However, the Abujhmarihas are a less receptive type of suspicious, primitive people, who see every activity of the Government with suspicion, fear and uncertainty. They accept very few things, and do not give up the old out-right. Thus, it happens that the key theme of this study is precisely continuity and change or static and dynamic form of their society.

With all these personal experiences and vast amount of data on the different aspects of the Abujhmarihia's socio-economic institutions, I started the analysis. At this point I turned to think more seriously to depict the Abujhmarihia culture and society in a more comprehensive description aided with a conceptual framework than the traditional type of monographic description. At the level of analysis, I could recognise the relation between ecology, material culture, settlement and subsistence economy on the one hand, and the structure of society on the other. The unit of analysis will be "three type" villages. Although the analysis provides a link between economy and social structures, socio-political and religious organisations which shows a negative view of change. Therefore, their traditional systems, as they are prevalent, are described in detail with little emphasis on change or a dynamic aspect of these 'systems'. Structural 'functionalism' attracted me to present a full picture of the Abujhmarihia's way of life as a whole.

I have attempted to present all the functional aspects of the Abujhmarihia society in as much details as
could fit in this proposed methodological framework. The quantification of data shows us the static and dynamic aspect of the Abujhamdia society and the structural approach gives the living picture of the people. Moreover, in order to make it smooth reading, the essential details have been mentioned in notes instead of including them in the text.

The scheme of chapterisation involves theoretical and methodological perspectives in the synthesis of data put into four parts which in turn are divided into several chapters and sections. In the first part ecology and settlement, the impact of physical environment on different aspects viz. settlement, material culture, dress and ornaments, food and drinks has been clearly described, defining each of these aspects of their culture as independent chapter. The second part covers only one chapter, i.e. Economy, analysing the various phases of 'Tenda' and other methods of cultivation. In this chapter the quantification of data clearly demonstrates the existence of three types of villages on the basis of the picture of the economy of these people.

The third part on social structure comprises four chapters. Hie, man to man relations in all the socio-political and juridical domain have been examined covering some of the theoretical aspects of family, lineage, corporate group, clan, patrilineal and dual organisation on one hand, village organisation, life cycle and kinship on the other, in chapters III, VIII and IV respectively. Chapter V dem
with political organization covering all these political institutions, code of conduct and the norms of social control.

The fourth part on Religion, Magic and Witchcraft comprising of XI and XII chapters is dealt in which all dimensions of religion, magic and witchcraft have been discussed. The chapter on Religion not only gives us a clue to understand the Ahjhmarchia culture and society, but also to recognize the role of the Ahjhmarchia culture on the one hand, and on the other to observe how the 'collective representation' role and interaction with other institutions of these people.

In the concluding chapter, instead of giving the capsule summary of the study, the socio-economic structure in its dynamics in the frame of 'theoretical consideration' has been given for understanding this most primitive segmentary society in a dynamic perspective.