

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

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




*Forwarded for submission
Date: 20/07/22*
Submitted By :-

Name :- Rahul Gogoi
Roll No. :- 22520112
Registration No. :- S1904165
Year :- 2022
Paper code :- C13

Rsi

DEPARTMENT OF ANTHROPOLOGY
SILAPATHAR SCIENCE COLLEGE
SILAPATHAR, ASSAM
2022

Signature of field incharge, Signature incharge,  Signature of H.O.D

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 Dr. Joy Chandra Pegu, 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.

Sri Rahul Gogoi
B.Sc. 6th Semester
Deptt. Of Anthropology
Silapathar Science College Silapathar.

PREFACE

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

- i) Physical Anthropology and ii) cultural Anthropology.

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

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

We are provided with theoretical 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

CONT ENT

Acknowledgement

1.1.20

1.1.20

CHAPTER 1

• Introduction

• Aim and Objectives

• Selection of Field

• Time and Duration

• The team

• Journey to the Field

• Selection of Field

• First Day Impression

• Methods and Techniques Employed in the field

A- Field

A-1 Description of the Field

- Extension of the village
- Location of the village
- Topography
- Hydrography
- Climate
- Flora
- Fauna

• Transport and Communication

- Electricity
- Sanitation

B- Important and public Places

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

1. General Outline

2. General Description of the Village

3. Ethnic Composition

4. Physical Features of the People

5. Language

6. Dress and ornaments

7. Food and Drink

8. Religion

9. Fair and Festivals

10. Clan

11. Family

12. Marriage

13. Agriculture

14. Inheritance of Property

15. Weaving

16. Village Organization

17. Kinship Terminology

APPENDIX - I

Demographic Analysis

APPENDIX - II

Special Topic-

❖ Introduction

❖ Case Study - I

❖ Case Study - II

❖ Case Study - III

CHAPTER - I

❖ Summary and Conclusion

❖ Field Diary

❖ Bibliography

MAP

ERUNACHAL
PRADESH

செய்து

8. **Bijaypur**

Silver
Chaparral

* **DŮPRAVA**

• **Laanbekken**

Legend:

LEAD

References

MEMORANDUM

Silberstein •

NY-52

NY 528

Tổ Diófugari ➤

715504

DIERUGA-FH

Nachträge

Österreich

* **Defenda**

SIVASAGAR

Map not to Scale

Copyright © 2012 www.mapsofindia.com
(Updated on 5th July 2012)

LEGEND

National Highway

Major Road

Railway

District Boundary

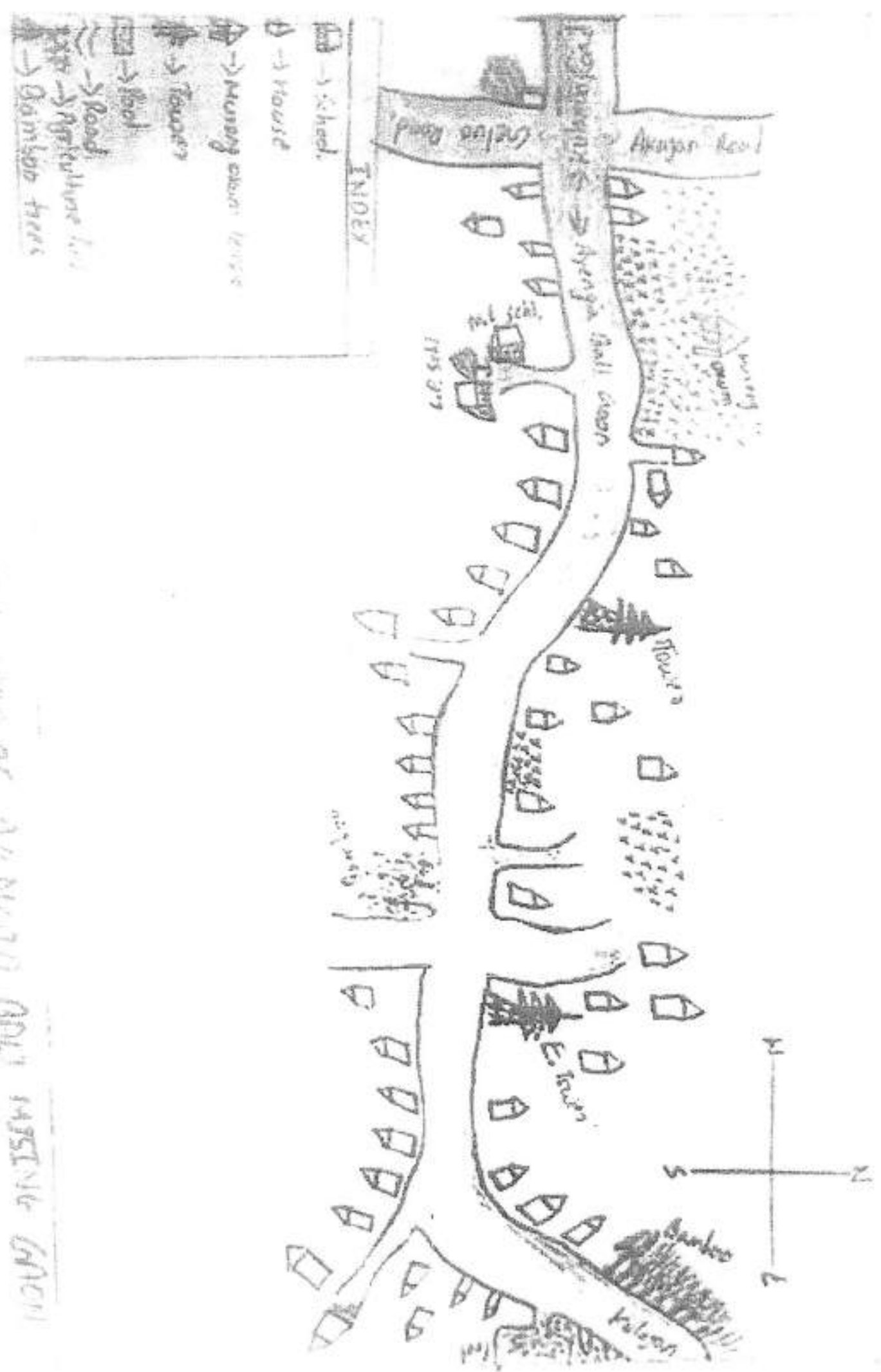
State Boundary

River

 District HD

* Other Town

Major Towns



THE MAP OF A VILLAGE WITH VARIOUS FEATURES



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.

