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1961

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TRIPURA

PART VI

VILLAGE SURVEY MONOGRAPH

NO. 2

By

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Part I (In two Sub-Parts)	General Report.	
	Subsidiary Tables.	
Part II (In two Sub-Parts)	General Population Tables.	
	Economic Tables.	
	Cultural and Migration Tables.	
Part III	Household Economic Tables.	
Part IV	Report on Housing and Establishment with Tables.	
Part V-A	Special Table on Scheduled Castes and Scheduled Tribes with reprints from Old Census Report.	
Part V-B	Ethnographic note on Scheduled Castes and Scheduled Tribes.	
Part VI	Village Survey Monographs.	
Parts VII A & B	Survey of Handicrafts & Report on Fairs and Festivals.	
Part VIII-A	Administration Report on Enumeration.	Not for sale.
Part VIII-B	Administration Report on Tabulation.	
Part IX	Maps.	

VILLAGE SURVEY REPORT

ON

DWARIKA TALUKDAR PARA

Investigators . . .	Shri Bimalendu Ghosh and Shri Nanigopal Bhattacharjee.
Supervised by . .	Shri A. K. Dutta, M.Sc., Special Officer, Census Operations, Tripura.
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FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation 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 a field, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the survey enlarged its scope. At the first census conference in September, 1959 the survey set itself the task of what might be called a record in situ *of material traits, like settlement pattern 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 disability, 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 conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the latter half of 1961 again was organized within the Census Commission a section on social studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation.*

This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study camp was organized 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.

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,

The 24th May, 1962.

A. MITRA

Registrar General, India.

PREFACE

The village monograph on Dwarika Talukdar Para presents a study of some tribals of the territory, where the numerically prominent and also the dominant group are the members of the Chakma Tribe. The village is distantly situated from the nearest source of communications and business centres and is not affected by the urban influence. In fact the people of this village present more or less their original mode of living, habits and customs. A study of this village therefore gives an insight to the characteristics of a true tribal village in its original set up and its natural surroundings.

This is the second of a series of monographs of twelve which are proposed to be published on the Socio-economic aspects of the villages of the territory of Tripura. According to the criteria laid down by the Registrar General, India, discussed in his foreward, this village falls in Category 'C'.

The monograph was drafted on the basis of data obtained from the questionnaire appended to the village schedule and the household schedule by the Investigators—Shri Bimalendu Ghosh and Shri Nanigopal Bhattacharjee deputed for the purpose in the year 1961 on different stages. The information collected by the Investigators were further supplemented in detail by personal contact with the villagers by Shri Alok Kumar Dutt, Special Officer of this office in the latter stage. The final draft report was sent to the Office of the Registrar General, India for suggestions. On the basis of comments received therein it was redrafted and sent again to the Registrar General, India for approval. I am grateful to Dr. Roy Burman who helped me a lot by sending useful comments now and then. In conducting this work I have also been assisted by Shri Dutt, my Special Officer and a body of technical staff and in fact Shri Dutt took great pains to prepare the first draft.

Dated, Agartala the 2nd July, 1964. C. R. PAUL

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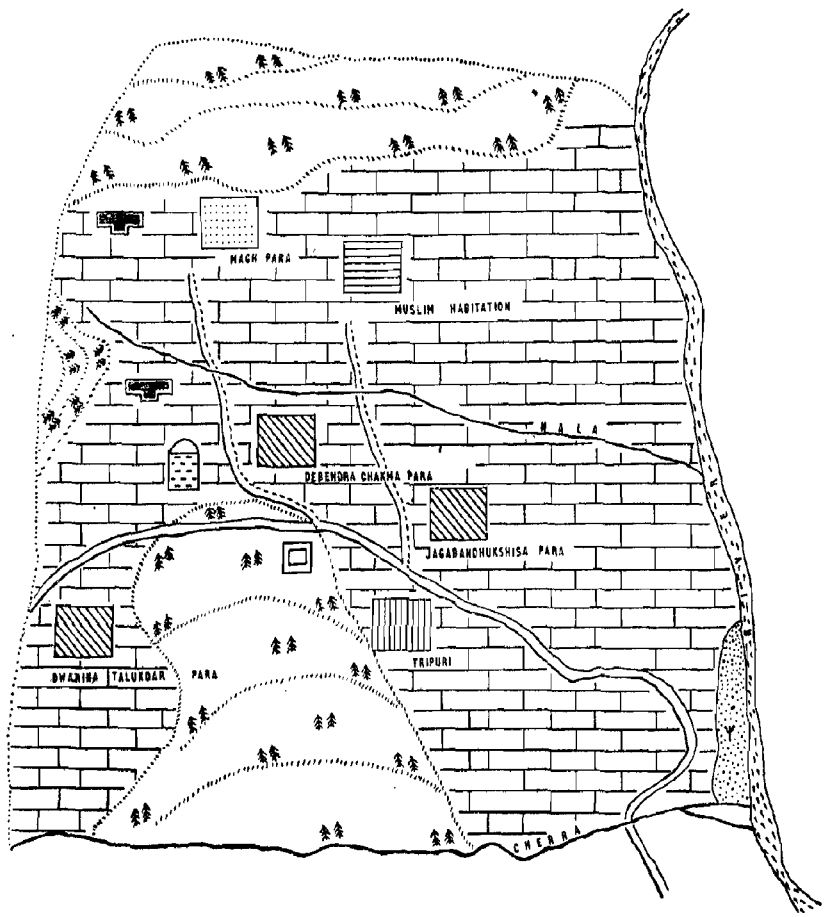
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NOTIONAL MAP OF VILLAGE DWARIKATALUKDARPARA

TEHSIL:- GORAKAPPA

SUB-DIV:- SABROOM

NOT TO THE SCALE



VILLAGE BOUNDARY

CHERRA & MALA

RIVER

VILLAGE TRACK

ROAD

PADDY & FALLOW LANDS

BUSHES & JUNGLES

SCHOOL

CLUB

PARA

MAG

CHARMA

TRIPURI

MUSLIM

CREMATORIUM

BUDDHA MANDIR

CHAPTER I

THE VILLAGE

Introductory—The village 'Dwarika Talukdar Para' selected for socio-economic survey was inconspicuous by its presence so long; it has recently pushed its way in Census publications by virtue of many characteristics which are laid down for 'C' category of villages.

The village presents a fair size and is settled in character. The main persuit of the villagers is agriculture and it is far away from the major sources of modern amenities. But the most salient features which have made the village unique are its isolated location and multi-tribal composition.

Lay out of the village—The village is stretched on an undulating surface in north-south direction and to some extent in north-east—north-west direction. Its altitude is 180' from the sea level and lies between 23°45'00" and 23°15'00" latitude and 91°45'00" and 91°50'00" longitude. The area of the village is 960 acres or 388 hectare and is bounded on the north by the village Patichari, on the east by the river Feni which demarcates the village from East Pakistan and on the west and south by villages Alutala Tila and Silachari respectively. The river Feni flows by the eastern border of the village in north-south direction and a rivulet named 'Khagracherra' flows through the southern border of the habitation. These two serve as the main sources of water to the villagers. The river in this part is very narrow and remains extremely shallow during greater part of the year excepting rainy season and as such it is not navigable.

Location and distance of Police Station, Post Office, etc.—The village is situated within the Ghorakappa Tehsil of Sabroom Sub-division of the union territory of Tripura. Its distance from sub-divisional headquarters is about 48 miles by road and 80 miles by boat and about 146 miles south from Agartala, the capital of the territory.

Size of the village—It is a fair sized village comprising of 960 acres or 388 hectare, of which 280 acres are covered with jungles and bushes and 250 acres by agricultural field. An area comprising 30 acres is under habitation and rest 400 acres remain fallow.

TABLE I

Density per acre.

Area of the village	Population of the village	Density of population
1	2	3
960 acres	385	·4

It is clear from the above table that the density of the village works out less than one person per acre.

Number of households. (Ref. Table VI)—There are 70 households in the village, of which 48 households (68.6 per cent) are occupied by the Chakmas who are not only numerous but also the dominant community in the village. There are 11(15.7 per cent) households of Mags and 9(12.8 per cent) and 2(2.9 per cent) households of Muslims and Tripuri respectively. The average size of household for the village in general works out to approximately 5.5 persons per household.

Physical aspects—The village land is of two types namely hillocks (Tila) and valleys (Longa). The former is utilised for homestead, while the latter for cultivation. The soil of the village is alluvial in nature and congenial to the growth of paddy and other crops.

Flora, Fauna and climate—The surroundings of the village are mountaineous, overspread with dense forest and infested with wild animals. The most common trees, herbs and shrubs found in the locality are bamboo, jackfruit, plantain, banian tree and Changrass. Animals of common type are jackals, Leopards, Deer, Bear, wild cats, stray dogs and birds of different genus and species, commonest of which are the sparrows, crows, owls and vultures.

The climatic condition of the village is that of other places of the Sub-division. There is practically no rainfall during three months from November to January while rainy season starts from May-June and continues upto August-September. During this period of the year, the village becomes completely cut off from other places and it becomes inaccessible and unapproachable. The temperature is maximum during June-July and minimum during December-January. The rest of the months show intermediate temperature and there is not much variation in respect of temperature or rainfall when compared with other parts of territory.

Residential pattern—The village is situated on the slope of a hill by the side of the river Feni. The residential pattern is, however, not based on any systematic plan but it has grown haphazardly in a scattered manner. A number of households 2-10 is found to be clustered together in one place constituting a small 'Para' and a number of such 'Paras' together has formed the village. These Paras which are five in number are scattered over wide area of land. In each Para, households are so constructed that their entrance faces the inner courtyard, while in each household, huts are built around the inner courtyard. There are no planned lanes and bye-lanes, in the village except some convenient tracts.

Location of the Paras:

Dwarika Talukdar Para comprising 16 households of Chakma is situated in the south-western corner of the village. Households are built on the top and slopes of hillocks (Tila). Debendra Chakma Para comprising 14 households of Chakmas is situated at the centre of the village, where the temple of Lord Buddha (Keyang), one of the two schools and the Club are also situated. Here too, the households are built on hill top and slopes of hillock. Adjacent to Debendra Chakma Para on the east there is another Para known as Jagabandhu Kshisa Para consisting of 18 and 2 households of Chakma and Tripuri respectively. The Mag para consisting of 11 households is situated in the north-eastern corner of the village. These two habitations are perched on plain lands. The second school is situated in this Mag Para.

Important public places—There are two Primary Schools in the village; one is located in the northern side of the village comprising an area of .4 acres and the other is located at the centre which occupied an area of .8 acres. Both are Junior Basic Schools, and were under the control of Tripura Territorial Council at the time of survey and are now under the supervision of the Directorate of Education, Government of Tripura. At present, both the schools are housed on pucca plinths with tin sheds and tarja walls. These have been constructed by the joint efforts of the Development Block and the villagers.

Village temple & other places of worship—At the centre of the village, there is a temple of Lord Buddha, locally known as Dharmaghar or Keyang. The exact date of construction of this temple is not known but it is said that it was constructed by the Chakmas of the village, some thirty years ago. The building of the temple is quite simple, consisting of a single four-sloped tarja hut. It is visited daily by the villagers professing Buddhism. There is no other building or particular place marked for religious performance. All the inhabitants of the village are allowed to enter into this temple.

Crematorium and Grave Yard—There is, one crematorium situated in the southern corner of the village, and comprising 2 acres of land. There is, however, no fixed burial ground in the village. Small minority of Muslims that shares the village with the tribals usually bury their corpse at the outskirt of the village.

Other important public places—Three markets namely, Silachari, Jaleaya and Kalsi are approachable from the village. These are situated at a distance of 3, 5 and 15 miles to the south, north and west respectively. A Police camp is situated near Silachari market. The nearest hospital is situated at Satchand Block which is 11 miles away from the village in the south.

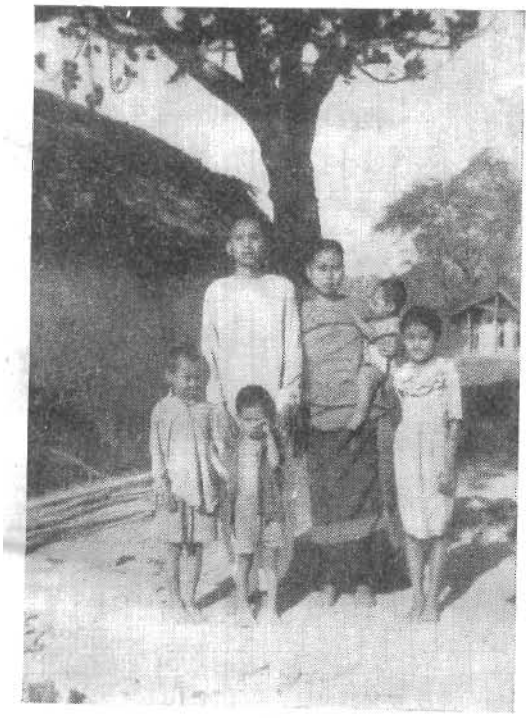
Source of water—There is no tube-well or ring-well or anything of its kind in the whole of the village. Inhabitants of the village depend on the water of river Feni and the rivulet Khagracherra for drinking and other purposes.

Transport and communication—The village is not connected by any easy transport with other places. To reach the village from

Sub-divisional headquarters, one is to undertake a very strenuous journey on foot through dense forest and a narrow hill tract which is liable to landslips during rainy season. Even in fair weather, the tract is only fit for pack and pedestrian traffic and is not fit for wheeled traffic in any way at any time of the year. The boat journey against current during monsoon is also a matter of great exertion through hilly river. Before the partition of Bengal however, the communication to the village was not so difficult as it is at present, because the village was then easily approachable through Chittagong hill tracts of East Pakistan, when outsiders including people of this territory could go to the village by this tract.

Nomenclature and settlement history of the village—The village came to be first inhabited by four Chakma families headed by a Chakma leader, Dwarika Talukdar by name in the year 1927 and as generally the tribal villages are named after the names of the village chiefs, this village is also known as Dwarika Talukdar Para after the name of the village leader Dwarika Talukdar, who is still alive. They were followed by the Mags, Muslims and Tripuris who settled one by one in the year 1940, 1945 and 1951 respectively, and all of them as stated, came from Rangamati of Chittagong hill tracts. The cause of migration of Chakma from adjoining Chittagong hill tracts is attributed to growing population and unavailability of cultivable land in that area. In order to avoid the adverse situation a group of Chakma families encouraged by an energetic adventurous Chakma leader set out for new settlement elsewhere and after wondering haphazardly for sometimes, they finally settled in this village which was then covered with dense forest and stocked with wild animals. The Mags were also drawn by similar reasons, while Muslims came here for their livelihood as labour in the agricultural fields of Chakmas and Mags. The Tripuri who were the last to settle, came here for similar reasons as already stated in respect of the Chakma and the Mag.

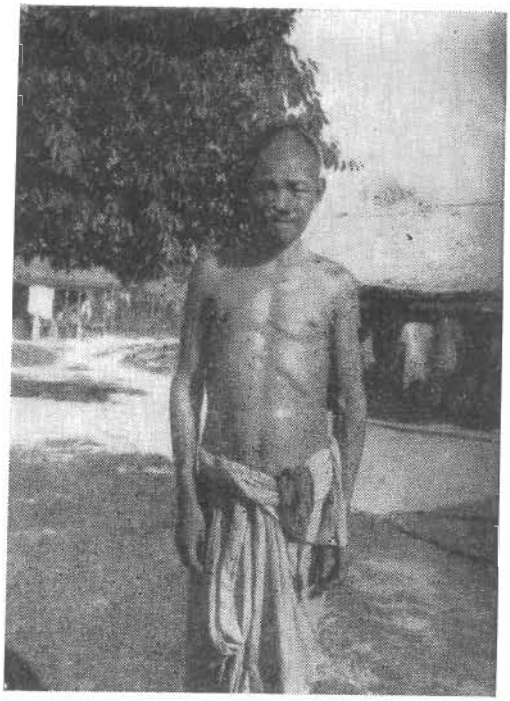
The reason for selection of this place for habitation is, mainly for its location by a river side, water-supply and availability of suitable and fertile cultivable land and last but not the least is its isolated and inapproachable nature. " The last factor was considered most important " remarked Dwarika Talukdar, founder of this village, " as we are afraid of the enlightened people and want to keep away from them ".



AN EDUCATED CHAKMA FAMILY.



A MAG MOTHER.



A MAG MALE WITH CHARACTERISTIC OUT-GROWTH OF TISSUES ON THE NOSE.

CHAPTER II

THE PEOPLE AND MATERIAL CULTURE

Communities—The population of the village can be divided into two broad divisions, *viz.*, (i) Tribal and (ii) Muslim. Chakmas, Mags and Tripuris constitute the tribal population whereas people of Sunni sect of Islamic religion comprise the muslim population.

TABLE II.1

Percentage Distribution of households and population by Tribe/Community.

Sl. No.	Community	No. of households	Total		
			Person	Male	Female
1	2	3	4	5	6
1	Chakma	68·5	70·3	36·6	33·7
2	Mag	15·7	16·1	9·4	6·7
3	Tripuri	2·9	2·4	0·5	1·9
4	Muslim	12·9	11·2	5·5	5·7

Chakma—Chakmas are not only the most numerous but also the dominant community of the village. They are the owner cultivators and richest people in the village. These are evident from the tables showing possession of land and utilisation of the same for cultivation and also from the tables on possession of immovable and movable properties, cattle and poultry, etc., in Chapter III. The headman of the Council and majority of the Council members are also from this community. They comprise 65.07 per cent of the total (70) households of the village and are 271 (70.3) with a sex ratio of 92 females per 100 males.

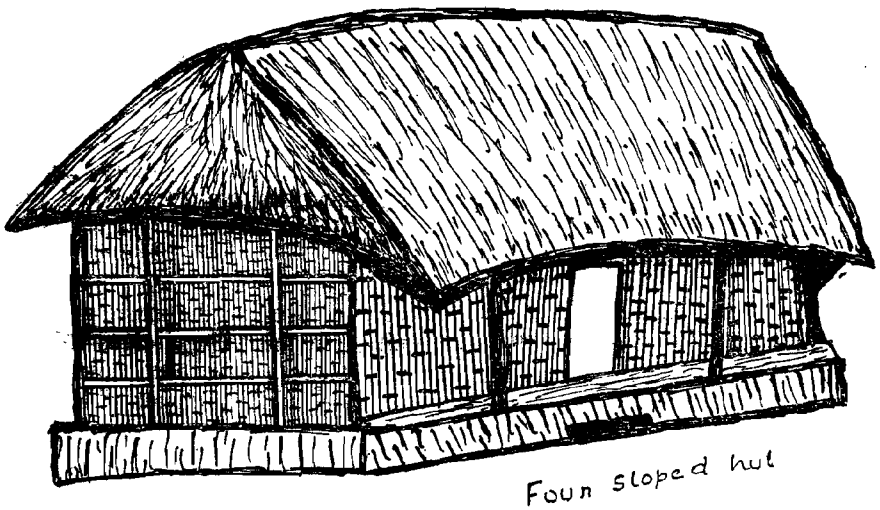
The Chakmas are of endogamous group and within the group they follow clan exogamy. They are divided into several nontotemic clans of which Buma, Koda, Kodua and Malima are found in this village. They are Buddhist by religion and belong to Hinayana sect. They have their own language known as Chakma which belongs to Burma branch of Assam-Burmese group of Grierson's classification. Most of them understand and also speak Bengali.

Mag—Mags are second numerous community of the village. They comprise 15.7 per cent of the total households with a total population of 62(16.7 per cent). The sex ratio is 72 females per 100 males. Mags are not socially stratified into high or low classes on hereditary basis. Whatever stratifications are there these are based on wealth and property. The whole community is divided into a number of patrilineal nontotemic exogamous clans (Osa) which are the units controlling the marriages of the community. In this village, clans Logduika, Khemsa, Palengsa have been found. They all belong to Buddhist religion of Hinayana sect and speak "Magi" language. Bengali is understood and also spoken to some extent by them.

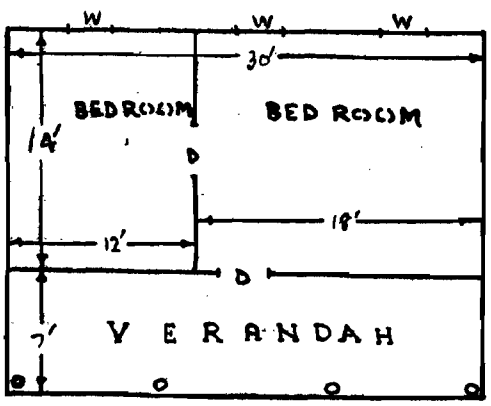
Tripuri—Tripuris are the minority in the village. There are two households (2.9 per cent) in the village with total Tripuri population of 9(2.4 per cent). Sex ratio is 350 *females per 100 males in this village, i.e.,* 2 males and 7 females. They maintain comparatively a better standard of living than other communities. They are hard drinkers and prolific smokers. Tripuris are endogamous and are socially stratified into several subgroups known as 'Hada' or 'Hudda'. The two Tripuri households in this village belong to 'July-Hada' and claim to be of the *Kashyap* clan. They belong to the *Sakta* sect of Hindu religion and have their own dialect known as 'Tripura Kogborak'. This dialect has no alphabet and they have no written language of their own. All of them can understand and speak Bengali.

Muslim—Muslims are 43(11.2 per cent) in number and they have a sex ratio of 105 females per 100 males. They comprise 9(12.9) out of 70 households of the village. The Muslims like the Mags are poor. They have no land of their own for cultivation and possess very little movable and immovable properties. Their main occupation is agricultural labour. The male folk is very hardy

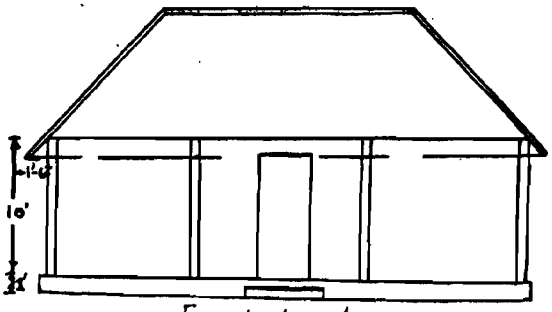
HUT TYPES



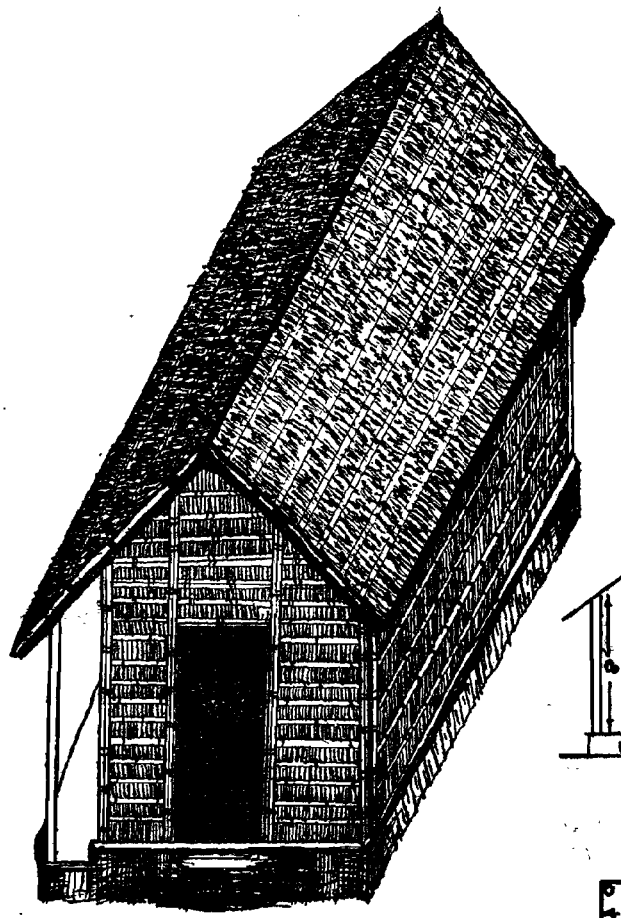
Foun sloped hut



Ground plan

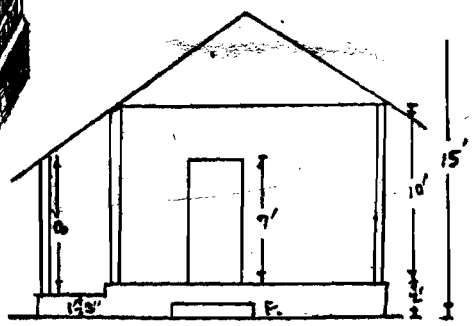


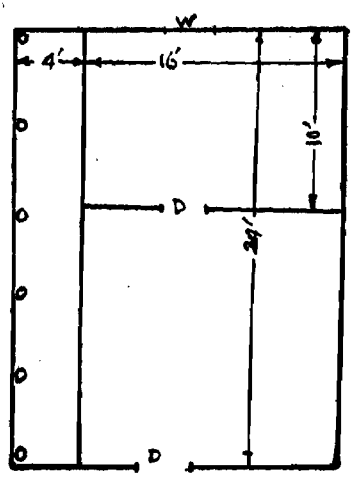
Front elevation



No.3—

SHOWING WALLS OF REEDS AND HORIZONTAL SPLIT BAMBOO BATTENS WITH PLUSTERING OF MUD AND ROOFS — TWO OF SAN-GRASS





Ground plan

and simple and their mother-tongue is Bengali.

