

**AN ETHNOGRAPHIC FIELD INVESTIGATION REPORT ON THE MISINGS OF
AYENGIA BALI GAON IN DHEMAJI DISTRICT OF ASSAM WITH SPECIAL
REFERENCE MISHING TRADITIONAL FOOD**

**Field Report Submitted to the Department of Anthropology,
Silapathar Science College in Partial Fulfilment of the Requirement of
the B. Sc. Sixth Semester Examination, 2022**



Submitted By :-

Name :- Hirimcha Basumatary
Roll No. :- 22520057
Registration No. :- S1904044
Year :- 2022

Examined
[Signature]

**DEPARTMENT OF ANTHROPOLOGY
SILAPATHAR SCIENCE COLLEGE
SILAPATHAR, ASSAM**

2022

[Signature]
Signature of Incharge.

[Signature]
Signature of field Incharge.

[Signature]
**Department of Anthropology
Silapathar Science College**

** No page number / wrong entry / pages are in order*

ACKNOWLEDGEMENT

At the very outset of preparing this report, I must express my deep gratitude to all those concerned in organizing this project particularly to our respected Head of the department, Madam Dipa Patir, Silapathar Science College.

I express my sincere thanks to the teacher in charge Sri Naba Kumar Pegu Asstt. Professor Silapathar Science College for all the valuable advices and personal helps he rendered to me.

Again, I also thank heartfelt gratitude to Sir Naba Kr. Pegu and Madam Sarita gupta for their constant help and support in making the field report and during field study with their valuable information and suggestions.

Further, I extend my gratitude to all my classmates for their excellent co operation. I express my regards to all the members of the department of Anthropology, Silapathar Science College.

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.

7

Hirimcha Basumatary

B.Sc. 6th Semester

Deptt. Of Anthropology

Silapathar Science College Silapathar

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

Study among the Mishing tribe of Ayengia Bali Gaon, Akajan in Dhemaji district of Assam.

No content
not in order

CHAPTER - III

- ❖ Demographic Analysis

CHAPTER - IV

➤ Special Topic-

- ❖ Introduction
- ❖ Case Study - I
- ❖ Case Study - II

CHAPTER - V

- ❖ Summary and Conclusion
- ❖ Field Diary
- ❖ Bibliography

No page no?

❖ Playground

➤ C-Short Description of the Village

❖ Ethnic composition

❖ Physical features of the People

❖ Language

❖ Dress and ornaments

❖ Food and Drink

❖ Religion

❖ Fair and Festivals

❖ Clan

❖ Family

❖ Marriage

❖ Agriculture

❖ Inheritance of Property

❖ Weaving

❖ Village Organization

❖ Kinship Terminology

CHAPTER - II

➤ A - Short Description of the Field

- ❖ History of the Village
- ❖ Location of the village
- ❖ Topography
- ❖ Hydrography
- ❖ Climate
- ❖ Flora
- ❖ Fauna
- ❖ Transport and Communication
- ❖ Electricity
- ❖ Sanitation

➤ B- Important and public Places

- ❖ Religious Institution
- ❖ Educational institution
- ❖ Shops and Markets
- ❖ Medical Facilities
- ❖ Police station
- ❖ Graveyard

CONT ENT

Page no?

Acknowledgement

Preface

Maps

CHAPTER - I

- ❖ Introduction
- ❖ Aim and Objectives
- ❖ Selection of Field
- ❖ Time and Duration
- ❖ The team
- ❖ Journey to the Field
- ❖ Selection of Field
- ❖ First Day Impression
- ❖ Methods and Techniques Employed in the field

ASSAM

CHINA
(Tibet)



INDIA



BHUTAN

ARUNACHAL
PRADESH

WEST
BENGAL

NAGALAND

MYANMAR
(Burma)

MEGHALAYA

BANGLADESH

MANIPUR

TRIPURA MIZORAM

LEGEND	
	International Boundary
	State Boundary
	District Boundary
	National Highway
	Major Road
	Railway
	River
	State Capital
	District Headquarter
	City/Town

Map not to Scale

Copyright © 2020 www.mapsofindia.com

INTRODUCTION

Anthropology is the science of man. But this meaning is too broad and general. To be more precise, it is the science of man and his work and behavior. The term "anthropology" has been derived from two terms "anthropos" meaning - man and "logos" means study. Thus anthropology is the study of man. According to Radcliff Brown, "if we define anthropology as the science of man and human life in all its aspects, then it is obvious that psychology as the study of human mind and behavior, must be included in anthropology between human biology, which deals with man's physical aspects, and social or cultural anthropology which deals with his own social life."

