

AN ETHNOGRAPHIC FIELD INVESTIGATION REPORT ON THE MISINGS OF
AYENGIA BALI GAON IN DHEMAJI DISTRICT OF ASSAM WITH SPECIAL
REFERENCE BAMBOO GRAFT

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



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20/12/22

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DEPARTMENT OF ANTHROPOLOGY
SILAPATHAR SCIENCE COLLEGE
SILAPATHAR, ASSAM
2022

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Date: 20/12/22

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PREFACE

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

i) . Physical Anthropology and ii) cultural Anthropology.

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

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

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

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

ASSAM

INDIA



CHINA
(Tibet)

ARUNACHAL
PRADESH

BHUTAN



WEST
BENGAL

SOUTH SALMA
MANKACHAR

MEGHALAYA

BANGLADESH

KARIMGANJ

HAILAKANDI

MANIPUR

NAGALAND

MYANMAR
(Burma)

LEGEND

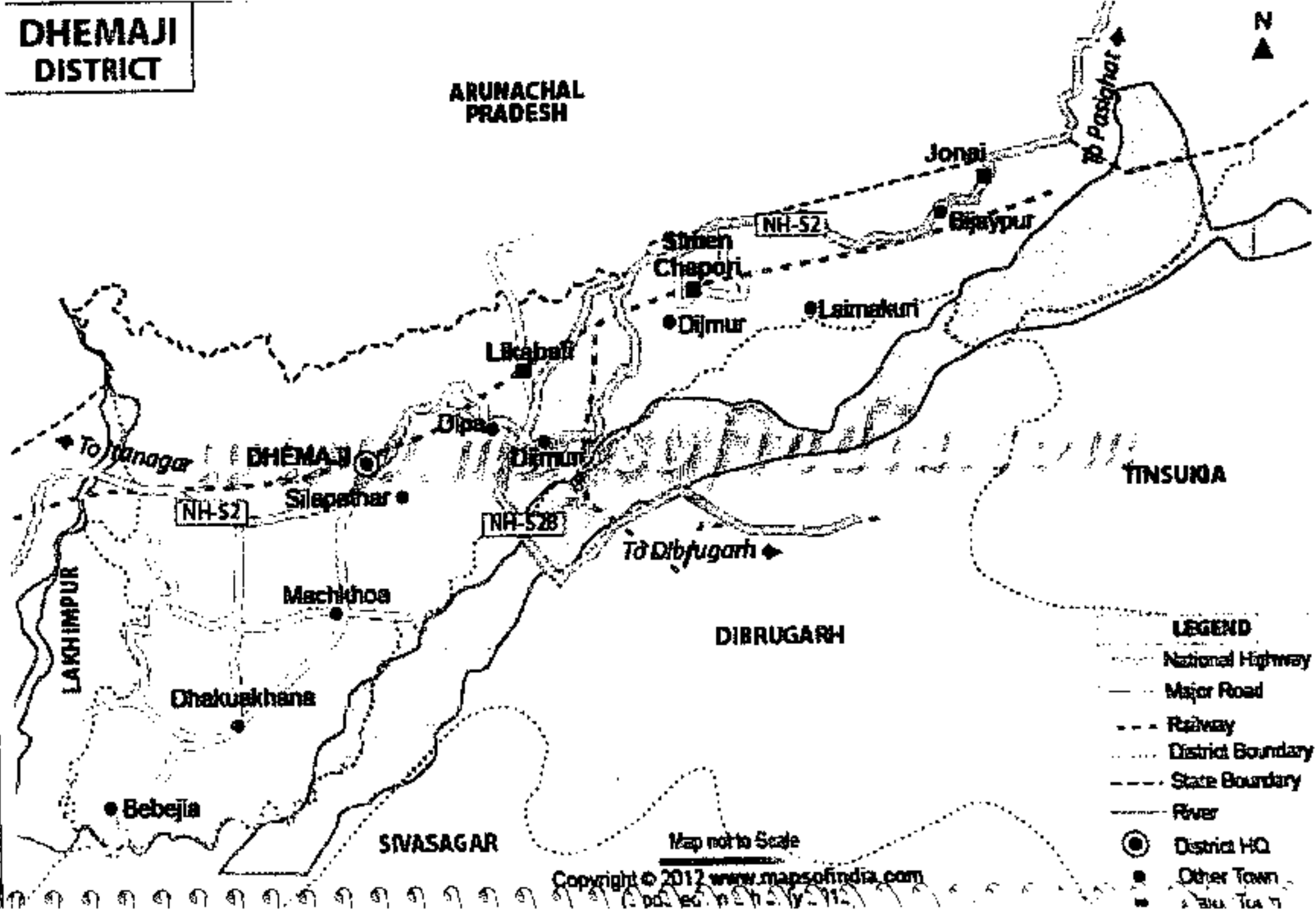
- International Boundary
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- == Major Road
- Railway
- River
- State Capital
- ⊙ District Headquarter
- City/Town

