

# Religion of Mising Tribes in Assam: An Overview

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## Abstract

In this paper I would like to focus and highlight about the traditional religion believe and practices of the Misings tribe in Assam and how they has been transforming their religion functions in course of time, due to impact and influenced by the different religious groups since the settlement at plain in Assam. Besides these, how they are trying to keeping their identity through their own religious group by some educated elite of Misings tribe of Assam. However, the Misings tribes have been believe that the universe was created by a supreme heavenly power defied as Sedi and Melo( father and mother) and consider themselves as the progenies of the Sun( Do:nyi) mother and the moon(Po:lo) father. These deities are held having unlimited Omni-potent power and always benevolent to mankind. Therefore, on every occasion of social and religious functions, the Misings offer pray first of these deities. The Misings tribe proprietary rituals are performed whenever necessary to keep these spirits satisfied warded off from casting evils on man. To satisfy the natural and spiritual power they perform the varieties of festivals. During the period since 12<sup>th</sup> century of their settlement, the Misings experienced a sea change in all spheres of life. Like others tribal groups of the religion came under the influence of this new religion of Neo-Vaishnavism. They did not accept it totally in the beginning, but gradually incorporated some of it's believed and practices in their own system of religions functions. In spite of these, very recently been marked is an attempt of a section of people of westernization by adopting Christianity. This trend was market long among almost all the hill tribes of North-East although it has come very lately and slowly to the Mising society of the plain. Now a major section of the Misings has been determined to preserve their religion identity in the face of "Cultural invasion" of Hinduism and Christianity. They have tried to preserve their traditional institutions and practices as well as very recently the "educated elite" have also created a strong sense of cultural consciousness among the people.

**Keywords:** Misings, religion, religious, tribes, ritual, perform, natural, deities, Hinduism, Christianity, Sun, moon, Neo-Vaishnavism, traditional, spiritual etc.

## Introduction

The Misings are an Indo-Mangoloid tribe's settle in the plains of Assam. Originally, they were hill dwellers (M. Gosh, Topography of Assam, Calcutta 1937) and lived along with the Adis in Arunachal Pradesh on the basis of the legends of the tribe. They moved to the plains of Assam around the 12<sup>th</sup> century A.D. Still they retain their mythological, linguistics and institutional affinity with the Adis and the Nishis of Arunachal Pradesh. After their migration to the plains, considerable changes has taken place ecologically pattern of adaptations, cultivations, languages, rituals, dresses and house constructions. However, the Misings are the one major plains tribal population of Assam majorly inhabitations in its twelve districts, viz, Dhemaji, Lakhimpur, Dibrugarh, Tinsukia, Sibasagar, Charaideo, Jorhat, Majuli, Sonitpur, Golaghat, Bishwanath, Kamrup Metro and in three districts of Arunachal Pradesh, viz, East Siyang, Lohit and Dibang valley. According to census of India, 2011, their population is 680424 in Assam and 57412 in Arunachal Pradesh, which totals to 7,37,836 souls.

## Statement of the Problems

The Mising follow the Patriarchal system of family structure. The father is the head of the family and their live descent is traced through the father only. So long the father lives; he must be obeyed by every member of the family whether youth or aged. The unmarried boys and girls are the

Members of this social organization. 'Murong' is the most important and useful traditional socio-cultural institution of the Mising people.

They have their own traditional faith and practices. They perform various traditional religions. They are mainly belief in nature. In course of time, they have become Hinduism for instance, but not in complete in their own ways. They performed festival when they had ill. Since the settlement at plain in Assam, lot of religious groups had been impact and influenced their traditional religion faith and practices, where they have been losing their custom gradually, i.e., Neo-Vaishnavism, Christianity etc. In very recently, few educate elite groups of the Misings tribe has quest for identity in a pluralistic situation. The growing of this movement has however created and adverse reaction among the believers of traditional faith and practices.

