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PART VI

VILLAGE SURVEY MONOGRAPH

12. SEKMAI

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CENTRAL GOVERNMENT PUBLICATION

PART I	General Report excluding Subsidiary Tables.	
PART II (with sub-parts)	{ General Population Tables. Economic Tables. Cultural and Migration Tables.	
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PART V	Special Tables for Scheduled Castes and Scheduled Tribes	
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STATE GOVERNMENT PUBLICATION

District Census Handbook.

FINAL LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

Name of village	Name of Sub-division
1. Ithing	Bishenpur
2. Keisamthong	Imphal West
3. Khousabung	Churachandpur
4. Konpui	Churachandpur
5. Liwachangning	Tengnoupal
6. Longa Koireng	Mao & Sadar Hills
7. Minuthong	Imphal West
8. Ningel	Thoubal
9. Oinam Sawombung	Imphal West
10. Pherzawl	Churachandpur
11. Phunan Sambum	Tengnoupal
12. Sekmai*	Imphal West
13. Thangjing Chiru	Mao & Sadar Hills
14. Thingkangphai	Churachandpur
15. Toupokpi	Tengnoupal

*Present Volume (No. 12 of the series).

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FOREWORD

Apart from laying the foundation of demography in this sub-continent a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarships 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 decentralization 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 elected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

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

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

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

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

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

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

mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at stensing changes in attitude and behaviour in such fields as marriages, inheritance, movable and immovable 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 though 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 inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI,
July 30, 1964

A. MITRA
Registrar General, India.

PREFACE

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

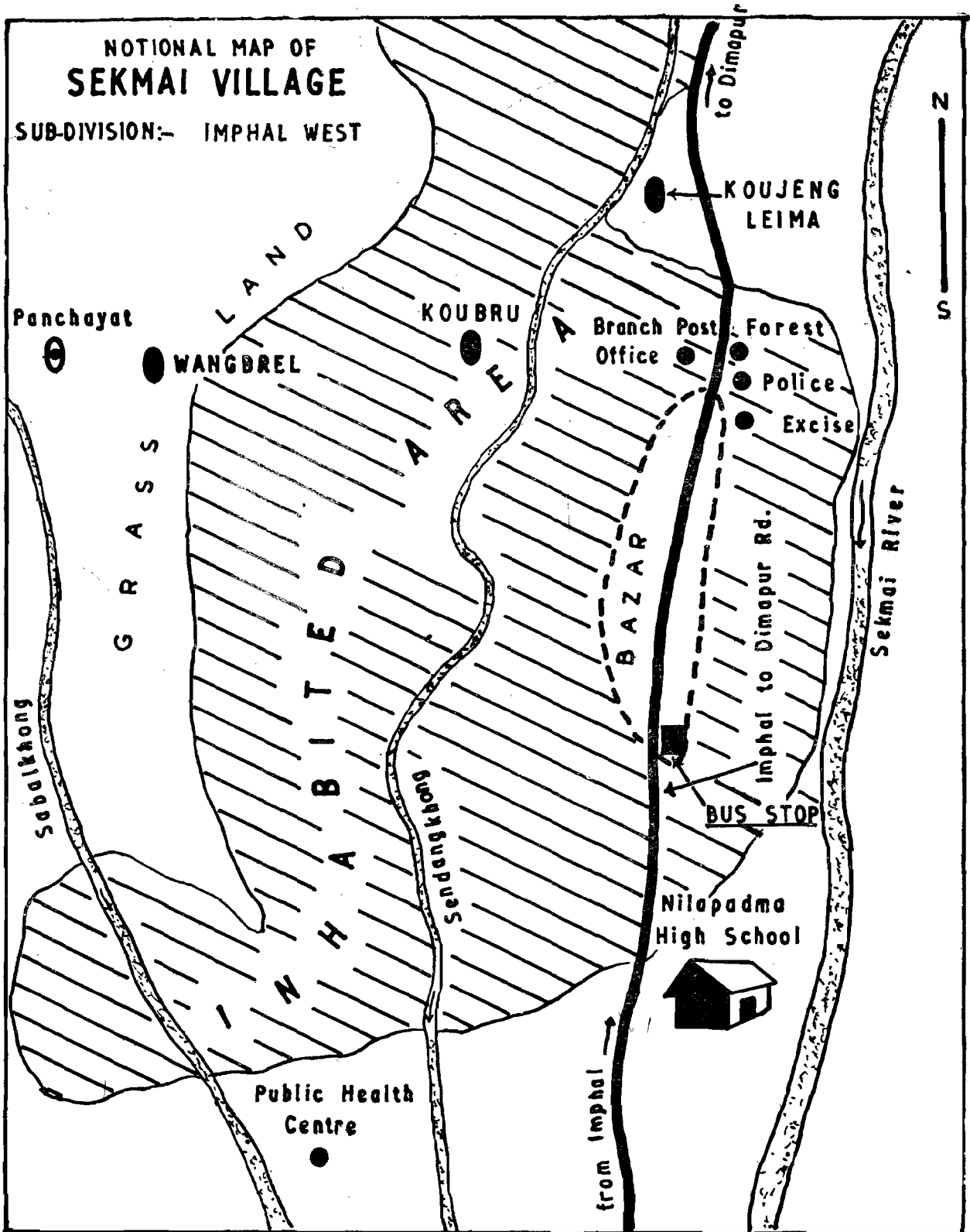
I am grateful to Shri A. Mitra, I.C.S., Registrar General and ex-Officio Census Commissioner of India for his unfailing advice and guidance. I am also grateful to Dr. B. K. Roy Burman, Officer on Special Duty in the Office of the Registrar General for valuable suggestions he made in the preparation of this monograph. On Dr. K.B. Singh who was associated with the work at the later stage, has fallen the burden of preparing the draft of this monograph and of verifying the information and statistics already collected by personal visits to the spot and I am much obliged to him for the keen interest he has taken in the task entrusted to him.

Acknowledgements should also go to Sarvashri Kh. Nilamani, Kh. Kulachandra, Chandra, Chaoba and Ch. Komol, the village Pradhan, among others, for giving us valuable information during the course of investigation.

IMPHAL,

February 10, 1969.

R. K. BIRENDRA SINGH



O. Keso

CHAPTER I

THE VILLAGE

Location

Sekmai is a big village in the valley of Manipur. It lies on the Imphal-Dimapur road — a National Highway—at a distance of about 12 miles to the north of Imphal, and the village comes under the administrative jurisdiction of the Imphal West Sub-division. The said highway cuts through the village from south to north, and the concentration of habitation is found in the western half. The village is bounded on the east by the Sekmai river and the Nongpok Ningthoiba hill, on the north by Kanglatongbi village and the Koubru hill, on the west by Khurkhul and Keingam villages, and on the south by Maharabi and Tengdonyang villages. All the important centres of administration are located at Imphal which is also a major commercial centre meeting the needs of the inhabitants of this village.

Physical aspects of the village

No meteorological data are available to show the rainfall and temperature of this village for twelve months. From our general experience the annual amount of rainfall in this village will be about 60 inches. The cold season begins from about the beginning of November and lasts till the end of February. From the beginning of March the daily temperature begins to rise followed by sporadic rainfall. From the middle of June till the end of September heavy rainfall occurs often. July and August may be said to be the wettest months.

Many trees and shrubs grow within and around the residential area, and during sunny days shady places are found here and there. The shrubs and branches of trees are useful as they are used as fuel for cooking the daily meal.

There is a small stream known as Sendangkhang of which mention will be made later on. This stream runs north to south cutting through the heart of the residential area in a curved course. Vast paddy fields are seen around the village particularly in the southern and western parts of the village. The village is located on a level land.

Flora and Fauna

As has been mentioned already, the village is well-wooded. Besides shrubs which grow in abundance, trees of local varieties grow in large numbers. Trees which are commonly found in the village are *Kabulia* (*gravillia robusta*), *Khongnang* or *pipal*, *Heinou* (*mangnifera indica*), *Uyung* (*quercus griffittii*), *Tairen* (*cedrela toona*) etc. Latin names are given in parentheses. These trees and shrubs are a good source of fuel while some trees like *Kabulia*, *heinou* and *uyung* are used both as inferior timber and fuel. Further, the shrubs and also grass which grows here and there are the food for the cattle.

Size of village and number of households

The village has an area of 2047 acres. In the 1951 Census it had a population of 1,702 persons consisting of 909 males and 793 females. In the last Census of 1961, there were 1391 males and 1281 females giving a total population of 2672 persons. Thus the increase of population during the decade is 57 per cent or 970 persons or 97 persons a year on an average. This high rate of increase is mainly due to increasing birthrate and migration of people into this village for business and official purposes. There were 234 households in 1951 and 503 in 1961.

Residential pattern

As mentioned already, the Imphal-Dimapur road cuts through the village. Residential houses are built on both sides of this road. The market-place and the residential houses are located in the middle portion of the village.

Though houses are found within the central portion of the village, they are not built in a congested manner. Every household possesses land enough to build a house leaving a space of ten or twenty or more feet around the house. The households generally build their houses not exactly in the centre of the plot of land but a little in the rear portion of the plot of land with the result that the space left in front of the house is greater than the space behind the house. This arrangement is done for the sake of convenience only, because after the day-break, the inmates of the house perform their day-to-day work in front of the house. There are many narrow lanes passing through the village in all directions so that every house is close to a lane. Most of the houses are build facing the east, the south and the north, but not the west.

Communication

There is a daily regular bus-service by which the people can come to or go out of the village. Bicycles and bullock-carts, particularly the former, are the chief means of communication in this area. The bullock-carts are used for transporting grass, wood and food-grains from the fields. Villagers carry loads on their heads also. The exact number of bicycles in the village is not known but a large number of households have bicycles. The villagers find it convenient and economical to cover short distances on bicycles as bus service is not very frequent.

Public place

This village has many public institutions of which the details will be described in a following chapter. Only the names of these public institutions may be mentioned here. There are one high school, four lower

primary schools, five junior basic schools, and one Hindi school. The village has a Health Centre, and a few Co-operative Societies. In the heart of the village there is a broad piece of land where the annual Lai-Haraoba festival is celebrated in honour of the communal deity Koubru. A hut having G. I. Sheet roofs is built in the middle of this piece of land in which the seat of the deity is consecrated. There is a branch post-office, a branch police station, a branch Excise office, and a branch Forest office.

Crematorium

The cremation grounds of the village are located near the banks of the Sekmai river and the Sabankhong stream. The households cremate their dead at one of these places which is nearer to their house.

Source of water

There is no tap water in the village. The Sekmai river runs from north to south along the eastern border of the village and the Ser.dangkhang stream which runs north to south through the village are the constant sources of water supply for household use. Water is available throughout the year at these sources.

Welfare and administrative institutions

Mention has been made of the schools, the Health Centre and the Co-operative Societies. There is also a Panchayat which came into existence since 1964.

Market

There is a big market where selling and buying of commodities are done daily from morning till early part of the night. The market-place is situated on both sides of and close to the Imphal-Dimapur road.

History of the village

There is no written record concerning the past history of this village, and everything is lost in the mist of uncertainty. The following story narrated by one Shri

Kh. Nilamani aged about 74 years of Sekmai village will throw some light about the origin of the village. During ancient times when there were constant raids and battles in the country, most of the inhabitants of a place now known as Nongpok Sekmai (near Yairipok village, about 19 miles to the south-east of Imphal) came and settled at the present village which was found to be a safe place for settled life. These settlers called their village, Sekmai, and the present inhabitants are believed to be descendants of those ancient settlers.

Settlement history

Out of 503 households, only 115 households have been covered by the field survey. The village is predominantly a Scheduled Caste village, and the 115 households under survey belong to Scheduled Caste families. The number of households surveyed is fairly large, and they will therefore give us a fairly reliable picture in the understanding of socio-economic life of the Scheduled Caste inhabitants of the village. The settlement pattern in respect of the 115 surveyed households is shown below :

TABLE 1

Total No. of surveyed households	Number of households settled for			
	5 and more generations	3-4 generations	1-2 generations	Present generations
1	2	3	4	5
115	115	Nil	Nil	Nil

Reason for survey

This village has been selected in order to study the Socio-economic life of the Scheduled Caste population. Therefore, other non-Scheduled Caste households have not been included in the survey.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The total number of households in 1961 Census is 503 and the population is 2672 persons consisting of 1391 males and 1281 females. Out of the total population, the number of the Scheduled Caste inhabitants stands at 1673, consisting of 806 males and 867 females (though the exact number of Scheduled Caste households is not available). The present survey covers 115 Scheduled Caste households with a population of 601 persons consisting of 319 males and 282 females. The Scheduled Caste population outnumbered that of other communities like the Hindu Manipuris, the Bengalis, Sikhs and others who are living in this village in the same clusters with the local Scheduled Caste people. The number of persons and households of these non-Scheduled Caste communities are not known.

Mode of selection of the Scheduled Caste households

Since the Scheduled Caste households and population outnumber the rest of the non-Scheduled Caste inhabitants selection of Scheduled Caste households did not present any difficulty. From physical appearance, speech, and dress the Scheduled Caste inhabitants can be distinguished from Bengalis, Sikhs and others. Besides, our investigators are local people who have acquaintances in this village and have also got enough idea about this village previously.

"Loi" is the generic name used for the original inhabitants of this village. Originally "Loi" is a communal name for those who were expelled from the Manipuri society by the kings for violating a social custom or for disobeying the orders of the kings. Among these socially ostracised groups the captives of battles were also found to have been included. The "Loi" were allowed to settle at the outskirts of the valley of Manipur. The "Loi" were not known to be an open society either from written records or folk-lore. The traditional occupation of the "Loi" of this village is agriculture. Besides agriculture, this village was once noted for its alcoholic drink locally known as "Kalei" the production of which is now prohibited by the Government.

Status

Though the present "Loi" inhabitants of this village are treated as a Scheduled Caste, the old stigma is seen to be gradually dying away in the daily intercourses of the people with the Caste-Manipuris. The clean-castes have abandoned rigid segregation, and they sit and mix together with members of this village. A similar trend is discernible to some extent in the matter of smoking and dining. The non-Loi inhabitants of this village have come here on official duty as well as for doing business. There is no change of status as a result of these immigrants. The age-old traditional life still remains which is marked by the absence of caste-hierarchy and status.

The population of the households under survey is divided into six clans (gotras) which are regarded as exogamous units for arranging marriages. The households belonging to Ningthouja clan (Shandilla gotra) constitute the main group, and those belonging to Khumal clan (Maudgalya or Madhukula gotra) come next in numerical strength. But considering the size of population in each clan (gotra), Khumal clan comes first and Ningthouja clan next. The following table shows the strength of each clan (gotra).

TABLE 2

Clan (gotra name with- in parentheses)	House- holds	Persons	Males	Females
1	2	3	4	5
Ningthouja (Shan- dilla)	39	189	107	82
Khumal (Madhu- kulla)	37	205	104	101
Angom (Gautam)	18	86	40	46
Luwang (Kashyap)	11	61	34	27
Khabanganba (Bha- radwaj)	8	49	28	21
Moirang (Atreya)	2	11	6	5

Language

The inhabitants of this village speak Manipuri language which is their mother-tongue. Most of the old and uneducated inhabitants speak the language with an accent slightly different from the standard Manipuri (Meitei). The educated persons and those who frequently go to Imphal and often come in contact with the Manipuris, speak the language without any accentual difference.

House and Housetype

The houses are built on rectangular foundations. The floor is raised from the ground to a height of about one foot at the minimum. Brick houses are few in number and most of the houses out of the 115 surveyed households have mud and weed plastered walls, and C.I. sheets for roofing. The following table shows the distribution of the households with reference to the type of dwelling structures.

