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CENSUS OF INDIA 1961

VOLUME III

ASSAM

PART VI

VILLAGE SURVEY MONOGRAPHS

11. RESUBAKRAPARA

E. H. PAKYNTEIN

of the Indian Administrative Service

Superintendent of Census Operations, Assam

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Census of India 1961

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11 District Census Handbooks

Depending on the size, there may be sub-parts to some of the parts. In addition, Village Survey Monographs will be published separately for each village.

Census of India 1961

Volume III Part-VI

VILLAGE SURVEY MONOGRAPHS—ASSAM

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

* Present publication

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PREFACE

Resubakrapara is inhabited by the Garos. Both socially and culturally, the Garos of this northeastern part of the Garo Hills district are more advanced than their fellow Garos of the district.

The economy of the village is also much better compared with that of the neighbouring villages in the area. Though cultivation is their main occupation, they also grow oranges, betel nuts, cotton, etc. which bring them a good return in cash.

Situated at the foot of the surrounding hills, the village has facilities for its growing economy. Moreover, the Krishnai river and other small streams provide water for the irrigation channels to the wet paddy fields. The black loamy soil of the area is quite good for growing cotton. Other facilities such as communications, water-supply, agricultural improvement, etc. are provided by the Resubelpara Tribal Development Block. The important institutions in the village are the lower primary school, the Youth Club and the Church.

One peculiar characteristic of the people is that they seem to have forgotten or rather they feel reluctant to recall their old traditional ways of life. Their modes of dress, ways of living, customs and manners have undergone great changes. Frequent contacts with urban people have changed their outlook on life. Urban ways have crept into their society and everything in modern society is inviting to them. This modernism has affected the conduct of the survey in the sense that vital information regarding their original ways of life was not available.

The total number of households in the village is 39 out of which 30 were surveyed. These 9 households were left out during the survey because the heads of the households concerned were not in the village and their children were not able to supply the required information. The people are sociable and friendly. Hence there was no difficulty in approaching them with a set of questions. But they seem too sophisticated to answer each and every question put before them that sometimes it seemed too much of an exaggeration than of facts. Everything was recorded on the basis of information supplied by them.

The survey was concluded some time during the month of December, 1962 by Investigators K. S. Lyngdoh and A. B. Pugh, accompanied by Shri S. K. Dutta, photographer. After framing the preliminary draft, it was necessary that some clarifications be made on the comments made by Dr. B. K. Roy Burman, Officer on Special Duty, Handicrafts & Social Studies Unit, Office of the Registrar General, India. This was accordingly done by Shri K. S. Lyngdoh, Investigator of this office and Shri N. K. Banerjee, another Investigator from the Registrar General's office, some time in the month of July, 1964. The final draft of this monograph was supervised by Shri F. B. Lyngdoh, D.S.C.O., on the basis of the materials supplied by Shri K. S. Lyngdoh, Investigator.

E. H. Pakyntein

FOREWORD

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

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

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

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

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

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

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

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

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

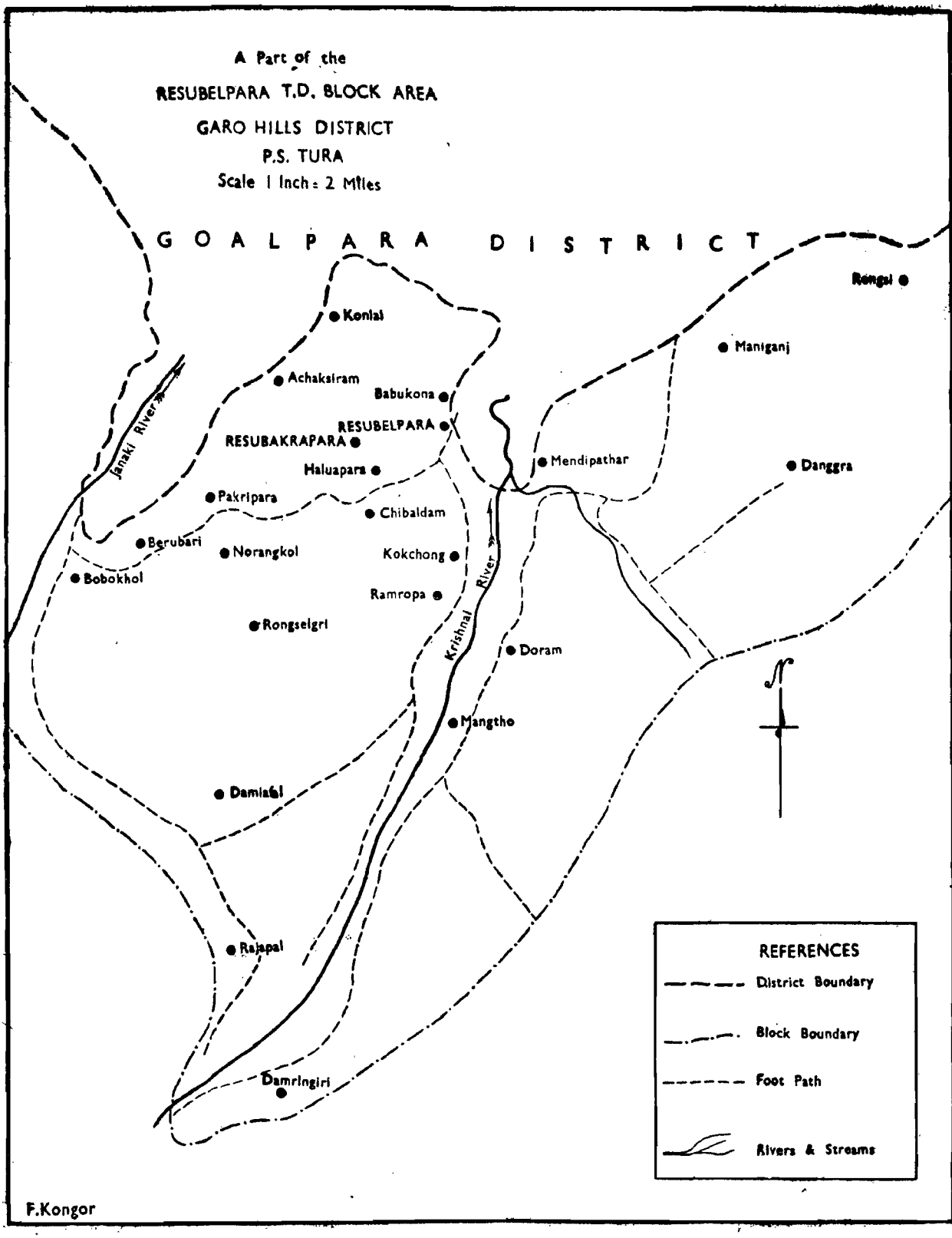
It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in Situ* of material traits, like settlement patterns of the village; house types; diet; dress,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

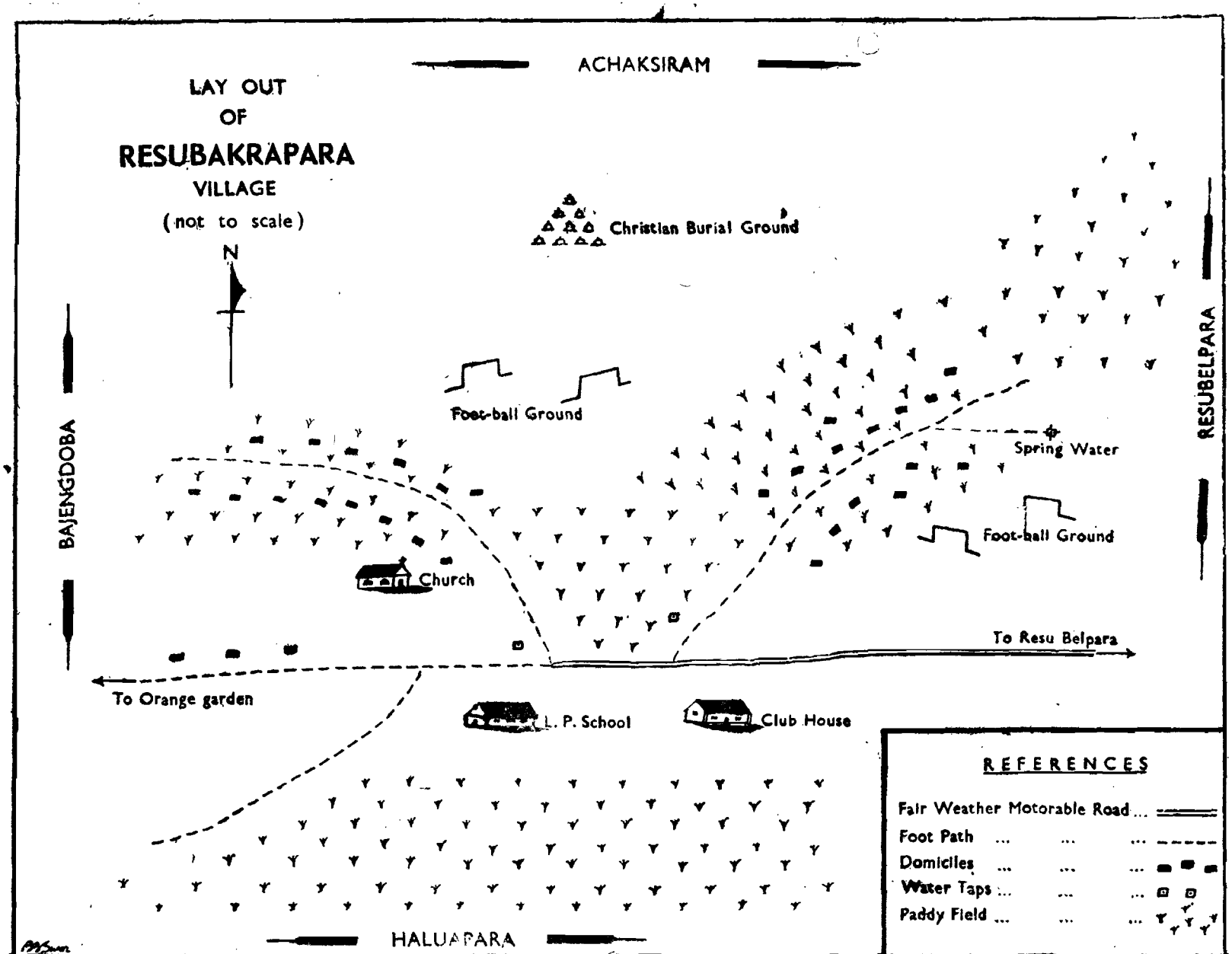
tion to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics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

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

New Delhi,
July 30, 1964.

Asok Mitra
Registrar General,
India.


A Part of the
RESUBELPARA T.D. BLOCK AREA
GARO HILLS DISTRICT
P.S. TURA
Scale 1 Inch = 2 Miles
GOALPARA DISTRICT
Rongai
Konial
Maniganj
Achaksiram
Babukona
RESUBELPARA
RESUBAKRAPARA
Janaki River
Haluapara
Mendipathar
Danggra
Pakripara
Chibaldam
Berubari
Norangkol
Kokchong
Bobokhol
Ramropa
Krishnai River
Rongselgri
Doram
Mangtho
Damiagi
Rajapal
Damringiri
REFERENCES
District Boundary
Block Boundary
Foot Path
Rivers & Streams
F.Kongor


LAY OUT
OF
RESUBAKRAPARA
VILLAGE
(not to scale)
N
ACHAKSIRAM
Christian Burial Ground
Foot-ball Ground
Spring Water
Foot-ball Ground
BAJENGDOBA
RESUBELPARA
Church
To Resu Belpara
To Orange garden
L. P. School
Club House
HALUAPARA
REFERENCES
Fair Weather Motorable Road ...
Foot Path ... ...
Domiciles ... ...
Water Taps ... ...
Paddy Field ... ...

CHAPTER I

THE VILLAGE

Introductory

Partly hidden among the luxuriant growth of semi-tropical trees at the northern foothills of the district, lies Resubakrapara, a half-sleepy Garo village. The river Damring, or Krishnai as it is called by the lowlanders meanders nearby till it discharges its waters into the mighty Brahmaputra about 20 miles away. Association with the plains people, Christianity, the British administration and developmental activities of the post-independence era have had their impact on this village which, nevertheless, remains Garo in its essence. This then is the village which we are going to study — a typical Garo village which has been subjected to forces of change.

Location with reference to important centres

Longitude 90°36′ E and latitude 25°54′ N indicate the position of the village in the map. On the ground, it is about 19 miles from Krishnai, one of the important stations on the Assam Trunk Road on which vehicles of the State Transport as well as of private undertakings, for both goods and men, ply regularly. A rough but fair weather motorable road leads one from the village to Krishnai which serves as its gateway to Tura, the headquarters of the Garo Hills district, about 139 miles from the village, with Goalpara, the subdivisional headquarters of the district of the same name about 34 miles, and with Gauhati, 92 miles away. No wonder therefore that the village depends most on Goalpara, Dhubri and Gauhati for commerce and industry. The police outpost at Dainadubi is only 3 miles from the village. The only road to the village runs through Resubelpara, the headquarters of the Tribal Development Block which is just about a mile away from the former.

Physical aspects

Situated as it is at the foothills, Resubakrapara commands a picturesque, if not attractive, scenery. Dense forests cover the ridges and lower ranges surrounding the village area rendering communications through them hazardous. Around the village, however, the low-hills are cleared of forests giving place to orchards mostly of oranges and betel-nut trees which bring wealth to the villagers.

The river Krishnai, called Damring by the Garos, flows near the village. Rising in the hills to the north of the Arbela range, it meanders through paddy fields which lie on its banks and enters the Goalpara district flowing through a village called Jira which lies at the boundary between the Goalpara and the Garo Hills Districts. It is the most important of all the streams that water the paddy fields of the villagers having deep water with a bed which is for the most part sandy although boulders and rocks also show themselves here and there. Swelling and overflowing its banks during the monsoon, the Damring not only empties itself of silt carried from the hills on the paddy fields, but it also damages the crops, thus combining in itself, as is the case with most of such rivers, both blessing and curse. Being navigable for most parts of the year, it provides facilities for the people of the area to carry their goods and products up and down by means of rafts, boats and ferries.

The village itself shows an appreciable improvement in sanitation, education and social aspects. It is said to be the cleanest in the area, which reputation is also said to have been acquired even long before the establishment of the Block.

Flora and fauna

As has been mentioned in the preceding paragraph, forests abound in the area surrounding the village. There is no forest under reserve by the Government but there are reserve forests on the hill sides wherefrom timbers like sal used in building and construction purposes are available. For cutting these trees permission is to be obtained from the Nokma who may seek the District Council's permission whenever necessary. Nothing is paid for the timber. Sal, teak, gugra and different kinds of bamboo are among the valuable trees found in the area.

As is usual in the hills, the forests adjoining the village also abound in wild games, the most common being deer, hare, rabbit, fox, porcupine, squirrel, etc. The larger kind which are available in the deep forests include wild pigs, bears, buffaloes, leopards, tigers and elephants. Peafowls, pheasants, jungle fowls, partridges, snipes and wild ducks of various kinds provide for small games. A large variety of colourful birds such as myna, parrot, pigeon, dove, sparrow, vulture, kite, etc., are among the other birds found. Some of these animals and birds invade the nearest paddy fields eating and destroying the crops. To protect the latter, traps are laid or alarming bells or gongs are used in the fields to catch or frighten the animals and birds.

Climate

The area enjoys an inland climate which is hot in summer and cold in winter. The heat is intense in the months of May, June and July. Dense forests of the surrounding hills as well as the river Krishnai help to moderate the heat of the summer sun. Heavy rainfall in the summer keeps down the temperature but also makes the atmosphere steamy and oppressive. The cold weather which usually commences from November and lasts up to February is characterised by cold and chilly nights, frosty and dewy mornings with a day which begins with a bright sunshine. The monsoon usually sets in the month of June and by July the rainfall is heavy. It continues up to the month of October with periods of breaks in between. The average rainfall in this part of the district is about 250 to 300 centimetres.

Area, number of houses, residential pattern

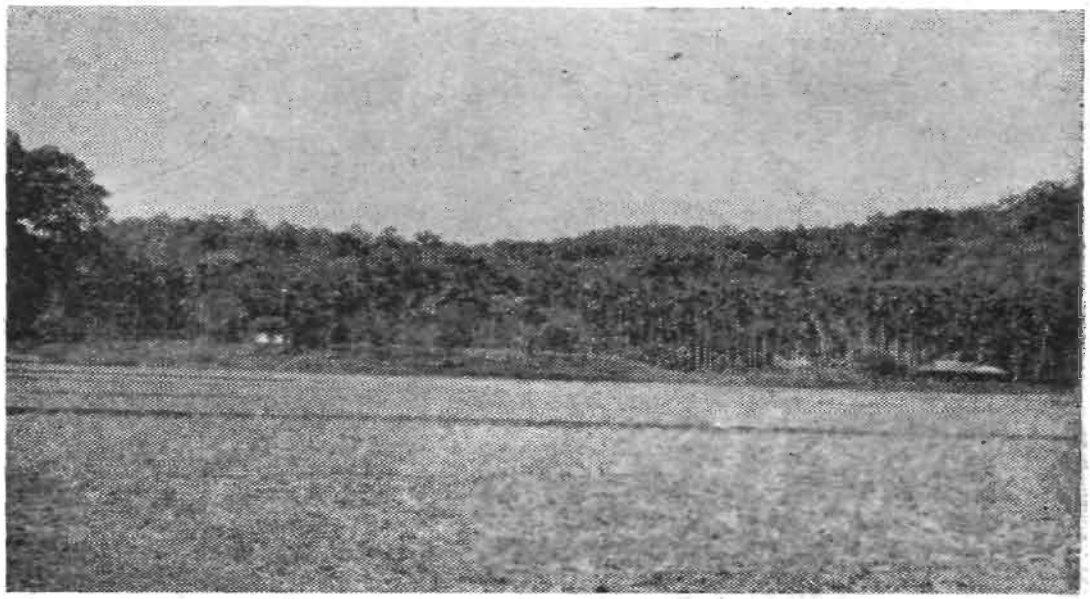
The village covers an area of about 3 miles which includes, besides homesteads, paddy fields, fruit gardens, outlying forests, etc. The number of households as on 1st March 1961 was 39 with 234 persons, 121 males and 113 females.

The village is not a compact one. A vast open space is all that is necessary for building a house. This is so because only a large compound can allow space for a betelnut and orange garden or in a few cases, a fishery, besides the house. All the households lie to the right of a visitor approaching the village from Resubelpara. They are laid mostly in two patches separated by a football ground. The compounds as well as the houses wear a neat and tidy look. The rooms are also decorated with flowers, various types of which bloom in beautiful colours in the courtyard.

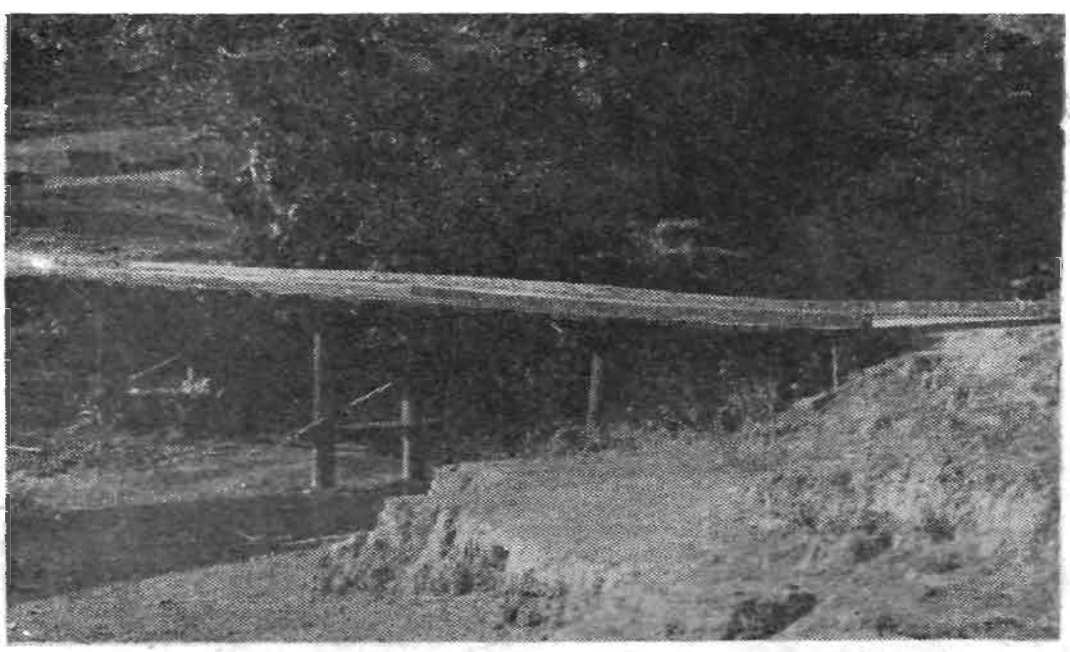
The following table shows the difference in the number of households and population in the village from 1951 to 1961:—

Table No. 1

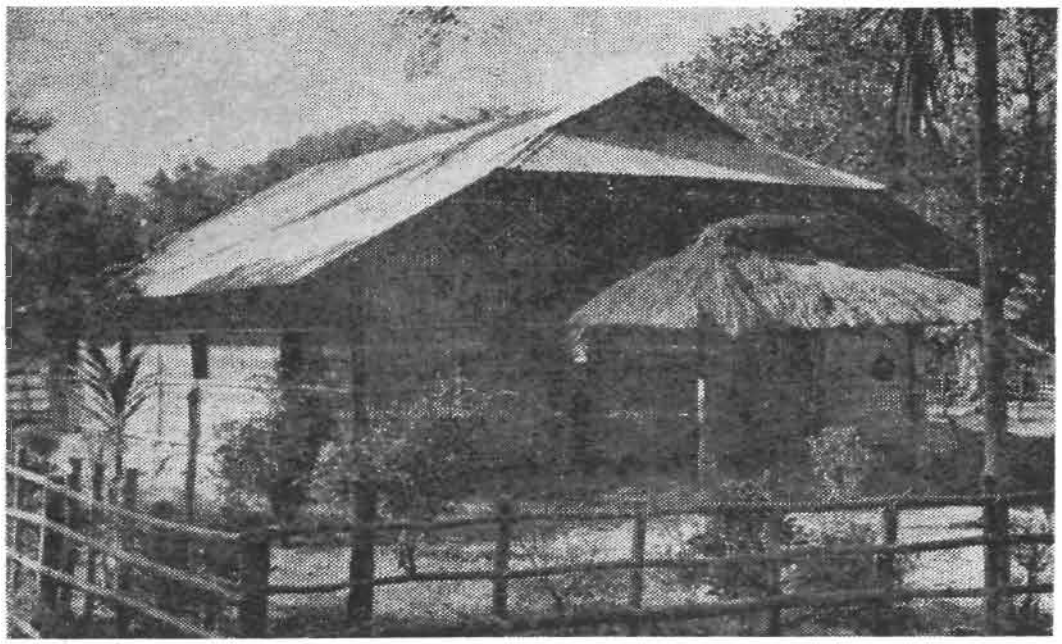
Year	No. of households	Persons	Males	Females
1951	24	156	81	75
1961	39	234	121	113



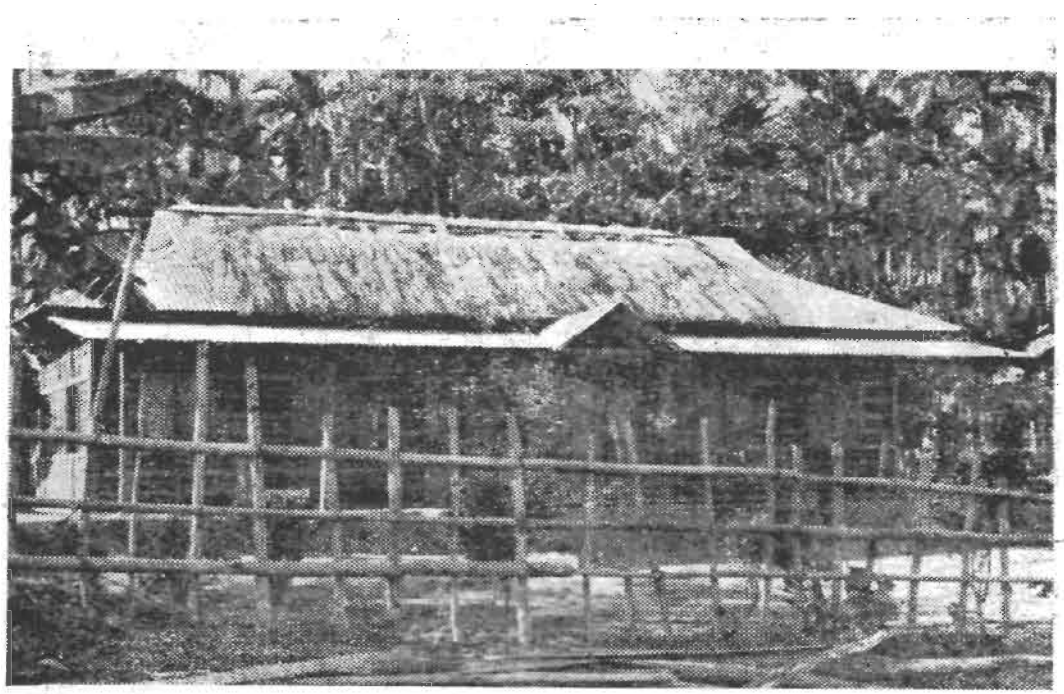
A view of the village from a distance



This bridge is the lifeline between the village and Mendipathar, the market place



'Man does not live by bread alone'—this church in the village testifies that



Simple though it looks, it is the Lower Primary School, the seat of learning in the village

The above table shows the increase of population by 78 persons or 50% during the decade. The 1961 population comprises 121 males and 113 females which shows that the number of men in the village exceeds that of women by 8 only. The number of households also increases from 24 to 39 or 62.5% during the ten years which indicates that the size of the village also increases directly with the number of houses and households. It may be noted that this increase in the number of households and also of the population is due to the split of old families. No case was reported during the survey regarding immigration into and emigration from the village.