#### **Review of Literature**

Few numbers of books are available on Misings tribe of Assam. But these books do not properly reflect in details with regard to others communities of Assam and India even in the national and International level. Again, few books are published on Mising, but do not through lights to reflect about the Mising tribe. Occasional reference to the Mising Tribe were made in the medieval religious scriptures, Ahom chronicles, ethnographic prepared by the British authors and records of British administration. Hence, I would like to prescribe few books which are discussing the different phenomenon of Misings tribe. But they could not attempt to analyze to present, past and different factors that directly and indirectly related to traditional faith and practices and cause and influence by the different group of the religion sections.

However, none of the authors deals as exclusively with the Mising tribe as J.E. Needham (1913) did with their language in his "*Outline Grammar of the Shaiyang Miri language*:", an attempt to write a history of the Misings is seen to have been experimented with a treatise entitled "*Miri Jatir Buranji*" by Sunaram Panyang Kotoki as for book as 1935. Then a book called "*The Miris of the Misings of the Brahmaputra valley*" by Dr. N.C Pegu (1956) appeared in the field of these two books only Pegu's volume a come into focused for misings as a colourful tribe of the Brahmaputra. The book presents a descriptive account of the traditional socio-economic system and others aspect of the Mising tribe in Assam. But in this book Dr. Pegu could not presented about the trends of religious performing by Mising tribe in Assam. Even, he unable to explained about the transition of Misings tribe toward in to various religious group. As results, at present day, the Mising tribe of Assam observed the diversity of religions. Similarly J. Mippun's "*The Misings (Miris) of Assam Development of a new lifestyle*" first edition (1987) Gyan publishing House, New Delhi, India. In his book most emphasized is given on acculturation and impact on mass-media within the Misings society. But, he totally neglect about the different indicators which are responsible for transition of religious faiths and perform among the Misings society. Mr. Budheswar

Doley, "*The Misings, The son of the nature*" first edition, 1997 published by Meme Binti Doley (Meera), Do:nyi-po:lo lane, Dhemaji, Assam. In this book basically discuss different social institution and cultural appearance of Misings community and he also traced out about the traditional faith and practice of Misings tribe. But, he could not able to traces out the religions transformation about the Misings tribe of Assam. In addition to, Dr. Ghana kanta Doley, "*The History of Mising language & Literature, Special reference to Agom Kebang*" published in the year of 20<sup>th</sup> February/2019. Dr. Doley rightly explained in his book on historical cultural sides of Misings tribe of Assam on the basis of some agenda(s) of Misings Agom Kebang (Mising Sahitya Sabha). In his book, he did not little attention of religion aspects of related factors of Mising tribe. Similarly, Mr. Peter Pegu, in his famous book "*Economic History of the Miris*" Published in April/2019 by Mishing Society of Mumbai. In this book, Mr. Pegu laid down about the different occupation observed by the Misings tribe of Assam since the inception in plain in Assam. Besides, he also, explained bout the some demographic phenomenon of Misings society since the first census occurred at India. But, he did not willing to analyze about the religion changing by the Misings tribe. Although, there are few books are available who writes on Mising tribe of Assam are, but, no one can highlight on Religion mode of changing pattern about the Misings tribe. So, hence, I like to focus transition of religion by Mising tribe in course of times.

#### **Objectives of the Study**

The main purpose of this research paper is to throw light on the religious trends of the Mising tribe of Assam where included about the traditional religious beliefs and practices, changing and impact of Hinduism Christianity and other religions of the Misings tribes. The main objectives of this study are given as follow-

1. To understand the traditional religion beliefs and practices of Mising tribes.
2. To examined the impact of Hinduism, Christianity and other religions group on Mising tribes.
3. To analyzed the emerging trends of religion belief and practices of Mising tribes in Assam.

#### **Methodology**

The research paper is descriptive in nature. The present study is based on secondary data. The secondary data were collected from different sources like census reports of India, books, journals ,internet, religious scriptures of Medieval Assam, especially of the Neo-Vaishnavite movement, Published works and periodicals and unpublished Manus scripts type reports, seminar papers, magazine and Statistical hand books etc.

