

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

Field Report Submitted to the Department of
Anthropology,
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Submission*
[Signature]
20/07/22

PUJA CHAKRABORTY

B.Sc 6th Semester

Roll No.: 22520199

Reg. No.: 51904159....

Paper Code: C13

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

[Signature]
Signature of in charge

[Signature]
Signature of field worker

[Signature] HOD
Department of Anthropology
Silapathar Science College
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I Express my sincere thanks to the teacher in-charge Sir Naba Kumar pegu lecture of silapathar science college, for the valuable advice and personal help she rendered to me.

Again, I also thank heartfelt gratitude to sir Jai Chandra Pegu, for their constant help and support in making the field report and during field study with their valuable and suggestions.

Further , I extend my gratitude to my classmate for their excellent co-operation. I also 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 Ayengia Bali village for their help and co-operation it wouldn't have been possible for me to make the present work fulfilled.

Date :-

Puja chakraborty

B.Sc. 6th semester

Department of Anthropology

Silapathar science college

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.

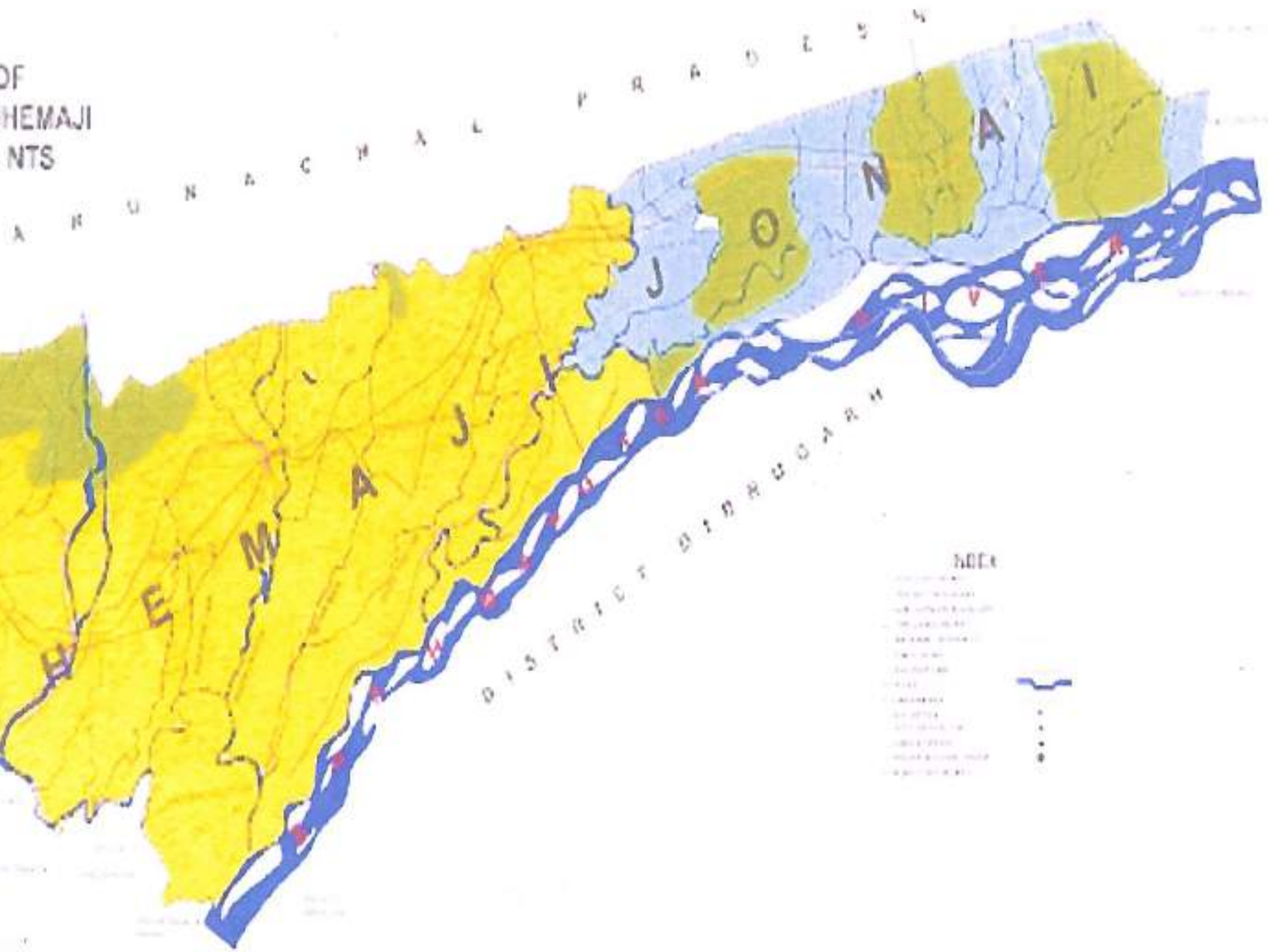
Physical anthropology is concerned with a man as a physical organism in time and space. Here time means the stages of development of man in process of evolution during period of time, space refers to the differentiation of the physical types in modern man living in different parts of the world.

