each house where some vegetables are grown. A small pit in which is stored cowdung etc. for manure is also found in the garden. There is no drainage system and foul water, usually from the kitchen. finds its way to the garden. It may also be noted that all waste things are thrown in the pit in the garden which are then preserved for manure.

No ceremony is usually performed by the villagers in constructing a new house. But it is, however, obligatory for a person who builds a new house and who is helped by friends and relatives to entertain them with food and drink. On such occasions, the owner invites all those who help him and pigs are killed and rice-beer prepared to entertain them.

Dress and ornaments : The dress of the Dimasa Kacharis in this village varies from one person to another. Some of the most sophisticated among them have adopted the Assamese or the Bengali dress using mekhela-chadar or sari according to economic status. Others still retain their traditional dress. The typical female dress consists of 'rajampai' worn round the breast reaching to the waist and round the waist is 'regu' extending to the knee and over it is another sheet of cloth known as 'rakaosa'. They weave themselves all these cloths and they prefer to wear the dress which they themselves weave out of their own genius and distinct designs. The women also wear garlands of corals strung with white beads at intervals. They also wear bracelets of silver on the waist. Bangles of silver with some engravings are worn and on the ear is hung a round-shaped ornament of silver. Finger-rings of silver are worn by both men and women. The hair is worn tied in a knot at the back of the head. The male dress consists of a waist cloth or dhoti, shawl and turban of white cloth or of eri silk. Shirts are also worn by them. In some cases a round-shaped ornament of silver or brass is inserted inside the lobe of the ear. With the exception of earrings and finger-rings, the men wear no other ornaments. The hair is cut short and beard is not as commonly worn as moustache. Young boys wear pants and shirts while young girls put on frocks or shirts with blouses and wear 'regu' over the latter. Shoes are occasionally worn by both men and women. It may be mentioned that no particular dress is put on ceremonies like marriage or death except that in the former case new or rather clean clothes are put on.

Household goods : In addition to earthenware vessels which are used largely for pre-



A villager coming out of his house



A sophisticated Kachari lady

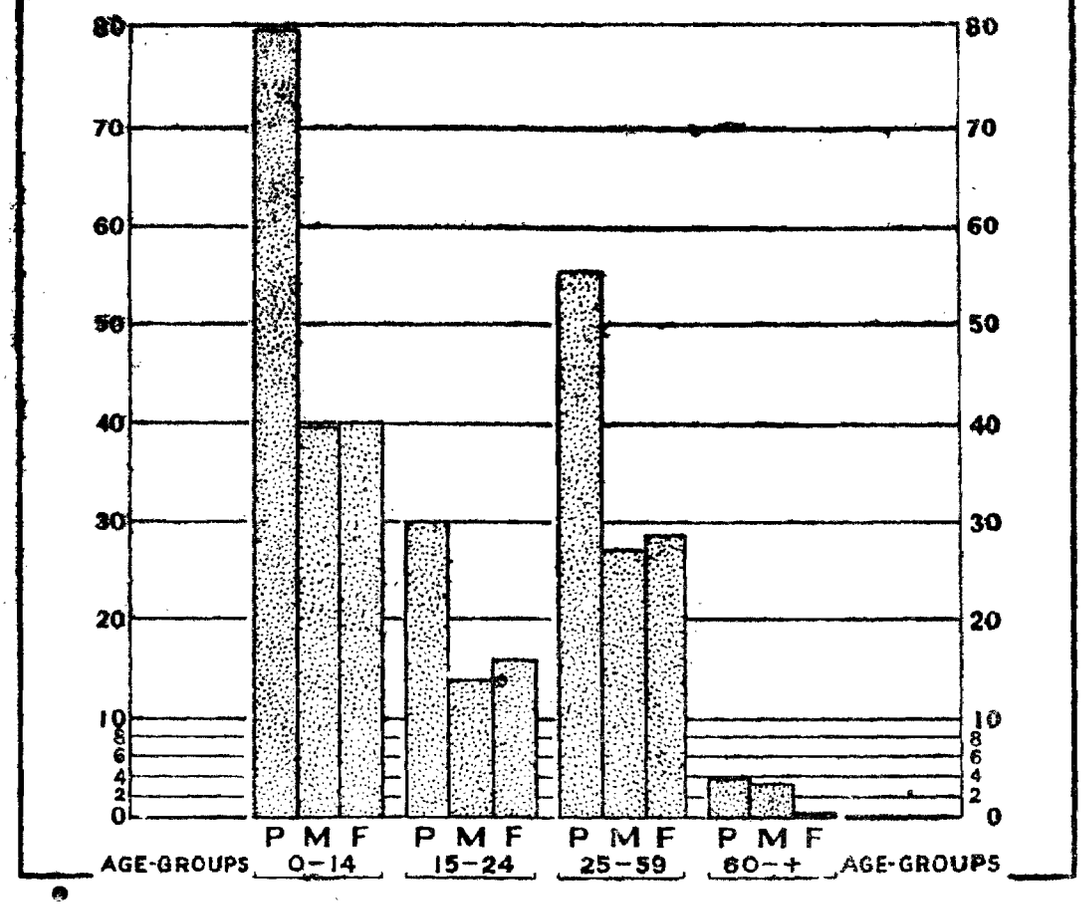
POPULATION

BY

AGE-GROUPS & SEX

(SCALE: 1 UNIT = 2 PERSONS)

P = Persons
M = Males
F = Females



paration and distribution of rice beer, they also use utensils made of bronze and brass. They also use alluminium pots in large numbers as also enamel plates and dishes. Hurricane lanterns are used and lighting by fuel is done. In their houses are also to be found dao, hoe, spade, spear, sword, etc. Various kinds of baskets of different uses are found. There are baskets for storing rice, clothes, and other articles of daily use. There are also fishing baskets of various kinds. Another basket which is called 'longkai' is used for carrying things especially by women. It is carried on the back with a thick belt woven of fine split bamboo or cane hung above the forehead. Men also carry the same kind of basket by bracing the belt around the arms and across the chest. Bamboo pipes are used for storing water as well as for storing rice beer. Each house has a simple tension loom for women to weave and spin.

Food and drinks : Rice is their staple food supplemented by various sorts of vegetables including wild yams and herbs. The Dimasa Kacharis are more or less Hindus as well be seen from their religion and hence beef is not taken by them. With the exception of beef they eat meat of a variety of animals. Pork is their great delicacy and during festivals it is their favourite food. Dried fish is their delicious food and is kept in bamboo pipes (chunga) or in small baskets hung above the hearth. Rice beer or zu is their favourite drink and each household knows the technique of its preparation. Rice beer also features well during festivals and is sometimes taken to excess by the male folks. Previously milk was not a favourite drink and any orthodox Dimasa would never touch it. They believed that by taking milk they deprived the calf of its sustaining food. Nowadays milk is taken freely and deliciously by every Dimas Kachari of this village. Meal is usually taken three times a day; in the morning, noon and evening. Early in the morning before going to the field they would take their meal and wrap up some of it for midday refreshment in plantain leaves. After returning from the field late in the evening another meal is taken. Tea is not unknown. It is usually taken twice a day, early in the morning and in midday. Friends and relatives are generally entertained with tea. Mustard oil or ghee is used in the preparation of curry though the former is used also as hair oil. The use of spices is not unknown in the preparation of curry.

Beliefs and practices concerning birth : No delivery case in the hospital was recorded during the survey. Delivery of a child is generally and preferably done by a local dhai known as 'hojaijig' who is usually paid either in cash (between Rs. 10 and Rs. 20) or in kind (in the form of clothes, a basket or more of paddy etc.) Any elderly woman who has experienced in the delivery case can assist in child delivery but no such dhai or 'hojaijig live on such profession which is but her part-time job and in fact she does not occupy any special position in the society. Her services are required only when necessary but which she is obliged to.

A pregnant woman is always looked upon with care and respect. She is not allowed to do heavy works and is helped by her husband or relative in this respect. After she has given birth to a child she is kept in isolation. This confinement lasts till the performance of the 'daosathaiba' ceremony which is usually held after the removal of the navel from the child. This removal of the navel from the child is done with a sharp splitted bamboo

in the shape of a knife by the 'hojaijig' who, in this case, receives no payment but is held in high honour at the time of the Daosathaiba ceremony. The naming of the child is also performed by the 'hojaijig' who breaks an egg and sees whether the name given to the child is agreed by the gods (madai) invoked. The child's name is usually selected by its parents or grand parents according to their liking. A feast is held on this occasion in which friends and relatives are invited and zu and pork or other meat excepting beef are abundantly supplied to the invitees.

Until about a month the mother is held unclean and is subjected to certain social and religious limitations, that is, she will not approach the domestic altar in which her relatives offer rituals and offerings to the gods. This period of ceremonial uncleanliness is usually terminated by the use of the holy water (dithar) by the priest (jonthai). The water is sprinkled at the mother as well as at the house and all its contents after which the mother is fully at liberty to resume her social status as usual.

The child is fed by the mother's breast. This suckling period continues for about eight months when the child is old enough to be fed with rice. After one month, that is after the mother has resumed her normal life the child is carried on her back and the mother also works as she does so.

Beliefs and practices connected with marriage: Marriage among the Dimasa is strictly monogamous. No son or daughter can marry his or her mother's or father's clan member. A younger brother may marry his elder brother's widow, but an elder brother cannot marry the widow of his younger brother. Marriage with one's wife's younger sister (after the death of the former) is permitted but not the elder. Miss Dipali Ghosh in her paper entitled 'Descent And Clan Among the Dimasa' published in 'Man in India' in its July-September, 1965 issue has studied the nature of descent and marriage of Dimasa in details. For bringing out the implications of asymmetrical descent among Dimasa Kacharis under review, the following accounts described in her paper is reproduced here :

"The male children reckon their descent along the father's line or 'sengfong'. This is their primary affiliation ; but they also feel related to the mother's clan, which is avoided in marriage. In a similar manner, the female children reckon descent along their mother's line or 'jaddi'; but they feel secondarily related to the father's clan ('sengfong') till marriage. After marriage a woman is adopted formally into the husband's clan. This becomes her new secondary affiliation when she loses her previous secondary affiliation to her father's clan. For both men and women, the secondary clan affiliation entails certain duties towards respective clan members. Besides, there is the rule that the secondary clan should be avoided by everyone in marriage."

"The rule of descent among the Dimasa is as follows. The sons are affiliated to their father's 'sengfong'; but the daughters belong to the mother's 'jaddi'. The So[1] and SoSo all belong to the Fa[2]s 'sengfong'; but the Da[3], SoDa and SoDaDa belong to their respective mother's 'jaddi'. It can be said that all the sons of all the brothers become members of the same 'sengfong', but the daughters differ in 'jaddi'. Similarly, Da Da and Da

1 So—Son ; 2 Fa—Father ; 3 Da—Daughter

Da Da all belong to the 'jaddi' of the Mo[4]Mo and MoMoMo, i.e. all the daughters of all the sisters belong to the same 'jaddi'. It is clear from what has been stated above that both the patrilineal and the matrilineal forms of descent are present in the Dimasa villages observed ; each being restricted to the sexes separately.

As has been said, the clan from which a man is descended is called his 'sengfong', while the one from which a woman is descended is called her 'jaddi'. It is the etiquette to put the following question to a man and woman regarding their parent's clan. To a man : What is your 'sengfong' and what is your mother's 'jaddi' ? To a woman : What is your jaddi and what is your father's sengfong ?"....

It may however be mentioned here that the old rules of primary and secondary relationship to clans are more or less strictly maintained in regard to marriage. No case of breach of this old rule in regard to either the 'Sengfong' or the 'Jaddi' was reported to have taken place in the village. The rule regarding breach of the custom of exogamy is punishable by excommunication.

Child marriage is not known and no girl is forced into marriage by parents. Matrimonial alliance with a member of another tribe is not allowed and is considered a disgrace on the part of the offender. The above rules are strictly enforced and any breach of them, renders one liable to be outcast from the tribe.

