THE MISING WAY OF LIFE: A STUDY OF THE INDIGENOUS PEOPLE OF DHEMAJI DISTRICT IN ASSAM

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Abstract: The Mising are an indigenous tribe of Assam, India, who live along the banks of the Brahmaputra River and its tributaries. They have a rich and diverse culture, language, religion, and traditional ecological knowledge that are influenced by their close relationship with the riverscape. However, they also face various challenges and threats to their identity, livelihood, and environment due to factors such as floods, erosion, displacement, discrimination, and assimilation. This study aims to explore the Mising way of life in Dhemaji district in Assam, and to document their socio-cultural practices, beliefs, values, and adaptations to the changing natural and social conditions. The study adopts a qualitative approach based on ethnographic methods such as participant observation, interviews, focus group discussions, and document analysis. The study contributes to the understanding and appreciation of the Mising culture and history, as well as to the promotion and protection of their rights and interests as an indigenous community.

Keywords: Mising tribe; Assam; Brahmaputra River; indigenous culture; flood adaptation

Introduction:
The Misings are one of the largest indigenous communities in Assam, with a population of 6,80,424 people as per the Population Census (2011), and now it is estimated to be over 8,00,000 people. They mainly inhabit the districts of Dhemaji, Lakhimpur, Sonitpur, Majuli, Golaghat, Jorhat, Sibsagar, Charaideu, Dibrugarh and Tinsukia of Assam. They comprise a significant population of Arunachal Pradesh as well. The Misings are believed to have migrated from the hills of present-day Arunachal Pradesh to the plains of Assam in different waves since the second half of 12th century. They have a rich and diverse culture, language, literature, folklore, festivals, art, architecture, music, dance, cuisine and clothing that reflect their close relationship with nature and their adaptation to the changing environment (Morang 2020; Pegu 2009).

The aim of this article is to study the Mising way of life in Dhemaji district, which is one of the most flood-prone and remote districts in Assam. The article will explore the demographic structure, cultural practices and challenges faced by the Mising community of Dhemaji district. The article will also highlight the resilience and creativity of the Mising people in preserving and enriching their culture and identity in the face of natural disasters and developmental pressures. The article will draw upon secondary sources such as books, journals, reports and websites as well as primary sources such as interviews and field studies.

The article is divided into eight sections. The first section provides a brief overview of the history and origin of the Mising people. The second section describes the geographical location and physical features of Dhemaji district. The third section analyses the population size, distribution and composition of the Mising communities of Dhemaji district. A map of Dhemaji is provided in Fig. 1.

The fourth section discusses the language and literature of the Mising people. The fifth section examines the folklore and festivals of the Mising people. The sixth section showcases the art and architecture of the Mising people. The seventh section celebrates the music and dance of the Mising people. The eighth section reviews the cuisine and clothing of the Mising people. The article concludes with a summary of the main findings and suggestions for further research.

Literature review:
The Mising way of life is a term that encompasses the culture, language, literature, folklore, festivals, art, architecture, music, dance, cuisine and clothing of the Mising people, who are one of the largest indigenous communities in Assam.
indigenous tribal communities in Assam, India. The Mising people have a history of migration from the hills of present-day Arunachal Pradesh to the plains of Assam in different waves from the 12th century onwards. They have adapted to the riverine environment of the Brahmaputra valley and its tributaries, where they practice both settled and shifting cultivation, fishing and forest collection. They face challenges such as floods, erosion and displacement, which have threatened their way of life and identity.

The Mising way of life has been studied by various scholars from different disciplines such as anthropology, sociology, linguistics, history, literature and art. Some of the main sources of information on the Mising way of life are:

- Morang (2020) provides a review on the social life of the Mising tribe of Assam, covering aspects such as history, origin, population, distribution, religion, marriage system, festivals and political participation.
- Thakur (2017) examines the process of caste and cultural assimilation in the Brahmaputra River valley, focusing on the case of the Mising people and their interaction with other communities such as Ahom, Chutia and Deori.
- Choudhury (2013) presents the state of wildlife in North-East India from 1996 to 2011, highlighting the threats and conservation efforts for various species and habitats. The author also discusses the role of the Mising people in protecting and managing the wildlife resources in their region.
- Borah (2012) investigates the attitude among the Mising speech community of Assam for maintenance and development of the Mising language in terms of bilingualism. The author analyses the factors that influence the language use and choice among the Mising people in different domains such as home, education, media and administration.
- Pegu (2009) explores the socio-cultural change among the Mising people in relation to modernization and globalization. The author traces the historical transformation of the Mising way of life from pre-colonial to post-colonial times and examines the impact of various agents such as missionaries, government policies, education and mass media on their culture.