THE JOURNEY:-

The Journey to the Ayengia Bali village was an enjoyable and exciting one. Our team of 14 students along with our teacher-in-charge Mr. Naba kr pegu sir, gathered at the Department of anthropology at 9:00am. We started our journey at 10:00am and about 9:30am we arrived at our camp.

AIM:-

Field training in anthropology is a part of syllabus prescribed by the Dibrugarh University for the B.sc Degree Honors course. There are two divisions of studying science, Theoretical and practical ideas of the fieldwork and to become expert and field worker in the branch of science.

OBJECTIVES:-

The primary object of the field training is to acquire knowledge of the students with the methodology of collected data in various aspects which better understands in the field rather than in the classroom. A larger part of the students experience is built up by present observation and training in the field. Classroom lectures and museum study provides the students which a theoretical background which rather help to the students in their field environment.

PREPARATION OF THE FIELD SURVEY:-

As the schedule for the trip has been notified well in advances, a sense of excitement and and anxiety begin to show our faces. We were given a series trips and field manners behaviors in our regular classes. Besides academic preparation, we also began to sort out the essential field, items and implement to be carried to the field. Field books were packed with pencils and other necessary items. Fooding materials were procured well in advanced to secure our stay in the appetite. Having done all these on the early morning of June 14-06-2022, we set out for the field.

THE PARTY:-

The team comprised of 14 students of B.sc 6th semester and one teacher in charge, Mr.Naba Kumar pegu of the Department of Anthropology of Silapathar Science College. Along with our teacher in charge we gathered at the Department of anthropology at positively 9:00 am and we started over journey at about 9:30am we arrived at our camp (Ayengia Bali village) exactly at 10:00am

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.

Figure:- Pilot survey with our Field in charge



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.

Project Field in charge : Hade (Kumar Pagu)



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.

PHOTO OF GOLD BUFF



Front View



Side View

one of a peasant village but due to time constraint we could not find any place to do our field work. Therefore, keeping in mind the time and convenience we identified the Ayengia Bali Gaon at Akajan. Hence, as suggested by the facilities of the department a pilot survey was conducted in the village 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 Naga 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.

FIELD WORK EXPERIENCE:

From the 13 June, 2022, we start our first day field work with our teacher in Aongla Boli Gaon, Akajan in the district of Dhemaji, Assam. The village is predominantly inhabited by the Mishing tribe. The village is adjacent to the Aongla Boli Gaon. We met many people who could tell us about the history of the village and they also 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 returned 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 aspects 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.

for Consanguine Tie

for the Line of Descent

Used for Dead

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

Father F

Brother B

Husband H

Wife W

Brother B

Sister S

Mother M

Daughter D

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

SELECTION OF THE INFORMANTS:

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

Case Study Method:

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.

... which confront a field worker in carrying out his ... (1957). For collection of data, I used the following

1. Household census Method

2. Interview method

3. Focus group method

4. Observation method and

5. Focus group 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 work.

Observation Method:

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

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

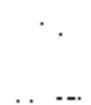
During our field study I used non participant observation method. At that time no social events were performed by the villagers. Therefore, I was not able to employ myself participating in any events of the community.

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

Genealogical method:

Genealogical method which is known as G.T method was discovered by J.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.

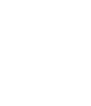
There are some specific symbols which are used this method and these are given below:



For Male



For Female



For Affinal or Marital Tie

CHAPTER – II

SHORT DESCRIPTION OF THE FIELD

DESCRIPTION OF THE LAND

ORIGIN OF THE NAME OF THE VILLAGE

HISTORY OF THE VILLAGE :

As far as the history of the village is concerned, it is in obscurity whatever 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 Ball 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 Ball 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 10 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 a cold winter. The village and the surrounding area varies from moderate to cold with medium to heavy rainfall. The winter seasons starts from September to October to March. The Monsoon usually starts from the month of June 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
Dog	Porok
Pig	Aeg
Duck	Pingo
Hen	Pejab
Pigeon	Marong
Chick	ek
Snake	Alekuri

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:

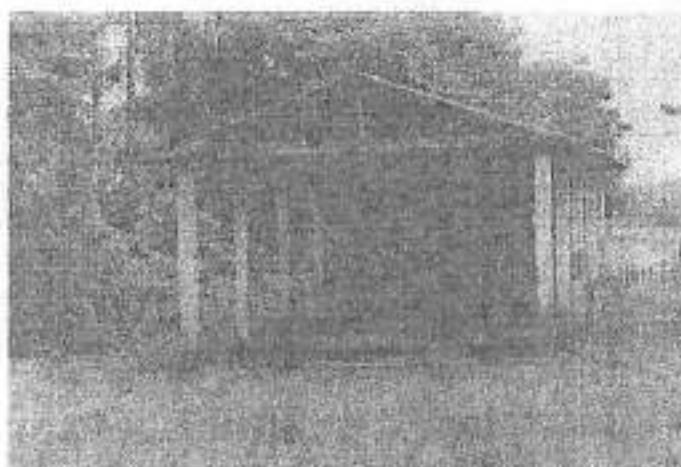
Sanitary system of the village is well developed. The toilets are usually built at the back sides of the main houses. Most of them are built on concrete sanitary toilets while only a very few are made of bamboo huts. The families who are economically sound have sanitary latrine attached to their bathrooms.

