

Chapter-VII

Summary and Conclusion

Socio-cultural change is a continuous process in every society of the world. The study of socio-cultural change is also a systematic study of variation in social and cultural 'systems'. The Ahom is one of the major communities of Assam. They established their territory in Upper Brahmaputra valley in 13th century and ruled more than six hundred years. The Ahom had own culture and customs but in course of time they assimilated their culture with the indigenous people of Assam.

The society of Brahmaputra valley is heterogeneous. The different tribes and ethnic groups culturally merged, and they were immigrated to Assam from different parts of the sub-continent. The Brahmaputra valley is the culturally different from the other parts of the North east region. Socially, culturally and politically Brahmaputra valley is identified as a mix cultural fabric in Assam. Ahom is one of the major communities of Assam and ruled more than six hundred years in the Brahmaputra valley.

The present study entitled “Socio-cultural change in the Ahom society: A study in Mogroi village of Jorhat district in Assam” was an attempt to find out the process of change among the Ahoms society from 13th century to after independence. The present study is divided into seven chapters. The study based on four objectives i.e., (i) To understand the type of socio-cultural change in Ahom society in Pre-British Period, (ii) To understand the type of socio-cultural change in Ahom society during the British Period, (iii) To understand the process of socio-cultural change in Ahom society in Post-British Period and (iv) To understand the patterns of socio-cultural life among the Ahom in a village setting.

The following Summary of Chapter **“Socio-Cultural Change in the Ahom Society in the Pre-British Period”**

In the begging of 13th century a Tai branch group of people migrated from Tibet-Burma under the leadership of Sukapha crossing Patkai Hills and entered Brahmaputra valley in 1228 A.D. This group of people were advanced agriculturalist, therefore at the very begging Sukapha searched a land for agriculture and moved place to place in the eastern part of the Brahmaputra valley. Sukapha and his followers did not encroach upon the land of the local peasants in the valley rather than they opened a new land for cultivation. Gradually they settled in the eastern part of the Brahmaputra valley and started the process of interaction with the local people those whom met there. Sukapha tried slowly form a kingdom known as Ahom kingdom and in 1257 A.D. they established their capital at Charaideo (Sibasagar district). The territory of Sukapha was bounded by the Buri Dihing, the Brahmaputra, the Dekhou and the Naga hills. This group of people is known as Tai-Ahom or Ahom.

It is observed that before the coming of Ahom to the Brahmputra valley, the political condition was not satisfactory. Various small tribal kingdoms were ruled in the eastern part of the valley such as Chutiya, Kacharis, Moran and Borahi and in the western part Kamrupa kingdom were ruled. Sukapha first subjugated two local tribes like Moran and Borahis through the policy of goodwill and friendship. Through marriage alliance Ahom king Sukapha and his followers' material kinship relation with them. They also assimilated with the local people through acculturation process. Gradually the Ahom subjugated one by one the local tribe of the Brahmaputra valley and some of them appointed in offices of Ahom for administration. As a result many tribes like Moran, Borahi, Chutiyas, Kacharis were assimilated with the Ahom social organization. They were used term like Chutiya-Ahom, Moran-Ahom, Borahi-Ahom and Kacharis-Ahom. By this system defiantly

changed the social structure and impact on the socio-culture life of the Ahoms in Assam.

It is observed that when Sukapha subjugated Moran and Borhi people, they included them in the Ahom social fold and followed their own culture. In this system Ahom started the process of Ahomnisation (Phukan, 1968). But the Ahom kings observed that through this process political demine in the country was not possible because most of the people were influenced Ariyan culture before the Ahom. So after the subjugation of Chutiyas territory the process of Ahomisation gave way to process of Hinduisation. The Hindu cultural element come into Ahom royal placed during reign of Sukhangpha (1293-1332) when the Kamata king offered his daughter to the Ahom king to conclude the battle (Boruah, S.L, 2007). This is the first recorded marriage of an Ahom king with a Hindu princess and which defiantly brought out some Hindu elements to the Ahom royal house. After the annexation of Chutiyas, Kacharies and Bhuyans kingdom, the Ahom assimilated the culture with them. The Ahom also appointed the some Chutiyas and Bhuyans in their office, inter-married relation with them. Thus, the cultural assimilation took place which impacts the social structure, belief and practices in the Ahom society.

The Ahom contact with the local people the Ahom learned local language and culture for communication and interaction with local people. Because Ahom are the Tai or Shan group of people followed Tai language. So for communication and smooth running of the Ahom administration they learned local Assamese language. After the appointed of Chutiyas and Bhuyans in the Ahom administration gradually Ahom adopted Assamese language but they not totally forgot their Tai language. The adoption of Assamese language also changed the language of Chronicle writing where they write their all events.

Gradually the Ahom influenced the Hindu religion and Brahmonical cult of Hindu religion came in the Ahom royal palace during the reign of Sudangpha or Bamuni Kowar in 1397. Sudangpha appointed the Brahmana as a advisor in the

Ahom Royal court and also the first Ahom king to adopt the coronation of *Singarighar utha* ascending by Brahminical rites as well as Ahom rites. .

So, changed had been taking place among the Ahoms after the influenced of Hindu religion. Suhungmung was the first Ahom king to adopt the Hindu title Swarganarayan as well as Ahom name and from his time Ahom king were entitled as 'Swargadeo'. Thus, it was observed that from the reign of Ahom king Sudangpha, process of Hindu cult influenced came in the Ahom royal palace. The Ahom kings did not convert their religion to Hindu religion but merely positively inclined towards Hinduism which impact on their socio-religious life.

After the Hinduism influence the Ahom kings constructed started to construct Hindu temples. Susengpha (1439-1488) was the first Ahom King to get directly involved with the Saivism as an aspect of Hinduism through rebuilding Naga-Sankar temple (first Hindu temple made by Ahom) on the north bank of Brahmaputra valley which helped to conclude the war between Kacharis and Ahom. The Ahom were also accepted worshipping Siva in a Brahminical way. It was seen in the reign of Ahom king Susenpha (1623-1664) alias Pratap Simha, who first appointed a Brahmana priest for worshipping the deity Siva and also constructed the Siva temple at Negheriting. The Ahom were worshipper of Durga called *Purimatao* in Ahom language and their disposition towards Saktism as practiced in Brahminical way after the influence of Hinduism. Sutyinpha or Jayadvaj Singh (1648-1663) was the first Ahom king to formally accept Hinduism, who wanted to propitiate the gods by his devotion to religion and atone for his patricide.

