

AN ETHNOGRAPHIC FIELD INVESTIGATION REPORT ON THE MISINGS OF
AYENGIA BALI GAON IN DHEMAJI DISTRICT OF ASSAM WITH SPECIAL
REFERENCE RITS AND RITUALS

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



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SILAPATHAR, ASSAM
2022

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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.

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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

Study among the Mishing tribe of Ayengla Bari Gaon, Akajan in Dhemaji district of Assam.

MAP

ASSAM

CHINA
(Tibet)



ARUNACHAL
PRADESH

SHUTAN

BENGAL

NAGALAND

MEGHALAYA

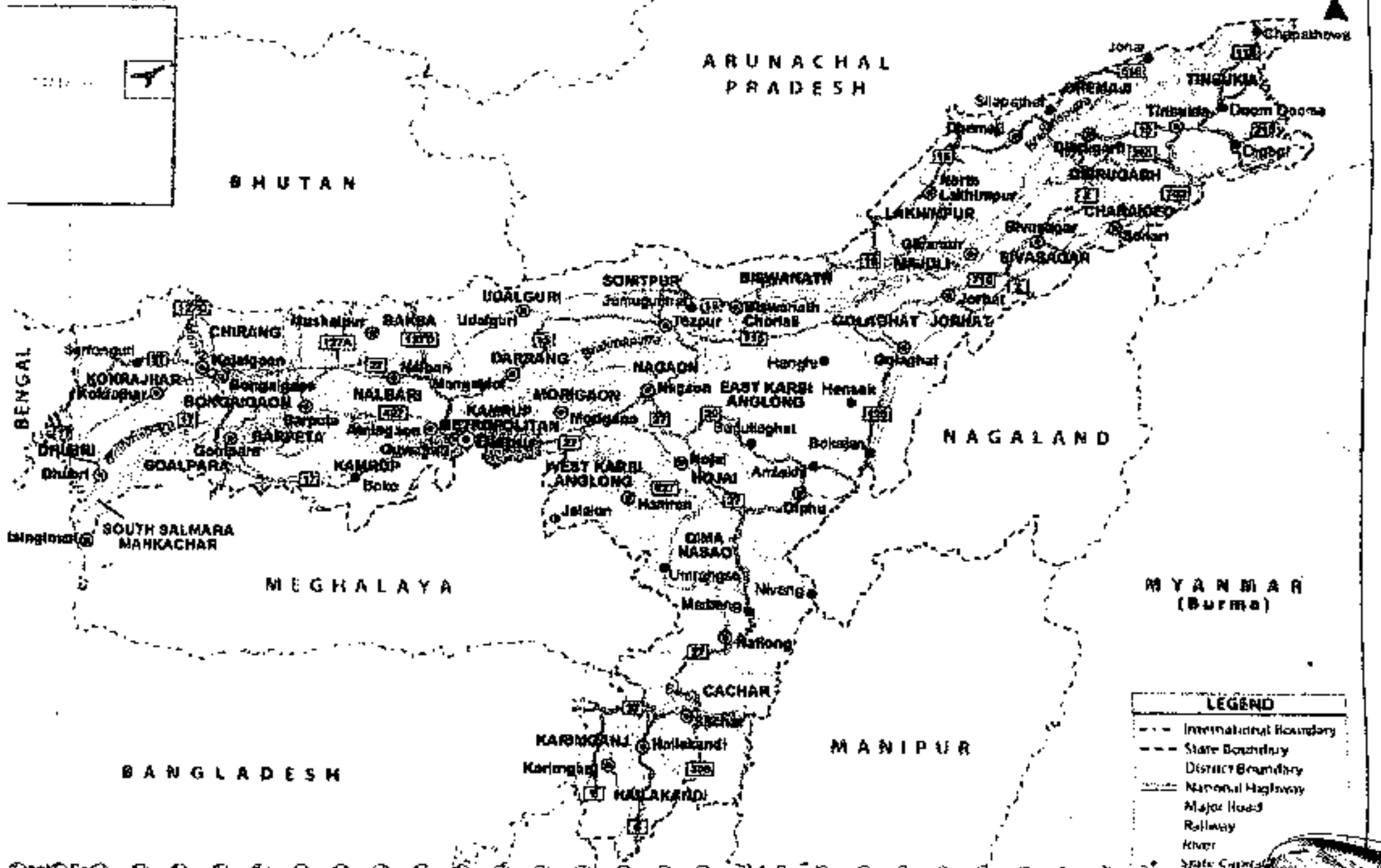
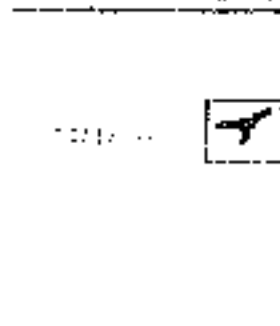
MYANMAR
(Burma)

