

CENSUS OF INDIA 1961

VOLUME XXII

MANIPUR

PART VI

VILLAGE SURVEY MONOGRAPH

7—MINUTHONG (KABUI VILLAGE)

R. K. BIRENDRA SINGH
of the Manipur Civil Service
Superintendent of Census Operations, Manipur

1968

1961 CENSUS PUBLICATIONS, MANIPUR

(All the Census Publications of this Territory will bear Volume No. XXII)

PART I . . .	General Report including Subsidiary Tables	
PART II (With sub-parts)	General Population Tables	In one volume
	Economic Tables	
	Cultural and Migration Tables	
PART III . . .	Household Economic Tables	In one volume
PART IV . . .	Housing Report and Tables	
PART V . . .	Special Tables for Scheduled Castes and Scheduled Tribes	
PART VI . . .	Village Survey Monographs	
PART VII-A . . .	Handicraft Survey Reports	
PART VII-B . . .	Fairs and Festivals	
PART VIII-A . .	Administration Report on Enumeration	(Not for sale)
PART VIII-B . . .	Administration Report on Tabulation	
PART IX . . .	Census Atlas Volume (This will be a combined Volume for Manipur, Tripura and Nagaland)	

STATE GOVERNMENT PUBLICATION

1. District Census Handbook

REVISED LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

Name of Village	Name of Sub-division
1. Ithing	Bishenpur
2. Keisamthong	Imphal West
3. Khousabung	Churachandpur
4. Konpui	Do.
5. Liwachargning	Tengnoupal
6. Longa Koireng	Mao and Sadar Hills
7. Minuthong*	Imphal West
8. Ningel	Thoubal
9. Oinam Sawombung	Imphal West
10. Pherzawal	Churachandpur
11. Phunan Sambum	Tengnoupal
12. Sekmai	Imphal West
13. Thangjing Chiru	Mao and Sadar Hills
14. Thingkangphai	Churachandpur
15. Toupokpi	Tengnoupal

*Present Volume (No. 7 of the series).

Field Investigation :	S. Achouba Singh
Maps and Sketches :	O. Keso Singh
Photographs :	I. Mani Lal Singh
Editing :	R. K. Birendra Singh

FOREWORD

Apart from laying the foundations of demography in this sub-continent, 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 a 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 head-quarters and business centres. It would be roughly a day's journey from the above places. The

villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to appraoch qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done, but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love.

It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

NEW DELHI
July 30, 1964

ASOK MITRA
Registrar General, India

PREFACE

The monographs on the selected villages of Manipur which constitute a 'By-work' of the 1961 Census Operations, are a part of the attempt at what may be described as documentational mapping of some of the less developed villages of India. In selecting the villages of Manipur, the criteria laid down by the Registrar General have been generally followed and care also was taken to see that the major tribes inhabiting the hill areas are presented in the present series of survey. It is rather unfortunate that on account of the unhappy law and order situation in the Sub-divisions of Tamenglong, Ukhrul and the Mao-Maram area, it was not possible to include any village from these three places. This does not, however, detract from the broadly representative character of the villages under survey.

Some of the villages selected for the present survey are situated in the interior hill areas with very poor communication facilities. The field work in some cases, therefore, involved strenuous marches from the headquarters of a Sub-division. Language difficulty was also one of the factors that stood in the way of smooth eliciting of information in the case of some of the interior tribal villages. The credit for the commendable field work on which the present series of survey are based should go to the two Investigators, Sarvashri S. Achouba Singh and Q. M. Qutabuddin.

The present monograph and the others in the series are the result of a 'labour of love' as the Registrar General aptly put it and if they are of any use to those who are engaged in the number ONE task of raising the level of living in village India, those of us who applied ourselves to the preparation of these monographs with some assiduousness will have the lasting satisfaction that ours has not been a case of "love's labour's lost".

I am grateful to Shri A. Mitra, I.C.S., Registrar General and *ex-officio* Census Commissioner of India for his unfailing advice and guidance. I am also grateful to Dr. B. K. Roy Burman, Officer on Special Duty in the office of the Registrar General, India for valuable suggestions he made in the preparation of this monograph. On Dr. K. B. Singh who was associated with the work at the later stage, has fallen the burden of preparing the draft of this monograph and of verifying the information and statistics already collected by personal visits to the spot and I am much obliged to him for the keen interest he has taken in the task entrusted to him. Acknowledgements are also due to Sarvashri Abung Longmei, Amu Longmei and Kalenjao Gangmei, Secretary of the Kabui Naga Flying & Leather & Bone Crushing Allied Industrial Co-operative Society Limited, of the village for the valuable assistance they rendered to us during the field survey.

IMPHAL,
July 31, 1967

R. K. BIRENDRA SINGH

2—8 R.G. India/67

CORRIGENDUM

Name of Publication	*Page*	*Para*	*For*	*Read*
Minuthong (Kabui village)	7	3	"Long long ago there .... must be performed."	"It was proposed to find a wife for a man. The man went downstream but he did not find. He went upstream and he found a girl whom he espoused. At home she was unable to do household works. Thus worried other members who did not know what to do. The oracles of the God were consulted and they advised to perform marriage ceremony by sacrificing a cock (*yenkhongtamba*) so that the woman would be able to do domestic works.'

CONTENTS

Chapters		Pages
I	The Village	1— 2
II	The People and their Material Equipment	3—10
III	Economy	11—14
IV	Social and Cultural Life	15—22
V	Conclusion	23—24
Appendices		
I	Household Schedule used for the Survey	25—36
II	Village Schedule used for the Survey	37—44

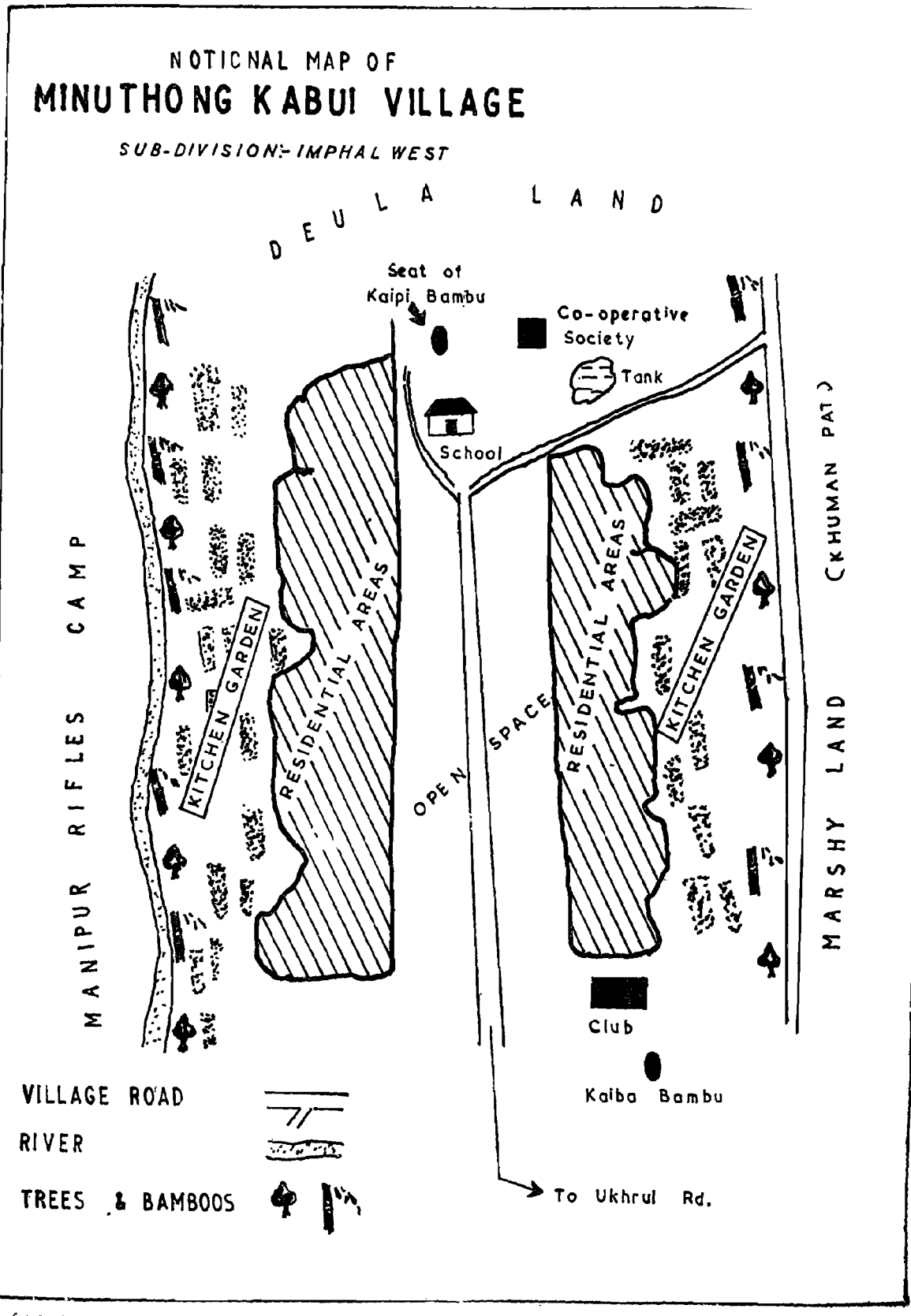
ILLUSTRATIONS

Maps and Sketches

1. Notional map of Minuthong Kabui village . . . . . Before page 1
2. Ethnic composition showing proportion of Households under different clans . . . To face page 4
3. Distribution of clan-wise population by sex and number . . . . . ,,
4. A typical Kabui house . . . . . ,,
5. Proportions of Domestic Animals . . . . . To face page 12
6. Marital Status . . . . . To face page 16
7. Sex and Age Structure . . . . . ,,

Photographs

1. An educated man of the village . . . . . To face page 18
2. *Khullakpa* or Headman of the village . . . . . ,,
3. The Club building . . . . . To face page 20
4. The village priest and his wife . . . . . To face page 22
5. A young mother fondling her baby . . . . . ,,
6. A group of boys and girls displaying their dance . . . . . ,,
7. A village youth in traditional dancing costume . . . . . ,,
8. A village girl in her traditional dancing costume . . . . . ,,
9. The village priest sacrificing a fowl . . . . . ,,
10. The Altar-post with the skull of the sacrificed animal (Frontispiece) . . . . ,,


NOTIONAL MAP OF
MINUTHONG KABUI VILLAGE
SUB-DIVISION:- IMPHAL WEST
DEULA LAND
Seat of Kaipi Bambu
Co-operative Society
Tank
School
MANIPUR RIFLES CAMP
KITCHEN GARDEN
RESIDENTIAL AREAS
OPEN SPACE
RESIDENTIAL AREAS
KITCHEN GARDEN
(KHUMAN PAT)
MARSHY LAND
Club
Kaiba Bambu
VILLAGE ROAD
RIVER
TREES & BAMBOOS
To Ukhrul Rd.

CHAPTER I

THE VILLAGE

Introducing the village

Minuthong Kabui village is situated in the north-eastern part of Imphal. The village is bounded on the east by the village boundary path and a *jheel* known as *Khuman pat;* on the south by the Ukhrul road; on the west by the Naga stream, the Imphal-Dimapur road and the Manipur Rifles compound; and on the north by the Lairikyengbam Leikai road and Deula Land—a settlement area. Minuthong is exclusively a village of the Kabuis—a Scheduled tribe of Manipur. The purpose of the present study is to assess the socio-economic condition of the Kabui families of this village.

Minuthong comes under the administrative jurisdiction of the Imphal West Sub-division. The village lies at a distance of one or two miles from almost all the important centres of administration, commerce, industry, etc., and this village is situated within the Municipal area of Imphal. Though most of the important centres of administration, commerce, industry, etc., lie within a short distance from this village, its inhabitants are not getting some of the basic amenities of life. All the households are not getting domestic electric connection in their houses and there is no public hydrant even within the village for the supply of fresh and pure water—not to speak of water supply in individual houses. The village-land belongs to the 4th Assam Rifles and therefore the households do not have *patta* lands of their own in the village.

Physical aspects

The village is situated on plain land. Trees and shrubs grow along the boundary of the village. During the rainy season, the water is drained away towards the Naga stream and nearby ditches. The land slopes down a little from the east towards the west and south-west. The soil is sandy probably because the Imphal river flows at a close distance from the village in the south-east direction, but beyond the eastern boundary path. The soil of the village is suitable for the cultivation of potato, mustard, cabbage maize, and tobacco among other varieties of vegetables and crops. The boundary path on the east is roughly five or six feet higher than the level land of the village. This difference in the levels has one advantage. That is, during the rainy season, the boundary path prevents the water of the *jheel* on the other side from entering the village. However, in the year 1966 the rainfall was heavy in Manipur, and the overflowing rivers flooded many parts of Imphal including this village.

Flora and fauna

The village is not endowed with a rich variety of vegetation. It possesses the common varieties found in other parts of the valley of Manipur. From a distance, the village gives an appearance of partly hidden amidst green foliage. The most common trees are *Kabulia* (grevillea robusta), bamboo, plum and mango.

Since the village is situated within Imphal, wild animals like tiger are not found. Only domestic animals are found in this village. The most common animals are pigs, fowls, dogs, and cattle. During hot season, snakes are occasionally seen. Common species are cobra and *lilabop* (typlops). As regards birds, almost all the common species found in other parts of the valley of Manipur are also found in this village. The common bird of not only this village but of other parts of Manipur is the jungle crow. From early day-break till sun-set, crows hover around here and there, sit on the trees or come down to earth. Sparrows, swallows, starlings and magpies are some of the common species frequently visiting this village. They are often found in bushes and shrubs.

Source of water

Though the village comes within the Municipal area, no tap-water is available for general household use. There is a pond at the northern side of the village though its water is not suitable for drinking purpose througout the year. During the rainy season the water of this pond becomes even muddier. Another source of water is the moat by the side of the Ukhrul Road and near the village entrance.

Size of village and number of households

The area figure of this village is not available. However, the village is not a big one. One can have more or less a complete view of the village by standing at the main gate of the village. If we estimate roughly, the area of the village will be about 800′ × 800′.

At the time of survey in 1962, the total number of households was 37 with a population of 190 persons. All the inhabitants of this village are Kabuis—a Scheduled Tribe of Manipur.

Residential pattern

In the middle of the village the communal path runs from south to north meeting the boundary path at the north-east corner of the village. Leaving a wide space of about fifty feet on each side of the communal path, there lie houses in a row—and houses in both the rows facing one another. That is, the houses along the western row face the east while those along the eastern row face the west. Besides these houses forming two parellel rows on both sides of the communal path, there are also houses built behind each row of houses as a result of increase of population. The wide space in front of the house of every family serves as the courtyard of the house. The houses do not have any private enclosures. The houses are built close to one another; and sometimes the eaves of a house are hardly a few feet away from that of the adjacent house.

Communication

This village can easily be approached owing to the existence of a number of motorable roads around the village. The main entrance to the village is on the Ukhrul Road, and this road can be reached from any direction without difficulty. The inhabitants of this village do not encounter any inconvenience so far as intra-village communication is concerned because the wide communal path that runs through the middle of the village is good enough throughout the year. Besides, most of the inhabitants own bicycles also, and there are regular bus services along the Ukhrul Road and the Imphal—Dimapur Road. There is no post office within the village but the people can go to the nearby branch post-office situated in the campus of the Dhana-manjuri College.

Public places, schools, etc.

The village has a Youth Club established in the year 1947. This club has a building of its own though it is very small in size. It is located near the village gate. The village has one lower primary school. The school building is situated at the northern end of the village.

Burial place

The inhabitants of this village do not cremate the dead bodies. Customarily the dead bodies are inhumed. There is no common graveyard of the inhabitants of the village. The courtyard in front of every house serves as the burial ground of the household concerned.

Market

Within the village there is no market-place. However, there is one small shop run in a house by a non-Kabui by paying rent of Rs. 35/- per month. Articles of household consumption like oil, potato, soap, cigarettes, sweets, biscuits etc. are sold in this shop. As for regular shopping, the inhabitants go to Khwairamband Bazar which lies at a distance of about half a mile from this village. This Bazar is the biggest market-place of Manipur.

History of the village

As our survey reveals, the general history of settlement of the Kabuis in this village dates back to the time of Maharaja Sir Churachand Singh, K. C. S. I., C. B. E. who became the ruler of Manipur in 1891 A. D. But it is not exactly known in which year the first settlement of the Kabuis began though most of the households began to settle in this village some three generations ago. The original Kabui settlers were members of the royal band-party though at present their descendants are found to profess different occupations.

