

ROLE OF MISING BA:NÉ KÉBANG IN SOCIAL DEVELOPMENT OF THE MISING COMMUNITY.

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Abstract

Development is a major concern of every social life in present day times. Generally, development aimed at economic growth but it relates with socio-economic, political developments and multidimensional also in present times. Social development concerns with provision of social service i.e. health, education, justice for deprived group i.e. schedule tribes, schedule cast, women. It is a very important issues of development which is generally brought social change and upliftment of human being. The Mising community is one of the most popular ethnic community in North East Indian special in Assam. The Mising is the second largest ethnolinguistic group in the Assam. The Mising community have a traditional organisation which is known as 'Kébang'. It means public meeting held purpose of discussion various problems, prevent to evil practises, punishment and also welfare measurement and development issues of the village community. The Mising Bané Kébang is the oldest and omnipotent traditional adorned socio-cultural organisation of the Mising community. It is one of the oldest large and chief organisation of the Mising human society in Assam as well as in Arunachal Pradesh Mising dominated areas such as the largest Mising national organisation which is put forwarded to promote the socio-economics, political, cultural and literature development of the Mising community. It is milestone organisation of the Mising community. The Mising Bané Kébang is called as 'father' of the Mising community's Organisation. Now, it includes socio-political, economic and cultural development with education, all round development of Mising community, political issues like own identities, self-control, freedom, political rights, autonomy etc. The Mising Bané Kébang is also played important role in social and cultural field.

Keywords- Development, Festival, Mising community, Religious, Social Status.

1.1.INTRODUCTION

North East India is a specially considered as a diverse and unique area. The term North East was coined during the colonial British rule. It covers Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya each with its own cultural and political history. The North East is known as a treasure trove of ethnic¹ and ethnic cultural studies. Ethno sociologically, the meaning of tribe is vast. However, from a political point of view, the word 'tribe' has become important issues in contemporary time. There is a need for special studies on different ethnic groups in the North East India. Assam is a mine of various ethnic groups including Karbi, Mising, Garo, Deuris, Naga, Tai tribes, Rabha, Tiwa and Boro etc. India is a unique country of the world which has unity in diversity. It is based on religion, geographical, caste, language, culture etc. Our country has been independent for seventy-five years. At the moment, there have not been enough study and research about those ethnic and the ethnic politics. Today, the majority of the ethnic groups of Assam have demanded autonomy and want to become independent through autonomous and Six Schedule due to political, socio-economic reasons. Some tribal community have obtained autonomous council but despite this, we have not seen the picture of development of the communities. Sometime ethnic conflict, linguistic conflict and struggle for dignity have damaged unity and the larger interests of Assamese society as well as the society of the ethnic groups. There is also a psychological conflict among the ethnic

¹SEBA "Boisitramai Axom", the Assam State textbook Production and publication corporation Limited Guwahati, 2020, p-I

groups over whether or not to accept the Assamese language case in point language movement in Assam, Boro, Mising language movement etc.

After the Treaty of Yandaboo, the British covered with crowns in Assam through the expulsion of the Burmese.²Charu Chandra Doley, Sunaram Payeng Kotoki, Karka Chandra Doley were first paved the way for the identification of the Mising people in the 1930s. Thosescholars' work distinguishes to add a meaningful perspective on Mising tribal life and society. There are many historians and researchers who have written on history, culture, linguistic, socialand economic development and the ethnic issues of Mising community viz. Torun Chandra Pamegam, Gonesh Pegu, Tonkeshwar Loing, Nandeshwar Pamegam, Indreswar Pegu, Durga Regan, Chakbhal Kayung, Taburam Taid, Ratneshwar Perme, Ganesh Pegu, JJ Kuli, Probitra Pegu, Bhrigumani Kagyung and Piteer Pegu etc.

Social issue is one of a dynamic concept involve a combination of social factors which is mainly referred ecology, social, culture, health, human right and development. Development is a continuously changing process which is constantly change with the change of time. Development refers to brings about transformation in the social, political as well as economics field. It is a multi-dimensional process. According to Palmer "Development is an overall process, with significant social, political, cultural and human as well as economic dimension."³In the inception of 20th century every international, national or sub-national nations and races were developed to promote their self-identity with socio-cultural status. The developing concept were found in the social studies in nineteenth that the sphere of social sciences for the guidance of new nation through social change. The social change has also involved with the organizational development. It may be recognized as a process in which an institution or organisation is transformed into organized, stronger, more efficient and determines to be more focusing in terms of human aspirations or in human activities.⁴

Social development endows for various type of social services for the people that are social security, financial assistance, free education, public health, poor relief etc. and have been defined as empowerment, social change and activism in community psychology in terms of oppression, liberation, critical consciousness, individual thought and culture. It stresses an understanding of the socio- economic, cultural and political forces that shape one's status in society and also has focused much of its attention on the construct of empowerment.⁵ Inequality exists in Indian society due to caste and class. Social inequality is a one of important challenges to progress and develop Indian society from ancient time. Social inequality has focused power and wealth in some upper castes and families as well as some caste have been declared superior to other castes. It has make dissatisfaction among the caste.As well as in case of Assam, the Assamese between other tribes community as like the Nagas, the Kokis, the Arunachalis, the Monipuries, the Khasi and Jayantiya, the Mizos etc. who were separated from Assam after independent due to had created conflict among the Assamese nation on account of social inequality and the casteism. Other hand the existing tribes of Assam viz.the Mising, the Boro, the Deuri, the Karbi, the Tiwas etc.had felt insecure and domination from the Assamese nation where they organised own organisation on the basis of caste and languages. The main causes for those incident were the Assamese hegemony in term of language hegemony, cultural hegemony and occupying of political power that tried to dominate the inferior communities. The varioussocial small organisations and the association were build up due to mention threaten and to preservation of own culture, language and have to develop their socio-political, economic condition and educational status.

The Mising community is one of the most popular tribe in North East Indian special in Assam. They have own language and culture which is signified as second largest population among tribes of Assam. The culture and the history of the Mising community is the significant study which has bearded and forwarded to formation of the Assamese nation. The Mising people are living the mostly in bank of the Bramahaputra, Subansiri river as well as in Arunachal Pradesh some part. They are basically depending upon agriculture.

²Ibid- p-II

³ Sapru, RK "Development Administration"1994, p-14

⁴ Wood, N., "The social history of Political Theory" Sega publication, Vol.6. No-3 August 1978, p-345

⁵ Watts, R.J., Williams, N.C. and Jagers R.J. "Socio-political Development" American Journal of Community Psychology, Vol. 31, Nos. 1/2, March 2003, p-185

The study of history is essential for a nation. Looking at the current situation of Assam, it is very important to study the history of Mising community. The struggle for self-establishment of the minority ethnic entities of Assam has been surviving with its own history. Unity in diversity can also be seen within many ethnic groups in Assam. The natural and geographical location of Assam shows that everyone lives with mutual understanding, cooperation, sympathy and tolerance.⁶ It will be incomplete to build an independent nation with only unity and self-glory. Sometimes need to know about collective nationality. They are cultivator and hard work nature. The life style of the Mising community is the most significant one due to having their own language and culture, tradition, custom like Oinitam, Gumrak, Porag, Ali-Aiye Ligang etc. These are bearing history and ancient characteristic of the particular Mising community. Some of the activities that the culture, tradition, food items, living system with Chang-ghar is mainly contributed socio-cultural status of the Mising community. The Misings have social organizations like other nations and ethnic groups in the world. The Mising people call this organization “Kébang”. The word ‘Kébang’ defines the works and functions of the traditional organisation of Mising community. It means public meeting held purpose of discussion various problems, prevent to evil practises, punishment and also welfare measurement and development issues of the village community etc. Socio-cultural development issues have started by some countable educated Mising people to gain momentum. The Mising Ba:né Kébang (Mising Apex Council) is main organisation for socio-political, cultural and educational development for Mising community. The Mising people settle their disputes in Murang Okum through Kébang and celebrate public festivals like Lrigang, Po:rag and other festival through discussion of Kébang. The activities of the earlier Kébang have now changed a lot. The Kébang, which is limited to the villages, has been enlarged. These are the Mising Ba:né Kébang, Mising Agom Kébang, Mising Dírbí Kébang and Takam Mising Porin Kébang and others. As the name suggests, each Kébang has its own programme. The Mising Ba:né Kébang is the oldest of these Kébang and the first organization of the entire Mising community. The migration from different places to Assam at different times can be identified as a human stream. According to the view point of the social scientists the first human stream had migrated to Assam was probably the Austric people. The second influx of people to Assam after the Austrians was the Tibeto-Burman Speaking Mongoloid people.⁷ They came across the Himalayas from Central Asia and settled in different parts of Assam. The tribes of these peoples are living in Assam at present belonging mainly to the Mongoloid group.⁸ The major tribes of those Mongoloid ethnic group include the Mising, Rabha, Boro, Tiwa, Deuri, Sonwal Kachari, Mess, Barman of Kachar, Karbi, Dimasa Kachari, Garo, Kuki, Hmar, Hajong, Rengma Naga and Jami Naga etc. The Mising are one of the major Mongoloid tribes living in the mountainous plains of the North East and in various parts of Assam specially prefer to settle mainly in river side areas. They belong from Tani group. They have been living in the plains, foothills and hill slopes of Arunachal Pradesh. Among these tribes, the Misings are the second largest ethnic tribe in Assam on the basis of population. The Misings are more or less in almost all parts of Assam, but mainly in the riverine areas of Dhemaji, Lakhimpur, Tinisukia, Dibrugarh, Choraideo, Sibsagar, Jorhat, Golaghat, Majuli, Sonitpur and Biswanath districts of Assam.

