

**AN ETHNOGRAPHIC FIELD INVESTIGATION REPORT ON THE
MISHING COMMUNITY OF AYENGIA BALI GAON IN DHEMAJI
DISTRICT OF ASSAM WITH SPECIAL REFERENCE TO
BAMBOO CRAFT.**

Field Report Submitted to the Department of
Anthropology,
Silapathar Science College
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Acknowledgement

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Finally, I do extend my everlasting gratitude to the people of the Ayengia Bali Gaon for their hospitality and co-operation that they had given to me during my field works. Without their help and co-operation it would not have been possible for me to make the present work a fulfilled one.

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PREFACE

Anthropology is the science which deals with the comparative study of man as a physical and cultural being. It has main two branches:

i) . Physical Anthropology and ii) cultural Anthropology.

Physical anthropology is concerned with a man as a physical organism in time and space. Here time means the stages of development of man in process of evolution during period of time, space refers to the differentiation of the physical types in modern man living in different parts of the world.

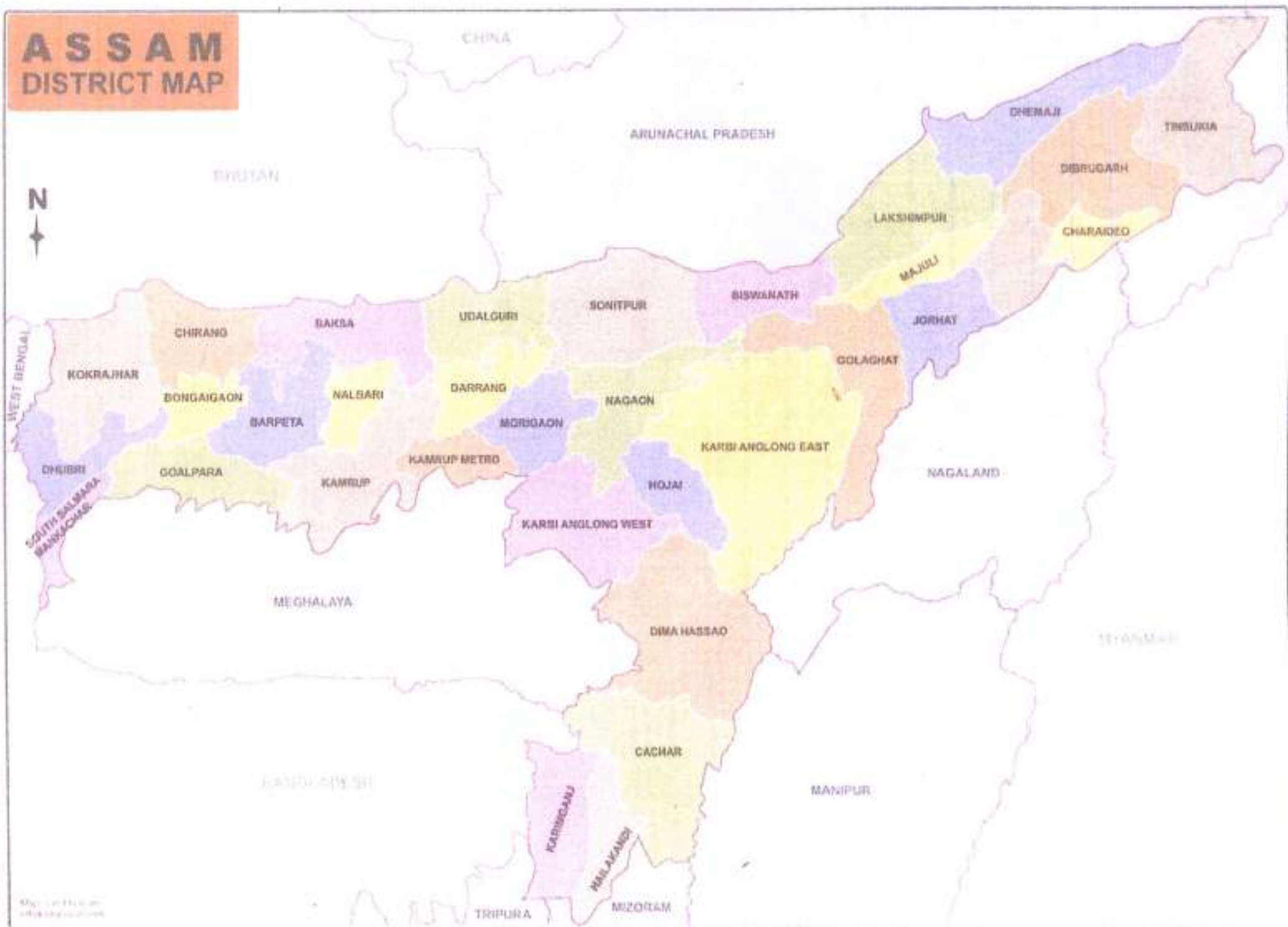
ii) . Cultural anthropology is concerned with the study of man as a cultural being, his work, behavioural pattern, the knowledge of life pattern and his society.

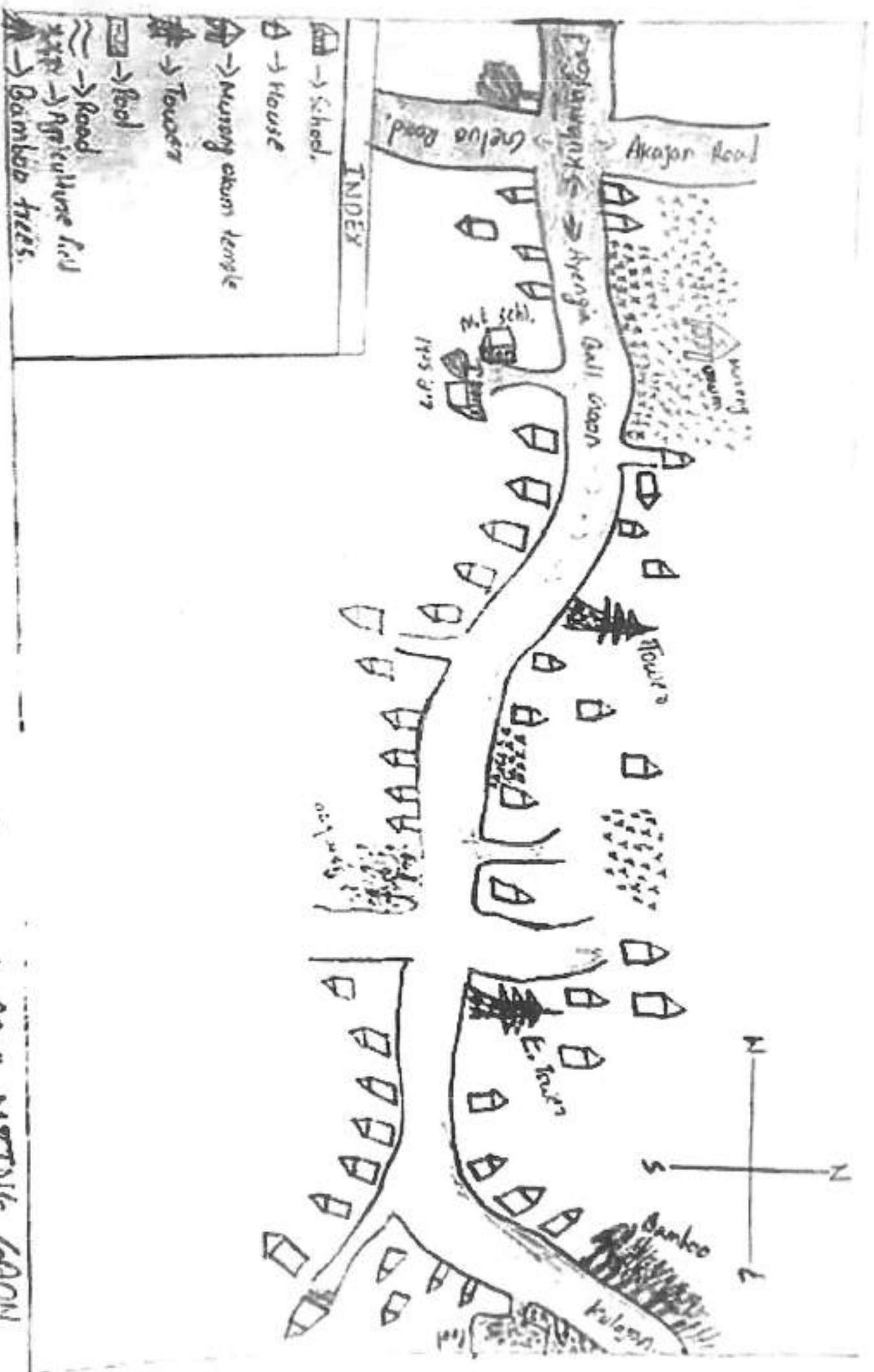
We are provided with theorithical background in classroom lecture. As such the students of Anthropology are required to verify their anthropological knowledge by undergoing some training i.e. a trip to field which is an essential part of Anthropology. Anthropology is a field science. So field is the actual laboratory of it. To have a proper practical experience we are to stay in the midst of people, observing them and their activities in their natural settings, which is supplemented by interview and other anthropological method. We have undertaken the field

MAP

ASSAM

DISTRICT MAP





VILLAGE MAP OF ALLENGUN AND MISING GAON.

CHAPTER – I

INTRODUCTION

INTRODUCTION

Anthropology is a growing Science and fieldwork is an integral part of it. The field is a laboratory of the anthropologist. Field work is the most essential part of anthropological study. The first hand knowledge of the way of life of the people can be acquired with the help of field work by applying various methods and techniques. Hearing and one attains benefits from the study of visualizing with ones own eyes. After achieving the ideas and theoretical knowledge which remains incomplete without gaining any practical knowledge, it is the field where we can formulate new sociological and cultural development of scientific anthropological researches.

Investigation on various people, different types of cultures, Social customs, behavior, and attitude towards livelihood is a part of the field study where various analytical data can be collected with easy reach of time and labor. To carry out his/her fieldwork on a specific subject an interviewing, observing, attaining to rites and rituals, observing their customary behavior, questioning about their tradition. The investigator can learn many things about the particular Society. It also gives him/her an opportunity to know the Socio-religious and also the behavior pattern of a particular group of population.

This field study is necessary for a student of anthropology as it helps in learning the importance of mankind living in an environment not theoretical but through practical knowledge. Besides every possible acquaintance with the subject matter concerns regarding anthropology, its aim in fulfilling the various aspects and development of a community that inhabits in a rural environment.

Observation Method:

Observation mean to see things with a purpose. It consisted of facts which are in the direct knowledge of the investigators. Observation is perception with purpose, observation is regulated perception. In observation, only the relevant things are taken into account.

In participant observation the observer takes the part in the social events. When the observer does not actually participate in the activities of the group, but simply observes them from distance it is known as non-participant observation (Bajpai:184).

During our field study I used non participant observation method. At that time no social events were performed by the villagers. Therefore, I was not able to employ myself participating in any events of the community.

Interview and observation methods were simultaneously used to gather information on our specially assigned topics. Case study methods were used to collect information on assigned cases. Genealogical method was used extensively to collect data on kinship and family.

Genealogical method:

Genealogical method which is known as G.T method was discovered by U.H.R Rivers in the study of Melanesian society. This method is very useful in the study of kinship, family and marriage. Thus, in the study of social structure this method has a great relevance.

There are some specific symbols which are used this method and these are given below:




- For Male



- For Female



- For Affinal or Marital Tie

- For Consanguine Tie
- | For the Line of Descent
-  Used for Dead

The abbreviation used in the mapping of kinship are as follows:

| | |
|----------|------|
| Father | = Fa |
| Mother | = Mo |
| Husband | = Hu |
| Wife | = Wi |
| Brother | = Bo |
| Sister | = Si |
| Son | = So |
| Daughter | = Da |

Ego is an important male or female informant through which the relation is traced in the genealogical table method (Jha Makhan, 1924).

SELECTION OF THE INFORMANTS:

I have selected my informers while collecting my census survey schedules. I have selected the genuine persons who know their cultural pattern and tradition and their social institution.

Case Study Method:

The case study research has been one of the important methods of social research. It has been traditionally a method of qualitative analysis. Mr. Herbert Spencer, Mr. Fredrick Le Play and Dr. William Healy were the pioneers of the case study method. Dr. William Healy used case study method to study juvenile delinquents as the population of the study.

According to P.V. Young, "Case study is a method of exploring and analyzing the life of a social unit - be that a person, a family, institution, cultural group or even an entire community" (Young, 1962: 229).

Interview Method:

Interview is one of the important tool of social research. Interview must be combined with schedules. In other words interview is a technique used to administer the schedule. The person giving interview is called an interviewee, varied types of data can be gathered intensively and extensively. Besides, interview is a means for assessing the personality of the respondent.

Young defines Interview as, "an effective informal verbal and non-verbal conversation initiated for a specific purpose and focused on certain planned contain areas."

I employed this method at the time of generating census and during my collection of information on my special topic. Following this method I put the questions face to face at the same time I noted all the required information.

the minor day to day problems which confront a field worker in carrying out his work on the spot (Peddington, 1957). For collection of data, I used the following methods:

- i. Schedule method / Census Method
- ii. Case Study method
- iii. Interview method
- iv. Observation method and
- v. Genealogical method.

Schedule Method:

In order to get the general idea of social and demographic status of the village we used census method and as such household census were use to record door to door information of family size, clan, marital status, and distance , level of education, occupation, land holding, livestock and the knowledge of secondary language, etc.

I used this method as the first method in the field for collection of socio-economic information of the villagers. I filled the survey schedules at the very beginning of my field study.

A case study is deep and intensive study of a particular social unit. It is also a diagnostic study oriented towards finding out what is happening and why it is happening and what can be done about it. Some experts refer to it as insight stimulating study.

According to Pauline B. Young, "Case study is a method of exploring and analysing the life of a social unit is that unit a person, a family, institution, cultural group or even an entire community." (Young, 1962:229).

I used this method, for collecting information related to my social institutional topic i.e. kinship. While adopting this method, I selected few persons as my informants and interviewed them to get information regarding to my topic.

INTERVIEW METHOD:

Interview is one of the important tools of social research. Interview must be combined with schedules. In other words interview is a technique used to administer the schedule. The person who is giving interview is called as interviewee. An interviewee is also called as respondent. Only through interview, varied types of data can be gathered intensively and extensively. Besides, interview is a mean for assessing the personality of the respondent.

Young, define an interview as, "an effective informal verbal and non-verbal conversation, initiated for specific purposes and focused on certain planned content areas." (ibid: 215).

I employed such type of method at the time collecting census and during the collection of information on my special topic. Following this method, I put the questions face to face and at the same time I noted in the required information.

OBSERVATION METHOD:

Observation means seeing things with a purpose. It consists of collection of facts which are in the direct knowledge of the investigators. Observation is perception with a purpose. That is, observation is regulated perception. In observation, only the relevant things are taken into account. Therefore, it is essentially selective. Observation is the process of acquiring knowledge through the use of sense organs. The observation of mental states,

E.g. love, hatred etc. is called introspection. Observation however is not the same as unconscious inference. Observation is the knowledge directly gained through same organs (Ghosh: 1992: 64).

The observation method of data collection itself varies considerably with the circumstances in which it is utilised and the specific set of circumstances have led the social scientist to classify observation methods in two main categories:

1. Participant Observation.
2. Non-Participant Observation

Participant observation of social events in which the observer takes part in the social events. When the observer does not actually participate in the activities of the group, but simply observes from a distance it is known as participant observation (Bajpai : 184).

During our field study we use non-participant observation method. At that time no social events were performed by the villagers, therefore, I was not able to use participant observation method. In the field I always used to go to the village in the morning and come back in the evening. I made a detailed survey of the village and conducted census in the village.

I offered candies to small boys and girls and like tobacco and cigarette to the old aged people of the village and thus I came much closer to them I could make number of friends from the village who helped me in collecting data.

GENEALOGICAL TABLE METHOD:

Genealogical table method which is briefly called as G.T. method was developed by U.H.R. Rivers in the study of Malanesian society. This method is very useful in the study of kinship, family and marriage. Thus in the study of social structure this method has a great relevance. There are some specific symbols which are used in this method and these are given below:

For male = for affinal or marital tie.

For female - - for consanguinal tie.

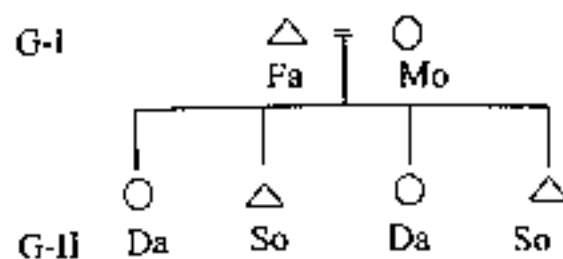
-for line of decent

-used for death in infancy.

The abbreviation used in the mapping of kinship are as follows:

| | | |
|--------------|--------------|---------------|
| Father = Fa | Wife = Wi | Daughter = Da |
| Mother = Mo | Brother = Br | Son = So |
| Husband = Hu | Sister = Si | Elder = el |
| Younger = yo | | |

Usually when we collect data from an individual, at first we try to know about the family members. When the informant gives us the detail information about the family members then we draw a genealogy, where the family members of the informant are placed in a systematic way. By this of a family. For example a G.T. of nuclear family using the above symbols may look like this:



Ego is an important male or female (Δ/O) informants through which the relation is traced in the genealogical method (Jha, : 1994 : 155).

CHAPTER – II

SHORT DESCRIPTION OF THE FIELD

SHORT DESCRIPTION OF THE LAND

ORIGIN OF THE NAME OF THE VILLAGE

HISTORY OF THE VILLAGE :

So far as the history of the village is concerned, it is in obscurity whatever data we could unearth with regard to this is only through oral tradition of the people which is the only available source. How far authentic this one is cannot put a guarantee.

The story goes in the following manners:

The village Ayengia Bali Gaon derived it's name from the inhabitants of the village as majority of them are Mishings. Gradually from the last two decades people from the flood affected areas came in to settle while any others built their homes to educate their children while some others due to their services. Since the village have turned into a densely populated village now called the Ayengia Bali Gaon.

LOCATION AND BOUNDARY

TOPOGRAPHY:

The topography of the village is flat. The area is characterized by Agricultural land, usable land, and homestead and bamboo grooves. The soil type is sandy- and alluvial. The nature of the soil is sticky when wet but hard when dried. The ground water is generally found at shallow depth and mostly less than 15 meters.

HYDROGRAPHY:

The main source of water for domestic consumption in the village is tube wells which are installed by the villagers themselves at their own costs. Other than these, no any other sources supplied by government are conspicuous. Many families, who are affordable, have electrical driven pumps so as to avail running water facility in their household.

For Agricultural purposes on the other hand, people derived necessary water from summer rains which is unpredictable in nature.

CLIMATE

The climate of the village can be divided into two seasons, hot and moist summer and dry cold winter. The village and the surrounding area varies from moderate to cold with medium to heavy rainfall. The winter seasons starts from the month of October to March. The Monsoon usually starts from the month of April to July. The autumn and spring seasons are usually marked by favorable moderate weather. The climate of this village is suitable for the cultivation of crops. The village is rich in it's natural resources.

FLORA:

The village is rich in floral resources; one can find vegetation luxuriantly both natural and planted. Some of the names of the domesticated plants with local names have been recorded as follows:-

| <u>English Name</u> | <u>Local Name</u> |
|---------------------|-------------------|
| Jackfruit | Belang |
| Betel Nut | Guye |
| Mango | Kedi |
| Pumpkin | Tapa |
| Banana | Kopak |
| Chilly | Mirchi |
| Pineapple | Keteki |

FAUNA.

A fair variety of birds and domestic fauna in the village. The common domestic fauna seen in the village are cow, goat, cat, dog, pig, hen, duck, pigeon, etc.

Some of the fauna available in the village have been collected which are given below with local names.

| <u>English Name</u> | <u>Local Name</u> |
|---------------------|-------------------|
| Goat | Soben |
| Cow | Sobo |
| Equi | Porok |
| Pig | Aeg |
| Fish | Ongo |
| Duck | Pejab |
| Pigeon | Parong |
| Dog | Eki |
| Cat | Mekuri |

TRANSPORT AND COMMUNICATION:

The means of transport and communication in the village not very much well develop. The Link roads from the National Highway to the AkajanTiniali run just along the Ayengia Bali Gaon on the Southern border. Many of the families own motorbikes and cars.

Mobile phones are used by almost every grown person of the area. Television are found in almost every household. The post office is situated at the heart of the Akajan which is just a kilometer from the village.

ELECTRICITY:

The electricity is supplied from the Silapathar power station which is just at a distance of 12 kilometer. There is a regular electricity supply to the village though there are interruptions in between for few hours a day.

SANIATATION:

Sanitary system of the village is well developed. The toilets are usually built at the back sides of the main houses. Most of them are built on concrete sanitarytoilets while only a very few are made of bamboo huts. The families who are economically sound have sanitary latrine attached to their bathrooms.

A. IMPORTANT PUBLIC PLACE:

RELIGIOUS INSTITUTIONS:

There are two worshipping place in the village; a Naamghar. The occasions like Kirton, All ai: Ligang etc.

Figure 1:- Naamghar.



Figure 2:- Ayengia Bali High school.

LANGUAGE:

The people of Ayengia bali speak Mishng dialogue which belongs to the Tibeto Burman linguistic group. Missing is the mother tongue of the Mising people. They also speak Assamese fluently. Hindi and English are also known to many of them as majority of them are literate.

DRESS AND ORNAMENTS:

The Mising tribe has its own traditional dress woven by the women folk. Women usually wear their traditional Chadar - Mekhela, but the male folk usually wear traditional dress only on certain festive occasions and during ritual ceremonies. The Mosang Egge, Perre, Potali, etc are important traditional dress of the Mising women. The male members wear Mibu galuk, Gonro Ugon, and Ribl Gasor during festivals and other special occasions.

The ornaments of the women folk consists of Ear ring, Necklaces, Bangles, Doksiri, Thuriya, Madoli, etc.

FOOD AND DRINK:

Rice is the staple food of the Misings of the village. The villagers usually eat vegetables, pulses, wild roots and wild vegetables and leaves. Meat like chicken

and pork are very much liked by the people besides fish and mutton. Namsing is a very common food item of the Mising people

Nogin Apong and Poro apong are the traditional beverages of the Mising people. every family prepare their own rice beer to be taken during performance of festivals and rituals. It is also a regular drink for most of the Mising families. On special occasions they prepare dishes like Peret Oying, Pittang oying, etc. pork is the favorite meat which cooked with wild edible plants.

MISING DWELLING:

From the study of material culture in respect of the house type the Misings are well known for their Chang Ghar, the house on pile. The people of the village generally have Assam type or Concrete RCC buildings houses. But have constructed their kitchen on pile (Chang Ghar). The traditional Mising Pile House (Chang Ghar) is a long single hall; the fire place in the middle of the hall. There is an open space in front of the house locally called as the Tunggeng. The granaries are also built on pile. Almost all of the families have at least one Chang Ghar behind the main house. Only few families have house made of bamboo built on pile as main house.

MISING FAMILY:

Traditionally the Misings are known for their joint families. A common house is shared by a whole family consisting of parents, married sons and daughters. Even after the death of the father, the family does not break up as a general rule but continues to live in the same house as previously including the widow with her children.

In the present study I have found that the majority of the people of the Kalyan Kendra Mising village live in a small nuclear families consisting of a married couple and their unmarried children. Regarding the family pattern of the village, it is found that the families are of nuclear, joint and extended types.

MARRIAGE SYSTEM OF THE MISINGS:

As marriage is concerned, monogamy is the general rule, but polygamy is also allowed among the Mising community. There are four types of marriages They are namely, Dugla Lanam(marriage by found among the Mising. elopement), Tadla Lanam(marriage by negotiation), Sola Lanam(force marriage), Mago Dugnam(probationary marriage). The Misings are divided into number of clans and sub clans. Marriages are strictly prohibited among the closely related clan and sub-clans. It is patrilocal in nature. The bride price or dowry system is not practiced.

KINSHIP TERMINOLOGY:

Kinship terms are the terms used in designating kin of various types. The study of kinship terms is an old as anthropology as a modern science is the first significant contribution of the study of kinship term are made by Morgan who published his conclusions as regards the kinship terms. He made two broad categories of kinship viz. the classificatory and the descriptive system of kinship term.

Under a classificatory system several people, lineal as well as collateral and often even affinal, are all similar. Such term refer more to relationship rather than to kin. Against this, a descriptive term of designation describes the speaker's exact relation towards him/her whom he/she is referring to address. Thus, 'uncle' is the classificatory term but 'father' is a descriptive term. Rivers also refer to their family system of kinship terms. Such term refers to the members of a single biological family individuals such as nephews, cousins, and the person related in-law are some examples of classificatory terms used by modern western society.

Following are some of the kinship terms which I have found in Kalyan Kendra Mising village of Silapathar at the time of field study.

Kinship Terms

Local Term

Father

Babu

| | |
|-------------------|----------|
| Mother | Au/ Nane |
| Father's father | Tato |
| Father's Mother | Yayo |
| Mother's Father | Tato |
| Mother's Mother | Yayo |
| Son | Aao |
| Daughter | Ome |
| Brother (elder) | Kai |
| Brother (younger) | Biro |
| Sister (elder) | Bai |
| Sister (younger) | Biro |
| Husband | Milo |
| Wife | Miyeng |

PROPERTY INHERITANCE:

The system of property inheritance is patriarchal. The descent is always traced through the male. So they are patrilineal. Generally the eldest male or the father is the head of the family and regarded as the highest authority. The property of the Mising family includes the cultivated land, the residence, the domesticated animals, ornaments, utensils, money and dress etc.

DEATH:

The Mising people believe that death is not only the result of diseases caused by the evil spirit but also an outcome of the natural phenomenon. Death due to old age is regarded as a natural and action of God. Hence, when the head of the family is bedridden and the death is certain his last wishes and advices are sought by the family members. As a matter of role, the relatives are informed and they are expected to arrive for a condolence before the dead body is disposed off. The dead are buried according to their will while alive.

societies to obtain the common and unique scientific theories. By knowing man we can more effectively understand man's problem and to cope with them.

AIM AND OBJECTIVE:

Scientific studies are never perfect until they are practically verified. In every aspect of science practical knowledge is more valuable than theoretical. Theoretical knowledge without practical is rootless and practical knowledge without practical is fruitless. Therefore social science like Anthropology which deals with different aspects of man comprises two man's divisions theoretical and practical. More precisely Anthropology is not a laboratory science, its laboratory is field. Hence, fieldwork in Anthropology is considered as practical aspects where student are acquainted with a vast theoretical background by classroom lectures.

In Anthropological fieldwork we choose one community for our study, which is very much necessary. Through this we can understand the social and cultural aspect of a particular community. The principal aim of fieldwork is to acquire practical idea of the work and to become expert and eminent fieldworker of the subject. Experience of fieldwork is the basic thing to make him or her best social scientists.

The primary objective of the field training is to acquaint the students with the specific method of collecting data regarding the various aspects of life of the people concerned.

Another objective of the field training is to conduct ethnographic spot investigation on a group where correct information of particular topics like literacy, material condition etc. are taken. Thus field training gives proper understanding of the subject of anthropological fact, which is absolutely essential. Therefore, fieldwork becomes of very important.

The fieldwork is included in the B.Sc. sixth semester syllabus as a compulsory study. We are to submit a report on a particular community, which requires a student to undertake a trip for at least 15 days preferably in a tribal village.

SELECTION OF FIELD:

Fieldwork is an anthropological tradition which provides empirical experience of "other culture". The study of culture requires a systematic and scientific approach which can only be verified by undertaking an intensive fieldwork. Keeping this point in mind one academic curriculum is so designed to provide us with firsthand experience in the field. Thus, in order to partially fulfill the requirement assigned in the sixth semester syllabus we are to undertake a field.

CHAPTER – III

DEMOGRAPHIC ANALYSIS

Table No:- 1

Distribution of Population by Age, Sex & education

| Age group | Illiterate | | | Primary(IV-VII) | | | Secondary(VIII-X) | | | Higher Secondary(XI-XII) | | | Graduate | | | Post Graduate | | |
|-----------|------------|--------|-----------|-----------------|--------|-----------|-------------------|--------|-----------|--------------------------|--------|-----------|----------|--------|-----------|---------------|--------|-----------|
| | Male | Female | Total (%) | Male | Female | Total (%) | Male | Female | Total (%) | Male | Female | Total (%) | Male | Female | Total (%) | Male | Female | Total (%) |
| 0-4 | 11 | 15 | 26(11.40) | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 5-9 | 9 | 6 | 15(6.57) | 4 | 2 | 6(2.63) | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 10-14 | 2 | -- | 2(0.87) | 5 | 4 | 9(3.94) | 4 | 5 | 9(3.94) | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 15-19 | -- | -- | -- | -- | -- | -- | 4 | 5 | 9(3.94) | 5 | 3 | 8(3.50) | -- | 1 | 1(0.43) | -- | -- | -- |
| 20-24 | -- | 2 | 2(0.87) | -- | -- | -- | 4 | 6 | 10(4.38) | 6 | 6 | 12(5.26) | -- | -- | -- | -- | 1 | 1(0.43) |
| 25-29 | 3 | 5 | 8(3.50) | -- | -- | -- | 4 | 2 | 6(2.63) | 3 | 5 | 8(3.50) | 4 | 1 | 5(2.19) | -- | -- | -- |
| 30-34 | 1 | 1 | 2(0.87) | -- | -- | -- | 2 | 1 | 3(1.31) | 4 | 4 | 8(3.50) | 1 | 1 | 2(0.87) | 3 | -- | 3(1.31) |
| 35-39 | 2 | 6 | 8(3.50) | -- | -- | -- | 2 | 2 | 4(1.75) | 2 | -- | 2(0.87) | -- | 2 | 2(0.87) | 1 | -- | 1(0.43) |
| 40-44 | 3 | 2 | 5(2.19) | -- | -- | -- | 1 | 2 | 3(1.31) | -- | 1 | 1(0.43) | 3 | -- | 3(1.31) | -- | -- | -- |
| 45-49 | -- | 3 | 3(1.31) | -- | 1 | 1(0.43) | 3 | 3 | 6(2.63) | 1 | 2 | 3(1.31) | 1 | 1 | 2(0.87) | 1 | -- | 1(0.43) |
| 50-54 | 2 | 1 | 3(1.31) | -- | -- | -- | 1 | -- | 1(0.43) | 4 | -- | 4(1.75) | 2 | -- | 2(0.87) | -- | -- | -- |
| 55-59 | -- | 2 | 2(0.87) | -- | -- | -- | -- | 1 | 1(0.43) | 2 | -- | 2(0.87) | -- | -- | -- | -- | -- | -- |
| 60-64 | 4 | -- | 4(1.75) | 1 | -- | 1(0.43) | 2 | 1 | 3(1.31) | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 65-69 | -- | -- | -- | -- | -- | -- | 1 | -- | 1(0.43) | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 70-74 | 1 | -- | 1(0.43) | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 75-79 | -- | 1 | 1(0.43) | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 80-84 | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | 2 | -- | 2(0.87) |
| Total | 38 | 44 | 82(35.96) | 10 | 7 | 17(7.45) | 26 | 28 | 56(24.56) | 27 | 21 | 48(21.05) | 11 | 6 | 17(7.45) | 7 | 1 | 8(3.50) |

Analysis:-

Distribution of population by age, sex and education are shown in this table. The above table reveals that out of the total population of 228 the number of illiterates are 82(35.96). the number of illiteracy is higher among the female which is 44 while it is only 38 in case of the males. Of the total population 17(7.45) have studied upto Primary level, 56(24.56) have studied upto Secondary and 48(21.05) upto Higher Secondary. There are 17(7.45) Graduates and 8(3.5) Post Graduates in the Ayengia Bali Mising Village.

Table No: 2

Distribution of population by marital status

| Age group | Unmarried | | | | Married | | | | Widow | | Total |
|-----------|-----------|--------|-------|-------|---------|--------|-------|-------|-------|--------|-------|
| | Male | Female | Total | % | Male | Female | Total | % | Male | Female | |
| 0-4 | 11 | 12 | 23 | 23.23 | -- | -- | -- | -- | -- | -- | -- |
| 5-9 | 13 | 8 | 21 | 21.21 | -- | -- | -- | -- | -- | -- | -- |
| 10-14 | 12 | 11 | 23 | 23.23 | -- | -- | -- | -- | -- | -- | -- |
| 15-19 | 9 | 7 | 16 | 16.16 | -- | -- | -- | -- | -- | -- | -- |
| 20-24 | 8 | 2 | 10 | 10.10 | 3 | 13 | 16 | 12.9 | -- | -- | -- |
| 25-29 | 4 | -- | 04 | 4.04 | 10 | 12 | 22 | 17.74 | -- | -- | -- |
| 30-34 | 1 | 1 | 02 | 2.02 | 12 | 7 | 19 | 15.32 | -- | -- | -- |
| 35-39 | -- | -- | -- | -- | 7 | 9 | 16 | 12.9 | -- | -- | -- |
| 40-44 | -- | -- | -- | -- | 6 | 5 | 11 | 8.87 | 1 | -- | 20% |
| 45-49 | -- | -- | -- | -- | 6 | 10 | 16 | 12.9 | -- | -- | -- |
| 50-54 | -- | -- | -- | -- | 8 | 1 | 09 | 7.25 | -- | 1 | 20% |
| 55-59 | -- | -- | -- | -- | 2 | 3 | 05 | 4.03 | -- | -- | -- |
| 60-64 | -- | -- | -- | -- | 6 | 1 | 07 | 5.64 | -- | 1 | 20% |
| 65-69 | -- | -- | -- | -- | 1 | -- | 01 | 0.08 | -- | -- | -- |
| 70-74 | -- | -- | -- | -- | -- | -- | -- | -- | 1 | -- | 20% |
| 75-79 | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- | -- |
| 80-84 | -- | -- | -- | -- | -- | -- | -- | -- | 1 | -- | 20% |
| Total | 58 | 41 | 99 | 99.99 | 62 | 62 | 124 | 99.35 | 3 | 2 | 100% |

Analysis:-

This table shows the distribution of population of Ayengia Bali village. Out of the total population of 228, number of unmarried male is 58 and female is 41, in which total 99 are unmarried and 62 males and females in which total 124 are married. Percentage being 99.99% and 99.99% respectively. Besides this only 5 are found to be widow, percentage being 100. the highest number of unmarried male is 13 which is found in the age group of (529) years and unmarried female is 12, found in the age group of (024) years. And the highest number of married male is 12 which is found in the age group of (30-34) years and the highest number of married female is 13, found in the age group of (22-24) years.

Table No: 3

Distribution of population by Sex and Clan Affiliation

| Sl No. | Name of Clan | Male | | Female | | Total | |
|--------------|--------------|------------|--------------|------------|--------------|------------|--------------|
| | | No. | % | No. | % | No. | % |
| 1 | Taw | 27 | 22.68 | 22 | 20.18 | 49 | 20.49 |
| 2 | Taid | 28 | 23.52 | 32 | 29.35 | 60 | 25.30 |
| 3 | Morang | 16 | 13.44 | 13 | 11.92 | 29 | 11.70 |
| 4 | Daw | 5 | 4.2 | 4 | 3.66 | 9 | 3.94 |
| 5 | Kuli | 4 | 3.36 | 4 | 3.66 | 8 | 3.50 |
| 6 | Pait | 11 | 9.24 | 11 | 10.09 | 22 | 8.64 |
| 7 | Pegu | 6 | 5.04 | 4 | 3.66 | 10 | 4.38 |
| 8 | Doley | 9 | 7.56 | 9 | 8.25 | 18 | 7.88 |
| 9 | Bori | 1 | 0.84 | 2 | 1.83 | 3 | 3.30 |
| 10 | Padi | 1 | 0.84 | 4 | 3.66 | 5 | 2.19 |
| 11 | Taye | 3 | 2.52 | 2 | 1.83 | 5 | 2.19 |
| 12 | Medok | 6 | 5.04 | 1 | 0.91 | 7 | 3.16 |
| 13 | Mishong | 2 | 1.68 | 1 | 0.91 | 3 | 3.30 |
| Total | | 119 | 99.96 | 109 | 99.91 | 228 | 99.97 |

Analysis:-

Distribution of population by sex and clan has been presented in this table. The table reveals that there are 13 clans in the village. The number of Taid and the Taw population stands highest with 60 and 49 numbers. In case of the Taid clan the percentage is 25.30% and that of the Taw clan 20.49%. The clans namely Morang and Pait show considerable percentage of the population which are respectively 11.70% and 8.64%. The Mishong, Taye, Bori and Bori clan constitute the least number of population in the village.

Table No: 4

Distribution of Population by Sex & Occupation

| Sl. No | Category | Occupation | | | | | |
|--------|---------------|------------|--------------|------------|--------------|------------|--------------|
| | | Male | | Female | | Total | |
| | | No | % | No | % | No | % |
| 1 | Govt. Service | 6 | 4.03 | 2 | 1.92 | 8 | 3.50 |
| 2 | Pvt. Service | -- | -- | -- | -- | -- | -- |
| 3 | Agriculture | 42 | 34.67 | 1 | 0.96 | 43 | 18.85 |
| 4 | Student | 42 | 34.67 | 30 | 28.84 | 72 | 31.57 |
| 5 | House wife | -- | -- | 56 | 53.84 | 56 | 24.56 |
| 6 | Business | 18 | 14.51 | 3 | 2.88 | 21 | 9.21 |
| 7 | Dependent | 11 | 8.87 | 12 | 11.53 | 23 | 10.8 |
| 8 | Politician | 1 | 0.80 | -- | -- | 1 | 0.43 |
| 9 | Wage Labourer | 4 | 3.22 | -- | -- | 4 | 1.75 |
| 10 | Tailor | -- | -- | -- | -- | -- | -- |
| | Total | 124 | 99.97 | 104 | 99.97 | 228 | 99.95 |

Analysis:-

This table shows the distribution of population by age, sex and category of primary occupation of the people of Ayengia Bali Gaon. Out of the total population 228, 8(3.50%) are under Government Service as primary occupation, 43(18.85%) are Agriculturist, 0 are Private Service holders, 72(31.57%) are Students, 4(1.75%) are Daily wage labour by primary occupation, 21(9.21%) are Businessman, and 56(24.56%) are House wife among females.

Table No: 5

Distribution of Population by Sex & Knowledge of secondary language

| Sl. No | Secondary language | Male | | Female | | Total | |
|--------|--------------------|------------|--------------|------------|--------------|------------|--------------|
| | | No | % | No | % | No | % |
| 1 | Assamese | 113 | 62.08 | 102 | 77.27 | 215 | 68.47 |
| 2 | English | 19 | 10.43 | 7 | 5.30 | 26 | 8.28 |
| 3 | Hindi | 49 | 26.92 | 22 | 16.66 | 71 | 22.61 |
| 4 | Bengali | 1 | 0.54 | 1 | 0.75 | 2 | 0.63 |
| 5 | Other | -- | -- | -- | -- | -- | -- |
| | Total | 182 | 99.97 | 132 | 99.98 | 314 | 99.99 |

Analysis:-

The above table shows that there are 5 secondary languages that people of Ayengia Bali Gaon can speak. The number of languages spoken along with their percentages are Assamese - 215(62.08%), English - 26(8.28%), Hindi - 71(22.61%), Bengali - 2(0.63%) and no other languages are spoken.

Table No: 6**Distribution of Household according to size**

| Sl No. | No. of Individual | Size of household | No. of families | Percentage |
|--------|-------------------|-------------------|-----------------|------------|
| 01 | 1-4 | Small | 29 | 58 |
| 02 | 5-6 | Medium | 15 | 30 |
| 03 | 7-8 | Large | 6 | 12 |
| 04 | 7-8 | Very large | 0 | |
| | Total | | 50 | 100 |

Analysis:-

This table shows the distributions of household according to size. It is found that small families consisting (1-4) individuals is common among the people of Ayengia Bali Village, number of 29 and percentage 29% respectively. On the other hand medium age family is 15 in number and percentage being 15% respectively. Only 6 families are found to be large and 0 family to be very large.

Table No: 7

Distribution of Families according to possession of domestic animals and birds.

| Sl No. | Domestic animals & birds. | No. of families in possession | Total no. of domesticated animals & birds |
|--------|---------------------------|-------------------------------|---|
| 1 | Cattle | 29 | 72(24.32%) |
| 2 | Dog | 15 | 16(5.40%) |
| 3 | Pig | 19 | 26(8.78%) |
| 4 | Duck | 3 | 11(3.71%) |
| 5 | Fowls | 19 | 107(36.14%) |
| 6 | Goat | 14 | 49(16.55%) |
| 7 | Pigeon | 1 | 3(1.01%) |
| 8 | Cat | 9 | 12(4.05%) |
| | Total | 109 | 296(99.96%) |

Analysis:-

This table shows that there are 8 animals viz, cattle(72), dog(16), pig(26), duck(11), fowls(107), goat(49), pigeon(3) and cat(12) that have been recorded in the village.

Table No: 8

| Sl No. | Type | Composition | No. Of family | %Age |
|--------|--------------|---|---------------|-------------|
| 01 | Nuclear | Husband, wife and unmarried children. | 33 | 66% |
| 02 | Joint | Husband, wife with married and unmarried child and grandchildren. | 1 | 2% |
| | | Husband, wife and married children. | 5 | 10% |
| 03 | Extended | Husband, wife and their married child and grandchildren. | 9 | 18% |
| | | Widow with married and unmarried children. | 2 | 4% |
| | Total | | 50 | 100% |

Analysis:-

This table shows the distribution of the family according to type composition. In this table there are 33(66%) nuclear, 6(12%) joint and 11(22%) extended families are found in the Ayengia Bali Village.

Table No: 9**Distribution of marital alliances according to spouse distance**

| Sl No. | Spouse distance(km) | No. of marriage | Percentage |
|--------|---------------------|-----------------|--------------|
| 1 | 0 | - | - |
| 2 | 1-10 | 5 | 8.06 |
| 3 | 11-20 | 4 | 6.45 |
| 4 | 21-30 | 10 | 16.12 |
| 5 | 31-40 | 2 | 3.22 |
| 6 | 41-50 | 4 | 6.45 |
| 7 | 51-60 | 10 | 16.12 |
| 8 | 61-70 | 10 | 16.12 |
| 9 | 71-80 | 0 | 0 |
| 10 | 81-90 | 2 | 3.22 |
| 11 | 91-100 | 15 | 24.19 |
| 12 | 100 and above | 0 | 0 |
| | Total | 62 | 99.95 |

Analysis:-

The table shows the distribution of families of marital alliances according to spouse distance. From the table it is clear that the marital according to spouse distance within 91-100 km are highest with a total number of 15(24.19%) followed by spouse distance of 21-30 km with a number of 10(16.12%). None has been found to have married within the village. Marital alliances of spouse distance above 100km is also seems to be nil.

CHAPTER:- IV

Special Topic -

Introduction

Case Study - 1, 2 & 3

Analysis

First Day Impression



Introduction

Assam has an agrarian economy. Most of the activities of the people are deeply connected to the fields. As such bamboo has always been an intrinsic part of Assam's socio-economic structure. Available in abundance, this species of grass has been used by the people of the region in innumerable ways. From being used for building homes, bridges, household products and even fancy decorative items, bamboo forms an integral part of the everyday living of the local community.

Let us study the craft of bamboo as practised by trained craftsmen of the northeast region. In this module, we will look at Bamboo craft, with special emphasis on its practice amongst the craft cluster in the two towns of Assam - Barpeta and Nalbari. We examine in detail the making of two traditional household products commonly used by the local community, the Khaloi and the Jakhoi.

Different Kinds of Bamboo

Assam is rich in its forest resources. It is well known for its diverse variety of bamboo and cane species. The agro-climatic condition of the state and the abundance of bamboo in the forest make it a major source of raw material. It forms an integral part of the lifestyle and economy of Assam.

Case study I:-

For my first case study I went to house Mr Padmanath Taw Taw who married and according to stage with his wife and his family members. he has one son and daughter. he was very kind and cooperative person. to his I put some questions regarding my special topic to which he answered in this way.

I started my question about the bamboo carftayengia Bali village and he replied me in this manner in his replied Mr Padmanath Taw told about the bamboo carft and how they are prepared for the use.



me and my informant Mr Padmanath Taw

Case study 1

:Name of the informant:-Mr padmanath taow

:Education:- B.A pass

: Occupation:- cultivation

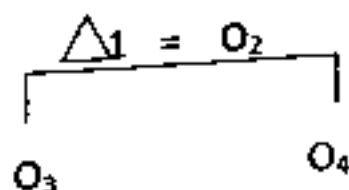
:Age:- 52

: Marital status:-married

: Religion:-hindu

:Clan:-taow

:Date :- 15.6.22



Δ_1 = The ego's husband

Δ_2 = the ego

Δ_3 = ego's 1st daughter

Δ_4 = ego's 2nd daughter

JAAPIS: Jaapi', the headgear which is produced on commercial scale, are of various designs and sizes. The Jaapis ornamented and embroidered with different designs were indicative of the dignity and social status of those who used them in the past. Although use of such Jaapis is no longer in vogue now, the embroidered and ornamented Jaapis are still considered as precious possession by the rich and poor alike. Many varieties of 'Jaapis' such as 'HaluaJaapi', 'PithaJaapi', 'SorudoiyaJaapi', 'BordolyaJaapi', 'Can Jaapi; etc., are produced in the undivided districts of Nalbari, Kamrup, Nagaon, Darrang, Sivasagar and Lakhimpur. Nalbari and its neighbouring villages such as Kamarkuchi, Mughkuchi, etc., deserve special mention in respect of manufacturing of 'PhulamJaapis' (decorated bamboo umbrellas). A village named Japisagia situated at a distance of about 5 kms. From Tezpur in Sonitpur district is famous for Jaapi production. In the Nagaon district, the best Jaapis are made at Kandali, Uriagaon, Jagi and Kathiatoli. Bamboo mats of various types are also manufactured on a commercial basis in the undivided districts of Nagaon, Darrang and Cachar. Large scale commercial production is reported from Karimganj district where mats are locally known as 'dhara', jharla or darma and thousands of people are engaged in this craft. In the district of Karbi-Anglong (Bokajan), Nagaon (Phokolligaon), Goalpara (Borbila) and Barpeta (Koyakuchi) such mats are produced from Bamboo. Bamboo mats are extensively used for various purposes like construction of temporary walls and sheds, big pandals, roofing of country boats, dwelling houses, screens, etc. Besides domestic uses, mats are also being used for manufacturing of Bamboo mat ply board. The other marketable product is 'Murrha' which is extensively found in Nagaon, Goalpara and Karbi-Anglong district. The making of cane products is an important and growing cottage industry of the State which abounds in cane. Extrication of the thorny cane from the thick jungles is a difficult task. The forest authorities grant leases to the Mahaldars to extricate cane from forests. The tools and implements required for the industry are mainly dao and knife and it is only in the making of furniture that few hammers, pliers or prunes, etc., are required. The industry requires a certain amount of skill even in producing articles of day to day use but the production of the furniture and other products of artistic value calls for a high degree of skill. In the manufacture of cane furniture, undivided Cachar district enjoys a special advantage over other districts of the State in so far as skilled artisans are concerned. The craft has commercial production in almost all the important urban areas of the State and produces various types of furniture and sundry articles like boxes, cradles, cane-stool (murrha), office trays, tiffin baskets, bottle carriers, bicycle baskets, waste paper baskets, cane chairs, Sofa, etc. The potentiality of making bamboo and cane products on commercial basis is quite considerable in the State. There is a good demand for its products within and outside the country. 'Sitalpati', a kind of mat, is perhaps the most notable and popular product among the handicrafts of Assam. Unlike other kinds of mat woven in North-East India, Sitalpati is more expensive. The word 'Sital-pati' means coolmat. The makers are usually Kayasthas in caste, not a traditional craftspeople caste. The raw material is the Murta cane (Marantadichotomus). The murta plant grows, on marshy and water-logged areas and is found in abundance in choked up tanks and damp hill slopes. The production of Sitalpati is purely a household industry. Generally, men prepare the cane slips, while women do the weaving work. The highest concentration of artisans pursuing this craft is noticed in the district of Cachar, Karimganj and Goalpara. The villages renowned for the production of Sitalpati are Katakhal, Kaliganj, Karimpur, Basigram, Sridurgapur in Barak valley and Dubapara in Goalpara district. There are 480 units undertaking cane and bamboo works in 26 districts of Assam with an investment of Rs. 371.34 lakh, employing 2212 people.



Case study:-

For my first case study I went to house *Bhakarati Padi* who married and according to stage with his wife and his family members. he has one son and daughter. he was very kind and cooperative person. to his I put some questions regarding my special topic to which he answered in this way.

I started my question about the bamboo carftayengia Bali village and he replied me in this manner in his replied Mr Kumar Taw told about the bamboo carft and how they are prepared for the use.



me with my informant *Bhakarati Padi*

Case study 2

: Name of the informant:- bhartipadi

: education:-10 pass

: Occupation:- cultivation

:Age :- 45

: Sex:- female

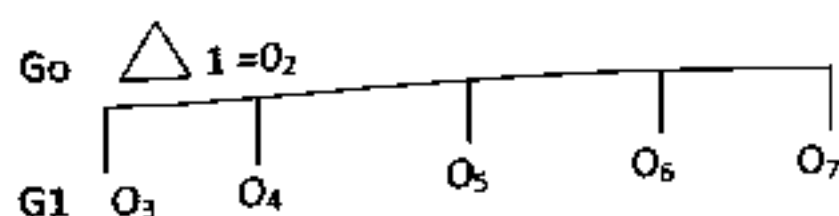
: Marital status:- married

: Religion:- hindu

:Clan:- padi

: Date:- 15.6.22

:Place:- ayengiabali



\triangle_1 = Ego's Father

\triangle_2 = Ego's mother

\triangle_3 = Ego's elder sister

\triangle_4 = The ego

\triangle_5 = ego's brother

\triangle_6 = ego's brother

\triangle_7 = ego's younger Sister

HAND FAN :-

This Rudeez Handfan/hatpankha is made of high quality matured bamboo and it is made by Assam's skilled craftsman. Widely used during summer. Assam is rich in sylvan resources and most of its forests are richly stocked with bamboos of various species. The State is one of the largest bamboo producing states in India and forms an integral part of culture, lifestyle and economy of the people. The communities nurture and protect it and are storehouse of vast knowledge and skills related to the propagation, processing and usage of bamboo. There is a traditional familiarity with the material, and a legacy of skill that can be built upon for newly emerging applications and products. People of Assam have the skills of working with the material, and knowledge of the cultivation and management of bamboo. The making of bamboo products is perhaps the most universal of all the crafts practiced by a large number of artisans scattered throughout the State. It is practiced as a household industry and no mechanical device is used. Bamboo products are used for a wide range of purposes and extensively used in every household. Various products such as bamboo houses, bamboo baskets, bamboo mats, bamboo hats, umbrella handles, walking sticks, tool handles, fishing rods, tent poles, cordage, ladders, yokes, hand-fans, bamboo and leaf headgear (the most indispensable item of the field workers), handicrafts like toys and dolls, musical instruments and various domestic and agricultural implements etc are crafted here out of the bamboo. The bamboo houses are a combination of bamboo matting and wooden framework. Bamboo baskets of Assam come in various shapes and sizes and serve various distinct purposes.



Case study 3:-

For my first case study I went to house Mr. Kumar Taw who married and according to stage with his wife and his family members. he has one son and daughter. he was very kind and cooperative person. to his I put some questions regarding my special topic to which he answered in this way.

I started my question about the bamboo craftyengia Bali village and he replied me in this manner in his replied Mr Bharati Padi told about the bamboo craft and how they are prepared for the use.



me. and my informant Kumar Taw

Case study 3

: Name of the informant:- Kumar taw

: Education:- 7 pass

: Occupation:- cultivator

: Age:- 60

: Sex:- male

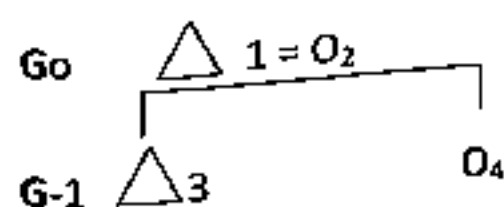
: Marital status:- married

: Religion:- hindu

: Clan :- taw

: Date:- 16.6.22

Place:- ayengiabali



△₁ = The Ego

△₂ = The Ego's wife

△₃ = Ego's Son

△₄ = Ego's elder daughter

BAMBOO BASKET:-

At present, there are vast untapped resources of bamboo that can open avenues for utilization of bamboo for many productive works. Such a huge surplus of bamboo is not to be found elsewhere in India. The prospects of establishment of several pulp and paper plants, big and small, on bamboo alone, is tremendous. The important species mentioned below are available in commercial quantities.

1. Muli (*Malocanna Bambusoides*).
2. Hill Jati (*Oxytenanthera Parvifolia*)
3. Kako (*Dendrocalamus Hamiltoni*)
4. Dalu (*Teinostachyum Dalloa*)

Apart from forests, bamboo is also plentiful in the villages throughout the State. Even though Assam has been traditionally rich in bamboo, bamboo craft from Assam do not figure prominently in the handicraft market of India and Assam's share in the export trade is negligible.

Cane :- Various cottage and small-scale industries in Assam are dependent on the supply of different kinds of cane and reeds. It is observed that generally three species of cane are exploited in commercial quantities- Jati (*Calamus tenuis*), Tita (*Calamus leptesadix*) and Lejai (*Calamus floribundus*). Some less important qualities like Sundi (*Calamus garuba*) and Raidang (*Calamus flagellum*) are also extracted.

Cane is also found in abundance almost throughout the state. There are a few more varieties of bamboo and cane used for manufacturing of different products. A kind of muli bamboo locally known as 'mulibazail' is used for making umbrella handles. Two other varieties of bamboo locally known as 'Mrithinga' and 'Bethua' and different varieties of canes locally known as 'sundi', 'barjali', 'harua', 'golla' etc. are required for making furniture and baskets. Murta' (*Clinogyne Dichotoma*), a plant of the reed family or patidal, is required for making the famous "SitalPati" (cool-mat).

For manufacture of 'japis' (umbrella), a type of palm leaves locally known as "tokow pat" are used. A 'fulamjapi' (decorated bamboo umbrella) requires, besides palm leaves, coloured wool, cotton, dyed yarn, mica, etc. for colouring and varnishing of their products, the artisans use the following materials- 'amrapata' (*Hibicus Subdariffa*), 'tamarind leaves', mezenta (a kind of 'bhatarphen' (boiled rice juice), kalabatichach (lac) resin, methylated spirit, rabimustafi, etc.



First day impression

Today, the 14th June, 2022, we started our first day field work with our teachers at Ayengia Bali Mising gaon. Silapathar in the district of Dhemajl, Assam the village is predominantly inhabited by the Mising tribe. The village is adjacent to the silapathar town and is connected to the town through various lanes. We met many people who could tell us about the history of the village as well as gave us information about the growth of the village. After surveying the entire village, our teacher in-charge divided us into two groups. With our group I filled up my survey schedules in five hours. The villages were very hard working and co-operative. They were of various occupations. We got very good response from some household. It was at 2.00 P.M when we return to our house.

In short my first day impression about the field was good and satisfactory.

CHAPTER – V

SUMMARY AND CONCLUSION.

CHAPTER- V

SUMMARY AND CONCLUSION

Anthropology is the thorough and systematic study of human beings from all sorts of aspects. It is very essential in understanding the perfect perspective for the students of Anthropology. This year, 2022, the department of Anthropology, Silapathar Science College, Silapathar has arranged a field work for the students of sixth semester students at Ayengia Bali Village, Akajan in Dhemaji district, Assam. An extensive field study was carried out continuously of seven days, which started from 12 June 2022 and continued upto 18 June, 2022. In the present report, a discussion is proposed to focus some aspect of the socio-cultural life of the Mishing tribe of Ayengia Bali Village. In the preceding chapters I have made a detailed study about the socio-cultural aspects of the Mishing of Ayengia Bali Village. In relation to other topics more investigations were made on "Musical Instruments of the Mishing". In addition to data collection made on through observation and interview, a few concrete case for the above mentioned topic was also collected from the people of the village. First chapter deals with the introduction of the field methodology. In the next chapter, I have discussed the village features including the size and settlement.

to other places outside the district and also other states like Delhi, Punjab, Bangalore, etc.

Regarding the family pattern of the village, it is found that the families are of nuclear, joint and extended types.

The system of property inheritance is patriarchial. The descent is always traced through the male. So they are patrilineal. Generally the eldest male or the father is the head of the family and regarded as the highest authority.

As marriage is concerned, monogamy is the general rule, but polygamy is also allowed among the Mising community. There are four types of marriages found among the Mising. They are namely, marriage by elopement, marriage by negotiation, force marriage, probationary marriage. It is patrilocal in nature. The bride price or dowry system is not practiced.

From the study of material culture in respect of the house type the Mising are well known for their *Chang Ghar*, the house on pile. The people of the village generally have Assam type or Concrete RCC buildings houses. But have constructed their kitchen on pile (*Chang Ghar*). The granneries are also built on pile. Almost all of the families have atleast one *Chang Ghar* behind the main house. Only few families have house made of bamboo built on pile as main house.

supply of electricity covers the whole village. Majority of the families have modern electronic amenities like television, radio, sound system, freeze and telephones etc. Motorbikes and cars are also common among the villagers. School buses, autorickshaws, electronic rickshaws also ply in the village as a means of transportation. The Silapathar town is adjacent to the village to the west and the National Highway to the east at a distance of half a kilometer.

Traditionally the women of the village wear their traditional dress and ornaments but the impact modernization is observable in their dress pattern. Males usually wear the traditional dress during festivals and ritual occasions. Regarding occupations most of the people are either Government servants or businessmen. Very few are agriculturists by occupations.

The economic condition of the village is quite good. As per analysis it is seen that that the number of earning members in the population is quite high.

The village is educationally well developed. Almost all male and female members of the village are literate. The rate of illiteracy is very little. Many graduates and Post graduates are also seen in the village. Nowadays people have become conscious about quality education and are educating their young children in the best schools of the area. Many have sent their children for higher education

It is seen that the Mising people of this village live a middle class lives. They are much better in living standard than the other Mising populations in other backward areas. Their special traditional customs and other such characteristics are noticeable in the religious and social practices.

The present study is very preliminary in nature. However, it is very interesting and educative study through which I was able to notice the development and changes regarding their education, economic status and socio-cultural aspects of the people of this village in particular and the Misings as a whole in general. An extensive study is necessary to know thoroughly about them.

Date - 14/06/ 2022

On 14 June 2022, The first day of my field trip. I woke up at 7.00 am and got freshup. I was very much excited for the field trip. And so on I took a fresh bath and had my breakfast at 8.00am . After that I took my materials required for my field. At sharp 9.30am we were asked to present on silapathar Highway No 56 road. We were there for all my friends had gathered in silapathar Highway. When our sir came all of us went for field study. After that our sir divided all the students in 2 groups and asked each group to collect the census data from the mishing families residing the village.

Date- 15 /06/2022

Like the previous day and as it had been earlier schedule, we accordingly arrived at our destination at 9.30 in the morning for our field study at Ayengia Bali village silapathar. We set out for the field and reached our destination at 10.00 am. On our second day of field study we went to fill the house hold survey schedule forms for the rest of the village. We started our houses hold survey. Having done our filed survey till 2.00 pm we came to our house 3.00pm

Date – 16/06/2022

As it earlier schedule, we accordingly arrived at our destination at 9.30 am in the morning for our field study at Ayengia Bali village silapathar at 10.00 am for my first case study I went to the houses of Mr Padmanath Taw, who is married and according to custom stays with his wife and his family members. He has a daughter and a son. He was a very kind and cooperative person.

Date – 17/06/2022

For my second case study , I visited Mr. Kumar Taw house on 17/06/2022. She is married and lives with her husband and family members. She has two Daughters. She was very co- operative and a helpful person. She honestly responded to my questions I put forwarded to her about the preparation and use of the locally prepared beverage among the mising commonly known as the Apong.

Date- 18/06/2022

For my third case study, I visited Mrs Bharati Padi 's house on 18/06/2022. Who is married and according to custom stays with his wife and his family members. He has a daughter and a son. He was a very kind and cooperative person.

Figure :- With our Field in charge (Naba Kumar Pagu)



Figure:- Photo of Goan Bura



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