In the foregoing pages various aspects of the socio-cultural life of the people of the village Garigaon have been described and discussed. It has been our endeavour to describe and analyse how from the time of the epics and puranas till the modern period of the history, social system, religion and culture of the area grew and developed. It should be noted that Garigaon, from the early period, was a cultural area in the district of Kamrup: Assam. There are a number of old shrines and temples in the surrounding area of the village. There are also a number of namghars or community prayer hall established during the Vaisnavite movements in Assam. The oldest namghar of the village is said to established during the 15th – 16th century A.D. The Shiva temple of Lāṅkeshwar hill is the oldest temple of surrounding area of the village. The Hindu population of the area is connected with these shrines, temples and namghars. The tribal population of the area may be said to be earliest settlement in the area. The Hindu population consist of a number of castes and communities viz:- Kalita, Koch, Kaivarta, Namasudra and Kachari etc while the non-tribal Hindu people inhabits in the western, side of the village. The tribal
people had settled in the south-west part. The tribal people, have called the non-tribal Assamese people as Dehan or Khena. And the locality,

They are occupying is known as Dehan Garigaon. Both the Muslim and Hindu people are residing in this locality. Another part of the village in the south-west side of the village is known as Kachari Garigaon. The Koch people are residing in the eastern side of the village and the locality is known as Bezpara.

From the earliest time, the Kaivartas are living in the western side of the village. Agriculture is the main livelihood of the Hindus and Muslims. For this purpose of cultivation these people used bullock-cart. The local people advocate that the name Garigaon is derived from the Assamese word “Gari” or cart. It is difficult to determine the exact date of the Muslim settlement in Garigaon. The Muslim armies entered Assam several time during period of their repeated attack to the land from the beginning of the 13\textsuperscript{th} century to 17\textsuperscript{th} century A.D. Consequently many Muslim soldiers settled at the present Garigaon area at different period. A large portion of the Muslim population of Garigaon consists of such Muslim soldier of the Mughal army, who came to Assam during the Ahom-Mughal conflict. The age long Hindu-Muslim settlement and socio-religious co-existence in the village have given to the local culture, society and a spirit of tolerance and acceptance. The process of give and
take in the life of the people of different ethnic groups with different worldviews has added peculiar interest to the life of Garigaon people.

It has been noticed that though Garigaon had once been the area of aboriginal tribal people, mainly of the Kachari group, the impact of the tribal religion and language does not seem to be deep in the life of the area. The aboriginal tribal population of the area was assimilated and integrated into the Hindu society. Moreover, in the medieval period, the area of the village was under the reign of the kingdom of the Koch king of Rani. After that, in the sixteen century A.D. during the reign of the Koch king Raghudevnarayan (1582-1603 A.D), the area was under his rule. Again, after the Koches the area was under the rule of the Ahoms and Mughals. The socio-cultural life of the Koches had also played a significant role in the assimilation process off the people of Garigaon.

The process of cultural borrowing of the Hindus and Muslims, particularly in the field of popular religion, oral literature and material culture gives the society of Garigaon a significant character. Again the Hindu-Muslim co-existence and unity is an unique feature of the social life of Garigaon. For example, the tomb of great Sufi saint Hazarat Jalaluddin Tabrezi came up as an Islamic religious institution in the medieval period when the Muslim rulers consolidated their position at Hazo and ruled the conquered territory of Kamrup from the place. In
course of time the Muslims lost the area to the Ahoms and have to leave the place. But even after the defeat of the Mughal army many Muslim people stayed in the area and they as well as the tomb of Jalaluddin Tabrezai have been accepted by the Hindus of the area without recrimination and opposition. The Sufi saint preached the spiritual teaching between the people of both Hindu and Muslim communities have followed the path of religious harmony and co-existence. This is, perhaps a significant feature of tolerance and co-existence of the society. The interest shown by the Ahom rulers in the development and welfare of the religious institutions is also another remarkable feature in giving shape to the socio-cultural life of the village of Garigaon.

Here, in a Muslim marriage many feature of a Hindu marriage can be seen and their songs incorporates Hindu religious elements. Again, Hindu marriage songs follow Muslim styles of Music. Moreover, *Air git* or *Sitala naam* is recited by the female folk of the Muslim community when someone attacked by small Pox. Perhaps, it is also a unique feature of tolerance and co-existence of the society.

Moreover, The Muslim people of this area visit the *Namghar* of the Hindus and also the Hindu people of this area offer best wishes on the occasion of Iddul Fitre and Iddul Zuha to the Muslims of this area. They
also visit the house of the Muslim people during the festival, which is a sign of tolerance and Social co-existence.

The Muslims of this area celebrate *Urus Mubarak* in the memory of the great Sufi saint Hazarat Jalaluddin Tabrezi. Hindu people of the village make offering to the great Muslim saint with the Muslim devotees. Such practice of religious tolerance can be observed and in the other occasions also. This has a considerable impact on the life and culture of Garigaon.

Both Hindu and Muslim people of the village Garigaon practice same social customs connected with agriculture. Cultivators of the both communities, light a lamp or *banti* in the paddy field on the occasion of *Kati Bihu* for the fast growth of crops. Rice is not only a food but both the Hindu and Muslim use it in the marriage ceremony. When the bridegroom arrives the bride’s house the members of the bride use rice to fascinating the bridegroom. The rice is prepared with *Mantra* by a *Oza*. It is a process of cultural give and take which helps to a develop a cultural existence between the two communities of the area.

Though with the changing profession of the people, advent of modern facilities and the setting up of the Gauhati University in the heart of the village has considerably changed the society, the age-old socio-cultural pattern of the village could be well noticed till today.
All these factors have shown that Garigaon is a unique example of communal harmony, religious tolerance, social Co-existence and cultural heritage not only in Assam but also in the country.