ECONOMIC PROFILE

The source materials for any population which make them on the move for reasons known to all remained confined to the economic aspects. An economy based on either accumulated assets or donation received from an agency responsible for taking care of needs or assets inherited or received by way of provisions in the process of their settlement has been viewed in studying the economic profile of the village population. It has already been reported that from 1968 to 1976 altogether 2262 acres of land were reclaimed in the project area of Little Andaman. The incentive which they received can be spelt out into broad heads depending upon the nature of the population inducted in the scheme. Two distinct groups of people are the core settlers of the village Ramkrishnapur: the agricultural families and the small traders' families. As far as incentive to the refugees is concerned they are given free passage from the main land to the project area, cash dole, maintenance assistance at the approved rate by the authorities. The agriculturist family is provided with five acres of cultivable land and one-third acre
of homestead land in addition to loan facilities to the tune of (i) house-building loan of Rs.2000 to Rs.3000 per family; (ii) loan for plough and cattle of Rs.800/- to Rs.1200/- per family; (iii) loan for agricultural implements of Rs.400 per family; (iv) loan for agricultural input of Rs.750/- to Rs.1500/- per family; (v) bunding loan of Rs.1200 per family; (vi) subsidiary income loan of Rs.800 per family; (vii) loan for sinking well of Rs.200 per family.

While the Small Trader's (ST) family is provided with two acres of paddy land and 800 sq. yds. of homestead land in the case of those who are willing to be resettled in rural areas, only 800 sq. yds homestead land is provided to those who opt for resettlement in urban areas. Simultaneously, loan facilities of Rs.2000 to Rs.3000/- per family in rural and Rs.5000/- for urban settlement are also provided. Unlike the settlers of 1949, the 1951 and 1952 settlers of Ramkrishnapur are deprived of certain facilities.

Since 64.18% of the population who are brought to the island are inducted directly from different transit camps in the mainland and the remaining 35.82% of population are old and selected settlers of the Neil island and North Andaman who sought alternative settlement on the ground that the land allotted to them
in 1951 could not fulfil their required need for sustaining their life. That was because of the unproductive nature of the land allotted to them several years ago. So they approached the authorities concerned for consideration of better agricultural land in any other project areas of Andaman. As a part of their genuine demand 72 affected families (41 of Namasudra, 24 Paundra Khatriya and 7 Mahishya families) had been considered for accommodation in the project areas of Ramkrishnapur village in Little Andaman. As they are from other settlement scheme of the Andaman, for reasons of identification they are marked as 'Via' for better understanding and of their continuation as inducted settlers in this new settlement scheme in the village. Table 3 has shown that altogether 35.82% of the total families in the village are 'Via'; of which 41 or 56.94% families are Namasudra(N); 24 or 33.33% families are Paundra Khatriya (PK) and 7 or 9.72% families Mahishya (M). Coming to the families inducted directly from different selected transit camps in mainland, it is observed that 91 or 70.54% families are Namasudra(N), 26 or 20.16% families are Paundra Khatriya (PK), 6 or 4.65% families are Brahman (BR), 2 or 1.56% families are Mahishya (M), 2 or 1.56% families are Napit (NA), 1 or 0.77% family are Jugi (J) and 1 or 0.77% family are
### TABLE : 3

Movements of different families in the village Ramkrishnapur

<table>
<thead>
<tr>
<th>N</th>
<th>PK</th>
<th>BR</th>
<th>M</th>
<th>NP</th>
<th>J</th>
<th>K</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct*</td>
<td>91</td>
<td>26</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>(70.54)</td>
<td>(20.16)</td>
<td>(4.65)</td>
<td>(1.56)</td>
<td>(1.56)</td>
<td>(0.77)</td>
<td>(0.77)</td>
</tr>
<tr>
<td>Via**</td>
<td>41</td>
<td>24</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>(56.94)</td>
<td>(33.33)</td>
<td>-</td>
<td>(9.72)</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total:</td>
<td>132</td>
<td>50</td>
<td>6</td>
<td>9</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>(65.67)</td>
<td>(24.87)</td>
<td>(2.99)</td>
<td>(4.48)</td>
<td>(0.99)</td>
<td>(0.50)</td>
<td>(0.50)</td>
</tr>
</tbody>
</table>

Note: * Families inducted directly from camps in mainland.