#### **Discussion**

##### **Traditional Mising Tribe's Religion Belief and Practices**

The Misings tribe believe that the universe was created by a supreme heavenly power defined as *sedi* and *Melo*, (father and Mother) and consider themselves as the progenies of the sun: *Do:nyi* mother and the (moon *po:lo* Abu) i.e. moon father. These deities are held to be having unlimited Omni-

potent power and always benevolent to mankind. Therefore, on every occasion of social and religious functions, the Mising offer prayers first of these deities. In fact, no auspicious function states with the names of *sedi-melo* and *Do: nyi-po: lo*. It is believed that the first rivers streams water ponds and other physical surrounding of human habitats are feasted by some spirits which they call *uie* (worship). The *uies* are held responsible for all kinds of melodies of man. Death disease destruction, misfortunes etc, are attributed to the evil eyes and desire of this spirit. According to the Hindu view of life, there are not existed any unbridgeable gulf between mind and human and non –human beings. The universe of matter and spirit is governed by one fundamental law which in the physical world that operates through scientific laws and in the spiritual world, through religious laws. It is through this reason that scientific law is discovered, while introspection examination of the self helps in the attainment of spiritual law. Hinduism denies the ultimate reality of the phenomena world and emphasizes the reality of the spirit. In the long run therefore, a seeker of truth must completely renounce attachment to the physical world. But a beginner regards the physical body and the universe as real and therefore when he tries to reach the sole, in reality he does it through matter animate and inanimate objects of nature plants, Animals Mountains as well as rivers are therefore believed to be endowed with supernatural power. It will be wrong to say that tribal faith in attributing a living soul to inanimate objects and natural phenomena is something opposed to Hindu religion. Indeed far from this, the tribal faith merely re-presents a particular approach to seek truth from a particular level of experience.

Therefore proprietary rituals are performed whenever necessary to keep these spirits satisfied or warded off from casting evils on man. To satisfy the natural and spiritual power, the Mising tribes perform the varieties of festivals. These festivals can be divided into two principal forms such as, 'religious' and 'Agricultural' festival under the category of religious festivals. The main traditional faiths and practices are analysis below.

#### **Dobur**

It is one of the most important religious observances of the Mising tribes in Assam. *Dobur uie*, is the ritual to "*Do: nyi- po: lo*" '*Karsvng kartag Rughi-Me:rang*' that is, in short, ritual to nature for well being and prosperity. "*Do: bur uie*" performed by the villagers collectively, individually, and families too.

Sometimes, DOBUR IS PERFORMED BETWEEN TWO FAMILIES. ON THE MORNING DOBUR DAY, nippir pirtum (road traffic) is done on the various paths leading into and out of the village. So that, no outsiders can enter into the village. Outsiders must respect and obey the *ni: pir* and avoid entry into the village. The villagers select a suitable site to the west of the village for performing the dobur and collected articles by way of *Ajeng Jenggong* are gathered there. A small area is cleaned and an altar is raised there. At the four comers of the altar, four numbers of *pi: ro pi: mug* (wild reeds) are planted and there a swine is

sacrificed in the names of *do:nyi-po:lo karsing-kartak, Rugji me:rang* etc. There are different doburs like *Burte, do: pang, dopun – do: jar* etc. The performed by the villagers collectively is called *do: lung –dopur* which is usually performed once in a year in the month of *Lyong* (month of May) and it is the most important of these doburs. No women are allowed to join villager's collective Dabur. *Dabur* is performed for the well being and good harvest of the cultivations. *Dabur* is also performed personally by a family. These occasional are performed in relating to sinful deeds and incidents.

#### **Urom Appin and Dod: gang**

The Misings tribe believe that human soul dies but do not go away too far from the dead man's home until and unless he is prayed to leave the family for good and offered some drinks to the departing souls as well as to the gathering of relative's neighbors and friends who comes to pay homage and offer prayers to the departed soul.

After the death of a person, the Mising tribes perform a ritual called *urom -apin* for the departed soul within a month or so. This is performed in the belief that the departed soul does not lose all the mundane desires so soon. The desires, therefore, must be fulfilled before the soul departs from the earth to eternity. *Urom appin* and *dodgang* are performed in relation to the economic condition as there is no time limitation for this case. It may run a head up to six months or one year. The *dod: gang* is the last and final death ritual of a person. *Dod:gang* is performed more than one family collectively of a same clan . It is a costly religious activity. Every family must offered at least one pig for the feast.