TABLE 3

	Brick wall	Mud & straw plastered wall	That- ched	C.I. sheet roof	Drum sheet roof
	1	2	3	4	5
Number of households	5	110	37	65	13

As for the plinth, earth is used. Mud and straw are locally available free of cost. With regard to thatched houses, *imom* (*imperata cylindrica*) is used for roofing. *Imom* is purchased from any neighbouring place. The C. I. sheets used by the 65 households mentioned above had been procured just after the last World War II from the open market (Imphal) when the supply was not scarce. The present position regarding the supply of C. I. sheet is different. The sale of C. I. sheets is directly controlled by the Government through authorised dealers for the whole of Manipur and one has to apply to the Government for C. I. sheets and has to wait for months or years. As regards drum-sheets, empty petrol or coaltar barrels are used by removing the circular ends and cutting the same lengthwise so that it may be flattened into a sheet by hammering it. In order to procure the barrels, one has to contact any contractor or go to any petrol-pump station at Imphal and enquire whether empty barrels will be available for sale. There is no shop in Sekmai selling empty barrels.

The central portion of a plot of land is often selected for house-site. As regards direction, a house may face any direction though the east is the most preferred direction for the reason that sufficient sunlight is obtained. Before constructing a house, village *Maiba*, who is astrologer-cum-physician, is approached to give an auspicious day to begin construction of the house. Within the auspicious hour given by the *maiba*, the householder, assisted by the *maiba* erects the first pillar of the house. Following this, the construction of the house may be taken up at any time. About one rupee is given to the *maiba* for his service. Bamboo or wooden pillars on which the whole structure of the roof-rests are erected firmly into the ground. Long parallel bamboo splits are tied horizontally to the pillars in close proximity. *Singuts* (*saccharum spontaneum*) are spread vertically and tied to the bamboo splits. They form the skeleton of the wall. By plastering over this with a mixture of mud, cow-dung and pieces of straw a wall is completed. As for the roof in thatched houses bamboo poles and splits are used to form the roof-trellis. Bundles of *imom* are thickly spread over and tied to the poles and splits in order to make the roof rain-proof. Houses having C. I. sheet or drum-sheet roofs have wooden beams as the skeleton of the roof. Skilled house-builders are engaged for building a house.

It will not be possible to furnish accurate amounts of money spent on different items in the building of a house. Prices of raw materials will vary depending on size, quality and bargaining. Similar is the case with labour charge. Hence the following amounts are not accurate but only approximate. As for C. I. sheets, the existing market price prevails. Empty barrels cost about ten rupees each. First class brick cost about Rs. 140 per thousand excluding transportation charge. Since the village does not have any brick-field, bricks are to be brought from the brick-fields at Imphal. Cement cost about eleven rupees per bag and sand costs about 36 rupees a truck-load. Mason's labour charge per one thousand bricks stands at about sixty rupees. One whole bamboo costs about two rupees while one wooden pole of teak will cost four or five rupees. *Imom* and *singut* may cost Rs. 0.25 P.

and Rs. 1.50 P. respectively per bundle. Labour charge for a thatched house will be about sixty rupees. The total cost for a thatched house measuring 30' x 15' in area will be about Rs. 200 at the minimum.

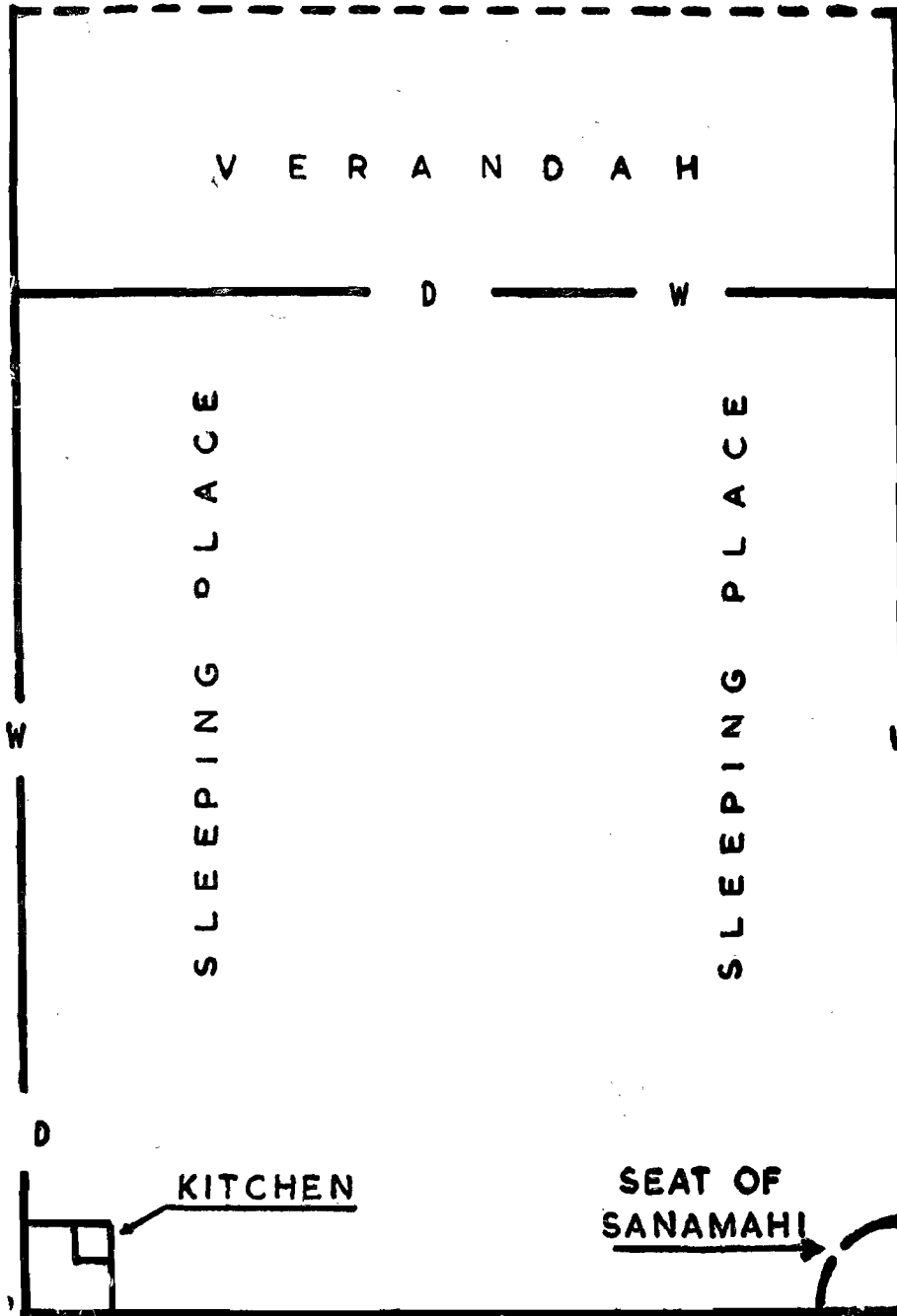
There are houses having two slopes as well as four slopes on the roof. One-fifth or one-sixth of the floor area is reserved for the verandah while the remaining portion constitutes the interior of the house. Most of the houses do not have well-partitioned rooms. Out of 115 houses, 35 have two rooms each. The size of door is 6' x 4' and of window is 2' x 2½'. There is no bath or latrine attached to the dwelling house. Latrine is made at a rear corner of the compound which is safe from public view. Kitchen and sleeping place are maintained inside the house itself. Cattle-shed is thatched and it does not have walls. Such a shed is built either in front of or by the side of the house. Since one-room houses form the majority, privacy, does not exist in the modern sense of the term. The hygienic condition prevailing in the village is not satisfactory. Since the people have a keen sense of cleanliness they sweep the courtyard and the interior of the house daily. More sweeping and washing of the floor and the environs of the house are not enough. Water, for instance, is unfiltered and not free from infectious germs. The houses have two to three windows and these are not sufficient for making the house well ventilated.

There are no special decoration and embellishments of the house. The local names of the different parts of the house with their English equivalents are given below :

Manipuri names of parts of house	English equivalents
Yumbi	Pillar
Yumpham	Foundation
Mangol	Verandah
Phaklang	Wall
Thongjao	Door
Mibutthong	Window
Yunthak	Roof
Imung	Interior of the house
Chakkhum	Cooking place
Tumpham (ka)	Sleeping (room)

Regarding male-dress, two types of dress are found local and western. Local dress consists of *Khudei*, *Phaijom*, *Phurit*, and *Innaphi*. *Khudei* and *phaijom* are lower garments while the other two are upper garments. *Phaijom* is the local name for *Dhoti*, and *Khudei* is a small *dhoti* which measures about 2½' x 8', and it is worn more or less in the *dhoti*-style. *Phurit* is the local name for shirt, and it may be with or without collar. *Innaphi* refers to any wide sheet of cloth (about 4' x 6'), either mill-made or hand-woven, and it is worn over the shoulders. *Khudei* is generally worn while one remains at home. The above particulars refer to local male-garments. The western dress for the males consists of

GROUND PLAN OF A TYPICAL HOUSE

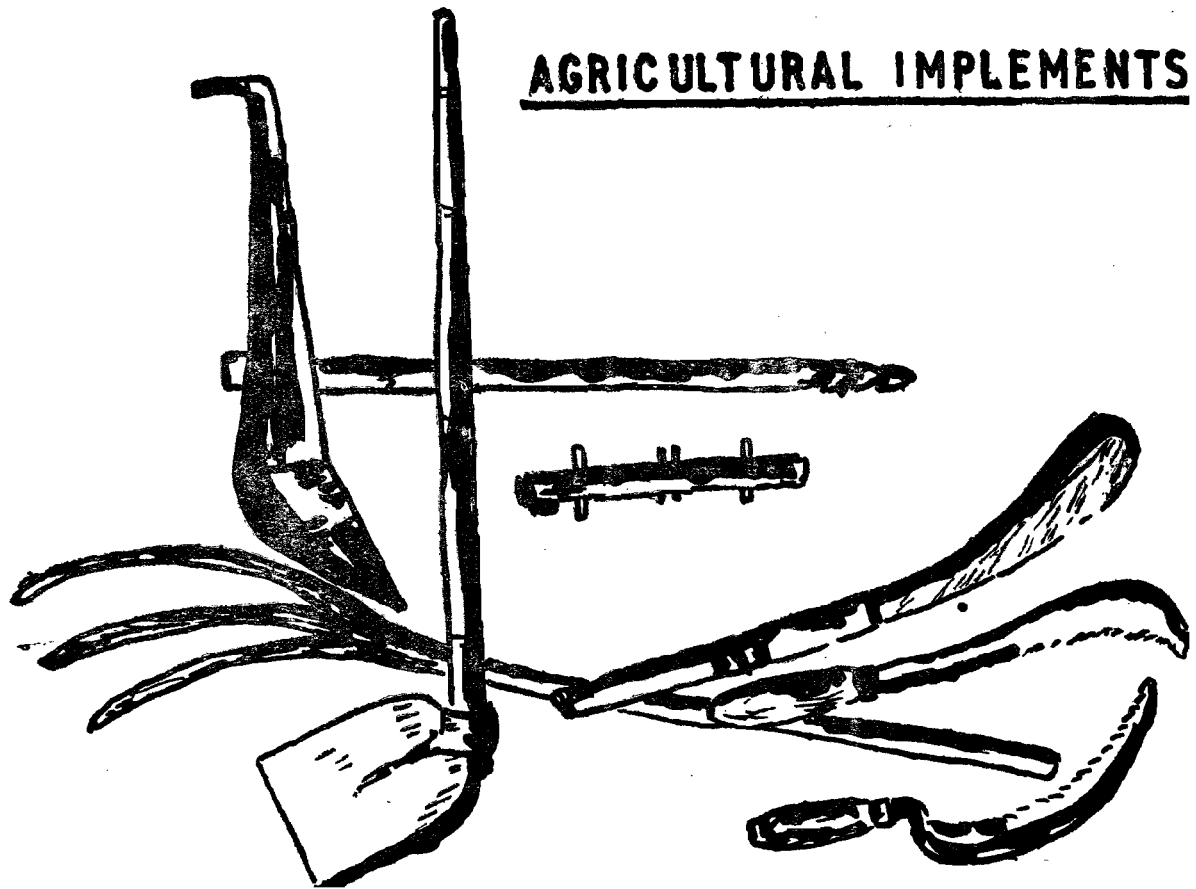


Not to scale

HOUSEHOLD UTENSILS



AGRICULTURAL IMPLEMENTS



pants and coat, and even neck-tie, which replace *dhoti*, *khudei* and *innaphi*. Students and persons of the younger generation are seen often wearing pants—both short and long while remaining at home or going outside. During the winter woollen coats are worn by almost all the educated persons and high-school and college students. During ceremonies like marriage and funeral, western dress is not worn by the people.

With regard to female-garments, local dress still dominates western dress. Use of western-style (shirt) is confined to minor girls only. Women folk in general wear *phanek* which is woven either at the loom-loom or hand-loom. This cloth consist of two identical pieces of cloth of about 6' x 2' in size stitched together along the border lengthwise. The cloth comes in any plain colour (common colours being pink, red, green, blue and yellow), and often has thin borders of any colour. Such a plain-colour *phanek* is called *pungou phanek*. Besides, *pungou phanek*, striped *phanek* is also worn. The stripes are thin ones (about 1/4" in breadth) consisting of black, white and any other colour (red, pink, yellow, violet) in their combination. On both the lengthwise borders, identical embroidery works with black and dark brown silk threads are executed. Such a striped *phanek* which is woven only at the loom-loom is called *phanek mapannaiba*, and it is worn on special occasions like marriage, festivals, etc. *Phanek* is worn at the waist mostly by unmarried girls, while middle-aged and elderly women wear it over the breasts by passing the cloth through, but just a little below, the armpits. Hence *phanek* may be regarded both as a lower garment and an upper garment depending upon the manner in which it is worn. Girls wear blouse as an upper garment while elderly women may wear it during the cold season. Women, both young and old, wear a thin *chaddar* around the upper part of the body throughout the year. It is sign of immodesty if a girl comes out in any public place without wearing any *chaddar*, but during the hot season, elderly women may go without wearing any *chaddar*.

Foot-wear is not popular with the older generation, but boys and girls and those who are below 40 years or so are seen wearing the same. Now-a-days, rubber sandals, locally known as 'Hawaiian Sandal' are very popular with the younger generation. Foot-wears of various designs are purchased from Imphal where varieties are available.

Ornaments are not popular with the menfolk. A rich man wear a gold ring at the most but the women have a keen liking for gold ornaments, which is universal. Silver ornaments are not worn by the women. Those who cannot spend for gold ornaments may wear gilded ornaments purchased from the village-market or from Imphal. There are ornaments for the neck, the hand and the ears. No ornaments are worn on other parts of the body. The following table shows the name, weight and other particulars of ornaments used by the women.

TABLE 4

Ornaments	Local names	Approximate weight	Price
1	2	3	4
Ring	Khudop	1/2 to 1/4 tola	The price of these ornaments is the same as that prevailing in the market.
Bangle	Khuji	1/2 tola	
Necklace	Lik	1 to 2 tolas	
Ear-ring	Lei (Nayanbi)	1/2 tola	
Armlet	Pambomphabi	1/2 tola	

Bangles made of plastic are commonly worn by the girls. Women of this village do not tattoo any part of their body. Necklace, armlet, ear-rings, if they are made of gold, are generally reserved for special occasions like marriage, festivals etc., and these are not worn daily lest they should be lost or worn out.

Household goods

The households possess the common varieties of household goods which are required in daily life. Most of the articles are local products (*i.e.* manufactured in Manipur) though imported goods are also found to be used. As regards furniture, mat is an important and indispensable item which is possessed by all the households. A mat placed over the floor serves as a seat. Baskets of different shapes and sizes are also used as cupboards for storing paddy, vegetables and other sundry household articles. Wooden boxes and almirahs are used for keeping clothes and other valuables. Use of wooden chair is chiefly a post-war practice. Both earthen and metal utensils are used by the villagers. Now-a-days, aluminium pots are becoming popular for cooking purposes as they save time and fuel. Brass and earthen pots are also used for cooking food. Dishes and cups for serving cooked food are made of bellmetal. It has been reported that since the last decade or so, the number of bicycles is on the increase and there are households having wrist-watches and radios even. The following table shows the number of households with reference to the household goods possessed by them.

