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16—PHERZAWL

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PART I	..		General Report.
(With sub-parts)	..		Report on Vital Statistics.
			Subsidiary Tables.
PART II	..		General Population Tables.
(With sub-parts)			Economic Tables.
			Cultural and Migration Tables.
PART III	.		Household Economic Tables.
PART IV	.		Housing Report and Tables.
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PART VIII-B	..		Administration Report on Tabulation.
PART IX	..		Census Atlas Volume.

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LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

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

* The present volume (No. 16 of the series)

FOREWORD

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

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

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

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

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

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

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

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

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

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

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

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

New Delhi,
July 30, 1964.

Asok Mitra
Registrar General, India.

PREFACE

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

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

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

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

Imphal,
July 30, 1965.

R. K. Birendra Singh

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A Hmar Girl

CHAPTER I

THE VILLAGE

Location:—Pherzawl is a small hilly village situated in the south-western part of Manipur. The village which lies about 98 miles to the south-west of Imphal on the Tipaimukh Road, is under the administrative jurisdiction of the Churachandpur Sub-division. Its distance from the Churachandpur headquarters is 58 miles westward. The village is located on the flat top of a mountain locally known as Pherzawl Tlang that lies to the west of the Kailam mountain which starts from the Tamenglong Sub-division in the west, and runs along the southern border of Manipur. The village, is bounded on the north by Loibawl village on the south by Talan village, on the east by Tuijang river and Thanlon village, and on the west by the Tuivum river and Parbung village. The village lies at an altitude of about 4,000 feet above sea-level and it consist of four hamlets *viz.* Khothar, Venglai, Vengsak and Moulveng. The area figure of this village is not available.

Origin of the village:—Pherzawl is the name given by the Hmars who settled here about the year 1894 A.D. It is said that when these settlers came here first, they found a big tree growing majestically, spreading its branches on all sides and dwarfing the rest of the nearby trees. This tree is known to them as 'Pher'. The suffix 'zawl' means level ground. Thus, 'Pher' and 'zawl' combined made up the present name of the village. From the following accounts given by the inhabitants of this village, a good idea of who took the initiative of settlement and how the village came into existence can be gained. The inhabitants of this village believe that they came from the Lushai Hills. The founder of Pherzawl was one Bulhmang who also hailed from the Lushai Hills. He was the first chief of Pherzawl. Scarcity of food consequent of a bad harvest caused Bulhmang to leave the Lushai Hills in search of a better place. Bulhmang, accompanied by other five households from his village, proceeded towards the north and reached Saihil which was a village of the Haokip tribe. With the help of the Haokip chief, Bulhmang and his followers stayed near Saikul for about a year to try their fortune. They left this place to and proceeded north-westward and reached a hill which held out prospects for settlement. There they established a village called Nanpanglöl. When the news of their settlement at Nanpanglöl reached their friends and relatives, very soon some more people arrived there and the number of households rose to seventeen. With new hope and vigour they worked for good jhum fields, but once again, at the time of harvest they were in despair. They then left the place and stayed at Muntha for six years. At the end of the sixth year this village was again deserted and they stayed at

Saite and Gamhui one after the other, staying for two years in each village. Finally they came to Pherzawl after roaming northward over the hills for a period of about 12 years. The exact number of households at the time of settlement at Pherzawl was not known but it is considered to be not fewer than thirty. Bulhmang made his mark as the first chief to Pherzawl and for eighteen years he devoted himself to the construction of this village. Bulhmang died in 1944 being survived by his only son Dolur. Dolur became chief of Pherzawl at the death of his father, and at the time of survey, he was still found to be the chief of that village.

Flora and fauna:—Since we do not have the area figure of this village it is not possible to know how many square miles are covered by the forest areas. The village is endowed with a variety of trees like *sahi* (*castanopsis hystrix*), *heikreng* (*celtis tetrandra*), *wang* (*ginelina arborea*) and *ching leihao* (*mechelia montana*).

Since most of the land has been deforested from time to time for the purpose of cultivation, the population of wild animals seems to be on the decrease. The appearance of wild animals occurs mainly as a result of migration of animals from other forests. However, the commonest animals are tiger, deer, boar, bear, and monkey.

Climate:—Pherzawl is situated at an altitude of about 4,000 feet above sea level. The climate of this village is much influenced by the climate of the Surma valley to the west, and the amount of rainfall is less than in other parts of Manipur. Though accurate meteorological data are not available for this village it is estimated that the rainfall is about 50 to 60 inches a year.

Sources of water:—The village as a whole has two important rivers *viz.*, the Tuijang and the Tuivum, both flowing at a distance of about four miles to the east and the west respectively from the residential area of the village. During the rainy season, rain water collected from C.I. sheet roofs is used for household purposes, but the supply of water in this way is casual in nature and since all the houses have no C.I. sheet roofs, people go to the spring situated at Venglai hamlet. This spring has the capacity of supplying water to all the villagers except in the dry season. During the rainy season there is no water problem, but during the winter, *i.e.*, for nearly five months beginning from November to March or so, the water available in the spring is so scarce that housewives get up as early as 1 a.m. to be the first persons to get little quantity of water that may

be available in the spring. Though water is available throughout the year at the Tuijang and the Tuivum, the distance of the rivers is a great difficulty and inconvenience to the housewives who have to carry heavy loads of water climbing steep gradients.

Communication:—Pherzawl does not possess any system of communication worth the name. Apart from the hilly nature of the village which makes construction of roads difficult, its distance from Imphal and the absence of any frequent contact with this town account for this lack of communication.

The village is connected with its sub-divisional headquarters at New Churachandpur by the Tipaimukh road along which brambles, creepers and other plants grow. It takes four or five days to reach New Churachandpur by taking this path. As for intra-village communication there are enough bridle paths which connect the hamlets and the households.

Since the road linking the village with New Churachandpur, popularly known as N.C.C., is highly unsatisfactory, the inhabitants of this village generally go to Taithughat and Boro Bekra for selling and buying things. Taithughat lies on the bank of the Barak river and it is about 12 miles to the north-west of Pherzawl. Pherzawl-Taithu road is also not motorable. At Taithughat there is loading and unloading of boats that ply along the river. The inhabitants of this village do not own any boat. There is no fixed fare for carrying the goods. Bargaining prevails and the fare may change from time to time. It may be noted that ferry service from Taithughat to Boro Bekra is not very regular. One does not always get boat immediately at Taithughat. If one is lucky enough one can get

boat soon after arriving at Taithughat ; otherwise, one has to wait even a whole day for the boat. From Taithughat the people of Pherzawl go in boats to Boro Bekra, Lakhipur and Silchar which are their market-places.

Markets:—At Taithughat there are two or three small shops selling consumption goods and sundry articles. Boro Bekra, where there is a Friday market, is the chief market place for the people of Pherzawl. Buying and selling of goods are done mainly at these two places. Bigger markets are at Lakhipur and Silchar where the people go for selling mainly cash crops like orange and ginger. Practically the inhabitants of Pherzawl do not go to Imphal and New Churachandpur for either selling or purchasing things.

Places of worship:—There are two churches in the village nurturing the religious sentiment of the inhabitants. Both of these churches are dealt with in Chapter IV.

Crematorium:—The village crematory is located at Khothar. It is meant for all the clans.

Reason for selection:—The village lies nearly a hundred miles away from Imphal and is also situated more or less in an inaccessible area because of the absence of good road. In spite of these handicaps, the inhabitants of this village are not impervious to external influences which have some impact on their general way of living. The study of their socio-economic life *vis-a-vis* their adoption of urban ways of living is of great significance. Our survey has covered 24 Hmar households inhabiting a part of the village namely Khothar hamlet.



The village path



A part of the village



Water brought down to the village by means
of bamboo-pipes joined together



A girl filling the bamboo pipe filled with water



Two girls returning with bamboo-pipes filled with water



Reservoir of rain water. Observe the bamboo pipe propped below the eaves

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition:—We have mentioned already that Pherzawl consists of four hamlets. Our survey for the purpose of this monograph is confined to only one hamlet viz., Khothar which consists of 24 households with a population of 99 males and 87 females. The inhabitants of this village are all Hmars. The Hmars are divided into 21 clans,¹ and 6 of these clans are found in the surveyed hamlet of Khothar. The following table shows the distribution of households and their population under each clan at Khothar.

TABLE NO. 1

Showing the names of clans and distribution of households and population under each clan

Names of clan 1	Number of households in each clan 2	Population of each clan		
		Persons 3	Males 4	Females 5
Darungawn	1	12	5	7
Faihriem	1	5	2	3
Leiri	1	6	4	2
Lungtau	16	127	70	57
Sakum	1	6	5	1
Zote	4	30	13	17

Coming to details, the names of the clans and the sub-clans under each clan are shown in the following table. The names of the clans are arranged alphabetically.

TABLE NO. 2

Showing the clans and sub-clans of the Hmar tribe

Names of clans	Names of sub-clans
1 Biete	Nampui, Ngamlai, Thienglai, Dañei, Hmunhring, Puilo, Chungngawl, Tamte, Ngaite, Tlungurh, Khurbi.
2 Changsan	Zilchung, Zilmang, Ngul thum, Ngawi thum, Hrawte, Hranhnieng, Chaileng, Tha nngneu, Kellu, Armei
3 Chawrai	Tuipai, Nisatarai, Saithuoi, Langkai.
4 Darngawn	Faiheng, Ruolugul (Sinate, Sanate, Famahwite, Chawngmunte and Lamchangte are sub-clans of Benzang which is identified with Darngawn).
5 Faihriem	Saivate, Tuollai, Khawra! Khawkhieng, Bapui, Tuimuel, Sekawng, Thlanghnung, Khawlum, Seiling.
6 Hmarlusei	Neichirh, Luophul, Hnechawng, Lamthik.
7 Hrangchal	Laiasang, Sielasung, Darasang, Sungte, Varte, Suomte, Tlawmte, Tlangte, Chawnsim.
8 Hrangkhawlh	Pennatu, Phuositawng, Dumker, Chawlkha.
9 Khawbung	Fente, Pangamte, Pazamte, Riangsete, Muolphei, Laising.
10 Khawlhiring	Lungen, Thlaute, Midang, Suokling, Chunthang, Leidir Lo zun, Pietel, Milai, Rawlsim, Khitung.
11 Khelte	Lutmang, Singhlu, Thatsing, Vankeu, Vohang, Hnechawng, Lamthik, Zahlei, Vihlu, Hmaimawk, Sierchuong, Zaucha.
12 Leiri	Neingaitte, Pudaite, Puruelte, Puhlongte, Pulamte, Thlandar.
13 Lungtau	Mihriemate, Sawngate, Infimate, Nungate, Thlawngate, Pasulate, Sunate, Intoate, Keivawn, Tamhrang, Lungchuong, Theisiekate, Pakhumate, Sielnam.
14 Ngente	Chawnghawih, Dosak, Dothlang, Kawngte, Lailo, Zuote.
15 Ngurte	Sanate, Parate, Saingur, Zawlien, Bangran, Chiluon.
16 Pakhuong	Hranggul, Buongpui, Khuongpui, Khela.
17 Sakechek	Thirsu, Neibawm, Bawmlen, Vaichai, Talengsing, Thingphun, Khawlum, Sumtinkha, Kelphung.
18 Sakum	Hauhnieng, Hauhawng, Kilong.
19 Thiek	Athu, Amaw, Buhril, Tuolawr, Thluchung, Kungate, Selate, Ralsunhekte, Chawnghekte, Tuolte, Thlihran, Zate, Kangbur, Ktlaitte, Khawzawl, Vankal, Taite, Tamlo, Hnamte.
20 Vangsie	Zapte, Theiduh, Dosil.
21 Zote	Saia te Saihmang, Chawnghautu, Chawngvawrtu, Chawngtuolatu, Pusiate, Hrilertu, Buonsuongtu, Darkhawlai, Hrangate, Hrangsete, Hrangdo, Hrangman, Parate, Tlangte, Neitham, Ngaite.

