



# **CENSUS OF INDIA 1981**

**SERIES - 13**

**MANIPUR**

**Part- X C**  
**SURVEY REPORT**  
**ON VILLAGE**  
**ITHING**

**Draft**

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## FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the restudy, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

*The research design, tools for data collection and formats for tabulation of data* required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N.G. Nag, assisted by Dr. K.P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman. Shri Jain was assisted in this task by Investigators Shri V.K. Jain and Mrs. V. R. Khanna. I am thankful to all of them.

The present report is based on a re-study conducted on the village Ithing by the Directorate of Census Operations, Manipur. I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

New Delhi  
1st June 1988

V.S.VERMA  
REGISTRAR GENERAL, INDIA

## **PREFACE**

As an ancillary to 1961 Census the study of Ithing village was taken up. The main objective of this study, in the words of Dr. Ashok Mitra, the Census Commissioner of 1961, was "to invest the dry bones of village statistics with flesh and blood accounts of social structure and social change." The restudy of Ithing village has been taken up as one of the projects of the 1981 census. The main objective of the restudy is to observe and study the changes that have taken place during the past two decades or so in various facets of life of the people, e.g. in their economic activities, literacy, housing, amenities available in the village etc.

I am grateful to Shri V. S. Verma, Registrar General, India, for his kind advice and encouragement for successful completion of this project. I am thankful to Dr K.P. Ittaman, Deputy Registrar General (SS) and Shri M.K. Jain, Senior Research Officer for their valuable guidance and comments on the draft report. Dr. K.B. Singh, Assistant Director drafted the report and also made spot visits to village to collect additional information required.

The field investigation and tabulation were undertaken under the supervision of Shri S. Nilamani Singh, Investigator (SS). The manuscript of this report was typed by S/Shri K. Kaminikumar Singh, Sr. Stenographer and Ng. Kumar Singh, Jr. Stenographer who deserve appreciation.

Imphal, the  
14th September 1988

B. SATYANARAYANA  
DEPUTY DIRECTOR



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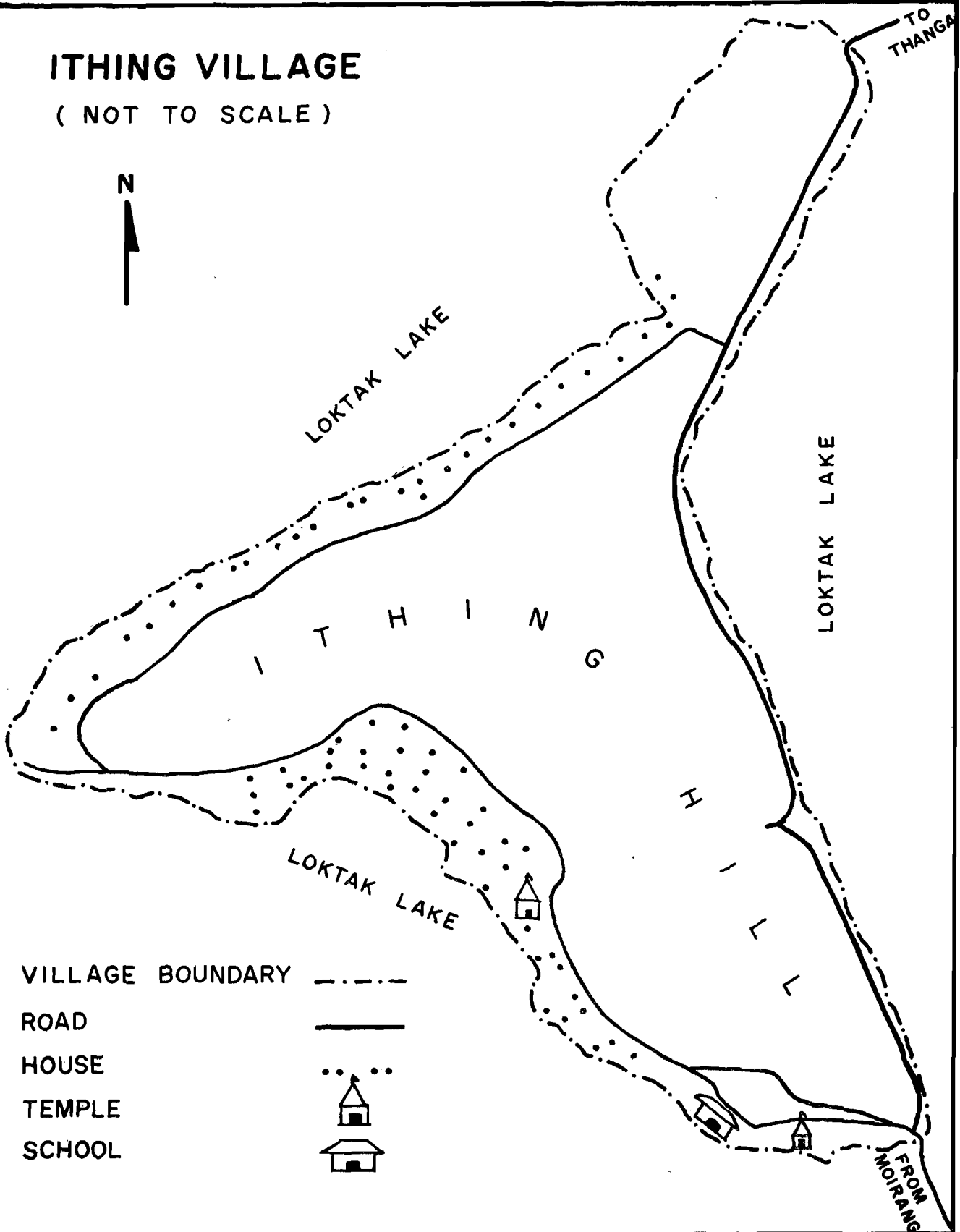






# ITHING VILLAGE

( NOT TO SCALE )



VILLAGE BOUNDARY - - - - -

ROAD —————

HOUSE .....  


TEMPLE 

SCHOOL 

## VILLAGE AT A GLANCE-1981 CENSUS

1. Population	:	Total	776
	:	Male	385
	:	Female	391
2. Decennial growth rate of population (1971-81)	:		9.60
3. Number of households	:		111
4. Number of occupied residential houses	:		110
5. Area	:		Not available
6. Density of population per Sq.Km.	:		Not available
7. Sex ratio ( number of females per 1000 males)	:		1016
8. Literacy rate (percentage to total persons)	:		21.26
9. Percentage of Scheduled Castes to total population	:		Nil
10. Percentage of Scheduled Tribes to total population	:		Nil
11. Percentage to total population	:		
i) Main workers	:		33.24
ii) Marginal workers	:		9.41
iii) Non-workers	:		57.35

12. Crops :
- i) Main crops : Paddy
  - ii) Cash crops :
13. Forest products collected by the villagers : Nil
14. Name and distance of
- i) State Hqrs. : Imphal 50 Kms.
  - ii) Dist. Hqrs. : Imphal 50 Kms.
  - iii) Sub-divisional Hqrs. Rly. Station, nearest Town : Bishenpur 26 Kms.
  - iv) Tahsil, Community Development Block, Police Station Hqrs. : Moirang 3 Kms.
  - v) Nearest City with population more than 1,00,000 : Imphal 50 Kms.
15. Other facilities:
- i) Medical, Veterinary, Secondary Education, All weather bus road, Communication, Banking, LAMPS Office, Telegraph facility : Moirang 3 Kms.
  - ii) Postal facility hat and marketing : Moirang 3 Kms.

## CHAPTER-1

### INTRODUCTION

Ithing village is located at the foot of a small hillock called Ithing in Loktak lake and the village is named after this hill. The village comes under the administrative jurisdiction of Bishenpur Sub-division of Manipur Central district. The distance of the village from the district headquarters at Imphal is about 50 kms. while the distance from the nearest town (Moirang) is about 3 kms. Moirang which has become a municipality at the 1981 Census is an important and immediate centre having both commercial and administrative importance with reference to the village. Besides Moirang where the famous I.N.A. (Indian National Army) Memorial building is located, other places of tourist interest close to the village are Keibul Lamjao Game Sanctuary, Sendra Tourist Home and Loktak Lake itself. The Sanctuary covers a wide area and lies at a distance of about 10 kms from the village. It may be noted that this game sanctuary is perhaps the only floating sanctuary in the world and is famous for its brow antler deers which have become a rare species. Another place of tourist attraction is Sendra Tourist Home located on top of Sendra Hill which lies close to Ithing village.

Ithing is not very far off from the Loktak Hydro Electric Project which lies at a distance of about 15 kms from the village.

#### Nature of Terrain

Though the village is situated at the foot of the hill, the inhabited portion of the hill is a flat narrow strip of land. Some of the houses are very close to the bank of the lake. The rainwater is drained away from the hill slope towards lake. The village has never suffered seriously from flood as the houses are built at a reasonable height from the level of the water of the lake.

#### Climate

The climate of the village may be said to be moderate. Since the village is situated in the middle of the vast lake, it receives soothing breeze

for the greater part of the year and even during the hot summer season one can comfortably relax under a shady tree during the day time and enjoy the soothing breeze. The summer nights are not so unpleasant except for the nuisance created by mosquitoes. During the winter season beginning from late November or early December, low clouds are common enveloping the village and sometimes they do not clear off till the late hours of the morning.

The details regarding rainfall and temperature of this village are not available. However, we can have an approximate idea about rainfall and temperature of the village from that recorded at the nearest station i.e. Churachandpur which lies at a distance of about 17 kms from the village. The rainfall and temperature figures covering a number of years have been furnished in the following tables.

Table I.1

#### Rainfall (in mm) 1974—1984

Year	Rainfall (in mm)
1	2
1974	1,370.2
1975	1,383.7
1976	1,178.2
1977	1,660.0
1978	1,150.6
1979	780.0
1980	1,562.0
1981	N.A
1982	N.A
1983	2,542.4
1984	1,228.7

Source: Statistical Handbook of Manipur, 1985, P.2

**Table 1.2****Maximum and Minimum Temperature  
(in celsius) 1974-1984**

Year	Maximum	Minimum
1	2	3
1974	31.0	1.0
1975	31.0	0.0
1976	30.0	1.0
1977	31.0	0.0
1978	32.0	0.0
1979	36.0	2.0
1980	35.0	0.0
1981	N.A	N.A
1982	N.A	N.A
1983	36.0	0.0
1984	35.0	0.0

Source: Statistical Handbook of Manipur, 1985, P.4

**Cropping Region**

Situated in the middle of the lake the village has a limited space. Besides the areas occupied by the residential houses and the village path, no space worth the name is available for the purpose of cultivation. Even kitchen gardening is a neglected sight due to scarcity of space.

The agricultural lands of the land-owners or cultivators are situated in the mainland particularly in Thamnapokpi village which lies at a distance of about 7 kms. from the village.

**Vagaries of Nature**

Flood or draught has never been faced by the

village. Failure of rainfall has no meaning in the village since the lake supplies the daily requirement of water of the villagers. Normal rainfall cannot flood the village as the rain water is drained out towards the lake. However, during heavy rainfall some low lying areas close to the lake are sometimes submerged for a very short period without causing any damage to life and property.

**Transport and Communication**

In the past Ithing was an island village as it was surrounded by water of the lake all around and boats were only the chief means of transport. Today it is no longer an island village. Since the early sixties the village has been connected with the mainland at Moirang by constructing an all weather motorable road. However, for going to Moirang town, which lies at a short distance of about 3 kms only, people do not go by bus always. They either walk down the distance on foot or go on their boats. The boats are indispensable inexpensive means of transport of all the villagers in and around the Loktak lake. The boats are of the simplest type without sails or motors being attached. Oars only are used for rowing the boats and almost every household possesses a boat. With the introduction of bus services for more than two decades now, the inhabitants are enjoying the benefits of efficient and rapid transport system. Next to boats, the most personal and dependable means of transport is the bicycle. At the time of survey, about a dozen bicycles were found in the village. Within the village there is only one main path and the entrance of every domestic compound is from this path. Postal facilities have not yet been extended to this village. In the absence of a post office or a sub-post office in the village, the inhabitants of the village go to Moirang for availing postal facilities.

**Demographic Trend**

At the 1951 census there were 49 households in the village with a population of 368 persons consisting of 190 males and 178 females. In 1961 the number of households rose to 76 with a population of 434 persons (219 males and 215 females). In 1971 the total population was 708 persons with 134 households and naturally there had been an

abrupt rise in population from 1961 to 1971 with an alarming decadal growth rate of 63.13 per cent. This high growth rate of population is due to the inclusion of the inhabited portion by the road side near Sendra hill which by itself does not constitute a village but geographically forms a contiguous area of Ithing after the construction of the road linking the village with the mainland. At the 1981 census, the total population of Ithing village was 776 persons consisting of 385 males and 391 females spread over 111 households. The decadal growth rate of population from 1971 to 1981 was only 9.60 per cent. From the above statement an aberrant trend of population growth from 1961 onwards has been observed and the reason for this is the lack of space in the village and saturation of the available land.

The density of population of the village was 319 persons per hectare in 1961 and the corresponding figure in 1971 was 32 only. The fall in density was due to the increase in area of the village. The density of population in 1981 is not known as the area figure of the village is not available. The sex ratio in 1961 was 982 females per 1,000 males and in 1971 the ratio was 972 females per 1,000 males. The ratio was above parity (i.e. 1,016 females per 1,000 males) in 1981. The size of the household also shows slight increase in 1981 from that of the preceding censuses. The sizes of households in 1961, 1971 and 1981 were 5.7, 5.3 and 7.0 respectively. Though the number of households decreased from 134 in 1971 to 111 in 1981, there is no corresponding decrease in population from 1971 to 1981. On the contrary, there was an increase in population from 1971 to 1981 and hence the increase in the size of household from 1971 to 1981. However, as regards the number of occupied residential houses, the increase from 1971 to 1981 was negligible with 110 houses in 1981 as against 109 houses in 1971.

### **Level of development**

Since the village is devoid of agricultural land it does not come under the IADP area. In the past many houses had thatched roofs, but today, from a distance the village gives a look of affluence due to the presence of a number of houses having shining roofs of galvanised corrugated iron (GCI)

sheets. But as one enters inside the village one will find that the village is conspicuous by the absence of electricity, dispensary, post office etc. At the time of revisit of the village in the middle of 1987 some electric posts had been noticed along the main road of the village giving us the hope that the village will soon be electrified. Another long felt need of the inhabitants of the village is fulfilled with the installation of four tube wells along the main village road and within easy accessibility of the inhabitants. Good water is now available for cooking, drinking and other household purposes. During the recent past, no historical, political, economic or any other outstanding events took place in the village.

### **Reason(s) for selection of the village for study and restudy**

The socio-economic survey of selected villages was done for the first time at the 1961 census. The purpose of such a study was, as pointed out by the Registrar General, India, for understanding the life and socio-economic activities of the villagers living in different geographical areas. In order to cover villages with diverse socio-economic characteristics, the selected villages included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. Ithing which was an island village isolated from the mainland and where fishing was an important source of livelihood of the people was one of such villages selected for study at the 1961 census. Since independence, our country has made considerable progress towards industrialisation and urbanisation and the Five-Year Plans aim at the general improvement and development of the socio-economic conditions of the people. The restudy of the selected villages has been taken up at the 1981 census to probe into the changes that might have taken place in the socio-economic life of the villagers after a lapse of two decades or so. Ithing is one of the villages selected for such a restudy.

### **Settlement Pattern**

There is no major change in settlement pattern

since the village had been studied for the first time except for the increase in the number of residential houses. The concentration of the residential houses is still found along the western slope of the Ithing hill. Along with the increase in population, the northern and eastern slopes of the hill are found to have been reclaimed and inhabited. The southern portion of the slope is occupied by the main road and no residential house is seen on this side. Since the settlement is on the slope the gradient is towards the base of the hill till it touches the water of the lake. Since the space available for construction of houses is limited, the orientation of the houses is either facing the east, which is the most preferred one, or the north or the south but never the west. Almost all the houses are not protected with enclosures or fences all around. The frontal portions of the house are kept open though some crude fencing of bamboos and wood can be seen at the rear portion of some compounds. For internal communication there is no well defined road or lane within the village. The courtyards, the open spaces in between the houses etc. are usually used as the thoroughfare by the villagers.

### **Educational Institutions**

Some twenty years ago there was only one government lower primary school in the village. Today, in addition to the said school, one more K.G. school is found in the village which is run privately. There are four teachers in the government school and out of them two are ladies. One of the lady teachers is from this village. The medium of instruction in the government school is Manipuri whereas in the K.G. school the young students are taught to read and write English alphabets and simple English words.

### **Administrative and Welfare Organisation**

Within the village there is no administrative or welfare organisation. There is no youth club even within the village. Though the village is covered by the Panchayat, the office of the Panchayat is located at the neighbouring village of Thanga.

### **Religious Places**

There is only one temple in the village and the

said temple was in existence when the village was surveyed for the first time in 1961 census. In Manipur no Hindu temple is complete without a *mandap* of its own which is usually constructed in front of the temple after leaving a narrow space in between. Religious functions like Gostha Lila (Sansenba in Manipuri), Raslila, Rath Jatra are usually performed in the *mandap*. Marriage and Sraddha ceremony are also performed in this *mandap*. This *mandap* can accommodate more than one hundred persons and if necessary temporary sheds may be created on either side of the *mandap* to accommodate more guests and spectators. The *mandap* is a square shaped structure having wooden pillars but without any enclosed walls. Corrugated iron sheets are used for roofing. The plinth area is about 40' x 40'. There is also the house of the pre-Hindu deity Thangjing near the main entrance of the village. The annual *Lai Haraoba* festival is celebrated at this place.

Unlike other average Manipuri villages, Ithing is conspicuous by the absence of thick growth of trees and bamboos. Some households have bamboos within their compound but the growth is so scanty that they can be numbered. Same is the case with other types of trees. There is a banyan (Khongnang) tree on top of Ithing hill. Mango tree, *celtis tetrandra* (Heikreng) guava, papaw, *kabulia*, *eucalyptus*, *michelia* (Leihao) and *Chandan* tree are also found in the village. Some of the trees like *eucalyptus*, *Chandan*, *leihao* etc. have been planted a few years ago. Besides these, the hill is covered with varieties of grass all around. There are other aquatic plants also in and around the village and mention may be made of *eichhornea crassipes* (Kabokang), *hydrocotyle asiatica* (Peruk) and *trapa bispinosa* (Heikak). The first variety serves as a breeding ground of fish while the last two varieties are edible plants and are source of income of many households.