BANGLADESH

MANIPUR

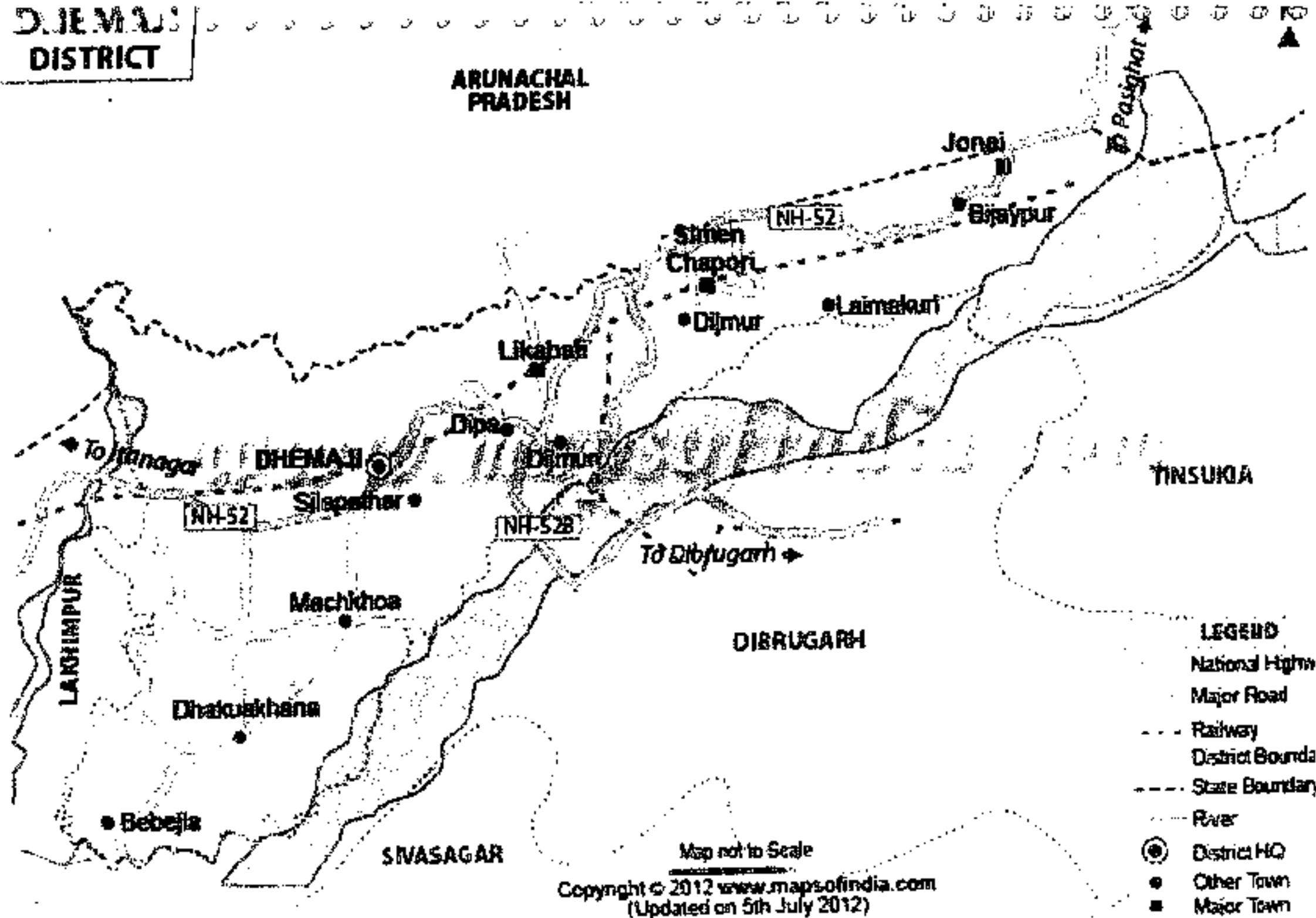
LEGEND

- International Boundary
- State Boundary
- District Boundary
- National Highway
- Major Road
- Railway
- River
- State Capital