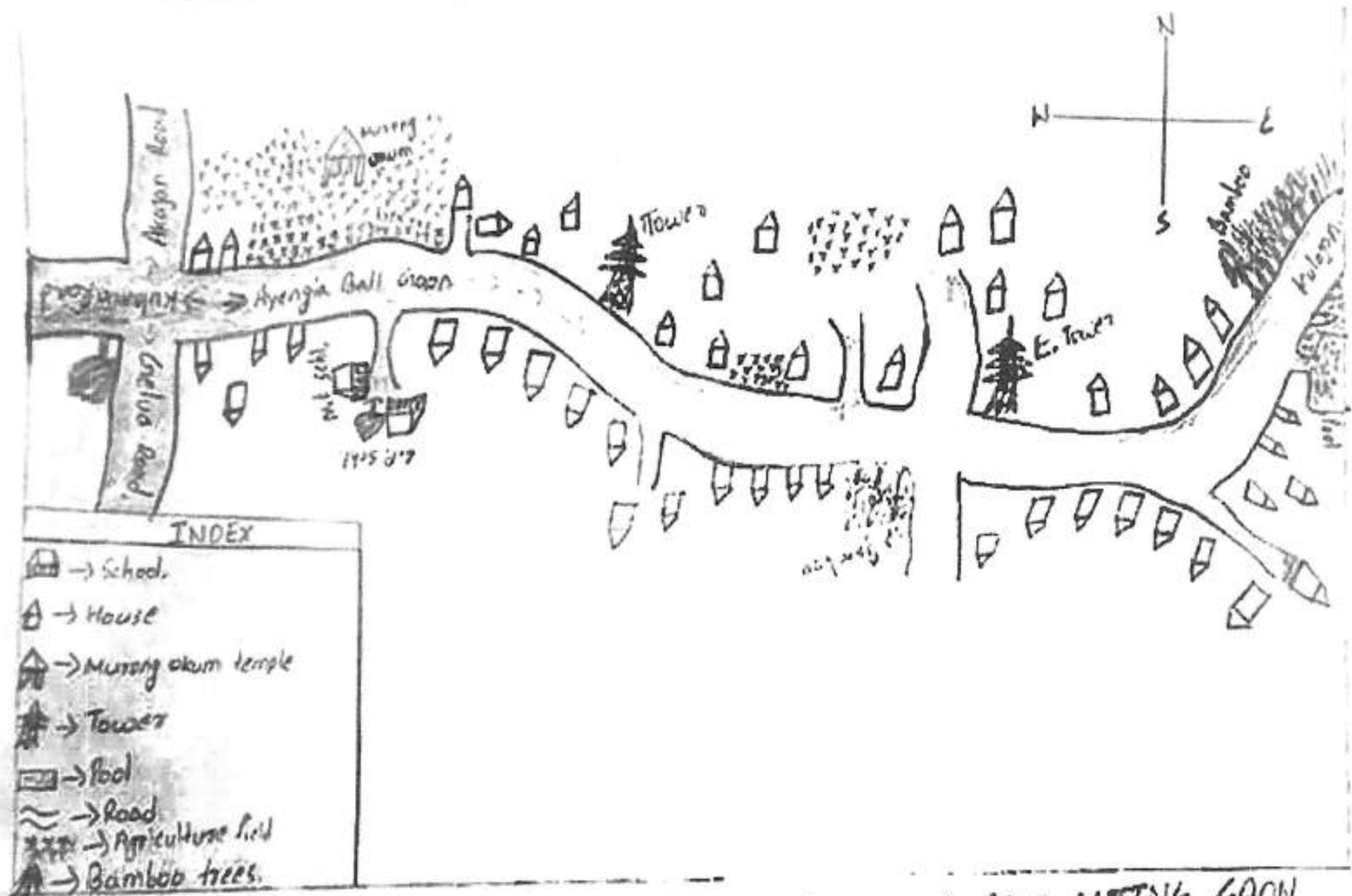
Map not to Scale

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DHEMAJI DISTRICT

ARUNACHAL
PRADESH





VILLAGE MAP OF AYLNGAN BALI MISING GAON.

CHAPTER – I

INTRODUCTION

INTRODUCTION

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

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

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

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

AIM AND OBJECTIVE:

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

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

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

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

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

SELECTION OF FIELD:

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

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

JOURNEY TO THE FIELD:-

On 13 of June, 2022 morning we made all arrangement for the field work. I reached at the Ayengia Bali Gaon at 9.30 am accompanied by teacher - in- charge Mr Naba Kumar Pegu. Since the village selected for the field study was at our vicinity It was not difficult for our journey. It was decided that the residence of Ayengia Bali L.P. school would be our base camp. So we would gather at Ayengia 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.

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

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

Schedule Method:

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

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

FIRST DAY IMPRESSION:

Today, the 13 June , 2022 , we start our first day field work with our teacher at Ayengia Bali Gaon, Akajan in the district of Dhemaji, Assam. The village is predominately inhabited by the Mishing tribe. The village is adjacent to the Akajan. We met many people who could tell us about the history of the village as well as gave us information about the growth of the village. After surveying the entire village, our teacher in- charge divided us into two groups. With our group I filled up my survey schedules in five hours. The villagers were very hard working and co-operative. They were of various occupations. We got very good response from each and every household. It was at 2.30 PM when we return to our homes.

METHODS AND TECHNIQUES:

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

Case Study Method:

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

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

Interview Method:

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

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

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

Observation Method:

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

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

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

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

Genealogical method:

Genealogical method which is known as G.T method was discovered by U.H.R Rivers in the study of Melanesian society. This method is very useful in the study of ki8nshipo, family and marriage. Thus, in the study of social structure this method has a great relevance.