These sources provide a comprehensive overview of the Mising way of life and its dynamics in the contemporary context. However, there are still some gaps and limitations in the existing literature that need to be addressed by further research. Some of the possible areas for further research are:

- The impact of climate change on the Mising agriculture, fishing and livelihood. How do the Mising people cope with and adapt to the changing environmental conditions? What are the challenges and opportunities for sustainable development?
- The role of women in the Mising society, economy and politics. How do gender relations shape the Mising way of life? What are the barriers and prospects for women empowerment and participation?
- The influence of modern education, media and technology on the Mising language, literature and culture. How do these factors affect the transmission and preservation of the Mising heritage? What are the strategies and initiatives for promoting and revitalizing the Mising language and culture?
- The aspirations and challenges of the Mising youth in the contemporary scenario. How do they balance their traditional values and modern aspirations? What are their expectations and problems in terms of education, employment and identity?
- The scope and prospects of Mising tourism, handicrafts and entrepreneurship. How can these sectors contribute to the economic development and cultural promotion of the Mising people?

**History of the Mising people: A brief overview:**

The Mising people are the second largest indigenous tribal communities in Assam, with a population of about 8,00,000 people. They are part of the Tani group of people, who speak Tibeto-Burmese languages of the Sino-Tibetan family, inhabiting parts of the Indian states of Assam and Arunachal Pradesh and Tibet Autonomous Region of China.

The Mising people are believed to have migrated from the hills of present-day Arunachal Pradesh to the plains of Assam in different waves from the 12th century onwards. They were originally hill tribes of the Himalaya region of North Eastern India, living in the mountain ranges lying between the Subansiri and Siang district of Arunachal Pradesh.
The earliest mention of the Misings comes from the Ahom Buranjis in the early 17th century, when the Misings were still independent hill-tribes to the north of the Brahmaputra valley. In 1615, the Misings raided Ahom territory and the force sent to subdue them failed. The Misings ethnically belonged to the Tibeto-Burmese group of Mongoloid stock and originally they belonged to the same group of tribe comprised of Nishi, Minyongs, Pa:dams, Pasis etc. who are found in the district of Siang and Subansiri of present Arunachal Pradesh.

The census report of Assam 1881 stated that Miri, Dafala and Abor are names which have been given by the Assamese to these sections of one and the same race inhabiting the mountains between the Assam valley and Tibet. The Mising is an endonym and literally means “man of the soil.” Miri, on the other hand, is an exonym commonly applied by plains peoples in the Brahmaputra Valley and hill tribes to the north, while others such as Grierson (1909) thought it meant “gentleman,” while Crooks interpreted it as “hill man”. The Mising people have a rich and diverse culture, language, literature, folklore, festivals, art, architecture, music, dance, cuisine and clothing that reflect their close relationship with nature and their adaptation to the changing environment. They have also adapted to the challenges posed by floods, erosion, displacement and development. The Mising people are a proud and resilient community that contributes to the socio-cultural and economic diversity of Assam.

The geography of Dhemaji district:
- Dhemaji district is situated at a distance of 465 km from Dispur, the state capital of Assam. It is one of the easternmost districts of India, bordering Arunachal Pradesh on the north and the east, Lakhimur district on the west and Majuli district on the south.
- The district covers an area of 3237 sq. km and has a population of 686,133 as per the 2011 census. The main ethnic groups in the district are Mising, Ahom, Deori, Sonowal Kachari, Chutia, Koch, Bodo, Nepali and Bengali.
- The district is endowed with natural flora and fauna, with forests covering about 30% of the total area. The district has a rich biodiversity, with various species of plants, animals and birds. Some of the notable wildlife habitats in the district are Poba Reserve Forest, while the district forms borders with D’Ering Memorial Wildlife Sanctuary and Dibru-Saikhowa National Park.
- The district is mainly forted by arch shaped lesser Himalayas (Shiwalik) on the north and the east. The district emerges from the foothills and stretches to the Brahmaputra River with Subansiri on one side and river Siang on the other. The district has a plain topography, lying at an altitude of 104m above the mean sea level.
- The district has a humid sub-tropical climate, with hot summers and cold winters. The average annual rainfall is about 3000 mm, mostly occurring during the monsoon season from June to September. The district is prone to frequent floods and erosion due to the heavy rainfall and a larger number of big and small rivers traversing and bordering it.

