

P R E F A C E

The Adis of Arunachal Pradesh, erstwhile called NEFA, constitute a very ancient tribe of the region and are one of the most advanced from the point of cultural aristocracy. Strangely enough, their past is shrouded in a thick veil of mystery and indefiniteness, on which not much has been written so far. During the mid-1960's when I was in Shillong, it was my Adi students who first made me interested to undertake a study on their tribe. The accounts of how their original alphabet got lost, their valiant clash with the British arms, their socio-political organisations, their oral literature, their religion and supernatural beliefs, their world-view, and winds of change blowing through their land -- all these made me eager to study the matter closely. To do that, I travelled in some parts of the Siang district, the homeland of the Adis, during 1969-72, in order to obtain first-hand knowledge and information. This was later supplemented by several secondary materials obtained from various sources. It occurred to me that something significant could be written on their traditional past and the recent present, if one was willing to undertake a course of painstaking library work and difficult trips to their land. I attempted to do that and its consequence has been the making of the present dissertation. It is quite possible that much more remains yet to be said on the matter by future researchers and I can never boast that I have struck the anvil finally and forever.

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In this connection, I must express my wholehearted gratitude to my supervisor Prof. S. N. Roy, Professor of Political Science and Dean of the Faculty of Arts and Commerce in North Bengal University, who graciously led me through the different stages of my study with sure and firm treadings. I have taken utmost pains to follow the hints and guidelines that he directed me with.

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Two necessary clarifications need be made. It has to be borne in mind that the expressions, NEFA and Arunachal, as and when used in this dissertation, do always carry the same connotation. Hence, they are, and should all through be, treated as synonymous, inseparable, and identical.

As explanation of the term 'Changing', used in the title of this dissertation, I must admit that it is rather

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difficult, historically and socially, to pinpoint the exact detail of the starting of the change, which is a somewhat continuous process. This study has attempted to place it, roughly, in two stages. The first is after 1912, the year that the whole of the Abor Hills came under full British occupation, while the second started after 1947, the year of Indian Independence.
