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Part VI

VILLAGE SURVEY MONOGRAPHS

No. 1

Village—**SEKERKOT**

Tehsil—**ISHANCHANDRANAGAR**

District—**TRIPURA**

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FOREWORD

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

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

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

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

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

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

(c) *the third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and*

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

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

It might be of interest to recount briefly the stages by which the survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record in situ *of material traits, like settlement patterns of the village; house types; diet, dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of 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, moveable and immoveable 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 emperical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Oeprations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these*

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

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

New Delhi,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

As a supplementary project of the 1961 Census Operations it was decided by the Registrar General and *Ex-Officio* Census Commissioner, India that a village survey should be conducted in some of the villages of every States and Union Territories along with the Census Operations with a view to study the selected villages in relation to their lay out, various advantages and disadvantages and other amenities such as educational, medical, communication, etc., available in the villages and this has been discussed in details by the Registrar General, India in his foreword. One of the features of the survey was also to ascertain the religious practice and social and cultural habits of the villagers.

The main criteria regarding selection of villages for the survey in question was as follows:—

(*a*) 5 villages will be so selected that each of them contains one dominant community with one predominating occupation, *e.g.*, fishermen's village, village of forest workers, village of *jhum* cultivators, village of potters, village of weavers, etc. Such villages should have a minimum population of 400 persons and be away from Sub-Divisional headquarters and business centres.

(*b*) 4 villages will be selected of Scheduled Tribes which are numerically prominent in the Sub-Division. Each village can represent a particular tribe. But the population should be of minimum 400 persons and the location of the villages should be away from the Sub-Divisional headquarters and business centres.

(*c*) The remaining 11 villages will be so selected that they are of fair size each having 500-700 persons or more, and are of an old and settled character. They should have variegated occupations and contain mixed races, *e.g.*, Bengali and Scheduled Tribes, Bengali and Manipuri, Scheduled Tribes and Manipuri and so on. The villages should mainly depend on agriculture. The location of the villages should roughly be a day's journey from the Sub-Divisional headquarters and business centres.

At the out-set 20 villages were selected in Tripura for the survey in question, but as it was found impossible to cover 20 villages within a limited period, it was subsequently decided in consultation with the Registrar General, India to conduct the survey only in 12 villages. The village 'Sekerkot' is one of the 12 villages selected for the survey. It contains one dominant community with one predominating occupation namely 'agriculture' and this is why the said village was selected for the survey. It falls in the category 'A'.

The survey was conducted by an Investigator who was duly trained for the purpose. Although the villagers were not very co-operative at the beginning and the Investigator had to face some difficulties, they ultimately extended their full hearted co-operation when they were fully convinced of the purpose of the survey. The survey report is mostly based on the information collected by the Investigator on prescribed schedules from each house-

hold of the village. The information collected by the Investigator had to be supplemented by additional information collected by the Special Officer, incharge of the said survey at the time of drafting the report.

The village is only about nine miles away from Agartala town, the capital of the Union Territory of Tripura and as such, it is not cut off from the urban influence and the people are very conscious. They however did not hesitate to divulge the actual state of affairs of their family and society and to furnish the requisite *data* that were needed by the census organisation and I am grateful to them for their help and co-operation in this respect.

I am grateful to Dr. B. K. Roy Burman, Special Officer in the Office of the Registrar General, India for the valuable suggestions he gave for inclusion in the report. Shri M. K. Banerjee, Special Officer, although a new man in the line helped me a lot in the drafting stage of the report.

C. R. PAUL.

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SEKERKOT

CHAPTER I

THE VILLAGE

Introduction—'Sekerkot' is one of the biggest villages, in the Union Territory of Tripura. It is at a distance of 9 miles, towards south of Agartala, the capital of the Union Territory of Tripura. The village is situated on a metalled road, which passes through it and is connected by an efficient private Bus Transport Service with Agartala town. It is noted for its market, which sits on every Friday and Monday when a considerable number of retail and wholesale purchasers visit the market place for buying of vegetables, rice, paddy, jute and firewood. It has also importance for a Tea Garden, which is located on the eastern side of the main road.

Besides Muslims, who are permanent residents of this area since long, the population of the village represents combination of different communities such as 'Laskar', 'Brahmin', 'Kayastha', 'Baishya', 'Karmakar' etc. It has not yet seen the light of the modern times in so far as various amenities of life are concerned. There is only one Senior Basic School and a market in it and agriculture is the principal means of livelihood of the villagers.

As the majority of the inhabitants are displaced persons from East Pakistan, most of the houses are of '*Katcha*' construction. But villagers are slowly converting their dilapidated houses into mud walled ones. The sanitary condition is deplorably bad, but there are houses which are comparatively better, where houses are kept clean and the rooms and verandahs are regularly plastered with cow-dung and mud.

The special feature leading to the selection of this village for 'Socio-Economic Survey' in category 'A' is that the village contains one dominant community *i.e.*, 'Laskar' with one predominating occupation *i.e.*, 'Agriculture' and that the village is away from Sub-Divisional Headquarters and business centres.

Location.—The village falls within the jurisdiction of Ishanchandranagar Tehsil of Sadar Sub-Division and is situated at a distance of about 9 miles towards south from Agartala, the capital of the Union Territory of Tripura. It lies between 23° 44′ 00″ latitude and 91° 16′ 15″ longitude.

Physical Aspects—The village is situated mostly on a plain land surrounded by hillocks, although there are some *tillas*, (small hillocks) followed by cultivated plateau hither and thither. The soil is mostly alluvial and congenial to the growth of jack-fruit and banana trees and also pine-apples, which grow abundantly in many parts of Tripura. The area of the village is 1,050 acres and it is bounded in the north by village Noagram and Hatileta; in the east Champamura, Jangalia, Rajeswaripur and Sonkhola, in the West village Pandabpur and in the south by the village Gokulnagar. There is a small tea garden in the north-eastern side. A rivulet known as 'Senai' passes through the village from east to west.

Number of Households & Population (Table I)—There are 308 inhabited households with a population of 1,619, of which 848 are male and 771 are female; the area covered by habitation is about 240 acres.

Residential Pattern—The households are scattered in between agricultural fields and small hillocks at a considerable distance from the main road known as 'Agartala-Melaghar Road' which passes through the village and the households are not inter-connected by any track. About 50 per cent, houses were constructed by the displaced persons from East Pakistan within the last ten years. The villagers have to walk through some ridges of earth known as '*Ail*' or through the houses of others. During rainy season it is very difficult for them to go from one place to another, as they are to walk through mud and water with great troubles to reach the main road or the market. No other means of transport ~~except~~ except some palanquins which are used occasionally for carrying the sick and invalid persons, exists in the village.

The village is divided into 4 parts which are called '*Parah*' *viz.*, Dakshin Parah, Uttar Parah, Purba Parah and Paschim Parah'. The main road which passes through the middle of the village divides the village mainly into two parts *viz.*, eastern part and western part and the non-navigable river which passes from east to west and the main road which passes through the middle of the village, north to south, again divides the village in four parts in which the residential houses are located. The households of the 'Hindu Laskars' with a few Muslims are located in the north-west part, the households of some Hindu Laskars and some Hindu Kayastha are located in the South West part, households of Hindu Kayastha and a few Muslims are situated in the south-east corner and the tea garden and households of Jalia Kaibartas are located in the north east part of the village.

Communication—As already mentioned a public high-way known as 'Agartala-Melaghar Road' passes through the village, bus, jeep, rickshaw etc., are always available on this road. The common means of transport of goods to and fro are head loads and trucks and passengers are carried by the public bus service.

Places of Worship—There is no public place of worship for the Hindus in the village, but there are '*Hari Sabhas*' in some Hindu houses where the Hindu villagers assemble at dusk once in a week for mass prayer and '*Kirtan*'. There are. of course, three mosques of the Muslims.

Crematorium—The burning ghat of the Hindus is on the southern bank of the above mentioned river within the vicinity of main road and the area is about 0.4 acres. The grave yard for the Muslims is situated in the eastern side and its area is also about 0.4 acres.

Sources of Water—Seven tube-wells, four *pucca* ringwells and 3 tanks out of 30 tanks of the village are the main sources of drinking water of the villagers. Scarcity of water is greatly felt especially during spring and summer season. There are also fifty *katcha* wells, most of which are in a bad condition. Members of some families have to walk about half a mile distance to fetch drinking water. There are some ditches in almost all the houses for washing of utensils, but water of such ditches cannot be used for any other purpose except in the rainy season. The tube wells become unfit for use very often for the excessive use of the handpump, but the water of the ringwell is good. There are some natural springs in the village and the inhabitants use such spring water for drinking purposes, which is clear and sparkling and pleasant to the taste.

River—The river 'Senai' having its source in the adjoining hills passes through the village flowing towards the north west corner. It becomes turbulent during heavy rains as is normally the case with all hill rivers. It remains almost dry through out the year except during rainy season and both sides of the river are inundated at the time of heavy rains, but the flood water subsides as soon as the rain stops. It is not navigable even during the rainy season and actually it serves the purpose of a canal and the cultivators use it for washing jute fibres and for irrigation purposes. The villagers residing on the river side take their bath in it and also use the water for drinking purposes for want of adequate facilities of drinking water. The banks of the river are mostly clothed in bushes and jungles.

Flora & Fauna—Flora and fauna of the village are not interesting. With the exception of several jackfruit and mango trees in the old households, there is nothing like forest land in the village. Some houses are, of course, surrounded by bamboo and plantain trees and during the rainy season, there are in addition, some quantity of useless undergrowth. On the elevated lands and hillocks several kinds of useless jungle trees are seen, which are utilised by the village wood-cutters for fire wood. In the newly constructed houses of displaced persons, jackfruit tops are abound and it seems that they have a keen passion for planting them.

In former days tigers and other wild animals were very common in this village, but with the setting up of the Tea Garden, growth of population and advance of cultivation, they have now completely disappeared. The small Indian fox and striped squirrel, commonly known as '*Kath Biral*' are exceedingly common.

Welfare & Administrative Institutions—There is no administrative institution like Tehsil Katchari, Police Out-Post and N.E.S.

Block etc., in the village.

Market—The only market which is located in the middle of the village sits twice in a week where all essential commodities are marketed.

History of the Village—About 70 years ago the village was full of forests and was the abode of wild animals with no communication facilities. Gradually some Muslims from the different places came to the area in quest of cultivable land and ultimately they settled there after clearing forests. At that time the village was connected with other areas only by hill tracts and those people who were courageous enough could venture to travel by those hill tracts, although it was very risky due to presence of wild animals. But gradually when the forests were cleared and reclaimed for cultivation by the Muslims, the wild animals retreated from the area to the forest side. Gradually, the people of other communities also were attracted to the village and now-a-days the Muslims who originally settled there have become a minority and it is now predominantly inhabited by the East Pakistan refugees. Muslims are called by villagers as '*Seikh*' or *Shaikh* and the word 'Kot' means 'Fort' or 'Area'. Hence the village has become known as 'Sekerkot' *i.e.*, 'the fort of Muslims' or Muslim area.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

A. *Ethnic Composition*—The 'Hindu Laskars' whose number is 417 constituting 25.76 per cent., of the total population may be said to be the dominant community in the village because of their wealth and number of population. The number of households occupied by them is 79 and cultivation is their main occupation. The Laskars of the village, 'Sherkot' have settled here very recently. All of them have arrived from East Pakistan during the last refugee influx *i.e.*, after the partition of Bengal. Most salient feature of the Laskars of this area is that many of them have changed their surnames and have adopted the surnames of the higher castes. This may be an effect to achieve higher status in the society. At present they constitute the main bulk of the caste population of the village, though they are not the most dominant community in all respects.

The 'Kayasthas' have got 31 households with total population of 180 *i.e.*, 11.11 per cent., of the total population of the village. There are agriculturists, service holders and shop-keepers among them.

The 'Baishyas' have got 18 households and their total number is 102 and they are mostly agriculturists and shop-keepers. They are generally known to others by the caste name 'Kapali' though basically and technically 'Vaishya' and 'Kapali' are the same. The people denoting themselves 'Vaishyas' nevertheless consider them to be superior to 'Kapali'.

The 'Brahmins' who have got 19 households with 97 persons are mostly the village 'Priests' except a few service holders.

The Scheduled Castes have got 70 households and their total number is 366, of which 'Kaibarta' constitutes 14.70 per cent. of the total population and most of them are fishermen.

The 'Namasudras' who have got 11 households with a total population of 57 only are mostly agriculturists and day labourers.

The 'Dhuba' who are washermen by profession are 31 in number. The total number of 'Sabar' is 24 with 5 households and they maintain their livelihood as day labourers. The 'Muchis' who are only 10 in number have got only 2 households and they maintain their livelihood as shoe-makers and shoe repairers. There is one 'Patni' family with a total population of 4 persons. Formerly they belonged to the boatsman class. The 2 'Gour' families residing in the village are day labourers.

The 'Garos' of the village, Sherkot, have migrated here during last two to three generations from the hills of Assam. They settled in and around the undulating jungle and hilly tracts of the then Shekerkot. Linguistically they belong to Assam-Burmese group and has a dialect of their own known as 'Garo'. This dialect has no script. The 'Garos' of Shekerkot are Hindu by religion. Though advanced religious ideas are playing great role in their socio-cultural life, still many features characteristic of their own, exist side by side.

The Garos, here, are landless people. If we probe into their past history we find that they eked out their meagre subsistence through gathering and *jhum* cultivation in nearby jungles and hilly tracts. Yet it could more than provide them with comfortable living at that time. But with the passage of time, specially with the advent of independence and last refugee influx, this economic pursuit of the Garos of Shekerkot has undergone radical transformation. The Government now leasing out lands to individual persons and those who took lease or acquired it, now prevent them from *jhum* cultivation. The Garos who are the sons of the soil and *jhumias*, find life very hard at present as they unlike their Bengali neighbours could adjust themselves to a settled life. They feel more wants and difficulties in the narrower environment of settled life.

There were originally about 140 households of the Garos at Shekerkot and within its vicinity. At present there is only one household. Rest of the Garos had migrated to still interior of this territory in other Sub-Divisions, where they could find better scope for *jhum* cultivation. The Garos of Shekerkot on the

otherhand have adopted altogether different occupation. They in absence of agriculture, have but one way of earning and that is by selling woods collected from nearby jungles and day labour to some extent.

B. *Housetype, Dress, & Ornament, Household goods, Food and Drink*—Houses are mostly made by local labour. The house of the common cultivator consists of one to three huts including a cooking shed, walled with mats and roofed with thatch. The average internal measurement of the living room is $22' \times 12'$ and that of drawing room and kitchen room is $18' \times 16'$ and $11' \times 7'$ respectively. The big and important room is generally constructed in the eastern corner of the lay out and the cow shed is normally located in the northern side of the dwelling house. The surroundings of the houses are not noisy but uncleaned and ventilation is tolerable. The drainage and sewage arrangements are very unsatisfactory. Plinth level of the huts is $3\frac{1}{4}'$ to $2\frac{1}{2}'$. The main living room is generally facing southern direction. Household Gods in Hindu houses is located in a separate enclosure mostly in the western corner of the same dwelling. In some houses, of course a separate room is provided for household Gods. The walls of the houses are made of mud, reeds and mats, woven on split bamboo. The fineness of the work and texture of bamboo mats, entirely depend upon the taste of the occupant. The roofs are thatched with *sungrass* and in some cases are of tile and corrugated iron sheet. All the houses are built round the courtyard. The very poor and low caste classes of the village live in a single hut with a kitchen shed attached to it and this is generally made of reeds, plastered with mud and cowdung. The front sides and door steps of the houses are washed every morning by the women with a mixture of cowdung, mud and water.

Houses used wholly or partly as dwelling by wall & roof of material (Table IVC)—The materials of walls of 188 census houses out of the 308 houses are mostly *sungrass,* leaves and bamboos and that of 108 households is mud; 1 household has brick walls and 11 households corrugated iron tin walls. 274 census households have grass, leaves and thatch as roof materials. 33 households have used corrugated iron sheets for roof and one household has roofs of concrete and stone.

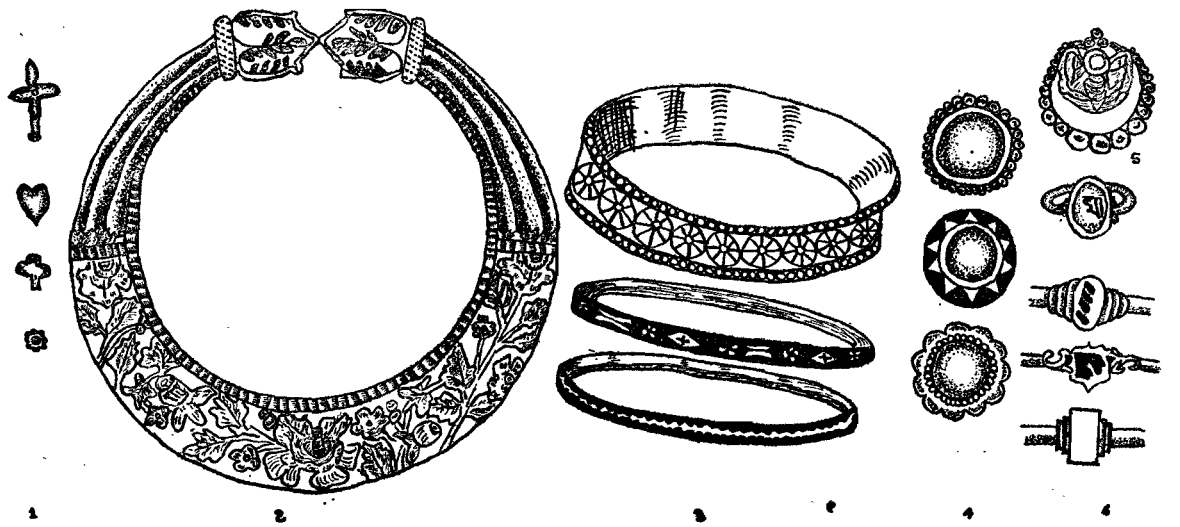
Size & Composition of Households (Table IV)—The number of households occupied by 4 to 6 members is greater *i.e.,* 150 and the number of persons occupying such households is 749. Next comes the number of households occupied by the families having 3 members or less. The number of such households is 76 and the number of persons occupying such households is 178. The total number of households having 7 to 9 members is 66 and the persons who live in such households are 513. The number of households in which 10 and above members live is 16 and the number of persons of those households is 179.

Households by number of rooms by number of persons occupying (Table IVB)—There are 231 households in the village with one room only, in which 979 persons live, 438 persons reside in 58 households in which there are two rooms each, 18 households have three rooms in each, where 192 persons reside. Only one household which has got 10 members has got four rooms.

Latrine system—There is no separate latrine in the houses and the members of the households go to the nearby bushes and jungles to answer to the call of nature. In some houses of course, there are covered areas with a bamboo structure around, which are used as latrine. In some of the well-to-do families who live near the main road, the *katcha* ditches, on which two strong woods are fitted horizontally for sitting purpose, are used as latrines.

Dress and Ornament—As the village is not far from Agartala town and the villagers frequently mix with the people of the town in connection with litigation and business etc., the dresses of the villagers have greatly been urbanised. Nearly all the articles of dress, the villagers commonly use are made of cloth. Except the very poorest class of people, everyone has a pair of *dhoties* which he changes daily one after another at the time of taking baths. For the upper part they use shirt, *gangi, etc.* The poor class of people and cultivators and labourers frequently keep the upper part of their bodies bare. Females use *sari* and blouse. Only the educated persons and businessmen use footwares. Tribal people wear *dhoti* upto their knees and their

females wear *sari* only to cover their body from waist to knee and a separate piece of cloth known as '*Reah*' as a cover for the breast. Tribal females do not use any veil to cover their heads and face like the females of other classes. Labour class people while going out for avocation, wear a small piece of cloth or a napkin as their only dress. Upper portion of the body remains uncovered during hot season. They wear *dhoti* only on festive and ceremonial occasions. Most of the dresses are available at the village market and nothing is produced locally. Wooden slippers, leather slippers, shoes are the kinds of foot-wears in common use, out of which only wooden slippers are manufactured in the village. No ornament is used by the male member, but females often use gold earrings, gold necklace, glass bangles, plastic flowers for hair dressing on the occasion of Durga-



1. Nose Ring, 2. Armlet, 3. Churi, 4 & 5. Ear-ring, 6. Finger Ring.

puja, Kalipuja, Saraswati puja, marriages etc. Hindu females always use bangle of conch-shell, whereas Muslims use plastic bangles.

Muslim women use special dresses and ornaments on the occasion of the Muslim festivals such as Muharram, Bakri-Id, Shab-i-barat etc. The women of Munda and Sabar community wear silver ornaments.

Mosquito net is commonly used by the villagers but the poor class of people have no mosquito nets.

Household goods—The common article of furniture that is found in almost all the houses is '*Chowki*' *i.e.,* wooden bedstead for sleeping purpose. Stools, chairs and tables are also found in some of the houses.

The grains are stored by the villagers mostly in a vessel known as '*dol*' which is made of bamboos. This is about 5 to 6 feet in height with a radius of 4 to 5 feet. In some houses there are some granary which is known as '*Gola*', these are rectangular in shape and can contain 100-200 mds. of paddy. Use of any chemical for storing of grain in such vessels is not in practice, but many people use the leaves of '*Nisinda*' an indigenous plant for this purpose.

Articles of use as possessed by households (*Table XX*)—The number of households who have got no umbrella, fountain pen, watches is 78 ; 24 households have got 26 watches ; 8 households have one bicycle each ; 2 have one sewing machine each, 3 have got 1 harmonium and 1 gramophone each and only one household has got a radio and 22. have got 241 umbrellas for use in sun and rain.

Food & Drink—To ascertain the standard of living of a particular family, we very often take the account of the quality and quantity of the food they take in their daily life. The main diet of the villagers is boiled rice, *dal,* curry, fish, meat, egg. But we are to determine the standard of living by the quality

and quantity of the food they take and by the frequency of a particular diet and also by the diet of nutrition. Majority of the villagers take only one item with boiled rice, either '*dal*' or vegetable curry mixed with dry fish. Occasionally they also take meat, fresh fishes, eggs, etc. The Jalia Kaibartas prefer selling of their catches of fresh fishes instead of keeping the same for their own consumption, during the period of scarcity, for fancy prices. They often eat tender leaves of some kinds of trees, various kinds of water-creepers, such as '*Kalmi*', '*Helencha*'. Occasionally they live somehow, by eating the vegetables, they can grow. Several kinds of flowers are also eaten by them and they hardly buy vegetables for their home consumption. With the influence of the urban people, taking of tea has become as of late a common habit among the villagers. All the widows of Hindu Brahmins are vegetarian. Some Hindu widows of other castes also do not take fishes, eggs and meat.

