

MIGRATION AND DISTRIBUTION PATTERN OF THE MISING TRIBE IN ASSAM: A SPECIAL REFERENCE ON THE ROLE OF WOMEN- FOLK IN MISING SOCIETY

PRONAB PATHORI

Golaghat Commerce College, Department of History, Jyoti Nagar, Golaghat, Assam, India

ABSTRACT

The Misings were earlier known as Miri, as the term was used by non-missing people of Assam, which is a conjunction of two missing words-Mi and RI, where Mi denotes man and I Hill. On the basis of the meaning of the Mi and RI, it can be presumed that, Miri means Hills-Man. But, the plain people used the term Miri, to mean exclusively the people of the Mising tribe, who played the role of mediators between the hill tribes of Arunachal Pradesh and plain people of Assam. But, in the same time, the term Miri was also used to mean other hill tribes like - Abors (Miri), Mishmi (Miri), Ghasi (Miri) and Daphlas (Miri) of present Arunachal Pradesh.

KEYWORDS: Non-Missing People of Assam, Arunachal Pradesh and Plain People of Assam

INTRODUCTION

The confusion indicates that, they were not confirmed about the word Miri. The pioneer of the missing history writing, Sonaram Paying Kotoki, used the word Miri to mean Mrigo (hunting of deer) and their habitat was known as the habitation of Mrigo (deer). So, the people who lived in the hilly region for mrig (deer hunting) were known as Miri. The definition forwarded by S. P. Kotoki is not absolutely correct. Since, the early days, the missing tribe related to various types of hunting along with deer. They also hunted wild pigs, birds and fishes. Apart from hunting the tribe was also related to trade and commerce with plains. British administrative officer Wilcox mentions that from the time of the visit in 1825 until the present day they have not only freely traded in our territory, but gladly welcomed us to their hills. The ethnographic report clearly indicates that the Miri tribe continued trade and commerce at the time of British rule. Hence, it is confirmed that the term Miri was not used for their occupational work. Even the term Miri became popular, after coming to the plains of Assam. The word Miri appears to have had its origin in an Adi-missing word mirí or Miri, which refers to a shaman amongst Adis and Misings. Because, of the affinity between the Adis (Abors) and the Misings, the services of the latter were enlisted by the administration, when needed as 'go-between' for communicating with the former. It was possible that, the missing community associated with the administration with the word Miri. The Miri, Daphla, and Abor names were given by the mainstream Assamese people, to three sections of one and the same race, inhabiting the mountains between the Assam Valley and Tibet. It was not a correct explanation, because the mirrors, Daphlas and Abors were three different tribal groups of the Tibeto-Burman language family. They have distinct languages, religious beliefs and cultural features. In this context E. T. Dalton mentioned that under the Assam Government the Morris managed to keep themselves in trades between Assam and the Abors of present Arunachal Pradesh and as such, being the only medium of communication between the two peoples, they obtained the name Miri, which means mediator or 'go between'. At the same time, he uses the term Miri, to denote Abor and Daphla of Arunachal Pradesh. If the missing tribe managed the business, as the mediator in-between the hill tribes of Arunachal Pradesh and the people of the plains of Assam, the term

Miri should not have been used to denote the Abors and Daphlas. On the basis of colonial records, the Assam district Gazetteer stated that the Miris, who lived on the plains, where reveries people dwelling on the Brahmaputra and its tributaries and that 'Miri' is an Assamese word for go-between or interpreter. In a real sense the term Miri does not mean go-between in Mising or Assamese language. Even the colonial writer wrote and spelt it wrongly, as Meri instead of Miri in the earlier note 'On the Meris and Abors of Assam'. It indicates that, they had little knowledge about the pronunciation of missing language and due to which they had a lot of prejudice about Miri tribes.

