

©



CENSUS OF INDIA 1961

VOLUME XXVI

TRIPURA

PART VI

VILLAGE SURVEY MONOGRAPH

4—KAMALGHAT

C. R. Paul, M. A. (Com.)
Superintendent of Census Operations, Tripura.
1966

1961 CENSUS PUBLICATIONS, TRIPURA

(All the Census Publications will bear Volume No. XXVI)

Part I (In two Sub-Parts)	{ General Report Subsidiary Tables
Part II (In two Sub-Parts)	{ General Population Tables Economic Tables Cultural and Migration Tables
Part III	Household Economic Tables
Part IV	Report on Housing and Establishment with Tables
Part V-A	Special Tables on Scheduled Castes and Scheduled Tribes with Reprints from old Census Report
Part V-B	Ethnographic Note on Scheduled Castes and Scheduled Tribes
Part VI	Village Survey Monographs
Parts VII-A & B	Survey of Handicrafts & Report on Fairs and Festivals
Part VIII-A	Administration Report on Enumeration
Part VIII-B	Administration Report on Tabulation
Part IX	Maps

} Not for sale

VILLAGE SURVEY REPORT

ON

KAMALGHAT

Investigators	Bimalendu Ghosh and Nani Gopal Bhattacharjee
Tabulation	D. K. Choudhuri, B. Sc. Statistical Assistant
Supervised by	M. K. Banerjee, B. A., B. L. Special Officer, and A. K. Dutt, M. Sc. Special Officer
Final Draft and Editing	C. R. Paul, M. A. (Com.) Superintendent of Census Operations, Tripura
Artist	K. R. Chakraborty, Draughtsman
Photographer	S. Majumdar, M/S, Chhayalok Studio

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 under-pinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and 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's 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 under-pinning 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 it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an Appendix.

New Delhi
July 30, 1964.

Asok Mitra
Registrar General, India

P R E F A C E

The Monograph on village 'Kamalghat' is the fourth in the series of twelve that are to be published for Socio-economic Survey of villages in Tripura. It is a small village located at a distance of 9 miles towards north of Agartala, the capital of Union territory of Tripura. The village falls under Category 'C' for the reasons that it is an old village, settled in character with mixed populations and the villagers have variegated occupations. Apart from these, the village is characterised by a large sized Co-operative Society, a Post Office, a Senior Basic and a Junior Basic School, a 'Samaj Kalyan Kendra' and a metalled road on which vehicles both private and public are plying regularly.

As a suppelmentary project of 1961 Census, it is an endeavour to give the readers through this report an idea of the impact of modern amenities on the social and economic conditions of the inhabitants of this village. Information, in this respect has been collected with the help of village and household schedules by trained Investigators *viz.* Shri Bimalendu Ghosh and Shri Nanigopal Bhattacharjee, in the year 1961. The information collected by them was supplemented by additional data collected subsequently by the two Special Officers *viz.* Shri M. K. Banerjee and Shri A. K. Dutt. Both these officers rendered valuable assistance in the matter of compiling this report.

I am grateful to Dr. Roy Burman who helped me a lot at the drafting stage by sending comments and suggestions.

Agartala
June 15, 1965

C. R. Paul

CONTENTS

	<i>Pages</i>
Foreword	v—vii
Preface	ix
I The Village	1— 3
II The People and their material equipments	4— 8
III Economy	9—16
IV Social and Cultural Life	17—24
V Conclusion	—25
Tables I to XXXII A	29—43
Appendices I to IV	47—58

LIST OF PHOTOGRAPHS

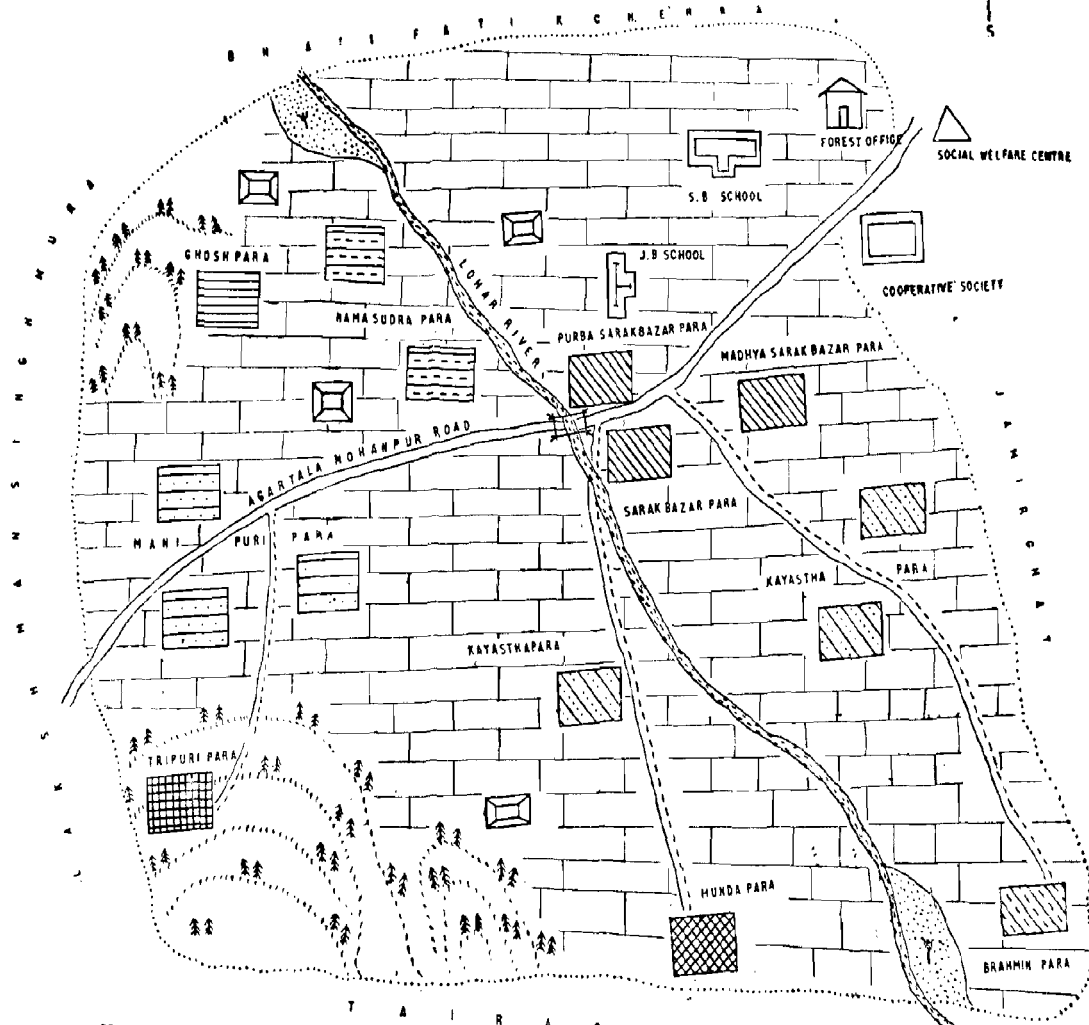
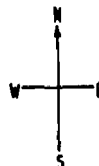
Photo	Details of the photographs
I	The village on either side of the approaching road
II	A Manipuri couple engaged in the husking of flat rice (Chira)
III	Is she husking flat rice? No, posed for a snap—Manipuri housewife
IV	Cutting of wood with saw
V	Manipuri woman at the loom during her leisure period
VI	Kamalghat Senior Basic School
VII	Children of Junior Basic School having their lessons in open air
VIII	'Samaj Kalyan Kendra', Kamalghat
IX	Co-operative Society, Kamalghat

MAP, CHARTS AND SKETCHES

- 1 Notional Map
- 2 Workers and Non-workers
- 3 Population by age groups
- 4 Age and marital status

NOTIONAL MAP OF VILLAGE KAMALGHAT
 TEHSIL:-BAMUTIA
 SUB-DIV:- SADAR

NOT TO THE SCALE



REFERENCES

VILLAGE BOUNDARY		PARA	
RIVER		BHOSH	
ROAD		NAMA SUDRA	
VILLAGE TRACK		MANIPURI	
BRIDGE		TRIPURI	
BOND		KAYASTHA	
BUSHES & JUNGLES		BAZAR PARA	
PADDY & FALLOW LAND		BRAMHIN	
CREMATORIUM		MUNDA	

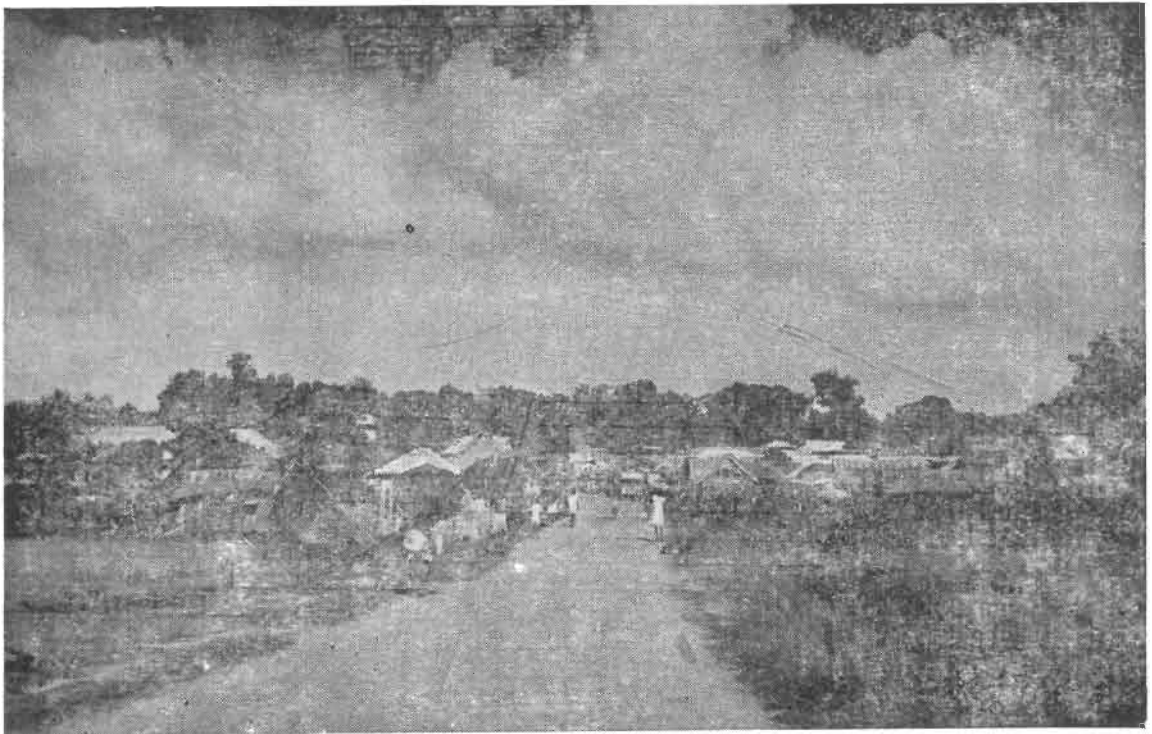


Photo I : The village, on either side of approach road

CHAPTER I

THE VILLAGE

Introduction—Kamalghat, a small village with huts peeping out from household trees and bushes that surround the households from all sides, imparts a pleasing appearance from the main road that runs through the village. Households are located at a little distance from both sides of the main road. "A large sized Co-operative Society Office", a Post Office, a Co-operative godown with pucca wall and corrugated tin-roof are situated on the southern side of the road and just opposite to those there is a Senior Basic School with a play ground. The Forest Beat Office is located towards east within the vicinity of the school area on the same side of the road and the Samaj Kalyan Kendra is located on the other side of the road just opposite to the Forest Beat Office.

The village Kamalghat falls under category 'C' for the reasons that the village is an old and of settled character and the villagers have variegated occupations and it contains mixed population *i.e.* Bengali, Manipuri and they depend mainly on agriculture. The criterion for selection of a village in Category 'C' is that the village should be of fair size each having 500—700 persons or more and is of an old and settled character. It should also have variegated occupations and contain mixed population and should mainly depend on agriculture.

Location—The village comes under the jurisdiction of Bamutia Tehsil of Sadar Sub-division and is located at a distance of 9 miles towards north from Agartala, the capital of the Union Territory of Tripura and headquarters of Sadar Sub-division. The latitude of the village is 23° 55'30" and the Longitude is 91°21'00".

Physical aspects—The greater portion of the village is covered with paddy fields. The hamlets are scattered and almost disappeared in jungle tracts. The wild beasts which formerly infested the village, have now almost disappeared. Large trees are scarce but clumps of bamboos, mangot groves, plaintain gardens have a beauty of their own. There are no hills in the village but here and there small elevated tracts are seen. Those elevated tracts are congenial to the growth of jute and pine-apple which grow abundantly.

The soil is mainly alluvial and is fertile, producing the finest crop of all descriptions. There is little waste land and the village has long been noted for the high rate of cultivation. The wide expanses of low lands along the banks of the river that passes through the village, remain under water for sometime during rains.

The rivulet 'Loha' flows through the middle of the village from north to south. This is partly navigable during rainy season. The autumn crop is often rendered precarious by overflowing of its banks at harvesting season but during the dry season it may be crossed by walking. The river bed is sandy. Long ago, it was navigable by country boats during all seasons but owing to the large accretions of sand in the river bed, navigation by native boats have become impossible, except in rainy season. But as the Pakistan border is only at a distance of 5 miles from the village, no boat is now found in the river and hence both sides of the rivulet have become clothed in thick jungle.

The area of the village is 307 acres or 124.24 hectares. It is bounded in the east by village Jamirghat, in the west by the village Lakshmansinghmura, in the south by village Tairag and the north by Bhati Fatikcherra.

Number of households and population (Table 1)—The total number of households in the village is 127 and the area covered by habitation is 100 acres. The total number of population is 566 of which male is 325 and female 241. Male is 57.42% and female is 42.58% of the total population and the density of population per acre is 1.84.

Residential pattern—The inhabitants of the village are farmers, traders, day labourers and priests and their homesteads are scattered in between the agricultural fields. The building materials that are used, are sangrass and corrugated iron sheet for the roof and bamboo mat and mud for the wall. In many cases several families of the same community having isolated homesteads with central courtyard live in a compact area often sharing a common wall or fence between themselves and attend the place of worship located

in a particular house of their community in the same area and use the water of the same pond or well.

It is divided into five parts which are called 'Parah' and each 'Parah' has been named according to the majority of people of a particular community living in the parah and also on the basis of the importance of the particular area. The 'Manipuri Parah' and 'Ghosh Parah' are located in the western end of the village, the former being on the southern side and the later being on the northern side of the main road. 'Madhya Bazar Parah', 'Sarak Bazar Parah' and 'Purba Bazar Parah' are located by the side of the market in the eastern end of the village.

Communication—A public thoroughfare passes through the middle of the village from west to east, which is connected by an efficient public transport service with Agartala town. The road is metalled and the common means of transport are truck and bullock carts. Passengers are carried by Bus, Jeep and Taxi.

Crematorium—There are two burning ghats in the village, both being located on the bank of the rivulet 'Loha' one on the southern side and the other on the northern side of the main road each of which comprises an area of about 0.4 acres.

Source of water—There are only one pucca ring well and 70 katcha wells, 4 tube wells and 10 tanks in the village. Water of the rivulet 'Loha' is also used for drinking purposes but during rainy season the water remains dirty and cannot be used for drinking purpose.

Flora and fauna—Although there is no reserve forest in this village, the village itself and its surroundings are rich in revenue yielding trees. There are Sal, Karai, Gamar, Simul trees, in the private 'Jote lands' of several villagers. Besides these there are also large number of useless trees in the village and in its neighbourhood, which are utilised mainly as fire-wood. Several tracts are also covered with shrubs and these are collected by labour class people for selling as fuel. When these shrubs become dry up in sun, they are cut into pieces of bundles for selling at Agartala markets.

The principal fruit trees within the household compound are mango, Guava, Papaya, Bel, Tamarind, Jackfruit, plaintain and pine-apple. The soil of the village is very suitable for the cultivation of pine-apple and plaintain and those are cultivated to a

considerable extent and immense quantity of pine-apples are sold by the villagers to the wholesale purchasers. Several profitable vegetable growing small scale business firm, collect pine-apples at the village market from the wholesale sellers and export the same to Calcutta by plane.

The advance of cultivation is rapidly driving the wild animals away from the village and there are no wild animals in the village at present except some wild pigs and leopards.

Administrative Institution—There is no Administrative Institution like N. E. S. Block and Tahsil Kachari, Police Station, etc., in the village.

Post Office—There is one Branch Post Office in the village having facility of money orders, Registration, etc.

Market—There is a bi-weekly market in the village and the trade is conducted mainly with Agartala town.

Legend concerning the origin of the village—Long ago, the area was a veritable noman's land and the rivulet 'Loha' was navigable by country boats from this area to the places of East Pakistan. Large number of labourers used to come to this area by the river for collection of forest products and used to take temporary shelter on the bank of the rivulet during the rainy season and used to export bamboos, timber thatches, etc. At that time all imports of essential commodities like sugar, kerosine, salt pulses, mustard oil, into this area and exports of local products to places of East Bengal, used to be carried on through this river. A few muslims also came to this place in quest of employment as boatmen. There was a common saying that fairies living in this area used to fascinate the workers with sweet songs so as to attract them for destruction. So the labourers who happened to come over here used to live on the bank of the river, in a body for fear of such fairies and also for the facility of loading of goods to the boats and to get facility of water of the river, having no other source of drinking water in the area at that time. But none lived at the place permanently. All of them used to return to their native places in East Bengal as soon as they have carved a lot. The rapid extension of agriculture in the early days of development resulted in the clearance of large areas of forest and several Manipuris settled in the place first who were the only permanent

residents of the place. The labourers used to come to this place only during the rainy season. The word 'Kamla' in Bengali means labourer and 'Ghat' means landing place. Hence the locality being the occasional landing place of labourers became known by the villagers as 'Kamlarghat'. Slowly and gradually, a considerable extent of waste land had been brought

under cultivation with the help of those labourers & that was a splendid achievement of the past. The word 'Kamal' means great achievement and of late the village was being called as 'Kamalghat' after the splendid work done in clearance of dense forest of the area by those labourers.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

A. Ethnic composition and a brief note on each group—Manipuris are the old inhabitants of the village. After the great Manipur was of the past a large number of Manipuris left Manipur in quest of shelter and better livelihood. The ancestors of the Manipuris of this village belong to those who after manipur war settled in Assam and Tripura. The first appearance of a Manipuri in this village can be traced back to approximately four generations ago and in course of time several families followed the former. After the partition of Bengal, other communities came here on migration. The original tribal inhabitants of this place adopted Bengalee habits and customs from the neighbouring Bengalese and those who settled down at this place.

At the outset Government remitted the assessment on cultivable waste land with a view to encourage cultivation. Later on, however, the rent was increased by progressive rates as the land was gradually brought under cultivation.

With the efforts of the villagers, a market known as 'Kamalghat Bazar' sprung up. A large number of displaced persons of East Bengal, being attracted by the trade facility of the village, settled here and thus with the increase of population and various trade facilities the village is now rapidly growing in importance.

Community-wise break up of village population:

Name of the village : **Kamalghat**

Sl. No.	Caste	No. of households	Total		
			P	M	F
1	2	3	4	5	6
Caste					
1	Brahmin	9	25	17	8
2	Baishya	11	58	31	27
3	Kayastha	44	216	136	80
Tribe					
4	Munda	1	4	2	2
5	Bhim (Santal)	1	5	2	3
6	Tripuri	1	2	2	..
7	Khasi	1	3	1	2
Scheduled Caste					
8	Namsudra	6	22	10	12
9	Patni	1	5	2	3
10	Malakar (Mali)	8	33	18	15
11	Muchi	2	11	7	4
12	Kaibarta	9	33	19	14
13	Bhuimali	2	7	4	3
14	Gunar	1	4	3	1
Other Castes and Communities					
15	Kapali	1	3	2	1
16	Manipuri	29	135	69	66
Total		127	566	325	241

The Hindu Kayastha occupying 44 households is the dominant community in the village. The main occupation of them is cultivation. The total number of them is 216 of which male is 136 and female 80. They are 38.16% of the total population of the village and are wealthy holders of land. The Brahmins have a population of 25. They are businessmen, grain merchants and by means of their influence and wealth, they have been able to enforce respect among villagers. They take water from other communities except cooked food. All of them are migrants from East Pakistan.

