In this chapter, it is intended to present a brief summary of our discussions in the foregoing pages. An attempt is also made here to arrive at some tentative conclusions warranted by the materials at our disposal. The Dibongiya society and culture have a vitality of their own which in its recent years has been revitalised by certain forces and factors. It reflects on their present day society.

It has been observed that jupā is a bio-socio, socio-economic and socio-ritual unit of social organisation of the Dibongiya (see chapter 1, section 1). The ḫakaru jupā is the dominant type of family. But the ethnographer noticed a tendency towards establishment of suli jupā during the course of his investigations. The functions of the head of the family especially in political level appear to have passed on to the educated male member of the family even though he is not its senior most male member of the family.
It has been observed in chapter I, section II, that the jaku functions in different spheres of the social life of the Dibongiyas. But its role in the sphere of marital life of the individuals and its role in selecting the functionaries of the priestly council are dominant ones.

Most often functions of a clan and a society overlap in their society. Both play nearly identical roles in the marital and ritual lives of the Dibongiyas. A clear cut distinction between the two units of social organisation is observable only in form—one only counts of two clans whereas other society includes three clans. Whether their social organisation is a residual of the Chutiya organisation into two halves is yet to be established. May it be that the Dibongiya group originally consisted of two principle clans only vis-à-vis: Sundariyo and Airiyo, which is due course multiplied into Sundariyo, Patriyo, Gariyo, Oitigayo, etc.
The basic kin groups of the Dibongiyas are ali gachāva and miture gachāvo. The mujoya relationship plays an important role in the Dibongiya socio-ritual life; of these two kin groups, the ali gachāva plays the vital role, while the miture gachāvo plays the subordinate role. The minge-hērēshā ritual consolidates the solidarity among the members of the genealogically related persons. In Keesing's own words "kinship has been called the core of the social organization."

The negotiated type of wedding is gradually losing its importance among the bachelors on account of its heavy expenses. Most of the village youths have their mates by elopement and negotiated types of wedding are 60% and 40% respectively. The tribal endogamy is still the rule among the Dibongiyas although a few exceptional cases of inter-tribal marriage by elopement are observed. Bride-price system is prevalent in a negative from in the society.
Hi$u-festivala, its songs ad dances have created a new dimensions in the socio-ritual life of the Dibongiyas. The dancing party consisting of boys and girls participates in cultural show particularly in annual Deuri-Chutiya Sammilans. It has consequently exposed them to the outside world by breaking their age-old isolation. These along with other factors have accelerated their process of acculturation.

With the development of roads and communications, Sissimukh Deuri Gaon becomes an ideal place for all transactions vis-a-vis paddy, domesticated, birds, animals, etc. between Dibongiyas and non-Dibongiyas.

A few objects of material culture vis-a-vis chair, cot, table, bench, box etc. have been introduced by the enlightened section of the Dibongiyas. The agricultural implements are of course, yet to enter into an advanced technological phase. It is a fact that in 1970, ohly, a tractor was introduced by T (H 12) to tilt his agricultural land.
They are primarily agriculturists. The surplus paddy seeds and cereals, are sold to the Dibongiyas and the non-Dibongiyas shop-keepers at Simismukh. The money thus received is utilised first for the construction of houses and then for purchasing agricultural land.

Now-a-days, a few Dibongiyas have come out from their village and accepted Government and Company services. This change of profession from agricultural economy to money economy has compelled this section to come into contact with the outsiders. This contact is one of the factors for socio-ritual change among the Dibongiyas. They become the agents of outside influences. They serve as an agency to percolate innovation into their natal society. In Malinowski's word "a contact situation is at any moment a cultural reality".

The various programmes of All India Radio especially the items of Dibongiyas have to some extent improved their outlook towards the day to day
problems of the new-world. Some of the youths and adolescent girls participate in programmes of All India Radio set a part for Dibongiya listeners in 1970.

The village **jupe** consisting of oldmen from each jupe is a controlling institution in respect of socio-ritual and socio-political crimes. Now-a-days, the Dibongiyas are also included as members of village panchayat.

**Midiku** is the controlling tower of socio-ritual life of the Dibongiyas. They worship the deities of the midiku through annual calendrical rituals with a large number of domesticated birds and animals, rice beer etc. for the wellbeing of the villagers.

It is observed that there is a slight deviation from their traditional belief and faith in the midiku. This is primarily because of the influence of Vaishnavism. They invariably keep
apart a portion of their votive offerings to the Satradhikara besides keeping a portion for the local shrine. It is invariably done on each occasion of performing a ritual.

*Nima-hararubā* ritual is a private, occasional and annual ritual. A large number of chickens, pigs, cooked rice, rice beer etc. are sacrificed by the *girās* accompanied by a *deendāl* to the ancestral names for all round success of the *jupā*. But a slight change is observed in propitiating the *nīmo* with rice beer only especially at the time of crisis of life.

Some typically Hindu rituals viz; *Jammastami* and *Saraswati puja* are new innovations into the socio-ritual structure of the Dibongiyas. These have to some extent influenced the ritual pattern of the Dibongiya society.

The foregoing discussions have revealed the fact that the Dibongiya inhabiting at Sissiyūth
village have been subjected to changes. It appears that the process of change among them appears to have been accelerated with the sending of their children to educational institutions. Another factor of bringing about changes is marked by the initiation of some villagers in the Vaishnavite religion as preached by Maharaj Satradhikara.

Sanskritization of the deities is also one of the factors of change. Sanskritization of names of a few deities is in process. This is primarily because of influence of the above Satradhikara and Assamese versions of the Hindu epics; Ramayana, Mahabharata, Bhagavata, Gita, Kirtan etc. Srinivas opines "Sanskrit Hinduism has a plasticity which enables it to absorb local religious phenomena. Sanskritic deities frequently undergo changes in the process of being localised".

The change of a few socio-ritual traits though observed here and there, the rate of change
is much slower in the case of the Dibongiya in comparison to the Hindu-Chutiyas, the Borgonyas, the Tengapeniyas. It is abundantly cleared that the Dibongiya society though supposed to be most conservative of all the four territorial groups of the Dibongiyas are in modern times exposed to certain compelling forces of modernisation. Introduction of houses on earth-plinth has compelled them to introduce some furniture for sitting and for sleeping. Earth plinth itself is an innovation under compelling circumstances of entertaining non-Dibongiyas in their residential house. This is definitely a compromise between their traditional custom of not allowing an outsider into their pile dwelling which had only a single platform connected by split bamboos.

The process of acculturation and assimilation though slow so far are likely to accelerate rapidly due to their exposure to a society carrying higher contents of culture and
civilisation. Moreover they themselves were conscious of need for changes in their own society. They realised that their old systems of socio-ritual life would help them much in coping with the demands of a democratic society of which they are proud members and active participants. A few leadership is growing in their society. It is interesting to note that the traditional leadership though still holding their own willy nilly approve the young educated persons. The new generation can hopefully look forward for a fast changing Dibongiya life in the midst of a fast changing milieu in their environment.