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PART I	..	General Report including Subsidiary Tables.	
PART II	..	General Population Tables.	
(With sub-parts)		Economic Tables.	
		Cultural and Migration Tables.	
PART III	..	Household Economic Tables.	
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(This will be a combined Volume for Manipur, Tripura and Nagaland).

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LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

Name of Village	Name of Sub-division
1 Aimol	Churachandpur
2 Bisenmual	—do—
3 Bungmol	—do—
4 Chairen	Thoubal
5 Dumsaomual	Churachandpur
6 Hundung	Ukhrul
7 Ithing*	Bishenpur
8 Keisamthong	Imphal West
9 Khousabung	Churachandpur
10 Konpui	—do—
11 Lamkang Khullen	Tengnoupal
12 Liwachangning	—do—
13 Longa Koireng	Mao and Sadar Hills
14 Minuthong	Imphal West
15 Ningel	Thoubal
16 Pherzawl	Churachandpur
17 Phunan Sambum	Tengnoupal
18 Purum Khullen	—do—
19 Sekmai	Imphal West
20 Tarao Laimanai	Tengnoupal
21 Thangjing Chiru	Mao and Sadar Hills
22 Thingkangphai	Churachandpur
23 Toupokpi	Tengnoupal
24 Tuitengphai	Churachandpur
25 Unapal	Tengnoupal

* The present volume (No. 7 of the series)

FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It would be roughly a day's journey from the above

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

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

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

together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

New Delhi,
July 30, 1964.

Asok Mitra
Registrar General, India.

PREFACE

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

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

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

I am grateful to Shri A. Mitra, I. C. S., Registrar General and *ex-Officio* Census Commissioner of India for his unfailing advice and guidance. I am also grateful to Dr. B. K. Roy Burman, Officer on Special Duty in the Office of the Registrar General for valuable suggestions he made in the preparation of this monograph.

Imphal,
July 30, 1965.

R. K. Birendra Singh

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CHAPTER I

THE VILLAGE

Location:—The village of Ithing is situated on a small hillock island in the Loktak lake and it lies about 47 km. to the south-west of Imphal. The highest altitude of this hillock is about 300 feet above the level of the water or about 2,000 feet above sea level; and its distance from the mainland (Moirang Village) is about 5 km. Ithing comprises an area of 3.37 square miles and it comes under the administrative jurisdiction of the Bishenpur Sub-division. The settlement of the village is confined within the base of the western slope of the hillock.

Origin of the Village:—With regard to the origin of the name of this village, a proto-historical account which we find in the *Cheitharol Kumbaba*, an ancient Manipuri chronicle, is given below:—

In the 3rd century A.D. a giant man-snatching bird known as Kakyel became a terror among the inhabitants of Lokha Haokha. At the report of this calamity, the then Manipuri king Taothingmang and his brother entrapped and killed the bird and severed its wings. One of the wings was used as a weir to preserve the water of the Loktak lake from being drained away. This wing was known as Ithing (I—water; thing—to prevent, preserve).¹ It was this wing which, it is believed, became an islet on which the village is located now and has derived its present name.

Flora:—There is very little to be said about the flora of this village. Apart from kitchen-gardens which are maintained by the households wherever there is space, the flora of the village consists chiefly of *ficus bengalensis* (Khongnang), *mangifera indica* (Heinou), *celtis tetrandra* (Heikreng), *eichhornea crassipes* (Kabokang), *hydrocotyle asiatica* (peruk), and *trapa bispinosa* (Heikak). The local names of the trees and plants are given in brackets. Shrubs grow in the hill sides too. *Trapa* which is available in the Loktak lake forms one of the most important staple diets of this village. Floating masses of aquatic plants like *eichhornea*, *trapa*, etc., are found

here and there around the village in the lake. The growth of some of these masses is so thick that they can bear the weight of a few persons. These masses of plants have matted roots below and they are the breeding grounds of fish. We shall discuss more about these 'masses' in Chapter III.

Fauna:—Among the domestic animals, cows and buffaloes are found to be commonly reared. There are 52 households owning these animals. Dogs and cats form secondary domestic animals. The total number of buffaloes is 123 while that of cows and bullocks is 16. Wild fowls, crows, owls, kites and partridges are commonly seen. Other animals are rates, mice and snakes. Snakes which are not abundant are not a menace in this small island. Usual varieties of snakes are *kharou* (*naja naja*), *Lilabop* (tytlops) and *Lilha* (natrix).

Climate:—The village enjoys a mild and breezy climate for the greater part of the year. During the winter, mornings and evenings are chilly, while at daytime, the sunshine is comfortable. Ground frosts are very common during the months of December and January. The climate in the summer season is not extreme. Though days are hot, nights are always pleasant. There is sufficient amount of rainfall which starts from about May or June and lasts till September or so. However, no data are available regarding temperature and rainfall of this village.

Communication:—During the years, the villagers suffered a great deal due to the absence of good communication for both intra-village and inter-village purposes. Within the village there is no well marked road connecting the houses. The narrow spaces available between the houses are used as the thoroughfare by the villagers. The Government of Manipur has recently completed, by engaging paid labourers, the construction of a jeepable road which connects the village with Moirang. When the village had been surveyed in 1961, the construction work of the road had just begun and the chief

¹ Loc. Cit., P. 2.

means of transport of the villagers then was boat. Boats are still popular and indispensable in the daily activities of the villagers. The boats are of the simplest type without sail or motor being attached. Oars are used for rowing the boats. There is no ferry service either for students or for others. Practically every household possess a boat at least, and boats are found everywhere along the beach of the island. During our last survey in June, 1965 the road mentioned above was found completed.

Sanitation:—There is no proper sanitation and drainage system. The garbage and rubbish are thrown anywhere outside the house and during the

monsoon the rain-water washes them down the lake. No proper latrines are maintained by the households. People respond to the call of nature at any secluded place, or in the water by going on a boat.

Crematorium:—There is no cremation ground within the village. The cremation ground of the village is located on the eastern side of an uninhabited nearby hillock called Sendra which is about 200 yards to the south of Ithing. This cremation ground is meant for all the inhabitants of this village.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

We do not have any record with regard to either the circumstances of settlement in this island or the person or persons who took the initiative in the settlement. The inhabitants of this village are all Meiteis (*i.e.* Manipuri Hindus) and they speak Manipuri. At the time of our survey in 1961, 61 households had been recorded and the population of these households is 412 persons (208 males and 204 females). All the inhabitants of this village migrated

from the nearby villages. As regards duration of migration, it has been found that out of 61 households, 59 households or 96·7 per cent have been settling for about four or five generations. Of the remaining two households, one settled about one generation ago, and the other not before three generations. The following table illustrates the settlement history of households.

TABLE No. 1

Total No. of households	Number of Households Settled				
	Before 5 generations	Between 4 to 5 generations	Between 2 to 4 generations	One generation ago	Present generation
1	2	3	4	5	6
61	Nil	59	1	1	Nil

The households, on further classification, come under the following types as shown in Table No. 2.

TABLE NO. 2

Total No. of households	Types of Households			
	Simple	Intermediate	Joint	
1	2	3	4	
61	44	2	15	

44 Households or 72·1 per cent are of the nuclear type, each consisting of husband, wife, and their unmarried children. 15 households which constitute about one-fourth of the total come under the joint type. Only two households are of the extend-

ed or the intermediate type.

The predominance of the Simple type of households over the other types has a close connection with the size of the households too. Details are shown in the table given below:—

TABLE No. 3

Total No. of Households	Size and Composition of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members		
	HH	M	F	HH	M	F	HH	M	F	HH	M	F	HH	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
61	7	8	9	24	61	64	23	98	84	7	41	47

It will be found that households having 4 to 9 members form the majority. However, the average size of the households is 6.25 persons. One of the most striking features in the population structure of

this village is the large number of children under 14 years of age. There are 200 such children and they comprise almost half of the total population.

TABLE No. 4

	Distribution of Population by Age and Sex													
	Total (All ages)	0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—39	40—44	45—49	50—54	55—59	60 and above
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Males	208	28	40	36	15	19	17	16	8	9	3	9	4	4
Females	204	40	40	16	22	17	16	15	5	11	7	6	1	8
Total	412	68	80	52	37	36	33	31	13	20	10	15	5	12

From the above it would be seen that 200 persons in age-group 0—14 form 48.5 per cent of the entire population. In this age-group there are 104 males and 96 females. As regards rise and fall of male and female population under different age-groups, after 14 years of age, no male population in any age-group reaches twenty and after 34 years of age ten. As for the females, after 19 years of age, female population in any age-group is below twenty and it is below ten after the age group 40—44 years. The persons in the age-group 60 and above form 2.9 per cent of the total population.

Another fact that attracts notice is that for a number of years the village was devoid of any Brahmin household. Quite naturally, Brahmin were invited from the nearby villages whenever their

services became necessary in connection with the performance of any ceremony or religious observance. To-day, in this village, there exists only one Brahmin household which has settled there at the request of the villagers. However, this Brahmin household has not been included in the household survey and as such no more details can be given about this household.

Thus excepting the Brahmin household, all the inhabitants of this village belong to the Kshatriya caste.

Coming to the 61 households included in our survey, their distribution according to their family names and *gotras* (and *salais*) is shown in the following table:—

TABLE NO. 5

Households names	No. of Households	Gotras*	Salais which correspond to Gotras	Caste
Moirangthem	24	Atreya	Moirang	Kshatriya
Khwaitrakpam	18	Shandilla	Ningthouja	—do—
Pukhrabam	16	Moudgalya	Khumal	—do—
Khundrakpam	1	Shandilla	Ningthouja	—do—
Laisram	1	Moudgalya	Khumal	—do—
Tongbram	1	Basistha	Chenglei	—do—

In order to familiarise the readers with the social structure of the Meiteis in general, a brief account of the same is given here. The Meiteis are divided into seven groups locally known as *Salai*, its corresponding Hindu appellation being *Gotra*. These seven

*Salais*** are known as Ningthouje, Angom, Khumal, Luwang, Moirang, Chenglei and Khaba Nganba. The Gotra names for these seven *Salais* are respectively Shandilla, Gautama, Moudgalya, Kashyap, Atreya, (some under Angiras), Basistha and Neimish. (some

* In rural Manipur, the Meiteis seldom pronounce foreign words correctly. While speaking of gotra names, the people of this Village are found to say Trayol when they mean Atreya, and Madhukila or Madhukula instead of Maudgalya.

** Colonel McCulloch, in his book *Account of the Valley of Manipore*, published in 1859, mentions Looang (Luwang), Moirang, Koomal (Khumal) and Meithei (Meitel) as the four principal divisions of the Manipuris and fails to cite the other divisions. Though there is sufficient reason to believe that Meithei may also be used either for Ningthouja, the ruling class, or as a generic name for all his omission of Angom, Chenglei and Khaba Nganba renders his account inaccurate.

under Bharadwaj). The inclusion of a household in a *Salai* is traditionally determined by the household name. The identification of the *Salai* names with the Brahmanistic Gotra names has taken place as a result of mass proselytisation of the Meiteis into Vaishnavism. Though we know from the annals of the Meiteis that the spread of Vaishnavism, specially Rama cult, started for the first time from the beginning of the 18th century by one Bengali named Santidas, the cult did not last long. The complete conversion of the Meiteis into Krishnaism and the subsequent adoption of the cult of Radha and Krishna as the supreme deities took place from about the second quarter of the 18th century under the aegis of a few ascetics from Bengal.¹ Thus, the people of Ithing who form a section of the Meiteis, are Vaishnava Hindus and worshippers of Lord Krishna. In their temple, of which there is only one, the idols of Lord Jagannath, Radha and Lord Chaitanya are enshrined and a Brahmin is in the service and maintenance of the temple. As a customary practice of not only the Manipuri inhabitants of this village but of the Manipuris as a whole, it is only the Brahmins who have to attend upon the temple deities. However, on other occasions, we find the people of this village worshipping other non-Hindu deities. Among these deities, Sanamahi and Leimaren are the most important ones. They are the domestic deities of the entire Manipuri community and their abodes are consecrated, irrespective of castes, in all Manipuri houses. The worshipping and invocation of Umanglais or forest-deities and offering them with a feast of dance once a year is an important obligation of all the Manipuri villages and the village of Ithing is no exception. The villagers of Ithing are found to have participated in such festivals held from time to time in honour of the Umanglai. Within the village there is a small shrine having C. I. sheet roofs and it had been dedicated to Thangjing-gi-mayamba, the Umanglai of the village. They used to celebrate a festival every year in the name of this deity. This year 1965 the festival was held during the month of May.

House:—The residential pattern of the village is not laid out in any systematic manner. The houses are not scattered around, covering the entire island, but they are found to occupy in a cluster the western portion of the island. There is no clustering of the houses on the basis of *Salais*.

The village is not self-sufficient so far as the supply of materials for the construction of a house is concerned. The village is devoid of sufficient materials that can be utilized in the construction of the houses. For this reason, the villagers have to procure the required materials from a nearby village, specially from Moirang where sufficient quantities of woods, bamboos, etc. are available.

The structural style of the houses throughout the village remains practically the same. The villagers have not shown any remarkable change in the construction of their houses from the age-old traditional Manipuri style. However, a few well-to-do households are found to build bigger and stronger houses using timber instead of bamboo though in shape and style the houses of both the poor and the rich are alike.

Coming to the materials used for the construction of the houses, almost all the houses, excepting a few which belong to the rich, have bamboo pillars. Before coming to a general description of the house, it will be pertinent to write a few lines on location of the house. In all the households, the residential houses are constructed in such a way that some open space is left in front of the house. In this open space a courtyard is maintained and in its middle a *tulsi* (basil plant) is planted on a raised earthen site. Those having cattle construct cattle-sheds using the same materials required for constructing a house, in a suitable place within the household area. Whatever space left thereafter is used mainly for cultivating vegetables.

As a general rule among the Meiteis all residential houses must face the east or the north or the south according to convenience but seldom the west which is considered inauspicious. In Ithing, most of the houses face the south.

All houses are constructed on earthen plinth of about one foot in height at the minimum. The shape remains always rectangular while the frontal part of the house may be either on the breadth-side or the length-side of the house.

The construction of any residential house must start, with the erection of *jatra*, the main pillar, on an auspicious day and within the stipulated hour as given by an astrologer. The erection of the main pillar takes place within the auspicious hour just after the Brahmin who has been engaged for the

1. Cheitharol Kumbaba, P. 109 *et seq.*

purpose has completed a puja. The service of the Brahmin is not, however, absolutely necessary. After the erection of the main pillar the construction of the house may continue on and from any day.

Long bamboo-splits in pairs which are horizontally tied along the pillars at regular spaces, from the skeleton of the wall. Handfulls of *singut* (*saccharum spontaneum*) 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, clay, cow-dung and straw cut into small pieces.

The skeleton of the roof consists of bamboos and bamboo-splits. Roofing is done with "ee" (a kind of long grass) which is thickly and evenly spread starting from the eaves in order to prevent any leakage during the rainy season.

About one-fifth or one-fourth of the plinth area is occupied by the verandah which is called *mangol* in Manipuri. This is used for sitting by the members of the household 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, windows are very rare. One or two houses are found to have a window on the front wall only. Sometimes a back door is put on the back wall or on a side wall near the rear of the house. This door is frequently used by the kitchen-busy house-wives while throwing garbage and dirty water outside. All the doors and windows are made of wood and these are mostly single-panelled. Doors and windows having double panels are rare.

A very common characteristic of all the houses of this village is the absence of any partition inside the house. The interior of the house is almost a big room wherein cooking-hearth, abodes of the domestic deities, beds, etc., are found. In the middle of this "big room" we find fire being always preserved with paddy, husks and firewood. An iron tripod about eight inches high is also placed over this fire for boiling water or any like purpose. As this place which is called "fungga" is not considered clean, daily meal cannot be cooked there unless the place is cleaned with water beforehand. The hearth or the kitchen 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 silk, woollen, or washed cotton clothes. The domestic deities known as Sanamahis

and Leimaren are enshrined within small mat-enclosures in a corner of the house near the back-wall. These deities are worshipped from time to time during the year, but the special day for worshipping them on a pervasive scale falls on the last day of the Manipuri years which occurs sometime in the middle of April. As there is no sleeping room as such, beds are placed in any space available inside the house, care, however, being always taken that beds for those under kinship relationship of distance or avoidance (e.g., a woman and her father-in-law), are kept at some distance from one another. All the houses are single-storeyed.

It will not be possible to give the measurement of the houses because their sizes vary. The description of the typical house given in the previous para refers to the shape and appearance of the house rather than the sizes of the various parts. In order to enable the reader to have a general idea, we pick up the case of any inhabitant, say, of one Shri Thambal-jao. The size of his house is approximately 15' × 20' and out of this the verandah occupies 15' × 6'. The house has four sloping roofs, two doors—one front, one rear and a window on the front wall. There is no window on any other wall.

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

English names	Equivalent local names
Foundation of house ..	Yumpham
Pillar ..	Yumbi
Wall ..	Phaklāng
Front door ..	Mamāng Thong
Back door ..	Maning Thong
Window ..	Mihut Thong
Roof ..	Yumthak
Eaves ..	Sāijin
Kitchen ..	Chakkhum
Bed (room) ..	Tumpham (kā)

Household articles:—The people of this village are comparatively poor regarding the items of furniture and other articles they possess. The household articles which are commonly found in all the households are wooden cots, grass-mats, bamboo and cane baskets for keeping clothes, mirror, and kerosene lamp. A wrist-watch, a torch, or a chair is considered a luxury.