Cows and buffaloes are common domestic animals reared for economic value. Dogs and cats are also domestic animals found in the village. Rats and mice are unwanted visitors while snakes are occasionally seen during the hot season. Among the wild birds mention may be made of crow, kite, partridges, wild duck, owl and sparrow. Crows, partridges and sparrows can be seen daily or often in the village.



### **Ethnic Composition**

Ithing is a Manipuri Village. All the households living in the village are Manipuris. There is no non-Manipuri household in the village and as such there is no change in the ethnic composition of the village during the period from 1961 till date. All the inhabitants of the village are Hindus. There is one Brahmin household which is looking after the temple of the village and the religious needs of the villagers. The remaining households are Kshatriya Hindus. The mother-tongue of all the households is Manipuri.

### **Settlement History**

The inhabitants of this village are unable to say about the first person or persons who settled in this village. According to the inhabitants their ancestors migrated in this village from the nearby villages on the mainland, and some are in this village for nearly five generations. It is also reported that

the Brahmin household also migrated from Imphal about forty years ago. There was no fresh migration in this village. Most of the households are offshoots of the parent households.

### **General Feel**

A general feel of the village is that it is typical of the region. Like other villages or settlement areas situated in the middle of the lake, this village has limited space for expansion of areas for settlement purpose or other activities. An external change in appearance of the village can be found in the housing condition. There are houses today having roofs of corrugated iron sheets though the materials of other parts of the house are bamboo and wood. So far there is no house of bricks. Today the village is forward looking as a result of constant contact of the people with other parts of the state due to the presence of good road transport, expansion of trade and commerce and increase of educated persons.

## CHAPTER-II

### SOCIAL DEMOGRAPHY AND VITAL STATISTICS

Attempt had been made to collect information about population control measures, birth and death statistics, age at marriage, migration etc. There was no case of migration and information on population control measures as well as birth and death statistics are not available. Information on age at marriage is available and this has been presented in Chapter-IV.

The Primary Census Abstract (PCA) is one of the most important sources of information on population. It shows the population size, number of houses and households, literate population, workers and non-workers etc. down to village level. While studying a village, these basic informations are essential as no village study is complete without a knowledge about the size of its population, the number of workers and non-workers etc. The PAC data of Ithing village as well as Karang (4 kms) and Thanga (5 kms) villages which fall within the area of influence of the same town (Moirang town) and belonging to different population sizes have been given in Appendix-I for the three Censuses of 1961, 1971 and 1981.

A glance at the PCA shows that the area of the three villages increased from 1961 to 1971 though no area figures in 1981 are available. An increase in population is recorded in Ithing and Thanga villages from 1961 to 1981 while in Karang village, the population decreased from 1971 to 1981. In the case of Ithing, the number of households decreased from 134 in 1971 to 111 in 1981 though there is no corresponding decrease in population. Though exact reason for this decadal decrease in the number of households cannot be given, the tentative reason given by some of the informants is that some households of newly married couples got merged with the parental households. In all the villages, there has been an increase of the size of the households. In Ithing, the size of household in 1961 was 5.7 while in 1981 the size increased to 6.9. Similarly the household size in Thanga village rose from 5.5 in 1961 to 6.8 in 1981. As for Karang village the increase was from 4.4 in 1961 to 6.8 in 1981. The household sizes in these three villages from 1961-1981 have been shown in Table II.1.

Table II.1

Household size of Ithing and other two villages, 1961-81

Village	Household size in		
	1961	1971	1981
1	2	3	4
Ithing	5.7	5.3	6.9
Thanga	5.5	6.9	6.8
Karang	4.4	6.6	6.8

Again, in all the three villages, the proportion of workers to the total population has increased from 1961 to 1981 though not in a high rate. In all the three censuses, the population of non-workers is more than half of the total population in all the three villages. Though a slow decrease has been noticed in the proportions of non-workers from 1961 to 1981 the proportions are still above fifty per cent of the total population in all the three villages.

In all these three villages there is no improvement in literacy from 1961 to 1981. In these three villages, the proportions of literates to the total population declined from 1961 to 1981. In Ithing, the decline was from 32.26% in 1961 to 21.26% whereas in Thanga the decline was from 27.89% in 1961 to 18.99% and in Karang the decline was from 25.14% in 1961 to 24.46% in 1981.

Confining our comparison of the three villages as per 1981 Census data, it has been observed that the number of females is more than the number of males in Ithing village while in the other two villages, the number of females is less than the number of males. However, the numerical disparity between the sexes in all the three villages in 1981 is negligible. The sex ratios were below parity in the case of Thanga (966 females) and Karang

(921 females) while it was above parity in the case of Ithing village (1016 females) in 1981. A comparative picture of sex ratios of the villages in 1961-1981 is given in Table II.2.

**Table II.2**

**Sex ratio of Ithing and other two villages 1961-1981**

Village	Sex ratios		
	1961 census	1971 census	1981 census
1	2	3	4
Ithing	982	972	1016
Thanga	1026	983	966
Karang	1022	966	921

Another identical feature found in all the three villages is the poor performance of the females in the field of literacy. The proportion of the literate males to the total male population of Ithing village is 34.81 per cent as against 7.93 per cent of the females. Similar trend of low rate of female literacy prevails in the other villages also as shown below:

**Table II.3**

**Literacy rates of Ithing and other two villages**

Village	Literacy rates		
	Both sexes	Male	Female
1	2	3	4
Ithing	21.26	34.81	7.93
Thanga	18.99	29.19	8.43
Karang	24.46	40.23	7.35

As regards working population, the number of male workers is more than the number of female workers in all the villages.

In Ithing village, out of 385 male population 172 are main workers as against 86 female workers out of a total female population of 391. The proportions of male and female workers to the total male and female populations respectively in all the three villages have been shown below:

**Table II.4**

**Proportion of workers of Ithing and other two villages**

Village	Proportion of workers		
	Both sexes	Male	Female
1	2	3	4
Ithing	33.25	44.68	21.99
Thanga	34.02	45.33	22.38
Karang	41.68	45.86	37.14

The proportions of male workers in all the villages are more or less identical or comparable with a narrow margin of difference. As regards proportions of female workers Karang village outdoes the rest with 37.14% against 21.99% and 22.38% of Ithing and Thanga respectively. It may be noted that in several villages of the state agriculture is the main occupation of the people. In Ithing village also agriculture is an important occupation engaging 96 males and 2 females. In other words, 37.98% of the total working population are engaged as cultivators. This proportion is higher than that of Thanga (31.18%). In Karang village there is no population engaged in cultivation. A comparison of the proportions of the workers under each industrial category to the total working population of the three villages at the 1981 is furnished in a tabular form below:

**Table II. 5****Proportions of workers by industrial categories in Ithing and other two villages, 1981 census**

Village	Cultivators	Agricultural labourers	Household industries	Other workers
1	2	3	4	5
Ithing	37.98	22.87	19.77	19.38
Thanga	31.18	3.01	19.90	45.91
Karang	—	—	6.34	93.66

From a study of the P.C.A. it has been observed that the proportions of non-workers are higher than the proportions of the main workers and marginal workers. In the statement

furnished in a tabular form below, the proportions of main workers, marginal workers and non-workers to the total population have been shown.

**Table II.6****Proportion of main workers, marginal workers and non-workers in Ithing and other two villages, 1981 census**

Village	Main workers	Marginal workers	Non-workers
1	2	3	4
Ithing	33.24	9.41	57.35
Thanga	34.02	15.78	50.20
Karang	41.68	3.03	55.29

In all the three villages the proportion of non-workers is higher than that of the main workers. The only difference is that Ithing has got the lowest proportion of main workers and highest proportion of non-workers. It has further been observed that the proportion of non-workers in Ithing as well as other two villages is higher than the combined proportions of main workers and marginal workers.

It may be worthwhile to make a comparison

of the PCA of Ithing village with that of the rural area of the whole subdivision and the district to which the village belongs.

The difference between the subdivision, district and State is the presence of the Scheduled Castes and Scheduled Tribes population in the subdivision, district and the State whereas there is no such population in Ithing village. The decadal growth rate of population in Ithing village from 1971 to 1981 was 9.60% as against 1.14% of the subdivision and a

declining growth rate of (-) 3.85% of the district. The decline in population of the district from 1971 to 1981 was due to the bifurcation of Tengnoupal district from Central district after 1971 Census. In the field of literacy the performance of the subdivision is better than that of the village. In Ithing the percentage of literates to the total population at the 1981 Census is 21.26% as against 30.22% of the subdivision, 38.35% of the district and 37.37% of the state. The proportions of both male and female literacy in Ithing

village are far below that of the subdivision.

As regards occupational categories of the people, it has been observed that the proportions of main workers in Ithing, subdivision, district and the state are more or less comparable since the variations between them are very little. However, the proportion of female workers in Ithing is the lowest with 21.99% as against 26.33% of the subdivision, 34.69% of the district and 39.48% of the state. A comparative statement of the same by sex has been given in a tabular form below.

**Table II.7**

**Proportions of workers by sex in Ithing, subdivision, district and state**

Main workers	Proportions of workers to total/male/female population in			
	Ithing	Bishenpur Subdivision	Central District	State
1	2	3	4	5
Total workers	33.24	35.72	39.32	43.20
Male workers	44.68	45.04	43.92	46.80
Female workers	21.99	26.33	34.69	39.48

The above comparative table shows that the proportions of workers in the subdivision are higher than in Ithing village not only among the total main workers but also among both the male and female workers. Again, in all these places, the proportions of male workers are higher than

that of the female workers.

A comparative break-up of the proportions of the workers to the total main workers under different industrial categories in the village, subdivision and the district has been given below:

**Table II. 8**

**Proportions of workers by industrial categories in Ithing, Bishenpur subdivision and Central district, 1981 census**

Industrial Categories	Percentage of workers by industrial categories in		
	Ithing	Bishenpur Subdivision	Central District
1	2	3	4
Cultivators (I)	37.98	65.73	56.65
Agricultural Labourers (II)	22.87	5.86	7.94
H.H.I. (Va)	19.77	10.75	16.32
Other Workers (III, IV, Vb & VI to IX)	19.38	17.66	19.09

It will be seen that the proportion of cultivators to the total working population in Ithing is lower than that of the subdivision and the district. Since the village of Ithing does not have agricultural land and as many households do not possess the same, the low proportion of population engaged in cultivation is reasonable. However, the proportion of agricultural labourers is higher than that of the subdivision and the district since the villagers have the opportunity of working in others' land as agricultural labourers at the time of plantation and harvesting.

It will be seen that a little more than half of the total population in both the village and the

subdivision comes under the category of non-workers. In Ithing the proportion of non-workers is 57.35% as against 53.85% of the subdivision and 60.68% of the district. The proportions of marginal workers of Ithing (9.41%) is slightly lower than that of the subdivision (11.43%) but much higher than that of the district (3.97%).

#### Age, Sex and Marital Status

A comparison of the previous and present survey data on age, sex and marital status of the population of the village will give us interested information on the change that have taken place during the past two decades. We may examine first the age and sex data.

**Table II.9**

#### Distribution of population by age and sex in the two surveys

Age group	Population of Previous Survey			Population of present Survey		
	P	M	F	P	M	F
1	2	3	4	5	6	7
All ages	412	208	204	379	197	182
0-4	68	28	40	40	23	17
5-9	80	40	40	67	42	25
10-14	52	36	16	51	22	29
15-19	37	15	22	38	20	18
20-24	36	19	17	30	18	12
25-29	33	17	16	32	16	16
30-34	31	16	15	20	9	11
35-44	33	17	16	34	16	18
45-54	25	12	13	37	17	20
55 and above	17	8	9	30	14	16

It is observed that in the previous survey, the proportion of the young population under the broad agegroup of 0-14 years is 48.54 per cent of the total population. In the present survey the proportion of the population under the said age group has come down to 41.69 per cent only. And naturally the proportion of the population under the agegroup of 15-54 has increased from 47.33% in the previous survey to 50.39% in the present survey. In the old age group of 55 years and above the proportion is 4.13% in previous survey as against 7.91% in the present survey.

It will be seen from the above two sets of data that the trend of sex ratio in both is in favour of the males, that is, the number of males is more

than the number of females. The sex ratio of the village at the previous survey was 981 females per 1,000 males while according to the present survey data the ratio is 924 females per 1,000 males. Another distinction between the two sets of data is that in the previous survey the number of females is higher than or equal to that of the males in the lower age groups (0-9) while it is the opposite in the present survey data. In the higher age groups i.e. 30 years and above, the present survey data shows higher female population in each age group while the previous survey shows an irregular trend. No specific reason for variations in sex ratio of the agegroups can be given. In the following table a comparison has been made of the marital status of the two sets of data.

Table II.10

Distribution of population by age, sex and marital status

Age group	Never Married				Married				Widowed				Divorced or Separated			
	Previous survey		Present survey		Previous survey		Present survey		Previous survey		Present survey		Previous survey		Present survey	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
All ages	132	116	120	92	69	69	70	71	3	15	6	16	4	4	1	3
0-4	28	40	23	17	-	-	-	-	-	-	-	-	-	-	-	-
5-9	40	40	42	25	-	-	-	-	-	-	-	-	-	-	-	-
10-14	36	16	22	29	-	-	-	-	-	-	-	-	-	-	-	-
15-19	15	18	20	15	-	4	-	3	-	-	-	-	-	-	-	-
20-24	10	-	11	1	8	16	7	11	-	-	-	-	1	1	-	-
25-29	3	-	2	4	14	15	14	12	-	-	-	-	-	1	-	-
30-34	-	2	-	1	15	12	9	10	-	1	-	-	1	-	-	-
35-44	-	-	-	-	15	13	16	16	-	2	-	2	2	1	-	-
45-54	-	-	-	-	11	9	13	15	1	3	3	2	-	1	1	3
55 and above	-	-	-	-	6	-	11	4	2	9	3	12	-	-	-	-

In both the sets of data it is found that there is no married person in the first age group viz. 0-14 years. Similarly, in the said agegroup, all are "never married" persons in both the sets of data. Further, in both the sets of data, the number of never married males is more than the number of never married females, and the number of widowed females is higher than that of the male counterparts. Similarly there is no separated/divorced person beyond 54 years of age. There is no population in the village whose marital status is unspecified.

In the previous report, there was no case of

polygyny in the village but in the present report one case of it has come into our notice thereby the total number of married females is 71 as against 70 married males.

Among the widowed persons it has been observed that the number of widows is more than the number of widowers in both the sets of data. In the previous report 8 persons consisting of 4 males and 4 females were divorced or separated. But at the present report the number of divorced or separated persons is 4 only consisting of 1 male and 3 females. Thus, there has been a decline in the number of divorced and sepa-



rated persons from previous survey to the present survey.

### Literacy

It has been observed that during the past two decades or so the inhabitants of the village have made considerable progress in the field of education. In 1961 there was no matriculate in the

village, but to-day there are matriculates, college students and even graduate though their number is not many. Based on the 60 households under survey, there are 10 matriculates, 3 PUC's and one graduate. No female has so far passed any of these examinations. The following table shows the progress of education made by the villagers from the previous survey to the present survey.

Table II.11

### Progress of education in the village

Standard	Previous survey		Present survey	
	M	F	M	F
1	2	3	4	5
Matriculation	—	—	10	—
P.U.C.	—	—	3	—
B.A.	—	—	1	—

Though the village does not have any institution of higher learning, e.g. a high school or college, such amenities are available within short distances from the village. One can get high school education from either Thanga village or Moirang town. There is a college also at Moirang where classes are opened upto the degree level. There is a general awareness among the people about the importance of education. The existence of a K.G. school in addition to the U.J.B. school where English alphabets and simple English words are taught is a testimony of the people's desire to give good education to their children.

There are 38 households having children of school going age (5-14 years). Out of them, 2 have male children only and another 6 have female children only. The remaining 30 households have both male and female children. The above 2 and 6 households are found to send all their children to school. All the 30 households,

each having male and female children of school going age, are not found to send all their male and female children to school. Out of the 30 households, 9 households send all their male and female children to school, 1 household does not send any of the children to school, 12 households do not send some male and female children to school and the remaining 8 households do not send some of the female children only to school (Appendix Table 28). The main reasons for not sending the children to school are that the children are dropouts and some parents feel that their children are too young for going to school.

### Sanitation and Hygiene

The sanitation and hygienic conditions of the village may be said to be tolerable. Sweeping of the domestic compound with a broom at least once in the morning is the usual and habitual work of the householder. The refuses or rubbish things are dumped at a suitable place and burnt regularly. Since the settlement area slopes down towards the lake there is no

stagnation of water within the settlement area. People take bath daily. The interior of the house is tolerably clean. The floor of the house including verndah is cleaned with water daily. The major drawback of the village is the absence of piped drinking water.

A good substitute is the installation of a few tube wells within the village. It is, however, reported that many villagers do not suffer from water born diseases as one would have expected. Common cold, fever, influenza, stomach diseases, etc. are the common trouble makers affecting the health of the villagers. The villagers can go to the hospital at Moirang for getting medical aids. If they think that the complaint is of a minor nature they administer local herbs or invite traditional physicians (locally known as *maiba*). When a patient is weak enough to go to the hospital, a doctor is called to attend on the patient. It is reported that epidemic like Cholera, Smallpox etc. have become a thing of the past. During recent years such killer diseases have not attacked the villagers. It is also reported that during the cold season when cold diarrhoea sometimes affected the neighbourhood, the village also got its humble share. The hospital and the public health centre - both at Moirang are the main institutions looking after the health of the villagers within their jurisdictions. Inoculation, vaccine injections etc. carried out by doctors/paramedical personnel periodically at the P.H. Centre or by visiting the schools and the houses have proved beneficial to the villagers. In spite of the medical facilities available to the inhabitants of the village, the people do not always go to the hospital for treatment of each and every ailment unless it becomes a serious one. Normally they contact the pharmacists at Moirang and get the medicines from them as they sell the medicines without doctor's prescriptions. Sometimes treatment is done by the householders themselves or call a local physician. Thus in order to get more details on the incidences of diseases

with which the villagers suffer from the data had been collected from the households for a period of 12 months preceding the period of enquiry. During this period all the households are found to suffer from one or more of the following diseases namely diarrhoeas, dysentery, fever, common cold, typhoid and measles. The incidences of these diseases have been furnished in the following table.

**Table II.12**

**Incidences of diseases by sex and number of households**

Name of diseases	Incidences		Number of households involved
	Male	Female	
1	2	3	4
Diarrhoea	30	27	37
Dysentery	26	31	35
Fever	58	54	60
Typhoid	10	9	15
Measles	22	21	36

Members of every household suffer from common cold at least once in a year and hence no figures has been given for this. As regards other diseases also there are several cases in which a person suffers from more than one disease in a year. Fever is a common illness and all the households are found to suffer from it. In the case of other diseases, all the households are not affected. For instance, measles are found to have affected 43 children from 36 households. Similarly 19 persons from 15 households suffered from typhoid. In the case of diarrhoea and dysentery also the numbers of households involved are 37 and 35 respectively.

## CHAPTER-III

### ECONOMY

The economic resources of most of the villages in the plains as well as in the hills of Manipur are provided by the land. When a village has fertile land with irrigation facilities, the economic produce of the village generally brings economic well-being to the villagers. In Ithing village which is situated on the lower slope of a small hill in the middle of Loktak lake, the economic resources that one gets from land are not as important as one gets from the lake itself. Practically there is no agricultural land within the village. All the agricultural land of the villagers is situated at other places like Thannapokpi, Naranseina and Motrang. The distances of the agricultural lands owned by the villagers from the village are within 5 to 6 kilometers. In 1961 Census, the total area of the village was 1.36 hectares whereas in 1971 the area increased to 22 hectares. No area figures in 1981 are available. The increase in the area of the village is due to the inclusion of adjacent inhabited areas which by themselves do not constitute a village. Since the added land does not have agricultural land the economic resources from land is almost nil. It has been observed that among the villagers whose main occupation is agriculture, some cultivate lands belonging to themselves while others cultivate lands belonging to others which is known as tenancy system and has been in practice since a long period. The owner of the land receives certain fixed quantity of produce from his land. The standard share of produce given to the land-owner is 12 pots (One pot is about 60 kgs.) of paddy per *part* of land (one *part* is roughly one hectare). This amount of paddy given to the owner may vary depending on fertility of the soil as well as on mutual verbal agreement between the land-owner and the tenant. Again, when the crop is damaged due to flood or draught, the owner may even forego his share on compassionate ground as the tenant has suffered due to such a natural havoc. Tenancy reforms and legislations have been introduced in the state under the Manipur Revenue and Land Reforms Act, 1960. Under this Act a person either by himself or representing his family can hold agricultural land not exceeding 10 hectares. if the number of members of the family of such person exceeds five,

he may hold two additional hectares for each member in excess of five so as not to exceed twenty hectares. Since the size of land possessed by any household is very small, it comes within the permissible ceiling limit.

#### Land holdings

It has been observed that most of the households having land less than one hectare each of agricultural land. Out of the 60 households of the village, 22 households are found to be possessing agricultural lands of different sizes. The distribution of the households with reference to their land holdings has been presented in a tabular form below.

Table III.1

Number of households by size of land holding

Size of land	No. of households possessing	Total land in hectares
1	2	3
Less than 1 hectare		
(I) 0.4	—	—
(II) 0.5-0.9	18	9
1-2.4	3	5
Above 2.5	1	3
Total	22	17

Out of the 22 households possessing agricultural lands, 18 households representing 81.81 per cent possess lands less than one hectare. Those possessing 1-1.4 hectares represent 13.64 per cent with 3 households only. There is only one

household possessing 3 hectares of land and it represents 4.55 per cent of the total households possessing lands. It has been mentioned earlier that all the agricultural lands of the village are situated in the mainland like Thamnapokpi, Ngalkhong etc. These areas which lie close to Loktak lake do not suffer from lack of irrigation facilities. Besides the seasonal rainfall, these areas can be served by the Loktak Lift Irrigation Project whenever required. The marketing of the agricultural product particularly paddy does not follow a uniform pattern. Those who are in need of money for meeting day-to-day requirements and who do not have any other alternative for realising money other than selling the paddy, will sell out in small quantities for meeting immediate financial needs. Those who can wait will sell out at a later period when the price of paddy has soared. Those households whose production of paddy is not large enough for meeting domestic consumption will naturally avoid selling of paddy as far as possible. The village does not produce any vegetables or cash crops. Though the village is situated on the slopes of Ithing hill, the said hill is very poor in forest products. Though the hill slopes serve as grazing ground of the cattle, there is no forest worth the name.

## Workers by type of occupation

Before we give an account of the workers by type of occupation, it will be pertinent to give the definition of a "worker" used at the census. The definition of "worker" has changed at the last three censuses of 1961, 1971 and 1981. In 1961, a person who was working more than one hour a day in case of seasonal work or was working during any of the fifteen days preceding the day of enumeration was regarded as a "worker". In 1971 a worker is a person whose main activity is participation in any economically productive work and the reference period was one week prior to the date of enumeration. In 1981, a person who normally works for 183 days or more during one year preceding the date of enumeration was treated as a worker. In all these three censuses, work involved not only actual work but also effective supervision and direction of work. The population of the village by industrial categories at the past three censuses of 1961, 1971 and 1981 has been given in the following table thereby some idea about occupational mobility of the people may be gathered. The relevant portion of the data on workers given in this table has been furnished in the PCA data of the village given in Chapter-II also.

Table III.2

### Workers and non-workers by sex, 1961-1981

Type of occupation	Male		1961	1971	1981
	Female				
1	2		3	4	5
Total	M		82	158	172
workers	F		1	15	86
Cultivators	M		81	52	96
	F		1	—	2
Agricultural	M		—	—	54
Labourers	F		—	—	5
Household	M		—	4	4
Industry V (a)	F		—	—	47
Other Works	M		1	102	18
III, IV, V (b) to IX	F		—	15	32
Non-workers	M		137	203	189
	F		214	334	256

From the above PCA data of the past three censuses it has been observed that more and more persons are found to be engaged in agricultural labour, household industry and in other works after 1961 census.

The PCA data of 1961 census shows that there is no population engaged in agricultural labour and household industry. The 1971 census data also shows that there is no population engaged in agricultural labour. However 1971 census shows a high population engaged in other works. At the 1981 census we have working population under each industrial category. For instance, we have 59 persons consisting of 54 males and 5 females engaged in agricultural labour though in the preceding two censuses there was no population under this category. Again in 1971 there were 117 persons engaged in other works as against 1 person in 1961 and 50 persons in 1981. Since employment opportunity within the village is limited, people look out for works and they shift from one occupation to another depending on which one is more paying. At the time of survey covering 60 households of the village it has come to our notice that more households are found to be engaged in fishing than ever before. In spite of the fact that agriculture is an important occupation of the rural population of the state, in case of this village fishing is also a highly paying occupation, and some of the cultivators expressed the difficulties faced by them in agricultural operation as they have to walk a long distance upto their agricultural fields in the main land.

### **Agricultural operations**

Though a few households are found to cultivate their agricultural land the prevailing trend of agricultural operation of the village is that at the harvesting period only the villagers keep themselves busy. At other stages of cultivation like ploughing the field, sowing or plantation of the seedlings, weeding etc. paid workers are usually engaged. The average expenditure incurred by the households upto the pre-harvest stage is about Rs. 1600/- per *part* of land (approximately one hectare). The expenditure will be a bit higher if tractors are used instead of buffaloes or bullocks in ploughing. It is reported that about Rs. 160/- are charged for hiring a tractor for ploughing a *part* of land once only. Double cropping has not been resorted to and the first ploughing of the land begins with the first

rain of the year which usually appears in the early part of February. Intensive ploughing is started with the coming of the monsoon when there is sufficient amount of rain. Plough is the main implement used at the time of cultivating the field. During the months of June and July the field becomes sufficiently muddy due to repeated ploughing and heavy rainfall. Plantation of the seedlings is done during this period. For obtaining the seedlings, the paddy seeds are broadcast at a place in the field and when the young plants are about a foot tall these are uprooted with care and taken to the field prepared for transplantation. In the past the use of chemical fertilizers was not known to the villagers, but nowadays the use of it depends on individual choice, fertility of the soil, financial condition etc. Normally the harvesting of the crops is done during November or December when the crops are ripe. There are early varieties of paddy which are ready for harvest after about three months from the date of plantation. The harvesting of such early varieties of paddy is done usually during October. A good sunshine is a suitable period of harvest. Since harvesting operation takes more than one day, every household takes care and when it is evident that there may not be any rain for about four or five days, harvesting work is undertaken. Usually a household will ask for physical help from other households on reciprocal basis. The householder will provide tea, fruits etc. to his helpers and these are served at the field itself. The first stage of harvest is the cutting of the paddy stalks with a sickle. Handfuls of such paddy stalks are placed on the field horizontally at close distances from one another. The plants of the early or high yielding varieties of paddy are short in stature and naturally more labour is needed at the time of harvesting. Eight persons usually can harvest one fourth of a hectare of field in one day if the paddy is of tall variety. For the short high yielding variety of paddy about twelve persons are required for harvesting the same size of land in a day. After cutting the stalks these are left in the field for about two or three days to dry. On the fourth day or so, the dry paddy stalks are brought to a flat and dry place nearby for threshing the paddy. On such a suitable place a wide mat is spread out over which the threshing is done by about half a dozen persons. Threshing is done with a wooden flail. Winnowing fans are used for separating other materi-

als from the heap of paddy. After that the paddy is filled in gunny bags for bringing them home. If the collection is not much, bullock cart is used for bringing the paddy from the field. If the collection is large enough, a truck is hired for transportation of gunny bags of paddy.

### **Fishing**

A major occupation of the villagers as we find to-day is fishing. Both males and females are engaged in this occupation in most of the households. Fishing can be done in any season and at any time and fish is a major source of income of the households. It may be noted that Loktak is the biggest fishing centre of Manipur. Fishing is free in this lake except for a small enclosure reserved by the State Fisheries Department for rearing fish. Fishing is done either individually or collectively and different types of articles are used for fishing. *Lang*, *Een*, *Longthrai*, *Khoi*, *Taichep* and *Koboru* are some of the implements used for catching fish. *Lang* is a loose net (nowadays made of nylon yarn) of about 30 or 50 feet or more in length with baits along one end. It comes in different types for both big and small fishes. Usually the net is laid in the afternoon and pulled up the next day in the morning. *Longthrai* is a kind of net with a long handle. It is used for catching surface water fish. *Taichep* and *Koboru* are traps made of cane and bamboo and these are used in shallow water. *Een* is a counter-weighted net and it is usually used by the women. Use of fish hooks is another means of catching fish. A visitor to Loktak lake will find a number of thick sheets of aquatic plants and water hyacinths floating on the lake. Floating houses are even built on such floating sheets. The floating sheets are great sources of fishes as the matted roots of these plants provide abundant supply of food for the fishes. The catching of fish from such floating sheets is known as *Phumnamba* in local terminology. For this, several families are required to work jointly. *Phumnamba* is usually done during the winter season beginning from the month of November or so and continued till about February. Before the work is started the households look out for suitable *phum* or floating sheet of aquatic plants. The size of the *phum* depends on the manpower. Once the selection of *phum* has been made it is kept in place by fixing a number of long

bamboo poles around it. Care is taken that even a strong wind may not sweep it away. Usually shallow water is a suitable place for this operation. The thick sheets of aquatic plants are cut in long strips and an enclosure is made with them so that fish cannot escape from within the enclosure. For catching the fish men, women and children in boats keep themselves busy with fishing instruments like *een*, *longthrai* etc. The water inside the enclosure is disturbed thoroughly in such a way that the water becomes thickly muddy and the fishes become exhausted in the process thereby they float occasionally on the surface. When the fishes are visible or detected by its movements, these are caught by means of *longthrai* and *een*.

### **Other occupations**

It has been observed that forestry, animal husbandry and poultry rearing are not occupations of the inhabitants of this village. The absence of these occupation may be partly due to the fact that there is no forest worth the name of this village and also that every household does not have sufficient space within its domestic compound for taking up occupations like animal husbandry and poultry rearing. It is encouraging to note that some persons are found to be engaged in non-agricultural occupations though their number is not sizeable. From the 60 households covered by the survey it has been noticed that there are 118 workers consisting of 74 males and 44 females engaged in different occupations. However a large majority of the workers are found to be engaged in agriculture and fishing. There are also tailors, construction workers, teachers and office attendants (grade-IV) in this village. There is also an elected member of the village Panchayat who is working in the capacity of *Upa-Pradhan*. In trade and commerce the villagers are also found to be engaged in selling fish, vegetables and other sundry articles like cigarettes, kerosene oil, mustard oil, salt, sugar, pulses etc. Since the majority of the clients are from within the village, some of the households selling these goods do not have any separate shops. The goods are kept inside the residential houses and everyone within the village known from whom to purchase their daily requirements. The distribution of the workers by sex and occupations by NCO 2 digit codes is furnished below.

**Table III .3**

**Distribution of workers by sex and type of work**

Type of occupation (NCO 2 digit)	No. of workers		
	Persons	Males	Females
1	2	3	4
Fishermen (68)	40	37	3
Salesmen (43)	1	1	—
Shopkeepers (40)	36	—	36
Cultivators (61)	30	25	5
Teachers (15)	1	1	—
Construction Workers (95)	4	4	—
Tailors (79)	3	3	—
Office Workers (35)	2	2	—
Village Officials (20)	1	1	—
Total	118	74	44

The above information relating to the types of occupations and the number of persons engaged in them are based on the 60 households covered by the survey. It is seen that the number of male workers is more than their female counterparts. In two major occupations, viz. fishing and cultivation the males dominate. Out of 379 persons under survey 118 persons are workers and their proportion to the total population is 31.13 per cent. With regard to the proportions of the working males and females to the total working population it has been found that the proportion of the working males to the total working population is 62.71 per cent as against 37.29 per cent of the working females. It is further observed that fishing and cultivation are still male domains. The proportion of fishermen to the total workers engaged in fishing is 92.50 per cent as against 7.50 per cent of the fishermen. Though in cultivation and fishing the males dominate, the females dominate in selling fish and vegetables. Fish selling is a major occupation of several women of this village. They not only sell the fish caught by their menfolk but also procure fish from neighbouring villages like Thanga and sell it in the markets particularly Khwairamband Bazar

at Imphal. Out of 118 workers, 36 females comprising 30.51 per cent of the total workers are engaged mainly in selling fish. These females represent 81.82 per cent of the total female workers. In other occupations like construction works, teaching, tailoring and official ones there are workers, mostly males, though their number is not many.

At the previous survey done some twenty years ago, weaving was one of the occupations of the women of the village. But at the present survey weaving is not returned as a main occupation of the women. Tailoring, teaching, office work, construction work etc. have been recorded at the present survey as the occupations of the people of the village. The presence of occupations like teaching, office work suggests the impact of education upon the type of occupation of the people of the village. Many heads of the households under different occupations have expressed their desire to have their sons and daughters engaged in occupations like government service and business. The following table shows the choice of occupation of the heads of the household.

**Table III.4**

**Expectation about occupation of son as related to occupation of head of household**

Occupation of head (NCO 2-digit)	No. of persons	No. expecting son to be in		
		Govt. service	Business	Cultivation/Fishing
1	2	3	4	5
Teacher (15)	1	1	—	—
Village officials (20)	1	1	—	—
Office workers (35)	2	2	—	—
Salesmen (43)	1	1	—	—
Shopkeepers (40)	11	2	9	—
Cultivators (61)	10	6	2	2
Fishermen (68)	28	10	—	18
Construction workers (95)	2	2	—	—
Non-workers	4	2	1	1

Out of the 60 heads of households, 27 (45% of the total) would like their sons to be in government service and 21 (35%) preferred their sons to be in fishing or cultivation. 20 per cent of them represented by 12 persons would like their sons to be in business. Similar trend prevails with regard to their choice of occupations for their daughters. A majority of them preferred that their daughters too should be in government service. 31 persons rep-

resenting 51.67 per cent of the total number of heads of households wanted their daughters too to be in government service and another 20 (33.33%) preferred business for their daughters while 9 persons (15%) expected their daughters to profess cultivation or fishing. Table III.5 shows the distribution of heads of households with reference to their expectation about occupation of their daughters.

**Table III.5**

**Expectation about occupation of daughter as related to occupation of head of household**

Occupation of head (NCO 2-digit code)	No. of persons	Number expecting daughter to be in		
		Govt. service	Business	Cultivation/Fishing
1	2	3	4	5
Teachers (15)	1	1	—	—
Village officials (20)	1	1	—	—
Office workers (35)	2	2	—	—
Salesmen (43)	1	1	—	—
Shopkeepers (40)	11	4	7	—
Cultivators (61)	10	5	4	1
Fishermen (68)	28	14	6	8
Construction workers (95)	2	1	1	—
Non-workers	4	2	2	—



It may be noted that most of the workers are not confined in their villages. They have to go short and long distances daily to their places of work. Out of the 118 workers, 114 are leaving their village daily

for working in their respective occupations. The distribution of the workers with reference to their occupation and distances from their village to their places of work is given in the following table.

**Table III.6**  
**Number of workers by occupation and distance from their places of work**

Type of occupation (NCO 2-digit code)	Number of workers whose place of work is (km)					
	Within village	Less than 1 km.	1-2	3-5	6-10	Above 10 kms.
1	2	3	4	5	6	7
Fishermen (68)	—	20	16	4	—	—
Salesmen (43)	—	1	—	—	—	—
Shopkeepers (40)	3	—	2	21	—	10
Cultivators (61)	—	—	—	30	—	—
Teachers (15)	1	—	—	—	—	—
Construction workers (95)	—	1	—	1	—	2
Tailors (79)	—	1	2	—	—	—
Office workers (35)	—	—	2	—	—	—
Village officials (20)	—	—	1	—	—	—
<b>Total</b>	<b>4</b>	<b>23</b>	<b>23</b>	<b>56</b>	<b>—</b>	<b>12</b>

Most of the workers whose place of work is about 4 or 5 km. away from the village either go on foot or by bicycles or rikshaws. For those engaged in fishing within a short distance from the village, boats are usually used. For those fish-selling females there is no alternative but to travel by bus upto Imphal. Since regular bus services are available since early morning, these women travel by bus in the morning along with their baskets containing fish upto Khwairamband Bazar at Imphal and return the same evening by bus.

It is reported that there is no cooperative society within the village. Further no household is reported to be receiving financial assistance from the bank too. There is no money-lender as such

within the village. Whenever a person is in need of some financial assistance he approaches a relative or a well-to-do person in the village for such assistance. From the statements of the villagers it is gathered that the amount of loan required is about one or two hundred rupees or even less and such loans are usually meant for short periods for meeting immediate requirements. The prevailing rate of interest is 5 per cent per month and no security is usually given. If the amount of loan taken is paid back on the next day or two or three days thereafter, the interest rate need not be applied rigidly. Considerations apart, there is no lower rate of interest on loan taken from a relative. At the time of survey no household was found to be in debt.

## Income and Expenditure

It is difficult to give detailed accounts of income and expenditure of all the households under survey. In spite of the reluctance on the part of the informants to disclose their income, many were actually not in a position to give their income and

expenditure for the reason that no proper account was maintained by them. Depending on the type of occupation and the income of a number of informants, rough estimates of the income have been prepared and these are shown in the following table.

Table III.7

### Distribution of workers by occupation and income groups

Occupation	Number of workers by broad income-groups		
	Below Rs. 4000/-	Rs. 4000- Rs. 6000/-	Above Rs. 6000/-
1	2	3	4
Teachers	—	—	1
Village officials	—	—	1
Office workers	—	—	2
Salesmen	—	1	—
Shopkeepers	6	29	1
Cultivators	16	14	—
Fishermen	31	8	1
Construction workers	1	3	—
Tailors	1	2	—
Total	55	57	6

As regards expenditure many were unable to give any definite answer. They said that whatever income they earned was spent on essential commodities like food and clothing and other articles thereby leaving almost nothing towards saving. Hence no attempt could be made to show the amount of expenditure on different items made by the households.

### Non-workers and job seekers

It is seen that out of the 379 inhabitants

covered by 60 households under survey, 118 persons are engaged in different occupations for their livelihood. Thus the remaining 261 persons comprising 68.9 per cent of the total are non-workers. Among these non-working population only a small number of persons are seeking employment for the first time. There are 29 persons consisting of 15 males and 14 females who are seeking employment. The distribution of the persons seeking employment by age-groups has been given in the following table.

**Table III.8**  
**Distribution of non-workers seeking work by age and sex**

Age-group (Years)	No. of non-workers seeking employment		
	Persons	Males	Females
	1	2	3
0-14	1	1	—
15-19	8	6	2
20-24	7	3	4
25-34	10	3	7
35+	3	2	1
Total	29	15	14

It is found that the number of persons seeking employment is highest under the age-group 25 - 34 years. It may be pointed out that this agegroup included most of the persons who have passed the High School Leaving Certificate Examination and seeking employment in government offices. Thus the persons seeking employment may be divided into two groups viz., those registered with the Employment Exchange and those not registered. Only four males comprising two matriculates and P.U.C. and one Graduate are found seeking employment through the Employment Exchange. Besides the 4 educated males of the village, the remaining 11 males and 14 females who are found seeking employment prefer agriculture and business. The distribution of the persons seeking employment by type of employment sought is shown in the following table.

**Table III.9**

**Distribution of non-workers by literacy and type of job sought**

Educational level	Type of employment sought								
	Cultivation (60)			Shopkeeping (40)			Clerical (30)		
	P	M	F	P	M	F	P	M	F
	1	2	3	4	5	6	7	8	9
Illiterate	3	2	1	11	2	9	—	—	—
Literate (without educational level)	6	4	2	5	3	2	—	—	—
Matriculate	—	—	—	—	—	—	2	2	—
P.U.C.	—	—	—	—	—	—	1	1	—
Graduate	—	—	—	—	—	—	1	1	—
Total	9	6	3	16	5	11	4	4	—

It is observed that the number of persons seeking employment represents a very low proportion of the total population. Out of 379 persons there are only 29 persons seeking employment for the first time and their proportion to the total population is only 7.65 per cent. The proportion of the males seeking employment to the total male

population is 7.61 per cent and the corresponding proportion of the females is 7.69 per cent. The details of the persons seeking employment by sex, educational level, type of employment sought and age-groups have been furnished in table 38 and 39 of the Annexure.

## CHAPTER-IV

### SOCIAL AND CULTURAL LIFE

Some mention has been made about the housetypes and residential pattern found in the village. It may be mentioned here that there has been gradual improvement in the materials of the houses. For example, when the village was first surveyed during the early sixties almost all the houses were of *kuchcha* type with thatched roofs. Today, though there are still thatched houses, we also find a number of houses having C.I. (corrugated iron) sheet roofs. There is however little change with regard to materials used for walls, floor, doors and windows. All the walls are mud plastered, doors and windows are made of wood and the floors too are earthen. So far no brick house has been constructed in the village.

The distribution of the houses by predominant materials of floor, wall, roof etc. by religion and community of the head of the household has been shown in table 55 of the Annexure. It will be seen from the said table that all the 60 houses have earthen floor. As regards the materials of the wall, 36 houses have wattled bamboo with mud plastering and the remaining 24 houses have reeds with mud plastering. Mud plaster consists of a mixture of mud, cowdung and straw cut into short lengths. As regards materials of roof, the traditional material is the thatch and there are 45 houses with thatched roof, and the remaining 15 houses have corrugated iron sheets. As far doors and windows, these are made of wood in all the 60 houses.

Though there is no well laid out pattern with regard to housing, the clustering of the houses is found along the western portion of the hill. With the increase of population more houses have come up along the north and north-eastern sides of the hill also. The village is devoid of materials required in the construction of a house. All the essential materials like bamboo, timber, thatches, C.I. sheets etc. are procured from outside. The housetype or the structural style of the houses throughout the village remains practically the same. The housetype prevalent some twenty years ago is still found in the village. Newly constructed houses do not show any remarkable change from

the old ones. Even partitioning of rooms is not given due importance while constructing a house though in some houses half-wall partitions can be seen. The only difference in the housetypes is that houses of well-to-do persons have more timbers as against those of the poor where bamboos dominate. In shape and external appearance the houses of both the rich and the poor look alike. Of course, houses having C.I. sheet roofs give an impression of affluence.

The people of this village give due attention while constructing a residential house right from the selection of building materials till the finishing of the house. They believe that a residential house is meant for the welfare of its inmates. Therefore, before constructing a house, a person will usually consult an astrologer for finding a suitable date for commencing construction of the house. On the specified date and time given by the astrologer the householder will engage a Brahmin to perform a *puja* for erecting the first or the main pillar known as *Jatra*. Once the main pillar has been erected the construction of the house may continue immediately or leisurely depending on the financial position of the householder. It has been pointed out that the residential compounds of the households in the village are small. While constructing a house some space is usually left open in front of the house. In the middle of this open space or the courtyard, *Tulsi* is planted on a raised earthen site. As regards facing of the houses the villagers avoid western direction as it is considered inauspicious. Though the east is the most preferred direction houses may face other directions too. Houses having two sloping roofs and a rectangular floor or earthen plinth of about one foot in height at the minimum are the common housetype. The frontal part of the house may be either on the breadth-side or the length side of the house depending on the choice and convenience of the householder.

It has been observed that there is no change in the construction techniques of the houses since the last two decades or so. What had been explained about the construction techniques when

the village was surveyed for the first time at the 1961 Census still holds true. Long bamboo splits in pairs which are horizontally tied along the pillars at regular spaces form the skeleton of the wall. Handfuls of *sungut* (*Sacchrum sponteneum*) are inserted in between the bamboo splits vertically and these are spread evenly from the ground to the top of the pillars. The bamboo splits are then tied to keep the *singut* in place. After this, plastering of the wall is done with a mixture of mud, cowdung and straw cut into small lengths. The plastering of the wall is done from inside first. The skeleton of the roof consists of bamboos and bamboo splits. Roofing is done with "Ee" (a kind of long grass). Bundles of this grass are thickly and evenly spread out starting from the eaves in order to prevent any leakage during the rainy season. It may be noted that when C.I. sheets are used for roofing, timber is used to form the skeleton of the roof.

About one-fifth or one-fourth of the plinth area is occupied by the verandah which is called *mangol* in Manipuri. This space is used for sitting by the members of the households and their guests, or for light domestic works. The interior of the house is dull and drab for want of sufficient number of windows. Apart from the main entrance door which is kept open throughout the day time, one or two windows on the walls do not give sufficient light inside the house. Sometimes a back door is put at the rear of the house. This door is frequently used by the kitchen-busy house-wife for throwing garbage and dirty water outside. All the doors and windows are made of wood and most of them are single panelled though double panelled ones are also found.

As mentioned earlier, partitioning of the interior of the house is not given due importance. Hall-wall partitioned rooms are found though not many. The interior of the house is almost a big room wherein cooking place, abode of the domestic deity, beds are found. In the middle of the interior of the

house fire is always preserved with firewood and husks of paddy. An iron tripod of about 8 inches high is also placed over this fire for boiling water and similar such purposes. This fire-place known as *Fungga* is not used for cooking the daily meal. During the cold days, members of the household cluster around the fire of *Fungga*. The cooking place is situated near the corner of the back wall. This place where the daily meal is cooked is considered clean and one has to enter there after taking bath and wearing clean cloths. The domestic deity Sanamahi and Leimaren are enshrined within a small mat-enclosure in a corner of the house near the back wall. As there is no partitioned sleeping rooms as such, beds are placed at any space available inside the house. Care, however, is taken that beds for those under kinship relationship of distance or avoidance (e.g. between a woman and her father-in-law) are kept at some distance from one another. All the houses are single storeyed.

Every household is found to possess almost all the essential articles like wooden beds, cooking utensils, dishes, cups and glasses, metal and earthen pots for storing water, grass-mats, wooden cupboard, cane and bamboo baskets, mirrors, combs, kerosene lamps, wooden chairs and stools. Wrist-watch, torch-light and bicycles are also possessed by those who can afford. The households engaged in fishing and cultivation are also found to possess the implements used in fishing and cultivation. Another change that we have noticed after about two decades is the presence of radios. It is reported that there are about half a dozen portable radio sets in the village. As regards presence of luxury and costly goods it is found that out of the 60 households, 10 households possess wrist-watches and another 6 households possess radios. The distribution of these 16 households possessing wrist-watches and radios with reference to the educational level of the heads of the households has been presented in the following table.

Table IV.1

## Presence of luxury and costly goods classified by educational level of head of household

Educational level of head of household	Number of households having no luxury and costly goods	Number of households possessing	
		Wrist watches	Radios
1	2	3	4
Illiterate	23	5	2
Literate without educational level	7	—	1
Upto Primary	12	1	2
Middle	2	2	1
Matriculate	—	2	—
Total	44	10	6

The presence of luxury and costly goods classified by occupation (NCO 2-digit code) of the head of the household shows that at least one household under each occupation (except occupation code

95) is found to possess a luxury/costly item. The following table shows the distribution of the households possessing luxury and costly goods by occupation of the head of the household.

Table IV.2

## Distribution of households possessing luxury/costly goods by occupation of head of household

Head of household (NCO 2 digit code)	Number of households having no luxury/costly goods	Number of households possessing	
		Wrist-watches	Radios
1	2	3	4
Teachers (15)	—	1	—
Village Officials (20)	—	1	—
Office Workers (35)	—	1	1
Shopkeepers (40)	7	3	1

1	2	3	4
Salesmen (43)	—	1	—
Cultivators (61)	8	—	2
Fishermen (68)	24	3	1
Construction Workers (95)	2	—	—
Non-workers	3	—	1
Total	44	10	6

### Dress

It has been observed that there is practically no change with regard to dress of both the sexes since the first survey of the village. Young boys are found in shorts as well as cotton loin-cloth locally known as *Khudei* (which is worn in dhoti style). The youths of the village wear both *Khudei* and pants (preferably long pants). Elderly men seldom wear long pants. They are seen wearing *Khudei* and *dhoti*. It may be noted that *Khudei* is used while remaining at home as well as while doing hard works like fishing, cultivation etc. *Khudei* is never used while attending ceremonial functions like marriage etc. The use of *banyan* and shirts is common among the menfolk though during the hot season they may prefer to bare the upper part of the body while remaining at home. The females also use loin-cloth locally known as *Phanek*. It is a handwoven cloth worn around the waist by young females while elderly women wear it over the breasts passing through the armpits. The breadth of the cloth is such that it goes down to the ankles of the wearer. Young girls also wear frocks. The use of blouse is common among the females of the younger generation though old women do not consider it very essential for them except during the cold season to protect themselves from cold. In addition to blouse the females use *Chaddar* (a broad sheet) for covering the upper part of the body. The use of blankets during the winter season is common. Cheaper and coarse variety is used while remaining at home or within the village. The use of pants and coats by the

males of the younger generation is not a new thing in this village though wearing of neck-ties is yet to be seen. About the female loin-cloth known as *phanek* mention may be made of a type known as *Mapannaiba* which is exclusively meant for ceremonial function as well as for outdoor use. *Phanek Mapannaiba* is a horizontally striped loin-cloth having embroideries on both the borders. This type of loin-cloth bears different local names depending on the dominating colour. The embroideries are done with silk yarns of different colours. Though there is practically no change with regard to the types of dress worn by the villagers, there is however a change in the quality of the costumes with the availability of nylon and terelene and other synthetic textiles. Both the sexes are seen using foot-wears. Rubber slippers commonly known as *Hawai-sandal* are extensively used by both the sexes. Use of shoes, particularly of leather, is more or less confined to the younger males.

### Ornaments

It may be pointed out that the use of ornaments is given more attention by the womenfolk than their male counterparts. It is the desire of every woman to have some gold ornament. Rings, ear-rings, bangles and necklaces are the female ornaments. Those who can afford gold ornaments will go to a goldsmith for making the ornament of their choice. Since all cannot afford gold ornaments they purchase those golden "imitations" from the market at

Moirang or Imphal. Men do not use ornaments, though they at the most wear a ring on their finger.

It has been observed that there has been no remarkable change in the use of ornaments between the two survey periods. Women always wear something on the ears whether the ornament is made of gold or otherwise. The ear-ring which is known as *Nayanbi* or *Nanappi* is plugged on to the ear-lobes. Sometimes, the ear-ring has a pendant also. Very often the ear-ring has a pendant also. Very often the ear-ring is studded with cheap stones. From childhood, bangles are worn by every female. Plastic bangles are worn by almost all young and elderly women. They also wear metal bangles of golden colour if they cannot afford gold bangles. The local name of bangle is *Khuji* whether it is made of gold or other materials. Young girls and women always wear something around their neck. It may be a simple chain with or without a pendant. Married and elderly women are also seen wearing necklace of *tulsi*-beads. Necklace (known as *Lik*) bangle, ear-ring and ring (known as *Khudop*) which are made of gold are not worn daily. These are kept for use on special occasions like marriage, festivals etc. Those who cannot afford gold ornaments will go for golden tinge ornaments produced by the gold-smiths. Such ornaments, whether a necklace, a ring, or a bangle, are cheaper and maintain the golden appearance after a number of uses. Ornaments made of silver are not worn by women.

### Food and Drink

The staple diet of the people of this village is rice. Along with rice they take varieties of vegetables and fish. As far as diet is concerned there is no difference between the people of this village and other Manipuris. There is no change in the dietary habit of the people since the village had been surveyed first at the 1961 census. The common vegetables are mustard, cabbage, cauliflower, pumpkin, gourd, peas, potatoes, beans, arum etc. As regards fish, both fresh and dry fish are used. There is another aquatic plant whose nut forms an

important substitute for rice. It is *Trapa* or *heikak* (in Manipuri). The plant itself also forms an important diet. For cooking the daily meal, mustard oil is commonly used by all the households. Ghee is seldom used by any household. The villagers take their meal twice daily - one at about noon or earlier and the other at night. Children may take more than twice. Smoking of bidi, cigarette and use of hooka are found in the village. Smoking of cigarette, though common, is found largely among the young males. Drinking of tea, though known and done by the villagers earlier, has become frequent, and when the villagers go to Moirang and other market places they usually relish the hot sips of tea.

Cooking of the daily meal is normally done by women. Young girls also help their mothers in the kitchen. In the absence of their mothers, they also cook the meal. When a woman is in her menses she does not cook the daily meal. She will cook the food only after taking bath on the sixth day. During such a period when there is no other female member in the household, any other male member will cook the daily meal.

### Household Composition

For the purpose of restudy of the village, 60 households have been surveyed. It has been observed that a large number of households are of the nuclear type consisting of the head of the household, his wife and unmarried sons and/or daughters. There are 21 such types of households representing 35 per cent of the total number of households. The next highest number of households is 17 whose composition of the household is "Self, spouse, married sons and son's wife, with or without unmarried sons and daughters." Such households represent 28.33 per cent of the total. The number of households under other types has been thinly distributed and their proportions to the total number of households are not considerable. The distribution of the households with reference to the nature of relation of members with the heads of the households has been furnished in the following table.



**Table IV.3**

**Number of households by relation of members  
with head of household**

Nature of relation of members with head of household	Num- ber of house- holds
1	2
1. Self, spouse, unmarried sons/ daughters	21
2. Self, spouse, married son, son's wife with or without unmarried sons/ daughters	17
3. Self (male) unmarried sons/daughters	2
4. Self (male) unmarried brothers/sisters	1
5. Self (female), married son, son's wife with or without unmarried sons/daughters	11
6. Self (female), widowed/divorced daughter with or without unmarried sons/daughters	3
7. Self (male) married son, son's wife, with or without unmarried sons/daughters	5
<b>Total</b>	<b>60</b>

From the above it is seen that there is no single member household in the village. There is also no household with self and spouse only. The high proportion of households consisting of head, wife and unmarried children is indicative of the fact that many establish their separate households after their marriage and after having their first child or so. It has been observed that large-size households consisting of 10 and above members in a household are rare in this village. Number of the households with reference to the size or number of members in each is shown in the following table.

**Table IV.4**

**Number of households by number of persons  
living therein**

Number of members	Number of households
1	2
1	—
2	3
3	3
4	10
5	10
6	8
7	5
8	8
9	7
10	3
11 and above	3
<b>Total</b>	<b>60</b>

The highest number of households, i.e. 10 each is found where the number of members per household is 4 and 5. The second position is shared by 8 households each with 6 and 8 members per household, and the third position goes to 7 households with 9 members each.

A comparison of the above data with that of the previous survey covering 61 households shows no wide variations. In the previous survey also there was no single-member household as in the present survey. There were 7 households each consisting of 2-3 members each in the previous survey as against 6 households of the same size in the present survey. A comparative statement of the

household sizes in both the previous and present surveys has been given in the following table.

**Table IV.5**

**Comparative statement of household sizes in previous and present surveys**

Size of household	Number of households in	
	Previous survey	Present survey
1	2	3
Single member	—	—
2-3 members	7	6
4-6 members	24	28
7-9 members	23	20
10 and above	7	6
<b>Total</b>	<b>61</b>	<b>60</b>

A study of the kinship network of the households shows that a large number of the kins of the heads of the households are their wives, sons, daughters and grand-children. The distribution of the members classified by age, sex and relationship to head of the household has been given in the annexures.

**Life Cycle**

The study of any community is not complete without making an account of the life cycle of the people. The practices relating to birth, marriage and death of the people of the village have been described below.

The accounts on birth, marriage and death given in the previous report\* hold true at present also. There is practically no change in the customs associated with these aspects. A brief account on

these aspects from the previous report has been given.

**Birth**

There is no restriction on the woman for doing any domestic work during the early stage of her pregnancy. Till about the sixth month of pregnancy or so the woman is physically mobile and the usual household works like cooking the meal, washing the cloths, cleaning the utensils etc. are done by her. After the sixth or seventh month of pregnancy the pregnant woman is asked to do only the light works. If it is her first pregnancy, her family too takes special care for her safety and comfort. A pregnant woman is debarred from eating bitter food for fear of miscarriage. She and her husband too should not eat twin bananas for fear of birth of twins. They should not kill snakes or beat animals like cats and dogs. It is believed that cruelty to animals may bring harm to the child. The traditional practices associated with the delivery of a child is still followed. When the gestation period becomes complete the labour pain starts. The village *Dai* or *maibi* in local name, is called for examining the woman and attending on her. If the *maibi* feels that there will be no delay in the delivery, arrangements are immediately made for the delivery. Normally delivery of a child takes place at the house of its father and not at its mother's as the latter is considered uncanny for the child. The *maibi* is usually assisted by a female companion or a woman from the house. As soon as the child is born, the umbilical cord is cut by the *maibi* with the sharp edge of bamboo. Just after cutting of the navel cord, the baby is washed in lukewarm water by the *maibi* and it is placed beside its mother. The placenta is placed in an earthen pot and it is buried outside by the *maibi* or any other person of the household at a side of the house. The *maibi* is given about ten rupees or more for her service though there is no fixed amount for such a service. There is no separate house for delivery. The bed-room of the mother is made as the lying-in-room. At the time of delivery male members of the house are required to keep away from the scene.

\*Census of India, 1961- Village Survey Monograph on Ithing.

At the birth of a child the household remains polluted for eleven days and purification is done on the twelfth day by a Brahmin by sprinkling the sacred water in and around the house while uttering *mantras*. The households of the same lineage will also observe "pollution" in the same manner. During the period of pollution no functions like marriage, *sraddha*, etc. are performed.

On the sixth day two short functions are performed in connection with the birth of the child. The first function is known as *Ipanhaba* which is performed in the morning by the *maibi*. In this short function the *maibi* performs sham feeding of the child by way of initiating it into the world of the mortals. The second function known as *swasthi puja* is performed in the evening by a Brahmin. Friends and relatives are invited and while the *puja* is going on the invitees put some amount of money as "*dana*" or gift beside the child. As has been described in the previous report, shooting of miniature arrows by the maternal uncle of the child is also done. When the *puja* is over the guests are served with sweets or any other eatables and *dakshina* is also distributed. (In Manipur, *Dakshina* or *Dokhina* in its corrupt form, refers to the money given not only to the Brahmin priests but to the invitees also at any religious or social functions like marriage, *sraddha* or *Swasti puja* etc.)

The young child is fed on its mother's milk while the diet of the mother is generally restricted to rice, baked fish and salt for about a month. There is no specified period during which a child is to be weaned. When a child is about one year old, it is encouraged to take rice and the usual household food.

## Marriage

Marriage is considered a social obligation of every parent having grown-up children. In this village boys and girls are found to marry in their mid or late teens though cases of late marriage are also found. The selection of mates is not limited within the village only but it extends to other neighbouring localities, like Thanga, Moirang, etc. The mode of acquiring a wife is through either engagement or elopement. Engagement is an affair of the elders and under this system the parents of

the boy (usually the mother) and one or two female friends go to the house of the girl they choose and they offer the proposal. If the parents of the girl accept the proposal the horoscopes of the boy and the girl are taken to an astrologer to find out whether the two will make a good pair. On the recommendation of the astrologer the parents make preparations for the marriage. It is worth noting that the consent of the parties is usually taken before finalising the engagement. Hardly a girl is married against her wish. A few days before the marriage ceremony, a short function known as *Heithaba* or *Hejjapol*. In this function the parents of the boy and invitees consisting of men and women will take basketfuls of sweets, betels, fruits etc. to the house of the girl. The parents of the girl also invite friends and relatives and wait for the arrival of the parents of the boy and their invitees. In this function, the boy does not go to the house of the girl. The party of the boy's parents is welcomed and introduced to all present. There is also formal salutation between the parents of the boy and the girl. The eatables are distributed to all present. This function is a formal announcement of the betrothal. On the day before the marriage ceremony a formal invitation which is in the form of a garland and betels is taken to the house of the boy by a young boy accompanied by an elderly male.

The marriage ceremony is held on the appointed day during the early hours of the evening at the house of the girl. If the domestic compound of the girl is small enough to accommodate all the invitees, the ceremony may be performed at the mandap of the Brahmin family of the village. The singing of *sankirtan* by professional male or female singers is the customary practice associated with the marriage ceremony. The singing of *sankirtan* will begin when the advance party consisting of an elderly male from the boy's side arrives. Friends and relatives are invited from both sides. On the day of marriage, the groom is dressed in white dhoti, white full sleeve shirt, white turban and a white cotton shawl wrapped around the body. He wears a pair of chappals also. An elderly male who is well conversant in marriage ceremony will attend on the groom till the end of the ceremony. The groom's party leaves for the bride's house in the evening. Engaging of band-party by the groom's

party is not a new thing now. When the groom's party arrives, the groom is received by the mother of the bride in a ceremonial manner. The bride is also dressed in the bridal costume known as *Potloi*. This costume consists of a very colourful hoop-skirt, velvet blouse, thin cotton shawl and ornaments. While the *sankirtan* is going on the father of the bride performs a puja assisted by the Brahmin priest. At the instance of the priest the groom, accompanied by his male attendant enters inside the courtyard where a special seat is provided for him. He takes his seat while his male attendant stands by his side. The bride who has been dressed up already and waiting, is asked to come out of the house. She enters the courtyard being accompanied by a male or female attendant. The bride is seated on a separate seat by the left side of the groom. The main item of the puja is what is known as *Kanyadana* or the offering of the bride. For this the bride and the groom are asked to stretch out their hands and open the palms so that the bride's palms rest on the groom's palms. A *puṇapatra* (an earthen dish containing a coconut, betels, bunch of bananas and sweets) is held on the palms while the bride's father, assisted by the Brahmin priest, performs the *Kanyadana*. After this the *puṇapatra* is taken down and the bride is asked to walk around the groom for seven times in clock-wise manner. On completing each round the bride throws handfuls of flowers over the groom. On completing the seventh round the bride puts two garlands around the neck of the groom. The groom removes one of the garlands from his neck and puts it around the neck of the bride. The two ends of the clothes are tied and they assisted by their attendants, enter the bride's house—the bride walking in front of the groom. Inside the house exchange of sweets between the bride and the groom is performed and after that the groom and his party leave from home. The bride's party may go along with the boy's party or a little later. While the ceremony is going on there is a short ritual known as *Nga-thaba* or 'sending off fish.' This is an act of divination in which a woman from the boy's side and another woman from the girl's side will go by the side of the water and sitting close to one another will set free two live *ngamu* fish into the water. If both the fish go together in one direction it is believed that the newly married

couple will similarly have happy marriage. Before the end of the ceremony, sweets and *dakshinas* are distributed to all the invitees.

When a girl elopes with a boy marriage ceremony also is not strictly enjoined though it may be performed depending upon the wish of the parents of the girl. For instance if the parents of girl do not approve of the elopement the formal marriage ceremony described above is not performed. However, for solemnising the marriage and for recognising the boy and the girl as husband and wife a short function known as *Loukhatpa* is performed at the house of the girl. For this function a date is fixed and friends and relatives are invited by both the sides. Boy's party brings sweets, betels etc. to the house of the girl for distribution to all the invitees. The young couple pay obeisance to the parents of the girl. Both the parents also pay obeisance to each other and to the invitees.

On the fifty day after the marriage the parents of the girl offer a feast to the boy's party in which friends and relatives are also invited. Since this is not a religious function, fish preparation is usually included.

It may be pointed out that at the marriage of a girl her parents give a number of articles depending on their means. The common articles are wooden beds, mattresses, clothes, utensils and other sundry household articles. Since the inhabitants of the village are Hindus, each family belongs to some *gotra* like *Shandilya*, *Basista*, *Atreya* etc. There is *gotra* exogamy and accordingly a boy and a girl belonging to the same *gotra* cannot marry with one another.

There is no customary restriction with regard to polygyny. At the time of survey a man having more than one wife has come to our notice. There is no case of child marriage in this village. The number of persons marrying in the age-group 19-21 years is the highest. The distribution of the ever-married persons with reference to their age at marriage by sex has been shown in the following table.

**Table IV. 6****Number of persons by sex and age at marriage**

Age at marriage (years)	Number of persons	
	Males	Females
1	2	3
16-18	19	28
19-21	23	30
22-24	16	20
25-29	12	5
30-34	5	6
35 +	2	1
All ages	77	90

From the survey data it has been observed that no male or female is found to have been married before attaining the age of 16 years. Under the age-group 16-18 years 19 males and 28 females are found to have been married and their proportions to their respective ever-married populations are 24.68 per cent for male and 31.11 per cent for female. The highest number of marriages takes place in the age group 19-21 years with 23 males and 30 females representing 29.87 per cent for male and 33.33 per cent for females of the respective ever-married population. More than fifty per cent of the marriages of males take place in the two age groups of 16-18 and 19-21 and in the same age groups more than 64 per cent of marriages of females take place. After 21 years of age, there is a decline in the incidents of marriages of both the sexes. However a sharp decline in the case of marriage of males takes place after 29 years of age, and as for the females similar sharp decline in the incidents of marriage takes place after 24 years of age. The data on age at marriage at the previous survey are not available. Hence, a comparison of the two surveys in this respect cannot be made.

**Death**

The inhabitants of this village like any other Manipuri, cremate their dead bodies except in the

case of children dying before attaining the age of three years. The dead bodies of such children are buried. In spite of the fact that all sorts of medical treatments are now available from the hospital at Moirang, the services of the traditional local physician known as *maiba* are essential at the last moments of a dying person. The dying person is allowed to breathe his last not inside the house but outside in the courtyard near the *tulsi* plant which grows in the middle of the courtyard. The dead body is put inside a wooden coffin and it is carried to the cremation ground. The funeral procession is led by a small *sankirtan* party consisting of at least one drummer, one or two singers with cymbals in their hands. They are all local people. After placing the coffin above the pile of logs in the cremation ground, the coffin is set on fire. *Asthi-Louba* or removal of a small piece of bone from the forehead while the burning of the pyre is in progress is not strictly enjoined to nowadays. Only the ash serves the purpose for subsequent funeral rites. However, if the piece of bone is taken, it is preserved in a bamboo pipe or so and buried nearby. The participants take bath after the cremation and when they reach home they cross a small fire at the gate and they purify themselves by sprinkling and sipping some water in which *tulsi* leaves are put. The family of the deceased becomes polluted for twelve days.

A close male relative (son, brother or grandson of the deceased), being assisted by the Brahmin priest offers *pindas* daily. The offering of the *pindas* is called *purok sonba* and it is done in the morning. In the evening the Brahmin reads out the sacred book before a small audience for a short time until the *Sraddha* ceremony. On the fifth day after the death, the ceremony of *Asthi Sanchay* is performed in which the members of the household accompanied by the priest, a group of male singers, relatives and friends go to the cremation ground. With formal ceremony the piece of bone or ash taken at the time of cremation has been brought back to the house of the deceased. At the house of the deceased there is also a short *sankirtan* and after the end of the function sweets and betels are distributed to all present.

On the thirteenth day, the *Sraddha* ceremony is performed. Nowadays printed invitations are in

vogue and these are sent to friends and relatives of the deceased. Professional male singers including a pair of drummers and a conch blower are invited for the *sankirtan* performance on the day of *Sraddha* ceremony. The *Sankirtan* singing is done in the courtyard of the house of the deceased or at the *mandap* of the Brahmin family where there is sufficient space for such social gatherings. At an enclosed portion by the side of the courtyard, *puja* and offering of the *pindas* are performed. At the end of the function the family of the deceased distributes money as *dakshina* and betels and eatables to all the invitees. Cloths and money are also distributed to the *sankirtan* party by the bereaved family. Among the invitees, some may offer money (say one or two rupees) to each of the *sankirtan* performers while the function is going on. Cloths, utensils and other sundry household articles are also offered in the name of the deceased and these articles are given to the Brahmin priest.

When a person dies after initiating as an ascetic (it is known as *lamboiba*) the ceremonies like *Asthi Sanchay* and *Sraddha* are held one day later. That is, *Asthi Sanchay* will be performed on the sixth day and the *Sraddha* on the fourteenth day after the death. Till the day of the *Sraddha*, the diet of the family is restricted to rice and vegetables only and no fish preparation is taken. On the day following the *Sraddha*, the family of the deceased offers a feast to friends and relatives and in this feast, fish preparation is a must.

### **Festivals**

The inhabitants are found to celebrate almost all the important Hindu festivals as well as local festivals like Ningol Chakkouba and Lai Haraoba.

Janmastami or Krishna Janma is observed by the inhabitants. People assemble at the village temple for offering prayer. They bring fruits and flowers to the temple. This is also a special festival for the young boys and girls who are concerned with purchasing toys from the market. In the evening the game of cowry known as *Likkon Sannaba* is played by groups of boys and girls at any selected place, preferably at the house of a girl of the village. The social significance of this game is that it gives an opportunity for the boys and girls to

meet and talk to one another. Radhastami or Thourani Janma is celebrated in a similar manner like Krishna Janma.

*Durga Puja* or the worship of the goddess Durga is done as in other parts of Manipur. Elders offer prayer to the goddess and sometimes a pandal is erected for the purpose and singing of religious songs by professionals is done usually in the evening. The worship of the goddess is done for five days. Children take special interest in this festival and they worship the goddess by putting a picture of the goddess on a small wooden frame. Fruits, sweets and flowers are offered to the goddess. No sacrifice of animal is associated with this puja. Firing of crackers etc. is a common occurrence during the days of the puja.

The celebration of *Holi* which is locally known as Yaosang is done with pomp and gaiety by the villagers. The celebration of this festival continues for five days and young boys and girls take keen interest in this festival as the festival provides opportunities for merriment and frivolities e.g. sprinkling of coloured water and powders on others. On the first day of the festival villagers construct a small hut with bamboos and straw at an open space. In the evening the priest brings the idol of Mahaprabhu (Shri Chaitanya) from the temple and consecrate it inside the hut. Fruits and sweets are offered and the villagers sing religious songs in the accompaniment of drum and cymbals in front of the hut while the priest performs the puja and offers *arti*. After that the idol is taken out of the hut, fruits and sweets are distributed to all present and then the hut is set on fire. The ash of the bon-fire is considered sacred and people streak their forehead with it. After this groups of young boys and girls go from house to house and ask for money. On the next morning also they go for money, rice and vegetables. At the end of the festival the children feast themselves with a dinner and the money is also spent on it.

During the festival, a popular folk dance known as *Thabal Chongba* is done by boys and girls. Nowadays hiring of band party is in vogue during this dance performance, and since money is required for engaging the band-party, grown up girls collect money from many houses, from the passerby and the like.

*Thabal Chongba* is performed by boys and girls in the open space of the village. Holding hand in hand all the participants form a circle and perform the dance while the band-party provides the music. Such a dance performance may last for two hours or more depending on the fund the girls have.

Another important Hindu festival which is celebrated by the inhabitants of this village is Rath Jatra. The local name of this festival is Kang. This festival is celebrated for nine days. On the first day of the festival the Rath or the wooden chariot is drawn out from the compound of the household of the Brahmin. *Sankirtan* singers lead the Rath which stops in front of the houses where the householders are waiting for the Rath to arrive with offerings consisting of sweets fruits and flowers. In front of such house, the Rath stops and the singing of *sankirtan* is done while the priest performs puja. The drawing out of the Rath is done in the evening and returns before sunset. The main religious significance of this festival is the singing of Dasavata-  
tara or the ten incarnations of Lord Vishnu as depicted by the saint poet Jayadeva by the villagers consisting of men, women, and children in the evening in the mandap of the Brahmin family. At the end of this group singing *Khitchri* (rice cooked with pulse, salt, pepper, and spices) and vegetables preparations are served to all present. A family or group of families are responsible for providing the daily *Prasada* in turn. The last day of the festival is known as Kanglen and on this day also Rath is drawn out and offerings are made by the households in the manner described as on the first day of the festival.

Among the less important Hindu celebrations, mention may be made of Diwali which is locally known as Dwipanita. Apart from worship done by the priest at the temple, the house-to-house celebration is confined to lighting up of candles, lamps etc. inside and outside the house after sunset. Young children enjoy themselves in this illumination as if there is a competition in lighting.

Besides the Hindu festivals the inhabitants of this village celebrate traditional festivals too of which Ningon Chakkouba and Lai Haraoba stand out. Ningol Chakkouba is a counterpart of the Hindu custom of *Bhai Dwij*. It is one of the finest

expressions of the customary reunion of married women with their parents, brothers and other members of the parental households. This festival falls on the second day of the bright half of Kartik month. Every household which has married daughters and sisters invites them on this day and they are entertained with a lavish dinner. After the dinner they are given some amount of money. Some may give clothes also. These women pay obeisance to their fathers and elder brothers by bowing down their heads. They spend the day gossiping with other womenfolk of the households. They usually leave for their homes a few hours before sunset.

The festival of *Lai Haraoba* is celebrated in honour of the pre-Hindu deity Thangjinggi Mayamba who is popularly known also as Ithing Thangjing. The celebration of the festival known as *Lai Haraoba* runs for more than a week and the number of days required for the festival is decided jointly by the village elders and the priests and priestesses from the Royal offices. The services of these priests and priestesses who are not necessarily Brahmins and who are known as male *maibi* and female *maibi* are essential while celebrating the festival. The festival is usually celebrated during the Manipuri month of Kalen (some late in April or May). The invocation of the deity is done by a female *maibi* who suddenly falls into a trance and during this state of trance, she utters intelligible and unintelligible words and sentences, predictions and prophecies concerning the people of the village. The male *maibis* so often play the fiddle known as *pena* join the female *maibis* in the dance performance depicting the creation of the earth, the coming life on earth, the birth of a child, its growth into adulthood, finding a mate, domestic life etc. Men, women and children also join in the dance. The use of loud-speakers so that the celebration can be heard from a distance and the tempo of merriment can be maintained has become an annual feature while celebrating this festival.

### **Leisure and Recreation**

Leisure time and recreational activities of the villagers are confined to various games like playing of marbles and volley ball by the boys, of dolls by the young girls, and elderly folks spend the leisure

time by gossiping, visiting friends etc. The impact of urban influence is found in this village also. Going to the cinema at Imphal or other places by boys and girls and young married couples is not a new thing in this village. At the community level, people spend their leisure time by listening to the narrations of the Hindu epics like the Ramayana and the Mahabharata by expert story tellers. Another very popular form of spending leisure time among the villagers is to witness folk drama or *jatra* which is known as *Sumang Lila* (in local name). There are a number of professional teams offering such folk dramas and the popularity of this form of entertainment is all the more enhanced when there is an annual competition of these held under the auspices of the Manipur State Kala Akademi at Imphal. The top prize winning teams naturally have crowded programmes. Though the folk dramas are on different themes, the main accent is on humour. The people of this village seldom miss such a performance even though it is held four or five kilometres away from the village.

#### **Development Organisations:**

The general community life of the village is homogeneous one as all the inhabitants are Manipuri Hindus and there is no other household belonging to any non-Hindu community. There is only one Brahmin household looking after the religious needs of the inhabitants of the village.

#### **Influential and Prestigious persons:**

The elders of the village are the unofficial guardians of the village. People of the younger generation pay due respect to their elders, and in matters concerning the welfare of the village the elders are always at the forefront. It is difficult to single out some influential persons among these elders. However, there are some elders who command influence and respect and among them mention may be made of the Upa-Pradhan Shri Angangyaima Singh, aged about 60 years. Shri Singh can read and write Manipuri and has some working knowledge of Hindi also. Fishing is the household occupation and whenever he finds time he always keeps himself busy in mending the fishing implements and sometimes engaging himself in fishing. As an elected member and

representative of the village and by virtue of his old age he is respected by the villagers and his opinion is always accepted. Another person receiving the respect of the villagers is the Brahmin priest Shri Gourahari Sharma. Shri Sharm is about 60 years of age and he also can read and write Manipuri. As a guardian of the village temple as well as a priest, Shri Sharma has to perform almost all the religious functions of the households of the village. Shri Sharma does fishing occasionally, and he is the only Brahmin priest of the village and all pay due respect to him.

#### **Panchayat**

Though there is no political party within the village, an elder of the village is an elected member of the Panchayat and he is working in the capacity of Upa-Pradhan. Since the village has now its own representative for placing its problems and issues, needs and requirements before the authorities the people are optimistic about general development of the village. For instance, there are four tube wells being installed recently in different parts of the village for supplying potable water round the clock. Instead of using the water of the lake, the people are now using the water of the tube well for cooking drinking, bathing, washing etc. Another sign of development is that a few electric posts with wires can be seen along the main road of the village. It is quite likely that the villagers will get the benefit of electricity, particularly for lighting purposes in due course of time. For all these the credit goes to the Panchayat. The fund is provided by the Directorate of Panchayat for payment of monthly honorarium to the elected members of the Panchayat. At the time of survey no major scheme or project has been taken up in the village for earning income. The routine expenditure was towards stationery, periodical sittings of the members etc.

#### **Knowledge about public matters**

The opening of an all-weather motorable road passing through the village for more than two decades and the opening of primary school within the village and high schools at Thanga and Moirang which lie within a short distance from the village have exposed the villagers to the benefits of modern education. Since many go to Imphal for business



or similar such purposes daily by bus, they are more enlightened than before about the day-to-day happenings in the state. Those who are educated or literate read the local newspapers often at schools, hotels, offices or similar such places and they are well informed about important matters of public interest. No survey data is however available about the frequency and number of persons reading newspapers at the public places.

### **Range of Contact With Outside World**

At the time of survey there was no case of factions, quarrels etc. leading to disharmony of community life of the village. The range of contact of the people with the outside world is more or less confined within the state. Many go to Imphal and other places of Manipur for different works but

hardly any one of them had gone to other distant states of the country. From a study of the travel index of all the persons of the village aged 5 years and above it is found that the average distance covered by a person is 20.41 km. while that of the male and the female are 25.63 kms. and 14.64 km respectively (Appendix Table 22). The workers who are engaged in different occupations are found to be more mobile than others. It has been found that they have travelled upto Imphal covering a distance of about 50 kms. which is the maximum distance travelled by them. Such travels to other places and towns of the state have exposed the people of the village to the outside world. They come in contact with people of different walks of life and they are more informed than before about the happenings around them as well as the way of life other people lead.

## CHAPTER-V

### CONCLUSION

It has been observed that changes in socio-demographic composition of the population have taken place between the two surveys of the village. When the village was surveyed for the first time as an ancillary to 1961 Census, there were 412 persons consisting of 208 males and 204 females and the sex ratio was 981 females per 1,000 males. When the village had been resurveyed after two decades there was a population of 379 persons consisting of 197 males and 182 females, and the sex ratio was 924 females per 1,000 males. The resurvey was confined to 60 households only and not all the households of the village. Further, there was no case of polygamy in the previous survey while one case of it had been recorded in the present survey. An improvement has also been observed in the field of literacy also. At the time of previous survey there was not a single matriculate in the village while in the present survey there were matriculates as well as a graduate in the village.

It may be pointed out that Ithing was a typical backward Manipuri village. Situated on a slope of a small hill known as Ithing after which the village had been named, and surrounded by the water of the giant Loktak lake without any land link with the main land the village possessed all the characteristics of remaining backward in the past. Having been cut off from the main land the inhabitants of Ithing remained as a distinct social unit within the Manipuri Hindu society for a long period in the past. Boat was the only means of transport and the contact of the people with the outside world was largely limited to the neighbouring villages like Thanga, Karang, Nongmaikhong, Moirang (now a Municipality), Thamnapokpi etc. and very few of them visited Imphal, the capital of the state. When the village had been studied for the first time at the 1961 census some improvement had just begun to make an imprint on the life and culture of the inhabitants of the village. Today after over two decades the village has shown a number of changes affecting the life and outlook of the people. Among the major factors leading to this stage of development, mention may be made of the road link with the mainland by constructing a motorable road

which links the village directly with Moirang, which is now a municipality on the one hand and on the other with Thanga village which is today the largest village with a population of over ten thousand persons. Today there are regular bus services between Thanga and Imphal passing through Ithing. The presence of this all weather motorable road has not only encouraged communication of the villagers and their contact with the outside world but also has improved business activities and the movement of both properties and merchandise. The villagers whose occupation is predominantly fishing need not sell the fish to the middlemen. They now can sell the fish themselves at bigger markets at Imphal and improve their economic condition. The Sendra Tourist Home which lies on top of Sendra Hill which is unofficially a part of Ithing, has undoubtedly attracted several tourists from within and outside the state, and the contact of the people of this village with the outside world is not one-sided now but reciprocal.

Another important factor leading to general change of the village is the spread of free education for children. When the village was first surveyed at the time of 1961 census there was one government primary school only in this village. Today, besides this school, there is also another K.G. school run privately. The possibility of having at least a high school in this village is still remote due to small population, lack of space and feeder schools. Yet the young pupils of this village can go to either Moirang or Thanga where high school education is available. Since the village has already produced about a dozen matriculates and a graduate the chances are that in the near future the village will boast of a few persons having white-collar jobs. A unit of the state fisheries department has already been set up close to the village and there are a number of government offices at Moirang.

The growth of Moirang into a municipality has its impact upon the villagers even though indirectly. Regular and constant contact with the urban people for a long period of time has brought about changes in the material culture of the people.

Use of western dress by the menfolk of the younger generation and of cosmetics by the young females, possession of bicycles, wrist watches and radios, use of better housing materials like the corrugated iron sheets for roofing, use of loudspeakers on festive occasions, going to the cinema and restaurants are some of the examples indicative of the influence of urban way of life on the one hand and of the general improvement in the economic condition of the people during the past two or three decades on the other.

It is worthwhile to point out that the general level of development of Ithing village is less than that of bigger villages like Thanga—a neighbouring village of similar topography and similar environment. The difference is generally attributed to

political accomplishment and also to the general democratic system where attention is given more to majority (Thanga is a big village of above 10,000 inhabitants in 1981). No doubt, such a view is universally acceptable. However, in the course of our survey it has been found that there was general awareness among the people, particularly among the educated youths for preventing the villagers from becoming easy prey to liquor. The educated youths expressed their concern over clandestine smuggling of liquor in and around the village and taking the cue from the *nashabandi* associations of Imphal, they organised themselves for ending this social evil. The enthusiasm shown by the villagers is appreciably a right step of people's participation towards the development of the village.



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# APPENDICES

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APPENDIX I

STATEMENT SHOWING P.C.A. DATA OF ITHING, THANGA AND KARANG VILLAGES, 1961-1981

Sl. Number of Village	Census year	Area in hectares	Occupied residential houses	Number of households	Total Population		Scheduled Castes		Scheduled Tribes		Literates	
					M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
1. ITHING	1961	1.36	72	76	219	215	-	-	-	-	106	34
	1971	22	109	134	359	349	-	-	-	-	106	13
	1981	N.A.	110	111	385	391	-	-	-	-	134	31
2. THANGA	1961	166.04	630	870	2,366	2,428	-	-	-	-	1,091	246
	1971	1303	1,115	1,199	4,209	4,137	-	-	2	2	1,759	355
	1981	N.A.	1,487	1,541	5,358	5,175	1	-	3	1	1,564	436
3. KARANG	1961	19.44	209	251	545	557	-	-	-	-	251	26
	1971	90	219	220	736	711	-	-	-	-	236	154
	1981	N.A.	147	150	532	490	-	-	-	-	214	36

Sl. Number of village	Census Year	Total Main Workers		Cultivators (I)		Agricultural Labourers (II)		Household Industry (Va)		Other Workers [III, IV, V(b) & VI to IX]		Marginal Workers		Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
		14	15	16	17	18	19	20	21	22	23	24	25	26	27
1	2	14	15	16	17	18	19	20	21	22	23	24	25	26	27
1. ITHING	1961	82	1	81	1	-	-	-	-	1	-	-	-	137	214
	1971	156	15	52	-	-	-	2	-	102	15	-	-	203	334
	1981	172	86	96	2	54	5	4	47	18	32	24	49	189	256
2. THANGA	1961	1,106	341	977	44	-	-	46	254	83	43	-	-	1,260	2,087
	1971	1,903	735	634	10	1	-	39	446	1,229	279	-	-	2,306	3,402
	1981	2,429	1,154	845	272	80	28	71	642	1,433	212	346	1,316	2,583	2,705
3. KARANG	1961	259	72	224	5	-	-	11	62	24	5	-	-	286	485
	1971	262	201	207	13	9	36	-	146	46	6	-	-	474	510
	1981	244	182	-	-	-	-	1	26	243	156	14	17	274	291





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**APPENDIX-2**  
**TABLES**

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Table No.1

Distribution of members classified by age, sex and relationship to head of household where head is male

Age group	Number of persons who were related to head of household												
	Head of household	2	3	4	5	6	7	8	9	10	11	12	13
		Wife	Son	Brother	Son's wife	Daughter	Sister	Son's son	Son's daughter	Daughter's daughter	Wife's mother	Father's sister	
1	2	3	4	5	6	7	8	9	10	11	12	13	
0-9	-	-	39	-	-	20	-	19	12	-	-	-	-
10-14	-	-	15	-	-	19	-	4	2	1	-	-	-
15-24	1	1	33	-	11	12	-	-	-	-	-	-	-
25-44	15	20	15	1	11	-	1	-	-	-	-	-	-
45-59	24	18	-	1	-	-	-	-	-	-	-	-	1
60+	6	1	-	-	-	-	-	-	-	-	2	-	-
Total	46	40	102	2	22	51	1	23	14	1	2	1	1

**Table No. 2**

**Distribution of members classified by age, sex and relationship to head of household where head is female**

Age group	Head of household	Son	Son's wife	Daughter	Daughter's husband	Son's son	Son's daughter	Daughter's daughter
1	2	3	4	5	6	7	8	9
0-9	-	1	-	1	-	6	9	-
10-14	-	2	-	-	-	1	6	1
15-24	-	4	2	3	-	-	-	1
25-44	1	9	7	5	1	-	-	-
45-59	8	-	-	1	-	-	-	-
60+	5	-	-	-	-	-	-	-
Age not stated	-	-	-	-	-	-	-	-
<b>Total</b>	<b>14</b>	<b>16</b>	<b>9</b>	<b>10</b>	<b>1</b>	<b>7</b>	<b>15</b>	<b>2</b>

Table No. 3

Distribution of population classified by age, sex and marital status

Age group	Never married			Married			Widowed			Divorced or separated			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	40	23	17	-	-	-	-	-	-	-	-	-	40	23	17
0-4	67	42	25	-	-	-	-	-	-	-	-	-	67	42	25
5-9	51	22	29	-	-	-	-	-	-	-	-	-	51	22	29
10-14	35	20	15	3	-	3	-	-	-	-	-	-	38	20	18
15-19	12	11	1	18	7	11	-	-	-	-	-	-	30	18	12
20-24	6	2	4	26	14	12	-	-	-	-	-	-	32	16	16
25-29	1	-	1	19	9	10	-	-	-	-	-	-	30	9	15
30-34	-	-	-	32	16	16	2	-	2	-	-	-	34	15	18
35-44	-	-	-	28	13	15	5	3	2	4	1	3	37	17	20
45-54	-	-	-	15	11	4	14	3	11	-	-	-	29	14	15
55-69	-	-	-	-	-	-	1	-	1	-	-	-	1	-	1
70+	212	120	92	141	70	71	22	6	16	4	1	3	379	197	182
Total															

**Table No. 4**

**Distribution of household and population classified by religion and caste/tribe/ community and sex**

Religion	Caste/tribe/community/ (Kshatriya)			Caste/tribe/community/ (Brahmin)			Total			Re- marks
	House- hold	Male	Fe- male	House- hold	Male	Fe- male	House- hold	Male	Fe- male	
1	2	3	4	5	6	7	8	9	10	11
Hindus	59	192	179	1	5	3	60	197	182	

**Table No. 5**

**Distribution of households classified by religion and caste/tribe/community and mother-tongue of head of household**

Religion	Caste/tribe/ community	Number of households where mother- tongue of head of household		Remarks
		Language – 1	Manipuri	
1	2	3	4	4
Hindus	a) Kshatriya	59		Uni-Ethnic village inhabited by Hindus.
	b) Brahmin	1		
	Total	60		

**Table No. 6****Distribution of households classified by number of members and age of head of household**

Age of head of household	Number of households having members								Total
	2	3	4	5	6-7	8-9	10-12	13 & above	
1	2	3	4	5	6	7	8	9	10
Below 20	—	2	—	—	—	—	—	—	2
20–29	—	—	1	—	—	—	—	—	1
30–39	—	—	2	3	2	—	—	—	7
40–49	2	—	1	1	4	5	1	—	14
50–59	1	1	5	4	4	6	3	1	25
60 & above	—	—	1	2	3	4	1	—	11
Age not stated	—	—	—	—	—	—	—	—	—
<b>Total</b>	<b>3</b>	<b>3</b>	<b>10</b>	<b>10</b>	<b>13</b>	<b>15</b>	<b>5</b>	<b>1</b>	<b>60</b>

**Table No. 7****Distribution of households classified by number of members and migrants status and place of birth of head of household**

Migration status and place of birth of head of household	Number of households having members			Total
	2–5	6–10	11 and above	
1	2	3	4	5
A. Non-migrant (Born in the Village)	26	31	3	60

**Table No. 8**

**Distribution of households classified by migration status and place of birth of head of household and composition by sex and age status of members (Minor upto age 14, adult 15 and above)**

Number of households where composition by sex and age of members is							
Migration status and place of birth	Adult male and female and minor Male/Female	Adult male and female	Adult male/males only	Adult female/females only	Adult male and/or female	Adult female and/or minor male	Total
1	2	3	4	5	6	7	8
A. Non-migrant (Born in the same village)	379	221	110	111	197	182	379



**Table No. 9****Distribution of households classified by caste/tribe/community of head of households and type of households**

Number of households where head of household belong to		
Type of households	Meitei Community	Total
1	2	3
1. Nuclear	21	21
2. Supplemented nuclear	3	3
3. Sub-nuclear	2	2
4. Single person	—	—
5. Supplemented sub-nuclear	—	—
6. Collateral joint	—	—
7. Supplemented collateral joint	—	—
8. Lineal joint	17	17
9. Supplemented lineal joint	—	—
10. Lineal collateral joint	—	—
11. Supplemented lineal collateral	—	—
Others	17	17
<b>Total:</b>	<b>60</b>	<b>60</b>

**Table No. 10**

**Distribution of households classified by type and educational level of head of household**

Type of household	Number of households where educational level of head of household is						Total
	Illiterate	Literate without educational level	Below primary	Primary	Middle	Matriculation or Higher Secondary	
1	2	3	4	5	6	7	8
1. Nuclear	11	3	—	2	3	2	21
2. Supple- mented nuclear	2	—	—	—	1	—	3
3. Sub-Nu- clear	1	—	1	—	—	—	2
4. Single person	—	—	—	—	—	—	—
5. Supple- mented Sub-nuclear	—	—	—	—	—	—	—
6. Collateral joint	—	—	—	—	—	—	—
7. Supple- mented collateral joint	—	—	—	—	—	—	—
8. Lineal joint	6	—	—	11	—	—	17
9. Supple- mented lineal joint	—	—	—	—	—	—	—
10. Lineal collateral joint	—	—	—	—	—	—	—
11. Supple- mented lineal collateral	—	—	—	—	—	—	—
12. Others	10	5	1	—	1	—	17
<b>Total</b>	<b>30</b>	<b>8</b>	<b>2</b>	<b>13</b>	<b>5</b>	<b>2</b>	<b>60</b>

**Table No. 11****Distribution of households classified by type and occupation of the head of the household**

Occupation of the head of the household	Number of household where type of household is					Total
	Nuclear	Supple-mented Nuclear	Sub-Nuclear	Lineal joint	Others	
1	2	3	4	5	6	7
Construction workers	—	—	—	—	2	2
Fishing	16	1	2	9	—	28
Cultivators	1	—	—	7	2	10
Shopkeepers	—	1	—	1	9	11
Salesmen	1	—	—	—	—	1
Village/Official (Panchayat member)	1	—	—	—	—	1
Office workers	1	1	—	—	—	2
Teachers	1	—	—	—	—	1
Non-workers	—	—	—	—	4	4
<b>Total</b>	<b>21</b>	<b>3</b>	<b>2</b>	<b>17</b>	<b>17</b>	<b>60</b>

**Table No. 12**

**Distribution of households classified by Employment Depth (i.e. No. of workers in the household)**

No. of households by size having no. of workers noted in Col. 1.					
No. of workers in the household	All households	1-3	4-6	7-10	11+
1	2	3	4	5	6
1	19	5	10	4	-
2	25	1	12	10	2
3	15	-	4	8	3
4	1	-	-	-	1
Total	60	6	26	22	6

**Table No. 13**

**Number of persons by religion who are studying/not studying in Educational Institutions**

Religion	Age group	Total		Number studying		Number not studying	
		Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8
Hindu	5-9	42	25	33	14	9	11
	10-14	22	29	15	13	7	16
	15-19	20	18	13	2	7	16
	20-24	18	12	3	-	15	12
	25+	72	81	-	-	72	81
Total		174	165	64	29	110	136

Table No. 14

**Number of persons by age, sex, study in educational institution by scheduled castes, scheduled tribes and other communities (item 2)**

Name of caste	Age group	Total		Number studying		Number not studying	
		Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8
Kshatriya	5-9	40	24	31	13	9	11
	10-14	21	29	14	13	7	16
	15-19	20	18	13	2	7	16
	20-24	18	11	3	-	15	11
	25+	70	80	-	-	70	80
Brahmin	5-9	2	1	2	1	-	-
	10-14	1	-	1	-	-	-
	15-19	-	-	-	-	-	-
	20-24	-	1	-	-	-	1
	25+	2	1	-	-	2	1

Table No. 15

## Number of persons by age, sex, study in educational institution by occupation of household

Occupation of head of household describe as per NCO - 2 digit	Age group	Total		Number studying		Number not studying	
		Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8
15 Teacher	5-9	1	1	1	1	-	-
	10-14	1	2	1	1	-	1
	15-19	-	-	-	-	-	-
	20-24	-	-	-	-	-	-
	25+	1	1	-	-	1	1
20 Village official	5-9	1	1	-	1	1	-
	10-14	1	1	1	1	-	-
	15-19	1	-	1	-	-	-
	20-24	2	-	1	-	1	-
	25+	1	1	-	-	1	1
35 Office work	5-9	2	2	2	1	-	1
	10-14	2	2	1	1	1	1
	15-19	1	1	1	-	-	1
	20-24	-	-	-	-	-	-
	25+	3	2	-	-	3	2
43 Salesman	5-9	1	1	1	1	-	-
	10-14	-	-	-	-	-	-
	15-19	-	-	-	-	-	-
	20-24	-	-	-	-	-	-
	25+	1	1	-	-	1	1

1	2	3	4	5	6	7	8
40 Shop keeper	5-9	5	3	3	1	2	2
	10-14	3	3	1	1	2	2
	15-19	2	2	1	-	1	2
	20-24	3	1	-	-	3	1
	25+	14	20	-	-	14	20
61 Cultivator	5-9	9	6	8	3	1	3
	10-14	5	7	4	4	1	3
	15-19	5	4	3	-	2	4
	20-24	3	2	-	-	3	2
	25+	13	12	-	-	13	12
68 Fishing	5-9	17	7	13	4	4	3
	10-14	6	10	4	3	2	7
	15-19	5	8	4	2	1	6
	20-24	6	8	2	-	4	8
	25+	33	38	-	-	33	38
95 Construction work	5-9	2	1	2	1	-	1
	10-14	1	2	1	-	-	1
	15-19	2	1	1	-	1	1
	20-24	1	-	-	-	1	-
	25+	2	2	-	-	2	2
Non-workers	5-9	4	3	3	1	1	1
	10-14	3	2	2	2	1	1
	15-19	4	2	2	-	2	2
	20-24	3	1	-	-	3	1
	25+	4	4	-	-	4	4

Table No. 16

Distribution of population classified by age, sex and educational level (item 3).

Educational level	Age and sex														Total	
	5-9		10-14		15-19		20-24		25-34		35-49		50		M	F
	M	F	M	F	M	F	M	F	M	F	M	F				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Illiterate	10	13	6	14	3	15	9	10	22	26	14	19	23	30	87	127
Literate without educational level	-	-	-	-	2	-	4	2	2	1	2	2	4	3	14	8
Primary	27	10	12	12	-	1	-	-	-	-	1	-	-	-	40	23
Middle	5	2	4	3	7	2	1	-	-	-	2	-	-	-	19	7
Matriculation/Secondary	-	-	-	-	7	-	2	-	-	-	1	-	-	-	10	-
Higher Secondary/Intermediate/Pre-University	-	-	-	-	1	-	2	-	-	-	-	-	-	-	3	-
Non-technical diploma or certificate not equal to degree	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-



Age and sex

Educational level	5-9		10-14		15-19		20-24		25-34		35-49		50		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Technical diploma or certificate not equal to degree	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Graduate & above	-	-	-	-	-	-	-	-	1	-	-	-	-	-	1	-
Total	42	25	22	29	20	18	18	12	25	27	20	21	27	33	174	165

Table No. 17

Distribution of population by broad age-groups, sex, religion and caste/tribe/community and educational level (item 3)

Religion/ caste	Broad age group	Male/ Female	Educational level								Total		
			1	2	3	4	5	6	7	8		9	10
			Illiterate	Literate without educa- tional level	Primary	Middle	Matricu- lation/ Sec- ondary	Higher Secondary/ Inter- mediate/ Pre-Univer- sity					
Hindu	5-14	M	16	-	37	8	-	-	-	-	-	-	62
Kshatriya	5-14	F	27	-	21	5	-	-	-	-	-	-	54
	15-59	M	65	14	1	10	10	3	1	1	104		
		F	90	8	1	2	-	-	-	-	101		
	60 & above	M	6	-	-	-	-	-	-	-	6		
		F	8	-	-	-	-	-	-	-	8		
Brahmin	5-14	M	-	-	2	1	-	-	-	-	3		
		F	-	-	1	-	-	-	-	-	1		
	15-59	M	-	-	2	-	-	-	-	-	2		
		F	2	-	-	-	-	-	-	-	2		
	60 & above	M	-	-	-	-	-	-	-	-	-		
		F	-	-	-	-	-	-	-	-	-		

Table No. 18

Distribution of households classified by caste of head of household and average educational score

Caste	No. of households	Average educational score														
		Population						Per head					Per household			
		P	M	F	P	M	F	P	M	F	P	M	F			
1	2	3	4	5	6	7	8	9	10	11						
Kshatriya	59	371	192	179	0.21	0.33	0.08	6.56	3.48	3.08						
Brahmin	1	8	5	3	1	1	-	0.88	1.2	0.33						

**Table No. 19****Distribution of students of course/level/class**

Course/level/class	Age group				Number of students		
	5-9	10-14	15-19	20-24	Persons	Males	Females
1	2	3	4	5	6	7	8
KG/Pre-Primary	18	—	—	—	18	10	8
Primary	22	21	—	—	43	29	14
Jr. Basic	—	—	—	—	—	—	—
Middle	7	7	8	—	22	15	7
Jr. Secondary	—	—	4	2	6	6	—
Sr. Basic Secondary	—	—	1	1	2	2	—
Humanities	—	—	—	—	—	—	—
Science	—	—	2	—	2	2	—
Unspecified	—	—	—	—	—	—	—
I Arts	—	—	—	—	—	—	—
II Science	—	—	—	—	—	—	—
III Commerce	—	—	—	—	—	—	—
IV Medical	—	—	—	—	—	—	—
V Engineering	—	—	—	—	—	—	—
VI Diploma	—	—	—	—	—	—	—
Total:	47	28	15	3	93	64	29

Table No. 20

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-groups

Caste	Age-group																							
	All ages						0-14						15-59						60+					
	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w	W	Non-w		
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
Ksha- triya	115	72	43	256	120	136	8	5	3	145	79	66	102	65	37	102	37	65	5	2	3	9	4	5
Bra- hmin	3	2	1	5	3	2	-	-	-	5	3	2	3	2	1	-	-	-	-	-	-	-	-	-
Total:	118	74	44	261	123	138	8	5	3	150	82	68	105	67	38	102	37	65	5	2	3	9	4	5

Table No. 21

Distribution of non-workers by sex, age and type of activity

Age group	Total non-workers			Full-time student			Household duty			Dependent			Infant		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-14	150	82	68	75	48	27	7	-	7	39	20	19	29	14	15
15-19	31	16	15	15	13	2	8	-	8	8	3	5	-	-	-
20-24	19	11	8	3	3	-	6	-	6	10	8	2	-	-	-
25-29	14	4	10	-	-	-	7	-	7	7	4	3	-	-	-
30-39	15	2	13	-	-	-	11	-	11	4	2	2	-	-	-
40-49	14	2	12	-	-	-	10	-	10	4	2	2	-	-	-
50-59	9	2	7	-	-	-	5	-	5	4	2	2	-	-	-
60+	9	4	5	-	-	-	3	-	3	6	4	2	-	-	-
Total:	261	123	138	93	64	29	57	-	57	82	45	37	29	14	15

**Table No. 22**

**Travel index of persons, males, females of the village classified by religion and caste/tribe/ community (Add up maximum distance travelled by all persons, males and females aged 5 and above to determine the travel index)**

Religion and caste	Travel Index		
	Persons	Males	Females
1	2	3	4
Kshatriya	20.14	25.63	14.64
Brahmin	25.87	28.52	21.64

**Table No. 23**

**Occupation and mode of transport to place of work and time taken to reach**

Occupation Describe occupation as per NCO- 2 digits	Transport to place of work and time taken to reach							
	Mode-1 (bicycle)		Mode-2 (Bus)				Mode-3 (Boat)	
	30 min. or less	31 min. -1 hr.	30 min. or less	31 min. -1 hr.	1 1/2 hrs.	More than 1 1/2hrs.	30 min. or less	31 min. -1 hr.
1	2	3	4	5	6	7	8	9
95 Construction	1	2	—	—	—	—	—	—
79 Tailor	1	2	—	—	—	—	—	—
68 Fishing	—	—	—	—	—	—	10	16
61 Cultivator	—	—	—	—	—	—	30	—
40 Shopkeeper	—	—	10	—	23	6	—	—
43 Salerman	—	—	—	—	—	—	—	—
35 Office work	2	—	—	—	—	—	—	—
20 Village official	—	—	—	1	—	—	—	—
15 Teacher	—	—	—	—	—	—	—	—

Table No. 24

Number of households belonging to caste/tribe/community having unemployed persons seeking employment by age-groups

Caste/tribe community	2	3	4	5	6	Number of households with at least one unemployed	Persons seeking employment by age groups																					
							Total population		0-14		15-19		20-34		35-44		P		M		F		P		M		F	
							Persons	Females	P	M	P	M	P	M	P	M	P	M	P	M	P	M	P	M	P	M	P	M
1							7	8	9	10	11	12	13	14	15	16	17	18										
Kshatriya	59	371	192	179	59	59	1	1	-	8	6	2	17	6	11	3	2	1										
Brahmin	1	8	5	3	1	1	-	-	-	-	-	-	-	-	-	-	-	-										



Table No. 25

Number of persons (non-workers) seeking employment for the first time classified by age, sex and educational level

Age group		Number of person, seeking employment for the first time who are																								
		Total					Illiterate					Literate without educational level					Higher Secondary/Intermediate/Pre-University						Graduate			
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25		
Below 10	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
10-14	1	1	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
15-19	8	6	2	4	3	1	2	1	1	-	-	-	2	2	-	-	-	-	-	-	-	-	-	-		
20-24	7	3	4	5	2	3	1	-	1	-	-	-	-	-	-	1	1	-	-	-	-	-	-	-		
25-34	10	3	7	5	-	5	2	-	2	-	-	-	-	-	-	1	1	-	1	1	-	1	1	-		
35+	3	2	1	1	-	1	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		
Total	29	15	14	16	6	10	7	3	4	-	-	-	2	2	-	2	2	-	1	1	-	1	1	-		

Table No. 26

Number of persons (Non-workers) seeking employment for the first time classified by educational level and type of employment sought

Type of employment sought	Number of persons seeking employment for the first time whose educational level is													
	Total		Illiterate		Illiterate		Middle		Matriculation/ Secondary		Non-technical/ technical diploma			
	P	F	M	F	M	F	M	F	M	F	M	F		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Agriculture	9	6	3	2	1	4	2	-	-	-	-	-	-	
Business	16	5	11	2	9	3	2	-	-	-	-	-	-	
Govt. Service	4	4	-	-	-	-	-	2	-	1	-	1	-	

**Table No. 27**  
**Number of persons (Both workers and non-workers) seeking employment and classified by age, sex, educational level and registration with employment exchange**

Educational level	Seeking employment and registered with employment exchange						Seeking employment and not registered with employment exchange							
	Total		15-24		25-34		Upto 14		15-24		25-34		35+	
	Male	Female	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Workers	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Non-workers	15	14	3	-	1	-	1	-	6	6	2	7	2	1

**Table No. 28**

**Households defaulting in enrolling school going children by caste/tribe/community of head of household**

Case/tribe/community of head of household.	Number of households having children of school going age 5-14		Number of households having both male and female children of school going age and failing to send some of the male and female children to school		Number of households having both male and female children of school going age and failing to send some of the male and female children to school		Number of households with both male and female children of school going age and failing to send some of the female children	
	Male only	Female both	Male only	Female both	Male only	Female both	Male only	Female both
1	2	3	4	5	6	7	8	9
Kshatriya	2	6	29	1*	2	8	-	-
Brahmin	-	1	1	1	-	-	-	-

**Table No. 29**

**Average age at marriage as related to sex, educational level and time of marriage**

Educationa level	Number of Married		Average age at marriage of ever married males who married			Average age at marriage of ever married female who married		
	Male	Female	Earlier than	15-29	Within	Earlier than	15-29	Within
			30 years	years	15 years	30 years	years	15 year
1	2	3	4	5	6	7	8	9
Illiterate	74	90	20	21	21	18	20	21
Literate upto Matric	2	—	—	—	22	—	—	—
Matric and above	1	—	—	—	22	—	—	—

**Table No. 30**

**Household classified by duration of stay of head of household in present residence and per capita floor space**

Duration of stay	Total		1 or less than one sq. mtr.		Per capita floor space 2-3 sq. mtr.		4-5 sq. mtr.	
	No. of house-holds	No. of members	No. of house-holds	No. of members	No. of house-holds	No. of members	No. of house-holds	No. of members
	2	3	4	5	6	7	8	9
Less than 1 year	—	—	—	—	—	—	—	—
1-4 years	2	6	2	6	—	—	—	—
5-9 years	13	82	4	28	9	54	—	—
10-19 years	22	122	1	6	21	116	—	—
20+ years	23	169	1	5	17	35	5	49
Total	60	379	8	45	47	205	5	49

Table No. 31

## Households classified by occupation of head of household and per capita floor space

Occupation of head of household/ Describe as NCO - 2 digit	Per capita floor space							
	Total		1 or less than one sq. mtr.		2-3 Sq. mtr.		4-5 sq. mtr.	
	No. of house- holds	No. of mem- bers	No. of house- holds	No. of mem- bers	No. of house- holds	No. of members	No. of house- holds	No. of mem- bers.
1	2	3	4	5	6	7	8	9
68 Fishing	28	167	4	20	22	129	2	18
43 Salesman	1	6	1	6	—	—	—	—
40 Shopkeeper	11	65	2	14	9	51	—	—
61 Cultivator	10	68	1	5	8	53	1	10
15 Teacher	1	7	—	—	1	7	—	—
95 Construction worker	2	15	—	—	2	15	—	—
20 Village Official	1	7	—	—	1	7	—	—
35 Office work	2	14	—	—	2	14	—	—
Non-worker	4	30	—	—	2	9	2	21
Total	60	379	8	45	47	285	5	49

**Table No. 32**

**Year and cost of construction and present value of house with reference to religion and caste/tribe/community of head of household**

**(Item 3 and 7.1)**

Religion and caste/tribe/community	Time of construction	Total No. of houses	Average cost of construction per house (Rs).	Average value per house at present
1	2	3	4	5
Hindu	a) 4 years and less		—	—
	b) 5-9 years	10	4,000	10,000
	c) 10-19 years	15	2,500	6,000
	d) 20-39 years	25	1,800	4,000
	e) 40 + years	20	1,000	5,000

**Table No. 33**

**Distribution of houses by predominant materials of floor, wall, roof and ceiling classified by religion and caste/tribe/ community of head of the household**

Religion and caste/tribe/community (Hindu)	Predominant material of floor	Predominant material of wall		Predominant material of roof		Door and window
	M1	M1	M2	M1	M2	M1
1	2	3	4	5	6	7
	Earthen	Wattled bamboo with mud plastering	Red with mud plastering	C.I. sheet	Thatch	wood
Kshatriya	59	36	23	15	44	59
Brahmin	1	—	1	—	1	1

Table No. 34

Households classified by number of members, number of rooms occupied and caste/tribe/community of head of the household

Religion and caste of the household (Hindu)	Total No. of household studied	Total no. of members		Total no of rooms	Households with one room		Households with two room		Households with three room				
		M	F		No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members	
						M	F		M	F		M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Kshatriya	59	192	179	104	23	72	56	27	93	96	9	32	30
Brahmin	1	5	3	1	1	5	3	-	-	-	-	-	-

**Table No. 35**

**Presence of luxury and costly goods classified by religion and caste/tribe/community of head of the household**

Religion and caste	Total no of households	No. of households having no luxury and costly goods	Number of households possessing		
			Wrist watch	Table clock	Tape-radio (Maing)/ Transister radio
1	2	3	4	5	6
Kshatriya	59	44	9	—	6
Brahmin	1	—	1	—	—

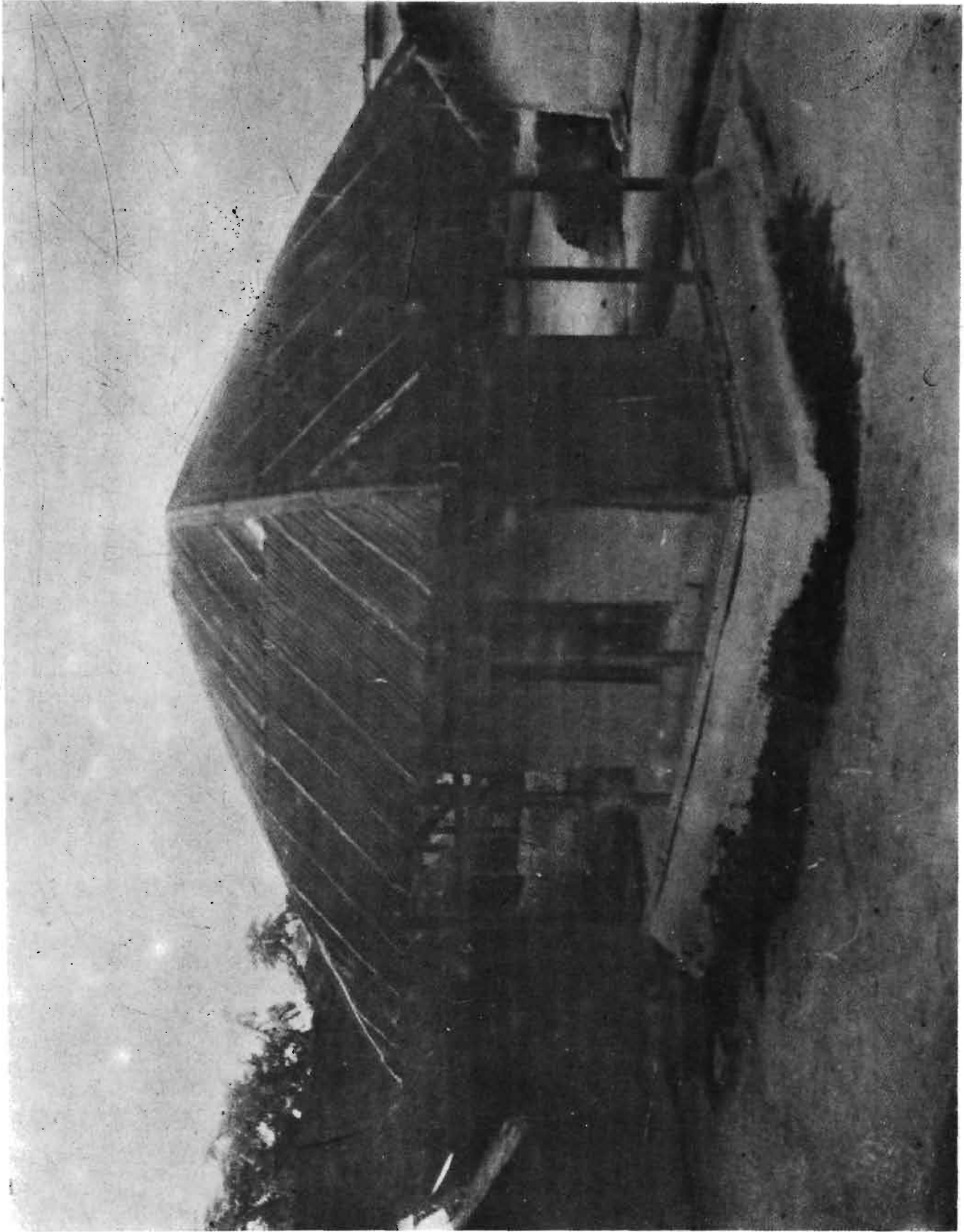


Table No. 36

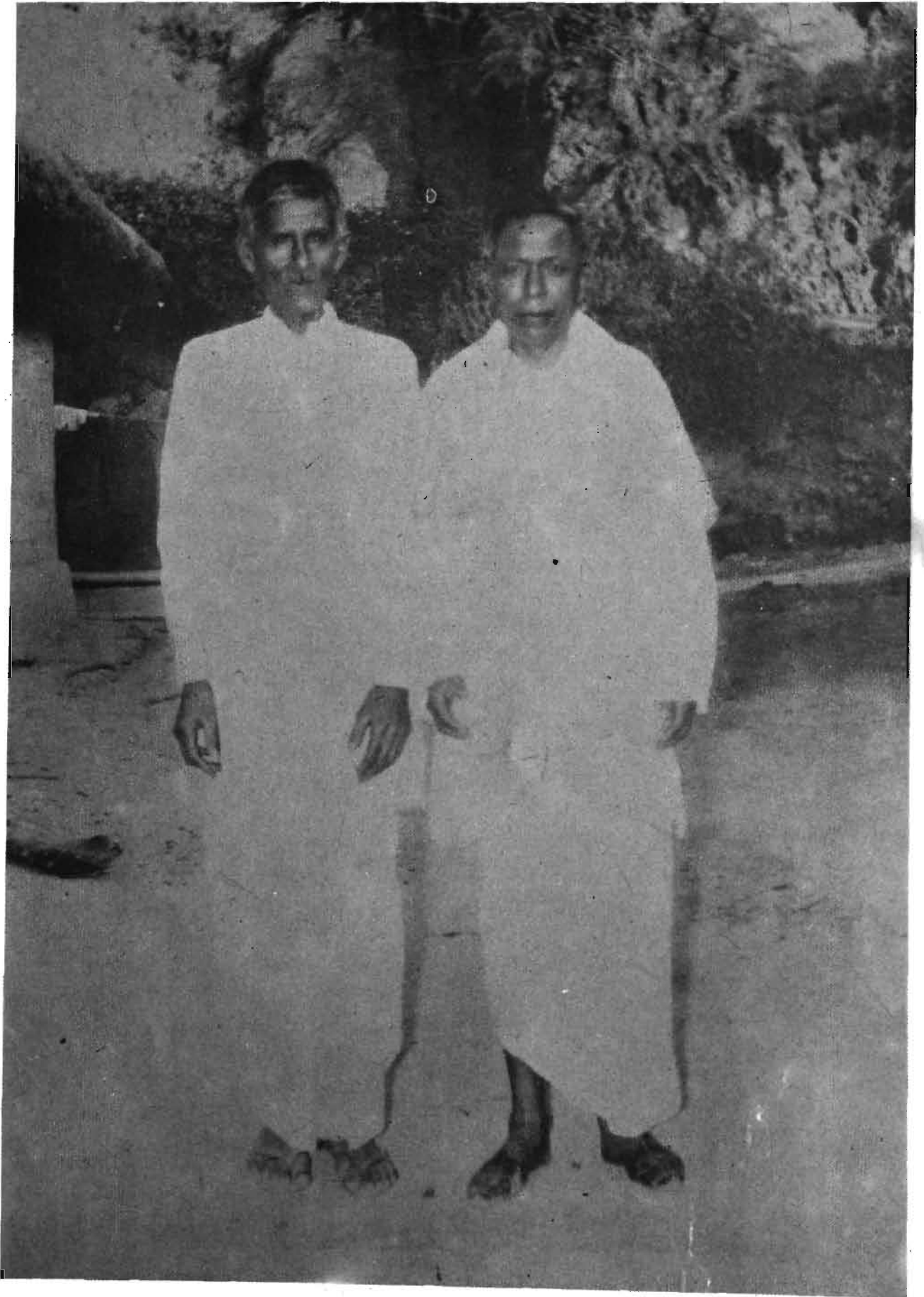
## Presence of Luxury and costly goods classified by occupation of head of household

Occupation head of households	Total No. of households	Number of households having no	Number of household possessing							Remarks
			Wrist watch	Table clock	Radko (Mains/)	Gramophone	Camera	Other (Specify)	other (Specify)	
1	2	3	4	5	6	7	8	9	10	
68 Fishing	28	24	3	-	1	-	-	-	-	
43 Salesman	1	-	1	-	-	-	-	-	-	
40 Shop Keeper	11	7	3	-	1	-	-	-	-	
61 Cultivator	10	8	-	-	2	-	-	-	-	
15 Teacher	1	-	1	-	-	-	-	-	-	
95 Construction work	2	2	-	-	-	-	-	-	-	
20 Village Official	1	-	1	-	-	-	-	-	-	
35 Office work	2	-	1	-	1	-	-	-	-	
Non-workers	4	3	-	-	1	1	-	-	-	





Temple of the Village

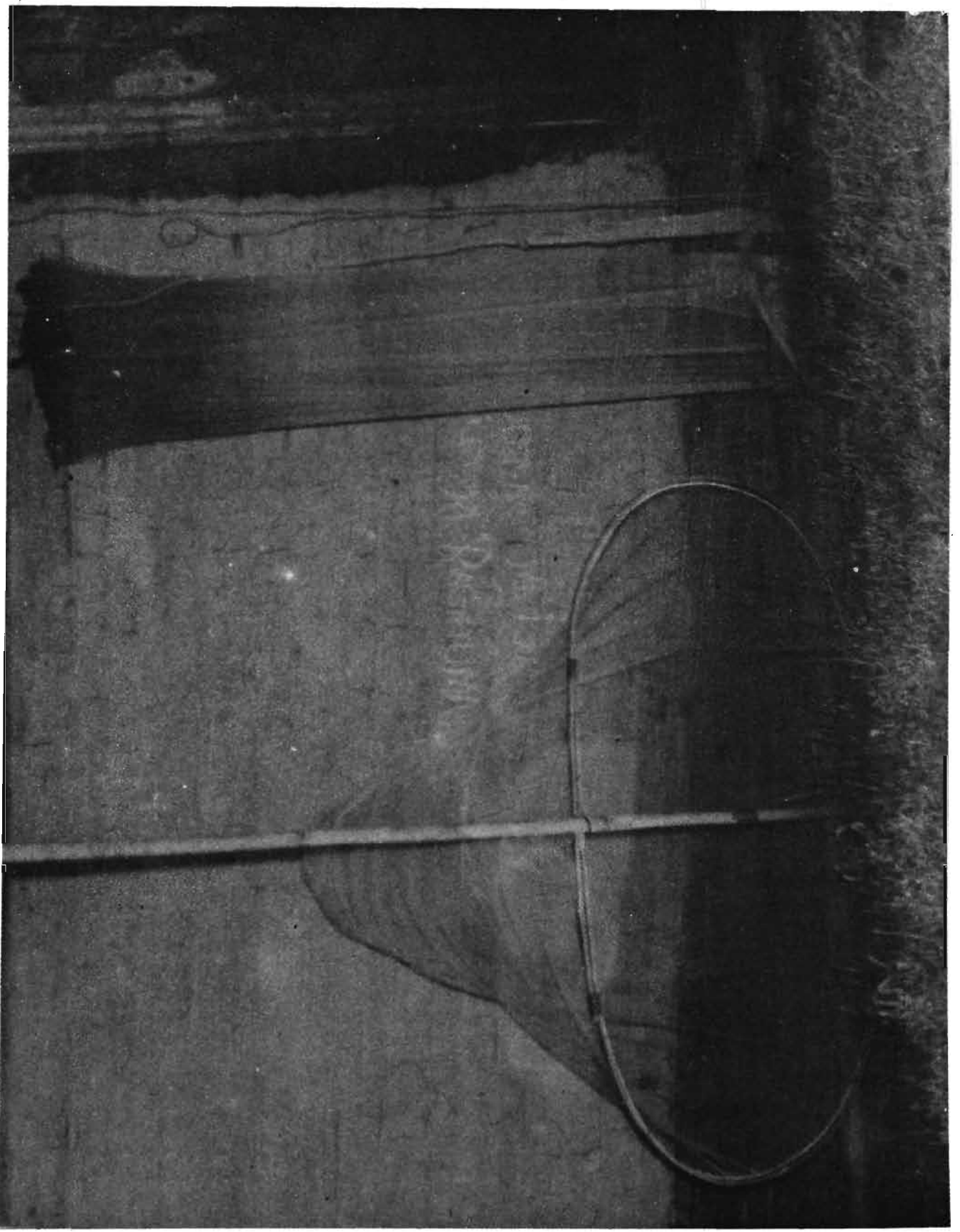


Village elders.

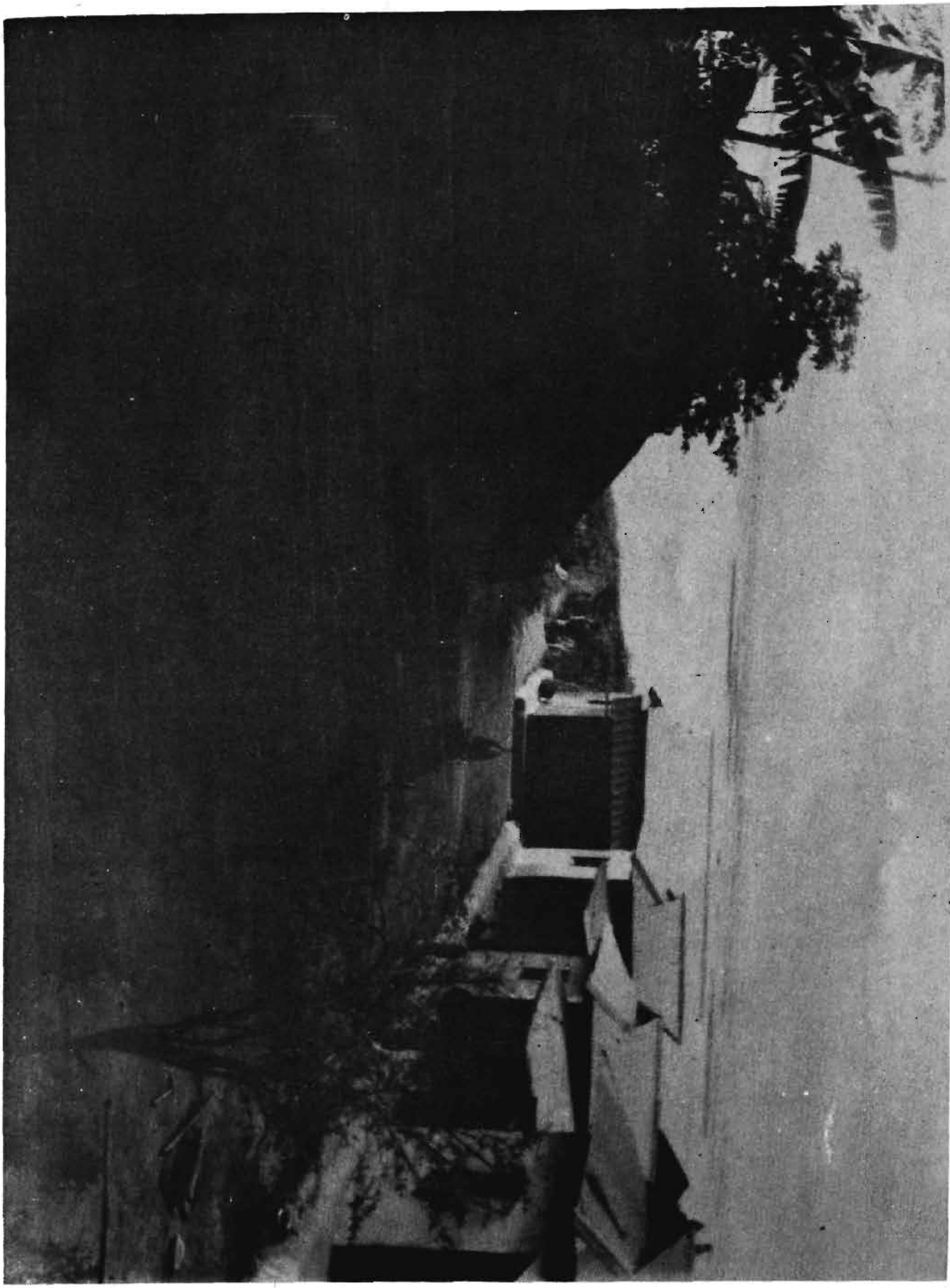


Villagers on their way to market.

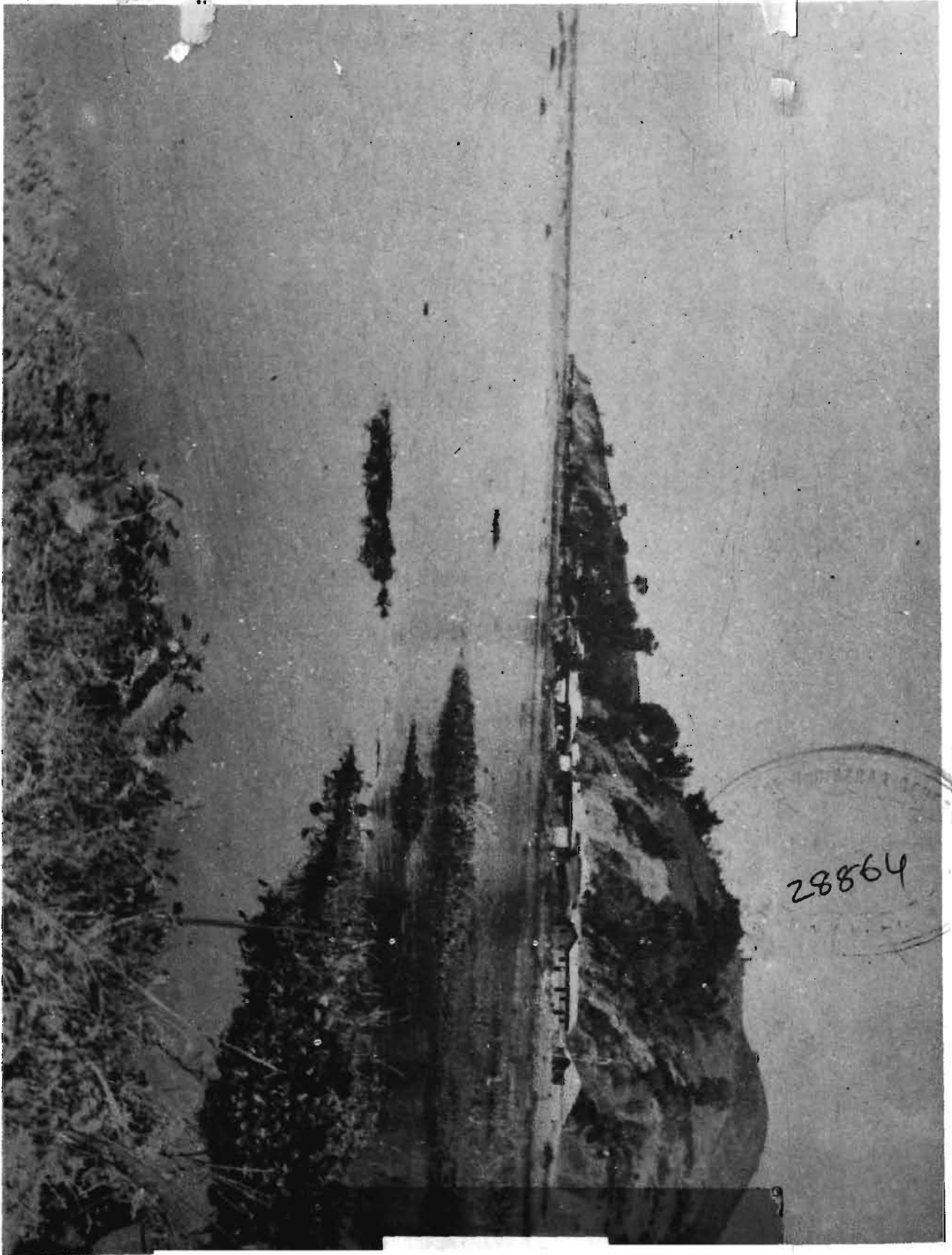
Fishing net 'Longthrai'.







An inside view of the village



The village from a distance

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