The village has derived its name from a nearby bridge, across the Imphal river, which is known as Minuthong.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Population

It has been stated already that at the time of survey in 1962, there were 37 households in the village with a population of 190 persons consisting of 96 males and 94 females. The population figure of the village for the year 1961 is not available because at the time of enumeration in 1961 the village was not taken as a separate unit. Under this circumstance it is not possible to throw enough light upon the trend of population in this village.

The inhabitants of this village are Kabuis—a Scheduled Tribe and a branch of the Nagas of Manipur. The population of the village is divided into four exogamous clans, *viz.*, Gangmei, Golmei, Kamei, and Longmei. The distribution of the males and females under these clans is shown below :

TABLE 1

Name of clan	No. of households	Males	Females	Total
1	2	3	4	5
Gangmei . .	7	14	16	30
Golmei . .	10	32	23	55
Kamei . .	12	27	33	60
Longmei . .	8	23	22	45

The number of households and persons under the Kamei clan are the highest. In numerical strength both in household and population, Golmei comes second, Longmei third and Gangmei last. About 60·5 per cent of the population are represented by those belonging to Kamei and Golmei clans. The number of females is higher than that of males in Kamei and Gangmei clans. In the absence of information regarding the number of first settlement under different clans on the one hand and data relating to the rise in population and increase in households under each clan on the other, it will not be possible to assess the variation in population under different clans.

Houses

Though the inhabitants of this village are Kabuis, all their houses are not built in traditional Kabui style. This is due to the reason that the inhabitants have been very much influenced by urban ways of life. In this village at least three types of houses can be seen. The first type is those built in Kabui style in which the rear is a little lower than the front and the eaves of the thatched roof are not cut. The second type is that of Manipuri style having four sloping roofs with evenly cut eaves. The third type may be called the modern one according to the general standard prevalent in Manipur. Such type of house is usually built with brick or stone, having C. I. sheet roofs. All the houses are rectangular in shape and are built on raised earthen plinth. Almost all the houses are big and roomy for the members living in each house. From our general observation, most of the houses do not have well partitioned rooms with the exception of the few houses which are built recently with better materials. No accurate data are available to show the number of households by the number of rooms. Windows are commonly found in all the houses, but the number of windows in the thatched houses is not sufficient enough for the houses to be well ventilated. There are two or three windows generally in a thatched house. At the time of survey, there were 36 thatched and one C. I. sheet roofed houses. On a revisit by the end of 1964 there were 5 houses having C. I. roofs, out of which two are double storeyed. One brick house was also under construction. Five households have got domestic electrification. The tin roofed and brick houses have started coming up after the World War II. After the last World War and national independence, there have been economic upheaval and social change throughout Manipur. The inhabitants of this village living within Imphal are also affected by the wave of change towards modern ways of life.

There is no typical difference so far as the houses of the different clans are concerned, though the trend among the people, irrespective of their clan affiliation, is to build modern houses with better materials like bricks, cement, C. I. sheets etc.

With the exception of a few C. I. sheet roofed houses where we find concrete foundation or concrete plastering on top, the rest of the houses have earthen plinth or foundation. The other main materials used in a thatched house are bamboo, wood, *singut* (sacchrum spoutencum) and *imom* (imperata cylindrica).

The village is not self-sufficient so far as the supply of materials for the construction of a house is concerned. Therefore, these materials are purchased from different suppliers in Imphal.

There is no elaborate ceremony in connection with the construction of a house. Customarily, when a person wants to build a house, he will invite the village priest to perform what is known as *yupanthaba*. This performance is nothing but offering of rice beer to their deity *Keiraola* with invocatory words on behalf of the person building the house and for his welfare. No person can build a house while the whole village is observing *genna* on any occasion.

In this village typical Kabui houses are disappearing and in their place houses of Manipuri style are on the increase. This is mainly due to the fact that the villagers are preferring Manipuri houses found in Imphal.

The quality of the materials used in building a house depends on the economic capacity of the owner of the house. Most of the houses have the skeleton of bamboos and woods. As for the walls, long bamboo—splits in pairs are horizontally tied along the pillars at regular spaces. Handfuls of *singut* are inserted in between the bamboo splits vertically and these are spread evenly from the ground to the top of the pillars. The bamboo splits are then tied to keep the *singut* in place. After this plastering of the wall is done with a mixture of mud, cow-dung and straw cut into small pieces on both sides—the inner side being done first so that the wall becomes dry quickly.

The skeleton of the roof consists of bamboos and bamboo-splits. Roofing is done with bundles of *imom* (imperata cylindrica) which are thickly and evenly spread starting from the eaves in order to prevent any leakage during the rainy season. As for houses having C. I. sheet roofs, the skeleton of the roof consists of wooden bars.

About one-fifth of the plinth area is occupied by the verandah. This space is used for sitting and rest by the members of the households and visitors, or for light domestic works. As regards the interior of the house, the arrangements do not confirm to any general pattern so far as all the houses are concerned. It will not be possible to give the measurements of all the houses because their sizes vary. In order to enable the reader to have a general idea of the internal arrangements, the ground plan of the house built in traditional Kabui style is shown below :

The local names of the various parts of a house are as follows :

English Names	Equivalent Local Names
Verandah	*Kaijap*
Interior of the house	*Kainung*
Door	*Kaikham*
Window	*Thongnao* (Manipuri word)
Pillar	*Teng*
Wall	*Daonga*
Eaves	*Kaisoi*
Roof	*Kaiting*

Household Articles

If any proof is necessary to show that the inhabitants of this village are not fundamentally backward, one has to look into the following tables :

TABLE 2

Material culture—possession of furniture

Caste/Tribe/ Community	Number of households possessing							
	Bedstead	Khatia	Chair	Table	Big Mirror	Big Box	Bench	Stool
1	2	3	4	5	6	7	8	9
Village as a whole	37	24	21	23	1	12	Nil	Nil

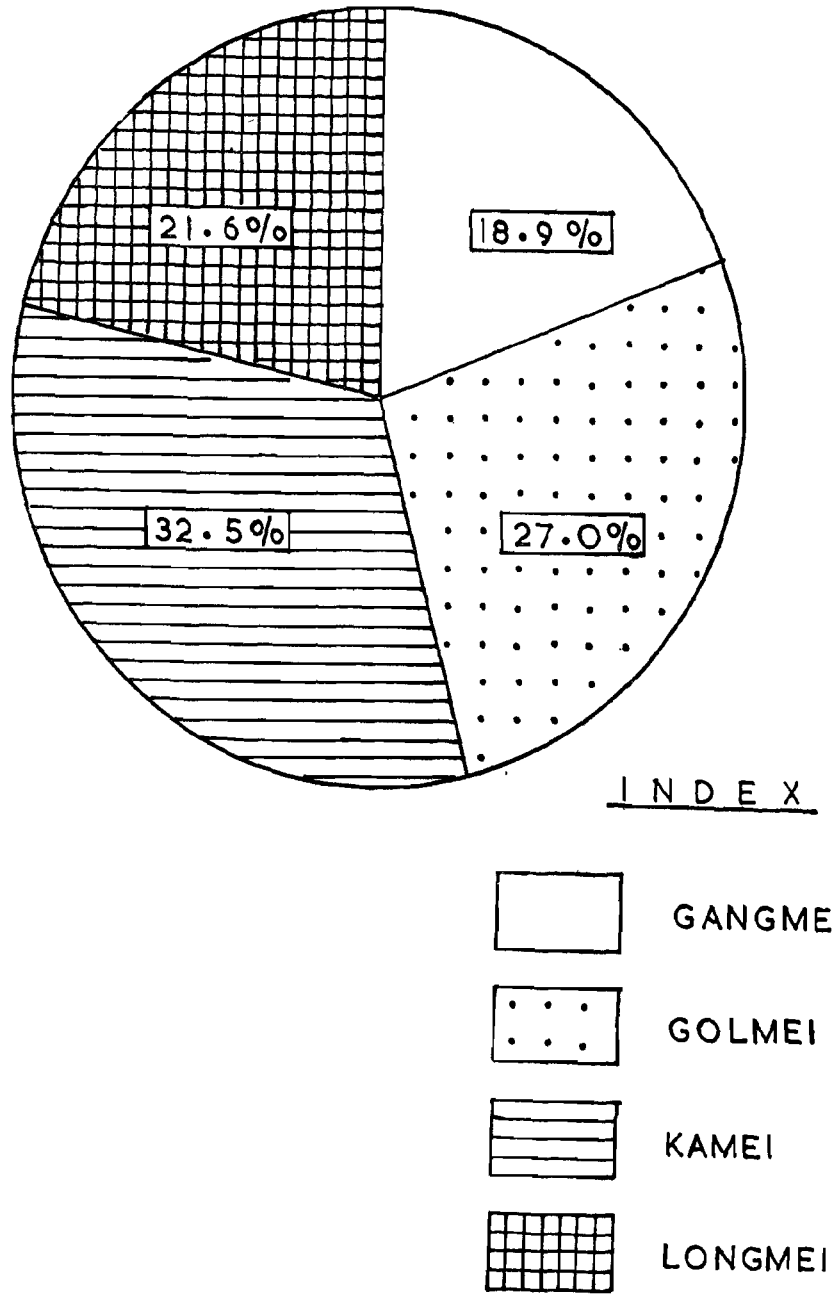
TABLE 3

Material culture—possession of consumer goods

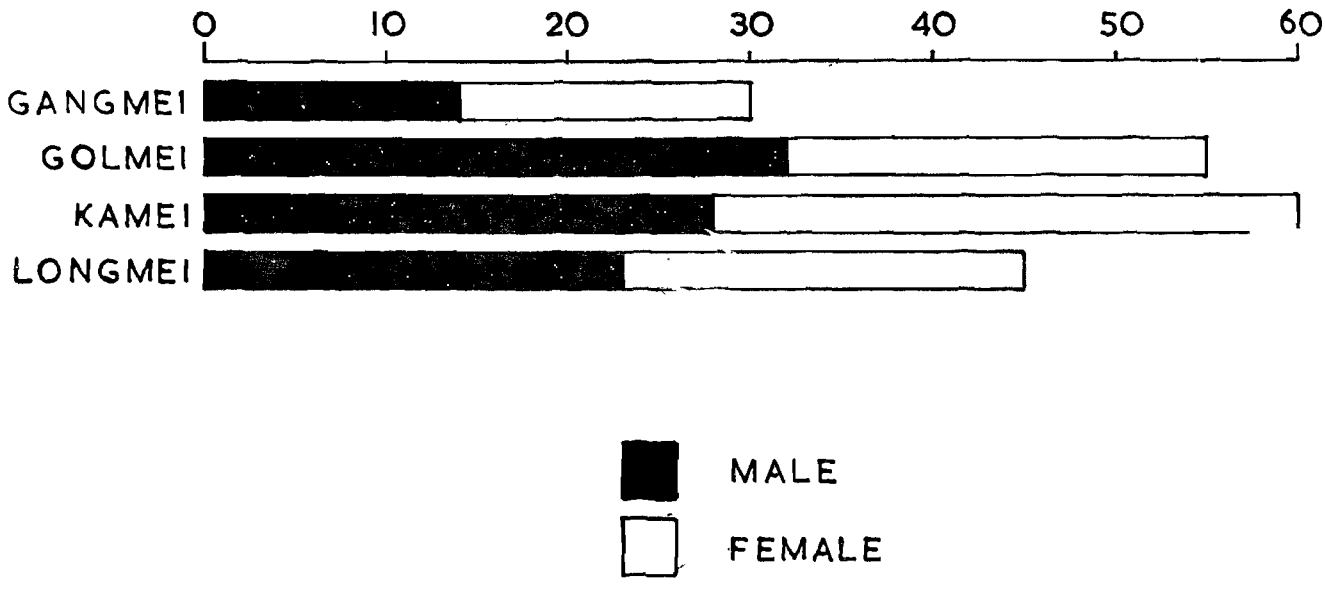
Caste/Tribe/ Community	Number of households possessing					
	Hurricane lantern	Petromax	Battery torch light	Kerosene stove	Bicycle	Radio set*
1	2	3	4	5	6	7
Village as a whole	25	Nil	11	Nil	15	

*There were 3 radio sets by the end of 1964.

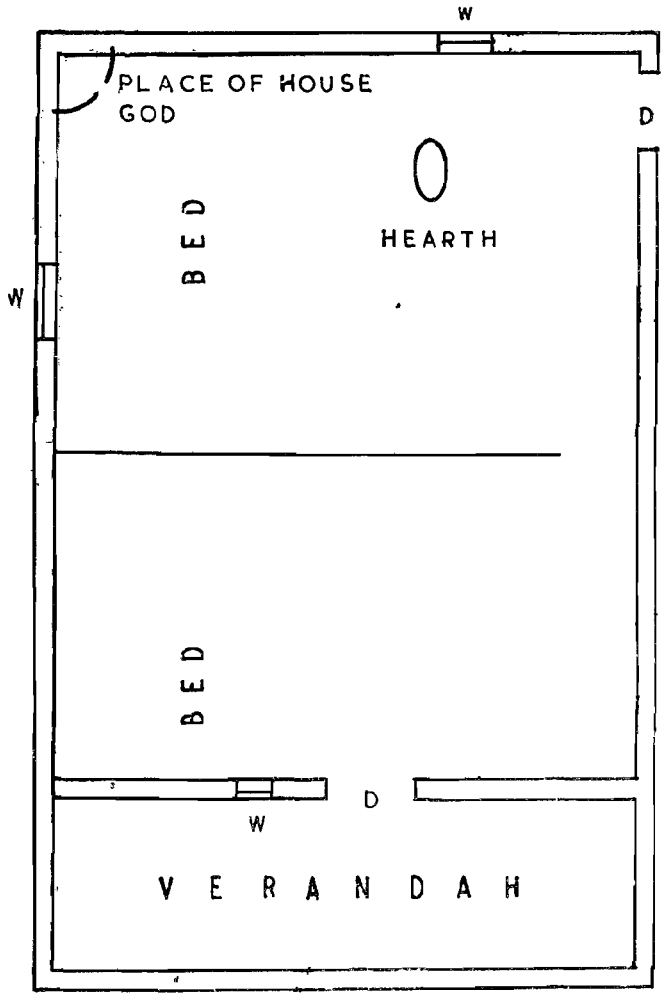
ETHNIC COMPOSITION SHOWING PROPORTION OF HOUSEHOLDS UNDER DIFFERENT CLANS



DISTRIBUTION OF CLAN-WISE POPULATION BY SEX AND NUMBER



A TYPICAL KABUI HOUSE

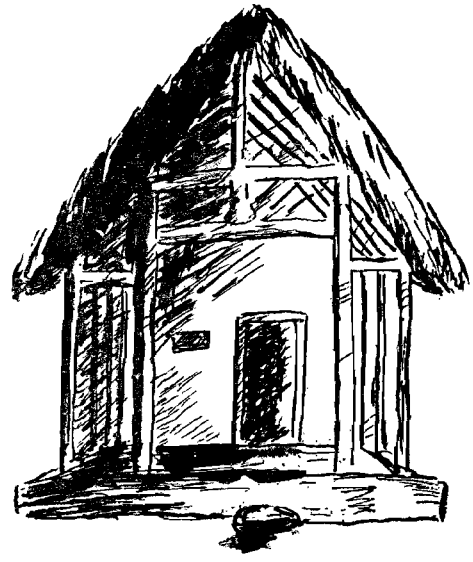


PLAN

NOT TO SCALE

DOOR —— D

WINDOW —— W



FRONT VIEW

Food habits

All the 37 households take meal twice a day and they are non-vegetarians. The main staple diet is rice. With rice, they take vegetables, fish, fowl, and pork. Fowl and pork are occasionally taken. The habit of taking tea is gaining ground especially among the people of the younger generation. There is no tea stall within the village and people go to the nearby tea-stalls. Smoking of cigarettes and tobacco in *chillum* is quite popular among the inhabitants of the village. There is one small shop in the village where cigarettes, bidis, matches, etc. are sold.

DRESS AND ORNAMENTS

Males

The young as well as the old persons who remain in the village wear ordinary shirts (full or half sleeved) or bush-shirts and *khudeis*. A *Khudei* is much narrower and shorter than *dhoti* and is about 7 feet long and 2½ feet wide, and it is worn more or less in *dhoti*-style. Instead of *Khudei* many men also wear shirts. Persons who are in service or who attend to business in the town wear shirts or bush-shirts and long pants. Leather shoes, sandals, etc. are also worn. School going children wear shirts, bush-shirts, and half pants. Grown-up boys wear leather shoes, sandals etc. but young boys at the primary level seldom wear shoes. Infants and children in the village are seen wearing only shirts without any underwear.