The process of Hinduism not only changed the socio-cultural life among the Ahoms but also strengthen the political system in the Brahmaputra valley. Thus, Hinduisation of the Ahom was the logical process towards sophistication of the rudimentary formation of Ahom state (Buragohain, R, 2007). Through this process Ahom created the integration among the people of Brahmaputra valley both tribal and non-tribal groups. As a result, intellectually advanced Hindu population had

come under a common flag. The adoption of Hindu religion also changed the burying practices of death body to cremation. Before adopted Hindu religion Ahom buried their death bodies, known as *Moidam* but when they became Hindu, cremation of death body became a common practice among the Ahom in Assam.

In the initial stage no social distinction among the Ahom. But when the Ahom subjugated Chutiyas and Bhuyans, the Ahom royalists and nobility acquired the tastes and fashions of the upper stratum of Indian feudal society. So that as the feudal super-structure was developed, there was steady increase of pomp and pleasure appropriate to their respective status and enough to maintain their vanity.

In the 15th and 16th century, Sankaredeva 'Neo-Vaishnavism' movement or reform movement played an important role to change the socio-cultural life of people in Assam. Sankardeva 'Neo-Vaishnavism' movement was based on Bhakti culture. The 'Neo-Vaishnavism' movement reformed the Brahminical dominated Vaishnava religion and spread a new faith in the case of religion in Assam. As a result established *Sattras* and *Namghars* were also played an important role to change the religious belief, culture and social structure of people in the Brahmaputra valley. Later, the Ahom were adopted vaishnavism and they identified themselves as Assamese.

From the above discussion it can be said that the change had taken place in the socio-cultural life of the Ahom society during the pre-colonial periods. Process of assimilation was played an important role to change the socio-cultural life of the Ahom. This process comes through subjugations, war, inter-marriage among the different tribal groups such as Chutiyas, Borahis, Manipuries. As a result they influenced on Hindu religion and adopted Hinduism. There is no sectarian cult in Ahom society. But, the adoption of Hinduism led to the sectarian division among them each group following its own habits and inhibitions and distinctive from of worship (Phukan, 2010). It also changes in economic organization, rites and rituals, food habit and customs among the Ahoms. A large section of the Ahom left their

language, culture and merged them with *Saraniya* section of Vaishnavism. The Hinduisation also creates another process which is called inclusion. Through this process the Hinduised kingdom came under the Ahom and other kingdom excluded from Ahom territory i.e. Kacharis Kingdom. Thus, the process of assimilation and inclusion play an important role for changing the socio-cultural life of the Ahom. Through these processes the Ahom developed a new identity called 'Assamese' and their society is known as Assamese society. Therefore, Ahom were the integral part of Assamese society, they developed a new culture called Assamese culture which was mixed in different tribal and non tribal cultural elements.

During the last part of the Ahom kingdom some internal conflicts as Moamoriya revolution and Burmese invasion weakened the political power of the Ahom and British East India Company get to chance to enter Assam. After the Treaty of Yandboo (26 February, 1826) British entered Assam and annexed Assam under the Bengal presidency. Thus the British ruled were started.

There is rise and fall with every monarchy but the biggest prize that the Ahom could give to Assam was by resisting the powerful Mughal attacks for as many as seventeen times, otherwise the history of Assam would have change a different turn. Credit must be given to the tribal friendly Ahom monarchy in diluting the caste system in Assam and removing untouchablity, in particular, to a great extent. The Ahom sacrificed of their own Tai culture and language in the interest of the greater Assamese nation. This fact perhaps nobody can deny. One can definitely learn the ethics of co-existence, brotherhood, social and religious tolerance from the Ahom monarchy to embolden the fabric of the great Assamese society to march forward with glory.

The following Summary of Chapter **“Socio-Cultural Change in the Ahom Society in the British Period”**

During the British period called modern period in Assam History. The treaty of Yandaboo in 24 February, 1826 A.D. the upper Assam was annexed by the British and formally ended the political power of the Ahom. The treaty not only ends the political power of the Ahom kingdom but also lost their power and prestige and lost the sovereignty of Assam state. After the treaty all the people of Assam both tribal and non-tribal group came under the umbrella of British administration.

Thus, some of the Ahom noble and royal family members were revolt against the British to restore their old administration and political power in the upper Assam valley of Brahmaputra. The first revolt against the British was led by Dhananjay Borgohain and Gunadhar Konwar in 1828 AD. This revolt was not succeeding. After the revolt British discussed with the members of Ahom royal family about feasibility of restoring Upper Assam. At last on June 1833, on the recommendation of Robertson, successor of D. Scott, Purandar Singh was placed in charged in Upper Assam when he agree to pay Rs. 50,000 an annual tribute to the British Government. But within three years Purandar Singha began to default in payment and begged for reduction of his tribute. In 1838 British government annexed Purandar territory to the Assam Administration.

The process of modernization was started by British in Assam. The British established new administrative system, introduced legal law, established court, hospitals, tea gardens, industries, educational institution in the province. The district and sub-divisional system of revenue and judicial administration was set up. To maintain law and order the British established police stations and outposts. Also set up local board and Town committees to carry the local administration both rural and urban areas.

So the process of modernization was started by the British in Assam. Education is a key factor of change the socio-cultural life of the people. Education

inculcates liberal progressive ideas into the minds of people and thus prepares them for reorganization and reforms society (Bose, 2003). To the influence of modern education changed occupation based Ahom society to educational qualification where birth was not important for determining the social status of an individual. According to the Ahom social system the Royal family, nobles always were got high status in the Ahom society within their social structure. On the other hand social status also determined in Ahom society through work and performance rather than educational qualification. The Ahom Monarch, nobles and highest dignitaries' officers got high status in the society but education brought change in this system. Modern education also changed some orthodox, belief and practices among the people of Assam which was closely related to Hindu religion like caste system, evil practices.

The British changed the land ownership system in Assam. According to the Ahom system of government king was the owner of all lands and communally divided land for cultivation to the *pika*. But the British transformed this land system to private ownership of land and introduced land revenue for collection of tax. In this system changed the *Khel* based Ahom village settlement pattern and the people migrated to different places of the state to search land.

The British rule changed the population complex in Assam. The British brought large scale of immigration to the province from different parts of India. The British began to cultivate tea in Assam, for growth of tea industry they brought labour from outside the state. The British also brought Indian collaborators- the Marwari Businessman and the English-educated Bengali clerks, doctors and lawyers with them. The submerged hill territories like Naga Hills, Lusai hills, Garo hills, Khasi Hills, Jaintia hills with Assam. Thus, the population complex was changed through newly entered groups those linguistically and culturally differ from local people of Assam and Assamese people with the Hindustani culture.