Generally the boy's father will go to the girl's parents for the proposal though after ascertaining the wishes of the boy. On this occasion the boy's father takes one seer of salt to the girl's parents. This is known as 'saudi dang singpha' or formal engagement. In other words, this visit is merely to ascertain whether the girl's parents agree to the proposal or whether the girl herself has any objection. If the salt offered is not returned within a reasonable time, then the proposal is accepted. Thereafter the boy's father goes to the girl's parents with two or three gourds of rice beer to settle the marriage. This is known as 'lao-thail-langba' or final engagement. On this occasion the price of the bride known as 'kalti' is fixed. The amount of the kalti varies from Rs. 20 to Rs. 200, according to the means of the bridegroom as well as the status of the girl's clan. The number of animals to be sacrificed during marriage as well as the quantity of rice beer is finally decided and settled along with the kalti. The proposal being thus finalised, the date of marriage is fixed according to the convenience of both parties. The kalti is paid on the date fixed and both parties assemble together in some open space in the village The sitting arrangement is so made that the 'khunang' or village headman sits at the centre, the groom's party sit on the right hand side, the bride's party on the left and the invitees in front. When this is done, the bridegroom is summoned to bow down to each relative of both parties and each one of them touches him on his head and blesses him. Thereafter the bridegroom accompanied by the girl's relatives goes to the house of his father-in-law leaving the guests behind to feast merrily. The bridegroom spends his night in the outer chamber (nokhong) apart from the bride. He is admitted the following day into the inner chamber (noringh) to live with his new wedded wife. On the third day after marriage, the bride-

4. Mo—Mather

groom with his bride and relatives return to the parents' house. This is known as 'phira phoiba' or the visit of the daughter-in-law. After staying for sometime he along with his wife again returns to his father-in-law's house to stay with him as long as is required and fixed. This period of staying with his father-in-law is known as 'min ha bha'. During this period, the newly couple help the girl's parents in jhumming and other domestic duties making themselves useful. At the end of the period (min habha) they build a separate house and start life at their own accord.

A man may divorce his wife on any ground but he will not get back the kalti paid by him on the day of marriage. If the wife commits adultery and she is divorced she should return the 'kalti' to the injured husband. She has also to pay to the husband Rs. 40 or Rs. 45 as a fine and all presents given to her must also be given back. Should the husband commit adultery the wife may divorce him and he will not be entitled to get back the 'kalti' as well as the presents which he has given to the wife either on the day of marriage or during their stay as husband and wife. If husband and wife agree for separation the 'kalti' is not returnable but may be kept by the wife or her parents. The children invariably belong to the wife if the husband does not care to claim them. In all cases of divorce re-marriage is allowed and both parties are free to re-marry with all the ceremonies as is the case with a first marriage. The question of divorce always comes through the 'khunang' whose decision is final and he announces it publicly that so and so are separated. Otherwise the divorce is incomplete and null and void.

Beliefs and practices connected with death : The Dimasa Kacharis never bury their dead but cremate it except in the case of a child and persons dying from unnatural deaths. On the death of a person all friends and relatives are informed to enable them to present themselves before cremation takes place. The ceremony starts with killing of a fowl. The dead body is then washed and dressed in good clothes and is then put on a mat on the floor The dead body is placed to lie flat with the head towards the west, the hands close by the sides and the eyelids drawn over the eyes. Each guest is taken into the chamber where the dead body lies and each places a gift, a piece of cloth or money by the side of the dead body and calling out, at the same time, the deceased's name expressing his or her regret at not having met or seen him or her before death. When all the guests have seen the dead body it is taken in a bier (dolai) to the cremation ground (mankulungling) which is generally on the bank of the river or stream. Seven layers of dried wood are raised to form the funeral pyre (thairik) and over this pyre the corpse is placed and fire lighted by the male relatives on the father's side. In case the body does not burn well it is stated that the cause is due to the absence of some relative or friend. In such case any of the male relatives standing on the side of the pyre throws sungrass and states the reason of the relative's absence. This practice is known as 'dohongsuba' (throwing sungrass) which is usually done when two-thirds of the body is burnt. When the body is thoroughly burnt the bones and ashes are collected and thrown into the near-by stream excepting the frontal bone (tain) which is retained and placed in a monumental house (mankulung) raised on the cremation spot. The bone so placed is allowed to remain in the 'mankulung' till the next Busu

or harvest time. Sometime it is kept for on year from the date of death and all along this time the family is considered to be in mourning. The bone is then carried to the neighbouring river where it is thrown.

All presents placed beside the corpse are burnt along with it. The cremation is usually followed by 'jumangsao-kainba' that is, a ceremony in which friends and relatives who took part in the cremation are entertained. On this occasion, only rice beer is served. After this function, the sradha ceremony is performed according to the relative's convenience. Generally such ceremony is, performed during the dry season before the Busu festival. Until this ceremony is performed, the bereaved family is considered to be in mourning otherwise the mourning is observed only for a year. Sradha is usually held with great pomp and ceremony and lasts for two days. Animals like pigs and fowls are killed and rice beer is prepared and all these are served to the invitees. But even when this Sradha ceremony is performed, the family has to perform 'makham garba' or ofiering of food (pinda) to the deceased either at the 'mankulung' or in their house till the next Busu when the Makham garba ceremony is held for ofiering the food finally. This ceremony is held in the same manner with great pomp and show as the Sradha. Thereafter the 'pinda' is no longer offered to the deceased and the death ceremonies are now completed.

The body of a child less than two months is buried and no ceremony is performed. The rule is that a child who has no teeth yet is buried while one tooth having appeared qualifies the body for cremation. A woman dying in childbirth is buried and no feast is held and friends and relatives do not assemble but only elderly persons may attend the burial. All the personal belongings of the woman are thrown out in the jungle or burnt. A person killed by a tiger is buried on the spot where he is found. All the wearing apparel is thrown away. The idea is that if any one takes it the same fate will befall on him. A man dying outside his village is cremated in the village which he died but the frontal bone is brought to the village to be placed in the 'mankalung' until the next Busu.

On the death of her husband, a wife takes off all her ornaments and remains in mourning till the next harvest festival. For the first three days after death she is not allowed to take rice. Similarly, on the death of his wife, a widower remains in mourning until the harvest festival. On the death of parents children are not allowed to eat until the following night. During a period of mourning neither widow nor widower can remarry.

CHAPTER III

ECONOMY

Economic resources : The economic life of the villagers is simple and the whole population depend for their livelihood on cultivation which is, however, an important factor that determines the well-being and prosperity of the villagers. With cultivation paddy is the most important crop and other crops such as maize, millet etc. are only grown as side lines along with paddy. The rearing of livestock may be considered as another important source of wealth to the villagers. Livestock such as pigs and fowls are also important in their ceremonial occasions. Though weaving, basketry etc. are practised by them they do not depend for their livelihood mainly or partially on any of them. This is due to the fact that the availability of finished and cheap factory goods from the market has done away with the value of these local products of weaving, blacksmithy etc. Except weaving which is not dying out in the face of factory competition but the products are rather meant for personal use than for sale in the market. The survival of this important cottage industry is due to the fact that weaving is a 'must' among the Dimasa women and a woman who does not know the art of weaving is looked down upon in the society. Basketry is practised by male folks and that also is done in their spare time for their own use.

Factors influencing economic life in the village : There are several factors, comparatively of recent origin, which have been at work influencing the economic life of the villages. The most important of these is land improvement which means increasing the fertility of land, that is, the yield per acre of land. To achieve this object the improvement of land depends upon various factors, viz. reclamation of cultivable waste land, consolidation of holdings, availability of better irrigational facilities, provision of better seeds, manures and better tools and implements for cultivation. As regards reclamation of waste land, consolidation of holdings and availability of better irrigatinoal facilities no attempt has yet been made in this direction by the authorities concerned. So far as the use of better types of seeds, manures (in the form of chemical fertilizers) that there is a definite tendency among the villagers to use these to improve the productivity of land. While most of the cultivators, irrespective of the size of their holdings, are going in for better types of seeds and manures, those with comparatively larger holdings are going in also for better types of tools and implements. The use of the wooden plough is now common among those who practise wet cultivation while the use of hoe, spade

etc. of the modern type is common among those who pursue dry cultivation.

Another improtant factor which influence the economic life of the village is communication. As has been mentioned earlier in Chapter I, the village is connected with important centres of administration and commerce by Haflong-Mahur road. The improvement in transport and communications has benefited the villagers in many respects. For example, as a result of these improvements, it has become easier for the villagers to go out of the village for higher education, and for that matter to take up service, for marketing of their agricultural produce etc. As a matter of fact, one of the important factors on which agricultural economy depends is the availability of marketing facilities. The improvement in transport and communications has to a large extent facilitated the villagers on transacting business with Mahur and Haflong, especially with the former which is the nearest market to them and being at the same time an important railway station.

Livestock : As has been pointed out elsewhere the rearing of livestocks is considered as an important source of income though not as the main but the subsidiary income. The following table gives the livestock statistics of the 62 households surveyed the village:—

TABLE 3.1

Particulars	*Number of households owning*	*Total number*
Milch cattle	8	13
Draught bullocks	35	40
Goats	17	58
Pigs	48	104
Fowls	59	382

The domestic animals are restricted to a few varieties. The above table shows that 8 households own 13 milch cattle which indicates that milch cattle are not commonly reared by the villagers. This is perhaps due to the fact that beef eating is not the custom in so far as their religion is concerned, though milk is taken. It was found that 35 households which practised wet cultivation also own draught bullocks for ploughing the fields The bullocks are allowed to roam at will in the jungle except during the ploughing season when they are properly kept and fed. The rearing of goats, pigs and fowls are important both for food and religious sacrifices. Pigs and fowls also figure prominently during feast days such as in marriage and death ceremonies.

Workers and Non-workers : For the purpose of study of the economic status of the villagers the population (of 62 households surveyed) may be divided into workers and non-workers. The workers are the total of all persons of all ages actually engaged in occupation while the non-workers are the persons who are not engaged in any occupation and are dependent upon the working force. The following table shows the number of workers and non-workers of the 62 households surveyed in the village :—

Table 3-2

Age-group	Total			Total Workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	338	168	170	195	96	99	143	72	71
0—14	159	79	80	19	9	10	140	70	70
15—34	110	49	61	107	47	60	3	2	1
35—59	61	33	28	61	33	28	..	..	..
60 and above	8	7	1	8	7	1	..	..	..

The above table shows that out of the total persons of 338 only 195 or 57.7 per cent are workers while 143 or 42.3 per cent are non-workers. Of the non-workers the number of school going children belonging to age-group 0-14, is 16.6 per cent of the total persons (of 338) while the number of dependents in the same age-group is larger comprising 24.9 per cent of the total persons enumerated during the survey. (Table 11 in Appendix II). Hence the above table clearly indicates that the largest number of non-workers comes from the age-group 0-14. In this same age-group it is seen that the number of male non-workers is equal to that of females. The dependants in this age group are merely idling away their time in doing odd jobs either at home or in the fields. The number of workers in the same age-group is comparatively less comprising of only 9 males and 10 females. The number of female workers of all ages exceed that of males and this shows that females are hard workers though as a rule women work hand in hand with men in the fields besides attending to household duties. There is not one person who depends for his living entirely either on service or any other occupation except cultivation. This indicates that about all households have got sufficient land to cultivate. However, with the increase of population the area of land required for cultivation also increases and vice versa. The village is free from problems of unemployment, as every one reaps his own field however poor the yield may be.

Size and ownership of land holdings : The following table shows the size of cultivable land of the 62 households surveyed in the village.

