CHAPTER-II
MISINGS OF THE STUDY AREA

2.0. Introducing the Districts of the Study Area

The researcher had selected the districts Dhemaji, Lakhimpur and Jorhat from Assam for the present study on the basis of concentration of the Mising community. The descriptions of the districts are given below:

2.1. Dhemaji

Dhemaji is a border district of north-east Assam which is situated on the north-bank of the Brahmaputra. The district head quarter is Dhemaji and two sub-divisions are Dhemaji and Jonai. This district is mostly inhabited by Misings, Kacharis, Ahoms and other plain tribal’s. Dhemaji is one of the important frontier towns of the state. The main town in Dhemaji districts are Dhemaji, Bordoloni, Gugamukh, Silapater, and Jonai. Murkong Seluk railway station is located in Dhemaji District near Jonai, a train from Murkong Seluk travels along the metre gouge live via Dhemaji station and on to Rangiya Junction, Jiadhal and Gainadi are the most ravaging rivers in this district in terms of floods.

2.2. Lakhimpur

Lakhimpur is a district of East-Assam. The district area is 2,277 Sq km. The district is divided into two sub-divisions: North Lakhimpur and Dhakuakhana. The district Headquarter North Lakhimpur is the main nerve centre of knowledge and learning. Well connected by road, rail and air, the town has fast grown into an important commercial centre. This town is also like a gateway to Arunachal Pradesh. The airport of this district is situated at Lilabari.

2.3. Jorhat

Jorhat is one of the important centres of education and culture of the state. The only regional Research laboratory of North-East India, the First and the biggest
tea Research centre of the world and the only agricultural University of Assam are situated at Jorhat. Jorhat is 308 km away from Gauhati. Popular newspapers ‘Dainik Janambhumi’ and ‘Janambhumi’ and children magazines ‘Mauchaq’ and ‘Natun Awabiskar’ are published from Jorhat.

Jorhat, Titabor and Majuli are three sub-divisions of the district. Jorhat district has the highest rate of literacy (77.91%) of the state as per 2001 census data (Baruah, 2994). Jorhat means two hats or mandis-”Macharhat” and “Chowkihat” which existed on the two different banks of the river Bhogdoi during the 18th century. Jorhat was the last capital of the Ahom kingdom.

The researcher has selected three Mising villages from each district for the present study on the role of Mising folk-tale and folk-song in developing moral value among children-A critical study. A brief description of the study villages has been given below:

2.4. The villages under the study area of Dhemaji district

2.4.1. Mainapara village

The Moinapara village is situated 1 km away from the Gogamukh Chariali in the east. The village is by the 52 National Highway. Almost 120 families are there in the Moinapara village. 80% people of this village are literate out of which 20% are graduates, 10% are post-graduates and 50% are service holders in which 10% are Doctors, Engineers’, professors, bank officers and 40% are school teachers.

2.4.2. Bijoypur village

The Bijoypur Village is one of the largest villages in Jonai Sub Division of Dhemaji District. Maximum numbers of houses are made up of bamboo, cane, woods etc. Now-a-days few RCC pattern of constructing building have emerged in the village. Even some of the villagers are now become expert in building pucca houses. 80% of the population engaged in agriculture. Apart from agriculture, some are engaged in different type of economic activities. Fisheries, and Broilers farms are some of the new economic activates which getting
popularity in Bijoypur. There is one Government L.P. school (established in 1943), two numbers of newly upgraded L.P. schools (upgraded in 2011) under Sarvashiksha Abhiyan in the village. One High School, one M.E. school is located in the outside of the village. But as per quality education is concerned, it is not been successfully imparted so for. Bijoypur is typical Mising populated village. The Rajakhana River follows in the midst of the village in Eastern Western direction dividing the village into almost two equal halves.

2.4.3. Tajik Dolung (Village)

The Tajik gaon is situated 2 km and 50 metres in South-East from Gogamukh Chariali, Gogamukh in Dhemaji District. Tajik Gaon constitutes of a mixture of Mishings and Nepalis. Tajik Gaon is divided into three parts-Bhitor Tajik, Bahir Tajik and Namoni Tajik. There are approximately 130 families in this village. There is one high school, one M.E. school and one Anganbari centre in this village. The name of the present Gaonbura of this village is Mr. Moson Doley who is popularly known as Takar Doley. Some Mishing families of this village worship their indigenous God and goddess Do:nyi-Po:lo (sun and moon) and some Mishing people also practice Kewaliya and also worship Hindu God and Goddesses like Lord Shiva, Devi Durga, Swaraswati, Lakshmi etc. The Nepalis of this village belongs to Hindu religion. The most interesting fact the researcher have found in this village is that almost all of the Nepali people can speak Mishing Language.