The British also introduced new crops for cultivation such as mustard, tobacco, mulberry, lac, sugarcane and vegetables on commercial basis. The introduction of new crops transformed self sufficient Ahom economy gradually transformed to market economy. The Ahom not only cultivated for their consumption but also sale for market.

The British established industries like coal, oil, tea mainly. The different cultural group of people came to Assam to work in those industries. These industries appointed a new class of people who made contracts with the company for shifting oil, coal and tea for export. But this new class of people belongs to immigrant group from the out of state with varied culture. The growth of industries and development of industries led the process of industrialization. The industrialization is a process which creates some urban centre near the industries and increases the population. The increases population of the cities not only declines the family control but also decline the influence of religion. The process of industrialization developed the communication system, transform economy from agricultural to industrial economy.

The establishment of industries in Assam creates some urban center where set up school, college, various offices like district headquarters, and quarters for European employee etc. The transport and communication were also developed by the British which connected the people of rural society with urban society. The British introduced railway, steamer service, developed roads which helped the people to contact with other part of people. All of brought changed the whole structure of the society.

During the British period traditional health care system was changed among the Ahom. The British were introduced modern health care system by establishing hospitals, dispensaries. Before British and at the first part of British ruled the medical system of treatment of the Ahom was very much localized. The people used indigenous medicine and the medical practitioners called them *Bej*. The *Bej* provided medicine for various disease and they mainly used plants, herbs, different

parts (of body) of birds and animal as a medicine. In Ahom society people believed that some disease and accidents are the cause of evil practices, so they offer meat, rice beer, fowl etc to the spirit. But the evil practices system was changed by the modern education system and developed the rationalistic attitudes. The British also changed the homogeneous Ahom society to heterogeneous society and disintegrated the self sufficient village economy. As a result self sufficient village economy shifted from agricultural economy to national and industrial economy.

From the above discussion it may be said that no more change have been taken place in the Ahom society during the British period. It may be assumed that after the lost of power and prestige in the hand of British, the Ahom royal family members, nobles and high officers were not adjust the new system introduced by the British. From the begging of the British ruled Ahom princes Gomdhar Konwar and others try to restore political power, but they failed in the hand of British. The Ahom kingdom accepted Assamese language, at the same time they could not give up their own language. The king's family, nobles and other high ranking official speaks Tai language to the end of the Ahom ruled. But in the British period within the new administrative system Ahom people lost their Tai Language. Although the high caste Hindu people were get same preference in the Ahom administration and then British administration. Under this circumstance may be the concept of revivalism was emerged in the mind of Ahoms people and they demanded that separate state under the British territories to socially and culturally develop their people.

On the other hand the British contributed towards the development of tea Garden, road, water and Railway transportation not intention to develop Assam but intended of their own personal gain. The education system was developed in order to flourish Christianity and took the advantage of business point of view. Most of the education institution worked more towards the upliftment of English language rather than Assamese language and those school flourished Christian religion in Assam as

well as India. Therefore, no more changes have been directly observed in the Ahom society during this period but whole system change the social life of the Ahoms as well as Assamese people.

It may be said that the British started the modernization and westernization in Assam, through western education and establishment of modern institutions such as clubs which contacted the Assamese people to western cultural values. After the influence of western education a new educated Assamese class had emerged called Assamese middle classes and they tried to exempt the common people from evil practices or orthodox practices and also changed dress pattern, way of life style. At the same time the cultural exchange between educated people both Assamese and Bengalis took place in that period. The British rule also brought the concept of nationalism and all the people of Assam joined in war of independence.

The following Summary of Chapter **“Socio-Cultural Change in the Ahom Society After Independence”**:

After the independence the process of modernization took place in Assam. The community development programme, Panchyati Raj institution was developed, education centers were established in the different parts of Assam both rural and urban areas. In the side of industrialization the oil refinery, some small industries were established, communication system such as Mass communication and transportation were more developed in Assam. The Assamese people connected the other people in the different parts of the country, participate in politics also. The urbanization was taken place in Assam and this process change the social structure, life style, way of life in the people of Assam.

The growth of industrialization, information technology, establishment of education institutions and the process of urbanization bring more changes to the Assamese society. But, at the same time the indigenous Assamese people realized their identity crises. They also considered that people of Assam are socially,

politically and economically backward in comparison to the main stream of our country. At the same time the revivalist concept was raised in the minds of Ahom and they tried to keep on their old traditional culture and language.

After the development of education and establishment of educational institution in different parts of the state which impact the Ahom people also. The educated people of Ahom society now migrated in different parts of the country for different purpose like- job, business, and educational purposes etc. which impact their social-cultural life. This change is shown in their dress pattern, food habit, family structure, style of living. Although a number of Ahom people are also appointed in different educational institution in different type of jobs

Now a days, the Ahom people greatly influence on the vaishnavatic religion. Thus the Neo-Vaishnavism religion served the Ahom society and harmonized Assamese society with certain common religious and socio-cultural aspects. As a result at present considerable changes have taken place in the Ahoms society in mode of worship animals and birds are replaced by “MahPrasad” (Mangu, banana, gram, coconut, and some fruits) is offered as ‘Naibedyā’ before the God. This is the result of influences of ‘Ek-Saran-Nam-Dharma’ among the Ahoms. As a result, the impact of vishnavism and regional culture has changed the food habit pattern of the Ahom. The Vishnavism has taught them the notion of purity and pollution and the Satradhikar or *Gosains* of *Sattra* institution played an important role because they thought the people at the time of initiation above what should be taken and what should be not.

At present day Namghar (Community prayer house) also play an important role in the every Ahom society as well as Assamese society in Assam. In rural areas it also plays an important rule to development of social and cultural activities in the village people. It autonomously takes care of the governance, education, art, and all aspects of well being of the villagers. In every Ahom village were devoted to their Gurus who lived in Sattras or monasteries and they aligned to Guru of a particular

Sattra who gave them *Aadesh* or advice. In every Ahom village, villagers in every namghar recited namghosa and Gunamala, perform *Nam-Kriton*, Bhagawat Path, organized Bhauna. The Ahom community also participation is various religious activities like Sankar Janmutsab (birth anniversary of Sankardeva), Janmastomi, Nam-Kriton, maker-sankarnti etc.

The Srimanta Sankardeva Sankgha also plays an important role to change and development of socio-cultural life of the Assamese society. This sangha popularized the Sankar philosophy or religion called Ek-Sarn-Nam-Dharma and also developed the sankari culture, music, Satriya dance, Bhauna etc.