The next higher group is the Manipuri having 29 households and 135 persons, of which male is 69 and female 66. They represent 23.85% of the total population and are very labourious. Those who have got cultivable land, explore all the possibilities of getting maximum output from land. Landless Manipuris live simply on preparing and selling of parched rice, known as 'Chira'. Husband, wife and aged daughters remain engaged in this household industry for the whole day to earn their subsistence. Both adult males and females sell 'Chira' in the market places. 'Chira' is also sold to the wholesale purchasers who come from different places and visit the households. To prepare 'Chira' paddy is first kept in water for a night. In some cases paddies are boiled also. Afterwards the paddies are partially parched and immediately after parching those are flattened by husking in a 'dhenki'. The 'dhenki' is an indigenous husking apparatus, which is found in every household of Manipuri families in this village. This is used especially in preparation of 'Chira' and rice. It consists of a wooden lever usually about six feet long and six inches in diameter. At the top of it, a cylindrical piece of wood about eighteen inches long and four inches in diameter bound at the face with a thick iron ring, is attached at right angle, which serves as a pestle. Two persons, who may be male, female or both are required to work in 'dhenki' of whom one presses down the end of the 'dhenki' with foot to raise the pestle and then by removing the foot, allows the pestle to fall into the mortar and the other one removes the beaten paddy made into rice or Chira as the case may be and puts fresh paddy into the mortar. The mortar that is used is a circular hole in the ground with a piece of a strong wood at the bottom to receive the constant blow of the pestle for

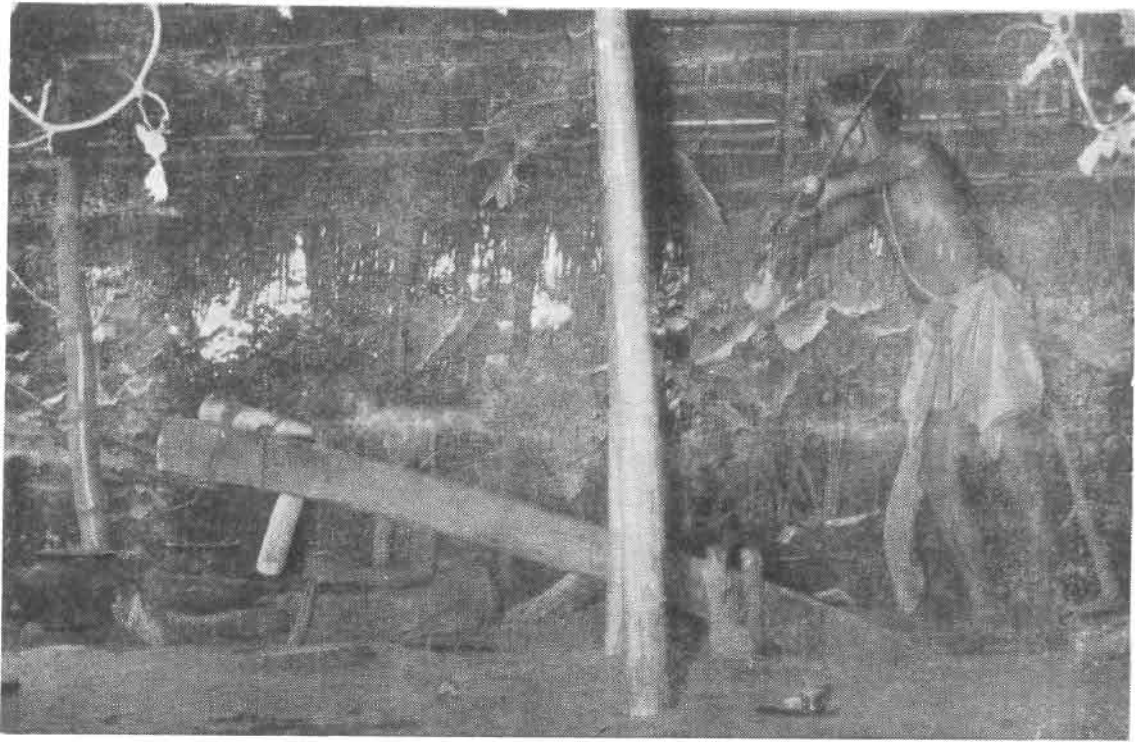


Photo II : A Manipuri couple engaged in the husking of flat rice (Chira)



Photo III : Is she husking flat rice (Chira) ? No, posed for a snap—Manipuri Housewife

clearing the husks of the paddy. It may be noted here that for the purpose of making rice, paddy is not parched but paddy is invariably parched for preparing Chira. Kapali, another backward community has one household with a population of 3; males, being 2 and female 1. At present they are agriculturists.

Baishyas have got 11 households with a total population of 58 *i.e.* 10.25% of which 31 are males and 27 females. They have got grocery, stationery and also sweetmeat shops in the village market.

The number of households occupied by Brahmins is 9 with a total population of 25 persons *i. e.*, 4.42% of the total population, the male and female being 17 and 8 respectively. They are divided into two classes one belongs to priest-hood (Jajmani Brahmin) class and the other to Acharyya class. The former performs the naming ceremonies of new born children, marriage ceremonies, Sradh and death ceremonies and other Pujas (worships) in festive occasions. The Acharyyas are looked upon with less respect than the former *i. e.*, pure Brahmins. They are fortune tellers and they have got a special mode of calculation by which they can tell how the missing articles may be regained. They also prescribe a auspicious moment for the commencement of business, construction of houses and sowing of seeds etc. They prepare horoscope and predict the destiny of men according to planets under whose influence they are born and in turn they are remunerated in money.

There are 7 different scheduled castes in this village—(1) 6 households belong to Namsudra caste. the total number of people being 22 of which male is 10 and female 12. They earn their livelihood as hired labourers and sometimes by selling fire wood ; some of them have got cultivable land also. (2) the scheduled caste Kaibarta have got 9 households with a total number of 33 persons of which male is 19 and female 14. Kaibartas are divided into two classes—one consisting of those who are generally well-of, having cultivable land and the other class is simply poor fishermen. (3) Malakars (Mali) have got 8 households with 33 persons, males being 18 and females 15. Formerly their traditional occupation was selling of flowers and garlands, but in course of time they have adopted various other professions and at present Malakars of this village are all cultivators. (4) 2 households with a population of 7 persons (males 4 and females 3) belong to the Bhumali who are at present basket makers and agricultural labourers. (5) There is only one household of Patni with males

2 and females 3. They were Ferry-men previously and used to take money for ferrying passengers but after the construction of bridge over the river, this profession has been abandoned and now they earn their livelihood as agricultural labourer. (6) 2 families of muchi with 11 persons of which males are 7 and females 4, maintain their traditional occupation *i. e.*, cobblery. (7) There are 3 males and 1 female among the Gunar who are also agricultural labourers.

Tribal people who live on agriculture claim the rank of Kshatriyas. A few of them are some what well-to-do while others fall in the category of middle class. 4 households of 4 types of scheduled tribe exist in the village. Munda consists of 4 persons (Male 2, female 2), they have immigrated from tea-garden area and speak Mundari as their mother tongue and they are Hindus. They are worshipers of popular Hindu deities and spirits in both Hindu and animistic rites. Santals (recorded as Bhim) are 5 in number of which males and females are 2 and 3 respectively. They are tea-garden labourers. The Khasis who have migrated from tea garden area of northern sub-division before 10 years, are 3 in number (male 1 and female 2). They are at present agricultural labourers. There are 2 males of tribe Tripuri. They are service holders. They have a language of their own known as Tripuri which has no alphabet.

B. House type ; dress & ornaments ; household goods ; food and drink—Most of the residents of the village are poor and their houses have been constructed mostly by local labourers with the materials that are available at that locality. There are no ditches or pond within any household compound. Most of the Manipuris have got only one dwelling house with a front 'Varandah' for the reception of guests. Agricultural implements are also kept in the 'Varandah'. In most cases male residents of the households also sleep in such Varandah during the hot season. In some houses, there is a place in the Varandah for keeping the agricultural implements. In the absence of any separate rooms for household Gods, they are generally placed in the eastern corner of the living room. Cowshed is usually located at the north-east corner of the lay out. Surroundings of the dwellings are not noisy and also not clean and the ventilation of the houses is bad. In Manipuri 'Parah' homestead area is protected by bamboo fencing. As Manipuris are the oldest residents of the village, very old trees are seen in their households. Dwelling of an ordinary cultivator is much smaller and less substantial, being composed simply of mud, thatches and bamboos.

Most of the cultivators have got only one room with or without Varandah. The habitation of well-to-do class of people which is surrounded by an enclosure comprises two one-storeyed huts, with a shed or Varandah in front of the main house for reception of the visitors. The poorer class of people have got only one room, a portion of which is used for cooking purposes.

There is no drain in the dwellings. The plinth level of the huts is 1' to 2½'. The internal measurement of the living room is about 10' x 8' and that of kitchen is 7' x 5'. Villagers are not allowed to use the forest produce from the nearby jungle, free of taxes for the purpose of construction of their houses. Generally the neighbours do not give free labour to build a neighbour's house. But the labourer class of people occasionally give free labour to build the house of another labourer. Floor of the houses are made of mud and those are always plastered with mud, cowdung and water.

Size and composition of households (Table IV)—The number of households occupied by 4–6 members is the highest *i.e.* 56 and the number of persons occupying such households is 274. Next comes the number of households occupied by the families having 3 members or less and the number of such households is 49 and the number of persons occupying such households is 117. The number households having 7–9 members is 20 and the number of persons occupying such households is 151. The total number of households having 10 and above members is 2 and the number of persons who reside in such households is 24.

Households by number of rooms and by number of persons occupying (Table IV-B)—The special characteristic of the village is that most of the households are single roomed that is to say of the total 127 households of the village, 109 are single roomed and these are occupied by 450 persons. The rest 18 households are two roomed in which 116 persons live.

Houses used wholly or partly as dwellings by materials of walls and roofs (Table IV-C)—The wall materials of 110 houses are mostly reeds and bamboos and that of 13 houses are mud and 4 houses have got burnt brick walls. The materials of roof 108 census house are reeds and thatch and there are only 19 house with corrugated iron sheet roofing.

Latrine system—There are ditches or covered

places in almost all the houses of the village which are used as latrine.

Dress and Ornaments—As the ordinary dress of a Hindu is a piece of cloth which is worn fastening round the loins and the villagers being all Hindus, their dresses do not differ in any important respect from the dresses worn by other Hindus of adjoining villages. Manipuri and tribal people use nepkin at home or while they are at field work, keeping the upper part of their body bare. But in winter season they use *ganji* (Jersey) or half-shirt for the upper part of their body. Adult women of the village wear Sari which is a piece of cloth 5 or 6 yards long having border one end being fastened round the waist while the other end is carried over the head and shoulder, but Manipuri women wear unstitched piece of cloth (*Phanek*) upto their breast, leaving both the shoulders bare while they are at home or at field. They wear Sari upto their waist and also use blouse or petty coat and scarf during festive occasions and at the time of visiting the houses of their relations. Aged Manipuri females wear Sari upto waist, lower part of which reaches upto knees and use breast cover. Sari and breast cover which they use, are usually of hand woven cloth, dyed with red, blue or green colour. Little children of Manipuri and tribal people remain naked in their houses whereas aged children wear a piece of loin cloth.

Cloth worn by the Manipuris are woven by their females though mill spun threads are also being used nowadays. The general dress of shop keepers consists of a cotton *dhuti* of coarser material, wrapped round the lower part of the back and falling over the legs. For covering the upper part of the body they use shirt or *ganji*. School teachers and other Government officials wear *dhuti*, shirt and shoes. Scheduled caste and other poor class women wear one portion of shorter Sari folding round the loins and the other portion is pulled round the shoulder.

Males in the village do not use any ornaments except rings in their fingers. But women wear Anklets, bracelets, *churi*, *baju*, nose rings, earrings, necklaces etc.

Mosquito nets are commonly used by the villagers. But in a few poor families there is no mosquito nets at all.

Household goods—The furniture of the villagers is generally meagre. A few bedsteads, quilts, stools or moras, blankets, pillows, one or two boxes and a

bamboo receptacle for holding rice etc., are all that are usually found. Better class of people have however one or two chairs in their houses and ordinary class of people have low wooden stools about nine inches high for sitting but no chairs or tables.

They have fibre mats and one or two plank bedsteads of coarse type. The furniture of an average peasant consists of a few mats for sleeping and some pillows and nothing else. Richer class of people possess steel boxes in which they keep clothes and other valuables, such as ornaments, money, rent receipts, land documents, account books etc.

The cooking utensils that are commonly used by the villagers consist of several brass utensils, such as Dekchi, large pots for cooking; thali *i.e.* a round brass plate for eating, pitcher for holding water, glass for drinking water. Earthen pots are also used for cooking rice. One or two earthen jars are found in all the houses. Large oval shape receptacles of bamboo matting plastered with earth are constructed inside the houses for keeping grains.

Articles of use as possessed by households (Table XX)—Of 127 households in the village, 8 possess no articles like fountain pen, watch, umbrella, cycle etc. 59 households possess 87 fountain pens in all, 19 households have got 20 watches. 96 households have 108 umbrellas, 2 households possess 2 Radios and 2 households possess 2 Sewing machines and 8 households have got 8 bi-cycles.

Food and drink—The food of the people consists mainly of rice various kinds of pulses and other vegetables, fish, spices, etc. There is no difference between the description of food consumed by a shop-keeper and that consumed by a peasant, but the food of the latter is coarser in quality and less in quantity. Manipuri people never eat eggs and meat but they are very fond of dry fishes. A percentage of orthodox Manipuri of Brahmin caste is strictly vegetarian. Betel leaves and betel nuts are chewed by all Manipuri people. They are accustomed to take the dried leaves of tobacco mixed with the by-products of molasses, commonly known as 'Rub' for smoking by hukka. The mixture of the same is called 'Tamak'. Manipuri females generally do not smoke. But tribal ladies do smoke. Milk is not much consumed in the poorer families, even where a cow is kept, but is usually sold. In the richer class of land holders and shop-keepers, adults and old persons drink milk in the evening and boys and girls take milk mixed with boiled rice and sweets.

Health—There is no government dispensary or proper facility for medical aid in this village. Two retired compounders who have got two private dispensaries in the market, prescribe medicine to the villagers. These medical practitioners do not generally charge any fees from tribal or Manipuri people and give medicines free of cost. But after the harvest they realise paddy from the concerning houses in lieu of fees and the cost of medicine at the rate of one maund to five maunds of paddy from each household according to the extent of service rendered by the Compounder and also to the ability of the concerning household. In case of serious illness, patients are sent to the Mohanpur Primary Health Centre which is about 5 miles away from this village. In some cases patients are also sent to the V. M. Hospital at Agartala town for treatment. There are also one Kabiraj and one Homeopath practitioner in the village and although there is no vaccination centre, the villagers take the facility of the vaccination centre of Mohanpur Primary Health Centre. The health of the villagers is moderate and the climate is not bad. Generally, the villagers suffer from Dysentery, Diarrhoea and Cough.

C. BELIEFS AND PRACTICES CONNECTED WITH BIRTH, MARRIAGE AND DEATH

Birth—Rejoicings take place in each and every household on the birth of a child, especially of a male child. The village barber and the midwives are rewarded with cash money and clothes, the astrologer is also paid for preparing the horoscope. Manipuri people arrange Kirtan or divine songs in front of the lying-in-room of the child and scriptures are read by the village priests. In case of communities other than the tribes a ritual is performed on the sixth day after the birth of a male child, when sweet, betel leaves and betel nuts are distributed among neighbours and relations. On the thirtieth day the rite of purity performance, which is commonly known as 'Surja Darasan' is observed. The ceremony known as 'Annaprasan' or feeding of a child with rice is performed after sixth months but within tenth month after the birth when friends and neighbours are invited to a feast. The wearing of sacred thread ceremony of Brahmin and Manipuri boys within 15 years of age is performed, which is conducted by the household priest.

Marriage—Marriages are contracted by parents among their own caste, only but not in the same 'Gotra'. Intercaste and consanguineous marriages are not in vogue among the existing communities of the village. Marriages are held after sunset and never

in day time. After the dowry has been settled, the parents see the bridegroom and the bride. The girl is made to speak and walk for the purpose of ascertaining that she is neither dumb nor lame. On the day of marriage the bridegroom and his party go to the bride's house in a procession. In case the house of bridegroom is far away from the house of the bride, the bridegroom and his party arrive a day earlier and arrangement for their lodging and meals etc., are made by bride's father or relatives. The wedding ceremony is conducted by household priests. After the completion of marriage ceremony, the married girl goes to the bridegroom's house and thus the conjugal life of the married couple begins. As a general practice, the couple are to give return visit to bride's father's house within ten days of marriage, which is known as 'Dwiragaman' that is return visit after marriage.

Marriages among Manipuris generally take place when a male attains the age of 21 and the girl is at least 15 years of age. The peculiarity of Manipuri marriages is that marriages are not permissible in even ages i.e. 12, 14, 16 etc. Widow marriage is not allowed among Manipuri community. On the occasion of Manipuri marriage ceremony 'Sankirtan' or Divine songs are sung by a group of persons at the time of marriage ceremony, in which both male and female join. Custom of paying dowry to the bridegroom by the bride's father is prevalent among the Manipuri communities.

Munda, Khasi, Gunar and Bhim forbid clan endogamy. Monogamous marriage is the rule, but widow marriage and divorce are allowed among them.

Death—The general rule among the Hindus is to burn the dead, the ashes being thrown into a river. But the dead bodies of infants who are less than $1\frac{1}{2}$ years of age, are not burnt, but those are buried in the cremation ground.

On the death of an adult member of the family, the dead body is taken to the cremation ground by shoulder load, placing the dead body on a bamboo stretcher. The body is then washed and placed on the funeral pyre and the eldest heir sets fire on it, reciting incantations (Mantras) and all, these are conducted by household priest. On the 4th day, the married daughters perform the Sradh ceremony known as 'Chaturthi Sradh'. On the eleventh day after the death of Brahmin and on the thirtieth day in case of the death of a Manipuri who is Kshatriya and on the thirty first day after the death of a Sudra, funeral ceremonies are performed by the eldest heir of the deceased, when relatives and neighbours are entertained to a feast for the peace of the departed soul. Mass 'Kirtan' is sung by Manipuri people on the day of 'Sradh' ceremony from sunrise to sunset without fail in which only males join.

CHAPTER III

ECONOMY

A. Economic resources—The majority of the population support themselves either directly or indirectly by agriculture and its various processes. Those who have other occupations, such as grocery, handicrafts etc. also hold some plots of land. If the land, owned by a particular household is not sufficient, the adult members of such a family and also the members of the families of landless class, work as agricultural labourers in the field of others. As the village is situated on a plain land and as there is no hilly areas nearby, the method of shifting cultivation was never in practice in this village. There are three landholders who cannot themselves cultivate the land and instead of employing hired labourers, they very often make over the land, to be cultivated, to a particular person and after the harvest, the crop is equally divided among the cultivator and the owner of the land. Cultivation is generally extending but cultivators are averse to the adoption of new methods. There is also no dearth of pasturage. But the local cattle are very small and of inferior type.

Manipuris are the permanent residents of the village since long. In former days they were the majority community and during those days, they were solvent and self-sufficient. But after the partition of Bengal, a considerable number of displaced persons, took shelter in this village and since then there has been a great pressure on land. In almost all the houses, the number of family members has increased, the manner of living has also been changed, but the source of income remains the same. So, the standard of comfort amongst the agricultural people, majority of whom are Manipuri people, is still very low. Very often they fall under the clutches of money lenders, undertaking to pay a certain quantity of paddy in lieu of yearly interest, for the money they borrow from money lenders. But generally they fail to pay paddy for interest and also cannot manage to pay any portion of the principal money and in course of time, they assign their holdings to the creditors and live on loan, in the expectation of better days. But in most cases, they fail to regain their lands or paddy fields. The condition of others, who are able to invest money on land and in business has very much

improved of late as a result of the increase in prices of agricultural products.