The Mising has also been known as “Miri”. The constitution of India has mentioned the Mising as “Miri” who are scheduled to be scheduled Tribal (Plan) in Assam in the order of the gazette of India Extraordinary Part-II, Section-3 September 6, 1950.⁹ The Mising people don’t use the term “Miri” for themselves. The term Miri is used by the Mising only in case of a class of Mibu who is the priest in the Mising society. The historical lessons show that the Mising word has been used as ‘Miri’ by difference research scholars, writers. The Mising are earlier known as Miri. Mising tribal communities refer to geographic locations that are inhabited predominantly by riverside aboriginal. The bonds of social-race, economic status and nationality remains strong within remote Mising communities. In this circumstances the social bonds create a platform for interest and engagement in development activities. It requires the practitioner to develop their own social assets with community people. Mising community tries to develop social, political and culture aspect. Mising culture provides a sense of identity for Mising communities as value, norms, traditions, residents and

⁶ Kolita, Ramesh Chandra. “Swadhinata Andolon Aru Asom”, 2020, Preface p-0.05

⁷ Ibid, p-74

⁸ Ibid-p-75

⁹ “The Gazette of India Extraordinary Part-II”, Section-3 September 6, 1950, Ministry of Law, New Delhi, P-598

social status to the identification of plans of action to improve well-being. It is very evident from traditional art and totems, dance and folk song, cultivating the land, strong inter-generational ties, hunting, the use of traditional oral talk and traditional dress, weaving etc. Community development introduces that the quality of social relationships is crucial for solidarity building which has a significantly influence on the cultural identity of community.¹⁰

Social Development of Mising community means to develop of Mising community traditional beliefs, norms custom, culture, society, economic transformation, preservation of traditional norms. The change and progress of a society is achieved only through the positive role play by the men and women of the society concerned with the nationalist organisation. Unilateral steps are taken by men alone to exclude women cannot bring about comprehensive development in society. It is a universal truth that the overall development of a society can only be achieved through well-planned and practical action taken jointly by men and women. On the other hand, in order to achieve the development and progress of society, they must have social, cultural, educational, economic and political awareness.

1.2.OBJECTIVES OF THE STUDY:

A large number of empirical and descriptive studies on the Mising tribes with their organisations have been done by many scholars, but no anyone systematically was done on the Mising Ba:né Kébang. In this study will be focus on the role of the Mising Ba:né Kébang in social issues and development of the Mising community in Assam.

The specific objectives of the study are-

- i. To analyses the social aspect of the Mising community.
- ii. To highlight the role of the Mising Ba:né Kébang in the social development phenomena of Mising community.

1.3. METHODOLOGY:

This is a social research on development of the Mising community in role of the organisation named the Mising Ba:né Kébang for social development of the Mising community. Historical methods have been adopted to study the research and also descriptive method has also been used according to the context. In this research, also have used empirical survey with the help of questionnaire have been conducted among the members and relating elite people to understand the development ways of awareness about the proper functions for the social development of the mentions Mising Ba:né Kébang. For study this research, the sources of information are both the primary and secondary sources. The primary data will be collected from the respondents of the study area, the headquarter of the Mising Ba:né Kébang and conduct interview on the organisers committee members. The secondary sources are included books, related articles, journals, magazines, newspapers, police records and government publications. The Books, magazines, newspapers, annuals and newspapers in English, Assamese and Mising etc. have been used for the study.

1.4. SETTLEMENT AREAS MISING COMMUNITY.

The Mising settlement area extended cover along with both side river bank of the major rivers of Assam the Brahmaputra, the Subansiri and the tributary river of the Brahmaputra. The Mising tribe mainly settle major in the North part of upper Assam in Tinsukia, Dhemaji, Lakhimpur and up to Jiahoroli river of Sonitpur and Biswanath district and south part of Brahmaputra valley in Tinsukia up to Kaziranga National Park in Golaghat district. It has been found that many researchers have mentioned on their research works about the settlement of the Miri or Mising. During the Burmese invasion in Assam 1817-1825, the Misings were settled in Subansiri valley part.¹¹ During that time the Mising were settled in the bank of the Subansiri river up to the Miri hills and the foothills of the Arunachal Pradesh.

According to Report on the Census of Assam for 1881, clearly mentioned that the Abors, Miris, Akas, Daphalas are settled in the mountain east of Bhutan in norther frontier of eastern or Upper Assam. There are settlement areas were proceeding eastward from the frontier of Bhutan which was known as Assam valley. Other hand they also were settled mostly on the north bank in Lakhimpur and Darrang, though some of the

¹⁰ Hustedde , 2009, P-22

¹¹ SCERT,Social Science, Map of class IX text,

old settled Miris have engrossed abode on the prosperous of the Brahmaputra the Southern hill.¹² In 1951, The main settlement areas of the Mising were the Assam plain division such as Lakhimpur, Darrang, Kamrup, Lakhimpur, and Sivsagar other hand the Assam Hills division such as United Khasi and Jayantia hills, Naga Hills, Mishimi Hills, Abor Hills and Balipara Frontier Tract.¹³ In the Census report of India 1961 mentioned the Miri population were living in Goalpara (3,080), Kamrup (286), Darrang (15,292) Lakhimpur (85,086) Nowgong (4,832).¹⁴ In 1971 Census of India mentioned that the Miri (Mising) were settled in the state of Assam excluding the Tribal Areas.¹⁵ They lived mainly at that time non-Autonomous Districts of Assam Sivsagar, Lakhimpur, Kamrup, Drrang, Mikir Hills and North Cachar Hills.

Now, the Mising population are mainly settling tenth districts of Assam: Lakhimpur, Dhomeji, Sonitpur, Tinsukia, Dibrugarh, Sivasagar, Jorhat, Golaghat, Charideo and Majuli. They are also found in different part of Assam partially for the sake of employment or by virtue of their service establishment in Nawgaon, Kamrup (M), Kamrup (R), Darrang, Duburi, Goalpara, Borpeta etc. The Mising in some numbers are settled on East Siyang, Lower Dibang Valley and Lohit district, Namsai of Arunachal Pradesh.

1.4. POPULATION STRUCTURE OF MISINGS

The population structure of the Assam has been witnessed that the Mising population is the second largest ethnic group of Assam. In the Report on the Census of Assam for 1881, has shown clearly that the Abors, Miris, Akas, Daphalas are settled in the mountain east of Bhutan in norther frontier of eastern or Upper Assam as Assam valley. According to the census of Assam for 1881, the total population of Miri was 25,636, where the population of Daphalas was 549 and Abors 821 respectively.¹⁶ According to the Report on the Census of Assam for 1881, there had two mainly valley in Assam one was Surma valley and another was the Brahmaputra valley. The Surma valley had two Cachar and Sylhet otherwise the Brahmaputra had seven district mainly Garo hills and plains, Gaolpara, Kamrup, Darrang, Nowgong, Shivasagar and Lakhimpur. Other hand the Khasi hills was another part of Assam. The total population of Assam was 46,76,979.¹⁷

In the census 1951, the total population of Miri (Mising) was 57,539 in there the total male was 32,084 and female 25,539. In that time the Miri (Mising) people were settled in the Assam plain division such as Lakhimpur (36,165), Darrang(16,737), Kamrup (95), and Sivsagar(10,483) other hand the Assam Hills division such as United Khasi and Jayantia hills (122), Naga Hills(08), Mishimi Hills(1983), Abor Hills (4052) and Balipara Frontier Tract (450).¹⁸

According to the census 1961, the total population of the Miri (Mising) speakers had 102,920 or a percentage increase of 78.63. The total percentage of the Mising speaking in the total population was 0.71% in 1951 and 0.87% in 1961.¹⁹ In Population census report of the 1971, the total population of Miri (Mising) was 2,59,551. The Mising was 17% the total proportion of Schedule Tribal in Assam. here male is 84% and female is 26%.²⁰ According to the Indian census of 1991 the total population of the Mising tribe was 467,790.²¹ In there the total male persons were 2,39,388 and the female persons were 2,28,402 total.²² In Population census report of the 2001, the total population of Mising is 5,87,310 total proportion of Schedule Tribal in Assam, the Mising was 17%, here male is 2,99,790 and female is 2,87,520.²³ The Population

¹² Report on the Census of Assam for 1881, pp-64-65

¹³ Census of India 1951 Volume Xii Assam, Manipur and Tripura Part II-A General Population Tables, p-71

¹⁴ Census of India 1961 Volume-III Assam Part I-A [General –Report] P- 234

¹⁵ Census of India 1971 Series 3 Assam Part II-A General Population Table, “Saikia, A.K. of The Indian Administrative Service Director of Census Operations, Assam” p-139

¹⁶ Report on the Census of Assam for 188, p-64

¹⁷ Ibid- p-25, 30.

