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Four Notes & Four diaries of
Shri P.C. Duttā. A.R.O. Tirap
1958 :

(9)

(194/58)

(~~124/58~~)

Tour Notes and Diaries of Shri P.C. Datta
Assistant Research Officer, Tirap Frontier Division
Khele; for the month of November and December 1958

Introduction:

Part 1
Tour Notes

~~Before~~

~~The touring season for the field workers of the
Research Department, is from the~~

~~I undertook this tour in the Wancho area
keeping in view the following objects:-~~

The touring season for the field workers of
the Research Department, ^{starts from the beginning} ~~is from the~~
of November to the end of May. covering
seven months. Accordingly I ~~undertook my~~
started my touring season in the Wancho area
of this Division, ~~keep~~ in view of collecting
~~Scientific~~ materials for the District Gazetteer, ~~and~~ also
to collect exhibits for the Divisional
Museum, ~~and~~ with these objects in
view I ~~left~~ ^{left} started from my Head Quarters
~~in the morning on the~~ November 5, 1958,
and returned ~~to~~ on December 14, 1958 after 40
days. ~~Before~~

⁶⁰⁰⁰ Throughout the tour, B. Langmay, Interpreter of
The Area Visited with sketch: ^{Wancho village has accompanied me.}

~~This was my first tour in the Wancho area and
altogether I visited during this~~
tour I visited 14 numbers of villages covering
a distance of 136 miles on foot. I went
via Kheti village and through Jadom
Langkai and Ngim reached Niansa (*).
I ~~started~~ ^{and started} my field work ~~from Niansa~~

from there after reaching Niansa, the Sub-Divisional Head Quarter of the District Wanchao Sub-Division.

The villages I visited are, Niansa, Pumas, Longkhaw, Pong Chaw, Niamun, Senna, Cham Chapnya, Rusa, Longho and Banfura. In these villages I carried out my field work.

In the following table I have shown the enclosed sketch of the area visited by me and the route followed. This point more clear.

In the following table I have shown the population of the villages I visited in this tour. All these are hilly and mountainous whole area is undulating and one, and all the villages are situated on the tops of high hills.

with villages

All these villages are situated on top of fairly high hills. Almost all villages are congested. Each village appears as a compact mass as the individual houses are constructed very close to each other.

The Land and the People

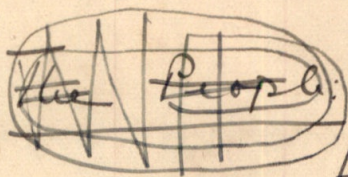
Bounded by the Tissa River in the East River Tissa makes the boundary line between the Wanchao and the Nakes. Bounded by Tissa river in the East, Pumas Hills on the West, Patkai Hills on the South and State of Sibsagar District of Assam State on the North — is the land of the Wanchao — the "the virile and picturesque" people of this Division.

The whole area is hilly and undulating and, but in Tissa, and Tising, Tichaw and Tichat are the ^{two} ~~four~~ main rivers flowing through the area.

Tichaw and Tichat are also two small rivers flowing through the lower ranges of the area hills are towards the north.

All ~~these~~ these hills are the cultivable lands of the ^{wanchoos} ~~people~~ and hence the deep forests are very rare. Besides other Sub-Tropical ~~for~~ trees and plants - bamboo groves are in plenty throughout the area.

The ~~State~~ ^{Climate} ~~is~~ ^{of this area} is fairly cold and more so in the border ~~area~~ villages.



Tiger, Bear, ~~and~~ ^{Mithun} ~~Bison~~ ^{Bison} (Mithun) and Pig are ^{Bison important} ~~the~~ ^{with} fauna available in the wilder part ~~of the~~ ^{area} animals of this area. Towards the lower

Ranges ~~in the area~~, it is understood wild elephants are also found sometimes.

I will deal in detail in a separate note, which will prepare for the District Gazetteer, about the people and their custom, culture and religion. ~~Here I am~~

The People: -

I found the people and most ~~of~~ ^{among} this was my first tour to the ^{and} I found them ^{to be} ~~the~~ ^{hard working} ~~and~~ ^{care free} ~~and~~ ^{cheerful} ~~and~~ ^{than others} ~~and~~ ^{of this division} ~~amongst whom~~ ^{I spent many} ~~my days in~~ ^{the} ~~note~~ ^{which will be} ~~prepared~~ ^{separately} ~~for the~~ ^{for the} District Gazetteer.