1. L. H. Songate, Hmar Chanchin (Pherzawl, 1956), pp. 66-70.

Source—L. H. Songate, HMAR CHANCHIN, pp. 66-70.

With regard to the 24 households of Khothar the distribution of the sub-clans under each clan is shown below:

Hamlet	Name of clan	Number of sub-clan in numerical figures*
Khothar	Darungawn	Ruolngul 1;
	Faihriem	Khawlum 1;
	Leiri	Pudaite 1;
	Lungtau	Inflimate 4, Thlawngate 4; Lungchuong 1; Sungate 2; Nungate 1; Keivum 1; Pasulate 1;
	Sakum	Hanhnieng 1;
	Zote	Hrilertu 2; Hrangate 1; Chawnghante 1.

We have already described that the original house of the inhabitants of this village is in the Lushai Hills. In respect of Pherzawl no census figures are available for the year 1891. In the 1951 census, Pherzawl had 107 households with 720 persons consisting of 352 males and 368 females. According to the 1961 census, the total number of households had risen to 136 with a population of 499 males and 504 females or 1,003 persons.

As regards regional distribution, within the village no part of the village is inhabited exclusively by any clan. All the clans mix with one another, and live together as neighbours. From our observation it has come to our notice that the traditional occupation of the villagers is agriculture and the majority of them still adhere to it. A few educated persons have been found to take up teaching profession within the village.

All the inhabitants of this village speak Hmar dialect. As general education is speedily progressing, the inhabitants, particularly the youngones, have got enough workable knowledge of English, and a little of Hindi too.

Dwellings:—The average house in this village is built on stilts and the raised floor is about one foot to three feet high from the ground. Most of the houses are not big and the average floor area is about 40'×20'. Square shaped houses are not seen in the village. The houses have two sloping roofs. Selection of house-site is very much limited by the topography of the area. Considering the hilly region in which the village is situated people do not have unlimited choice of house site. They prefer to construct their houses facing the East or any other direction, the main consideration being that enough light may come into the house.

The houses are built of bamboo, wood and grass, which are procured from the nearby forests. Wood and bamboo are used for floor and pillars while grass or bamboo is used for roofing. Along

with grass, long bamboo splits are also used for roofing by placing them close to one another above the grass. The houses have woven bamboo walls and naturally light and fresh air come in easily. There are, however, two doors—one in the front and another in the rear, but few windows.

The construction of a house is not an individual affair. A person is assisted in the construction of his house by friends and relatives within the village and they receive in return, not cash, but food until the completion of the house.

Generally every house has an enclosed verandah which is called *Sumphuk* in which mortar and pestle are kept for pounding grains, especially paddy. As one enters the house, on one's right, at the corner of the house, water is stored in bamboo pipes of about 2½ feet in length. This place is called *Tuitheibul*. On the left side, in the middle portion of the house is the *tap*, the hearth. It is prepared by putting a thick layer of clay upon the bamboo floor. Three pieces of elongated stones are fixed in the hearth in such a manner that cooking vessels may be placed upon the three ends of the stones. Fire woods are used as fuel. A bamboo mat is hung above the hearth at some distance from the fire, and on this mat some quantity of paddy meant for day-to-day pounding is spread for drying. While the hearth is not engaged for cooking the day's meal, it serves as a comfortable fire-place during the winter, and the members of the household are found to sit around it to warm themselves. Beside the *tap*, two or three wooden tiers are fixed on the wall for keeping other sundry articles.

The rear portion of the room on the left side called *Reiknahmum* is assigned to the members for sleeping. Beside this a long and narrow platform known as *Namthlak* is made with bamboo splits. This serves as a seat for visitors. Though the construction of *Namthlak* is made at a suitable space available at the rear of the house, it is in most cases constructed at the right hand side rear-corner of the house. Most of the houses have what the Hmars called *Chawrsong* at one side of the wall, preferably in the frontal part of the house. This is an open-air floor of logs of wood made as a continuation of the floor of the house and serves as a parlour. During sunny days, this place is useful for drying clothes fuel, and other articles. The average size of doors is about 5'×3', and that of the window is approximately 2'×2'.

The average cost of constructing a traditional house as mentioned above is about 200 rupees, but the expenditure is believed to rise upto about 800 rupees or more if better materials like wooden planks for flooring, C.I. sheets for roofing, stone, cement, etc., are used. Houses do not conform to any uniform residential pattern. They are built here and there depending upon the suitable house-sites. Most of

*Sub-clan names of two heads of households from Lungtau clan are not known.

the houses are built with bamboos. The distribution of households with reference to the number of dwelling structure is shown below:

Distribution of households with reference to the number of dwelling structure.

Number of households	DWELLING STRUCTURE					
	Bamboo wall					Mud & weed plastered wall
	Bamboo floor & bamboo roof	Bamboo floor & C.I. sheet roof	Wooden floor & C.I. sheet roof	Wooden floor & thatched	Bamboo floor & thatched	Wooden floor & C.I. sheet roof
	17	1	2	1	2	1

In the strict sense of the term, the houses do not have privacy. The interior of the house is more or less a big hall. With regard to hygienic condition, the households do not have private latrine for instance, people go to any nearby bush to ease themselves, and the pigs do a sort of "scavenging" by eating up excreta and other dirt.

Practically the inhabitants do not perform any ceremony in connection with the construction of a house. But on completion of a house, the owner of the house generally entertains friends and relatives and those who help him in building the house by offering a feast.

Diet:—The Hmars are non-vegetarians and cooked rice forms their staple diet. With rice they eat boiled meat and vegetables. Pig's fat, mustard oil or vanaspati is used as cooking medium when they want to take vegetable or meat curry. Meal is taken thrice a day—first in the morning, then in the late afternoon and finally at night, and the three meals are more or less of identical preparation consisting of rice, vegetables or meat.

Smoking of tobacco is a favourite pastime of the villagers who are found, irrespective of age and sex, to be very fond of it. Adult males and females smoke through pipes of their own make while boys and girls, who do not prefer pipe, prepare cigarettes themselves by using ordinary thin paper. Sometimes, such kinds of cigarettes are sold in their village shop. The villagers who were once known for drinking rice-beer called *zu*, are found today after their proselytisation into the Christian faith abstaining from such beverage, and instead, they take tea with or without milk. All the households are found to drink tea.

Cooking utensils:—Metal pots purchased from the market serve as cooking utensils. Now-a-days aluminium pots are popularly used because cooking in such pots saves time and fuel. Brass pots are also used. Earthen pots are not used as they are not durable.

Dress:—The villagers cannot afford to have luxurious and costly clothes. For years, they had been wearing only the clothes of simple and cheap qualities. With the gradual expansion of their contact with the outside world, considerable changes have taken place with regard to dress and their choice for it.

Man's Dress:—During the post-Christian period, men are found to prefer western dress and they look quite modern in it. They wear long pants, shirts, bushshirts, and woollen coats which are worn specially during the winter. On festive occasions, most of the young men are found wearing neck-ties too. They also wear socks and leather shoes. Elderly males have not fully adopted western dress. Most of them do not wear long pants though they are seen wearing shirts and coats. Instead of pants, they wear a loin cloth about five feet long and two feet wide. This cloth is called *Hrenpereng* and it is woven by the womenfolk at their loin looms. In order to cover the upper part of the body menfolk also wear any wide sheet of cloth about six feet long and four feet wide. It is worn over a shirt and a coat or even without either of them.

Woman's Dress:—After Christianisation of the village, the women also have adopted modern and western dress. As for the lower part of the body, they wear a loin-cloth called *Tharlaizawm* which is about three and a half feet wide and six feet long. Besides, they also wear frocks. They wear blouses to cover the upper part of the body. Use of foot-wears is very common among women of the younger generation. During the cold season, women wear a wide sheet of cloth about six feet long and four feet wide to cover the upper part of the body. There is a kind of cloth called *Tawnlopuon*, the use of which is generally restricted to unmarried girls only. No married woman is expected to wear this cloth. About 6'×4' in size, this cloth has red borders and five red bold stripes on the body. In between the stripes, black, white and blue stripes run.

Children's Dress:—Most of the school-going boys wear shorts, long pants, shirts, bushshirts, shoes and sandals, while female children wear frocks. When they do not wear frocks, they wear a loin-cloth and a blouse. Infants are seen wearing only a shirt or otherwise going naked.

Besides adopting western dress by the inhabitants of the village, loin-loom clothes woven by the womenfolk are also used by both males and females in their daily life. Women weave the clothes in different colours of their choice, and in most of the products black and red colours predominate. Though now-a-days variegated designs are manufactured according to the skill and choice of the weavers, the Hmars claim to have at least eight traditional varieties of clothes, but we do not have details of all the varieties so far as designs, size, use, etc., are concerned. *Puon-laisen* is used by both males and females. It is a

black cloth of about 6' x 4' in size. It has two bold stripes of red colour in the centre. The cloth is generally used as upper garment. *Tawnlopuon* is, as mentioned above, often used by unmarried girls as skirt. *Thangsuopuon* is originally used by chiefs and distinguished persons. About 6' x 4' in size the cloth has bold alternate stripes of black and red. In between the stripes, white and blue stripes are generally present. The cloth is generally used as an upper garment. *Tharlaizawm* is about 42 inches wide and 72 inches long. It has white borders and the body of the cloth has a variety of stripes of different colours like yellow, red, black, blue, etc. It is commonly used as an upper garment by the women. *Puondum* is a black cloth of about 50" x 84" in size and is used by men and women generally as an upper garment. Information regarding other varieties like *Ngoute-kher*, *Hmar-am*, etc., is not available. Since the people, after Christianisation, have adopted western dress and shown their liking for it, the extensive use of traditional clothes woven by the people themselves has to some extent decreased.

Ornaments:—Ornaments do not, now-a-days, receive much attention from the people. From our observation also the females seldom wear heavy ornaments. Commonly used ornaments are purchased from the market, and they are either gilded or made of glass-beads and artificial pearls. The commonest ornaments are earring, necklace and bangle. The local terms for these ornaments are *Nabe*, *Thi*, and *Sumkol* respectively.

Coiffure:—Now-a-days, menfolk cut their hair like a modern man. Women keep their hair long. They divide the hair by combing in the middle and make either a knot at the back or braid into a plait. Sometimes few plaits are made which are coiled around the head. Women who prefer western style bob their hair. There is no professional barber in this village. Haircutting is performed free of cost by any person who knows the art.

Household Goods:—The people of this village are found to possess modern furniture like tables and chairs. Probably Christianity and English education have considerably influenced the people in their taste and ways of life. The following Table shows some of the chief possessions of Khothar.

TABLE NO. 3

Showing the number of articles possessed by the 24 households

Number of households	ITEMS OF GOODS POSSESSED								
	Wooden beds	Chairs	Tables	Large mirrors	Wooden chests	Wooden boxes	Kerosene lanterns	Torch lights	
24	48	20	20	10	9	24	24	19	

Possessions of these articles, specially chair, table, large mirror, and torch-light is considered as a sign

of well-being, and the people are very proud of these possessions.

Birth customs—A pregnant woman is not prohibited to do any regular works like pounding the paddy, washing the clothes, cooking the day's meal, etc. There is no special diet for her. However superstition controls some of her behaviours. A pregnant woman is not allowed to cross a river for fear that her foetus might be destroyed and miscarriage might occur. Belief in evil spirits necessitates the covering of the belly always until parturition takes place. Exposure of the abdomen, it is believed, will encourage the evil spirits to enter the womb and destroy the baby. No ceremony is performed during the prenatal period.

Delivery takes place on the bed of the mother. There are no trained midwives in this village, and hence only those experienced women perform the delivery. During the time of delivery the mother lies on the back. The umbilical cord is cut with the sharp edge of a bamboo. The after-birth is buried generally by a brother of the child-bearing woman in the ground, underneath the floor and right below the place of delivery.