¹⁸ Census of India 1951 Volume XII Assam, Manipur and Tripura Part II-A General Population Tables, Summary Figures for Districts, Social and Cultural Tables and Land Holdings of Indigenous Persons, Pp-71

¹⁹ Census of India 1961 Volume-III Assam Part I-A, General –Report, Pp-210 & 234

²⁰ Survey of India 1971

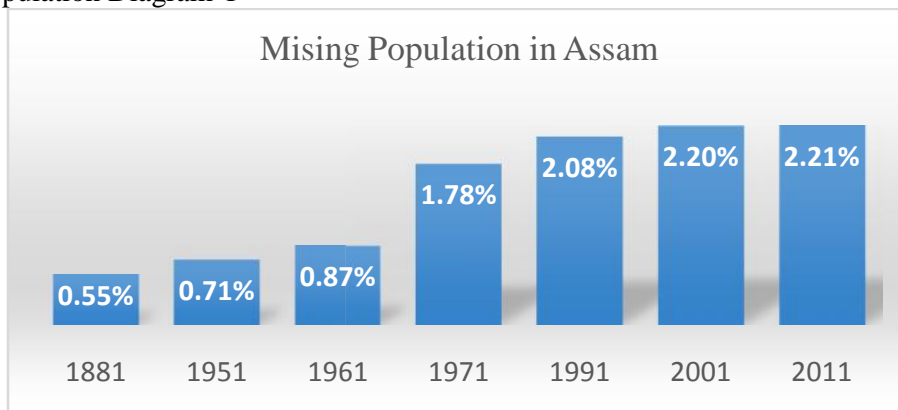
²¹ Census of India 1991

²² Census of India 1991, Series 4 Assam, Part VIII (II) Special Tables on Schedule Tribes Volume-I, p-10

²³ survey of India 2001

census report of the 2011, the total population of Mising is 6,87,836 here male is 3,95,790 and female is 2,92,046.²⁴ Now the total population of the Mising is around 12,00,000.

1.1. Population Diagram-1



The Mising people have classified in different groups based on the language and the areas. The Author Torun Chandra Pamegam raises in his articles 'Miri or Mising' the Mising have eight groups as Pagro, Délu or Tayu-Taye, Moying or Moyengiya, Sayang or Sayengiya, Oyan or Oyengiya, Dambug, Tamar and Samuguria.²⁵ According to Nahendra Pandun that the Mising people have divided ten different groups based on the language and the areas which are known as Pagro, Délu, Mo:ying, Sayang, Oyan, Dambug, Tamar, Samuguria or Mirang, So:mua and Tayu-Taye.²⁶ Dipak Kumar Doley has classified mainly into six groups of Mising as Pagro, Délu, Mo:ying, Sayang, Oyan and Dambug. In addition to these six groups the Tamar, Samuguria So:mua, Tayu-Taye, Bongkual, Yarang-Gnyang, Bihiya, and Bebejiya are have in the Mising.²⁷ The British Assistant political officer of Sadiya region 1885, Jack Francis Needham on his book 'Outline Grammar of the Shayang Miri Language' has mentioned the chief clans of Mising (Miri) are known as Pagro and Délu who have been settled in plan areas of Assam.²⁸ There have many groups in the Mising community but they are united as a Mising. They have same position among those groups.²⁹ The groups are mainly divided based on linguistic, linguistic tone and areas of the settlement. Now there have recognised themselves as Mising.

There have many clans in the Mising community. The clans are unique from others. These clans are recognised a person as belong from Mising community. The main clans of the Mising's are Pegu, Doley, Bori, Gam, Kutum, Kuli or Kaman, Kardong, Kumbang, Mili, Morang, Ngate, Narah, Pait, Patir, Perme, Padi, Pogag, Payeng, Regon, Charoh, Chungkrang, Tayung, Taw, Taid, Taye, Satula, Yein, etc. It is a significant and unique characteristic of Mising community that they have never done marriage with in same title or clanor 'Gumín'. Whole over the world a same title or 'Gumín' have recognised them as brother or sister. Example one 'Pegu' clan lives in America and same clans 'Pegu' person live in India, the both person's relation is brother-sister. They have never done marriage amongst each other as same title. But other hand partially there has found division of two-part group in the Mising community that are called Barohgam and Dohgam. The Barohgam is the Pagro Group and rest of others are Dohgam. But at present the society of Mising community have not recognised such kind of division. They recognise themselves as Mising.

1.5. MISING BA:NE KÉBANG

The Mising Ba:né Kébang is one of the highest omnipotent and traditionally adorned organisation of the Mising community. It is a large Mising national organisation. The Mising Ba:né Kébang is one of oldest large and chief organisation of the Mising human society in Assam as well as in Arunachal Pradesh Mising dominated areas. There were several significant oldest organisations as per the formation based on ethnic

²⁴ Ibid

²⁵ Pamegam, Torun Chandra., "Miri or Mising" 'Mising Songskritir Alekhyo', reprint-2020, p-39

²⁶ Padun, Nahendra. "A few aspects of Mising Language and culture" 2018, p-72

²⁷ Doley, D. "Mising Bhasha aru Xanxkriti" 2020, p-3

²⁸ Needham, Jack. Francis. "Outline Grammar of the Shayang Miri Language" 1886, p-preface

²⁹ Kuli, Johar Jyoti. "The Mising Their history and culture" 2014, p-78

group organisation in north east India. The Mising Ba:né Kébang is one of them. The Mising Ba:né Kébang has own a history, proper to oneself characteristics and tradition elements existing. It must has to sound the name the Mising Ba:né Kébang firstly to discuss the social development and social life as a pathfinder organisation status of the Mising community. It is a non-political organisation but they play crucial role for socio-economic development, education. The Mising Ba:né Kébang is first and one prominent organisation of the Mising community. It was formed in 1924 at Gejera village. The Mising people gathered to express their national unity and identify themselves as a special ethnic group under the umbrella of the Ba:né Kébang. The Ba:né Kébang played an active role in creating emotional unity among the Mising people and in creating awareness and consciousness in socio-cultural life and education. In time, Ba:né Kébang became the national organization of the Mising community. Some notable steps were taken by the Mising Ba:né Kébang such as social reforms and facilitated the spread of modern education in the Mising society. It is noteworthy that although Ba:né Kébang took promising steps in the socio-cultural and educational fields and helped the society to move forward. The Mising Ba:né Kébang remained only a social and cultural organization. Bideswar Doley mentions on his writings “The Mising Ba:né Kébang is considered as the mother organization of the Mising people.”³⁰ Accordingly, Ba:né Kébang was the guardian of the organizations of the Mising community and it was desirable to function umbrella of the all Mising nationalist organization. However, as the first organization of the Mising community at the first time, there were little experience in its implementation initially and not possible to manage all aspects properly as it had to work with a limited number of educated and experienced personnel. It is a large Mising national organisation which was established during British rule in Assam. It is milestone organisation of Mising Community to represent and functioning organisational, social, eco-culture background as a whole the Mising community. The Mising Ba:né Kébang is one of oldest large and chief organisation of the Mising human society. We must have to recognize the name the Mising Ba:né Kébang firstly to discuss the social, cultural, education development, social life as a pathfinder organisation status of the Mising community. The Mising Ba:né Kébang is the fathers of all the nationalist’s organisations of the Mising community. The main purpose was development of socio-economic and cultural issues, language studies and removes the superstitious beliefs from Mising community, development with scientific approach in society and living with clean and healthy environment. It was negotiation with the Adi community organisations of Arunachal Pradesh in pre-independence era. Now, it includes socio-political, economic and cultural development with education, all round development of Mising community.

1.5. SOCIAL STATUS OF MISING COMMUNITY

Some social science researchers have viewed that the social status of men and women in the Mising society have differential status position. The men are enjoyed the hierarchy of social status than women and the men enjoy more rights and privileges than the women. It has seen that the Mising women do not take part in public meeting, decisions by the male persons either in the family or in public. The women are least consulted in matters related to property acquiring or disposing, holding social and religious functions, children's education, marriage. It may express her opinion while taking decision on family matters but finally it is the collective opinion of male members that ultimately prevails. Of-course in settling marriage of son or daughter mother's opinion is taken into consider-action. But in present scenario of the Mising society have been changed in the twenty first century.