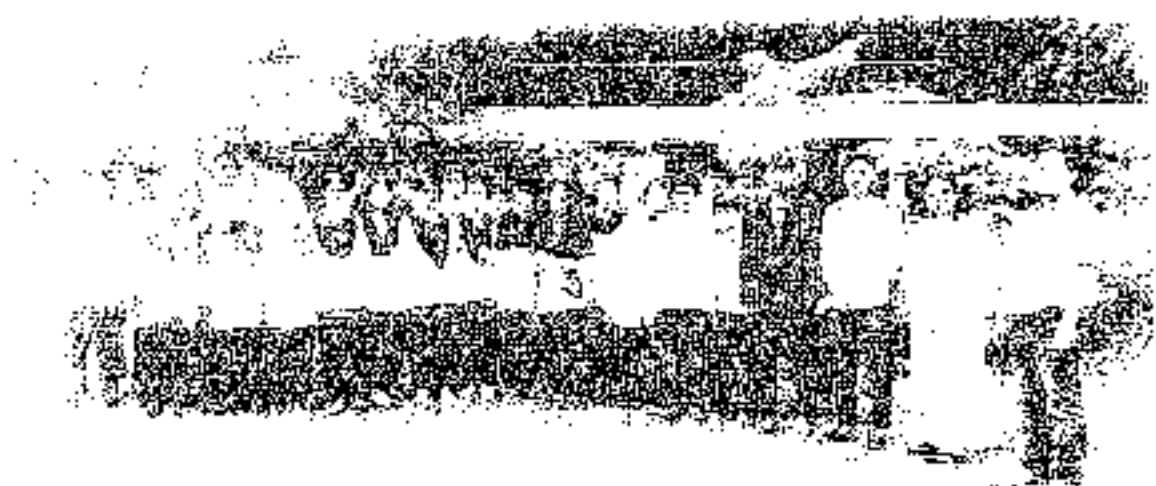
A. IMPORTANT PUBLIC PLACE:

RELIGIOUS INSTITUTIONS:

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

Figure 1:- Naamghar.





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 100 bedded model Hospital at Silapathar which is at a distance of 12 kilometers 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 kilometers.

PLAY GROUND:

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

C. PEOPLE OR SHORT DESCRIPTION OF THE VILLAGE:

ETHNIC COMPOSITION:

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

PHYSICAL FEATURES OF THE PEOPLE:

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

LANGUAGE:

The people of Ayengia bali speak Mishing dialogue which belongs to the Tibeto Burman linguistic group. Mising 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 - Mekhera, but the male folk usually wear traditional dress only on certain festive occasions and during ritual ceremonies. The Mosang Egge, Perre, Potali, etc are important traditional dress of the Mising women. The male members wear Mibu galuk, Gonro Ugon, and Ribi Gasor during festivals and other special occasions.

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

FOOD AND DRINK:

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

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

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

MISING DWELLING:

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

MISING FAMILY:

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

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

MARRIAGE SYSTEM OF THE MISINGS:

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

KINSHIP TERMINOLOGY:

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

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

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

Kinship Terms	Local Term
Father	Babu

Mother

Au/ Nane

Father's father

Tato

Father's Mother

Yayo

Mother's Father

Tato

Mother's Mother

Yayo

Son

Aao

Daughter

Ome

Brother (elder)

Kai

Brother (younger)

Biro

Sister (elder)

Bai

Sister (younger)

Biro

Husband

Milo

Wife

Miyeng

PROPERTY INHERITANCE:

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

DEATH:

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

CHAPTER – III

DEMOGRAPHIC ANALYSIS

Table No:- 1

Distribution of Population by Age, Sex & education

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

Analysis:-

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

Table No: 2

Distribution of population by marital status

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 Bori clan constitute the least number of population in the village.

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.

Govt. Service	6	4.03	2	1.92	8	3.50
Pvt. Service	--	--	--	--	--	--
Agriculture	42	34.67	1	0.95	43	18.85
Student	42	34.67	30	28.84	72	31.57
House wife	--	--	56	53.84	56	24.56
Business	18	14.51	3	2.88	21	9.21
Dependent	11	8.87	12	11.53	23	10.8
Politician	1	0.80	--	--	1	0.43
Wage Labourer	4	3.22	--	--	4	1.75
Tailor	--	--	--	--	--	--
Total	124	99.97	104	99.97	228	99.95

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

TRIDITIONAL DRESS AND ORNAMENTS AMONG MISHING TRIBE:-

Introduction

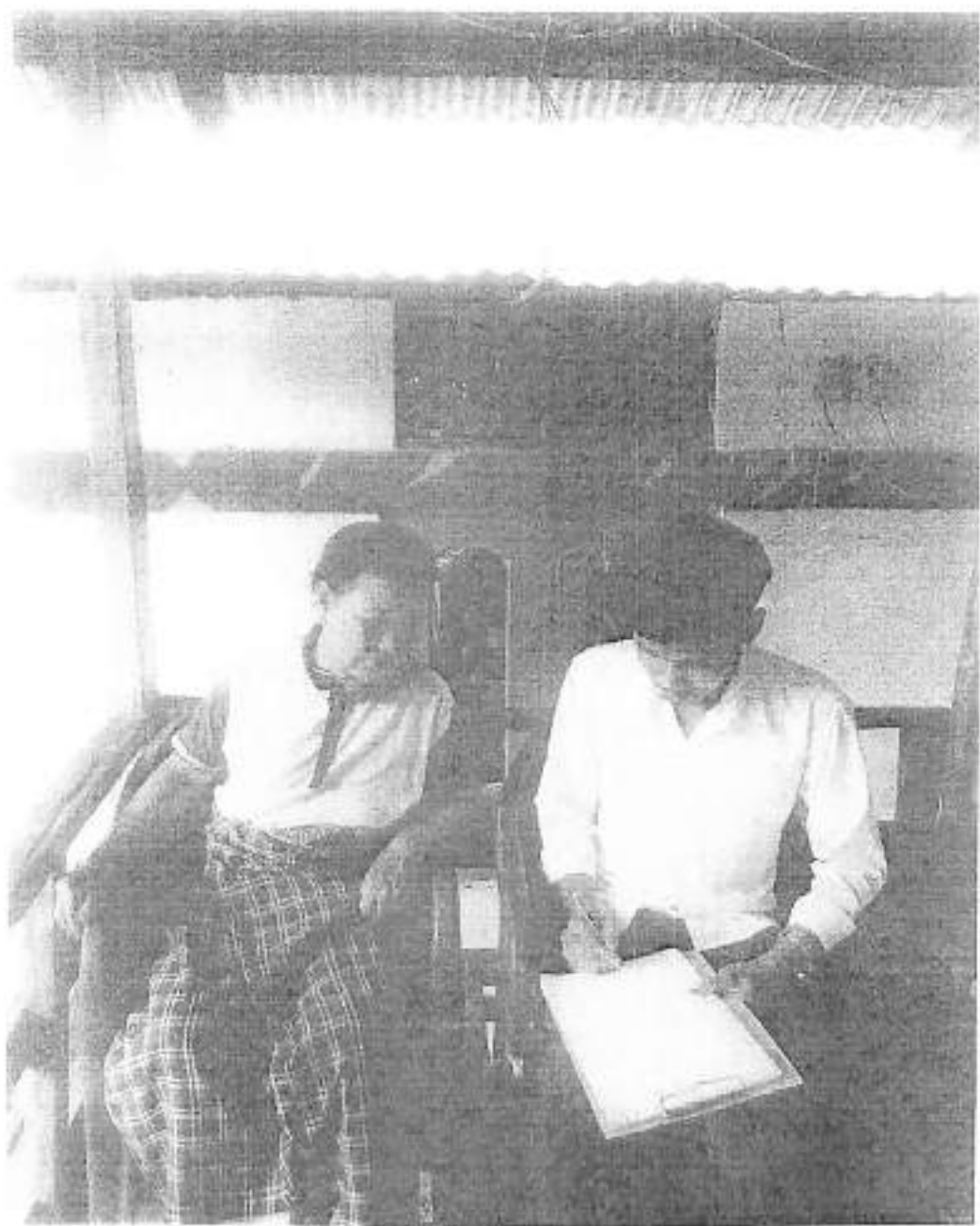
Mishings are one of the most joying and colourful tribal groups . Mishing had its own religion known as the mishing Faith; Donyi (Sun) is the god of the mishing. They are mostly assimilated with the Hinduism. People are mostly non-religious as they are fun loving and enjoy life at the fullest without caring much about strict religious belief and practices amongst the mishing are the aimistic.