The following summary of the Chapter **“Socio-cultural life of the Ahoms in a village setting”**:

1. In the study village, approximately 91% respondents are male and 9% respondents are female. Out of 130 respondents, 30% respondents belong to age group between 46-50 while 23.08% of respondents belong to age group between 51-55 ,17.69% of respondents belong to 41-45 age groups, 10% of respondents belong to age group above 55, 8.46% respondents belong to age group 36-40 years, 6.92% of respondents belong to 31-35 age group, 3.08% of respondent belong to 26-30 age group and only 0.77% of respondents belong to age group between 21-25. Among the male respondents, most of the respondents (32.20) belong to age groups 46-50 and in case of female respondents' majority (41.67%) belong to age groups between 31-35 years. From the above table it is reveals that 30.00 percent of respondents belongs to age group between 46-50 years.
2. As per as clan, out of 130 5espondents, 87.69% of respondents' belong to Gogoi *clan* familie while 3.85% of respondents belong to Boruah clan, 2.30% of respondents' families belong to Rajkonwar clan, 1.54% of respondents' families belong to Phukan clan, 3.08% of respondents belong to

Pani-Phukan and again 1.54% of respondents' families belong to Buragohain clan.

3. In the study village 95.38% of respondents are married and 4.62% of respondents are unmarried.
4. In the study village 83.08% of respondents families are nuclear families and 16.92% of families are joint families.
5. In the study village, 9.23% of respondents know only Assamese while the remaining respondents are multilingual.
6. In the study village majority (63.84%) of respondents study upto high school level while 19.23% upto primary school level, 10% upto Higher Secondary level, 3.85% upto graduation, 1.54% of respondents study upto post graduation level and again 1.54% of respondents are illiterate. As per as respondents father educational level, majority(83.84%) of the respondent's father educational level upto primary while 6.92% of respondents fathers study upto high school level, 2.31% of respondents father study upto Higher Secondary level and only 0.77% of respondents father study upto graduation and on the other hand 7.69% of respondents fathers have illiterate.
7. In the study village, majority(83.84%) of the respondent's father educational level upto primary while 6.92% of respondents fathers study upto high school level, 2.31% of respondents father study upto Higher Secondary level and only 0.77% of respondents father study upto graduation and on the other hand 7.69% of respondents fathers have illiterate.
8. As per as mother educational level of the respondents, 86.92% of the respondent's mother educational level upto primary, while primary 3.85% of respondents mother study upto high school and 1.54% of respondents mather study upto higher secondary, on the other hand 6.92% of respondents mother are illiterate.

9. Regarding educational level of the Ahoms in the study village, 42.33% level of education high school followed by 29% primary, 14.33% higher secondary, 6.26% graduation, 4.12% non school going or illiterate, 1.32% professional, 1.15% technical and 0.66% post-graduation level respectively.
10. As per as educational level of male and female people of the village, the percentage of non school going or illiterate female is slightly high(4.42 percent) than male counterparts (3.16 percent), in the primary level male percentage(23.28 percentage) is comparatively low than female (30.91 percentage), in high school level female percentage (38.17 percent) is relatively low than male counterpart(46.55 percent), in higher secondary level female (20.51 percent) percentage is high the male counterparts (15.52), in graduation level male percentage(6.61) is slightly high than female counter part (5.36 percent), in post graduation level and technical level male percentage is 1.15 percent and 2.01 percent respectively, where no female percentage is nil and in professional level of education male percentage is slightly high (1.72 percent) than female percentage (0.63 percent).
11. As the regard of traditional occupational pattern of the respondents families, majority (93.08%) of the respondent's families traditional occupation is agriculture, while 5.38% respondents families traditional occupation service and 1.54% respondents families traditional occupation unskilled worker. No respondents' families have petty-business as their traditional occupation.
12. As per as main occupation of the respondents, majority (40%) of respondents are agriculturalist, while 14.61% unemployed, 10.76% defense service, 8.46% engaged in white collors job, 6.15% unskilled worker, 4.62% skilled worker, 3.84% semi-professional workers, 2.31% petty-businessman, 0.77% professional workers whereas 9.23% housewife.

13. In the study village 53.08% of respondents subsidiary occupation are Agriculture followed by 23.84% and 23.84% respondent are no responds of their subsidiary occupation.
14. As per as type of household, majority (44.62%) of respondents households are made of bamboo and thatch roof followed by 16.15% brick wall house, 8.46% half brick wall with bamboo and Mud plaster house, 13.85% Assam type with bamboo & mud wall with Tin roof house and remaining 16.15% of respondents have Assam type with bamboo & mud wall with Thatch roof house.
15. Regarding native place, 91.54% of respondents' native place is Mogroi, while 5.38% of respondents' native place is Nakachari and remaining 3.08% of respondents' native place is outside Nakachari.
16. In the study village, 85.38% of respondents' length of residing in Mogroi village since birth, 3.08% followed by 4.62% for last 10-20 years, 1.54% for last 21-30 years and 5.38% more than 40 years.
17. As per as process of land, almost (98.54%) cent percent of respondents have own cultivated land and they cultivated different types of crops for their needs. Surplus productions are sale in local market. Only 1.54 percent of respondents have no cultivated land in the village and they worked as an agricultural labour.
18. Regarding total size of the land, a little more than half (50.77%) of respondents families have total 6-10 bigha of land while 37.69% total land 1-5bighas, 9.23% total land 11-15bighas, 1.54% each of respondents families have total land 16-20bighas and less than 1bihga and only 0.77% of respondents have owned more than 20 bigha of land in the village.
19. In the study village, most (66.92%) of respondents families have household land more than 1bighas followed by 19.23% less than 1bigha of households land and 13.85% more than 3 bigha.

20. Regarding cultivating land, a little less than half (48.46%) percent of respondents have possessed cultivated land 6-10bighas while 44.61% have possessed cultivated land 1-5bighas, 3.85% have possessed cultivated land from 11-15bighas while 0.77% each of respondents who have possessed cultivated land 16-20bighas and more than 20 bighas land in the village, whereas 1.54% of respondents have not own cultivated land in Mogroi village.
21. In the study village 25.38% of respondents have taken land for share cropping while 74.62% of respondents who have not taken land for share cropping.
22. Regarding given land for share cropping, 9.23% of respondents households have given land for share cropping while 90.77% of respondents households do not have given land for share cropping.
23. In the study village 73.85% of respondents household have grew 'Hali+Robi' crops in a year while 26.15% of respondents household have grew only 'Hali' crops.
24. Regarding implementation of agricultural tool, 84.62% of respondents' families use *Haal* for cultivation, each of 1.54% respondents' families use Power-Tiller for the cultivation, while 13.84% of respondents' families use *Haal* and Power-Tiller for their cultivation.
25. In the study village, 53.85% of respondent's farmers use chemical for their agricultural field followed by 30.77% use Bio-composed in their agricultural field, 9.23% use both bio-composed and chemical for their agricultural field and 6.15% do not use fertilizer for their agricultural field.
26. Regarding seeds use, 56.92% of respondents' family use both homemade seeds and High Yield Variety seeds while 23.08% of respondents' family use High Yield Variety seeds and 20% of respondent's family use homemade seeds.