The Misings have the social custom of defining the inside their houses into two portions called 'Rí:síng' and 'Koktog'. The 'Rí:síng' means the upper portion of the platform of main centre of the house and the 'Koktog' refers to the lower portion. The fire place is called as 'Méram', the partition position of the division. The Rising' is considered as more frightened and prestigious portions of the house. The important dingus of the family are kept in the upper part. Rituals are also performed in there. The elderly male members of the family sit and take meals in the 'Rí:síng' and when male guests are visited they take also seats. The womenfolk sit and eat in the lower part-that is, the Koktog, Generally the women are not sit in the Rí:síng and the male visitors automatically seat in the 'Rising'. This are the social privileges to sit in the

³⁰ Bori, Geetanjali. [ed.] “Muksiri” Bideswar Doley “Mising Mohilar Rajnitik Porikroma-Andulon”2022, p-68

Rí:sing as a status symbol of the Misings.³¹ The privilege is enjoyed only by the men folk of the society. The facts described above clearly suggest that the Mising women are accorded lower status in their society.

1.5.1. Shelter

The Mising community live in a traditional house is called Okum which is stilted, a thatched roof and usually built with wooden post, beams, bamboo and forks for support. The bamboo is mostly used in the making of Okum as roofing and flooring. The house making system is unique form other one. Generally, the Mising villages are situated on the banks of rivers. They live bank of the riverside due to the fertile land, easy mobility and easily gain other natural resources from nature. Each village may have 50 up to 500 households or more. Their houses vary in size are 30 to 60 feet long, and 5 to 7 feet above high from the land with made of bamboo walls all around and a thatched with grass roof. There are some joint families have about 50 to 100 persons living together a house. They built each houses patterned generally like the letter 'I'. The Mising house is known in the Assamese literary term as 'Chang Ghar'. Now a day the roofs are made by tin sheet at large. The Chang Ghar is eco-friendly design with nature that the main purpose of made Chang Ghar is safe and protect from flood affections during flood situation. In generally, the Mising Tribes like to live in the bank of the river where are always affected by the natural deserter flood. The Chang Ghar is protect and safe them from flood affection. Another important thing is that the people of Mising community always depend on nature for made their own shelter through proper plantations of bamboos, trees and other necessity of things. They have required large amounts of bamboos, tree for build a house. Therefore, they must be make plantations bamboo, trees and cane etc. which is impact on the environment, sustainability on environmental issues and environment development. The Mising community life style is naturalistic, depend on nature and eco-friendly with natural environment. But it has been seen in present days, the Mising people are modified their shelter by using tinpat on roof and paca house adjustment with modern develop society.

1.5.2. Murong Okum:-

Murong Okum is a community house of Mising people where they celebrate their meetings, festivals, cultural programme, rituals and any village judgments are done in there. It is an open headed house. There has no wall on the house. It is a place to discuss every mater, judgement and discussion of the village. The young people known as Mumbír Ya:me have as association of Murong and they conduct the function to manage chores and festivals. Mumbír Ya:me are the delight tradition of community works and help each other or the helpless person in times of need. Gradually the works or activities and discussion in Murong are popularise to Kébang works.

1.5.3. LANGUAGE AND LITERATURE

Language is a communication system of human being. The Mising language is unique language in Assam that first time was an oral form. The first identity of being a tribe is distinct language and diverse culture. Every nation must put forward attention to the introduction, promotion and preservation of language and culture. Before the formation of Mising Agom Kébang for a long time the language was an oral form. After 1972, the establishment of the Mising Agom Kébang, the Mising language is become into written form by using of Roman script. The Mising people have no script of their own. They use Roman script for written purpose. The Mising language was declared as language by Assam government on 30/10/1985 under the letter No.I.D.G/38/86/PT-1/94.³² In 1986, government of Assam had introduced as medium of instruction from class-I to class-V in primary school of Assam during Bindawan Goswami as Education Minister of Assam.³³ This language is similarity with language of the tribes group of Arunachal Pradesh viz. Adi tribes, Galong tribes, Nisi tribes, Apatani (Dafla) languages. These tribes group language along with the Mising language belongs to Tani group of Tibeto-Burman Mongolian family's languages. The Tani language is found in the north-eastern region of Indian and the southern part of the China. The Mising has own language. In the census 1951, the Miri (Mising) language has been grouped into Tibet-Chinese Families in

³¹ Kuli, Johar Jyoti. [ed] "The Mising : Their history and culture" Dr. Durgeswar Doley- Role and Status of Women in Mising Society, 2012, pp 96-97

³² Panging, Kalinath. "Mising Agom Kébang somu Itisah" 2020, p-75

³³ Ibid-p75

the census table D-I (ii)-Bilingualism in the District Census Handbooks.³⁴ In the Census of Assam 1991, it has been found that the number Mising or Miri people was total 3,81,562 who has spoken of Mising language as mother tongue.³⁵ J.H. Lorrain on his book “A dictionary of Abor, Miri Language” (1909) has analysed about the language and structure of Mising. This is a one of important sources of development of Mising language and literature. The Mising language is belonging to the Tani language family similar with the Adi (Abor) language. Another one of important reference work of Mising language is ‘Outline Grammar of the Shaiyang Miri Language’ (1886) by J.F. Needham

The Mising Alphabet is called ABÍG. There are two types of Mising Abíg- one is Gomug means vowel and other is Mukténg means consonant. The Gomug (Vowel) are subdivided into two parts Gomug Mukdéng (Short Vowel) and Gomuk Mukyar (Long Vowel). The Gomug Mukdéng (Short Vowel) are O, A, E, I, U, I, É, Í and the Gomuk Mukyar (Long Vowel) are O: A: I: U: E: É: Í: . There are fourteen vowel tune letters in Mising Alphabet. There are seventeen consonants (MUKTÉNG). These MUKTÉNG are K, G, NG, S, J, NY, T, D, N, P, B, M, R, L, Y, W and H.³⁶

Literature is a frame of written works that have recorded though form of arts mostly prose fiction, drama, poetry and dance. Misings are enrich in folk literature and culture. There have innumerable number of oral songs and literature such as Oi ni:tom, Ko:ni:nam, Kaban, Do:ying, Mibu Abang, Moman Ni:tom and Anu Ni:tom etc. have been composed by the Mising people. There are a number of stories about the creation of world, origin of human, stories of animal-births and about spirits etc. The Mising such folklores are focused on the common themes like living creatures, creation of the Sun and the Moon, Stars.³⁷ The Mising literature has been enriched by Torun Chandra Pamegam, Muhi Chandra Miri, Agom Migan Taburam Taid, Nahendra Padun, Bideswar Doley, Jowahar Jyoti Kuli, Gonesh Pegu, Kalinath Panging, Pabitra Kumar Pegu, Torabwati Bori, Suraj Patiri etc. As a part of Assamese nation the Misings are also celebrated in the Assamese Bihu i.e. Bohag Bihu, Magh Bihu and Kati Bihu being from first decade of 19th century.

1.5.4 Marriage System:

Marriage is a part of social system. Marriage system of Mising community have unique characteristic and rigid. There are certain specific rules that never can be any marriage inside of the same clan or title or Opín. There have follow strong restriction rules in terms of marriage in Mising community within same clans. Similarly with the other Tribal group of the Tibeto-Burman Mongolian, the Mising community is practiced monogamy system and marry into the maternal uncle’s family.³⁸ But it cannot be denied that polygamy is also practiced in the Mising community. There is existing polygamy system in the Mising society. Such polygamy system is rarely used. There have absolutely prohibited the child marriage system amidst Misings. Widows remarry system has been prevailing in the Mising society since ancient time. It is positive thing that the widows cannot be found any kind of restriction form the society. They alive free and comfortable live and willing get marriage to other with her choice. But it has notable that the Hindu society or the Hindu culture has not been allowed widow remarry till the British colonial rule. At the same time from ancient era the Mising has been existing the widows remarry system.

Another unique traditional marriage system of the Mising society is eloping with the bride which is known as in Mising language ‘Yamné Duknam’ or ‘Dugla Lanam’. It may be getting the consent of the parents or some time consent against of the parents but at the consent of the bride. There have also some traditional ritual marriages system provisions among Misings. There have four marriage system in the Mising community. These four marriage systems are Da:ro Midang which is possible for only rich family. This type of marriage is settled by the parent or the guardians. Yamné Duknam’ or ‘Dukla Lanam’ which means eloping with the bride, So:la Lanam which means forcedly marriage without consent of the bride or

³⁴Census of India, Volume XII Assam, Manipur and Tripura Part II-A General Population Tables 1951, p-88

³⁵ Census of India 1991 series -04 Assam, Part IV B(i)(a)-C-Series Language, Part-B p-7

³⁶ Taid, Taburam. “Mising Bana Podati” 1st edition- 2008 & reprint-2022, & Doley, C. “30 Dinot Mising Bhasa Siku Ahok” 2021, Pp-7-8

³⁷ Padun, Nahendra. “Mising Language and Culture” ‘The Mising community’2018, pp72-76

³⁸ Ibid. p-73

women.³⁹ But this type of marriage must be got consent her parents or guardian of the bride. Now this system of marriage totally has prohibited from society and disappearing from society. 'Makbo Dunam' - this type of marriage system the groom is at home with the bride before the marriage for test the groom as he has eligible or not in term of work, in farming or energetic or not etc. This system is slowly disappearing from society now. All of them the 'Yamn  Duknam' or 'Dukla Lanam' is popular and going on constantly. Dowry is not practiced and not compulsory in the Mising society. But few last decades the dowry has been seen to be in circulation in the Mising society due to simulation of other society. This system is not good sign for the Mising society that some poor families have faced big worry and challenges. Another one of the important thing is that the favourable condition for marriage of the bride and the groom must be Mitur. Mitur means the relation of marriage system of bride and groom or the marital relationships. If the mitur is come to mutual understanding each other both the bride and groom families, then the marriage system come easier relation. The marriage system of Mising society is more flexible system.