DHEMAI DISTRICT

ARUNACHAL
PRADESH



LEGEND

National Highway

Major Road

Railway

District Boundary

State Boundary

River

● District HQ

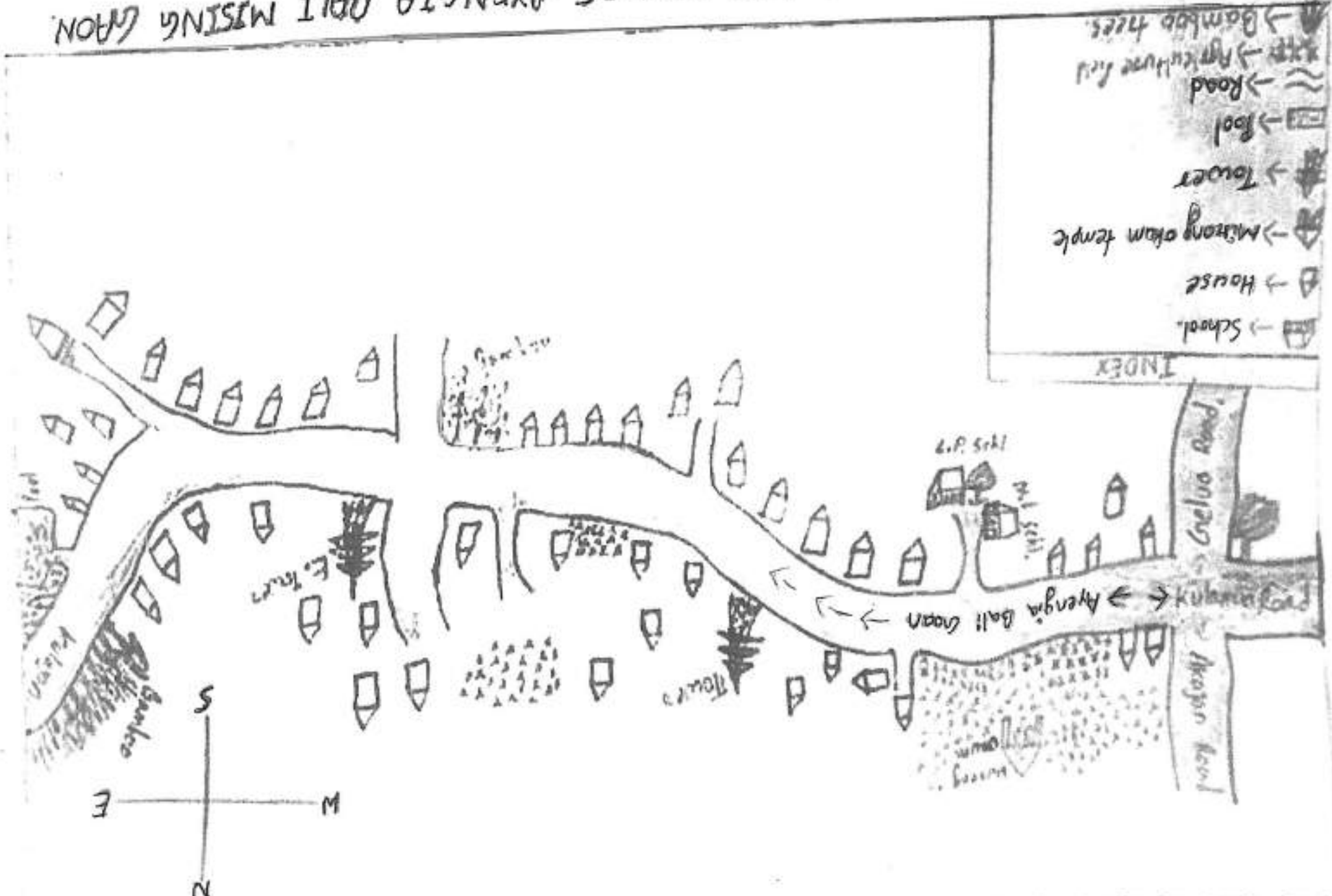
● Other Town

■ Major Town

Map not to Scale

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(Updated on 5th July 2012)

VILLAGE MAP OF AYENGIA GALLI MISSING GAON.



- School.
- House
- Misting okam temple
- Tower
- Pool
- Road
- Agriculture field
- Bamboo trees.

INDEX

CHAPTER – I

INTRODUCTION

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 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.

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. Hences, 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 Ball 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.

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.

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 I 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 n 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 ki8nshipo, 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 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.

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 |
| Betel 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 |
| Foul | 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 Tiniali 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.

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 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 Kirton, 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 mishing, 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. Epicantic 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. The first significant contribution to the study of kinship terms 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 terms.

Under a classificatory system several people, lineal as well as collateral and often even even affinal, are all similar. Such terms 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 terms refer 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) |

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 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 (5-29) years and unmarried female is 12, found in the age group of (0-24) 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: 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 martial allances 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

CHAPTER – IV

SPECIAL TOPIC

rites and rituals

Introduction

Misings are one of the most colourful tribal groups. Misings has its own religion known as the Mising Faith; Donyi (sun) is the god of the Misings. They are mostly assimilated with the Hinduism. People are mostly non-religious as they are fun loving and enjoy life at the fullest without caring much about strict religions in junction. The traditional religious beliefs and practices amongst the Misings are the animistic.

The Misings have undergone a process of acculturation. They believe in different supernatural beings haunting the earth, usually unseen. these supernatural beings fall into four categories, viz, *Uyu*, *Urom - Posum*, *Gumeen - Sohing*, all the supernatural beings need to be propitiated with sacrificial offerings both periodically and on specific occasions of illness, disaster, etc. even the benevolent guardian spirits are propitiated from time to time for all round well being of a household. Nature worship as such is not common practice amongst the Misings, the sun and the moon are invoked on all auspicious occasions.

The leader of their animistic faith is called a Mibu (also called a Miri earlier), their priests are medicine men, who is supposed to be born with special powers of communication with supernatural beings. While Mibus are on their way

but amongst the Mising owing to the introduction of modern education and healthcare amongst them, propitiation on supernatural beings continue to mark their religious life.