Household possessing land and utilising the same for cultivation (Table VIII)—Out of 127 households in the village 35 households have got no land at all and 9 and above acres of land may be considered a very large holding for a single cultivator in the village and there is only one such holding of which only 5 and above acres of land are utilised for cultivation.

A cultivator's holding with less than one acre may be considered a very small one and there are 36 households who have got such holdings, of which 27 households do not utilise land at all, as the occupation of the active males of these households is day labour and the land is also not suitable for cultivation and 9 households utilise less than 1 acre of land for cultivation.

51 households possess 1.0—5.7 acres of land, of which 22 households do not utilise land at all ; 5 households utilise less than 1 acre ; 20 households utilise 1.0—2.9 acres of land ; 4 households utilise 3.0—4.9 acres of land for cultivation.

4 households possess 5.8—8.9 acres of land which is considered as a comfortable holding. Among them one household utilises 1.0—2.9 acres of land, 2 households utilise 3.0—4.9 acres and the rest one household utilises 5 and above acres of land for cultivation.

Area comprising homestead (Table IX)—40 households of this village have got homestead not owned by them. 44 households have owned homestead comprising an area of 0.1—0.5 acres; 12 households have owned homestead comprising an area 0.6—1.0 acres; 26 households have got homestead comprising an area of 1.1—2.0 acres ; 2 households have homestead of 2.1—3.0 acres ; 2 households have got homestead of 3.1—4.0 acres and only 1 household has homestead comprising an area of 4.1—5.0 acres.

Livestock—Cow, Goat, duck, fowl pigeon are the domestic animals in the village. Manipuri people never keep goats, fowls and ducks in their houses because of the fact that they never take meat

and egg and also they do not sell the same. But milch cattle are found in almost all the Manipuri houses.

Cattle and poultry possessed by households (Table XIII)—33 households in the village possess 41 milch

cattle (Buffaloe). 38 households have got 70 draughts and 67 households have 174 cows. 18 households possess 25 goats, 3 households 6 ducks and 7 households 24 fowls.

Value of movable and immovable properties held by households

Value of movable property (In Rs.)	Value of immovable property (in Rs.)						
	All sizes	0	Upto 200	201-1000	1001-3000	3001-5000	Above 5000
1	2	3	4	5	6	7	8
All sizes	127	31	..	25	42	15	14
Upto 100	42	17	..	9	15	1	..
101- 500	56	13	..	14	21	4	4
501-1000	23	1	..	2	5	8	7
Above 1000	6	..	..	..	1	2	3

It is seen from the above inset table that out of 127 households in the village 31 households possess no other immovable property except dwelling houses of which 17 possess movable property of the value upto Rs. 100/-, 13 households possess movable property valuing Rs. 101-500/- and only one household possess movable property valuing Rs. 501-1000/-.

25 households have immovable property worth Rs. 201-1000/-, of which 9 households have movable property valuing upto Rs. 100/-, 14 households have movable property of the value of Rs. 101-500/- and 2 have movable property worth Rs. 501-1000/-.

42 households have immovable property worth Rs. 1001-3000/-, of which 15 households have movable property of the value upto Rs. 100; 21 households have movable property valuing Rs. 101-500/-; 5 households have movable property of the value of Rs. 501-1000/- and only 1 household has got movable property worth above Rs. 1000/-.

15 households have immovable property of the value of Rs. 3001-5000/-, of them only 1 household has movable property of the value upto Rs. 100/-; 4 have movable property of valuing Rs. 101-500/-, 8 have movable property valuing Rs. 501-1000/- and 2 households have got movable property of the value of above Rs. 1000/-.

14 households have got immovable property, the value of which is above Rs. 5000/- and of them 4 households have movable property valuing Rs. 101-500/-, 7 have movable property of the value of Rs. 501-100/- and 3 households have movable property, the value of which is above Rs. 1000/-.

B. Factors influencing economic life in the village :— The villagers depend mainly on agriculture and large number of villagers remain engaged during agricultural season in its various operations. There are 20 day labourers who subsist solely by working as hired labourer and do not possess any land of their own. Normally when day labourers are employed to cultivate the field of others they are either paid daily wages in money or in kind or by a fixed share of the crop. In this village all these labourers are employed on daily wage basis. Children are not employed in agricultural operations and only Manipuri and tribal women are seen in the field at the time of transplanting and also harvesting of the paddy crops. The landless class of people of Manipuri community depend mainly on preparing and selling of parched rice known as 'Chira'.

After the abolition of zamindari system in Tripura no class of small proprietors of land exists in the village. The system of land tenure as it prevails during these days is 'Riotrari' under which each individual holder of the land is made directly responsible for the payment of land revenue to the Government. There are however certain landholders who can not cultivate their land themselves and there is a custom with such land holders either to sublet their land or to cultivate them through others by a special arrangement, taking half the produce of the land for themselves and giving the remaining half to the persons who cultivate their land, in which case the cultivators do not pay any rent but they are to supply seeds and cattle and to meet all other attendant expences. Occasionally the proprietors of the land advance the quantity of seeds required and

recover the same from the cultivator at harvest time with interest, by taking one and half times of the quantity of seeds, originally advanced. This sort of subletting is practised in this village in almost all cases, temporarily for a year or two with a conscious motive for suppressing the existence of sub-tenencies in the lands under the apprehension that continuity of subletting the land to the same person over a year or two, may lead to trouble over the occupancy right of the land.

Measures adopted for improvement of land (Table XV)—43 households in the village are engaged in cultivation but only 3 households have made improvement of their land by adopting the measures such as reclamation and soil conservation (by terracing). 35 households did not adopt any measures having no land for making much improvement and 4 households could not make any improvement of their land because of financial difficulty and only one household could not forward any reason as to why he did not adopt any measure for the improvement of land.

Industrialisation—No large scale industry exists in the village. Almost in all the Manipuri houses the adult women work at their loom and manufacture the articles of clothes such as Riha and Pachra. The articles which are designed to meet their home consumption only, possess artistic skill. But the industry is not in a prosperous condition owing to the competition of powerloom articles available in abundance at the village market.

Improvement of communication—It has already been mentioned that the village is connected by an efficient public transport service and the main road known as Agratala-Simna Road which passes through the middle of the village from west to east is a metalled one with morrum or gravel surface. Public Bus is always available on that road. Before the break of World War II, there was no road connecting the village with Agartala town and communication to the place was naturally difficult. Before the construction of this road the village was isolated to a marked degree from Agartala and other places. Large tracts of the area were covered by impenetrable forest. During the last World War a jeepable road was constructed for movement of Army and it connected Shillong, the capital of Assam via Sylhet (East Pakistan) and this road runs through this village. The road has now been considerably improved and trucks and buses can ply over the road

regularly carrying merchandise, mail and passengers. As the other portion of the road passes through Pakistan territory public buses and trucks can ply now-a-days from Agartala to Simna only, the distance of which is 32 miles from Agartala.

Katcha tracks that connect the Manipuri households with the main road through which only the pedestrian can pass is pad and it is difficult to pass through those tracks, during rainy season. The other villagers come to the market place or to the main road through the paddy fields. The river 'Loha' which passes through the village forms another means of communication but as it is a small streamlet and is navigable only during a portion of the year and it flows towards Pakistan, no proper facility is afforded by the river in respect of communication but logs and bamboos which are collected from adjoining forest areas are often carried along the river.

Expansion of marketing facilities—The village market which is known as 'Kamalghat Bazar' is an important one. The market is situated at the eastern end of the village on both sides of the main road. This is a bi-weekly market and sits on every Monday and Friday. Rice, vegetables, mustard oil, milk chira (parched rice), eggs, fishes, fruits which are the village products are marketed for sale. The market sits from 1-30 p.m. to 10 p.m. There are five other important markets within a radius of 5 miles from the village. 'Fatikherra market', located at a distance of 2 miles from the village towards north sits from 2 p.m. to 8 p.m. 'Debendranagar market' is located at a distance of $3\frac{1}{2}$ miles towards west from the village and the market sits from 1 p.m. to 6 p.m. 'Damdamia market' which is located at a distance of $3\frac{1}{2}$ miles, sits from 2 p.m. to 8 p.m. 'Deghalia market', located at a distance of 4 miles towards east and 'Mohanpur market' located at a distance of $5\frac{1}{2}$ miles towards east, sit from 1 p.m. to 8 p.m. All these markets are weekly markets. Clothings, stationery articles, tobacco, poultry etc. are the main articles that are commonly purchased in these markets by the people of this village.

C. Economic activities (i) Livelihood classes—The main livelihood of the villagers is agriculture, most of the agriculturist work in their own fields. But with the increase of population, after partition of Bengal, the demand for land has become greater and although most of the agriculturist grow almost everything necessary for their own consumption and surplus produce goes to the market for sale to

procure other necessaries and to pay the rent of the land, still they are always in debt on account of advances which they take from Mahajans. So majority of cultivators seek some subsidiary means to maintain their family, which consists of selling of vegetables fruits etc., of their gardens in the market places. The poorer class, of course maintain their livelihood working as day labourers and selling of firewoods. The trade and commerce of the village consists mainly of purchasing jute, vegetables, seasonal fruits like pineapple, jackfruit, plaintain etc. from the village market and of exporting the same to Agartala market.

Workers and non-workers by sex and Broad age group (Table XXXII)—Of the total population of 566 persons of all age groups 220 persons are engaged in one occupation or another, of whom 164 are males and 56 are females. The number of non-workers in the village is 346, of whom 161 are males and 185 are females. The percentage of workers out of the total population comes to 38.87. The majority of the workers numbering 100, out of 220 falls in the age groups of 15-34 and an equally larger number (i.e. 90) falls in the age group of 35-59. 19 and 11 workers come to the age group of 0-14 and 60 and over respectively.

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

All ages 1	Total			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10
All ages	566 (100)	325 (100)	220 (100)	220 (38.87)	164 (50.46)	56 (23.24)	346 (61.13)	161 (49.45)	185 (76.76)
0—14	264 (100)	156 (100)	108 (100)	19 (7.20)	9 (5.77)	10 (9.26)	245 (92.80)	147 (94.23)	98 (90.74)
15—34	168 (100)	82 (100)	86 (100)	100 (59.52)	71 (86.59)	29 (33.72)	68 (40.48)	11 (13.41)	57 (66.28)
35—59	143 (100)	76 (100)	37 (100)	90 (79.65)	75 (98.68)	15 (40.54)	23 (20.35)	1 (1.32)	22 (59.46)
60+	21 (100)	11 (100)	10 (100)	11 (52.38)	9 (81.82)	2 (20.00)	10 (47.62)	2 (18.18)	8 (80.00)

Workers classified by broad age group and occupations (Table XXXII A)—The occupation of the majority of the workers numbering 118 is cultivation, of whom 14 are in the age group of 0—14, 52 in the age group of 15—34, 47 in the age group of 35—59 and only 5 persons are in the age group of 60 and over.

55 persons are engaged in trade and commerce, of whom there is no person in the age group of 0—14, 32 persons are in the age group of 15—34, 20

persons in the age group of 35—59 and only 3 persons are in the age group of 60 and over.

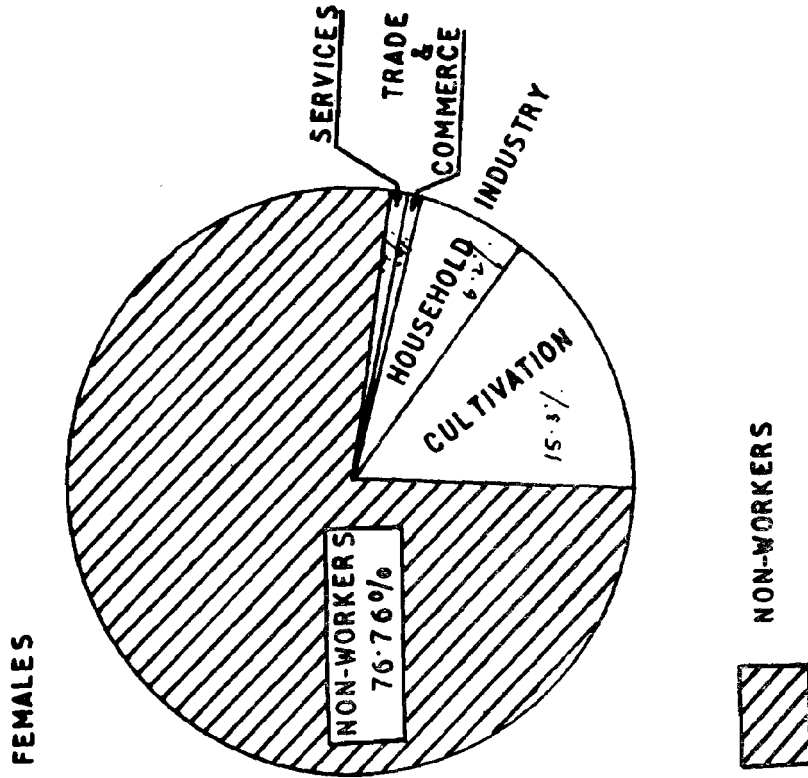
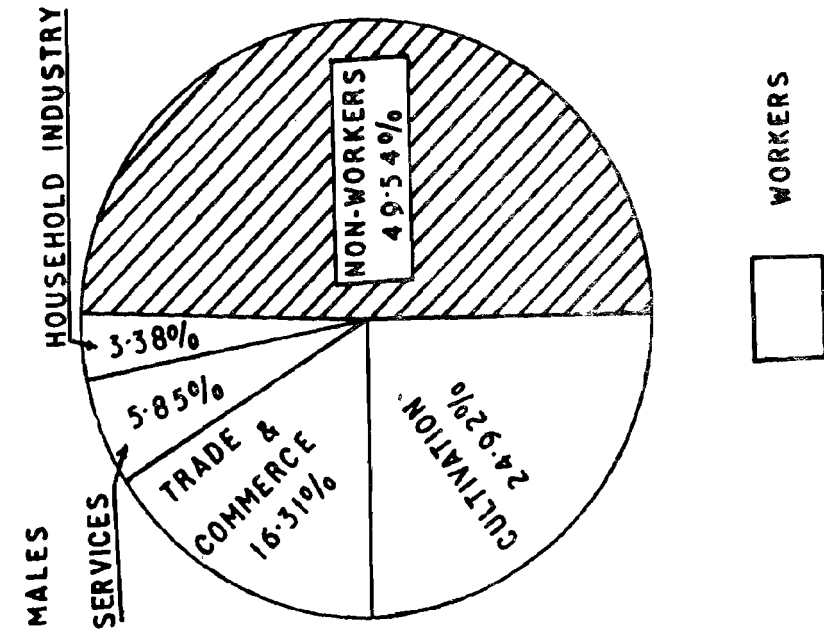
26 persons are engaged in Household Industry, of whom 5, 9, 10 and 2 persons fall in the age group of 0—14, 15—34, 35—59 and 60 and over respectively.

There are 21 service holders (Peon, School Master and Chawkidar etc.) in the village, of whom 7 and 13 persons fall in the age group of 15—34 and 35—59 respectively, and only one person in the age group of 60 and over.

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

All group 1	Workers			Cultivators			Household Industry			Trade and Commerce			Service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	100	100	100	53.64	49.39	66.07	11.82	6.71	26.79	25.00	32.31	3.57	9.54	11.59	3.57
0—14	100	100	100	73.68	77.78	70.00	26.32	22.22	30.00	..	..	..	..	..	..
15—34	100	100	100	52.00	42.25	75.86	9.00	7.04	13.79	32.00	42.25	6.90	7.00	8.46	3.45
35—59	100	100	100	52.22	53.33	46.67	11.11	4.00	46.67	22.22	26.67	..	14.45	16.00	6.66
60+	100	100	100	45.45	44.44	50.00	18.18	11.11	50.00	27.28	33.34	..	9.09	11.11	..

WORKERS & NON-WORKERS VILLAGE: KAMALGHAT



K.R. CHAKRABORTY
DRAUGHTSMAN

Subsidiary occupation and profit therefrom (Table XXIX)—Out of 127 households, 20 households are engaged in some subsidiary occupation, of whom the income of 16 households is below Rs. 50/- per month and among them one is engaged in selling firewoods, another one is engaged in working on wages and the remaining 14 are engaged in Handloom Industry. The monthly income of 3 households from subsidiary occupations is 101-200/-, of whom 2 are engaged in Handloom Industry and the other one in agriculture. The income of only one household from subsidiary occupation of Handloom Industry is 201-300/-.

Change in traditional occupation (Table XXX)—Main occupation of the villagers being agriculture and the majority of the villagers being displaced persons from East Bengal, it cannot be said that the villagers follow their traditional occupation in every case. But in case of 19 households there has been a drastic change in their traditional occupations, of whom 2 households whose fathers' occupation was Goldsmithy, have adopted agriculture as their present occupation and 17 households whose fathers' occupation was Handloom Industry, have taken up agriculture as their present occupation.

Agriculture—The staple crop in this village, as in all other places of Tripura is rice and two principal crops which are sown and reaped are 'Aus' and 'Aman'. 'Aus' grows better on high lands and the seeds are broadcasted. These are sown generally in the month of 'Chaitra' and 'Baisakh' *i.e.* to say during the period from April to May and are reaped in 'Ashad' and 'Srawana' *i.e.* during the period from July to August. The 'Aman' crop (the winter rice) is sown, often in the same field after the removal of 'Aus' crop. This is generally transplanted in August and reaped in December. These are also sown in low lying land which goes under water during rain. At the first instance paddy is sown high land and when seedlings are about a foot in height, the seedlings are gradually transplanted after the rains start. Land for 'Aman' rice requires three or four ploughings before sowing or transplanting.

The land of the village is very much congenial to the growth of a particular kind of jute, known as *Mesta* and such kind of jute commands high price in the market and such kind of jute is being cultivated only in recent years. But formerly jute was grown in this village only for home consumption. The steady rise in the price of jute during the World War II, induced the villagers to cultivate jute extensively for export.

Even then land under jute cultivation was meagre in comparison to the total area of the village. Although the total area of village is 307 acres, only 6 acres of land have been utilised by 30 households in this village for jute cultivation (according to the 1961 survey). During this period price per maund of *Mesta* variety of jute varied from Rs. 27 to Rs. 30/-.

The main problem with the jute cultivation, as learnt from the villagers, is the frequent change in the price of jute which dissuades them from predicting anything correct. These people thus prefer that the price of the jute be fixed otherwise constant loss or marginal profit will lead gradually in the reduction of area under jute cultivation.

Agricultural implements—The agricultural implements that are commonly used are 'Langal' or plough composed of 'Joyal' or yoke and the 'Phal' or plough share which is drawn by a pair of oxen. 'Mai' or harrow is used for breaking the clods and levelling the field after ploughing. Oxen are yoked to it and the cultivator stands on it to lend additional weight. It is generally made of two large bamboos with smaller ones fixed across them, like the steps of a ladder. 'Kudali' or spade is chiefly used in terracing and also in digging up the soil, where the plough cannot turn. 'Nirani' or scraper is used for weeding. 'Kaste' or sickle is used for reaping paddy.

Irrigation—Owing to the moist nature of soil of the village, irrigation is not necessary in this area for the cultivation of jute and paddy. Almost the whole of the cultivated land goes under water during the rainy season and these inundations, instead of being a source of mischief are of great benefit for fertilising the soil. But cases have also happened when floods occurred in such a serious scale as to materially affect the general harvest of the village. Fields which are situated above the level of the annual floods, are reserved for the growth of 'Mesta jute', pine apples tobacco, etc. Irrigation to the higher lands are conducted to a very small extent by means of small trenches or ditches and the water is supplied from wells, tanks and also from natural water courses.

Manure—Manure is only in general use in the cultivation of the more valuable crops; such as sugar cane, jute, tobacco etc. The manure which is generally used is cowdung and that is never bought in the village. Whatever is collected in the homesteads of the cultivators, are spread over the fields.

Seeds, manures, pesticides used in lands and crops obtained (Table XII)—The cultivation in the village is by plough. 92 maunds of unimproved seeds were used in 1959 and 95 maunds in 1960. 556 maunds of organic manure were used in 1959 and 558 maunds in 1960. No improved seeds, pesticides and chemical fertiliser were used in 1959 and 1960. 1,180 maunds of crops were obtained in 1959 and 809 maunds in 1960 (*vide* Table XII prepared from household schedules).