1.5.5. Religious Status

Religion is a unique identity of human being. Every human has own religion. The Mising people have a unique form of religion that they believe only one formless God who is the creator of everything and a supreme heavenly power defined as 'Sedi Ba:bu' the father and the 'M lo An ' the mother.⁴⁰ The Mising community have an own indigenous religion. According to the Misings the religion is universal unique activities as the Sun and the Moon. They believe that the Sun as Mother or An  Do:nyi and the Moon as father or Abu Polo. According to them the Sun and the Moon is universal existence, real truth, powerful and energetic in the world. Their beliefs are universal. The Mising community religious is Do:nyi-Polo that have own tribes traditional norms. Along with the Sun and the Moon, they are mainly worship the ancestors viz. Gumin-Soying, Ya:yo, Ta:to, Abu and An  etc. Other hand they also worship the Thunder, Rain, Cloud, Tree, River which are universally existing in the world. It is noteworthy that Animist beliefs and customs still exist in parallel among the society Mising tribes. The majority of the Mising are Hindu, while Do:nyi-Polo are their popular deities.

They belief both benevolent and malicious. According to Mising religious believers the spirits of the malicious harm in human beings and the benevolent do well for human being and protect them. The human will be face lot of problems due to dissatisfy of spirits, at that time the people would offered ritual activities through pig, fowl and rice beer for satisfaction of spirits and ghosts and spirits. The chief priest of Misings is known as Mibu. According Mising mythology, the Mibu is a part of God. He has divine powers, converses with the supernatural to find solutions for the any problems of the human. He is a God gifted and he knows every problem, incident, Op n, Gum  of the forefathers. The Mising community are kept appeased rituals activities by the Mibu in every Year. They believe that their forefathers look after them.⁴¹ They are worship to their forefathers for satisfied as all and desire something. Misings believe that the Mibu will be protected from all evils and resolve any problems and evil of the community.

The Mising religion is concerned with materialistic elements but not entirely materialistic; it is also Animistic. According to Mising society mythology the creator of world, human is the 'Sehdi-M hlo'. The Puranas describes about the mystery of creation that there is no water, no land, no people in the beginning of creation of the earth. It is only a vague appearance.⁴²The Mising is called that form 'Qayum' In the context of 'Qayum', there is nothing in the form but the 'Sehdi M hlo' takes the form of the Creator. The Sehdi-M hlo have been created five levels of disembodied forms and the five elements. These five elements are 'P dong' is the mother—from whom humans, animals and plants are created. The 'Do:nyi-Polo' (Sun-Moon) is placed in the ranks of Sehdi-M hlo. Therefore, the Misings consider themselves the sons of the 'Do:nyi-Polo'. In Mising belief, the Sun is female and the Moon is male. The worship is diluted by acknowledging the Sun as the mother and the Moon as the father. According to mythology, the Mising society believes that one of man's brothers was transformed into a demon at the time of creation and always tried to do injustice to humans to satisfy his desires and anger. There are many other demons who can cause harm to people.

³⁹ Kuli, Johar Jyoti. "The Mising : Their history and culture" 2012, p-86

⁴⁰ Doley, Durgeswar.[article] "Religious beliefs and practices among the Mising of Assam" 2012,p-125

⁴¹ Kuli, JJ. "The Mising their history and culture" 2014, pp76-78

⁴² Puranas

However, they themselves consider Chehdri-Mehl, Do:nyi-Polo, Pédong-Nahna as auspicious deities⁴³ and do not worship them directly. They worship only the gods of misfortune. They worship the dead ancestors asking for their blessings and their guard. During the region of the Ahom, the Misings were converted to Hinduism and Novabhainav religion. They are initiated into the Vaishnava, Bhagavati, Sanatan, etc. branches of the Mahapurusha religion at being twenty first century. However, Christianity could not flourish in Hinduism and ancient religious beliefs. But in the late nineteenth century, a number of Misings converted to Christianity. They flourished in Assam during the British period, had been disciple by the Misings in many areas. There are currently total five percentages of the Mising population converted into the Christian religion. It is not good sign for the indigenous people that the waves of Christianity will be destroyed the tribal traditional beliefs and norms, tribal own religious and at last the tribal identity will be going to end. There are no any Mising people converted to Islam, Jain, or Shiks religious at present.

In the spheres of social life as the context of religious activities which the role of Mising women can be meaningfully examined the religious activities in constitute the major component of tribal social system. In the part of religious matters, the Mising women played an important role participating in the performance of the rituals as helpers rather priestess or the rituals function. The priest of the Mising is called 'Mibu'. The priest Mibu must be a male person. A woman Could ever become a 'Mibu' but not yet at present. In religious function and ritual activities, the Mising women cannot sit is same row in with the male priest, co-priests and the male are seated. women participants in religious functions cook, took Prepare Apong, and serve them to the priests, and other invitees or guests to the function. Some time, some rituals are performed even without women's participation.⁴⁴ As a per of Hinduism Navabousnav part, they have Naghar. Every village have Naghar. Generally, in Namghar has been existing in Mising society since the Sankardeva. Some Mising people were converted to Hinduism during the Sankardeva. The Namghar is a religious institution. The Mising people worship three okam – Matrisewa, Dangria, Dhorni and sometime worship Palsewa etc in Namghar. The Mising people are accepting Hinduism but parallel they are continuing their own tribal religious Do:ni Poloism. The most of the religious activities are preferred the Do:ni Poloism concept from ancient time to till today.

Another one of the important traditional religious beliefs is Yalo Goknam. Yalo Goknam is such a traditional belief that when some person feels fear, some has facing dangerous situation, accidents held, someone dies then for that particular people the Yalo Goknam is performed for the revival their soul. They believes that through the Yalo Goknam the people can revival and get long life. The Yalo Goknam do in morning or evening time. It is ritual activity. The suffering person gets positive energy, get spiritual energy by the Yalo Goknam and after Yalo Goknam the victim person felts he or she has never died. Someone has argued this is a blind believes. But it has found that the particular victimised person has gotten positive energy, the people pray for him or her and feel themselves revival the soul. It is a one kind of collective prayer. Everyone pray for the victim.

1.6.5. i. Dobur:

Dobur is a special worship prevalent in the Mising society from ancient time. It is a traditional auspicious act of worship. The rules of Dobur Puja are almost the same among the Mising community, but in different regions, it is celebrated in different ways and at different times for different purposes. According to some Mising writers, the word Dobur which refers 'D' - means to eat and 'Bur' - means to be fertile or rooted in Mising language.⁴⁵ In this sense, it refers to the fertilization of the earth through worship. There are several parts of Dobur Puja and their purposes and times of performance vary. The main Dobur pujas are: (1) Mahpun Dobur, (2) Kahchan Dobur, (3) Bu:рто Dobur, (4) Raban Kahchan celebrated in the Mising society.⁴⁶ Dobur Puja is also performed in the name of 'Aog' which is promising to give something or worship and 'Ipag' - completing the puja with different processes on the last day.

⁴³ Doley, Hemchandra, and Doley, Jeepen. [ed] "Mising Janajati" 2019, p-115

⁴⁴ Kuli, Johar jyoti.[ed] "The Mising:Their history and culture" Doley, D.- 'Role and Status of Women in Mising Society', 2014, p-97

⁴⁵ Doley, Dipa Kumar. "Mising Bhaha aru Sangkriti" 'Mising hokolor Dobur Puja Ati Prisoy' 2020, P-58

⁴⁶ Padun, Nahendra. "Mising Agom Kébang" 'Dobur Uyu' 2015, Pp-34-36

Dobur Puja is usually performed with pigs and chicken. The important thing is that Pigs should be black female where male pigs are never used. Pigs mixed with white or other colours are not slaughtered during Dobur Puja. Female pigs should be used in Dobur Puja. When pigs are slaughtered, chickens are also slaughtered as an accessory. Some Dobur Pujas are celebrated with chickens only. There is a special rule for slaughtering chickens and pigs. Chickens are killed by strangulation and suffocation. There are a few aspects to consider when killing pigs. Four poles are dug in pairs to accommodate the pig's head and the pig's head is inserted upwards into the steep space in the middle to the Sun rising direction. With a piece of Sihlu wood is used to squeeze the pig's neck and wrapped in star leaves and tied five times. Pigs are also sometimes killed by the killing of a tree called 'Tan Tantang'. In some places, any wood is used as these woods are not available.