TABLE 5

Name of article	Number of households possessing	Particulars of the articles.
1	2	3
Bedstead	115	Wooden
Mat	115	Kouna (a kind of plant having long and spongy cylindrical stems)
Chair	73	Wooden
Mirror	115	Glass
Cups	115	Bell metal
Dishes	115	Bell metal
Cooking pots	115	Brass, aluminium or earthen
Baskets	115	Cane and bamboo
Hurricane lantern	115	
Cycle	90	
Wrist watch	25	
Radio	2	

Food and drinks

Not only the 115 surveyed households but all the Scheduled Caste households of this village are non-vegetarians. Rice is the staple food of the inhabitants, and along with rice, vegetables, fish and meat are taken. Sumptuous meals cannot be afforded by every household daily, so the actual position is that every household most often take one item of preparation—either vegetable or fish or meat along with rice. There is no seasonal variation so far as fish and meat are concerned because these are available throughout the year. As regards vegetables, those available from time to time are taken. For instance, mustard, cabbage, cauliflower, peas etc. are available during the winter, so these are taken in the winter. Gourd, beans, pumpkin, brinjal etc. are taken during the hot season, as these are available during the hot season. Two meals are taken in a day. The morning meal is taken before noon while the evening meal is taken at about 9 p.m. The items of food taken in both the meals need not necessarily differ. Boiling is the common method of preparation. Mustard oil is used as a cooking medium for vegetables, fish and meat. A common item of preparation is what is known as *iromba*. In order to prepare this, one or two kinds of vegetables or more are first boiled. Fish (mostly *ophiocephalus* and *clarius magur*) is also boiled with the vegetables for improving the taste. After taking down the boiled stuff from the fire, water is removed, and they are kneaded thoroughly by putting salt and chillis. Some quantity of water is then put at the time of kneading.

Tea-drinking is becoming popular with the villages. Though all the households do not take tea daily as an indispensable item of drink, they occasionally drink it at home or at the tea-stalls (there are three tea-stalls) of the village. Before the extension of the prohibition laws to this village by the Government, this village was noted for its alcoholic drink called *Kalei*. It is a distilled product and its ingredients consist of rice, paddy husk, *Hamsi* (rice flour cake) and *yangli* (a kind of creeper).

Birth

Ordinarily when menstruation stops for two months or so the fact of pregnancy is confirmed. During the early period of pregnancy, lifting of heavy things and doing of other daily routine works are not prohibited. But as the stage of pregnancy advances she is asked to do less amount of work. Throughout the period of pregnancy there is no system of dieting or restriction to any type of food.

Birth of baby takes place in the sleeping room of its mother. The village-*maibi* i.e., *dai* attends on the mother. She belongs to the Scheduled Caste Community of the village. She is paid about one rupee or more for her service. Immediately after the birth of the child,

the *maibi* cuts the umbilical cord with a sharp edge of *wak*-bamboo and it is placed in side a small earthen pot, and the pot is buried under the ground near the bed of the mother by the *maibi*. The baby is then bathed with lukewarm water by the *maibi* and is placed by the side of its mother. On the birth of a baby the household observes birth-pollution until a simple ceremony known as *Ipanhaba* is performed.

Ipanhaba is performed in the morning of the 5th day of birth of a boy, or on the 6th day of the birth of a girl. In both the cases, the procedure of the ceremony is the same. As for the ceremony, the *maibi* takes out the baby in the verandah and bathes it with lukewarm water in a small bath-tub. After this, she takes the baby inside the house and places it by the side of the mother. As for the purification of the household, the *maibi* takes a utensil filled with water in her hand and in the other hand is held a small leafy branch of *tairen*. With this twing in her hand, she sprinkles the water from the utensil over the persons, and in and around the house. This completes the ceremony.

The baby is fed on its mother's breasts for more than one year. From about the middle of the second year, the baby is encouraged to take solid food, and in this manner weaning is effected gradually. After three months of the birth of a baby the *maiba* is approached and she gives a name to the child. No ceremony is observed for this. On this day of naming, the mother puts a little quantity of rice into the mouth of the baby. Contraceptives are not used by the inhabitants nor is abortion practised in the village. Barrenness, still-birth and infant-death are considered to be the misfortune of the parents.

Marriage

Marriages of a boy and a girl may be effected through either engagement or elopement. As for marriage by engagement, betrothal consists of the following procedure. A small party from the boy's place (generally parents of the boy and one or two of their friends) go to the house of the girl whom they have chosen. When their proposal is accepted by the parents of the girl, a *maiba* is to be consulted by the boy's or the girl's parents. If the *maiba* approves of the engagement and recommends the marriage by giving an auspicious day for performing the marriage ceremony, three persons (males or females, or both) from the boy's side go to the girl's house to have a final talk and announce the date for the marriage.

Marriage ceremony

On the day of the marriage, the groom is dressed in a white dhoti, a white shirt and white cotton shawl. He may also wear a white turban but it is not compulsory. The bride also wear *phanek mapannaiba*, blouse a

thin cotton shawl, and gold ornaments. The ceremony is held at the bride's house. Guests are invited by the households of the bride and the groom, and they are treated with sweets betels, etc. When the groom arrives with his party, *khurumba* is performed. This is the main and the only item to solemnise the ceremony. Here, the groom and the bride are guided by an elderly person, preferably by the *maiba*, to pay obeisance to *Koubru*, the god-head of the village. There is no image of this deity at the place of the marriage, and the couple are required to turn towards the direction where the abode of this deity lies while bowing down in salutation. They are then conducted inside the house of the bride where the domestic deities *Sanamahi* and *Leimaren* reside. The couple pay obeisance to these deities kneeling and bowing down their heads. After this they pay obeisance to their parents and other respectable old folks of the village. The bride and the groom are given a sumptuous dinner by the bride's parents. This completes the marriage ceremony and the grooms returns to his house with his bride and party. Gifts consisting of household articles like clothes, utensils, ornaments, etc. are given by the parents and close relatives, and even friends of the girl. The *maiba* who conducts the ceremony belongs to the Scheduled Caste community of the village.

Elopement

Compared with the details associated with marriage by engagement, the formalities which follow when a girl elopes with a boy are short and simple. Once a girl elopes with a boy and stays with him at his house, they are regarded as husband and wife for all practical purposes. However, as custom enjoins, a simple formalities known as *Loukhatpa* is to be performed after the elopement. In this, the parents of the boy and the girl sit together at the girl's house generally. Some elderly persons of the village are also invited to join them. Before all present, the father of the girl announces that he has approved of the boy whom his daughter has chosen to be her husband. Similarly, the father of the boy makes it known to all that he has accepted the girl to be the wife of his son. Here the function is completed. *Loukhatpa* can be performed on any day after the elopement has taken place. In order to seal the bond of relationship between the two families, on the day of *Loukhatpa*, girl's parents usually offer a dinner to all present including the young couple.

Sororate, levirate, and preferential mating are not practised by the inhabitants. Clan exogamy is practised and this is strictly adhered to by the villagers. While selecting a mate the prime consideration which the contracting families should take is that the boy and the girl are not related to each other. Polyandry is not practised. Monogamy is the usual rule while polygyny is also socially permissible. Out of 115 households surveyed only one case of polygyny has been recorded.

The following table shows the age at marriage of all the ever-married persons as recorded in the 115 surveyed households.

3-1 R.G. India/69

TABLE 6

Age of marriage (years)	No. of marriages of males at age indicated at col. 1		No. of marriages of females at age indicated at col. 1	
	Before 20 years	During 20 years	Before 20 years	During 20 years
1	2	3	4	5
13	•	•	—	—
14	•	•	—	—
15	•	•	—	—
16	•	•	—	—
17	•	•	1	1
18	•	•	5	12
19	•	•	5	7
20	•	•	39	34
21	•	•	3	5
22	•	•	1	5
23	•	•	2	3
24	•	•	—	1
25	•	•	2	7
26	•	•	—	1
27	•	•	—	—
28	•	•	—	1

The total number of ever-married persons is 21 (136 males and 136 females), and the number of persons who had been married before 20 years ago is 120 persons consisting of 59 males and 61 females. There are 152 persons consisting of 77 males and 75 females who had been married during the last 20 years. Thus, the percentage of married persons whose duration of marriage is above 20 years is 44 of the total while the remaining 56 per cent is represented by those whose duration of marriage is below 20 years. With reference to the married males, there is no case of marriage of males below the age of 17 years. The largest number of marriage of males is found at the age of 20 years. After the age of 20 years, there is an abrupt fall in the number of males whose marriage took place more than twenty years ago. In the case of males who have been married during the past twenty years, a large number of marriages can be found between the ages of 18 and 25 years. As regards married females whose duration of marriage is more than 20 years, one case of marriage at the age of 13 years is found. The majority of the marriages is found between the ages of 15 and 20 years. Beyond the age of 22 years, no case of marriage is found. A large number of females whose duration of marriage is below 20 years is found between the ages of 15 and 21 years, and beyond the age of 24 years, no case of married females is found.

If we examine the total number of males and females of both the durations under different ages at marriages, the number of married males suddenly rises

within the ages of 18 and 20. The fall in the number of married males from the age of 20 years to the age of 21 years is very high while from 21 years to the subsequent years, the fall is slow and gradual. As regards females, there is a sudden increase in number from the age of 14 years. At two ages, *viz.*, 18 years and 20 years, the highest and equal number of females are found. As will be evident from the following graph showing the frequencies of marriage at various ages for males and females, the peak is touched at the age of 18 and 20 years.

Divorce and widow marriage are permissible under the prevailing custom of the people, and for that no ceremony is observed. In the case of divorce, approval of the parents of the couple is necessary, and for this they assemble at the husband's house. As regards widow-remarriage, the widow elopes with the man and they are recognised as husband and wife for all practical purposes without performing any formal ceremony. No case of adultery has been recorded during the time of survey. The people take strong attitude towards adultery, and it has been informed that divorce will generally ensure has a result of adultery on the part of the wife while and adulterous husband may be tolerated.

Death

Customarily death should take place outside the house. This is due to the belief that if death takes place inside the house, the house is considered to be polluted. Therefore, the dying person is carried out of the house by some three or four persons to the courtyard while a *maiba* places his hand on the navel of the dying person in order to feel the pulse and ascertain whether death has taken place. When death takes place, the *maiba* takes his hand off from the corpse. This is known as *khutthaba*. In anticipation of the death, a small straw hut known as *khangpok* is constructed in the courtyard. Close kins and neighbours assemble to mourn the death. Among the kins, the husbands of the daughters of the family of the deceased take special responsibility in the disposal of the dead. They are known, for the purpose of the funeral rite, as *khoidousaba*. When a male dies, the services of three *khoidousabas* are necessary. In the case of a deceased female, two *khoidousabas* must be present. If there are no husbands of daughter of the family of the deceased, any male members of the family may perform the duties of *khoidousaba*.

The treatment of the corpse is done in the following manner. The corpse is bathed with warm water by the *khoidousabas*. If the deceased is a male having sons, the eldest son puts his deceased father on the

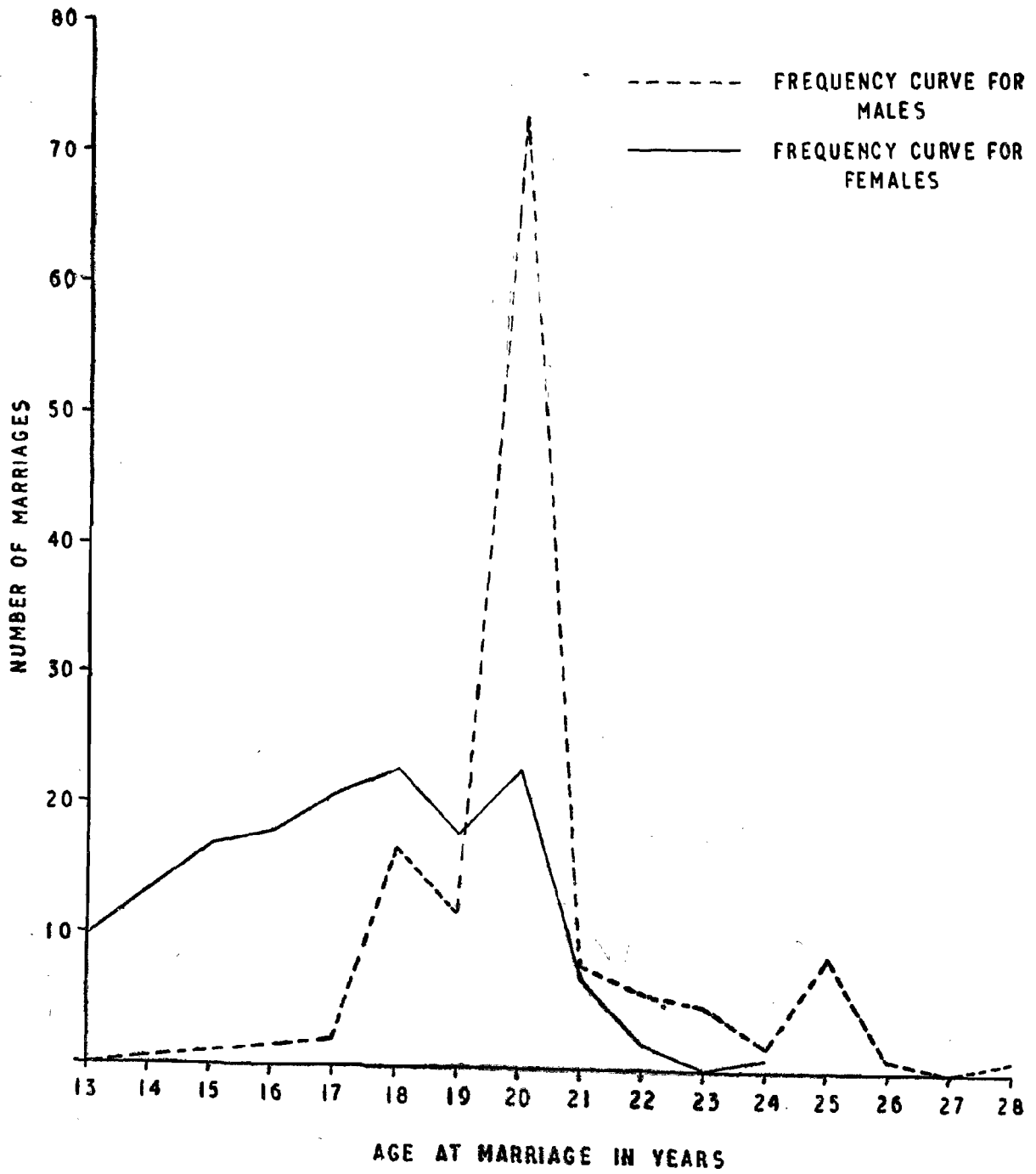
lap while he is bathed. As for a deceased woman, her husband will put her on his lap while she is bathed. After the bath, new cloths are worn, and the corpse is taken inside the hut mentioned above, and laid into a wooden coffin. A long plantain leaf is placed earlier over the plank of the coffin in which the corpse lies. Clothes, a fishing net and some utensils are also put inside the coffin. If the deceased is a male, a bow and an arrow are also included. The coffin is then carried by four or five able-bodied persons to the cremation ground followed by friends and relatives of the deceased. A man also carries a lighted torch (made up of a bundle of grass or the like) to the cremation ground and fire from this torch alone is used for cremating the dead. On reaching the cremation ground, the coffin is placed on the pyre and one of the *khoidousabas* ignites the pyre with the burning torch. As regards secondary disposal, the straw hut is destroyed and burnt after the coffin has been removed. Dirty and soiled clothes used by the deceased during the time of illness are either thrown away or burnt. If a death takes place at late night, the cremation is performed in the early morning of the following day for the sake of convenience only.

At the death of a person, the household observes pollution for one day only, and the purification of the household is performed immediately after the cremation by a *maiba* by sprinkling water with a leafy branch of *taren* over the persons and in and around the house. When a young baby dies before attaining the age of three months, the body is inhumed without any ceremony.