Anthropology studies man and his varied manifestation in time and space over a period of little more than one hundred years of its life, the discipline is distinguished itself reasonably well, both in term of systematic attainment of knowledge as well as in application to the service of the mankind.

An Anthropologist collects data by direct observation and interview as well as other procedures involving field investigations. Anthropologists not only study the people but also they share with them their life experiences, eating, laughing and crying, etc.

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 theoretical 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.

Study in a tribe or a peasant village but due to time constraint we could not go to distant place to do our field work. Therefore, keeping in mind the time and convenience we identified the Ayengia Bali Gaon at Akajan. Hence, as suggested by the facilities of the department a pilot survey was conducted and found to be ideal field for the student of sixth semester.

JOURNEY TO THE FIELD:-

On 13 of June, 2022 morning we made all arrangement for the field work. I reached at the Ayengia Bali Gaon at 9.30 am accompanied by teacher-in-charge Mr Naba Kumar Pegu. Since the village selected for the field study was at our vicinity it was not difficult for our journey. It was decided that the residence of Ayengia Bali L.P. school would be our base camp. So we would gather at Ayengia Bali L. P. school every day in the morning and for there we would disperse for our household survey. Similarly, we would gather again in the evening again from there we would leave for our respective homes.

SELECTION OF INFORMANT:

For collection of household information I interviewed mostly the head of the family as my informant. If the head was not available I took the help of the elders of the family to fill the schedules. On special topic, I selected the knowledgeable persons of the village as my informant.

to not due to any problems which confront a field worker in carrying out his work. In the year 1981-82 for collection of data I used the following methods:

- i. Schedule method - Census Method
- ii. Household method
- iii. Interview method
- iv. Observation method and
- v. Ethnological 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 the general information of family size, clan, marital status, and distance, level of education, occupation, land holding, livestock and the knowledge of secondary crops, 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.

Figure:- Pilot survey with our Field in charge



Figure:- Photo of Goan Bura



Front View



Side View

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



FIRST DAY IMPRESSION:

Today, the 13 June , 2022 , we start our first day field work with our teacher at Ayengia Bali Gaon, Akajan in the district of Dhemaji, Assam. The village is predominately inhabited by the Mishing tribe. The village is adjacent to the Akajan. 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 1 filled up my survey schedules in five hours. The villagers were very hard working and co-operative. They were of various occupations. We got very good response from each and every household. It was at 2.30 PM when we return to our homes.

METHODS AND TECHNIQUES:

Since the objective of field work was to acquaint us with the use of methods and techniques in the field, these two aspect were given primary importance in the field. Methods and techniques are arbitrarily used as synonymous though we might use the term to refer to the overall systematic approach to the problem of the field work and to broad scientific principles in the light of which ethnographic approaches this task. Techniques might be used to refer rather the ways of dealing.

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.

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.

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 Bah 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 Bah 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:-

English Name	Local Name
Jackfruit	Belang
Belal Nut	Guye
Mango	Kedi
Pumpkin	Tapa
Banana	Kopak
Chilly	Mirchi
Pineapple	Keteki

FAUNA:

A rich 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.

English Name	Local Name
Goat	Soben
Cow	Sobo
Fowl	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 Akajan Tinali 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 is 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.

SANITATION:

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 sanitary toilets 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 Kirtori, Ali ai; Ligang etc.

Figure 1:- Naamghar.



EDUCATIONAL INSTITUTIONS:

There are two school one Ayengia Bali L.P. School. Other one is Ayengia Bali High school.



Figure 2:- Ayengia Bali L.P. School.



Figure 3:- Ayengia Bali High school.

VILLAGE SHOPS AND MARKET:

There are few shops within the villages. They are also access to the daily and weekly market at Akajan Tiniali which is only at distance of half kilometer.