The Miri tribe introduced themselves as missing. The orthographic form 'Mishing', was used for the first time in the book Outline Grammar of the Shaiyang Miri Language by J. F. Needham, who was an Assistant Political Officer, based at Sadiya, now in Tinsukia district of Assam; he wrote in the preface with the words-the Morris, who resided on the banks of the Brahmaputra, Dihong, and Dibong rivers, in the neighborhood of Sadiya, called themselves Mishing. The word Mishing, used by Needham was replaced to Missing by the Missing Agom Kébang (Missing Language Union), the apex body of the missing established in 1972 for the preservation and development of missing language and literature. Both the word Mising and Mishing mean the same tribe of Assam. The word missing is a conjunction of two words Mi means men and a sing means peace loving or white. So, the compilation of two parts of the word Mi + Asian sense 'white man' or 'peace loving man'. In present day context the tribe likes to introduce itself as missing instead of Miri. In the present day context, the word Miri is used in ignorance and derogative sense and this tribe like to introduce them as missing. The Indian constitution enlisted them as plain schedule tribes of Assam and out of nine plain tribes they are the second largest and according to the census report of 2011, the total number of missing population is 6, 80, and 424. Although the missing tribe is patriarchal in nature, the women folk play an important role in their day to day life.

Objectives of the Study:

The following objectives are explored in the proposed research paper:

- To highlight the causes and migration of the missing tribe of Assam
- To study the distribution pattern of the missing tribe in Assam
- Role of Mising Women in their livelihood

Methodology of the study

The present research paper is based on the historical and analytical method of research. Both primary and secondary data have been collected with a view to addressing the objectives. The primary data have also been collected from the archival records, both regional and national; colonial ethnographic works and reports of Colonial officials. The secondary data consists of books, journals, magazines, monographs, souvenirs, published and unpublished works, and the internet.

Migration of the missing

Originally the Mising tribe was a hill tribe of present Arunachal Pradesh. The tribe came to the plain areas of Assam around 13th century A. D. And it is believed that they followed in different groups at different times and took different routes. The routes they followed during the migration where the old route of Adi, Pasi and Mebo of Reagan hills, Pangin-Pasighat route of Bapi hills, Tone and Jaging hill route, Pasha-Shayang route of Dambuk. The routes connected to

the hill areas and river valleys. The Dirjemo, Dhol River and the Subansiri furnish the passes, by which the Miris enter the plains. The missing people gradually migrated via these routes to the plain area of Assam. Before going into the details of the migration history, it is necessary to know the causes responsible for migration of the Mising tribe. It is very difficult to ascertain the real causes of migration, due to lack of authentic sources. So, to highlight the migration of the Misings, it is necessary to depend on some common causes of migration enumerated below:

The increasing population is regarded a major cause of migration. Perhaps, the missing people increased their population, for jhum crops. To cultivate by hoe and ax in the hilly areas was not an easy process and they needed huge numbers of men to clear the hilly slopes. For ensuring smooth livelihood the missing people increased their population. Moreover, there was no system of birth control. Joint family system of the missing community was the appropriate example of it. In a mission society more than 20 people lived together in a bamboo made thatch. Another factor that led to the uncontrolled growth of the mission population was the need for additional numbers of people for winning racial clashes in their search for fertile lands, hunting and many other matters. Due to boost of the population and jhum cultivation, in the hilly areas, the tribes suffered from lack of fertile lands. To sustain as an independent dominating tribe they had increased their population, without having a plan. There is no doubt that they increased their population to maintain wellness and peaceful life in the hilly region, but the increased population became a burden and created food and residential crisis. So, to avoid such problems they started their migration to the plains of Assam.

The missing people were migratory in nature and went down from the Yarlung valley to Subansiri valley for economic conditions. When they inhabited in Himalayan region they had practiced the occupation of food-gatherers. They had collected their necessary foods like vegetables and fruits from the forest and procured animals by hunting. It was not an easy task to sustain their life because these kinds of required foods were not available in one place. So, each day they had set out to a new place in search of food. The missing people were introduced with shifting mode of cultivation since long past and it was temporary types of cultivation. From the observation of the today's mission society, it appears that they came down to the plains in search of foods.

The missing tribe migrated to the plains of Assam for climatic changes. The hilly climate of the Tibetan region was the low temperature than the plain areas of Assam which was not suitable for smooth living. The hilly areas were covered by snow for more than six months a year; it was very hard for them to survive. The Miris of Northern hills, there is little or no cultivation and even the Miris of the hills near us are dependent on the plains for food, because their crops of Indian-corn, sweet potatoes and rice are not sufficient for their own consumption. Due to climatic conditions they regularly suffered food crisis and were compelled to terrorize and attack the plain people for their sufficient foods. Later to avoid such problems, they migrated to the plains areas of Assam.