As a customary practice, if the baby is a boy, a miniature bow called *saili* is placed hanging in the middle of the house. If this is done, it is believed, the boy will not leave the house in future. For about a fortnight or so after the delivery, the mother's diet is restricted to soft rice. Baby's diet consists of only breast-milk of the mother, and generally after three years or so, the baby is weaned. However, after the completion of one year or so, the child is encouraged to take solid food gradually.

For three days after the birth of a baby the household observes what is known as *insiel* and during this period, no article can be taken out of the house. It is so strictly observed that even a piece of wood cannot be taken out from inside the house. At the entrance of the house wherein a child is born, some pieces of grass are hung. This practice signifies that a birth has taken place in that house and no outsider will enter the house then.

There is no naming ceremony. Four or five days after the birth of a child its grand-father will choose a name for the child. In the absence of a grand-father, the father of the child may give a suitable name to the child.

There is no family planning centre in the village. Use of contraceptives is not resorted to within the village.

Marriage—There are at least four modes of acquiring a wife, and these are (i) by service (ii) by intrusion; (iii) by elopement; and (iv) by arrange-

ment. The local terms for these are respectively *Kawngdaw*, *Makpasungkhum*, *Sani* and *Leng* or *Inbie* (*nulhmeipasal*). The frequencies of these forms are not known. Marriage by arrangement is a common form of marriage while marriage by elopement is generally resorted to when the parents of the girl show some dislike for the boy or when the parents of the boy do not like the girl. Economy is also one important factor.

Marriage by service—In this form of marriage, the boy stays at the girl's house for about two or three years as mutually agreed upon by the two parties. The boy, during his stay, helps the girl's father in cultivation or any other work which requires somebody's help. During the period of service, the boy does not enjoy any privilege of sexual relationship with the girl. After the completion of stipulated period of service, feasting and rejoicing are done in order to solemnise the marriage.

Marriage by intrusion—According to this custom a marriage is considered solemnised if a boy or a girl enters the house of a boy or a girl and insists on staying there as a husband or a wife. When a girl adopts such a course and intrudes into a boy's house and if the parents of the boy want to avoid her, the only alternative is to pay her an amount of Rs 40 (forty) or a *mithan* as *makman* which is the price usually given to a woman when a divorce takes place without her fault. Payment of *makman* denotes that the girl has been accepted first as a wife before her being divorced.

Excepting marriage by arrangement and by elopement, the other forms are not popular ones. Marriage by service or by intrusion has practically become obsolete now-a-days in the surveyed area of Khothar and from informations gathered the same may be true of the village as a whole.

Marriage by elopement—Now-a-days, elopement is often resorted to by boys and girls. Time has changed, and free mixing of boys and girls is gradually increasing. Education and Christianity also have provided an opportunity for the youths to mix with one another more than ever before. Besides, economy is the prime factor of elopement, because, when a girl elopes with a boy, no ceremony follows, and for all practical purposes, both the boy and girl are recognised, as husband and wife. At the most, the boy may invite his friends at a tea-party for a "get-together" and his young wife is introduced to his friends.

Marriage by arrangement—This is a popular form of marriage. Here marriage becomes not an affair of the boy and the girl alone, but a social obligation in which the parents of boys and girls take the responsibility of finding suitable partners for their children. The proposal must come from the boy's side and for this a go-between known as *Palai* who must be a close relative of the boy, e.g., father, elder brother, sister's husband, etc., goes to the girl's house

and propose to her parents for the marriage. The *Palai* is generally accompanied by one or two relatives or friends. If the proposal is accepted, a formal present consisting of an iron-hoe and a female *petticoat* in order to seal the agreement is given to the girl's family. Such a gift is called *Thirdam*, and it is to be given back if marriage does not take place. *Thirdam* is the birthing part of marriage and the feasting that follows on any day suitable to the parties, makes formal announcement that the boy and the girl have become husband and wife.

Boy's party carries a potful of *Zu* (after Christianity tea has replaced *Zu*) to the girl's house, and distributes it among the guests. The girl's father offers a feast in which he sacrifices as a customary practice, two pigs of which one is cut into equal halves. One half is meant for entertaining the guests assembled at his place, while the remaining half and the other slaughtered pig are taken to the boy's house for a similar purpose. Those who carry the pigs receive clothes as presents. When the feasting at the girl's house is over, the boy's family offers a feast also in which the young couple and friends and relatives are entertained with *Zu* (or tea). Singing, dancing and other forms of entertainment are also performed.

The boy's household has to pay bride-price which varies from one clan to another. Price for a *Zote* bride is the highest (7 *mithans*) and that of a *Lughtau* is the lowest (3 *mithans*). Instead of *mithan*, money may also be given at the fixed rate of forty rupees per *mithan*. In addition to this, the boy's household gives money in varying amounts to almost all the members of the girl's household. Different amounts given have different names and these are as follows:—

- Inhawn —From Rs. 3 to 10. An indispensable amount paid for the relationship caused by matrimony:
- Pusum —Rs. 30 paid to the girl's father's father.
- Panghak —Rs. 20 to 30 paid to the relatives (e.g., the brothers of the girl's father).
- Sangdawn—An amount, not fixed to be given to the younger siblings of the girl.
- Nisum —Rs. 5 to be given to the sisters of the girl's father.
- Tlai —Rs. 20 to be given to the unmarried elder sisters, if any, of the girl.

Since the inhabitants of Khothar are all Christian, in addition to the marriage ceremony and various types of payment described above, the couple and their party are expected to attend the village church for the couple to be blessed by the pastor.

The people of Pherzawl recognise marriage of widows and divorcees. Polygyny is a recognised type

of marriage but since the introduction of christianity, monogamy is the most preferred type. In the surveyed area of Khothar, only one man has been found to have two wives while the rest are monogamous. There is no civil law against polygyny though Christianity discourages the practice. The polygynous man in question belongs to the Independent Church of India.

The Hmars can marry any person from any clan or family except one's sister, aunt, mother, or grandmother.¹ But in actual practice, clan exogamy is preferred for the reason that kinship may be enlarged. From our surveyed area, we could not get any case of sororate or levirate, but from informations gathered, we learn that levirate is sometimes practised and in that case a person marries his elder brother's widow. Sororate is almost never practised while levirate too is not compulsory. It is resorted to when an elder brother dies leaving his wife and infant child or similar such circumstances. Preferential mating is still practised, if not compulsory, and the preferred mate of a boy is his mother's brother's daughter. Mother's sister's daughter and father's sister's daughter can also be married. Customarily a man is debarred from marrying his father's brother's daughter.

Age at Marraige—This has been discussed in Chapter IV. Attitude towards adultery:—

Adultery is hardly tolerated by either the husband or the wife. People express strong contempt towards extra-marital sex relation, and they often resort to divorce.

Deaths:—When death takes place in a house, relatives and friends of the deceased come to pay their last respects. Menfolk are busy preparing for the corpse to be taken to the village grave-yard. None but an elderly man who may be a relative or a friend of the family washes the corpse with lukewarm water in which a local plant known as *burthu* is put. Young boys and girls collect rice and firewoods from the neighbourhood and they cook the rice in order to serve to those present there. While the corpse lies inside the house, the head should lie towards the back wall.

The people of this village do not cremate their dead body but inhume it. If the death takes place before noon, inhumation is done on the same day; or on the following day if the death takes place after that time. But, when the village chief dies, his dead body is kept inside the house for 2 or 3 days. Babies dying before reaching two months of age are buried in the ground underneath the floor of the house, and beyond that age all dead bodies, irrespective of age and sex are inhumed at the burial ground of the village.

The digging of the grave is done by young boys only. There is always a competition at the time of digging, and every one of them tries to snatch away by force the spade from another's hands. This shows their earnestness in digging the grave. The dead body is carried to the grave by an old man of the house or

by the husband of either sister or daughter of the deceased. He is however assisted by some two or three able bodied persons. If the deceased is a great warrior, his corpse is carried by well-to-do persons of the village around the house thrice before being taken to the grave. While carrying the dead body, the head must point towards the grave and the body is buried in lying position in such a manner as to tilt the head a little. As for a Christian, at the time of burial, the village pastor has to conduct the ceremony by reading the holy book so that the deceased may lie in peace. The family does not observe death pollution when its member dies. But when a person dies in a house of a village other than his own, the relatives of the deceased have to give a *mithan* or Rs. 40 as alternative to the person in whose house the death takes place, by way of compensating him for the inconvenience caused by the death of an outsider in his house.

The Hmars believe in the immortality of the soul. When a person succumbs to the attack of a wild animal (tiger) it is believed that such a person was born as a result of adultery. The Hmars of this village also believe that the thundering sound of the cloud just before the rains signals the thirst of the departed ones. At such a moment women, specially mothers of deceased ones will not remove their cloths, if drenched already, so that their children who are no more may quench their thirst by sucking the wet clothes.

Belief concerning death:—Regarding death, the traditional belief among the Hmars is that the soul crosses Rih, an imaginary place somewhere between Manipur and Burma, and reaches Thlanpielkot, also called Pielral, the land of the dead (also an imaginary place). The soul lives here either happily or in sorrow according to good or bad works done during one's lifetime. A generous and brave person known as Thangsuo (he is a person who has done good to others, who has killed many animals, and who is often wealthy) is believed to live happily at Thlanpielkot after his death.

Preparing patient for death:—There still exists a vestige of ancient custom in which a male relative of the dying person exhibits some outward challenge against the spirit of death by shouting and hitting the doorframe with *dao*. The gist of his speech may run like this: "My name is (mentions name). I am a brave man. I have killed so many animals. I am a strong man. You, the spirit of death, cannot take the life of my relative (mentions name). I am here to protect his life. If you are brave enough, come to me, I am here to challenge you."

Grave goods:—At the time of burial personal belongings of the deceased, e.g., smoking pipe, ornaments, and clothes, are buried along with the dead body. The family of the deceased sacrifices animals according to its capacity in order to entertain all who come to mourn the death as well as to help the family in the funeral.

1. R. Pudiate, Education of the Hmar People, (Seilmat, 1963), P. 52.



An old couple. Mark the touch of modernity in their dress



Two boys and a man. They are quite modern in their dress



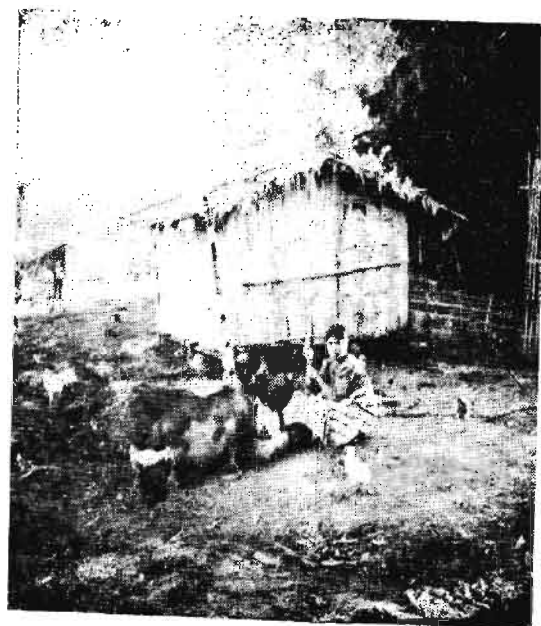
A modern Hmar family. A man with wife, child and brother



An old lady carrying her grand-child on her back



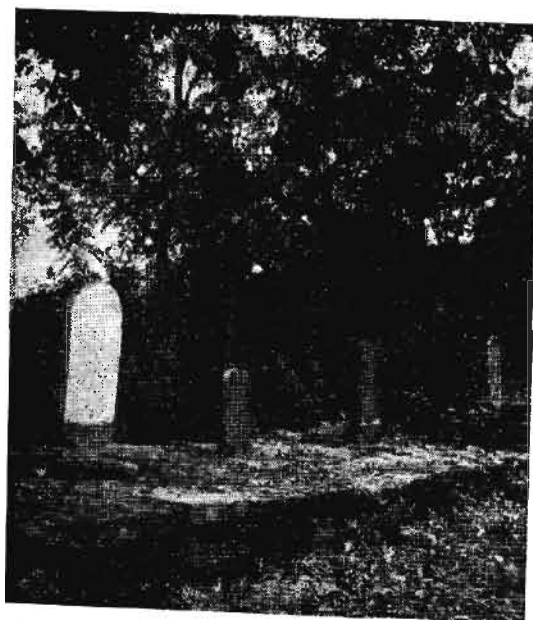
Winnowing the paddy



A woman feeding pigs and fowl



Milking the cow



The village cemetery

CHAPTER III

ECONOMY

Agriculture is the main occupation of the people of Pherzawl, and considering the topography of the village, cultivable land acquires first rate importance.

