

**REPORT
ON**

**"A STUDY ON GRADUAL CHANGING PATTERNS OF THE LIFE
STYLES OF THE RURAL TRIBAL SOCIETIES AND THEIR
TRADITIONAL INSTITUTIONS AND RESOURCES WITH
SPECIAL REFERENCE TO THE RABHAS OF GOALPARA
DISTRICT, ASSAM"**

SUBMITTED BY

BHANITA PATHAK RAJKHOWA

SPONSORED BY

**ASSAM INSTITUTE OF RESEARCH FOR TRIBALS AND
SCHEDULED CASTES, JAWAHAR NAGAR, GUWAHATI-22**

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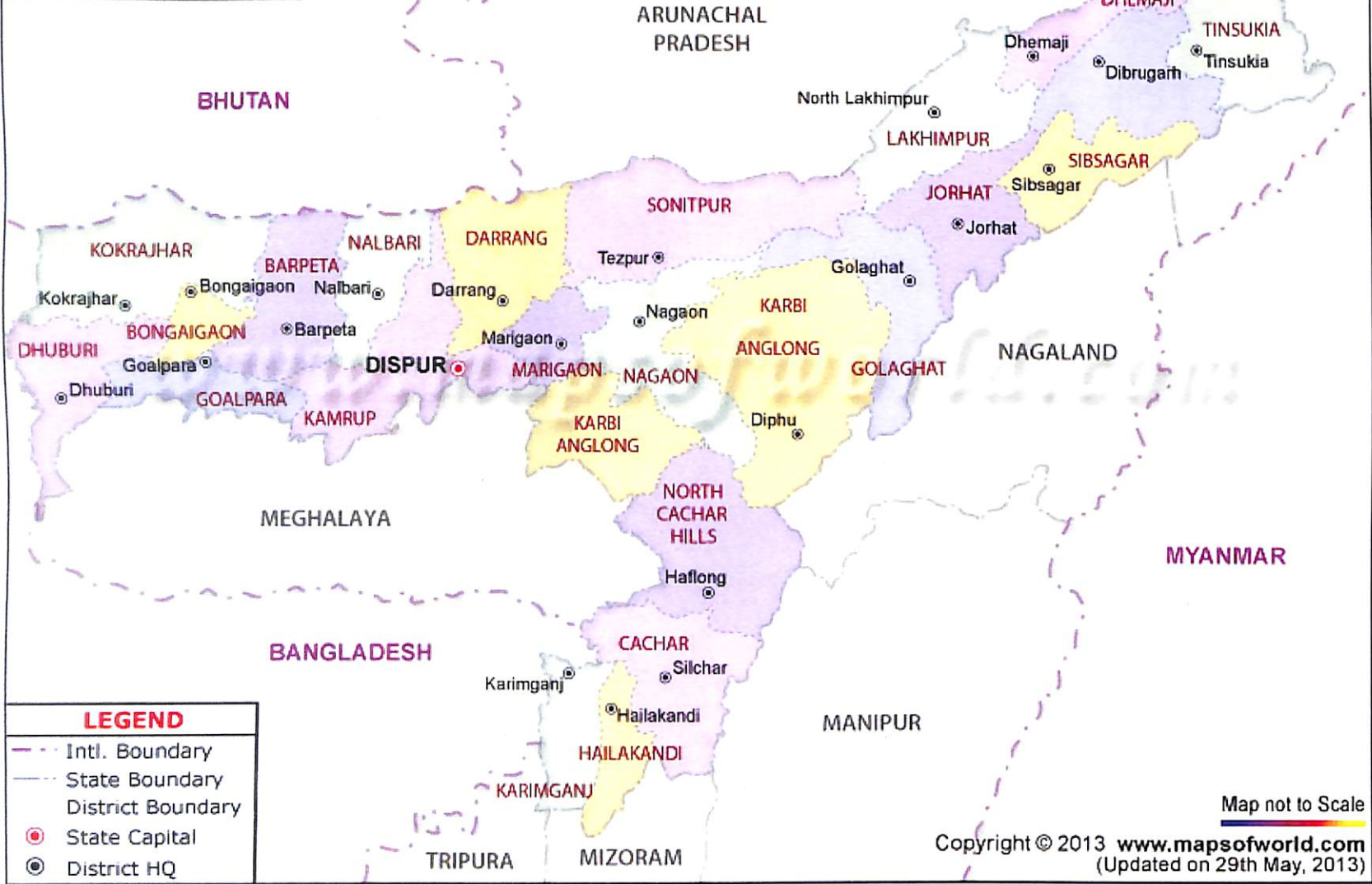
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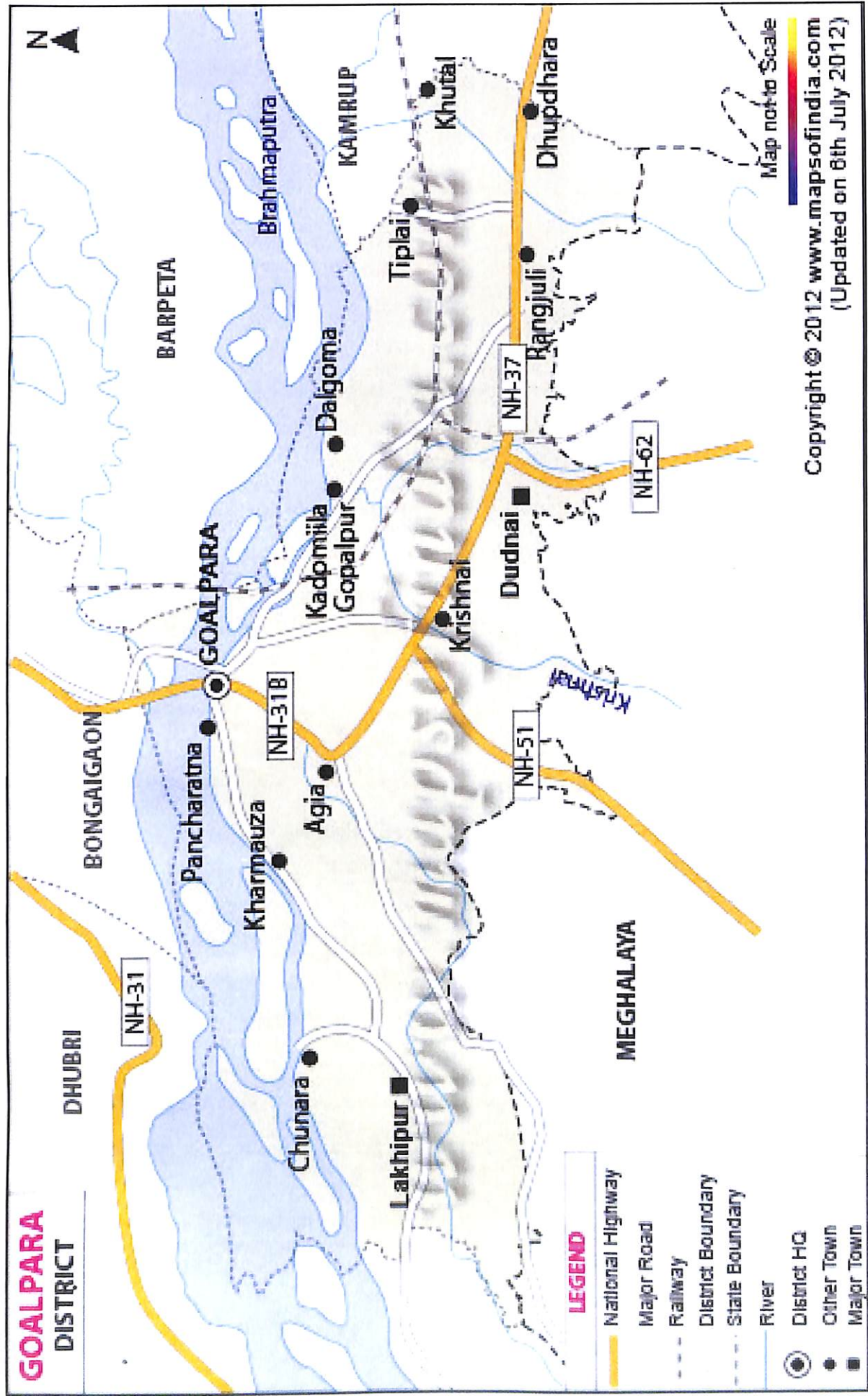
**BHANITA PATHAK RAJKHOWA
MA ANTHROPOLOGY**

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ASSAM (ASOM)
DISTRICT MAP





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ACKNOWLEDGEMENT

The state of Assam is the habitat of many colorful tribes living in the two river valleys Brahmaputra and Barak. Moreover a significant portion/section of tribes also inhabit in Karbi Anglong and Dima Hasao hill district of Assam.

In India the scheduled tribes numbering 678 consists of 16.4 million households and a total population of 84.3 million as per 2001 census. The percentage of scheduled tribe population accounts for 8.20 of the total tribal population of the country. Assam is having 25 scheduled tribes with 5.93 laks households and a total population of 33.08 laks constituting 12.41% of the total population of the state. The tribes with diverse origins and rich cultural heritage have been living in various different environmental conditions.

Change is an inevitable process of culture. Culture changes along with change of time, and socio-political upheavals. Thus culture which prevailed during the colonial period had under gone metamorphic changes over the decades. Likewise the culture of the ethnic communities of pre Independent period got changes after the formulation of planned development after Independence. Assimilation and acculturation took place due to prolong contact with non tribals. But changes in the tribal areas did not move fast as the tradition bound societies could not adjust to the changing environment. Thus changes were gradual among them.

The present Study on "Gradual Changing Pattern of the Life Styles of the Rural Tribal Societies and their Traditional Institutions and Resources with Special Reference to the Rabhas of Goalpara District", includes 35 Revenue Rabha Villages under Rangjuli, Kuchdhowa, Krishnai and Balijana Development Blocks of Goalpara, Sub Division of Goalpara District of Assam. The data were collected by the principal investigator along with temporarily appointed field investigator by visiting the villages with the help of village schedule, covering a period of six months.

In those villages the study has been conducted mainly in the changing aspects of their life styles. The main aim of the research study is to find out the major changes, in their socio cultural as well as political life. Effort was made to find out the impact of various Welfare Schemes implemented by various Government and non Government agencies in the studied villages.

I offer my thanks to the Director, Assam Institute of Research for Tribal and Scheduled Castes, Khanapara, Guwahati- 22, for entrusting me to conduct this research study.

I am grateful to many people who have helped me in innumerable way in preparing the report.

I deeply acknowledge the Mr. G. C. Kakati, Joint Director, AIRTSC, for his valuable advice in connection with the study.

I also deeply acknowledge the valuable guidance and help extended in course of the project by Mr. Birendra Kumar Barman, Asstt. Research Officer, AIRTSC, Ghuwahati-22.

I also extend my thanks to Ms. Putali Goswami, for assisting me in the collecting of data in field and also grateful to Dr. G. C. Sharma Thakur, Ex. Director, AIRTSC for extending necessary help in various ways. Similarly I also offer my thanks to Mr. L. Das, AIRTSC, for rendering help during my field service.

I am equally grateful to my parents, my husband, Ms. Bhagirathi Roy, Mr. Rasit Rabha, for their help, encouragement, co- operation and guidance in the study.

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Date:

Bhanita Pathak Rajkhowa
Bhanita Pathak Rajkhowa



CONTENTS

	Pages
Acknowledgement	i - ii
Content	iii
CHAPTER – I	
• Introduction	1 - 3
• Objective	4
• Methodology	4
• Sampling	5
CHAPTER –II	
• A brief Ethnographic Profile of The Rabhas	6 - 16
CHAPTER –III	
• Analysis of Data	17 - 48
CHAPTER – IV	
• Findings of the Study	49 - 71
CHAPTER – V	
• Conclusion	72 - 74
BIBLIOGRAPHY	75 - 77
APPENDIX	
• Village Schedule	78 - 99

CHAPTER – I

Introduction, Objective, Methodology and Sampling

CHAPTER-I

INTRODUCTION

Change is the constant of culture. No society remains static all the time. Same is applicable in case of its component. It has been observed that in course of time many elements of traditional material culture get extinct and many others lose their techniques and usability. Again many traditional traits of culture become redundant and lose significance and importance in the changing socio cultural and political environment. The sequences of change or its effects are evidenced in the erosion of the traditional superstructure of the ethnic groups leading to the creation of a new socio-political system within a system. New elements enter into traditional socio-economic system causing threat to the very fabric of traditional identity of the ethnic groups. The indiscriminate additions do not take into cognizance the local resource, topography, actual necessity of the inhabitants. Besides changes brought about voluntarily by a particular community, an ethnic group or individuals acted as harbinger of progress and development. The tradition bound common people initially may hesitate to accept the changes but the new generations easily accept those innovations. "It disrupts the existing socio-cultural texture. It introduces fissiparous force in a society from outside that starts hitting the outer core; also it creates cleavage in the traditional societies. It expands and finally creates a number of variants within the main body of a culture. They chase after that 'golden deer'. The more they do so, the more they get detached from the mores of their culture". Medhi Dr. Birinchi Kumar and Roy, Sankar Kumar- Culture and Environment of North East India.

How an ethnic community lost its traditional language and some amount of traditional culture can be cited from the Pati Rabhas of Boko areas. Dr. Birinchi Kr. Medhi and Sankar Kr. Roy further analyses the genesis of Pati Rabhas' loss of traditional traits thus, "The process of siphoning into Hindu caste system was not direct as that of Christianization. It has to follow successive stages of transformation.

The economic and religious transition of the stage is Koach, nearest to caste organization," of late there is an effort to revert to the traditional culture.

Cultural transformation cases may be cited from the Sonowal Kacharis. A cognate group of the main group the Bodos, the Sonowal Kacharis of upper Assam, lost most of the traditional tribal traits. The assimilation process was by and large, complete till the sixties of the last century. But of late a serious effort is made to revert to the traditional cultural identity.

Another instance of social change was noticed among the Tiwas of Barapujia of Marigaon/ Nagaon. In the sixties of the last century, Tiwa villages around Barapujia were converted to Vaisnavism and they abandoned rearing pigs and consuming pork and rice beer and declared themselves as Saru Koch, detaching themselves from the main Tiwas. But when re tribalism grew momentum; the villagers again reverted to the traditional culture. Meanwhile the traditional culture got a jerk. (Sharma Thakur, Dr. G.C. – 2007- Selected Essays on Tribes and Castes of Assam, published by AIRTSC, Guwahati-22, page-55-56.)

The induced changes brought due to planning process created imbalance in the socio-economic sphere. Dr. D. N. Majumdar gives us an example from Garo hills. "In Garo hills the Garos were encouraged to raise cash crop like pineapple. The subsidy given for raising pineapple went directly to the consumer's shops of the towns where from at a first chance they picked up bottled wine 'Bilati Mod' and radio sets operated by cell. When the cells for radio got consumed and the radio developed snag or defect, they frequently went to town. The money they received from beneficiaries went back to the donors with premium". (Medhi, Dr. Birinchi Kumar and Roy, Sankar Kumar, 'Culture and Environment of North East India in changing perspective' in Tribes of North East India – Issues and Challenges-- Ed. By Birinchi Kumar Medhi etal - Omsons publications, New Delhi).

In the above backdrop the present study entitled 'Gradual Changing Pattern of the Life Styles of the Rural Tribal Societies and their Traditional Institutions and Resources with Special Reference to the Rabhas of Goalpara District. has been conducted to find out the changes that have taken place among the Rabhas of Goalpara district. The study was conducted on 35 villages of the Rabhas belonging to

Pati, Rangdania and Dahuri sections under Rangjuli, Kuchdhuwa, Krishnai and Balijana Development block of Goalpara district of Assam.

While collecting data, emphasis has been laid on the changing trend of the life style of the Rabhas.

The main aim of the research study is to find out the major changes in the socio-cultural and political life of the Rabha. Effort was made to find out the impact of various Welfare Schemes implemented by various Govt. and non- Govt. agencies in the studied villages.

Objective of the Study

The main objectives of the present study are -

- i. To study the traditional resources and their management.
- ii. To examine or to study the traditional food habits and the changes of food habits.
- iii. To study the traditional dress patterns and the changing pattern if any.
- iv. To study how much modernity impacts their life style.
- v. To study the traditional life style pattern and the gradual changing pattern of life style of the Rabha tribe.
- vi. To identify the factors behind the gradual changing pattern of the livelihood.
- vii. To study the impact of the implementation of different Government, Non-Government. Welfare Schemes on the lifestyle of the Rabha Tribes after Introduction of the Schemes.

Methodology

The research study on the Rabhas has been carried out in the Rabha inhabited villages of Goalpara District of Assam. Altogether thirty five (35) Revenue Villages under Rangjuli, Kuchdhowa, Krishnai and Balijana Development Blocks of Goalpara District of Assam were studied.

Participant observation method of data collection was adopted. The project in charge along with investigators visited all the thirty five (35) villages extending a period of about two months. Both males and females belonging to various age grades were interviewed with the help of schedule prepared for the purpose. Various Educational Heads, Administrative Heads, Circle Officers, Block Officers, Bank Officials, SHG Heads were contacted to know the changes in the hitherto closed Rabha Society. Data were collected from secondary sources like journals, books, report etc. One principal Investigator and 2 temporary Investigators were engaged or collecting data from the selected villages with the help of structured village schedule.

Sampling

In order to achieve the objectives of the research study multi-stage random sampling method has been adopted while selecting the villages. Thirty Five (35) Revenue Rabha Villages with 6041 households were selected for the study on the sampling basis. The micro level study covered people of different age and sex grades having various education, employed and unemployed status.