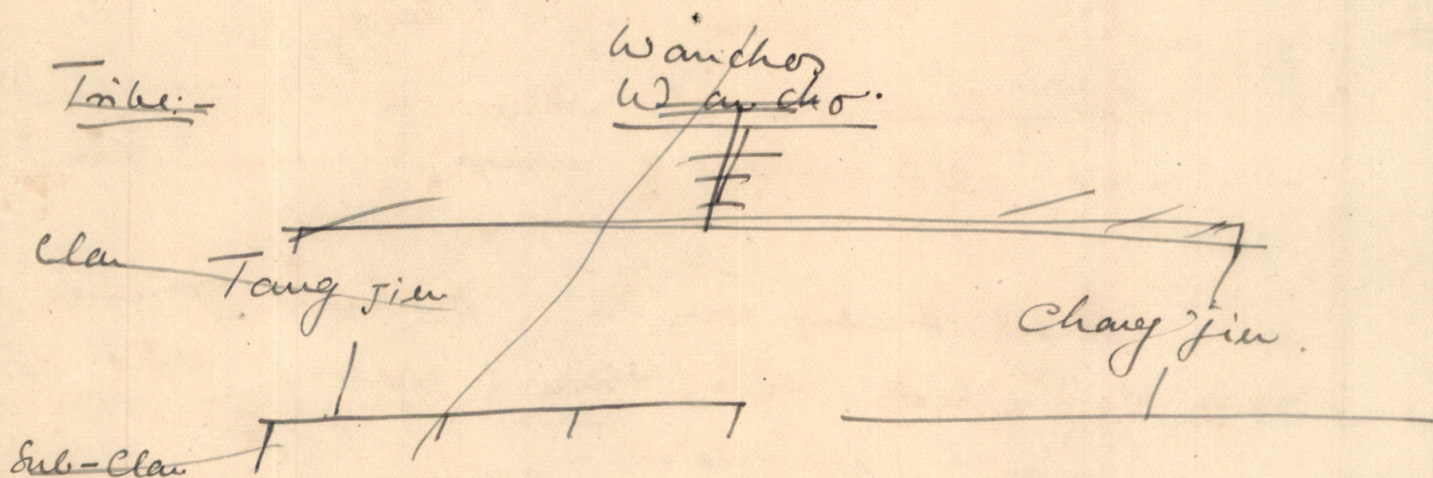
on the average the wanchoos are very healthy people but they seem to be very careless about ~~their~~ ^{their own} health. 10

The Wanchos ~~are~~ have migrated from the west ~~of their land~~ of their land and are akin to the Konyaks of the Tensang area, having cultural affinity. So far they could remember their traditional history of migration - it is, that they first came from a place called Nyanm Ofan - which they point out to be situated somewhere in the west, either beyond the Patkai or within the Tensang area. They cannot remember further beyond Nyanm Ofan and say about their origin. However - from Nyanm - Ofan they came to a place called Tinao - which is situated near a river. From Tinao they branched off into two directions one of which went to a place called Tangm and the other to Changm. Tangm and Changm are still in existence in Tensang area, ^{as they say.} On the basis of their migration from Tangm and Changm - they call themselves as Tangjams and Changjams ~~the Wanchos~~ ~~of this area~~ ~~the Wanchos~~ ~~they came to~~ ~~be called Tangjiam and Chang~~ ~~are divided and there are~~ ~~grouped into~~ ~~the two main groups of the Wanchos.~~ ~~Tangjiam and Changjiam.~~ ~~The Tang~~ ~~is~~ ~~became~~ ~~the~~ ~~whole~~ ~~Wanchos~~ ~~society~~ ~~is~~ ~~firmly~~ ~~based~~ ~~on~~ ~~the~~ ~~foundation~~ ~~of~~ ~~the~~ ~~"Jiam"~~ ~~unity.~~ The area on the border from Pongchow up to Wakkha Ngim and Wakkha are occupied by the Tangjiam people.

and that from Niara to the ~~villages~~
 boundary of the State of Assam by the Changjien.
 There two jien also Each of these two jien
 also have got several smaller 'jien'. ~~These~~ ~~These~~
 can be called as Clans and sub-clans.