Important public places including place of worship, crematorium, welfare and administrative institutions

All the administrative institutions are located at Tura, the district headquarters of Garo Hills. The village has one Lower Primary School which is situated in the south-east and was established in 1891 by voluntary contributions from the people of both Resubakrapara and Resubelpara. To the west of the village is found the church house built in 1948 by the Baptist Mission. Another important public institution is the club house built in 1950 by the efforts and voluntary contributions of the villagers themselves. The club has a small library, a community radio set and some provisions for games and sports. The village has two football grounds, one situated in the eastern side of the village and the other in north-west. The villagers are all Christians and have a permanent cemetery which is located north of the village on the slope of a hill. Their wet paddy fields extend to the north, east and south of the village while further west are the fruit plantations as well as the surrounding forests.

Sources of water

There are three sources of water in the village. One is a natural hot spring in the north-eastern part but away from the residential area at the foot of the hills. The other two are water taps provided for the village by the Public Health Department with the villagers' voluntary service. These two taps provide good water for drinking purposes conveyed through iron pipes from a spring in the fields northwest of the village, and so most of the villagers draw water from them as they are also situated about the middle of the village.

Market

The nearest market to the village is at Mendipathar which is at a distance of five miles by road or three miles by footpath from the village. It is a weekly market held every Friday. Although Mendipathar is not a big village, it is important as a market centre because here people of the surrounding villages do their marketing and shopping.

History of migration from Tibet

The Garos believe that they originally came from Tibet and in line with this thinking, their traditions, songs and folklores all point to Tibet as their original place. It was not however known whether the name Garo was applied to them in Tibet. On leaving Tibet, a group of them came to a place called Dowang (now known as Towang) in NEFA. According to the villagers, at a place near Bomdila in NEFA, there are even now 300 Garo families and some amongst those families informed them about the last Chinese aggression. Some of the villagers also said that at NEFA there is a place called Garo Mandai where some

Garo families are still living, and assert that when they came from Tibet through Chella Pass (now known as Sela Pass), some families stayed on in NEFA. Under the leadership of Jakpa Jalinpa and Shram Jadapa, some of them proceeded southward and reached Kamrup in Assam. Kamrup was then ruled by the Ahoms who were far superior to them in many respects. Although they had to fight against the Ahoms, the Garos could not establish themselves at Kamrup for a long time. It is said that Kamakhya hill was inhabited by them, and in the course of their sojourn there, they built the Kamakhya temple and even today inside the shrine there are statues and silhouettes of Garo men and women. It might be, they said, that they were Hindus at that time and used to worship there. Finding their stay there insecure under pressure of the Ahom Kings, they came to a settlement with the latter by which they agreed to leave Kamrup and those who were willing to stay would acknowledge the Ahom suzerainty. To symbolise the taking of this oath they had to bite the earth and the term applied to that act is 'ackochiki mukseta,' from which term the Garos call themselves 'Achiks'. The Garos who are now found in different parts of the Kamrup district claim to have settled at such places since then. Consequent to this agreement and the oath, they also presented the Ahom king with three beautiful maidens while the Ahom king in return gave them five groves of plantain trees with which they constructed rafts for crossing the Brahmaputra to other places in the present Goalpara district. Jogighopa was one of the places where they made their settlement. According to them, 'Jogi' was the name of their queen and 'ghopa' means 'cover'. So 'Jogighopa' means 'a place where they buried their queen who died at that place'. Some of them settled in the valleys of Goalpara and some proceeded towards the present Garo Hills district. Tradition goes that when they first came to the regions of the Garo Hills, their ancestors were 9'6'' tall and were very strong. They had to fight wild and monstrous animals prevalent in the areas. A bat (dobak) is said to be then as big as a horse, mosquitoes (gangoo) as big as dogs and toads (dipok) as big as doors. Thus fighting with animals, they succeeded in making the place suitable for their habitation. At that time their society is said to be patriarchal and not matriarchal as it is at present and the youngest son (chon-batgipa depante) is the heir to the property of a family or clan. In course of time it was said that a certain king named Bonepa once called all the Garos to an assembly in which three things were decided. The place where the assembly was held was probably Rongsangiri, a tableland on a hill which thus became a historical place. The first thing decided in the meeting was that Bonepa divided the people into two divisions — Marak and Sangma, each of which being an exogamous division, that is, a Sangma should not marry a Sangma and a Marak should not marry a Marak. The second thing is that according to Bonepa, men had to fight animals and men had no time, therefore, to attend to domestic and property affairs. So it was decided that the females should be put in charge of domestic and property affairs. It was then decided that the youngest daughter (chonbatgipa demechik) should, as the legal heir, inherit the property. The third division is that if Garo girls married non-Garos, they lose their hold on properties. Hence it was considered that making the youngest daughter the heir will remedy this. The result was that even when a Garo woman is married to a non-Garo man, the man would go to stay with her and thus the property would remain with her and with the clan. On the point of lineage also the women being the

legal heirs, the children would take the titles and surnames of their mother and not of their father. The above decisions remain valid even today and on them is based the structure of Garo society.

History of the village

Formerly known as Resu, the village seems to be more than 200 years old. According to the villagers, besides the present 'akhing nokma,' there were previously sixteen 'nokmas' who had acted as 'nokmas' for this Resu 'akhing' land. They could not however say what was the actual period each nokma served. If we take 20 years as the average for each nokma, the total for the 16 nokmas come to more than 300 years. They also said that sometimes it so happened that a particular nokma might be found unworthy of the post, and so the 'mahari' of the wife of a nokma as well as the villagers would select another nokma for the 'akhing'. There is also the possibility that some of the former nokmas might have held office for a long period. Whatever may be the case, it may be assumed that the village has been there for about 200 to 250 years.

In respect of the origin of the name Resu, it was reported that at the very beginning, this akhing was full of 're' meaning 'cane' and 'su' meaning 'thorns of cane'. So the first settler or settlers named it 'Resu' meaning thus 'a place full of cane and its thorns'. At that time all the settlers used to practise jhum cultivation as their main occupation. In course of time they say that the lands were suitable for 'aphal', that is, for wet cultivation. So to convert the lands into wet cultivation and also to reclaim them from the Rabhas who were occupying them at that time, they came down from their original village site which was about 2 miles away from their present village site. This, according to the elderly villagers, took place about 130 years ago during which time there were only 15 households which settled in the new site. It was further reported that when they first came to the new site, the village Resu, then known as Kantalgiri, was already in existence wherein 5 households had settled. Near about 1920-21, G. D. Walker, the then Deputy Commissioner, added the word 'Bakrapara' to 'Resu' and since then the village has been known as 'Resubakrapara'. 'Bakrapara' means 'a hamlet or village having plain land'. In the year 1925, Dr. Mason, probably of the Baptist Mission, changed the name of Kantalgiri into Resubakrapara.

The villagers could not say much about the akhing land. But as far as they know, when the first settlers came to own the Resu akhing there was only one mahari, that is, the Koknal mahari who occupied the Resu akhing and it used to function as a single unit. With the passage of time and due to the practice of jhum cultivation, some villagers shifted to new villages near the present village Resu, each with 5 to 10 families and each nearer to their own jhum fields. So jhum cultivation is one of the important factors for splitting up the village into several villages. That is why Resu akhing has become a big 'akhing' because gradually its people found it very difficult to practise jhum cultivation which was usually located at a distance from the village. Thus as the jhum fields receded to longer distances from the parent village, some households went to one end of the 'akhing' and occupied a definite area of land sufficient for the subsistence of a new village. So while for 130 years, there were 10 villages under the 'nokma' of the Resu akhing land, the number of villages has now increased to 34. Thus Resubelpara, formerly known as Kantalgiri, was such a hamlet of Resubakrapara. There might also be another factor which accounted for the dismemberment of the

Resu akhing and that was the existence of plain land. Some villagers being allured by the possibility of reclaiming a certain area of plain land, shifted to a new site and set up another village.

The present wet cultivation lands were, however, previously occupied by the Rabhas whose descendants are still staying at Rabhahaluapara which is well within the Resu akhing. The Garos from Resubakrapara (about 130 years ago) came down and pushed the Rabhas from the land and occupied it. It was also reported that at that time there was no Resuhaluapara which is now present in between Resubakrapara and Rabhahaluapara. Two explanations for the birth of Resubakrapara were, however, given by the villagers of Resubakrapara and Resuhaluapara. Firstly, they found that there were some lands inside the village (Resubakrapara) which could be transformed into wet cultivation land and to do that, the people living in those plots of land should leave that area and shift a little away from the village. This may, however, be one of the reasons which led to the creation of Resuhaluapara. Secondly, it is evident from another fact that both these villages, Resubakrapara and Resuhaluapara, belong to the 'koknal mahari'. It is said that formerly the 'koknal mahari' had no further subdivisions into 'koknal chubanda' and 'koknal imjima' as it does now. Once two sisters of the 'koknal mahari' quarrelled with each other as a result of which they decided that although their descendants would certainly belong to the 'koknal mahari', they would fall into different subdivisions. So they took the name of 'koknal chubanda' and 'koknal imjima'. Thenceforth, Resubakrapara is inhabited by the 'koknal imjima', while the other sister set up a separate hamlet or 'koknal chubanda' and that was the birth of Resuhaluapara.

Settlement history of the households

The following table shows the period of settlement of the 30 households as far as it was possible to ascertain during the survey. It may be noted that out of the total number of 39 households in the village. 30 households were taken up for survey and the remaining 9 households were left out as their heads were not available during the time of the survey.

Table No. 2

Settlement History of Households by caste/tribe/community.

Caste/tribe/ community	Number of households settled for generations				
	5 and above	3 and below 5	Above 1 and below 3	One generation and below	Unspecified
Awe/Ganching (Garo)	3	14	13	—	—

From the table above it is seen that only 3 households have settled in the village since five generations and above. Fourteen households have come to the village for 3 but below 5 generations and the number of households who have settled in the village above 1 but below 3 generations are 13. Although no record is available regarding when and how these people came to inhabit the village,

our knowledge about their existence in the village is not meagre as is seen from the above table. The reason why these people came to inhabit the village about more than half a century ago has been stated earlier. In this connection it may be noted that the 'akhing' land under the Resubakrapara 'nokma' occupies an area of about 60 square miles according to the villagers. In this 'akhing' land there are 34 villages including Resubakrapara. Each village has its demarcated area of land which, in the case of plain land, may be situated side by side. As a matter of fact, Resubakrapara, Resubelpara, Resuhaluapara, Rabhabelpara, etc. are very close to one another being separated only by the existence of wet cultivation land in between them. In the case of orange orchards and jhum lands also, each village has a demarcated area.

CHAPTER II

THE PEOPLE

Ethnic composition, area of origin and regional distribution

In his book "The Indo-Mongoloids", S. K. Chatterjee has classified the Garos with the western Bodos who are said to have entered Assam from the North-East and to have spread in successive waves not only over the valley of the Brahmaputra but even beyond it to the hills of Tippera. According to their own traditions the Garos came originally from Tibet and settled in Cooch Behar. From there they were driven to the neighbourhood of Jogighopa in Goalpara, but they were again compelled to flee towards the south. After wandering towards Gauhati, they moved into the Habraghat Pargana, where they finally wandered into the hills in which they are now found. According to Sir E. A. Gait, the Garos are very closely allied in language and physical type to the Kacharis, while their customs resemble those of the Lalungs who have in this respect been less affected by outside influences than the Kacharis.

The subdivisions of this tribe have not yet been made out at all satisfactorily. The divisions as given by Buchanan Hamilton and Dalton and in the Census reports differ very considerably. In his book "The Tribes of the Brahmaputra valley" L. A. Waddel stated that the main divisions of the tribe are essentially territorial, whilst the sept distinctions are apparently based on the motherhood system of kinship. According to his classification, the sub-division of the tribe in the district are arranged thus:—

Sub-tribes (endogamous)	Septs (exogamous)
Abeng or Achik, west outer hills	Marak
Atong in south-east outer hills	Sangma
Awe (Arvis) in the north outer hills	Momin, except in Abeng
Machi in central hills	Tuang, only in Awe

Mixed-Subtribes.
Dikhil or Nuniya mixed with the Khasis on the border of Khasi Hills.

Chi-bok, on the Mymensing border.
Nam-dhaniya, on the plains at the North-East border.

The Abengs are separated from the others by a high ridge, the Someshwari range, which explains why this tribe has not one of the 'septs' which is common to the others.

It may be noted that the villagers belong mostly to the Awe sub-section of the Garos and only one or two families were found to be of the Ganching sub-section. Marriage between these two sub-sections was also found in the village under review.

The exact particulars in respect of the division into 'motherhoods' remain still to be elicited. Each 'sub-tribe', wrote Buchanan Hamilton, is divided into clans called 'chatsibak,' which again are sub-divided into different houses called Maharis or 'Motherhoods'. But while adding no fresh light on this point, Dalton uses the term 'Chatsibak' as synonymous with the 'Motherhood', and according to the 1891 Census report, each tribe is divided into two or three motherhoods or sections in which inter-marriage is forbidden. The general names used for these sections by all the tribes are Momin, Marak and Sangma; but there are no Momins amongst the Abengs, while the Arvis have a fourth Mahari which they

call Tuang. Each Mahari is divided into several smaller groups, and the latter are again divided off into families which are said to derive their name from some personal characteristic of the founder or from some natural feature of the village site, such as a tree or a stream. But Sir E. A. Gait could not ascertain whether any of these clans are totemistic or what differences are applied by these minor subdivisions of the Mahari. He presumed that these clans are merely surnames.

The Garos of Assam are found almost in the entire Garo Hills District. They are also found in some places in the districts of Kamrup, Goalpara, United Khasi & Jaintia Hills, Cooch Behar in West Bengal and Mymensing in East Pakistan.

In the village under review, the different 'chatchis', namely, Sangma, Marak, Momin and Shira are found. The 'machong or mahari or madrong' as it is often called gives the numerical strength of each 'machong/mahari/madrong' in this village, both of males and females. The exact meaning of 'machong' and 'mahari' was not understood by the villagers but they professed that 'machong' and 'mahari' are the same and sometimes 'machong' is also known as 'madrong'. According to the villagers, 'machong' (ma—mother and chong—bunch or group) is the Garo term while 'mahari' is a term borrowed either from Assamese or Bengali. The 'mahari' as reported by them includes one's mother's brother and such type of close relatives, both males and females. It seems that though property is inherited by the females, the control of the property remains in the hands of the mother's brother and her 'mahari'. At the same time the 'nokrom' or the 'heiress' husband's 'mahari' have a rightful claim to control the property. A case was found in this village where a girl (nokna) has to remain unmarried being a victim of the tussle between the two maharis. This clearly shows the extent of the law of inheritance still in operation among the Garos of this village. In all the present cases of 'noknaship', it was found out that the property has been inherited by the youngest daughter. In some cases the household has only one daughter who has to inherit while in some more cases, the youngest daughter has denounced her property claim and the next elder sister has got it.

The main subdivisions of the tribe are given below :—

Marak (1)	Momin (2)	Sangma (3)	Shira (4)
1. Rangsa	1. Cheran	1. Agitok	1. Dalbot
2. Balbari	2. Gabil	2. Koksi	
3. Rombak		3. Nimgminja	
4. Konkal		4. Areng	
5. Koknal			

A more elaborate description is given later in the relevant chapter.

Status in the 1891 classification and other sources

Garos were mentioned in Table XVII-Part-A General Summary of the Classification according to the Caste Index of 1891. Their numerical strength was then 1,50,227; 1,19,754 in Assam Hills and 30,473 in Bengal by territorial distribution. According to the 1961 Census, the Garo population in Assam only is 2,58,122 of whom 1,30,636 are males and 1,27,486 females. By virtue of the President's Scheduled Castes/Scheduled Tribes Lists Order 1950 as modified in 1956, the Garos have been treated as Scheduled Tribes enjoying all the benefits as are available according to the Constitution in respect of those who live in the autonomous districts of Assam. Recently the State Government has extended educational and other concessions to those Garos also, and for the matter of that, to other Scheduled Tribes too in the State, who do not live within the autonomous districts of Assam.

Traditional occupation and significant deviations

For all practical purposes, the occupations of the inhabitants of the Garo Hills begin and end with agriculture. In the hills, the Garos cultivate their land on the system known as 'jhum' or the slash-and-burn method of cultivation.

In the village, however, one finds that all cultivable land is applied to wet cultivation and jhumming which was once the only suitable method of cultivation, is still applied to the orange plantation on the hill slopes. The cultivated area is irrigated by means of stream water through channels or drains specially made for the purpose. Fertilisers, like ammonia sulphate, are commonly used. The principal kharif crops are paddy, jute and sugarcane and the principal rabi crops are gram, pulses, mustard, tobacco, potato, seasamum and vegetables, the latter being grown mostly in small homestead gardens. Some households have fishery tanks in which they keep various kinds of small fish. The fish reared is not sold but is used only for the owners' consumption.

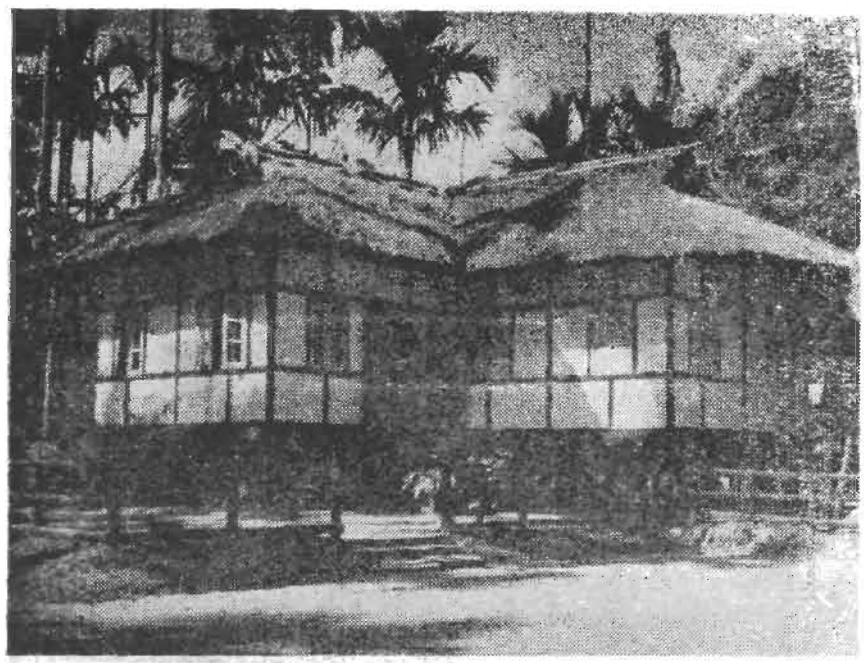
Language

The Garo tribe as a whole is divided into many sub-tribes having different names and occupying different parts of the district. In spite of that, they share a common language for all practical purposes. This language belongs to the Bodo Group of the Tibeto-Burman family of languages and is called A!chik Ku!sik, meaning the language of the hillman, known also simply as A!chikku or Mande language. This is the language they use in talking among themselves. According to the 1961 Census, the number of persons returned as Garos are 2,58,122 of whom 1,30,636 are males and 1,27,486 females and they rank third in the list of Scheduled Tribes in Assam.