In some places, there are five types of Dobur. Kahchan Dobur is made with chicken that usually performed by hunters. While hunting in the forest, hunters encounter various gods and goddesses and demons. Hunters get their prey according to the anger or satisfaction of the demon. They are used to appease the gods worshiped by the devas or hunters. other hand Kahchan Dobur is also sometimes performed for auspicious purposes at home. If Dobur is performed in the fields or forests, people should not enter the place of worship. Therefore, a separate place is chosen for Dobur Puja from the beginning. If it performs by the family, they should keep the Gena for five days. Gena means the vow. The particular house during Dobur Puja, the members are not allowed to leave until the Gena is finished. Otherwise, he is allowed to leave behind a valuable possession. When the Gena is broken, they take the chicken and Apang as punishment and return the goods.

The above Dobur Puja is a traditional auspicious ritual in the Mising society. The Mising community has traditionally celebrated this festival since ancient times. It is a ritual but there have many positive aspects. The main positive aspects of celebrating Dobur Puja are: 1. Dobur Puja is seen to give justice to a person. This is because Dobur is worshiped to punish a strong person who unjustly beats, cuts, confiscates property, kills other people's animals, etc. against the weak. 2. This puja is performed as punishment when a person has sexual intercourse with another woman or a woman with another man, miscarries or miscarries, kills people, steals or destroys someone's property, fights. In addition to performing this puja, a fine is imposed for anyone who does other things. Therefore, the Mising society is less involved in violent acts and there are people involved in such acts. 3. The dishes prepared during this puja are completely cooked. It does not use spices. The meat is cooked completely with tree leaves, salt, chili and pepper through boil. It is beneficial for health.

1.5.6. FESTIVALS

The Mising community have two main traditional festival the Ali:-A:ye-Ligang and Po:rag. At first Ali:-A:ye-Ligang is celebrated in Puh or Magh or Phagun month (December- January or February) after the crop have been harvested when they were free. After 1955, it is decided according to the decision of the Mising Ba:né Kébang, the Ali:-A:ye-Ligang is celebrated the first Wednesday of Phagun month of Assamese calendar before the sowing of Ahu seed. In similarly the Po:rag is ritual with a festival. Po:rag is purely ritual activities but they celebrate it as a festival with the luxury. Now they are celebrated the Po:rag as festival oriented and fair-headed function. According to Nahendra Padun that the Po:rag is celebrated after the crop have been harvested, during their free time, Mising youngsters and elders organize themselves and honour the creator, Sun and Moon, and other gods and goddesses, with rice beer, pork and chicken, praying for a prosperous village, and for freedom from all evils.⁴⁷ It is a big ritual and festival of Mising community. Now a day, the Po:rag is celebration during last part of February and the month of March. It has been celebrated for five days. Po:rag is the one of the another important ritual activities of Mising community. It is celebrated after harvest the fields the session when they are free from agriculture activities. The Mising community are engaged mostly paddy rice in autumn. Po:rag is actually ritual that celebrated for three or five days. The Po:rag ritual activities are very rigid one. It is celebrated for religious purposes. Po:rag held every five years if the villagers could able to done it or after long years when the villagers are supported to celebrate. Po:rag is celebrated ritual with festival oriented and the luxury due to impact on

⁴⁷ Padun, Nahendra. "Mising Language and Culture" 2018, p-74

modern age. According to some writers Po:rag festival is called postharvest festival of Mising community. Po:rag is usually celebrated in during the Assamese month of Mahgh, Phagun and the Chot (in English January, February and the March). In earlier days before 1960s, P:orag was celebrated sometime a harvest in summer too. Po:rag was celebrated earlier in the months of August or September also. It is a very expensive that large amount of food item necessary. It is necessary in two or three years for preparation to held Po:rag. During the celebrations entertainment is open to everyone. Youngs generation, old persons, invitations of the neighbour villages, invitations to many guests, are joined in the celebrations. One of the most significant is that It is customary occasion to invite the near or the others villages tone or three as Minom (means guess) for the purpose of making feed items on the Po:rag days by the Minom. And also is customary occasion to invite every daughter of the village, women who hail from the village but have been married to other villages and places. Their gatherings are make Po:rag a grand festival of reunion.

Mising Ba:né Kébang is playing important role in social development of Mising community. It has continued to maintain the main objectives of MBK in social reform and development. According to Raju Medok, the present general secretary of Mising Ba:né Kébang “The Mising Ba:né Kébang is a Mising community organization. It is known as guardian organization that works for the social development, social reforms, customs, folk beliefs and protecting Mising nationality. It is a relevant organization that the Mising Ba:né Kébang is the only way to preserve the traditions of the community. It has been involved neutral movement for traditions, customs, language, culture preservation.” The social and political term is the both side of one coin. Before the birth of Mising Ba:né Kébang and a few years after the birth of Ba:né Kébang took root in different ways among the Mising community in various clans. There were different groups in Mising society who geographically classified themselves viz. Pagro, Delu, Moying, Chayeiang, among them the Barogam and the Dohgam, themselves have been discriminated against and felt marginalisation with in the society itself. It created problematics in marriage system among them. Later, under the influence of the Mising Ba:né Kébang, this sentiment has been completely destroyed and the Misings have become the same unity as a Mising nation. The Ba:né Kébang is a platform of social sacrifice of the Mising people. They came close to participate in cultural celebrations wearing their own colourful costumes and express their feelings under the influence of Ba:né Kébang. In addition, the meetings focused on finding solutions to various problems arising among the Mising people and decided to solve them.

Once upon a time, many of the Mising people tried to stop writing their cognomen or sub-cognomen titles like Patir, Mili, Kuli, Panging, Taye, etc. after their names and only wrote their titles like Miri, Ayengia, Chayengia etc. after their names.⁴⁸ But those Mising people avoided and stopped writing such titles and instead continued to write the original titles of their cognomen or sub-cognomen under the influence of the Ba:né Kébang. The Mising people could not be influenced by any religion other than Hinduism under the influenced of Ba:né Kébang. The Misings were not converted to Christianity while many other tribes of Assam were converted to Christianity. Donyi Polo was the prominent traditional and religious beliefs of the Mising. At present, it has been noticed that a few Mising people have converted to Christianity in last three decades. The religious conversations are anti-indigenous which can be detrimental to the original tribal norms and culture. It would threaten the prosperity of all the indigenous tribes and communities. The conversion of the Mising people to other religions is not a good sign for the Mising society and the culture. The use of alcoholic beverages such as opium were almost stopped from the Mising society due to the efforts of Ba:né Kébang and also a controlled use or limited use of rice beer named Po:ro Apong and the Nogin Apong.

The Mising national festival “Ali Aye Ligang” has been recognized by the Government as a national festival of Mising community under the auspices of Ba:né Kébang. The Mising Ba:né Kébang has greatly reduced the vices prevalent in the Mising society. There are many different types of superstitions in the society. They always tried to stop social evil practices and unrealistic social system from the community. The child marriage is a one of great disadvantage social system which has prevailed in the Mising community. It is dangerous for girls in particular as immature girls are married off and has to face sexual harassment and critical conditions in pregnancy and delivery. The polygamy system also prevailed in Mising

⁴⁸ Ibd.

community which had led personal problems in women who lost their liberty, freedom, right and privacy. The Ba:né Kébang meetings and sessions were discussed against those child marriage and the polygamy system. They made aware and campaigned against those social evils. Hence such kinds of socially disadvantageous systems gradually came to a halt under the influence of the Mising Ba:né Kébang. The Mising people have made great progress in education and other fields through the efforts of Mising Ba:né Kébang. The Mising people have often abandoned their habit of living alongside rivers and settled in permanent areas under an effort of Bané Kébang.

1.6.SOCIAL REFORMS OF MISING BA:NÉ KÉBANG:

Every ancestors of the nation have attempted to leave for future generation a healthy tradition, house building styles, agricultural practices, delicious and abundant food pattern, structural cultured society, spiritual beliefs and rituals in a characteristic with scientific manner. It has been seen in the Mising society that all of those aforementioned attributes has been maintained. There is a need to promote and disseminate spiritual education in addition to social reform work to eradicate many blind beliefs prevalent in the Mising society. As a prominent Mising national organization, the Mising Ba:né Kébang have responsibility to take appropriate measures to fulfil upgradation, reform, development with the scientific manner in the society. They try remove social drawback, remove blind beliefs and create self-confidence, ability to respond overcome to the challenges of life of the nation. The Mising Ba:né Kébang has done reform about Ali Aiyé Lrigang, Dodgang, Dobur and marriage ceremony etc. The people of Mising society celebrate and perform the ritual activities as Ali Aiyé Lrigang, Dodgang, Dobur, and marriage ceremony in different ways in different places. The Mising Ba:né Kébang tries to unite among them. The main reformist works conducted by and attributed to the Ba:né Kébang are as follow.