Physical appearances—From the general observation it appears that Chakmas and Mags are healthy, strong and lively in disposition. They are medium statured, somewhat round headed and fair complexioned with distinct yellowish tinge. Of the two, Chakmas are comparatively fairer than Mags. Hairs on face and body are scanty, on the head hairs are short, slightly wavy and dark in colour. The face in general gives a flattened appearance with flat broad nose, small dark eyes, broad temple and well developed malar. Tripuris resemble Mags and Chakmas in most of the physical characteristics excepting that they are comparatively darker.

Muslims are of medium stature and of average built with dark skin. They have comparatively sharp nose and long wavy hairs. Their cheek bones are less developed with narrow steep temple. In short the Muslims differ from the tribals of the village mainly in three points, *viz.*, (i) complexion, (ii) facial features and (iii) structure.

Layout of the houses—In general in every household there are one or more dwelling huts, each of which faces east or north in accordance with the traditional customs of the communities. In some houses, (specially tong ghar) the same dwelling room is partitioned to serve as kitchen while in others kitchen and dwelling huts are separate and each house is located in a separate compound hedged by bamboo fence.

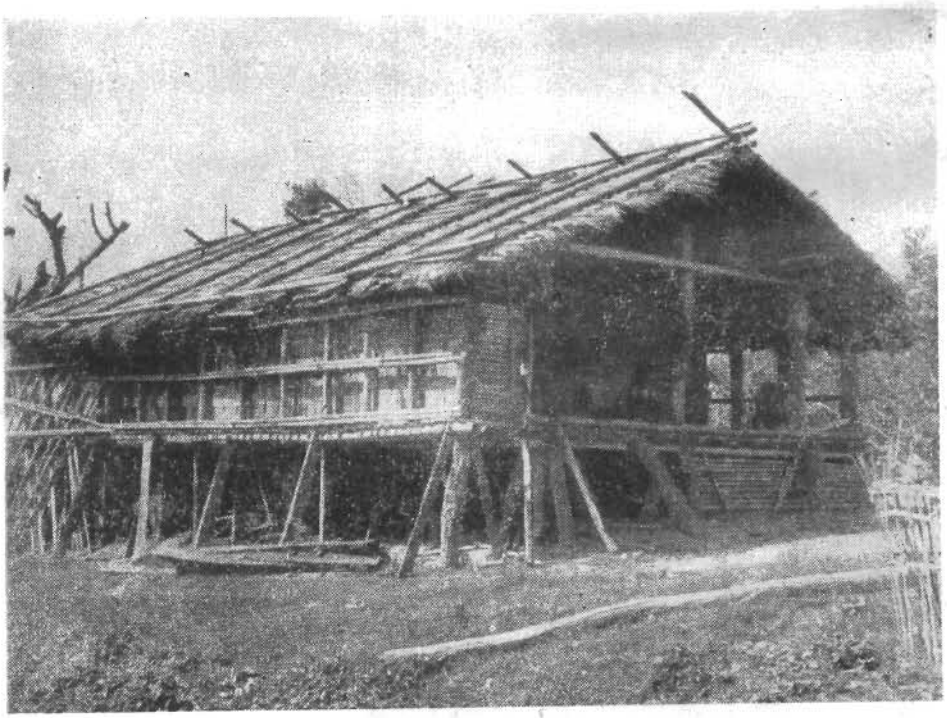
(i) ~~(ii)~~ *House type: 'Tong ghar'*—The hut is erected on piles, instead of plinth and it is the traditional type in the village. The roof of the hut is thatched with changrass, the walls of which are of bamboo structure wrapped with bamboo mats (Tarja). This type of hut is characteristic of Mags, Chakmas and Tripuris. It is known as 'Tong ghar' because 'Tong' denotes high and 'Ghar' hut, *i.e.*, hut above the ground.

The ground plan of the hut is rectangular and it measures on an average 20′ × 14′ in length and breadth respectively. The height of the 'Tong ghar' from the bamboo platform (Machang) which is laid on bamboo and wooden piles is 7′, while the height of the platform from the ground is 4′. In front of the 'Tong ghar' the bamboo platform is prolonged considerably which is in turn covered over with portico. The platform in the rear is prolonged likewise but not roofed over. The front is used for receiving guests and drying fuels collected by their women folk.

The entrance of the 'tong' is through a small door measuring 3′ × 2½′. Similar outlet is seen at the back side of 'tong' but still smaller in size, while the inner arrangement is as follows: The 'tong ghar' is partitioned mainly into two rooms, one of which is used for sleeping purpose while the other as kitchen. Now a days, in some cases the 'tong ghar' is found to be partitioned into several compartments. Within the 'tong ghar' there are low dunnages (Machang) situated in the corners, each of which is used by the family members as cot and on the walls there are projections in the form of shelf which are used for keeping different household utensils, weapons and agricultural implements etc. In the centre of the compartment which is used as Kitchen lies the fire place, beside which is situated a high dunnage (Machang) on which water pots and cooking utensils are kept.

(ii) *Maitya ghar*—Apart from the traditional 'tong ghar' there are other hut types built on high or low plinths and these are two sloped to four sloped. The plinth height of these huts varies from 1½′ to 3′ and the plinth area usually ranges from 150 sq.ft. to 350 sq.ft. The walls are made of bamboo structure wrapped usually with bamboo mats of diagonal twill or check patterns and roofed over with changrass. There are two huts in the village (both of which are used as schools) however, built on low plinths and where the roofing and wall materials are galvanized tin instead of materials mentioned earlier. These mud huts are characteristic of the Muslims and only a few Chakmas have adopted it. It is called 'Maitya ghar' because 'Mati' means mud and 'ghar' hut and this type of huts as already mentioned is built on mud plinths with mud walls.

(iii) *Other types*—The kitchen, grannery and cowshed almost in all houses are temporary structures built on low plinth usually two sloped and thatched over with changrass and supported on walls made of bamboo splits only.



VIEW OF A TONG-HOUSE.

Materials, cost of huts and distribution of labour in connection with the construction of the huts—Materials are mainly procured from neighbouring jungle and also purchased from the weekly 'Hats'. Materials such as wood, bamboo and changrass which are available in jungles and forest are not purchased while iron, tinsheet, etc., are procured from markets. Minimum cost of a hut in this village varies from Rs. 150-200 and maximum from Rs. 1000-2500. On an average, a simple tong ghar costs between Rs. 130-200, a small and simple mud hut between Rs. 200-500 while a big and decorated dwelling varies from Rs. 1000-2500. Repairing of huts which is done usually at an interval of 5 to 8 years does not cost much. It varies from Rs. 20-100.

In the construction of a hut, the villagers usually do not requisition the help of others, they themselves build their huts. However, if they seek help it is given free of cost by the neighbours. Participants are usually clan members. In the construction of a hut, main role is played by the males though females also help them in certain respects, *viz.*, in the plastering of the huts. There is no elaborate ritualistic function at the beginning or end of the construction nor is there any worship. However, laying of foundation of a new hut during the first two lunar months of the Mohammedan year is considered inauspicious by the Muslims. Similarly the tribals of the village consider it inauspicious to start construction on a new moon or during *jhum* season. Among the Tripuris and the Mags, before the foundation is laid, a fowl is sacrificed and plantains, rice, etc., are offered to the 'Chaturdash Devata' and the 'Phora' respectively. This is performed by the head of the households with the consent of the tribal priest. At present many of the Chakma families invite Brahmins from the neighbouring village *viz.* Silachari for the same purpose. In fact the Brahmins only recommend an auspicious day while the sacrifice and offer to the supreme God 'Phora' is made by the head of the household under the supervision and guidance of the Buddhist monk (Samfura). The Brahmin who does not eat or accept food from the Chakmas is duly paid in cash and crops. He is usually given Rs. 2 in cash, 5 seers of husked paddy and vegetables. At the completion of a hut now-a-days some of the well-to-do families in the village give a feast to their friends and relatives.

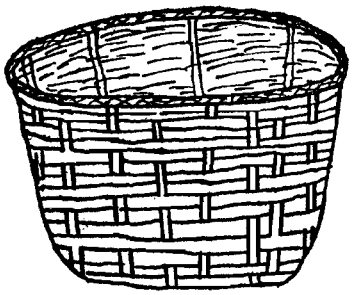
TABLE II.2

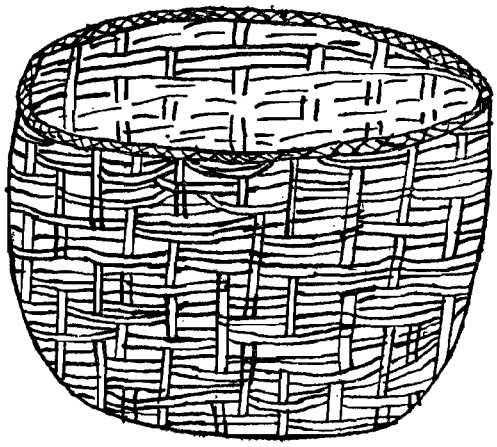
Correlation of foundation of hut types with roof, wall and materials.

Serial No.	Nature of foundations.	Roof				Roof material				Wall and wall material			
		Two sloped roof.		Four sloped roof.		Roof with 'chan' grass		Roof with C. I. sheets and others.		Wall made of bamboo mats or Tarja.		Wall made of mud or other materials.	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Pile	21	11·1	—	—	21	11·1	—	—	21	11·1		—
2.	Plinth	30	15·8	120	63.1	148	77·8	2	1·1	148	77·8	2	1·1
3.	Plinth & Pile (combination)	17	8.9	2	1.1	19	10·0	—	—	19	10·0	—	—

Statistics of hut types etc.—It will be seen from the table that out of total 190 huts 21 (11.1 per cent) are built on piles, 150 (78.9 per cent) on plinths and 19 (10.0 per cent) on combination of both, *i.e.*, pile and plinth. Further correlation between foundation and roof reveals that huts on piles and combination of piles and plinths, possess mainly 2 sloped roof while those which have been built on mud plinths are usually roofed over with four slopes. These roofs are found to be made of Changrass. There are two cases only in the village where the roofing material is galvanised tin sheet and interestingly these two huts are built on mud plinths. When wall materials are correlated with foundations of huts, it is seen that excepting two huts which are built on

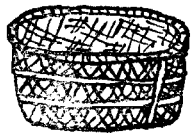
HOUSEHOLD UTENSILS



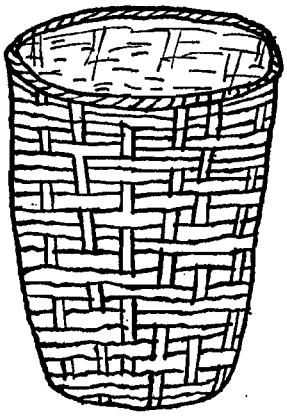


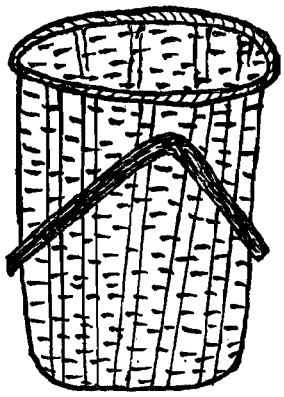












plinth and having wall material as tin, walls of the rest of the huts are made of bamboo splits or tarja.

It reveals that there is not a single instance of hut being built on pile and at the same time correlated with four sloped roof or walls made of materials other than bamboo splits or ' tarja '. It is further evident from the same table that the present trend in the village is to built four sloped huts on mud plinths, where the wall materials are bamboo mats and tarja and the traditional types of huts are those which are built on piles having wall made of bamboo splits or tarja and thatched over with two sloped roof.

Household utensils and furniture—The furniture of household in this village in general is very poor and simple. Main items of household furniture and utensils are baskets of various types, sizes and dimensions, domestic utensils made of wood and bamboo and rarely of metal, musical instruments and loom, spinning machine, etc. for weaving. As regards household furniture and utensils Mag and Muslim families have none but the barest necessities whereas Chakmas and Tripuris are slightly better off in this respect. Of the utensils, mention may be made of a few earthenwares such as Lota (Jug), Gola (Pitcher), Golas (Glass) and other utensils such as metal pitcher (Patil), dish (Mairang), bowl (Khun), Laddle (Tharuk), etc. while the main items of furniture are bedstead (Uikha), a few wooden chairs, tables and stools. Most of the items are being produced by the family concerned while metal utensils, implements of agricultural operations are all procured from the adjacent markets either through bartar system or through currency. At present however, many articles of modern use such as fountain pen, umbrella, Gramophone, etc., are also finding their way to the village. It will be seen from the Main Table XX (which gives an account of the modern articles in different households) that of the total households, 17 do not possess any article as mentioned above, 34 and 51 households are possessing 50 fountain pens and 62 umbrellas respectively. It is therefore evident that modern articles which are of real necessity in daily life are actually making their way in the village, *e.g.*, umbrella, fountain pen, etc. The number of articles of modern use possessed by different communities are given below:—

TABLE II.3

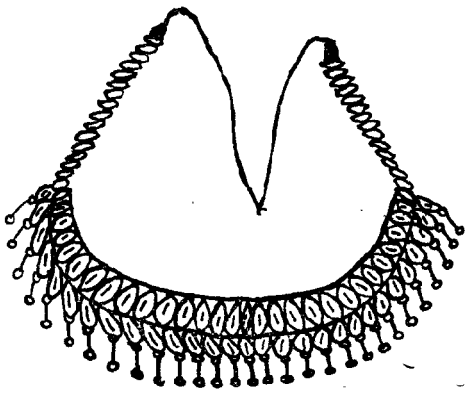
Community possession of modern articles

Community	Articles of use				
	Umbrella	Fountain pen	Bicycle	Radio	Watch
1	2	3	4	5	6
Tripuri	1	1	—	—	—
Chakma	48	45	—	—	—
Mag	4	—	—	—	—
Muslim	9	4	—	—	—
All communities	62	50	—	—	—

Fuel, Fire and fire making—Dry leaves and woods collected by the female folk of the village from nearby jungle serve as fuel. Cowdung, though available is never used as fuel, because it has its utility in other sphere, specially in the construction of hut and for daily plastering of the courtyard and floor of the households and manuring of agricultural fields. The villagers produce fire with the help of modern match stick.

Dress—As the village is mainly multiethnic in composition it presents varieties of dresses and garments to satisfy different taste, custom and tradition. Tribal women generally wear a lower garment reaching only to the knee and an upper one bounded over the bossom, leaving both the shoulders bare. This short loin has different names but is commonly known as ' Pachra '. In the upper part of the body they put on only a breast cloth which is popularly known as ' Riha '. The common garment of the Muslim women on the otherhand is the short strapped or dark coloured Sari which covers both upper and lower part of the body. On festive occasions and important days, however, the garments of the tribal women excite the wonder of strangers, when they put on multi-coloured dazzling and showy garments characterised with various designs. In addition to this, they wear blouse for the upper part of the body and Sari for the lower part.

ORNAMENTS



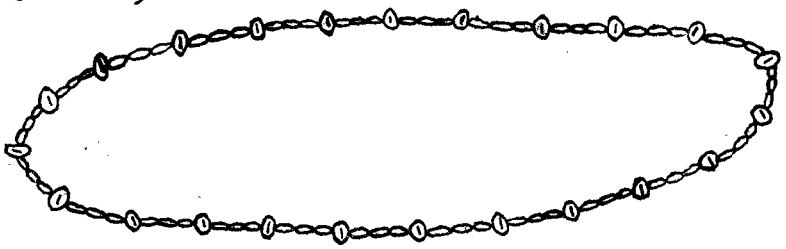
'Chandrahar'
(Silver)



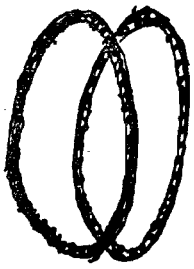
'nakphool'
(silver)



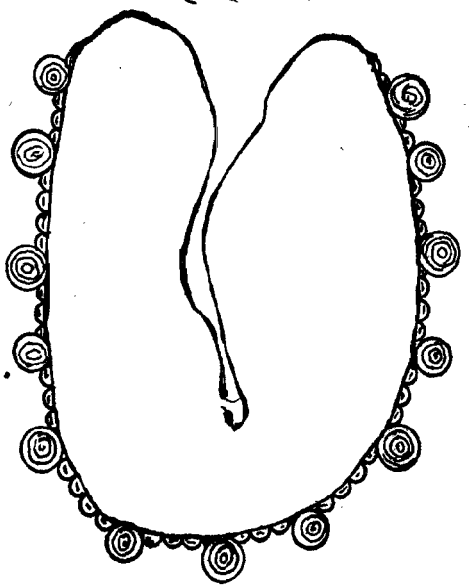
'Dul'
(silver)



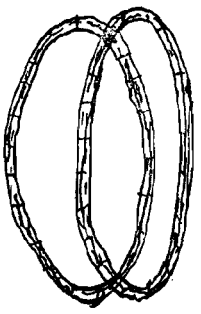
'Hari'
(beads)



'Chuni'
(gold imitation)



'Rangtaba'
(Silver)



'Churi'
(Glass)

TABLE II.4

Sex and community-wise distribution of dresses and cloths

Sl. No.	Name of articles	Chakma		Mag		Tripuri		Muslims	
		M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
1	Riha	—	200	—	30	—	5	—	—
2	Pachra	—	225	—	25	—	8	—	—
3	Dhuti (Coarse and short)	80	—	15	—	2	—	—	—
4	Chadar (Bed cover)	40*		8*		2*		10*	
5	Phatua	80	—	16	—	4	—	10	—
6	Lungi	20	—	16	8	—	—	25	—
7	Sari	—	13	—	2	—	2	—	30
8	Shirt	30	—	10	—	2	—	18	—
9	Dhuti	15	—	1	—	—	—	—	—
10	Blouse	—	30	—	—	—	3	—	15
11	Petticoat	—	12	—	—	—	3	—	12
12	Ganji	40	—	10	—	2	—	8	—
13	Gamsa	50	—	—	—	—	—	20	25

*Used by both the sexes. Hence no differentiation can be made in respect of sex.

The male folk (tribal) on the other hand puts on 'Lungi' and 'Gamsa' for covering lower parts while the Muslims use stripped and checked Lungi and very short dhuti. On festive day male folk of tribal communities put on garments which are definitely an adaptation from the neighbouring Hindu communities. Most of the garments are produced by the villagers themselves and only a few such as dhuti, shirt, ganji, etc. are bought from the adjacent 'Hat' (Local market).

Ornament and personal decoration—The tribal women generally use silver and bead ornaments and also wild scented flowers for their personal decoration. Muslim women are not so keen in this respect. The tribal women have ornaments for all parts of the body which are generally heavy and of flat design, the commonest of which are oval-shapped ornament 'Tuia' for the upper part of the ear-rim, 'Oak' for the middle part of the same organ and 'Oakum' for the lower part of the ear. 'Anchuli' made of silver coin, necklaces of different types made of beads and metals are used for adorning neck while other ornaments that may be mentioned are 'Mathia', 'Bala' for the wrist, 'tar' and 'Eakstang' for elbow and fingers respectively. Muslim women usually put on ear ring (dul), nose ornament (nakful), Necklace (Har) and Tikli of cheap metal. Male folk of both the communities on the other hand has practically no ornament except finger rings made of silver. The ornaments are all acquired from the adjacent markets.

TABLE II.5

Community-wise distribution of ornaments

Name of ornaments	Chakma	Mag	Tripuri	Muslim
1	2	3	4	5
Head				
1. Tikli	—	—	—	—
Ear				
1. Oakum (an ornament for the lower portion of ear)	120 pairs	15 pairs	3 pairs	

TABLE II.5

Community-wise distribution of ornaments—contd.

Name of ornaments	Chakma	Mag	Tripuri	Muslim
1	2	3	4	5
2. Tuia (for upper portion of ear)	100 pairs	10 pairs	2 pairs	—
3. Earring	—	—	—	16 pairs
Nose				
1. Kali	80	10	2	—
2. Nakful	—	—	—	20
Neck				
1. Rangtabang (a necklace made of silver coins)	15	—	2	—
2. Hasuli	60	8	—	12
3. Mal (necklace made of seeds of Ramkala, a wild plant)	160	30	6	—
4. Necklace (of cheap metal)	—	—	—	20
Foot				
1. Kharu	140 pairs	—	2 pairs	12 pairs
Hand				
Churi (including glass & cheap metal)	200 „	—	15 „	60 „

Food, drink, smoke, etc.—Food of the villagers is very simple. They usually take two meals a day—one at noon and another just after dusk. Many of the households however live on single meal taken in the afternoon. The menu of day meal of the poor consists of rice, burnt chilli, salt and jungle potato (Bathama) whereas the same for the comparatively well-to-do families consists of rice, chilli, salt and occasionally meat and fish. Night meal on the other hand consists in both the cases of rice, vegetables and fish, if available, with chilli and salt. Use of oil (thop) and spices is a recent adaptation.

Among all the communities the stapple food is rice grown in their agricultural field. Other main items of food are dry fish, varieties of fresh fish and flesh of different animals such as pig, goat, fowl, etc. However, the Muslims do not eat pig. Chakmas and Mags but not the Tripuris and Muslims, take flesh of both dead and freshly slained animals and all consume fish of both scaley and non-scaley varieties.

Barring animals like dog, cat, elephant and cow (muslims however, eat it) etc. the Mags take flesh of almost all animals of the locality. Mention may be made of a few, *viz.*, Lizards, snake, porkuprines and various insects. In addition to the above mentioned items of food, collection of edible creepers, jungle potato (Bathama) and bamboo root (Karil) add further to their food items. The tribals specially the Mags and the Tripuris of the village can go without food but they cannot think of living without drink or smoke. They consume home made liquor produced by boiling rice mixed with juices of certain wild roots; and the use of liquor is indiscriminate without any restriction or preference to a particular age group and sex. All the villagers are accustomed to smoking. The tribal women are very fond of smoking and chewing of betel leaves and catecheu. Tobacco is usually puffed in an indigenous hubble-bubble (Wanidaba) or wrapped in thick dry leaves of special variety usually 'Sal' known as 'Chura'.

Travel, transport and communication—Chakmas, Mags and Tripuris carry luggage on shoulder or in basket (Tilcha) hanging along spine by a strap supported by the forehead. While working in the field or travelling to some places, their women usually carry their children at their back, kept in position by means of a cloth. The villagers usually travel in groups in order to avoid risk and danger in the way. They usually cover distances on foot and as such their sphere of movements is restricted within a limited range.

Beliefs and practices in connection with birth, marriage and death—Beliefs and practices in the village may be broadly distinguished under two heads, *viz.*, (i) Tribals and (ii) non-tribals. These are different because of the distinctly different religion professed by the groups concerned. The former group includes three tribes, of which Tripuri is Hindu by religion and the rest Buddhist. Naturally within the group further variations are expected but in general these three tribes

follow almost similar rites in respect of marriage, birth, etc. with slight variations.

Birth customs—Birth, among the tribals and also Muslims in the village is followed by great rejoicing and is considered as blessings from the Heaven. During the period of pregnancy, both Muslims and the Tribals rigidly adhere to following beliefs and tabooes:— The pregnant woman, among the Muslims is not permitted to carry heavy load but this is not the case among the tribals. An expected mother among the tribals is required to confine herself indoors during new moon nights. She is also not allowed to participate in any worship. A female Mag during menstruation is tabooed to touch earthen utensils and also she is not allowed to share the same bed with her husband while a Muslim woman during this period is not allowed to participate in the mourning ceremony specially when the deceased is given the final bath. Delivery of a child among the tribals is conducted by an untrained midwife; known as 'Kumjek' among the Tripuris, 'dai' among the Chakmas and 'Owaingbacharni' among the Mags whereas this is done by an elderly woman among the Muslims in this village. The midwife is paid in cash and cloths by all the communities in the village. As soon as a child is born among the tribals, he/she is given a name by the midwife among the Tripuris and by a senior male member of the paternal side, among the Mags and the Chakmas, while in the case of Muslims, soon after the birth the father or the Molla pronounces 'Azān' in the right ear of the baby and 'Ekamat' the basic incantations of the Muslims in the left ear. In the first two days the mother and the baby are fed with liquid diet and luke warm water respectively. On 5th and 7th day, the mother and the child receive a bath which is followed by entertaining the elderly woman who acted as midwife and the relatives to a feast. It is followed by shaving of the head of the baby. Another ceremony known as circumcision is performed in case of a male member when he attains the age of 5 years. The operation is performed by an elderly person when the parents of the baby receive presents in cash and kind from friends and relatives.

Among all the tribes of the village, segregation of mother and child is observed for 7 to 30 days. Among the Chakmas and Tripuris segregation of mother and child in case of male issue is observed for 21 days and 30 days for female. On the 7th day among the Mags and 21st or 30th day, among the Chakmas and the Tripuris respectively, a worship is performed. In the former case, it is conducted by the tribal priest 'Samfura' while, the chakmas and the Tripuris invite a Brahmin from the neighbouring village Silachari for the same. This worship marks the end of ceremonial pollution. When the child is of seven months, there is another worship known as 'Kumpukaro' among the Tripuris; it is however conducted by a tribal priest 'Ojhai' but there are no such worships among the Chakmas and the Mags. Thereafter the child grows under constant care of the mother and supervision of the elderly women of that family. The new born baby amongst tribals is named after some important deities, incidents and mythological personalities.