CHAPTER-II

A Brief Ethnographic Profile of the Rabhas:

One of the fourteen plains tribes of Assam, the Rabhas are widely scattered in lower Assam districts. Their main concentrations are in Kamrup, Goalpara, Dhubri and Darrang districts of Assam. Rabha habitations are also found in Meghalaya, Bangladesh, Nepal, West Bengal and Manipur. As per 2001 Census their population is to 2, 77,517 male 1, 40,614 female 1, and 36,903 constituting 8.39% of the total scheduled tribes of Assam. They rank fourth among the ST Plains of Assam in respect of population (Census 2001).

Their rate of literacy is 56.37% male, 64.33% female, and 48.20% (according to the same census).

There are divergent views among scholars of both pre and post Independence period regarding the origin of the Rabhas. According to major playfair the original place of the Rabhas was in the Tibetan region. Later on they migrated to the Garo hills and subsequently they spread in various plains and foot hill areas of Assam. Perhaps due to this habitation in Garo hills, there is close cultural affinity between the Garos and Rabhas. Hudson, however traced the affinity of the Rabhas with the Boros (Bodos) and their cognate groups like Garos, Kacharis, Mech, Hajong, Koch etc. belonging to the Mongoloid stock. According to Lt. Col Wadel, the Rabhas were a branch of the Kacharis and had become Hinduised, although the process of conversion to Hinduism was of lesser intensity than that of the Koches. Dr. Grierson held the view that the Rabha was a Hindu name of the tribe Kachari. Perhaps we may give example of late Bishnu Rabha, the renowned patriot, writer, artist of Assam who was a Boro but his identity has been largely acclaimed as Rabha. E. A. Gait found the traits of a distinct tribe among the Rabhas and they were also known as Totlas or Dativolia Kachari. S. Endle, who had done much research among the Kacharis opined that the Rabhas of Darrang used to call themselves as Totlas. (Bordoloi, B.N., Sharma Thakur, G.C. and Saikia M.C. -1987- Tribes of Assam, Part-I - Published by Tribal Research Institute, Assam, Guwahati-22, Page-120-123).

Prof. B. M. Das, the renowned Anthropologist has studied the Rabhas and remarked that the Rabhas were more closely allied to the Garos than any other tribe of the Boro group. "They have partly or wholly absorbed with the autochthonous Australoids and later on formed various tribes like the Rabhas, the Garos, etc". Sharma Thakur, Dr. G.C. – 2007- Selected Essays on Tribes and Castes of Assam, published by AIRTSC, Guwahati-22, page-55-56.

Various Sections of the Rabhas:

Broadly the Rabhas have various endogamous sections. Rev. Endle has shown seven sub tribes such as Rangdania, Maitoria, Pati, Koch, Bitlia, Dahuria and Sangha. Out of these the former three sections have prominence which is also corroborated by Prof. B. M. Das. The Pati section is most advanced and largely assimilated group with Assamese language as mother tongue. They, however, are maintaining some of the traditional tribal traits intact. According to Prof. B. M. Das the Maitoria section has resemblance with the Garos in respect of culture and customs.

Regarding physical features the Rabhas show all the characteristic features of the Mongoloids viz round face, flat nose, prominent cheek bones, obliquely set eyes, yellow complexion, course hair scanty beard and well developed lower extremities.

The above physical features have under gone changes over the centuries, and one cannot find those traits in their totality today, particularly among the Pati Rabhas.

Out of the five sections, the Pati Rabhas have been largely acculturated whose main concentrations are found from Guwahati to Boko and Dudhnoi while the Rangdani's are concentrated in Western Goalpara. The Maitories are somewhat orthodox and bent upon maintaining the traditions in fact. They are concentrated in the Western Meghalaya and Pancharatna areas of Goalpara District. Although, both Maitories and Rangdanis exchange their ideas in their mother tongue, yet Rangdanis appear to be less conservative than the Maitories. The other lesser sections i.e. Dahuri and Totlas are mainly found in North Goalpara and North Kamrup extending up to Odalguri, Rowta and Hugrajuli areas respectively. Medhi Dr. Birinchi Kumar and Roy Sankar Kumar, 'Culture and Environment of North East India in Changing

Perspective' in Tribes of North East India- Issues and challenges- Edited by Dr. Birinchi Kumar Medhi etal- Omsous publications, New Delhi.

House (Nok):

The Rabhas construct their houses on plinth. A Rabha household consists of four separate houses in one courtyard. There are one main house, one guest house, one outer house for the unmarried, adult members and a fourth one for using as Kitchen. There may be additional rooms/ sheds for cows, poultries or granaries. In some Rangdani villeges only one living house stretching generally 13 to 15 meters in length is constructed which is divided into three compartments known as 'noksrab', 'toprab' and 'rosinok' used for bed room for head of the family bed room for other members of the family plus for guests and Kitchen respectively. Locally available building materials like bamboo, timber, thatch, Ikra, cane are used in the construction of houses. At present, however, the well- to- do sections are constructing Assam Type Houses.

Food and Agriculture:

The Rabhas cultivate both 'Ahu' and 'Sali' paddy in their fields. They also grow pulses mustard, potatoes, jute and some winter vegetables. Those who reside bordering foot hill areas of Meghalaya resort to shifting cultivation. The people still use the traditional plough with bullocks. Only microscopic well to-do sections are using modern techniques of agriculture. Due to fragmentation of land, improved methods of agriculture are not practiced. Thus the economy is, by and large, a subsistence economy.

Rice is the staple food. Along with rice they take dry fish and powdered fish, pork, chicken and vegetables. The poorer sections mainly depend upon roots and creeper and dal is rarely taken, .Due to influence of the Rajbanghis a section of the Rabhas are avoiding pork and rice beer. However at present pork is taken by almost all the Rabha families. The Vaisnavite Rabhas scrupulously avoid pork. As rice beer and milk are contrary to each other in earlier times, the Rabhas showed aversion to milk taking. At present there is no aversion to this item. 'Meba'/'Mikhi' (bamboo shoot) and 'Bamchokhali' are favorite items. 'Bamchakhali' prepared with powdered rice is taken with food. This indigenous herb is, however, not easily available and people are

switching over to 'Dal'. Earlier the rice beer constituted as the first item both as food as and drink, but today in most Rabha families tea becomes replaces the rice beer.

Dress:

The traditional 'Kambang' and 'Rifan' are used by the elderly women folk. The Assameses women's Dress 'Mekhela' (Camong) is also popular among the Rabhas. However, the movement in the recent years back for political and ethnic identity brought back the trend of using traditional dress. For example Pazar is being used by the Rabhas which was replaced by 'Bihu Gamuchas' of the Assameses before the revolutionary movement. At present Rabha traditional dresses are being modernized and becoming popular among the females. Thus Rabha women today use 'Kambang' (breast cloth), 'Rifan' (waist cloth), 'Khadabang, 'Khapang' (head gear), 'Busil' (blouse), 'Jara' (Riha) while the male persons wear 'Panjhar' (towel), 'Khosue' (head gear), 'Fali' (waist cloth), 'Pasra' (cloth used in the lower part of the body), 'Buksil' / 'Baksali' (men's half sleeved).

Ornaments:

The Rabha women are fond of ornaments made of gold and silver. They wear Chandra 'Har' or 'Chandra Mukhi Har' (necklace) made of silver, 'Hanchaat', 'Hansa' or 'Hingsil' (necklace made of solid silver), 'Jinjiri' (necklace made of gold and silver), 'Nambri' (ear ring made of gold or silver), 'Nakapati' (worn on nose, made of gold or silver), 'Bali'/ 'Boli' (worn on nose, made of gold or silver), 'Chanu' or 'Chandap Rakak' (bracelet made of silver/gold), 'Maikong Saam' (bracelet, made of solid silver) and 'Sasitam'/ 'SasaKam' (ring made of gold/silver). The ornaments are worn mostly in socio-religious festivals. The well to do males uses 'Sasakam' (ring made of gold/silver).

Weaving:

The Rabha women are experts both in spinning and weaving. They weave clothes for women as well as for men. Each Rabha girl must know the art of weaving and weaves clothes like 'Kambung', 'Rifan' and 'Khoda' bang which constitute essential items of a bride. They also weave male clothes like 'Pajal', 'Khasue', 'Fali', 'Buksil', 'Passra' etc. The Rabha women rear 'Endi' cocoons and weave 'Endi' clothes used as winter shawls. The 'Passra' used, by men and women is made with 'Endi' yarn. The

women folk know the art of dyeing with materials collected from the forests. The flowering designs of the Rabha clothes have been acclaimed by even the non tribals. Besides, weaving forms a part and parcel of their material culture. The men folk assist the women in providing weaving implements like 'Ganji'/ 'Nenkhong', 'Mathes', 'Kerkha', etc.

Social Organization:

In a Rabha village the 'Gaonburha' is the supreme in the matter of smooth running of the village. He is selected by the elderly villagers considering his age and experience. He commands high respect from the villagers. He is assisted by an office bearer called 'Barika'. He maintains a link of the head man with the common villagers and invites the villagers to the meeting of the village elders. The meeting of village elders decides any dispute arising out of conflict between individuals. The village council punishes the offenders. Sometimes the punishment is very strong as much as an offender is required to leave the village. The ex. communication is so rigid that the guilty person is forbidden not to enter even the boundary of the 'Mauza'.

Traditional Village Council:

Today the basic structure of the Rabha society is governed largely by the written Customary Law called 'Pandulipis', a unique feature of the village administration. These Pandulipis have been framed by the consensus of the villagers on the basis of prevailing customary practices, socio-religious beliefs. The Pandulipis cover almost all aspects of the socio-cultural life such as Juridical power of the village council, mode of inheritance, succession to office of socio-religious nature, marital relationship, role of clan 'Khoum' and 'Barai', etc.

Family:

A Rabha family consists of father, mother and their unmarried children. In other words they have a nuclear or primary type of family which is by and large a universal social grouping. Of course there may be variable in the Rabha elementary family where old father, old mother of the existing head of the family, live together. In such families the son's wife ungrudgingly carries out the orders of her husband's mother.

Clan ('Mahari):

The Rabhas have multiple clans (Mahari). The Pati Rabhas call the clans as Mahari. Among the other sections like the Maitories, Rangdani, Dahuri etc. there are various clans called Barai. These Mahari's or Barais do not hamper in the cohesiveness of the Rabha society as Mahari's or Barais are taken into consideration only in case of marriage, as marriage within a clan is strictly prohibited. It may be mentioned that the Rabha clans are matriarchal i.e. children get the mother's clan, although the society is patrilineal and patrilocal.

Inheritance of Property:

The Rabhas have two kinds of property viz. movable and immovable. Typical of what is called movable properties are agricultural implements, musical instruments, utensils, livestock etc. The father is recognized as the owner of these properties. Yet after marriage, if the sons want to have separate establishments, properties like the utensils are divided among the sons. Generally at the time of marriage son's soives bring utensils with them, which however are considered as family property.

The immovable property includes lands, both agricultural and house stead and these belong to the family. After the death of the father or even before the death the lands are divided equally among the sons.

A daughter inherits no property unless the father makes arrangement for her share before death. However if the father's brothers (Daidies) agree she may be allowed a share after the death of the father.

A widow is not entitled to inherit property of her husband even though she possesses children. However her male children will automatically inherit their father's property on attaining maturity.

As regards succession a son's claim for the father's position is socially recognized either on the death of father or incapacity during life.

Religion:

The Rabhas were and still are to some extent are, animists, although of late due to acculturation process Hinduism has been accepted as their religion. Idol worship (*'Dodan'*) is taking place. They attend the worships of Hindu Gods and Goddess like the Durga , Siva , Kali , Ganesh etc. Thus a conglomeration of Saktatism and Saivism becomes the characteristic feature of their religion. The neo Vaisuivism and Christian religions have also influenced significant sections of the Rabhas. The Pati Rabhas, particularly adhere to the Vaisnava faith of the Mahapurushia sect and devoutly following the *'Ek Saran Nam Dharma'*. The process of conversion to Christianity is visible among the Rabhas inhabiting in Loharghat, Rani and Dudhnoi areas.

The larger section of Rabhas still considers Lord Maha-deo (*Langaa*) as the presiding God. Besides, the Rabhas of Goalpara, worship *'Khoksi'* or *'Baikho'* as the presiding deity of agriculture. *'Manasa'* or *'Maroi Puja'* is observed by the Rabhas of Boko, Bamunigaon areas to appease the presiding deity of serpents. This Puja is a 3 / 4 day affair and observed with much pomp and grandeur. For this religious occasion a stage (*'Maju'*) is constructed and decorated with arts depicting the episodes of *'Beula'* and *'Lakhindar'*. Therefore this puja is also called *'Maju-Maroi'*. The Rabhas believe in various benevolent and malevolent spirits who create various diseases as well as give pleasures and wealth if properly worshipped. Mention may be made of *'Ghar Gosani'*, *'Kuber'*, *'Nachani Sila'*, *'Iangar Puja'*, *'Aai' 'Daini'*, *'Baghdeo'*, *'Batordeo'*, *'Sildeo'*, *'Naodeo'*, *'Chordeo'* *'Khehklam'*, *'Hamdeo'*, *'Kesaikhaiti'*, etc.

Marriage:

Monogamy is the prevailing practice among the Rabhas. The boys marry at the age of 22-25 years while the girls enter into conjugal relation at the age of 18-20 years. Clan exogamy is strictly enforced in the society. Traditionally the Rabhas have four types of marriage viz. 1. Formal marriage, 2. Marriage by elopement/ love, 3. Marriage by force, 4. Marriage by staying in the bride's house permanently.

In a formal marriage prior discussion takes place between the parents of would be bride and groom. If both the parents agree, then the bridegroom's party goes to the bride's house for five times. The first visit is called *'Baat Juraa'*. The groom's party carries a bundle of special kind of rice cakes (*Khola Chaparia Pitha*). On the

second visit the party carries 'Charupitha'. The third visit is important as on this occasion details of marriage are discussed. This time the party carries 'Kakaal Bandha Pitha'. The fourth visit to the bride's town is also important as on this occasion final discussion takes place. The boy's party carries 'Ion Pitha' and 'Laroo' (Sweet meat balls). The fifth and final visit finalizes the marriage date, Thus time boy's party carries 'Barbhaar'. One 'Bhaar' (big basket made of bamboo/ cane) contains gourd and fish, the second 'Bhar' contains rice cakes and sweet meat balls while banana and fruits are carried in third 'Bhaar'. The boy's party consisting of elder and relatives of the groom visit again before a month or six months from the date of marriage. The girl's parents invite the co-villagers. After going through some formalities, the boy's party shows the ornaments and clothes brought for the girl to the bride's villagers and the bride wears the same. Now a date for marriage is discussed by the parents of the Groom and if the bride's parents agree to the date, the date is fixed.

Towards evening the boy along with friends and relatives proceed to the girl's house is a marriage procession. The parents of the groom are required to disclose the 'Mahari' (clan) before tying the marriage Knot (Kanya daan/ Lagua). The couple bows before the village elders who offer necessary advice and blessing. The couple is purified with 'Tulsi' (Basil) mixed water. The couple returns to the groom's house.

'Ghar Firoua' :

On the seventh day, the couple proceeds to the bride's house with eatables like rice, vegetables in a 'Bhaar'. A girl carries rice cake bundles. A big feast is arrayed in the bride's house. Spending the night in the bride's house, the couple returns to the groom's house. After two days of the marriage the parents of the bride visit the son in law's house. On that day feast is arranged in the groom's house which is called 'Bhat Khuwa'.

If may be mentioned that the above description of formal marriage is applicable to the Pati Rabha section. There is variation in formal marriage in respect of other sections like Rangdanis, Maitories etc.

The Rabhas allow the widows to remarry. But no formal ceremony is held in such marriages. Cross cousin marriage, (levirate Junior) is allowed by the Rabha society. But the system of parallel cousin marriage is totally absent. Mother's brother's daughter (MBD) is the first choice of Rabha youth for marriage. There is no

bride price system among them, but the groom has to bear most of the expenses of feasts in bride's house.

In the informal types, not much formality is observed. A feast to the villagers by the boy's parents is arranged and all the villages partake of the same.

Whatever the form of marriage it is customary to propitiate the 'Risi Sore', the household deity by sacrificing a Cock and a Hen before the formal union of the groom and the bride.

Divorce (Panchira) :

If a husband or wife desires divorce, he or she is to approach the village council for its approval. The village elders on being satisfied with the grounds of divorce may order for 'Panchira' function. The parties standing opposite to each other are to hold a betel leaf with a view to apportioning it at the signaling of the village council. The party obtaining the major portion of the leaf may enter first to a subsequent marriage if so desired.

Festivals:

The Rabha festivals are very much co-related with their religious beliefs. The various groups celebrate their festivals and religious worships according to their own beliefs. Thus the main festivals 'Baikho' and 'Khoksi' Puja festivals are observed by Rangdani's and Maitories by worshipping Baikho, the goddess of wealth and prosperity. This annual festival is observed in the month of 'Bohag' (April-May) heralding the agricultural season. The Pati Rabhas also observe the festival but they relate this festival with 'Langapuja'. Today the 'Baikho puja' has lost much of the traditional pomp and grandeur. In most of the villages the festival is substituted by 'Hachang puja' which is observed in the community worshipping place called 'Hachang Than'.