2.5. The villages under the study area of Jorhat district

The researcher has selected the study area of Mising Villages under Jorhat Districts in Majuli Jengraimukh block. Under Majuli-Jengraimukh block, three highly mising populated villages were selected for the study. The villages are Lakhimi, Borpomua and Jengrai Chaporai.
2.5.1. Lakhimi Gaon

Lakhimi Gaon, situated in the middle of Kumarbari and Borpomua Gaon is a mising populated village. The Gaonbura of this village is Nilo Kanta Pegu. The only English medium of this School St Paul’s School is situated in the middle of these two villages. Apart from this school there is one Lower Primary School and other primary Schools under Anganawadi. Cultivation, domestic rearing of animals and weaving are the main source of livelihood. People in this village are educated with a literacy rate of approximately 95%. The main religious believers of this village folks are Christianity and Hinduism. There is one Catholic Church and one Baptist Church and two Namghars.

2.5.2. Borpomua Gaon

Borpomua Gaon which is situated very near to the Kherkatia Xuti is an area with densely populated Mising folks in comparison to Lakhimi Gaon. The Gaonbura of this village is also Nilo Kanta Pegu. Village folks in this area are highly literate in comparison to other nearby villages and are quite conscious about the importance of education. At present, two English medium Schools have been set up recently for promoting English education among the weaker section of society with low fees rates for lower primary classes. Other than these, there are three LP School and two High Schools which are situated a few kilometres away from each other in the middle of this village. The main religious believers of this village folks were mainly Hinduism (Bhagavatia, Kewol), Christianity (Baptists, Catholics). Mising is the main dialects used by these people. Main clans residing in this village are Doley, Pegu and few Kumbang. Agriculture, fishing, weaving and domestics rearing are the main source of occupation among the common folks of this village. Present water resource minister Mr Rajib Lochan Pegu is an inhabitant of this village and has contributed a lot towards the development of this village by providing funds for the BPL families.
2.5.3. Jengrai Chapori

Jengrai Chapori which is situated 5km away from Lakhimi and Borpomua gaon is a large area, with an approximate population of 1630 and 220 families with a literacy rate of 70% as per the 2011 census report. The Gaonbura of this Village is Phukan Doley. There are two LP Schools and one High School named Swarnasiri High School. This High School was so named because the land in this village was so fertile and farmers used to get good harvest at the end of the season. Since their main source of livelihood was farming, fishing, weaving and domestics rearing. Literacy rate has increased a lot at present since this village was lacking educational institutions previously where the students have to come down to Jengraimukh for their Schooling. Lt Golap Chandra Doley, a renowned personality, donated his plot of land for the establishment of 74No. Jengrai Chapori LP School and he were the founder and headmaster of this School. There are two Namghars and their main religious believers are Hinduism. There is one Post-office and one Public Health Centre. People in this village are mainly affected by floods during the months of July to August.

2.6. The villages under the study area of Lakhimpur district

2.6.1. Horioni Kumbang

Horioni Kumbang is a village under Lakhimpur district. The village is under Ghilamara Block. The headman of the village is Padmeswar Patir. Around 2000 population is there in the village. The main occupation of the villagers is farming. Around 60 people are only govt. Employee. The main religion of the people of this village is Hindu.

2.6.2. Rupohi Pam Mising Dolung

The Rupohi Pam Mising Dolung is situated under the study area of Lakhimpur district under Boginodi block. Around 150 houses are there in this village. The headman of the village is Mr. Babua Pegu. There is one L.P. School named Rupohi- Chawldhowa L.P.School and a college named Subansiri College in the
village. The literacy rate of this village is around 60%. The main religion of the villagers are Hindu, but they also belief in their traditional ways of doing rituals and offerings. The village is 12 km away from Gogamukh Town and 36 km away from North Lakhimpur Town.

2.6.3. Patrichuk Maz Gaon

Patrichuk Maz Gaon is a village under the Ghilamara block in Lakhimpur district. The headman of the village is Mr. Chandra Kanta Doley. The population of this village is around 1300 out of which 80% are literate. The govt. Employee of this village is 4:1. The people are believers in Hinduism.