Through trade and commerce the missing people set up a friendly relation to the plain people and gradually migrated to the plains areas of Assam. Though they often played the role of plunderers with regard to the plain people, a branch of missing people played the role of political agent in between Assam and the hill tribes of Arunachal Pradesh. This branch of Mising was called Miri or 'go-between' or mediator, which has already been mentioned. Some time it was not easy to loot plain people because they were under strong administration of the Ahoms. Those people who interacted with the plains of Assam were able to know that there was a huge amount of adequate grazing land in the Brahmaputra valley. So, they set up a friendly relation through their trade and commerce. The Ahoms were also eager to establish a friendly

relation and started trading and commerce of opium and sat with them (Abors). The Northern Miris exchanged cotton cloths and mangit for food, while the Southern did a small trade in tobacco. Their staple article of food was dried meat, but their supply of methane (a kind of animal) and goats was very limited. Along with these kinds of trade they also started slave trade. It was annoying that the Adi people considered the minority Misings, as their slaves. Even the missing tribe paid posse to the Adis. In this context the proceeding books of Assam Secretariat, Nos.20-23 wrote: I have the honor to report the arrival at Sadiya of a Parsi by name Oniyang, who has run away with a woman called Yabum, a slave of one Botak of Balek. The population had been greatly increased by the frequent arrivals of runaway families from Abor hills and some Pagbo (slave), who were sold to the well-to-do Mishing (missing) by their own. This slave trade was in full swing, till the British declared it illegal and they freed many slave families who spent their lives in bondage. The freed slaves felt comfortable to live in the plains and did not wish to return back.

The racial clash among the hill tribes was another important factor of migration. Food crisis, which arose among the hill tribes, was regarded as the principal cause of racial clashes. A missing folk-lore indicates that out of sheer excitement they took excess Apong (alcohol or rice beer) and went down to the stream in the dead of night. The stream could be crossed only by swinging a raft attached to the banks by two long ropes. Intoxicated by the excess drink, they cut off the wrong side of the rope while crossing the stream and, under the cover of pitch-darkness they massacred the entire population of their own village. But alas! When the day dawned, to their utter astonishment and dismay, it was discovered that, instead of the enemies, their own kit and kin were wiped off due to mistaken identity. In sheer desperation, they left the hills in a hurry looking for a solace in the vast expanse of the Brahmaputra valley. They were probably the splinter group of the musings that reached the plains bereft of families and children, during the early period of Ahom rule, in upper Assam. They were credited to have gained the favor of the Ahom king Suhungmung, by killing some snakes dreaded by the people of a certain area. Pleased with the courage and the adventuring spirit, the Misings were offered some women and land to settle. The Samuguria Missing clan said to have derived from the fact that, they first settled in Samuguria areas of Lakhimpur district. This legend is sometime referred to as mikapalat, as they massacred their own kit and kin. Another folk tale also relates to the migration history of the Misings. According to the tale Myong, an old missing widow was in a village, along with his two sons named Eyekong and Kobba. They were expert craftsmen having different types of weapons. The people of other clans were jealous and planned, to kill the two brothers. One night a group of wicked people attacked them. Myong was a brave and intelligent woman. She mixed some chili powder with water and threw at the eyes of the enemies, and fled away from the village with her two sons. They finally came down to the plain of Assam.

One more popular legend amongst the Misings and the Adis is that once the Pa: dams of Damro village had some quarrel with the Minyongs of the Sitang village in which, the Misings had aided the Pa: dam tribe. It is said that Pa: dam tribe did not know the technique of making boats; therefore they requested the Misings to help them in constructing some boats. So the Misings built two big boats to cross the Seine River, because the meanings, which inhabited the north bank, had destroyed the bridge. When the victorious Pa: dam tribes were returning to their village, their boats were guided by two missing men namely Lébang and Tumsík. Lébang intentionally, crashed the boats against a big log that was floating there. Lébang's reason in capsizing the boat was, due to the belief that if he did not sacrifice any Pa: dams, the pityangs (spirit of those people who were killed on war) of the Minoan people would take his own life.