In the year 1962, cultivable land, that is land under shifting cultivation available in Pherzawl roughly measured 350 acres out of which about 75 acres are cultivated by the inhabitants of Khothar. Since Pherzawl is thinly populated and also as a vast forest area lies around the village, each household has enough land for cultivation. No table lands are available. People practise jhum cultivation, that is, they have to fell down the trees on the hill slopes and clear the ground first. The nature of their field is such that intensive cultivation is not practised by the people. A field after being cultivated for one year, is left fallow for a period of about five or six years before its being re-cultivated. Selection of a site for cultivation is not an individual matter. It is always done by the chief of the village and his elected assistants. We shall discuss more about these in the next chapter. The determination and distribution of a site is done by lottery held on a day fixed for the purpose. The size of the land meant for cultivation is again determined on the basis of the size of the household and the size of land the member or members of the household can manage in a year. Majority of the households in Khothar can manage 2 to 3 acres each in a year. From the following table we get the number of households according to the size of their land holdings at Khothar.

TABLE No. 4

Showing the size of cultivated holdings

Land in acres 1	Number of households 2
1 to 2	2
2.1 to 3	10
3.1 to 4	4
4.1 to 5	2
5.1 to 6	3
7.5	1
Total	22

Out of the 24 households, 2 households do not have agricultural land. The heads of these two households are teachers at the village school.

So far the villagers are not found to have taken to modern methods of agriculture even though they have received modern education and accepted Christianity. Use of fertilizers and other modern implements is out of the question in this village. It is

praiseworthy, however, that two persons from Khothar are found to have practised terraced cultivation since 1961. They do not receive any grant from the Government or any other agency.

Tools required are *dao* and axe for cutting down trees and preparing jhum-field, hoe for cultivation, and sickle for harvesting.

Cultivation of the land is performed by men and women jointly. Villagers help one another while cultivating the fields. Cultivation of the land has to undergo the following stages. From about the month of January, trees are felled and taken home for fuel, while small branches are left and scattered on the field. When the branches are dry, sometime in March, they are burnt there only, and the ash left on the ground is considered as a fertilizing agent. No plough or animals are used for furrrowing the field. Instead, the villagers till the soil with iron hoes. This is begun on the first sign of rain, *i.e.* in May. They dig little holes with these hoes in land and in each hole some grains of paddy are put. While the people are busy working in the field, some among them beat drums and blow horns, and all sing in a chorus. They work in such a gay mood that they forget much of these burden of labour. In earlier times, those in the field helping a household were served with *Zu* by that household. Working in the field in such a manner is known as *Butukhuonglawn*. At the time of harvest in December, all the workers work in the manner described above, but their number is much less. Cultivation of other crops are done along with paddy.

Though rice is the principal crop of the village they also grow maize, cotton, red-pepper (chilli), ginger and orange. No data are available to show the yield per acre, extent of land under each crop, expenditure, source of finance, *etc.*, relating to the cultivation of the crops. However, the details of production, consumption and sale of the crops relating to Khothar can be found from the following table.

TABLE No. 5

Showing production, consumption and sale of crops

Name of crops 1	Quantity produced 2	Quantity consumed 3	Quantity sold 4
Paddy	1,765 mds.	1,512 mds.	253 mds.
Red-pepper (chilli)	107½ mds.	48½ mds.	58½ mds.
Ginger	86½ mds.	22½ mds.	64 mds.
Orange	100,000 fruits	Not available	Worth Rs. 800
Maize	47 mds.	47 mds.	Nil
Cotton	4 mds.	4 mds.	Nil

Storage of food-grains :—Since most of the cultivated fields lie at a distance of one mile or more, it is a great handicap to bring the food grains upto the house passing through the hilly bridle paths. The inhabitants, therefore, build barns at a short distance (say half a mile), from their houses for storing the food grains. Every household builds its own barn by the side of the bridle path running from fields to houses. For daily consumption, they carry some quantity of food grains from the barns to their houses. It may be noted here that no family keeps watch on the barn because the inhabitants of this village are so honest and theft rarely takes place.

Marketing :—Ginger is an important cash crop of this village. Khothar sells about three-fourths of its total produce of ginger of which merchants of Cachar district are the main customers. Orange is another cash crop and its orchards are found along the banks of the nearby rivulets. Compared to other hamlets of Pherzawl, Khothar lies a little farther away from the rivulets, and the people of Khothar are found to be gradually giving up the cultivation of orange. The reason is partly the falling price of orange in the present market.

Forest resources :—The village is rich in forest resources naturally. There is no scarcity of fuel for cooking in all the households. Because of the forests around, the people have no difficulty in rearing domestic animals like cattle, pigs, *etc.* Besides, forests provide a good hunting ground. They hunt birds and beasts with guns, swords and spears. However, the resources of the forest are not fully exploited. There is no establishment engaged in forestry.

Livestock :—The Hmars are fully aware of the economic value of rearing domestic animals. Cows, buffaloes, pigs, fowl, and sheep are commonly reared by almost all the households. Fowls are found in all the households of Khothar. With the exception of one household, the whole of Khothar is found rearing pigs. Next come cows and buffaloes, and there are 20 households possessing them. Sheep are a recent introduction and only four households are found to be owning them. The following table shows the population of livestock in Khothar.

TABLE No. 6

Showing livestock population in Khothar

Items of livestock 1	Number of households 2	Total number 3
Cows	19	82
Buffaloes	1	1
Pigs	23	58
Fowls	24	1,205
Sheep	4	19

1 *Ibid.*, p. 48.

Of all the domestic animals, pigs and fowls are the most important for the reason that the Hmars are very fond of pork and chicken. As for cattle, the animals are not engaged in agriculture. They are reared specially for the meat and milk. Milk is consumed fresh, and the villagers have not thought of establishing a dairy farm. We do not find animal husbandry in an organised manner. Rearing of domestic animals is an individual affair. Cattle graze around the village without being looked after at all times. There is no scarcity of fodder. Pigs and fowls confine themselves more or less around the house and they seldom go far away. Practically, the domestic animals are not meant for marketing but for domestic consumption and sacrifices associated with rituals and feasts.

Secondary occupation :—Occupation of a non-commercial variety which engages only the women-folk at large is weaving. Women in all the households of Khothar are found working at the looms when they are free from other domestic works. All the textile products of this village are so far meant for home consumption only. Girls from an early age learn weaving by observing and by practising at their own tiny looms. When they are in the middle of their teens, they are capable of weaving all types of loom clothes used by their people. "The Hmar girl takes great pride in her weaving skill and supplies sufficient clothes for family consumption."¹ As for raw materials for weaving the Hmars grow their own cotton. Now-a-days they also purchase mill-made cotton yarns from the market. Regarding tools and equipments, in all the households menfolk are responsible for making them. In case they are unable to make any instrument, they purchase it from the market.

Under the prevailing circumstances, the people of Pherzawl have, for their livelihood, to depend heavily on agriculture though they do not show any whole-hearted liking for the same. Agriculture is the main source of livelihood for almost the whole of Pherzawl, and many of their basic necessities like salt, kerosene, cooking oil, mill-made clothes, *etc.*, are procured from outside. No data concerning income and expenditure of the households are available in this direction.

All the heads of the households do not want that their children should take up their occupations. Some aspire that their children should take up administrative and executive services, the medical profession and the like. The following table shows the number of persons who want their children to be in professions different from their own. There is no industrial establishment in this village.

TABLE No. 7

Showing the types of work according to their aspirations

Nature of work	Number of persons
Administrative & Executive	13
Social & development	4
Medical	3
Educational	2
Legal	1
Business	1

Indebtedness :—The people of Khothar are found to be free from debt. In order to tide over any difficulty, lending or borrowing of money is seldom resorted to. If at all a person borrows he approaches only a relative.

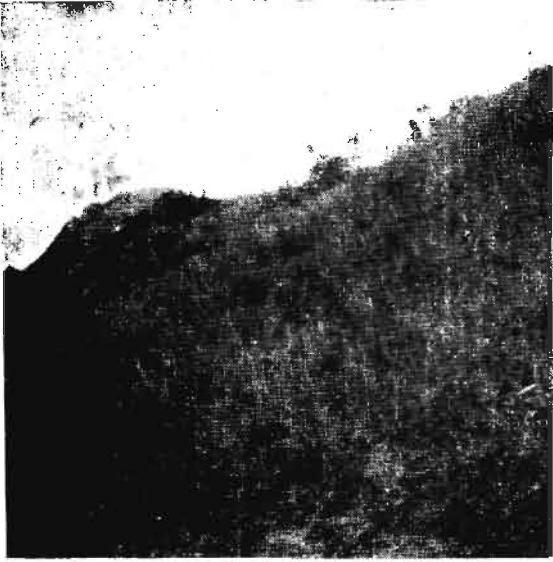
Livelihood class :—Land reform, industrialization, better communication and such other factors as would have influenced the economic life of the people are practically absent at present. Some signs of urban influences *e.g.*, tea-drinking, using toilet soap, western styles of dress for both the sexes *etc.*, are easily discernible, and these are more or less confined to the younger generation.

As regards livelihood classes of Khothar no figures are available for the 1951 Census, and as such no

comparison can be given with that of 1961 Census so far as the surveyed area of Khothar is concerned. Agriculture was the main occupation of the fathers of all the 24 heads of households of Khothar. Out of the 24 heads of households, 22 have not changed the occupation of their fathers. That is, all of them are cultivators. The remaining 2, whose fathers' occupation was agriculture, have changed the paternal occupation. Both of them are teachers. Further, we do not have data regarding the occupations of members of the households other than the heads. One of the agriculturists runs a grocery shop at his house.

Co-operation :—In the year 1962, the Labour Co-operative Society was established in this village. Individual membership fee is one rupee while shares are sold at ten rupees per share. In 1962, the Society had 38 members with a working capital of Rs. 410/-. The main object of this Society is to promote agriculture. At the time of survey, the Society was found to be engaged in cultivating paddy in a farm of 2.5 acres.

Income and Expenditure :—It will not be possible to throw much light on this aspect since the inhabitants of this village do not maintain any account with regard to their income and expenditure.