2.7. The Socio-cultural life of the Misings of the study area

2.7.1. Housing pattern

The housing pattern in the area under study are mainly traditional houses, (*sang ghar* or raised platform) made of bamboo, wooden and some are of concrete bungalow type. Materials used are bamboo, cane, thatch, tin and wood so on. Sang houses consist of *Kobang* (staircase), *lagjung* (holder), *piso* (raised platform or floor), *baare* (bamboo wall) and *tase or selab* (thatch roof or tin roof). There are no separate rooms, it is a hall type with a kitchen in between which consists of *meram* (square side projection made of mud for fireworks), *perab* (drying roasted fish, meat) *rabbe* (holding the pots used for storing *apong*) and *kumbang* (very near to the roof used as a store house for keeping potatoes, garlics). They regard the *meram* as a sacred place in the house and they believe that the forefathers reside around the *méram*. Before setting out on a distant journey or on auspicious occasions, they pay homage to the *méram*. This ritual is called *méram kumsunam*. The northern or eastern side of the *méram* is called *Rí:sing*, meant for men folk. The other side is called *Koktog* and is the space for females. Since misings are also known river people the peculiarity of this housing pattern is easy passage of water current. But due to modernisation people began to change their house pattern using concrete materials instead of bamboo and canes.
As found in the field, the people, those who are economically sound construct Assam type and R.C.C building in place of their traditional houses. Now-a-days, they prefer hygienic and permanent *pucca* houses.

2.7.2. Food habits

Mising people consume lots of carbohydrate in their diets along with meat, fish and leafy wild vegetables. They consume less spice and their spice includes ginger, garlic (*take’talav*) and black pepper, *pipoli* (wild form of pepper) and *ori* (coriander leaf). But today, they have learned to add oil and spices in their food from their non-tribal neighbours. Delicacies include *pamnam* (usually plaintain leaves, banana are used for baking purpose), *banam* (chopped or sliced meat are put together serially and roasted), *ranam* (boiled one). Wild leafy vegetables includes *takuk*, *dermey*, *takpiyang*, *gurban*, *ombey*, *pakkom* are some of them. Ethnic dish items include *peyred-oying* (black gram), *pitang-oying* (rice flour), *sompa-oying*, *nekung-oying* are prepared along with meat, fish and naming (dried powdered fish) is one of the delicacies of the misings. *Purang apin* (rice sealed in plaintain leaves and boiled) is mainly prepared in important occasions and festivals. They prefer boiled dishes. *Apong* (rice beer) is a popular drink among them. It is found in the field that *Apong* is a ‘must’ in traditional ceremonies like *po:rag*, *Ali-aye-līgang*, *Dobur uii* and marriages etc. Apart from *Apong*, Tea is also popular among them. The food habits of the Misings of the study area are now-a-days similar with the non-tribal neighbouring Hindus.

2.7.3. Traditional dress

Traditional dress mainly includes red, black, green, blue etc. colours with different colours floral designs in it for the women folk. But the dress materials of the man folk are similar to the Assamese culture. Men’s traditionally wear shirt with waist-coat (*mibu-galuk*) and dhoti (*Gonro ugone*) and women’s folks wear *egge* (*mekhela*) with *ribi gasor* (*Chadar*) red colour garment with different colour stripes usually on the eve of festivals like *Ali-aye-līgang*. But the youth folks are very much fascinated by the western outfits just like jeans with t-shirts,
shirts, shorts, trousers among boys and salwar-kameez, skirts, sarees among girls. Ornaments include Gam-kharu, Kentu, Turiya, Tagpor, ikoli, madoli mainly of silver and are less of gold items.

2.7.4. Family structure

In the present study the researcher found that the Misings in the study areas also follows the patriarchal system of family structure. A joint family consists of parents, children and grandchildren. Here the father is the head of the family and under his guidance all the household chores. On his death the eldest son took his charge and distributes their properties equally among them.