Table 3-3

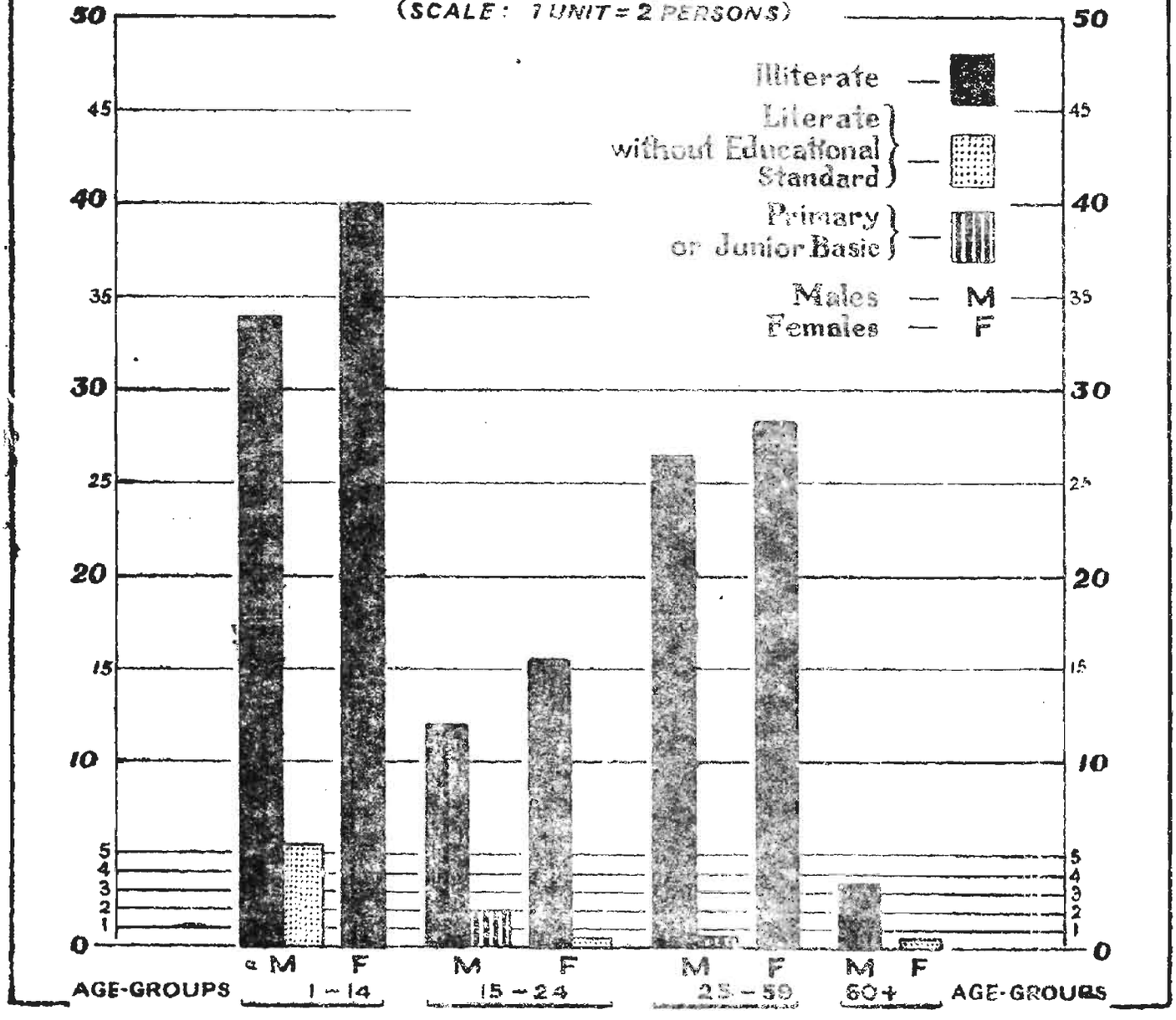
Size group (in acres)	Nnmber of house-holds	% of the total	Total area (in acres)	% of the total area	Average size of the holding in acres
Below 3 acres	47	75.8	121	64.4	2.6
3—5 acres	12	19.3	52	27.7	4.3
6—8 acres	3	4.9	15	7.9	5.0
9—11 acres	..	...	..	...	...
Total	62	100·0	188	100·0	3·0

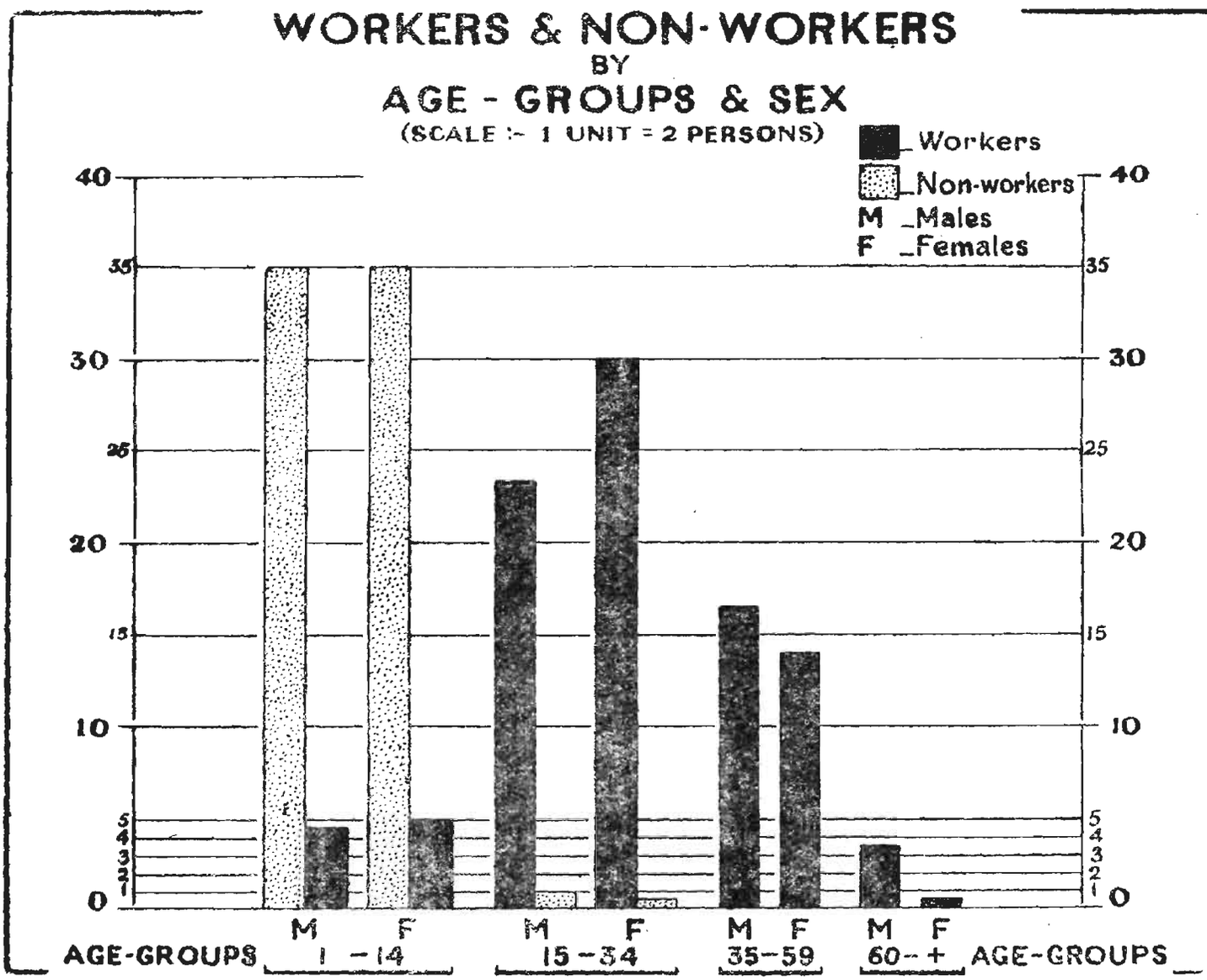
EDUCATION

BY

AGE-GROUPS & SEX

(SCALE : 1 UNIT = 2 PERSONS)




WORKERS & NON-WORKERS
BY
AGE - GROUPS & SEX
(SCALE :- 1 UNIT = 2 PERSONS)
Workers
Non-workers
M _Males
F _Females
40
35
30
25
20
15
10
5
4
3
2
1
0
M F M F M F M F
AGE-GROUPS 1 -14 15 -34 35-59 60- + AGE-GROUPS

The above table shows that the average size of the land holdings of the 62 surveyed households is 3 acres. The majority of these land owning households is in the size-group below 3 acres which constitutes 75.8 per cent of the total number of the households surveyed. The largest extent of land, that is, 121 acres or 64.4 per cent of the total area of 188 acres is owned by the 47 households whose holdings are below 3 acres. Out of the 62 households owning land 19.3 per cent whose holdings are between 3-5 acres own 27.7 per cent of the total land and only 4.9 per cent whose holdings are between 6-8 acres own 7.9 per cent of the total land. Hence it is seen from the above table that the majority of the households have got just sufficient land for cultivation.

It is to be noted that the above classification of land holdings is only for dry cultivation or jhumming. Although the Dimasas of this village practise wet cultivation at the foot of the surrounding hills no data are available regarding the size of their wet fields. It is reported by the villagers that their wet fields exist only in small patches and even then they are scattered in fragments separated by hills and terrain. Out of the 62 households surveyed in the village only 35 of them were found to practise wet cultivation along with dry cultivation.

Agriculture : The village population still derives its means of livelihood from cultivation which is their main occupation. It may be noted that one of the peculiar characteristics of the village economy is the adherence of the villagers to traditional occupation, that is, jhumming. Previously, when the population was not on the increase as it is today, there was plenty of land in which jhumming could be resorted to. Usually, the land was put to cultivation for two or three consecutive seasons after which it was left to lie fallow for atleast 8 to 10 years to recover enough. During such periods, the cultivators shift their jhumming to another fresh plot of land and come back to the old plot only when it becomes fit for cultivation. But as the population increases, and the demand of land becomes acute, it becomes necessary to stick to the old land by converting it into a permanent one so that the same population can live on a fraction of the acreage needed for jhumming.

Usually the jungle is cut in January or February and it is left to dry until March-April when it is set fire to. The earth is then scraped a little with a hoe after which paddy is planted. When the land has been planted twice or thrice before or when the soil is not fertile enough manures such as cowdung, chemical fertilizers etc. are applied. Along with paddy other crops such as maize, millet, mustard etc. are also grown as side lines. There are usually two principal kinds of rice, the one red and the other white and both kinds are planted at the same time of the year. Subsequently twice or thrice during the rains the crop is weeded. Weeding is done with the help of a dao or kodali to remove grass, weeds, bushes etc. that grow along with the main crop and sap the fertility of the soil. It may be noted that each household cultivates its own piece of land and does not combine with others to open out a larger space. The harvesting season begins in November. The plants are cut with a sickle and are collected at one place in the field. The sheaves are thrashed out on the spot by beating them against a stone until the grains are separated from the chaff. The grains are then carried home in baskets.

In case of wet lands, the land is thoroughly tilled with the help of a wooden plough drawn by buffaloes. The land is then levelled with a hoe and at the same time water channels are also carved out for watering and draining. The seed is sown broadcast when the soil is moist. No transplantation is done by them but plants which are blown off by the wind are carefully replanted. Great care is also taken that weed or grass may not prevent the growth of the plants.

Village Industries : Among the industries known to them weaving is the most important. Weaving is traditional and it is the art which each and every woman must know. It is, therefore, the skill and the pride of the womenfolk. The weaving machine is a simple tension loom and the products of the loom are not sold but are rather used by the weavers themselves. The chief products such as 'regu' (a waist cloth), 'rajampai' (a cloth used to cover the breast) etc. are full of artistic designs and colours. In fact, Kachari cloths are noted for their beauty of designs and colours. It may be noted that as cotton is not produced by the villagers, the yarn for weaving is purchased from the market.