Festival in fine sense can be seen in the 'Langa Puja' observed by the Pati Rabhas. It is a seven day festival. Besides the 'Langa puja' (Lord Mahadeo), the villagers observe the puja as 'Hana Ghora' Festival. A symbolic horse is prepared with bamboo much in ahead of the festival. The horse is decorated with white or black clothes. On the head a pair of horns collected from 'Deo Sagali' is inserted. It is believed the horse get supernatural power when oblations are offered to it along with

god Lange. The yolks of two eggs are mixed with vermilion and the mixture is applied on the forehead of the improvised horse. The shells of the eggs are kept on the horns of the horse. The horse is carried through the villages, in a procession and the villagers bow down before it by offering rice, eggs and some cash.

The process continuous for seven or nine days and on the ninth day a special puja is held. For this puja one pig, two brown or red fowls and one white fowl are necessary. The 'Hana Glora' is also worshiped on this occasion. At the end of the puja the horse is strangled and the dead horse is thrown to the forests. The villagers purify themselves with 'Tulsi' mixed water. A feast is arranged where pork, fowl and rice beer are essential items. This marks of end of the festival.

Language:

Only the Rangdani Kocha and Maitory sections are using the traditional Rabha language. The minor groups like the Dahuris, Sanghas, Tintekies and the chapras speak their own dialects. The Patis, Rabhas and Totlas have already lost the traditional language. The more assimilated group Patis speaks Assamese language. The Bibek Rabha 'Kraurang Runchume' a socio- literary organization, however, is making efforts to standardize the Rabha language since 1973. The Sadou Rabha Krishi Sangha does pioneering activities in the field of expansion of literary activities among the Rabha. The Rabha Bhasa Parishad, a voluntary organization established in 1980 has prepared Rabha learning materials for primary school.

Death and Disposal of the Dead:

Both cremation and burial are practiced. Normally the dead bodies of elderly people are cremated while the dead bodies of minors are generally buried. Dying inside the house is not considered ominous. When someone dies, at least one person of each family comes to the house of the dead. Each one carries one bottle of rice beer, some coins and firewood. Some family members bring new cloths and rice also. The coins are placed near the dead body and the bottle of rice beer and other articles are given to the family member of the dead. The dead body is washed with 'Santi Jal'. A delicious meal is prepared exclusively for the dead and formally placed near the dead body.

The dead body is now taken to the cremation ground. The cash money is also carried along with the dead body.

In the cremation ground before placing the dead body in the Pyre, a fowl is tied on the toe of the dead body as a symbolic companion of the dead body's journey to the other world. The eldest son generally lights fire on the face of the dead body. The cash money given by the relatives are placed in a secret place in the cremation ground. The people accompanying the dead return home but before entering their houses they purify themselves by bathing outside and touching fire.

The purification ceremony is held on the 10th day. A special food (*Mimang*) with pork, fish, and chicken is prepared for the dead on this day. For final purification no date is earmarked. This is called 'Daha Gusuwa' which is held according to convenience. A grand feast is arranged where all the villagers participate. From this day the family is declared complete pure to take part in village religious affairs.

Changing Trend:

The Rabha society has undergone tangible changes. This trend can be discernable especially in the post Independence period. The changes are noticed in socio-cultural, socio-economic and socio-political spheres. The acceptance of the Hindu cultural pattern by the Pati section is largely visible. Beside a small population has embraced Christianity. The traditional pomp and grandeur in the religious festivals like '*Farkanti*', '*Langa puja*', '*Baikho*' is diminishing. Modernism has crept in expanding and large number of educated persons have now emerged, some of them occupying prestigious positions in civil services. The first casualty of modern way of life is the loss of interest in the folk culture. The 'Baramahi geet', 'Bahirangee geet' are fast disappearing. Similarly traditional musical instruments like 'Dighal Peti Kham', 'Buburinga' are losing the ground. The society is opened up due to implementation of various welfare schemes initiated by Government. The young generation is now more inclined to self employment by resorting to activities of trade and commerce.

CHAPTER-III

Analysis of Data

The project entitled "Study on Gradual Changing Pattern of the life style of the rural tribal societies and their traditional institutions and resource with special reference to the Rabhas of Goalpara District" includes 35 Rabha villages under Rangjuli, Kushdhowa, Krishnai and Balijana Development Blocks of Goalpara, Sub division of Goalpara district of Assam. The Block wise breakup of the villages is:

Rangjuli - 7 villages

Kushdhowa - 26 villages

Krishnai - 1 village

Balijana - 1 village

The villages fall within 13 GPs namely Kathakuthi, Rangjuli, Kahibari, Dhanubhanga, Lela, Majjakhali, Damra, Puranibhita, Dudhnoi, Darranggiri, Dinmajekhali, Salpara and Kumuri under the jurisdiction of Dudhnoi, Rangjuli, Dhupdhara, Darranggiri, Krishnai and Agia police station. Details are shown in Table

- 1

Table -1

Table showing the name of District, Development Blocks and village names with GPs, PS and Sub-Divisions of the studied areas

Name of District	Name of the Blocks	Sl. No	Name of the Villages	GP	PS	Sub-Division
Goalpara	Rangjuli Block	1	Ambuk	Kathakuthi	Dhupdhara	Goalpara
		2	Badiar Para	Rangjuli	Rangjuli	Goalpara
		3	Ganesh Pahar	Kahibari	Rangjuli	Goalpara
		4	Kahibari Part-I	Kahibari	Rangjuli	Goalpara
		5	Kahibari Part-II	Kahibari	Rangjuli	Goalpara
		6	Kanya Kuchi	Kahibari	Rangjuli	Goalpara
		7	Sildubi Part-II	Dhanubhanga	Dhupdhara	Goalpara

Name of District	Name of the Blocks	Sl. No	Name of the Villages	GP	PS	Sub-Division
Goalpara	Ranjuli Block	1	Ambuk	Kathakuthi	Dhupdhara	Goalpara
Goalpara	Kushdho wa Block	1	Bandarshi Part-I	Lela	Dudhnoi	Goalpara
		2	Bandarshi Part-II	Lela	Dudhnoi	Goalpara
		3	Bandarshi Part-III	Lela	Dudhnoi	Goalpara
		4	Barigoan	Majjakhali	Dudhnoi	Goalpara
		5	Barmatia Part -I	Lela	Dudhnoi	Goalpara
		6	Barmatia Part -II	Lela	Dudhnoi	Goalpara
		7	Chituk	Damra	Dudhnoi	Goalpara
		8	Chuchiya para Part-I	Puranibhita	Dudhnoi	Goalpara
		9	Dabli	Majjakhali	Dudhnoi	Goalpara
		10	Damra Patpara	Damra	Dudhnoi	Goalpara
		11	Dudhnoi Part-I	Dudhnoi	Dudhnoi	Goalpara
		12	Dudhnoi Part-II	Dudhnoi	Dudhnoi	Goalpara
		13	Dudhnoi Part-III	Dudhnoi	Dudhnoi	Goalpara
		14	Fafal	Puranibhita	Dudhnoi	Goalpara
		15	Habanggiri	Damara	Dudhnoi	Goalpara
		16	Jhakuwapara	Darranggiri	Rangjuli	Goalpara
		17	Kanya Kuchi Pahar	Darranggiri	Rangjuli	Goalpara
		18	Lela	Lela	Dudhnoi	Goalpara
		19	Moiskhuli Khamar	Darranggiri	Rangjuli	Goalpara
		20	Patiar para Part-I	Darranggiri	Darranggiri	Goalpara
		21	Rambuk	Lela	Dudhnoi	Goalpara
		22	Rangpathar	Puranibhita	Dudhnoi	Goalpara
		23	Siluk Part-I	Puranibhita	Dudhnoi	Goalpara
		24	Siluk Part-II	Puranibhita	Dudhnoi	Goalpara
		25	Tarapara	Darranggiri	Dudhnoi	Goalpara
		26	Puranibhita	Puranibhita	Dudhnoi	Goalpara
Goalpara	Krishnai Block	1	Salpara Molandubi Part-II	Dinmajjakhali Salpara	Krishnai	Goalpara
Goalpara	Balijana Block	1	Kharboja	Kumuri	Agia	Goalpara

Altogether 6041 households with a population of 26,857 male 13,635, female 13,222 were studied from the 35 Nos. of Rabha villages. Table-2

Table-2
Showing Village wise Rabha population of the surveyed villages in Goalpara District

Sl.No.	Name of Villages	Total No. of Rabha Household	Population		
			Male	Female	Total
1	Ambuk	317	666	639	1305
2	Badiar Para	175	399	367	766
3	Ganesh Pahar	4	7	8	15
4	Kahibari Part-I	64	179	171	350
5	Kahibari Part-II	65	235	195	430
6	Kanya Kuchi	36	99	91	190
7	Sildubi Part-II	71	185	139	324
8	Bandarshi Part-I	150	321	313	634
9	Bandarshi Part-II	110	215	265	480
10	Bandarshi Part-III	85	212	184	396
11	Barigoan	112	283	245	528
12	Barmatia Part -I	98	250	210	460
13	Barmatia Part -II	65	131	169	300
14	Chituk	61	137	152	289
15	Chuchiya para Part-I	215	428	444	872
16	Dabli	150	299	340	639
17	Damra Patpara	120	245	275	520
18	Dudhnoi Part-I	400	868	832	1700
19	Dudhnoi Part-II	585	1357	1318	2675
20	Dudhnoi Part-III	250	920	880	1800
21	Fafal	129	257	289	546
22	Habanggiri	470	998	982	1980
23	Jhakuwapara	195	480	360	840
24	Kanya Kuchi Pahar	45	132	116	248
25	Lela	150	80	140	220
26	Moiskhuli Khamar	102	259	236	495
27	Patiar para Part-II	52	134	119	253
28	Rambuk	173	362	398	760
29	Rangpathar	90	238	250	488
30	Siluk Part-I	329	662	698	1360
31	Siluk Part-II	250	528	562	1090
32	Tarapara	314	702	610	1312
33	Puranibhata	270	570	550	1120
34	Salpara Molandubi Part- II	283	614	578	1192
35	Kharboja	56	183	97	280
	Total	6041	13635	13222	26857

As regards topography, 4 villages are located in hills and rest 31 villages are located in plains. The settlement pattern of 34 villages is agglomerated while only one village has the dispersed character. Table – 3

Table-3
Showing Topography and Settlement Pattern of the Surveyed Villages in Goalpara District

Sl. No.	Name of Villages	Topography of the Villages				Settlement Pattern			
		Hilly	Plains	Indwell ing plain	Othe rs	Agglom erated	Dispe rsed	Isolated	Othe rs
1	Ambuk	-	I	-	-	I	-	-	-
2	Badiar Para	I	-	-	-	I	-	-	-
3	Ganesh Pahar	I	-	-	-	I	-	-	-
4	Kahibari Part-I	-	I	-	-	I	-	-	-
5	Kahibari Part-II	-	I	-	-	I	-	-	-
6	Kanya Kuchi	-	I	-	-	I	-	-	-
7	Sildubi Part-II	-	I	-	-	I	-	-	-
8	Bandarshi Part-I	-	I	-	-	I	-	-	-
9	Bandarshi Part-II	-	I	-	-	I	-	-	-
10	Bandarshi Part-III	-	I	-	-	-	I	-	-
11	Barigoan	-	I	-	-	I	-	-	-
12	Barmatia Part –I	-	I	-	-	I	-	-	-
13	Barmatia Part –II	-	I	-	-	I	-	-	-
14	Chituk	I	-	-	-	I	-	-	-
15	Chuchiya para Part-I	-	I	-	-	I	-	-	-
16	Dabli	-	I	-	-	I	-	-	-
17	Damra Patpara	-	I	-	-	I	-	-	-
18	Dudhnoi Part-I	-	I	-	-	I	-	-	-
19	Dudhnoi Part-II	-	I	-	-	I	-	-	-
20	Dudhnoi Part-III	-	I	-	-	I	-	-	-
21	Fafal	-	I	-	-	I	-	-	-
22	Habanggiri	-	I	-	-	I	-	-	-
23	Jhakuwapara	-	I	-	-	I	-	-	-
24	Kanya Kuchi Pahar	-	I	-	-	I	-	-	-
25	Lela	-	I	-	-	I	-	-	-
26	Moiskhuli Khamar	-	I	-	-	I	-	-	-
27	Patiar para Part-II	-	I	-	-	I	-	-	-
28	Rambuk	-	I	-	-	I	-	-	-
29	Rangpathar	-	I	-	-	I	-	-	-
30	Siluk Part-I	-	I	-	-	I	-	-	-
31	Siluk Part-II	-	I	-	-	I	-	-	-
32	Tarapara	-	I	-	-	I	-	-	-
33	Puraniqhata	-	I	-	-	I	-	-	-
34	Salpara Molandubi	-	I	-	-	I	-	-	-

	Part- II								
35	Kharboja	I	-	-	-	I	-	-	-
	Total	4	31	-	-	34	1	-	-

The transport and communication facilities of the surveyed villages is by and large, satisfactory as 33 (94.29%) villages have motorable roads within 03 Kms from the villages while only two villages get such facilities at a distance of 4-6 Kms.

As regards transport station 9 (48.57%) villages get such facilities at a distance of 0-3 Kms, 8(22.85% villages get such facilities at a distance of 4-6 Kms, 4 (11.42%) villages get such facility at a distance of 7-9 Kms, 1 village (2.85%) can enjoy the transport facilities at a distance 10-12 Kms,. The distance of 3(85%) villages to the nearest transport station is 13-15 Kms, while 2 (5.71%) villages get such facility at a far distance of more than 15 Kms.

Regarding railway facilities 9 villages (25.71%) get such facility at a reasonable distance of 0-3 Kms, 14 (40%) villages get railway facility at a distance of 4-6 Kms. The distance of 4 (11.42%) villages to the railway station in 7-9 Kms while 5 (14.28%) villages are able to get such facility of a distance of 10-12 Kms. 3 (8.57% villages enjoy such facility at a distance shown in Table - 4

Table-4
Showing Transport and Communication Facilities of Surveyed Village in Goalpara District

Sl.No.	Facilities	Distance (In Km of the Villages from the nearest facility)					
		0-3	4-6	7-9	10-12	13-15	More than 15
1	Motoable Road	33 (94.29%)	2 (5.71%)	-	-	-	-
2	Transport station	17 (48.57%)	8 (22.85%)	4 (11.42%)	1 (2.85%)	3 (8.57%)	2 (5.71%)
3	Railway Station	9 (25.71%)	14 (40%)	4 (11.42%)	5 (14.28%)	3 (8.57%)	-

In the post Independence period considerable development has taken place in the Rabha inhabited villages as 28 (80%) villages possess bituminous road and only one (2.85%) village each possesses Katcha fair weather motorable road, Katcha all weather motorable road and graveled road. But 4 (11.43%) far flung Rabha villages

are yet to be provided with any road as these villages have no option but to depend on the age old foot tracks. Table- 5

Table-5
Showing Condition of the Roads of the Surveyed Villages in Goalpara District

Total No. of Village	Bituminous roads	Foot track	Katcha fair weather motorable roads	Katcha all weather motorable roads
35	28 (80%)	4 (11.43%)	1(2.85%)	1 (2.85%)

The Rabha villages under study appeared to be satisfied as 29 (82.86%) villages use motor car as mode of conveyance while 2 (5.71%) villages use motor bus and 3 (8.57%) villages use railway as mode of conveyance. Only one (2.85%) village uses boat as the topography does not allow construction of roads. Table -6

Table-6
Showing mode of Conveyance in the Surveyed Villages in Goalpara District

Total No. of Villages	Mode of Conveyance			
	Motor Bus	Rail	Car	Boat
35	2 (5.71%)	3 (8.57%)	29 (82.86%)	1 (2.86%)

The Rabha villages under survey are having modern gadgets like TV, Telephones and Internet indicating affluence of the living condition as all the 35 (100%) villages possess the above mentioned modern gadgets. Radio is also found in all the villages. Unlike some other plains tribes of Assam the Rabhas are much conscious in attaining education as 23 (65.71%) villages possess news papers and 15 (42.86%) villages possess libraries. Besides 15 (42.86%) villages have community centers. Table-7

Table-7
Table Showing Mass Communication facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Means of Mass Communication						
	Television	Radio	News Paper	Library	Community Centre	Telephonic facility	Internet facility
35	35	35	23	15	15	35	35
	(100%)	(100%)	(65.71%)	(42.86%)	(42.86%)	(100%)	(100%)

As regards civic facilities in the surveyed villages 4 ((11.42%) villages possess Block Offices within the villages and rest of the villages get Block Office facilities at a distance ranging from 4-6 Kms to 13-15 Kms.

Majority of 32 (91.42%) villages, the distance to the sub-Divisional H.Q. is more than 15 Kms and for 3 (8.57%) villages the distance ranges 13-15 Kms.

The police stations are located at a reasonable distance of 1-3 Kms for 11 (31.42%) villages. The distance to police stations for rest of the villages varies from 4-6 Kms to 13-15 Kms.

The post offices are located reasonably at distance of 1-3 Kms for 15 (42.86%) villages. Another 11 (31.42%) villages get the same facilities at a distance of 4-6 Kms. From these villages, while rest of the 9 villages has post offices at a distance ranging from 7-9kms to 13-15 Kms.

STD booths are located within the villages of 4 (11.42%) surveyed villages and rest of the villages have such booths of a distance ranging from 1-3 Kms. to more than 15 Kms.

Only 12 (34.28%) villages get banking facilities at a reasonable distance of 1-3 Kms. while rest of the 23 villages get banking facilities at a distance ranging from 4-6 Kms. to more than 15 Kms.