Mishing has also been its own traditional dress and ornaments known as the mishing Faith; Génam Bomnam. They are used It in their function, occasion and rituals like Ali a: Ligang, Porag etc . But mostly traditional mishing dresses are wear in Ali a: Ligang. Also they are ornaments have their own fragmented. Like some ornaments was wear only married and upper class people. In following we discuss about it briefly. Let's know about some of mishing traditional dress of Male andd Female . The men of the tribe wear dhoti, what is called a Gorno Ugon that is a piece of cloth worn from the waist down. Mibu Galuk is a shirt-like a dress that is used by men to cover there upper body. The women of this tribe are also simple dress when it comes to traditional dressing. They also wear the Mekhela Chador which is known as the Ege Gasor. Mishing dresses are so colourful and looking so beautiful. Mishing traditional dress are mostly have homemade in their own weaving handlooms. It's simple in looking but other way it is difficult to making. In this earlier days mishing people also wear western dresses and got modern. But they did not leave or forgot their traditional dresses. Also the ornaments coming in artificial in those earlier days. In Ali a: Ligang all mishing people like man, woman, children, grandmothers and grandfathers all of these wear their traditional dress .

Different types of cloths and garments of mishing tribes are made in their handlooms with simple implements and equipments. The varieties are seen in colour combination, designs displaying aesthetic beauty. Most of the dresses are of multicolor with massive designs except few are of single colour with simple or without design. Colour selection is a centre of attraction of the mishing fabrics. The mishing women develop their peculiar floral motifs from the natural surroundings. Main items of floral motifs are flower, tree, bird, creeper, and fish etc. The motifs are generally designed in a diamond, oval and geometrical shapes. Different apparels are used on different occasions in the socio-cultural life of the mishing society. Some cloths are used in day to day life some are used on certain occasions and seasons. Some cloths are used by only one sex and some are used by both sexes.

CASE STUDY-1

Figure 1 Me and My Informant



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 the Ayengia Bali Village for collection of information for our special topics. I went Mrs. Monika Morang house. She is a married person and stays with her husband and children. She has tree Daughters and one Son. I selected her as an informant for my case study because she was a person of knowledge, hearted kind and co-operative. I explained to her the purpose of my visit to which she extended to co-operative and gave me some information about mishing traditional female dresses. We had a long time talk on the mishing traditional female dress of Ayengia Bali Village.

I asked Mrs. Monika Morang if she could tell me about mishing traditional female dresses. She replied, yes we have lots of types of mishing traditional dress. And she said about the dresses also said about its used different time in different occasions. Then I asked the name of the dresses. And she replied me and tell the dress name it details. I mention all of these in the following:-

Gero:- The design is always woven in the center of the cloth with red and black colours on white background. Gero is used to tie around the waist and chest on top of Ege (Mekhela)

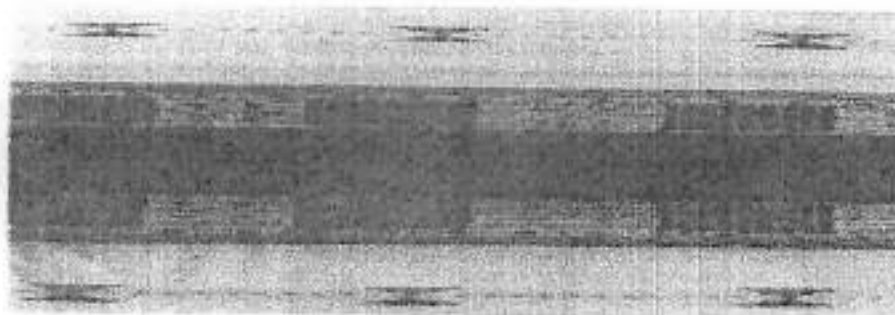
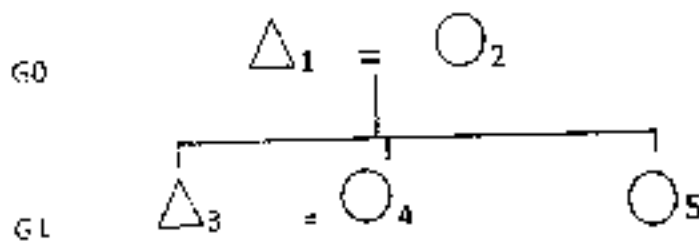


Figure 1:- Gero.

CASE STUDY-I

Household Nr.	28
Name of the informant	Monika Morang
Education	HSLC Passed
Occupation	Housewife
Age	45 Years
Sex	Female
Marital Status	Married
Religion	Hindu
Clan	Morang
Date	16-06-2022
Place	Ayengia Bali, Akajan

A short genealogy of informant:-



- △ 1 = The Ego
- 2 = The Ego's wife
- △ 3 = Ego's Son
- 4 = Ego's Daughter-in-law
- 5 = Ego's Daughter

Sori Potall:- It is a kind to Gero, except that the body in this case is woven in check with red , black and white colour also its design is simpler than gero the. It is also used to tie around the waist and chest on top of Ege .