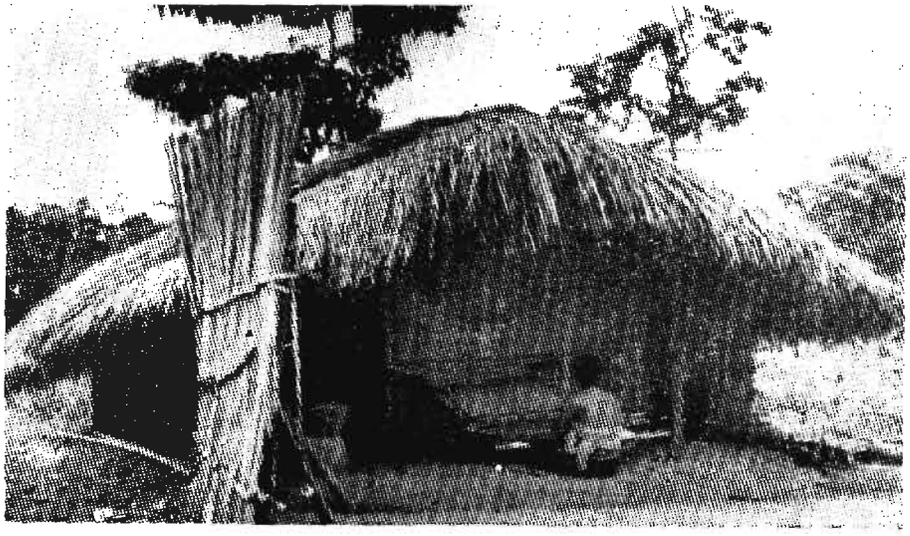
Next to weaving, basketry is another important industry in this village. It is practised by men only in their spare hours and the products are meant not for sale but for their own use. Baskets of various kinds are made of either bamboo or cane. These consist of carrying baskets and baskets for storing rice and other things. Mats, fishing traps and baskets are also made by them.

Marketing facilities : Mahur besides being an important railway station has also with it an important market centre. The villagers depend on this weekly market for obtaining their domestic requirements and other necessities as well as disposal of their products such as paddy and other cash crops. People from other neighbouring villages also gather in this market place for disposal of their products as well as for purchasing their necessities. Hence there is free contact among them. The medium through which they speak with each other is broken Assamese or Bengali as the market is monopolised by the two dominant neighbours, the Assamese and the Bengali, especially the latter. The following table shows the commodities exported to and imported from the market by the people of Gonjung.

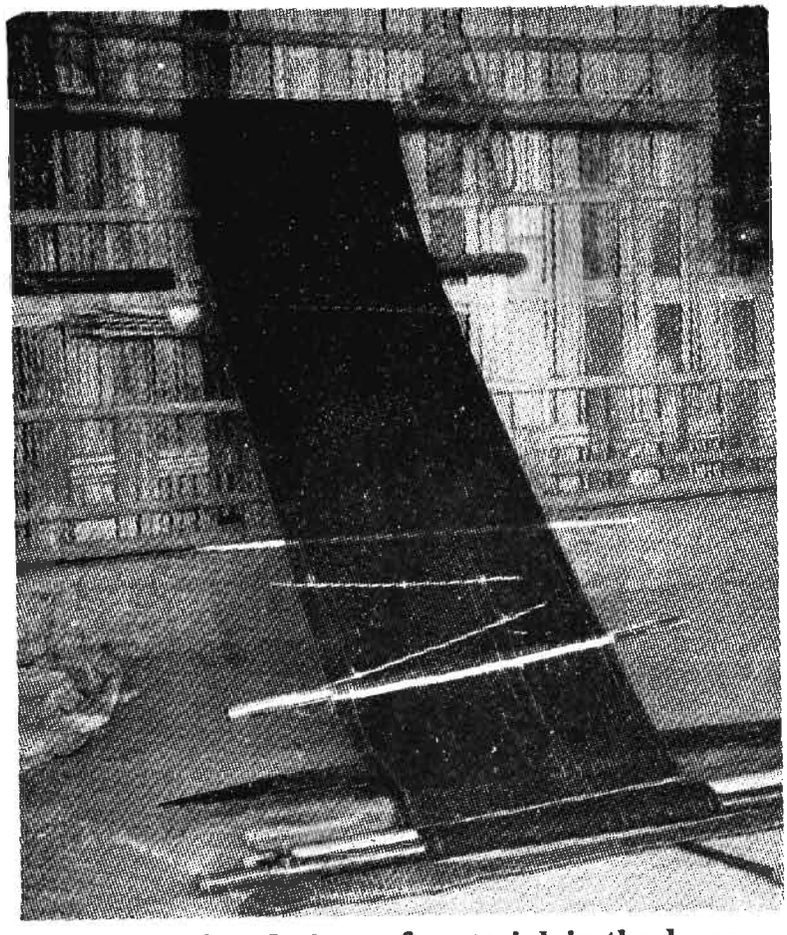
Table 3-4

Name of the market place	Distance from the village	Transport	Commodities disposed of in the market			Commodities obtained in the market			Remarks
			Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
Mahur (weekly)	24 miles	By road (jeepable)	1. Paddy	5 mds	Rs. 100·00	Sugar	20 srs.	Rs. 25·00	
			2. Vegetables	10 mds	Rs. 50·00	Salt	10 srs.	Rs. 1·82	
						Dal	5 srs-	Rs. 24·38	
			3. Maize	10 mds	Rs. 30·00	Clothes	—	Rs. 50·00	
			4. Fowls	45 nos.	Rs. 112·50	Brass or allumi-nium pots.	—	Rs. 20·00	
			5. Eggs	100 „	Rs. 10·00				
			6. Hand-loom products	Uncertain		Other necessities		Rs. 30·00	

Paddy is the chief product of this village which is sold at a good market price of Rs. 20/- per md. When good harvests turn out during the year the quantity of paddy exported to the market is great bringing with it a good return of money. Besides paddy and maize,



A woman is busy in her loom



The unfinished piece of material in the loom.

vegetables are also grown extensively and sold in the market. Of the domestic livestock, fowls are sold more often than any other at a rate of Rs. 2.50 p. each. Sugar, salt, dal and other foodstuff are the chief imports from the market. Cooking pots, clothes, etc. are also purchased occasionally.

Income : The villagers] are not willing to disclose their income as well as the amount of expenditure. They sometimes give a lesser amount of their income which do not sound reasonable at all compared with their standard of living. Moreover, they have the tendency to over rate the amount of expenditure. Table 13 in the Appendix II shows the annual income by main occupation as well as by other sources so far as can be ascertained from the villagers themselves. As will be seen in the Table, the greater number of households in the village is in the income group Rs. 301-600. The second great number of households is in the income group Rs. 601-900 and the number of such households is 16, while 7 households are in the income group Rs. 901-1200 and only 6 households are in the income group Rs. 1201 and above. All the above households of different income group eke out their living mainly from cultivation. Though some of them also derive their income from service either in the village schools as teachers or from some unskilled jobs in the Public Works Department Sub-office and the Government Hospital, the amount of such income is insignificant compared with the amount of income derived from cultivation. It is only when the cultivation season is over that they look for some other jobs that would give them some earning. Weaving is only a part time job of the women and the income derived from it cannot be certain. It depends on the quantity of cloths produced by the weavers in a year and it is only after the cultivation season that the women devote most of their time to weaving. Of the 62 surveyed households, there are 2 whose main occupation is agricultural labour, though some of their time is also devoted to homestead gardening and weaving. One such household engaged in agricultural labour is in the income group of Rs. 901-1200 and another one in the income group of Rs. 300 and below.

Expenditure : Table 14 in the Appendix II shows the annual expenditure of different occupation groups and of income groups. Expenditure on foodstuffs, revenue and house construction is separately shown. The expenditure on foodstuff is also included along with that on other necessities of life. It will appear from the table that among the higher income groups, the expenditure is comparatively high than that in the lower income groups. The expenditure incurred by each household in the village for paying revenue is Rs. 3/-and this house tax is paid to the District Council annually.

Households which are in the highest income groups of Rs. 1201 and above usually spend a larger amount on food and other necessities. As the amount of income increases in successive group the amount of expenditure also increases and vice versa. The amount of expenditure on house construction or repairing old ones increases also with the increase of income excepting in the income group of Rs. 1201 and above where the expenditure on such heads is less. The village as a whole is free from poverty and there is none living in acute want and dire poverty. The economic standard of the people is, therefore, exceptionally fair compared with other neighbouring villages of the subdivision.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population by age and Sex : It is difficult to ascertain the age of the people as they keep no record for the purpose, Hence reference to certain important events within the knowledge of the people was necessitated which by no means falls short or otherwise of their exact age. The table below shows the population in the village by sex and age group of the 62 households surveyed.

Table 4-1

Persons	Males	Females	0—14		15—24		25—59		60 and above	
			M	F	M	F	M	F	M	F
338	168	170	79	80	28	32	54	57	7	1

It is seen from the above table that the population reaches the highest stage in the age-group 0-14 which is 47 per cent of the total population. It thus appears that the number of children is larger than the average which by itself is an indication of likelihood of increase of population in future. There is also a slight diference in the number of boys and girls in this same age-group and hence from these figures there is no problem in sex matching in future. In the age-group 15-24 which is a marriageable age the females outnumber the males by four only and on the face of it the question of matching boys and girls in this age group is not so much disturbed. Again, in the age-group 25-59 the females outnumber the males by three only while in the age-group 60 and above the number of males exceeds that of the females by six. All this shows that the population is often negligibly disturbed by non-matching of sex partners, leaving other factors.

Age and marital status : The following table shows the population by age and marital status of the 62 households surveyed.

Table 4-2

POPULATION BY AGE, SEX AND MARITAL STATUS

Age-groups	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	338	168	170	111	105	54	54	3	11	..	..
0—14	159	79	80	79	80	..	..	..	..	..	..
15—24	60	28	32	28	22	..	9	..	1	..	...
25—59	111	54	57	4	3	49	45	1	9	..	...
60 & above	8	7	1	..	..	5	..	2	1	..	..

There is not a single person who is married in the age-group 0-14 which clearly shows that early marriage is not the practice. Nine female persons are found to be married in the age-group 15-24 and also in this age-group there is found to be one widow. Again, in the age-group 25-59 ninety-four persons are married of whom 49 are males and 45 females and also in this age-group there is only 1 widower and 9 widows. The largest number of married persons is found in this age-group which indicates that people of Gonjung take to married life only after they have reached full manhood. Although remarriage is allowed in case of divorce or separation or death, the number of widows and widowers is not lost sight of. This is in general due to the fact that a widower can only marry a widow as no parents would allow their children to marry a widower or widow.

The following table shows the population by age, sex and education of the 62 households surveyed.

Table 4-3
Literacy

Age-group in years	Total			Illiterate			Literate without educational standard			Primary or Junior Basic			M.E. or Senior Basic		
	Total No. of persons	Males	Females	Total No. of persons	Males	Females	Total No. of persons	Males	Females	Total No. of persons	Males	Females	Total No. of persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—14	156	76	80	100	42	58	..	..	..	53	32	21	3	2	1
15—24	63	29	34	7	4	3	16	4	12	11	5	6	29	16	13
25—59	110	56	54	2	..	2	108	56	52	..	..	..	..	..	..
60 and above	9	7	2	..	..	..	9	7	2	..	..	..	..	..	..
Total	338	168	170	109	46	63	133	67	66	64	37	27	32	18	14

A literate person has been defined as one who can read and write. According to this definition, the number of literate persons found in the village is 229 and this works out to 67.7 per cent of the total population of 338. Among these literate persons 133 or 58 per cent are literates without educational standard, 64 or 28 per cent are reading in the Primary School and 32 or 14 per cent are in the M.E. School. The last two categories consist of persons in the age-group 0-14 and 15-24 while the first category of literate persons without educational standard consists of those from 15 years of age and above. As already mentioned in a previous chapter, there are two schools in the village, one L. P. School and one M. E. School. The villagers send their children to these two schools and after that they proceed their further studies in the H. E. School or College at Haflong but the number of such students was not recorded during the survey. As it appears the whole picture shows a remarkable trend towards education among the villagers. They have growing thirst for education and the village is far advanced in comparison with the nearby villages in the subdivision itself.