Marriage customs—Tribals, *viz.*, the Mag, Chakma and the Tripuris follow tribe endogamy but they are exogamous in respect of clans. The Muslims are also endogamous in respect of marriage. There are several types of marriages recognised by Tripuris, Mags and Chakmas and Muslims in this village. This may be classified as marriage by negotiation, marriage by mutual consent, marriage by capture and lastly widow marriage. These have different names in different communities. For example, the negotiation marriage is known as 'Bauloan' among the Chakmas, 'Chobomiboprozere' among the Mags, 'Kaignani' among the Tripura and 'Sadi' among the Muslims. All the communities in the village are monogamous. The villagers recognize polygamy which is specially a characteristic of the Muslims. Cross cousin marriage, levirate or sororate, etc. are also recognised in the village. 3 cases of sororate and one case of levirate are found among Chakmas and one case of sororate among Mags.

Other features & characteristics of marriages in the village: (i) *Widow remarriage*— Widow marriage is practised by all the communities in the village. It is in the tribal language known as 'Sindoorfunani' while the Muslims term it as 'Hanga'. Among the tribals widower is allowed to marry only a widow and in no case a woman who is never married before. In case of widow, however, there is no such restriction. Among the

Muslims the only difference is that their widower can also marry an unmarried girl.

(ii) *Divorce*—It is also a recognised custom among all the communities of the village. A man or woman can demand divorce if she or he is found to be unchaste or unfaithful. In such cases both the parties are required to appear before the village council and are separated only with the consent of the council. Usually a compensation in cash equivalent to bride price paid to the bride's father or the actual expenditure incurred has to be paid by the party who demands divorce to the other. However, in case of mutual understanding the question of payment of compensation does not arise.

Details of ideal marriages among the tribals and the non-tribals in the village—Among the Muslims, a marriage is negotiated by an acquaintance or a relative who does not receive any fee for it. After exchange of views the father and close relatives of the bridegroom are invited by the bride's father to a party and a few days later the bride's party is invited by the bridegroom's father in turn. Then on a fixed day the bridegroom goes to see the bride with some presentations which is known as 'Najrana' and then a final date is fixed for marriage by mutual agreement of both the parties in the presence of a Molla. There is no marriage on 3rd, 5th, 7th, 13th, 23rd to 26th and 28th and 30th day of the lunar months, since these days are associated with some ill events, *viz.*, deaths of some pious mohammedans or natural calamities.

On the day of marriage relatives and close acquaintances are fed in a feast in the bridegroom's house. It is however, not compulsory. It may be done after the marriage. The former, which is known as 'Jeyafat Khana' is only observed by the well-to-do Muslims. But no such feast has been observed in this village.

On the fixed day the bridegroom with his friends, relatives and guardian arrives at the bride's residence. The 'Molla' (who conducts the marriage) immediately after arrival goes to the bride along with two witnesses to inform her that the bridegroom is ready to pay her some 'Najarana' which includes money, ornaments, landed property, etc. and asks her whether she accepts these and will marry him. The bride as a custom agrees which is known as 'Ajin'. The Molla returns to the bridegroom and conveys the desire of the bride to him. He then agrees to bear her responsibility, which is known as 'Qabul'. After that 'Quransarif' is read by Molla and both the bride and the bridegroom are being introduced to each other by the elderly females of the households when sweets are exchanged by the couple. It is then followed by a grand feast to bridegroom's party and other invitees. The groom then leaves for his home with the bride. On the 7th day the bride is brought back to her paternal home and after a few days the bridegroom is also invited to his father-in-law's house when the groom is looked upon with great care and fed with best foods.

Among the tribals the marriage is negotiated by a go-between known as 'Raibai'. In their case, role of the father or guardian though prominent, no marriage is however performed without the consent of the bride. Among Tripuris in the morning of the marriage day, a worship of God 'Lampra' is performed in the bride's residence which is conducted by a tribal priest 'Ojhai'. Compulsory offers of fowl (tak) and 'Chowbalangi' (a pair of bamboo pieces containing wine) are the characteristics of this worship. After the worship is completed, the liquor is first offered to the respective headmen of the 'Para', *i.e.*, Choudhury, then to other elderly persons of each party, followed by a feast. The main part of the marriage ceremony is performed by a Hindu Brahmin. The end of the ceremony is marked by smearing of Vermillion (Sindoor) on the forehead of the bride by the bridegroom. On the day following marriage the bride leaves for her father-in-law's house where she stays for six days. On the 7th day she returns with her husband to her parents' residence which is known as 'Ferai Berio' and thus completes the whole ceremony.

Among Mags and Chakmas after an amicable settlement of terms and conditions the marriage is performed in their temple (Keyang) before the 'Phora' (Lord of world) under the supervision and control of their priest (Samphura). No marriage is performed during the period of 'Owa', *i.e.*, between Bengali months of 'Asad to Aswin (June-October).

Death customs—The dead body is burnt in case of an adult and buried if it be that

of a child below 18 months of age among the tribals, while the dead bodies of the Muslims are buried irrespective of age and sex. In case of accidental death, the corpse is buried in the graveyard for Mags and Chakmas.

Among the Muslims, the dying person is attended by all the elderly persons of the family. Children are however, not allowed to see him. 'Quransarif' is read by a Molla or a person who can read it. But it may be pointed out here that the reading of 'Quransarif' is not a compulsory affair. After death, the body is covered with cloth and all the relatives and the neighbours are informed and when all friends and relatives arrive the dead body is wrapped with white cloth after washing the body. The body is then placed on a bamboo or wooden stretcher (not a coffin) and is sprayed with scent (Atar). (It is however done in case of a well-to-do muslim only.) The body is then taken to the graveyard where a $6' \times 3' \times 5'$ ditch is dug. At the bottom of this ditch a bamboo platform (Matchang) is made on which the dead body along with the bamboo stretcher is laid in such a way that the head and feet of the corpse face west and east respectively. Thereafter the last prayer known as 'Nameze-Janaza' is performed. On the corpse then bamboo fence is placed to act as roof over the dead body and afford protection to it. The ditch is then filled up with earth by the persons who have brought the dead body to the graveyard. They are usually the sons of the deceased. After the burial, 'Meghferat' is read by the Molla and the party disperses. Thereafter on the 5th day, all the grave diggers are served with a feast and on the 40th day all the friends and relatives.

After the death of a Chakma or Tripuri, the dead body is first washed with warm water and dressed in new cloth, a silver or copper coin is put in the mouth of corpse, oil is rubbed on the eyes and paddy grains are spread on the feet. On the death of a Mag however, the body is removed from the room to open courtyard while the other rites are almost similar. After that the Mags beat a drum (Che) which produces a peculiar continuous sound of Ting...ting.... Hearing the sound all Mag women of the village rush to the spot each with a seer of rice in hand and keep the same on a mat, placed near the foot of the corpse. Male Mags likewise, assemble and put small coins on the mouth and hands of the corpse. This is done with a view to ensure a smooth and peaceful journey, to the place of eternal bliss. Sometime the body is kept for 2 to 3 days on the open courtyard, under constant watch of the members of the family, till all the near relatives have assembled. After completion of all these formalities, the dead body is placed on a bamboo stretcher which is then carried by sons and relatives to the burning ghat (Lutharia). Similarly, among the Tripuris and Chakmas, the body is kept till all the friends and relatives arrive. No drum is however beaten like the Mags. Here too the body is carried on a bamboo stretcher to the crematorium by the sons and relatives of the deceased.

In the burning ghat, a small rectangular dunnage is prepared and the dead body is laid on it flat on the back with head and feet facing north and south respectively. The body is then covered with piles of wood, collected from nearby jungle and the eldest son or in his absence any member of the family circumbulates the pyre. Among the Mags and the Chakmas, funeral ceremony is conducted by the priest (Samfura) while this is done by 'Ojhai' among the Tripuris. After disposal of the body, the ashes are levelled by the Mags and in the next morning senior members of the 'Para' of Mag community come and watch for certain marks on the ashes. If they find wheel marks on the levelled surface of ash, they think that the soul of the deceased has gone to the place of eternal bliss, but if they find foot prints of man then they consider that the soul has undergone a rebirth, whereas foot prints of some wild animals suggest transmigration of the soul into animal world; when there is no print or mark they believe that the soul has taken hell as its abode. After disposal of a Tripuri body the place is cleared of all unwanted things. Members of the family of the deceased keep a sanctum tree (Tulsi), lamp, food, cloth and drinks on the spot. The Mags and the Chakmas too keep food, drink and cloth on the spot. This is continued for seven consecutive days. On the 7th day (Hachni), the remains of bones and ashes are collected by the Tripuris, in a small earthen pitcher which is then sacrified in the river. In the 7th or 13th day from the day of disposal of the body

'Sradha' ceremony is performed by heirs of the deceased. It is conducted by 'Samfura' among the Mags and the Chakmas, while by Brahmin among the Tripuris. Now-a-days, Chakmas of this village call Brahmin for the same. Brahmin is given remuneration in the form of rice, vegetables, cows, cloths and cash (Dakshina), according to the means of the family. The end of the ceremony is marked in all the communities by a social feast given in honour of the deceased to all friends and relatives by his heirs.

CHAPTER III

ECONOMY

Economic resources—The entire social structure and the distribution of the village population is based on the ownership of land, while the village economy is mainly woven around the occupations (i) agriculture, (ii) Household Industry and (iii) service. The villagers are mainly agriculturists and their agrarian economy may be said to be self sufficient.

Land, land distribution and utilisation in the village—38 out of total 70 households possessing lands of their own, have inherited lands. Nine households inherited between 4-6.9 acres of land, 1 below 1 acre, while four and three households have inherited lands between 7-9.9 acres and 1-3.9 acres respectively. Only 3 households have been found to have inherited more than 10 acres of land each.

TABLE IV.1

Land under possession

Community Land	Nil	Less than 1 acre	1·0—2·5	2·6—4·00	4·1—5·00	5·1+ above	Total
1	2	3	4	5	6	7	8
Chakma	2	15	6	8	2	15	48
Mag	1	10	—	—	—	—	11
Muslim	9	—	—	—	—	—	9
Tripuri	—	1	—	1	—	—	2
All communities	12	26	6	9	2	15	70

In the village there are 70 households of which the Chakmas have 48 (68.60 per cent). Among these 48 households, 2(2.9 per cent) households have no land, 15(21.4 per cent), 6(8.6 per cent) and 8(11.4 per cent) households have less than 1 acre, between 1.0-2.5 acres and 2.6-4 acres each respectively. 2(2.9 per cent) households have lands between 4.1-5 acres and 15(21.4 per cent) between 5-25 acres of land. 10(14.3 per cent) households of Mag have land less than 1 acre each and 1(1.4 per cent) household has no land at all. The Muslim households have no land of their own, while 1 Tripuri household has land between 2.6-4 acres and another household less than 1 acre. It is thus clear that in the village 58(82.9 per cent) households have lands of their own and 12(17.1 per cent) households have no land at all. Again of the 58 households who have land of their own, 26(37.1 per cent) households possess less than 1 acre, 6(8.6 per cent) households between 1.0-2.5 acres, 9(12.9 per cent) households between 2.6-4 acres and 2(2.9 per cent) and 15(21.4 per cent) households between 4.1-5 acres and 5.1-25 acres respectively.

TABLE IV.2

	Land utilised for cultivation						Area comprising homestead			
Community	Nil	Less than 1 acre	1—3	3·1—5	5·1+	Total	Nil	Less than 1 acre	1 acre+	Total
1	2	3	4	5	6	7	1	2	3	4
Chakma	18	—	11	4	15	48	2	42	4	48
Mag	11	—	—	—	—	11	1	10	—	11
Muslim	9	—	—	—	—	9	9	—	—	9
Tripuri	1	—	1	—	—	2	—	1	1	2
All communities	39	—	12	4	15	70	12	53	5	70

42(60 per cent) households of the total 48 Chakma households have homesteads comprising less than 1 acre of land, 4(5.7 per cent) households have homesteads comprising more than 1 acre, while two households have no land of their own for homesteads. In respect of land under cultivation this community shows the following distribution—18(25.7 per cent) households have no cultivable land, 11(15.7 per cent) households utilising between 1-3 acres of land and 4(5.7 per cent) and 15(21.4 per cent) households between 3.1-5 acres and 5.1 and above respectively. Of the eleven households of the Mag, one has no land of its own for homestead while ten households have homesteads comprising area less than an acre. In term of percentage these households appear in 1.4 and 14.2 respectively and all the Mag households are recorded as having no cultivable land of their own. Similarly, all the Muslim households, *i.e.*, 9(12.9 per cent) have got no land of their own either for homestead or cultivation. Of the two Tripuri households, one has homestead comprising an area less than one acre of land and another above 1 acre of land. These households in respect of utilisation of lands for cultivation show the following distribution—1 household utilises land for cultivation between 1-3 acres while the other has no land for the same purpose. In term of percentage these two households appear in 1.4 each. It is thus evident from the discussion of possession of lands and utilisation of the same for cultivation and homestead that except the Chakmas and the Tripuri all other communities have either no lands for homesteads and cultivation or they have lands just sufficient to be utilised wholly for the homesteads and nothing for cultivation.

Land tenure and taxes etc.—According to the present survey there exists in the village different types of land tenure, *viz.*, peasant proprietors', tenure holders and Jote (Raiyot). Peasant proprietors are those tenure holders who are tilling their own land, tenure holders are persons who have acquired from the proprietor or from another tenure holder the right to hold land for the purpose of collecting rent or bringing it under cultivation by establishing tenants. Raiyot means primarily a person who has acquired a right to hold land for the purpose of cultivating it by himself or by members of his family or by labourers or with the help of partners or Bargadars etc. The right is permanent heritable and transferable. However, in the absence of relevant data, frequency under each category can not be furnished.

TABLE IV.3

Classification of agriculturists on the basis of land that they till—

Community	Agriculturist cultivating lands of their own (Cat. I)	Agriculturist cultivating lands of others on share or hire basis (Cat. II)	Agriculturist having no lands of their own simply render their services in the fields of others (Cat. III)	TOTAL
1	2	3	4	5
Chakma	30	7	11	48
Tripuri	1	—	1	2
Mag	—	6	5	11
Muslim	—	6	3	9
All communities	31	19	20	70

The table above reveals that in the village out of total 70 households, 31(44.3 per cent) households belong to Category I mentioned in the Table. 19(14.3 per cent) and 20(30 per cent) households in Category II and III respectively. Distribution in respect of different communities on the other hand shows that among the Chakmas there are 30(42.9 per cent) households in category I, 7(16.0 per cent) and 11(15.7 per cent) in Category II and Category III respectively. There are two households of Tripuri of which one each belongs to Category I and Category III. Among the Mags 6(8.6 per cent) households belong to Category II and 5(7.1 per cent) to Category III while there is no household in Category I. There are 9 households of Muslims in the village, 6(8.6 per cent) households of which belong to Category II and 3(4.3 per cent) to Category III. It is thus evident from the above that the tribes Chakma and Tripuri are cultivating owners in the village.

TABLE IV.4

Immovable Property

Community	Up to 200/	201—1000/	1001—3000/	3001—5000/	Above 5000/	Total
1	2	3	4	5	6	7
Muslim	8	1	—	—	—	9
Tripuri	1	—	—	—	1	2
Chakma	4	13	3	7	21	48
Mag	5	6	—	—	—	11
All communities	18	20	3	7	22	70

Possession of immovable property—The above table furnishes the following information in respect of community-wise possession of immovable property. Of the 9 households of Muslims, 8 possess property worth between Rs. 1-200 and 1 between Rs. 201-1000. Among the Tripuri, one household each has immovable property worth between Rs. 1-200 and Rs. 5000 & above. Of the 48 Chakma households, 4 households possess property worth between Rs. 1-200, 13 households between Rs. 201-1000 and 3,7 and 21 households between Rs. 1001-3000, Rs. 3001-5000 and Rs. 5000 and above respectively. Among the Mags 5 households have possessed immovable property worth Rs. 1-200 and 6 households between Rs. 201-1000.

TABLE IV.5

Movable property

Community	Up to 100/	101—500/	501—1000/	Above 1000/	Total
1	2	3	4	5	6
Muslim	4	2	3	—	9
Tripuri	1	—	—	1	2
Chakma	11	15	6	16	48
Mag	6	—	3	2	11
All communities	22	17	12	19	70

Possession of movable property—The above table on the other hand provides information regarding community-wise possession of movable property. Of the 48 households of Chakma, 11 households have movable property each between Rs. 1-100, 15 households between Rs. 101-500 and 6 and 16 households between Rs. 501-1000 and above Rs. 1000 respectively. Among the eleven households of the Mag 6 households have each property worth between Rs. 1-100, 3 and 2 households between Rs. 501-1000 and above Rs. 1000 respectively. Of the two households of ~~Muslims~~, one household possesses movable property worth between ~~Rs. 1-200~~ and the other above Rs. 1000.

It is evident from the comparison of the Tables on Movable and Immovable property that there is a direct relationship between possession of movable and immovable property.

Distribution of workers and non-workers by sex and broad age group (Ref. Main Table XXXII)—55 per cent of the total population in the village are workers in contrast to 45 per cent non-workers. Among the workers, males are 25 per cent and females 35 per cent. This is, in contrast to 27 per cent and 18 per cent males and females respectively among the non-workers. It is thus evident that this village is characterised by excess of females over the males in the working group while comparison of labour force (15-59 years) and working force (all age groups) in the total population, *i.e.*, workers plus non-workers taken together, reveals that there are more workers in the village than expected labour force. So far males are concerned there is slight excess but this is otherwise in respect of females. In fact more workers in the village are due to excess of females in this Category, *i.e.*, 34 and 3 females compared to 2 and 7 males are included in the total working force of 213 (Ref. Main Table XXXII) below the age of 15 years and above 59 years of age groups respectively who are by definition do not belong to labour force.

TABLE IV.6

Comparison of labour force and working force in the total population

Category	Males	Females	Total
1	2	3	4
Working force (all age groups engaged in some other activities)	96	117	213
	25%	30%	55%
Labour force (15-59 years)	94	90	184
	24·5%	23·2%	47·7%
Total (Workers+non-workers)	200	185	385
	51·9%	48·1%	100%

Among the 213 workers (Ref. Main Table XXXII) the main concentration is in the age group 15-34 years which constitute 29 per cent (110) of the total workers. The main bulk of the non-workers 40 per cent (154) is on the other hand, seen in the age group 0-14 years. In respect of workers in the age groups 0-14, 35-59 and 60 above distributions are found in the following order, *viz.*, 9 per cent, 15 per cent, and 22 per cent respectively, whereas the age groups 15-34, 35-59 years and 60 above years in respect of non-workers show distribution 3.5, 1.5 and nil per cent respectively. The overall discussion reveals that except 0-14 years group, the rest of the age groups comprising capable persons are engaged in some or other occupations.

Occupational pattern and distribution by age groups of the workers—Main occupations of the working members in the village are cultivation, household industry and service which will be seen from the Main Table XXXIIA. Of the total working force of 213 (55 per cent), 129 (33.4 per cent) are engaged in cultivation where males and females appear in 24.2 per cent and 9.2 per cent respectively. 83 persons (21.5 per cent) are engaged in household industry and only 1 person in the service. Males and females appearing in household industry and service are as follows:

2(0.50 per cent) are males and 81(21.00 per cent) are females in the household industry, while only 1 male is in the service (School Teacher). Thus it is evident that though males and females are found in all the occupations, preponderance of males is in the occupation of cultivation and service while reverse is the position in the case of household (Handloom) industry.

Distribution of occupations in different age groups, on the other hand, reveals that main concentration of the occupation-cultivation is in the age groups 15-34 years and 35-59 years where it appears, as 76 (19.8 per cent) and 45 (11.7 per cent) respectively. Only 1 person who has been recorded as having service as his occupation, belongs to the age group 15-24 years. Members in the occupation of household industry are distributed mainly in the age groups 0-14 and 15-34 years and they are 33 in number. It is therefore evident that agriculture and household industry, are the two most important occupations of which the main source of income is at present agriculture.

TABLE IV.7

Distribution of non-workers according to age, sex and activity

	0—14			15—34			35—59			60+			Total		
	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
Dependents	111	67	44	5	5	—	—	—	—	—	—	—	116	72	44
Students	43	30	13	1	1	—	—	—	—	—	—	—	44	31	13
Household duties	—	—	—	7	—	7	2	—	2	—	—	—	9	—	9
Old & infirm	—	—	—	—	—	—	2	1	1	1	—	1	3	1	2
Unemployed	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
All types	154	97	57	13	6	7	4	1	3	1	—	1	172	104	68

Distribution of non-workers according to age, sex and activities—It will be clear from the table that out of the total 172 (45 per cent) non-workers, 116 (30 per cent) (approx.) are dependents, 44 (12 per cent) are students and 9 (2 per cent) are engaged in household duties and 3 are old and infirm.

Distribution in respect of sex and age groups on the other hand shows that non-working males appear in largest number, *i.e.*, 97 in the age group 0-14 years, 6 and 1 are recorded in the age groups 15-34 years and 35-59 years respectively and nil in the age group 60 + above years. Similar distribution is found in respect of females in these age groups. But males and females in respect of different activities show the following distribution:—The highest occurrence of non-working males, *i.e.*, 72 is in the dependent group, followed by 31 and 1 male in the group termed student and old and infirm, respectively. Similarly, in case of non-working females the largest number 44 is in the group termed as dependent followed by 13 students, 9 in households duties and 2 old and infirm.

Shift in occupation: (Ref. Main Table XXX)—There is change in the occupations in two subsequent generations as will be evident from the table. In 30 cases father's occupations are being inherited by the sons and in 40 cases there are shifts from one occupation to another.

Table XXX reveals that the fathers of the heads of 16, 3 and 1 households, *i.e.*, 22.9 per cent, 4.3 per cent and 1.4 per cent respectively who have present occupations as household industry, agricultural labour and service respectively had agriculture as their main occupation, whereas the fathers of heads of 2 (2.9 per cent) and 18 (25.6 per cent) households who are now engaged in agriculture and agricultural labour respectively had their occupation as household industry.

The reasons for change in the occupations in the absence of relevant statistics may be based on the views of the households who have changed their fathers' occupations. These are mainly two (i) change of occupations with a view to raising the level of income and (ii) spreading of education. There is only one case in the latter category whereas the former includes the rest.

Economic life: (i) *Jhum cultivation*—Traditional occupation of the tribals is jhum, *i.e.*, shifting cultivation, but now-a-days owing to shrinkage of jhum land they are forced to take recourse to plough cultivation. Thus the people of this village are at present settled with plough cultivation as their principal persuit.

Their agricultural economy may be said to be self-sufficient and they grow food crops just enough for their needs. The villagers also grow commercial crops like jute, tobacco. The former is grown mainly by the Muslims while the latter by the tribals.

There are two types of cultivation, *viz.*, (i) dry farming or jhum in the hill slopes and (ii) wet cultivation or plough cultivation in plain lands.

Jhum—The practice of jhum cultivation in this village is inconspicuous in comparison to plough cultivation. Only one household of

Chakma followed this method during the period of survey (1960-61).

Case—Nacharam Chakma of Household No. 37 is the only person in the whole of the village who cultivated jhum in 1961 and he was helped by his wife and widow mother. He practised jhum on the slope of a hillock which is 2 miles away from the village in the south. He had to pay Re. ¼ to forest office to secure the permission and had to undergo a contract that after jhum was over he would replace the felled trees free of labour with new seedlings that would be provided by the Forest Office. The jhum cultivation started during the months of December-January (Paush) when he with the help of his wife and mother cut down the bamboo trees and other bushes on the selected spot. Before the start of the jhum, however they performed the worship of Banadevata (God of the jungle). They believe that this deity if appeased can bless them with bumper crops and save them from the attack of wild animals during the period of jhum cultivation. To perform the worship no priest was required. At the time of worship a fowl was sacrificed and the blood of this was spread on the selected spot. The felled trees were then allowed to remain exposed to the sun for two months and then in the month of March-April they gave fire to these dried up trees and burnt them to ashes. There after the ashes were spread over the whole length and breadth of the spot automatically by the wind. At the advent of the first shower they started sowing by making small holes with the help of a implement locally known as 'Takkal', 'Da' etc. wherein seeds of paddy, mustard, chilli and cotton were put together. Three months later harvesting of the paddy was done while cotton was harvested a month later. Harvesting was done with bare hands.

Since there is no record of the quantity of different seeds sown and quantity of crops grown, it is thus not possible to give relevant statistics in respect of this cultivation. It was, however, gathered from Nacharam that paddy obtained from the jhum was sufficient for his family, consisting of three members for six months.

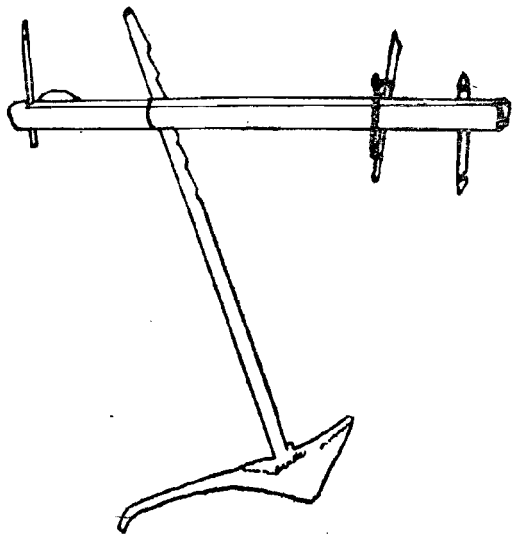
(ii) *Plough cultivation*—The land under plough cultivation is known as *Khet*. It is divided into three categories (named differently by different communities) *viz.*, (i) Upland, (ii) Intermediate land, (iii) Low land. Of the three categories of land mentioned, low land is most suitable for paddy cultivation which requires efficient irrigation and since the villagers have not yet fully mastered the technique, irrigation depends mostly on the mercy of rain. The low land seems to be most advantageous and in fact in all cases of paddy cultivation it is most profitable.