Dress:—Modern dress has not fully captured the fancy of the villagers. Excepting children who are found in shorts and students who wear long pants, the majority of the menfolk stick to cotton dhotis

and shirts purchased from the market at Moirang. They also come to Imphal for shopping where large varieties are available. Womenfolk still stick to the age-old traditional costume. However, some touch of urbanity can be seen in the costume of girls when they attend some social functions like marriage. Cotton clothes are commonly used by both the sexes for daily wear, while warm clothes particularly woollen ones are something which the majority of the villagers cannot afford to possess. During the cold season blankets made of coarse hand-spun cotton threads, are widely used and most of them are woven at home by the womenfolk. We may here broadly classify the dress of the villagers into two categories. In one category are included better and finer clothes which are meant for religious and other ceremonial occasions; while under the other category come cheaper and common clothes meant for daily use.

As regards the dress of the menfolk, there is less variety. White cotton dhotis, white full or half sleeved cotton shirts with or without collars and white cotton 'chaddar' are the clothes used by men in all social and religious functions. Old men may use a white turban also. Though vests are also found to be commonly used, the use of under wears is still a rarity. Old folks do not use them at all. For daily purposes, the men do not wear dhoti. They use, instead, a piece of cloth called *khudei* (loincloth). Since the mode of wearing the dhoti is the same as that found among the average Bengalis, no exhaustive account on the mode of wearing it is necessary. But it may be added that the people of this village do not consider the dangling of the folded pleats in front as indecent. For the sake of style and fashion youths generally allow the pleats to dangle while walking, but elderly persons are found to tuck in the end of the folded pleats at one side of the waist or at the rear-middle by bringing the cloth between the thighs. *Khudei* is also worn in dhoti style. It is an indigenous product made of hand-spun yarn or, sometimes, mill-made yarn. It comes in different colours, white and saffron being most common, and the design is either 'plain' or 'check'. It is of lesser width and it covers upto the knees of the wearer. Vests and old shirts are often worn by the village folks.

Women's costume has a little more variety. In all ceremonial functions, what is most commonly used is the striped skirt called *Fanek Mapannaiba*. *Fanek* is the generic name for all the types of the Manipuri female skirt while any suffixes, e.g. *mapannaiba*, refer to the design, colour, etc., of the cloth,

Mapannaiba here refers to those *faneks* which borders being embroidered in the traditional patterns. The stripes run lengthwise of the cloth and the colours commonly used for the stripes are black red, white, blue and violet. Generally two or three colours are used in combination in a striped skirt.

Other skirts come in plain colours—the popular colours being red, blue, yellow, and green. White is not a preferred colour of the womenfolk in general, and only old women are found to wear all-white *fanek*. All the *faneks* are made of cotton or hand-spun silk yarn. Another significant point to be noted is that every *fanek* consists of two pieces of clothes of equal lengths and design, stitched together lengthwise. The size of a *fanek* for an adult woman is about 6' × 3 $\frac{3}{4}$ '. The mode of wearing, which is commonly observed in this village by married and elderly women, is by bringing the cloth between the armpits and over the breasts. It is fixed by tightly tucking in one end of the cloth over the left breast near the armpit. Young women, specially, unmarried ones, wear the *fanek* around the waist. There are a few observances which a woman has to make. First, the *fanek* should not be worn too short as to expose the calves or the knees, nor too long to cover the feet. It is desirable that the lower border should come right upto the ankles. Second, the inner portion of the cloth at the lower end should always be kept hidden.

The use of blouse is practically a post-war phenomenon, and more or less womenfolk of the younger generation, particularly the unmarried ones, are found to wear it. Old women of this village are never seen wearing a blouse, though, during the cold season, they sometimes wear vests. The *fanek* is seldom used singly. A 'chaddar' is often used as an upper garment. Though at home women may remain without a 'chaddar', they always use one when they go out. The cloth is about 6 $\frac{1}{2}$ ' × 4' in size and it is wide enough to cover more than half of the body. It is made of cotton and it comes in different colours and designs. However, the use of certain mill-made clothes, specially nylon products, is finding favour with the younger generation.

Coiffure:—There is no special style of the menfolk. They trim the hair as ordinary people do. Since the village is devoid of any saloon, the dressing of the hair is done by any person who is adept in the art of haircutting.

Womenfolk, on the other hand, do not cut their hair. It is the practice among them to let the hair

grow as thick and long as possible. Women divide the hair in the middle or comb it straight back from the forehead down to the tip. After that, the hair is bound at the back of the head to form a chignon. As for married women, to let the hair loose is considered indecent though it is not so considered for the unmarried. There is a hair style, which is gradually coming into disuse probably as a result of urban influence and which is restricted to grown-up girls only. This style is known as *leisaba*. In this style the hair is parted in the middle of the head and the front half is combed down over the face. It is then cut in a semi-circular way over the forehead exposing half of it. The hair falling on each side of the ear-lobes is cut horizontally just below the ear-lobes for about two to three inches. The rest of the hair at the back is allowed to grow. Use of false hair by short-haired women is very common in this village.

Ornaments:—The women of this village, like any other Manipuri women, are very much fond of gold ornaments. Silver ornaments never come to their choice for personal use. There are ornaments for various parts of the body, arms, fingers, neck and ears. There is no design which exclusively belongs to the villagers. They choose those designs which are commonly used by the neighbouring villagers, or select any design they like from the illustrated brochure which is available with any goldsmith. Nowadays, the villagers are found to have taken a fancy for those imported “imitations” and plastic ornaments sold in Moirang and Imphal as they are very much cheaper.

The local names of the ornaments along with their English equivalents are given below:—

Manipuri names	English equivalents
Kludop	Ring. Rings are worn on the little, ring, and middle fingers of left hand. Index finger and thumb are generally avoided.
Khuji	Bangle. It is worn on both hands.
Lik	Necklace. The length in general is such that it must come just above the breast of the wearer.
Sana, haibar or nayanbi.	Ear-rings,

It may not be supposed that all the households possess all the items of ornaments mentioned above. Most of the households do not have gold ornaments.

Diet:—Though the preparation of food is more or less limited in its variety, Manipuri women in general are well adept in the culinary art. The women of this village are not an exception. Vegetarianism is not strictly followed by the people of this village. The only non-vegetable item is fish of which there is an abundant supply from the Loktak lake. Fish, however, is not included in the preparations made in connection with some religious ceremonies, e.g., a *Sradha* ceremony.

The staple diet of the people consists of rice and not wheat. Among the vegetables the most commonly available are mustard, cabbage and cauliflower, arum, pumpkin, gourd, green peas and potatoes. The people also eat the soft tendrils of the pumpkin, peas and potato plants. There are varieties of pulse relished by these villagers. There is another plant whose nut forms an important substitute for rice. It is *Trapa* or *Heikak* as it is called in Manipuri. It is small and triangular in shape having four short thorns. The nut has a hard black kernel which is to be cut with a knife in order to take out the nut. The palnt itself also form an important diet. The villagers take their meal twice daily one at about noon and the other at night. The Villagers use mustard oil and not ghee, as a cooking medium. Tap water is out of the question in this village. The absence of pond within the village compels the villagers to take water from the lake. Milk and tea come into the favourite recipes of some of the villagers. Only a few urban-influenced people are found to take tea. The majority of the people on the other hand take sugar-cane juice. Smoking of tobacco is very common in this village. Men and women, irrespective of their age indulge in smoking when they are at home. Since the villagers cannot afford cigarettes they are very often found smoking bidis or using a hooka.

Cooking is the household responsibility of the womenfolk. Young girls when they are strong enough say, when they are about 9 or 10 years old, become a great help to their mothers in all domestic chores. They become capable of shouldering much of the household responsibilities, e.g., cooking, looking after the young babies, cleaning the floor and the utensils, washing the clothes, etc.

Utensils:—With regard to utensils, the majority of the people are found to be using earthen pots for cooking and these are obtained from the nearby market at Moirang. Other alternatives which a little well-to-do households can afford are utensils made of brass or aluminium. Dishes and cups meant for

keeping the cooked food are made of brass or bell-metal.

Birth:—The stoppage of the menses is generally considered the symptom of pregnancy. Pregnancy is confirmed after about two months when the woman feels nausea leading to vomiting and develops a craving for sour edibles. Until the stage of pregnancy has advanced, the woman is free to do any domestic works. But after about the seventh or the eighth month of pregnancy she is asked to do only the light domestic works like cooking the food and washing the clothes. Though no prenatal ceremony is performed, there are a few restrictions which are to be observed by the expectant mother. She is prevented from eating any bitter food for fear of miscarriage. She and her husband too should not eat twin bananas in order to prevent birth of twins. The couple should not kill snakes or beat domestic animals like dogs and cats and it is believed that cruelty to animals may bring harm to the child.

When the gestation period becomes complete, the mother-in-law of the expectant mother takes due care in order to avoid any difficulties. She sends for the village *dai* locally known as *maibi* at the first sign of pain and when the *maibi* arrives arrangements are made for the delivery. There is no special training for such a *maibi*. Through experience she becomes an expert in child-delivery. The *maibi* in this village is a Kshatriya by caste and her primary occupation is fishing and usual domestic work. It is to be noted here that the delivery is expected to take place at the house of the child's father and not at its mother's as the latter is considered uncanny for the child. In many cases, the *maibi* is assisted by one or two women of the household. As soon as the child is born, the umbilical cord is cut by the *maibi* with the sharp stem of *wakthou* bamboo. Just after the cutting of the navel cord, the baby is washed in lukewarm water by the *maibi* and it is placed beside its mother. The after-birth is placed on a small piece of broken earthen pot and covered with a similar piece of broken 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 four or five rupees for her service. There is no separate house for delivery. A corner of the house, generally the bedroom 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. The duration of service by the *maibi* is about one or two hours depending upon the time taken by the labouring woman till the child is born.

At the birth of the baby, the family remains "polluted" for eleven days. During this period of pollution no other ceremonies like marriage, *sraddha*, etc., can be performed. On the twelfth day the purificatory rite is performed by a Brahmin in the morning. On this day, the earthen cooking pots are broken and metal utensils are cleaned. The floor of the house is also washed with a mixture of water and cowdung. When the cleaning of the house is over the Brahmin sprinkles the sacred water (water in which tulsi leaves are put) over the mother and the baby and all over inside the house. This completes the rite and the household becomes "clean" then.

On the sixth day after the birth of the baby, a Brahmin performs Swasthi puja in honour of the Goddess Swasthi Devi. Friends and relatives are invited. While the Brahmin is performing the puja the baby is placed beside the Brahmin on a clean and soft cloth for about a quarter of an hour, and during this period, every invitee puts some amount of money as "*dana*" or gift beside the baby. While the puja is going on, a male member from the baby's maternal family, preferably the younger brother of the baby's mother, performs a simple act by holding a miniature bow and five arrows. He shoots the arrows one for each direction: north-east, north-west, south-east and south-west. As for the remaining fifth arrow, he simply aims at first to the sky and then towards the ground. After that he takes back the bow and the arrow inside the house. It is believed that the arrows shot out are meant for warding off the evil spirits of those directions. When the puja is over, the guests are served with sweets or any other eatables.

For about a month, the mother's diet is limited to rice, baked fish and salt only. In all cases, young baby is fed on its mother's breast. There is no specified period during which a child is to be weaned. Generally when a child is about one year old, it is encouraged to take rice and the usual household foods. The inhabitants of this village are ignorant of the use of modern contraceptives.

Sacred thread ceremony is performed for every male in the village. No such ceremony is performed for the females. Generally this ceremony is performed when a boy attains the age of about 20 years. For this ceremony any Brahmin either of this village or any other village known to the family of the boy to be initiated may be the guru or preceptor. The boy goes with his parents to the house of the Brahmin

guru. The *guru* utters "*Gaytri mantra*" and "*Hari-nam*" close to the right ear of the boy and puts the sacred thread, locally called "*lugun*" around the boy's neck. The boy prostrates in obeisance before the *guru* and offers a towel and 3 or 4 rupees as "*dakshina*" Here the ceremony ends.

Marriage:—The selection of mates is more or less limited within the village of Ithing. The geographical isolation of the village may be one of the reasons for this practice. However, at the time of the survey, it has been found that five persons married women from outside their village. Before coming to the details of marriage, it would be pertinent enough to know a few customary practices which are to be observed by the households before having any matrimonial alliance.

Gotra Exogamy:—The villagers are endogamous within their community, *i.e.* the Manipuri community, and exogamous within the *gotra* to which they belong. Violation of *gotra*-exogamy is an anathema which the people contemptuously remark as 'yek' meaning 'enmity'. What the households have to make sure then, is that the boy and the girl must belong to different *gotras* and must not be related at all with one another as far as possible. There is no case of inter-caste marriage in this village. It may also be noted that in the Meitei society though inter-caste marriage is not a prohibited custom, it is not a desirable one. There is no restriction against marrying in sister's husband's clan (*gotra*).

Forms of marriage:—The modes of acquiring wives come under two categories : engagements and elopement. Engagement is an affair of the households and under this system the parents of the boy and one or two of their 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. If the astrologer recommends the marriage, the households concerned make preparations for the marriage ceremony. It is worth noting that the consent of the parties, especially of the girl is always taken by her parents. Marrying of a daughter against her will is a rarity in this village.

Heithaba:—A marriage engagement after being settled and finalised, is followed, prior to the performance of the marriage ceremony, by a function

known as Heithaba, in which a party of women from the boy's side, led by the boy's mother, goes to the girl's house taking with them quantities of sweets, betels and fruits. The party is welcomed by the girl's household and their guests invited for the occasion and there, the articles brought by the boy party are distributed among those present. The purpose of Heithaba is to confirm the engagement.

Marriage ceremony:—On the auspicious day prescribed by the astrologer, the wedding ceremony is performed at the house of the bride in the evening. Instead of performing a *homa* by the Brahmins, singing of *sankirtana* by a group of professional male singers is the customary practice. They are invited from any nearby village according to the choice of the family concerned. On this day, the groom is dressed in white dhoti, white collarless full-sleeved shirt, a white turban and a white cotton shawl wrapped around the body. He wears a pair of *chappals* also. The groom's party leaves for the bride's house within the auspicious hour given by the astrologer. When the groom's party arrives, the groom is welcomed by the bride's mother. By embracing the groom slightly, the bride's mother ushers the groom upto the place reserved for him and his party. The bride, on the other hand, is also dressed in the bridal costume known as *potloi*. This costume consists of a very colour ful hoop-skirt, a deep-green velvet blouse, a circular head-dress known as *Kajenglei* and a very thin cotton shawl. The bride is also decked heavily with ornaments.

The marriage ceremony is held in the courtyard of the bride's house¹. There, while the male performers are singing the *sankirtana*, the father of the bride performs a puja in the middle of the courtyard. He is assisted by a Brahmin priest. At the instance of the priest, the groom, accompanied by an elderly male assistant, enters. The courtyard and sits, facing the east, on a low wooden seat which is covered with a clean cloth. The bride's father 'deifies' the groom. Meanwhile, the bride who has been already dressed up and waiting, is asked to enter the courtyard. She is ushered in by an elderly woman who leads the bride by holding her hand. The bride is seated on a separate seat to the left of the groom. The groom and the bride are asked to stretch out their hand together and open the palms so that the bride's palms rest on the groom's palms. A *punnapatra* (an earthen dish containing a coconut, betels, bunch of banana

1. It may, however, be noted that space is very much limited in this village and every household does not have courtyard big enough to accommodate all persons attending the ceremony. Under such a circumstance, the ceremony is held in the *Mandap* of the Brahmin family.

and sweets) is held in the palms while the bride's father, assisted by the priest, performs *kanyadana*—the offering of the virgin daughter. After this the *puṅnapatṛa* is taken down and the bride is asked to circumambulate the groom for seven times in clockwise manner. On completing each round, the bride throws handfuls of flowers over the groom. At the completion of the seventh round, she is given a pair of garlands of *kunda* flowers (or white *kaboklei* flower) which she puts around the groom's neck. She then sits beside the groom. The groom removes one of the garlands and puts it around the bride's neck. After this, the two ends of the 'couple's clothes are tied and they, assisted by their respective attendants, enter the bride's home—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 for home. The bride, accompanied by her relatives, friends and other invitees arrives at her husband's home a little later.

We now come to the other form of marriage, i.e., the one through elopment. When a girl elopes with a boy, *Heithaba* is not performed. On the night of the elopment, it is necessary to inform the parents of the girl. It is the duty of the girl's parents to hear the consent of the girl in the presence of village elders including the parents of the boy.

In the case of an elopment, no marriage ceremony is considered to be compulsory. It is at the option of the families concerned to perform a marriage ceremony. But in actual practice a marriage ceremony is seldom performed following an elopment in this village. What we find here is that a simple formal ceremony known as 'Loukhatpa' is performed on any day after the elopment at the house of the girl. In this function, both the families invite their own guests and a party consisting of boy's parents, the young couple and their invitees go to the girl's house, carrying sweets, betels, etc., for distribution among all present. The young couple are asked to pay obiesance to the parents of the girl. The girl's father talks to the boy's father expressing his consent to the union of the boy and the girl as husband and wife. Gifts may be given by the parents of the girl according to their means and these may include clothes, wooden box for keeping clothes, utensils, etc.

Frequency of marriage:—No figures are available with regard to the frequency of either marriage by engagement or marriage by elopment. From one of our informants, Shri Thambaljao, we learn

that most of the marriages in this village are brought about by elopment in the manner described above and the chief factor, he explained, is economy.