Pharmacies or Medical Shops are located within the villages from 8 (22.86%), surveyed villages and another 13 (37.14%) villages have such shops at distance of 1-3 Kms. Rest 14 villages have Medical Shops at a distance ranging from 4-6 Kms. to 10-12 Kms. from the villages.

Weekly markets within the villages are found in 10 (28.57%) villages while 11 (31.47%) villages have the same at a distance of 1-3 Kms. from the villages. Rest if the 14 villages have such markets at a distance ranging from 4-6 Kms. to 10-2 Kms.

Fair price shops within the villages are found in 15 (42.86%) villages while 11 villages have such shops at a distance of 1-3 Kms. Rest 9 villages get FP shop facilities at a distance ranging from 4-6 Kms and 10-12 Kms.

The Mahila Samittee within the villages are located in 34 (97.14%) villages while one village has such organization at a distance of 4-6 Kms.

Children/ youth clubs are found in two villages each two within the villages and another two at a distance of 1-3 Kms.

Every Rabha village has religious institution. The study showed that 32 (91.4%) villages have such institutions within the villages while 3 (8.57%) villages possess such institution at a distance of 1-3 Kms.

Only 10 (28.57%) villages get veterinary facilities within the villages. The veterinary facilities are available for another 10 villages at a distance of 1-3 Kms. Rest 1.5 villages have such facilities at a distance ranging from 4-6 to 13-15 Kms.

In respect of co-operative societies 10 (28.57%) villages have the same within the villages and another 10 villages have co-operative societies at a distance of 1-3 Kms. Rest 15 villages get facilities of co-operative societies at a distance ranging from 4-6 to 10-12 Kms. Table -8.

Details are shown in Table -8

Table-8
Showing Civic and other facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Category	Distance (in Km) from the villages							
		Within the villages	1-3	4-6	7-9	10-12	13-15	More than 15	
35									
1	Block Office	-	4 (11.42%)	7 (20%)	6 (17.14%)	4 (11.42%)	5 (14.28%)	9 (25.71%)	
2	Sub-Divisional Head Quarter	-	-	-	-	-	3 (8.57%)	32 (91.42%)	
3	Police Station	-	11 (31.42%)	12 (34.28%)	5 (14.28%)	3 (8.57%)	4 (11.42%)	-	

4	Post Office	-	15 (42.86%)	11 (31.42%)	2 (5.71%)	2 (5.71%)	5 (14.28%)	-
5	Std Both	4 (11.42%)	10 (28.57%)	10 (28.57%)	4 (11.43%)	3 (8.57%)	4 (11.42%)	1(2.86%)
6	Bank	-	12 (34.28%)	11 (31.42%)	3 (8.57%)	3 (8.57%)	5 (14.28%)	1(2.86%)
7	Pharmacy or Medical Shop	8 (22.86%)	13 (37.14%)	6 (17.14%)	4 (11.43%)	4 (11.43%)	-	-
8	Weekly Market	10 (28.57%)	11 (31.42%)	9 (25.71%)	4 (11.43%)	1 (2.86%)	-	-
9	Fair Price Shop	15 (42.86%)	11 (31.42%)	5 (14.28%)	-	4 (11.43%)	-	-
10	Mahila Samittee	34 (97.14%)	-	1 (2.86%)	-	-	-	-
11	Children/Youth Club	2 (71.42%)	2 (5.71%)	-	-	-	-	-
12	Religious Institute	32 (91.42%)	3 (8.57%)	-	-	-	-	-
13	Veterinary Dispensary/ Hospital	10 (28.57%)	10 (28.57%)	9 (25.71%)	3 (8.57%)	2 (5.71%)	1 (2.86%)	-
14	Co-Operative Society	10 (28.57%)	10 (28.57%)	9 (25.71%)	5 (14.28%)	1 (2.86%)	-	-

The Drainage System of the surveyed villages shows an interesting phenomenon as all the villages have natural outlets, which are however open. Only 2 villages (5.71%) have underground drainage system. Table- 9

Table-9
Showing Type of Drainage facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Drainage Facility			
	Under ground	Open	Natural outlet	No
35	2 (5.71%)	35 (100%)	35 (100%)	-

The people are hygienic conscious. The field data show that as many as 30 (85.71%) villages have sanitary latrines. However two (5.71%) villages still use open field to desecrate while 3 (8.57%) villages use katcha latrines. Table - 10

Table-10
Showing Type of Toilet facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Toilet Facility			
	Open field	Katcha Latrine	Sanitary	Any others
35	2 (5.71%)	3 (8.57%)	30 (85.71%)	-

As regards type of houses considerable changes have taken place over the decades. Today 42.15% families have Pucca Assam Type houses, 1.06% families have RCC houses. The traditional thatched roof houses are fast disappearing as 3.48% houses are only thatched houses while 53.30% houses are Katcha Assam Type houses.

Table- 11

Table-11
Showing Type of House structure in the Surveyed Villages in Goalpara District

Total No. of Villages	House Structure				Others
	R.C.C.Houses	Pucca Assam Type Houses	Kutch Assam Type Houses	Thatched Roofed Bamboo made Houses	
35	76 (1.06%)	3009 (42.15%)	3805 (53.30%)	249 (3.48%)	-

Kharif is the major crop of all the 35 villages. Along with Kharif, Rabi crop is also grown by 8.57% villages. Besides 80% of the surveyed villages also grow all seasoned crops. Table-12

Table-12
Showing Type of Major Crops growing in the Surveyed Villages in Goalpara District

Total No. of Villages	Kharif	Rabi	All Seasoned
35	35 (100%)	3 (8.57%)	28 (80%)

The villagers use drinking water from the Wells and Tube Wells. All the surveyed villages possess both types of drinking water sources. Pipe water supply scheme is extended to 17 (48.57% villages). Table - 13

Table-13
Showing Main Sources of Drinking Water facility in the
Surveyed Villages in Goalpara District

Total No. of Villages	Main Sources of Drinking Water facility					
	Rain water	Tank/Pond	Stream/River	Well	Tube Well	Water Supply Scheme
35	1 (2.86%)	5 (14.29%)	5 (14.29%)	35 (100%)	35 (100%)	17 (48.57%)

All the surveyed villages have electric connection but supply is irregular.

Table – 14

Table-14
Showing of Electrification in the Surveyed Villages in Goalpara
District

Total No. of Villages	Villages Electrified			
	Electrified	Not Electrified	If Electrified	
			Regularly supply	Irregular supply
35	35(100%)	-	-	35(100%)

There are 72 Anganawadi Centers within the villages. Only 4 villages have such centers at a distance of 1-3 Kms. Similarly 51 LP Schools have been found in the 35 surveyed villages which are located within the villages. Only 3 (8.57%) villages have LP Schools at a distance of 1-3 Kms.

High Schools are located within the villages of the four (11.43%) surveyed villages while 21 (60%) villages have such facility at a distance of 1-3 Kms, 5 (14.29%) villages at a distance of 4-6 Kms, one each village has High School at a distance of 7-9 Kms and more than 15 Kms respectively and 3 (8.57%) villages have HE Schools at a distance of 13-15 Kms. Only 12 (34.28%) villages get H.S. School facilities at a reasonable distance of 1-3 Kms. While 15 (42.85%) villages get H.S. facilities at a distance of 4-6 Kms. The distance 6 (17.14%) villages to the nearest H.S. School is 7-9 Kms. Another 2 (5.71%) villages, however, have such facility at a longer distance of 15 Kms and above.

As regards location of college, 7 (20%) villages get college education at the colleges located at a distance of 1-3 Kms, 6 (17.14%) villages get college facility at

a distance of 4-6 Kms and another 6(17.14%) villages have the nearest college at a distance of 7-9 Kms. The distance of 8 (22.85%) villages to the college is 10-12 Kms, for 5 (14.29%) villages the distance to college is 13-15 Kms. The students of 3 (8.5%) villages have to attend colleges located at a distance of above 15 Kms. Table-15

Table-15
Showing Educational Facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Category	Distance (in Km) from the villages						
		Within the villages	1-3	4-6	7-9	10-12	13-15	More than 15
35								
	1 Anganwadi	72	4 (11.43%)	-	-	-	-	-
	2 Primary School	51	3 (8.57%)	-	-	-	-	-
	3 Middle School	-	-	-	-	-	-	-
	4 High School	4 (11.43%)	21 (60%)	5 (14.29%)	1 (2.86%)	-	3 (8.57%)	1 (2.86%)
	5 H.S. School	-	12 (34.28%)	15 (42.85%)	6 (17.14%)	-	-	2 (5.71%)
	6 College	-	7 (20%)	6 (17.14%)	6 (17.14%)	8 (22.85%)	5 (14.29%)	3 (8.57%)
	7 Any Others	2 (5.71%)	14 (40%)	2 (5.71%)	-	-	2 (5.71%)	2 (5.71%)

Out of 35 villages 13 (37.14%) villages have Medical Sub-Center within the villages. The distance of 8 (22.85%) villages to the nearest Medical Sub-Center 1-3 Kms while the distance for 6 (12.14%) villages to sub-centers is 4-6 Kms. Rest 8 (22.85%) villages get such facilities at a distance ranging from 7-9 Kms to above 15 Kms.

Primary Health Centers are located at a distance of 1-3 Kms for 15 (42.85%) villages. For 12 (34.28%) villages the same health care center facilities available at a distance of 4-6 Kms. The nearest Primary Health Centers for 8(22.85%) villages are located at a distance of above 15 Kms.

Only 9 (25.71%) villages get Govt. Dispensary facilities at a reasonable distance of 1-3 Kms, while another 9 villages get such facility located at a distance of 4-6 Kms. Rest 17 villages get the Medical Assistance from the Government Dispensaries located at a distance ranging from 7-9kms to 13-15kms.

Government Hospitals are available at a distance of 1-3 Kms for 10 (28.57%) villages while 13 (37.14%) villages get facilities of Government Hospitals located at a distance of 4-6 Kms. Rest 11 villages get such facilities at a distance ranging from 7-9 Kms to above 15 Kms.

Most of the villages, 31 (88.57%), are dependent on Private Clinics located at a distance of above 15 Kms while 3 (8.54%) villages get the facilities to Private Clinics located at a distance of 7-9 Kms. Another one village get such facilities at a distance of 13-15 Kms.

Almost similar situation prevails in respect of Private Hospitals as 33 (94.29%) villages have to depend upon Private Hospitals located at a distance of above 15 Kms. Only 2 (5.71%) villages are in a position to avail the facilities at a distance of 13-15 Kms. Details are shown in Table-16

Table-16
Showing Health Facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Category	Distance (in Km) from the village to the nearest category						
		Within the villages	1-3	4-6	7-9	10-12	13-15	More than 15
35	1 Sub-Center	13 (37.14%)	8 (22.85%)	6 (17.14%)	3 (8.57%)	-	-	5 (14.29%)
	2 Primary Health Center	-	15 (42.85%)	12 (34.28%)	-	-	-	8 (22.85%)
	3 Community Health Center	-	-	-	-	-	-	1 (2.86%)
	4 Govt. Dispensary	-	9 (25.71%)	9 (25.71%)	8 (22.85%)	5 (14.29%)	4 (11.42%)	-
	5 Govt. Hospital	-	10 (28.57%)	13 (37.14%)	5 (14.29%)	1 (2.86%)	4 (11.42%)	1 (2.86%)
	6 Private Clinic	-	-	-	3 (8.54%)	-	1 (2.86%)	31 (88.57%)
	7 Private Hospital	-	-	-	-	-	2 (5.71%)	33 (94.29%)

As regards availability of Health Provider in the surveyed villages 12 (34.29%), villages get the assistance of Health Providers, 4 (11.43%) villages get the facilities provided by the visiting Doctor, 13 (37.14%) villages get assistance from Government Doctor, only 2 (5.71%) villages are served by the village Health Guides;

30 (85.71%) villages get help from traditional birth attendant; 10 (28.57%) villages get the assistance from Mobile Health Unit. There are 43 Asha Karmis in the surveyed villages. Table-17

Table-17
Showing Availability of Health Provider in the Surveyed Villages in Goalpara District

Total No. of Villages	Health Provider		
	35	1	Private Doctor
2		Visiting Doctor	4 (11.43%)
3		Govt. Doctor	13 (37.14%)
4		Village Health Guide (VHD)	2 (5.71%)
5		Traditional Birth Attendant	30 (85.71%)
6		Mobile Health Unit/Visit	10 (28.57%)
7		ASHA	43

Questions were put before the informants of the surveyed villages regarding medical assistance from Govt. and it was reported that 29 (82.86%) villages did not get medical facilities provided by Govt. Table-18

Table-18
Showing Medical facility easily available in the Surveyed Villages in Goalpara District

Total No. of Villages	Medical facilities	
	Yes	No
35	6 (17.14%)	29 (82.86%)

The common diseases experienced by the villagers are Pneumonia, Measles, Malaria, Diarrhea, Dysentery and Influenza. Only 2 (5.71%) villages reported of Pneumonia while 13 (37.14%) villages. Cases of people attacked by Measles are not much as only 15 (42.86%) villages reported incidence of such disease. Similarly 2 (5.71%) villages each reported cases of Diarrhea and Influenza respectively while only one village report about Dysentery. Table-19

Table-19
Showing Number of Diseases generally suffered in the
Surveyed Villages in Goalpara District

Total No. of Villages	Diseases		
35	1	Acute Diarrhea	-
	2	Acute respiratory infection	-
	3	Pneumonia	2 (5.71%)
	4	Enteric fever	-
	5	Viral Hepatitis	-
	6	Measles	5(14.29%)
	7	Tuberculosis	-
	8	Malaria	13 (37.14%)
	9	Diarrhea	2 (5.71%)
	10	Dysentery	1 (2.86%)
	11	Influenza	2 (5.71%)
	12	Dengue	-
	13	Others	5(14.29%)

Questions were asked to the incidence of epidemic cases in the surveyed villages, the elderly people of 14 villages opined that there were cases of epidemics while other informants of 21 villages reported negatively. Table-20

Table-20
Showing Epidemic Cases in the Surveyed Villages in Goalpara
District

Total No. of Villages	Yes	No
35	14(40%)	21(60%)

Electricity is mainly used for household connection by all the studied villages while 8 (22.86%) villages are using electricity in Rice Mill, Commercial Juice preparation. Only 1 village uses electricity for machineries of industry while 4 (11.43%) villages are using electricity in water pumps. Table- 21

Table-21
Showing Electricity in the Surveyed Villages in Goalpara District

Total No. of Villages	Use of Electricity		
	Sl. No.	Description	Percentage
35	1	Household use	35(100%)
	2	Street Light	-
	3	Rice Mill/Commercial Juicer/Crusher	8(22.86%)
	4	Machinery of Industries	1(2.86%)
	5	Water Pump	4(11.43%)
	6	Others	-

In occupation it is observed that at present 33.62% households are engaged in cultivation. While 10 years back 34.18% were engaged in cultivation. Again 20 years back is was 34.32%. At present 33.11% Households are engaged as agricultural labour. Again 10 years back the percentage was 34.32%. 20 years back it was 36.68%. In Govt. Service category 6.29% households are engaged. Whereas 10 years back 6.17% households were engaged. Twenty years back the percentage in this category was 6.16%. At present 7.12% persons are engaged business category, which is going to upward direction compared with 10 to 20 years back. Again at present same condition is observed in Non-Govt. Service also, where 3.31% persons are engaged. Ten years back 5.79% households were connected with business and 20 years back. 1.57% persons were engaged in business. At present 16.55% households are engaged in daily wage earning, where as 17.36% were engaged in 10 years back and 17.88% were engaged in wage earning 20 years back. Table-22

Table-22
Showing the Rabha Household Occupation in the Surveyed Villages in Goalpara District

Total No. of Household	Sl. No.	Occupation/Source (Primary)	No. of household (At Present)	10 Years back (Before 2004)	20 Years back (Before 1994)
6041	1	Cultivation	2031 (33.62%)	2065 (34.18%)	2073 (34.32%)
	2	Agricultural Labour	2000 (33.11%)	2073 (34.32%)	2095 (34.68%)
	3	Govt. Service	380 (6.29%)	373 (6.17%)	372 (6.16%)
	4	Business	430 (7.12%)	350 (5.79%)	335 (5.55%)
	5	Non Govt. Service	200 (3.31%)	131 (2.17%)	95 (1.57%)
	6	Daily Wage earner	1000 (16.55%)	1049 (17.36%)	1080 (17.88%)
	7	Other	-	-	-

In the Table annual family income it shown that 82.77% are BPL family, 33.77% families have below 60, 000/- annually and 16.57% have above 60,000/- families have annual income. Table- 23

Table-23
Showing Annual Family Income in the Surveyed Villages in Goalpara District

Total No. of household	Sl. No.	Annual Income (Rs)	No. of (Rabha) Household	Percentage
6041	1	BPL Family	3000	82.77%
	2	below 60,000/-	2040	33.77%
	3	Above 60,000/-	1001	16.57%

The villagers use both Herbal and Allopathic Medicine to treat their ailments. All the 35 surveyed villages reported that they collected herbs and roots from the nearby forests. All the 35 sample villages reported that herbs and creepers are planted in their gardens while all the surveyed households used to purchase medicine from markets for curing serious illnesses. Table- 24

Table-24
Showing of Sources of Medicine in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Sources of Medicine	
35	1	Collect from the nearest forest	35(100%)
	2	Cultivated in their garden	35(100%)
	3	Purchased from market	35(100%)
	4	Any others sources	15 (42.86%)

Banking facilities are not available in all the villages. Only 2 villages have Nationalized Banks within the villages while 3 villages have branches of Commercial Bank. Table- 25

Table-25
Showing of Banking Facilities in the Surveyed Villages in
Goalpara District

Total No. of Villages	Sl. No.	Banking Facilities	
		35	1
	2	Co-Operative Bank	-
	3	Commercial Bank	3 (8.57%)
	4	Others	-

There are 50 Nos. of Fair Price Shops in the studied villages and these are existing within the villages. Besides there are 466 other Shops in the villages. Table - 26.1

Table-26.1
Showing of Marketing Facilities in the Surveyed Villages in
Goalpara District

Total No. of Villages	Sl. No.	Marketing Facilities	
		35	1
	2	Other Shops within the village	466

As regards marketing facilities 9 (25.71%) villages have Daily Markets within the villages while the distance of 25 (71.43) villages to the nearest Daily Market is 1-3 kms. Only one village has Daily Market at a distance of 4-6 Kms.