The upland and the intermediate lands are mainly utilised for 'Ravi' crops and other vegetables. The lands are usually prepared with the help of plough and Takkal in the month of Aswin (September-October) and seeds of mustard, pumkin, cucumbar, onion, tobacco etc. are sown and are usually harvested in the months of Agrahayan-Paush (November-December). No manure or fertiliser except cowdung is utilised by them.

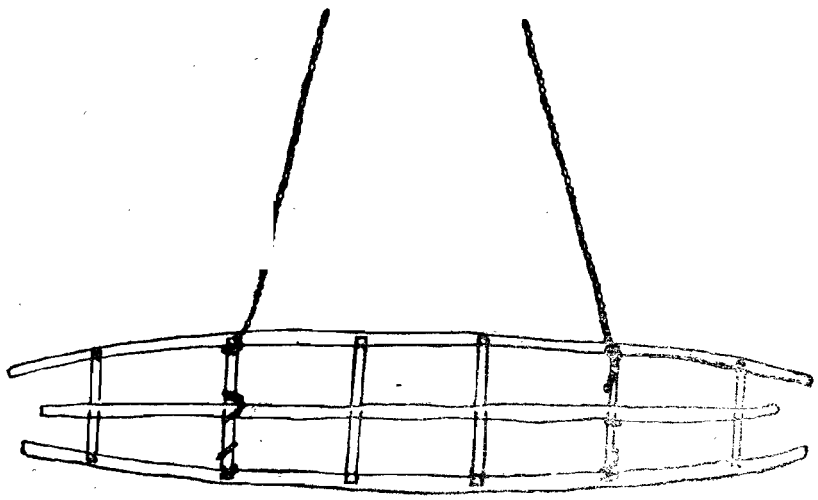
In the low land, the villagers grow both 'Aush' and 'Aman' varieties of paddy. Both broadcasting and transplanting methods are followed. 'Aush' paddy is grown by broadcasting method. Sowing is usually done with the help of hands in the months of Baisakh (April-May) for which land is prepared for one month with the help of plough drawn by a pair of bullocks. Harvesting is done in the month of Sravana (July-August) or Vadra (August-September) and the period between sowing to harvesting is packed with different other operations such as making of embankments (Ail) weeding etc. 'Aman' paddy is grown by transplanting method, the operation of which starts during the months of September-October and comes to an end by the end of January.

After harvesting of Aush paddy, the land is usually allowed to remain fallow for one month. Then the land is ploughed for a number of times, which varies from two to three. This treatment is locally known as 'Jami Banghani' or preparation of land. Meanwhile in separate beds, seeds of aman paddy are sown to sprout and when these seedlings attain a height of 12″-18″ within a normal period of 20-30 days these are then transferred and transplanted in the land already prepared for the purpose either haphazardly or in systematic rows. The former type is most common with the villagers while the latter type

AGRICULTURAL IMPLEMENTS



Plough & yoke



of sowing is of recent adaptation by a few households.

Different varieties of paddy under the two main types and their local names are as follows:—

1. Malati, Kechukibadam, Adma are grown in up land and intermediate land, while Chengrimalati, Ghurni etc. are grown in low land.

Implements used: (i) *Takkal*—Implements used in different context of wet cultivation are plough (Langal or Akai etc.), Leveller (Mai) and Da (Takkal). The implement that was and is used in jhum cultivation is Takkal. It consists of a wooden handle (10″) fitted with an iron blade (12″) through an iron ferule as shown in the sketch. Cost of a Takkal varies from Rs. 1.25 p.—1.50 p. and it is locally available.

(ii) *Plough (Langal) and Yoke (Jual)*—The plough consists of two main parts namely (a) plough proper (Langal) and (b) Yoke (Jual). The plough proper consists of the following parts (i) Beam (Ish) marked by steps (Kap) at far end, (ii) body of the plough (gada) with an iron share (Fala) at one end and a handle (Khuti) on the other end. Excepting the share which is made of iron, all other parts are made of wood. The cost varies from Rs. 10-12 depending upon the nature of the share used.

The yoke on the other hand consists of a single piece of wooden frame with other accessories as shown in the sketch. It costs on an average Rs. 2.

(iii) *Leveller*—It consists of three horizontal bamboo frames, two of which are outwardly arched slightly. These frames are intersepted with a number of small vertical pieces of bamboo giving the shape of a ladder. Average cost of a leveller is Rs. 3.

(iv) *Other implements*—Other implements which are used in different steps in agricultural operations and deserve special mention are sickle (Kaste) for harvesting, mortar and pistle for husking paddy grains and winnowing fan (Chenga) for cleaning these. Though mortar and pistle are the traditional implements used for husking at present most of the households have adopted husking lever (denki) for the same operations. The cost of these implements vary from Re. 1.00 to Rs. 12.

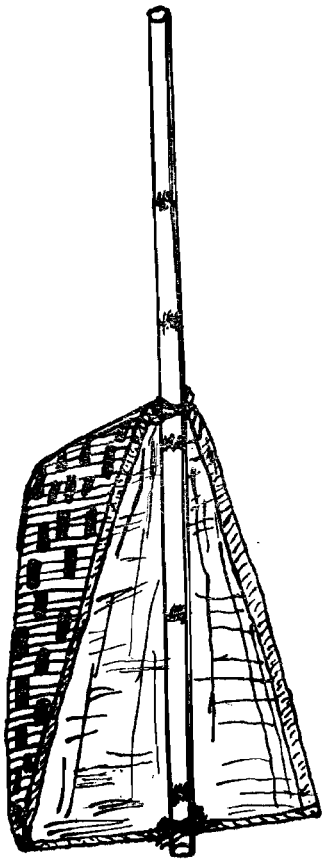
Agricultural enterprise in the village—The cultivable lands are not provided with any systematic irrigation facilities nor are any manures, fertilisers (except cowdung) used for enhancing the yield of crops by imparting extra fertility to the land. Though the land in general is congenial to the growth of abundant crops it is definite that the yield could further be increased by the adoption of chemical fertiliser and manures and improved technique.

It will be seen from Main Table XII that in the year 1959 for 1 maund of seeds on an average 4.8 mds. of organic manures were used by the households and the yield was 10.8 mds. which is in contrast to 11.7 mds. yield in the year 1961 when for 1 manud of seeds, 5.4 mds. of organic manures were used. Thus it is evident that yield is definitely related to the use of organic manures.

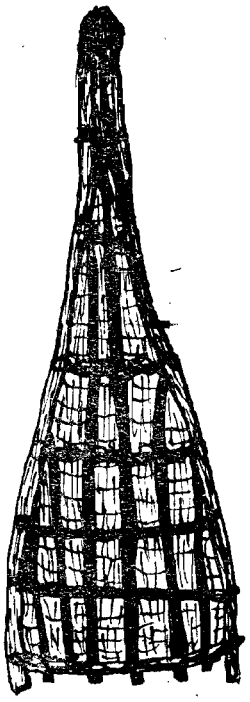
Measures adopted for the improvement of land and views in connection with it—Main Table XV reveals that of the total households engaged in cultivation, 23 households have adopted measures for the improvement of the land by reclamation, 6 households by consolidation and 26 by soil conservation while 2 households did not adopt any measure in this respect. Reason forwarded by these 2 households for not accepting any measure is due to lack of man power whereas the rest 29 households who have adopted one or other measure towards the improvement of land suggest that it has resulted in the greater yield of crop. (Ref. Main Table XVI).

Views on improved technique (Ref. Main Table XII.B)—The villagers, as already mentioned follow traditional method for plough cultivation. In spite of repeated approach by the Village Level Workers and Agricultural Ex-

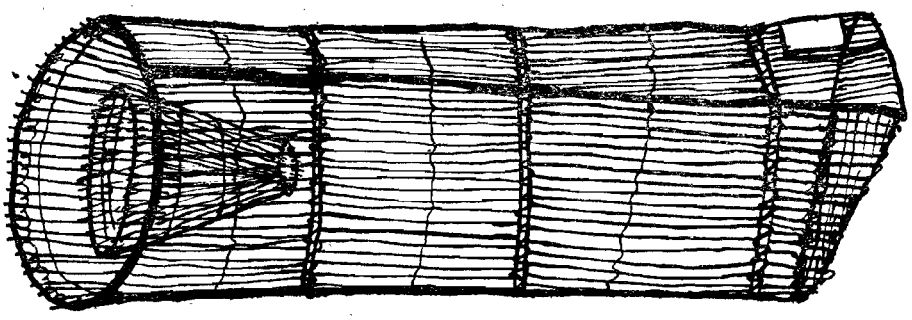
FISHING IMPLEMENTS



"Sudam"



"Isamaca"
(small)



"Isamaca
(Large)

tension Officer for adopting new and improved method of plough cultivation, *i.e.*, Japanese method of paddy cultivation, etc., not a single household is found to have appreciated it. Views for non-acceptance of improved technique forwarded by them are given in the Table XIIB wherein it will be seen that 5 households did not take up improved method because they have no faith in it and 2 did not offer any comments. 6 households considered that the cultivable land in the village was not fit for the suggested technique. 4 households considered it more painstaking and laborious than their traditional method whereas 13 households who tried this method in the past did not find any appreciable change, hence considered it not fit for adoption.

Division of labour in agricultural operation in the village—In different agricultural operations, role of males and females in the village is almost the same at least for the tribes. However, laborious part of the agricultural operations, such as preparation of agricultural fields and ploughing are carried on by males, whereas weeding and harvesting are mainly done by the females. Husking, cleaning and winnowing of paddy grains are exclusively done by females.

Fishing—Fishing is a popular practice among the villagers which is probably encouraged by the presence of the river Feni which flows from north to south direction in the eastern boundary of the village and abounds in fish of different varieties. It is further encouraged by the presence of many marshy places such as Longa, cherra in and around the village. Fishing in this village is done mainly by traps such as "Isamaci" of small and big variety, plunged apparatus (Sudam) with rod and line (Basai and nets). The villagers specially the tribal community also fish by poisoning water of small ditches with the help of wild roots and barks of particular varieties of plant locally known as 'Man Paglar Bathai' that grow abundantly in the neighbouring jungle. In this process water of particular area is made stagnant with the help of some artificial embankments and then juice of wild root (Man Paglar Bathai) is spread over and the water is stirred constantly. Fish are seen after sometime appearing on the surface. They are then easily caught by the people. All kinds of fishing are done by the male folk in all the communities. There is however, no community fishing nor is a worship associated with it in the village. Both small and big fish are caught by the trap known as Isamaci. The plunged apparatus Sudam is used mainly for the small varieties while with the help of rod and line (depending upon the hooks) and cast net, both small and big varieties of fish are caught.

Hunting—The village is located in a place surrounded by dense forest stocked with wild animals, but the villagers are not good hunters. The hunting implements that they possess is only the 'Takkal'.

There is no special season meant for hunting nor is there any organised hunting operations in the village. However, most of male members of the tribal community specially the Mags go out in search of small game individually in neighbouring jungles. The games are generally hare, porcupine, snakes, lizards and birds. In respect of distribution of the share it may be pointed out here that the whole thing is taken over by the hunter himself or he may share with the members of his family only.

Livestock—The villagers rear livestock both cattle and poultry. However, the species are of ordinary variety and they have not adopted any measure to breed better quality. There is no veterinary Hospital in the village nor is there any in the neighbouring villages to provide expert guidance in this respect. Of the livestock mention may be made of pigs, draught and milch cattle, goats, fowls, etc. It can be better appreciated from Table XIII which gives an account of cattle and poultry possessed by different households in the village. There are 31 households possessing 72 milch cattle both cows and buffaloes, 38 having 134 draught bullock/buffaloes and 29 households 163 young cows. 16 and 17 households possess 80 and 22 goats and pigs respectively. Of the poultry, mention may be made of fowls and ducks. In this respect 64 and 12 households are found to possess 414 fowls and 38 ducks respectively. Community-wise distribution is shown in the following Table.

TABLE IV.8

Cattle and Poultry possessed by different communities

Community	Milch cattle.		Draught bullock	Draught buffalo	Young cow	Goat	Pig	Duck	Fowl
	Cow	Buffalo							
1	2	3	4	5	6	7	8	9	10
Tripuri	—	—	—	—	—	—	—	—	10
Chakma	54	4	85	24	134	68	22	38	354
Mag	6	4	11	6	21	11	—	—	36
Muslim	4	—	8	—	8	1	—	—	14
All communities	64	8	104	30	163	80	22	38	414

Household Industry—There is only one type of household Industry in the village namely the Handloom Industry. Every tribal household has its own indigenous loin loom 'Thanti', spinning machine (Chaka), etc., made of bamboo and pieces of wood. Technique of weaving may be studied under two stages *viz.*, (*a*) preparation of yarn and (*b*) weaving of cloth. In the former case, cotton is spun to make yarn with the help of a spinning machine. The yarn thus formed is then rubbed with starch and dipped in a bottle to dye it. The thread is then stretched lengthwise and left in sun for drying for a day or two. At present however most of the households purchase dyed yarn from the bazar itself and only the unbleached thread is produced by them.

It is found that most of the tribal households who have primary source of income from cultivation possess Handloom as their secondary source while there are only two households, who have handloom as their primary occupation. In the year 1958, 52 households were engaged in handloom industry and they made handloom products worth Rs. 3,975. The whole of the product was consumed by the producers themselves. In respect of agricultural produce, cattle and poultry, the position is almost the same.

Technique of preparation of cloth in a loin loom—The loin looms are made of two series of threads—one which runs length-wise is known as Warp and the other which plys across is known as Weft.

The length of the Warp is determined according to the nature of the garment which may vary from 3'—5'. The Warp is made length-wise by revolving round the yarn over two small bamboo sticks one of which is fixed to the wall of the hut and the other to the waist of the Weaver with the help of a rope in such a way that these two sticks remain 5'—6' apart in a slanting position. The process of revolving of yarns is continued till the required number of threads with grace enough for the width (1—1½) of the cloth is secured. In case of plain or designed cloth all the threads are made of single colour but these in case of stripes are made of one colour of warp, followed by warp of required thickness of another colour. This process is repeated or various colours may be used in repeated succession until the required width is obtained. When this process is completed the thread of single colour is allowed to run across. When the weaving is required to be done on various shades and designs, the shuttles are prepared with pirus of yarn of different shades and colour. Meanwhile all other accessories of the tension loom are kept ready in respective position; and the weaver sitting on the loom starts weaving the garment with the help of a handle and shuttle by moving the shuttle to and fro and changing the position of the handle.

Properties like crops, cattle, poultry, etc., sold by households in the year 1959-60—From the table given below it will be seen that in both the years 1959 and 1960 the number of households in respect of paddy sold were same though the quantity sold is different. In respect of cattle, only 14 and 17 households sold 26 and 37 cattle in the year 1959 and 1960 respectively. In connection with tobacco,

the number of households involved in the year 1959 and 1960 is same, *i.e.*, 26, while 20 households sold jute in the year 1959 against 19 households in the following year. In respect of potato 2 households are recorded both in the year 1959 and 1960. The above discussion thus suggests that very few households really sell their agricultural produce, cattle and poultry. The trend can, however, be found out by comparing crops, cattle and poultry sold per household in the year 1959 and 1960 from the following table.

IV·9
TABLE ~~IX.9~~

Cattle, poultry and crops sold by household (Based on Main Table XIV)

Sl. No.	Crops, cattle & poultry	1959			1960			Trend
		No. of households	Sold in Mds./No.	Average sale per household in Mds./No.	No. of households	Sold in Mds/No.	Average sale per household in Mds./No.	
1	2	3	4	5	6	7	8	9
1	Paddy	16	1160	72·5	16	1215	75·9	+3·4 mds.
2	Jute	20	93	4·6	19	90	4·7	+0·1 ,,
3	Tobacco	26	96	2·9	26	95	2·8	−0·1 ,,
4	Potato	2	10	5·0	2	10	5·0	nil
5	Cattle	14	26	1·7	17	37	2·2	+0·5
6	Poultry	—	—	—	1	1	1·0	+1·0

From the table it is seen that paddy sold per household is 3.4 mds. more in the year 1960 as compared to 1959. Same trend is found in respect of jute. However, there is slight fall in respect of tobacco while there is no change in respect of potato. In respect of cattle and poultry, there is definite rise per household sale. These are + 0.5 and + 1.0 for cattle and poultry respectively.

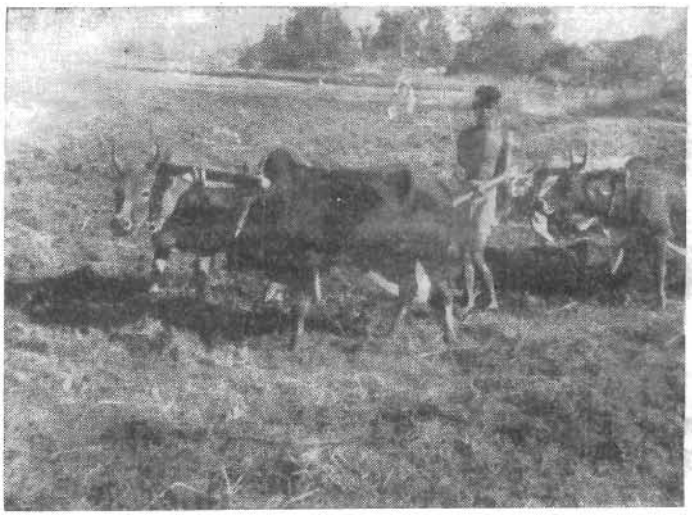
Factor influencing economy of the village (Loans and debts outstanding. Ref. Main Tables XXXI and XVII)—It will be seen from table XXXI that only 7 households have asked for Government loan during the period 1957-61, and 5 households of the total needed it for rehabilitation and 2 households for agriculture. All these households belong to Chakma community. Among the 5 households who have taken loan for rehabilitation ; only 1 has taken loan between Rs. 400—500 and the rest four below Rs. 100, whereas of the 2 households which have taken loan for agriculture during the same period one each falls in the group below Rs. 100 and Rs. 100—200.

When debts outstanding with the households in the village are taken into account, only 10 households are found of which 8 households fall in the group below Rs. 100 and 1 household each in the groups Rs. 100—200 and above Rs. 500.

Markets—There are three markets approachable from the village Dwarika Talukdar Para, namely, Silachari, situated to the south at a distance of 3 miles from the village, Jaleya, situated 5 miles away from the village in the north and Kalsi 15 miles away to the west.

(*a*) Silachari market is a weekly market held on Thursday. It starts at 12 noon and comes to an end by 5 p.m. It is attended mainly by the tribals and to a very small extent by the people of other communities.

(*b*) Jaleya market is also a weekly market, locally known as 'Hat' held on Sunday and it is situated at a distance of 5 miles from the village to the north. It starts at 11 a.m. and comes to an end by 4 p.m. Village products mainly find their way to this market and is attended mainly by the tribals.



PLOUGHING WITH THE HELP OF A PAIR OF BULLOCKS IN THE VILLAGE.



'SILACHARI'—A MARKET SCENE.

(c) Kalsi market is also a weekly market held on Saturday having all other characteristics in common excepting that it is easily approachable from various places and other business centres and as such it presents various commodities and articles of modern use hitherto unseen in the aforesaid markets. It starts from 10 a.m. and buzzes with business activities right upto evening and is attended by people of different caste, creed and class.

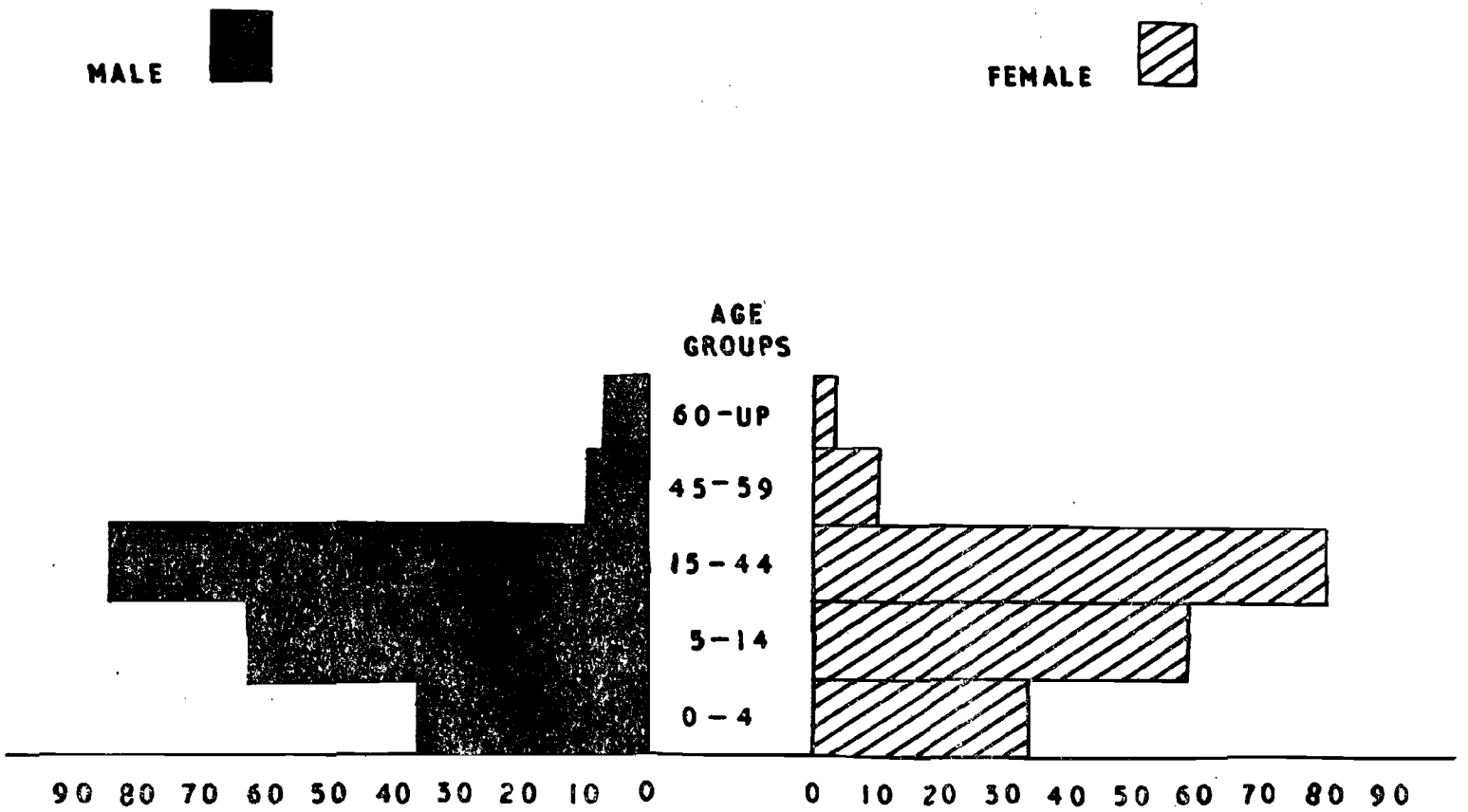
TABLE IV.10

Export and Import of essential commodities

From the village	Export	Import	Market where export and import for the village take place	Remarks
1	2	3	4	5
Dwarika Talukdar Para	Jute, paddy, cattle, poultry, milk, tobacco, vegetables, etc.	Cloth, stationery goods, salt, chilli, spices, dry fish, kerosine, mustard oil, coconut oil, sweetmeat, brass, iron, molasses, ornament, enamel, etc.	Silachari	Transaction is effected through currency & exchange of commodities
Do.	do.	do.	Jaleya	do.
Do.	Jute, paddy, cattle, poultry, tobacco, cotton, etc.	Cotton yarn, dyes, iron, brass & enamel articles, Pen umbrella, mill made cloths, shoes, etc.	Kalsi	Transaction is effected through currency.

People of Dwarika Talukdar Para mainly visit Jaleya and Silachari markets whereas the distance from the village prevents regular visit to the market Kalsi; and a visit to Kalsi market by the villagers is thus once in a blue moon. Since the former two markets abound in village produce only, the villagers see very little of modern articles and whatever modern articles are seen in the village have poured in mainly from the market Kalsi.

POPULATION BY SEX AND AGE GROUPS



CHAPTER IV

DEMOGRAPHY AND SOCIAL LIFE

Population—The total population of the village is 385 of which males and females appear in the percentage of 51.9(200) and 48.1(185) respectively. The sex ratio of the population is 93 females for every 100 males and of the total population, 342 are tribals and 43 belongs to other community namely, Muslim.

Tribals (88.84 per cent) are comprised of 70.39 per cent Chakma, 16.1 per cent Mag and 2.35 per cent Tripuris. Sex ratios of the tribals and Muslims are 94 and 105 females respectively for every 100 males, *i.e.*, more females than males among the Muslims compared to less females than males among the tribals.

TABLE V.1

Population by age groups (Abstract from Main Table II)

Sl. No.	Age groups (in years)	Persons	% Approx.	Males	% Approx.	Females	% Approx.
1	2	3	4	5	6	7	8
1	0-4	69	18	36	9	33	9
2	5-14	121	31	63	16	58	15
3	15-44	164	43	84	22	80	21
4	45-59	20	5	10	2·5	10	2·5
5	60 +	11	3	7	2	4	1
6	Total	385	100	200	51·5	185	48·5

The above table reveals concentration of population in different age groups. It is evident from the table that males are in excess in all the age groups except in the age group of 45-59 years where they appear in 50:50.