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




- For Male



- For Female



- For Affinal or Marital Tie

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

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

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

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

SELECTION OF THE INFORMANTS:

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

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.

CHAPTER – II

SHORT DESCRIPTION OF THE FIELD

SHORT DESCRIPTION OF THE LAND

ORIGIN OF THE NAME OF THE VILLAGE

HISTORY OF THE VILLAGE :

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

The story goes in the following manners:

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

CLIMATE :

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

FLORA:

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

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

FAUNA:

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

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

English Name	Local Name
Goat	Soben
Cow	Sobo
Foul	Porok
Pig	Aeg
Fish	Ongo
Duck	Pejab
Pigeon	Parong
Dog	Eki
Cat	Mekuri

VILLAGE SHOPS AND MARKET:

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

MEDICAL FACILITY:

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

POLICE STATION:

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

PLAY GROUND:

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

C. PEOPLE OR SHORT DESCRIPTION OF THE VILLAGE:

ETHNIC COMPOSITION:

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

PHYSICAL FEATURES OF THE PEOPLE:

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

EDUCATIONAL INSTITUTIONS:

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



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



Figure 3:- Ayengia Bali High school.

TRANSPORT AND COMMUNICATION:

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

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

ELECTRICITY:

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

SANIATATION:

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

A. IMPORTANT PUBLIC PLACE:

RELIGIOUS INSTITUTIONS:

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

Figure 1:- Naamghar.



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.

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

KINSHIP TERMINOLOGY:

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

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

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

Kinship Terms

Local Term

Father

Babu

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.

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.

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

CHAPTER – III

DEMOGRAPHIC ANALYSIS

Table No:- 1

Distribution of Population by Age, Sex & education

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

Analysis:-

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

Table No: 2

Distribution of population by marital status

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

Analysis:-

This table shows the distribution of population of Ayengla Bali village. Out of the total population of 228, number of unmarried male is 58 and female is 41, in which total 99 are unmarried and 62 males and females in which total 124 are married. Percentage being 99.99% and 99.99% respectively. Besides this only 5 are found to be widow, percentage being 100. the highest number of unmarried male is 13 which is found in the age group of (5-29) years and unmarried female is 12, found in the age group of (0-24) years. And the highest number of married male is 12 which is found in the age group of (30-34) years and the highest number of married female is 13, found in the age group of (22-24) years.

Table No: 3

Distribution of population by Sex and Clan Affiliation

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

Analysis:-

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

Table No: 4**Distribution of Population by Sex & Occupation**

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

Analysis:-

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

Table No: 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

INTRODUCTION

Bamboo (sub-family Bambusoideae, family Poaceae) is intricately connected with people from time immemorial, satisfying every human need, especially in East and South-East Asian regions. It has a long history in people's lives as cultural material. The utilization of bamboo goes back to 5000 years ago and found from China. The pictographic image for "bamboo" was found on the earthenware unearthed in the Yangshao cultural relics of Banpo Village, Xi'an in 1954. The symbol was likewise found in oracle bone inscriptions on old bronze articles. From the Warring States Period (475-221 BC) to the Jin Dynasty (265-420 AD), individuals wrote on "bamboo slips" (Bain, 2019). It is worth mentioning that bamboos are intermixed profoundly with the rural populace's everyday existence and are vital to their cultural, traditional, social, and economic necessities (Tewari, 1988; Madhab, 2003; Liese and Kohl, 2015). Bamboo also gives significant natural advantages. It has been seen that it is utilized for ecological purposes in numerous nations, for example, soil stabilization and erosion prevention on slope inclines and skirts. Bamboo is a multipurpose plant with a horde of applications such as human culture that uses construction material, furniture, walls, handicrafts, pulp and paper, edible shoots, and animal fodder. In India, bamboo products are of two sorts: articles needed for everyday use and of mid-range quality, which fit local necessities. Another category is articles of more refined quality, both decorative and useful, to meet more sophisticated business sectors' needs and tastes. It has been the companion of the majority of ethnic craftsmen in India. The bamboo plant plays a role in the tribal folklore of India. It is a typical belief in a few ethnic societies that humankind arose out of a bamboo stem. In certain parts of India, bamboo is additionally called Kalpavriksha (a sacred tree in Indian mythology satisfying all the requirements and desires) because of its various uses in everyday life in physical as well as in spiritual form. First immediate reference to bamboo in Indian literature is in Rig Veda (5000 BC). The plant also got a special mentioning in the great Indian epic, where Lord Krishna's flute was made of bamboo. The prologue to Mahabharata specifies about groves of bamboo. It is said that the Buddhist monks who went to Japan from India to spread Buddhism had carried seeds of bamboo with them (Ghosh, 2014). These accounts propose that bamboo was fulfilling numerous needs in those days and