No elaborate ceremony is performed for the dead. They do not perform 'Sradha' ceremony for the deceased. Instead of 'Sradha' the households perform what is known as 'Karma' on behalf of the deceased relatives. 'Karma' is nothing but feasting in which friends and relatives are invited and they are given a sumptuous dinner. Thus, when a family intends to perform a 'Karma' for its dead member, the same is performed in the month of Wakching (December-January) when the harvest season is over. For cooking the meal which consists of rice, vegetables, pulses, fish and meat, no Brahmin is engaged. Only the youths of the village will cook the meal for which no remuneration is given.

No shrines or relics are constructed at the cremation ground in honour of the deceased.

GRAPH SHOWING AGE AT MARRIAGE BY SEX



CHAPTER III

ECONOMY

Economic resources

Of all the economic resources found in the village agricultural land is the most important as all the inhabitants depend on agricultural land for their livelihood. As has been stated earlier, the total area of the village is 2047 acres. Since our survey has not covered all the households, no accurate figures regarding the total amount of agricultural lands, forest pasturable waste, etc. can be furnished. However, confining ourselves to the 115 surveyed households, the total agricultural land under cultivation is 454.33 acres which are distributed among 112 households. Three households do not have land of their own but cultivate land belonging to others.

Livestock is another important economic resource. Cattle play an important part in the agricultural economy of this village. The inhabitants do not rear buffaloes, sheep and goats. The following table shows the position of livestock possessed by the surveyed households.

TABLE 7
Showing the distribution of livestock

Items of livestock	Number of households	Number of animals
1	2	3
Cows	40	90
Bullocks	97	241
Pigs	15	38
Fowls	9	68

Other resources

Mention may be made of those persons who are earning from professions other than agriculture. It may be of interest to note that one of the villagers is a member of the Manipur Legislative Assembly, and his household has been included in our survey. The number of persons who are engaged in different occupations other than agriculture among the surveyed households is furnished below :

TABLE 8
Showing number of persons under different occupations

Teaching	Govt. service	Carpentry	Weaving	Fishing
1	2	3	4	5
6	5	3	115	5

Factors influencing economic life

As regards agricultural land nothing has been done practically to improve the productivity of the soil.

The villagers fully depend on the natural properties of the soil and no manuring fertilizers have been put to the soil. There is no industry worth mentioning. Before the introduction of Prohibition, this village was noted for its alcoholic drink, 'kalei', which fetched a regular income. After the prohibition, the villagers have lost this source of income and livelihood.

The village is fortunate enough to have good communication. Since the Imphal-Dimapur road, which is an all-weather *puoca* road, runs through the village, the villagers can go to different parts of the valley, particularly to Imphal which is the chief commercial centre for the whole of Manipur, without facing much transport difficulty. There is a regular bus service between Imphal and Sekmai maintained by the Government. Private buses also ply from Imphal to Sekmai and beyond carrying merchandise. Because of this improved transport system, the village is able to have a market selling mostly consumer goods. Besides, the village has also a branch post-office. The I-D road mentioned above facilitates to a great extent inter-village communication. As regards intra-village communication also, there is a net-work of roads reaching upto the interior of the village, and this is also one of the factors influencing the economic life of the villagers.

Since the village is situated within an easily approachable locality, urban influence is steadily gaining ground among the inhabitants, particularly the younger generation. The short distance from Imphal and the smooth transport system are responsible for urban influence found within the village. Since urban influence creates, new wants e. g. western dress, wrist-watch, bicycle, cosmetics, radio- etc. and habits too (i.e. going to the pictures at Imphal), and these wants and habits naturally have a bearing upon the economic condition of the people.

Livelihood classes

In the Census of 1951, the livelihood classes of the people were classified into eight categories. In that year, the population of this village was 1702 persons out of whom the following persons were distributed under the eight livelihood categories:

	Males	Females	Total
1. Cultivation of land wholly or mainly owned and their dependents	617	534	1151
2. Cultivation of land wholly or mainly unowned and their dependents	119	114	233
3. Cultivating labourers and their dependents	4	3	7

4. Cultivating owners of land agricultural rent receivers and their dependents	26	23	59
5. Production other than cultivation	4	3	7
6. Commerce	23	28	51
7. Transport	1	2	3
8. Other services and miscellaneous sources	12	9	21

Though comparison cannot be made between the livelihood categories of the Censuses of 1951 and 1961 owing to difference in the classification of livelihood categories, we furnish below in a tabular form the distribution of the population under different livelihood categories in 1961.

TABLE 9

Livelihood categories

	Males	Females	Total
1. Cultivators	503	41	544
2. Agricultural labourers	29	4	33
3. Mining, quarrying, livestock, forestry etc. . . .	6	--	6
4. Household industry	15	33	48
5. Manufacturing other than household industry	2	--	2
6. Construction	4	--	4
7. Trade and Commerce	35	21	56
8. Transport, Storage, Communication	4	--	4
9. Other services	84	8	92
10. Non-workers	709	1,174	1,883

With regard to ownership of economic resources, out of the 115 households surveyed, 112 are found to possess agricultural land. The following table shows the number of households with reference to the size of land-holdings.

TABLE 10

Showing the sizes of the cultivated holdings

Land in acres	Number of households
0.10 to 0.99	5
1 to 2.99	30
3 to 4.99	37
5 to 6.99	27
7 to 8.99	7
9 to 10	5
59.32	1

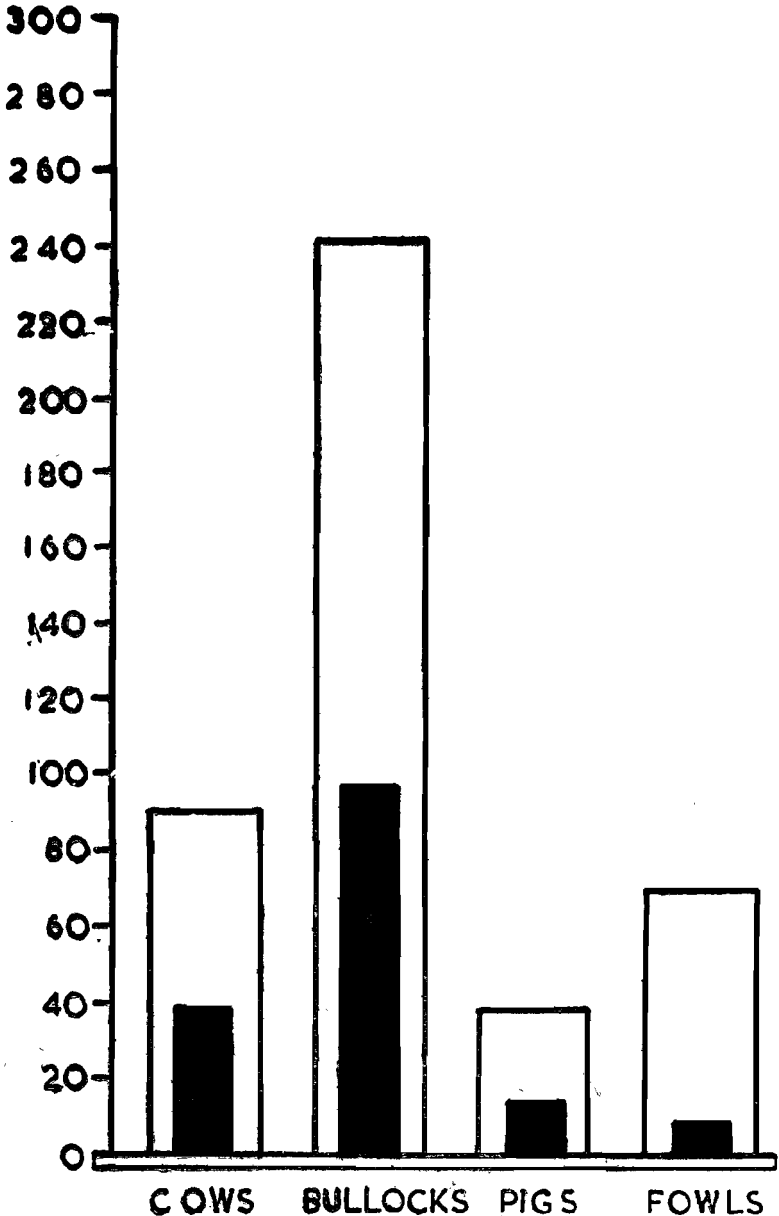
No earlier data are available for the purpose of a comparative study of the above data. Practically there has been no change with regard to the economic resources excepting the one caused by the introduction of prohibition. Brief short particulars about other economic resources of the people have already been furnished. As regard data on primary and secondary occupations, all the surveyed households claim that agriculture is the primary occupation. The occupation furnished in table No. 8 are the secondary occupations of the households concerned. The occupation of teaching may be said to be a change from the traditional occupations because most of the educational institutions of this village were established after the Second World War. The persons concerned have developed a favourable attitude towards the change from traditional occupation because the change is intended to promote the welfare of the villagers in general.

Agricultural practices

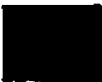
Ploughing of the field is done from the month of February onwards. With the coming of heavy rain from the beginning of June or so sowing and transplanting of paddy are done. During the months of November and December, harvesting of the crop is completed. With regard to the surveyed households, their agricultural fields are utilized for the cultivation of paddy mainly. The yield per acre varies from field to field though the distance is not so marked. The average yield per acre is 9 quintals. The total amount of land owned by the surveyed households is 454.33 acres and the total quantity of produce (paddy) obtained by the surveyed households amounts to 6980 pots, (one pot is equal to 60 kg. approximately) at the minimum. Besides paddy, wheat is also cultivated by 18 households on the field after the paddy has been harvested. The total quantity of wheat produced by these households is 122 pots and the average yield per household is only about 7 pots. The total amount of land under wheat is not available.

As regards farming practices of paddy no modern techniques or methods have been used. Repeated ploughing with a pair of bullocks is the main work and agriculturist has to perform before sowing the seeds. Usually transplantation of young plants is performed by men and women. No paid labourers are engaged at the time of transplantation. Reciprocal aid is rendered by all the households. It has been mentioned earlier that three households out of 115 households do not possess agricultural land. These three households are tenant farmers and in no way they are different from other land-owning households in matters of reciprocal aid. No irrigation system is maintained. After the transplantation is over, the cultivators have some time for leisure until the coming of the harvest season. However, the cultivators visit their fields regularly in order to see if anything has gone wrong. If, due to heavy rainfall, the plants receive more water than is required the water is drained away towards any nearby canal or low laying area with the help of a spade. Towards the end of October, the paddy begins to ripen, and preparation is made for harvest. Only sickle is used for cutting the paddy stalks, and bundles of them are put on a wide bamboo mat which is spread over the

GRAPH SHOWING LIVESTOCK AND NUMBER OF HOUSEHOLDS OWNING



NUMBER OF LIVESTOCK



NUMBER OF HOUSEHOLDS

harvested field. Thrashing of the paddy is done on this mat with a wooden flail. In order to remove other particles like straw pieces, seeds of grass, etc. a winnowing fan made of bamboo is also used. After this the paddy is packed inside gunny bags which are brought to the houses.

Rice is the staple food of the people. Since the households have surplus paddy, these are also sold. In order to store the paddy, barns are built by the side of the dwelling house. Materials used in building the barn are the same as those of the dwelling house. Marketing of the paddy is done at the market of the village. Persons from Imphal or other nearby villages may also visit the village in order to purchase paddy from the households.

Animal Husbandry

Data on livestock have already been furnished. There is no organised establishment with regard to animal husbandry. No equipments and techniques are used for rearing the animals. During the day time, the domestic animals are let loose around the house, and no special attention is given regarding feeding and grazing. They usually return home at dusk, but if they don't, some person from the house goes out in order to bring them back. Every household has at least one dog of local breed. Dogs are very common in this village and they are reared to look after the compound of the house. Of all the domestic animals, cattle are the most important for the simple reason that without them agriculture is unthinkable. Pigs and fowls are reared for their meat as well as for being sold. There is no market place for these animals. Whoever wants to purchase them approaches any household to find out if they are available for sale.

Fishing

At the time of enquiry, five households were found to be having ponds within their domestic compound for rearing fish. Fish is reared for consumption as well as for sale. No household was found to have a fully organised fishing industry, and in actual practice, no household is getting regular income, however small the amount may be, from the sale of fish. Fishing may be considered as a leisure-time activity because fishing is a delightful task for the inhabitants. Fishing is resorted to mostly at the Sekmai river where small types of fish like *ngamu* (*Ophiocephalus punctatus*), *ngahou* (*Barbus tor*), *ukabi* (*Anabus scandeus*) and *tharak* (*Rohtee Belangeri*) are found. Fishing in the river is done singly or collectively by both men and women during the day time—mostly in the morning for about two or three hours before taking meal. Fishing is also done in the afternoon after the day's meal. While fishing, women usually use fishing nets known locally as *hangel poura een*. In shallow water they also use a dome-like basket called *long*. Men on the other hand use *nupa een* (trawl) in the river. Another fishing method which is resorted to when the river is shallow is that of making a bund across the river with one or two narrow openings where small fishing traps are laid. No expenditure is involved in such type of fishing and the catch is usually meant for consumption.

Forestry

There is no establishment of the villagers engaged in utilizing forest products. The branch office of the Forest Department of Manipur looks after the forests from being exploited at random by others.

Weaving may be considered as a non-agricultural occupation of the inhabitants. But so far there is no attempt among the surveyed households to boost up weaving as a general means of earning. At the time of survey 42 households were found to be engaged in weaving. Out of these 42, 12 households possess the treadle type handlooms while remaining 30 households possess loin-looms. At the treadle-type handloom, finer fabrics like *innaphi* (thin cotton shawl), *khudei*, etc. are woven while thicker cloths like *phanek*, *ngabong* (coarse cotton shawl) etc. are produced at the loin-looms. With regard to the attainment of proficiency in weaving no formal training is taken by the weavers. They usually learn through home apprenticeship.

There is no weaving class or caste in the village; any household whether belonging to Scheduled Caste or not, can weave if it possesses a loom. The yarns are purchased usually from Imphal where there is a wide range of varieties of yarns.

Commerce

Mention has been made about the bazar of this village. There is no commercial establishment worth the name belonging to the surveyed households. Most of the shops in this bazar deal in consumption goods, and the majority of the shops are run by non-Scheduled Caste inhabitants of this village as well as of the neighbouring villages. This bazar is a daily shopping centre not only for the inhabitants of this village but also for other villages which lie at a distance of some three or four miles around this village. Since the shops are opened from morning, business activities start from morning and continue till late in the evening. Transaction is carried on only in cash. There are three tea-stall-cum-eating places run by non-Scheduled Caste persons, four shops of Manipuri gold-smiths, three tailor's shops and four cloth shops. One of the tailors belongs to the Scheduled Caste and two cloth shops are owned by members of the Scheduled Caste. Commodities are brought from outside in most cases, especially from Imphal and villages around Sekmai. Since the Scheduled Caste households depend on agriculture for their livelihood, a major portion of their income comes from selling agricultural crops, particularly paddy. For selling paddy, women of the households bring basketfuls of paddy to the market. There is no stall or shop for these women to sit. Generally they take the paddy straight to any shop keeper. Rice is also sold by the households by dehusking and pounding the paddy at home. Persons from Imphal and elsewhere also occasionally visit the village and contact friends and acquaintances in order to purchase paddy from the village.

Other occupations

Though agriculture is the main occupation of the households of the village, educated persons of the village are looking for employment in non-agricultural

types of job. Confining to the surveyed households, two men were found working at the Primary Health Centre as Ward Attendant and Water Carrier. Five persons are teaching at different schools of the village.

Indebtedness

At the time of survey, no surveyed household was found in debt.

Income

The households are not in a position to give the exact amount of income derived by them annually from different sources. The following calculations are based mainly on the size of agricultural lands possessed by the households though we have taken other sources like Salaried job, irregular income from livestock etc. into consideration. If we bring the amounts of income to the nearest round figure the approximate incomes of the households are as follows:

TABLE 11

Total number of households	Approximate income for households
1	2
8	400
30	800
37	1,200
27	2,000
7	2,800
5	3,600
1	19,200

The average income per household stands at Rs. 1,500 a year or Rs. 125 a month. This high amount of income is due to the presence of one household whose income is unusually high. If we exclude this particular household, the Average income of a household per year will fall down to Rs. 1380 or 115 rupees a month.

