

CENSUS OF INDIA 1961

VOLUME XXII

MANIPUR

PART VI

VILLAGE SURVEY MONOGRAPH

2. KEISAMTHONG (KABUI VILLAGE)

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1961 CENSUS PUBLICATIONS, MANIPUR

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

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(This will be a combined volume for Manipur, Tripura and Nagaland)

STATE GOVERNMENT PUBLICATION

1. District Census Handbook

Fleld Investigation :	S. Achouba Singh
Map and Sketches :	O. Keso Singh
Photographs :	I. Manilal Singh
Editing	R. K. Birendra Singh

REVISED LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

Name of Village	Name of Sub-Division
1. Ithing**	Bishenpur
2. Keisamthong* (Kabui village)	Imphal West
3. Khousabung	Churachandpur
4. Konpui	Churachandpur
5. Liwachangning	Tengnoupal
6. Longa Koireng	Mao and Sadar Hills
7. Minuthong (Kabui village)	Imphal West
8. Ningel	Thoubal
9. Ginam Sawombung	Imphal West
10. Pherzawl**	Churachandpur
11. Phunan Sambum	Tengnoupal
12. Sekmai	Imphal West
13. Thanging Chiru**	Mao and Sadar Hills
14. Thingkangphai	Churachandpur
15. Toupokpi	Tengnoupal

* Present volume (No. 2 of the series)
** Already published

CONTENTS

Pages

Foreword . . . . . i-iii

Preface v

CHAPTERS

I. The Village 1-3

II. People and their Material Equipment 5-12

III. The Economy 13-16

IV. Social and Cultural Life 17-26

V. Conclusion 27

APPENDICES

I. Household schedule used for the survey 29-42

II. Village Schedule used for the survey 43-49

ILLUSTRATIONS

Maps and sketches To face page

1. Notional map of the village 1
2. Proportions of the clans 4
3. Ground plan of a typical Kabui house 5
4. Proportions of domestic animals 14
5. Marital status 18
6. Sex and Age structure 19

Photographs

1. A group of village-elders. In the background both old and new houses can be seen . . . 6
2. A small shop run at the corner of the verandah 14
3. A young lady weaving at her loin-loom 15
4. A group of girls fully attired for the GAN-NGAI festival 24
   (Photo courtesy : Shri G. Gaibipou)
5. Two boys (standing) dressed up for the GAN-NGAI festival 25
   (Photo courtesy : Shri G. Gaibipou)

FOREWORD

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

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

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

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

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It 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 a field, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement 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 approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done, but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected

of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

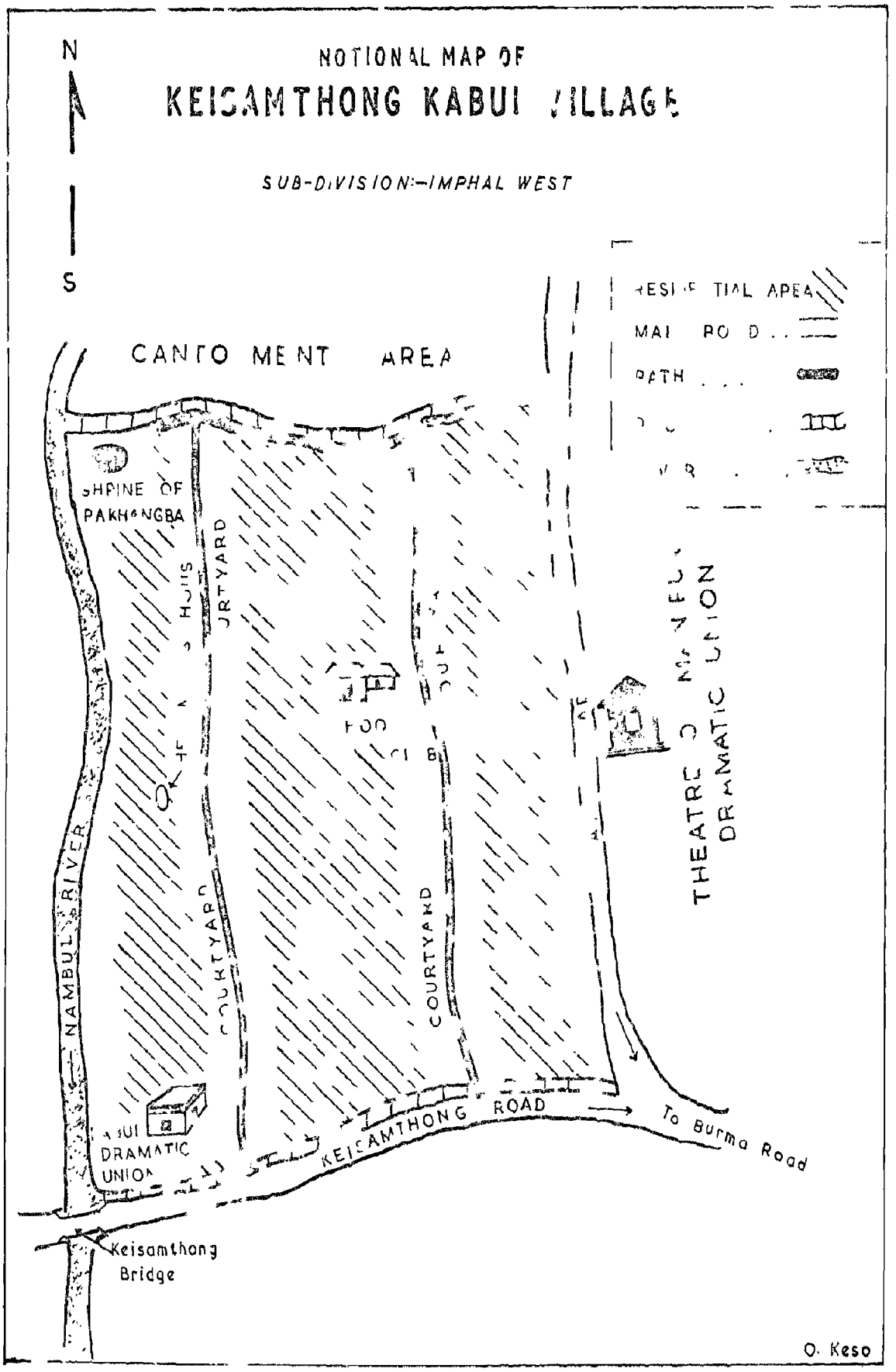
The present monograph and the others in the series are the result of a 'labour of love', as the Registrar General aptly put it and if they are of any use to those who are engaged in the number ONE task of raising the level of living in village India, those of us who applied ourselves to the preparation 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 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 should also go to Sarvashri K. Aton, *Khullakpa*, K. Thambou, Paojaigai, G. Chaoba, Indramani and G. Gaibipou, all of Keisamthong Kabui village, for giving us valuable information during the course of investigation.

IMPHAL,
February 26, 1968

R. K. BIRENDRA SINGH


N
S
NOTIONAL MAP OF
KEISAMTHONG KABUI VILLAGE
SUB-DIVISION:—IMPHAL WEST
CANTONMENT AREA
SHRINE OF PAKHANGBA
COURTYARD
COURTYARD
NAMBUL RIVER
THEATRE OF KABUI DRAMATIC UNION
KABUI DRAMATIC UNION
KEISAMTHONG ROAD
To Burma Road
Keisamthong Bridge
O. Keso

CHAPTER I

THE VILLAGE

Introduction

Keisamthong Kabui village is situated in the heart of Imphal town. It is exclusively a village of the Kabuis, and it comes under the administrative jurisdiction of the Imphal West Sub-Division. The village is bounded on the west by the Nambul river, on the south by the Keisamthong road, on the east by Jail road, theatre of Manipur Dramatic Union and the office of the Manipur Drivers Union Co-operative Society, and on the north by cantonment area and jail compound. The village forms a part of Keisamthong area and hence the area-figure of this village is not separately available.

This village comes within the Municipal area, and it is located a little towards the southern part of the said area. All the important administrative offices and market-places are hardly one or two miles away from this village. The Manipur Secretariat, Police Station, Office of the Judicial Commissioner and similar other important offices are within a mile's distance from the village. Similarly, Khwairamband Bazar, which is not only the biggest commercial and marketing centre of Manipur but also a recreational area due to the existence of a number of cinema houses and restaurants within it, is also less than a mile from this village.

Physical Aspects

The village lies on a plain land. The Keisamthong road which runs along the southern border of the village is a little higher than the level land of the village. The soil is sandy because the western boundary of the village starts just from the bank of the Nambul river. The soil is suitable for the cultivation of vegetables like pea, cabbage, mustard, onion, brinjal, ladies-finger, chilli, potato, etc. During the rainy season, the water is drained away towards the river through small canals that lie on both sides of the village. Within the village also there are small canals which drain away water from private hydrants. In the absence of thick bushes and leafy trees in large numbers, the village gets ample sun-shine during sunny days.

Rainfall and Climate

No meteorological data regarding temperature and rainfall of this village are available separately. However, since this village is situated in the heart of Imphal town, the meteorological data for Imphal as a whole are fairly applicable so far as the climatic conditions of this village are concerned. The average rainfall in Imphal, of which this village is a part is about 56 inches, or 1413 mm. The rainy season starts from the month of June and continues till the end of September though occasional shower takes place in other months. There is practically no rainfall in the months of November, December and January. Rainfall is heaviest during the months of June, July, August and September when the average monthly record is about 200 millimeters.

This village enjoys mild and breezy climate. The summer sun is less disturbing, and even during the mid-day when the sun is over-head, one can comfortably take rest inside the house or under some shade. Even during the hot season (March to May) there are occasional rainfalls and the daily temperatures naturally decrease. By the month of October sun-shine is warm and nights are cool thereby heralding the coming of the winter season which lasts till the end of February or so. The coldest part of this season is during the months of December and January. During these months very often early mornings are foggy and misty and do not become clear until the day is advanced. Nights are cold and chilly.

Flora and Fauna

The village is devoid of trees and plants worth the name. There are a few trees sparsely distributed within the village. The species are acacia, mango-tree, *gulmohor* and *naspati*. A few shrubs grow scantily along the boundary.

Wild animals are out of the picture. Among the domestic animals mention may be made of pigs, fowls, cattle, dogs and cats. Birds commonly found in Imphal are also seen in this village. The crow is the most conspicuous bird. Swallows and sparrows are often seen here and there in the village.

Size of Village and Number of Households

It has been mentioned that the area figure of this village is not available. However, the village is not a big one. In the absence of thick growth of trees within the village, one can have more or less a complete view of the village by standing near an entrance of the village. The area of the village may be approximately $400' \times 400'$. At the time of survey in 1962, the total number of households was 64 with a population of 382 persons consisting of 180 males and 202 females.

Communication

The inhabitants of this village do not face any difficulty so far as communication is concerned. This is due to the existence of a number of motorable roads around the village. There are two main routes for

reaching the village—one is from the west and another from the east. As for the western route one has to come upto Keisamthong village on the *pucca* Mayang-Imphal road and then cross the Keisamthong bridge built over the Nambul river which runs along the western boundary of the village. From the end of the bridge to one of the entrances leading to the village the distance is hardly 10 metres. This is a wooden bridge and is not motorable for its breadth is about four feet only. If one takes the eastern route one must first come to the Indo-Burma road (also known as Pallel Road) and then enter the Keisamthong road on which two entrances leading to the village lie. There is also a third entrance on the Jail road which runs along the eastern boundary of the village. All these roads are motorable throughout the year. There is no branch post-office in this village, but the head post-office is only about half a mile from the village.

Now-a-days bicycles are so conspicuous in the village that almost every household possesses at least one bicycle. There are regular bus services along the Mayang-Imphal road and the Pallel road, and since these roads are close to the village, the inhabitants can go to different parts of Manipur without any difficulty.