Names of pesticides, manures, fertilisers, agricultural implements etc. used in 1959 and 1960 (Table XIIA)—43 households of the village are engaged in cultivation, of which 34 households used cowdung as organic manure in the year 1959 and 1960. None used any chemical fertilizer in the year of survey, none of the household used any modern agricultural implements and also they did not borrow any agricultural implement in the year of survey.

Properties like crops, cattle, poultry etc. sold by the household (Table XIV)—3 households sold 60 maunds of paddy in the year 1959 and one household sold 15 maunds in 1960, 5 households sold 6 cattle in 1959 and 4 households sold 11 cattle in 1960. No household sold any poultry in the year 1959 and in the year 1960, 155 maunds and 106 maunds of jute were sold by 30 and 32 households in the years 1959 and 1960 respectively. 2 households sold pineapples worth Rs. 400/- in 1959 and one household sold pineapple worth Rs. 300/- in 1960. 6 households sold 8 maunds of milk in the year of survey.

(ii) **Animal husbandry, fishing, forestry etc.**—There is no scheme of animal husbandry in the village. Villagers specially Manipuri people rear cows in almost all the houses. But there is no large scale production of milk product such as 'Ghee', butter etc. Villagers supply fresh milk to Agartala town through some whole sale purchasers, who visit the houses every day. The villagers supply milk to them on receipt of advance payment in the beginning of every year.

Towards the end of 1960—61 the scheme for supplying 50 maunds of milk from this village daily to the people of Agartala came into operation and one milk Supervisor who is an employee of the Department of Animal Husbandry at Agartala has been deputed to this village since April, 1961 to organise the supply of milk to the Dairy Farm at Agartala. Under the scheme, the villagers are required to supply milk to the Co-operative Society located in the village and to receive payment from the Society who at the same time will supply milk to the Dairy

Farm in bulk. But the efforts could not yet be successful and the Supervisor has not been able to arrange any supply of milk from the village. Villagers, able to supply milk regularly are of opinion that they have already made arrangements for supply of milk on the basis of advance payment to the regular customers, who visit the village every day since long collection of milk and they cannot stop the age long practise.

As there is no scope of fishing in the village, no fishery has yet been developed here. The fishermen community living in the village, who sell fishes in the village market, import fishes from Agartala, Simna etc. A limited number of persons catch fishes from the river 'Loha' with the help of trangular nets (Manipuri jal), castnet and traps and the output is negligible.

There is no Reserve Forest in the village. But there is one 'Forest Beat Office' located in the eastern end of the village. One Forest Beat Officer is in charge of the Office and there are 5 Guards to help him. The Beat Office consists of two houses, one house is used by the Beat Officer for his residence-cum-office and Forest Guards live in the other one. Both the houses are constructed on the plank platform with bamboo *tarja* wall and roofed with pressed bamboo chips.

Forest revenue is collected for the protected trees situated at private land. Although there are various trees in the protected forests no sufficient valuable trees exist within the village boundary. In addition to valuable trees, there grow some hard woods which are also of poor quality. These are utilised only for the supply of fuel. Revenue @ 16 paise per maund is realised by the Beat Office from the fire wood sellers. The amount of collection varies from Rs. 25/- to 30/- per day during the period from November to April. But in other seasons, especially in rainy season the daily collection of revenue does not exceed Rs. 5/-.

Timber business on the other hand goes on during winter season in a large scale, when large number of labourers are employed for carrying the logs and timber. There are 50 Nursery bads at Kamalghat Forest Beat Office in which a considerable number of labourers are found to work in every now and then.

(i) **Village industries**—As the villagers depend mainly on agriculture and as there is no scope of any large scale industry in the area, no industry has

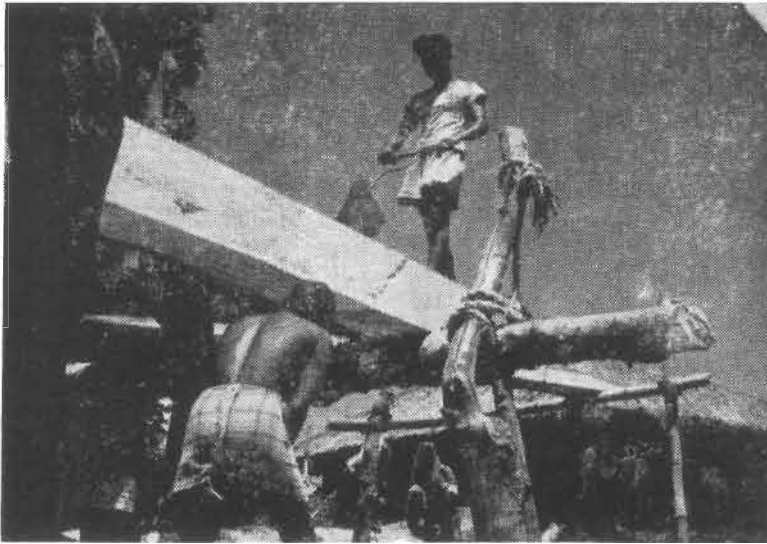


Photo IV : Cutting of wood with saw



Photo V : Manipuri woman at the loom during her leisure period

yet been developed in the village. But Goldsmithy, Cobblery and Handloom work may be said to be the industries of the village. The total number of households who are engaged in such industries is 21 of which the highest number of households is engaged in Handloom Industry. The Handloom Industry in the village is mostly conducted by the Manipuri households in their irrespctive houses. But the industry is also gradually disappearing due to the demand of labour in the various agriculture operations.

Although Manipuri women produce clothes of variegated colours for their own use in their native handlooms and the coloured bed sheets, produced by them are noted for their excellence, the industry is in a decaying stage owing to the competition of powerloom articles available in the local market. No steps have yet been taken to improve this industry.

Household industry conducted by household in 1959 by number of years continued, source of finance and amount of debt outstanding (Table XVI & XVII)—2 persons of 2 households are engaged in Goldsmithy and they prepared 70 bangles, 50 churi, 12 Tabij, 5 ring in 1959, the money value of which was Rs. 10,700/- and those articles were sold in the same year for Rs. 12,150/- with an approximate profit of Rs. 1,450/-. The industry is being conducted for 10 years and above and they have not subscribed membership to any Co-operative Society. They have no outstanding debt and their source of finance is from other than the Government source.

3 persons of 2 households are engaged in Cobblery. They prepared 140 shoes, 560 slippers, 50 skates and 20 ladies shoes in the year 1959 and the money value of the production was Rs. 1250/- and the same was sold for Rs. 2250/- with an approximate profit of Rs. 1,000/-. The industry is being conducted for 10 years and above period. None of the households have subscribed membership to any Co-operative Society. They have no outside source of finance and the outstanding debt of 1 household is above Rs. 500/-.

21 persons of 17 households are engaged in handloom industry. They prepared 651 towels, 274 pachra, 155 Rihas and 64 wrappers in the year 1959, the money value of which was Rs. 2210/-. Of the total production 477 towels, 165 pachra, 26 wrappers and 141 Rehas were sold in the year of survey for Rs. 2950/- and the rest were consumed by the producers themselves, the money value of quantity, consumed by the households was Rs. 680/- and

approximate profit of the articles sold was Rs. 1410/-. The industry is being conducted for ten years and above period. Only 6 households subscribed membership to the Co-operative Society. They have got no outside source of finance. The outstanding debt of 2 households is below Rs. 100/- and debt of 2 households is Rs. 101 to Rs. 300/- and the debt of one household is Rs. 301-500/-. The debt of only one household is above Rs. 500/-.

(iv) **Commerce**—The village being an agricultural one, only a very small portion of the people live by actual trade or business. There are 10 shopkeepers who carry on a thriving trade in every description of produce. The chief articles of trade and commerce of the village is milk, fruits, bamboo, rice, jute, paddy etc. of which the articles made of handloom and jute fibre and pineapples are the most important.

The handloom industry affords employment to a number of persons directly or indirectly. Most of the weavers in the village are Manipuri and the industry is carried on in their own houses.

As regards jute crop, the produce of the village available for export is chiefly bought by brokers (local Bengalee business men) who move about the village making advances to the cultivators on the crops and after the harvest they take the produce to Agartala, where they sell the same to the big merchants having large stores and ware-houses. These merchants again export the jute to Calcutta.

The most usual way in which the agriculturists obtain loan for jute cultivation is by taking advances on the value of their crops from such brokers. The amount advanced is repayable in kind without any stated rate of interest, but this is delivered at a very low rate and below the market price. To a small extent loans and advances are also granted by village money lenders, in which case they take a certain quantity of paddy or jute in lieu of interest.

Pine-apple cultivation—Pine-apple growing is successful in this village and large quantity of pine apples are sold at the local market to the wholesale purchaser who supply the same to Agartala and neighbouring markets.

In this village pine apple cultivation was first introduced by Mohanta Dev Burma, a Tripuri in the year 1944. Since then many other households have adopted this cultivation as an additional source of

income. Until 1955, pine apple growing was not systematic and the cultivators did not know about the improved techniques. At present they are aware of the improved technique and method which have been made possible by the village Level Worker, deputed by the local Development Block. According to the improved technique, pine apple cultivation begins during the months of June-July. It is grown in clayey soil having at least 25% sands. Lands of both slopes of hills and tilla (Hillock) are utilised for the purpose. In the plain region pine apple are sown in rows either vertically or horizontally, but in the hillock (tilla) these are sown in rows across the slopes.

The soil is first thoroughly ploughed and then mixed with natural manure (cowdung). About 300 manuds of cowdung are required per acre of land for better yield. Sowing starts, with both buds and top suckers of pine apples. For better quality however top suckers are most suitable. As mentioned earlier these are sown in rows in regular succession. The distance between two rows is maintained approximately 2' while plant to plant distance is only 1½'. In an acre of land top suckers sown vary from 1000-3000. After plantation is over approximately 60 Ks. per acre of superphosphate are spread along the rows of suckers. Finally the soil surrounding each sucker is treated with calcium manure. The quantity of calcium required is approximately 50 kgs. per acre.

About 2000-2500 pine apples are obtained from an acre of land where 3000 top suckers of pine apples are sown and where roughly Rs. 125/- are spent.

Households engaged in trade or business (Table XVIII)—Of the total 55 households in the village, who

are engaged in trade and business, the number of households dealing in grocery being ten in number is the highest and average monthly income of 2 of them is below Rs. 50/- and 6 such households earn Rs. 51-100/- per month and only 2 households earn Rs. 101-200/- per month. None except 2 households have got any outside source of finance and none gets any finance from Government source.

The next numerically prominent traders are rice sellers and 9 households are engaged in it. But the monthly income of each of these households is below Rs. 50/-. 6 households have no outside source of finance and 3 households derive finance from non-government source.

There are 6 betel leaf sellers of whom 4 households earn less than Rs. 50/- per month and two households earn Rs. 51 to Rs. 100/- per month. Only four households have got private source of finance.

Besides, 6 households deal in dry fishes, 5 in jute, 4 in milk, 6 in cloth and other piece goods, 3 in tea, 2 in leather goods, 1 each in fruit, bamboo, firewood and food stuff. Of these 4 jute sellers, 2 milkmen, 2 betel leaf sellers, 1 tailor, 1 tea seller earned Rs. 51 to Rs. 100/- per month and the other earned below Rs. 60/- per month. None of the households derive their finance from Government source.

Of the total households engaged in business 63.64% earned below Rs. 50/- per month ; 32.73% earned Rs. 51 to 100/- per month and 3.63% Rs. 101-200/- per month. 61.82% of the total households engaged in business have no outside source of finance and the remaining 38.18% households got finance from non-government source.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. Statistics relating to age, sex distribution, birth, marriage, disease, education etc.—The information on the subjects collected in the course of the survey by the Investigator has been compiled in a set of tables which come at the end of this report.

Population by the age group (Table II)—The number of infants and children, boys and girls within age group of 0-14 years is 249 of which male is 151 and female 98. The number of young men and young women within age group of 15-24 years is 95 of which male is 47 and female 45. The number of middle aged and elderly persons of age group 25-59 years is 208 of which male is 117 and female 91. The number of persons aged 60 and above, is 17 of which male is 10 and female 7.

Percentage distribution of age group

	Age groups	Percentage		
		Males	Females	Total
1	2	3	4	5
Infants & children, boys and girls	0-14	26.68	17.31	43.99
Youngmen and young women	15-24	8.30	7.95	16.25
Middle aged and elderly persons	25-59	20.67	16.08	36.75
Old persons	60 & above	1.77	1.24	3.01
All persons	All ages	57.42	42.58	100.00

It will appear from the above table that infants and children, boys and girls taken together are 43.99% of the total population of which male is 26.68% and female is 17.31%. Young men and young women account for 16.25% of the total population of which male is 8.30% and female is 7.95%. The middle aged and elderly persons are 36.75% of which male is 20.67% and female is 16.08% and the population of old men, aged 60 and above is 3.01% of which male is 1.77% and female is 1.24%.

Percentage distribution of sex of each age group with total sex-wise population

All ages	Males	Females
1	2	3
0-14	46.46	40.66
15-24	14.46	18.67
25-59	36.00	37.76
60 and above	3.08	2.91
Total	100.00	100.00

The number of males within the age of 0-14 is 46.46% of the total male population and female is 40.66% of the total female population. Males within age group of 15-24 years are 14.46% and 18.67% of the total male and female population respectively. Males of 25-59 years of age group constitute 36.00% of the total male population and female is 37.76% of the total female population. Males of 60 and above years of age group are 3.08% and female is 2.91% of the total male and female population respectively.

Distribution of persons by sex in each age group

All ages	Males	Females	Total
1	2	3	4
0-14	60.64	69.36	100
15-24	51.09	48.91	100
25-59	56.25	43.75	100
60 and above	58.82	41.18	100

Again male of 0-14 years of age group is 60.64% and female 39.36% of the total population of this age group. Male of 15-24 years of age group is 51.09% and female is 48.91% of the total population of this age group. Male of 25-59 years of age group is 56.25% and female 43.75% of the total population of this age group. Male of 60 and above years age group is 58.82% and female is 41.18% of the total population of this age group.

Age and marital status (Table III)—Of all males in the village 61.85% is never married, 36.00% is married; 2.15% is widowers. Among females 42.74% is never married; 47.30% is married; 9.96% is widows. But there is no divorced or separated persons.

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

	Never married	Married	Widowed	Divorced or separated	Unspecified status	Total
	1	2	3	4	5	6
Males	201 (61.85)	117 (36.00)	7 (2.15)	.. ..	.. ..	325 (100.00)
Females	103 (42.74)	144 (47.30)	24 (9.96)	.. ..	.. ..	241 (100.00)
Persons	304 (53.71)	231 (40.81)	31 (5.48)	.. ..	.. ..	566 (100.00)

Taking the males and females together, 53.71% is never married ; 40.81% is married and 5.48% is widowed. Below the age of 10 years, there is no male or female who is married, which indicates that early marriage is not in practice in the village.

Within the age group of 0-14 years, the number of never married male is 151 and female 97 totalling 248 which works out 43.82% of the total population. There is no married male but there is only one married female in this age group.

The number of never married persons within age group 15-24 years is 46 (male 41 and female 5) which works out to 8.13% of the total population and 50.00% of this group. The number of married male of this age group is 6 and female is 40 i.e. 8.13% of the total population and 50.00 of this group.

The total number of never married persons of age group 25-59 is 10 i.e. 1.77% of the total population and 4.81% of present group, male being 9 and female 1. The total number of married persons of this group is 177 or 31.27% of the total population and 85.10% of the present group. Male is 105 and female is 72. The number of widowed male is 3 and female is 18 or 3.71% of the total population and 10.09% of the present group.

There is no never married person in the age group of 60 and above. But there are 6 married males and 1 married female in this age group i.e. 1.24% of the total population. The number of widowed male in this age group is 4 and female is 6, totalling 10 or 1.77% of the total population.

Age at marriage and present age (Table V)—1 male and 78 females got married at the age of 0-14 years of age of which the present age of 1 female is within 0-14 years, present age of 54 females is 25-59 years and the present age of 7 females is 60 and above years.

80 males and 59 females got married at the age group of 15-24 years of which the present age of, 5 males and 24 females is within 15-24 years ; and 70 males and 35 females is within 25-59 years and the present age of 5 males is in the age group of 60 and above years.

43 males and 1 female got married at the age of 25 and above years age of which the present age of 38 males and 1 female is 25-59 years and the present age of only 5 males is 60 and above years.

Age at marriage	Percentage of married persons		
	Males	Females	Persons
1	2	3	4
0-14	0.81	56.52	30.15
15-24	84.52	42.75	53.05
25 & above	34.67	0.73	16.80
All ages	100.00	100.00	100.00

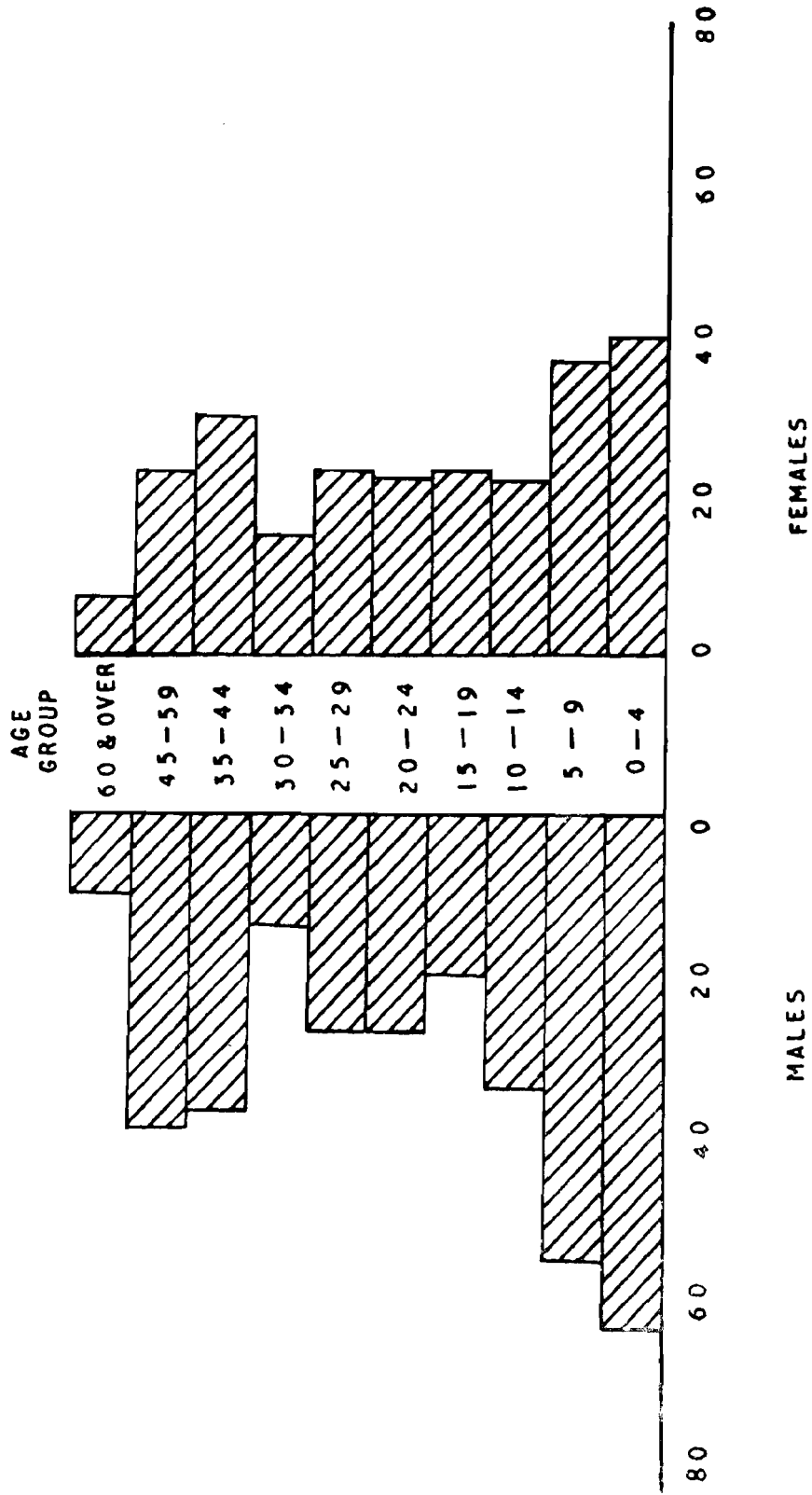
It appears from the above table that 56.52% of the total married females was given in marriage at 0-14 years of age ; 42.75 was given in marriage at 15-24 years of age and 0.73% were first married at the age group of 25 and above years age. 0.81% of the total married males was given in marriage at 0-14 years age group 64.52% was given in marriage at 15-24 years and 34.67% was first married at the age group of 25 and above years.