The Pa: dams, which came to know about the deceitful action of Lébang, were very much angry with the Misings. This episode resulted in the separation of the two communities. At the same time, the meanings were also extremely

annoyed with the Misings because, soon they also came to know that it was the Misings, who had built and steered the boats, which helped the Pa: dams. The Minyongs too, thus became an enemy of the Misings, giving rise to destructive wars. Consequently, after some time, the Misings were forced to move away from the vicinity of Pa: dams and the Minyongs. The Misings first moved to a place near the confluence of the Lohit with the river Dibang. All these folk tales throw light on the fact that the missing was originally a hill tribe. They quarreled among themselves very frequently. The tormented group left the hills and came down to the plains area and took shelter under the Ahom kingdom. The appeasement policy followed by the Ahom monarchy towards the Misings was also responsible for the immigration. The Ahom kings Sahungmung (1539 to 1552), Pratap Singha (1603 to 1642) and Joydhajja Singha (1654 to 1660), included the missing tribes within the home administration, without any display of racial discrimination. The above mentioned legend mikapalat is an appropriate example of this relation. In the meantime, the missing tribe could draw attention of the Ahom kings through their expertise in archery and naval war. Through the park system the Ahom kings appointed the expert Misings, in the officials of Miri Barua, Sadiya Khowa Miri and Kardi Miri (archer). The Ahom's appointment system encouraged the employees to settle, along with their families.

For the above mentioned factors the Mising tribe, migrated to the plains of Assam, following different routes at different times and in different groups. In course of time the missing people settled in different places in the Brahmaputra valley and accordingly they were divided into eleven groups and namely Pagro', 'Delu', Dambuk', 'Moying', 'Chayang', 'Oyan', 'Chamuguria', 'Tamar', Bonkuwal, Bihiya and Bebejia.

Distribution Pattern of the Misings

The Mising community is scattered across the state of Assam and Arunachal Pradesh. The missing inhabited river valleys where Yarlung valley of Tibet, Sun Valley (Tsangpo), Subansiri of present Arunachal Pradesh and to the Brahmaputra valley of Assam. The tribe migrated to the Eastern Himalayan region along with the similar tribes following different historical causes. In present day context the missing people are dwelling in three districts namely Lohit, Upper and Lower Siang of Arunachal Pradesh. After migrating to the plains of Assam they inhabited in the foothills of the northern Assam especially on Subansiri valley. According to the account of W. Robison the area was bisected from north to south by the river Subansiri; the eastern half was termed as the marshals (Mouza) of Seesee, Domajee (Dhemaji), Burdolonee and Doukwakhana (Dhokuakhana); and the western into those of Lakhimpur, Baskatta, Choiduwar and Miri Mahal. These were initial inhabitation of the missing tribe in Assam. The Buranjis indicates that, the missing community established their early settlements in Assam since the reign of king Suhungmung (1539 to 1552 A. D.) And, different groups of missing tribe continued to migrate to different places of Assam and settled themselves in places according to the peak system. The missing people migrated to the plains by following the banks of river Subansiri, Jia Bhoroli, Ronganodi, Boroi, Durban and Dihang. Of these tributaries of river Brahmaputra, the Subansiri is the principal river and called it Obnori in Missing language. The river is connected with mighty Brahmaputra in lower Majuli, through the Lakhimpur district. Following this river basin, they settled on the entire Island of Majuli then, and they were gradually distributed to the entire Upper Brahmaputra valley. The Census report of India stated that the majority of the Miri settlements were on the north bank or in the Majuli Island. The main mission concentrated areas in the north bank of the river Brahmaputra was bounded by the river Jia Bhoroli, in the west and river Lohitya in the east. The mirrors were bounded on the southeast by the Dirjemo river, which separates them from the abuse inhabiting the low hills, north of the Dibrugarh; on the northeast by

a low range of hills, the southern boundary of the Dihong valley; on the south by the sub-division of North Lakhimpur; on the south-west by the hills to the east of the Ranganadi river, which separate them from the Daphlas. The record shows that, in medieval Assam the Misings were basically distributed only on the Northern bank of the Brahmaputra valley. The geographical area, as that the Miri land was included in the North-western Jia Bhoroli to north-eastern part of river Dibang, Mishmi and Khamti hills and to the south of river Brahmaputra.

The Misings living across the banks of various rivers give us an idea of the location and distribution of the Misings. Such rivers are mainly Dibong, Dihang, Tsampo, Subansiri, Ronganadi, Jia dhal and Buroi. The basins of these rivers are the inhabited areas of the Misings. In course of time, the Mising tribe spread to northern bank of river Brahmaputra than to southern bank of the river. The following demographic profile of the Misings also suggests the location and the distribution pattern in the colonial administration. The Mising community basically concentrated in three districts of Colonial Assam namely- Darrang, Lakhimpur and Sivasagar.