Jhum rice field



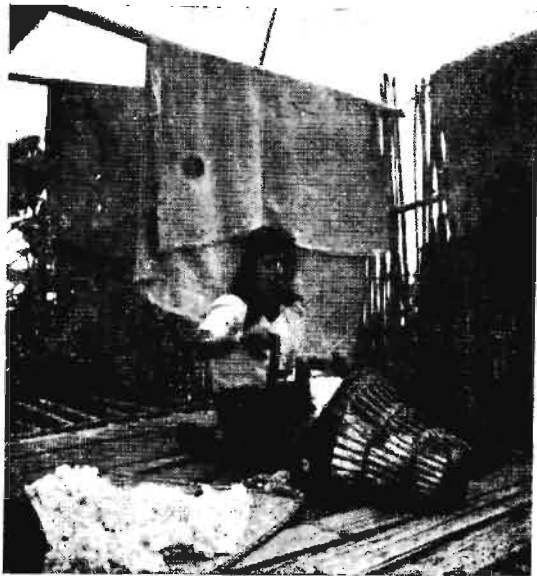
A group of villagers on their way to the
jhum field



Basket making by a villager



Basket making by the son of the
village chief



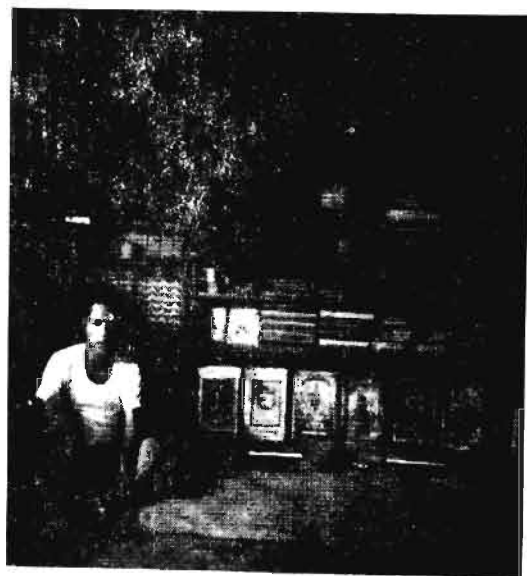
A girl ginning the cotton



A girl at her spinning wheel



A woman at her loom



A village shop

CHAPTER IV

SOCIAL AND CULTURAL LIFE

In the social-cultural life of the Hmars of Pherzawl, Christianity as a living faith has played a powerful role. Conversion of the tribes inhabiting the village of Churachandpur sub-division began as early as 1910 A.D. by a Mission known as the Independent Church of India. Three years later, one missionary named W.R. Robert who had a good knowledge of Lushai dialect, visited Pherzawl and took up the missionary activities there. There is a second Mission known as the North East India General Mission and its followers from Khotar consist of 32 persons from 5 households while the remaining 19 households with 154 persons are affiliated to the I.C.I. Mission. All the inhabitants of this hamlet are Christians.

Brief Review of population:—At the time of survey in 1962, the population of Khotar was 186 persons consisting of 99 males and 87 females. According to the 1961 Census, the total population of Pherzawl was 1,003 consisting of 499 males and 504 females, while in 1951 the population stood at 720 consisting of 352 males and 368 females.

Sex ratio:—Looking into the figures of the two Censuses 1951 and 1961, we find that the population of females is higher than that of males. But, with regard to Khotar, which is the surveyed area of the village, the number of males is greater than the number of females. At the time of survey there were 99 males and 87 females. Thus there were 879 females to every 1,000 males and this figure is not in tune with the sex ratio in the village as well as in the district where the number of females is more than that of males. The disparity of sexes in Khotar is mainly due to the fact that the number of males born is more than the number of females born. There are 18 males and 13 females in the age-group 0-4 years, 15 males and 12 females in the age-group 5-9 years, 16 males and 8 females in the age-group 10-14 years and 9 males and 8 females in the age-group 15-19 years. Thus in the age-group 0-19 years, there are 58 males and 41 females. The number of females in the age-group 10-14 years and 15-19 years are equal while in the age-group 10-14 years the number of males is double of that of females in the same age-groups. In the age groups 20-24 years, 30-34 years and 60 and above the number of females is greater than that of males. In the age-group 45-59 years, the number of males and females are equal. Details are shown in the following table.

TABLE NO. 8

Showing Population by Age-groups

Age-group (in years)	Total population		
	Persons	Males	Females
1	2	3	4
All ages	186	99	87
0—4	31	18	13
5—9	27	15	12
10—14	24	16	8
15—19	17	9	8
20—24	19	7	12
25—29	17	11	6
30—34	14	4	10
35—44	11	8	3
45—59	14	7	7
60 and above	12	4	8

Thus 82 persons or 44 percent of the total population of Khotar belong to the age-group 0-14 years. Population in the age-group 0-4 years is the highest, and that in the age-group 35-44 years is the lowest. In each of the first three age-groups, the population is above twenty persons. Though the population structure shows a fall from the lower age-group to the higher age-group, the decline is irregular and not steeply pyramidal. If we put persons aged 20 years and above under adult population 87 persons or about 47 percent will represent the adult population.

Birth and Death:—No figures are available regarding the number of birth and death in this village for a number of years counting back from 1961. As for the surveyed area of Khotar is concerned, the figures of births and deaths of children of the heads of the households are available. All the heads of the 24 households have children, and the total number of children born to them is 75 males, 64 females. Ten households or about 41.7 percent of them have suffered loss of children due to death. The following table gives an idea of the birth and death figures concerning the 24 heads of households of Khotar.

TABLE NO. 9

Showing birth and death of children, and households suffered loss of children

Number of children born		Number of children died		Number of households suffered loss of children		
Males	Females	Males	Females	Males & Females	Males only	Females only
1	2	3	4	5	6	7
75	64	10	7	1	5	4

If we work out the above figures in terms of percentages, for a children-population of 139, dead males and females children form 12.2 percent. Males have a higher death-rate than that of the females—their respective percentages being 13.3 and 10.9.

Size and composition of households:—The following table illustrates the size and composition of the households of Khotar.

TABLE NO. 10

Showing the size and composition of households

Total number of households	Size of Households										
	Single member		2—3 members		4—6 members		7—9 members		10 members and above		
	Households	Males	Households	Males	Households	Males	Households	Males	Households	Males	
	Females	Females	Females	Females	Females	Females	Females	Females	Females	Females	
.....	8	24	16	10	40	35	6	35	36

In Khotar no household can be found where the number of members is less than four. The households are of various sizes ranging from 4 persons to 10 and above, as the occupants of the households. Households consisting of 7—9 members are the most numerous, and households consisting of 4—6 persons and 10 persons and above are second and third

respectively. The number of persons in households consisting of 7—9 members is also the highest. In households of 10 persons and more, the number of males is lower than that of females while in other sizes of households, the number of males is higher than that of females. Out of the 24 households, 18 households or 75 percent have 4—9 persons each. The average size of the household is 8—2 persons.

Types of family:—The following table indicates the types of family found in Khotar.

TABLE NO. 11

Community	Total number of households	Types of families living in the households		
		Simple	Intermediate	Joint
1	2	3	4	5
Hmars	24	14	4	6

The number of simple families is much higher than that of any other type. Simple families represent about 58.3 percent of the total number of families. The reason for this large number of simple families is that among the Hmars of this village there is a tendency of the sons (excepting the youngest one generally) of a household to establish separate families as soon as they marry.

Marital status:—The following table illustrates the marital status of the population according to various age-groups.

TABLE NO. 12

Showing Age and Marital Status

Age group (in years)	Total Population			Never married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	186	99	87	64	47	34	35	..	4	1	1
0—4	31	18	13	18	13	..	..	..	..	..	..
5—9	27	15	12	15	12	..	..	..	..	..	..
10—14	24	16	8	16	8	..	..	..	..	..	..
15—19	17	9	8	9	8	..	..	..	..	..	..
20—24	19	7	12	5	3	2	9	..	..	..	..
25—29	17	11	6	1	3	9	3	..	..	1	..
30—34	14	4	10	..	..	4	10	..	..	..	..
35—39	5	4	1	..	..	4	1	..	..	..	..
40—44	6	4	2	..	..	4	1	..	..	..	1
45—49	4	..	4	..	..	..	4	..	..	..	..
50—54	7	4	3	..	..	4	3	..	..	..	..
55—59	3	3	..	..	..	3	..	..	..	..	..
60 and over	12	4	8	..	..	4	4	..	4	..	..

It is discernible from the above table that out of 186 persons of Khotar, 111 persons or 59.7 percent are unmarried, 69 persons or 37.1 percent are married, 4 persons or 2.2 percent are divorced and separated. Out of the unmarried persons, 82 persons or 73.8 percent belong to the age-group 0-4 years. 17, 8, and 4 of them are in the age-groups 15-19, 20-24, and 25-29 years respectively. No case of unmarried persons either a female or male, can be found after reaching the age of 30 years. Below the age of 20 years, no married person is found. There is no widower in Khotar.

Age at marriage :—The following table shows the age at marriage of all the ever-married persons in Khotar.

TABLE NO. 13
Showing the age at marriage

Age at marriage (years)	Number of ever married persons		Total
	Males	Females	
1	2	3	4
15	..	1	1
16	2	3	5
17	..	5	5
18	1	2	3
19	2	5	7
20	1	4	5
21	3	4	7
22	5	2	7
23	3	4	7
24	4	3	7
25	..	1	1
26	4	1	5
27	6	1	7
28	..	1	1
29	2	..	2
30	3	1	4
32	..	1	1
Total	36	39	75

It is discernible at a glance that marriage of boys takes place from the age of 16 years. No marriage of boys takes place at the age of 25 or 28 years, or after the age of 30 years. Between 21 and 27 years of age a large number of marriages takes place. There are 25 marriages and they form about 69.4 percent of the total number of ever-married males. The highest number of marriages takes place at the age of 27 years.

Coming to the ever-married females, no marriage is found to have taken place before attaining the age of 15 years. All the marriages of females take place between 15 and 32 years of age. There are 32 marriages forming 82 percent of the total number of ever-married females. From 25 to 32 years of age, excepting the age of 29 years, one marriage takes place in each year. The highest number of marriage takes place at the ages of 17 and 19 years, each represented by 5 cases of marriage.

As a whole, out of 75 cases of ever-married persons, the number of ever-married females is higher than the number of ever-married males. In other words, ever-married females and ever-married males represent 52 percent and 48 percent respectively of the total number of ever-married persons.

The following table shows the percentage of married persons within different age-groups.

TABLE NO. 14
Showing percentage of married persons in various age-group

Age-groups (years)	Number of persons	Number of married persons	Percentage of married persons within age-group
1	2	3	4
0-19	..	..	..
20-24	19	11	58
25-29	17	12	70
30-34	14	14	100
35-39	5	5	100
40-44	6	5	83
45-49	4	4	100
50-54	7	7	100
55-59	3	3	100
60 & over	12	8	67

The percentage of married persons in the age-group 30-34 years, 45-49 years, 50-54 years, and 55-59 years is the highest. It is more than 80 percent in the age-group 40-44 years. In the remaining three age-groups, the percentage is above 50.

One male aged 28 and one female aged 40 are found to have divorced from their spouses. Since the male is quite young, it is likely that he will get married afterwards. As for the woman, she has an unmarried 15 year-old son and she and her son are living jointly with the family of her younger brother. There is no widower in Khotar at the time of Survey. There are four widows and one of them is aged 68 years while the other three have reached 80 years of age.

Literacy and Education :—As regards education, accurate details are not available as to enable us to classify the persons under different age-groups and educational standards. However, the available data are furnished in the following table.

TABLE NO. 15
Showing the number of male and female students

Number of Students		Institution			
		School		College	
Males	Females	Males	Females	Males	Females
1	2	3	4	5	6
40	23	36	23	4	..

The total number of school and college going students of Khotar is 63 out of which 40 or 63.5 percent are males and the remaining 23 or 36.5 percent are females. All the female students study at the schools and not a single female studies at a college at the time of survey. Out of the 40 male students 36 students or 90 percent study at the

schools of the village while the remaining 4 males representing 10 percent study at college. 59 students or about 93.6 percent of the total study at the schools. We have no information about the name and location of the college where the four students are studying.

There are three schools in the village. Two are Middle English Schools each managed by the Independent Church of India and the North East India General Missions respectively. The remaining one is a High School aided by the Government.

The N.E.I.G. School has about fifty students and two teachers from the village. The I.C.I. School has about ninety students and two teachers. The years of establishment of the schools are not known. The High School of the village was established in 1951 and it has fifteen teachers and imparts instructions from the pre-primary to the matriculation standard. The total strength of students is not known. The school has a hostel for the students and teachers' quarters.

Out of the 22 households of Khothar which have school-going children, 21 households have given the amounts of expenses, and the amounts they spend during a year vary from Rs. 50 which is the lowest to Rs. 600, the highest. The distribution of the households under different amounts of expenditure with regard to the education of their children is shown below :—

Number of households having school/college-going children and amount spent last year

Amount Spent	Number of Households
1	2
Rs. 50	3
Rs. 75	1
Rs. 100	1
Rs. 120	1
Rs. 150	3
Rs. 175	1
Rs. 180	1
Rs. 200	3
Rs. 250	2
Rs. 300	1
Rs. 500	2
Rs. 550	1
Rs. 600	1
Amount not mentioned	1

The number of households spending Rs. 50, Rs. 150 and Rs. 200 for the education of their children is the highest. In each denomination, there are 3 households and they altogether represent about 43 percent of the total. The four households spending from Rs. 500 to Rs. 600 as shown above have each a college-going student.

Village organisation:—There is no Panchayat in this village. Under the leadership of the village chief known as Lal, Pherzawl had an organisation possessing a socio-political character. Lalship is hereditary and it goes to the male descendant of the chief. It

was the duty of the Lal to give advice and guidance to his people whenever matters concerning the village cropped up. Pherzawl has 15 assistants to the Lal who were known as *Siehmang-upa*. This number varies from one village to another. The *Siehmang-upas* happened to be close relatives and friends of the Lal and as long as the Lal pleased their services continued. Their jurisdiction covered the entire village. The Lal who protected the interests of the villagers received in return cash or kind from the people. These interests are, for instance, the rightful use and distribution of agricultural lands to the households, and at the time of disputes presiding over the village council and meeting out justice, etc. The Lal received paddy when the harvest was over, the fore-leg of a hunted animal, and an amount of Rs. 5 to be paid by any outsider if he did make some purchases (e.g. a cow, a pig etc.) from the village. The villagers in addition, had to build a house for him whenever he wanted and at whatever place he chose.

Since the time of *Pax Britannica*, most of these feudal prerogatives enjoyed by the Lal receded into the background, and still more, after the independence of the country and subsequent development schemes, the importance of the Lal itself greatly waned. The village organisation under the leadership of the Lal has changed in its structure and function. The *Siehmang-upas* are no longer selected by the Lal but they are elected by the villagers themselves through ballot system, and such elections are held for every three years in which only persons who have attained 25 years of age and above are eligible for election.

Pherzawl has another organization known as *Zawlbuk* in which all the males have to offer their free and compulsory services. The Males are divided into three age-groups: (i) 6-15 years, (ii) 16-29 years, and (iii) 30 years and over for the purpose of *Zawlbuk* whose main function is to defend the village from any external danger. The duty of everyone under 15 years of age is to collect stones for the grave-yard and to bring on every Friday a bundle of firewood. When a death takes place it is their duty to dig the grave. Also they have to remain alert specially at night lest the entire village may be exposed to danger in the dark. For the proper functioning of *Zawlbuk* some four or five elderly persons known as *Tlangval-upa* are elected by the villagers.

The socio-cultural life of the Hmars has shown remarkable change during the post-independence era. In 1959, they established a club known as the Pherzawl Cultural Club of which the membership fee is five rupees, and in the following year came into existence what is known as the Women Welfare Society and its chief objective is to educate the womenfolk by giving them instructions in sanitation, public health handicrafts and other ways of modern and healthy living. In 1962, Labour Co-operative Society of which mention had been made in Chapter III came into being.

Intra-family relationship:—Love and obedience are the underlying principles of relationship between

parents and children. Very often frankness and intimacy are found between parents and their children whether they are boys or girls. Similar atmosphere prevails between siblings of both the sexes. Some degree of avoidance is observed by a woman towards her father-in-law. Avoidance is of a lesser degree in the case of a man towards his in-laws and friendly relationship overshadows avoidance. Of all the intra-family relationships that of husband and wife is the most intimate one.

Inheritance:—According to the prevailing custom of the inhabitants of this village, only the youngest son has the undisputed right over the property of his father. But in actual practice, sons, other than the youngest one, receive property, say pigs, fowls, clothes, etc., from their father when they decide to live separately after their marriage. Daughters do not inherit any property.

Religious Institutions:—The Hmars of Pherzawl have non-Christian gods, viz. Pathientak (the Supreme God), Vanhrit (god of procreation and of the soul after death), Khunu Khupa (god of living beings and objects), and Khawchawan (the evil spirit who comes at night). These spirits do not have any concrete image and no particular sports are associated with them. Since Christianity has become the popular faith of the village, the importance of the non-Christian spirits has decreased; and the inhabitants of this village, celebrate Christmas, New Year's Day, Good Friday and other Christian festivals.

Christianity came in Pherzawl in 1913 when one missionary W.R. Robert of whom mention has been made already, started the conversion of the people there. In 1960, the total Christian population at Pherzawl was 821: The people of Pherzawl celebrated the Christian Golden Jubilee in 1960, and a stone in honour of W.R. Robert was then erected. This stone, 4'x2' in size bears the following inscriptions in Hmar dialect in praise of the missionaries thus:—

“Thiltha chanchin lawmum intlou tu hai ke chu ava mawi dei Rom 10:15 Pherzola Kristien umphutna K. 1913 K 1960 a Kristien No. 821 Tuchen hin Lapan ami thangppu zing” Samuel 7:12

The free rendering of the above will read thus: “How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. From 1913 to 1960, there are 821 Christians in Pherzawl. Hitherto hath the Lord helped us.”

There are two Churches in this village, one church for each of the missions, viz. North East India General and independent Church of India. To the South-east corner of Khothar lies the N.E.I.G. Church. It is built of timber and has thatched roof. Inside the Church three rows of benches are so arranged as to accommodate about two hundred

persons. The I.C.I. Church is located at Vengsak hamlet. It is built of timber and C.I. sheet roofs. Inside, three rows of benches are placed. The number of households and population belonging to each mission are not known, but as for the surveyed area of Khothar, 5 households with 32 persons belong to the North East India General while the remaining 19 households with 154 persons belong to the Independent Church of India. In other words, about 79 per cent of the households or 83 per cent of the population of Khothar belong to the Independent Church of India.

Church Management:—Each church is under the management of three office bearers known as Church Elder, Evangelist, and Pastor.

Religious Activities:—The Pastor conducts religious ceremonies particularly holy Communion, baptism, marriage and burial. The Evangelist does the preaching of the gospel, while the Church Elder conducts church-meeting and performs gospel preachings also in the absence of the evangelist.

There is no daily service in the churches. On Tuesday, Wednesday, Friday, Saturday and Sunday, services are conducted in the church in the evening. Sunday has two more services in the morning and the afternoon. Tuesday and Friday are specially meant for children and women respectively.

Church Fund:—In the morning session of every Sunday visitors offer small amounts of money according to their capacity to the church. This collection is known as the Sunday School fund.

Besides this, there is a peculiar practice known as Bufaithan. Under this customary practice, every housewife keeps aside a very small quantity of rice into a pot or basket meant for this purpose in remembrance of the “giver.” The depositing of rice should be done daily for each time a housewife prepares the meal. Within three or four months, the quantity of deposited rice becomes considerable. Periodically, say for every three or four months, boys and girls go together collect the rice from house to house, and deposit the entire collection to the particular church to which they belong. The proceeds received after selling out the rice form the fund of the church. Further, it is also a customary practice among the people to bring, though it is not compulsory, a piece of fire wood to the church. By selling out the fire-wood the church derives some income. No information is available with regard to the pattern of expenditure of the church.

Household deity:—There is no household deity.

Family Planning:—We have collected some important information in order to know the attitude of the people towards family planning. Males and females take different attitudes towards family planning and the desirable size of households,

TABLE No. 16

Information and attitude towards family planning with reference to the number of sons and daughters in the households

Community	Number aware of family planning centre	Number Wanting More Children					Number Wanting no More Children				
		Have more than three sons	Have 1-3 sons	Have no son	Have no daughter	Have no children	Have more than three sons	Have 1-3 sons	Have no son	Have no daughter	Have no children
1	2	3	4	5	6	7	8	9	10	11	12
Hmars	Nil	8	15	1	7	Nil	Nil	Nil	Nil	Nil	Nil

TABLE No. 17

Attitude towards family planning with reference to the duration of marriage

Community	Number Wanting More Children, Duration of Marriage Being					Number Wanting More Children, Duration of Marriage Being				
	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years
1	2	3	4	5	6	7	8	9	10	11
Hmars	12	1	5	5	1	Nil	Nil	Nil	Nil	Nil

TABLE No. 18

Attitude towards family planning with reference to the age of the heads of the households

Community	Number wanting more children, the age of the head of household (male) being					Number wanting no more children, the age of the head of household (male) being				
	Above 50 years	41-50 years	31-40 years	21-30 years	20 years or less	Above 50 years	41-50 years	31-40 years	21-30 years	20 years or less
1	2	3	4	5	6	7	8	9	10	11
Hmars	8	4	8	4	Nil	Nil	Nil	Nil	Nil	Nil

TABLE No. 19

Attitude towards family planning with reference to the age of the child bearing woman

Community	Number wanting more children, the age of the child bearing woman being							Number wanting no more children, the age of the child bearing woman being						
	Above 40 years	36-40 years	31-35 years	26-30 years	21-25 years	16-20 years	less than 16 years	Above 40 years	36-40 years	31-35 years	26-30 years	21-25 years	16-20 years	less than 16 years
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hmars	11	1	5	5	2	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil

All the households of Khotar express their desire to have more children than they are having. Out of the 24 households, 16 households have sons and daughters, 7 households have sons only, and 1 household has daughters only. Among the households preferring to have more children, 8 households or 33.3 percent have more than three sons in each household while 15 households or 62.5 percent have 1 to 3 sons per household.

With reference to the age of the respondents (heads of the households), out of 24 who want to have more children, 12 or 50 percent are aged 41 years and above. The remaining 50 percent of the respondents are between 21 and 40 years of age. Attitude with reference to the age of the child bearing woman reveals that out of 24 child-bearing women, 12 or 50 percent who want to have more children are aged 36 years and

above. The remaining 12 women or 50 percent are between the ages of 21-35 years. With reference to the duration of marriage 12 respondents or 50 percent of the total who have expressed their desire to have more children, have been married for over 20 years. Another 6 or 25 percent come under 11-20 years of marriage, and the remaining 25 percent or 6 respondents have been married for 10 years or less.

There is no family planning clinic in this village, and as such nothing can be said of the success or failure of family planning measures. People in this village appear not to be aware of family planning measures.

There are no reform and development measures worth the name in this village.



Girls playing



A Hmar warrior



Boys and girls dancing



The dance of a warrior



Hair cutting among friends



Christian golden jubilee. Stone monument
erected in honour of W.R. Robert



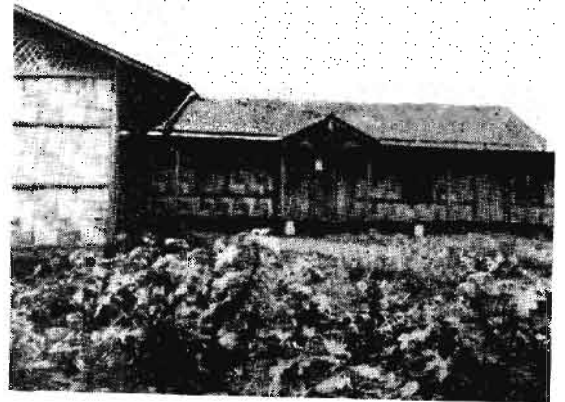
Building of I.C.I. Church



Interior view of the I.C.I. Church service
in progress



A view of the High School



Hostel building of the High School



Teaching staff of the High School

CHAPTER V

CONCLUSION

The greatest obstacle in the socio economic improvement of Pherzawl is the absence of any good road connecting the village with other parts of Manipur. Lying as it does on the south-western border of Manipur and owing to the hilly nature of the land, the village suffers particularly in its economic activities. The existing road which connects the village with the Churachandpur headquarters and the rest of Manipur, is not satisfactory. This is one of the factors which will slacken the level of social awareness among the people.