The highest number of persons (164 or 43 per cent) appears in the age group 15-44 years closely followed by 5-14 years of age group where the number is 121 (31 per cent). Population in these two age groups namely 5-14 and 15-44 years which are potential and active productive groups respectively suggests possible trend of future growth of population in this village.

TABLE V.2

Distribution of population by age, sex and marital status (Ref. Main Table III)

Sl. No.	Age groups	Never married			Married			Widow/Widower			Divorced or separated		
		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
1	0-14	190	99	91	—	—	—	—	—	—	—	—	—
2	15-29	18	15	3	70	20	50	—	—	—	4	2	2
3	30-44	—	—	—	70	45	25	—	—	—	2	2	—
4	45-59	—	—	—	11	8	3	9	2	7	—	—	—
5	60 +	—	—	—	9	7	2	2	—	2	—	—	—
6	Total	208	114	94	160	80	80	11	2	9	6	4	2

Distribution of population by age, sex and marital status—The table above shows that 208 persons (54.03 per cent) are never married, 160 persons (41.56 per cent) are married, 11 persons (2.86 per cent) belong to widow/widower group and 6 persons (1.56 per cent) are recorded in the group divorced/separated. Of the total never married persons 190 (49.35 per cent) belong to the age group 0-14 years and 18(4.68 per cent) persons in the age group 15-29 years, whereas in respect of married persons none belongs to the age group 0-14 years, 70(18.18 per cent) each in the age groups 15-29 years and 30-44 years. 11(2.86 per cent) persons are found in the age group 45-59 years and 9(2.34 per cent) persons in the age group 60 + above years.

Main concentration of never married persons in the age group 0-14 years compared to lesser occurrence in the next group, *i.e.*, 15-29 years and main concentration of married persons in the age group 15-29 years and 30-44 years (taking these two age groups together the sex ratio appears 115 females for every 100 males) are indicative of future growth of population.

There are more widows than widowers in the village and most of them belong to the age group 45-59 years where widowers are 2 in number as compared to 7 widows. In the next age group (60 and above years) only 2 instances are recorded and both of them are widows. These two age groups specially in case of females are absolutely unproductive but not wholly for the males. Therefore, occurrence of widow in these age groups does not hamper the general fertility of the village.

In the divorced/separated group, instances of 6 persons are found in the age group 15-44 years (2 males and 2 females in the age group of 15-29 years and 2 males in the age group 30-44 years) where males and females appear in 4(1.04) and 2(0.52) respectively. The occurrence of more males than females in this category further adds to our foregoing conclusion.

TABLE V.3

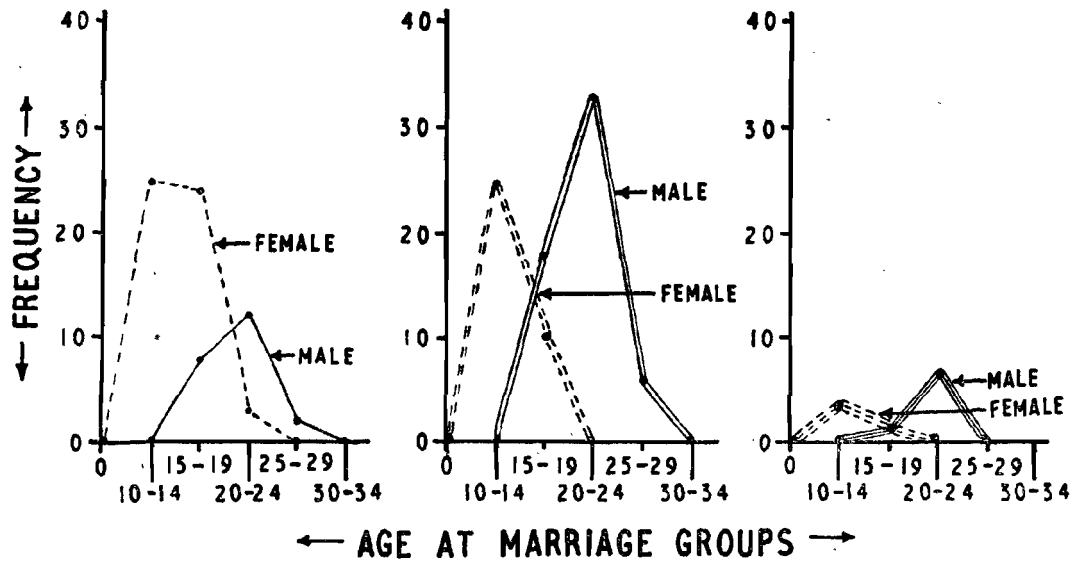
Age at marriage and present age groups (Abstract from Main Table V)

Sl. No.	Age groups at marriage	Up to 29 years Younger generation			30—59 Middle generation			60 and above Older generation		
		P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11
1	10—14	25	—	25	25	—	25	3	—	3
2	15—19	32	8	24	28	18	10	2	1	1
3	20—24	15	12	3	33	33	—	6	6	—
4	25—29	2	2	—	6	6	—	—	—	—
	Total	74	22	52	92	57	35	11	7	4

Analysing the above table on age at marriage and present age groups, it is evident that age at marriage of the younger generation (upto 29 years) lies in the age at marriage groups 10-14 years, 15-19 years and 20-24 years. The age at marriage of females lies mainly in the age groups 10-14 years and 15-19 years and that of males in the 20-24 years group.

Age at marriage of middle generation (30-59 years) lies also in the same age groups, *i.e.*, 10-14 years, 15-19 years and 20-24 years, whereas the occurrence of marriages of males has appeared mainly in the age group 20-24 years and that of females in the 10-14 years group. Same trend is also maintained in respect of older generation as well. Thus the discussion reveals that in all the generations age at marriage of the males lies mostly in the age group 20-24 years with a mean age at marriage 21 years while that of females within the age groups 10-14 and 15-19 years with a mean age at marriage 14 years.

AGE AT MARRIAGE AND PRESENT AGE



YOUNGER GENERATION (Up to 29 years)

MIDDLE GENERATION (30 years to 59 years)

OLD GENERATION (60 & above years)

The table further reveals that in the old generation only 45 per cent of the marriages were performed before the persons attained the age of 20 years and above; in the middle generation 67 per cent of the marriages were performed between 10-20 years whereas in the younger as much as 77 per cent of the total marriages of that generation had taken place before the persons attained the age of 20 and above years. It thus clearly shows a gradual downward trend or in other words, more people now get married at an earlier age than before. This downward trend may be accounted for mainly by the gradual slackening of many but compulsory formalities of the past in respect of marriage (evident from the discussion of marriages in this Chapter) which hitherto prevented marriage at an earlier age group.

Women by years of married life and No. of children born (Ref. Main Table XXVI)—Table XXVI reveals that of the total married women 12 did not give birth to any child. Out of these twelve, 9 women are married for 1 year and 2 for 2-3 years and only 1 woman has passed married life for 25 years. This means that only one, out of these 12 women may be a barren or her husband a sterile. In respect of others, it is still to be established in consideration of their present married life. 9 women have given birth to 1 child each, 12 gave birth to 2 children each and another set of 12 women to 3 children each. 14 and 12 women of the total married females are credited with 4 and 5 children each respectively, whereas 20 women have given birth to children numbering more than 5 each.

Thus in short 13 per cent of the total married women have no issue as compared to 36 per cent and 51 per cent with 1-3 and more than 3 issues respectively.

Distribution of married women according to the number of children alive (Ref. Main Table XXIV)—In the previous table overall births to the total married women of the village were taken into account, whereas Table XXIV gives the number of actual children born and number of children actually alive to the married women in this village. It will appear from the table that out of 91 women 11 have given birth to one child each of which children of 2 did not survive, while the children of the rest 9 are still alive. 12 women who have given birth to 2 children each, show that 5 of them have one child each alive and 5 have all the children alive and 2 are unlucky in this respect. 37 women who have given birth to 3-5 children each, are characterised by not a single instance where all the children born, are dead. 3 out of these 37 women, have 1 child alive, 6 have 2 children, 15 have 3 children and 8 and 5 women have 4 and 5 children respectively alive. Out of 13 women who have given birth to 6-7 children each, 3 have 3 children alive, 2 have 4 children, 1 and 7 women have 5 and more than 5 children alive respectively. 6 women have given birth to more than 7 children each and it reveals that 2 out of this 6 women have more than 5 children alive, 3 and 1 have 4 and 3 children alive respectively.

It is thus evident from the above that leaving aside 12(13 per cent) women who have no issue at all, there are only 4(4.5 per cent) women whose children have all expired, whereas children born of 47(51.7 per cent) and 23(30.1 per cent) women have survived between 1-3 and above 3 children respectively.

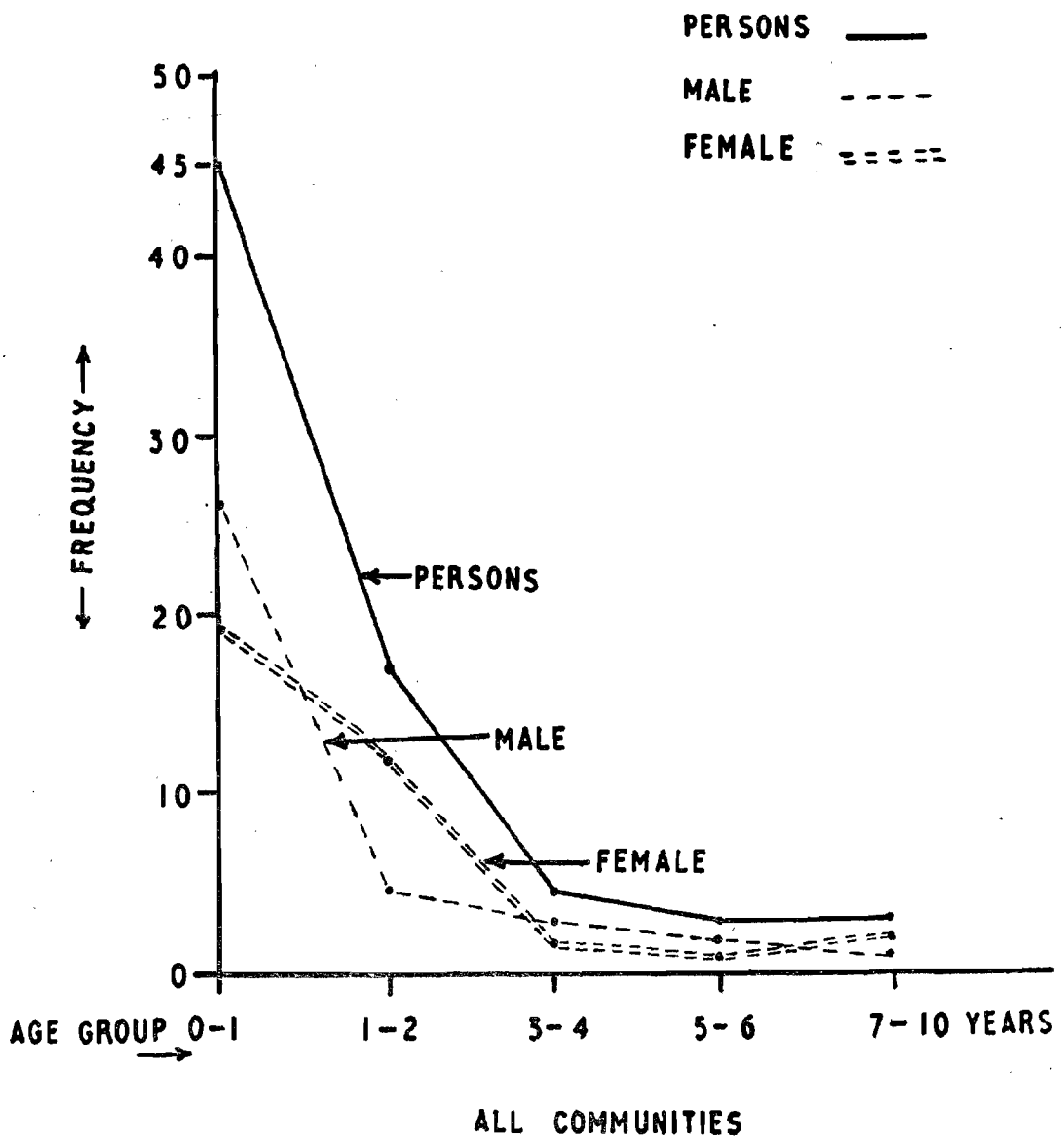
TABLE III.1

Sex, age group and communitywise distribution of child mortality

Serial No.	Communities.	Upto 1 year			1—2 years			3—4 years			5—6 years			7—10 years			All ages.		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1.	Chakma	28	16	12	11	4	7	4	2	2	2	1	1	—	—	—	45	23	22
	%	(38·35)	(21·91)	(16·44)	(15·07)	(5·48)	(9·59)	(5·48)	(2.74)	(2·74)	(2·74)	(1·37)	(1·37)	—	—	—	(61·64)	(31·50)	(30·14)
2.	Mag	6	6	—	6	1	5	—	—	—	—	—	—	—	—	—	12	7	5
	%	(8·22)	(8·22)	—	(8·22)	(1·37)	(6·85)	—	—	—	—	—	—	—	—	—	(16·44)	(9·59)	(6·85)
3.	Tripuri	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	%	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4.	Muslim	11	4	7	—	—	—	1	1	—	1	1	—	3	1	2	16	7	9
	%	(15·07)	(5.48)	(9·59)	—	—	—	(1·37)	(1·37)	—	(1·37)	(1·37)	—	(4·11)	(1·37)	(2·74)	(21·92)	(9·59)	(12·33)
5.	All communities	45	26	19	17	5	12	5	3	2	3	2	1	3	1	2	73	37	36
	%	(61·64)	(35·61)	(26·03)	(23·29)	(6·85)	(16·44)	(6·85)	(4·11)	(2.74)	(4·11)	(2·74)	(1·37)	(4·11)	(1·37)	(2·74)	(100)	(50·68)	(49·32)

SEX, AGE GROUP DISTRIBUTION OF CHILD MORTALITY

(ALL COMMUNITIES)



ALL COMMUNITIES

Health; disease and traditional method adopted for curing the same—The health of the villagers, is in general good which is evident by the total absence of disabled persons and fewer instances of diseases and deaths.

Common diseases that prevail in the village are Malaria, Dysentery, Typhoid, Fever, Influenza, Pneumonia and other diseases. Most of the villagers still believe that diseases are caused by the wrath of evil spirits or wicked persons. The idea that filth causes diseases and also that there are some scientific reasons for these, is now being gradually perceived by them. However, they do not take any practical steps or measures in appreciation of this outlook. The usual method applied by them for curing diseases and ailments of persons is the use of indigenous herbal medicines through the help of village medical man namely 'Vaidya'. After diagnosis of a particular disease (which is invariably attributed to some evil spirits) prescribed magico religious rites are performed to appease the spirits and also means and measures are taken for driving out the spirits from the body of the patient. Mention may be made about the following cases by way of illustrations :—

I. Basanta Chakma's daughter was suffering from an attack of chicken pox. Basanta approached Dwarika Talukdar, the village Vaidya for medicine. He prescribed a special type of Vermillion (Sindoor) which was rubbed on the affected spots she was cured.

II. Dayabati, wife of Wacharam Chakma had a severe pain in her stomach in the month of April, 1962. She tried various herbal medicines but these were of little use to her. Ultimately she approached the village Vaidya who attributed the cause of it to the 'Bana Devata' and advised her to offer fowl, rice, fruit and candle at the entrance of the 'Silachari Cave' which is said to be the den of the said God. The cave is situated at a distance of 4 miles from the village in the heart of a dense jungle in the south west direction. She followed his instruction and was gradually cured.

Modern measures—Epidemics have never broken out in this village in recent past. Measures to control epidemic elsewhere are confined to primary and secondary vaccination. There is no trained and qualified medical practitioner within a range of ten miles from this village, nor is there any quack in this village or in its neighbourhood. The nearest Health Centre and dispensary is situated at Satchand Block which is at a distance of 11 miles from the village towards south. In the past two years, not a single case has been referred to this Centre. The village Level Workers are trained to render services in connection with first aid and are provided with medicines but very few villagers take full advantage of it as they are still to be convinced of the utility.

It is, however, not indicative that villagers are reluctant to accept these but causes of their non-acceptance are due to traditional beliefs that still control their socio-psychological behaviour and also due to the fact that very little educative publicity is being carried on in this sphere. Further, owing to remote location of the village and inadequate communication and transport facilities, they seldom avail of the opportunities at the health centres, hospitals, etc.

Child mortality—A good many cases of Child's death are encountered in this village. Barring a few, most of the households attribute the cause to the wrath of evil spirits or evil persons. Occurrence of such deaths may however safely be attributed to precarious unhygenic living condition and also to non-availability of trained personnel to tackle this problem.

In absence of vital statistics of the territory the child mortality of this village cannot be compared and as such only the incidences appearing in the village are discussed here. It will be seen from the Table III.1 that for all communities the child mortality rate of the males is slightly higher than the females. It appears that 37 cases (50.68 per cent) are for males and 36 (49.32 per cent) for females. The age-wise analysis of child mortality reveals that most of the deaths occured in the first year of life, *i.e.*, upto 12 months where 61.64 per cent of the total deaths took place. Percentage of males and females in this group is 35.61 and 26.03 respectively. It is followed by the next age group (1-2 years) where the percentage is 23.29 and

males and females in this group appear at 6.85 per cent and 16.44 per cent respectively. Comparison of these two age groups shows that upto 1 year of age, child mortality of males is more than females, whereas more females have died in the next age group, *i.e.*, 1-2 years. In the rest of the age groups excepting the age group 7-10 years the child mortality rate of the males is higher than that of the females.

Communitywise break up in respect of child mortality on the other hand reveals that there is no instance of child death among the Tripuris, where the child mortality is 12 (16.44 per cent) among the Mags and 45 (61.64 per cent) and 16 (21.92 per cent) among the Chakmas and the Muslims respectively. Among the Mags, 6 (8.22 per cent) children died in 0-1 year and 1-2 years of age groups. In the former age group more males died while in the latter more females. Of the 45 (61.64 per cent) child mortality cases among the Chakmas, 28 (38.35 per cent) children died in the age group 0-1 year of age, 11 (15.07 per cent) children in the age group 1-2 years and 4 (5.48 per cent) and 2 (2.74 per cent) in the age groups 3-4 years and 5-6 years respectively. Same trend in respect of sex as observed among the Mags, is maintained here as well. Among the Muslims, 11 (15.07 per cent) children died in the age group 0-1 year where males and females were 4 (5.48 per cent) and 7 (9.59 per cent) respectively. Next age group 1-2 years records no case, one each in the age groups 3-4 years and 5-6 years and 3 (4.11 per cent) cases are recorded in the age group 7-10 years.

It is thus evident that all the communities conform to the general trend that highest occurrence of child mortality is in the age group of 0-1 year but in respect of sex there is variation between the tribes and the non-tribe. More males than females have died among Mags, Tripuris and Chakmas (tribe) while the position is just reverse in the case of non-tribe, *i.e.*, Muslim.

TABLE III.2

Child's mortality sex-wise due to different diseases (based on Main Table XXIII)

Name of the disease	Persons	Males	Females
1	2	3	4
Influenza	22	12	10
%	30·14	16·44	13·70
Disease not known	13	8	5
%	17·80	10·95	6·85
Pneumonia	11	5	6
%	15·07	6·85	8·22
Malaria	8	2	6
%	10·96	2·74	8·23
Fever	8	4	4
%	10·96	5·48	5·48
Typhoid	5	2	3
%	6·85	2·74	4·11
Blood Dysentery	5	4	1
%	6·85	5·48	1·37
Accident	1	—	1
%	1·37	—	1·37

The highest percentage (30.14) of deaths took place due to Influenza where males and females are 16.44 per cent and 13.70 per cent respectively. The next in order of occurrence of death is due to unknown reason and it accounts for 17.80 per cent of total deaths where male is 10.95 per cent and female 6.85 per cent. This disease is followed by deaths due to pneumonia which accounts for 15.07 per cent where the percentage of females is higher than that of males. Malaria and fever account for 10.96 per cent each and percentage of males is lower than females in this case but it is 50:50 in case of fever. Blood Dysentery and Typhoid also account for identical percentage (6.85) for child mortality and there is only one instance of death due to accident.

Sanitation—There is not a single ringwell, tube-well or any other modern source of drinking water in this village. The villagers with poor financial resources can not afford to instal tube-wells, ringwells and thus they take water from the river and the hilly rivulet (Khagracherra) passing by the village. In addition a few uncared for ditches also serve the purpose. There is no drainage system nor are there any public or personal latrines or urinals in the village. Both the sexes of the village attend to the nature's call in the neighbouring fields and jungles but children do not feel it necessary to go away from the dwelling

place for this purpose, thus causing nuisence right on the spot.

The lanes and bylanes of the village become extremely muddy during rainy season and consequently villagers find it absolutely difficult to move about during this part of the year. It is further aggravated by the unhygenic habit of the people of the village. This situation would have been still worse had not the village been located on a higher elevation (tila) and had there been no natural scavangers such as fowls, pigs etc.

Education—Public health and sanitation are to a great extent dependant on general education and traditional cultural values of different people in the village. Not only there is correlation between hygiene and health with education but also with occupation and economic status. Notwithstanding all these features, to understand the various implications of good sanitation and health the values of modern techniques that are brought to the existing traditions and habits through the medium of common but scientific education are absolutely essential. It will be thus not out of place to discuss education and educational standard of the members of the village Dwarika Talukdar Para in this Chapter.

The education of the people for long continued in their traditional norms where old would impart their knowledge and experience to the younger generations through different activities of life. It has many advantages of its own about which there is no doubt but at the same time it is quite insufficient and inadequate, when viewed in the light of modern outlook. Recently, however, two Primary schools have been started, one of which is situated on the northern side of the village comprising an area of 0.4 acres while the other one is at the heart of the village with an area of 0.8 acres. In both the schools children of tribal communities are predominant and there is no discrimination of castes or creeds or sex in respect of enrolment of students. Both the school are being managed by the Chakmas and the former school has at present only one Matriculate Teacher while the later has two and both of them are matriculate. The medium of teaching is Bengali and all the three teachers can follow Chakma and Tripuri language. In these two Primary Schools only 44 children have been enrolled, of which 31 are males and 13 females. The percentage of children reading in the schools out of total 121 children of school going age (5-14 years) is only 36.3 which is thus not very encouraging and of the total school attending children, the bulk is constituted by the males. It thus indicates that whatever advantage is taken in connection with the education, it is mainly confined to the males.

So far as attendance is concerned, there is periodical fluctuation. It has been learnt that during summer and rainy season students attend the schools in lesser number than in the winter and other seasons of the year. It is also said that during this two seasons the children assist their parents in different agriculture operations.

In the absence of relevant data on literacy and education of the village as a whole, nothing substantial can be pointed out but the general observation is that ignorance still exists in this village. Even in terms of modest criteria of literacy, *i.e.*, ability to write and read a letter hardly a few could qualify. Apart from the academic qualifications, knowledge about outer world of the people of this village is lacking badly as it is evident from the facts that habit of reading newspapers or listening to news broadcasts is absent totally (Ref. Table No. XXII). All these facts are further aggravated by the remote location of the village which is far away from the contact and influence of modern civilisation and outlook.

Family types—The villagers are found mainly to live in simple family where the authority of the father is supreme. Presence of joint families and other types (including broken families intermediate, complex, compound, adhesive families, etc.) is not uncommon. It will be seen from the table below that 60 per cent (42 families) belong to simple family system, 11-43 per cent (8 families) to the Joint family system and only 28.57 per cent (20 families) to the group termed as other types. Since in the settlement history it is observed that all the communities came here in simple but related families, the occurrence of joint families seem to be of later growth. Again, in the Joint family system occurrence of the vertically extended families are more common than laterally extended ones.

TABLE V.4—Family types

Community	Simple	Vertically extended	Laterally extended	Other types	Total
1	2	3	4	5	6
Chakma	26	3	2	17	48
Mag	7	2	—	2	11
Muslim	7	1	—	1	9
Tripuri	2	—	—	—	2
All communities	42	6	2	20	70

Community breakup in respect of the family types reveal that out of 42 simple families in the village 26 families belong to the Chakma, 7 families each to the Mag and Muslim and only 2 families belong to the Tripuris. Of the 8 Joint families, 5 families belong to the Chakma (3 Vertically extended and 2 laterally extended families), 2 belong to the Mag and 1 belongs to Muslim. In the 'Other type,' 17 families belong to the Chakma, 2 families to the Mag and 1 belongs to Muslim community.

N. B :—Other types of families include families such as broken, Intermediate, Adhesive, Complex, etc.

TABLE V.5

Correlation between size and type

Size of families	Simple family		Vertically extended family		Laterally extended family		Other types	
	No.	%	No.	%	No.	%	No.	%
1	2	3	4	5	6	7	8	9
Small size (Upto 3 members)	14	20·0	—		—	—	3	4·2
Medium size (4-6 members)	19	27·2	—	—		—	7	10·0
Large size (7 & above members)	9	12·8	6	8·4	2		10	14·37
Total	42	60·0	6	8·4	2	2·8	20	28·57

When correlation between simple family and size is taken into account, it is observed that most of the families, *i.e.*, 47.20 per cent of the total 60.00 per cent of Simple family fall in the Category of small to medium size, *i.e.*, 1-6 members group and only 9 (12.80 per cent) families comprise more than 6 members. In case of Joint family system on the other-hand, the concentration is only in the group termed as large size (7 and above members group). There is not a single instance in the group termed as small size (1-3 members) and medium size. (4-6 members).

