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PART VI

VILLAGE SURVEY MONOGRAPH

3—RUDIJALA

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VILLAGE SURVEY REPORT

ON

R U D I J A L A

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FOREWORD

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

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

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

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

(a) at least eight villages were to be so selected that each of them would

contain one dominant community with one predominating occupation e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

- (b) at least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) the third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first census conference in September, 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural

and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', 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. In the latter half of 1961 again was organized within the Census Commission a section on social studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. 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.

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

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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 :
The 24th May, 1962.

A. Mitra
Registrar General, India

P R E F A C E

The village 'Rudijala' is one of the 12 villages selected in Tripura for conducting village surveys. The reason for selecting the said village for the survey in question is that it contains a large number of fishermen class of people with pre-dominating occupation as fishing and the population is over 400 and the area is away from the Sub-divisional Headquarters and any other business centre. The village falls in category 'A' on the basis of the above criteria laid down by the Registrar General, India with regard to selection of villages for survey.

The survey was conducted by a trained Investigator of the Census Office at the time of 1961 Census Operations. The Investigator had to collect the requisite data in some prescribed schedules by house to house visits. Apart from the data collected, he had to collect various other information from the villagers regarding their economy, mode of living, social and religious habits etc. The information collected by the Investigator was further supplemented by some additional information collected personally by the Special Officer Shri M. K. Banerjee who was appointed to assist me in compiling the survey reports in Tripura. Both the Special Officer and the Investigator had to take greater pains to collect the requisite data from the villagers in the face of various odd circumstances. The villagers were on the whole very co-operative and conscious about the purpose for which the survey was conducted and I must be grateful to them for the kind co-operation and help they rendered at the time of survey. Although the first draft report of the village was prepared in 1961 by Special Officer the same had to be redrafted by me keeping in view of the instructions given by the Registrar General, India.

This endeavour is the first of its kind in the history of Indian Censuses and we have tried to give a complete picture of the village and the people in this monograph. So far as the topography of the village and social, economic and religious habits, etc., of the people are concerned and this monograph I believe will be of great interest and value to all who are concerned with the work of rural upliftment in the country as it will help them a lot to ameliorate the drawbacks of the villagers to a great extent.

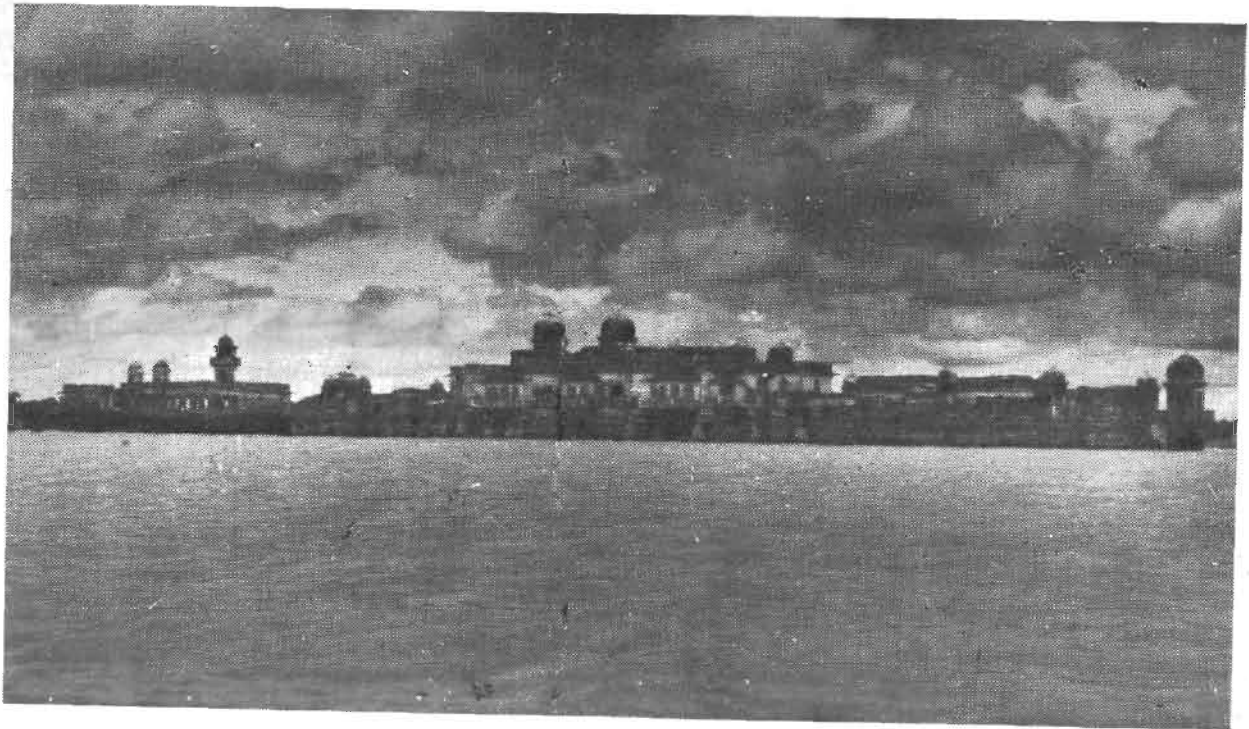
Actually speaking the survey is not a study of any particular aspect of social life. This is an attempt to compile the village statistics with an account of social structure and social change.

I am extremely grateful to the people of the village as well as the staff who helped a lot in the work of conducting the survey and drafting the monograph.

C. R. Paul

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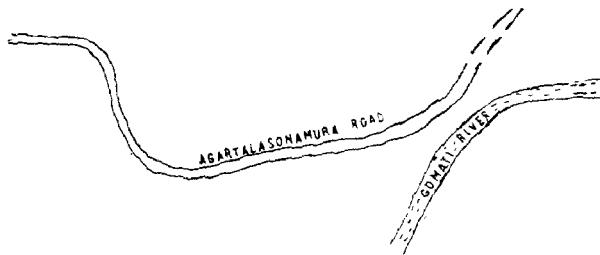
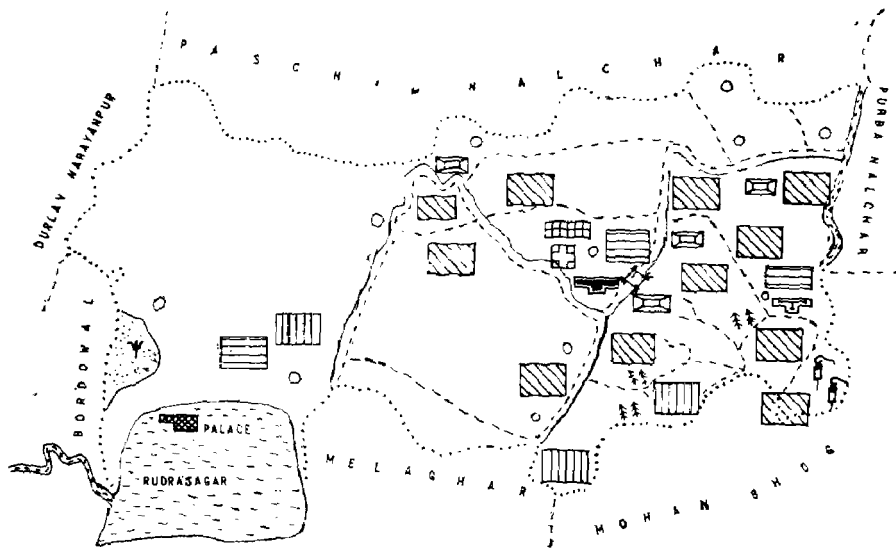
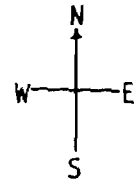
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Palace Nirmahal

NOTIONAL MAP OF VILLAGE RUDIJALA
 TEHSIL:-SONAMURA
 SUB-DIV:-SONAMURA

NOT TO THE SCALE



REFERENCES:-

- VILLAGE BOUNDARY
- ROADS
- TRACKS
- RIVER, CHERRA
- TUBE WELL
- KATCHA RING WELL
- PONDS
- GRAVEYARD
- BURNING GHAT
- SCHOOL



- NIGHT SCHOOL
- FAIR
- BUSHES
- BRIDGE
- PARA
- MUSLIM
- NAMASUDRA
- JALIAKAI BARTA



CHAPTER I

THE VILLAGE

Introduction:—The village 'Rudijala' stands on the edge of a big lake called 'Rudrasagar'. The Scenery of the village along the bank of the lake is beautiful. It consists of an elevated land having several tillas (hillocks) and rises from the edge of the lake with an irregular mass of houses large and small, interspersed with gardens and household trees. Agricultural fields lie in between the hillocks. The lake which is 2,299.44 acres in area lies to the south and north of the village.

At the middle of the lake there is a raised land, on which stands the 'Nirmahal Palace'. The significance of the word 'Nirmahal' is—Palace in the water. This is one of the beauty spots of Tripura. The palace was built for a pleasure resort about 31 years ago, at a cost of about ten lakhs of rupees by His Highness the late Maharaja Bir Bikram Kishore Manikya Bahadur of Tripura. The 'Nirmahal' palace having expanses of water on all its sides and being situated in the bosom of a large blue lake with rippled water, appears at moonlit night like a sea-going ship. The palace is now uncared for and is in a decaying condition. The lake is connected with the river Gomti by a small canal and the flow of the river water is controlled by an embankment.

In 1951 Census, the village Rudijala was not in its present position. The entire area of Melagarh (which is now an important business centre for fishes and vegetables) was being commonly known as Rudijala. But after the arrival of a large number of displaced persons from East Bengal (now East Pakistan) mostly belonging to the fishermen class of people, the Tripura Administration provided their shelter, near the bank of the lake, to facilitate their fishing and also to preserve their specific culture and tradition and to keep their community feeling. Thus for the settlement of such displaced persons, five neighbouring villages of Melagarh area, were combined together and the area was specifically named as 'Rudijala'. Owners of land were compensated and

settlers were given cash dole for site clearance. Households were allotted in such a way that persons belonging to the same caste were generally kept together.

Formerly the area was scantily populated and some portion was under inaccessible jungle and it has achieved its present importance only within recent years after the arrival of the displaced persons of fishermen class and the lake has become one of the important centres of fishing in Tripura. The village Rudijala is not electrified. But arrangements for electrification in the neighbouring village Melagarh, where the 'Rudijala Fishery Office' is located, are in progress and it is expected that electricity may be provided in this village in the near future.

The special feature leading to the selection of this village for socio-economic survey is that there is a maximum number of fishermen in the village and although after their arrival to this place by migration, all of them were given land by the Tripura Administration for their subsistence, they claim themselves as agriculturists but in fact fishing in the Rudrasagar lake has become their predominant occupation. Thus for the purpose of socio-economic survey the village falls within Category 'A'.

Location:—The village falls within the jurisdiction of Sonamura tehsil of Sonamura sub-division and is situated at a distance of 6 miles from the sub-divisional headquarters of Sonamura, towards north and is about 32 miles away from Agartala town, the capital of the Union territory of Tripura. The latitude of the village is 23° 25'00" and longitude is 91° 25'00".

Physical aspects:—The village is situated mostly on hillocks with some plain lands in between. The narrower valleys which have been terraced for cultivation abound in marsh and water plants, hither and thither and the valley which produces paddy, jute etc., presents an appearance of ordinary cultivable

land. The vast plain land which is located to the north, is enriched each year by deposit of mud that are left by the inundation of the river Gomti. The major portion of the plain in the village is cultivable and mostly alluvial and congenial to the growth of 'Boro' paddy, which grow abundantly in the area, whereas the hillocks are suitable for the growth of jackfruits, banana, pine-apples etc. The river Gomti is about 3 miles away from the village.

The jungle in the village is not dense and is not stocked with any wild animals. To the south there are some scrubs and creepers, giant old trees spreading out their scramble of leaves on the lake. To the west there are closely cropped fields and a portion of the lake with green ridges. To the north and also to the east, the surface gradually rises and becomes undulating. On the hillocks, the households of some displaced fishermen and others are located. The Rudrasagar lake abounds in big fishes at all times of the year except summer, when only small kinds of fishes are available and on the bank of the lake, reside a considerable number of fishermen who depend solely on fishing.

The area of the village is 2294.00 acres or 928.37 hectares. It is bounded in the north by the village 'Nalchar'; in the south by the lake 'Rudrasagar' and village 'Melagarh'; in the west by the village 'Barakmura'; 'Sakuniamura', 'Kemtali'; and in the east by the village 'Mohanbhog'.

The village is divided into five parts which are called 'Parah' and the name of each 'Parah' has been given by the name of the caste/sect of majority of the people of a particular community living in the respective 'Parah' and these are 'Muslim parah', 'Kaibarta Parah', 'Namasudra Parah', 'Nath parah', and 'Brahman Parah'. Most of the households of the Muslims are located in the middle of the village towards north with a few households in the east. Households of 'Jalia Kaibarta' are located mostly in the southern side on the bank of the lake 'Rudrasagar'.

No. of households and population: Table I:—There are 380 inhabited households and total number of population is 1,895, of which male is 946 and female is 949. Male constituted 49.92% and female 50.08% of the total population and density of population per acre is 83.

Communication:—A public thorough-fare passes from north to south by the eastern side of the village. The road is macadam surface from Agartala to Bisramganja bazar, distance of which is 20 miles and the rest 12 miles from Bisramganja bazar to the village is metalled. Public transport is always available on that road and the common means of transport is Bus, truck, Jeep, Rickshaw and Bullock-Cart, but no vehicle can ply inside the village. The roads inside the village are not suitable for wheeled traffic. Goods are transported by men from the village to the main road and from main road to the village on shoulders or head loads. The means of communication from one side of the lake to the other is by native boats, which are always available. Palanquines and Cycle Rickshaws are the means of transport for taking the bride or the bridegroom to the marriage booths if those are located at a short distance.

Crematorium:—There is a graveyard in the middle of the village comprising an area of 3 acres and a burning ghat for Hindus in the western side close to the streamlet- 'Nayacherra' with an area of one acre only.

Sources of water:—The lake is the main source of the water of the villagers which they use for drinking purpose after boiling. Besides there are 2 tanks, 204 wells (200 katcha and 4 pucca) and 4 tubewells for those who reside outside lake area. The river Gomti which is navigable for country boats, passes at a distance of 3 miles and a 'Cherra' (streamlet) known as 'Nayacherra' passes along the western border of the village. Due to the small number of pucca wells, the villagers take resort to the shallow katcha wells and suffer from various diseases in consequence.

Flora and Fauna:—No important or revenue yielding forests exists in the village. There are thorny bushes and jungles which produce no timber trees; these are used for firewood only. The banks of the lake and low lands, are to a great extent over grown with wide strips of grass in which the cattle are found to graze. The principal fruit trees are jackfruit trees with a few mango trees in some households only. In the newly reclaimed areas, cultivation of fruits is being emphasised and jackfruit, mangoes, bananas, guavas and pine-apples are being planted.

With the advance of cultivation there is no wild animal in the village. Tigers are never found but pigs which come from nearby jungles make considerable ravages occasionally. Monkeys are plenty, wild goose and wild ducks are found only in the lake area. Hunting of these birds was formerly a favourite hobby of some people of Agartala town. But as the lake is now being extensively used for fishery, game birds are not seen too frequently.

Administrative Institution:—There is no administrative institution such as Tehsil Katchari, Police Station etc., in the village. But office of one Village Level Worker has recently been set up at the nearby village Melaghar and the village is under the jurisdiction of Sonamura Block area and the activities of the Village Level Worker in the village are satisfactory.

Market:—There is no market in the village and the villagers depend on the neighbouring markets. The nearest market place, which is known as Melagarh bazar is at a distance of 3 miles.

Legend concerning the origin of the village:—As already mentioned the village is situated on the bank of a lake, which was previously known as 'Radijala'. 'Radi' in Bengali means 'rejected' and 'Jala' means 'watery tract' of low marshy land. The lake was connected by the river Gomti and the water of the lake that used to be deposited during rains, passed through the river and the edge of the lake remained dry during hot season and only a few households who used to live on the bank of the river, used to utilise the dry area in cold weather for cultivation. The area was commonly known as 'Radijala'. This was a 'rejected marshy land'. The rapid extension of agriculture in those days, resulted in clearance of jungle and a few families came to the place for settlement.

Just after the construction of the palace 'Nirmahal' inside the lake area, the Maharaja of Tripura constructed an embankment on the river side and after its construction the lake area was increased to a great extent and the vast area of low lying land consisted of paddy fields went under water; so the then Maharaja of Tripura named it as 'Rudrasagar'. 'Rudra' is the name of 'Lord Shiva' and 'Sagar' means 'Sea'. Although the lake has been renamed,

but the name of the locality remains unchanged and with an incorrect spelling, the village which is located on the bank of the lake is called 'Rudijala'.

History of settlement:—Before the arrival of displaced persons of East Pakistan, most of the area of the village was almost under forest and was the abode of wild animals. Practically the area was uninhabited at that time by different communities, due to poor communication. Only a few Muslim families used to live in this area. These people came here from the neighbouring district Tipperah (now, Pakistan) long before the partition, for cultivation of forest land. Some of them were also engaged as boatsman in the lake area. The lake 'Rudrasagar' was at that time connected with river Gomti which passes through Commilla the headquarters of Tipperah District of East Pakistan and the communication by river route was easier than the rough forest path. Many traders used to come to this area by boats for collection of forest products, paddy etc., and the boatsmen had no difficulty to earn their livelihood. With the advance of cultivation, the wild animals were being driven away and many more Muslim families came here to procure land at a cheaper rate from the then Ruler of Tripura State. There also lived at that time some tribal people in this area. But as they used to eke out a precarious existence by adopting the most primitive agricultural practices of shifting cultivation, they never settled there permanently.

In course of time wealthy land holders of neighbouring villages, purchased land from small tenure holders and also obtained a long term lease of land from the Maharaja of Tripura. Along with the expansion of agriculture and rise in the prices of agricultural produce, demand for agricultural labourers was also increased and that was met by the occasional import of Muslim labourers, hailing from Tipperah district of East Pakistan. But as the farmers having large holdings required some permanent labour, they induced some agricultural labourers to settle in this area and in this way the ridges of green hills became the abode of the Muslim agricultural labourers and by their hard labour the luxuriant forests were cleared and the fields began to produce golden corns.

After the erection of the Palace 'Nirmahal', the

Maharaja of Tripura made a considerable development of the area and a road connecting the area with Agartala, the capital of Tripura State was also constructed and people of different communities became interested to own land and to build good houses for their residence in this place. But still then the number of population here was not appreciable.

But on the direct action resolution of the Muslim League Government then in power in Bengal, when the city of Calcutta witnessed the series of killings and the riot spread in other parts of India, the condition of Hindus in places like Noakhali and Tipperah districts of East Bengal became horrifying and in October, 1946 the indiscriminate burning and looting of Hindu houses and their business premises took place and the events led to the partition of the sub-continent into separate states on the 14th-15th August, 1947 and in respect of Bengal province, this was divided into West Bengal and East Bengal.

As a result of the partition of Bengal, Noakhali and Tipperah districts also fell within East Bengal (East Pakistan) and great waves of migration of Hindus from places of Noakhali and Tipperah followed towards places of Tripura State, being adjacent to East Pakistan and also being a princely State, with Hindu Ruler which was integrated into India on 14-10-1949.

The majority of the Hindu fishermen class of people now living in this area migrated from Tipperah district and some of them also exchanged cultivable lands and households with those of the Muslim inhabitants of this area. A considerable number of Muslim population also left the area by exchanging their cultivable lands and households with Hindus having such landed property in Pakistan. Muslims being the solvent class, having sufficient agricultural land in their possession are still the dominant community in the village, in respect of landed property.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

A. Ethnic composition and brief note on each group:—It has already been discussed that before the arrival of the displaced persons from East Pakistan, the village was almost covered with jungle and only Muslim community were the permanent residents of this area with a few isolated households of tribal people and the houses that were made by them were of poor structure with only thatched roofs. But after the partition of Bengal a continuous stream of refugees from places of Tipperah district in East Pakistan has for many years been pouring into this area through authorised routes in border. The advance of these migrants resulted in the exchange of households and lands belonging to the poorer class of Muslims. Tribal people also retreated to the interior places for the facility of jhum cultivation, by selling their homesteads and meagre landed property to the new comers at a considerable higher rate. With the enterprise of the Relief and Rehabilitation Department of Tripura State, the area was quickly developed and a large number of families, uprooted from East Pakistan found a home in this place and in return these people reclaimed the uninhabited areas and made houses and planted fruit trees at around.