2.7.5. Marriage

The most popular marriage system which is still prevalent in the study areas are dugla lanam (elope marriage), so:la lanam (force marriage), daro-midang (arrange marriage) etc. Elopeed marriage (dugnam la:nam) is still prevalent and is given equal importance just like arranged marriage. But in some cases when opposition arise between the families, there arise some conflict and such cases are very rare to be seen. Arrange marriage (Daro-midang) is formally arranged under the concern of elder of the family. So before arranging bridegroom family comes to bride’s family along with apong (rice beer) and betel-nut (tamul-pan) which is a customary. The rituals are known as yamne tatpir, followed by magbo-dugnam before marriage. But after this when a date is fixed bride family asked the bridegroom’s family for apong tingkang (rice beer tasting prepared for the marriage) known as rori-moring though not customary but this is in practice. A day before marriage, bridegroom’s family send apong with betel-nut which is known as Dugtad (confirmation from the bridegroom’s side). This are the rituals performed in arranged marriage. It has been found in the field that divorce occurs seldom in Misings. It occurs under some special circumstances. The initiation process may be unilateral from either side. Ultimately it requires approval of ‘Do:lung kbang’. No written documents are needed for the divorce.
2.7.6. Festivals

There are mainly three traditional festivals celebrated among the Mising community of the study areas namely:-1) *Dobur Puja*, 2) *Po:rag* 3) *Ali-aye-lígang*. Religious festival performed by the village folks for the welfare of the society by offering animals in the name of *Rune Píne* (creator), *Donyi: Polo* (sun-moon), *Domí r-Yari* (thunder-lightening) and so on in the *Dobur uii or puja*. As the village folks mainly belief that above all this wonderful creation, all the diseases and disaster caused by natural calamities to be the wrath of God’s. So this *puja* is mainly performed to please God by offering animals to free from all natural disaster. *Porag* is a festival of merry making after harvest in front of *Donyi: Polo* and asking for peace and harmony of the village. This is celebrated when the economic condition of a village is stable and when the granaries are full. *Minom* (guests) are invited from the nearby villages and from far off places to this celebration. Various traditional delicacies like *Purang apin* (boiled rice on plaintain leaves), *Peyred Oying* (black gram) with pork and *Pitang Oying* (rice flour) etc. are prepared. Mainly young men and women participate in the organisation and arrangement of this festival. Men and women folk wear colourful traditional dresses on this festival. Although this festival is not customary, it is a part of the Mising traditional festivals and it has been found that celebration vary from village to village. It was found that it is celebrated after every three years in some places and also it takes five to seven years to celebrate in some places. It was found that this festival is celebrated when the economic condition of the particular village is stable and the village folks are happy with their harvest.

*Ali-aye-lí gang* is a festival of sowing first paddy seed into the soil. It is mainly celebrated in the month of *Phagun* (a month of Assamese almanac) on the first Wednesday every year. For *Lí ggod* (sowing) a small area is dugged out and is decorated with *Pí ro* (a particular type of grass from POACEAE family) and cotton and first sowing is done by the senior people of the village. After this
sowing, village folks pray *Donyi-po:lo, Sedi-me’:lo, Runé-pi’ :ne’* (Creators) for the welfare of the people of their society. On this particular day village folks wear colourful traditional dresses accompanied by *Gumrag Soman* (folk dance performed in a group) and merry making are performed in the *Murong Okum*. On this particular day delicacies like *Purang apin, ngereg oying with ngosan, Peyred oying* with pork are prepared in every house and are served with *apong*.

2.7.7. Conventional penal practices

There is a conventional system of penal practices by the village folks of the study area. Crimes like theft and some eloped marriage, if this happens against the will of the girl (called as *Yamne sonam or Sola Lanam*) and some superstitious belief like black magic which are mostly common among the village folks. Such cases are handled by *Dolung ke’bang* and *Gaonbura*. Village folks though they are educated but to some extent they still had the superstitious belief like black magic if anyone falls sick or ill. Previously if someone is suspected of this evil practice they were chased from the village and some of them were beaten up severely. But by now such practices has lessened although some village folks still had this view in them. *Po:ni-Doman* is still found to be practice by the Mising folk of the study villages. *Po:ni-Doman* – purification by observing certain prescribed rituals, meant for the offences committed, when the offender is believed to have Committed a sin. If anyone committed mistakes intentionally or unintentionally, for example murdering cow, abortion of unmarried mothers, in that case *Po:ni-Doman* is practiced. *Yamgo:nam* – public procession with the offender to effect public ridicule (branding) is seen to be practiced for the crime like theft. *Yotnam-* excommunication is found to be practiced in some of the villages under study on the basis of superstitious belief, which they call *Morunam* (Black magic).

