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CENSUS OF INDIA 1961

VOLUME III

ASSAM

PART VI

VILLAGE SURVEY MONOGRAPHS

17. DURTLANG

E. H. PAKYNTEIN

of the Indian Administrative Service
Superintendent of Census Operations, Assam

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Part I-B	—	Report on Vital Statistics	
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Census of India 1961

Volume III Part-VI

VILLAGE SURVEY MONOGRAPHS—ASSAM

Sl. No.	Names of Village	Police Station	District	Type of Village	
1	2	3	4	5	
1.	Titaguri (Jonagaon)	Kokrajhar	Goalpara	Tribal	Bodo-Kachari
2.	South Salmara	South Salmara	,,	Predominantly	Muslims (Sunnis)
3.	Khara	Dudhnai	,,	Predominantly Tribal	Kachari, Rabha & Koch
4.	Katanipara	Kamalpur	Kamrup	Single Community	Kumar
5.	Nasatra	Barpeta	,,		Multi-Ethnic
6.	Batasipur	Dhekiajuli	Darrang		Multi-Ethnic
7.	Dhepakgaon	Majuli	Sibsagar	Tribal	Miri
8.	Kumargaon	Jorhat	,,		Multi-Ethnic
9.	Japisajia	Sibsagar	,,	Single Community	Ahom
10.	Fulertal	Lakhipur	Cachar	Tribal	Hmar
11.	Resubakrapara	Tura	Garo Hills	Tribal	Garo
12.	Mawnai	Shillong	United Khasi & Jaintia Hills	Tribal	Khasi
13.	Modymmai	Jowai	,,	Tribal	Pnar
14.	Laisong	Haflong	United Mikir & North Cachar Hills	Tribal	Zemi Naga
15.	Gunjong	Haflong	,,	Tribal	Dimasa (Kachari)
16.	Phongjangre	Baithalangso	,,	Tribal	
*17.	Durtlang	Aijal	Mizo Hills	Tribal	
18.	Lawngtlai	Lungleh	,,	Tribal	Pawi-Lakher

*Present publication

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PREFACE

This monograph deals with Durtlang, a village situated on the spur of a hill amidst the ranges in the Aijal Subdivision of the Mizo Hills District, and inhabited by the Lushais or Mizos as they prefer to call themselves. The village covers an area of 4,072 acres of land and lies on the Silchar-Aijal Road, the only highway which connects the district with the rest of Assam. The village is covered by the Aijal Development Block and developmental activities are gradually rippling into the life of the villagers.

The main purpose of this village study was focussed on the social and economic conditions of the Lushais, a tribe under study. The Lushais have a long tradition of living mostly on hill tops and practising 'jhuming' or the slash-and-burn method of cultivation. The socio-economic characteristics of the tribe, though distinct in its own way, show their correlation in the ecological, linguistic and racial factors. Ecological factors may be said to have been responsible for keeping the tribal people of Assam dormant in the fastness of their hills and forests. But changes of every kind are now sweeping across the whole of India and across the hills and forests of Assam. Indeed the tribal people today are faced by an unprecedented evolutionary crisis in their history. The wind of change may sweep some of them off their feet unless they can stand up to the challenges of the time. The threat to the border areas of Assam and the urgent need of border defence are now affecting even the most secluded villages of this corner of India. New ideas, new techniques, communications and new contacts are making inroads into almost every tribal community. Changes are thus induced by the Plans, by the exigencies of the circumstances as well as by the tribal people themselves.

The field survey of this village was conducted by Shri K.S. Lyngdoh, Investigator, some time in 1963 and the tabulation of the data was done in my office. The preparation of tables and the draft report was also done by Shri K.S. Lyngdoh. I was also assisted by Shri N. Philip, A.C.S., Deputy Superintendent of Census Operations, as well as Sarvashri J.C. Bhuyan and K.S. Dey during the course of its compilation.

E.H. Pakyntein

FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and 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 selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

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

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

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

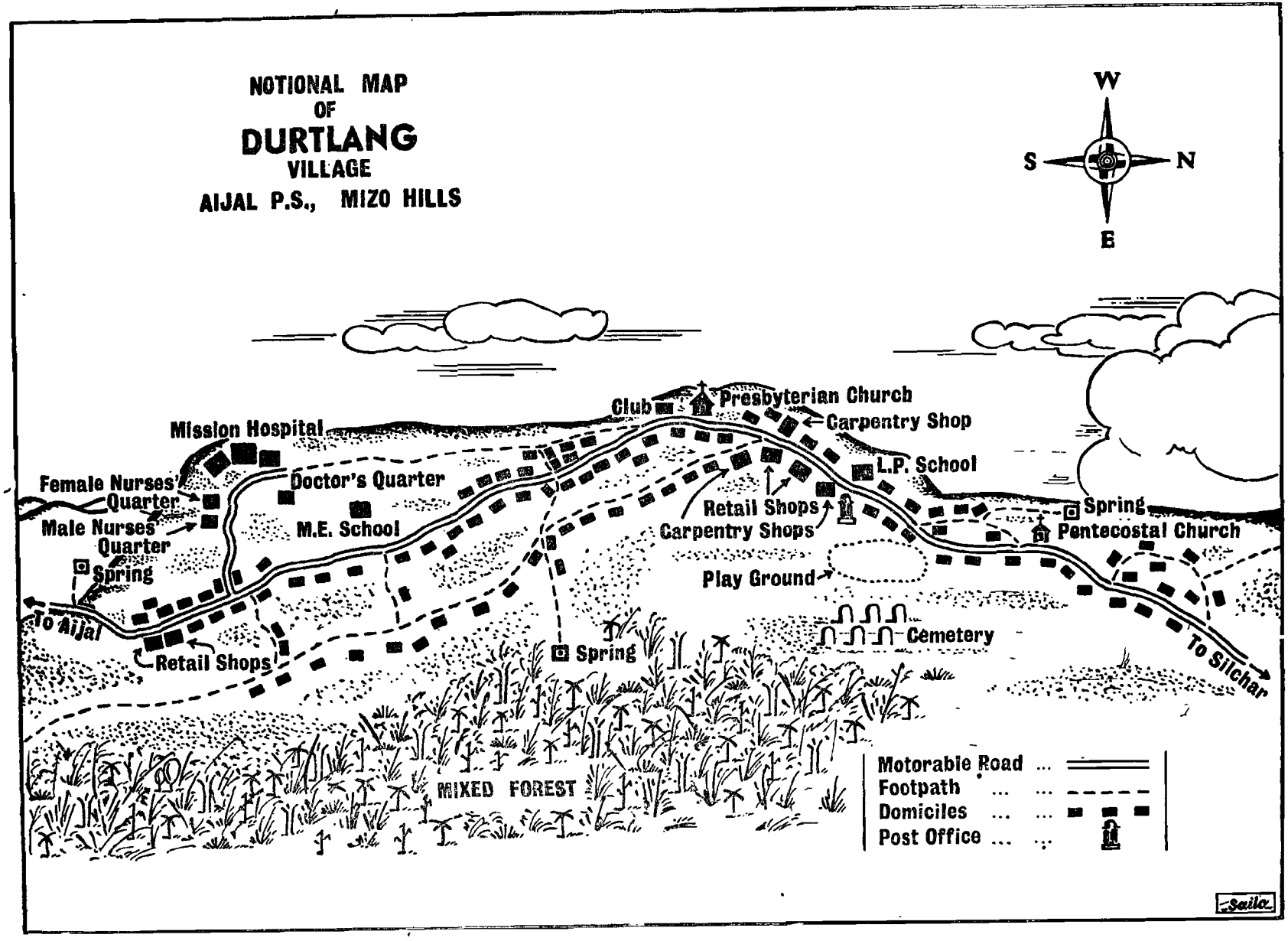
It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, 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 thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their

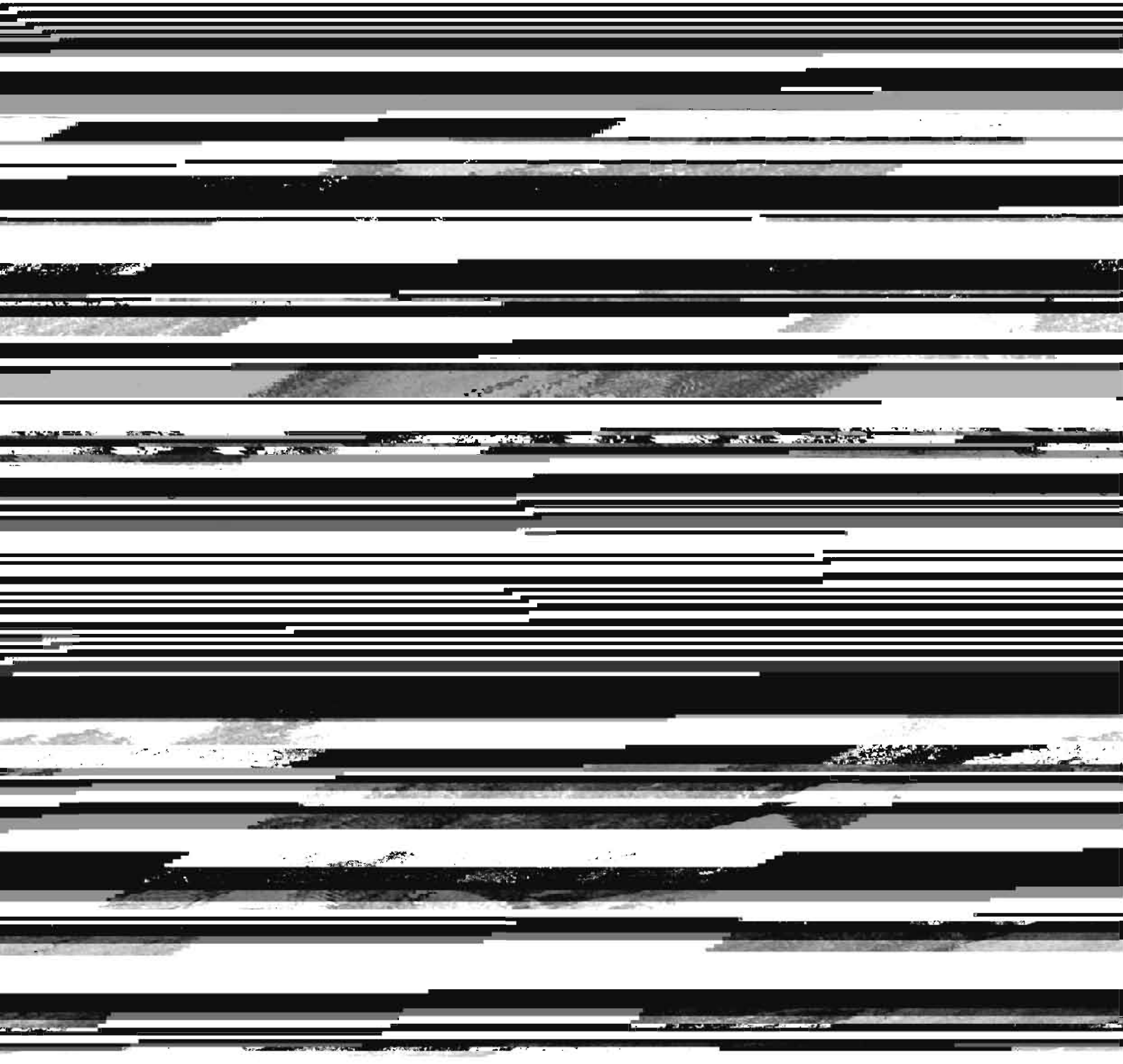
attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-re ated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