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

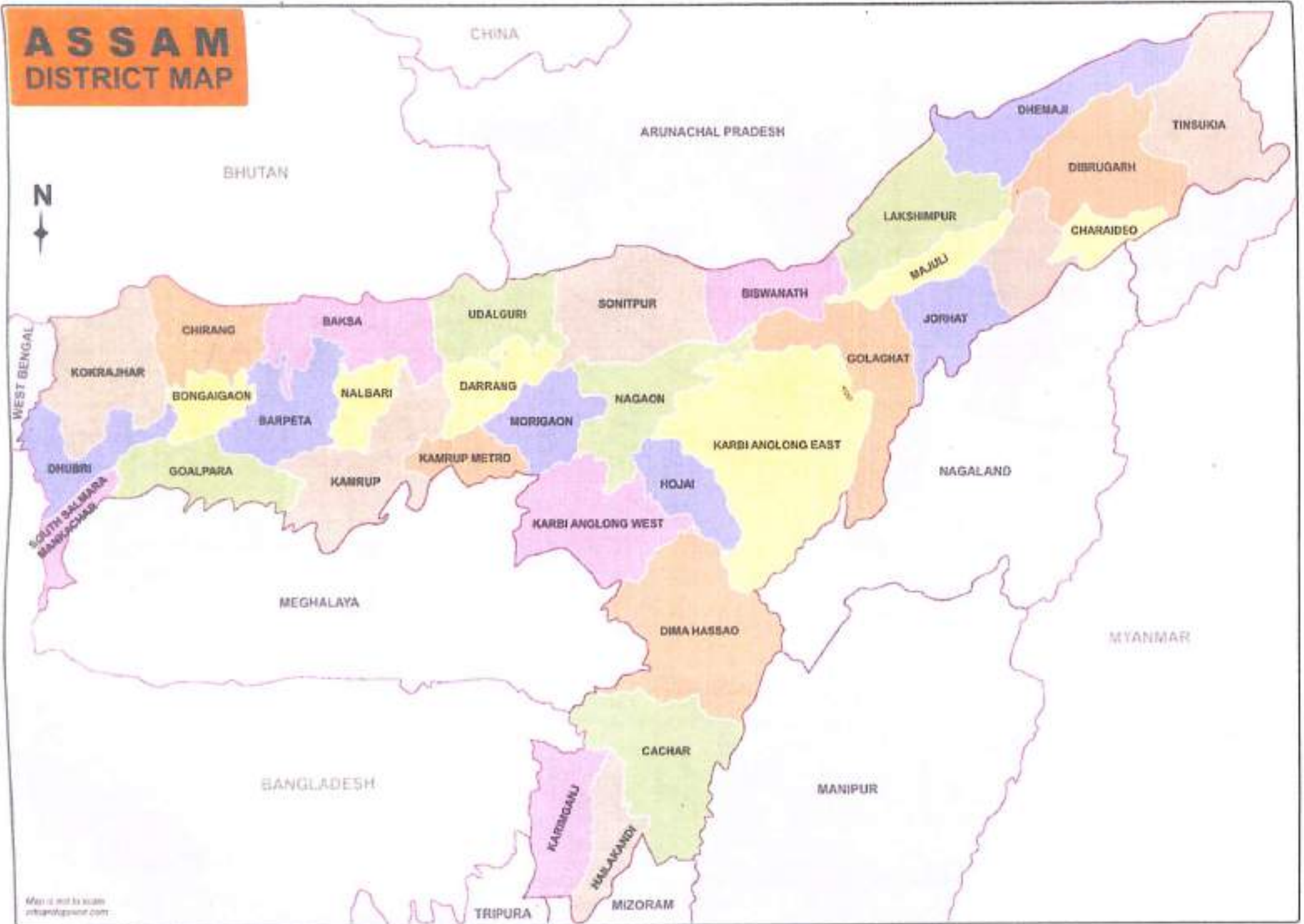
Study among the Mishing tribe of Ayengia Bali Gaon, Akajan in Dhemaji district of Assam.