Though the source of income regarding the surveyed household remains more or less the same there has been a change in the extent of income due to the rising price of paddy and other commodities. For example, the price of paddy stood at about ten rupees per basket of 30 kg. by the end of 1965 while the price of the same quantity of paddy was about six rupees some five or six years ago.

Co-operative Societies

There are four co-operative societies in the village and their particulars are given below:

(i) *The Sekmai Large Sized Co-operative Society* : This Society was established in the year 1957 and its purpose is to accept deposits form and advance loans to members. The area of operation covers this village as well as 18 other surrounding villages. It has 13 office bearers and 759 ordinary members from these villages. The nature of operation is mainly to give loans. This Society is financed by funds consisting of paid-up shares from members and the Government and also from loans from the Government and the Manipur State Co-operative Bank. The transaction of this Society amounted to Rs. 68,300 in terms of loans advanced to members in the month of June, 1961.

(ii) *The Sekmai Hand Pounding Co-operative Society* : This Society came into existence in the year 1960. Its purpose is to produce hand pounded rice, and the area of operation covers Sekmai and the neighbouring village of Maharabi. It has seven office bearers and 50 ordinary members, and its main function is production and sale of hand pounded rice. The amount of transaction is Rs. 15,000, and the Society is financed by funds consisting of paid-up shares from members and loans and subsidy from the Government. The Society was given financial assistance by the Khadi & Village Industries Commission in the years 1963-64 and 1964-65.

(iii) *Sekmai Village Weaving Co-operative Society* : The purpose of this Society which was established in April, 1965 is to boost the production and sale of handloom cloths. Its area of operation covers this village only. There are 7 office bearers and 61 members. This Society has a paid-up share capital of Rs. 1,525, and no financial assistance of any sort has been given by the Government as yet.

(iv) *The Scheduled Caste Labour Contract Co-operative Society* : The Society was registered in September, 1965 and its operational area covers Sekmai and Khurkhul villages. The purpose of this Society is to find profitable employment for the members by obtaining contract works. The Society is manned by 7 office bearers and 50 members, and its working capital consists of paid-up share capitals of Rs. 1,000. This Society is in the initial stage and no work has been taken up so far.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population classified by sex and age-groups

The following table shows the distribution of population of the surveyed households classified by sex and age-groups.

TABLE 12

Age-group	Total population		
	Persons	Males	Females
1	2	3	4
0-4	95	51	44
5-9	90	40	50
10-14	82	45	37
15-19	51	27	24
20-24	39	21	18
25-29	47	30	17
30-34	46	27	19
35-39	37	20	17
40-44	32	14	18
45-49	19	9	10
50-54	17	10	7
55-59	12	7	5
60+	34	18	16
Total of all ages	601	319	282

267 persons or about 44.2 per cent of the total population belong to the age-group 0-14 years. Population in the first age-group 0-4 years is the highest. From this there is a gradual decline in population upto the age-group 20-24 years. From this age-group, there is again a rise in population upto the age-group 35-44 years. If we put persons aged 20 years and above under adult population, 283 persons or about 47 per cent will represent the adult population.

The population of Sekmai as per 1961 Census was 2672 persons consisting of 1391 males and 1281 females. In the 1951 Census, the population of this village stood at 1702 persons consisting of 909 males 793 females. There is an increase of 970 persons from 1951 to 1961, or an average annual increase of 97 persons in the total population. Though the present survey is restricted to the Scheduled Caste population, the village consists of other non-Scheduled Caste persons also. The village has 1673 Scheduled Caste inhabitants, 16 Scheduled Tribes, and other 983 persons consisting of mostly Hindu Meiteis and a few Bengalis and Biharis. Detailed figures are not available regarding these communities¹. There is a Sikh family in this village who came here from the Punjab about thirty years ago in order to run their business of selling consumer goods like cloths, oil, soap, etc.

In the Census of 1961, no detailed migration figures are available. We are, therefore, not in a position to know the number of persons settling in this village or leaving this village for settling elsewhere between the years 1951 and 1961.

Education

According to the Census of 1961 total number of literate and educated persons were 873 consisting of 545 males and 328 females. Literacy figures for the Scheduled Caste inhabitants alone are not available. A brief account of the educational institutions showing their position as in 1965 is given in a tabular form below :

¹ See Census of India 1961, District Census Handbook Manipur, Part III, pp. 10-11.

TABLE 13

Name of School	No. of Students	No. of teachers	When estd.	Details of construction	No. of class rooms	No. of School mother
1	2	3	4	5	6	7
1. Nilapadma High School	227 boys, 55 girls	17	1947	Brick-walls & C. I. sheet roofs.	23+science block.	..
2. Awang Sekmai Girls' L. P. School	41 ,, 26 ,,	4	1960	Mud walls & C. I. sheet roofs.	1	1
3. Sekmai Kangjeibung up-graded J. B. School	16 ,, 19 ,,	4	1961	..	2	..
4. Chandramani Smriti Hindi Vidyaloy	30 ,, 10 ,,	3	1958	..	2	..
5. Sekmai J. B. School	58 ,, ..	3	Not known	..	4	1
6. Awang Sekmai Mayai L. P. School	26 ,, 20 ,,	3	1959	..	2	..
7. Sekmai Kangmeibung L. P. School	31 ,, 21 ,,	3	Not known	..	2	1
8. Nilapadma Girls' J. B. School	25 pupils	3	1958	..	1	1
9. Tulsing Girls' J. B. School	.. Not known	2	..
10. Luwangbung Girls' L. P. School	12 ,, 50 ,,	3	1960	..	1	1
11. Luwangbung Girls' J. B. Up-graded School	45 ,,	5	1960	..	2	..

The Scheduled Caste inhabitants of this village have made commendable progress in the field of higher studies. Though this village does not have a college of its own, boys and girls are going to Imphal for higher studies. By the end of 1965, there were 4 B.A.'s (including one who secured Honours) and one B. Sc. Twenty boys and four girls were found attending college at Imphal. There are also two M. A.'s and one of them is an LL.B. too and he did his post-graduate studies at the Bombay University. Confining to the surveyed households, out of 117 households, 29 households do not have school-going children. The number of students from the remaining 86 households is 102, boys and 67 girls. Among the boys, five are college students while no girls are attending college.

Types of Families

A large number of households comes under the Simple type of family. Out of the 115 households 84 households are of the Simple type, 25 households are of the Intermediate type, and the remaining 6 households are under the Joint families. Thus, the number of the Joint families is less than one-fourth of that of the Intermediate families, while the number of the Intermediate families is less than one-third of that of the Simple families.

The relationship between the members of the family is generally cordial. The father is the patriarch in the family and everyone respects and obeys him. Other members seldom do a thing which may displease him. The relationship between father and son is of respect and obedience on the part of the son, and love and authority on the part of the father. Mother's position in the family is similar with that of the father. Relationship between siblings is intimate usually upto the later part of their teens, and this intimacy continues between the sisters, while between the brothers or between brothers and sisters the degree of intimacy gradually decreases and respectful distance develops as they grow older. Between husband and wife, uninhibited intimacy is the usual form of relationship, while avoidance is always prevalent between a woman and her husband's elder brothers and father-in-law, and between a man and his wife's elder brothers and parents-in-law.

Inheritance

The Hindu Succession Act is applicable to the Scheduled Caste inhabitants of this village, but in actual practice, the inhabitants follow the customary law with regard to inheritance under which the sons equally share the ancestral property while the daughters do not get any share. This fact should not lead us to the conclusion that the daughters are neglected in the family. At the time of their marriage as many household articles as the family can provide are given to them. When they want to stay at their parental house after a divorce or any such condition, they are always welcome to their parental house.

Leisure and recreation

Apart from local festivals in which both men and women participate the villagers enjoy leisure time by playing cards, seeing folk dramas known as *Sumanglila* gossiping at home, or going to Imphal for seeing films.

Sumanglila

It is a folk drama performed at the courtyard of a house or at a *maidan*. The performance lasts for about two or three hours. In Manipur, there are many such dramatic parties who perform various plays on folk tales and historical events, but their chief accent is generally on humour and mimicry and not on story. Thus, plays which produce laughter most are the popular ones. Such plays are held in the evening or at night under patromax lamps, and the charges for the play vary from about sixty to one hundred rupees. When a family invites such a drama-party the expenses are borne by the family itself. Sometimes such drama-parties are also invited by groups of villagers and in that case the expenses are collected from among themselves. Generally such folk-dramas are held during the months of January, February, March and April when most of the villagers are not burdened heavily with their usual agricultural works. In a year three or four performances are held within the village.

Religion

All the Scheduled Caste inhabitants have domestic deities known as *Sanamahi* and *Leimaren* who are regarded as son and mother respectively, and whose abodes are consecrated usually at the rear corner of the house. There are no images to represent them. There are also three village deities whose abodes are located within the village and they are the gods Koubru and Wangbrel, and goddess Koujengleima. The seat of each deity is consecrated in the middle of a small thicket by constructing a hut, and all the three huts have C. I. sheet roofs and mud plastered walls. There is no image of the goddess but inside her hut one iron spoon and one iron tong are put. A block of stone represents Wangbrel while a human face made of brass-plate represents Koubru. These symbols are kept inside their respective huts.

The main place of worship of the people is inside the house in front of the domestic deities Sanamahi and Leimaren. Uncooked rice, vegetables and fish are offered to these deities and the inmates of the house prostrate in obeisance before the deities. No priest is necessary at the time of worshipping these deities.

Community worship

There is an annual festival called *Lai-Haraoba*, and this festival may be considered as a form of Communal worship because it is celebrated by the village as a whole in honour of Koubru. *Lai-Haraoba* literally means the "pleasing of the deity". This festival is celebrated in front of the shrine of Koubru and it lasts for about 7 or more days depending upon the choice of the villagers, and it is held in the month of Phairen

(January-February). The main function of this festival is the invocation and worship of the deity. The festival is celebrated by all the villagers irrespective of their *gotras*. The main performers in this festival are the *maibas* (priests) and *maibis* (priestesses). In Manipuri the word *maibi* also means *dai*. The invocation of the deity is done by a *maibi* who suddenly falls into a trance, and during this state of trance, she utters intelligible and unintelligible sentences, predictions and prophecies concerning the people of this village. The *maibas* and the *maibis* then perform the dance depicting the creation of the Earth, the coming of life on earth, the birth of a child, its growth into youth, finding a mate, domestic life etc. Men, women, and children of the village also join the dance. The festival begins from late morning and continues till the early part of the night. In honour of the other two deities, *viz.*, Wangbrel and Koujengleima, no festival is observed. But as for Wangbrel, a village *maiba* performs a simple *puya* in the month of Kalen (May-June) not inside the abode of the deity but at some distance generally near the river. At this *puya* he recites *mantras*, offers fruits and flowers, and sacrifices a pig and a hen. The meat is consumed by the *maiba* and a few other worshippers present at the scene.

Thabal Chongba Festival

Like the Hindu meiteis, the Scheduled Caste inhabitants of this village perform the dancing festival called *Thabal Chongba* for about a week beginning from the full-moon day of the month of Lamda (February-March). This folk dance, in which men and women participate, has little connection with their religion. Holding hand in hand all the participants in this dance form a circle and by maintaining a forward movement, they dance by lifting the right foot and then the left foot and swinging them rhythmically. Very often the villagers are found to hire band party from outside who charges about Rs. 20/- or so per hour. *Thabal Chongba* is held in a big courtyard or any such open place. In the month of Mera (October-November) when the moonlit night of the full-moon day is considered to be the brightest of all nights, as well as in any other months, *thabal-chongba* dance is performed by boys and girls if they so desire.

Cheiraoba

This is an annual household religious observance. It falls on the last day of the Manipuri year (sometime in the middle of April). On this day every Scheduled Caste household worships the domestic deities Sanamahi and Leimaren by offering cooked food, fruits etc. The services of a priest are not essential. After the day's meal, villagers climb a small hill called *Nongpok Ningthoiba* which lies to the east of the village. They also climb Pheidinga hill which lies about two miles to the south of the village. All return home before sunset.

Village Organisation

In the strict sense of the term, there are no village factions of the basis of territorial affiliation to different hamlets. There is no grouping of certain hamlets as distinct from others in the affairs of the village. Since

the village is a big one, there are four hamlets whose division is based on locational direction. For example, the northern portion of the village is known as Awang Leikai meaning the "northern hamlet". Thus the north-western portion of the village is known as Khunou, the southern portion of the village as Makha Leikai and the central portion including the eastern part of the village is called Mayai Leikai. Each hamlet is demarcated by narrow intersecting paths which run within the village. Each hamlet is not an independent unit so far as the Socio-economic life of the inhabitants are concerned because friends and relatives are not confined within one hamlet but they are distributed in all the hamlets. Further, households belonging to different hamlets live as neighbours because only a narrow path, which is a common path for the inhabitants of the hamlets, demarcates the hamlets. Under such circumstances, interdependence of the hamlets particularly the neighbouring hamlets in matter of socio-economic life is always present.

Village Panchayat

There is no caste or community panchayat in the village. There is a Statutory Panchayat since the beginning of 1964 as a result of Panchayat Election held for the first time in the beginning of 1964 throughout the Valley of Manipur. The existing panchayat of the village consists of one Pradhan and 12 members (all of Scheduled Caste) and its jurisdiction covers Sekmai and Keingam (a small village to the west of Sekmai). The office bearers are elected by the people themselves, and their main function is to look into improvement schemes on the village level. Matters concerning land, e.g. road making, making of small canals so that there may not be any water-logged area, etc. are dealt with by the members of the Panchayat. For holding meetings, the Panchayat has a small building. So far only one case of encroachment has been handled by the Panchayat. This case which involved two families ended in a compromise. No change has taken place in the structure and function of the panchayat, and it had neither income nor expenditure. At the time of survey, the small building of the panchayat was found in a dilapidated condition. Its mudweed plastered walls were broken here and there. From the Pradhan as well as from our informants it is also learnt that the inhabitants have not begun to pay attention to the presence of panchayat, leave aside its importance.

Voluntary Organisation

As regards voluntary organisation, mention may be made of the Sekmai Bazar Town Committee which was established in 1951 by a few progressive minded inhabitants of this village. As the name of this Committee indicates, the functions of this organisation are confined to urbanising the market area, and hence the activities of this committee include construction of stalls, improving drainage, and laying down boulders on the footpaths. So far there are no electric lights and urinals for the benefit of the people and the committee plans to take up the task of providing these amenities also. The office bearers are from among the villagers themselves. There are one chairman, one secretary, one assistant secretary, one cashier and three

members. The committee receives approximately 400 rupees annually by way of rent from the stall-occupiers who are charged a small and nominal sum of three rupees per head per year. The committee also receives 7000 rupees from the Government as grant in order to improve the market.

Reform and Development measures

With regard to reform and development measures, mention may be made of the Primary Health Centre which was opened by the Government in 1958. This Centre whose main task is to look after the health of the villagers, is headed by one compounder who is assisted by one male nurse, two midwives, one sanitary

inspector, and one Ward Attendant. Apart from attending on cases of sickness and diseases, the midwives of this Centre had successfully undertaken some fifty cases of delivery during the year 1964-65. They also visit the families regularly in order to popularise the measures adopted by the Government towards family planning. The steps taken in this field is still in a preliminary stage.

The village is fortunate enough to have a branch police station for the maintenance of law and order. The existence of a branch post office is a boon to the villagers. The existing all-weather bus service which is maintained by the Government has minimised long-distance transport difficulties of the people.