** Families inducted from another resettlement scheme of Andaman Island.

Figures in the parenthesis indicates percentage.

Source: Field data.
Kayastha (K). They constitute a total of 129 or 64.18% of the total inducted families in the village. Here an interesting thing needs to be mentioned as it happened in the case of the 'via' families who were given settlement in the village. On their induction to this village they are given similar assistance as was given to the directly inducted families. Though the facilities are not equal to those given to the initial settlers to Neil island in the 1950's, somehow or other people accepted the reduced facilities, with a strong determination to get rid of prolonged setbacks and also to establish their agricultural and other skills with strong in-built capabilities in the development of their new abode for economic sustenance and to contribute in the process to their social and ecological transformation. To achieve the set goal the members of the 'via' families who were agriculturists, even put their energy in labour either in local construction-cum-development wing of the local public works department of the Andaman administration. It is needless to mention that until their agricultural fields are ready they tried to adjust themselves to the changing situation by finding out some alternative means of livelihood even by accepting certain occupations for the first time. Since they were the only earning members of their
families their involvement in activities other than developing their own fields adversely affected the maintenance of agricultural field vis-a-vis in coping with the prevailing situation. Similarly irrespective of ethnic affiliations it seems that no stigma is attached to their association with any occupational identification. As a result, families of Brahman and Kayastha also pursued agriculture. Thereby the traditional notion associated with the caste system gave birth to the way of adjustment to the situation. Though the traditional callings of the Brahman is to concentrate on to the work of religious pursuits by engaging themselves in the performances of 'puja' in the village they settle down, that yielded hardly enough return to make their both ends meet. As a result, in the new environment they carried out the work of agricultural operation along with carrying out the traditional jajmani system (priest-villagers' socio-economic sanction). The basic motif of such resettlement serves the purposes in getting the services of a village priest as well as an agriculturist. Since their induction in the scheme is exclusively on the basis of being a member of agriculturist family their primary occupation as village priest in the changed situation turned out to be a secondary occupation. This signifies not only the
extent of push and pull factors in their socio-economic adjustment are in progress with a view to sustain newer environmental situation. No separate craftmen or caste groups are found in the village. A few families of small traders (ST) are found catering to the needs of the people, in the village under different assistance.

There has been a consistent effort for the best utilisation of the available land. But reclaimed forest land remained unproductive for consecutive years. Efforts are in operation for some yield of paddy and other vegetables. They in a rain-fed land with little or no irrigation facilities to cultivate new varieties of seeds viz. Nagini, Culture Joya, No.21, No.22, No.8, I.R.8 (low land) and Taichun varieties etc. yielded very poor return. Ravi crops too were affected much due to lack of adequate irrigation facilities. For the same reasons the most favourite crop, and one of the cash crops, jute, remained left out since they are settled in the village. The land tenure system, rainfall, and associate agricultural operations needed for the jute are in no way possible. As a result the agricultural cycle for want of suitable atmosphere and land tenure system the villagers in general are fighting their best by adopting suitable alternative items for their economic adjustment. In most cases the villagers
are developing their fields for production of sugarcane by investing some amount initially, thereafter in consecutive years the investment is reduced to certain extent as the harvested crop is a long-term product. The engagement of agricultural labourers and investments at times was minimised by their personally taking care of weeding and watering. One more advantage with the cultivation of sugarcane is that it starts giving production at least for two consecutive years, and there are cases where the yield continues for the third year. As a result, almost all family members have somehow adopted the cultivation of sugarcane on a priority basis in view of the set environmental condition. Consequent upon the introduction of sugarcane cultivation every family has to evolve the required paraphernalias for the preparation of aggery. In addition involvement of all family members in this cultivation process is an aspect of adaptation as far as the economic survival is concerned. The yield of sugarcane is very much satisfactory and its products are not only new in the island but for its quality it is very much in demand in other parts of Andamans. One of the by-products of aggery, i.e. molasses also served as a commodity to sections of labour forces in different pockets of the island. So with the introduction of sugarcane and
arrival of the yields the chain for the next is very much encouraging. The returns are not only attractive but the process is also less time-consuming and one can be expected returns without much involvement of hired manpower. In addition to this, the opening of an altogether new avenue for income from the by-product of an item, and that without involvement of any expenditure, is also welcomed by the settlers. The molasses is one of the major ingredients of the local drinks of the major labour force hailing from Chhotanagpur belt which at regular intervals collects the pitchers of their own. The payment of such purchases is, in very rare cases, against cash money; it is mostly against service as per the requirement of the settler concerned. The set situation indirectly helped in reviving of traditional barter system of economy with an exclusively new item which has hardly any socio-economic sanction in their traditional society. But owing to the prevailing ecological niche, dislocated social system and disturbed economic activities for reasons in supporting the subsistence economy to get its lost track, irrespective of caste affiliations, most of the family members cultivating sugarcane get a good return. Initially settlers are reluctant to overcome the social stigma associated with the cultivation of sugarcane, but the immediate necessities for utilising some
portion of the given land unsuitable for immediate agricultural operations prompted them to go in for long-term products with the minimum of investment. Sugarcane is generally cultivated only by the Muslims in their traditional villages but in the changed situation the settlers, all Hindus, now cultivate sugarcane without any other's help. This is a significant shift from the traditional caste structure for economic survival and major break-through towards economic adaptation. Shri Ajit Roy and Sri Nishikant Mandal are pioneers in this venture. Shri Ajit Roy of the first block in addition to producing sugarcane had initiated production of orchard, fruits, etc. to avoid major irrigation and preparation of field. In doing so there are five families, three from the fifth block and the remaining two families from the third block could sustain initial expenditure in developing the required infra-structural facilities to begin with. In the event of regular weekly market on Wednesdays around the jetty areas of Little Andaman there was added inspiration to the villagers for their safe and easy bargain and shipment to distant places through the traders. This type of practice restricted the kitchen-garden areas where in addition to vegetables things are grown as per the selection or taste of the villagers. The settlers from Noakhali district and
Barishal district like to cultivate plants like coconut, betelnuts etc. In some cases they also cultivate jackfruits, pineapple, papaya, bananas, guavas, mango and others. Systematic plantation of coconut, betelnut requires maximum attention and even manures at regular intervals for good and timely yield leaving a scope for labourers. Only 10 families of the village are practising this type of cultivation. Plantation through orchard has been taken up by the settlers whole-heartedly. But the effective yield in the given settlement needs appropriate orientations, which may indirectly concern the authorities to make available the technical know-how for further boosting new avenues of economic adaptibility. It is further to be mentioned here that the settlers are deprived of the proportionate yield from the allotted agricultural field, as other settlers were given settlement in the early bases in the North and South Andaman and received all infrastructural facilities from the village extension centre which should be made available to them in minimising the deficit vis-a-vis the psychological boost towards adaptations. Similarly, kitchen garden is a common item in all families. The yield at times is very good in making way of surpluses for the local market to get ready cash. As the yield is getting a good market most of the settlers prefer to grow more
vegetables for a wider market. Moreover, procedural economy, short time production, limited resource mobilisation etc., created a new dimension in the thinking processes of the agricultural families. Such a turning point connects another facet of cooperative movement for balancing the system of production and marketing of the produce. Earlier the settlers of South and North Andaman used to maintain the supply of vegetables in most of the markets including that of capital market of Port Blair. This established an identity to the settlers of Little Andaman within a very short time not only in Ramkrishnapur but also so far as economic adjustment to this new environment of own effort. The establishment of such favourable situation is worth while and in encountering the new environment.

We know that the dynamism of culture rests on its power of adaptation with changing environments. Further, in between human groups and the natural environment there are left two distinct process which go parallel to each other for optimum outcome through different interactive processes. It is well-known that human groups have certain characteristics in the form of genotypes which set limits on the possible variations of phenotypes. Further, human groups produce their
HUMAN GROUPS

create adaptive possibilities for
have characteristic
produce their own
organise their behaviour

GENOTYPES

which have greater reproductive success,
set the limits on the possible expressions of
set limits on the possible variations of

PHENOTYPES

creates conditions that favour particular varieties of
interact with the environment via

FORMS OF CULTURE

set the limits on variations in
produce

FORMS OF TECHNOLOGY

modify and exploit

THE NATURAL ENVIRONMENT

Schematic representation how forms of technology act as an adaptive buffer between human groups and their natural environment with both biological and cultural consequences. Change in any of the elements can effect the other directly or indirectly.
FORMS OF SOCIAL ORGANIZATION

- require certain limits
- organize themselves into

FORMS OF TECHNOLOGY ← develop ← HUMAN GROUPS

- modify and/or exploit
- sets problems of survival for

THE NATURAL ENVIRONMENT

Schematic representation of interaction of social organization, the natural environment and technology.
culture which set the limits on the possible expressions of phenotype collectively on interactions with the environment produces their own forms of technology by modifying and exploiting the natural environment. As it reveals in the modification in their material cultural objects, particularly in agricultural tools — sickle, hoe, plough etc. to cope with the local situation is an extent of adaptive culture to overcome the ecological hazards that the settlers are encountering. Again, the natural environment creates conditions that favour particular varieties of phenotypes which have greater reproductive success, promote the persistent genotypes and create adaptive possibilities for human groups. A schematic representation of the above contextual interrelatedness may be of much help in understanding the whole situation.

The drive for the priority of cultivation of green vegetables has since established a special identity of the settlers. There is now a move for a regular and systematic arrangement of transportation of vegetables from the place of production to different markets. There emerges induction of new weekly markets to facilitate settlers of different islands to visit other islands of their choice to exchange their produce either to
parties or to wholesale dealers who are generally assembled on the specified weekly market days. This indirectly has the administration's approval as presence of such dealers are possible only on the availability of regular inter-island ferry services. Further, opening of direct linkages with the main capital as well as inter-island markets for the producers has also been established. As a result most of the progressive cultivators with a special zeal have taken up the situation as some kind of blessings in disguise and concentrated most of the period in yielding better products. The demand of green fresh vegetables is unlimited. As a result a few progressive vegetables growers instead of selling their products to middlemen preferred direct marketing by opening vegetables stalls of their own in the capital's market. In view of this attitude and introduction of some advanced training programmes to the cultivators a number of settlers earned the Island's trophy as well as State level award for the best cultivator's trophy—vis-a-vis moral boost. The cooperation of 'without' family members in this sphere is a great help for reasons of easy communication media. Otherwise the local language, Hindi, created some problems to start with. The settlers at times in between the periods of agricultural operations prefer to join as daily wage earners in different Govt. establishments. The same is also applicable to the members of
'without' family members. In some cases such family members go for fishing in creeks and also in the neighbouring sea. They are not accustomed with fishing by local method, but by observing others i.e. the aboriginal inhabitants, viz., the Onges in action in the same creeks from very close quarters, they have acquired those skills and have started venturing in the sea. Since sea-fishing with threads, hooks and spears very rarely with fishing net and even accompanying Onges in their dug-out canoes is altogether an innovation as well as first-time experience in sharing economic pursuit in the set ecological situation. Sea fish is a new item for the settlers and the only alternative in their food item, so the surpluses they often sold out to others against cash return. Fishing in sea mostly depends on its tide, so the settlers distribute their labour as per the suitability of their total involvement. Settlers who are engaged in the labour force of the forest department too acquired the skills in hunting in the evergreen forest with the help of bow and arrow, a device used by the Onges. In the jungle wild boar and deer are found in plenty. Thus fishing in the creeks and hunting in the forest in the changed situation have opened up a new vista in their economic subsistence. Hunting in the forest through restricted to all others except the
Onges, but by way of labourer in the forest department the settler's interactions with the aboriginals inside the forest is altogether an interactive participation-cum-adaptation of certain phase and hunting-gathering economy is a new beginning in the life style of the settlers of the village. The knowledge thus shared in the process gave birth to some kind of barter economy between the settler and the Ong aboriginal tribal groups of the island. In addition to this sharing of resources and other forest produce, viz., cane, resin and honey etc. has been reflected in the shortest possible time in both the population groups. To maintain the subsistence the settlers are now prone to sea-fishing in addition to collection of varieties of jungle products - edible roots, shoots, tubers, honey in addition to hunting of wild boar and jungle deer.

Thus the new adaptable nature of the settlers has not only been reflected in their food items but also in their food habits as well as marketing of surpluses in local market and selective customers or middlemen. It is also found that the changed habitat had directly moulded their activities to tune suitably with the basic requirements of ecological adaptation both in favourable exploitation of the natural resources as well
as accommodating new norms in their cultural pursuits, as it is evident that the upper castes have defied the caste restrictions in pursuing new modes of occupation. This seems to be a drastic shift not only of interactive processes of settlers and original inhabitants i.e. the aboriginal tribals - the Onge's relation on economic front i.e. the sharing of available uncommon resources but also of ecological effects in moulding their food habits. A settled agriculturist population's shift to transitory hunting and gathering occupation as a means of newly adapted economic subsistence is altogether a positive direction of their adaptation to the new environment. Reflection of such an economic potential and its adoption as a means of secondary occupation for obvious reasons has a direct bearing on their socio-cultural adaptibilities. Further, so far as other types of occupations are concerned it is found that in addition to 13 scheduled small trading families (ST) and 10 other families opened up small shops, which varies from stationary cum household items, cycle repairing-cum-husking of paddy shop, tea stall-cum-hotel, vegetables shop and saloon. Priesthood is a secondary mode of income for the 3 Brahman families inducted as agriculturist families in the settlement. This reflects the changes in attitude and a major
shift from traditional economic life-ways among the settlers, though it is an indication of the general deficiency in rural economic life in their homeland. But a sort of economic instability in new settlement is moving around them very much. In such cases wide range of new economic opening by way of adapting new occupational possibilities are very much offering. In the settlement areas the scope of working as agricultural labourers is limited, as every one is facing the same situation. As induction of the settlers was made on the basis of only criteria the agriculturists, as other occupational identity of the settlers, for reasons, remained untold, but the question of survival now forced them to come out with their accustomed economic pursuits. But non-availability of required materials and the market of such occupations remained unexposed. The 'Tanti' (weavers) has little scope to get a market of his choice, even if he procures material with great pain from distant places - the mainland market, other than feeding of own immediate need. Similarly the 'Napit' (barber) settlers are not in a position to maintain themselves only on their own caste occupation for limited customers leaving the scope for them to be in search for some alternatives. Due to lack of proper purchasing capacity of the people in the village the 'Sonari' (goldsmith)
could not open up his traditional calling. The 'Kumar' (potter) for lack of required clay could not carry out his traditional work. It is a matter of great psychological set-back that none of the caste groups is in a position to continue with his respective age-old traditional occupation to overcome the hazardous problem of economic solvency in his new habitation. But still all the settlers are somehow pulling on with some kind of subsidiary occupation found feasible to justify their existence. In the event of such a prevailing situation, other than adapting new occupational modalities with the local resources and demand of market the settlers in general have no alternative. Their constant interactions at all possible levels of subsistence has given birth to an alternative economic environment to tune with that traditional life-ways in a conditioned cultural milieu.

The distribution of families in the village as shown in Table 4 reveals that agriculture is the only occupation in the village. As many as 83 or 41.29% families of the village are dependent only on agriculture while the main occupation of 55 or 27.36% families is agriculture, but they have subsidiary occupation-wages from other means. In 35 or 17.41% families agriculture is being utilised as subsidiary occupation while earning
### TABLE : 4

Occupational distribution of families in Ramkrishnapur

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Types of Occupation</th>
<th>No. of families</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Only agriculture</td>
<td>83 (41.29%)</td>
</tr>
<tr>
<td>2.</td>
<td>Main agriculture subsidiary - wages from other means.</td>
<td>55 (27.36%)</td>
</tr>
<tr>
<td>3.</td>
<td>Main - Wages from other means subsidiary - agriculture</td>
<td>35 (17.41%)</td>
</tr>
<tr>
<td>4.</td>
<td>Only wages from labour</td>
<td>15 (7.46%)</td>
</tr>
<tr>
<td>5.</td>
<td>Small trades</td>
<td>13 (6.47%)</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>201 (99.99%)</strong></td>
</tr>
</tbody>
</table>

Figures within parenthesis indicate percentage.

Source: Field data.
from wages is their main occupation. Altogether 15 or 7.46% of the families earn their livelihood by means of labour, either day labour in the village or as labour in the Forest Department or Marine Department. The remaining families numbering 13 or 6.47% families wholly depend on small trades and are inducted for the maintenance of the settler's requirement but due to lack of infrastructural facilities and adequate demands either they are engaged in other pursuits or are trying with their respective trades. Even than they subsist on agricultural and related means of livelihood. The annual yield per acre of land varies from family to family. From Table 5 it is found that out of a total of 201 families, leaving apart families of small traders numbering 13 or 6.47% and families of 'without' or landless numbering 15 or 7.46%, remaining 173 or 86.07% families are to be satisfied with an average yield of 10 to 100 and above maunds of paddy. To make it more distinct the agriculturist families of the village have been categorised into six groups on the basis of their average range of yield per acre of land they cultivate. It has further been cleared that only 35 or 20.24% families are in the range of 10 to 20 maunds of yield of paddy, 55 or 31.79% are in the range of 21 to 40 maunds of paddy, 54 or 31.79% are in the range of 21 to 40 maunds of
TABLE : 5

Familywise productivity of paddy in the village Ramkrishnapur

<table>
<thead>
<tr>
<th>Categories of paddy productivity</th>
<th>No.of Family</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Landless*</td>
<td>15</td>
<td>7.46</td>
</tr>
<tr>
<td>10-20 mounds** of Paddy</td>
<td>35</td>
<td>17.41</td>
</tr>
<tr>
<td>21-40 mounds of Paddy</td>
<td>55</td>
<td>27.36</td>
</tr>
<tr>
<td>41-60 mounds of Paddy</td>
<td>54</td>
<td>26.87</td>
</tr>
<tr>
<td>61-80 mounds of Paddy</td>
<td>16</td>
<td>7.96</td>
</tr>
<tr>
<td>81-100 mounds of Paddy</td>
<td>7</td>
<td>3.48</td>
</tr>
<tr>
<td>101 and above mounds of Paddy</td>
<td>6</td>
<td>2.99</td>
</tr>
<tr>
<td>Small Traders</td>
<td>13</td>
<td>6.47</td>
</tr>
</tbody>
</table>

Total : 201 100.00

* Locally they are known as "without"

** 1 mound = 37.32 kgs.

Source : Field data.
paddy, 54 or 31.21% families are in the range of 41 to 60 maunds of paddy, 16 or 9.25% families are of 61 to 80 maunds of paddy, 7 or 4.05% families are of 81 to 100 maunds of paddy while 6 or 3.46% families are 100 and above maunds of paddy. This also indicates that a majority of the families are not even getting satisfactory yields from the land under their possession. Though it is indirectly affecting the maintenance of their traditional callings in the village yet they are trying their best for balancing their economic need by adopting some other means of subsidiary occupations. Such a trend indicates that the highest percentage of the families got 21 to 40 maunds of paddy in the village which is very much below the expectation of any family who subsist only on agricultural produce throughout the year. Next comes the range of 41 to 60 maunds of paddy. However, the settlers of the village have been identified into five distinct occupational groups on which they are fully dependent for their subsistence. Only on agriculture there are 83 or 41.29% families, 55 or 27.36% families depend on agriculture along with subsidiary on wages from other means, 35 or 17.41% families depend on main wages from other means and subsidiary as agriculture, 15 or 7.46% depend only on wages from labour and 13 or 6.47% families depend only on small trade. Further, an
TABLE 6