There are biweekly hats in 8 (22.86%) villages located within the villages while 19 (54.29%) villages have the same at a distance of 1-3 Kms, 6 (17.14%) villages have biweekly hats at a distance of 4-6 Kms and one each village has such hats at a distance of 7-9 and 10-12 Kms. respectively.

There are occasional markets in 5 villages in distance ranging from 0 to 10-12 Kms. Table - 26.2

Table-26.2
Showing of Marketing Facilities in the Surveyed Villages in Goalpara District

Total No. of Villages	Category		Distance (in Km) from the village to the nearest category						
	Type of the nearest villages	Within the villages	1-3	4-6	7-9	10-12	13-15	More than 15	
35	1	Daily	9 (25.71%)	25 (71.43%)	1 (2.86%)	-	-	-	-
	2	Bi-Weekly	8 (22.86%)	19 (54.29%)	6 (17.14%)	1 (2.86%)	1 (2.86%)	-	-
	3	Occasional	1 (2.86%)	3 (8.57%)	-	-	1 (2.86%)	-	-

There are 33 (94.29%) villages having traditional male medicine men. In 14 (40%) villages there are traditional female medicine men. Table – 27

Table-27
Showing Traditional Medicine Men available in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Category	No. of Medicine Men
35	1	Male	33 (94.29%)
	2	Female	14 (40%)
	3	Professional	-
	4	Non Professional	-

As regards collection of food all the villages reported that they collect rice, dal, vegetables, meat, chicken, pork, fish and fruits from the market. All the 35 villages also procure rice from own cultivation. They also procure vegetables from own cultivation as well as from Kitchen gardens. In respect of meat, chicken and Pork all the surveyed villages get those food items from own private farms. Similarly all the 35 villages get their requirement of fish from own fisheries. The villagers of all the surveyed villages collect their requirement of fruits from own cultivation. Table- 28

Table-28
Showing the collection of Foods available in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Items	From- the Market	From own Cultivation	From own Poultry	From own Kitchen garden	From own Fishery
35	1	Rice	35 (100%)	35 (100%)	-	-	-
	2	Dal	35 (100%)	-	-	-	-
	3	Vegetables	35 (100%)	35 (100%)	-	35 (100%)	-
	4	Meat	35 (100%)	-	35 (100%)	-	-
	5	Chicken	35 (100%)	-	35 (100%)	-	-
	6	Pork	35 (100%)	-	35 (100%)	-	-
	7	Fish	35 (100%)	-	-	-	35 (100%)
	8	Fruits	35 (100%)	35 (100%)	-	35 (100%)	

The Rabha people of late are becoming habituated in the use of modern gadgets. It is rather interesting to find 12 (34.29%) villages having Refrigerators although all the surveyed villages similarly use earthen pots. All the villages use other modern utensils and storage items. Table-29

Table-29
Showing preservation of the Raw Foods and Cooking Foods in the Surveyed Villages in Goalpara District

Total No. of Villages	Do they use Refrigerator	Use Earthen Pot	Or others
35	12 (34.29%)	35 (100%)	35 (100%)

During last three years natural calamities occurred in 14 (40%) villages while there was no such calamity in 21 (60%) villages. Table- 30

Table-30
Showing Natural Calamity occurred during the last three years
in the Surveyed Villages in Goalpara District

Total No. of Villages	Yes	No
35	14 (40%)	21 (60%)

As regards changes brought by urbanization. The study showed that urbanization brought tangible changes as testified by 91.43% of the studied villages. Equal number of villages felt improvement of relationship with the neighboring communities. All the studied villages, 35 Nos., appeared to be happy with the urbanization, as the same provided mass communication facilities like TV., Mobile Phones, Internet, Radios, etc. to the far fling villages. The urbanization brought improvement of sanitation facilities as revealed by 59.14% of the villages. It also provided the villagers with better economic condition and more income. Urbanization contributed towards improvement of drinking water facilities observed by 45.71% villages.

The villagers constituting 25.71% felt that Civic facilities are not improving due to urbanization. Urbanization did not contribute towards socio-political awareness among the people. Similarly 17.14% villages felt that urbanization did not contribute towards availing more benefits from Govt. Schemes. Details are shown in Table -31.

Table-31
Showing Major Positive Changes in the villages brought by
Urbanization in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Problems	
35	1	Improved Transport and Communication Facilities	15(42.86%)
	2	More Job Opportunity	14 (40%)
	3	Improvement in Health Care Facilities	11(31.43%)
	4	Improvement in Drinking water facilities	16(45.71%)
	5	Improvement in Sanitation Facilities	20(57.14%)
	6	Improvement of Civic Facilities like Post Office, Police Station etc.	9(25.71%)
	7	Protection from Natural Calamities like Floods, Erosion etc.	2(5.71%)
	8	Increase in Agro production	25(71.42%)
	9	Better Economic Condition/ more Income	24(68.57%)
	10	Socio Political Awareness Creation	5 (14.29%)
	11	Availability to Mass Communication Facilities like Telephone, T.V., Internet, Radio etc.	35(100%)
	12	Improvement in Educational facilities	32(91.43%)
	13	Better Banking Facilities	9(25.71%)
	14	Cultural Assimilation	12(34.29%)
	15	Availing more benefits of Govt. Scheme	6(17.14%)
	16	Improving relationship with the Neighboring Communities	32(91.43%)
	17	Better standard are living	18(51.43%)
	18	Any others	-

82.86% of the villages under study reported loss of traditional values due to urbanization, while 74.29% villages felt decrease of agricultural products. The negative aspect of urbanization is seen in loss of natural source of foods (62.86%), loss of traditional occupation (80%); decrease of native language speakers (71.43%). The urbanization had created an unholy some attitude among the villagers due to consumption of more intoxicating items. This is felt by 100% of the studied villages. 62.86% of the villagers experienced an unwanted shifting to other places. Details are shown in Table-32.

Table-32

Showing the Table Major Problems faced in the villages brought by Urbanization in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Problems	
35	1	Loss of traditional values	29(82.86%)
	2	Gradual loss of Rabha Culture	14(40%)
	3	Decrease in native language speakers	25(71.43%)
	4	Shifting of the villagers to other places	22(62.86%)
	5	Scarcity of natural resources, forest & aquatic produces	16(45.71%)
	6	Soil & water pollution Encroachment & Deforestation	8(22.86%)
	7	Land alienation	4(11.43%)
	8	Loss of traditional occupation	28(80%)
	9	Decrease in agricultural product	26(74.29%)
	10	Decrease in traditional food intake	10(28.57%)
	11	Loss of natural source of food	22(62.86%)
	12	Socio – political unrest	18(51.43%)
	13	Expensive life style	11(31.43%)
	14	Losing importance on customary laws & traditional village councils	3(8.57%)
	15	Use of more intoxicating items	35(100%)
	16	Any other (specify)	-

Changes have taken place in food habits as 100% studied villages reported using modern spices, using oil and different types of fragrant items in the food for test. Table -33

Table-33

Showing the Table Modern Food habits in the Surveyed Villages in Goalpara District

Total No. of Villages	Weather they use different types of spices	Oils
35	35(100%)	35(100%)

Changing in dress pattern of male and female could be glaringly noticed as Jeans Pant, Shirt, Curtis, Pyzama, Neck Tai etc. are used by the Rabha males and Jeans Pant, Shalwar Kameej, Shirt, Top, Scart etc. modern dresses are worn by the Rabha female., particularly younger over of the studied villages. Table – 34

Table-34
Showing use of Modern Dresses in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Male		Female	
		Dress	Percentage	Dress	Percentage
35	1	Jeans Pant	35(100%)	Jeans Pant	35(100%)
	2	Shirt	35(100%)	Salwar- kames	35(100%)
	3	Curtis	35(100%)	Shirt	35(100%)
	4	Pyjama	35(100%)	Top	35(100%)
	5	Neck tai	35(100%)	Scart	35(100%)
	6	Others	35(100%)	Others	35(100%)

The villagers collect the dresses from the markets located near the villages as well as from markets of Town and Guwahati City. Table-35

Table-35
Showing the sources of collecting their Dresses in the Surveyed Villages in Goalpara District

Total No. of Villages	Nearer the village market	From the Town	From the City	Woven by own	Woven by others
35	34(97.14%)	35(100%)	35(100%)	-	-

The Rabha, particularly elderly people still use their traditional dresses women in the households. All the villages under survey use traditional dresses during festivals and religious occasions. Table- 36

Table-36
Showing collection sources of Raw Materials in the Surveyed Villages in Goalpara District

Total No. of Villages	From the nearest village market	Own home made product	From the Town	From the City	Others
35	35(100%)	35(100%)	35(100%)	35(100%)	35(100%)

Table-39
Showing Wearing Garments by Aged & Young Female Members in
the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Garments	Aged Females Members	Young Females Members
35	1	Sari	35 (100%)	35 (100%)
	2	Mekhela-Chador	35 (100%)	35 (100%)
	3	Traditional Rabha Dresses	35 (100%)	35 (100%)
	4	Salwar- Kamij	35 (100%)	35 (100%)
	5	Frock	35 (100%)	35 (100%)
	6	Jeans Pant	35 (100%)	35 (100%)
	7	Curtis- Laggings	35 (100%)	35 (100%)
	8	Scart-Top	35 (100%)	35 (100%)
	9	Others	35 (100%)	35 (100%)

Presently the womenfolk are using ornaments purchased from market. Ornaments made of Gold, Silver, modern Metallic Jewelaris, plastic Jewelaries are becoming common among the Rabhas of all the surveyed villages. Table- 40

Table-40
Showing that the Ornaments worn in the Surveyed Villages in
Goalpara District

Total No. of Villages	Gold	Silver	Modern Metallic Jewelries	Modern Plastic Jewelries	Other Jewelries
35	35(100%)	35(100%)	35(100%)	35(100%)	35(100%)

Almost all aged & young females are wearing these types of ornaments in the studied villages. Table- 41

Table-41
Showing Women wearing Ornaments in the Surveyed Villages in
Goalpara District

Total No. of Villages	Neck less	Chain	Ear - rings	Finger -rings	Bras- lets	Payal	Nose- ring	Others
35	35 (100%)	35 (100%)	35 (100%)	35 (100%)	35 (100%)	35 (100%)	35 (100%)	35 (100%)

The Yarns are collected from the nearest markets. Only 9 (25.71%) villages reported that Yarns are produced locally. Table-37

Table-37

Showing sources of collection different type of Threads in the Surveyed Villages in Goalpara District

Total No. of Villages	From the nearest village market	Own home made product	From the Town	Others
35	34(97.14%)	9(25.71%)	35(100%)	35(100%)

Here the tables showing almost all aged & young males are wearing these types of garments 100% of the villages. Table- 38

Table-38

Showing pattern of Wearing Garments by Aged & Young Male Members in the Surveyed Villages in Goalpara District

Total No. of Villages	Sl. No.	Garments	Aged Males Members	Young Male Members
35	1	Jeans	35 (100%)	35 (100%)
	2	Shirt	35 (100%)	35 (100%)
	3	Sporting	35 (100%)	35 (100%)
	4	Kurty	35 (100%)	35 (100%)
	5	Three Quarter Pants	35 (100%)	35 (100%)
	6	Dhoti	35 (100%)	35 (100%)
	7	Half Pants	35 (100%)	35 (100%)
	8	Full Pants	35 (100%)	35 (100%)
	9	Gamucha	35 (100%)	35 (100%)
	10	Others	35 (100%)	35 (100%)

Here the table -35 shows that almost all aged & young females are wearing these types of garments 100% of the villages. Table- 39

Here the table showing almost all aged & young males is wearing these types of ornaments 100% of the villages. Table- 42

Table-42
Showing Male Ornaments in the Surveyed Villages in Goalpara District

Total No. of Villages	Neck less	Chain	Ear -rings	Finger -rings	Bras- lets
35	-	35(100%)	35(100%)	35(100%)	35(100%)

Almost all types of implements used in cultivation are collected from various markets. Many implements are made at the households of all the villages. Table-43

Table-43
Showing Collection of the Traditional Implements for Cultivation Purpose in the Surveyed Villages in Goalpara District

Total No. of Villages	From nearby village market	Home made	From the town	From the city	Others
35	35(100%)	35(100%)	35(100%)	35(100%)	35(100%)

In the villages 42.86% have their own tractors & 45.71% villagers used rented tractors. Table -44

Table-44
Showing possession of own Tractors and use of Rented Tractors in the Surveyed Villages in Goalpara District

Total No. of Villages	Own Tractors	Rented Tractors
35	15 (42.86%)	16 (45.71%)

The Table showing 100% villagers give their Tractors for Rent under Bigha system. Table-45

Table-45
Showing borrowed on rent Tractors in the Surveyed Villages in Goalpara District

Total No. of Villages	Daily basis	Monthly basis	Half yearly basis	Yearly basis	Bigha system	Other System
35	-	-	-	-	35 (100%)	-

The table below shows that the household collecting their fishing implements from different markets like nearby market, from the town, from the city, also at home made. Table -46

Table-46
Showing Fishing Implements in the Surveyed Villages in Goalpara District

Total No. of Villages	From nearby village market	Home made	From the town	From the city	Others
35	35 (100%)	35 (100%)	35 (100%)	35 (100%)	35 (100%)

As regards use of utensils modern utensils made of Steel, Aluminum is becoming popular among the Rabhas of all surveyed villages which are purchased from nearby market as well as from the City. Table -47

Table-47
Showing Type of Utensils is used by the people in the Surveyed Villages in Goalpara District

Total No. of Villages	From nearby village market	Home made	From the town	From the city	Others
35	35(100%)	35(100%)	35(100%)	35(100%)	28(80%)

Traditional utensils are also used side by side with the modern utensils. Containers made of wood; bamboo leaf, dry gourd stall etc. are in use mostly during religious occasions. Table-48

Table-48**Showing Traditional Utensils used by them in the Surveyed Villages in Goalpara District**

Total No. of Villages	Are they use wooden items	Are they use Tree leaf items	Or others
35	35 (100%)	35 (100%)	-

Today changes have been noticed in respect of priests conducting the marriage ceremonies. Brahmin priests have been engaged in 3 villages under study. Important village member, aged person, village headmen also play the roles of priest.

Table-49

Table-49**Showing role of priests in the Marriage Ceremony in the Surveyed Villages in Goalpara District**

Total No. of Villages	Priest	Other important village member	Aged person of the family	Aged person of the village	Village Headman	Others
35	3 (8.57%)	30 (85.71%)	-	34 (97.14%)	31 (88.57)	-

Changes have been noticed in case of marriage as 74.29% of the villages under survey reported that court Marriages are held in their villages. Table -50

Table-50**Showing Type Marriages Prevalent among the people in the Surveyed Villages in Goalpara District**

Total No. of Villages	Traditional	Court Marriage	Or any others
35	35 (100%)	26 (74.29%)	-

It is observed that all (100%) surveyed villages have Mahila Samittee. Play ground are found in 88.57% villages. There are occasional places 65.71% villages have Bachelors' dormitory/ youth club. Table-51

Table-51
Showing various organizations in the Surveyed Villages in Goalpara District

Total No. of Villages	Bachelors' dormitory/ Youth club	Mahila Samittee	Play Ground	Different occasional Places
35	23(65.71%)	35(100%)	31(88.57%)	30(85.71%)

As regards inter tribe and inter caste marriage considerable changes have been noticed. Inter tribe marriages are held in 33 (94.29%) villages and inter caste marriages are sluiced in 31 (8.57%) villages. Table – 52

Table-52
Showing Inter Tribe / Inter Cast Marriage in the Surveyed Villages in Goalpara District

Total No. of Villages		Yes	No
35	Inter Tribe	33 (94.29%)	2 (5.71%)
	Inter Cast	31 (88.57%)	4 (11.42%)

Changes have been noticed in mode of cultivation in the surveyed villages. Today the Rabhas of 10 (28.57%) villages use tractors in plowing their fields while 71.43% resort to traditional plough system. Table – 53

Table-53
Showing System of Cultivation is prevailing in the Surveyed Villages in Goalpara District

Total No. of Villages	Plough system	Tractor facility	Others
35	25(71.43%)	10 (28.57%)	-

Over the decades, Christian religion has influenced the Rabhas but the over whiling population still prefer to stick to Hinduism. There is no impact of Christianity in 15 villages. There are Ganesh Pahar, Kahibari part -I, Kahibari part-II, Sildubi part -II, Chuchia Para part -I, Dabli, Dudhnoi part -I, and part -II, Fafal, Kanya Kuchi Pahar, Mooskhuli Khamar, Patiar para part -II, Siluk part -II, Salpara Molandubi part -II, and Kharboja.