2.7.8. Handicraft

The Handicrafts found in the field includes works of bamboo, canes and threads prepared from silkworm. Bamboo and cane are used in preparation of many
decorative items like wall hangings, furniture’s like arm-chair, hand-fan, household items like korahi, saloni, dola etc other than construction purposes. This is prepared by men folks, while women folks are mainly involved in the sericulture and weaving clothes. Threads are prepared from eri and muga silkworm, used in the preparation of different clothes like ege-gasor (cloths for women folk), sarees, shawls etc. This has got high market value and many small industries had been set up. Deboram Kumbang from Majuli, who prepares different varieties of decorative items out of bamboo, cane and wood and said that apart from cultivation this is his another source of occupation. Karun Doley from Jonai, Dhemaji, has an expertise in making Sofas, decorative items, tables, and stools out of bamboo.

2.7.9. Weaving

Weaving is the art of Mising women folks among the married and unmarried ones. It is the other source of occupation among the women folks. They prepare different, floral designs on their clothes using variety of colours in it. Traditional dress has become popular all over Assam and has a high market value now. Other than mekhela chadar (Ege Gasor), weavers also weave clothes like shawls (items Gero, Ri:bi, Gaseng), and blanket (like Gadu) also. They weave almost every items of clothing needed for their daily life. Apart from weaving ege, mibu galuk, they weave ní seg (piece of cloth used for carrying baby), daily use cloths for their children, bed covers, pillow covers, table cloths etc. Apart from weaving, women folks prepare threads from eri and muga silkworm which is also used in the preparation of different clothes materials. Almost all the Mising women earn money by weaving clothes for helping her family in supporting her children’s education apart from farming.

2.7.10. Language

There is a common language among the Misings. Though there is a common language among the Mising of the study area, different tone in the language used by the Mising folk was found in different villages. It was found from the field
that the Assamese language is also adopted by the Mising villagers. Some of the respondents of the villages are also fluent in Hindi and English.

2.7.11. Musical instrument

The indigenous musical instruments of the Misings like Dumdum (Drum), Loopi (tal), Peeli or tapung (Flute) etc are the most commonly used musical instrument of the Misings. Gunggang, a musical instrument made of a piece of thin bamboo, has vocal tone, dendun made of wild reeds used in woman so:man, dumpag used by cowboys are observed in the field.

2.7.12. Economic role of Mising women

The Mising women of the field play a very significant role in economic life. They extensively participate in the system of production by rendering physical labour in the agricultural operation. Right from the stage of preparing the soil for spreading seeds up to harvesting crops, the womenfolk associate themselves in the entire process of agricultural production. Thus the womenfolk of the selected field are financially independent to men as generally the Mising womenfolk do. The young girls cultivate a plot of free land for growing generally mustard oil seeds for their own private income. Income earned from ‘Rikseng’ is used generally in making ornaments. Thus the economic role played by Mising womenfolk as observed in the field is immensely significant. In fact, they contribute more than the men folk to the family economy.

2.7.13. Community living

‘Dolung Ke’ bang’ is prevalent among all the Mising villages of the study area. ‘Dolung Ke’ bang’ is headed by the village ‘Gam’ (headman) or Gaonburha and all elderly villagers become the council members assemble in the ‘Murong’. In the ‘Dolung Ke’ bang’ all the social problems concerning the village is discussed and given solutions. Rí gbo is a fine example of the custom of cooperation found in the Mising villages of the study area. Apart from acting united in matters of socio-cultural organizations, the members of a Village community lend
supporting hands readily to anyone in the village needing and seeking help. If a certain family need to build a dwelling quickly, need help in a ceremony like marriage, preparation for dodgang, so makes a request to a good number of members of the community for help: the Ri gbo definitely helps the family to accomplish their task. Not only in building houses but also in all sphere of life, they extend their helping hand to each other only with a simple meal and apong.

2.7.14. Murong

Murong is an integral part of socio-cultural life of the Misings. The murong is regarded as hall for community activities of the village. All the villages of the study area have Murongs in their respective villages. The Misings perform their traditional rituals, celebrate festivals, discusses problems faced in their life and sometime enjoys their leisure time at Murong. The Murong house is usually constructed in the central part of the village. The beams of the Murong are made of some quality woods and their surfaces are decorated with pictures of Do nyi (sun), Po lo (moon), Takar (star), Sorman (Crocodile), Site' (Elephant) etc. Those pictures are painted with different appropriate colours and they reflect some of their traditional beliefs.