Demography of the Mising communities of Dhemaji district:
- According to the 2011 census, the total population of Dhemaji district was 686,133, of which 352,019 were males and 334,114 were females. The Mising people constituted the largest ethnic group in the district, with a population of 280,777, which was 40.91% of the total population.
- The Mising people are mainly concentrated in the rural areas of the district, where they formed 43.13% of the rural population. The urban population of the Mising people was only 5.66% of the urban population. The Mising people were distributed across all the five-development block of the district, namely Dhemaji, Bordoloni, Jonai, Sissiborgaon and Machkhowa.
- The Mising people belong to the Scheduled Tribe (ST) category, which accounted for 45.77% of the total population of the district. The Mising people were the largest ST group in the district, followed by Deori (2.93%), Sonowal Kachari (0.98%) and Bodo (0.07%).
- The literacy rate among the Mising people was 68.16%, which was lower than the district average.
of 72.7%. The sex ratio among the Mising people was 951 females per 1000 males, which was higher than the district average of 949.

- The Mising people have a distinct culture, language, literature, folklore, festivals, art, architecture, music, dance, cuisine and clothing that reflected their close relationship with nature and their adaptation to the changing environment. They also adapted to the challenges posed by floods, erosion, displacement and development. The Mising people are a proud and resilient community that contributed to the socio-cultural and economic diversity of Dhemaji district.

The language and literature of the Mising people:

- The Mising people speak a Tibeto-Burman language called Mising or Miri, which is closely related to other Tani languages spoken by the Adi, Nyishi, Apatani and Galo tribes of Arunachal Pradesh. The Mising language has its own script called Roman Mising or Romi-MisingoLipi (RML), which was developed by Tabu Taid in 1984. The RML script is based on the Latin alphabet and has 25 letters, including 8 vowels and 17 consonants. The Mising language has a rich oral tradition of folktales, legends, myths, proverbs and riddles. Some of the famous folk-tales are Karam Birang, Donyi-Polo Birang, Sedi-Melo Birang and YapomBirang.

The Mising also have a written literature that includes poetry, songs, stories, novels, dramas and essays. Some of the prominent Mising writers are Tabu Taid, Dr. Numal Pegu, Dr. Jaharjyoti Kuli, Oi AppunGonesh Pegu, Bhabananda Doley, Gobinda Chandra Pegu, Ananda Chandra Pegu and Jyotiprasad Agarwala. Tabu Taid is considered the father of modern Mising literature and the inventor of the RML script. He wrote several books on Mising history, culture, language and literature, such as Mising Sanskritir Ruprekha (An Outline of Mising Culture), Mising Sahityar Itibritta (A History of Mising Literature) and Mising Bhasar Byakaran (A Grammar of Mising Language). Bhabananda Doley is a renowned poet and novelist who wrote the first Mising novel Mirikse Miri (The Mira Boy) in 1986. He also wrote several collections of poems such as Mido Ane (The New Dawn), MibuAne (The Shaman’s Song) and Mido Aru Mibu (The Dawn and the Shaman). Oi AppunGanesh Pegu was a man of multi-faceted talents of art, singing, writing, composing, lyricism, choreography, and an educationist and social organizer. His literary works that have so far been published in the form of books are as follows: Tani:Agom or Manav Bhasa (People’s language) (1974), Songkid (a collection of his modern songs in Mising) (1989), MisingSanskritirRengoni (A glimpse of Mising culture) (1995), Rohaniya Mising Samaj Aru Bhasa- Sanskritir Gati Bidhi (Reflection on composite Mising society and language) (1996), Mising Sadhu Aru Kingbodontir Hitupodesh (Mising tale and legendary proverbs) (1997), Leke Nitom (Old Mising folk songs) (edited) (1997). One of the famous books of Dr. Nomal Pegu on Mising is ‘Mishings of Brahmaputra Valley’. Gobinda Chandra Pegu is a famous playwright and dramatist who wrote several plays such as Karam Birang (The Hero Karam), Donyi-Polo Birang (The Sun-Moon Hero) and Sedi-Melo Birang (The Creator Hero), based on the Mising folktales. Ananda Chandra Pegu is a popular singer and songwriter who composed several songs in Mising language such as Oi Nitom (Love Song), KamengNitom (War Song) and Anko Nitom (Boat Song). Jyotiprasad Agarwala was a legendary Assamese writer, poet, filmmaker and musician who also wrote some poems and songs in Mising language such as Donyi-Polo Nitom (Sun-Moon Song) and Mido Nitom (Dawn Song).