A Garo tradition (The Folk Tales of the Garos by D. S. Rongmuthu, P. 2) goes to say that when they migrated from the north, they had in their possession precious rolls of parchment made from the skin of animals wherein were written in the A!chik script their history, religious practices, etc. As ill-luck would have it, they fell into a state of dire starvation so extreme that they very reluctantly boiled their previous rolls of parchment and ate them up. In misery and confusion they thus forgot their most valuable esotoric knowledge. Later on, they regretted very much when they remembered the wonderful parchment which they had been compelled to devour in their former sad plight from the north and an insatiable desire to restore the lost writings took hold of the in-



A front view of a house in Resubakrapara



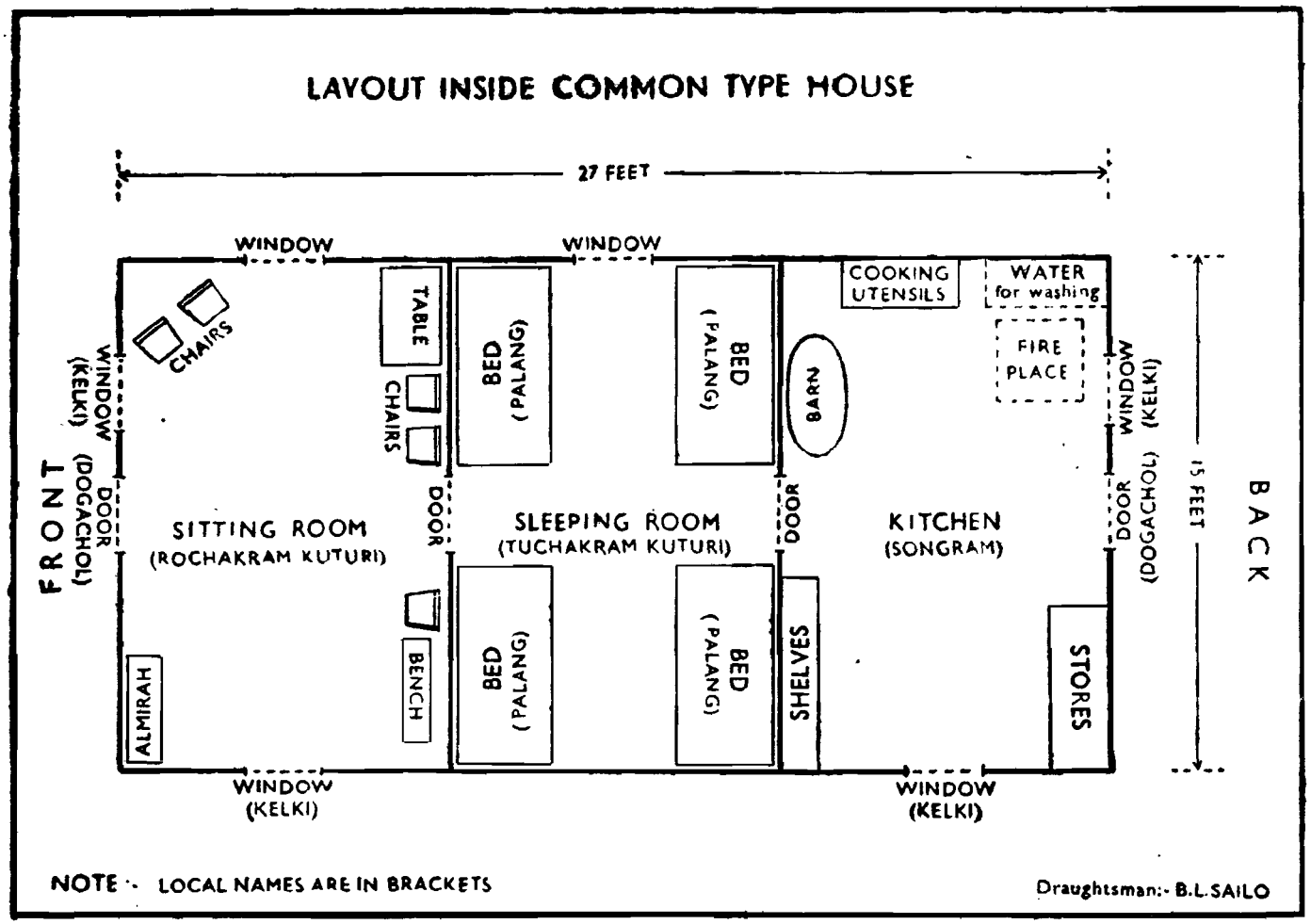
An improved type of a house in Resubakrapara—
belongs to Shri Semington Marak



A woman in working dress



A Garo belle of Resubakrapara
in her dress


LAYOUT INSIDE COMMON TYPE HOUSE
27 FEET
WINDOW
WINDOW
CHAIRS
TABLE
CHAIRS
BED (PALANG)
BED (PALANG)
BARN
COOKING UTENSILS
WATER for washing
FIRE PLACE
WINDOW (KELKI)
DOOR (DOGACHOL)
FRONT
SITTING ROOM (ROCHAKRAM KUTURI)
DOOR
SLEEPING ROOM (TUCHAKRAM KUTURI)
DOOR
KITCHEN (SONGRAM)
DOOR (DOGACHOL)
WINDOW (KELKI)
15 FEET
BACK
ALMIRAH
BENCH
BED (PALANG)
BED (PALANG)
SHELVES
STORES
WINDOW (KELKI)
WINDOW (KELKI)
NOTE :- LOCAL NAMES ARE IN BRACKETS
Draughtsman:- B.L.SAILO

trepid A!chiks and they tried to reproduce them in their original beauty only to find that they had totally forgotten their beloved script and only the memory of their past art, history and experiences remained. In trade, commerce and communications with the non-Garos, they use English, Bengali, Hindustani, Assamese and other languages.

The table below shows the languages spoken by the people of Resubakrapara other than their own mother tongue, the A!chik Ku!sik.

Table No. 3

Mother tongue and other languages spoken

Language	Number of speakers		
	Total speakers	Males	Females
1	2	3	4
Mother tongue			
A!chik	163	78	85
Other languages spoken			
(A) English	32	24	8
(B) Assamese	2	2	—
(C) Bengali	1	1	—
Total	35	27	8

The table shows that out of 163 A!chik speakers, 32 persons or 19.6% can speak English, 8 of whom are females while the number of persons who speak Bengali and Assamese is insignificant. Bengali and Assamese are known to them only for matters of trade, commerce, business and communications with the Assamese or Bengali mahajans (traders).

Houses and house types

There are 39 households in the village. The houses are more or less of the modern type and consist of two or three rooms, the number of rooms varying according to the members of the family. Sometimes, households with more than three rooms with separate kitchens were seen.

The following table shows the 30 surveyed households in the village by the number of rooms and number of persons occupying.

RESUBAKRAPARA

Table No. 4

Households and Tribe/Community by number of rooms and number of persons occupying

Tribe/ Community	Total No. of house-holds	Total No. of rooms	Total No. of households persons or members	Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of h/h	Total No. of h/h members	No. of h/h	Total No. of h/h members	No. of h/h	Total No. of h/h members
1	2	3	4	5	6	7	8	9	10
A'chik	30	111	163	5	13	8	39	17	111

From the above table it is seen that there are 5 households with two rooms, 8 households with three rooms and 17 households with four or more rooms. The majority therefore live in roomy houses. On the other hand, there are no households with one room or having no regular room.

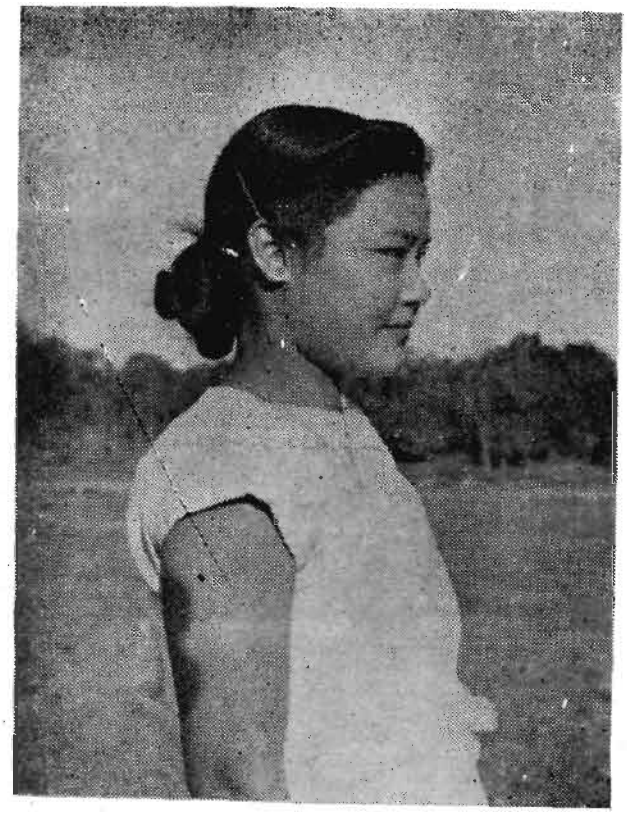
Since Resubakrapara has assumed more or less a modern form, typical Garo houses are no more to be seen in the village. Nevertheless all the houses here are thatched with sun grass which makes it quite comfortable and cool especially in the hot seasons. In some houses, bamboo leaves are also used for roofing. The side walls are of ekra plastered with sand and mud and white-washed with lime. The posts of the houses are sal and are more durable and stronger than those of any other kind of wood. The posts and doors are painted with black coal tar to prevent them from being rotten or moth-eaten. In every room there are windows, the number of which varies according to convenience. One room leads to another through a doorway. The rooms, especially the one chosen to receive outsiders or strangers, are decorated with furniture of various kinds such as chairs, tables, photos hung on the wall, flower pots, ash-tray, etc. The floors also are covered with bamboo mats. The compound of each house is neat and clean. Under the shade of betel and plantain trees are grown flowers of various sorts. About 10 feet or so from the house, a pit latrine is built, walled on all sides by sun grass fastened to wooden posts. Each house provides a dustbin for throwing all waste matters which in course of time become manure. There is also a drainage system for draining waste or foul water so that it does not remain stagnant but flows easily through drains provided for the purpose. One thing worth mentioning about the village is the fact that anyone found committing nuisance in the road or roadside is liable to be prosecuted and fined up to Rs. 5/- by the Village Council.

Dress and ornaments

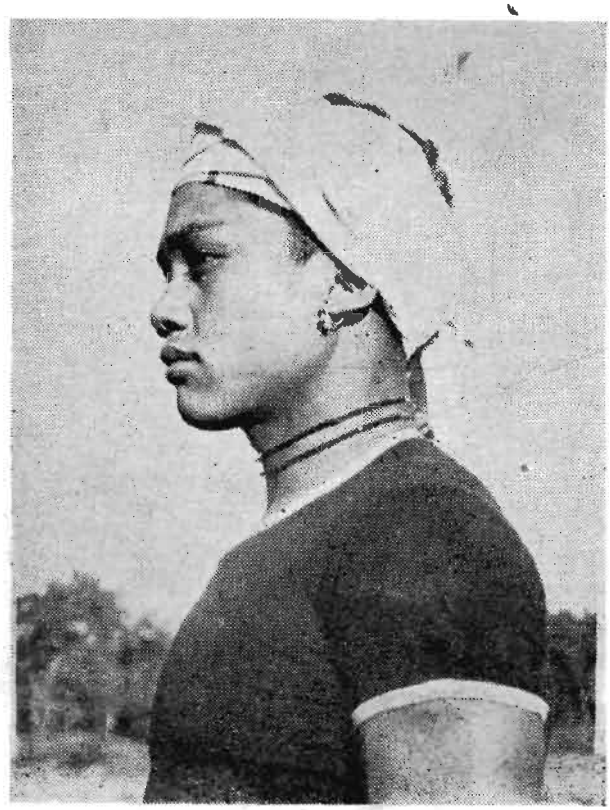
The dress of the people in the village has changed according to their taste and time. In other words, they have abandoned their old style of dress. Signs of changing taste are obvious and all of them are using mill-made clothes. The males adopt the modern western style of dress with shirt, pant and coat. The



Front view of a Garo belle



Side view of a Garo belle



Side view of a Garo lad



In spite of the strenuous day's work in the fields this woman still carries home a full load of Bamboo for fuel



Walking side by side probably helps to lighten their basketfuls of commodities carried to the market

primitive cloth known as 'gando' tied round the waist is used only while working at home. But even then, the shirt is also seen in accompaniment. Sometimes men also use dhoti like the Assamese and Bengalis. Shoes and slippers are in common use.

The women wear a handloom cloth called 'dakmonda' along with a sari. They also use mekhela, an Assamese dress. Women also use shoes and slippers.

Both men and women crop their hair well and comb it nicely. Sometimes a woman leaves the hair to grow only to be tied in a knot at the back of the head. At work, either in the paddy fields or at home, she ties a piece of cloth on the head for protection against the sun as well as for preventing the hair from falling.

On festive occasions and on Sundays, they wear better type of clothes as they can afford. Men and women use woolen sweaters in winter while old people would cover themselves with a sheet of warm clothing. In marriage, tney follow the western (universal) pattern as far as their economic status allows. The bride is dressed with a head veil, frocks, shoes, socks, gloves, etc., while the bridegroom puts on the best suit that he can afford.

The villagers wash their clothes and so the service of a washerman is out of the question. After washing, the clothes are pressed in the hands and hung on hangers or lines of ropes by the side of the wall or along one corner of the courtyard.

They use ornaments also according to their liking or taste. Ornaments of precious stones and necklaces of beads are worn by them but not the old type sisas and ripboks which are still worn by the primitive Garos in the interior of the district. They also wear bangles of brass while finger rings of gold are used by men and women alike. Tatooing is absent among them. Instead, if we may call it so, they paint their faces with cream, powder and sometimes lipsticks.

Hair style

The hair style of the women in the village is simple. In most cases they help themselves but the assistance of another lady of the household, especially the mother, is occasionally taken for finishing the dressing of the hair. The hair is combed and parted in the middle and the locks made of it are combed straight with little curling or plaiting. This is then tied in a knot at the back and sometimes, especially among the young ones, the locks of hair drawn from the middle are just plaited and allowed to fall down the shoulders. Scents are also used besides common oils for the hair. After this combing, hair pins and pegs of various kinds are used to deck the head. Hair dressing among the menfolk is of course very simple. The hair is nicely cut, oiled and combed straight without or with a little curling with a parting in most cases in the left side of the head. A looking glass or mirror which is essential for hair dressing is possessed by all the households and carried even by individuals wherever it is handy to do so. Plastic or homemade combs are in general use.

Household goods

All the households in Resubakrapara are of the improved type, and in most cases, the houses are well-decorated with furniture. The standard of living, education and economic condition invariably influence the necessity for owning and using furniture. The standard of living

here compared with other neighbouring villages is higher and so the use of furniture and other household equipments in their houses is quite in keeping with the living standard. All the households possess bedsteads, tables, mirrors, benches, stools and chairs. The furniture that adorn the sitting room consist of tables, chairs, benches, stools, etc. In some cases a flower pot stands on the table and an ash-tray provided, while in some others, a book shelf stands in a corner of the room. Doors and windows are curtained.

Table No. XIV in the appendix shows the possession of furniture and household goods in the village. Ruan (winnowing fan), chasan (wooden mortar) and rimol (pestle) are used by the Garos at home for husking rice and other cereals. In keeping with the time, their cooking utensils consist of brass and aluminium articles similar to those used by the urban people. Earthen pots are used for storing water, rice and other grains.

A hurricane lantern is found in all the 30 households surveyed, a battery torchlight in 27 and a bicycle in 22 out of the 30 households surveyed. One household possesses a gramophone. A radio set worked with a dry battery is found in another household which has also a petromax and a gramophone. Steel trunks or suit cases are also commonly used by the villagers. A receptacle made of bamboo or other cane is generally made specially for the purpose of storing paddy and other grains during the year. Tea sets are used in some households which indicates that such people have attained a high standard of living. All the 30 households surveyed use mosquito nets as well as toilet and washing soap but spend nothing for washerman.

Food and drink

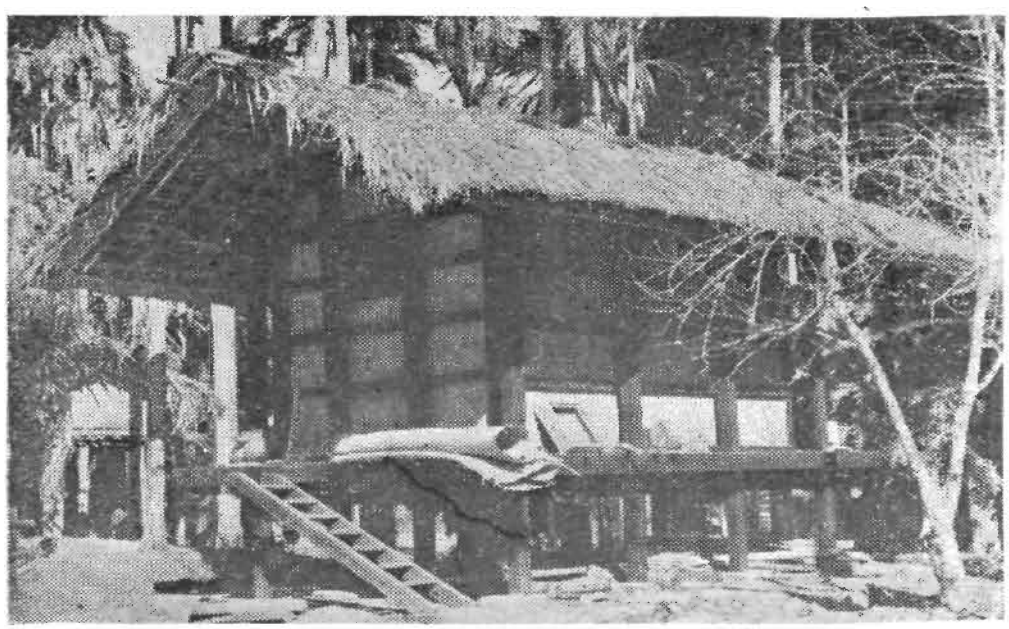
The Garos are in general non-vegetarians. They take the flesh of almost any animal, domesticated or wild, that they can get. However, it is a taboo to them to take the flesh of dead animals the blood of which is never shed. In fact, it is strictly prohibited among them to take the flesh of any dead animal or bird. They do not also take venison, beef, mutton or pork killed by tigers, wolves or any othera gency. Na'kham or dry fish is the favourite food of the Garos.

The people of Resubakrapara also take the flesh of domestic animals such as pigs, cows, oxen, goats, etc. Besides these, they also take with much gusto the flesh of such wild animals as deer, bison, antelope, porcupine, rabbit, etc. Besides domestic fowls and ducks they also take jungle fowls, wild ducks, hornbills, storks, pigeons, wild doves and other birds. Fishes of all kinds found in the nearby streams or rivers constitute another variety of their food items.

Rice is the staple food of the Garos, but they also take yams, beans, millets, maize and chillies in addition. In the case of Resubakrapara also rice is the staple food. The area where the village is situated boasts of producing rice of the best quality in richness and flavour. Along with rice, meat, vegetables, dal, chutney, or curry prepared in a variety of ways are taken. Next to rice which forms the main diet of the people, different kinds of millet, grains and Job's tears are also taken by the villagers. Two meals a day are taken by the villagers, one in the morning and another in the evening. During day time by way of tiffin, either tea or coffee is taken with light dishes. Those who work in the



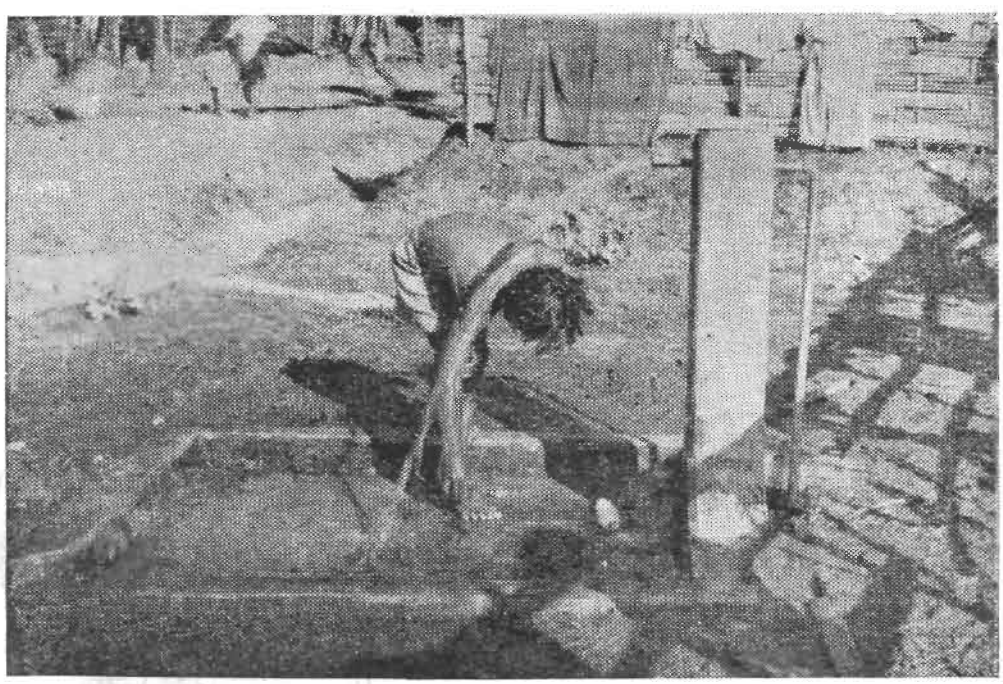
An old woman using 'ruan' (winnowing fan) in cleaning soya beans



A poultry shed which looks as good as a house in many villages



An old man enjoys a pleasant stroll
along the village path shaded by
betelnuts and other trees



A boy enjoying a shower at one of the water taps

fields take a midday meal accompanied by tea which is prepared in the field. Fruits like oranges, bananas and pine apples as well as betelnuts and pan leaves are taken after each meal. In keeping with the standard of living amongst the villagers, the method of preparation of food is also of good standard. Pots and other articles used for cooking as well as foodstuffs are cleaned before cooking. Rice, curry and other foodstuffs are cooked properly in a fire out of firewood and allowed to remain for some time before eating. Tea and other recipes are also prepared as is usually done by other people. Ghee, mustard oil, spices, etc. are used in good quantity by them in cooking. Among other things, the people also take wild edibles from the jungles such as roots of trees and a variety of edible wild fruits. Such wild vegetables and kinds of flowering shrubs which are edible and found in plenty in the surrounding jungles are also taken by them.

'Chu' or liquor or fermented rice is generally prepared and brewed from rice in every Garo household which they use as drink as well as food. In the village, however, since all have become Christians, they have forsaken the use of 'chu' which had been once extensively used by them. Now-a-days, no one in the village is a regular addict to liquor or rice beer. Instead, tea has taken its place and during Christian festivals, tea substitutes rice beer which was previously extensively taken. In fact, tea is taken habitually by everybody in the village. It has been mentioned that tea is taken during or along with the midday meal in the field. It is also taken before bedtime. As is the custom even in big cities like Delhi, Calcutta, etc., the villagers also entertain guests, outsiders or even strangers either to tea or coffee or cocoa.

Beliefs and practices concerning birth, marriage and death

Birth

The Christian villagers realise very well that Christianity blesses the union of a man with a woman for offsprings. Every care and respect possible is rendered to one in pregnancy and pre-natal stage. Generally, anything that such woman requires to take is seldom refused even if such a thing or commodity is to be brought from a distance and with great difficulty. Since the establishment of the hospital at Resubelpara, delivery is almost always done there with such modern therapy as are available. In some cases, however, a child is born under the care of a village dhai or midwife. As soon as a child is born, the navel is cut off by means of a split, sharp bamboo edge. The placenta is generally kept in a container, an earthen pot or something like that, and buried in some corner of the compound so that neither ant, animal, etc., can devour it. The new born child is bathed in lukewarm water, oiled, clothed and kept on its mother's side so that she may be able to feed it with her own breast milk. Wherever possible, the mother and the child are well taken care of and attended to until the mother is able to leave the bed. Where the mother's milk is not available or insufficient, the child is given cow's milk, powdered milk or such other delicate food. Abortion, barrenness, still birth and infant death are considered abnormal circumstances arising from accident, ill-health or inexplicable situations. Baptism is done when the child generally comes of age. For this purpose, the priest or minister of the Church in a gathering in a nearby stream consisting of the baptistee's parents, relatives and other brethren invokes God's blessings on the baptistee,

uttering his name and immersing him in water. Reading of the Bible, singing of hymns and prayers are also done in such a gathering. The name is selected by the parents or relatives. Generally during baptism a feast is held by the parents to which relatives and friends are invited.