The existing surplus agricultural produce which is the chief source of income of the village will not be sufficient enough in the long run, to meet the expenses of the people. Rise of population, increasing number of educated people, and the increasing use of new things like western dress, modern toilet articles, western musical instruments, chairs, tables,

torch-lights *etc.*, which were unthought of before in this Christian oriented society on the one hand, and extensive cultivation of a primitive nature and absence of any other economically viable industry on the other will create problems affecting the general economic condition of the village as a whole. Under the present conditions, the village can supplement its income by selling loom clothes for the production of which there is no dearth of local talents.

Christianity and infiltration of urban elements are not the only basic requirements in the general upliftment of the socio-economic life of the inhabitants. The most basic and acute need of the inhabitants is constant supply of water. The spring that we have cited earlier is not a sufficient source of water which can meet the requirements of the people for 365 days of the year.

A Duration of Residence

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

B Religion

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

C Society

- 10 (a) Does the household have "Yek" i. e., "Salai" group of kindred in which marriage is prohibited ?
(Answer Yes/No)
- (b) How many "Salais" does the family know ?
- (c) Has any marriage in contravention of caste or tribal law taken place in this household ?
(Answer Yes/No)

- (d) If such marriage has taken place give details about the marriage.
- (e) With what castes or tribes would marriage be desirable in the household ?
- (f) Was money given to the bride on the occasion of the marriage of any son ?
(Answer Yes/No)
- (g) Was dowry received on the occasion of the marriage of any son ?
(Answer Yes/No. If Yes, mention amount).
- (h) Was dowry given on the occasion of the marriage of any Daughter ?
(Answer Yes/No. If Yes, mention amount).
- (i) Was money received from the bridegroom on the occasion of the marriage of any daughter ?
(Answer Yes/No. If Yes, mention amount).
- (j) Does the son start a separate kitchen as soon he is married ?
- (k) Where is the marriage generally held for the son of the household ?
- (l) Where is the marriage generally held for the daughter of the household ?
- (m) Who is to choose brides for the sons of the household ?
(Answer parents or the sons).
- (n) Does the household observe any period in the year for the marriage of their son/daughter ?
(Answer Yes/No)
- (o) Does the bridegroom of the household send any present to the bride before the marriage ?
- (p) Is the household patriarchal or matriachal ?
- 11 (a) Was there any divorce in the household ?
- (b) If so, did the divorce entail litigation ?
- (c) How was the divorce finalised ?
- (d) Is Polygamy known to the family ?
(Answer Yes/No)
- 12 Do you know that there have been changes in recent years in Hindu Marriage Act ? (Answer Yes/No. If "Yes" what do you think of the salient features of the Hindu Marriage Act ?)
- 13 Is there any objection to contract marriages for persons of the household with persons of the same social and economic status as theirs but belonging to the following communities ? Mark (✓) against the names of the communities, against which you have no objection.

- | | | |
|-------------------|--------------|--|
| 1 Christians | 10 Nagas | (c) Is the household fond of heavily decorating its womenfolk ? |
| 2 Muslims | 11 Europeans | (d) What weapons are mainly used in the household for self-defence ? |
| 3 Hindus | 12 Burmese | 22 (a) Are men and women equally regarded in social functions in the family ? |
| 4 Tribal | 13 Nepalis | (b) What qualifications are expected from a bride ? |
| 5 Yaithibi | 14 Khasia | (c) What qualifications are expected from a bride groom ? |
| 6 Dhobi | 15 Chinese | (d) Which one of the son or the daughter more valued in the household ? |
| 7 Hazam | 16 Bengalis | 23 Is there any hard and fast rule for taking the responsibility of looking after the old parents to any particular son or daughter of the household ? |
| 8 Scheduled Caste | 17 Shikhs | 24 Is the head of the household happy to live in this modern Age ? |
| 9 Kukis | 18 Marwaris | 25 What elements of society vex most the head of the household in his present life ? |
- 14 (a) How is the dead body of any member of the household disposed of ?
- (b) Is there any ceremony after the demise of any member of the household ?
- 15 (a) Is any ceremony held at the birth of a baby in the Household ? (Answer Yes/No)
- (b) If so, what kind of ceremony is held ?
- (c) Is there any member of household at the birth of whom the mother was attended by trained mid-wife ?
- (d) Is the country *dai* generally engaged in the delivery of the child in the household ?
- 16 (a) Does the household view that the service of trained men in medicine cannot be afforded ?
- (b) Has the household adopted the modern sanitary system covering latrines ? (Answer Yes/No)
- (c) How is the night-soil disposed of in the household ?
- (d) Is ablution before eating compulsory in the household ? (Answer Yes/No)
- 17 What festivals does the household observe mainly ?
- 18 Which of the Solar and the Lunar Calander is followed by the household in ceremonies ?
- 19 What are the major recreations for the household ?
- 20 (a) Does the household believe in black-arts ?
- (b) Does the household believe in the existence of genii and ghosts ?
- (c) What is the path in the belief of the household that the soul follows after death to reach the abode of God ?
- (d) Is there any kind of common vegetables that the household cannot eat. ?
- 21 (a) How many types of dresses does the family use ?
- (b) What is the main means of transport for the family ?
- 22 (a) Are men and women equally regarded in social functions in the family ?
- (b) What qualifications are expected from a bride ?
- (c) What qualifications are expected from a bride groom ?
- (d) Which one of the son or the daughter more valued in the household ?
- 23 Is there any hard and fast rule for taking the responsibility of looking after the old parents to any particular son or daughter of the household ?
- 24 Is the head of the household happy to live in this modern Age ?
- 25 What elements of society vex most the head of the household in his present life ?
- 26 According to the household what are the best amenities of life ?
- D Inheritance**
- 27 (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No)
- (b) If yes, what do you think are the salient features on recent changes ?
- 28 (a) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No)
- (b) If Yes, what do you think are the salient features of such changes.
- 29 (a) Which relatives, including male members and widows and daughters, married and unmarried inherit property on the death of a married male person belonging to the same caste as your household ?
- (b) What is the share on each such member ?
- 30 Are you in favour of inheritance of property by daughter equally with sons ?
- E Property**
- Land**
31. If the household possesses land give ?
- (a) Total area in acres....
- (b) Total area under cultivation.....
- (c) Area comprising homestead....

(d)

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

- (e) What is the organic manure used ?
 (f) Do you use chemical fertilisers ?
 (g) Do you use modern agricultural implements ?
 (h) Do you borrow agricultural implements from others at the time of cultivation ?
 (i) Do you own the land ?
 (j) Without help from others can you manage the cultivation of the land ?
 (k) What measures have you taken for the improvement of your land? Have you applied reclamation, soil conservation, consolidation, terrace-cultivation, etc.
 (l) Do you adopt irrigation for your land and how many additional acres of land have been benefitted from the irrigation during the last 5 years ?
 (m) Do you use improved seeds in:—
 (i) Rice
 (ii) Wheat
 (iii) Potato
 (iv) Maize
 (v) Pulses
 (n) If so, how do you procure the improved seeds?
 (o) Do you use pesticides, sometimes ?
 (Answer Yes/No)
 (p) Do you use improved methods of cultivation like Japanese Method of Paddy Cultivation ?

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

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

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

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

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

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

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

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

36 Fishery

(a) Does the household own any tank ?

(b) If fish is reared, was any quantity sold last year ?

(Answer Yes/No. If Yes, mention quantity in terms of monetary value).

(c) Does the household catch any fish from sources other than his own tank ? (Answer Yes/No. if Yes, mention quantity in terms of monetary value).

F INDUSTRY

37 Do you conduct any industry ?

(a) What are the products ?

(b) Which of them do you sell ?

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

(Answer Yes/No)

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

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

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

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

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

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

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

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

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

- (d) If not, why did you choose this occupation ?
- 42 (a) Have you yourself changed your occupation from another kind to this one (Answer Yes/No)
- (b) If yes, explain why did you leave the former occupation ?
- 43 What kind of work would you like your son to do ?
- 44 (a) If you are engaged in trade or business, mention the commodities dealt in.
- (b) How do you get your finance ?
- (c) What is your approximate profit ?
- 45 (a) Is weaving still popular in the household ? (Answer Yes/No)
- (b) If "No," what is the cause of declination ?
- (c) Do you like to improve the handloom industry (Answer Yes/No)
- (d) If "Yes" do you or the members of your family like to be given training ?

G INDEBTEDNESS

- 46 If the head of household is in debt:—
- (a) Mention amount of debt outstanding.
- (b) Source of credit.
- (c) Is credit easily available ?
- (d) How do you think to clear the debt ?

H EDUCATION

- 47 (a) How much did you spend last year on the education of your children ?
- (b) How many of your children are reading at School or College ?
- (i) School Male Female
- (ii) College Male Female
- (c) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets ?
- (d) Do you have propensity of receiving education though you are an adult ?
- (e) Do you like to impart military education to your children ?

I COMMUNITY

- 48 (a) Does the head of the household know the name of the sub-Division in which his village is situated ?
- (b) Does the head of the household know names of principal rivers flowing in Manipur ?
- 49 (a) Do you think that Land Reform is required in Manipur ?
- (b) If "Yes" how do you like to reform ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J DIET

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

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

(c) What are the foods or drinks prohibited ?

(d) Does the household take sugar/tea ?

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

(f) What water do you use for drinking ?

K UTENSILS

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

(b) Of what materials are important utensils made ?

F FUEL

59 What fuel is ordinarily used for cooking ?

M FURNITURE AND ORNAMENTS

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

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

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

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

(d) Does the household use mosquito net ?

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

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

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

N HOUSES

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

(b) Where do you make fire ?

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

ANNEXURE TO PART I

Number and Name of Village House Number

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

Name of Sub-Division

Name of District

Name of State

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

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

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

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

APPENDIX II

SOCIO-ECONOMIC SURVEY 1960-61

Census 1961

Name of Sub-Division.....

PART II

VILLAGE SCHEDULE

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

1 Topography of the village :—

(a) Is the village situated on a plain/or
 an undulating surface/on a plateau/
 on a hillock/or at the bottom of a
 depression ?

(b) The system of grouping of houses—
 average distance between two clusters
 of houses—reasons for such grouping,
e.g. whether on account of the nature
 of the surface of land or on account
 of social custom.

(c) Internal roads—Tanks—Village com-
 mon—and stream or other extensive
 source of water—proximity or other-
 wise of any jungle—Approximate
 number of shade bearing trees and
 how they are arranged ?

2 What is the local legend about the village ?

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

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

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

- 6 Distance by road from Thana and Sub-divisional Headquarters.

- 7 - (a) Distance of the Post Office from the village.

(b) Distance of the Telegraph Office from the village.

(c) Can money be sent through that Post Office.

- 8 Religious practice followed by members of each caste, tribe and religious groups in the village. The description of the religious practice in each case could begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

- 9 Give details of places of common religious worship, if any.

- 10 Describe community festivals if held in the village.

- 11 Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious section or economic status.

- 12 Number and types of schools in the village.

- 13 Describe social recreation centres, if any.

- 14 State of co-operative movement in the village. (Number and names of co-operative).