Under Category 'Other type' the distribution is in the following order 10 families in the large size, 7 in medium size and 3 in small size. In terms of percentage the families appear in 14.37, 10 and 4.20 respectively.

Marriage: economic & social implications —Marriages of different communities have been discussed at length in connection with the description of the people of the village in Chapter II. Here, only the marriages in general considerations and economic implications are discussed. The most common marriage among all the communities in the village is negotiation marriage. In this marriage the role of the guardian or father is main. In such marriages among the tribals a bride price is required to be paid to bride's father and the bridegroom is required to serve in his father-in-law's house for 2-3 years. At present a birde price is paid, an equivalent sum or even more is realised in the form of gifts and presentation by the bridegroom and he is often exempted from the service.

TABLE V.6

Custom of service, bride price and gifts in connection with marriage.

Customs		0—29		30—59		60 and above	
		Tribes	Muslims	Tribes	Muslims	Tribes	Muslims
1		2	3	4	5	6	7
Service	Nil	2					
	Less than 1 year	1	—	1			
	1-2 years	13	—	30			
	2 & above	—	—	18		5	
Bride price		18	3	49	6	5	2
Gifts received		12		4			

It is evident from the above table that custom of service in the father-in-law's house is characteristic of the tribes, *i.e.*, Mags, chakmas and Tripuris. In the older generation (60 and above) all are found to have served in their father-in-law's house for more than 2 years. In the middle and younger generations the duration of service is between 1-2 years. Both in the younger and middle generations there are cases of marriages among the tribes where the bridegrooms are exempted from the service. The occurrence is, however, higher in the younger generation than in the middle generation and the custom of offering gifts and presentation to the bridegroom is definitely of recent development. The change in respect of service period and gradual development of presentation of gifts to bridegroom may be attributed to (i) change in economic activity and (ii) betterment of the position of the bridegroom in marriage.

Bride price among the tribes (*Ref. Main Table XXVII*)—Table XXVII is on dowry and bride price paid by the tribal households in the village. It will be seen from the table that out of 59 tribal households 58 have paid bride price. 10 households have paid below Rs. 100 and the rest 48 households between Rs. 101-200, but there is no instance of giving any dowry. It is obvious that the bridegroom does not accept anything from the bride's party in cash but he realises it in the form of gifts and presentations such as buffaloe, cow, clothes, fountain pen, umbrella, etc.

Village organisation—The villagers are simple, peace loving people and theft, robbery, murder, etc. are very rare among them. There are five Paras in the village of which three are composed of Chakmas and Tripuri households, 1 Muslim household and another Mag households. They have three informal Para councils with one 'Sardar' in each and one common village council with 'Choudhury' or 'Dewan' at the top. There is no hard and fast rule as to the selection of members in the Para council. However, each household in the Para is represented by a senior male member while the Sardar is usually the seniormost member or the most influential person of the Para. The village council is represented by members drawn from each Para councils and their Sardars and these people in turn select their Headman (Choudhury or Dewan). The Choudhury must be an intelligent, experienced person and also a man of status, *i.e.*, either rich or educated. The present 'Choudhury' or 'Dewan' of the village council is Shri Debendra Chakma aged 40

who is an educated and also one of the richest persons of the village.

Family squabbles and inter-para disputes are first referred to respective Sardar for amicable settlement and if they fail then only these are brought to the notice of the village council.

The Choudhury has an assistant (Karbari) and an orderly (Peada) both of whom are selected by him with the consent of the council members. The main function of the 'Choudhury' is to preside over the council and his assistant on the otherhand is entrusted with the organisation, discipline and conduct of the court while the function of the orderly is to communicate the wishes and messages of the council to all members of the village.

The office of the Choudhury is not hereditary. He is elected by the members of the council and it functions on purely democratic principle. Council's verdict is final and binding on all the members of the village irrespective of caste and creed. The usual punishment is Rs. 5 and 2 bottles of wine. This money and wine are shared by all the members of the council equally where the Choudhury is getting slightly more.

A man can call a council only after he has deposited Rs. 5 and 2 bottles of wine through the Sardar of his Para. Whether a decision is reached or not, this money is not refundable. In rare cases the villagers seek redress of their grievances in the court of law. In short, it has the following functions:—

(i) the council is responsible for maintaining peace and discipline of the village.

(ii) it organises a voluntary force to protect and guard the village from the external attacks, theft, robbery, etc.

(iii) it works for the development and promotion of education and other development activites of the village.

Religion—The village is characterised by people of different faiths and religious beliefs. The Tripuris profess Hinduism and Chaturdash Devata is their supreme God. Their religious beliefs are based mainly on superstition and fear. They have their own priest known as 'Ojhai' and have incantations (Mantras) in their own language (Tripuri). The Mags and Chakmas profess Buddhism and they believe in transmigration of soul, while the Muslims of the village belong to Islamic religion of Sunni sect.

Table VI on religion shows that out of 70 households, 59 belong to Buddhist religion, 9 to Islamic and rest 2 households to Hindu religion. All the households professing Islamic religion belong to 'Sunni' sect and those professing Hinduism are all 'Sakta' by sect. It follows from the table that the village is mainly characterised by Buddhist religion of Hinayana sect. Hence its influence on the activities and lives of the villagers is expected to be immense; but the case is somewhat different in reality.

Buddhism—This religion as mentioned earlier, is professed by the majority of the village population. The supreme God, whom they worship is called 'Phora' (Lord Buddha). In every sphere and activities of life, the worship of 'Phora' is indispensible. The worship is performed in a temple locally known as 'Keyang' or 'Dharmagar' which is situated at the heart of the village. It is managed and supervised by a bachelor priest 'Samphura'. He is assisted by another priest Thakur who like him, practice ascetism in quest of salvation. They are maintained by the villagers and when they die, they are creamated by the followers with great pomp and show.

Islamism—All Muslims in the village perform 'Namaj' at least twice a day. There is however no 'Masjid' in the village nor is there any 'Molla' or 'Maulavi' for conducting 'Namaj' and other rites. In special occasion the 'Maulavi' is invited from neighbouring Alutala village.

Though the villagers belong to different religions and beliefs factors common in them are the superstition, fear and belief in the transmigration of soul (except Muslims). There are good many in the village who believe in Gods and Goddesses and also in spirits and ghosts. Gods and goddesses are both benevolent and malevolent. But spirits and ghosts are always considered malevolent such as 'Cichi', 'Burasa', etc. They believe in various deities, some of which are attributed to river, hill, jungle, while there are others which are supposed to be presiding deities of various crops, trees and animals. The most

important deities worshipped by the Tripuris are 'Sani, Kali, Ganga and Buradevta'. These deities with the exception of 'Buradevata' which is the presiding deity of the jungle, are said to be in general benevolent. All the above mentioned deities are worshipped for various reasons in different context either in groups or in individual capacity. As for instance, the worship of the God 'Sani' is performed for the general welfare and protection from the outbreak of epidemic by individual tribal household. The worship of 'Sani' is performed in the inner courtyard of the household concerned, conducted by a male member of the family. Women are tabooed from taking active part in this worship, though girls before puberty are allowed to help and participate. Worship of Kali and Ganga is always performed with similar motivations by the Chakmas and the Tripuris in groups. Worship of these deities are therefore based on give and take principle, but the worship of Buradevta is mainly due to fear as they consider that this deity is always after some evil and mischief and is always fond of human soul.

Relationship between the different religions—The relationship between the three religious groups mentioned above presents an interesting picture. Though people belonging to Buddhism are most numerous, their influence on the activities and lives of the villagers as would have been expected is not most dominant due to the prevalent influence of the Hinduism of the region. The influence of Hinduism manifested in every walk of life in this village. This is evident by the fact that though there are only 2 households in the village who are Hindu by religion, their influence in the field of religion is undoubtedly most conspicuous. The members of these households remain quite aloof from the rest at one corner of the village, whereas the Buddhists stay around their temple and Muslims at the other corner and near the Buddhists. There is free mixing of Hindus with Buddhists but not with the Muslims. Muslims and Buddhists have comparatively free mixing. In general these three religious groups maintain friendly relations and they are thus able to create a peaceful atmosphere.

Festivals and Fairs—There is no fair, but a number of festivals is observed in this village which may be grouped into three categories (1) Hindu festivals observed mainly by the Tripuris, (2) Buddhist festivals observed exclusively by Buddhist, *viz.*, Chakmas and Mag and (3) Islamic festivals. In the first category mention may be made of Mamita, Gangi, etc. Important festivals of second category are Buddha Jayanti and while third category includes festivals such as Id, Ramjan, etc.

Mamita—In order to secure best yield in cultivation, the villagers observe a festival known as 'Mamita'. There is no fixed date for the celebration of this festival but it is usually held just after the harvest, *i.e.*, in Bengali month of Aswin-Kartik (October-November). Duration of the festival is only a day and it starts at dawn and ends at dusk. The Goddess Lakshmi is worshipped by a tribal priest at this occasion. In their worship various commodities such as rice, plaintain, pulses and fruits are offered and home made liquor and sacrifice of fowls and ducks are considered compulsory.

The belief associated with the worship of goddess Lakshmi and the festival is that if the deity is properly appeased, their grannery will never run short.

Buddha Jayanti and Buddha Purnima—The festival-Buddha Jayanti also known as Buddha Purnima is observed during moonlit fortnight of Bengali month Baisak (April-May). It is observed by the villagers to renew and glorify Lord Buddha's life. The festival is celebrated with best spirit and gaity. The place of observance is the Keyang (Buddhist temple) and it is conducted by the Buddhist priest (Samphura). In this festival all the Buddhist inhabitants of the village offer cooked rice, sugar and plantains and candles before the image of Lord Buddha. It is followed by feast and group drinking. Materials for communal feast and drink are procured through subscriptions realised from each and every households except the Muslims. All communities except Muslims of the village participate in the festival without any stigma imposed on one or the other. In fact the Mags and the Chakmas allow the Muslims to take food with them but they do not accept cooked food from the Muslims.

Id and Ramjan (Muslim festival)—Id is known as Id-i-quarban which is celebrated on the 10th day of the Muslim month Zilhaj. It is observed both as a day of sacrifice and also a day of great festival. On that day Muslims go to an open place without having their

break-fast, as a mark of respect to Ismile and perform their Namaj. It is customary that within three days the head of each family should slay a goat but as it is very expensive, the Muslims of this village jointly sacrifice a few goats. For the subsequent four days special prayer is offered in the praise of Allah for the mercy shown by Him in restoring Ismile to life. It is usually followed by communal feast and great rejoicings.

Ramjan—It is observed in the ninth month of Muslim, *i.e.*, Ramjan. It is believed that in this month, Mohammed, the phophet acquired 'Quran' bestowed by Allah through Gabriel. During this period, all Muslims fast at day time throughout the month and break it only after sun set. The fast is observed with greatest austerity when habits of smoking, chewing, *etc.* are forbidden. Even it is said that swallowing of saliva is also prohibited. The fast is culminated with great pomp and show when all wear new cloths according to their ability and attend a mass Namaj (Prayer) which is held on an open place.

Annual calendar of Fairs and Festivals of the village

Sl. No.	Fairs/Festivals	How ancient	Month of observance	Day of observance	Participants. Caste/Tribe
1	Mamita	7 yrs.	Aswin-Kartik (Oct-Nov)	No fixed day	Mainly by the Tripuris though other communities also participate.
2	Ker	do.	Baisak-Jaistha (May-June)	Tuesday or Saturday	Tripuras
3	Ramjan	10 yrs.	Ramjan	Throughout the month	Muslims
4	Id	do.	Zilhaj	10th day of Zilhaj	do.
5	Buddha Jayanti or Purnima Mela	do.	Baisak (April-May)	Birthday of Lord Buddha	Mags & Chakmas
6	Mahamuni Mela	30 yrs.	Aswin (Sept-Oct)	On the last day of the month	do.
7	Owa	12 yrs.	Baisak, Falgun, Asad	No fixed day	Mags

Recreational activities—There is no planned recreational activities in this village. The villagers utilise their leisure time by gossiping and smoking. They often indulge in merry making, specially during festivals. Their women folk hardly get any time for recreation. They usually spend their leisure if at all by smoking. Now-a-days the younger people are becoming conscious of various recreational activities. Outdoor games such as football, volley ball, Ha-du-du etc. are making their ways in this village. There are no such indoor games as Carrom, Card, etc. Occasional Jatra and theatre arranged by the Satchand Block through the V. L. Ws. add further to their recreation. There is one Library-cum-Club room in the village. Though it provides books and place for recreation, it has, however, not yet become popular, because, reading habit and inquisitiveness are still badly lacking among them.

Leisure and recreation (Ref. Hain Table XXI)—It furnishes information on utilisation of leisure time by the households. It will be seen from the table that of the total households numbering seventy, adult males and females of 60 and 60 households respectively pass their time by gossiping and smoking. Adult males of 2 households utilise the leisure time in household industry while adult males and females of 6 and 10 households respectively make use of their leisure time by religious discussions. It is thus evident from the above discussion that majority of the adult members of the village spend their leisure time most idly.

CHAPTER V

CONCLUSION

The aim of the present study is to explore economic, social and cultural conditions of the villagers and to bring on the surface some of the growing problems that have emerged owing to the impact of modern civilisation and recent innovations.

In the past the main pursuit of the villagers was jhum cultivation and the ancestors of the villagers were to some extent wandering people. Although various other occupations have developed since then, jhum continued as one of the main occupations of the village till recently when it was discouraged by the Forest Department as a measure to stop deforestation and reclamation of waste land. Implementation of this policy is justifiable on many grounds especially as an effective check against the loss of fertility of land and forest products and also with the prohibition of the jhum cultivation, the villagers are forced to adopt plough cultivation which in turn has led them to be more and more rooted to the soil and they have become gradually settled. But it has given a blow to their social behaviour and pattern. Solidarity and co-operation which are characteristics of the Jhumias are now gradually loosing much of their importance and giving way to individualistic and self centred motive instead. It is presumably one of the main causes of the prevalence of nuclear or simple type of families compared to joint families in the village.

Even in the sphere of plough cultivation it may be mentioned that there is ample cultivable land (Lunga type specially) in the village and it is very fertile but unfortunately the yield from the land is far below the expectation. On an average 15 mds. of paddy per acre have been produced in this village which works out to be 6 mds. per Kani ($2\frac{1}{2}$ kani = 1 acre) whereas near Agartala and other subdivisional headquarters non-tribals produce on an average 10 to 12 mds. of paddy per Kani. The cause of short fall in this respect is mainly due to the lack of upto date knowledge and techniques and also proper irrigation facilities.

There is no denying that the land in the village is very fertile and capable of producing good yield even with slightest tilling but it is at the same time obvious that the yield can be increased considerably by the adoptation of chemical fertilisers and proper irrigation. Much of the wastage of the crops caused by the pests and insects can be minimised if the help of germicides, fungicides and insecticides is sought for by the villagers in their agricultural operations. It thus poses a question before us what are the reasons of their non-acceptance of these measures and techniques, if these are really advantageous to them.

In the first instance, it is their traditional belief and the custom that prevent them from adoptation of mordern measures and secondly those who are entrusted with the duty to convince and persuade them to adopt these modern techniques and measure have failed in their mission. Not because, they are inefficient and negligent towards their duties but because they have missed the real point at issue. They made the fatal mistake by overlooking and ignoring the traditional and cultural background and thereby unknowingly caused dissatisfaction among them and their protest in turn has taken the shape of severe resistance. Had these personnels taken this view in consideration, before implementation of their plans, then their efforts could have been a plain sailing.

In the field of public health, it may be mentioned that most of the villagers still believe that the causes of various diseases are due to the effect of evil spirits and witches. The idea that filth causes disease and also that there are definite scientific reasons for these, is now being gradually understood by them but no practical measure or concrete steps are being adopted by them in appreciation of this outlook. It is, however, not indicative that the villagers are reluctant to adopt modern measures but cause of their non-acceptance may be largely due to their traditional beliefs which still control their social behaviour and also due to the fact that very little educative publicity is being carried out in this sphere.

In the absence of relevant data on education and literacy, nothing worthwhile can be pointed out here but general observation reveals that ignorance is still prevelant in the village. Even in term of modest criteria of literacy, *i.e.*, ability to write and read one's name, hardly a few can qualify. It is thus obvious that lot has to be done in this sphere. Unless and until majority of the members of the village can achieve the minimum standard of literacy the proposed improvement of the village lot will surely believe our expectations.

TABLES

APPENDIX

Table I—AREA, CULTIVATED AREA HOUSEHOLDS AND POPULATION.

Area of the village in		Total area under cultivation in acres.	Density of Population (per acre)	Total number of Households in the village.	Population of the village		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
960	388	..	·4	70	385	200	185

Table II—POPULATION BY AGE GROUPS.

Persons Males Females	Total of all ages	Age Groups										
		0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—44	45—59	60 and above	Age not stated
1	2	3	4	5	6	7	8	9	10	11	12	13
Males . .	200	36	29	34	14	9	14	20	27	10	7	..
Females . .	185	33	41	17	18	16	21	11	14	10	4	..
Total . .	385	69	70	51	32	25	35	31	41	20	11	..

Table III—AGE AND MARITAL STATUS.

Age groups	Total Population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—9	139	65	74	65	74	..	..	..	..	..	..	..	..
10—14	51	34	17	34	17	..	..	..	..	..	..	..	..
15—19	32	14	18	12	3	2	13	..	..	..	2	..	..
20—24	25	9	16	2	..	6	16	..	..	1	..	..	..
25—29	35	14	21	1	..	12	21	..	..	1	..	..	..
30—34	31	20	11	..	..	19	11	..	..	1	..	..	..
35—39	25	17	8	..	..	17	8	..	..	..	..	..	..
40—44	16	10	6	..	..	9	6	..	..	1	..	..	..
45—49	8	5	3	..	..	5	..	..	3	..	..	..	..
50—54	7	2	5	..	..	2	3	..	2	..	..	..	..
55—59	5	3	2	..	..	1	..	2	2	..	..	..	..
60—64	5	3	2	..	..	3	2	..	..	..	..	..	..
65—69	5	3	2	..	..	3	..	..	2	..	..	..	..
70 and Over	1	1	..	..	..	1	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..
Total .	385	200	185	114	94	80	80	2	9	4	2	..	..

Table IV—SIZE AND COMPOSITION OF HOUSEHOLDS.

Total No. of households in village	Total households population	Size of Households							
		Small 3 members or less		medium 4—6 members		large 7—9 members		Very large 10 members and above	
		No.	Persons	No.	Persons	No.	Persons	No.	Persons
1	2	3	4	5	6	7	8	9	10
70	385	19	51	26	130	21	158	4	46

Table IVA—VIEWS OF LARGENESS OF FAMILY SIZE.

Views expressed by heads of households about the largeness of their family size	No. of households who possess the views given in column 2
1	2
1. The head of the household is in favour of large family	1
2. No response	24
3. The head of the household is in favour of small families	45

Table V—AGE AT MARRIAGE AND PRESENT AGE.

Present age groups	Persons who are at least once married (or all age groups)		Age at marriage groups															
			0—9		10—14		15—19		20—24		25—29		30—34		35—39		40 and above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
All ages	86	91	..	..	..	53	27	35	51	1	8	..	..	..	..	..	..	..
0—9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10—14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—19	2	15	..	..	..	6	2	9	..	..	..	..	..	..	..	..	..	..
20—24	7	16	..	..	..	7	2	7	5	2	..	..	..	..	..	..	..	..
25—29	13	21	..	..	..	12	4	8	7	1	2	..	..	..	..	..	..	..
30—34	20	11	..	..	..	9	7	2	10	..	3	..	..	..	..	..	..	..
35—39	17	8	..	..	..	2	7	6	8	..	2	..	..	..	..	..	..	..
40—44	10	6	..	..	..	5	1	1	9	..	..	..	..	..	..	..	..	..
45—49	5	3	..	..	..	3	1	..	3	..	1	..	..	..	..	..	..	..
50—54	2	5	..	..	..	5	1	..	1	..	..	..	..	..	..	..	..	..
55—59	3	2	..	..	..	1	1	1	2	..	..	..	..	..	..	..	..	..
60—64	3	2	..	..	..	2	1	..	2	..	..	..	..	..	..	..	..	..
65—69	3	2	..	..	..	1	..	1	3	..	..	..	..	..	..	..	..	..
70+	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..

Table VI—RELIGION, CASTE AND SECT.

Religion	Caste	Sect	No. of Households	Total		
				Persons	Males	Females
1	2	3	4	5	6	7
All Castes		All Sects.	70	385	200	185
Buddhism	Chakma	—	48	271	141	130
Buddhism	Mag	—	11	62	36	26
Hindu	Tripuri	Sakta	2	9	2	7
Muslim	Sunni	—	9	43	21	22

Table VII—SCHEDULED CASTES AND SCHEDULED TRIBES.

Scheduled Caste	No. of Households	Total			Scheduled Tribes	No. of Households	Total		
		Persons	Males	Females			Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Scheduled Castes . .	NIL				All Scheduled Tribes.	61	342	179	163
					Chakma	48	271	141	130
					Mag	11	62	36	26
					Tripuri	2	9	2	7

Table VIII—HOUSEHOLDS POSSESSING LANDS AND UTILISING SAME FOR CULTIVATION.

Total No. of households in the village	No. of households who possess no land at all	Size of lands in acres possessed and utilised by H. H. for cultivation only	No. of H. H. possessing lands whose size in acres amounts to							
			All sizes	Less than 1	1—2·5	2·6—4·1	4·2—5·7	5·8—7·3	7·4—8·9	9 and above
1	2	3	4	5	6	7	8	9	10	11
		All sizes	58	26	6	11	..	7	2	6
70	12	0	27	26	1	..	..	..	..	..
		Less than 1	..	..	..	..	..	..	..	..
		1.0—1.9	3	..	3	..	..	..	..	..
		2·0—2·9	6	..	2	4	..	..	..	..
		3·0—3·9	5	..	..	5	..	..	..	..
		4·0—4·9	2	..	..	2	..	..	..	..
		5 and above	15	..	..	..	..	7	2	6

Table IX—AREA COMPRISING HOMESTEAD.

House-holds having home-steads not owned by them	Households having homesteads comprising and area (in acres) of												
	All sizes	acre	Below·5	0·6—1·0	1·1—1·5	1·6—2·0	2·1—2·5	2·6—3·0	3·1—3·5	3·6—4·0	4·1—4·5	4·6—5·0	above 5 acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14
12	58	..	40	16	1	1	..	..	..	..	..	..	..

Table X—HOUSEHOLDS INHERITING LANDS.

Total No. of households possessing lands	Total No. of households possessing no lands	No. of households who have inherited lands of size (in acres)									
		All sizes	Nil	Below 1	1·0—3·9	4·0—6·9	7·0—9·9	10·0—12·9	13·0—15·9	16·0—18·9	19 and above
1	2	3	4	5	6	7	8	9	10	11	12
58	12	..	38	1	3	9	4	3	..	..	..

Table XI—VALUE OF MOVABLE AND IMMOVABLE PROPERTIES HELD BY HOUSEHOLDS.

Value of movable property in groups held by H. H.	No. of H. H. possessing immovable property the value of which lies in money group of.													
	All sizes	0.	Up to Rs. 200	Rs. 201 to Rs. 400	Rs. 401 to Rs. 600	Rs. 601 to Rs. 800	Rs. 801 to 1,000	Rs. 1001 to 1,500	Rs. 1,501 to 2,000	Rs. 2,001 to 3,000	Rs. 3,001 to 4,000	Rs. 4,001 to 5,000	Above Rs. 5,000
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All sizes	70	..	18	18	2	..	..	1	..	2	2	5	22
Up to Rs.100	23	..	14	9	..	..	..	..	..	..	..	..	..
Rs. 101—200	2	..	..	1	1	..	..	..	..	..	..	..	..
Rs. 201—300	7	..	..	..	..	..	..	..	..	1	1	2	3
Rs. 301—400	2	..	2	..	..	..	..	..	..	..	..	..	..
Rs. 401—500	3	..	..	1	..	..	..	1	..	..	..	1	..
Rs. 501—600	6	..	1	1	..	..	..	..	..	1	..	1	2
Rs. 601—700	2	..	1	1	..	..	..	..	..	..	..	..	..
Rs. 701—800	..	..	..	..	..	..	..	..	..	..	..	..	..
Rs. 801—900	1	..	..	1	..	..	..	..	..	..	..	..	..
Rs. 901—1,000	3	..	..	1	..	..	..	..	..	..	1	1	..
Above Rs. 1,000	21	..	..	3	1	..	..	..	..	..	..	..	17

Table XII—SEEDS, MANURES, PESTICIDES USED IN LAND AND CROPS OBTAINED.

Year	Method of cultivation	Total area of cultivated land under irrigation	Quantity of improved seeds used	Quantity of unimproved seeds used	Quantity of pesticides used	Quantity of organic manure used	Quantity of chemical fertilisers used	Crops obtained (in mds.)
1	2	3	4	5	6	7	8	9
1959	Ploughing	..	..	331 mds.	..	1,810 mds.	..	3,418 mds.
1960	Ploughing	..	..	345.5 mds.	..	1,880 mds.	..	3,830 mds.

Statement XIIA—NAMES OF PESTICIDES, MANURES, FERTILISERS, AGRICULTURAL IMPLEMENTS, ETC. USED IN 1959 AND 1960.