Females

Women wear blouse for the upper part of the body and *pheisoi* (about 6 feet long and 4 feet wide) for the lower part of the body. *Pheisoi* is woven by women folk at their loin-looms or it is purchased from the market. The cloth is worn either at the waist or over the breasts. Girls and young women generally wear *pheisoi* around the waist. Womenfolk seldom use footwears at home. When a woman does not wear a blouse, *pheisoi* is worn over the breasts. A piece of cotton shawl is generally used to cover the upper part of the body besides blouse and *pheisoi*.

Ornaments

Womenfolk are not so fastidious about ornaments. Gold ornaments are worn by them generally on certain auspicious occasions like marriage or a social gathering. While remaining at home too, some well-to-do women wear gold ornaments specially rings and earrings. Silver ornaments are not popular. Besides gold ornaments, womenfolk also wear glass and cheap stone beads and those 'imitations' sold in the market. Ornaments which are commonly worn by the females are *tu* (necklace), *ta* (bangle) *khudop* (finger ring) and *nayanbi* (earring).

BELIEFS AND PRACTICES CONNECTED WITH BIRTH, MARRIAGE AND DEATH

Birth

Ordinarily, the fact of pregnancy is indicated by the stoppage of menstruation. It stands confirmed when menstruation remains overdue for more than two months. Until the stage of pregnancy is fairly advanced, there is no prohibition in the daily routine of work of the pregnant woman, but when the stage of pregnancy is advanced, she is asked to do only the light works, so that no harm may be done to the foetus. No special diet is taken by them during this period, though foods of bitter taste are avoided.

The delivery takes place at the husband's place on a mat near the fire place. The sleeping bed is usually avoided in order to spare the mattress and linen from being soiled. An experienced elderly woman of the village is in attendance. Care is taken to see that this woman is not a widow. For the purpose of delivery, the people of this village have little difficulties. As they live in Imphal, they can either invite a nurse from the Imphal Civil Hospital or take the pregnant woman to the Maternity Ward of the said hospital. If birth takes place in the village, the woman in attendance cuts the navel cord with a sharp edge of bamboo and it is buried near the mother's bed. After the birth of the baby, the diet of the couple is restricted to plain rice, salt and water only for five days. Vegetables, curry, etc. are customarily not taken. If the baby born is not the first child of the couple, the restriction on food does not extend to the father of the baby but to the mother only. There is no restriction on food for the other members of the household.

It has also been observed now-a-days that the dietary restriction is not strictly observed by the fathers

of first-born children. On the fifth day, *Najungamei* (also known as *Yupanthaba*) is performed for the welfare of the child. On this day, there is also a simple ceremony known as *Penbramleimai* which forms a part of *Najungamei* ceremony. This is an initiation ceremony performed by an elderly male involving the sacrifice of a chicken. The chicken is cut into two from head to tail, and it is offered to God with prayer. The theme of the prayer is that the newly born child has joined the world of the mortals, and cannot return to the land of the gods. The person who performs this ceremony cannot be a widower. After *Penbramleimai* ceremony is over, *Najungamei* is performed for the welfare of the child. At this ceremony, one big cock (called *Sangdai*) and one small cock (called *sanglon*) are sacrificed by pressing the necks and prayer is offered so that the child be an honest and virtuous person. After the sacrifice, the liver and a piece of meat of *sangdai* are held by the elderly man and he sways them close to the face of the child with prayer. This person repeats similar performance with the liver and meat of the smaller cock (*sanglon*). After the prayer is over, the meat of the sacrificed cocks is cooked and consumed by the village elders only. It may however be noted that if the family fails to perform the ceremony of *Najungamei* on the fifth day, the same may be performed on any subsequent day convenient to the family concerned. But the ceremony of *Penbramleimai* cannot be postponed beyond the fifth day.

Still-birth and child death—In case of still birth or child death before the initiation ceremony of *Penbramleimai* is performed, the body is simply buried without ceremony. If still-birth takes place there is *genna* in the village. The *genna* observed by the family where still birth takes place is known as *yumnangba* and the *genna* observed by other families in the village is called *namungba*. A *genna* day is a non-working day. The village observes *namungba* for one day only whereas the family where still-birth takes place observes *yumnangba* for five days. After the expiry of the *genna* period, persons concerned will resume to normal daily works.

When a child dies before the performance of *Penbramleimai* ceremony, the whole village including the family of the dead child, will observe *genna* i.e., *namungba* for one day only.

Unnatural death—Suicide or death caused by attack of wild animals is considered unnatural. If a person meets an unnatural death the household observes *yumnangba* for five days. A close male member of the household will mourne the death for five days by remaining outside the house. He may stay at the verandah of the house but will never enter the house. His diet is also restricted to rice and water only. On the fifth day there will be purification and sacrifice of a pig or so, and all will have a feast.

Purification—The purification ceremony is called *Keifekmai*. When there is *genna* in the village this ceremony is usually performed. This is a simple ceremony in which an elderly man, holding a few leaves of *khagra* (a kind of small plant) goes house to house waving the leaves and shorting that the village has been purified.

Marriage

Two types of marriage are prevalent in this village and they are (a) marriage by engagement and (b) marriage by elopement. The frequency of each is not known.

Marriage by engagement

In this type of marriage, the initiative is taken by the boy's family. If the boy and the girl belong to the same village some of the preliminary formalities associated with the engagement may be conveniently relaxed. The parents of the boy may go to the house of the girl and talk with her parents before taking up further steps. But if the boy and the girl are from different villages the general procedures are as follows. Two or three elderly women from the boy's side will go to the girl's house taking an iron hoe with them. The iron hoe is given to the parents of the girl as a symbol of proposal and the women will talk with the parents of the girl informing them the purpose of their visit. After this, until the marriage proposal has been finalised, two persons who act as go-between will go to the house of the girl more than once. Such a person is known as *Naothanpao*. When the two *Naothanpaos* from the boy's side reach the village of the girl, they will first meet two *Naothanpaos* of that village. The four *Naothanpaos* will go to the house of the girl and meet her parents. The day on which final words are given by the parents of

the girl in favour of the boy's proposal is called *Naotimei*—the bride giving day. On this day or on any other day before the marriage, matters regarding bride-price are discussed. The bridge-price or *mankat* consists of two iron hoes, one he-buffalo or Rs. 20, one she-buffalo or Rs. 30, two *daos*, two lances, two dishes, four pieces of cloths (one piece meant for girl's father). If the boy's family wishes to avoid all the items included in the *mankat*, two iron hoes, one piece of cloth meant for the girl's father and Rs. 125 in lieu of the rest of the items only can be given. If the parents of the girl are unwilling to accept the proposal, the iron hoe is to be returned to the boy's family within a period of six months.

It may be noted that the Kabuis did not have any written accounts so far as the items of bride-price are concerned. In the past there used to have been no uniformity in the items of articles included in a *mankat*. It is learnt that about the year 1934, a number of headmen of several Kabui villages met and unanimously decided to have uniformity in the items of *mankat*. In the year 1947, under the aegis of the Kabui Naga Association many headmen of Kabui villages met and discussed many unwritten customary laws including that of marriage. Incorporating the decisions of the 1934 meeting, the Kabui Naga Association brought out a private cyclostyled circular in 1947 wherein the details of *mankat* are given. The decisions of the headmen who met in 1947 are widely accepted throughout Manipur today, and the items of *mankat* mentioned in the preceding para conform to that laid down in the meeting of 1947. In April, 1964 another meeting of a number of headmen of Kabui villages was held at Hiyangthang Village. The headman of this village was also present in the meeting. In the said meeting, the headmen resolved to modify the items of *mankat* and considering the higher cost of living, they decided to increase the amount given in lieu of the buffaloes to Rs. 150 for a she-buffalo and Rs. 100 for a he-buffalo instead of the old amount of Rs. 30 for a she-buffalo and Rs. 20 for a he-buffalo. There was no change in other items. It is learnt from a number of informants that this increase in the amount paid in lieu of a pair of buffaloes is not welcomed not only by this village but by other villages too, and the old custom still prevails in many villages including this village. The above accounts of *mankat* refers to that of marriage of a girl. In the case of a widow/divorced woman or any such woman for whom the marriage is not the first, the *mankat* for such a woman generally consists of two iron hoes, one cloth for woman's father, and Rs. 62.50 which is half of Rs. 125 given in lieu of articles of *mankat* of a girl.

After the *mankat* is given, the marriage contract is sealed. After this the marriage ceremony way be held on any day convenient to both the parties, and the ceremony is held not at the house of the bride but at the house of the bridegroom. The ceremony is performed in the following manner. On the day of the marriage ceremony, the bride, accompanied by her parents, friends, relatives and village folks leaves for the house of the boy. The procession presents a pompous view specially in Imphal. If the girl belongs to another village, the bridal party will not directly enter the village of the boy. The bridal party will halt at some spacious and open place near the village of the boy. Boy's party (excluding the bridegroom) will come out to receive the bride and her party. All are in a mood of leisure and gaicty. An interesting part of the bridal procession towards the boy's village is the foot-race between boys of groom's and bride's villages. The race will start from the bridal party's halting place and finish at the groom's house. The winner of the race will not receive any prize for his victory ; but on the contrary he will give some money to the village elders and receives blessings from them.

When the bridal party arrives at the village of the boy all are courteously welcomed and seated. The bride is lightly embraced from the side by the mother of the groom and she is taken inside the house. While entering the house the bride puts her step over the threshold with her right leg. The bride and the groom are seated on the edge of the mattress placed on a bed while their feet are on the floor. The bride sits on the left side of the groom. A fine plantain leaf is cut along its spine and the right half of the leaf is placed on the floor near the feet of the bride and the groom. An iron hoe and a piece of ginger are placed on the leaf. An elderly man who is well versed in customary practices performs the marriage ceremony the solemnising aspect of which is constituted by what is customarily called *Yenkhongtamba*. This man who performs the priestly works is called the *Muh*. He asks the groom to place his right foot and the bride her left foot on the plantain leaf. The *Muh* then holds a cock in his hands and narrates a folk-tale in which names of persons and places are not mentioned. The narrative goes somewhat in this manner : "Long long ago there lived a couple. The wife seldom stayed with her husband. She often ran away from her husband's

house. As usual one day she ran away and her husband pursued her. When he came by the side of a river he wondered whether he would go upstream or downstream. His relatives also followed his tract, and after running some distance upstream they found the woman and brought her home. They sought the advice of the *Muh* or village priest so that the woman would not run away often from her husband's house. The *Muh* advised the family that the ceremony of *yenkhongtamba* must be performed". Saying thus the *Muh* again adds: "In the like manner, I perform the ceremony of *yenkhongtamba* by sacrificing this cock for the welfare of you two". And then he strangles the cook with his own hands and by closely examining the position of the legs of the cock he tells whether the couple will live long, whether they will have many sons, whether the marriage will be short lived, etc., etc. Left leg resting on the right leg indicates that a male child will be born to the couple. It is a bad omen if the legs do not touch or cross each other. Here the marriage ceremony comes to an end. The ceremony of *yenkhongtamba* without which no Kabui marriage is complete, is precisely an act of divination.

On the fifth day after the marriage, the parents of the bride give a feast called "pukpaoba". On this day in the morning, the parents bring cooked meal specially meant for their daughter, but the quantity is big enough that other members of the household also join in the feast.

Marriage gifts

It is not only customary but natural too on the part of the parents to give presents as many as possible when their daughter leaves for her new home. Among the items of presents the following are considered more or less essential : one *tabu* (basket for keeping clothes, etc.), one *sam* (basket with sling to be carried on the back), one loom-cloth each for their daughter's husband, husband's father, husband's mother, husband's elder sister, clothes for their daughter, utensils, loin-loom and accessories, one spade, one axe, one dao, one pig, one fowl and some food stuffs.

Marriage by elopement

Marriage by elopement is customarily recognised. Under normal circumstances, when a girl elopes with a boy, the parents have very little to say against. The *mankat* may or may not be given but it is always fair on the part of the boy to give *mankat*. When a girl elopes with a boy, the *yenkhongtamba* ceremony must be performed so that the boy and the girl be recognised as husband and wife. This ceremony can be performed even in the absence of the parents of the girl.

Some highlights of marriage custom

Clan exogamy is strictly observed. No man can marry a woman if they belong to the same clan. Cross cousin marriage is permitted but it is assymetrical. One can marry only the mother's brother's daughter. At the time of survey, three cases of cross-cousin marriage are found. Polygyny is allowed by the prevailing custom of the Kabuis, but no case of polygyny was recorded at the time of survey in this village. No case of levirate came to our notice, but it is a recognised marital custom and a man can marry only his younger brother's widow. Divorce and widow remarriages are allowed. Divorcee can remarry just as widows can. Children of two sisters cannot marry because they are reckoned as brothers and sisters, even though their mothers are married off to different clans. The Kabuis have some established regulations centred around *mankat* or the bride-price. Some of the interesting and significant aspects are as follows : If a man divorces his wife without any fault on the part of the wife, the man will not get back the *mankat* given at the time of his marriage. If a woman takes up the initiative for divorce against the man's wish, the *mankat* will be given back to the man. If a man divorces his wife before he has paid off the *mankat*, he has to pay Rs. 62.5 which is half of the *mankat* for a girl. Similarly a divorcing woman will have to pay Rs. 30 for causing disgrace *i.e.*, *maithi* to the man if he has not paid off the *mankat*.

It will be pertinent to mention a few words of caution regarding marital laws of the Kabuis. Marriage rules and regulations involving *mankat* are still considered to be a delicate affair. Though the village elders' resolutions of 1947 are honoured and adopted by and large, they are not free from controversies. Minor differences sometimes crop up in individual cases, and as such prompt settlement of marital engagement depends very much upon discussions, counselling and compromise suitable to both the parties.

Death

The village is hardly a mile away from the Civil Hospital and as such its inhabitants can easily get medical facilities in case of sickness or injury. If home-treatment is preferred, the services of a doctor can be easily available. If the family is poor enough to engage a qualified medical practitioner, services of a local physician may be obtained.

If death of a sick person in the house is certain, preparation for the burial is made. Death takes place inside the house. Immediately after death takes place, preparation for the disposal of the dead begins. Generally, disposal of the dead takes place on the same day, but if the death occurs late at night and when the family of the deceased has to inform relatives living at distant places, the disposal of the dead takes place naturally on the following day. There is a general belief among the Kabuis that the soul goes to the land of the dead known as *Taroilam;* but there is no clear concept as to the myth or legend associated with *Taroilam.*

When death takes place, a small pit is dug in front of the death-bed and food (meat preparation) is placed inside the pit. It is believed that the dead carries the food on the journey to *Taroilam.* A village elder carries a *dao* on his shoulder and makes war-cries of "Ou!" and consoles the dead not to be afraid of evil spirits. The dead body is never cremated. There is no tradition among the Kabuis that their dead bodies were in the past cremated. It has been stated earlier that the village does not have common burial ground. The courtyards of individual houses serve as burial grounds of the households concerned. The disposal of the dead is done in the following manner. The dead body is washed and new clothes are put on. Thus well attired, the corpse is put in a wooden coffin. Some personal belongings like smoking pipe, *dao* drinking pot, etc. are also put inside the coffin. When the digging of the grave is completed, some four or five males carry the coffin towards the grave. The grave of the Kabuis is dug in a manner somewhat different from that of other communities. The depth of the grave is roughly six feet. At the lowermost depth of the northern side of the pit, a hole is dug out horizontally. This hole should be big and deep enough for the coffin to be pushed into. When the digging of the grave is completed a close male relative (*i.e.,* son, brother etc.) of the deceased will put *loukhamteng i.e.,* a piece of bamboo in the grave and will utter a few words of consolation which roughly mean thus: "All relatives are here. You must not be afraid of any one else. You go in peace to the land of the god". Uttering such words, the person has performed what is called *Wakheinaba*– farewell to the dead. After this, the coffin is taken down into the grave and it is slowly pushed into the horizontal hole with the legs first. When the entire coffin has been pushed into, the mouth of the hole is closed with some stones. The grave is then filled up and the mound of the grave is neatly prepared.