Social status : The Dimasa society is somewhat different from those among the other hill tribes of Assam. Although there is no distinction between high and low classes, the

position of women do not perhaps occupy the same influential position as is apparently enjoyed by their sisters in the hills, especially the Khasis and the Garos, where a matriarchal family holds the field of social and domestic life. This may be due to the fact that the Dimasa Kacharis had long been under the influence of the Ahoms and being surrounded by the patriarchal neighbours like the Assamese and the Bengalis, their social status is shaped and moulded according to their pattern. But the Dimasa women of the North Cachar Hills enjoy a larger measure of freedom than that of the Kachari women of the plains. A woman is held with respect and she is regarded equal with man. She has her own part to play in the society. She takes part along with her husband in weeding and seedling of the fields besides being the caretaker of the home. In fact, she is considered with leniency for her weakness and is exempted from such heavy work as requires a man's strength.

One weakness in the menfolk is that they are addicted to drink or rice beer. Like most of the hill tribes, they at times consume it in large quantities especially during festivals, marriage or funerals. This makes a man neglect his work, find fault with a neighbour or his wife and spend the day idling away his time at home. Rev. Endle in his book 'The Kacharis' has praised the Kacharis as being honest, truthful, straightforward and trustworthy. He goes on to say that 'his innocence is the innocence of ignorance, not the innocence of experience..... when contaminated by civilization, e.g. when brought into contact with our civil and criminal courts, much of this innocence must inevitably disappear, and of this sad deterioration of character any man who has been long in the country, and learnt to know the people well, must have experienced many melancholy and painful illustrations".

Types of family : There are three types of family in this village, viz. simple, intermediate and joint families. The following table shows the types of the 62 families as found in the village during the survey :—

Table 4-4

TRIBE/COMMUNITY AND NATURE OF FAMILY

Tribe	No. of households	Types of family living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Dimasa Kacharis	62	59	2	1	..	..

Out of the 62 households, 59 are of the simple type, 2 of the intermediate and 1 of the joint type of families. It is thus seen that the majority of the households are simple. The reason for the presence of 2 intermediate families and 1 joint family is perhaps due to the fact of economic hardships of the households concerned. Usually the custom is that when a man gets married he leaves his parents' house and lives with his wife and that also away from the girl's parent, building up a separate house of their own.

Law of inheritance : The Dimasa society being of a patriarchal system, the son is always the inheritor of the property. That is, on the

death of a father, the son inherits the property. The eldest son gets the lion's share while the rest of the property is divided in different proportions among the other sons. The daughter can only inherit the property, i.e. the jewellery and the clothes, of the mother but not the real estate. On the death of a mother, the jewellery, clothes and ornaments go direct to the daughters and cannot be retained or sold by any of the relatives. If the deceased father has no son, the property passes to the nearest male relative who may either be his paternal uncle or brother. The son of the divorced wife inherits property equally with the second wife's son. Illegitimate children cannot inherit any property. It is customary that the daughter or daughters after the death of their mother should move to the house of their female relative, e.g. their grandmother or their mother's sisters and stay there permanently. But the father can at any time pu a stop to this and he can retain his daughters in his own house. Should the father marry into a different female sects, the daughter can leave his house at will and the father has got nothing to do during the marriage of his daughter though the 'Kalti' paid by her husband goes to him.

It is also reported that the successor to the estate is liable for all debts whether these debts amount to more or less than the value of the estate. In the event of a man dying without property, the next heir is nevertheless still liable for any debts due from the deceased. There can be no exception to this hard and fast rule. This law very often bears heavily on a man who, though no fault of his own, merely from being the next of kin, perhaps very distantly connected with the deceased, find himself with a heavy burden of debt to pay off. Data supporting the above fact is not available as the villagers are reluctant to disclose their indebtedness and the liabilities incurred therein.

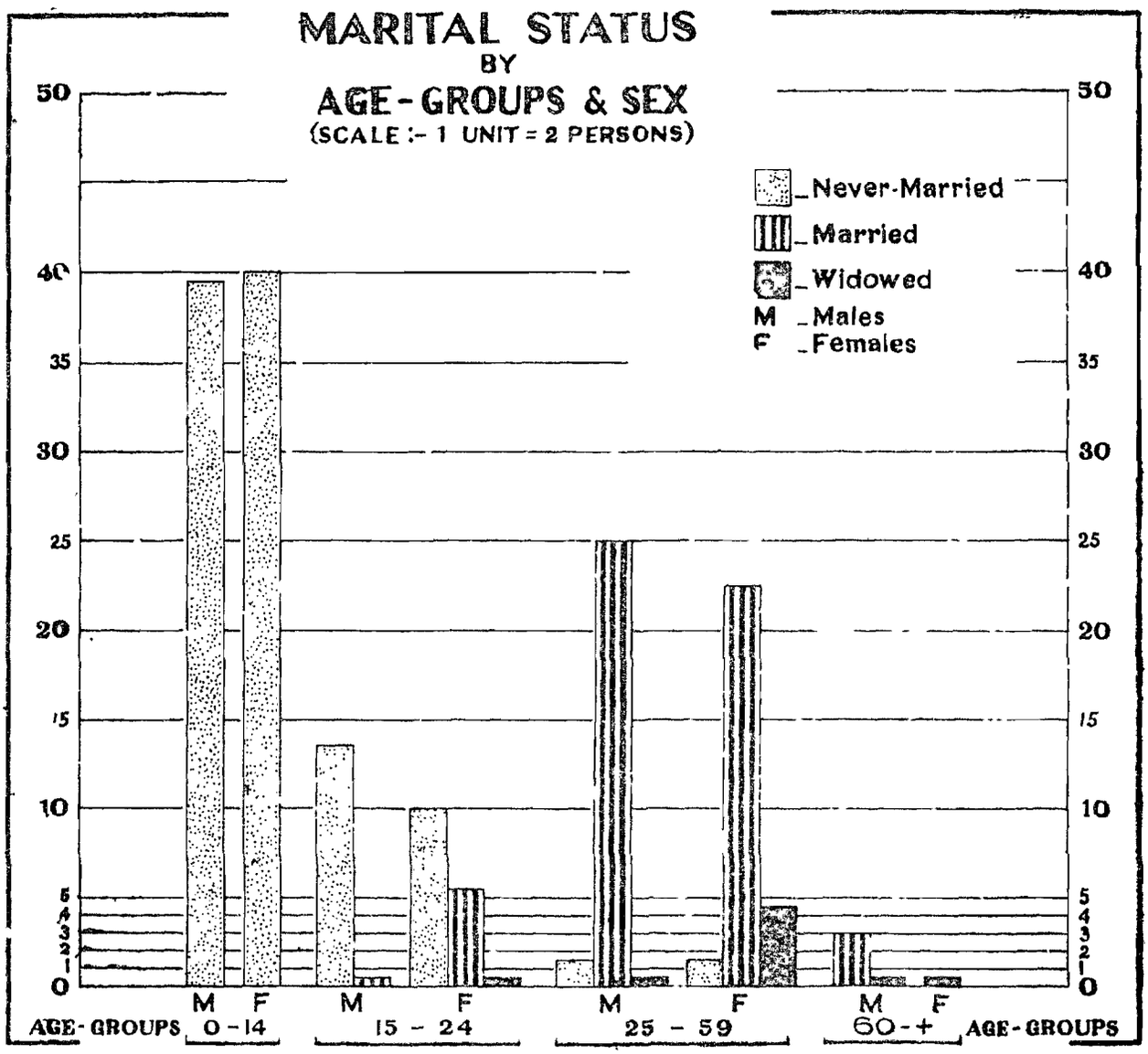
Religious beliefs and practices : Though the Dimasa claim themselves to be the followers of Hinduism their religion can hardly be regarded as such. It appears as if their religion was an outcome of the reactionary forces of their traditional complicated type of religion and Hinduism. The general conversion of the Kachari people into Hinduism took place in the latter part of the eighteenth century. It is said that Raja Krishna Chandra and his brother Govind Chandra were placed inside the body of a copper image of a cow, and thence produced by the Brahmans who declared them to be Hindus and Kshatriyas. The people followed the example of this prince and nearly all the Kacharis now describe themselves as Hindus.

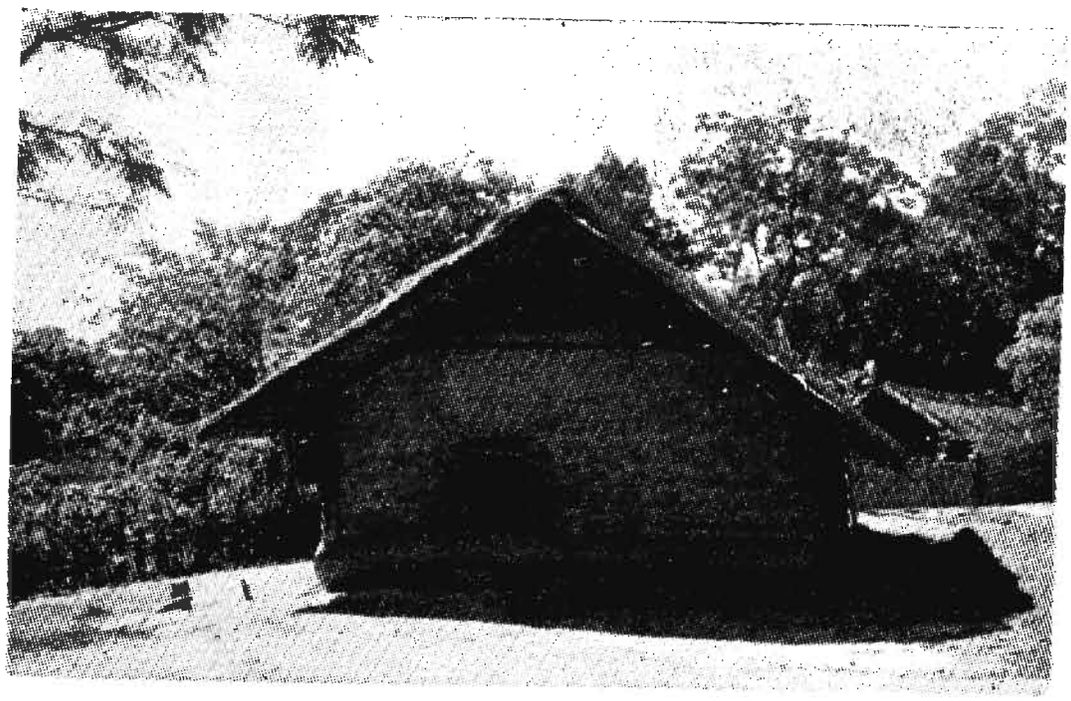
The Dimasas have many gods and goddesses of which there is one Supreme Madai. Under him there are many other Madais, some are family deities and some are evil spirits. The progenitor of these family deities or madais is known as 'airekhidima' who is supposed to have the form of a big female bird. According to tradition the bird (airekhidima) after looking for a suitable place for her nest at last came to the banyan tree and built her nest there. In course of time the bird laid seven eggs. The first one to come out of these eggs was 'braisibrai'. It was then followed in succession by 'alooraja' (also known as dooraja), 'naiphuraja', 'waraja , 'morangraja' and 'hamiado'. The last egg was not yet matured and hamiado being impatient kicked at it. The egg broke and the liquid content fell hither and thither on land and water and thus turned to evil spirits or madais. These madais or evil spirits torture men and hence

they were deprived of being treated as deities. Braisibrai being the eldest one is worshipped as a common god by all the Kacharis and the last one 'Hamiado, because of his misdeed was not worshipped as an ancestral god. The remaining four became nokhoni madais or family deities and are still worshipped as such by the respective khels or group of sengphong or sects of the Dimasa Kacharis. In course of time these deities got children some of whom are worshipped as ancestral gods.