From the analysis it is found that whereas in the age group 25-59 and of 91 females, 54 were married when they were aged 0-14 ; in the age group 15-24, out of 98 females only one is married. These clearly show that although in the past child marriage prevailed, it has been drastically reduced and the present trend is against child marriage.

Of total married males and females, 30.15% married at the age of 0-14 years, 53.05% at the age of 15-24 years and 16.80% at the age of 25 and above years.

POPULATION BY AGE GROUPS

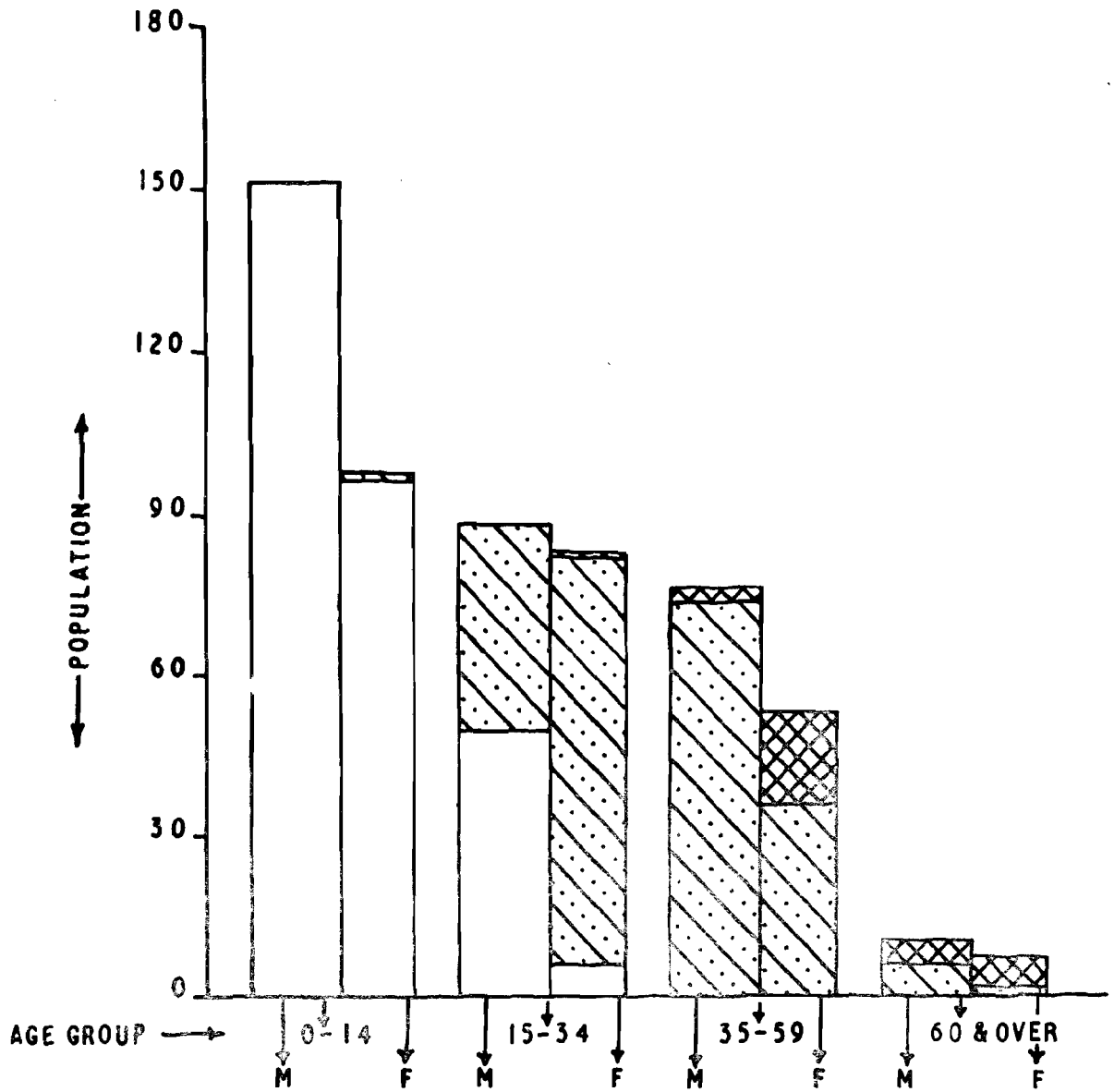
VILLAGE: KAMALGHAT



K.R. CHAKRABORTY
DRAUGHTSMAN

AGE AND MARITAL STATUS

VILLAGE : KAMALGHAT



NEVER MARRIED

MARRIED

WIDOWED

M = MALES
F = FEMALES

Women by years of married life and number of children born (Table XXVI)—No child was born to 7 females within 0—3 years of their married life, 9 females gave birth to 1—2 children within the said years of married life whereas only one female gave birth to 4 children. No child was born to 2 females within the married life of 4—14 years, 21 females gave birth to 1—2 children, 28 females gave birth to 3-4 children and 2 females gave birth to 5 and above children within the said married life. No child was born to 1 female within the married life of 15-25 years, 8 females gave birth to 1-2 children, 11 females and gave birth to 3-4 children and 18 females gave birth to 5 and above children within the said married life. 1 female gave birth to no child within the married life of more than 25 years, 7 females gave birth to 1-2 children, 6 females gave birth to 3-4 children and 20 females gave birth to 5 and above number of children within the married life of more than 25 years.

No. of children born	Percentage of married female
1	2
0	7.97
1-2	32.61
3-4	29.71
5 & above	29.71

Duration of married life (years)	Percentage of married female
1	2
0- 3	12.31
4-14	35.51
15-25	27.54
Above 25 years	24.64

Is it seen from the above table that 7.97% of total married females have got no issue ; 32.61% have got 1-2 children, 29.71% have got 3-4 children and 29.71% of total married females have got 5 and above number of children of which the married life of 12.31% females is 0-3 years and that of 35.51% females is 4-14 years, of 27.54% females is 15 to 25 years and of 24.64% is above 25 years.

Distribution of married women according to the number of children born and of children alive (Table XXIV)—Of total 138 females, 11 have got no issue at all. 26 females have got 1 issue each, of whom children of 4 females are not alive. 19 females gave birth to 2 issues each of which one issue each of 6 females died. 52 females gave birth to 3-5 children

each of which all the children of 1 female died, 1 issue each of 7 females are alive, 2 issues each of 10 females are alive, 3 issues each of 19 females are alive, 4 issues each of 11 females are alive and only 5 issues each of 4 females are alive. 17 females gave birth to 6-7 children of which 2 issues each of 2 females are alive, 3 issues each of 2 females are alive, 4 issue each of 2 females are alive, 5 issues each of 9 females are alive and only 2 females have got above 5 children alive, 13 females gave birth to children numbering above 7. Among them 2 issues each of two females are alive, 4 issues each of 2 females and 5 issues above of each of 9 females, are live.

Women by age at marriage and abortion (Table XXV)—The total number of married females in this village is 137 of which no case of abortion has been found except in case of only one female who was given in marriage at the age of 16-18 years. 43 women were given in marriage within 12 years of their age. The age at marriage of 51 females is 13-15 years and that of 35 females is 16-18 years, of 5 females is 19-21 years and of 4 females is 22-24 years.

Infant mortality (Table XXIII)—105 children of 0-10 years of age died in this village of various diseases of which 49 are males and 56 females. 45 infants of which male is 20 and female 25 died of fever. The maximum number of death in fever occurred within 3 months from birth, the total number being 27 of which male is 13 and female is 14. There is no case of death in T.B. in this village. 28 infants of which 14 is male and 14 female, died within 10 years of their age and the reason of their death has not been stated. 2 infants died of small pox at the age of 13 months to 4 years. 2 infants died of typhoid, one at the age of 10-12 months and the other at the age of 5-6 year's, 6 infants died due to Diarrhoea and dysentery of which male is 1 and female is 5. Only one female child died in an accident at the age of 16 days to 3 months. 2 male infants died due to Anemia. The number of death of infants in Malignant Malaria is 7 and they died in the age group of 4 months and above, 2 infant died of Cholera, when they were above 5 years of age, one infant died of Beriberi, 2 for Pneumonia, 2 for influenza and 4 due to unknown causes.

Disabled persons (Table XXVIII)—There was no disabled person in this village upto the date of survey.

Education of children, habit of reading newspaper and listening to news broad cast (Table XXII)—Edu-

education has made a considerable progress in recent years in the village. There are two Government schools—one Senior Basic and the other Junior Basic School. Both the schools are under the control of one Headmaster. The total number of Teachers of both the schools is 12 including one Mistress in the Junior Basic School. The total number of boys and girls attending the Senior Basic School is 88 and 7 respectively, whereas 120 boys and 42 girls attend the Junior basic school. In the absence of any other Senior Basic School in this area, some boys and girls attend this school from a distance of about 3 to 5 miles. Education is free for the primary section, while fees are charged for students enrolled in the Secondary School. 65 boys and 28 girls of the village under survey attend these schools out of total 87 boys and 58 girls of school going age respectively. Both the school houses are located in the same compound. The Senior Basic School is of corrugated iron sheet roof with split bamboo (Champa-Kampa) wall and pucca plinth and the Junior Basic School is of corrugated iron sheet roof with mud wall. There is a good play ground in the school premises and a boarding house for the tribal boys attached to the school.

During the summer, classes of primary sections are held outside the school room under a tree. 50% of the students are poorly dressed, 40% have got moderate dress and only 10% wear good dress. Carpentry, weaving and book binding are also taught in the school. Members of 23 households read newspapers regularly and members of 10 households listen to news broadcast regularly.

B. Inheritance of property—All the inhabitants of this village are Hindus and they are governed by the Dayabhad system of Hindu law except the Khasis. In their case, inheritance is through the female line where the youngest daughter gets the lion share.

Household inheriting lands (Table X)—Of the total household of 127, 35 households do not possess any land and out of 92 remaining households who possess land, 76 households did not inherit land and 16 households inherited land of which 2 households inherited land below one acre, 8 households inherited 1.0-3.9 acres of land and 6 households 4.0-6.9 acres.

C. Leisure and recreation :—In fact, the cultivators have no leisure at all, except when they are in bed at night. Manipuri people go to their fields for cultivation etc. before the sun rises, without taking any food and work till 9 O'clock, when they return

home and sit for their daily prayer after taking bath. Later on they take their breakfast with rice or parched rice. Taking of tea is not uncommon among them. They go to the field again and work till 1 p.m. after which they return home to take their midday meals, which consists of common rice, pulses, vegetables of different sorts, fish and occasionally milk. After midday meals they stay in their houses for sometime when they look after their cattle and work in their household garden.

In the afternoon they husk paddy or prepare parched rice in their homestead. Some of them gather at the village Priest's house where there is a spacious Pandal of thatched roof having no walls, and join there in Kirtan ; some others gather in the houses of village head men and join in gossiping or pass the time discussing the topics of the seasons and the crops. Occasionally they go to the neighbouring markets in the afternoon. Manipuri women remain engaged in their handloom work in the evening.

Cultivators other than Manipuri people go to the field in the very early morning taking a breakfast with cold rice or parched rice and they work there till 1 p.m. After returning home they take the midday meals after bath. In the afternoon they collect grass for their cattle or go to the neighbouring markets with vegetables and fruits produced in their kitchen garden. Usually no field work is done in the village, in the afternoon. In most cases they pass the evening with their families.

Utilisation of leisure time by households (Table XXI)—Of the total 127 households in the village males of 12 households and adult females of 11 households utilise the leisure time by household works, adult males of 4 households and adult females of 4 households by music and dance and only adult males read books during leisure period.

D. Religious institutions ; community festivals—The inhabitants of the village are all Hindus and follow the Hindu rites and rituals in their own way. Manipuri community is also Hindu and perform all the ceremonies prescribed by Baishnaba Sastras. In all the festivals they sing 'Sankirtan' in devotion to God, in which both males and females attend. There is a spacious 'Mandap' or an open shed in the house of one Shri Dhamani Sharma, a village priest of Manipuri community and that has been constructed at the expense of all the Manipuri people of the village. The Manipuri people observe various festivals

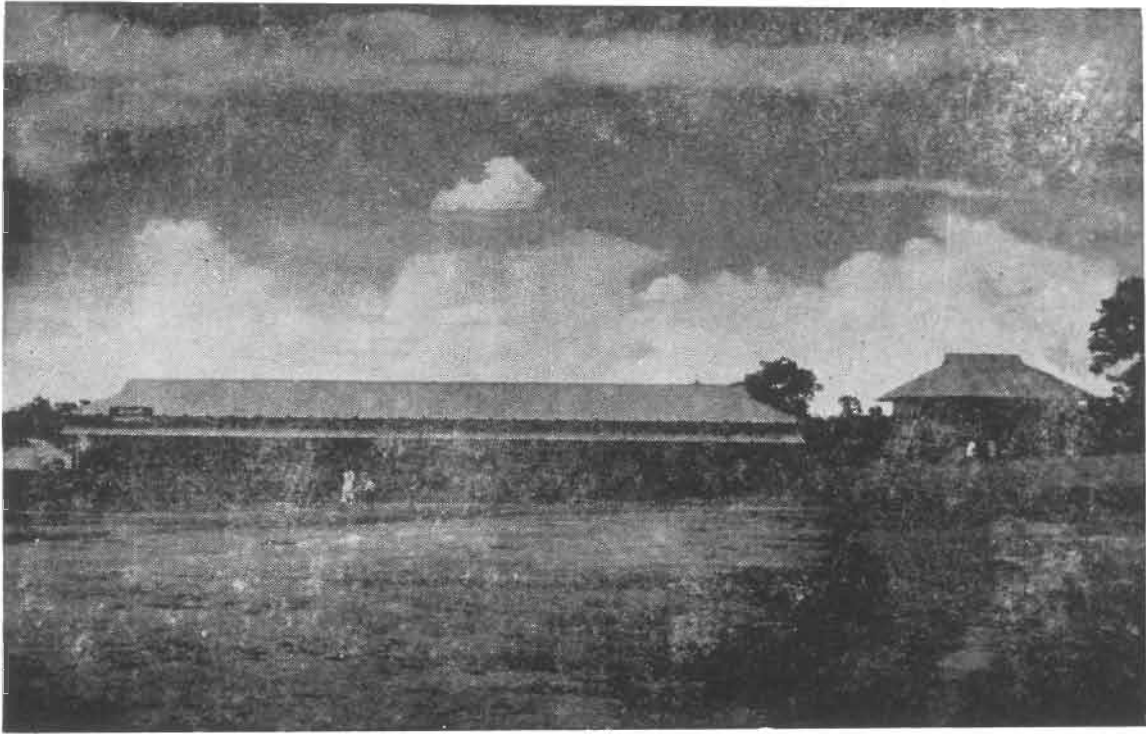


Photo VI : Kamalghat Senior Basic School

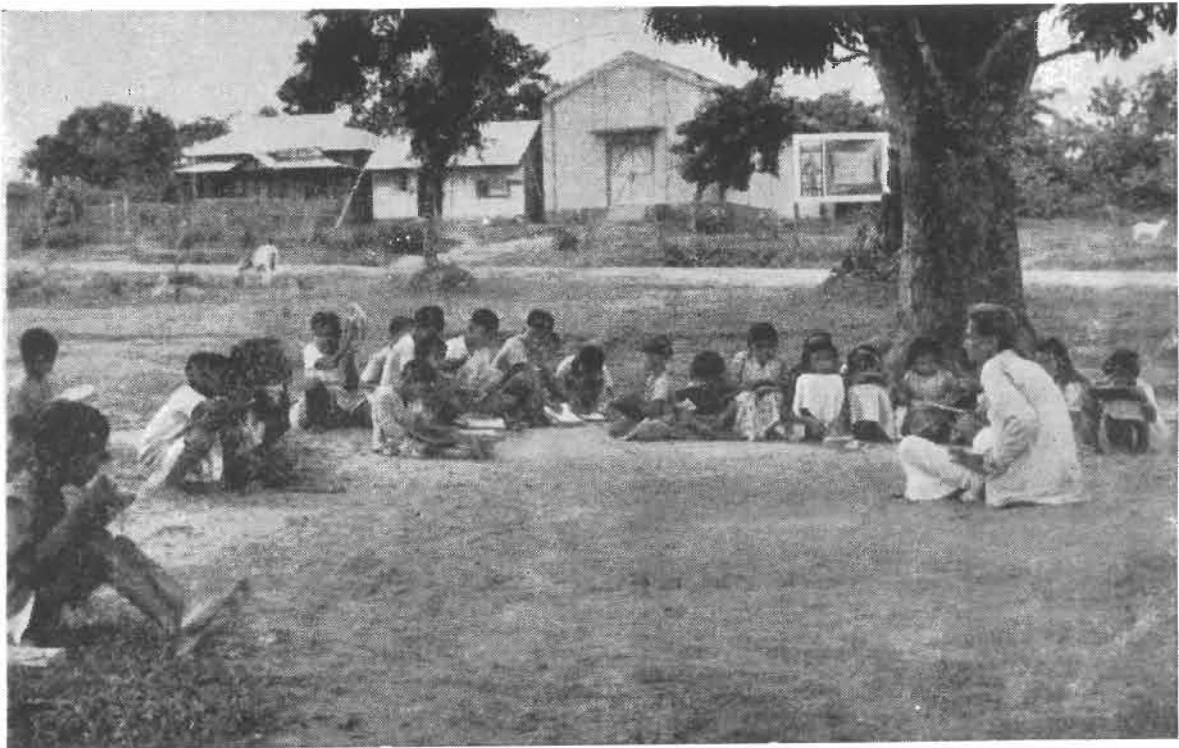


Photo VII : Children of Junior Basic School having their lessons in open air

at that place according to age-old custom. The priest also worships the idol of Lord Gouranga every morning and evening in a separate temple of thatched roof with bamboo mat wall, for which he is remunerated by the villagers by gifts of rice. Besides the remuneration for service to the idol, he also receives numerous gifts on the occasions of births, marriages, Sradhs etc. from the Manipuri people.

Manipuri community celebrate the 'Janmastami' festival (the birth of Shri Krishna in a prison cell, on the bank of Jamuna in a stormy night) by song and dance, in which both male, female, adults and children join in festive dresses and they describe the event by dance and *Kirtan*, how the Lord incarnated himself in human form to deliver his people from the tyranny of 'Kansa', the king of Mathura. Dancing is the most universal form of amusement among Manipuri community and this is looked upon by them as an accomplishment of considerable importance. Dancing is a part and parcel of all of their religious festivals.

Most of the Manipuri festivals are connected with the life story of Shri Krishna and Radha. Sometimes Shri Krishna is separately worshipped and in some cases jointly with his divine Queen. The relation of the individual soul to the deity is the passionate adoration of a woman for her lover. The human soul identified itself with Radha and is thus led by its religion to offer not of its own, but its whole self to God, with a firm belief that the infinite creator, Lord Krishna waits with loving arms to receive the worshipper into his bosom, to take him safely to the abode of eternal bliss.

During the 'Rathajatra' festival, they sing holy *Kirtan* in groups at the Mandap for ten days, from the date of the festival. Through out the month of *Kartik*, the epic literature Ramayan and the Mahabharat and the sacred book Shrimad Bhagavat Gita are read in the Mandap, which is attended by a large number of Manipuri people. At the beginning and also at the end of such reading of holy books, they sing devotional songs in Chorus, playing on egg-shaped drum or tom-toms and Cymbals. On the occasion of Rashpurnima, the fullmoon night of the Bengali month *Kartik*, Manipuri people observe 'Maharash', the circular dance of Lord Shri Krishna with Gopis, by Manipuri dance drama, depicting the theme as to how Shri Krishna enjoyed the night at the age of ten with hundreds of His Lady lovers by dancing and ultimately disappearing from the scene

for teaching his devotees that real love, lies in separation and not in constant union. On the occasion of 'Kojagari Purnima' night in (Aswin-Kartik) September-October they observe by dancing and singing, the festival of 'Kunjarash', which is the reunion of Shri Krishna with Gopis. In all such festivals both male and female attend and dance together. Musical instruments, played during such dance and song, are *Mridanga and Kartal*. No other instrument is used. On the occasion of such religious festivals, all the Manipuri people, male, female and children, wear marks of sandal paste, on the forehead and upon the bridge of the nose, as a symbol of religious sect.