At the death of a person in the village, the whole village will observe *namungba* or *genna.* This observance is in honour of the deceased. On this day, the villagers will mourn the death by abstaining from daily works. If an outsider happens to remain in the village at the time of death, he is usually expected not to leave the village until all are purified and *namungba* is over. The purification of the household of the deceased and the persons participating in the disposal of the dead is performed in the following manner. A cup of rice-beer is placed on the verandah while in the courtyard, a bamboo of about four feet long is erected. The tip of the bamboo is incised into nearly a dozen pieces so that the tip may be expanded into a funnel shape. Upon this expanded tip a small earthen plate containing a mixture of two types of grass and roots of *vai* (botanical names not known) is kept. Every person who has participated in the funeral will take a few pieces of this mixture from the earthen plate and touch the body with them. He will then touch the rice-beer mentioned above with his fingers, and thus he becomes purified. Similarly, as for the purification of the whole village, a village elder holding a few leaves of *khagra* (botanical name not known) and tossing them will move from house to house declaring that *genna* is over.

In honour to the deceased, an annual feast called *Thaimai-kadimai* is given by the household in the month of *Wakching* (December-January). According to the convenience of the household, the feast is given on any day of the month. The food consists of rice, vegetables and meat etc. depending upon the means of the family. Dance, son and other merry-making are also resorted to especially by boys and girls. Fond of fun and mirth as they are, such merry-making may also continue for one or two days after *Thaimai-kadimai,* and expenses if any are borne by other households

who willingly subscribe to the amount. There is no specific time gap between the time of death and the performance of this rite. The death may take place in any month but this rite is performed in the month of *Kakching* only.

Unnatural death

Death by hanging or drawning, death at child-birth, death caused by diseases like Leprosy, etc. are regarded as unnatural deaths. In the case of such an unnatural death, the disposal of the dead is performed without any ceremony. The dead body cannot be buried at the courtyard of the house. It is buried at any suitable place outside the village boundary, and on behalf of the deceased no ceremony is performed.

CHAPTER III

ECONOMY

The economy of this village presents two facets of livelihood—one based on agriculture and the other on non-agriculture. It will be unthinkable for any part of Manipur where the people's economy is devoid of agriculture. Though agriculture is the mainstay of the inhabitants of this village too, all the households do not possess agricultural land to depend on.

As has been pointed out earlier, the village forms a part of Imphal. The space available to each household within the village is very much limited. At the most every household can maintain a small kitchen—garden where vegetables like mustard, cabbage, onion, brinjal, etc. can be grown for domestic consumption only. There is no agricultural land *viz.*, paddy-field within the village. The agricultural lands of the inhabitants of this village are mostly situated at Sawombung Village which lies some nine miles to the north-east of the village. The extent of agricultural lands possessed by the households of this village will be shown later on. It will be pertinent to mention here that the economy of this village is urbo-rural in character, though the prospect, if not in the near future, is towards being urban oriented. This is in tune with the environmental factors to which the village and its inhabitants are exposed. It has been stated elsewhere that the early settlers of this village were bandsmen of the king of Manipur, and when the size of their families grew up in course of time, it was quite natural for the inhabitants to take up different types of occupation at Imphal where there were amenities for such activities though not to an extent as they are today.

This village, though it comes under the jurisdiction of the Imphal Municipality, does not possess, all the basic amenities of urban life. Basically the characteristics associated with rural life still exist.

Out of 37 households, 11 households possess agricultural land, and the sizes of their holdings are shown below against the number of households possessing them :

Land in Acres	Number of Households
1	2
Less than 1	1
1 to 1·99	3
2 to 3·99	4
4 to 5·99	3

It is evident at a glance that support from land is not sufficient enough for the maintenance of the households. Since only 11 households possess land about 70 per cent of the households who are without any agricultural land have to depend heavily on other non-agricultural occupations for their livelihood. Besides, it is not possible for all the households to cultivate the fields themselves since the fields are located at distant places. They receive, like other land-owners of Imphal, what is locally called "lousal". That is, they engage cultivators to till their lands and in return they receive certain fixed quantity of the produce (*viz.*, paddy) every year. Under the prevailing practice in Manipur, the landowner receives 12 *pots* of paddy as "lousal" from the tenant cultivator per *pari i.e.*, approximately 2½ acres of land. A *pot* is a local standard of measurement for paddy and it is roughly equivalent to 60 kgs.

Leaving aside the agricultural fields which are partly an economic resource of some households, the village is poor enough in other natural resources on which the inhabitants can depend for earning regular income. With the exception of the residential areas, the village is devoid of forest pasture or any sizeable cultivable waste which could be made productive. Under this limited geographical situation, the economy of this village is closely interwoven with that of surrounding localities.

Workers and non-workers

The population of non-workers is considerably high. We may broadly classify those persons within the age of 14 years as non-workers. As our survey reveals, even boys and girls whose age is more than 14 years and who are attending schools are not working in order to support their families. The number of children upto the age of 14 years is 90 consisting of 46 boys and 44 girls. Coming to the higher age-group, those persons whose age is 60 years or more may also be regarded as non-workers in the sense that they have attained the age of retirement from active work, and their grown-up children will be supporting and looking after them. There are 5 such aged persons consisting of 3 males and 2 females. Thus, the total non-working population is 95 representing 50 per cent of the total population.

Occupation

For want of detailed information it is not possible to furnish the names of occupation in which all the males and females are engaged. The informants, however, have furnished the names of occupation in which they themselves and their fathers are/were engaged. In their replies, the informants have mentioned the occupations of their fathers even though they are no more. If we make a rough comparison between the occupations of the heads of the households and their fathers, some interesting aspects in the trend of occupation can be seen.

TABLE 4

Types of occupation held by fathers of respondents	Number of respondents	
	Males	Females
1	2	3
Government Sweepers	10	2
Government Gardeners	..	1
Cooks	1	3
Cobblers	1	1
Wage workers	2	..
Farmers	3	3
Not mentioned	3	7

From the above table itself we can gather a broad idea of the types of occupation in which the fathers of our informants were engaged. A little more than 77 per cent of them were engaged in non-agricultural occupations.

The following table shows the occupations of the heads of the households in this village :

TABLE 5

Showing the occupations of heads of household

Types of Occupation	Males	Females
1	2	3
Business	6	7
Government Service	6	..
Compounder/Physician	2	..
Domestic Servant	1	..
Carpenter	1	..
Labourer	..	..

Out of 37 heads of households, 3 males are not engaged in any specific work for supporting their families. They have passed the age of 60 years and have retired from active works. Similarly, another 10 women also are not engaged in any work of livelihood. They depend on their grown-up children who are engaged in different types of occupation in Imphal. What is significant in the above table showing the occupations of the heads of the households is that none is found engaged in cultivation.

During the post-war period, employment opportunities in various Government Departments have increased and educated persons of the village naturally get employment in these departments. As for the uneducated works like manual labour and employment in commercial concerns, etc. are what the town provides. It is a pride of the village that the eldest son of the village headman (Khullakpa) has received college education and he was working as a Sub-Deputy Collector under the Government of Manipur at the time of survey.

In taking up any type of occupation, there is no restriction on the basis of clan. Any person can take up any kind of job in which he or she is proficient. Thus, teaching, Government Services, business, etc. are the professions in which most of the working people of the village are found to be engaged. Agriculture is not the principal occupation of the villagers. Due to several environmental factors as mentioned already, most of the inhabitants of this village have to depend on non-agricultural occupations for their livelihood.

Livestock

The domestic animals play an important part in the economy of the village. The following table shows the position of livestock in the village

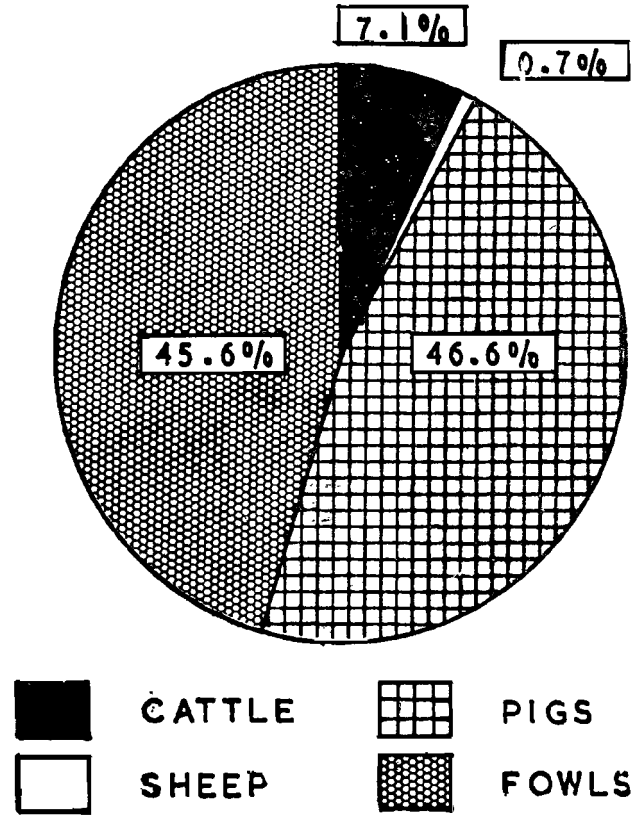
TABLE 6

Showing distribution of livestock

Items of livestock	No. of Households	No. of animals
1	2	3
Milch cattle	3	7
Draught animals	13	23
Goats and Sheep	1	3
Pigs	31	199
Ducks	4	12
Cock/Hen	31	183

It is seen from the above table that pigs and fowls are reared by a large number of households. The number of pigs is more than that of any domestic animal reared in the village. Poultry birds come second in number. There are 199 pigs and they form about 46.6 per cent of the total number of domestic animals—the total being 427. The percentage of the fowls stand at about 45.6. Excepting pigs and fowls other domestic animals are few in number.

PROPORTIONS OF DOMESTIC ANIMALS



Pigs and fowls come to the fore so far as economic contribution of domestic animals is concerned. Besides, these two varieties of animals are indispensable in a number of religio-social functions which require sacrifices. In ceremonies like marriage, funeral, etc. these animals are necessarily sacrificed. It may be of interest to note that the prices of domestic animals like pigs and fowls have shot up considerably high during these days. Depending on size and maturity, a full-grown pig costs about three hundred rupees. Similarly a hen or a cock which was sold at two or three rupees a few years ago is sold at double the previous price or more. Thus, pigs and fowls are precious to every household though very little care has been taken in rearing them. Minimum care only is taken in rearing the fowls. These are let loose during the day time and they too roam here and there in search of food. But with regard to pigs, some care is taken so that they are always well fed. However, there is no piggery in any well established manner within the village.

Weaving

Weaving is an important occupation of almost every woman in the village. All the households possess loin looms and when occasion arises, the women-folk weave the clothes at home. They do not have any special training in this craft but they learn it from their mothers and sisters through apprenticeship. Both fine and coarse types of clothes are woven and these are in most cases for domestic use only. Under some circumstances, one or two pieces may be sold to neighbours, but these are exceptional. The chief products are cotton shawls, female shirts, loin-clothes for males, thick cotton blanket etc. Weaving, if it is well organised and if the talents of the women-folk are properly exploited can become a useful occupation bringing regular income. But, the present position is different. Here, the women-folk weave for domestic use only because the home-made products are cheaper and more durable than those of the market.

Fishing

Fishing is not the principal occupation of any household in this village. Since the Imphal river is very close to the village, whoever wants to catch fish may do so in the river. When the river becomes shallow, women-folk cast their nets in their spare time only. Near the village there are some small marshy lands and ditches which become water logged during the rainy season. Fishing is also done at these places. The fish are of small size and are used for domestic consumption only. Fishing forms only an occasional and irregular feature of the occupation of the villagers, and it will not be worthwhile to give the number of households engaged in this type of occupation.

Indebtedness

It has come to our notice that all the households are not free from indebtedness. Complete picture of indebtedness is not available because the households are reluctant to disclose this aspect of their economy. However, from the Co-operative Society of the village, of which particulars are furnished below, some accounts of indebtedness are available. The members of the Co-operative Society receive loan from the Society. The amount of loan per head is only Rs. 100/- and the Society gives loan of the said amount to ten persons at a time.

Co-operative societies

At present, there are two Societies. They are (a) Kabui Naga Flaying and Leather and Bone Crushing Allied Industrial Co-operative Society Ltd., and (b) Kabui Women's Society. The former society was established in the year 1955-56 and it is now a full-fledged registered society. The building of the society is situated at the northern part of the village. There are 70 members in this society which is looked after in its day-to-day affairs by a Managing Committee consisting of one Chairman, one Secretary, one Assistant Secretary, one Supervisor, one Cashier and two members all elected by the members from among themselves. The Society received a little over nine thousand rupees from the Khadi Commission, Bombay in the year 1963-64 as financial assistance. In the year 1964-65 similar assistance to the tune of Rs. 1,500/- was received from the local Government. Since that year no financial assistance was received from outside.

The main function of this society, as its name indicates, is to exploit the market that the various byproducts of dead cattle may have. The society earns income from the dead cattle in four items *viz.*, hide, meat, fat, and bone-powder. All these products are sold locally without facing any difficulty. The Society offers loans to its members only. The value of the loan is Rs. 100/- only and the interest thereon is Rs. 2·25 per month.

The average annual income of the society is about two thousand rupees. The details of expenditure are not available, but the items of regular expenditure are few. The Chowkidar of the Society receives Rs. 50/- per month, while another labourer earns Rs. 3/- per cattle (Rs. 1·50 for bringing a dead cattle to the

society's premises, and Rs. 1·50 for flaying the cattle). There is no fixed expenditure on tanning, bone-crushing etc. The amounts given to trained hands for tanning, bone-crushing etc., vary from time to time depending on the volume of work to be done.

The other Society *viz.*, Kabui Women's Society started functioning since 1963. But this society has no building of its own and has not been registered yet. Regular meetings concerning the activities of the Society are held at the house of its Secretary. There are 67 members, and the Managing Committee consists of one Chairman, one Secretary, one Assistant Secretary, one Cashier, two Supervisors and six members—all elected by the members from among themselves.

This society does not get any grant or financial assistance from outside. The main source of income is from the admission fee of 50 paise per head and monthly subscription of 10 paise from every member. In 1964 the Society managed to purchase a sewing machine and engaged a tailor on a monthly pay of Rs. 60/- per month to impart training in tailoring to the women-folk of the village. The society receives regular orders for stitching and the annual profit from this undertaking is about Rs. 120/-. During this year, the Society has spent about Rs. 400/- on timber and other materials for constructing a building of its own. As soon as this Society has got a building, it has a plan for imparting training in weaving and other allied activities.

Aspirations

When asked 'What kind of work would you like your son to do?', 32 households have given different answers while 5 households have not given any definite answer. A large majority of them have expressed their desire to have their sons in the government service. The following table shows the distribution of the households according to the nature of work they want their sons to do :

TABLE 7

Showing the distribution of households according to their choice of work for their sons

Choice of work	Number of households
1	2
Government Service	25
Medical	2
Contractor	1
Any good job (Not specified) . .	4

It has further come to our notice that the majority of the households have little idea as to what industry will be lucrative for the households concerned. Only 8 male and 5 female respondents or about 40.5 per cent of the total have given definite answers regarding the kind of industry they think beneficial for them if installed in the village. Details are shown below :

Lucrative industries if installed in the Village	Number of respondents	
	Male	Female
1	2	3
Handloom and Khadi . . .	1	2
Tailoring	3	2
Handicrafts	2	..
Carpentry	1	..
Leather works . . .	1	..
Oil pressing	..	1

CHAPTER IV

SOCIAL AND CULTURAL LIFE

At the time of survey in 1962 the population of Minuthong Kabui Village was 190 persons consisting of 96 males and 94 females. In the absence of separate population figures for this village for the previous censuses, the trend in the growth of population for this village cannot be shown here. Further the density of population cannot be shown since we do not have the area figure of this village.

Sex ratio

At the time of survey, there were 96 males and 94 females. Thus there are 979 females to every 1000 males and this feature does not conform to the general sex-ratio of Manipur where the number of females is more than that of males. The disparity of the sexes in this village is mainly due to the fact that the number of males born is more than the number of females born. There are 26 males and 15 females in the age-group 0-4 years. In the age-group 5-14 years the number of females is higher than that of males, but in the age-group 0-14 years, there are 46 males and 44 females, while in the age-group 0-19 years there are 55 males and 46 females. However, in the age groups of 45-49 years, 50-54 years and 55-59 years, females outnumber males. Details are shown in the following table :

TABLE 8

Showing population by age-groups

Age-group (years)	Total population		
	Persons	Males	Females
1	2	3	4
All Ages . . .	190	96	94
0— 4	41	26	15
5— 9	28	12	16
10—14	21	8	13
15—19	11	9	2
20—24	17	9	8
25—29	13	6	7
30—34	16	8	8
35—39	10	4	6
40—44	10	4	6
45—49	6	2	4
50—54	8	2	6
55—59	4	1	3
60 & over . . .	5	3	2

90 persons or 47.4 per cent of the total population belong to the age-group 0-14 years. Population in the age-group 0-14 years is the highest and that in the age-group 5-9 years comes second. If we put persons aged 20 years and above under adult population, 89 persons or about 46.8 per cent will represent the adult population. Though the population structure shows a fall from the lower age-group to the higher age-group, the decline is irregular and not steeply pyramidal.