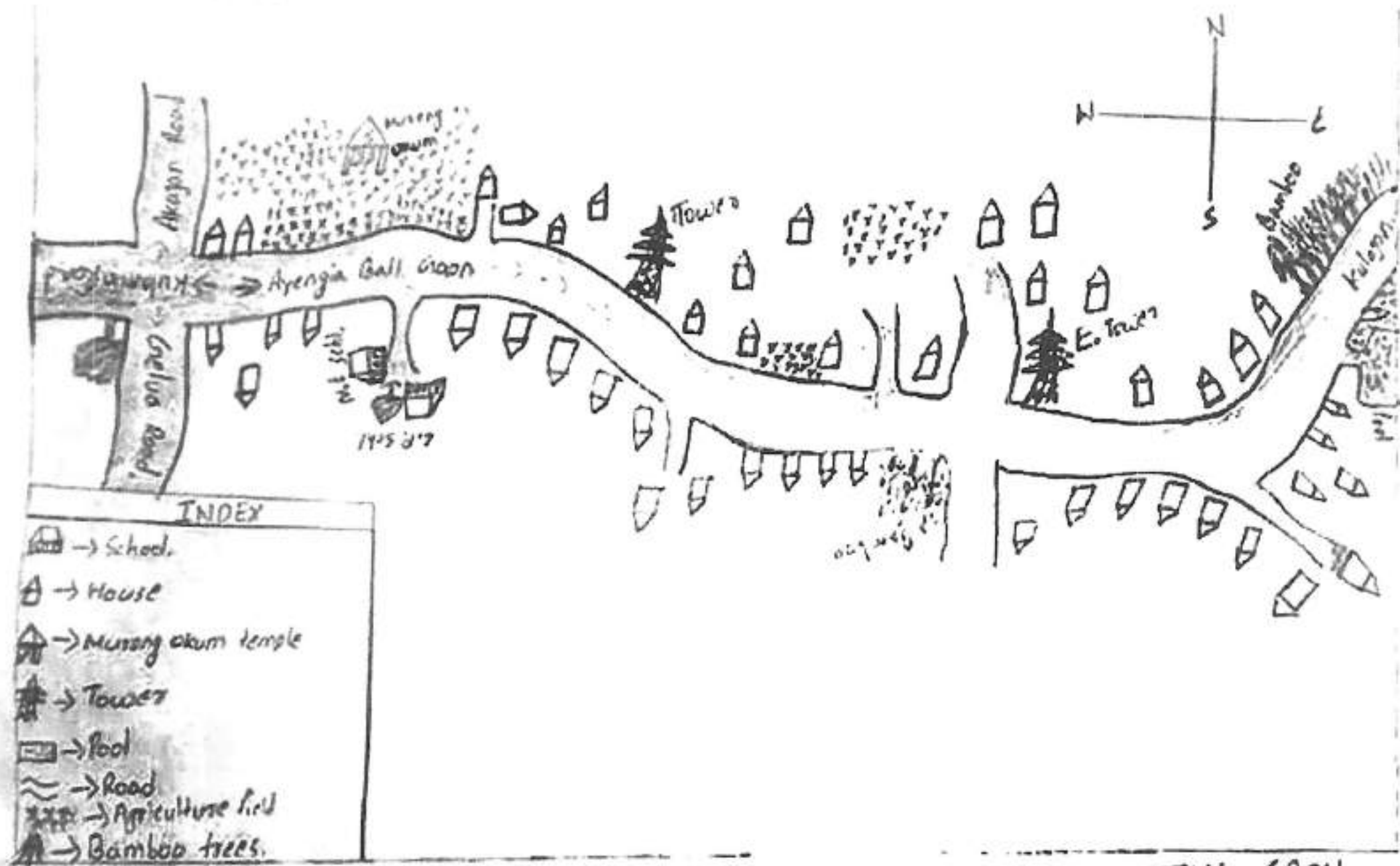
MAP OF
DISTRICT DHEMAJI
SCALE : NTS



- NOTES
- (thick line) — National Highway
 - (medium line) — State Highway
 - (thin line) — District Road
 - (dotted line) — Unclassified Road
 - (wavy line) — River
 - (dashed line) — Canal
 - (dotted line) — Railway
 - (dotted line) — International Boundary
 - (dotted line) — District Boundary
 - (dotted line) — Sub-District Boundary

ASSAM DISTRICT MAP





VILLAGE MAP OF AYENGINA BALI MISING GAON.

CHAPTER – I

INTRODUCTION

INTRODUCTION

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

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

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

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.

... 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 1st 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 Maba 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.

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 right of which ethnographic approaches this task. Techniques might be used to refer rather the ways of dealing.

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.

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

LOCATION AND BOUNDARY

TOPOGRAPHY:

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

HYDROGRAPHY:

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

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

CLIMATE :

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

FLORA:

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

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

FAUNA:

A 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.

<u>English Name</u>	<u>Local Name</u>
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 AkajanTinali run just along the Ayengia Bali Gaon on the Southern border. Many of the families own motorbikes and cars.

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

ELECTRICITY:

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

SANIATATION:

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

A. IMPORTANT PUBLIC PLACE:

RELIGIOUS INSTITUTIONS:

There are two worshipping place in the village; a Naamghar. The occasions like Kirton, 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.



Figur 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 Tiniall 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. 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 patrilocl 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

CHAPTER - III

Demography is indispensable part in Anthropological field study, because with the help of demography many important information of particular population are collected.

With the help of census form provided by our department of anthropology, we collected much information like population pattern, population by age and sex, family type, family composition, clan composition, occupational pattern and livestock population, etc. are represented in tabular form. Quantitative data are presented and analyzed in different tables