Figure 2:- Sori Potall.

Kegreg:- A piece of cloth wrapped around the body. Mostly used by the old ladies at home instead of Gasor (Chador), It is plain in colour without any designs, but with contrasting colours on borders and both the ends of the cloths.

Ku: Po:- It is a dupatta kind of fabrics used by grown up girls to wrap around the body beneath the armpits covering the upper part of the body. The colour of the ku: pob is mostly white, green or blue with contrasting borders.

Ege (Mosang Ege) :- Ege is a lower garment worn to cover the lower part of the body from waist to ankle level and two or three folds are given at the front waist. Mishing women use different types Ege such as Mosang Ege , Geging Ege, Tapum Ege etc.



Figure 3:- Mosang Ege.

Mosang Gasor:- It is an upper garment worn with the Mosang Ege. The color and design of the Mosang Gasor is similar to the Mosang Ege.



Figure 4:- Mosang Gasor.

Seleng Gasor :- The length is same as other Gasor . It is woven out of light cotton yarn worn occasionally instead of a ri: bi or a Gaseng.

Pe: Re:- It is also a type of Gero. The cloth is designed with narrow stripes of red, black , yellow , green and white colour with black or green border. Stripes of red colour predominate to give out a redish appearance of the cloth.



Figure 5:- Pe:Re.

Po: Tub:- Used to cover the head during working time such as cooking, cleaning house etc. It is blue or green is colour with white borders. The length of the cloth is around three feet in length and one and half feet in width.

Differentiated from their used:-

Gero is mainly wear on marriage occasions and some in the rituals like Porag, Apin Biyod and Ali A: Ligang.

Sori Potali is also used in marriage occasions and also rituals like Porag, Apin Biyod and Ali A: Ligang.

Kegereg is regular can used in all occasions, festivals and rituals in day by day but it is mostly used by the married women.

Kl:Pob is using like dupatta for girls and it is used in festivals and occasions like Porag and Ali A: Ligang.

Ege is a regular using dress for women of mishing tribe by any occasions, festivals and rituals. It is necessary to used for women's.

Mosang Gasor is is mostly used in festivals and occasions like Ligang and Porag.

Seleng Gasor is mostly used by married women in lots of rituals like Pejab Ui,Yaalo Bamid etc.

Pe: Re is also a like a gero It is also used in lots of festivals, occasions and rituals as same like gero.

Po:Tub is regular used by married women for cover the head during working time as cooking, cleaning house etc.

In birth ceremony mishing women are mostly used white color dress like Seleng Gasor, Po:Tub, Mosang Gasor, Ege etc most are in white colors. And the Niesk is used for carry the babies.

In Death rituals mishing women are mostly used white color of dress like Seleng Gasor, Po:Tub, Mosang Gasor, Ege etc most are in white colors.

CASE STUDY- 2

Figure: 2 Me and My Informant



Case Study- II

For my second case study, on 17 June , 2022 at 9.00 AM I along with my classmates of sixth semester students of the Silapathar Science College headed for the Ayengia Ball Gaon for collection of information for our special topics. I went to Mr. Rajen Taw house. He is married person and stays with his mother, wife and children. He has a son and a daughter. Also his younger brother lived in his same house. 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 he extended to co-operative and gave me information about traditional dress and ornaments of mishing. We had a long time talk on the topic of Mishing Traditional dress and ornaments.

I asked Mr. Rajen Taw if he could tell me the dress and ornaments by the people used to cover their body of his village. He replied that Mishing people have lots of their traditional dress and ornaments. He gave me details about the dresses and ornaments. I tried to understand and I could understand from him like Mishing male dress and ornaments. These are as follows:-

1. Mishing Traditional Male Dress:-

Mibu Galuk:- It is simple sleeveless from opening jacket available in different colours such as white, black, red, green and yellow with different decorative designs. It is worn by all the male folks on festivals and socio cultural functions. The Mibu- Galuk is sewn by hand only but the Mibu- Galuk is sewn by machine also.

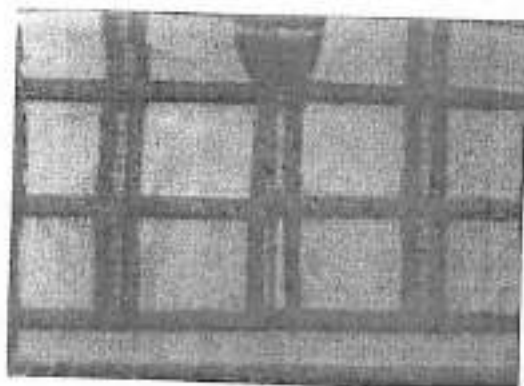
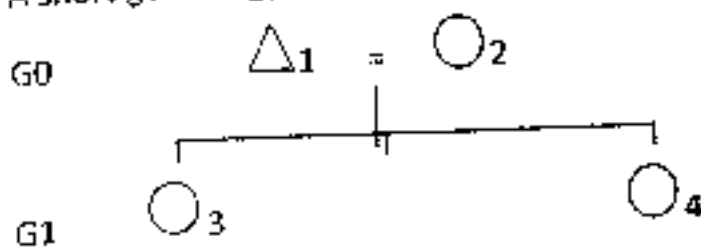


Figure 6:- Mibu Galuk

CASE STUDY-I

Household No.	28
Name of the informant	Rajen Taw
Education	HS Passed
Occupation	Cultivation
Age	42 Years
Sex	Male
Marital Status	Married
Religion	Hindu
Clan	Taw
Date	17-06-2022
Place	Ayengia Bali, Akajan

A short genealogy of informant:-



- 1= The Ego
- 2= The Ego's wife
- 3= Ego's Daughter-in-law
- 4=Ego's Daughter

Tapum-Gasor(Eri Shawl):- A kind of shawl type cloth woven from hand spun eri silk yarn and worn for getting warmth. Both warmth in winter. Both plain Gasor (shawl) and designs with simple motifs sahws are available.



Figure 7:- Tapum-Gasor

Dumer:- A kind of cloth similar to Gamusha in Assamese culture. The dumer is basically white in colour with the border in red . Beautiful geometrical and floral motifs are worked as cross border at one or both as hang around the shoulder in special occasions and used in day to day life as turban cloth, towel etc.