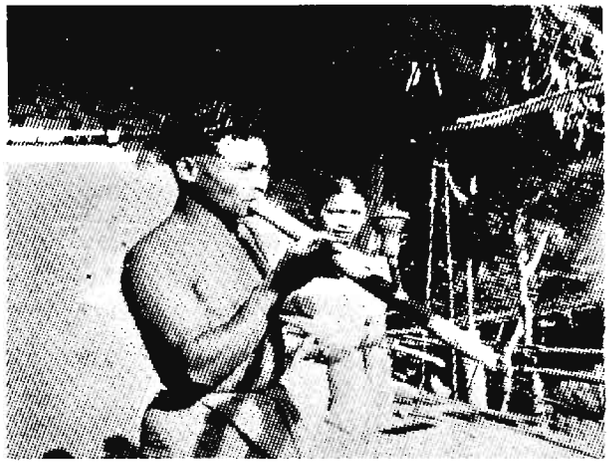
Community worship is done periodically at an interval of three or more years when 'maisangba' or sacrifice of animals is offered to a presiding deity, at a 'daikhoo' or a god's house. The priest 'jonthai' and his assistants 'dainyahs' and 'barowas' perform the ceremony. Such ceremony is usually held at times of famine which bring successive failure of crops due to drought etc. A date is fixed and the place appointed where such ceremony is to be performed and the representatives bring their animals and birds to be sacrificed. Generally the sacrifice is offered to the presiding deity of the 'daikhoo' but along with it other sacrifices also are offered to the other members or deities of the 'daikhoo' family. A small mound is built for each deity covered with plantain leaves. These mounds are then sanctified with holy water (dithar) collected from the stream in a new bamboo pipe (chunga). The mounds are so arranged that the presiding deity is at the centre and the others are placed according to the nearness in their relation to it. The size of the mounds and the number of plantain leaves also vary accordingly. The mounds and the leaves should be arranged very carefully or otherwise they may spell disaster to the community. The 'adeodhain' (religious men) dance with the rhythm of the 'muri' (flute) and 'dhol' (drum) to correct any mistake in the arrangement of the mounds and the leaves. After arranging the mounds in order, the 'jonthai' puts the animals and the birds, i.e. pigs and fowls, against each mound and pray. When the prayer is over the 'dainyahs' kill the animals and birds one after another. The blood of the slaughtered animals is then poured on the mounds. The animal is usually killed at one stroke and the omen is judged by the position of the head fallen on the leaves and the intestines of the animals killed. The feast is then made with the flesh of the slaughtered animals and birds along with rice and zu. Before parting from the gathering, the 'jonthai' distributes the holy water (dithar) to all those who attend the function. The water is also taken to those who could not attend the ceremony. It may be noted that the expenditure for such a ceremony is met with by voluntary contributions either in cash or in kind by each household in the village and hence every one has the right to demand a share for the holy water.

Among the family deities in the family level the 'nokhone madai' is the most important. The performance of the ceremony is different from that performed in the community level. Here any man who knows the technique from among the 'khel' can perform the rites in the same way as the 'jonthai' performs in the 'misengba'. Such person though he has a 'barowa' as his assistant, he himself kills the animals besides performing the duties of prayer and rites. This ceremony is usually performed just before the sowing season and its object is for bringing about the welfare of the family. Another performance which is performed for the welfare of the individual is known as 'madaima daimba' where only few main deities are seated on the mounds. It is frequently performed when a

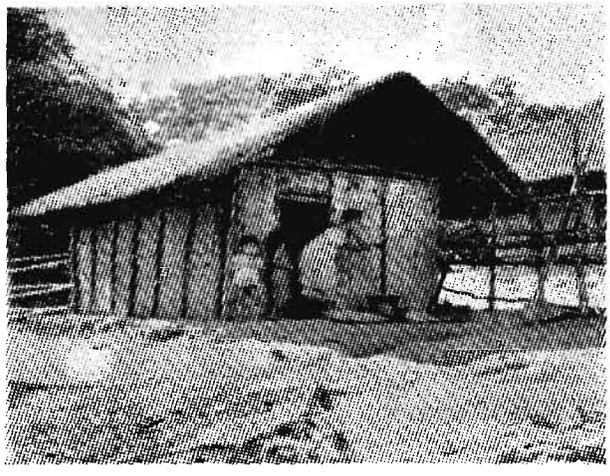

MARITAL STATUS
BY
AGE-GROUPS & SEX
(SCALE :- 1 UNIT = 2 PERSONS)
Never-Married
Married
Widowed
M Males
F Females
50
40
35
30
25
20
15
10
5
4
3
2
1
0
M F M F M F M F
AGE-GROUPS 0-14 15-24 25-59 60-+ AGE-GROUPS



A Village 'Nodrang' or boys' dormitory



Smoking tobacco pipe in his leisure



A woman is pounding rice

person takes certain undertaking, litigation or is due to perform a long journey.

Witchcraft and oracles : The Dimasas believe in witchcraft and oracles. The illness of a person is taken to be caused by evil spirits or 'sagain nijik' (witches). Hence consultation with the soothsayer or oracles is necessary to point out the evil spirit causing such illness. To propitiate the evil spirit the priest (hojai) and his assistant (barowa) perform the ceremony. In case the illness is caused by the evil spirit known as 'madai huba' originated from the broken egg, the sacrifice is offered during the day time whereas in the case of illness caused by 'sagain nizik' the sacrifice is done during the night time since it is believed that such witches are nocturnal spirits. There are innumerable numbers of 'sagari nizik' of which 'heremdi' is regarded as the highest among them and has the place of Kali among the Hindus. This Heremdi is considered as the goddess and is worshipped once a year or occasionally by families. The constant or frequent narrow escape of persons from accidents are considered to be an omen that the person is under the grip of evil spirits or divine displeasure (paradosa). Therefore, to save a man from fatal incidents a sacrifice called 'parakhcta' is considered necessary. For a man whose health is deteriorated or who has a chronic ailment, the holy water (dithar) is used as the best kind of medicine. The splitting of eggs (daodi daimba) for the 'sagain nizik' is also performed for such an ailing person.

A witch is, according to them a woman without a sect or 'juluk'. She is supposed to be possessing supernatural powers and can take any form or enter the body of any person to punish those who are not in good terms with her. It is believed to be heriditary from mother to daughter. It is also believed that to use the clothes, ornaments, etc. which have been used by a woman without 'juluk' the woman will become and take the form of a witch, for the transmigration of witchcraft can be done by such method. Hence if any woman is found in the family bearing no 'juluk' she is considered to be a witch and must have to live apart from the rest of the family so that other female members of the family may not use the things which she used.

For mishaps and ailments it is necessary to consult the soothsayers (patri) whose duty is to name the spirit causing such trouble and he also details the method of offering. The invocation of the spirit in the patri is made by playing a tune (long flute) accompanied by the beat of drums (dhol). He is made to sit on the plantain leaf on an earthen mound specially made for the purpose. After being seated on the mound, he shakes his head and trembles and then rises up to his feet demanding a peacock or pigeon to be offered to the spirit. He cuts the bird in the neck, drinks its blood and sticks the sword on the ground and dances around it. The consultants then state their troubles in the form of questions to which the patri replies telling the causes of ailments or mishap as well as the remedies for the same. This form of oracle is not commonly consulted but is resorted to only when there is great calamity such as famine due to successive failure of crops or any epedimic disease like cholera or smallpox. But the most common oracle is that which is known as 'sema naiba'. In case of serious or protracted illness or repeated failure or misfortune of a person or family such soothsayers (patri) are commonly consulted for naming the spirit causing such troubles as also for advising as to the appropriate method of sacrifice to propitiate the spirit.

Priesthood : Jonthai is the head priest of a 'daikhoo'. He must be one of the members of a 'khel' to which a 'daikhoo' is assigned. He is usually selected by the mutual consent of the leading persons of the 'khel' and holds the post at the pleasure of the community. But the 'jonthai' can also resign from or renounce the post of priestship for valid reasons. The 'jonthai' must be perfect in physical composition and must also know the prayer and the art and technique of sacrificial ceremonies. After having been allotted he is sanctified by the administration of holy water (dithar) after which he is conferred to be the highest priest of the particular 'daikhoo'. From thence onward he is to lead a holy life. He must not crop his hair or shave his beard. He must not dine with others nor sit in other's seat. At the time of the 'maisangba' ceremony it is he who must preside and do all the prayers of the ceremony. At the ordinary times it is he who draws the holy water for administration on behalf of the whole village or to the individual who suffers either from illness or misfortune. It is also he who gives the advice and guidance to the members of his 'khel' as and when necessary.

Next in importance to 'jonthai' comes his assistant known as 'dainyah'. He is also selected from among the members of his 'khel' and he is to live just as the 'jonthai' does but he has less responsibility. His duties are only to help the 'jonthai' and kill the animals and birds required to be offered at the 'maisengba' ceremony.

Another important priest is known as 'hojai. The 'hojai' performs the duties of a priest during the family worship to the deity (madai khimba) and also during other sacrifices such as madai huba, sagainzik huba, parakhoba etc. To be eligible for the post of 'hojai' a man must possess physical fitness and must stay separately in the house during the previous evening of the day on which the ceremony is to be held. The hojai has one assistant known as 'barowa' who is also elected in the same way as the hojai. In selecting both the 'hojai' and the 'barowa' the members of the 'khel' generally take and offer a gourd of rice beer to the person so chosen. If the gourd of rice beer is accepted by the proposed priest, the appointment is complete and final.

Festivals : The most important festival of the Dimasa Kacharis is that which is called 'busu' the celebration of which is known as 'busu jiba'. The festival is observed every year after the harvest. The village council fixes the date of the festival and then elaborate preparation by the villagers is made for the purpose. Each house prepares zu, husks special paddy, procures fish and meat and other edibles for enjoyment during the festivals. Each house must donate about one seer of rice for the preparation of rice beer in the house of the 'khunang' (Village headman) and also about Rs. 2/- for the purchase of animals like pigs, fowls etc. to be killed on the occasion. The animals are killed on the appointed day for enjoyment on the subsequent days of the festival. Ordinarily the festival lasts for three days. The first day on which the animals are killed is called 'staiba'. The second day is the biggest one when the people enjoy to the full. Each one visits each other's house and drinks and eats as much as he likes. On the third day a dance is held at the courtyard of the village nodrang. All young men and women take part in the dance to the accompaniment of the flute (muri) and the drums (dhol).

In the year in which unmarried young boys and girls form the 'hangseow' or a labour co-operative the busu festival lasts for at least five days. The preparation on such occasion is much wider so as to last for a longer period. The dance is held day and night in the courtyard of the hangseow's president (gejabao) under a specially decorated pandal but not in the nodrang's courtyard. The killing of animals and the visit of villagers to each other's house are performed in the same ordinary way. After five days the festival comes to an end with the performance of a special classical dance and the carrying of the bamboo door of the gejabeo's house in a formal procession to the stream. The door is usually carried by the 'naga bhoja' (leader of the hangseow) and his assistant 'naga pharai'. They are followed by pipers and drummers and boys and girls of the village. While proceeding on to a stream the boys and girls throws mud at each other and make a great merriment. On reaching the stream, the door in floated down and all of them bathe in the stream. Every one then returns to the village in wet clothes to touch a bundle of leaf hung on a pandal. On the same night of the fifth day all members of the 'hangseow' visit each other's house and eat and drink merrily. The 'hangseow' is also dissolved on that night which thus marks the end of the festival.

There is another important function performed by the Dimasa Kacharis every year before cultivation begins and that is known as 'rajini garba'. Two important different functions are held on this occasion. The one which is held in the day time is called 'saini garba' and the other in the night is known as 'horni garba'. The 'saini garba' which is held in the day time is performed in the name of the deity which the 'khunang' worship as his family deity. The ancestral god of the 'sengphong' who first established the village is believed to preside over the village. It is therefore a practice to select the 'khunang' from that same 'sengphong' so that the same deity might continue to be worshipped, as it is the khunang only who is eligible to perform this function. On the appointed day the khunang gets up at dawn and takes bath in a nearby stream before sun rise. He will then fix two bamboo sticks on the ground crosswise and after splitting the egg he makes seven marks on the ground by his sword used for sacrificial ceremonies. After all this has been done by the 'khunang', the 'habaisagao' proclaims that the whole village should do no work during the day and must remain inside the village. All the male members assemble at the outskirt of the village for the ceremonial sacrifice. Thereafter the feast is held and lasts till late in the evening by a formal declaration that the function is over. On the same night or on some other night as is fixed by the village council the 'sani garba' is held. The same formalities are followed and only the deities are different. In this function 'heremdi' and her associates are worshipped.