Religion among Misings

| Religion | Percent |
|--------------|---------|
| Donyi - Polo | 90% |
| Christianity | 6% |
| Hinduism | 4% |

In addition, they have embraced in the valley some kind of monotheistic Hinduism as passed on to them by one of the sects of the Vaishnavism of Sankerdeva (1449 - 1568 A.D.) the Saint poet of Assam. Their religious life in the valley has thus assumed a fully syncretistic character, as it were, and it has given them a homogeneous character of both animistic Donyi Poloism and vaishnavism.

Case study-I

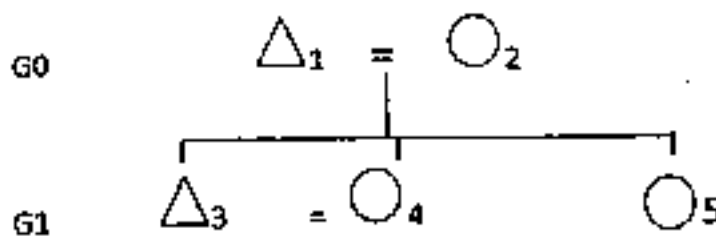
Figure 1 :- Me and my Informant



CASE STUDY-I

| | |
|-----------------------|----------------------|
| Household No. | 45 |
| Name of the informant | Kartik Taid |
| Education | HS Passed |
| Occupation | Cultivation |
| Age | 50 Years |
| Sex | Male |
| Marital Status | Married |
| Religion | Hindu |
| Clan | Taid |
| Date | 16-06-2022 |
| Place | Ayengia Bali, Akajan |

A short genealogy of informant:-



- \triangle_1 = The Ego
- \bigcirc_2 = The Ego's wife
- \triangle_3 = Ego's Son
- \bigcirc_4 = Ego's Daughter-in-law
- \bigcirc_5 = Ego's Daughter

Case study- I

For my first case study, on 16 June, 2022 at 9.30 AM I along with my classmates of sixth semester students of the Anthropology department, Silapathar Science College headed for Ayengia Bali Gaon, Akajan for collection of information for our special topics. I went to Mr. Kartik Taid house. He is a married person and stays with his wife and children. He has a Son and a Daughter. And also have Daughter in law. I selected him as an informant for my case study because he was a person of knowledge, kind hearted and co-operative. I explained to him the purpose of my visit to which to co operative and gave me some insight into the rites and rituals of Mishing culture. We had a long time talk on the rites on rituals of the Mishing people of Ayengia Bali Gaon. I asked Mr. Kartik Taid if he could tell me the number of rituals performed by the Mishing people of his village. He replied that there are various rites and rituals performed by the villagers depending on certain occasions while still many others are fixed on certain days of the year. Mr. Kartik Taid said there are many rituals but most important ones are the Dobur, Taleng-Ui, Dodgang, Urom Apin.

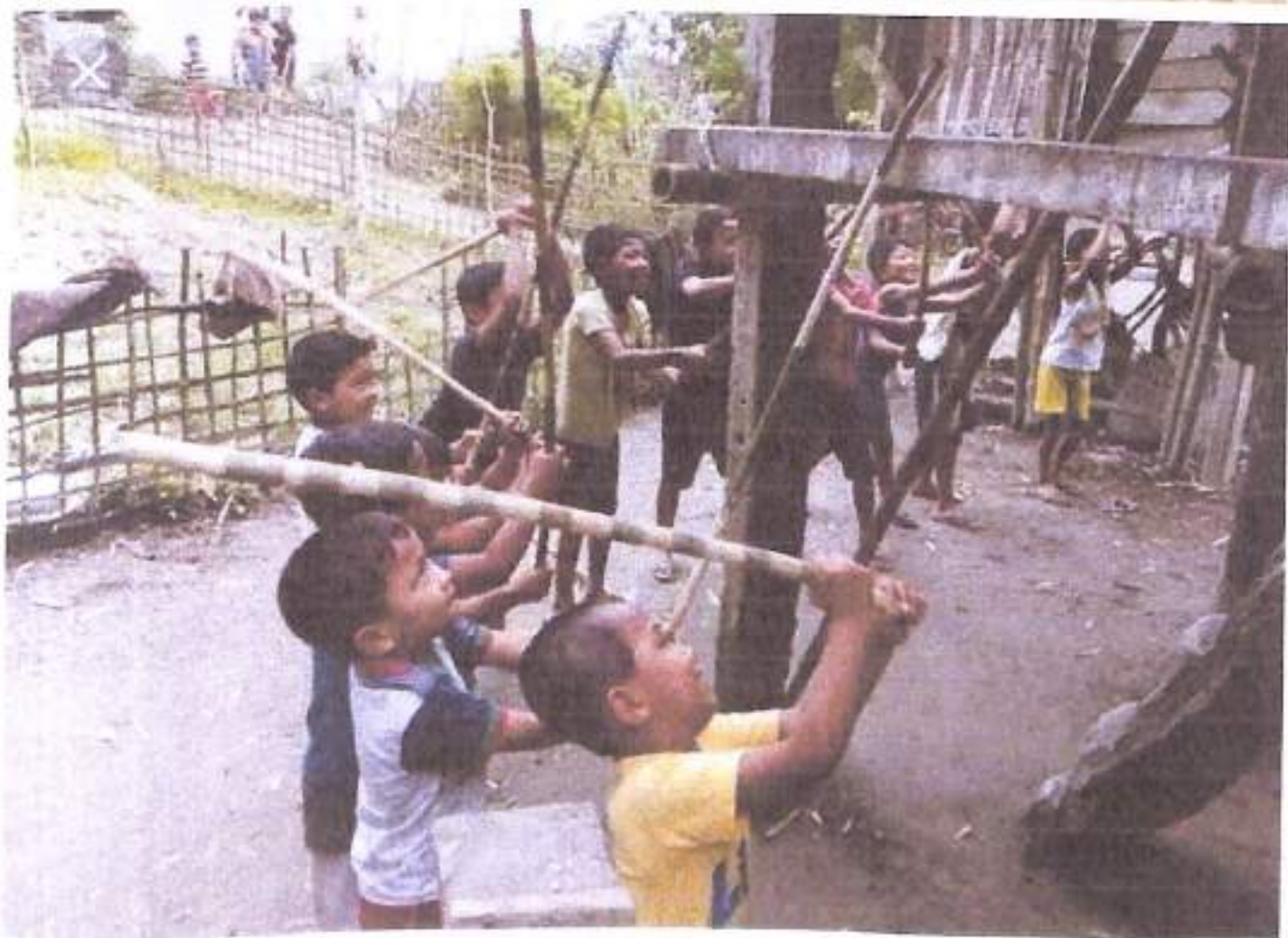
I tried to learn from Mr Kartik the types and the meaning of the above mentioned rituals to which he went to explain in details about the same in the following manner.