MEDICAL FACILITY:

There is a 200 bedded model Hospital at Silapathar which is at a distance of 12 kilometer from the village.

POLICE STATION:

The villagers of the Ayengia Bali Gaon come under the Silapathar Police station. The Silapathar Police station is just at the vicinity of the village; in distance it is 12 kilometer.

PLAY GROUND:

There is no any common playground of the village as such. The children and youth play games in the paddy field during the winter and in some open space of people's courtyard.

C. PEOPLE OR SHORT DESCRIPTION OF THE VILLAGE:

ETHNIC COMPOSITION:

The ethnic composition of Ayengia Bali Village is homogeneous. Almost all the inhabitants of the village are mishings, a tribal community of Assam. Only a few families of Bengali and Bodo communities are seen in the village.

PHYSICAL FEATURES OF THE PEOPLE:

The Ayengia Bali Village people belong to the mongoloid race. The skin colors of these people are yellow pale. Epicanthic fold in their eyes are visible. Their structures are usually short to medium and few tall. They have mesorrhine nose, coarse wavy and straight hair. They possess brown to black eye colour.

LANGUAGE:

The people of Ayengia bali speak Mishing 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 Ribi 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 as 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.

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)	28	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	--	1 20%
45-49	--	--	--	--	6	10	16	12.9	--	--	--
50-54	--	--	--	--	8	1	09	7.25	--	1 1	20%
55-59	--	--	--	--	2	3	05	4.03	--	--	--
60-64	--	--	--	--	6	1	07	5.64	--	1 1	20%
65-69	--	--	--	--	1	--	01	0.08	--	--	--
70-74	--	--	--	--	--	--	--	--	1	--	1 20%
75-79	--	--	--	--	--	--	--	--	--	--	--
80-84	--	--	--	--	--	--	--	--	1	--	1 20%
Total	58	41	99	99.99	62	62	124	99.35	3	2 5	100%

Analysis:-

This table shows the distribution of population of Ayengla 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

SI 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 martial 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. Martial alliances of spouse distance above 100km is also seems to be nil.

CHAPTER – IV

SPECIAL TOPIC

Case Study – 1

Figure -1 :- Me and my Informant



Case Study

For my first case study, on 16th June, 2022 at 9:30 am I along with my fellow mates of sixth semester student of the Anthropology department, Silapathar science college headed for the Ayengia Bali village for collection of information for our special topics. I went Mrs Purnima Taid house. She is a married person and study with her husband and childrens she has 3 daughter and 1 son. I selected her as an informant for my case study because she was person of knowledge, kind hearted and cooperative. I explained to her the purpose of my visit to which she extended to co-operative. I explained to her the purpose of my visit which she extended to co-operative and gave me some insight into the mishing traditional food .

METHOD:

1. Wash eggplant under running water and make pieces.
2. In a pan heat oil. Add chopped onion and fry till golden brown.
3. Add turmeric powder.
4. Add chopped eggplant, chopped tomato and chopped green chilles. Mix well and cook for something in medium heat
By covering the lid.
5. Add salt and cook until eggplant becomes soft and tender.
6. Add chopped coriander leaves. Mix well and remove from heat.
7. Add naming and mix well with the eggplant. Again cover the lid and cook for 4-5 minutes.
8. Serve hot with steamed rice.

Namsing :- Mishing are an ethnic community living in parts of Assam and Arunachal Pradesh. Unlike other Assamese cuisines is also unique of its kind. Mishing people are mainly non-vegetarian and rice is their main food. They eat different greens and herbs as vegetable together with fish, pork, chicken, duck meat etc. Namsing is very popular dish among Mishing people. Namsing is nothing but dry and grounded fish. Dry and grounded fish is equally popular among other ethnic groups of Assam also but they call it hukoti.

The method of preparation of naming is little different from hukoti. In preparing naming Mishing people also add few Herbs like colocasia leaves, long coriander etc. Small river fishes are used to make naming. At first they clean the fishes and then dry them under sun or on smoke over stove top. After that they grounded the dry fishes together with different herbs in Husking pedal (Dhaki). They use bamboo tube and filled the tubes with the grounded mixture and tightly close its mouth. Then they kept the tubes for fermentation for 2-3 weeks. After 2-3 weeks naming becomes ready to use.