No fair is held in the village. Durga puja, Lakshmi puja, Kali puja, Saraswati puja are the main festivals that are commonly observed in the village, under the auspices of the displaced persons of East Bengal, who have settled here after the partition of Bengal. All these festivals are connected with worship of deities, which are designed by the clay modellers of the village and after the worship, the images of those deities are immersed into some pond or in the river. There is no separate temple or house for the worship of such deities; all the festivals of community worship are held in market place in a specially constructed temporary shelter. In some cases people worship the deities in their own houses at their own cost.

E. Caste Panchayat—Although it is a settled village, the village has come to this developed stage only after the partition of Bengal and people of various castes and sects have been put together by rehabilitation machinery and naturally their domestic life and customs are quite different from each other. So the Panchayat or village tribunal for the punishment of offence etc. has not yet been established in the village. But a gathering, analogous to the Panchayat, is convened whenever occasion arises and such gatherings are arranged by the parties interested, entirely out of their own accord.

There is also one village Market Committee in the village which sits once in a week to settle disputes or to settle any social question. There are 25 members in the Village Market Committee which include Manipuri, Schedule Caste, Srahmin, Kayastha etc. Not only they look after the welfare of the market, but they also receive various complaints from the villagers, regarding domestic or land disputes. Such cases are discussed in the meeting and

the accuseds are served with notices, to appear before the committee. If one pleads guilty, it is only remains to decide the nature of punishment, otherwise evidence is taken and the whole case is thrashed out. President is elected for a day only to preside over the meeting. Generally the cases are amicably settled and offenders are asked to make good the loss or in some cases guilty persons are asked to pay a fine. The amount realised as fine goes to the Market Committee fund and the money is utilised for community worship, such as 'Durga puja, Kali puja, Sitla puja' etc, which are held every year within the market premises and sometimes some amount is also spent for the improvement of the market. Secretary to the committee, who is elected for 3 years, maintains the account etc.

Among the Manipuri and tribal communities, the members of a caste, adjudicate upon matters affecting the purity of the caste in a general meeting of the caste men, known as 'Baithak' and inflict punishment on fellow members of the particular community, who are proved guilty of offence against caste laws. Usually they deal with individual cases and do not prescribe rules for future cases. The tribunal has no legal authority, but its verdict is generally respected in the village.

The Panchayat Raj Act, 1947 of United Provinces has been extended to the Union Territory of Tripura in 1959, to establish and develop local self-government in rural areas. But it has not yet come into operation in this village.

F. Village Organisation : (i) **Social welfare centre** :—There is a social welfare centre known as 'Samaj Kalyan Kendra'. Two *Gram Sevikas* (Female Teacher) are in charge of the Institution. Boys and girls of age group 3 to 6 attend morning classes from 6-30 a.m. to 9 a.m. Aged girls and ladies attend afternoon classes from 3 p.m to 6 p.m. Training is also given to them for spinning and embroidery work. Books and board slates are supplied to them free of charges. 20 boys and 30 girls attend coaching classes regularly.

Majority of the villagers are not in favour of sending their little children to this centre, because this social welfare centre is not within easy distance from their houses and little children are afraid of coming alone to this place. It is learnt that a 'Gram Luxmi' or female escort may soon be appointed to escort the little children from their houses to the 'Samaj Kalyan Kendra'. The senior Gram Sevika is

of opinion that great difficulty is experienced in persuading the scheduled caste, tribal and Manipuri people to send their aged girls and adult females to this Social Welfare Centre for education and even when some of them do go, it is probable that only a few of them have sufficient power of concentration to learn successfully.

There is one midwife in this Social Welfare Institution and her duty is to look after the delivery cases in this village. She attends the delivery cases, gives instructions and also helps at the time of delivery, free of charge. Her services are requisitioned by all section of people in this village and her instructions are strictly adhered to by the women at least at the time of pregnancy. Recently she has been able to convince the women of the village of the benefits of planned family. Of late 34 women have been found to have taken preventive medicines, pills etc. for family planning from the centre. Most of the women belong to the Manipuri community and Kayasthya caste. The women however do not follow the instructions of the midwife during post natal periods.

Co-operative —There is a 'Large sized Multi-purpose Co-operative Credit Society' office with corrugated iron sheet roof, pucca plinth and bamboo tarza wall. It is located by the side of the main road within the vicinity of Kamalghat Bazar and on the opposite side of the school premises. The objects of the Society are as follows :

(a) to borrow funds from members or others to be utilized for loans to members for useful purposes.

(b) to procure and supply on payment of cash, agri-requirements like seed, manures, implements *etc.* and domestic requirements such as salt, kerosine, matches and other necessaries of life to members.

(c) to own or hire go-downs to provide facilities to members and for stocking agri and domestic requirements referred to (b) above and

(d) generally to enlarge thrift, self help and co-operation among the members.

According to Tripura State Co-operative Society act of 1958 T.E., there are six villages under the

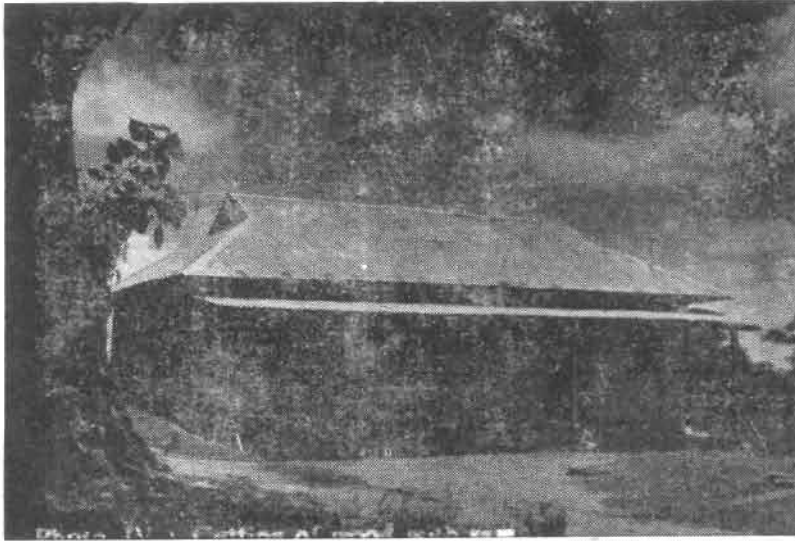


Photo VIII : "Samaj Kalyan Kendra", Kamalghat

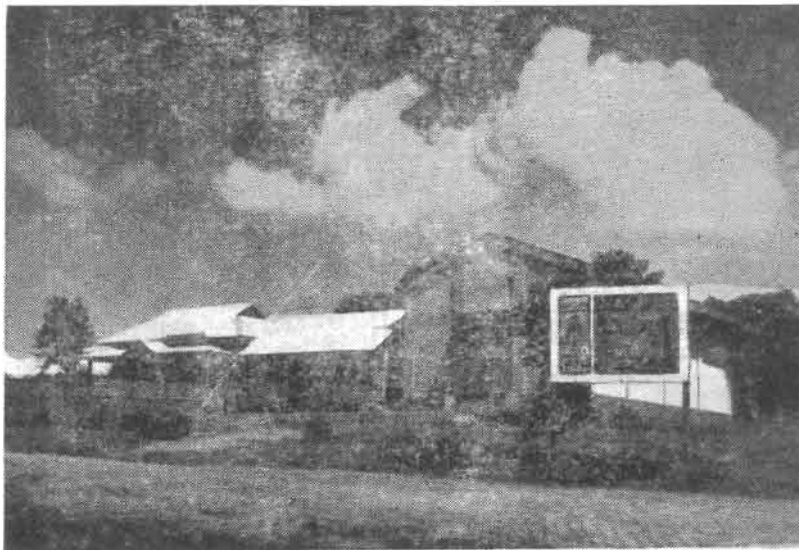


Photo IX : Co-operative Society, Kamalghat

jurisdiction of above mentioned Co-operative Society.
These villages are as follows :

1. Jamir Ghat
2. Bhati Fatik cherra
3. Bawan Puskarani
4. Debendra Nagar
5. Rajghat
and
6. Kamalghat

There are 494 members including one Government share. Male members are 460 and females 34. Number of members from Kamalghat village to the Society is 67, of which males and females are 63 and 4 respectively. Community wise break up of membership from Kamalghat village to the Society will be evident from the table below :

Community	No. of members		
	P	M	F
1	2	3	4
Tripuri	6	6	..
Manipuri	11	11	..
Brahmin	5	4	1
Kayasthya	24	21	3
Kaibarta	9	9	..
Namasudra	6	6	..
Kapali	3	3	..
Debnath	3	3	..
All communities	67	63	4

Only the members of Co-operative Society can borrow money from the Society. To be eligible for a membership one will have to purchase at least one share of Rs. 10/-. Loan is given to agriculturist with an intention to protect them from the traders and brokers who advance money to purchase jute and paddy at a nominal rate. Loan is given on yearly interest of 6½% and deposits are taken at the rate of 2½% interest per annum. In case of over due loans penal interest is charged at the rate of 12% per annum.

Authorised capital of the Society is Rs. 20,000/-, of which paid up capital is Rs. 10,000/-, and rest Rs. 10,000/- is Government share. Tripura Co-operative State Bank as a general rule caters to the financial needs of the society. Loans extended by the Society to its members in different years are as follows :

In 1958	Rs. 21,040.00
In 1958—59	Rs. 48,825.00
In 1959—60	Rs. 100.00
In 1960—61	Rs. 38,788.00
Total	Rs. 108,753.00

Upto-date realisation of the loans are as follows:

1958—59	Rs. 19,904.00
1959—60	Rs. 43,415.00
1960—61	Rs. 12,000.40

This organisation is managed by a Board of Directors, which has a strength of 12 members including a V.L.W. who represents the Government. This board includes two members from the village Kamalghat, one of whom is Kaibarta and the other is a Kayasthya by caste. Community wise break up of memberships in the Board of Directors, is as follows :

1. Tripuri	6
2. Kaibartya	1
3. Kapali	1
4. Kayasthya	4
Total	12

It is reported by the officials of the Society that loans were not utilised for the purpose for which they were advanced, in fact, the money is spent not for any gainful purposes. Consequently, when they are required to repay the amount, they are unable to do so. Naturally they try to avoid the society and its officials for which in most cases the Society has no other alternative but to adopt judicial measures to realise the loans. These in turn result in developing ill feelings between members and the Society. This situation provides a wonderful opportunity to the revolting members to make antipropaganda against the society. It creates thus great confusion as well as suspicion among the villagers who like to open new accounts. Except these, the Co-operative Society has no other vital problems.

G. Voluntary organisation—There is one voluntary organisation in the village to look after the interest of the villagers. A cultural centre for the youngmen of the village has recently been established on the initiative of block and the name of the organisation is 'Janakalyan Samiti'. The object of the Samiti is to ensure welfare and to uplift the village education. The organisation encourages villagers to develop the habit of reading of newspapers and listening to radio broadcast to study various problems of the village, to help villagers to develop their resources by adopting better method of cultivation and also to create a spirit of self help among them. But the organisation could not make any substantial progress in this respect as yet.

H. Reform measures—Reform measures like family planning, regulation of dowry, removal of untouchability etc. have been introduced in the village. Documentary films, on the subjects, are often shown in the village market place, by the Department of Publicity. Villagers are aware of these facts but do not strictly adhere to these reforms.

I. Other aspects of social and cultural life—Different communities live in the village. But the social and cultural life of the community is not at variance with each other. All the communities in the village are interested in meeting at a particular place in the evening and to spend the time by singing songs in devotion to God. But in most cases members of one community do not attend the Harishabha (the place of religious discourse) organised by another community. Members of the Kaibarta caste attend *Harisava*, which is held in every evening in the house of the Headman of their community. Katu Das is the head man who raised to this position of chief by dint of experience, ingenuity and personality. It is not a hereditary affair, nor is it a recognised institution.

Kayastha and Baisbya community attend *Harisava*, the market place at dusk on thrice a week, which has been organised by some shop keepers of their community. Not only they spend the time by singing songs in devotion to God but very often they discuss at the end of such song (*Kirtan*), the various aspects of social and cultural life of the villagers. Manipuri people who are traditionally religious minded, devote the evening in the worship of their household gods in their own houses. Occasionally they also join in mass *Kirtan* in the house of their village priest.

There is nothing noticeable in the village for furtherance of the cultural life of the villagers. But a mobile library equipped with various current Magazine and different kinds of books, visits the village on every Monday. Books, Magazine *etc.* are handed over to the Supervisor, Co-operative Society of the village, for distribution to the readers, according to their taste and requirements. Readers again interchange the books among themselves and ultimately return the same to the Supervisor, who again deposit the same to the Mobile Library.

CHAPTER V

CONCLUSION

With the proper facility of communication, education, market and Co-operative Credit Society, the village may be said to be a progressive one and a large number of people have settled in the village, after the partition of Bengal and there has been a great pressure on land and the whole of the cultivable land have been fully occupied. But there is no scope for the villagers to increase their earnings and standard of living. The villagers have interest for the education of their children, but their economic condition is so bad that they cannot manage to purchase books and proper clothes for their children. During the harvest time, the number of attendance in the schools decreases to a great extent

when the school-going children are found to be engaged in rearing cattle and other domestic works. The people of Scheduled Caste, Scheduled Tribe and Manipuri classes are still very backward in respect of education.

Although the produce of the land is good, the cultivators are in constant difficulties, partly for the system of mortgaging their future crops to the money lenders, who advance money or seeds, on the security of the next crop and partly for droughts and floods. The village is also liable to occasional flood, during rainy season, which last for about two or three days.

TABLES

TABLE I—AREA, CULTIVATED AREA, HOUSEHOLDS AND POPULATION

Sl. No.	Area of the village in		Total area under cultivation in acres	Density of population (per acre) Col. 7/ Col. 2	Total number of Households in the village	Population of the village		
	Acres	Hectors				Persons	Males	Females
1	2	3	4	5	6	7	8	9
	307	124.24	77.1	1.84	127	566	325	241

TABLE II—POPULATION BY AGE GROUPS

Sl. No.	Persons Males Females	Total of all ages	Age groups										Age not stated
			0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 and above	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Males	325	64	55	32	20	27	27	14	37	39	10	..
	Females	241	40	37	21	23	22	23	15	30	23	7	..
	Total	566	104	92	53	43	49	50	29	67	62	17	..

TABLE III—AGE AND MARITAL STATUS

Sl. No.	Age Groups	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
		P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	0—9	196	119	77	119	77	..	..	..	..	..	..	..	..
	10—14	53	32	21	32	20	..	1	..	..	..	..	..	..
	15—19	43	20	23	19	5	1	18	..	..	..	..	..	..
	20—24	49	27	22	22	..	5	22	..	..	..	..	..	..
	25—29	50	27	23	9	1	18	21	..	1	..	..	..	..
	30—34	29	14	15	..	..	14	15	..	..	..	..	..	..
	35—39	43	20	23	..	..	19	21	1	2	..	..	..	..
	40—44	24	17	7	..	..	16	4	1	3	..	..	..	..
	45—49	33	20	13	..	..	20	8	..	5	..	..	..	..
	50—54	18	14	4	..	..	13	2	1	2	..	..	..	..
	55—59	11	5	6	..	..	5	1	..	5	..	..	..	..
	60—64	7	5	2	..	..	3	..	2	2	..	..	..	..
	65—69	4	2	2	..	..	1	1	1	1	..	..	..	..
	70 & over	6	3	3	..	..	2	..	1	3	..	..	..	..
	Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..
	All ages	566	325	241	201	103	117	114	7	24	..	..	..	..

TABLE IV—SIZE AND COMPOSITION OF HOUSEHOLDS

Sl. No.	Total No. of households in the village	Total households population	Size of households							
			Small		Medium		Large		Very large	
			3 members or less		4-6 members		7-9 members		10 members and above	
			No.	Persons	No.	Persons	No.	Persons	No.	Persons
1	2	3	4	5	6	7	8	9	10	11
	127	566	49	117	56	274	20	151	2	24

TABLE IV (A)—VIEWS ON LARGENESS OF FAMILY SIZE

Sl. No.	Views expressed by heads of households about the largeness of their family size	No. of households who possess the views given in column 2
1	2	3
1	The head of the household is in favour of joint family	1
2	Not responded	21

TABLE IV (B)—HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

Total No. of households	Total No. of rooms	Total No. of family members	Households with no rooms		Households with one room		Households with two rooms	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9
127	145	566	--	--	109	450	18	116

TABLE IV (B)—contd.

Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
10	11	12	13	14	15	16	17
--	--	--	--	--	--	--	--

TABLE IV (C)—HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY WALL AND ROOF OF MATERIAL

Total No. of Census houses	Material of wall								
	Grass, leaves reeds and bamboo	Timber	Mud	Unburnt brick	Burnt brick	C.I. sheet or other metal sheets	Stone	Cement or concrete	All other material
1	2	3	4	5	6	7	8	9	10
127	110	--	13	--	4	--	--	--	--

TABLE IV (C)—contd.

Material of roof							
Grass, leaves, reeds, thatch, wood	Tiles, Slate and Shingle	C.I. sheet	Lime	Brick and lime	Concrete and stone	All other material	
11	12	13	14	15	16	17	
108	--	19	--	--	--	--	--

TABLE V—AGE AT MARRIAGE AND PRESENT AGE

Sl. No.	Present age groups	Persons who are at least once married (for all age groups)								
		Persons who are at least once married (for all age groups)			Age at marriage groups					
		Persons	Males	Females	0—9		10—14		15—19	
1	2	3	4	5	6	7	8	9	10	11
	All ages	262	124	138	..	11	1	67	11	53
	0—9	..	..	..	..	..	..	..	..	..
	10—14	1	..	1	..	1	..	..	..	..
	15—19	19	1	18	..	..	..	8	1	10
	20—24	27	5	22	..	..	1	8	..	13
	25—29	40	18	22	..	2	..	13	3	6
	30—34	29	14	15	..	3	..	4	..	6
	35—39	43	20	23	..	..	..	14	3	7
	40—44	24	17	7	..	2	..	3	2	2
	45—49	33	20	13	..	..	..	5	1	7
	50—54	18	14	4	..	..	..	2	..	2
	55—59	11	5	6	..	2	..	4	1	..
	60—64	7	5	2	..	1	..	1	..	..
	65—69	4	2	2	..	..	..	2	..	..
	70+	6	3	3	..	..	..	3	..	..

TABLE V—contd.

Age at marriage groups									
20—24		25—29		30—34		35—39		40 and above	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
12	13	14	15	16	17	18	19	20	21
69	6	29	1	12	..	2	..	..	..
..
..
..
4	1	..	..	..	..	..	..	..	..
12	1	3	..	..	..	..	..	..	..
7	2	6	..	1	..	..	..	..	..
11	2	5	..	1	..	..	..	..	..
10	..	4	..	1	..	..	..	..	..
12	..	2	1	5	..	..	..	..	..
5	..	5	..	3	..	1	..	..	..
3	..	..	..	..	..	1	..	..	..
3	..	2	..	..	..	..	..	..	..
1	..	..	..	1	..	..	..	..	..
1	..	2	..	..	..	..	..	..	..

TABLE VI—RELIGION, CASTE, TRIBE, COMMUNITY AND SECT

Sl. No.	Religion	Caste	Sect	No. of households	Total		
					Persons	Males	Females
1	2	3	4	5	6	7	8
		All Castes	All Sects				
1	Hindu	Scheduled Caste	Sakta	29	114	62	52
2	Hindu	Baishya	Sakta	10	52	29	23
			Baishnab	1	6	2	4
3	Hindu	Brahmin	Sakta	9	25	17	8
4	Hindu	Manipuri	Baisnab	29	135	69	66
5	Hindu	Tripuri	Sakta	5	18	10	8
6	Hindu	Kayastha	Sakta	43	213	135	78
			Baisnab	1	3	1	2
			Total	127	566	325	241

TABLE VII—SCHEDULED CASTES AND SCHEDULED TRIBES

Sl. No.	Scheduled Caste	No. of Households	Total			Scheduled Tribe	No. of households	Total		
			Persons	Males	Females			Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
	All Scheduled Castes					All Scheduled Tribes				
1.	Namsudra	6	22	10	12	1 Munda	1	4	2	2
2.	Patni	1	5	2	3	2 Bhim	1	5	2	3
3.	Malakar	8	33	18	15	3 Gunar	1	4	3	1
4.	Muchi	2	11	7	4	4 Khasi	1	3	1	2
5.	Kaibarta	9	33	19	14	5 Tripuri	1	2	2	..
6.	Kapali	1	3	2	1					
7.	Bhuimali	2	7	4	3					
	Total	29	114	62	52		5	18	10	8

TABLE VIII—HOUSEHOLDS POSSESSING LAND AND UTILISING SAME FOR CULTIVATION

Sl. No.	Total No. of households in the village	No. of households who possess no land at all	Size of land in acres possessed and utilised by households for cultivation only	No. of households possessing land whose size in acres amounts to								
				All sizes	Less than 1	1-2.5	2.6-4.1	4.2-5.7	5.8-7.3	7.4-8.9	9 and above	
				5	6	7	8	9	10	11	12	
1	127	35	All sizes	92	36	35	12	4	3	1	1	
			0	49	27	20	1	1	..	..	..
			Less than 1	14	9	4	1	..	..	..	..
			1.0-1.9	13	..	9	4	..	..	..	..
			2.0-2.9	8	..	2	5	..	1	..	..
			3.0-3.9	5	..	..	1	2	2	..	..
			4.0-4.9	1	..	..	..	1	..	..	..
			5 and above	2	..	..	..	..	..	1	1

TABLE IX—AREA COMPRISING HOMESTEADS

Sl. No.	Households having homesteads not owned by them	Households having homesteads comprising an area (in acres) of :													
		All sizes	0-0.9 acres	0.1-0.5	0.6-1.0	1.1-1.5	1.6-2.0	2.1-2.5	2.6-3.0	3.1-3.5	3.6-4.0	4.1-4.5	4.6-5.0	above 5 acres	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
	40	87	..	44	12	8	18	..	2	1	1	1	..	..

TABLE X—HOUSEHOLDS INHERITING LAND

Sl. No.	Total No. of households possessing land	Total No. of households possessing no land	No. of households who have inherited land of size (in acres)										
			All sizes	Below Nil	1	1.0-3.9	4.0-6.9	7.0-9.9	10.0-12.9	13.0-15.9	16.0-18.9	19 and above	
1	2	3	4	5	6	7	8	9	10	11	12	13	
	92	35	92	76	2	8	6	..	..	..	..	..

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

Sl. No.	Value of movable property in groups held by households	All sizes	No. of households possessing immovable property the value of which lies in money group of												
			0	Upto Rs. 200	Rs. 201-400	Rs. 401-600	Rs. 601-800	Rs. 801-1000	Rs. 1001-1500	Rs. 1501-2000	Rs. 2001-3000	Rs. 3001-4000	Rs. 4001-5000	above 5000/-	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
	All sizes	127	31	..	2	3	5	15	1	14	27	5	10	14	
	Upto Rs. 100	42	17	..	..	1	3	5	..	6	9	..	1	..
	Rs. 101-200	24	6	..	1	..	2	6	..	5	1	1	1	1	
	Rs. 201-300	7	..	..	..	1	..	1	..	1	3	..	..	1
	Rs. 301-400	9	2	..	1	1	..	..	..	1	3	1	..	..
	Rs. 401-500	16	5	..	..	..	..	1	1	1	5	..	1	2
	Rs. 501-600	5	..	..	..	..	..	..	..	..	3	1	1	..
	Rs. 601-700	6	..	..	..	..	..	..	..	..	1	2	1	2
	Rs. 701-800	5	..	..	..	..	..	2	..	..	1	..	2	..
	Rs. 801-900	1	..	..	..	..	..	..	..	..	..	..	..	1
	Rs. 901-1000	6	1	..	..	..	..	..	..	..	..	..	1	4
	Above Rs. 1,000	6	..	..	..	..	..	..	..	..	1	..	2	3

TABLE XII—SEEDS, MANURES, PESTICIDES USED IN LANDS AND CROPS OBTAINED

Sl. No.	Year	Method of cultivation	Total area of cultivated land under irrigation	Quantity of improved seeds used	Quantity of unimproved seeds used	Quantity of pesticides used	Quantity of organic manure used	Quantity of chemical fertilisers used	Crops obtained (in mds.)
1	2	3	4	5	6	7	8	9	10
	1959	Ploughing	..	..	92 mds.	..	556 mds.	..	1180 mds.
	1960	do	..	..	95 mds.	..	558 mds.	..	809 mds.

Note—Figures for 1960 in Col. 10 excludes the quantity of 'Aman' crops as the survey period was before the harvesting time of 'Aman'. Hence the variation.

TABLE XII (A)—NAMES OF PESTICIDES, MANURES, FERTILISERS, AGRICULTURAL IMPLEMENTS ETC. USED IN 1959 AND 1960

Sl. No.	Total No. of households engaged in cultivation	No. of H.H. who did not use any pesticides at all	Pesticides			
			No. of H.H. who used the following pesticides in			
			1959		1960	
		Names of pesticides	No. of H.H. who used	Names of pesticides	No. of H.H. who used	
1	2	3	4	5	6	7
	43	..	..	..	..	..

TABLE XII (A)—*contd.*

No. of households who did not use any organic manures at all in	Organic Manures				Chemical Fertilisers						
	No. of households who used the following organic manures in				No. of households who used the following chemical fertilisers in						
	1959		1960		1959		1960				
	Names of organic manures	No. of households who used	Names of organic manures	No. of households who used	Names of chemical fertilisers	No. of households who used	Names of chemical fertilisers	No. of households who used			
1959	1960	10	11	12	13	14	15	16	17	18	19
8	9				
9	9	Cowdung	34	Cowdung	34

TABLE XII (A)—*concl.*

No. of households who did not use any modern Agricultural implements at all	Modern agricultural implements				Agricultural implements Borrowed from others		
	No. of households who used the following modern agricultural implements in				No. of households who borrowed the following agricultural implements from others		
	1959		1960		No. of households who did not borrow any agricultural implements	Names of agricultural implements borrowed	No. of households who borrowed
	Names of modern agricultural implements	No. of households who used	Names of modern agricultural implements	No. of households who used			
20	21	22	23	24	25	26	27
..

TABLE XII (B)—VIEWS ON IMPROVED METHOD OF CULTIVATION

Sl. No.	Total No. of households engaged in cultivation	Method of cultivation	No. of households who expressed the following views on improved method of cultivation like Japanese method etc.		Number of households who forwarded the following reasons for not adopting improved method of cultivation like Japanese method etc.	
			Reasons	No. of households	Reasons	Number of households
			4	5	6	7
1	43	Ploughing	..	..	1. Not stated	5
					2. No idea of this method	38

TABLE XIII—CATTLE AND POULTRY POSSESSED BY HOUSEHOLDS

Sl. No.	Cattle											
	Milch cattle (Buffaloes)		Draught/Bullock/ Buffaloes		Cows		Goats		Sheep		Pigs	
	No.	No. of H.H. who possess it	No.	No. of H.H. who possess it	No.	No. of H.H. who possess it	No.	No. of H.H. who possess it	No.	No. of H.H. who possess it	No.	No. of H.H. who possess it
1	2	3	4	5	6	7	8	9	10	11	12	13
	41	33	70	38	174	67	25	18	..	..	-	..

TABLE XIII—contd.

Poultry						
Duck		Geese		Fowl		
No.	No. of H.H. who possess it	No.	No. of H.H. who possess it	No.	No. of H.H. who possess it	
14	15	16	17	18	19	
6	3	..	..	24	7	

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

Sl. No.	Year	Kind of crops sold (in mds.)	No. of households	Kind of cattle sold (in Nos.)	No. of households	Kind of poultry sold (in Nos.)
1	2	3	4	5	6	7
	1959	Paddy—60	3	6	5	..
	1960	Paddy—15	1	11	4	..

TABLE XIV—contd.

No. of households	Quantity of fish sold	No. of households	Quantity of other non-industrial products sold	No. of households	Milk/Milk products		Year	Sl. No.
					Quantity sold in 1959 only	No. of households who sold it		
8	9	10	11	12	13	14	2	1
..	Jute —155 mds.	30	8 mds.	6	1959	
..	Pine-apple —400 "	2	..	..
..	Cauli flower—700 "	1	..	..
..	Brinjal — 40 "	1	..	..
..	Raddish — 50 "	1	..	..
..	Jute —106 "	32	..	..	1960	
..	Pine-apple —300 "	1	..	..
..	Cauli flower— 90 "	1	..	..
..	Brinjal — 20 "	1	..	..
..	Raddish — 60 "	1	..	..

TABLE XV—MEASURES ADOPTED FOR IMPROVEMENT OF LAND

Sl. No.	Total No. of households engaged in cultivation	Number of households who have adopted the following measures for improvement of land			Number of households who have not adopted any measure for improvement of land
		Reclamation	Consolidation	Soil conservation	
		3	4	5	
1	2	3	4	5	6
	43	1	1	1	40

TABLE XV (A)—REASONS FORWARDED BY HOUSEHOLDS FOR NOT ADOPTING ANY MEASURE FOR IMPROVEMENT OF LAND AND THE BENEFITS RECEIVED BY THOSE WHO HAVE ADOPTED IT

Sl. No.	Reasons forwarded by households for not adopting any measure for improvement of land	No. of H.H. who have forwarded the reason in col. 2	Benefits of the measures received by the Households who have adopted it	No. of households who received the benefit in col. 4.
1	2	3	4	5
1	Not stated	1	More yield	3
2	No such land	35		
3	Financial difficulty	4		

TABLE XVI—HOUSEHOLD INDUSTRY CONDUCTED BY HOUSEHOLDS IN 1959

Sl. No.	Name of household industry (or products)	Goldsmithy	Cobblery	Handloom
1	2	3	4	5
	No. of households engaged in the household industry	2	2	17
	Quantity produced in 1959	1 Bungles—70 2 Churi —50 3 Tabij —12 4 Ring — 5	1 Shoe —140 2 Slipper —560 3 Skirts — 50 4 Ladies shoe— 20	1 Gamcha—651 2 Pachra —274 3 Riha —155 4 Chadar — 64
	Money value of production in 1959	Rs. 10,700/-	Rs. 1,250/-	Rs. 2,210/-
	Quantity sold in 1959	1 Bungles—70 2 Churi —50 3 Tabij —12 4 Ring — 5	1 Shoe —140 2 Slipper —560 3 Skats — 50 4 Ladies shoe— 20	1 Gamcha—477 2 Pachra —165 3 Riha —141 4 Chadar — 26
	Money value of quantity sold in 1959	Rs. 12,150/-	Rs. 2,250/-	Rs. 2,950/-
	Quantity consumed by the producing households in 1959	Nil	Nil	1 Gamcha—174 2 Pachra —103 3 Riha —67 4 Chadar —28
	Money value of the quantity consumed by the households in 1959	Nil	Nil	Rs. 680/-
	Approximate profit in 1959	Rs. 1,450/-	Rs. 1,000/-	Rs. 1,410/-
	No. of members of the households engaged in 1959	2	3	21

TABLE XVII—HOUSEHOLD INDUSTRY BY NO. OF YEARS CONTINUED SOURCE OF FINANCE AND AMOUNT OF DEBT OUTSTANDING ETC.

Sl. No.	Name of household industry	No. of households engaged	No. of years for which the industry being continued				
			Less than 1 year	1—3 years	4—5 years	7—9 years	10 years and above
1	2	3	4	5	6	7	8
1	Goldsmithy	2	..	..	..	..	2
2	Cobblery	2	..	..	..	..	2
3	Handloom	17	..	..	..	..	17

TABLE XVII—contd.

Source of finance in 1959			No. of H. H. whose amount of debt outstanding fall in the group					No. of H.H. who have subscribed membership of any co-operative society	
Self	From Govt.	From other than Govt.	Below Rs. 100	Rs. 101-200	Rs. 201-300	Rs. 301-400	Rs. 401-500	above Rs. 500	
9	10	11	12	13	14	15	16	17	18
..	..	2	.	..	..	..	..	..	..
2	1	..
17	2	..	2	1	..	1	6

TABLE XVII A—NAMES OF NEW TOOLS OR INSTRUMENTS ADOPTED

Sl. No.	Name of household industry	Name of new tools or instruments adopted	No. of H.H. who have adopted these
1	2	3	4
1	Goldsmithy	(1) Hatur, (2) Neai, (3) Sohan, (4) Has, (5) Dice, (6) Majna.	1 (One)
2	Cobblery	(1) Forma, (2) Ironjack, (3) Scissors, (4) Batal, (5) Hatur, (6) Ret, (7) Pinchis, (8) Punch, (9) Pharai.	1 (One)
3	Handloom	Nil	Nil

TABLE XVIII—HOUSEHOLDS ENGAGED IN TRADE OR BUSINESS

Sl. No.	No. of H.H. engaged in trade or business	Commodities dealt in trade or business	No. of H.H. who made profit (per month) from trade or business of the following size							No. of H.H. who derived their source of finance for running the trade or business from		
			All sizes	Below Rs. 50	Rs. 51-100	Rs. 101-200	Rs. 201-300	Rs. 301-400	above 400	Self	Government	Non-Government
1	2	3	4	5	6	7	8	9	10	11	12	13
	55	1 Milk	4	2	2	..	..	..	..	4	..	..
		2 Grocery	10	2	6	2	..	..	..	8	..	2
		3 Fruits	1	1	..	..	..	..	..	1	..	..
		4 Bamboo	1	1	..	..	..	..	..	..	..	1
		5 Leather goods	2	2	..	..	..	..	..	2	..	..
		6 Dry fish	6	4	2	..	..	..	..	1	..	5
		7 Tea	3	2	1	..	..	..	..	1	..	2
		8 Jute	5	1	4	..	..	..	..	1	..	4
		9 Foodstuff	1	1	..	..	..	..	..	1	..	..
		10 Rice	9	9	..	..	..	..	..	6	..	3
		11 Beetle	4	4	2	..	..	..	..	2	..	4
		12 Cloth	3	3	..	..	..	..	..	3	..	..
		13 Dresses	3	2	1	..	..	..	..	3	..	..
		14 Fire woods	1	1	..	..	..	..	..	1	..	..
		Total	55	35	18	2	..	..	..	34	..	21

**TABLE XIX—ACTIVITIES OF GRAM SEVAKS AS KNOWN TO THE HOUSEHOLDS
(FOR VILLAGES IN N. E. S. BLOCK AREA ONLY)**

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

NIL

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

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

NIL

TABLE XX—ARTICLES OF USE AS POSSESSED BY HOUSEHOLDS

Total No. of households in the village	No. of households who do not possess any of the articles in col. 3 to 16	Articles of use possessed by households													
		Fountain pen		Watch		Umbrella		Radio		Gramophone		Sewing Machine		Bicycle	
		No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	No. of households	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
127	8	87	59	20	19	108	96	2	2	Nil	Nil	2	2	8	8

TABLE XXI—UTILISATION OF LEISURE TIME BY HOUSEHOLDS

Total No. of households in the village	No. of households whose adult males and adult females generally pass their leisure time by						
	Household work		Music and dance		Reading books		
	Adult Males	Adult Females	Adult Males	Adult Females	Adult Males	Adult Females	
1	2	3	4	5	6	7	
127	12	11	4	4	1	..	

TABLE XXII—EDUCATION OF CHILDREN HABIT OF READING NEWSPAPER AND LISTENING TO NEWS BROADCAST

No. of schools in the village		No. of boys and girls of school going age* in the village		No. of boys and girls in the village who are reading at school		No. of households who read newspapers		No. of households who listen to news broadcast	
Primary	Secondary	Boys	Girls	Boys	Girls	Regularly	Not regularly	Regularly	Not Regularly
1	2	3	4	5	6	7	8	9	10
1	1	87	58	65	28	23	--	10	3

* Assuming school going age is (5—14).

TABLE XXIII—INFANT MORTALITY

How long alived	Reasons of death											
	Small Pox			Typhoid			Kalajar			Diarrhoea		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All ages	2	2	..	2	2	..	1	..	1	6	1	5
Upto 15 days	..	..	..	..	..	..	..	..	..	..	..	..
16 days—3 months	..	..	..	..	..	..	..	..	..	1	1	..
4— 6 months	..	..	..	..	..	..	..	..	..	1	..	1
7— 9 months	..	..	..	..	..	..	..	..	..	1	..	1
10—12 months	..	..	..	1	1	..	..	..	..	1	..	1
13 Months—2 years	1	1	..	..	..	..	..	..	..	..	..	..
3— 4 years	1	1	..	..	..	..	..	..	..	1	..	1
5— 6 years	..	..	..	1	1	..	..	..	..	..	..	..
7—10 years	..	..	..	..	..	..	1	..	1	1	..	1

TABLE XXIII—contd.

	Reasons of death											
	Fever			Accident			Aneamia			Malignant Malaria		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	
45	20	25	1	..	1	2	2	..	7	4	3	
13	10	3	..	..	..	..	..	..	..	..	..
14	3	11	1	..	1	..	..	..	..	..	..
3	1	2	..	..	..	1	1	..	2	2	..
1	..	1	..	..	..	..	..	..	1	1	..
1	1	..	..	..	..	..	..	..	1	..	1
3	2	1	..	..	..	..	..	..	..	..	..
1	..	1	..	..	..	1	1	..	2	..	2
4	1	3	..	..	..	..	..	..	..	..	..
5	2	3	..	..	..	..	..	..	1	1	..

TABLE XXIII—contd.

How long alived	Reasons of death								
	Cholera			Beri Beri			Pneumonia		
	Total	Males	Females	Total	Males	Females	Total	Mes	Females
1	26	27	28	29	30	31	32	33	34
Still births	..	..	..	..	..	..	..	..	..
All ages	2	1	1	1	1	..	2	..	2
Upto 15 days	..	..	..	..	..	..	..	..	..
16 days—3 months	..	..	..	..	..	..	1	..	1
4— 6 months	..	..	..	..	..	..	..	..	..
7— 9 „	..	..	..	..	..	..	1	..	1
10—12 „	..	..	..	..	..	..	..	..	..
13 Months—2 years	..	..	..	..	..	..	..	..	..
3— 4 years	..	..	..	..	..	..	..	..	..
5— 6 years	1	..	1	..	..	..	..	..	..
7—10 years	1	1	..	1	1	..	..	..	..

TABLE XXIII—concl'd.

Reasons of death											
Influenja			Super natural cause			Not stated			Total		
Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Males	Female
35	36	37	38	39	40	41	42	43	44	45	46
..
2	1	1	4	1	3	28	14	14	105	49	56
..	20	9	11	33	19	14
..	1	..	1	2	1	1	20	5	15
..	1	..	1	1	1	..	9	5	4
..	4	1	3
..	4	2	2
..	1	1	..	..	..	..	5	4	1
..	1	..	1	3	1	2	10	3	7
1	..	1	..	..	..	..	..	..	7	2	5
1	1	..	..	..	..	2	2	..	13	8	5

TABLE XXIV—DISTRIBUTION OF MARRIED WOMEN ACCORDING TO THE NO. OF CHILDREN BORN AND NUMBER OF CHILDREN ALIVE

No. of children born	No. of Children alive								Total
	0	1	2	3	4	5	above 5		
1	2	3	4	5	6	7	8		9
0	11	..	..	..	..	..	..	..	11
1	4	22	..	..	..	..	..	..	26
2	..	6	13	..	..	..	..	..	19
3—5	1	7	10	19	11	4	..	..	52
6—7	..	..	2	2	2	9	2	..	17
above 7	..	..	1	1	2	..	9	..	13
Total	16	35	26	22	15	13	13	..	18

TABLE XXV—WOMEN BY AGE AT MARRIAGE AND ABORTIONS

No. of abortions	Age at marriage							All ages
	Upto 12 years	13—15 years	16—18 years	19—21 years	22—24 years	25 years & above		
1	2	3	4	5	6	7	8	
0	43	51	34	5	4	..	137	
1	..	..	1	..	..	..	1
2	..	..	..	..	..	..	..
3	..	..	..	..	..	..	..
above 3	..	..	..	..	..	..	..