1. Dobur:

Dobur is an important ritual of the Misings. It usually means penance. There are three types of Dobur pooja performed by the Mising people. When an individual or a family commits certain crime or wrong doing against the society or religion or social norms, this ritual is performed to purify themselves and get reunited with the villagers for all social activities.

Raize Dobur: It is performed every year in the month of May commonly participated by only the male members of the village. Individuals from other villages are prohibited from entering into the village on the day till the rituals are over. If a person gets into the village by mistake he is not allowed to leave the village till the rituals are over. On this day the villagers commonly ask for forgiveness for all their wrongdoings and seek blessings for prosperity and good harvest of their crops.

Erang Dobur: This *Dobur* is performed in a family if they are found guilty of their wrong doings which is believed to obstruct from prosperity and bring



Dobur Puja

Case study-II

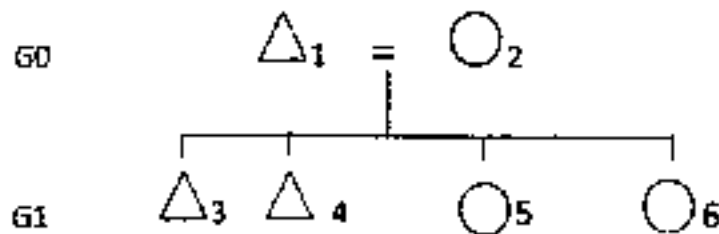
Figure 2 :- Me and my Informant



CASE STUDY-II

| | |
|-----------------------|----------------------|
| Household No. | 67 |
| Name of the informant | Lisha Morang |
| Education | HS Passed |
| Occupation | Cultivation |
| Age | 28 Years |
| Sex | Female |
| Marital Status | Married |
| Religion | Hindu |
| Clan | Morang |
| Date | 17-06-2022 |
| Place | Ayengla Bali, Akajan |

A short genealogy of informant:-



- \triangle_1 = The Ego's Husband
- \bigcirc_2 = The Ego
- \triangle_3 = Ego's Son
- \triangle_4 = Ego's Son
- \bigcirc_5 = Ego's Daughter
- \bigcirc_6 = Ego's Daughter

Case Study-II

For my second case study, on 17 June, 2022 at 9.30 AM I along with my fellow mates of sixth semester students of the department of Anthropology, Silapathar Science College headed for the Ayengia Bali Gaon, Akajan for collection of information for our special topics. I went to Mrs. Lisha Morang house. She is a married person and stays with his husband and children. She have two Son and two daughter. I selected her as an informant for my case study because she was a person of knowledge, kind hearted and co-operative. I explained to her the purpose of my visit to which she extended to co-operative and gave me some insight into the rites and rituals of Mishing culture. We had a long time to talk on the rites and rituals of the Mishing people of Ayengia Bali Village. I asked Mrs. Lisha Morang if she could tell me the number of rituals performed by the Mishing people of his village. She replied that there are various rites and rituals performed by the villagers depending on certain occasions while still many others are fixed on certain days of the year. Mrs. Lisha Morang said there are many rituals but most important ones are the Dobur, Taleng-Ui, Dodgang, Urom Apin, Dolung Ui, Yaalo Bamid and Yaalo- lasang.

I tried to learn from Mrs. Lisha the types and the meaning of the above mentioned rituals to which he went to explain in details about the same in the following manner.