The above two functions are performed for the welfare and prosperity of the people of the whole village. They are also observed on other occasions when there is a threatened calamity or when there are epidemic diseases like cholera and small pox. For all such functions the expenditure is met out of voluntary subscriptions of all the households in the village.

Village organisation : The most important institution in the villege is the 'nodrang' or bachelor's house. As has been stated earlier, it is situated in the south-eastern side of the

village. The house is constructed as one big spacious hall. It is supported by strong wooden posts (about 5 inches in diameter) and is thus raised from the level of the ground. The roof is covered with thatch intertwined together, the whole spread resting on strong bamboo beams. The side walls are also made of thatch fastened with split bamboo. There is only one door of split bemboo (6′×3′ approx) which serves as the main entrance into the house. The construction as a whole is approximately 30 feet in length, 18 feet in breadth and 15 feet in height.

To become a member of the house one should reach the age of 9 or 10 years and as soon as he becomes a member of the club, he ceases to sleep in his parent's house at night. A man loses his membership as soon as he enters married life. The members gather together at night in the club and discuss matters of common interest, telling stories, sing songs and play drums and dance. It is here that they learn the spirit of mutual understanding and cooperation. Social services like cleaning the village footpaths, wells etc. are obligations which every member must partake.

Besides being a dormitory for boys, the 'nodrang' also serves as an assembly hall of the 'khunang' and the village elders. No woman is allowed to enter inside the nodrang, it being a matter of shame and indecency to see a woman inside it. Young unmarried girls have their own special dormitory in their houses on one side of the kitchen. But they always meet in each other's house by turn to discuss matters of general interest like spinning and weaving, composing songs and telling stories etc.

There is, however, another remarkable association of both unmarried boys and girls getother, known as 'hangseow' This association last only for one year and is organised by them for working together during cultivation. The leader known as 'naga hoja' is the guiding spirit of the asscciation and commands implicit respect and obedience from each member. Under him is his assistant known as 'naga pharai'. There are also the girl counterparts known as 'matta hoja, and 'matta pharai'. These male and female leaders assist the president called 'gejebao' who is to preside over a meeting of the association which is usually held in his own house. The busu festival also is held in his house and the dance during such festival in his courtyard. Throughout the year the members of the hangseow work together in jhum by rotation in every member's fields. During such arrangement of mutual help no member is allowed to be absent from the work. In case any member does not turn up without adequate reasons, he or she is liable to a fine of one basket of paddy known as 'bangki' which is to be stored in the gejabao's house for the preparation of zu during the festival. A basket of paddy is also demanded for the work done in the field of each member which is collected at the end of the year for expenses to be incurred during festivals. They may also work for a non-member family on payment of some baskets of paddy which varies according to the yield of the land of the owner. It may be noted that this association is dissolved immediately on the last night of the busu festival which may again be formed just before cultivation begins in the coming year. New office bearers including the president (gajebao) of the hangseow are also elected every year in which the hangseow is formed.

Besides the hangseow, there is another association known as 'surem,. In form and

size it is smaller than the hangseow. It is usually formed among persons of similar age groups and sexes for a joint venture in cultivation. It may consist of twelve or fifteen or even more persons and is dissolved immediately after cultivation is over. Members of this association also help each other in the fields. Boys or girls or men or women of similar age group may form themselves into separate surems and they are not mixed together. Thus there may be more than one surem but there can be only one hangseow in the village.

Village administration : A village is called 'noblai' meaning a cluster of houses while the village with its population is known as 'raji'. There is a village headman known as 'Khunang'. Under him there are the senior and the junior headmen known respectively as 'dilig' and 'habaisagao'. All of them are elected by the village elders at a formal meeting usually held at the pleasure of the 'raji' at the 'nodrang' or boys' dormitory. All of them hold office at the pleasure of the 'raji'. The three together constitute a sort of an executive body entrusted with special powers for running the administration of the entire village The 'dilig' acts as the vice-chairman and sometimes performs the duties of the 'khunang' during his absence while the habaisagao does the duty of announcer or village crier. It is his duty to call the villagers to the meeting by shouting at the top of his voice from one end of the village to another. It is also his duty to announce the decision of the village council. All these duties are performed by the direction of the 'khunang'. It may be noted that without the consent of the 'khunang' no meeting can be held and no function can take place. Even then he acts only as chairman of the assembly and he cannot take any decision alone without the consent of the assembly. The assembly discuss matters relating to the village, e.g. constructing a village path or repairing old ones, cleaning the wells etc. fixes the date of festivals and estimates the expenditure incurred therein, and settles minor disputes like quarrels between neighbours, theft or robbery, and divorce or separation etc. Disputes like those relating to inheritance of property are referred to the District Council at Haflong if the village assembly cannot settle them.

Other reforms and development measures : As has been mentioned earlier there is one Government hospital in the village. But the presence of this hospital there is for catering to the needs of the government officials like P.W.D. workers, Block employees, etc. rather than that of the villagers. This is so because villagers usually take recourse to their own indigenous medicines which cost them nothing. Medicinal herbs are found in the surrounding jungles and the villagers are well acquainted with this free gift of nature. Moreover, their illness is also taken to be the cause of evil spirits like 'sagain nizik' and sacrifice of animals is offered to propitiate them. The holy water (dithar) which has been administered by the priest during the 'maisangba' ceremony is also considered as the best kind of medicine to the ailing persons. Even if these people know the modern methods of contraceptive and the beneficial effects derived from it they are reluctant to discard their superficial superstition which has its deep and firm roots in their religion.

There is no denying the fact that literacy is the watchword of the villagers and as many as 133 of them are reported to be literate without educational standard and 96 who are still continuing in their studies either in the junior or senior basic schools in the village. It is evident that the villagers realise the need

of education and children are not barred from attending school in their early age. Those who have completed the M. E. standard are also reported to have continued their further studies in schools or college at Haflong. It may be safely said that these students being in urban town like Haflong may in the near future shape and mould the society in their village with new ideas and notions of urban life.

CHAPTER V

CONCLUSION

Though the village can no longer claim to be typical, the people still stick to their old customs and manners. The Dimasas of this part of the Barail hills are quite different from those Kacharis of the plains. The hill Dimasas still speak the language of their forefathers which is known as the Dimasa language while with those of the plains the language has undergone changes intermingling with the language of the Assamese neighbours. Moreover, the Kacharis of the plains have lost their national dress and their customs and manners have been partially transformed. It is but natural that under the dominating influence of their plains neighbours they have foresaken not only their traditional dress and language but also the religion of their ancestors. The wave of influence and change sweeps far and wide and even Gonjung, it is believed, will, in the near future, be effected by this change. This is so because there are alreacy symptoms of change in the village as has been described in the previous chapters.

The main occupation of the people is jhumming although wet cultivation is practised here and there in open fields at the foot of the hills. But the majority of the villagers are jhummers. The method of cultivation as well as implements of the same are primitive. Hence the yield is poor. Besides, the surrounding jungles have all been cleared down for jhumming leaving no trace of deciduous trees and after two or three years' cultivation the rich soil is laid bare. The area of cultivation has extended outside the boundary of the village as far as the bank of the Diyung as reported by the villagers themselves. The question of land is therefore becoming acute and the same plot is cultivated for four or five seasons.

Weaving which has been a pride of this section of the Bodo tribe seems to have lost its importance. The products of the mills have deteriorated this proud cottage industry of the Dimasas. The villagers now prefer to purchase the different varieties of clothes available in the market at a cheap rate rather than weave their own which require much skill and labour. Besides, their loom is simple and primitive and facilities to better their art and technique of weaving is totally absent. Their cottage industries such as canework and smithy lack initiative and encouragement. These industries are practised by the villagers in small scale and that also in their spare time when needs arise. The competition of the factory-produced articles retard the growth of these industries and the difficulty to procure charcoal and iron ore is also the factor that abate the importance of these small industries.

Gonjung is situated on the Haflong via Mahur Road and so it is easily accessible

either from Haflong, Mahur or Jowai and Shillong. Hence there is every possibility of its being urbanised. The occasional visits of the urban people to the village as well as of the villagers to the urban areas in turn influence them with urban notions and habits. Urban ways of life are gradually adopted by the people as can be seen in their use of clothing, consumer goods etc. Most of the houses are far from being typical and the presence of the Hospital, P.W.D. quarters, Sericulture centre, Weaving centre, Schools, Inspection Bungalow etc. are positive proofs of a departure from rural to urban life.

It is interesting to note that the religion of the Dimasa Kacharis of this part of the Barail hills is no longer traditional but it is rather a mixed form of Hinduism and their own traditonal type of religion. A number of gods and goddesses have a place in their worship and sacrifices. The names of these gods and goddesses are varied and some of them are similar to those found in Hindu pantheon. As for example, 'heremdi' has the place of the goddess 'Kali' among the Hindus. The majority of the Kacharis especially those of the plains are rapidly becoming Hinduised. Time will not be far when the Kacharis of this subdivision also will probably embrace Hinduism and forget all they can of their tribal religion.

APPENDIX–I

GLOSSARY

Adeodhain	—	religious man
Barowa	...	a junior priest
Basu-jiba	...	a festival held after harvest
Daikhoo	...	a god's house
Dainyah	...	an assistant priest
Daodi-daimba	...	the splitting of eggs
Daosathaiba	...	a ceremony which is held after the removal of the navel from the child.
Dhol	...	a drum
Dithar	...	holy water
Dohongsuba	...	the throwing of sun grass to the pyre
Dolai	...	a bier for carrying the dead body
Gejabao	...	the president of the hangseow
Hangseow	...	a labour co-operative of unmarried persons
Hojaijig	...	a dhai or female attendant
Horni garba	...	a ceremony held during the night time
Jooluk	...	a name of a female clan
Jumangsao-kainba	...	a ceremony in which friends and relatives are entertained after cremation
Jonthai	...	a priest
Kalti	...	a bride price
Khel	...	the name for a clan
Khunang	...	the village headman
Lao-thai-langba	...	a final engagement for marriage
Madais	...	a general name of gods and goddesses
Makham garba	...	a ceremony in which food is offered to the dead
Maisangba	...	a sacrifice of animals
Mankulangling	...	the cremation ground
Min-habha	...	the period in which the son-in-law stays in his father-in-law's house
Muri	...	a flute
Nagabhoja	...	a leader of the hangseow
Nagapharai	...	an assistant leader of the hangseow
Nokhong	...	the outer chamber of the house
Noringh	...	the inner chamber of the house
Nodrang	...	a bachelor's house
Paradose	...	divine displeasure
Patri	...	a soothsayer
Pinda	...	a food offered to the dead
Phira-phoiba	...	the visit of the daughter-in-law to the house of her husband's parents after marriage
Rajampai	...	a cloth worn by women round the breast
Regu	...	a cloth worn by women round the waist
Rekaosa	...	a cloth covered over the waist cloth (regu)

Glossary (concld)

Rajini-garba	...	a ceremony held before cultivation
Saini-garba	...	a ceremony held during the day time
Sagain-hijik	...	witches
Saudi-dang-singpha	...	a formal engagement for marriage
Sangphong	...	a name of a male clan
Sradha	..	a ceremony which is performed sometime after cremation
Tain	...	the frontal bone of the deceased
Thairik	...	the funeral pyre

APPENDIX II

TABLES

TABLE 1

RANGE OF INFORMATION BY HOUSEHOLD-HEADS AND CASTE/TRIBE/COMMUNITY.

Caste/Tribe/Community	Total No. of house-holds (Surveyed).	No. of household-heads who know the name of			
		Thana	Sub-Division	District	Name of Principal River flowing through the Dist.
1	2	3	4	5	6
Dimasa-Kachari	62	62	62	62	62

TABLE 2

SIZE AND COMPOSITION OF THE HOUSEHOLDS

Total No. of Households (Surveyed).	Single Member			Two or three Members			Four to Six Members			Seven to Nine Members			Ten Members and above		
	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
62	2	2	—	8	7	14	34	89	87	18	70	69	—	—	—

TABLE 3

AREA, HOUSES, HOUSEHOLDS & TOTAL POPULATION

Location code No. and name of Village	Area in sq. miles	Occupied Houses		Total No. of persons enumerated (including inmates of Institution and houseless persons)			Inmates of Institutions and houseless persons	
		No. of houses	No. of households (Surveyed)	Persons	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Code No. 193 Gonjung	Not Available	68	62	338	168	170	—	—

TABLE 3 (concld.)