Residential Pattern

There are mainly four parallel rows of houses—all stretching from north to south. If we start from the western part of the village, the first row runs along the eastern bank of the Nambul river and all the houses in this row face the east. The houses in the second row face the west and between the two rows the communal path and the courtyards of the houses lie. The distance between the two rows will be about 100 feet, while the length of the communal path will be about 400 feet. The houses on the third row face the east and in front of them lies the fourth row in which the houses face the west. As in the previous case, there is a communal path of about equal length and breadth to the previous one between the third and fourth rows. The two paths are connected by another path at the northern end of the village. The inhabitants of this village have no difficulty in reaching any corner of the village. Recently 9 houses have been built along the southern part of the village and close to the Keisamthong road and they do not exactly fall into the line of any of the rows. Their main entrances are on both the south and the west.

Public Places

The house of the headman is naturally a place where the village-elders meet and discuss matters whenever occasions arise. The house where the headman and other village elders, who are the guardians of customary laws and traditions, meet is known as *Paikai*. The village does not have bachelor's hall as such but the vestige of the ancient practice associated with bachelor's hall still exists. Boys and girls constitute different groups and in all social functions the boys assemble at the house of one of them, and similarly the girls too assemble at the house of one of them. Recently a new building has been built near the southern entrance by the Kabui Naga Dramatic Union in order to impart lessons on Kabui dance and music. Another important place of gathering is the school compound which is located in the middle of the village. Mention may also be made of the shrine of *Pakhangba* which lies at the north-western corner of the village.

Burial Ground

The inhabitants do not cremate the dead bodies. Customarily the dead body is inhumed. There is no common burial ground in the village. Every household has got a burial ground of its own in front of the house, that is, the courtyard of the house serves as the burial ground when a death takes place in the house.

Source of Water

The inhabitants of this village have no difficulty regarding water-supply for household use. They use river-water and tap-water. There is one public tap installed within the village. There are two more public taps outside but very close to the village. One is on the Keisamthong road and it is about one hundred feet from the south-eastern corner of the village, while the other one lies on the other side of the Nambul river and near the other end of the Keisamthong bridge. Very recently the Government of Manipur has been in a position to give tap-water to several households in Imphal, and as a result, as many as 22 households have installed private hydrants during the later part of 1967.

Market

Within the village there is no market-place worth mentioning. However, there are some small stalls run by elderly women where consumption goods like vegetables, fruits, betel, cigarettes, sweets, etc. are sold. The main marketing centre where the inhabitants of this village go either daily or frequently is Khwairamband Bazar which is situated at a distance of about half a mile towards the north of the village. The inhabitants do not face any difficulty in going to the market. They can either walk down on foot or ride a bicycle if necessary. Regular buses going to the said market place are also available.

Origin of the Village

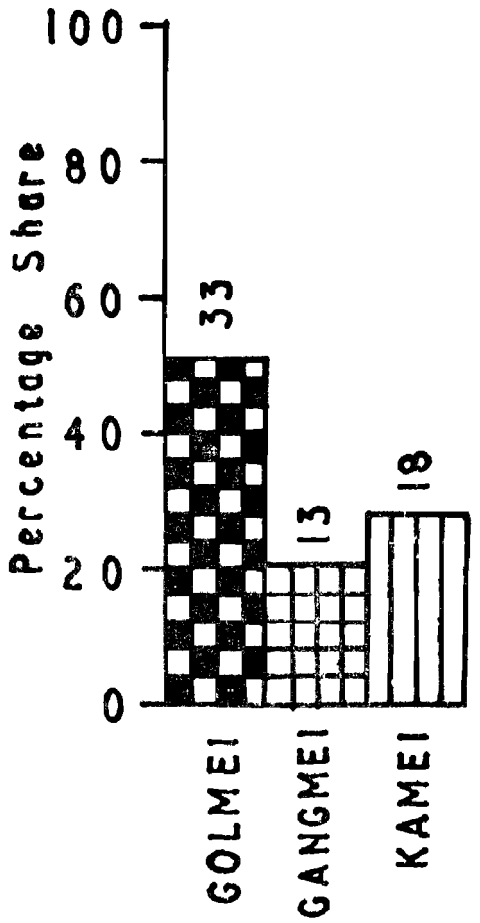
The village derives its name from its parent village *viz.* Keisamthong. Since the village is inhabited exclusively by the Kabuis, it is now known as Keisamthong Kabui village. As our survey reveals, the general history of settlement in this village dates back to the time of the Maharaja Sir Churachand Singh, K.C.S.I., C.B.E. who became the ruler of Manipur in 1891 A.D. But we do not know the exact year in which

the first settlement began, though most of the households began to settle in this village three generations ago. Most of the original settlers in this village migrated from Tamenglong, a mountainous area lying about 44 miles to the west of Imphal, in order to supply manual labourers for the ruler, but at a subsequent period migration from other villages also had taken place for getting other employment opportunities by living in Imphal.

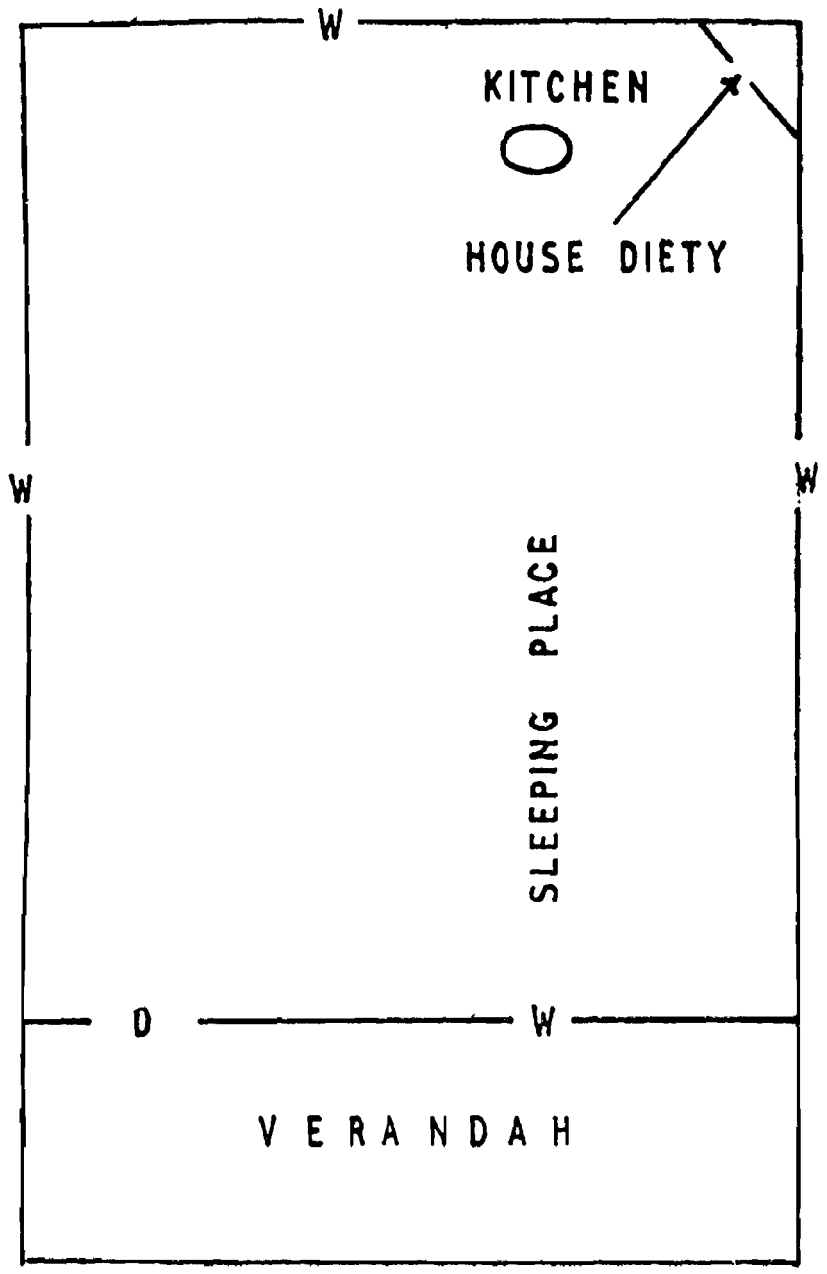
Reason for Selection

Though this village is inhabited by one section of the Nagas, its location in the heart of Imphal has made it very much urban in character. Besides, there are Manipuri settlements around the village and very close to it too. This phenomenon has produced a strong atmosphere of social change to which the inhabitants of this village are exposed. This village is purposively selected to study the socio-economic life of the people.

PROPORTIONS OF THE CLANS



NB:— FIGURES AT THE TOP OF BARS INDICATE ABSOLUTE NUMBERS OF HOUSEHOLDS


W
KITCHEN
HOUSE DIETY
W
W
SLEEPING PLACE
D
W
V E R A N D A H

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

This village as its name indicates, is a single-community village. The inhabitants of this village are Kabuis—a major community and a branch of the Nagas of Manipur. At the time of survey, there were 64 households in the village with a population of 180 males and 202 females. The population of the village is divided into three exogamous clans viz. Golmei, Gangmei and Kamei. The distribution of the males and females in each clan is shown in the following table.

TABLE 1

Name of Clan	Number of House-holds	Males	Females	Total
1	2	3	4	5
Golmei . .	33	94	109	203
Gangmei . .	13	36	42	78
Kamei . .	18	50	51	101

The number of households and persons under Golmei clan is the highest. The population under Golmei is more than half of the total population of the village while over 51 per cent of the households of the village belong to that clan. In numerical strength, in both household and population, Kamei clan comes second. The total population of Kamei clan is about half of that of Golmei clan. The least numerous in both household and population is Gangmei clan.

There is no clan hierarchy in the village, though as a customary practice, the headman of the village belongs to Kamei clan. We shall be coming to this aspect later on while describing the salient features of village organisation for the maintenance and smooth functioning of customary laws and practices. It will be pertinent to point out here that living in Imphal and having constant contact with other peoples particularly the Manipuris (Meiteis) in their day-to-day economic activities, the villagers have imbibed urban habits and have assimilated to some extent Manipuri ways of life.

No population figures of this village are available for earlier census years and as such it is not possible to examine the rate of increase or decrease during the inter-censal periods. As has been stated earlier, the people of this village migrated from the hill areas of Manipur in order to serve the Manipuri king as manual labourers. All the settlers were Kabuis, and since their settlement, the village has remained a village of the Kabuis. Since the last World War II, the inhabitants of this village have undergone rapid change so far as their occupations are concerned. Living in Imphal and exposed to many a non-agricultural employment opportunity, the people of this village have undertaken different types of occupation. The first settlers, that is, the fore-fathers of the present inhabitants of this village were responsible for bringing a change in traditional occupation. Living in Imphal they naturally gave up jhum-cultivation in the hills and learned to adopt new ways and means of livelihood under a different environment and surrounding. Adaptability is a part of human nature. The early settlers who were accustomed to living in the hills, engaging in jhum-cultivation amidst wild surroundings, soon learned not only to live in a well-demarcated small and compact area in the town but also to take profit out of the various amenities and opportunities offered by the town. What is significant so far as the ethnic composition of the village is concerned is that, in spite of the urban setting this village still remains to be a village of the Kabuis only, and through the decades the inhabitants have been able to maintain that position. Now-a-days, the inhabitants, both educated and uneducated, are found to be engaged in different types of occupation in the town of Imphal. The detailed accounts of occupations professed by both males and females of the village will be discussed later on.

Language

The inhabitants speak their own mother-tongue *viz.* Kabui. This is one of the major dialects of Manipur spoken by over 26 thousand persons. Within Imphal itself there are over two thousand Kabui speaking persons. The people of this village not only speak their mother-tongue but also have acquired mastery over Manipuri too. Surrounded by Manipuri settlement areas and coming in constant contact with the Manipuris, the people have naturally learnt Manipuri from childhood. To add to this, Manipuri is the medium of instruction in the schools too, and the students of this village have to learn refined Manipuri as spoken by the elites. Hindi and English are known to a few educated persons, mostly males, of the village.

