

A Note on the History of the Tutsas of Barap Valley

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Historical Background

East Arunachal Pradesh comprising Changlang and Tirap districts, the abode of the Tutsa, the Tangsa, the Singpho, the Khamti, the Nocte, the Wancho and a host of tribal communities is located in the easternmost corner of India. The area is bounded on the north by plains of Assam and Lohit district of Arunachal Pradesh, on the south and east by Myanmar and on the west by Sibsagar and Dibrugarh district of Assam and Mon district of Nagaland. The entire tract is on the south of Brahmaputra, situated between the latitude $26^{\circ} 40' N$ and $27^{\circ} 40' N$ and the longitude $95^{\circ} 11'E$ and $97^{\circ} 10'E$.¹ The area is referred in epic and pauranic literature as part of *Lauhitya* Pradesh and the Kingdom of Pragjotishpur² controlled by Raja Bhagadatta, the hero of *Mahabharata* and leader of Kirata tribes of India and south-east Asia.³ The area of the two districts is largely constituted by Patkai mountain range with an altitude of 200-2000 metres (from msl.). Annual rainfall is above 2500 mm and temperature varies between $8-6c$ to $31C$. The watershed of Patkai hills demarcates international boundary between India and Myanmar.⁴ Numerous passes (*duars*) and strategic highways are located in this region. This has considerably enhanced the geo-political and strategic importance of the area. Patkai pass is also referred as Pangsao Pass (which links India⁵ and Burma) and other *duars* (passes) has contributed significantly towards expansion of Indian culture and civilization in south-east Asia and the Hindu and the Buddhist/ Monks and Missionaries travelled in the eastern worlds through these passes. These *duars* also helped in promotion of trade and commerce between India and south-east Asia.⁶ In the pre-and post *Mahabharata* period millions of Indian people migrated towards South-east Asia, Far East and America. They founded Hindu Kingdoms in these regions and the Hindu civilization flourished across the globe.⁷ In the medieval period Taishans referred as Taiphake, Tai Ahom, Tai-Turang, Hkamti, Sinpho, migrated towards India via patkai pass.⁸ Similarly the Tutsa, Nocte, Tangsa, and several other Kirata-Kshatriya clans of South-east Asia moved to east Arunachal

Pradesh via Patkai hills. Several Kshatriya clans such as Bodos, Chutiyas, Kacharis, Chins, Cinas, Maha-cinas etc. came to India from east via patkai hills and enriched our national heritage as they were Hindus of South-east Asia.⁹ Tai Ahom Prince Hso-ka-Hpa who laid foundation of Ahom Kingdom in 1228 AD., was a Tai prince of Burma, who entered into India via Patkai pass and lived for several months in east Arunachal Pradesh.¹⁰ Thus Tirap valley and patkai hills constitute a tri-junction linking three great river valley civilizations of the world, flourished on the banks of Brahmaputra of India, Irrawaddy river valley of Burma, the Yangtse-kiang and the Howang-Ho or yellow river of China. Hinduism, Buddhism and Tantricism flourished in this area in olden time.¹¹ The east Arunachal Pradesh played a crucial role in the socio-economic and cultural history of India.

The Tutsas of Barap Valley

The oral tradition of the Tutsas inform us that the Tutsas originally belonged to south-east Asia. Their migration to India took place somewhere between 1100-1200 CE before the advent of the Ahoms in the Brahmaputra valley. It is said that Tutsas crossed India-Myanmar border via Longkhon Sanchik pass and settled at Tutnu which is also referred as Longphok Yanrock by the Mukloms presently located in the Tirap district.¹² The Tutsas constitute an important tribe in the Tirap and Changlang districts of Arunachal Pradesh. This tribe occupies south-eastern part of Khonsa district and western part of Changlang district. The Tutsa villages are mainly concentrated in the Barap Valley surrounded by Longchangs in the north-east, Mukloms in the south and Nactes in the South-western direction. The total population of Tutsas in 1971 was 5786 as per the census records.¹³ There are several sub-tribes of Tutsas which include Kanglom, Jamai, Kungkho, Kitnya, Kuma (Kengma), Hallang, Hangphuk, Harap Tante, Savin, Songthing, Bo, Katang, Jangngoi, Pungyung, Diwen, Kitse, Pangtha, Hangsik, Ngotan, Pongte, Chakte, Hate, etc.¹⁴ The area under the control of Tutsas stretches from Ngoitung and Jongpho-Hate in Changlang to Tutnu, Changkutongthing, Lamsa Khela villages in Tirap district. It is estimated that there are about 40 Tutsa villages in both the districts. Thus the Tutsa tribe constitute an important part of the society in east Arunachal Pradesh.¹⁵ S. N. Barua in his scholarly monograph recognized Tutsas as a distinct social group and provided valuable information on this tribe.¹⁶ However we lack written source material on this tribe so one has to depend heavily on the oral traditions for