Other features:—The practice of giving dowry or bride-price is not found in this village. The parents of the girls, however, give presents within their means while marrying off their daughters. Though monogamy is the usual practice, the villagers also report that polygyny is also allowed by their custom. However, from our survey, no case of polygyny came to our notice. Further, though the custom of sororate is not a prohibited one, we have not come across any person marrying wife's sister while the wife is alive and living with him. However, some are found marrying the sisters of their deceased wives. The people of this village do not practise child marriage. As regards the age at marriage no case of boys marrying before they attain twenty years of age can be found. As for the girls only two cases are found marrying at the age of fourteen years. There is no case of girls marrying before attaining the age of fourteen years. Divorce and widow remarriage are allowed.

Funeral:—The villagers of Ithing, like any other Meiteis, inhume and cremate their dead bodies. The practice of inhumation is entirely restricted to children of both the sexes dying before they attain the age of three years. Cremation is performed for all persons dying after that age.

Cremation:—No death should take place inside the dwelling house. The dying person, when the last hour is approaching is, carried outside the houses and placed inside a small straw-hut erected temporarily for the occasion at the right side of the courtyard. The dying person is laid, head towards the north, on a plantain leaf while a log of the plant is used as pillow. He (or She) is made to hold with both hands a *ulasi* plant kept near the head. When death takes place the household becomes 'polluted'. *Tilak* is drawn with chandan-paste on the forehead of the dead. New clothes are worn including a turban if the dead person is a man. The dead body is then placed inside a wooden coffin. No bier is used, coins, a comb, a mirror, some rice-grains and vegetables are also put inside the coffin. A coin is placed between the lips of the corpse. The coffin is carried on the shoulders by about four men from among those present, to the cremation ground. Meanwhile the temporary hut is destroyed and burnt. The funeral procession where all the neighbours attend and where the cries of the womenfolk rend the air, present a

pathetic sight. The menfolk do not express their sorrows in loud cries. The coffin is laid on a pile of wooden logs and the head of the corpse lies towards the north. The coffin is then put to fire. While the burning of the pyre is in progress, a small piece of bone from the forehead is removed and buried nearby. When the cremation is over, the ash is buried at the spot and the party attending the funeral take bath and return to their respective houses. When they reach home they cross a small fire (probably to scare the evil spirit that may follow them) and take bath again.

A close male relative (son, brother or grandson of the deceased) is specially chosen to perform many functions in connection with funeral ceremonies. This person is known as *Kriya Thangba*. Being assisted by a Brahmin priest, *Kriya Thangba* is required to offer *pindas*. The offering of the *pindas* is called *purok sonba* and it is held in the morning on the 3rd, the 5th, the 7th and the 9th day after the death.

At the house of the deceased, a Brahmin reads the *Srimadbhagavad* before a small audience for about one hour in the evening every day until the *Sraddha* ceremony.

On the fifth day after the death, the ceremony of *Asthi Sanchay* is performed. On this day, the *Kriya Thangba*, the Brahmin priest, a group of male singers, relatives and friends go to the cremation ground. There, while the singers are singing the devotional song, the Brahmin performs a *puja* and the *Kriya Thangba* offers *pindas*. The piece of bone which was buried on the day of cremation is exhumed by the *Kriya Thangba* and it is tied with a piece of cloth. When the party returns back from the cremation ground, the bone is carried by a close male relative other than the *Kriya Thangba*. The bone is subsequently hung on the wall in the verandah until the *Sraddha* ceremony. After the *Sraddha* the bone is kept inside a *lubak* (a small bamboo basket) and it is put at some secluded place inside the house. When all the funeral rites are over, it is the general desire of every household to dispose of the bone at some sacred place of pilgrimage in India. Since the villagers are poor most of them are unable to make pilgrimages.

Sraddha ceremony:—The purificatory rite is performed on the twelfth day after the death, by a

Brahmin by sprinkling the sacred water in and around the house of the deceased; and on the thirteenth day, the *Sraddha* ceremony is performed. The ceremony starts from the afternoon and continues for about two or three hours.

At this ceremony, a group of male singers (about a dozen in number) including a pair of drummers and a conch blower, sing the *sankirtana* in Bengali while a Brahmin priest performs a *puja*. The household of the deceased invites friends and relatives and distributes coins as *dakshina* to all present. Clothes and *dakshina* are also given to the singers. Betels are distributed once or twice during the period of the *sankirtana*. After the end of the *sankirtana*, eatables (Kheer, chapatis, or any other kind which the household can offer) are distributed to all present. In addition to these, utensils, clothes and other sundry household articles are also offered in the name of the deceased and these articles are generally taken by the Brahmin priest.

Other things remaining the same, there are a few variations in funeral practices. When a girl dies, for instance before her marriage, or a boy before receiving the sacred thread, the *Asthi Sanchay* in both the cases is performed on the fifth day after their death, the purification of the household on the sixth, and the *Sraddha* ceremony on the seventh.

When a Sanyasi *i. e.*, ascetic (Manipuri word for it is *lamboiba*) dies, or when a person dies after being initiated at his or her sick-bed as an ascetic by a Brahmin preceptor, it is no longer essential to have the services of a *Kriya Thangba*. *Pindas* also are not offered. At the death of an ascetic, his or her surviving spouse is debarred from attending the cremation. On the sixth day after the death of an ascetic, the ceremony of *Asthi Sanchay* is performed. On the twelfth and the fourteenth days are performed the ceremonies of the purification and the *Sraddha* respectively.

Restriction on food is observed when a death takes place. Salt is not taken for two days and fish is taken only after the *Sraddha* ceremony has been performed.

CHAPTER III

ECONOMY

The economy of Ithing is predominantly agricultural and in order to understand it we cannot ignore the study of the land, labour and livestock of the village which influence the chief economic feature.

Agricultural lands:—The agricultural land of these villagers is situated not in Ithing but in the mainland which lies about three or four miles from the village.

The area under plough is 163·89 acres, which are individually owned by 57 households. Though agriculture is the mainstay of the people, fishing forms an important subsidiary occupation of livelihood.

The following table shows the distribution of the households with reference to size-group of land under cultivation.

TABLE No. 6

Households owning or possessing land actually under cultivation

Size of cultivated land	Number of households
5 cents and below	Nil
6—10 cents	Nil
11—20 cents	1
21—50 cents	7
51—99 cents	5
1 to 2·4 acres	19
2·5 to 4·9 acres	14
5 to 10 acres	10
11 acres and above	1

Crops:—Though over ninety per cent of the households possess agricultural land, the productivity of the soil does not show much improvement for want of proper care for the land and naturally the production of crops (specially paddy) is rather low. The total production of paddy per year amounts to 3,274 maunds only and the average yield

per acre is 19·97 maunds. From these figures, it is evident that the village is not self sufficient as regards the production of paddy. In order to supplement this shortage, people have recourse to other means of earning like fishing. We shall discuss them later on.

TABLE No. 7

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that borrows agricultural implements from others at the time of cultivation	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4	5
Meitei	61	Nil	53	53

All the households who practise agriculture do not use modern implements. As will be seen from the above table, the majority of the households help one another during the time of cultivation by providing agricultural labour. They are also not averse to take help from neighbours when necessary at the time of sowing and harvesting.

The villagers seem to have neither learnt nor paid much attention to the modern methods of agriculture. The villagers have not so far adopted modern implements in their agricultural works. The age-old and traditional agricultural implements like plough, flail, sickle, *thangjōu* (short sword), etc. still continue and agricultural practices remain

unchanged. These implements are procured from Moirang village. The villagers depend on the natural properties of the soil and no chemical manuring is done.

The villagers grow paddy only and the cultivation of this crop is performed once a year. The first process of cultivation consists of ploughing which begins sometime in the month of February. Seeds are sown at a place in the field in March or April. In June or July, the plants grow to a height of about one foot. At this stage the plants are uprooted and trans-planted again in the ploughed field in June or July. In November or December the crop is ripe. It is then harvested with a sickle and threshed with a flail.

Trapa:—Another economic activity of the villagers, which is supplementary to agriculture is the collection of *Trapa* or *heikak*. *Trapa* grows wild in large numbers in all parts of the Loktak lake and the production of this crop is abundant. It is available throughout the year but a large quantity of it is available during winter. It is picked with hands by both men and women. During leaner months, *Trapa* always forms an indispensable substitute of paddy. Basketfuls of it are also sold by the women in the market.

Livestock:—The cattle population of the village shows that the number of buffaloes is the highest.

TABLE No. 8

Livestock Statistics

Community	Cows and Bullocks		Buffaloes		Others
	No. of Households owning	Total number	No. of Households owning	Total number	
1	2	3	4	5	6
Meiteis	5	16	52	123	Nil

Horses, pigs, goats and sheep are not reared by the villagers. The villagers harness mainly the buffaloes for ploughing on grounds of convenience and economy. Further, for the cultivation of the land, these animals had to cross the lake at least twice daily when there was no road link with the mainland and buffaloes are better suited for that too. Cows and also she-buffaloes are naturally milch animals and fresh milk and curd which are sold in the neighbouring markets provide some income to the households.

Fishing:—The Loktak lake is the biggest fishing centre in the whole of Manipur. It supplies about 60 per cent of the total amount of fish produced in Manipur. However, there is no properly organised fishing industry in this village. Though no figures are available regarding the number of boats for fishing and other purposes, almost every household has at least one boat. Although fish forms one of the items of domestic consumption, a large number of it is sold in the market. The regular catches include varieties of fish and the names of some important species are given in the footnote. The local names appear in brackets.*

Fishing is done by both men and women. Women are experts in the casting of the rectangular net called "een". They cast the net standing on the shore of the lake or while they are on board of a stationary boat in the lake. The menfolk seldom use "een" but they use *Longthrai* for catching surface-water-fish. In addition to fishing nets, *Taijep* and *Kaboru* traps are most commonly used in shallow water. Both are made of rounded bamboo splits tied with cane-wire, and has valve system to prevent fish from escaping from inside the trap. Big and small varieties of fish are caught in *Longthrai* and *een*, while small fish are generally caught in *Taijep* and *Kaboru*.

Another means of catching a good quantity of fish is by collecting large sheets of water hyacinth and other aquatic plants. The growth of some of these plants is so thick that they look like floating little islets. The matted roots of these plants provide abundant supply of food for the fishes. First, the sheet of aquatic plants is collected near some convenient place like the shore where the water is shallow. It is kept intact by fixing some twenty bamboo poles around it. In order to know the quantity of fishes

* *Ophiocephalus* (Ngamu), *Clarius Magur* (Ngakra), *Arbao Scandeus* (Ukabi) and *Wallago Atu* (Sareng).

spawned there, weeds and some branches of bamboos are fixed on the sheet here and there. If there are many fishes, the bamboo branches, *etc.*, shake very often owing to the movement of the fishes inside. Thus assured that there is a good number of fish about 200 to 300 bamboo poles are fixed along the border of the sheet in such a way that fishes may find it difficult to escape from the encircled area. After this, bamboo branches, *etc.*, if any, on the sheet are removed and then the sheet is carefully submerged at the bottom, by putting heavy blocks of rock on it. When the sheet of aquatic plants is completely submerged at the bottom of the lake, a buffalo is employed to wallow there. If necessary more than one buffalo is employed. This is meant for exhausting the fishes which came up on the surface of the muddy water thereby facilitating an easy catch by using various fishing contraptions like 'longthrai'. Fishing is done throughout the year, generally during the day time. While casting "een", traps, *etc.*, people normally do the job individually. While collecting sheets of hyacinths and aquatic plants for collecting fishes gathered at the roots, a group of men and women from about half a dozen families work collectively and the catch is distributed equally among themselves. Women generally carry the fish to the market for selling almost every day. Further details regarding income from fishing, the number of persons engaged in fishing, *etc.*, are not available.

From the occupation of fishing emerges the subsidiary household industry of fishing-net-making. Both men and women who possess great skill and dexterity in the weaving of fishing-nets make the required quantity of nets at home.

No information so far, is available regarding the income and expenditure of the village as a whole, "Een":—The average size of the net is about 8'x10' and has a small loop at each corner tip. Two bamboo-splits of equal length (about 15') are tied crosswise at the middle and each end of the bamboo-splits which is incised a little, is inserted into the loop. The bamboo-splits, known as *hangel*,

remain humped when the ends get stuck up at the loops of the net. One end of about 12 foot-long bamboo known as 'powra' is fixed where the bamboo-splits are tied. Holding this bamboo, *i.e.*, *powra*, the net is cast and drawn up.

Longthrai:—A round net of about 8 to 10 feet in diameter is used. The bamboo of the net is fastened along the circular rim of a bamboo-split whose diameter is about 3 to 4 feet. A long bamboo of about 10 or 12 feet long is fastened diametrically across the circular rim of bamboo split. This long bamboo serves as handle of the net. When the net is raised up, the 'belly' of the net looks like a "U".

Taijep:—This trap is made of small round bamboo splits. It has four sides and is rectangular in shape. The average size is about 20''x9''x7''. It has a valve system at one of the length-sides. The trap is laid in shallow water.

Kaboru:—It is made of small round bamboo splits. It is cylindrical and tapers at both ends. One end is completely closed while the other end has a mouth of about 3 inches wide. Near the middle of the trap, a round valve of about 4 inches wide is put. The length of the trap is about 24 inches and the diameter at the widest part of the trap is about 9 inches. This trap is laid in shallow water and while laying the end-mouth of the trap is closed with weeds, grass, *etc.*

Weaving:—The Manipuris are celebrated for their artistic textile products. Weaving is a household occupation, especially of the womenfolk and in the case of this village, the products are in most cases meant for domestic use. Two kinds of throw-shuttle looms are used and they are the loin-loom and the treadle-type loom. Out of the 61 households surveyed, 55 households are engaged in loin-looms and their products consist of chiefly *fanek* and *ngabong* (course cotton shawl); while the remaining 6 households work in the throw-shuttle treadle looms and produce *innafi* (thin and fine cotton shawl) and *khudei*. The villagers also, produce bed-covers and *gamsha* (scarves).

TABLE No. 9 (A)

Caste/Tribe/ Community	Village Industries—Products					
	Industry I (Name) Loin loom		Industry II (Name) Throw- shuttle treadle loom		Industry III and so on	
	No. of Households	Name of products	No. of Households	Name of products	No. of Households	Name of products
1 Meiteis	2 55	3 Fanek, Ngabong <i>etc.</i>	4 6	5 Innafi, Khudei, <i>etc.</i>	6 Nil	7 Nil

TABLE No. 9 (B)

Name of products	Village Industries—Disposal or Products				Remarks
	Particulars of Households that sell to neighbours only		Particulars of Households that sell in market		
	Caste	No. of Households	Caste	No. of Households	
1	2	3	4	5	6
Fanek, Innafi, Khudei, Gamsha, Monpak fidak, etc.	Meitei	59	Nil	Nil	--

TABLE No. 9 (C)

Industry	Attainment of Proficiency in Industry			
	Number of persons that have earned proficiency through			
	Home apprenticeship	Apprenticeship in the place relations or neighbours	Formal training in some institute	Others
1	2	3	4	5
Loin loom	55	Nil	Nil	Nil
Throw shuttle treadle loom	6	Nil	Nil	Nil

There is no caste restriction in weaving. Any family that has got a loom can weave. Sometimes households sell the cloths to their neighbours who do not have the kind of cloth sold to them. The villagers purchase the yarn from Moirang market and weaving is done by the womenfolk during their leisure hours. Till now, weaving has not attained the status of a well-organised industry and all the household are not devoted to weaving throughout the year. No detailed data are available regarding the quantity of produce, hours of work, cost, profit, etc.

Remarks:—The above table 9 (B) showing that the weavers are selling their products to each other, may give an intriguing impression to the reader. It may, however, be noted that though all the households have weaving looms, all of them are not engaged in weaving at all times. This is because weaving is not taken up purely on a commercial basis but mainly for household use and if a household produces one or two pieces more than required, it tries to sell them to their neighbours. The actual position in this village is that most of the looms remain idle and the people purchase their clothes from Moirang market.

Livelihood:—No authentic figures are available to show the number of working and non-working

population, and therefore, no tables can be furnished here concerning (a) Industrial classification of the population; (b) Workers and non-workers by age and sex, and (c) Non-workers by activities. However, the actual picture we find in this village is that during the day time all the able-bodied men and women of every household are busy doing some work or the other. During the cultivating season men work in the field and women also assist them specially during the harvest time. Women devote their time fishing in the lake. Men also do fishing and assist their women in fishing whenever they find time to do so. Fishing is a lucrative occupation and on an average, a person catches fish worth at least three rupees per day.

As regards classification of the households on the basis of occupation all the households under survey have agriculture as the main occupation, while among subsidiary occupations, fishing is the only one worth mentioning. Though we have noted before that all the households do not possess agricultural land, agriculture is the main occupation of the landless households too because they are tenant-cultivators cultivating agricultural lands belonging to others and receiving what remains after giving away the stipulated quantity of paddy to the owners of the lands.

Religion considerably influences the social life of the people. Though the villagers of Ithing are recognised as Vaishnava Hindus, they worship the two non-Hindu domestic deities. Sanamahi and Leimaren, who are regarded as son and mother respectively. Our informants are not aware of any special myth pertaining to this relationship. These deities are consecrated at a rear corner of the house and there are no images representing them. All households, like the rest of the Manipuris, worship these two deities. They also worship *tulsi* plant considering the place where this plant grows as the seat of the goddess Brinda Devi.

As has been stated already, there is one temple only wherein are consecrated the idols of Jagannath, Radha and Shri Chaitanya. This temple which had been constructed about forty years ago is the centre of religious assemblages. One fact we have to take note of is that the villagers seldom go to the temple daily to offer prayers. It is because some are staying at some distance from the temple and during the rainy season people find it more inconvenient to attend the temple. But close neighbours of the Brahmin households are found to assist the Brahmin household daily in the performance of *sandhya arti* or the evening prayer. However, during religious festivals like Krishna Janma people go to the temple, or when a person falls sick, his or her relative takes offerings consisting of rice, vegetables, *etc.*, to the temple and prays before the god.

Popular Festivals :—Celebration of popular Hindu festivals fills the festive part of the people's life to a great extent. Krishna Janma, Thourani Janma, Vamanjanma and Yaosang are the Hindu festivals celebrated by these people. *Ras Purnima* and *Jhulon Jatra* seldom feature in the list of popular festivals of the people mainly for the reason that in these festivals, services of professional singers are necessary and a heavy expenditure is also involved specially in the case of *Ras Purnima*. The *Lai Haraoba* which is a festival of non-Hindu origin is also celebrated on a big scale once a year.

Krishna Janma :—This festival is celebrated on the birthday of Lord Krishna which falls on the 8th day of the dark half of *Bhadra*, sometime in the month of August. This is a special festival of the children and grown-up boys and girls and the people of the village seem to have neglected the religious aspect of this festival. In the morning of this festival, children take bath and put on their best clothes. They go to

the nearby market at Moirang in groups or along with their elders. They purchase toys, sweets and other eatables. When the shopping is over they return home and play with the new purchases. In the evening, the game of *Likkon* is played by boys and girls. Elderly and married folks may also participate in this game though it remains essentially the favourite game of the young ones. The game is always played at the verandah of a girl's house while boys join in. To describe the game briefly, there are two contending parties, each party consisting of about half a dozen or more boys and girls. Each player throws six *cowries* at a time and points are generally counted upon the number of the *cowries* falling with faces upward. A pawn is moved for the number of points on a chequered paper-board called *Laiyum*. Either of the parties whose pawn entered the 'home' first, is adjudged the winner. This game which starts fairly early in the evening continues till midnight or so. However, the boys and girls who are participating in the game give little attention to playing. Most of the time, they spend in talking and exchanging jestful remarks with one another. There are other spectators also, mostly boys, who are willing enough to take part in the game. While the game is going on any of the players, if desirous of leaving the game may do so and there is no dearth of his or her substitute. And thus the game continues. There is no symbolic significance of this game other than the fact that the boys and girls get a chance of not only seeing each other but also sitting together.

Thourani Janma And Vaman Janma :—*Thourani Janma* festival is celebrated on the birthday of Radha, the eternal consort of Lord Krishna. It falls on the eighth day of the bright half of *Bhadra* (September). *Thourani* is a corrupt form of *Thakurani*, an Indo-Aryan term denoting the wife of Thakur or Master. *Vaman Janma* festival which falls on the twelfth day of the bright half of *Bhadra* is celebrated on the birthday of Vaman, one of the Incarnations of Vishnu. In both the festivals, the celebration is similar to that of *Krishna Janma*.

Durga Puja :—The inhabitants of this village worship the goddess Durga whose festival begins from the 6th day of the bright half of *Aswin* (Meitei month of Mera) and continues upto the 10th day of the said month. Children take special interest in this occasion and they worship the goddess by putting a picture (purchased from the market) of the goddess on a small wooden frame known as 'dol'. Fruits, sweets and flowers are offered to this goddess. The installation of the goddess

which takes a few minutes only is to be performed by a Brahmin who is invited by the worshippers. After this, no service of the Brahmin is necessary. On the last day of the festival, the picture of the goddess is removed from the 'dol' and it is preserved for future use while the 'dol' is washed with water. Sweets and fruits are distributed among all the members of the households. No sacrifice of animals is associated with *Durga Puja*. However, imitation children may cut gourd or any such vegetable on the fourth day of the *Puja*. It is not considered to have any symbolic significances.

Yaosang:—This festival coincides with *Holi*, the Spring festival of the Hindus. It falls on the full moon day in the month of Lamda (Falgun), sometime in the month of March and the celebration lasts for five days. On the first day of the festival, villagers construct a small hut with bamboos and straw, at an open space. The hut, also called 'Yaosang' which literally means 'hut of the sheep', is about 8 to 10 feet high having a room area of about 16 square feet. There is no mud plastering on the wall. In the evening the village Brahmin brings with him the idol of Mahaprabhu (*i.e.* Shri Chaitanya) from the temple. The idol is placed inside the *Yaosang* and fruits and sweets are offered, and the village-folks sing religious songs (in Bengali) to the accompaniment of drums and cymbals. While the singing goes on the Brahmin performs the *arti*. After that, the idol is taken out, fruits and sweets are distributed to all present and then the hut is put to fire. The ash of this bon-fire is considered sacred and people streak their forehead with it.

After this, groups of children go from house to house and ask for money. Small amounts of money in the shape of coins are given to them and they are hardly refused. On the following day also they go and beg for rice and vegetables. At the end of the festival, the children feast themselves with a dinner and the money is also spent on it.

On the night of the first day of the festival and on every night for five days and sometimes for a few days more, a group dance known as *Thabal Chongba* is performed by boys and girls in the open ground near the village entrance. Holding hand in hand, all the participants in this dance form a circle and in the middle of the circle a man sings a lengthy song, and in tune with it he beats a *dholak* also. This man is known as *isei hanba* or the chief singer. The participants in response repeat what the *isei hanba* sings. In

this way the circle of the participants moves anti-clockwise. Thus maintaining a forward movement, all the participants dance by lifting the right foot and then the left foot and swinging them rhythmically. Very often the villagers are found to have hired band-party from outside who plays some music, preferably hit songs from Indian films in order to suit the rhythmic beats and movements of the dance. During the day-time palying with coloured water and powder is resorted to by boys and girls.

Ningon Chakkouba:—A counterpart of the Hindu custom of 'Bhai Dwij', *Nigon Chakkouba* is one of the finest expressions of the customary reunion of married women with their parents, brothers and other members of their parental households. *Ningon Chakkouba* falls on the 2nd day of the bright half of *Kartik* month. Menfolk of the village invite their married daughters and sisters on this day and they are entertained with a lavish dinner. After the dinner, they are given some amount of money as *dakshina*. Some may give clothes also. These women pay obeisance to their fathers and elder brothers by bowing down the head. They, then, spend the day gossiping with other womenfolk of the household. They usually leave for their homes about an hour before the sunset.

Lai Haraoba:—Literally meaning 'the pleasing of the god' it is a religio-social festival, the main function of which is the invocation and worship of the pre-Hindu Meitei deities known as Umanglais the deities of the woods. The festival, which is performed by all the *Salais* in common, is held generally in the month of May in honour of the village god Thangjing-gi-Mayamba. Now-a-days, the festival aspect has overshadowed the religious side. The main performers are the *maibas* and the *maibis* (priests and priestesses who are not Brahmins). The invocation of the deity is done by a *maibi* who suddenly falls into a trance and during this state of trance, she utters intelligible and unintelligible sentences, predictions and prophecies concerning the people of the village. The *maibas* and the *maibis* then perform the dance-dramas depicting the creation of the Earth, the coming of life on Earth the birth of a child its growth into youth, finding a mate, domestic life, *etc.* Men, women and children of the village also join in the dance. The festival, which begins from late morning and continues till the early part of the night is celebrated for about a fortnight.

Leisure and Recreation:—People of this village, specially boys, are fond of out-door games. Boat

race, foot race and wrestling are the popular sports of this village. Now-a-days, contact with the urban area seems to have caused some influence upon this village. Boys are found playing volley-ball with much enthusiasm.

Since the people of this village are very hard-working, they find little time for recreation excepting taking rest at home after the day's toil in the field. However, when the winter season approaches and when there is less work in the field, villagers listen to the narrations of the Hindu epics like *Ramayana* and the *Mahabharat* by expert story-tellers.

The villagers enjoy very much *jatras* or *Sumang-lilas* in Meitei. It is the performance given by *tamasha* troupes whose accent is on comics and mimicries. There are other professional male and female singers who sing devotional songs in Bengali. All these performances are not daily occurrences. These are invited by any household or a group of households when they desire and these performers who draw large audiences are paid for their performance.

Beliefs and Superstitions:—*Ekadasi* of the eleventh day of the waxing and the waning moon is considered the most in auspicious. On this day, elderly folks forgo one meal either in the day or in the night. Excepting food for daily consumption no purchases are made on this day. *Pratipada*, *navami* and *amavasya* the first, the ninth and the last day respectively of a month are also considered bad, and these days are avoided while making any purchases. In addition to these days of the month, Sunday, Tuesday and Saturday are also considered to be days of ill-omen. In all these days, purchases are avoided. For journey different days are assigned as auspicious for different directions. Sunday and Wednesday are good for a journey towards the East, Monday for the South, Tuesday and Saturday for the West, Thursday and Friday for the North. However, purchases or journeys should not be made by any person on any auspicious day if it happens to be his or her birthday.

For the last many years, there was no organisation as such, in the village for setting disputes and formulating welfare schemes, etc. As a general practice, any ordinary matters concerning the village

to the notice of the elders whose judgements are generally accepted as sound and just by the rest. The village was included in the Panchayat elections held throughout the rural areas of the Imphal Valley in the beginning of 1964.

Literacy and Education:—The village has not made any commendable progress in the field of higher education. This situation may be due to the geographical isolation and economic backwardness of the village. Unlike the neighbouring villages, Ithing is poor in educational institutions. There is only one Lower Primary School admitting both boys and girls. A brief account of this school is as follows. This school came into existence in 1954 under the Single-Teacher Scheme of the Education Department, Government of Manipur. While the school was being run under one teacher, it was then known as Ithing Rural Lower Primary School. The school came to be known as Ithing Lower Primary School when the erstwhile Territorial Council of Manipur appointed two more teachers in 1960. In 1963, the Government of Manipur further appointed a "school mother" whose duty is to look after the cleanliness of the children but in actual practice she assists other teachers in teaching the children. By the end of 1965, this school had 48 pupils consisting of 28 boys and 20 girls.

As for higher studies the pupils have to go to the nearby village of Moirang where there are institutions for higher studies. There were 20 students from this village attending the higher schools at Moirang. It has been found that the villagers have given due importance to imparting education to their wards. There was no matriculate in this village. No table can be prepared to show the details of literacy.

Medical Facilities:—Practically speaking, the village is unfortunate regarding the availability of medical facilities. The absence of a dispensary in this village and the general inability of the villagers to spend for the trained doctors are some of the reasons why the village *maibas* whose mode of treating the sick includes massaging the bowel, administering of indigenous medicines, and offering of oblation to please the evil spirits are still popular. The number of such local *maibas* is not known. The only medical benefit the people are getting from the Government is the D.D.T. spraying which is done once a year at least.

CHAPTER V

CONCLUSION

The path to progress of this village lies mainly in removing the obstacles caused by unsatisfactory transport and communication facilities. The existing motorable road linking the village with Moirang is the only life-line of the village on land. Boats are also very important in this village not only for transport but for other occupations like fishing.

The people who are less influenced by the outside world remain orthodox in their habits. The intra-village relation is comparable with that obtaining in a big household where mutual help and inter-dependence are the usual features. Friends and neighbours, as a general rule, help one another, specially when one faces shortage of labourers at the time of agricultural operations.

The Panchayat election of the village has just taken place in the beginning of 1964 and the fruitful working of the new system of village Government can be expected since the people of this village are hard-working and sincere. Though no record of migration during recent years can be found, we have noticed a slow rise in the number of households in this village. The importance of the village will be all the more enhanced when it comes within the radius of wholesome influence of Moirang which will soon grow into a township with its electricity, high school and college. The influence of Moirang, coupled with better transport and communication in future will soon bring about a wholesome change in the occupational and educational aspects of life in this village.

A Duration of Residence

- 4 (a) For how many generations counting from head of the household backwards, has the household been residing in this village ?
- (b) Any annals connected with the settlement of the family in the village ?
- (c) If the head of household has migrated to this village together with the household, where was his ancestral Home ?
- (d) Can the family be linked up with any of the "Khunthokpas" (Migration) of Manipur ? If so, with what ?

B Religion

- 5 (a) Religion.
- (b) Sect.
- (c) Tribe or Caste.
- (d) Sub-Tribe or Sub-Caste.
- (e) What is your Gotra ?
- (f) Do all the members of the Household follow the same religion or different religions ?
- 6 (a) Is there a deity or object of worship or a sacred plant in the house ?
(Answer Yes/No)
- (b) If "Yes" where is the deity or object of worship located in the house ?
- (c) What is the name of the deity or object of worship or sacred plant and what is the form of worship ?
- (d) Is that deity worshipped by other families also ?
- (e) How did the family become amenable to the worship of the deity ?
- (f) Does the household believe in the efficacy of prayer ?
- 7 Do you know that untouchability in any form has been prohibited under law ?
(Answer Yes/No)
- 8 Do you agree that the prohibition of untouchability is commendable ?
(Answer Yes/No)
- 9 Is eating of meat prohibited by the religion of the household ?

C Society

- 10 (a) Does the household have "Yek" i. e., "Salai" group of kindred in which marriage is prohibited ?
(Answer Yes/No)
- (b) How many "Salais" does the family know ?

- (c) Has any marriage in contravention of caste or tribal law taken place in this household ?
(Answer Yes/No)
- (d) If such marriage has taken place give details about the marriage.
- (e) With what castes or tribes would marriage be desirable in the household ?
- (f) Was money given to the bride on the occasion of the marriage of any son ?
(Answer Yes/No)
- (g) Was dowry received on the occasion of the marriage of any son ?
(Answer Yes/No. If Yes, mention amount).
- (h) Was dowry given on the occasion of the marriage of any Daughter ?
(Answer Yes/No. If Yes, mention amount).
- (i) Was money received from the bridegroom on the occasion of the marriage of any daughter ?
(Answer Yes/No. If Yes, mention amount).
- (j) Does the son start a separate kitchen as soon he is married ?
- (k) Where is the marriage generally held for the son of the household ?
- (l) Where is the marriage generally held for the daughter of the household ?
- (m) Who is to choose brides for the sons of the household ?
(Answer parents or the sons).
- (n) Does the household observe any period in the year for the marriage of their son/daughter ?
(Answer Yes/No)
- (o) Does the bridegroom of the household send any present to the bride before the marriage ?
- (p) Is the household patriachal or matriachal ?
- 11 (a) Was there any divorce in the household ?
- (b) If so, did the divorce entail litigation ?
- (c) How was the divorce finalised ?
- (d) Is Polygamy known to the family ?
(Answer Yes/No)

- 12 Do you know that there have been changes in recent years in Hindu Marriage Act ? (Answer Yes/No. If "Yes" what do you think of the salient features of the Hindu Marriage Act ?)
- 13 Is there any objection to contract marriages for persons of the household with persons of the same social and economic status as theirs but belonging to the following communities ? Mark (✓) against the names of the communities, against which you have no objection.
- | | |
|-------------------|--------------|
| 1 Christians | 10 Nagas |
| 2 Muslims | 11 Europeans |
| 3 Hindus | 12 Burmese |
| 4 Tribal | 13 Nepalis |
| 5 Yaithibi | 14 Khasia |
| 6 Dhobi | 15 Chinese |
| 7 Hazam | 16 Bengalis |
| 8 Scheduled Caste | 17 Shikhs |
| 9 Kukis | 18 Marwaris |
- 14 (a) How is the dead body of any member of the household disposed of ?
- (b) Is there any ceremony after the demise of any member of the household ?
- 15 (a) Is any ceremony held at the birth of a baby in the Household ? (Answer Yes/No)
- (b) If so, what kind of ceremony is held ?
- (c) Is there any member of household at the birth of whom the mother was attended by trained mid-wife ?
- (d) Is the country dai generally engaged in the delivery of the child in the household ?
- 16 (a) Does the household view that the service of trained men in medicine cannot be afforded ?
- (b) Has the household adopted the modern sanitary system covering latrines ? (Answer Yes/No)
- (c) How is the night-soil disposed of in the household ?
- (d) Is ablution before eating compulsory in the household ? (Answer Yes/No)
- 17 What festivals does the household observe mainly ?
- 18 Which of the Solar and the Lunar Calander is followed by the household in ceremonies ?
- 19 What are the major recreations for the household ?
- 20 (a) Does the household believe in black-arts ?
- (b) Does the household believe in the existence of genii and ghosts ?
- (c) What is the path in the belief of the household that the soul follows after death to reach the abode of God ?
- (d) Is there any kind of common vegetables that the household cannot eat. ?
- 21 (a) How many types of dresses does the family use ?
- (b) What is the main means of transport for the family ?
- (c) Is the household fond of heavily decorating its womanfolk ?
- (d) What weapons are mainly used in the household for self-defence ?
- 22 (a) Are men and women equally regarded in social functions in the family ?
- (b) What qualifications are expected from a bride ?
- (c) What qualifications are expected from a bride groom ?
- (d) Which one of the son or the daughter more valued in the household ?
- 23 Is there any hard and fast rule for taking the responsibility of looking after the old parents to any particular son or daughter of the household ?
- 24 Is the head of the household happy to live in this modern Age ?
- 25 What elements of society vex most the head of the household in his present life ?
- 26 According to the household what are the best amenities of life ?

D Inheritance

- 27 (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No)
- (b) If yes, what do you think are the salient features on recent changes ?
- 28 (a) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No)
- (b) If Yes, what do you think are the salient features of such changes.

- 29 (a) Which relatives, including male members and widows and daughters, married and unmarried inherit property on the death of a married male person belonging to the same caste as your household ?
- (b) What is the share on each such member ?
- 30 Are you in favour of inheritance of property by daughter equally with sons ?

E Property

Land

31. If the household possesses land give ?
- (a) Total area in acres....
- (b) Total area under cultivation.....
- (c) Area comprising homestead....
- (d)

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

- (e) What is the organic manure used ?
- (f) Do you use chemical fertilisers ?
- (g) Do you use modern agricultural implements ?
- (h) Do you borrow agricultural implements from others at the time of cultivation ?
- (i) Do you own the land ?
- (j) Without help from others can you manage the cultivation of the land ?
- (k) What measures have you taken for the improvement of your land? Have you applied reclamation, soil conservation, consolidation, terrace-cultivation, etc.
- (l) Do you adopt irrigation for your land and how many additional acres of land have been

'benefitted from the irrigation during the last 5 years ?

- (m) Do you use improved seeds in:—
- (i) Rice
- (ii) Wheat
- (iii) Potato
- (iv) Maize
- (v) Pulses
- (n) If so, how do you procure the improved seeds?
- (o) Do you use pesticides, sometimes ?
(Answer Yes/No)
- (p) Do you use improved methods of cultivation like Japanese Method of Paddy Cultivation ?

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

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

- (a) Land in acres.
- (b) Houses and other property,

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

- (i) Milch cattles.
- (ii) Draught Bullocks.
- (iii) Cows, goats, sheep, pigs, duck, geese and fowl.

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

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

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

36 Fishery

- (a) Does the household own any tank ?
- (b) If fish is reared, was any quantity sold last year ?
(Answer Yes/No. If Yes, mention quantity in terms of monetary value).
- (c) Does the household catch any fish from sources other than his own tank ? (Answer Yes/No. if Yes, mention quantity in terms of monetary value).

F INDUSTRY

37 Do you conduct any industry ?

- (a) What are the products ?
- (b) Which of them do you sell ?

(c) Have you taken up this industry for the first time in the course of last five years ?

(Answer Yes/No)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(b) How do you get your finance ?

(c) What is your approximate profit ?

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

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

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

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

G INDEBTEDNESS

46 If the head of household is in debt:—

(a) Mention amount of debt outstanding.

(b) Source of credit.

(c) Is credit easily available ?

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

H EDUCATION

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

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

(i) School Male Female

(ii) College Male Female

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

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

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

I COMMUNITY

48 (a) Does the head of the household know the name of the sub-Division in which his village is situated ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(g) Are you benefitted from the work/activity ?

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

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

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

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

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

J DIET

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

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

(c) What are the foods or drinks prohibited ?

(d) Does the household take sugar/tea ?

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

(f) What water do you use for drinking ?

K UTENSILS

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

(b) Of what materials are important utensils made ?

F FUEL

59 What fuel is ordinarily used for cooking ?

M FURNITURE AND ORNAMENTS

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

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

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

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

(d) Does the household use mosquito net ?

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

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

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

N HOUSES

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

(b) Where do you make fire ?

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

ANNEXURE TO PART I

Number and Name of Village House Number

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

Name of Sub-Division

Name of District

Name of State

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

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

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

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

APPENDIX II

SOCIO-ECONOMIC SURVEY, 1960-61

Census 1961

Name of Sub-Division.....

PART II

VILLAGE SCHEDULE

Name of Police Station/Taluk.....Name of Village,.....
 Number of Village.....Area of the Village.....Number of Households
What is the religion which majority of the villagers profess.....

1 Topography of the village :—

- (a) Is the village situated on a plain/or an undulating surface/on a plateau/ on a hillock/or at the bottom of a depression ?
- (b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping, e.g. whether on account of the nature of the surface of land or on account of social custom.
- (c) Internal roads—Tanks—Village common—and stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade bearing trees and how they are arranged ?

2 What is the local legend about the village ?

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

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

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

- 6 Distance by road from Thana and Sub-divisional Headquarters.
- 7
 - (a) Distance of the Post Office from the village.
 - (b) Distance of the Telegraph Office from the village.
 - (c) Can money be sent through that Post Office.
- 8 Religious practice followed by members of each caste, tribe and religious groups in the village. The description of the religious practice in each case could begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.
- 9 Give details of places of common religious worship, if any.
- 10 Describe community festivals if held in the village.
- 11 Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious section or economic status.
- 12 Number and types of school in the village.
- 13 Describe social recreation centres, if any.
- 14 State of co-operative movement in the village. (Number and names of co-operative).

PART IV

VILLAGE DISPUTES REFERRED TO
DIFFERENT AUTHORITIES LAST YEAR

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

PART V

VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE BEARERS

I Name of Organisation	II MEMBERS						III Remarks	
	Name	Caste	Occupation	Age	Since when holding the office	How gained position		Remuneration, if any
Statutory Panchayat								
Caste Panchayat (Name of Caste)								
Other leaders								
Members of Board of Directors of Co-operative Society								

PART VII

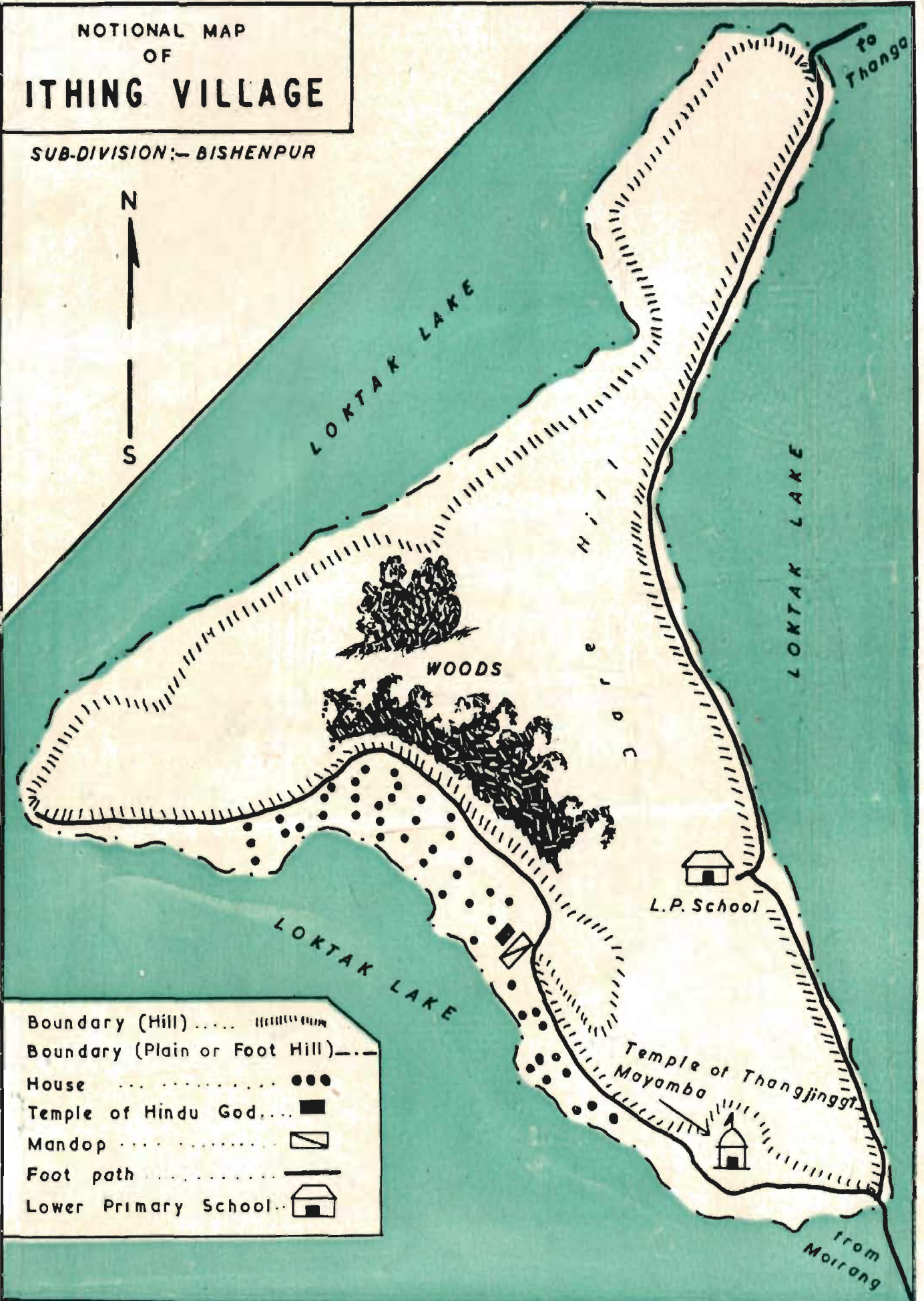
RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGERS

I.	II	III	IV	V	VI	VII	VIII	IX
Type of activity	* Brief description	Where room placed (if outside the village name & distance of the place)	Frequency & duration (Specify whether daily, monthly, seasonal, etc.)	Extent of active participation of the main castes & communities in performance (Many, few, some)	Extent of participation of people of main castes or communities as audience (Many, few, some)	IF ACTIVITY IS IN VILLAGE DO VISITORS FROM OTHER VILLAGE PARTICIPATE ? Approximate Number Role (Player, audience, otherwise)	What agency sponsored, promotes or finances	Who trains players, etc. (His name, address, caste, occupation)
1 Sports & Games								
2 Drama, Music, Dancing, etc.								
3 Cinema								
4 Filmstrip, Puppetshow etc.								
5 Fairs								
6 Festivals								
7 Other entertainments.								

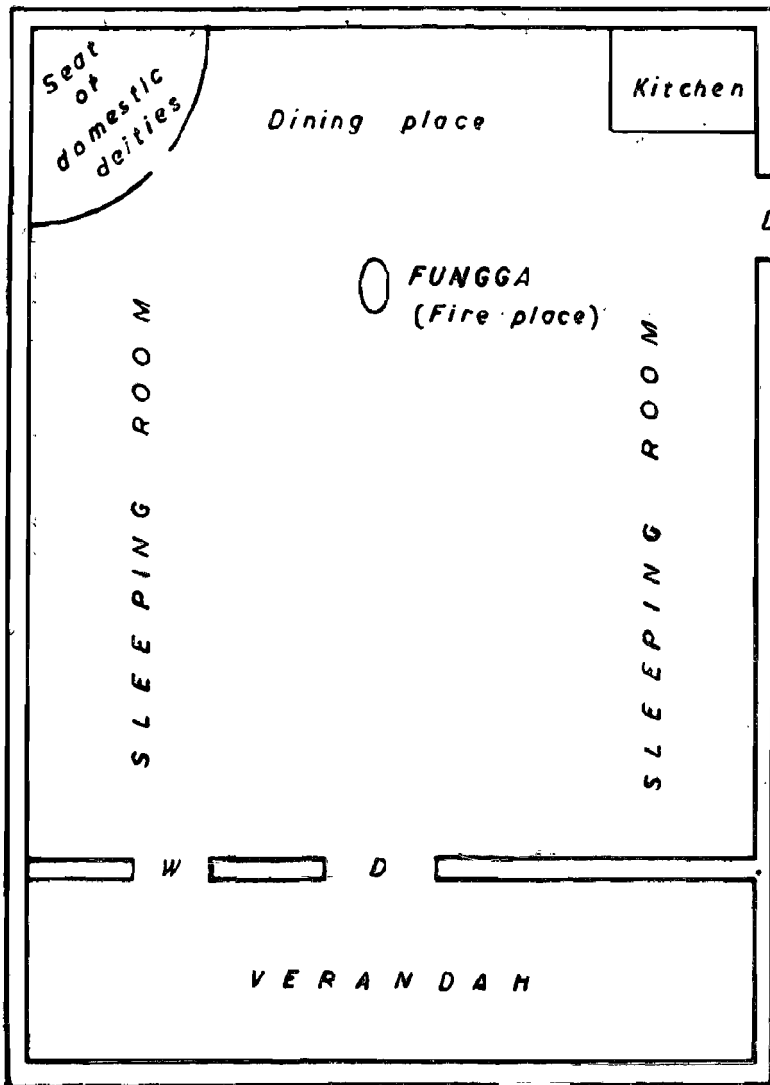
*Indicate nature and reason of celebration.

NOTIONAL MAP OF ITHING VILLAGE

SUB-DIVISION:- BISHENPUR



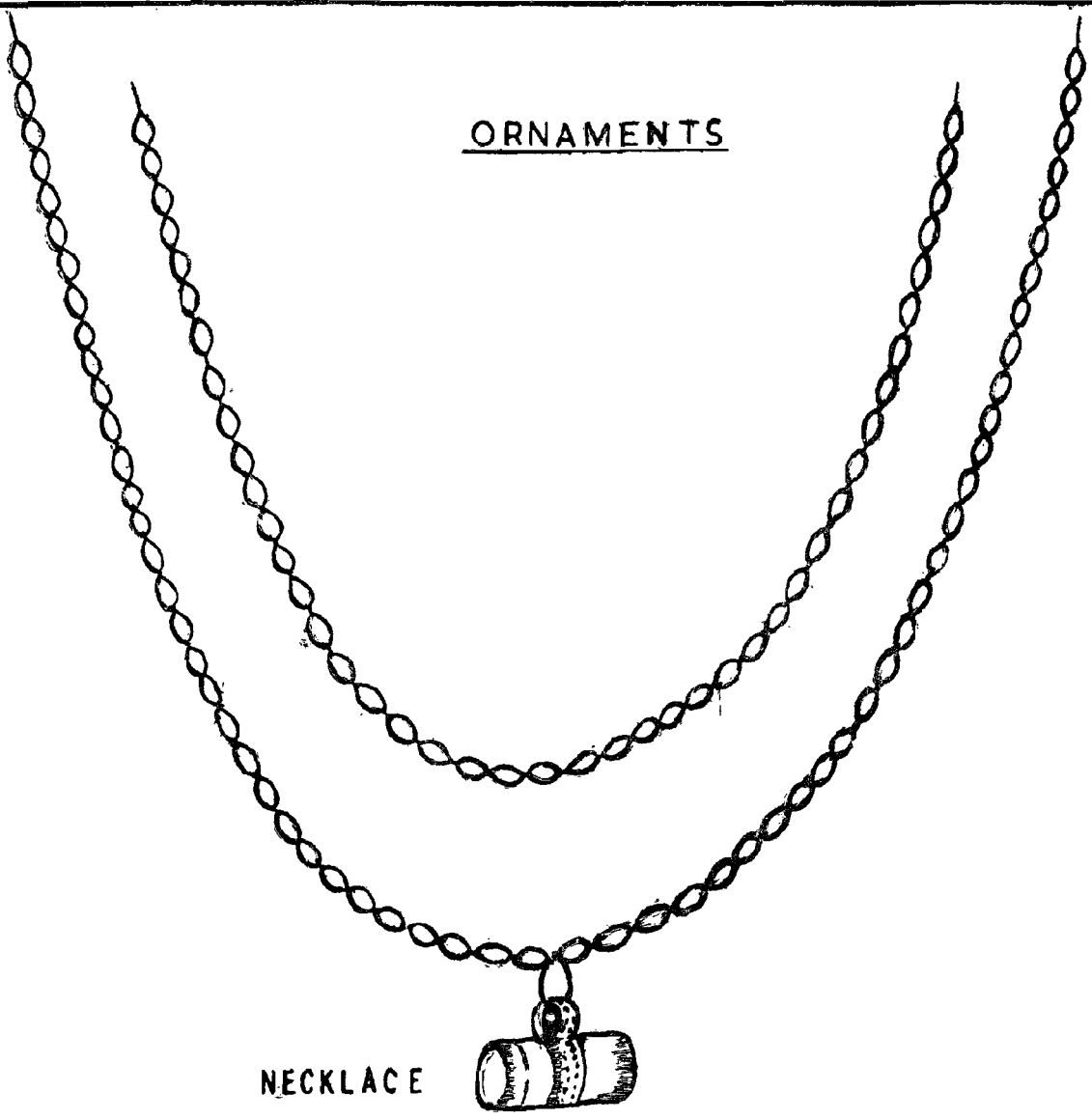
Not to Scale



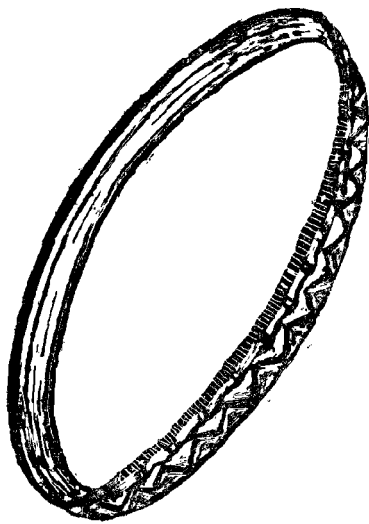
- D = DOORS
- W = WINDOWS
- = FUNGGA

GROUND PLAN OF A TYPICAL HOUSE

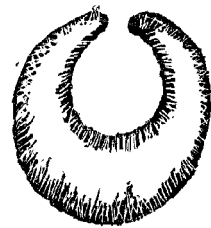
ORNAMENTS



NECKLACE



BANGLE



EAR RING



RING

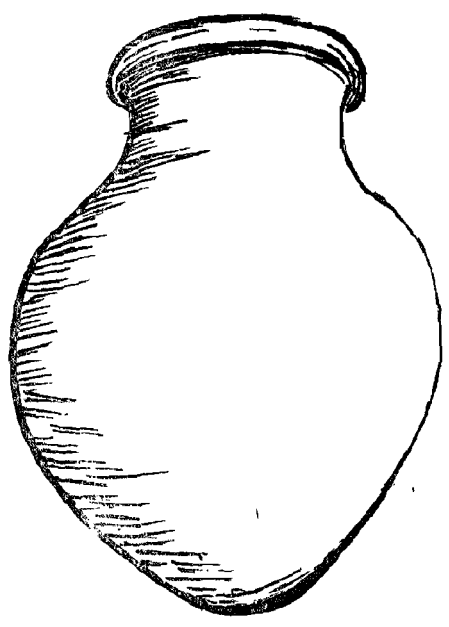
UTENSILS



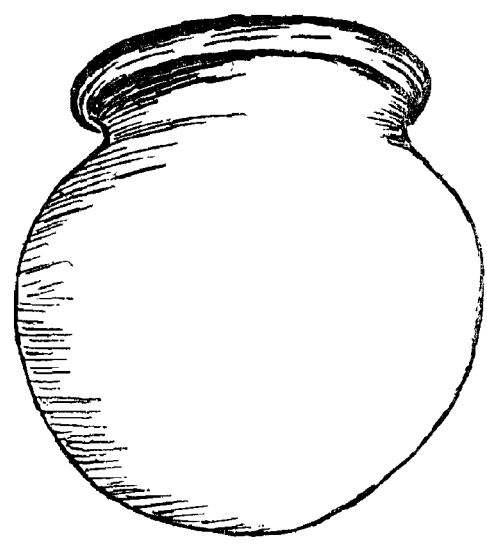
DISH



CUP



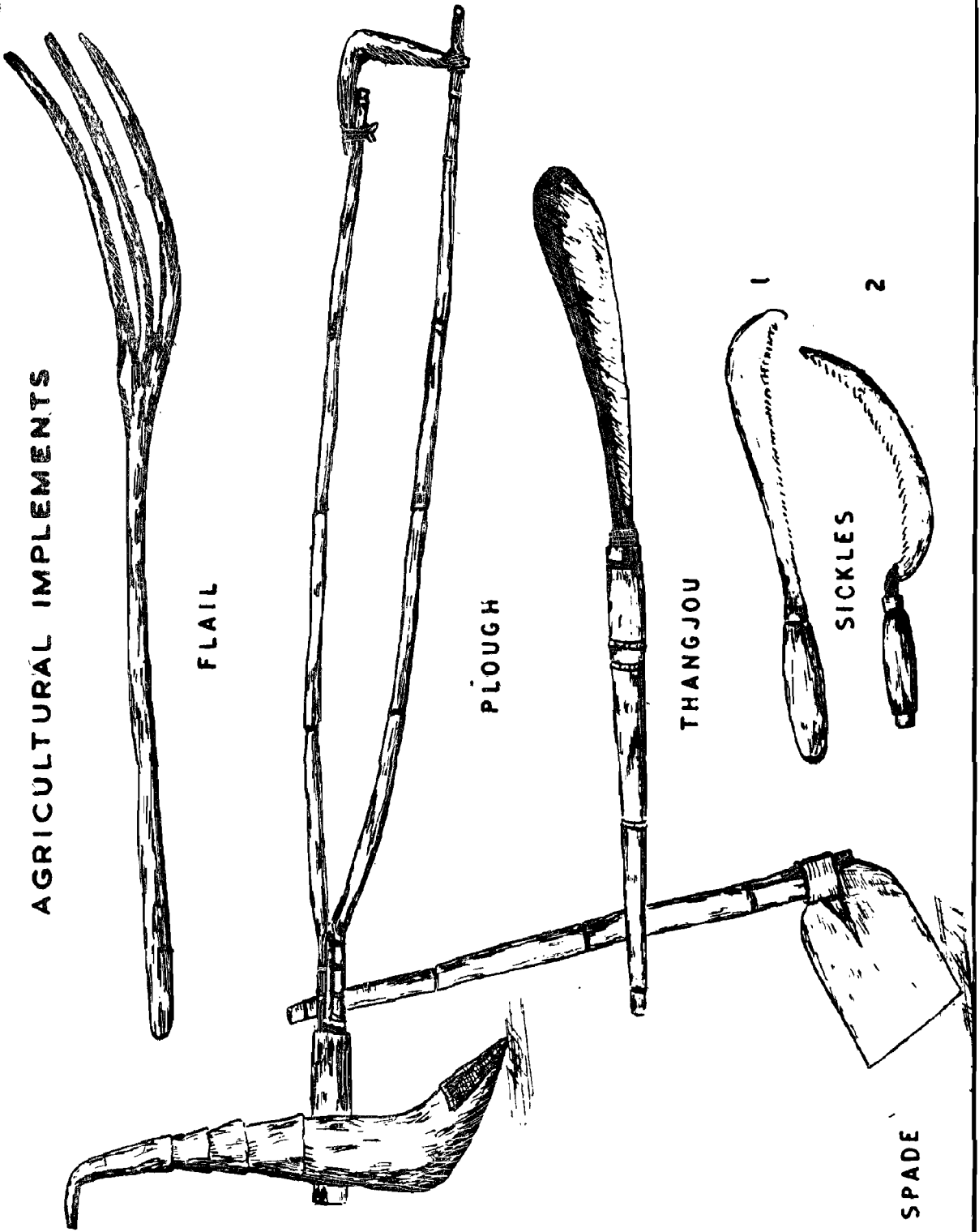
1



2

EARTHEN POTS

AGRICULTURAL IMPLEMENTS



FLAIL

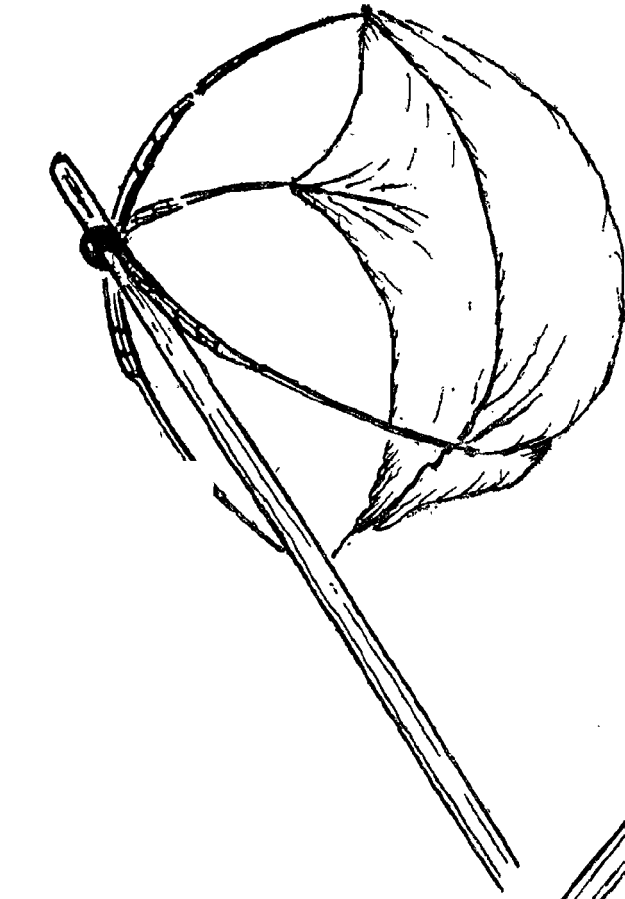
PLOUGH

THANGJOU

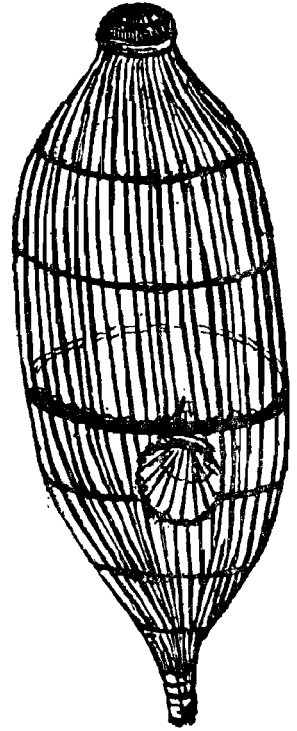
SICKLES

SPADE

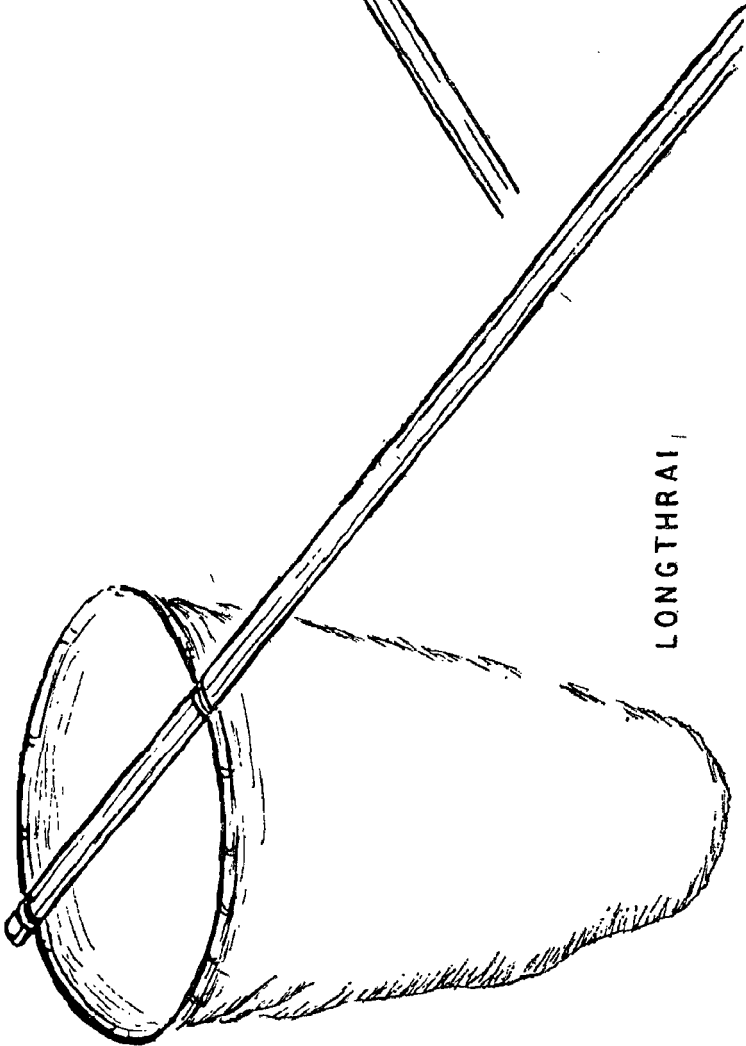
FISHING IMPLEMENTS



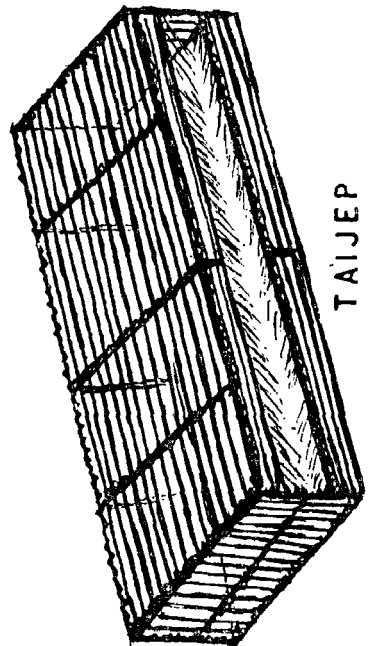
EEN



KABORU



LONGTHRAI



TAIJEP



A view of Loktak lake



A view of Ithing village and its road



A village house



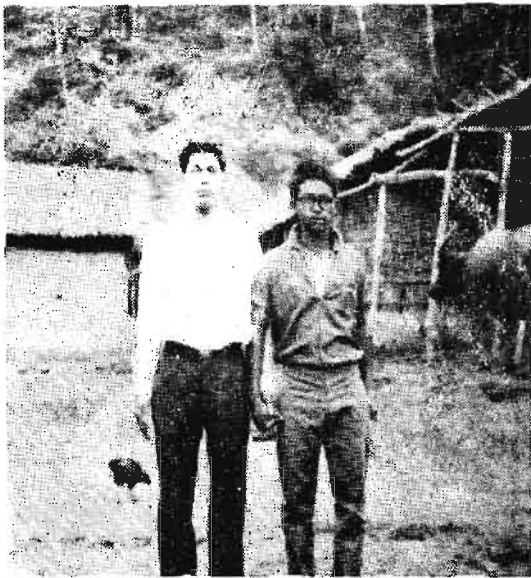
Boats lying on the shore



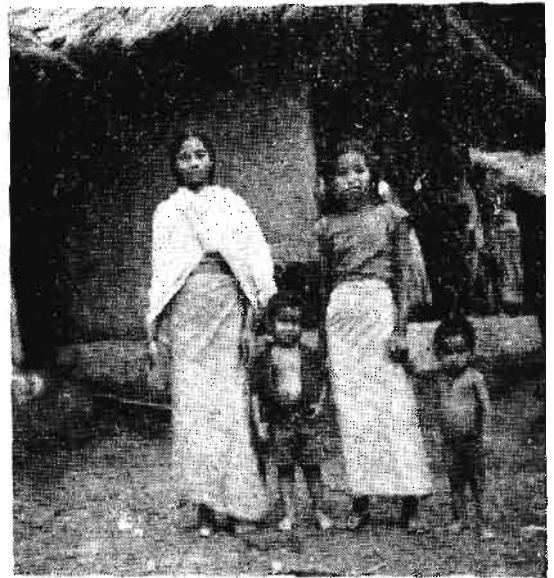
A man of the village in his full dress.



A village woman in her dress



High School students of the village are quite modern in their dress



Two girls in their usual dress



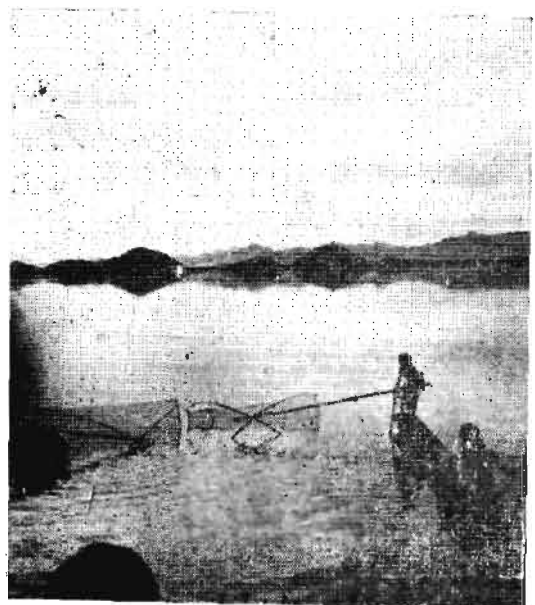
In search of fish. Observe how the net is carried in the boat



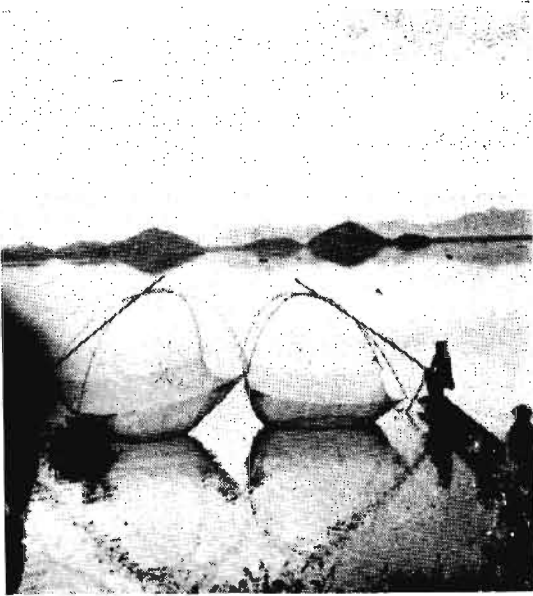
Buffaloes in their shed



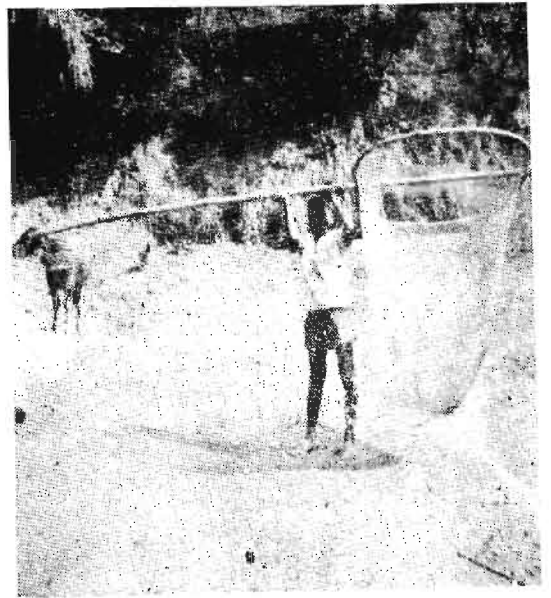
A woman at her loom



Nets are cast



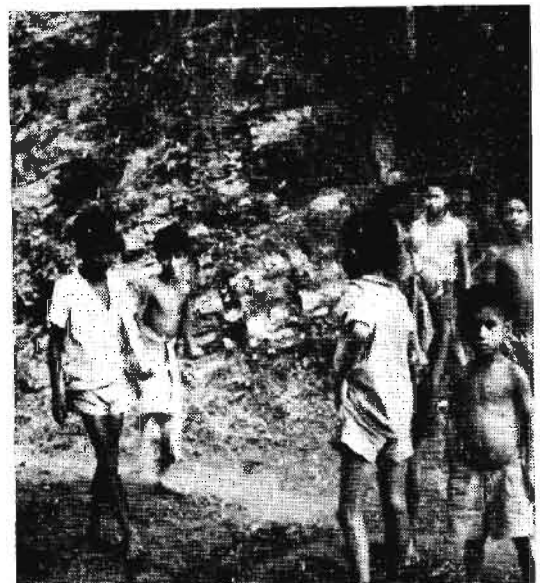
Nets are pulled up



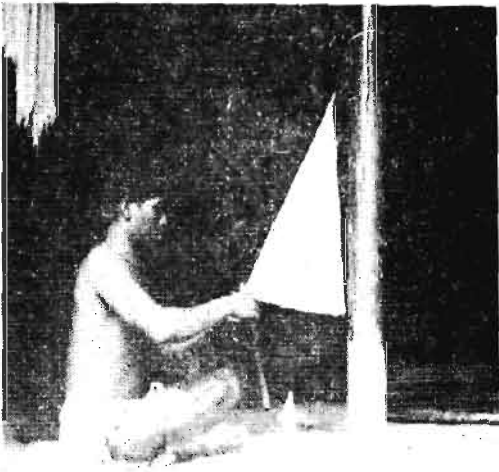
Longthrai



A village woman on her way to market



Children at play



Making fish net



The Hindu temple of the village



Idols of Hindu deities in the temple



The temple of Thangjing-gi-mayamba



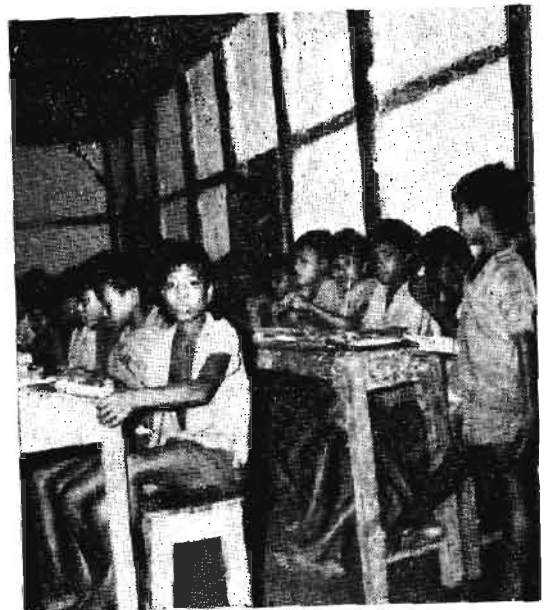
The girl angling in her boat



The boy angling



The village L.P. School



Children in their class-room

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964)

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

AGRA—

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

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

AHMEDABAD—

- 1 Balgovind Kuber Dass & Co., Gandhi Road .. (Reg.)
- 2 Chandra Kant Chiman Lal Vora, Gandhi Road .. (Reg.)
- 3 New Order Book Co., Ellis Bridge (Reg.)
- 4 Mahajan Bros., Opp. Khadia Police Gate .. (Rest.)
- 5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuvva, Relief Road (Reg.)

AJMER—

- 1 Book-Land, 663, Madar Gate (Reg.)
- 2 Rajputana Book House, Station Road (Reg.)
- 3 Law Book House, 271, Hathi Bhata (Reg.)
- 4 Vijay Bros., Kutchery Road (Rest.)
- 5 Krishna Bros., Kutchery Road. (Rest.)

ALIGARH—

Friend's Book House, Muslim University Market .. (Reg.)

ALLAHABAD—

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

AMBALA—

- 1 English Book Depot, Ambala Cantt. (Reg.)
- 2 Seth Law House, 8719, Railway Road, Ambala Cantt. (Rest.)

AMRITSAR—

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

ANAND—

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

ASANSOL—

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

BANGALORE—

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

BAREILLY—Agarwal Brothers, Bara Bazar (Reg.)

BARODA—

- 1 Shri Chandrakant Mohan Lal Shah, Raopura .. (Rest.)
- 2 Good Companions Booksellers, Publishers & Sub-Agent (Rest.)
- 3 New Medical Book House, 540, Madan Zampa Road (Rest)

BEAWAR—

The Secretary, S.D. College, Co-operative Stores Ltd. (Rest.)

BELGHARIA—

Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1, Amlica Mukherjee Road .. (Reg.)

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

BHOPAL—

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

BHUBANESWAR—

Ekamra Vidyabhavan, Eastern Tower, Room No. 3 (Rest.)

BIJAPUR—

Shri D.V. Deshpande, Recognised Law Book-sellers, Prop. Vinod Book Dept., Near Shiralshetti Chowk.. (Rest.)

BIKANER—Bhandani Bros. (Rest.)

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

BOMBAY—

- 1 Supdt. Govt. Printing and Stationery, Netaji Subhash Road, Bombay-4
- 2 Charles Lambert and Co., 101, M.G. Road .. (Reg.)
- 3 Co-operator's Depot, 5/32, Ahmed Sailor Building, Dadar (Reg.)

- 4 Current Book House, Maruti Lane,
Raghunath Dadaji St. (Reg.)
- 5 Current Technical Literature Co. P. Ltd.
India House, 1st Floor (Reg.)
- 6 International Book House Ltd. 9, Ahs Lane,
M.G. Road. (Reg.)
- 7 Lakkani Book Depot. Girgaum (Reg.)
- 8 Elpees Agencies, 24, Bhangwadi, Kalbadevi (Reg.)
- 9 P.P.H. Book Stall, 190-B, Khetwadi Main Road (Reg.)
- 10 New Book Co. 188-190, Dr. Dadabhai Naoroji
Road (Reg.)
- 11 Popular Book Depot, Lamington Road (Reg.)
- 12 Sunder Das Gian Chand, 601, Girgaum Road,
Near Princess Street (Reg.)
- 13 D. B. Tarapore Wala Sons and Co. (P) Ltd. 210
Dr. Dadabhai Naoroji Road. (Reg.)
- 14 Thacker and Co., Rampart Row (Reg.)
- 15 N.M. Tripathi Private Ltd., Princess Street (Reg.)
- 16 The Kothari Book Depot, King Edward Road (Reg.)
- 17 P. H. Rama Krishna and Sons., 147, Rajaram
Bhavan, Shivaji Park Road No. 5 (Rest.)
- 18 C. Jamnadas and Co., Booksellers, 146-C, Princess
St. (Reg.)
- 19 Indo Nath and Co., A-6, Daulat Nagar, Borivli (Reg.)
- 20 Minerva Book Shop, Shop No. 1/80, N. Subash
Road (Reg.)
- 21 Academic Book Co., Association Building,
Girgaum Road (Rest.)
- 22 Dominion Publishers, 23, Bell Building Sir P. M.
Road (Rest.)
- 23 Bombay National Histroy Society, 91, Walkeshwar
Road (Rest.)
- 24 Dowamadeo and Co., 16, Naziria Building,
Ballard Estate (Rest.)
- 25 Asian Trading Co., 310, the Miraball, P.B. 1505 (Rest.)
- CALCUTTA—**
- 1 Chatterjee & Co., 3/1, Bacharam Chatterjee Lane (Reg.)
- 2 Dass Gupta & Co. Ltd., 54/3, College Street (Reg.)
- 3 Hindu Library, 69-A, Bolaram De Street (Reg.)
- 4 S.K. Lahiri & Co. Private Ltd., College Street (Reg.)
- 5 M. C. Sarkar and Sons Private Ltd., 14, Bankim
Chattujee Street (Reg.)
- 6 W. Newman & Co. Ltd., 3, Old Court House St. (Reg.)
- 7 Oxford Book & Stationery Co., 17, Park Street (Reg.)
- 8 R. Chambray and Co. Ltd., Kent House, P. 33,
Mission Road Extension (Reg.)
- 9 S.C. Sarkar and Sons Private Ltd., I.C. College
Square (Reg.)
- 10 Thacker Spink and Co., (1933) P. Ltd.,
3, Esplanade East (Reg.)
- 11 Firma K.L. Mukhopadhaya, 6/1A, Banehha
Ram Akrar Lane (Reg.)
- 12 K. K. Roy. P. Box No. 10210, Calcutta 19 (Rest.)
- 13 Sm. P. D. Upadhyay, 77, Muktaram Babu Street (Rest.)
- 14 Universal Book Dist., 8/2, Hastings Street (Rest.)
- 15 Modern Book Depot, 9, Chowringee Centre (Rest.)
- 16 Soor and Co., 125, Canning Street (Reg.)
- 17 S. Bhattacharjee, 49, Dharamtala Street (Rest.)
- 18 Mukherjee Library, 10, Sarba Khan Road (Reg.)
- 19 Current Literature Co., 208, M.G. Road (Reg.)
- 20 The Book Depository, 4/1, Madan St. (1st Floor) (Rest.)
- 21 Scientific Book Agency, Netaji Subhash Road (Rest.)
- 22 Reliance Trading Co., 17/1, Banku Bihari Ghose
Lane, District Howrah (Rest.)
- 23 Indian Book Dist. Co., 6512, M.G. Road. (Rest.)
- CALICUT—Touring Book Stall (Rest.)**
- CHANDIGARH—**
- 1 Supdt. Govt. Printing & Stationery, Punjab.
- 2 Jain Law Agency, Flat No. 8, Sector No. 22 (Reg.)
- 3 Rama News Agency, Bookseller, Sector No. 22 (Reg.)
- 4 Universal Book Store, Booth 25, Sector 22 D (Reg.)
- 5 English Book Shop, 34, Sector 22 D (Rest.)
- 6 Mehta Bros., 15 Z, Sector 22 B (Rest.)
- 7 Tandan Book Depot, Shopping Centre, Sector 16 (Rest.)
- 8 Kailash Law Publishers, Sector 22 B (Rest.)
- CHHINDWARA—The Verma Book Depot (Rest.)**
- COCHIN—Saraswat Corporation Ltd., Palliarakav Road (Reg.)**
- CUTTACK—**
- 1 Press Officer Orissa Sectt.
- 2 Cuttack Law Times (Reg.)
- 3 Prabhat K. Mahapatra, Mangalabag P.B. 35 (Reg.)
- 4 D.P. Sur & Sons, Mangalabag (Rest.)
- 5 Utkal Stores, Balu Bazar (Rest.)
- DEHRADUN—**
- 1 Jaugal Kishore & Co., Rajpur Road (Reg.)
- 2 National News Agency, Paltan Bazar (Reg.)
- 3 Bishan Singh and Mahendra Pal Singh 318,
Chukhuwala (Reg.)
- 4 Uttam Pustak Bhandar, Paltan Bazar (Rest.)
- DELHI—**
- 1 J.M. Jain & Brothers, Mori Gate (Reg.)
- 2 Atma Ram & Sons, Kashmere Gate (Reg.)
- 3 Federal Law Book Depot, Kashmere Gate (Reg.)
- 4 Bahri Bors., 188, Lajpat Rai Market (Reg.)
- 5 Bawa Harkishan Dass Bedi (Vijaya General
Agencies) P. B. 2027, Ahata Kedara,
Chamalian Road (Reg.)
- 6 Book-Well, 4, Sant Narankari Colony, P. B. 1565 (Reg.)
- 7 Imperial Publishing Co., 3, Faiz Bazar, Daryaganj (Reg.)
- 8 Metropolitan Book Co., 1, Faiz Bazar (Reg.)
- 9 Publication Centre, Subzimandi (Reg.)
- 10 Youngman & Co., Nai Sarak (Reg.)
- 11 Indian Army Book Depot, 3, Daryaganj (Reg.)
- 12 All India Educational Supply Co., Shri Ram
Buildings, Jawahar Nagar. (Rest.)
- 13 Dhanwant Medical & Law Book House, 1522,
Lajpat Rai Market (Rest.)
- 14 University Book House, 15, U. B. Bangalore*
Road, Jawahar Nagar (Rest.)
- 15 Law Literature House, 2646, Balimaran (Rest.)
- 16 Summer Brothers, P.O. Birla Lines (Rest.)
- 17 Universal Book & Stationery Co., 16, Netaji
Subhash Marg (Rest.)
- 18 B. Nath & Bros., 3808, Charkhawan (Chowri
Bazar) (Rest.)
- 19 Rajkamal Prakashan P. Ltd., 8., Faiz Bazar (Reg.)
- 20 Premier Book Co., Printers, Publishers &
Booksellers, Nai Sarak (Rest.)
- 21 Universal Book Traders, 80, Gokhale Market (Reg.)

- 22 Tech. & Commercial Book Coy. 75., Gokhale Market (Rest.)
- 23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate (Rest.)
- 24 G.M. Ahujha, Booksellers & Stationers, 309, Nehru Bazar (Rest.)
- 25 Sat Narain & Sons, 3141, Mhod, Ali Bazar, Mori Gate (Reg.)
- 26 Kitab Mahal (Wholesale Div.), P. Ltd., 28, Faiz Bazar (Reg.)
- 27 Hindu Sahitya Sansar, Nai Sarak (Rest.)
- 28 Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B., 1165, Nai Sarak (Rest.)
- 29 K.L. Seth, Suppliers of Law, Commercial & Tech. Books, Shanti Nagar, Ganeshpura (Rest.)
- 30 Adarsh Publishing Service, 5A/10, Ansari Road (Rest.)
- DHANBAD—**
- 1 Ismag Co-operative Stores Ltd., P.O. Indian School of Mines (Reg.)
- 2 New Sketch Press, Post Box 26 (Rest.)
- DHARWAR—**
- 1 The Agricultural College Consumers Co.-op. Society (Rest.)
- 2 Rameshya Book Depot, Subhash Road (Rest.)
- 3 Karnatakaya Sahitya Mandira of Publishers and Booksellers
- ERNAKULAM—**
- 1 Pai & Co., Cloth Bazar Road (Rest.)
- 2 South India Traders, C/o Constitutional Journal (Reg.)
- FEROZEPUR—English Book Depot, 78, Jhoke Road (Reg.)**
- GAUHATI—Mokshada Pustakalaya (Reg.)**
- GAYA—Sahitya Sadan, Gautam Budha Marg (Reg.)**
- GHAZIABAD—Jayana Book Agency (Rest.)**
- GORAKHAPUR—**
- Vishwa Vidyalaya Prakashan, Naktes Road (Reg.)
- GUDUR—The General Manager, The N.D.C. Publishing & Ptg., Society Ltd: (Rest.)**
- GUNTUR—**
- Book Lovers Private Ltd., Kadriguda, Chowrasta (Reg.)
- GWALIOR—**
- 1 Supdt., Printing & Stationery, M.B.
- 2 Loyal Book Depot., Patankar Bazar, Lashkar (Reg.)
- 3 M.C. Daftari, Prop. M.B. Jain & Bros. Book-sellers, Sarafa, Lashkar (Rest.)
- HUBLI—Pervaje's Book House, Koppikar Road (Reg.)**
- HYDERABAD—**
- 1 Director, Govt., Press
- 2 The Swaraj Book Depot., Lakdikapul (Reg.)
- 3 Book Lovers Private Ltd. (Rest.)
- 4 Labour Law Publications, 873, Sultan Bazar (Rest.)
- IMPHAL—Tikendra & Sons Bookseller (Rest.)**
- INDORE—**
- 1 Wadhawa & co. 56, M.G. Road (Reg.)
- 2 Swarnp Brothers, Khajuri Bazar (Rest.)
- 3 Madhya Pradesh Book Central, 41, Ahilya Pura (Rest.)
- 4 Modern Book House Shiv Vilas Palace (Rest.)
- 5 Navyug Sahitya Sadan, Publishers & Bookseller, 10, Khajuri Bazar (Rest.)
- JABALPUR—**
- 1 Modern Book House, 286, Jawaharganj (Reg.)
- 2 National Book House, 135, Jai Prakash Narain Marg (R.)
- JAIPUR—**
- 1 Government Printing and Stationery Department, Rajasthan.
- 2 Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema (Reg.)
- 3 Garg Book Co., Tripolia Bazar (Reg.)
- 4 Vani Mandir Sawai Mansingh Highway (Reg.)
- 5 Kalyan Mal & Sons., Tripolia Bazar (Rest.)
- 6 Popular Book Depot, Chaura Rasta (Reg.)
- 7 Krishna Book Depot, Chaura Rasta (Rest.)
- 8 Dominion Law Depot, Shah Building, P.B. No. 23 (Rest.)
- JAMNAGAR—Swedeshi Vastu Bhandar (Reg.)**
- JAMSHEDPUR—**
- 1 Amar Kitab Ghar, Diagonal Road, P.B. 78 (Reg.)
- 2 Gupta Stores Dhatkidih (Reg.)
- 3 Sanyal Bros., Booksellers & News Agents, Bistapur Market (Rest.)
- JAWALAPUR—Sahyog Book Depot (Rest.)**
- JHUNJHUNU—**
- 1 Shashi Kumar Sarat Chand (Rest.)
- 2 Kapram Prakashan Prasaran, 1/90, Namdha Niwas, Azad Marg (R.)
- JODHPUR—**
- 1 Dwarka Das Rathi, Wholesale Books and News Agents (Reg.)
- 2 Kitab-Ghar, Sojati Gate (Reg.)
- 3 Choppra Brothers, Tripolija Bazar (Reg.)
- JULLUNDUR—**
- 1 Hazooria Bros., Mai Hiran Gate (Rest.)
- 2 Jain General House, Bazar Bansanwala (Reg.)
- 3 University Publishers, Railway Road (Rest.)
- KANPUR—**
- 1 Advani and Co. P. Box. 100, The Mall (Reg.)
- 2 Sahitya Niketan, Shradhanand Park (Reg.)
- 3 The Universal Book Stall, The Mall (Reg.)
- 4 Raj Corporation, Raj House, P.B. 200, Chowk (Rest.)
- KARUR—Shri V. Nagaraja Rao, 26 Srinivasapuram (Rest.)**
- KODARMA—The Bhagwati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh (Reg.)**
- KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road (Rest.)**
- KOTA—Kota Book Depot (Rest.)**
- KUMTA—S.V. Kamat, Booksellers & Stationers (N. Kanara) (Reg.)**
- LUCKNOW—**
- 1 Soochna Sahitya Depot (State Book Depot)
- 2 Bal Krishna Book Co. Ltd., Hazratganj (Reg.)