Ordinarily only two meals are eaten by the villagers, the first at about mid-day and the second in the evening. But cultivators who are to work in the fields take some food soaked over night in cold water in the early morning before going out. They eat this rice with salt, onion and chilly. If they go to work in their own fields, children of their houses, carry their mid-day meals to the field, but if they work in the field of others they carry their own food with them. Generally this consists of puffed and parched rice. Nearly each and every adult smoke bidis, tobacco and cigarettes. Females of higher class of Hindus do not smoke.

Villagers eat fruits of their own trees and a very few purchase fruits from the market. Only cocoanuts, bananas, sugarcane etc., are purchased from the markets for ceremonial occasions. Richer class of people, of course, buy seasonal fruits for their home consumption.

All the villagers use mustard oil for cooking purpose and green chillies and powdered chillies and turmeric and other spices are used in considerable quantities, to neutralise the effects of taste. Well-to-do classes of people often add *ghee* to vegetables after these have been cooked, to make the preparation delicious. In some cases there is a combination of two or three items of vegetables, boiled together with the addition of salts and chilly and a little mustard oil. Sweets are scarcely taken by the villagers except on some ceremonial occasions.

School going children take their meals just before starting for school, whereas others take their meals as soon as prepared. The women folk take their meals at about 1 p.m. to 2 p.m., after completion of all their household works. Sometimes they wait for the return of their husbands from the fields for the midday meals. The women sweep the houses everyday and scrub the utensils and wash the clothes. In some cases they collect fuel from the nearby jungle and feed the cattle.

The tea garden labourers, who are Gore, Munda and Sabar by caste take fried rice and tea in early morning before going out for work. They take the same diet also at noon but the quantity of tea which they normally take with diet varies from one seer to one and half seers per head each time. They take boiled rice with *dal* or curry according to means only once at night. Those labourers who can afford, take '*Chapati*' occasionally at noon or at night. They are addicted to too much drinking of wine, specially at night and occasionally pick up quarrel among themselves in a state of intoxication. Sometimes they are to live mainly on jackfruits, ripe or green, when they do not find any other means to purchase rice. They are also used to live on a kind of wild creeper's roots, known as forest potatoes.

Different preparations of rice such as *Chira, Muri* and *Khai* are made by the villagers which are taken occasionally as food during tiffin time or even at normal meal time. These are generally prepared only for home consumption. There are of course some families who sell their product in the market.

Health.—There is no Government Dispensary or Hospital in this village. But there is a Government Dispensary at the adjacent village 'Gakulnagar'. There is however, a six bedded Government Hospital at a distance of 3 miles. In case of emergency private practitioners are also called in by the villagers from Agartala town. There is no trained midwife and the villagers are not in favour of indigenous treatment. There are three Allopathic doctors, two Kabiraj and two Homeo-

paths in the village and six medical pharmacies exist here. The sale in these medical stores is brisk only on market days. The doctors of the village are not holders of any degree or diploma. They are mainly engaged in selling of patent medicine, although occasionally patients go to them for consultation when they prescribe mixture also. The consultation fee varies from -/8/- to Rs. 2.

Accurate *data* relating to the prevalence of various diseases in the village are not available. But it is understood that the village is liable to Cholera, Small-pox and Influenza epidemic and there are patients in the village of Typhoid, Phthisis, Gastric pain and of various skin diseases.

The general health of the villagers is moderate and the climate is not bad. There was an impression that drinking water of the place, gave rise to various ailments, but the impression had been proved to be without any foundation and most of the diseases occurred due to the malnutrition and insanitary condition of living.

C. *Beliefs & practices connected with birth, marriage & death.*—The manners and customs of the Hindu community are almost the same as those of other Bengalee Hindus and the Muslim community follows the manners and customs normally followed by other Bengalee Muslims in other places. The Hindu women after birth or death of child remains in a state of ritual impurity for a period of one month. The sacred thread ceremony is performed, before the Brahmin boys attain the age of 15 and in case it can not be performed within this age, the said ceremony is performed subsequently after performing a special ceremony of '*Prayaschitta*'. Before the performance of sacred thread ceremony a boy is not allowed to worship deities and to marry and after the performance of this ceremony, he becomes a '*Dwija*', *i.e.*, born for the second time. At the time of the ceremony '*Pujas*' are performed to appease the spirits of departed ancestors. Later on '*Karnabed*' or ear boring of the boy is performed and his head is shaved by family barber who is rewarded by cloth and cash money. If pecuniary conditions permit, friends and neighbours are invited to a feast, who also offer the boys alms of rice and money which is considered a pious act. Just after the performance of sacred thread ceremony, the boy is confined in a secluded place to keep apart from the company of others for three or eleven days and is not allowed to see the face of any Non-Brahmins during the said period of seclusion. During this period he is to wear yellow garments of *dhuti* and *chaddar* and is allowed to eat only sunned rice, *ghee*, banana and milk except any curry, pulses, sugar and salt. The ceremony is normally conducted by the family priest, who also initiates the boy.

In case of a Hindu, the ceremony of '*Anna Prasan*' or feeding of the child with rice for the first time, is performed within the tenth month after birth of the child.

A Mohammedan boy must be circumcised at any time between the age of 5-10. The Garo community offers 7 bananas to the alter of Goddess '*Burama*' which they worship when a son is born and offers 7 eggs of fowl when a female child is born. In naming their children Garos use the names of their own language. The Muslims being the oldest community in the village and their religion being 'Islamism' believe in many primitive faiths and customs. Fanaticism is markedly absent in the village, but some Hindus do not take water and food from the house or hand of a Muslim. Recently there was a case in which a Jalia Kaibarta (Scheduled Caste), in a state of intoxication, took meal in a Muslim house as a result of which the village leaders compelled him to perform a '*Prayaschitta*' ceremony and to give a grand feast with a view to purify himself. But when the ceremony was over, he did not shave his head for which some people went against him. So two groups were formed in the village and members of one group do not visit the houses of other group at any ceremonial occasions.

Intercaste marriage and marriage between relations are not permissible among the Hindu community, but this is permissible among the Muslims. The marriage ceremony is performed by almost all the Hindus as gorgeously as possible according to means and all are normally found to perform the ceremony with all rigidity prescribed by the *Hindu Sastras*.

Marriage contracts are generally made by parents and relations. There is a practice of examining the horoscopes of the bride and bridegroom before the marriage contracts are

finalised, with a view to find out whether the couple should be able to lead a peaceful life. At the time of marriage contracts, the bridegroom party comes to the house of the bride and settle the contracts after seeing the bride. Sometimes she is put to many questions by the friends and relatives of the bridegroom and is also asked to read, write and walk. The marriage contract is settled only when the bridegroom party is satisfied. Dowry system is also prevalent but gradually this is dying out due to modern civilisation. After the marriage is over the bride is taken to the house of the bridegroom on the following day or the day after. The marriage rites are performed by household priests according to '*Sastras*' and '*Mantras*' are read out by the bridegroom according to the dictation of the family priests.

Marriage ceremony of the Muslims is settled by '*Kazi*' *or* '*Mulla*' who reads '*Kalma*' *i.e.,* the oath and settles the dowry. The marriage is then attested by 2 or 3 witnesses which is generally followed by a feast.

Marriage custom of Garo community of this village are similar to that of the Garos of Assam hills. At the time of marriage, husked rice plantains and flowers are kept on a winnowing fan and two fowls, one in the name of the bride and the other in the name of the bridegroom are set free to eat the rice from the winnowing fan. The moment these start taking rice, those are cut into two pieces on the head, with '*Takkal*', a kind of indigenous bill-hook, by their priest (*Khamal*) and then blood of the fowls are poured on the rice and flower. These flowers are then interchanged by the couple. Later on they offer *puja* to '*Buradebta*' and then arrange community feast, in which they drink wine and take meat lavishly.

The Hindus generally burn the dead bodies, whereas the dead bodies are always buried by the Muslims. In the case of Hindus the relatives and friends carry the dead body to the burning-ghat in a procession and before putting the dead body on the funeral pyre, it is washed and then dressed in a new cloth. The funeral pyre is nothing but a small ditch with four faces on four directions on which two plantain trees are kept horizontally and woods are piled up and the dead body is placed on the pyre according to the Hindu rites.

In the case of Muslims the body is first washed and dressed in new clothes and then anointed with perfumes and after that the body is carried to the burial ground in a coffin by the friends and relatives and the body is placed on the grave, keeping the face of the dead man towards the sacred place of muslims, *i.e.,* Mecca.

All deaths excepting those from old ages are considered by Garo community to be due to the wrath of some evil spirits. The dead body is cremated in case of an adult while buried if it is of a child below the age of 18 months.

CHAPTER III

ECONOMY

A. *Economic Resources*—The economic life of the villagers may be said to be a simple one. A large number of displaced persons from East Pakistan, found shelter here, before and after the disturbances of 1947 in various places of East Pakistan and after the partition of Bengal, many of them exchanged their paddy land with the Muslim population of this village.

The main occupation of the villagers is agriculture, but they have not yet adopted any improved method of cultivation like Japanese method etc. and also have not used any chemical fertiliser. All of them follow the old method of cultivation and use organic manure and cowdung in their fields. The area of the village is very fertile and with the exception of a few jungle tracts, the whole of the uncultivated area is capable of yielding crops of some kind and as a result cultivation is being rapidly extended. But still then, the condition of all the agriculturists can not be called satisfactorily well. Many of them incur liabilities to the village merchants at the time of cultivation in the shape of advance of seeds and money etc., which are repaid with interest, after the paddy is harvested.

The villagers are on the whole very laborious. Among 'Laskar' and 'Kaibarta' class of people, a great deal of work, that would otherwise have to be done by means of hired labour, is performed by an interchange of labour among themselves who very often mutually help each other, instead of working for any payment. Except females of the village, who do not work in the fields but generally make themselves useful in the paddy husking work, almost all the adult males of this village, are connected with agriculture, somehow or other. Children above twelve years of age of Laskar, Kaibarta and Muslim communities, take part in field work during harvest time and those below that age rear the cattle, which they drive to the fields for pasture.

Rainfall is the primary source of water supply in the fields. Certain areas, which are located on both sides of the river and passes through the village get water logged for some time, during the rainy season and the high moisture of the soil of such flat land creates conditions for the rapid growth of ordinary weeds. The villagers are not aware of any method of combating them by using any chemical which kill the weeds without doing damage to the crops. The weeding by hand is done in this village and all obstacles are overcome by hard labour, because rice occupies an important place among the crops that are grown.

The village being almost a purely agricultural area, only a small proportion of the people, live by manufacturing articles. Household industries that have been found in the village at the time of survey, are *oilghani,* goldsmithy, blacksmithy, clay modelling, handloom yarn making, carpentry and cobblery. Weavers work in their own houses, either on their own account or on orders. Carpenters work at a fixed rate of wages and sometimes also carry on their work in their own houses and sell the products in the market place. Occasionally some merchants make small money advances as loan to the persons who make handloom clothes etc., on condition that articles, manufactured by them, will be sold to such merchants, at a rate somewhat below the current market price. The amount originally advanced is, of course, deducted from the price of the articles, at the time of final payment.

Households possessing land & utilising the same for cultivation (Table VIII)—Out of 308 households in the village 61 households have got no land at all. For a single household in a village 9 and above acres of land may be considered to be a fair size and there are 4 such households of which 1 utilises 3.0-4·9 acres of land and 3 utilise 5 and above acres of land for cultivation.

Anything less than one acre is a small holding and there are 45 such households of which 34 households do not utilise land at all and 11 utilise less than one acre of land for cultivation.

183 households possess 1·0-5·7 acres of land of which 60 households do not utilise land at all for cultivation; 24 households utilise

iess than one acre of land, 81 households 1·0-2·9 acres, 18 households utilise 3·0-4·9 acres of land for cultivation.

15 households possess 5·8-8·9 acres of land of which 4 households utilise 1·0-2·9 acres of land, 2 households 3·0-4·9 acres and 9 households utilise 5 acres and above for cultivation.

Area comprising homestead (Table IX)—70 households in the village have got no land for their homestead. 115 households have got their own homesteads comprising an area which is less than 0·5 acres. Next comes the homesteads which comprise an area between 1·6 to 2·0 acres and there are 50 such households. Number of households having area of more than 5·0 acres is nil.

Cattle & Poultry possessed by households (Table XIII)—Only 86 households in the village have got 99 milch cattle, 120 households possess 246 draught/bullock/buffaloes, 176 households have 367 cows, 82 households possess 141 goats, 3 possess 10 sheep and no pig is found in any household. 42 households possess 102 ducks. 1 household has got 4 geese and 38 households have 130 fowls.

Properties like crops, cattle, poultry, etc., sold by households (Table XIV)—Only 2 households of this village, sold 2 cattle in the year 1959 and none sold in the year 1960. 2 households sold 185 maunds of fishes in the year 1959 and 160 maunds in 1960. Only one household sold 40 maunds of milk in the year 1959 and 35 maunds in 1960. 13 households sold 311 maunds of paddy in the year 1959 and only one household sold 10 maunds of paddy in 1960.

Value of movable & immovable properties held by households (Table XI)—

Value of movable properties (in Rs.)	Value of immovable properties (in Rs.)						
	All size	0	Upto 200	201—1000	1001—3000	3001—5000	Above 5000
1	2	3	4	5	6	7	8
All size . .	308	54	1	62	78	48	65
Upto 100 .	94	39	1	29	20	4	1
101—500 . .	138	12	..	32	47	25	22
501—1000 .	61	2	..	..	11	18	30
Above 1001 .	15	1	..	1	..	1	12

It would appear from the above table that out of 308 households in the village, 54 households possess no immovable property. Of these 54 households, 39 households possess movable property of value upto Rs. 100, 12 households of value Rs. 101-500; 2 households of value Rs. 501-1,000 and only one household possesses movable property valuing above Rs. 1,000.

Only one household possesses immovable property of value upto Rs. 200 and movable property of value upto Rs. 100.

62 households have got immovable property valuing Rs. 201-1,000 of which 29 households have got movable property of value upto Rs. 100; 32 households possess property valuing Rs. 101-500 and only one household has got movable property valuing above Rs. 1,000.

78 households possess immovable property of value Rs. 1,001-3,000 of which 20 households have got movable property of value upto Rs. 100; 47 households possess movable property of value Rs. 101-500 and 11 households possess property valuing Rs. 501-1,000.

48 households have got immovable property of value Rs. 3,001 to Rs. 5,000 of which 4 households have movable property of value upto Rs. 100; 25 households of value Rs. 101-500; 18 households of value Rs. 501 to Rs. 1,000 and only one household possesses movable property valuing above Rs. 1,000.

65 households possess immovable property valuing above Rs. 5,000 of which one household has got movable property of value upto Rs. 100, 22 households possess movable property of value Rs. 101-500, 30 households of value Rs. 501-1,000 and 12 households have got movable property valuing above Rs. 1,000.

B. *Factors influencing economic life in the village*—There is a tendency in the village towards the growth of a distinct class of day labourers, who subsist solely by their labour. The condition of the labour classes has somewhat improved within these days due to various development activities taken up by the Government. They are of course mainly employed as porters for carrying goods of traders and merchants and are paid in money wages. A large number of labourers are also engaged in the road construction work. In some large

holdings where the work of cultivation cannot be performed by a single family, agricultural day labourers are engaged, who are paid in kind or in cash. The cultivators for the most part, raise the crop on their own account, only a few of them take advances from the landlords or money lenders and mortgage the produce under a system of hypothecation. Many of them sell their crops to wholesale dealers. contending themselves with a small profit. Zamindary system in Tripura has been abolished and revenue is now paid direct to the Government.

Irrigation facilities are not available in the village and irrigation of the fields is generally done by the villagers by cutting drains from the river. A new project for taking water from the 'Senai' river for the purpose of irrigation was under consideration of the Tripura Administration and according to this scheme there was a provision of a *pucca* canal from the 'Senai' river upto the village 'Sekerkot' for reservation of water during the rainy season and for utilisation of the same at the time of drought. But due to opposition of the villagers whose land was proposed to be acquired for constructing the canal, the scheme has been abandoned.

Although the total number of households engaged in cultivation is 153, none of them uses any kind of pesticides and chemical fertiliser. Only 148 families use cowdung in the field as manure.

Along with the increase of population the area under cultivation has also increased considerably by gradual terracing of slopes. Only 3 families have improved their land by reclamation and soil conservation.

Measures adopted for improvement of land (Table XV & XVA)—153 households in the village are engaged in cultivation. But only 2 households made improvement of land by reclamation and one household by soil conservation. Of the 150 households who have not adopted any measure for improvement of land, 77 households are of opinion that they have not adopted any measure for improvement of land, due to financial difficulty and 50 households have not adopted any measure having no such land to make improvement. 2 households have not adopted any measure due to ignorance and 5 households due to insufficient manpower and 16 households have not stated any reason for not adopting any measure for improvement of their land.

Industrialisation—Besides several Household Industries, the only Large Scale Industry that exists in the village is Tea Industry. There is a Tea Garden in the village known as 'Malabati Tea Estate', with a total area of 200 acres and the plantation area is 115 acres of which 75 acres have already been planted. 145 maunds of Tea were produced in the garden, in the year 1960 and 237 maunds in 1961.

About forty years ago, the Maharaja of Tripura, gave some consideration to the possibility of developing the cultivation and manufacture of Tea in Tripura State and for experimental plantations, land was offered to investors on favourable terms. 'Malabati Tea Estate' is one of such Tea Gardens . The garden is located on the eastern side of the main road, close to the market place.

Shri Bikash Chandra Gangully, proprietor of this Tea Estate, purchased this Tea Garden about thirty years ago, from Tripura Government in auction sale. He lives in Calcutta and the garden is managed by a Manager with some permanent office staff, total number of whom is 3.

There are only two permanent labourers in the garden. They are 'Munda' by caste and they live with family in the garden, within the vicinity of the office house and they work exclusively in the workshop of the garden. Services of other labourers, numbering about 12, both male and female have been placed under the supervision of a contractor. The proprietor of the Tea Estate has preferred such arrangement because of the occasional labour trouble. These labourers, who work in the garden under the direct control of the contractor, also live within this Tea Garden premises, in the eastern corner in a compact area, which has been purchased by the contractor from the proprietor of the Tea Estate for the purpose. These labourers are 'Sabar' by caste. Formerly they also used to work directly under the management of the proprietor of the Tea Estate. At the time of plantation, weeding, etc., when more labourers are required to do the job, within a scheduled time, village labourers are engaged by the

contractor and they work under his supervision and control.

The rate of wage of the labourers is Rs. 1-4-0 for adult male and Rs. 1-2-0 for adult female per day. Children below a certain age are not allowed to work in the garden. In the plucking season, payment is also made on task-rate. During the harvest time, when labourers are not easily available for remaining engaged in field work, various extra payments are offered for overtime work, to attract them. Payment of wages is made at the end of each week. There is one weekly rest day for the labourers, who work on the basis of daily wages, when no wage is given. There is a *Sardar* of labourers who gets a monthly salary from the proprietor of the Tea Estate and his normal duty is to see that the workers do not make any damage to the tea plants and work in the garden, in obedience to the rules of the management.

Hours of work in the garden are normally eight per diam and the time of work varies according to season, *i.e.*, the working period in summer is from 7 a.m. to 11-30 a.m. and 2 p.m. to 5-30 p.m. and during winter, it is from 7 a.m. to 4 p.m. with an hour's recess from noon to 1 p.m.

Residential houses for the labourers who live within the garden premises, are provided free of rent. But these *katcha* huts, with inadequate ventilation are never good. The size of each hut is usually 16×10 feet and a portion of the hut is used for cooking purposes. A small plot of land is found by the side of these huts, which are used for kitchen garden and for keeping their cattle.

There is no outdoor dispensary, medical man and equipment of medicine except one 'First Aid Box' in this Tea Garden. Medical expenses of the permanent staff are, however borne by the management. Cost of entertainments on the occasion of certain Hindu festivals, like *Kali puja, Biswakarma puja* is also defrayed by the management.

Tea is usually grown from seed. After germination, seedlings are reared for about six months to three years in a Nursery and then are planted out in the fields at intervals of about four feet. In most cases the plant reaches maturity in about five years. The use of fertiliser and of pruning tea bushes are common. But heavy pruning is not done in this garden.

For the purpose of the manufacture of tea, only the two top leaves and the bud are picked. Only three process of the manufacture of tea are practised in this tea garden, which are withering, rolling and frying. First of all, plucked leaves of tea plants are scattered over the cemented floor of the workshop, for about 24 hours for withering and later on those are fed into rollers, with an object to distort the cells of the leaves. The Tea Garden has got two rolling machines, driven by diesel oil. When leaves become sufficiently distorted by the rolling machine, those are fried on the woven, placing the leaves on a flat large iron vessel. With the drying process, the manufacture of tea is complete. But the black dried leaves at this stage are long, irregular and inconvenient for packing and blending. So, the dried tea leaves at this stage are sent direct to garden's Head Office in Calcutta by air from Agartala for want of any other means of communication. At the time of transporting such tea by plane from Agartala Airport, located at a distance of 17 miles from garden premises. Teas are packed in gunny bags and those are sold in Calcutta in lots, to the big firms for cutting, sorting, blending and final packing for sale.

Not only a considerable number of labourers of this village are employed in this Tea Estate directly or indirectly but the Tea Garden itself has enhanced much beauty of the village. Several roads have been constructed within the garden area by the proprietor of the estate, which afford much facilities to the villagers. They can cross the area easily and quickly in rainy days and also can cover the area with wheeled car, because the main road of the Tea Estate connects the public thoroughfare that passes through the village. Large number of boys of the peasant class are often found to collect from the garden premises fire wood for their personal use and grass for their cattle. Children of the local school and of the neighbouring villages, very often use the Tea Garden for picnicking and camping. Appreciable areas of land of the Tea Estate are also given to the villagers for cultivation of jute and paddy on yearly lease basis. Grazing of cattle is also allowed in the

garden as far as it does not damage the tea bushes.