27. In the study village , 45.38% of respondents get information regarding fertilizer through Agricultural Department followed by 16.92% from Media+Agrcultural Department, 13.08% by self +media + agricultural department, 12.31% through media+agricultural department, 6.92% through Media, 4.62% by neighbour and only 0.77% of respondents get information regarding fertilizer by Self.
28. As per as information regarding seeds, 44.62%of respondents get information regarding seeds through Agricultural Department followed by 16.92% neighbor, 14.61% through media and agricultural department, 13.08% by himself, media and agricultural department, 9.23% of by Media, 1.54% by himself, Media and Neighbor, only 0.77% of respondents get information regarding seeds by himself, through media, Agricultural department and neighbor.
29. In the study village, 23.85% of respondents use pesticide or insecticide in their agricultural field, while 76.15% of respondents do not use pesticide or insecticide. Thus it can be said that in study village farmers have lack of awareness regarding using pesticide or insecticide.
30. Regarding household consumption pattern, 40% respondents' household consumption pattern is medium while 29.23% is very low, 16.92% is low, 13.85% is high. No respondents' household consumption patter is very high.
31. Regarding town going, 98.46% of respondents have going to town whereas only 1.54% of respondents do not go to town.
32. As per as habit of town going, 7.69% of respondents go to town daily followed by 10.77% alternate day, 29.23% once in a week, 26.92% more than once in a week, 9.23% once in a month, 10.77% more than once in a month, 3.85% once in two months and 1.54% of respondents go to town very rarely.

33. Regarding purpose of visit town, village 9.38 percent of respondents visit town for their official work, 24.21 percent for business purpose, 38.28 percent for shopping, 17.19 percent of respondents visit town for any other their personal work, 10.94 businesses and shopping.
34. As per as transporting to town visit, 10.14 percent of respondents go to town by bus followed by 23.44 by magic, 27.34 percent by personal vehicles and 39.06 percent of respondents go to town by bus and magic.
35. In the study village, 13.28 percent of respondents have visited mostly Jorhat town, 59.38 percent respondents have visited mostly Mariani town, 11.72 percent of respondent have visited mostly both Amguri town and 3.08% of respondents have visited Jorhat+Mariani town.
36. Regarding medical treatment, 60% of respondents go to Nakachari Public Health Center for medical treatment, 1.54% Of respondents go to Jorhat for medical treatment, 5.38% of respondent go to both Jorhat and Mariani for medical treatment, 33.08% of respondents go to both Nakachari Public Health Centre and Jorhat for medical treatment, 9.23% of respondents have taken medical treatment in Nakachari, Mariani and Jorhat while 1.54% of respondent go to abroad district for medical treatment.
37. Regarding prefer medical treatment, 71% of respondents have preferred allopathic medical treatment, 3.85% of respondents have preferred Homeopathic medical treatment, 2.30% of respondent have preferred herbal medical treatment while 22.31% of respondents have preferred medical treatment of both Allopathic and Homeopathic.

ii) Religion, Marriage and culture

38. All the village people are belong to Hindu religion particularly vaishnavism.
39. Regarding sect. of religion, 1.54 percent of respondent's families belong to Tai religious sect. while 26.15% of respondents families sect. of religion is

Bamuniya, 33.07% of respondents' families' sect. of religion is *Sankara Sangha* and 39.23% of respondents sect. of religion is *Bhagoboti*.

40. Regarding performed religious activity in a year, 40.78% of respondents' families who perform religious activity *Nam-Kirton*, 8.46% of respondents' families perform religious activity *Bhagobat path*, 4.62% of respondents families perform religious activity *Sankardeva Janmutsab*, 23.07% of respondents families perform religious activity *Nam-Kirton and Bhagobat Path*, 14.61% of respondents families perform religious activity in *Nam-Kriton+Bhagobat Path+Sankar Janmutsob* and 8.46% of respondents families perform religious activity *Nam-Kriton+Bhagobat Path+Puja*.
41. In the study villager, 50.77% of respondents' families make their traditional *Haaj* while 49.23% of respondents do not make *Haaj*.
42. Regarding *Haaj* (Rice bear) making, 1.54% of respondents' families make their *Haaj* regularly while 49.23% respondent families make *Haaj* occasionally. Thus, it can be said that in the study village, most of the respondents make *Haaj* and they keep their traditional *haaj* making Culture.
43. In the case of funeral death body 99.23% of respondents' families burn while only 0.77% of respondents' families *Moidum*(buried system) after the death of their family members.
44. As per as performed traditional Ahom rituals, 0.77% of respondents' family perform their traditional religious ritual such as-*Phuralung, yasingfa puja, langkhusi puja, laksmi narayan salagran* etc. while 99.23% of respondents do not perform traditional Ahom religious rituals.
45. In the study village 96.15% of respondents' families follow vaisnava saint *Sankardeva* as dharma guru, 0.77% of respondents' families follow *Phura* as their dharma guru and 3.08% of respondents' families follow both *Sankardeva* and *Madhavdeva* as their dharma guru.

46. Regarding worshipped go and goddesses, 26.92% of respondents' families worship different gods and goddess, while 73.08% of respondents' families do not worship gods and goddess.
47. In the study village 3.08% of respondents worship the goddess Saraswati, 1.54% of respondents families worship Biswakarma, Siva and Saraswati, Siva, Saraswati and Biswakarma respectively. 2.30% of each respondents' families worship Siva and Durga and Siva Saraswati, and Lakhi 4.61% of respondents families worship Durga, Siva and Saraswati, 10% of respondents families worship Dura, Siva, Saraswati and Lakhi whereas 73.08% of respondents families do not worship gods and goddess. The data reveals that most of the respondents' families worship Dura, Siva, Saraswati and Lakhi.
48. In the study village only 10.77% of respondents' families believe mantras while 89.23% of respondents do not believe mantras.
49. Regarding habit of *Naamghar* going, 19.23% of respondents go to *Naamghar* once in a week, 80.77% of respondents go to *Naamghar* occasionally, whereas no respondent goes to *Naamghar* regularly.
50. In the study village 34.62% of respondents have prayer house in their home and 80.77% of respondents do not have prayer house in their home.
51. As per as member of Srimanta Sankar Sangha(SSS), 33.08% of respondents are the member of SSS and 66.92% of respondents do not have the membership of SSS.
52. in the study village out of 43 respondents who have the member of SSS, 39.53 percent of respondents attend the annual conference of Srimanta Sankar Sangha (SSS) one time followed by 23.26% two times, 13.95% three times, 6.98% four times and 9.30% of respondents attend more than 4 times in SSS annual conference.