CHAPTER V

CONCLUSION

Level of Social Awareness

As has been pointed out earlier, the village has many urban characteristics. Members of the younger generation are highly educated and the number of the educated persons is gradually increasing. Since the village lies on the Imphal-Dimapur Road, it forms a touching-point of passengers coming to or going out of Imphal. There is also a big market in this village where persons from the neighbouring villages frequently come for doing business. Thus the inhabitants of this village come in contact with outsiders daily, and they also go out to other places, specially to Imphal for buying things or for any other purposes. These circumstances naturally increase the level of social awareness of the inhabitants.

Inter-relations

Though the Scheduled Caste inhabitants are in majority, all the inhabitants of the village enjoy a harmonious community life. In major festivals like *Lai Haraoba*, Hindu Manipuris also join. In social functions like marriage, death, etc. the Scheduled Caste inhabitants invite non-Scheduled Caste inhabitants and *vice versa*. If Hindu Manipuris are invited in such functions, food, if any, is prepared by Manipuri Brahmins and no meat is included.

Socio-Economic position of the village

This village is also a commercial centre in Manipur, and it is one of the biggest markets to the north of Imphal dealing mostly in food-stuffs. The Sekmai bazar caters to the daily needs of people of this village as well as of other surrounding villages lying at a distance of two or three miles or even more. People

from the neighbouring villages bring food-stuffs for selling at Sekmai. The gradual progress made by the villagers in the field of education will influence the social life of the people in general. The village is a multi-communal village, and the day-to-day social intercourses among the communities are fairly developed. The Scheduled Caste inhabitants are gradually realising the importance of the modern amenities of life. There is also a good response from the villagers towards measures taken by the Health Centre of the village. The households are more or less financially well off and none were found in a state of acute poverty. Before the Prohibition came in force, most of the Scheduled Caste households were in good financial condition due to the regular income they earned from the sale of *Kalei*, the indigenous drink.

The village is actually a good place for linguistic study because, the Scheduled Caste inhabitants in general speak Manipuri with pronounced differences in accent. The educated persons of the younger generations or those who go to places outside the village have picked up the standard Manipuri to a great extent.

One of the members of the Manipur Legislative Assembly belongs to the Scheduled Caste population of this village. The villagers are indebted to this philanthropic person who has established the existing high school with a view to impart higher learning to boys and girls of this village. The advancement in education made by the Scheduled Caste inhabitants of this village is praise worthy because higher education will instil self-confidence and a sense of equality in the people and also help them to shake off any feeling of backwardness or inferiority.

APPENDIX
SOCIO-ECONOMIC SURVEY 1960-61
 NAME OF SUB-DIVISION

CENSUS 1961

PART I

HOUSEHOLD SCHEDULE

Name of Administrative Unit

Name of Village

Number of Village on the list

1. Serial No. of Household

2. (a) Name of Head of Household

(b) Sex

(c) Age

(d) Caste or Tribe

3. Composition of Household, including Head

Sl. No.	Name	Sex	Relation-ship to Head	Age	Marital status	Age of the marriage	Whether solely responsible for the maintenance of the family	Whether partly responsible for the maintenance of the family
1	2	3	4	5	6	7	8	9

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 efficiency 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 or No.)
- (o) Does the bridegroom of the household send any present to the bride before the marriage?
- (p) Is the household patriarchal or matriarchal? . . .
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 or No).
12. Do you know that there have been changes in recent years in Hindu Marriage Act? (Answer Yes/No. If "Yes" what do you think of the salient features of the Hindu Marriage Act?)
13. Is there any objection to contract marriages for persons of the household with persons of the same social and economic status as theirs but belonging to the following communities? Mark (✓) against the names of the communities, against which you have no objection.
- | | |
|--------------------|---------------|
| 1. Christians | 10. Nagas |
| 2. Muslims | 11. Europeans |
| 3. Hindus | 12. Burmese |
| 4. Tribal | 13. Nepalis |
| 5. Yaithibi | 14. Khasia |
| 6. Dhobi | 15. Chinese |
| 7. Hazam | 16. Bengalis |
| 8. Scheduled Caste | 17. Shikhs |
| 9. Kukis | 18. Marwaris |
14. (a) How is the dead body of any member of the household disposed of?
- (b) Is there any ceremony after the demise of any member of the household?
15. (a) Is any ceremony held at the birth of a baby in the Household?
(Answer Yes or 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 or No).
- (c) How is the night-soil disposed of in the household? . . .
- (d) Is ablution before eating compulsory in the household? . . .
(Answer Yes or No).
17. What festivals does the household observe mainly? . . .

18. Which of the Solar and the Lunar Calendar is followed by the household in ceremonies?
19. What are the major recreations for the household?
20. (a) Does the household believe in black-arts?
 (b) Does the household believe in the existence of genii and ghosts?
 (c) What is the path in the belief of the household that the soul follows after death to reach the abode of God?
 (d) Is there any kind of common vegetables that the household cannot eat?
21. (a) How many types of dresses does the family use?
 (b) What is the main means of transport for the family?
 (c) Is the household fond of heavily decorating its woman folk?
 (d) What weapons are mainly used in the household for self-defence?
22. (a) Are men and women equally regarded in social functions in the family?
 (b) What qualifications are expected from a bride?
 (c) What qualifications are expected from a bridegroom?
 (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 of 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 given :
- (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 Bajra		
(iv) Pulses		
(v) Sugarcane		
(vi) Vegetables		
(vii) Jute		
(viii) Chillies		
(ix) Tobacco		
(x) Oil seeds		
(xi) Cotton		
(xii) Ginger & Turmeric		
(xiii) Fodder, bamboo or cane		
(xiv) Fruits		
(xv) Other agricultural crops		
(xvi) Forest products		
(e) What is the organic manure used?		
(f) Do you use chemical fertilisers?		
(g) Do you use modern agricultural implement?		
(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 on poultry? Give numbers:—		
(i) Milch cattle		
(ii) Draught Bullock		
(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) Where 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 benefited from any scheme of land reclamation or land development?
(Answer Yes/No).

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

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 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 benefited 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?

L. FUEL

- 59. What fuel is ordinarily used for cooking?

M. FURNITURE & ORNAMENTS

- 60. (a) Does the household possess (cross out those not found)
- | | |
|----------------------------|-------------------|
| 1. Bed-stead | 8. Petromax |
| 2. Khatia | 9. Hurricane lamp |
| 3. Chair | 10. Torch Light |
| 4. Table | 11. Bicycle |
| 5. Mirror (Large) | 12. Radio |
| 6. Almirah | 13. Gramophone. |
| 7. Other kind of box (big) | |

- (b) Is the household using any new kind of furniture for the first time in the last five years?
- (c) Does the household use toilet soap/washing soap?
- (d) Does the household use mosquito-net?
- (e) Are clothes sent to washerman to be cleaned?

- 61. (a) What kind of material is used for the ornaments used by (i) Men and (ii) Women? } (i) Men.
 } (ii) Women.
- (b) Give the local names of principal ornaments used by : (i) Men and (ii) Women. (Give Drawings). } (i) Men.
 } (ii) Women.

N. HOUSES

- 62. (a) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors and the measurements of the bed-room.
- (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 & Name of Village House Number

Number & Name of Taluk/Tahsil/Police Station Name of Head of Household.....

Name of Sub-Division

Name of District

Name of State

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

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

NOTE:— (1) Please note carefully in respect of every person and child whether there is any apparent or visible deformity or infirmity. These observations 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.

SOCIO-ECONOMIC SURVEY, 1960-61

CENSUS 1961

Name of Sub-division

PART II

VILLAGE SCHEDULE

Name of Police Station/TalukName of Village.....

Number of Village.....Area of the Village.....Number of Households.....

.....What is the religion which majority of the villagers profess.....

1. Topography of the village:—

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

2. What is the local legend about the village? . . .

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

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

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

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

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

(b) Distance of the Telegraph Office from 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 should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respects 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).

SOCIO-ECONOMIC SURVEY 1960-61

PART III

NATURE OF SOCIAL DISABILITIES SUFFERED BY DIFFERENT CASTES IN THE VILLAGE

I Name of Caste	II ACCESS TO			III DISABILITY REGARDING SERVICES				IV AVOIDED BY CASTE HINDU IN REGARD TO			V Remarks
	Shop, hotel, restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	Washer-man	Any other village servant	Touch	Serving cooked food	Serving water	
4	2	3	4	5	6	7	8	9	10	11	12

SOCIO-ECONOMIC SURVEY 1960-61

PART IV

VILLAGE DISPUTES REFERRED TO DIFFERENT AUTHORITIES LAST YEAR

I	II		III	IV	V	VI
Nature of adjudicating Authority	LEADING MEMBERS OF EACH DISPUTANT PARTY		Nature of dispute	Decision of adjudicating authority	Nature of sanction	Remarks. (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case.)
	Name	Cast/ Tribe				
Village Authority						
Gram Panchayat						
Court						
Other (Specify whether by Village elders or otherwise).						

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

I Name of Organisation	II MEMBERS						III Other offices held inside the village	IV Remarks	
	Name	Caste	Occupation	Age	Since when holding the office	How gained position			Remuneration, if any
1	2	3	4	5	6	7	8	9	10
Statutory Panchayat									
Caste Panchayat (Name of Caste)									
Other leaders									
Members of Board of Directors of Co-operative Society.									

SOCIO-ECONOMIC SURVEY 1960-61

Census 1961

**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			IV OFFICE BEARERS				V Brief note on basis of membership (sub- scription, signing of pledge etc.)	VI Brief note on objec- tive of the orga- nisation	VII Brief note on activi- ties of the orga- nisation	
		Diffe- rent Castes	Diffe- rent occu- pation Group	Age	Name	Caste	Occu- pation	Age				Edu- cation
1	2									11	12	13

SOCIO-ECONOMIC SURVEY 1960-61

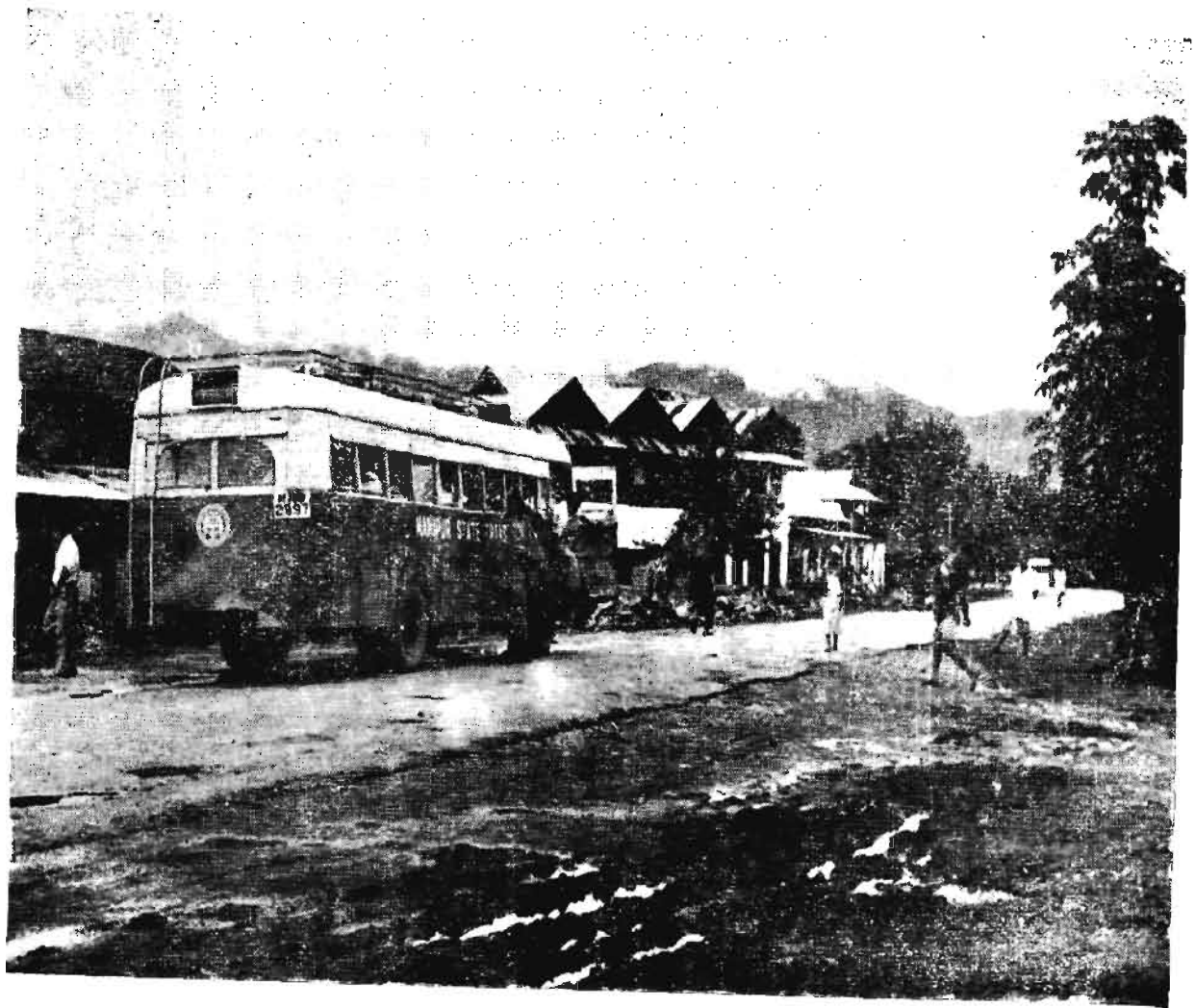
Census 1961

PART VII

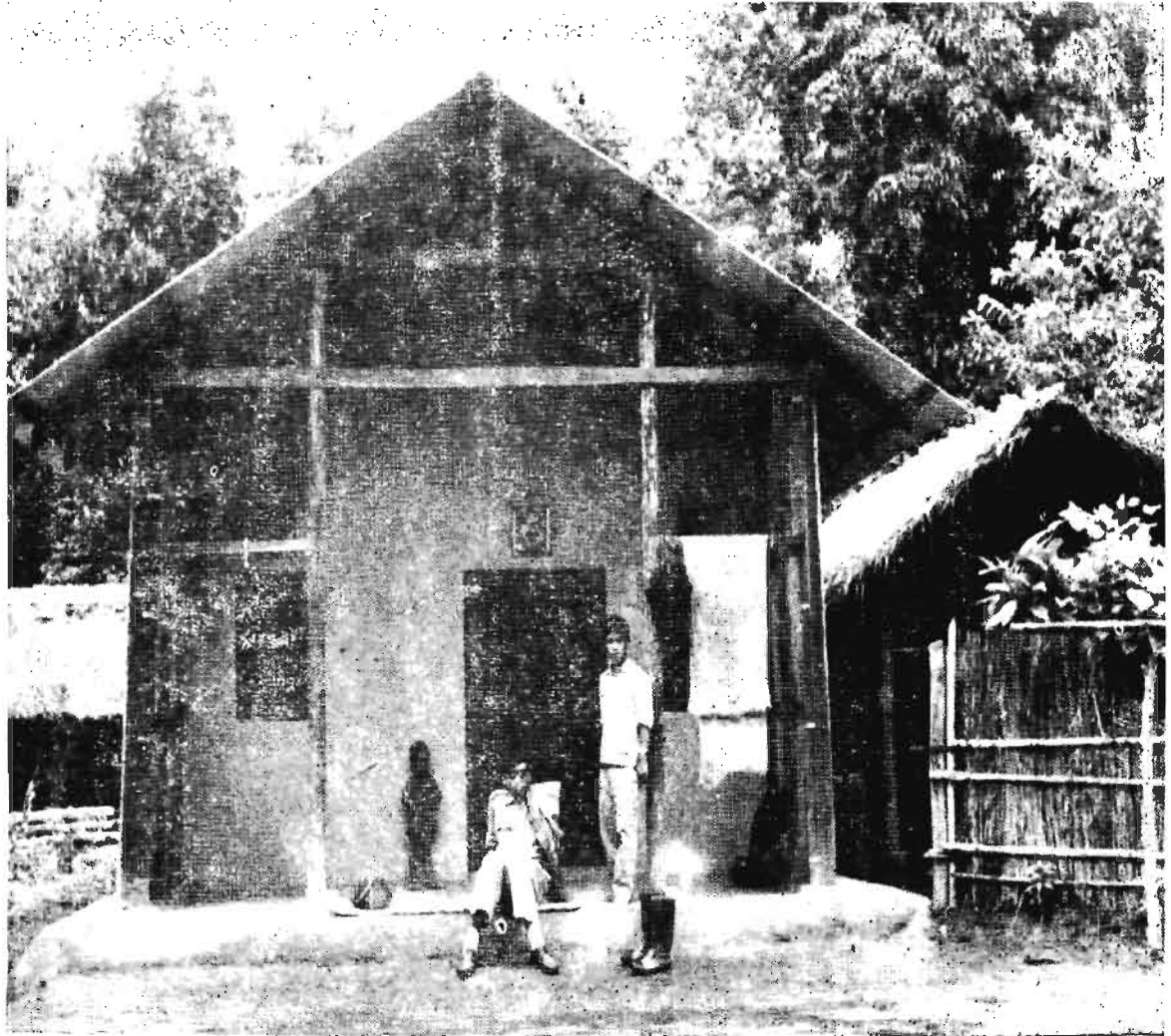
RECREATIONAL AND ARTISTIC ACTIVITIES ENJOYED BY THE VILLAGERS

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 people of the main castes & communities in performance (Many, few, some)	VI Extent of participation of people of main castes or communities as audience (Many, few, some)	VII If Activity is in Village do visitors from other village Participate?		VIII What agency sponsored, promotes of finances	IX Who trains players etc. (His name, address, caste, occupations)
						Approximate No.	Role (player, audience otherwise)		
1	2	3	4	5	6	7	8	9	10
1. Sports & Games 2. Drama, Music, Dancing etc. 3. Cinema 4. Filmstrip, Puppetshow etc. 5. Fairs 6. Festivals 7. Other entertainments									

*Indicates nature and reason of celebration.