construction of the history of this tribe. It is attempted in this paper to construct the history of the Tutsas of Barap valley with the help of oral historical traditions collected from the Tutsa villages and supplemented by the recorded information available in different category of sources i.e. published and unpublished.¹⁷

Chieftainship of Hapanskan or Yangkang

The Tutsas of Hapangkan trace their origin from Tutnu, the ancestral home. The historic chieftainship of Tutnu came into existence before the advent of Ahoms in the Brahmaputra valley. In Tutnu the Kungkho clan among the Tutsas was very powerful and this clan played an important role in history of the migration of the Tutsas.¹⁸ It is said that the Tutnu village in the medieval period became over-populated and the people experienced scarcity of cultivable land, water and sources of livelihood. Geographically Tutnu was more vulnerable due to the presence of Burmese warrior tribes in close proximity with Tutnu across the border and also frequent armed expeditions used to be organised by Ahoms against the Tutsas. In this critical situation a section of the Tutsas under the leadership of Sanchik Kungkho who also belonged to the royal family of the Lungwang of Tutnu decided to migrate towards the areas which were yet to be explored or remained virgin upto that time.¹⁹ At the time of leaving their ancestral home Tutnu, Sanchik Kungkho received strong backing from his supporters which included Batwang Songthing, Wonglang Pongte, Bauhate, and Jengmong Kanglom. The Tutsas who left Tutnu under the leadership of Sanchik Kungkho, arrived at Changkutongthing which is located on the present Changlang-Khonsa road in Tirap district. Though this section of the Tutsas stayed in Changkutongthing for about 150-200 years, they did not make it a permanent home. Perhaps the pressure from Burmese armed groups continued in the region. Secondly, the land and other natural resources were not sufficient to accommodate large number of people. Thus the Tutsas of this group again left Changkutongthing²⁰ and settled in a place called Makantongthing.²¹ Later on they reached Kotomthing which was located on top of the highest mountain range. They found that the Kotomthing is strategically most suitable for them as the forces of rival groups as well as the Burmese and the Ahoms will not be able to climb the heights of the Kotomthing. So Tutsas of Kungkho clan halted there for years at Kotomthing. At this new location, life was better so long as the number of people was small. But when the size of the population grew, things became worse. It became

difficult to arrange drinking water and other essential commodities.²² In this situation the Tutsas again abandoned the site of Kotomthing and settled down at a place called Hapangkan which had better facilities and plenty of drinking water and cultivable land was also available at this location. The Tutsas fortified this new settlement by constructing a rampart and, the Hapangkan emerged as the centre of the political authority of the Tutsa chief in the region. The Tutsa warriors from different places started joining the services of the chief of Hapangkan. These developments enhanced the power and prestige of the Tutsa chief of Hapangkan which remained in the lime-light for about 200-300 years.²³