Details are shown in Table - 54.

Table-54

Showing the religion professed by the Rabhas of surveyed villages in Goalpara District

Sl.No.	Name of Villages	Hinduism	Christianity	Others
1	Ambuk	311(98.11%)	6(1.89%)	-
2	Badiar Para	170(9.71%)	5(2.86%)	-
3	Ganesh Pahar	4(100%)	-	-
4	Kahibari Part-I	64(100%)	-	-
5	Kahibari Part-II	65(100%)	-	-
6	Kanya Kuchi	31(86.11%)	5(31.89%)	-
7	Sildubi Part-II	71(100%)	-	-
8	Bandarshi Part-I	142(94.67%)	8(5.33%)	-
9	Bandarshi Part-II	107(92.27%)	3(2.73%)	-
10	Bandarshi Part-III	82(96.47%)	3(3.53%)	-
11	Barigoan	110(98.21%)	2(1.79%)	-
12	Barmatia Part -I	92(93.88%)	6(6.12%)	-
13	Barmatia Part -II	55(84.62%)	10(15.38%)	-
14	Chituk	54(88.52%)	7(11.48%)	-
15	Chuchiya para Part-I	215(100%)	-	-
16	Dabli	150(100%)	-	-
17	Damra Patpara	114(95%)	6(5%)	-
18	Dudhnoi Part-I	400(100%)	-	-
19	Dudhnoi Part-II	585(100%)	-	-
20	Dudhnoi Part-III	246(98.4%)	4((1.6%)	-
21	Fafal	129(100%)	-	-
22	Habanggiri	458(97.45%)	12(2.55%)	-
23	Jhakuwapara	191(97.95%)	4(2.05%)	-
24	Kanya Kuchi Pahar	45(100%)	-	-
25	Lela	142(94.67%)	8(5.33%)	-
26	Moiskhuli Khamar	102(100%)	-	-
27	Patiar para Part-II	52(100%)	-	-
28	Rambuk	169(97.69%)	4(2.31%)	-
29	Rangpathar	87(96.67%)	3(3.33%)	-
30	Siluk Part-I	317(96.35%)	12(3.65%)	-
31	Siluk Part-II	250(100%)	-	-

32	Tarapara	303(96.50%)	11(3.50%)	-
33	Puranibhata	266(98.52%)	4(1.48%)	-
34	Salpara Molandubi Part- II	283(100%)	-	-
35	Kharboja	56(100%)	-	-

As regards development schemes implemented by various Departments, 65.71% villages got benefit from educational development programmed. Economic development programs have been implemented in 8.57% villages. The Midday Meal scheme is implemented in 94.29% villages, while AAY Schemes is implemented in 2.86% villages. Indra Awas Yojana and Rajiv Gandhi Rural Electrification Scheme are implemented in all the villages.

Details are shown below in Table- 55.

Table-55
Showing Schemes Implemented in the surveyed villages in Goalpara District

Sl. No.	Schemes/ Programmers	(Yes/ No)
i.	Scheme of infrastructure development (WPT & BC)	-
ii.	Educational development programme (WPT & BC)	23 (65.71%)
iii.	Midday Meal Scheme (Deptt. Of Education)	33 (94.29%)
iv.	Antodaya Anna Yojana (AAY)	1 (2.86%)
v.	Economic development programme (WPT & BC)	3 (8.57%)
Vi.	Indra Awas Yojana (Panchyat & Rural Development)	35(100%)
vii.	Rajiv Gandhi Rural Electrification Scheme	35 (100%)
viii.	MGNREGA (Panchyat & Rural Development)	22 (62.86%)

CHAPTER – IV

Findings of the Study

CHAPTER-IV

FINDINGS OF THE STUDY

Culture is a dynamic process. It changes as time passes on. Culture changes along with change of time, socio-political upheavals. Thus culture which prevailed during the colonial period went through metamorphic changes over the decades. Likewise the culture of the ethnic communities of the pre Independence period got changes after the formulation of planned development. The hitherto close tribal societies no more remained closed due to various planned activities including Development of Infra structural facilities in the far flung tribal areas. Select assimilation and acculturation took place due to coming into contact with non Tribal's. But changes in the tribal areas did not move fast as the tradition bound societies could not adjust to the changing environment. Thus changes were gradual. The first change could be noticed in respect of material culture as modern material objects of day to day use Rabha become available in the weekly markets adjacent to tribal areas. Changes took place in utensils, household paraphernalia's, dresses, food items, pattern of houses etc. Due to expansion of education and allied facilities the younger sections could not stick to the old life style. For instance dormitories in most tribal societies remained only in name as the educated youths did not consider spending time in dormitories due to pressure of academic activities. Employment opportunities in public and private sectors become handy due to reservation facilities. Thus the employed persons brought changes in the material culture. The most sacrosanct religious ideologies also could not resist the onslaught of other religions. Thus quite a good number of tribal people embraced Christianity. The traditional religion i.e. animism or crude type of Hinduism, however remained intact side by side with the new religion. But in spite of changes the tribal people are scrupulously maintaining their traditional culture and in most cases the borrowed items remained superfluous addition.

Transport and Communication Facilities:

Over the last two decades much improvement has taken place in respect of transport and communication in the studied villages. 94.39% of the villages have motor able roads, within 0-3 Km. which was dream in the years back. Today transport station is nearer to the villages and 48.57% of the villages are able to go to the nearest station located within the village or within 0-3 Km.

Road Facilities:

The elderly people could not think of bituminous roads in the vicinity of their villages. Today 80% villages have bituminous roads. It is interesting to note that 82.86% of the villagers use motor car as mode of conveyance. Much development has taken place in conveyance in comparison to the position prevailing two/ three decades back. The Rabha villagers under survey are possessing modern gadgets like T.V., Telephones (Mobile Phones), Internet and interestingly all the studied villages are in possession of these gadgets. Unlike some other plains Tribes of Assam, the Rabhas appeared to be conscious out the positive side of attaining education as 23 (65.71%) villages possess News Papers and 42.86% villages have libraries. Perhaps this is something unique.

Civic Facilities:

As regards civic facilities most of the villages are not having those at easy reach. Much remains to be done in respect of setting up branches of banks, pharmacies and medical shops. Only 34.28% villages get banking facilities at a reasonable distance of 0-3 Kms. and 22.86% villages have pharmacies and medical shops in that distance.

Drainage System:

The Rabhas are becoming hygienic conscious. They are maintaining good natural drainage system. It is praiseworthy that as many as 85.7d1% villages have sanitary latrines.

House Types:

As regards type of houses considerable changes have been noticed over the last two decades as 42.15% houses are Pucca Assam Types houses. Although very less, there are RCC houses in the villages. The traditional thatched roof houses are fast disappearing indicating there by a reasonably sound economic condition.

Water Resources:

As regards drinking water, pipe water is available for 48.58% of the villages while all the villagers have tube wells in their households. The electricity, although irregular is extended to all the surveyed villages.

Educational Facilities:

Educational institutions right from Anganwadi centers to colleges are established within the villages or within 0-3 kms for most of the villages.

Medical Facilities:

In most of the villages medical sub centers are either located within the village or within 1-3 kms. Only limited number of villages has primary health centers, Govt. dispensaries/ hospital within the villages or within 1-3 kms. Private hospitals/private clinics are located at a distance of above 15 kms.

Doctor's Facility:

Only 37.14% villagers get assistance from Govt. Doctors. The assistance provided by health providers is limited to few villages (32.49%). The services of village health guides are inadequate (5.7%) , while the traditional birth attendants provide assistance to 85.71% of the villages. Likewise only 28.57% villages are getting assistance from mobile health unit. The Asha Karmis are providing good assistance to the villages and there are altogether 43 such workers in the studied villages.

On a query regarding availability of Govt. medical assistance 82.86% villages reported negative.

Improvement of health condition the Diarrhea is noticed and cases of diseases due to Pneumonia, measles, Diarrhea, Dysentery are very few. Only 5.37% cases were reported due to Pneumonia and Diarrhea. However, Malaria cases are



A SENITERY PHOTO



AN ANGANWARI CENTER AT AGIA (KRISHNAI)



A PUMP TUBEWELL



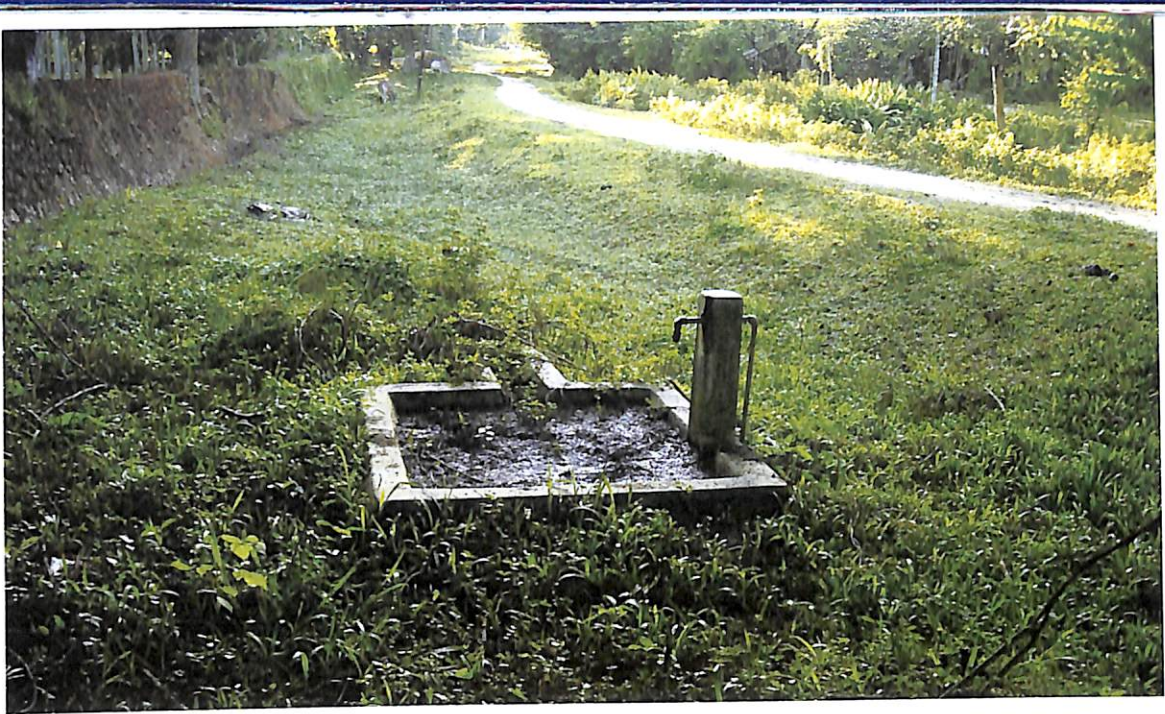
A PLAYGROUND AT LELA



A WATER SUPPLY AT SILUK



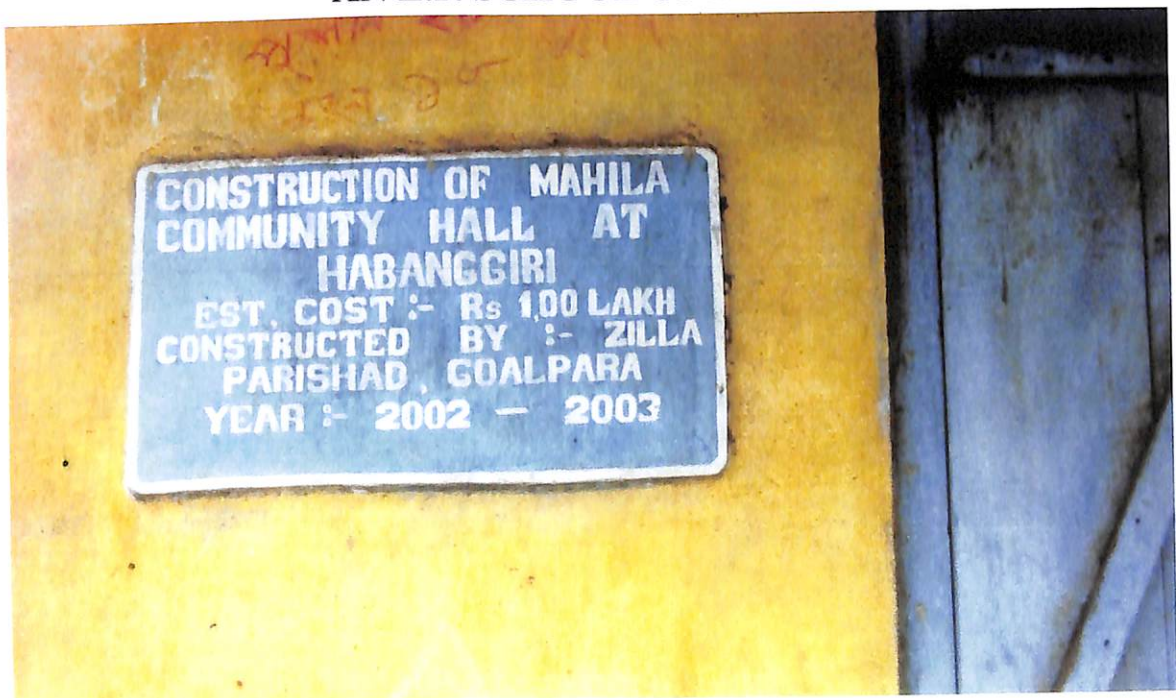
A HEALTH SUB-CENTER AT SILUK



PHE WATER SUPPLY HABANGGIRI, BUT NOT IN USE



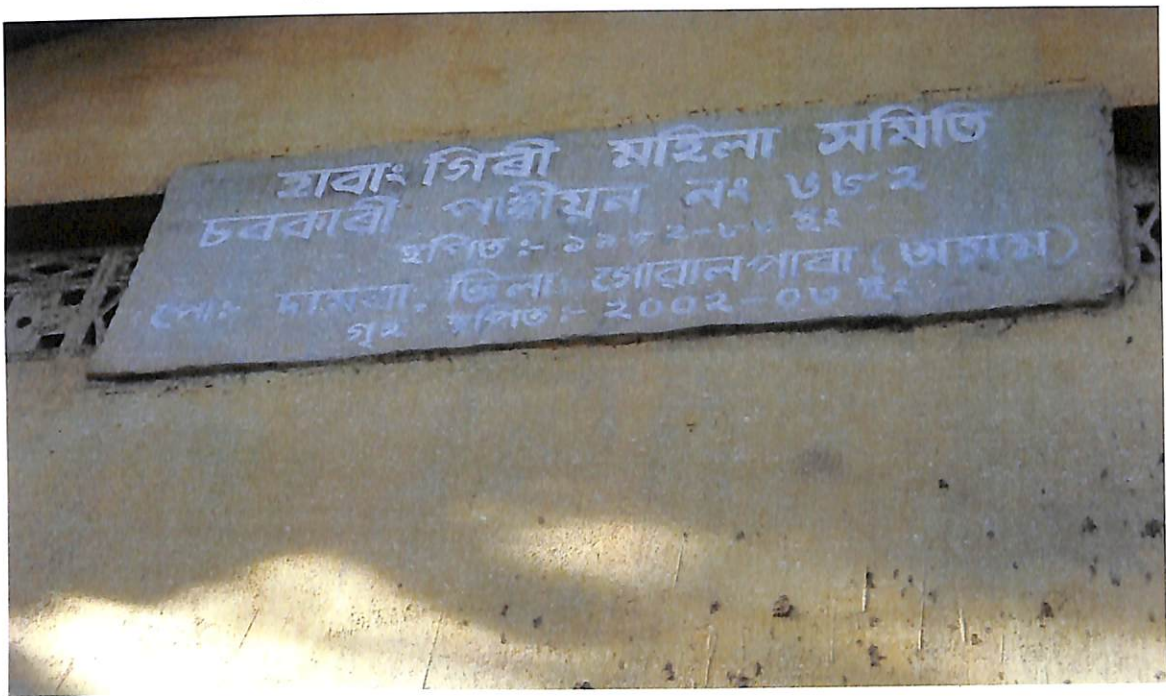
AN L.P. SCHOOL OF HABANGGIRI



MAHILA COMMUNITY HALL AT HABANGGIRI



WATER SUPPLY AT HABBANGIRI



MAHILA SOCIETY OFFICE AT HABBANGIRI



RESEARCH INVESTIGATOR WITH INFORMANTS



RONG-DANIA SOME WOMENT OF BANDARSHI WITH THEIR TRADITIONAL DRESSED



HEALTH SUB-CENTER AT HABANGGIRI



YOUTH SANGHA AT HABANGGIRI

common 37.14%. Only one case of Dysentery was recorded. Epidemics occurred in 40% villages.

Although faith on Allopathic medicine is rising the villages are not abandoning the practices of curing diseases with local herbal medicine. All the studied households prepare herbal medicine, the raw materials of which are available locally in the surrounding areas and hills. Traditional male and female medicine men are also running their business among the Rabhas.

Electricity:

Each village is having electricity and besides using electricity in the householders 22.86% villages are using electricity in rice mills and for commercial use like Fruit Juice preparation. Electricity is also used in machineries of Industry and running the water pumps of households.

Banking Facilities:

There is much scope for establishing branches of Nationalized Banks as the people are enthusiastic to start business activities. At present there are 2 Nationalized Banks and 3 Commercial Banks in the studied villages.

