

CHAPTER - I

I N T R O D U C T I O N

The Adis, inhabiting the Siang District of Arunachal Pradesh, the extreme North-East frontier region of India, constitute an ancient tribe, known to be the oldest and culturally one of the most advanced among the tribes inhabiting this border area of our country, erstwhile known as North-East Frontier Agency, in short, NEFA. The past history of this tribe is shrouded in a thick mist of vagueness and very little is definitely known about the origin, migration and gradual development of the people before their final settlement in Siang district. A full-scale study of this tribe forms an important chapter in the little explored socio-cultural and political history of the North-Eastern region of India.

1:1. Framework of the Proposed Study.

Even though it is known and understood that Arunachal, forming the vital far North-Eastern extremity of the country, is a highly vulnerable and sensitive border area, where an explosive situation can come up any moment, it had remained for many years in rather a state of ignorance, isolation, constant neglect and lack of interest in its upliftment. It started coming into serious attention of the central government since the Chinese

thrust in Tibet in 1950. The Government of India became increasingly aware of its great responsibility to guard this vulnerable extremity of the country's border area from falling a prey to the aggressive territorial rap^aacities of neighbouring foreign countries. It was felt that serious and sincere interest in the development of this region and in the condition of the life of the tribes inhabiting here was essential for maintaining the territorial integrity of the country.

For the second time Arunachal came to acquire tremendous national importance with the political and martial predicament of 1962, when China penetrated far inward through NEFA. The danger thus posed to the political stability of the country was strongly felt and from that time started an all-out attempt to do something definite and constructive for the upliftment of this region and its people. As such, the Government of India embarked upon a well-planned policy of progress and development of NEFA and its people. This yielded good results in course of time and the whole of NEFA gradually started seeing great development and all-round material progress by definite degrees over the years that followed the great debacle of 1962. The threat of foreign intrusion across the borders is not yet fully over, as the recent Chinese encroachment deep into Arunachal will sufficiently show. The tribal people of the

region who have constantly pined under the impression that they have been kept away, aloof, separated, and neglected, from the mainstream of Indian culture as outcasts, may go out of Indian geo-political periphery by the insinuating temptations of any scheming agent-provocateur at any time. To counteract any such possible menace and threat to the country's territorial integrity and political stability, quite a lot has been done for the development of Arunachal; still much more is to be done to consolidate its position in the political map of the country. The variegated tribal population of the region must be made to feel their due place in the mainstream of national life, thereby rooting out their apprehension of being neglected and kept apart from other states of the country by the central government. Hence, a serious awareness and close study about the people and the place, done with an amount of sincere and sympathetic concern for their past heritage and present socio-cultural and political set up in a spirit of brotherhood, cohesion and integrity, will never go futile.

This process of mutual understanding, identification and fellow-feeling started since the 1960's, reached its apex in the early 1970's with the formation of NEFA into a Union Territory, and attained its fruition in 1987 with the grant of full statehood to it. In course of this elaborate process of change, the attempt of the Government has always been to accept the traditional socio-political and cultural heritage of the people in a spirit of respectful cordiality and fit it into the changing background of the

present times, thereby trying to retain the best of both. The alternating picture of traditional past and changing socio-cultural and political pattern of the current times has thus been the essential core of our study here, with the Adi tribe of Arunachal having been specifically chosen and singled out on the ground of its being the oldest and culturally one of the most advanced. The whole of NEFA might well be regarded as a National Extension Block. Whereas formerly the Administration was mainly concerned with law and order, to-day its chief pre-occupation is the welfare of the people. It has tried to bring the tribals close into the main-stream of modern life. It has pressed forward everywhere with roads which will make the plains easier of access. It has encouraged both Hindi and Assamese to help the tribesmen to communicate more readily with the outside world. It has arranged on regular basis to take the tribal students on tours round India and send parties regularly to New Delhi on great occasions. It has awarded stipends to outstanding boys and girls to study in various parts of India. Its officers have penetrated into the wildest regions with the message that beyond the hills there is a friendly world with a desire to help and serve.