House and Housetypes

If appearance of houses in a village is taken as an index of prosperity, then Keisamthong Kabui

village may have to be ranked as advanced and prosperous. We are informed that after the World War II, the number of houses built with bricks and C.I. sheets has been increasing. The position of the houses at the time of survey in 1962 is as follows. Out of 64 residential houses, 25 houses have C.I. sheet roofs, and again out of these 25 houses, four houses have brick foundation and walls. Besides these, there are another four flat-top brick houses also. The rest are thatched. Four houses have electric connection for domestic lighting. As regards designs of the houses, the people adopt different designs found in other parts of Imphal. As for the thatched houses, there are six old houses built in traditional Kabui style while the remaining houses are built in Manipuri style. All the houses, both in Manipuri and Kabui styles, are rectangular in shape and are built on raised plinth. Almost all the houses are big and roomy for the members living in them. 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. The brick-houses or the so-called modern houses, have sufficient number of windows for sun-light and ventilation.

There is no clustering of the houses on the basis of clan or similar such conditions. The rich and the poor live as neighbours. The materials used in plinth, wall and roof are available from within Imphal itself.

Before the World War II, this village had predominantly thatched houses, but after the war the number of *pucca* houses i.e. houses built with better materials like bricks, cement, C.I. sheets etc. is on the increase. This is due to various opportunities of earning available to the people of this village by virtue of their living in the urban area. The following sketch shows the ground plan of a thatched typical Kabui house found in the village. As for *pucca* houses no representative sketch can be given for the reason that these houses are built in different styles according to the choice of the owners, and are dissimilar with one another so far as the number of rooms and their uses are concerned.

Material Culture

The inhabitants of this village are found to possess things which are usually found in urban areas. If any proof is required to show that the inhabitants of this village are not basically poor and fundamentally backward, one has to look into the following tables.

TABLE 2

Material Culture—Possession of furniture

Caste/tribe/community	Number of households possessing								
	Bed-stead	Khatia	Chair	Table	Big mirror	Bench	Stool	Dolchouki	Wall shelf
1	2	3	4	5	6	7	8	9	10
Kabui	64	1	51	49	4	1	20	7	17

TABLE 3

Material Culture—Possession of Consumer goods

Caste/tribe/community	Number of households possessing					
	Hurricane lantern	Patromax or Hazak	Battery torch light	Kerosene stove	Vehicle	Radio set
1	2	3	4	5	6	7
Kabui	60	..	16	..	1 Jeep and 33 bicycles	3



A group of village-elders. In the background both old and new houses can be seen.

In table No. 2 different items of furniture have been shown. In the whole village only one *khatia* and one bench were found. This is due to the simple fact that *khatias* and benches are not the common items of furniture essentially used in households. Instead of *khatias*, bedsteads or wooden cots are used. Similarly, a bench is not an essential household article among the inhabitants. In table No. 3 possession of consumer goods has been shown, and there we find 33 bicycles, one jeep and three radio sets among other items. A bicycle has become a very convenient means of transport in the plains of Manipur, because it is cheap, dependable and very handy. The fact that one of the households possesses a motor vehicle speaks of the developing economy of the village.

Food and Drinks

The inhabitants are non-vegetarians. The main staple diet is rice and not wheat. With rice, they take vegetables, pulses, fish, and meat. Fowl and pork are occasionally taken because these are costly and every household cannot spend for them daily. Rice-beer also is an important item of drink specially on ceremonial occasions.

The people take their meals twice daily—one in the morning and the other after sunset. Usually small children take their meals more than twice a day. The inhabitants have a simple food habit. Most of the households take, with rice, one item of curry of either vegetable, pulse, fish or meat. It is only on festive or ceremonial occasions that different items of food preparations are taken. The inhabitants of this village are also hit by the recent wave of scarcity prevalent throughout Manipur. The varieties of food stuff commonly taken by the inhabitants are as follows :

Vegetables and pulses : All kinds of vegetables and pulses sold in the market. Some of the popular varieties are brinjal, tomato, potato, mustard, cabbage, cauliflower and pumpkin. Pulses also are taken by the inhabitants. Beans, peas, *moong* and gram are the common varieties of pluses available in almost all the grocer's shops in Imphal.

Meat': Fowl is taken more or less often, if not daily, by the inhabitants. This is due to the fact that fowl is less costly and most of the households are also found to be rearing it at home. Pork and beef are also taken by the people but these are usually taken on festive occasions or religious functions.

Others : Milk, in spite of its rich food value, is not a popular drink of the people. This is due to the fact that pure milk is hard to get and price of milk too is high in Imphal. Fruits are taken often, if not daily. Banana, guava, papaya, mango, orange, lemon and pineapple are among the delicious varieties of fruits available in Manipur.

The habit of taking tea is fairly developed among the inhabitants of the village. This popular beverage is taken by men and women in the morning and evening in either glass or procelain cups. Tea is offered to friends and visitors by way of courtesy. There are tea-stalls around and near the village where tea and snacks are available from morn till early part of the night. Smoking of cigarettes, and tobacco in *chillum* is quite popular among the inhabitants of the village. These articles are available without difficulty from those small shops situated near the village. Girls and young married women seldom smoke cigarettes, but elderly women do.

Utensils

Living in the urban area of Imphal, the inhabitants of this village use utensils commonly available in the market. Both metal and earthen utensils are used by the people irrespective of their clan affiliation. Though clay utensils are naturally cheaper than metal utensils, it is not to be supposed that only the poorer section of the inhabitants uses earthen or clay utensils. Some earthen untensils have functional utility different from that of metal utensils and *vice versa*. For example, metal dishes and cups are more suitable for serving cooked food. Earthen pots are on the other hand suited for preserving dried fish, salt, condiments, etc. It is also the local belief that drinking water preserved in an earthen pot tastes better. The local names of a few important utensils are as follows :

Local Names	English Equivalents	Materials
Napkok . .	*Dish* . . .	Bell-metal
Gangkam . .	Cup (curry) . .	,,
Duibong . .	Cup (water) . .	,, or glass
Duikhu . .	Water-pot . .	Brass
Neng-Duikhu .	,,	Earthen
Naplai . .	Cooking pot (rice) .	Earthen, Brass or Aluminium
Ganlai . .	Cooking pot (meat and vegetables).	,,
Latai or *Latai-kok*	Spoon . . .	Bamboo, iron or brass

Dress and Ornaments

There is no distinction between the clans on the basis of the dress worn by the people. Now-a-days the impact of urbanisation is very much pronounced so far as the dress of the people is concerned. By and large the people, particularly the menfolk have adopted Western dress in their day-to-day activities. The womenfolk on the other hand remain less inpervious to urban influence. There is still much resemblance between their dress and the dress of the Manipuri (Meitei) women.

The young as well as the old persons who remain at home or in the village wear old and second-hand clothes. New and better clothes are worn while going outside for work or while attending social functions. At home menfolk wear *Khudei* to cover the lower part of the body. *Khudei* is a local made loom-cloth of about 9 feet long and 2½ feet wide, and it is worn more or less in the *dhoti*-style by both the Kabuis and the Manipuris. As for the upper part of the body it may be left bare or covered by wearing a vest or a shirt depending on daily temperature. During the hot season menfolk are not particular about covering the upper part of the body while remaining at home. But during the winter when mornings and evenings are usually cold, warm clothes are used by the people to cover the upper part of the body even though they remain at home. Instead of *Khudei*, many men also wear old pants at home. Persons who are in services or attend to business in the town wear pants and shirts and shoes. Woollen suits are worn during the winter by a large number of men. Educated persons are seen wearing neck-ties too.

Women, on the other hand, wear old and second-hand clothes as their male counterparts do, when they remain at home. The traditional dress of the women consists of a wide sheet of loom-made cloth called *Pheisoi*. The size of this cloth for an adult female is approximatley 6′×4′. *Pheisoi* is available in smaller sizes also for use by little girls. Little girls wear this cloth around the waist and they seldom wear a blouse to cover the upper part of the body. But the grown-up girls and young married women wear this cloth along with a blouse and a *chaddar* or a piece of cloth as wrapper to cover the upper part of the body. Another mode of wearing *Pheisoi* is over the breasts, and this mode is often resorted to by elderly women because it is considered less dignified if they wear *Pheisoi* around the waist. If a woman wearing a blouse wears *Pheisoi* over the breasts, the cloth is brought over the blouse. A *chaddar* is generally used to cover the upper part of the body besides blouse and *Pheisoi*. Women too now-a-days are seen wearing foot-wears purchased from the market. Grown-up girls are fastidious regarding purchase of foot-wears. They are particular to pick-up the latest designs in vogue.

Generally children of both the sexes are not particular enough about the clothes they wear while remaining at home. Infants and children in the village are seen wearing only shirts without any under-wear. Young girls are also found wearing frocks instead of *Pheisoi*. Young boys too, on the other hand, wear half-pants. Wearing of lower garments among young children gradually develops as they become older. Usually it is from the age of five or six years that young boys and girls are seen wearing clothes.

Ornaments made of gold and other materials like brass, glass-beads, etc. are worn by the womenfolk. Gold ornaments are worn by them on certain auspicious occasions like marriage or a social gathering. While remaining at home also some rich women wear gold ornaments specially bangles and ear-rings. Silver ornaments are not popular. Besides gold ornaments, womenfolk also wear glass and stone-beads and those "imitations" sold in the market. Ornaments which are commonly worn by the females are *Tu* (necklace), *Ta* (bangle), *Khudop* (ring) and *Nayanbi* (ear-ring). So far as gold ornaments are concerned there is no design exclusively of the people. For making a gold ornament one has to go to a Manipuri goldsmith and consult the illustrated catalogue of designs or ornaments maintained by the goldsmith before making a selection. Such catalogues are on the other hand printed and supplied by jewellers from Calcutta, Bombay and other cities of India.

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 pregenancy 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 inconveniences. 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 end of bamboo and it is buried near the wall. 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 nowadays that the dietary restriction is not strictly observed by the fathers of firstborn 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 ceremoney 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 *Yummangba*, and the *genna* observed by other families in the village is called *Namungba*. A *genna* day is a non-working day. The village observed *Namungba* for one day only whereas the family where still-birth takes place observes *Yummangba* 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 *Yummangba* for five days. A close male member of the household will mourn 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 from house to house waving the leaves and shouting 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 bride-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 clothes (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. The above account of *mankat* refers to that of marraige 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 may 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 groom. 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 leave 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 groom) will come out to receive the bride and her party. All are in a mood of leisure and gaiety. 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.

Now-a-days, the journey of the bridal party towards the village of the bridegroom is not a quiet phenomenon. Usually a band-party is engaged for providing the tempo of gaiety and merriment associated with such an auspicious occasion like marriage, while the bride performs the journey by riding an elephant or a motor car. 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 is asked to put 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 the following 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 to find his wife. 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 cock 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 marrage will be short lived, etc. etc. Left leg resting on the right leg indicates that a male child will be borne 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 duaghter's husband, husband's father, husband's mother, husband's elder sister, clothes for their daugther, 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. It the traditional belief among the inhabitants that such violation of marital rule will displease the deities and the children born will be short lived. Assymetrical form of cross-cousin marriage is not only permitted but preferred too. One can marry only the mother's brother's daughter . 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 centered 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•50 P. which is considered to be half the value 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*. Marriage rules and regulations involving *Mankat* are still considered to be a delicate affair, and minor differences are usually settled through discussions, counselling and compromise suitable to both the parties.