Figure 8 :- Dumer

Jinrek or Togani Dumer:- It is a piece of cloth a kind to Dumer but a little longer and wider. Traditionally is white in colour with motifs of flowers, bars and diamonds designs are worked in red colour at both ends. It is tied as a girdle at the waist over Galuk and Gorno Ugon (dhoti).

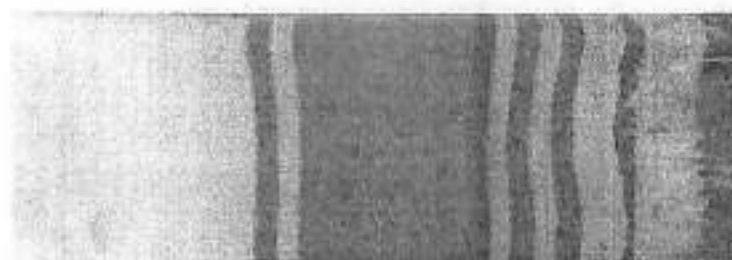


Figure 9:- Jinrek or Tongali Dumer



Erkok:- It is maflar, hang around the shoulder. Woven in red colour, such as black, white, yellow, etc the stripes may be thickly or thinly placed transversely over whole length of cloth.



Figure 10:- Erkok

Ugon(dhoti):- It is a lower garment white in colour. There are two types of ugon. One is simple Ugon without dsegins used in day life and the other is Gorno Ugon with thinly placed decorative designs won as loin cloth on Socio- Cultural and religious functions.



Figure 11 :- Ugon

2.SOME SPECIAL TYPES OF MISHING DRESS:-

Gadu:- A kind of hand woven quilt, popularly known as Miri-Jim used in the winter season to keep the body warm in the cold night. It is made by ginning and spinning of pure cotton fibre in special type of loom with some special traditional implement. The gadu is different in both front and back side. One is the furry front surface and the other side is the back rough surface without furry. Generally the cloth is first woven in narrow width and then two pieces of such cloths are stitched together by hand.



Figure 12 :- Gadu

Ri:Bi:- Woven with different stripes such as red, black and white. The stripes are distributed throughout the body at regular intervals. Simple designs of zig-zag lines and diamonds with red coloured thread woven at both the ends of the cloth. Worn by the young girls on top of Ege on special occasions such as Ali a: Ligang, Porag and other important cultural functions.

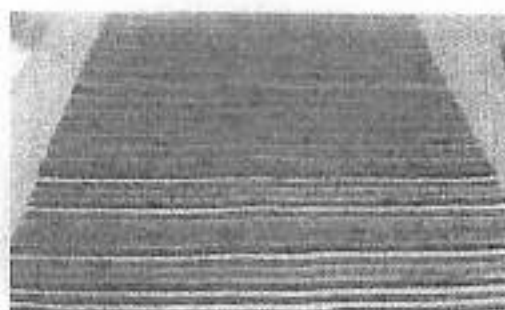


Figure 13:-Ri:Bi

Gaseng:- Similar to Ri:bi Gasor but different in colour combination. It is basically made with red coloured thread giving an intensively red look. Narrow stripes of black and white thread are sparsely woven in transverse direction over the body of the cloth. Floral and geometrical designs with red colored threads are worked at both

the ends of the cloth. It has important Cultural significance and used by both male and female as shawl on special occasions.

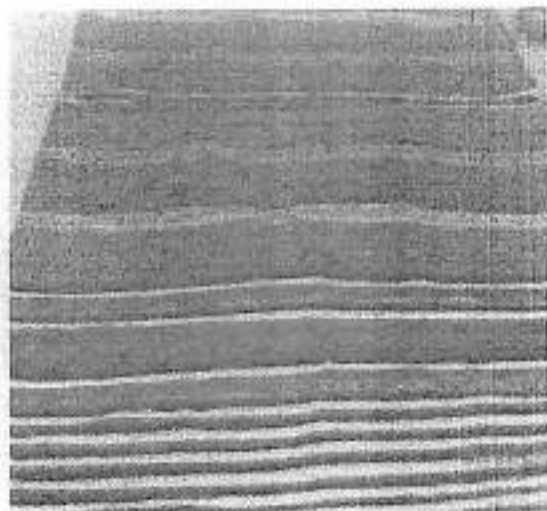


Figure 14:- Gaseng

Yambo:- A special kind stripped piece of cloth. Basically the cloth is white in colour with dsegins of red colors spreading over the whole body of the cloth. It is used as wedding sheet to escort and welcome the bridegroom and the bridge during marriage ceremony (Da:to Midang).

Nisek:- Nisek is a plain check material woven without designs. It is used to carry a body, tied to the back by a women while at work or during travel.

Mr. Lalit Taw also gave me about the Mishing Traditional Ornaments.

Kongge, Turi, Lakpum etc.

Hence, here I get what he gave me about the ornaments.

3.Mishing Traditional Ornaments:-

Kongge:- It is a bangle worn at the wrist and is made of Silver. Kongge is round in shape and no design is applied on it. There is a gap between the two ends of kongge for easy put on or put off.

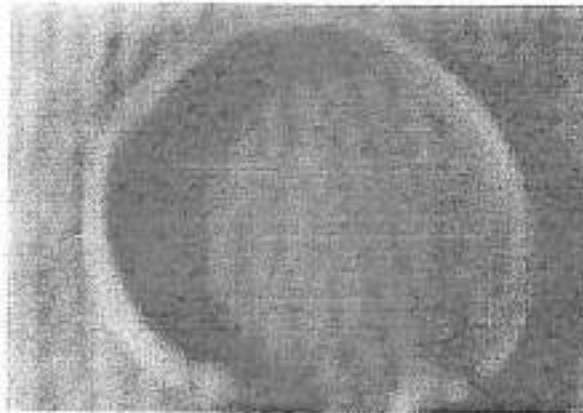


Figure 15:- Kongge

Ain Kongge:- It is a Gold Bangles available in both round and flat shapes. Mostly floral and geometrical designs are embossed on the surface of the Bangles.



Figure 16:- Ain Kongge

Ga:Mkaru:- It is also a kind of bangles and is made up of silver. Designs of floral and geometrical patterns are embossed on it. For the purpose of opening and closing a pin with screw is used.



Figure 17:- Ga:Mkaru

Onsarmora :- Similar kind of ga: Mkaru. But the only difference is size and shape. Onsarmora is made of both gold and silver.