Market Facilities:

As many as 50 FP shops are functioning in the villages much to the relief of the villagers. Daily markets, weekly and bi-weekly market are available in or near the villages.

Agriculture:

The Rabhas grow the essential food items like rice, vegetables, mainly for local consumption. They rear pigs and fowls which are essential not only for daily consumption but also for socio-religious occasions. For the supply of fish, all the surveyed villages have fisheries.

Refrigeration:

Modern way of life has been noticed particularly in the use of refrigerators. There are refrigerators in 12 (34.29%) villages under study. They also use other modern paraphernalia's storage items. But the use of earthen pot is not totally abandoned.



A GOBARGAS PLANT



BANANA MARKET AT DARANGGIRI, BUSINESS MILED RABHAS



RICE MILL AT MOISOKHLI KHAMAR

The study showed that natural calamities occurred in 40% of the villages and they used to receive relief from Government.

Impact of Urbanization:

Impact of urbanization is conspicuously felt among the Rabhas. 91.43% felt improvement of relationship with the neighboring communities; urbanization has brought tangible improvement in mass communication items, sanitation, and better economic condition of the people. Because of urbanization there is much improvement of drinking water facilities. At the same time the people felt that of urbanization has created certain problems like loss of traditional values, decrease of agricultural products, loss of natural resources of food, loss of traditional occupation, decrease of the use of native language, availability of foreign liquors and consequent demoralization of the youths, shifting of villages due to acquisition of land.

Changes of Religion Animism to Hinduism:

Basically tribal religion may be called animism and the Rabhas are no exception, stones represented their deities. But coming into contact with the Hindu population they accultured themselves to the worshipping of Hindu deities. Today the Rabhas participate in all the Hindu worship pings.

Christianity has penetrated into the religions belief of the Rabhas. Poverty is the root cause of conversion. The Christian converts are provided with all benefits and the poverty ridden section is tempted to accept the benefits provided they accept Christianity. In this survey of 35 villages we came across two villages following Christianity Religiously the Christian converts maintain a distance with the non Christians but socially and culturally they are one with other non Christian Rabhas.

Changes in Food Habits:

**Gradual Changes are seen in their Foods of the studied villages-
Their Traditional Foods are -**

1. Different types of Rice.
2. Different types of Dal.
3. Different types of Vegetables.
4. Different type of Fruits.
5. Different type of Roots.

6. Different Leaves.
7. Pork.
8. Dried Fish.
9. Rice Beer.
10. Chicken.
11. Fish.
12. Mutton.
13. Snail.
14. Indigenous Alkaline prepared out of banana stem.
15. Alkaline, prepared from banana tree.
16. *Pithali* curry made of rice powder, alkaline, different types of leaves like pumpkin leaf, etc.
17. Mushrooms, etc.

They prepare these foods with different vegetables deliciously. It is observed that modernization touches in their food habits. Various changes are occurs in their food habits. No longer has the day started with rice beer consumption as the same is restricted to socio religious occasions. Madhab Rabha of the Dudhnoi, Part III revealed that today the educated women rarely prepare "*Pithali*" the favourite food item. Formerly oil was not essential item for cooking vegetables. But now use of mustard oil is becoming popular. Now almost every family use mustard oil. Similarly *dal* was rarely used in the Rabha menu in earlier times but it is essential in day to day cooking. Tea, coffee snacks, biscuits, different noodles, Cold Drinks, different spices, different fragrant items, bakery items like Biscuits, Bread, Cake, Bon, Sweets, Chocolates, Rolls, are entering in a big way not only for entertaining guests but also for day to day consumption. The changes become more prominent after the formation of the 'Rabha Hasong District Council' as various development activities have been undertaken involving local tribal people. Growth centre's have been established where tea stalls and sweet meat shops are attracting the youth. Thus there is a sea change in the food habits of the Rabhas the traditional items like roots, creepers and herbs are limited to the very poor Rabha people. Besides the illiterate Rabha women have no time to collect those from forests as they have established SHGs and weaving co-operatives etc. with the financial assistance of the District Council.

Previously in different socio-religious occasions they used banana leaves and other leaves of trees used as plate, bamboo made glasses were used for drinking water, rice beer, wine, etc. But now they use plastic plate, plastic bowl, plastic glass, plastic spoon, etc. for cooking and storing in different occasions. Aluminum, still, glass, fiber utensils are also use in many purpose.

Dress & Ornaments of the Villages:-

Gradual Changing patterns of Dresses and Ornaments -

The Traditional and Modern Dresses of Female:

Traditional Dresses:

1. *Ruffan of Riffan* – A cloth worn in the lower part of body.
2. *Kambung or Kambang*– Chador, (A cloth worn on the upper part of Body)
3. *Patani* – A cloth worn in the lower part of the body (Mekhela).
4. *Khodbang* – A small cloth worn on the head.
5. *Pazzer* – Muffler.
6. *Chikka Rukkay* – Towel worn on the hip portion.
7. *Jara* – A cloth worn on the upper part of body.

But now they also like to wear varieties of modern dresses such as -

Modern Dresses:

1. Salwar kamij
2. Blouse
3. Curtis
4. Tops
5. Sari
6. Coat
7. Sweeter
8. Shawl
9. Jeans pants
10. Three quarter pants
11. Half pants, etc.

The impact of modernism is noticed among the female dresses. The traditional dresses like 'Ruffan' or 'Riffan' (cloth worn on the lower part of the body)

'Kambung' or 'Kambang' (action worn on the upper part of the body); 'Patani' (a Mekhela); 'Khodbang' (head cloth); 'Pazzer' (muttler); 'Chikka Rukkay' (cloth worn round the hip); 'Jara' (cloth worn on the breast) etc. are used only by the old ladies. However in their socio-religions festivals, all the women wear their traditional dresses.

Among the educated girls and women modern dresses like Salwar Kameej, blouse, curtis, sari, tops, sweater, Kashmiri Shawl, Hair Pin, brassieres are becoming popular. The school and college going girls use modern dresses. These are collected from the markets located at Goalpara and Guwahati. The elderly women however are still using the traditional Rabha alter wevan in their households looms. The younger sections however use traditional dresses during socio-religious occasions

The Traditional and Modern Dresses of Male:

Traditional Dresses:

- | | | |
|----|---------------------------|---------------------------------------|
| 1. | <i>Buksil or Boksil</i> | – A coat of without sleeves. |
| 2. | <i>Pajal</i> | – A big towel (' <u>Gamucha</u> '). |
| 3. | <i>Khoshne or Khopong</i> | – A cloth wear on the head. |
| 4. | <i>Seingkanen</i> | – A cloth wear on the hip portion. |
| 5. | <i>Pasar or Pasra</i> | – Shawl |
| 6. | <i>Angcha</i> | – Towel (' <u>Gamucha</u> '), etc. |

They also like to wear verities of Modern Dresses like as:

Modern Dresses:

- | | | |
|---------------------|-------------|------------------------|
| 1. Jeans pants | 2. Shirts | 3. Curtis |
| 4. Pajamas | 5. Sporting | 6. Three quarter pants |
| 7. Half pants, etc. | | |

In respect of male dresses, the traditional dresses like 'Bukasil', (Sleeveless coat); 'Pajal' (a big towel); 'Khosne' or 'Khopong' (a head cloth); 'Seingkanen' (cloth used with hip portion); 'pasar' (shawl); 'Angosa' Ordinary towel/ 'Gamucha'), most of these dresses are not used by the males. Only some elderly persons wear these cloths. In socio-religions festivals, however, all the males use traditional clothes.

Among males there is a fascination for modern dresses. Today one can find all the youths, even middle aged men use jeans pant, shirt, Curtis, pajama, sporting, three quarter pants, latest design's trousers, half pants etc. It may mentioned here that modern dresses are costly effecting adversely the poor economic guardian's/parents economic condition. These are collected from the markets located at Goalpara and Guwahati. The elderly people however are still using the traditional Rabha alter wevan in their households looms. The younger sections however use traditional dresses during socio-religious occasions.

Ornaments:

Traditional Ornaments- Female

1. *Rubak Mala* – An ornament, made of elephant teeth, also with other
Products like a heavy chain wear on the hip of the body.
2. *Chandra Har/ Har Mala* – Nackless
3. *Bala/ Bagla* – Ear rings
4. *Dala/ Dhala* – A big Ear rings, which cover hole the ears.
5. *Numbri* – Nose ring.
6. *Nakputi/ Nakabali* – Nose ring.
7. *Khasuk Matrong* – An ornament worn on hair for decoration.
8. *Sun Tukkar* – Bracelets.
9. *Sun Guta* – Bracelets.
10. *Kata Baju* – A bracelet, wear on the upper part of the hand.
11. *Hancha* – Necklace.
12. *Thang Sela* – A bracelet wear on legs.

They love silver jewelleries. Their maximum jewelleries are made from silver. It was from the very earlier times, they used traditional jewelleries made of silver. Sometime they use copper, bronze, iron, etc. for making the traditional jewelleries.

Besides all these traditional ornaments they also like different Metallic, Plastic, Iron, copper, bronze ornaments etc. Some of the women prefer modern beautiful decorative Jewelleries to wear.

But now they also like to wear decorative ornaments made of Gold. Among them chain, neck-lace, ear rings, nose rings, finger rings, bracelets, etc. are the main.

The Rabha male members have not much traditional ornaments. But now a days, to mix up with the modern world, the young Rabha male members and the young females are also like to wear modern attractive Gold, Silver, metallic, plastic, etc. jewellerys. They wear chain, finger rings bracelets, etc. sometimes young females wear a type of ring on the eye brows or on the lips, etc.

Changes in utensils:

The change is noticed in regard to household items of day to day use like utensils. Utensils made of Steel and Aluminums are used side by side with wooden container, earthen pots, gourd container etc. Acculturation has been noticed when the Rabhas employ Brahmin priests to pre side over in marriage ceremonies. Unlike the traditional priest who is hierarchical, today priesthood is entrusted upon important village member, aged persons or village headman.

Marriage System:

The most glaring aspect of change in marriage is that court marriages are held among the Rabhas which is testified by 74.29% of the informants of the studied villages. The people patronize inter tribe and inter caste marriage. 94.29% of the villages under study reported inter tribe marriage and 88.57% villages reported inter caste marriage.

Changes in Marriage:

The traditional and modern marriages among in these villages are -

- | | |
|------------------------------------|-------------------------|
| 1. <i>Kambung</i> Marriage | - Traditional marriage. |
| 2. Social Marriage | - Modern Marriage |
| 3. Well Coming Marriage | - Traditional marriage |
| 4. Secret Marriage | - Traditional marriage |
| 5. <i>Rishi Sore Kota</i> Marriage | - Traditional marriage |
| 6. <i>Ghar Jawai ana</i> Marriage | - Traditional marriage |
| 7. Widow/widower Marriage | - Traditional marriage |
| 8. Court Marriage | - Modern Marriage |
| 9. Marriage at Religious place | - Traditional marriage |

10. Marriage performing through

Brahmin Priest

- Modern Marriage

From the above mentioned marriages, arranged Marriage, Court Marriage, and Marriage performed through Brahmin Priest are the modern marriage system. In many villages arranged marriage is performed, but Marriage performed through Brahmin Priest is found in Kharboja village only, where they perform this marriage completely like Assamese marriages. The bride wears 'Mekhala Chador' like the Assamese bride's. Now a day's cosmetic/ beauty parlors' products are widely used in these occasions. Video recording, audio recording, arrangement of the reception, use of tent house items, etc. are seen in their marital ceremonies. In some villages they maintain buffet system in their marital ceremonies, modern lightings, mike facilities, different decorative items, use of plastic items like as plate, bowl, glass, spoon, etc. are used at their marriage reception. Thus modernism has crept up replacing the traditional items.

The Christian Rabhas however perform their marital ceremonies at Churches located near the villages.

During field survey in Jhakuapara village Pradyut Rabha, a local educated gentleman told that some superfluous changes have been introduced in the set pattern of formal marriage. He further informed that today due to engagement in private companies, trade and commerce in Guwahati city, Krishnai, Goalpara town etc. the educated and semi educated youths have come into contact with non tribals. Very often they participate in various occasions like marriage, birthday, reception and allied functions solemnized by the fellow employees. Today in their marriages they invite their friends and colleges and hence separate arrangements like sweets, puri, and vegetables are made some even arrange liquor brought from wine shops. While the traditional facts with pork, pithali, sindal and pucea ricebeer etc. is arranged for the villages preparation of nontraditional food items is also made for the invited guests. It is seen that curd and flat rice (Dahi chira) form an additional item for the non Rabha guests.

Another change is noticed in use of video recording, microphones, in the formal marriage use of cup plates, paper plates are common. Unlike the marriages held two or three decades back, there are decorative pandals and gates. No more the groom and his friends walk the distance to the bride's house. Rather motor cars, bikes

are used for the party. While the elderly women and men adore themselves with traditional attire, the school going boys and girls wear modern dresses. However the ritual part remains unchanged. Right from 'Thusisenarenkai' (oil smearing ceremony) to 'Noksobara' (Hom) the traditional style is maintained.

Another notable change in marriage system is that of observance of 'Tolani Biya' (ceremony on the occasion of first menstrual course of a young girl). This is purely the influence of the non Rabha Hindu population in the surrounding Rabha villages. Of course the scale of entertainment is restricted to the close members and relatives.

Formerly (till the seventies of the twentieth century) inter tribe and inter caste marriage was looked down upon and the system of excommunication of the couple was prevalent. Today there is much leniency in respect of such marriages. However the concerned families have to undergo certain purificatory rites as per prevailing customs.

There are few Christian converts who perform their marriage ceremonies either in courts or in churches. Such marriages however, do not adversely affect the overall tribal identity.

A change in respect of bride price is noticed. Formerly the groom's parents were required to pay a certain amount to the bride's parents on the day of marriage and there was no system of dowry. Today dowry system is in vogue.

Changes in language and Literature:

Due to assimilative process, particularly after Independence, the Rabhas were about to lose their language, which was mostly spoken in character they used to speak broken Assamese, known as Rabbamesh. The Rabha boys and girls got their education through the Assamese medium which accelerated the disuse of original Rabha languages the identity movement brought a new lease of life and educated persons belonging to the Rabhas took up the responsibility of composing songs on Rabha language. Late Rajen Pam and Prasanta Pam composed dramas. The Sadan Rabha Kristi Sanmilan brought out literature on Rabha folk culture. The Bebak Rabha

krowrang Runchum and Rabha Bhasa Parishad revived the Rabha script and books were published for primary standard.

Changes in Music, dance, drama and musical instruments:

Till the seventies of the last century the Rabhas used their traditional musical instruments like '*Badungdupha*', '*Gomone*', '*Kara*', '*Singa*', etc. A few Rabha educated youths produced some cassettes on traditional theme and music. On the onset of the twenty first century, Rabha musical world got metamorphosed considerably. Audio cassettes on modern tunes and music based on Rabha language are produced, Video albums on Rabha theme have been produced today songs of Zubin Garg, Bhupen Hazarika and other Assamese singers are very popular among the Rabhas, particularly among the youths. The performances of great cinema Akasdeep, Jatin Bora, Barasa Rani Bisaya in Rabha films provided a shot in the arms of Rabha music testifying a much needed collaboration of tribal and non tribal interrelation slip.

Festivals:

The Changes:

The Rabhas observe three types of festivals -

1. Social festivals
2. Religious festivals
3. Agricultural festivals

In marriage, birthday celebrations, different female related occasions, band party, *nam* party, *dhulia* party, food party etc. are hired while there were not part of their culture before.

Religious festivals are related with prayers for different Gods & Goddesses. The main festivals of the Rabha tribes are -

1. *Hasong Puja*,
2. *Khuksi Puja, or Baikho Puja*,
3. *Saradio festival*,
4. *Grimbuda Puja*,
5. *Mator or Bishari puja*,
6. *Tukuradeo Puja*,

7. *Guhalideo Puja,*
8. *Pawrdeo puja,*
9. *Hanaghura puja,*
10. *Langamara puja,*
11. *Lakhor puja, etc.*

Besides the above they also celebrate different National festivals like -

1. *Deol or Holi puja,*
2. *Siva Ratri puja,*
3. *Dipawali or Shyma puja*
4. *Durga puja.*

In these festivals following different social & cultural functions are arranged for entertainment. Such as –

1. Dress competition,
2. Ornaments competition,
3. Varieties Food competition
4. Art competition,
5. Dance competition,
6. Singing competition, etc.

Agricultural festival are divided into five categories, They are –

1. *Gosa pota*
2. *Hal uthani*
3. *Kati gosa*
4. *No khowa*
5. *Domasi*

At *Domasi* they prepare different food items like *pithas, laddus, etc.* from new agricultural harvest. It is interesting to note that some Rabha Women are selling local food items in the markets.

Changes in Joking and Avoidance:

The traditional socio cultural pattern of the Rabhas goes metamorphic changes in respect of family behaviour pattern. The spread of education, constant interaction with the non Rabhas expression traditional of TV facilities, have largely shaken the traditional ethos of family life. No more joking is restricted to the

husband's younger brother as elder brother's wives. Jokes are shared by all the family members as traditional shyness of women is no longer practiced. Sarbeswar Rabha of Kanya Kuchi Pahar under Darranggiri GP told that jokes of any kind excepting of course sex matters are shared by all when in a jolly mood they sit together in a dining table or in groups sitting by the fire side in the winter season. The participants take those lightly.