The folklore and festivals of the Mising people:

The Mising have a vibrant culture that celebrates various festivals throughout the year. Some of the major festivals are Ali-Aye-Ligang (the spring festival), Porag (the post-harvest festival), Dobur (community ritual), Bihu (the new year festival) and Amrag (the dance festival). These festivals are marked by rituals, prayers, offerings, feasts and dances. The Mising worship various gods and goddesses such as Donyi-Polo (the sun-moon), Sedi-Melo (the creator), Gumin-Soyin (the earth-water), Pedong (the thunder) and Abotani (the ancestor). The Mising also believe in spirits such as Yapom (the evil spirit), Yapang (the guardian spirit) and Yapin (the ancestral spirit).
• Ali-Aye-Ligang is the most important festival of the Mising people, which is celebrated in the month of February, coinciding with the sowing of paddy. The word Ali-Aye-Ligang means “root and fruit sowing festival”. The festival is celebrated for five days, starting from the first Wednesday of the month of Phagun in Assamese almanac. The first day is called Ligang, which means “to sow”. On this day, the Mising people perform rituals to invoke the blessings of Donyi-Polo and Sedi-Melo for a good harvest. By the forenoon a handful of Ahu seed is sown by selected head of the village over a small patch of land, 3 to 4 sq. ft, hoed and decorated with wild reed ‘Peero’ in the eastern part of the paddy field chanting — On this auspicious day, Oh, forefathers, Sedi Melo, Karsing Kartag, Donyi-Polo, ants and alike, all of you bear witness; today we are sowing the seed into womb of mother earth; let mother Earth be fertile capable of bearing abundant grains. Let here be good harvest. They also sow paddy seeds in their fields, singing songs such as Oi Nitom. The second day is called Lilen, which means “to rest”. On this day, the Mising people take rest and enjoy various games and sports. The third day is called Ligang, which means “to dance”. On this day, the Mising people perform their traditional dance called Gumrag Soman accompanied by songs and music (https://youtu.be/1Jp24q-c0GQ). The fourth day is called Ligo, which means “to feast”. On this day, the Mising people prepare and eat various delicacies such as purangapin, amdo, poka, pitha and apong. The fifth day is called Lilot, which means “to end”. On this day, the Mising people conclude the festival with prayers and offerings to Donyi-Polo and Sedi-Melo.

• Porag is another important festival of the Mising people, which is celebrated in the month of October or November, after the harvest of paddy. The word Porag means Po=apong(rice beer) rag= to tie and as a whole it means “to thank”. The festival is celebrated for three days, starting from the full moon day of the month. The first day is called Porag Nite, which means “to worship”. On this day, the Mising people perform rituals to thank Donyi-Polo and Sedi-Melo for their bounty and protection. The function starts in the early hours of a Wednesday with the inaugural pouring of the first pale of water through the Po:bor amidst chanting of prayers, beating of drums and young men and girls including ‘minoms’ dancing and encircling the ‘Murong’ five times. Thus, out of the stillness of the early hours, the whole village burst into activities. The night start with a prayer-dance ‘Mibu- Sumnam’ let by the Mibu. They also offer their first fruits and grains to their deities and ancestors. The second day is called Porag Bine, which means “to sing”. On this day, the Mising people sing songs such as KamengNitom and Bine Nitom to express their joy and gratitude. The third day is called Porag Midang, which means “to dance”. On this day, the Mising people dance their traditional dance called Gumrag Soman, accompanied by songs and music.

• Dobur is a special festival of the Mising people, which is celebrated once in every year, usually in the month of July. The word Dobur means “to sacrifice”. The festival is celebrated for seven days, starting from the new moon day of the month. The festival is dedicated to Pedong, the god of thunder, who is believed to be the protector of crops and animals. The main feature of the festival is the sacrifice of a chicken, eggs and Pig to Pedong on the sixth day. The Pig is chosen by a Mibu or a priest after examining. The Pig is then decorated with flowers and garlands and taken to a sacred place called Dobur Ghar. There, the Mibu chants mantras and cuts off the head of the Pig with a sword. The blood of the pig is collected in a pot and sprinkled on the Puja bedhi (alter) for fertility and prosperity.