The NEFA Administration believes that advance in these long-neglected areas must be on scientific lines. It is essential that attempts must be regular, orderly and well-planned

for enabling the tribesman to adjust himself to the changing conditions of present times. Until this is done on the basis of his cultural potentiality and cultural accessories, no amount of spoon-feeding or uplifting measures are likely to be effective.

The government felt that the people of NEFA cannot be left to their age-long isolation nor can we leave any political vacuum along the frontier. We wish to see that the people are well-fed, enjoy a happy, healthy life, have better living conditions, necessary education, better yields from their fields and cottage industries through the use of improved techniques, and bring them into contact with all the best that modern India can offer and does possess.

The government also hopes to see as the result of its efforts a spirit of love and loyalty for India, without a trace of suspicion in the tribal mind that government has come into the tribal areas to colonize or exploit. They have to be made to develop a spirit of full integration of mind and heart with the greater Indian society of which they form a part and to whose infinite variety they also can make their own unique contribution. At the same time, it wants to avoid the dangers of assimilation and detribalization which have degraded tribal communities in other parts of the world. The most sensible way to achieve all this is by following the middle path between doing too little and doing too much - the wise policy so effectively followed in NEFA under the

instruction of the late Prime Minister Jawaharlal Nehru. His view was that we have to refrain from interfering with their customs, practices and traditions. At the same time we have to help them to grow according to their own genius and culture and nothing would be more unfortunate than to try to impose ourselves upon them in any way.

Officers of the Administration were required to follow, under the directive of Nehru, the following well-reasoned set of questions in the matter of policy-making regarding the tribes and making schemes for development, welfare, relief and expansion: (1)

1. Will the scheme help the tribesmen to grow according to their own genius and tradition?
2. Will its result be merely to shape them according to our own image or likeness and impose on them our particular way of living?
3. Will it tend to make of the tribesmen a second - rate copy of ourselves?
4. Will it uproot the tribal people from their surroundings and make them grow soft and thus lose some of their fine qualities?
5. Is it open to the criticism that it is grossly presumptuous on our part to approach the tribesmen with an air of superiority or to tell them what to do or not to do?

6. Will it involve too rapid a process of acculturation or, in other words, are we trying to go too fast?

7. Is there any danger that we are overwhelming the tribes by too many projects, each good in itself, but in the aggregate imposing too heavy a burden?

8. Will it impair or destroy in any way the self-reliance of the people?

9. Is it really, on long-term basis, for the ultimate good of the tribesmen, or is it simply something that will make a good show in the press or an official report?

10. Will it, in the case of NEFA, help to integrate the tribal people with India as a whole?

1:2. Objectives of the present study.

The little bits of information about the people of the Adi land that have come down to us from British explorers, traders, and administrators, are rather inadequate. These hardly give us a complete and uniform account with dates and definite periods. Hence the major objective of the present study is to present a full account about the socio-cultural-political-literary set up of the Adi people that had been followed by them through the ages.

This primary objective necessarily entails a detailed study of several unavoidable social, cultural and political aspects. They are subsidiary requisites which are immensely needed for a full, all-round study of the subject, and without them the primary objective cannot be effectively supplemented. Hence, first a detailed probe has been made into the different aspects of the life of the Adi people and the place they live in. Then an attempt has been made to discuss the vital socio-political factors and institutions that have become inseparable from the very existence of the Adi community. After that the equally unavoidable and essential factors of the economic, literary and religious paraphernalia without which no human society can proceed have been taken into consideration. The changes that occurred in all aspects of Adi life and society since their awakening in the new morning of the Indian independence from British rule have been probed into next. As supplementary to this, a look into the administrative steps taken by the Central Government for an all-out development of the region, which culminated in its attainment of full statehood has been attempted. Such a course of study has been felt to be the most essential step for an all-round study of the past and present of Adi culture and society. All the objectives of this study become clear and well-defined that way, thereby justifying the aptness and suggestiveness of the title.