1.5.1 i) Ali Aiyé Lrigang :- The Mising Ba:né Kébang held a national convention at Gogamukh on 30th, 31st January and 1st February of 2015 at the invitation of the Mising Ba:né Kébang. The conference had discussed the negative impacts of the Mising people's ever-known and ever-existing festivals, arts and crafts, folk beliefs, customs, practices, etc. and formulate a healthy social and cultural guideline for reform and preservation. The conference discussed various social reforms issues viz. Ali-Aye-Lrigang, Dadgang, Dabur, Porag, Midang (wedding ceremony), superstitions, Tuloni Biya (a wedding of a girl reaching at the age of puberty) and self-beliefs. It was decided to hold separate special discussion sessions to achieve this. The decision of the Gogamukh Conference was abbreviated as “Gogamukh Declaration 2015” of the Mising Bané Kébang.⁴⁹

The 36th general session of the Mising Ba:né Kébang was held at Joonkarang, Jonai on 1-4 February in 2018. It was discussed to implementation the issues of “Gogamukh Declaration 2015”. The Mising Bané Kébang held a seminar on "Children Educational and Carrier Development", Dhemaji on 11th and 12th May, 2019 to implement the decisions of 'Gogamukh Declaration 2015'. The topics were discussed at the seminar include Ali-Aye-Lrigang, Dabur, Dadgang, Midang, Tuni Biya etc. The meeting was attended by experts and resource person leaders of Mising national organizations viz. MAK, MDK, TMPK, MMK and TMMK as well as distinguished personalities of Mising community. This Dhemaji discussion session was briefly named “Dhemaji Loop: Loser-2019” and some issues, proposals were adopted for holding a Technical Session to take a final decision.⁵⁰

The Mising Ba:né Kébang held a meeting on 27th and 28th September, 2019 at Bikramsing Yein and Dr. Bhupen Hazarika memorial museum of Shivsagar with the representatives of national organizations MAK, MDK, TMPK, MMK and TMMK and in the presence of Agom Migang Nahendra padun to discuss the proposals and recommendations of “Dhemaji Loop: Loser 2019” with a “Technical Session”. In the “Disangmukh Technical Session 2019” had reviewed the etymology of each subject in detail. The following decisions were unanimously adopted to strengthen the national identity. The Mising Bané Kébang and others Mising National Organizations jointly organized a meeting at Dripai Ecocamp, Gogamukh on 19/01/2020. The

⁴⁹ MBK -Akhyan

⁵⁰ Mising Ba:né Kébang, Estd. 1924 - Ali-Aye-Lrigang, Dabur, Dadgang, Midang, Tuni Biya sandabhat Niti Nirdesna-1, 2020, p-2

meeting decided to implement the decisions of “Dichangmukh Technical Session, 2019” with effect from 01/02/2020 in every Mising village and area.⁵¹

In 2021, a guideline was published from Mising Ba:né Kébang. In this guideline narrative, significance and celebration of Ai Aye- Lrigang. The main decisions are mentioned in following- about Ali Aye Lrigang. The rules are as follows-⁵²

- i. The first day of Ginmur Pahl (in month of Fagun in Assamese) is considered to be the first Wednesday of the month of Fagun. On this day, the Mising agricultural auspicious festival “Ali Aye-Lrigang” begins. According to the auspicious ritual of this festival, the first day is called “Ali Lriggad” for planting the seeds. The festival is celebrated from Wednesday to the following Sunday. Therefore, the first day of this five-day festival is called “Lihlup” (seeds begin to bloom) and the last day is called “Lihlen” (seeds germinate) and according to the custom. The “Yodlen” is performed on the last day; And accordingly, Yadlen will complete the work on Sunday.
- ii. On the first day of Ali-Aye Lrigang, the villagers gather and spread the “Lrigang Doying Lrihmang” means Lrigang story and this trend should continue and publicity. Therefore, singing or telling this narrative is compulsory.
- iii. Ali-Aye Lrigang will prevent the fairy-oriented tendency of Lrigang and protect it as a spiritual traditional custom.
- iv. Ali-Aye Lrigang will exclude the current cultural evenings around Lrigang.⁵³

According to the 36th general conference of Bijoypur Jonkarang of Mising Bané Kébang adopted the rules for Ali Aye-Lrigang that about the mythology and significance of Ali-Aye-Lrigang. Like other ethnic groups in the world, the Misings celebrate various festivals and ritual are Ali-Aye-Lrigang, Dabur, Porag, Urom Uyu, Dangang, Uram Apin etc. The Mising religious and mythological songs performed by the Ahbang or Mibu Deodha contain some narratives about the origin of these festivals, rituals etc. of the Mising society.

Materials and practical activities required for performing Ali-Aye-Lrigang auspicious rituals:- i) Murang, Kumsung and Pahyub will be built as symbols. ii) It will be made of straw, takaupat, taruk and tara. iii) Cane, bamboo poles, forest plants etc. are used as ropes in the construction of Murang, Kumsung and pahyub. Do not use chutli, coconut rope, plastic rope and wire instead. iv) There is no rule to celebrate Ali-Aye-Lrigang by raising flags or any kind of clothes. In Ali-Aye-Lrigang, they will wear their own costumes from “Lrigad/Lihlop” to “Li’len’ and use food according to the customs of Lrigang. v) Ali-Aye-Lrigang can only be celebrated on village basis.

Lrigad / Amsid Sidnam (sow the seeds)- “Ali Lriggod” is an agricultural tradition that is an integral part of Mising national life. There are many different types of ceremonies and rituals that are performed by the villagers. It is believed that in the past, these religious or cultural rituals were performed only in the afternoon of the designated day. In particular, in the Lriggod work, four Piro are placed at the root of a tree (previously five Piro were wrapped around the tree in the absence of the tree) and cotton balls are placed between the stems of each Piro.⁵⁴ Plow the soil in a clean place to perform the auspicious rituals of Lrigad. Put one row of Piro on all four sides of the plowed soil. Wrap a piece of cotton between the leaves of the rolled Piro (megela forest). The materials required to perform Lrigad or sow the seeds task are -Seeds for larvae: Several crop seeds are sown during larvae. The most notable of them are - A:m (Paddy seeds), Ali (Yam) Ayén(seed), Ammo = Si:pag, Enge (Esculent root). Even if some cannot plant all the above crops, plant at least five types of seeds. b) Si:pag (Cotton), Piro aming (Saccharum grass) four branches.⁵⁵

The Mising Ba:né Kébang order to some rules and regulations about Taku Kubad. The Taku Kubad auspicious ritual is performed immediately after the Lrigad ritual. The materials required for Taku Kubad are a) Taku : A special object made of bamboo. b) Po:nyog: a rice called pre-stage of Poro Apong (Mising community black beer) c) Take: ginger d) Kamro e) Rokpi, f) Po:ro apong (Mising community black beer)

⁵¹ Ibid.- pp-2-3 and personal interviews with Raju Medok.

⁵² Ibid pp-3-4

⁵³ Ibid. pp-3-4

⁵⁴ Ibid p- 10

⁵⁵ Pangging, Saan.”Li:sang”- The Mouthpiece of TMPK, 2019, p-90.

with a joint of bamboo) g) Asi (the water with a joint of bamboo) etc. The Taku is placed in a special place. Prepare a sword or small stick to cut the Taku Kubad. The person who performs the Taku Kubad would be first sprinkle the water brought in the étung (a joint pipe of bamboo) and the Apang on the Taku in order to sanctify it. After doing that, open the lid with asher. The lube or verse should have performed during Taku Kubad. Before performing “Lrigad and Taku Kubad”, the Gumrag dance will be performed by going around this place five times anti-clockwise. After the dance, the auspicious ceremony of “Lrigad-Kubad” be end.

The Mising Ba:né Kébang has also mentioned about dressing. During the Lrigad and Taku Kubad time the dress to be worn by those who perform the auspicious rituals: -1) Male :- Ganro, Lugro, Mérpung etc. 2) Women:- Rumbung, Gero, Galug and Mising's own ornaments etc. 2) Yodnam: Yodnam is a Mising language term. Yodnam is a ritual activity that the Mising people take rest without working for five or three days after performing an auspicious ritual and also some food items are forbidden to be eaten on these certain days. The Yodnam will be observe for five days. Use dried fish and meat (Dinsan-Ngosan) for eating.⁵⁶

1.6.6. Dadgang: Dadgang is one of important ritualistic activities of Mising community. Dodgang is a ritual activity that performing after death of a human in Mising society. When a people dies after that the particular family has to perform the Dodgang ritual for the benefit of the dead souls. The Dodgang is unnecessarily expensive for the common individual of the society to afford, as it can be considered as the most expensive traditional function. They proposed that in Mising society, it should be reformed to modifies some norms for social safety and decrease the expenditure. The Mising Ba:né Kébang has ordered some modification to rules and regulations of the Mising society which have been prevailing in the society since ancient times. Dodgang has turned a holy ritual. At the present age, an auspicious ceremony like Dodgang has turned offering of remains into a public banquet by creating a noisy atmosphere. During the ancestors or early time, until the middle part of 20th century, only the elderly or the head of the household came to Dodgang to perform holy services for the good of the souls of the deceased and for the welfare of the family. But now it is celebrated as a festival or luxury function not as a holy ritual. It becomes as a competition. The poor people are left out, being unable to set up a Dodgang. Additionally, the Mising society has started celebrating newly imported Durga Puja, Dipawali and other festivals which are not a part of Mising society and not their own traditions, rituals, festivals. Therefore, there is a need to change for the betterment of society.