#### **Taleng Uie**

It is believe that in *Taleng uie*, spirits live above the earth i.e. eternal atmosphere. This sprit is believed to cause some particular types of problems and this is detected by the *mibu* (priest) who is the traditional priest and seen in the Mising tribes .Whenever a person falls ill or meets misfortune a *mibu* is called into determine the spirit responsible for the problem. On detection of the spirit appropriate ritual is performed according to the advice and suggestion of the *Mibu*.

#### **Yalo uie**

The Mising tribes call the *yalo* which also means shade. In the sunshine a man is followed by his/her shade everywhere and anywhere. The Mising tribes conceive it as an accomplishment of soul in form of shade. As soon as man dies his shade is lost from the earth. It means the soul has departed from him and assumes the form of spirit. For the soul does not find another human body where it can re- enter. Thus, it remains outside mordancy human world. But not necessarily forgetting the past so soon. We have seen that different clan observes different ways for re-entering soul. All Mising tribes are not performing and practicing in the same way.

#### **A: ter uie, Rokpung uie**

After *Rokpung uies* are done for the well being of the family members for diseases and distresses along with agricultural productions.

Besides, these mentioned worships, the Mising people also perform many others worships.

Another two important festivals are performing by the Mising people which are directly relates to the agriculture products as well as where the peoples are enjoying collectively in the name of worship.

These two are as following- the *Ali aye ligang*. *Ali Aye ligang* is specially connected with agricultural production. It is celebrated in the spring season with pomp and grandeur first Wednesday of the month of *Ginmur* (February) as per Mising Alamance when the nature dances in its youthful beauty and joy. *Ali* means roots or tubes, *Aye or ai* means seeds or fruit and *ligang* means first sowing or planting of roots or seeds and the name itself.

Conspicuously it is signified as the festival of the peasant of Mising people on this particular day (in the morning time, after having a bath the family head or other members) the Mising people believe the day as lakshmi day and that day, the head of the family marks the sowing of seed in their respective field with a handful of seeds a *yakpa* (knife), *Apong* (rice beer), *purang* (boiling rice) Wrapped in align (wild leave) leaves into sizable packet. Takey (Ginger) *peero* (will reeds) *si: pag* (cotton) *si:pag onno* (cotton the rod preferably correcting in a *lgin*, (cane shaped structure made of Bamboo) etc. Using the *yokpa*, he clears small potash of land in the eastern most part of the field and is decorated with the *peero* and cotton threads in a square of a circular pattern. The *Apong*, *purang ta: key* and *Si: pag* are placed at appropriate places within the decorated area. Then the seeds are sown over the area and chant the forefather, *sed melo*, daring *kartak Do:nyi-po:lo* etc. To bear witness the sowing seeds into the womb of mother earth for abundant crops good harvest etc. the belief are also a tradition in the Mising society and they use to utter their names in all their social festival.

Similarly, another festival and traditional religious belief and practice are *po: rag*. *Po: rag* is closely related to the beliefs of the *do:nyi po:lo* religion. It is very certain that the apostates of the Misings would not pay much attention and interest in celebrating these festivals. This religious festival has been conducted by the *mibu* in place of *sadhu satula* and *Bhakats*. *Mibo* has become too rare to find among the Misings *po: rag* calls for a good co-operation amongst the villagers. In a formal meeting of the *Membir yame* (boys and girls) institution along with the village elders various works and responsibilities are distributed and entrusted to the cable personals and groups'. A large quantities of rice, wine and other food items are needed. So, a good amount of fund is collected generally and the funds is collected through *daglag* and some charity help from the well to do families the host village sends information and far away from village the *dolung ome* (village daughters) married off to near and distant and far away.

And the nostalgically long to attend the *po: rag* of their dear village where they were nursed and brought up. It is obligatory part of the village of villages specially invited to perform *so: man and* thus

amuse the crowd and add more vivacity to the occasion. The specially invited villages are called *minom. Do: lung* ( the guest of honors village ) people through into the *mirong* premises and there one and all can participated in the fun and merry making by singing and dancing drum or fluting pipe or any sort. The *po: rag* generally lasted for five days.