2.7.15. Folksongs

There are many kinds of folksongs in the Misings. The devotional song ‘Mibu A:bangs’ which narrates songs of supernatural concept of community, reflect the true philosophical concept of the community, are not very common among the Misings of the study as these songs are not easily intelligible for the common man. The songs like Kaban (songs of lamentation), Oi ni tom, ko ni nam (lullaby), Moman (nursery rhymes), midang ni toms are practiced or exercised in their all spheres of life. The ligang ni toms “lo-lo-le-lo-le” is sung in the festival Ali aye ligang. The midang song “te-re-re-te-re-re” is very popular among the Misings of the study area.
2.7.16. Folkdance

The Mibu dance is not very common as the *mibu A:bangs*. It is seen in only on *Po:rag* festival and *Ku:sag* ritual. The *Gumrag so:man* is a dance form seen in the study area associated with the festival *Ali-aye-iligang*. A particular song called Lo-lo-le-lo-le, associated with the *iligang* festival is included with the *Gumrag* dance in some Mising villages. Another type of dance form *So:man* is also seen among the Misings which is not related to any special occasion. *So:man* is sometime seen to be accompanied with *Oi-ni:tom*. They also present their culture through the *So:man* dance. They artistically demonstrate the da-to-day activities of their rural life. such activities like planting of saplings, threshing of crops and reaping are presented in dance form. Apart from these, they also present weaving and handling of the spindle, taking bath, make-up etc. The drummer changes the beats for such dances according to necessity. In *Bohag Bihu*, the Misings enjoy their own special dance which is called the *Roila* dance. Here a long bamboo instrument called *Toka* is used as a cymbal and it forms the instrument. Apart from these forms of dance, the Misings have also other forms of dances. After the end of a ritualistic prayers, the elderly persons are seen taking part in *So:man* informally. Certain comical dance is also very common among the Misings of the study area.

2.7.17. Traditional religion

The Misings are basically followers of the animistic beliefs and perform their own rituals according to their original customs of The *Donyi-Po:loism*. They regard *Donyi* as *Ane’ Donyi* (Mother Sun) and *Abu Po:lo* (Father Moon). They believe themselves as the children of *Se:di-Me:lo*, the creator of all animate and inanimate objects. They believe that *Do:nyi* and *Po:lo* sprang directly from *Se:di* and *Me:lo* along with others. But their present religion is a syncretic product of animism and Hinduism. Misings believe that the spirits, they call *Ui*, is the guiding factors of their day-to-day life. They perform different types of *Ui* called *Dobur ui*, *Tale’ng ui*, *Asi ui*, *Yumrang ui*, *No purukiya*, *satjonia* etc. where they
sacrifice chickens and pigs. People in the villages of the study area have also converted to Christianity due to spread of Christianity. They are of two types-Catholicism and Baptistism. Of course, at present a considerable number of Misings of the study area have been converted into *Bhagavatia or Mahapurusia* sects of Hinduism of Assam. Apart from this there is another religious follower include *Anukul Thakur* which is seen among the community minutely. There are many Church and *Namghar’s* in the villages of the study area.

### 2.7.18. Rituals related to death

There are certain traditional practices which is still prevalent in this society when anyone dies in a family. A drum is beaten up loudly on the roof top in order to alert the village folks and this sound is quite different. People who are on the paddy field comes homes after getting this sound. After the burial of the body a *Tiloni* is performed after 3 days from death and after this *Urom-Apin* is performed after 20 days followed by *Dodgang* after 10 days. Previously this was in practice but nowadays this practice is not seen, by now some family performed only *Tiloni* and keeps *Urom-Apin* and *Dodgang* for years to performed together.

The day in which the ‘Ochi’ is performed is not fixed in all the places of the study area.

### 2.8. Conclusion:

It is clear from the above discussion that the Misings of the study area still follow the traditional pattern of housing, food habits, dress, celebrate festivals, religious rituals, follow language, appreciate their folksongs, folkdances etc. But it is seen that modernisation have influenced in their traditional cultural life. Due to modernisation and advancement in communication in rural areas in different ways, social changes are taking place in their societies. There is a change in family structure, social institutions, food habits, rituals etc. Marriage customs are changing gradually, marriage with non-Misings are allowed now-a-days, which was strictly prohibited earlier. Above all cultural interchange and assimilation
with Assamese and other neighbouring people brings the Misings tribe to the Mising position. So, it can be concluded that the Mising people are still maintaining their traditional identity and at the same time assimilating with the greater Assamese society.