Size and composition of households

The table 9 illustrates the size and composition of the households of this village.

In this village there is no household consisting of one person only. The households are of various sizes ranging from 2 persons to 10 persons and above as the occupants of the households. Households consisting of 4-6 persons are the most numerous, and households consisting of 2-3 persons come second. But so far as size of population is concerned, the number of persons in households of 4-6 persons each is equal to the number of persons in households of 7-9 persons each. There is only one household consisting of 10 persons and it has 5 males and 5 females. The average size of a household is 5·1 persons.

Marital status

The table 10 illustrates the marital status of the population according to various age-groups.

It is discernible from the table that out of 190 persons, 114 persons or 60·1 per cent are unmarried, 56 persons or 29.4 per cent are married, and 19 persons or 10.0 per cent are widowed, One person is found to have been divorced or separated at the time of survey. Out of the unmarried persons, 101 persons or 89.4 per cent belong to the age-group 0-19 years. 9, 2 and 2 of them are in the age-groups 20-24, 25-29 and 30-34 years respectively. No case of unmarried male is found after reaching 30 years of age. As for the females, excepting one under age-group 30-34, all are married before attaining the age of 25 years.

TABLE 9

Size and composition of households

Total No of HH	Size of households														
	Single member			2–3 members			4—6 members			7—9 members			10 members and above		
	HH	M	F	HH	M	F	HH	M	F	HH	M	F	HH	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
37	..	..	..	11	12	14	15	38	39	10	41	36	1	5	5

TABLE 10

Age and marital status

Age-group (Years)	Total population			Never marrried		Married		Widowed		Divorced or separated	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	190	96	94	66	48	28	28	2	17	..	1
0—4	41	26	15	26	15	..	..	..	..	..	..
5—9	28	12	16	12	16	..	..	..	..	..	..
10—14	21	8	13	8	13	..	..	..	..	..	..
15—19	11	9	2	9	2	..	..	..	..	..	..
20—24	17	9	8	8	1	1	6	..	..	..	1
25—29	13	6	7	2	..	4	7	..	..	..	..
30—34	16	8	8	1	1	7	6	..	1	..	..
35—39	10	6	4	..	..	6	2	..	2	..	..
40—44	10	4	6	..	..	4	5	..	1	..	..
45—49	6	2	4	..	..	2	..	..	4	..	..
50—54	8	2	6	..	..	1	1	1	5	..	..
55—59	4	1	3	..	..	1	1	..	2	..	..
60 and over	5	3	2	..	..	2	..	1	2	..	..

Age at marriage

The following table shows the age at marriage of all the ever-married persons in the village :

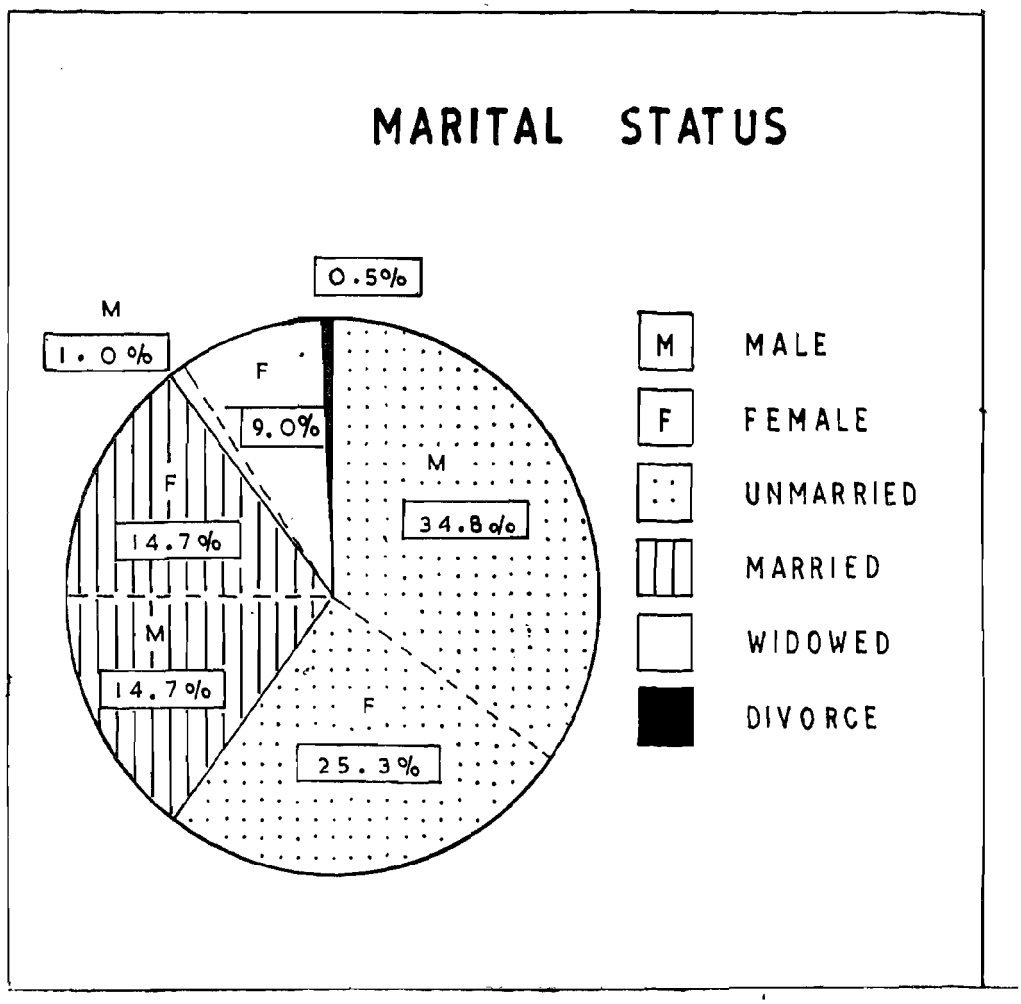
TABLE 11

Showing the age at marriage

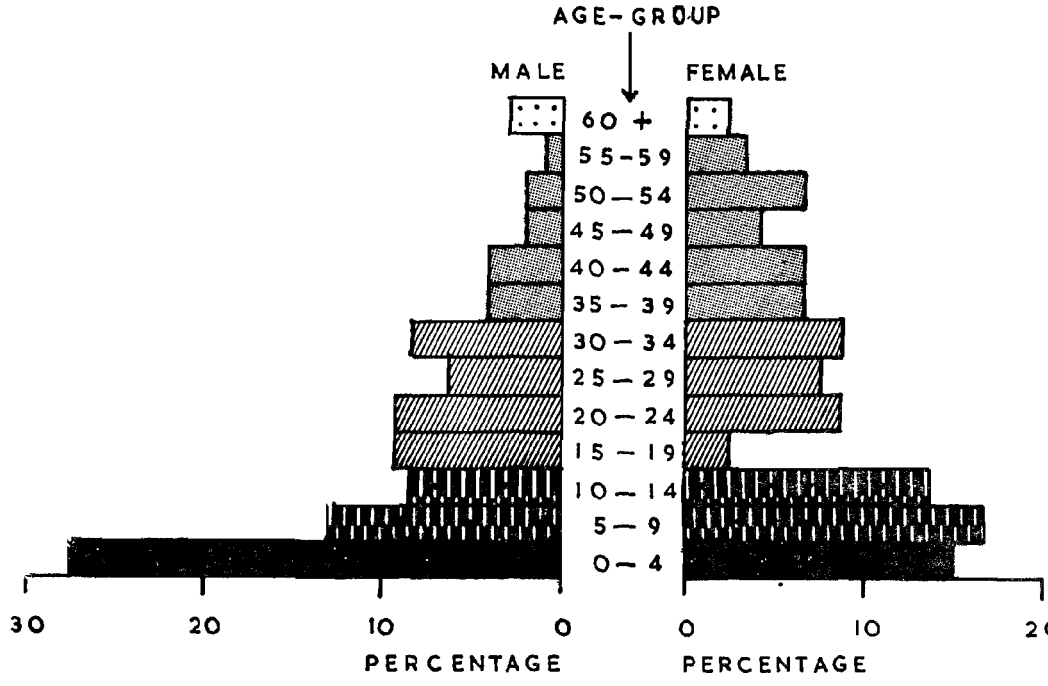
Age at marriage (years)	Number of ever-married persons		
	Male	Female	Total
1	2	3	4
13	..	1	1
15	..	6	6
16	..	8	8
17	1	5	6
18	1	7	8
19	1	5	6
20	6	11	17
21	1	1	2
23	4	..	4
24	4	..	4
25	8	..	8
26	..	1	1
27	1	..	1
30	2	..	2
32	..	1	1
35	1	..	1

It is discernible at a glance that marriage of girls takes place from the age of 13 years. The highest number of marriages of females takes place at the age of 20 years. From 13 to 16 years of age the number of ever-married females is 15 and they form about 32.6 per cent of the total of ever-married females. About 63 per cent or 29 females are married between 17 and 21 years of age. As will be evident from the above table, no marriage of females takes place beyond the age of 21 years, excepting two stray cases—one each at the age of 26 and 32 years.

Coming to the ever-married males, no marriage is found to have taken place before attaining the age of 17 years. All the marriages take place between 17 and 35 years of age. However, no case of marriage is found at the age of 22, 26 28, 29 and 31-34 years. There are 8 marriages at the age of 25 years, and this is the highest figure. The second highest figure is found at the age of 20 years with 6 cases. Between the ages of 23 and 25 years, there are 16 cases of marriage which form about 53.3 per cent of the total number of ever-married males.


MARITAL STATUS
0.5%
M
1.0%
F
9.0%
M
34.8%
F
14.7%
M
14.7%
F
25.3%
M
MALE
F
FEMALE
UNMARRIED
MARRIED
WIDOWED
DIVORCE

SEX AND AGE STRUCTURE



OLD MEN AND WOMEN

MIDDLE AGED MEN AND WOMEN

YOUNG MEN AND WOMEN

BOYS AND GIRLS

INFANTS

The total number of ever-married persons is 76 consisting of 30 males and 46 females, and their percentages are 39.5 and 60.5 respectively. A large number of marriages of females occurs between the ages of 15 and 20 years; and as for the males, a large number of marriages occurs between the ages of 20 and 25 years. Hence, it is between the ages of 15 and 25 years that about 85.5 per cent of ever-married persons are formed.

When we examine the table on the ever-married persons, it is discernible at a glance that in the past women are found to have been married even at the age of 13 years. From the age of 15 years onwards, marriages of females are found in large numbers. But, if we study this table on the ever-married persons *vis-a-vis* the table No. 10. On marital status, some change may be observed with reference to the age at marriage. Table No. 10 shows that no marriage of either male or female takes place before attaining the age of 20 years, and the general tendency among both males and females is to postpone matrimony until boys and girls complete their education. Even if the girls are uneducated, it is the desire of the parents to postpone the marriage of their daughters until they cross their teens as far as possible. The spread of modern education and urbanisation are considerably responsible for causing a general awareness among the inhabitants that early marriage is detrimental to the health of the girls in particular.

In table No. 10 the number of married persons under different age-groups had been shown. The following table shows the percentage of married persons within the different age-groups:

TABLE 12

Showing the percentages of married persons in various age-groups

Age-group (Years)	Number of persons	Number of married persons	Percentage of married persons with the age-group
1	2	3	4
0—19	101	..	..
20—24	17	7	41
25—29	13	11	85
30—34	16	13	81
35—39	10	8	80
40—44	10	9	90
45—49	6	2	33
50—54	8	2	25
55—59	4	2	50
60 & over	5	2	40

The percentage of married persons in the age-group 40-44 years is the highest. It is more than 70 in each of the age-groups of 25-29, 30-34 and 35-39 years. In the age-group 55-59 years, the percentage of married persons is 50 while in other age-groups, the percentages are below fifty.

Among the widowed persons, there are two males who have attained the age of 50 years and more. There are 17 widows, and out of them 3 widows are within the marriageable age, that is, all are below 40 years of age. Nearly 53 per cent of the widows are found between 45 and 54 years of age.

Literacy and education

No accurate data are available to show the number of literate or educated persons under different age-groups. It will not be possible to present the position of literacy in this village on the basis of the number of school going children, though it may reflect some trend of the progress made by the people in the field of education.

TABLE 13

Showing the number of students in the households.

Number of students		Number of households having male and female students	Number of households having male students only	Number of households having female students only
M	F			
1	2	3	4	5
28	25	8	9	6

Out of 37 households in the village 23 households have school going children. The total number of students is 53 consisting of 28 boys and 25 girls, and they form about 27.9 per cent of the total population. Out of the 28 boys one is a college student. Among the girls, no college students are found. The amounts of money spent by the households in the education of their children vary from Rs. 15 to Rs. 300, and the distribution of households under different amounts of expenditure is shown below :

Amount spent last year

Amount (Rupees)	No. of households
1	2
15	2
20	2
25	1
30	3
50	1
60	2
100	1
120	2
150	1
180	1
300	1

Only 17 households have furnished amounts of expenditure.

Out of the 17 households, 9 households or about 53 per cent spent from Rs. 15 to Rs. 50 last year for the education of their children and the amount spent by the remaining 8 households vary from Rs. 60 to Rs. 300. Households spending Rs. 300 are the highest.

Educational institution

The village has one Government Lower Primary School only which was established in October, 1937. The school has 3 teachers. The school building is located at the northern end of the village. It has C. I. sheet roofs and white-washed mud-walls. The building faces the south.

Village organisation

The village elders, specially the males, take the major responsibility of maintaining the peace and security of the village. It is also their responsibility to see that the age-old customary laws and practices are not violated by the inhabitants. Thus, in order to look after the various facets of life in the village, the village has a headman known as *Khullakpa*. Under him there are two elders known as *Khunbu* and *Luplakpa*. In various matters concerning the interests of the village all the three work together being assisted by other village elders. But there are some specific duties, though minor of *Khunbu* and *Luplakpa*. It is the duty of the *Khunbu* to see that no dog climbs upon and no kite sits on the roof of dwelling house. Kite is a rarity in Imphal and it is almost an impossibility on the part of a dog to climb upon a roof. As regards the special duty of *Luplakpa*, he performs a simple ceremony known as *Phougouba* during the month of *Sajibu* (March-April) for good harvest by sacrificing a pig and a cock.

There are customary regulations regarding clan affiliation of the village headman and his assistants like *Khunbu* and *Luplakpa*. Customarily the village headman or the *Khullakpa* belongs to the Kamei clan. Headship should go to a senior man from the Kamei clan. If no suitable person is found from the Kamei clan, the villagers will elect a person from other clans to be the headman of the village. Both *Khunbu* and *Luplakpa* belong to Golmei clan and these offices are not hereditary.

The headman, *Khunbu, Luplakpa* and other village elders constitute what is called *Pai*, or the village Council. There is no regular meeting of the *Pai*. The members of the *Pai* meet together when occasion arises. The matters generally dealt with are religio-social *e.g.*, cases like elopement, divorce etc. In case of some problem of common interest like general election, or a circular from the Government, the members of the *Pai* sit together and take decision.

As far as the customary practices are concerned, the opinions of the educated people of the younger generation may not carry much weight, and they have to obey the elders. But in other matters, opinions and views put forward by the educated group are respected, if reasonable.

Family structure.—Family plays an important role in the socio-economic life of this village. Both males and females play vital roles in the village. Generally the oldest person of the family, whether male or female, manages the household affairs till his or her death even after sons and grandsons have grown up and attained maturity of judgement. In the village, out of 37 households 21 households or 56.7 per cent are simple, 12 households or 32.5 per cent are intermediate and 4 households or 10.8 per cent are joint. As a general rule, the youngest son takes the responsibility of looking after the old parents.

Inheritance of property.— Only the sons inherit the property after the death of the father. All sons get equal shares and no share is given to the daughters. However it has come to our notice that out of 37 persons interviewed, 2 expressed their desire to give a share of the ancestral property to the daughters also.