Namsing has a very pungent smell for which some people may not like it. Namsing is generally cooked in bamboo leaf (patot diya) and then can be eaten by making chutney by adding chopped onion and chillies. It can also be added to smoked Mashed potatoes or brinjal. It can also be fried with brinjal and potatoes. Some people like to add it to fried rice (mostly left-Over rice). I received a bottle of naming last month which I'm absolutely enjoying. So, today I'm going to share two simple recipes of naming which I cooked and enjoying eating. The first one is stir fried naming with brinjal or eggplant which I served with sticky rice and the second one is naming with mashed potato. So, let go to the recipes now.

Stir fried naming with brinjal or eggplant:

In this recipe naming is stir fried with eggplant together with onion, chillis and coriander leaves. Serve it as a side dish with Steamed rice at lunch or dinner.

Case Study – 2

Figure -2 :- Me and my Informant



Namsing :- Mishing are an ethnic community living in parts of Assam and Arunachal Pradesh. Unlike other Assamese cuisines is also unique of its kind. Mishing people are mainly non-vegetarian and rice is their main food. They eat different greens and herbs as vegetable together with fish, pork, chicken, duck meat etc. Namsing is very popular dish among Mishing people. Namsing is nothing but dry and grounded fish. Dry and grounded fish is equally popular among other ethnic groups of Assam also but they call it hukoti.

The method of preparation of naming is little different from hukoti. In preparing naming Mishing people also add few Herbs like colocasia leaves, long coriander etc. Small river fishes are used to make naming. At first they clean the fishes and then dry them under sun or on smoke over stove top. After that they grounded the dry fishes together with different herbs in Husking pedal (Dhaki). They use bamboo tube and filled the tubes with the grounded mixture and tightly close its mouth. Then they kept the tubes for fermentation for 2-3 weeks. After 2-3 weeks naming becomes ready to use.

Namsing has a very pungent smell for which some people may not like it. Namsing is generally cooked in bamboo leaf (patot diya) and then can be eaten by making chutney by adding chopped onion and chillies. It can also be added to smoked Mashed potatoes or brinjal. It can also be fried with brinjal and potatoes. Some people like to add it to fried rice (mostly left-over rice). I received a bottle of naming last month which I'm absolutely enjoying. So, today I'm going to share two simple recipes of naming which I cooked and enjoying eating. The first one is stir fried naming with brinjal or eggplant which I served with sticky rice and the second one is naming with mashed potato. So, let go to the recipes now.

Stir fried naming with brinjal or eggplant:

In this recipe naming is stir fried with eggplant together with onion, chillis and coriander leaves. Serve it as a side dish with Steamed rice at lunch or dinner.

METHOD:

1. Wash eggplant under running water and make pieces.
2. In a pan heat oil. Add chopped onion and fry till golden brown.
3. Add turmeric powder.
4. Add chopped eggplant, chopped tomato and chopped green chilles. Mix well and cook for something in medium heat
By covering the lid.
5. Add salt and cook until eggplant becomes soft and tender.
6. Add chopped coriander leaves. Mix well and remove from heat.
7. Add naming and mix well with the eggplant. Again cover the lid and cook for 4-5 minutes.
8. Serve hot with steamed rice.





Purang Apin:-Steps to making Purang Apin (Tupula Bhaat)a traditional dish of the Mishing community of Assam.It's an integral

Part of the cuisine served during the Ali-aye-ligang festival celebrated by the community during of February.

The process of making Purang Apin:

Step 1. Soak 1-2 kg Bora rice for 2-3 hrs.Drain the rice for about 1 hr take Tora pat and spread about 1 half serving

Spoon of rice in the centre and wrap the rice with the leaves and secure it with strands of straw or thread.Make tupulas(packets)

From the rest of the rice too and keep aside.

Step 2. Take a kerahi or large thick bottomed pan and boil about a little more than half its capacity water in it . Put the

Tupulas in the boiling water one by one(about 5-6 at time in a large pan).Turn the tupulas to the other side after 5 minutes.Keep

For about 5 minutes more and take them out.

Step 3 . Take out tupulas from the kerahi one by one and then spread them out in a bamboo basket to drain and cool

Add some more water in the pan and let it come to a boil then add the second batch of the tupulas.