1. Urom Uli:

This ritual is performed to propitiate the ancestors or the dead. The Mising people believe that the ancestors or the dead ones can bestow illness and undesired affects on the living kin members if they desire so. Therefore, Mising people once believed that any disease or illnesses were thought to be the due *Urom Karag*, (wrath of the ancestors or the dead). Hence, a *Disag* (offering) of a pig is made to the ancestors or the dead against the sick person. The *Urom- apin* is performed at a stipulated time period at home to offer the dead ones with foods and drinks to appease them. During this ritual a good meal of food and drinks are prepared for the sick person where relatives and neighbours are invited. This ritual is performed so that the dead ones are satisfied and do not bestow any undesired affects on the living ones. Again, *Urom- apin* for the accidental dead ones are performed outside the residential houses.

2. Doling Uli:

undesired consequences to the family members. Hence it is performed as a means of confession and penance and to seek blessings of the supernatural.

Birto Dobur: This is a very important *Dobur* and regarded as a serious ritual by the Mising people. When any person commits a serious crime he is removed from all social activities and social networks. He is left isolated till he has performed the *Birto Dobur*.

2. Taleng Ui (Worship of the heavenly gods.)

This ritual of *Taleng –Ui* is performed to appease the gods in the heavens. It is believed by the Mising people that the wrath of the Heavenly gods can bring serious disaster to the agricultural products and livestock and their lives if they are not pleased with them. They performed this ritual either at their agricultural field, residential houses or near their cowshed so that the gods spare them from thunder bolt or insects which destroy their agricultural products.

2. Urom – apin:

This ritual is performed to propitiate the ancestors or the dead. The Urom – apin is performed at home to offer the dead ones with foods and drinks. This ritual is performed so that the dead ones are satisfied do not bestow any undesired affects on the living ones. Again, urom –apin for the accidental dead ones are performed outside the residential houses.

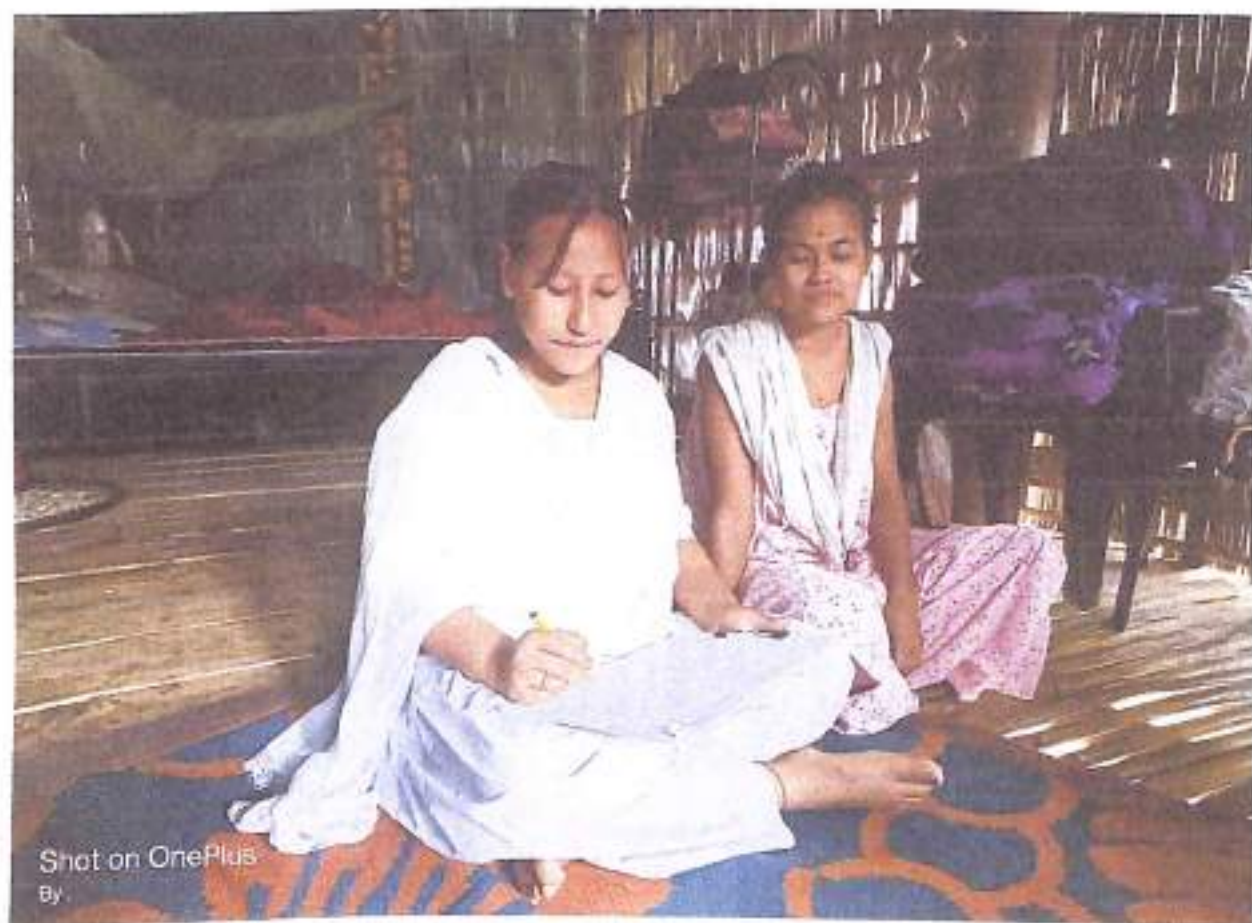
Sometimes it is seen that a person desires to eat some things which are due to deficiency of certain minerals and vitamins; or due to under nutrition. Such a situation is called a *Doling* (desire to eat) and as such a *Doling Ui* is performed. Falling of saliva, absent minded, feeling of weakness etc. are some of the symptoms for which a performance of a *Doling Ui* is done. Hence, in such a situation a person's medical condition is neglected and considered as a cause of the desire to eat something and religious. So to fulfill the desire a meal is prepared where a pig is killed in the name of the sick person. Large amount of pork meat is offered to the concerned person in large sizes, cooked in different forms and allowed to eat.