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

No. of children born	Years of married life								Total
	Upto 1 (one) year	2—3 years	4—5 years	6—9 years	10—14 years	15—20 years	21—25 years	above 25 years	
1	2	3	4	5	6	7	8	9	10
0	2	5	1	1	..	..	1	1	11
1	..	9	3	5	3	3	1	2	26
2	..	..	2	5	3	2	2	5	19
3	..	..	..	4	9	3	3	2	21
4	..	1	..	2	8	2	3	4	20
5	..	..	..	1	..	3	3	4	11
Above 5	..	..	..	1	1	5	7	16	30
Total	2	15	6	19	24	18	20	34	138

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

Name of Tribes Sub-Tribes in the village	Total No. of H.H. belonging to the tribe/sub-tribe mentioned in Col. 1	No. of H. H. who have paid bride price of size	No. of H. H. who have paid dowry of size										
			All sizes	No. of dowry	Below Rs. 100	Rs 101- 200	Rs 201- 300	Rs 301- 400	Rs 401- 500	Rs 501- 1,000	Rs 1000- 1,500	Above 1,500	
1	2	3	4	5	6	7	8	9	10	11	12	15	
		All sizes	NIL										
		No bride price											
		Below Rs. 100											
		Rs. 101—200											
		Rs. 201—300											
		Rs. 301—400											
		Rs. 401—500											
		Rs. 501—1000											
		Rs. 1001—1,500											
		Above Rs. 1,500											

TABLE XXVIII—DISABLED PERSONS

How disabled	Type of disablement					
	All Type	Blind	Deaf	Dumb	Deaf and Dumb	Lame
1	2	3	4	5	6	7
1 From birth	NIL					
2 By injury or accident						
3 By disease						
4 Reasons not covered by above.						

TABLE XXIX—SUBSIDIARY OCCUPATION AND PROFIT THEREFROM

Total No. of H.H. in the village	Names of subsidiary occupation	No. of H.H. whose profits in 1959 from subsidiary occupation fall in the range						
		All sizes	Below Rs. 50	Rs. 51-100	Rs. 101-200	Rs. 201-300	Rs. 301-400	Above Rs. 400
1	2	3	4	5	6	7	8	9
127	All Subsidiary occupations	20	16	..	3	1	..	..
	1 Selling fire woods	1	1	..	..	..	..	..
	2 Working on wages	1	1	..	..	..	..	..
	3 Handloom	17	14	..	2	1	..	..
	4 Agriculture	1	..	..	1	..	..	..

TABLE XXX—CHANGE IN TRADITIONAL OCCUPATION

Heads of households having present occupation as	Occupation of fathers of heads households	
	Goldsmithy	Handloom
1	2	3
Agriculture	2	17

TABLE XXXI—LOANS TAKEN FROM GOVERNMENT

Total No. of households in the village	Total No. of households who have taken loans from Govt	Year of taking loans	Amount of Loan taken (in Groups)	Purpose of taking loans			Total
				(1952-1960) Business	(1948-1960) Agriculture	(1950) Purchasing of land	
1	2	3	4	5	6	7	8
127	46	(1948-1960)	All sizes	16	29	1	46
			Below Rs. 100	1	4	..	5
			Rs. 100-200	..	4	..	4
			„ 201-300	..	1	..	1
			„ 301-400	..	..	..	..
			„ 401-500	..	..	..	..
			Above Rs. 500	15	20	1	36

TABLE XXXII—WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS

Age Groups	Total Population			Workers			Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	566	325	241	220	164	56	346	161	185
0-14	264	156	108	19	9	10	245	147	98
15-34	168	82	86	100	71	29	68	11	57
35-59	113	76	37	90	75	15	23	1	22
60 and over	21	11	10	11	9	2	10	2	8

TABLE XXXIII (A)—WORKERS CLASSIFIED BY SEX BROAD AGE-GROUPS AND OCCUPATIONS

Age groups	Cultivation			Household Industry			Trade and Commerce			Service		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All ages	118	81	37	26	11	15	55	53	2	21	19	2
0-14	14	7	7	5	2	3	..	..	..	..	..	..
15-34	52	30	22	9	5	4	32	30	2	7	6	1
35-39	47	40	7	10	3	7	20	20	..	13	12	1
60 and over	5	4	1	2	1	1	3	3	..	1	1	..

APPENDICES

APPENDIX I

VILLAGE SURVEY IN TRIPURA

Village Schedule Material Traits

(i) Location of the Village

- 1 Name of the village
- 2 Mouza and Tehsil in which situated
- 3 Name of Sub-Division
- 4 Distance from the Sub-Divisional Headquarters
- 5 Boundary of the Village
- 6 Direction of main road/s
- 7 Direction of other roads/tracks
- 8 Name of river/cherra if any passing by through the village
- 9 Direction of hills, if any
- 10 Whether roads/tracks have drains whether on one side on or/both sides of such communication
- 11 Conditions & types of roads/tracks
- 12 No. of lamp posts, if any on the roads/tracks
- 13 No. of tanks/ponds in public use, if any, and area covered. Are they fit for drinking ?
- 14 No. of ponds in private use if individual households and area covered
- 15 No. of tube wells/ring wells and their location
 - (i) In private use
 - (ii) In public use
- 16 No. of tanks/ponds in public use where cattle are allowed
- 17 No. of families living in the village
- 18 Whether the habitation is in a compact area or scattered in between agricultural fields/pastures/fallows/jungles
- 19 Location of grave yard
burning ghat
and area covered
- 20 No. of pastures
- 21 Total area covered by pastures
- 22 Area of fallow land covered
- 23 Area of Jungle^ccovered
bushes
- 24 Area covered by habitation
- 25 Area covered by agricultural fields
- 26 Names of the communities living in the village
- 27 Name of dominant community
- 28 Predominating occupation of villagers
- 29 Name of community numerically prominent
- 30 Whether the people mainly depend on agriculture
- 31 Is there any place where fairs are held ? If so, where is it ?
- 32 Names of occasions when fairs are held
- 33 Location of :
 - (i) School
 - (ii) Dispensary
 - (iii) Library/Club/Night Schooland other institutions, if any, and the area covered
- 34 Is the village electrified and if so which areas in the village are more electrified than the rest
- 35 Name of the community, if any, using a particular water source

- 36 (a) Is a photograph of the village from a distant high point possible ?
 (b) Has any of the villagers a camera ? (if so a photograph of the village should be taken)
- 37 Is there any man who can foretell the weather ? What is the number of such men in the village ?
 How do they foretell the weather ?
 Is the weather believed to be affected by any phenomenon connected with the sun, moon, planets or stars with clouds or wind, or with the behaviour of animals or plants or in any other way ? Do they know "Khahar-Bachan" ?
- 38 Is any story told to account for the origin of the name of the village ? If so, what is that ?
- 39 What games are generally played by adult $\frac{\text{males}}{\text{females}}$ in the village

Instructions :

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

(ii) House Types

- 1 No. of types of dwelling in the village
- 2 No. of families in the village having representative types of dwelling
- 3 In which direction the main living room is made to face
- 4 Is there any pond/ditch within or close to the compound ?
- 5 What trees and plants are generally planted within the family compound ?
- 6 Where is the household God located ?
- 7 What are the internal measurements of the huts within the dwelling ?
- 8 In what particular corner of the lay out the big and important room is constructed
- 9 Where is the cow-shed ?
- 10 Structure of the huts in the dwelling

No. of permanent

Katcha-Pucca
temporary-Katcha
Pucca structure
- 11 Condition of structure :

Whether damp and cracked
damp and not cracked
Not damp and cracked
Not damp and not cracked
- 12 Condition of repair :

good
Moderately good
bad
- 13 Surroundings :

Not noisy and clean
Not noisy but not clean
Noisy but clean
Noisy and not clean
- 14 Sewage arrangements :

Satisfactory
Moderately satisfactory
Unsatisfactory
- 15 Plinth level of huts
 (in ft.)

Highest
Lowest
- 16 Any significance noticed in the plinth
- 17 Ventilation :

good
bad
tolerable

- 18 Living rooms :
- Number
Total area
- 19 Kitchen rooms :
- Number
Total area
- 20 Types of wall :
- Mud/bamboo/reed/timber/wood/C. I. sheets/brick/cement concrete
- 21 Types of roof :
- Straw/grass/thatched/bamboo/reed/tiles/C. I. Sheets/pucca/others
- 22 Condition of roof :
- Leaking
Not leaking
- 23 Types of floor :
- Mud/timber/wood/bamboo/reed/pucca/others
- 24 Total floor space of the dwelling
- 25 Area of total covered verandah
- 26 Area of total uncovered verandah
- 27 What are the materials available locally for construction ?
- 28 Can the family utilise forest produce from the adjoining jungles free of taxes for purposes of construction of their own house ?
- 29 Does the entire community give their labour free to build a house ?
- 30 Do all males and females of the family contribute their labour to build a house for them ?
- 31 Are the services of masons/mistris/kamlas/builders required additionally to build each of the representative types of huts/dormitories/other dwellings
- 32 Are there dormitories in the village for unmarried boys and girls ? (If so, a rough sketch of the same to be drawn)
- 33 Distance of the source of drinking water from the house
- 34 Latrine :
- Whether latrine in individual use/in common use with other families ?
No latrine
- 35 Distance of latrine from the nearest dwelling of the representative house
- 36 Whether the family intends to move elsewhere in the near future
- 37 Plan of a representative type of dwelling should be drawn up showing the distribution of huts round the family courtyard and within the family compound
- 38 What are the significant variations, if any, noticed in the distribution of huts etc. ?

(iii) Diet

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

(iv) Dress, Ornaments & Footwear

- 1 Names of dress for
- adult males
adult females
- for the major caste of the village for
- (i) Ordinary occasions
(ii) festive occasions
(iii) ceremonial occasions
- (Photographs of classified dresses according to occasions to be taken)

- 2 Which of the dresses are made by member of the family ?
- 3 Which of the dresses are prepared in the village ?
- 4 Which of the dresses are procured from outside ?
- 5 Kinds of footwear in common use
- 6 Whether the footwear is manufactured within the village; if so, types of footwear.

Whether –

- (i) available within the village
- (ii) procured from outside

- 7 Names of ornaments in common use of
 - males
 - females
of metal/glass/plastic/others :
- 8 Names of ornaments used by
 - males
 - females
on festive occasions
- 9 Names of festivals observed in the village :
- 10 The part played by
 - (i) males
 - (ii) females
on festive occasions
- 11 Whether mosquito net is commonly used in the village

(v) Furniture and Storing Vessels

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

(vi) Common means of transport of goods and passengers

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

(vii) Domestication of animals and birds in the village

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

(viii) Markets Attended

- 1 Name of the nearest market
- 2 Distance (mileage) from the village
- 3 Names of other markets commonly visited by the villagers and their distance from the village

- 4 Names of the village products marketed for sale
- 5 Names of main goods/articles commonly purchased by people of the village from those markets
- 6 Are these daily/bi-weekly/weekly markets ?
- 7 Whether females of the villages also go to market ?
- 8 Marketing time-schedules
- 9 In which direction each of the markets is situated

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

Questionnaire

Name of Village
Name of Tehsil

Name of Mouza
Sub-Division

A The Village ;

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

B The Worship of Deities & Festivals ;

- 4 Name of the festival, its occasion and the time
- 5 How ancient is the festival ? If there is any history or legend connected with this particular festival, please narrate it. Is this festival a particular festival of the particular village/area/caste/class and limited within its fold ? Or is this festival commonly and universally held and observed throughout the entire district and region ?
- 6 Is the festival connected with the worship of any deity ? Mention the name of the deity with a brief description of the image (please quote the "Dhyan" if it is known to you). Is this a common village deity or personal or family deity ? Is there any temple or Sthan (sacred abode) for the deity in the village ? If so, give a description of the same. If the deity has no anthropomorphic or Zoomorphic image, then in what form is it worshipped ? If it is "Shakti", then who is her "Bhairab", and where in the neighbourhood is he installed ? If it is "Shiva" then what is the form in which he is worshipped ? How many "Panchanandas", "Babathakur", "Sitala", "Manasa" etc. are there in the village ?
- 7 Is the festival observed in commemoration of the birth or death anniversary of any Saint or "Pir" ? Give a detailed report on the life and religious preachings of the Saint or the "Pir", and also narrate the history or any traditional story associated with his life
- 8 From what date does the worship of the deity and the festival begin ? How many days does it continue ? When do the preparation for the festival begin ? Mention if there is any special feature about the preparatory work of the festival. Give a detailed chronological description, date by date of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony ? Are communal feasts, free kitchens (anna-sathra) and common distribution of 'Prasad' organised during the festival ?
- 9 Are vows of offering made by people to the deity in fulfilment of prayer answered ? If so, what are the things or objects that are usually offered and dedicated as votive offerings. How and when are bird or animal sacrifices made ? What part of the rituals do these sacrifices constitute ?
- 10 To what class or caste do the principal patrons and followers of the deity and the festival (Sebayet) belong ? Give the name of the Sept (Varna), clan (Gotra) and the hereditary title (Padavi) of the priest (Pujari)
- 11 Do non-Hindus participate in the festival associated with Hindu deities ? Do the Hindus participate in non-Hindu festivals ? What is the extent of such participation ?
- 12 Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival ? If so, why do they congregate ?

C The Fair

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

- 14 How ancient is the fair ? For how many days is it held ? How many people attend ? What are the main castes or classes from which the largest number of people are drawn ? Name the neighbouring village or union from which people assemble ? What is the farthest village from which people attend ? How many usually attend. What is the average ratio of males and females who attend the fair ? What are the main conveyances by which the people and pilgrims travel to the fair ?
- 15 From which places do the shopkeepers and stall-holders come ? Do the same sellers come regularly every year ? What are the articles or commodities that are brought and sold most ?
- 16 How many shops, stalls, booths etc. are opened in the fair ? How many sellers sit in the open spaces ? What is the figure of hawkers and pedlars ?
- 17 Of all the shops, stalls, booths, and pedlars, how many sell
- Food-stuffs, Sweetmeats, fried chips, and other varieties of food
 - Utensils—copper, brass, iron, glass, earthenware etc.
 - Stationery, lanterns, torchlights, looking glasses, combs, and various other assorted goods
 - Medicine—Kaviraji, Hakimi, “Totka” etc.
 - Books and pictures—What are the most common types of books and pictures that sell best
 - Clothing materials—Mill made, Handloom products, Piececloths, ready made garments, “lungis”, “gamchas”, “satranjas”, mats, etc.
 - Agriculture and artisanry implements—what are the articles and implements ? Are sales of cattle, goats, birds and other animals transacted ?
 - Arts and crafts Handloom products, cane and bamboo product clay and wooden dolls, earthenware, basketry etc., which are the places from where these articles of arts and crafts usually come for sale ? Do the sellers come regularly every year ?
 - Other miscellaneous articles.
- 18 What are the principal arrangements for catering recreation and amusement to the people coming to the fair ? Give details of sports, sea-saw, circus, magic, gambling, lottery, jattras, theatres, “Kavigan”, musical soirees, etc. that are organised in the fair. What are the most common themes of the jattras and theatres and kavigan etc. ? Which parties come and from where do they come ? Is there any party in the village itself ? Give name and address of the leader of the party. Is it possible to collect the songs and themes of the jattras and theatres ? Do the same parties come every year ? How many people do see or hear and participate in all the amusements ?
- 19 Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and Festival ?
- 20 What folk-dances are danced in the village ? What are their names ? Are any of the dances connected with the particular places or particular times of year ? What music is played with them and what musical instruments are used ? Is there any legend connected with any folk-dance ?

APPENDIX II
SOCIO-ECONOMIC SURVEY IN TRIPURA

Supplementary Village Schedule

- I Cultivation—
- 1 For how many years a jhum is cultivated continuously ?
 - 2 Jhum Cycle (how many years a jhum land is kept fallow before bringing it under cultivation ?)
- II Co-operative Society—
- 1 Is there any Co-operative Society in the village ?
 - 2 If yes, then give—
 - (a) Name of the Society
 - (b) Total share capital
 - (c) Members on date of survey
- III Physical characteristic and psychological traits of each of tribes in the village—
- 1 Describe in detail the following characteristics in regard to the members of each tribe and sub-tribe in the village (use a separate sheet if necessary)
 - (a) Name of the tribe and sub-tribe
 - (b) Colour of skin
 - (c) Stature
 - (d) Shape of head
 - (e) Shape of nose
 - (f) Style of hair
 - (g) Other physical characteristics
 - 2 Describe in detail (in a separate sheet if necessary) the psychological traits and the bearing of the members of each tribe/sub-tribe in the village
- IV Marriage—
- 1 Name of the tribe/sub-tribe
 - 2 At what age the marriages are contracted ?
 - 3 Describe marriage ceremonies and ceremonies that follow the marriage
 - 4 Is polygamy practised in the village ?
 - 5 If yes, then give a note
 - 6 Is widow marriage allowed ?
 - 7 If yes, describe in details the rules and social customs connected with widow marriage
 - 8 Is there any special name for such a marriage ?
 - 9 Is pre-marital sexual freedom allowed by the tribe ?
 - 10 If yes, then what is the pre-marital status ?
Give a note about it
- V Rites, Manners and Customs—
- 1 Name of the tribe/sub-tribe inhabiting
 - 2 Describe in detail the village rites and customs connected with conception, pregnancy and birth
 - 3 What ceremonies are associated with conception and different months of pregnancy ?
 - 4 Describe birth ceremonies connected with male and female child separately
 - 5 Write notes on sacrifices made on the following occasions :—
 - (i) Pregnancy
 - (ii) Child birth
 - (iii) Marriage
 - (iv) Death
 - (v) Crops :
 - (a) Sowing
 - (b) Harvesting
 - (c) Opening of a new Jhum land

- (vi) Construction of house
- (vii) Selection of a new site for the village
- (viii) In honour of VI PS/Chiefs

- 6 How a dead body is disposed ?
- 7 Describe funeral rites and customs. Do the customs vary for male and female deceased ?
- 8 How people wish each other ? Give separate notes on special customs of the village

VI Education—

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

VII Health, disease and cures—

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

Additional space for use of Investigators

VIII—IS THERE ANY DISABLED PERSON(S) IN THE VILLAGE ?

If yes, give the following details :—

Sl. No.	Name of the persons	Present of disability	At what age disabled	How disabled	Remarks	
0	1	2	3	4	5	6
(a)	Blind					
	(i)					
	(ii)					
	(iii)					
	(iv)					
(b)	Deaf and Dumb					
	(i)					
	(ii)					
	(iii)					
	(iv)					
(c)	Lame					
	(i)					
	(ii)					
	(iii)					
	(iv)					
(d)	Others (specify)					
	(i)					
	(ii)					
	(iii)					
	(iv)					

IX—THE VILLAGE SARDARS/CHIEFS

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

X—SOCIAL & CULTURAL LIFE OF THE VILLAGE

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

XI—SOCIAL ACTIVITY IN THE VILLAGE

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

*Additional space for use of investigator

APPENDIX III

SOCIO ECONOMIC SURVEY IN TRIPURA

HOUSEHOLD SCHEDULE

Sub-Division..... Date.....
 Tehsil..... Investigator.....
 Village.....
 Village No. on the list.....
 Serial No. of Household.....
 1 Name of Head of Household.....
 2 Composition of Household, including Head.....

Sl. No.	Name	Sex	Relationship to Head	Age	Marital Status	Age at Marriage	Religion	Sect.	Tribe Caste	Response of the Head of Household about largeness of the size of his family
1	2	3	4	5	6	7	8	9	10	11

3 Property—

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

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

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

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

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

4 Household Industry and indebtedness

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

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

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

5 N. E. S. Block and Cramsevak

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

APPENDIX IV

SOCIO-ECONOMIC SURVEY IN TRIPURA

SUPPLEMENTARY HOUSEHOLD SCHEDULE

I Marriage (for S. T. Households only)

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

II Education

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

III Household engaged in Trade or Business

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

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

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