Actually speaking, with the opening of the Tea Garden, the development of the area proceeded at a rapid rate and the market sprung up. In the early days of this Tea Garden, the authorities of the Tea Estate used to help the villagers by giving them loan, etc., with a view to persuade them to live in this area permanently, so that the jungle area of the village might be cleared by them gradually for the purpose of habitation and cultivation and as such wild animals, which are naturally menace to the tea plants, might retreat to the dense forest side. During those bygone days, when there were no proper huts in the market place with the facilities to live at night time, people from distant places, who used to visit the place only on weekly *hat* days for buying or selling the commodities and could not return home at night hours through jungle tracts, for fear of maneaters, the authorities of the Tea Garden used to offer them cordial night shelter in the office house of the garden. Whenever there was any information about the atrocities of the wild animals in the village, the authorities of the Tea Estate used to keep night watch over the area, with their fire arm and labour force. Not only the authorities of the Tea Estate used to look after the welfare of the villagers, but they used to take keen interest also for the recreation and intellectual development of the villagers, by way of arranging various entertainments, like *Kabigan, Ramayangan, Jatragan,* etc., on the occasion of major Hindu festivals and the villagers also used to participate in those religious gatherings with great interest and in this way with the patronage of the authorities of this Tea Estate, the culture and religious aspiration of Hindus, found relief in those days, in this remote area, where Muslims being the majority at that time was the dominant community. With the gradual development of the Tea Estate, many more Hindus were attracted to live in this area, in a place, nearer to the Tea Garden, the value of the land also being comparatively cheaper in this region in those days and also that the residents of the village could get immediate redress to petty village disputes, if those were brought to the notice of the garden authorities. In the present days also, when a large number of displaced persons have found shelter in this village, after the influx of population, due to the partition of Bengal, the villagers are still proud of having a Tea Garden in their village. In fact, this Tea Garden is the nucleus of the developed stage of this village and with the establishment of the Tea Garden, a healthy atmosphere prevails in this village since long.

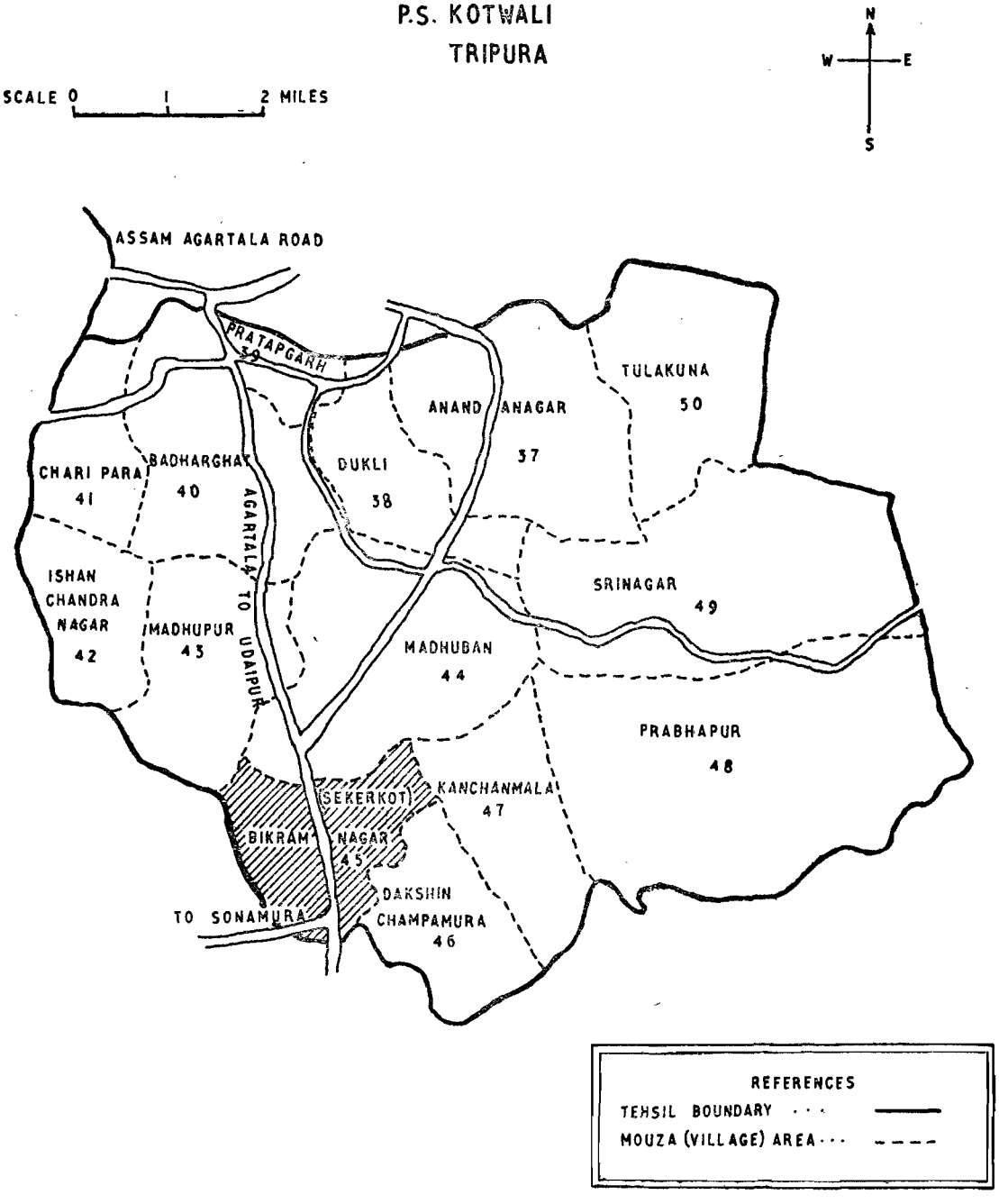
Improvement of Communication—The Agartala-Melagarh Road, which is partly mettled passes through the heart of the village from north to south and the village is connected by an efficient Bus Transport Service with Agartala. The road is not only useful to the people of this village but also of much importance to the people of Agartala town. It is an important marketing centre and the merchants of Agartala town can transport from this market, green vegetables and other local produce which are needed for the people of Agartala town. The villagers also can easily keep contact with the Agartala town due to this road. During rainy season it is very difficult for them to go from one place to another which are located on the hillocks, as they are to walk through mud and water with great troubles to reach the main road or the market. There is no other means of transport within the village except some palanquin which are used occasionally for carrying the sick and the invalid.

One *katcha* road which is about 4 miles in length has been recently constructed connecting the main road with the Champamura Colony located towards east and this road may be considered as the demarcation line between Sekerkot and the village Gokulnagar located towards south. This is a fair weather road and jeep, bullock carts and trucks can go through this road during dry season. This is useful to the villagers to some extent and is convenient to the business men for collecting fire wood, rice, paddy, jackfruits, plantain, etc., for sale.

About a year ago, the construction of a *katcha* road connecting the main road with Kanchanmala Bazar, which is about 3½ miles away from Sekerkot Bazar was undertaken by the Tripura Administration and actually one and half miles of it was completed. But the construction work had to be abandoned due to objection raised by the Tribal people whose paddy fields were likely to be affected

by the proposed road. The road, if constructed, would have been of great use to the villagers as well as to the other business men for transportation of vegetables, poultry and fruits from Kanchanmala Market with the least trouble and less cost. It would also have been useful to the students of the villages of that area, as they would have been in a position to

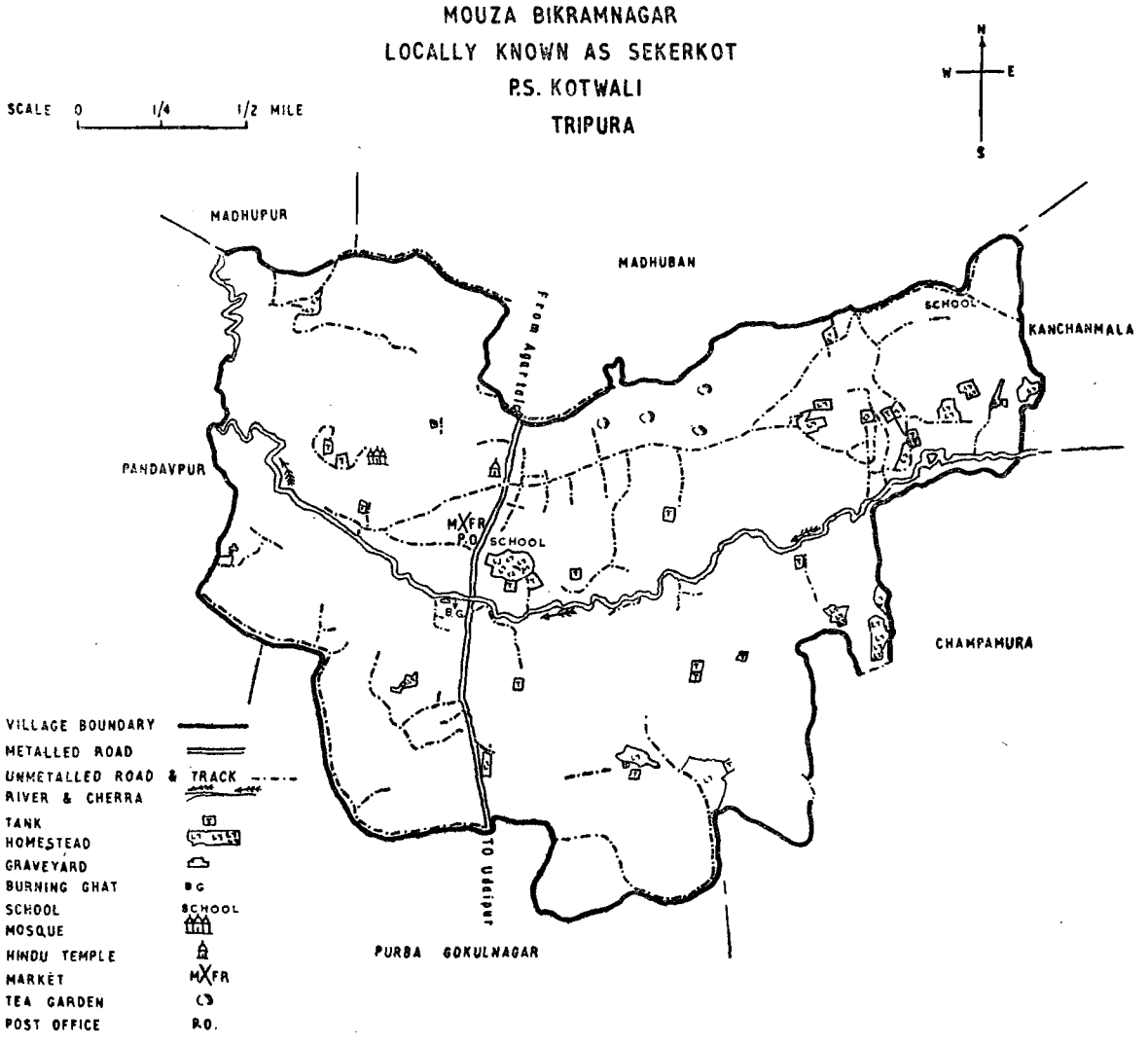
CONGREGATED MAP OF ISHAN CHANDRA NAGAR TEHSIL
SHOWING THE LOCATION OF BIKRAMNAGAR (SEKERKOT)
P.S. KOTWALI
TRIPURA



come to the Sekerkot School with the least trouble even during rainy season, when generally the adjoining fields remain under water for a considerable period. The tribal pepole who objected the construction of the road were of the view that along with the development of communication they would be further exploited by tradesmen and other non-tribals and the availability of large areas of land for *jhum* cultivation would be reduced, if incursion by outsiders was permitted.

Post Office—There is one Branch Post Office in the village having facility of Money Orders, Registration, etc., but not more than Rs. 200 can be disposed in a day for payment of Money Orders.

Expansion of marketing facility—The village is mainly famous for its market known as 'Sekerkot Bazar' which is located in the middle of the village on the main road known as 'Agartala-Melaghar Road'. This is a bi-weekly market and sits every Monday and Friday. No *toll* is collected from the sellers of commodities in the market. The expenses that are required for the maintenance of the market place are met collectively by the permanent shop-keepers of the market place. There are five other important markets in the vicinity within a radius of 5 miles. 'Kanchanmala Bazar', which is a bi-weekly market sits every Sunday and Thursday and is located towards east at a distance of three miles; the



'Champamura Bazar' is about 2½ miles away towards southeast and sits every Wednesday and Saturday; the 'Bisalgarh Bazar' which is about 4 miles towards south sits every Saturday; the 'Madhupur Bazar' which is towards south west at a distance of 4½ miles sits on Tuesday and Thursday and the 'Haripur' market is situated at a distance of 4 miles in the north-west, sits on every Sunday and Wednesday.

All the local products, such as vegetables, plaintain, pineapples, rice, paddy, milk, fishes, firewoods, wooden furniture, slippers, handloom clothes, etc., are marketed for sale. Betel leaves, betel nuts, tobacco, stationery and toilets, dry fishes, clothings, etc., are the important goods that are marketed for sale by the wholesellers. The Manipuri and Tribal women attend the market for sale of vegetables, fruits and firewoods and also for purchasing daily necessaries.

The Sekerkot market and the other neighbouring markets are of vital importance to the economic life of the local people. The village market draw a great number of sellers and purchasers mainly because of the fact that the place is connected with roads and paths with other villages and also that public transport is always available to and from the Agartala town. The man who has no land can also earn his livelihood by selling vegetable in the market, which he purchases earlier from other markets situated at distant places, at a very cheaper rate and many people sell firewoods to the wholesale purchasers of the town. There are several permanent grocers in the market with a very good stock of essential commodities. The sweetmeat shops, barber's saloon, and the medical pharmacy are located on both sides of the main road in the market area. The only liquor shop of the market has an average income of Rs. 101-200 per month. The market place may also be attributed as a cultural centre and recreation place for the people, because after the end of the day's work or before the day closes, teachers, priests, astrologers, businessmen, employees visit the shops and discuss among themselves the current political, social, religious and other matters of interests in the absence of any recreation centres. They also read newspapers and play cards in these shops.

An association known as 'Sekerkot Market Association' controls the market and conducts all kinds of community worship and festivals, that are held in the market area with the fund raised as subscription from the villagers.

C. *Economic Activities:* (*i*) *Livelihood Classes*—Out of the total population of 1,619 persons, *i.e.,* 29.09 per cent., are engaged in some sort of work and the number of non-workers comes to 1,148. The majority of workers, *i.e.,* 221 fall in the age group of 15-34, whereas 183 are in the age group of 35-59 and only 41 in the age group of 60 and over. The number of persons engaged in cultivation is 285, whereas 34 persons are engaged in household industry, 94 in trade and commerce and 58 in services.

Workers and non-workers by sex and broad age group (*Table XXXI*)—Of the total population of 1,619 persons of all age groups 471 persons are engaged in one occupation or another of whom 435 are males and 36 are females. The number of non-workers in the village is 1,148 of whom 413 are males and 735 are females. The percentage of workers out of the total population comes to 29.09. The majority of workers numbering 221 (male 209, female 12) falls in the age group of 15-34 years and an equally larger number coming to 183 (male 165, female 18) falls in the age group of 35-59 years. There are 26 workers (male 21, female 5) in the age group of 0-14 years and 41 workers (male 40, female 1) are in the group of 60 and above years.

Percentage distribution of persons, males, females in each age group into workers and non-workers.

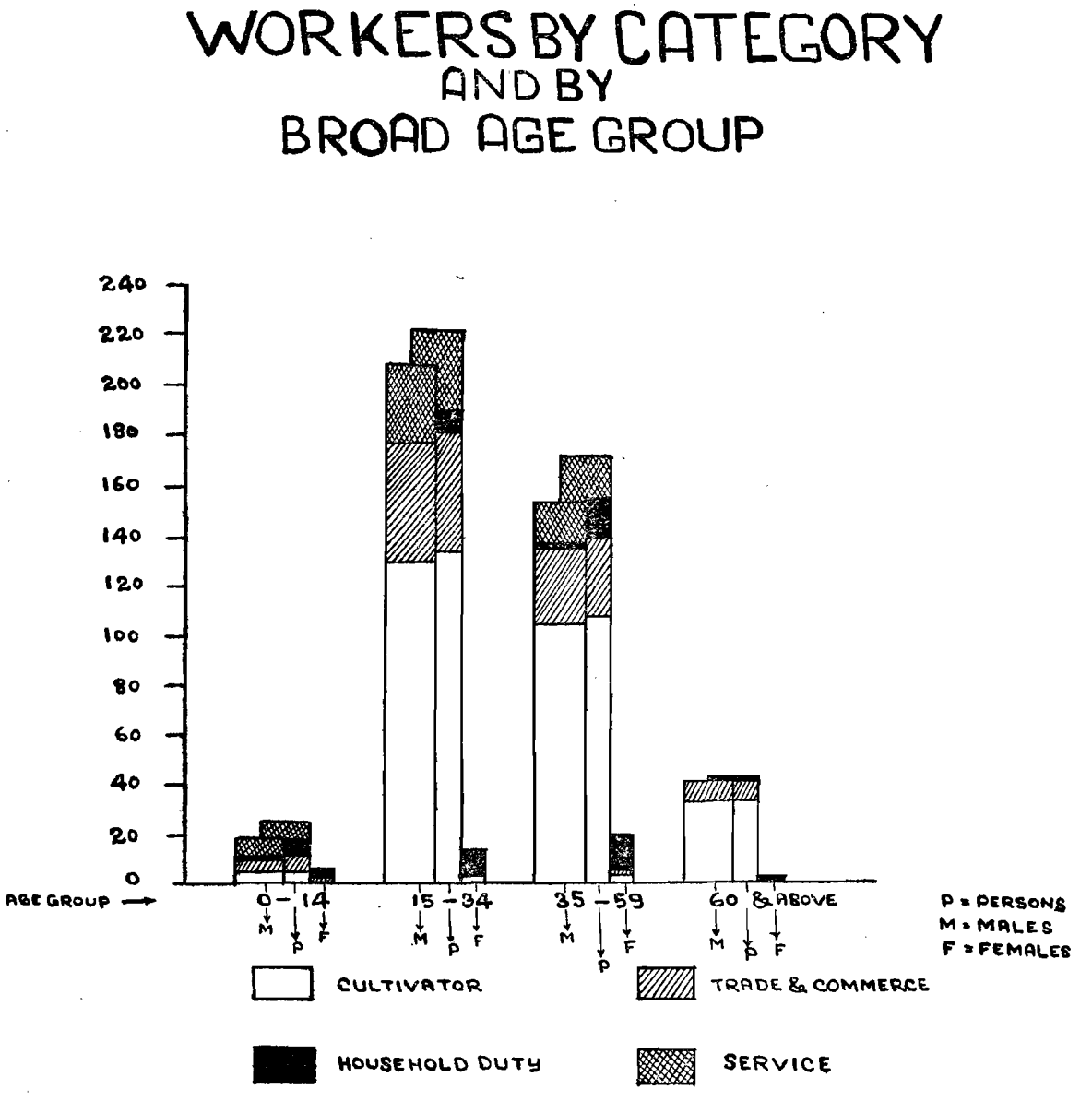
Age group	Total			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
All ages	100	100	100	29·09	51·30	4·67	70·91	48·70	95·33
0—14	100	100	100	3·59	5·45	1·47	97·41	94·55	98·53
15—34	100	100	100	51·40	93·30	5·83	48·60	6·70	94·17
35—59	100	100	100	50·97	91·16	10·11	49·03	8·84	89·89
60 +	100	100	100	38·68	68·97	2·08	61·32	31 03	97·92

Workers classified by broad age-group and occupation (*Table XXXII A*)—The occupation of majority of workers numbering 285 is cultivation of whom 4 are in the age group of 0-14 years, 131 in the age group of 15-34, 118 in the age group of 35-59 and 32 are in the age group of 60 and above years.

94 persons are engaged in trade and commerce of whom 7 are in the age group of 0-14 years, 48 in the age group of 15-34, 31 in the age group of 35-59 and only 8 persons are in the age group of 60 and above years.

34 persons are engaged in household industries of whom 7 are in the age group of 0-14, 9 in the age group of 15-34, 17 in the age group of 35-59 and only one person is in the age group of 60 and above years.

There are 58 service holders in this village of whom 8 are in the age group of 0-14, 33 in the age group of 15-34 and 17 persons are in the age group of 35-59 years.



Percentage distribution of total worker, male worker and female worker of each age group in the different occupations.

Age group	Workers			Cultivators			Household Industry			Trade & Commerce			Service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages . .	100	100	100	60·51	65·13	8·33	7·22	1·15	80·56	19·96	21·25	5·56	12·31	12·93	5·56
0—14 . .	100	100	100	15·38	19·05	..	26·92	14·29	80·00	27·92	28·57	20·00	30·80	38·10	..
15—34 . .	100	100	100	59·28	62·20	8·33	4·07	..	75·00	21·72	22·97	..	14·93	14·83	16·87
35—59 . .	100	100	100	64·48	70·30	11·11	9·29	1·21	83·33	16·94	18·19	5·56	9·29	10·30	..
60 + . .	100	100	100	78·05	80·00	..	2·44	..	100·00	19·51	20·00	..	..	..	..

Subsidiary occupation and profit therefrom (Table XXIX)—Out of the total number of 308 households only 8 households have got subsidiary occupation of which 4 are engaged in cultivation, 1 in industry and 3 are engaged in repairing of shoes and slippers. 3 households having cultivation as subsidiary occupation and 3 households having repairing of shoes and slippers as subsidiary occupation had earned a profit of Rs. 201-300 in the year 1959.

Change in Traditional Occupation (Table XXX)—Main occupation of the villagers is agriculture and the majority of the villagers are displaced persons and hence it may be presumed that villagers do not follow their traditional occupations in every case. But in case of 9 households there has been an apparent change in their traditional occupation of whom 5 households whose father's occupation was cultivation, have adopted carpentry, oil-ghani, fireworks, handloom yarn making as their present occupation. 3 households whose father's occupations were goldsmithy, clay-modelling and carpentry have adopted cultivation and another household whose father's occupation was selling of medicine has adopted carpentary as present occupation.

Descriptions of the different occupation: (*I*) *Agriculture*—Agriculture is the main occupation of the villagers, the total number of agricultural families being 153, but it cannot be said that the villagers follow their own traditional occupation only. The fishermen, barbers and washermen also are engaged in cultivation in their own fields and the landless persons are found to work in the fields of others. There are 94 families who do not cultivate themselves, although they have got cultivable land.

Although paddy is the important crop of the village, the people do not seem to have taken much interest in securing improved varities of seeds or improved methods of cultivation. The antiquated method of cultivation with the help of '*Langal*' i.e., a bullock drawn wooden plough and a '*Mai*' a kind of bamboo ladder is still in practice. During the year 1959 only 31.25 mds., of improved seeds were used by the villagers, as against 440.55 mds., of unimproved seeds used in that year and 68.25 mds., of improved seeds and 317.05 mds., of unimproved seeds were used by the villagers in 1960. According to these number they should have used more quantity of improved seeds.

The conditions of the cultivators are on the whole not very good. Majority of the cultivators are in debt but not to the extent prevailing in other neighbouring villages. Their cause of indebtedness is attributable partly to the failure of crops and partly to extravagance on the occasion of marriages and other festivals.

The proprietors of some land who do not live at this village but stay at Agartala town or in some other places and cannot supervise or cultivate their own land, generally let out the land on a sort of tenure, to some villagers, known as '*Bhagi-jot*' when the tenant pays no rent, but cultivates the land with his own ploughs and cattle and also provides all the expenses of cultivation and after the harvest, he retains half the produce and gives the other half to the owner of the land.