Total No. of households engaged in cultivation	Pesticides: No. of H. H. who did not use any pesticides at all	Pesticides: No. of H. H. who used the following pesticides in 1959: Name of pesticides	Pesticides: No. of H. H. who used the following pesticides in 1959: No. of H. H. who used	Pesticides: No. of H. H. who used the following pesticides in 1960: Name of pesticides	Pesticides: No. of H. H. who used the following pesticides in 1960: No. of H. H. who used	Organic Manures: No. of H. H. who did not use any organic manures at all	Organic Manures: No. of H. H. who used the following organic manures in 1959: Name of organic manures	Organic Manures: No. of H. H. who used the following organic manures in 1959: No. of H. H. who used	Organic Manures: No. of H. H. who used the following organic manures in 1960: Name of organic manures	Organic Manures: No. of H. H. who used the following organic manures in 1960: No. of H. H. who used
1	2	3	4	5	6	7	8	9	10	11
31	31	..	..	..	..	..	Cowdung	31	Cowdung	31

No. of H. H. who did not use any chemical fertilisers at all	Chemical Fertilisers: No. of H. H. who used the following chemical fertilisers in 1959: Name of chemical fertilisers	Chemical Fertilisers: No. of H. H. who used the following chemical fertilisers in 1959: No. of H. H. who used	Chemical Fertilisers: No. of H. H. who used the following chemical fertilisers in 1960: Name of chemical fertilisers	Chemical Fertilisers: No. of H. H. who used the following chemical fertilisers in 1960: No. of H. H. who used	No. of H. H. who did not use any modern agricultural implements at all	Modern Agricultural Implements: No. of H. H. who used the following modern agricultural implements in 1959: Name of modern agricultural implements	Modern Agricultural Implements: No. of H. H. who used the following modern agricultural implements in 1959: No. of H. H. who used	Modern Agricultural Implements: No. of H. H. who used the following modern agricultural implements in 1960: Name of modern agricultural implements	Modern Agricultural Implements: No. of H. H. who used the following modern agricultural implements in 1960: No. of H. H. who used
12	13	14	15	16	17	18	19	20	21
31	..	..	..	..	31	..	..	..	..

No. of H. H. who did not borrow any agricultural implements	Agricultural Implements borrowed from Others: No. of H. H. who borrowed the following agricultural implements from others: Names of agricultural implements borrowed	Agricultural Implements borrowed from Others: No. of H. H. who borrowed the following agricultural implements from others: No. of H. H. who borrowed
22	23	24
31	—	—

Statement XIIB—VIEWS ON IMPROVED METHOD OF CULTIVATION.

Total No. of households engaged in cultivation	Method of cultivation	No. of households who expressed the following views on improved method of cultivation like Japanese method, etc.: Reasons	No. of households who expressed the following views on improved method of cultivation like Japanese method, etc.: No. of households	No. of households who forwarded the following reasons for not adopting improved method of cultivation like Japanese method, etc.: Reasons	No. of households who forwarded the following reasons for not adopting improved method of cultivation like Japanese method, etc.: No. of house holds
1	2	3	4	5	6
31	Ploughing.	..	..	Has no faith	5
	Do.	..	..	Not stated	2
	Do.	..	..	Due to the lack of man power as the method demands much labour.	4
	Do.	..	..	Impossible to adopt any improved method .	6
	Do.	..	..	Improved method like Japanese, is not fruitful	13
	Do.	..	..	Due to ill health	1

Table XIII—CATTLE AND POULTRY POSSESSED BY HOUSEHOLDS.

Cattle												Poultry					
Milch Cattle		Draught Bullock/ Buffaloes		Cows		Goats		Sheep		Pigs		Duck		Geese		Fowl	
No.	No. of H.H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it	No.	No. of H. H. who possess it
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
72	31	134	38	163	29	80	16	..	..	22	17	38	12	..	..	414	64

Table XIV—PROPERTIES LIKE CROPS, CATTLE, POULTRY ETC. SOLD BY HOUSEHOLDS.

Year	Kind of crops sold in mds.	No. of H. H.	Kind of cattle sold (in Nos.)	No. of H. H.	Kind of poultry sold (in Nos.)	No. of H. H.	Quantity of fish sold in	No. of H.H.	Quantity of other non-industrial products sold	No. of H. H.	Milk/Milk products	
											Quantities sold in 1959 only	No. of households who sold it
1	2	3	4	5	6	7	8	9	10	11	12	13
1959	Paddy 1,160 mds.	16	26	14	..	..	..	..	Tobacco 96 mds.	26	..	..
									Jute 93 mds.	20		
									Potato 10 mds.	2		
1960	Paddy 1,215 mds.	16	37	17	1	1	..	..	Tobacco 95 mds.	26	..	..
									Jute 90 mds.	19		
									Potato 10 mds.	2		

Table XV—MEASURES ADOPTED FOR IMPROVEMENT OF LAND.

Total No. of H. H. engaged in cultivation	No. of Households who have adopted the following measures for improvement of land			No. of Households who have not adopted any measure for improvement of land
	Reclamation	Consolidation	Soil Conservation	
1	2	3	4	5
31	23	6	26	2

Statement XVA—REASONS FORWARDED BY HOUSEHOLDS FOR NOT ADOPTING ANY MEASURES FOR IMPROVEMENT OF LAND AND THE BENIFITS RECEIVED BY THESE WHO HAVE ADOPTED IT.

Reasons forwarded by households for not adopting any measure for improvement of land	No. of H. H. who have forwarded the reason in	Benifits of the measures received by the households who have adopted it	No. of H. H. who received the benifit in
1	2	3	4
Due to lack of man power	2	Increase in crops	29

Table XVI—HOUSEHOLD INDUSTRY CONDUCTED BY HOUSEHOLDS IN 1959.

Name of household industry (or products)		Handloom
No. of households engaged in the household industry		52
Quantity produced in 1959	Pinon	225
	Khati	302
	Gamcha	478
	Orni	189
	Boki	72
Money value of production in 1959		Rs. 3,975
Quantity sold in 1959		Nil.
Money value of quantity sold in 1959		Nil.
Quantity consumed by the producing households in 1959		The whole production in 1959 has been consumed.
Money value of the quantity consumed by the households in 1959		Rs. 3,975
Approximate profit in 1959		Nil.
No. of members of the household engaged in 1959		83

Table XVII—HOUSEHOLD INDUSTRY BY NO. OF YEARS CONTINUED, SOURCE OF FINANCE AND AMOUNT OF DEBT OUTSTANDING, ETC.

Name of household industry	No. of households engaged	No. of years for which the industry being continued					Source of finance in 1959			No. of H. H. whose amount of debt outstanding fall in the group						No. of H. H. who have subscribed membership of any co-operative society
		Less than 1 year	1—3 years	4—6 years	7—9 years	10 years and above	Self	From Govt.	From other than Govt.	Below Rs. 100	Rs. 101— 200	Rs. 201— 300	Rs. 301— 400	Rs. 401— 500	Above Rs. 500	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Handloom	52	..	..	..	..	52	52	..	..	8	1	..	..	..	1	..

Statement XVIIA—NAMES OF TOOLS OR INSTRUMENTS ADOPTED.

Name of household industry	Names of new tools or instruments adopted	No. of households have adopted these
1	2	3
Handloom	Nil	Nil

Table XVIII—HOUSEHOLDS ENGAGED IN TRADE OR BUSINESS.

No. of H. H. engaged in trade or business	Commodities dealt in trade or business	No. of H. H. who made profit (per month) from trade or business of the following size							No. of H. H. who derived their source of finance for running the trade or business from		
		All sizes	Below Rs. 50	Rs. 51—100	Rs. 101—200	Rs. 201—300	Rs. 301—400	Above Rs. 400	Self	Government	Non-Government
1	2	3	4	5	6	7	8	9	10	11	12
NIL											

Table XIX—ACTIVITIES OF GRAM SEVAKS AS KNOWN TO THE HOUSEHOLDS (FOR VILLAGES IN N.E.S. BLOCK AREA ONLY).

Total No. of H. H. in the village	No. of H. H. who said that Gram Sevaks had come and talked with them	No. of H. H. who know the functions of Gram Sevaks	No. of H. H. who could describe the functions of Gram Sevaks	No. of H. H. who are engaged in cultivation	No. of H. H. who said Gram Sevaks had demonstrated the improved agricultural practices	No. of H. H. who follow the advice given by Gram Sevaks regarding improved agricultural practices
1	2	3	4	5	6	7
70	36	36	36	31	36	11

Statement XIXA—SIGNIFICANT POINTS ABOUT THE FUNCTIONS OF GRAM SEVAKS ETC.

No. of H. H. who gave the following significant points regarding the functions of Gram Sevaks		No. of H. H. (engaged in cultivation) who forwarded the following reasons for not following the advice given by Gram Sevaks regarding improved agricultural practices	
Significant points	No. of Households	Significant points	No. of Households
1	2	3	4
(a) Japanese method (b) Cowdung preservation (c) Use of Pesticides (d) Use of Chemical fertilisers	17	Due to lack of manpower	5
		Has no faith	5
		For low and unlevelled land	10
(a) Japanese method (b) Cowdung Preservation (c) Use of Pesticides	12		
(a) Japanese method (b) Cowdung Preservation	7		

Table XX—ARTICLES OF USE AS POSSESSED BY HOUSEHOLDS.

Total No. of H. H. in the village	No. of H. H. who do not possess any of the articles in col. 3 to 16	Articles of use possessed by Households													
		Fountain pens		Watch		Umbrella		Radio		Gramophone		Sewing Machine		Bicycle	
		No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
70	17	50	34	..	..	62	51	..	..	..	..	..	..	..	..

Table XXI—UTILISATION OF LEISURE TIME BY HOUSEHOLDS.

Total No. of H. H. in the village	No. of household whose adult males and adult females generally pass their leisure time by					
	Gossiping and Smoking		Household Industry		Religious Discussion	
	Adult Males	Adult Females	Adult Males	Adult Females	Adult Males	Adult Females
1	2	3	4	5	6	7
70	62	60	2			10

Table XXII—EDUCATION OF CHILDREN, HABIT OF READING NEWS PAPER AND LISTENING TO NEWS BROADCAST.

No. of schools in the village		No. of boys and girls of school going age in the village		No. of boys and girls in the village who are reading at school		No. of households who read Newspapers		No. of households who listen to news broadcast	
Primary	Secondary	Boys	Girls	Boys	Girls	Regularly	Not Regularly	Regularly	Not Regularly
1	2	3	4	5	6	7	8	9	10
2	..	..	..	31	13	..	..	..	..

Table XXIII—INFANT MORTALITY.

How long alive	Reasons of death											
	Fever			Influenza			Unknown disease			Malaria		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Still births	..	..	..	..	..	..	..	..	..	..	..	..
All ages	8	4	4	22	12	10	13	8	5	8	2	6
Upto 15 days	..	..	..	..	..	..	13	8	5	..	..	..
16 days to 3 months	1	..	1	5	1	4	..	..	..	..	..	..
4 to 6 months	..	..	..	..	..	..	..	..	..	..	..	..
7—9 months	..	..	..	1	1	..	..	..	..	..	..	..
10—12 months	5	3	2	9	8	1	..	..	..	..	..	..
13 months to 2 years	2	1	1	7	2	5	..	..	..	7	1	6
3—4 years	..	..	..	..	..	..	..	..	..	..	..	..
5—6 years	..	..	..	..	..	..	..	..	..	..	..	..
7—10 years	..	..	..	..	..	..	..	..	..	1	1	..

Pneumonia			Typhoid			Blood dysentery			Drowning			Total		
T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	5	6	5	2	3	5	4	1	1	..	1	73	37	36
..	..	..	..	..	..	..	..	..	..	..	..	13	8	5
..	..	..	..	..	..	..	..	..	..	..	..	6	1	5
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	1	1	..
1	..	1	1	1	..	..	..	..	..	..	..	16	12	4
5	2	3	2	1	1	..	..	..	..	..	..	23	7	16
3	2	1	1	..	1	4	3	1	..	..	..	8	5	3
2	1	1	..	..	..	1	1	..	..	..	..	3	2	1
..	..	..	1	..	1	..	..	..	1	..	1	3	1	2

Table XXIV—DISTRIBUTION OF MARRIED WOMEN ACCORDING TO THE NUMBER OF CHILDREN BORN AND NUMBER OF CHILDREN ALIVE.

No. of children born	No. of children alive							
	0	1	2	3	4	5	Above 5	Total
1	2	3	4	5	6	7	8	9
0	12	..	..	..	..	..	..	12
1	2	9	..	..	..	..	..	11
2	2	5	5	..	..	..	..	12
3—5	..	3	6	15	8	5	..	37
6—7	..	..	..	3	2	1	7	13
Above 7	..	..	..	1	3	..	2	6
Total	16	17	11	19	13	6	9	91

Table XXV—WOMEN BY AGE AT MARRIAGE AND ABORTIONS.

No. of abortions	Age at marriage						
	Upto 12 years	13—15 years	16—18 years	19—21 years	22—24 years	25 years and above	All ages
1	2	3	4	5	6	7	8
0	23	41	23	2	2	..	91
1	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..
3	..	..	..	..	..	..	..
Above 3	..	..	..	..	..	..	..

Table XXVI—WOMEN BY YEARS OF MARRIED LIFE AND NO. OF CHILDREN BORN.

No. of children born	Years of married life								
	Upto 1 year	2—3 years	4—5 years	6—9 years	10—14 years	15—20 years	21—25 years	Above 25 years	Total
1	2	3	4	5	6	7	8	9	10
0	9	2	..	..	..	..	..	1	12
1	..	2	1	4	1	..	..	1	9
2	..	1	3	4	2	1	..	1	12
3	..	..	..	2	6	1	1	2	12
4	..	..	..	1	4	5	..	4	14
5	..	..	..	..	5	4	1	2	12
Above 5	..	..	..	..	1	8	3	8	20
Total	9	5	4	11	19	19	5	19	91

Table XXVII—DOWRY AND BRIDE PRICE PAID BY HOUSEHOLDS BELONGING TO SCHEDULED TRIBES.

Names of Tribes in the village	Total No. of H. H belonging to the tribe mentioned in Col. 1.	No. of H. H. who have paid bride price of size	No. of H. H. who have paid dowry of size: All sizes	No dowry	Below Rs. 100	Rs. 101—200	Rs. 201—300	Rs. 301—400	Rs. 401—500	Rs. 501—1000	Rs. 1,001—1,500	Above Rs. 1,500
1	2	3	4	5	6	7	8	9	10	11	12	13
All Tribes	59	All sizes	58	58	..	..	..	..	..	..	..	..
Chakma	48	No bride price	..	..	..	..	..	..	..	..	..	..
Mag	11	Below Rs. 100	10	10	..	..	..	..	..	..	..	..
		Rs. 101—200	48	48	..	..	..	..	..	..	..	..
		Rs. 201—300	..	..	..	..	..	..	..	..	..	..
		Rs. 301—400	..		..	..	..	..	..	..	..	..
		Rs. 401—500	..	..	..	..	..	..	..	..	..	..
		Rs. 501—1,000	..	..	..	..	..	..	..	..	..	..
		Rs. 1,001—Rs. 1,500	..	..	..	..	..	..	..	..	..	..
		Above Rs. 1,500	..	..	..	..	..	..	..	..	..	..

Table XXVIII—DISABLED PERSONS

How disabled	Type of disableness: All types	Blind	Deaf	Dumb	Deaf and Dumb	Lame
1	2	3	4	5	6	7
From birth	..	..	..	..	..	..
By injury or accident	..	..	..	..	..	..
By disease	..	..	..	..	..	..
Reasons not covered by above	..	..	..	..	..	..

TableXXIX—SUBSIDIARY OCCUPATION AND PROFIT THEREFROM.

Total No. of H. H. in the village	Name of subsidiary occupation	No. of H. H. whose profits in 1959 from subsidiary occupation fall in the range: All sizes	Below Rs. 50	Rs. 51—100	Rs. 101—200	Rs. 201—300	Rs. 301—400	Above Rs. 400
1	2	3	4	5	6	7	8	9
70	All subsidiary occupation Handloom industry.	Total production of Handloom industry in 1959 had been consumed by the house holds.						

Table XXX—CHANGE IN TRADITIONAL OCCUPATION.

Heads of H. H. having present occupation as	Occupation of fathers of heads of H. H.	
	Household Industry	Agriculture
1	2	3
Household Industry	..	3
Agriculture	2	..
Agricultural Labourer	18	16
Service	..	1

Table XXXI—LOANS TAKEN FROM GOVERNMENT.

Total No. of H. H. in the village	Total No. of H. H. who have taken loans from Government	Year of taking loans	Amount of loan taken (in groups)	Total	Households taking loans for	
					Agriculture	Rehabilitation
1	2	3	4	5	6	7
70	7	1957	All sizes.	7	2	5
		1958	Below Rs. 100	5	1	4
		1960	Rs. 100—Rs. 200	1	1	..
		1961	Rs. 201—Rs. 300	..	..	..
			Rs. 301—Rs. 400	..	..	..
			Rs. 401—Rs. 500	1	..	1
			Above Rs. 500	..	..	..

Table XXXII—WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS.

All groups	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	385	200	185	213	96	117	172	104	68
0—14	190	99	91	36	2	34	154	97	57
15—34	123	57	66	110	51	59	13	6	7
35—59	61	37	24	57	36	21	4	1	3
60 and Over	11	7	4	10	7	3	1	..	1

Statement XXXIIA—WORKERS CLASSIFIED BY SEX, BROAD AGE GROUPS AND OCCUPATION.

Age groups	Cultivation			Service			Trade and Commerce			Household Industry			Total		
	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 . .	129	93	36	1	1	..	..	..	..	83	2	81	213	96	117
0—14 .	3	2	1	..	..	..	..	..	..	33	..	33	36	2	34
15—34 . .	76	50	26	1	1	..	..	..	..	33	..	33	110	51	59
35—59 . .	45	36	9	..	..	..	..	..	..	12	..	12	57	36	21
60 and Over .	5	5	..	..	..	..	..	..	..	5	2	3	10	7	3

APPENDIX

APPENDIX I

VILLAGE SURVEY IN TRIPURA

VILLAGE SCHEDULE

MATERIAL TRAITS

(i) Location of the Village

1. Name of the village . . . . . .
2. Mouza and Tehsil in which situated . . .
3. Name of Sub-Division . . . . . .
4. Distance from the Sub-Divisional Headquarters .
5. Boundary of the Village . . . . . .
6. Direction of main road/s . . . . .
7. Direction of other roads/tracks . . . . .
8. Name of river/cherra if any passing by through the village . . . . . .
9. Direction of hills, if any . . . . . .
10. Whether roads/tracks have drains whether on one side on or/both/sides of such communication . . . . . .
11. Conditions & types of roads/tracks . . .
12. No. of lamp posts, if any on the roads/tracks .
13. No. of tanks/ponds in public use, if any, and area covered. Are they fit for drinking ?
14. No. of ponds in private use if individual households and area covered . . . . . .
15. No. of tube-wells/ring wells and their location .
    (i) In private use . . . . . .
    (ii) In public use . . . . . .
16. No. of tanks/ponds in public use where cattle are allowed . . . . . .
17. No. of families living in the village . . .
18. Whether the habitation is in a compact area or scattered in between agricultural fields/pastures/ fallows/jungles . . . . . .
19. Location of $\frac{\text{graveyard}}{\text{burning ghat}}$ . . . . . .
    and area covered
20. No. of pastures . . . . . .
21. Total area covered by pastures . . . . .
22. Area of fallow land covered . . . . . .
23. Area of Jungle covered . . . . . .
    $\frac{}{\text{bushes}}$
24. Area covered by habitation . . . . . .
25. Area covered by agricultural fields . .
26. Names of the communities living in the village .
27. Name of dominant community . . . . .
28. Predominating occupation of villagers . . .
29. Name of community numerically prominent .
30. Whether the people mainly depend on agriculture . . . . . .
31. Is there any place where fairs are held ? If so, where is it ? . . . . . .
32. Names of occasions when fairs are held . .
33. Location of:
    (i) School . . . . . .
    (ii) Dispensary . . . . . .
    (iii) Library/Club/Night School . . .
    and other institutions, if any, and the area covered . . . . . .
34. Is the village electrified and if so which areas in the village are more electrified than the rest .
35. Name of the community, if any, using a particular water source . . . . . .
36. (*a*) Is a photograph of the village from a distant high point possible ? . . . . . .
    (*b*) Has any of the villagers a camera ? (if so a photograph of the village should be taken) . . . . . .
37. Is there any man who can foretell the weather ? What is the number of such men in the village ? How do they foretell the weather ?
    Is the weather believed to be affected by any phenomenon connected with the sun, moon, planets or stars with clouds or wind, or with the behaviour of animals or plants or in any other way ? Do they know "Khanar-Bachan" ?
38. Is any story told to account for the origin of the name of the village ? If so, what is that ? . .
39. What games are generally played by adult $\frac{\text{males}}{\text{females}}$ in the village ?

Instructions :

The investigator should fill up the abovementioned schedule and then draw the village map on the tracing paper supplied to him indicating the above information.

(ii) House Types

1. No. of types of dwelling in the village . .
2. No. of families in the village having representative types of dwelling . . . . . .
3. In which direction the main living room is made to face . . . . . .
4. Is there any pond/ditch within or close to the compound ? . . . . . .
5. What trees and plants are generally planted within the family compound ?
6. Where is the household God located ? . .
7. What are the internal measurements of the huts within the dwelling ? . . . . . .
8. In what particular corner of the lay out the big and important room is constructed . . .
9. Where is the cow shed ? . . . . . .

10. Structure of the huts in the dwelling . . .
No. of permanent
Kutcha-Pucca . . . . . .
Temporary-Kutcha . . . . . .
Pucca structure.

11. Condition of structure :
Whether damp and cracked . . . .
damp and not cracked . . . .
Not damp and cracked . . . .
Not damp and not cracked . . .

12. Condition of repair :
good
Moderately good . . . . . .
bad

13. Surroundings :
Not noisy & clean . . . . . .
Not noisy but not clean . . . . . .
Noisy but clean . . . . . .
Noisy and not clean . . . . . .

14. Sewage arrangements :
Satisfactory . . . . . .
Moderately satisfactory . . . . . .
Unsatisfactory . . . . . .

15. Plinth level of huts (in ft.) . . . . . .
Highest
Lowest

16. Any significance noticed in the plinth . . .

17. Ventilation :
good . . . . . .
bad . . . . . .
tolerable . . . . . .

18. Living rooms:
Number . . . . . .
Total area . . . . . .

19. Kitchen rooms :
Number . . . . . .
Total area . . . . . .

20. Types of wall :
Mud/bamboo/reed/timber/wood/C. I. sheets/brick/cement/concrete . . . .

21. Types of roof :
Straw/grass/thatched/bamboo/reed/tiles/C.I. Sheets/pucca/others . . . . . .

22. Condition of roof :
Leaking . . . . . .
Not leaking . . . . . .

23. Types of floor :
Mud/timber/wood/bamboo/reed/pucca/ others . . . . . .

24. Total floor space of the dwelling . . . .

25. Area of total covered verandah . . . .

26. Area of total uncovered verandah . . .

27. What are the materials available locally for construction ? . . . . . .

28. Can the family utilise forest produce from the adjoining jungles free of taxes for purposes of construction of their own house ? . . .

29. Does the entire community give their labour free to build a house ? . . . . . .

30. Do all males and females of the family contribute their labour to build a house for them ? .

31. Are the services of masons/mistris/kamlas/ builders required additionally to build each of the representative types of huts/dormitories/ other dwellings . . . . . .

32. Are there dormitories in the village for unmarried boys and girls ? (If so, a rough sketch of the same to be drawn) . . . . . .

33. Distance of the source of drinking water from the house . . . . . .

34. Latrine :
Whether latrine in individual use/in common use with other families ? . . . . .
No. latrine

35. Distance of latrine from the nearest dwelling of the representative house . . . . . .

36. Whether the family intends to move elsewhere in the near future . . . . . .

37. Plan of a representative type of dwelling should be drawn up showing the distribution of huts round the family courtyard and within the family compound . . . . . .

38. What are the significant variations, if any, noticed in the distribution of huts, etc. ? . . .

(*iii*) *Diet*

1. Name of the staple food of the village . .

2. Is the staple food taken after being boiled or made into bread or cooked in fat ? . . .

3. Names of other items of food commonly taken .

4. Names of fats and oils most commonly used for cooking . . . . . .
(i) In ordinary meals . . . . . .
(ii) In ceremonial meals . . . . .

5. Names of cooking utensils commonly used . .
Photos . . . . . .
(sketches of utensils to be given) . . . .

6. Kinds of fuels used . . . . . .

(*iv*) *Dress, Ornaments & Footwear*

1. Names of dress for . . . . . .
adult males . . . . . .
adult females . . . . . .
for the major caste of the village for . .
(i) Ordinary occasions . . . . . .
(ii) festive occasions . . . . . .
(iii) ceremonial occasions . . . . .
(Photographs of classified dresses according to occasions to be taken) . . . . . .

2. Which of the dresses are made by member of the family ? . . . . . .
3. Which of the dresses are prepared in the village ?
4. Which of the dresses are procured from outside ?
5. Kinds of footwear in common use . . .
6. Whether the footwear is manufactured within the village ; if so, types of footwear :

   Whether—

   (i) available within the village . . .
   (ii) procured from outside . . . .
7. Names of ornaments in common use of . .
   males . . . . . .
   females . . . . . .
   of metal/glass/plastic/others :
8. Names of ornaments used by . . . . .
   males . . . . . .
   females . . . . . .
   on festive occasions . . . . . .
9. Names of festivals observed in the village . .
10. The part played by . . . . . .
   (i) males . . . . . .
   (ii) females . . . . . .
   on festive occasions . . . . . .
11. Whether mosquito net is commonly used in the village . . . . . .