3. Yaalo Bamid and Yaalo lasang:

Yaalo Bamid is performed for a person when he meets with some accidents, seen an accident case or feared something. It is believed among the Mising people that in such fearful occasions the spirit of the person remains away from the person and is such needed to be called back. To perform the ritual of *Yaalo Bamid*, at the tail of a hen is burnt in the hand of the sick person which is later killed and served to the person.

Case study-III

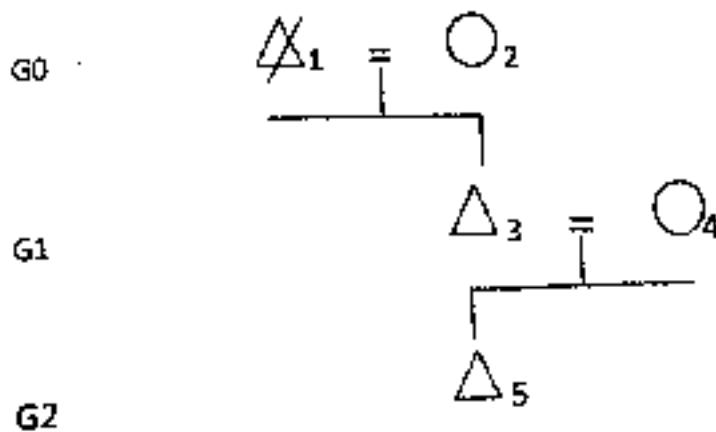
Figure 3 :- Me and my Informant








CASE STUDY-III

| | |
|-----------------------|----------------------|
| Household No. | 69 |
| Name of the informant | Nayanmoni Doley |
| Education | HSLC Passed |
| Occupation | Cultivation |
| Age | 23 Years |
| Sex | Female |
| Marital Status | Married |
| Religion | Hindu |
| Clan | Doley |
| Date | 18-06-2022 |
| Place | Ayengla Bali, Akajan |

A short genealogy of informant:-



-  1= The Ego's Father - in - Law
-  2= The Ego's Mother-in-law
-  3= Ego's Husband
-  4= The Ego
-  5= Ego's Son

Case Study-III

For my third case study, on 18 June, 2022 at 9.30 AM I along with my classmates of sixth semester of the Anthropology department, Silapathar Science College headed for the Ayengia Bali Village, Akajan for collection of information for our special topics. I went Mrs. Nayanmoni Doley house. She is a married person and stays with her mother-in-law , Husband and a Son. I selected him as an informant for my case study because she was a person of knowledge, kind hearted and co-operative and gave me some insight into the rites and rituals of Mishing culture. We had had a long time talk on the rites and rituals of the Mishing people of Ayengia Bali Village. I asked Mrs. Nayanmoni Doley if he could tell me the number of rituals performed by the Mishing people of her village. She replied that there are various rites and rituals performed by the the villagers depending on certain occasions while still many others are fixed on certain days of the year. Mrs. Nayanmoni Doley said that besides Dobur, Taleng-Ui, Dodgang, Urom Apin, Dolung Ui, Yaalo- Bamid and Yaalo lasang, there are also other rituals which are common among the Mishing like the Pide, Arig koson, Risto, Gupini Ui, Kaina kaal, Pejab Ui, Nao bhat, etc.

On my request Mrs Nayanmoni Doley tried to detail me about some of the ritual commonly practiced by the Mising people of his village in the following manner

Pide

Pide is a very common ritual practice of the Mising people. It is a rite of purification. It is performed in many occasions. For example when a baby is born to a family it is considered impure, and untouchability is practiced. After few days the *Pide* is performed and the mother and the baby is anointed with holy water. Again, before stocking new paddy grain in the granary the *Pide* is done.