Thus, the Mising tribes maintain the traditional religious beliefs and practices as well as the cultural pattern including their language. Changes have been noticed in their life and culture to some extent. Changes are noticed in respect of religious belief and practices also as different forms of Hinduism and other religions have penetrated into their culture. But they still observe their traditional faiths about supernatural beings and others customary practices related to birth and death. The Mising tribes have taken over a lot of beliefs and customs of different forms of Hinduism that were prevalent in the past. That is why; at present the Mising tribe is not a unified body of beliefs and practices as it used to be in the past. Besides these major functions, a few more rituals are performed by individual Mising families accordingly to their own need and tradition.

#### **Impact of Hinduism, Christianity, and Others Religious Group on Mising Tribes**

In this part it has been analyzed to understand nature among the Mising tribes after their contact with Hinduism and other religions. We have seen that the tribes in India have been influenced certain traditional Communities around them, i.e. non-tribal neighbors and the erstwhile British rule. Effective among all of them are Hinduism and Christianity, which have put their religious beliefs in the omitting pots. The impact of Hinduism has been felt for several centuries whereas Christianity is the modern force about a century old. Their impact is seen on the diverse beliefs and rituals prevalent among the tribes.

Likewise, during this period of their settlement in the plains, the Mising tribes experienced a sea change in all spheres of life. In the 15<sup>th</sup> century, Neo-vaishnavism emerged in Assam. The Mising tribes, like many other tribal groups of the religion came under the influence of this new religion of Neo-vaishnavism. They did not accept it totally in the beginning, but gradually incorporated some of its belief and practices in their own system of religions functions.

The adoption of Hinduism led to the emergence of the Bhakatyia cult which is an admixture of both Mising and the new vaishnavism cum tantrism. Moreover, it led to a new group of priest and clergy known as *Bhakats* and *Hattales*. The fact is that, the Mising on their migration down to the plains of Assam were subjected to the influence by some of the satras of upper Assam. Some of these disciplines become *Bhakat* and *satulas* on attaining certain level of perfection in *Nam-kirton*. The *satulas* preside over every type of ritual except *Dobur*. Thus, a *Bhakatsya* System of religion emerged in Mising society not of course replacing the traditional system. The Misings rituals based on this traditional beliefs and practice

like sacrificing chicken and or pig and *Apong* are performed with *Nam – kirtan chaki sarai* etc and offering of blessing to the *sevakis* i.e. worshipper is stated with the name of Ramo Hari , Krishna and sankara –Madhava

This new system has also replaced the traditional *Mibu* system. Formerly, the *Mibu* the primitive Mising priest was the main person to look after all puja and festival. Now a days, the Bhakats and the Httala, though not necessarily Brahmins have been playing the role of preachers, priests and clergy. Thus, the introduction of Hindu priest has adversely affected the position of traditional priests known as *Mibu*. The process of transformation from tribal forms of worship to Hinduism is an interesting phenomenon among the Mising. It ultimately paved the traditional beliefs and practices in place of the, olden period. Now a day, the religion of the Mising is popularly known as *kewalia kalsangati*. The traditional stage of the religion and religious activities of the Mising is fascinating. Apart from *kewaliya* or *kalsanghater* religion, they have also been worshipping *sat jonia, no- jania, ekaish- jonia , jalkai, pejab uie* , are puja etc. which are absolutely non-traditional for the Misings. There are reasons to believe that these non-traditional or alien religious functions were the outcome of the Mising exposure to Tantrism, saivism and other sects of Hinduism that were prevalent in Assam in the past. Thus, in the process of all the changes the traditional religions of the Misings has lost its original character and it has become more or less a hybrid of different sets of Hinduism.