Table 1: The Demographic Status of the Mising Population and Districts at 1881

Districts	Total-Misings Population	Male	Female
Darrang	3,113	1,557	1,556
Sibsagar	10,836	5,478	5,358
Lakhimpur	11,687	6,268	5,419

Sources: Census of India, 1881.

From the demographic data it has come to light that, the Mising people was concentrated on the geographical area on the Northern bank of the river Brahmaputra with the total number of 5,419. Towards the last part of the Ahom's reign, a number of Mising people spread to the southern bank of river Brahmaputra, particularly to the undivided Sivasagar district. Some Mising people also settled on the Naga foothills. An informal conversation was held with the village headman (Mr. Mineswar Saikia) of Aitonia Miri gaon at Nughura of present Golaghat district towards to the Naga foothills. From the conversation, it came to light that three generations earlier, the village headmen belonged to Miri community and they were from Mili clan (a sub-clan of Mising tribe). In present day context there is not a single Mising family, living in the village. Due to certain causes the Mising people left the village, from Aitonia Miri Gaon and migrated to another place. So, it indicates that, the Mising people were settled in those areas by the Ahom kings, through paik system, either to prevent Nagas invasion or compelled to spread to these areas, due to the Burmese invasion (1817-22), or during the time of British administration. In 1950 onwards a group of Mising people came to these regions, for protecting themselves from natural hazard. Following these reasons a good number of Mising were distributed to the southern part of present Jorhat, Sivasagar, and Dibrugarh, and up to Philbari of present Tinsukia districts and on Northern bank Sonipur, Lakhimpur and Dhemaji including the Majuli Island. The record conceded that, the Mising people were distributed both in the Southern and Northern bank of the river Brahmaputra, and they established themselves as one of the important socio-religious and political tribal group of Upper Brahmaputra Valley.

Table 2: The District Wise Mising Population 2011

Districts	Total population	Total ST S.T population	% of ST Population	Mising Population	% of Mising population of the ST population
Kokrajhar	886999	278665	0.01579	44	0.01579
Dhubri	1948632	6332	0.11055	7	0.11055
Goalpara	1008959	231570	0.009069	21	0.009069

Barpeta	1693190	27344	0.003657	1	0.003657
Marigaon	957853	136777	0.022665	31	0.022665
Nagaon	2826006	115153	0.154577	178	0.154577
Sonitpur	1925975	232207	21.11392	49028	21.11392
Lakhimpur	1040644	249426	79.336557	197886	79.336557
Dhemaji	688077	325560	67.58877	220042	67.58877
Tinsukia	1316948	82066	22.110253	18145	22.110253
Dibrugarh	1327748	102871	9.025867	9285	9.025867
Sibsagar	1150253	49039	56.758906	27834	56.758906
Jorhat	1091295	139971	73.065135	102270	73.065135
Golaghat	1058674	111765	47.44598	53028	47.44598
Cachar	1736319	17569	0.119529	21	0.119529
Karimganj	1217002	1940	0.618557	12	0.618557
Hailakandi	659260	691	1.736614	12	1.736614
Bongaigaon	732639	18835	0.276082	52	0.276082
Chirang	481818	178688	0.002239	4	0.002239
Kamrup	1517202	182038	0.068667	125	0.068667
Kamrup Metropolitan	1260419	75121	3.048415	2290	3.048415
Nalbari	763919	23364	0.094162	22	0.094162
Baksa	953773	331007	0.003021	10	0.003021
Darrang	908090	8419	0.106901	9	0.106901
Udalguri	832769	267372	0.025059	67	0.025059
Assam		3211646	21.186146	680,424	21.186146

Source: Census of India, 2011.

Above mentioned demographic profile indicates the majority of Mising people are distributed in the eight district of upper Assam. The most Mising populated district is Dhemaji di and its total Mising population is 220042 and second largest populated district is Lakhimpur numbers of the population is 197886. Like that, Jorhat district occupies the third position with total population of 102270 and Golaghat district occupies the fourth position, with the total population of 53028. The percentages of Mising population indicate the distribution pattern of Mising tribe in different places of Assam.