Most of these settlers are persons belonging to the schedule caste. Although majority of such people have got more or less cultivable land in their possession, fishing in the lake 'Rudrasagar' and selling of the catches in the local market and also exporting of the same to the distant market places through agents are the main source of livelihood of the Kaibarta and Namasudra community of scheduled castes. There are however, some solvent agriculturists among them and also a few day labourers.

The Dhoba community also belong to scheduled castes and most of them depend mainly on agriculture, inspite of the fact that they are washermen by tradition, because only those who are better off, send clothes to the washermen's houses and the number of such houses in the village are few. As such all the households of washermen cannot live depending on their traditional occupation.

The people of Mali and Muchi community are also scheduled caste, the former normally follow agriculture as their means of livelihood and at present carpentry *i.e.*, making of plough has also become one of the means of main occupation of some of the households of this community and later are village cobblers and besides repairing of shoes they also make native slippers.

There are three classes of caste Hindus in the village of which 'Kayastha' is the solvent class and most of them are engaged in cultivation and its various processes. There are grocers, tailors and sweet meat sellers also among them. Only two households of Baishya community that exist in the village profess themselves to the Kayastha now. They are cultivators and village weavers. Although the Kayastha people are also migrants from the places of East Bengal, majority of them settled here long before the arrival of the scheduled caste people, by exchanging their households and landed property in East Pakistan, with those of Muslim people of this village.

Brahmins of this village are engaged in priesthood. Some Hindus of this village and of the neighbouring villages, maintain a family idol, generally a 'Salagram' which the family priest worships every morning and evening and most of these priests live in this village. These Brahmins also perform 'Annaprasan' or feeding an infant with rice for the first time and 'Yajnapabit' ceremony, that is wearing first of the sacred thread by Brahmin boys and marriages, 'sradh', funeral obsequies and all the religious ceremonies and festivals in the houses of Hindus other than scheduled caste for which they get cash remuneration known as 'Dakshina'. They are treated as the highest caste in the social scale and never do the priesthood in the houses of scheduled caste people, who have priests in their own community for the purpose.

Muslim community are the permanent residents of the village since long. They depend mainly on agriculture. Those who belong to poorer class, work in the agricultural field of others as day labourers.

A few Muslims own bullock carts, with which they transport goods from one place to another and the amount of money that are paid as hire charges, vary according to the distance, they are to go with loads in each bullock cart. There is no distinct sects of Muslims except the ordinary division into Shias and Sunnies. But there is no Shia in this village.

Religious institution—There are only Hindus and Muslims without any Christian in the village and there is no Public temple for the Hindus but there is one Mosque for the Muslim in which the members of the Muslim community assemble in the evening for prayer. The Mosque is maintained by the Mohammedan collecting subscriptions from the members who attend 'Jumma Namaja' on every Friday. There is however, one Public temple for goddess Kali, located in the adjacent village Melagarh, which is at a distance of about one mile from the centre of the village under survey. The temple has got pucca wall with corrugated iron sheet roof and an open compound in front of the temple.

Religion, caste and sect. Table VI:—Out of the total number of 380 households in the village, 278 households belong to Hindus, which constitutes 73.16% of the total households and of these 278 households 230 are possessed by scheduled caste people; 102 households belong to Muslims, which works out 26.84% of the total households. The total number of Hindus including scheduled castes is 1,312 *i.e.* 69.23% of the total population of which males are 669 and females 643. The total number of Muslim population is 583 *i.e.* 30.77% of the total population, of which males constitute 277 and females 306.

Only four classes of caste Hindus live in this village, of which Brahmins have got 10 households, having 22 males and 18 females; Kayastha have got 22 households with a total number of 114 persons; Baishyas have got only 2 households with 7 males and 3 females; 14 households with a total population of 58 of which 27 are males and 31 females, are occupied by Nath community.

Scheduled castes and scheduled tribes. Tables VII:—There are five category of scheduled caste people of which Kaibarta have got 95 households with a total number of 461 persons and of them, 235 persons are males and 226 females; Namasudra have got 66

households with a total number of 320 persons of whom 162 are males and 158 females; Mali have got 46 households with a total number of 192 persons of whom males 105 and females 87; Dhoba have got 15 households with a total number of 67 persons, of them 38 are males and 34 females and Muchi have got 8 households with a total number of 50 persons *i.e.* 24 males and 26 females.

The total number of Scheduled caste population in the village is 1090; males being 559 and females 531 and this works out to 57.52% of the total population and 83.08% of the total Hindus. There is no scheduled tribe in this village.

B. House type, dress and ornaments, household, goods food and drink:—Most of the households are located on small hillocks and the houses are rectangular in shape and are arranged round a square sized or rectangular sized central courtyard. The bulk of the households have been built by the displaced persons and the building materials that have been used are bamboo and sangrass. Some houses have mud walls too. Roofs of all the houses except two pucca houses are made of sangrass and split bamboo chips whereas the roofs of pucca houses are of corrugated iron sheet. The households are covered mostly by household trees and most of the households are not protected by any fencing and there are katcha wells in almost all the houses of people who are somewhat well to do.

The living houses of well-to-do cultivators and fishermen consist of four mud walls, covered with split bamboo thatch. Some of these houses have got wooden doors and windows, but those are never painted. They have atleast three to four houses—one for cookshed, one for cows, one for storing paddy and the other for sleeping and for general use. If the number of their family members is numerous, additional huts are built. There is also a spacious 'Varandah' in many of these households in the main living rooms, for receiving strangers or to use as a place of talking among the members of the family or to keep paddy during harvest and also for paddy husking on some occasions.

Normally, the ordinary class of people have got two living rooms with a separate kitchen and in a few cases there is a spare room in such households for the paddy husking. The families of landless class and



Household belonging to a middle class family

day labourers, with all their personal effects, are usually squeezed into a hovel like hut with an addition of wretched shed for cooking and a covering for the cattle. In a poor family a single room is serving the purpose of both cooking and sleeping.

Household Gods are located generally in the eastern corner of the living room. In some households there are separate houses for household Gods. The ordinary practice is to build a number of detached houses containing one room each instead of a large house, divided into several rooms as is found in town area.

Most of the huts are dark and the surroundings of the dwellings are not clean. Plinth level of the huts is 1½' to 2'. The internal measurements of the living rooms are 15' x 10' and that of kitchens are 8' x 6' and 10' x 8' for the cowshed. The floor is made of earth.

Size and composition of households: Table IV:—The number of households occupied by 4-6 members is the highest i.e. 204 and the number of persons occupying such households is 995. Next comes the number of households occupied by families having 3 members or less. The number of such households is 104 and the number of persons occupying such households is 260. The households having 7-9 members are 54 and the persons occupying such households are 418. The total number of households having 10 and above members is 18 and the persons who live in such households are 222.

Households by number of rooms and by number of persons occupying: Table IVB:—There are 197 households with one room only in which 803 persons reside i.e. 4.07 persons live in each such room. 773 persons of 145 households live in the houses having two rooms i.e. 2.66 persons in each room. 30 households have 3 rooms each in which reside 220 persons i.e. 2.44 persons in each room. 4 households have four rooms each in which reside 45 i.e. 2.81 persons in each room. There is only 1 household of 28 members having five rooms to live in and the average number of persons living in each room is 5.60 and there are 3 households having six and more rooms each in which reside 26 persons which indicates the average number of 0.47 persons in each room and it appears from the table that the average number of persons living in each room of the village is 2.9.

Houses used wholly or partly as dwellings by materials of walls and roofs. : Table IV-C:—The materials of walls of 268 houses are mostly made of grass, leaves, reeds and bamboos and 110 houses have got mud walls. One house has got the walls of burnt brick and one has got the walls of cement and concrete. 378 houses have got roofs made of grass, leaves, reeds thatch, wood or bamboo and 2 houses have got roofs made of corrugated iron sheets.

Latrine system:—The latrine system of the village is very poor. The members of almost all the houses go to bushes and jungles adjacent to their houses for evacuation. Some households have got small ditches at a short distance from their houses, which are generally used as latrines by the females. When one such ditch is filled up, a new ditch is dug. Those who are better off, have got better system of latrines. They dig a big hole, like small, well-on the earth, around which there are four posts of wood and then two wooden pieces are fitted horizontally upon the posts and the area is covered by bamboo fencing.

Dress and ornament:—The general mode of living is poor and the dresses of the villagers do not differ in any important respect from the dresses worn in the adjoining villages. The dress of a average cultivator and fisherman class of people consists simply of a coarse Dhoti, fastened round the loins and falling upto the knee. The quality of cloth differs according to means. The dresses for the upper part of the body differ with the change of weather. In the summer, shirt and ganji (Guernsey) are used and poorer class of people frequently leave the upper part ~~un-~~ ^{bare} but they use a sort of 'Gamcha' (napkin) which is thrown sometimes round the body, sometimes over the shoulders and often on the head. During winter they use a cotton sheet, which serves as a covering for the upper part of the body. The majority of them go without shoes.

The poor class of Mohammedan wear 'Lungi' and educated class of Mohammedan while going out, wear loose 'Pajama' extending to the ankle. Inside the house they never use shoes but often use wooden sandals. As a protection against the cold the richer class wear woolen 'Chapkan' fastened on the right shoulder.

Government officials and school teachers of all

grades wear dhoti and loose shirt. They often use footwears and long trousers. School boys wear half-shirt and half-pant and school girls wear frocks, under wear and 'Sari'.

The dress of the aged females of poor class mostly consists of a long piece of cotton Sari, mill or handloom made, part of which is wrapped round the waist; upper end crosses the breast diagonally and is thrown over the shoulder or the head like a veil in case of a married lady. For the upper part of the body, ladies wear bodice as are commonly used by Bengali ladies and this fits tight to the shape. Blouse is worn over the bodice. Very often ladies of somewhat well-to-do family only use 'Semij' or 'Shaya' under the 'Sari' and young girls frequently wear sandals on festive occasion. But wearing of shoes by aged ladies is looked upon as indecent though Muslim women when on journey, wear leather sandals. The females never wear footwears while at home.

The dresses are not made within the village. The kind of footwears that are commonly used are tyre sandals, leather sandal and rubber shoes and these are procured from outside and are not manufactured in the village.

Males do not wear any ornaments. Almost all women wear ornaments on their arms, neck and ankles and these are commonly known as Armlet, necklace and bangles respectively. Rings on the fingers are very common and so also earrings. A ring or an imitation jewel attached to the nose is frequently seen. Ornament vary with the economic condition of the wearer and consist of gold, silver, copper, bronze, glass, etc. Married Hindu females put red mark of vermillion on the forehead to show that they are married. Muslim ladies blacken their eyelids with a line of 'Surma' which is a black powder made of lead and is used after mixing with oil. Both men and women use oil for anointing the head. Those who can afford, use scented oil. Soaps are used but not regularly.

Mosquito nets are used by well-to-do class of people. But the poorer class who cannot manage to own mosquito net, keep fan of palm leaf or a napkin by the side of the bed to drive away the mosquitos.

Household goods:—The cultivator has nothing but the barest necessities which include a few earthen cooking utensils known as 'Patil', receptacles for water, some bottles and pots (for keeping oil, salt, pulses. etc.) and iron frying pan, known as 'Karai' and iron 'tawa' for baking the bread one 'dekchi' or cooking pot, two stones for grindings spices one of which is flat and called 'Sil' or 'Pata' and the other is like a roller called 'Nura' or 'Putra'. These are commonly used by all classes of people. Better class of people have costly utensils like plates, dishes and glass made of brass. In some households, there are metal and enamelled plates for eating and such glasses for drinking water. In every house specially of the poorer class there are one or two earthen water pitcher, several earthen pots for storing kitchen articles and a dried hollow gourd for keeping salt. To get a hollow gourd, first of all, a fully ripen gourd is taken and some portion from the side of stem is cut; then after putting cowdung on, it is placed in the sun so that the kernal of the fruit may rot and at the same time the outer portion of the gourd becomes hard.

There are several wooden seats commonly known as 'Piri' one or two coconut shell 'hookha' for smoking, one or two wooden chests, known as 'Sinduk', looking glass and brass lamp in almost all the houses. Besides, there are implements of agriculture or of fishing in the houses of cultivators and fishermen. Shopkeepers and land holders have in addition one or two bedsteads for sleeping and steel boxes in which they keep their clothes and valuables such as money, ornaments, rent receipts, etc. Better class of people specially merchants have in their houses two or three chairs, tables and brackets, almirah, closed cane baskets, cups and plates, various other domestic and special cooking utensils, pictures and images.

Paddy is generally stored in sort of circular room the wall of which is made of bamboo, plastered with the mixture of mud and cowdung. These are known as 'Gola'. In ordinary household grains are stored in a vessel made of bamboo, known as 'Dol'; the bottom of which is square-sized and the upper portion is of spheric shape. Generally the height of such 'Dol' varies from 3' to 5'.

Articles of use as possessed by household : Table XX:—
Of 380 households, 150 possess 212 fountain pens, 2 possess 2 watches, 229 have got 257 umbrellas, 7 possess 7 bicycles and only one possesses 1, sewing machine, none possesses any radio or gramophone and 126 households do not possess any such articles at all.

Food and drink:—Judging from the average standard of living of people of the village, the food taken by them may be considered to be of ordinary type and it consists principally of rice, pulses, Vegetables, fishes and eggs. A great proportion of the people live on the cheapest variety of rice, pulse and vegetables. Fish is consumed by almost all class of people excepting the widows of Brahmins. Although fishes are available in plenty at the lake, most of the fishes of better quality are exported to the towns for sale and hence the prices of fishes are not so cheap as it should be. Very few can afford to eat fishes everyday. Most of the cultivators are not to pay anything for their vegetables, milk and rice, which they produce themselves. They are to purchase salt and oil only. Fish and fuel too are ordinarily obtained without spending any money, the former being caught by themselves or by their family members in the lake and the later being gathered from the nearby jungles.

Ordinarily only two meals are taken by shopkeepers, and school teachers who belong to Kayastha community, the first being in the late morning or at midday and the second at night. A considerable number of cultivators of scheduled caste community find it very difficult to get more than one meal a day, when the price of rice goes up. Fishermen who catch fishes in the lake area from dusk to dawn take their meals once at midday and the other immediately after sunset. Cultivators who work in the fields take some food in the early morning before they go out for work and their food consists of nothing but parched or puffed rice, commonly known as 'Chira' or 'Muri'. Muslim cultivators prefer rice (which is normally the remains of the previous evening meals) to parched or puffed rice. Such rice are generally soaked over night in water and they take it in the morning with salt and onion. At noon also, such cultivators have no substantial food to take and their food consist mainly boiled rice with 'dal' or pulse and various kinds of vegetables cooked together like a curry.

Richer class of people sometimes take rice boiled in milk with addition of sweet; this is known as 'Payas' and the others also take such food only on the occasion of feast and festivals. Betelnuts and betel-leaves with lime and catecheu are chewed after meals by almost all elderly people of all the communities. Drinking of tea and smoking of tobacco are the common habits among the villagers.

Health:—No Government Health Service exists, but the village being located within a distance of 3 miles from the village Melaghar, where there is well developed system of Health service the villagers get the facility of the Government dispensary there in case of necessity. There is one M. B. B. S. Doctor in that dispensary. His duties include lecturing to the rural population on sanitation, inspection of market and the combating of epidemics by preventive and remedial measures. The health of the villagers is moderate. Majority of them are poor and can not get proper and nutritious food. There is scarcity of good drinking water. The number of public wells and tube wells being insufficient, some inhabitants haunt the bank of the lake for cooking and drinking water. Some households have katcha wells, like dirty holes, full of clumps of trees on the sides. Virulent outbreak of malaria takes place in rainy season. The disease is characterised by a high fever of a continued type lasting generally three or four days and recurring at irregular and often at lengthy intervals. Dysentery, Collic pain, Diarrhoea, Influenza and Diph-the-ria ^{are} the common diseases from which the villagers generally suffer. Cases of Pthisis are also not uncommon.

No special rules are observed by the villagers during the period of pregnancy. But some clothes are presented to the women on the ninth month of her pregnancy. In almost all the cases, services of the village 'Dai' are utilised. But in serious cases the services of the doctor at Melaghar government dispensary is called for.

Beliefs and practices connected with birth, marriage and death: Birth:—The birth of a child is always followed by great rejoicings all communities. In case of a Hindu, if a son is born, a ceremony known as 'Sasthi puja' is performed on the 6th day after the birth of the child, which is conducted by the family priest. A 'Ynagya' is performed with the leaves of banion tree or 'Bakul' tree in front of the

lying-in-room of the child and sweets (batasa) are distributed among the guests. In case of the birth of a son the ceremonial impurity for twentyone days is observed by the mother and in case of a daughter the ceremonial impurity is observed for thirty days. The last day of the ceremonial impurity is celebrated by rituals and feasts when the village barber, washerman and the midwife are rewarded according to means and betel, betelnuts and sweets are distributed among the relations and neighbours. The ceremony of 'Annaprasan' or feeding the child with rice for first time is performed after the six months of birth of a child but within ten months of age. The sacred thread ceremony is performed in case of Brahmin boys before they attain the age of fifteen and this practice is followed in Nath community also although they are not Brahmins.

On the birth of a child in Mohammedan family 'Namaj' or prayer is offered and sweets are distributed among the neighbours who attend the prayer. The head of newly born child is shaved on the 6th day after the birth and the ceremony of circumcision is performed within the age of ten years, after the boy attains the age of four years when relatives and neighbours are invited to a feast.

Marriage:—All marriages are settled by the father within the same community. In case of Brahmins 'Sagotra Bibaha' *i. e.* marriage between same 'Gotra' is not in vogue. Intercaste marriage is not allowed. Wedding is celebrated mostly in the house of the bride's parents to which the bridegroom comes in procession with his relatives and friends. In case a girl is given in marriage before she attains puberty, the same girl is to be remarried after her puberty with some formalities with the same husband which is known as 'Dwitiya Bibaha'. The Hindu marriages are performed by Brahmin priests of their own community according to the rules and regulations of vedic sastras. Sanskrit texts of Vedas are read out by the priests, which the bridegroom recites in the presence of the bride. The bride is taken to the house of her husband after the marriage ceremony is over and thus the new life of the married couple begins.

Marriage customs of the scheduled caste people of the village are the same as those of caste Hindus, but widow remarriage are in practice among them. Although there is no specific case in this village

regarding marriage with wife's brother's widow, there is no bar in such marriage. No dowry is paid by the girl's father. But bride price, varying from Rs. 100/- to 250/-, is required to be paid to the bride's father by the bridegroom's father as marriage expenses. But presents in the shape of cloths and ornaments are given to the daughter by her father and relations as far as practicable. Divorce is not in practice. But a separated wife may be married after securing the written permission of the previous husband. But no data have been collected in that respect.

Among the Muslims the marriage ceremony is conducted by 'Kaji' who reads out the 'Kalma' after which the marriage contract is reduced in writing, which is attested by a few witnesses. In some cases, the marriage is performed by the village 'Molla'. The 'Nika' marriage which is a marriage of a second, or third wife during the life time of either the first or second takes place among Muslims without much formality.

Death:—All the Hindus in the village burn the dead body with the exception of the Nath caste who usually bury it. Muslim community also bury the dead bodies.

When the death of a person in any Hindu household is imminent near relations are informed to see the person in death bed for the last time and immediately before the person breaths his last, he is taken out of the house and is placed in the open sky, in front of the household God or near the 'Tulsi plant' the holy basil, which is worshipped in almost all the Hindu houses. When all are sure of the death of the deceased, the corpse is taken to the cremation place, by not less than four persons, placing the dead body on a bamboo stretcher.