The noticeable feature of the Adi race is their impli-

citly faithful adherence to and strong love for the tradition of old in every sphere of life and society. A perceptible snatch of disruption occurred in that phenomenon during the early stages of their contact with the British and more strongly since the post-independence days. An all-embracing, systematic study about the traditional past and later advent of changes will be quite interesting as a document of immense attraction. Moreover, politically speaking, there is a great deal of interest in their traditional polity as also in the later administrative changes worked out by the government which ushered in a new era in the Adi land since the mid - 1960's. Such a study will thus keep us fully abreast with the tendencies that may crop up in the near future.

1:3. Hypotheses or Research Questions.

The main purpose of the present dissertation will be to raise a number of relevant questions and to make an attempt to answer them. They are : (1) why did the Adis of old keep themselves away from contact with outsiders and confine themselves solely within the limits of their age-old tradition? (2) why did they switch over to the later changes which were in great contrast with the former stage? (3) What was the exact nature of relation between the British rulers of the Abor Hills and the tribals of the region? (4) What was done by the former towards the latter for change and development of the area in order to consolidate the administrative machinery? (5) How did the matter stand at the time

of India's Independence in 1947 and what was the attitude of the Central Government towards the tribals of the region in respect of policy-making? (6) Were any effective changes brought over the place and people in the context of later administrative and political necessities? (7) Which way are they moving now and how does the situation stand at present socially and politically?

1:4. Overview of the Literature on the subject.

On the Adi tribe as a whole, taking it from all perspectives, there have not so far been many studies. They may be grouped into two categories : (1) Those that are treated as primary sources of information, from the British administrators and military officers in the Abor Hills, as the area was called at that time, all of which were written and published between 1855 and 1923 and, (2) those by Indian scholars, treated as secondary references, published during the last thirty years, along with the various publications on the Adis by the Government departments and individual scholars in the form of journal articles.

Almost all the writings of the British authors ⁽²⁾ are accounts of territorial, occupational and punitive expeditions - very useful works nonetheless - which give us occasional patchy accounts of some facets or other about the Adi people, their land, and their culture and society. Some of them combine explorative accounts of both adventurous and socio⁽¹⁾logical import, occasionally drawing a

comparative study between the Adis and some other tribes of the region. Most of the writings by British and other European officers are, rather handicapped by the individual writer's personal fads, specific need of the occasion, racial bias, and service constraints. Hence their accounts have not much uniformity and unprejudicial approach to the matter, despite all their merits as having been fascinating, explorative and pioneering works on the subject. On ultimate analysis, they perhaps fail to present all-embracing, rounded studies on the Adi people. Among these works of primary reference, the following may be referred to in greater details.

From captain E.T. Dalton we hear first about the Adis in his two writings -- 'On the Meris and Abors of Assam' (J.A.S.B. V. XIV, 1849) and, 'Correspondence and Journal ... of a visit to a clan of Abors on the Dihong River' (Selection from the Records of the Bengal Government No. XXIII, Calcutta, 1853). In these two pioneering accounts he writes about his first impression on the Adi land and gives his views on their character, dress, hair-style, ornament, tattooing and such elementary matters.

N. M. Krick who wrote the fascinating piece, 'An Account of an Expedition Among the Abors in 1893' (J.A.S.B., V. 9. 1913) gave details of the expedition and his visit to the Padam area of Adi region, along with effusive accounts of his views on Adi character, physical features, dress, hair style, ornaments and tattooing.

Next comes G.D.S. Dunbar with his worthy piece of writing 'Abors and Gallongs' (Memoirs of A.S.B., V.V, 1913-17) which attempts to study Adi life and culture more deeply, recording his well-observed views on Adi character, dress, physical features, ornaments, tattooing and games. He next writes about their villages, cane bridge, taboo in food intake. He then goes even deeper and deals with their ^piritual world, the evil spirits, their idea about the father of mankind, form of spirits, and propitiatory rites. He also collected a large number of myths and legends and attempted to substantiate his findings through a study of these oral mythical narratives. His book serves as the forerunner of Elwin's formidable Myths of NEFA, compiled in 1958.

Several British officers have given rather very elementary sketches of the Adi tribe. For example, J. Butler in his 'A Sketch of Assam, with some Account of the Hill Tribes (London, 1847) writes only about character, dress, hair-style and ornaments of the Adis. A. Gille in his 'An Account of an Expedition Among the Abors in 1853' (J.R.A.S.B. Vol. IX, N.S. 1913) describes the expedition and its military consequences primarily, with one or two comments upon the general Adi appearance and nature. A. Hamilton's book In Abor Jungles (London, 1912), H. I. Halliday's 'The Abors of Assam' (United Empire, V. XIX, 1928), and W. B. More's Report on Abor Country (Simla, 1913) deal in general with Adi martial character, the action of their poisoned arrow their

appearance, valiant nature, dress, ornament, and adventurous surrounding of the region.

F. J. Needham, A. B. Lindsay, and J. H. Lorrain approach Adi life from three view-points. Needham's Report on a Trip into the Abor Hills, 1884 (Shillong, 1895) is an adventurous account of a hazardous trip into the interior, with all its allied ingredients of narrative charm, fictional interest and elementary surface observation of men and manners. Similarly, 'A Journey into the Abor Country' (Geographical Journal, V. XXXVIII, 1911) by D. M. Lumsden has all the charm of a travelogue of adventure combined with an inquisitive visitor's interesting views on the people and things he sees. In the same way, A.B. Lindsay's 'Expedition Against the Abors, 1911-12' (Army Review V. IV, 1913) gives a throbbing account of a tough military expedition which meant to bring the enemy under full control and has thus little interest as a social document. On the otherhand, J. H. Lorrain's A Dictionary of the Abor-Miri Language (Shillong, 1910) has all the value of an academic work on a linguistic subject which becomes immensely necessary to know the Adi language. Last, but not the least among European writers on the Adis, mention must be made of P. Millington, whose book On the Track of the Abor (London, 1912) has all the elements of adventure, heroism and dangerous exploration of a man-hunting expedition in the interior of an enemy country. It has thus more of fictional interest and adventurous fascination to a reader than of any strictly academic utility as giving an unpreju-

diced view of the life and society of the Adis.

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Now to come to the other category of writings, books and journal articles, on the Adis, constituting the secondary source of reference and written by scholars in India. Frankly speaking, most of the Indian scholars have taken the whole of North-East India as the subject of their study and as such for a specific study on the Adi tribe of Arunachal they are not of much immediate utility. As general studies on the people, politics and culture of North-East India, they are indeed valuable but they hardly touch upon the culture and society of the Adis in details.

(3)

Among such books, mention must be made first, of Verrier Elwin who is the author of as many as seven books on the North-East Frontier of India. Among them Myths of North-East Frontier of India (Shillong, 1958) and New Book of Tribal Fiction (Delhi, 1970) are collections of tribal myths and legends, including all the Adi myths. Among his other books, India's North-East Frontier in the Nineteenth century (Bombay, 1959) is a historical account of North-East Frontier during the first-half of British occupation and rule there, while, Democracy in NEFA (Shillong, 1965) is a study in the political progress of the region during the Congress administration there upto the mid - 1960's. In the same way, A Philosophy for NEFA (Shillong 1959) chalks out in details the central government's policies followed in NEFA for its

all-round development, touching upon all facets of tribal life and society there. Lastly, The Art of the North-East Frontier of India (Shillong, 1959) traces the rich heritage of handicrafts and fine arts of NEFA, the Adis, of course, never being left out.

Among other works, Glimpses of the Early History of Arunachal Pradesh (Shillong, 1973) by L. N. Chakraborty ; British Policy of North-East Frontier of India (London, 1970) and The North-East Frontier of India 1865-1914 (Calcutta, 1978), - both by D.P. Choudhury; British Policy on the North - East Frontier of India 1826-1836 (London, 1970) by S. Gupta ; and Constitutional and Administrative Growth of NEFA (Shillong, 1971) by P. N. Luthra - are all historical accounts of the political and administrative growth of the region in course of the last one hundred and fifty years. On the other hand, Imperilled Frontiers (Oxford, 1983) by N. Rustomji; Problem of the Hill Tribes : North-East Frontier : A critical Analysis (Gauhati, 1970) by N. K. Barpujari; and Hill Politics in North-East India (Calcutta 1973) by S. K. Chaube are significant studies in the political growth of the whole North-East, the various trends and movements occurring there during the last thirty years or so, and the intricate political problems, coming up there in the recent past, that have worked major changes in the functioning of tribal life in the whole North-East. Along side with these volumes, Socio-economic Study of Arunachal Pradesh (Univ. of Gauhati, 1976) by S. D. Jha; Arunachal Panorama (Shillong, 1973) by J. N. Choudhury:

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North-East India : A Sociological Study (Delhi, 1977) by S. M. Dubey; Demographic and Socio-Economic Profiles of the Hill Areas of North-East India (Delhi, 1970) and Integrated Area Approach to the Problems of the Hill-Tribes of North-East India (Simla, 1959),- both by B. K. Roy Burman - are all socio-economic studies of the whole of North-Eastern India taken together, and the multifarious problems and changes occurring to the life and society of the tribes inhabiting there.

On the Adi tribe of Arunachal, there have been altogether four studies so far. ⁽⁴⁾ Adis of North-Eastern Frontier Agency (Delhi Univ. 1967) by S. N. Roy is a very significant socio-cultural work of much promise. An Anthropometry of the Adis (Shillong, 1965) by Sachin Roy is rather a work on anthropological approach, done strictly from the scientific viewpoint. A Comparative Study of Adi Religion (Shillong, 1972) by J. N. Choudhury is a handy volume touching upon the religious and spiritual aspects of the Adi life and draws a comparison between the Adi religion and the Vedic cult. Lastly, Moshup Abang (Shillong, 1964) by B.S. Guha dwells at length on the Moshup and Rasheng, or the dormitory system for boys and girls, one of the most vital social institutions of the Adis, and compiles the myths and legends prevailing on the matter in their oral literature.

^{Three} ~~There~~ other essentially allied books ⁽⁵⁾ are there. The first is, Aspects of Padam - Minyong culture (Shillong, 1960) by

Sachin Roy which studies in substantial details the socio-cultural life of the Padam and Minyong sections, the two most representative, culturally the most progressive, historically the oldest, and the most respected ¹interms of aristocratic heritage. The other book is Myths of the Shimongs of the Upper Siang (Shillong, 1965) by T. K. Bhattacharya. Shimongs are known as the third major and most advanced section among the Adis. The author gives a round picture of this particular section and collects the myths and legends prevailing on them. The third book is Our Festivals (Shillong, 1968) by M. N. Bardoloi, which discusses the major festivals of the Adis along with the many other festivals of India. It has thus quite an amount of importance for the purpose of studying the Adi religion and hence serves as a helpful companion-volume in an enquiry into the socio-cultural set up of the Adis.

If full-scale books on Adis written by Indian scholars are not many in number, short articles and papers published in journals and magazines are quite plentiful. ⁽⁶⁾ They touch upon various facets of Adi life and culture and have to be regarded with some serious attention. They are patchy and not very extensive, but when the total mass of them is taken into account and put together, they give us a fairly full picture of the whole Adi tribe in all its paraphernalia. Let us see what they are.

On the origin and migration of the Adis, T.K. Shattacharya's article, 'The Adis : Origin and Migration' (Pines, V.I part

3, Shillong 1973) and that by R. C. Nigam, 'Abors and Myths of their Origin (March of India, V. VI, 1953) are there. On their place of habitation and physical structure two individual articles are available; the first is 'Habitation of the Adis of the Siang Frontier Division' (Vanyajati V.V. No. 3, July 1957) by Nilima Roy, and the second, 'The Body-Build of the Abors' (Bulletin, Department of Anthropology, V.2 No. 2, 1953) by Sachin Roy. On the Kebang and the political structure of Adi society, some papers are available. They are : 'The Kebang of the Adis' (NEFA Information, Dec. 1967, Shillong) by Oshong Ering : 'The Kebang of the Adis : Its Nature and Functions' (Seminar Paper, Himalayan Studies Deptt., North Bengal Univ. April 1984) by G.S. Banerjee; Political Structure of the Adi People of Arunachal Pradesh (Quarterly Journal of Local Self-Government, April-Sept. 1975) by P.A. Gogdi; and, 'From Tribal Kaban to National Democracy' (Journal of the NEICSSR, V. III No. 1, 1979) by D. N. Pandey.