Regarding avoidance also no longer an educated younger brother's wife hesitate to take lunch or dinner in a table nor the elder brother keeps a distance with the younger brother's wife. It was observed that a businessman named Raghu of Dudhnoi part I under Dudhnoi GP used to give a lift in his car to his younger brother's wife to school where she is employed as a teacher. Thus the theoretical concept of avoidance in the anthropological pariance is by and large, seems to be impractical in the present day changing society.

Changes in family structure:

The changes are seen in family system within the studied villages. Individual (Nuclear/Primary family) is preferred by the educated women folk. Today in maximum families the educated women are busy with their jobs. So that's why they face many difficulties in joint families. They can't give proper time to their family members. Due to this type of reasons, misunderstanding is created within the in law relations.

Not only this, in our joint families the relations between the brothers gets sour due to various reasons may it be big or small and that's the reason that now a day's people prefer nuclear family as compared to joint family.

Media have propertied and impact is seen in villages also. Present day living standard is increasing and people don't prefer joint family system.

Yet there are many joint families are visible in the studied villages.

Changes in the use of Kinship Terminology:

Modernism has crept in kinship terminology in the Rabha society particularly since the later part of the twentieth century when the society became open due to various welfare activities Sri Karuna Rabha of Siluk part II village under Purani

Bhitha GP informed that today the educated persons use the word uncle to an elderly follow villages where as the traditional term was 'among'. Similarly while referring to husband's father, husband's mother a wife uses the term 'Sahur' and sahu (in Assamese). The lightly educated persons use the terms father in law and mother in law respectively. However the semi literate or illiterate persons still use the terms sahur/sahu for father in law and mother in law as respectively. This trend is especially visible in the villages under Dudhnoi and Krishnai which are comparatively advanced in education Madhab Rabha of Dudhnoi part III and Manick Rabha of Dudhnoi part-I corroborated this formerly a Rabha women never uttered the name of her husband while addressing or even in referring. Today the educated women have no such inhibition. Even the system of technonymy became unpopular the husband utters the name of his wife and in some cases the wife also address the husband in name. Paresh Rabha of Chiluk village under Damra GP informed that the trend is becoming popular due to empowerment of women as well as due to influence of media.

The term 'Anti' (Aunt) is also popularly used by the educated boys and girls. The Rabha word for aunt is 'Bangbang'. This term is mostly used to the non Rabha women.

The influence of Assamese terms of address and terms of reference is vivid among the Pati section of the Rabhas. Thus the words 'Khura' (uncle), 'Baideo' (elder sister) 'Sahu' (mother in law), 'Sahur' (father in law) are used by them. Incidentally the Pati Rabhas became largely assimilated to the Assamese (Hindu) life and culture including language. Paresh Rabha of Boko informed that the Pati Rabhas have mostly forgotten their traditional language due to spread of Vaisnava religion among them.

Case study 1:

Nirmali Rabha, a teacher in Damra H.E. School, utters the name of her husband while calling and also refers her husband name Amal Rabha to others.

Case study 2:

Technonymy today is treated as outdated even in remote villages like Sildubi Part III Ujjal Rabha of Sildubi Part III and Mihir Rabha of Bandarsri Part III

villages informed that they no longer call the wives as sons or daughter's mother; rather they use the real names of their wives.

The old kinship relationship among the villages is slackened. Except in marriage, death rites, the villagers gather together in the hectic day to day activities very few got time to visit their kin members.

Among the Christian converts terms like Mr., Mrs., uncle, aunt, even daddy, mom are becoming popular . Thus the traditional kinship bond is largely affected due to spread of modernism and globalization.

Changes from Matriarchal to Patriarchal System of Inheritances:

Like the Khasis and Garos, the Rabhas, once living in close proximity with the Garos practiced matriarchy. The inheritance was matrilineal. At present the system is no longer in vogue. However the matrilineal system is still continuing in the matter of specific title inheritance which is known as 'Barai'. For instance if the mother's 'Barai' is say Pam, then her sons and daughters are recognised as belonging to Pam 'Barai'. Perhaps due to change over from Jhum system to wet paddy cultivation accompanied by domestical of bullocks as well as resorting to Rabi cultivation, they brought about changes to inheritance pattern. The Rabhas living in the plains began to observe Domahi or Magh Bihu in place of their traditional festival 'Baikho'. Such phenomenon might have occurred due to contact with the Assamese, Hindus of late identity consciousness the observance of traditional festival is revived. Today 'Baikho' festival is observed in pomp and grandeur.

Changes in Socio-political aspects:

The changes of the Rabha socio-political system had its origin when in 1930 the Rabhas started a movement known as Hinduisation movement for gaining Hindu status as they have ungrudgingly accepting Hindu culture. The movement got much up charge in 1939 due to social discrimination by the caste Hindus of the neighboring areas. They were not allowed to enter Hari Sabha. In 1960 the Rabha forest dwellers started a movement known as 'Jonjigi' Movement demanding social notice. Although outwardly the movement was apparently religious there was the undercurrent of social transformation and assertion of indigenous cultural traits.

The official Language Act of the state Government of 1960 caused much dissatisfaction among the Rabhas. The Bebek Rabba krowrang Ranchum' (Rabha Literary Association) established in 1971 mobilized mass support for Rabha Language in Rabha speaking areas and ultimately succeeded in getting assurance from the state Government for the introduction of the Rabha language in primary school of Rabha speaking areas, particularly in the districts of Dhubri, Kokrajhar from the academic session of 1988. Meanwhile late Prasauna Pam and Sangeet Natak Academy awardee Rajen Pam began composing songs and drama in Rabha Language. The Sadau Rabha kristi Sanmilan worked for creating Rabha literature. The Rabha Bhasa Parisad also created Rabha literature. These activities along with the sense of ethnic identity brought a revival of the Rabha socio- cultural life and later started movement for District Council status known as Rabha Hasong District Council, which was materialized on 10th March 1995.

Today the self rule of the Rabhas brought metamorphic changes in socio political area. The educated sections remain in the helm of affairs. The District council makes laws in respect of utilization and allotment of land for the purpose of agriculture, grazing or any other purpose likely to promote the interest of the Rabhas, management of forest (except Reserve Forest), canals or water course, regulation of Jhum cultivation, village and town administration, including police and public health and sanitation, appointment of 'Gaonbura' inheritance of property, marriage, divorce and social customs. Besides the above power under para 3, the council can establish village councils or courts for trial of all suits and cases among parties all of whom are tribals and can make rules for regulating them (Para 5 and 6). They have powers to manage primary schools (Para 6), assess and collect land revenue and impose taxes (Para 8), issue license or leases for minerals; make regulation for control of money lending by non tribals.

Consequent upon creation of District council the traditional village headman's role is degraded, although the villagers still show some regard. The chairman the CEM and other Executive members rule the roost. However District council authorities do not hamper in the activities of the religious heads.

Much change has been observed in the overall life style of the people. The infrastructure set up of the village's shows new look whether in agriculture,

education, roads and public health. The women empowerment could be noticed as they form cooperatives in weaving, establishment of SHGs (self help groups). The youths are also getting employment due to implementation of welfare schemes.

Political Changes of the villages:

Changes have taken place in political sectors also -

1. The Rabha male and female are taking part in Panchayat election.
2. The Rabha Hasong Autonomous Council's members are also standing as candidates for election.
3. Village Headman is selected by Govt.
4. Earlier aged person of village was selected by the villagers as a village headman but now a day's not only aged but younger generations are also selected as a village headman by Govt.

Legal System:

Today the basic structure of the Rabha society is governed largely by the written Customary Law called 'Pandulipi', a unique feature of the village administration. These 'Pandulipi's have been framed by the consensus of the villagers on the basis of prevailing customary practices, socio-religious beliefs. The 'Pandulipi's cover almost all aspects of the socio-cultural life such as Juridical power of the village council, mode of inheritance, succession to office of socio-religious nature, marital relationship, role of clan 'Khoun' and 'Barai', etc. It is also observed that the some decisions are taken by aged persons of the villages, Panchayat members, village headman and the leaders by passing the village council.

Changes in Various Ways of their Social Life:

There are tangible changes in various spheres of the Rabha social life. Globalization has opened up new avenues in the rural and tribal areas with improvement of transport and communication as well as mass communication. The Rabha youths today, are utilizing the opportunities and they are busy in various avocations like starting self help organizations, opening stalls, serving in various farms. Even Rabha women are starting beauty parlours'. The progressive minded Rabhas are starting Rubber plantation. Some are starting fisheries as commercial

proposition. Energetic youths are starting piggery, poultry farms. Some of the youths are opening flower gardens, as flower is in great demand in Guwahati city. Thus a new resurgent Rabha society is noticed and no more they are sticking to the traditional practices. They are utilizing the local natural resources for a better standard of life. Among them the educated families are doing jobs in different Govt. and Non Govt. areas.

It is also noticed that some of the male members are interested in making different bamboo and cane products and sale them in the market as one of their occupation. Again it is also noticed that the females are also interested in weaving of different clothes and sale in the market which is one of her new occupation among the females.

Females are also interested to sale their kitchen – garden vegetables and fruits at the town, city markets for a better standard life.

Agriculture of the Villages and the Changes:

The Villagers cultivate various agricultural products such as:

1. Different types of Rice
2. Different types of Dal
3. Rubber plantation
4. Jute
5. Sesame
6. Banana plantation
7. Beetle- Nut
8. Beetle – leaf
9. Coconut
10. Mango
11. Jackfruit
12. Guava, etc.

A few decades back the agricultural products were grown by the villagers for their own household needs. But now they sale these products at daily market, weekly market, and at nearby towns and city and earn subsidiary income to better the economic condition. 60% of the studied villages have rubber plantation. Rubber plantation is very demand in almost all Goalpara district. Some families of the studied villages, according to Mr. Rubul Rabha of Kharbojha village of Kumuri GP, are

economically completely depending on rubber plantation. A good income is coming from rubber plantation. Even their children's are studying in English medium schools.

Kitchen Garden Products

Following agricultural products are grown by the villages in different seasons in their kitchen gardens –

1. Cabbage
2. Cauliflower
3. Potato
4. Pumpkin
5. Ginger
6. Garlic
7. Chilly
8. Lady's Finger
9. Turmeric
10. Beetle Leaf,
11. Peas,
12. Brinjal,
13. Cucumber,
14. Radish, etc.

Once a time the villagers grew the kitchen garden products for their own household use. But now they also sale these vegetables, different types of fruits at daily market, weekly market and at nearby towns and city for earn money to raise the economic condition.

Changes in Cultivation:

Change in noticed regarding mode of cultivation as 28.57% of the villages use tractors in the fields. They are adopting scientific method of cultivations. They use different types of fertilizers like - euria, potus, DAT, Super Phosphate, 'gubar sar', usstad, etc.

GRADUAL CHANGE IS SEEN IN DIFFERENT TYPES OF SMALL & BIG FAUNAS, FLOWERS AND EARNINGS FROM THOSE PRODUCTS

The villagers grow various trees, flowers in their household gardens basically for local consumption. Some of the families earn a good income from the trees and flowers as there are a good demand in the nearby towns and cities -

1. Mango
2. Jack fruit
3. Litchi
4. Guava
5. Coconut
6. Sal
7. Segun
8. Gomari
9. Tulsi
10. Rose
11. Hibiscus
12. Lily
13. Jasmine
14. Aahat gos
15. Bamboo trees,
16. Marigold,
17. Dahlia
18. Lotus
19. Sunflower
20. Daisy, etc.

Formerly the trees and flowers were grown by the villagers for their own household use. Today they sale the fruits, flowers, trees, roots, etc. in the nearby towns or city and earn income to better their economic condition.

Dependence of the Rabhas over forests:

There is a symbiotic relation between forest and tribal's. Forests and the Rabhas are inseparable identities. As their economy is considerably moulded by forest products, for their firewood supply, collection of herbs, roots, creepers house building materials etc. the Rabhas largely depend upon forests. One can find Rabha women with fire wood loads in their back in the daily and weekly markets of Boko. It was observed that the women after disposing of their firewood buy essential items like salt, kerosene etc. from the shops at Boko.

The people cannot think of their existence without forests. The socio-religious life is intimately connected with the forests. Most of their religious rites are performed in the midst of forests. The 'Langathan' (Place of public worship) is located in the midst of forest. The famous Farkanti dance or war dance of the Rangdanis, 'Maitari' and 'Dahri', Rabhas has close affinity with forests. For their 'Paora Dei' puja, a special type of bamboo is necessary which the villagers collect from the forests. The people collect forest products from the reserved forest to (Kamrup West Division). Although government have imposed restriction of collecting forest items the Rabhas have no option but to depend on forest under the joint forest Management policy of the Forest Department, contain leniency has been shown by the Forest Department to the Rabhas who, incidentally happen to be the protector of the forest and forest products.

CHAPTER-V

CONCLUSION

The study on Gradual Changing Pattern of the life style of the Rural Tribal Societies and their Traditional Institution and Resources with special reference to the Rabhas of Goalpara District pin pointed certain glaring features of change due mainly to the Governmental planned development process coupled with openness of the society in the run up of globalization.

Altogether 6041 Rabha households of 35 villages with a population of 26,857 were studied with a thrust on changing pattern over the past two decades. It is seen that hitherto closed Rabha social life has gone through tangible changes due to Governmental welfare measures adopted for the tribal people. The enthusiastic Rabha youths with their zeal of work culture as well as world view are ready to accept the opportunities thrown open to them. The material culture, particularly house type, household paraphernalia, dress pattern of the youths, food habits of the younger section, have undergone tangible changes.

The Rabhas now prefer to construct Assam Type Pucca Houses. They have modern drawing room items like Sofa Sets, Purdahs, Dressing Glass, and Carpets etc. Both male and female young people wear Jean Pants. The young ladies wear Shalwar Kamij, Tops, Saris, etc. Of course in socio-religious occasions they still prefer to wear traditional dresses which are woven locally by the women folk.

Due to extension of electricity and other infrastructural facilities, the richer section of Rabhas has TVs, Radios, Internets and other modern Musical Items in their drawing rooms. Cultural resurgence is noticed among the present generation to introduce Rabha music and art form before the general population. Thus both the assimilation and acculturation process are working in the Rabha society.

In food items, modernism has crept in. Previously the Rabhas avoided readymade food items, but today packet food items are popular among them. Formerly they used to use certain leaves as spices in their curries but today packet spices are brought from market. Today they take modern biscuits, snacks and other confectioneries with tea. The traditional alkaline prepared out of banana tree is their delicacy and which is scrupulously maintained.

The people are coming out to establish educational institutions. The parents and guardians are eager to get their children admitted in educational institutions both of Assamese and English medium.

The Urbanization has certain merits and demerits as due to influx of people having various interests into the tribal villages, the economy of the villages is controlled by people other than by the locals. The traditional occupations become casualty. Along with the improvement of transport and communication, the material achievement no doubt took place, but the people lost the traditional value system. Today foreign Liquor (IMFL) is available to demoralize the youths.

The changes brought about into the social and religious life of the Rabhas, particularly in respect of marriage and religion, are matter of concern. The incidence of court marriage is dangerously increasing hitting at the very traditional marriage norm of the society. The elderly Rabhas bemoan about this as along with court marriage, certain traditional modes and morals of the society become casualty. Besides there are quite a good number of inter tribe and inter cast marriages, which, however, have social acceptance when the parties undergo certain purification ceremonies.

The impact of Hindu religion is noticed in their formal marriage ceremonies, when Brahmin Priest is employed to conduct the proceedings. The caste hierarchy in respect of priesthood is not adhered to when important person belonging to the community, like the village chief, are empowered to conduct marriage ceremonies.

In agriculture, the villages, particularly richer ones use tractors for ploughing the fields. But the general run of the cultivators use the traditional plough with bullocks.

Change is noticed in their religious beliefs and practices as Christianity entered in a big way. In the present study it is seen that cases of conversion has taken place in 20 villages out of 35 villages studied. Initially the Rabhas are allowed to follow some of their traditional practices but later on they have been compelled to adhere to the principles of Christianity. Thus the traditional tribal identity is affected. In post Independence period, particularly since the seventies of the 20th century the Rabha society underwent tangible changes. The globalization, large scale contact with

non tribals, educational expansion, Govt. welfare measures under reservation system, extension of infra structural facilities, brought a new lease of life into the hitherto closed society. The youths are quick to undergo training in entrepreneurial workshops and they are opening SHGs (self help groups). The women folk are not lagging behind. Every village has Mahila Samities and the Asha Karmis are playing the role of catalytic agents of change. One will not be surprised to find a Rabha girl opening a beauty parlour in a growth centre. They are utilizing loans provided by the banks. The progressive minded youths are starting tannery and poultry farms. It is interesting to note that considering the increasing needs of flowers in towns and Guwahati city, some enthusiastic youths are opening flower gardens. They carry various kinds of flowers to the city earning good income.

Traditionally the Rabha women are expert in weaving and there is hardly a house where there is no loom. Today the women folk are embarking upon new ventures in the weaving sector and suiting to the tastes of the various sections of people, both tribal and non tribal, they are weaving clothes forming co-operative societies. They are utilizing the local resources and raw material and the shortfall is purchased from market.

In fine the study indicated a resurgent Rabha society bringing changes to socio-cultural ethos hitherto prevailed while at the same time maintaining the core of the culture with distinctive identity intact. Since the creation of Rabha Hasong Autonomous Council the Rabha socio-cultural life got a new lease of life. In fact the development activities and changing milieu are the fruits, by and large, of the Rabha Hasong Autonomous Council. The common people are now conscious about their rights and duties and they are participating in council affairs. The women folk are vocal in the political affair and are holding responsible posts in administration.

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