53. In the study village 0.77% of respondents' families follow Ahom traditional Chak-lang marriage system, 73.08% of respondents' families follow Bidhipath marriage system and 25.38% of respondents' families follow Bhujani marriage system.
54. Regarding pattern of marriage, out of 314 marriage relationship in the village, 11.46% were made within the village while 52.78% were made marriage relationship with same clan, 47.22% with other Ahom clan, whereas no marriage relationship were made outside the Ahom within the village. On the other hand 88.54% were made relationship outside the village, while most of 60.79% with other Ahom clan, 23.38% outside the Ahom clan whereas 15.83% with the same clan. Thus it can be said that majority (60.79) of the marriage relationship were made other Ahom clan and at the same time 23.38% were made marriage relationship with outside the Ahom.
55. As per as wearing traditional dress, 86.15% of respondents wear their traditional dress while 13.85% of respondent do not use traditional dress.
56. Regarding occasion of wearing traditional dress, 53.08% of respondent wear their traditional dress for the occasion of religious function, 3.08% of each respondents wear their traditional dress in the marriage ceremonies and Bihu festivals, 20.77% of respondents wear their traditional dress for the occasion of both religious function and marriage ceremonies, 6.15% of respondents wear traditional dress for their religious, Marriage ceremonies and Bihu function.
57. Regarding listing music, 12.31% of respondents listen to Bihu song, 6.92% of respondents listen to both religious song, 26.92% of respondents listen to modern and Bihu songs, 1.54% of each respondents listen to classical song and Bihu song, Modern song, classical song and Religious song and Modern song, classical song and Religious song, 15.38% of respondents listen to only

- Bihu song and religious song, 24.62% of respondents listen to modern song, Bihu song and religious song. There only 5.38% of respondent listen to modern, classical, Bihu and religious song.
58. Regarding prefer dance, 63.85% of respondents have mainly preferred Bihu dance, 4.62% of respondents have preferred both Bihu and Satriya dance, 16.15% of respondents have preferred *Bihu*+Modern dance, 10.76% of respondents have preferred Bihu+Satriya+Modern and only 3.85% of respondents have preferred Bihu+Satriya+Modern+Classical type of dance.
59. In the study village 52.31% of respondents' families mostly observe *Bihu* festival, 14.62% of respondents families mostly observe both Puja and *Bihu* while 33.07% of respondent families mostly observe *Bihu* and Sankar *Janmutsab*.
60. In the study village 84.62% of respondents' families have radio set and 15.38% of respondents' families don't have radio set.
61. Regarding time spent on radio listing, 50% of respondents spent time for listing radio less than one hour, 37.69% of respondents spent time for listing radio from 1 hour to 2hour, 1.54% of respondents spent time for listing radio from 2hour to 3 hour and only 0.775 of respondents spent time for radio listing more than 3 hour in a day whereas 10% of respondents do not spent time for listing radio.
62. Regarding type of programme listing on Radio, 70% of respondents listen News programme in Radio followed by 60.77% filmy song, 12.31% Bhaktigeet in radio, 23.38% Lookageet, 3.85% educational programme, 3.08% classical song, 1.54% health programme, 3.85% sport commentary only and 9.23% of respondents listen weekly Drama programme in Radio.
63. Regarding Newspaper, 25.38% of respondents' families subscribe newspaper and 75.62% of respondents' families do not subscribe news paper.

64. As per as name of newspaper, 16.15% of respondents families prefer reading newspaper Dainik janambhumi while 2.30% Niyomiya Barta, 3.85% Protidin, 1.54% Dainik Asom, and 0.77% of each respondents families prefer reading newspaper Amar Asom and The Hindu.
65. Regarding time spent on newspaper reading, village 23.85% of respondents spend less than one hour for reading newspaper, 16.92% of respondents spend one to two hours for reading newspaper whereas the remaining 59.23% of respondent don't read newspaper.
66. Regarding subject of newspaper reading, 7.69% of respondents read editorial , 2.31% each of respondents read cinema page and International news of the newspaper, 6.92% of respondents read sport part in Newspaper, 23.08% of respondents read advertisement, 12.31% of respondents read political news in the newspaper, 6.15% of respondents read Jodie sign, 5.38% of respondents read employment news in the newspaper, 6.15% of respondents read current affairs, 3.85% of respondents read reader column of the newspaper, 24.62% of respondents read only Headline, 34.62% of respondents read only first page of the newspaper, 10% of respondents read defense related news, 0.77% respondents read foreign news.
67. In the study village 37.69% of respondents read magazine and 62.31% of respondents don't read magazine.
68. As per as name of magazine reading, village 24.62% of respondents read Bishmoi, 13.08% of respondents read Rahashya, 10.77% of respondents read Maya, 10% of respondents read basically female magazine Nandini while a few respondents read magazines like- Priya-Hakhi, Wisdom, Trishnatur, Competitive success, Prantic, India Today.
69. Regarding television, 65.38% of respondent's families have television and 34.62% of respondents' families don't have television in the study village.

70. As per as watch television in a week, 45.38% of the respondents watch television in a week daily, 7.69% of respondents watch television in a week five to six days, 12.31% of respondents watch television in a week three to four days, 10% of respondents watch televisions in a week one to two days, 5.38% of respondents watch television in a week very rarely and remaining 19.23% of respondents don't watch television. In the case of watching television 64.62% of respondents have watch television in their own home and 35.38% of respondents have watch television in the relative and neighbors home.
71. In the study village most of the families (65.38%) have satellite Dish TV connection where 34.62% families have don't Satellite dish connection.
72. As per as type of satellite dish, village 48.23% of respondents family have Dish TV connection while 23.52% respondents family have Tata Sky Satellite Dish connection, 18.47% of respondents family have Airtel Dish connection and only 10.58% of respondents family have DTH dish connection.
73. Regarding channel watch on television, News Live is at the top in ranks order among the respondents, followed by Dy 365 in the second rank order and Zee Cinema in the third rank order among the respondents. NE TV is in the fourth rank, DD National is in the fifth rank, Star Gold jointly is in the sixth rank, Max in the seventh rank, Zee TV in the eight ranks, Star Movies is in the ninth rank, Star Utsab and Enter10 jointly in the tenth rank order respectively among the respondents, while other channels are more not popular among the respondents.
74. As per as habit of cinema going, most of the respondents (90 percent) do not have the habit of cinema going, while only 13% of respondents have the habit of cinema going.