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

Table No: 3

Distribution of population by Sex and Clan Affiliation

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

Analysis:-

Distribution of population by sex and clan has been presented in this table. The table reveals that there are 13 clans in the village. The number of Taid and the Taw population stands highest with 60 and 49 numbers. In case of the Taid clan the percentage is 25.30% and that of the Taw clan 20.49%. The clans namely Morang and Pait show considerable percentage of the population which are respectively 11.70% and 8.64%. The Mishong, Taye, Bori and Borl 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 Dally wage labour by primary occupation, 21(9.21%) are Businessman, and 56(24.56%) are House wife among females.

Table No: 5
Distribution of Population by Sex & Knowledge of secondary language

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

Analysis:-

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

Table No: 6

Distribution of Household according to size

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

Analysis:-

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

Table No: 7

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

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

Analysis:-

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

Table No: 8

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

Analysis:-

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

Table No: 9**Distribution of 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

TRADITIONAL MEDICAL PRACTICE OF MISHING COMMUNITY

Assam has very rich traditional of herbal medicines used in the treatment of various ailments. The Mishing community practice different types of traditional healing practices.

The Mishings are an ethnic group inhabiting in the districts of Dhemaji, North Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat and Golaghat of Assam.

This tribe lives close to river banks which brings about Malaria and different water born diseases and they developed traditional healing practices to protect themselves from different diseases and traditional healing practices of those days are still preferred by the people of this community in this modern era. Traditional healing practices amongst Mishing tribe is the method to treat ailments by using herbs in form of fresh or fresh drug, crushed juice, decoction of drug part and powdered medicine for oral intake and paste for local application on skin diseases and wounds. They are locally available medicinal herbs, cultivated drug from different habitat as well as cultivated depleting medicinal plants. Some common types of treatment like cuts and wound, sprain and skin diseases where external application is involved is practiced by all those who get affected immediately. Use of natural herbs is common practice as protective and is commonly sold in vegetable shops.