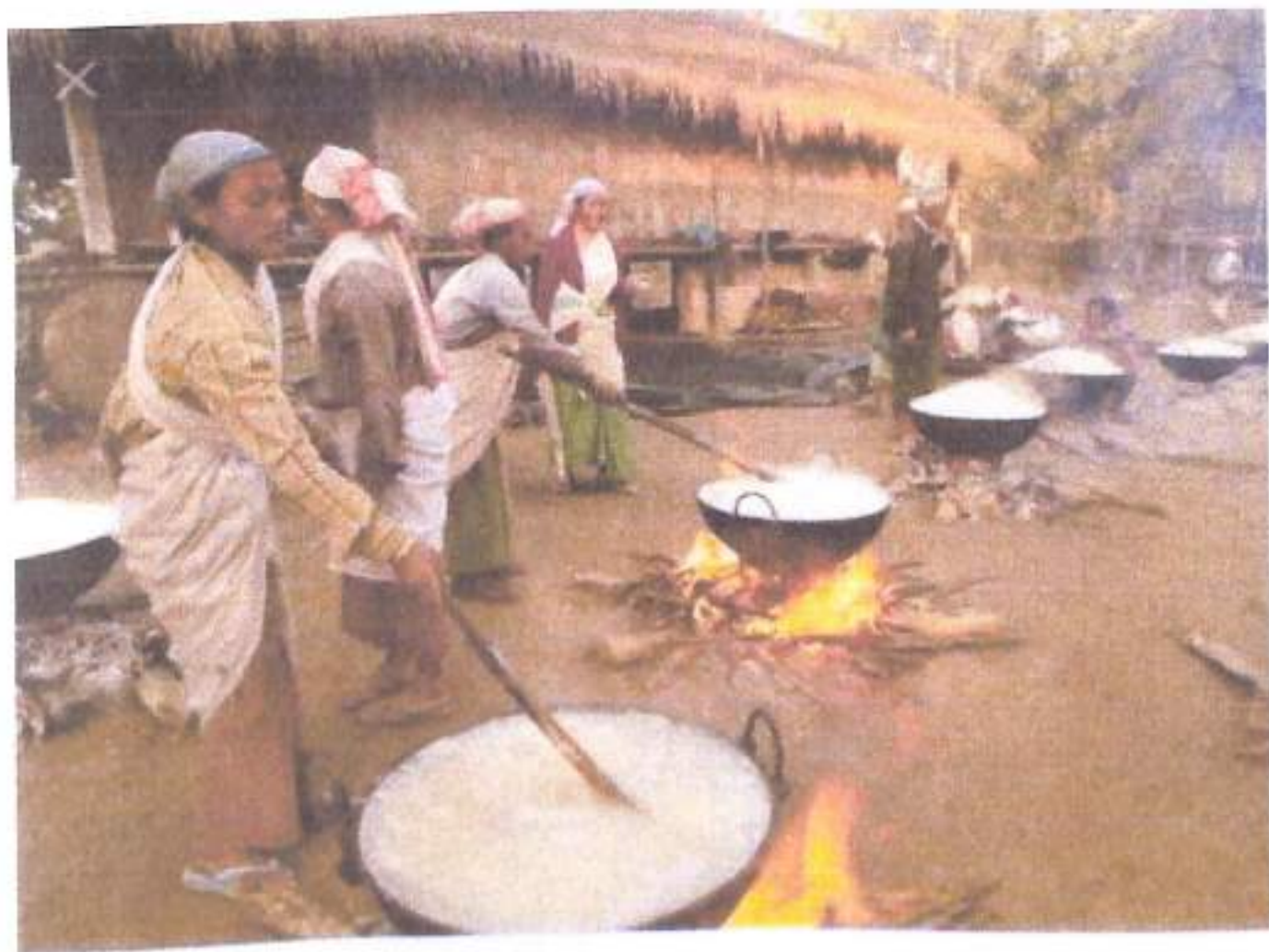
Dodging

Dodging is a death ceremony performed by the Mising people. It is a very expensive ritual which costs many pigs and local beverages called the *Aogm* and the *Poro apong*. This ritual is performed so that the soul of the dead attains peace in heaven. For the performing the *Dodging* all kin members of the dead are invited to the occasion however far they might be. The whole village takes part in observing the death ceremony of the deceased. Every kin member and every household families of the village contribute to meet the need in performing the *Dodging*. *Dodging* usually is a ceremony of three days. The first day called the *Mumun* on which all kin members are expected to arrive, the second the *Dogang* and the third

day the *Jiyari dolat* on which the maternal kins are served with a pig following a time of knowing each other.

Arig Kosen

This is an agricultural based ritual. It is performed in the agricultural fields. It is performed for good cultivation and harvest. It is done to appease the gods to spare from the evil eyes. An alter is prepared in the field with bamboos sticks on which chicken is sacrificed. During the ritual traditional rice beer called the *Nugin apong* is served with the chicken curry which was sacrificed to the gods. No rice is served in this ritual.



DODGANG

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 Dhemajee 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.

pattern of the village. It also includes the general socio-historical background of the people, physical features, etc. and contains some socio-religious aspects of the people. The third chapter is the demographic part. The fourth chapter includes the special 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 salient features in the field work.

One main community of that is the Mising population mainly inhabits the Kalyan 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 Kalyan Kendra Mising Gaon 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 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.

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