75. Regarding tendency of cinema going, most of the respondents (90 percent) never go to cinema; only 6.92 percent of the respondents have very low degree of cinema going i.e. they have not gone to cinema in last one month, while 3.08 percent of the respondents have low degree of cinema going.
76. As per as watch movie on DVD/VCD/Computer, three fifth (60%) of respondents watched movies on VCD/DVD/Computer, while two fifth (40%) of respondents do not watch movies on VCD/DVD/Computer. Thus it is found that majority (60%) of the respondents in the Mogroi village watch movies on VCD/DVD/Computer.
77. Regarding place of watch movie, 55.13% of the respondents watched movies on VCD/DVD/computer at their respective home while 14.10% of the respondents watched it at their Relatives's houses and remaining 30.77 % of respondents watched movies on VCD/DVD/Computer at their Neighbours houses.
78. Regarding place on taken DVD/VCD cassette, 55.81% of the respondents borrow VCD/DVDs cassette from Nakachari while 25.58% of the respondents borrow it from Naginijan and 18.61% of the respondents borrow it from Puthinadi.
79. As per as prefer film by the respondent, 33.08 percent of the respondents preferred Art film followed by 23.84 percent Romantic film, 19.23 percent Comedy film, 13.85 percent Action film and 7.69 percent of respondents prefer both Romantic and Action film. Only 2.31 percent of respondents prefer adult film.
80. Regarding prefers film language, 63.08 percent of the respondents prefer Assamese language, 18.46 percent of respondents prefer Assamese+Hindi language, 16.92 percent of respondents prefer Hindi language and only 1.54 percent of respondents prefer English language film.

81. In the village, most of the respondents (93.08 percent) have mobile phone, while only 6.92 percent have no mobile phone.
82. Regarding mobile service provider, most of the respondents (56.15 percent) use Aircel mobile network while 16.15 percent BSNL network mobile, 14.62 percent Reliance mobile network and 13.08 percent use Airtel mobile network.
83. Regarding digital literacy rate, 6.92 percent of respondents have diploma in digital literacy while 3.85 percent of respondents have learning by experience and No respondents have Degree in digital literacy.
84. Regarding computer, only 4.62 percent of respondents have own computer, while 95.38 percent of respondents have not own computer. Thus in the study village most of the respondents (95.38%) did not have own computer.
85. As per as internet connection, out of 6 respondents those who have computer, only 0.77% respondents have internet connection while 3.85% of respondents have no internet connection and 95.38% of respondents were not applicable.
86. Regarding use of computer, Out of 14 who have access computer, 42.85 percent of respondent use computer at their respective home while 28.57 percent of respondents access computer at their office and 14.29 percent each of respondents use computer at cybercafé and School/College.
87. As per as purpose of using computer, out of 14 respondents who have assessed computer, 35.71 percent for Educational +Entertainment purpose, while 21.43 percent for only educational purpose, 28.58 percent in their official purpose and remaining 7.14 percent of each respondents use computer for business and Educational +Entertainment+ Business purpose.
88. In the village only 3.85 percent of respondent use internet while 96.15 percent of respondents did not use internet. Among the internet they did not use regularly.

89. Regarding internet use in a week, 20% of the respondents used internet five to six days in a week while 40% each of the respondents used internet 3-4 days and rarely/occasionally in a week.
90. Regarding purpose of internet use, , 40% each of respondents used internet for the purpose of academic and Email + download reading material while only 20% of the respondents used internet for the purposes of e-mail + downloading reading materials + downloading free software + downloading MP3 music.
91. As per as participate in village authority, more than half percent (56.92 percent) of respondents participate in different activates in the village authority while more than two fifth (43.08) of the respondents do not participate in the village authority.
92. In the study village out of 74 respondent, less than three-fifth (58.11 percent) percent of respondents participate in socio-religious activities such as; “Bhona-Hobah”, “Jamastoni”, Jethuwa Hobah” etc. in the village while a little more than one-fourth (25.67 percent) of the respondents participate in organized cultural activities such as; ‘Husari’, “Moina-Partijat Programme”, “Bihu Function” etc. Remaining 16.22 percent of the respondents are actively participating in the local politics in the village.
93. Regarding political elite of the village, the name of the five persons whose ratings are maximum; a little more than three-fourth (75.38 percent) of the respondents argues that Mohendra Gogoi followed by a little less than seventh-tenth (68.46 percent) percent Chandiram Gogoi, more than six-tenth (63.84 percent) percent Tilok Gogoi, a little less than six-tenth (63.84 percent) percent Amar Gogoi and a little more than half (53.07) percent Dhoneswar Gogoi.
94. Regarding social elite. The name of the five person whose rating are maximum, 72.31 percent of the respondents argues that Mridupaban Gogoi is

the social elite in Mogroi village followed by 62.31 percent Biman Gogoi, 58.46 percent Amar Gogoi, 50.00 percent Papu Gogoi 43.08 percent Puna Gogoi

95. As per as most respectable persons in the village, the name of the five persons whose ratings are maximum; 76.92 percent of the respondents argues that Chandra Gogoi is the respectable persons in the village followed by 68.46 percent Mohendra Gogoi, 59.23 percent Chandra Gogoi, 54.62 percent Dhaneswar Gogoi 53.07 percent Bhuban Gogoi.

96. Regarding educated elite, 74.62 percent of the respondents argues that Anil Buragohain is the most educated persons in the village followed by 63.08 percent Paramnada Gogoi, 56.92 percent Ramesh Gogoi, 47.69 percent Biman Gogoi and 41.53 percent Bodan Gogoi. The data reveal that 74.62 percent of respondents argued Anil Buragohain as the most educated person in the Village.

Conclusion

The present study focused on the socio-cultural change in the Ahom society in Assam. Through the historical perspective of the Ahom, it was observed that they had come to Assam in 1228 A.D and established their Kingdom in the upper Brahmaputra valley with their own culture, language and customs. Originally Ahoms were seven *clans* known as *Satgharia* Ahom (Boruah, 2007) and these seven clans Ahom family maintained *clans* exogamy. But, the Ahom in Assam started the process of process of assimilation with the local people of Assam through inter-marriage and friendship relation. In course of time they Ahom adopted local Assamese language and culture. But from the beginning of Ahom rule started the process to married from outside group suggested that they traditionally accepted endogamy marriage but avoid incest for smooth running of their rule. So this type of marriage policy of the Ahom rulers brought change in their social structure. The

Ahom also adopted local tribal culture, language and socially, culturally assimilated with them.