Funeral Rites

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 in side the coffin. When the digging of the grave is completed some four or five males carry the coffin towards the grave. The grave is dug in the following manner. 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 inside. 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 inside, 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 *yai* (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 go from house to house declaring that *genna* is over.

In honour of the deceased, an annual feast called *Thaimaikadimai* 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 depending upon the means of the family. Dance, song 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 *Thaimaikadimai*, and the 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 *Wakching* (December-January) only.

CHAPTER III

THE ECONOMY

The general feature of the economy of this village is highly urbanised. Almost all the inhabitants of the village are in non-agricultural occupations. Living in the heart of Imphal town within a small and limited space, the inhabitants cannot depend on land for their livelihood. Thus, so far as the land resources are concerned, the village is extremely poor. However, there are other factors influencing the economic life of the village, and these are, to mention only a few important ones, the improvement of communication, expansion of marketing facility, expansion of sources of finance, and infiltration of urban influences.

The inhabitants of this village share with the rest of the urban people living in Imphal the benefits offered by the expanding communication facilities. The people of this village do not face any difficulty regarding communication facilities, and this opportunity is responsible for the wider physical mobility of the people as well as for the expansion of their economic activities. Living in Imphal and getting the impact of urban ways of life, the people have shaken off their traditional pattern of life by taking up different types of occupation for which avenues are not lacking in Imphal. In this village the number of school-going boys and girls as well as educated persons is increasing. Their demands and requirements also create rooms for more expenditure. It is natural to have a desire for better amenities of life too; and now that electricity and running tap-water are what the urban people crave for among other things, more expenses are incurred by those households who are fortunate enough to have either electricity or tap-water or both.

In the absence of particulars and details about livelihood classes of the people for earlier years, it is not possible to make a comprehensive study of the factors of change that have taken place affecting the livelihood structure of the people. However, it will be seen from the following table that most of the workers in this village are employed in different departments of the Government. The inhabitants have also reported that most of the youths of the village have joined the Manipur Rifles where physically fit but educationally less qualified young men can get themselves employed.

The following table shows a detailed split-up of occupations showing the number of persons in each occupation.

TABLE 4

Name of occupation	Number of persons		
	Males	Females	Total
1	2	3	4
Office-goers . . .	21	3	24
Police, Army . . .	23	..	23
Driver, Mechanics . .	6	..	6
Teachers	3	1	4
Business	11	2	13
Physician	1	..	1
Retired	5	1	6

Weaving, though it has been practised by the womenfolk at home during their leisure-time, is not found to be a major and principal occupation. Almost every household possesses at least one loin-loom received as bridal gift at the time of marriage of a male member in the household. Usually all the womenfolk know weaving but persons knowing weaving of highly artistic clothes are few. Weaving is resorted to for domestic consumption for the reason that clothes produced at home are cheaper and more durable than those purchased from the market. At present there is no organised effort for putting all the looms into operation so that weaving may become a lucrative occupation in the village.

The above table shows that the earning members in all the households are engaged in non-agricultural occupations. The total number of earning members is 71 which comprises a little over 18·3 per cent of the population. In other words, in this village roughly out of every five persons one is an earning member 53 persons or about 74·6 per cent of the earning members are employed in several departments of the Government. Though the above table shows the number of active earning members in the households, we cannot underestimate the role of the housewives in assisting their menfolk. Women in this village are always busy doing some work or the other through out the day. Cooking, washing, baby-sitting, tending the pigs and fowls and similar other household chores, keep the housewives busy. The part played by the domestic animals in the economy of the households will be described at a later stage.

In professing 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, clerical work, teaching, business, joining the police etc. are the professions in which most of the working people in the village are found to be engaged. Agriculture is not the principal occupation of the villagers. In the past the households possessing agricultural lands in other villages used to cultivate the lands themselves, but now-a-days the lands are cultivated by tenant cultivators. This is mainly due to the reason that when Imphal has become a full-fledged town with several administrative offices and institutions in it, the adult members of the village have got an opportunity of getting employment in these offices and institutions. From the tenant cultivators the owners of the lands receive stipulated quantities of produce every year. According to the prevailing condition in the valley, a land owner receives 12 *pots* (approximately 7·20 quintals) of paddy per *pari* (2½ acres) of agricultural land. Out of the 64 households, 19 households possess agricultural lands and the sizes of their holdings are shown below against the number of households possessing them.

Land in Acres	Number of Households Possessing
1 to 1·99	4
2 to 3·99	6
4 to 5·99	6
6 to 7·99	2
10	1

It is evident at a glance that support from land is not sufficient enough for the maintenance of the households. Since only 29·7 per cent of the households possess lands, over 70 per cent of the households, who do not possess lands, have to depend heavily on other non-agricultural occupations for their livelihood. Confining ourselves to the land-owning households, it may be said that all the households do not receive enough quantity of produce viz. paddy, for consumption in a year. According to the experience of the people of this village, the average annual quantum of consumption of paddy by a household consisting of six persons varies from 35 to 40 *pots* of paddy. In this village there are 64 households with a population 382 persons, and the average size of a household is roughly 6 persons. When we take these few details into consideration, it has become clear that out of the 19 land owning households, 16 households whose individual holding is about 5 acres or less, do not get sufficeint quantity of paddy for consumption in a year.

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 at the time of first survey.

TABLE 5

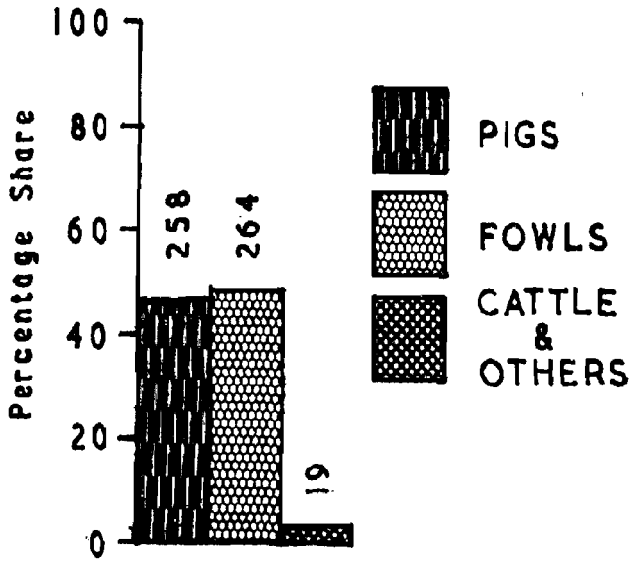
Showing the distribution of livestock

Item	Number of Households	Number of Animals
1	2	3
Milch cattle	1	3
Draught animals	3	9
Goats and sheep	2	7
Pigs	51	258
Fowls	46	264

Excepting pigs and fowls, other domestic animals are few in number for the reason that they are less important in the economy of the village. The number of poultry birds is more than that of any domestic animals reared in the village. There are 264 poultry birds and they form 48·8 per cent of the total number of domestic animals—the total being 541. The number of pigs comes second. Their number being 258, their percentage of the total stands at 47·7. During these days of scarcity, pigs and fowls fetch good income to the households. A full-grown pig costs more than two hundred rupees, while a big fowl too costs seven or eight rupees. Besides, the retail price of eggs also is about one rupee for three eggs in Imphal. Fowls are reared for domestic consumption as much as for commercial purposes. Pigs are seldom killed for consumption except during the time of some religious or social function like marriage, funeral, or a festival.

As for marketing pigs and fowls, the inhabitants do not face any problem because the marketing is neither done regularly nor in large numbers. When a household is in need of some money a boy of the household may take one or two fowls to the market (Khwairamband Bazar) and sell them to any fowl-dealer there. Or, any fowl-dealer from the said market may be informed, and he will willingly come to the village to purchase the fowls. Similarly, regarding the marketing of the pigs also, there is no dearth of purchasers. Pigs are sold to the pig-dealers who visit not only this village but other villages too in search of pigs regularly. It is reported that nowadays the pig-dealers, in addition to meeting the local demand for pork, also take the pigs to the neighbouring state of Nagaland where there is a good market for pigs.

PROPORTIONS OF DOMESTIC ANIMALS



NB:- FIGURES AT THE TOP OF BARS INDICATE ABSOLUTE NUMBERS OF DOMESTIC ANIMALS



A small shop run at the corner of the verandah.



A young lady weaving at her loin-loom.

Fishing

Fishing is not the occupation of any household in this village. Since the Nambul river is very close to the village, whoever wants to catch fish may do so in this river. When the river becomes shallow, women-folk of this village cast their nets in their spare time only. The fish are of small size and are meant 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 work.

Subsidiary Occupations

In the foregoing paras, mention had been made of the different occupations of the inhabitants of this village. A few details on livestocks also had been described in order to throw some light on the economy of the villagers. In a majority of the households, rearing of domestic animals, weaving clothes at home, running small shops at the verandah of the house may be considered as subsidiary occupations for the reason that no household depends on any of these occupations solely for livelihood. The main significance of subsidiary occupation lies not only on earning some small income to supplement the family budget but also on saving that extra expenditure which otherwise might have been spent in the absence of a subsidiary occupation. During these days of rising prices, the inhabitants have learnt the benefit of rearing domestic animals particularly fowls and pigs, and maintaining kitchen gardens wherever space is available. Weaving is another important subsidiary occupation. The loom-clothes, as mentioned earlier, are usually meant for household use rather than for sale. Home-made clothes are always durable and less costly as compared to those purchased from the market. For example, a moderabely durable loin-cloth of a woman costs about ten rupees in the market, but if the same amount is invested on a loom, at least two pieces of similar cloth may be obtained.

Running of small shops at home is another significant subsidiary occupation. It had been mentioned already that within the village there is no market place worth mentioning. However, there are four small shops run mostly by the housewives. In these shops goods like cigarettes, matches, tea-leaves, soaps lozenges, children's exercise books, pencils, salt, sugar, etc. are sold. All these articles are stocked in small quantities only and very often one item or the other is always out of stock in a shop. No permanent stalls are built in order to run the shops. Wooden planks and boxes are used for keeping and displaying the goods, and these are kept at one corner of the verandah of the house. At night things are taken, inside the house. Another advantage of running such a small shop is that the shopkeeper is not required to sit at the shop all the time. She will do the usual domestic works at home, and when a customer comes, she goes to her shop for selling the goods. Besides, almost all the purchasers are from this village itself. All the shops were started with meagre investments. One housewife, for instance, whose husband was earning about Rs. 200 per month, started her shop in 1965 with only Rs. 20 as the capital. Every month her husband gave her ten or twenty rupees and this continued for some time and in this way she could increase her stock of goods. Today, the average daily sale proceed is about Rs. 10 and her profit is not less than one rupee per day. Without extra investments from her husband, she now smoothly runs her small shop.

Indebtedness

It has come to our notice that all the households are not free from indebtedness. Out of the 64 households 14 households or 22 per cent are found in debt. The following table shows the extent of indebtedness by causes.

TABLE 6

Showing Indebtedness by Causes of Debt

Causes	Amount in debt (Rs.)	No. of House-holds in debt	Percentage of debt due to cause to total amount of debt
1	2	3	4
Maintenance of family and other ordinary wants.	4,950	10	75
House construction or repairs to existing buildings.	1,650	4	25

Out of 14 households in debt, 10 households incur debt to the extent of nearly five thousand rupees. Looking into the above table we find that three-fourths of the total amount in debt are for the maintenance of the families and meeting other ordinary daily wants, only one-fourth of the amount in debt is incurred for building or repairing houses by four households only.

Income and Expenditure

Accurate information and data on income and expenditure of the households could not be collected with ease for the reason that there is a general tendency among the inhabitants to either under-estimate their income or avoid giving any straight reply. Attempt has, however, been made to ascertain the incomes of the households as correctly as possible. The households have been grouped within broad income-brackets and the details have been furnished in a tabular form below.