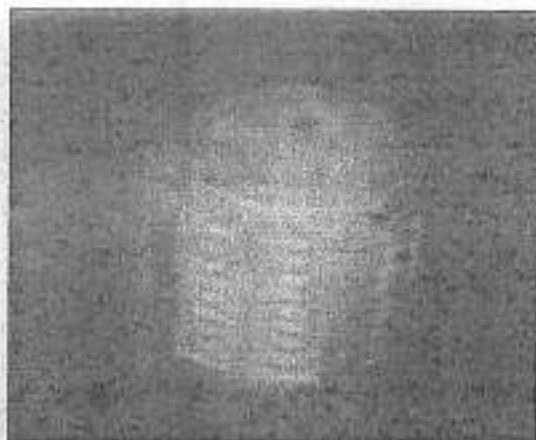


Figure 18:- Onsarmora

Lakpum:- About three inches of colorful yarns of cotton and wool are combining together tied with two strong yarns. It is worn at wrist by Mishing girls during dancing.

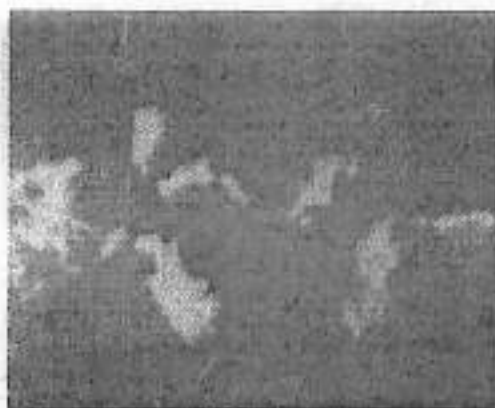


Figure 19:- Lakpum

Tadog and Dogne:- These are types of neck ornaments worn by the upper class Mishing woven during religious functions. Made up of colourful beads like yellow, red, blue, white and black. Both are similar in colour but only difference is made of bigger beads and dogna is made of small beads.

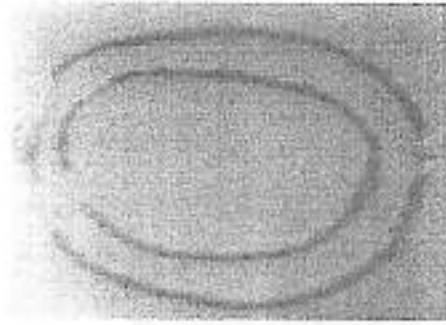


Figure 20:- Tadog and Dogne

Takti:- Takti is the type of neck ornament where numbers of plant seeds are combining together into a thread and worn by Mishing girls and women.

Ain a: Be :- It is a Gold neck ornament made of red and gold beads with a gold pendent.



Figure 21:- Ain a: Be

Murkong a: Be:- A type of flat necklace made of silver with red colored stones.



Figure 22:- Murkong a: Be

Chandoronghaar:- It is kind of silver ornament and is the longest among all ornaments worn by Mishing community.

Baltag Dokasori:- Baltags are silver coins. Dokasori is kind of chain made up of multi colored beads (red and white) with different sizes. The baltag is attached at the center of the dokasori.



Figure:- 23:- Baltag Dokasori

Lingkar:- A kind of Assamese Golpota. Made of gold and silver and also made of animal teeth like Site Torong (elephant teeth), Sumy A: ye (tiger teeth) etc.



Figure 24:- Lingkar

Pisiring:- Means earrings and are made of gold, silver, copper etc with or without some colored stones.

Kentu:- It is a kind of ear lobe made of both aluminum and copper metal. A layer of gold is given at the one side of the kentu. Kentu is worn by old Mishing women on religious occasions.

Turi:- It is also another kind of ear lobe little bit similar to the kentu and are different in size and size and designs. It is made of gold and mostly worn by married women.



Figure 25:- Turi

Takpor:- A type of ear lobe and is made of stems of small light plants. The shape and size of takpor is similar to the kentu. Generally worn by old ladies.

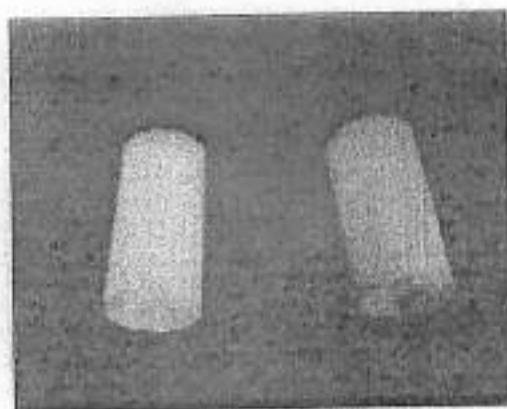


Figure 26:- Takpor

Anguthi:- Anguthi means rings worn at the finger. It made of gold and silver containing stone or other materials like teeth of animals like elephant teeth, tiger teeth, rhino teeth etc are fixed the center of the Anguthi.

CASE STUDY- 3

Figure: 3 Me and My Informant



Case Study- III

For my third case study, on 18 June, 2022 at 9.30 AM I along with my fellow mates of sixth semester students of Anthropology department, Silapathar Science College headed for the Ayengia Bali Village, Akajan for collection of information for our special topics. I went to Miss Radhika Morang house. She is a unmarried girl and she stays with her father, mother and elder brother. 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 information about Mishing traditional ornaments.

I asked Miss Radhika Morang if she could tell me about the mishing traditional Dress and Ornaments used by she's villagers. She replied that there lots and various dress and ornaments of mishing and they are used it different time and some are fixed time of mishing tribe. We had a long time talk about Mishing traditional Dress and Ornaments. And they are using it occasions, festivals and rituals like in the following:-

Differentiated from festivals, occasions and rituals:-

1. Festivals or Functions:-

Mibu Galuk :- Mibu Galuk is mostly used in Festivals or functions like Ali A: Ligang, Gumarak Soman, Bihu etc.

Tapum-Gasor:- In winter Festivals like Ali A: Ligang mostly used Tapum-Gasor as Shawl. For Covering Neck and Head from cold in festivals.

Dumar:- Dumar commonly used in festivals like Ali A: Ligang, Gumarak Soman for some reason like showing their tribe, for giving someone special person to respect in meeting etc.