PART IV

VILLAGE DISPUTES REFERRED TO
DIFFERENT AUTHORITIES LAST YEAR

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

PART VI

CULTURAL LIFE OF THE VILLAGE

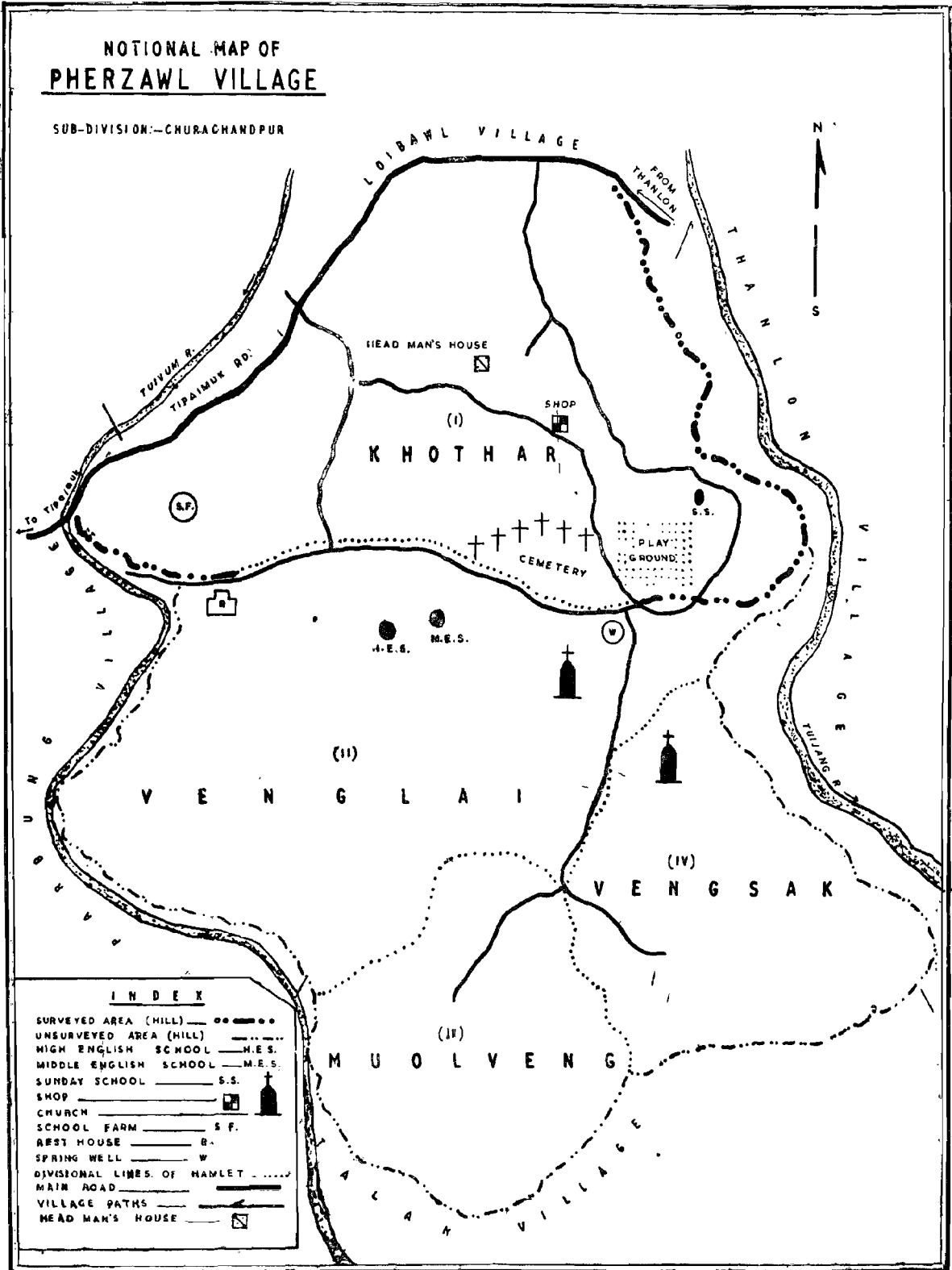
I Name of Clubs, Libraries, Drama parties or other cultural organisations in the village .	II When Established	III ROUGH PROPORTION OF MEMBERS BELONGING TO Different Castes | Different occupation/Group | Age		IV OFFICE BEARERS Name | Caste | Occupation | Age | Education			V Brief note on basis of membership (subscription signing of pledge etc.)	VI Brief note on objective of the organisation	VII Brief note on activities of the organisation

PART VII

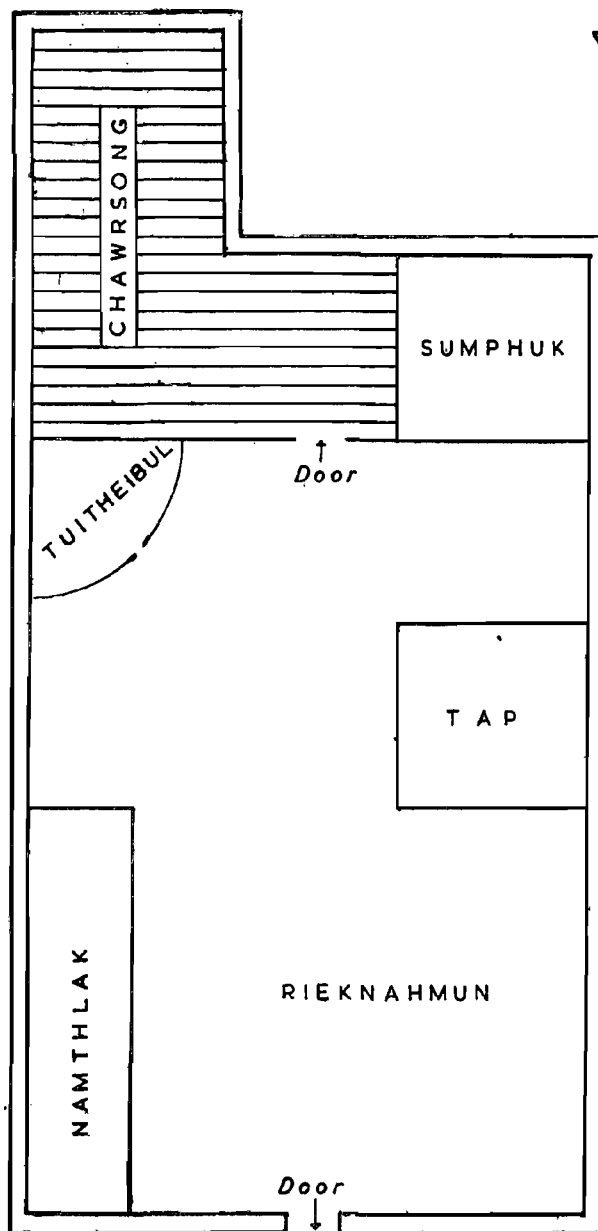
RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGERS

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

*Indicate nature and reason of celebration.



Not to Scale



GROUND PLAN OF A TYPICAL HOUSE

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964)

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

AGRA—

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

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

AHMEDABAD—

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

AJMER—

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

ALIGARH—

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

ALLAHABAD—

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

AMBALA—

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

AMRITSAR—

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

ANAND—

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

ASANSOL—

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

BANGALORE—

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

BAREILLY—Agarwal Brothers, Bara Bazar (Reg.)

BARODA—

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

BEAWAR—

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

BELGHARIA—

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

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

BHOPAL—

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

BHUBANESWAR—

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

BIJAPUR—

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

BIKANER—Bhandani Bros. (Rest.)

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

BOMBAY—

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

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

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

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

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

PATIALA—

- 1 Supdt., Bhupendra State Press.
- 2 Jain & Co., 17 Shah Nasih Bazar .. (Reg.)

PATNA—

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

PITHORAGARH—Maniram Punetha & Sons .. (Rest.)

PONDICHERRY—

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

POONA—

- 1 Deccan Book Stall, Deccan Gymkhana .. (Reg.)
- 2 Imperial Book Depot, 266, M. G. Road .. (Reg.)
- 3 International Book Service, Deccan Gymkhana .. (Reg.)
- 4 Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk .. (Reg.)
- 5 Utility Book Depot, 1339, Shivaji Nagar .. (Rest.)

PUDUKOTTAI—Shri P. N. Swaminathan Sivam & Co.,

- East Main Road .. (Rest.)

RAJKOT—Mohan Lal Dossabhai Shah, Booksellers &

- Sub-agents .. (Reg.)

RANCHI—

- 1 Crown Book Depot, Upper Bazar .. (Reg.)
- 2 Pustak Mahal, Upper Bazar .. (Rest.)

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

ROURKELA—The Rourkela Review .. (Rest.)

SAHARANPUR—

- Chandra Bharata Pustak Bhandar, Court Road .. (Rest.)

SECUNDERABAD—

- Hindustan Diary Publishers, Market Street .. (Reg.)

SILCHAR—Shri Nishitto Sen Nazirpatti .. (Rest.)

SIMLA—

- 1 Supdt. Himachal Pradesh Govt.
- 2 Minerva Book Shop, The Mall .. (Reg.)
- 3 The New Book Depot, 79, The Mall .. (Reg.)

SINNAR—Shri N. N. Jakhadi, Agent, Times of India

- Sinnar (Nasik) .. (Rest.)

SHILLONG—

- 1 The Officer-in-Charge, Assam Govt. B. D.
- 2 Chapla Bookstall, P. B. No. 1 .. (Rest.)

SONEPAT—United Book Agency .. (Reg.)

SRINAGAR—The Kashmir Bookshop, Residency Road .. (Reg.)

SURAT—Shri Gajanan Pustakalaya, Tower Road .. (Reg.)

TIRUCHIRAPALLI—

- 1 Kalpana Publishers, Wosiur .. (Reg.)

2 S. Krishnaswami & Co., 35, Subhash Chander Bose

- Road .. (Reg.)

3 Palamiappa Bros. .. (Rest.)

TRIVANDRUM—

1 International Book Depot., Main Road .. (Reg.)

2 Reddear Press & Book Depot, P. B. No. 4 .. (Rest.)

TUTICORIN—

- Shri K. Thiagarajan, 10-C, French Chapal Road .. (Rest.)

UDAIPUR—

1 Jagdish & Co., Inside Surajapole .. (Rest.)

2 Book Centre, Maharana Bhopal Consumers Co-op. Society Ltd. .. (Rest.)

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

VARANASI—

1 Students Friends & Co. Lanka .. (Rest.)

2 Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8 .. (Reg.)

3 Globe Book Centre .. (Rest.)

4 Kohinoor Stores, University Road, Lanka .. (Reg.)

5 B. H. U. Book Depot. .. (Rest.)

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

VIJAYAWADA—

- The Book & Review Centre, Eluru Road, Govern pet (Rest.)

VISAKHAPATNAM—

1 Gupta Brothers, Vizia Building .. (Reg.)

2 Book Centre, 11/97, Main Road .. (Reg.)

3 The Secy, Andhra University General Co-op. Stores Ltd. .. (Rest.)

VIZIANAGARAM—Sarda & Co. .. (Rest.)

WARDHA—Swarajeya Bhandar, Bhorji Market .. (Reg.)
For Local Sale

1 Govt. of India Kitab Mahal, Janpath, opp. India Coffee House, New Delhi.

2 Govt. of India Book Depot., 8, Hastings Street, Calcutta

3 High Commissioner for India in London, India House, London, W. C. 2.

Railway Bookstall holders

1 S/S. A. H. Wheeler & Co., 15 Elgin Road, Allahabad

2 Gahlot Bros., K. E. M. Road, Bikaner

3 Higginbothams & Co. Ltd., Mount Road, Madras

4 M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi.

Foreign

1 S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)

2 S/S. Aktie Bologat, C. E. Fritzes Kungl. Hovobokhandel, Fredsgation-2, Box 1656, Stockholm-16 (Sweden)

3 Reise-und Verkehrsverlag Stuttgart, Post 730 Gutenbergstra 21, Stuttgart No. 11245, Stuttgart den (Germany West)

4 Shri Iswar Subramanyam, 452, Reversite Driv. Apt., 6, New York, 27 NWY

5 The Proprietor, Book Centre, Lakshmi Mansions, 49, The Mall, Lahore (Pakistan)

On S. and R. Basis

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