1. Where the bus stops.



2. A. C. I. Sheet roofed house.



3. A thatched house.



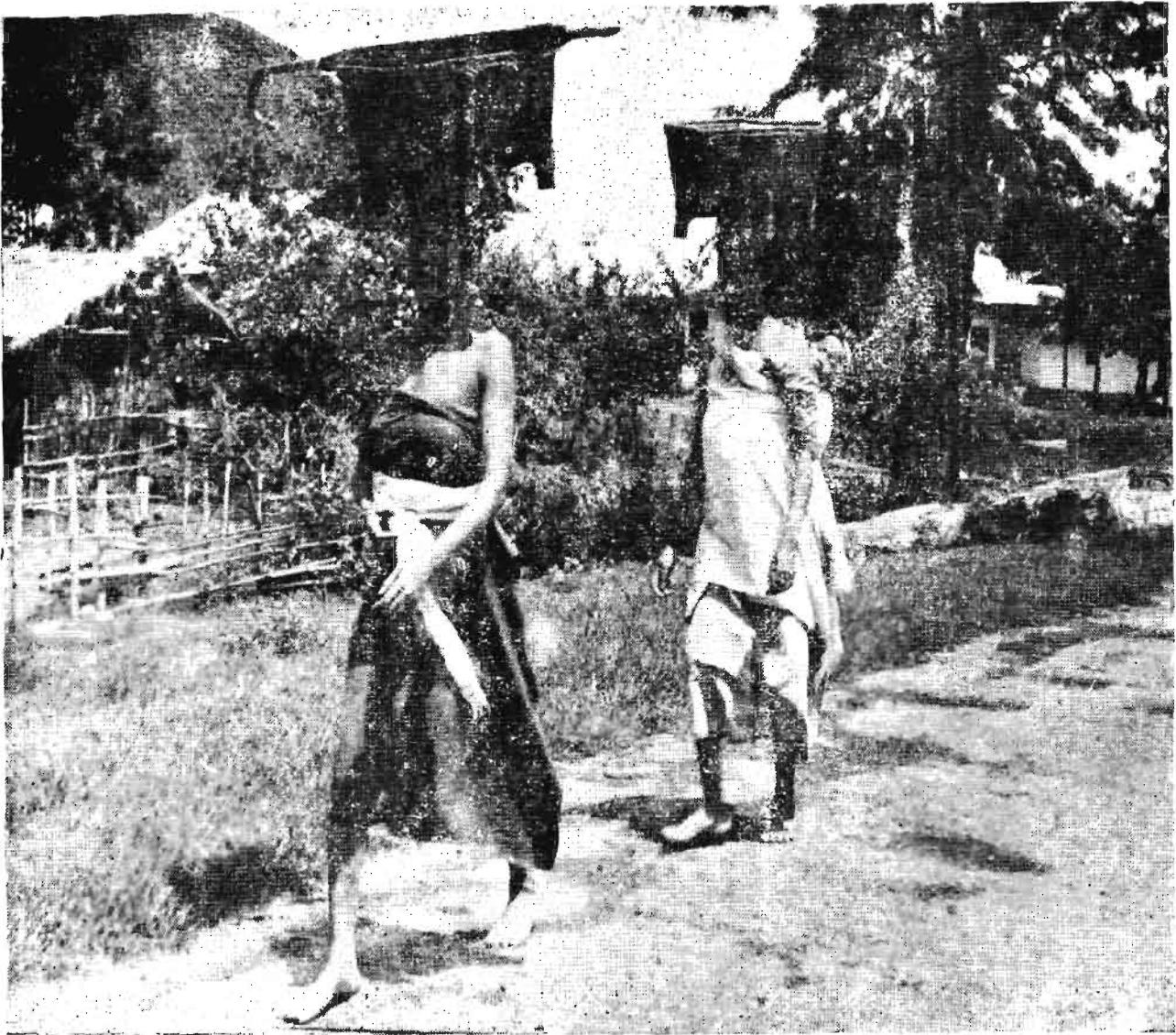
4. An old man.



5. An elderly woman.



6. A village belle.



7. Women proceeding towards the village market.



8. Women proceeding towards the village market.



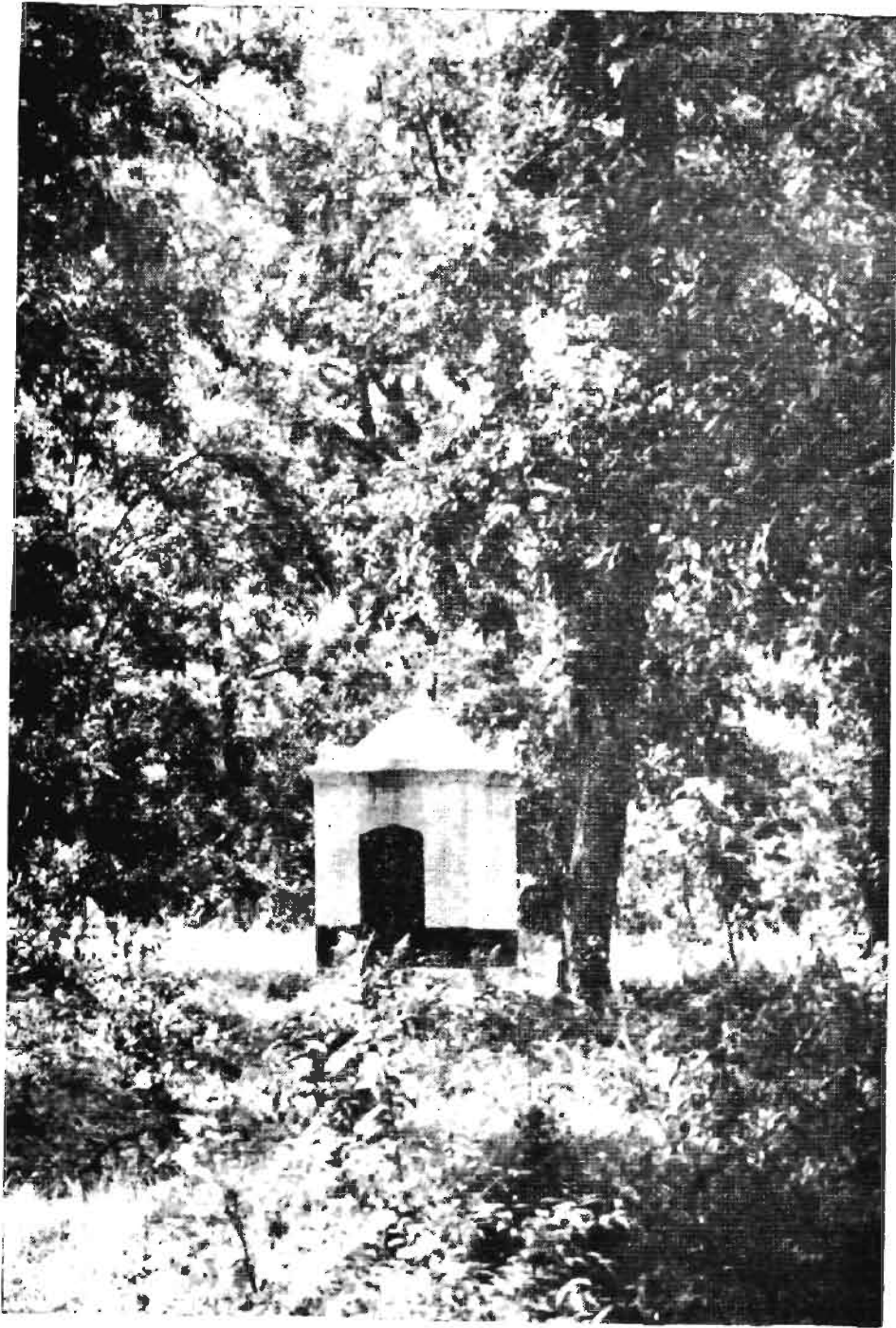
9. Bathing and washing at Sendangkhong stream.



10. Bathing and washing at Sendangkong stream.



11. Fishing with a local contraption called *long*.



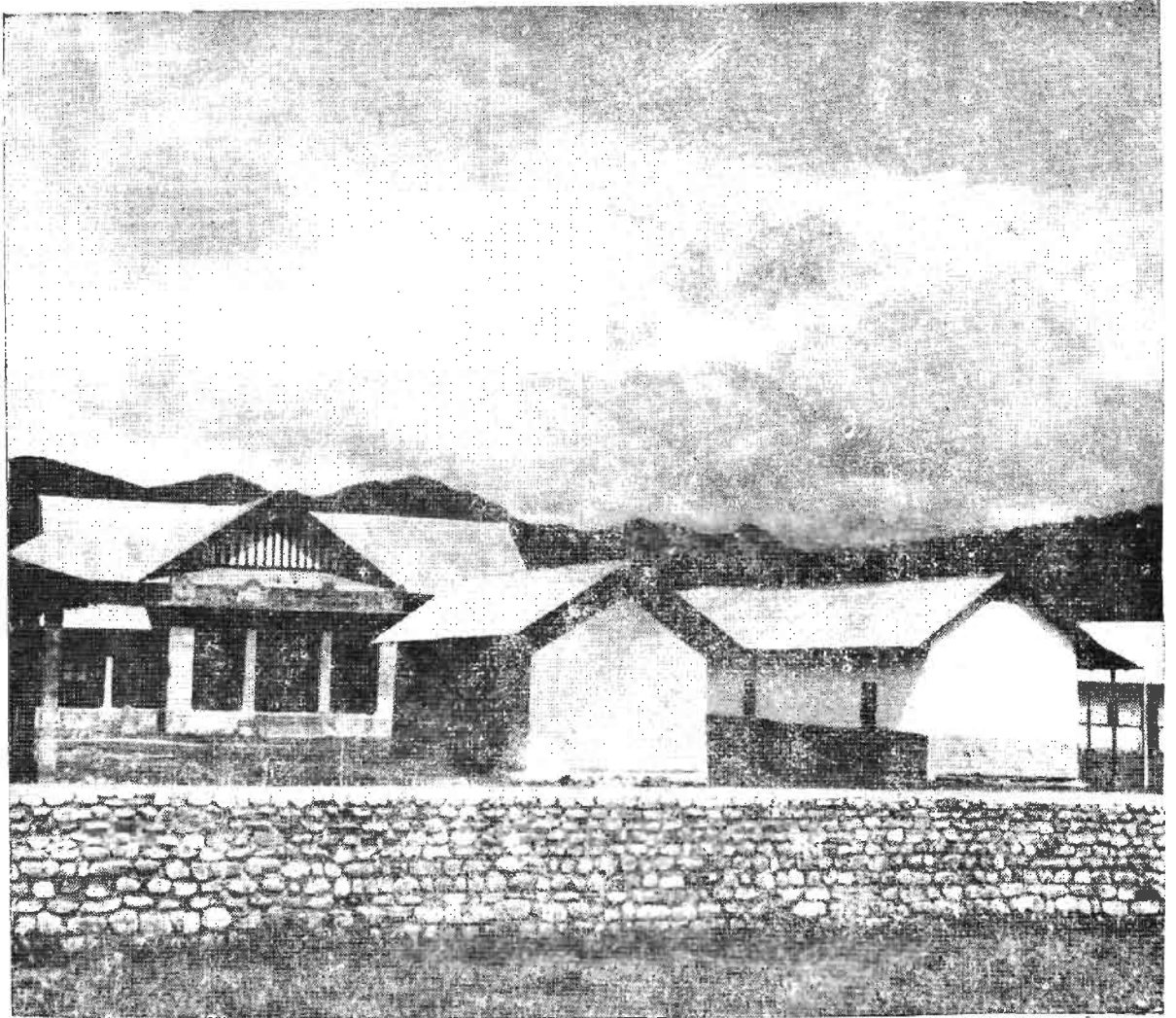
12. Shrine of the Goddess Koujengleima.