Role of Mising women in day to day life

Although, the Mising women folk has played active role in Mising society but the Mising society is patriarchal form which means that man folk is the decisive power of the society. The Mising women work hard more than men for the economic development of the family. There is a differentiation among the male and female folk, of the Mising society. The differentiation can be mark in the field of work division, dress and physical appearances. It seems degradation of sex, division of labour in the society. As a result of the influence of modern education system in the society, in present day context the Mising women equally participate with male folk in Business sector, employment and even in politics along with their domestic activities.

To make an estimate of Mising women folk we try to highlight the role of Mishing women in different field as follows:

- Role of Mising Woman in Household activities
- Role of Mising Women in Agricultural field

- Role of Mising Women in Social welfare activities.
- Role of Mishing Women in the Political field.
- Role of Mishing Women in the Cultural spheres.

Role of Mising Women in Household Activities

The Mising woman has all the major responsibility, in house hold activities. So, it is some time compares the Mising woman with God Biswakarma (the Hindu God of architecture). More than 50% house hold works are solved by the Mising women in a family. The household activities like carrying of water, clearing house, cooking, feeding pigs, hens, ducks and other domestic animals, looking after children and aged, collection of firewood from jungle, clearing paddy for food, collection vegetables and fish were generally done by the women folk. In traditional Mising society the main work of the male folk is to go out of home for hunting. So, all the domestic works were completed by the women in the family. Apart from domestic works the women folk equally took part in agricultural field.

Role of Mising Women in Agricultural Field

Agriculture is the main livelihood of Mising community. Before migration to the plain they lived in the hilly region of present Arunachal Pradesh where they practiced jhum harvest, by clearing and burning the jungles in the hilly slope. In the hills they migrated from one place to another in search of cultivable land as it was not possible to harvest twice in same land due to the less fertility. They cultivated Ahupaddy (seed sowing) along with different vegetables like potato, ginger and chilies. The Mising women had played a vital role in the traditional agricultural and later on general cultivation system. They actively participate along with male members in cultivation like sowing seed, harvesting, cutting corn, clearing the field from harmful grass. They even carry fire wood in returning home from the agriculture field. In this way the Mising women plays a great role, in the agricultural process and always dedicates for the self-sufficient life.

Role of Mising Women in Social Welfare Activities

Man is a social being and likes to live in the society. Likewise, Mising people also like to live in society from the ancient time. Though, the society is patriarchal in nature but the women folk has also equally take responsibility in social activities of the community. The social welfare activities in Mising society, generally means to make Murang Okum (dormitory hall), construction work of roads and bridges in the village, to repair home, whenever it is damaged by natural calamity, and to help those families who could not finish their agriculture in time for many problems. The Mising women were also member of Yame-Mimbir (unmarried boys and girls organization) and dedicated their physical labour, in such social welfare works. Generally to conclude these works, the unmarried male-female member of the village always comes forward through the organization Yame-Mimbir. Any member who disobeyed the decision of the institution Yame-Mimbir could be fined, through cash or kinds. The fines included one cook, rice beer and battle-nut and should regret for his disobedience. Through the institution all the male and female members of the village were bounded for social welfare activities. The Mising women folk always ready to help or discharge to join the Yame-Mimbir organization, apart from their busy house hold and agriculture works.

Role of Mising Women in Politics

The scope of Mising society was generally limited in the boundary of the village. All the administrative works

and subjects were controlled by the institution Dolung Kébang (village council). According to the tradition of Mising society the women folk, not allowed to join in session of dolung Kébang, though they could participate actively in socio-economic activities of the society. It was believed that, for the protection of the village the women folk were not included in the session of Kébang. But, in course of time, it is noticed that, due to the modern education and influence of the other society some certain changes came to the Mising society, and began to participate in political affairs, along with other women of Assam. Gradually, the Mising women also actively participate in the politics of the country. In the post independence Assam, the Mising women community formed an organization, named All Mising Women Organization (Takam Mising Mime Kébang). The formation of the Mising women organization clearly indicates that, the Mising women started to participate actively in political affairs of the country and dedicates their political contribution.

Mising Women in the Cultural field

The culture is the mirror of a society. The civilization of a society could be estimated by understanding the culture of a particular society. The Mising culture plays a vital role in the cultural field of Assam. They have a rich culture and the women folk play an important role in uplifting the Mising culture. The Mising women enriched its society, through the dress which they wore in the ritual activities. Mising women weaved their clothes and they also made clothes, to the man folk of the family. The women community always wears their traditional dress and ornaments in various festivals, folk dance and music, which signifies the rich culture of the Mising society. It also inspires the other communities of Assam. Thus it can be assumed that, the Mising women play a significant role in uplifting culture and civilization of the society.