Monthly Income	Number of households	Percentage
1	2	3
Below Rs. 100	4	6·3
Between Rs. 100—200 . .	16	25·0
Between Rs. 200—300 . . .	34	53·1
Above Rs. 300	10	15·6

The above classification of income is based on both regular items of income, e.g., salary, daily sale proceeds in the case of businessmen, etc. and other irregular items of income derived from the sale of fowls, for instance. Generally the amount of income of irregular nature, when worked out on an average monthly basis, is meagre. The number of households whose income is below one hundred rupees a month is only 4 representing roughly 6·3 per cent of the total number of households. The number of households whose incomes come between Rs. 200-300 is the highest. There are 34 such households and they form 53·1 per cent of the total. 16 households or one-fourth of the total number of households earn an average monthly income ranging from one to two hundred rupees. There are only 10 households forming 15·6 per cent of the total number of households whose income is above three hundred rupees a month.

As regards the items of expenditure, a major portion of the income is spent on food by all the households. The amounts of expenditure differ from house to house depending on the size of family and other factors like possession of agricultural land, for example. In order to have an idea of the general cost of living in this village a few examples of expenditure pattern in respect of some households have been shown below.

One household consisting of 14 persons, having a monthly income between Rs. 200-300, but having no agricultural land, incurs on an average a monthly expenditure as per details given below :

Size of household	Items of expenditure	Average amount spent per month
1	2	3
14 persons	Cereal . . .	Rs. 160
	Vegetables, etc. .	Rs. 80
	Others . . .	Rs. 30

The items of monthly expenditure of another household consisting of 10 persons, having a monthly income from 100 to 200 rupees, and possessing 5 acres of agricultural land have been shown below. It may however be noted that in the case of this household, the expenditure incurred on cereal is not much because, with the quantity of paddy received out of the agricultural land, the household can pull on for a little over six months, and for the remaining five or six months only expenditure is incurred on cereal.

Size of household	Items of expenditure	Average amount spent per month
1	2	3
10 persons	Cereal . . .	Rs. 60
	Vegetables, etc. .	Rs. 60-80
	Others . . .	Rs. 50

Aspirations

When asked "What kind of work would you like yours sons to do?" 60 households have given different answers while 4 households have not given any specific answer. A large majority of the households have expressed their desire to have their sons in the administrative services. 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	No. of Households
Administrative and Executive works .	51
Technical	2
Medical	2
Engineering	1
Defence Service	2
Law	1
Any respectable job (unspecified) . .	1

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Brief Review of Population

At the time of survey in 1962, the population of Keisamthong Kabui village was 382 persons consisting of 180 males and 202 females. Unfortunately, population figures for this village for the previous censuses are not available. Further, the density of population cannot be shown since we do not have the area figure of this village. However, from the records of the Youth's Union, of which the particulars will be described later on, we learn that by the end of November, 1967, the village had 86 households with a population of 504 persons consisting of 275 males and 229 females. These data show that since the year 1962, during which this village had been surveyed for the first time, the number of households increased from 64 to 86 and the population also from 382 to 504 persons. These data roughly show an average increase of 4 households and 24 persons per year. The 1967 figures show an excess of male population over female population. But in the absence of detailed informations regarding the population of males and females under different age groups for a number of years, the trend of population structure cannot be shown here. For further classification and explanation of the age-wise and sex-wise population of this village, the data obtained at the first survey have been fully utilized.

Distribution of Population by Age and Sex

Depending on the data collected at the time of survey in 1962, we find that there were 180 males and 202 females in this village. Thus, there are 1,122 females for every 1,000 males, and this feature is in tune with the sex ratio of Manipur where the number of females is more than that of males. The disparity of the sexes is brought by an excess of 22 females over the total male population. In spite of the fact that no periodical study has ever been made in order to collect the birth and infant mortality rates in this village, it may safely be stated from a study of the following table (Table No. 8) that the number of female children born and alive is more than the number of male children. To illustrate this in a nutshell, in the age-group 0-4 years, there are 24 males and 31 females. In the subsequent two age-groups of 5-9 years and 10-14 years, the number of female children is more than the number of male children. Within the age-group 0-14 years, there are 74 males and 93 females or the excess of females over males is 19 out of a total excess of 22 females over the total male population. From the age of 15 years onwards there are 106 males and 109 females. In other words, the size of male population is more or less identical with that of females beyond the age of 14 years. Hence, higher female population in the age-group 0-14 years is fairly responsible for the disparity of the sexes in the village.

One major handicap experienced at the time of survey is regarding exact recording of personal ages. The ages of infants and children had been recorded without much difficulties because the householders could tell the exact year without giving much strain to their memory. The educated persons too could tell their own ages; but the ages of old folks and others particularly the womenfolk could not be exactly recorded from their own statements. Certain checks were applied so that more or less accurate ages could have been recorded, and these checks were by referring to local events like the World War II, etc.

The following table shows the distribution of population by age and sex.

TABLE 8

Distribution of population by Sex and Age

Age Group	Males	Females	Total
All ages	180	202	382
0—4	24	31	55
5—9	25	29	54
10—14	25	33	58
15—19	18	15	33
20—24	23	16	39
25—29	14	24	38
30—34	17	11	28
35—39	14	7	21
40—44	7	11	18
45—49	2	5	7
50—54	7	5	12
55—59	1	6	7
60 & Over	3	9	12

It is clear from the above table that 167 persons or 43·7 per cent of the total population belong to the age-group 0-14 years. Population in the age-group 10-14 years is the highest. In each of the first three age-

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groups *viz.*, 0-4 years, 5-9 years, and 10-14 years, the population is above fifty persons. 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. If we put persons aged 20 years and above under adult population, 182 persons or about 47·6 per cent will represent the adult population, and the percentage of the remaining 200 persons consisting of infants and children within their teens is 52·4. This feature indicates that the village possesses the growth potential so far as its population is concerned. As regards adult population, we may classify it in two categories : (a) those in the age-group 20-59 years and (b) those in the age-group 60 and over, in order to enable us to have some general idea regarding economic dependancy of the inhabitants. It is needless to say that persons aged 60 years and over, normally lead a retired life supported by their children. But the adult population in the age-group 20-59 years represents the backbone and productive section of the whole population. In the said age-group, there are 170 persons representing approximately 44·5 per cent of the population. This is fairly a high percentage and it indicates that the strain of supporting the economically inactive or unproductive section of the population does not fall heavily upon the productive and economically active adult population within the age-group 20-59 years.

Marital Status

The following table illustrates the distribution of the population by age and marital status. The marital status of the people has been shown in four categories *viz.*, never married, married, widowed, and divorced or separated.

TABLE 9

Age and Marital Status

Age-group (years)	Never Married		Married		Widowed		Divorced or separated	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
All ages	106	100	71	71	3	23	..	8
0—4	24	31	..	..	..	..	..	..
5—9	25	29	..	..	..	..	..	..
10—14	25	33	..	..	..	..	..	..
15—19	18	6	..	8	..	..	..	1
20—24	12	..	11	15	..	..	..	1
25—29	2	..	12	21	..	1	..	2
30—34	..	..	17	10	..	..	..	1
35—39	..	1	13	4	1	2	..	..
40—44	..	..	5	7	2	3	..	1
45—49	..	..	2	2	..	2	..	1
50—54	..	..	7	2	..	3	..	..
55—59	..	..	1	2	..	3	..	1
60 & over	..	..	3	..	..	9	..	..

It is discernible from the above table that out of 382 persons 206 persons or 53·9 per cent are unmarried, 142 persons or 37·2 per cent are married, 26 persons or 6·8 per cent are widowed and 8 persons or 2·1 per cent are divorced or separated. Out of the unmarried persons, 167 persons or 81 per cent belong to the age-group 0-14 years, 24, 12, 2 and 1 of them are in the age-groups 15-19, 20-24, 24-29 and 35-39 respectively. Excepting the solitary instance of an unmarried female in the age-group 35-39 no case of unmarried female is found after reaching 20 years of age. As for the male all are married before attaining the age of 30 years. There are 71 married males and 71 married females. In other words, no polygynous type of marriage is found. Among the 180 males, 39 per cent are married, and 1·6 per cent are widowed, while in the case of 202 females about 35 per cent are married, 11·4 per cent are widowed and a little below 4 per cent are divorced or separated. Besides, nearly 87 per cent of the widows have passed the marriageable age, that is, they have attained the age of forty years and above. The population of widowed persons which comprises 6·8 per cent of the total population cannot be said to be fairly low. The fact that there are 3 widowers as against 23 widows indicates, among other things, one fact of population structure, that is, there is a wide disparity of ages between husbands and wives.

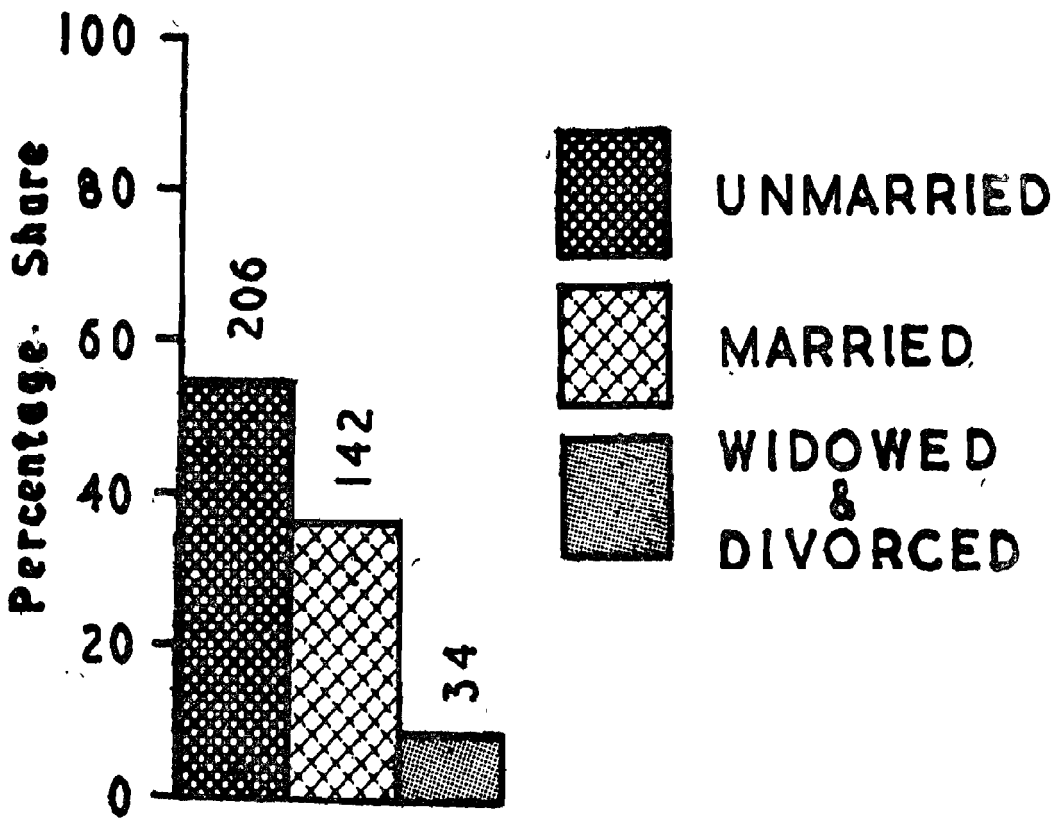
The following table shows the percentage of married persons within the different age-groups.

TABLE 10

Showing percentages of married persons in various age-groups

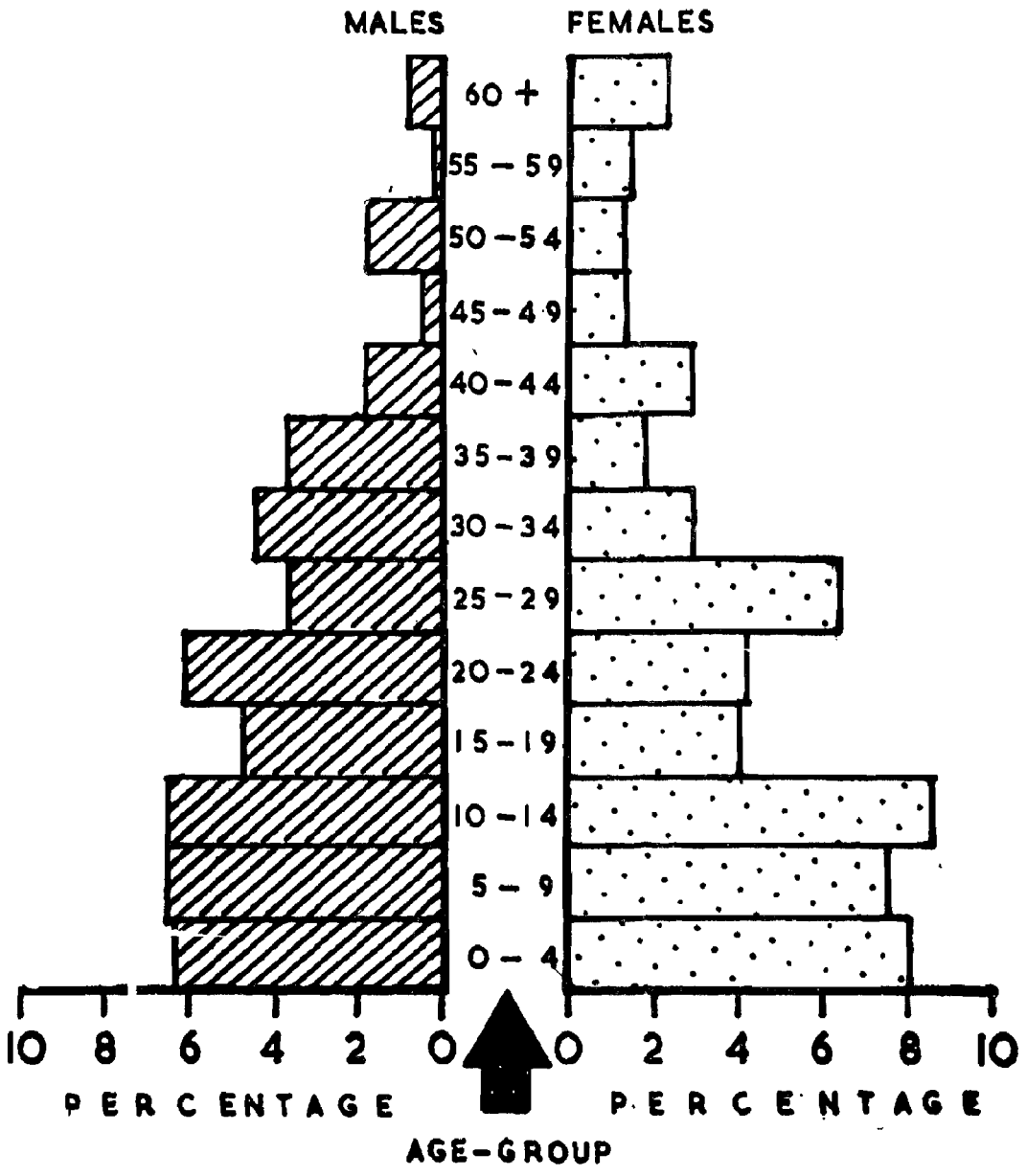
Age-group (years)	Number of persons	Number of married persons	Percentage of married persons within the age-group
1	2	3	4
0—14	167	..	..
15—19	33	8	24
20—24	39	26	66
25—29	38	33	87
30—34	28	27	97
35—39	21	17	81
40—44	18	12	66
45—49	7	4	57
50—54	12	9	75
55—59	7	3	43
60 & over	12	3	25

MARITAL STATUS



NB:—FIGURES AT THE TOP OF BARS INDICATE ABSOLUTE NUMBERS OF PERSONS

SEX AND AGE STRUCTURE



The percentage of married persons in the age-group 30-34 years is the highest. It is more than 80 in the age-groups 25-29 years and 35-39 years. After the age of 34 years, the percentage begins to fall because of the death of one of the spouses. The percentages of married persons in the age-groups 20-24 years and 40-44 years are equal.

There are 3 widowers and 23 widows in the village. The widowers are between 35 and 44 years of age. One widow is below 29 years of age and another 2 widows are less than 39 years old. Out of the remaining 18 widows, three are between 40-44 years of age, and fifteen have crossed the age of 45 years.

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		Total
	Males	Females	
1	2	3	4
13	..	2	2
14	..	8	8
15	..	18	18
16	..	7	7
17	2	10	12
18	4	18	22
19	2	12	14
20	18	12	30
21	22	8	30
22	8	3	11
23	4	..	4
24	3	—	3
25	9	1	10
26	..	2	2
27	1	—	1
32	1	1	2

It is discernible at a glance that marriages of girls take place from the age of 13 years. From 13 to 16 years of age the number of ever-married females is 35 and they form about 34·3 per cent of the total of ever-married females. Highest number of marriage of females takes place at the age of 15 years and 18 years. About 50 per cent of the married females are married between 17 to 20 years of age. Though one or two cases of marriages are found upto the age of 32 years, over 96 per cent of the marriages of females are found to have taken place between 13 to 22 years of age.

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 32 years of age. There are 22 marriages at the age of 21 years and this is the highest figure. At the age of 20 years, there are 18 marriages. Over 54 per cent of the marriages take place at the ages of 20 and 21 years, and the number of marriages at 20 years of age is nine times greater than the number of marriages at 19 years of age. If we examine this table on ever-married persons *vis-a-vis* the table on marital status, some changes may be observed with reference to the age at marriage. The table on marital status shows that no marriages of male and female take place before attaining the ages of 20 and 15 years respectively. There is also a general tendency to postpone matrimony until boys and girls complete their education. 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.

Literacy and Education

No accurate data are available to show the number of literate or educated persons under different age-groups. If we consider the position of Keisamthong village, of which the present village under survey is a part, the position of literacy is quite fair. Out of the total population of 8,368 persons of Keisamthong village, 4,240 persons have been recorded as literate persons in the 1961 Census. Thus the percentage of literate persons is a little over fifty. It will not be presumptuous to expect similar situation from this Kabui village so far as literacy is concerned and in support of this the following table may be studied.

TABLE 12

Showing the Number of Students in the Households

Number of students		Number of households having male & female students	Number of households having male students only	Number of households having female students only
Male	Female			
1	2	3	4	5
76	40	20	23	9

Out of the 64 households in the village 52 households have boys and girls attending a number of educational institutions in Imphal. The total number of students at the time of survey in 1962 was 116 consisting of 76 boys and 40 girls. Out of the 76 boys, three boys were college students. Among the girls none was attending a college. The amount of money spent annually by the households in the education of their children vary from Rs. 15 to Rs. 300 and the distribution of the households under different amounts of expenditure is shown below.

Amount spent last year in the Education of Children

Amount	Number of households
Rs. 15	5
Rs. 20	2
Rs. 25	1
Rs. 30	2
Rs. 50	9
Rs. 60	1
Rs. 75	1
Rs. 80	2
Rs. 90	2
Rs. 100	17
Rs. 150	5
Rs. 186	1
Rs. 200	2
Rs. 250	1
Rs. 300	1

Out of 52 households, 17 households spent Rs. 100 each last year in the education of the children. They form about one-third of the total number of households. Households spending Rs. 50 come second in number while households spending Rs. 15 and Rs. 150 each share the third position.

Educational Institutions

There is no institution of higher learning in this village. There are only two educational institutions which are run in one building at different times of the day. One is the Lower Primary School and the other is the Middle English School which are established in 1946 and 1962 respectively. The school building has C.I. sheet roofs and mud walls and has got a small compound which serves as the play ground of the students.

At the time of resurvey in 1967 the Lower Primary School had 98 pupils and 5 teachers (3 males and 2 females). One female and two male teachers belong to this village. The Middle English School has 3 teachers of whom one belongs to this village. The number of students in this school is 62. Both the schools give admission to boys and girls and the medium of instructions is Manipuri.

Size and composition of households

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

TABLE 13

Size and composition of households

Households size	Composition		
	Households	Males	Females
1	2	3	4
Single member	..	..	..
2—3 members	12	16	17
4—6 members	28	69	69
7—9 members	18	60	80
10 members and over	6	35	36
TOTAL	64	180	202

In this village there is no household consisting of one person only. The households are of various sizes ranging from 2 persons to 10 and above as the occupants of the households. Households consisting of 4-6 persons are the most numerous, and households consisting of 7-9 persons come second though in population, the number of persons in households of 7-9 members is the highest. In households of 4-6 members, the number of males is equal to the number of females, while in other sizes of households, the number of females is higher than that of males. Out of the 64 households there are 46 households where the size is 4-9 members, and they form about 71·8 per cent of the total and the number of persons in these 46 households is 278 which forms about 72·8 per cent of the total population. The average size of the households is 5·9 persons.

Family plays an important role in the socio-economic life of this village. Both male and female 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 64 households, 38 households (*i.e.* 59 per cent) are simple consisting of a husband, wife and unmarried children, 14 households (*i.e.* 22 per cent) are intermediate consisting of married couple, their children and unmarried brothers and sisters, and 12 households (*i.e.* 19 per cent) are joint consisting of a married couple, their married and unmarried sons/daughters, and/or married brothers/sisters.

Inheritance of property

Only the sons inherit the property after the death of the father. All sons get equal share and no share is given to the daughters. However, it has come to our notice that some have expressed their desire to give a share of the ancestral property to the daughters also. Out of 64 households, 22 or 34·4 per cent have expressed their desire to entitle daughters to the parental property.

General Awareness

The inhabitants of this village, living in the middle of Imphal town, are quite well informed of the common daily happenings concerning their life. Almost all the households read daily newspaper and they have broad outlook. Out of 64 households 49 are aware of the prohibition of untouchability under the law.

Family Planning

We have collected some important informations in order to know the attitudes of the people towards family planning. Males and females take different attitudes towards family planning and the desirable size of households. Details are shown in the following tables

TABLE 14

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

No. aware of family planning centre	Number wanting more children					Number wanting no more children				
	Have more than 3 sons in household	Have 1-3 sons	Have no son	Have no daughter	Have no children	Have more than 3 sons in 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
64	2	10	5	2	6	6	29	2	..	2

TABLE 15

Attitude towards family planning with reference to the duration of marriage

No. wanting more children duration of marriage being					No. wanting no more children duration of marriage being				
Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	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
6	3	7	5	4	21	9	6	3	..

TABLE 16

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

No. wanting more children the age of the head of household being					No. wanting no more children the age of the head of household being				
Above 50 years	41-50 years	31-40 years	21-30 years	20 years or less	Above 50 years	41-50 years	31-40 years	21-30 years	20 years or less
1	2	3	4	5	6	7	8	9	10
4	4	12	5	..	9	5	13	4	..

TABLE 17

Attitude towards family planning with reference to the age of the child bearing woman

No. wanting more children, the age of the child bearing woman being							No. wanting no more children, the age of the child bearing woman being						
Above 40 years	36-40 years	31-35 years	26-30 years	21-25 years	16-20 years	Less than 16 years	Above 40 years	36-40 years	31-35 years	26-30 years	21-25 years	16-20 years	Less than 16 years
1	2	3	4	5	6	7	8	9	10	11	12	13	14
2	2	..	10	6	2	..	14	3	7	7	3	..	..

The number of persons wanting no more children than they have at persent is higher than the number of persons wanting more children. 39 persons or 61 per cent want to have no more children while 25 persons or 39 per cept want to have more children. Out of these 25 persons, 10 have already 1-3 sons. Out of the total number of households 5 households or 8 per cent that have no sons express their desire to have children, while 2 households or 3 per cent that have no son express no desire to have more children. With reference to the age of the male respondents (heads of the households) out of 25 persons who want to have more children 12 persons or 48 per cent are between 31-40 years of age. In the same age-group there are 13 persons (or 33·3 per cent) out of 39 who do not want to have more children. Out of 56 child-bearing women, 22 women or 39·3 per cent have expressed their desire to have more children and among these who are desirous to have more children, 10 women or 45 per cent are between 26-30 years of age. 34 women or 60·7 per cent do not want to have more children and of them 14 women or 41 per cent are above 40 years of age. The number of persons wanting no more children increases with the increase in the duration of their marriage. As for persons wanting to have more children the largest number of persons are those whose duration of marriage is between 11-15 years.

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 popularly known as *Khullakpa*. Under him there are two elders known as *Khunbu* and *Luplakpa*. In various matters concerning the interest 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 *Khunbu* to see that a dog or a kite does not sit on the roof of a dwelling house. Kite is a rarity in Imphal and it is almost an impossibility on the part of a dog to climb on a roof. As regards the special duty of *Luplakpa*, he performs a simple ceremony known as *Phougouba* during the month of *Saïbu* (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. If no suitable man is found from the Kamei clan, the villagers will elect a person from other clan to be the headman of the village. Both *Khunbu* and *Luplakpa* belong to Golmei clan.

The headman, *Khunbu* and *Luplakpa* and other village elders constitute what is called the *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.

So 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.

CLUBS AND CULTURAL CENTRES

(a) **Keisamthong Kabui Youths' Union**

The most important and significant centre of socio-cultural activities within the village is the Keisamthong Kabui Youths' Union established in 1947. All the Kabui inhabitants, including even infants, of this village are enlisted as members of this Union. Every year the Union collects 25 paise per head from all the households as the annual membership fee. The fund of the Union is not much, but it is spent regularly on several items like stationeries, sports goods, sundry articles required at the time of festivals, etc.

This Union has a small building of its own within the school-compound, and it is poorly equipped with a few wooden furnitures. For the smooth and proper functioning of the Union, there are 20 elected office-bearers whose tenure of office is for two years. The Union has four departments, namely (i) Education & Library, (ii) Games and Defence, (iii) Social & Cultural, and (iv) Finance. All these departments work harmoniously with one another. The Union organises the annual Kabui festivals, participates in competitive games organised by other organisations, and looks after the general welfare of the village. To sum up briefly, the general aims and objectives of the Union as laid down in its printed circular are as follows : (1) imparting education to all, (2) improving health of the inhabitants, (3) maintaining prestige of the village, (4) improving housing condition and sanitation, and (5) preserving old tradition and encouraging new ones.

(b) **Kabui Naga Dramatic Union**

This Union came into being in 1952. The main objective of this Union is to give instructions in traditional dance styles and songs of the Kabui Nagas. The activities of this Union are run in a small building built near one of the village entrances on the south. At the time of survey, this Union had 75 members enlisted on payment of one rupee as membership fee per head. The Chairman and the Secretary of the Union are the main office-bearers, who, on honorary basis look after the smooth functioning of the Union. Recently it received a grant of Rs. 2000 from the Government.

Since the aim of this Union is to cultivate and preserve the traditional dance and music of the Kabuis, the membership in this Union is open to all the inhabitants of Manipur who are interested in Kabui culture. At present this Union has a number of well-trained artistes, and also receives regularly, if not frequently, invitations for displaying their performances from many quarters. The Union charges about Rs. 30 for one dance item and the earning goes to the fund of the Union.

Civic Amenities

Regarding civic amenities, the village enjoys as much benefit as those enjoyed by other localities of Imphal. This village comes within the jurisdiction of the Imphal Municipality, and the inhabitants themselves take the initiative in keeping the village neat and clean. As regards communication facilities, the inhabitants do not face any difficulty. In addition to the existing public hydrant within the village, 22 households have installed private hydrants and 5 households are getting electricity for domestic lighting.

RELIGION AND FESTIVALS

Religion

The inhabitants of this village profess the religious faith of their fore-fathers. The people are not idol worshippers. Their supreme god is *Lagang;* and *Kaipi Bambu* and *Kaiba Bambu* are regarded as deities of the village boundaries. *Kaipi* is assigned to the north and *Kaiba* 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. *Kunmei* roams in the woods. So far as religious beliefs and practices are concerned, the inhabitants of this village pay due respect to their religion. No household has accepted Chritianity or any other faith. Since the village is situated in Imphal and its inhabitants come in constant contact with the Meiteis, some influence of the Meiteis upon their religious beliefs can be seen. For example, the villagers acknowledge the Manipuri domestic god *Sanamahi* as one of their gods.

Among the public places of the village, mention had been made of the shrine of *Pakhangba*—one of the principal pre-Hindu gods of the Meiteis. *Pakhangba* is revered as the progenitor of the Meiteis so much so that he is addressed by all the Mahipuris as *Ibudhou* meaning "the great grand-father". The account of the shrine built in honour of *Pakhangba* is as follows.

Sometime in the year 1955 one elderly woman named Tombi Kamei of this village saw in her dream a number of fishes at the north-western corner of her house near a mango tree which was still growing at the time of survey. Near that mango tree she also saw a man (not cognisable) dressed in white clothes who said to her something like "You will find me here". For a number of days this dream came to her repeatedly during her sleep, and what was curious enough to her as well as to her family was that since the day she had the dream described above, she was feeling nausea while eating any preparation consisting of fish, meat, garlic or turmeric. This state of affair became a big news within the village and at the instance of friends and relatives, Meitei *maibis* (sooth-sayers and priestesses of pre-Hindu Meitei deities) were also consulted for their advice, and finally digging at the site where a man was seen by the woman in her dream began. After digging for about twelve feet deep, a stone and a mirror-like substance were found. This stone was not an ordinary one. From the *maibi* who fell into trance and uttered intelligible and unintelligible words which are believed to be the words of the deity, it became known that the stone was a symbol of *Pakhangba*. This incident became a great news throughout Imphal overnight. Hundreds of persons mostly Meiteis from far and near came to this village to offer oblations and prayer.

In 1956, a shrine in honour of the deity was constructed close to the mango tree by the family of Tombi Kamei. This shrine is a *pucca* construction having C.I. sheet roofs and its ground area is roughly 10′×14′. The shrine has got a small verandah also. Tombi Kamei was the *pujari* or worshipper of *Pakhangba*, and her daily work was to clean the verandah of the shrine and offer incense, lamp and flowers to the deity. In order to assist her, a *maibi* from the Palace was being sent by the Palace authorities on every Friday, Saturday and Sunday. Tombi Kamei died in 1960, and since her death her husband has been attending on the deity.[1]

Festivals

At the time of survey, no individual had been found to have been converted into Christianity. All the inhabitants being non-Christians celebrate with pomp and gaiety their traditional non-Christian festivals every year. 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 :

Gan-Ngai

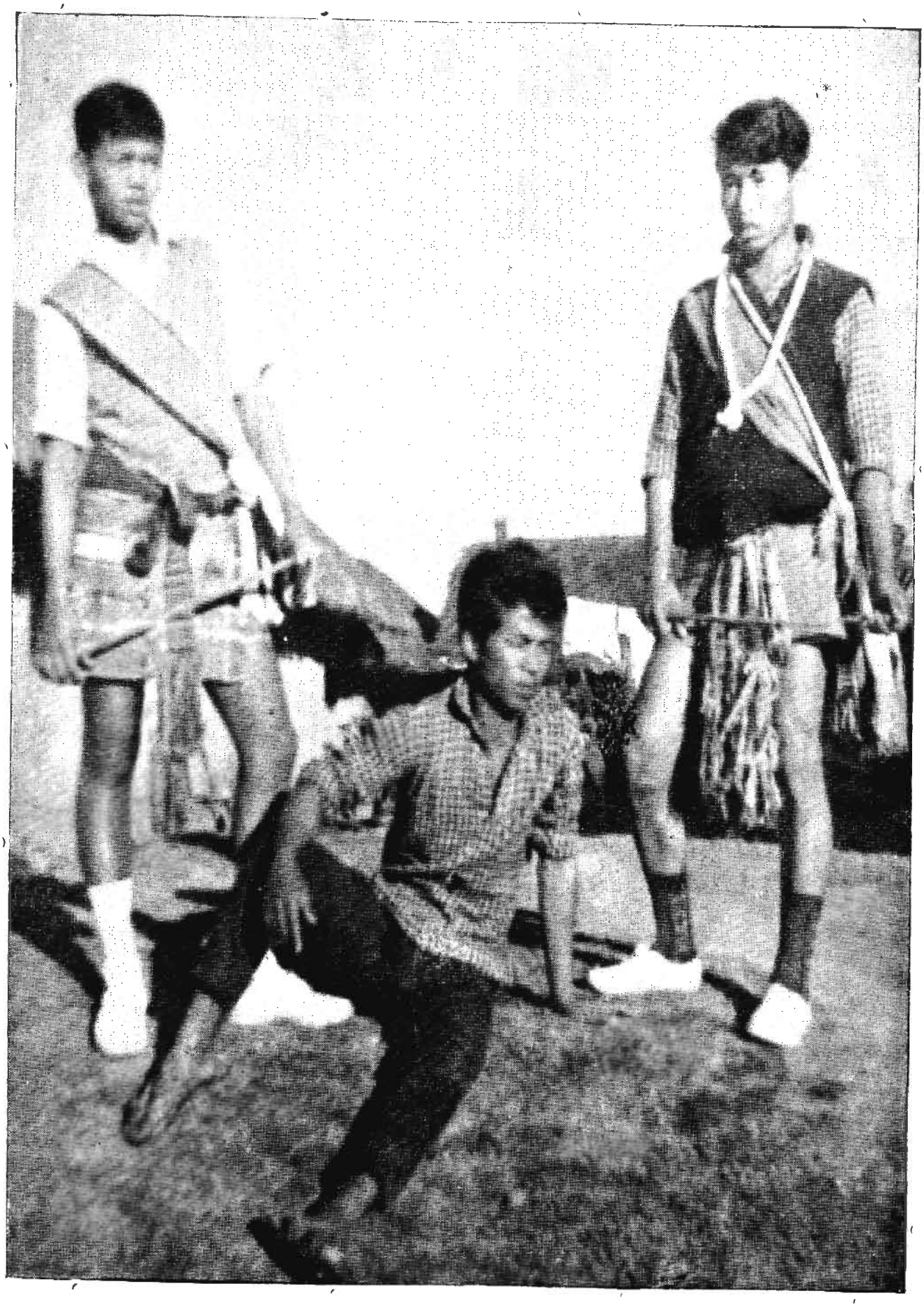
This festival is celebrated for five days in the Manipuri month of *Wakching* (December-January). On the first day, pigs and other animals are killed and these are cooked to be served to the villagers. On this day, very early in the morning, the village priest and a few elders will go to the places of *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 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

1. The above account was narrated by Shri Thambou Kamei, son of Late Tombi Kamei.



A group of girls fully attired for the Gan-Ngai *festival.*

Photo Courtesy : Shri G. Gaibipou.



Two boys (standing) dressed up for the Gan-Ngai *festival.*

Photo Courtesy : Shri G. Gaibipou.

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 ricebeer 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 tied 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.

Lin-Ngai

This festival is more or less a religious observance. It is celebrated for one day only in the month of *Phairen* (January-February). A few days before the festival all the households prepare rice-beer at home. On the day of the festival, all the households bring rice-beer and eggs to the village elders. The village priest, accompanied by other village elders who are armed with spears and *daos*, goes to the sites of *Kaipi Bambu* and *Kaiba Bambu*, offers eggs to the deities and prays so that there will be no quarrels and similar such undesirable elements in the village. An important item of this festival is *Meiba 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. The fire thus produced is taken inside every house and kept near or under the pot containing uncooked rice. The boys receive rice-beer and eatables from every house. Sports like long-jump, shot-put etc. are also held on this day.