(v) Furniture and Storing Vessels

1. Names of main items of furniture in common use . . . . . .
2. Names of Vessels used for storing grains . .
3. Sizes of each kind of vessels . . . . .
4. (Photographs of items 1 & 2 to be taken) and noted here . . . . . .
5. Whether furniture is made within the village or by members of the family or purchased from the adjoining markets ? . . . . . .
6. Do they use any chemicals for storage of grains in Vessels ? . . . . . .

(vi) Common means of transport of goods and passengers

1. Whether means of transport of goods and passengers to and from the village is :—

   (*a*) Human borne . . . . . .

   (i) on the back . . . . . .
   or (ii) on the shoulder . . . . .
   or (iii) on the head . . . . .

   (*b*) by carts . . . . . .

   (*c*) by pony . . . . . .

   (*d*) by elephant . . . . . .

   by other pack animals . . . . . .
   (to be specified) . . . . . .

2. Means of transport used for taking the bride or the bridegroom to the marriage booth . . .

(vii) Domestication of animals and birds in the village

1. Names of domesticated animals and birds in the village : . . . . . .
2. What animals and birds are considered by the villagers lucky or unlucky ? . . . . .
3. What animals and birds are believed by the villagers to be cures for various illness and how should they be used ? . . . . . .

(viii) Markets Attended

1. Name of the nearest market . . . . . .
2. Distance (mileage) from the village . . .
3. Names of other markets commonly visited by the villagers and their distance from the village .
4. Names of the village products marketed for sale .
5. Names of main goods/articles commonly purchased by people of the village from those markets . . . . . .
6. Are these daily/bi-weekly/weekly markets ? .
7. Whether females of the villages also go to market ? . . . . . .
8. Marketing time-schedules . . . . . .
9. In which direction each of the markets is situated

(ix) Worship of deities and festivals in the village and fairs in connection with them

Questionnaire

Name of Village . . . . . .
Name of Mouza . . . . . .
Name of Tehsil . . . . . .
Sub-Division . . . . . .

A. The Village ;

1. Give an account of the history or legend should there be any, connected with the origin of the village . . . . . .
2. What are the castes and classes that live in the village ? How many "Paras" are there ? Mention the name of the "Paras" serially according to the number of houses or population. What are the chief means of livelihood of the various sections of the population ? . . .
3. What are the chief means of communication with the village ? Mention the name of the nearest Railway Station, and also the motor, cart or boat route . . . . . .

B. The Worship of Deities & Festivals ;

4. Name of the festival, its occasion and the time.
5. How ancient is the festival ? If there is any history or legend connected with this particular festival, please narrate it. Is this festival a particular festival of the particular village/area/caste/class and limited within its fold ? Or is this festival commonly and universally held and observed throughout the entire district and region
6. Is the festival connected with the worship of any deity ? Mention the name of the deity with a brief description of the image (please quote the "Dhyan" if it is known to you). Is this a common village deity or personal or family deity ? Is there any temple or Sthan (sacred abode) for the deity in the village ? If so, give a description of the same. If the deity has no anthropomorphic or Zoomorphic image, then in what form is it worshipped ? If it is "Shakti", then who is her "Bhairab", and where in the neighbourhood is he installed? If it is "Shiva", then what is the form in which he is worshipped ? How many "Panchanandas", "Babathakur", "Sitala", "Manasa", etc., are there in the village ? . . . . . .

7. Is the festival observed in commemoration of the birth or death anniversary of any Saint or "Pir"? Give a detailed report on the life and religious preachings of the Saint or the "Pir", and also narrate the history or any traditional story associated with his life . . . . .

8. From what date does the worship of the deity and the festival begin? How many days does it continue? When do the preparation for the festival begin? Mention if there is any special feature about the preparatory work of the festival. Give a detailed chronological description, date by date of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens ('annasathra') and common distribution of 'Prasad' organised during the festival? . . . . . .

9. Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings. How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute? . . . . . .

10. To what class or caste do the principal patrons and followers of the deity and the festival ("Sebayet") belong? Give the name of the Sept ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari").

11. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? . . . . .

12. Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate? . . . . . .

C. The Fair

13. Where is the fair held? On how much land? To whom does the land belong to an individual owner or is it dedicated land ("Debottar")? Are "Pranamis" taxes, rents, gifts, etc. collected from the fair and festival? At what time of the day or night is the fair usually held? Is there any particular reason why the fair is held on this particular site? . . . . . .

14. How ancient is the fair? For how many days is it held? How many people attend? What are the main castes or classes from which the largest number of people are drawn? Name the neighbouring village or union from which people assemble? What is the farthest village from which people attend? How many usually attend? What is the average ratio of males and females who attend the fair? What are the main conveyances by which the people and pilgrims travel to the fair? . . . . .

15. From which places do the shopkeepers and stallholders come? Do the same sellers come regularly every year? What are the articles or commodities that are brought and sold most? .

16. How many shops, stalls, booths etc. are opened in the fair? How many sellers sit in the open spaces? What is the figure of hawkers and pedlars? . . . . . .

17. Of all the shops, stalls, booths, and pedlars, how many sell:

    (*a*) Food-stuffs, Sweetmeats, fried chips, and other varieties of food - . . . .

    (*b*) Utensils—copper, brass, iron, glass, earthenware, etc. . . . . .

    (*c*) Stationery, lanterns, torchlights, looking glasses, combs and various other assorted goods . . . . . .

    (*d*) Medicine—Kaviraji, Hakimi, "Totka", etc. .

    (*e*) Books and pictures—What are the most common types of books and pictures that sell best . . . . . .

    (*f*) Clothing materials—Mill made, Handloom products, Piece-cloths, ready made garments, "lungis", "gamchas", "satranjas", mats, etc. . . . . .

    (*g*) Agriculture and artisanry implements—what are the articles and implements? Are sales of cattle, goats, birds and other animals transacted? . . . .

    (*h*) Arts and crafts Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, etc., which are the places from where these articles of arts and crafts usually come for sale? Do the sellers come regularly every year? .

    (*i*) Other miscellaneous articles . . . . .

18. What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jatras, theatres, "Kavigan", musical soirees, etc. that are organised in the fair. What are the most common themes of the jatras and theatres and kavigan, etc.? Which parties come and from where do they come? Is there any party in the village itself? Give name and address of the leader of the party. Is it possible to collect the songs and themes of the jatras and theatres? Do the same parties come every year? How many people do see or hear and participate in all the amusements?

19. Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and Festival? . . . . . .

20. What folk-dances are danced in the village? What are their names? Are any of the dances connected with the particular places or particular times of year? What music is played with them and what musical instruments are used? Is there any legend connected with any folk-dance? . . . . . .

APPENDIX II

SOCIO-ECONOMIC SURVEY IN TRIPURA

SUPPLEMENTARY VILLAGE SCHEDULE

I. Cultivation—

1. For how many years a jhum is cultivated continuously ? . . . . . .
2. Jhum Cycle (how many years a jhum land is kept fallow before bringing it under cultivation ?) .

II. Co-Operative Society—

1. Is there any co-operative society in the village ? .
2. If yes, then give—

   (*a*) Name of the Society . . . . . .
   (*b*) Total share capital . . . . . .
   (*c*) Members on date of survey . . . . .

III. Physical characteristic and psychological traits of each of tribes in the village—

1. Describe in detail the following characteristics in regard to the members of each tribe and sub-tribe in the village (use a separate sheet if necessary) . . . . . .

   (*a*) Name of the tribe and sub-tribe . . .
   (*b*) Colour of skin . . . . . .
   (*c*) Stature . . . . . .
   (*d*) Shape of head . . . . . .
   (*e*) Shape of nose . . . . . .
   (*f*) Style of hair . . . . . .
   (*g*) Other physical characteristics . . .

2. Describe in detail (in a separate sheet if necessary) the psychological traits and the bearing of the members of each tribe/sub-tribe in the village .

IV. Marriage—

1. Name of the tribe/sub-tribe . . . . . .
2. At what age the marriages are contracted ? .
3. Describe marriage ceremonies and ceremonies that follow the marriage . . . . . .
4. Is polygamy practised in the village ? . . .
5. If yes, then give a note . . . . . .
6. Is widow marriage allowed ? . . . . .
7. If yes, describe in details the rules and social customs connected with widow marriage . .
8. Is there any special name for such a marriage ? .
9. Is pre-marital sexual freedom allowed by the tribe ? . . . . . .
10. If yes, then what is the pre-marital status ? Give a note about it . . . . . .

V. Rites, Manners and Customs—

1. Name of the tribe/sub-tribe inhabiting . .
2. Describe in detail the village rites and customs connected with conception, pregnancy and birth
3. What ceremonies are associated with conception and different months of pregnancy ? . . .
4. Describe birth ceremonies connected with male and female child separately . . . . .
5. Write notes on sacrifices made on the following occasions :—

   (i) Pregnancy . . . . . .
   (ii) Child birth . . . . . .
   (iii) Marriage . . . . . .
   (iv) Death . . . . . .
   (v) Crops: . . . . . .

      (*a*) Sowing . . . . . .
      (*b*) Harvesting . . . . . .
      (*c*) Opening of a new Jhum land . .

   (vi) Construction of house . . . . .
   (vii) Selection of a new site for the village
   (viii) In honour of VIPs/Chiefs . . .

6. How a dead body is disposed ? . . . . .
7. Describe funeral rites and customs. Do the customs vary for male and female deceased ? .
8. How do people wish each other ? Give separate notes on special customs of the village .

VI. Education—

1. How many children from the village attend School ? Give separately the figures for boys and girls . . . . . .
2. Do the villagers favour education ? If yes, for Males or Females or for both ; If not why ? .

VII. Health, disease and cures—

1. Write a note on the general health of the people
2. What are common diseases people suffer from ?
3. What are the indigenous treatment for :—

   (*a*) Fever . . . . . .
   (*b*) Dysentery . . . . . .
   (*c*) Skin diseases . . . . . .
   (*d*) Injuries . . . . . .
   (*e*) Eye diseases . . . . . .
   (*f*) Respiratory diseases (cold and cough, etc.) .
   (*g*) Others (specify) . . . . . .

Additional space for use of Investigators.

VIII. Is there any disabled person(s) in the village:

If yes, give the following details :—

Sl. No.		Name of the persons.	Present of disability.	At what age disabled.	How disabled.	Remarks.
0	1	2	3	4	5	6

(a) Blind
(i)
(ii)
(iii)
(iv)

(b) Deaf and Dumb
(i)
(ii)
(iii)
(iv)

(c) Lame
(i)
(ii)
(iii)
(iv)

(d) Others (specify)
(i)
(ii)
(iii)
(iv)

IX. The Village Sardars/Chiefs

Village Sardars/Chiefs names.	Tribe/Sub-Tribe they belong to	Occupation	Age	How gained his position	Remuneration if any	If they hold an office outside the village. If yes, in which village?	Remarks.
1	2	3	4	5	6	7	8

X. Social and Cultural life of the village

Names of the clubs, libraries, drama parties or other cultural organisations in the village.	When started	Brief note on basis of membership (Subscription or signing/taking of pledge, etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation.
1	2	3	4	5

XI. Social Activity in the village

1. Any social work done in the recent past on self help caste? If yes, what work and who did it?

*Additional space for use of investigator

APPENDIX III

SOCIO-ECONOMIC SURVEY IN TRIPURA

HOUSEHOLD SCHEDULE

Sub-Division .....
Tehsil .....
Village .....
Village No. on the list .....
Serial No. of Household .....

Date .....
Investigator.....

1. Name of Head of Household .....
2. Composition of Household, including Head .....

Serial No.	Name	Sex	Relationship to Head	Age	Marital status	Age at Marriage	Religion	Sect	Tribe / Caste	Response of the Head of Household about largeness of the size of his family
1	2	3	4	5	6	7	8	9	10	11

3. Property

Total area of land in acres possessed	Total area under cultivation	Area comprising home-stead	Name of crops	Quantity obtained in		Quantity sold in		Area of land inherited	Present value of immovable property held	Present value of movable property held
				1959	1960	1959	1960			
1	2	3	4	5A	5B	6A	6B	7	8	9

Number of Cattle						No. of Poultry			Quantity of milk/milk products sold monthly	Kind and No. of Cattle sold in		Kind and No. of Poultry sold in	
No. of milch cattle	Draught Bullock, Buffaloes	Cows	Goats	Sheep	Pigs	Duck	Geese	Fowl		1959	1960	1959	1960
10A	10B	10C	10D	10E	10F	11A	11B	11C	12	13A	13B	14A	14B

Quantity of fish sold in		Quantity of other products sold in		Number possessed by the family						
1959	1960	1959	1960	Fountain-pen	Watch	Umbrella	Radio	Gramophone	Sewing machine	Bicycle
15A	15B	16A	16B	17A	17B	17C	17D	17E	17F	17G

Measures adopted for improvement of land (like reclamation, soil conservation, consolidation etc). If not, why? If adopting then the benefits of the measure	Area of cultivated land (in acres) under irrigation in		Use of improved and unimproved seeds [crop wise]					Pesticides used			Method of cultivation	Views on improved method of cultivation like Japanese method etc. and reasons for not adopting the methods
			Name of crop	Quantity of improved seeds used in		Quantity of unimproved seeds used in		Name	Quantity used in			
	1959	1960		1959	1960	1959	1960		1959	1960		
1	2A	2B	3A	3B	3C	3D	3E	4A	4B	4C	5	6

Organic manures used in land in				Chemical fertilisers used in land in				Names of modern agricultural implements used in		Name of agricultural implements borrowed or cultivation
1959		1960		1959		1960				
Name	Quantity	Name	Quantity	Name	Quantity	Name	Quantity	1959	1960	
7A	7B	7C	7D	8A	8B	8C	8D	9A	9B	10

4. Household Industry and indebtedness

Name of Household Industry conducted	No. of years for which the industry being continued	Names of new tools or instruments adopted	Name of father's occupation	Quantity produced in 1959	Money value of production in 1959	Quantity sold in 1959	Money value of quantity sold in 1959
1	2	3	4	5	6	7	8

Utilisation for family consumption in 1959		Source of finance in 1959	No. of members of the household engaged in industry	Average No. of hours for which they remain engaged in production	Subsidiary occupation of the household	Approximate profit per Household Industry/ subsidiary occupation in 1959
Quantity	Value					
9A	9B	10	11	12	13	14

Amount of debt outstanding, if any	No. of members of the family who subscribed membership of any Co-Operative Society	Loans from Government			Nature of work done generally during leisure time by	
		Amount	Year	Purpose	Adult males	Adult females
15	16	17A	17B	17C	18A	18B

5. N. E. S. Block and Gramsevak

Whether the household is situated in an N. E. S. Block area	Whether the Gram Sevaks have come and talked to the household	Whether the household know the functions of the Gram Sevaks	Whether the household could describe the functions of Gram Sevaks	Description given by the household about the functions of Gram Sevak. (Note only the significant points).	Whether the Gram Sevaks have demonstrated the improved agricultural practice to the household	If yes (in Col. 6) then whether the household follow the advice of the Gram Sevaks, and if not, why
1	2	3	4	5	6	7

APPENDIX IV

SOCIO-ECONOMIC SURVEY IN TRIPURA

SUPPLEMENTARY HOUSEHOLD SCHEDULE

I. Marriage (for S.T. Households only).

1. With what tribe or sub-tribes other than the tribes and sub-tribe of the household is marriage permissible ? . . . . . .
2. With which of such tribes and sub-tribes would marriage be desirable ? . . . . . .
3. Have you any objection to contract marriages for persons of your household with non-tribal persons ? . . . . . .
4. Was any bride price paid on the occasion of the marriage of the son ? Yes / No If yes, mention the estimated money value . . . . . .
5. Was dowry given on the occasion of the marriage of the daughter ? Yes/No If yes, mention the estimated money value . . . . . .

II. Education.

1. How many of your children are reading at school? Give figures separately for boys and girls . .
2. Does any member of the household regularly read newspaper or listen to news broadcasts through the community radio sets ? . . .

III. Households engaged in Trade or Business.

1. If you are engaged in trade or business, mention the commodities dealt in . . . . . .
2. How do you get your finance ? . . . . .
3. What is your approximate (per month) profit ? .

IV. TO BE CANVASSED ONLY IN THE HOUSEHOLDS WHERE THERE IS/ARE MARRIED WOMAN/WOMEN.

Serial No.	Name of the women	Age at Marriage	Children born			Children alive			Abortion if any	If a child/children died, at what age ? Reasons
			M	F	T	M	F	T		
0	1	2	3	4	5	6	7	8	9	10

MGIPC—L—9 RGI/64—19-2-66—350.

LIST OF AGENTS FOR THE 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, Sadar Bazar, Agra Cantt. . . (Rest.)

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

AHMEDABAD—
1 Balgovind Kuber Dass & 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 Vijaya Bros., Kutchery Road . . . . . (Rest.)
5 Krishna Bros., Kutchery Road . . . . . (Rest.)

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

ALLAHABAD
1 Superintendent, Printing & Stationery, U.P.
2 Kitabistan, 17-A, Kamla 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 Wadhawa & 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, 8719, Railway Road, Ambala Cantt. . (Rest.)

AMRITSAR—
1 The Law Book Agency, G. T. Road, Putiligarh . . (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., 4-F, 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 Ambica Mukherjee Road . . (Reg.)

BHAGALPUR—Paper Stationery 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 Supdt., 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 Bldg., Dadar . . . . . (Reg.)
4 Current Book House, Maruti Lane, Raghunath Dadaji St. (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 St. . (Reg.)
19 Indo Nath and Co., A-6, Daulat 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 Dass 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., College Street . . (Reg.)
5 M.C. Sarkar and Sons Private Ltd., 14, Bankim Chatterjee Street . . . . . (Reg.)
6 W. Newman and Co. Ltd., 3, Old Court House Street . (Reg.)
7 Oxford Book and Stationery Co., 17, Park Street . . (Reg.)
8 R. Chambray and Co. Ltd., Kent House, P. 33, Mission Road Extension . . . . . (Reg.)
9 S.C. Sarkar and Sons Private Ltd., 1C, College Square . (Reg.)
10 Thacker Spink and Co. (1933) P. Ltd., 3, Esplanade East (Reg.)
11 Firma K. L. Mukhopadhaya, 6/1A, Banchha Ram Akrur Lane . . . . . (Reg.)
12 K.K. Roy, P. Box No. 10210, 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 Supdt., Govt. Printing and Stationery, Punjab
2 Jain Law Agency, Flat No. 8, Sector No. 22 . . . (Reg.)
3 Rama News Agency Booksellers, 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, Mangalabag, P.B. 35 . . (Reg.)
4 D.P. Sur & Sons, Mangalabag . . . . . (Rest.)
5 Utkal Stores, Balu Bazar . . . . . (Rest.)

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

DELHI—
1 J. M. Jaina & 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, Chamajian Road . . (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P.B. 1565 . . (Reg.)
7 Imperial Publishing Co., 3, Faiz Bazar, Daryaganj . (Reg.)
8 Metropolitan Book Co., 1, Faiz Bazar . . . . (Reg.)
9 Publication Centre, Subzimandi . . . . . (Reg.)
10 Youngman & Co., Nai Sarak . . . . . (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 Subhash Marg . . . . . (Reg.)
18 B. Nath & Bros., 3808, Charakhawalan (Chowri 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 Sahitya Mandira of Publishers and Booksellers

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

FEROZEPUR—English Book Depot, 78, Jhoke Road . . (Reg.)
GAUHATI—Mokshada 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 & Ptg. Society Ltd. . . . . (Rest.)
GUNTUR—Book Lovers Private Ltd., Kadriguda, Chowrasta (Reg.)
GWALIOR—
1 Supdt., Printing & Stationery, M.B.
2 Loyal Book Depot, Patankar Bazar, Laskhar . . (Reg.)
3 M.C.Daftari, Prop. M. B. Jain & Bros., Booksellers, Sarafa, Lashkar . . . . . (Rest.)
HUBLI—Pervaje's Book House, Koppikar Road . . . (Reg.)
HYDERABAD—
1 Director, Govt. Press
2 The Swaraj Book Depot, Lakdikapul . . . . (Reg.)
3 Book Lovers Private Ltd. . . . . (Rest.)
4 Labour Law Publications, 873, Sultan Bazar . . (Rest.)
IMPHAL—Tikendra & Sons, Bookseller . . . . (Rest.)
INDORE—
1 Wadhawa & Co., 56, M.G. Road . . . . . (Reg.)
2 Swarup Brother's, Khajuri Bazar . . . . (Rest.)
3 Madhya Pradesh Book Centre, 41, Ahilya Pura . . (Rest.)
4 Modern Book House, Shiv Vilas Palace . . . (Rest.)
5 Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar . . . . . (Rest.)
JABALPUR—
1 Modern Book House, 286, Jawaharganj . . . (Reg.)
2 National Book House, 155, Jai Prakash Narain Marg . (R.)
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. 28 . (Rest.)
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 . . . . . (R.)
JODHPUR—
1 Dwarka Das Rathi, Wholesale Books and News Agents . (Reg.)
2 Kitab-Ghar, Sojati Gate . . . . . (Reg.)
3 Chopra Brothers, Tripolia Bazar . . . . . (Reg.)
JULLUNDUR—
1 Hazoorla Bros., Mai Hiran Gate . . . . . (Rest.)
2 Jain General House, Bazar Bansanwala . . . (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. Nagaraja 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—
Soochna Sahitya Depot (State Book Depot)
2 Balkrishna Book Co. Ltd., Hazratganj . . . . (Reg.)

LUCKNOW—*contd.*

3 British Book Depot, 84, Hazratgan j . . . . . (Reg.)
4 Ram Advani, 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 Supdt., Govt. Press, Mount Road
2 Account Test Institute, P.O. 760 Emgore . . . (Reg.)
3 C. Subbiah Chetty & Co., Triplicane . . . . (Reg.)
4 K. Krishnamurty, Post Box 384 . . . . . (Reg.)
5 Presidency Book Supplies, 8, Pycrofts Road, Triplicane . (Reg.)
6 P. Vardhachary & Co., 8, Linghi Chetty Street . . (Reg.)
7 Palani Parchuram, 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 Stores, Subhas Bazar . . . (Reg.)
2 Hind Chitra Press, West Kutchery Road . . . (Reg.)
3 Layal 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 Papers House, Lansdown Building . . . (Rest.)
5 Indian Mercantile Corporation, Toy Palace Ramvilas . (Rest.)

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

NAGPUR—

1 Supdt., Govt. Press & Book Depot . . . . . (Reg.)
2 Western Book Depot, Residency Road . (Reg.)
3 The Asstt. 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.)

NEW DELHI—*contd.*

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 Ramkrishna & Sons (of Lahore), 16/B, Connaught Place . (Reg.)
10 Sikh Publishing House, 7-C, Connaught Place . . . (Reg.)
11 Suneja Book Centre, 24/90, Connaught 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 Sarawati Book Depot, 15, Lady Harding Road . . (Reg.)
16 The Secretary, Indian Met. Society, Lodi Road . . (Reg.)
17 New Book Depot, Latest Books, Periodicals, Sty. & Novells, 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, 26, Beadon Pura, Karol Bagh* . . (Rest.)
23 Sharma Bros., 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 Lakshmi Book Depot, 57, Regarpura . . . . (Rest.)
30 Sant Ram, Booksellers, 16, New Municipal Market, Lody Colony . . . . . (Rest.)

PANJIM—

1 Singhals Book House, P.O.B. 70, Near the Church . . (Rest.)
2 Sagoon Gaydev Dhoud, Booksellers, 5-7 Rua, 3 Ide Jameria . . . . . (Rest.)

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

PATIALA—

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

PATNA—

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

PITHORAGARH—Manjram 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 . . . . (R.)
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 Sivan & Co., East Main Road . . . . . (Rest.)

RAJKOT—Mohan Lal Dosabhai Shah, Booksellers and Sub-Agents . . . . . (Reg.)

RANCHI—

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

REWA—Supdt., Govt. State Emporium, V.P.

ROURKELA—The Rourkela Review . . . . . (Rest.)

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

SECUNDERABAD—Hindustan Diary Publishers, Market Street . . . . . (Reg.)

SILCHAR—Shri *Nishitto Sen*, Nazirpatti . . . . (Rest.)

SIMLA—

1 Supdt., Himachal Pradesh Govt.
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 Govt, B.D.
2 Chapla Bookstall, P.B. No. 1 . . . . . (Rest.)
SONEPAT—United Book Agency . . . . . (Reg.)
SRINAGAR—The Kashmir Bookshop, Residency Road . . (Reg.)
SURAT—Shri Gajanan Pustakalaya, Tower Road . . . (Reg.)

TIRUCHIRAPALLI—
1 Kalpana Publishers, Woriur. . . . . (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—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 Globe Book Centre . . . . . (Rest.)
4 Kohinoor Stores, University Road, Lanka . . . (Reg.)
5 B.H.U. Book Depot . . . . . (Rest.)
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 Secy. Andhra University, General Co-op. Stores Ltd. . . . . (Rest.)
VIZIANAGARAM—Sarda & Co. . . . . (Rest.)
WARDHA—Swarajeya Bhandar, Bhorji Market . . . (Reg.)

For Local Sale

1 Govt. of India Kitab Mahal, Janpath, Opp. India Coffee House, New Delhi.
2 Govt. of India Book Depot, 8, Hastings Street, Calcutta.
3 High Commissioner 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

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Foreign

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

On S. and R. Basis

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