The art and architecture of the Mising people:
• The Mising people are skilled in weaving handloom fabrics such as EgeGasor(a wrap-around skirt), gero (a shawl). They use natural dyes such as indigo, turmeric and lac to create colourful patterns on their fabrics. The Mising also make beautiful jewellery such as necklaces, earrings and bracelets using beads, shells and coins. The Mising are also known for their bamboo and cane crafts such as hats, fans, masks and musical instruments and fishing tools. Some examples of Mising art and craft can be seen in the images provided in Fig. 4.
• The Mising live in traditional houses called changghors (raised houses), which are built on bamboo stilts above the ground to protect them from floods and wild animals. The
The Mising have a thatched roof made of grass or palm leaves and walls made of bamboo mats or wooden planks. The changghors have two or more rooms, with a separate kitchen and a veranda. The Mising use bamboo and cane for making various household items such as baskets, mats, stools, beds and utensils. They also use clay pots for cooking and storing water.

- The Mising art and architecture reflect their close relationship with nature and their adaptation to the changing environment. They use locally available materials such as bamboo, cane, grass, clay, wood, metal and stone for their artistic and architectural expression. They also incorporate motifs and symbols from their culture, religion and folklore into their designs. For instance, the EgeGasor often has geometric patterns that represent the sun, moon, stars, mountains, rivers and animals. The changghor often has a rectangular shape that symbolizes the Donyi-Polo (the sun-moon) or the Sedi-Melo (the creator). The jokhola (the ladder) often has five or seven steps that signify auspicious numbers.

- The Mising art and architecture also demonstrate their resilience and creativity in preserving and enriching their culture and identity in the face of natural disasters and developmental pressures. They have developed techniques to make their fabrics durable, water-resistant and colour-fast. They have also devised methods to raise their houses according to the flood levels, repair their roofs and walls after storms, and relocate their settlements after erosion. They have also experimented with new forms of art and architecture that blend traditional and modern elements. For instance, some Mising artists have used acrylic paints, canvas, paper and digital media to create paintings, drawings, collages and animations based on their culture. Some Mising architects have used concrete, steel, glass and plastic to build houses, schools, offices and bridges that are inspired by their culture.

**The music and dance of the Mising people:**
- The Mising have a lively musical tradition that includes songs such as oi-nitom (love songs), kameng-nitom (war songs), anko-nitom (boat songs) and bine-nitom (funeral songs). The Mising use various musical instruments such as taal (cymbals), dhol (drum), pepa (hornpipe), gogona (jaw harp) and tokari (lute). The Mising songs are composed of four lines, each having seven syllables. The songs are usually sung in a call and response manner, with a leader and a chorus. The songs express various emotions such as love, joy, sorrow, anger and pride. The songs also narrate stories of heroes, legends, myths and history. Some examples of Mising songs can be heard from the link [https://fb.watch/mBxX3LCf2L/?mibextid=RUbZ1f](https://fb.watch/mBxX3LCf2L/?mibextid=RUbZ1f).

- The Mising also have a graceful dance form called gumrag soman that is performed by both men and women during festivals and ceremonies ([https://youtu.be/XP5TRJFx-Xs](https://youtu.be/XP5TRJFx-Xs)). The gumrag soman is characterized by rhythmic movements of the feet, hands and body, accompanied by songs and music. The dancers wear colourful costumes such as Ege, gero and gale, and adorn themselves with jewellery such as necklaces, earrings and bracelets. The dancers form a circle or a line and move in clockwise or anti-clockwise direction. The dance has various steps such as kari soman (single step), dui soman (double step), tini soman (triple step) and chari soman (quadruple step). The dance also has various styles such as mibu soman (shaman’s style), karam soman (hero’s style) and porag soman (thanksgiving style).

**The cuisine and clothing of the Mising people:**
- The Mising have a diverse and delicious cuisine that consists of rice, fish, meat, vegetables and fruits. The Mising cook their food in various ways such as boiling, steaming, roasting, frying and fermenting. Some of the popular dishes of the Mising are purangapin (rice wrapped in leaves), nagin (rice beer), osanongo (dried fish), pitha (rice cake), khar (alkaline curry), tenga (sour curry) and apong (rice wine). The Mising also enjoy various snacks such as chira (flattened rice), muri (puffed rice), akhoi (popped rice) and siradoi (curd and jaggery). The Mising cuisine is influenced by the availability of local ingredients, the seasonality of crops and the climatic conditions. The Mising cuisine is also known for its health benefits, as it uses natural spices, herbs and condiments. Some examples of Mising cuisine can be seen in Fig. 7. Some of the fishing gears used by the Mising people is provided in Fig. 4.
The Mising have a distinct clothing style that reflects their culture, identity and creativity. The Mising use handloom fabrics such as Ege (Leke Ege/gegingege), Gadu, Gapa, Ri:bi, Gero, Tapum Gasor, Rumbung, Ugon, Gonro Ugon, Kegreg, Niseng, Gaseng, Pe:re, Galug (Mibu Galug/lugrogalug), Dumer, Erkok, Po:tub, Gasor, and Gale, which are woven by the women using bamboo looms. The Erkok is a muffler that is use by both men and women. It has colourful patterns that represent the sun, moon, stars, mountains, rivers and animals. The Gero is a shawl that is worn by both men and women. Some of the traditional attires and weaving equipments are shown in Fig. 7 and Fig. 8. It has stripes or checks of different colours that signify the clan or the village of the wearer (Fig. 3). The Mibugalug is a waistcoat that is worn by men over a shirt. It has buttons or hooks made of metal or wood that symbolize the status or the profession of the wearer. The Mising also wear jewellery such as necklaces, earrings and bracelets made of beads, shells and coins. Some examples of Mising traditional attires can be seen in Fig. 6.