The dormitory system of the Adis, Moshup and Rasheng, and their marriage system, have about them a host of articles. They are: 'The Abor Moshup as a Training Centre for the Youth' (Vanyajati, V.1. No. 4, 1953) by B. S. Guha; 'Traditional Faith and Belief Behind Moshup' (NEFA Information, Nov. 1968, Shillong) by T. Rukbo; 'On Dere-Rasheng System of the Adis' (NEFA Information, July 1969), by Oshong Ering; 'Moshup of the Adis' (NEFA Information, Oct. 1969) by Talom Gao; 'Dormitory System in the Adi Society of Arunachal' (Seminar Paper, Himalayan Studies Deptt., North Bengal Univ. July

1983), and 'Moshup and Rasheng of the Adis : Their Mythical, Religious and Social Background' (Seminar Paper, *ibid.* March, 1985) - both by G.S. Banerjee : 'Marriage System of the Adis' (NEFA Information, Aug. 1970) and 'Adi Marriage and Divorce' (Ibid. Sept. 1970) - both by Oshong Ering.

After this we come to matters of food, pastime and religion. On these also articles are quite a few in number. They are: 'Community Hunting and Fishing of the Adis' (Arunachal News, Feb. 1973) by Oshong Ering; 'Shifting Cultivation Among the Abors' (March of India, V. XI, 1953), and 'Agricultural Organization Among the Abors' (Bulletin, Deptt. of Anthropology, V. III No. 2, 1954) - both by B.C. Gohain; 'Conception of the Supernatural Among the Adis', (Pines, Vol. I Part I, Shillong 1971), by J. N. Choudhury; 'Solung' (NEFA Information, April 1968) by Oshong Ering; 'Medicine Men of Abor Hills' (Times of India, Oct. 25, 1959) by B.S. Guha; 'Religious Beliefs and Ritual Practices of the Minyong Abors' (Anthropos, V. XLIV, 1954, ~~1954~~) by C.V. Furer - Haimendorf. On Adi myths and literature also, there are some articles as : 'Mithun : Fact and Myths' (NEFA Information, June 1968) by Oshong Ering; 'Myths of the Adis of Siang : Their Social and Literary Implications' (Seminar Paper, Deptt. of Anthropology, Gauhati Univ. Dec. 1970), 'Literature of the NEFA People : A Critical Survey' (Amrita Bazar Patrike, April 25, 1971) - both G.S. Banerjee.

Then, to come to customary laws, social changes, special

and general studies - all vital matters in their own respective way. On these also, there is no dearth of papers and individual articles. They are : 'Traditional Way of Administration of Criminal Oath in Adi Society' (Arunachal News, April 1977) by Oshong Ering; 'Customary Laws of the Adis of Arunachal' (Sphulinga, North Bengal Univ. Law College Journal, 1985-86) by G. S. Banerjee, 'Function Organisation in the Adi Society' (Arunachal News, 1973) by Y. A. Reikar; 'Population Studies and Living Conditions of the Tribes in the Padam and Minyong Areas of Abor Hills of Assam' (Bulletin, Deptt. of Anthropology, V. II No. 1, 1953) by P. N. Sengupta; 'Padams' (NEFA Information, Oct. 1971) by Mading Pertin; 'The Role of Women among the Padam Tribe' (The March of India, V. 6, 1953) by U. Choudhury; 'Social Changes among the Adis' (Tribe, V. VI No. 3, 1969, Udaipur) by K. Kar; 'Adis of Arunachal' (The Himalayas, ed. S. K. Chaube, Delhi 1965) by G. S. Banerjee, 'Adis of Arunachal : A Brief Study of the Past and Present' (U.G.C. National Seminar paper on Eastern Himalayas, Department of History, Viswa Bharati Univ. April 1960), 'Adi Society and Literature in Transition' (Pines, V. I Part I, Shillong 1971) and, 'Some Reflections on the Cultural Changes and Social Set-up of the Adis of To-day' (Seminar Paper, NEFA Research Centre, Along, July 1970), all three of the last by G. S. Banerjee. It is indeed encouraging to note that with the passage of time more such books and articles by individual writers, government departments and social institutions are constantly being published, thereby immensely enriching the present subject of study in a continuous flow, - endless

and ever increasing.

1:5. Methodology followed.

The present study has adopted a combination of traditional historical methods and the modern empirical methods of the social sciences. The historical data have been obtained from the library sources as well as archival materials and government reports. Secondary sources from the writings of the foreign and Indian scholars and experts have also been consulted. These hard data have been supplemented by perceptive data gathered from interviews, structured and unstructured questionnaires, face to face discussions, and informal talks with Adi commoners, students, officers and government experts. First-hand data have been obtained from surveys and participation as observer in the life and culture and political process of the Adi tribe in as many Adi villages, big and small, major and minor, of the Sieng district, as possible. And the sum-total of all this has been presented concisely in the Chapters that follow. The purpose and result of this are expected to be the attainment of a close information and understanding about the Adi tribe, their land, their past history, their social, political, literary and spiritual practices and the events happening in their region in the present times. These are the matters dealt with in the following pages of this dissertation and thereby an attempt has been made here to undertake a full-scale and all-embracing study on the Adi tribe in a single campus.

1:6. Chapterwise Summary.

A single cursory glance at the detailed table of contents will be quite enough to unfold and summarize the matters dealt with in individual chapters. Chapter One serves as the introductory ground for the whole dissertation. It unfolds the main contention of the present thesis, objectives of the particular study undertaken, the hypotheses or research questions raised and answered in the later chapters, overview of the existing literature on the subject of present study, the methodology followed in preparing the dissertation, and thus ushering in the whole matter for a clear and unambiguous follow-up.

The second chapter presents a detailed account of the Adi land, the Siang district, its geographical particulars, and the Adi tribe - their migration, social groups, origin of their name, their physical features, nature and dress - in short, every particular detail about the people under study and the place they live in.

The third chapter deals in details with the socio-political foundation of the Adi people - the village, the family, the place of individual in society, the village council and its paraphernalia, inter-village disputes, customary laws followed by the people and all such relevant matters.

Chapter Four analyses in all their essential features the two traditional social institutions - the Adi dormitory system

for unmarried boys and girls and the vital matter of marriage and all its allied details. Thus, chapters three and four purport to unfold everything of importance relating to the whole social panorama.

In Chapter Five will be seen a conglomerate account of all the equally vital matters pertaining to the past and present economic activities of the tribes, the remarkable oral literature of the people, and their highly interesting religious, spiritual, and supernatural world which governs and guides every step of their life even to-day.

Chapter Six deals with the advent of change among the Adis, particularly between 1947 and early 1970's, the reason and nature of the wind of change, the reaction of the people towards it, the Indian Government's policies and attitudes towards Arunachal and formulation of a definite course of action.

In chapter Seven a detailed account has been given of the growth of Administrative machinery in Arunachal, the territorial changes and modifications done by the Government there, amalgamation of indigenous traditional and government modes of administrative processes, formation of NEFA into a Union Territory, and subsequently granting of full statehood to it.

The last Chapter, the eighth one, consists of the summary of findings and concluding observations, followed by a full

bibliography on the topic of the dissertation. Each Chapter has added to it at the end all the references used in its preparation and detailed notes on some relevant issues as mentioned in its body, along with appendices, where necessary, on several specific references.

Notes and References to Chapter - I.

1. V. Elwin : A Philosophy for NEFA (Shillong, 1959, 2nd Edn). pp. 266-67.
2. E. T. Dalton : 'On the Meris and Abors of Assam' (J.A.S.B., V. XIV, 1945)
- _____ : 'Correspondence and Journal ... of a visit to a Clan of Abors on the Dihong River' (Selection from the Records of the Bengal Govt. No. XXIII.)
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