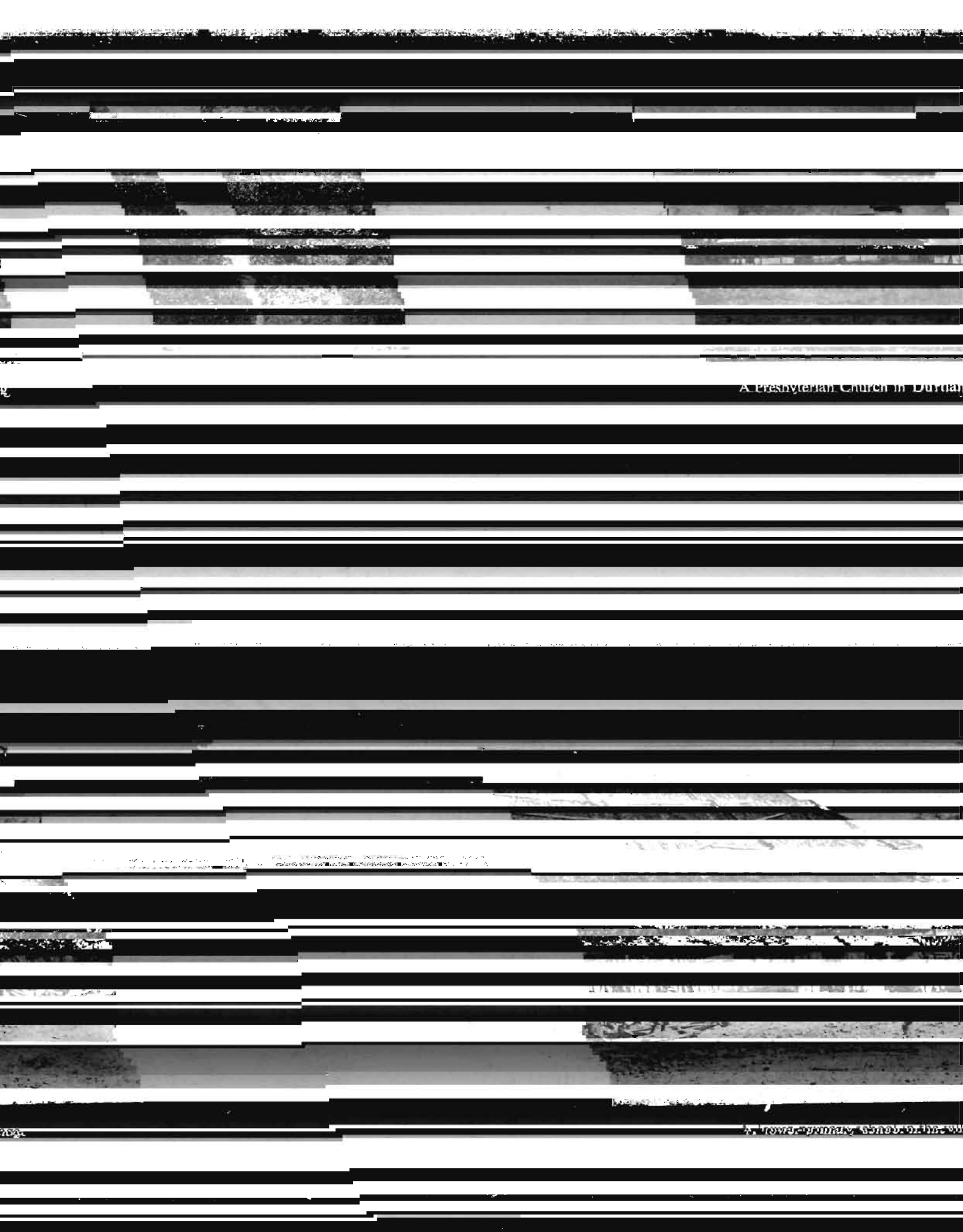
This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been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

New Delhi,
July 30, 1964.

Asok Mitra
Registrar General,
India.


NOTIONAL MAP
OF
DURTLANG
VILLAGE
AIJAL P.S., MIZO HILLS
W
S
N
E
Club
Presbyterian Church
Carpentry Shop
Mission Hospital
L.P. School
Female Nurses' Quarter
Doctor's Quarter
Retail Shops
Spring
Male Nurses' Quarter
M.E. School
Carpentry Shops
Pentecostal Church
Spring
Play Ground
To Aijal
Cemetery
To Silchar
Retail Shops
Spring
MIXED FOREST
Motorable Road ...
Footpath ... ...
Domiciles ... ...
Post Office ... ...
Saila





CHAPTER I

THE VILLAGE

Introduction

Durtlang is a tribal village in the Aijal Subdivision of the Mizo Hills District. It is inhabited mainly by the Lushais or Mizos as they call themselves to include all the different tribes of the district having a common origin. Since this village almost entirely reflects the life of its chief inhabitants, namely, the Lushais, a general survey of some 85 households was conducted during February-March, 1963.

Location

Lying on approximately 23°47' north latitude and 92°44' east longitude, the village is situated within the Aijal subdivision and under the jurisdiction of the Aijal Development Block. All important administrative and welfare centres are located at Aijal which is about 4 miles from the village. Aijal is about 105 miles away from Silchar, the only nearest railway station to the district and Durtlang, the village under review, is located on the Silchar-Aijal all-weather road. Hence the village is about 101 miles from the railway station.

Size

The village covers an area of 4,072 acres of land according to the information received from the District Council, Aijal. This includes the area under cultivation, barren and uncultivable land, cultivable waste land and land under forest. The following table shows the density of population in the village. The population of the village as shown in the table is according to the 1961 Census.

Table No. 1.1

Area in acres	Population			Density per acre	Number of households
	Males	Females	Persons		
4,072	660	736	1,396	0.3	255

From the above table it is seen that the village has a density of 0.3 person per acre or 219 population per square mile. According to the census count of 1951 the number of households in the village was 130 with a population of 904 of whom 435 are males and 469 females. This shows an increase of 492 persons or 64.7 per cent during the last ten years. The average size of a household for the village as a whole works out to 5.4 persons per household as against 6.9 persons per household in 1951 which indicates rather a decrease in the average size by 1.5 persons per household.

Residential pattern

The village which, as has been mentioned earlier, is situated on the Silchar-Aijal road, is not a compact one and houses are situated on both sides of this road. There are lanes and by-lanes branching from this road which connect the houses from one to another. To the north-west of the village are the Lower Primary School and the Pentecostal Church, to the west are the Presbyterian Church and the club house while the Mission Hospital with its quarters and the M.E. School are situated in the south-west. On its eastern side are arranged most of the houses in the village. The cemetery and the playground are situated side by side in the north eastern part of the village. The village is surrounded by precipitous hills both on the east and on the west.

Communications

As has been stated already, the village is situated on the Silchar-Aijal road. The road which is a non-metalled one enters the village from the north-east direction and continues towards the South to Aijal. A regular bus service runs daily between Silchar and Aijal. Branching from this Silchar-Aijal road are many footpaths (Kawng) connecting the corners of the village.

Public places

On both sides of the main road are found the residential quarters of the village. Among the important public places worth mentioning in this village is the Mission Hospital with its quarters for the staff. This hospital is located in the south-western part of the village and a few distance from it is situated the M. E. School. There are two churches in the village, viz. the Presbyterian church situated towards the west of the village and the Pentecostal church situated in the north-west. Just close to the Presbyterian church is the club house and to the north west of the village is the Lower Primary school. The cemetery (thlan mual) is situated in the north-east of the vlllage and near to it is a large open space used as a playground.

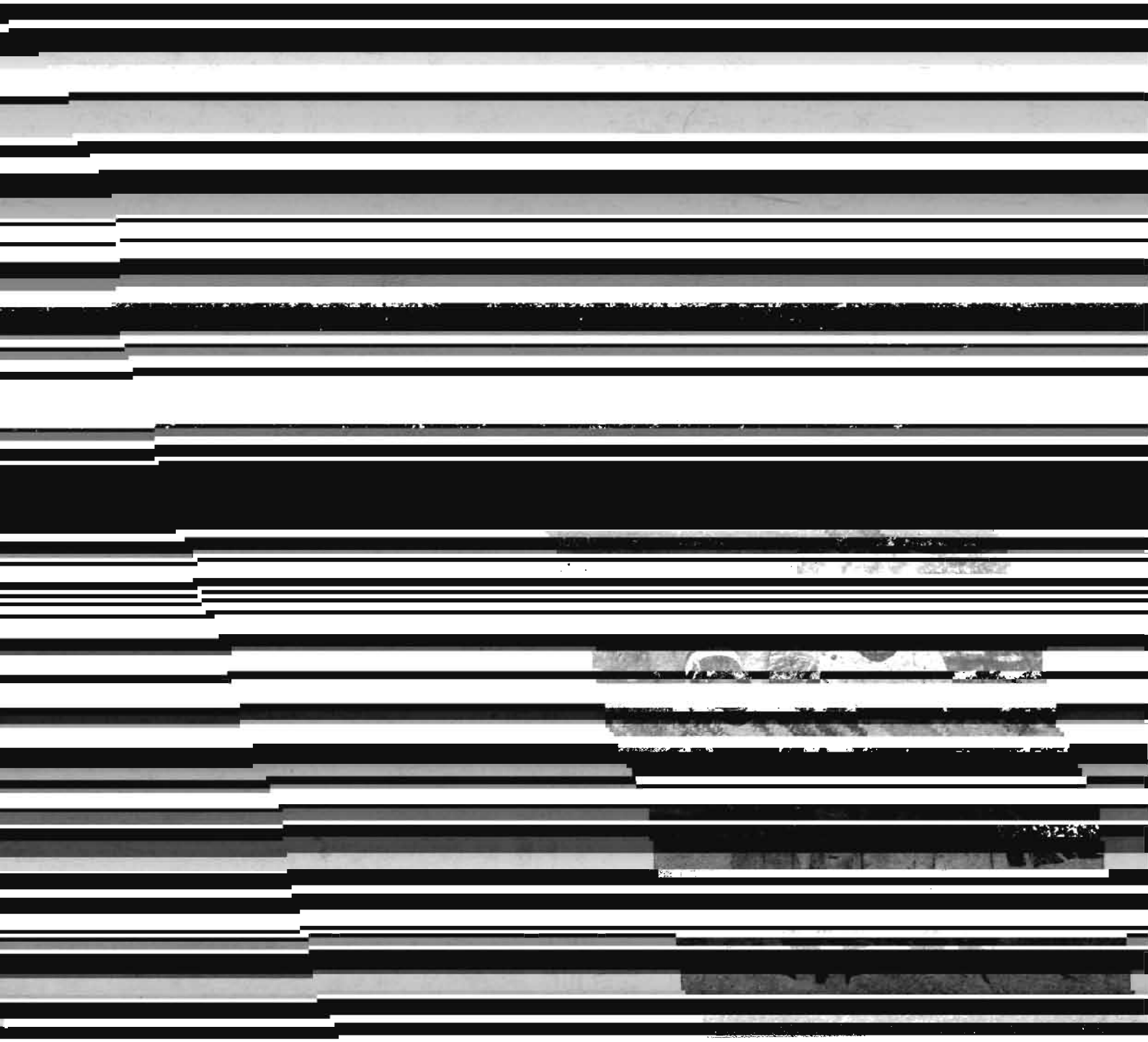
Sources of water

There are three sources of water all of which are springs (tuihna) situated at a considerable distance from the residential part of the village. But water from these sources usually dries up during the dry season. However, most of the houses use water-drums of gigantic size made of plain sheets in which rain water is stored and kept for use during scarcity. The Mission Hospital gets its water from a kind of a well so made to store the rain water. This well is constructed on top of a hill and the area all around it is fenced with barbed wires to prevent man or animals from going near or into it. The well is about 120 ft. by 100 ft. with a depth of about 10 ft. and its four walls are cemented while over it a roof of C. I. sheets is made for draining purpose. The water is conveyed for use in the Hospital and its quarters through iron pipes:

Market

The nearest market to the villagers is in Aijal, about 4 miles from the village. Here a weekly market is held every Saturday although some permanent shops of clothes and other commodities like shoes, books, household utensils and foodstuffs are daily opened. However the village has with it four retail shops to cater to the daily needs





of the villagers. These shops are run not by outsiders but the local people themselves. Essential commodities like rice, sugar, mustard oil, dal, atta, flour, cooking pots and pans, exercise books, lead pencils, pens, etc. are sold by them. The presence of carpentry shops in the village also renders important service to the villagers.

Physical aspects

Lying as it is on the spur of a hill amidst the ranges the village commands a picturesque, if not attractive, scenery. Most of houses are built on hill tops and houses are not as close as those found in other parts of the district. The hills on which the village is located are lower than the surrounding hills which, as a rule, usually rise up to a height of about 5,000 ft. The land beyond the village towards the south and west falls suddenly many hundreds of feet while towards the east it slopes more gently.

As has been stated above Durtlang is situated on the spur of a hill amidst the ranges which run from north to south. The ranges are occasionally divided by deep narrow gorges and precipitous hills at the foot of which small but challenging rivers roar their way towards the north. Indeed, where the hills rise to any considerable height, they become rocky and precipitous offering very great engineering obstacles to the construction of roads. Around the village, however, the hills are cleared of forest giving place to jhumming though here and there the hills are lying bare with neither cultivation nor forest trees. Thus as the result of soil erosion or in the absence of that the soil is light and full of rocks and boulders, cultivation cannot be carried on for more than two years.

Flora and fauna

As has been pointed out in the preceeding chapter, Durtlang is surrounded by precipitous hills on all sides with small clearings here and there for cultivation. Jungles are deep and trees like Jarul (Lagerstroemia Flos Reginae), Cham (Artocarpus Chaplasa) Boroi (Heritiera Acuminita) etc., protected by thickly knotted creepers and grass are found in abundance. Bamboo (bamboosa) grows alongside undergrowth of thorns and tall grass. Many kinds of flowering trees (pangper thing) and orchids (nanban) which present a beautiful array of colours when in bloom are found adorning the forests.

Although man's wanton killing of animals and birds has already had a marked effect the forest are still rich in fauna. Tiger, leopards, wild bears, boars, deer and monkeys are some of the animals which, though hostile to man, make these abounding forests their homes. The silencc of the forest is often broken by melodies of various kinds of birds of varying sizes.

Settlement history of the households

There is no written record about the history of origin of the village. How the village came into existance and how it came to be known by the name by which it is now called cannot be ascertained from the villagers. Some said that as a reward, a certain unknown Mizo who served in the police force during the British period was given a plot of land. He and his family, therefore, made their homes in that plot and became the first inhabitants of that land. In course of time some other Mizos migrated from the different parts of the district and came to settle there. Some others reported that the village was recently established by the Mizos who came from the different parts of the district. It may be noted that these two batches of migrant Mizos belonged to the same sub-tribe. Both these legends are rather fictitious and obscure of authentic empirical materials.

However, the 85 households enumerated during the survey were asked about their period of existence in the village. The following table shows the settlement history of the households on the basis of such an enquiry during the survey:—

Table No. 1.2

Total No. of households	5 generations & above	2 generations and below 5	Above one generation and below 3	One generation and below	Unspecified
1	2	3	4	5	6
85	—	38	41	6	—

One generation is equated to twenty five years. Hence from the above table it is seen that 38 households out of the 85 or 44.7 per cent have settled in the village for 3 generations but below 5, 41 households or 48.2 per cent have settled in the village for one generation but below 3 and 6 households or 7.1 per cent for one generation and below. From among the 6 households which have settled in the village for one generation and below, 2 belong to the Lushais and four to the Nepalis. These four Nepali families have come to stay in the village only recently from the plains districts. It is also not known why they came here but most probably they came to settle in the village with the intention of securing employment under the villagers or under the Mission Hospital or the Block and one such household-head is employed in the Block. The other two Lushai families who have settled in this same generation group have come from Aijal, the headquarters of the Mizo Hills district. The reason why they came here is also not known.

CHAPTER II

THE PEOPLE

Origin, ethnic composition and regional distribution

The Lushais or Mizos (High Landers) as they are now called are of Mongolian origin and distinctly exhibit all the features and traits characteristic of that race. One of the legends, believed by the majority of this tribe, states that a Chinese emperor, Chinlung, was the ancestor of the tribe. The descendants of Chinlung are thought to have moved to Tibet from the interior of China and in later years their children went on towards Burma finally settling in the regions of the Chindwin valley and the Manipuri river. It may well be that this settlement was responsible for the naming of the tribe as 'Lusei' (for in Lushai 'lusei' mean long head). However, some maintain that Lusei was the name of one of the descendants of Chinlung. Most of the names of many tribes and clans found in the district included under the one name Mizo were derived from their ancestors. The clans' names are still retained in the nomenclature. Such tribes as Pawi (Chin); Paihte, Hmar, Ralte, Lusei are major tribes and still retain their own dialect while the smaller tribes and clans such as Khiangte, Pantu, Chawngthu, Zawngte etc. which originally had their own dialects now speak the main Lushai dialect known as Dulien. Dulien is the official language of the land in which all literature are printed. It is also said that when permanent settlement was made, some of the tribes occupied particular areas of the district. The Pawis occupied the south-east region, the Paihtes the north east and the Hmars and the Luseis occupied the north. The Raltes established themselves in the area between the Hmars and the Luseis (Lushais). The smaller groups are even now to be found in the south and the west As far as Durtlang is concerned, it is mainly inhabited by the Lushais while some outsider Nepalis have also stayed in the village.

Language

The language of the tribe belongs to the Tibeto-Chinese family. Each of the sub-tribes has its own dialect but one is so close to the other that if a Lusei speaks in his own dialect a Hmar will reply in his and both of them understand each other. So is the case with all other sub-tribes in the district. But now the Lushai or Dulien, the dialect of the Lusei, is predominant over other dialects in every respects, and hence it is now taken as the lingua franca of the district. There is no Lushai or Dulien script and Roman scripts and Arabic numerals are adopted for all purposes now. It may be noted that there are many similarities between the Lushai or Dahlian and the languages of the Manipuris, Burmese and Tibetans. In fact there are many common words like father, mother, etc. between them thus proving their historical affinity.

House and house type

Though far from being traditional the homes in the village are purely of

the Mizo style. Most of the houses are built on slopes and they are supported by wooden posts of varied lengths so that the house is balanced horizontally with the level of the ground. Cross beams are fastened against these posts and over the beams long solid bamboos are laid. Bamboo matting is then laid over the bamboo frame and the floor is now complete. The walls of the house are also of bamboo matting fastened to the outer posts. There are cross bars which are fastened to the tops of outer posts and it is on these cross bars that the roof of the house rests. The roof consists of solid as well as split bamboo frames covered with a thick layer of straw. Cane is generally used for tying the joints together though some iron nails are also used. In cases where the floor of the house is much raised above the ground, a ladder made entirely of a piece of log is placed across the intervening space. The doors and windows are usually of bamboo matting and they are fastened against the wall. It may be noted that in some cases the floor, doors and windows are made of plank while in others split bamboos are used instead.

In most cases the interior of the house is a single rectangular structure. It is partitioned into a number of rooms according to convenience by screens of bamboo matting or a cloth tied to a bamboo or wooden frame. In houses where both married and unmarried persons live together, separate sleeping apartments by partition of this type are provided. The hearth is always at one corner of the house usually near the front door. It is made of clay and stones and is raised about 6 inches above the floor. The portion of the floor lying directly underneath the hearth is strengthened by letting it rest on many raised poles. Above the fire place is hung a bamboo frame which is kept suspended from the ceiling. Various things such as Chillies, dry fish, salt etc. are kept in this bamboo frame.

In most cases, the house has a front verandah where agricultural implements as well as firewood are kept. A shelter for the fowls is also provided here. There are shelves for the fowls as well as baskets to lay their eggs. In some houses horns and jaw bones of animals are hanged on the outer wall of the verandah.

Apart from the most common type of houses as mentioned above there are also some houses which are of the modern type. These modern type of houses as found in the village are not uniform ; the shape and structure of the houses vary from one to another The most important characteristic that differentiates the latter house type from the common ones is the permanent division of the interior of the building into a number of rooms.

The modern type of houses found in the village are built after the fashion of government building in Aijal. C. I. sheets are used for roofing and the side walls are ekra, plastered with sand and mud and white-washed with lime. The posts of the houses are of sal and both doors and windows are painted with black coal tar. In every room, there are windows, the number of which varies according to convenience. One room leads to another through a door way. In short, the presence of these type of houses in the village indicates a tendency among the villagers to improve their houses.

Dress and ornaments

At present the dress of both males and females, specially the former, are after the fashion of western dress. The females, it may be said, still persist consider-

ably in their traditional elements. The males put on shirt, pant and coat. Shoes are also not lost sight of. On special occasion or when attending church service a new or rather clean suit is used by a male and some even prefer to use neck-ties. While working, old and worn out shirts and pants are used and in some cases a piece of cloth known as 'puan' used by females, is worn over the pant covering the knee. With the exception of 'puan' all clothes used by men are mill-made products. Blouses and skirts are generally used by women, young and old. Frocks are also worn by them especially by children. The 'puan' is always worn over the frocks or skirts and in some cases a kind of a shawl is placed over the shoulders. Like men they also use footwear on occasions. It may be noted that both men and women put on canvass shoes for rough use especially while working. On some occasions like or when attending church services shoes are however used.

Men cut their hair short and comb it straight at the back. The women wear long hair and is drawn back where it is tied into a knot and fastened with a crotchet. Men wear no ornaments except in some cases in which a gold ring is worn. Among the women ornaments like bracelets (ban bunh) of silver, finger rings (beng beh) of either gold or silver earring (hnatawnh) of beads and necklaces (thi) of beads and shell are worn. All these ornaments are purchased from the market and ornaments used by them are different from one to another depending on their choice and taste.

Household goods

In most houses the front room is generally reserved for guests and outsiders. This room is more or less well furnished and tables, chairs, benches are kept. On the walls are hung photographs, pictures and drawings. The kitchen is also the common place for relatives and close friends where they would sit around the fire and swap stories of vital interest or affairs concerning their day-to-day life. Here in the kitchen vessels (bel) of various metals like brass, aluminium, kerosene tin, bamboo pipes (Vaibel) and gourds (Tuithwal) all for storing water are kept in one corner opposite the hearth which place is used also for washing purposes. At another corner of the kitchen or in the front room itself a kind of a shelf is set up where plates, cups and other utensils are kept. The place where bed steads are put is screened by partition made of either bamboo or a cloth. Wooden boxes (thing nem) or sometimes big baskets containing clothes, personal belonging etc. are also found and placed in the bed room.

Food and Drink

With the exception of rice which is a staple food, the Mizos eat all kinds of cereals including wheat, millet and maize. Though atta or flour is not a local product but is procured from the market, it forms an additional item during tea time. Millet is sometimes cooked and eaten by them but generally it is used for brewing rice beer when rice is a scarcity. Maize is also eaten either after being pounded or cooked. Meal is usually eaten three times a day but those who remain at home take tea or coffee during day time. The workers in the fields usually wrap up a good quantity of midday meal in plantain leaves. Along with rice vegetables and sometimes meat are taken. Vegetables include wild vegetables and the most delicious meat is pork and beef. Dry fish is also their delicacy where it can be kept for long in bamboo pipes without any smell. Chillies (hmarche) ginger (sarthing), onion (purun) and salt (chi) are added to make curry more tasty and flavour. Ghee, though not unknown to

them, is not a favourite. Instead, fats of cows and pigs are commonly used where it is usually kept and preserved in a bamboo pipe or any container. On feast days or very special occasions meat of various kinds such as beef, pork, chicken, mutton are prepared and taken.

To most of the villagers milk is not a favourite drink. They prefer to take coffee without milk and sometimes even without sugar to enjoy more fully the rich flavour of coffee. They drink a locally grown and processed tea which is quite strong. Zu, the local rice beer, is a common drink, even though Christians they are. Both men and women indulge in smoking. Tobacco is grown in their jhum fields and is very strong and has a good flavour. It is generally rolled in pieces of old paper. Sometimes men use pipes having bamboo bowls with long straight stems while women's pipes have bowls of clay which look like miniature hookas.

Beliefs and practices connected with birth

The relationship between the husband and the wife is warm and affectionate. The farmer will not allow his pregnant wife to do any heavy job like drawing water, pounding rice, cutting firewood, etc. Instead she is allowed to do such works as cooking, cleaning the floor, etc. which require no energy and strength. The idea seems to be that they are aware of the effects that might occur to a pregnant woman after heavy work. The husband or her relatives therefore do everything to ease and comfort her. She is all the more exempted from work when her date of delivery is near and she always waits anxiously and cautiously for the day to give birth.

As soon as the time is known for the birth, her relatives i.e. only married ones, are summoned to her house. She is made to lie on the bed and the attendant woman, who is always an experienced one, keeps watch over her. All necessay things such as warm water, clothes, etc. are placed in the room. When the child comes out, the navel is cut off by the attendant woman with a sharp piece of split bamboo. This attendant woman or dhai is not paid or rewarded with any gift for her labour but she always preforms her duty on voluntary service. However, tea and rice are formally given to those friends and relatives who come to see the mother and her child just after the birth.

The naming ceremony for the new born child is usually performed when it is over a few months old. The ceremony is performed in the church according to Christian rites in which the pastor solemnly pronounces the name of the child before a large gathering of church members. The Pentecost ceremony is different. The person when he attains the age of 12 years is immersed in water. The name of the child is usually selected by its parents or relatives. On the day when the child is baptised the parents usually give a feast to friends and relatives.

As soon as it is born the child is fed with its mother's milk and after a few weeks it is carried on the back of the mother while she works. The sucking period lasts for nine or ten months after which the child is fed with cooked rice. During the sucking period the child is also fed with boiled rice-water sometimes mixed with milk and a little quantity of sugar or salt.

Marriage

Marriage among the Mizos is endogamous as regards the clan, but exogamous as regards the family. Thus a boy can marry any woman outside his family but his marriage is not strictly

Rights reserved by him



confined to any particular clan or family. Marriage with a first cousin on the father's side is restricted simply for the fact that her bride price is too small and it results in the mere transfer from one brother to another. Love marriage is the rule. The boy freely and openly courts the girl he loves. When everything goes on well between the couple their respective parents are informed. The boy himself approaches the girl's parents with the marriage proposal. If the girl's parents agree to it the boy's parents are informed. The two parties meet together in the girl's parents' house on the appointed day. On this day an engagement between the boy and the girl is made and a date is fixed on which the marriage will be performed. The custom of paying bride price is no longer in vogue. Instead a bethrothal ring of gold is presented to the bride by the bridegroom as a token of love and affection. On the day fixed, feasts are held in both the bride's and bridegroom's houses in which friends and relatives are invited. Then at the appointed time the bride and the bridegroom in their best dress accompanied by their parents, friends and relatives proceed to the church where the marriage is solemnised by the pastor. The pastor unites the bride and the groom in wedlock and he also conducts a brief service in which hymns are sung and prayers said. Words of blessings are received by the bride and groom and the two are declared husband and wife.

The custom is that the sons after getting married, must leave their parents' home and start a new life with their wedded wives in newly constructed houses. However, the boy's parents render considerable assistance (most generally in the form of cash) to the couple in setting up a new house with a new life. As far as the law of inheritance is concerned, the youngest son on getting married need not set up a separate house but has to bring his wife to his parents' home. The reason is that the youngest son who inherits his fathers' property has to look after his parents in their old age.

Divorce

Divorce (ma) is permitted in the Mizo society. It is usually brought to the notice of the village council (Khaw rorel pawl) who tries to make some sort of a compromise between the two parties. But if the council cannot settle the matter, it is taken to the District council at Aijal for disposal. In case one of the parties refuses to grant a divorce the other party which sues for divorce must pay a fine (sum chhuah) to the other party. This payment of a fine varies according to status but in any case does not exceed Rs. 50/-. If the wife is at fault, the husband is entitled to take all the property which he had earned during his stay together with his wife. On the other hand, if the husband is found to be at fault or loses the case, the wife could keep all the property with her. Children invariably belong to the father. Again when both husband and wife desire divorce, the matter is settled privately among themselves and the case is seldom, if ever, brought before the notice of the village council. Two such cases have been recorded during the survey where the husband and the wife by mutual agreement now live apart from each other and both of them have not remarried yet Remarriage is also performed by the pastor and the couple's names are duly entered in the church register.

As has been said above, the children of a divorced wife belong to the father. If and when he remarries they will become the responsibility of his second wife who generally looks after them as her own children. The same case applies to a widow when she remarries. The children are allowed to

stay with their widowed mother as long as the latter does not remarry. But if she marries again the children go to their deceased father's relatives such as his parents or brothers.

Death

The death of a person is made known to the villagers by the tolling of the church bells. Relatives and friends are intimated of the sad news and they at once assemble together in the house of the bereaved family. At night songs from the hymn book are sung to console the bereaved family. The dead body may remain in the house for one, two or three nights according to the wish of the bereaved family and during all this time neighbours and friends come with their sympathy to the bereaved family. Where some relative of the deceased is expected to come from a far off place, burial cannot take place generally on the second day of the death. Young men go to the cemetery to dig the grave while the old ones prepare the coffin. Tea and sometimes rice with pork are served to those who help in digging the grave and preparing the coffin. In the case of those who die in virginity a white cloth is used to cover the coffin while a black cloth around the coffin is used generally for married ones. The burial ceremony is always held in the afternoon. The deceased's relatives bathe the dead body generally in warm water and clothe it with the deceased's best clothes. Just before the coffin would be taken out to the grave, a church bell tolls. Meanwhile the relatives and friends have a last look before the corpse is placed inside the coffin. The church elders now perform the funeral service in the deceased's house. Bible is read, songs are sung and prayers are uttered. The coffin is now carried in procession to the grave yard. For a person of some standing, especially in church matters, the coffin is first taken to the church where the service is held and after that it is taken to the cemetery. On arriving at the cemetery another service is also held. The coffin is now lowered gently and slowly to the bottom of the grave. 'Dust thou art to dust returneth', so says the Bible, and friends and relatives throw some handfuls of earth to the grave as if bidding farewell to the departed soul. Then the grave is filled in with earth until a small bund about the size of the grave is made. Over the grave is tuck a wooden cross bearing the name of the deceased and his dates of birth and death and the letter 'R.I.P' meaning 'Rest In Peace'. Some garlands of flowers are also laid over the grave. In some cases, a memorial stone bearing inscriptions like those on the wooden cross is raised over the grave.

All this being done, the party now return home. A condolence meeting sponsored by the church is generally held in the deceased's house either on the same day of the burial or sometime after according to the convenience of the bereaved family. Generally, after the disposal of the dead body the house is cleansed and clothes washed while the clothes used by the deceased during his illness are either buried or burnt outside the house.

CHAPTER III

ECONOMY

Economic resources

To the cultivators, land is, as usual, the most important factor in their economy. The land in the village may be grouped into four categories viz. cultivable land, barren and uncultivable land, cultivable waste land and land under forest. Cultivable land means under cultivation, barren and uncultivable land means the area which is unfit for cultivation, cultivable waste land signifies the area which can be cultivated but is being left fallow after two or three successive cultivation, and land under forest indicates the area which is under jungle trees and which is not included under the net area cultivated. The following table shows the pattern of land utilisation in the village on the basis of the data supplied by the District Council, Aijal.

Table 3-1

Use of land	Area in acres	Per cent of the total land
Cultivable land (dry)	2,368	58.1
Barren and uncultivable land	986	24.2
Cultivable waste land	659	16.2
Land under forest	59	1.5
Total	4,072	100.0

The greater part of the total land is under cultivation which clearly indicates the predominance of agriculture in the village economy. Barren and uncultivable land form the next higher percentage of the total land area. As the soil is light cultivation cannot be carried out for more than two successive years and hence after the land has been put to cultivation at least twice it has to be left fallow for at least five years until it recovers its fertility. The area of such a land is 16.2 per cent of the total land. It may be pointed out that once a plot of land has been cultivated by a particular household, it is mandotory that the same household would cultivate that very plot of land after it is left to lie fallow for a certain period. The land under forest is very small comprising only 1.5 per cent of the total land area. Building materials and firewood are obtained from this forest land but clearing the forest for jhumming is not permitted by the District Council.

Next in importance to the village economy is the rearing of livestock. Nearly all the households in the village supplement their income by the keeping of livestock such as cattle, pigs etc. as well as fowls, though not on a large scale. The income derived from this source may be grouped into two forms, one derived in the form of animal products such as milk and eggs and another by selling the animal or birds or their meat.

Land Reforms

During the pre-Independence days, each village was governed by a chief or Lal assisted by officials of his choice. He was the owner of a v llage land and he was assisted in this respect by 'ramhual' or the Agricultural expert who advised the chief on question of distribution of land for cultivation etc. The Chief received from one to five baskets of rice according to the quality of the jhum assigned to the cultivators. There was a regular code punishments for different offences, the Chief of course receiving a share of every fine levied. With the dawn of Independence and with the setting up of the Mizo district Council in 1952, the traditional and hereditary Chieftainship was abolished and the rights and interests of the 259 Chieftains had been acquired by the Government and and administration handed over to the District Council. Thus in 1962 the District Council passed an act known as the Mizo District (Agricultural Land) Act, 1962, to provide for the control and allotment of land for agriculture within the Mizo District. The Executive Committee of the District Council of the officers appointed by it have the right to allot any land and issue patta thereof for the purpose of cultivation and such allotment of land should be as far as practicable compact. The village council is to see that the burning of jhum should be limited to such jhum lands only and the spread of fire in the nearby forest or any part thereof shall be the look-out and responsibility of the village council. In order to prevent erosion also, the Executive Committee of the District Council reserves to itself the power to issue order for the re-afforestation of any jhum land and that an area within any jhum land should not be cultivated or that cultivation in that particular area should be abandoned. The Act also provides for the maintenance of a register of land record by the Executive Committee or the village council as the case may be in which all allotments are registered. Any change of lands in respect of the registered cultivable lands due to sale or otherwise should be reported to the Executive Committee forthwith for necessary incorporation in the register.

In 1963 another Act relating to the forest lands was passed by the District Council. This Act is known as the Mizo District (Forest) (Amendment) Act, 1963. This Act serves to bring the forests under reserve and at the same time to prevent the forests from deforestation by the jhum cultivators.

It is, therefore, obvious that the District Council tried to introduce land reforms within its jurisdiction to provide for a better land and improvement of the same through various measures. One important measure taken up by the District Council was to introduce terrace cultivation but due to soil erosion did not prove successful in the long run. The problem of land improvement is connected with soil conservation and erosion problem which in turn depend on the geological structure of the rocks in the area. Hence condition of communications is also very poor. There is no other

source of communication to connect the village under review with other important centres save the Silchar-Aijal road. As has been pointed out earlier, the village is fortunate to have been located on the side of this road. Footpaths along the steeps of hills and ranges connect one village with another throughout the district.

Infiltration of urban influences

The village, as has been stated already, is located on the side of the Silchar-Aijal road. This helps the villagers to visit Silchar and other plains places very frequently for catering to their necessities like clothes, utensils, etc. The people of this part of the district are more apt to be infected with urban notions than those in the interior part of the district. The idea of town life hangs on them and they try to practise urban ways of life and habits as far as possible. The mode of dress, the use of consumer goods and their general habits and manners clearly indicate that the villagers have now stepped forward to march along with urban people. Moreover, those of their children who are sent to prosecute their further studies outside the district in towns and cities are likely to come with new out-look and ideas and these together mould the society to suit modern changes.

Livelihood Classes

For the purpose of livelihood the people of the village may be grouped into five categories according to their main occupation. These include cultivation, service, carpentry, business and animal husbandry. From the nature of occupations it is clear most of those who receive less or no education at all are engaged in cultivation, animal husbandry and carpentry while others who have some educational standards take to government service (Vide Table A-13 in the appendix). However, cultivation still remains an important subsidiary occupation even among the salaried earners and there is no class distinction among the different occupational groups. The fact that some people have taken up carpentry and shopkeeping as their main occupation (vide Table A-20 and A-21 in the appendix) show that the villagers are rather enterprising and are showing remarkable progress in their tendency to adopt urban ways of living.

Primary and secondary occupations

The increase in the number of salaried earners in the village creates a new section of people (so to say, though no class distinction is there), whose economic activities are somewhat different from another group of villagers, e.g. cultivators. But even when this difference is too well marked, the practice of cultivation by the salaried earners as their subsidiary occupations is not lost sight of. Living in a rural area, it is necessary for them to adjust their time and volume of work by taking up a subsidiary occupation to supplement their income. The distribution of the households by main and subsidiary occupations covered in the survey is described in the subsequent paragraphs.

Practices connected with agriculture

Jhumming or the slash and burn method is the age-old practice to the people in the district and it has been found to be the only suitable method of cultivation in these rugged mountainous terrains. Almost all agricultural products such as paddy, maize, ginger, chillies, tobacco, etc., are obtained from the jhums and though paddy is the main crop, others are also grown as side lines. The jungle is cleared in the early months of January-February and the cut jungle and felled trees are left to dry in the sun. While clearing the jungle some trees or bamboos

are being left out with the idea of making them serve as boundary posts without which it would be difficult to mark the jhum of one household from that of another. In some cases the clearing of the jhum site is undertaken jointly by all the villagers or group of villagers and it is only after the jhum has been burnt that individual households start to work in their respective plots. The burning of dried piles of wood and trees start in March-April and the crops that are sown just after the burning of the jhum, that is, in the early part of April, include maize, pumpkin and some varieties of vegetables. The sowing of paddy starts in the first rains usually towards the end of April and lasts till the middle of May. The soil is dug up with hoes (tuthlawh) and paddy is sown broadcast. The setting in of the monsoon completes the work for the nourishment of the seeds.

Weeding is done according to the nature of the field. It is usually done in the month of April and May and then again in August-September when maize is harvested. The harvesting of chillies, ginger and tobacco takes place in September October. The last and most important crop to be harvested from the jhum is paddy, the harvesting of which begins at the end of October and continues to the middle of November. The stalks are cut with the help of a sickle and they are piled together in sheaves which are left in the field to dry. The sheaves after being dried up in the sun for some days are collected in a heap in the field for the purpose of threshing out the grain. A shed (thlam) is usually built in the jhum field either for keeping watch over the jhum from animals and birds or for threshing out paddy grain or for the use of both. The ears of corn are removed from the stalk by beating them with sticks and the cleaning of husks and straw is done on a kind of platform so made for the purpose until all the chaff is separated from the grain. The platform is about 8 feet high and the floor is covered with a bamboo mat. In the mindle of it there is a hole through which paddy is poured down leaving the chaff behind. A kind of a bamboo tray is also used to fan off the chaff from the grain. The paddy is now ready for use and for storing in a granary (bubin) constructed on the wayside of the jhum to be taken gradually to the village.

Animal husbandry

Animal husbandry including poultry rearing is important to the village economy both as the main occupation for the 3 households and as subsidiary occupation for the remaining households in the village. The domestic animals and birds in the village are milch cattle, pigs and fowls owned by 472 and 81 households respectively while goats are found in 2 Nepali households. The livestocks are allowed to roam at will during the day time and they are fed only in the evening before they are kept in their respective sheds. Jungle herbs and vegetables mixed with husks and maize are the food with which they are fed. Milch cattle are kept for their milk and fowls for eggs which are sold locally. Pigs, fowls, cattle and goats are reared for the purpose of meat which is sold by the owners in the market at Aijal. The amount realised from the sale of meat thus contributes substantially to the income of the household. The total number of each kind of livestock with the number of households owning it as found during the survey is shown in the Table below.

Table 3-2
Livestock Statistics as found during the survey

Caste/Tribe Community.	Milch cattle		Goat		Pig		Fowls	
	No. of h/h owning it	Total No.	No. of h/h owing it	Total No.	No. of h/h owning it	Total No.	No. of h/h owning it	Total No.
Mizo	4	8	—	—	72	200	81	1,075
Nepali	3	28	2	14	—	—	3	44

Carpentry

It was found during the survey that there are 4 out of 85 surveyed households who have carpentry as the main occupation. Tools used in carpentry such as the saw (thingziona) the axe, the hammer (tubanh), the plane (thingnawr) and the chisel (thir khen) are purchased from the market out of their savings. The carpenters undertake to make or repair the house. Certain wooden things such as beds, chair tables, benches, boxes and racks are also made by them. They are not trained carpenters but learn the technique of the work from experience. As regards raw materials, the timber from the forest are procured free of cost. But even this industry could not flourish very well due to the absence of market for the produce or the limited demand of the products. The absence of competition also retard the growth of this industry. Hence it is less attractive and the amateurs have but little incentive to improve their skill.

Basketry

Basketry is a man's work and the trade is so common that nearly every household produces its own requirements. Hence the absence of effective demand for the products. There are three kinds of baskets viz., 'buk bau' which is used for carrying as well as keeping clothes, 'dawrang' for keeping paddy and 'paikawng' for carrying fuel, vegetables, etc. The 'buk bau' is a big square-shaped basket with a round opening with a circular cover about 1 foot across. Its height is about 2½ feet and the sides about 15 inches long. The basket has double lining. The inner lining is made of rough split bamboo and the outer lining of fine strips of cane or bamboo. It is fastened by strong bamboo ribs. The 'dawrang' is about 2 feet high and like the 'buk bau' it also has a circular opening about 2 feet across. The basket gradually tapers towards the bottom and whereas the opening is circular, the bottom is square-shaped, about 36 sq. inches. It is also fastened with strong bamboo ribs as in the case of 'buk bau'. The 'paikawng' is quite different from the other two and is made mainly of bamboo ribs fastened to the base and to the circular mouth. The intervening spaces between the ribs are big and wide enough for things like fuel, vegetables etc. to be put inside. A slander band (hnam) fastened at the back of the basket is used for carrying at the forehead. The middle portion of the band which rests on the forehead is flat and is made of plaited cane while the remaining portion is made of the bark of the tree. It may be noted that the baskets mentioned above are used both by men and women.

Weaving

Weaving (puanth) is the pride of the women and life would be incomplete if a woman does not know the art of weaving. It is generally found that a girl of 14 years of age is busy in her loom. Elder women while spinning and weaving would also impart training to the smaller girls who gather around the loom. It is in this way that weaving is learnt and long before marriage they become quite dexterous weavers.

Cotton is grown in their jhum fields. The cotton is seeded by means of a simple small ginning machine called 'herawt' made of wood and while operating reversely slowly spit out the seeds. The cotton is then carded by means of a wooden stick after which it is rolled and the fibre spun into a thread. Spinning is then done with the help of a spinning wheel called 'hmud'. The loom is a simple tension loom. One end of the warp is fastened to a fixed beam of wood or bamboo or to the house posts while the other end is tightly drawn by the weaver wearing round her back a leather strap to which is attached the other end of the loom. The weaver sits between this leather strap and the loom adjusting her position to suit the length of the warp.

Among the cloths woven by them the most important is the 'puan' or a piece of cloth worn over the skirt by women. Other cloths such as curtains, table cloth, coverlets, screens etc., are woven by them rather in large quantity to cater to the needs of the local people. The designs are simple but varied, mostly of flowers and stripes. The favourite colours are blue and red. It was found during the survey that there were 77 households which practice weaving as their subsidiary occupation and the sale realised from the products is given in the income tables in the appendix. The small amount derived from the sale of the products somewhat supplement their income. The absence of marketing facilities and the availability of mill-made clothes are the problems for its growths.

Service

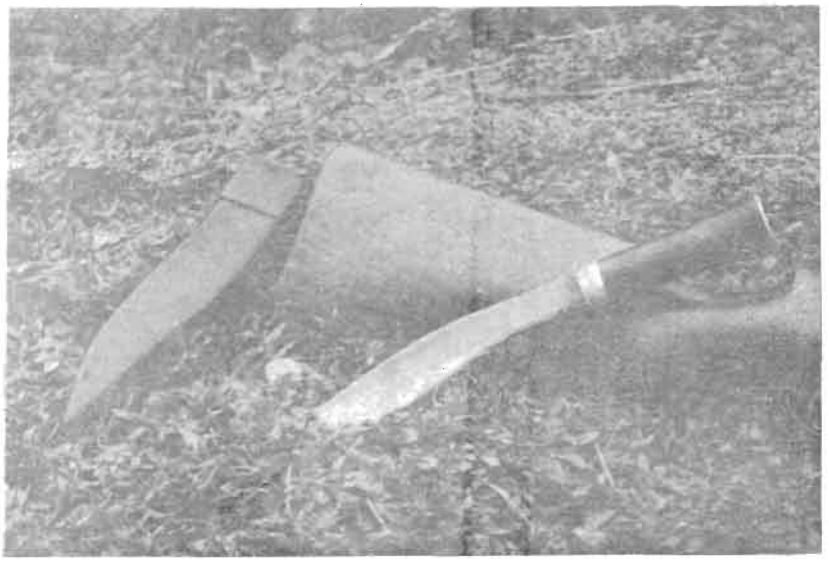
Service is another main occupation of the remaining 8 households in the village. The kinds of service and the number of persons engaged therein as found during the survey is shown in the following table.

Table 3-3
Service — Institution, type of posts and number of employees

Institution	Teaching		Clerical		Technical		Manual	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
1. Durtlang L. P. & M. E. Schools	2	—	—	—	—	—	—	—
2. Durtlang Mission Hospital	—	—	1	—	1	1	2	—
3. Presbyterian church	—	—	—	—	1	—	—	—
4. State Government offices, Aijal	—	—	3	2	—	—	—	—
5. Aijal Tribal Block Headquarters	—	—	2	—	—	—	—	—
6. Mizo District Council, Aijal.	—	—	1	—	—	—	—	—
Total	2	—	7	2	2			—



A Mizo girl is busy in her loom



A display of local made knife and gun-butt



One of the tomb stones in Durtlang

The presence of some institutions in the village and more others in Aijal help the literate persons to secure jobs in any of the institutions. It is seen from the above table that 2 males are engaged as teachers in the Lower Primary and Middle English Schools, 5 persons in the Hospital and 1 male in the church. The above three institutions in which these persons are engaged are located inside the village itself. Some others who are better educated are also engaged in other institutions as clerks outside the village at Aijal. Thus 5 persons are engaged in state government offices at Aijal, 2 in the Tribal Development Block and 1 in the District Council. Thus it is seen that the above persons are employed in the above different institutions in different categories, drawing different salaries and having different kinds of activities.

Shop keeping

There is only one shop in the village found during the survey. The members of the particular household owning the shop depend on it as their main occupation although they practise cultivation as their subsidiary occupation. The commodities sold in the shop are foodstuffs such as rice, sugar, dal, salt, mustard oil, etc. and other necessities such as combs, needles, mirrors, hooks, nails, matches, pens, pencils, etc. Important articles as cooking pots and pans, plates and cups, clothes and footwears are also sold. All these commodities are brought either from Silchar or Aijal and the transaction at both ends is on ready cash basis. The shop is run by the head of the household though other members of the family also help him. The shop is opened at the house itself and the front part projects outside facing the road. This projecting part of the house is closed with big doors and windows so made for the purpose.

Working force

The following table shows the number of workers by sex, broad age-groups and occupations as recorded during the survey.

Table 3-4

Age-group	Cultivation			Service			Carpentry			Business			Animal husbandry		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	214	99	115	16	13	3	12	12	—	1	1	—	9	5	4
0—14	2	1	1	—	—	—	—	—	—	—	—	—	3	2	1
15—34	100	47	53	9	7	2	5	5	—	—	—	—	4	1	3
35—59	84	36	48	7	6	1	5	5	—	1	1	—	2	2	—
60 & above	28	15	13	—	—	—	2	2	—	—	—	—	—	—	—

The 252 enumerated workers in the village are engaged in different categories of occupation having different income. Out of the 252 workers, 214 are engaged in cultivation, 16 in service, 12 in carpentry, 9 in animal husbandry and 1 in business. The majority of workers is in the first category, that is, cultivation, comprising 84.9 per cent of the total working force. The majority of workers in this category belongs to the age-group 15-34 comprising 100 persons while 84 person are found in the age-group 3559,28 persons in the age-group 60 and above and only 2 persons in the age-group 0-14. The 2 children that constitute the working force in the age-group 0-14 are engaged in cultivation to help their parents and the fact that they are not students indicate the economic standard of the households concerned. Those who are engaged in service come from the age-groups 15-34 and 35-59 constituting 9 and 7 persons respectively. Others who are engaged in carpentry belonging to the households come from the age-groups 15-34,35-59 and 60 and above constituting 5, 5 and 2 persons respectively. Only 1 male in the age-group 35-59 is engaged in business run by the household concerned. All persons attaining the age of 15 years and above are found constituting the labour force in the village economy. Among the 4 Nepali families 1 household is engaged in business and 3 in animal husbandry.

On the whole it may be pointed out that the working force of 252 persons supports the population of 476 persons. The total number of dependents is 224 of which 105 are males and 119 are females. The majority of dependents come from the age-group 0-14 constituting 178 persons out of whom 80 are students and the rest unschooled and hence illiterate. But even these 80 persons who are students never sit idle after their school hours or during vacation. They help their parents in the field or at home and hence although they are dependents they somehow manage to supplement the households, income.

Income and Expenditure

For the purpose of studying the amount as well as the source of income, the population is divided into five categories according to their main occupation groups viz., cultivation, service, carpentry, business and animal husbandry. The majority of the households in the village eke out their living from cultivation (Table 18 in the Appendix) which shows the predominance of agriculture in the village economy. Over and above cultivation, they also take up other subsidiary occupations such as weaving, livestock, service, carpentry, blacksmithy and book binding to supplement their income. There are some times in a year, generally after the harvesting season, that the cultivator will have to sit idle and it is during such time that he engages himself fully in occupation other than cultivation, though now and then he uses to steal some of his working days in the field to perform his subsidiary occupations. In this occupation group, the greater number of households of the income group Rs. 601-900 is 28. The second great number of households is in the income group Rs. 901-1200 and the number of such households is 19, while the next great number in the income groups Rs. 1201 and above, Rs. 301-600 and Rs. 300 and below are 10,8 and 4 respectively. There are 8 households whose main occupation is service (Table 19 in the Appendix) and these 8 households fall in the income group of Rs. 1201 and above. The types of services engaged by them is shown in the Inset Table No. 3-3. There are 4 and 1 households whose main occupations are car-

pentry and business respectively (Tables 20 & 21 in Appendix) and both fall in the income group of Rs. 1201 and above. There are 3 households whose main occupation is animal husbandry (Table 22 in the Appendix) each of which falls in the income group of Rs. 301-600, Rs. 601-900 and Rs. 1201 and above, respectively.

Similarly, the annual expenditure of different occupation groups and of income groups can be seen from Table 23 in the Appendix. Different items of expenditure of main occupation groups are shown in the tables. House tax which amounts to Rs. 2.00 annually is paid by each household in the village, irrespective of community, to the District Council. Expenditure on different items varies with the different income group and it is generally found that expenditure is comparatively higher among the higher income groups or, in other words, as the amount of income increases in successive groups, the amount of expenditure also increases and vice versa.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population by Age and Sex

A study of the population by age and sex is important as such analysis helps in indicating the composition of people into working and non-working groups. For this purpose the population is divided into four broad age groups *viz*, (a) persons below 14 years of age who may be classed as children and infants (b) persons between the ages 15 and 24 or young men and women (c) those between 25 and 59 or the adults on whom others depend for their livelihood and (d) aged persons of 60 years and above. The following table shows the distribution of population according to age and sex as recorded during the survey.

Table 4-1

Age-group	Males	Percent of the Total	Females	Percent of the Total	Total	Percent of the Total
0—14	90	38.4	93	38.6	183	38.4
15—24	48	20.4	40	16.6	88	18.5
25—59	80	34.0	87	36.1	167	35.1
60—and above	17	7.2	21	8.7	38	8.0
Total	235	100.0	241	100.0	476	100.0

Out of the total population of 476 enumerated during the survey 38.4 per cent are children and infants, 18.5 per cent and 35.1 per cent are adult persons of the age-group 15-24 and 25-59 respectively, while the aged person constitute only 8.0 per cent of the total population. For a sex-wise distribution of the population, we find that males account for 235 or 49.4 per cent and females 241 or 50.6 per cent of the total population and the sex ratio is 975 males for every 1000 females.

Age and Marital Status

In studying the marital status, the population is classified into four categories viz. (a) the single or never married, (b) the married, (c) the widows and widowers and (d) the divorced and separated. For this purpose the total population is also divided into four broad age-groups as in the above case. The following table shows the distribution of population according to age, sex and marital status.

Table 4-2

Age-groups	Males				Females				Total			
	Single	Married	Widow	Total	Single	Married	Widow	Total	Single	Married	Widow	Total
0—14	90	—	—	90	93	—	—	93	183	—	—	183
15- -24	48	-		48	38	2	—	40	86	2	—	88
25 -59	21	58	1	80	12	64	11	87	33	122	12	167
60 & above		17		17	-	10	11	21	—	27	11	38
Total	159	75	1	235	143	76	22	241	302	151	23	476
Percentage	67.6	32.0	0.4	100.0	59.4	31.5	9.1	100.0	63.4	31 8	4.8	100.0

From the above table it is seen that there is not even one person in the age-group 0-14 who is married which clearly indicates that child marriage is not the practice. Even in the age-group 15-24 only 2 female persons are found married. This shows that the Mizos generally take to married life after they have reached full manhood when they are in a position to be able to build and raise the family. 25-59 is a married age and in this group there are 122 married persons including 58 males and 64 females. In this same age-group there are 12 widowed persons including 1 widower and 11 widows and 33 persons including 21 males and 12 females who remain unmarried for certain unknown reason. Females generally marry earlier than males and in this same age-group 25-59 there are 64 married females as against 58 married males. The number of widows exceeds that of widowers which indicate that widowers generally remarry and remarriage is permissible in their society. Divorce or separation is allowed and two such cases recorded during the survey where the husband and the wife live apart from each other by mutual agreement and both of them have not married yet.

Literacy

The following table shows the distribution of population of the 85 households recorded during the survey by age, sex and education :

Table 4-3

Age-group in years	Total			Illiterate			Literate without educational level			Lower Primary			Middle English			Matric Standard			Intermediate		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All—Ages	476	235	241	241	82	159	9	9	—	123	75	48	80	54	26	21	14	7	2	1	1
0—14	183	90	93	102	41	61	—	—	—	76	46	30	5	3	2	—	—	—	—	—	—
15—24	88	41	41	22	11	11	—	—	—	13	8	5	37	20	17	16	9	7	—	—	—
25—59	167	80	87	84	18	66	9	9	—	32	19	13	35	28	7	5	5	—	2	1	1
60 & above	38	17	21	33	12	21	—	—	—	2	2	—	3	3	—	—	—	—	—	—	—

Note : P—Persons.
M—Males.
F—Females

Out of 476 persons enumerated during the survey 241 or 50.6 per cent are illiterate and 235 or 49.4 per cent literate. Of the literate persons only 9 males of the age-group 25-59 are literate without educational standard. The majority of literate persons are of the age-group 0-14 comprising 81 persons of whom 76 are of the lower Primary Standard and 5 of the middle English Standard. 16 persons including 9 males and 7 females of the age-group 15-24 are of the Matric Standard and 1 male and 1 female of the age-group 25-59 are in the Intermediate Standard. Among the 102 illiterate persons who are of the age-group 0-14 are also included the non-school-going children who are too young to go to school. The fact that two school *viz.* the Lower Primary and the Middle English Schools are there in the village clearly indicate the realisation by the villagers of the value of education in a modern society. After completion of their studies in these schools the students are sent either to Aijal or outside the district for higher studies. The number of such students who go outside the village for educational pursuits was not recorded during the survey.

Type of family

The family is usually of the simple type consisting of husband, wife and their unmarried children. Generally married sons have to leave their parents' house and set up houses of their own except the youngest son who being the inheritor of the property brings his wife and stays along with his parents. But in some cases the married son, so long as he has not been able to set up a house of his own, stays with his parents together with his wife and children if any and also along with his unmarried brothers and sisters. In some other cases there may be more one than married sons who live together with their wives and children in his paternal house. But all these cases do not prove that the type of family in the village is of the joint type because it is only for a matter of time that the married son with their wives and children are allowed to live in their parer house. The sooner they are able to set up houses of their own the earlier they would leave their parents' house.

Table 8 in the appendix shows the size and composition of the 85 households as recorded during the survey. It is found that there are 7 households in the village having more than ten members in the family. There are 24 households of seven to nine members, 35 households of four to six members, 14 households of two or three members and only 5 households of the single member family. The society is a well-knit organisation and members of each household of both sexes are united with a spirit of co-operation. Family life is smooth and the father is the sole authority in the family though each and every member has his or her assigned duty. The mother also occupies a position of respect and next to the father she is the mistress of the house. Men and women enjoy equal status in the family as well as in the society save for the inheritance of property where the youngest son inherits.

Inheritance of property

As has been mentioned already, the youngest son inherits the property and as such he is the only one among his brothers and sisters who is to look after his parents in their old age and also his brothers and sisters so long as they remain unmarried and stay in their parents' house. The property inherited by the youngest son include such immovable things as land and house. Other movable pro-

perty such as clothes, money, agricultural implements etc. are divided equally among other sons. Daughters get their mother's property such as her clothes, ornaments, etc. Property such as land, is divided among the married sons who are to leave their parents' house after their marriage though the largest share is kept for the youngest son. And the share which the youngest son will get virtually belongs to the father until such time as the youngest son marries. It a person dies leaving no male issue his property passes to the widow and the daughters have a share of it. But if the widow remarries her daughters will leave her and go to their father's nearest relatives and the widow has also to part with her deceased husband's property. In some cases the father makes his choice during his life time from amongst his sons or daughters who would inherit the property and the choice once made by the father remains valid even after his death.

Leisure and Recreation

Both young and old, men and women, enjoy their pastimes in a different manner. Every evening after their fieldworks old people would gather around the hearth and swap stories of bygone days and also discuss about their fields and crops and the prospects of the coming harvest. After the fields have been harvested and when all the field works are completed their attention is diverted to hunting and fishing. Hunting is performed either in a group of a few chosen friends or in person. Guns are used in hunting. Sometimes traps are also used for the purpose. Besides hunting, fishing is also performed by both men and women. In fishing, the use of rods and lines, though not unknown, is not as common as the use of traps. Traps are made of split bamboos which look like a net. The catch is generally divided among the members of the party and sometimes when fishing is taken as a picnic the catch is cooked and eaten by the river side.

Boys usually spend their time in the afternoon in playing football and hockey. The latter is very popular game among the Mizos and even a boy of 8 or 9 years old plays hockey with a rough wooden stick and a crude ball. Among the girls bamboo dance known as 'cherawkan' is a common play. Some bamboo poles are placed on the ground parallel to one another at a distance of about 2 feet apart. Two bamboo poles are laid cross wise over the former set while two girls grip the two poles from either end and clap at regular intervals. While doing so the dancers hop at regular intervals between the two poles touching their feet on the ground. The dance is traditional and every girl must know it. It is believed to be associated with some kind of religious rite which was originally performed on the death of some young mother at the time of her first child delivery. Hence it is said that woman who does not know how to dance might run the risk of early death.

Religion

Christianity is not a new faith to the people of the district. It came to the district as early as the later part of the nineteenth century through British missionaries who went there to preach the gospel. The people of Durtlang who are christian fall into two groups-*viz.*, Presbyterians and Pentecosts. The majority of the villagers belong to the Presbyterian Church which was established in the village some fifty years ago as informed by the villagers. According to them the

Pentecostal Church was established about 12 years ago. In size and form the former is bigger than the latter. The length and width of the former is about 120 feet and 80 feet respectively, while in the case of the latter the length is about 60 feet and the width 40 feet. In both cases the roof of the building is covered with corrugated iron sheets and the floor is covered with wooden planks. While the walls of the former are made of plaited bamboos plastered with mud and white washed with lime, that of the latter are covered with only plaited bamboo. In both cases there is the front door and windows on both sides of the building. Benches and chairs are arranged in both cases for the church-goers to sit in. In the former a pulpit is made for the preacher to deliver a sermon while there is no such pulpit in the latter and a table is used for the purpose.

The functions and activities of the Presbyterian Church are somewhat different from those of the Pentecost Church. In the former an Executive Committee consisting of the Secretary, Assistant Secretary, Treasurer and two church elders is constituted. The first three members are elected by the grown-up church-members and hold office up to one year whereafter they may be re-elected. All important matters relating to the church are discussed in the Executive Committee and or in the General Committee which is attended by all the church members. The church is one of the units of the District Presbyterian Church, the organisation of which is known as the 'Mizo Hills Synod'. The Synod is managed by a General Committee in which all the member churches of the district are represented while the Committee appoints and Executive Committee to run the affairs of the whole organisation or Synod. A group of village churches are grouped in to form a circle which is placed under a pastor, who is a trained person and a paid worker of the organisation. The pastor usually acts as a middle-man between the church and the Synod and any matter which cannot be settled by the church is taken to the Synod.

Generally four services are held on sundays. The morning service which is meant exclusively for children is held in the morning between 6.30 and 7 a.m. After this is over, two other services are held consecutively one after the other At about 10 a.m. a Sunday School is held in which the Bible is taught to the church members of all ages by the elders and the grown up members. Then at about 1 p.m. another service is held in which a sermon is preached by any of the church elders or a church leader The last service is held in the evening at about 7 p.m. This service is either held in the church or in the house of any church members and the service is conducted in the same manner as in the third one. In all the services conducted by the church there is Bible reading and hymns sung from the Hymn Book. It may be noted that the Bible as well as the Hymn Book is written in Lushai (Dulian as is known to them) and for that matter preaching or sermon is done in their own language. It may also be noted that in all the services voluntary contribution in cash is collected to meet the requirements of the church such as repairing or constructing the church, payment of the pastor's salary, running of schools and hospitals, relief for fire, flood victims etc. etc., and aid to the poor. A collection in kind most generally in the form of rice or paddy which each christian household collects during the week is contributed to the church which in its turn donate to the poor. The rice or paddy thus collected may be sold and the cash received given to the poor. In mak-

ing the contribution each household before preparing each meal during the week reserves a handful of rice to be given to the church for alms to the poor.

The functions and activities of the Pentecostal Church are more or less like those of the Presbyterian church. This group also has an Executive Committee consisting of the Elders, the Secretary, and the Treasurer. But it has no higher authority such as the Synod of the Presbyterian Church. Hence all matters relating to the church are settled by the Excutive Committee itself. Services are also held on Sunday and in the same like manner as in the Presbyterian church. With the exception of the Bible, the Hymn Book is different from that of the Presbyterian Church although the language is Lushai. Contribution in kind or cash is collected in the same like manner as in the Presbyterian church.

Festival

Being christians, the only festivals known to them are Christmas and New Year. The former is held on the 25th of December each year commemorating the birth of Jesus Christ. On this day a feast is held in which all the church members, young and old, male and female partake merrily. The feast is organised by the church on a contribution by all church members which varies from Rs. 2.00 to Rs. 5.00 or more as one wishes. The day is announced by the tolling of the church bells just at midnight of the 24th December where all go to the church to sing and praise the Lord. Generally during this night the villagers do not sleep but keep awake until the church bells ring when they all go to church. On the next day, i.e., on the 25th, service is held, preacher brings back the memory of the birth of Jesus Christ, songs are sung in praise and prayers uttered in veneration. All these are done in conformity with the christian practice. After the service, the feast is arranged where all partake with a merry heart. A play is also staged by young men and women depicting the birth of Christ. Music and songs also feature in the play.

According to the Christian Calendar the 1st of January is the New Year day. On this day there is no feast organised by the church but there may be feast organised by the household. The church performs the service only at about 10 a m. Another service which is the most important one is also held in the church at midnight of the 31st December. In this service scriptures are read, hymns are sung and sermons and prayers said by way of thanking God for the year that has passed and at the same time asking for his blessings for the year to come.

Village administration

The administration of the village is carried on by the village Durbar (be chaihnakin) which, according to the Lushai Hills District (Election to village Council) Rules, 1954, consists of 7 members 5 of whom are elected by the adult members of the village and 2 nominated by the District Council. The tenure of office of all these members lasts for three years after which they may be re-elected. The executive functions of the Durbar are vested with the president, the vice-president and the kiran or a village writer. With the exception of the president and the vice-president who are elected from amongst the members of the Durbar itself, the kiran is appointed by the District Council on the advice of the president of the village Durbar.

The village council is entrusted with all matters relating to the village. The most important of its duties is the distribution of jhum lands to the villagers by Patta system. It has also the right to fine to the extent of Rs. 25.00 any person who fails to cultivate his plot after being distributed by the Durbar. It is also its duty to see that the village paths are clean and in a good condition, that the forests lying near the jhums do not catch fire and that the sanitation in the village s satisfactory. A collective labour by the villagers known as 'Hnatlang' is organised by the village council for the common good. A customary fine known as 'Sum chhuah' is imposed by a village council for refusal to contribute at Rs. 1.50 P per household in the village hnatlang either in kind or cash which may extend to Rs. 4/- per hnatlang day unless he has been exempted from hnatlang due to illness or other reasons. Cases like theft, rape, murder, etc. are referred to the District Council.

Other reforms & development measures

The village is situated only about 2 miles from the Aijal Development Block. The activities of the Block reach the village in a benefiting way like repairing or constructing the road, and offering help to their cultivation, animal husbandry, etc. The presence of a hospital in the village also brings with it immense advantages to the villagers. The villagers realise the needs and the value of medical science and responds to the development measures offered by the hospital. They also realise the danger of over-population and undernutrition and malnutrition are the pricking thorns of the growing population. The villagers are not unaware of the needs of family planning as the only course to check this rise in population. However, it is difficult to assess from them as to the number of persons who adopt family planning because they regard it as a matter of shame to disclose it to outsiders. It was found out during the survey that there are 28 households in the village who are aware of the need of family planning but do not adopt family planning.

CHAPTER V

CONCLUSION

Dartlang is a Mizo village situated in the northern part of the district. It is an advanced village in so far as literacy is concerned. It has been seen in the earlier chapters that literacy is becoming important in the life of the villagers. There are two schools in the village *viz.*, the Lower Primary and the Middle English School. Nearly all the children of the school-going age, irrespective of whether their parents are literate or not, attend school. Education does not end in these two schools only and parents send their children outside the village and in some cases outside the district also to proceed for higher studies in high schools and colleges. To afford their children to go outside the village for higher studies is a pride to them.

Though the majority of the villagers are cultivators there are some who take up service, teaching, business and carpentry as their main occupations. They are not content with depending for their living only on the main occupation and their leisure time is diverted to animal husbandry, basket and cane works, cultivation, carpentry, etc. each of which forms a subsidiary occupation bringing with it a subsidiary income. Hence their economic condition is good and they have not to depend on others for a living. Moreover, the existence of small industries like weaving, basketry, etc. side by side with other major occupations like cultivation, carpentry, service and business in the village clearly shows that the villagers have not neglected these minor but important industries even in the face of competition and change. Though they are ready to accept changes they do not leave aside their traditional cottage industries which supplement their income however small the amount may be. Thus it is found that even among those who take up service and business as their main occupation, there are also other subsidiary occupation such as cultivation, carpentry, basketry, etc. This shows the enterprising spirit of the villagers and their incentive to hold up their traditional occupations inspite of the competitive factory-made products.

As has been mentioned in the previous chapters the only road that connects the village with the district headquarters and thereby with Silchar is the Silchar-Aijal Road. Even this main road is also subject to constant repair nearly every year due to landslides especially during summer. The nature of the land itself renders the construction of roads or paths or improvement of the existing ones impossible. Villagers face great difficulty in getting access to other interior villages of the district. Only in winter are they able to tread through precipitous hills and cross the rivers. During summer such communications are hazardous due to land slides.

It may also be noted, as has been mentioned in the preceding chapter, that the villagers have frequent contacts with other people outside the village. As a matter of fact, new ways of life creep into the society making them ready to absorb that which is good

and ignore that which they do not like. A change is not only inevitable but also desirable. Their customs and manners particularly in dress and religion have undergone changes through the centuries. Christianity in which faith they have now enrolled themselves bring with it certain other changes. It not only put away their old tribal religion which required worship and propitiation to many gods and goddesses but also made them to believe and adopt the new faith. The church was established and it stands as the symbol of faith and unity. Education was first introduced by christ an missionaries and welfare centres were founded for the healing of men and animals alike. Life is secured free from superstitions and ignorance.

APPENDIX I

GLOSSARY

Banbun	...	a bracelet.
Bel	...	a vessel for storing water.
Bengbeh	...	a finger-ring.
Buhin	...	a granary.
Chi	...	Salt.
Dawrawn	...	a basket for storing paddy.
Herawt	...	a ginning machine.
Hmarcha	...	chillies
Hmui	...	a spinning wheel.
Hnam	...	a slender band fastened at the basket for carrying.
Hnathawh	...	earring.
Hnatlang	...	an organisation for collective labour.
Kawng	...	footpath.
Khaw rorel pàwl	...	a village council.
Ma	...	divorce.
Paikawng	...	a basket for carrying vegetable, fuel, etc.
Puan	...	a piece of cloth used by women.
Puantah	...	weaving.
Purun	...	onion.
Sawhthing	...	ginger.
Sum chhuah	...	a fine.
Thlam	...	a hut or shed.
Thlan mual	...	a cemetary.
Thi	...	a necklace.
Thingnawr-mamna	...	a plane.
Thingzaina	...	a saw.
Thingrem	...	wooden boxes.
Thirkhen	...	a chisel.
Thul	...	a basket for keeping clothes.
Tubauh	...	a hammer.
Tuihna	...	a spring.
Tuithawl	...	a gourd for storing water, etc.
Tuthlawh	...	a hoe.
Vaibel	...	bamboo pipes.

APPENDIX II

TABLE NO. 1

ATTITUDE OF INFORMANTS TOWARDS SURVEY

Attitude	No. of Informants	
	Males	Females
1	2	3
1. Hostile	—	—
2. Indifferent	—	—
3. Co-operative	74	11
4. Others (specify)	—	—

TABLE NO. 2

RANGE OF INFORMATION BY HOUSEHOLD HEADS AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Total No. of households	Number of Household heads knowing the name of the			
		Thana	Subdivision	District	Principal lakes and rivers of the District
1	2	3	4	5	6
Mizo (Tribe)	81	81	81	81	81
Nepali	4	4	4	4	4

TABLE NO. 3

HOUSEHOLDS AND POPULATION BY RELIGION, SECT/SUB-SECT/CASTE/ TRIBE/COMMUNITY

Religion	Sect	Sub-sect	Not belonging to any sect or sub-sect	Total No. of households	Persons	Males	Females
1	2	3	4	5	6	7	8
Hindu	—	—	—	4	24	14	10
Christian	Presbyterian	—	—	81	452	221	231
Total	—	—	—	85	476	235	241

TABLE NO. 4

HOUSEHOLD HEADS BY CASTE/TRIBE/COMMUNITY, AGE--GROUP, SEX AND LITERACY

Age-Group (in years)	CASTE/TRIBE/COMMUNITY													
	Total No. of Household Heads in the village						Mizo (Tribe)				Nepali			
	Persons													
	Literate		Illiterate		Total		Males		Females		Males		Females	
	Male	Female	Male	Famale	Male	Female	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0—14	—	—	—	—	—		—		--		--	—	—	
15—24	1	—	—	—	1	—	1	—	—	—	—	—	—	
25—59	44	5	11	3	55	8	43	9	5	2	1	2	-	1
60 & above	5	—	12	4	17	4	5	12	—	4	—	—		-
Total No. of Household Heads	50	5	23	7	73	12	49	21	5	6	1	2	—	1

TABLE NO. 5

HOUSE TYPE BY ROOF MATERIAL AND CASTE/TRIBE/COMMUNITY

Caste/ Tribe/ Community	Name of House type		Number of households with thatch roof			Number of households with Kerosine Oil Tin roof			Number of households with C.I. sheet roof		
	Name	Number	Two sloped	Four sloped	More than four sloped	Two sloped	Four sloped	More than four sloped	Two sloped	Four sloped	More than four sloped
1	2	3	4	5	6	7	8	9	10	11	12
Mizo (Tribe)	Thatch House	58	58	—	—	—	—	—	—	—	—
	K.O. Tin House	7	—	—	—	-	4	3	—	—	—
	C.I. Sheet House	16	—	—	—	—	—	—	—	—	16
Nepali	Thatch House	4	4	—	—	—	—	—	—	—	—

TABLE NO. 6

HOUSE TYPE BY WALL MATERIAL AND CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Number of Households with walls of													
	Bamboo Plaiting	Bamboo Plaiting and C.I. sheet	Bamboo Plaiting and cement	Bamboo Plaiting and asbestos	Bamboo Plaiting and wooden	Asbestos and C.I. sheet	Cement	Wooden	Mud	Straw grass	Leaf	Stone	Other types	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Mizo (Tribe)	44	9	1	2	6	3	1	15	—	—	—	—	—	—
Nepali	4	—	—	—	—	—	—	—	—	—	—	—	—	

TABLE NO. 7

HOUSEHOLD AND CASTE/TRIBE/COMMUNITY BY NUMBER OF ROOMS AND NUMBER OF PERSONS OCCUPYING

Cast, Tribe/ Community	Total No. of House-holds	Total No. of rooms	Total No. of House-hold mem-bers	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Household with four rooms and above	
				No. of house-holds	Total No. of house-hold mem-bers	No. of house-holds	Total No. of house-hold members	No. of house-holds	Total No. of house-hold members	No. of house-holds	Total No. of house-hold members	No. of house-holds	Total No. of house-hold members
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Mizo (Tribe)	81	211	452	—	—	8	11	24	103	41	259	8	79
Nepali	4	10	24	—	—	—	—	2	10	2	14	—	

TABLE NO. 8

SIZE AND COMPOSITION OF THE HOUSEHOLDS

Total No. of households	Single member			Two or three member			Four to six members			Seven to nine members			Ten members and above		
	No. of households	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-hold	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
85	5	2	3	14	20	16	35	93	81	24	83	102	7	37	39

TABLE NO. 9

PLACE OF OCCUPATION

Place of occupation	Distance from the village	Cultivation		Service		Carpentry (Industry)		Business		Animal husbandry	
		No. of workers		No. of workers		No. of workers		No. of workers		No. of workers	
		Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12
Within the village	Nil	99	115	6	2	12	—	1	—	5	4
Aijal	6 miles	—	—	5	1	—		—	—		—
Aijal Tribal Block H. Qr.	2 miles	—		2	—	—	—		—		—
		Total. 99	115	13	3	12	—	1	—	5	4

TABLE NO. 10

MATERIAL CULTURE AND USE OF FURNITURE AND CONSUMER GOODS BY CASTE/TRIBE/COMMUNITY AND HOUSEHOLDS

Particulars	No. of households consuming among MIZO (TRIBE)	Particulars	No. of households consuming among NEPALI
1	2	1	2
'A'		'A'	
FUEL :		FUEL :	
Wood	81	Wood	4
'B'		'B'	
FURNITURE :		FURNITURE :	
Bed-stead	81	Bed-stead	4
Chair	81	Chair	4
Table	65	Table	4
Bench	56	Bench	4
Stool	81	Stool	4
Mirror	81	Mirror	4
'C' UTENSILS :		'C' UTENSILS :	
Aluminium-pot	81	Bronze-pot	4
Brass-pot	81	Brass-pot	4
Earth-pot	81	Earth-pot	2
Enamel-plate	81	Brass-plate	4
Aluminium-plate	80	Aluminiun-plate	2
Glass-tumbler	74	Enamel-plate	2
Aluminium	81	Glass-tumbler	4
C. Clay cup	81	Brass-mug	4
Bamboo pipe	81	Aluminium-mug	2
K. Tin	81	C. Clay-cup	2
Bucket	60	Bamboo pipe	4
Gourd	81	K. Tin	4
Basket	77	Bucket	4
Bottle	81	Gour	4
'D' CONSUMER GOODS :		Basket	1
Hurricane lantern	81	Bottle	4
Battery torchlight	49	'D' CONSUMER GOODS :	
Petromax	3	Hurricane lantern	4
Radio	7	Battery torchlight	2

TABLE NO. 11

MATERIAL CULTURE — CONSUMPTION HABITS BY ANNUAL HOUSEHOLD INCOME AND BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	No. of Households that do not use mosquito curtain having annual income of					No. of households that use mosquito curtain having annual income of				
	Rs. 1201 & above	Rs. 901— 1200	Rs. 601— 900	Rs. 301— 600	Rs. 300 and less	Rs. 1201 & above	Rs. 901— 1200	Rs. 601- 900	Rs. 301— 600	Rs. 300 and less
1	2	3	4	5	6	7	8	9	10	11
Mizo (Tribe)	22	19	28	8	4	–			—	–
Napali	2	—	1	1		—	–		–	—
Total	24	19	29	9	4	—	—	—		—

Caste/Tribe Community	No. of households that use toilet/washing soap having annual income of					No. of households that do not use toilet/washing soap having annual income of				
	Rs. 1201 & above	Rs. 901- 1200	Rs. 601- 900	Rs. 301- 600	Rs. 300 and less	Rs. 1201 & above	Rs. 901- 1200	Rs. 601— 900	Rs. 301- - 900	Rs. 300 and less
1	12	13	14	15	16	17	18	19	20	21
Mizo (Tribe)	22	19	28	8	4		–	—	—	–
Nepali	2	—	1	1	–		–	–	—	–
Total	24	19	29	9		–				

TABLE NO. 11 (*Concld.*)

MATERIAL CULTURE — CONSUMPTION HABITS BY ANNUAL HOUSEHOLD INCOME AND BY CASTE/TRIBE/COMMUNITY

Caste/Tribe Community	No. of households that send clothes to washerman having annual income of					No. of households that do not send clothes to washerman having annual income of				
	Rs. 1201 & above	Rs. 901— 1200	Rs. 601— 900	Rs. 301— 600	Rs 300 and less	Rs 1201 & above	Rs. 901— 1200	Rs. 601— 900	Rs. 301— 600	Rs. 300 and less
1	22	23	24	25	26	27	28	29	30	31
Mizo (Tribe)	—	—	—	—	—	22	19	28	8	4
Nepali	—	—	—	—	—	2	—	1	1	—
Total	—	—	—	—	—	24	19	29	9	4

TABLE NO. 12

TYPE OF INDUSTRY RUN BY HOUSEHOLDS

Name of Industry	Number of Households
1. Carpentry	11
2. Weaving	77
3. Blacksmithy	2
4. Book Binding	1

TABLE NO. 13

LIVELIHOOD CLASSES

Name of village	Occupied houses		Total No. of persons enumerated (including inmates of institution and houseless persons)			Inmates of institutions and houseless people	
	Number of houses	Number of house-holds	Persons	Males	Females	Males	Females
1	2	3	4	5	6	7	8
DURTLANG	89	85	476	235	241	..	..