Marriage

When a boy and a girl reach the stage of deciding to marry each other, betrothal is made in the presence of their parents, relatives, church elders and friends. A christian worship is generally conducted thereby blessing the betrothal during which a symbolic gift, a ring for example, is given by the boy to the girl to mark the betrothal. Words and advices are spoken to the boy and the girl to continue to live a good life until their marriage. Light refreshment is also offered in most cases. The age of marriage is laid down in the Indian Christian Marriage Act as adopted by the District Council in the Garo Hills (Christian Marriage) Act, 1954, for the minimum age, but in practice marriage takes place later than that. A man must marry outside his own sept or motherhood. As the Garos belong to a matriarchal society, the children invariably belong to the mother's sept. It is a custom among them that the young man must marry his own maternal uncle's daughter and if he is a nokrom (heir) having married a nokna (heiress), he will inherit the house and property of his maternal uncle. But no such case was found in the village. According to the nature of net-like relationship in Garo matriarchism, one's maternal uncle's daughter is his chametang (lover) whom he can marry if he so desires, in which case, he can, through a process known as depante ba'a (literally, meaning begetting a son), become a nokrom (heir), if he marries the nokna (heiress) of the father-in-law. The practice of depante ba'a must, under such circumstances, be resorted to by the maternal relations of the father-in-law. This process is adopted only when the son-in-law and father-in-law belong to different chatchis (clans). Marrying one's own sister's daughter is a serious social sin in the Garo matriarchal system. This is known as 'madong' or marrying into one's own motherhood or sept. The word 'madong' is equivalent to that of the Khasis' 'adong' meaning prohibition or taboo. Marrying one's elder brother's widow is not prohibited, but such marriage is exceedingly rare. A widower is allowed to marry one's wife's younger sister. Love marriage now-a-days predominates and the girl freely chooses the man she wants to marry. A girl herself approaches the boy whom she wants to marry and opens her love to him. If he responds, well and good; if not, she takes recourse to another boy. Marriage by capture is out of practice among the christianised villagers. All the marriages in the village are monogamous. In some cases, the parents of both parties pre-arrange among themselves the marriage, and when everything is finally settled, the marriage ceremony is performed according to the Christian rites. The church can however only make the marriage contract, but cannot undo it by way of divorce. If the parties seek for divorce, they have to take recourse to the provisions of the Indian Christian Divorce Act. All the above forms of marriage are recorded by word of mouth from some elderly villagers and no case study has been conducted and hence data regarding the same are nil.

Death

Like marriage ceremonies, those connected with death are also done according to the tenets of christianity. Whenever a death occurs in a village the church bell tolls by way of announcing it

so that all the villagers may know. Relatives and friends are intimated of the sad news and they at once assemble in the house of the dead. Each house in the village contributes voluntarily according to its ability to help the bereaved family to honour the dead. Members of the village club and other young men help in digging and preparing the grave as well as the coffin. The body may remain in the house for one, two or three nights as the relatives wish or according to circumstances prevailing. Where some relative of the deceased is expected to come from a far-off station, burial cannot take place generally on the second day of the death. Tea is generally served to one and all who come to the house while rice is also given especially to those who help in preparing the grave and the coffin. The coffin is generally given linings both inside and outside. The inside lining is in most cases of markin or any other white cloth. The outside lining is of white cloth of better quality in the case of those who die unmarried, while black cloth is used in the case of those who die after being married. The burial ceremony is always held in the afternoon. The church bell announces the time for the burial. With the tolling of the bell, all the villagers flock to the house of the deceased for the burial ceremony. The priest, deacon or any church elder available conducts the ceremony in which hymns, bible reading and prayers for consoling the bereaved family as well as for the soul of the dead are performed. After that the coffin in which the body is placed is taken to the burial place. For a person of some standing, especially in religious matters, the coffin is first taken to the church where a funeral service is held and after that it is taken to the cemetery. In the latter place also a short ceremony consisting of a hymn, bible reading and prayer is conducted. This over, the coffin is slowly and gently lowered to the bottom of the grave. Relatives and friends then throw three handfuls of earth as if bidding farewell to the departed soul, or in biblical terms to say 'dust thou art to dust returneth'. Then the grave is filled with earth and sods are piled on it by way of building a small bund about the size of the grave. Along with the coffin, a wooden cross is also prepared bearing the inscriptions of the deceased's name, dates of birth and death and the letters 'R. I. P.' on top, and bunches and garlands of flowers are also prepared. After the piling of earth on the grave, the cross is fixed and the flowers laid on the grave. The party then returns home. A condolence meeting sponsored by the church is generally held in the deceased's house either on the same day or sometime after according to the convenience of either the bereaved family or the church. In some cases, a memorial stone bearing inscriptions like those on the wooden cross is raised. In the case of those who can afford it, a tomb is built at least one year after the burial to allow the earth over the grave to settle down and thus avoid cracks or disfigurement of the tomb.

CHAPTER III

ECONOMY

Economic resources

The land in the village may be divided into two classes, the homestead and cultivable land. The former is private property consisting of compounds wherein are found the buildings, cattle sheds and the garden of vegetables and betelnuts etc. The latter which is also private property may again be divided into two groups — the paddy fields or wet lands and dry cultivable lands. The latter are lands which are not under paddy cultivation, are situated on slopes of surrounding hills and are subjected to dry cultivation in which process the decomposed leaves and trees are piled together in a row and burnt. Such lands are utilised for orange crops, cotton, oilseeds, betelnuts, etc.

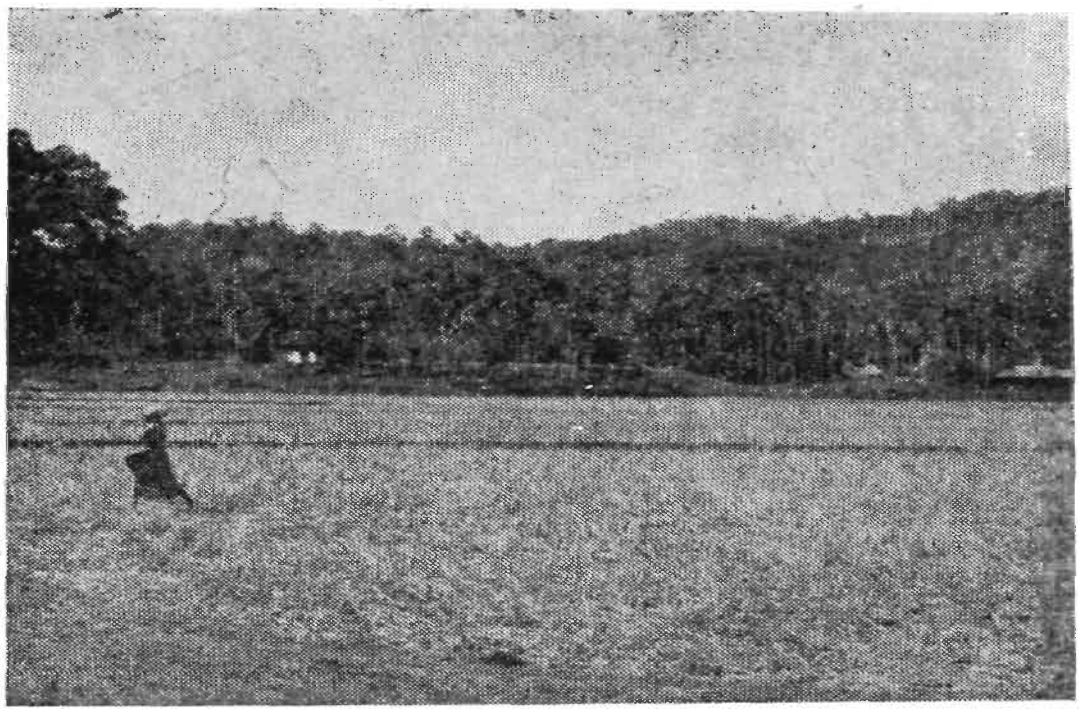
The average extent of land under cultivation for each household in the village is between 1 and 2 acres. Out of the 30 surveyed households, only 8 households possess land under cultivation between 3 and 5 acres. Only 1 household in the 3—5 acre category leases out land to others for cultivation and that also for only one acre. The table below shows the extent of land under cultivation. No special classification is made regarding a'khing lands or nokmas' lands.

Table No. 5

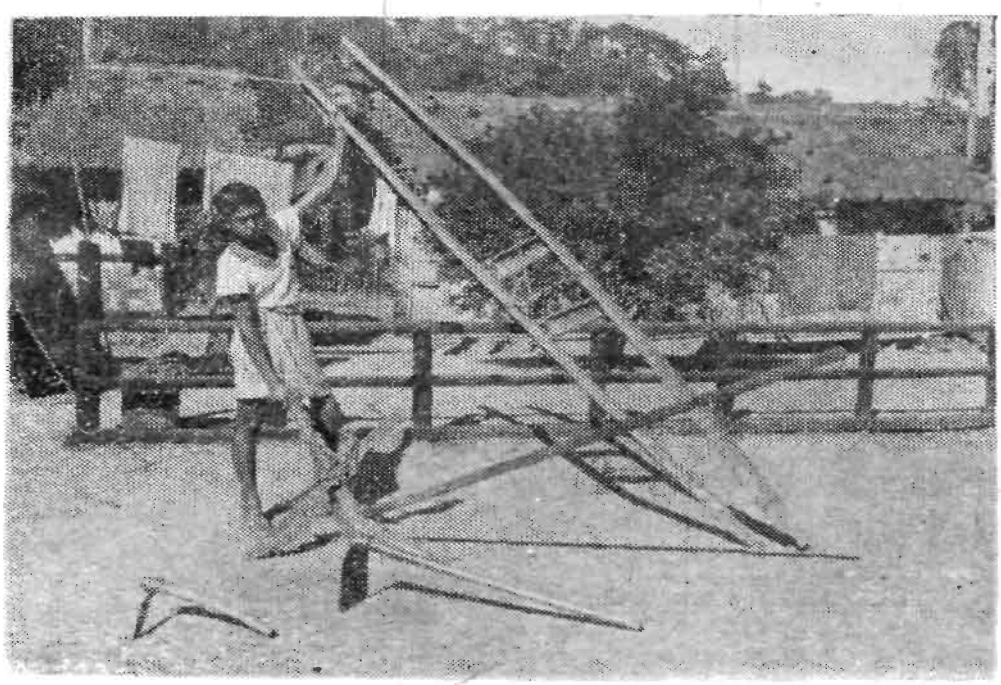
Extent of land under cultivation

Extent of land (in acres)	No. of households	Total wet area	No. of households with holdings			
			Below 1 acre	1—2 acres	3—5 acres	6—8 acres
1	2	3	4	5	6	7
Below 1	2	1 acre	2	18	8	Nil
1—2	18	29½ acres	—	—	—	—
3—5	8	26 „	—	—	—	—
6—8	Nil	—	—	—	—	—
9 & above	Nil	—	—	—	—	—
Total ...	28	56½ „	2	18	8	—

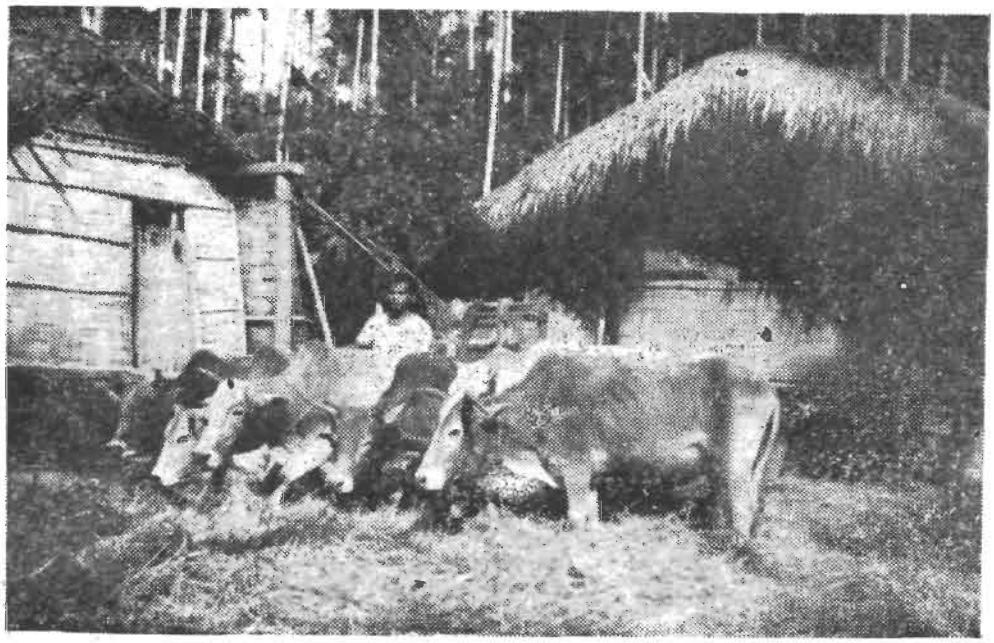
The ownership of the jhum land on the hill slopes was reported to be not permanent. As all the villagers of Resubakrapara have taken up wet cultivation as well as orange plantation, probably to maintain the jhum cultivation as their traditional occupation, each family on the average cultivates 2 bighas of jhum land on the hill slopes each year. It was also reported that the household cultivating a jhum plot may not necessarily take up the same plot in the next cycle although sometimes that happens. After the jhum is over the land goes to the 'nokma' and there is no personal ownership of the household regarding jhum land. Enquiry shows that in 1962, some families got the same plot



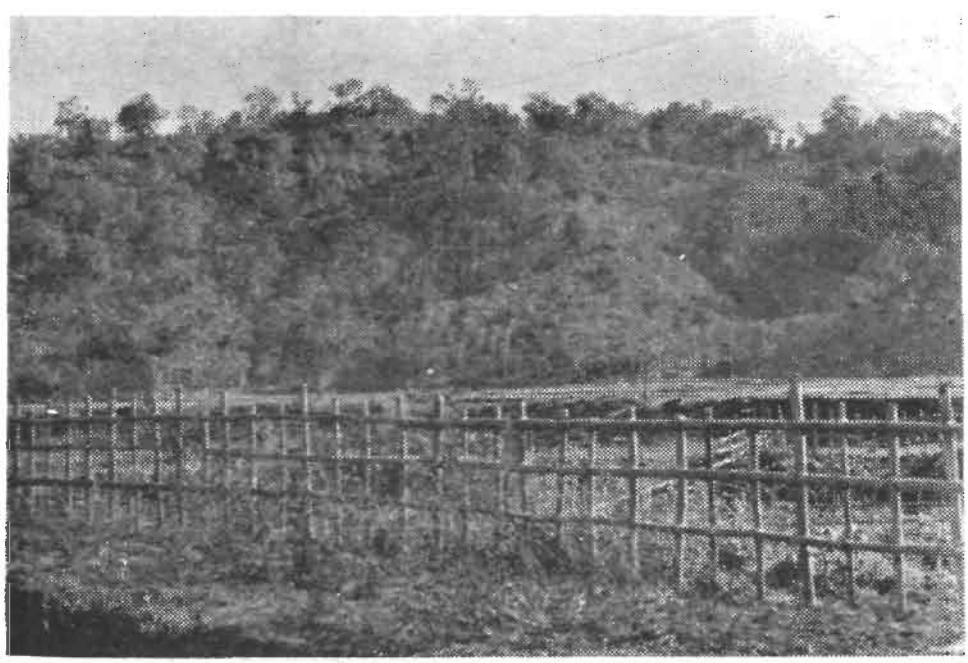
Paddy fields on either side of the road to the village



A boy displaying some of the agricultural implements



Round and round these five head of cattle move and trample and thrash the paddy



A view of the orchards from a distance

which they had cultivated in the last cycle whereas others did not. The wet paddy lands, however, are by all practical means, absolutely permanent as they are covered by pattas. In the case of orange gardens, there is some sort of semi-permanent ownership because when one orange garden under the ownership of a particular household dries up or fails to produce any fruit, the household starts another garden and leaves the original one. In that case, the land of the first orange garden goes to the 'nokma' and a new one is used by the household. An average orange garden can produce fruits for 20 to 25 years and the household has the right of ownership over that land for that period only.

Livestock

Among the other economic resources of the villagers, livestock is of no less importance. Among the domestic animals, milch cattle, bullocks, goats, pigs and fowls are important. The following table shows the livestock statistics of the 30 surveyed households in the village.

Table No. 6

Livestock statistics

Tribe/ community	Milch cattle		Draught bullocks		Goats/Sheeps		Pigs		Ducks/Geese		Fowls		Fisheries	
	No. of h/h	Total No.	No. of h/h	Total No.	No. of h/h	Total No.	No. of h/h	Total No.	No. of h/h	Total No.	No. of h/h	Total No.	No. of h/h	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
A'chik (Garo)	20	36	28	117	—	—	11	14	—	—	30	1,214	5	—

The bullock is important in ploughing and threshing paddy. It is therefore more priced than other animals. The table above shows that as many as 28 households out of the 30 surveyed rear as many as 117 draught bullocks. Poultry is reared in large numbers and the 30 households surveyed show as many as 1,214 fowls. One of the 30 households in the village rears not less than 150 fowls. The owner is an assistant teacher of the High English School at Resubelpara. The fowls are kept in one place with bamboo fencing on all sides and they are not allowed to roam at will. Not a single fowl had been sold as reported by him. Only some had been used for food for his family. Milch cattle is found in 20 of the 30 households surveyed, their total being 36 which indicates the trend of consumption of milk in the village. The smallest number of households is that of those who rear pigs. It is 11 out of the 30 households surveyed or about 37%. The total number of pig revealed in the survey is only 14. The number of pigs being thus limited, it is no wonder that the village has had a long tradition of being the cleanest in the area. With so much of cattle and poultry, the meat supply for the village seems to be satisfactory. The cattle are grazed in the nearby hillslopes around the village.

Factors influencing economic life in the village

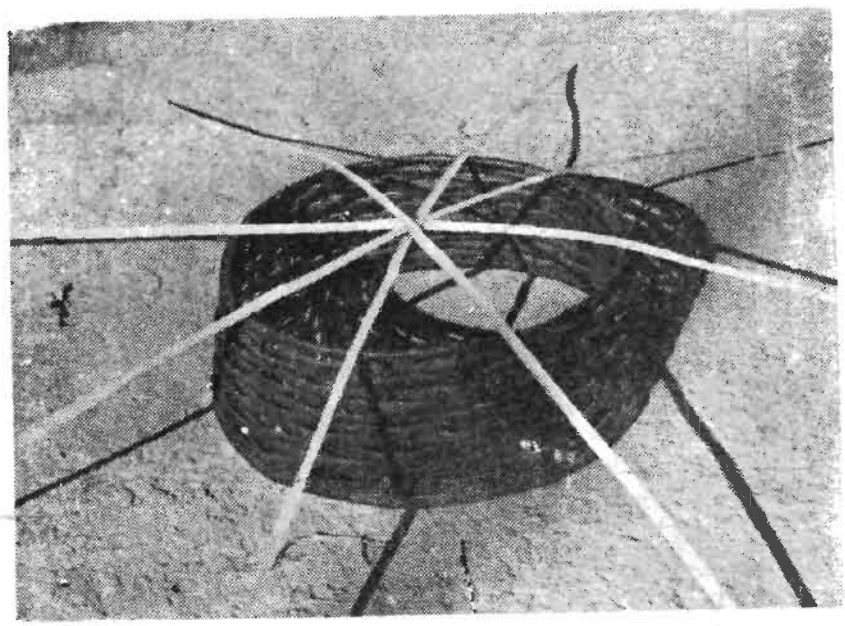
The presence of the Block at Resubelpara is indeed a matter of advantage to the people of Resubakrapara. The Block provides fertilisers and manure to enable the villagers to improve cultivation in their fields. Subsidies in cash and kind are also extended as a result of which the cultivators now produce paddy, orange, pineapple, mustard, cotton, etc., more than ever before. Demonstrations for exhibiting improved products of cultivation are held under the supervision of the Block staff. The Japanese method of paddy cultivation is introduced which has made the people aware of a definite increased production by its application. Improved implements are introduced and distributed to the people at subsidised rates. Crop competitions are held and prizes distributed to those who produce better, thus creating in the villagers an impetus to produce more and more. For controlling pests and other similar insects, pesticides and other technical measures are available from the Block. All these facilities have been provided for the people to enable them to raise their standard of living even though it takes time for them to reach that of the urban people. The ghost of famine has long been wiped off and in fact, it was not heard that these people ever lived on its verge. Thanks to the improvements provided, the people of Resubakrapara are free from it. An honest appreciation is not due so much to the Block or to any agencies of the Government as to the people themselves who are very energetic and would spare no pains in attempting anything that would benefit the community as a whole. To quote an example, the road to and from the village has been built by them about more than 15 years ago so that traffic would be easy for carrying their products to the market. This is one instance in which the Block is behind them. Repairing as well as widening the existing road is taken up by the Block.

Infiltration of urban influences

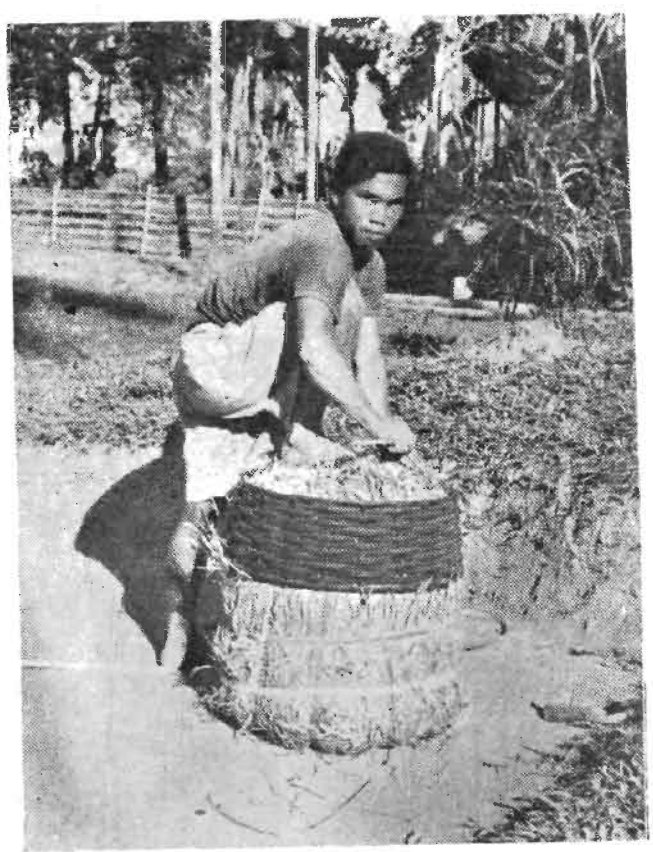
The village is easily motorable from Krishnai, the motor station, and is very near the Block headquarters, Resubelpara. The latter is provided with many facilities enjoyed by urban people which the villagers can also avail. Businessmen who frequently visit the village also influence the people, while frequent visits by the latter to the plain areas also produce a deep effect on them both physically and mentally. The idea of a town life hangs on them and they try to practice urban ways of life and habits as far as possible. Those of their children who read in colleges in towns also bring a new outlook of life when they come to the village. These factors shape and mould the destiny of the villagers according to the fashion of the day. It may be said that the condition of the village now lies midway between rural and urban. The manner of dress, the use of consumer goods and their general habits and manners clearly indicate that the villagers have now stepped forward to march along with the urban people.