that it was an essential part of individuals' lives. As a benevolent 'wood', bamboo offers itself a range of uses. Strips of bamboo are utilized by craftsmen in almost every state of the country. It has been seen that in India, Mongoloid people are principally engaged in bamboo crafts. They are specialized and inhabited in the North-Eastern part of the nation (spread over an area of 262179 km representing around 8% of the nation's total geographical area) where they have access to a broad range of bamboo forests. This racial group links itself culturally and genetically to the people of Myanmar, Thailand, Tibet, Indonesia, and Vietnam where bamboo craft displays the absolute best hand skills on the planet (Bain, 2019). The North-Eastern locale houses about two-thirds of the nation's bamboo resources spreading over a territory of about 3.10 million hectares where 89 types of bamboo species are available. This substantial endowment of nature to the locale is indispensable to life and culture of all the ethnic groups of North-Eastern India. Its multipurpose uses have made it an imperative resource for rural people. As it is an inseparable and intrinsic part of the ethnic communities' everyday lives, it has also been incorporated in their social and cultural events (Acharya et al., 2015). Studies on the crafts work of the Karbi community began during the British colonial rule. The earlier work was done by the British officers who gathered certain data on crafts other than their official obligations. Elwin (1959) and Alemchiba (1968) have made special reports on Arunachal Pradesh and Nagaland's art, respectively. A few monographs on the tribes of North-Eastern India written by British administrators and contemporary anthropologists also have made plentiful references about the rich artistic accomplishments of the region's people. These reports, however, are quiet about the rich aesthetic crafts of the Karbis. Therefore, subsequently, the current study has been designed to do the needful.

MATERIAL AND METHOD

The current study had been done within the Karbi tribal community in the Sonapur Tehsil of Kamrup Metropolitan District, Assam. Altogether twelve villages have been chosen for the fieldwork, such as Khetri, Sholoibari Gaon, Bargog N C, Nakuchi, Tegheria Gaon, Ulubam, Bhogpur, Barua Bari Gaon, Lomati, Maloibari, Pub Maloibari and Hahara Gaon. These villages were selected with the help of aged persons in the villages, based on the availability of craftsmen.

Case study -1

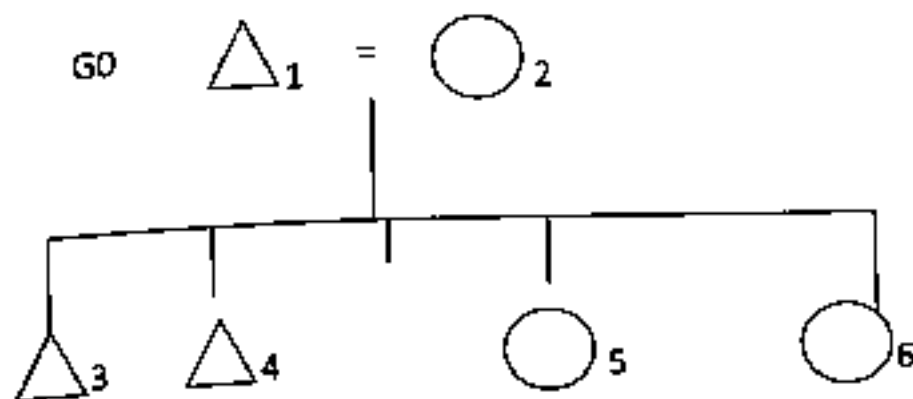
Figure 1:- Me and my Informant



Case study 1

Name of the informant	:- Mr. Dilip Kumar Taid
Education	:- HS pass
Occupation	:- Cultivator
Age	:- 34 Years
Marital status	:- Married
Religion	:- Hindu
Clan	:- Taid
Date	:- 16-06-2022

A short genealogy of Informant



-  1= The Ego's Husband
-  2= The Ego
-  3= Ego's Son
-  4= Ego's Son
-  5= Ego's Daughter
-  6= Ego's Daughter

Case study-1

For my first case study, on 16 June, 2022 at 9.30 AM I along with my classmates of sixth semester students of the Anthropology department, Silapathar Science College headed for Ayengia Bali Gaon, Akajan for collection of information for our special topics. I went to Mr. Dilip Kumar Taid house. He is a married person and stays with his wife and children. He has two Son and two Daughter. I selected him as an informant for my case study because he was a person of knowledge, kind hearted and co-operative. I explained to him the purpose of my visit to which to co operative and gave me some insight into the rites and Bamboo Craft. We had a long time talk on the Bamboo Craft of the Assam Tribal people of Ayengia Bali Gaon. I asked Mr. Dilip Kumar Taid if he could tell me the about Jakhoi by the Assam Tribal people of his village. He replied that there are various Bamboo Craft by the villagers depending on certain. Mr. Dilip Kumar Taid said there are many Bamboo Craft and how they are prepare for the use.