CALENDAR OF AGRICULTURAL ACTIVITIES OF THE VILLAGE RAMKRISHNAPUR

<table>
<thead>
<tr>
<th>Months</th>
<th>Type of soil</th>
<th>Crops</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Magh (Jan)</td>
<td>High land</td>
<td>Paddy</td>
<td></td>
</tr>
<tr>
<td>2. Phagoon</td>
<td>High land</td>
<td>Vegetables</td>
<td></td>
</tr>
<tr>
<td>3. Chait</td>
<td>High land</td>
<td>Paddy</td>
<td></td>
</tr>
<tr>
<td>4. Baisakh</td>
<td>High land</td>
<td>Paddy (Jaya Ratna)</td>
<td></td>
</tr>
<tr>
<td>5. Jaistha</td>
<td>High land</td>
<td>Paddy</td>
<td></td>
</tr>
<tr>
<td>6. Asahr</td>
<td>High land and low land</td>
<td>Paddy</td>
<td></td>
</tr>
<tr>
<td>7. Shrawan</td>
<td>High land</td>
<td>Paddy</td>
<td></td>
</tr>
<tr>
<td>8. Hagrai</td>
<td>High land</td>
<td>Paddy</td>
<td></td>
</tr>
</tbody>
</table>

Harvesting of the products are made in phases (jointly by male or female wherever possible). Depending on the onset of rain activities, designs.

Persons who can afford to engage labourers for the purposes @ Rs.8/- per labour plus food. Recently introduced will seeds of vegetables also vegetable including new hybrid crosses along with where.

Looking after paddy attack of insects. In case who plants paddy in early (Aug-Sept.) low land insects stage i.e., March-April starts harvesting.

Watering of the field, transplanting of seedlings began. Ravi crops along with winter vegetables including new seeds of vegetables, also recently introduced will come up in winter.

Preparation of field begins, repairs of tools and other related materials more in full swing. (Mostly by male members).

Accordingly, sowing of seeds and transplanting of seedling was completed.

Highland and Paddy Looking after paddy attack of insects. In case who plants paddy in early (Aug-Sept.) low land insects stage i.e., March-April starts harvesting.
Corresponding to English months of the calendar

<table>
<thead>
<tr>
<th>Months</th>
<th>Type of soil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poush (Dec-Jan.)</td>
<td>Low land</td>
</tr>
<tr>
<td>Agrahayan (Nov-Dec.)</td>
<td>High land and vegetables</td>
</tr>
<tr>
<td>Kartick (Oct-Nov.)</td>
<td>Low land</td>
</tr>
<tr>
<td>Ashwin (Sept-Oct.)</td>
<td>Low land</td>
</tr>
<tr>
<td>Highland</td>
<td></td>
</tr>
<tr>
<td>Lowland</td>
<td></td>
</tr>
<tr>
<td>Sugar cane</td>
<td></td>
</tr>
<tr>
<td>Paddy</td>
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<tr>
<td>Paddy</td>
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<td>Paddy</td>
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<td>Paddy</td>
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</tr>
</tbody>
</table>

Plucking of vegetables begins (Mostly by male=females).

Harvesting of No. 6 paddy. Plucking of vegetables begins (Mostly by male=females).

Watering of field, manuring etc. (by females in association with males).

Harvesting completed. No. 8 brand seed will be sown, by joint efforts of males or females.

Harvesting of paddy. In low land start sowing of seeds, (female wherever required or otherwise male take care of the prices).

Remarks

Practice it.

To supplement economy in most of the settlers.

Remained for one year for maturity. (Jointly with male & female).

Newly introduced products. (Jointly with male & female).

Association with males.

Watering of field, manuring etc. (Jointly with males).