According to the Mising Ba:né Kébang the Mising society should the following guideline in Dodgang function-⁵⁷i) According to Mising folklore, Dagang is not performed until the body of any dead body has melted. The “Dagang” ritual should be performed only six months after death. ii) It is not necessary to build a temporary shed, if someone wants to build it, they should build it in an elegant manner instead of luxury. iii) Do not construct welcome gates or arches. iv) Limit the use of non-vegetarian foods. v) Use Apang only for religious auspicious purposes. vi) Welcoming guests will wear traditional Mising costumes. vii) Make it a rule that all members of other families participate in the Dodgang only as representatives. viii) According to traditional customs, youth guests should not participate in Dodgang. The presence of others than the youth of their relatives is undesirable. ix) Exclude the rule of feeding the son-in-law after the day of Dodgang. Feeding the son-in-law is one of the extra expenditures during Dodgang time. So, it should have stopped. x) Exclude single-use utensils made of plastic. Instead, according to Mising mythology, natural or earth-based utensils such as Kolpat (leaf of banana), Tarapat (leaf of wild cardamom), Kolpatwa (the sheath of the plantain tree), kukpiang, tapop, étung (a pipe of bamboo) etc. were used. Therefore, follow this rule while maintaining the mythical principle. xi) Exclude the use of microphones or music system or sound equipment and entertainment activities. xii) Do not make shaving or haircutting compulsory in Dodgang and finish treating guests before sunset. xiii) There are no preliminary rules for printing appeals or invitation card to invite one's family, relatives and guests to Dodgang. If someone wants to print, they can print normally without any colouring. The appeal must be written in Mising language. If some want to write in any other language besides Mising, it can use Assamese or English.

⁵⁶ Ibid. pp 88-93

⁵⁷ Ibid. pp-11-12

1.6.3. .iii) Dobur Puja: The Mising Ba:né Kébang has come notices on the Dobur Puja. Some regulations have provided by the Mising Ba:né Kébang which are mentioned in following-⁵⁸ i. The 15th of Jeth month in Assamese calendar has always been celebrated as the day of Dobur Puja. The rule of celebrating Dobur Puja on 15th Jeth month of Assamese calendar will be compulsory in every Mising village. If a person in the village dies on that day, the people of the village will not celebrate Dobur Puja on that day. ii. If a woman in the village gives birth or is menstruating, she shall refrain from participating in the Dobur Puja from that house only and perform the Dabur Puja. iii. Pigs used in the auspicious rituals of Dobur Puja. In Dobur puja will be used perfect black female pig as traditionally. iv. Inviting guests in the name of Dabur Puja, and no special meals are to be provided for guests. v. Women's participation in Dabur Puja is already restricted and will be maintained accordingly. vi. According to the previous custom, cut the branches of the “Takpi” tree, make a stick, hit the pig on the head with the stick and offer it to the “Siné-Méabo” (owner of the water and land). vii. It is compulsory to have an experienced person in the house-to-house search and complete the search at 8 am. Do not overdo the traditional Ajeng search. Ajeng is a worship activity that perform through religious incantations. viii. Follow the traditional cooking and catering rules in Dobur Puja. It uses only leafs and must be boiled. There is no rule to collect donations from outside the village in the name of Dobur Puja and do not collect donations accordingly. ix. There is no tradition of the villagers having any feast or party inside or outside the village on the day of Dobur Puja. As per the prevailing rules, outsiders or foreigners will be prohibited from entering the village with the symbolic sign of “Nihpir Pinam” at the boundary entrance of the village on the day of Dobur Puja. x. The body parts of chickens, pigs, heads, feathers, tails etc. offered during Dobur Puja will be placed at the village boundaries and entrances by Gitpun and the “Yodnam” rule will be followed according to religious tradition.⁵⁹

1.6.4. Midang or marriage ceremony: - i. Yambong or Groom: Gonrh, Lugro, Merpung, Jinrig, Yamb Gasor, Dogné and Gam Konge will be worn the traditional Mising dresses. They will also carry a “Yakcha” (sword) as a symbol of the rare national treasures of the Mising people. ii. Yamé or Bride: Be wear Mising ornaments like Masang Age-Gasor, Gero or Mising traditional dress, Gam Kongge, Dogné, Pisiring etc. iii. Midang Nitom and Kahban or Wedding songs: The heartfelt, beautiful and meaningful Midang Nitom and Kahban of Midang have been prevalent since ancient times. Therefore, it will be made compulsory to revive the Midang Nitom or Kahban as part of the Midang heritage and existence. iv. The custom of singing Nitom or songs when going to fetch water and returning from fetching water in Midang has been in place since ancient times but now the Nitom of Mising language has been replaced by songs of other languages. Therefore, the rules of singing the true Nitom of ancient Midang should be followed. v. Dobonam or feeding: Mising traditional food will be used to entertain the bride and groom as well as guests. vi. Borig or welcoming: The bride and groom and those in charge of welcoming the guests will wear their own costumes such as Gonroh Ugon, Misinggalog or Mising traditional dress. vii. Archway and Bride and Groom Equipment: The archway constructed on the occasion of Midang will be constructed to represent the culture of the Mising people and the equipment used for the bride and groom will be prepared according to the traditional rules. viii. Nowadays, the Midangs are wearing more cosmetics, mangalsutras, joruns, uruli and colorful mehndi. It is also an imported custom. It is advised to avoid such actions.⁶⁰

Regarding Tuloni Biya, Mising Ba:né Kébang strictly enforced to remove from Mising society. Tuloni Biya is a ceremony of a symbolic marriage announcing a girl's reaching of the age of puberty in Assamese culture. Recently, the Misings have started to observe the Tuloni wedding ceremony as their own tradition. Tuloni marriage is not part of the Mising tradition. In the name of Tuloni biya they have spent large amount of money, time where some families would have been faced deep problems. Therefore, never celebrate Tuloni wedding.

Those rules and regulations are ordered by the guidance organization of Mising community the Mising Ba:né Kébang. But not yet universally accepted by the Mising people. Those regulations would create unity

⁵⁸ Ibid. pp-12-13

⁵⁹ Mising Ba:né Kébang, Estd. 1924 - Ali-Aye-Lrigang, Dabur, Dadgang, Midang, Tuni Biya sandabhat Niti Nirdesna-1, 2020,

⁶⁰Ibid.

and integration amongst the Mising community. At present the Mising community are celebrating those aforementioned rituals and social functions with different ways and ideologies in different places. There have many groups and sub clans in Mising community. They are celebrating those functions in different time and in different ways. Therefore the Mising Ba:né Kébang tries to unify them and create one Mising nation one social system. They have arisen a slogan one Mising nation one social system will be running in Mising community. It has large benefited for the Mising community to creates unity, integrate and oneness social system among Mising community. The Kébang session had given importance on social development that draw out in context of development for social environment initiative to abolish and clean illegal alcohol place or Apong Ghati, where Potica (Sulai) toxics sold, remove illegal alcohol sellers. They also notice important on educational institutions comes on public interest for peace, clean and grow healthy environment and bring bright future for the new generations. Those reformist activities of the Mising Ba:né Kébang determines the socialismideologies and to bring the community unify through socialist structure. It tries to made the Mising community as socialism.

1.7. Conclusion

From the above discussion, it could have seen that the Mising Ba:né Kébang has made various contributions to development of the Mising community in various domain. The members of the Mising Ba:né Kébang contribution and sacrifices in the national life of the Mising society. There are many Mising elite who have contributed to the development of the changing Mising society in various ways at different times as social workers, artists, writers and social organizers. And also there are many Mising women and youths who have done many task for the development of the changing society. It is most important that the socio-political, education, economic, cultural awareness of Mising people has essential especially in terms of changing society. The Mising Ba:né Kébang has played important role in all those domains. The contribution of Ba:né Kébang role could be changed the economic status, socio-political upgradation, educational field of the Mising society. The Mising Ba:né Kébang and the Six Opín Kébang give more importance in socio-economic and cultural development go for the community benefits as well as create awareness of education among the Mising backward community. They have been working to prevent being exploitation and negligence by other superior section of the Assam and the government. The Mising Ba:né Kébang has been starting silent mass movement for development of Mising community against the higher authority and the government. It has found that the Mising Ba:né Kébang never belives on violence, still has not done barbarity and not involoved with brutality activities. They recognize themselves as a peaceful nation. The Mising Ba:né Kébang always follows the non-violence democratic struggle and ideology, peaceful, saytagrah and equally progressive for the subjugated nations.

Hence we can see that the Mising Ba:né Kébang has been influential towards the development of the Mising community. From education, agriculture, to sustainability, to woman empowerment, to political and societal amenities Mising Ba:né Kébang has proved to be a guiding light for the people. The community should collectively focus on the mottos of the Mising Ba:né Kébang and abide by its corrigendums. In turn the society has a responsibility to uphold and preserve the legacy of the Mising Ba:né Kébang, being one of the earliest reformist groups not just for the Mising community, but in the entire history of Assam.

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