Introduction

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

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

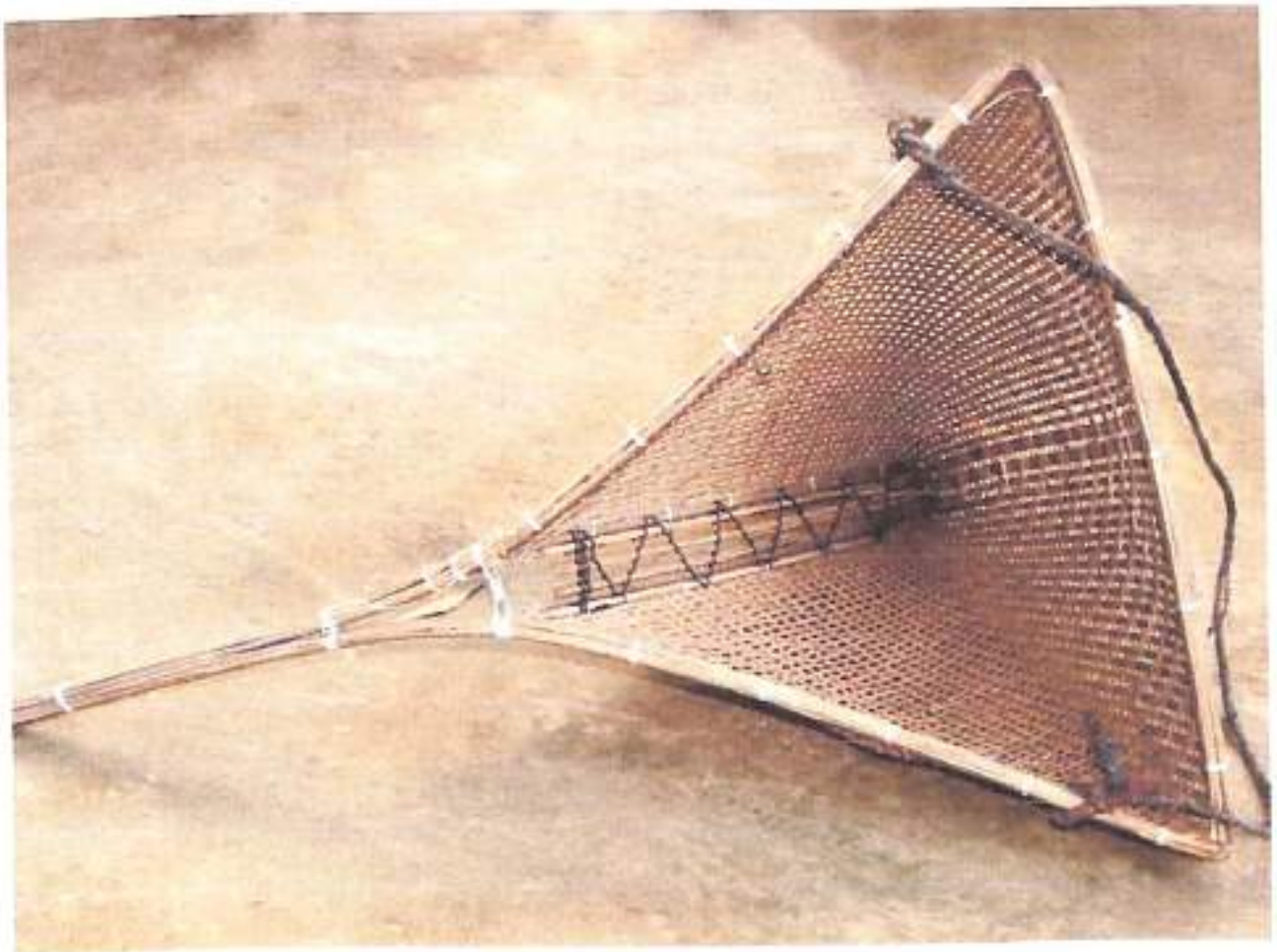
Different Kinds of Bamboo

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

The forests of Mizo Hills, Cachar, Mikir and North Cachar Hills, Nowgong and Lakhimpur districts are rich in bamboo such as

- Muli (*Melocannabambusoides*)
- Dalu (*Teinostachyumdallos*)
- Khang (*Dendrocalmuslongispatus*)
- Kaligoda (*Oxytenantheranigrociliata*)
- Pecha (*Dendrocalamus Hamilton*) to name a few

Jakhoi



The Jakhoi is an ingenious adaptation for a fishing trap developed by the locals. It is more like a wickerwork shovel made of bamboo and used to catch small fish, either by dragging it along or placing it on water.

Generally, fishes tend to hide between weeds; the Jakhoi with its net made of bamboo splits traps these fishes and brings them out of the water. Jakhoi is made of a species of bamboo called the Jati.

Jati is often tall, less prolific and used for handicraft items. The process of making the Jakhoi has been described with the aid of the vide.

Preparing the Bamboo Strips

First, the bamboo is cut into a number of pieces. Then we will remove the green sheath of the bamboo to reveal the inner lighter yellow layer. After the bamboo strips are split the fibrous layer is removed. The strips will have a uniform size of 2mm width each.