In the side of religion Ahom were followers of Tai sect of religion which was mainly animistic in nature. The Ahom followed their religion for first two hundred years. Gradually they influenced Hindu religion and this process had been going on after the subjugation of Bhuyans and Chutiyas kingdoms. Those two were Hinduised king in that period. After the subjugation of the mentioned kingdom Ahom appointed some of them in the offices of the Ahom administration which brought some Hindu cultural elements in the Ahom royal place. Perhaps conversions of Hinduism was also related to the extent of the political power of the Ahoms in the Brahmaputra valley. Later the Ahom kingdom were adopted Hindu religion particularly Vaishnavism and patronized Hinduism as a state religion. As a result the coronation rites of Ahom kingdom which performed in the Ahom rites as well as Brahminical rites, also replaced the title of Ahom Kingdom from traditional *Chao-Pha* to *Arayan Swargadeo*, both two title were Ahom Kingdom after the influenced of Hinduism.

The neo-vaishnavism movement of Sankardeva also brought some changes in the Ahom society. The kings and the comers follow the disciplines of *Satra* institution and started to get initiate into vaishnavish which brought a change in traditional Ahom beliefs and practices. The Ahom further divided into four endogamous groups according to religious affiliation namely Brahma, Kala, Nika and Purusa Samitis (Gogoi, 2006). Thus the Neo-Vaishnavism religion served the Ahom society and harmonized Assamese society with certain common religious and socio-cultural aspects. As a result at present considerable changes have taken place in the Ahoms society in mode of worship animals and birds are replaced by “MahPrasad” (Mangu, banana, gram, coconut, and some fruits) is offered as ‘Naibedya’ before the God. This is the result of influences of ‘Ek-Saran-Nam-Dharma’ among the Ahoms. In the study village it was observed that the *Bhagawati*

and *Sankari* sect. *Khels* did not use meat in their religious ceremonies. So, the impact of vishnavism and regional culture has changed the food habit pattern of the Ahom. The Vishnavism has taught them the notion of purity and pollution and the Satradhikar or *Gosains* of *Sattra* institution played an important role because they thought the people at the time of initiation above what should be taken and what should be not. At the same time *Bamuniya* Sect. use meat in their religious and any other ceremonies and worship different god and goddess.

The process of inclusion plays an important role to change socio-cultural life of the Ahom in Assam which is still continuing among the Ahoms. It is reflected that in the village 23% people married the outside the Ahom and this indicate that the social structure of Ahom society is not rigid. The structural change have been took place through the process of inter-caste marriage. The Ahom society is not a caste based society; it is quit open for all. They did not adopt the structure of caste system. It can be examined that now the Assamese society move to class society where education, occupation play a major role for change and development. The class is mainly based on occupational status of the people. The people of the study village are mainly Hinduism particularly Vaishnavism. The Namghar is the main institution of the village people of Assam and it united the people of the Assamese society. But, now they do not regularly go to the Namghar. Srimanta sankara sangha plays an important role to change the socio-cultural life of the village people. Sankardeva Sangha is based on the principle of Sakardeva and tried to established equality socially, culturally and in the side of religion also.

The concept of modernization was started by the British in Assam and this process continues to after independence. To introduce modern education system, administration, legal law, development of transport and communication, health etc give a new idea and value, which developed the concept of modernization. Mass media, modern education, modern technology impact on social, cultural, religious, political and economic sphere in the Ahom society in Assam. The process of

modernization was change the joint family structure of the Ahom society to nuclear family which shown in the study village that out 130 households 83.08% nuclear family.

Education is playing an important role in the changing value pattern of the new generation people of Ahom society. Due to the influence of modern education system education level is increasing among the people of Assam. It was reflects in the present study that most (83.84%) of the respondent father educational level was primary but the most of the (63.84%) of respondents educational level was upto high school. Thus change in educational level indicates that changes the value system, behavior pattern, way of life style and increased the rural to urban migration.

In the economic factor agriculture is a traditional occupation of the villagers and 40 percent respondents are agriculturalist in the study village. The villagers are using chemical fertilizers in the field and High Yield Variety seeds in the paddy field for improving their production which was revealed in the present study that 56.92% of respondents' family use both homemade seeds and High Yield Variety seeds while 23.08% of respondents' families use High Yield Variety seeds. The agricultural department is also providing facilities for the farmers and providing seeds, fertilizer and 45.38% respondents got information from agriculture department. The media also play an important role to give the information related to agriculture and 9.23% of respondents in the study village get information through media.

Now the villagers, more particularly young generation has realized that agricultural earning is not sufficient to maintain their family which has forced them to change occupational nature itself. Therefore the young people of the village engage in different private job in the outside of the village or state. Although more than 10 percent of the villager are defense service.

Marriage system also changed among the Ahoms, in the earlier Ahom society there was restriction regarding marriages within the same clan but they

preferred marriage alliance with the other group of people. At present, the restrictions within same clan marriages got flexible in the Ahom society which was shown in the study village that out of 314 marriage relationships within the village 6.05 percent and outside the village 14.01 percent marriage alliance take place within the same clan. But outside of seven generation of father's clan and five generation of mother clan marriage is restricted.

In the cultural field, both the process of continuity and change are going on simultaneously, through modernization is taking place in the prime cultural Bihu festivals. The village people perform the Bihu festivals because it is the icon of Assamese culture. Due to the influence of modern mass media exposure *Bihu* is going to be more commercialized than traditional in nature. In the study village, people are more emphasizing on listening and watching the *Bihu* song, *Bihu* Dance to the influence of modernization. Thus, cultural modernization is taking place to the influence of mass media exposure. The modern mass media, electronic media mainly TV, VCD, DVD, Newspaper are also plays an important role to change the social and cultural life of the village people. The media impact was shown in the housing pattern, dress pattern, use of modern technology and way of life style among the villagers of in Mogroi village.

The study has also focused that a distinct political movement has recently developed among the Ahoms and it increases the community sentiments at present day. Thus the idea of reviving their traditional socio-religious mores is increasing among the Ahoms. In the study village it is found that 1.54 percent of the people accept recently Tai Ahom religion and started to perform their traditional religious rituals such as Dumphi, Jasingpha puja etc. They also now prefer to cremation of death bodies in Burial system. But at the same time they observed vaishnavatic religious rituals and practices. The present study also opens for further study that what way revavalistic movement impact on socio-cultural life of the Ahom.