Caste Study I

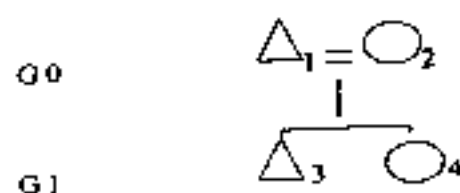


Me and My informant

Case study- I

Name of the informant : Mr Romoni Taid
Education : H.S. Passed
Occupation: cultivator
Age: 44 years
Sex : Male
Marital status : Married
Religion : Hinduism
Clan : Taid
Date : 16/08/2022
Place : Ayengia Bali Village

A short genealogy of informant –



- △ 1- The Ego
- 2- The Ego's Wife
- △ 3= Egos son
- 4= Egos daughter

Case study – 1

In the morning of 16th June 2022. The field study team of 6th semester students of Anthropology led by our teacher in-charge Sir Naba Kumar pegu, we set for our field equipped with all our necessary items. We reached the field study at 10.00 am. We started our field study with the filling of the household survey schedule. Our team was divided into two groups and we started our household survey form one corner of the selected village. During the household survey I met Mr Romoni Taid who was selected as my first informant for my case study on the special topic, "Traditional Medical practice among the mishing tribes." At first I disclosed to him the purpose of our visit to the village and the academic importance of the help me in collecting the information regarding the topic and asked for his co-operation to help me in collecting the information regarding the topic. He was happy and appreciated the action of the academic curriculum and agreed to provide all information that he could for a proper documentation. Mr. Romoni Taid shared much information regarding the use of various plants and their parts for healing and treating various illnesses as traditional Medical practice among the mishing through the ages. We had a long time discussion about the use of plants and different parts of plants as medicines for treating various diseases and the mode of uses which is systematically presented in a tabular form.

Table showing the uses of medicinal plants:-

Local Name	Assumes Name	Part's used	Mode of use	Disease Treated
Take	Ada	Root, Leves & Juice	The juice is extracted and mixed with honey & tulsi extract and taken	Cough
Mullang Tulasi	Moujol(honey) Tulsi			
Marsang		leaves	The leaves of	Post

Parok edin Jaluk	kukura mangkho Jaluk	Meat Seeds	the marsang black pepper Powder are Cooked with Chicken meat as Soup and taken	parturition of women and to treat cold and body pain
Musondori	musondori	Leaves and Stem	Leaves and stem are grinded and the juice is served	stomach ache is treated in children
Narasingho	narasingho	Leaves	The leaves are grinded and the paste is consume	losse motion of stomach

Caste Study II

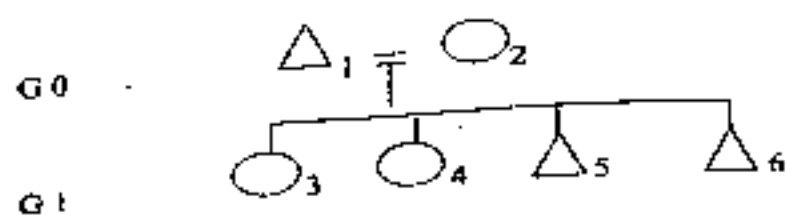


Me and My informant

Case study- II

Name of the informant : Mrs purnima Doley
Education : M.A
Age: 32 years
Sex : female
Marital status : Married
Religion : Hinduism
Clan : Doley
Date : 17/08/2022
Place : Ayengia Bali Village

A short genealogy of informant –



- △₁ - The Ego's Husband
- ₂ = The Ego
- ₃ = Ego's elder daughter
- ₄ = Ego's younger daughter.
- △₅ = Ego's elder Son
- △₆ = Ego's younger son

Case study – II

As scheduled, on 17th June 2022, the field study team of 6th semester students of Anthropology led by our teacher in-charge Sir Naba Kumar pegu, we reached the field at around 10.00 am. We started our field study with the filling of the household survey schedule. Our team was divided into two groups and we started our household survey from the two corners of selected village. During the household survey I selected Mrs. Purnima Doley as informant for my second case study on the special topic, "Traditional Medical practice among the mishing." At first I disclosed to her the purpose of our visit to the village and academic importance of the study. I explained to her about my special topic and asked for her co-operation to help me in collecting the information regarding the topic. She was happy and appreciated the action of the academic curriculum and agreed to provide all the information that she could for a proper documentation. Mrs. Purnima Doley shared much information regarding the use of various plants and their parts for healing and treating various illnesses as traditional Medical practice among the mishing through ages. We had a long time discussion about the use of plants and different parts of plants as medicines for treating various diseases and the mode of uses which is systematically presented in a tabular form.