One interesting aspects of Misings religious life, however has very recently been marked, this is an attempt of a section of people at westernization by adopting Christianity. This trend was market long ago among almost all the hill tribes of North- East, although it has come very lately and slowly to the Mising Society of the plains. It is importance to note that although a very humble beginning of the Christian missionary work in the Mising inhabited areas was started with the prime motive of spreading Christianity among them for the first time in 1826 at Sadya .Subsequently at North Lakhimpur in 1894 and at Pathalipam in 1894 their efforts were mostly in vain. In spite of their best efforts to attract them to Christianity, the Mising did not co-operate in their venture. The account of their failure has been on record in a most significant way. It may be noteworthy that a section of people comprising 38 numbers did opt to embrace Christianity as their religion during 1921-1930 for the first time in their history. It has been seen that for various causes some part of the Mising villages has accepted Christianity very recently. The hating of tribal towards Brahmin cal Hinduism and the imperialist policy of western capitalist countries resulted in their attraction towards Christianity. .There are ample grounds to say that the indication of Bhakatyia cult into the Mising society was biased and motivated. As has already been mentioned ,the Gosains of some of the upper Assam satras were responsible for the flow of this cult into Mising society .But the religious heads of these satras however, paid little attention to the religious aspects of the tribal.

There is also discrimination against the Misings in the satras. Thought the Misings worship the Hindu Gods and Goddesses, they are not given due social status and equality.

They are neglected and dishonored dubbing them as tribal, low ones, pork eaters and drinkers. An example of Sri Padma Pegu-a noted Christian convert in 1986 and a teacher of Namoni Cherpai may be cited here. "Discrimination against the Misings tribes by the satras is what prompted him to accept Christianity" he said, citing a singular case of 1982, when he was not treated right by satras. As the chasm between the satras and the Misings had widened overtime, misunderstanding had crept in and taken its toll, leading to conversions into Christianity. By adoption of Christianity however, led to the abolition of traditional faith and practices, festivals and even drinking of homemade rice-beer. Every Sunday has become a compulsory holiday for them. Whatever in the past the Misings village was a single unit for all religious, agricultural and festival purpose. With the adoption of Christianity by some of the Misngs in some villages, begun to change. Villages are now divided into Christian and non Christian groups. Moreover, it has helped in the growth of new religious institution and functionaries. Now, instead of *murong' and Namghar* in village the churches have come up. Thus, a new type of significances is being added by the Christians Misings to the traditional institutions and to their traditional folk way and festivals .These are trends in new directions and may lead to the emergence of new style of social and political groups among the Christian and non Christian Misings .

It has been seen that besides the foregoing change many more religious beliefs and practices have come into being among the Mising ever since their settlement in Assam. Recently a smaller number of followers of Anukul Thakur and Krishna Guru sects have also been noticed among the Misings.

Despite it's, now, the Mising tribes have been divided into several religious sections, namely *kewalia* or *kalsangati, Bhagawatia Christian, Anukullya and Krishna Guru*, etc. Gradually the religion conversion is increasing among Mising society.

#### **Emerging Trends of Religion Belief and Practices**

Notwithstanding in the very recent ago, a new condition has been emerging in the Mising community in their attitude towards religion, Now a major section of the Misings has been determined to preserve their religion identity in the face of "cultural invasion" of Hinduism and Christianity. Hence, they have tried to preserve their traditional institutions and practices as well as very recently the 'educated elite, have also created a strong sense of cultural consciousnesses among the people. A group of educated Mising tribes are really showing concern for the growth of their languages, religion and distinct identity. The dreadful changes sweeping their world, they afraid are disturbing their community life for with these changes are also slipping away their sound old values to which they were heirs .Thus the emerging sense of cultural consciousness' among the educated elites of Misings tribe finally lead to re- awakening

movement in the society. Probably under the impact of *do:nyi-po:lo* faith movement of Arunachal Pradesh and with enthusiastic efforts of some educated Misings, the cult of *do:nyi-po:lo* faith movement has been influence among the Misings in recent times. In order to popularize the cult of *Do:nyi-po:lo* faith among the Mising and for evolving an acceptable religion of their own, they have formed *Do:nyi-po:lo yelam Kebang* organization through this movement. However, the *Do: nyi-po: lo* faith is not the religion of the Misings alone; it is the common religion of the Abutani groups of tribal of Arunachal Pradesh. In fact, this movement has its root in their quest for Identity in a pluralistic situation. The growing of this movement has however created an adverse reaction among the believers of traditional faith and practices. They are now considering the activities of the missionaries as a threat to the survival of their traditional culture. The Mising Christian converts are alleged to be the harbingers of disharmony because they not only abolished the traditional ceremonies of the Misings, but felt that others should also follow them. Consequently, this creates continual ill feeling, distrust and conflicts and even violence among the people of society. Therefore, time has come to evolve a system, which will re- enforce the solidarity of the Misings in terms of socio -cultural identity..