Names of pesticides, manures, fertilisers agricultural implements, etc., used in 1959 and 1960 (Table XII A)—153 households are engaged in cultivation, of which all except 5 households used organic manure like cow-dung and none of the households used any pesticides and chemical fertiliser in their fields.

(II) *Village Industry*—There is no organised village industry in the village only 2

handloom industries were found in the houses of 2 displaced persons of weaver class who have migrated from East Pakistan. These are run on cottage industry basis by the members of their family and only *sari, dhuti,* napkins, *lungi* are made mostly for family consumption.

The fishermen live on by fishing and selling of dry fishes which are mostly imported from Pakistan. They normally sell their dry fishes in exchange of paddy in the interior, the ratio being ¼ seer of dry fishes for 5 seers of paddy.

The Muslims are normally solvent, having much cultivable land. The other Muslims who have no land maintain their livelihood as day labourers.

Household Industry conducted by households in 1959 by number of years continued, source of finance and amount of debt outstanding (Table XVI, XVII)—The only oil ghani which is in running order produced 11 mds., of oil in 1959, the approximate value of which was Rs. 990. The industry is being continued for above 7 years.

One household is engaged in the work of making fireworks and fireworks worth Rs. 1,200 were sold during the year 1959 and this industry is above ten years old.

The only goldsmith who manufactured 10 bangles, 20 rings and 4 necklace in the year 1959, made a profit of Rs. 800 by selling his ornaments worth Rs. 1,475. He has been conducting this industry here for above ten years.

3 households are engaged in blacksmithy and 80 mds. of iron were consumed in the year 1959 and the manufactured articles which were sold for Rs. 5,300 fetched a profit of Rs. 3,800 and they are here for above 7 years. There is one clay modeller, two handloom yarn making industry and 3 carpenters and none of them has got any financial help from the Government or any other source. The handloom yarn making industry is less than one year old, whereas the others are above 7 years old. As regards outstanding debt of above households, only the household engaged in fireworks industry has got debt of above Rs. 500 and the others have got no debt.

(III) *Commerce*—As already stated, the bulk of the population is engaged in cultivation. Out of 308 households only 90 households *i.e.,* 29.22 per cent., are engaged in business and of these only 62 families run their business without any outside help and the earnings of 58 households from business do not exceed Rs. 50 per month. Only 12 households who are engaged in grocery earn about Rs. 200 per month.

A peculiar system of borrowing of rice or paddy is prevalent in the village. During the period of scarcity rice is taken on loan on condition that if the existing price of rice is Rs. 20 per maund, the borrower will have to pay Rs. 25 for each maund of rice after harvest. In some other cases if one borrows Rs. 100 he has to repay it with one maund of paddy for each hundred rupees, in lieu of interest.

Advance purchase of jute and paddy against an arbitrary valuation is also in vogue. Every year during the month of January such advance payment is made to the cultivators by the *'Mahajans'* i.e., creditors of other places at a very low rate and during December next, the jute and paddy are taken from the cultivators by the said *'Mahajans'* at a very low price. Some grocers use to supply necessaries of life to the cultivators without consideration of immediate payment and when the amount in terms of money exceeds Rs. 200-300 and the cultivators fail to make any payment, the grocers take their land of equivalent value in settlement of this payment.

Loans taken from the Government (Table XXXI)—Only 3 households took loan from the Government—one for business purpose, one for rehabilitation and the other for industry and the amount of loan taken by them was above Rs. 500 each.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

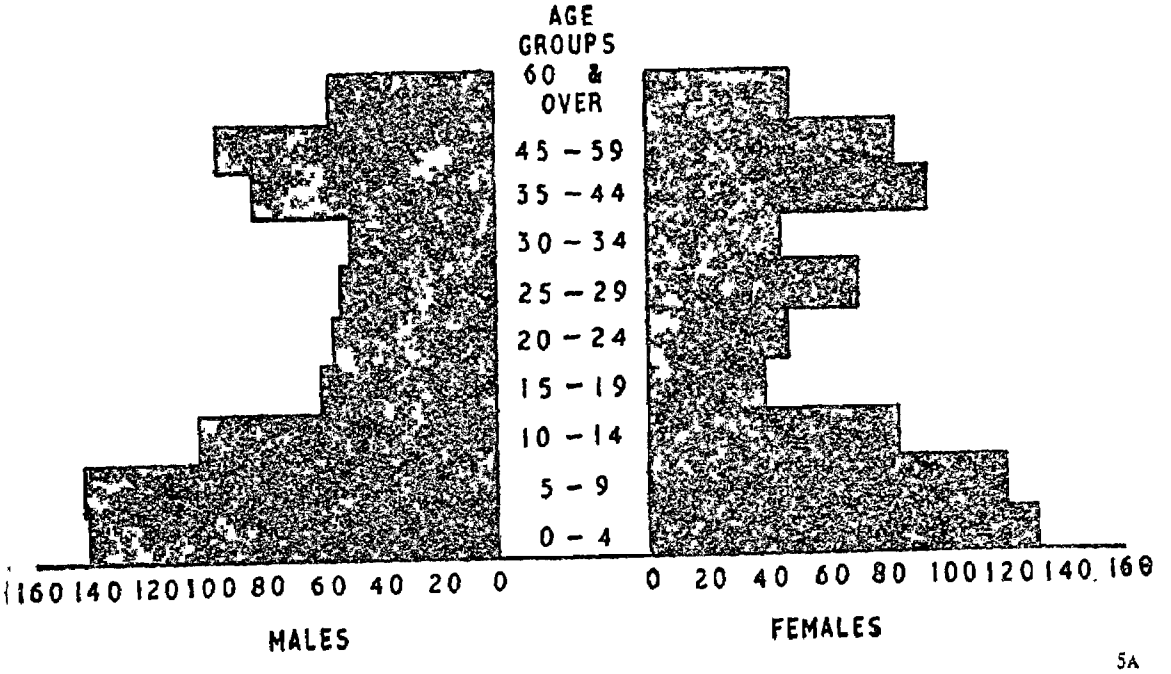
A. *Statistics relating to age, sex distribution, birth, marriage, disease, education etc.*— The information on the subjects collected in the course of the survey by the Investigator has been compiled in the set of tables which come at the end of this report. It is also noted here that age means number of completed years at the birth day and the age of an infant, who has not completed 12 months of life was recorded zero.

Population by age group (Table II)—The number of infants and children, boys and girls within age group of 0-14 is 724, of which male is 385 and female 339. The number of young men and young women within age group 15-24 is 205, of which male is 117 and female 88. The number of middle aged and elderly persons of age group 25-59 is 584, of which male is 288 and female 296. There are 106 persons aged 60 and above and of this male constitutes 58 and females 48.

Percentage distribution of age group.

1	Age Groups 2	Percentage Males 3	Females 4	Total 5
Infants & children, boys and girls	0-14	23 78	20·94	44·72
Young men & young women .	15-24	7 23	5·44	12 67
Middle aged & elderly persons	25-59	17·79	13·28	36·07
Old persons	60 & a bove	3 58	2·96	6 54
All persons	All ages	52·38	47 62	100·00

POPULATION BY AGE-GROUPS



It is clearly understood from the above inset table that infants and children, boys and girls taken together are 44.72 per cent., of the total population, of which male is 23.78 per cent., and female is 20.94 per cent. Young men and young women account for 12.67 per cent. of the total population, of which male is 7.23 per cent., and female is 5.44 per cent., of the total population. The middle aged and elderly persons are 36.07 per cent., of which male is 17.79 per cent., and female is 18.28 per cent. The population of old men aged 60 and above is 6.54 per cent., of which male is 3.58 and female is 2.96 of the total population.

Age and Marital Status (*Table III*)—Of all males in the village 60.26 per cent., are never married ; 36.91 per cent., are married ; 2.83 per cent., are widowers. Among females 44.75 per cent., are never married ; 41.89 per cent., are married and 13.36 per cent., are widows. There is no divorced or separated person in this village.

Percentage distribution of all persons according to marital status (all ages)

Sl.	Never Married	Married	Widowed	Divorced or separated	Unspecified status	Total
1	2	3	4	5	6	7
Males	6 ·26	36·91	2·83	..	..	100·00
Females	44·75	41·89	13·36	..	..	100·00
Persons	52·87	39·28	7·85	..	..	100·00

Taking the males and females together 52.87 per cent., are never married 39.28 per cent., are married. 7.85 per cent., are widowed. Below the age of 10 years there is only one married female in the village.

Within the age group of 0-14 years, the number of never married male is 385 and female is 331 totaling 716 which works out 44.22 per cent., of the total population. There is no married male but there are 8 married females in this age group.

The number of never married persons within age group 15-24 years is 115 (male 104 and female 11) which works out 7.10 per cent., of the total population and 56.10 per cent., of this group. The number of married male of this age group is 12 and female is 76 and there are 1 widowed male and 1 female.

The total number of never married persons of age group 25-59 is 24, *i.e.*, 1.48 per cent., of the total population and 4.11 per cent., of this group, male being 21 and female 3. The total number of married persons of this group is 488 or 30.15 per cent., of the total population and 83.56 per cent., of the present age group. Male is 257 and female is 231. The number of widowed male is 10 whereas the number of widows is 62. Widows are 4.45 per cent., of the total population and 12.33 per cent., of the present age group.

There is only one never married male in the age group of 60 and above. But there are 44 married males and 8 married females in this age group. The number of widowed male is 13 or 0.80 per cent., and of female 40 or 2.47 per cent., of the total population.

Age at marriage and present age (*Table V*) —3 males and 223 females got married at the age of 0-14 years of age, of which the present age of 8 females is 0-14 years ; of 1 male and 28 females is 15-24 years ; of 143 females is 25-59 years ; of 2 males and 44 females is 60 and above years.

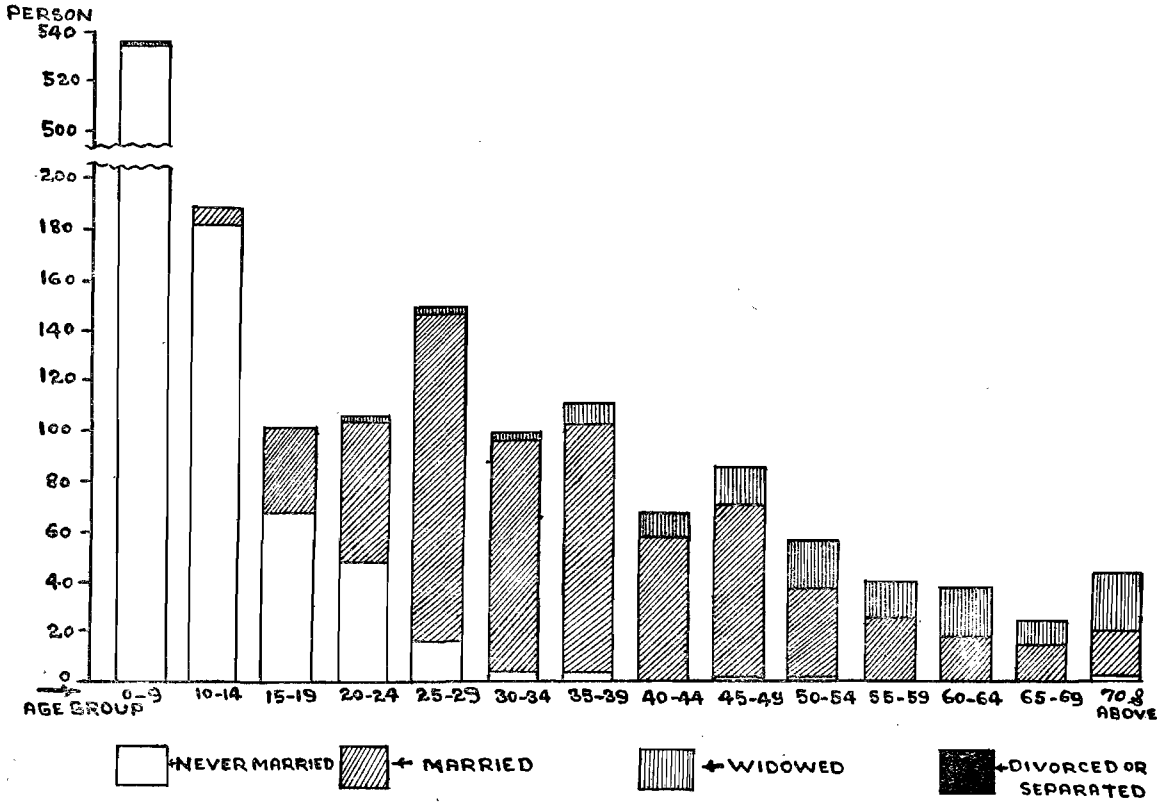
172 males and 203 females got married at the age of 15-24 years age group of which the present age of 12 males and 49 females is 15-24 years ; of 144 males and 150 females is 25-59 years ; of 16 males and 4 females is 60 and above years.

Only 162 males got married at the age of 25 and above years of age of which the present age of 123 males is 25-59 years and of 39 males is 60 and above years.

Age at marriage	Percentage of married persons		
	Males	Females	Persons
1	2	3	4
0—14	0·89	52·35	29·62
15—24	51·04	47·65	49·15
25 and above	48·07	..	21·23
All ages	100·00	100·00	100·00

It appears from the above table that 52.35 per cent., of the total married females were given in marriage at 0-14 age group; 47.65 per cent., were given in marriage at 15-24 years. No girl was given in marriage at 25 and above years of age. 0.89 per cent., of the total married males were first got married at 0-14 years of age ; 51.04 per cent., at 15-24 years and 48.07 per cent., at 25 and above years of age.

AGE AND MARITAL STATUS



The number of females who were first given in marriage at the age of 0-14 years is the highest and the highest number of males got married at the age of 15-24 years, which indicates that the villagers are in favour of giving their children in marriage as early as possible. Of total married males and females 29.62 per cent., got married at the age of 0-14 years, 49.15 per cent., at the age of 15-24 years and 21.23 per cent., at the age of 25 and above years.

Women by years of married life and number of children born (Table XXVI)—No child was born to 17 females within 0-3 years of their married life. 16 females gave birth to 1-2 children within the said years of married life.

No child was born to 6 females within the married life of 4-14 years, 49 females gave birth to 1-2 children within the said years of married life. 47 females gave birth to 3-4 children and 27 females 5 and above number of children within the said years of married life.

No child was born to 7 females within the married life of 15-25 years, 24 females gave birth to 1-2 children, 37 females gave birth to 3-4 children and 45 females gave birth to 5 and above number of children within the said years of married life.

No child was born to 16 females within the married life of above 25 years. 30 females gave birth to 1-2 children, 38 females gave

birth to 3-4 children and 65 females gave birth to 5 and above number of children within the said years of married life.

No. of children born	Percentage of married female
1	2
0	10.80
1-2	28.41
3-4	28.65
5 and above	32.14

Duration of married life (years)	Percentage of married female
1	2
0-3	7.75
4-14	30.75
15-25	26.52
Above 25 years	34.98

It is seen from the above inset table that 10.80 per cent., of the total married females have got no issue; 28.64 per cent., have got 1-2 children; 28.64 per cent., have got 3-4 children and 31.92 per cent., of the total married females have got 5 and above number of children. Among the total married females, the married life of 7.75 per cent., is 0-3 years; of 30.75 per cent., is 4-14 years; of 26.52 per is 15-25 years and of 34.98 per cent., is above 25 years.

Distribution of married women according to the number of children born & number of children alive (Table XXIV)—Of total 426 females, 46 have got no issue at all, 56 females have got 1 issue each, of whom children of 12 females are not alive, 65 females gave birth to 2 issues each, of whom all the children of 2 females and one issue each of 13 females died. 166 females gave birth to 3-5 children each, of whom all the children of 4 females died and one issue each of 9 females, 2 issues each of 29 females, 3 issues each of 60 females, 4 issues each of 47 and 5 issues each of 17 females are alive. 44 females gave birth to 6-7 children of whom 2 issues each of 4 females, 3 issues each of 5 females, 4 issues each of 14 females and 5 issues each of 21 females are alive. 49 females gave birth to children numbering above 7, of whom only one issue of one female, 2 issues of 5 females, 3 issues of 3 females, 4 issues of 7 females and 5 issues of 33 females are alive.

Women by age at marriage & abortion (Table XXV)—The total number of married females in this village is 426 among whom no case of abortion has been detected at the time of survey. Of them 75 females were given in marriage within 12 years of their age, 197 females were given at the age of 13-15 years. The age at marriage of 134 females is 16-18 years and of 12 females is 19-21.

Infant Mortality (Table XXIII)—The number of infant mortality within 15 days of birth is the highest, the total being 142 of which the number of males is 71 and of females is 71. The largest number of death took place in fever and the number is 146, of which male is 71 and female 75.

Disabled Persons (Table XXVIII)—There are 6 disabled persons in this village of which 3 are deaf and dumb and one lame, all from birth. There are two blind men of which one is by disease.

Education of children, habit of reading newspaper & listening to news broadcast (Table XXII)—There is one Senior Basic School in the village. Education is free. 143 boys and 59 girls are reading in the school, whereas the number of boys and girls of school-going age is 264 and 143 respectively.

Members of 44 households read newspaper regularly and of 4 households not regularly. Only one household listens to news broadcast.

B. *Inheritance of Property*—Hindus of this village are governed by *Dayabhag* system of Hindu Law whereas Muslims are governed by Mohammedan Law. In respect to Garos, however, certain changes are discernible. According to their customs, the ancestral property is inherited by the husband of the daughter who is selected as '*Nokma*'. She is generally the youngest daughter. Her husband who is known as '*Nokram*' is usually the father's sister's son. It is also customary among them that the '*Nokram*' should come and reside with his wife in his father-in-laws house. In case of the Garos of Sekerkot same customs are followed. The '*Nokram*' in case of the family of the household of Mahesh Garu of Sekerkot is, however, not selected from the sons of father's sister, nor is a Garo, but a 'Nepali'.

Households Inheriting Land (Table X)—Of the total 308 households in the village no land is possessed by 61 households and out of

remaining 247 households 81 households did not inherit land. 42 households inherited land below one acre, 92 households inherited 1.0-3.9 acres of land, 25 households 4.0-6.9 acres of land, 5 households 7.0-9.9 acres of land, one household 13.0-15.9 acres of land and only one household inherited land of 19 and above acres.

C. *Leisure and Recreation*—The village is very backward in respect of cultural activities, but the villagers take great interest in occasional performance of *Jatra, i.e.*, theatre in an open stage and Ramayan in which the life story of Ram and Sita and Ravana, the King of Lanka is narrated in songs. The 4 *Harisabha* which generally sit once in a week normally on thursday are the only places where villagers can assemble and sing in the praise of God. Generally the people assemble in the *Harisabha* premises at dusk and continue to stay on upto 10 p.m. signing songs in praise of God and at the close of *Harisabha* some sweets and fruits distributed among the attendants. The cost of such expenses is borne by the persons in whose house such *Harisabha* sits. About 30-40 persons, both male and female, assemble in such *Sabha.* The villagers who become completely tired and exhausted after their days work get some relaxation in attending these *Harisabhas.*

Utilisation of leisure time by households (Table XXI)—Of total 308 households in the village, the adult males of 14 households and adult females of 16 households utilise their leisure time by some useful activities, of which adult males of 13 households and adult females of 15 households utilise their leisure time by household works and adult males of one household utilise their leisure time by singing and adult females of one household by games.

D. *Community Festivals*—The important festivals which are observed in the village are Durga Puja, Kali Puja, Lakshmi Puja and Saraswati Puja and these festivals may generally be called community festivals, because these are observed by collecting subscription from the villagers of the different community in which all the people high or low participate. Before partition Muslims were majority in the village and no community festival used to be observed in those days by the Hindus. But gradually by way of the process of exchange of land and households, large number of Hindu migrants have settled in the village and the Muslims have been outnumbered. These displaced Hindus observe community festivals. The festival known as '*Mahotsab*' is held once in a year in the village on every *Falguni Purnima, i.e.,* the birthday of Mahaprabhu Chaitanyadeb of Nadia and all the Hindus of the village participate in it. The '*Mahotsab*' is generally observed by way of chorus songs in the praise of God for the whole day and night and after the '*Mahotsab*' is over, rice, pulses and vegetables are cooked together for distribution to the pepole.

A community festival known as '*Bara Aolia Dibas*' is observed by a particular Hindu community, *viz.*, Jalia Kaibarta, who have also hailed from East Pakistan. It is said that long ago there was a great Monk of religious recluses among them and he obtained fulfilment on the *Maghi Saptami Day, i.e.*, seventh day of bright moon of the month of *Magh,* so they observe the day in the village by feast and *Kirtan.*

About 40 years ago one Lalsa Fakir who had faith in Goddess *Kali* came to the village from East Bengal (now East Pakistan) to look after a case of cholera epidemic and took shelter under a banion tree, in a place about 3 furlongs away from the market towards east, for lonely meditation in the woods. It is said that after his arrival the epidemic gradually subsided. Later on he constructed a thatched hut under the tree and left it under the care of one of his female disciple '*Dakini Buri*', who was also famous for charm and *Mantras* and had inclination to the devotion of Goddess '*Kali*'. She died here about 17 years ago and after her death one small tomb (3′ × 3′ size with 5′ height) without any walls, supported only on four pillars with an umbrella like roof has been constructed under the said banion tree. On the festive occasions of Muharram, Muslims of neighbouring places congregate to this place. They decorate the tomb and the area with coloured paper festoons etc. and observe the occasion by singing '*Baul Songs*' in concert from dusk to dawn and at dawn '*Khichuri*' the mixture of boiled rice, pulses and vegetables and '*Prasad*' of the mixture of sunned rice, plaintain and sesamum are distributed to the attendants. In fulfilment of some vow that is in anticipation of curing of some disease, offering of fowl and goat is pro-

mised. But those are not slaughtered, they are simply released in the premises and the person who looks after the place, collects the same for sale.

Fair—Fairs are held thrice in a year on the occasions of *Bijaya Dasami, Pous Sankranti* and *Chaitra Sankranti* in local market and last for a day and night. No sanitary precautions are taken at the time of the fairs and no tax is also collected. People from nearby villages attend the fair and mainly luxury goods, toys, sweets, clothing, utensils and various wooden furniture are sold.

E. *Village Organisation*—Except a few *'Harisabhas'* in the houses of Namasudra and Kaibarta community, no club or any kind of social and cultural centre has yet been developed in this village.

Education—The villagers are very keen for the education of their children. With the facility of free education in Primary and Secondary Classes, considerable number of students both male and female are attending the only Junior Basic School of the village. Previously the school was managed by a private committee but recently it has been taken over by the Territorial Council. The total number of the students of the school is 202, of which female students are 59. Students from the neighbouring villages which are situated at a distance of 3 to 4 miles are also attending the said school. The school building has a thatched roof with mud walls. The people of the Jalia Kaibarta class do not take much interest in educating their children in the school. They prefer to engage their children for rearing of cattle and some other domestic work. There is no High School in the village, but there are one High School at a distance of about six miles, one night school at a distance of about one mile and a Social Education Centre at a distance of 2 miles. The number of literate and educated persons in the village is little above 22.44 households out of the total number of 308 households read newspaper regularly and only one household has got a radio.

F. *Caste Panchayats*—Condition of this village is very different from that of other villages. The village has started as a medley of families not bound by ties of blood or common village background. Families of different castes have been settled together by the Rehabilitation Machinary and naturally village leadership could not yet fully grow. But in some commuities, the village leadership has come up to take over the legitimate role, according to the choice of the members of each community.

Although the heads of communities, selected by the members of the community in their own way, regulate the social affairs by means of a particular caste council, occasionally a village is split up between two antagonistic parties and the so called village leaders lose their hold over other which are mainly attributable to the influence of town people. It may also be noted here that a certain woman was found guilty of grave immorality and an attempt to screen her off was made by her relations and the so called caste council directed to pay fines to be spent in providing a feast for the members of the heads of the village. But when they refused to pay, no action could be taken. As the influence of the village leaders is in a state of decay in this village and all the cases are not referred to in the court of law, the morality of lower class people may be at stake.

CHAPTER V

Conclusion—The village being within short distance from the town and being connected by public transport services may be said to be a progressive one. The value of the cultivable land is increasing day by day. The people who have got land are somewhat in a better positions, but the landless people are merely struggling for existence. They are always under the clutches of the moneyed man and have no life in the real sense, no hope for future and no dream for better living. No wider avenues of employment exists. The people of the village, of course, on the whole are much better off than those of other neighbouring villages in respect of facilities of education, drinking water, communication, transport, etc.

APPENDIX

APPENDIX 1

VILLAGE SURVEY IN TRIPURA

VILLAGE SCHEDULE

MATERIAL TRAITS

(i) Location of the Village

1. Name of the village
2. Mouza and Tehsil in which situated
3. Name of Sub-Division
4. Distance from the Sub-Divisional Headquarters
5. Boundary of the Village
6. Direction of the main road/s
7. Direction of other roads/tracks
8. Name of river/cherra if any passing by through the village
9. Direction of hills, if any
10. Whether roads/tracks have drains whether on one side on or/both/sides of such communication
11. Conditions & types of roads/tracks
12. No. of lamp posts, if any on the roads/tracks
13. No. of tanks/ponds in public use, if any, and area covered. Are they fit for drinking ?
14. No. of ponds in private use of individual households and area covered
15. No. of tube wells/ring wells and their location
    (i) In private use
    (ii) In public use
16. No. of tanks/ponds in public use where cattle are allowed
17. No. of families living in the village
18. Whether the habitation is in a compact area or scattered in between agricultural fields/pastures/fallows/jungles
19. Location of grave yard

    burning ghat

    and area covered
20. No. of pastures
21. Total area covered by pastures
22. Area of fallow land covered
23. Area of Jungle covered

    bushes
24. Area covered by habitation
25. Area covered by agricultural fields
26. Names of the communities living in the village
27. Name of dominant community
28. Predominating occupation of villagers
29. Name of community numerically prominent
30. Whether the people mainly depend on agriculture
31. Is there any place where fairs are held ? If so, where is it ?
32. Names of occasions when fairs are held
33. Location of :
    (i) School
    (ii) Dispensary
    (iii) Library/Club/Night School
    and other institutions, if any, and the area covered
34. Is the village electrified and if so which areas in the village are more electrified than the rest
35. Name of the community, if any, using a particular water source
36. (*a*) Is a photograph of the village from a distant high point possible ?
    (*b*) Has any of the villagers a camera ? (if so a photograph of the village should be taken)
37. Is there any man who can foretell the weather ? What is the number of such men in the village ?
    How do they foretell the weather ?
    Is the weather believed to be affected by any phenomenon connected with the sun, moon, planets or stars, with clouds or wind, or with the behaviour of animals or plants or in any other way ? Do they know "Khanar-Bachan" ?
38. Is any story told to account for the origin of the name of the village ? If so, what is that ?
39. What games are generally played by adult males

    females

    in the village ?

Instructions :

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

(ii) House Types

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

8. In what particular corner of the lay out the big and important room is constructed
9. Where is the cow-shed ?
10. Structure of the huts in the dwelling
    No. of permanent
    Katcha-Pucca
    temporary-Katcha
    Pucca structure.
11. Condition of structure :
    Whether damp and cracked
    damp and not cracked
    Not damp and cracked
    Not damp and not cracked
12. Condition of repair :
    good
    Moderately good
    bad
13. Surroundings :
    Not noisy & clean
    Not noisy but not clean
    Noisy but clean
    Noisy and not clean
14. Sewage arrangements :
    Satisfactory
    Moderately satisfactory
    Unsatisfactory
15. Plinth level of huts
    (in ft.)
    Highest
    Lowest
16. Any significance noticed in the plinth
17. Ventilation :
    good
    bad
    tolerable
18. Living rooms :
    Number
    Total area
19. Kitchen rooms :
    Number
    Total area
20. Types of wall :
    Mud/bamboo/reed/timber/wood/C.I sheets/brick/cement concrete
21. Types of roof :
    Straw/grass/thatched/bamboo/reed/tiles/ C. I. Sheets/pucca/others
22. Condition of roof :
    Leaking
    Not leaking.
23. Types of floor :
    Mud/timber/wood/bamboo/reed/pucca/ Others
24. Total floor space of the dwelling
25. Area of total covered verandah
26. Area of total uncovered verandah
27. What are the materials available locally for construction ?
28. Can the family utilise forest produce from the adjoining jungles free of taxes for purposes of construction of their own house ?
29. Does the entire community give their labour free to build a house ?
30. Do all males and females of the family contribute their labour to build a house for them ?
31. Are the services of masons/mistris/kamlas/ builders required additionally to build each of the representative types of huts/ dormitories/other dwellings.
32. Are there dormitories in the village for unmarried boys and girls ?
    (If so, a rough sketch of the same to be drawn)
33. Distance of the source of drinking water from the house
34. Latrine :
    Wheather latrine in individual use/in common use with other families ?
    No. latrine
35. Distance of latrine from the nearest dwelling of the representative house
36. Whether the family intends to move elsewhere in the near future
37. Plan of a representative type of dwelling should be drawn up showing the distribution of huts round the family courtyard and within the family compound
38. What are the significant variations, if any, noticed in the distribution of huts etc. ?

(iii) Diet

1. Name of the staple food of the village
2. Is the staple food taken after being boiled or made into bread or cooked in fat ?
3. Names of other items of food commonly taken
4. Names of fats and oils most commonly used for cooking
   (i) In ordinary meals
   (ii) In ceremonial meals
5. Names of cooking utensils commonly used
   Photos
   (sketches of utensils to be given)
6. Kinds of fuels used

(iv) Dress, Ornaments & Footwear,

1. Names of dress for
   adult males
   adult females
   for the major caste of the village for
   (i) ordinary occasions
   (ii) festive occasions
   (iii) ceremonial occasions
   (Photographs of classified dresses according to occasions to be taken)
2. Which of the dresses are made by member of the family ?
3. Which of the dresses are prepared in the village ?

4. Which of the dresses are procured from outside ?
5. Kinds of footwear in common use
6. Whether the footwear is manufactured within the village ; if so, types of footwear :
   Whether—
   (i) available within the village
   (ii) procured from outside
7. Names of ornaments in common use of
   males
   females
   of metal/glass/plastic/others :
8. Names of ornaments used by
   males
   females
   on festive occasions
9. Names of festivals observed in the village :
10. The part played by
    (i) males
    (ii) females
    on festive occasions
11. Whether mosquito net is commonly used in the village

(v) Furniture and Storing Vessels

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

(vi) Common means of transport of goods and passengers

1. Whether means of transport of goods and passengers to and from the village is :—
   (*a*) Human borne
   (i) on the back
   or (ii) on the shoulder
   or (iii) on the head
   (*b*) by carts
   (*c*) by pony
   (*d*) by elephant
   by other pack animals
   (to be specified)
2. Means of transport used for taking the bride or the bridegroom to the marriage booth :

(vii) Domestication of animals and birds in the village

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

(viii) Markets Attended

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

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

Questionnaire

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

A. The Village ;

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

B. The Worship of Deities & Festivals ;

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

worshipped ? How many "Panchanandas", "Babathakur", "Sitala", "Manasa" etc. are there in the village ?

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

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

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

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

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

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

C. The Fair

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

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

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

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

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

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

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

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

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

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

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

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

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

(*i*) Other miscellaneous articles.

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

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

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

SOCIO-ECONOMIC SURVEY IN TRIPURA

Supplementary Village Schedule

I. Cultivation—

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

II. Co-Operative Society—

1. Is there any co-operative society in the village ?
2. If yes, then give—
   (*a*) Name of the Society
   (*b*) Total share capital
   (*c*) Members on date of survey

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

1. Describe in detail the following characteristics in regard to the members of each tribe and sub-tribe in the village (use a separate sheet if necessary)
   (*a*) Name of the tribe and sub-tribe
   (*b*) Colour of skin
   (*c*) Stature
   (*d*) Shape of head
   (*e*) Shape of nose
   (*f*) Style of hair
   (*g*) Other physical characteristics
2. Describe in detail (in a separate sheet if necessary) the psychological traits and the bearing of the members of each tribe/ sub-tribe in the village.

IV. Marriage—

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

V. Rites, Manners and Customs—

1. Name of the tribe/sub-tribe inhabiting
2. Describe in detail the village rites and customs connected with conception, pregnancy and birth
3. What ceremonies are associated with conception and different months of pregnancy ?
4. Describe birth ceremonies connected with male and female child separately
5. Write notes on sacrifices made on the following occasions :—
   (i) Pregnancy
   (ii) Child birth
   (iii) Marriage
   (iv) Death
   (v) Crops :
      (*a*) Sowing
      (*b*) Harvesting
      (*c*) Opening of a new Jhum land
   (vi) Construction of house
   (vii) Selection of a new site for the village
   (viii) In honour of VI Ps/Chiefs.
6. How a dead body is disposed ?
7. Describe funeral rites and customs. Do the customs vary for male and female deceased ?
8. How do people wish each other ? Give separate notes on special customs of the village

VI. Education—

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

VII. Health, disease and cures—

1. Write a note on the general health of the people
2. What are common diseases people suffer from ?
3. What are the indigenous treatment for :—
   (*a*) Fever
   (*b*) Dysentery
   (*c*) Skin diseases
   (*d*) Injuries
   (*e*) Eye diseases
   (*f*) Respiratory diseases (cold and cough etc.)
   (*g*) Others (specify)

Additional space for use of Investigators.

VIII. Is there any disabled person(s) in the village ? Yes/No

If yes, give the following details :—

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

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

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

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

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

IX. The Village Sardars/Chiefs

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

X. Social and Cultural life of the village

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

XI. Social Activity in the village

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

*Additional space for use of investigator

SOCIO ECONOMIC SURVEY IN TRIPURA

HOUSEHOLD SCHEDULE

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

Date.....

Investigator.....

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

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

3. Property—

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

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

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

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

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

4. Household Industry and indebtedness

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

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

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

5. N. E. S. Block and Gramsevak

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

TABLES

SOCIO-ECONOMIC SURVEY IN TRIPURA

SUPPLEMENTARY HOUSEHOLD SCHEDULE

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

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

II. Education.

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

III. Households engaged in Trade or Business.

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

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

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

Table I—AREA, CULTIVATED AREA, HOUSEHOLDS AND POPULATION

Name of Village—SEKERKOT

Serial No.	Area of the village in		Total area under cultivation in acres.	Density of population (per acres) Col. 7/ Col. 2.	Total No. of Households in the Village.	Population of the Village.		
	Acres	Hectares.				Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9
1	1,050·00	424·92	322·7	1·5	308	1,619	848	771

Table II—POPULATION BY AGE-GROUP

Name of Village—SEKERKOT

Serial No.	Persons Males Females.	Total of all ages.	AGE GROUPS										
			0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—44	45—59	60 and above.	Age not stated.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Males	848	140	142	103	61	56	55	52	84	97	58	..
2	Females	771	131	122	86	40	48	73	45	95	83	48	..
3	Persons	1,619	271	264	189	101	104	128	97	179	180	106	..

Table III—AGE AND MARITAL STATUS

Name of Village—SEKERKOT

Serial No.	Age Groups	Total population			Never married		Married		Widowed		Divorced or Separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	0—9	535	282	253	282	252	..	1	..	..	..	..	..	
	10—14	189	103	86	103	79	..	7	..	..	..	..	..	..
	15—19	101	61	40	58	10	3	30	..	..	..	..	..	..
	20—24	104	56	48	46	1	9	46	1	1	..	..	..	..
	25—29	128	55	73	15	1	40	70	..	2	..	..	..	..
	30—34	97	52	45	2	1	50	41	..	3	..	..	..	..
	35—39	111	49	62	3	..	43	56	3	6	..	..	..	..
	40—44	68	35	33	..	..	34	24	1	9	..	..	..	..
	45—49	85	42	43	..	1	39	30	3	12	..	..	..	..
	50—54	56	33	23	1	..	31	5	1	18	..	..	..	..
	55—59	39	22	17	..	..	20	5	2	12	..	..	..	..
	60—64	38	22	16	..	..	17	1	5	15	..	..	..	..
	65—69	24	12	12	..	..	10	4	2	8	..	..	..	..
	70 and over	44	24	20	1	..	17	3	6	17	..	..	..	..
	Age not stated	...	...	...	...	...	...	...	...	...	..	..	..	..
	All ages	1,619	848	771	511	345	313	323	24	103	..	..	..	..

Table IV—SIZE AND COMPOSITION OF HOUSEHOLDS

Name of Village—SEKERKOT

Sl. No.	Total No. of households in the village.	Total households population.	Size of Households.							
			Small.		Medium.		Large.		Very large.	
			3 members or less.		4—6 members.		7—9 members.		10 members and above	
			No.	Persons.	No.	Persons.	No.	Persons.	No.	Persons.
1	2	3	4	5	6	7	8	9	10	11
	308	1,619	76	178	150	749	66	513	16	179

Statement IV A—VEWS ON LARGENESS OF FAMILY SIZE

Name of village—SEKERKOT

Sl. No.	Views expressed by heads of households about the largeness of their family size.	No. of households who possess the views given in Col. 2.
1	2	3
1	Not responded	79
2	No. specific reason	3

Table IV B—HOUSEHOLDS BY NUMBER OF ROOMS

Name of village—SEKERKOT

Total No. of Households.	Total No. of rooms.	Total No. of family members.	Households with no rooms.		Households with one room.		Households with two rooms.	
			No. of households.	Total No. of family members.	No. of households.	Total No. of family members.	No. of households.	Total No. of family members.
1	2	3	4	5	6	7	8	9
308	405	1819	..	..	231	979	58	438

AND BY NUMBER OF PERSONS OCCUPYING

Households with three rooms.		Households with four rooms.		Households with five rooms.		Households with more than five rooms.	
No. of households.	Total No. of family members.	No. of households.	Total No. of family members.	No. of households.	Total No. of family members.	No. of households.	Total No. of family members.
10	11	12	13	14	15	16	17
18	192	1	10	..	..	..	..

Table IV C—HOUSES USED WHOLLY OR PARTLY

Name of village—SEKERKOT

Total No. of Census houses.	Materials of Wall.								
	Grass, Leaves, Reeds & Bamboo.	Timber.	Mud.	Unburnt bricks.	Burnt bricks.	C. I. sheets or other metal sheets.	Stone.	Cement or concrete.	All other materials.
1	2	3	4	5	6	7	8	9	10
308	188	..	108	..	1	11	..	..	..

DWELLING BY WALL AND ROOF OF MATERIAL

Material of Roof.						
Grass, leaves, Reeds, Thatch, wood or Bamboo.	Tiles, slate Shingle.	Corrugated Iron, Zinc or other metal sheets.	Asbestos Cement Sheets.	Brick and lime.	Concrete and stone slabs.	All other materials.
11	12	13	14	15	16	17
274	..	33	..	1	..	..

Table V—AGE AT MARRIAGE

Name of village : **SEKERKOT.**

Serial No.	Age at marriage / Present age groups	Persons who are at least once married (for all age groups)			0—9			10—14			15—19		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	All ages	763	337	426	7	..	7	219	3	216	218	21	197
	0—9	1	..	1	1	..	1	..	..	..	..	..	..
	10—14	7	..	7	..	..	..	7	..	7	..	..	..
	15—19	33	3	30	..	..	..	13	1	12	20	2	18
	20—24	57	10	47	..	..	..	16	..	16	34	3	31
	25—29	112	40	72	..	..	..	25	..	25	51	7	44
	30—34	94	50	44	..	..	..	18	..	18	30	4	26
	35—39	108	46	62	..	..	..	26	..	26	38	4	34
	40—44	68	35	33	..	..	..	15	..	15	18	..	18
	45—49	84	42	42	1	..	1	24	..	24	16	..	16
	50—54	55	32	23	1	..	1	18	..	18	4	..	4
	55—59	39	22	17	..	..	..	15	..	15	2	..	2
	60—64	38	22	16	1	..	1	16	1	15	..	..	..
	65—69	24	12	12	..	..	..	8	..	8	4	..	4
	70+	43	23	20	3	..	3	18	1	17	1	1	..

AND PRESENT AGE

20—24			25—29			30—34			35—39			40 and above		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
157	151	6	126	126	..	31	31	..	4	4	..	1	1	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	7	..	..	..	..	..	..	..	..	..	..	..	..	..
32	29	3	4	4	..	..	..	..	..	..	..	..	..	..
31	31	..	14	14	..	1	1	..	..	..	..	..	..	..
27	25	2	17	17	..	..	..	..	..	..	..	..	..	..
17	17	..	15	15	..	2	2	..	1	1	..	..	..	..
14	13	1	22	22	..	7	7	..	..	..	..	..	..	..
9	9	..	17	17	..	5	5	..	1	1	..	..	..	..
5	5	..	11	11	..	6	6	..	..	..	..	..	..	..
3	3	..	13	13	..	3	3	..	2	2	..	..	..	..
4	4	..	5	5	..	2	2	..	..	..	..	1	1	..
8	8	..	8	8	..	5	5	..	..	..	..	..	..	..

Table VI—RELIGION CASTE AND SECT

Name of village : **SEKERKOT.**

Religion	Caste Tribe	Sect	No. of household	Total		
				Persons	Males	Females
1	2	3	4	5	6	7
All religion . .	All castes/tribes .	All Sects	308	1,619	848	771
Hindu . .	All castes and tribes .	All Sects	247	1,305	681	624
	Laskar . . .	All Sects	79	417	215	202
	,, . . .	Sakta .	76	404	208	196
	,, . . .	Baishnab	2	8	3	5
	,, . . .	Krishnamantri	1	5	4	1
	Kaibarta . . .	All Sects	46	238	127	111
	,, . . .	Sakta .	45	237	126	111
	,, . . .	Baisnab	1	1	1	..
	Kayastha . . .	All Sects	31	180	91	89
	,, . . .	Sakta .	30	178	89	89
	,, . . .	Krishnamantri	1	2	2	..

Table VI—RELIGION CASTE AND SECT—*contd.*

Name of village : SEKERKOT

Religion	Caste Tribe	Sect	No. of household	Total Persons	Total Males	Total Females
1	2	3	4	5	6	7
	Baishya	All Sects	18	102	48	54
	,,	Sakta	17	97	46	51
	,,	Baisnab	1	5	2	3
	Brahmin	All Sects	19	97	46	51
	,,	Sakta	16	85	40	45
	,,	Baisnab	3	12	6	6
	Namasudra	All Sects	11	57	36	21
	,,	Sakta	11	57	36	21
	Dhoba	All Sects	4	31	13	18
	,,	Sakta	3	24	9	15
	,,	Krishnamantri	1	7	4	3
	Sabar	All Sects	5	24	17	7
	,,	Sakta	5	24	17	7
	Karmakar	All sects	6	24	14	10
	,,	Sakta	2	21	13	8
	,,	Baisnab	1*	3	1	2
	Tanti	All Sects	6	20	10	10
	,,	Sakta	6	20	10	10
	Sil	All Sects	4	20	10	10
	,,	Sakta	4	20	10	10
	Garo	All Sects	3	19	11	8
	,,	Sakta	3	19	11	8
	Sutradhar	Sakta	2	12	6	6
	Barui	Baisnab	1	12	7	5
	Muchi	Sakta	2	10	4	6
	Kapali	Baahmabadi	1	10	6	4
	Giri	All Sects	3	9	5	4
	,,	Shaiba	2	8	5	3
	,,	Baisnab	1	1	..	1
	Munda	Sakta	2	8	5	3
	Banik	Sakta	1	5	4	1
	Patni	Sakta	1	4	3	1
	Modak	Sakta	1	3	1	2
	Gar	Sakta	1	2	1	1
	Nath	Sakta	1	1	1	..
Muslim	..	All Sects	61	314	167	147
	..	Mohammadia	60	307	165	142
	..	Fakir (Kalisidhya)	1	7	2	5

*This household consists of both sects of persons.

Table VII—SCHEDULED CASTES AND SCHEDULED TRIBES

Name of village : **SEKERKOT.**

Serial No.	Scheduled Caste	No. of Households	Total			Scheduled Tribe	No. of Households	Total		
			Persons	Males	Females			Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
	All Scheduled Castes	70	366	201	165	All Scheduled Tribes	5	27	16	11
1.	Kaibarta . . .	46	238	127	111	Garo	3	19	11	8
2.	Namasudra . .	11	57	36	21	Munda	2	8	5	3
3.	Dhoba . . .	4	31	13	18	..	..	..	..	..
4.	Sabar . . .	5	24	17	7	..	..	..	..	..
5.	Muchi . . .	2	10	4	6	..	..	..	..	..
6.	Patni . . .	1	4	3	1	..	..	..	..	..
7.	Gar (Gour) . .	1	2	1	1	..	..	..	..	..

Table VIII—HOUSEHOLD POSSESSING LANDS AND UTILISING SAME FOR CULTIVATION

Name of village : **SEKERKOT.**

Serial No.	Total No. of households in the village.	No. of house-holds who possess no land at all.	Size of lands in acres possessed and utilised by H.H. for cultivation only.	No. of H.H. possessing lands whose size in acres as amounts to							
				All sizes	Less than 1	1-2·5	2·6-4·2	4·2-5·7	5·8-7·3	7·4-8·9	9 and above
1	2	3	4	5	6	7	8	9	10	11	12
			All sizes	247	45	116	47	20	11	4	4
			0	94	34	52	7	1	..	..	..
	308	61	Less than 1	35	11	17	5	2	..	..	..
			1·0—1·9	47	..	37	9	1	..	..	..
			2·0—2·9	38	..	10	21	3	4	..	..
			3·0—3·9	15	..	..	5	8	1	..	1
			4·0—4·9	6	..	..	..	5	1	..	..
			5 and above . . .	12	..	..	..	..	5	4	3

Table IX—AREA COMPRISING HOMESTEAD

Name of village : **SEKERKOT.**

Sl. No.	Households having homesteads not owned by them.	Households having homesteads comprising an area (in acres) of :												
		All sizes	0	Below 0·5	0·6—1·0	1·1—1·5	1·6—2·0	2·1—2·5	2·6—3·0	3·1—3·5	3·6—4·0	4·1—4·5	4·6—5·0	Above 5
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	70	238	..	115	38	18	50	4	5	4	3	..	1	..

Table X—HOUSEHOLD INHERITING LANDS

Name of village : **SEKERKOT.**

Serial No.	Total No. of house-holds possessing lands.	Total No. of house-holds possessing no lands.	No. of households who have inherited lands of size (in acres),									
			All sizes	Nil	Below 1	1.0-3.9	4.0-6.9	7.0-9.9	10.0-12.9	13.0-15.9	16.0-18.9	19 and above
1	2	3	4	5	6	7	8	9	10	11	12	13
	247	61	247	81	42	92	25	5	..	1	..	1

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

Name of the village : **SEKERKOT**

Serial No.	Value of movable property in groups held by H.H.	No. of H.H. possessing immovable property the value of which lies in money group of												
		All sizes	0	Upto Rs. 200	Rs. 201-400	Rs. 401-600	Rs. 601-800	Rs. 801-1000	Rs. 1001-1500	Rs. 1501-2000	Rs. 2001-3000	Rs. 3001-4000	Rs. 4001-5000	Above Rs. 5000
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
All sizes	All sizes	308	54	1	7	5	21	29	9	30	39	30	18	65
Upto Re. 1	Upto Rs. 100	94	39	1	5	4	9	11	5	11	4	4	..	1
	Rs. 101—Rs. 200	43	7	..	2	1	3	7	1	3	8	5	1	5
	Rs. 201—Rs. 300	39	2	..	..	..	6	2	2	4	8	5	2	8
	Rs. 301—Rs. 400	20	1	..	..	..	1	3	1	4	6	2	1	1
	Rs. 401—Rs. 500	36	2	..	..	..	1	6	..	3	7	4	5	8
	Rs. 501—Rs. 600	11	1	..	..	..	..	..	..	4	2	2	1	1
	Rs. 601—Rs. 700	11	1	..	..	..	..	..	..	..	1	3	1	5
	Rs. 701—Rs. 800	13	..	..	..	..	..	..	..	1	2	1	..	9
	Rs. 801—Rs. 900	2	..	..	..	..	..	..	..	..	..	1	..	1
	Rs. 901—Rs. 1,000	24	..	..	..	..	..	..	..	..	1	3	6	14
	Above Rs. 1,000	15	1	..	..	..	1	..	..	..	..	..	1	12

Table XII—SEEDS, MANURES & QUANTITY OF PESTICIDES USED IN LAND AND CROPS OBTAINED

Name of village : **SEKERKOT.**

Method of Cultivation.	No. of households engaged in method mentioned in Col. (1).	Year.	Total area of cultivated land under irrigation.	Quantity of improved seeds used (in mds.).	Quantity of unimproved seeds used (in mds.).	Quantity of pesticides used (in mds.).	Quantity of organic manure used (in mds.).	Quantity of chemical fertiliser used (in mds.).	Crops obtained in mds.	
									Name of crops.	Quantity obtained.
1	2	3	4	5	6	7	8	9	10	11
Ploughing	153	1959	..	31·25	440·55	..	5,292	..	Paddy	4950
		1960	..	68·25	317·05	..	5,474	..	Paddy	2791

Figures for 1960 in Col. 11 excludes the quantity for 'Aman' crops as the survey period was before the harvesting time of Aman. Hence the variation.

Table XII A—NAMES OF PESTICIDES, MANURES, FERTILISERS,

Name of village : **SEKERKOT.**

Total No. of household engaged in cultivation.	Pesticides: No. of household who did not use any pesticides at all.	Pesticides: No. of household who used the following pesticides in: 1959 — Names of pesticides.	1959 — No. of household who used	1960 — Names of pesticides.	1960 — No. of household who used.	Organic manures: No. of household who did not use any organic manures at all.	Organic manures: No. of household who used the following pesticides in: 1959 — Names of organic manures.	1959 — No. of household who used.	1960 — Names of organic manures.	1960 — No. of household who used
1	2	3	4	5	6	7	8	9	10	11
153	153	..	..	..	..	5	Cowdung	148	Cowdung	148

AGRICULTURAL IMPLEMENTS ETC. USED IN 1959 & 1960

No. of household who did not use any chemical fertilisers at all.	Chemical fertilisers: No. of household who used the following chemical manures in: 1959 — Names of Chemical fertiliser.	1959 — No. of household who used	1960 — Names of Chemical fertiliser.	1960 — No. of household who used	No. of household who did not use any modern agricultural implements at all.	Modern Agricultural Implements: No. of household who used the following modern agricultural implements in: 1959 — Names of modern agricultural implements	1959 — No. of household who used	1960 — Names of modern agricultural implements	1960 — No. of household who used.	No. of household who did not borrow any agricultural implements from others	Agricultural implements borrowed from others: No. of household who borrowed the following agricultural implements from others: Names of agricultural implements borrowed.	No. of household who borrowed.
12	13	14	15	16	17	18	19	20	21	22	23	24
153	..	..	..	..	153	..	..	..	..	153	..	..

STATEMENT XII B—VIEWS ON IMPROVED METHOD OF CULTIVATION

Name of village : **SEKERKOT.**

Serial No.	Total No. of H.H. engaged in cultivation.	Method of cultivation.	No. of H.H. who expressed the following views on improved method of cultivation like Japanese method, etc. — Reasons	No. of H.H.	No. of H.H. who forwarded the following reasons for not adopting improved method of cultivation like Japanese method, etc. — Reasons	No. of H.H.
1	2	3	4	5	6	7
	153	Ploughing.	..	..	1. Ploughing is better than Japanese method	2
					2. No faith in that process . . .	17
					3. Not known	131
					4. Not adopted	3

Table XIII—CATTLE AND POULTRY

Name of village : **SEKERKOT.**

Cattle and Poultry possessed by Household — Cattle: Milch cattle — No.	Milch cattle — No. of household who possessed.	Drought Bullock/Buffalows. — No.	No. of household who possessed.	Cows — No.	No. of household who possessed.	Goats — No.	No. of household who possessed.	Sheeps — No.	No. of household who possessed.
1	2	3	4	5	6	7	8	9	10
99	86	246	120	367	176	141	82	10	3

POSSESSED BY HOUSEHOLDS

Poultry: Pigs — No.	Pigs — No, of household who possessed.	Duck — No.	No. of household who possessed.	Geese — No.	No. of household who possessed.	Fowl — No.	No. of household who possessed.	Cattle and Poultry not possessed by household.
11	12	13	14	15	16	17	18	19
..	..	102	42	4	1	130	33	77

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

Name of village : SEKERKOT.

Sl. No.	Year.	Kind of crops sold (in mds.)	No. of H. H.	Kind of cattle sold (in Nos.)	No. of H. H.	Kind of poultry sold (in Nos.)	No. of H. H.	Quantity of fish sold in mds.	No. of H. H.	Quantity of other non-industrial products sold.	No. of H. H.	Milk/Milk products: Quantities sold in 1959 only.	Milk/Milk products: No. of H. H. who sold it.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	1959	311 (Paddy)	13	2	2	..	..	185	2	firewood Rs. 150/- pineapple 100 nos. plantains 480 nos. vegetables Rs. 500/- Jute 181 mds.	2 1 2 1 48	40 mds.	1
	1960	10 (Paddy)	1	..	..	2	1	160	2	firewood Rs. 40/- jute 147 mds.	1 36	35 mds.	1

Table XV—MEASURES ADOPTED FOR IMPROVEMENT OF LAND

Name of village : SEKERKOT.

Sl. No.	Total No. of households engaged in cultivation.	No. of households who have adopted the following measures for improvement of land.			No. of households who have not adopted any measure for improvement of land.
		Reclamation.	Consolidation.	Soil Conservation.	
1	2	3	4	5	6
	153	2	..	1	150

STATEMENT XVA—REASONS FORWARDED BY HOUSEHOLDS FOR NOT ADOPTING ANY MEASURE FOR IMPROVEMENT OF LAND AND THE BENEFITS RECEIVED BY THOSE WHO HAVE ADOPTED IT.

Name of village : SEKERKOT.

Sl. No.	Reasons forwarded by households for not adopting any measure for improvement of land.	No. of households who have forwarded the reason in Col. 2.	Benefits of the measures received by the households who have adopted it.		No. of households who received the benefit in col. 4.
			Name of Measure	Benefit of Measure	
1	2	3	4	5	6
1.	Due to financial difficulty.	77	1. Reclamation.	1. More yield.	2
2.	No such land.	50			
3.	Not adopted due to ignorance.	2	2. Soil conservation.	2. More yield.	1
4.	Not adopted due to insufficient manpower.	5			
5.	Reasons not stated.	16			

Table XVI—HOUSEHOLD INDUSTRY CONDUCTED BY HOUSEHOLDS IN 1959

Name of village : **SEKERKOT.**

Serial No.	Name of household industry (or products)	Oil Ghani	Fire Work	Goldsmithy	Blacksmithy	Claymodelling	Handloom yarn making	Carpenter	Cobblery
	No. of households engaged in the household industry.	1	1	1	3	1	2	3	2
	Quantity produced in 1959.	11 mds.	4,500 Nos.	Bangle-10 Ring-20 Necklace-4	80 mds. (Iron)	Kali-2 Brahma-2 Burodevta-3 Parmeswar-2	880 (Bundle)	Table-28 Stool-30 Chair-28 Cot-42 Almira-10 Window-20 Door-15 Ulna-4	Shoe-25 Slipper-65
	Money value of production in 1959.	Rs. 990/-	Rs. 1,200/-	Rs. 1,500/-	Rs. 5,300/-	Rs. 30/-	Rs. 730/-	Rs. 3,720/-	Rs. 540/-
	Quantity sold in 1959.	10 mds.	4,500 Nos.	Bangle-10 Ring-20 Necklace-4	80 mds. (Iron)	Kali-2 Brahma-2 Burodevta-3 Parmeswar-2	580 (Bundle)	Table-28 Stool-28 Chair-27 Cot-41 Almira-10 Window-20 Door-15 Ulna-2	Shoe-35 Slipper-65
	Money value of quantity sold in 1959.	Rs. 900/-	Rs. 1,200/-	Rs. 1,475/-	Rs. 5,300/-	Rs. 30/-	Rs. 730/-	Rs. 2,670/-	Rs 540/-
	Quantity consumed by the producing households in 1959.	1 md.	..	Ring-1	..	..	..	Chair-1 Cot-1 Stool-2	..
	Money value of the quantity consumed by the households in 1959.	Rs. 90/-	..	Rs. 25/-	..	..	..	Rs. 80/-	..
	Approximate profit in 1959.	Rs. 100/-	Rs. 1,000/-	Rs. 800/-	Rs. 3,800/-	Rs. 30/-	Rs. 100/-	Rs. 2,120/-	Rs. 380/-
	No. of members of the household engaged in 1959.	2	1	1	3	1	2	3	2

Table XVII—HOUSEHOLD INDUSTRY BY NUMBER OF YEARS CONTINUED,

Name of village : **SEKERKOT.**

Name of village	Sl. No.	Name of Household Industry	No. of Household engaged	No. of year for which the industry being continued: Less than 1 yr.	1—3 years	4—6 years	7—9 years	10 yrs. and above
1	2	3	4	5	6	7	8	9
Sekerkot.	1.	Oil Ghani	1	..	..	..	1	..
	2.	Fire Works	1	..	..	..	..	1
	3.	Goldsmithy	1	..	..	..	..	1
	4.	Blacksmithy	3	..	..	..	2	1
	5.	Clay Modelling	1	..	..	..	..	1
	6.	Handloom Yarn making	2	2	..	..	..	..
	7.	Carpentry	3	..	..	..	1	2
	8.	Cobblery	2	..	..	..	..	2

SOURCE OF FINANCE AND AMOUNT OF DEBT OUTSTANDING ETC.

Serial No.	Name of Household Industry	Source of finance in 1959: Self	From Govt.	From other than Govt.	No. of Households whose amount of debt outstanding fall in the group (in Rs.): Below Rs. 100	101—200	201—300	301—400	401—500	Above Rs. 500	No. of H.H. who have subscribed membership of any co-operative society
2	3	10	11	12	13	14	15	16	17	18	19
1.	Oil Ghani	1	..	..	..	1	..	..	..	..	..
2.	Fire Works	1	..	..	..	..	..	..	..	1	..
3.	Goldsmithy	1	..	..	..	..	..	..	..	..	..
4.	Blacksmithy	3	..	..	..	..	..	..	..	..	..
5.	Clay Modelling	1	..	..	..	..	..	..	..	..	..
6.	Handloom yarn making	2	..	..	..	..	..	..	..	..	..
7.	Carpentry	3	..	..	..	..	..	..	..	..	..
8.	Cobblery	2	..	..	..	..	..	..	..	..	..

Statement XVII A—NAMES OF NEW TOOLS OR INSTRUMENTS ADOPTED

Name of village : **SEKERKOT.**

Name of village	Name of Household Industry	Names of New Tools or Instruments adopted	No. of H. H. who have adopted these	No. of H. H. who have not adopted any new instruments
1	2	3	4	5
Sekerkot	1. Oil Ghani	..	..	10
	2. Fireworks	..	..	
	3. Goldsmithy	..	..	
	4 Blacksmithy	(i) Bhati	..	
		(ii) Hatur	1	
		(iii) Neai	1	
	5 Claymodelling	..	..	
	6. Handloom yarn making	(i) Pati	..	
		(ii) Beni	..	
		(iii) Charka	2	
	7. Carpentry	(i) Karat	..	
		(ii) Batali (Bilas)	..	
		(iii) Kushid	..	
		(iv) Burma	..	
		(v) Kura Batali	..	
		(vi) Ramda	..	
		(vii) Hatur	..	
		(viii) Bais	..	
		(ix) Kural	..	
	8. Cobblery	..		

Table XVIII—HOUSEHOLDS ENGAGED IN TRADE OR BUSINESS

Name of the village : **SEKERKOT**

Serial No.	No. of households engaged in trade or business	Commodities dealt in trade or business	No. of household who made profit (per month) from trade or business of the following size							No. of households who derived their source of finance for running the trade or business from		
			All sizes	Below Rs. 50	Rs. 51 —100	Rs. 101 —200	Rs. 201 —300	Rs. 301 —400	above 400	Self	Government	Non-Government
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	2	Grocery and cloth	2	..	..	..	..	..	2	2	..	..
2.	12	Grocery	12	5	5	2	..	..	..	10	1	1
3.	3	Milk	3	2	..	1	..	..	..	3	..	..
4.	2	Washing of cloth	2	2	..	..	..	..	..	2	..	..
5.	4	Medicine	4	4	..	..	..	..	..	4	..	..
6.	6	Jute and Paddy	6	3	3	..	..	..	..	2	..	4
7.	4	Sweetmeat	4	4	..	..	..	..	..	4	..	..
8.	5	Jute	5	2	3	..	..	..	..	4	..	1
9.	1	Rice	1	1	..	..	..	..	..	..	..	1
10.	1	Liquor	1	..	..	1	..	..	..	1	..	..
11.	3	Stationery goods	3	2	..	..	1	..	..	3	..	..
12.	2	Tailoring Shop	2	1	1	..	..	..	..	2	..	..
13.	2	Tea and Sweetmeat	2	1	..	1	..	..	..	2	..	..
14.	3	Fruits and Vegetables	3	3	..	..	..	..	..	1	..	2
15.	2	Fire Woods	2	2	..	..	..	..	..	2	..	..
16.	1	Tea	1	1	..	..	..	..	..	1	..	..
17.	33	Fish	33	21	12	..	..	..	..	15	3	15
18.	2	Betal	2	2	..	..	..	..	..	2	..	..
19.	1	Repairing Shop	1	1	..	..	..	..	..	1	..	..
20.	1	Hair Cutting Saloon	1	1	..	..	..	..	..	1	..	..
Total	90	Total	90	58	24	5	1	..	2	62	4	24

Table XIX—ACTIVITIES OF GRAM SEVAKS AS KNOWN TO THE HOUSEHOLDS.

Name of village :—**SEKERKOT.** **(for villages in N. E. S. Block Area only.)**

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

STATEMENT XIX A SIGNIFICANT POINTS ABOUT THE FUNCTIONS OF GRAM SEVAKS ETC.

Name of village :—SEKERKOT.

No. of H. H. who gave the following significant points regarding the functions of Gram Sevaks.		No. of H. H (engaged in cultivation) who forwarded the following reasons for not following the advice given by Gram Sevaks regarding improved agricultural practices.	
Significant points.	No. of Household.	Significant points.	No. of Household.
1	2	3	4
NIL.			

Table XX.—ARTICLES OF USE AS

Name of village :—**SEKERKOT.**

Sl. No.	Total No. of households in the village.	No. of households who do not possess any of the articles in col. 4-19	Articles of use possessed by households.					
			Fountain pens.		Watch.		Umbrella.	
			No.	No. of H. H.	No.	No. of H. H.	No,	No. of H. H.
1	2	3	4	5	6	7	8	9
	308	78	150	127	26	24	241	222

POSSESSED BY HOUSEHOLDS.

Articles of use possessed by households									
Radio.		Gramophone.		Sewing Machine.		Bicycle.		Harmonium.	
No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.	No.	No. of H. H.
10	11	12	13	14	15	16	17	18	19
1	1	3	3	2	2	8	8	3	3

Table XXI—UTILISATION OF LEISURE TIME BY HOUSEHOLDS.

Name of village :—**SEKERKOT.**

Sl. No.	Total No. of H. H. in the village.	No. of H. H. whose adult males and adult females generally pass their leisure time by							
		Household work.		Song.		Game.		Total.	
		Adult Males.	Adult Females.	Adult Males.	Adult Females.	Adult Males.	Adult Females.	Adult Males.	Adult Females.
1	2	3	4	5	6	7	8	9	10
	308	13	15	1	..	..	1	14	16

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

Name of village :—**SEKERKOT.**

Sl. No.	No. of schools in the village.		No. of boys and girls of school going age in the village.		No. of boys and girls in the village who are reading at school.		No. of households who read newspapers.		No. of households who listen to news broadcast.	
	Primary	Secondary.	Boys.	Girls.	Boys.	Girls.	Regularly.	Not Regularly.	Regularly	Not Regularly.
1	2	3	4	5	6	7	8	9	10	11
	..	1	264	189	143	59	44	4	1	1

Table XXIII—INFANT

Name of village :—**SEKERKOT.**

How long lived	Reason of death																											
	Fever			Blood vomiting			Influenza			Not stated (mother desease)			Beri Beri			Pneumonia			Typhoid			Jandis			Diphtheria		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Still birth	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
All ages	146	71	75	1	..	1	13	8	5	76	45	31	2	1	1	6	4	2	2	..	2	1	..	1	1	..	1
Upto 15 days	58	27	31	1	..	1	9	6	3	53	31	22	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16 days-3 months	3	2	1	..	..	..	3	2	1	6	2	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4-6 months	6	3	3	..	..	..	..	..	..	1	1	..	..	..	..	2	1	1	..	..	..	..	..	..	..	..	..
7-9 months	2	..	2	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-12 months	10	5	5	..	..	..	..	..	..	7	5	2	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
13 months-2 years	25	12	13	..	..	..	..	..	..	2	2	..	..	..	..	1	..	1	..	..	..	1	..	1	..	..	..
3 years-4 years	18	8	10	..	..	..	..	..	..	4	1	3	1	..	1	2	2	..	..	..	..	..	..	..	..	..	..
5 years-6 years	9	5	4	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7 years-10 years	15	9	6	..	..	..	..	..	..	1	1	..	1	1	..	..	..	..	2	..	2	..	..	..	1	..	1

MORTALITY—*contd.*

How long lived	Reason of death																											
	Malaria			Small Pox			Accident			Cholera			Dysentry			Diarrhoea (Indigestion)			Anaemia			Super natural Power			Total		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	M	F	
1	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	
Still birth	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	1	
All ages	23	7	16	2	1	1	2	1	1	8	7	1	28	13	15	5	3	2	1	..	1	6	1	5	162	161	
Upto 15 days	2	..	2	..	..	..	..	..	..	..	..	..	14	6	8	..	..	..	..	..	..	5	1	4	71	71	
16 days-3 months	..	..	..	..	..	..	..	..	..	..	..	..	3	..	3	..	..	..	..	..	..	..	..	..	6	9	
4-6 months	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	1	1	..	..	..	..	..	..	..	7	4	
7-9 months	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	4	
10-12 months	1	..	1	..	..	..	..	..	..	..	..	..	1	..	1	1	..	1	..	..	..	..	..	..	11	10	
13 months-2 years	2	1	1	1	1	..	..	..	..	..	..	..	2	2	..	1	1	..	..	..	..	..	..	..	19	16	
3 years-4 years	4	1	3	..	..	..	1	1	..	2	2	..	3	2	1	1	1	..	..	..	..	1	..	1	18	19	
5 years-6 years	7	3	4	1	..	1	1	..	1	5	4	1	2	1	1	..	..	..	1	..	1	..	..	..	15	13	
6 years-10 years	7	2	5	..	..	..	..	..	..	1	1	..	1	1	..	1	..	1	..	..	..	..	..	..	15	15	

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

Name of village :—**SEKERKOT.**

No. of Children born	No. of Children alive.							
	0	1	2	3	4	5	above 5	Total
0 . . .	46	..	..	..	..	..	..	46
1 . . .	12	44	..	..	..	..	..	56
2 . . .	2	13	50	..	..	..	..	65
3—5 . . .	4	9	29	60	47	17	..	166
6—7 . . .	..	..	4	5	14	21	..	44
Above 7 . . .	..	1	5	3	7	33		49
Total .	64	67	88	68	68	71	..	426

Table XXV—WOMEN BY AGE AT MARRIAGE AND ABORTIONS.

Name of village :—**SEKERKOT.**

No. of abortions	Age at marriage						
	Upto 12 years	13-15 years	16-18 years	19-21 years	22-24 years	25 years and above	All ages
0 . .	75	197	134	20	..	..	426
1 . .	..	..	..	..	..	..	..
2 . .	..	..	..	..	..	..	..
3 . .	..	..	..	..	..	..	..
Above 3 .	..	..	..	..	..	..	..