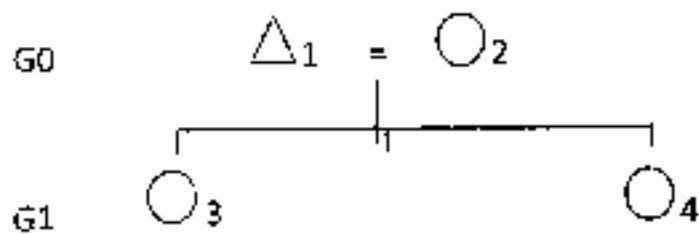
Tongani Dumer:- Tongani Dumer is also used like Dumer but different is only in design.

Erkok:- Erkok is like a maflar, mostly used in festival hanging on neck or shoulder. Recent days Erkok is commonly used by male and female in festival for cover the neck. In all Festivals.

CASE STUDY-III

Household No.	32
Name of the informant	Radhika Morang
Education	HS Passed
Occupation	Housewife
Age	28 Years
Sex	Female
Marital Status	Married
Religion	Hindu
Clan	Morang
Date	17-06-2022
Place	Ayengia Bali, Akajan

A short genealogy of informant:-



- \triangle_1 = The Ego
- \bigcirc_2 = The Ego's wife
- \bigcirc_3 = Ego's Daughter-in-law
- \bigcirc_4 = Ego's Daughter

Ugon:- It is also like a dhoti in Assam. Most of people used it in festivals. Some of people using it for Traditional dance, program, etc.

Ribi :- Ribi is also used in festivals by females. Hanging on hand and cover the chest part.

2. Occasions:-

Mibu- Galuk :- Mibu- Galuk is mostly used in marriage, birthday ceremony, etc.

Tapum-Gasor:- Tapum-Gasor is also used in marriage and birthday ceremony occasions.

Dumer:- Dumer is also used in marriage and birthday ceremony occasions.

Tongani Dumer:- Tongani Dumer is mostly used in marriage and less used in birthday ceremony occasions.

Erkok:- Erkok is also used in marriage and birthday ceremony occasions.

Ugon:- Ugon also used in marriage but ugon is only used by male.

Ribi :- Ribi is also used in marriage and birthday ceremony occasions.

3. Rites and Rituals :-

Mibu-Galuk :- Mibu- Galuk is mostly and commonly used in rituals like Dobur, Dodgang, Porag etc.

Tapum-Gasor:- Tapum-Gasor is also used in rituals like Dobur, Taleng-Ui, Dodgang etc.

Dumer:- Dumer is also used in rituals like Dobur, Taleng-Ui, Dodgang, Urom etc.

Tongani Dumer:- Tongani Dumer is also used in rituals like Dobur, Taleng-Ui, Dodgang, Porag etc.

Erkok:- Erkok is also used in rituals like Dobur, Dodgang, Urom, Taleng-Ui etc.

Ugon:- Ugon is also used in rituals by male like Dobur, Taleng-Ui, Dodgang, Urom etc.

4. Used of Ornaments:-

Kongge:- Kongge is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals.

Ain Kongge :- Ain Kongge is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals. But the Ain Kongge is used only upper class families.

Ga:mkaru :- Ga:Mkaru is mostly used for Traditional dance in like Ali A: Ligang.

Onsarmora:- Onsarmora is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals. But the Onsarmora is used only upper class families.

Lakpum:- It is worn at wrist by Mishng girls during dancing festivals like Ali A: Ligang.

Tadog and Dogne :- Tadog and Dogne is the upper class Mishng woven during religious functions like Porag, Dodgang, Urom etc.

Ain a: Be :- Ain a: Be is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals. But the Ain a: Be is used only upper class families.

Murkong a: Be :- Murkong a: Be is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals.

Takti :- It is worn at wrist by Mishng girls during dancing festivals like Ali A: Ligang.

Chandoronghaar:- Chandoronghaar is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals.

Baltag Dokasori:- Baltag Dokasori is used by Mishng woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals. But the Baltag Doksori is used only upper class families.

Lingkar:- Lingkar is used by Mishing woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals. But the Lingkar is used only upper class families.

Pisiring :- Pisiring is used by Mishing woman's. Commonly used pisiring during functions, occasions and rituals.

Turi :- Turi is used by Mishing woman's. But mostly married woman are used it. And it's used commonly in occasions, festivals and rituals. But the Turi is used only upper class families.

Takpor :- Takpor is used by Mishing woman's. But mostly old ladies are used it. And it's used commonly in occasions, festivals and rituals. But the Takpor is used only upper class families.

Anguthi :- Anguthi is used by Mishing woman's. Commonly used Anguthi during functions, occasions and rituals.

LANGUAGE:

The people of Ayengia ball 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

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 – V

SUMMARY AND CONCLUSION.

CHAPTER- V

SUMMARY AND CONCLUSION

Anthropology is the thorough and systematic study of human beings from different perspectives. It is very essential in understanding the perfect perspective for the study of Anthropology. This year, 2022, the department of Anthropology, Dibrugarh University College, Silapathar has arranged a field work for the students of Anthropology. Students at Ayengia Bali Village, Akajan in Dhemaji district. Anthropological field study was carried out continuously of seven days, which started from 11 June 2022 and continued upto 18 June, 2022. In the present study, the students proposed to focus some aspect of the socio-cultural life of the village of Ayengia Bali Village. In the preceding chapters I have made a general study about the socio-cultural aspects of the Mishing of Ayengia Bali Village. In addition to other topics more investigations were made on "Musical Instruments of Mishing". In addition to data collection made on through direct observation and interview, a few concrete case for the above mentioned topic were 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 of Ayengia Bali looking 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 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.

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.

supply of electricity covers the whole village. Majority of the families have modern electronic amenities like television, radio, sound system, freeze and telephones, etc. Motorbikes and cars are also common among the villagers. School buses, autorickshaws, electronic rickshaws also ply in the village as a means of transportation.

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

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

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

Date- 14/06/2022

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

Date- 15 /06/2022

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

Date – 16/06/2022

As it earlier schedule, we accordingly arrived at our destination at 9.30 am in the morning for our field study at Ayengia Bali village silapathar at 10.00 am for my first case study I went to the houses of Mrs. Purnima 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 Mr. Lalit Taw house on 17/06/2022. She is married and ilves with her husband and family members. She has two Daughters. She was very co- operative and a helpful person. She honestly responded to my questions I put forwarded to her about the preparation and use of the locally prepared beverage among the mising commonly known as the Apong.

Date- 18/06/2022

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

BIBLIOGRAPHY

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

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

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

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

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

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

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