Livelihood classes

During the survey it was found that cultivation is the main occupation of the villagers although some of them serve as teachers in schools and some others as daily labourers. Some of the educated have gone out of the village to some towns and places for suitable jobs to earn their livelihood. The following table shows the distribution of 30 surveyed households by the main occupation in the village.



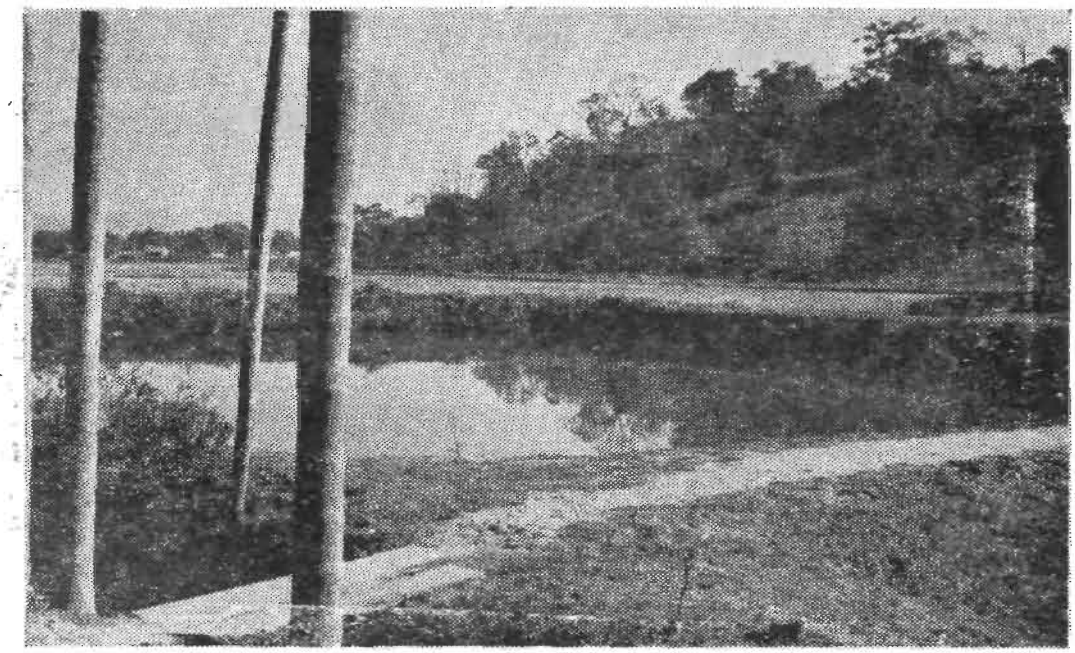
Black Magic ? No. It is a peculiar pre paration for storing paddy—1st stage



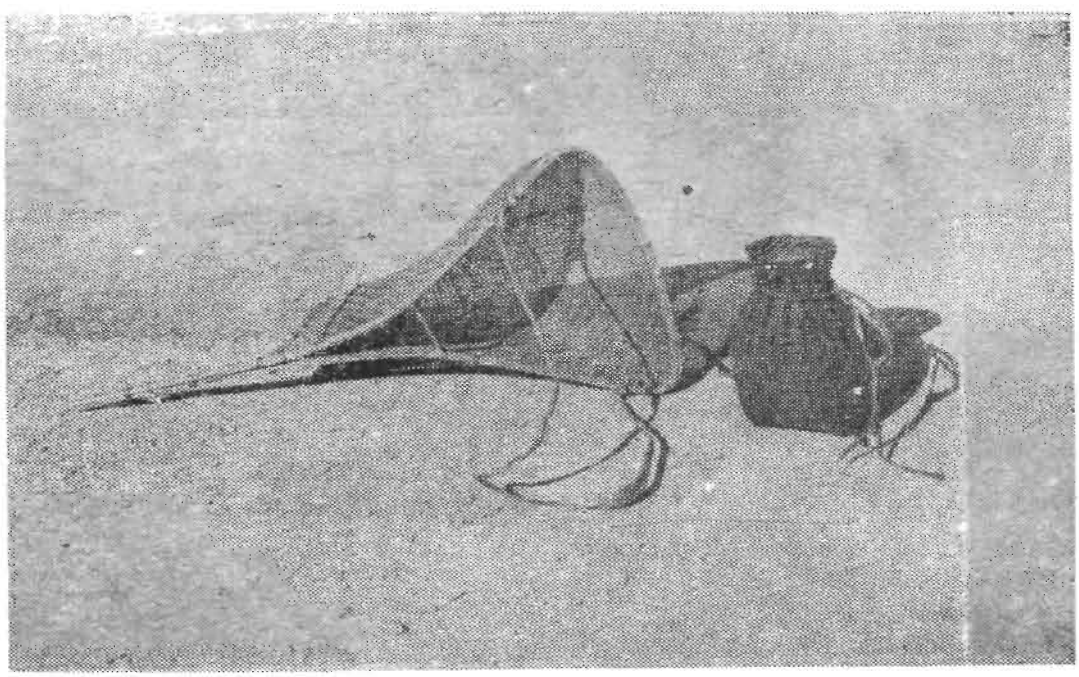
Second stage



Last stage



One of the fishery ponds in the village



Two of the fishing implements used by the villagers

WORKERS & NON-WORKERS
BY
BROAD AGE-GROUPS & SEX

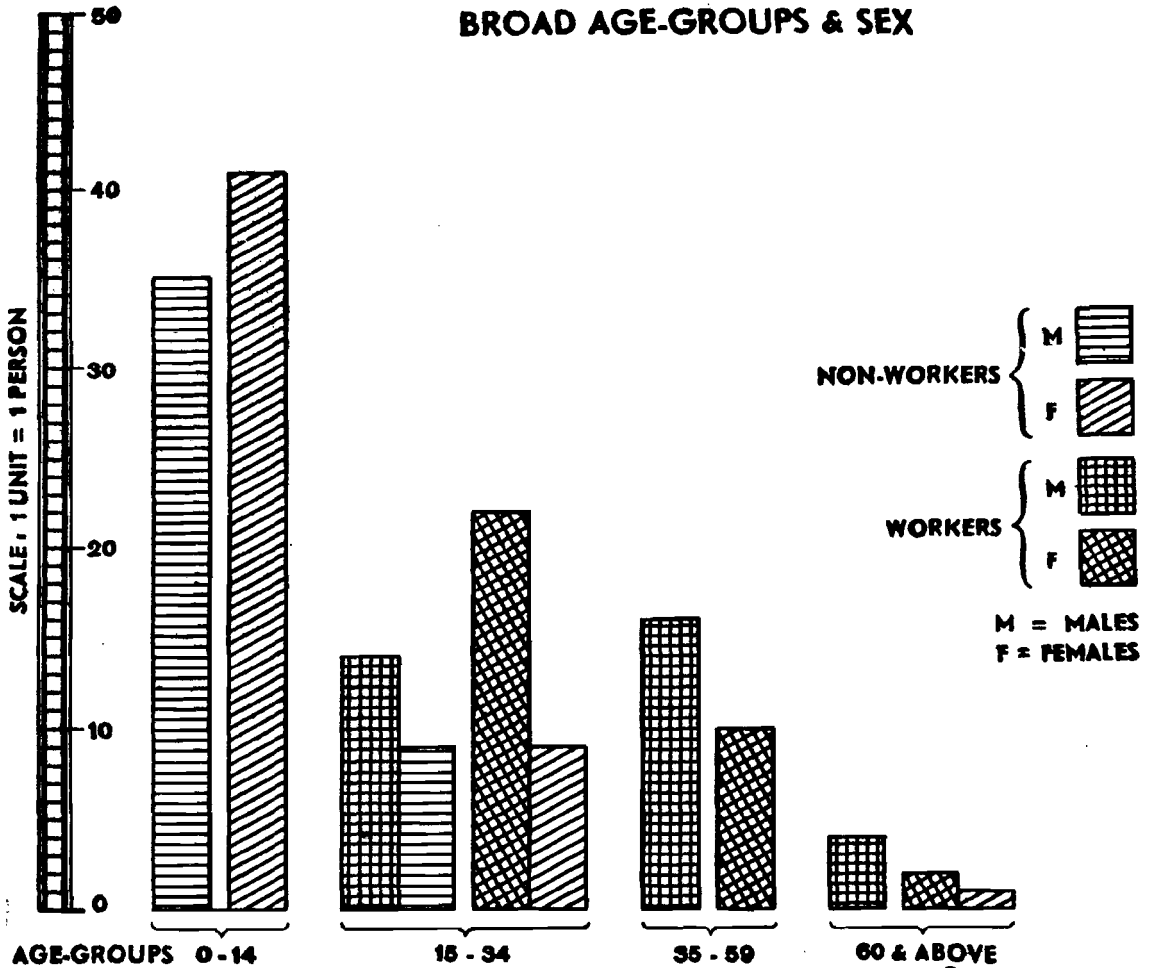


Table No. 7

Livelihood classes (with dependents)

Cultivators and their dependents			Cultivating labourers and their dependents			Persons engaged in service and their dependents		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9
136	61	75	11	5	6	11	7	4

From the above table we can see that 136 persons including dependents belong to the agricultural classes as against 137 in the 1951 Census. This shows that there is somewhat of a check in the rise of the number of persons belonging to the agricultural classes in the village. 11 persons including their dependents are shown having labour for their main occupation. This is definitely a fall from 15, the number of persons classified as cultivating labourers in the 1951 Census. 11 persons, 7 males and 4 females, including dependents have service as the main occupation. Against this we find only 4 persons so classified in the 1951 Census, as belonging to other services and miscellaneous sources.

The following table again shows the combination of occupations of the 30 households surveyed:—

Table No. 8

Combination of occupations

Main occupation	Total No. of households	No. of households				
		Subsidiary occupation groups				
		Cultivation	Service	Weaving and gardening	Service and gardening	Gardening
1	2	3	4	5	6	7
Cultivation	24	—	—	7	4	13
Lobour	3	—	—	—	—	3
Service	3	3	—	—	—	3

From the above table we find that from amongst the 24 households having cultivation as the main occupation, 13 are engaged in gardening, 7 in weaving and gardening and 4 in services and gardening as subsidiary occupations. Of the 4 households having services as subsidiary occupations, 1 belongs to an employee of the Veterinary Department, 2 to school teachers and 1 to a demonstrator in sericulture. The subsidiary occupations may be resorted to by way of utilising free

time which may arise due to having insufficient land for full time agricultural operations or by choice or just to utilise leisure hours with a little hankering for cash which comes readily from such services and garden products. The 3 households having labour as the main occupation are also engaged in gardening as a subsidiary occupation. This is a good diversion and a good combination because gardening yields orange, betelnut and leaf, pineapple, papaya, etc., which fetch ready cash for them. Of the 3 households having service as their main occupation, 1 belongs to a member of the District Council and 2 to school teachers. The 3 households have cultivation and gardening for subsidiary occupations. This is quite possible because members of such households having lands for cultivation, and gardening can utilise their leisure time for raising agricultural products in their fields and gardens. This is a good example set by the households in the village especially when our country is crying for raising the agricultural output.

Practices connected with agriculture

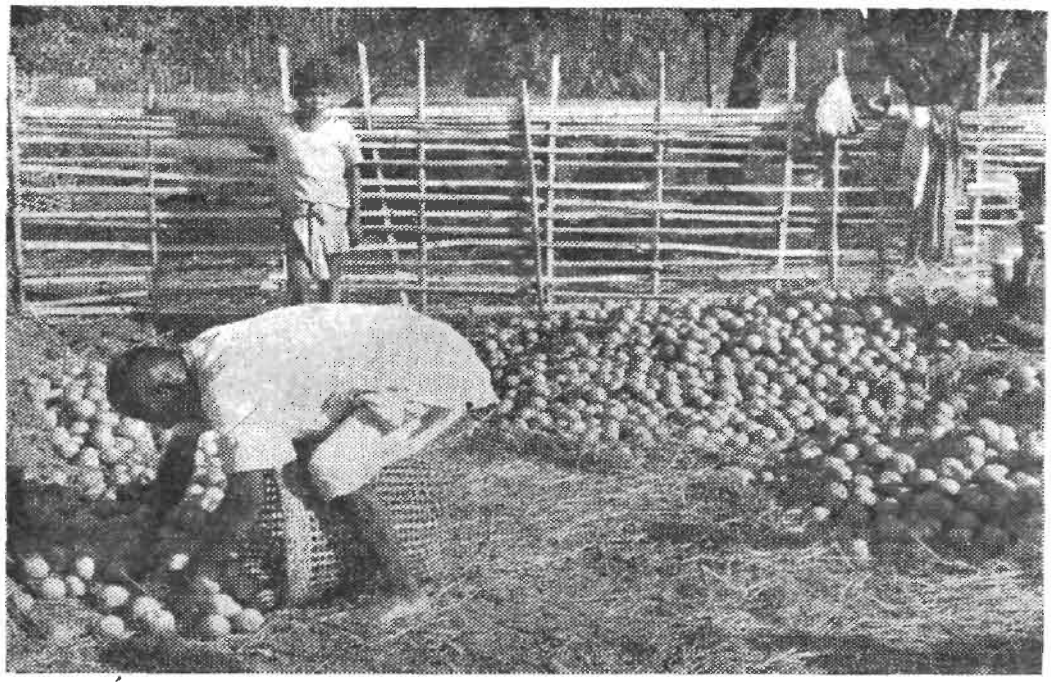
Ploughing is done with a pair of bullocks during January-February. The sowing season begins from March-April. The seed is sown broadcast, but in some cases transplantation is practised. Harvesting begins in October-November. The threshing of paddy is not done in the field. After being cut and collected in bundles, paddy is carried home to be threshed by the trampling of bullocks. The paddy is spread on the ground prepared for the purpose and four to five bullocks guided by a man and driven around, trample the paddy under their feet after which process the grains are separated from the straw. Husking is done by means of mortar and pestle as is usual with the hill tribes.

The black soil of the village is quite good and suitable for the growth of cotton, but the villagers have not paid much attention to cotton growing as to their orchards and plantations in the surrounding hills. In these orchards, they grow orange, bananas, betelnut and leaf and some other kinds of fruits which bring them a good income. The extent of such lands cannot be approximately determined as the villagers could not give a correct answer. Among the products, oranges thrive well in these hills and they are also in great demand in the market. The average annual income obtained by the villagers from oranges is Rs. 45,050/-

In 5 households, various kinds of small fishes such as rohita, carp, katas and magur are reared in tanks as reported by the villagers. This type of fishery is the initiative of the villagers themselves, which only a few of their hill brethren may claim to possess. The fish reared is used only for the owner's consumption and not sold. The fishes are caught with nets. With a little aid from the Government and industry on the part of the villagers, the outturn may improve in the near future and the village may expect to be self-sufficient in fish or even to supply to the surrounding areas.

Village industries

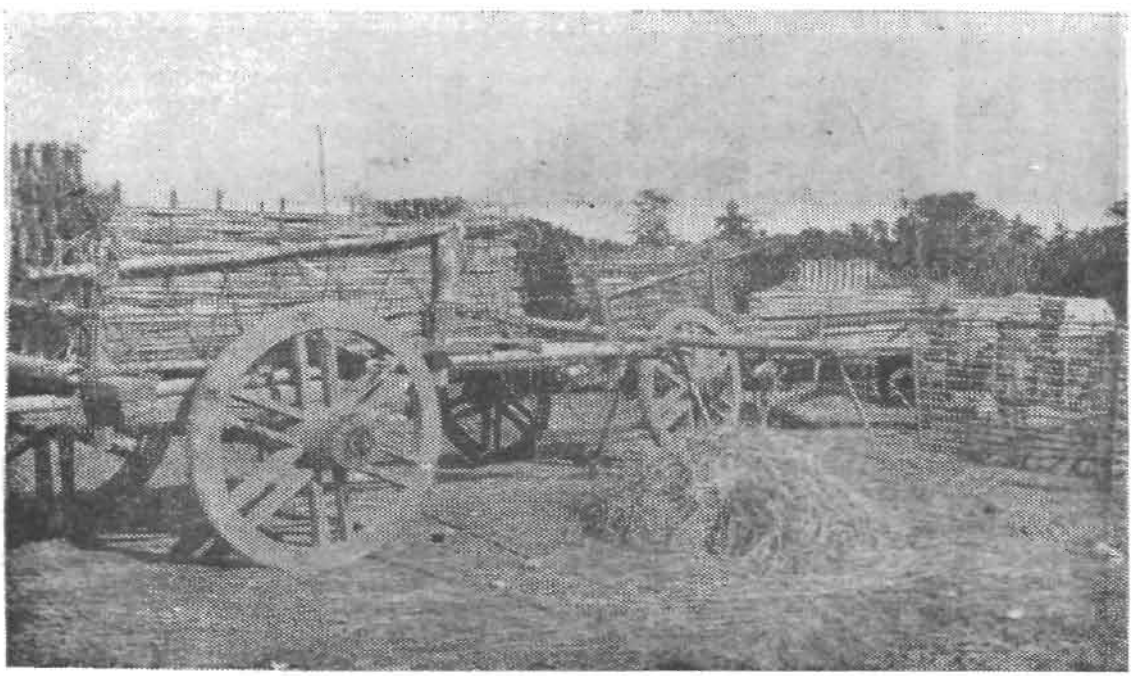
Weaving is the only village industry practised but even this seems to be dying away gradually in the face of forceful competition from the mills. Weaving is traditional to the Garos and Garo cloths are noted for their durability and beauty of designs some of which consists of the diamond type, of stripes and wild flowers. But the only cloth commonly woven now-a-days is the 'aking' or 'genna' for personal use as well as for sale in the market though with a very little demand.



Oranges being cellected inbaskets for sale



Basket-loads of oranges—this boy is back from his orchards



Cartloads of oranges ready to move out of the village to big markets

This is often sold to strangers who rather want to keep it as a souvenir or to decorate the bed or table, and to Government emporia.

They grow cotton as mentioned earlier, not much for their own weaving but mostly for sale. The weaving centre at Resubelpara provides them the raw materials and training. There the trainees who are taught to spin, weave, etc., while the finished products of the centre are sold. Those who do not require training are provided with raw materials at a reasonable rate. Cotton growing which was very important in the district in the past has now been replaced by the growth of orchards especially in this part of the district due to the fact that cotton requires much land, more man-power and less yield resulting in less income. Cocoon rearing, it is said, thrive well in these hills, but encouragement for the same is lacking. The villagers are discouraged from practising the trade as the price of cocoon in the market is low. Consequently there is only one sericulture demonstrator who practises cocoon rearing in the village by way of setting an example for others to follow. The worms are fed on the leaves of a certain kind of tree grown in his homestead garden. This has been a new undertaking and no production has so far been raised by him. The demand for the mill cloths in the market affects the local production adversely and the villagers are very discouraged and hard hit in their village industry especially in view of the fact that most of them have given up their old traditional dress preferring a modern one. The weaving machine which is of the simple type commonly used by the tribals is another drawback.

Trade and commerce

It has been mentioned earlier that the nearest market place to the village is Mendipathar, three miles away. The products of the village are, however, seldom sold in this market. In practice, the villagers need not go to the market for disposal of their products because as soon as the products are ready for sale, the mahajans (traders) will come and settle the price. The latter are of course controlled by the Garo Hills District (Trading by Non-Tribals) Regulation, 1955, as amended subsequently, under which non-tribal traders are required to possess licenses from the District Council for carrying on trade and commerce in the district. Among the products, oranges are important, much valued and are in great demand in the market. This fruit is not weighed in terms of kilos or seers but counted in number. One hundred oranges at the village fetch only a rupee, while small sizes cost only 75 paise or even less per hundred. This price is very low indeed, but when the oranges reach big markets in the plains, the picture is totally different. One orange may then cost 10 paise and the further they are chalanned the higher the price. Absence of a co-operative marketing society and storage facilities in or near the village compels the villagers to dispose of their products according to the price prevailing in the market because it involves him in a great risk of financial loss to retain the fruits without any storage facility.

Indebtedness

During the survey, no case of indebtedness was reported and hence data regarding the same are nil. The negative return may be due, however, to the fact that the villagers feel rather shy and dare not disclose the true situation. It seems certain that some outsiders always lend money to few of them because so far the District Council has not passed any law or regulation for controlling money lending in the dis-

trict. The cause of indebtedness according to some elderly persons was probably for carrying on household cultivation or for meeting ordinary wants like purchases of clothes, foodstuffs, etc. Some rich persons in the village itself act as money lenders. The return for the loan as reported by them, may be either in cash or in kind with a varying rate of interest in either case. The security offered by the borrower consists of his field and its yield. With such a security, even if the borrower dies, the money lender is not afraid as the debt will be paid by the former's children as otherwise the field and all that are grown therein will go to the lender. In spite of the apparent prosperity of the village, indebtedness also arises because the people always desire to improve their standards of living. This obviously leads to one result which acts in two ways — the money lenders will flourish, while the borrowers will become worse off. It is therefore high time that Government, and in this case, the District Council, frames some law or regulation for controlling money lending in the district.

Income and expenditure

Out of the 30 households surveyed, 24 are engaged in cultivation, 3 in service (one working as member of the District Council of the area and the other two as assistant teachers), and 3 in labour as the main occupation. The annual income of the first group is Rs. 109,288.00 or Rs. 9,107.33 monthly including income from other sources such as service, gardening etc., The annual income of the second group is Rs. 16,466.00 or Rs. 1,372.16 monthly including income from gardening, cultivation, etc. That of the third group is Rs. 6,520.00 annually or Rs. 543.33 monthly which includes income from gardening, etc.

Those who are engaged in labour as the main occupation work in their own gardens during the slake season. By so doing they manage some extra income although there are days on which they have to remain idle. Some of them also work as daily labourers under the Block such as in road construction, etc. until the cultivation season sets in. Income derived from the only husehold industry, weaving, in which only 10 households are engaged, is very poor and the income from labour or gardening is much better than that from weaving. Table No. VIII in the Appendix serves as the basis of the above statement.

Table No. IX in the Appendix shows the annual expenditure of the households in the village among the different income and occupation groups. The expenditure among the higher income groups is comparatively much higher than that among the lower ones. The households whose main occupation is cultivation and which fall in the higher income groups of Rs. 1,201 and above spend on the average Rs. 789.38 for food. For those whose main occupation is service but which fall in the income group of Rs. 1,201 and above, the average expenditure on food is Rs. 683.33 while of those whose main occupation is labour and fall in the income group of Rs. 1,201 and above, the average expenditure for food is Rs. 465.00 The other items of expenditure include such things as maintenance of the house and repair of the same, clothing and other necessities of life and education. In general, the expenditure on necessities and food varies directly with the amount of income, that is, the more the income the higher is the expenditure on these necessities.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population by age and sex

An account of the population by age and sex is important in respect of social and other aspects of the society. Age returns have been collected with certain difficulties as in many cases exact ages could not be stated and some period of discussion and inference was necessitated with reference to certain important events within the knowledge of the people. The following table shows the population in the village by sex and age groups on the basis of the 30 households surveyed.

Table No. 9

Population by age-groups and sex

Persons	Males	Females	0—14		15—24		25—59		60 & above	
			M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
163	78	85	35	41	14	14	25	27	4	

From the table we can see that females outnumber males in the age group 0—14 indicating therefore that more baby-girls are born than boys. Of some interest is the age-group 15—24 which in most cases is the age of marriage. In this age group the number of males is just equal to that of females. This fact is therefore likely to bring about an equilibrium in the village in so far as the question of matching boys and girls is concerned without considering of course many other factors which may again disturb the equilibrium. Another aspect of this age group is that both males and females shoulder more or less the same responsibilities in work and other activities. In the age group 25—59 the females exceed the males by two only while in the age group 60 and above only one male exceeds three which is shown as the number of females. This shows that in this age group the population is negligibly disturbed by mismatching of sex partners. On the whole, females exceed males in the village numerically. Females also have freedom in all social and domestic affairs in particular. The maximum population is in the age group 0—14. The total is 76 which is 46.6% of the population recorded. This shows that the number of children are larger than the average. It also indicates that the children are better taken care of either out of the instinct of the villagers or as a result of child welfare activities extended by the Block which has reduced child mortality. It also indicates a likely increase of the population in the village in future.

Age and marital status

The following table shows the population by age and marital status of the 30 households surveyed in the village.

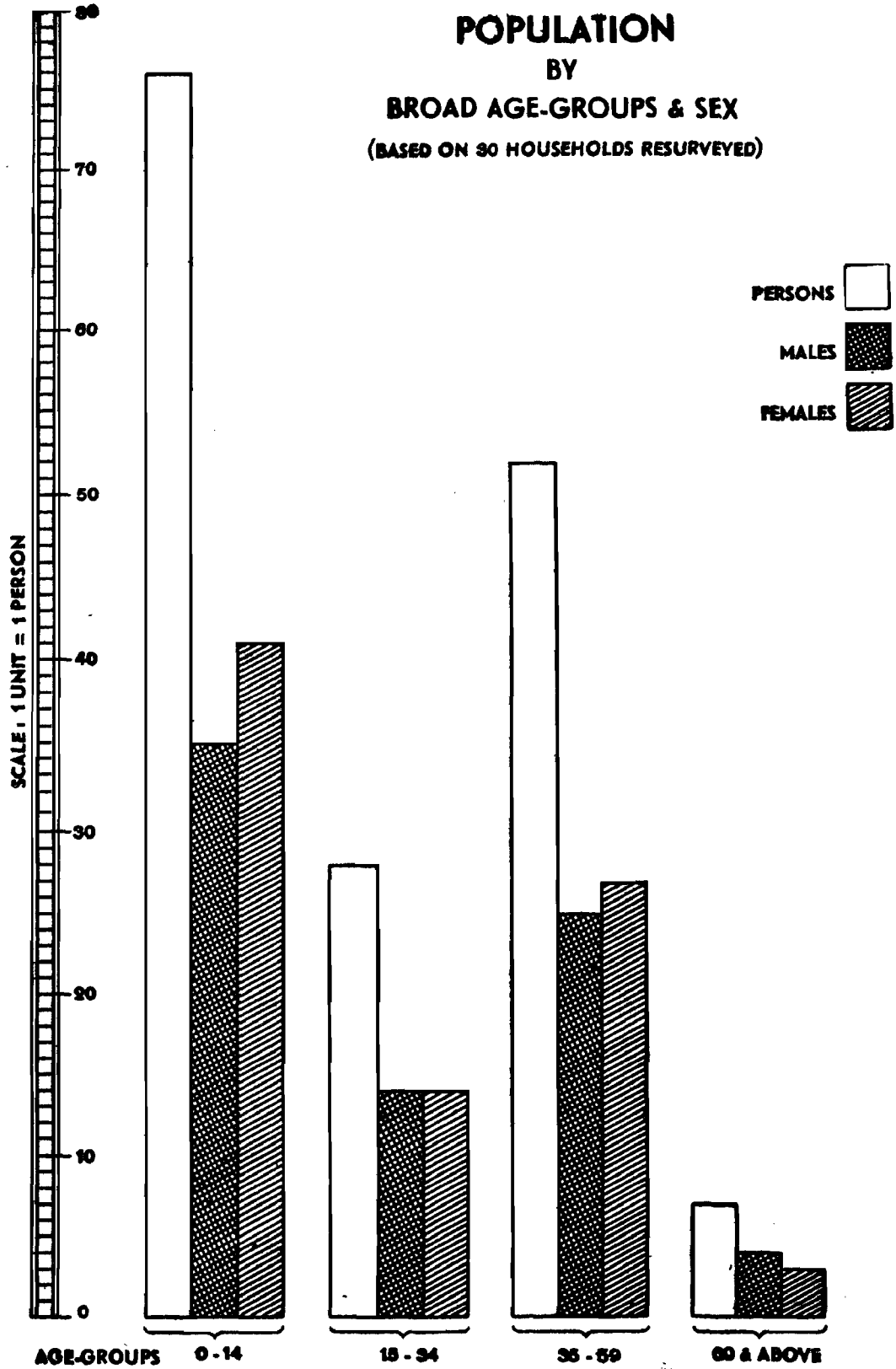
RESUBAKRAPARA

Table No. 10

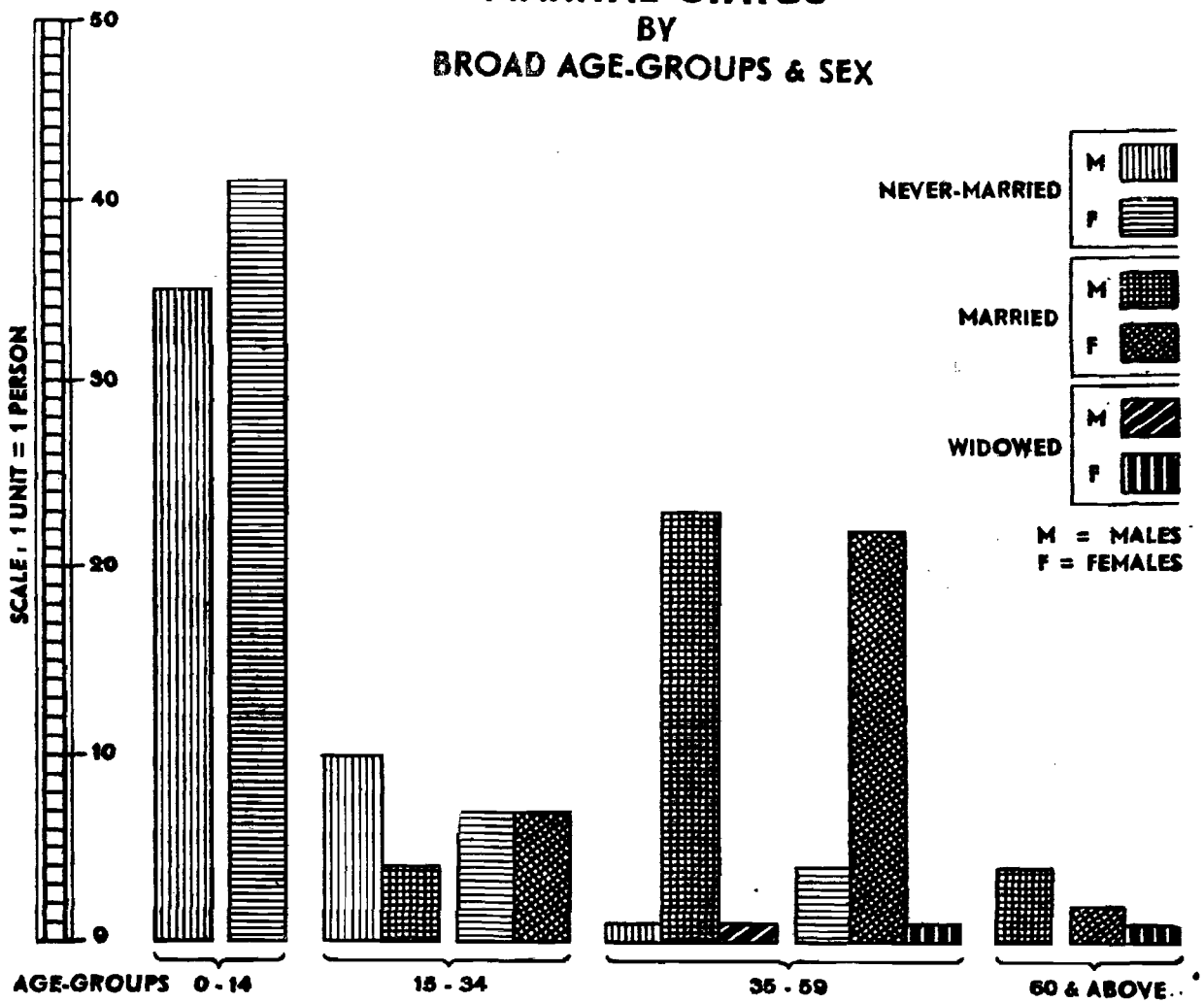
Population by age and marital status

Age groups	Total population			Never married		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
All ages	163	78	85	46	52	31	31	1	2	..	..
0—14	76	35	41	35	41	..	..	..	..	..	..
15—24	28	14	14	10	7	4	7	..		..	..
25—59	52	25	27	1	4	23	22	1	1	..	..
60 & over	7	4	3	..	..	4	2	..	1	..	..

Child marriage is not the rule while marriage before puberty is never accepted also. Hence in the age group 0—14 the married column is nil as seen in the table above. Marriage in the age group 15—24 though permissible, is very few and far between, and is less than half of the married people. It is a disgrace to marry early, or in other words, to marry before maturity. Marriage is considered honourable only when a man or a woman has reached manhood or womanhood and is fit for shouldering the responsibilities of the family. Thus, marriage in the age group 25—59 is the highest recorded with 23 and 22 married males and females respectively, while in the same age group there are 1 male and 4 females who remain unmarried for some reason or other. In the same age group there is one widowed male and one widowed female. This shows that widowerhood and widowhood is almost absent in the village. In the age group 60 and above, there are 4 married males and 2 married females. In the same age group we find out one widowed female. Under the Indian Christian Marriage Act, 1872, as adapted and modified by the Garo Hills (Christians Marriage) Act, 1954, divorce is allowed though no such case is recorded during the survey, but once married under the church, the marriage is binding and there must be sufficient grounds for satisfying the law if divorce is sought for. Even, then the divorced parties are socially looked upon with contempt and mistrust. The church can only marry the couples by persons authorised under the Act, while a case of divorce is referred to a court of law through the District Council. A divorced person is of course allowed to remarry although no such case was recorded in the village during the survey. Divorce can only be allowed if one party commits adultery and the other seeks for divorce. If the husband commits adultery the church elders will try their best to correct him, but if their attempt does not prove successful, the wife can file a case in the court of the Chief Judicial Officer of the District Council for divorce. The children always belong to the mother after the divorce.


POPULATION
BY
BROAD AGE-GROUPS & SEX
(BASED ON 90 HOUSEHOLDS RESURVEYED)
PERSONS
MALES
FEMALES
SCALE : 1 UNIT = 1 PERSON
80
70
60
50
40
30
20
10
0
AGE-GROUPS
0 - 14
15 - 34
35 - 59
60 & ABOVE

MARITAL STATUS
BY
BROAD AGE-GROUPS & SEX



MARITAL STATUS

BY

SOCIAL AND CULTURAL LIFE

Literacy and education

In so far as literacy is concerned, the village is more advanced in comparison with many other villages in the hills. The following table shows education by age groups and sex of the 30 households surveyed.

Table No. 11

Education by age-groups and sex

Age-groups	Illiterate			Primary or Junior Basic			Matriculation or Higher Secondary			Intermediate			B. A. Course		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	77	35	42	79	38	41	5	3	2	1	1	..	1	1	..
0—14	57	29	28	19	6	13	..	..	..	..	..	..	..	..	..
15—24	4	1	3	24	13	11	.	..	..	..	..	..	..	..	..
25—59	14	5	9	31	15	16	5	3	2	1	1	..	1	1	..
60 & above	2	..	2	5	4	1	..	..	..	..	..	..	..	..	..

The 30 households surveyed disclosed 86 literates and educated persons, with the number of literate females just equal to that of males. This shows that women are also advancing forward along with men. They are not secluded and barred from education but share along with men full responsibilities of public life. The number of persons who have completed but discontinued after the primary or junior basic stage are 19 men and 17 women.

The number of those who still continue reading in primary schools are 43 persons, 19 males and 24 females. In this stage the females outnumber the males. The number which has gone above this stage is 5 persons having matriculation or higher secondary standards. This includes 3 men and 2 women. Those who passed their matriculation at the Resubelpara High School continue further studies in colleges far away from the village mostly in Gauhati and Shillong. There is not a single person in the village who has graduated or completed any degree course. Although one man read up to B.A. he has discontinued studies and is now serving in the Resubelpara High School as a teacher.

As far as it appears, the villagers send their children to the primary school in the village. After that, they send them to the M.E. and H.E. School at Resubelpara. Their education comes to an end either in the course of studies there or just after passing out of the H.E. School due mostly to economic reasons. Among the old persons of the village, the number of literates who have received education is small, working out to 5 persons only which includes 4 men and 1 woman. The whole picture, however, shows a good trend of increasing thirst for education among the present generation.

RESUBAKRAPARA

Social structure

The social structure of the Garos of this village consists of four divisions of chatchis, viz,. Sangma , Marak, Momin and Shira, a detailed account of which has been given in Chapter II. Of the 163 people enumerated during the survey, 50 were found to be Sangmas, 52 Maraks, 60 Momins and only 1 Shira. Inter-marriage within these four chatchis is permissible, but that within one's own chatchi is not. There is no caste system among the Garos and there is no such distinction as of high and low classes. In short, there are no segments within the tribe with special economic, social or ritual roles nor are there distinctions as of high and low classes. The Garos are, like the Khasis and the Jaintias, matriarchal people, but though a matriarchal people, their cultural patterns have greater affinity with those of the Bodo-Kacharis in the plains than with those of the Khasi-Jaintias. The women are as independent as those among the Khasi-Jaintias. They are mistresses of the houses, mindful of their domestic duties though outside the house they can take part side by side with men in matters relating to the society as well. In short, their social status is unquestionable.

Family-nature, size and composition

Out of the 30 households surveyed, 28 are of the simple while 2 are of the joint type of family as can be seen below. A simple type of family consists of the husband, the wife and their children. Usually the custom is that when a man gets married he leaves his parents' house and lives with his wife. That is, also away from the girl's parents, building up a separate house of their own except in the case of the nokna and the nokrom, the heiress and her husband, in respect of whom the law of inheritance regulates. The following table shows the nature of families in the village.

Table No. 12

Tribe/Community and nature of family

Tribe/Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Awe/Ganching (Garo)	30	28	..	2	..	..

The size of the family increases with the increase in the no. of children. Among the 30 households as seen in the table below, 15 comprise of 4-6 members, 7 of 7-9 members, 5 of 2-3 members, 2 of 10 members and above while only 1 single membered household was recorded of a male living apart from his children. The average number of members per family is 5 to 6. The following table shows the size and composition of the households.

EDUCATION
BY
BROAD AGE-GROUPS & SEX

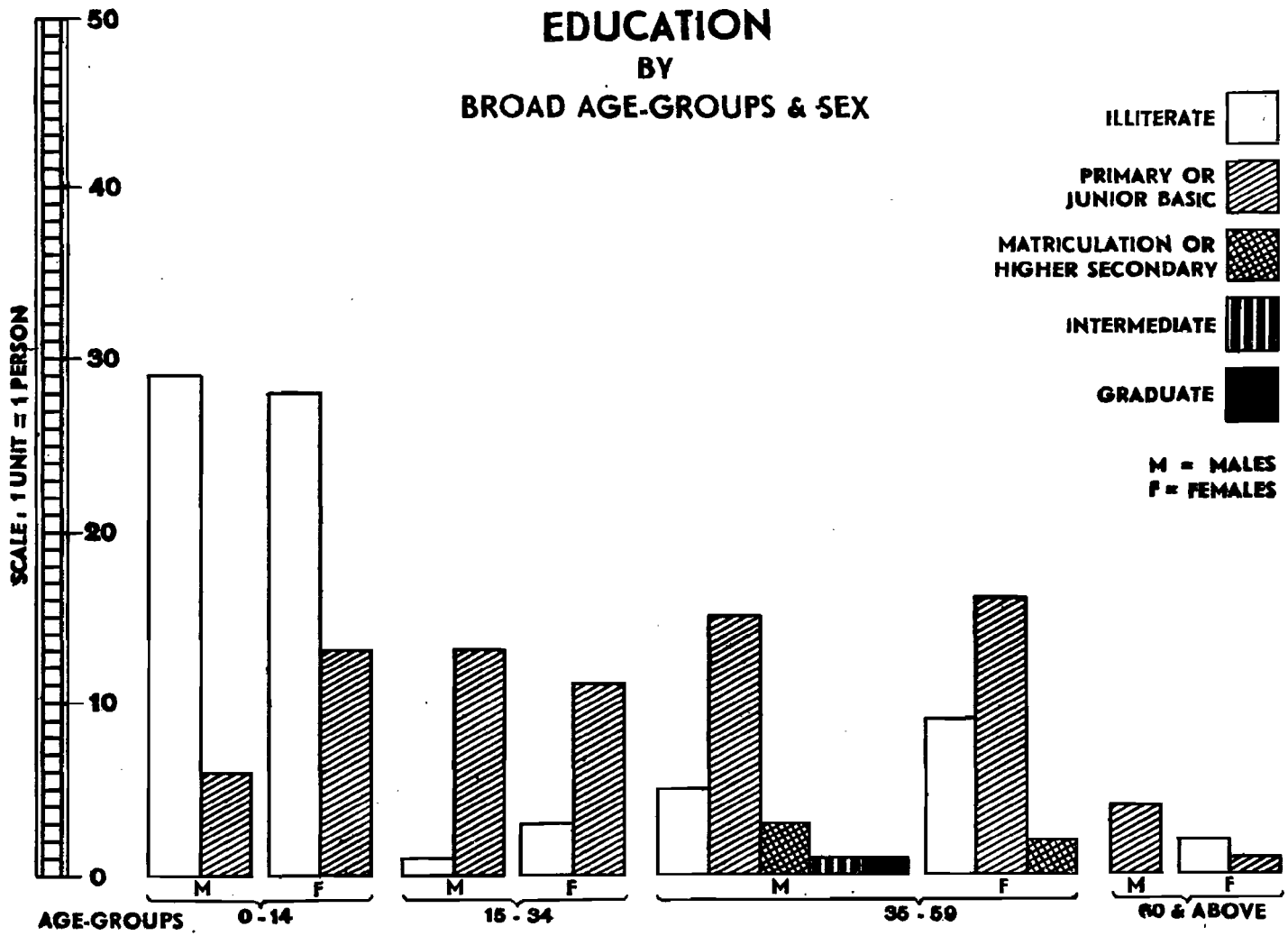


Table No. 13

Size and composition of the households

Total No of house-holds	Single member			Two to three members			Four to six members			Seven to nine members			Ten members and above		
	No. of households	M	F	No. of households	M	F	No. of households	M	F	No. of households	M	F	No. of households	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
30	1	1	..	5	6	8	15	38	35	7	21	32	2	12	10

Intra-family relationship

The observations made by Madame Bertrand a few years ago in her book "Secret lands where women reign" are superflous, and what seemed to her, after a casual study, a strange anomaly of the matriarchal system of society would have been revised on a closer examination of the Garo society. Garo women do not exercise influence on their menfolk more than what other Indian women do. The menfolk are independent of their women in such matters as politics, etc. A Garo housewife is simple and faithful but that does not mean that she is under the thumb of her husband. On the other hand, if a husband cannot live a good life he will have to leave the family sooner or later. In general, the relationship between the wife and the husband in a family is cordial and there is seldom any occasion where a man raises any question as to what his wife does. Among all the members of a family, there is always love, respect and cordiality, be it parents and sons or daughters or vice versa or brothers and sisters or in any other way. A mother's brother is held in high respect by the children while a sister's son is much loved. Between a mother-in-law and a daughter-in-law there is even more show of respect than in a case between a mother and a daughter.

Inheritance of property

The Garo Hills District Council has not framed any law or regulation regarding succession and inheritance of property in the district due to various difficulties. By custom, inheritance goes through the female and property frequently goes through the daughter to the son-in-law. When a woman dies the family property passes to the youngest daughter or occasionally to any of her daughters according to the discretion of the relatives. In this connection, it may be noted that in his monograph on the Garos, Playfair has not categorically stated whether any particular daughter is selected as 'nokna', though in the 1891 Census Report, Gait has by implication indicated that among the Garos, the youngest daughter is selected as the 'nokna'. On the other hand, Prof. Bose, in his monograph on 'Garo Laws of Inheritance' has stated that it is the prerogative of the parents to decide which daughter will be the 'nokna'. He has given a number of illustrations which show that a daughter other than the youngest can also become a 'nokna'. Hence it seems possible that the custom varies from area to area and

in the village under review, almost all the youngest daughters are 'noknas' excepting the one who has renounced her property claim and her elder sister has instead become the 'nokna'. The reason for the rightful heiress to renounce her property claim was that of her marriage outside the village as a result of which she left the village and surrendered her property right.

Descent in the clan being through the mother and not through the father, inheritance of property also follows the same and is restricted to the family line only as mentioned above. No man may possess property or inherit property in whatever circumstances excepting through his wife. Their law of inheritance which still persists though they have adopted christianity is that property once in a motherhood cannot pass out of it. The daughter must inherit, in which case she becomes the 'nokna', and her daughter after her and in the absence of any issue, any woman of the clan so selected for the purpose. A Garo woman, according to Playfair, is merely the vehicle by which property descends from one generation to another. A man who marries a 'nokna' becomes a 'nokrom' himself and is responsible for directing and managing his wife's property. Moreover, the husband is known as the head of the household. In the case of the 'nokna' and the 'nokrom', the latter generally does not like that property should go out of the control of the 'machong' or 'mahari' and he tries to bring either his sister's son or any man from his own 'machong' to put into marriage with his youngest daughter who will inherit the property. One such case was found in the village. Hence, it is evidently true that for the property the 'nokrom's mahari' as well as the 'nokna's mahari' always try to maintain the leadership and as has been already mentioned in the preceding chapter, the one girl (nokna) has to remain unmarried being a victim of the tussle between two such maharis. But it has been observed by competent investigators including Hodson that though among the Garos the property descends from mother to daughter, actually there is special right of control and management of the property for the machong of the father. This right is exercised through the marriage of the daughter with her father's sister's son, who under the system of mother-right would always belong to the machong of the father. In the absence of the father's sister's son, some other boy from the father's machong is selected as nokrom to marry the nokna. Garo custom would not allow just any body to marry the nokna and become nokrom, only a person of father's machong or clan could become the nokrom. Hence, as laid down in Garo custom, marriage is an alliance of two clans, one clan having formal right over the property through succession from a mother to her daughter and another clan having right to control the property through transfer of the control from the husband to the sister's son of the husband. There are 15 households out of 30 enumerated during the survey which owned land by inheritance and the following table shows the number of persons who acquired land by inheritance as well as the clans to which those persons belong.