After reaching to the burning ghat, which is nearer to a streamlet, that passes through the village in the western side, the corpse is washed with water, carried with an earthen pitcher by the eldest heir of the deceased; the body is then dressed in a new cloth and sandal mark is given on forehead before it is placed on a pile of wood for burning at a funeral. The eldest heir of the deceased present at the time, circumbulates the pyre with a burning torch of bamboo chips in his right hand three times by uttering the sanskrit text of 'Mantras' that the mortal body is being burnt and let the soul go to

the place of eternal bliss and then sets fire at the bottom of the pyre or in the mouth of the pyre and thus the body is reduced to ashes. The dead bodies of Hindu infants, below the age of eighteen months are not generally burnt but buried.

Normally on the 4th day of parents' death married daughters perform the 'Sradh' ceremony and on the 11th day in case of a Brahmin and on the 30th day in case of others including scheduled caste, sons perform the same. The 'Sradh' ceremony is performed by the eldest heir of the deceased, which is conducted by the household priests. Gifts of

rice, vegetables, utensils, cows, cloths are given to the priest according to the circumstances. The relatives, friends and neighbours are fed at the time of 'Sradh' ceremony according to means.

In case of death of a Muslim, the body is first washed and dressed with new cloths and after that it is carried to the burial ground where the body is placed on the grave. On any convenient day after the death, a feast is arranged by the heirs of the deceased in honour of the dead person, when neighbours and relatives are invited.

CHAPTER III

ECONOMY

A. Economic resources:—The economic life of the villagers is very simple. Muslim inhabitants of the village are the permanent residents for generations. Most of them have got cultivable land, in which they are engaged throughout the year for cultivation of paddy, jute, vegetables etc. There are some agricultural labourers among them, who work in the field of others on daily wages. The other inhabitants of the village are Hindus majority of whom belong to Scheduled caste and of them the number of the fisherman is the highest and most of the Hindus are displaced persons from East Pakistan. After their arrival in Tripura leaving their hearth and home in East Bengal they stayed many months in the camps, depending on gratuitous relief, arranged by Government and also on their meagre resources. As the fisherman class of people had a keen desire to preserve their own specific culture and tradition and to enjoy a community feeling, the Tripura Administration, decided to settle them in this area, having regard to their profession, so as to provide them facilities of catching fishes in the lake 'Rudrasagar'. All the displaced families were granted cultivable land for agricultural purpose and *tilla* land for habitation free of cost but not free from revenue. Although most of the villagers, depend on agriculture or on its various other processes, none of them adopted any improved method of cultivation like Japanese method and also has not used any modern agricultural implements. They still follow the indigenous method of plough cultivation. As a result, the production is not satisfactory in every case. But

a few households have been found to use chemical fertiliser in their fields, being influenced by the instructions of the village Level Workers. The Fishermen, of course, in addition to cultivation, are gradually being inclined to fishing in lake area as their principal means of livelihood.

Household possessing land and utilising the same for cultivation: Table VIII—Out of 380 households in the village 40 households have got no land at all. A cultivator's holding is regarded as a large one if its area is as much as 9 acres and above and there are 5 households who have such holding, of which one utilises 1.0-2.9 acres of land, one utilises 3.0-4.9 acres and 3 utilises 5 and above acres of land for cultivation.

Anything less than 1 acre is small holding and there are 125 such households of which 103 do not utilise land at all and 22 utilise less than one acre for cultivation.

208 households possess 1.0-5.7 acres of land of which 28 do not utilise land at all, 53 utilise less than one acre, 121 utilise 1.0-2.9 acres and 6 utilise 3.0-4.9 acres of land for cultivation.

A holding of 5.8-8.9 size is considered as a comfortable firm for the village and there are 2 households who possess such land of which one utilises only 1.0-2.9 acres of land and the other 3.0-4.9 acres for cultivation.

TABLE—VIII

Household possessing land and utilising the same for cultivation

Name of village :— RUDIJALA

Name of Community	Total No. of Household in the village	No. of Household who possess no land at all	No. of H. H. possessing lands whose size in acre amounts to Size of lands in acre possessed and utilised by H. H.	All sizes	Less than 1	1.0—2.5	2.6—4.1	4.2—5.7	5.8—7.3	7.4—8.9	9, and above	
1	2	3	4	5	6	7	8	9	10	11	12	
MUSLIM	102	28	All sizes	74	47	13	6	2	1	..	5	
			0	40	35	5
			Less than 1	16	12	4
			1.0—1.9	8	..	4	4
			2.0—2.9	3	1	..	1	..	1	..
			3.0—3.9	1	1
			4.0—4.9	3	2
			5 and above	3
KAIBARTA	95	3	All sizes	92	14	71	5	1	..	1	..	
			0	20	10	10
			Less than 1	11	4	7
			1.0—1.9	52	..	52
			2.0—2.9	7	..	2	5
			3.0—3.9	2	1	..	1
NATH	14	1	All sizes	13	6	6	1	..	..	..	..
			0	6	6	..	..	..	..	..	..
			Less than 1	4	..	4	..	..	..	..	..
			1.0—1.9	1	..	1	..	..	..	..	..
			2.0—2.9	2	..	1	1	..	..	..	..
BRAHMIN	10	1	All sizes	9	4	5	..	..	..	..	..
			0	4	4	..	..	..	..	..
			Less than 1	1	..	1	..	..	..	..
			1.0—1.9	4	..	4	..	..	..	..
BAISHYA	2	..	All sizes	2	1	1	..	..	..	..	..
			0	2	1	1	..	..	..	..
DHOBA	15	1	All sizes	14	1	12	1	..	..	..	..
			0	5	1	4	..	..	..	..
			Less than 1	6	..	6	..	..	..	..
			1.0—1.9	3	..	2	1	..	..	..
KAYASTHA	22	..	All sizes	22	11	10	..	1	..	..	..
			0	14	10	4	..	..	..	..
			Less than 1	5	1	4	..	..	..	..
			1.0—1.9	1	..	1	..	..	..	..

TABLE—VIII

Household possessing land and utilising the same cultivation—*contd.*

Name of village :— RUDIJALA

Name of Community	Total No. of Household in the village	No. of Household who possess no land	No. of H. H. possessing land whose size acre amounts to	All sizes	Less than 1	1.0—2.5	2.6—4.1	4.2—5.7	5.8—7.3	7.4—8.9	9, and above
1	2	3	4	5	6	7	8	9	10	11	12
KAYASTHA <i>contd.</i>			2.0—2.9	1	..	1	..	..	..	..	..
			3.0—3.9	1	..	..	..	1	..	..	..
MUCHI	8	1	All sizes	7	7	..	..	..	..	..	..
			0	7	7	..	..	..	..	..	..
MALI	46	1	All sizes	45	15	27	2	1	..	..	..
			0	18	14	4	..	..	..	..	..
			Less than 1	13	1	11	1	..	..	..	..
			1.0—1.9	8	..	7	1	..	..	..	..
			2.0—2.9	5	..	5	..	..	..	..	..
			3.0—3.9	1	..	..	..	1	..	..	..
NAMASUDRA	66	4	All sizes	62	19	39	4	..	..	..	..
			0	15	15	..	..	..	..	..
			Less than 1	19	4	15	..	..	..	..
			1.0—1.9	23	..	22	1	..	..	..
			2.0—2.9	5	..	2	3	..	..	..

Area comprising homestead: Table IX—44 households in the village have got homesteads not owned by themselves. 196 households have got their own homesteads comprising an area of less than 0.5 acres each; 83 households have got homestead comprising an area of 0.6-1.0 acre; 48 households have got 1.1-2.0 acres of homestead area; 7 have got 2.1-3.0 acres and 2 have got 3.1-4.0 acres; there is no household in the village having an area of 4.1-5.0 acres and above 5 acres.

Livestock :—The domestic animals consist of cows and goats, which are kept for milk and oxen are used in agriculture for ploughing. In off season when bullocks are not needed in the field, these are often used by Muslims as carrier of cart. The cattle strength

of the village is fair but the number of bullock is not satisfactory. Fowls are reared by Muslims for sale and food; ducks are reared by Hindus for eggs and cows are reared by both Hindus and Muslims.

Cattle and poultry possessed by households: Table XIII:—194 households possess 305 milch cattle, 84 possess 161 bullocks, 247 have got 770 cows and 59 have got 90 goats. There is no sheep or pigs in the village. 49 households possess 208 ducks and 71 households 201 fowls. There is no geese in any house.

Community-wise breakup of the possession of livestock in the village is shown in the following table:—

TABLE XIII

Name of community	Miltch cattle		Drought/ Bullock		Cows		Goats		Sheep		Pigs		Duck		Geese		Fowl.		Nil
	No. H.H.		No. H.H.		No. H.H.		No. H.H.		No. H.H.		No. H.H.		No. H.H.		No. H.H.				
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
1																			20
MUSLIM	83	54	76	37	207	68	47	33	..	..	..	..	35	11	..	..	203	70	12
KAIBARTA	51	36	25	13	149	49	8	5	..	..	..	..	135	29	..	..	..	..	31
NATH	17	10	3	3	38	11	2	1	..	..	..	..	..	..	..	..	..	..	3
BRAHMIN	5	3	..	..	12	4	..	..	..	..	..	..	6	1	..	..	..	..	5
BAISHYA	1	1	..	..	3	2	..	..	..	..	..	..	2	1	..	..	..	..	..
DHOBA	17	10	4	3	42	11	..	..	..	..	..	..	13	2	..	..	..	..	3
KAYASTHA	31	15	7	3	68	16	17	7	..	..	..	..	5	1	..	..	1	1	5
MUCHI	3	3	4	2	13	6	4	3	..	..	..	..	2	1	..	..	..	..	1
MALI	42	29	15	7	101	33	6	4	..	..	..	..	2	1	..	..	..	..	11
NAMASUDRA	55	33	27	16	137	47	8	6	..	..	..	..	8	2	..	..	..	..	14
TOTAL	305	194	161	84	770	247	92	59	..	..	..	..	208	49	..	..	204	71	85

Properties like crops, cattle, poultry, etc. sold by households: Table XIV:—64 households sold 91 cattle and 1 household sold 9 poultry, 4 households sold 55 mds. of crops, 296 households sold 893.10 mds. of non-industrial products; 37 households sold 54.30 mds. of milk per month in the year 1959 and 57 households sold 80 cattle, 5 households 19 poultry, 4 households 45 mds. of crops, 240 households 861.5 mds. of non-industrial products in the year 1960.

Value of movable and immovable properties held by households Table XI

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	380	9	83	95	152	28	13
Upto 100	127	6	51	32	36	1	1
101-500	204	3	32	54	98	16	1
501-1000	34	..	..	6	17	8	3
above 1000	15	..	..	3	1	3	8

The above table shows that out of 380 households in the village, 9 possess no immovable property and 6 of these 9 households possess movable property of valuing upto Rs. 100/-, 3 possess movable property worth Rs. 101/- to Rs. 500/-, 83 households have immovable property worth Rs. 200/-, of whom 51 have movable property of Rs. 100/- and 32 have

movable property of Rs. 101-500/-.

95 households have immovable property of Rs. 201-1,000/- of whom 32 have movable property of below Rs. 100/-, 54 have movable property valuing Rs. 101-500/-, 6 have movable property of Rs. 500-1,000/- and 3 have movable property of and above Rs. 1,000/-.

152 households have immovable property of Rs. 1,001-3,000/- and of them 36 have movable property of and below Rs. 100/-, 98 have movable property of Rs. 101-500/-, 17 have movable property of Rs. 501-1,000/- and one household has movable property of above Rs. 1,000/-.

28 households have immovable property of Rs. 3,001-5,000/- and of them only one household has movable property valuing upto Rs. 100/-, 16 have movable property of Rs. 101-500/-, 8 have movable property of Rs. 501-1,000/- and 3 have movable property of and above Rs. 1,000/-.

13 households have immovable property valuing above Rs. 5,000/- of which one has movable property of and below Rs. 100/-. One has movable property worth Rs. 101-500/-, 3 have movable property of Rs. 501-1,000/- and 8 have movable property of and above Rs. 1,000/-.

The community-wise distribution of movable and immovable property:

TABLE—XI

Value of movable and immovable properties held by households

Name of Village—RUDIJALA

Name of Caste	No. of H. H. possessing immovable property the value of which lies in money group of. Value of movable property in groups held by H. H.	All sizes	0	Upto 200	201-400	401-600	601-800	801-1000	1001-1500	1501-2000	2001-3000	3001-4000	4001-5000	Above 5000
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
MUSLIM	All sizes	102	9	39	10	6	1	10	5	3	5	3	2	9
	Upto 100	43	6	27	3	3	1	1	1	..	1	..	..	..
	101—200	20	2	5	3	1	..	6	1	..	1	..	1	..
	201—300	10	..	4	3	..	..	1	1	..	1	..	..	..
	301—400	8	1	3	..	1	..	..	1	1	..	..	1	..
	401—500	7	..	..	..	..	..	2	1	1	1	1	..	1
	501—600	3	..	..	..	..	..	..	..	1	..	..	..	2
	601—700	..	..	..	..	..	..	..	..	..	..	..	..	..
	701—800	3	..	..	1	..	..	..	..	..	..	2	..	..
	801—900	..	..	..	..	..	..	..	..	..	..	..	..	..
	901—1000	..	..	..	..	..	..	..	..	..	..	..	..	..
Above 1000	8	..	..	..	1	..	..	..	..	1	..	..	6	
KAIBARTA	All sizes	95	..	14	6	..	1	3	7	15	39	4	5	1
	Upto 100	28	..	9	1	..	..	..	1	6	11	..	..	..
	101—200	28	..	2	1	..	1	1	3	4	16	..	..	..
	201—300	15	..	2	2	..	..	1	2	2	4	1	1	..
	301—400	5	..	..	..	..	..	..	..	1	2	1	1	..
	401—500	9	..	1	2	..	..	1	1	1	2	..	1	..
	501—600	3	..	..	..	..	..	..	..	..	3	..	..	..
	601—700	1	..	..	..	..	..	..	..	..	1	..	..	..
	701—800	2	..	..	..	..	..	..	..	1	..	..	1	..
	801—900	1	..	..	..	..	..	..	..	..	..	1	..	..
	901—1000	1	..	..	..	..	..	..	..	..	..	..	..	1
Above 1000	2	..	..	..	..	..	..	..	..	..	1	1	..	
NATH	All sizes	14	..	3	..	4	..	1	3	1	..	2	..	..
	Upto 100	2	..	..	..	2	..	..	..	..	..	..	..	..
	101—200	2	..	1	..	1	..	..	..	..	..	..	..	..
	201—300	1	..	..	..	..	..	..	1	..	..	..	..	..
	301—400	3	..	1	..	1	..	..	..	..	..	1	..	..
	401—500	3	..	1	..	..	..	1	1	..	..	..	..	..
	501—600	3	..	..	..	..	..	..	1	1	..	1	..	..
BRAHMIN	All sizes	10	..	1	1	2	1	..	1	..	2	2	..	..
	Upto 100	5	..	1	1	2	..	..	..	..	1	..	..	..
	101—200	3	..	..	..	..	1	..	..	..	1	1	..	..
	201—300	1	..	..	..	..	..	..	1	..	..	..	..	..
	301—400	1	..	..	..	..	..	..	..	..	..	1	..	..

TABLE XI

Value of movable and immovable properties held by households—(contd.)

Name of Village—RUDIJALA

Name of Caste	No. of H. H. possessing immovable property the value of which lies in money group of Value of movable property in groups held by Households	All sizes	0	Upto 200	201-400	401-600	601-800	801-1000	1001-1500	1501-2000	2001-3000	3001-4000	4001-5000	Above 5000
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
MALI	All sizes	46	—	8	5	11	—	..	5	4	10	2	..	1
	Upto 100	17	—	3	4	5	..	..	..	1	3	..	..	1
	101—200	13	..	3	—	5	—	—	2	1	1	1	..	..
	201—300	7	..	2	..	..	..	..	2	1	1	1	..	..
	301—400	1	—	..	—	1	..	..	..	..	..	..	..	..
	401—500	2	—	..	..	..	..	..	..	..	2	..	..	..
	501—600	1	—	—	..	..	..	..	1	..	..	..	..	..
	601—700	1	—	..	..	..	..	..	..	..	1	..	..	..
	701—800	2	..	..	..	..	..	..	..	1	1	..	..	..
	801—900	..	..	—	—	..	..	..	..	..	..	..	..	..
	901—1000	1	..	—	—	..	..	..	..	..	1	..	..	..
	Above 1000	1	..	—	1	..	..	..	..	..	..	..	..	..
NAMASUDRA	All sizes	66	..	10	..	8	4	2	7	15	13	4	2	1
	Upto 100	21	..	6	..	5	..	1	1	4	3	1	..	..
	101—200	12	..	2	..	1	..	..	2	6	1	..	..	..
	201—300	13	..	2	..	2	1	..	2	4	2	..	..	..
	301—400	7	..	..	..	..	2	..	1	..	2	2	..	..
	401—500	6	..	..	..	..	1	..	1	1	3	..	..	..
	501—600	3	..	..	..	..	..	..	..	..	2	1	..	..
	601—700	1	..	..	..	..	..	..	..	..	..	..	1	..
	701—800	1	..	..	..	..	..	1	..	..	..	..	..	..
	801—900	1	..	..	..	..	..	..	..	..	..	..	1	..
	901—1000	..	..	..	..	..	..	..	..	..	..	..	..	..
	Above 1000	1	..	..	..	..	..	..	..	..	..	..	..	1

B. Land Reform and other factors influencing economic life in the village:—After the abolition of Zamindari system in Tripura in the recent years, only one tenure exists according to which revenue is paid direct to the Government by the tenants and an intermediary who is entitled to retain possession of any land, holds the land also directly under the Government as a 'Raiyat' and is liable to pay land revenue at full rate applicable to similar lands in the locality. This tenure is hereditary and transferable and may be said to confer full rights to property.

In a few cases in this village holders of the land do not till the soil themselves because of their wealth and position and not for any cast complex but sublet the same to the actual cultivator. In such cases, the owners of the land are paid either a fixed sum or a share of crop. When paid in share of crop, the persons to whom lands have been given for cultivation, obtain either one half or one third share of the crop according to the condition of the soil and labour required. In this system, these persons are called 'Bhag Jotdars' and the system is known as 'Bhag'.

'Adhi' or 'Barga' and they are to give seeds, cattle and all other expenses, except the rent, which is borne by the owners of the lands. In case the owners of land, advance the quantity of seeds, required, these are recovered by them at harvest time, by taking one and a half times the quantity originally advanced. In a few cases the land owner themselves employ labourers for cultivation of their own lands. The labourers are either paid daily wages in money @ Rs. 2/- to Rs. 2.50 P.

Measures adopted for improvement of land: Table XV and XV A:— 200 households in the village are engaged in cultivation but only 1 household has adopted the method of reclamation. Out of 199 households who did not adopt any measure for the improvement of land, 159 households are of opinion that they have got no such land for any improvement and 40 have observed that they are unable to adopt any method for the improvement of land due to financial difficulty.

Industrialisation:—There is no industry worth mentioning in this village. A large number of fishermen have migrated to the village and most of them make fishnet on the basis of cottage industry for their own use and also for sale in limited quantity, but this is confined only to the respective families. Similarly there are some weavers who are engaged in weaving for meeting their household requirements and occasionally for sale in case of surplus production.

Subsidiary occupation and profit there from: Table XXIX:—32 households have got agriculture as their subsidiary occupation of which 16 households earned below Rs. 50/-, 7 households earned Rs. 51-100/-, 3 earned Rs. 101-200/-, 1 each between Rs. 201-300/- and Rs. 301-400/- and 4 earned above Rs. 400/- in the year 1959 from this occupation.

54 households have got fishnet making as their subsidiary occupation, of which 13 households earned below Rs. 50/-, 30 earned Rs. 51-100/-, 10 earned Rs. 101-200/- and one earned Rs. 201-300/- in the year 1959.

Only one household has got carpentry as subsidiary occupation and earned Rs. 301-400/- and 6 households have got handloom industry as subsidiary occupation and earned above Rs. 400/- in the year 1959.

Change in traditional occupation : Table XXX:— Majority of the inhabitants who are displaced persons from East Pakistan were not in a position to follow their respective traditional occupations. So they adopted different occupations which they thought comparatively convenient. 78 households are engaged in agriculture, although the occupation of their fathers was making of fishnet and fishing. One person is now engaged in fishnet making and fishing but his father was a teacher. 11 households are now engaged in fishing and fishnet making but their fathers were engaged in handloom industry; 2 households whose fathers had carpentry as occupation, are engaged in handloom industry and only one household's occupation has been changed from agriculture to carpentry.

Improvement of communication:—It has already been mentioned that the village is connected by an efficient public transport service which passes by the eastern side of the village. A new katcha road known as Melaghar Puangbari road is under construction and it has no drainage for clearance of rain water and passes by the southern part of the village from the main road.

Expansion of marketing facilities:—The village has no market and the people are dependent on the neighbouring markets. The marketing facilities are required to be improved by establishing a market. Nalchar market which sits on Monday and Friday in every week from 3. p. m. to 4 p. m. is at a distance of 1½ miles from the village towards east. Melaghar market is located towards south at a distance of 3 miles. Bairagir bazar (market) is located at a distance of 4½ miles towards east and all these markets are biweekly. Paddy, vegetables, jute, milk and wooden furniture which are all village products, are marketed at these places for sale. Stationery, grocery articles and utensils especially earthen wares and vessels for storing of grains are generally purchased in the above markets by the outsiders,

C. Economic activities: (i) Livelihood classes:— Although the total number of the fishermen is less than 50% of the total population majority of the villagers both males and females are directly or indirectly engaged in fishing or its various processes and hence it can safely be said that the main livelihood class of

the village consists mainly of fishermen. Some of them at the sametime, also, cultivate land. Next comes the class of agriculturist which consists mainly of Muslim. There are however, cultivators among all other communities, but cultivation is not the only means of their subsistence, as it is to the Muslim community. In fact, the well-to-do class of this village is the Muslim agriculturist. Besides, there are businessmen and a few service holders also. The poorer class of all communities maintain their livelihood by working as day labourers in the agricultural fields of others or in road construction work.

(3) Description of different occupations: (i) Agriculture—It has been discussed that the surface of the village, is composed of undulating ridges, between which the drainage runs to join the lake and the river. The lower slopes of these ridges and the swampy ground in between, are the main land, on which paddy is cultivated. In some cases hill sides are also brought under cultivation.

The area covered by agricultural fields is 1,200 acres of which 272.5 acres have been brought under cultivation. The cultivable area is however increasing gradually. But excess or deficiency of rainfall causes land to remain untilled. The pasture and waste lands which have been brought under cultivation, have tended to decrease the average yield from the soil. As such new lands are often of inferior quality and formerly were not deemed remunerative for tillage at all. The occupation of the majority of the displaced persons was fishing before they migrated from East Bengal and those fishermen cannot be said to be very good agriculturist or agricultural labourer and hence the deficiency of agricultural labourer is also sometimes stated to be a cause of decreased productiveness of the area. Some children very often work in the fields for rearing of cattle only. Women are hardly to be seen in agricultural operations.

Although 340 households of the village possess land, the number of households possessing land above 4.1 acres is only 12 and the number of households possessing land less than 4.1 acres of land is 328 of which 131 households do not utilise land at all for cultivation and 75 households utilise less than 1 acre of land for cultivation. This indicates that agriculture is not the chief occupation of the people of the village and the agriculture is also not in an advanced condi-

tion except in a few households, number of which is only 3.

Paddy is the only important crop in the village and the rice grown in the village consists of two main species—'Aus' or autumn rice and 'Aman' or winter rice and the system of cultivation is determined by the conditions of the soil and rainfall. 'Aus' paddy requires little water for its cultivation. It is broadcasted in the month of 'Baisakh' corresponding to April-May just after one or two showers of rain and it is reaped in the month of 'Sravana' corresponding to July-August. Aman paddy is transplanted mostly in the month of 'Bhadra' corresponding to August-September. As soon as the first rain falls in the August, the cultivators begin transplanting the seedlings in the field which thrive with subsequent rainfall and those are harvested in the month of 'Agrahayan' corresponding to November-December.

No other important crop is grown in the village in an appreciable quantity. But no improvement has taken place in respect of the quality and the villagers are also not using any improved seeds.

'Mankachu' (a kind of arum) is cultivated in the homestead garden, where they are plentifully manured with ashes and household refuse. Bringal being a favourite vegetable with the native villagers, for use in the composition of curries are planted in almost all the houses. Gourd (Lau) and pumpkin are cultivated to a considerable extent and a thatch is also built for the creeper to spread over. In some cases, these creepers are allowed to spread over the roofs of the thatched houses. Villagers also produce large quantities of cucumbers, the soil of the village, being suitable for the same. Among other vegetable crops, onions, tomatoes and water melons are grown on a fairly large scale. All such vegetables are exported to town areas through wholesalers.

Agricultural implements :—The agricultural implements that are commonly used in the village are 'Nangal' or plough, drawn by a pair of bullocks/oxen. It is a wedge of wood with an iron cutter in front and produces a thorough but shallow tilth. The local price of a complete 'Nangal' is Rs. 10/- only. 'Mai' or harrow is like a ladder made of bamboo and is dragged over the field by a pair of bullocks to break the clods and level the soil and to eradicate weeds.

The cost of a 'Mai' is Rs. 5/-. 'Kodali' or spade is an iron instrument with a wooden handle for levelling the land and also for digging where deep tillage is required. 'Kaste' or sickel is used for reaping; 'Khanti' is an iron instrument for digging the hole. All the implements are of the simplest type and no improved implements have been used by the people partly owing to the lack of knowledge about their application and partly for want of scope of use. The agricultural department have not yet been able to influence the villagers to use modern agricultural implements. Threshing of the crops is done with the help of bullocks.

Irrigation:—No proper irrigation system exists. Sometimes the water of the lake and the canals are used by the villagers for irrigation purpose and that is also to a very little extent. The fields which are nearer to the lake are irrigated by carrying water from the lake through some drains with the help of 'Heyot' made of bamboo and bamboo canes and this is nothing but an indigenous method. It is a sort of scoop of matting with string attached to each of its four corners as an instrument for raising the water. Two men stand opposite to one another, having the water between them. Each of them holds two of those strings, slackening the same everytime, so that the scoop may go under water. As soon as the 'Heyot' dips into water, the two persons throw their body backwards and raise their arms. Thus a certain quantity of water is brought up in the 'Heyot', which is again thrown by them into a channel, leading to the field to be irrigated.

Manure:—Mostly cowdung manure is used by the villagers, although sometimes oil cakes and refuse of oil seeds after the oil has been extracted are also used as manure, but this is to a very small extent.

Seeds, manures Pesticides used in land and crops obtained : Table XII—The method of cultivation is by plough. During the year 1959 and 1960, 374 mds. and 378 mds. of improved seeds respectively were used and only 1 maund of pesticide was used in 1959. 2339 mds. of organic manure were used in 1959 and 1975 maunds in 1960 & 1 maund of chemical fertiliser was used in 1959. Altogether 4519 mds. and 3998 mds. of crops were obtained by the villagers during the years 1959 and 1960 respectively.

Names of pesticides, manures, fertilisers, agricultural implements, etc. used in 1959 and 1960 : Table XII A—200 households are engaged in cultivation of which 199 households did not use any pesticides at all in the year of survey. One household used Gamaxine as pesticides; 71 households did not use any organic manure and 129 households used only cowdung as manure during the year 1959 and 1960.

(ii) **Fishing:**—Fish forms a very important item of diet of the people and is consumed by both Hindus and Muhammedans. Fishing also provides ample occupation to a large number of people living in the village 'Rudijala'. Almost all the people of the Fishermen Community maintain their livelihood exclusively by fishing in the lake 'Rudrasagar' or by selling the catches in the Melaghar market. So the fishing in the lake constitutes an important source of livelihood for the fishermen in the village. Most of the Fishermen also own lands which they till themselves. But the land they possess are not in many cases sufficient to maintain their family. Hence they fall back upon their traditional occupation whenever opportunity arises. Those who cannot catch fish in the lake, purchase fishes in bulk from others and sell in the market.

It may be mentioned here that the Rudrasagar lake, comprising $4\frac{1}{2}$ square miles (2297.40 acres) is the largest single water area in Tripura. It is 32 miles to the south of Agartala town and the village under survey is situated on the north-east bank of the lake, where 380 families of different communities live. 600 fishermen families (who depend mainly on fishing have been rehabilitated on all sides of Rudrasagar and 242 fishermen families live in the area under survey and out of them 182 families depend exclusively on fishing in the lake and the others follow the profession as a subsidiary occupation.

In winter, when rainy water recedes about 600 acres of silt lands become available for 'Boro' paddy cultivation. This soft soil, laden with rich silt deposit usually yields bumper crops, but when monsoon sets in early, the entire crops are almost destroyed. In acute brought also production of crops, in such lands decreases enormously. The idea of converting this vast area for a gainful purpose, first came to mind of late Maharaja Bir Bikram Kishore Manikya Bahadur of Tripura at his instance an embankment

and a sluice gate were erected to make it a natural lake for cultivation of fish. It was declared a 'Special Reserve' area and 'Izara Bondobasta' was given to a single individual for a period of six years and he used to catch and sell fishes recklessly without giving any attention for raising the stock. Further more only a few persons could be employed in the catching of fishes under him. Most of those fishermen used to come for a temporary period from places of East Bengal (now East Pakistan).

After the arrival of the displaced fishermen class of people to this area, the matter engaged the attention of the Tripura Administration. Meanwhile the Fishery-cum-Agricultural Development Scheme Office of Tripura Administration, situated at Melagarh, near the village Rudijala furnished many important data and information about pisciculture at Rudrasagar. It is against this background and also on consideration that this territory is almost entirely to depend on supplies of fishes from outside, the Tripura Administration started considering the question of taking up the control of the Rudrasagar lake area from the monopoly of the private dealer.

Consequently after the expiry of the lease with the private individual, the Tripura Administration took the possession of the lake with the 'Transfer of power' and decided to convert this vast area into a big rehabilitation colony with a double purpose of providing the displaced persons with the resources and to solve the extreme fish problem of this state as far as practicable.

Ultimately in January, 1951 the Ministry of Rehabilitation sanctioned the scheme of rehabilitation of 600 displaced persons of fishermen community in the area. According to the scheme they got the benefit of one acre of boro land, $\frac{1}{2}$ acre of *tilla* land for homestead for each family and gift of the lake for catching fishes. Besides that each family got @ Rs. 572.50 p. as loan for boats, nets, agricultural implements and house building. The rate of rent of the land was @ Rs. 6/— per acre. It was suggested in the scheme that one boat and one net should be shared by 6 families whereas one pair of plough and bullock should be shared by 24 families.

In addition to the above mentioned loan which is repayable within a period of 6-10 years. with, $4\frac{1}{4}\%$

interest, the displaced persons were granted subsistence loan @ Rs. 45/— per month for each family against reclamation work.

The displaced fishermen community consisting of 600 families uprooted from East Pakistan looked for a home to live in and an area to catch fishes and ultimately the village Rudijala was selected for their settlement. Not only they responded to the call of the scheme, but also did something more. They reclaimed the uninhabited area and exploited the virgin soil. Like good pioneers they made the best of the opportunities available.

On 12-11-1951, the displaced fishermen living in the 15 sub-colonies around the 'Rudrasagar' lake, formed into a co-operative society, with an officer of the 'Fishery-cum-agricultural development Scheme' as its Chairman and started organising the fishermen of the locality to commercially utilise the lake, Rudrasagar.

The name of the co-operative society is 'Rudrasagar Udbastu Matsajibi Samiti'. The office is located on the eastern bank of the lake, locally known as 'Rajghat' being once the landing place of the Maharaja of Tripura for the palace 'Nirmahal' located in the northern part of the lake. The members of the co-operative society sell in different markets, those varieties of fishes which are hauled up from the lake during the fishing season.

The main income of the co-operative society is selling of fishes that are caught in the Rudrasagar lake area and according to the rules and procedure of the society 50% of the catches are to be given to the society fund and the remaining 50% are to be retained by the fishermen as wages. The co-operative society takes the responsibility of selling the fishes in different markets with a view to eliminate the middlemen. After the sale of the entire quantity of fishes, received from the fishermen, 50% of the sale proceeds are given to the fishermen who caught the fishes and the 50% are retained by the society to augment their fund.

The co-operative society have got one Motor Truck of their own for marketing the catches at Agartala town, distance of which is 32 miles from the office of the co-operative society. Normally the

fishermen start catching of fishes at night fall in different groups, with various kinds of fishing nets and whatever they can catch within a few hours, they deposit the same to the society office.

Immediately after the deposit of fishes, those are weighed in front of the society office, in the presence of the fishermen, who supplied the same and the actual quantity, quality and the kind of fishes with approximate rate and value are entered with time and date, against the names of the fishermen, into Register, maintained for the purpose, so that the fishermen who caught and deposited the fishes for sale, may be paid due shares correctly after those have been sold in the markets. To ensure the delivery of fishes to the society, the paid watchmen of the co-operative society keep vigilance over the lake by boats very often.

Only the displaced fishermen who are within the Fishery Scheme of the Relief and Rehabilitation Department of the Government of Tripura, are eligible to become members of the co-operative society and only the members of the co-operative society can

catch fishes from the lake under certain obligations. Those persons who live in these sub-colonies but belong to the different scheme of the Relief and Rehabilitation Department cannot become members of this co-operative society and consequently cannot catch fishes from the lake.

The reason of not coming within the Fishery Scheme is that they have preferred different relief measures. That is to say they have taken business loan @ Rs. 975/- per family against the security of 2 acres of paddy land, which they have purchased out of the aforesaid Government loan.

Under the 'Rudrasagar Fishery-cum-agricultural Development Scheme' for resettlement of displaced fishermen, approximately 300 acres of land, surrounding the Rudrasagar lake were requisitioned for building homesteads for displaced families to be settled under the scheme. About 75 acres for constructing new embankment and about 50 acres of adjoining low land for laying the spawning ground, were also requisitioned. Each family to be settled under the scheme was allotted land and water area as follows:

- (i) $\frac{1}{2}$ acre of land for homestead and kitchen, gradening
- (ii) $4\frac{1}{2}$ acres of lake area for fish catching
- (iii) 1 acre of land for paddy cultivation

Expenditure incurred by Government at the outset for implementation of the scheme

(i) For acquiring of land	Rs. 2,250/—
(ii) Cost of repairing and raising the existing embankment	Rs. 15,000/—
(iii) For constructing a sluice gate for regulating the water of lake	Rs. 30,000/—
(iv) Cost of laying out the Nursery tank	Rs. 10,000/—
(v) Cost of laying out the spawning area	Rs. 7,500/—
(vi) Cost of cleaning the beds of the lake	Rs. 3,500/—
(vii) Cost of one portable pump for dewatering the lake	Rs. 6,000/—
	Rs. 74,250/—

Each displaced family was given financial assistance in the form of loan for the items stated below upto the amount shown against each.

Items	Maximum amount of loan admissible per family	Total estimated expenditure for 600 families
(a) Construction of house	Rs. 300/—	Rs. 180,000/—
(b) construction of boat at Rs. 500/— (1 boat to be shared by 6 families)	Rs. 84/—	Rs. 50,000/—
(c) Cost of fishing net @ Rs. 300/— each (1 net to be shared by 6 families)	Rs. 50/—	Rs. 30,000/—
(d) Cost of other fishing contrivances	Rs. 5/—	Rs. 3,000/—
(e) Cost of 25 pairs of bullocks @ Rs. 300 per pair (25 pairs to be shared by 600 families)	Rs. 12/50	Rs. 7,500/—
(f) Cost of bullock shed	Rs. 5/—	Rs. 3,000/—
(g) Cost of seeds, manure and implements	Rs. 100/—	Rs. 60,000/—
(h) Cost of seed fish	Rs. 8/—	Rs. 5,000/—
(i) Cost of Golas for storing of grains	Rs. 8/—	Rs. 5,000/—
	<u>Rs. 572/50</u>	<u>Rs. 343,500/—</u>

The following post of officers and staff were also sanctioned for the implementation of the scheme on the scale of pay and allowances shown against each.

Name of the posts	No. of Posts	Scale of pay p. m.	Estimated expenditure for 12 months
Development Officer	1	Rs. 250-10-350/— D.A. Rs. 50/—p.m.	Pay Rs. 3000/— D. A. Rs. 600/—
Asstt. Development Officer	1	Rs. 150-10-250/— D. A. Rs. 40/—p.m.	Pay Rs. 1800/— D. A. Rs. 480/—
Typist Clerk	1	Rs. 75-5-150/— D. A. Rs. 35/—p.m.	pay Rs. 900/— D.A. Rs. 420/—
Orderlies and Peons	3	Rs. 40-1-50/— D. A. 25/—p.m. each	Pay Rs. 1440/— D. A. Rs. 900/—
Watchmen	2	Rs. 60-1-100/— D. A. Rs. 35/—p.m.	Pay Rs. 1,440/— D. A. Rs. 840/—
			<u>Rs. 11,820/—</u>
(a) Cost of furniture and stationery			Rs. 5,500/—
(b) Cost of construction of quarters etc.			Rs. 10,000/—
			<u>Rs. 15,500/—</u>
(i) Cost of two Jeeps			Rs. 18,000/—
(ii) One three tonner truck			Rs. 14,000/—
(iii) Cost of construction of Garrage			Rs. 2,000/—
			<u>Rs. 34,000/—</u>
(a) Pay of three Drivers (Rs. 100-5-150/- +D. A. Rs. 35/—pm)			Rs. 4,800/—
(b) Cost of Petrol. lubricants			Rs. 10,000/—
			<u>Rs. 14,800/—</u>

The total number of members of the co-operative society upto the date of survey was 586, of which 172 members belonged to the village under survey. To become eligible for membership one has to purchase a share of Rs. 10/- atleast. One member can purchase shares upto the limit of 40 shares. The share is transferable and can be sold only to the members of the society with permission of the Society.

The authorised capital of the society was Rs. 240,000/-; and 2,204 shares were sold and the paid up capital was only Rs. 22,040/- upto the date of survey. The working capital of the society is Rs. 101,000/- and reserve and development funds are Rs. 24,483/- and Rs. 5,697/- respectively. There is one Clerk and 5 Watchmen in the Society Office, who are all paid employees. The Secretary who is elected by the members of the society also acts as Manager and gets a monthly remuneration of Rs. 150/-.

The total area utilised for Rudrasagar Fishery Scheme, is 3,300 acres and the area of Nursery and spawning is 70.60 acres.

Statement showing the distribution of dividend year-wise

Year	Rate	Total amount of dividend declared	Remarks
1957-58	9%	Rs. 1,953.50	
1958-59	9%	Rs. 1,953.90	
1959-60	9%	Rs. 1,984.50	
1960-61	9%	Rs. 1,985.40	

Statement showing the profit and net loss account of the Co-operative society (year-wise)

Year	Net profit	Net loss
1951-52	Rs. 25,128.22	
1952-53	Rs. 3,694.65	
1953-54	Rs. —	Rs. 914.44
1954-55	Rs. 5,111.23	
1955-56	Rs. 5,441.87	
1956-57	Rs. 9,773.34	
1957-58	Rs. 20,994.22	
1958-59	Rs. 13,814.60	
1959-60	Rs. 7,138.40	
1960-61	Rs. 13,128.85	

The society has gone a long way in ameliorating the conditions of the fishermen of this village by way of providing employment to them and in case of necessities, the members are also given loan for agriculture, three times of their respective share capital for which they are to pay interest at a rate, as decided by the society. But they get loan free from interest for purchase of net. Book grants are also given to the deserving children of the members. In Sradha ceremony and in case of loss of property by fire relief is given by grant in special cases. Prizes are also awarded annually in kind like Petromax, Tarpolin etc. ~~On~~ the basis of the total yearly catch of fishes by a particular member. The society also arrange worship of Durga puja at Melagarh market place and Saraswati puja, Ganga puja and Biswakarma puja at the society office.

The system of catching fishes on the basis of ticket or pass is also in vogue in off season. The rate of ticket varies according to the type of the net and the life of each ticket is 24 hours. The rate of ticket for using large net like Berjal, which can be operated by not more than 30 persons is Rs.12/- whereas for smaller nets which can be operated by not more than 12 persons is Rs.4/-. The nets which should be operated by 2 to 4 persons, can be used on the strength of ticket, rate of which is Re. 1/- to Rs. 2/-. The value of a ticket for catching fishes by fishing rod is Re. 1/-. The same person may use as many fishing rods as he likes. The cast net which is operated by a single person, can be used by a ticket of 50 P. only. Hocha and Feloin can be used on a ticket of 75 P.

When the fishermen catch fishes jointly, they form groups, according to convenience. Those who have got no boats for fishing can secure a boat from others at a hire charge of Rs. 2/- per day. When fishes are caught in the lake by tickets, fishermen are not required to give any share of fishes to the society from their catch.

Generally 'Chapila' a small kind of white fishes are found in the early morning and in the late afternoon, whereas 'Moka' a very small kind of fishes are found in the late morning and also at dusk. Big fishes like 'Rui', 'Katla' etc. are easily found in the lake at noon. It may also be mentioned here that 'Icha' or 'Chingri' and other small fishes are

available nearer to the shore or at close to the lake where there are much weeds; Rui, Katla etc., are available at a considerable distance from the bank of the lake. Large fishes like Boal, Air, etc., are always found in deep water of the lake.

The lake abounds in different kinds of submerged weeds, standing on the way to the successful catching operations of fish. So, in every year the co-operative society spend much money for the clearance of such weeds.

Two rivulets coming from neighbouring hills have been flowing over the lake, causing flood over night whenever there is heavy raining in the areas. So, attempts are being made to divert one rivulet namely 'Nayacherra' so that it can admit only the required discharge of water in the lake but divert the remaining extra water by a drain to Gomti river.

A narrow channel called 'Kachi' river is a connecting link between the lake and the Gomti river and huge quantity of fishes escape through this excess to the Gomti river, resulting in a great loss to the existing stock of fishes of the lake. So an embankment has been constructed with bamboo and wood for preventing fishes from going outside the lake, during the rain.

But this measure is not as successful and reliable as should be, because when Gomti river is in spate, boisterious current of water washes away the katcha embankment. So, actions are being taken for construction of a sluice gate, on the mouth of the 'Kachi' river with the amount of Rs. 30,000/- which has already been provided in the scheme. The co-operative society is also pressing the Government for early construction of the sluice gate.

Quite a number of tanks are also proposed to be developed for Pisci-culture under the Fishery-cum-agricultural scheme and when this is done, the employment condition of the local fishermen will greatly improve. Under the said scheme four nursery tanks had already been excavated in the year 1951-52

with the Government money and other two Nursery tanks had been excavated in the year 1954-55 with the money of the co-operative society. But out of these six tanks, only 3 are suitable. The depth of other three tanks is very shallow and banks are low and therefore those tanks are liable to inundation by the overflow of the lake water during rainy season. These six tanks roughly comprise of 10 acres. Requisite number of fishes are not procured for want of required number of nursery and rearing tanks.

In 1956 Government of India, Ministry of Rehabilitation sanctioned Rs. 47,000/- and Rs. 28,000/- for three Nursery and rearing tanks and for five stocking tanks and also for the embankment. But out of these only one rearing tank has been excavated and the embankment has been erected.

It is also learnt that during rainy season almost all kinds of fishes of the lake move to the land of private 'Jotdars' and are caught by them. Advanced fingerlings also move with the rain water and are destroyed by Jotdars. No precautionary measures have yet been taken in the matter and nothing has been done to prevent the Jotdars from catching the fishes.

Although the sale proceeds of the share of the fishermen, who catch fishes from the lake are the main income of the co-operative society, the society also derive some income by selling tickets in the off season for catching fishes and from selling of a kind of fruits that grow in the lake water, known as 'Makna' and from direct catching of fishes by paid labourers known as 'Khaw'. Fine is imposed on the persons who catch fishes without pass. There is also some income from temporary lease of the area of 'Kachi' river from the mouth of the lake upto the junction of river Gomti, where fishes are available and the area is locally known as 'Bundh'. A statement showing the different income from Rudrasagar fishery since 1951-52 to 1960-61 (year ending June) is given below:

Year	Total quantity of fish (mds.)	Total sale of fish (Rs.)	Ticket sale (Rs.)	Income from Khaw (Rs.)	Income from Makna (Rs.)	Fine realised	Misc. collection	Income from bundh	Total income (Rs.)
1	2	3	4	5	6	7	8	9	10
1951—52	1425—16—00	44,859.12	—	..	989.00	..	..	..	45,848.12
1952—53	1678—23—08	57,457.58	2,234.78	..	318.00	55.00	..	1,024.78	61,090.14
1953—54	1610—12—08	32,333.25	1,750.00	..	320.00	13.00	..	1,434.69	35,850.94
1954—55	1866—10—04	31,266.06	753.25	529.00	121.00	..	..	242.87	32,912.18
1955—56	528—37—06	11,179.50	975.75	1,706.00	54.00	..	..	1,126.50	15,041.75
1956—57	1938—23—00	35,615.84	2,135.65	1,599.50	115.00	20.50	..	145.00	39,631.49
1957—58	627—07—02	21,994.03	4,731.84	3,236.75	85.50	124.00	..	1,745.93	31,918.05
1958—59	576—15—04	22,356.07	6,494.05	2,627.00	62.00	230.85	..	568.66	32,338.63
1959—60	840—31—12	23,456.40	4,299.06	1,564.00	60.00	62.62	..	1,137.74	30,579.82
1960—61	1136—12—00	33,020.69	6,652.30	1,066.00	61.00	1618.16	1,244.29	345.15	44,007.96
Total	12,228—28—12	313,536.54	28,026.75	12,328.25	2,185.50	2124.13	1,244.29	7,771.32	369,219.08

It has already been mentioned that the co-operative society is divided into two branches, credit and non-credit. The credit branch deals with short term and medium term credit, while non-credit branch deals with selling of fishes caught in Rudrasagar by the members of the society. The society issues short term loans to members for current expenses, such as payment of land revenue, purchase of seeds, cultivation expenses, etc. These loans are wholly repayable from the proceeds of the next harvest. The medium term loans are issued for purchasing cattle and agricultural implements and for liquidation of petty debts and such loan is given on personal security of one or more members in the form of a pledge of their movable or immovable property. The long term loans are issued only in special cases for liquidation of prior debts and for purchase of lands. Such loans are given only on the mortgage of land. This long term loan is repayable in instalments over a period of years out of the annual savings of the borrowers.

The co-operative society also buys wholesale production requirements such as seeds, fertilisers, manure, plough, hoes, insecticides and pesticides; cattle, etc. The members of the society, can get any of these commodities at favourable prices and also can take loans of these articles, if they cannot afford to pay cash. In such a case the required price can be paid after the harvest.

The co-operative society also sell articles of daily use, like sugar, kerosine, rice at a cheaper rate

through a Ration shop. It has been discussed that by the co-operative marketing, the organisation undertake marketing of fishes at distant market places at a lower cost with which the profit of superfluous middlemen are eliminated and large volume of business can be secured. Besides selling of fishes, the society also sell the surplus produce like paddy and jute and thus eliminate the big merchant, who always pay the agriculturists less than the proper price for their produce. By selling the produce through the society the villagers get a better price for the produce.

For the purpose of storing such commodities the co-operative society has got one godown, with pucca plinth and corrugated iron shed and it is located within the vicinity of the co-operative society office.

The books and accounts of the society are kept regularly and always upto-date and it is audited in time and placed before the Managing committee.

For the purpose of giving education about co-operative society to the villagers and also for explaining the benefits of co-operation, there is one co-operative educational instructor under the Tripura State Co-operative Union Ltd. The Headquarters of the Instructor is at Sonamura town at a distance of six miles from the village. As the working of co-operation requires training and skill, the villagers are being trained by the instructor in states and for the facility of villagers, he has opened four centres at Rudijala Mouja, one centre being at a considerable

distance from the another. The names of the centres are, Chandanmura, Camptalli, Rangamura and Rajghat. The Instructor attends each centre for one week in every month and after four months he shifts to other centres in other areas and in this way he attends this area once in a year for three months. The response of the villagers to such education centre, is encouraging, it is said.

The state Fisheries Department has already decided to create a separate office at this place, where research on a limited scale will be carried on and a pucca building is already under construction for the proposed office at Rajghat by the side of the Fishermen co-operative society office.

Fishermen living in the village hailed from places of Tipperah and Noakhali Districts of East Pakistan. But majority of them belong to Ramganj, Begamganj and Feni sub-division of Noakhali. Malo Das community of fishermen are advanced in education and they take much interest in social and cultural works like community festivals, Jatragan, Harisaba etc. Whereas Kaibarta community are very expert in fishing. Their males follow the pursuit of fishing while their females prepare nets for fishing. There are some persons among them, who are so expert in fishing that by gazing at waters they can tell almost correctly, the kinds of fishes that may be available at a particular spot and the probable quantity of such fishes that may be available there. This foretelling helps the fishermen in using special kind of nets in different parts of the lake.

The success of business in perishable commodity like fish, depends mostly on quick marketing arrangements. As fishes are sent to Agartala town only once in the morning, fishes which are caught at dusk, do not always remain fresh. Preservation of fishes by ice is never practised for want of ice factory nearby. Few households are in the habit of drying fishes in small quantity for home consumption as well as for occasional sale. But these dry fishes are not good and do not fetch much value in the market in the event of import of better quality of dry fishes from East Pakistan.

It goes without saying that all the members of the Namasudra and Kaibarta community of the village depend mainly on fishing. But some other house-

holds of the scheduled caste people have also taken up fishing in the lake as their means of livelihood. The members of other communities are predominantly agriculturists by occupation. But the fact that agriculture is not a full time occupation for majority of them, the average cultivator does not get full employment in the field all the year round. As such small and holders and artisan seek some remunerative spare time occupation in fishery to supplement their income by way of repairing of fishing boats, supplying baskets for carrying fishes, by wholesale purchase of fishes for supply to the different markets from those who do not give their share to the society for sale. In this way most of the population of the village depend directly or indirectly on fishery in the Rudrasagar lake.

Of the principal varieties of big fishes that are available in the lake, Rui, Katla, Mrigal (Commonly known as Mirka), Aier, Chital, Boal, Kaliboush, Saul, pangas are worth mentioning. As regards small fishes that are available, mention may be made of Chingri (commonly known as Icha), Bata, Bacha, Bhagna Magur, Kai, Tengra (commonly known as Golsa), Chapila, Pabda, Kaikkya, Bailla, Bheda, Puthi, Lati. These fishes are generally caught by castnet either from bank or from boats.

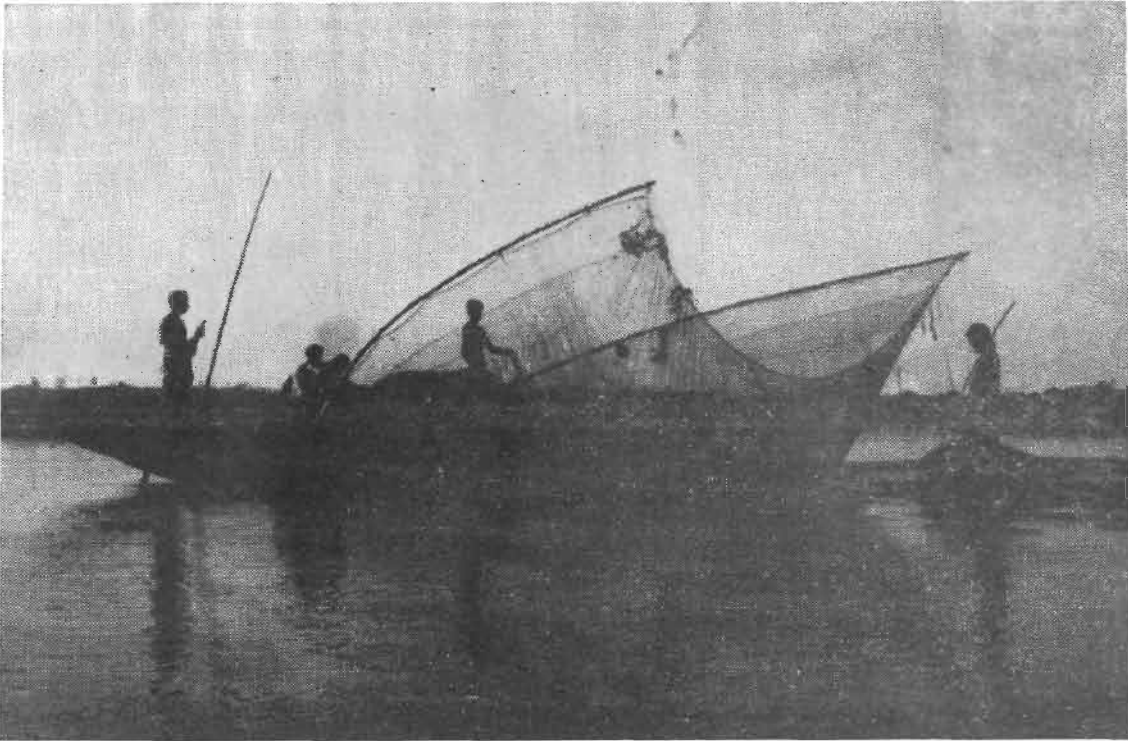
(A) Various forms of fishing are followed in the lake of which a few are noted below:—

1. Fishing by net

There are various kinds of nets, large and small of which the following are worth mentioning:—

(a) **Barajal or Makajal:**—These nets are fastened on two straight bamboos and are placed on the boats. The fishermen move with such boats from one corner of the lake to the other. The net is lifted and let down by ropes attached to the upper end of it.

(b) **Berjal or Mahajal:**—These nets are used for taking large fishes and are stretched from one side of the lake to the other as far as practicable, with floating bamboo pieces at short intervals and later on two ends of the net are brought together at the time of catching the fishes from the net. At least ten to twenty persons are required to operate this net. Sometimes small fishes are also caught in such nets.



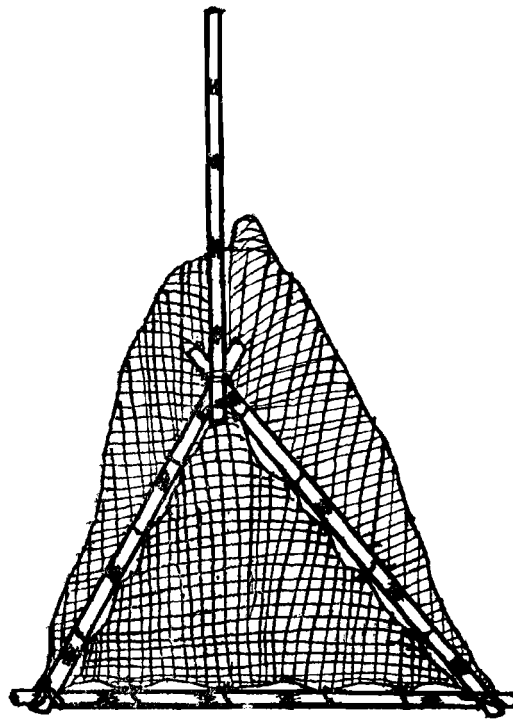
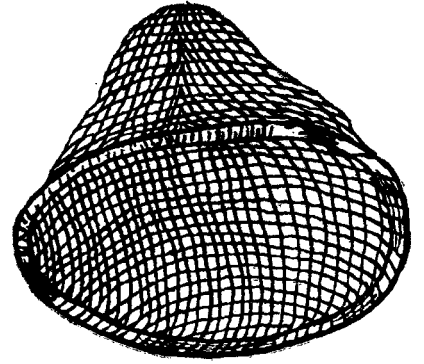
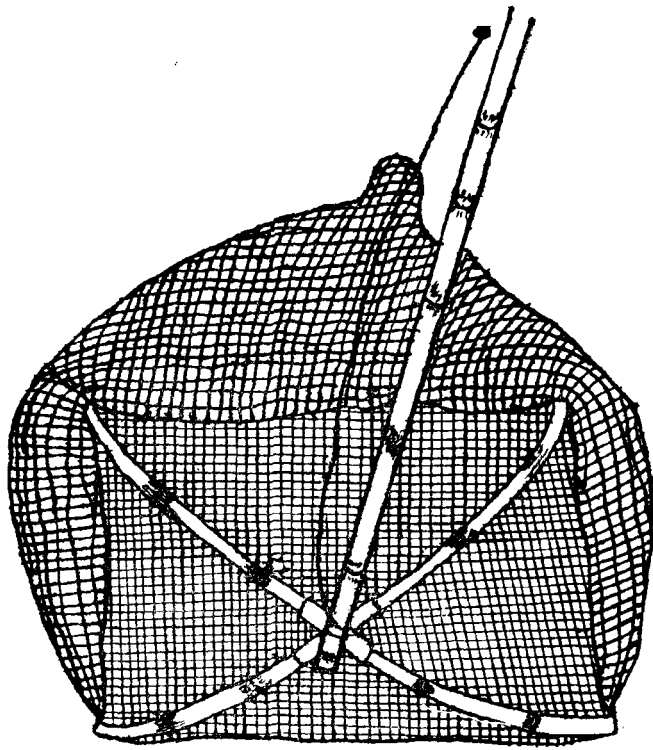
Barajal or Makajal



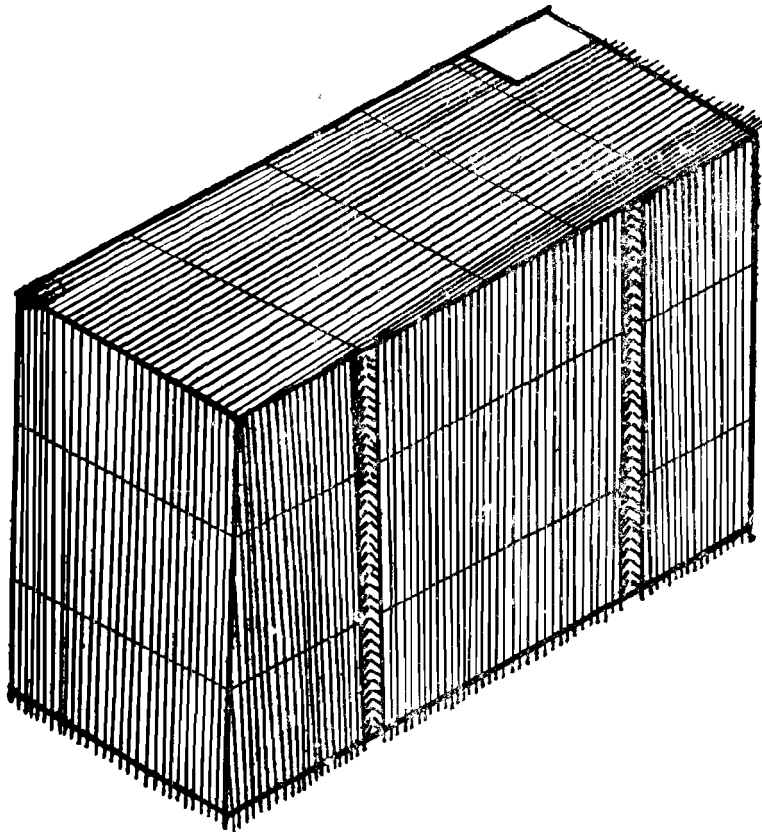
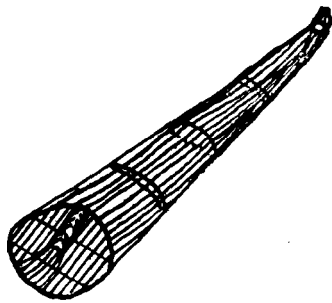
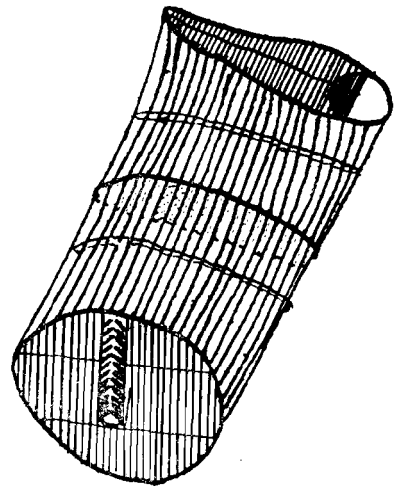
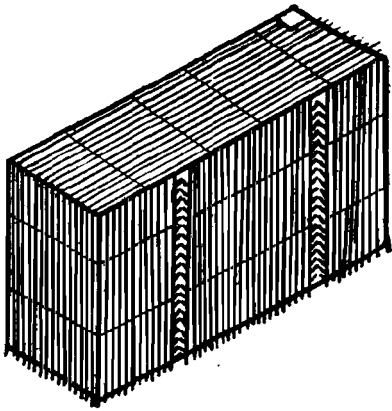
Berjal or Mahajal



Khepajal or Chitajal



Various types of Fishing Nets



Sketches of Chai

(c) **Kharajal or Beotijal**:—It is a sort of devise that consists of a net, stretched between two bamboos which meet at an acute angle behind. This net is used specially for catching small fishes. When this net is worked from a boat, one end of bamboo stand is placed on the boat with the help of a rope. In such cases one man paddles the boat, the other throws the net and the third one collects fishes from nets. Although this net has got some what resemblance with that of Makajal, this is smaller than Makajal and is generally used near the bank. The net has got some similarity with bag-like net.

(d) **Khepajal or Chitajal**:—It is a kind of castnet with a radius of six or seven feet with small mesh and iron sinkers. This is used by throwing from shoulder either from the bank or from a boat and is worked by single man. The net has a long rope at the top from where the net extends and one end of the rope is tied with the left hand of the fishermen. Soon after the net is thrown, it goes down to the bottom of water with the pressure of iron sinkers and the fishermen pulls the net slowly with the help of the rope. In case such net is used from a boat, one man manages the boat and the other throws the net. Such nets are also used in marshes and in other water courses in all seasons. But fishes taken by this means are generally small. Both small and large fishes are caught by such nets according to the size of the meshes of nets. The smallest size of the meshes of nets used for capturing large fishes is about a square inch and that of nets for small fishes is about one fourth of a square inch. This net is found in almost all the houses of fishermen class of people.

(e) **Dharmajal or Phetijal**:—It is a square sized net, bottom being pyramidal with sides terminating in a point at the apex. Five bamboo sticks are required in it. One end of four bamboos are fastened with four corners of the net and the other ends of the bamboos in a curved position, meet at a point which is again fastened with one end of a big bamboo where a long rope is also tied and one end of the said rope remains between the feet of the fisherman. It is worked by a single person. The net is placed from the ground over a spot, where fishes are supposed to be and as soon as the person holding the net feels that there are fishes within it, he suddenly raises the net with the help of the rope.

(f) **Pheloin or Thelajal**:—It is a triangular net fitted by its margin between two divergent bamboos which meet behind at an acute angle, where the fishermen put their hands. Although the shape of the net is triangular, it is like a bag behind. The fisherman walks in knee deep water and pushes the points of the bamboo in the bottom of water and after a while raises the net to collect whatever fishes that have come in the net.

(g) **Chaknijal or Chakajal**:—It is a small net resembling a sieve and the name has been derived from strainer or "Chaluni" by its operation and shape. The net is of conical shape and is fixed to a circular type of bamboo frame, forming a kind of pocket at the apex. It is generally worked by a boy in a place where water is not more than 3-4 feet deep. The frame is held by both hands and then it is put into the water and later on it is dragged up straight, so that small fishes can get caught in it.

2. Fishing by traps

Several sorts of traps are found in this village of which the following are worth mentioning:—

(a) **Polo**:—It is a conical or-bell-shaped basket, made of split bamboos. It is about 3 feet high with a diameter of about 6 feet at the lower and about six inches at the upper opening. The fisherman wades with it in water and whenever he feels that there is a big fish in a particular spot, he jumps on the spot with 'Polo' placing the bottom flat on the ground and then he passes his arms through the hole at the top and gropes for the fish inside the mouth of the 'Polo'.

(b) **Chai**:—During the rainy season when the paddy fields are filled with water and water of the fields passes with some current through the channels, dividing the fields for outlet, the villagers place a kind of trap in the channel for catching small fishes which come generally from marshy lands and from some other water courses due to the over flow of water and pass through such channels. This trap is locally known as 'Chai' which is made of split bamboos having a mouth about a feet in length and about six inches in width. This 'Chai' is usually placed at dusk across the current. The mouth of 'Chai' is so made by a row of split bamboo, placed

behind that while fishes enter into it through the pressure of current, they cannot go out. The 'Chai' is secured in water by closely laid bamboo sticks. In the following morning fishes are shaken out of the 'Chai' by a hole located in one corner at the top of it and the hole is plugged by plaintain leaves or creepers, when it is set. Several kinds of 'Chai' are used in this village, according to the space and suitability of the places and such traps in most cases are made by females of fishermen community occasionally assisted by male members.

(c) **Hocha**:—It is a V-shaped trap for catching small fishes. This is made of thin split bamboo chips, tied together vertically and horizontally with interspaces of about one fourth of an inch. Two sides are made to turn upwards so that the back portion reach nearly to a triangular end of the trap. The front and upper space remains open. The fishes pass through the front openings to the back part of the trap and cannot return due to the rapid fall of water in it. Some small fishes are also caught by Hocha in ponds where there are water plants and the water level is less than three to four feet.

3. Fishing by branches of trees and indigenous creepers

(a) **Fishing by Chata**:—This device consists of placing small branches of trees in the place about a month before the date of catching the fishes where there is little water or there are ditches. The area where such branches of trees are thrown become the resort of numerous small fishes like Magur, Kai, Singi, Kanla, etc., and big fishes like Soul, Boal etc. At the time of catching fishes from these ditches the fishermen construct mud embankment around the ditch and clear the branches of the trees and bail out water from the ditch and afterwards fishes are caught by hand.

Between the months of September and October when water of the lake begins to recede, the fishermen pile the branches of trees in the ditches of the lake and when water recedes from the adjoining sides of the ditch the branches are removed for the purpose of catching the fishes. But there is no scope to catch fishes in this way in a place where water remains throughout the year. In such places fishes are caught by nets.

(b) **Fishing by indigenous creepers**:— Formerly some tribal people of the nearby locality used to collect fishes from the lake by poisoning the water (with some creepers at a certain place and when the water was poisoned, small fishes like Puthi, Kanla etc., used to lose strength of swimming in water and as a result fishes which used to float on the water were caught in the next morning. Fishes caught in this way are of course harmless for the purpose of food it is said, but this system is not in vogue in the village now-a-days.

4. Fishing by Fishing Rod

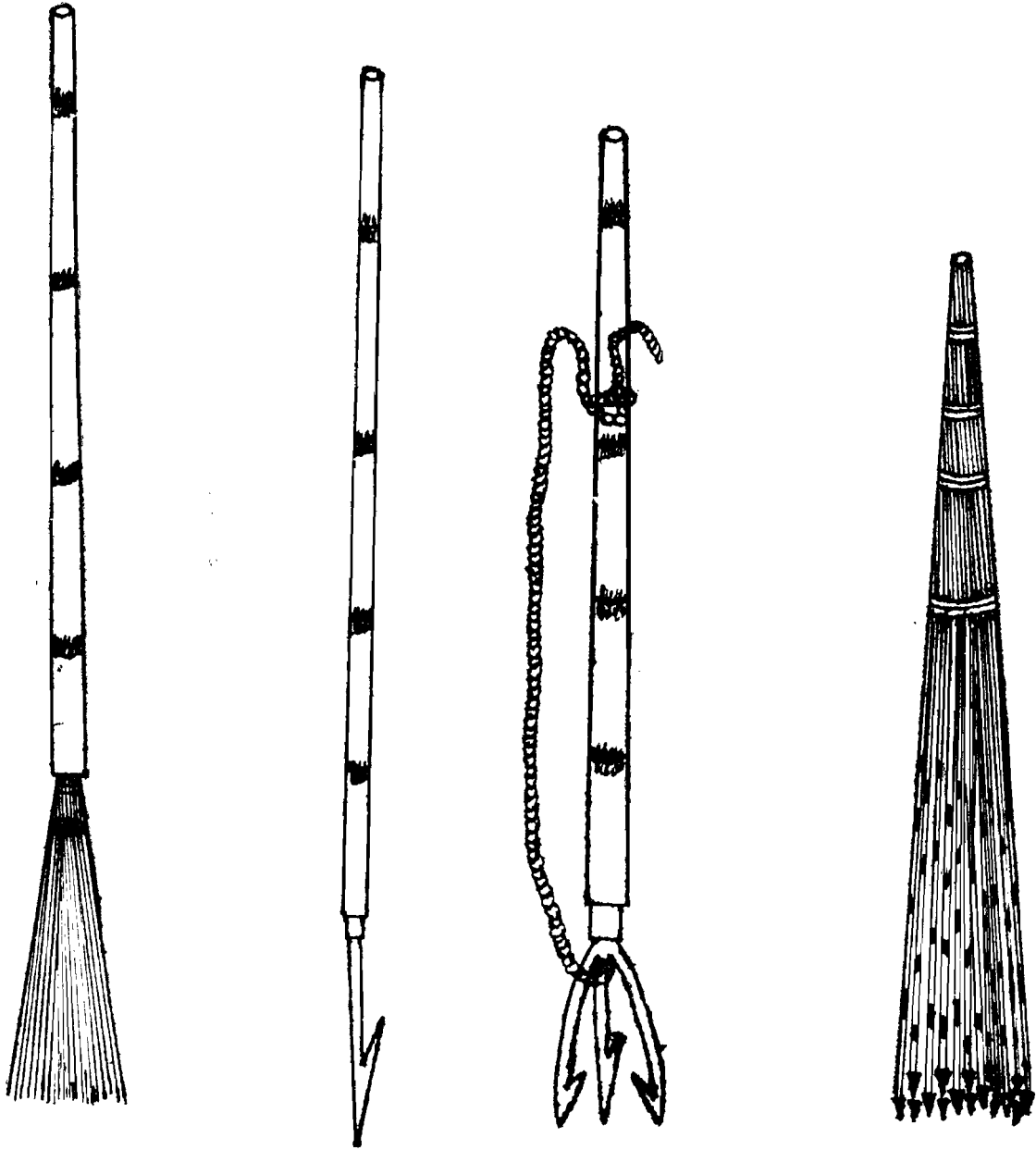
Catching of fishes in the lake by means of fishing rod called 'Chhip' is occasionally done as a hobby by some persons during their leisure time. But very often little boys and adult females who reside on the bank of the lake catch small fishes by fishing rods for their daily requirement.

5. Fishing by spear or 'Koch'

A. Fishing is also done occasionally by the fisherman class with the help of spear locally known as 'Koch'. It is a kind of long spear made of bamboo stick about ten feet in length and on the top of this one or several large nails are fastened. Only big fishes can be aimed with such a spear. At times when any fish or tortoise is found floating in the water where it is not possible to throw the net, the spear is used to catch the prey.

B. Different kinds of bamboo baskets are used by the fishermen and the villagers for carrying fishes of which mention may be made following which are in common use:—

(a) **Dula**—It is a truncated oval basket, made of interwoven split bamboos, with about nine inches height and about six inches in diameter at the mouth. It is used by Fishermen for carrying small kind of fresh fishes to the market places. Shop keepers and cultivators use it for carrying fishes from market. This sort of fish container is also essential to the house wives for the purpose of washing fishes before cooking. The bottom of Dula is almost square shaped with four prominent corners. In case the size is a bigger one, two bamboo sticks are fitted diagonally at the bottom to make it stronger. The price of a Dula varies from 0.25 P. to 0.75 P. in the local market according to sizes.



Various types of Koch

(b) **Khaoli**:—It is a kind of fish-creel, generally used by the fishermen class of people at the time of catching fishes by cast net, Dharmajal, Pheloin, Polo, Hocha, etc., when it is tied round the waist and fixed at the back or slung over the arm. The body of 'Khaloi' is of cylindrical shape, which is made of bamboo chips interwoven and the structure is about one foot high, with a diameter of about four inches at the middle, but tapering from there upwards to the mouth, which is about eight inches broad. The narrow diameter at the middle, prevent the fishes like Singhi, Kai, Magur, Kalna, etc., from jumping out. 'Khaloi' resembles like a small pitcher. Fishes are placed in it as soon as those are caught.

(c) **Dala**—It is a kind of receptacle made of interlaced split bamboo and is about two feet wide. It can contain about half a maund of fishes in each. It has got a circular lid, made of bamboo mats, which is tied with 'Dala' by ropes at the time of transshipment 'Dala' is generally used by the fishermen while carrying fishes to the market by head load or shoulder. At the time of catching fishes by boats in the middle of the lake, fishes are kept inside the deck of the boat. But 'Dala' is indispensable for carrying fishes from boats to the shore.

C. Fishing boats that are used in the lake are narrow in size. Boats that are generally used are locally known as 'Dingi', 'Kosha' and 'Panshi'.

(iii) **Village industries**:—As already mentioned there is no large scale industry in the village except some cottage industries such as clay modelling, carpentry, handloom and fishnet making. The number of households who are engaged in such industries is 95 of which the highest number is engaged in fishnet making, but none of these industries was in existence in the village before arrival of the East Bengal refugees. The articles the produce are sold either in the village or in the adjacent market 'Melagarh', if there be any surplus to their family requirement.

Household Industry conducted by household in 1959 by No. of years, source of finance and amount of debt outstanding: Table XVI, XVII:—89 persons of 80 households are engaged in making fishnet and during the year of survey they made 167 nets of different kinds, money value of which was Rs. 7,666/-. Only 4 such nets were sold in the market at Rs. 200/- and the rest

were for use of the respective households. For these industries the households concerned had no outside source of finance. The outstanding debt of 27 households is below Rs. 100/- and that of 16 households is Rs. 101-300/-. The outstanding debt of 2 households is Rs. 301,500/- and that of 1 household is above Rs. 500/-

23 persons of 11 households are engaged in handloom industry and they prepared cloths of various types during the year under survey amounting to Rs. 17,460/-. 7 households of these are members of the co-operative society and the debt of 5 households is below Rs. 100/- and that of one household is Rs. 101-300/-. They have also no source of outside finance.

3 households are engaged in carpentry and they made different furniture amounting to Rs. 14,500/- and all these products were sold in the same year. One of these households is a member of the co-operative society. Only 2 such households have got outstanding debt of Rs. 100/- and one household has outstanding debt of Rs. 301-500/-. They have also no source of finance except their own source.

Only one household is engaged in clay-modelling and the value of the goods sold was Rs. 500/-. He has got neither any source of finance and nor any outstanding debt.

IV. Commerce:—The Chief articles of trade and commerce of the village are rice, jute, tobacco leaves, pulses, sugarcane, handloom cloth, molasses etc., and all these commodities are marketted in Melaghar where these have got a good market. The vegetables produced are more than enough and sufficient quantities are also exported to Agartala through the merchants of Melaghar market. Trades of the villagers are hereditary and the names of such caste is usually sufficient to identify the occupation of such people. There are however persons who have abandoned their hereditary occupation retaining their old nomenclature for the sake of distinction from the community they belong and also for better Social Status the number of such persons in the village is little less than one hundred.

Only a few years back, milk was available

comparatively at a cheaper rate. But due to supply of milk from the village to the Govt. Dairy firm at Agartala the price of milk has considerably gone up. An agent of the Agartala Dairy firm living at Melagarh market, collects milk from the villagers and supply the same regularly through a representative of the firm, who comes to the place every day by jeep for the purpose, No milk product was sold in the village in the year of survey.

Household engaged in trade or business : Table XVIII:—196 households are engaged in different trades or business. 22 are engaged in selling of dry fishes. 102 households are engaged in selling of raw fishes. 12 households are engaged in selling of milk and there are also three households engaged in selling of sweet-meat, 5 households are engaged in tailoring and 4 engaged in selling of medicines. None of them has got any outside source of finance.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. Statistics relating to age, sex, distribution, birth, marriage disease 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 are discussed below, can also be read without referring to the tables, but fuller information can be obtained from the tables.

Population by age group : Table II—The number of infants and children within the age group of 0-14 years is 852 of which male is 421 and female 431. The number of males and females within the age group of 15-24 years is 266 of which male is 121 and female 145. 674 persons within the age group of 25-59 years have been found in the village, of which male is 342 and female 332 and there are only 103 people aged 60 and above of which male is 62 and female 41.

Percentage distribution of age

1	Age group	Percentage		
		Males	Females	Persons
	2	3	4	5
Infants and children Boys and Girls	0—14	22.22	22.74	44.96
Youngmen and women	15—24	6.39	7.65	14.04
Middle aged persons	25—59	18.05	17.52	35.57
Elderly persons	60 and above	3.27	2.16	5.43
All persons	All ages	49.93	50.07	100.00

It will appear from the above table that infants and children taken together account for 44.96% of the total population of which male is 22.22% and female 22.74%.

The young people of the village constitute 14.04% of the total population of which male is 6.39% and female 7.65%.

The percentage of middle aged people is 35.57% of which male is 18.05% and female 17.52%.

The population of the age group 60 and above constitutes 5.43%; male being 3.27% and female 2.16% of the total population.

Age and marital status : Table III—Of all the males in the village 53.28% are never married, 44.40% are married, 2.11% widowers and 0.21% divorced or separated. Among the females 42.99% are never married, 45.31% married, 11.17% widows and 0.53% are divorced or separated as will be evident from the inset table given below:—

Percentage distribution of all persons according to Marital Status (all ages)

	Never married	Married	Widowed	Divorced or separated	Unspecified	Total
Males	53.28	44.40	2.11	0.21	..	100.00
Females	42.99	45.31	11.17	0.53	..	100.00
Persons	48.13	44.85	6.65	0.37	..	100.00

Age group wise analysis as evident for Table III makes it clear that within the age group of 0-14, the number of never married people is 828 constituting 43.69% of the total population, of which male is 421 and female 407. The number of married males within this age group is nil whereas the number of married female is 24 or 1.27% of the total population. There is no widower or divorced person in this age group. In the age group of 15-24 there are 70 (3.69%) never married persons of whom male is 69 and female 1; the number of married male is 50 and female 138, which together constitute 9.92% of the total population; the number of widowers is one and widows 2 and the number of divorced female is 4 which together constitute only 0.26% of the total population. There are only 14 never married persons in the age group of 25-59 and all are males. The total number of married persons within this group is 580 of whom male is 319 and female 261, whereas the number of widowed male is only 8 and female 70 and there are only 1 divorced male and 1 divorced female within this age group. Not a single never married person in the age group of 60 and above has been found, but there are 51 married males and 7 females in this group. The widowed male is 11 and female 34 and there is no divorced or separated person in this age group.

Age at marriage and percentage : Table V—9 males and 443 females are found to have been married at the age of 0-14 years and 98 females got married at the age of 15-24 years. Only 77 males got married at the age of 25 and above.

Age at marriage	Percentage of married persons		
	Males	Females	Persons
1	2	3	4
0—14	2.04	81.89	45.98
15—24	80.54	18.11	46.19
25 and above	17.42	—	7.83
All ages	100.00	100.00	100.00

The above table shows that 81.89% of the total married females were married at the age of 0-14 years, 18.11% at the age of 15-24 years and 2.04% of the total married males were married at the age of 0-14 years. Of the married persons within the age group of 0-14 the number of females was the highest and of the married persons within the age group of 15-24 years the number of males was the highest.

Woman by years of married life and number of children born : Table XXVI—No child was born to 53 females within 0-3 years of their married lives, 16 females gave birth to 1-2 children within the aforesaid years of their married lives and 18 females gave birth to no child within 4-14 years of married lives whereas 76 females gave birth to 1-2 children; 78 females gave birth to 3-4 children and 16 females gave birth to 5 and above number of children within 4-14 years of their married lives. No child was born to 7 females within 15-25 years of their married lives whereas 21 females gave birth to 1-2 children, 34 females 3-4, 44 females 5 and above within 15-25 years of their married lives. 15 females gave birth to no child within the married life of more than 25 years and 43 females gave birth to 1-2 children, 55 females 5 and above within the married life of more than 25 years.

No. of children born	Percentage of married female
0	17.19
1—2	28.85
3—4	30.83
5 and above	23.13

It will be seen from the above table that 93 females or 17.19% of the married females have got no issue; 156 females or 28.85% have got one to two children, 167 females or 30.83% have got 3-4 children and 125 females or 23.13% of the married females have got 5 and above number of children.

Distributions of married woman according to the number of children born and No. of children alive: Table XXIV—Of the total 541 married females, 93 have got no issue at all, 81 have got one issue each, of whom 10 females children are not alive. In the case of 75 females who have got 2 issues each no issues of 2 females are alive. Out of 204 females who have got 3-5 issues each, no issue of 7 such females is alive. Of the 63 females who have got 6-7 issues each only 25 females have got more than 5 children alive, 25 females gave birth to more than 7 children each.

Woman by age at marriage and abortion: Table XXV—There was no case of abortion in this village upto the date of survey. The number of women who were married upto the age of 12 years is 298 and the marriage age of 198 females was 13-15 years.

Child mortality: Table XXIII—342 children of 0-10 years age group died during the present generation of which 203 are males and 139 are females. The maximum number of children being 212 died of fever which the number of deaths within 15 days from the date of their birth is heavy. Only one male child died of T. B. at the age of 7-10 years and 4 children died in accidents. The number of deaths due to Beri-Beri and Pox was 4 in each case. 12 children died of Cholera; 12 of Typhoid; 3 of Kalajam and all of them were above 1 year of age at the time of death. The remaining children died due to various other diseases such as Influenza, pneumonia, dysentery, anaemia, etc.

B. Inheritance of property:—Hindus are governed by the Dayabhag system of Hindu Law. That is to say that they cannot claim the division of the ancestral property so long as the father is alive. But after the death of the father, the property is equally divided among brothers and their mother also gets one share equal to her son. The villagers are not in favour of giving any share of the property to their sisters. The Muslims follow Hadis of Mohammadan Law.

Households inheriting lands: Table X—Of the total households of 380, 40 possess no land at all and of the remaining 340 households who possess land, only 52 households have got their land by inheritance.

C. Leisure and recreation:—Ordinarily speaking, the villagers who are mostly agriculturists and fishermen have no proper leisure. During the sowing and harvest time, the cultivators rise very early in the morning for going out to work in their own fields or to work as a day labourer. Before going out they generally take a breakfast of cold rice, soaked in water in previous night with onion and green chilly and salt. They normally work in the field upto 1 o'clock, after which they return for taking bath and midday meals. In the afternoon, they are found to look after their cattle and household gardens and to do some repairing works of their agricultural implements. In the late afternoon, they go to nearby market place with milk and vegetables of their homestead gardens or with bundles of firewood for sale. After return from market, in the evening, they take their last meal for the night and then go to bed for rest.

The fishermen classes of people of the village seldom get any time for leisure. They catch fishes in the lake area from dusk to dawn and they pass their day time by sleeping and by repairing and drying their nets. Some of them also sell fishes in the morning and in the afternoon. The women besides cooking food, assist their husband in husking rice and other domestic work. So, it may be said that most of the villagers have no proper leisure. There are however some arrangements of Harisabha in certain houses of Namasudra class of people and many Hindus without any distinction of caste and creed, attend to such Harisabha at dusk whenever they can find an opportunity and pass the time thereby singing songs in devotion to God. Muslim inhabitants on the contrary very often attend to the houses of solvent cultivators of their own and pass the time by singing Baul songs or discussing various matters. Some of the villagers very often go to the nearby Melaghar market at dusk and assemble in some shops and discuss about current topics relating to prediction of weather, food prices, health and agriculture and political matters. Aged widows attend some houses at dusk where there are

arrangements of reading of the Ramayana and Mahabharata.

Utilisation of leisure time by households: Table XXI—Most of the villagers both males and females utilise their leisure by household works and only a few pass their leisure time by gossiping and singing songs in Harisabha.

Fairs:—A fair is held in every year on the first day of the month of Baisakh corresponding to the 15th day of April, under an old banian tree, locally known as 'Kali tree' situated in the Puangbari Nutan colony of the village and people offer puja to the tree on the occasion. Although the offering of puja on the occasion of the Bengali New Year's day, has been continuing since long, the fair is being held here only for the last two years with the enterprise of the local people. The fair lasts for a day only and shopkeepers come from the nearby market places. The special feature of the fair is 'Ramayan' song which is staged by a party living outside the village.

Festivals:—The festivals of Lakshmi puja, Saraswati puja, Kartik puja are held in almost all the Hindu Houses. Lakshmi puja *i.e.*, the worship of the goddess of wealth is held in the month of October on the full moon night. Kartik puja *i.e.*, the worship of the god of strength and warfare is held on the last day of the Bengali month Kartik, corresponding to the middle of November, Saraswati puja the worship of the goddess of learning is held in the month of Magh, corresponding to January-February,

Birth day of Lord Krishna which is known as 'Janmastami' is observed in the month of Bhadra (August) by fast and singing songs in devotion of the Lord, only by those who belong to Baishnab sect. Sibratri festival that is the worship of the Lord Mahadev is performed at night on the 14th day of the Lunar month of Phalgun (February-March) after a day of fasting in the house of those who are devotees of Lord Mahadev.

Of the Muslim festivals, the Id-uz-zuha, commonly known as 'Bakarid' which is held sometime in April is performed by slaughtering of cows, bulls, goats, etc., and by community feast. This festival commemorates Ibrahim's sacrifice of his son and before sacrifice of beasts, the Muslims attend public prayer at the village mosque in the morning and rest

of the day is spent by visiting the houses of relations and by feasting.

Id-al-Fetar is held on the occasion of breaking the fast by all orthodox Mohammedans after the Ramjan month corresponding to February or so. During the whole period of Ramjan month not a morsel of food nor a drop of water is taken by the Muslims from sunrise to sunset. After sunset they break the fast and assemble in the village mosque for 'Namaj'. Later on alms are distributed to the poor as far as possible.

Moharram is a religious ceremony of the Muslims and is specially observed by the Shia Sect of Muslims on the occasion of the death anniversary of the prophet Hassan and Hussain during the first week of Muslim Moharram month. But as there is no Shia Sect in the village the festival is not observed with much pomp. It consists of taking out a procession only by the other Muslims.

E. Cast Panchayat:—The U. P. Panchayat Raj Act, 1947 has been extended to Union territory of Tripura as per Notification No. F. 3 (29) LSG/59, dated Agartala the 31st July, 1959.

As village Panchayat has not yet been formed here, villagers have selected their headmen by nomination and each community has got own headman or Sardar. All disputes of petty nature among the villagers are compromised and decided by such people. In case of community feast and festivals such people play an important part in organising the function. They collect subscription, make purchases take the charge of decoration etc. But the influence of the village chiefs is decaying now and most of the village squabbles are settled during these days by the 'Rudrasagar Udbastu Matsa Byabasayi Samabaya Samiti' and this society also takes the charge of all the important community festivals.

F. Voluntary organisation:—At present there exists no voluntary organisation within this village. But with the enterprise of the people of this village two organisations have been set up in the adjacent village, viz., 'Pally Unnayan Jubak Samiti' and 'Nari Kalyan Samiti'.

'Pally Unnayan Jubak Samiti' had been established at Sakuniamura colony on 5.2.1961. They

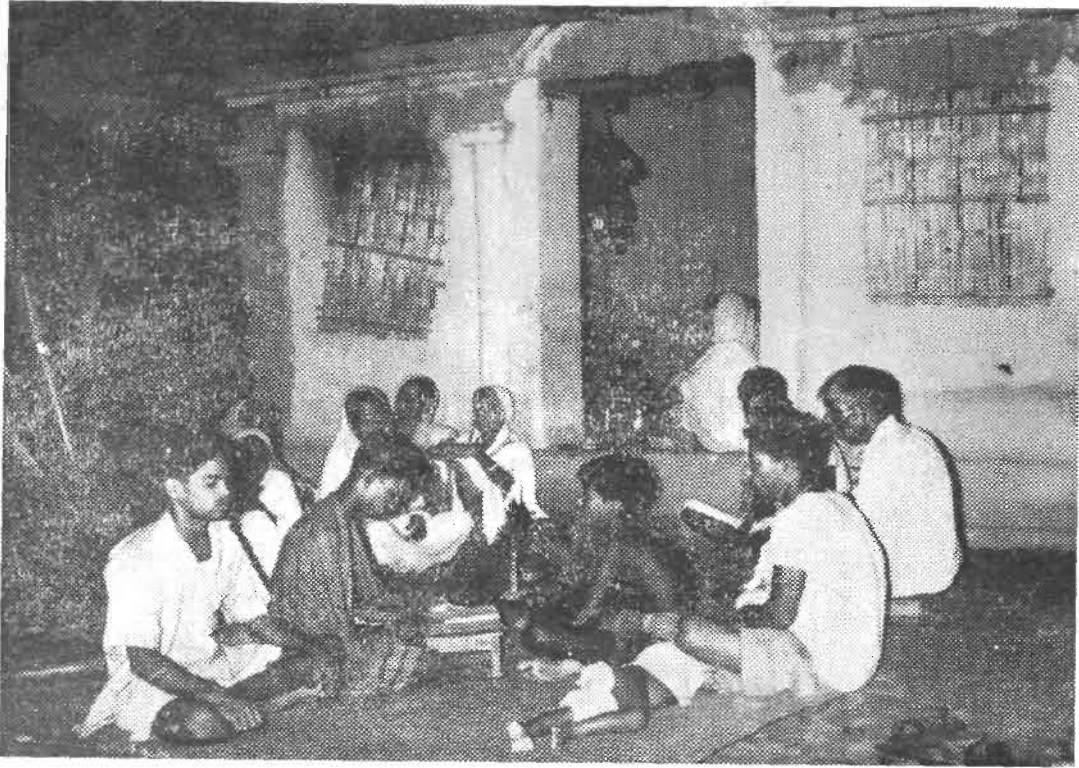
normally look after the welfare of the villagers and arrange festivals, etc, and the objectives of the Samiti is mainly to acquaint people with the meaning of citizenship and the way how democracy functions, to induce illiterates to learn how to read and write, to impart proper training for refinement of emotions and to instil a spirit of tolerance among them.

'Nari Kalyan Samiti' had been established at Subhasnagar colony on 23.7.61 and this is located just on the border of Rudrasagar village. Government had taken up control of the institution on 17.8.1961 and one trained Samaj Sebika and one trained Gramluxmi have been appointed. The aims and ideals of the institution are to remove illiteracy in the village, to encourage education among the adult females, to impart education to children in the Nursery School and to educate villagers about cottage industry and composition of cowdung manure. 60 adult females attend class regularly who besides reading and writing learn elementary arithmetic, 200 infants attend Nursery School in the morning. The function of the Gramluxmi is to look after the infants and occasionally to escort them to the class.

Education:—The education is free and there are two primary schools in the village viz. Puangbari Primary School (new) and the Puangbari Primary School (Old). The former is located in the eastern side and the other is on the western side of the village. There are also four other Primary Schools in the neighbouring village within a distance of 1½ miles, but there is no High School near the village. The only High School which is at Sonamura (sub-divisional headquarters) is at a distance of eight miles from the village.

Education of children, habit of reading newspaper and listening to news broadcast Table XXII:—167 boys and 53 girls of the village are found to have been reading at two primary schools of the village whereas the number of school going boys and girls is 256 and 237 respectively. Only 2 households read newspaper regularly and nobody listens to the news broadcast for want of Radio set in the village.

H. Reform measures introduced by various agencies:—No measures have yet been introduced towards family planning, regulation of dowry etc. in the village, but occasionally documentary pictures



Religious discourse



'Tarun Sangh' a Youth Club



Nari Kalyan Kendra, Women Welfare Centre



A Village School for the Children

regarding family planning and evils of dowry system are displayed by the Publicity organisation of the Tripura Administration at Melaghar market which is at a little distance from the village and the people of the village attend the film shows with great interest. Untouchability does not practically exist in any rigid form, although all the members of the Brahmin and Kayastha households do not allow the Muslims and scheduled caste people to enter into their kitchen and also in the houses of their household gods, but this is not followed too rigidly at all times in other spheres of life like taking tea and sweet-meat in the same stall at the same time and taking water from the same well. Scheduled caste people are never denied access to any private well located

in the house of a caste Hindu. There are also no restrictions in respect of the entry of the scheduled caste people in the public temples. Scheduled caste people of the village participate on equal level with non-scheduled castes people in all social and religious functions that are organised with joint endeavour of the villagers. All the people of all the castes are found to take tea and sweetmeat and rice in a stall/Hotel sitting together, but the Muslims are not allowed to take meals in the Hindu Hotels of the nearby Melaghar market. The State Government have however widely circulated to all the Police Units, the provisions of the Untouchability (Offences) Act, 1955, for necessary action.

CHAPTER V

CONCLUSION

The village 'Rudijala' stands on the bank of the lake 'Rudrasagar' which is one of the beauty spots of Tripura. Its total water area is 3.59 sq. miles. The lake plays an important role in ameliorating the economic condition of the people of the village in so far as the fishermen community is concerned, because most of the fishermen class of people depend on fishing in the lake area although in their leisure time they are engaged in cultivation also, in their own agricultural lands. But still economic and social backwardness is persisting in the village as majority of the people are displaced persons from East Pakistan. There is no Radio in the village and most of the people have not ever listen to Radio broadcast. Nobody also keeps any newspaper regularly but only 2 persons read newspaper. As such the people in general are completely ignorant of what is happening in the world everyday. Huge amount of money is being spent by the Tripura Administration for various development activities during the plan period, but none of the villagers is aware of any development schemes. Of course, no noticeable development activities have been taken in the village in question as yet although it falls within the Block area of Sonamura sub-division. The people are also very backward educationally as only 234 persons have been found to be literate in the entire village having total population of 1,895. The position in respect of female literacy is rather worse as only 29 females have been found to be literate against 205 male literates. There are two free Primary Schools in the village and the people are no doubt eager for education of their children as there are 220 school going children in the village of primary stage. Majority of the people live from hand to mouth and as such most of their energies are put for more subsistence in life. The little income which they derive from fishing and agriculture is the barest minimum requirement for their maintenance only. Only 13house-

holds are found to have immovable property of above Rs. 5,000/- and the rest are merely poor class of people. Untouchability is still persisting to some extent and nobody is aware of the fact that untouchability in any form has been prohibited by law.

No improved methods of cultivation or modern types of implements have been brought into use and there are also no irrigation facilities. The people have to depend for agriculture on the vagaries of nature for irrigation of their lands; only the people who have land near the lake area can use the water of the lake for irrigating their lands.

There is no village industry worth mentioning. Only some people are engaged in marketing of fish nets during their leisure time and that is also mostly for their own use.

No special sanitary arrangements have been made in the village but the village on the whole has got natural drainage. There is no arrangement for good drinking water and people are mostly depending on the water of the lake and those who are living away from the lake area have to depend on the water of the katcha wells which they construct in their respective houses. Water of these wells are used for bathing, drinking and washing purposes. The village is fortunate enough not to have an epidemic, diseases or any natural calamities during the past few years. There is a Government dispensary in the nearby Melaghar market under a M.B. B.S. doctor whose assistance is always available to the village in case of necessity. In spite of various disadvantages the villagers as a whole are rather contented with what they have got, but there is immense scope for betterment of their living condition and standard of living through better utilisation of the lake and the surrounding area.

TABLE I

Area, Cultivated area, Households and Population

Name of the Village:—RUDIJALA

Area of the Village in		Total area under cultivation in Acres	Density of Population (Per acres) Col. 6/Col. 1	Total No. of House- holds in the village	Population of the village		
Acres	Hactares				Persons	Males	Females
1	2	3	4	5	6	7	8
2,294.04	928.37	272.5	0.83	380	1,895	946	949

TABLE II

Population by age group

Name of the Village:—RUDIJALA

Persons Males Females	Table of all ages	Age groups										
		0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—44	45—59	60 and above	Age not stated
1	2	3	4	5	6	7	8	9	10	11	12	13
Males	946	165	143	113	64	57	67	57	121	97	62	..
Females	949	194	156	81	77	68	100	58	92	82	41	..
Total	1,895	359	299	194	141	125	167	115	213	179	103	..

TABLE III

Name of the village:— RUDIJALA

Age and Marital Status

Age groups	Total Population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0-9	658	308	350	308	348	--	2	--	--	--	..	..	..
10-14	194	113	81	113	59	--	22	--	--	--	..	..	..
15-19	141	64	77	54	1	10	74	..	--	--	2	..	..
20-24	125	57	68	15	--	40	64	1	2	1	2	..	..
25-29	167	67	100	8	--	56	97	2	3	1	--	..	..
30-34	115	57	58	3	..	54	52	--	5	--	1	..	..
35-39	118	64	54	3	..	61	47	--	7	--	..	..	..
40-44	95	57	38	--	..	57	26	--	12	--	--	..	..
45-49	78	46	32	..	--	46	20	--	12	..	..	..	..
50-54	64	33	31	..	--	30	11	3	20	--	..	..	..
55-59	37	18	19	..	--	15	8	3	11	..	..	..	..
60-64	40	18	22	--	--	17	4	1	18	--	..	..	..
65-69	26	20	6	..	--	13	3	7	3	--	..	..	..
70 and over	37	24	13	--	--	21	--	3	13	--	..	..	..
Age not stated ..	..	--	--	--	--	--	..	--	--	--	..	..	..
All ages	1,895	946	949	504	408	420	430	20	106	2	5	..	..

TABLE IV

Size and composition of households

Name of the village:—RUDIJALA

Total No. of households in the village	Total household population	Size of Households							
		Small 3 members or less		Medium 4-6 members		Large 7-9 members		Very large 10 members and above	
		No.	Persons	No.	Persons	No.	Persons	No.	Persons
1	2	3	4	5	6	7	8	9	10
380	1,895	104	260	204	995	54	418	18	222

STATEMENT IV A

Views on largeness of family size

Name of the Village:—RUDIJALA

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	..	..
2	..	..
3	..	..
4	—	..
5	Not responded	72

TABLE IV B

Households by number of rooms and by number of persons occupying

Name of village:—RUDIJALA

Total No. of Households	Total No. of rooms	Total No. of family members	Households with no room		Households with one room		Households with two rooms		Households with three rooms	
			No. of households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11
380	652	1,895	..	..	197	803	145	773	30	220

TABLE IV B

Households by number of rooms and by number of persons occupying (contd.)

Households with four rooms		Households with five rooms		Households with above five rooms	
No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members
1	13	14	15	16	17
4	45	1	28	3	26

TABLE IV C

Houses used wholly or partly as dwelling by wall and roof of ~~material~~ material

Name of the village:— RUDIJALA

Total No. of Census Households	Material of wall									Grass, Leaves, Reeds and Thatch, wood or bamboo
	Grass, Leaves, Reeds and bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	C. I. sheets, or other metal sheets	Stone	Cement or Concrete	All other materials	
1	2	3	4	5	6	7	8	9	10	11
380	268	--	110	--	1	--	..	1	..	378

TABLE IV C

Houses used wholly or partly as dwelling by wall and roof of material (contd.)

Material of Roof					
Tiles, Slate, shingle	Corrugated, Iron, Zinc or other metal sheets	Asbestos Cement sheets	Brick and Lime	Concrete and stone slabs	All other material
12	13	14	15	16	17
..	2	..	--	--	..

TABLE V

Age at marriage and present age

Name of the village :— RUDIJALA

Present age: groups	Age at marriage groups																			
	Persons who are at least once married (For all age groups)																			
	0—9		10—14		15—19		20—24		25—29		30—34		35—39		40 and above					
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females				
1	2	3	4	5	6	7	8	8	345	85	90	271	8	68	8	1	1	..	..
All Ages	983	442	541	1	98	8	345	8	271	8	68	8	1	1	1	1	1	..	..
0—9	2	..	2	..	2	..	20	..	..	..	..	..	..	..	..	..	..	..	..
10—14	22	..	22	..	2	..	20	..	..	..	..	..	..	..	..	..	..	..	..
15—19	86	10	76	..	3	3	56	7	17	..	..	..	..	..	..	..	..	..	..
20—24	110	42	68	..	4	1	40	22	23	19	1	..	..	..	..	..	..	..	..
25—29	159	59	100	..	12	..	65	18	22	35	1	6	..	..	..	..	..	..	..
30—34	112	54	58	1	10	..	35	10	11	35	2	8	..	..	..	..	..	..	..
35—39	115	61	54	..	9	..	37	7	6	41	2	10	3	..	..	..	..	..	..
40—44	95	57	38	..	5	2	27	4	6	34	..	16	1	..	..	..	..	..	..
45—49	78	46	32	..	7	..	20	5	3	29	2	11	1	..	..	..	..	..	..
50—54	64	33	31	..	11	..	18	2	2	21	..	9	..	..	..	..	1	..	..
55—59	37	18	19	..	8	..	11	4	..	10	..	3	..	..	..	..	1	..	..
60—64	40	18	22	..	14	..	8	3	..	13	..	2	..	..	..	..	..	..	..
65—69	26	20	6	..	4	1	2	2	..	15	..	1	..	..	..	..	1	..	..
70+	37	24	13	..	7	1	6	1	..	19	..	2	..	..	..	..	1	..	..

TABLE VI

Religion, caste and sect

Name of the village :- RUDIJALA

Religion	Caste	Sect	No. of households	TOTAL		
				Persons	Males	Females
1	2	3	4	5	6	7
	All Castes	All Sects	380	1,895	946	949
Hindu	Baishya	Sakta	2	10	7	3
	Brahmin	Sakta	10	40	22	18
	Kayastha	Sakta	20	108	50	58
		Baishnab	2	6	4	2
	Nath	Sakta	14	58	27	31
	Scheduled Caste	Sakta	210	994	511	483
		Baishnab	20	96	48	48
	Muslim	Sunni	102	583	277	306

TABLE VII

Scheduled caste and scheduled tribe

Name of the villag :- RUDIJALA

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 Caste	230	1,090	559	531					
						X	X	X	X	X
1	Muchi	8	50	24	26					
2	Dhoba	15	67	33	34					
3	Kaibarta	95	461	235	226					
4	Mali	46	192	105	87					
5	Namasudra	66	320	162	158					

TABLE VIII

Households possessing lands and utilising same for cultivation

Name of the village:—RUDIJALA

Total No. of households in the village	No. of households who possess no land at all	Size of lands in acres possessed and utilised by households for cultivation only	No. of households possessing lands 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
1	2	3	4	5	6	7	8	9	10	11
		All sizes	340	125	184	19	5	1	1	5
		0	131	103	28	..	..	..	..	..
380	40	Less than 1	75	22	52	1	..	..	..	..
		1.0—1.9	100	..	93	7	..	..	..	..
		2.0—2.9	23	..	11	10	..	1	..	1
		3.0—3.9	5	..	..	1	3	..	1	..
		4.0—4.9	3	..	..	..	2	..	..	1
		5 and above	3	..	..	..	..	..	..	3

TABLE IX

Area comprising homestead

Households having homesteads not owned by them	Households having homesteads comprising an area (in acres) of:												
	All sizes	0 acre	below 0.5	0.6-1.0	1.1-1.5	1.6-2.0	2.1-2.5	2.6-3.0	3.1-3.5	3.6-4.0	4.1-4.5	4.6-5.0	Above 5 acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14
44	336	..	196	83	17	31	5	2	1	1	..	..	..

TABLE X

Households inheriting lands

Total No. of households possessing lands	Total No. of households possessing no lands	No. of households who have inherited lands of size (in acres)									
		All sizes	Nil	Below 1	1.0—3.9	4.0—6.9	7.0—9.9	10.0—12.9	13.0—15.9	16.0—18.9	19 and above
1	2	3	4	5	6	7	8	9	10	11	12
340	40	52	288	34	14	1	1	..	1	..	1

TABLE XI

Value of movable and immovable properties held by households

Name of the Village:—RUDJALA

Value of movable property in groups held by households	No. of households possessing immovable property the value of which lies in money group of												
	All sizes	0	upto Rs.200	Rs.201-400	Rs.401-600	Rs.601-800	Rs.801-1000	Rs.1001-1500	Rs.1501-2000	Rs.2001-3000	Rs.3001-4000	Rs.4001-5000	Above Rs.5000-
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All sizes	380	9	83	26	40	10	19	34	43	75	19	9	13
Upto Rs. 100	127	6	51	11	18	1	2	4	12	20	1	..	1
Rs. 101—200	86	2	13	6	10	3	8	9	12	20	2	1	..
Rs. 201—300	59	..	12	5	4	2	3	11	10	8	3	1	..
Rs. 301—400	28	1	5	..	3	2	1	2	2	5	5	2	..
Rs. 401—500	31	..	2	2	..	1	4	5	3	11	1	1	1
Rs. 501—600	16	..	..	..	1	1	..	3	2	5	2	..	2
Rs. 601—700	4	..	..	..	1	..	..	..	..	2	..	1	..
Rs. 701—800	9	..	..	1	..	..	1	..	2	2	2	1	..
Rs. 801—900	2	..	..	..	..	..	..	..	..	..	1	1	..
Rs. 901—1000	3	..	..	..	1	..	..	..	..	1	..	..	1
Above Rs. 1000	15	..	..	1	2	..	..	..	..	1	2	1	8

TABLE XII

Seeds, manure pesticides used in land and crops obtained

Year	Method of cultivation	Total area of cultivated land under irrigation	Quantity of improved seeds used in mds.	Quantity of unimproved seeds used in mds.	Quantity of pesticides used in mds.	Quantity of organic manure used in mds.	Quantity of chemical fertilisers used in mds.	Crops obtained (in mds.)
1	2	3	4	5	6	7	8	9
1959	Ploughing	..	..	374	1	2,339	1	4,519
1960	Ploughing	..	..	378	..	1,975	..	3,998

STATEMENT XII A

Name of pesticides, manures, fertilisers, agricultural implements etc. used in 1959 and 1960

Name of village:—RUDIJALA

Total No. of households engaged in cultivation	Pesticides						Organic manures				
	No. of households who did not use any pesticides at all	No. of households who used the following pesticides in				No. of households who did not use any organic manures at all	No. of households who used the following organic manures in				
		1959		1960			1959		1960		
		Names of pesticides	No. of households who used	Names of pesticides	No. of households who used		Names of organic manures	No. of households who used	Names of organic manures	No. of households who used	
1	2	3	4	5	6	7	8	9	10	11	
200	199	Gamaxine	1	71	Cowdung	129	Cowdung	129	

STATEMENT XII A

Name of pesticides, manures, fertilisers, agricultural implements etc. used in 1959 and 1960 (contd.)

Chemical fertilisers					Modern agricultural implements					Agricultural implement borrowed from others		
No. of households who did not use any chemical fertilisers at all	No. of households who used the following chemical fertilisers in				No. of households who did not use any modern agricultural implements at all	No. of households who used the following modern agricultural implements				No. of households who did not borrow any agricultural implements	No. of households who borrowed the following agricultural implements from others	
	1959		1960			1959		1960			Names of agricultural implements borrowed	No. of households borrowed
	Names of chemical fertilisers	No. of households who used	Names of chemical fertilisers	No. of households who used		Names of modern agricultural implements	No. of households who used	Names of modern agricultural implements	No. of households who used			
12	13	14	15	16	17	18	19	20	21	22	23	24
199	Aminium sulphate	1	..	..	200	..	..	..	..	200	..	..

STATEMENT—XII B

Views on improved method of cultivation

Name of the village :— RUDIJALA

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.		No. of households who forwarded the following reasons for not adopting improved method of cultivation like Japanese method etc.	
		Reasons	No. of households	Reasons	No. of households
1	2	3	4	5	6
200	Ploughing	..	..	Not stated	200

TABLE XIII

Cattle and poultry possessed by households

Name of the village :— RUDIJALA

Cattle and poultry possessed by households

Cattle											
Milch cattle		Drought bullock / buffalo		Cows		Goats		Sheeps		Pigs	
No.	No. of households who possessed	No.	No. of households who possessed	No.	No. of households who possessed	No.	No. of households who possessed	No.	No. of households who possessed	No.	No. of households who possessed
1	2	3	4	5	6	7	8	9	10	11	12
	305	194	161	84	770	247	90	59	..	..	..

TABLE XIII

Cattle and poultry possessed by households (contd.)

Poultry						Cattle and poultry not possessed by households
Duck		Geese		Fowl		
No.	No. of households who possessed	No.	No. of households who possessed	No.	No. of households who possessed	
13	14	15	16	17	18	19
..	293	49	..	..	201	71

TABLE XIV

Properties like crops, cattle, poultry, etc., sold by households

Name of the village:—RUDIJALA

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.)	No. of households	Quantity of fish sold in (mds.)
1	2	3	4	5	6	7	8
1959	55	4	91	64	9	1	..
1960	45	4	80	57	19	5	..

TABLE XIV

Properties like crops, cattle, poultry, etc., sold by households (contd.)

No. of households	Quantity of other non-industrial products sold (in mds.)	No. of households	Milk/Milk products	
			Quantities sold in 1959 only	No. of households who sold it
9	10	11	12	13
..	893.10	296	54.30	37
..	861.5	240	..	..

TABLE XV

Measures adopted for improvement of land

Name of the village:—RUDIJALA

Total No. of Households engaged in cultivation	No. of Households who have adopted the following measures for improvement of land			No. of Households who have not adopted any measure for improvement of land
	Reclamation	Consolidation	Soil conservation	
1	2	3	4	5
200	1	..	..	199

STATEMENT XV-A

Name of the village :— RUDIJALA

Reasons forwarded by households for not adopting any measures for improvement of land and the benefits received by these who have adopted it

Reasons forwarded by households for not adopting any measure for improvement of land	No. of Households who have forwarded the reason in col. 1	Benefits of the measures received by the Households who have adopted it	No. of Households who received the benefit in col. 3
1	2	3	4
No such land	159	Yield better result	1
Due to financial difficulty	40		

TABLE XVI

Household industry conducted by households in 1959

Name of the village :— RUDIJALA

Name of household industry (or products)	Clay Modelling	Handloom	Carpentry	Fishnet
No. of households engaged in the household industry	1	11	3	80
Quantity produced in 1959	Hari 100 Doll 1,000	Lungi 5,649 Dhoti 21 Sari 33 Gamcha 2,700	Chair 550 Table 50 Door 325 Window 640	Chapila 72 Bar 65 Felni 30
Money value of production in 1959	Rs. 500/—	Rs. 17,460	Rs. 14,500	Rs. 7,666
Quantity sold in 1959	Hari 100 Doll 1,000	Lungi 5,644 Dhoti 12 Sari 23 Gamcha 2,700	Chair 550 Table 50 Door 325 Window 640	Bar 4
Money value of quantity sold in 1959	Rs. 860/—	Rs. 17,349	Rs. 14,500	Rs. 200
Quantity consumed by the producing households in 1959	..	Lungi 5 Dhoti 9 Sari 10	..	Chapila 72 Bar 61 Felni 30
Money value of the quantity consumed by the households in 1959	..	Rs. 111/—	..	Rs. 7,466
Approximate profit in 1959	—	..	—	—
No. of members of the households engaged in 1959	1	23	4	89

TABLE XVII

Household Industry By No. of years continued, source of finance and amount of debt outstanding etc.

Name of the village:—RUDIJALA

Sl. No.	Name of Household Industry	No. of Households engaged	No. of years for which the industry being continued					Source of finance in 1959		
			Less than 1 year	1-3 years	4-6 years	7-9 years	10 years and above	Self	From Govt.	From other than Govt.
1	2	3	4	5	6	7	8	9	10	11
1	Fish net	80	..	..	..	..	80	80	..	..
2	Carpentry	3	..	..	..	..	3	3	..	..
3	Clay Modelling	1	..	..	..	1	..	1	..	..
4	Handloom Industry	11	..	..	..	..	11	11	..	..

TABLE XVII

Household Industry By No. of years continued, source of finance and amount of debt outstanding etc. (contd.)

No. of households whose amount of debt outstanding fall in the group						No. of households who have subscribed membership of any co-operative society
Below Rs. 100	Rs. 101-200	Rs. 201-300	Rs. 301-400	Rs. 401-500	Above Rs. 500	
12	13	14	15	16	17	18
27	11	5	..	2	1	65
2	..	..	1	..	..	1
..	..	..	..	..	..	1
5	1	..	..	..	..	..

STATEMENT XVII-A .

Names of new instruments adopted

Name of the village:—RUDIJALA

Name of household Industry	Names of new tools or instruments adopted	No. of Household who have adopted these
1	2	3
Fish Net Industry	T-ail, Haly, T-aku, Charki, Charka	122

TABLE XVIII

Households engaged in Trade or Business

No. of Households engaged in trade or business	Commodities dealt in trade or business	No. of households who made profit (per month) from trade or business of the following size							No. of households who derived their source of finance for running the trade or business from		
		All sizes	Below Rs.50	Rs. 51 Rs.100	Rs. 101 Rs. 200	Rs. 201 Rs. 300	Rs. 301 Rs. 400	Above Rs.400	Self	Government	Non-Government
1	2	3	4	5	6	7	8	9	10	11	12
196	Dry Fish	22	6	16	..	..	..	..	22	..	..
	Raw Fish	102	70	32	..	..	..	..	100	..	2
	Milk	12	10	2	..	..	..	..	12	..	..
	Grocery	4	4	..	..	..	..	..	4	..	..
	Firewood	44	44	..	..	..	..	..	42	..	2
	Sweetmeat	3	3	..	..	..	..	..	3	..	..
	Tailoring	5	5	..	..	..	..	..	4	..	1
	Medicine	4	2	1	..	..	..	1	4	..	..

TABLE XIX

Activities of Gram Sevaks as known to the households

(For villages in N. E. S. Block area only)

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

NIL

Statement XIX A

Significant points about the functions of Gram Sevaks etc.

No. of households who gave the following significant points regarding the functions of Gram Sevak		No. of households (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 households	Significant points	No. of households
	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. 4 to 16	Articles of use possessed by households									
		Fountain pens		Watch		Umbrella		Radio		Gramophone	
		No.	No. of households	No.	No. of households	No.	No. of households	No.	No. of households	No.	No. of households
1	2	3	4	5	6	7	8	9	10	11	12
380	126	212	150	2	2	257	229	--	--	--	..

TABLE XX

Articles of use as possessed by households (contd.)

Sewing Machine		Bicycle	
No.	No. of households	No.	No. of households
13	14	15	16
1	1	7	7

TABLE XXI

Utilisation of leisure Time by households

Total No. of households in the village	No. of households whose adult males and females generally pass their leisure time by					
	Household work		Gossiping		Singing	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
380	338	360	16	-	26	20

TABLE XXII

Education of children, habit of reading news paper 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
2	..	256	237	167	53	2	..	..	■

TABLE XXIII

Infant mortality

How long alive	Reasons of Death																							
	Fever			Influenza			Pneumonia			Dysentery			Cholera			Pox			Malignant Malaria			Typhoid		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Still births	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
All ages	212	128	84	19	8	11	26	14	12	14	11	3	12	8	4	4	3	1	15	9	6	12	8	4
Upto 15 days	150	93	57	..	..	..	3	..	3	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
16 days--3 months	26	11	15	1	1	..	3	3	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..
4--6 months	12	10	2	4	3	1	2	..	2	1	..	1	..	..	..	..	..	..	1	1	..	..	..	..
7--9 months	3	1	2	..	..	..	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10--12 months	5	3	2	5	3	2	4	2	2	1	1	..	..	..	..	..	..	..	1	..	1	..	..	..
13 months--2 years	6	4	2	4	1	3	..	..	..	4	4	..	4	3	1	2	2	..	..	..	..	2	1	1
3--4 years	5	4	1	4	..	4	5	3	2	3	2	1	4	3	1	2	1	1	6	3	3	5	5	..
5--6 years	4	1	3	..	..	..	1	1	..	3	2	1	2	1	1	..	..	..	5	5	..	4	1	3
7--10 years	1	1	..	1	..	1	6	4	2	1	1	..	2	1	1	..	..	..	1	..	1	1	1	1

TABLE XXIII

Infant mortality (*conid.*)

How long alive	Reasons of death																				
	Anaemia		Malaria		Accident		Kalajar		T. B.		Beriberi		Total								
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F						
1	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46
Still births	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
All ages	2	2	..	14	5	9	4	3	1	3	1	2	1	1	..	4	2	2	342	203	139
Upto 15 days	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	154	94	60
16 days—3 months..	..	..	..	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	33	16	17
4—6 months	..	..	..	2	..	2	1	1	..	..	..	..	..	..	..	..	..	..	23	15	8
7—9 months	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	2	3
10—12 months	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..	18	11	7
13 months—2 years—	..	..	..	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..	24	17	7
3—4 years	1	1	..	3	2	1	2	1	1	..	..	..	..	..	..	1	1	..	41	26	15
5—6 years	..	..	..	2	..	2	..	..	..	1	..	1	..	..	..	1	..	1	23	11	12
7—10 years	1	1	..	3	..	3	1	1	..	1	..	1	1	1	..	1	..	1	21	11	10

TABLE XXIV

Distribution of married women according to the No. of children born and No. 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	93	..	..	..	..	..	..	93
1	10	71	..	..	..	..	..	81
2	2	23	50	..	..	..	..	75
3—5	7	18	66	88	11	14	..	204
6—7	..	1	5	7	5	20	25	63
Above 7	..	..	3	5	6	7	4	25
TOTAL	112	113	124	100	22	41	29	541

TABLE XXV

Women by age at marriage and abortions

No. of abortions	Age at marriage						All ages
	Up to 12 years	13—15 years	16—18 years	19—21 years	22—24 years	25 years and above	
1	2	3	4	5	6	7	8
0	298	198	35	8	2	..	54
1	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..
3	..	..	..	..	..	..	..
Above 3	..	..	..	..	..	..	..

TABLE XXVIII

Disabled persons

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

TABLE XXIX

Subsidiary occupation and profit therefrom

Total No. of households in the village 1	Name of Subsidiary occupation 2	All sizes 3	No. of household whose profits in 1959 from subsidiary occupation fall in the range					
			Below Rs. 50/- 4	Rs. 51-100 5	Rs. 101-200 6	Rs. 201-300 7	Rs. 301-400 8	above Rs. 400 9
380	All subsidiary occupations	93	29	37	13	2	2	10
	Agricultural	32	16	7	3	1	1	4
	Fishnet making	54	13	30	10	1	..	..
	Carpentry	1	..	..	..	..	1	..
	Handloom	6	..	..	..	..	..	6

TABLE XXX

Change in traditional occupation

Heads of household having present occupation as	Occupations of fathers of the heads of households				
	Fishnet Making and Fishing	Teacher	Handloom	Carpentry	Agriculture
1	2	3	4	5	6
1 Fishnet making and fishing	..	1	11	..	..
2 Handloom	..	..	..	2	..
3 Carpentry	..	..	..	..	1
4 Agriculture	78	..	..	..	..

TABLE XXXI

Loans taken from Government

Total No. of households in the village	Total No. of households who have taken loans from Government	Year of taking loans	Amount of loan taken (in Groups)	Purpose of taking loan		
				Agriculture	Fishery	Business
1	2	3	4	5	6	7
			All sizes	167	87	3
380	257	1956-59	Below Rs. 100	2	..	..
			Rs. 101-200	1	..	..
			Rs. 201-300	3	..	..
			Rs. 301-400	1	..	..
			Rs. 401-500	1	1	..
			Above Rs. 500	159	86	3

TABLE XXXII

Workers and Non-workers by Sex and broad age-groups

Age Group	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	1,895	946	949	548	528	20	1,347	418	929
0-14	842	428	414	44	41	3	798	387	411
15-34	530	234	296	236	229	7	294	5	289
35-59	391	217	174	226	216	10	165	1	164
60 and over	132	67	65	42	42	..	90	25	65

TABLE XXXII A

Workers classified by sex broad age-groups and occupations

Age-Groups	Cultivation				Household Industry				Trade and Commerce				Service				Total	
	Males		Females		Males		Females		Males		Females		Males		Females		Males	Females
	Persons	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
All ages	484	481	3	19	4	15	26	26	--	19	17	2	548	528	20			
0-14	31	31	..	2	1	1	3	3	..	8	6	2	44	41	3			
15-34	206	205	1	8	2	6	13	13	..	9	9	..	236	229	4			
35-59	206	204	2	9	1	8	10	10	..	1	1	..	226	216	10			
60 and over	41	41	..	--	--	--	--	--	..	1	1	..	42	42	--			