Remarks

Now-a-days, the coming of a festival is usually heralded by playing film songs through loudspeakers. Fond of fun and festivities as the people are, festivals meant for one day are 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 is 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 learing 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 describe 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 alter 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 whole 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 sharp and bright *daos* 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.

CHAPTER V

CONCLUSION

In the foregoing chapters a general account of the Kabui inhabitants of Keisamthong Kabui Village had been given. Unlike other villages in the valley of Manipur, lack of space is the chief handicap observed in this village. With the increase of population in future, the inhabitants of this village will have lesser space for living. Situated in the midst of Manipuri settlements, 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 concered.

The inhabitants of this village do not experience the absence of educational facilities. At the other end of the Keisamthong bridge of which mention had been made already, lies the Ramlal Paul High School. Other high schools and colleges for higher education are within one or two miles' distance from this village.

Having been brought up under an urban environment, the inhabitants of this village are not impervious to adopting modern ways of living. As regards dress for instance, males often wear modern clothes like pants, bush-shirts, coats and leather shoes. They use mill-made cloth and machine-stitched garments. As for female costume, skirts woven at the loin-looms with mill-made yarns are commonly used. Among the womenfolk of younger generation, use of brassiers, blouse, and sandals is not new. Silk and nylon clothes are also popular among them. Bicycles, torches, chairs, etc. have become necessary domestic articles.

The community life within the village is harmonious and peaceful. In all important events concerning the village, all the inhabitants take part. The villagers maintain a friendly relationship with the inhabitants of the neighbouring areas.

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	Relationship to Head	Age	Marital status	Age at marriage	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. 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 bride groom 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/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.
    2. Muslims.
    3. Hindus.
    4. Tribal.
    5. Yaithibi.
    6. Dhobi.
    7. Hazam.
    8. Scheduled Caste.
    9. Kukis.
    10. Nagas.
    11. Europeans.
    12. Burmese.
    13. Nepalis.
    14. Khasia.
    15. Chinese.
    16. Bengalis.
    17. Sikhs.
    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 midwife ?
    (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 genie 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 bride-groom ?

    (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 house-hold ?

(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) Vegetables		
(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 ?

36. Fishery

(a) Does the household own any tank ?

(b) If fish is reared, was any quantity sold last year ? (Answer Yes/No. If Yes, mention quantity 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 of 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 Sub-Division 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 benefitted from any scheme of land reclamation or land development?
(Answer Yes/No.).

(b) If "Yes" explain how have you been benefitted?

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 benefitted 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 benefitted 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 preparing 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 & 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 and (ii) Women? { (i) Men (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 & Name of Village . . . . . House Number . . . . . .

Number & 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 daughter; 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; fathers' first cousin's daughter, mother's first cousins' 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 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

Census 1961 PART I

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.

6. Distance by road from Thana and Sub-divisional Headquarters.

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 should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9—2 R. G. India/68

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.*

SOCIO-ECONOMIC SURVEY, 1960-61

PART II

NATURE OF SOCIAL DISABILITIES SUFFERED BY DIFFERENT CASTES IN THE VILLAGE

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

APPENDIX II—*contd.*

SOCIO-ECONOMIC SURVEY, 1960-61

PART III

VILLAGE DISPUTES REFERRED TO DIFFERENT AUTHORITIES LAST YEAR

I	II		III	IV	V	VI
Nature of adjudicating Authority	Leading Members of each disputant party		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).
	Name	Caste/ Tribe				
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

I	II								III
Name of Organisation	MEMBERS							Other offices held in side the village	Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any		
Statutory Panchayat									
Caste Panchayat (Name of Caste)									
Other leadres									
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 Group	Age	Name	Caste	Occupation	Age	Education			

APPENDIX II—*concld.*

SOCIO-ECONOMIC SURVEY, 1960-61

PART VI

RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGERS

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if out side 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.)	IF ACTIVITY IS IN VILLAGE DO VISITORS FROM OTHER VILLAGE PARTICIPATE?		What agency sponsored, promotes or finances	Who trains players etc. (His name, address, caste occupations)
						Approximate No.	Role (Player, audience, otherwise)		
1. Sports & Games									
2. Drama, Music, Dancing etc.									
3. Cinema									
4. Filmstrip, puppet-show etc.									
5. Fairs									
6. Festivals									
7. Other entertainments									

*Indicate 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 . . . . (Res.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road . . . . . (Reg.)

AJMER—

1 Book-Land, 663, Madas 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 Modho, 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 Jow 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, Amlica 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 Vidyabhaban, Eastern Tower, Room No. 3 . . . . . (Rest.)

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

BIKANER—Bhandani Bros. . . . . (Rest.)

BILASPUR—Sharma Book Stall, Sadar Bazar . . . . (Rest.)

BOMBAY—

1 Director Govt. Printing and Stotionery, Netaji Subash Road, Bombay-4.
2 Charles Lambert and Co., 101, Mahatma Gandhi Road . (Reg.)
3 Co-operator's Book Depot, 5/32, Ahmed Sailor Bldg., Dadar . (Reg.)
4 Current Book House, Maruti Lane, Raghunath Dadaji St. . (Reg.)
5 Current Technical Literature Co. P. Ltd., India House, 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 Dominon Publishers, 23, Bell Building, Sir P. M. Road . (Rest.)
23 Bombay National History Society, 91, Walkeshwar Road . (Rest.)
24 Dowamadeo and Co., 16, Naziria Building, Ballard Estate (Rest.)
25 Asian Trading Co., 310, the Miraball, P. B. 1505 . . . (Rest.)

CALCUTTA—

1 Chatterjee and Co., 3/1, Bacharam Chatterjee Lane . . (Reg.)
2 Dass Gupta and Co. Ltd., 54/3, College Street . . . (Reg.)
3 Hindu Library, 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 Akrur Lane . (Reg.)
12 K. K. Roy, P. Box No. 10210, Calcutta 19 . . . . (Rest.)
13 Sm. P. D. Upadhyay, 77, Muktaram Babu Street . . (Rest.)
14 Universal Book Dist., 8/2, Hastings Street . . . (Rest.)
15 Modern Book Depot, 9, 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, Mahatma Gandhi 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, Mahatma Gandhi Road . . (Rest.)

CALICUT—Touring Book Stall . . . . . (Rest.)

CHANDIGARH—

1 Supdt. Govt. Printing and Stationery, Punjab
2 Jain Law Agency, Flat No. 8, Sector No. 22 . . . (Reg.)
3 Rama News Agency, 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 . . . . (Reg.)

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

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

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

DELHI—
1 J.M. Jaina & Brothers, Mori Gate . . . . . (Reg.)
2 Atma Ram & Sons, Kashmere Gate . . . . . (Reg.)
3 Federal Law Book Depot, Kashmere Gate . . . . (Reg.)
4 Bahri Bros., 188, Lajpat Rai Market . . . . . (Reg.)
5 Bawa 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 Summar Brothers, P.O. Birla Lines . . . . . (Rest.)
17 Universal Book & Stationery Co., 16 Netaji Subhas Marg. . (Reg.)
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. Ahuja Booksellers & Stationers, 309, Nehru Bazar . (Rest.)
25 Sat Naraian & Sons 3141, Mohd. Ali Bazar, Mori Gate . (Reg.)
26 Kitab Mahal (Wholesale Div.), P. Ltd., 28, Faiz Bazar. . (Reg.)
27 Hindu Sahitya Sansar, Nai Sarak . . . . . (Rest.)
28 Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B. 1165, Nai Sarak . . . . . (Rest.)
29 K.L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura . . . . . (Rest.)
30 Adarsh Publishing Service, 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 College Consumers Co.-op. Society . . (Rest.)
2 Rameshraya 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.)
GORAKHPUR—Vishwa Vidyalaya Prakashan, Nakhes Road . (Reg.)
GUDUR—The General Manager, The N.D.C Publishing & Ptg. Society Ltd. . . . . (Rest.)

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

GWALIOR—
1 Supdt., Printing & Stationery, M.B.
2 Loyal Book Depot, Patnakar 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, Dhakidih . . . . . (Reg.)
3 Sanyal Bros., Booksellers & News Agent, Bistapur 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 . . . . . (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 . . . (Reg.)

KARUR—Shri V. Nagaraja Rao, 26, Srinivasapuram . . . (Rest.)

KODARMA—The Bhagawati Press, P. O. Jhumri Tilaiya, Distt. 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). . . . (Reg.)
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., Hazratgan . . . (Reg.)

6 Eastern Book Co., Lalbagh Road . . . . . (Reg.)
7 Civil & Military Educational Stores, 106/B, Sadar Bazar . (Rest.)
8 Acquarium Supply Co., 213, Faizabad Road . . . (Rest.)
9 Law Book Mart, Amin-Ud-Daula Park . . . . (Rest.)

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

MADRAS—
1 Supdt., Govt. Press, Mount Road
2 Account Test Institute, P. O. 760, Emgore . . . . (Reg.)
3 C. Subbiah Chetty & Co., Triplicane . . . . . (Reg.)
4 K. Krishnamurty, Post Box 384 . . . . . (Reg.)
5 Presidency Book Supplies, 8, Pycrofts Road, Triplicane . . (Reg.)
6 P. Vardhachary & Co., 8, Linghi Chetty Street . . . (Reg.)
7 Palani Parchuram, 3, Pycrofts Road, Triplicane . . . (Reg.)
8 NCBH Private Ltd., 199, Mount Road . . . . . (Rest.)
9 V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road . . . . . (Rest.)

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

MANDYA SUGAR TOWN—K. N. Narimha Gowda & Sons . (Rest.)

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

MANJESHWAR—Mukenda Krishna Nayak . . . . (Rest.)

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

MEERUT—
1 Prakash Educational Stores, Subhas Bazar . . . . (Reg.)
2 Hind Chitra Press, West Kuchery 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.)
2 Hind Traders . . . . . (Rest.)

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

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

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

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

NAGPUR—
1 Manager, 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 8F 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, Co., 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 & Novelles, P. B. 96, Connaught Place . . . . . (Reg.)
18 Mehra Brothers, 50-G, Kalkaji . . . . . (Reg.)
19 Luxmi Book Stores, 42, Janpath . . . . . (Rest.)
20 Hindi Book House, 82, Janpath . . . . . (Rest.)
21 People Publishing House (P.) Ltd., Rani Jhansi Road . . (Reg.)
22 R. K. Publishers, 23, Beadon Pura, Karol Bagh . . . (Rest.)
23 Sharma 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 Sagoon Gaydev Dhoud, Booksellers, 5-7 Rau, 3 Ide Jameria (Rest.)

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

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

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

PITHORAGARH—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 (Reg.)
Nasik . . . . . .

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 Palammiapa 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.)

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

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

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

VELLORE—A. Venkatasubhan, Law Booksellers . . . (Reg.)

VIJAYAWADA—The Book & Review Centre, Eluru Road, Government . . . . . (Rest.)

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

VIZIANAGARAM—Sarda & Co. . . . . (Rest.)

WARDHA—Swarajeya Bhandar, Bhorji Market . . . . (Reg.)

For Local Sale

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

Railway bookstall holders

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

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Foreign

1 S/S. Education Enterprise Private Ltd., Kathmandu (Nepal).
2 S/S. Aktie Bologat, 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 Mansion, 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 Registtar of Companies, Mahatma Gandhi Road, West Cott. Building, P.B. 334, Kanpur.
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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. S.I.S.I. 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 Adm., Goa, Panjim
40 The Registrar of Trade Union, Kanpur
41 The Employment Officer, Employment Exchange, Gopal Bhavan, Mormia
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.E. 271), Bangalore.

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