TABLE No. 14

Households owning land by inheritance

MARAK Number of households—4		SANGMA No. of households—5		MOMIN No. of households—6	
Male	Female	Male	Female	Male	Female
Nil	4	Nil	5	Nil	6

It may be seen from the above table that only the females inherit land. No male can inherit land, according to custom, under any circumstances.

Leisure and recreation

The people of Resubakrapara are active and hardworking, labouring day in and day out in their work in the fields men and women together and not spending a single day idly. There will seem to be no leisure hours to these industrious people who would think of nothing else but raising the home and building the family. Yet after their hard work in the fields, the villagers divert their minds to something which would refresh them and bring them joy and peace of mind. The old people would gather together and gossip about interesting incidents in their day to day life or they would listen to a radio broadcast in the club-house. Much of their leisure hours is also devoted to attending church services and other activities arranged by the church. Football is a favourite sport amongst school children. For this purpose, there are two playgrounds in the village in which children play football and other games. They are more interested in football than hockey, while badminton and basket ball are of course not unknown to them. Hunting and fishing may also be considered as being more recreational than occupational activities because not a single person in the village depends for his livelihood on any of these. The numerous streams in the surrounding areas are best suited for fishing. Both men and women would take nets and baskets and go to fishing in a stream. It is more like a picnic and they also take food wrapped in leaves which they eat together in great delight. The case is the same with hunting where women, however, are excluded. Hunting with a gun is now-a-days popular, but that with a spear or dao or any other implement of course still exists. The women however can well handle the job when it comes to trapping birds or other small animals either in the fields or in the surrounding jungles.

Festivals

The christian villagers of Resubakrapara observe the festivals of the christians in general. Christmas which is generally held and observed during the 25th of December each year, the day on which Lord Jesus was born, is observed in the village in a dignified way. On the midnight of the 24th of December, with the tolling of the church bell which announces the birth of Christ, these humble people would go to the church where they would pray and sing and hear the scriptures in praise of the Lord. Usually a sermon is given by the church elder about the birth of Christ as the Saviour who has come to save sinners, urging the people at the same time to turn away from their sins and repent. After the service, the people return to their homes where among the members of the family they would celebrate the occasion with tea or coffee accompanied by songs and music. Sometimes rich men of the village invite

the villagers to tea with them for the Christmas. Early next morning the people would get busy for the feast to be held during the day. The feast is held with great pomp and grandeur. Each house contributes to the feast and everybody has a share in it. The contribution ranges from Rs. 3 to Rs. 5 among the adults and Re. 1 to Rs. 3 among children. The people dress in their finest clothes, in most cases those that have never been used before, in honour of the day. In the feast, pigs, goats, fowls, etc. are killed and it culminates in dinner which is held with great merriment. Competitive sports especially for children are also held and prizes distributed to the winners. Although this part of the festival is meant specially for small children, the grown-ups and old people also take a share in the merriment. Sometimes a play is staged in the club house in which the birth and life of Jesus Christ is depicted. In short, what is written in the Bible is shown by acts and deeds in the play so as to enable children and all to see and understand more clearly the christian way of life.

Another festival observed by these villagers is the New Year. It is similar to Christmas. On the midnight of the 31st of December the church bell tolls. This time it is not announcing the birth of Christ, but to quote Tennyson in his 'In Memoriam', this tolling is to 'ring out the old and ring in the new'. Midnight service is held which is of special importance for most of the church lovers. This service is seldom missed although a man may never have attended a church service throughout the year. In this service also, hymns are sung, scriptures are read and prayers and sermons are said by way of thanking God for the year that has passed away and asking for his blessings for the year to come. The day following is also spent in feast and amusement welcoming the year with all the fortunes and blessings that it has to offer.

Religion

The Garos appear to believe in a Supreme Deity and in a future life, but as usual in the hills, the bulk of their religious activities are devoted to the propitiations of evil spirits who are supposed to be the cause of the misfortunes that befall them. The following is an old description of the Garo sacrifice. "The priest squatted before a curious flat shield of split bamboo and cane and muttered strangely to himself as though under the influence of some drug. A villager kept dragging a kine in a circle round and round the priest and the god, and each time as it passed the priest dabbed it on the head with a little flour and water. Finally, a little of the mixture was forced into its mouth and it was summarily beheaded. The blood was allowed to fall upon a plate of rice, which, with the tail, was offered to the deity. The rest of the animal went to form part of the feast". The above description, however, is the one made of the Garos more than fifty years ago by Captain Playfair. Since then, many changes have taken place as many Garos have become educated while about 40% of them have become Christians. Christian Garos, for obvious reasons, do not observe any of the above religious ceremonies. Among the Christians, superstition has also died down. In fact even the non-Christians have by and large ceased to be as superstitious as they used to be in the days of yore.

Among the villagers, animism, atheism or whatever may have been the term of their past religion, was a thing of the past and has no place now. Every man is in some measure influenced by the period in which he lives. It is very interesting to find the villagers so enthusiastic in

their new religion that they have totally forsaken their old tribal religion. They now belong to that type of Christian denomination which is known as Baptism. About a hundred years ago, christian missionaries came to the place and propagated the doctrine of this world religion. Gradually the people have accepted the teachings of christianity giving up their faith in the deities they had worshipped and began to serve the One True Creator of Heaven and Earth. In short, Christianity has removed the fear and implanted a sense of security and enabled the people to make the most of their simple life. A church has since been established for preaching the gospel of Christ and where the believers can assemble together in a joint fellowship to sing, pray and praise the merciful God. The sounds of the church bell calling them to church, so to say, but precede the sounds of their choir echoed within and without the church. The church is the symbol of unity and common belief. In building the same, the people donated liberally, those not being able to give money giving labour instead. Never has there been a peaceful, happy life united in a single faith. It may be mentioned here that the church comprises, besides the members, the church elders who are seven in number including one pastor chosen from amongst the villagers and the priest who is not a local person but has his residence in Resubelpara in the church quarter. The service is conducted by the elders in their own language and only occasionally does the priest come and join them in fellowship. The funeral and marriage services are performed by the priest or in his absence by the local elders or any elder from the parent church at Resubelpara. The local church is under the control of the parent church and all big meetings and functions are held there in which members of the Resubakrapara church are also members. On such occasions, the elders of the local church give a general report regarding the progress of their church, etc. The election of church elders for the local church is made under the guidance of the priest and of the elders of the parent church from amongst the villagers themselves. The local elders can only propose their nominees. Professing christianity, the inhabitants of Resubakrapara have also become aware that the world is full of mischief which is often working against and undoing the good. This mischief is but the work of the devil, Satan, who is always against God and His creatures. They know that according to the scriptures, Satan was in the beginning known as Lucifer, the Archangel of God, once the favourite and the most beloved angel of God, but was turned by pride to fight against God and was driven out from heaven. Since that time, he has been always out to undo God's work or to tempt man who is God's creature.

Village organisation

The administration of the village is carried on by the Village Durbar with its headman known as 'Laskar'. The Laskar is appointed by the villagers themselves from amongst the village elders. He must be a man of good character and must be active and prompt in matters relating to the village. The members of the durbar are restricted only to the males who have attained the age of 25 years and above. The Secretary, the President and the Treasurer are elected from amongst the members themselves and their services terminate only after one year although they may be re-elected. Under the Garo Hills District (Constitution of Village Councils) Act, 1958, which provides for the constitution and development of local self-government in rural areas of the Garo Hills Autonomous District "there shall

be constituted a Village Council for each village or group of villages". Under this provision the village falls within the jurisdiction of the Village Council set up at Resubelpara. The Council generally meets 4 times a year except in case of emergency when it is allowed to sit for more than that. Matters like cleaning the village paths or constructing new ones, seeing that the pipe lines that convey water are in a good condition, repairing the village club house, raising fund for the Council by voluntary contributions from the villagers, receiving and entertaining any prominent person visiting the village etc., all come within the purview of the Council. Under the provision of the Act, there are 31 items in the list of duties and functions of the Village Councils and those above are only a mere mention. Theft, robbery, crime and other offences are tried by the Village Court, constituted under the Garo Hills Autonomous District (Administration of Justice) Rules, 1953, in the first instance. Its power is, however, limited applying only to Garo Scheduled Tribes and it therefore forwards cases that it cannot handle to the Subordinate Court at Tura to which appeals from it also lie. Cases relating to a tribal and a non-tribal are tried by the Courts of the District Magistrate exercising powers conferred under the provisions of Act XIV of 1874 for the Administration of Justice in the Garo Hills District. The Garo Hills District Council has shorn off quite a number of the powers previously enjoyed by the Laskar or nokmas without however rooting them out.

Resubakrapara Youth Club

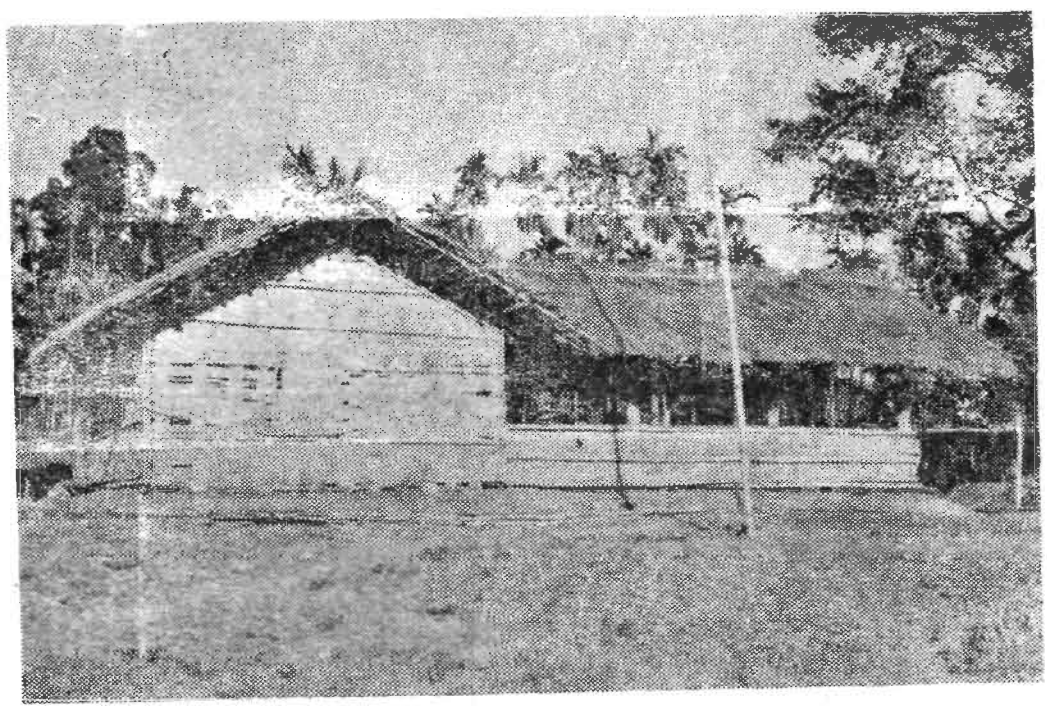
The Resubakrapara Cultural Club which is an important institution in the village needs special mention in this chapter. The club which was established in 1960 consists of the following office bearers:

President	... Shri Jeferson Areng
Vice-President	... Shri Henison Sangma
Secretary	... Shri Semington Marak
Assistant Secretary	... Shri Albert Momin
Treasurer	... Shri Noelson Momin

The above persons are appointed by the members composing the club. Their tenure of office is 5 years after which period they may be re-elected. The club is specially meant for the young people and all young men and women join hands. There are, at present, 84 members and each member is to pay a monthly subscription of 50 paise only. The money thus collected is utilised for the purchase of sports materials, both indoor and outdoor, as well as for the purchase of books for the library. One community radio set run with a dry battery is donated by the Resubelpara Development Block. Whenever any matter relating to the club arises, the secretary convenes a meeting and all members attend it. The decision of the village durbar such as cleaning the village paths, water taps, etc., are brought before the notice of the club members for doing and acting accordingly.

Other reforms and development measures

The village has the advantage of being near the hospital at Resubelpara which is equipped with most of the facilities required for a hospital. Previously, following their age-old customs and manners, the Garos did not easily take to modern systems of treatment of diseases believing that ailments fell on people due to the devil's trap on them and hence they must propitiate the devil and invoke aids of the gods for curing a person from ailment. With the coming of



'All work and no play makes Jack a dull boy'—in this Youth Club the villagers recreate after their days' toil



Shri Semington Marak, Secretary of the youth club of Resubakrapara

christianity to these hills, the then missionaries had to entreat the people to try the modern system of treatment. They at first had to make available free medical treatment to these people just to make them understand the scientific method of treating diseases, besides doing other humanitarian activities. Since then, the people have realised the value of modern science in the field of medical treatment as well as social reforms and upliftment, and thus realising them, responded to these and other development measures. The new age has brought with it the most serious problem that haunts human beings throughout the world. This problem is no other than the growth of over-population. The pace at which population has been growing should make any sensible person shudder at the thought of how unspeakably miserable and dangerous life will become if this growth of population is not checked. Nutrition, under-nutrition and starvation will be then the pricking thorns of the growing population. Viewed in that light, family planning may not be an unmixed blessing, whereas the dangers of over-population are definitely more fearful. It appears that the villagers, at least a section of them, are well aware of this fact although they were rather shy to disclose it. Table No. XXI in the Appendix will show the number of females that did not report their attitude towards family planning.

CHAPTER V

CONCLUSION

Resubakrapara is probably one of the best and most advanced village inhabited by the people known as the A'chiks or Garos classified as one of the Scheduled Tribes in India. In comparison with other villages in the hills in Assam, it is one of the most advanced as the standard of living of the people is comparatively high. The nature of the people, the climate of the place and the fertility of the land may have been responsible for this high living standard. The people are hard-working and energetic. Both men and women spend their days toiling in the fields and do not idle away a single day of their time except on Sundays which they spend in Worshippings. They worship God, the Creator, by attending church services and other fellowships, the day being sacred to them. They are content with toiling in their fields for the whole year while the end of the year makes them more content and happy—reaping the fruits of their labour. School-going children also run to the fields after the school hours to lend their parents a helping hand. The rotation of work is so planned and arranged as to avoid any slack season. Their main occupation is concentrated in the fields after completing which they would shift their labour and attention to the orange and betel gardens on the hill slopes surrounding the settlement areas. Even during their leisure hours at home they never remain idle but spend their time either in tending their fisheries or their numerous domestic animals.

The mild climate of the place is best suited to the people specially in so far as their occupation is concerned. Moreover, it makes them healthy, strong, active and smart. The fertility of the soil they til may be considered as another factor which contributes to the comparatively high standard of the villagers. A fertile soil generally yields better crops which grow better with the falling of the seasonal rains, thus helping to build up the economy of the people.

The presence of the Block at Resubelpara is another factor that contributes much to the more advanced stage of development of the village. The Block, as has already been pointed out in the previous chapters, helps the villagers in many ways. It encourages the cultivators to improve their cultivation by introducing the Japanese method of cultivation, supply of good seed, manure and fertilisers, reclamation of waste lands, etc., which measures, when adopted, definitely help to convert a barren land into a fertile one. The good sanitary pipeline system which is provided for the village conveys water to the villagers for drinking and for other purposes. The means of communications which have been started by the villagers themselves have been taken up and further improved by the Block. In short, the villagers are alert to new changes and are ready to adopt them as far as practicable. Thus they are always on the road to development with the Block always behind them.

The village as a whole is very progressive in many fields except for communications with important commercial centres of the Brahmaputra Valley. In respect of literacy and education the village stands in a fairly high position with the number of literate persons being more than half of its population.

This shows that the people realise the value of education and its necessity in the present day civilisation. Sanitary conditions in the village are planned and well arranged and any visitor who enters the village will not fail to admire its neatness and cleanliness from one end to another. The houses and compounds of the villagers are neat and clean while the living rooms are well ventilated and nicely decorated. Epidemic disease of any kind is not known to the village. Occasional ailments consist of only intestinal troubles, headache, cough, etc. Even for these minor ailments, the village is lucky enough to have a hospital at Resubelpara at a distance of less than a mile for treatment. The hospital also provides medical facilities to all who require its assistance. The villagers are aware of family planning schemes and other reforms and development measures and some of them, if not all, do response to one or more of these measures. The Garo Hills, like other hills in Assam, is however still very far from over-population compared to the plains of Assam or India.

It has been mentioned that the villagers have frequent contacts with other people outside the village. This is another factor that accounts for their being energetic and enterprising. Their products like orange, etc., are in great demand in the market. Their frequent contacts with other people have also produced some other effects. New ways of life creep into the village making the villagers ready to absorb that which is good or ignore that which they do not like. A change is not only inevitable but is also highly desirable for these sophisticated people. Their customs and manners, particularly in dress, language and religion have undergone changes through the centuries. In this respect, the influence of christianity has produced a new outlook of life on the people. The teachings of their tribal religion were far different and against those of Christianity. Whereas their former religion required worship and reverence to many gods and goddesses who were to be propitiated by sacrifices of birds and animals, Christianity requires nothing except putting faith in and worship of the One True Living God of Heaven and Earth. This and other circumstances have influenced the people to accept and enroll themselves in the new religion of faith and truth which brings them a happy, free and simple life driving away their superstitions and ignorance.

APPENDICES

APPENDIX A

Sl. No.	Husband's mahari	Wife's mahari	Children's mahari	Remarks
1	2	3	4	5
1.	Rangsa Marak	Gabil Momin	...	Children invariably belong to the mother's maharis.
2.	Balbari Marak	Cheran Momin	...	
3.	Agitok Sangma	Gabil Momin	...	
4.	Cheran Momin	Koksi Sangma	...	
5.	Koksi Sangma	Cheran Momin	...	
6.	Rangsa Marak	Cheran Momin	...	
7.	Rongrok Sangma	Koknal Marak	...	
8.	Koksi Sangma	Cheran Momin	...	
9.	Koksi Sangma	Koknal Marak	...	
10.	Gabil Momim	Rombak Marak	...	
11.	Rangsa Marak	Koksi Sangma	...	
12.	Ningmi,ja Sangma	Gabil Momin	...	
13.	Rombak Marak	Koksi Sangma	...	
14.	Rangsa Marak	Cheran Momin	...	
15.	Cheran Momim	Rombak Marak	...	
16.	Koksi Sangma	Cheran Momin	...	
17.	Konkal Marak	Gabil Momin	...	
18.	Gabil Momin	Koksi Sangma	...	
19.	Rombak Marak (wife)	(Her husband was Dalbot Shira)		
20.	Ningminja Sangma	Koknal Marak	...	
21.	Rangsa Marak	Koksi Sangma	...	
22.	Rangsa Marak	Cheran Momin	...	
23.	Dalbot Shira	Rangsa Marak	...	
24.	Rangsa Marak	Koksi Sangma	...	
25.	Koksi Sangma	Cheran Momin	...	
26.	Gabil Momin	Koksi Sangma	...	
27.	Konkal Marak	Ningminja Sangma	...	
28.	Areng Sangma	Koknal Marak	...	
29.	Gabil Momin	Koksi Sangma	...	
30.	Koknal Marak	Gabil Momim	...	
31.	Rangsa Marak	(He is staying with two sisters who are widows and one niece)		
32.	Gabil Momin	Koknal Marak	...	
33.	Koksi Sangma (wife)	(Widow — her husband Konkal Marak)	...	
34.	Cheran Momin	Koksi Sangma	...	
35.	Konkal Marak	Koknal Marak	...	
36.	Gabil Momin	Koknal Marak	...	

Sl. 35 (above). Although this appears to be a case of marriage between a Marak and a Marak, they are from different 'maharis'. It is reported that there is no prohibition in marrying within the same 'chatchi' although it is not allowed to marry within the same 'mahari'.

APPENDIX B

GLOSSARY OF SELECT TERMS

Aking—A kind of cloth woven by the Garos.

A'khing area—Any land owned jointly by a particular clan or "Machong" under the custody of the head of the clan or the "Machong" called the A'khing Nokma.

Chametang—A boys' fiancee.

Chasan—Wooden mortar.

Chatchi—Same as Chatsibak.

Chatsibak—The division of the Garo tribe into clans.

Chu—Rice beer.

Dakmonda—A handloom cloth used to cover the upper part of the body of women.

Depante ba'a—The process of marriage with one's father's sister's daughter.

Gando—A cloth tied around the waist in use mostly among the primitive Garos.

Genna—Cloth woven by the Garos.

Gugra—Kakria—A large-sized tree, a (Schima Wallichii) common associate of sal in the sal forests, used for construction, plough shares and dugouts.

Laskar—A village headman.

Madong—A Garo term meaning prohibition or tatoo. It is a 'madong' for one to marry in one's own motherhood or sept, for example, one's own sister's daughter, a serious social sin.

Mahari—Garo term for clan.

Na'kham—Dry fish.

Nokna—Heiress.

Nokrom—Heir.

Rimol—Pestle.

Ruan—Winnowing fan.

APPENDIX C

TABLES

TABLE NO. I

Households and Population by Religion/Sect/Caste/Tribe/Community

No. of Households Surveyed—30

Religion	Sect	Not belonging to any sect or sub-sect	Total No. of Households	Persons	Males	Females
1	2	3	4	5	6	7
Christian	..	..	30	163	78	85

TABLE No. II

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

No. of Households Surveyed—30

CASTE/TRIBE/COMMUNITY													
Total No. of Household Heads in the village							Garo (Achik)						
Age-Group	Persons						Males		Females		Persons		Remarks
	Literates		Illiterates		Total		Literates	Illiterates	Literates	Illiterates	Literates	Illiterates	
	Males	Females	Males	Females	Males	Females							
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—14	..	..	..	..	..	..	..	..	..	..	..	..	
15—24	..	2	..	3	..	5	..	..	2	3	2	3	
25—59	1	13	..	9	1	22	1	..	13	9	14	9	
60 & above	...	1	..	1	..	2	..	..	1	1	1	1	
Total No. of H/H Heads	1	16	..	13	1	29	1	..	16	13	17	13	

TABLE No.—III

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS

No. of Households surveyed—30

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	163	78	85	68	34	34	95	44	51
0—14	76	35	41	..	..	..	76	35	41
15—34	54	23	31	36	14	22	18	9	9
35—59	26	16	10	26	16	10	..	..	..
60 and above	7	4	3	6	4	2	1	..	1

TABLE No.—IV

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATIONS

No. of Households Surveyed—30

	Occupation I			Occupation II			Occupation III		
	Cultivation			Service			Cultivating Labourer		
Age-Group	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	53	23	30	9	8	1	6	3	3
0—14	..	..	..	..	..	..	..	..	..
15—34	26	8	18	6	5	1	4	1	3
35—59	21	11	10	3	3	..	2	2	..
60 and above	6	4	2	..	..	..	..	..	..

TABLE No.—V

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

No. of Households Surveyed—30

Age Group in years	Total No. of Non-Workers			Persons engaged in Household duties only			Full time students or children attending school			Dependents			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	95	44	51	..	..	..	36	14	22	59	30	29	..	..	..
0—14	76	35	41	..	..	..	19	6	13	57	29	28	..	..	..
15—34	18	9	9	..	..	..	17	8	9	1	1	..	..	..	..
35—59															
60 & above	1	..	1	..	..	..	..	..	..	1	..	1	..	..	..