General awareness of people.—The inhabitants of this village, living in the urban area of Imphal, are well-informed of the common daily happenings concerning their life. Out of the 37 households 9 households or 24.3 per cent read newspaper almost daily.

Family planning. Some important informations have been collected in order to know the attitudes of the people towards family planning. From the informations, it has come to our notice that males and females of this village take different attitudes towards family planning and the desirable size of households. Details are shown in the following tables :



An educated man of the village
(Courtesy: Abung Longmei)



Khullakpa or Headman of the village
(Courtesy : Abung Longmei)

TABLE 14

Information and attitude towards family planning with reference to the number of sons and daughters in the households

Community	Number aware of family planning centres	Number wanting more children: Have more than 3 sons in the household	Have 1—3 sons	Have no son	Have no daughter	Have no children	Number wanting no more children: Have more than 3 sons in the household	Have 1—3 sons	Have no son	Have no daughter	Have no children
1	2	3	4	5	6	7	8	9	10	11	12
Kabui . .	Nil	2	11	2	6	Nil	2	16	1	8	3

TABLE 15

Attitude towards family planning with reference to the duration of marriage

Community	Number wanting more children, duration of marriage being: Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	Number wanting no more children, duration of marriage being: Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years
1	2	3	4	5	6	7	8	9	10	11
Kabui	8	4	3	1	2	2	4	3	Nil	Nil

TABLE 16

Attitude towards family planning with reference to the age (years) of the head of the household

Community	Number wanting more children, age of the head of household (male) being: Above 50	41—50	31—40	21—30	20 or less	Number wanting no more children, age of the head of household (male) being: Above 50	41—50	31—40	21—30	20 or less
1	2	3	4	5	6	7	8	9	10	11
Kabui	1	2	4	3	Nil	4	3	4	Nil	Nil

TABLE 17

Attitude towards family planning with reference to the age (years) of the child bearing women

Community	Number wanting more children, age of the child bearing women being: Above 40	36—40	31—35	26—30	21—25	16—20	less than 16	Number wanting no more children, age of the child bearing women being: Above 40	36—40	31—35	26—30	21—25	16—20	Less than 16
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Kabui . .	10	3	2	2	Nil	Nil	Nil	12	3	3	1	Nil	1	Nil

The number of persons wanting no more children is more than the number of persons wanting more children. 22 persons or about 59.5 per cent want to have no more children while the remaining 15 persons want to have more children. It will be discernible from Table 14 that there are 27 households having children with 3 sons each at the maximum. Out of these 27 households 14 households have sons only. Out of these 27 households 11 households (including 6 households having sons only) or about 29.7 per cent of the total expressed their desire to have more children while the remaining 16 households (including 8 households having sons only) or about 43.2 per cent of the total did not want to have more children.

With reference to the age of the male respondents (Table 16) out of 9 who want to have more children, 4 or 44.4 per cent are between 31-40 years of age. In the same age-group there are 4 persons (or 30.9 per cent) out of 11 who do not want to have more children. Out of 37 child bearing women, 17 or about 46 per cent have expressed their desire to have more children and among these who are desirous to have more children 10 or 58.8 per cent are above 40 years of age. On the other hand, 20 women or 54 per cent of the total do not want to have more children, and of them 12, or 60 per cent are above 40 years of age, and 6 or 30 per cent are in the age-group 31-40 years of age. The number of persons wanting "more" and "no more" children increases with the increase in the duration of their marriage. Out of 18 persons who want to have more children 8 or 44.4 per cent have been married for over 20 years, while 12 persons out of 19 who do not want to have more children have been married for over 20 years have expressed their desire to have more children while another 7 persons with the same duration of married life have answered in the negative. It is to be noted here that there is no family planning clinic in this village.

Village youth club

The village has a Youth Club established in 1947 and the club building was constructed near the main entrance of the village. The building has approximately 20′×15′ ground area having mud walls and thatched roofs. But in 1965 the club building had C. I. Sheet roofs. The general functions of the club are to organise games and sports among the village boys and girls and to participate in educational activities.

Religion and festivals

The inhabitants of this village profess the religious faith of their forefathers. The people are not idol worshippers. No temples are built for their deities. Their supreme god is *Lagang*; and *Kaipi Bambu* and *Kaiba Bambu* are regarded as deities of the village boundaries *Kaipi Bambu* is assigned to the north and *Kaiba Bambu* to the South. The ancestral or household deity is known as *Keirao*. The Kabui pantheon is very elaborate, and they have a number of benevolent and malevolent spirits for many a natural phenomenon like earthquake, hailstorm etc. *Lanpui* is the god of wealth. *Digung* is the god of Earth and *Napsinmei* is the god of food. Similarly god of Fire is called *Maigung* and god of wind *Pongung*. Earthquake is believed to have been caused by another god *Banglagung*. Evil spirits like *Lamra* and *Kanmei* are feared most as they are always out in search of human prey. *Kanmei* roams in the woods. As far as religious beliefs and practices are concerned, the inhabitants of this village pay due respect to their religion. No household has accepted Christianity or any other faith. Since the village is situated in Imphal and its inhabitants come in constant contact with the Manipuris, some influence of the Manipuris upon their religious belief can be seen. For example, the villagers acknowledge the Manipuris domestic god *Sanamahi* as one of their gods.

The Kabuis are fond of festivities and they have practically a festival for each month of the year. But the inhabitants of this village do not celebrate all the festivals of their community, probably because, living in town and engaged in various occupations they find little time and are less enthusiastic for frequent festivals. They however, observe at least a few festivals which are considered indispensable in a year, and the expenses involved are generally contributed by all the households. The following are the festivals observed by the villagers :

Gam-Ngai

This festival is celebrated for five days in the Manipuri month of *Wakching* (December-January). On the first day, pigs and other animals are killed and these are cooked to be served to the villagers. On this day, very early in the morning, the village priest and a few elders will go to the places of *Kaipi Bambu* and *Kaiba Bambu*—the two deities who are revered as guardians of the village boundary. Offering of prayer to *Kaipi Bambu* first and then to *Kaiba Bambu* is performed by the priest for the welfare of the villagers during the year. At the place of *Kaipi Bambu*, a piece of plantain leaf is placed and the priest sits beside the leaf. Holding a knife in hand he cuts a piece of ginger into two and places one piece on the plantain leaf while the other half is kept on the blade of the knife and he jerks the knife so that the piece of ginger may fall upon the other half. The piece of ginger



The Club building

may fall upon its other half or by its side on the plantain leaf or even on the ground. The priest studies the good or bad omen according to the manner in which the piece of ginger falls. A similar function is performed at the place of *Kaiba Bambu*. Every person will bring cooked rice from their respective houses while the meat is served from the common stock. In the evening sports and games of the boys take place.

The second day of the festival is known as *Tamjanba* and it is a special day of the boys and the girls. In the evening of this day song competition between boys and girls take place. Singing several traditional songs, talented boys and girls bring to life again the ancient tradition of the Kabuis.

The third day which is called *Napteng* day is also a special day of the boys and the girls. On this day, in the evening, groups of boys and girls will dance and sing in front of every house and the householders will give some amount of money (say Rs. 5 or 10) and keep a pot of rice-beer and *Singju* (salted preparation of green vegetables and dry fish) for the party. After the dance, they drink and eat at the house. The money collected from the households is handed over to the leaders of the party.

The performance on the fourth day is similar to the one performed on the third day. Here, instead of the boys and the girls dancing and singing in front of each house, the married women, forming a team themselves, will dance and sing in front of every house and each household will offer some amount of money and keep a pot of rice-beer and *Singju* for them to consume. On this occasion, the money collected will go to their leader.

On the fifth or the last day, old folks talk about the affairs of the festival and all spend the day eating, drinking and gossiping. The house-to-house collection of money becomes the fund of the festival and expenditure involved in feasting is met from this fund. During the period of the festivities all the inhabitants of the village are expected to fully participate and make the festival a most successful one. Therefore when a group of boys or girls are singing or dancing outside, all will give audience to the function and no one should idle himself lying on bed or remaining inside the house.

Nanu

The festival is held in the month of *Lamda* (March-April) for one day. In this festival, all the children born in that year get their ears bored by an elderly person with the help of a needle and thread. After the piercing of the ear-lobes, the thread is tide to make a small ring and is left there. The ceremony is performed in the following manner. Some three or four old women go to the river in the early hour of the morning in order to fetch water. They take with them a *dao* and a lance. The water is filled in some *tumbas* (rind of gourd). When they return back, they will stop in front of the house of every child for whom the festival is held. Two women will enter the house and give some water for washing the face of the child. If the child happens to be a boy, one of the women will carry a lance; if the child is a girl, a *dao* is taken inside the house. A lance denotes manhood while a *dao* is a symbol of womanhood. Every child's family will bring cooked food of various preparations, and indigenous salt-cake and rice-beer to the place where the old women assemble. These preparations are consumed by the village elders. The headman of the village or in his absence, the *Khunbu* will come out in front of all and will pray for the longevity of the children. After this an elderly person performs the ear-boring and during that period boys and girls make shouts and noise in order to distract the attention of the children. After the ear-boring is over, old men and women sing and dance at the courtyards of those households whose children get their ears bored. The day is thus spent in a joyful mood of relaxation.

Tungai

This festival is generally held on full-moon day in the month of *Langban* (September-October). The main purpose of the festival is to enjoy on account of village uplifting activities like road-making, bridge-building, etc. performed during the year. In addition to song and dance performed by boys and girls, the important item of the festival is what is known as *Maiba Chingba*, in which a group of boys go from house to house and produce fire by putting in friction a cane-wire or a thin bamboo split around a dry log of wood. A member from every house obtains fire produced in this manner with the help of some combustible substance like cotton. Fire thus received is taken inside the house and kept near, or if possible, under the pot containing uncooked rice. The boys receive rice-beer and eatables from every house they visit.

Now-a-days, the coming of a festival is usually heralded by playing film songs through the loud-speaker. Fond of fun and festivities as the people are, festivals meant for one day are very often continued for two days or so, and expenses are equally borne by the households.

Ceremonial Sacrifices

The socio-religious life of the inhabitants of this village is often associated with ceremonial sacrifices. Sacrifices are indispensable in every major function—whether it be a marriage or a funeral. Of all the ceremonial sacrifices, the most significant and important one is what known as *Baloo*. This is usually performed individually, but because of the heavy expenses associated with this ceremonial sacrifice, every person cannot perform *Baloo*. Only a few wealthy persons had performed *Baloo* in this village in the past and during the recent years none has performed this ceremonial sacrifice. The main theme of this sacrifice is that if a person performs *Baloo*, his soul will go to heaven. But the social aspect is that such a person is considered a great man; and he is honoured and respected in the community. The performance of *Baloo* continues for a number of months. Usually it begins from the month of *Ingen* (July-August) and comes to an end in the month of *Poinu* (November-December). It is in the first and last months that all the major items of *Baloo* are performed. In other months, boys and girls are busy learning traditional dance and music under the tutorship of experts and the households of the village are also engaged in some preparatory work or other connected with *Baloo* in addition to the usual domestic works.

The particulars of this sacrifice are too numerous to be described in detail. To describe *Baloo* briefly, there are six major items or stages to be performed.

First, the village priest worships all the gods and goddesses of the Kabui pantheon and sacrifices pigs in honour of the deities.

Second, the village priest declares that so-and-so is performing *Baloo*.

Third, villagers work at the paddy field of the man performing *Baloo*.

Fourth, rice-beer is prepared by men and women.

Fifth, sacrifice of one *mithun*. This is the most significant item of *Baloo*. The sacrifice is performed in the following manner. The sacrificial pillar or altar is erected in the courtyard of the man performing *Baloo*. It is a wooden post of about 7 feet long having four sides. There are small drawings of human figure, horns and *daos*. There is a small hole a little below the middle of the post. A full-grown *mithun* which has got beautiful horns and which is free from disease is tied to the post with a rope in such a way that the rope passes through the hole of the post. The priest will perform omen-taking ceremony and will declare names of two persons supposed to have been chosen by the gods for performing the sacrifice of the *mithun*. Well attired in ceremonial dress, the two persons stand by the side of the *mithun* holding a sharp and bright *dao* in their hands. The first person will not kill the *mithun* but will simply touch the neck of the *mithun* with his *dao*. The second person will chop the neck of the animal, but, only the first person will be customarily recognised as the sacrificer of the animal even though he does not kill the animal himself. The skull of the animal is hung up on top of the pillar by way of public declaration that so-and-so has performed *Baloo*.

Sixth or last, there will be ceremonial dance by boys and girls. and songs by the old folks.



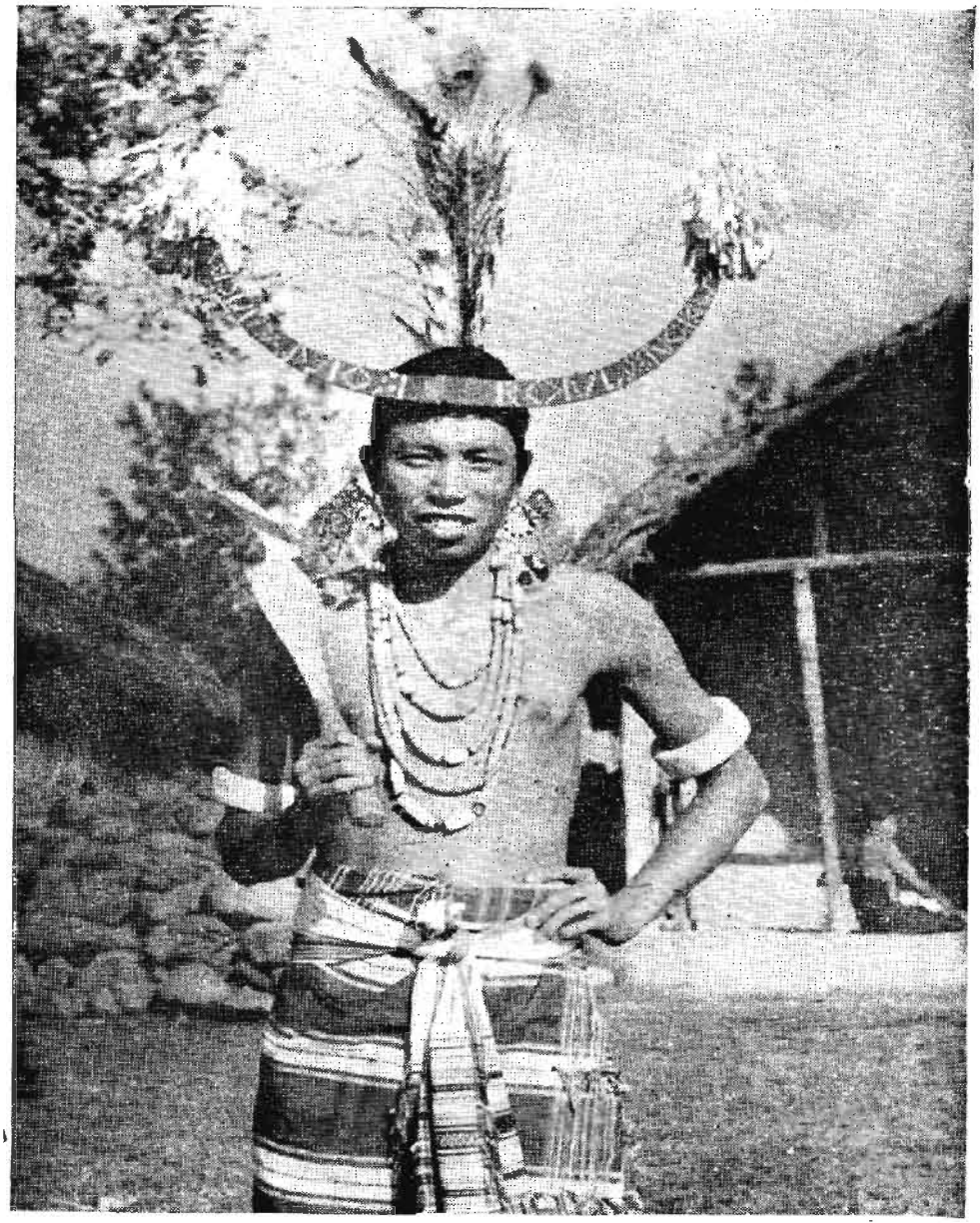
The village priest and his wife



A young mother fondling her baby
(Courtesy: Abung Longmei)



A group of boys and girls displaying their dance



A village youth in traditional dancing costume



A village girl in her traditional dancing costume



The village priest sacrificing a fowl



The Altar-post with the skull of the sacrificed animal (frontispiece)

CHAPTER V

CONCLUSION

In the absence of detailed and relevant data of socio-economic life of the people, their attitudes and opinions for the earlier years, it will be difficult to make an assessment of the extent of social change that has taken place in this village. Under these circumstances, the primary object of investigation is to record the general socio-economic life of the people and other changes as observed during the survey conducted in this village.