LITERATES		AGRICULTURAL CLASSES					
Males	Females	Cultivators of land wholly or mainly owned and their Dependants		Cultivators of land wholly or mainly unowned and their Dependants		Cultivating labourers and their dependants	
		Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17
122	104	167	166	..	..	1	4

TABLE 4

HOUSEHOLDS AND CASTE/TRIBE/COMMUNITY BY NUMBER OF ROOMS AND NUMBER OF PERSONS OCCUPYING

Caste/ Tribe/ Community	Total No. of households (Surveyed)	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	
				Total No. of households	Total No. of households members	Total No. of households	Total No. of households members	Total No. of households	Total No. of household member	Total No. of households	Total No. of household members	Total No. of households	Total No. of household members
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Dimasa-Kachari	62	159	338	..	..	..	..	34	147	21	134	7	57

TABLE 5

MATERIAL CULTURE–CONSUMPTION HABITS BY ANNUAL HOUSEHOLD INCOME AND HOUSEHOLDS BY CASTE/TRIBE/COMMUNITY

Caste/ Tribe/ Community	No. of households that use mosquito curtain having Annual income of					No. of households that do not use mosquito curtain having annual income of				
	Rs. 1201 & Above	Rs. 901-1200	Rs. 601-900	Rs. 301-600	Rs. 300 & Less	Rs. 1201 & Above	Rs. 901-1200	Rs. 601-900	Rs. 301-600	Rs. 300 & Less
1	2	3	4	5	6	7	8	9	10	11
Dimasa-Kachari	..	..	..	..	..	6	8	16	28	4

TABLE 5 (concld.)

Caste/ Tribe/ Community	No. of households that use toilet/washing soap having annual income of					No. of households that do not use toilet/washing soap having annual income of				
	Rs. 1201 & Above	Rs. 901-1200	Rs. 601-900	Rs. 301-600	Rs. 300 & Less	Rs. 1201 & above	Rs. 901-1200	Rs. 601-900	Rs. 301-600	Rs. 300 & Less
1	12	13	14	15	16	17	18	19	20	21
Dimasa--Kachari	6	8	16	28	4	..	..	..	..	..

TABLE 6

MATERIAL CULTURE—POSSESSION AND USE OF FURNITURE AND CONSUMER GOODS AND SERVICE BY CASTE/TRIBE/COMMUNITY AND NO. OF HOUSEHOLDS

Particulars	No. of households consuming among
	Caste/Tribe/Community Dimasa-Kachari
1	2
1. Fuel :—	
Wood	62
2. Furniture :—	
Bed-stead	46
Mirror	62
3. Utensils :—	
Earthen vessel	62
Aluminium pots	62
Brass vessel	62
Enamel Plates	62
Mugs	62
Lota	62
Cups	62
Bamboo pipes	62
4. Consumer- goods :—	
Hurricane lantern	62

TABLE—7

HOUSEHOLDS AND POPULATION BY RELIGION, SECT/SUB-SECT AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Religion	Sect	Sub-sect	Not belonging to any sector/ Sub-sect	Total No. of households (surveyed)	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Dimasa Kachari	Hindu	Dimasa Kachari	..	..	62	338	168	170

TABLE—8

COMBINATION OF OCCUPATION

Main Occupation	Total No. of Households	Number of Households		
		Subsidiary Occupation Group		
		Cultivation	Weaving	Service
1	2	3	4	5
Cultivation	60	..	57	2
Agricultural Labour	2	1	2	..

TABLE—9

HOUSEHOLD-HEADS BY CASTE/TRIBE/COMMUNITY, AGE GROUP, SEX AND LITERACY

AGE—GROUPS	CASTE/TRIBE/COMMUNITY—DIMASA-KACHARI					
	Total No. of Household-heads in the village					
	PERSONS					
	Literate		Illiterate		Total	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
0—14	..	..	..	..	..	..
15—24	..	..	..	..	..	..
25—59	47	7	..	..	47	7
60 & Above	7	1	..	..	7	1
Total No. of Household heads	54	8	...	...	54	8

TABLE—10

WORKERS BY SEX, BROAD AGE-GROUPS, INDUSTRY, BUSINESS, CULTIVATION AND AGRICULTURAL LABOUR BELONGING TO THE HOUSEHOLDS

Age-Group	Total			Working in Industry belonging to the Household			Working in Business belonging to the Household			Working in Cultivation belonging to the Household			Working in Agricultural labour belonging to the Household		
	Persons	Males	Females	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	14	15	16
All-Ages	195	96	99	..	..	..	..	..	..	193	95	98	2	1	1
0—14	19	9	10	..	..	..	..	..	..	19	9	10	..	..	..
15—34	107	47	60	..	..	..	..	..	..	106	47	59	1	..	1
35—59	61	33	28	..	..	..	..	..		60	32	28	1	1	..
60& Above	8	7	1	..	..	..	..	..	..	8	7	1	..	..	..

TABLE—11

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

Age-Groups	Total No. of non-workers			Persons engaged in Household duties only			Full time students or children attending school			Dependants			Unemployed		
	Persons	Males	Females	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	14	15	16
All-Ages	143	72	71	..	..	..	59	36	23	84	36	48	..	..	..
0—14	140	70	70	..	..	..	56	34	22	84	36	48	..	..	..
15—34	3	2	1	..	..	..	3	2	1	..	..	..	..	..	..
35—59	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.
60& Above	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE—12

MAIN OCCUPATION, PER CAPITA ANNUAL HOUSEHOLD INCOME AND FAMILY TYPE

Main Occupation	NUMBER OF HOUSEHOLDS																		
	Per capita annual Household income ranges (in Rupees)																		
	Re.1—Rs.50			Rs. 51-100			Rs. 101-200			Rs. 201-300			Rs. 301-500			Rs. 501 & above			
	S	I	J	S	I	J	S	I	J	S	I	J	S	I	J	S	I	J	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Cultivation	..	..	..	25	1	..	22	..	1	9	..	..	1	..	..	..	1	..	60
Agricultural Labour	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	2
Total	...	...	..	26	1	..	22	...	1	10	...	..	1	..	..	..	1	..	62

TABLE—13

ANNUAL HOUSEHOLD INCOME BY MAIN OCCUPATION AND SOURCE OF INCOME

Main Occupation	No. of households	Source of income	All Households: No. of households	All Households: Amount In Rupees	All Households: Percentage	No of Households with annual income (in Rs.) of: Rs. 300 & Less — Amount Rs. P.	Rs. 300 & Less — No.of H/Hs	Rs. 301-600 — Amount Rs. P.	Rs. 301-600 — No.of H/Hs	Rs. 601-900 — Amount Rs. P.	Rs. 601-900 — No.of H/Hs	Rs. 901-1200 — Amount Rs. P.	Rs. 901-1200 — No.of H/Hs	Rs. 1201 & Above — Amount Rs. P.	Rs. 1201 & Above — No.of H/Hs
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cultivation	60	1. Cultivation	60	37,505.00	89.58%										
		2. Service	2	1,690.00	4.04%										
		3. Weaving	57	2,672.00	6.38%	740.00	3	13,050.00	28	11,315.00	16	7,180.00	7	9,582.00	6
			Total	41,867.00	100.00%										
Agricultural Labourer	2	1. Agl. labourer	2	1,055.00	83.07%										
		2. Cultivation	1	150.00	11.81%										..
		3. Weaving	2	65.00	5.12%	285.00	1	...	..	..	..	985.00	1	..	..
			Total	1,270.00	100.00%										
						Rs.		Rs.		Rs.		Rs.		Rs.	
		Grand Total—	Rs. 43,137.00			1,025.00	4	13,050.00	28	11,315.00	16	8,165.00	8	9,582.00	6

TABLE—14

AVERAGE ANNUAL EXPENDITURE PER HOUSEHOLD OF INCOME GROUPS AND OCCUPATION BY CASTE/TRIBE/COMMUNITY

Caste/ Tribe/ Community	Main occupation	No. of households in main occupation	All Households: Items of expenditure	All Households: No. of households	All Households: Expenditure per household (in Rs.)	All Households: % of Total expenditure	Households within the annual income Group of: Rs. 300 & Less: No. of H/Hs	Rs. 300 & Less: Average expenditure	Rs. 301-600: No. of H/Hs	Rs. 301-600: Average expenditure	Rs. 601-900: No. of H/Hs	Rs. 601-900: Average expenditure	Rs. 901-1200: No. of H/Hs	Rs. 901-1200: Average expenditure	Rs. 1201 & Above: No. of H/Hs	Rs. 1201 & Above: Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
			(*a*) Food-stuff	60	243.70	49.63%		(*a*) 95.00		(*a*) 212.25		(*a*) 276.87		(*a*) 289.29		(*a*) 322.50
			(*b*) Clothing	60	96.17	19.59%		(*b*) 30.00		(*b*) 71.00		(*b*) 107.50		(*b*) 145.71		(*b*) 159.17
Dimasa			(*c*) Education	36	38.39	7.82%	3	(*c*) Nil	28	(*c*) 25.10	16	(*c*) 49.00	7	(*c*) 59.50	6	(*c*) 56.50
Kachari	Cultivation	60	(*d*) Revenue	60	3.00	0.61%		(*d*) 3.00		(*d*) 3.00		(*d*) 3.00		(*d*) 3.00		(*d*) 3.00
(Tribe)			(*e*) Miscella-neous	60	109.75	22.35%		(*e*) 44.05		(*e*) 84.21		(*e*) 120.94		(*e*) 160.00		(*e*) 173.00
				Total	491.01	100.00%										

TABLE-14 (Concld.)
AVERAGE ANNUAL EXPENDITURE PER HOUSEHOLD OF INCOME GROUPS AND OCCUPATION BY CASTE/TRIBE/COMMUNITY

Caste/ Tribe/ Community	Main occupation	No. of households with main occupation	All Households: Items of expenditure	All Households: No. of households	All Households: Expenditure per household (in Rs.)	All Households: % of Total expenditure	Households within the annual income Group of: Rs. 300 & Less: No. of H/Hs	Rs. 300 & Less: Average expenditure	Rs. 301-600: No. of H/Hs	Rs. 301-600: Average expenditure	Rs. 601-900: No. of H/Hs	Rs. 601-900: Average expenditure	Rs. 901-1200: No. of H/Hs	Rs. 901-1200: Average expenditure	Rs. 1201-Above: No. of H/Hs	Rs. 1201-Above: Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
			(*a*) Food-stuff	2	152.50	38.13%		(*a*) 120/-						(*a*) 185/-		
			(*b*) Clothing	2	114.00	28.50%		(*b*) 35/-						(*b*) 193/-		
Dimasa	Agricultural		(*c*) Education	Nil				(*c*) Nil						(*c*) Nil		
Kachari	Labourer	2	(*d*) Revenue	2	3.00	0.57%	1	(*d*) 3/-					1	(*d*) 3/-		
(Tribe)			(*e*) Miscelle-aneous	2	130.50	32.62%		(*e*) 45/-						(*e*) 216/-		
					400.00	100.00%										

TABLE 15

OVERALL HOUSEHOLDS INCOME AND EXPENDITURE POSITION BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Number of Households with annual income of											
	Rs. 300 & less –			Rs. 301-600			Rs. 601-900			Rs. 901-1,200		
	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account
1	2	3	4	5	6	7	8	9	10	11	12	13
Dimasa—Kachari	..	4	..	..	28	..	..	16	..	..	8	..

TABLE 15 (concld.)

All Households							Number of Households with surplus account of							
Rs. 1201 & Above														
Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Total	Below Rs.5.	Rs. 5-10	Rs. 11-25	Rs. 26-50	Rs. 51-100	Rs. 101-200	Rs. 201-500	Rs.501& above
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
..	6	..	..	62	..	62	..	3	2	5	16	18	10	8