13. Shrine of Koubru.



14. Feeding the pigs.



15. The Nilapadma High School.

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS
(as on 17 February, 1964)

AGARTALA —Laxmi Bhandar Books & Scientific Sales (Rest.)	BHOPAL —
AGRA —	1 Superintendent, State Government Press
1 National Book House, Jeoni Mandi (Reg.)	2 Lyall Book Depot, Mohd. Din Building, Sultania Road (Reg.)
2 Wadhwa & Co., 45, Civil Lines (Reg.)	3 Delite Books, Opp. Bhopal Talkies (Rest.)
3 Banwari Lal Jain, Publishers, Moti Katra (Rest.)	BHUBANESHWAR —Ekamra Vidyabhavan, Eastern Tower, Room No. 3 (Rest.)
4 English Book Depot, Sadar Bazar, Agra Cantt. (Rest.)	BIJAPUR —Shri D. V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot, Near Shiralshetti Chowk (Rest.)
AHMADNAGAR —V. T. Jorakar, Prop., Rama General Stores, Navi Peth (Rest.)	BIKANER —Bhandani Bros. (Rest.)
AHMEDABAD —	BILASPUR —Sharma Book Stall, Sadar Bazar (Rest.)
1 Balgovind Kuber Dass & Co., Gandhi Road (Reg.)	BOMBAY —
2 Chandra Kant Chiman Lal Vora, Gandhi Road (Reg.)	1 Supdt., Govt. Printing and Stationery, Netaji Subash Road, Bombay-4.
3 New Order Book Co., Ellis Bridge (Reg.)	2 Charles Lambert and Co., 101 M. G. Road (Reg.)
4 Mahajan Bros., Opp. Khadia Police Gate (Rest.)	3 Co-operator's Book Depot, 5/32, Ahmed Sailor Bldg., Dadar (Reg.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road (Reg.)	4 Current Book House, Maruti Lane, Raghunath Dadaji St. (Reg.)
AJMER —	5 Current Technical Literature Co. P. Ltd., India House, First Floor (Reg.)
1 Book-Land, 663, Madar Gate (Reg.)	6 International Book House Ltd., 9, Ash Lane, M. G. Road (Reg.)
2 Rajputana Book House, Station Road (Reg.)	7 Lakhani Book Depot, Girgaum (Reg.)
3 Law Book House, 271, Hathi Bhata (Reg.)	8 Elpees Agencies, 24, Bhangwadi, Kalbadevi (Reg.)
4 Vijay Bros., Kutchery Road (Rest.)	9 P. H. Book Stall, 190-B, Khetwadi Main Road (Reg.)
5 Krishna Bros., Kutchery Road (Rest.)	10 New Book Co., 188-190, Dr. Dadabhai Naoroji Road (Reg.)
ALIGARH —Friends' Book House, Muslim University Market (Reg.)	11 Popular Book Depot, Lamington Road (Reg.)
ALLAHABAD —	12 Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street (Reg.)
1 Superintendent, Printing & Stationery, U. P.	13 D. B. Taraporewala Sons and Co. (P) Ltd., 210, Dr. Dadabhai Naoroji Road (Reg.)
2 Kitabistan, 17-A, Kamla Nehru Road (Reg.)	14 Thacker and Co., Rampart Row (Reg.)
3 Law Book Co., Sardar Patel Marg, P. Box 4 (Reg.)	15 N. M. Tripathi Private Ltd., Princess Street (Reg.)
4 Ram Narain Lal Beni Madho, 2A, Katra Road (Reg.)	16 The Kothari Book Depot, King Edward Road (Reg.)
5 Universal Book Co., 20, M. G. Road (Reg.)	17 P. H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 (Rest.)
6 University Book Agency (of Lahore), Elgin Road (Reg.)	18 C. Jamnadas and Co., Booksellers, 146-C, Princess Street (Reg.)
7 Wadhwa & Co., 23, M. G. Marg (Rest.)	19 Indo Nath and Co., A-6, Daulat Nagar, Borivli (Reg.)
8 Bharat Law House, 15, Mahatma Gandhi Marg (Rest.)	20 Minerva Book Shop, Shop No. 1/80, N. Subhash Road (Reg.)
9 Ram Narain Lal Beni Prasad, 2-A, Katra Road (Rest.)	21 Academic Book Co., Association Building, Girgaum Road (Rest.)
AMBALA —	22 Dominion Publishers, 23, Bell Building, Sir P. M. Road (Rest.)
1 English Book Depot, Ambala Cantt. (Reg.)	23 Bombay National History Society, 91, Walkeshwar Road (Rest.)
2 Seth Law House, 8719, Railway Road, Amhala Cantt. (Rest.)	24 Dowamadeo and Co., 16, Naziria Building, Ballard Estate (Rest.)
AMRITSAR —	25 Asian Trading Co., 310, the Miraball, P. B. 1505 (Rest.)
1 The Law Book Agency, G. T. Road, Putligarh (Reg.)	CALCUTTA —
2 S. Gupta, Agent, Government Publications, Near P. O. Majith Mandi (Reg.)	1 Chatterjee and Co., 3/1, Bacharam Chatterjee Lane (Reg.)
3 Amar Nath & Sons, Near P. O. Majith Mandi (Reg.)	2 Dass Gupta and Co. Ltd., 54/3, College Street (Reg.)
ANAND —	3 Hindu Library, 69A, Bolaram De Street (Reg.)
1 Vijaya Stores, Station Road (Rest.)	4 S. K. Lahiri and Co. Private Ltd., College Street (Reg.)
2 Charto Book Stall, Tulsi Sadan, Stn. Road (Rest.)	5 M. C. Sarkar and Sons Private Ltd., 14, Bankim Chatterjee Street (Reg.)
ASANSOL —D. N. Roy & R. K. Roy, Booksellers, Atwal Building (Rest.)	6 W. Newman and Co., Ltd., 3, Old Court House Street (Reg.)
BANGALORE —	7 Oxford Book and Stationery Co., 17, Park Street (Reg.)
1 The Bangalore Legal Practitioner Co-op. Society Ltd., Bar Association Building (Reg.)	8 R. Chambray and Co. Ltd., Kent House, P. 33, Mission Road Extension (Reg.)
2 S. S. Book Emporium, 118, Mount Joy Road (Reg.)	9 S. C. Sarkar and Sons Private Ltd., I. C. College Square (Reg.)
3 The Bangalore Press, Lake View, Mysore Road, P. O. Box 507 (Reg.)	10 Thacker Spink and Co. (1933) P. Ltd., 3, Esplanade East (Reg.)
4 The Standard Book Depot, Avenue Road (Reg.)	11 Firma K. L. Mukhopadhyaya, 6/1A, Banchha Ram Akrar Lane (Reg.)
5 Vichara Sahitya Private Ltd., Balepet (Reg.)	12 K. K. Roy, P. Box No. 10210, Calcutta 19 (Rest.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar (Reg.)	13 Sm. P. D. Upadhyay, 77, Muktaran Babu Street (Rest.)
7 Maruti Book Depot, Avenue Road (Rest.)	14 Universal Book Dist., 8/2, Hastings Street (Rest.)
8 International Book House P. Ltd., 4-F, Mahatma Gandhi Road (Reg.)	15 Modern Book Depot, 9, Chowringee Centre (Rest.)
9 Navakarnataka Pubns. Private Ltd., Majestic Circle (Rest.)	16 Soor and Co., 125, Canning Street (Reg.)
BAREILLY —Agarwal Brothers, Bara Bazar (Reg.)	17 S. Bhattacharjee, 49, Dharamtala Street (Rest.)
BARODA —	18 Mukherjee Library, 10, Sarba Khan Road (Reg.)
1 Shri Chandrakant Mohan Lal Shah, Raopura (Rest.)	19 Current Literature Co. 208, M., G., Road (Reg.)
2 Good Companions Booksellers, Publishers & Sub-Agent (Rest.)	20 The Book Depository, 4/1, Madan Street (1st Floor) (Rest.)
3 New Medical Book House, 540, Madan Zampa Road (Rest.)	21 Scientific Book Agency, Netaji Subhash Road (Rest.)
BEAWAR —The Secretary, S. D. College, Co-operative Stores Ltd. (Rest.)	22 Reliance Trading Co., 17/1, Banku Bihari Ghose Lane, District Howrah (Rest.)
BELGHARIA —Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1, Amlica Mukherjee Road. (Reg.)	23 Indian Book-Dist. Co., 6512, M. G. Road (Rest.)
BHAGALPUR —Paper Stationery Stores, D. N. Singh Road (Reg.)	CALICUT —Touring Book Stall (Rest.)
	CHANDIGARH —
	1 Supdt., Govt. Printing and Stationery, Punjab
	2 Jain Law Agency, Flat No. 8, Sector No. 22 (Reg.)
	3 Rama News Agency, Book seller, Sector No. 22 (Reg.)

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- 4 Universal Book Store, Booth 25, Sector 22D (Reg.)
 5 English Book Shop, 34, Sector 22D (Rest.)
 6 Mehta Bros. 15-Z, Sector 22B (Rest.)
 7 Tandan Book Depot, Shopping Centre, Sector 16 (Rest.)
 8 Kailash Law Publishers, Sector 22B (Rest.)
- CHHINDWARA**—The Verma Book Depot (Rest.)
- COCHIN**—Saraswat Corporation Ltd., Palliarkav Road (Reg.)
- CUTTACK**—
 1 Press Officer Orissa Sectt. (Reg.)
 2 Cuttack Law Times (Reg.)
 3 Prabhat K. Mahapatra, Mangalbag, P.B. 35 (Reg.)
 4 D. P. Sur & Sons, Mangalabag (Rest.)
 5 Utkal Stores, Balu Bazar (Rest.)
- DEHRA DUN**—
 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 Bros., 188, Lajpat Rai Market (Reg.)
 5 Bawa Harikishan 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 Subhas Marg (Rest.)
 18 B.Nath & Bros, 3808, Charkhawalan (Chowri Bazar) (Rest.)
 19 Rajkamal Prakashan P. Ltd., 8, Faiz Bazar (Reg.)
 20 Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak (Rest.)
 21 Universal Book Traders, 80, Gokhale Market (Reg.)
 22 Tech. & Commercial Book Coy, 75, Gokhale Market (Rest.)
 23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate (Rest.)
 24 G.M. Ahujha Booksellers & Stationers, 309, Nehru Bazar (Rest.)
 25 Sa 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, 5-A/10, Ansari Road (Rest.)
- DHANBAD**
 1 Ismag Co-operative Stores Ltd., P.O. Indian School of Mines (Reg.)
 2 New Sketch Press, Post Box 26 (Rest.)
- DHARWAR**—
 1 The Agricultural College Consumers Co.-op. Society (Rest.)
 2 Rameshya Book Depot, Subhas Road (Rest.)
 3 Karnatakaya Sahitya Mandira of Publisher and Book-sellers
- 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, Chowrasa (Reg.)
- GWALIOR**—
 1 Supdt., Printing & Stationery, M.B. (Reg.)
 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 (Reg.)
 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 Centre, 41, Ahilya Pura (Rest.)
 4 Modern Book House, Shiv Vilas Palace (Rest.)
 5 Navyug Sahitya Sadan, Publishers & Booksellers, 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 (Reg.)
 2 Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema (Reg.)
 3 Garg Book Co., Tripolia Bazar (Reg.)
 4 Vani Mandir, Sawai Mansingh Higway (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 (Rest.)
 3 Sanyal Bros., Booksellers & News Agent Bistapur, Market (Rest.)
- JAWALAPUR**—Sahyog Book Depot (Rest.)
- JHUNJHUNU**—
 1 Shashi Kumar Saraf Chand (Rest.)
 2 Kapram Prakashan, 1/90, Nandha Niwas, Azad Marg (R.)
- JODHPUR**—
 1 Dwarika Das Rathni Wholesale Books and News Agents (Reg.)
 2 Kitab-Ghar, Sojati Gate Bazar (Reg.)
 3 Choppra Brothers, Tripolia Bazar (Reg.)
- JULLUNDUR**—
 1 Hazooria Bros., Mai Hiran Gate (Rest.)
 2 Jain General House, Bazar Baanswala (Reg.)
 3 University Publishers, Railway Road (Rest.)
- KANPUR**—
 1 Advani & 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 Bhagawati Press, P. O. Jhumri Tilaiya, Dt. Hazariabagh (Reg.)
- KOLHAPUR**—Maharashtra Granth Bhandar, Mahadwar Road (Rest.)
- KOTA**—Kota Book Depot (Rest.)
- KUMTA**—S.V. Kamat Booksellers Stationers (N. Kanara) (Reg.)
- LUCKNOW**—
 1 Soochna Sahitya Depot (State Book Depot) (Reg.)
 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 Acquarium Supply Co., 213, Faizabad Road (Rest.)
 9 Law Book Mart, Amin-Ud-Daula Park (Rest.)
- LUCKNOW—**
 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 (Reg.)
 2 Account Test Institute, P. O. 760, Emgore (Reg.)
 3 C. Subbiah Chetty & Co., Triplicane (Reg.)
 4 K. Krishnamurty, Post Box 384 (Reg.)
 5 Presidency Book Supplies, 8, Pycrofts Road, Triplicane (Reg.)
 6 P. Vardhachary & Co., 8, Light 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, 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. Narimh Gowda & Sons (Rest.)**
- MANGALORE—U. R. Shenoye Sons, Car Street, P. Box 128 (Reg.)**
- MANJESHWAR—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 Mall (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. Venkataswami & Sons, New Statue Circle (Reg.)
 2 Peoples Book House, Opp. Jagan Mohan Palace (Reg.)
 3 Geeta Book House, Booksellers & Publishers Krishnamurthi-
 puram (Rest.)
 4 News Paper House, Lansdowne Building (Rest.)
 5 Indian Mercantile Corporation, Toy Palace, Ramvilas (Rest.)
- NADIAD—R. S. Desay, Station Road (Rest.)**
- NAGPUR—**
 1 Supdt., Govt. Press & Book Depot (Reg.)
 2 Western Book Depot, Residency Road (Reg.)
 3 The Asstt. Secretary, Mineral Industry Association, Mineral
 House (Rest.)
- NAINITAL—Coral 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, F8, Connaught Place (Reg.)
- 3 Central News Agency, 23/90, Connaught Circus (Reg.)
 4 Empire Book Depot, 278, Aliganj (Reg.)
 5 English Book Stores, 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, Chhaparwala Kaun, 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 Road (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, 66/A-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.)**
- PATALA—**
 1 Supdt., Bhupendra State Press (Reg.)
 2 Jain & Co., 17, Shah Nasih Bazar (Reg.)
- PATNA—**
 1 Supdt., Govt. Printing (Bihar) (Reg.)
 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.)**
- PONDICHERY—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.)
- PUDDUKOTTAI—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. (Rest.)**
- ROURKELA—The Rourkela Review (Rest.)**
- SAHARANPUR—Chandra Bharata Pustak Bhandar, Court Road (Rest.)**
- SECUNDERABAD—Hindustan Dairy Publishers, Market Street (Reg.)**
- SILCHAR—Shri Nishitto Sen Nazirpatti (Rest.)**
- SIMLA—**
 1 Supdt., Himachal Pradesh Govt. (Reg.)
 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., D.B.
- 2 Chapla Bookstall, P.B. No. 1 (Reg.)

SONEPAT—United Book Agency (Reg.)

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

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

TIRUCHIRAPALLI—

- 1 Kalpana Publishers, Wosiar (Reg.)
- 2 S. Krishnaswami & Co., 35, Subhash Chander Bose Road . . (Reg.)
- 3 Palamiappa Bros (Reg.)

TRIVANDRUM—

- 1 International Book Depot, Main Road (Reg.)
- 2 Reddear Press & Book Depot, P.B. No. 4 (Reg.)

TUTICORIN—Shri K. Thiagarajan, 10-C, French Chapter Road . (Reg.)

UDIPUR—

- 1 Jagdish & Co., Inside Surajapole (Reg.)
- 2 Book Centre, Maharana Bhopal Consumers Co-op. Society Ltd. (Reg.)

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

VARANASI—

- 1 Students Friends & Co., Lanka (Reg.)
- 2 Chowkhaba Sanskrit Series Office, Gopal Mandir Road, P.B. 8 (Reg.)
- 3 Globe Book Centre (Reg.)
- 4 Kohinoor Stores, University Road, Lanka (Reg.)
- 5 B.H.U. Book Depot (Reg.)

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

VIJAYAWADI—The Book & Review Centre, Eluru Road, Government (Reg.)

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. . (Reg.)

VIZIANAGARAM—Sarda & Co. (Reg.)

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. Feitzes Kungl. Hovohokhandel, Fredsgation-2, Box 1656, Stockholm-16 (Sweden).
- 3 Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenbergstra 21, Stuttgart No. 11245, Stuttgart (Germany West).

- 4 Shri Iswar Subramanyam, 452, Reversite Driv Apt. 6, New York, 27 NWY.
- 5 The Proprietor, Book Centre, Lakahmi 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, Polc-Ground No. 1, Jodhpur.
- 5 The O.I/C. Extension Centre, Club Road, Mazaffarpur
- 6 The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur.
- 7 The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)
- 8 The Head Clerk, Photozincographic Press, 5, Finance Road, Pooni
- 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, Ajmer Gate Extension, New Delhi.
- 17 Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City.
- 18 Registrar of Companies, Bihar, Jamal Road, Patna-1
- 19 Registrar of Companies, Raj & Ajmer, Shri Kamia 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. Building, P.B. 334, Kanpur.
- 22 The Registrar of Companies, Everest 100, Marine Drive, Bombay
- 23 The Registrar of Companies, 162, Brigade Road, Bangalore
- 24 The Registrar of Companies, Gwalior
- 25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
- 26 Registrar of Companies, Orissa, Cuttack Chandi, Cuttack
- 27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad.
- 28 Publication Division, Sale Depot, North Block, New Delhi
- 29 The Development Commissioner, Small Scale Industries, New Delhi
- 30 The O. I/C. University Employment Bureau, Lucknow
- 31 The O. I/C. S.I.S.I. Extension Centre, Malda
- 32 The O. I/C. S.I.S.I. Extension Centre, Habra, Tabaluria, 24-Parganas
- 33 The O. I/C. Model Carpentry Workshop, Piyali Nagar, P.O. Burnpur
- 34 The O. I/C. S.I.S.I. Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46.
- 35 The 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 Union, 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.