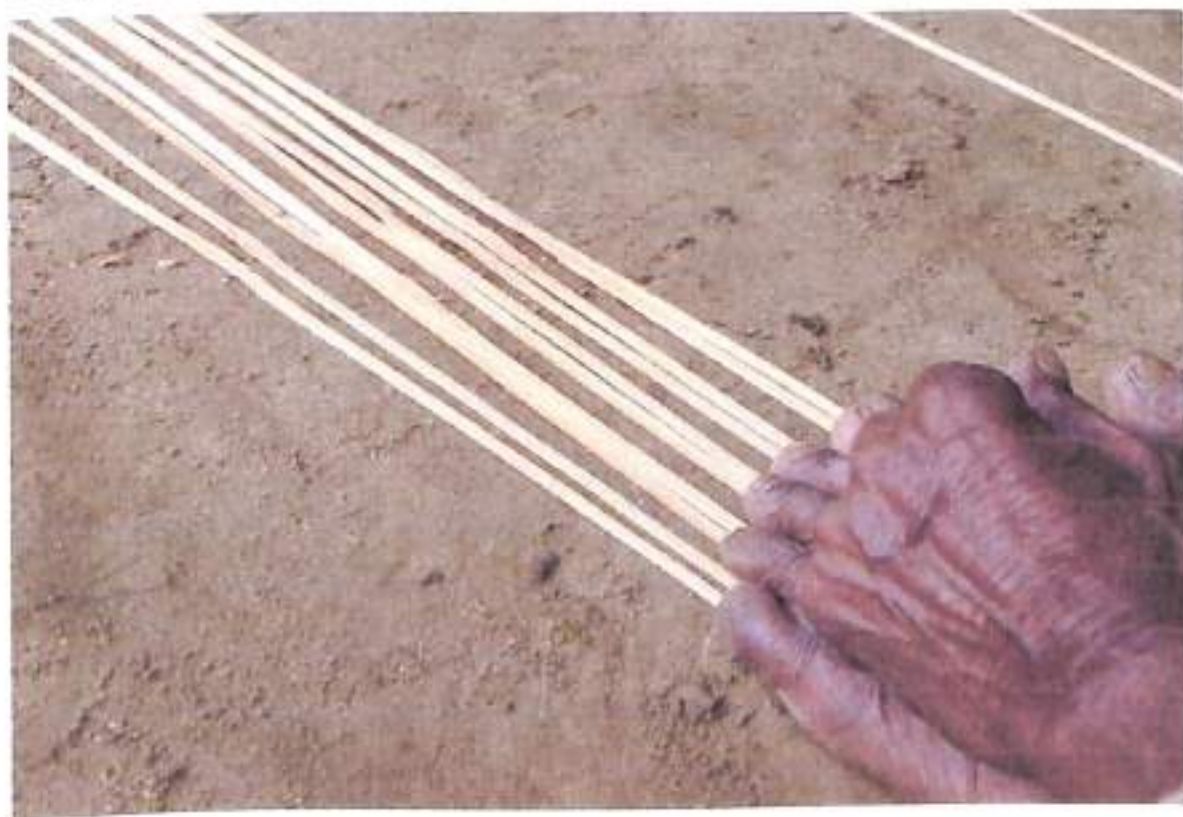


Forming the Base or Toli

Now the bamboo strips are placed on the ground to form a base that is called the 'Toli' in the local language. New warps are added and woven in a criss-cross manner leaving small spaces in between. After the required length of the Toli, is achieved, the loose ends of the warps are interlocked to form the shape of the rhombus. We add new warps that are woven into the wefts as well as loose ends of the locked warps towards the end.

After completion of the Toli, the extra ends of the wefts are cut off. For obtaining the triangular shape of the Jakhoi the equality and symmetry of both sides of the curve are measured. Once the base acquires its required shape new warps and wefts are added to the loose ends and eventually tucked into the warp ends.

Here we shall take two alternative warps and two alternative loose ends and entwine them together. The loose end of the wefts is then bent and tucked into the weave. The same process is performed on all four sides. The extra ends are cut off.



Attaching the Bao

Just like a shovel needs to have a handle, in the Jakhoi two thick and sturdy bamboo strips act as a handle often called the Bao in the local language. The bamboo strips have to be processed before they are bent. For this purpose, we use the colocasia leaves. The leaves are tied at two points of the bamboo strips, leaving equal space at both ends and then burnt on the fire.

The moisture content in the leaves makes the bamboo points malleable and prevents the bamboo from breaking when the bending takes place. Here, we insert the shorter side of the Toli between them and tie them with thin cane strips. The two corners of the Toli will also be inserted between the bamboo strips by bending slowly and simultaneously tied together with a cane strip.



Attaching the Mekhela

Once the Jakhol takes its shape, we introduce a net frame made of bamboo strips called 'Mekhela'.

The Mekhela will be made by small bamboo strips bent at the centre. The bamboo strips are arranged on a flat surface together and tied with a thinner cane strip in a zigzag manner. Once the Mekhela takes its shape, we tie the net frame at the space left by the bending of the Toil.

The Mekhela generally acts as a kind of trap for the fish when the Jakhol is dragged inside the water.



Forming the Frame

After completion of the Jakhoi thin bamboo strips will be tied to the sides of the Bao by cane strips. This frame adds strength to the Jakoi' and also gives the final touches to this fishing equipment. Once the Jakhoi is formed the extra ends of the Bao is cut off. Finally, a rope will be introduced the ends of which will be tied at either side of the Jakhoi.

The rope enables the fisherman to drag the Jakhoi inside shallow water and trap fish.



