

A Mittal Publication

THE TUTSA TRIBE OF NORTH EAST INDIA

Origin, Migration and History
(Two Parts)



Narayan Singh Rao

**THE TUTSA TRIBE OF
NORTH EAST INDIA**

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PREFACE

The general feeling among the scholars working on the tribal communities, most of whom are referred as "scheduled tribes", in India is that tribes are the best studied communities in India. As many as 449 and above number of tribes have an ethnographic account and have rich oral tradition. They constitute about 8 per cent of the total Indian population. The bulk of tribal population is distributed throughout India with concentration in the northeastern, central, southern, and eastern parts etc. We cannot afford to overlook the fact that yet the historians have not paid adequate attention towards the tribal people of our country. As a matter of fact none of the leading historians has worked on tribal communities of India. The preoccupation of the historians with empires and regional states as units of study and emphasis on analyzing social structure in terms of caste and class led to the neglect of tribal studies. There was increasing focus and attention on the Mauryas, the Guptas, the Cholas, the Chalukayas, the Palas, the Mughals, the Rajputs, the Marathas, the Ahoms, the Sikhs and so on, as if the tribal communities of India do not have any history at all. It may lead a critical mind to mark apparent bias so deeply set and perpetuated by the so called mainstream historians, leading to the neglect of the history of even the ruling tribes such as the Bhils, the Meena, the Garasias, the Kol, the Munda, the Santhals, the Tangsas, the Bodos, the Kacharis, the Chutiyas, the Nandas, the Gonds, the Adis, the Nishis, the Mizo's, the Aao, the Angami, and hundreds of others tribes distributed across the breadth and length of our great country. It is a fact that tribes have played equally important role in the process of the nation building and the development of human civilization, technology, science, and education etc. throughout the ages of our history as others. But, unfortunately their contributions as well as contours are dimly illuminated before the national society. We look for them through historical accounts, chronicles, memories and official historical works which were written under the patronage of those rulers who sought to subjugate and suppress them by possible

coercive measures. This shortcoming in historical research becomes more glaring if we take into account the size of tribal population and its concentration in different parts of Indian sub-continent. Though there are several states where the tribal population constitutes more than half of their population. In some cases their share goes as high as 85 per cent. Therefore it is worth attempting to work on them back on the basis of various available sources of information be it oral, literary, mythological, or official ones to construct history of the tribal communities. The highly rich oral historical literature and tradition preserved by the tribal communities also reveal the elements of continuity and change in their social organization, community bonds that are clan and tribal solidarity, social institutions, rituals, and culture as a result of historical change. On the basis of my personal exposure during field work, I am sure they can give certain new dimensions to the understanding of existing structure as there has been considerable intermixing of tribal and non-tribal settlements in various parts of India over a long period of time. That the tribal society was not necessarily static, unchanging, or stereotyped and was capable of attaining upward social mobility on it's own as evident from Surjit Sinha's study on the Gonds of central India.

At this stage we historians need to understand and realize that we need to provide a healthy corrective against the conventional construction of the history full of biases, and prejudices against our own tribal brothers and sisters. We also need to do away with several pre-determined notions about the tribal communities as our tribal people are equally true representatives of our glorious culture, traditions, values and ethos. On the academic ground, the scholars need to recognize the importance of the tribal history in its own terms. Certain existing notions, inbuilt social biases, prejudices and vague ideas based on mere imagination about some tribes and biased accounts also need to be completely discarded and re-constructed. For a systematic study of the tribal communities, the scholars need to adopt an interdisciplinary approach and address this question from a perspective that is both theoretical and substantive. The history of the tribal people is greatly significant and crucial for a deeper understanding of the process of social change in a wider context encompassing both tribal and non-tribal societies. An integrated approach to this problem would help us to highlight the structure and institutions that constitute the reality of a particular tribal society as also the interactive nature of the

relationship between tribal and non-tribal societies. It would help to obtain a real picture of historical evolution of the Indian society as a whole.

We find that in the early 1920s, many British and European writings on Indian society and culture used conceptual categories which were Eurocentric in cognitive and value terms. Some of these also tended to distort history and imported abstract meanings to Indian reality. Concepts such as caste, clan, tribe, village, community, family and kinship were defined as segmentary entities, often analogous to their socio-historical equivalents in the European society. Erroneously the autonomy of the tribal or rural settlements found in the European societies was taken for granted in such studies to be also applicable to the Indian society without recognizing its civilizational base and institutional linkages developed over several millennia. The emphasis was more on demonstrating how each of these social entities affirmed the principles of regimentation or autonomy rather than being part of an organic whole. The element of discreteness was overemphasized and the linkages, both social and cultural which bind these entities into an organic system of social structure and civilization were neglected. These issues are highly relevant in the context of both macro and micro historical as well as sociological perspectives.

It is also imperative to create a momentum for adopting comparative historical perspective in the study of heterogeneous tribal societies within a region and regional pattern of tribal social organization and their cultural context. This is an important area of investigation that would demonstrate the general as well as specific features of the tribal social structure and organization.

The history of the tribal people of India is shrouded in myths, oral historical literature and tradition, narratives and legends. Of course written references and the records are also found in the inscriptions and bardic accounts of the Rajput rulers of central and western India. References to the people of northeast India in general and Arunachal Pradesh in particular appeared in the *Ramayana*, the *Mahabharata*, the *puranas* and other category of literary sources, both religious as well as secular literature in Sanskrit and vernacular languages. The Ahom *Buranjis* give plenty of details on history of the tribal people of northeast India. They form a major source to study the history of not only Assam but also Arunachal Pradesh and other parts of northeast India. The tribal oral tradition, folk lore, legends, myths, narratives contest the image of tribal people

portrayed in these sources. The oral historical tradition and historical literature signify a powerful counter culture and project protracted conflict between a powerful state fostering centralized rule versus the local Kinship based clan organization struggling to maintain its identity. The Rajputs, the Ahoms, and all other dominant ruling communities used the methods involving treachery to defeat the tribal chiefs. This was later overwritten by the chivalric heroic tradition of almost all the ruling dynasties and perpetuated by the colonial writers. The question of the restoration of law and order granted legitimacy to the ruling class for conducting armed expeditions in the areas dominated by the tribal people. The perspective of the Mughals, the Rajputs, and the Ahoms etc. is also critical of the peculiar social practices of the tribal people and their consumption behavior. Though the Mughals, the Rajputs and all other rulers themselves were badly addicted to all kind of drugs and intoxicants. Realizing the long term resistance capacity of the tribal communities, the new rulers who occupied the tribal areas were compelled to make compromises and tried to adjust with the erstwhile ruling tribes. Accordingly their superior title in the land, forest, rivers, and natural resources were recognized. The neo-ruling class refrained from interfering in socio-cultural and economic affairs of the tribal communities. Certain rulers also adopted the coat of arms, symbols of regality and royalty used by the tribal chieftains. The pattern of relationship that emerged between the tribal chiefs and other rulers belonging to non-tribal communities like Rajputs and Ahoms, etc. led to the creation of certain new traditions which became customary. One such tradition was that the coronation ceremony of the ruler would be completed only after securing the presence of the tribal leader at the court and his placing of the *tika* on the forehead of the new ruler. The tribal leaders and their followers were entrusted with the sole charge of the security of the royal palace, they were also employed as royal bodyguards and several rulers did not even hesitate in establishing matrimonial alliances with the tribal chiefs by marrying the tribal girls. The *Kirata* *khastriya* tribal chiefs referred as the Bodos, the Kacharis, the Nagas, the Bhilas, the Kols, the Garasias, the Chins/Chainas, the Meenas, the Mundas, the Santhals, the Adis, the Nishis, etc. got opportunities to lead the army of their masters in the battle-field since the age of Ramayana and Mahabharata to the advent of the Europeans in India. A Bhil military general of the Maharana Pratap had rights to lead the Mewar Army in the absence of Maharana. The Bhil chiefs of

Jhunda, Merpur, etc. were treated as Umraos of Mewar and were given the title of Rao. They were entitled to use royal carpet, banner and *standard*. In several provinces of Rajputana and central India, the tribal chiefs constituted 70 per cent of the total number of *Jagirdars* and the *Zamindars* in a state. The Rajput chieftains equated the tribal people with the middle castes such as Jats, Gujjars, Ahirs, Malis, etc. The Bhil tribal chiefs were allowed to receive a kind of payment in lieu of ensuring the safe passage to the traders, travelers and way farers. This policy adopted by the Rajputs was very much similar to that pursued by the Ahom ruler Pratap Singha (1603-1641 C.E.) towards the neighboring hill tribes such as the Adis, the Nishis, the Monpas, the Sherdukpens, the Noctes, the Wanchos, the Tangsas, the Tutsas, the Nagas, the Mishmis, the Kacharis, the Chautiyas, the Jayantiyas, the Khasis and others hill tribes of the northeast India. Pratap Singha understood the military potential of the tribes and granted them right to collect *posa* tax and allotted plenty of cultivable land referred as the *Naga Khats*. The same treatment was given by the Rajput rulers of Rajasthan to the Bhils, the Meenas, the Garasias, etc. However, unlike the Rajputs, the Ahoms had to deal with a large number of heterogeneous hill-tribes having different manners, customs languages and traditions.

The epic literature, pertaining to ancient India, have referred to the tribal chiefs as the *Kirata Kshatriya* rulers who played vital role in that age. The sources of medieval history of India refer them as Thakuras, Bhomiyas, Nagas etc. The local tribal chief in respective villages acted as village headman almost of the status of *jagirdar* or *zamindar*. On special occasions, the tribal chiefs used to be presented with a robe of honor, turban, headgear and cash rewards for performing meritorious services. The Ahom rulers frequently lived in tribal villages. King Gadadhar Singha even fell in love with Tesua Samtung the Tutsa girl of Kalagaon. Thus, this kind of intimate and highly significant interactions used to take place between the tribal chiefs and their non-tribal counterparts. Even Bhima, Arjuna, Krishna, etc. took *Kirata* tribal girls in their royal chambers as queens who played vital role in the history of India. However, it is quite surprising that colonial writers, administrators, travellers, adventures and explorers from Europe as well as America, who visited India and extensively worked on tribal communities of India in the 19th and 20th century, projected the tribal people as criminals, murderers, savages, ferocious and wild races, etc. It is true that English

explanations of crime arose from the then prevalent theories of ethnology and evolutionism. The idea of crime as a consequence of being poor and primitive (tribal) and constituting hereditary essence was implicit there. Now, a question arises that what is the historical basis of the whole notion of criminal tribe or caste? The evidences contained in the sources of our history testify enough to the fact that criminals belonged to all clans, castes and communities including Brahmins Kshatriyas, and others. The colonial writers have even underplayed the glorious cultural tradition, egalitarian socio-economic life, collective vision and thinking self-sufficiency of the village communities, and highly efficient judicial and administrative system in the tribal villages. Every attempt was made to show that tribals were wild and savage people, far inferior to their European and American counterparts so that there was enough ground to propagate the European religion and impose their culture upon these innocent tribal people whose culture and tradition was highly rich, fascinating and egalitarian too compared to that of the so called advanced and modern societies.

In order to understand and work for the promotion of tribal culture, indigenous faith and traditions and also to disseminate the information on the glories and the richness of the tribal culture, I visited several Tutsa villages of Changlang district in 1997. In Jongpho Hate village I got surprised to see the stone image of Lord Tongjong the incarnation of Lord Shiva with Parwati. I got deeply influenced by the socio-cultural life of the people of Barap valley and my beloved student Tesam Pongte motivated me to work on the Tutsa community. He facilitated my visits to the Tutsa villages. There was lack of any published or unpublished written material as the Tutsas were not systematically studied by any historian so far. Consequently, I felt the need to conduct a survey of the sources of history of the east Arunachal Pradesh. The hard work put in by myself and Tesam Pongte bore the fruit. Three research papers were prepared by conducting extensive field work in Jongphu Hate and Yankang. These papers *History of the Tutsas of Yankang and Jongphu Hate*, *The impact of salt economy on the Ahom-Tribal Relations*, and *The Socio-economic Life of the Tutsas and the Longchangs of Tirap valley* authored by me were presented in an ICHR sponsored seminar entitled, "Society, Culture and History of the Tirap and Changlang district of Arunachal Pradesh" in 1998 at Changlang. This seminar helped us to collect basic information on the area of the present study. In this seminar Professor J. N. Phukan

explained that the Ahom chronicles referred as Ahom *Buranjis* are the major source of the history of east Arunachal Pradesh. He has been kind enough to guide me on the use of the Ahom *Buranjis* and other categories of relevant materials for the construction of the history of the tribal people of east Arunachal Pradesh. I also got motivated and guided by Thakur Ram Singh and Shri Sohan Singhji prominent social workers of repute to work for construction of the history of our *Vanvasi* brothers and the sisters. In 1998, the Ministry of Culture, Government of India, provided me financial assistance on the project "Popular culture, indigenous faith and oral historical literature of the Tangsas". This helped to conduct survey of all Tangsas villages, which surround the Tutsas from one side, for the collection of data on the history of the Tangsas. This field based study on the Tangsas enriched my knowledge on the history of the northeast India and the tribal people of our country to a great extent. The Study on the Tangsas compiled by me was submitted to Government of India and its revised and updated version got published by Mittal Publications in 2006.

In 2005 I was awarded Senior Fellowship by the Ministry of Culture on my project entitled "Origin Migration and History: A Socio-Economic and Political Study of the Tutsas of East Arunachal Pradesh". This was an opportunity for me. My dream of once again working on the tribal people and their history got translated into reality. Thus, the work on this project which I started in 1997 got boosted. I once again visited almost all major Tutsa villages from 2005 to 2006. By organizing local meetings, workshops, group discussions, and individual interviews, a large mass of valuable data were collected and compiled by preparing the tour diaries on daily basis. The published, and unpublished materials, and government records were also collected for the present study.

The objectives and scope of the present study includes broadening the present understanding on social, economic, cultural and political life of the tribes of northeast India with special reference to the Tutsas of Arunachal Pradesh as reflected in the oral tradition, myths, legends, and folk lore of the Tutsas; Ahom *Buranjis* and other published and unpublished modern research studies. The study covers political history of the Tutsas, their origin and migration, and political relations (with the Ahoms, the Noctes, the Tangsas, the Khamtis, the Singphos and other Tribes of Assam, Arunachal Pradesh and even the tribes of Myanmar). Other aspects covered under the study include socio-economic and cultural life, religious

belief system and the Tutsa pantheon, and the working of various institutions of governance of the Tutsa village society. The chronological limits of the present study go as far as the early part of the Cretaceous period and the sinking of the Tethys Sea which set in motion the process of formation of the Indian subcontinent and Arunachal Pradesh, the birth of the Himalayas, the Patkai hills, etc. The subsequent development with regard to the history of the area of present study from the origin of human civilization to the present is dealt with in Chapters 2 and 3.

The migration of the tribal communities from India to Southeast Asia and vice versa is also discussed since the age of Ramayana and Mahabharata to the Ahom and the British period at a great length in relevant chapters.

The area of the present study includes Tirap and Changlang districts of Arunachal Pradesh located on a trijunction of India, Myanmar and China. However, in order to understand the main currents of the history of this region we have thrown ample light on the historical developments in the entire northeastern region and also rest of the country wherever it was absolutely required to develop our understanding in the right direction.

The present study is divided into twelve chapters. Chapter one deals with the geography, demography, economy, and general information on the area of our study. Second and third chapter deal with the history of Tirap and Changlang district as well as east Arunachal Pradesh with special emphasis on the age of Ramayana and Mahabharata. Chapter four deals with the Tutsa cosmogony, whereas chapter five is devoted to the migration of the Tutsas and the settlement of Tutsa villages in the Barap valley. In chapter six detailed account on political relations of the Tutsas with the tribes of Myanmar, the Ahoms of Brahamaputra valley, the Noctes, the Wanchos, the Singphoes, the Khamtis, the Moamariyas and the Tangsas of Arunachal Pradesh is presented. Chapter seven contains information on village and the village society whereas chapter eight discusses the Tutsa economy. The cultural life of the Tutsas is discussed in chapter nine, and the stages of Tutsa life are discussed in chapter ten. Chapter eleven describes the Tutsa pantheon. And, the last twelve contains summary and conclusions of the whole study.

For a clearer understanding of the Tutsa culture, history and the society, the technical terms and terminology obtained from oral

literary sources and records are used on large scale, nevertheless respective English equivalents are provided wherever possible. A glossary of the selected terms is also enclosed at the end of this volume. I do hope that the present study compiled by the author will be a modest beginning of several such attempts by next generation researchers towards the enrichment of our understanding on history and culture of the tribal communities of our great country.

NARAYAN SINGH RAO

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NARAYAN SINGH RAO

INTRODUCTION

East Arunachal Pradesh comprising Tirap and Changlang districts the home land of the Tutsas, the Wanchos, the Noctes, the Singphos, the Lajus, the Tangsas, the Lisus, and the Khamtis and a host of other tribes and clans is located between the latitudes $26^{\circ} 40'N$ and $27^{\circ} 40'N$ and the longitudes $95^{\circ} 11'E$ and $97^{\circ} 10'E$. The area is an arch like Southeastern and south western prolongation of Arunachal Pradesh. This region lies on the great trijunction of India, China, and Myanmar.¹ It is located entirely on the south of the Brahamaputra and bounded on the north by Tinsukia, District of Assam and Lohit district of Arunachal Pradesh, by Myanmar in the south and east, whereas in the west lies Mon district of Nagland and Sibsagar and Dibrugarh districts of Assam.² The total area of Changlang and Tirap districts is 6907 sq. km. and the total population, as per the 2001 census, is 2,25,561 which includes 1,18,220 males and 1,07,341 females.³ The density of the population in this eastern sector of Arunachal Pradesh comes at 34.5 persons per sq. km which is very high as compared to the average density of population in Arunachal Pradesh which is only 13 persons per sq. km.⁴ There are about 495 villages and 4 towns in this entire region.⁵

The entire tract corresponding with the east Arunachal Pradesh is referred in the puranic and epic literature as part of Lohitya region ruled by Raja Bhagdutta of Pragjyotishpur. The Tai Shan and Ahom chronicles have used the term Sri Lohit and Mong Kula, whereas the British referred it as Tirap frontier.⁶ The Tirap district has got three sub-divisional headquarters namely Khonsa, Deomali and Longding. The district is further divided into 8 circles looked after by a circle officer or sub-divisional officer. These circle headquarters are Khonsa, Lazu, Deomali, Longding,

Kanubari Pongchau, Wakka and Pumao.⁷ The Changlang district has got 4 sub-divisional headquarters namely Changlang, Miao, Jairampur and Bordumsa. The district has got four development blocks, headquartered at Changlang, Khagam (Miao) Nampong-Manmao and Bordumsa-Diyun. These Blocks are further divided into circles for the purpose of better administration. There are 13 circle headquarters viz. (1) Changlang, (2) Khimiyong, (3) Namtok, (4) Yatdam, (5) Miao, (6) Kharsang, (7) Vijoy Nagar, (8) Nampong, (9) Manmao, (10) Jairampur, (11) Rima Putok, (12) Diyun, and (13) Bordumsa.⁸ The total area covered by the present study is about 7024 Sq. Km. out of which 4662 sq. Km. is in the Changlang and 2362 sq. Km. is devoted to Tirap district.⁹ The elevation of land in this Tirap Patkai region varies from 200 m in the northwest to about 4000 m over the mountains. There are certain peaks which rise as high as 4500 m above the sea level. The Dapha Bum is the highest point in this region and its summit remains snow covered throughout the year. This area consists of a rugged mountainous tract and a narrow strip of the plains of the Brahmaputra valley on the north. The Patkai mountain chain, spreading over both the districts i.e. Tirap and Changlang, forms the eastern and southern heights of the region and demarcate the international boundary between India and Myanmar.¹⁰ The Patkai mountain system descends into the plains westwardly through a series of hills constituting the highland. The Daphalum, the highest peak of the region, is just 85 km. west of the renowned Hapung Bum which constitutes a trijunction of India, China and Myanmar.¹¹ Numerous passes and strategic as well as commercial highways located in the Patkai hills falling in this region have increased the geo-political, strategic and commercial importance of this Tirap-Patkai frontier.¹² The routes and the passes have played vital role in the promotion of trade and commerce between India and Southeast Asia, China, and Far East as well.¹³ These routes and the highways also facilitated the migration of the Hindus, the Buddhists missionaries, kshatriya princes and the Brahmins towards the eastern world who propagated Indian philosophy, religion culture & art and played vital role in the socio-economic and political life of the Southeast Asia, China and Far East.¹⁴ The Kshatriya warriors who moved towards east via Tirap frontier established Hindu Kingdoms there.¹⁵ Similarly, the people from Southeast Asia, China, and Far East Migrated towards India. They include the Mongols, the Taishans, the Singphos, the Tai Khamtis, the Tai Phakes, the

Tai-Turungs, the Tangsas, the Tutsas, the Noctes and a host of other clans and communities. These people crossed Patkai hills and got distributed in the hills and plains of the northeastern states of India. Of course, several groups also moved towards the central as well as north Indian states and contributed significantly in enriching the socio-cultural tradition and heritage of our great country.¹⁶ In view of the strategic and commercial importance of the east Arunachal Pradesh, the Kamrupa rulers, the Ahoms, the Burmese and even the British rulers always tried to keep this area under their direct military control.¹⁷

The Lord Rang-Kho-Thak-Rang has blessed this Tirap-Patkai region with highly rich natural resources scenic, beauty coupled with evergreen thick forest cover, a large number of Rivers and rivulets cascading from the Patkai hills with melodious songs and the water falls, springs etc. have added to the charm and beauty of this region.

Because of the natural bounties gifted to this region by Lord Lengdon (Indra), and Lord Rang-Kho-Thak Rang and Rang Frah (Incarnation of Lord Shiva), the Tai Shans, the Tutsas, the Noctes, the Wanchos, the Tangsas, the Lisus, the Khamtis, the Singphos, the Tai Phake, the Tai-Turung, the kshatriyas of northern, central, western and eastern India, the Britishers and even the Burmese got attracted by this region at different phases of our history.¹⁸ Those who once got settled in this area treated it like a heaven. A section of the tribes who temporarily migrated to the plains of Assam but the climate of that area did not suit them and hence they retreated back to the Patkai hills and made it their permanent home. The continuous presence of Lord Indra and the divine trinity, consisting of Brahma, Vishnu and Mahesh represented by Lord Rang Frah, Rang-Kho-Thak Rang, Tonjong in close proximity of this area, has added to the charm and beauty of this area which is as beautiful as Kanan Van (the heavenly garden) of Lord Indra. The Migration of the Tutsas, the Noctes, the Tangsas, the Wanchos, the Lisus, the Singphos, the Deoris (Bodos), Kirata kshatriyas from the Southeast Asia and also from other parts of India in to this Tirap-Patkai region has further added to the beauty as well as colors and varieties found in this region. Because of the contributions by these tribes we notice that people in this region have got highly developed and refined cultural traditions, local customary practices, religious belief system, art and crafts, dress and costumes, (agricultural)

festivals and rituals. The tribes of this region have played a vital role in enrichment of the cultural heritage of our great country. The Tirap River which covers almost the entire region is the life-line of the district and its water is as sacred and pure as those of Ganga and Yamuna. The Tirap River has contributed a lot in the socio-cultural and economic development of this entire Tirap-Patkai region. In the catchment areas of this Tirap River, the Indian cultural tradition with a blend of Southeast Asian variant of Buddhism and Hinduism flourished and that added to the colours of our great tradition and heritage.¹⁹

Drainage System

The presence of a large number of streams and Rivers in the Tirap-Patkai region constituting perennial source of water supply both for drinking as well as irrigation purposes has contributed significantly towards the settlement of a chain of beautiful villages along the River banks in the entire region. In most of the cases there is either a River or a stream between the two villages in the area. The availability of the perennial sources of water in the Tirap-Patkai region is an important factor which attracted the people from Southeast Asia to migrate towards this region and make it their permanent home.

The principal Rivers of the area under study are follows:

- (i) Nao Dihing, originating from Patkai Hills near Vijoy nagar it moves towards north-western direction via Miao, Kharsang, Bordumsa and Diyun and finally joins Lohit River at Namsai. The Dapha River is one of its tributaries. It is said that the flood caused by the Nao Dihing River played havoc in its catchment areas by massive destruction of the forest wealth. But at the same time it deposits silt along its course which enhanced the fertility of the soil substantially which was a blessing in disguise for the cultivators of that area.
- (ii) Burhi Dihing flows in the south west via Ledo, Margherita, Joypur, Naharkatiya and finally joins the mighty Brahmaputra near *Borgohain-gaon* in Assam. The principal tributaries of Burhi Dihing River are Tirap, Namchik Namsang, Namphai, Namphuk, etc.
- (iii) The Tirap River also referred as Barap by the Tutsas of the Changlang as well as Tirap district is the principal River of this region criss crossing both the districts and covering the longest route in the area of our study. It

originates somewhere between Laju and Wakka circles from the heights of Patkai hills on India-Myanmar border. The economy of the Tirap-Patkai region is largely dependent on the Tirap River. This River is a perennial source of water supply and hence large number of Tangsa, Tutsa, Laju and Nocte villages are located on the bank of this River. Just like the Ganga and Yamuna, the Tirap River has made significant influence on the socio-cultural and economic life of the people of east Arunachal Pradesh. The availability of clean drinking water, fishing ponds, flora and fauna along the banks of this River attracted the Tangsas, the Tutsas the Noctes and other tribes of Southeast Asian region to settle down in this Tirap-Patkai region. Thus, the Tirap River is revered by the people of the area as goddess Tirap similar to Ganga and Yamuna in the north India. This River passes through Wakka and Laju circles of the Tirap district and enters in the Khimyang Circle at Panlom village of the Tutsas which is just located opposite to other Tutsa villages called Phungsa and Changra in the north of Tirap. It passes via Yanman Watlom Changlang Kingkhu, and Khuchep by covering a distance of more than 125 km. In the Tirap-Patkai region. The Tirap River finally joins Burhi Dihing near Ledo town of Assam. On either side of the Tirap River, several villages have sprang up and concentration of population is greater in these villages compared to other areas. The River has provided plenty of water for irrigation and drinking purposes. The Tutsa, Tangsa, and Nocte cultivators who earlier earned their livelihood by *jhoom* cultivation are relocating their villages on the sites closer to the River banks. They have also demonstrated their increased interest in wet paddy cultivation in a big way. This practice of permanent cultivation started in 1970 onwards has resulted in large scale migration of population and relocation of the villages in such areas where wet paddy can be cultivated easily. Agricultural production has undergone positive changes. Thus Tirap River in this region has played a crucial role in shaping the socio-cultural and economic life of the people at different phases of their history.

- (iv) Namchik is also an equally important River of the area. This River has got its source between the Patkai Kan

“(peaks)” located in the west of Ranghill and Rangloom villages and south of the Khimyong circle headquarter located in close proximity of the international boundary of Myanmar. This River enters in the Manmao circle at Ranghill village located on the south bank of this River and on the north of it Rangloom village as well as Assam Rifles outpost is located. Due to the availability of a plenty of fishes, clean drinking water and highly rich flora and fauna in the catchment areas of this River, large number of Mossang Tangsas have settled down in the Namchik valley of the Manmao circle. The melodious sound of cascading springs, water falls, fountains, and scenic beauty together with the combination of the Mossang, the Jugli, and the Muklom costumes put by the Tangsa girls add to the charm and attraction of the Namchik valley which appears as the *Kanan Van* “(heavenly garden)” of Lord Indra in which even Lord Shiva, Brahma and Vishnu desired to spend time. The Namchik River passes via Ranghill, Hatman, Tengman and several other villages before entering into the plains of Miao-Jairampur area. This River finally joins Burhi Dihing in the plains of Miao Jairampur circles.

- (v) Tisa is the biggest River in the Wancho area of the Tirap district originating from Patkai hills and flowing from south to north direction and finally joins Brahamaputra in the plains near Dissangmukh in the Sibsagar district of Assam. This River is known as Dissang in the plains of Assam and Arunachal Pradesh. During the rainy season the current of the River is very strong and movement of human beings in the same is dangerous. River is not navigable but the construction of road and permanent bridges has improved communication in the catchment areas of this River. Tisa River has made tremendous impact on the socio-cultural and economic life of the Wancho villages located in the area as it is the perennial source of water supply. Wancho villages organise fishing and hunting expeditions in this River on regular basis. The waters of Tisa becomes muddy during the rainy season because of the washing away of loose soil from the *jhoom* fields in its catchment area.
- (vi) Tising is another important River of the Wancho area flowing from south to north direction. It originates from

Patkai ranges somewhere between Niausa and Pumao villages. Major tributaries of this River include Tichat, Tichaw and Tisa flowing between Pumao and Longkho villages.

- (vii) Tabai River is also a River originating between Chopnu and Rusa villages which ultimately join Tisa as its tributary. Most of the tributaries of the Tisa River flow in the southwesterly direction while some in the south-north and west-east direction. These tributaries originates from the deep and narrow gorges of the Patkai mountains and the valleys and by taking westward route joins the Dikhow or Dilly River in the plains. The Wancho people settled their villages only in the catchment areas of a River. That ensured the supply of fishes and drinking water throughout the year.
- (viii) Tekan is another River in the Wancho area which originates from the Patkai hills and it joins Tisa River and drains in the Sibsagar district of Assam.²⁰

Tarit River²¹: It is a tributary originating from the Patkai Kans (Peaks) on India-Myanmar border in the South West of Khimyong town and east of Thamlom village in the Changlang district. This streams effects junction with Tirap in the west of Khimyong village.

Tarra²²: It is also a stream descending from the heights of Patkai ranges on India Myanmar border between the Havi villages and Longshang village in Khimyong circle. The River joins Tirap in the west of Khimyong village. Sunkho Havi, Jongji Havi Panlom, New Havi Tongtung Havi and Longshang villages are located in the catchment area of this River.

Chiklong²³: This River originates from Patkai hills on India-Myanmar border known as Taktong Kan and Ranglang Kan. This River descends from the hills between Longkey and Yanman villages in Khimyong circle. Finally, the Chiklong effects junction with Tirap River at a point called Chiklong Thong near Yanman and Thamjyang village.

Tissu River²⁴: It originates from the Patkai mountain range called Kinshing Tongkan Hakan located on India-Myanmar border. This River flows between Chingsa (in the west) and the Saching village (in the east) and joins Tirap River in the west of Changlang Town. In the west of this River an army post was setup by the Indian Army in 1967 to monitor the activities of the militant

organizations. The Sikh, the Bihar, the Kumaun, the Jat and several other regiments of Indian army have posted their troops in rotation in this valley. Thus, Tissu River has got strategic importance in this area.

Tarik-wa²⁶: It has source in the Patkai hills on India-Myanmar border. In Manmao circle it is referred as Namchik River. This River is also known as Tarik-wa among the Tikhaks of Jairampur and the Miao circle. 'Wa' literally means 'stream'.

Rima River²⁶: Its source is in Patkai hills in the Nampong circle and originates from Patkai hills in the Nampong circle and it joins Nao-Dihing River in the plains in Kharsang circle. In its catchment area mostly Tikhak villages are located.

Renon River²⁷: It originates from Matongsa mountain known as Tongpum in the Nampong circle. The River flow between the Tikhak villages such as Matongsa Longchong, Wintong, Rima, Tikhakputok and joins the Rima River in the area somewhere between Rima and Tikhak Putok village.

Khum-Bi-wa²⁸: A stream originating from Matongsa Mountain which ultimately joins the Nongthi-wa (stream) a tributary of Rima River.

Nongthi-wa²⁹: It is a stream originating from the Patkai hills facing Miao town and moves towards the plains of Miao Kharsang to join Rima River.

Namphai wa³⁰: It originates from the foot hills of the Patkai Kan in Miao sub-division of Changlang district and joins Rima River in Kharsang circle. The course of this River is quite meandering and one has to cross this at several points while marching between Khachang and Matongsa.

Tinging/Tinning-wa³¹: It is a tributary of Tirap River originating from the heights of Patkai Mountain on Indo-Myanmar border in Changlang circle beyond Rangloom Rangran and joins Tirap River near Kengkhu village.

Napa³²: It is a small stream descending from Patkai Kans between the New Rangran and Rangran villages in the Changlang circle. This River effects junction with Tinging a tributary of Tirap River.

Khuphen rul, Jongnam rul, Sanking rul³³: These are three streams which are tributary of Tinging River flowing between New Rangran and Rangloom Kan

Dok takn³⁴: It is also a small stream descending from Patkai Kan near Tengman village in Manmao circle on India–Myanmar border.

Mussai Jiral³⁵: (“River”) this stream originates from Sattam mountain and joins the Namchik River somewhere near Ranghill village. It flows between Boro Sattam and Ranghill (Mossang) villages.

Namdang³⁶: Is one of the important streams originating from Patkai hills of Changlang district facing plains of Assam. This River joins Dihing at Margherita which is a tributary of the Brahmaputra. This stream is important because on the bank of this River several villages are located. It also serves as a meeting point for the people of plains and the hills at Namdang Check post. The source of this River is somewhere on the top of Changlang-Changkan panikheti (wet cultivation fields) located between the army camp and the Longran village.

Other important Rivers of the area include Tarat, Satjo, Namphuk, Namdapha, Ballong etc. originating from and flowing through the deep gorges of the Patkai hills and valleys in south. These Rivers move towards north to join the principal Rivers of the plains of upper Assam such as Buri Dihing, Nao Dihing at different points. Most of these Rivers are unfit for navigation because of their rocky beds and shallow waters.³⁷ The tribal communities of the Patkai hills make use of bamboo raft and suspension bridges to facilitate smooth crossing over of the people from one village to the other. These bridges at strategic locations also helped in trade and commerce. An important and significant hydrographic feature of the Tirap-Patkai region is the presence of shallow lakes which often comes into existence and disappears frequently due to shifting of the course of Rivers. These lakes with fresh waters and fisheries are fully exploited by the tribal communities of this region to fulfill the requirement of drinking water and fishes for domestic consumption. The villagers organise community fishing expeditions during winter season. Such expeditions assume the shape of a festival or socio-cultural event which has considerable impact on socio-economic and cultural life of the people.³⁸ Multitude of Rivers of different order has great potential to generate hydro electricity. If proper hydrographic survey is conducted and the need based micro-power plants are setup along the major River waters, this area could be self sufficient in terms of power production.³⁹

Another important aspect of the hydrography of the area is the

availability of innumerable brine springs and salt-wells along most of the Rivers and streams flowing in this region. The evidences suggest that in the medieval period the Tutsas and the Noctes controlled the major salt producing areas in Tirap and Changlang districts of this region.⁴⁰ The Tutsa Chiefs of Kalagaon and Tutnu were referred as *Sum Te Lungwang* ("king of the salt or salt producing areas"). Both the chiefs exercised tremendous authority in the area as they possessed economic resources as well as military might which rendered the Tutsas a strong force to reckon with as huge quantity of salt was also produced in the Nocte villages and thus the Nocte chiefs of Namchang and Bordoria acquired strong economic base in the area. The Tutsa and the Nocte trader's marketed salt in Assam, and Myanmar, and it used be exported to other regions of our country on large scale. The salt produced in the area was a kind of black gold which brought huge amount of wealth and prosperity in the region. The availability of salt wells in this region invited the attention of the Ahom rulers. The Ahoms organized a series of military expeditions to occupy these salt producing areas. But the Tutsas and the Noctes were equally determined and anxious to retain control on the salt wells and did not allow any permanent foothold to the Ahoms. Thus, manufacturing of salt by processing the salty water procured from these brine springs/wells and marketing of such salt black in colour was an important economic activity in the Tutsa and the Nocte dominated areas. The salt produced was one of the most precious commodities in the medieval as well as the colonial period of our history.⁴¹

The highly developed salt manufacturing industry had serious ramifications on the socio-cultural and economic life of the area. Large number of migrant workers got employment in this industry. The flourishing salt manufacturing industry brought the Tutsas and the Noctes in contact with the people of Assam, Myanmar and the adjoining hilly areas of the region. The people belonging to this region acquired skills to Handel trade and commerce. The migration of the Tutsas and the Noctes from hills to the plains and the movement of Assamese as well as Burmese to the Tirap frontier facilitated the development of cosmopolitan culture in the area.⁴²

Vaishnavism and Buddhism flourished in the area along with indigenous religions and cultural traditions of the Tutsas, Noctes and the Wanchos. A large section of the Noctes adopted Vaishnavism whereas the Tutsas worshipped the Lord Tongjong

the incarnation of Lord Shiva in the Tirap valley. Thus, salt manufacturing industry as well as salt trade played a crucial role in the socio-economic and cultural development of the east Arunachal Pradesh in the mediaeval period of our history.⁴³

In 1840 the British officers noticed that the people in the Tirap frontier were earning their livelihood by manufacturing and sale of the salt. The British officers entered into an agreement with the tribal chieftains of the area and imposed a duty of 20 per cent on all salt moved down from the hills for sale in Assam. However, in 1841 these duties were abolished and this contributed towards the growth of trade and commerce as well as interactions between the people of hills and the plains. Unfortunately in the period following independence, the historic salt manufacturing industry got neglected by the government and most of the salt wells got abandoned when cheaper variety of salt was made easily available to the people.⁴⁴

The district is very rich with regard to mines and minerals. In the south of upper Assam plains and the northeast of Nagaland a linear high hilly terrain constitute the major part of Tirap and Changlang districts of east Arunachal Pradesh. The area is formed by thick sediments predominantly of tertiary sequence. The history of the geological surveys and the investigations starts from 1886 when La Touche during his reconnaissance traverse of the Noa Dhing valley to Chaukan Pass visited Miao and two thin coal seams exposed on the hill slopes at a distance of 2.4 km from Dihing at the height of 433 m above Dihing. He also referred rocks exposed near Bishi village (on the Miao Bum and gave an account of the gas/oil seepages in the springs. Subsequently the Geological Survey of India and Assam Oil Company took keen interest in the area to discover oil and coal deposits. These investigations have revealed that Tirap and Changlang districts have got plenty of oil and coal deposits. The major coalfields include Namchik, Namphuk, Miao-bum, Namdang and the areas bordering Assam in the Changlang circle. In the Tirap district at Kanubari, oil seepages have been located. Presently, systematic production of oil and natural gas in the Kharsang circle of Changlang district is going on. The total number of oil-wells is 36 spread in the area of 11 km. The total crude oil production in 2002-03 is recorded as 53085 MT and associated gas production was 65 78435 MT. The per day crude oil production is around 145 MT. Thus, oil and coal are major mineral resources of this area. Besides these, lime stones are

also found near Pumao village on the Nagaland border. Significantly most of the Tutsa, Nocte and Wancho villages have got brine saline springs. The age old and historic salt manufacturing industry of the area can be revived by using modern science and technology which has potential of generating huge amount of revenue as well as employments.⁴⁵

As regards the physiography of the area, the southwestern part of the region is the continuation of the northeast and southwest trend of the Naga Hills; while in its northeastern part, the Lohit frontier ranges extend with a prominent northerwest-Southeast trend in the Vijoy nagar region. On the northern side the northeast-southwest hills rises to a maximum altitude in Kuwen-Bum and Miao-Bum regions of the area. In the southwest the components of the Patkai hills show a similar trend and continue in the southern sector of the area. In Miao circle, the low northwest-Southeast hills of Mana-Bum rises as an appendage of the northeast physiographic trend and extend towards upper Assam (Lohit) plains where it gradually loses its identity. In the northeastern part of the district, the main drainage is continued by Tirap Namchik, and Namphuk Rivers - the tributaries of Burhi Dihing which flow across the north eastern range. The southwestern part (present Tirap district) is drained by Dirak, Namsang, and Tisa Rivers.⁴⁶

Geologically the Tirap-Patkai region may be divided into two parts (1) Metamorphites of the Vijoy nagar area, and (2) Tertiary formations in the rest of the district.

(1) Metamorphites: Several traverses and explorations have indicated that the quart-phyllites and mica-schists continue towards Southeast from the Lohit district. Unlike the concealed configuration of the Mishmi thrust, in many parts of the Lohit district, this tectonic plane seems to be against the Naga thrust and other tectonic lines within tertiary of Tirap and the upper Assam. The northeast-southwest Naga thrust appears to be restricted by the Mishmi thrust, the function of the two being almost at right angle. But, further Southeast, the tertiary formations and tectonic line show a gentle deflection in trend which approximates parallelism to the Mishmi thrust.

(2) Tertiary Formations: The tertiary formations noticed in the Tirap-Changlang region can be disengaged under the following heads:

(a) Alluvium and high level terraces.

(b) Disang Series: The lowermost horizon of the Tertiary sequence of the area is represented by the rocks of Disang series. The Disang constitute mainly a thick horizon of unfossiliferous dark grey compact shales with frequent intercalations of hard massive grey and reddish coloured sandstone. The shaly to arenaceous facies of Disang is typical of a miogeosynclinal depositional environment. On the south of Bogapani, the Disangs are extensively developed upto the southern limits of the district. The rocks are highly folded and faulted with the result that enormous thickness of sediments is repeated. There are a number of brine/saline wells and springs located in the Disang series of rocks. However, it is yet to be established that whether the source of the saline water is the Disang or underlying rocks.

(c) Barail Series: These rocks occur in two type of sedimentary environment in the area: one in the south of the Disang thrust belonging to geosynclinal facies while the another on the north of the Disang thrust belonging to shelf or Platform facies. This is characterized by the presence of coal seams and fresh deltaic deposition occurring as narrow belts to the lease of many intricate thrust scales within the belt of schlegged. The east-west Margherita thrust along the foothills of Kunwen Bum range also exposes the coal bearing Bargolai stage and the more resource potential zones of Tikhak Parbat stage in the Miao, the Namchik and the Namphuk areas. There are several coal bearing Barails towards northeastern side around Rima, Wintong Longchong, and Matongsa villages. In the oil fields of Assam and Arunachal Pradesh, these Barail rocks are significant oil bearing horizons. Saline/brine springs are also located in these Barails. The southern Barails are disposed above the Disang shales characterized by grey fine compact sandstone coupled with grey to greenish shales. These rocks are noticed at the higher contours of the high ridges south of the Khonsa and Longding in the Tirap district.

(d) Tipam Series: The rocks of this category occur in the form of elongated wedges in which the coarse grained massive and compact sandstone and clay (Girujan clays) constituting the major lithounits. These rocks are found in the north of Disang thrust starting from Bogapani Tipong to further northeastward in Changlang district. In this area the Margherita thrust and other structures have exposed coal bearing Barail rocks. The Tipam

series of rocks are also noticed just above the Naga thrust. Oil, coal lenses, and gas shows are also noticed in the Tipam sandstones. A significant feature of these sandstones is the occurrence of epidote among its heavy minerals.

(e) Namsang Beds: In the plains of Tirap district bordering Assam, covering the area of Deomali, Namsang and Dihing valleys, the mottled clays, sandstone gritty to conglomeratic sandstone with pebbles of coal and minor lignitic lenses constitute the Namsang beds. These are overlaying the Girujan clays of the Tipam series.

(f) Dihing Series: The uppermost formations in the Tertiary rock sequence in the Tirap Frontier is represented by Dihing series of rocks noticed in the northeastern portion especially in the plains north of the foot hills of Kuwen Bum. These geological formations mainly comprises of pebbles and boulders of quartzite and gneisses embedded in a matrix of loose sand, clay and rocks with very soft greenish and bluish clay bands. Carbonized wood fragments and small lenses of lignite are quite frequently seen in the sequence. The maximum thickness of the order of about 2500m is seen in the Manabum anticlinal structure.⁴⁷

Mines Minerals and Natural Resources

The Tirap and Changlang districts of Arunachal Pradesh are rich in terms of the natural resources. Through systematic survey of the entire tract to explore and locate the mineral deposits, coal, oil, salt, limestone, and pyrite have been discovered in the area and hence process is on to exploit these resources to strengthen the economy of this strategically important area of the Indian union. The detail on minerals available in this area is presented as the following description:

1. Coal: Coal is one of the prominent mineral resources of east Arunachal Pradesh which frequently occurs in the Tertiary rocks in continuity with the upper Assam coal field. The important coal fields of the Tirap and Changlang districts are the following:

a. Namchik–Namphuk Coalfield: These are located between Namphuk and Kharsang Rivers in the north and northeast respectively, and the Namchik River in the west. This coalfield is just 10 km northeast of the Makum coalfield of Assam. The major coal seams occur in the supra thrust block in the Tikhak Pahar (Parbat) stage (Barail series separated by Bargolais) by the basal coal horizons. Consequent upon the extensive survey conducted by the Geological survey of India and

others, 8 coal seams have been discovered (seams I to VIII). Out of these, seam-III has got a maximum thickness varying from 4.55 m to 19.00 m. The total reserve of coal in this field is estimated at 14.28 million tones. However, the overall potential of this coal field may be very high as compared to this figure. There is strong possibility of obtaining a huge quantity of coal in the area between Namdang and Margherita to Changlang in Arunachal Pradesh if proper survey is conducted. The coal obtained from the Namchik-Namphuk coal fields of Changlang district contains high volatiles and high sulphur content similar to those of upper Assam coalfields. The general range of variations in the proximate analysis of these coals is moisture 1.9 to 3.7%, ash 3.8 to 16.9% V.M. 39.2 to 46.7% F.C. 39.00 to 51.0% CI (SSS) – 8.29 and Sulphur 0.8 to 6.3%.

b. Miao Bum Coalfield: This coalfield is a kind of extension of Namchik-Namphuk coalfield in the eastward spread over the Miao sub-division. The two major coal seams with the thickness of 10 m have been correlated in this area. Estimated coal reserve is worked on by the geologists at 6 million tonnes up to a depth of 200 m. The coal mined in this part of Arunachal Pradesh is suitable for cooking, manufacture of petroleum, low temperature carbonization plants and power generation.⁴⁸

2. Gold: From time immemorial the practice of extracting gold from Rivers of the entire Arunachal Pradesh was in vogue. Hindu gold washers used to be frequently noticed in the entire state of Arunachal Pradesh. In lieu of the gold extracted/processed by the gold washers, who were mostly the Kacharis referred as Beehas or Beheeahas, the tribal chieftains used to collect annual tribute in the form of *posa* from them. The British records further testified in the eighteenth century that gold was found in considerable quantity which was extracted from the sands of the Brahmaputra and all other streams of the entire northeastern region. It was a major source of revenue during the Ahom rule. During the British period too, the collection of gold dust from the major Rivers by the Hindu gold washers continued. The British government demonstrated its keen interest in protecting the gold washers from the outrages and raids by the hill chiefs to collect *posa* from the gold washers. Thus the gold dust used to be collected by traditional gold panners of the area from Tirap, Namchik, Nao Dihing, Buri-dihing and other streams of the entire tract of the Tirap valley and Patkai hills comprising Tirap and Changlang district of Arunachal Pradesh. This traditional

method and practice of extracting gold dust from the sands of these Rivers needs to be revived and strengthened for the economic betterment of east Arunachal Pradesh.⁴⁹

3. Oil and Natural Gas: The Tertiary succession (Eocene to Pliocene-Pleistocene rocks) constituting the Patkai chain of mountains is a continuation of the Assam Tertiary belt which is highly rich with regard to oil and natural gas resources. The existence of a number of oil and gas seepages (*pungs*) in the entire Miao, Kharsang, Jairampur and Nampong circle of Changlang district has been reported. During the visit by the author in Tikhak villages such as Tikhak Putok, Rima, Matongsa, Wintong, Longchong etc. it was noticed that people were using kerosene and oil extracted from nearby *pungs* and oil seepages were noticed in almost all the villages in that area. In the lower regions of Wancho area near Kanubari, also oil and gas seepages have been reported by survey party of the Geological Survey of India. Detailed investigation on the availability of natural gas and oil in the Wancho area of Tirap district is yet to be taken up. However in view of the close proximity of this area to Assam oil fields as well as Myanmar we expect better results of any such investigation contemplated by the Geological Survey of India.⁵⁰

4. Pyrite and Pyrrohotite: Small nodules and vein-lets of pyrite are noticed in Disang shales between Bogapani (27° 09' N, 95° 24' E) Khonsa (27° 06' N, 95° 32' E) along the road cuttings and major River sections. These occurrences are definitely interesting for all those working for discovery and exploitation of the mines and mineral resources of the area to strengthen the economy of Tirap and Changlang districts affected by a variety of socio-cultural and economic problems.⁵¹

5. Saline/Brine Waters: Brine/saline springs and wells of the Tirap district are well known all over the country. These salt wells referred as *Sum Phong* are distributed in both the districts i.e. Tirap and Changlang. Salt was prepared, by the local inhabitants in collaboration with Kachari salt manufacturers hired for this purpose during the Ahom period, by processing saline water.⁵² The brine/saline wells are concentrated in and around Borduarua (27° 09' N 95° 28' E) Khonsa (27° 00' N, 95° 30' E) Namsang (27° 09' N, 95° 28' E) Kalagaon, Yangkang, Tutnu, Niaunu and several Wancho villages of Longding Pongchau, Wakka and Laju circles. The salt wells (*namak pung*) are also

found in Tangsa villages of Changlang district but salt produced there was mainly used for domestic purposes.⁵³

The chemical analysis of the two saline/brine samples from Pullung and Khela gave the following results.⁵⁴

Location	Ph	Spcond	TDS PPM	Sion2 PPM	Na PPM	K PPM	Ca PPM	Mg PPM	HC0 ³ PPM	Cl PPM	No ³ PPM	Br PPM	I PPM
Pullung	6.50	77000	57500	6	20455	139	605	65	1011	32279	122	70	Trace
Khela	6.45	12100	7224	5	2500	40	82	37	105	4086	22	16	Trace

Source: Choudhary S. Dutta (Ed.) Gazetteer of India, Arunachal Pradesh, Tirap District, Shillong 1980.

Platinum: Minute grains of platinum containing almost equal proportion of lead grey mineral identified as iridosmine were found accompanying minute gold particles in the sands of Noa-Dihing River (27° 33' N, 96° 00' E). The largest platinum grains weighing as 0.095 gm. was noticed. The sands collected in the recent past from Noa Dihing River were analyzed but no significant and profitable amount of platinum from the commercial and economic point of view is reported. It shows no significant amount of platinum deposits in the area. However, more surveys and explorations are required to conclude anything finally in this regard.⁵⁵

The evergreen thick forest cover and vegetation, plenty of rainfall occurring at regular intervals throughout the year, high attitude of Patkai hills in the entire territories of the Tirap and Changlang had rendered climate of the area extremely pleasant and enjoyable.⁵⁶ The entire tract is blessed by (Lengdon) Lord Indra as time and again moisture laden winds from the Bay of Bengal visit this region on regular basis and it rains almost in every month.⁵⁷ Though volume of rainfall decreases in the winter season (from October to February) but even in these months some amount of rainfall is recorded. The heavy rainfall does not cause flood like situation in the area as excess water is quickly drained out into the plains of Assam. However, the flood water affects the areas bordering Assam especially in Miao, Kharsang, Jairampur, Deomali, and Namtok circles of the two districts. The Nao Dihing, Burhi Dihing, Namphuk and other Rivers frequently change respective courses whenever there is flood or blockade in the normal course due to earthquake or landsliding. A major flood occurred in 1951 in the Nao Dihing and

its tributaries which caused heavy destruction and damage to the forest wealth as well as life and property. Such floods affect only the low-lying areas of this region.⁵⁸

The climatic conditions are influenced by topography of the area expressed as high hills deep ravines and valleys through which elevation varies between 200-4000 m. There are peaks which rise up to 4500 m. above the sea level. The climate of this region is very cool with very high level of humidity. The winter season starts from mid November to February, followed by rainy season divided in two parts (i) Pre-monsoon season from March to May and, (ii) Monsoon/Rainy season from June to mid October. During which heavy rainfall takes place. The second half of October and first half of November is a kind of transition from rainy season to the winter. The sky remains either clear or lightly clouded. During the rainy season the level of humidity is recorded as high. In the winter the sky is covered by thick fog in the morning and gets clouded in the afternoon. During the rainy season, the sky gets heavily clouded and overcast when the southwest monsoon is quite active. High as well as low velocity winds alongwith thunder storms occur frequently in the area. Strong winds are noticed throughout during March to May when the area is visited by the monsoon. Strong winds and thunderstorms are experienced by the people in the month of May. Thunderstorms occurring in the month of May are often violent causing damage to life and property. Strong layer of fog is also noticed very frequently in the monsoon and the winter season throughout the valleys and hills of the area.

Rainfall in the Tirap-Patkai frontier is influenced by the altitude of the particular place. Variation in the quantity of rainfall is also noticed in the area. The annual rainfall ranges between 250 cm to 400 cm which increases from northwest to Southeast. The rainfall however decreases with the elevation above 1500 m. The rainfall is received mainly during the period from June to October. Heavy showers associated with thunderstorms are received during the period from March to October. The rainfall occurring in the area is very heavy and the variation from the year to year is not very significant.⁵⁹

A real temperature variation is also found the area of our study. The diurnal range of temperature is very large particularly in the valleys during the winter season. The winter season sets in from November and continues up to the March. December and January

are recorded as the coldest months when temperature ranges between 12°C to 23°C. Sometime the minimum temperature reaches as low as 5°C. The temperature of the day and night starts rising from March onwards and reaches to its maximum in the month August. It is hottest month when mean maximum and minimum temperature is recorded at 31°C and 23°C respectively over the plains. Sometime the weather becomes highly oppressive with the temperature rising up to a maximum of 37°C. From October the day and night temperature starts declining. Lower temperature is recorded on the hills and mountain areas with the elevation of more than 3000 m. The temperature goes down to even 0°C.⁶⁰

The vegetation and flora of these districts are very rich in variety and extent. The Botanical survey of India gives interesting details on flora of Tirap and Changlang districts. The vegetation of the area consists of tropical and sub-tropical evergreen forest with interspersed grassland and temperate forest in the high hills. The forest in this area is not virgin as shifting cultivation, time and again destroys the forest. The primary forest is limited to only interior and the areas not accessible to the forest dwellers. The vegetation of the area presents a tiered sequence revealed along an interior forest, River bank and footpath. The forest cover is formed by tall branches of trees which include *Dipetrocarpus macrocarpus* vesque, *Terminalia myriocarpa* Heruk and Muell, *Pterospermum accerifolium* Willd, *Alnus nepalensis* D. Don, *Sheora Assamica* Dyer and with less tall trees middle sized species from the second tier. These include *Albizia* spp, *Talauma hodgsonii* HKf & TH *Manglietia insignis* Bl. *Schima Wallichii* Choisy, *Gynocardia Odorata* R. Br. *Quercus Lanceaefolia* Roxb. and *castanopsis tribuloides* A. DC. In slightly open areas clumps of the fan leaved palm *Livistonia speciosa* kurz and fish tailed palm *Wallichia disticha* T. Anders can be noticed occasionally. The other palms like the slender stemmed *pinanga gracilis* Bl, the stout fan leaved *Licuala spinosa*, thumb and spiny large leaved *Zalacca secunda* Griff. also occur. Large clumps of giant bamboos *Dendrocalamus hookeri* Munro are not infrequent. The trees are entwined by large woody climbers interconnecting trees and forming entangled festoons of branches hanging loosely from the top. These chambers are of the family of *menispermaceae* *Annonacea* *Vitaceae* *Connaraceae* and *Cucurbitaceae*. There are number of species in these forests some with stout stem stretching to unusually long distances and other with slender stems. All of them are to be dreaded due to

their sharp reflexed prickles all over the plant. These canes are mostly used by the local people.

The trees are further loaded with epiphytes and epiphytic climbers like wild pepper. Aroids are found on every tree trunk. Aroids and orchids are predominant with mixture of fern and fern allies. Occasionally, the common orchids are of the following genera *Dendrobium* *coelogyne* *Pholidota*. The prized blue *Vanda* *Vanda* *Coerulea* Griff also occurs as an epiphyt in these forests. Two other colourful epiphytes are *medinella rubicunda* Bl: and *Aeschynanthus* spp. The fern are easily recognized by their very high dissected large leaves and characteristic spirally coiled young leaf. The fern allies include *lycopodium* Sapp. with tightly overlapping small leaves, the plant resembling a small forked green chain. These species also occur creeping on moist rocks and on the ground like *lycopodium cernuum* L and *Lycopodium Clavatum* L.

The low tree tier and shrub zones are mixed up and include number of species such as *Abroma Angusta* L. with zig-zag outstretched branches and pendent flowers in a row *Antidesma bunius* spring and *A. ghesembilla* Gaerin with long spikes of small red fruits *Alangium barbatum* R. Br. and *Bridelia Cuneara* Gehram, both average sized trees. Easily spotted in the greenery by its white leaf like calayx-lobe is *Mussaenda roxburghi* H.K.F. along Riverbanks, in moist-cool-shady pockets are usually found gregarious patches of herbs of Zengi beraceae and Maraantaceae, which are easily recognized by their large simple oblong leaves. In the tree zone also several wiry climbers often forming thickets enveloping whole of the shrub are found. These belong to the families *Aristolochiaceae* *Dioscoreaceae* *Oleaceae* *Passifloraceae* and *Vitaceae*. The most common of these are *Dioscorea* Sopp. with huge underground tubers which the local people dig out for food. These *Dioscoreas* have great importance in modern medicines as sources of steroidal hormones.

Herbs forming ground flora are noticed on large scale belonging to families of *Ranunculaceae*, *Lamiaceae*, *Acanthaceae* and *Asteraceae* presenting beautiful picture in the area. In the moist dark spots there is usually dense growth of mushrooms, toadstools and related fungi with colorful fructifications. Parasitic flowering plants with tuberous bases and flashy spikes like *Balanophora* Sapp. are also seen. Ground orchids like *Eulophia* Sapp; *Geodorum* Sapp; *Godyera* and *Habenaria* Sapp. are also

commonly noticed in the area. A rare saprophytic orchid *Galeola Falconeri* H.K. F. is found under the trees on accumulated decaying humus. The herbaceous vegetation includes a host of fern species all in various shades of green but with a variety of dissected fronds. The most conspicuous of these is the tree fern *Cyrtosperma spinulosa* Wall with stout erect trunk and huge gracefully spreading highly dissected compound leaves and often in the centre of the crown with a cluster of young leaves in various stages of uncoiling. Usually these ferns occur in groups and lend great charm to the greenery. The other easily noticeable ferns are *Angioperis Evecta* Hoffm. with a low squat stem and arched large spreading leaves and gregariously growing characteristically forked *Dicranopteris linearis* (Burnm) Underwood. Occasionally the slender wiry climbing fern *Lygodium flexuosum* Sw. with the dimorphic sterile and fertile leaves can be seen speeding over other shrubs. In moist-cool-shady areas along with the ferns another common fern-ally selaginella is also noticed. As an index of the moist and calm weather of the interior forest the bank of trees and rocks and stones are all covered with the close coating of several species of mosses and liverworts. Along the openings in the forest and River banks there are gregarious growths of *Musa* or banana usually recognised by their oblong upright or arched leaves much tattered in the wind and stout flowering or fruiting bunches. There are several species of *Musa*. These wild bananas offer good material for breeding and improving the cultivated bananas. The other fleshy herbs include species of *Hitchenia*, *Hedychium*, *Alpinia* and *Amomum* bearing large bunches of beautifully coloured fragrant flowers and hence these may be introduced in the gardens. Several aquatic plants the most common are being the lotus *Nymphaea nouchali* Burm.f. and *Ottelia alismoides* Pers, found in the placid pools.⁶¹

The species of grasses with an occasional admixture of some leguminous herbs like species of *Crotalaria* *Desmodium* or *Alysicarpus* are noticed widely in the area. There are scattered plants of *Osbeckia* sp. and *Hypericum* Sp. Their yellow pink and mauve flowers look pretty in the vast green spans. Some common grass species include *Themida villosa* (Poir) A. Camus, *Panicum*, *Miliaecum* L., *Erianthus Longisetosus*, Anders, *Arundinellia bengalensis* (Spreng), Druce and *Digitaria Violascens* Link. Of the larger grasses, frequent near stream, most common is *Saccharum argundinaceum* Retz. These grasses are a good source of fodder. Common weed species in and around villages and footpaths belong

to families of Amaranthaceae, Asteraceae, Lamiaceae oxalidaceae and commelinaceae. The weed species which has intruded and spread menacingly inside of the forest is the climber *Mikania Sapp*. The dominant species of temperate type are *litsaea lancifolia* L. *Thomsonii* I tea *Chinensis*, *Schima Wallichii* *Rhododendron arboreum*, *styrax serrulatum*, *Sarauja roxburghii* *Quercus*.

The flora of the entire east Arunachal Pradesh is of considerable interest as it represents a junction/meeting point of east Asiatic and the Burman – Malyan floristic elements. These phytogeographic points can be resolved after a comprehensive sample collection and study of the plants found in this region. Secondly, there are several spots with primary forests. A detailed exploration of these will definitely reveal many new species of botanical interests as also of practical utility as potential breeding material or even new kinds of food, fruits and flowers.⁶²

6. Aforestation: Blockade of Rivers resulting into floods, landside, shifting cultivation, timber cutting and the growth of tea industry has caused damage to the (reserve) forest as well as flora of the entire Tirap-Patkai region. A blockade of Noa-Dihing (Mio sub-division) in 1946, caused by the massive landslide, damaged a vast portion of Namphuk-Miao reserve forest as the area was submerged in the water. The forest and vegetation there got destroyed. Though, the forest department launched a programme for regeneration, revival and protection of the forest from such calamities. The shifting cultivation too carried on by the tribal communities, has caused holes in the forest cover. Normally, jhooming cycle ranges from 4 to 5 year's period. That period for which land is kept fallow for revival is too short for the growth of the secondary forest and development of an effective soil cover. Every year a heavy amount of loose top fertile soil and the humus gets washed away. Due to washing away of the top soil and the humus the level of the fertility of the cultivable land is decreasing constantly. To effectively maintain the fertility of the soil, many remedial measures have been initiated by the state agencies in the area under present study.⁶³

7. Fauna: Large number of wild animal's birds, and rare species of Reptilian and Amphibians constitute fauna of this region. The area is frequented by some resident Palaeo-arctic species and migratory species of birds that breed in the north of Sino-Himalayan area. Birds of Indian sub-regions are well represented.

Among the birds, resident water fowls which are commonly

found in the pools and River waters are spotbill duck, the comb duck, the lesser whistling teal, the large whistling teal and cotton teal. The ecology and environment is conducive for breeding of a variety of birds in this area. In the dense forests with tall trees, variety of birds such as blue birds, parakeets, broadbills, drongo, crowbilled drongo, greater racket – tailed drongo, the mountain thrush, the streaked spiderhunter, the lesser golden backed wood pecker, the hill myna etc. are noticed on large scale in this region. The ground birds like pittas, the red jungle fowl and the kalij pheasant are also found in the area.

On the hills slopes between lowland and montane jungles there exists an evergreen forest in its natural stage. However, now a days ecology and the environment is rapidly changing on account of depleting forest cover due to shifting cultivation, timber cutting, etc. and now there is growth of secondary forest in which scrub grass interspersed scattered trees like Bombay Ziyaphus etc. are replacing the dense forest. Such secondary jungle of shrubs are good for the birds like bulbuls i.e. red whiskered bulbul, babblers warblers, spotted dove, quails such as manipur, bush quails, the bustered quails and the Malabar pied hornbill, the red headed tragon, the Malabar whilisting thrush and the Indian roller. The steep precipitious slopes and River valleys with dense mixed flora is conducive for the stay of some interesting game-birds such as the peacock-pheasant bamboo partridge, green-pigeons and the imperial Pigeon. The other species of the birds frequently noticed in the area includes blacknaped green woodpecker, rufousnecked hornbill, maroon oriole, minivets, frogmouth, longtailed nightjar, the barred owlet and white capped redstart are also found in the suitable places. The Patkai hills contain some typical high altitudinal birds such as common hill partridge, Blyth's tragopan, and barred black pheasant. Besides the pheasant mentioned above some colorful birds are also found in the montane forest. These include great hill barbet, blue throated barbet, chestnut headed ground warbler, etc. During the winter season, large number of migratory birds from northern Asia pacific and other cold regions in and around northern pole move towards Tirap-Patkai region so as to make it their temporary residence. Varieties of ducks, geese, Teals and waders frequent the Rivers, streams, valleys and the pools. Small sized birds i.e. swallows, wagtails, finches also abound in this region.⁶⁴

The wild animals (mammals) widely noticed in the area include the tiger, leopard, the jungle cat, the golden cat, Indian civet marbeled

cat, palm civet, jackal, elephant, sambar, barking deer Indian bison, Indian wild boer, The Great Indian one horned rhinoceros, etc. In the past the Patkai Jungles were full of these animals. However due to growth of population and the demand for various animals organs, animals are killed on large scale by the hunters. The depletion of forest cover has also exposed the animals to the jungle dwellers and hence population of all these animals is getting reduced.⁶⁵

Among the other common mammals the hoolocks, rhesus, macaque, Chinese pangolin are also noticed. These animals survive on fruits, leaves, grass and termites, ants, insects, etc. The smaller mammals such as insectivores and rodents are very harmful to the crops and also the source of the diseases affecting the human population. Among the rats, Indian long tailed free mouse, the large toothed rat, house rat, and the Manipur rats are commonly found. Various types of squirrels such as palla's squirrel, the Irrawaddy squirrel, the Malayan giant squirrel and the orange bellied Himalayan squirrel are also found at different heights. The shrews widely found in the area are helpful in eradicating harmful and dangerous varieties of insects harmful to plantations. The common tree shrew, the eastern mole, the long tailed shrew, the house shrew and the burrowing shrew, etc. are abundant in the area. Several types of insectivorous bats are also found in the caves and forests. These include Himalayan horse-shoe bat, the Indian pipistrelle, the Indian pigmy pipistrelle and the mustachioed bat, Indian vampire, etc. As regards the Reptilian, fauna of the Patkai hills and the Tirap valley include draco maulatus (grey) of the family of Agamidae and Takydromus Sexlineatus Khasiensis Boulenger of the family of lacertidae and a snake of the family of Viperidae (Trimeresurus monticola Gunther) are. The crocodilians and testudines are absent in the area as there is no evidence of their presence in the Tirap-Patkai region.

8. Amphibians: Varieties of amphibians generally found in Myanmar, Nagaland, Assam and Lohit region and other areas of Arunachal Pradesh are also found in the Tirap-Patkai Region. The skipping frog (*Rana Cyano Phlyctis*) (bow) and the paddy field frog, *Rhaacophorus Lencomystax* (Kuhl), the common Indian toad [*Bufo melanostictus* (schn) and the Himalayan toad (*Bufo himalayanus* (Gunther))] are available in plenty. The amphibians survive on insects, earthworm small and young frogs, toads and even snakes. By their habit amphibians may be anywhere but their

animals essentially go to sources of water i.e. Rivers, streams and pools for the purpose of breeding. A large variety of invertebrates and the fish Fauna is available in this area of our study. These include *Tor putitora* (Ham) *Chagunius chagunio* (both found in snow melt torrential waters), *Labeo dero* (Food Fish) *Semiplotus* (MCCII), *Barilius berila* (Ham), *Schizothorax Plagiostomus* (Heekel) (all found in streams, Rivers and lakes), *Schizothorax Molesworthi* (Chowdhuri) found in snow melt torrential streams and lakes), *Punitus tetrapagus* (MC CII) *Rasbora Danicmius* (Ham), *Acrossocheilus hexagonolepis* (MC CII) *Garrakempi* (Hora) *Gara lissorhynchus* (MC CII) *Rasbora Danicmius* (Ham), *Acrossocheilus hexagonolepis* (MC CII) *Danio naganensis* (Chowdhuri) *Danio acquirinnatus* (MC CII) *Neomachilus Manipurensis* (Chowdhuri), *Neomachilus subfusca* (MC CII) *Neomachilus rupicola* (Mc CII) *Bodis badis* (Ham) *Exostoma labiatum* (all found in hill streams, Rivers and ponds in the Tirap-Patkai region).

Thus, the area under the study is extraordinarily rich in terms of the flora and fauna. The availability of wild and domesticated animals, varieties of fishes, rich forest cover and clean drinking water and environment attracted the Tangsas the Tutsas, the Noctes and the other tribes to move into this Tirap-Patkai region during the medieval and later period of our history.⁶⁶

9. Road & Communication: Tirap and the Changlang districts were well connected with other states of India as well as almost all the countries of north and the Southeast Asia. The strategic high ways and the duars ("passes") linked this region to almost all the countries across the globe right from the ancient age. The people of this region and the adjoining states across the border participated in the Mahabharata war at Kurukshetra under the leadership of the Bhagdutta the great hero of the eastern India who exercised political authority over the Southeast Asian countries and south China as well.⁶⁷ Several Taishan clans migrated to India by making use of strategic highway which linked India and Southeast Asia and China via Pangsao Pass.

Due to close proximity of this region to Myanmar and China, the people of the Tirap-Patkai region maintained commercial and trading relations with China and Myanmar. They frequently moved to market places and towns across the border by traversing the Patkai ranges. Several passes (duars) and trading routes were located in the area which passed through Patkai Hills connecting south China, Myanmar, Thailand and other countries of the eastern

world. During the Ahom period the route passing through Pangsao pass and "lake of no return" was very popular and all the Taishan clans who moved to India they entered in the Tirap Patkai region via Pangsao Pass and advanced in the Brahmaputra valley.⁶⁸ During the British period, surveys were conducted for construction of road and rail network to connect India and the Southeast Asia effectively. Mr. S. E. Peal, Captain Jenkin, R.B. Pemberton and others explored the possibility of building a road through Patkai Hills. Baron O.D. Granges wrote in 1948 that a trade route passed through the Patkai ranges to Bhamo, a trade centre on the Irrawaddy and from there the trade route passed upto Yunan province of China and beyond. Bhamo had been a major trade centre which attracted traders not only from India but also from almost all countries of Southeast Asia and China, Tibet and Arunachal Pradesh as well. The dream of linking Myanmar and eastern India got translated into reality by developing rail and road communication in 1943 when the security of the eastern India got threatened by the Japanese troops conducting campaign against the allied forces in collaboration with the INA volunteers commanded by Netaji Subhash Chandra Bose. The Stillwell Road named after the American General who commanded the allied troops in Burma campaign was constructed to keep supply line intact and facilitate evacuation of refugees. This was the only motorable road in pre-independence period. This stillwell road contributed significantly towards the defeat of the Japanese Army in Burma sector. After the independence the entire tract under the purview of this study came to be known as North East Frontier Agency (NEFA) and the road communication was very poor. The security personnel's and the people at large depended on air dropping of supplies and porters attached to the Agency Labour Corps as well as animal transport i.e. mules. This system was not very strong in view of the safety and security of the country as well as welfare of the people of this area. In 1955 the headquarter of the Tirap Frontier Division was shifted to Khela (Khonsa) from Margherita. Shri K.A.A. Raja political officer Tirap Frontier Division (1956-1959) played historic role in pushing several motorable roads in the area by mobilisation of people and effective utilization of state's resources. By 1976 total length of motorable roads constructed by the CPWD reached to 790 km and forest road at 287 km.(cf. Singh 2005). Total length of the road, at that time was 1077 km. Besides motorable road a series of mule and bridle paths, porter tracks, suspension bridges and

ropeways were constructed and maintained by the PWD, RWD and the village communities. Gradually the road network in the Tirap Patkai frontier is improving.⁶⁹ As per the records of the statistical department the total length of the motorable road in Tirap district is 894.403 km and 928.49 km in the Changlang district. Thus the total length of motorable road has gone up from 1077 km in 1976 to 1822 km in 2003 (cf. *Ibid.*). Almost all circle, subdivision and district headquarters are well connected with motorable road except Vijaynagar.

The people of the area under study earn their livelihood by agriculture. Both shifting and permanent type of cultivation is carried out by them. In the hilly areas shifting cultivation is practiced on large scale. The *jhoom* cultivation starts from December and crops are harvested in October – November. The major *jhoom* crops include paddy, millets, maize, vegetables spices tapioca, arum etc. every year. The sedentary or permanent cultivation starts in May-June and crops are harvested in November – December. The major crop in this permanent cultivation mode is paddy of different varieties. All agricultural activities are accompanied with festivals, rituals, ceremonies and community feasting which marks the beginning of a particular activity i.e. cutting of forest clearing and burning of organic matter, seed saving, weeding and earthing, and with ripening of the crops harvesting. People also supplement their food requirement by fishing, hunting and rearing domesticated animals⁷¹. In the recent past several industrial units have come up and villages are getting increasingly linked to the towns which have developed in the process of the modernization of the society and industrial economy. Several units of timber manufacturing, carpentry, blacksmithery, cane and bamboo items making, wood carving, weaving, fishery, Dairy, piggery and goateries have come up. Post and telegraph, and the road network has contributed towards the growth of trade commerce and banking facilities in this region. Educational infrastructure is also strengthened by the state and central government and this has contributed towards the socio-economic development of this region at faster rate. The beautiful landscape, mountains, gorges Rivers and streams together with rich forest cover, flora, and fauna add to the natural bounties of this region. The Tirap Patkai region peopled by varieties of tribes with varying colours, socio-cultural traditions, dress and costumes is as beautiful as the heavenly garden (*Kanan Vana*) of Lord Indra. However, due to poor

infrastructure, insurgency, law and order problems very few domestic and foreign tourists are attracted to this region. The state and the central government must act fast to improve the situation so that tourism and hospitality industry develops in this beautiful land of Lord Rang Frah/Rankho-Thak Rang/Juban.⁷²

The important and places of interest and attraction for the tourist and nature lovers include Changlang, Miao, Manmao, Nampong, Jairampur Wintong, Matongsa, Longchong, Deomali, Vijoyanagar, Bordumsa, Kharsang, Khosna, Namchang, Borduaria, Kalagaon, Tutnu, Laju, Longding Wakka, Pongchao, Pumao, Longding Kanubari, Nginu, Rusa, Chanu, Senua, Kaimai, Lamsa, Khela Yangkang, Khimyong, Jongpho Hate, Namtok Kengkhu, Rangkatu, Chokdok, Yanman, Longkey Khuchep, Chingsa, Saching, Changlai, Borkhet, Therimkan, Tikhak Putok, Rima Kamlao, Ningrang, Khachang, Kherumpani, Goju, Kherim Bisa, Hatman, Borsattam Ranghill, etc. The Changlang district has got world famous Namdapha wildlife sanctuary located in Miao circle. The sanctuary is visited by foreign as well as domestic tourist on large scale.⁷³

Thus the above discussion makes it clear that the entire Tirap-Patkai frontier, consisting of the present Tirap and Changlang districts of Arunachal Pradesh, is located in easternmost corner of our country is strategically very important and meeting point of the three great River valley civilisations namely the Brahmaputra and Gangetic valley civilisation, Irrawaddy, Salween-Mekong valley civilisation of the Southeast Asia; and the Hwang-Ho and Yangtze Kiang River valley civilizations of China. This region is also significant with regard to trade and commerce as right from the ancient ages the trading and strategic routes facilitated the migration of people especially the Kshatriya warriors to SE Asian countries, Far East northern Asia and even up to north and South America via Russia and Baring strait. Indian culture, philosophy, religion, and various branches of scientific knowledge got disseminated across the globe through this Tirap-Patkai region. A perennial stream of the migration of kshatriyas, and brahmins and (later on buddhist monks) started from the age of Parshurama and continued up to the movement of Kshatriyas in the Southeast Asian region resulted in the foundation of Hindu Kingdoms coupled with the growth of Hinduism, Buddhism and the Indian cultural traditions in the countries right from Myanmar to America. When the phase of Hindu migration towards the eastern world ended in the early medieval period. The Tirap frontier also witnessed the large scale migration

of the people from Southeast Asia, China and Mongolia to India from 600 CE onwards. These communities migrated to India included the Taishans, the Tutsas the Noctes, the Tangsas, the Hkhamtis, the Singphos, the Tai-Phake, the Tai Turungs, the Lisus and a host of other tribes. The people of this border land also participated in the Mahabharata war at Kurukshetra on the side of Duryodhana under the leadership of the Kamrupa king Bhagdutta who ruled over the entire tract between south China and Tibet in the north and east, Myanmar in the Southeast and Bengal and the Gangetic plains in the west. The Tirap valley and Patkai hills witnessed the movement of Ahom army commanded by Tai Ahom prince Sukapha/Hso-Ka-Hapa who laid foundation of the Ahom Kingdom in the first half of the thirteenth century. The Ahoms exercised loose political control over this area to keep the chain of communication with their brothers in Myanmar. The same policy was pursued by the British Indian Government towards the tribes of this region. They are gifted and blessed by the Lord Rangkho-Thak Rang with plenty of natural resources such as oil, salt, coal, timber etc. People earn their living by cultivation. However, in the recent past variety of industries and other occupations are available to the people due to keen interest taken by the state government. Namdapha wildlife sanctuary, Pangsao Pass, Changlang, Khonsa, Bordumsa, Miao, Bisa, Banfera (Lu) Bordoria Deomali, Diyun, Gandhigram, Jairampur, Kanubari, Khanu, Khela, Laju Laptang, Longding, Longphong, Namsang, Kengkhu Niauxa, Tutnu, Kalagaon, Yangkang, Khim Yong, Manmao, Ninu, Vijoy nagar, Rusa Soha, Wakka, Wannu, Namtok, Jangpho-Hate, etc. are the major places of attraction for the tourist and researches. The area is blessed with rich natural resources such as coal, oil, timber thick and evergreen forest, perennial sources of water i.e. Rivers, streams and fountains. The area is peopled by a large number of tribal communities and clans having their unique and distinct cultural traditions and heritage. The prominent tribes of this region include Tutsa Nocte Tangsa, Singpho, the Wancho, Lisu, Khamti, etc. Major occupation and means of livelihood include agriculture, fishing, hunting, collection of forest product etc. In olden times *jhoom* cultivation was widely practiced. However in the recent past permanent cultivation is also introduced in the area and acreage under this type of cultivation is rapidly increasing. The pace of developmental process has picked up after the independence. The administrative machinery as well as market economy is penetrating in each and every village of this region. This has boosted the growth of services, means of communication, market and industries in the

area. The erstwhile NEFA is no longer an isolated region known to only anthropologists and military officers. The people of this region are socially, emotionally and culturally getting attached to rest of the country. The improvement of law and order and elimination of insurgency would go a long way in industrial and economic development of this region located in the eastern most region of our country serving as gateway to Southeast Asia and Far East.⁷⁴

NOTES AND REFERENCES

1. S. Dutta Choudhary (Ed.), *Gazetteer of India, Arunachal Pradesh, Tirap District*, Shillong 1980 pp. 1-42.
2. Parul Dutta, *The Wanchos*, Itanagar, 1990 pp. 1-17.
3. The total area of Changlang district is 4062 sq. km. whereas the area of the Tirap district is recorded as 2362 sq. km. Thus the total area of the east Arunachal Pradesh comes at 7024 sq. km. However the district gazetteer of the undivided Tirap District published in 1980 has mentioned the area of this region at 6907 sq. km. only. For details see *Statistical Handbook of Tirap District*, published by Economics and statistical Branch, Office of the Deputy Commissioner Tirap (Khonsa) 2003 pp. 1-6, 2004. *District Statistical handbook of Changlang District*, published by Economics and Statistics Department, Office of the Deputy Commissioner Changlang District Changlang (Ar. P.) 2003 pp. II – IV, 2004.

For the distribution of population as per the 2001 census in different circles of the Tirap and the Changlang districts see Appendix.

Tirap District: Population by circles, 2001				
Sl. No.	Name of the Circle HQ.	Population		Total Population
		Male	Female	
1.	Khonsa	15298	13528	28826
2.	Namsang	6779	5651	12430
3.	Lazu	3959	3998	7957
4.	Longding	8238	7468	15706
5.	Pongchau	5401	5017	10418
6.	Wakka	4727	4517	9244
7.	Kanubari	5833	5503	11336
8.	Pumao	2226	2084	4310
	Total	52461	47766	100227

4. *Ibid.* The density of population in Tirap district is 42 persons per sq. km. whereas in Changlang district there are 27 persons per square km. It shows that Tirap district is thickly populated compared to Changlang district. However in both the districts the density of population is very high if compared to the state average of just 13 persons per square km.

5. *Ibid.* The distribution of villages in different circles alongwith the no. of household and the population is as follows:

Changlang District: Population by circles, 2001						
Sl. No.	Circle	Total no. of Village	No. of Household	Population	Population	
					Male	Female
1.	Khimyong	20	658	3505	1830	1675
2.	Changlang	66	3106	14641	7850	6791
3.	Namtok	14	595	3087	1603	1484
4.	Manmao	31	665	3814	1992	1822
5.	Namong	34	944	4424	2417	2007
6.	Jairampur	14	N/A	7833	4343	3490
7.	Vijoynagar	13	731	3988	2013	1975
8.	Miao	43	4039	20261	10449	9812
9.	Kharsang	27	844	9508	4990	4518
10.	Diyun	31	5029	28905	15036	13869
11.	Bordumsa	42	4633	25368	13236	1213

Note : N.A. Not available.

Tirap District: Population by circles, 2001						
Sl. No.	Circle	Total no. of Village	No. of Household	Population	Population	
					Male	Female
1.	Namsang	26	2577	124321	6788	5643
2.	Khonsa Circle	57	5039	28914	15340	13574
3.	Longding	14	1730	15703	8239	7464
4.	Pumao Circle	5	470	4312	2232	2080
5.	Pongchau Circle	11	1460	10421	5407	5014
6.	Wakka Circle	12	1288	9246	4730	4516
7.	Lazu Circle	17	1641	7959	3962	3997
8.	Kanubari	25	1759	11340	5839	5501

Source: District Statistical Handbook 2003 of Changlang and Tirap districts.

The author has also collected population figures from the Tirap District Census officer containing tables giving details on population in each village dated May 31, 2004.

6. D.C. Sircar, *Studies in the Geography of Ancient and Medieval India*, Calcutta 1971 pp. 159-166. The Mahabharata mentions, Raja Bhagdutta of Pragjyotishpur as *purva-Sagaravasin* ("dwelling in the eastern sea"). He was leader of the Cinas, Kiratas, Malecchas and Sagaranupavasin. The *Kalika Purana* locates the sea of the east or to the south-east of Pragjyotishpur (Kamarupa). On the basis of these evidences we may

safely conclude that the entire territory of east Arunachal Pradesh constituted as an integral part of the kingdom of Kamarupa (Pragjyotishpur). The sizable concentration of Hindu population in the Chinese province of Yun-nan also referred as (Gandhara) Sri Lohit i.e. the area between the Yun-nan and the upper Assam and in the region called Mongkula i.e. the area located in the north-east of the Chindwin River testifies to the fact that Raja Bhagdatta's kingdom extended from Kartoya in the west to the south China and the Thailand in the east. (R.K. Kanchan, *Hindu Kingdom of south east Asia*, New Delhi, 1990, pp. 19-26). Renowned Scholar on Tai Shans of India and South-east and north Asia in his scholarly monograph *The Tai and the Tai Kingdoms* (Gauhati, 1999, pp. 130-134) states that Mongkula region comprised the area from the right bank of Chindwin to eastern Assam where the River Dihing (Burhi Dihing and Noa Dihing) flowing in that area. It is also mentioned that the legendary Tai Shan prince, referred in Tai Shan chronicles and the Tangsa, Tutsa and Nocte oral historical literature as Hakhun – Long divided his empire among his sons. His fifth son Hakhun La was assigned the country of Mong-Kula to govern. At that time the Hindus constituted majority of the population in the Mongkula region. The Taishan rulers of Nan Chao (Yun-nan also known as Gandhara) Kingdom as well as Mao Shan exercised sovereignty over the eastern Assam and the northern Myanmar. Though it might be doubtful that the Tai Shans of either Nan-Chao or the Mao Shan of Thailand and Myanmar exercised direct political control over the erstwhile North-Eastern Frontier Agency (NEFA) comprising of the present Changlang and Tirap District. But one thing is certain that the Tai Shan frequently visited the Tirap-Patkai region with the desire to expand the area of their influence in the Brahmaputra valley and the Tirap-Patkai region. The Tai Shan chronicles further suggests that the Namtilao or Lohit River was the western boundary of the Hakhun La's kingdom. If this is true then we may conclude that his state comprised of an area which was dominated by the Hindus and its former rulers were the kshatriyas belonging to a Hindu dynasty. Thus, Tirap and Changlang districts of the Arunachal Pradesh formed the core of Hindu Buddhist cultural tradition and remained integral part of the Kirata Kshatriya kingdom of Pragjyotishpur or Kamarupa.

7. Tai Keoram (Ed.), *Statistical Handbook of Tirap District Arunachal Pradesh 2003*, Economics & Statistical Branch; Office of the Deputy Commissioner Tirap District. Khonsa, 2004, pp. 1-17.
8. K. K. Mazumdar (Ed), *District Statistical Handbook of Changlang District 2003 Arunachal Pradesh*. Economics & Statistical Department; Office of the Deputy Commissioner, Changlang District 2004. pp. I-XII and 1-14.
9. The reports containing statistical data on the Tirap and the Changlang district shows that the total area of these two districts is 7028 sq. km. (see reference no. 5). However the *Gazetteer of India Arunachal Pradesh Tirap District* mentions the geographical area of the erstwhile Tirap District (undivided) as 6907 sq. km. only. Thus there is difference of about 117 sq. km.

10. S Dutta Choudhary, *op. cit.* pp 21-22 The elevation of the area under study varies from 500 to 15020 ft. The altitude of Nocte area is recorded as 2500 to 6000 ft. whereas the Wanchos' villages are located at the height ranging from 2000 to 6000 ft. The hight of Yapung Bum is mentioned as 5468 ft. See, Parul Dutta The Tangsas Itanagar, 1991, pp. 1-10. The Wanchos, Itanagar 1990, pp. 1-13. The Noctes Shillong 1978 pp. 1-35.

The altitude of the important administrative headquarters and villages in the Tirap district is as follows.

S.N.	Circle	Place	Altitude in MTRS
1.	Khonsa	Bunting	1200
		Chinkoi	1494
		Dadam	1344
		Hukan	1200
		Kheti	1200
		Moktowa	1653
		Thinsa	1653
		Kalagaon	1500
		Kapu	1164
		Luthong	1020
		Khonsa	1278
2.	Namsang	Turet	1142
3.	Lazu	Raho	1500
		Nogna	1740
		Chinhan	1500
		Longliang	1950
		Lazu	1474
		Kuthung	1200
		Kolam	1305
		Noglo	1230
		Tutnyu	1470
		Phusa (Phungsa)	1560
4.	Longding	Longding	1000
		Chattong	1288
		Longkhaw	1287
		Longphong	1329
		Nianu	1269
		Niausa	1440
		Senua	1239
		Mintong	1299
5.	Pongchau	Konsa	1350
		Khasa	1350
		Bonia	1377
		Kamhua	1260
6.	Wakka	Wakka	1350
		Changkhaw	1350
		Kaimai	1201
		Ngisa	1351
7.	Kanu Bari	Chanu	1045
8.	Pamao	Pumao	1374

11. *Ibid.*
12. L. Devi, *Ahom Tribal Relations*, Guwahati, 1972, p. 25.
13. R.K. Kanchan, *Hindu Kingdoms of South-East Asia*, New Delhi, 1990 pp. 1-77.
14. Padmeshwar Gogoi, *The Tai and the Tai Kingdoms*, Guwahati 1999
15. R. C. Majumdar, *Hindu Colonies in the Far East*, Calcutta 1994 (Reprint 1991) pp. 17-40.
16. N. S. Rao, *Popular Culture Indigenous Faith and Traditions and the Oral historical Literature of the Tangsas*. A study sponsored by the Ministry Tourism and Culture, Government of India 2001, pp. 102-72. Almost all the Tangsa clans occupying Patkai hills and Tirap valley trace their origin from the south-east Asia. Similarly, the Singpho and the Hkhamti people also originally belonged to Mynamar and Thailand, migrated to Arunachal Pradesh and Assam in the 17th and the 18th century by crossing the Patkai hills. The Ahoms the Noctes, the Tutsas, the Tai Phake and other tribes settled in the east Arunachal Pradesh and the upper Assam too trace their origin from the Southeast Asia. The east Arunachal Pradesh especially Tirap and Changlanag district acted as gateway to India for those moving towards India from the Southeast Asia and gateway to Southeast Asia and far East for the Hindus and the Buddhists who migrated from India and established Hindu kingdoms in almost all the countries of Southeast Asia, and beyond upto the north and the south America. For details see Padmeshwar Gogoi, *The Tai and the Tai Kingdoms*, Guwahati 1999 pp. 104-116, 251-265, S.L. Barua. *A comprehensive History of Assam*, New Delhi 1997 pp. 220-239, 300-368. Tapan Kumar Barua, *The Singphos and their Religion* Shillong, 1977, pp. 3-23, *Gazetteer of India Arunachal Pradesh Lohit District*, Shillong 1978, pp. 28-59; *Ibid, Tirap District* Shillong, 1980, pp. 26-42; Lakshmi Devi, *Ahom Tribal Relations*, Guwahati, 1972, pp. 1-19, 241-249; Parul Dutta, *The Nocte* Shillong, 1978, pp. 1-35. Most of the Noctes and the Tutsas trace their origin from across the Patkai Hills in Thailand or Myanmar. They possibly started migrating towards India in the mediaeval age when the entire south-east Asian region was under the grip of political instability, and lawlessness owing to the infighting between various Tai Shan Kingdoms.
17. Hem Barua, *the Red River and the Blue Hill* Guwahati 1991 pp. 1-40. The boundary of the ancient Kingdom of Pragjyotishpur extended from Bihar and Bengal in the west, the Bay of Bengal in the south and southern China in the east as stated in Vishnu Purana, Mahabharata, Ramayana and other sources of that time. This shows that east Arunachal was strategically very important for the rulers of Pragjyotishpur. Similarly, the founder of Ahom kingdom occupied the area in and around Pangsao pass (referred as "Khyber of the east") and created a province called Khamjang in which a senior military officer known as Khamjangia Gohain was posted to ensure that peace and tranquility prevails in the Tirap-Patkai region and the line of

communication and trade route to Southeast Asia is not disrupted. Thus, the Ahom ruler's right from the beginning of their rule in Assam gave special attention towards the east Arunachal Pradesh for the purpose of retaining military control over this strategically important region. Interestingly, the Tirap-Patkai region was also used by the Burmese to organise military expedition into Assam in 1817, 1819 and 1821 and occupied the Brahmaputra valley. During the British period, the Tirap Patkai region witnessed a series of military expeditions conducted against the Singphos, the Burmese and other tribes of this region. In the period 1940 onwards the allied forces launched major offensive against the Japanese army advancing towards India along with the soldiers of the Azad Hind Fauz (Indian National Army) commanded by the Netaji Subhash Chandra Bose. To strengthen the war efforts and ensure supplies, the British Indian government constructed Stillwell road connecting India and Myanmar. Thus, the area under study has witnessed rise and fall of dynasties, movement of armies and large scale migration from India to Southeast Asia and vice-versa.

18. Narayan Singh Rao, *op. cit.*, pp. 2-3.
19. *Ibid.*
20. S. Dutta Choudhary. *Gazetteer of India Arunachal Pradesh District Gazetteers, Tirap District*, 1980, pp. 1-25, *Ibid Lohit District*, 1978 pp. 1-27, Parul Dutta, *The Noctes*, Shillong, 1978 pp. 1-35, *Ibid. The Wanchos Itnagar* 1990 pp. 1-13, *Ibid The Tangsas Itanagar*, 1991 pp. 1-9.
21. Based on information given by Kamhong Ngemu and Wajong Ngemu on October 1, 2000.
22. Based on information collected from Shri Phangnagam Ngemu and Techan Rekhung of Waphang village on October 3, 2000.
23. Based on information recorded from Kamcha Khimgun, Homnogn Khimhum and Rebo Wangrey in Longkey village on October 4, 2000.
24. Based on information collected from Rebo Wangrey of Chingsa village on October 6, 2000.
25. Based on information collected from Himtong Tikhak of Kovin village on December 21, 2000.
26. Based on information collected from Mannong Tikhak of Rima village on December 22, 2000.
27. *Ibid.*
28. Based on information collected from Tuden Tikhak of Mantongsa village who acted as my guide and luggage career during my foot march from Jairampur to Miao via Kovin Machum, Tikhak Putok, Renon, Wintong, Longchong, Matongsa, and Khachang villages during December 20-28, 2000.
29. *Ibid.*
30. *Ibid.*

31. Based on information collected from Khoiwang Taidong of Kengkhu on December 6, 2000.
32. Based on information collected from Lanlam Jugli, Dangku Jugli, and Bijoy Dey who guided me during my foot march to Jugli villages during November 18-24, 1999.
33. *Ibid.*
34. Based on information received from Limkon Mossang during my tour to Mossang villages of Manmao circle i.e. from Manmao to Ranghil from January 21-29, 2000.
35. *Ibid.*, Winsom Mossang, January 25-26, 2000.
36. Based on information recorded from B. Dey on March 16, 2006.
37. S. Dutta Choudhary, *op. cit.* pp. 3-4.
38. Narayan Singh Rao, *op. cit.* p. 5. The people organise fishing expeditions at community level as well as at individual/family level to supplement their food requirements. The community fishing expedition is known as *Jungroo* among the Muklom Tangsas and the Tutsas of the Barap Valley, *Suafunle* among the Wanchos *Joru*, *Jochon* and *Banba* among the Noctes. They block the water and grind poisonous herbs so that juice of these roots is mixed up with water and fishes are killed on large scale.
39. *Ibid.*
40. Rai Sahib Golap Chandra Barua, *Ahom Buranji from the Earliest Time to the End of Ahom Rule*, Guwahati, 1985, pp. 73-82.

In 1535 CE the Ahom ruler Shuhungmung organized expedition in the Patkai hills of present day Tirap and Changlang district and established military control over the salt producing areas. This expedition covered the area from Pangsao pass to Changlang village and the entire salt producing areas of the present Tirap district. In 1548 CE Ahom ruler ordered his commander Chaolangchang to occupy Mohong (Kalagaon) which was the important salt producing area in the present Tirap district. At this time the king assisted Banphera Nagas who were attacked by the Banchangias. During the reign of Gadadhar Singh the Tutsas and the Noctes attacked the Ahom garrison and killed 23 soldiers. The king despatched a strong force to suppress the Tutsas and the Noctes. Though the Ahoms killed number of soldiers belonging to Namchang and other villages on the bank of Jamuna, but no permanent military occupation of the salt mines at Borhat and Mohong could be established as just after few years during the reign of Rudra Singh (1696-1714), the Tutsas and the Noctes organised rebellion and the Ahom military commander Basang Phukan had to organize a peace talk with the Tutsa and the Nocte chiefs. Throughout the period of Moamariya rebellion (1769-1805), the Tutsas and the Noctes acted independently by overthrowing the yoke of Ahom government. For details, see S. K. Bhuyan, *TungKhungia Buranji (History of Assam 1681-1820)* Guwahati

1991 pp. 26-27, Rai Sahib Golap Chandra Barua *Ibid.*, p. 269.

41. Based on the oral narratives recorded from Wanglat Lovang, Wangdong Lovang Janglang *Wangno*, Thunlang Tante, Wanglom Tante, L. Jangoi and other village elders on March 15, 2006 and Shri Towa Kanglom of Old Katang village in Khonsa circle.
42. Narayan Singh Rao, Salt economy and politics in east Arunachal Pradesh during C.1200-1945, *proceedings of the North-East India History Association 22nd Annual Session*, Darrang College, Tezpur, pp. 139-151.
43. The impact of Shrimant Shankardeva's neo-vaishnavite movement on the tribes of North-East India: A case study of the East Arunachal Pradesh, *Proceedings of the national seminar on Shrimant Shankerdeva's contribution towards socio-economic regeneration October 5-6, 2002*, Guwahati, Bharatiya Itihas Sankalan Samiti Assam (Guwahati).
44. Alexander Mackenzie, *The North-East Frontier of India*, New Delhi 2005, pp. 91-100.

The Tangsas and the Tutsas of Changlang district were referred as Patkai Nagas by the British officers. The Noctes, Wanchos and the Tutsas were referred by the British government as Seebesaugor Nagas. The Tutsas in particular are mentioned as Changnoi or Changloi, Jaktungia etc.

Mackenzie states that the Nagas (Nocte, Tutasa, Wancho, Tangsa, etc. living near Joypur, Pani Dwar, Bor Dwar lived chiefly by manufacturing salt which they retailed to the people in plains. There were above 85 salt wells in the lower hills. *Ibid.* pp. 92-93.

45. S. Choudhary, *op. cit.* p. 1-10, Parul Dutta the Noctes *op.cit* – pp. 1-35, *Ibid.* the Wanchos, 1-13.
45. S. Choudhary, *Op. cit.*, pp. 1-10, Parul Dutta the Noctes *Op. cit.*, pp. 1-35 *Ibid.* the Wanchos, 1-13.
46. *Ibid.*
47. *Ibid.*
48. *Ibid.*
49. Laxmi Devi, *op. cit.*, p. 199.

Under the Ahom Rajas, gold washing was carried on in most of the Rivers Allen B.C., E. A. Gait *et al.*, *Gazetteer of Bengal and North-East India*, New Delhi 2005 (Reprint) pp. 81, 595.

Captain Welsh in his report to Edward Hay Secretary to the government dispatched on February 6, 1794, stated that the quantity of gold produced in Assam (entire northeast region) would increase if the improved means of gold washing from the sand containing gold are adopted which is at present done by hand and apparently in a manner involving great deal of un- necessary labour. The gold dust is found in

conjunction with a black sandy ore of iron, probably produced from the disintegration of organite. The gold is ultimately separated in the usual manner by long washing and subsequent triburation with mercury. Alexander Mackenzie. *The North East Frontier of India*, New Delhi 2005, p. 388.

The Abor Hill men (Adis) exercised absolute sovereignty and an inalienable right over all the gold and fish found in the Dibong and Dihong Rivers. The Hindu gold washers settled their villages along the course of the major Rivers parted a portion of their income with the Ahoms and the Abor chiefs as tax and conciliatory offering. During the British period, the Beehas started resisting the claims of Abors and moved down their settlements in the valley under the British jurisdiction. The Abors attacked settlements of Kachari gold washers and to contain the activities of the Abors, the British government organised a series of military expeditions to protect the gold washers. This shows that gold washing was an important activity in the entire upper Assam and Arunachal Pradesh (Alexander Mackenzie *op. cit.* pp. 33-46). Gold washing is recorded as an important economic activity in the medieval Assam (S.L. Barua *op. cit.* p. 438). The gold washing or collection of gold dust from the sands of Buri Dihing and the other major streams of Tirap and Changlang district has been a very significant economic activity. Since time immemorial the tribal people of this region were aware about the traditionally expert gold washers in the Brahmaputra valley as well as in Myanmar and they also participated in the trading activities. Gold was exchanged by the tribal chiefs for procuring essential commodities from Assam plains as well as Myanmar (S. Dutta Choudhary, *op. cit.* p. 8; also see J.B. Bhattacharjee, *The Eastern Himalayan Trade of Assam in the Colonial Period; Studies in the Economic History of North East, India* New Delhi 1994 pp. 187-208).

50. S. Dutta Choudhary, *op. cit.* pp. 5-6, *Ibid. The Wanchos*, pp 7-8, S. L. Barua *op. cit.* pp 643-644.
51. *Ibid.*
52. S. K. Barpujari, Raja Purandar Singha's Management of Salt wells in the Naga Hills, *Studies in the Economic History of North-East India* (Edited by J.B. Bhattacharjee) New Delhi, 1994, pp 73-89.
53. Narayan Singh Rao. Salt, Economy and Politics in East Arunachal Pradesh, c. 1200-1945, *The proceedings of North-East India. History Association* 22nd Annual session, November 30 - December 2, 2001, pp.139-151
54. S. Dutta Choudhary, *op. cit.* p. 9.
55. *Ibid.*
56. Narayan Singh Rao. Popular Culture Indigenous Faith and Traditions and the Oral Historical literature of the Tangsas *op. cit.* pp. 8-11.
57. The rainfall (cm) recorded on yearly basis in the Tirap and the Changlang raingauge stations is as follows:

Sl. No.	Rain Gauge Stations	1971	1972	1973	1974	1975
1.	Khonsa	417.30	370.27	365.46	509.40	391.20
2.	Vijoy nagar	325.60	292.24	216.60	350.50	317.90
3.	Bordumsa	228.10	214.16	224.08	150.60	—
4.	Laju	80.02	—	—	—	—
5.	Soha	325.80	236.50	293.58	331.90	—
6.	Changlang	237.90	88.68	—	308.70	315.20
7.	Miao	177.80	225.80	248.62	303.70	250.70
8.	Namsang	269.40	246.45	235.75	242.10	301.50
9.	Deomali	233.50	236.87	235.00	253.70	205.20
10.	Nampong	132.90	255.78	274.19	305.70	173.00
11.	Longding	—	—	203.00	215.50	191.10

S. Dutta Choudhary *op. cit.* p. 23.

58. *Ibid.* The station wise monthly rainfall (cm) recorded in the Tirap district in 1975 is as follows:

Monthly Rainfall in Centimeter 1975									
Status	Khonsa	Deomali	Vijay Nagar	Miao	Namsang	Nampong	Chang lang	Long Ding	Diyun
Jan	-	—	1.00	3.60	3.00	2.00	3.00	—	3.00
Feb	10.50	—	5.00	10.16	4.00	7.00	7.00	1.60	7.00
Mar	3.50	7.00	12.50	6.76	6.00	6.00	4.00	3.30	6.00
Apr	32.50	10.00	39.00	30.67	30.00	21.00	36.00	7.00	18.50
May	52.50	34.00	17.00	24.52	26.00	23.00	36.00	32.80	24.00
Jun	73.00	53.00	58.50	29.14	75.00	28.00	35.00	31.40	49.00
Jul	88.50	53.50	90.00	69.06	52.00	74.00	78.00	76.60	59.00
Aug	50.00	—	50.00	38.61	45.00	—	50.00	20.00	33.00
Sept	47.50	24.00	24.30	19.75	32.00	—	40.50	16.40	23.00
Oct	30.00	22.00	21.00	16.69	26.00	11.00	23.50	2.00	13.50
Nov	3.00	1.70	3.80	0.83	2.50	1.00	1.50	—	1.00
Dec	—	—	0.60	4.41	—	—	0.70	—	0.40

Temperature Rainfall and Humidity in the Tirap (undivided) district 1975				
Month	Temperature (in °C)		Rainfall	Humidity (%)
	Maximum	Minimum		
Jan	18.6	8.6	28.8	69
Feb	23.6	9.1	18.8	41
Mar	26.0	12.1	28.4	84
Apr	28.3	13.0	82.6	85
May	31.6	17.6	48.8	68
Jun	31.0	20.1	817.2	91
Jul	28.0	20.1	107.2	91
Aug	32.8	19.6	116.2	88
Sep	30.5	19.1	70.4	76
Oct	30.00	18.6	102.0	90
Nov	27.00	14.6	40.4	92
Dec	20.20	8.6	—	93

Ibid. p. 20.

59. The volume of Rainfall and the number of Rainy days in Tirap district in each month is recorded by Parul Dutta, *The Noctes*, *op. cit.*, p. 6 is as follows:

Month	Namsang Rainfall in Inches	No. of Rainy Days	Tirap Rainfall in Inches	No. of Rainy Days	Margherita	
					Rainfall	No. of Rainy Days
Jan.	1.2	4	1.71	7	0.9	2.4
Feb.	4.0	8	4.09	16	2.2	4.9
Mar.	6.6	13	1.22	6	5.2	9.2
April	15.4	16	13.05	18	10.6	12.6
May	17.2	20	23.34	26	13.2	14.5
June	23.4	22	15.73	25	19.3	18.5
July	28.8	26	19.63	27	20.7	17.6
Aug.	21.2	21	15.88	24	14.3	13.7
Sept.	20.0	17	10.60	16	3.6	5.4
Oct.	8.6	17	9.66	2	3.6	0.7
Nov.	1.2	4	0.90	5	0.7	1.3
Dec.	1.00	4	1.05	5	—	—
Total		149.2	175	107.86	104.1	118.8

Source: Dutta, Parul, *The Noctes*, *op. cit.* p. 16

The figures on the monthly rainfall (mm) at Khonsa and Longding rain gauge stations recorded in 2002			
<i>Sl. No.</i>	<i>Month</i>	<i>Khonsa</i>	<i>Longding</i>
1.	Jan	0.00	70.3
2.	Feb	9.8	9.9
3.	Mar	146.3	102.9
4.	Apr	307.6	182.5
5.	May	593.5	279.4
6.	Jun	864.8	554.1
7.	Jul	775.9	572.1
8.	Aug	510.7	267.1
9.	Sep	303.1	198.6
10.	Oct	184.9	74.2
11.	Nov	71.2	63.3
12.	Dec	39.8	35.3

The average temperature and relative humidity in the Tirap district in the year 2001 and 2002 was recorded in the bellowing manner						
<i>Month</i>	<i>2001 Temperature (°C)</i>		<i>Humidity %</i>	<i>2002 Temperature (°C)</i>		<i>Humidity %</i>
	<i>Maximum</i>	<i>Minimum</i>		<i>Maximum</i>	<i>Minimum</i>	
Jan	15.94	13.26	77.71	16.55	13.20	77.90
Feb	18.07	15.07	78.25	19.82	16.25	78.57
Mar	22.13	18.58	75.77	21.39	18.29	77.53
Apr	22.87	19.57	81.87	21.63	18.53	81.03
May	24.39	21.90	83.68	24.48	21.16	82.39
Jun	27.40	24.50	85.40	26.50	22.93	85.90
Jul	27.26	24.16	85.71	26.65	23.58	87.25
Aug	27.87	24.48	85.55	27.90	24.03	85.48
Sep	26.03	23.27	85.77	27.40	24.13	85.73
Oct	24.26	20.55	88.48	26.00	22.90	84.20
Nov	21.03	18.37	81.33	21.33	17.97	81.57
Dec	18.10	14.81	79.74	17.74	14.06	79.66

Monthly rainfall and temperature at some important Rainguage stations, 2003																
Year/ Month	Changlang Temperature			MIAO Rainfall			BORDUMSA Temperature			DIYUN			MANMAO			
	Maximum	Minimum	(MM)	Maximum	Minimum	Rainfall	Maximum	Minimum	Rainfall	Maximum	Minimum	Rainfall	Maximum	Minimum	Rainfall (MM)	
2003																
Jan	16.00	13.2	37.0	30.2	13.0	140.0										123.0
Feb	22.00	18.2	126.0	32.0	13.0	30										42.4
Mar	27.2	23.1	135.2	32.0	15.0	98.0						128.2				123.4
Apr	28.1	24.2	291.8	35.0	16.0	206.0						225.3				208.0
May	31.6	27.8	229.5	36.0	15.0	347.0						348				175.6
Jun	34.5	29.0	227.0	38.0	16.0	314.0						234.4				251.0
Jul	35.1	28.0	596.6	38.0	20.0	483.0						633.0				514.2
Aug	32.9	27.6	363.9	38.0	20.0	246.0						390				355.6
Sep	29.4	24.3	171.6	37.0	21.0	288						158.7				277.4
Oct	32.1	21.1	113.0	34.0	19.1	58.0						37.5				57.0
Nov	24.2	18.4	50.5	30.0	13.0	—						44.7				48.2
Dec	23.0	15.9	5.8	28.0	12.0							8.4				17.4

Source: Statistical Handbook of Tripura and Changlang districts, 2003.

60. S. Dutta Choudhary *op. cit.*, pp. 21-25.
61. *Ibid.*, also see *Statistical Handbook of Tirap District and Statistical Handbook of Changlang District Arunachal Pradesh* published by the Office of the Deputy Commissioner the Tirap and the Changlang district, respectively for the year 2003.
62. S. Dutta Choudhary *op. cit.* pp. 10-21.
63. *Ibid.*
64. *Ibid.*
65. *Ibid.*
66. *Ibid.*
67. *Ibid.*
68. Hem Barua, *The Red River and the Blue Hill, Guwahati* 1991, pp. 2, 12-23. Also see R.G. Basak, *History of North-Eastern India*, pp. 182-206., Ambika Prasad Morarka, *Ancient India's Overseas Trade through the North-Eastern Region, Studies in the Economic History of North East India* (Ed. J.B. Bhattacharya) New Delhi 1994, pp. 151-159.
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70. S. Dutta Choudhary *op. cit.* pp. 141-145.
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74. The important insurgent groups operating in this region include National Socialist Council of Nagaland (NSCN), IM and the NSCN (K) group, United Liberation Front of Assam (ULFA), etc. Besides these organizations a large number of secessionist organizations are operating in a triangle of South China, Thailand and Myanmar. Probably the USA, China and some other states are directly or indirectly encouraging these groups to carry on their activities in the NE region of India, northern and eastern Myanmar, Thailand and the South China. The groups operating in the said regions include Burma Independence Army (BIA) Burma National Army, Chin National Front (CNF), Democratic Alliance of Burma (DAB), Kachin Independence Army (KIA), Kachin Independence organization (KIO), Karen National Defence Organization (KNDO) Karen National Liberation Army (KNLA) Mon National Defence Organization, Mong Tai Army, etc. The insurgent groups operating in the entire south and the Southeast Asian region have established

fraternal ties with other separatist and secessionist groups operating in India. The Indian insurgents are provided training and ideological support, supply of weapons and equipments, safe places for hiding as well as setting up of training camps. For details see, Shelby Tucker, *Among the Insurgents: Walking through Burma*, Panguin Books India (P) Ltd., New Delhi, 2000 pp. 11-197. Mr. Tucker met several Indian insurgent leaders in Burma in the KIO/KIA occupied area during his March from China to Vijoyngar (Changlag district and finally he got arrested by the Indian Army). *Ibid.* pp. 82-86.

The present volume based on extensive survey, field work conducted in the villages of Northeast India, study of the Ramayana, the Mahabharata, the Puranas and published and unpublished material will go a long way in accelerating the process of construction of the history of tribal communities of Northeast India, which has so far remained neglected by the historians. The study area, on the periphery, marks the confluence of great civilizations of India, China and Southeast Asia, with its intermingling of indigenous and alien cultures, even as remote as the American. The focus, however, remains steadily on the multifaceted life, mythology, history and socio-cultural heritage of the Northeast India.

The present work has been divided into two parts, deals with great clarity, various village societies, geography, demography, festivals, rituals and social systems of the Tutsa Tribe. Chapter 1 gives information on geography, demography, ecology and natural resources of the study area. Chapters 2 and 3 give a comprehensive picture on the geology and process of creation of Northeast India in the Cretaceous period, development of human civilization and socio-economic and political development from the earliest times to the present. The role of tribal chiefs of NE India in the politics of northern India and their participation in the Mahabharata War is given due importance in these chapters. Chapter 4 gives an account of the Tribal mythologies and cosmogony with regard to the creation of human civilization. Chapter 5 gives details on History of the migration of the Tutsas of NE India. Chapter 6 deals with the nature of political relations of the Tutsas with the Ahom rulers and the Nocte, Tangsa, Singpho, Muttock, Laju and other tribes of Assam and East Arunachal Pradesh. Chapter 7 gives a comprehensive picture on the structure of village society and system of the governance of a village. Tutsa Tribal/Rural Economy is discussed in Chapter 8. Festivals and Rituals, Tutsa social system and institutions of governance and local administration find a place Chapters 9 and 10 which also extensively deal with tribal-clan solidarity and organization. Tutsa religious belief system, philosophy and forms of Divinity are discussed in Chapter 11. The entire study is summarized in Chapter 12.

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