Expansion of the Area Under the Chieftainship of Hapangkan

The glory and prestige of the chieftainship of the Hapangkan reached at highest watermark in 17th and 18th century when Ahom kingdom started declining and there was political instability in this region. The Burmese rulers repeatedly attacked the Ahom kingdom to occupy the entire Brahmaputra Valley. This situation compelled the Ahom ruler to maintain friendly attitude towards various tribes of Patkai ranges. The Tutsas were wise enough to take advantage of this situation and started dispatching military contingents to the neighbouring areas to tighten their control over the region and acquire more villages and land under their influence. A strong group of the Tutsas started exercising political control over the area between Margherita and Laju by taking the advantage of the Moamaria rebellion. The salt wells which were under the control of the Ahoms were also reoccupied by the Tutsas at this time. The Ahom ruler tried very hard to regain control of salt wells in the Tutsa villages. But the firm determination and spirit of resistance of the Tutsas prevented the Ahoms from establishing their political hegemony in the region. There is a popular story in oral tradition of Tutsas which gives indication about the triangular conflict between the Tutsas, Ahoms and the Moamariya Muttock chiefs to retain control over the salt producing areas. The story is as follows. Once upon a time (in 18th Century) the Ahom claimed that the salt wells belonged to them but the Tutsas firmly opposed them and did not accept this argument. After the heated discussion it was decided to solve this dispute through a bait, that any one who cuts the stone slab meant for sharpening the edge of a dao in one stroke will be the master of the salt wells. First the Ahom Lungwang tried his luck and gave a blow of *dao* (dagger) on the stone slab but failed to cut it into two pieces. Subsequently, Muttock Moran Lungwang tried with his

utmost strength to cut the stone slab but he also failed. Finally Tutsa Lungwang took *dao* into his own hands and gave a blow to the slab and succeeded in cutting it into two pieces. But Ahom Raja did not accept the defeat and suggested another round of bait that any one who pulls down the thorny bamboo will have the right to control the salt producing area.

Both Ahom and Muttock Lungwang failed in this bait and Tutsa Lungwang succeeded in achieving the goal. But again Ahom Lungwang did not accept the right of the Tutsas over the salt wells and suggested that we should refer this dispute to a grass called Lekhopbang to give its verdict that the salt well belongs to Tutsas or Ahoms. The Muttock and Ahom Lungwang both in turn asked three times each to the grass that whom does the salt well belongs. The grass did not reply. But when Tutsa chief asked the question whether the salt well belonged to him, instantly there was a reply "yes the salt well belongs to Tutsa or Tutnu Lungwang". Thus the right of Tutsas over the salt wells was confirmed. But Ahom Lungwang became very angry and ordered complete burning of the Lekhopbang grass and returned to the Ahom Kingdom. As per the Tutsa oral tradition the soul of grass assumed the shape of a bird called Tutnu Jongsum wo' and this bird is noticed even today in the Tutsa villages. The Tutsas claims that even now if Lekhopbang grass is cut, it produces juice or water of red (blood) colour. This story confirms the position that Muttocks as well as the Ahoms tried to occupy salt wells.²⁴ In the 18th and 19th century, when the political crises in the Brahmaputra valley was going on due to recurring Moamaria rebellions, the Tutsas took advantage of this opportune moment to strengthen their position further.

Under the command of Wangthing Kungkho, the elder son of the chief of Hapangkan, a contingent of Tutsa warriors was dispatched to Changnyak which is also known as Kalagaon. Wangthing Kungkho fought against his enemies and cleared the land for Tutsas. Thus the historic principality of Changnyak or Kalagaon came into existence. The success of Wangthing Kungkho in the occupation of Kalagaon was a milestone in the history of migration of the Tutsas. This victory over Kalagaon strengthened their position in the region and they further established political control over several neighbouring villages. The descendents of Wangtheng Kungkho commands a high degree of respect and position among the Tutsas in the area. The youngest son of the chief of Hapangkan known as Thowkang Kungkho remained at home and

succeeded the crown of the principality of Hapangkan after the death of his father. These developments took place during the last days of Ahom monarchy. Later on, the chief of Hapangkan (Lungwang) appointed three deputy Lungwangs and each one of them was entrusted with the task of setting up one villages in the Barap valley. The commands of the Tutsa Lungwang of Hapangkan were carried out and consequently three villages namely Thamjang, Kungkho and Watlom came into existence during the period between 1920-25. The deputy Lungwangs or Viceroy of these newly settled Tutsa villages were provided military as well as material support and assistance by the Chief of Hapangkan in administering these villages. He provided military protection to the deputies of the newly occupied villages against the Burmese invaders as well as local rival groups and treated them as brothers and established their authority in the area.²⁵

In lieu of military protection to these newly settled villages the Kungkho Lungwang of Hapangkan collected annual tributes in the form of various items i.e. 5 full buckets of paddy (*thapbanganga*) rice beer stuff of a fixed quantity and a bottle of pure rice beer. Since the chief/Lungwang of Hapangkan was the younger brother and the elder one was ruling from Changnyak(Kalagaon) so these articles collected in the form of annual tribute were passed on to the officials of the Lungwang of Kalagaon (Changnyak).²⁶ The glory and prestige of the Kungkho Lungwang continued to remain undiminished upto 1947, and a strong group of Tutsas existed in the village upto 1955. But soon in the same year a large number of Tutsas from Hapangkan came down and settled down at the present location of Yankang and another branch moved in western direction and settled in a new village known as Jongrum, about 19 k.m. away from Changlang on the Khonsa Changlang road.²⁷ Thus the Tutsas of Hapangkan relocated in Yangkang played an important role in the history of Barap Valley and finally joined the national mainstream in 1947.²⁸

Chieftainship of Jangpho Hate

A section of the Tutsas of Tutnu migrated towards Changlang and established a powerful chieftainship in the medieval period under the leadership of the scion of Kangleom clan of the Tutsas. The oral tradition of the Tutsas of Jongpho-Hate gives us interesting information about the migration of the Tutsas from Tutni²⁹ to Jongpho-Hate and the process

of the establishment of the chieftainship of Jongpho-Hate. It is said that once upon a time, when a savage tribe from Burma inimical to Tutsas planned armed attack on Tutnu village, an idol or stone image of God referred as Tangjong possessing supernatural powers gave a loud cry that "your enemies have planned to attack your village and kill everybody. All of you should leave this village and escape from the deadly attack, by retiring into the jungles". The Tutsas of Tutnu followed these commands and escaped into the jungles. When the army of the enemies of Tutsas reached into the Tutnu village, they found that everybody have deserted the village. The Burmese also found the stone image of Lord Tangjong which made a loud cry in order to save the Tutsas. The Burmese invaders gave blows on the ancestral deity of Tutsas to break it into tyf pieces. The moment a blow of dagger was given, it got divided into two pieces and a pool of blood started coming out from the stone. This incident made Tutsas very unhappy. The recurring armed attack from rival groups, growth of population, scarcity of water and cultivable land compelled a group of Tutsas to vacate their homeland in Tutnu and search out new areas for settlement. Thus a section of Tutsas left Tutnu in 14th or 15th century and moved on the northern bank of Barap river and settled the villages of Sabban, Jongpho Hate, Nogoingtung, etc. Here also the enemies of Tutsas did not leave them undisturbed. This time a strong horde of Burmese soldiers advanced into the Barap valley and attacked Tutsa villages i.e. the Saban and the Jongpho-Hate and posed a serious challenge to the very existence of the Tutsas. Fortunately in the hour of crises the ancestral deity (supreme being), the Lord Tongjong, again rose to the occasion and called upon the Tutsas by making a loud cry that "your enemies are about to attack you. Save yourself by retiring into the jungles". Accordingly everyone followed the commands of heavenly god, Tongjong and left the village. The Burmese entered in the village of Jongpho-Hate but found none of the Tutsas in the village. The commander of invading army noticed the image of the Lord Tongjong and came to know that it is because of the call given by the stone image of the Lord Tongjong, the Tutsas had runaway and saved their life. Thousands of Burmese participated in this expedition but nothing came out of all this exercise. The Burmese became very angry and carried away the stone image of the Lord Tongjong. But the extraordinary powers possessed by God Tongjong started playing havoc with the Burmese soldiers. Thousands of Burmese soldiers died in the Barap valley owing to the displeasure of the Lord Tongjong. When Burmese realized that it is because of the displeasure of Tongjong they are facing the tough

time, they threw the image of the Lord Tongjong in the Barap river and returned back. On the retreat of the Burmese army, people of Sabban-Jongpho-Hate again came back to the village and found that the idol of Lord Tongjong was missing. On the next day, early in the morning surprisingly the Tutsas of these villages found that stone image of Lord Tongjong is reinstated in the original site.³⁰ To mark this occasion of happiness the Tutsas organized a grand celebration in order to reaffirm their profound respect to the almighty Lord Tongjong and express gratitude for saving their life. They offered prayers accompanied by animal sacrifices and the annual practice of worshiping Lord Tongjong was started which continued for several hundred years since then. The Tutsas believe that due to the grace of almighty God, Tongjong, they secured peace, prosperity, wealth, plenty of harvest, animals, cultivable land and sound health. For securing blessings of the Lord Tongjong on the festival of 'Ronghon Kuhl the Tutsas offer prayers and animal sacrifices in the month of July. During these 400-500 years of the history of the Tutsa chieftainship of Jongphoo-Hate³¹ the Tutsas evolved their own political and administrative institutions to effectively control the area under their occupation.

During the 18th century when Moamariyas successfully occupied entire upper Assam in 1769 and again between 1786 and 1805. They also tried to exercise their control in the mountainous tract occupied by the Tutsas.³² The people of Yankang and other Tutsa villages frequently refer to the Muttock Lungwang and Ahom Lungwang which shows that since the Barap valley was located on the Border of Ahom kingdom, a large number of rebellious element might have taken refuge in this area. The availability of the large number of salt wells in the area attracted the attention of Ahom rulers and armed clashes between Tutsas and Ahoms might have taken place.³³ However, in absence of any recorded evidence we cannot make any judgment. Despite these interventions, the Tutsas enjoyed a very high degree of autonomy and decided the affairs of state in their own manner. A number of local administrative institutions were evolved by them in order to ensure systematic working of the state machinery. They adopted the system of local government in which a hereditary chief and his ministers were appointed to look after the affairs of the state. The information about the local administration is as follows:-

Lungwang :- The chief of Tutsa villages referred as Lungwang village (chieftain) always remained as the highest executive authority of the area controlled by him. He used to organize military expeditions

against the rival groups, looked after law and order problems, decided time and dates of the various festivals to be observed by Tutsas and guided village community for carrying out Jhoom cultivation. He also organized defence arrangements for the villages with the help of the contingents raised as part of the tribal militia. The armed contingents used to be posted on the lowest and highest point of the villages in 3 groups deployed on duty in rotation. The Raja or chief of the villages wielded considerable amount of authority over the neighbouring villages. The council of Ministers of the Jongpho-Hate included Bo Hondiqui who acted as deputy chief of the village/area when the Raja (Lungwang) was away from the village. The Kungkho was another important official of the village, who looked after fiscal matters and was considered as the custodian of wealth. He was the first to start the process of the harvesting of the crops and the entire village followed him.³⁴

Male Dormitory (Pang) :- A significant aspect of the local administration of the kingdom of Jongpho-Hate was the prevalence of male dormitory in which youths of the village used to stay as a part of the tribal militia or village defence corps. These militiamen were divided in 3 sections known as *Lungwang Ban*, *Banton Ban*, *Ngongwa Ban* and deployed on security duty in rotation. Each group was made accountable for any, untoward incident occurred at the time of their duty. The heads of the wild animals hunted by the people i.e. tiger horn bill etc. were put in the '*pang*' (dormitory) as trophies of their successful military expedition. The entire unmarried male youth population used to stay in the *pang* and a wooden drum was kept ready for beating to give emergency call for the soldiers to report on duty and fight against the enemy. The heads of people procured by organizing head hunting expeditions were placed in the *pang* and necessary religious ceremonies were performed alongwith animal sacrifices to please the soul of the person whose head was collected at the time of hunting expeditions so that more heads are collected in the next head-hunting expedition. The dances, music, recreational programmes, drinking and meetings were the regular features of the activities in Pang. Interestingly females were not allowed to enter the *Pang*.³⁵ The entire villages community used to collectively work for acquiring wealth, peace and prosperity. No hired labour was employed by the people. Even today whenever a person dismantles the old house and intends to build a new house, the entire villages community comes forward voluntarily, collects wooden logs and other essential items and works day and night. Within 3-4 days time the house is ready. In lieu of all these collective efforts of the village

community the head of the household is required to provide food and adequate amount of rice beer. The Lungwang or the Raja of the Jungpho village was entitled to collect all the essential household items from the village community. The weapons, and all other symbols of the regality of the Lungwang are provided and maintained by the village community. Annually a dagger (dao), carpet and other items are also supplied to the Raja.³⁶ The farm owned by the Lungwang is also cultivated by the entire village community. The upkeep and maintenance of the residence of the village chief is also looked after by the village community and his house is reconstructed as soon as it gets outdated or old. The Lungwang puts on specially designed headgear, crown, bracelets, loincloth, belt and highly decorated weapons. The Lungwang is always treated as the chief guest on all the festive occasions and customary worship of Lord Tongjong which is performed only by him. Thus the institution of Lungwang or village chieftainship is still surviving with all respect and decorum.³⁷

Conclusion

Thus the Tutsas of Barap Valley who originally belonged to South-east Asian region, migrated in 1100-1200 AD and settled at Tutnu located in "Tirap valley. In due course of time they further migrated and settled several villages in Tirap and Changlang district by consolidating their position at Hapang Kan, Jongphoo-Hate, Kalagaon (Changyak) etc. The Tutsas also confronted with the Ahoms, the Moamariyas and the Burmese to maintain their control over the salt wells in the later medieval period. Favourable political climate and the peace and tranquility enjoyed by the Tutsas of Hapangan and Jongpho-Hate provided them an opportunity to develop their socio-cultural and political institutions for local administration and governance of each village under the leadership of hereditary village chief. These institutions of village administration and governance are highly significant for the study of the system of local government with regard to tribal villages in India.

Note and Referances

1. S. Dutta Choudhary (ed), *Gazetteer of India, Arunachal Pradesh*, Tirap District, Shillong, 1980, pp. 1-25
2. D. C. Sircar, *Studies in Geography of Ancient and Medieval India*, Calcutta, 1971, pp 159-66
3. N. N. Vasu, *Social History of Kamrupa*, Vol.-I, Delhi 1990, pp. 120 - 33.

4. S. Dutta Choudhary *Op. Cit.*
5. L. Devi *Ahom Tribal Relation, Guwahati, 1927, p-25*
6. R.K. Kanchan *Hindu kingdom of South-East-Asia, New Delhi, 1990, pp. 1-30*
7. Sriram Sathe *Saga of Indus Interaction with world, Hyderabad, 1999.*
8. P. Gogoi *Tai and the Tai Kingdoms of South-East-Asia. New Delhi, 1990, PP 1-77.*
9. S.N. Barua *Tribes of Indo-Burma Border, New Delhi, 1991,PP,37-97.*
10. P. Gogoi *Op.Cit.*
11. S.N. Barua *Op.Cit.*
12. Based on information collected from Shri Wangjit Kanglem of Jongphoo-Hate on 14/11/05 and Shri Shumkam Khimhun, Khamjam Tech, Titangam Hallang , and Kamtang Tech in Khimyoung village September 20,2000.
13. S.N. Barua *OP. Cit.*
14. Based on the information provided by Lungwang Shri Wangjit Kanglem, of Jongpho Hate and Lungwang Wanju Kungkho of Yankang on November 15-16,1997
15. S.K. Singh *People of India – Arunachal Pradesh, volume XIV (Anthropological Survey of India Series) Seagull Books, Calcutta 1995.*
16. S.N. Barua *OP.Cit.* The scholar has recognized Tutsas as a major tribe occupying parts of Changlang and Tirap district and he also provided interesting information on the various aspects of the history of this tribe. But on the other hand several scholars have treated the Tutsas as a sub-Tribe of Noctes or Tangsas.
17. In order to start the process of constructing the history of this tribe, the author of this paper visited Sabban Phangyip, Wavai Sabban, Jongpho-Hate and Yankang villages in the month of November 1997 and collected information on the history, of this tribe by adopting the method of group discussion, interviews and questioning.
18. Based on historical-account narrated by Jonglam Kungkho, Hangkap Songtheng on 16/11/97.
19. An important factor which compelled Tutsas to leave Tutnu is that the Tutnu village was located on strategic route connecting Burma and India. Thus it was easier for the Burmese invading troops to occupy the area.

20. At Changkotung thing there are at present two villages, namely Khela (Nocte) and Lamsa (Tutsa)
21. Today Makantongthing is known as Changnyak dominated by Tutsas, Who also belong to clan of Tutsas of yanking or Hapangkan.
22. Kotumtongthing is located between Jokom Changnak and Ngongthong changnyak and both are Tutsa village.
23. Based on discussion with Mr. Wangju Kungkho Lungwang of Yankang, Hangkap Songtheng Hondiqui and Jonglam Kungkho on 15/11/97.
24. Based on information supplied by Tesam Pongte, Bonro Bo, Somngak Songtheng and Nokjam Pongte on 16/11/97.
25. Based on information Supplied by Lungwang wangju Khungkho and Haangkaop songtheng (Handiqui) on 16/11/97
26. According to Somngak songthen, Nokjam Pongte and Wangram Kungkho the Tutsas confronted with Burmese, Muttocks and Ahom Lungwang on the issue over the possession of salt wells. These are also people who state that initially Longchangs nd Tutsas also fought a series of engagement over that issu of occupying a particular tract on the borders of changlang, Jongphoo, and Ngoingtung.
27. Based on the information provided by Hangkap Songthing, Tesam Pongte Somangak Songtheng of Yankang village on 16/11/1997.
28. S.N. Barua feels that the Tutsas entered in the Barap Vally in 12th or 13th Century. But the Tutsas at elder of different village are of the opinion that the advent of Tutsas at Tutnu took place in 11th 12th century i.e about 200 years before the entry of Ahoms in the Brahamputra Vally.

Earlier Tutsas were mainly concentrated in Tutna Village But Duing the period from 12th to 19th century the Tutsas expanded the area under their control and spread over Khonsa and Laju circle of Tirp district and western part of Changlang circle now the area comes noe under the new circle hedquarter known as Yatdam. The important Tutsa Village include Kolom, Tutna Kothung, Nogkna Thugja, (Laju Circle of Tirap District), Lanbang Katang Kotomotungthing Changyak, Jokam Changyak Ngointhing chagyak (Khonsa circle of Tirap district) Jankang Jongphoo Hate Nogoingtung, Wavai Sabban Jongrum Changra Phungsa Thungja Watlom Kongkhu Panlom Sabban Sumlom

Phangti Laktong Thamyang Based on information collected from Tip Taiju (changlang) Tesam Pongte Wangnok Kanglom Bonro Bo, of yanking and Jongphoo Hate and Rokam Hallang of chinhan (laju circle district Tirap)

29. Based on information collected from Wangjit Kanglom, Nongpan Bo, Wangnok Kanglom Ngongpn Bo and Khunsan Bo of Jongpho Hate village on 15/11/97.
30. Jongpho is an important village of Tutsas located at a distance of 22 k.m from Changlang district headquarter on the northern side of Changlang Khonsa road One has to climb on the peak of the mountain to reach the village though dense forest by halting at Wavai Sabban From Jongpho Hate one can take a short cut through jungle to reach Margherita in Assam. The geographical location of jongpho Hate is such that it was extremely difficult for the armed group of any other hostile clan to reach the village Thus because of its strategic location and natural rampart the Tutsas remained safe and secure in this village This location was favourable in establishing their chieftainship under the leadership of the scion of kanglom family. There were several villages under the direct control and administration of the chife of Jongpho- Hate.
31. S.L Barua *Last Day of Ahoms Monarchy* New Delhi, 1993.
32. Based on information provided by Somngak Songtheng and Wangram Kungkho of yanking village on 16/11/97.
33. Based on interview with Wangjit Kanglom Lomrap Kanglom and Jatsang Bo on 14/11/97
34. Based on information supplied by Tesam Pongte Borno and Changthong Bo Ngongthong Ngotan, and others on 14/11/97 at Jongpho Hate
35. Based on the account given by Wangjit Kanglom Lungwan of the village on 15/11/97. at Jongpho Hate.
36. Based on my personal observation of Tutsa village and working of the village society during my stay in the area.
37. Hapangkan is located on the northern side of Changlang Khonsa road. However the significance of this village is this is that it remined seat of the chief of Tutsas for centuries. But today most of the people hve migrated to Yangkang and Hapangkan is on the road to decay.