Literates		Agricultural classes		Non-Agricultural classes							
		Cultivators of land wholly or mainly owned and their dependants		Persons (including dependants) who derive their principal means of livelihood from							
		Cultivation		Service		Carpentry		Business		Animal Husbandry	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
9	10	11	12	13	14	15	16	17	18	19	20
153	82	174	211	30	10	16	11	5	2	10	

TABLE NO, 14

PERSONS BY AGE AT FIRST MARRIAGE AND CASTE/TRIBE/COMMUNITY

Age group (in years)	Caste/Tribe/Community					
	Aka (Tribe)		Nepali		Total of all communities	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
0—4	—	—		—	—	—
5—9	—		—			—
10- 14		2				2
15- 19	3	26	—	3	3	29
20 24	12	31	2	1	14	32
25—29	33	26	1	—	34	26
30—34	20	6	—	—	20	6
55 & above	5	3	-	—	5	3
Total	73	94	3	4	76	98

TABLE NO. 15

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS

Age-Groups	Total			Total Workers			Total Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	476	235	241	252	130	122	224	105	119
0 –14	183	90	93	5	3	2	178	87	91
15—34	156	78	78	118	60	58	38	18	20
35—59	99	50	49	99	50	49	-		
60 & above	38	17	21	30	17	13	8		

TABLE NO. 16

WORKERS BY SEX, BROAD AGE GROUPS, INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THE HOUSEHOLDS

Age Groups	TOTAL			Working in Industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	227	112	115	12	12	—	1	1	—	214	99	115
0—14	2	1	1	—	—	—	—	—	—	2	1	1
15—34	105	52	53	5	5	—	—	—	—	100	47	53
35—59	90	42	48	5	5	—	1	1	—	84	36	48
60 & above	30	17	13	2	2	—	—	—	—	28	15	13

TABLE NO. 17

NON-WORKERS BY SEX, BROAD AGE GROUPS AND NATURE OF ACTIVITY

Age-Groups	Total number of Non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependants			Unemployed		
	Persons	Males	Famales	Persons	Males	Famales	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Ages	224	105	119	—	—	—	116	66	50	108	39	69	—	—	—
0—14	178	87	91	—	—	—	81	49	32	97	38	59	—	—	—
15—34	38	18	20	—	—	—	35	17	18	3	1	2	—	—	—
35—59	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
60 & above	8	—	8	—	—	—	—	—	—	8	—	8	—	—	—

TABLE NO. 18

ANNUAL HOUSEHOLD INCOME BY MAIN OCCUPATION AND SOURCE OF INCOME

Main occupation	No. of Households	Source of income	No. of households	All Households		Households with annual income (In Rs.) of									
				Amount Rs. P.	Percentage	Rs. 300 & Less		Rs. 301—600		Rs 601—900		Rs 901—1200		Rs. 1201 & above	
						Amount Rs. P.	No. of house-holds	Amount Rs. P.	No. of house-holds	Amount Rs. P.	No. of house-holds	Amount Rs. P.	No. of house-holds	Amount Rs. P.	No. of house-holds
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
CULTI-VATION	69	Cultivation	69	38,038	52.91	1,107	4	4,354	8	20,316	28	19,720	19	26,394	10
		Weaving	67	3,492	4.86										
		Livestock	69	10,681	14.86										
		Service	9	11,520	16.02										
		Carpentry	6	7,000	9.73										
		Blacksmithy	1	300	0.42										
		Book Binding	1	860	1.20										
		Total:		71,891	100.00										

TABLE NO. 19

SERVICE	8	Service	8	12,300	76.17	—	—	-	-	-	-	—	—	16,149	8
		Cultivation	8	2,807	17.38										
		Weaving	5	252	1.56										
		Livestock	8	790	4.89										
		Total :		16,149	100.00										

TABLE NO. 20

1	2	3	4	5	6	7	8	9	10	11	12	13	15	16	17
		Carpentry	4	4,500	70.75	—	—	—	—	—	—	—	—	6,360	4
		Cultivation	4	1,026	16.13										
CARPEN-TRY	4	Weaving	4	202	3.18										
		Livestock	4	332	5.22										
		Blacksmithy	1	300	4.72										
			Total :	6,360	100.00										

TABLE NO. 21

		Business	1	600	23.49	—	-	—	—	—		-	—	2,554	1
		Carpentry	1	1,800	70.48										
BUSINESS	1	Livestock	1	36	1.41										
		Weaving	1	42	1.64										
		Cultivation	1	76	2.98										
			Total :	2,554	100.00										

TABLE NO. 22

ANIMAL HUSBAN-DRY	3	Animal Husbandry	3	2,353	91.77			552	1	732	1	—	—	1,280	1
		Cultivation	3	211	8.23										
			Total :	2,564	100.00										

TABLE NO. 23

AVERAGE ANNUAL EXPENDITURE PER-HOUSEHOLD BY INCOME GROUPS AND OCCUPATION BY CASTE TRIBE/COMMUNITY

Caste/ Tribe/ Community.	Main Occupation	No. of Households in main occupation	Items of Expenditure	All Households: No. of households	All Households: Expenditure per household	All Households: % to Total expenditure	Households within the annual income group of: Rs. 300 & less: No. of households.	Rs. 300 & less: Average expenditure	Rs. 301-600: No. of households.	Rs. 301-600: Average expenditure	Rs. 601-900: No. of households.	Rs. 601-900: Average expenditure	Rs.901-1,200: No. of households	Rs.901-1,200: Average expenditure	Rs. 1,201 & above: No. of households	Rs. 1,201 & above: Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
MIZO (TRIBE)	CULTIVATION	69	Food Stuff	69	Rs. 547·71	50·[illegible] %		[illegible]		[illegible]·50		Rs. 423·71		Rs.673·32		Rs. 1,013·50
			Clothing	69	Rs. 119·23	1[illegible]·8 %		Rs. [illegible]·7[illegible]		Rs. 52·75		Rs. 74·00		Rs. 93·42		Rs. 380·00
			Maintenance of the House	69	Rs. 79·45	7·38 %		Rs. 26·75		Rs. 39·50		Rs. 50·07		Rs. 62·74		Rs. 246.50
			Education	40	Rs. 58·80	[illegible]		NIL		NIL		Rs. 45·39		Rs. 44·08		Rs. 58·00
			Medical Charges	49	Rs. 63·12	5·8	4	Rs. 12·00	8	Rs. 23·86	28	Rs. 44·50	19	Rs. 40·87	10	Rs. 178·50
			Maintenance of Live-stock	11	Rs. 70·00	6·50 %		NIL		NIL		Rs. 42·60		Rs. 50·50		Rs. 177·00
			Improvement of Industry	65	Rs. 54·54	5·07%		Rs. 15·00		Rs. 19·00		Rs 22·11		Rs. 29·32		Rs. 244·33
			Tax	69	Rs 2·00	·19		Rs. 2·00		Rs. 2·00		Rs. 2·00		Rs. 2·00		Rs. 2·00
			Miscellaneous	69	Rs 101·62	9·44 %		Rs. 90.00		Rs. 57·88		Rs. 75·96		Rs. 90·84		Rs. 251·60
			Total ..	.	Rs.1,076.47	100.00 %										
			Food Stuff	7	Rs. 704·00	43·18 %										Rs. 704·00
			Clothing	7	Rs. 275·29	16·88%										Rs. 275·29
			Maintenance of the House	7	Rs. 193·14	11·85 %										Rs. 193·14
MIZO (TRIBE)	SERVICE	7	Education	4	Rs. 82·50	5·06%										Rs. 82·50
			Medical Charges	6	Rs. 78·67	4·83%									7	Rs. 78·67
			Maintenance of Live-stock	1	Rs. 43·00	2·64%										Rs. 43·00
			Improvement of Industry	5	Rs. 19·40	1·19%										Rs. 19·40
			Tax	7	Rs. 2·00	0·12%										Rs. 2·00
			Miscellaneous	7	Rs. 232·29	14·25%										Rs. 232·29
			Total ..	..	Rs.1,630.29	100.00%										

TABLE NO. 23 (*Contd.*)

AVERAGE ANNUAL EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Main Occupation	No. of Households in main occupation	All Households				Households within the annual income group of									
			Item of expenditure	No. of house-holds	Expenditure per house-hold	% of Total expenditure	Rs. 300 & less		Rs. 301-600		Rs. 601-900		Rs. 901-1200		Rs. 1201 and above	
							No. of house-holds	Aver-age ex-pendi-ture	No. of house-holds	Average ex-penditure	No. of house-holds	Average ex-penditure	No. of house-holds	Aver-age ex-pendi-ture	No. of house-holds	Average ex-penditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
NEPALI	SERVICE	1	Food Stuff	1	Rs. 437.00	36.54									1	Rs. 437.00
			Clothing	1	Rs. 74.00	6.19										Rs. 74.00
			Maintenance of the house	1	Rs. 62.00	5.18										Rs. 62.00
			Education	1	Rs. 18.00	1.50										Rs. 18.00
			Medical Charges	1	Rs. 367.00	30.69										Rs. 367.00
			Maintenance of Livestock	1	Rs. 50.00	4.18										Rs. 50.00
			Improvement of Industry	Nil	Nil	Nil										Nil
			Tax	1	Rs. 2.00	0.17										Rs. 2.00
			Miscellaneous	1	Rs. 186.00	15.55										Rs. 186.00
			Total :—		Rs 1,196.00	100.00										
MIZO (TRIBE)	CARPEN-TRY	4	Food Stuff	4	Rs. 701.00	46.70									4	Rs. 701.00
			Clothing	4	Rs. 127.75	8.51										Rs. 127.75
			Maintenance of the house	4	Rs. 96.50	6.43										Rs. 96.50
			Education	3	Rs. 54.33	3.62										Rs. 54.33
			Medical charges	3	Rs. 98.75	6.58										Rs. 98.75
			Maintenance of Livestock	3	Rs. 41.00	2.73										Rs. 41.00
			Improvement of Industry	4	Rs. 255.75	17.04										Rs. 255.75
			Tax	4	Rs. 2.00	0.13										Rs. 2.00
			Miscellaneous	4	Rs. 124.00	8.26										Rs. 124.00
			Total :—		Rs.1,501.08	100.00										

TABLE NO. 23 (*Concld.*)

AVERAGE ANNUAL EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Main occupation	No. of Households in main occupation	All Households				Households within the annual income group of									
			Item of expenditure	No. of households	Expenditure per household	% of Total expenditure	Rs. 300 & less		Rs. 301—600		Rs. 601—900		Rs. 900-1200		Rs. 1201 & above	
							No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Mizo (Tribe)	BUSINESS	1	Food Stuff	1	Rs. 1,121.00	48.21										Rs. 1,121.00
			Clothing	1	Rs. 257.00	11.05										Rs. 257.00
			Maintenance of the House	1	Rs. 123.00	5.29										Rs. 123.00
			Education	1	Rs. 86.00	3.70										Rs. 86.00
			Medical Charges	1	Rs. 43.00	1.85										Rs. 43.00
			Maintenance of Livestock	Nil	Nil	Nil										
			Improvement of Industry	1	Rs. 365.00	15.70										Rs. 365.00
			Tax	1	Rs. 2.00	0.09										Rs. 2.00
			Miscellaneous	1	Rs. 328.00	14.11										Rs 328.00
			Total :—		Rs. 2,325.00	100.00										
Nepali	ANIMAL HUSBANDRY	3	Food Stuff	3	Rs. 429.00	47.82				Rs. 453.00		Rs. 411.00				Rs. 423.00
			Clothing	3	Rs. 101.33	11.30				Rs. 124.00		Rs. 84.00				Rs. 96.00
			Maintenance of the House	3	Rs. 54.67	6.09				Rs. 72.00		Rs. 24.00				Rs. 68.00
			Education	2	Rs. 33.00	3.68				Rs. 48.00		Rs. 18.00				Nil
			Medical Charges	3	Rs. 30.67	3.42	1	Rs. 22.00		Rs. 23.00						
			Maintenance of Livestock	3	Rs. 141.33	15.76			1	Rs. 96.00	1	Rs. 68.00	1	Rs. 47.00	1	Rs. 260.00
			Improvement of Industry	Nil	Nil	Nil				Nil		Nil				Nil
			Tax	3	Rs. 2.00	0.22				Rs. 2.00		Rs. 2.00				Rs. 2.00
			Miscellaneous	3	Rs. 105.00	11.71				Rs. 87.00		Rs. 92.00				Rs. 136.00
			Total		Rs. 897.00	100.00										

TABLE NO. 24

MAIN OCCUPATION, PER CAPITA ANNUAL HOUSEHOLD INCOME AND FAMILY TYPE

Main occupation	Number of Households																		
	Per capita annual household income ranges (In Rupees)																		
	Rs. 1—50			Rs 51—100			Rs. 101—200			Rs. 201—300			Rs. 301—500			Rs. 501 and above			Total
	S	I	J	S	I	J	S	I	J	S	I	J	S	I	J	S	I	J	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Cultivation	..	..	..	..	..	..	..	..	..	4	..	..	1	..	..	47	10	7	69
Service	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	1	1	8
Carpentry	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	1	..	4
Business	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1
Animal Husbandry	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	3
Total	..	..	..	..	..	..	..	..	..	4	..	..	1	..	..	60	12	8	85

NOTE : S—Represents Simple family (Husband, wife and unmarried children.)
I— ,, Intermediate ,, (Married couple with husband's brother and sisters- -married/unmarried.)
J— ,, Joint ,, (Father mother and their married children and/or their married brothers and sisters.)

TABLE NO. 25

SHARE OF PROPERTY FOR DIFFERENT CATEGORIES OF RELATIVES AND SONS BY CASTE/TRIBE/COMMUNITY

Caste/Tribe/ Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner							Any other manner	REMARKS
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest n other sons inherit equally	Larger share is given to youngest son other sons inherit equally	If there are children by more than one wife property first divided per stripe among sons of different wives and then per capita among sons of the same wife			
	2	3	4	5	6	7	8		9	10
Mizo (Tribe)	81	..	..	.	..	81	.		..	..
Nepali	4	..	..	..	4	..	..		..	..