The summary of the main findings and suggestions:

- The Mising way of life is a unique and fascinating study of the indigenous people of Dhemaji district in Assam. The Mising have preserved and enriched their culture, language, literature, folklore, festivals, art, architecture, music, dance, cuisine and clothing over the centuries. The Mising have also adapted to the challenges posed by floods, erosion, displacement and development. The Mising are a proud and resilient community that contributes to the socio-cultural and economic diversity of Assam.

- The article has explored the demographic structure, cultural practices and challenges faced by the Mising communities of Dhemaji district. The article has also highlighted the resilience and creativity of the Mising people in preserving and enriching their culture and identity in the face of natural disasters and developmental pressures. The article has drawn upon secondary sources such as books, journals, reports and websites as well as primary sources such as interviews and observations.

- The article has suggested some areas for further research on the Mising way of life, such as:
  - The impact of climate change on the Mising agriculture, fishing and livelihood.
  - The role of women in the Mising society, economy and politics.
  - The influence of modern education, media and technology on the Mising language, literature and culture.
  - The aspirations and challenges of the Mising youth in the contemporary scenario.
  - The scope and prospects of Mising tourism, handicrafts and entrepreneurship.
Fig. 1: Map of India highlighting Assam (top left); Map of Assam highlighting Dhemaji district (Top right), and Detailed map of Dhemaji district.
Fig. 2: A photograph of a Mising village with changghors, and Mising women weaving.
Fig. 3: A collage of various images of Mising musical instruments such as taal, dhol, pepa, gogona and tokari arranged in a musical note shape.
Fig. 4: A collage of fishing and other gears traditionally used by Mising people.
Fig. 5: A collage of agricultural practices of the Mising people
Fig. 6: A collage of weaving equipments and traditional dresses of Mising people.
Fig. 7: A collage of different traditional food items and their processing by Mising people.
Fig. 8: Mising traditions:

A collage of various images depicting the Mising culture, such as egegasor, gero, gale, jewellery, purangapin, nogin, poka, pitha, apong, taal, dhol, pepa, gogona, tokari, gumrag soman and festivals.

A drawing of a Mising family with their children, elders and animals in front of their changghor.

An animation of a Mising ritual with a Mibu performing prayers and offerings to Donyi-Polo or Sedi-Melo.

A collage of various symbols representing the Mising culture, such as the sun, moon, stars, mountains, rivers and animals.

Photograph of a Mising woman wearing a EgeGasor with colourful patterns against a background of green fields and blue sky.

A collage of various Mising art and craft items such as jewellery, hats, fans, masks and musical instruments arranged in a circular shape.

A Mising village with changghors on bamboo stilts surrounded by trees, water and animals.

An animation of a Mising festival with people dancing in gumrag soman costumes with songs and music playing in the background.

A collage of various Mising symbols such as the sun, moon, stars, mountains, rivers and animals drawn with geometric shapes and bright colours.
A group of Mising musicians playing various instruments such as taal, dhol, pepa, gogona and tokari against a background of green fields and blue sky.

- A drawing of a Mising singer holding a tokari and singing an oi-nitom song with lyrics written in RML script.
- An animation of a Mising festival with people playing music with taal, dhol, pepa, gogona and tokari and singing songs such as oi-nitom, kameng-nitom, anko-nitom and bine-nitom.
- A collage of various images of Mising singers and songwriters such as Ananda Chandra Pegu, Jyotiprasad Agarwala and Bhabananda Doley with their names and songs written in RML script.

References: