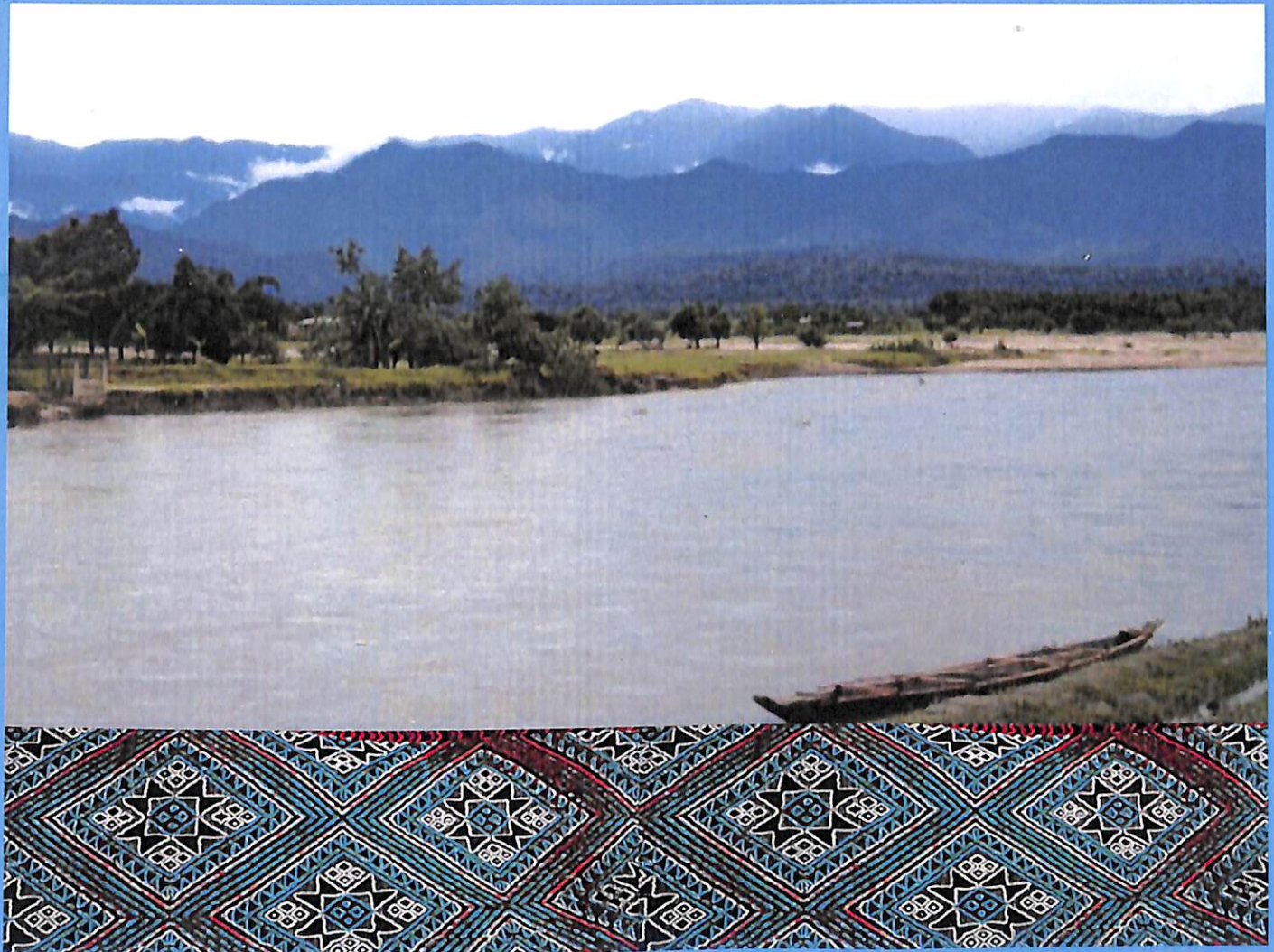


THE MISING TRIBE OF ASSAM: A MONOGRAPH



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**MINISTRY OF TRIBAL AFFAIRS,
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RESEARCH FOR TRIBALS AND SCHEDULED CASTES
JAWAHARNAGAR, KHANAPARA, NH-37, GUWAHATI-22, ASSAM

Preface

Indian handlooms with its unique combination of artistic creativity and magnificence, have been spelling out the rich cultural heritage of the country. Complementing this arena of magnificence, Assam, the land which is blessed with a mosaic of ethnic diversities, stands firm, thanks to the extraordinary weaving skills of all the communities living in it.

The Misings, a plain tribe of Assam, is the second largest tribe, after the Bodos, and reside in the Dhemaji, Lakhimpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat and Golaghat districts of Assam. They are well known for excellent weaving skills and rich colourful textiles, so much so that many a times weaving is seen as an exclusive identity of the Mising women. The rich variety of flora and fauna, and virgin nature amidst which the riverine tribe lives is an important source of inspiration for the motifs and designs woven by the weavers. The present work, entitled 'The Mising Tribe of Assam- *A Monograph*' is an attempt at studying, narrating and documenting this weaving culture of the Misings, along with their socio- economic life.

The study would not have been possible without the financial grant of the Ministry of Tribal Affairs, Govt. of India, New Delhi. We at the Assam Institute of Research for Tribals and Scheduled Castes, Government of Assam acknowledge our gratitude to the Ministry, for its assistance.

I offer my special thanks to Mr. G. C. Kakati, Joint Director of the Institute, who diligently monitored and guided the process of preparation of this Monograph since the very first day.

I also congratulate Ms. Pranita Medhi, Inspector of Statistics, AIRT&SC, for conducting and successfully completing this study. The insightful inputs of the officer behind writing, compiling, and preparation of this Monograph is well appreciated.

Mention must also be made of Mr. Debabrata Laskar, ARO of the Institute, for his valuable advice time and again.

Most importantly, this Monograph would not have been possible without the hard work, efforts and perseverance of all the 6 Field Investigators namely Sampriti Tamuli Phukan, Rihitu Kumbang, Ankita Hazarika, Sanjib Sonowal, Kazi A. Kabir and Trinayani Bordoloi, who worked day in and day out in the field to collect information as much as possible along with the tabulation and analysis of collected data.

Research works accumulates the debt of many. It is impossible to thank by name of many, who have contributed majorly in this work, particularly the weavers, for their patience, the villagers of all the 12 Mising villages of Dhemaji and Lakhimpur districts, Assam, for all the love and support to our research team. Special thanks to the Sub-divisional Administration of Jonai and Takam Mising Porin Kebang, Gogamukh for the encouragement and support they provided to the team.

The officers and staff of AIRT&SC, deserves appreciation too for their support and help as and when required.



Udayan Hazarika, IAS
Director
Assam Institute of Research For Tribals & Scheduled Castes,
Khanapara, Guwahati-22, Assam.

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CHAPTER-1

INTRODUCTION

1.1 Concept of the Study

The present study is an attempt to unearth the socio- economic status along with their creativity and expertise that get expressed through the traditional weaves and costumes of the Mising Tribe of Assam, and to write a Monograph on this. As fascinating as the title seems to be "The Mising Tribe of Assam: *A Monograph*", the work comprises of a classic description of the rich weaving culture of the Mising tribe. Weaving is an exclusive preserve of specially the Mising womenfolk, and the exquisite handloom products with artistry at its best are a perfect manifestation to it. India as a whole has had been revered for its popular handloom industry since ages, so much so that over the years handloom has become an integral part of the rich culture heritage of the country. Indian handloom products are of varied types on the basis of different styles, patterns or motifs, fabric and yarns used. With every unique combination of weaves, motifs, patterns and colours, the historical experiences of the people who make and use it can be understood. Handloom is done in all most all parts of India and each variety is known for its distinctive and unique character. Indications of similar manner can be found among the Misings of Assam too,, who happens to be the second largest tribe in terms of its population among the numerous tribal groups of the state of Assam. Being an agricultural community, the Misings have an inherent quality of adaptation with natural calamities. They are known as riverine people because of their common habitat near river banks. Mising women are expert weavers whose credibility in art of weaving is incomparable.

1.2 Objective of the Study

Objectives of the study are –

- i) To study & draw a socio-economic profile of the Mising tribe.
- ii) To study & understand the folk costume of the Misings & explore the traditional design, creativity & expertise.
- iii) To study the changing pattern of the Mising folk costume

1.3 Methodology

The study is based on both primary and secondary data. Secondary data have been collected from Census of India, Statistical Hand Book of Assam, books, journals, reports etc. A field survey was carried out in order to generate primary data. Two structured schedules were used to collect primary data- (i) Village schedule & (ii) Household schedule. Two districts namely Dhemaji and Lakhimpur of Assam have been selected which are mainly inhabited by the Mising people. From both the districts a total of 12 Mising dominant villages are selected and 6 villages are from each district. The selection is based on rural and sub-urban inhabitation areas of Mising tribe to see the influence and impact of urbanization on commercialization of the weaving industry. In each district the land records, population and the village maps have been collected from the Circle Office of respective districts. The distinct and unique cases were however dealt with case study method. For this 12 Cases were taken. The cases were distinguished and selected on the basis of their weaver's registration and/or if they are into weaving for commercial purpose and if they have received any award or recognition of regional/national/international importance for performance in weaving.

1.4 Data Collection

Several methods of data collection were employed. Two sets of open ended and close ended questionnaire cum structured interview schedule were used for collecting primary data. The first set of questionnaire was targeted at covering various aspects of the selected villages. It included questions about population, land, socio-economic profile of the village and also the percentage of people involved in weaving from that particular village. Second set of questionnaire was for household data collection. Here the questions were mainly related to the socio economic conditions of the sample household, the weaving culture and handloom products of the household and its impact on life style of the family members. It also comprised of questions related to processes and steps of weaving, traditional designs, their symbolic meanings and the changes that have happened as a result of market demand and its role in the process of commercialisation of the weaving industry. The samples were mostly selected based on how profoundly are they involved in weaving and also those whose products are marketed. The available data was crosschecked with the help of observation methods for authenticity. Observation also helps in understanding the behaviour, tradition and culture of the people. Brief history and account of the villages were collected through techniques of data collection employed while doing ethnography. The distinct and unique

cases were however dealt with case study method. Most of the District or Sub-divisional Circle Office and Gaon Panchayat Office were visited for collection of maps, data on population, land, etc. Above all, photographs of traditional Mising dress, its designs, weaving instruments, ornaments etc. were taken during fieldwork for pictographic documentation of the available traditional designs and costumes.

The survey was conducted during months May and June of 2017 after which tabulation and documentation followed in the month of August 2017.

1.5 Design of the Monograph

The first chapter includes Introduction of the study, conceptual framework, objective of the study and methodological stance undertaken for the study. The second chapter gives a brief profile of the Mising tribe based on secondary data. The third and fourth chapter includes a brief profile of Dhemaji and Lakhimpur Districts and data analysis of surveyed villages and household schedules are given its due importance in these chapters. Data is purely based on the statements of respondent and observations along with some village records. The fifth chapter entitled Handloom and Weaving Culture of the Misings' attempts to succinctly describe and explain the richness and diversity of Mising weaves and the handloom culture. The photographs of available traditional designs, Mising costumes and the life way of Mising tribe taken during fieldwork, along with description of symbolic meanings of the designs as interpreted by the cheery, smiling inhabitants living in harmony with nature encapsulates the entire idea behind preparation of this Monograph. The sixth chapter goes on to discuss the case studies of 12 (twelve) prominent Mising weavers who are residents of the surveyed villages of both Dhemaji and Lakhimpur districts of Assam.

Chapter-2

A BRIEF PROFILE OF THE MISINGS

As per 2011 Census the total Scheduled Tribe population in the state is 3884371 persons, constituting about 12.4 per cent of the total population of Assam. Mising tribe is the second largest group of Scheduled Tribe (plains) of Assam next to the Bodo tribe and according to Census of India, 2011, the population of Mising in Assam is counted to 6,87,301 persons, of which 3,95,790 are males & 2,67,520 females.

The Misings are an ethnic group mainly concentrated in the riverine areas of Dhemaji, Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sivasagar, Jorhat and Golaghat districts of Assam. A few of them live in and around Pasighat of East Siang district of Arunachal Pradesh. They were earlier called 'Miris', the usage of which is considered to be offensive at present times. Primarily, they have characteristic physical features of the Mongoloids and belong to the Tibeto-Burman family of the Mongoloid group (Bordoloi, et.al, 1987). The original habitat of these people was the north-west region of China covering mostly the river valleys of Hwang-Ho and Yangtze Keang River. According to Grierson, these Sino-Tibetan speakers migrated to Assam following the courses of the rivers like Brahmaputra, Sindwan, Irrawadi, Salwin, Mekong and Menam and the mountain passes of Assam and Bhutan by ousting the original inhabitants, the Mon Khmers.

History points towards the fact that the Misings were originally a hill tribe who lived in the Mishmi hills of the erstwhile North East Frontier Agency (NEFA), now known as Arunachal Pradesh. They migrated to the plains of Assam to settle in the riverine areas of Brahmaputra and Subansiri rivers before the reign of Ahom kings and since became an inseparable chapter of the historical roots of Assam. Due to the lack of documented records, it is difficult to ascertain the exact reason and date of their influx into the plains of Assam. Several folk songs also reveal the proximity of the Miris with the Adi, Abors of Arunachal Pradesh. Another view is that, the word Miri is an offshoot of the word '*mrgaya*', which points towards the hunting behavior of the tribe. The 'Miris' in the past had, close linguistic and cultural affinity with the Adis, Minyongs, and Padmas of Arunachal hills. In fact it is believed that the term 'Miri' is an incorrect pronunciation of the word 'Mirui'-an ambiguous term denoting the socio-religious functions of the Adis, Minyongs, and Padmas of Arunachal Pradesh. Nevertheless, the term which they are popularly known today is Mising' which is

derived from two root words namely 'mi' referring to 'man' and 'sing' referring to 'water' or 'river'. Therefore, Mising means the tribe living by the side of the water or river. Over the years the Mising community has assimilated with the people of other communities living in the state of Assam and has become an inseparable part of the society and life of Assam.

The staple food is rice. They take fish and meat and rear pigs, goat and poultries. Rice beer (apong) is produced in the households both for consumption and for entertaining guest. Pig and rice beer are essential items during socio-religious festivals. Misings are primarily agriculturist by occupation. Apart from agriculture, the Misings being excellent weavers have also taken to sericulture, thanks to the suitable agro-climatic environment. Every Mising woman is an expert weaver and weaves cloth not only for self use but also for all the family members and business purpose.

Religion

Misings, now a days, practice Hinduism but also maintain traditional rituals, beliefs. Primarily they are animist by nature and also believe in supernaturalism. Spirit also called 'Uie' is torch bearer of Mising life. Spirits of the ancestors called 'TromUie', spirit of the departed soul called 'GuminUie', spirits who cause flood and natural calamities called 'DaburUie', spirits of thunder, storm, lightening called 'TalengUie' are worshipped. Sacrificial rites and offerings of 'Apong', fowls, pigs are made. Religious rites are performed by the 'Mibu' or the priest, who is considered to have possessing supernatural powers. Like the other Tani tribes, many Misings have converted to Donyi Polo Yelam. As per Donyi Polo beliefs, the Sun (Donyi) is considered as the mother and, the Moon (Polo) as the father. Recently, this belief has been organised as Donyi Polo Yelam or commonly called the Donyi Polo religion. Some of them also have converted to Christianity and have taken to Catholic or Baptist faith. Many Mising families have also started to take up Vaishnavism and follow the Bhaktia Pantha'.

House

As the Misings are a riverine tribe they have no option but to construct their houses in raised platforms about five feet above the ground which is known as Chang Ghar.

Socio- Cultural Organization

- **Murang:** Every Mising village has a '*Murang*' *Ghar* constructed at a central place of the village. It is also a venue for the village judgment of deviance of villagers. A symbol of village unity, *Murang* is one of the most important and traditional sociocultural institution of the Mising people. The *Murang Ghar* serves the purpose for annual 'Po: rag' and other important festivals. The village youth and the elderly too, meet at the '*Murang*' for social gatherings.
- **Do:LungKebang:** Constituted by the elderly people of a Mising village who gather at the '*Murang*' under the village headmen on specific occasions the *Do:Lung Kebang* is a supreme body of the village social organization. It has the authority to take all important social decisions and deliver judgment and punishes to the deviant. Although gender biasness is not seen in terms of membership, women cannot participate in the apex administrative unit also called the '*Kebang*'.
- **MvmvrYa:me:** This is the most important and powerful organization of unmarried boys and girls and aims at providing social service as and when needed. In return for 'Apong' and some eatables the village youth in the form of *Mvmvr Ya:me* provide manpower to the the needy.
- **AbvrGvnram :** *Abvr Gvnram* renders physical labour to the co villagers on invitation and is an important village organization.

Family Structure

Usually patriarchal in nature and joint in function, the eldest male member in the family is the family head. The head of family along with the spouse, unmarried son and daughters and married sons live under the same roof. The authority is transferred from the father to the eldest son. Division of labour between both the sexes is evident and women enjoy an equal status in the Mising community, unlike in the caste societies. However property transfer takes place from father to son. Regarding clan, it is organised in to two broad divisions: Da Gam & Borgam Gam.,.Both Da Gam and Borgam are further divided in to a number of clans. In Da Gam some of the clans are: Murung, Moying, Taye, Bori, Pangging, Noroh, Padum, Regonetc and in Borgam clans are: Pegu, Kutum, Doley, Patir etc. They follow clan exogamy strictly.

Marriage

As regards marriage the Misings follow both formal and informal types of marriage system. They have a well - documented marriage system. No marriage can take place within the clan. Primarily three types of marriage systems are followed by the Misings namely:

Da: roMidang: This is a formal system of marriage where the boy's party take the initiative settling the wedding, where the groom's parents send the marriage proposal to the bride's parents, indicating the desire to marry their daughter for the son. The proposal is sent along with 'Apong' and betel nuts and formally announces the proposal.

Kumna sola La: nam: This is also a type of formal marriage, where expenditure involved is little lesser than the former. This type of marriage is performed only after receiving consent from both the parent and guardians of the bride and bridegroom. Marriage is strictly within the same "Gumvn So: Yin i.e. forefathers.

Dugla la nam: This is a form of marriage by elopement, at the consent of bride

Property and Inheritance

The Misings are patrilineal and the descent is traced through the male line.

Dress

"Every Mising woman is an expert weaver and she weaves cloths not only for herself but for all members of the family. The dress of the womenfolk includes a 'Sumpa' worn around the waist extending down to the knee. Around the breasts they wrap a narrow strip of cloth called 'Galuk'. A small piece of cloth called 'Hura' forms to be headdress. The married women use a small piece of cloth round the hips distinguishing them from the unmarried ones. The male persons generally wear modern mill made dresses. But a traditional long narrow piece of cloth called 'Kaping' is used around the waist. On festive and special occasion both male and female Misings use various colourful dresses. The ladies wear 'Yambo', 'RiwiGaseng' and 'Ege' and the males wear 'Miboogaluk' 'Tangali' and 'Gonroo'." (Bordoloi; Thakur; Saikia 1987)

Culture and Festivals

Ali-Ayé-Ligang, celebrated in the month of February, which marks the beginning of the sowing season, is the most important festival. It is generally celebrated on the first Wednesday of *Fagun* month of the Hindu calendar. The Assamese *Rongali Bihu* is also

celebrated with much vigour during mid-April. The celebrations are marked by prayers, dances and community feast. **Po:rag** and **Āmrok** are other two major festivals observed by Misings.

Disposal of dead

Among the Misings burial is the prevailing practice. "The dead bodies are buried irrespective of age, sex and nature of death. Every village has a common burial ground. The dead body is taken out to the courtyard not by the usual door but by a special door made for the purpose in the rear wall of the house." (Bordoloi; Thakur; Saikia 1987) There are three stages of purification ceremony in Mising community. 'Daha' is the most important & final purification ceremony generally held after one year.

CHAPTER-3

DATA ANALYSIS OF DHEMAJI DISTRICT

3.1 Dhemaji District at a Glance:

Situated at the extreme North-East corner of the state, Dhemaji is a district of Assam that shares its boundaries with Lakhimpur district in the West, hilly ranges of Arunachal Pradesh to the North and the East, and the river Brahmaputra in the South. The river Brahmaputra flows from east to west in the southern part of the district. Jiadhal, Kapurdhuwa, Moridhal, Laipulia Nadi, Dikari, Depi, Simen, Dimow, Subansiri, Telijan, Dihingia, Kaitongjan, Tangani, Gai, Sissi, and Guttong are different tributaries of the Brahmaputra. These rivers originate in the Arunachal hills and flow southwest in the downstream carrying enormous amount of alluvium through the district before meeting the river Brahmaputra. With a total geographical area of 3237 sq. kms the district is divided into 2 sub-divisions viz., Dhemaji and Jonai, comprising of 5 blocks (Dhemaji, Sissiborgaon, Murkongselek, Bordoloni and Machkhowa) and 1150 revenue villages. The district headquarter is at Dhemaji.

Dhemaji district has a moderate climate with the temperature varying between 8°C (min) to 35°C (max) all throughout the year. The North East Monsoon brings with it moisture laden winds that contributes to the average annual rainfall of nearly 3000 mm. The agro climatic condition of the district provides a feasible environment for the cultivation of different types of crops. The primary occupation of the people is agriculture. Paddy is the major agricultural crop cultivated in three seasons namely summer, autumn and winter. Mustard is the major oil seed crop grown in the district. Potato and pulses are other major crops grown in the district apart from fruits and vegetables which are cultivated on a moderate scale. Recently the Honourable Prime Minister, Shri Narendra Modi, laid the Foundation Stone of the Indian Agricultural Research Institute at Gogamukh in Dhemaji district so that agriculture is developed in line with the requirements of the 21st century and farmers are benefitted from the changing technology. Off late, piggery, dairy and goat rearing

have also become quite common and have become an important source of livelihood. However, the district is more well-known because of its sericulture activity and weaving industry especially *Muga* and *Eri* rearing.

The total population of the district is 686,133 persons (2011 Census) with a density of 212 persons per sq. Km. Total literates in Dhemaji District were 423,028 of which male and female were 237,761 and 185,267 respectively. The average literacy rate of Dhemaji as per 2011 Census is (72.70%). Male and female literacy are (79.84%) and (65.21%) respectively. With regards to Sex Ratio in 2011, it stood at 953 per 1000 male compared to 2001 census figure of 941. In 2011 census, child sex ratio is 950 girls per 1000 boys compared to figure of 970 girls per 1000 boys of 2001 census data.

Table -A

Population Distribution of Dhemaji District as Per 2011 Census

Dhemaji		Total population	Male population	Female population
Population	Total	686133	351249(51.1%)	334884(48.8%)
	Urban	48,285 (7.03%)	24,971	23,314
	Rural	637,848(92.96%)	326,278	311,570
All Scheduled Tribes	Total	325560 (47.44%)	165449(50.8%)	160111(49.1%)
	Urban	8345 (2.56%)	4181	4164
	Rural	317215 (97.43%)	161268	155947
Mising	Total	220042 (32.06%)	111732(50.7%)	108310(49.2%)
	Urban	6013 (2.73%)	3012	3001
	Rural	214029 (97.26%)	108720	105309
Total Number of Households :			96949	

The above table shows statistics of the demographic profile of the district as per 2011 census.

3.2 Profile of the Surveyed Villages:

A total of 6 (six) villages, 3 (three) each from the two sub-divisions of the district have been surveyed for the present study.

The surveyed villages in Dhemaji District:

Under **Jonai Sub-Division**: Mohmora, Ujoni Bijaypur, Komonselek

Under **Dhemaji Sub- Division**: Pomuwa, Tajik, Tingiri.

3.3 Village Schedules: Analysis

Table no. - 1
Village-wise name of GaonPanchayat, Police Station, Development Block & Sub-division.

Sl. No.	Name of the Villages	Name of the GaonPanchayat	Police Station	Development Block	Sub – Division
1	Mohmara	BahirjonaiLuhijaan	Jonai	Murkongselek	Jonai
2	UjoniBijaypur	RayanBijaypur	Jonai	Murkongselek	Jonai
3	Komonselek	Telam	Simenchapori	Murkongselek	Jonai
4	Tajik	Gogamukh	Gogamukh	Bordoloni	Dhemaji
5	Pomuwa	Gogamukh	Gogamukh	Bordoloni	Dhemaji
6	Tingiri	Naharbari	Gogamukh	Bordoloni	Dhemaji

Table no.1indicates that, there are 3 villages namely Mohmara,UjoniBijaypur and Komonselek village under Murkongselek Development Block, Jonai Sub-Division and another 3 villages namely Tajik, Pomuwa, and Tingiri village are under Bordoloni Development Block, Dhemaji Sub-Division.

Table no.-2
Village wise distribution ofHouseholds, Total population, Tribal population, Mising population and percentage of Mising population

Sl. No.	Name of the village	Households			Total households engaged in weaving
		Total	ST	Mising	
1	Mohmara	230	218 (94.7%)	207(90%)	207(90%)
2	UjoniBijaypur	600	600 (100%)	600(100%)	600(100%)
3	Komonselek	210	200(95.2%)	200(95.2%)	200(95.2%)
4	Tajik	316	302(95.5%)	286(90.5%)	290(91.7%)
5	Pomuwa	150	143(95.3%)	140(93.3%)	142(94.6%)
6	Tingiri	306	299(97.7%)	299(97.7%)	299(97.7%)
	Total	1812	1762(97.2%)	1732(95.5%)	1738(95.9%)

According to theTable no.2Mohmaravillage consists of 230 households, out of which 94.7% are ST population and 90% are solely from the Misingcommunity.UjoniBijaypurvillage consists of 600 households with 100% Mising population. There are 210 households in Komonselekvillage, out of which 200(95.2%) are ST and Mising households. All the households are engaged in weaving. Tajik village consists of 316 households out of which 95.5% households are from ST communities and 90% households are from Mising community. Pomuwa village consist of 150 households and 95.3% of them belong to ST while 93.3%of them are from the Mising community. Tingiriconsists of 306 households, out of which 97.7% households are of Mising community and only 7 households are of other

community's i.e. Bihari community. Total households of all the surveyed villages is 1812 out of which 97.2% are ST, 95.5% are of Misings and 95.9% of total households are engaged in weaving.

Table no.-3

Village-wise distribution of Total Population, Tribal Population, Mising population with percentage and other communities in the surveyed villages

Sl. No.	Name of the Village	Population									
		Total			ST			Mising			Total other tribal communities
		Male	Female	Total	Male	Female	Total	Male	Female	Total	
1	Mohmara	809	766	1574	760	736	1496(94.9%)	711	706	1417(89.9%)	79
2	UjaniBijaypur	1350	1650	3000	1350	1650	3000(100%)	1350	1650	3000(100%)	-
3	Komonselek	249	271	520	210	240	450(86.5%)	210	40	450(86.5%)	-
4	Tajik	733	756	1489	693	731	1423(95.5%)	656	712	1368(91.8%)	55
5	Pomuwa	321	358	679	322	322	644(94.8%)	311	315	626(92.1%)	18
6	Tingiri	809	808	1617	796	799	1595(98.6%)	796	799	1595(98.6%)	-
	Total	4271	4609	8880	4130	4478	8608(96.9%)	4034	4422	8456(95.2%)	152

According to Table no.3, the total population of Mohmara village is 1574, out of which 809 are males and 766 females. ST population is 1496 (94.9%).. Other 79 consists of people from other tribal communities. The total population of UjoniBijaypur village is 3000, out of which 1350 are males and 1650 are females & all are from Missing community. The total population of Komonselek village is 520 and the total Mising population is 450(86.5%). The total population of Tajik village is 1489 out of which 733 persons are males and 756 persons are females. Out of the total ST population which is 1423(95.5%), 1368(91.8%) population are from Mising community. Total population of Pomuwa village is 679 out of which, 321 are males and 358 are females. Total ST Population is 644, out of which Mising population is 626(92.1%), of which 311 are males and 315 are females. 18 members from the village belong to other tribal communities. The total population of Tingiri village is 1617, out of which total Mising population is 1595(98.6%). The total other community population i.e, Bihari people in the villages is 22. Total population of the all the surveyed villages in

Dhemaji district is 8880 out of which 96.9% are from ST community while 95.2% of them belong to Mising community.

Table no. – 4

Settlement pattern, Area and Types of house in the surveyed villages

Sl. N o.	Name of the village	Settlement pattern				Area			Types of house				
		Agglomerated	Dispersed	Isolated	Others	Remote	Suburban	Urban	RCC	Pucca	Kutcha	Thatched	Chang ghar
1	Mohmora	Yes	-	-	-	-	Yes	-	Yes	Yes	Yes	Yes	Yes
2	UjoniBijaypur	Yes	-	-	-	Yes	-	-	Yes	Yes	Yes	Yes	Yes
3	Komonsel ek	-	Yes	-	-	Yes	-	-	-	-	-	-	Yes
4	Tajik	Yes	-	-	-	-	Yes	-	Yes	Yes	Yes	-	Yes
5	Pomuwa	-	Yes	-	-	-	Yes	-	Yes	Yes	Yes	-	Yes
6	Tingiri	Yes	-	-	-	Yes	-	-	-	Yes	Yes	Yes	Yes

As shown in the Table no.4 settlement pattern of Mohmora village is of agglomerated type and the area is sub urban . Most of the people live in traditional *Chang Ghar*. Those who have Pucca and Kutcha houses also have a *Chang Ghar* that makes up for the kitchen of the household. The settlement pattern of UjoniBijoypur is of agglomerated type and the village is in a remote area. All types of houses are found here, such as Pucca, Kutcha and Chang Ghar (Bamboo/wooden). The settlement pattern of Komonselek is of dispersed type and it is a remote village. Housing pattern is normally the traditional Mising Chang Ghar. Tajik village is located in a sub urban area and the settlement pattern of the village is agglomerated. Various types of houses are found but the thatched type of house is absent from the village. The village has many Chang Ghars . Pomuwa village is in a sub- urban area and the settlement pattern is dispersed type. Houses in the village are mostly RCC, Kutcha, Pucca and Chang Ghar. The settlement pattern of Tingiri village is agglomerated. Most of the Mising families of Tingiri village live in their traditional '*Chang Ghar*'. *Chang Ghar* is made of bamboo, wood, cane with thatch roofs and constructed 4 to 5 feet above the ground on bamboo and wooden pillars. The village is situated in a remote area.

Table no. – 5**Showing Pattern of Land Holding and Crops Grown in the Surveyed Villages**

Sl. No.	Name of the Village	Land areas in Bighas (B), Katha (K) and Lecha (L)					Major crops grown		
		Total	Homestead land	Total cultivable	Land under forest	Community land	Rabi	Kharif	All season
1	Mohmara	126B4K-8L	415B	322B-0K-5L	-	-	Yes	Yes	Yes
2	UjoniBijaypur	12001B	6000B	6000B	-	1B	-	Yes	-
3	Komonselek	40665.B	315B	3750B	-	1.5B	Yes	Yes	Yes
4	Tijak	1019B-1K-7L	300B	659B	-	60B	Yes	Yes	-
5	Pomuwa	946B-2K-4L	99B	846B	-	1B	Yes	Yes	-
6	Tingiri	5115B	840B	2310B(registered) 1965B (non registered)	-	-	Yes	Yes	-

Table no. 5 indicates that, Mohmara village has an area of 1246 bighas 4 katha and 8 lechas out of which 415 bigha is homestead land, 322 bigha and 5 lecha is cultivable land. All seasonal crops are grown here. Total land area of UjoniBijaypur village is 12001 bighas, out of which 6000 bighas is homestead land, 6000 bighas is cultivable land and 1 bigha is community land within the village. Total land area of Komonselek village is 4066.5 bighas, of which 315 bigha is homestead land, 3750 bigha is cultivable land and 1.5 bigha is community land. Both Rabi and Kharif crops are grown here. The total land area of Tajik village is 1019 bighas, 1 katha and 7 lechas. Out of that homestead land is 300 bighas and cultivable land is 659 bighas. The village is not covered under Forest area. The total area of the village is 946 bighas 2 kathas and 4 lecha. Out of these 99 bighas is homestead land, 846 bighas is the total cultivable land and 1 bigha is community land. Total land area of Tiingiri village is 5115 bighas where 840 bigha is homestead land. Total cultivable land in Tingiri is 4275. There is no community land in this village.

Table no- 6**Transportation and communication of facilities of the surveyed villages**

Sl. No.	Name of the Village	Distance of the village (in Km)				
		District headquarter	Nearest motorable road	Nearest transport station (Bus)	Nearest transport station (Rail)	Nearest Ghat
1	Mohmara	100	0	1.5	2.5	2.5
2	Ujonibijaypur	91	0	9	10	13
3	Komonselek	75	0	12	1	25
4	Tajik	28	0	2	3	35
5	Pomuwa	30	0	4	5	30
6	Tingiri	35	0	8	9	7

According to Table no. 6, the District Headquarter is about 100 km away from Mohmaravillage. Nearest motor able road of all the villages are at a distance of less than a km. Nearest bus station of all the villages range between 1.5 to 12kms, while the nearest rail station of the surveyed villages are between 1km to 10 km. Among the six surveyed villages of Dhemajiditric, Mohmara has the nearest ghat, which is 2,5 km while the farthest ghat is of Tajik village, at a distance of 35kms.

Table no. – 7

Mode of conveyance within the surveyed villages

Sl. No.	Name of the village	Mode of conveyance									
		Bus		Other vehicle		Cycle		Private Boat		Public Boat	
		Availa bility	Seaso ns	Availabi lity	Seaso ns	Availabi lity	Seaso ns	Availabili ty	Season s	Availa bility	Seaso ns
1	Mohmora	-	-	Yes	Yes	Yes	Yes	-	-	-	-
2	UjoniBijaypur	-	-	Yes	Yes	Yes	Yes	-	-	-	-
3	Komonselek	-	-	Yes	Yes	Yes	Yes	-	-	-	-
4	Tajik	-	-	Yes	Yes	Yes	Yes	-	-	-	-
5	Pomuwa	Yes	All	Yes	All	Yes	All	-	-	-	-
6	Tingiri	-	-	Yes	All	Yes	All	Yes	Rainy season	-	-

According to Table no 7, in all the village cycles, battery operated rickshaws, two wheelers, tempo and private cars are available in all the seasons. Rivate boats are used in Tingiri village during the rainy season. No public boat is available in any of the villages in any season.

Table no.-8

Condition of roads (main approach road) in the surveyed villages

Sl. No.	Name of the village	Condition of the road of the village at present				
		Pucca road	Kutchall-weathermotor able	Katch fair weather motor able road	Gravelled road	Foot track
1	Mohmora	Yes	Yes	-	-	-
2	UjoniBijaypur	Yes	-	Yes	-	-
3	Komonselek	Yes	-	Yes	-	-
4	Tajik	Yes	-	-	-	-
5	Pomuwa	Yes	Yes	-	-	-
6	Tingiri	Yes	-	Yes	-	-

According to Table no. 8, all the villages have pucca road, 2 villages have Kutchall-weathermotor able road and 3 villages have Kutch fair weather motor able road.

Table no- 9
Availability of Mass Communication in the surveyed villages

Sl. No.	Name of the village	Means of mass communication						
		Television	Radio	News paper	Library	Community center	Telephonic facility	Internet facility
1	Mohmora	Yes	Yes	Yes	-	Yes	-	Yes
2	UjoniBijaypur	Yes	Yes	Yes	-	Yes	-	-
3	Komonselek	Yes	Yes	Yes	-	Yes	Yes	Yes
4	Tajik	Yes	-	Yes	-	Yes	-	Yes
5	Pomuwa	Yes	-	Yes	-	Yes	-	Yes
6	Tingiri	Yes	Yes	-	-	-	-	-

According to Table no.9 more or less mass communication facilities are available in all the villages except Library. Telephonic facility is available only in Komonselek.

Table No.10
Civic Facilities in the surveyed villages

Sl. No.	Name of the village	Nearest civic facilities from the village in KM						
		Nearest police station	Nearest block office	Nearest post office	Bank	Weekly market	Pharmacy/ medical shop	Dispensary /health center/ hospital
1	Mohmora	1.5	1.5	1.5	1	1	0.1	0.1
2	UjoniBijaypur	9	10	1.5	10	0.5	1.5	1.5
3	Komonselek	12	30	1	1.5	2	1	1
4	Tajik	3	14	3	3	2	2	2
5	Pomuwa	4	15	2	4	3	3	3
6	Tingiri	8	19	2	8	7	7	7

According to Table no. 10, in Mohmora village, the nearest Police Station is at a distance of 1.5 km, nearest Block Office is 1.5 km , nearest Post Office is 1.5 km, nearest Bank is 1 km, Weekly market is 1 km, Pharmacy/medical shop is 0.1 km, and Dispensary/Health centre /hospital is 0.1 km from the village. In UjoniBijaypur village, the distance to the nearest Police Station is 9 km, nearest Block Office is 10 km, nearest Post Office is 1.5 km, nearest Bank is 10 km, nearest Weekly Market is 0.5 km, nearest Pharmacy/medical shop is 1.5 km and nearest Dispensary /Health centre/Hospital is 1.5 km from the village. In Komonselek village thecivic facilities like nearest police station is 12km, nearest block office is 30km, nearest post office is 1 km, bank is 1.5 km, weekly market is 2 km, pharmacy/medical shop is 1 km, and dispensary/health centre /hospital is 1 km away from the village . In Tajik village the nearest police station, bank and post office is 3 km from the village. The nearest block office is 14 km and the weekly market, pharmacy and the hospital, all are 2 km away from the village. In Pomuwa village, civic facility like the police station is at a distance of 4km, nearest block office is 15km, and nearest post office is 2km and bank is 4km away from the village. In Tingiri village the civic facility like the nearest police station is Gogamukh which is 8 km far from the village. Nearest block office of Tingiri village is Bordoloni which is

situated 19 km away. Nearest health centre is in Naharbari village viz. Naharbari sub centre which is situated 2 km away from the village.

Table no.-11

Particulars of Occupation in the surveyed villages

Sl. No	Name of the village ...	No. of families involved in occupation							
		Service (govt.)	Service (private)	Cultivation	Weaving	Fishing	Daily wage earner	Bussiness	Others (specify)
1	Mohmora	40	-	230	200	10	40	6	-
2	UjoniBijaypur	27	90	600	240	-	240	30	-
3	Komonselek	36	40	210	114	2	5	12	-
4	Tajik	30	60	252	90	-	40	30	-
5	Pomuwa	12	3	150	65	-	20	7	12 (auto driver)
6	Tingiri	9	35	290	25	5	50	10	-
	TOTAL	154	228	1732	734	17	395	95	12

According to Table no. 11, most of the families in the six surveyed villages are engaged in cultivation and weaving. Only in Pomuwa village 12 families are engaged as auto rickshaw drivers for their primary source of income.

Table no.-12

Types of loom and households engaged in weaving in the surveyed villages

Sl. No.	Name of the village	Types of loom available in numbers			Number of households engaged in weaving			Total number of households, taken weaving as primary occupation
		Hand loom	Power loom	Any other (specify)	Total	Male	Female	
1	Mohmora	207	-	-	207	-	400	175
2	Ujonibijayapur	1500	-	-	600	-	1200	10
3	Komonselek	450	-	-	200	-	400	10
4	Tajik	280	-	-	290	-	400	10
5	Pomuwa	143	-	-	142	-	210	40
6	Tingiri	298	-	-	298	-	298	10
	TOTAL	2878			1737		2908	249

According to Table no. 12, inMohmora village almost every household have handlooms. 207 households have handlooms and there are 400 weavers in the village. Weaving is the primary occupation for 175 households of the village. In UjoniBijaypur village there are 1500 handlooms in the village.600 households are engaged in weavingand a total of 1200 weavers in the village and 10 families in the village have taken weaving as their primary occupation. No power loom is found and all looms are traditional handloom in all the villages.

Table no.- 13**Details of SHG/NGO present or working within the surveyed villages**

Sl. No	Name of the village	Name of the organization	Is it situated within the village/if not, then where specify	Functions (economic,social,cultural)
1	Mohmora	Oiyin Youth SHG, KoblongProgoti SHG	Yes	Economic
2	Ujonibijaypur	DerniSHG,BijoypurTora SHG	Yes	Economic
3	Komonselek	KomonselekRuwardSHG,SwaranaJayanti SHG	Yes	Economic
4	Tajik	Tajik Saponi SHG, GogamukhKolyanpurSornojyoniMohila Gut	Yes	Economic
5	Pomuwa	Oiappun SHG, Siya SHG	YES	Economic
6	Tingiri	TingiriSubansiri SHG, NamoniTingiriDumer SHG, TingirMahila SHG TinigiriMirijim SHG	Yes	Economic

According to Table no,13, all the villages have Self Help groups and the functions are economical.*Oiyin* Youth SHG is a male association within the village engaged in fisheries and piggery and KoblongProgoti is a female association engaged in weaving and piggery.TajikSaponi SHG has a piggery farm. SHGs such as Derni SHG, BijoypurToraetc.areall women based groups that deal with the economic issues of the village.

Table no.-14**Marketing Facilities in the surveyed villages**

SI. No	Name of the village	Types of the nearest market available within the village/if not than distance from the village (In KM)				Locally produced item,sold in the market		
		Daily	Bi-weekly	Weekly	Monthly		No. of fair price shops	No. of other shops
1	Mohmora	1	-	1	1	Yes	3	6
2	UjoniBijaypur	0.5	-	0.5	-	Yes	3	30
3	Komonselek	2	-	2	-	Yes	1	10
4	Tajik	3	-	2	-	Yes	5	12
5	Pomuwa	4	-	4	-	-	2	5
6	Tingiri	8	-	8	-	Yes	4	10

According to Table no. 14, the nearest daily market is at a distance of 0.5 km(from UjoniBijaypur) and the farthest daily market is at a distance of 8km (Tingiri).There is no bi weekly market near any of the villages. The nearest weekly market is at a distance of 0.5 km (from UjoniBijaypur) and the farthest daily market is at a distance of 8km (Tingiri). In all villages except Pomuwa, locally produced items are sold in the market.Tingiri has the highest number of fair price shops (4nos.) and Komonselek has only one Fair price shop.

Table no.15

Details of family engaged in cottage/small scale industry within the surveyed villages

Details of family engaged in cottage/small scale industry within the surveyed villages																	
S I . N o .	Na me of the vill age	Name of the industry															
		Handloo m/sericul ture		Designin g for/of weaves		Boat making		Bamboo and cane product making		Carpentr y		Poultry		Pig farm		Cattle farm	
		N o of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups	N o. of fa m ili es	Run by indiv idual s/gro ups
1	Mo hm ora	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2	Uj oni Bij ayp ur	2 6	Indiv idual	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3	Ko mo nse lek	5	Indiv idual	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4	Taj ik	3 5	Indiv idual	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5	Po mu wa	4 0	Indiv idual	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6	Tin giri	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Table no. 15 indicates, 26 no. of families are engaged in handloom and sericulture industry in UjaniBijoypur village, 5 in Komonselek, 35 in Tajik, and 40 nos. in Pomuwa village. In Mohmora and Tingiri villages no families were found to be engaged in handloom and sericulture industry.

Table no.-16
Electrification of the surveyed villages

Sl. No.	Name of the village	Village electrification		
		Not electrified	Electrified but regular supply	Electrified but irregular supply
1	Mohmora	-	-	Yes
2	UjoniBijaypur	-	-	Yes
3	Komonselek	-	-	Yes
4	Tajik	-	-	Yes
5	Pomuwa	-	-	Yes
6	Tingiri	-	-	Yes

According Table no. 16 all the six villages are electrified although the supply is irregular.

Table no.-17
Health Care Facilities within the surveyed villages

Sl. No.	Name of the village	Health care facilities, no. of centers within the village, if not then nearest distance from the village (In KM)													
		Sub centre		Primary health centre		Commune by health centre		Govt. dispensary		Govt. dispensary		Private clinic		Private hospital	
		Nos	Distance	Nos	Distance	Nos	Distance	Nos	Distance	Nos	Distance	Nos	Distance	Nos	Distance
1	Mohmora	-	-	1	0	1	0	-	-	-	3	-	1	-	1
2	UjoniBijaypur	-	-	-	1.5	-	-	-	-	-	12	-	0.5	-	12
3	Komonsaelek	-	12	1	-	-	-	-	-	-	36	-	30	0	30
4	Tajik	-	2	-	2	-	-	-	-	-	30	-	3	-	28
5	Pomuwa	-	2	-	4	-	-	-	-	-	32	-	4	-	30
6	Tingiri	-	2	-	8	-	-	-	-	-	36	-	8	-	34

According to Table no. 17, in Mohmara, there is 1 PHC and 1 community health centre in the village. The government hospital is 3 km, private clinic is 1km and private hospital is 1 km away from the village. In UjoniBijoypur as regards health care facilities, the primary health centre is 1.5 km, government hospital is 12 km, private clinic is 0.5 km and private hospital is 12 km from the village. In Komonselek, health care facilities in the village comprise of a sub centre which is 12km, government hospital which is 36 km, private clinic which is 30km, and private hospital which is 30km from the village. There is 1 PHC in the village. In Tajiik village the health care facilities, the village is 2km away from the health care sub-centre, 2 km from primary health centre, 30 km from the nearest government hospital, 3 km from the nearest private clinic and 28km away from the nearest private hospital . In Pomuwa, the sub

centre is 2km and PHC is 4 km from the village. There is no community health center or government dispensary in the village. The government hospital is 32 km, private clinic is 4km, and private hospital is 30km away from the village. In Tingiri, nearest health centre is in Naharbari village which is situated 2 km away from the village. Primary health centre and private clinics are situated in the Gogamukh centre which is 8 km away from the village. Government hospital and private hospital is in Dhemaji town which is situated 34 km away from the village.

Table no.-18
Availability of health provider in the surveyed villages

Sl No	Name of the village	Health Care Provider									
		Private Doctor Cham ber	No s.	Govt Doct or	No s.	Traditio nal Healer	No s.	Mobi le Healt h Unit	No s.	Ashakarmi/Supe rvisor etc.	No s.
1	Mohmora	-	-	Yes	5	Yes	5	-	-	Yes	3
2	UjoniBijay pur	-	-	Yes	2	Yes	3	-	-	Yes	2
3	Komonsel ek	-	-	Yes	1	Yes	3	-	-	Yes	1
4	Tajik	-	-	-	-	Yes	3	-	-	Yes	1
5	Pomuwa	-	-	-	-	Yes	5	-	-	Yes	1
6	Tingri	-	-	-	-	Yes	4	-	-	Yes	2

According to Table no. 18, all the villages have traditional healers and Ashakarmi/Supervisor etc.. There are no private doctors in any of the villages and no government doctor in Tajik, Pomuwa and Tingiri village. Also there are no mobile health units in any of the villages

Table no-19
Sources of drinking water in the Surveyed Villages

Sl. No	Name of the village	Water sources and used it as a primary sources					
		Rain Water	Pond	Stream/River	Well	Tube Well/Hand Pump	Water Supply Scheme
		No of households	No. of households	No. of households	No. of households	No. of households	No. of households
1	Mohmora	-	-	-	180	150	-
2	UjoniBijaypur	-	-	-	-	600	-
3	Komonselek	-	-	-	-	210	-
4	Tajik	-	-	-	-	210	-
5	Pomuwa	-	-	-	2	148	-
6	Tingiri	-	-	-	60	246	-

According to Tableno.19, in Mohmara, 180 families in the village have wells and 150 families have tube well/hand pumps as their primary source of drinking water. Pomuwa have 2 families and Tingiri have 60 families dependent on wells as their primary source of drinking water. All the surveyed villages are majorly dependent on Tube wells/Hand Pump for their primary drinking water source. The government water supply scheme is presently absent in any of the villages.

Table no.-20
Education facilities available within the surveyed villages at present and distance from the villages

Sl. No.	Name of the village	Education facility within the village in nos. and its nearest distance from the village											
		LP SCHOOL ME SCHOOL HIGH SCHOOL HS SCHOOL COLLEGE ANGANWADI											
		No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)
1	Mohmora	2	0	1	0	1	0	-	2.5	-	5	4	0
2	UjoniBijaypur	3	0	-	1	-	1	-	1	-	1	3	0
3	Komonselek	2	0	-	1	-	1	-	1	-	1	3	0
4	Tajik	3	0	2	0	2	0	-	2.5	-	3	3	0
5	Pomuwa	1	0	1	0	1	0	-	3	-	3	3	0
6	Tingiri	3	0	2	0	1	0	1	0	-	3	4	0
	Total	14		6		5		1		-		20	

According to Table no.20, in Mohmaravillage, there are 2 Primary schools, 1 Middle English school, 1 High School and 4 Anganwadischools. Jonai High Secondary is 2.5 km away from the village, Jonai Girls College and Murkongselek College is 5 km away from the village. In UjoniBijoypur village there are 3 primary schools and 3 Anganwadi schools within the

village. ME School, High School, High Secondary, and College are all located 1km away from the village. In Komonselek village there are 2 Primary schools and 3 Anganwadi schools in the village. The Middle English school is 2km, High school is 2km, Higher Secondary is 2km and College is 12 km away from the village. Tajik village has 3 Primary schools, 2 Middle schools, 2 High schools (venture). There is no Higher Secondary and Colleges within the village and both are 2.5 km away from the village. 3 Anganwadicentres are there within the village. In Pomuwa, the village has 1 Primary School, 1 Middle English School, 1 High School and 3 Anganwadi Schools. The High Secondary and College is 3km away from the village. In Tingiri, 4 Anganwadi centres are found within the village.

Table no.-21
Schemes Implemented in the surveyed villages

Sl No	Name of the village	Schemes/programmes implemented in the village								
		MNREG A (Panchyat & Rural Develop ment)	PM A WaasYoh ana IAY- (Panchyat & Rural Develop ment)	Mid day Mea I Sche me	Antod aya Anna Yojan a (AAY)	Family Oriente d Income Genera ting scheme of WPT& BC	Scheme of Infrastru cture Develop ment (WPT& BC)	Educatio nal Develop ment Program me (WPT& BC)	Economi c Develop ment Program me (WPT& BC)	Oth ers
1	Mohmora	Yes	Yes	Yes	Yes	-	Yes	Yes	-	Yes
2	UjoniBijaypur	Yes	Yes	Yes	Yes	-	Yes	Yes	-	Yes
3	Komonselek	Yes	Yes	Yes	Yes	-	-	Yes	Yes	-
4	Tajik	Yes	Yes	Yes	Yes	-	-	-	-	-
5	Pomuwa	Yes	Yes	Yes	Yes	-	-	-	-	-
6	Tingiri	Yes	Yes	Yes	Yes	-	Yes	-	-	-

Table no. 21 indicates that, all the villages are benefited by schemes like MGNREGA, PM AWAASYojana, Mid-day Meal Scheme, ANTODAYA Anna Yojana, Scheme of Infrastructural Development (WPT &BC) and Educational Development Programmes (WPT BC).

3.4 Household Schedules: Analysis

Table no.-22

Sex ratio of the sample population

Sex	Percent (%)
Male	48.7
Female	51.3
Total	100.0

According to Table no. 22, sex ratio in the surveyed households of the selected villages of Dhemaji District is 48.7% males as opposite to 51.3% for females.

Table no. -23

Marital Status of sample population

Sex	Marital	Percent (%)
Male	Married	45.7
	Unmarried	45.7
	Total	100.0
Female	Married	51.1
	Unmarried	48.9
	Total	100.0

Table no.23 shows that 54.3% are married and 45.5% are unmarried among males. Again 51.1% females are married and 48.9% are unmarried

Table no.-24**Literacy Level of the sample population**

Sex	Literacy level	Percent (%)
Male	Primary	8.6
	ME	11.4
	High school	25.7
	HS	18.3
	Graduation	22.3
	Post-graduation	1.7
	Illiterate	7.4
	Others	4.6
	Total	100.0
Female	Primary	14.1
	ME	13.0
	HS	11.4
	Graduation	13.0
	Post-graduation	.5
	Illiterate	19.6
	Others	9.2
	Total	100.0

According to the Table no.24, 8.6% children go to Primary School, 11.4% goes to ME school, 25.7% goes to High School, and 18.3% goes to Higher Secondary. 22.3% males and 13.0% females are Graduates while 1.7% males and 0.5% females have completed Post Graduation. 7.4% males and 19.6% females are illiterate.

Table no. - 25**Occupational Pattern of the sample population**

Sex	Occupation	Percent (%)
Male	Service	13.7
	Cultivation	29.7
	Weaving	.6
	Daily wage earner	2.3
	Business	7.4
	Others	15.4
	Student	30.9
	Total	100.0
Female	Service	2.2
	Cultivation	8.7
	Weaving	19.6
	Daily wage earner	.5
	Business	1.1
	Others	30.4
	Student	37.5
	Total	100.0

According to Table no.25, 13.7% males are engaged in service, 29.7% in cultivation. 0.6% in weaving and 37.5% females are students, 2.2% in service and 8.7% in cultivation and 19.6% females are weavers.

Table no. - 26**Land Holding Pattern of the sample households (In Bighas)**

Land holding (In bighas)	% of Households		
	Cultivable land (%)	Lease in (%)	Lease out (%)
000	1.7	61.7	76.7
1-5	45	26.7	10
6-10	23.3	8.3	5
11-15	11.7	1.7	1.7
16-20	5	1.7	3.3
21-25	1.7	0	3.3
26-30	6.7	0	0
31-35	1.7	0	0
36-40	1.7	0	0
41above	1.7	0	0
Total	100	100	100

According to the Table no.26 1.7% households have no cultivable land, 61.7% households have no lease in lands and 76.7% households have no lease out lands. 45% households have 1-5 bighas of cultivable land, 26.7% households have 1-5 bighas of lease in lands and 10% households have 1-5 bighas lease out land. Only 1.7% households have 41 bighas and above cultivable land.

Table no.-27**Land possessed and Usage (In Bighas) of the sample households**

Range Land holding	% of households		
	Fishery	Gardening	Orchard
00	66.7	41.7	98.3
0.1-1	28.3	50	1.7
1.1-2	5	3.3	0
2.1-3	0	1.7	0
3.1-4	0	0	0
4.1-5	0	0	0
5.1-6	0	0	0
6.1-7	0	0	0
7.1-8	0	1.7	0
8.1 Above	0	1.7	0
Total	100	100	100

Table no. 27 indicates that, 66.7% households have no fisheries, 41.7% have no gardening land and 98.3% households have no orchards. 28.3% households have 1 katha to 1 bighas of cultivable land, 50% have near about 1 bighas of land for gardening and only 1.7% household have 0.1 to 1 bighas of land for orchards. Only 1.7% households have lands for gardening above 8 bighas.

Table no.-28**Homestead Land holding pattern of Sample Households**

Homestead land (In bighas)	% of households
0-1	71.1
1.1-2	20
2.1-3	3.3
3.1-4	1.7
4.1-5	0
5.1-6	0
6.1-7	0
7.1-8	1.7
8.1 Above	1.7
Total	100

Table no. 28 shows that, 71.1% households have 0-1 bigha of homestead land, and only 1.7% households have homestead land of above 8.1 bighas.

Table no.-29**Types of ownership of land of the Sample Households**

Types of ownership	% of households
Own	98.3
Tenanted	1.7
Total	100

From Table no.29 we come to know that, 98.3% households reside in their own house, whereas 1.7% households reside in tenanted house.

Table no.-30**Distribution of Cultivable land (in bighas) of Sample Households**

Cultivable land (In Bighas)	% of households
1-5	33.3
6-10	30
11-15	15
16-20	5
21-25	3.3
26-30	5
31-35	5
36-40	1.7
41-45	0
46-50	10

Table no.30 shows that, 33.3% households have 1-5 bighas of cultivable land and 10% households have 46-50 bighas of cultivable land.

Table no.-31**Total yields of Agriculture land (in kgs) of the Sample Households**

Total Yields (In Kg)	% of households
1-1000	31.7
1001-2000	16.7
2001-3000	13.3
3001-4000	10
4001-5000	3.3
5001-6000	5
6001-7000	1.7
7001-8000	3.3
9001-10000	1.7
10001 Above	10
Total .	100

Table no. 31 indicates that 31.7% households have total yields of 1-1000 kg per annum. Only 10 % households have annual yields above 10000kg.

Table no.-32**Horticulture and sericulture land holdings (in Bighas) of the Sample Households**

Rang	% of households	
Land holding (In bighas)	Horticulture	Sericulture
00	53.3	86.7
0.1-1	41.7	6.7
1.1-2	1.7	5
2.1-3	0	0
3.1-4	0	1.7
4.1-5	1.7	0
5.1 Above	1.7	0
Total	100	100

According to Table no.32, 53.3% households have no horticultural land and 86.7% households have no lands for sericulture.41.7% households have 0.1 to 1 bighas of horticultural land and 6.7% households have 0.1-1 bighas of land for sericulture. Only 1.7% households have more than 5 bighas of land for horticulture and only 1.7% households have 3.1-4 bighasof land for sericulture.

Table no.-33**Total Yield of Horticulture of the Sample Households**

Total yield in KG	% of households
000	55
1-500	28.3
501-1000	15
1001-1500	0
1501-2000	1.7
Total	100

Table no.33 shows that 55% households have no horticultural production,28.3% households have 1-500kg and 1.7% households have 1501-2000 kg horticultural yield per annum.

Table no.-34**Total Yield of Sericulture of the Sample Households**

Total yield in KG	% of households
000	85.0
1-5	10
6-10	1.7
11-15	3.3
Total	100

According to Table no.34, 85 %households have no significant sericulture production and 3.3% households have 11-5 kg yield of sericulture per year.

Table no.-35**Types of House of the Sample Households**

Types of House	% of households
Pucca	1.7
Kutcha	5
Chang Ghar	91.7
RCC	1.7
Total	100

According to Table no.35, 1.7% households stay in Pucca house, 5%in Kutcha, 91.7% in *Chang Ghar* and 1.7% in RCC houses. However it is worth mentioning that these RCC houses are not like the ones found in urban areas. These are traditional Chang Ghars only built over concrete pillars.

Table no. -36**Movable Properties of the SampleHouseholds**

Properties	% of households								
	Motor cycle	Bi- cycle	TV	Radio	Bullock cart	Boat	Plough	Fishing Net	Mobile Phone
00	71.7	40.0	48.3	95.0	78.3	98.3	20.0	58.3	1.7
1-2	28.3	55.0	51.7	5.0	21.7	1.7	75.0	36.7	58.3
3-4	0	13.3	0	0	0	0	5.0	1.7	28.3
5-6	0	0	0	0	0	0	0	3.3	11.7
Total	100	100	100	100	100	100	100	100	100

Table no.36 indicates,71.7% households have no motorcycle,40% households have no bi-cycle, 48.3% households have no TV,95% households have no radio ,78.3% have no bullock cart, 98.3% have no boats, 20% have no plough,58.3% have no fishing net and 1.7 have no mobile phones.In the asset range of 1-2,, 28.3% households have motorcycle,55% households have Bi-cycle,51.7% have TV.21.7% bullock cart ,5% households have radio and 58.3% mobile phone,75% plough also 36.7% households have fishing net.

Table no.-37**Ornaments possessed by the Sample Households**

Ornaments	%of households
Yes	68.3
No	31.7
Total	100

Table no.37 indicates that, 68.3% households have ornaments whereas 31.7% households don't have any ornaments.

Table no. - 38**Others properties of the Sample Households**

Other properties	% of households
No	86.7
Electric motor	1.7
Computer	3.3
Rice Mill	3.3
Inverter	3.3
Car	1.7
Total	100

According to Table no.38, 1.7% households have electric motors and car,3.3% households have computer, rice mill and inverter.

Table no.-39

Distribution of Sample as per size of Livestock and Poultry Holding of the Sample Households

No. of live Stocks	% of households							
	Cattle	Buffalo	Goat	Pig	Fowl	Duck	Pigeon	Other
000	23.3	98.3	80	15	13.7	76.7	96.7	98.3
1-5	63.3	1.7	15	83.3	48.3	16.7	1.7	1.7
6-10	13.3	0	1.7	1.7	6.7	5	1.7	0
11-15	0	0	3.3	0	5	1.7	0	0
16-20	0	0	0	0	5	0	0	0
21-25	0	0	0	3.3	0	0	0	0
Total	100	100	100	100	100	100	100	100

According to Table no. 39, 23.3% households have no cattle, 98.3% households have no buffalo, 80% households have no goat, 15% households no pig, 13.7% households have no other livestock and poultry. 63.3% households have 1-5 cattle, 1.7% households have 1-5 fowl, 16.7% have 1-5 duck, 1.7% households have 1-5 pigeon, and 1.7% households have 1-5 other livestock and poultry. Only 3.3% households have fowl above 21-25 nos.

Table No. -40

Monthly income and expenditure of the Sample Households

Amount	% of households	
	Monthly income (%)	Monthly Expenditure (%)
1000-10000	66.7	78.3
10001-20000	13.3	8.3
20001-30000	5	6.7
30001-40000	5	3.3
40001-50000	1.7	1.7
50001-60000	1.7	1.7
60001-70000	3.3	0
70001-80000	0	0
80001-90000	0	0
90001-100000	0	0
100001-110000	1.7	0
Total	100	100

According to Table no.40,66.7% households have a monthly income of Rs.1000-10000, and 1.7% households have monthly income of Rs.80000-90000.Again 78.3% households have expenditure of Rs.1000-10000 and 1.7% households have expenditure of Rs.50000-60000.

Table No. -41

Sources of Borrowing of Money of the Sample Households

Borrowing money	% of households
From Relatives	21.7
From money lenders	3.3
SHG	11.7
Combination of Above	51.7
Any others	3.3
None	8.3
Total	100

Table no.41 indicates that 21.7 % households borrow from relatives,3.3% households borrow from money lenders,11.7% households borrow money from SHGs,51.7% borrow money from relatives, money lenders and SHG,3.3% households borrow money from other sources,and 8.3 per cent households don't borrow from any sources.

Table no.-42

Saving habits of the Sample Households

Saving Habits	% of households
Yes	81.7
No	18.3
Total	100

Table no. 42 shows that 81.7% households have saving habits and 18.3% households don't have any saving habits.

Table no. – 43**Distribution of Sample Households as per saving amounts**

Amounts	% of households
000	20.0
1-5000	68.3
5001-10000	5
10001-15000	0
15001-20000	1.7
20001-25000	0
25001-30000	3.3
30001-35000	1.7
Total	100

Table no. 43 indicates, 20% households have no saving at all, 68.3% households have savings between Rs.1-5000 and 1.7% households have savings between Rs.30000 to 35000.

Table no. - 44**Types of Fuel used by the Sample Households**

Types of fuel	% of households
Wood	55
Gas	10
Both	35
Total	100

According to Table no. 44 55% households use wood as household fuel, 10% households use gas(LPG), and 35% households use both.

Table no. -45**Sources and location of drinking water of the Sample Households**

Sources of drinking water	% of households	Location of drinking water	% of households
Well	11.7	Own residence	83.3
Hand pump	71.7	Public place	6.7
Tap water	15.0	Neighbor's residence	10
Others	1.7	-	-
Total	100	Total	100

Table no. 45 indicates,11.7% households rely on wells ,71.7 households rely on hand pump,15% households use tap water, and 1.7% households use other sources of drinking water.83.3% households have water sources at their own residence,6.7% households take water from public places and 10% households take water from their neighbour's residence.

Table no. - 46

Medical Facilities of the Sample Households

Medical Facilities	% of households choose medical families				
	Government hospital	PHC	Private Hospital	Village Magician	Other
Yes	75.0	78.3	26.7	38.3	5.0
No	25.0	21.7	73.3	61.7	95.0
Total	100	100	100	100	100

As per Table no.46, 75% households go to government hospitals, 78.3% households go to PHC.26.75 % households go to private hospital and 73.3% households don't go to private hospital.38.3% households go to village magician whereas 61.7% households go to the village magician.5% households also take other medical facility whereas 95% households don't take any other medical facility.

Table no.-47

Medical practices of the Sample Households

Medical practice	% of households
Allopathic	98.3
Ayurvedic	0
Homeopathic	0
Occult Medicine	1.7
Total	100

Table no. 47 indicates that,98.3% household use allopathic medicines,whereas 1.7% households use occult medicine.No households use ayurvedic and homeopathic medicines.

Table no.- 48**Vaccination of Children of the Sample Households**

Vaccination	% of households				
	Polio	BGC	DPT	Chicken pox/Measles	Any other
Yes	95.0	95.0	85.0	65.0	3.3
No	5.0	5.0	15.0	35.0	96.7
Total	100	100	100	100	100

Table no. 48 shows, 95% households have given Polio and BCG.85% has given DPT, 65% have given Chicken pox /Measles and 3.3% households have given other vaccination to their children.

Table no. - 49**Toilet Facilities of the Sample Households**

Toilet facilities	% of households
Open field	6.7
Katcha Latrine	61.7
Sanitary	31.7
Total	100

According Table 49,6.7% households use open field as toilets,61.7% households use Katcha latrine and 31.7% households use sanitary latrines.

Table no.-50**Distribution of Sample Households as per Electricity Connection**

Electricity	% of households
Yes	91.1
No	8.3
Total	100

Table no. 50 shows that 91.7% households have electricity facility whereas 8.3% households don't have electricity facility.

Table no. - 51**Numbers of dropouts and scholarship holders of the Sample Households**

No.of dropouts	% of households	
	Dropouts	Scholarship holders
00	58.3	55.0
1-2	35.0	36.7
3-4	6.7	6.7
5-6	0	1.7
Total	100	100

Table no.51 indicates that there are no dropouts in 58.3% households and 55% households have no scholarship holders.6.7 households have 3-4 dropouts and 6.7% households have 3-4 scholarship holders.

Table no. -52**Types of scholarship received by the students of the Sample Households**

Types of scholarships	% of households
No	55.0
Pre Matric	11.7
Post Matric	21.7
Degree	3.3
Pre Matric and Degree	1.7
Post Matric and Degree	6.7
Total	100

According to Table no.52, 55% households have not got any scholarship till date, 11.7% households got Pre Metric scholarship, 21.7% households got Post Matricscholarship, and 3.3% households got Degreescholarship.Only 1.7% households got Pre Matric and Degree scholarship and 6.7% households got Post Matric and Degree scholarship.

Table no. -53**Awareness on Privileges of the Sample Households**

Awareness on privileges	% of households		
	Awareness of education	Awareness of hostel facilities	Beneficiary of WPT & BC
Yes	68.3	26.7	11.7
No	31.7	73.3	88.3
Total	100	100	100

Table no.53 indicates that 68.3% households have awareness of education,.26.75 households have awareness of hostel related facility whereas 73.3% households don't have any awareness regarding hostel related facility.11.7% households are getting the benefits of WPT&BC Department.

Table no. -54

Medium of Awareness of the Sample Households

Medium of awareness	% of households
Newspaper	1.7
TV	1.7
Social media	1.7
Others	73.3
No	21.7
Total	100

Table no.54 shows, 1.7% households have Newspaper facility,1.7% has TV ,1.7% is connected to Social media,73.3% have other facilities too and 21.7% are not connected to any medium for becoming aware

Table no. -55

Handicraft making by the Sample Households

Handicraft making	% of households
Yes	36.7
No	63.3
Total	100

Table no.55 indicates that,36.7% households are engaged in making handicraft,whereas 63.3% are not engaged in handicraft making.

Table no. -56**Percentage Distribution of Sample Households as per Purpose of making of handicraft**

Handicraft purpose	% of households.
No	63.3
Households purpose	26.7
Commercial purpose	0
Both	10.0
Total	100

Table no.56 shows that, 63.3% households are not engaged in making handicraft products, 26.7% are engaged in making handicraft for household purpose.

Table no. -57**Places of selling of handicraft by the Sample Households**

Selling surplus products	% of households
No	90.0
In the nearby market	0.0
Within the village	5.0
To the middle man	3.3
To marketing societies	0.0
Combination of 1 and 2	1.7
Total	100

According to Table no.57, 5% households sell handicraft within the village, 3.3% households deal through middleman.

Table no.- 58**Distribution of Sample Households as per purpose of weaving**

Purpose of Weaving	% of households
Households	30.0
Commercial	3.3
Both	66.7
Total	100

Almost every household in the surveyed villages are engaged in weaving, and as per Table no.58, 30% households do weaving for household purpose, 3.3% do it for business and 66.7% do weaving for both commercial and household use.

Table no. - 59**Places of selling weaving product of the Sample Households**

Places of selling	% of households
Don't sell	28.3
In the nearby Market	11.7
Within the village	18.3
To the middle man	11.7
To the marketing societies	2.0
Combination of Above	10.0
Combination 1 and 2	6.7
Combination of 3 and 4	3.3
Combination 1 and 3	4.0
Combination 2 and 3	4.0
Total	100

Table no.59 indicates that 11.7% sell their weaving product in the nearby market, 18.3% households deal with customers within the village, 11.7% deals with middleman and 6.7% sells their product to the marketing societies. Again, 10% households deal with all the three sources mentioned above, 6.7% households sell their product both in the nearby market and within the village whereas 3.3% households deal with both middleman and marketing societies. There are also 28.3% households which are not engaged in the weaving business.

Table no. -60**Source of learning to weave by the weavers of the Sample Households**

Learnt weaving	% of households
Family occupation	21.7
After marriage	0
Training	0
Own	26.7
Other	51.7
Total	100

Weaving is their art and almost everyone in the surveyed villages knows weaving. According to Table no.61, 21.7% households know weaving from birth as it is their family occupation. 26.7% learnt weaving themselves and 51.7 households learnt this skill from others.

Table no. -61**Determination of wage rate of the weavers of Sample Households**

Wage rate	% of households
Weaver	100
Trader	0
Union	0
Government	0
Cooperative	0
Total	100

Table no. 61 indicates that wage rate is only determined by the weavers. No trader, union, government or cooperatives could influence the wage rate of the weavers.

Table no. -62**Distribution of Sample Households as per Weaver ID card**

Weaver ID card	% of households
Yes	13.3
No	86.7
Total	100

According to Table no.62, only 13.3% households have weaver ID card whereas 86.7% households don't have ID card though maximum of them are weavers.

Table no.- 63**Distribution of Sample Households as per Ownership of looms**

Ownership of looms	% of Households
Husband	0
Father-in-law	0
Mother-in-law	0
Own	98.3
Daughter-in-law	1.7
Total	100

Table no.63 indicates that, in 98.3% households, the weaver owns the handloom and in 1.7% households their daughter -in-law owns the loom.

Table no-64**Local association in the village related to weaving of the Sample Households**

Local association present	% of households
Yes	36.7
No	63.3
Total	100

According to Table no. 64, 36.7% sample households in the surveyed villages are members of the local association present in the village related to weaving whereas 63.3% households are not engaged in any local weaving association present within the village.

Table no. -65**Division of works between households, external and weaving of the Sample Households**

Division of works	% of households		
	Households work	External work	Weaving
000	00	20.0	0
1-3	26.7	45.0	38.3
4-6	58.3	30.0	55.0
7-9	6.7	5.0	5.0
10-12	8.3	0.0	1.7
Total	100	100	100

Table no. 65 shows, 58.3% households do 4-6 hrs. of household work, 45% household do 1-3 hrs., of external work and 55% household do 4-6 hrs., of weaving per day. Only 8.3% households do 10-12 hrs., of household work and only 1.7% household do 10-12 hrs., weaving daily.

Table no. -66**Undertaking of pre loom and post loom work by the Sample Households**

Value	% of households	
	Under taking pre loom work on wage	Outsource pre loom work on payment
Yes	13.3	15.0
No	86.7	85.0
Total	100	100

According to Table no.66, only 13.3% household takes pre loom work on wage whereas 86.7% do not do so. Again according to the survey, 15% household outsource pre loom work on payment, whereas 85% doesn't outsource pre loom work on payment.

Table no. - 67**Season of weaving activities of the Sample Households**

Season of weaving activities	% of households
January to May (Peak Season)	51.7
June to October (Lean Season)	13.3
Both Season	35.0
Total	100

As indicated by Table no.67, 35% of households does weaving throughout the year, whereas 51.7% prefers the time from January to May and 13.3% prefers the time from June to October.

Table no. - 68**Access to Credit of the Sample Households**

Access to Credit	% of households	
	Part of SHG	Improve the credit from SHG
Yes	55.0	51.7
No	45.0	48.3
Total	100	100

Table no. 68 indicates that 55% households are part of SHGs whereas 45% households are not part of it. 51.7% households are benefited from their participation in various SHG whereas 48.3% household did not benefit from it.

Table no. -69**Participation in exhibition of the Sample Households**

Participation in Exhibition	% of households
Yes	23.3
No	76.7
Total	100

According to Table no. 69, 23.3% households participated in various exhibitions and 76.7% households did not participate in exhibition.

CHAPTER -4

DATA ANALYSIS OF LAKHIMPUR DISTRICT

4.1 Lakhimpur District at a Glance:

Situated on the North Eastern corner of the state of Assam and at the north bank of the mighty Brahmaputra, Lakhimpur District lies between 26°48' and 27°53' N latitude and 93°42' and 94°20' E longitude (approx.) To its northern boundary lies the Siang river and Papumpare district of Arunachal Pradesh while on southern side is the river Brahmaputra along with Majuli district. Dikrong and Ranganadi originating from the Dafla Hills of Arunachal Pradesh and Subansiri originating from Tibet are the major tributaries of the mighty Brahmaputra that forms the southern boundary of the district. The eastern side is bounded by Dhemaji district and the Subansiri River and Gahpur Sub division of Sonitpur District is on the West.

The district is divided into two sub divisions viz. North Lakhimpur and Dhakuakhana. North Lakhimpur Sub-division consists of 4 Police stations viz. North Lakhimpur, Boginadi, Laluk and Bihpuria. Dhakuakhana Sub Division consists of two Police stations viz. Dhakuakhana and Ghilamara.