Situated in Imphal town the inhabitants of this village have come in constant contact with the Manipuris and other communities in their daily life. Mastery over the Manipuri language and the fluency of the speech they have achieved are of considerable significance so far as mutual understanding between them and the Manipuris (who do not understand Kabui Speech) is concerned.

The inhabitants of this village do not experience the absence of educational facilities. Boys and girls can join any school or college in Imphal. Living in Imphal town and having been brought up in an urban environment, the inhabitants of this village are not impervious to adopting modern ways of living. As regards apparels, for instance, males often wear western clothes like pants, bushshirts, coats and leather shoes. They use mill-made clothes and machine-stitched garments. As for female costumes, skirts woven at their looms with mill-made yarns are traditionally used. Among the womenfolk of the younger generation, use of brassieres, blouse and sandals is not new. Silk and nylon clothes are also popular among them. Bicycle, torch, chair, Hurrican lamp, etc. have become necessary domestic articles and their demand is constantly increasing.

The average inhabitant of this village has changed his outlook of life from that of a small group to that of a member of a large group. To improve the living condition of the household and to be economically and educationally well placed, if not in other aspects of life, are the general desire of the inhabitants of this village.

APPENDIX I

SOCIO-ECONOMIC SURVEY, 1960-61

Census 1961 **Name of Sub-division**.....

HOUSEHOLD SCHEDULE

Name of Administrative Unit.....

Name of Village .....

Number of Village on the list.....

1. Serial No. of Household .....

2. (a) Name of Head of Household .....
   (b) Sex .....
   (c) Age .....
   (d) Caste or Tribe .....

3. Composition of Household, including Head :

Sl. No.	Name	Sex	Relation-ship to Head	Age	Marital status	Age at marri-age	Whether solely responsible for the maintenance of the family	Whether partly responsible for the maintenance of the family
1	2	3	4	5	6	7	8	9

A. Duration of Residence

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

(b) Any annals connected with the settlement of the family in the village ?

(c) If the head of household has migrated to this village together with the household, where was his ancestral home ?

(d) Can the family be linked up with any of the "khunthokpas" (Migration) of Manipur ? If so, with what ?

B. Religion

5. (a) Religion . . . . . .

(b) Sect . . . . . .

(c) Tribe or Caste . . . . . .

(d) Sub-tribe or Sub-caste . . . . . .

(e) What is your *Gotra* ? . . . . . .

(f) Do all the members of the Household follow the same religion or different religions ?

6. (a) Is there a deity or object of worship or a sacred plant in the house ? (Answer Yes/No).

(b) If "Yes" where is the deity or object of worship located in the house ?

(c) What is the name of the deity or object of worship or sacred plant and what is the form of worship ?

(d) Is that deity worshipped by other families also ?

(e) How did the family become amenable to the worship of the deity ?

(f) Does the household believe in the efficacy of prayer ?

7. Do you know that untouchability in any form has been prohibited under law ? (Answer Yes/No).

8. Do you agree that the prohibition of untouchability is commendable ? (Answer Yes/No).

9. Is eating of meat prohibited by the religion of the household ?

C. Society

10. (a) Does the household have "Yek" *i.e.*, "Salai" group of kindred in which marriage is prohibited ? (Answer Yes/No)

(b) How many "Salais" does the family know ?

(c) Has any marriage in contravention of caste or tribal law taken place in this household ? (Answer Yes/No).

(d) If such marriage has taken place give details about the marriage.

(e) With what castes or tribes would marriage be desirable in the household ?

(f) Was money given to the bride on the occasion of the marriage of any son ? (Answer Yes/No).

(g) Was dowry received on the occasion of the marriage of any son ? (Answer Yes /No. If Yes, mention amount).

(h) Was dowry given on the occasion of the marriage of any daughter? (Answer Yes/No. If yes, mention amount).

(i) Was money received from the bridegroom on the occasion of the marriage of any daughter ? (Answer Yes/No. If Yes, mention amount).

(j) Does the son start a separate kitchen as soon he is married ?

(k) Where is the marriage generally held for the son of the household ?

(l) Where is the marriage generally held for the daughter of the household ?

(m) Who is to choose brides for the sons of the household ? (Answer parents or the sons).

(n) Does the household observe any period in the year for the marriage of their son/daughter ? (Answer Yes or No).

(o) Does the bridegroom of the household send any present to the bride before the marriage ?

(p) Is the household patriarchal or matriarchal ? . . .

11. (a) Was there any divorce in the household ? . . .

(b) If so, did the divorce entail litigation ? . . . . . .

(c) How was the divorce finalised ? . . . . . .

(d) Is Polygamy known to the family (Answer Yes or No). .

12. Do you know that there have been changes in recent years in Hindu Marriage Act ? (Answer Yes/No. If "Yes" what do you think of the salient features of the Hindu Marriage Act ?)

13. Is there any objection to contract marriages for persons of the household with persons of the same social and economic status as theirs but belonging to the following communities? Mark (√) against the names of the communities, against which you have no objection.

1	Christians.	10	Nagas.
2	Muslims.	11	Europeans.
3	Hindus.	12	Burmese.
4	Tribal.	13	Nepalis.
5	Yaithibi.	14	Khasia.
6	Dhobi.	15	Chinese.
7	Hazam.	16	Bengalis.
8	Scheduled Caste.	17	Sikhs.
9	Kukis.	18	Marwaris.

14. (a) How is the dead body of any member of the household disposed of ?

(b) Is there any ceremony after the demise of any member of the household ?

15. (a) Is any ceremony held at the birth of a baby in the Household ? (Answer Yes or No).

(b) If so, what kind of ceremony is held ? . . . .

(c) Is there any member of household at the birth of whom the mother was attended by trained mid-wife ?

(d) Is the country *dai* generally engaged in the delivery of the child in the household ?

16. (a) Does the household view that the service of trained men in medicine cannot be afforded ?

(b) Has the household adopted the modern sanitary system covering latrines ? (Answer Yes or No).

(c) How is the night-soil disposed of in the household ?

(d) Is ablution before eating compulsory in the household ? (Answer Yes or No).

17. What festivals does the household observe mainly ? . .

18. Which of the Solar and the Lunar Calendar is followed by the household in ceremonies ?

19. What are the major recreations for the household ?

20. (a) Does the household believe in black-arts ? . . .

(b) Does the household believe in the existence of genii and ghosts ?

(c) What is the path in the belief of the household that the soul follows after death to reach the abode of God ?

(d) Is there any kind of common vegetables that the household cannot eat ?

21. (a) How many types of dresses does the family use ? . .

(b) What is the main means of transport for the family ? .

(c) Is the household fond of heavily decorating its womanfolk ?

(d) What weapons are mainly used in the household for self-defence ?

22. (a) Are men and women equally regarded in social functions in the family ?

(b) What qualifications are expected from a bride ? . .

(c) What qualifications are expected from a bridegroom ?

(d) Which one of the son or the daughter is more valued in the household ?

23. Is there any hard and fast rule for taking the responsibility of looking after the old parents to any particular son or daughter of the household ?

24. Is the head of the household happy to live in this modern age ?

25. What elements of society vex most the head of the household in his present life ?

26. According to the household what are the best amenities of life ?

D. INHERITANCE

27. (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No).

(b) If yes, what do you think are the salient features on recent changes ?

28. (a) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No).

(b) If Yes, what do you think are the salient features of such changes.

29. (a) Which relatives, including male members and widows and daughters, married and unmarried inherit property on the death of a married male person belonging to the same caste as your household ?

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

30. Are you in favour of inheritance of property by daughter equally with sons ?

E. PROPERTY

Land

31. If the household possesses land, give :—

(a) Total area in acres . . . . . .

(b) Total area under cultivation . . . . .

(c) Area comprising homestead . . . . . .

(d)

Name of Crop	Quantity obtained last year	Quantity sold
(i) Paddy		
(ii) Wheat		
(iii) Maize, Jowar or Bajra		
(iv) Pulses		
(v) Sugarcane		
(vi) Vegetable		
(vii) Jute		
(viii) Chillies		
(ix) Tobacco		
(x) Oil seeds		
(xi) Cotton		
(xii) Ginger & Turmeric		
(xiii) Fodder, bamboo or cane		
(xiv) Fruits		
(xv) Other agricultural crops		
(xvi) Forest products		

(e) What is the organic manure used ? . . . .

(f) Do you use chemical fertilisers ? . . . . .

(g) Do you use modern agricultural implements? . .

(h) Do you borrow agricultural implements from others at the time of cultivation ?

(i) Do you own the land ? . . . . . .

(j) Without help from others can you manage the cultivation of the land ?

(k) What measures have you taken for the improvement of your land ? Have you applied reclamation, soil conservation, consolidation, terrace-cultivation, etc.

(l) Do you adopt irrigation for your land and how many additional acres of land have been benefited from the irrigation during the last 5 years ?

(m) Do you use improved seeds in :—

(i) Rice . . . . . .

(ii) Wheat . . . . . .

(iii) Potato . . . . . .

(iv) Maize . . . . . .

(v) Pulses . . . . . .

(n) If so, how do you procure the improved seeds ? . .

(o) Do you use pesticides, sometimes ? (Answer Yes/No)

(p) Do you use improved methods of cultivation like Japanese Method of Paddy Cultivation ?

32. How much do you spend per acre for the cultivation of your land ?

33. How much did your father own at the time of his death ? ..

(a) Land in acres . . . . . .

(b) Houses and other property . . . . . .

34. (a) Do you own any cattle or poultry ? Give numbers :—

(i) Milch cattle . . . . . .

(ii) Draught Bullock . . . . . .

(iii) Cows, goats, sheep, pigs, duck/geese and fowl. .

(b) How much milk or milk products do you sell ? . .

35. (a) Does the household make any improvement in the agriculture as a result of Five Year Plans ?

(b) What new crops do you like to grow in your land ? . .

Fishery

36. (a) Does the household own any tank ? . . . .

(b) If fish is reared, was any quantity sold last year ? (Answer Yes/No. If Yes, mention quantity in terms of monetary value)

(c) Does the household catch any fish from sources other than his own tank ? (Answer Yes/No. If Yes, mention quantity in terms of monetary value).

F. INDUSTRY

37. Do you conduct any industry ? . . . . .

(a) What are the products ? . . . . . .

(b) Which of them do you sell ? . . . . . .

(c) Have you taken up this industry for the first time in the course of last five years ? (Answer Yes/No).

(d) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments . . . . . .

38. Name the art or craft in which you have earned proficiency

39. When and how did you learn the art or craft concerned ?

(a) Do you consider further training necessary ? (Answer Yes/No).

(b) If Yes, describe the type of training you desire? . .

40. What industry do you think would be lucrative for you if installed in your village ?

41. (a) What was your father's occupation ? . . . . .

(b) If you have changed your father's occupation, why have you done so ?

(c) Were you forced for lack of choice into this occupation ? (Answer Yes/No).

(d) If not why did you choose this occupation ? . . .

42. (a) Have you yourself changed your occupation from another kind to this one (Answer Yes/No).

(b) If Yes, explain why did you leave the former occupation?

43. What kind of work would you like your son to do ? . .

44. (a) If you are engaged in trade or business, mention the commodities dealt in.

(b) How do you get your finance ? . . . . . .

(c) What is your approximate profit ? . . . . . .

45. (a) Is weaving still popular in the household ? (Answer Yes/No).

(b) If "No" what is the cause of declination ? . . .

(c) Do you like to improve the handloom industry? (Answer Yes/No).

(d) If "Yes" do you or the members of your family like to be given training ?

G. INDEBTEDNESS

46. If the head of household is in debt :—

(a) Mention amount of debt outstanding . . .

(b) Source of credit . . . . . .

(c) Is credit easily available ? . . . . . .

(d) How do you think to clear the debt ? . . . .

H. EDUCATION

47. (a) How much did you spend last year on the education of your children ?

(b) How many of your children are reading at School or College ?

(i) School . . . Male Female.

(ii) College . . . Male Female.

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

(d) Do you have propensity of receiving education though you are an adult ?

(e) Do you like to impart military education to your children?

I. COMMUNITY

48. (a) Does the head of the household know the name of the Subdivision in which his village is situated ?

(b) Does the head of the household know names of principal rivers flowing in Manipur ?

49. (a) Do you think that Land Reform is required in Manipur ?

(b) If "Yes" how do you like to reform ? . . . .

50. (a) Are you benefited from any scheme of land reclamation or land development ? (Answer Yes/No).

(b) If Yes, explain how have you been benefited ? . .

51. (a) Is there a Co-operative Society in your village ? (Answer Yes/No).

(b) If "Yes" are you a member ? (Answer Yes/No). . .

(c) If "No", why are you not a member ? . . . .

52. (a) Is there NES Block in your area ? . . . .

(b) Do you know what the functions of a Gram Sevak are ? (Answer Yes/No).

(c) If Yes, describe his functions . . . . .

(d) Has the Gram Sevak ever come and talked to you ?

(e) Has he demonstrated any of the improved agricultural practices ? If so, did you follow his advice ?

53. (a) Are you benefited from the NES Block ? (Answer Yes/No).

(b) If Yes, how have you been benefitted . . . .

54. (a) Is there a Gram Panchayat Authority in your village ?

(b) If "Yes", how long has the Panchayat been in your village ?

(c) What are the main functions of the Gram Panchayat/Authority ?

(d) Has there been any improvement in your village since the Gram Panchayat/Authority was established ? (Answer Yes/No).

(e) If "Yes" what have been the improvements ? (in schools, buildings, wells, clubs etc).

(f) Did you participate in these (by contributing land, labour, cash or material etc.) ? If not, Why ?

(g) Are you benefited from the work/activity

55. (a) Is there Family Planning Centre in your village ? (Answer Yes/No).

(b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so ?

(c) Is no more child wanted in the household ? . . .

56. (a) How many children were born in the household during the last ten years ?

(b) How many infants died in the household during the last ten years ?

J. Diet

57. (a) How many times a day do the members of the household take their meals ?

(b) What are the usual items of diet at each meal ? . .

(c) What are the foods or drinks prohibited ? . . .

(d) Does the household take sugar/tea ? . . . .

(e) Has there been any change of diet in the recent years ? .

(f) What water do you use for drinking ? . . . .

K. Utensils

58. (a) What utensils are used for prepating food and for storage of drinking water ?

(b) Of what materials are important utensils made ? . .

L. Fuel

59. What fuel is ordinarily used for cooking ? . . . .

M. Furniture and Ornaments

60. (a) Does the household possess (cross out those not found).

1. Bed-stead
2. *Khatia.*
3. Chair.
4. Table.
5. Mirror (Large)
6. Almirah.
7. Other kind of box (big)
8. Petromax.
9. Hurricane lamp.
10. Torch Light.
11. Bicycle.
12. Radio.
13. Gramophone

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

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

(d) Does the household use mosquito-net ? . . .

(e) Are clothes sent to washerman to be cleaned ? . .

61. (a) What kind of material is used for the ornaments used by: (i) Men (ii) Women (i) Men and (ii) Women ?

(b) Give the local names of principal ornaments used by : . (i) Men (ii) Women (i) Men and (ii) Women (Give Drawings).

N. HOUSES

62. (a) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors and the measurements of the bed-room.

(b) Where do you make fire ? . . . . . .

(c) Has there been any change in the style of the house in recent years ?

ANNEXURE TO APPENDIX I

Number and Name of Village . . . . . House Number . . . . . .

Number and Name of Taluk/Tahsil/Police Station . . . Name of Head of Household . . .

Name of Sub-division . . . . . .

Name of District . . . . . .

Name of State . . . . . .

QUESTIONS	IDENTIFICATION				
	First married male (Head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male
1	2	3	4	5	6
1. Relationship to head of household . .					
2. Age in completed years . . .					
3. Married for how many years . . .					
4. Mother tongue					
5. Religion					
6. Main Caste					
7. Sub-group within main caste . . .					
8. Gotra.					
9. Main Caste of wife before marriage .					
10. Sub-caste of wife before marriage . .					
11. Gotra of wife before marriage . .					
12. Whether married to a person with whom no relationship was known to exist .					