Table XXVI—WOMEN BY YEARS OF MARRIED LIFE AND NUMBER OF CHILDREN BORN.

Name of village :—**SEKERKOT.**

No. of children born	Years of married life								
1	Upto 1 year 2	2-3 years 3	4-5 years 4	6-9 years 5	10-14 years 6	15-20 years 7	21-25 years 8	25 above years 9	Total 10
0 . .	11	6	..	3	3	4	3	16	46
1 . .	3	7	5	4	9	6	2	20	56
2 . .	3	3	8	14	11	10	6	10	65
3 . .	..	..	2	15	10	9	7	19	2
4 . .	..	..	2	6	12	11	10	19	0
5 . .	..	..	..	3	11	8	6	16	4
Above 5 . .	..	..	..	3	10	18	13	49	3
Total .	17	16	17	48	66	66	47	149	6

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

Name of village :—**SEKERKOT.**

Serial No.	Name of Tribes/ Sub-Tribes in the village	Total No. of housholds belonging to the Tribe/Sub-Tribe mentioned in Col. 2	No. of households who have paid bride price of size	No. of households who have paid dowry of size									
				All sizes	No dowry	Below Rs. 100	Rs. 101— 200	Rs. 201— 300	Rs. 301— 400	Rs. 401— 500	Rs. 501— 1000	ks. 001— 1500	above Rs. 1500
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Garo . .	3	All sizes	5	5	..	..	..	..	..	..	..	..
	Munda . .	2	No bride price . .	5	5	..	..	..	..	..	..	..	..
			Below Rs. 100 . .	..	..	..	..	..	..	..	..	..	..
			Rs. 101-Rs. 200 . .	..	..	..	..	..	..	..	..	..	..
			Rs. 201-Rs. 300 . .	..	..	..	..	..	..	..	..	..	..
			Rs. 301-Rs. 400 . .	..	..	..	..	..	..	..	..	..	..
			Rs. 401-Rs. 500 . .	..	..	..	..	..	..	..	..	..	..
			Rs. 501-Rs. 1,000 . .	..	..	..	..	..	..	..	..	..	..
			Rs. 1,001-Rs. 1,500 . .	..	..	..	..	..	..	..	..	..	..
			Above Rs. 1,500 . .	..	..	..	..	..	..	..	..	..	..

Table XXVIII—DISABLED PERSONS.

Name of village :—**SEKERKOT.**

Serial No.	How disabled	Type of disableness					
		All types	Blind	Deaf	Dumb	Deaf & Dumb	Lame
1	2	3	4	5	6	7	8
1.	From birth	4	..	..	..	3	1
2.	By injury or accident	..	..	..	..	..	..
3.	By disease	1	1	..	..	..	..
4.	Reasons not covered by above	1	1	..	..	..	..

Table XXIX—SUBSIDIARY OCCUPATION AND PROFIT THEREFROM.

Name of village :—**SEKERKOT.**

Serial No.	Total No. of Households in the village	Name of subsidiary occupation	No. of Households whose profits in 1959 from subsidiary occupation fall in the range						
			All sizes	Below Rs. 50	Rs. 51-Rs. 100	Rs. 101-Rs. 200	Rs. 201-Rs. 300	Rs. 301-Rs. 400	Above Rs. 400
1	2	3	4	5	6	7	8	9	10
	308	All subsidiary occupations	8	..	2	..	6	..	..
		Cultivation	4	..	1	..	3	..	..
		Yarn making industry	Not stated						
		Household Industry itself	1	..	1	..	..	..	..
		Repairing shoes and slippers	3	..	..	..	3	..	..

Table XXX—LOANS TAKEN FROM GOVERNMENT.

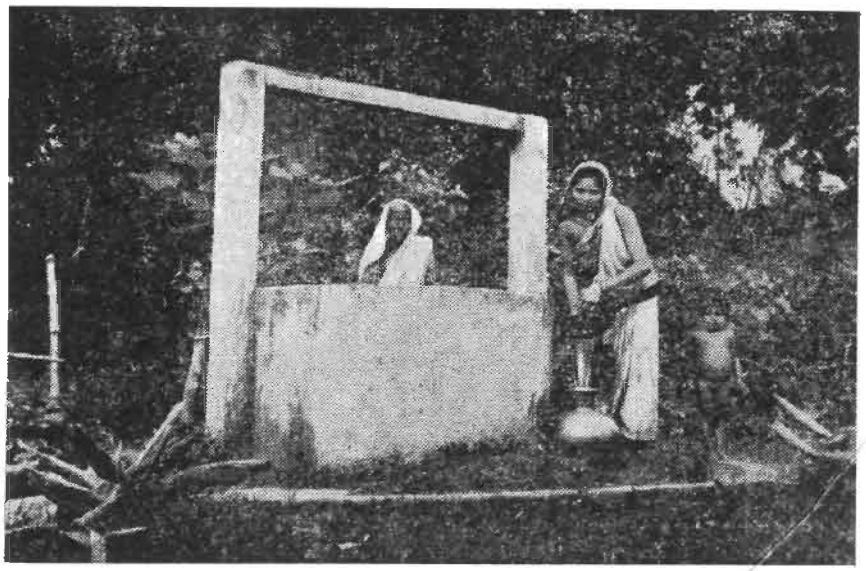
Name of village :—**SEKERKOT.**

Serial No.	Total No. of Households in the village	Total No. of Households who have taken loans from Government	Year of taking loans	Amount of loan taken (in groups)	Purpose of taking loans		
					Business	Rehabilitation	Industry
1	2	3	4	5	6	7	8
	308	3	1956	All sizes	1	1	1
				Below Rs. 100	..	..	..
				Rs. 101-Rs. 200	..	..	..
				Rs. 201-Rs. 300	..	..	..
				Rs. 301-Rs. 400	..	..	..
				Rs. 401-Rs. 500	..	..	..
				Above Rs. 500	1	1	1

Table XXXI—CHANGE IN TRADITIONAL OCCUPATION.

Name of village :—**SEKERKOT.**

Serial No.	Heads of Households having present occupation as	Occupation of fathers of heads of Households							
		Cobblery	Cultivation	Goldsmithy	Clay-modelling	Carpentry	Doctor	Blacksmithy	Total
1	2	3	4	5	6	7	8	9	10
	Cultivation	..	..	1	1	1	..	..	3
	Carpentry	..	1	..	..	..	1	..	2
	Clay-modelling	..	..	..	..	..	..	..	..
	Blacksmithy	..	..	..	..	..	..	..	..
	Goldsmithy	..	..	..	..	..	..	..	..
	Oil Ghani	..	1	..	..	..	..	..	1
	Fire works	..	1	..	..	..	..	..	1
	Handloom yarn making	..	2	..	..	..	..	..	2
	Total	..	5	1	1	1	1	..	9

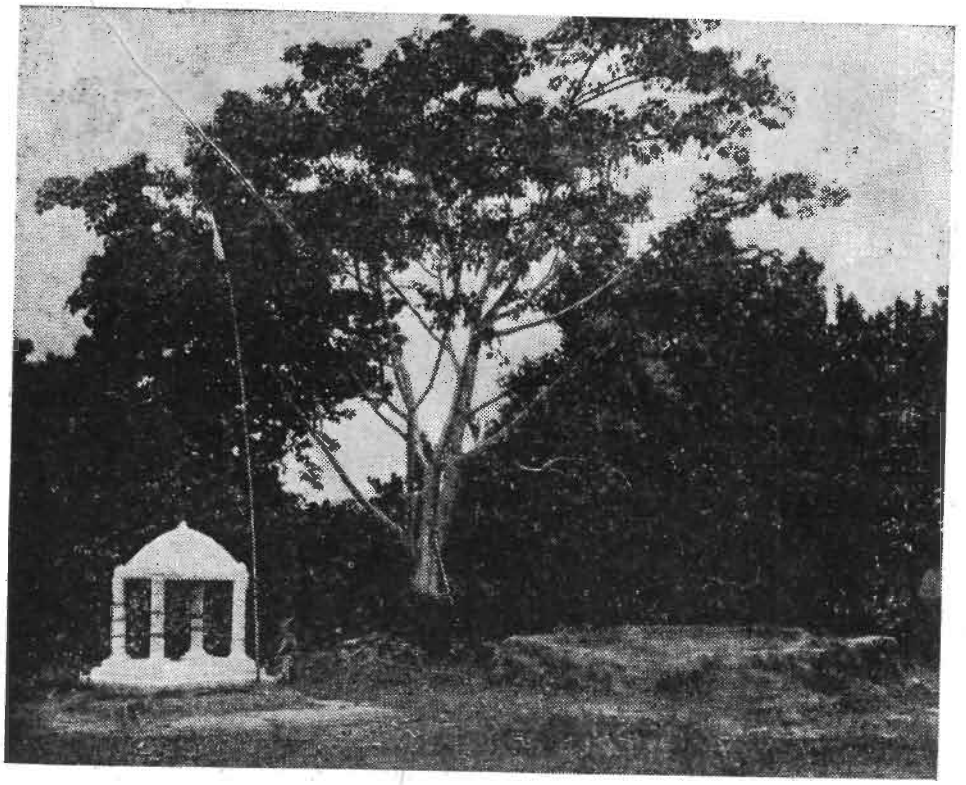


A ring well of the village.

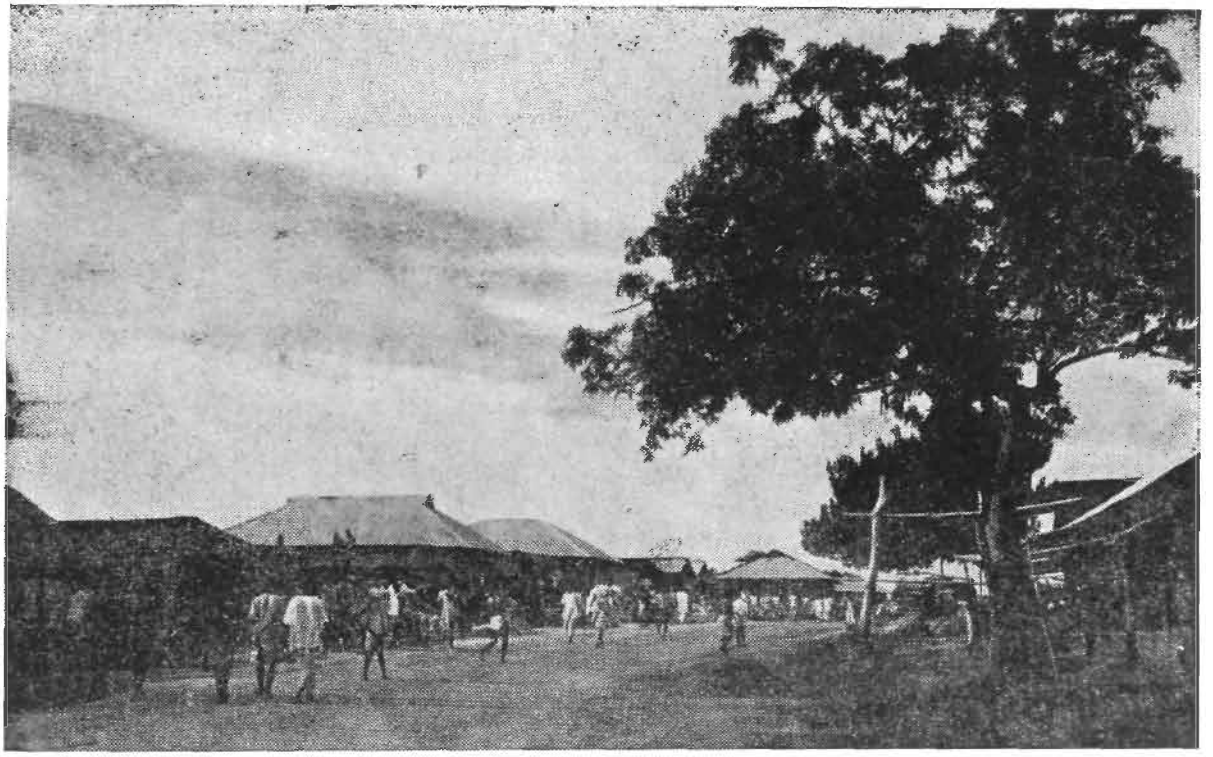


An old lady taking drinking water
from a *katcha* well.

PLATE II



Lalsa Fakir's Darga.



View of the main road.

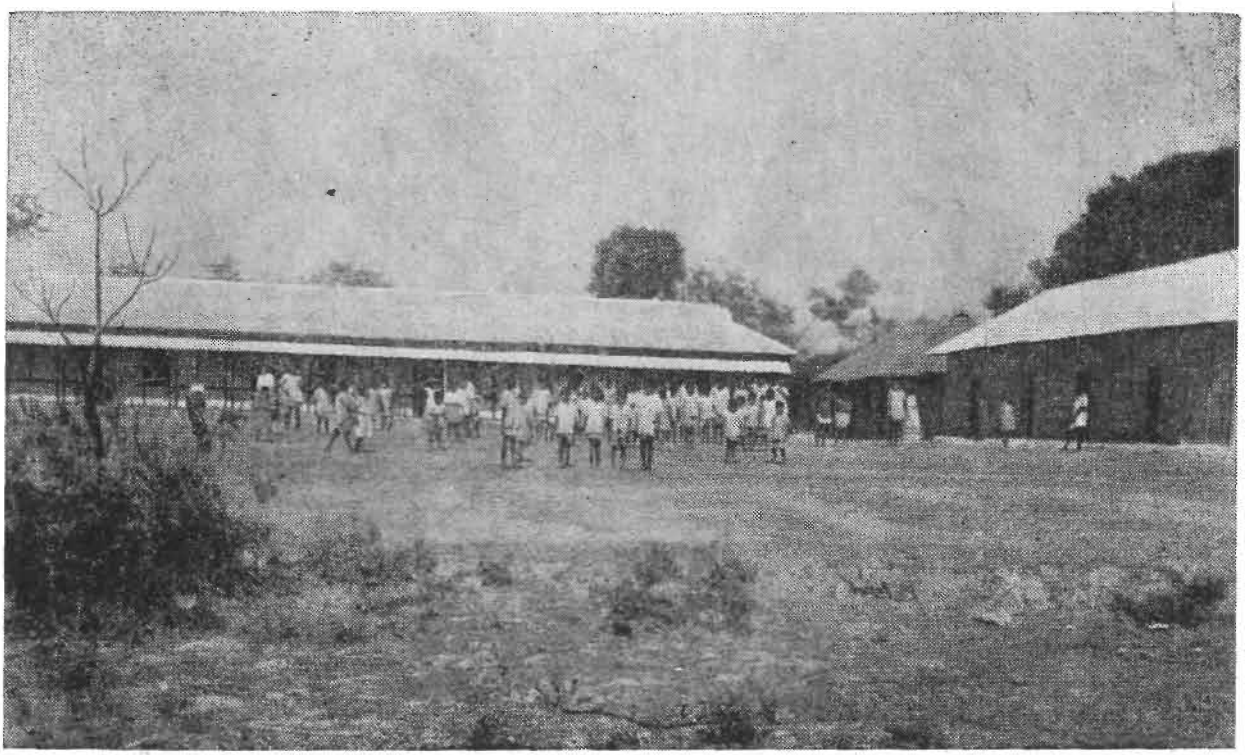


View of the outskirt of Sekerkot Bazar.

PLATE IV



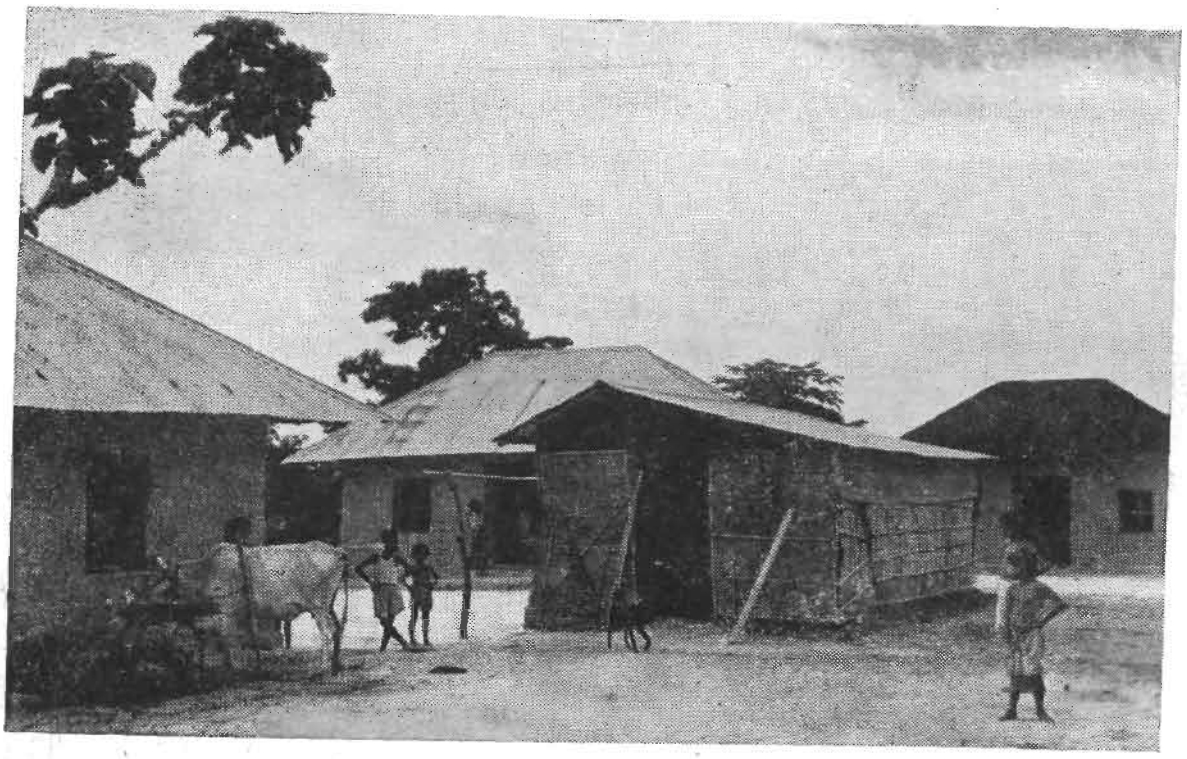
Raddish are on sale on '*Hat*' day.



Sekerkot Senior Basic School.

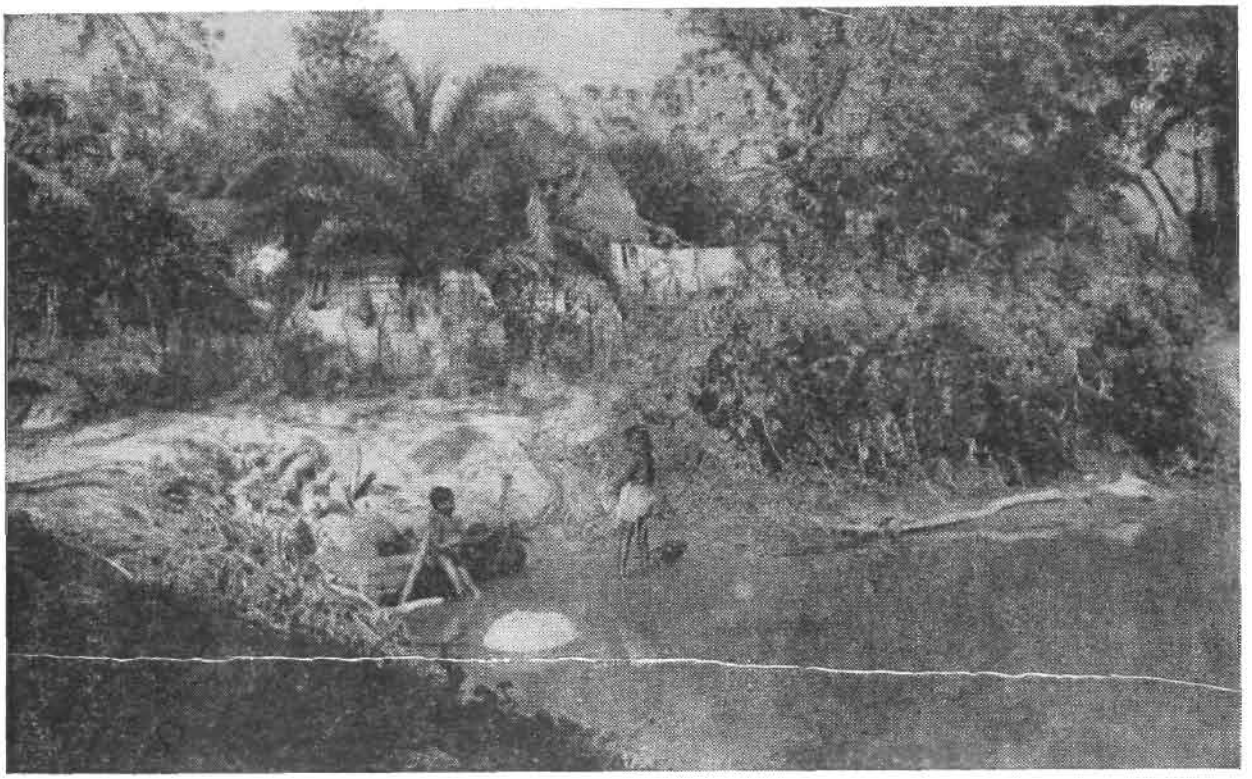


A partial view of village., "Sekerkot"

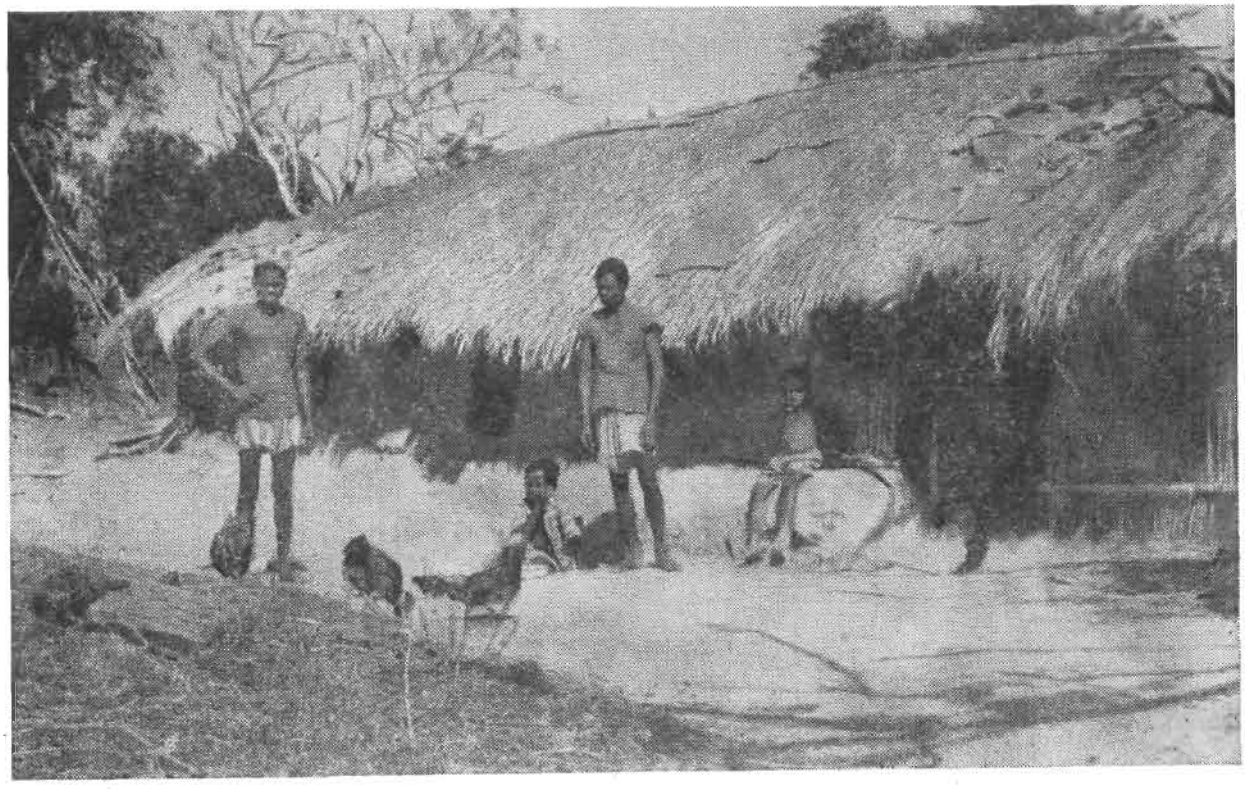


Representative house type with mud wall and corrugated tin roof.