TABLE No. VI

DISTRIBUTION OF HOUSEHOLDS BY MAIN OCCUPATION AND CASTE/TRIBE/COMMUNITY

No. of Households Surveyed—30

Main occupation	Number of Households in Community
	Caste/Tribe/Community
	Achik (Garo)
1	2
1. Cultivation	24
2. Agri-Labourers	3
3. Service	
(a) M. D. C.	1
(b) Teacher	2
Total	30

TABLE No. VII

MAIN OCCUPATION, PER CAPITA ANNUAL HOUSEHOLD INCOME AND FAMILY TYPE

No. of Households Surveyed—30

Main occupation	No. of Households																	
	Per Capita Annual Household Income Ranges (In Rupees																	
	Re. 1—50			Rs. 51—100			Rs. 101—200			Rs. 201—300			Rs. 301—500			Rs. 501 and above		
	Simple	Intermediate	Joint	Simple	Intermediate	Joint	Simple	Intermediate	Joiut	Simple	Intermediate	Joint	Simple	Intermediate	Joint	Simple	Intermediate	Joint
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Cultivation	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	22	..	2
Service	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..
Agricultural Labourer ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..
Total	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	28	..	2

TABLE No. VIII

ANNUAL HOUSEHOLD INCOME BY MAIN OCCUPATION AND SOURCE OF INCOME

No. of Households Surveyed—30

Main occupation	No. of Households	Source of income	No. of Households	All Households: Total Amount	All Households: Percentage	Households with an Annual income of: Rs. 300 and less — Amount	— No. of Households	Rs. 301—600 — Amount	— No. of Households	Rs. 601—900 — Amount	— No. of Households	Rs. 901—1,200 — Amount	— No. of Households	Rs. 1,201 and above — Amount	— No. of Households
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cultivation	24	(a) Cultivation	24	Rs. 32,235	29·50 %										
		(b) Gardening	24	Rs. 64,500	59·03 %										
		(c) Service	5	Rs. 6,648	6·08 %									Rs.1,09,288	24
		(d) Others	24	Rs. 5,905	5·39 %										
		Total		Rs.1,09,288											
Service	3	(a) Service	3	Rs. 6,600	40·08 %										
		(b) Cultivation	3	Rs. 3,000	18·22 %										
		(c) Gardening	3	Rs. 6,216	37·75 %									Rs. 16,466	3
		(d) Others	3	Rs. 650	3·95 %										
		Total		Rs. 16,466											
Labourer	3	(a) Labourer	3	Rs. 2,100	32·21 %										
		(b) Gardening	3	Rs. 3,240	49·69 %										
		(c) Others	3	Rs. 1,180	18·10 %							Rs. 1,200	1	Rs. 5,320	2
		Total		Rs. 6,520											

TABLE No. IX

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

No. of Households Surveyed—30

Caste/Tribe/ Community	Main occupation	Total No. of Households	All Households				Households [with an annual income (in Rs.)] within the annual income of									
							Rs. 300 and less		Rs. 301—600		Rs. 601—900		Rs. 901—1,200		Rs. 1,201 and above	
			Items of Expenditure	No. of Households	Expenditure per Household	% to total Expenditure	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Achik (Garo)	Cultivation	24	(a) Food Stuffs ..	24	Rs. 789·38	39·38%	..	..	..	..	..	..	..	..	(a) 789·38	24
			(b) Clothing ..	24	Rs. 368·75	18·39%	..	..	..	..	..	..	..	..	(b) 368·75	24
			(c) Maintenance of the House including repair.	24	Rs. 234·42	11·69%	..	..	..	..	..	..	..	..	(c) 234·42	24
			(d) Education ..	11	Rs. 177·50	8·85%	..	..	..	..	..	..	..	..	(d) 177·50	11
			(e) Maintenance of Livestock.	24	Rs. 113·33	5·66%	..	..	..	..	..	..	..	..	(e) 113·33	24
			(f) Miscellaneous..	24	Rs. 321·25	16·03%	..	..	..	..	..	..	..	..	(f) 321·25	24

TABLE No. IX (Contd.)

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

No. of Households Surveyed—30

Caste/Tribe/ Community	Main occupation	Total No. of Households in main occupation	All Household				Households [with an annual income (in Rs.) of]									
							Rs. 300 and less		Rs. 301—600		Rs. 601—900		Rs. 901—1,200		Rs. 1,201 and above	
			Items of Expenditure	No. of Households	Expenditure per Household	% to total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Achik (Garo)	Service	3	(a) Food-Stuffs ..	3	Rs. 683·33	32·79%	..	..	..	..	..	..	..	..	3	Rs. 683·33
			(b) Clothing ..	3	Rs. 316·67	15·19%	..	..	..	..	..	..	..	..	3	Rs. 316·67
			(c) Maintenance of the House including repair	3	Rs. 383·33	18·39%	..	..	..	..	..	..	..	..	3	Rs. 383·33
			(d) Education ..	1	Rs. 100·00	4·84%	..	..	..	..	..	..	..	..	1	Rs. 100·00
			(e) Maintenance of Livestock	3	Rs. 166.67	8·00%	..	..	..	..	..	..	..	..	3	Rs. 166·67
			(f) Miscellaneous..	3	Rs. 433.33	20.79%	..	..	..	..	..	..	..	..	3	Rs. 433·33

TABLE No. IX (Concld.)

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

No. of Households Surveyed—30

Cast/Tribe/ Community	Main occupation	No. of Households in the main occupation	Items of expenditure	All Households: No. of Households	All Households: Expenditure per household	All Households: % to total Expenditure	Households [with an annual income (in Rs.) of] within the annual income group of: Rs. 300 and less: No. of Households	Rs. 300 and less: Average expenditure	Rs. 301—600: No. of Households	Rs. 301—600: Average expenditure	Rs. 601—900: No. of Households	Rs. 601—900: Average expenditure	Rs. 901—1,200: No. of Households	Rs. 901—1,200: Average expenditure	Rs. 1,201 and above: No. of Households	Rs. 1,201 and above: Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Achik (Garo)	Labourer ..	3	(a) Food Stuffs ..	3	Rs. 443·33	47·16%	..	..	..	..	..	..	1	Rs. 400·00	2	Rs. 465·00
			(b) Clothing ..	3	Rs. 166·67	17·74%	..	..	..	..	..	..	1	Rs. 100·00	2	Rs. 200·00
			(c) Maintenance of the House including repair.	3	Rs. 136·67	14·54%	..	..	..	..	..	..	1	Rs. 100·00	2	Rs. 155·00
			(d) Education		NIL	NIL	..	..	..	..	..	..	NIL	NIL	NIL	NIL
			(e) Maintenance of Livestock.	3	Rs. 60·00	6·38%	..	..	..	..	..	..	1	Rs. 30·00	2	Rs. 75·00
			(f) Miscellaneous ..	3	Rs. 133·33	14·18%	..	..	..	..	..	..	1	Rs. 200·00	2	Rs. 100·00

TABLE No.—X

AGRICULTURAL PRODUCE AND DISPOSAL

No. of Households Surveyed—30

Name of Agricultural Produce	Quantity Produced	Quantity Consumed by the producing Households	Quantity Available For Sale	Quantity Sold	Sale Amount Realised in Rupees
1	2	3	4	5	6
1. Paddy	2,489 mds.	1,440 mds.	145 mds.	904 mds.	Rs. 13,560/-
2. Oranges	Rs. 45,050/-	Rs. 5,050/-	..	Rs. 40,000/-	
3. Betel Nuts	Rs. 27,580/-	Rs. 580/-	..	Rs. 27,000/-	
4. Cotton	Rs. 1,326/-	..	..	Rs. 1,326/-	
5. Others	Rs. 7,735/-	..	..	Rs. 7,735/-	

TABLE No.—XI

TYPES OF INDUSTRIES RUN BY THE HOUSEHOLDS

No. of Households Surveyed—30

Name of Industry	No. of Households	Remarks
1	2	3
WEAVING	10	..

TABLE No.—XII

TRADITIONAL INDUSTRY BY HOUSEHOLDS

No. of Households Surveyed—30

Name of Traditional Industry	No. of Households in each Traditional Industry	Remarks
1	2	3
WEAVING	10	..

TABLE No.—XIII

MATERIAL CULTURE—POSSESSION OF FURNITURE BY CASTE/TRIBE/COMMUNITY

No. of Households Surveyed—30

Caste/Tribe/ Community	No. of Households possessing						
	Bedstead	Table	Mirror	Bench	Stool	Mosquito Net	Chair
1	2	3	4	5	6	7	8
Achik (Garo)	30	30	30	30	30	30	30

TABLE No.—XIV

MATERIAL CULTURE—POSSESSION AND USE OF FURNITURE AND CONSUMER GOODS AND SERVICE BY CASTE/TRIBE/COMMUNITY

No. of Households Surveyed—30

PARTICULARS	No. of Households Possessing/Consuming Among
	Caste/Tribe/Community
	Achik (Garo)
1	2
1. *Furniture*	
(a) Bed-stead	30
(b) Chair	30
(c) Table	30
(d) Bench	30
(e) Stool	30
(f) Mirror	30
2. *Utensils*	
(a) Pots	30
(b) Plates	30
(c) Leaf Plates	30
(d) Glasses	30
(e) Jugs	30
(f) Mugs	5
(g) Dried Gourds	30
(h) Earthern Vessels	30
(i) Bamboo Pipes	8
3. *Consumers Goods*	
(a) Hurricane Lantern	30
(b) Battery Torchlight	27
(c) Bicycle	22
(d) Petromax	1
(e) Gramophone	1
(f) Radio	1

TABLE No.—XV

MATERIAL CULTURE—CONSTRUCTION HABITS BY ANNUAL HOUSEHOLD INCOME AND CASTE/TRIBE/COMMUNITY

No. of Households Surveyed—30

Caste/ Tribe/ Coim-munty	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. 1,201/- and above	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/- and less	Rs. 1,201/- and above	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/- and less
1	2	3	4	5	6	7	8	9	10	11
Achik (Garo)	29	1	..	..	..	..	..	..	..	..

TABLE—XV (*concld.*)

Caste/ Tribe/ Commu-nity	No. of Households that use Toilet Soap/Washing Soap having annual income of					No. of Households that do not use Toilet Soap/ Washing Soap having annual income of				
	Rs. 1,201/- and above	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/- and less	Rs 1,201/- and above	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/- and less
1	2	3	4	5	6	7	8	9	10	11
Achik (Garo)	29	1	..	..	..	..	..	..	..	..

TABLE—XV (*contd.*)

Caste/ Tribe/ Commu-nity	No. of Households that send clothes to washerman having annual income of					No. of Households that do not send clothes to washerman having annual income of				
	Rs. 1,201/- and above	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/- and less	Rs. 1,201/- and above	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/ and less
1	2	3	4	5	6	7	8	9	10	11
Achik (Garo)	..	..	..	..	..	29	1	..	..	..

TABLE No.—XVI

DIETARY HABIT BY HOUSEHOLD AND CASTE/TRIBE/COMMUNITY

No. of Households surveyed—30

Castes/ Tribe/ Com-munity	Total No. of Households	HOUESHOLDS TAKING						
		Two time meals	Breakfast, mid-day meals and supper, tea or coffee with light dishes between mid-day meal and supper and tea or coffee at any other time	Breakfast, mid-day meal and supper with coffee with light dishes between noon meal and supper	Breakfast mid-day meal and supper with coffee or tea alone between noon meal and supper	Breakfast mid-day meal and supper	Two time meals with coffce or tea at one time	Other types
1	2	3	4	5	6	7	8	9
Achik (Garo)	30	..	15	5	4	3	3	..

TABLE No.—XVII

HABIT OF TAKING TEA BY HOUSEHOLDS INCOME AND CASTE /TRIBE/COMMUNITY.

No. of Households surveyed—30

Caste/ Tribe/ Commu-nity	No. of Households taking tea with annual income of					No. of Households that do not take tea with annual income of				
	Rs. 1201/- and above,	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 301/- 600/-	Rs. 300/- and less	Rs. 1,201/- and above,	Rs. 901/- 1,200/-	Rs. 601/- 900/-	Rs. 601/- 600/-	Rs. 300/- and less
1	2	3	4	5	6	7	8	9	10	11
Achik (Garo)	29	1	..	..	..	..	..	..	..	..

TABLE No.—XVIII

PROHIBITED FOOD OR DRINK BY CASTE/TRIBE/COMMUNITY

No. of Households Surveyed—30

Caste/Tribe/Commu-nity	No. of Households reporting as prohibited				No. that did not report any food to be prohi-bited	No. that did not report any drink to be prohibited
	Food (1)	Food (2)	Drink (a) Liquor	Drink (b)		
1	2	3	4	5	6	7
Achik (Garo)	..	..	30	..	30	..

TABLE No.—XIX

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

No. of Households Surveyed—30

Caste/Tribe/ Community	Total No. of Households	No. of Household Heads of which know the name of						Remarks
		Anchalik Panchayat	Thana	Sub-Division	District	Name of the Principal lake or river of the dis-trict	Name of Project/ Dam etc. cons-structed/under construction within the village	
1	2	3	4	5	6	7	8	9
Achik (Garo)	30	30	30	30	30	30	..	..

TABLE No.—XX

SCHEDULED CASTES AND SCHEDULED TRIBES BY HOUSEHOLDS AND POPULATION

No. of Households Surveyed—30

Name of Scheduled Caste/ Scheduled Tribe	Total No. of Households	Persons	Males	Females	Remarks
1	2	3	4	5	6
Scheduled Tribe Achik (Garo)	30	163	78	85	
Scheduled Caste	..	..	..	..	

TABLE No. XXI

INFORMATION AND ATTITUDE TOWARDS FAMILY PLANNING

BY CASTE/TRIBE/COMMUNITY

No. of Households in the Village—39

No. of Households Surveyed—30

Caste/Tribe/ Community	No. aware of Family Planning Centre	No. aware of Family Planning	No. approving Family Planning	No. liking to adopt Family Planning Methods at		
				Stage (specify)	Stage (specify) did not report	Stage (specify)
1	2	3	4	5	6	7
Achik (Garo)	30	30	..	..	30	—

APPENDIX I V

CONFIDENTIAL

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

CENSUS—1961

VILLAGE SURVEY

HOUSEHOLD SCHEDULE

PART I

Name of District

Name of P. S./Mauza

Name of Village

Census Code No.

1. Household No.

Sl. No. of Household

Name of Investigator

Name of Interpreter

Period taken for completion of investigation

From———————To———————

2. ———————

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

Head of Household

Informant

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

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

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

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

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

3B—Concld.

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

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

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

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

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

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

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

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

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

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

8. Inheritance:

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

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

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

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

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

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

9. If the household possesses land, give :	Owned	Leased in	Remarks
(a) Tota larea in acre ..			
(b) Area comprising household ..			
(c) Total uncultivable fallow ..			
(d) Total cultivable land ..			

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

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

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

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

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

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

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

(iv Average wages per day paid to hired labourers

Male————————————Per day

Female————————————Per day

(k) (Agricultural operation

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

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

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

13. Fishery
(a) Does the household own any tank?
(b) If fish is reared, was any quantity sold last year? Answer Yes/No (If 'yes', mention quantity and amount obtained last year).

INDUSTRY

12. Doe : the household conduct any industry? If 'yes'—

(a) What are the products?

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

(c) Are some of the products sold?

(d) What is the amount collected last year?

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

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

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

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

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

INDEBTEDNESS

14. f the head of the household is in debt

(a) Amount of debt outstanding

(b) Purpose of the debt

(c) Source of credit

(d) Rate of interest

(e) Terms and securities against the debt

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

EDUCATION

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

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

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

DIET

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

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

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

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

18. What utensils are used for—

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

19. Fuel

(a) What fuel is ordinarily used for cooking?

(b) Whether obtained free or on payment?

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

(d) Amount spent last year?

20. Furniture

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

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

(c) Is mosquito net used?

21. Dresses and ornaments :

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

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

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

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

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

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

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

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

(d) Condition of the family:

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

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

(b) Is this your own house ?

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

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

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

(f) Was your house constructed with the assistance of famliy labour—caste/tribe/community of labour/hired labour.

(g) Are there any auspicious days and months for commencing house construction ?

(h) What are the ceremonies observed concerning house construction and house warming ?

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

25. Belief in luck and superstition :

(a) Do you believe in luck and superstition ?

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

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

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

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

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

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

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

26. LEISURE AND RECREATION

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

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

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

(d) What are the games played by :

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

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

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

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

Household—

Community Caste Tribe

Are these things un-objectionable ? Yes/No.

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

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

Household Schedule-Appendix (Birth, Marriage and Death)

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

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

A. **Birth.**

1. **For Prospective Mother**
1.1.1. Special Diet for the Prospective Mother
1.1.2. Special work for the Prospective Mother
1.1.3. Special matters concerning the Prospective Mother
1.2. Is there any special ceremony/ceremonies performed after conception or before birth
1.3.1. Is there any restrictions for the father before the birth of the child?
1.3.2. Is there any restrictions for other members in the family?

2. **Delivery**
2.1. Where does the birth normally take place?
2.2. Assistance during labour
2.2.1. If by relative, state her relation to the mother
2.2.2.1. If by an expert, local term of the expert
2.2.2.2. Training received from
2.2.2.3. To which caste she belongs?
2.2.2.4. Is her service confined only to a particular caste, or community? If so, give details.
2.2.2.5. Her average charges per case in cash or kind
2.2.3. What are the means adopted in difficult cases?

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

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

Age	Solid food	Liquid food

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

5. **Contraceptives:—**

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

6. **Abortion:—**

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

7. **Barrenness:—**

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

8. **Still birth and infant death:—**

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

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

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

B. **Marriages:**

1. **Laws Regulating Marriage:—**

1.1. Does preferential mating prevail in your Society?

2. **Types of marital union:—**

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

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

3. **Means of acquiring a mate:—**

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

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

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

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

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

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

C. Death:

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

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

3.1. How is the corpse treated in normal death ?
3.2. How is the corpse treated in abnormal death (accident)?
3.3. How is the body taken to the place of disposal ?
3.4. What are the ceremonies followed immediately after the disposal of the dead body ?

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

4.2. How long does the pollution period usually last for defferent relatives ?

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

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

APPENDIX V

SOCIO-ECONOMIC SURVEY 1960-61

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

PART II

VILLAGE SCHEDULE

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

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

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

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

2. What is the local legend about the village?

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

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.
(a) Page - 68
(b) Page - 68
(c) Page - 68

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

6. Distance by road from Thana and Subdivision Headquarters.

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

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

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

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

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

10. Describe community festivals if held in the village.

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

12. Number and types of schools in the village.

12. (a) Page - 68

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

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

14. (a) Page - 69

14 (b) Page - 69

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

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

17. Name the diseases from which cattle commonly suffer.

18. Name and distance of the nearest veterinary hospital.

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

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

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

20. (a) (i) Page - 69

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

21. Page - 70

22. ,, - 70

23, ,, - 70

24. ,, - 70

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

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

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

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

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

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

12(a) Particulars of the Educational Institutions.

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

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

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

14(b). Organisational and operative details.

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

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

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

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

(b) Describe the musical and other instruments.

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

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

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

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

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

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

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

LIST OF AGENTS FOR SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February, 1964)

AGARTALA—

Laxmi Bhandar Books & Scientific Sales (Rest)

AGRA—

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

AHMADNAGAR—

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

AHMEDABAD—

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

AJMER—

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

ALIGARH—

Friends' Book House, Muslim University Market. (Reg.)

ALLAHABAD—

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

AMBALA—

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

AMRITSAR—

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

ANAND—

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

ASANSOL—

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

BANGALORE—

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

BAREILLY—

Agarwal Brothers, Bara Bazar. (Reg.)

BARODA—

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

BEAWAR—

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

BELGHARIA—

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

BHAGALPUR—

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

BHOPAL

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

BHUBANESWAR—

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

BIJAPUR—

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

BIKANER—

Bhandani Bros. (Rest.)

BILASPUR—

Sharma Book Stall, Sadar Bazar. (Rest.)

BOMBAY—

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

CALCUTTA—

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

CALICUT—

Touring Book Stall (Rest.)

CHANDIGARH—

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

CHHINDWARA—

The Verma Book Depot. (Rest.)

COCHIN—

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

CUTTACK—

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

DEHRADUN—

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

DELHI—

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

DHANBAD—

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

DHARWAR—

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

ERNAKULAM—

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

FEROZEPUR—

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

GAUHATI—

Moksahda Pustakalaya (Reg.)

GAYA—

Sahitya Sadan, Gautam Budha Marg. (Reg.

GHAZIABAD—

Jayana Book Agency (Rest.)

GORAKHPUR—

Vishwa Vidyalaya Prakashan, Nakhes Road. (Reg.)

GUDUR—

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

GUNTUR—

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

GWALIOR—

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

HUBLI—

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

HYDERABAD—

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

IMPHAL—

Tikendia & Sons, Bookseller (Rest.)

INDORE—

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

JABALPUR—

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

JAIPUR—

1. Government Printing and Stationery Department, Rajasthan.

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

JAMNAGAR—

Swadeshi Vastu Bhandar. (Reg.)

JAMSHEDPUR—

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

JAWALAPUR—

Sahyog Book Depot. (Rest.)

JHUNJHUNU—

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

JODHPUR—

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

JULLUNDUR—

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

KANPUR—

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

KARUR—

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

KODARMA—

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

KOLHAPUR—

Maharashtra Granth Bhandar, Mahadwar Road. (Rest.)

KOTA—

Kota Book Depot. (Rest.)

KUMTA—

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

LUCKNOW—

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

LUDHIANA—

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

MADRAS—

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

MADURAI—

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

MANDYA SUGAR TOWN—

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

MANGALORE—

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

MANJESHWAR—

Mukenda Krishna Nayak. (Rest.)

MATHURA—

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

MEERUT—

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

MONGHYR—

Anusandhan, Minerva Press Building. (Rest.)

MUSSOORIE—

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

MUZAFFARNAGAR—

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

MUZAFFARPUR—

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

MYSORE—

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

NADIAD

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

NAGPUR—

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

NAINITAL—

Coural Book Depot, Bara Bazar. (Rest.)

NANDED—

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

NEW DELHI—

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

PANJIM—

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

PATHANKOT—

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

PATIALA—

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

PATNA—

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

PITHORAGARH—

Maniram Punetha & Sons. (Rest.)

PONDICHERRY—

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

POONA—

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

PUDUKOTTAI—

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

RAJKOT—

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

RANCHI—

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

REWA—

Superintendent, Government State Emporium V.P.

ROURKELA—

The Rourkela Review. (Rest.)

SAHARANPUR—

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

SECUNDERABAD—

Hindusthan Diary Publishers, Market Street. (Reg.)

SILCHAR—

Shri Nishit Sen, Nazirpatti (Rest.)

SIMLA—

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

SINNAR—

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

SHILLONG—

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

SONEPAT—

1. United Book Agency (Reg.)

SRINAGAR—

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

SURAT—

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

TIRUCHIRAPALLI—

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

TRIVANDRUM—

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

TUTICORIN—

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

UDAIPUR—

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

UJJAIN—

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

VARANASI—

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

VELLORE—

A. Venkatasubhan, Law Booksellers. (Reg.)

VIJAYAWADA—

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

VISAKHAPATNAM—

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

VIZIANAGARAM—

Sarda & Co. (Rest.)

WARDHA—

Swarajeya Bhandar, Bhorji Market. (Reg.)

For Local Sale

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

Railway Bookstall Holders

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

Foreign

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

On S. and R. Basis

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