In conclusion, it can be summed up that, the Mising tribe is a major tribe of Assam, which present population is 6, 80, and 424. Traditionally, the Mising society was a patriarchal in nature and male folk played the decision making role. Hunting was the principal occupation of the community. Besides hunting the community also related agricultural activities. They cultivated of chupardy (seed sowing), ginger, chili, potato and cotton through jhum cultivation. They migrated to the plains of Assam for livelihood. The tribe migrated from Himalayan region around 13th century A. D. and gradually they distributed both the bank of river Brahmaputra. Although, the Mising women folk could not participate in the session of Kébang but, they played major role in the context of socio-culture and economic life. Through the institution Yame-Mimbir (unmarried boys and girls) the Mising women folk could dedicate their physical contribution to the society. The Mising woman play a great role in domestic activities and agricultural field and dedicates their service for the self-sufficient life.

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IMPACT : International Journal of Research in Humanities, Arts and Literature (IMPACT : IJRHAL)

ISSN(Print): 2347-4564 ; ISSN(Online): 2321-8878

Impact Factor(JCC): 6.0897; NAAS Rating : 3.10 ; IBI Factor : -- ;

Sl No	Issue Date	Vol - Issue	Title of Paper	Abstract	Author	Page No
141	30-09-2017	5-9	Paradigm Shift in Town Planning: Applications and Implications for Nigeria	Abstract	Akindele O. Akin & Asani M. A	147-160
142	30-09-2017	5-9	The Oral History of Alishan Forest Railway Staffs in Chiayi Jhucl	Abstract	Pei-Chi, Su	161-170
143	30-09-2017	5-9	Factor Structure of the Arabic Version of the Ucla Loneliness Scale	Abstract	Ahmed A. Alnajjar & Hamzeh Dodeen	171-184
144	30-09-2017	5-9	Surrogacy: Changing Patterns of Life Forms in Kishwar Desai's 'The Origins of Love' (2012)	Abstract	Jaspal Singh	185-188
145	30-09-2017	5-9	Comparison Between Cottage Stay in Home Science and Stay in Big Boss House	Abstract	V.Vijaya Lakshmi	189-192
146	30-09-2017	5-9	Personality Characteristics of Public and Private Secondary School students: A Comparative Study	Abstract	Anju Verma	193-204
147	30-09-2017	5-9	Employability States of Indian Youth	Abstract	Joydeep Goswami	205-212

Quick Menus

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Year

Impact Factor(JCC): 6.0897

ISSN (Print): 2347-4564

ISSN(Online): 2321-8878

152	31-10-2017	5-10	â€œAncestral Voices Prophesying Warâ€™: An Ecocritical Reading of S. T. Coleridgeâ€™s Kubla Khan	Abstract	Srimanta Das	19-24
153	31-10-2017	5-10	Safety Trepidations of Parents on Mobile Phone use of youth	Abstract	T. Tripura Sundari	25-34
154	31-10-2017	5-10	Determinants of Agricultural Labour Migration to Urban Areas in Mahabubnagar District of Telangana State	Abstract	S. Narasimham & Bhyrava Murthy	35-42
155	31-10-2017	5-10	English Learning Beliefs of EFL Vocational High School Learners	Abstract	Chung-Wei Wu & Pi-Ching Chen	43-54
156	31-10-2017	5-10	Improving the wash Fastness of Annatto Natural Dye with Dye Fixing Agents on Cotton Fully Eco-Friendly Fixing Agents	Abstract	Rachuri. Prabhavathi, Bandikolla. Vijayasree, Alapati. Padma	55-58
157	31-10-2017	5-10	Indian Cinema as a Psychogeographical Tool in Analysing the Cinematic Cities	Abstract	Mahima K	59-64
158	31-10-2017	5-10	Dynamics of test-Taking in College Students at the United Arab Emirates University	Abstract	Ahmed A. Alnajjar	65-74
159	31-10-2017	5-10	A Microcosm of life and Death: Review of the Ministry of Utmost Happiness	Abstract	Nithya Mariam John	75-78
160	31-10-2017	5-10	Migration and Distribution Pattern of the Mising Tribe in Assam: A Special Reference on the role of women- folk in Mising Society	Abstract	Pronab Pathori	79-88