The name Lakhimpur is believed to have originated from the word Lakshmi, the goddess of prosperity. Primarily agriculture based, the district is known for its paddy cultivation. Paddy is regarded locally as Lakhimior Lakshmi while pur means full. Lakhimpur therefore means full of paddy or the place where paddy grows abundantly. Alluvium deposition by the rivers adds to the fertility of the soil, for which crops and horticulture flourish without use of any artificial manure or hard labour. It is also believed that the word Lakhimpur originated from Lakshmi Devi, the mother of Bhuyan Raja who was the descendent of King Arimatta.

As per Lakhimpur District Gazette (1976:4), the district was notified as Lakhimpur District through a proclamation issued by then Governor General on July, 1839. On 2nd October, 1971 the district was reorganized with two sub divisions viz. Dhemaji and North Lakhimpur. Later it was again reorganized in the year 1989 with two subdivisions viz. Dhakuakhana and North Lakhimpur leaving Dhemaji as a separate district. The district was earlier regarded as "Koliapani" because there was practically no road communication to

this District till 1950. In the year 1954, the temporary aerodrome was started. From 1957 onwards, ASTC buses started plying from Lakhimpur and from 1963 the North East Frontier Railway started train services from this district.

Table B-

Population Distribution of Lakhimpur District as per 2011 Census

Lakhimpur		Total Population	Male Population	Female Population
Total Population	Total	1042137	529674(50.8%)	512463(49.1%)
	Urban	91333 (8.76%)	47092	44241
	Rural	950804 (91.24%)	482582	468222
All Scheduled Tribes	Total	249426 (23.93%)	126716(50.8%)	122710(49%)
	Urban	6281(2.52%)	3217	3064
	Rural	243145 (97.48%)	123499	119646
Mising	Total	197886(18.9%)	100599(50.8%)	97287(49.1%)
	Urban	2614(1.3%)	1360	1254
	Rural	195272(98.6%)	99239	96033
Total Number of Households : 204307				

The above table shows statistics of the demographic profile of the district as per 2011 census.

The total population of Lakhimpur District is 1042137 as per 2011 Census. Male population of the district is 529674 (50.8%), female population is 512463(49.1%) and total ST population is 249426 (23.93%), while total Mising tribe population of the district is 197886(18.9%).

4.2 Profile of the Surveyed Villages:

A total of 6 (six) villages, from the two sub- divisions of the district have been surveyed for the present study.

The surveyed villages in Lakhimpur District:

Under Dhakuakhana Sub- Division:Kasikota, Berkep, Kaoimari, Hariyani (Marigold), Kholihamari

Under North Lakhimpur Sub-Division: Borbil

4.3 Village Schedules:Analysis

Table no.-1

Village-wise name of Gaon Panchayat, Police Station, Development Block & Sub-Division

Sl No.	Name of the villages	Name of Gaon Panchayat	Police Station	Development Block	Sub-Division
1	Kasikota	Na-Kadam	Boginodi	Boginodi	Dhakuakhana
2	Berkep	Na-Kadam	Boginodi	Boginodi	Dhakuakhana
3	Kaoimari	Na-Kadam	Boginodi	Boginodi	Dhakuakhana
4	Mrigold	Boginodi Majgaon	Boginodi	Boginodi	Dhakuakhana
5	Kholihamari	Boginodi Majgaon	Boginodi	Boginodi	Dhakuakhana
6	Borbil	Chaboti	North Lakhimpur	Lakhimpur	North Lakhimpur

Table no. 1 indicates that 5 villages namely Kasikota, Berkep, Kawaimari, Marigold and Kholihamari village under Boginodi Development Block, Dhakuakhana Sub-Division and Borbil village under Lakhimpur Development Block, North Lakhimpur Sub-Division.

Table no. - 2

Village wise distribution of Households, Total population, Tribal population, Mising population and percentage of Mising population

Sl No.	Name-of the village	Households			Total households engaged in weaving
		Total	ST	Mising	
1	Kasikota (Majgaon)	279	279(100%)	279(100%)	279(100%)
2	Berkep	47	47(100%)	47(100%)	47(100%)
3	Kaoimari	58	46(79.3%)	38(65%)	58(100%)
4	Marigold	35	35(100%)	35(100%)	35(100%)
5	Kholihamari	170	170(100%)	170(100%)	170(100%)
6	Borbil	362	202(55.8%)	195(53.8)	287(79.2%)
	Total	951	779(81.9%)	764(80%)	876(92.1%)

According to the Table no.2, In Kasikota village consists of 279 households, and 100% households are from the Mising community. In Berkep village there are 47 households in the village and all are from the Mising community. In Kaoimari village there are 58 households in the village out of which 46(79.3%) are tribal households, 38(65%) being Mising households. In Marigold village there are 35 households in the village, all from the Mising community. Kholihamari village consists of 170 households and all are from Mising community. Except in Borbil, 100 % households of all the five villages are engaged in weaying. The total number of households in Borbil village is 362 out of which 202(55.8%)households are ST, 195(53.8%) households are Mising, and 287(79.2%) households are engaged in weaving. Total households of all the villages are 951, out of which 81.9% are ST, 80% are Misings and 92.1% of total households are engaged in weaving.

Table no.-3**Village wise distribution of Total population, Tribal population, Mising population with percentage and other communities**

Sl. No	Name of the village	Population									
		Total			ST			Mising			Other Tribal Community
		Male	Female	Total	Male	Female	Total	Male	Female	Total	
1	Kasikota (Majgaon)	858	750	1608	300	285	585(34.8%)	300	285	585(34.8%)	0
2	Berkep	188	177	365	188	177	365(100%)	188	177	365(100%)	0
3	Kaoimari	343	324	667	271	254	525(78.7%)	271	254	525(78.7%)	0
4	Marigold	75	60	135	75	60	135(100%)	75	60	135(100%)	0
5	Kholihamari	448	440	888	448	440	888(100%)	448	440	888(100%)	0
6	Borbil	1083	973	2056	440	426	866(42.1%)	421	406	827(40.2%)	39
Total		2995	2724	5719	1722	1642	3364(58.8%)	1703	1622	3325(58.6%)	39

According to the Table no.3, the total population of Kasikota village is 1608, out of which 858 are males and 750 females. ST population is 585(34.8%) out of which 300 are males and 285 are females. The total population of Berkep village is 365, out of which 188 are males and 177 are females, all are ST and from Mising community. The total population of Kaoimari village is 667 and the total Mising population is 525(78.7%). The total population of Marigold village is 135 and all are ST and from Mising community. The total population of Kholihamari village is 888 out of which 448 persons are males and 440 are females and all are ST and from Mising community. The total population of Borbil village is 2056 and male population 1083 and female population 973, total ST population 866(42.1%) out of which 440 are males & 426 are females and total Mising population 827(40.2%) male 421 and female 406. Total population of the all villages 5719 out of which 58.8% are ST population and 58.6% are of Mising population.

Table no.-4

Settlement pattern, Area and Types of house in the surveyed villages

Sl. No.	Name of the villages	Settlement pattern				Area			Types of houses				
		Agglomerated	Dispersed	Isolated	Others	Remote	Suburban	Urban	R.C.C	Pucca	Kutcha	Thatched	Chang Ghar
1	Kasikot a (Majgaon)	Yes	-	-	-	Yes	-	-	-	Yes	Yes	Yes	Yes
2	Berkep	Yes	-	-	-	Yes	-	-	-	Yes	Yes	Yes	Yes
3	Kaoimari	-	Yes	-	-	Yes	-	-	-	-	Yes	Yes	Yes
4	Marigold	Yes	-	-	-	-	Yes	-	Yes	Yes	Yes	-	Yes
5	Kholikamari	-	Yes	-	-	-	Yes	-	-	Yes	Yes	-	Yes
6	Borbil	Yes	-	-	-	Yes	-	-	-	Yes	Yes	Yes	Yes

According to Table no. - 4, in Kasikot village the settlement pattern is agglomerated type and most of the houses are Chang Ghar. In Berkep village too settlement pattern is agglomerated. There are Chang Ghars in the village and other houses are Pucca, Kutcha and thatched type. In Kaoimari village, the settlement pattern is dispersed and it is completely in a remote area. Chang Ghar, thatched and Kutcha houses are found in the village. In Marigold village the settlement pattern is agglomerated type and houses are Pucca mostly. There are few Kutcha, RCC houses and Chang Ghars- too. In Kholikamari village the settlement pattern is dispersed and there is no R.C.C and thatched house in the village, although the area is sub urban. Settlement pattern in Borbil is agglomerated with most of the families having a Chang Ghar. .

Table no.-5
Pattern of land holding and crops grown in the surveyed villages

Sl No	Name of the village	Land areas in Bighas (B), Katha (K) and Lecha (L)					Major crops grown		
		Total	Homestead land	Total cultivable	Land under forest	Community land	Rabi	Khari	All season
1	Kasikota (Majgaon)	432B-3K-15L	108B	324	-	-	Yes	Yes	Yes
2	Berkep	396B	25B	317B	-	-	Yes	Yes	Yes
3	Kaoimari	1399B-1K-16L	120B	1278B	-	1B	Yes	Yes	Yes
4	Marigold	40B	40B	-	-	-	-	-	-
5	Kholihamari	1980B	430B	1550B	-	3B	Yes	-	-
6	Borbil	2355B-2K-13L	180B	186	-	8B	Yes	Yes	Yes

Table no. - 5 indicate that, in Kasikota village the major crops grown are Rabi, Kharif and all season crops. According to the information collected from Kadam Circle Office, Kasikota Majgaon comes under Badhakara area and consists of 432 bighas, 3 katha 15 lecha land area. In Berkep, total land area of the village is 396 bighas out of which homestead land is 25 bighas and total cultivable land is 371 bighas. Both rabi and kharif crops are grown here. In Kaoimari village total land area of the village is 1399 bigha, 1katha and 16 lecha. 120 bighas are homestead land, 1278 bigha are cultivable land and 1 bigha is community land. Rabi, kharif and all season crops are grown here. In Marigold village total land area of the village is 40 bighas which is homestead land. No cultivation is done here as most of the people here are either businessman or service holders. There is no community land too. In Kholihamari village the total land area of the village is 1980 bighas which includes 430 bighas of homestead land and 1550 bighas of total cultivable land. There is no land under forest and 3 bighas of land is community land. The villagers mainly cultivate rabi crops one time in a year. Total land area of Borbil village is 2355 bighas 2 katha 13 lecha where 180 bigha is homestead land and 1867 bigha is total cultivable land. Total community land covers approximately 8 bigha in this village. Both rabi and kharif crops are grown in Borbi

Table no.-6**Transport and communication Facilities of the surveyed villages**

Sl No.	Name of the village	District headquarter	Nearest motorable road	Nearest transport station (Bus)	Nearest transport station (Rail)	Nearest Ghat
1	Kasikota (Majgaon)	9	1	9	9	5
2	Berkep	10	0	10	10	2
3	Kaoimari	12	3	13	15	2
4	Marigold	16	0.05	16	20	7
5	Kolihamari	16	1.5	16	3.5	2.5
6	Borbil	9	0	9	7	0

Table no. 6 indicates that Kasikota village is 9 km away from the District head quarter. Infact District head quarter and the nearest bus station of most of the villages is at a distance between 9 to 16kms. The nearest rail station of the surveyed villages of Lakhimpur district are at a distance between 9 to 20kms while nearest ghats are at a distance between less than a km to 7km.

Table no. -7**Mode of conveyance within the surveyed villages**

Sl. No	Name of the village	Mode of conveyance									
		Bus		Other Vehicle		Cycle		Private Boat		Public Boat	
		Availa bility	Sea son	Availa bility	Sea son	Availa bility	Sea son	Availa bility	Sea son	Availa bility	Sea son
1	Kasikota (majga on)	-	-	Yes	All	Yes	All	Yes	Rainy	-	-
2	Berkep	-	-	Yes	All	Yes	All	Yes	Rainy	-	-
3	Kaoi mari	-	-	Yes	All	Yes	All	Yes	Rainy	-	-
4	Marigo id	Yes	All	Yes	All	Yes	All	-	-	-	-
5	Kholih amari	-	-	Yes	All	Yes	All	Yes	Rainy	-	-
6	Borbil	-	-	Yes	All	Yes	All	Yes	All	-	-

According to Table no.7, bus is available in all the seasons only in Marigold village, although the village don't have any private boats. Cycles and other vehicles are available in all the six villages during all the seasons. Private boats are used as a mode of transportation for movement from one bank of the river to the other in five villages especially during the rainy season.

Table no.-8**Condition of main road of the surveyed villages**

SI.No.	Name of the village	Condition of the main road of the village at present				
		Pucca road	Kutch a all-weather motorable road	Kutch a fair weather motorable road	Gravelled road	Foot track
1	Kasikota (majgaon)	-	Yes	Yes	Yes	-
2	Berkep	-	-	Yes	-	-
3	Kaoimari	-	-	Yes	-	-
4	Marigold	Yes	Yes	-	-	-
5	Kholihamari	-	-	Yes	-	-
6	Borbil	Yes	-	Yes	-	-

Table no. 8 indicates that, the main road of Kasikota village is of bituminous type and is Kutch a all-weather motorable road. Berkep village has Kutch a fair weather motorable road. There is no Pucca and gravelled road in the village. In Kaoimari village there is no bituminous road; they have a foot track and a Kutch a fair weather motor able road. Marigold village has a Pucca road and a Kutch a all-weather motor able road. The main road of Kholihamari village is Kutch a fair weather motor able road. In Borbil village the condition of the main road is bituminous. But most of the connecting roads within the village are fair weather motor able roads.

Table no.-9**Availability of Mass Communication in the surveyed villages**

SI. No	Name of the village	Means of mass communication						
		Televisio n	Radi o	New s paper	Librar y	Communit y center	Telephoni c facility	Interne t facility
1	Kasikota (majgaon)	Yes	Yes	Yes	-	Yes	-	Yes
2	Berkep	Yes	Yes	Yes	-	-	-	Yes
3	Kaoimari	Yes	Yes	-	-	-	-	Yes
4	Marigold	Yes	Yes	Yes	-	-	-	Yes
5	Kholihamar i	Yes	-	Yes	-	Yes	-	Yes
6	Borbil	Yes	Yes	Yes	-	Yes	-	Yes

Table no.9 indicates that, Mass communication facility is available in all the surveyed villages of Lakhimpur district. There is no Library in all the six villages and community centre is found in Kasikota, Kholihamari and Borbil village.

Table no. -10**Civic facilities in the surveyed villages**

Sl. No.	Name of the village	Nearest civic facilities from the village in KM						
		Nearest police station	Nearest block office	Nearest post office	Bank	Weekly market	Pharmacy /medical shop	Dispensary/health center/hospital
1	Kasikot (majgaon)	15	15	1	9	1	0	9
2	Berkep	15	15	1.5	9	1.5	2.5	2.5
3	Kaoimari	10	12	6	13	4	4	6
4	Marigold	1	0.5	1	1	1	0.1	0.05
5	Kholihamari	2	1.5	1.7	1.5	1.5	1	1
6	Borbil	9	9	2.5	5	2.5	2.5	2.5

According to Table no.10, civic facilities available in Kasikota village are — Boginodi police station (15km), block office (15km), post office (1km), bank (9km), weekly market (11m) . In Berkep village, civic facilities like the nearest police station is Lakhimpur police station which is 15 km away from the village, nearest block office is Lakhimpur block office (15 km), nearest post office is Badhakara post office (1.5 km), bank (9 km), weekly market (1.5 km), nearest pharmacy/ medical shop is P.H.O Badhakara (2.5 km) and Dispensary/ Healthcare/ Hospital is 2.5 km away from the village. In Kaoimari village civic facilities like nearest police station is 10 km, nearest block office is 12km, nearest Post office is 6km, bank is 13km, weekly market is 4km, pharmacy/medical shop is 4 km and dispensary/healthcare/hospital is 6 km away from the village . Civic facilities in Marigold village such as police station is 1 km, block office is 0.5 km, post office is 1 km, bank is 1 km, weekly market is 1km, pharmacy/medical shop is 100 metres and dispensary/health centre/hospital is 50 metres away from the village . In Kholihamari all the civic facilities are present within 2 km from the village. As regards civic facilities in Borbil village, the nearest police station is North Lakhimpur which is 9 km far from the village nearest block office is Lakhimpur block office, which is situated 9 km away from the village, nearest post office is Rongajan Borbil post office which is 2.5 km far from the village.

Table no.-11**Particulars of Occupation in the surveyed villages**

Sl. No	Name of the village	No. of families involved in occupation							
		Service (govt.)	Service (private)	Cultivation	Weaving	Fishing	Daily wage earner	Business	Others (specify)
1	Kasikota(majgaon)	12	40	260	50	-	234	15	-
2	Berkep	10	6	47	12	-	19	3	-
3	Kaoimari	0	4	58	3		3	-	1 (auto driver)
4	Marigold	14	5	-	4	-	-	1	-
5	Kholihamari	13	25	170	25	6	150	5	2 (auto driver)
6	Borbil	11	20	281	15	3	100	3	-
	TOTAL	60	100	816	109	9	506	27	3

According to the Table no.11 highest numbers of families in the surveyed villages are engaged in agriculture, daily wage earning and weaving.

Table no.-12**Households engaged in weaving and Types of loom in the surveyed villages**

Sl.No.	Name of the village	Types of loom available in numbers			Number of households engaged in weaving			Total number of households, taken weaving as primary occupation
		Hand loom	Power loom	Any other (specify)	Total	Male	Female	
1	Kasikota(majgaon)	260	-	-	260	-	400	40
2	Berkep	53	-	-	47	-	65	4
3	Kaoimari	58	-	-	58	2	80	3
4	Marigold	40	-	-	70	-	40	4
5	Kholihamari	300	-	-	170	-	340	12
6	Borbil	290	-	-	280	-	350	10
	TOTAL	1001	-	-	885	-	1275	73

According to Table no.12, in Kasikota village 260 households have handlooms and 40 families in the village do weaving as their primary occupation. In Berkep village, in 47 households there are a total of 53 handlooms and 65 female weavers. In Kaoimari village there are 58 handlooms. The village also has 2 male weavers and 80 female weavers. 3 households in the village do weaving as their primary occupation. In Marigold, 40 handlooms are there in the village. 70 households are engaged in weaving and there are 40 female weavers. 4 households in the village do weaving as their primary occupation. In Kholihamari 340 females are involved in weaving and almost 300 nos. of handlooms are found within the village. There are no other types of loom in the village. But only 12 families have taken

weaving as their primary occupation. In Borbil village there is no male weaver and approximately 350 female weavers have been found. 10 household of this village have taken weaving as their primary occupation.

Table no. - 13

Details of SHG/NGO present or working within the surveyed villages

SI.NO	Name of the village	Name of the organization	Is it situated within the village/if not, then where specify	Functions (economic,social,cultural)
1	Kasikota (majgaon)	-	-	-
2	Berkep	BerkepHaridas SHG,yamengpathori SHG	Yes	Economic
3	Kawaimari	Jeuti mohila SHG	Yes	Economic
4	Marigold	Horiyoni missing SHG	Yes	Economic
5	Kholihamari	Oyan shg milijuli SHG	Yes	Economic
6	Borbil	Karpunpuli SHG,Do:ny-Polo, SHG,Pungsang SHG,Nabajyoti SHG,Jeuti, ,Kalyani SHG	Yes	Economic

According to Table no.13, in Kasikota there is no SHG/ NGO. In Berkep village there are 2 SHGs within the village- Berkep Haridas SHG and Yameng Pathori SHG. Both the SHGs are engaged in economic issues of the village. In Kaoimari, there is one SHG within the village which deals with economic issues of the village and does collective savings. There is one SHG within the village named Marigold Mising SHG. Borbil village has many SHGs.

Table no. - 14

Marketing facilities in the Surveyed villages

SI.No	Name of the village	Types of the nearest market available within the village /if not than distance from the village(inkm)				Locally produced item, sold in the market	No of Fair price shop
		Daily	Bi-weekly	Weekly	Monthly		
1	Kasikota(majgaon)	0	-	1	-	Yes	6
2	Berkep	2.5	-	2.5	-	Yes	1
3	Kaoimari	6	-	6	-	Yes	1
4	Marigold	1	-	1	-	No	1
5	Kholihamari	2	-	2	-	Yes	1
6	Borbil	2.5	-	2.5	-	Yes	5

According to Table no.14, all the villages have fair price shop and in 2 villages have 5-6 nos. of fair price shops. There is daily and weekly market in almost all the villages at a distance of averages 1-6 kms away from the village. There is no bi-weekly & monthly market.

Table no.-15

Details of family engaged in cottage/small scale industry within the surveyed villages

Sl n o.	Name of the village	Name of the industry															
		Handlo om/ sericult ure		Design ing for/ of weaves		Boat makin g		Bamb oo and cane produ ct makin g		Carpen try		Poultry		Pig farm		Cattle fram	
		No of families	Run by ind ivi dua	No of families	Run by ind ivi dua	No of families	Run by ind ivi dua	No of families	Run by ind ivi dua	No of families	Run by indivi dua	No of families	Run by ind ivi dua is/groups	No of families	Run by ind ivi dua is/groups	No of families	Run by ind ivi dua
1	Kasikota(ma jgaon)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2	Berkep	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3	Kaoimari	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4	Marig old	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5	Kaoimari	-	-	-	-	-	-	-	-	-	-	1	Indivi dual	1	Indivi dual	-	-
6	Borbil	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

According Table no.15, there is no cottage/ small scale industry available within the villages but 1 poultry & piggery farm are runned by 1 individual in Kaoimari village.

Table no.-16**Electrification in the surveyed villages**

Sl. No.	Name of the village	Village electrification		
		No electrified	Electrified but regular supply	Electrified but irregular supply
1	Kasikota(majgaon)	-	-	Yes
2	Berkep	-	-	Yes
3	Kaoimari	-	-	-
4	Marigold	-	Yes	-
5	Kholihamari	-	-	Yes
6	Borbil	-	-	Yes

According to Table no.16, Marigold village has regular electric supply. Kaoimari is not electrified. Villages namely Kasikota, Berkep, Kholihamari and Borbil are electrified but supply is irregular.

Table no.-17**Health care facilities within the surveyed villages**

S l. n o.	Name of the village	Health care facilities, no. of centre within the village, if not then nearest distance from the village(in km)													
		N o s	Dis ta nce	N o s	Dis ta nce	N o s	Dis ta nce	N o s	Dis ta nce	N o s	Dis ta nce	N o s	Dis ta nce	N o s	Dis ta nce
1	Kasikota(majgaon)	1	0	1	0	-	-	-	-	-	9	-	8	-	9
2	Berkep	-	1	-	1	-	-	-	-	-	15	-	12	-	13
3	Kaoimari	-	0.5	-	4.5	-	-	-	-	-	18	-	1	-	16
4	Marigold	-	-	1	0	-	-	-	-	-	18	-	1	-	16
5	Kholihamari	-	-	-	1	-	-	-	-	-	18	-	1	-	16
6	Borbil	-	2.5	-	-	-	-	-	-	-	6	-	6.5	-	6

According to Table no. 17, in Kasikota village, health related facilities such as one sub centre and one PHC is available within the village and other units such as government hospital, private clinic and private hospital is available at Lakhimpur which is 8-9 km away from the village. In Berkep village health care facilities like Badhakara mini sub-centre is 1 km and Badhakara P.H.C is 1 km from the village. The government hospital is 9km, private clinic is 8km, and private clinic is 9 km away from the village. As regards healthcare facilities in Kaoimari village, there is 1 sub centre which is 500 metres and 1 PHC which is 4.5 km away from the village. The government hospital is 15 km, private clinic is 12 km, and private hospital is 13 km away from the village. In Marigold village government hospital is at a distance of 18km, private clinic is 1 km and 1 private hospital 16km away from village. There is 1 PHC within the village, but there is no Sub centre. In Kholihamari village all the people need go to the PHC which is 1 km from the village. The nearest government hospital from the

village is 18 km away and private hospital is 16 km away. The private clinic is 1 km away from the village. In Borbil village, nearest sub centre is in Rangajan which is 2.5 m away from the village. Nearest government, and private hospital is found in Chaboti which is 6 km away from the village. Private clinic is situated 6.5 km away from the village.

Table no.-18

Availability of health care provider in the surveyed villages

Sl. No.	Name of the village	Health care provider									
		Private doctor chamber	No s	Govt.doctor	No s.	Traditi onal healer	No s	Mobile heal thunit	No s	Ashakarmi/sup ervisor etc.	No s
1	Kasikota	Yes	1	Yes	1	-	-	Yes	1	Yes	2
2	Berkep	-	-	Yes	1	-	-	Yes	-	Yes	2
3	Kaoimari	-	-	Yes	1	-	-	-	-	Yes	1
4	Marigold	Yes	2	Yes	6	-	-	-	-	Yes	1
5	Kholihamri	-	-	Yes	4	-	-	-	-	Yes	1
6	Borbil	-	-	Yes	-	Yes	10	Yes	1	Yes	2

According to Table no.18, in Kasikota village there is one private doctor's chamber, one government doctor, one mobile health unit and two Asha Karmi within the village. In Berkep village there is 1 government doctor and 2 Asha Karmi in the village. In Kawaimari village there is 1 government doctor and 1 Asha Karmi in the village. In Marigold village 2 private doctors, 6 government doctors and 1 Asha Karmi is available within the village. In Kholihamari 1 Asha Karmi and 4 government doctors and 1 Asha karmi are present within the village Doctors are present as health providers & in Borbil village 10 traditional healers, 2 Asha Karmis and one mobile health unit is available.

Table no. -19**Sources of Drinking Water in the surveyed villages**

Sl. No.	Name of the village	Water sources and used it as a primary sources					
		Rain water	Pond	Stream/river	Well	Tube well/hand pump	Water supply scheme
		No. of households	No. of households	No. of households	No. of households	No. of households	No. of households
1	Kasikota(majgaon)	-	-	-	43	180	-
2	Berkep	-	-	-	-	47	-
3	Kaoimari	-	-	-	-	58	-
4	Marigold	-	-	-	-	35	-
5	Kholihamari	-	-	-	2	168	-
6	Borbil	-	-	-	13	349	-

According to Table no.19, the main sources of drinking water in all the villages are well, tube well and hand pump. Water supply scheme is also available there but it is not working in some villages. In Kasikota there are 43 households and 180 households who depend on well and tube wells/hand pump respectively. In Berkep village 47 households have tube well, in Kaoimari village 58 households have tube well.

Table No. -20**Education facilities available within the village at present and distance from the surveyed villages**

Sl. No.	Name of the village	Education facility within the village in nos. and its nearest distance from the village											
		LP SCHOOL ME SCHOOL HIGH SCHOOL HS SCHOOL COLLEGE ANGANWADI											
		No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)	No.	Distance(KM)
1	Kasikota	1	0	1	0	1	0	1	0	-	15	1	0
2	Berkep	1	0	-	0.5	-	1	-	1	-	15	1	0
3	Kaoimari	1	0	1	0	1	0	-	8	-	6	1	0
4	Marigold	1	0	1	0	1	0	1	0	-	11	1	0
5	Kholihamari	1	0	-	0	-	1	-	1	-	12	1	0
6	Borbil	3	0	1	0	-	2.5	0	5	-	9	4	0

According to Table no.20, all the villages have Primary Schools and Aganwadi centre for primary education within the village. Only Berkep and Kholihamari don't have ME and

High school within the village. Marigold and Kasikota have Higher Secondary schools within the village. However college is located from each village at a distance between 6-15 kms.

Table no.-21
Schemes implemented in the surveyed villages

Sl. No.	Name of the village	Schemes/programs implemented in the village								
		MGN RE GA	PM Awaas Yojana IAY-(Panchyat & Rural Development)	Mid day Meal Scheme	Antodaya Anna Yojana (AAY)	Family Oriented Income Generation scheme of MPT & BC	Scheme of infrastructure development (WPT & BC)	Educational development programme (WPT & BC)	Economic development programme (WPT & BC)	Others
1	Kasikota (Majgaon)	Yes	Yes	Yes	Yes	-	Yes	-	-	-
2	Berkep	Yes	Yes	Yes	Yes	-	-	Yes	-	-
3	Kaoimari	-	Yes	Yes	Yes	-	-	Yes	-	-
4	Marigold	-	-	Yes	-	-	-	-	-	-
5	Kholishamari	Yes	Yes	Yes	Yes	-	-	Yes	-	-
6	Borbil	Yes	Yes	Yes	Yes	-	-	-	-	Yes

Table no. 21 shows that all the villagers are more or less benefited by schemes like MGNREGA, PM Awaas Yojana, Mid-day Meal Scheme, Antodaya Anna Yojana. In 1 village, Scheme of Infrastructural Development (WPT & BC) and in 3 villages Educational Development Programmes (WPT BC) schemes have been implemented.

4.4 Household Schedules: Analysis

Table no.-22

Sex Ratio of the Sample Population

Sex	Percentage (%)
Male	51.6
Female	48.4
Total	100.0

According to Table no.22, sex ratio in the surveyed households of the selected villages of Lakhimpur District is 51.6% males as against 48.4% females.

Table no.-23

Marital Status of the Sample Population

Sex	Marital Status	Percentage (%)
Male	Married	46.4
	Unmarried	53.6
	Total	100
Female	Married	52.4
	Unmarried	47.6
	Total	100.0

Table no. 23 indicates that among males 46.% are married and 53.6% are unmarried while among the females the percentage of married is 52.4% as against 47.6% being unmarried. Thus we see that the unmarried percentage is higher in males than females

Table no.-24

Literacy Level of the Sample Population

Sex	Literacy Level	Percent (%)
Male	Primary	18.2
	ME	7.7
	High school	26.5
	HS	16.0
	Graduation	14.9
	Post-Graduation	0.2
	Illiterate	9.9
	Others	6.6
	Total	100.0
Female	Primary	20.0
	ME	11.8
	High school	27.1
	HS	12.9
	Graduation	10.0
	Post-Graduation	0.6
	Illiterate	14.7
	Others	2.9
	Total	100.0

Table no.24 clearly reflects that illiteracy is higher in case of females which are 14.7%as against 9.9% in case of males. Number of Graduates is higher in case of males, the percentage being 14.9% which is 10.0% in females.

Table no.-25
Occupational Pattern of Sample Population

Sex	Occupation	Percent (%)
Male	Service	9.9
	Cultivation	27.1
	Weaving	1.1
	Daily wage earner	3.9
	Business	5.5
	Others	9.4
	Student	43.1
	Total	100.0
Female	Service	1.8
	Cultivation	7.6
	Weaving	23.5
	Business	1.8
	Others	25.3
	Student	40.0
	Total	100.0

Table no.25 indicates that, weaving seems to be an important occupation among females as 23.5% of them are engaged in it. 27.1% of the men folk are engaged in agriculture, which is also their primary occupation.

Table no.-26
Land holding (In Bighas) among the Sample Households

Land holding(In Bighas)	(% of Households		
	Cultivable land(%)	Lease in (%)	Lease out(%)
00	23.3	58.3	89.9
1-5	38.4	30.0	1.7
6-10	18.3	10.0	1.7
11-15	8.3	1.7	1.7
16-20	5.0	0	5.0
21-25	1.7	0	0
26-30	1.7	0	0
31-35	0	0	0
36-40	0	0	0
41-45	0	0	0
46-50	3.3	0	0
Total	100	100	100

Table no.26 shows that in Lakhimpur District 38.4% out of 60 sample households have 1 to 5 bighas of cultivable land. While 23.3% have no cultivable land and only 3.3% of household have above 45 bighas of cultivable land. 58.3% of household have no lease in land, 105

household have 6 to 10 bighas of lease in land.89.9% of people have no lease out lands and 5% of households have 16 to 20 bighas of lease out lands.

Table no.-27

Land Possessed and Usage (In bighas) by the Sample Households

Land holding	% of households		
	Fishery	Gardening	Orchard
00	71.6	63.3	96.7
0.1-1	25.0	31.7	3.3
1.1-2	0	3.3	0
2.1-3	0	0	0
3.1-4	1.7	0	0
4.1-5	1.7	0	0
5.1-6	1.7	0	0
6.1-7	0	0	0
7.1-8	0	0	0
8.1Above	0	0	0
Total	100	100	100

Table no.27 indicates that, 71.6% households have no land for fisheries, 63.3% have no gardening land and 96.7% households have no orchards.25% households have 1 katha to 1 bighas of land for fishery, 31.7% have near about 1 bighas of land for gardening and only 3.3% household have 0.1 to 1 bighas of land for orchards. Only 1.7% households have 4 to 6 bighas of land for Fishery.

Table no.-28

Homestead land holding pattern of the Sample Households

Homestead land (in bighas)	% of households
0-1	80.0
1.1-2	18.3
2.1-3	0
3.1-4	1.7
Total	100

Table no.28 shows that, 80% households have 0-1 bighas of homestead land, and only 18.3% households have almost 2 bighas and only 1.7% has near about 4 bighas of homestead land.

Table no.-29

Type of Ownership of land of the Sample Households

Types of ownership	% of households
Own	86.8
Tenanted	13.2
Total	100.0

According to Table no.29, in the sample households of villages of Lakhimpur District 86.8% have their own cultivable land and 13.2% have tenanted cultivable lands.

Table no.-30**Distribution of Cultivable land (in bighas) of Sample Households**

Cultivable land (In bighas)	% of households
0	11.7
1-5	28.3
6-10	35.
11-15	10
16-20	8.3
21-25	3.3
26-30	1.7
31-35	11.7
36-40	0
41-45	1.7
Total	100

Table no.30 shows that, 28% households have 1-5 bighas of cultivable land, 35% have 6-10 bighas, and 10% have 11-15 bighas and only 1.7% households have 41-45 bighas of cultivable land.

Table no.- 31**Total Yields of Agricultural Land (in kgs) of the Sample Households**

Total Yields (In Kg)	% of households
0	11.7
1-1000	15.0
1001-2000	15.0
2001-3000	16.7
3001-4000	20
4001-5000	3.3
5001-6000	5.0
6001-7000	1.7
7001-8000	10.0
Above 8000	1.7
Total	100

Table no. 31 indicates that 15% households have total yields of 1-1000 kg per annum, 20% have 3000 to 4000 kg, 10% households have annual yields of 7000 to 8000kg and only 1.7% household have annual yields of more than 8000 kg per annum.

Table no.-32**Horticulture and sericulture land holdings (*in bighas*) of the Sample Households**

Land holding (In bighas)	% of households	
	Horticulture	Sericulture
00	80.0	95.0
0.1-1	6.6	5.0
1.1-2	1.7	0
2.1-3	1.7	0
3.1-4	5.0	0
4.1-5	0	0
5.1-6	3.3	0
Above6	1.7	0
Total	100	100

According to Table no.32, 80% households have no horticultural land, and 95% households have no land for sericulture. 6.7% households have 0.1 to bighas of horticultural lands and 5% households have 0.1-1 bighas lands for sericulture. Only 1.7% households have more than 6 bighas land for horticulture.

Table no.-33**Total Yield of Horticulture of the Sample Households**

Total yield in KG	% of households
000	80.0
1-500	13.3
501-1000	1.7
1001-1500	0
1501-2000	0
2001-2500	0
Above 2500	5.0
Total	100

According to Table no.33 80% households have no horticultural production and 13% households have 1-500 kgs, 1.7% has 500 to 1000kg and only 5% have above 2500 kgs horticultural yield per annum.

Table no.-34**Total Yield of Sericulture of the Sample Households**

Total yield in KG	% of households
0	95.0
1-5	5.0
6-10	0
11-15	0
Total	100

According to Table no.34, 95% households have no sericulture production while 5% households have 1-5 kg sericulture yield.

Table no.-35**Types of House of the Sample Households**

Types of house	% of households
Pucca	25.0
Katcha	10.0
Chang Ghar	63.3
RCC	1.7
Total	100

According to Table no.35, 25% households stay in Pucca house, 10% in Kutchha, 63.3% have Chang Ghar and 1.7% has RCC Chang Ghar.

Table no.-36**Movable Properties of the Sample Households**

Properties	% of household								
	Motor cycle	Bi-cycle	TV	Radio	Bullock cart	Boat	Plough	Fishing net	Mobile phone
00	66.7	23.3	75.0	88.3	100	93.3	20.0	50.0	15.0
1-2	31.6	68.3	25.0	11.7	0	6.7	75.0	40.0	45.0
3-4	1.7	8.4	0	0	0	0	5.0	6.6	35.0
5-6	0	0	0	0	0	0	0	1.7	3.3
Above7	0	0	0	0	0	0	0	1.7	1.7
Total	100	100	100	100	100	100	100	100	100

According to Table no.36,66.7% households have no motorcycle, 23.3% households have no bi-cycle, 75% households have no TV, 88.3% households have no radio, no household have bullock cart,93.3% have no boats,20% have no plough,50% have no fishing net and 15% have no mobile phones.31% have motorcycle,68% have bicycle,25% have TV, 11.7% have radio, 6.7% have boat, 75% have plough, 40% have fishing net and 45% have mobile phones between 1-2 numbers..

Table no.-37**Ornaments possessed by the Sample Households**

Ornaments	% of households
Yes	61.7
No	38.3
Total	100

Table no.37 indicates that 61.7% households possess ornaments whereas 38.3% households don't have ornaments.

Table no.-38**Other Properties possessed by the Sample Households**

Other properties	% of households
No	93.3
Electric motor	0
Computer	5.0
Rice mill	0
Inverter	0
Car	1.7
Total	100

According to Table no.38, 93% households don't have any of these properties and only 5% household have computer and 1.7% have car.

Table no.-39**Distribution of Sample Households as per size of Livestock and Poultry holding**

No. live stocks	% of households							
	Cattle	Buffalo	Goat	Pig	Fowl	Duck	Pigeon	Others
0	25	96.7	56.7	15	28.3	88.3	91.7	96.7
1-5	63.3	3.3	14	76.7	53.3	11.7	6.7	3.3
6-10	5	0	3.3	1.7	3.3	0	0	0
11-15	1.7	0	0	5	1.7	1	1.7	0
16-20	3.3	0	0	0	8.3	0	0	0
21-25	0	0	0	0	0	0	0	0
26-30	0	0	0	0	0	0	0	0
30 above	303	0	0	1.7	5	0	0	0
Total	100	100	100	100	100	100	100	100

According to Table no.39, , 25% households have no cattle, 96.7% households don't have buffalo, 56.7% households don't have goat, 15% household have no pig, 28.3% households have no fowl, 88.3% household have no duck, 91.7% households have no pigeon and 96.7% households have no other livestock and poultry. 63.3% households have cattle, 3.3% households have buffalo, 14% households have goat, 76.7 households have pig, 53.3% households have fowl, 11.7% have duck, 6.7% households have pigeon, and 3.3% households have other livestock and poultry which are 1 to 5 in nos. Only 3.3% households have cattle 1.7% have pig and 5% have fowl above 21-25 nos.

Table no.-40**Monthly Income and Expenditure of the Sample Households**

Amount	% of households	
	Monthly income (%)	Monthly expenditure (%)
1000-10000	59.8	72.9
10001-20000	23.6	18.6
20001-30000	11.6	6.8
30001-40000	0	1.7
40001-50000	3.3	0
50001-60000	1.7	0
Total	100	100

According to Table no.40, almost 59.8% have monthly income of Rs.1000-10000, and only 1.7% household have monthly income of Rs.50000-60000. Again 72.9% households have monthly expenditure of Rs.1000-10000.

Table no.-41**Sources of Borrowing of money of the Sample Households**

Borrowing money	% of households
From savings	1.7
From relatives	21.7
From money lenders	16.7
SHG	33.3
Formal institution	3.3
Combination of above	5.0
Any others	5.0
None	13.3
Total	100

Table 41 indicates that 21.7% households borrow from relatives, 16.7% households borrow from money lenders, 33.3% households borrow money from SHG, 3.3% borrow money from formal institutions, 5% households borrow money from other sources, and 13.3% doesn't borrow from any sources.

Table no.-42**Saving habits of the Sample Households**

Saving habits	% of households
Yes	83.3
No	16.7
Total	100

Table no. 42 shows that 83.3% households have saving habits and 16.7% households don't have any saving habits.

Table no. - 43**Distribution of Sample Households as per saving amounts**

Amounts	% of households
0	15.0
1 – 5000	78.2
5001 – 10000	3.4
10001 – 15000	3.4
15001 – 20000	0
20001 – 25000	0
25001 – 30000	0
30001 – 35000	0
Total	100

According to Table no.43, 15% households have no savings at all. 78.2% households have savings amount up to Rs.5000. 3.4% household have savings amount of Rs.10000 to 15000.

Table no.-44**Types of Fuel used by the Sample Households**

Types of fuel	% of households
Wood	73.3
Gas	25.0
Both	1.7
Total	100

Table no.44 indicates that 73.3% households use wood as a fuel, 25% households use gas, and 1.7% household use both.

Table no.-45**Sources and Location of Drinking Water of the Sample Households**

Sources of drinking water	% of households	Location of drinking water	% of households
Well	23.3	Own residence	86.7
Hand pump	65.0	Public place	1.7
Tap water	11.7	Neighbors residence	11.6
Others	0	-	-
Total	100	Total	100

According to Table no.45, 23.3% households have well, 65% households have hand pump, and 11.7% households have tap water for drinking purpose. 86.7% household have water sources in their own residence, 1.7% households take water from the public place, and 11.6% households take water from their neighbour's residence.

Table no.-46
Medical facilities of the Sample Households

Medical facilities	% of households choose medical facilities				
	Govt. hospital	PHC	Private hospital	Village magician	Others
Yes	78.3	81.7	46.7	43.7	1.7
No	21.7	18.3	53.3	56.7	98.3
Total	100	100	100	100	100

According to Table no.-46, 78.3% households go to the government hospital and 21.7% households don't go to the govt. hospital. 81.7% households go to PHC and 18.3% households don't go to PHC. 46.7% households go to private hospital and 53.3% households don't go to private hospital. 43.3% households go to village magician whereas 56.7% households don't go to village magician. And 1.7% households also take other medical facilities whereas 98.3% households don't go for any other medical facility.

Table no.-47
Medical practices of the Sample Households

Medical practice	% of households
Allopathic	98.3
Ayurvedic	1.7
Homeopathic	0
Occult medicine	0
Total	100

Table no.47 indicates that, 98.3% household use Allopathic medicines, whereas 1.7% households prefer Ayurvedic medicine. No household use Occult and Homeopathic medicines.

Table no.-48
Vaccination of children of the Sample Households

Vaccination of children	% of households				
	Polio	BCG	DPT	Chicken pox/ measles	Any other
Yes	98.3	98.3	96.7	78.3	1.7
No	1.7	1.7	3.3	21.7	98.3
Total	100	100	100	100	100

According to Table no.48 , 98.3% households have given polio and BCG vaccine. 96.7% have given DPT, 78.3% have given chicken pox/measles vaccine and 1.7% households have also given others vaccinations.

Table no.-49**Toilet facilities of the Sample Households**

Toilet facilities	% of households
Open filed	13.3
Katcha latrine	35.0
Sanitary	51.7
Total	100

According to Table no.49, 13.3% households have no toilet facility and use open field to defecate, 35% households use katcha latrine and 51.7% households use sanitary toilets.

Table no.-50**Distribution of Sample Households as per Electricity Connection**

Electricity	% of households
Yes	68.3
No	31.7
Total	100

Table no.50 shows that 68.3% households have electricity facility whereas 31.7% households don't have electricity facility.

Table no.51**Numbers of dropouts and scholarship holders in the Sample Households**

Nos.	% of households	
	Dropouts	Scholarship holders
0	58.3	73.3
1-2	36.7	21.6
3-4	3.3	5.1
5-6	1.7	0
Total	100	100

According to Table no.51, 58.3% household have no dropouts and 73.3% household have no scholarship holder whereas 1.7% households have 5 to 6 nos. of dropouts and 21.6% have 1-2 scholarship holders. 5.1% household have 3 to 4 scholarship holders.

Table no.-52**Types of scholarships received by the students of the Sample Households**

Types of scholarship	% of households
No	70.0
Pre matric	1.7
Post matric	26.7
Degree	1.7
Pre matric and degree	0
Post matric and degree	0
Total	100

Table no.52 indicates that, 70% household have not received any kind of scholarship, where 1.7% has received pre-matric and 26.7% have received post matric scholarship.

Table no.-53**Awareness on privileges of the Sample Households**

Awareness on privileges	% of households		
	Awareness of education	Awareness of hostel facilities	Beneficiary of WPT & BC
Yes	41.7	35.0	1.7
No	58.3	65.0	98.3
Total	100	100	100

According to Table no.53, 41.7% households are aware of educational facilities, 35% are aware of hostel facilities and only 1.7% household are aware of government beneficiaries like WPT&BC. 58.3% households are not aware of educational facilities, 65% aren't aware of hostel facilities and 98.3% are not aware of WPT&BC schemes.

Table no.-54**Medium of Awareness of the Sample Households**

Medium of awareness	% of households
Newspaper	3.3
TV	0
Social media	6.7
By Govt.	18.3
Agency	1.7
Others	10.0
No	60.0
Total	100

Table no.54 shows that, 3.3% have newspaper facility, 6.7% have access of social media, and 18.3% got information by government. 1.7% has access of non-government agencies and 10% have other sources as the medium of awareness whereas 60% householdshave no medium of awareness.

Table no.-55**Handicraft making by the Sample Households**

Handicraft making	% of households
Yes	36.7
No	63.3
Total	100

According to Table no.55, 36.7% of households are engaged in handicraft making and 63.3% households are not engaged in handicraft making.

Table no.-56**Percentage Distribution of Sample Households as per Purpose of making of handicraft**

Handicraft purpose	% of households
No	0
Households purpose	68.2
Commercial purpose	0
Both	31.8
Total	100

Table no.56 shows that, 68.2% households make handicraft for household purpose.

Table no.-57**Places of selling handicraft by the Sample Households**

Selling surplus products	% of households
Doesn't sell	88.3
In the nearby market	1.7
Within the village	10.0
To the middle man	0
To marketing societies	0
Total	100

Table no.57 shows that, 88.3 % households don't sell their handicraft products. Among the handicrafts making households 1.7% sell their products in the nearby market & 10% sell within the village.

Table no.-58**Distribution of Sample Households as per Purpose of Weaving**

Purpose of weaving	% of households
Household	21.7
Commercial	1.7
Both	76.6
Total	100

Table no.58 indicates that, 21.7% households does weaving for only household purpose, 1.7% does it for purely commercial purpose and 76.6% does weaving for both household & commercial purpose.

Table no.-59**Places of selling weaving products of the Sample Households**

Place of selling	% of households
Don't sell	21.7
In the nearby market	3.3
Within the village	18.3
To the middle man	15.0
To the marketing societies	1.7
Combination of above	10.0
Combination of 1 and 2	5.0
Combination of 3 and 4	5.0
Combination of 1 and 3	8.3
Combination of 2 and 3	11.7
Total	100

Table no.59 shows that, 21.7% households don't sell their weaving products. 3.3% households sell in the nearby market, 18.3% households sell within the village, 15% households sell through the middle man, 1.7% to the marketing societies and other households sell it in combination of all this.

Table no.-60**Source of learning to weave by the weavers of the Sample Households**

Learnt weaving	% of households
Family tradition	80.0
After marriage	1.7
Training	3.3
Own	11.7
Others	3.3
Total	100

According to Table no.60, 80% of the weavers in the surveyed villages learnt weaving as it is their family tradition while only 1.7% learnt it after marriage, 11.7 learnt it by their own, 3.3% learnt it from others. Interestingly the 3.3% of the weavers who learnt weaving after being trained points to the fact that training seems to be quite useful as far as weaving is concerned.

Table no.-61**Determination of wage rate of the weavers of Sample Households**

Wage rate	% of households
Weaver	85.1
Trader	4.3
Weaver and trader	10.6
Total	100

According to Table no.61, among 85.1% households, wage rate is determined by the weavers themselves, in 4.3% households wage rate is determined by trader and in 10.6% households wage rate is determined by both weaver & trader.

Table no.-62

Distribution of Sample Households as per Weaver ID card

Weavers ID card	% of households
Yes	5.0
No	95.0
Total	100

According to Table no.62, only 5% households have weaver ID card whereas 95% households don't have the card though maximum of them are weavers.

Table no.-63

Distribution of Sample Households as per Ownership of looms

Ownership of looms	% of households
Husband	0
Father -in-law	1.7
Mother -in-law	3.3
Own	95.0
Daughter -in-law	0
Total	100

According to Table no.63 in 95% households, weavers have their own looms, in 3.3% households loom belongs to their mother-in-law and in 1.7% households the loom belongs to the father-in-law of the weaver.

Table no.-64

Local association in the village related to weaving of the Sample Households

Local association present	% of households
Yes	30.0
No	70.0
Total	100

Table no.64 indicates that, only 30% households are related to local association on weaving within the village.

Table no.-65

Division of work between households work, external work and weaving of the Sample Households

Division of works (in hour)	% of households		
	Households work	External work	Weaving
0	0	6.7	0
1-3	28.4	43.3	51.6
4-6	63.4	43.3	38.4
7-9	8.2	5.0	8.3
10-12	00	1.7	1.7
Total	100	100	100

According to Table no.65, 63.4% weavers does 4 to 6hours of household work, 43.3% weaver does 1 to 6 hours of external work and 51.6% weaver does weaving from 1 to 3hrs. Again 1.7% weaver does both external work & weavingfor around 10 to 12 hrs.

Table no.-66

Undertaking pre loom and post loom work by the Sample Households

Value	% of households	
	Under taking pre loom work on wage	Outsource pre loom work on payment
Yes	25.0	21.7
No	75.0	78.3
Total	100	100

Table no.66 indicates that, 25% of households undertake pre loom work on wage whereas 21.7% households outsource pre loom work on payment.

Table no.-67

Season of weaving activities of the Sample Households

Season of weaving activities	% of households
January to May (peak season)	60
June to October (lean season)	0
Both season	40
Total	100

Table no.67 indicates that, for 60% of households, the peak season of weaving activities is January to May. 40% households engage in weaving activities throughout the year.

Table no.-68

Access to credit of the Sample Households

Access to credit	% of households	
	Part of SHG	Improve the credit from SHG
Yes	58.3	97.1
No	41.7	2.9
Total	100	100

Table no.68 shows that, 58.3% households are part of SHG's and 41.7% are not part of any SHG. Again 97.1% are benefitted from credit from SHG and 2.9% have no improvement from SHG.

Table no.-69

Participation in Exhibition of the Sample Households

Participation in exhibition	% of households
Yes	6.8
No	93.2
Total	100

According to Tableno.69, 6.8% households participated in various exhibitions and 93.2% households did not participate in any exhibition.

Chapter- 5

Handloom and Weaving Culture of the Misings

Textile, Handloom, History and India:

Textiles being a primary element ever since civilization dawned on mankind, the need of it have been fulfilled by different communities in the world by its handloom. Thus handloom dates back to the time of the emergence of an entire community of *Homo Sapiens* who started clothing to protect them from difficult climatic and weather conditions. As anthropologists say clothing in its earliest form was in the form of animal skin and vegetation, although we don't have any clear idea or information on when human beings started using clothes.

Available sources say that the first use of textiles can be dated back to the late Stone Age, roughly 100,000 years ago. Textiles appeared in the Middle East during the late Stone Age. The primitive sewing needles dating to around 40,000 years ago exemplifies the same. Dyed flax fibres also have been found in a prehistoric cave in the Republic of Georgia and are 36,000 years old. However, the earliest instances of use of cotton, silk and linen for textiles are found in the countries of India, China and Egypt and dates back to 5000BC. Textiles refer to woven or knitted yarns. With the Industrial Revolution and invention of Spinning Jenny, the process of cotton spinning got revolutionised. The Spinning Jenny used eight spindles onto which the thread was spun and by turning a single wheel, the operator could now spin eight threads at once. Thus with the rise of modern automated machinery the speed and capacity of production too increased. Nevertheless, the ancient methods of manufacturing textiles remained the favourite in all cultures, and the love for handloom products is a proof of that. Textiles across the world are of different types and derived from different sources like animals (eg. fur, *pashmina*), plants (eg. cotton), insects (eg. silk) etc. Mechanization after Industrial Revolution introduced the world with synthetic textiles (eg. spandex, nylon etc.) which are petroleum-derived synthetic fibres and are chemically treated. Methods for creating fabrics from textiles are also numerous. For instance while knitting is performed by interlacing different strands of yarn using a needle/stick mostly by the hand, weaving involves interlacing of fibers/threads that hang from a rectangular frame commonly refer to as a loom (traditional and non-mechanized normally, although power looms are on rise). Thus cloth woven on manually operated looms is called

handloom cloth. Indian handloom sector have been making a remarkable mark since the ancient times and is one of the largest traditional industries in India, which has been continuing over generations. For at least the uncountable numbers of skilled or unskilled artisans and weavers, handloom has provided as one of the most important source of livelihood. The products of this sustainable, environment friendly variety of industry is a manifestation of excellent artistry of the artisan, expression of the socio-cultural life world of a culture and many a times act as an identity marker of a community.

Indian handloom products are of varied types on the basis of different styles, patterns or motifs, fabric and yarns used. With every unique combination of weaves, motifs, patterns and colours, the historical experiences of the people who make and use it can be understood. Handloom is done in all most all parts of India and each variety is known for its distinctive and unique character.

The Mising Tribe, Handloom and Traditional Costumes

India has one of the richest places in the history of handloom, and India's Assam too contributes extraordinarily to this richness. Blessed with a number of tribes and their unique textiles, thanks to the distinct geography that North east India possesses, Assam is known in the entire world for its golden pride the 'Muga' silk, 'Eri', 'Paat' and 'Nooni' silk. The Mising tribe of Assam, too has a lot of contribution towards this artistic uniqueness, because of the fine textiles that the Mising weavers weave in their traditional looms.

Weaving has been an important source of income and livelihood for every Mising household. Mising girls, according to local sayings, grows along with the art of weaving and pursue this skill throughout her life and transfer it to her succeeding generation. Our fieldwork also show that girls start weaving at a very tender age and gain mastery over it in the long run. With an urge to preserve traditional craft and culture, the Mising weavers are seen to be quite innovative as far as their stylized expressions in the form of weaves is concerned while maintain the traditionalistic values of the motifs and design. A missing loom typically comprises of a wooden frame which is the base of the shuttle loom. The Charkha, bamboo and wooden spools and spools for throw shuttle loom etc. are some important components of a traditional Mising loom. *Durpoti, Raasi, Sangkok, Tulta, Gubong, Tangnge, Bo- Sunga, Dangmari, Sereki, Yapa, Olimari, Sutkong and Soori* are some of the important components of a Mising loom. Yarns used commonly are *Zero ply, Two ply, Pokua suta, Aasi suta, Eri (Philosamia recini B), Sum Muga (Antheracea assama ww), Nooni and Kesa Suta.*

Natural dyes extracted from leaves, fruits, barks, roots of plants were used for dyeing the yarns and fabric organically. For instance natural dyes like Lac (*Coccus lacca*), Achugach (*Morinda augustifolia*), Halodhi (*Cucurma longa*), Tepor (*Garcinia Xanthocymus*) etc are used. The process winding and bobbing of dyed yarns follows, so that it can be warped in the loom. Although at present times chemical dyes are used commonly, organic colours are still loved by many, and hence its usage!

The two most important fibres used by Mising weavers are silk and cotton. Several steps are involved in processing these fibres and yarns. In case of silk fibre (Eri, Sum Muga, Noon), the sericin is removed from the cocoon by boiling in water along with alkali for a period of 5- 8 minutes. Thereafter spinning of the yarn using the traditional spinning craft and on spindles made of wood/bamboo is done. Spinning is usually done by the women, even the elderly ones. In case of cotton ginning, which means the process of removing seeds from cotton pods is carried out. Carding of cotton which means to clean the cotton follows thereafter. Spinning is done after these steps.

The concept of aesthetic beauty and artistry gets its well defined explanation in the variety of designs and motifs with beautifully articulated colour combinations woven in terms of clothes by the Mising weavers. The tribe can be undoubtedly credited to having one of the best weaving industries (handloom) which finds its expression in the different types of cloths and garments that they weave with minimal implements and equipments. The Mising traditional designs and motifs are inspired from the nature and the surroundings. Flowers, trees, animals, creepers etc. are some prominent designs which get expressed in varied geometrical shapes in different sizes. Every design and motifs used by the Misings have several oral histories and stories attached to it. White, red, green and black are the three most used colours since time immemorial, although owing to consumer demands and popularity other colours like lavender, purple, blue, yellow etc. are used today. The apparels vary as per occasions, seasons and sex. For instance, while some cloths are used by only one sex, some are used by both sexes.

The present chapter is an attempt to touch on the various designs and motifs used by the Mising weavers on their woven products. At the latter stage of this chapter an elaborate explanation on the Mising Male and Female dresses/costumes along with some other woven products shall find its mention.

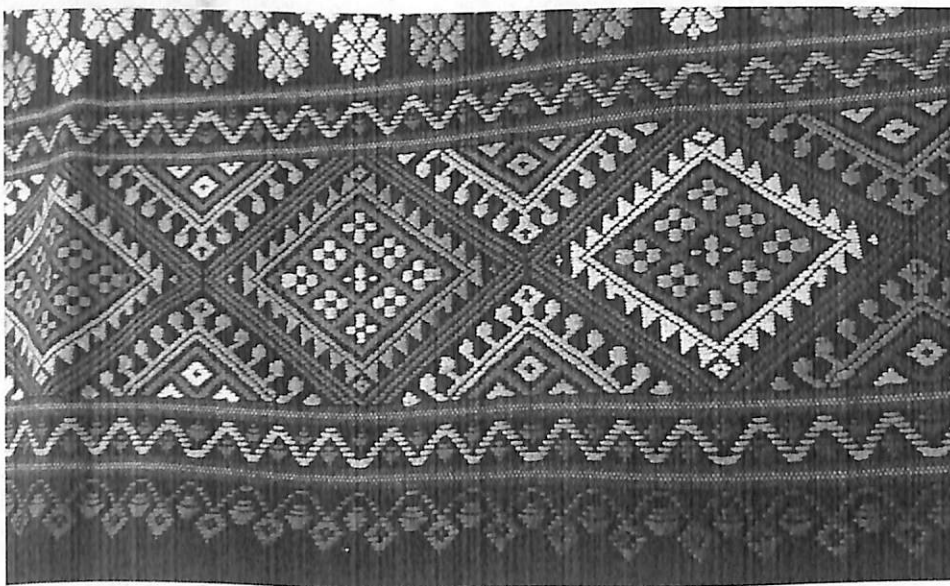
Mising Designs and Motifs:

➤ *PopirGamik*



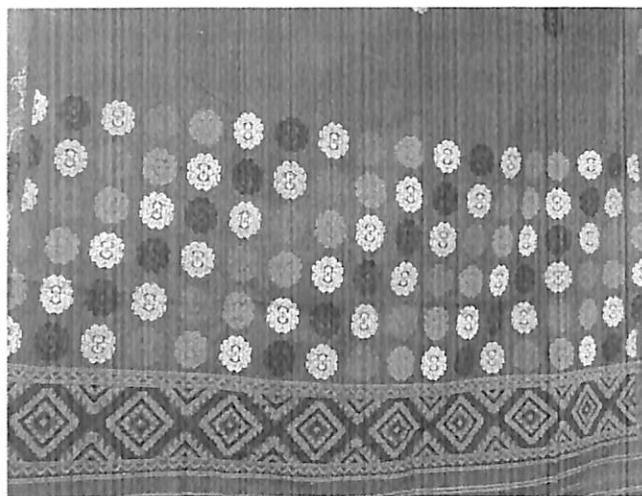
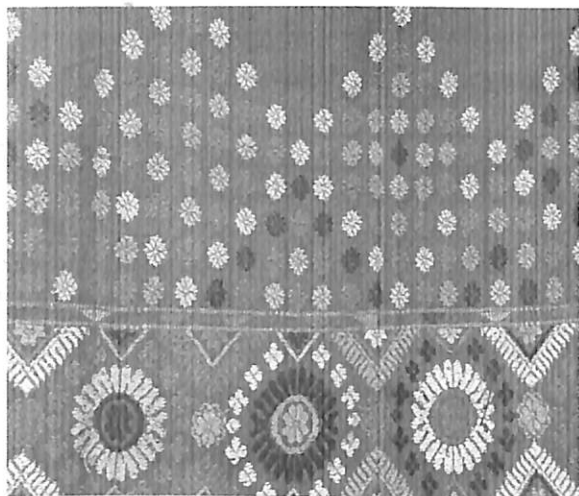
The design above is known as *Popir Gamik* and is a traditional Mising design and refers to a butterfly in English.

➤ *Gai-Gamik*



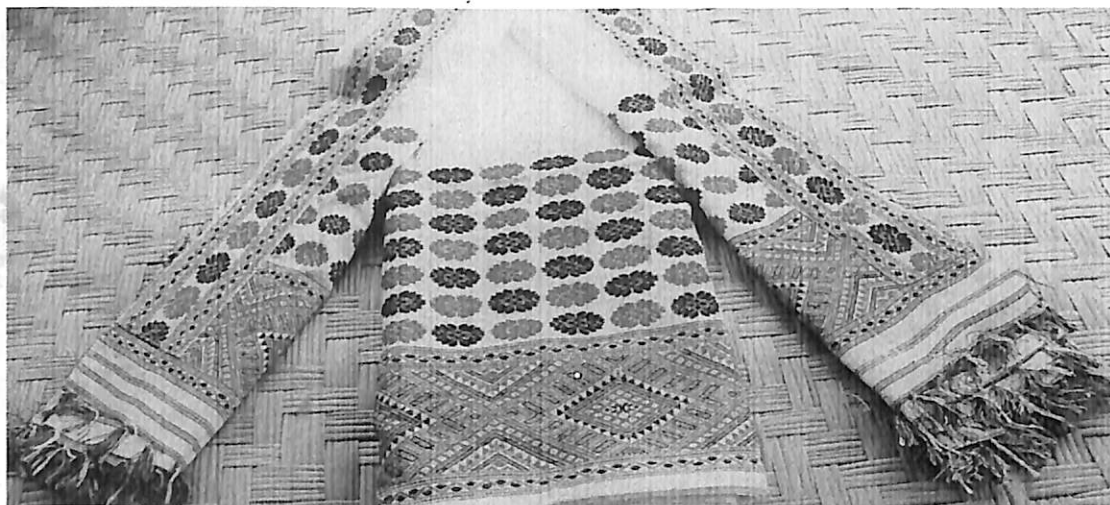
The whole design in the above picture is known as *Gai-gamik* within which different motifs are there. The zig-zag yellow lines are known as *Garyet*. The red dot used within the zigzags is used for beautification. Just between the *Garyet* is a diamond shape design within which there are sharp edges in yellow, green and white colour known as *LaksinGamikorKorotGamik*. The boundary lines used in the design is known as *Kongar*.

➤ **Pinbook-Punjer/Babori:**



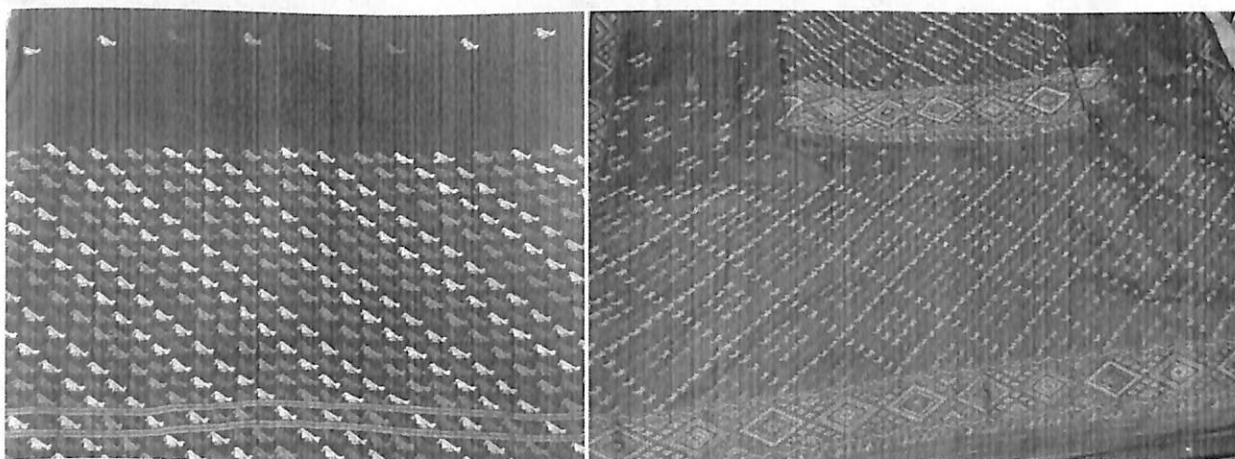
The small motif etched above in circular shapes in the above pictures is known as *Pinbook-BaboriorPunjer*. The small *Pinbook* in smaller size is known as *Babori* while the *Pinbook* in bigger size are known as *Punjer*. The motif is also similar to a design – *Do:nyi* used by the Adi tribe of Arunachal Pradesh .

➤ **TayabGai:**



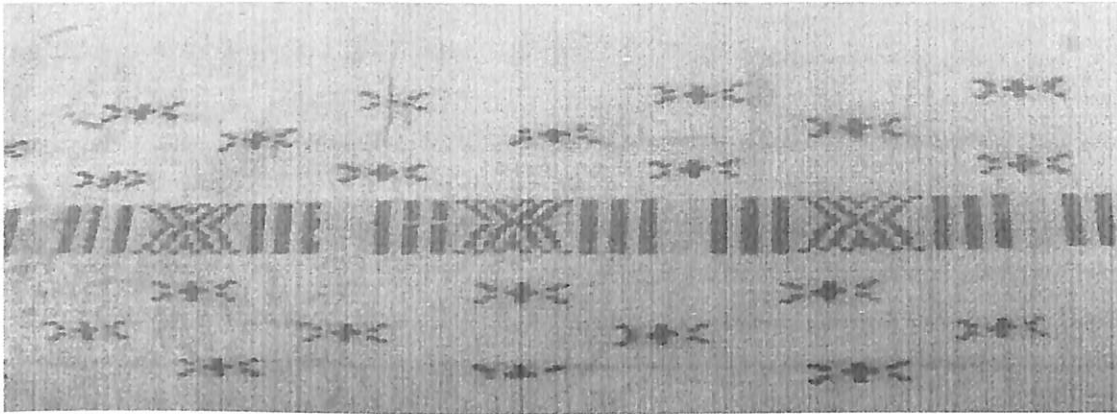
Tayab means caterpillar and this motif signifies caterpillar design. The black rectangle shaped motif inside the diamond shape design is known as *TayabGai*. Along with this *Laksin* and *Punjer* too is used for beautification.

➤ **Pèkí:**



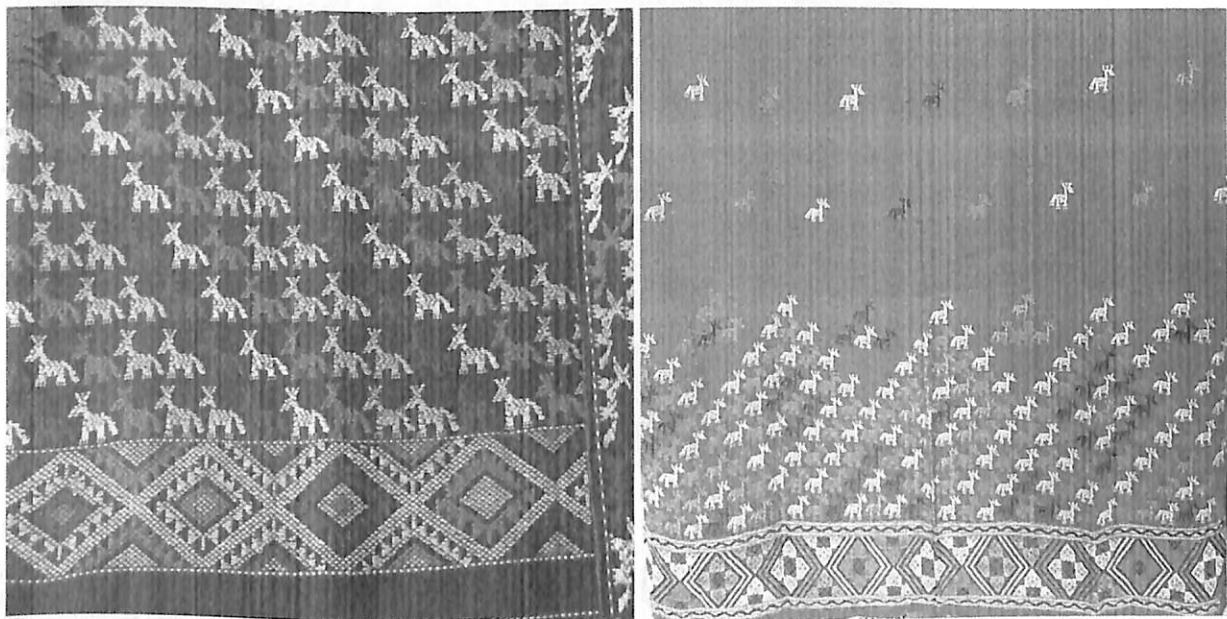
The design in the above picture is *PèkíGamik* which refers to a dove design in English. *PèkíGamik* is also known as *Pak-su-rum* and is a traditional Mising motif basically used in *EgeGasor*.

➤ **Keteri&Kesi:**



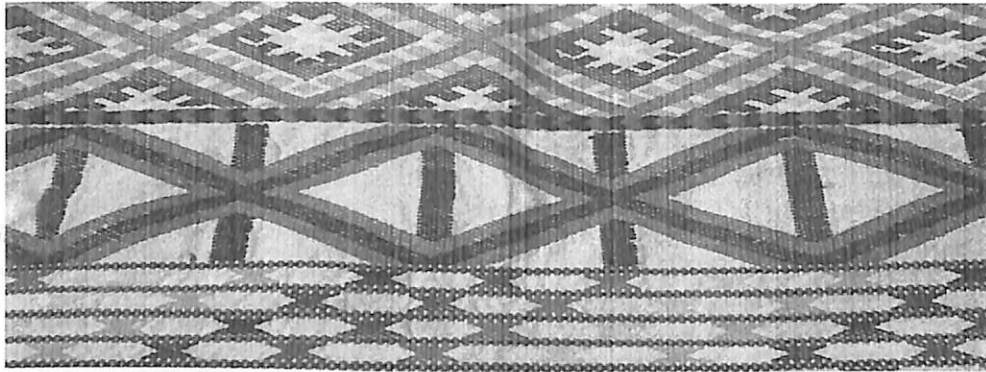
The above picture depicts both *Keteri* and *Kesi* designs. Though both the designs look similar but the small scattered one is known as *Keteri* and the prominent one that comprises of the horizontal motif is known as *Kesi*. This design is used in both male and female attires.

➤ **Dumsung:**



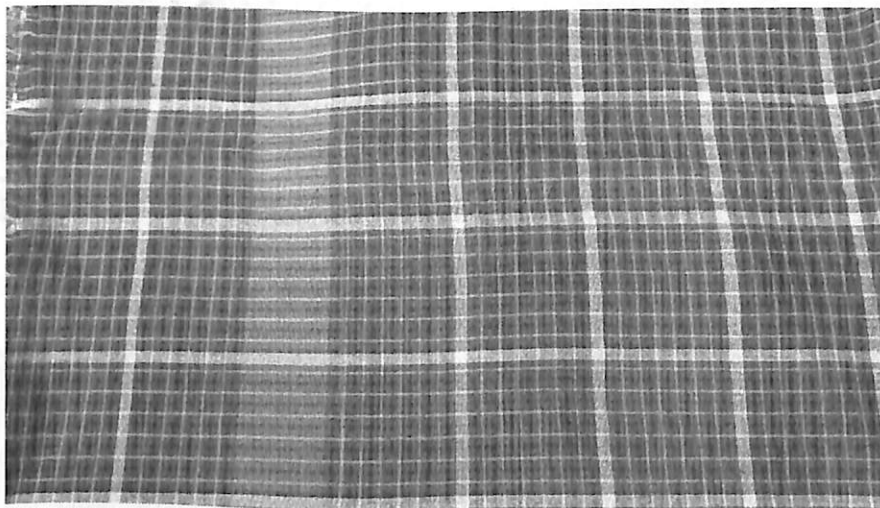
The motif in the above picture is known as *Dumsung*. It is a traditional Mising design and refers to deer design. Stories say that deer population was very high at a time when there were deep jungles in the Mising inhabited areas of Dhemaji District. Spotting a deer was a common scene in earlier times, though due to deforestation, urbanisation etc., it is rarely seen in the recent times. The *Dumsung* motif is also relatively rare to find.

➤ **Gorge:**



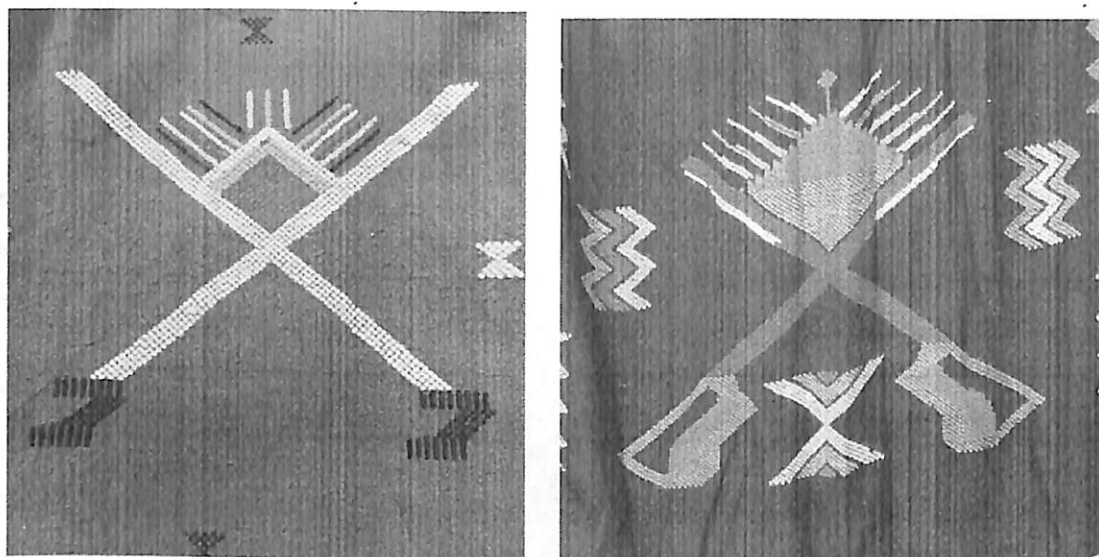
The elongated red and black braid look alike design in the above picture is known as *Gorge*. This motif is primarily used in *Gero and MibuGaluk*. The *Kesi* design has also been used here. The other designs present here are just given for beautification.

➤ **Sorusomang:**



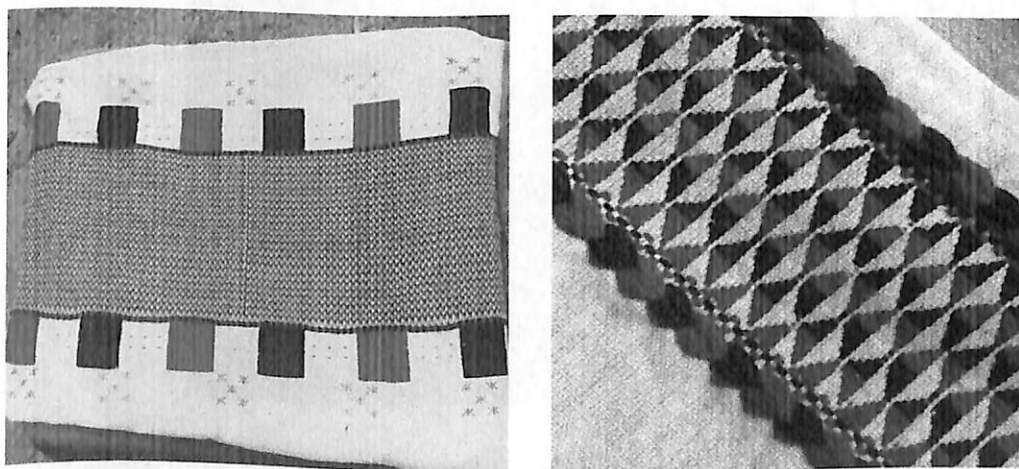
The check design in the given picture is known as *Sorusomang* and is mainly given in *Dupi* and *SorusomangEgeGasor*. Colours used are mostly black, green, white and yellow with red being the primary colour.

➤ **Yoksa:**



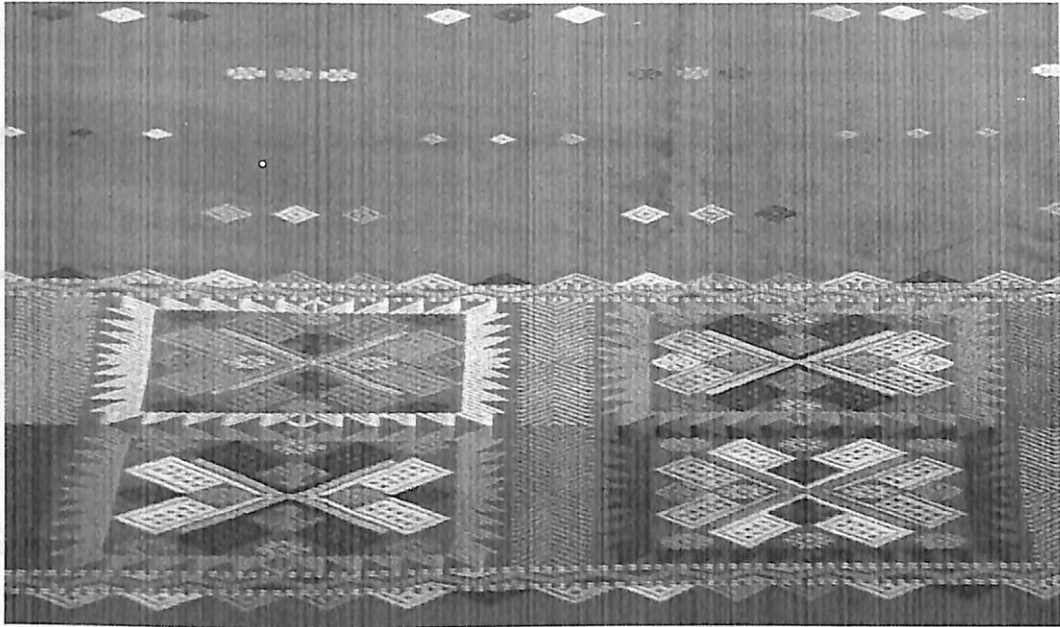
YoksaGa refers to a sword shaped motif. This motif is mainly given in *MibuGaluk* which is male attire. There are many myths behind the usage of this design only in males. According to the first myth sword was used only by the *Mibu* which means male, for clearing forest and hence the motif that gains its inspiration from here, finds its expression only in male attire. The second myth is that as sword was used only by males during war, so this design signifies male strength and hence is only given in male attire.

➤ **Ngosik:**



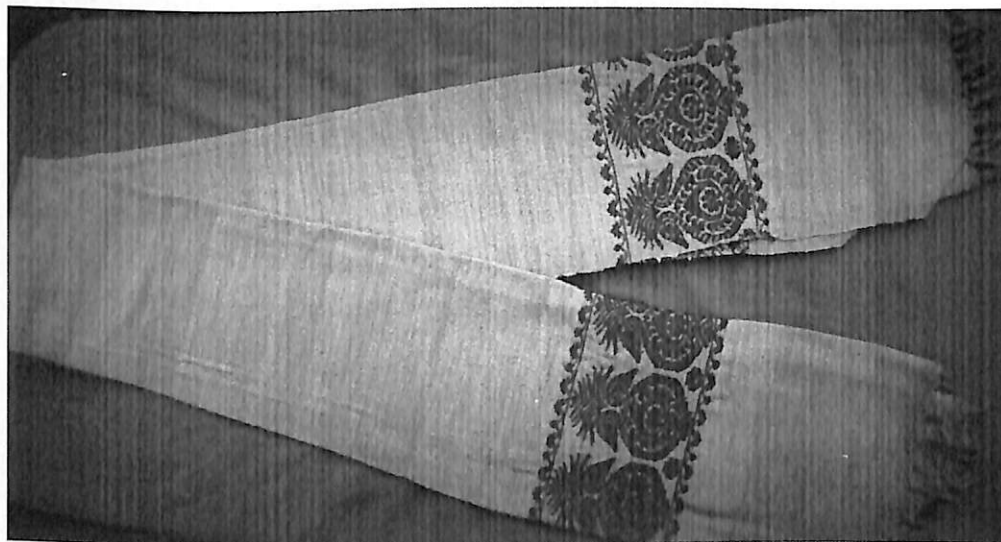
The attire in the above picture is called *Gero* and is worn by the Mising women. The motifs used here are *Ngosik*, *Keteri* and *Gorge*. *Ngosik* is a fish scale motif used both in male and female attire. The black and red motifs inside the rectangle make up the *Ngosik* motif in total.

➤ **MayabGai**



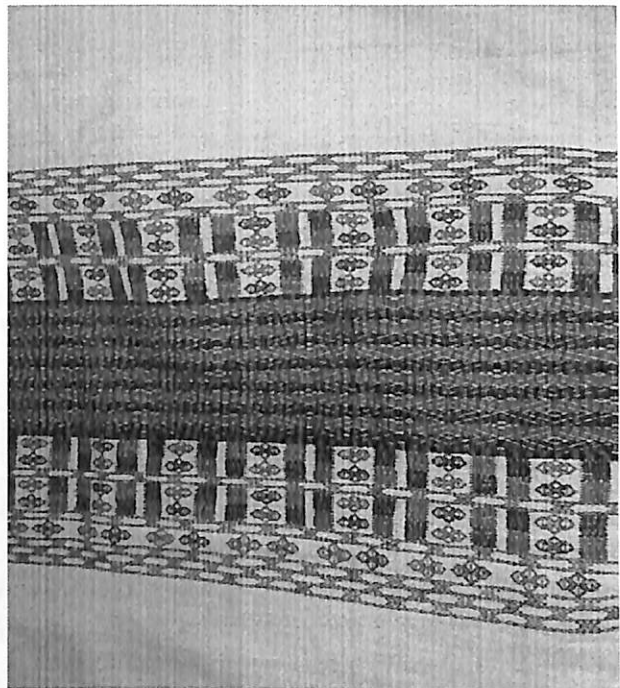
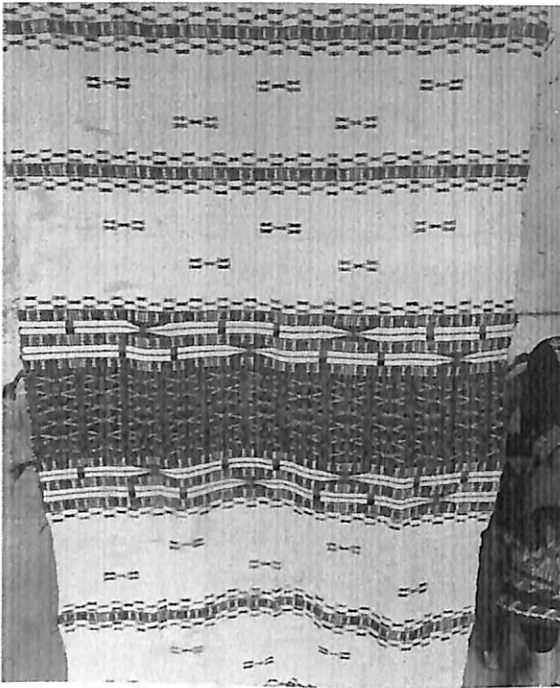
Mayab Gai is a popular motif in female attires and looks like a handfan. In the above picture, the yellow, black, blue, green and lavender coloured hand fan look alike motif is known as *Mayab Gai*.

➤ **Keteki:**



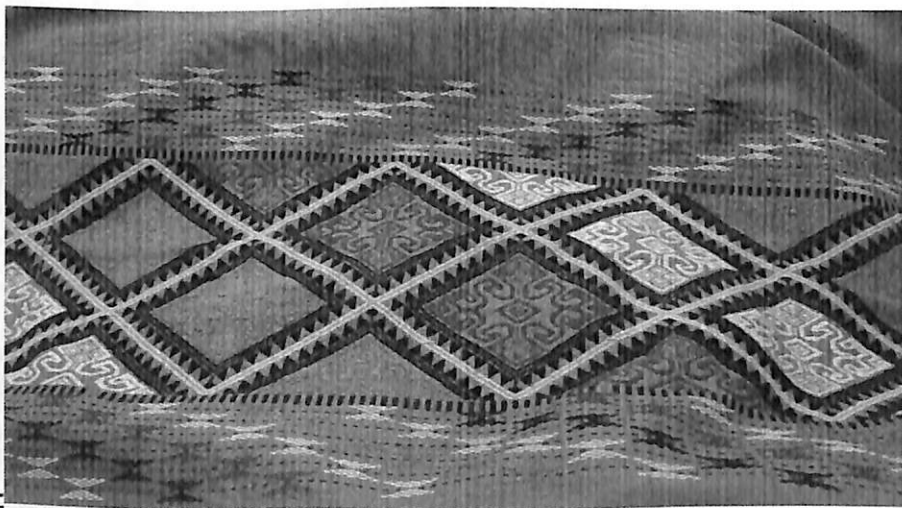
The attire in the above picture is an *Erkok* made with a combination of *Muga* and *Eri* silk. The red design etched on it is known as *Keteki* which has similarities with the fruit called pineapple.

➤ Arrey



The attire in the above image is a *Gero* and designs used here are *Kesi*, *Kess*, *Gorge* & *Arrey*. The small dotted lines within the designs is known as *Arrey*.

➤ Sormon-ayè:



The black zigzag lines in the above picture are known as *Sormon-ayè*. It looks like crocodile teeth and is a traditional Mising design used in female attires like *Ege Gasor*.

➤ **Kong-gar or Tigur:**



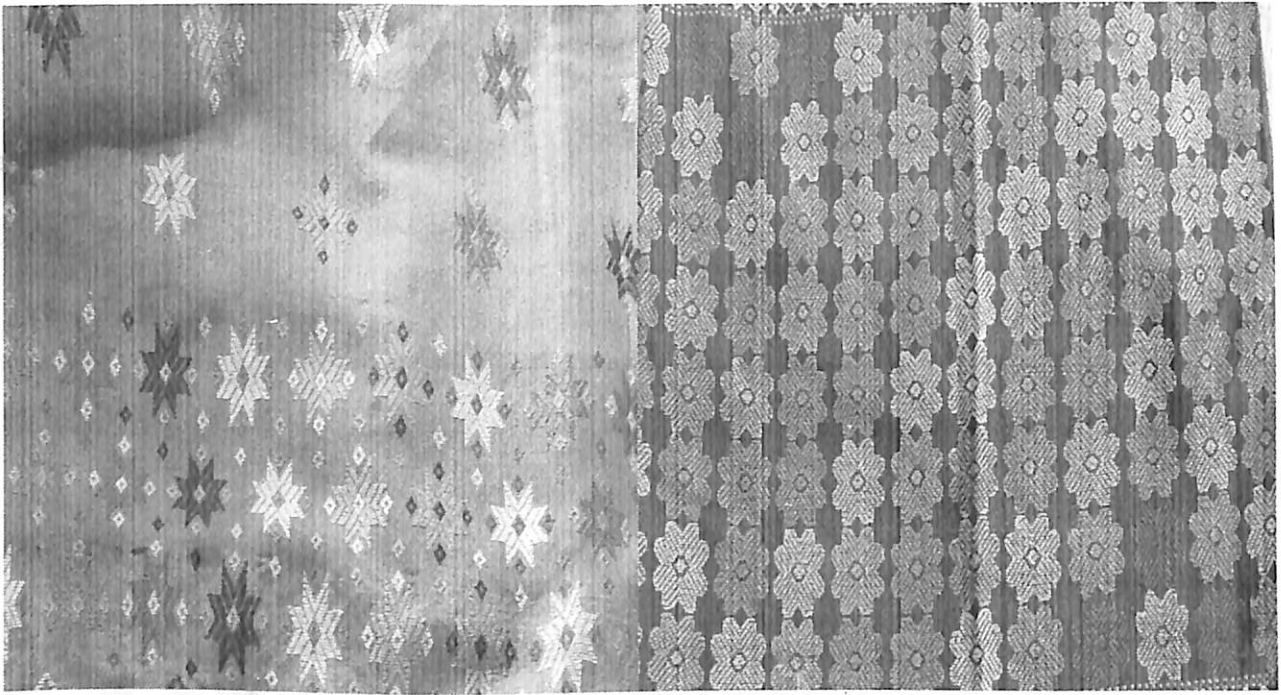
This is a *MibuGalukand* is worn by Mising males as an upper garment. The designs used here are *Keteri*, *Arrey*, *Kong-gar* and *Tigur*. *Kong-gar* and *Tigur* are almost identical designs. The black & red lines used in the above picture as a boundary to the design is known as *Kong-gar/Tigur*.

➤ **TodaeGamik**



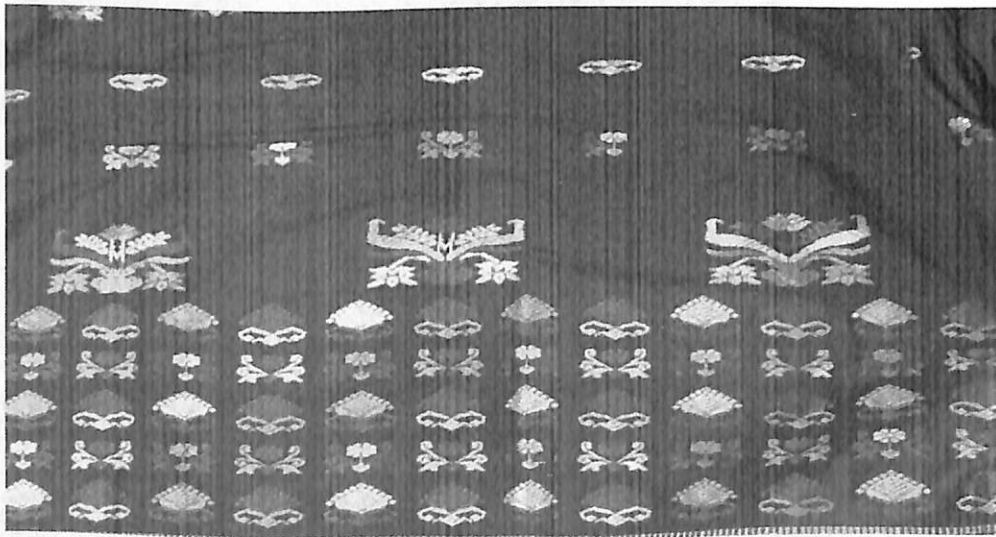
The peacock design in the above pictures is known as *TodaeGamik* and is only used in *Ege-Gasor* and *Dumer*.

➤ **Takar**



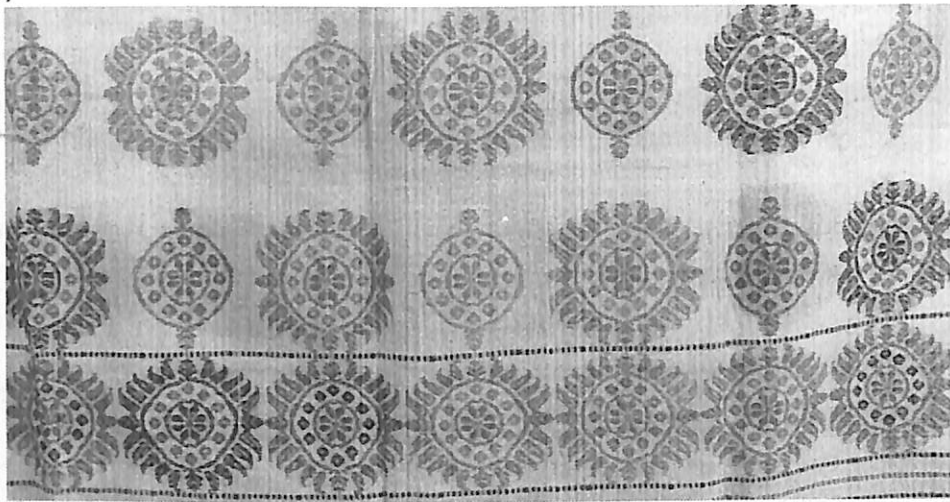
The star like motif in the above image is known as *Takar* and is a traditional Mising design used only in female attires like *EgeGasor*. It is made in various colours.

➤ **Phooldani**



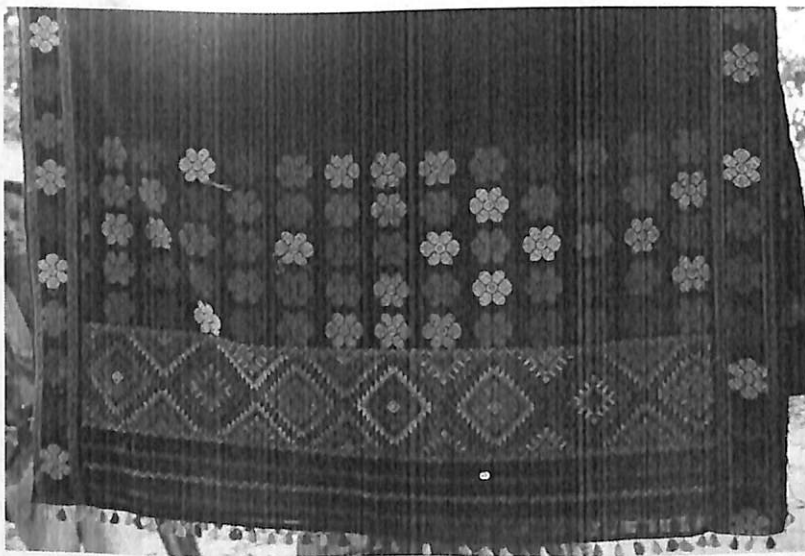
The flowervase design as shown in the above picture is known as *Phooldani*. This design is commonly used nowadays in *EgeGasor* and *Dumer*.

➤ **Do:nyi Po:lo**



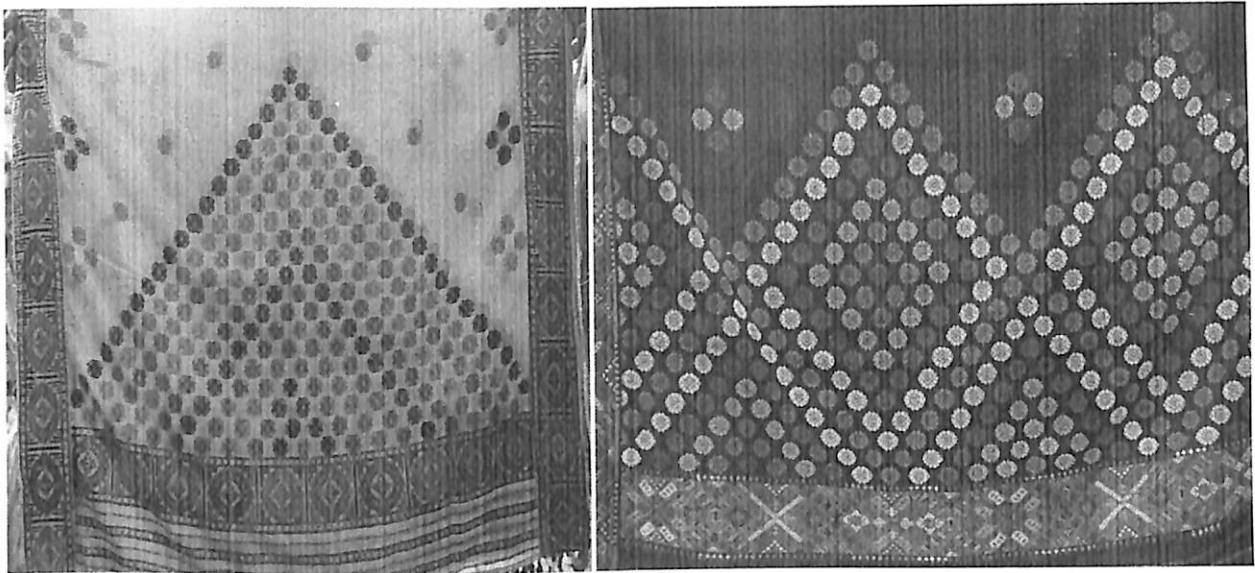
There are three designs in the above picture namely *edo:ny*, *po: lo* & *array*. *Do:ny* means the *Sun* & *Po:lo* means the *Moon*. Both the designs are traditional Mising designs.

➤ **Potum**



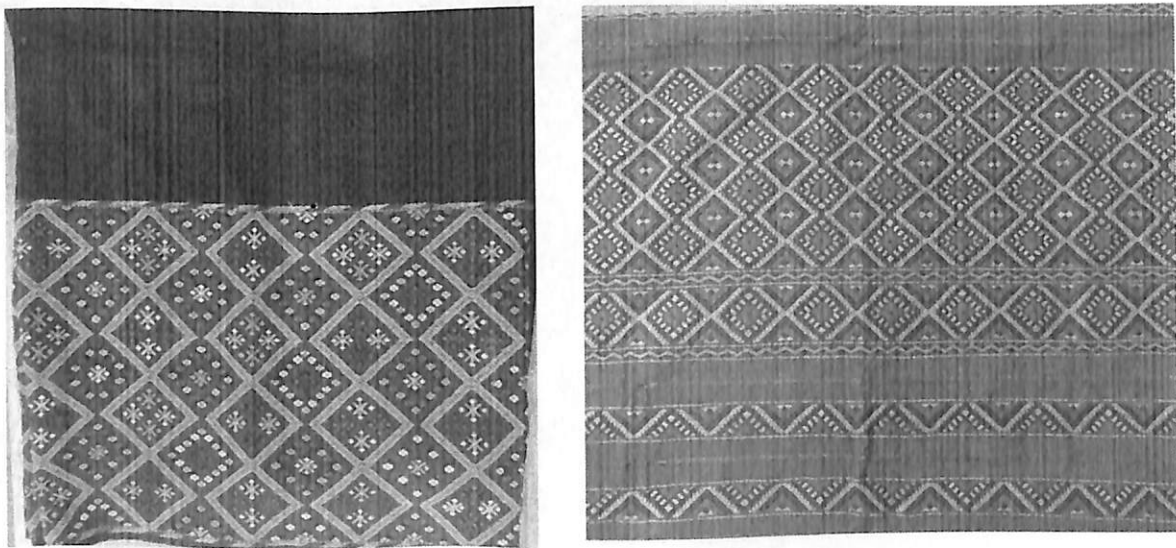
Any motif made in parallel pattern is known as *Potum* and is used only in female costumes.

➤ **Adi**



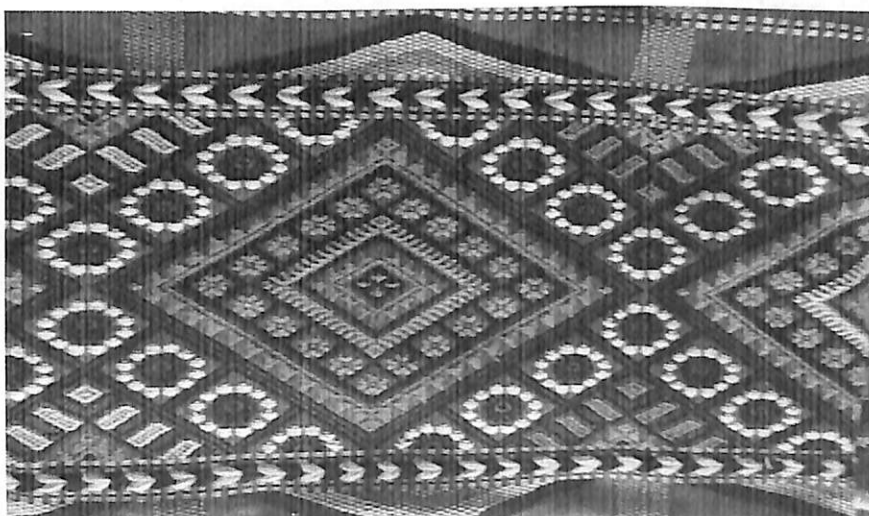
When any motif is placed in zig-zag style or like a hill, it is known as *Adi* design, inspired by the neighbouring Adi tribe of Arunachal Pradesh.

➤ **Ko-rie-yalam**



When a design or a combination of designs make up for the shape of a parallelogram the motif is termed as like *Korie-ya-lam*. This is a traditional Mising design mainly given in *Ege Gasor*.

➤ Kasung-lepo



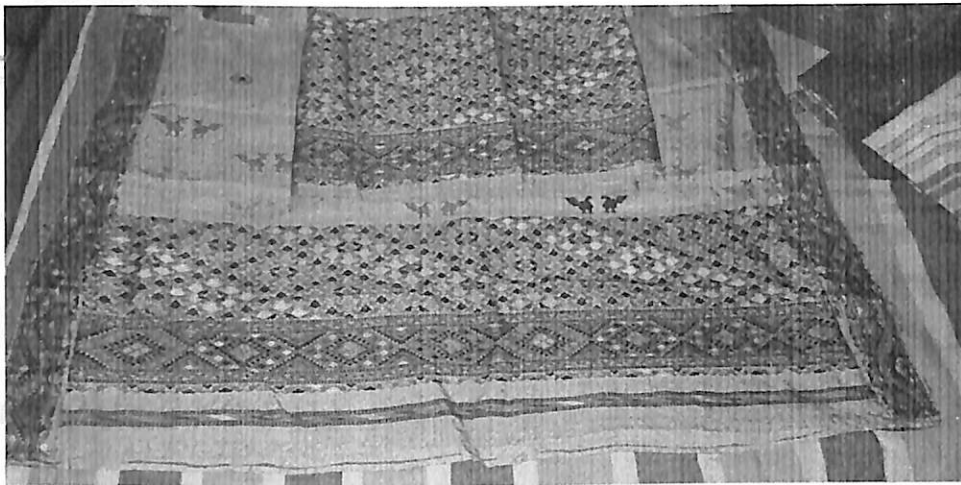
Kasung-lepo (the white motif), a traditional Mising design widely used in *Gero* and *Gasori's* a look alike to the feet of a tortoise.

➤ Ungrik



The red stitched line along the borders of a *MibuGaluk* is known as *Ungrik*.

➤ **Pèjèp**



Pèjèp is a traditional Mising design that signifies a duck. This motif is basically given in *EgeGasor*. The red, black&green coloured bird like motifs at the centre of the *MugaGasor* is called *Pèjèp*.

➤ **Kunti**



KuntiGamik means a stand or pillar design which is used to support the *Gorge*. It is used both in *EgeGasor*&*MibuGaluk*. The red V- shaped design between two yellow lines in the centre is called *Kunti*.

➤ Lebok



The red lines in the *GonroUgon* are known as *Lebok*. It is always red or black in colour and the *Lebok* motifs are normally used in a *GonroUgon*.

Apart from these there is a multitude of motifs and design. For instance, *Yammik* used in Ribi, *Bae:long* used in Gaseng and Gero, *Porokmoinma* (similar to a hen) used in Ege Gasor, *Yokmo-Réngke* (similar to a poison stick, derived from a climber which is poisonous) used in Ege Gasor, *Pé-kam Aye* (Kingfisher's teeth which is a common and regular view for the Misings, they being a riverine tribe, living near the rivers abundant with fish, where Kingfishers come to have their day's catch,) etc. are some of the traditional motifs amongst others. Off late owing to the rise of cosmopolitanism and popular demands from other communities, assimilation of traditional Mising designs with modern designs, motifs of other communities is on the rise. However, the traditional ones are the most sought after, thanks to its beauty and love of the weavers for their traditional identity.

This section attempts at documenting the traditional costumes worn by the Mising people.

MEN'S WEAR

- **MIBU GALUK:** Very much similar to a waist coat and afront open, sleeveless jacket, MibiGalukis worn by the Mising Males on upper part of the body. It is used in festivals, rituals like Ali- aye-Ligang, *Po:rag*, Uram, *Mibudagnam* and other social gatherings. A traditional MibuGaluk is normally white in colour with Red and Black designs like *Ngasik*, *Keteri*, *Gorgey*, *Kesi* etc. However as it is used as a fashion statement by youngsters, other colours are used too now a days.



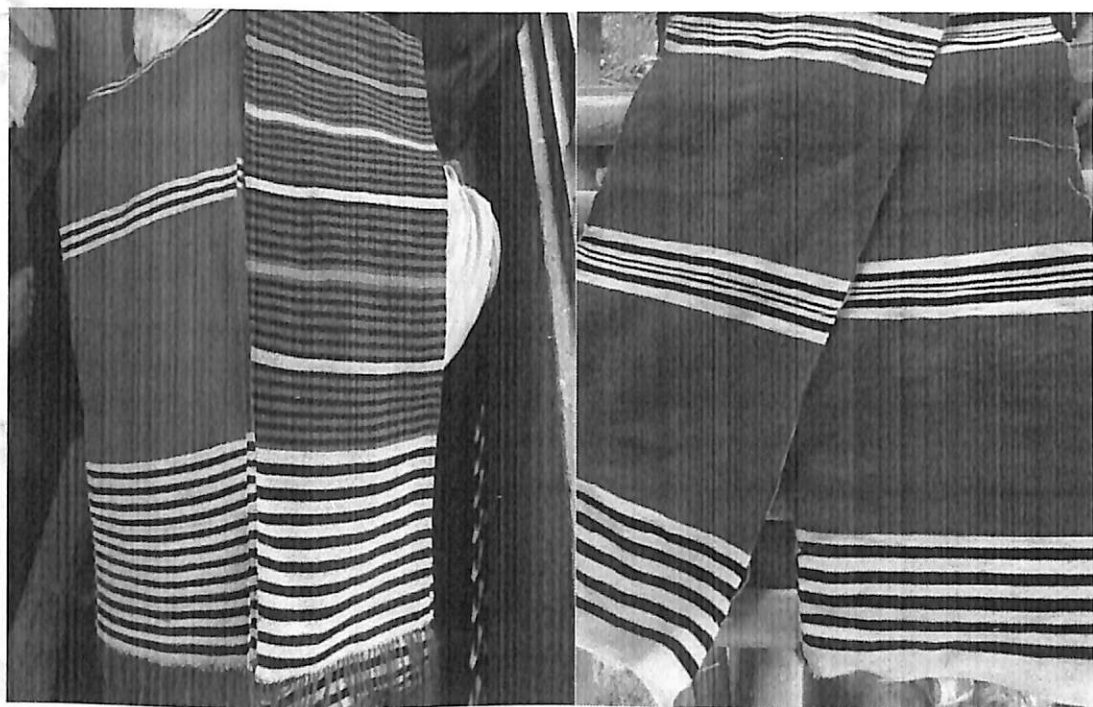
The red MibuGaluk in the above Picture is a modern form of the same and called a MisingGaluk. This is not a traditionalMibuGaluk and is worn in social gatherings, for fashion statement and any kind of Mising designs are used in such *Galuks*.

➤ **GONRO UGON:** Also synonymously termed as a traditional *dhoti*, the Mising*GonroUgon* is a traditional male wear and is worn in the lower part of the body. It is used in festivals rituals and is also a daily wear. A traditional *GonroUgon* is white in colour with red and black designs like *Keteri*, *Lebok*, and *Kesi*.



The above picture shows the Mising traditional *GonroUgon* worn by a man in lower part of his body and is standing beside his bride in traditional Mising attire.

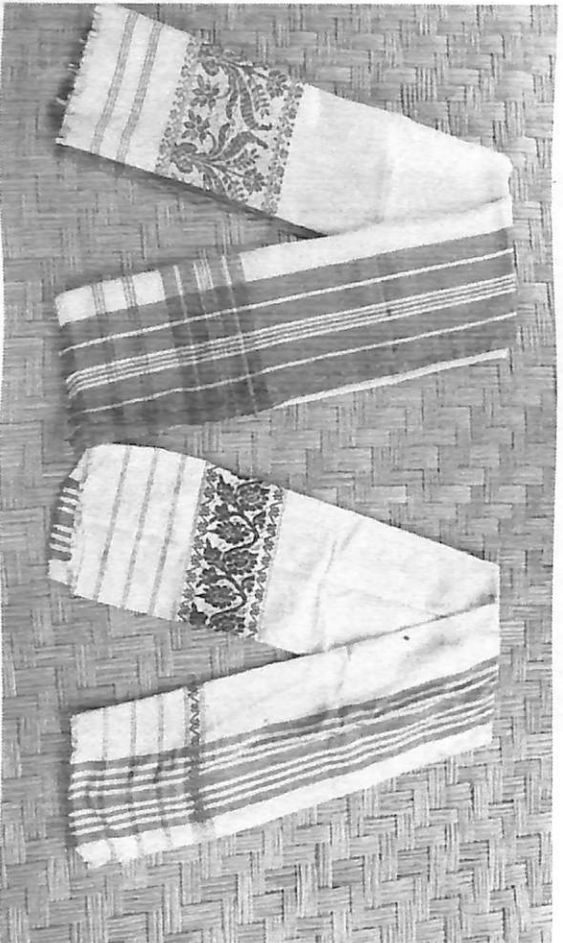
- **ERKOK:** *Erkok* is worn by males over the neck and is used like a muffler. Worn by men and is only red in colour along with white and black stripes, although yellow is used at times for beautification. The stripes may be placed thickly or thinly over the whole length of cloth.



➤ **GASOR:** *Gasor* is worn as a shawl in the winter season and is made of wool. A traditional *Gasori* is red in colour with black and white horizontal stripes with different designs and motifs in between.



➤ **DUMER:** *Dumer* is a cotton towel and is very much similar to the Assamese *Gamosa* but is wider than the latter and is made of any colour. It is used to wipe the body and men wear it on their waist and use it daily.



➤ **TONGANI:** It is used during marriage and is a must for the groom. It is worn as a head band or tied as turban on the head and also on the waist during festival, rituals and while dancing in *Gumrag*. A traditional *Tongani* is white in colour with red and black designs. Designs used traditionally are *Babori*, *Chandrangal* and *Ngasik*.



The picture above shows a man wearing the traditional Mising dress with *Gonro Ugon*, *Mibu Galuk* and a *Tongani*.

WOMEN'S WEAR

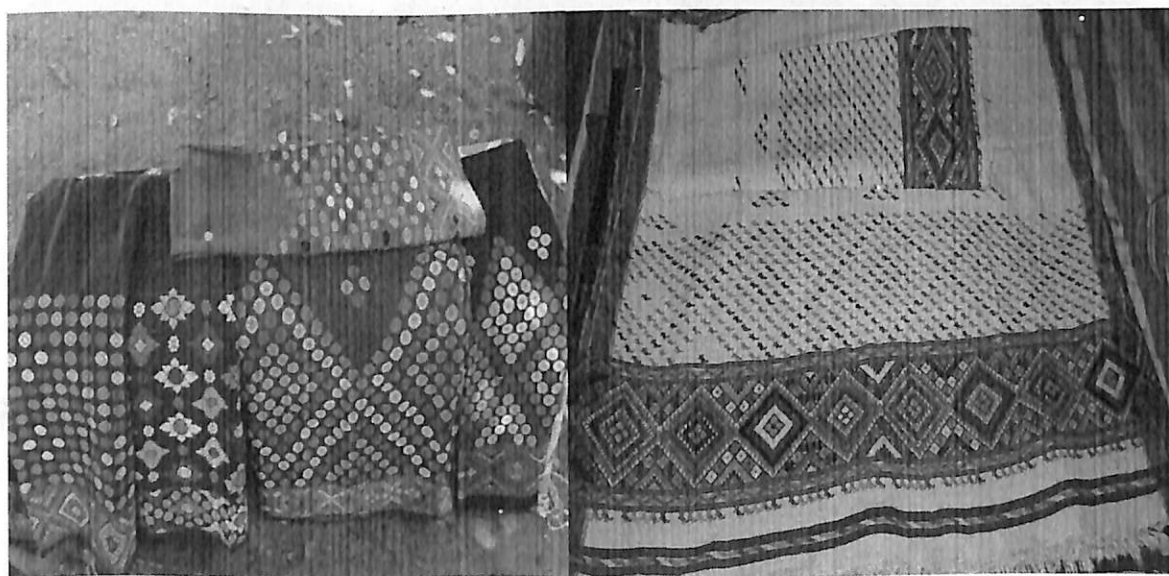
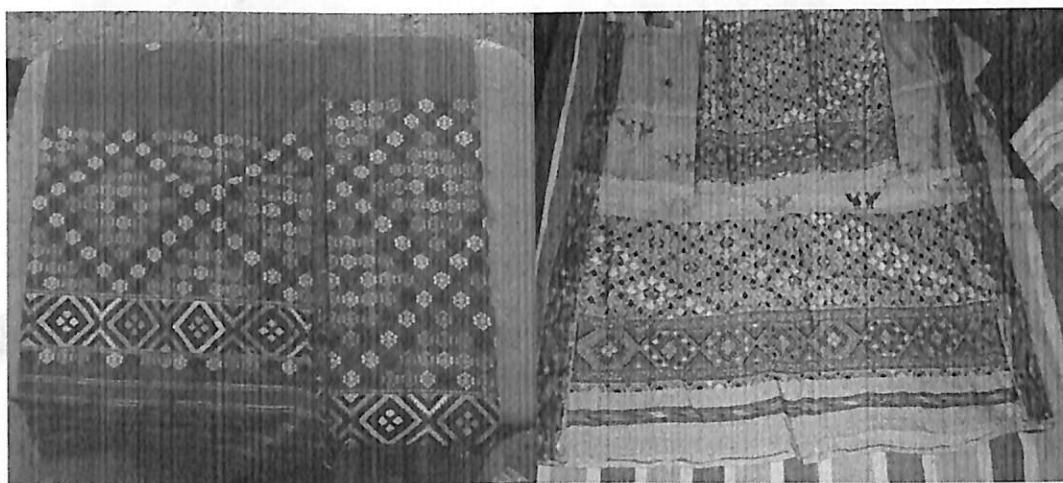
➤ **EgeGasor:** *EgeGasor* is one of the most important wear for Mising women and is used daily. *Ege* refers to a 'Mekhela' in Assamese which is worn on the lower part of the body from the waist to the ankle. *Gasor* is synonymous to the Assamese 'Chadar' and is worn on the upper part of the body. In daily usage the *Gasor* is wrapped around the chest. Colours used in an *Ege Gasor* vary from red, green, black and blue and has different stripes or is plain in colour.

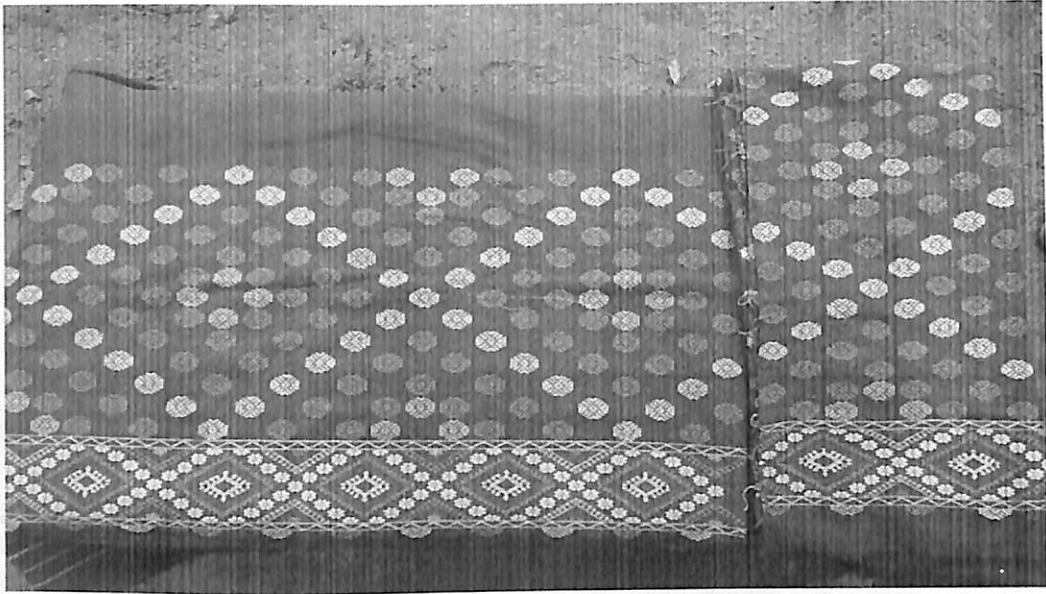


The picture above shows a woman wearing a daily wear *EgeGasor* with a *Dumer* over her head.

➤ **MosangEgeGasor:** A *MosangEgeGasor* is similar to the *EgeGasor* in general. Only difference is contributed by the several designs and motifs that are used, thereby giving it the term of a *MosangEgeGasor*. *MosangEgeGasor* is used during festivals and rituals and the *Gasor* is hung from the shoulder to the waist covering the chest. In the present times it is used daily too. The traditional *MosangEgeGasor* is black in colour with designs and motifs of other colours and is a must wear for a bride and women during ritual practices. Red, green colours were used traditionally. However today colours like indigo, yellow, lavender, pink etc. are an addition to the

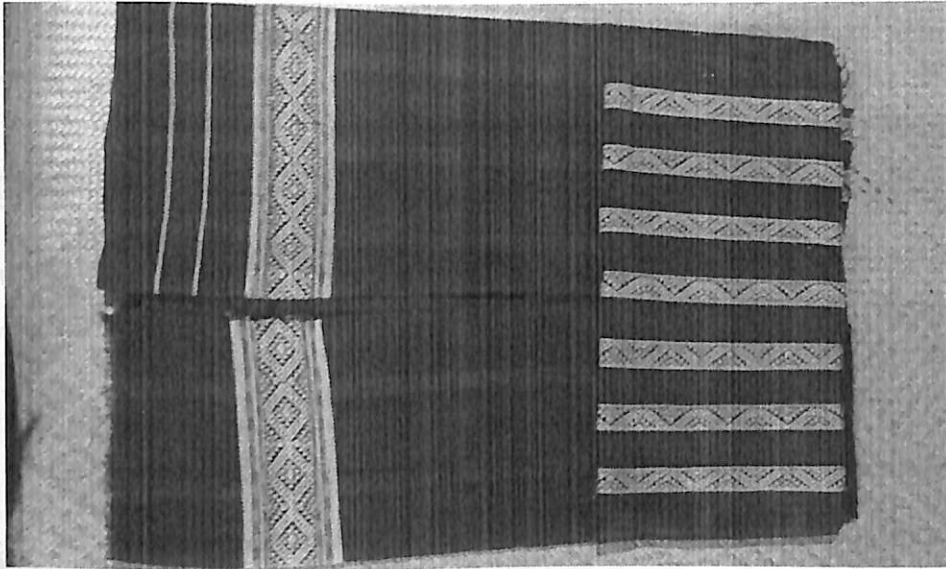
traditional colours owing to popular demand. Several designs and motifs are used which are intricate and exquisitely beautiful. Some of them are: Mayab, Tayab, Ko-rie-yalam, Pinbook/Punjer, Pèkang Aye, YokmoRèngke, Arrey etc. apart from many others. A *MosangEge* has a *GaiGamik*(or main design/borderline) at the bottom and the entire *Ege* is covered with small 'butis' gradually upwards. The *Gasor* also has a *GaiGamik*(or main design/borderline) at both the ends and small 'butis' in between. The two sides of a *Gasor* has motifs too which acts as the border and is also called as a 'poti'.



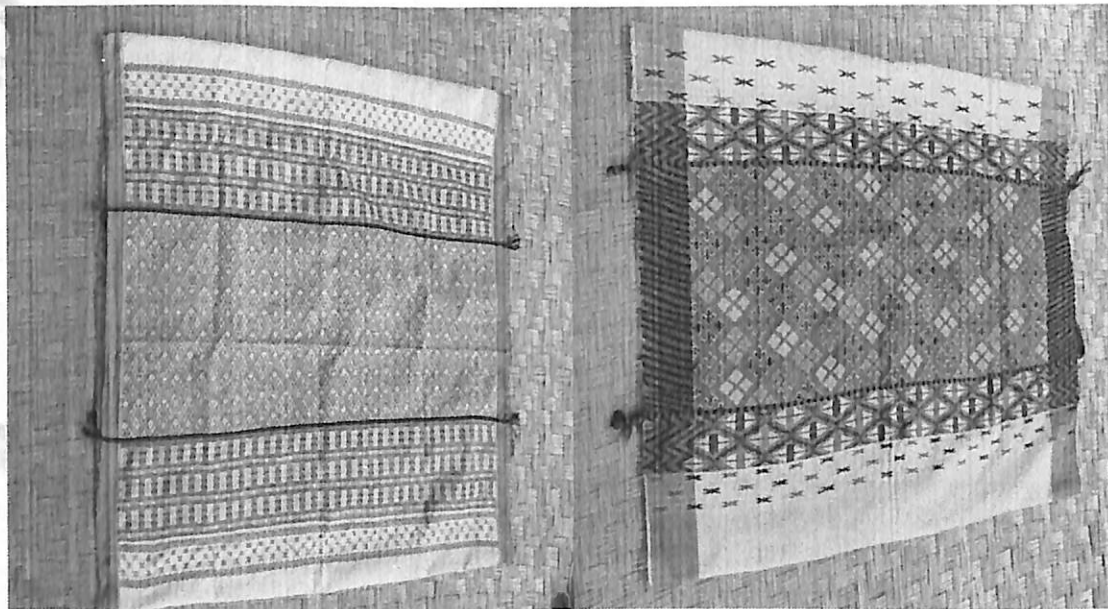


The above picture shows a Mising lady wearing a *MosangEgeGasor* with a *Gero* over it.

➤ **SorusomangEgeGasor:** *Sorusomang* means cheques in English. A *SorusomangEgeGasor* is similar to the *EgeGasor* in general. Only difference is that a *SorusomangEgeGasor* has cheques all over along with designs at the borders. A traditional *SorusomangEgeGasor* is red in colour with black cheques.

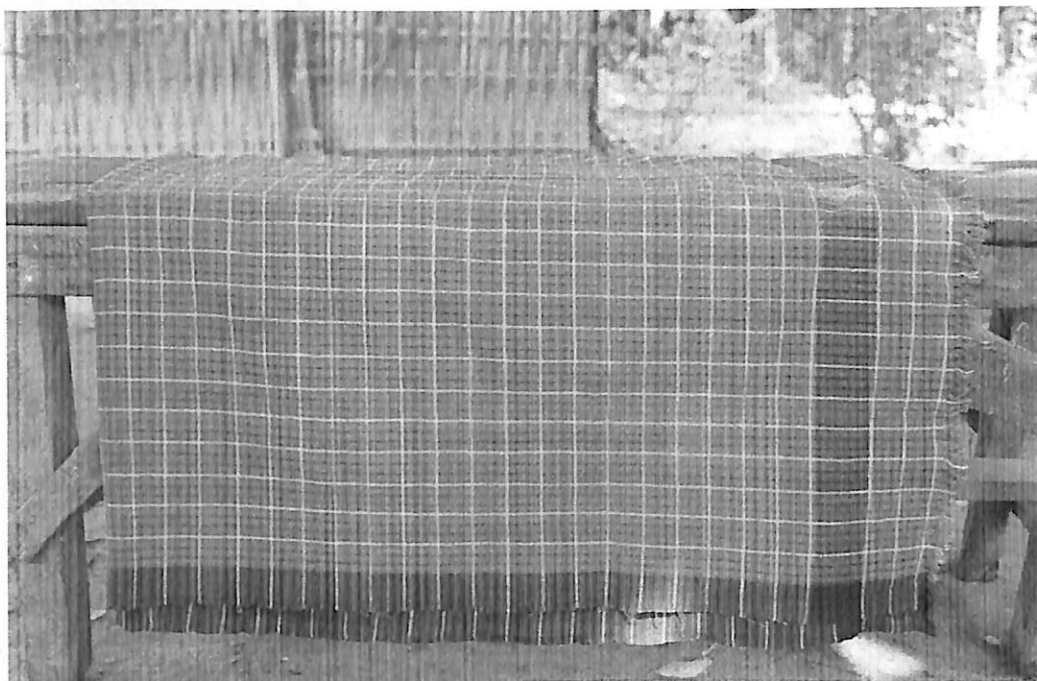


➤ **Gero:** A *Gero* is of three (3) types and can be identified based on its designs. It is a piece of cloth with several designs and motifs which is wrapped around either on the chest (married women) or the waist (unmarried girls and widows), over the *EgeGasor* or *MosangEgeGasor*. Traditionally a *Gero* is of white colour with black and red motifs. It is worn during marriage and other rituals and in festivals like Ali-Aye-Ligang and *Po:rag* Puja.



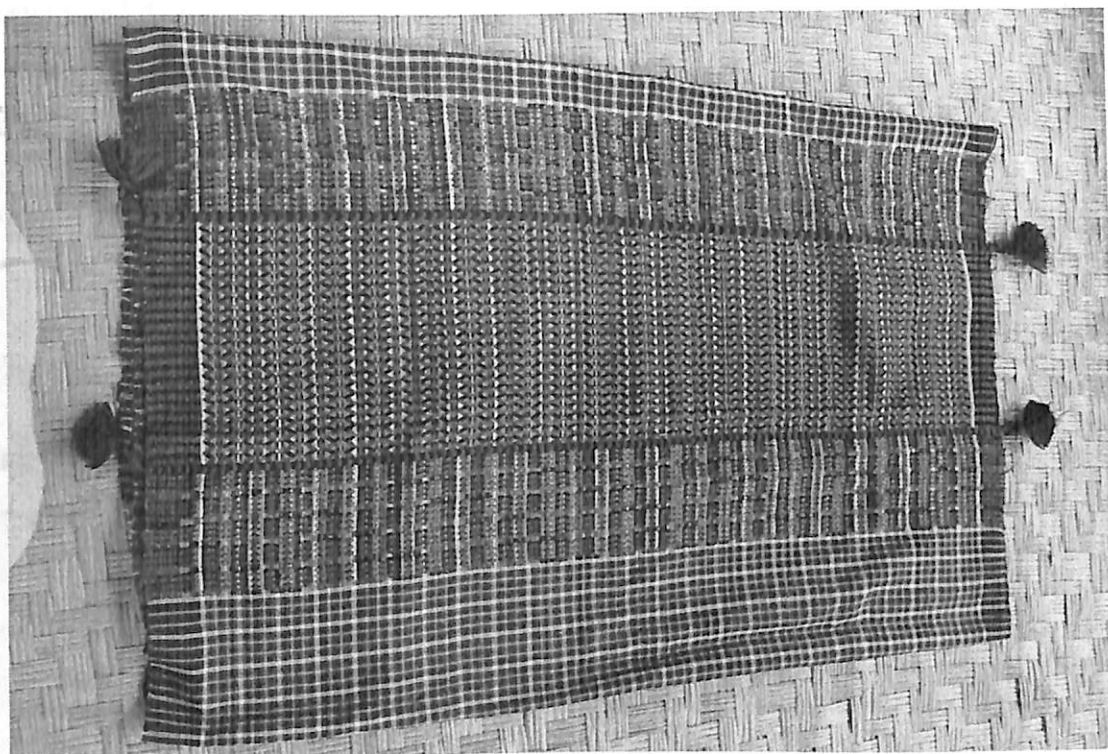
The picture above shows two traditional *Geros* and a Mising unmarried girl adorning the traditional *Gero* over a *MosangEgeGasor*.

➤ **Dupi:** This is worn like *Gero* but is for daily use and normally red in colour with stripes and cheques of different colours mostly white, black, blue and green. The length of the *Dupi* is around four hands in length.



The picture above shows an old woman wearing a *Dupi* as a daily wear.

➤ **Gajok:** This is different from the *Dupi* in that, a *Gajok* has floral motifs and geometrical designs made in yellow, red and black colours apart from several cheques and stripes.



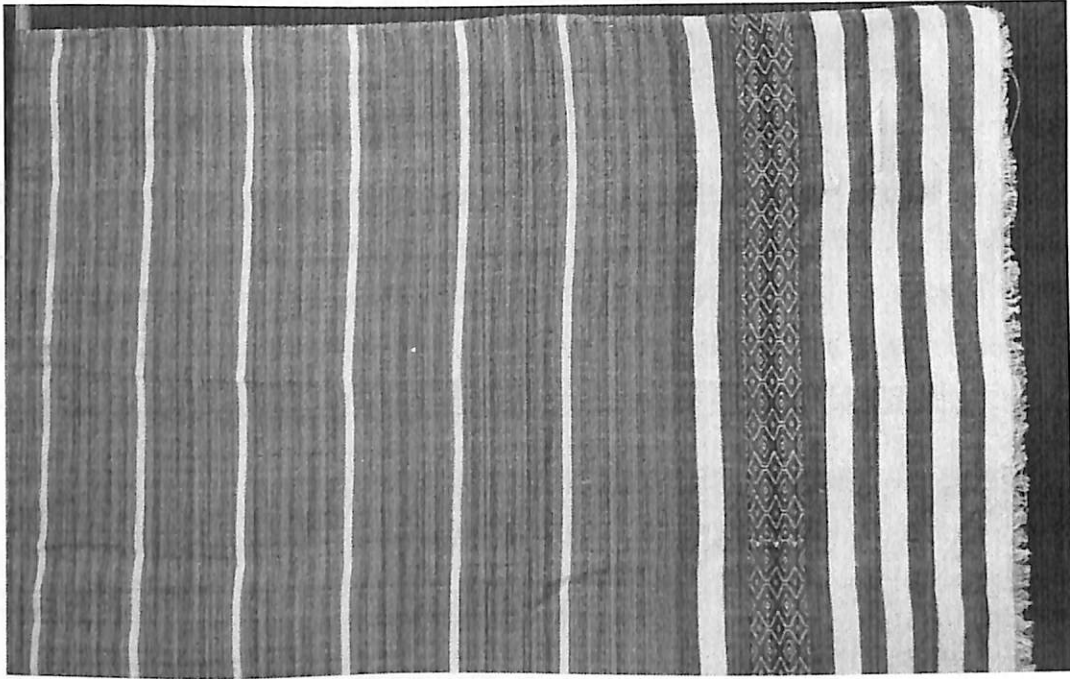
The picture above shows Mising women in *Gero*, *Dupi* and *Gajok* worn over the traditional *MosangEgeGasor*.

➤ **Dumer:** *Dumer* is a cotton towel and is very much similar to the Assamese *Gamosa* but is wider than the latter and is made of any colour. However the *Dumer* used by women is white in colour with red designs. It is used to wipe the body and women wear it on the head to cover their hair while cooking and use it daily.



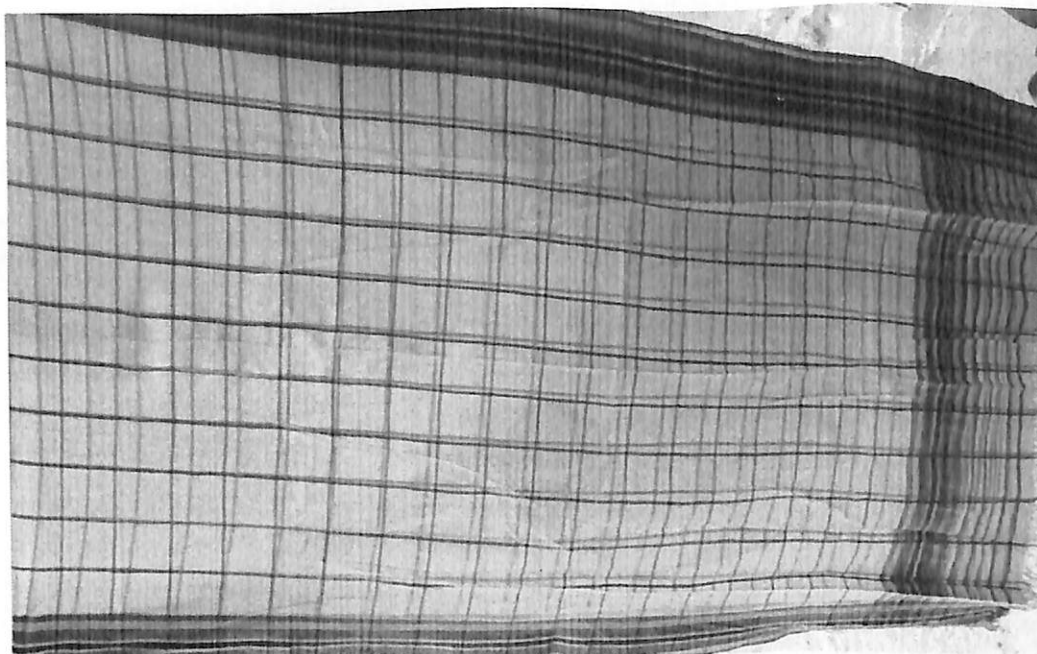
The picture above shows three Mising women wearing *Dumer* on the head covering their hair.

- **Ri:bi:** *ARi:bi:* is worn by Mising women like a *Riha*(Assamese) on the upper part of the body and is made in cotton. It is always made in red colour with red, black and white coloured horizontal stripes at regular intervals, and motifs at both the ends. It is slightly narrow and short in length than the traditional *Gasor*, and has a lot of significance in all rituals and festivals. The picture below shows a traditional *Ri: bi* of the Mising tribe.

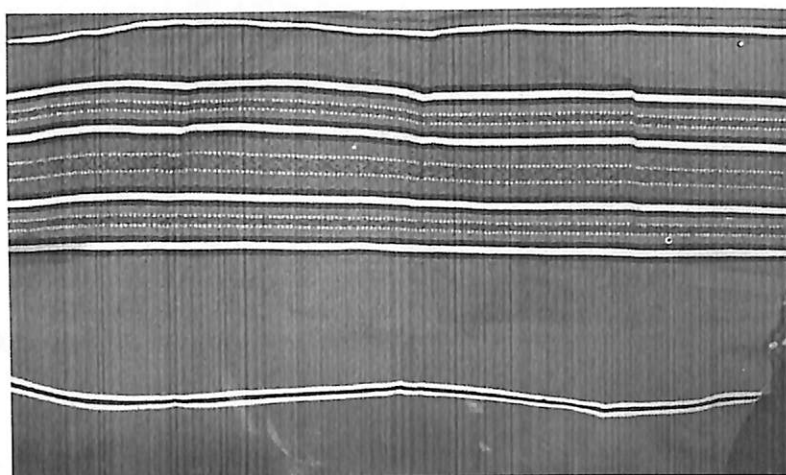


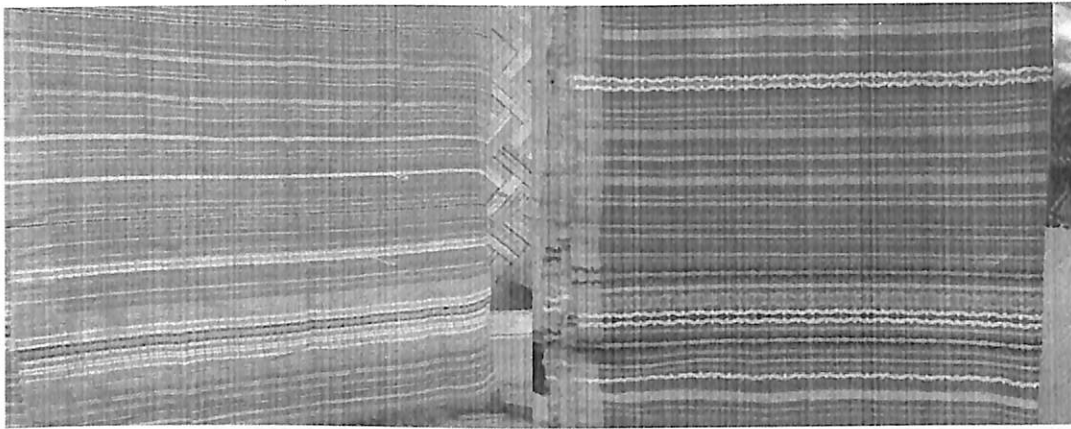
- **GasengGasor:** *AGasengGasor* is worn by Mising women like a *Gasor* on the upper part of the body and is made in cotton. *AGasengGasor* is wider than a *Ribi*. It is always made in red colour with black and white coloured horizontal stripes, at equal interval and motifs at both the ends.

➤ **Pe:re: Gasor:** A *Pe:re: Gasor* is similar to the *Sorusomang Gasor*, only difference being that a *Pe:re: Gasor* has stripes with motifs all over. A *Pe:re: Gasor* is always red in colour while green and yellow is used for beautification. It is used daily by Mising women like a *chadar*.

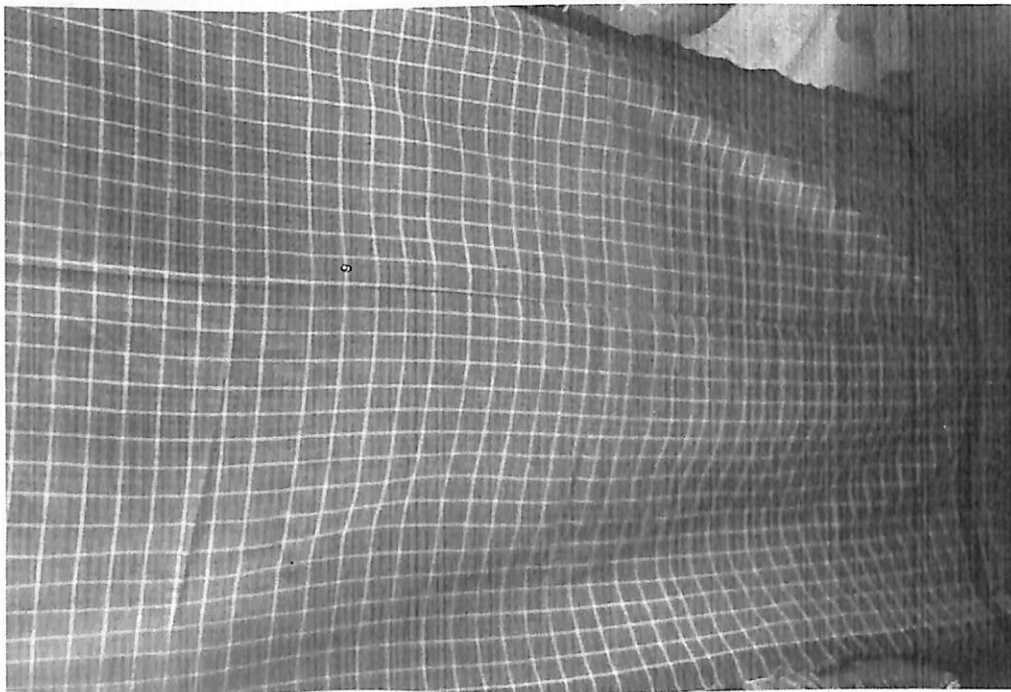


➤ **Sorusomang Gasor:** A *Sorusomang Gasor* is daily used by Mising women on the upper part of the body and is hung from the shoulder to the waist and wrapped around the chest. It is made of different colours, preferably in white with cheques of other colours. The picture below shows a *Sorusomang Gasor* made in *Nuni Silk*.

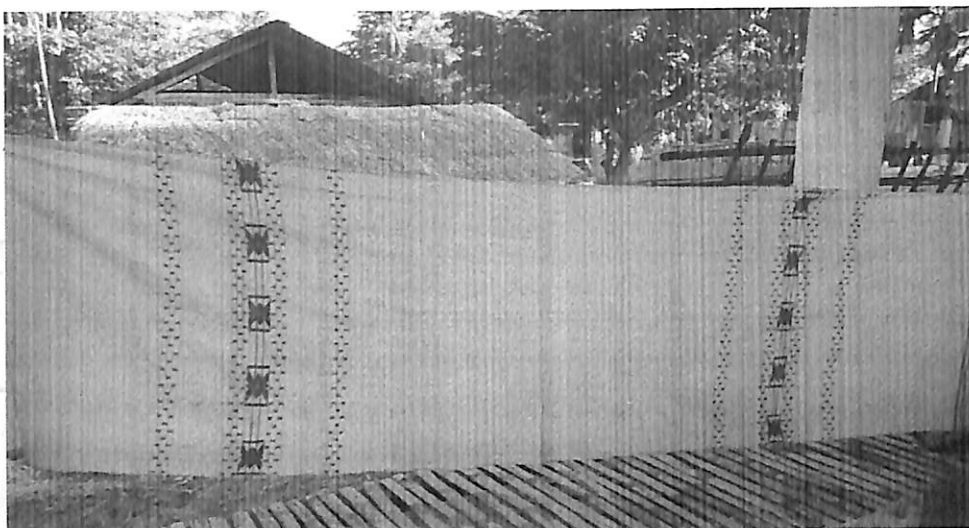




➤ **Nisek:** It is a loose piece of cloth made of cotton, and is red in colour with several cheques and dark coloured borders on all the sides. However, there is no compulsory design or colours. It is used to carry baby.



➤ **Yambo:** *Yambo* is used in Mising marriages and is an integral part of the rituals related to it. It is used during wedding and to escort and welcome the bridegroom and the bride after marriage ceremony (Da:ro Midang). Males wear it on the right side of the arm while females wear it to their left.

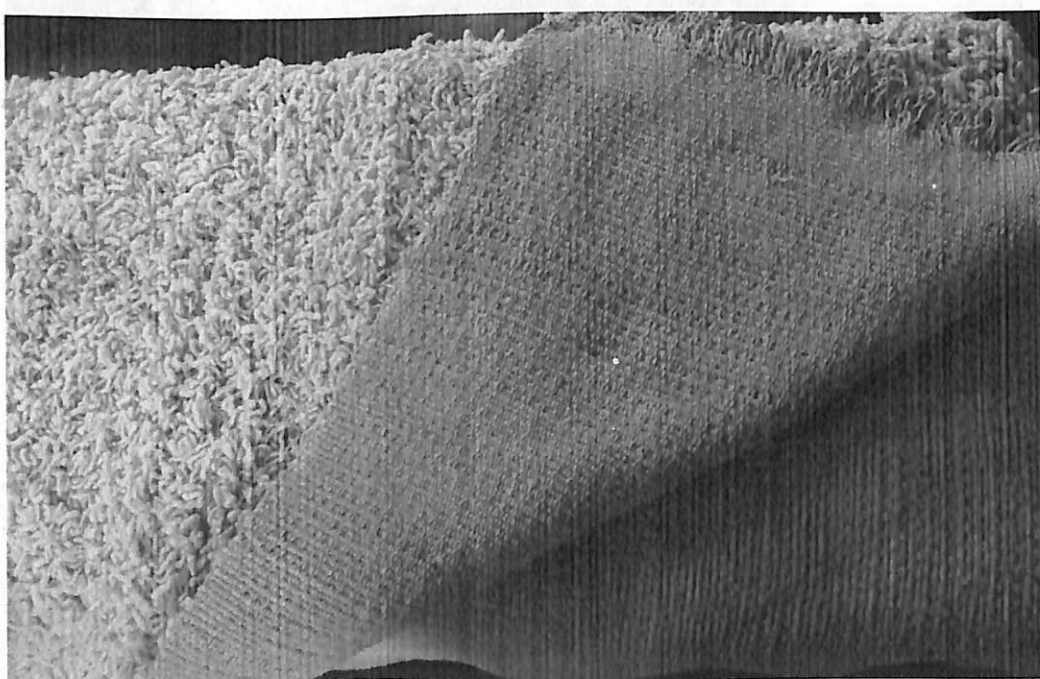
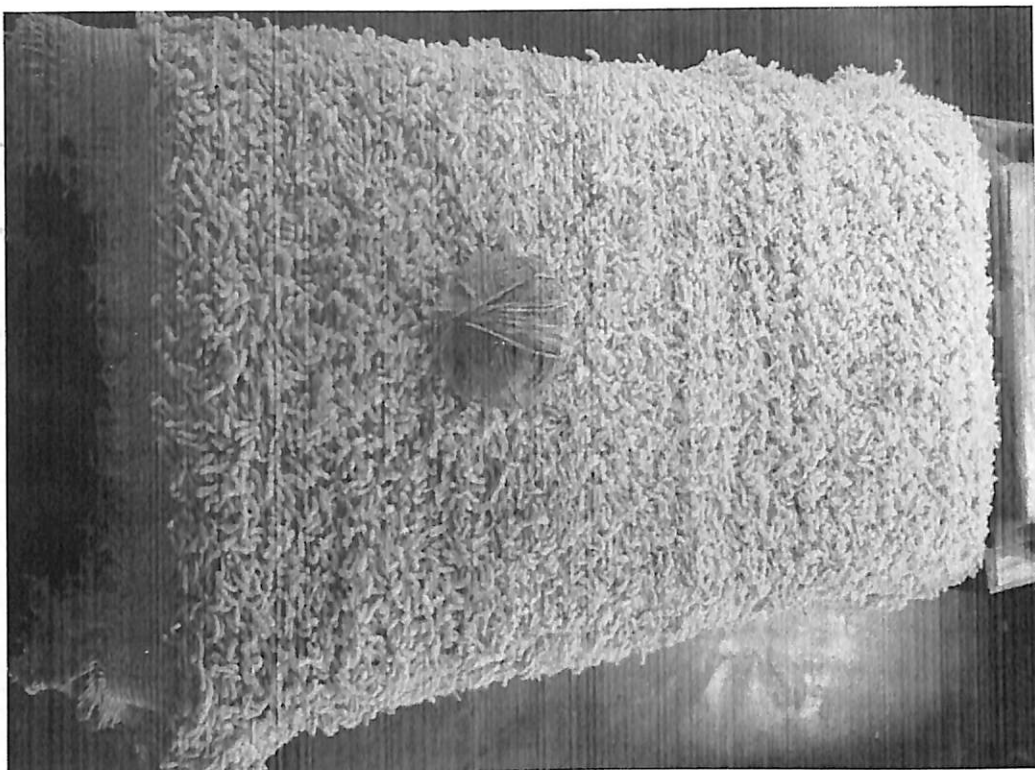


The above picture shows a Mising Bride and her Groom wearing the *Yambo*.

THE GADU

A notable product of the Mising weavers is the *Gadu*, also popularly called the *Miri Jim*.

The pride of the Mising tribe when it comes to handloom is the *Gadu* made by ginning and spinning of pure cotton fibre in a special type of loom with only a few traditional implements. It is a blanket used to keep the body warm during winter chills. The *Gadu* has two sides, one being soft and furry with cotton rolls tucked in while the other side is rough. Although the *Gadu* is made in a quite bigger size in terms of its width, it is first woven in narrow width after which two pieces are hand stitched together, that adds up to its size.





Chapter 6

Case Studies of Weavers from Dhemaji and Lakhimpur District

CASE 1

SenimaiDoley

Pomuwa, Gogamukh, Dhemaji

A renowned weaver, SenimaiDoley, 45 years old is an unmarried woman and lives in Pomuwa under GogamukhGaonPanchayat and Bordoloni Development Block of Dhemaji District

An outspoken lady with high hopes and aspirations in her mind, she started weaving at the age of 6/7 years and her first woven product was a *Dumaer* (towel) with *Chandraher* design. At a go, she had woven 5 pieces of *Dumeron* on her first try and within 2 days she completed making a *Soresomang Ege* (ruling mekhela) at the age of 10/11. According to her the start with *Chandraher* design helped her in becoming a skilled weaver. Thereafter it has been a life of weaving with no looking back. She took weaving as her primary source of income as she had to shoulder responsibilities of her siblings too. Doley who started weaving alone in the year 1984 was later assisted by 2-3 girls from the neighbourhood. Later, on people suggested her to register the industry under Handloom and Textile Department so as to increase her earning through a systematized weaving and selling of the products. Thereafter her weaving industry was registered at Hindu Gaon of Lakhimpur District. During that time, she was also the secretary of All Assam Student's Union (Gogamukh Anchalik) and Vice President of Dhemaji District. Besides being an excellent crafts person and an entrepreneur she is also a social worker. As a social worker she has been working for women's right, Founder of Udyog Samabai Samittee, Gogamukh Anchalik Mahila Samitee; Gogamukh Anchalik Student Union. She is also the Founder of Manab Adhikar Sangram Samittee and District President of Harijan Woman Self. Over the last two decades and more, she has been engaged in Production cum Training Programmes on Mising Tribal Textile and trained up approximately over a thousand girls and women below poverty line and have empowered them with self employment capabilities.

After registration of her industry 'Shyama Industries' in the year 1989 she employed 18-20 employees for the first time and thereafter weaving for commercial purpose became quite organized. A lady who single handedly shouldered the responsibility of giving a good life to her family by weaving and selling her own products, started to employ salaried individuals (INR7000/month) in her industry and retail outlet. Her employees are mainly from Gohpur, Salmari, Mingmang, Kadamguri, Selaijaan, Borola, Bordoloni, Berbhonga, Tajik, Eadut, Tingiri, Bilmukh, Maskhuwa, Bodoti, Kathalguri villages etc. The weavers weave 2/3 sets of the Mising *Ege Gasor* at a time. She brought up the building of her industry with the help of the then BDO of erstwhile Ghilamora Block which presently is the Bordoloni Block. Orders from various places flooded her handlooms, though she doesn't remember the places quite prominently now.

During our conversation she quite candidly shares her memory about an incident, and smiles. At her village there was a ritual performance called the *Mibu Dagnam*. For this traditional Mising ritual the important dresses are *Mibu Galuk*, *Gonro Ugon*, *Tongani*, *Dumerand Pere Gasor*. She was the first one in the entire area who wove all these for 12 individuals. Later on, these costumes were rented out to different individuals at Rs.50/set to seek popularity. While interviewing she also mentioned about weaving a *Ribi* and *Gaseng* for the Chief Guest for Silver Jubilee celebrations of a High Secondary school.

She has participated in many exhibitions and has earned accolades not just for herself and her community but for the entire state of Assam and the country as well.

For the first time she participated in an exhibition at Dhemaji District of Assam which was organized by Dhemaji district industry in the year 1989. At this exhibition she was awarded by the then DC of Dhemajidistrict for her extraordinary weaving skill of the Mising *Gadu*, popularly known as *Mirijim*; She participated at a 3-day exhibition in the year 1990, held at Lakhimpur district which was organized by the Sankar Sangh Adhibixon. After not being able to sell a single product on the first 2 days, on 3rd day she sold products worth INR.20,000 wherein the profit margin was around INR 8000 to 10000; At Jorhat, she participated at an exhibition held on the occasion of Assam Sahitya Sabha, 1992 where products worth INR 40000, were sold; In Sankardev Sangha Pradeshik Odhibixon exhibition she sold products worth INR 25000-30000 in 1996; She also participated in an exhibition organized by Ganesh Pegu, Nandakisur Maheswari, the owners of the Lakhimpur Surya Hall. It was sponsored by Jana Shakti organization under the Presidentship of the legendary Bhupen Hazarika; From

2003 onwards she has been participating in IITF(Indian international Trade Fair) held at Pragati Maidan, New Delhi; She participated in the 15th International Technology Fair (Techmart India) held at Pragati Maidan, New Delhi, India from 14 to 27 November, 2007 organized by National Small Industries Corporation, New Delhi; She also participated in North East Trade Expo 2008 held at VelluvarKottam Auditorium Chennai, Tamil Nadu, organized by Ministry of Development of North Eastern Region, Government of India. It was held from 22 February to 3rd March; she has also participated in the month long Indigenous Theatre Festival of North East India from 2 April 2011 to 30 April 2011 held at Indira Gandhi National Centre for the Arts (IGNCA), New Delhi. It was organized by Indira Gandhi National Centre for the Arts, New Delhi and Srimanta Sankardev Kalakshetra, Guwahati, Assam; In August 2015, she participated in the Design Renovation and Innovation Workshop organized by DC Handicraft and NIFT Shillong at NIFT campus.

Awards and Achievements

She was invited from Craft Museum of India for explicating tribal (Mising) weaving and craft and for showcasing fusion of the Mising designs with Assamese weaves in 2003-2004. It was during the tour to Craft Museum, when she was informed that the Mising weaving system and items have a deeper connection to handicraft than handloom; In 2003/2004, she was awarded by Government of Assam with the Rajiyya Hostotat Shilpi Bota for her extraordinary creations in the form of Mising traditional dresses; In 2005 a competition was held at Tezpur, based on industrial weaving production at all Assam level at Tezpur army camp, where she became first. A local magazine known as Navarun published an article about her achievement after this; She also got a Certificate of Merit in 2007 for her craftsmanship and contribution to the development of Muga Dupatta organized by Ministry of Textiles, Government of India; Chenimai Doley's Shyama Industries was awarded with Udyog Shiromani for the Excellence in Quality and Management by the 'National Institute of Economic Development' New Delhi at the time of the Seminar on 'Economic Development through Export Promotion' held on 16 October, 2007 at New Delhi. The award was presented by H.E. Shri M.C. Bhandare (Hon'ble Governor of Orissa); She was awarded with Bharat Jyoti Award for Meritorious Services, Outstanding Performance and Remarkable Role by Indian International Friendship Society on 16 September, 2011; On 8 November, 2011, she was awarded with the prestigious International Gold Star Award, in a function held at Dubai,

United Arab Emirates for individual excellence in recognition of Sterling merit excellent performance & Contribution for the Progress of the Nation & Worldwide by Dr. S. GurumadhavRao, Vice Chancellor RAK Medical and Health Sciences University, Ras Al Khaimah(United Arab Emirates) at Dubai 18th November, 2011. It was organized by India International Friendship Society; In 2013 she was awarded with the RastriyaPuraskarSanmanby the Prime Minister NarendraModifor her extraordinarily exquisite Muga Silk Saree with traditionalMising motif and designs. The award function was organized by Ministry of Textile, Government of India. This competition was held on all India level and the selection process of the competition was on the basis of the products. She bagged the first prize and hence was awarded.The financial grant that came with this particular award was 100000 lakh, apart from a Citation and Certificate. The costs involved in completion of the particular Muga Silk saree made ofhand spun muga silk yarn was Rs.50, 000 and was woven in a traditional Mising loom for a period of 2 months; She was also awarded for her participation in Bharat LokPrava – National Festival of Folk Music, Dance & Theatre organized by the Eastern Zonal Cultural Centre at Guwahati from 16-21 February 2015. It was sponsored by the Ministry of Culture, Government of India; ChenimaiDoley has been conferred for the Best Citizens of India award in 2011 by the International Publishing House

Apart from these, she has also participated in various Seminars and Workshops on traditional dresses in different places of Assam and India. Thus Ms.Senimai Doley is can be credited as a pride of the Mising community especially in the weaving arena for her extraordinary craftsmanship and popularizing the already rich Mising weaves in front of the world.

Photos of Senimai Doley:



(Top left) Senimai Doley is holding her award from Govt. of India.
(Top right) One of her woven material with *Laksin* and *Kesi* design



(Top left) Senimai Doley receiving the Rastriya Puraskar Sanman from the Honourable Prime Minister of India, Shri Narendra Modi.

(Top right) The hand spun *Muga* silk saree with traditional Mising motif and designs for which she was awarded.

CASE 2

Rina Medok

Ujoni Bijoypur, Jonai, Dhemaji

Rina Medok, 32, a lady from Naharbandanagot married to Bimol Medok from UjoniBijoypur at the age of 21, who she says is the greatest source of her inspiration. His primary occupation was cultivation of the 120 bighas of cultivation that he owns. Since 2002, he along with his wife Rina started their weaving business. Medok learned weaving from her mother when she was in class 10. She fondly remembers her mother, during the conversation and said that she too was an expert in weaving and owned silk worm business. Although she has been a weaver ever since the age of 15, Medok started weaving for business after becoming the mother to her two sons. Initially she did weaving alone, but later started to engage other women in order to expand her business. Now she has 29 weavers who work under her. Today, cultivation has become a secondary occupation to them as both the husband and wife remain occupied with work related to weaving.

From a joint family of 14 members Rina Medok and her husband got separated to establish a nuclear family with their two sons. They own a self constructed well furnished traditional Mising *Changhar* made of bamboo & wood. Now she is whole heartedly committed to weaving. Her husband, apart from helping in weaving also helps her in completing day to day household chores. She cited examples of days when she wakes up as early as 2am in the morning and spend 12 to 15 hours in weaving to complete orders..

She makes traditional dresses such as *EgeGasor, Mibu Galuk, Gero, GonroUgon, Tongani, Erkok, RibiGaseng, TapunGasoretc* with threads/yarn like *Zero Ply Wool, Hand Spun Pure Muga Silk*, also locally known as *Sum Muga,, Tussar Silk, Eri Silk, Nooni Silk, Cotton, Oneply, Double Zero Ply Wool, Super Zero Ply Wool, Pokua Suta* etc. She is specialised in traditional Mising motif and designs such as *Keteri, Ngasik, Kongar, Yoksa, Koraialam, Garna, Tayap Gai* etc. Apart from traditional dresses she have tried her weaving skills in the form of *Neck Ties, Pillow covers, Table cloth, Curtains, Bags, Kurti- Salwar suit sets* etc. with traditional Mising design, which quite rightly testimonises her creativity and futuristic outlook.

She has participated in exhibitions like-

Mising Expo held at Super Market, Guwahati on 19- 23 November, 2014; Mising Youth Festival, held at Jonai, Dhemaji on 27- 30 November, 2014; TRIFED- Bharat Lok Parba held in Delhi on 11 - 22 February, 2015; National Tribal Art & Craft Mela, 2015 organised by SCTRTI, Govt of Orissa in collaboration with NSFDC, Govt of India, Delhi; Assam Sahitya Sabha, 2016; Mising Expo held at Zoo Tiniali, Guwahati on 2 - 6 January 2016; Rongali Festival, held I Guwahati, January 2017; Disang Festival; Exhibition cum Sale held at Syring Sapor, Dibrugarh in 2017

The customer base of Rina Medok is primarily from Assamese, Arunachali and Mising communities. Her woven products also show assimilation of designs from different cultures. According to her such assimilation makes her products more popular and her customers too demand it.

When asked whether she wishes to have a power loom or not she replied positively as she believes it will make her work easier and faster. With the income from weaving she has been looking after the financial expenses involved in educating their children. Though having a good monthly income, the average of which comes to around INR 35000 in a month, Rina and her husband prefer to lead a simple living, thereby keeping the traditional values intact. Whenever they face deficit they borrow from SHGs of which they are members. The Medok family doesn't own any livestock & poultry to look after as maximum of their time is spent on weaving. She's also possesses excellent handicraft skills, but have no time to take it professionally. When asked about the religious beliefs and ritual practices, they informed that they have taken into the beliefs of *Vaishnavism* and perform '*Nam-Kirtan*'.

Mibu Galuk, *Ege Gasor* woven from the locally known 'Sum-Muga', which is hand spun pure *Muga* silk or the *golden thread* of Assam, are her favorites, when it comes to what she loves to weave. Till the date of interview she has single – handedly woven 8 pairs of *Ege Gasor* and 4 *Mibu Galuk* with *Sum Muga*.

The Medok family usually speaks Mising language but is also well versed in Assamese and Hindi language too. When asked about the future of the business she replied that she needs more capital to expand her business, and has high hopes from the government and public sector financial institutions for infrastructural upliftment of her weaving industry. Annually she participates in minimum 5 exhibitions and sells traditional dresses worth INR 12 lakhs from

her weaving industry. According to her original and traditional *Mising* motif and designs are more in demand than the fusion of various traditional designs. Besides possessing excellent weaving skills, Rina Medok is a hardworking, responsible and an enthusiastic lady with hospitality to remember.

Photos of Rina Medok:



(Top left) Rina Medok with her traditional *Mising* loom.

(Top right) Ege Gasor in *Pinbook* and *Do:nyi* motif.

(Bottom left) Ege Gasor in *Dumsung* and *Laksin-Gai*.

(Bottom right) Ege with *Po:pír* motif.

CASE 3

Lalita Doley & Jugalata Doley

Jonai, Dhemaji

Lalita Doley and Jugalata Doley both are unmarried lady entrepreneurs and owner of the shop '*Mising Ege Gasor Koko Doley Shop*' which was established in the year 2015 at Jonai market. Independent by nature and virtue of their profession, they both are running the business by engaging weavers from different villages of Dhemaji district. Apart from sponsoring their own products they are credited of giving expose to the local weavers of the various nearby villages. They have participated in various Expos and Weavers' meet such as *Arunachal Adi Mising Meeting*, *Simen Sapori Agom Kebang* etc. In the year 2004, they also took part in an exhibition held at Shrimanta Sankardev Kalakshetra, Guwahati.

Both of them originally belong to Majuli Ujoni Gejera although presently they stay in Bor-Kamon gaon. When asked about their favourite work Lalita Doley said that she likes to involve herself more with pre-loom activities such as spinning out the yarn from *Eri Muga*, *Sum Muga*, *Tussar* etc., while Jugalata Doley is passionate about weaving. They have dreams to expand their business and have sought help from the Mising Autonomous Council in the form of incentives.

They are very much particular about their own Mising culture. So they only weave traditional mising dresses. They make designs such as *Mayap*, *Mosang Punjer*, *Laksin Gai*, *Yoksa*, amongst others. There are six weavers under them and they buy raw materials for others too, to make clothes for them in *Adhi* system. They personally own two bighas of land where they do sericulture. Though their business is profitable, increase in the price of the raw materials becomes a burden at times. Moreover, low price of the final product makes their business less profitable with slow growth. They also mentioned that weaving decreases eyesight of the weaver in the long run due to the complex designs and insufficient light, for which electrification is the utmost necessity. Peak season with maximum sales are from the months of November to May while June- July are the months with least sale. *Gero*, *Erkok*, *Tongani* and *Mibu Galuk* are sold almost daily. Demand for *Mosang Ege Gasor* rises during the festive seasons or in some special occasions. When asked about their idea regarding changes in designs they informed that the most important change envisaged by them is that previously they used '*Saneki*' made with cotton/wool threads on interlaced cane strands to bring out the motifs and design. This has been taken over by Graph papers now. They have customers from Arunachal Pradesh, Guwahati, Nagaon, Jorhat, Bongaigaon, Delhi and Gujarat. Arunachali people mainly buy *Gale* from them. Lalita and Jugalata Doley purchase the yarn from local market and dye the same using organic colours made from local fruits and vegetables.

Lalita Doley started weaving since she was in class 5 and learned it through the trial and error method. Such perseverance brings result is rightly understood if one looks at the fine and intricately designed weaves of Lalita Doley. Jugalata Doley learned weaving from her mother when she was in class 6. A little child who was elated to have made a bag out of a self woven fabric at the age of 10, today is a lady weaver turned entrepreneur who specialises in almost all the traditional *Mising* designs.

Photos of Lalita & Jugalata Doley:



Lolita Doley at the shop with her woven products.

CASE 4

RekhaDoley

Tajik(Bahir), Gogamukh, Dhemaji

RekhaDoley, 37 years old, lives in a village called Tajik (Bahir) located near Gogamukh, Dhemaji District of Assam. Tajik is 3 km away from the main center of Gogamukh. Rekha Doley is married to Himdary Doley and has three children (two sons and an adopted daughter). Rekha Doley completed Higher Secondary studies when she was 19 years old and immediately got married. However this new life could not stop her to study further. She got her Bachelor's degree in 2011. At the age of 10 only, she started to learn weaving from her mother. As a beginner in weaving her first product was a *Sorusomang Ege* for daily wear which took her 12/15 days to complete. Secondly she had woven 15 pieces of *Dumer* and took a month to complete it. On her third attempt, she wove a pair of *MosangEge Gasor* and completed it within 18 days.

At present weaving is her primary and only occupation. Her family owns only 2 bighas of cultivable land along with 4 bighas of land which they have leased in for cultivation. The total output from this land is 700kg of rice which is not sufficient for their family for the entire year. Therefore she took weaving as her main occupation from 2003 onwards to supplement the family income. Though she is into the weaving business she keeps herself engaged in agriculture too. Apart from looking after the household she also is presently handling the educational expenses of not only her children, but her husband too, who is doing a Diploma course of Ward Boy in the Mahendra Mohan Choudhury Hospital, Guwahati.

Before entering into the business she had woven many types of Mising dresses in her loom. The door for business opportunity opened from her village itself, when some learned individual from DRDA gave her the idea of setting up a SHG. Accordingly, she formed the SHG in 2003 and registered it as *GogamukhKolyanpurSornojyoni Mohila Gut*. In the year 2003, DRDA had organized a Bihu Mela in the DRDA field of Dhemaji district where she got a reward of Rs. 5000 along with a citation. In this particular Bihu Mela she sold products worth Rs. 80000, and the profit margin was Rs. 25000. This became a turning point in her career, as it encouraged her to take up weaving which she was/is always passionate about as a profession. With the support of her husband she sold few domestic pigs and leased out the family land in return for money. Once profit started making its way she recovered the leased out land too. And today her prominence is without doubt worth mentioning, if one has to talk

about the Mising handloom industry. She has collected more than 50 certificates in various type of exhibitions, fairs etc. Some of them are:

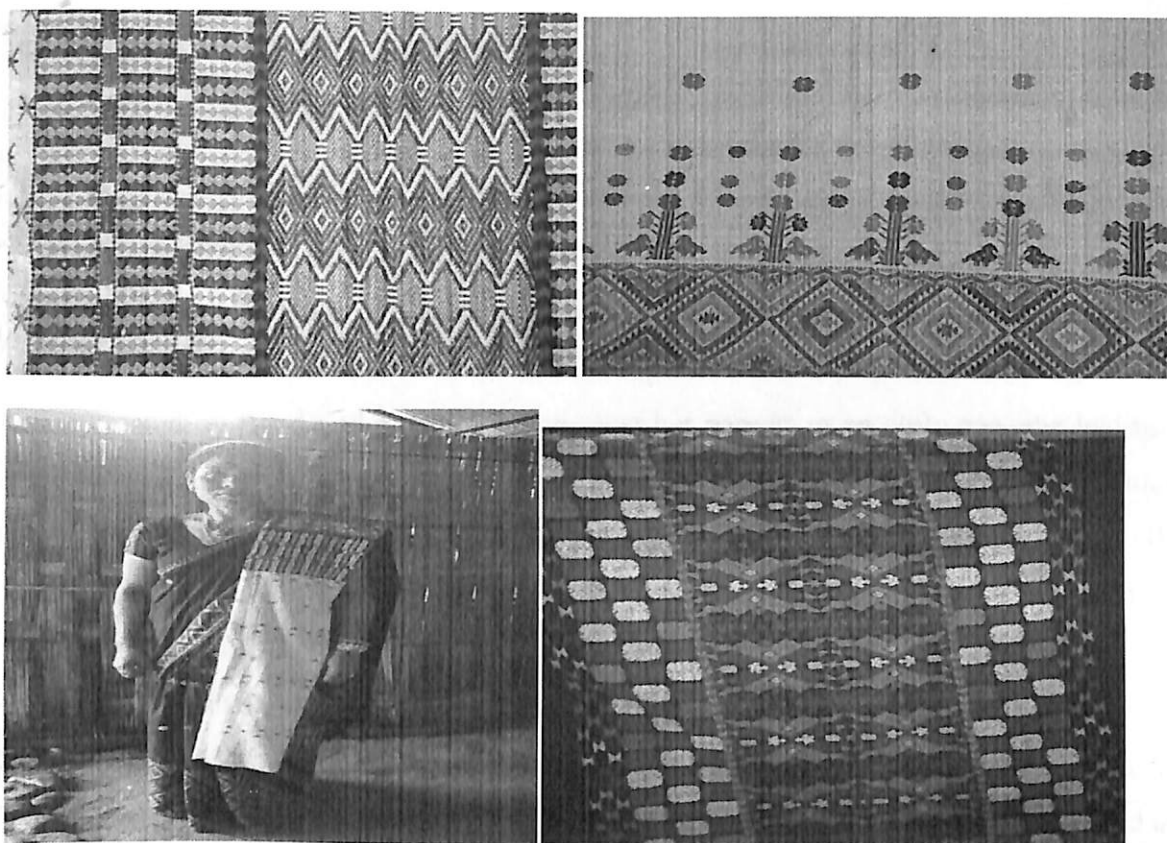
In 2003, participated in a Fair called Saras Mela held at Guwahati, where she sold products worth Rs.180000 got a profit of Rs.40000; She also participated in Subansiri Mela held at Dhemaji District which was organized by DRDA; In 2003 and 2004 DRDA organized an All India DRDA Mela in Morigaon District, where she participated and sold a huge amount of her weaving products; She was also invited to Mumbai by a company where she sold all her products ranging from Eri shawl to Ege Gasor to cutains and other fabric; In 2005, she participated in an exhibition organized by the Gramin Bikash Bank; Mega SHG Mela – Luit 2006 organized by DRDA, Sonitpur, Tezpur; Craft Bazaar 2006, organized by Meghalaya Handloom and Handicrafts Development Corporation Ltd; Craft Bazaar 2008, sponsored by Development Commissioner (Handicrafts), Ministry of Textile, Government of India, New Delhi; Gram Shreemela 2009, held at Jagiroad Sports Association field, Jagiroad, Marigoan; Gandhi Shilp Bazar 2009, held at Polo Ground Dibrugarh and organized by Development Commissioner (Handicrafts), Ministry of Textile, Government of India, New Delhi in association with ARTFED (Assam Apex weavers' & Artisans co-operative Federation Ltd.) Guwahati, Assam; Craft Bazar 2011-12 held at Guwahati and organized by ARTFED (Assam Apex weavers' & Artisans co-operative Federation Ltd.) Guwahati, Assam; Gandhi Shilp Bazar, 2012 held at Ganesh Mandir Stadium, G.S. Road, sponsored by Development Commissioner (Handicrafts), Ministry of Textile, Government of India, New Delhi and organized by ARTFED (Assam Apex weavers' & Artisans co-operative Federation Ltd.) Guwahati; Craft Bazar 2013 held at Guwahati and organized by ARTFED (Assam Apex weavers' & Artisans co-operative Federation Ltd.) Guwahati, Assam; She also participated in exhibition held in Nepal in 2013, which was meant for participation by only tribal people; In 2014 she participated in Dulijan DIC Exhibition; In 2016 she participated in Shillong and Dibrugarh DIC Exhibition and Gandhi Shilp Bazar, at M.C College playground, Barpeta; Gandhi Shilp Bazar 2016-2017 held at Dhankheti, Shillong sponsored by Development Commissioner (Handicrafts), Ministry of Textile, Government of India; In 2017, she also participated in a State level Exhibition-cum-Sale of SHG products which was organized by Assam Gramin Vikash Bank in Association with National Bank for Agriculture and Rural Development (NABARD) at Maniram Dewan Trade Centre, Guwahati in March 2017

According to her, every year since 2003 itself she participates in exhibition or fairs which are organized by DIC, DRDA, MAC, BANK, Silpagram etc. Apart from the above mentioned

exhibitions or fairs she has participated in many exhibitions and have also organized and made a market base for her woven products .The marketing system differs from place to place. She has posses an identity card of Mission for Global Change for Social and Political Reform under VPI in 2015. She has also received a weaver's identity card from Office of the Development Commissioner (handicrafts), Ministry of Textiles,Government of India.

She started her business with the help of 7 unmarried weavers and 5 looms in 2003, although the numbers have increased now. The weavers engaged in her industry are from the nearby villages of Mringmang, Tajik, Salmari,Tingiri, Naharbari, Kosutoli,Moing, Jiyadhal etc.Her expertise is reflected in her products she weave, generosity in spelt out in the way she has voluntarily trained girls from poor background, and empowerment in the way she happily provides for her family.

Photos of Rekha Doley:



(Top left): Traditional *Gero* made by Rekha Doley

(Top right): Ege in *Pinbook*, *Laksin*, and *Garyet* and *Popir* designs

(Bottom left): Rekha Doley herself wearing *Ege Gasor* and a *Gero*

(Bottom right): *Gasor* in *Mayab Gai*

CASE 5

BeenaDoley

Komonselek, Jonai, Dhemaji

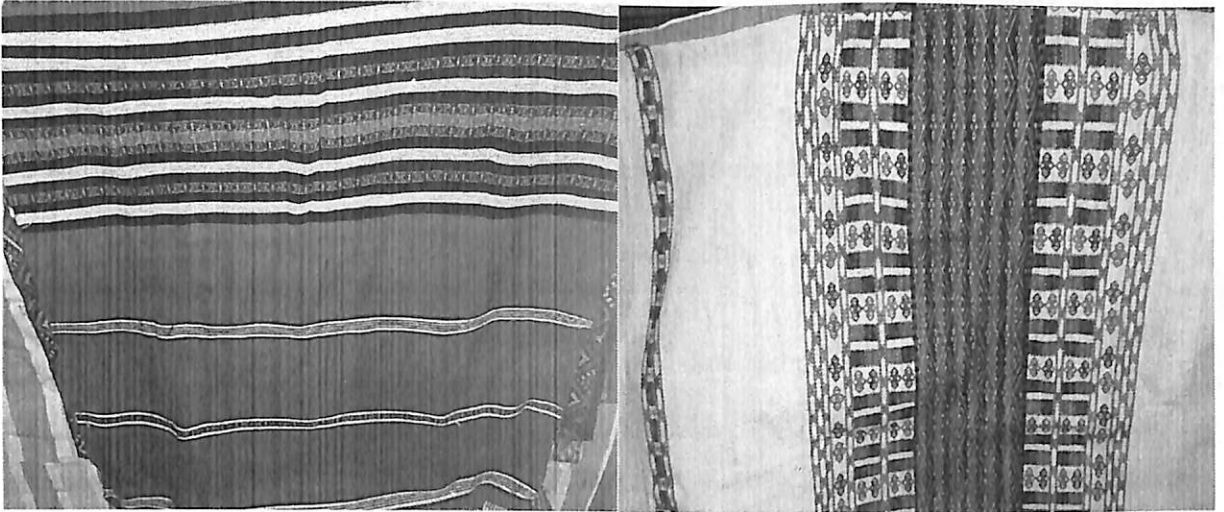
BeenaDoley is an unmarried woman who lives in Komonselek with her unmarried sister, but originally hails from Dholpur, Jamuguriselek. The village comes under TelamGaonPanchayat and Simen Chapori Police station. Her family migrated from Dholpur in the year 1981 due of havoc created by flood and erosion. Having lost her parents at an early age, she had to look after the well being of 5 siblings. She started selling her woven products since 2002, but, after the death of her parents she took it as her occupation for the livelihood of the family. Beena Doley, who started weaving at the age of 16, candidly talks about her first woven product, which a cotton *Ege* in white colour. She has woven all types of Mising traditional dress apart from other products like curtains, bed cover, pillow cover, cotton fabric with Mising motifs etc. in the last 15 years. After taking weaving as the primary source of earning for survival, her first woven product in the form of a Mosang Ege Gasor priced at Rs. 2000 was sold at her village only. Thereafter it has been a life of a weaver with no looking back, with a yearly income of nearly Rs. 2, 50,000. The price of a traditional cotton/ zero ply wool Mising *Ege Gasor* of her loom ranges between Rs. 2000 to Rs. 5000 depending on designs. If the fabric is *Sum Muga* silk, the price range is between Rs. 25,000 to Rs. 35,000. She has tried her hands in sericulture business but due to the failure of getting a sound return, she has recently stopped doing so. Whatever is the produce (*Eri, Sum Muga, Nuni Silk*), is thus ably utilised for her own weaving. A business that started from her village now have spreaded over the entire Dhemaji district alongwith Lakhimpur, Dibrugarh, Jorhat districts with the help of her relatives. It was through a voluntary organization that she came to know about an expo cum exhibition in Guwahati, which she participated. Soon after this participation, she became a regular supplier of Mising dresses to particular shops in Guwahati too.

She has participated in many exhibitions has collected only a few participation Certificates.

She participated in an 8 days' Workshop on Handloom Designing held at ARDA centre, Dergaon. The programme was organized by Institution for Culture and Rural Development (I-CARD), Jorhat from the 31 July - 7 August 2007; She participated in a Training Programme on Handloom Weaving under 'Mukhya Mantri Mohila Samridhi Achari' sponsored by the Directorate of Social Welfare, Government of Assam and organized by ARTFED (Assam Apex Weaver's & Artisans Co- Operative Federation Ltd.) Assam, Guwahati from 20 December 2012 – 26 December 2012; She has also participated in the Special Handloom Expo 2014 from 16 March 2014 - 29 March 2014 held at P.W.D Inspection Bungalow (I.B.) Field, Moran, Dibrugarh organized by Directorate of Handloom & Textiles, Sponsored by : Development Commissioner for Handlooms, Ministry of Textiles, Government of India, New Delhi.

Quite inquisitive about having an organized set up for her weaving, she attempted to form a weaving industry with the help of some of local weavers. But, unfortunately she could not continue the industry for a long time because once the girls got married they left her industry. She owns 20 bighas of cultivable land but has to lease it out to some others for cultivation, as it is difficult for her to manage time between weaving, household chores and cultivation. It is here where she feels the absence of a male member in her household. Despite this however, the jolliness and zeal to make a name in the Mising weaving history seems to keep her endeavours alive.

Photos of Bina Doley:



(Top Left): Bina Doley in her traditional attire *Ege Gasor* and *Gero*.

(Top Right): *Ege Gasor* in hand spun *Sum Muga silk* woven by Bina Doley.

(Bottom left): Traditional *Gerowoven* by Bina Doley.

(Bottom Right): *Ribi* woven by Bina Doley

CASE 6

Najitora Bori
Nakari, Ward No.- 1, North Lakhimpur
Lakhimpur

Najitora Bori resides in Nakari, Ward no. 1, North Lakhimpur Town under Lakhimpur block. Nakari lies under North Lakhimpur Police station and the Sub Division is North Lakhimpur. She was born on 21 January 1957 to Late Boluram Mili and Late Pamila Miliat Dikhowmukh, Sibsagar. Her father expired when she was in class VI. However in this short period of his life he always praised her to do something for the society and herself. Thus she recalls and fondly credits her father as her greatest source of inspiration. Since childhood itself, she developed an interest in weaving and always thought about making it her preofession. At the age of 9 itself, she got informal training on weaving from her mother. Soon after that she wove a traditional *Ege* with the help of her sister. When she was in Class IV, she had sold a red colour *Egeto* a lady for Rs.40. This red *Ege* was actually a reward from her friend because of her help in doing something. Secondly she sold a *Ribi Gaseng* woven by herself for Rs.40 when she was in class VII. At the age of 20 years in the year 1977 she got married to Gulap Ch. Bori and they have 3 daughters and a son to complete their family.

As a formal training she first undertook training under Department of Handloom and Textile at Lakhimpur in 1985. In 1986 she went to Sualkuchi for three months Training through DIC. After that through DIC she joined a study tour on weaving culture where they travelled all the districts of Assam. Thereafter she took a two month Training on weaving in the Majestic industry of Bangalore. After delivering her son in 1984 she started weaving in full fledged manner and set up a weaving industry viz. *Chandana industry* with 1 traditional loom and two sewing machines. In 1985 she registered her industry as a small scale industry. During that time she had 6 traditional looms, 2 sewing machines and 7 female weavers who worked in her industry.

Several trainings are held in her industry today and more than 10,000 weavers have received their formal training in her industry. The last training programme organized in her industry was a 6 month training held between January 2016 - June 2016 where 40 weavers got trained. The criterion of getting trained in her industry is that choose the age should not be below 16 years and above 35 years. The products of her industry ranges from table cloth to bed sheets

cushion covers, curtains, etc. apart from the traditional products. At present she is attached with three organizations, which are:

- i. Chandana Industry (Activity: weaving, tailoring and knitting) registered in 1985 as a small scale industry.
- ii. Karpunpuli (K) Society registered in 1989 under the Society Registration Act, XXI of 1860
- iii. Shantipur Rupjyoti Private Limited registered in 2006.

She owns two commercial shops in North Lakhimpur town where woven products from her industries are sold. She has participated in various exhibitions, expo and trade fairs held in Lakhimpur, Guwahati, Tinsukia, Delhi, Kolkata, Mumbai etc..Her weaving also takes pride in having an international customer base.

Some exhibitions, expo and trade fairs where she took part are:

One day Exhibition organised by Assam Financial Corporation held on 29 January, 1991; 7th Guwahati Trade Fair held from 16 February- 27 February 2000 at Judges' field, Guwahati; Gram Shree Mela held from 16-25 February, 2001 at Guwahati organised by Shanti Sadhana Ashram, Guwahati; National Handloom Expo held from 12 March - 1 April 2003 at Judges' field, Guwahati; North East Handloom and Textile Fair held from 19 August – 29 August 2004 at NEDFi Haat, Guwahati; Special Handloom Expo held from 28 October - 11 November 2005 at Tyagshetra, North Lakhimpur; NEWEA Exhibition held from 23 October - 29 October 2005 at NEDFi Haat, Guwahati; Indian International Trade Fair held from 14 November - 27 November 2005 at New Delhi; Vanya Silk Expo held from 28 November – 3 December 2006 at Bandra, Mumbai; National Handloom Expo held from 26 December 2006 - 15 January 2007 at Tinsukia organised by Development of Handloom and Textile, Government of Assam; 1st International Kaziranga Expo held from 1 September - 11 September 2007 organised by Kaziranga multipurpose women society at Guwahati; Indian International trade fair held from 14 November - 27 November 2007 at New Delhi; Gram Shree Mela held from 2 January- 12 January 2007 at Guwahati organised by ACRD; National Handloom Expo held from 9 January to 29 January 2008 at Sixmile, Guwahati; Industrial fair held from 20 August - 24 August 2010 at Maniram Dewan Trade Centre, Guwahati; Indian International trade fair held from 14 November – 27 November 2011 at New Delhi; Women of

India Exhibition for organic product held from 13November- 23November 2015 at Delli Haat, New Delhi.

Other Certificates:

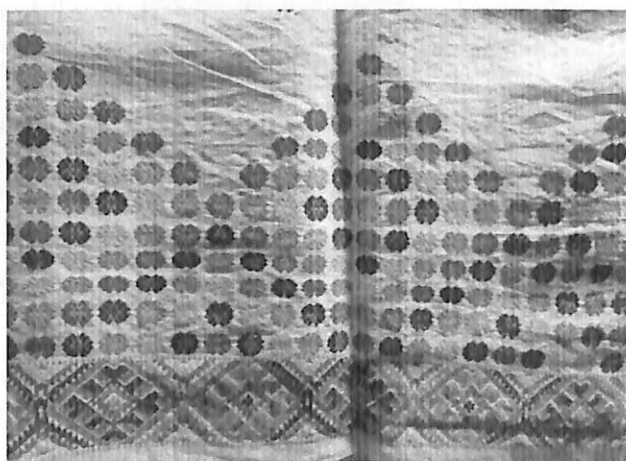
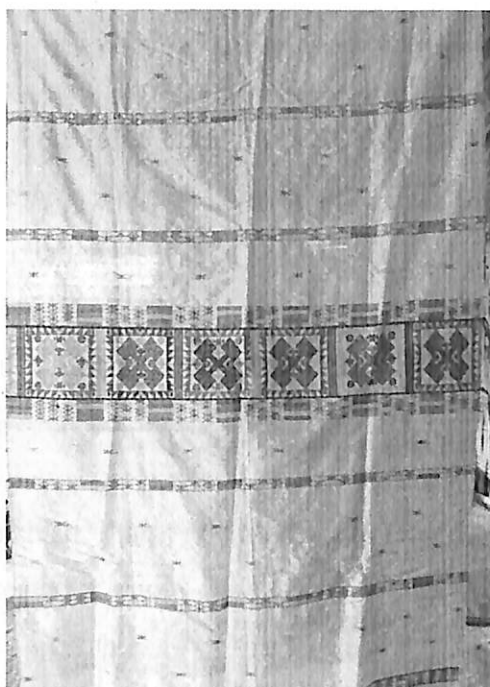
Certificate for completion of the Course on Identification and Formulation on Rural Development Projects for NGO's held from 23 July – 27July 1996 organised by National Institute for Rural Development;Certificate for completion of the Training Programme on Development of Micro Enterprises for women held from 11 October - 15 October 1999 organised by Indian Institute of Entrepreneurship;Certificate for successfully completing the Advance Weaving Training under the Development of Exportable Products Scheme of the Ministry of Textiles, Government of India held from January to November 2000;Membership certificate of the Silk Mark Organisation of India with effect from 22nd November, 2005;Certificate for Authorized user of the Silk Mark by Silk Mark Organisation of India from 2005 to 2006;Certificate for Authorized user of the Silk Mark by Silk Mark Organisation of India from 2006 to 2007;Certificate for participation in the Orientation Training course for the Integrated Scheme for Women Empowerment for Northeastern Region conducted by Central Social Welfare Board in collaboration with YASHADA, Pune, from 3October –6October 2007 at Guwahati.

Awards:

Outstanding performer in the field of weavingby Deputy Commissioner, Lakhimpur in 1993;Awarded for Outstanding performance in the field of decorative textile by Assam state commission for women and Assam State Social Welfare Board in 1995;15th August, 2005 as Successful Entrepreneur in the field of weaving by Deputy Commissioner, Lakhimpur in 2005;NEXPO (Northeastern's Entrepreneurship Expo) Award in 2006 at Kolkata;Vasundhara NE Women Entrepreneur of the year (2014-15)presented by Sreemanta Sankar Mission of Guwahati, College Hostel Road, Panbazar, Guwahati for recognition of her innovative business idea, enterprising quality and commitment towards empowerment of the community in 2017.

Apart from this in the year 2014 she was felicitated by Lakhimpur Commerce College for her outstanding and exemplary achievement as an entrepreneur.

Photos of Najitora Bori :



(Top left): Najitora Bori herself

(Top right): A *Muga silk Gero* with *Mayap Gai*

(Bottom left): Najitora Bori at the time of receiving an award for her excellence in weaving

(Bottom right): Self woven *Muga silk Gasor* with traditional *Pinbook* design

CASE 7

Rupjyoti Pegu **Kasikota, Lakhimpur**

Rupjyoti Pegu, daughter of Late Baparam Pegu and Late Mola Pegu is a weaver from Kasikota village who is engaged in this profession since she was 6 years old. She belongs to an agricultural family. She had to face many challenges during her childhood days as she lost her parents when she was in class 8. She never got any help from her siblings as well as relatives which taught her to be independent. She started her journey of being an independent lady, by selling their traditional drink or rice beer, popularly known as 'Apong' at the rate of Rs. 20 per bottle.

Being passionate about weaving, which she learnt at a tender age of 6-7 by looking at other weavers today Rupjyoti Pegu has created a name for herself in the field of Mising handloom. A follower of Dony-Polo she also worships Shri Krishna and she is a member of a women's organisation that works for the upliftment of Mising people. A multi-tasker, Rupjyoti Pegu also is interested in piggery and earns around Rs 20,000 annually from piggery. Though she doesn't belong to a family with weaving background, she is well versed with all the traditional Mising motifs and design, and traditional dresses. Her woven products range from *Mibu Galuk* to *Ribi Gaseng*, *Ege Gasor*, *Gonrougon*, *Erkok* etc. Although she has never participated in any expo or fairs, she has customers who purchase her products directly from her home. She has a handloom at her residence and is also an expert in making the *Maku*, *Sereki* and *Siri* (weaving implements) herself with bamboo bought from the market at Rs 70 each. She buys the frame from the Boginodi Market along with *Tultha*, *Zotor*, *Bobin* and *Muhura*. She loves to weave during the night time, thanks to the electricity that is available. Apart from the fact that the price of the raw materials is increasing in comparison to the price of the product, weaving to her seems to be a profitable profession. According to her, now-a-days many new designs are getting mixed with the Mising designs and it is due to the influence of the outside market, assimilation of different communities and new trend of beautification. Though she hopes to meet the expectation of the customers, she tries to maintain the tradition alive through her weaving. She also owns a weaver's identity card provided by the Handloom & Textile Department of Government of Assam.

A single lady, Rupjyoti has adopted a boy child who actually is the son of her widowed sister, who got kidnapped. It is with the earning from weaving, that she funds for the education of this child who is now 16 years old. With love for the environment this happy and talented

weaver from Lakhimpur District of Assam took active part in the World Environment Day 2017 by planting 30 trees at the village school campus. She also took part in the bike rally during the Honourable Prime Minister Shri Narendra Modi's recent visit to Gogamukh. Quite conscious about her self respect, Rupjyoti Pegu dreams of becoming a successful entrepreneur of not just her village but of Assam as well.

Photos of Rupjyoti Pegu:



(Top left): Rupjyoti Pegu's woven products

(Top Right): Rupjyoti Pegu herself wearing the traditional *Ege Gasor* with a black *Gero*

CASE 8

Dilip Panging Kawaimari, Lakhimpur

Born to Situm Panging and Aputi Panging, Dilip Panging is a prolific male weaver hailing from Kawaimari village of Lakhimpur District. His family originally belonged to Tamuligaon of the present Majuli district had migrated to this area due to havoc created by flood. But due to ever increasing waters of the Subansiri river, the problems associated with flood have not departed from their lives

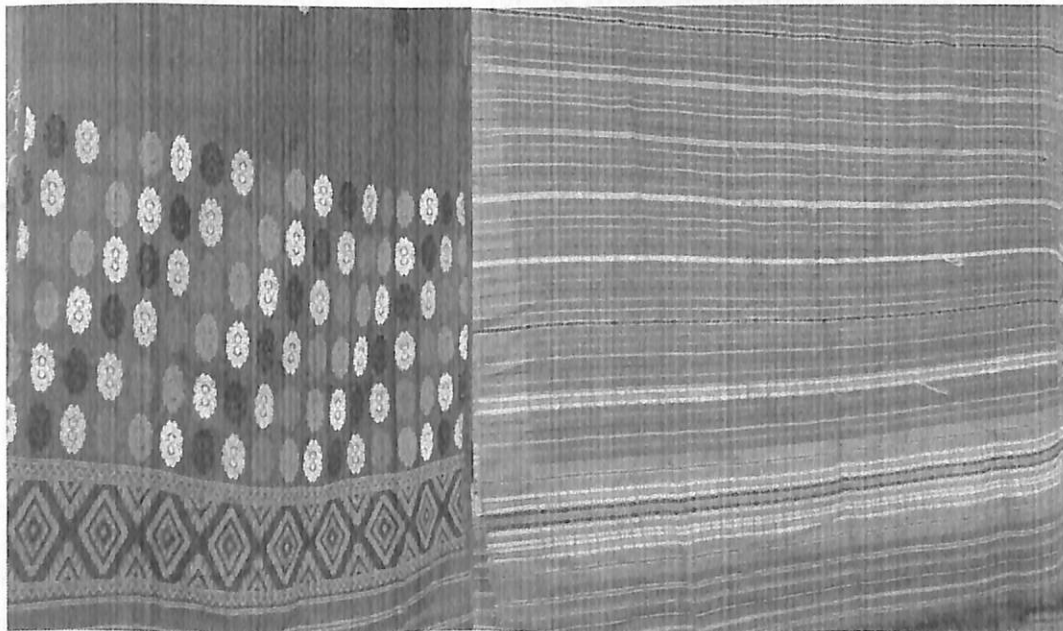
Dilip Panging started weaving when he was in class 3. He has 9 siblings (5 boys and 4 girls). Interestingly Dilip and one of his younger brothers, Anupam Panging developed great interest in weaving and both started to pursue their passion accordingly. He learned weaving from his sister as well as neighbours. After learning all the tactics of weaving, he made his own handloom at his place. With a love to *Laksin Gai* and *Pinbook* design, Dilip Panging has indepth knowledge of all traditional Mising motifs and design. The first woven product from his loom was a pair of *Ege Gasor*. He has done his schooling from Kawaimari High School and appeared Matric exams twice but didn't succeed and left his studies. Though he started weaving since class III, but he has started the business of weaving after leaving studies. Though his family lives on cultivation, but the primary occupation is weaving. At times he lends his hands in cultivation work too and does all the household chores himself every day as his mother is ill and mostly bed ridden. It is through his earning from weaving that he is taken ample care of his old and ailing parents. He visits Lakhimpur town twice or thrice in a month and purchase all the raw materials related to weaving in large amount as it is not easy to go to Lakhimpur town frequently from his village, the village being a remote one, devoid of any proper transport and communication facility.

He first started his business within the village and his first product was an *Ege Gasor* which he sold at Rs 2000 when he was in class V. When asked about the yarn he uses, he said *Nooni Silk*, *Sum Muga Silk*, *Eri Silk*, *Zero ply Wool*, *Double Zero ply Wool*, *DMC*, *Padmini Huta* and *Pokua Huta* are common. He is also well versed with all the traditional Mising motifs and design. He also does dyeing by boiling white *Nooni Silk* with green tea leaves to get the cream colour. Dyeing of *Pokua Huta* is done by boiling it with *Bogori* and tea leaves to get the Muga (golden) colour. All the yarning process and pre loom works are done by him at his

place. He weaves *Ege Gasor*, *Tongani*, *Ribi*, *Gero*, *Mibu Galuk*, *Erkok*, *Sorusomang Ege*, *Mosang Ege* and *Gonrougon* amongst others. Other woven products are fabric for casual shirts, pillow covers, curtains and handkerchief.

Dilip Panging informed about the emotional attachment that he shares with the tangible but lifeless self woven products. His customers are mainly from Arunachal Pradesh, Jorhat, Boginodi and Guwahati. He also deals with customers through social media. He has never participated in any Expo or Exhibition but his creativity, determination, and passion for weaving is spelt out vividly in all his woven products. Humble and kind by nature, this male weaver from Kasikota village dreams of becoming a successful entrepreneur someday.

Photos of Dilip Panging:



(Top left): Dilip Panging along with his woven products

(Top right): Traditional woven products

(Bottom Left): A traditional *Gasor* with *Pinbook* and *Laksin Gai*

(Bottom Right): A *Pere Gasor* woven by him

CASE 9

Senehi Pegu
Mohmora, Jonai, Dhemaji

Senehi Pegu, 39 years old started weaving when she was in class 10 and got guidance from her mother. She is a graduate and got inspiration from her mother and always wanted to be self sufficient. So she started weaving not only to meet her household needs but for own satisfaction of being self dependent. She got married to Amulya Pegu, a businessman cum cultivator at the age of 18 and started her weaving business since 2002, soon after marriage. She's a mother of 2 children and live in a nuclear household. She owns a handloom and her family owns 4 bighas of cultivable land where they grow rice, seasonal vegetables and do sericulture. They have a monthly income of Rs 20000 from their business, rice mill and piggery and she personally finances her children's education. When asked about her first design, she said that it was '*Korot-koli* (shape like a saw to cut trees). She informed that she endeavours to express her ideas through weaving and also intermixes modern designs with traditional ones due to the demand of her customers. According to her, changes in Mising designs have happened due to women's love for varieties. Moreover popularity of one design doesn't last long. That's why weavers keep on assimilating designs. She does weaving for 5-6 hours daily and it is her primary occupation. Apart from traditional dresses she also specialises in making table cloth, pillow covers and curtains. She deals with customers from Guwahati, Sibsagar, Golaghat, Jonai, and Arunachal Pradesh and sometimes within the village. In her weaving business she is assisted by her neighbours Puhila Pegu and Baroti Pame. Three of them weave together and run their business collectively. She also owns a sewing machine which is used for finishing purpose of her clothes. According to her girls are more specialised to be a multi tasker and the Mising males are supportive too. She has high dreams of participating in exhibitions in the near future. The only regret that she has is that she doesn't have a job despite being a graduate. Otherwise she's self sufficient and has a satisfactory life to live. The three prolific weavers of this village are known in the entire region for the quality and beautiful products with intricate designs which they weave.

Photos of Senehi Pegu:



(Top left): Senehi Pegu sitting on her traditional *Mising* loom

(Top right): A traditional self woven *Gero*

(Bottom left): Another variety of a *Gero*

CASE 10

Rekha Doley
Kasikota
Lakhimpur

Daughter of Kuduwa Doley and Moni Doley, 30 years old Rekha Doley is a young weaver from Kachikota village of Lakhimpur District. Presently she stays at Ahusayol, C.T road within Lakhimpur Town and runs her business from her residence. An independent girl, who runs her weaving business all by herself has also employed few weavers from Narayanpur area to assist her.

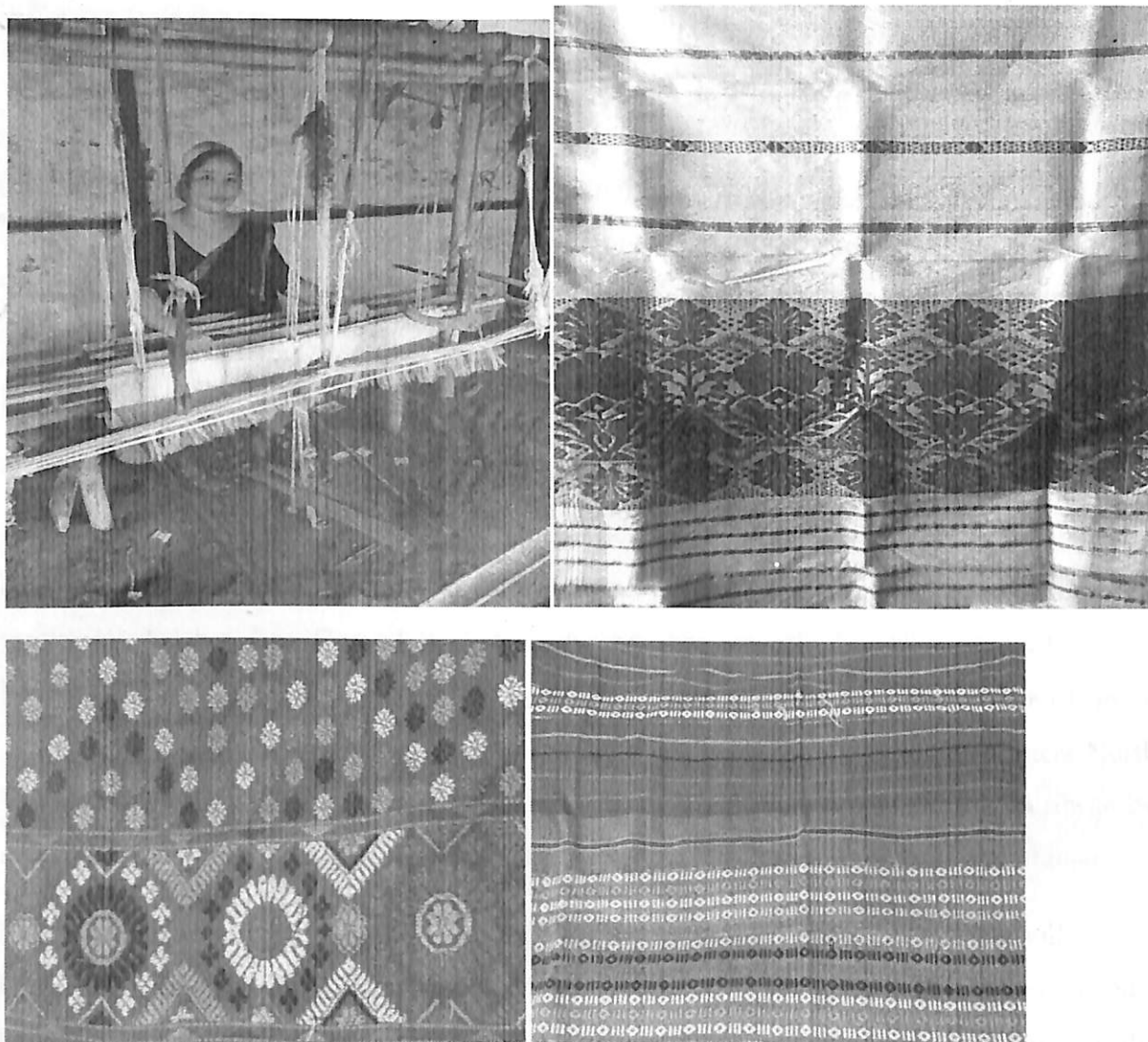
Rekha Doley belongs to an agricultural family from Kachikota. Her family owns 24 bighas of cultivable land both the parents are engaged in cultivation. It was from her mother that she learned weaving, and took it as her livelihood in the long run. She completed her graduation from Lakhimpur Kendriya Maha Vidyalaya and now is completely dedicated to weaving and got separated from her family because she feels that she does not get much time for weaving while at home. Therefore she started staying at her C.T road rented accommodation, with her friend who is another independent girl from Boginadi. Ever since she was a child she was always attracted to weaving, although bereft with financial breakdown of her family, she found weaving as an alternate source of income. Her first woven product was a black *Ege Gasor* in pure Mising design which she has kept for herself. The first *Ege Gasor* from her loom which she sold at Rs.2100 to her own teacher from Bodhakora High School was green in colour. Thereafter it has been a journey of no looking back. From financing her education to call herself a graduate, to looking after her parents and siblings, she has done it all, with the earning from weaving. Her customer base since the last 3 years has spread across Lakhimpur, Dhemaji, Tezpur and Guwahati too.

Previously she did organic dyeing of the threads by herself by colouring the *Kesa Huta* using *Bogori*, *Jetuka*, *Sesuk*, *Hilikha* and *Tea* leaves but owing to time constraint she now purchases the raw materials from market. With a daily dedication of nearly 11 hours at her loom, she alone produces around 36 pairs of *Ege Gasor* annually. Showcase of various designs and beautiful intermixing of colours in her woven products portray her creativity. During the festive season she gets numerous orders of *Mibu Galuk*, *Tongani*, *Erkok* and *Ribi*. *Ege Gasor* and *Dumer* are sold at all time of the year. Quite innovative as far as

weaving is concerned, apart from the traditional Mising motifs and design she also makes good use of traditional Assamese motifs to cater to the Assamese customers.

She owns 4 handlooms at her rented accommodation and 4 in Gogamukh. On asked regarding skills required to become a good weaver, she said that concentration, determination, dedication and patience is very much required in weaving. At her looms, she also provides training on weaving to young girls. Capital is also an important component necessary to run the weaving business. Regarding changes she said that previously weaving was much tougher as it was directly copied from *Saneki*. Now the system is much ore modernized because of *Herok*(Paksang). Now-a-days with the help of Paksang pre loom work can be completed within 1 day which took 5 days before. Her handloom consists of 4 *Khoota*, 2 *Jokhola*, 3 *Dak Mari*, 3 *Nasoni*, 2 *Maku*, 1 *Raas*, 1 pair of *Durpoti*, 2 *Tultha*, 2 *Hakoti*, *Borsunga*, 4 *Hali*, 2 *Sereki*, 30 *Bobin*, 6 *Sipkathi* and 1 *Putol*. The life of a frame is 10 to 12 years and is made from bamboo. Therefore she wishes to have a powerloom because according to her it will accelerate her business. According to her Mising girls are much active than boys. The women folk wake up early in the morning at 3 am to get maximum hours of day time and work both in the fields and home. Add to that they are excellent weavers and are financially independent. She is optimistic about her future as she wants her children to be educated and take other profession along side weaving. When asked about her future plans she told that she wishes to make an industry for herself.

Photos of Rekha Doley:



(Top left): Rekha Doley sitting on her traditional Mising loom

(Top right): A *Dumer* woven by her

(Bottom left): An Ege with *Pinbook* design

(Bottom right): A self woven *Ribi Gasor*

CASE 11

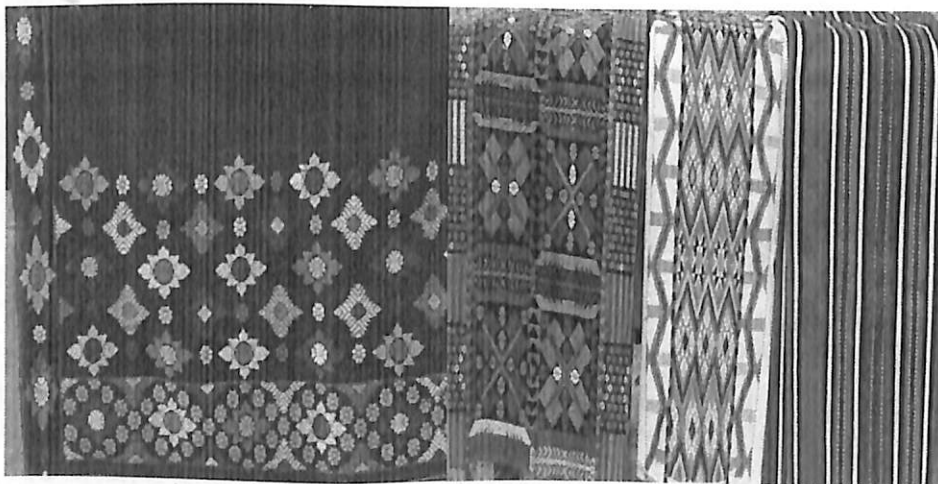
Dimbeshwari Mili Pegu
Khalihamari, Boginadi, Lakhimpur

Dimbeshwari Mili Pegu lovingly called as 'Tutumoni', owing to her sweet and down to earth nature lives in Khalihamari village, under Boginondi Gaon Panchayat of Lakhimpur District. She is married to Mukesh Pegu since 2015, and her natal home is nearly 500 metres from her home. After having passed her Higher Secondary examination in 2011 she had enrolled herself for a course in Nursing. But due to financial constraints she had to leave it halfway.

Tutumoni learnt weaving from her paternal aunt at the age of 9 and had woven a pair of black cotton *Ege Gasor* with *Kongar Gai*. After her class V exam she made 10 pieces of *Dumer* on contract and got 5 of them in return. While in class VI, she wove two sets of traditional Mising *Ege Gasor*. From then she has been continuing to weave which has brought finesse to her weaving skills. The first product that she sold was a pair of green coloured *Mosang Ege Gasor* to one of her sister who works in a handloom industry near North Lakhimpur College for Rs. 1100. Thereafter she has been continuing with this business by selling her woven products, which helps her in assisting the family through financial means.

She undertook a free training in an industry for 2 months in Dipai village of Gogamukh organized by the no. 18 GM of Bhimpara constituency of Boginandi. She participated in an Exhibition organized by TMMK, on the occasion of Patishtha Divas in the month of January, 2015 at Sauldhuwa, where she sold her products. An avid weaver with excellent designing skills, her woven products exemplify quality. But belonging to a flood ravaged village of Lakhimpur district, she fears her dream of establishing herself as a Mising weaver may not realise, despite her efforts.

Photos of Dimbeswari Mili Pegu:



- (Top left): Dimeshwari Mili Pegu adorning her traditional attire.
(Top right): A *Mibu Galuk* woven by her
(Bottom left): An *Ege Gasor* with modern designs
(Bottom right): Traditional *Gero*

Case12

Anujyoti Pathori
Na- kadam, Berkep
Lakhimpur

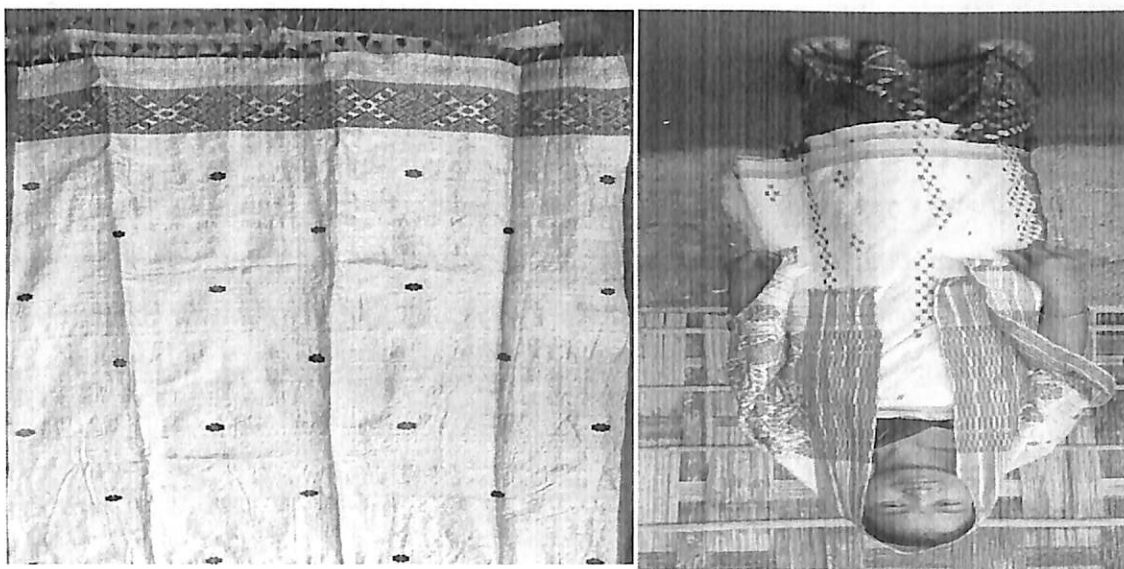
Anujyoti Pathori a 29 years old woman, wife of Satyaban Pathori is a mother to a 4 years boy child. Her natal village is Jiadhal Kekori village of Dhemaji District.

When asked about importance of weaving in her life, she smilingly replies that weaving is a mandatory art which every Mising girl should know. It is this belief that encouraged her to learn weaving at a tender age of 9 years from one of her paternal aunts. Her first woven product was a pair of *EriMugaMosang EgeGasor withPèki (dove)* motif and *Kongarin* Adi style. She started her business soon after her school leaving board examination due to acute financial crisis at her home. Her first loom product for sale was a pair of cotton *Mosang EgeGasor* which she sold at Rs. 1600 to a lady from Dhemaji town. From this deal she earned Rs. 1000, from which she bought her uniform, school bag and books. After her graduation through one of her relatives from Guwahati, she expanded her business and started taking orders from Guwahati. After her marriage in 2015, weaving became a primary occupation for her. Once on her visit to Lakhimpur town, she saw 3 shops selling traditional Mising dresses. So, she took her best woven Mising dresses as samples and showed it to the shop owners who instantly bought the products. This boosted her business more as orders from the shops kept on increasing. Since then her business has spread both in Lakhimpur and Guwahati. Her sister-in-law too helps her in completing the orders. Being financially weak, she took a loan of Rs. 10000 from a private bank at the rate of 32% per year to improve her handloom and has to pay Rs. 1100 every month to repay the loan. In order to increase her total output, she has employed 5 weavers under her. These weavers are provided with the raw materials, can weave staying at their own residence and receive around Rs. 800 per pair of *Ege Gasor*. Presently she has 3 traditional handlooms at her own place but doesn't have any weaver's certificate.

Anujyoti Pathori's expertise is reflected in the fine colourful attires that she weaves in the form of *Ege Gasor, Gero, Mibugaluk, Ribi, Pere Gasor, Erkok, Gonrougon* etc. She first participated in a Handloom Exhibition held by DIC in 2015 at Lakhimpur and was awarded with a honorary prize of Rs. 5000. She has also participated in Kendriya Mela held in 2017 for 4 days at Lakhimpur. Apart from trying her hands at weaving that is extraordinarily fine,

she also helps her husband in the agricultural field. With high aspirations, this independent lady hopes to carve a space for herself in the arena of Mising handloom.

Photos of Anjyoti pathori:



(Top left) Anjyoti Pathori in her traditional attire
 (Top right) A hand spun *Sum Muga Silk Gasor*
 (Bottom left) A Mibu Galuk design by her
 (Bottom right) A hand spun *Eri Ege*

Chapter-7

Conclusion

7.1 Summary

The study entitled 'The Mising Tribes of Assam, A Monograph' is an attempt by the Institute to document the socio-economic conditions of the Mising tribe and their expertise in weaving along with traditional designs and motifs. The present study was confined in two districts viz. Dhemaji and Lakhimpur of Assam. The study laid emphasis mainly on the Mising dress and woven products along with its historical continuum in the face of modernization.

The study covered a total of 12 villages: 6 villages from Dhemaji District and 6 villages from Lakhimpur District. A total of 120 households were covered during the survey. As the study is focused on the Mising tribe, villages with high Mising concentration were selected after a pilot study in both the districts. In Dhemaji District, total 1 village with 100% Mising population was selected while in Lakhimpur District, out of the 6 studied villages, 4 villages have 100% Mising population. The settlement pattern of the surveyed villages of Dhemaji and Lakhimpur District are agglomerated and few are dispersed. The condition of the main approach road of the studied villages is *Pucca*, motor able road in Dhemaji District. In Lakhimpur District, 5 villages have *Katcha* fair weather motor able road and 1 village has a *Pucca* road. Regarding mode of conveyance most of the villagers use bi-cycle and other small public vehicles. Bus service is available in 1 village in both the districts. Private boat is available in 1 village of Dhemaji and 5 villages of Lakhimpur. For transportation and communication, nearest bus station and railway station is at an average of 1.5 to 20 km away from the villages of both the districts.

Regarding availability of mass communication in the 12 villages of Dhemaji and Lakhimpur district, all the villages have television, radio, newspaper, internet facility, and few villages have a community centre. Library facility is not available in surveyed villages of both the districts. All the civic facilities like health centre, pharmacy, weekly market, financial institution etc. are at a distance of 0.1 to 13 km in the surveyed villages of both the districts. In respect of source of drinking water in the studied villages of Dhemaji and Lakhimpur district. Most of the households have hand pump and well is found although lesser in number and no

other drinking water source is seen. In respect of occupation in the surveyed villages of Dhemaji district, cultivation is the primary occupation followed by weaving. The sample families; involvement in occupation is like cultivation 95.5%, weaving 40.5%, daily wages earning 21.7%, Private service 12.5%, Government service 8.4%. Some families are also involved in business & fishing. In the studied villages of Lakhimpur district, cultivation is the primary occupation followed by weaving. In the studied villages of Dhemajidistrict, it is found that all the villages have more than 1 SHGs and are situated within the village, while in Lakhimpur district except 1 village, the SHGs are situated within the village. In respect of education facilities in the surveyed villages of Dhemaji district, all the villages have Primary school and Anganwadicentre within the village. ME school, High school & HS School is at a distance of 0 -3 km, and College is situated 1- 5 km away from the villages. In Lakhimpur district, all the studied villages have Primary school and Anganwadi centre and situated within the village. ME school, High school & HS School is in a distance of 0.5 -8 km and College is situated 6-15 km away from the villages.

Regarding health care facilities in the surveyed villages of Dhemaji district, 2 villages have Primary health centre and 1 village has a community centre while other health care units are at a distance of 1-32 km. *Ashakarmis* are available in all villages and 3 villages have Government doctors. There is no mobile health in the surveyed villages. In the surveyed villages of Lakhimpur district, 2 villages have Primary health centre, 1 village have a Sub-centre and other health units are at a distance of 0.5-18km. 5 villages have Government doctors, 2 villages have Private doctors, 2 villages have mobile health unit and *Ashakarmis* are available in all villages. Health care facilities in this district are quite adequate. It is here to be mentioned that 98.3% households are dependent on allopathic treatment in both the Districts.

Irregular power supply is a major concern for both the district. Though most of the studied villages are electrified but power supply is highly irregular.

In surveyed villages of Dhemaji & Lakhimpur District, the sample households rear pig, cattle, fowl, goat, duck etc. They rear pig in high number because of use in socio- religious occasion.

Regarding implementation of different Government Schemes, in the surveyed villages of Dhemaji & Lakhimpur Districts, villagers have been benefitted. Schemes like MGNREGA, PM Awaas Yojana, Mid- day meal, Antodaya Anna Yojana, and Scheme of Infrastructure Development (WPT & BC) and Educational Development Programme (WPT & BC) have been implemented in 1 - 2 village.

In respect of monthly income of the surveyed households 66.7% households' income is between Rs. 1000 -10000/- pm. 13.3% households' income is between Rs. 10001- 20000/-pm and 5% households' income is up to Rs. 30000/-pm. in Dhemaji District, and in case of Lakhimpur district, 59.8% households' income is between Rs. 1000-10000/- pm 23.6% households' income is between Rs. 10001-20000/-pm and 11.6% households' income is up to Rs 30000/-pm.

Regarding sanitation system in the sample households of both the district, it is not satisfactory, because 6.7% households use open field in Dhemaji district and in Lakhimpur district 13.3% households use open field during the time of survey, though Swachh Bharat Abhijan is on the way.

Mising women are excellent weavers. In Dhemaji District 95.9% of total studied households have weavers and in Lakhimpur District 92.1% of total studied households are engaged in weaving. As regards the purpose of weaving, 30% households weave for household purpose, 3.3% for commercial purpose & 66.7% for both, in Dhemaji District. In Lakhimpur District 21.7% households weave for household purpose, 1.7% for commercial purpose and 76.6% for household as well as commercial purpose.

The peak season of weaving is January to May, though the sample households are engaged in weaving throughout the year. It is here to be mentioned that 80% studied households of Lakhimpur District learnt weaving as their family tradition, which is very much appreciable, and in Dhemaji District 28.3% households learnt weaving as their family tradition. In respect of weaving business, a high percentage of households are not interested in it. Despite commercialization making its root deep, traditional weavers are against the use of power loom.

In the studied villages of both districts, weaver's registration is very less in number. In Dhemaji 13.3% households have weaver ID card and in Lakhimpur 5% households have weaver ID card. This is either due to lack of awareness or because of the prevailing socio-economic condition and the yearly flood and erosion problem that makes them helpless during the monsoon. Due to not having the weaver ID card, they are unable to participate in exhibitions though most of them are weavers.

In Dhemaji, the weavers are aware of original and traditional design whereas much less is the case in Lakhimpur district. Due to lack of awareness many skilled weavers have been deprived of exposure.

The intricate motifs are exquisitely designed and carry a meaning symbolic to the life, culture and history of Mising tribe. The traditional designs are inspired from nature and surroundings, shapes are geometrical but designs within are images of planet, plant, bird and animals etc. A traditional dress of male is always made in white colour and for female red, green, white, yellow and black colour is used. Beside their traditional colour now a days they also use pink and lavender colour.

Due to demand of customers & commercial production non-Mising motifs are sometimes used in their traditional costumes. Use of traditional motifs is an exclusive preserve in the costumes used for religious and social practices. Weavers in the studied villages beside traditional costume, also produce contemporary textile.

7.2 Weaving, Market and changes

Misings occupy an important place in the anatomy of the state of Assam, so does the handloom weaves of this community when it comes to the handloom and textile history of Assam. Handloom and textiles have been looked upon with reverence in our country. Among the Misings too, it has been one of the most popular industry, so much so that weaving, as an art, as a skill, is part and parcel of every Mising life. Women look at weaving as their religion, and why not? Their exquisitely designed costumes with intricate motifs that pronounce a story behind, that carry a meaning, symbolic to the life, culture and history of the tribe is a proof of their praiseworthy craftsmanship. With increase in demands for Mising weaves from different communities, rise of commercial production, and effervescence of cosmopolitanism, innovative weavers have started to create designs of their own. However the traditional motifs and designs have not died out, despite commercial influence. While preparing this monograph on the Mising tribe of Assam with special focus on their traditional costumes, motifs and designs used, it became clearly evident that weaving is an exclusive preserve of the Mising women who start their training in this craft at a tender age only. Every little girl, when asked could spell out the name of any design/motif, and tell the meaning of it, when asked during my fieldwork. This seemed to be quite interesting to the researcher, for it helped in the realization of the fact that the Misings' love for textiles with the traditional

values intact will never die. Rather, the harmonious blending of designs, points out clearly the creativity of the weavers.

While preparing this monograph on the Mising tribe of Assam with special focus on their traditional costumes, motifs and designs used, it became clearly evident that weaving is an exclusive preserve of the Mising women who start their training in this craft at a tender age only. The weavers today do not believe in producing for subsistence. Many a times production is based on demands of the market. Mising weavers are today producing contemporary textile items like Collar tie, Pillow and Cushion covers, Table-cloth, Bed cover, Curtains etc. which are in great demand especially by the urban consumers. Globalization has played a pivotal role in the world economy, and its role in this case too is important. Reaching out to customers in the cities have been possible due to new forms of communication media. However, reaching out to global partners, thereby ensuring sustainable progress of handlooms is the need of hour. At the same time, it is also true that despite their potentiality, handloom weavers in India continue to face livelihood crisis, poverty and deprivation. Some Mising weavers are no exception to this. As critical as it may seem to be, it is high time to give a new lease of life to handloom weaving and related livelihoods.

Suggestions:

- Flood and erosion cause displacement of weavers which deteriorate their socio-economic condition. Government may take necessary steps for their rehabilitation so that they can overcome economic hardships faced every year.
- The Electricity Department should take initiatives to provide regular power supply to the villages because power supply is irregular in most of the villages, which hamper their normal work including weaving.
- There is no provision of PHE (pipe) water supply for drinking water purpose in the surveyed villages and the villagers mainly depend on hand pumps or well water for drinking purpose, which remain untreated leading to water borne diseases. Stress should be given to provide safe drinking water.
- Sanitation deserve more attention because majority of the villagers still use *Katchalatrine* and few use open fields, which have an effect on health & hygiene. However, Swacch Bharat Abhijan is on the way.

- Due to lack of awareness, absences of proper marketing facilities etc. weavers are compelled to sell their products to middlemen although some of them also sell it to the co-operatives for their livelihood. Marketing facilities, digital marketing, advertising etc. can be introduced that will increase the popularity of Mising woven products.
- Most important factor is Weaver's Registration. The Handloom and Textile Department should take initiatives to reach out to each weaver, provide them with Weaver's Registration Card so that they can participate in exhibitions and fairs at national and international level.

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