Step 4. Once cool enough unwrap the tupula bhaat and serve with pork fry and Mati dali.Its tastes very good with gur,milk and cream or kon alu bhaji.These purang apins stays good for two days if stored in a cool placed.

PO:RO APONG AS AN IMPORTANT DRINK OF MISING TRADITIONAL FOODS :-

Rice beer or wine holds an important position among the traditional foods of almost every community living in Assam. Community wise the names are different. The Karbis call it Horang, Horop, or Hor, Bodos call it Jumai Jou, Pohon Mod, Dhoraburi Mod, Rabha people call it tSako, Garos call Sut, Tai Ahom call it Xaaj, Luklao, Namlao, Khasis call Ka-Wain, Mising call it Apong, Sonowal Kacharis call Madhav Puruxor Rox ect, Mising traditional rice beer Apong is of two type Po:ro Apong and Nogin Apong .Here, we will discuss Po:ro Apong only. The famous name of **PO:RO** Apong is saai Mod. Po:ro Apong or saai mod can not be seen among other tribe of Assam. This famous and exceptional drink is prevalent among only the Mising tribe. which is usable in any social or religious purpose, can be called an integral part of Their socio-cultural life. An essential part if some holy festivals like Ali Aye Ligang, Dobur puja, Po:rag etc is po:ro Apong. They also welcome guests with saai Mod .In the Mising villeges, in every morning and evening, saai Mod is used as a tea. In Mising festivals like Dodgang, Dobur puja (Indra puja) Rokpong Uyo (Siva puja) etc.

process of The making PO:RO Apong:-

PO:RO Apong is mixture if rice, the dry stalk of rice plant, and burnt rice husk powder with Apour. For this on a dry yard, the stalk of rice plant and rice husk powder are burnt a little. In a big stalk of rice plant are mixed. Then this mixture is again mixed with Apour. Then it is kept for almost a week. After that, this mixture is covered by a bamboo made tool which is the size if a cone, name Ta:suk. The mixture keeping in the Ta:suk water is poured and from the blow water the Saaimod or PO:RO Apong is gotten.



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.

about the village. It also includes the general socio-historical background of the people, physical features, etc. and contains some socio-religious aspects of the area. The third chapter is the demographic part. The fourth chapter includes the general topic. The last chapter i.e. this chapter deals with the summary and conclusion, field diary and bibliography.

The summary and conclusion part of this chapter highlights some of the important features in the field work.

One main community of this is the Mising population mainly inhabits the village in Kendra Mising village. Many of them have moved into the village at different times from various other areas and districts. Most of them are from villages on the north bank of river Brahmaputra in the district of Dhemaji they have migrated to the village due to flood and other reasons like service and business and for the better education of their children.

The mother tongue of the Misings is Mising language which belongs to the Tibeto-Burman linguistic group. They also speak Assamese, Hindi, Bengali and some of them can also speak English. The climatic condition of the Kayan Kendra Mising Union is also same with the other parts of Dhemaji district. Most of the people have their agricultural land away from the village. The village is densely populated and hence only kitchen garden are practiced among them. The

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.

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.

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.

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 s 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.

BIBLIOGRAPHY

Majumdar, D.N. & Madan (1989): *An Introduction Social Anthropology*, New Delhi national Publishing House.

Young P.V.R. (1966): *Scientific National Surveys and Research*, Pranti Hall, England Wood Cliff, New Jersey, U.S.A.

Bajpai, S.R. (1960). *Methods of Social Survey and Research*. Kitabghar, Archaraya Nagar, Kanpur.

Deka, Bhagabati (1992): *Geography:- Economics and Religion*. Wiley Ester Limited, Ansari Road, New Delhi.

Banerjee, H.N. (1994): *Introduction to Social and Cultural Anthropology*, K.K. Publication, Calcutta.

Jna Makhan (1992): *An Introduction to Social Anthropology*, Vikash Publishing House Private Limited. 1st Edition.

Roy, Indrani Basu (2003): *Anthropology the Study of Man*, S. Chand and Company Limited. Ram Nagar, New Delhi.

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 Mrs. Purnima taide, 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. Lalit 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 Kabery Morang '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