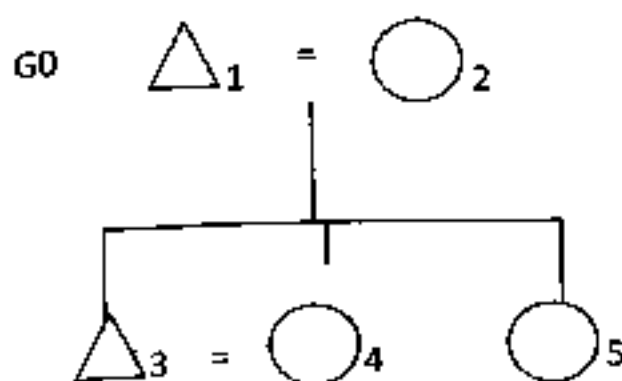
Case study -2
Figure 2:- Me and my Informant



Case study -2

Name of the informant	:- Mrs. Bharati Padi
Education	:- 10 th Passed
Occupation	:- cultivation
Age	:- 52 Years
Marital status	:- Married
Religion	:- Hindu
Clan	:- Padi
Date	:- 14-06-2022

A short genealogy of informant



- \triangle 1= The Ego
- \bigcirc 2= The Ego's wife
- \bigcirc 3= Ego's Daughter
- \triangle 4= Ego's Son
- \triangle 5= Ego's Son

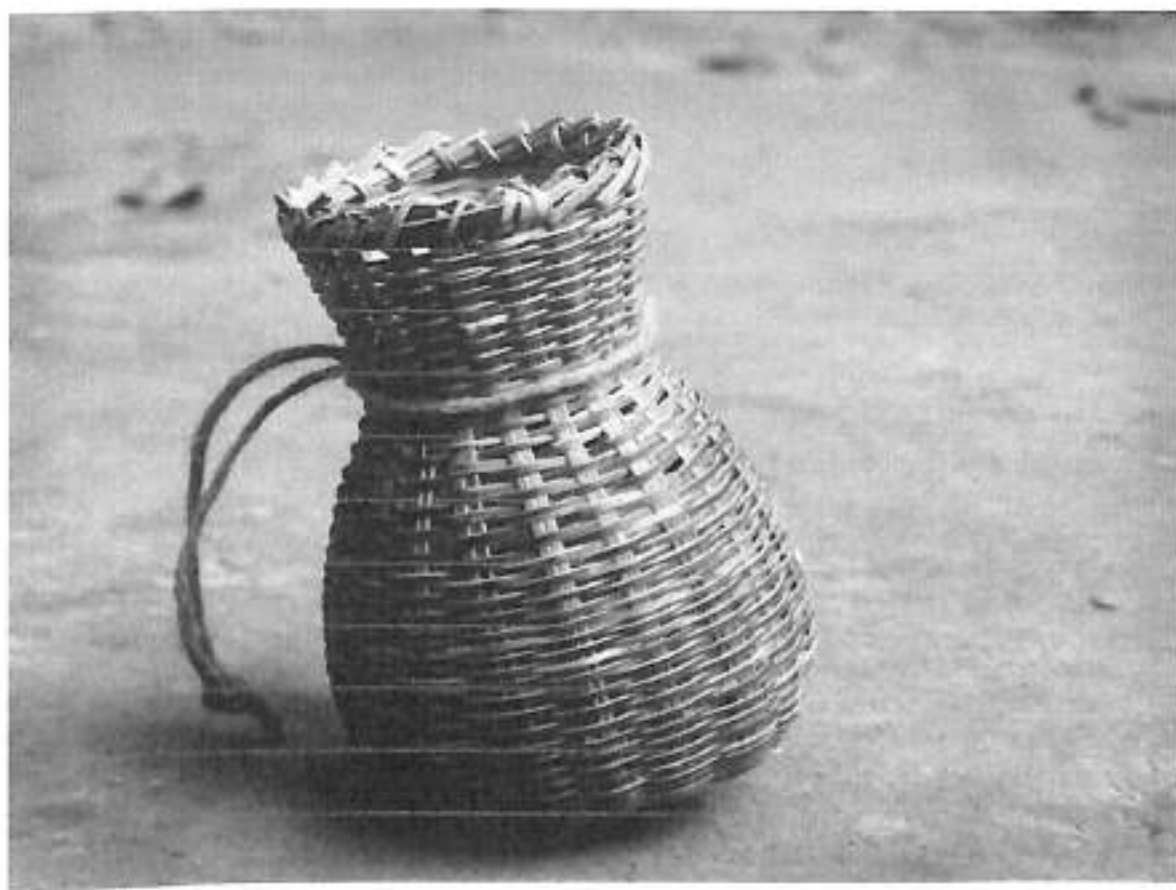
Case study -2

For my first case study I went to house Mrs. Bharati Padi who married and according to stage with her Husband and her family members. she has two son and a daughter. She was very kind and cooperative person to her I put some questions regarding my special topic to which he answered in this may.

I started my question about the bamboo carft ayengia Bali village and she replied me in this manner in her replied Mrs. Bharati Padi told about the bamboo carft Khaloī and how they are prepared for the use.

Khaloi

Khaloi is one of the most commonly used fishing accessories in Assam. It is also called Kanyamur in the local language, as its form resembles the shape of a female waist. It is a small conical shaped pitcher woven from strips of the local species of bamboo called 'Bijuli'. It is mostly used by the locals to keep fish during hand-net fishing.



Making of the Khaloi

Bijuli is a species of bamboo suited for weaving, because of its flexibility. It can be split easily and sized to fine strips. First, the outer dark green sheath of the bamboo is removed. The inner layer is further split to 1 mm thick using a cutting knife called the 'Dao'. These are suitably sized to lengths 30 cm each.