Table showing the uses of medicinal plants:

Local Name	Assumes Name	Part's used	Mode of Use	Disease Treated
Bungkirupok Satmol	Bhedhailata Asyammol	Stem Root	The juice is extracted and mixed with honey & tulsi extract and taken	Cough
Marsang Porok adin jaluk	Chicken meat Jaluk	leaves	The leaves of the marsang & black pepper powder	Post parturation of women and to treat cold and

			are cooked with chicken meat as soup and taken	body pain.
Aamlakhi asik	Aamlakhi gas	bark	The bark of the plant is soaked in water for 1 hr and the water is drunk.	Small pox is treated.

Caste Study III

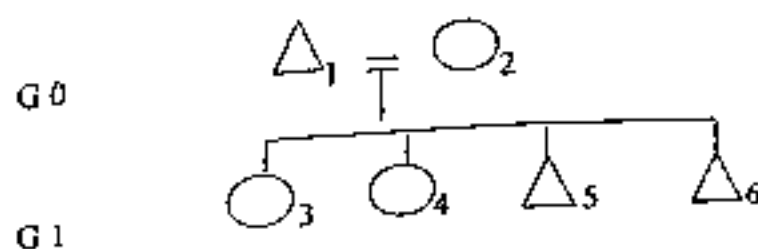


Me and My informant

Case study- III

Name of the informant : Mr Sidhant Morang
Education : H.S. Passed
Occupation: cultivator
Age: 45 years
Sex : Male
Marital status : Married
Religion : Hinduism
Clan : Taid
Date : 18/08/2022
Place : Ayengia Bali Village

A short genealogy of informant –



- △₁ = The Ego's Husband
- ₂ = The Ego
- ₃ = Ego's elder daughter
- ₄ = Ego's younger daughter.
- △₅ = Ego's elder Son
- △₆ = Ego's younger son

Case study – III

As scheduled, on 18th June 2022, the field study team of 6th semester students of Anthropology led by our teacher in-charge Sir Naba Kumar pegu, we reached the field at around 10.00am. we started our field study with the filling of the house hold survey schedule forms two corners of the selected village. During the household survey I selected Mrs Numail Morang as Informant for my third case study on the special topic, " Traditional Medical practice among the mishing tribes ".At first I disclosed to her the purpose of our visit to the village and the academic importance of the study. I explained to her about my special topic and asked for her co-operation to help me in collecting the information curriculum and agreed to provide all information that she could for a proper documentation. Mrs Sidhant Morang shared much information regarding the use of various plants and their parts for healing and treating various illnesses as traditional Medical practice among the mishing tribes through the ages. We had a long time discussion about the use of plants and different parts of plants as medicines for treating various diseases and the mode of uses which is systematically presented in a tubular form.

Table showing the use of medicinal plants:-

Local Name	Assamese Name	Part's used	Mode of Use	Disease Treated
Takkir	Amarlata	Leaves	The three parts are mixed and grinded together and the extract is taken.	Gastric is treated.
Gomid Amarlata		Leaves & seeds		
Natpesoni	Tanglati	Leaves & stem	It grinded and tied at joints to treat joint pain.	Joint pain, arthritis, etc.

Tine leppir Kone Rikom aye Hilika Lethai guti Gila guti	Jesta modhu Chirota pat Makat guti Hilika Lethai guti Gila guti	Root Leaves Seed Seed, bark Seed seed	All the ingredients are mixed and grinded and boiled. The extract is taken twice in the proportion of half a tea cup per day	Appendicitis is treated.
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CHAPTER – V

SUMMARY AND CONCLUSION.

CHAPTER- V

SUMMARY AND CONCLUSION

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

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

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

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

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

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

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

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

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

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

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

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

Date - 14/06/ 2022

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

Date- 15 /06/2022

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

Date – 16/06/2022

As it earlier schedule, we accordingly arrived at our destination at 9.30 am in the morning for our field study at Ayengia Bali village silapathar at 10.00 am for my first case study I went to the houses of Mr. Romoni taid, 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 Mrs Purnima Doley's 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 Sidhant 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.

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