Seed will be sown by joint efforts.

Harvesting completed. No. 8 brand seed.

Remarks

Persons who do not have low land for and cropping and other vegetables due to unavailability of water.

Harvesting of paddy in low land.

Remarks

Agricultural activities

Practice it.

To supplement economy in most of the settlers.

Remained for one year for maturity. (Jointly with male & female).

Newly introduced products. (Jointly with male & female).

Association with males.

Watering of field, manuring etc. (Jointly with males).

Seed will be sown by joint efforts.

Harvesting completed. No. 8 brand seed.

Remarks

Persons who do not have low land for and cropping and other vegetables due to unavailability of water.

Harvesting of paddy in low land.

Remarks

Agricultural activities

Practice it.

To supplement economy in most of the settlers.

Remained for one year for maturity. (Jointly with male & female).

Newly introduced products. (Jointly with male & female).

Association with males.

Watering of field, manuring etc. (Jointly with males).

Seed will be sown by joint efforts.

Harvesting completed. No. 8 brand seed.

Remarks

Persons who do not have low land for and cropping and other vegetables due to unavailability of water.

Harvesting of paddy in low land.

Remarks

Agricultural activities

Practice it.

To supplement economy in most of the settlers.

Remained for one year for maturity. (Jointly with male & female).

Newly introduced products. (Jointly with male & female).

Association with males.

Watering of field, manuring etc. (Jointly with males).

Seed will be sown by joint efforts.

Harvesting completed. No. 8 brand seed.

Remarks

Persons who do not have low land for and cropping and other vegetables due to unavailability of water.

Harvesting of paddy in low land.

Remarks

Agricultural activities

Practice it.
attempt has been made to frame out the annual agricultural activities of the settlers both in high and low lands with different kinds of agricultural operations. The picture of the same has been depicted in Table 6. In general the agricultural operations in the village begins with 'Rabi' crops along with vegetables in high lands from the month of Magh (January - February) when harvesting of 'Rabi' crops starts; at the same time preparations for winter vegetables begins. Production of vegetables continues till the middle of 'Chaitra' (March - April) which they consume and at the same time sell out in local daily or weekly markets. The major operations for preparation of fields and repair of tools, making available of other essential materials required for agricultural operations continues in full swing either by own labour or, if possible, by engaging labour locally from the families of 'without' in the village or engage Ranchiwalas (sathi) on prevailing rate of Rs.8/- per day inclusive of food. Similar practice is also applied in both the cases whether in highland or in lowland. The advantage in the low land is that it is comparatively smoother than the highland. In lowlands storage of rain water is possible to use as seed bed. Though there are very few cases of such families having the facilities of transplantation of seeds,
still 10 families of the fifth block and 12 families of the third block are practising the method. Ploughing, manuring and sowing of seeds simultaneously goes on, mostly 'Jaya' and 'Ratna' brand of seeds in high lands began and in lowlands transplantation of seedlings takes place. Such operations get completed by the month of 'Ashar' (June - July) and then the watch and ward of the fields including time to time weeding and even application of manure, insecticides continue. Harvesting starts in the month of 'Ashwin' (September - October). In case of availability of water, in some lands, preparations for second cropping follows. In low lands, preparations brand no.8 seed generally sown and in other lands 'Rabi' crops starts sowing. These two operations cover 'Kartick' (October - November) and 'Agrahayan' (November - December). During 'Agrahayan' in high lands settlers introduced sugarcane in their agricultural operations for the first time. Harvesting of paddy and vegetables starts in the month of 'Paush' (December - January). Since the females are busy in the proper maintenance of household activity, being single working hand, in most of the cases they remained extending cooperation in sowing, weeding, watering, hunting etc. Women do not participate in ploughing and in any operation of sugarcane plantation. It is
significant to note that the most common produce, i.e. jute, is very much missing from the agricultural activities of the settlers. It is an item for which they were once very famous but in the changed situation, the ecology of the settlement is not at all conducive for the cultivation of jute, a major upset in their economic front for which no appropriate alternative is yet to be substituted.