- 3 British Book Depot, 84, Hazratganj .. (Reg.)
- 4 Ram Advani, Hazratganj, P. B. 154 .. (Reg.)
- 5 Universal Publishers (P.) Ltd., Hazratganj .. (Reg.)
- 6 Eastern Book Co., Lalbagh Road .. (Reg.)
- 7 Civil & Military Educational Stores, 106/B, Sadar Bazar .. (Rest.)
- 8 Aquarium Supply Co., 213, Faizabad Road .. (Rest.)
- 9 Law Book Mart, Amin-Ud-Daula Park .. (Rest.)
- LUDHIANA—**
- 1 Lyall Book Depot, Chaura Bazar .. (Reg.)
- 2 Mohindra Brothers, Katcheri Road .. (Rest.)
- 3 Nanda Stationery Bhandar, Pustak Bazar .. (Rest.)
- 4 The Pharmacy News, Pindi Street .. (Rest.)
- MADRAS—**
- 1 Supdt., Govt. Press, Mount Road.
- 2 Account Test Institute, P.O. 760, Emgore .. (Reg.)
- 3 C. Subbiah Chetty & Co., Triplicane .. (Reg.)
- 4 K. Krishnamurthy, post Box 384 .. (Reg.)
- 5 Presidency Book Supplies 8, Pycrofts Road, Triplicane .. (Reg.)
- 6 P. Vardhachary & Co., 8, Lighi Chetty Street .. (Reg.)
- 7 Palani Parchuram, 3, Pycrofts Road, Triplicane (Reg.)
- 8 NCBH Private Ltd. 199, Mount Road .. (Rest.)
- 9 V. Sadanand, The Personal Bookshop,
- 10 Congress Building, 111, Mount Road .. (Rest.)
- MADURAI—**
- 1 Oriental Book House, 258, West Masi Street (Reg.)
- 2 Vivekananda Press, 48, West Masi Street .. (Reg.)
- MANDYA SUGAR TOWN—K.N. Narimhe Gowda & Sons. (Rest.)**
- MANGALORE—U.R. Shenoye Sons Car Street, P. B. 128 (Reg.)**
- MANJESWAR—Mukenda Krishna Nayak .. (Rest.)**
- MATHURA—Rath & Co. Tilohi Building, Bengali Ghat (Rest.)**
- MEERUT—**
- 1 Prakash Educational Stores, Subhas Bazar .. (Reg.)
- 2 Hind Chitra Press, West Kutchery Road .. (Reg.)
- 3 Loyal Book Depot, Chhippi Tank .. (Reg.)
- 4 Bharat Educational stores, Chhippi Tank .. (Rest.)
- 5 Universal Book Depot, Booksellers & News Agents (Rest.)
- MONGHYR—Anusandhan, Minerva Press Building (Rest.)**
- MUSSOORIE—**
- 1 Cambridge Book Depot, The Mal .. (Rest.)
- MUZAFFARNAGAR—**
- 1 Mittal & Co., 85-C, New Mandi .. (Rest.)
- 2 B. S. Jain & Co., 71, Abupura .. (Rest.)
- MUZAFFARPUR—**
- 1 Scientific & Educational Supply Syndicate .. (Reg.)
- 2 Legal Corner, Tikmanio House, Amgola Road .. (Rest.)
- 3 Tirhut Book Depot. .. (Rest.)
- MYSORE—**
- 1 H. Venkataramiah & Sons, New Statue Circle .. (Reg.)
- 2 Peoples Book House, Opp., Jagan Mohan Palace .. (Reg.)
- 3 Geeta Book House, Booksellers & Publishers Krishnamutthipuram .. (Rest.)
- 4 News Paper House, Lansdowne Building .. (Rest.)
- 5 Indian Mercantile Corporation, Yoy Palace Ramvilas (Rest.)
- NADIAD—R. S. Desay, Station Road .. (Rest.)**
- NAGPUR—**
- 1 Supdt. Govt. Press & Book Depot.
- 2 Western Book Depot, Residency Road .. (Reg.)
- 3 The Asstt. Secretary, Mineral Industry Association Mineral House .. (Rest.)
- NAINITAL—Coural Book Depot, Bara Bazar .. (Rest.)**
- NANDED—**
- 1 Book Centre, College Law General Books, Station Road .. (Rest.)
- 2 Hindustan General Stores, Paper & Stationery Merchants P, B. No. 51 .. (Rest.)
- 3 Sanjoy Book Agency, Vazirabad .. (Rest.)
- NEW DELHI—**
- 1 Amrit Book Co., Connaught Circus .. (Reg.)
- 2 Bhawani & Sons, 8 F, Connaught Place .. (Reg.)
- 3 Central News Agency, 23/90, Connaught Circus .. (Reg.)
- 4 Empire Book Depot. 278, Aliganj .. (Reg.)
- 5 English Book Store 7-L Connaught Circus P.O.B. 328 .. (Reg.)
- 6 Faqir Chand & Sons, 15-A, Khan Market .. (Reg.)
- 7 Jain Book Agency, C-9, Prem House, Connaught Place (Reg.)
- 8 Oxford Book & Stationery Co., Scindia House .. (Reg.)
- 9 Ram Krishna & Sons (of Lahore), 16/B, Connaught Place .. (Reg.)
- 10 Sikh Publishing House, 7-C, Connaught Place .. (Reg.)
- 11 Suneja Book Centre, 24/90, Connaught Circus .. (Reg.)
- 12 United Book Agency, 31, Municipal Market-Connaught Circus .. (Reg.)
- 13 Jayana Book Depot, Chhapparwala Kuan, Karol Bagh (Reg.)
- 14 Navayug Traders, Desh Bandhu Gupta Road Dev Nagar .. (Reg.)
- 15 Saraswati Book Depot, 15, Lady Harding Road .. (Reg.)
- 16 The Secretary, Indian Met. Society, Lodi Road .. (Reg.)
- 17 New Book Depot, Latest Books, Periodicals, Sty., & Novellas, P. B. 96, Connaught Place .. (Reg.)
- 18 Mehra Brothers, 50-G, Kalkaji .. (Reg.)
- 19 Luxmi Book Stores, 42, Janpath .. (Rest.)
- 20 Hindi Book House, 82, Janpath .. (Rest.)
- 21 People Publishing House (P.) Ltd., Rani Jhansi Rd. .. (Reg.)
- 22 R. K. Publishers, 23, Beadon Pura, Karol Bagh .. (Rest.)
- 23 Sharma Bros., 17, New Market, Moti Nagar .. (Reg.)
- 24 Aapki Dukan, 5/5777, Dev Nagar .. (Rest.)
- 25 Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 .. (Rest.)
- 26 H. Chandson, P. B. No. 3034 .. (Rest.)
- 27 The Secretary, Federation of Association of small Industry of India, 23-B/2, Rohtak Road .. (Rest.)
- 28 Standard Booksellers & Stationers, Palam Enclave .. (Rest.)
- 29 Lakshmi Book Depot, 57, Regarpura .. (Rest.)
- 30 Sant Ram Booksellers, 16, New Municipal Market Lody Colony .. (Rest.)
- PANJIM—**
- 1 Singhals Book House, P. O. B. 70, Near the Church (Rest.)
- 2 Sagoon Gaydev Dhoud, Booksellers, 5-7, Rua 3 Ide Jameria .. (Rest.)

- PATHANKOT**—The Krishna Book Depot, Main Bazar .. (Rest.)
- PATIALA**—
- 1 Supdt., Bhupendra State Press.
 - 2 Jain & Co., 17 Shah Nasihn Bazar .. (Reg.)
- PATNA**—
- 1 Supdt., Govt. Printing (Bihar).
 - 2 J. N. P. Agarwal & Co., Padri-ki-Haveli, Raghunath Bhawan .. (Reg.)
 - 3 Luxmi Trading Co., Padri-ki-Haveli .. (Reg.)
 - 4 Moti Lal Banarsi Dass, Bankipore .. (Reg.)
 - 5 Bengal Law House, Chowhatta .. (Rest.)
- PITHORAGARH**—Maniram Punetha & Sons .. (Rest.)
- PONDICHERRY**—
- M/s. Honesty Book House, 9, Rue Duplix .. (R.)
- POONA**—
- 1 Deccan Book Stall, Deccan Gymkhana .. (Reg.)
 - 2 Imperial Book Depot, 266, M. G. Road .. (Reg.)
 - 3 International Book Service, Deccan Gymkhana .. (Reg.)
 - 4 Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk .. (Reg.)
 - 5 Utility Book Depot, 1339, Shivaji Nagar .. (Rest.)
- PUDUKOTTAI**—Shri P. N. Swaminathan Sivam & Co., East Main Road .. (Rest.)
- RAJKOT**—Mohan Lal Dossabhai Shah, Booksellers & Sub-agents .. (Reg.)
- RANCHI**—
- 1 Crown Book Depot, Upper Bazar .. (Reg.)
 - 2 Pustak Mahal, Upper Bazar .. (Rest.)
- REWA**—Supdt., Govt. State Emporium, V. P.
- ROURKELA**—The Rourkela Review .. (Rest.)
- SAHARANPUR**—
- Chandra Bharata Pustak Bhandar, Court Road .. (Rest.)
- SECUNDERABAD**—
- Hindustan Diary Publishers, Market Street .. (Reg.)
- SILCHAR**—Shri Nishitto Sen Nazirpatti .. (Rest.)
- SIMLA**—
- 1 Supdt. Himachal Pradesh Govt.
 - 2 Minerva Book Shop, The Mall .. (Reg.)
 - 3 The New Book Depot, 79, The Mall .. (Reg.)
- SINNAR**—Shri N. N. Jakhadi, Agent, Times of India Sinnar (Nasik) .. (Rest.)
- SHILLONG**—
- 1 The Officer-in-Charge, Assam Govt. B. D.
 - 2 Chapla Bookstall, P. B. No. 1 .. (Rest.)
- SONEPAT**—United Book Agency .. (Reg.)
- SRINAGAR**—The Kashmir Bookshop, Residency Road .. (Reg.)
- SURAT**—Shri Gajanan Pustakalaya, Tower Road .. (Reg.)
- TIRUCHIRAPALLI**—
- 1 Kalpana Publishers, Wosiur .. (Reg.)
 - 2 S. Krishnaswami & Co., 35, Subhash-Chander Bose Road .. (Reg.)
 - 3 Palamiappa Bros. .. (Rest.)
- TRIVANDRUM**—
- 1 International Book Depot., Main Road .. (Reg.)
 - 2 Reddear Press & Book Depot, P. B. No. 4 .. (Rest.)
- TUTICORIN**—
- Shri K. Thiagarajan, 10-C, French Chapal Road .. (Rest.)
- UDAIPUR**—
- 1 Jagdish & Co., Inside Surajapole .. (Rest.)
 - 2 Book Centre, Maharana Bhopal Consumers Co-op. Society Ltd. .. (Rest.)
- UJJAIN**—Manak Chand Book Depot, Sati Gate .. (Rest.)
- VARANASI**—
- 1 Students Friends & Co. Lanka .. (Rest.)
 - 2 Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8 .. (Reg.)
 - 3 Globe Book Centre .. (Rest.)
 - 4 Kohinoor Stores, University Road, Lanka .. (Reg.)
 - 5 B. H. U. Book Depot. .. (Rest.)
- VELLORE**—A. Venkatasubhan, Law Booksellers .. (Reg.)
- VIJAYAWADA**—
- The Book & Review Centre, Eluru Road, Govern pet (Rest.)
- VISAKHAPATNAM**—
- 1 Gupta Brothers, Vizia Building .. (Reg.)
 - 2 Book Centre, 11/97, Main Road .. (Reg.)
 - 3 The Secy, Andhra University General Co-op. Stores Ltd. .. (Rest.)
- VIZIANAGARAM**—Sarda & Co. .. (Rest.)
- WARDHA**—Swarajeya Bhandar, Bhorji Market For Local Sale .. (Reg.)
- 1 Govt. of India Kitab Mahal, Janpath, opp. India Coffee House, New Delhi.
 - 2 Govt. of India Book Depot., 8, Hastings Street, Calcutta
 - 3 High Commissioner for India in London, India House, London, W. C. 2.
- Railway Bookstall holders**
- 1 S/S. A. H. Wheeler & Co., 15 Elgin Road, Allahabad
 - 2 Gahlot Bros., K. E. M. Road, Bikaner
 - 3 Higginbotham's & Co. Ltd., Mount Road, Madras
 - 4 M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi.
- Foreign**
- 1 S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)
 - 2 S/S. Aktie Bologat, C. E. Fritzes Kungl. Hovobokhandel Fredsgation-2, Box 1656, Stockholm-16 (Sweden)
 - 3 Reise-und Verkehrsverlag Stuttgart, Post 730 Gutenbergstr. 21, Stuttgart No. 11245, Stuttgart den (Germany West)
 - 4 Shri Iswar Subramanyam, 452, Reversite Driv. Apt., 6, New York, 27 NWY
 - 5 The Proprietor, Book Centre, Lakshmi Mansions, 49, The Mall, Lahore (Pakistan)

On S. and R. Basis

- 1 The Head Clerk Govt. Book Depot, Ahmedabad
- 2 The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum
- 3 The Employment Officer, Employment Exchange, Dhar
- 4 The Asstt. Director, Footwear Extension Centre, Polo-Ground No. 1, Jodhpur
- 5 The O. I/C., Extension Centre, Club Road, Muzaffarpur
- 6 The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur
- 7 The Asstt. Director, Industrial Extension Centre, Nadia (Gujarat)
- 8 The Head Clerk, Photozincographic Press, 5, Finance Road, Poona
- 9 Govt. Printing & Stationery, Rajkot
- 10 The O. I/C., Extension Centre, Industrial Estate, Kokar, Ranchi
- 11 The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat
- 12 The Registrar of Companies, Narayani Building, 27, Brabourne Road, Calcutta-1
- 13 The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam
- 14 The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad
- 15 Registrar of Companies, Assam, Manipur and Tripura, Shillong
- 16 Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi.
- 17 Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullunder City
- 18 Registrar of Companies, Bihar, Jamal Road, Patna-1
- 19 Registrar of Companies, Raj. & Ajmer, Shri Kamta Prasad House, 1st Floor, "C" Scheme, Ashok Marg, Jaipur
- 20 The Registrar of Companies, Andhra Bank Building, 6, Linghi Chetty Street, P. B. 1530, Madras.
- 21 The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg. P. B. 334, Kanpur.
- 22 The Registrar of Companies, Everest 100, Marine Dvire, Bombay
- 23 The Registrar of Companies, 162, Brigade Road, Bangalore
- 24 The Registrar of Companies, Gwalior
- 25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
- 26 Registrar of Companies, Orissa, Cuttack Chandi, Cuttack
- 27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad
- 28 Publication Division, Sale Depot., North Block, New Delhi
- 29 The Development Commissioner, Small Scale Industries, New Delhi
- 30 The O I/C., University Employment Bureau, Lucknow
- 31 O. I/C., S. I. S. I. Extension Centre, Malda
- 32 O. I/C., S. I. S. I. Extension Centre, Habra, Tabaluria, 24-Parganas
- 33 O. I/C., Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur
- 34 O. I/C., S. I. S. I. Chronanning Extension Centre, Tangra 33. North Topsia Road, Calcutta-46
- 35 O. I/C., S. I. S. I. Extension Centre (Footwear), Calcutta
- 36 Asstt. Director, Extension Centre, Hyderabad
- 37 Asstt. Director, Extension Centre, Krishna Distt. (A. P.)
- 38 Employment Officer, Employment Exchange, Jhabua
- 39 Dy. Director Incharge, S. I. S. I. C/o-Chief Civil Admn. Goa, Panjim
- 40 The Registrar of Trade Unions, Kanpur
- 41 The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia
- 42 The O. I/C., State Information Centre, Hyderabad
- 43 The Registrar of Companies, Pondicherry
- 44 The Asstt. Director of Publicity and Information, Vidhan Sabha (P. B. 271), Bangalore