PLATE VI



Children bathing in the adjoining pond of their household.



Typical cottage of Tea Garden Labour.

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

Name of village :—**SEKERKOT.**

Age Groups	Total Population			Workers			Non-Workers		
1	Persons 2	Male 3	Female 4	Persons 5	Male 6	Female 7	Persons 8	Male 9	Female 10
All ages	1,619	848	771	471	435	36	1,148	413	735
0—14	724	385	339	26	21	5	698	364	334
15—34	430	224	206	221	209	12	209	15	194
35—59	359	181	178	183	165	18	176	16	160
60 and above . . .	106	58	48	41	40	1	65	18	47

Table XXXIIA—WORKERS CLASSIFIED BY SEX, BROAD AGE GROUPS AND OCCUPATIONS.

Name of village :—**SEKERKOT.**

Age Groups	Total Population			Cultivation			Trade and Commerce			Household Industries			Service		
1	Persons 2	Male 3	Female 4	Persons 5	Male 6	Female 7	Persons 8	Male 9	Female 10	Persons 11	Male 12	Female 13	Persons 14	Male 15	Female 16
All ages .	471	435	36	285	282	3	94	92	2	34	5	29	58	56	2
0—14 .	26	21	5	4	4	..	7	6	1	7	3	4	8	8	..
15—34 .	221	209	12	131	130	1	48	48	..	9	..	9	33	31	2
35—59 .	183	165	18	118	116	2	31	30	1	17	2	15	17	17	..
60 & above .	41	40	1	32	32	..	8	8	..	1	..	1	..	..	..

MGIPC—S1—14 RGI/62—28-12-64—350.

List of Agents for the sale of Government of India Publications as on 17-2-64

AGARTALA—Laxmi Bhandar Books & Scientific Sales (Rest).

AGRA—
National Book House, Jeoni Mandi (Reg.).
Wadhawa & Co., 45, Civil Lines (Reg.).
Banwari Lal Jain, Publishers, Moti Katra (Rest).
English Book Depot, Sadar Bazar, Agra Cantt. (Rest).

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

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

AJMER—
Book-Land, 663, Madar Gate (Reg.).
Rajputana Book House, Station Road (Reg.).
Law Book House, 271, Hathi Bhata (Reg.).
Vijay Bros., Kutchery Road (Rest).
Krishna Bros., Kutchery Road (Rest).

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

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

AMBALA—
English Book Depot, Ambala Cantt. (Reg.).
Seth Law House, 8719, Railway Road, Ambala Cantt. (Rest).

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

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

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

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

BAREILLY—Agarwal Brothers, Bara Bazar (Reg.).

BARODA—
Shri Chandrakant Mohan Lal Shah, Raopura (Rest).
Good Companions Booksellers, Publishers & Sub-Agent (Rest).
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—
Superintendent, State Government Press.
Lyall Book Depot, Mohd. Din Bldg., Sultania Road (Reg.).
Delite Books, Opp. Bhopal Talkies (Rest).

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

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

BIKANER—Bhandani Bros. (Rest).

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

BOMBAY—
Supdt., Printing and Stationery, Queens Road.
Charles Lambert and Co., 101, Mahatma Gandhi Road (Reg.).
Co-operator's Book Depot, 5/32, Ahmed Sailor Bldg., Dadar (Reg.).
Current Book House, Maruti Lane, Raghunath Dadaji St. (Reg.).
Current Technical Literature Co. P. Ltd., India House, 1st floor (Reg.).
International Book House Ltd., 9, Ash Lane, M. G. Road (Reg.).
Lakkami Book Depot, Girgaum (Reg.).
Elpees Agencies, 24, Bhangwadi, Kalbadevi (Reg.).
P. P. H. Book Stall, 190-B, Khetwadi Main Road (Reg.).
New Book Co., 188-190, Dr. Dadabhai Naoraoji Road (Reg.).

BOMBAY—*contd.*
Popular Book Depot, Lamington Road (Reg.).
Sunder Das Gain Chand, 601, Girgaum Road, Near Princess Street (Reg.).
D. B. Taraporewala Sons and Co. (P) Ltd., 210, Dr. Dadabhai Naoroji Road (Reg.).
Thacker and Co., Rampart Row (Reg.).
N. M. Tripathi Private Ltd., Princess Street (Reg.).
The Kothari Book Depot, King Edward Road (Reg.).
P. H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 (Rest).
C. Jamnadas and Co., Booksellers, 146-C, Princess St. (Reg.).
Indo Nath and Co., A-6, Daulat Nagar Borivli (Reg.).
Minerva Book Shop, Shop No. 1/80, Netaji Subhas Road (Reg.).
Academic Book Co., Association Building, Girgaum Road (Rest).
Dominion Publishers, 23, Bell Bldg., Sir P. M. Road (Rest).
Bombay National History Society, 91, Walkeshwar Road (Rest).
Dowamadeo and Co., 16, Naziria Building, Ballard Estate (Rest).
Asian Trading Co., 310, the Miraball, P. B. 1505 (Rest).

CALCUTTA—
Chatterjee and Co., 3/1, Bacharam Chatterjee Lane (Reg.).
Dass Gupta and Co. Ltd., 54/3, College Street (Reg.).
Hindu Library, 69A, Bolaram De Street (Reg.).
S. K. Lahiri and Co. P., Ltd., College Street (Reg.).
M. C. Sarkar and Sons P. Ltd., 14, Bankim Chatterjee St. (Reg.).
W. Newman and Co. Ltd., 3, Old Court House Street (Reg.).
Oxford Book and Stationery Co., 17, Park Street (Reg.).
R. Chambray and Co. Ltd., Kent House, P. 33Mission Road Extension (Reg.).
S. C. Sarkar and Sons P. Ltd., 1C, College Square (Reg.).
Thacker Spink and Co. (1933) P. Ltd., 3, Esplanade East (Reg.).
Firma K. L. Mukhopadhaya, 6/1A, Banchha Ram Akrar Lane (Reg).
K. K. Roy, P. Box No. 10210, Calcutta-19 (Rest).
Sm. P. D. Upadhyay, 77, Muktaram Babu Street (Rest).
Universal Book Dist., 8/2, Hastings Street (Rest).
Modern Book Depot, 9, Chowringhee Centre (Rest).
Soor and Co., 125, Canning St. (Reg.).
S. Bhattacharjee, 49, Dharamtala Street (Rest).
Mukherjee Library, 10, Sarba Khan Road (Reg.).
Current Literature Co., 208, Mahatma Gandhi Road (Reg.).
The Book Depository, 4/1, Madan Street (1st floor), (Rest).
Scientific Book Agency, Netaji Subhas Road (Rest).
Reliance Trading Co., 17/1, Banku Behari Ghose Lane, District Howrah (Rest).
Indian Book Dist. Co., 6512, Mahatama Gandhi Road (Rest).

CALICUT—Touring Book Stall (Rest).

CHANDIGARH—
Supdt., Govt. Printing and Stationery, Punjab.
Jain Law Agency, Flat No. 8, Sector No. 22 (Reg.).
Rama News Agency, Booksellers, Sector No. 22 (Reg.).
Universal Book Store, Booth 25, Sector 22 D (Reg.).
English Book Shop, 34, Sector 22D (Rest).
Mehta Bros., 15-Z, Sector 22B (Rest).
Tandan Book Depot, Shopping Centre, Sector 16 (Rest).
Kailash Law Pbulishers, Sector 22B (Rest).

CHHINDWARA—The Verma Book Depot (Rest).

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

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

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

DELHI—
J. M. Jaina & Brothers, Mori Gate (Reg.).
Atma Ram & Sons, Kashmere Gate (Reg.).
Federal Law Book Depot, Kashmere Gate (Reg.).
Bahri Bros., 188, Lajpat Rai Market (Reg.).
Bawa Harkishan Dass Bedi (Vijaya General Agencies), P. B. 2027, Ahata Kedara, Chamalian Road (Reg.).
Book-Well, 4, Sant Narankari Colony, P. B. 1565 (Reg.).
Imperial Publishing Co., 3, Faiz Bazar, Daryaganj (Reg.).
Metropolitan Book Co., 1, Faiz Bazar (Reg.).
Publication Centre, Subzimandi (Reg.).
Youngmen & Co., Nai Sarak (Reg.).
Indian Army Book Depot, 3, Daryaganj (Reg.).
All India Educational Supply Co., Shri Ram Bldgs., Jawahar Nagar (Rest).
Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market (Rest).
University Book House, 15, U. B. Bangalore Road, Jawahar Nagar (Rest).
Law Literature House, 2646, Balimaran (Rest).
Summer Bros., P. O. Birla Lines (Rest).
Universal Book & Stationery Co., 16, Netaji Subhash Marg (Reg.).
B. Nath & Bros., 3803, Charakhawalan (Chowri Bazar) (Rest).
Rajkamal Prakashan P. Ltd., 8, Faiz Bazar (Reg.).
Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak (Rest).
Universal Book Traders, 80, Gokhale Market (Reg.).
Tech. & Commercial Book, Coy., 75, Gokhale Market (Rest).
Saini Law Publishing Co., 1416, Chabiganj Kashmere Gate (Rest).
G. M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar (Rest).
Sat Narain & Sons, 3141, Mohd. Ali Bazar, Mori Gate (Reg.).

List of Agents for the sale of Government of India Publications as on 17-2-64—*contd.*

DELHI—*contd.*
Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar (Reg.).
Hindu Sahitya Sansar, Nai Sarak (Rest).
Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B. 1165, Nai Sarak (Rest).
K. L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura (Rest).
Adarsh Publishing Service, 5A/10, Ansari Road (Rest).

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

DHARWAR—
The Agricultural College Consumers Co-op. Society (Rest).
Rameshraya Book Depot, Subhas Road (Rest).
Karnatakaya Sahitya Mandira of Publishers and Booksellers

ERNAKULAM—
Pai & Co., Cloth Bazar Road (Rest).
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—
Supdt., Printing & Stationery, M. B.
Loyal Book Depot, Patankar Bazar, Lashkar (Reg.).
M. C. Daftari, Prop., M. B. Jain & Bros., Booksellers, Sarafa, Lashkar (Rest).

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

HYDERABAD—
Director, Govt. Press.
The Swaraj Book Depot, Lakdikapul (Reg.).
Book Lovers Private Ltd. (Rest).
Labour Law Publications, 873, Sultan Bazar (Rest).

IMPHAL—Tikendra & Sons, Bookseller (Rest).

INDORE—
Wadhawa & Co., 56 M. G. Road (Reg.).
Swarup Brother's, Khajuri Bazar (Rest).
Madhya Predesh Book Centre, 41, Ahilya Pura (Rest).
Modern Book House, Shiv Vilas Palace (Rest).
Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar (Rest).

JABALPUR—
Modern Book House, 286, Jawaharganj (Reg.).
National Book House, 135, Jai Prakash Narain Marg (R.)

JAIPUR—
Governmen Printing and Stationery Department, Rajasthan.
Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema (Reg).
Garg Book Co., Tripolia Bazar (Reg.).
Vani Mandir, Sawai Mansingh Highway (Reg.).
Kalyan Mal & Sons, Tripolia Bazar (Rest).
Popular Book Depot, Chaura Rasta (Reg.).
Krishna Book Depot, Chaura Rasta (Rest).
Dominion Law Depot, Shah Building, P. B. No. 23 (Rest).

JAMNAGAR—Swedeshi Vastu Bhandar (Reg.).

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

JAWALAPUR—Sahyog Book Depot (Rest).

JHUN JHUNU—
Shashi Kumar Sarat Chand (Rest).
Kapram Prakashan Prasaran, 1/90, Namdha Niwas Azad Marg (R).

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

JULLUNDUR—
Hazooria Bros., Mai Hiran Gate (Rest).
Jain General House, Bazar Bansanwala (Reg.).
University Publishers, Railway Road (Rest).

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

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

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

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

KOTA—Kota Book Depot (Rest).

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

LUCKNOW—
Soochna Sahitya Depot (State Book Depot).
Balkrishna Book Co. Ltd., Hazratganj (Reg.).
British Book Depot, 84, Hazratganj (Reg.).
Ram Advani, Hazratganj, P. B. 154 (Reg.).
Universal Publishers (P) Ltd., Hazratganj (Reg.).
Eastern Book Co., Lalbagh Road (Reg.).
Civil & Military Educational Stores, 106/B, Sadar Bazar (Rest).
Acquarium Supply Co., 213, Faizabad Road (Rest).
Law Book Mart, Amin-Ud-Daula Park (Rest).

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

MADRAS—
Supdt., Govt. Press, Mount Road.
Account Test Institute, P. O. 760, Egmore (Reg.).
C. Subbiah Chetty & Co., Triplicane (Reg.).
K. Krishnamurty, P. B. 384 (Reg.).
Presidency Book Supplies, 8, Pycrofts Road, Triplicane (Reg.).
P. Vardhachary & Co., 8, Linghi Chetty Street (Reg.).
Palani Parchuram, 3, Pycrofts Road, Triplicane (Reg.).
NCBH Private Ltd., 199, Mount Road (Rest).
V. Sadanand, The Personal Bookshop, 10, Congress Bldg., 111, Mount Road (Rest).

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

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

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

MANJESHWAR—Mukonda Krishna Nayak (Rest).

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

MEERUT—
Prakash Educational Stores, Subhas Bazar (Reg.).
Hind Chitra Press, West Kutchery Road (Reg.).
Loyal Book Depot, Chhipi Tank (Reg.).
Bharat Educational Stores, Chippi Tank (Rest).
Universal Book Depot, Booksellers & News Agents (Rest).

MONGHYR—Anusandhan, Minerva Press Building (Rest).

MUSSORIE—
Cambridge Book Depot, The Mall (Rest).
Hind Traders (Rest).

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

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

MYSORE—
H. Venkataramiah & Sons, New Statue Circle (Reg.).
Peoples Book House, Opp. Jagan Mohan Palace (Reg.).
Geeta Book House, Booksellers & Publishers, Krishnamurthipuram (Rest).
News Papers House, Landsdowne Building (Rest).
Indian Mercantile Corporation, Toy Palace, Ramvilas (Rest).

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

NAGPUR—
Supdt., Govt. Press & Book Depot (Reg.).
Western Book Depot, Residency Road (Reg.).
The Asstt. Secretary, Mineral Industry Association, Mineral House (Rest).

NAINITAL—Coural Book Depot, Bara Bazar (Rest).

NANDED—
Book Centre, College Law General Books, Station Road (Rest).
Hindustan General Stores, Paper & Stationery Merchants, P. B. No. 51 (Rest).
Sanjoy Book Agency, Vazirabad (Rest).

NEW DELHI—
Amrit Book Co., Connaught Circurs (Reg.).
Bhawani & Sons, 8F, Connaught Place (Reg.).
Central News Agency, 23/90, Connaught Circus (Reg.).
Empire Book Depot, 278, Aliganj (Reg.).
English Book Stores, 7-L, Connaught Circus, P. O. Box 328 (Reg.).
Faqir Chand & Sons, 15-A, Khan Market (Reg.).
Jain Book Agency, C-9, Prem House, Connaught Place (Reg.).
Oxford Book & Stationery Co., Scindia House (Reg.).
Ram Krishna & Sons (of Lahore), 16/B, Connaught Place (Reg.).
Sikh Publishing House, 7-C, Connaught Place (Reg.).

List of Agents for the sale of Government of India Publications as on 17-2-64—*concld.*

NEW DELHI—*contd.*
Suneja Book Centre, 24/90, Connaught Circus (Reg.).
United Book Agency, 31, Municipal Market, Connaught Circus (Reg.).
Jayana Book Depot, Chhaparwala Kuan, Karol Bagh (Reg.).
Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar (Reg.).
Sarawati Book Depot, 15, Lady Harding Road (Reg.).
The Secretary, Indian Met. Society, Lodi Road (Reg.).
New Book Depot, Latest Books, Periodicals, Sty. & Novelles, P. B. 96, Connaught Place (Reg.).
Mehra Brothers, 50-G, Kalkaji (Reg.).
Luxmi Book Stores, 42, Janpath (Rest).
Hindi Book House, 82, Janpath (Rest).
People Publishing House (P) Ltd., Rani Jhansi Road (Reg.).
R. K. Publishers, 23, Beadon Pura, Karol Bagh (Rest).
Sharma Bros., 17, New Market, Moti Nagar (Reg.).
Aapki Dukan, 5/5777, Dev Nagar (Rest).
Sarvodya Service, 66A-1, Rohtak Road, P. B. 2521 (Rest).
H. Chandson, P. B. No. 3034 (Rest).
The Secretary, Federation of Association of Small Industry of India, 23/B/2, Rohtak Road (Rest).
Standard Booksellers & Stationers, Palam Enclave (Rest).
Lakshmi Book Depot, 57, Regarpura (Rest
Sant Ram Booksellers, 16, New Municipal Market, Lody Colony (Rest).

PANJIM—
Singhals Book House, P. O. B. 70, Near the Church (Rest).
Sagoon Gaydev Dhoud, Booksellers, 5-7, Rua, 31 de Janeria (Rest).

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

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

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

PITHORAGARH—Maniram Punetha & Sons (Rest).

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

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

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

RAJKOT—Mohan Lal Dossabhai Shah, Booksellers and Sub-agents (Reg.).

RANCHI—
Crown Book Depot, Upper Bazar (Reg.).
Pustak Mahal, Upper Bazar (Rest).

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

ROURKELA—The Rourkela Review (Rest).

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

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

SILCHAR—Shri Nishitto Sen, Nazirpatti (Reg.).

SIMLA—
Supdt., Himachal Pradesh Govt.
Minerva Book Shop, The Mall (Reg.).
The New Book Depot, 79, The Mall (Reg.).

SINNAR—Shri N. N. Jakhadi, Agent, Times of India Sinnar (Nasik) (Reg).

SHILLONG—
The Officer-in-Charge, Assam Govt. B. D.
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—
Kalpana Publishers, Wosiur (Reg.).
S. Krishnaswami & Co., 35, Subhash Chander Bose Road (Reg.).
Palamiappa Bros. (Reg.).

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

TUTICORIN—Shri K. Thiagarajan, 10-C, French Chaps

UDAIPUR—
Jagdish & Co., Inside Surarapole (Rest).
Book Centre, Maharana, Bhopal Consumers, Co-op. Soci

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

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

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

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

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

VIZIANAGARAM—Sarda & Co. (Rest).

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

For Local Sale.

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

Railway Bookstall Holders.

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

Foreign.

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

On S. and R. Basis.

The Head Clerk, Govt. Book Depot, Ahmedabad.
The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum.
The Employment Officer, Employment Exchange, Dhar.
The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur.
The O. I/C., Extension Centre, Club Road, Muzaffarpur.
The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines and Fuel, Nagpur.
The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat).
The Head Clerk, Photozincographic Press, 5, Finance Road, Poona.
Govt. Printing & Stationery, Rajkot.
The O. I/C,. Extension Centre, Industrial Estate, Kokar, Ranchi.
The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat.
The Registrar of Companies, Narayani Building, 27, Brabourne Road, Calcutta-1.
The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam.
The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad.
Registrar of Companies, Assam, Manipur and Tripura, Shillong.
Registrar of Companies, Sunlight Insurance Bldg., Ajmeri Gate Extension, New Delhi.
Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City.
Registrar of Companies, Bihar, Jamal Road, Patna-1.
Registrar of Companies, Raj. & Ajmeri, Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg., Jaipur.
The Registrar of Companies, Andhra Bank Bldg., 6 Linghi Chetty St., P. B. 1530, Madras.
The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg., P. B. 334, Kanpur.
The Registrar of Companies, Everest 100, Marine Drive, Bombay.
The Registrar of Companies, 162, Brigade Road, Bangalore.
The Registrar ofCompanies, Gwalior.
Asstt. Director, Extension Centre, Bhuli Road, Dhanbad.
Registrar of Companies, Orissa, Cuttack Chandi, Cuttack.
The Registrar of Companies, Gujarat State, Gujarat Samachar Bldg., Ahmedabad.
Publication Division, Sale Depot, North Block, New Delhi.
The Development Commissioner, Small Scale Industries, New Delhi.
The O.I/C., University Employment Bureau, Lucknow.
O.I/C., S. I. S. I. Extension Centre, Malda.
The O.I/C., S. I. S. I. Extension Centre, Habra, Tabaluria, 24-Parganas.
O.I/C., S. I. S. I. Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur.
O. I/C., S. I. S. I., Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46.
S. I. S. I. Extension Centre (Footwear), Calcutta.
)irector, Extension Centre, Hyderabad.
)irector, Extension Centre, Krishna Distt. (A.P.).
ment Officer, Employment Exchange, Jhabua.
ector Incharge, S. I. S. I., C/o. Chief Civil Admn., Goa, Panjim.
gistrar of Trade Unions, Kanpur.
ployment Officer, Employment Exchange, Gopal Bhavan,
/C., State Information Centre, Hyderabad.
istrar of Companies, Pondicherry.
The Asstt. Director of Publicity and Information, Vidhana Subha (P. B. 271), Bangalore.