Making the Base

A flat base is needed for the Khaloi to stand upright. To commence with, the strips are interwoven and suitably bent to create a square base. As we keep on introducing additional warps to the square, base a circular shape is formed.

Weaving the Body

We now have to form the hollow for the body of the pitcher. This is done by inserting a strong jute string into the base, the other ends of which are tied and held round the craftsmen's knee.

With a tug of the string held tight, help to curve the base forward. As we continue with the weaving process from the base upwards, the base takes a curvy bend with the pressure applied from the feet. New warps are introduced in such a manner that the base is wider than the neck.

Water is sprinkled from time to time on the pitcher to make the strips supple and easy to mould. The weaving is continued, adding new warps in such a way that the circumference of the circle is gradually reduced till the body of the pitcher takes shape and we reach the neck portion.

Weaving the Neck

To form the narrow neck of the pitcher a metal bowl is held tight at the open end to act as a preform.

Now, a few strips from the body of the pitcher are used to tie the bowl and fix it in position.

The bamboo strips are woven around this preform and the narrow neck of the pitcher is woven. The preform is now removed.

Locking the Rims

After the completion of the narrow neck, the loose ends of the warps are again split into two to add more flexibility in forming the mouth during the weaving process. Once the mouth of the pitcher is formed, the ends of the warp are now uniformly cut.

A 2mm thick bamboo strip is introduced around the mouth of the pitcher. This acts as reinforcement for the rim making it stronger.

The loose ends of the weft are now folded over one after the other around the bamboo strip and simultaneously tied using a strong cane strip. Once we tie the bent strips to the circular frame, the loose ends are tucked inside the pitcher to finish the mouth of the pitcher.



Case study -3

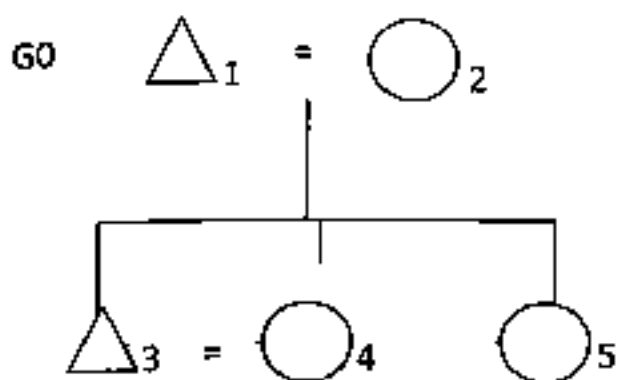
Figure 3:- Me and my Informant



Case study -3

Name of the informant :- Mrs. Bishnupriya Kuli
Education :- B.A pass
Occupation :- cultivation
Age :- 47 Years
Marital status :-Married
Religion :-Hindu
Clan :-Kuli
Date :- 15-06-2022

A short genealogy of informant



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

Case study-3

For my first case study, on 16 June, 2022 at 9.30 AM I along with my classmates of sixth semester students of the Anthropology department, Silapathar Science College headed for Ayengia Bali Gaon, Akajan for collection of information for our special topics. I went to Mrs. Bishnu Priya Kuli house. She is a married person and stays with her Husband and children. She has two Son and a Daughter. I selected her as an informant for my case study because she was a person of knowledge, kind hearted and co-operative. I explained to her the purpose of my visit to which to co operative and gave me some insight into the rites and Bamboo Craft Hand Fan. We had a long time talk on the Bamboo Craft Hand Fan of the Assam Tribal people of Ayengia Bali Gaon. I asked Mrs. Bishnu Priya Kuli she could tell me the about Hand Fan by the Assam Tribal people of her village. She replied that there are various Bamboo Craft of Hand Fan by the villagers . Mrs Bishnu Priya Kuli said there are many Bamboo Craft Hand Fan and how they are use Hand Fan in summer season.

This Rudeez Handfan/hatpankha is made of high quality matured bamboo and it is made by Assam's skilled craftsman. Widely used during summer. Assam is rich in sylvan resources and most of its forests are richly stocked with bamboos of various species. The State is one of the largest bamboo producing states in India and forms an integral part of culture,



Fig-1 Hand Fan

lifestyle and economy of the people. The communities nurture and protect it and are storehouse of vast knowledge and skills related to the propagation, processing and usage of bamboo. There is a traditional familiarity with the material, and a legacy of skill that can be built upon for newly emerging applications and products. People of Assam have the skills of working with the material, and knowledge of the cultivation and management of bamboo. The making of bamboo products is perhaps the most universal of all the crafts practiced by a large number of artisans scattered throughout the State. It is practiced as a household industry and no mechanical device is used. Bamboo products are used for a wide range of purposes and extensively used in every household. Various products such as bamboo houses, bamboo baskets, bamboo mats, bamboo hats, umbrella handles, walking sticks, tool handles, fishing rods, tent poles, cordage, ladders, yokes, hand-fans, bamboo and leaf

headgear (the most indispensable item of the field workers), handicrafts like toys and dolls, musical instruments and various domestic and agricultural implements etc are crafted here out of the bamboo. The bamboo houses are a combination of bamboo matting and wooden framework. Bamboo baskets of Assam come in various shapes and sizes and serve various distinct purposes.



Fig- 2 Hand Fan

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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