1	2	3	4	5	6
13. Whether married to any relation ? If so, give exact relationship and in addition answer the following questions :—					
(a) Whether married to father's brother's daugther; father's sister's daughter; mother's brother's daughter; mother's sister's daughter ?					
(b) Whether married to own sister's daughter ?					
(c) Whether married to a second cousins ; father's first cousin's daughter, mother's first cousin's daughter (Give exact description).					
(d) Whether married to a third cousin; father's second cousin's daughter, or mother's second cousin's daughter (Give exact description).					
(e) Whether married to own elder brother's wife ?					
(f) Whether married to first cousin's widow?					
14. Sex of 1st child born alive or dead; Age if alive.					
15. Sex of 2nd child born alive or dead; Age if alive.					
16. Sex of 3rd child born alive or dead; Age if alive.					
17. Sex of 4th child born alive or dead; Age if alive.					
18. Sex of 5th child born alive or dead ; Age if alive.					
19. Remarks					

NOTE:—(1) Please note carefully in respect of every person and child whether there is any apparent or visible deformity or infirmity. These observations should be written in Remarks column.

(2) Ask particulars in the case of any child reported dead whether it died soon after birth and whether it has any deformity or infirmity. *Note* deformity or infirmity reported in Remarks Column.

APPENDIX II

SOCIO-ECONOMIC SURVEY, 1960-61

PART I

Census 1961 **Name of Sub-division**.....

VILLAGE SCHEDULE

Name of Police Station/Taluk.....Name of Village.....

Number of Village.....Area of the Village.....Number of Households.....

.....What is the religion which majority of the villagers profess.....

1. Topography of the village :—

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

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

   (c) Internal roads—Tanks—Village common—and stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade bearing trees and how they are arranged ?

2. What is the local legend about the village ?

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

4. Name and distance of *Hat* or *Hats* to which surplus produce of the village is taken for sale.

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

10—8 R.G. India/67

6. Distance by road from Thana and Sub-divisional Head-quarters.

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

(b) Distance of the Telegraph Office from village

(c) Can money be sent through that Post Office

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

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

10. Describe community festivals if held in the village .

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

12. Number and types of schools in the village . .

13. Describe social recreation centres, if any . . .

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

APPENDIX II—*contd.*

Census 1961

SOCIO-ECONOMIC SURVEY, 1960-61

PART II

NATURE OF SOCIAL DISABILITIES SUFFERED BY DIFFERENT CASTES IN THE VILLAGE

I	II			III				IV			V
	ACCESS TO			DISABILITY REGARDING SERVICES				AVOIDED BY CASTE HINDU IN REGARD TO			
Name of Caste	Shop, hotel, restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	Washer-man	Any other village servant	Touch	Serving cooked food	Serving water	Remarks

APPENDIX II—*contd.*

SOCIO-ECONOMIC SURVEY, 1960-61

PART III

VILLAGE DISPUTES REFERRED TO DIFFERENT AUTHORITIES LAST YEAR

I	II		III	IV	V	VI
	Leading members of each disputant party					
Nature of adjudicating Authority	Name	Caste/Tribe	Nature of dispute	Decision of adjudicating authority	Nature of sanction	Remarks (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case)
Village Authority						
Gram Panchayat						
Court						
Others (Specify whether by Village Elders or otherwise).						

APPENDIX II—*contd.*

SOCIO-ECONOMIC SURVEY, 1960-61

PART IV

VILLAGE LEADERS, MEMBERS OF PANCHAYAT PRIESTS AND OTHER OFFICE BEARERS

II	II							III	IV
	MEMBERS								
Name of Organisation	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside the village	Remarks
Statutory Pancha yat . . .									
Caste Panchayat (Name of Caste) .									
Other leaders									
Members of Board of Directors of Co-operative Society. . . .									

APPENDIX II—*contd.*

SOCIO-ECONOMIC SURVEY, 1960-61

PART V

CULTURAL LIFE OF THE VILLAGE

I	II	III			IV					V	VI	VII
Name of Clubs, Libraries, Drama Parties or other cultural organisations in the village	When Established	ROUGH PROPORTION OF MEMBERS BELONGING TO			OFFICE BEARERS					Brief note on basis of membership (subscription, signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different Castes	Different Occupation Groups	Age	Name	Caste	Occupation	Age	Education			

Census 1961

SOCIO-ECONOMIC SURVEY, 1960-61

PART VI

RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGERS

I	II	III	IV	V	VI	VII		VIII	IX
						IF ACTIVITY IS IN VILLAGE DO VISITORS FROM OTHER VILLAGE PARTICIPATE ?			
Type of activity	*Brief description	Where room placed (If outside the village; name & distance of the place)	Frequency & duration (Specify whether daily, monthly seasonal etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of main castes or communities as audience (Many, few, some)	Approximate No.	Role (Player, audience, otherwise)	What agency sponsored, promotes or finances	Who trains players etc. (His name, address, caste, occupations)
1. Sports & Games . .									
2. Drama, Music, Dancing etc.									
3. Cinema . . .									
4. Filmstrip, Puppetshow etc									
5. Fairs									
6. Festivals . . .									
7. Other entertainments .									

*Indicates nature and reason of celebration.

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 Peth . . . . . (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 Vijay 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 Narian Lal Beni Madho, 2A, Katra Road . . . (Reg.)
5 Universal Book Co., 20, M. G. Road . . . . (Reg.)
6 University Book Agency (of Lahore), Elgin Road . . (Reg.)
7 Wadhwa & Co., 23, M G. Marg . . . . . (Rest.)
8 Bharat Law House, 15, Mahatma Gandhi Marg . . . (Rest.)
9 Ram Narain Lal Beni Prasad, 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, Putligarh . . . (Reg.)
2 S. Gupta, Agent, Government Publications, Near P. O. Majith Mandi . . . . . (Reg.)
3 Amar Nath & Sons, Near P. O. Majith Mandi . . . (Reg.)

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

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

BANGALORE—
1 The Bangalore Legal Practitioner Co-op. Society Ltd., Bar Association Building . . . . . (Reg.)
2 S. S. Book Emporium, 118, Mount Joy Road . . (Reg.)
3 The Bangalore Press, Lake View, Mysore Road, P. O. Box 507 . . . . . (Reg.)
4 The Standard Book Depot, Avenue Road . . . . (Reg.)
5 Vichara Sahitya Private Ltd., Balepet . . . . (Reg.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar . . (Reg.)
7 Maruti 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, Amiica Mukherjee Road. . . . . (Reg.)

BHAGALPUR—Paper Stationery Stores, D. N Singh Road . (Reg.)

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

BHUBANESHWAR—Ekamra Vidyabhavan, 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 Supd., Govt. Printing and Stotionery, Netaji Subash Road, Bombay-4.
2 Charles Lambert and Co., 101 M. G. 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, First Floor . . . . . (Reg.)
6 International Book House Ltd., 9, Ash Lane, M. G. Road (Reg.)
7 Lakhani Book Depot, Girgaum . . . (Reg.)
8 Elpees Agencies, 24, Bhangwadi, Kalbadevi . . . (Reg.)
9 P. P. H. Book Stall, 190-B, Khetwadi Main Road . . (Reg.)
10 New Book Co., 188-190, Dr. Dadabhai Naoroji Road . (Reg.)
11 Popular Book Depot, Lamington Road . (Reg.)
12 Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street . . . . . (Reg.)
13 D. B. Taraporewala Sons and Co. (P) Ltd., 210, Dr. Dadabhai Naoroji Road . . . . . (Reg.)
14 Thacker and Co., Rampart Row . . . . . (Reg.)
15 N. M. Tripathi Private Ltd., Princess Street . . . (Reg.)
16 The Kothari Book Depot, King Edward Road . . (Reg.)
17 P. H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 . . . . . (Rest.)
18 C. Jamnadas and Co., Booksellers, 146-C, Princess Street . (Reg.)
19 Indo Nath and Co., A-6, Daulat Nagar, Borivli . . (Reg.)
20 Minerva Book Shop, Shop No. 1/80, N. Subhash 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 Mirabali, 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, 69A, 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., I. C. College Square . (Reg.)
10 Thacker Spink and Co. (1933) P. Ltd., 3. Esplanade East . (Reg.)
11 Firma K. L. Mukhopadhaya, 6/1A Banchha Ram Akrar 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, Chowringee 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, M., G., Road . . (Reg.)
20 The Book Depository, 4/1, Madan Street (1st Floor) . . (Rest.)
21 Scientific Book Agency, Netaji Subhash Road . . . (Rest.)
22 Reliance Trading Co. 17/1, Banku Bihari Ghose Lane, District Howrah . . . . . (Rest.)
23 Indian Book-Dist. Co., 6512. M G. 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 Book seller, Sector No. 22 . . (Reg.)

4 Universal Book Store, Booth 25, Sector 22D . . . (Reg.)
5 English Book Shop, 34, Sector 22D . . . . . (Rest.)
6 Mehta Bros. 15-Z, Sector 22B . . . . . (Rest.)
7 Tandan Book Depot, Shopping Centre, Sector 16 . . (Rest.)
8 Kailash Law Publishers, Sector 22B . . . . . (Rest.)

CHHINDWARA—The Verma Book Depot . . . . (Rest.)

COCHIN—Saraswat Corporation Ltd., Palliarkav Road . . (Reg.)

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

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

DELHI—
1 J.M. Jain & Brothers, Mori Gate . . . . . (Reg.)
2 Atma Ram & Sons, Kashmere Gate . . . . . (Reg.)
3 Federal Law Book Depot Kashmere Gate . . . . . (Reg.)
4 Bahri Bros., 188, Lajpat Rai Market . . . . . (Reg.)
5 Bawa Harikishan Dass Bedi (Vijaya General Agencies), P.B. 2027 Ahata Kedara, Chamalian Road . . . . (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P.B. 1565 . . . (Reg.)
7 Imperial Publishing Co., 3, Faiz Bazar, Daryaganj . . (Reg.)
8 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 Subhas Marg. . (Rest.)
18 B.Nath & Bros, 3808, Charkhawalan (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. Ahujha Booksellers & Stationers, 309, Nehru Bazar . (Rest.)
25 Sa Narain & Sons 3141, Mhod. 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, Commercia & Tech Books, Shanti Nagar, Ganeshpura . . . . . (Rest.)
30 Adarsh Publishing Service, 5-A/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 Gollege Consumers Co.-op. Society . . (Rest.)
2 Rameshya Book Depot, Subhas Road . . . (Rest.)
3 Karnatakaya Sahitya Mandira of Publisher and Book-sellers

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.)
GORAKHAPUR—Visnwa 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, Lashkar . . . (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 Brothers, Khajuri Bazar . . . . . (Rest.)
3 Madhya Pradesh Book Centre, 41, Ahilya Pura . . . (Rest.)
4 Modern Book House, Shiv Vilas Palace . . . . (Rest.)
5 Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar . . . . . (Rest.)

JABALPUR—
1 Modern Book House, 286, Jawaharganj . . . . (Reg.)
2 National Book House, 135, Jai Prakash Narain Marg . . (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. 23 . . (Rest.)

JAMNAGAR—Swedeshi Vastu Bhandar . . . . . (Reg.)

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

JAWALAPUR—Sahyog Book Depot . . . . . (Rest.)

JHUNJHUNU—
1 Shashi Kumar Sarat Chand . . . . . (Rest.)
2 Kapram Prakashan, 1/90, Nandha Niwas, Azad Marg . . (R.)

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

JULLUNDUR—
1 Hazooria 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 Bhagawati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh . . . . . (Reg.)

KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road . (Rest.)

KOTA—Kota Book Depot . . . . . (Rest.)

KUMTA—S.V. Kamat Booksellers Stationers (N. Kanara) . (Reg.)

LUCKNOW—
1 Soochna Sahitya Depot (State Book Depot)
2 Balkrishna Book Co., Ltd., Hazratganj . . . . (Reg.)
3 British Book Depot, 84, Hazratganj . . . . . (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, Lighi 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, 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. Narimh Gowdae & 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 Loyal Book Depot, Chhippi Tank . . . . . (Reg.)
4 Bharat Educational Stores, Chhippi Tank . . . . (Rest.)
5 Universal Book Depot, Booksellers & News Agents . . (Rest.)

MONGHYR—Anusandhan, Minerva Press Building . . . (Rest.)

MUSSOORIE—
1 Cambridge Book Depot, The Mal . . . . . (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 Krishnamurthi-puram . . . . . (Rest.)
4 News Paper House, Lansdowne Building . . . . (Rest.)
5 Indian Mercantile Corporation, Yoy Palace, Ramvilas . . (Rest.)

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

NAGPUR—
1 Supd.. Govt. Press & Book Depot.
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 Hindustan 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, F8, Connaught Place . . . . (Reg.)
3 Central News Agency, 23/90, Connaught Circus . . . (Reg.)
4 Empire Book Depot, 278, Aliganj . . . . . (Reg.)
5 English Book Stores, 7-L, Connaught Circus, P. O. B. 328 . (Reg.)
6 Faqir Chand & Sons, 15-A, Khan Market . . . . (Reg.)
7 Jain Book Agency, C-9., Prem House, Connaught Place (Reg.)
8 Oxford Book & Stationery Co., Scindia House . . (Reg.)
9 Ram Krishna & Sons (of Lahore), 16/B, Connaught Place . (Reg.)
10 Sikh 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 Kaun, Karol Bagh . . (Reg.)
14 Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar . (Reg.)
15 Saraswati Book Depot, 15, Lady Harding Road . . . (Reg.)
16 The Secretary, Indian Met. Society, Lodi Road . . . (Reg.)
17 New Book Depot, Latest Books, Periodicals, Sty. & Novellas, P. B. 96, Connaught Place . . . . . (Reg.)
18 Mehra Brothers, 50-G, Kalkaji . . . . . (Reg.)
19 Luxmi Book Stores, 42, Janpath . . . . . (Rest.)
20 Hindi Book House, 82, Janpath . . . . . (Rest.)
21 People Publishing House (P.) Ltd., Rani Jhansi Road . . (Reg.)
22 R. K. Publishers, 23, Beadon Pura, Karol Bagh . . . (Rest.)
23 Sharma Bros., 17, New Market, Moti Nagar . . . (Reg.)
24 Aapki Dukan 5/5777, Dev Nagar . . . . . (Rest.)
25 Sarvodaya Service, 66/A-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 Sagqon 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 Nasihn 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—Maniram Punetha & Sons . . . . (Rest.)

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

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

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

RAJKOT—Mohan Lal Dossabhai Shah, Booksellers & 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 Dairy 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, Wosiur . . . . . (Reg.)
2 S. Krishnaswami & Co., 35, Subhash Chander Bose Road . (Reg.)
3 Palamiappa Bros . . . . . (Rest.)

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

TUTICORIN—Shri K. Thiagarajan, 10-C, French Chapter Road . (Rest.)

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

UJJIN- -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. Venkatasubban, Law Booksellers . . . (Reg.)

VIJAYAWADI—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

Foreign

1 S/S. Education Enterprise Private Ltd., Kathumandu (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, Employement Exchange, Dhar
4 The Asstt. Director, Footwear Extension Centre, Polo-Ground No. 1, Jodhpur.
5 The O.I/C. Extension Centre, Club Road, Mazaffarpur
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, Udhna, Surat
12 The Registrar of Companies, Narayani Building, 27, Brabourne Road, Calcutta-1.
13 The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam
14 The Registrar of Companies, H.No. 3-5-83, Hyderguda, Hyderabad
15 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. Building, P.B. 334, Kanpur.
22 The Registrar of Companies, Everest 100, Marine Drive, Bombay
23 The Registrar of Companies, 162, Brigade Road, Bangalore
24 The Registrar of Companies, Gwalior
25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
26 Registrar of Companies, Orissa, Cuttack Chandi, Cuttack
27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad.
28 Publication Division, Sale Depot, North Block, New Delhi
29 The Development Commissioner, Small Scale Industries, New Delhi
30 The O. I/C. University Employment Bureau, Lucknow
31 The O. I/ C.S.I.S.I. Extension Centre, Malda
32 The O. I/C. S.I.S.I. Extension Centre, Habra, Tabaluria, 24-Parganas
33 The O. I/C. Model Carpentry Workshop, Piyali Nagar, P.O. Burnpur
34 The O. I/C. S.I.S.I. Chrontanning Extension Centre, Tangra 33 North Topsia Road, Calcutta-46.
35 The 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 Union, 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, Vidhan Sabha (P.B 271), Bangalore.

GIPN—So—8 R.G. India/67 –9-3-70—750.