#### Conclusion

Religious reformation is a necessity for development of the tribal societies and more so in case of the Misings who waste considerable amount of labors, time and materials in connection with religious functions.

However, the Mising are performing their various purposes within the Jurisdiction of their religion. Each tribal peoples of Assam have their own religions and customs. But all the religious faiths and practices are not alike. In the modern times one person can convert to others religion. There is no any rigidity. Similarly, in course of times, the Misings tribe of Assam also changing their faith and practices and they have been performs numbers of religions which are observed by the others caste and community of the Assam. Presently, the Misings tribe believes that religion is nothing else, but it is just faith and practices.

#### Reccomendation

In relating to this study few major points are recommend for considered

1. Now- a- days, the Misings tribe's expense lots of money for performing of religions. When a member of a family departed, to avoid some sinful matters, they observes various types of worship, where needs much more money. Consequence, to meet this position, they compel to lost their durable and non-durable properties. Therefore, hence, I recommend that the Misings tribe carried out the little custom.
2. Religion brings the unity. To keep the unity, the Mising people adopt and accept same religion among them.
3. The Misings people celebrate and practice various types of religion. Consequently, they

became weak. So, that they should not observes much more religion.

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2. *The Kebang:--Village council. It is still active in giving judgment in disputes. There are Kebang in state and district levels, viz. All Assam Mising Bane Kebang and the Bane Kebang in the district of Assam.*
3. *Satras---The monasteries, mostly situated in Majuli Sub-division of Jorhat district of Assam.*
4. *Mibu----The indigenous village priest of the Mising tribe who detected the cause of the diseases and suggested them to perform rituals accordingly.*
5. *Ali-ai-Ligang:--The famous festivals of the Mising tribe Ali-ai-Ligang or the spring dance festival is*

- celebrated on first Wednesday of the month of February. The main aim of the festival is to pray mother Earth for production Ahu paddy.
6. *Po: rag:--Po: rag is connected with agriculture. The festival marks the harvesting time of paddy.*
  7. *Dobur Uie: ---It is one of the most important religious observances of the Mising. Dobur Uie is performed in relating to sinful dead and incidents.*
  8. *Apong: ---The home-made rice beer of the Mising society. It is their most popular drink which is use in any occasion in their festivals and rituals.*
  9. *Nippir: pirtum:--It is done on the various path leading into and out of the village so that on outsider cannot enter into the village. It is the erection of symbolic hedge by reeds as to indicate that the Dobur is being performed by the villagers.*
  10. *Ane—Mother.*
  11. *Abu---Father.*
  12. *Pi:ro-Pi:Mug:-Wild reeds which usually use in the occasional "Do:bur" festival.*
  13. *Appin:-Rice food.*
  14. *Dag:leg ginam:--To help one and other in a group among the villagers.*
  15. *Urom- Appin:-After the death of a person the Mising community performs a ritual is called "Urom\_Appin" for departed soul within a month or so*
  16. *Dod-gang:- It is a ritual occasion, after the death of a person. Its perform by Mising people in the belief what the departed soul does not lose all the mundane desires so soon. The desires therefore must be fulfilled before the soul departs from the earth to eternity.*
  17. *Sedi-Mc: lo: the worldly being, the Sky and Earth.*
  18. *Tani:-Human beings.*
  19. *Karsing-kartag:-The worldly beings, forefathers.*
  20. *Taling:-Wild leave.*
  21. *Purang:-Boiling rice, which is boiled wrapped in "Taling" leaves into sizeable pocket.*
  22. *Take:-Ginger.*
  23. *Peero:--Wild reeds.*
  24. *Si: pag:-Cotton.*
  25. *Si: pag onno:--Cotton thread.*
  26. *Igin:-Cane shaped .Which structure is made of bamboo. It is used for carrying light luggage.*
  27. *Do: Lung:-village.*