We can use the term Clans and sub-clans
 to these following are the different smaller
 jien or (Clan sub-clans) of the two bigger
 jien (Clans), given in a tabular form.

Following are the main jien
 of the wanchos of this area.



In the following Table I have given the following are the
 different jien's of the wanchos, ~~in~~ with their
 parent village ^(underlined) and the group of villages under
 each jien. ~~the~~

Wanchos:

Tangjien

Changjien.

Tangjien					Changjien.
Jen. Tanjien	Nijien	Konjien	Khajien	Kamhujien	*
Vill:- <u>Pang</u> (Pangchow)	<u>Nginu</u>	<u>Konnyu</u>	<u>Kharm</u>	<u>Kamhuanu</u>	
Borin.	<u>Ngasa</u>	<u>Konsa</u>	<u>worm</u>	<u>Kammasa</u>	
	<u>Langkai</u>		<u>worsa</u>		
	<u>Kamhuanu</u>				

<u>Manjan</u>	<u>Nianjan</u>	<u>Chajan.</u>	<u>Chapja</u>	<u>Jujan</u>	<u>Ngojan</u>
Pumao	Nianm	Cham	Chapm	Jum (Barfora Senna.	
Longkhaw	Niansa	Chacha	Chopsa	wam	
Chating	Zedua	Long chnam	Rusa	Longhna.	
Mai mu	Mintang	Ozakho	Nok fan		
	Langtang	Chatang.			

• These two villages, Mintang and Langtang, villages were previously under Tangjan.

There is very little difference between the in culture between the Tangjians and the Changjians - but there is a remarkable variation in dialect ~~among~~ between them.

Head Hunting was a prevalent practice among the wanchos till these areas were brought under administration.

~~Agriculture:~~

Means of livelihood:

The wanchos are agriculturist and they depend on their the field produce for their livelihood. In some of the village Jhuoning is the only method ~~of~~ ^{of} ~~practised~~ ^{practised} by them ~~some time~~ ^{some time} ~~immemorial~~ ^{immemorial}. Unlike the ~~of~~ ^{of} ~~agri~~ ^{agri} Cultivation. They cultivate both millet and ~~thruspaddy~~ ^{thruspaddy} in the same field.

In some of the villages they got bumper particularly in ~~Pumao~~ ^{Pumao} ~~the~~ ^{the} ~~border~~ ^{border} areas they got ~~bumper~~ ^{good harvest} crops.

last year. ~~and have enough paddy~~ here in the Waicho area I found eleven ~~different~~ varieties of Ahupaddy, ~~and~~ eleven varieties of Millet and fifteen varieties of Kachin (Aram) besides other cereals, grown by them. ~~There different varieties of~~ Millet and Ahupaddy, I collected the local names of all these different varieties of Ahupaddy, millet and ^{which will be included in the D.G.} ~~Arum~~, I also ^{collected} ~~collected~~ samples of the V.L.W. of Pumas village to collect all the different varieties of millet and Ahupaddy and send ~~them~~ to Khele, I hope the District Agricultural Officer will find some interest in these samples for the interest of the Agricultural Department.

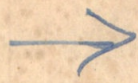
Besides growing the above mentioned crops - cultivation of opium poppy as a commercial and cash crop is prevalent in some of the villages of this area, but the people are less addicted to opium. I learnt at Cham village that the villages under the Charjen ^{poppy} has now ^{even completely} ~~completely~~ given up ~~the~~ cultivation. ~~of poppy~~. It was ~~and~~ a good source of income of the ~~Waichos~~ ^{Waichos} and ^a good medium of exchange in their local inter village trade. ~~They also~~ Some times they also exchange ^{total} opium with some people at the ~~Ten Garden~~ neighbouring tea garden in the ~~plain~~ Assam Plains, for tea leaves and salt. *

* Cultivation of oranges and lemons are abundantly found in Chapm, Rues and Lengho village. They sell these citrus fruits in the markets at Bimalapur, Borkat and Saptak. in the plains of Assam, and ^{their} ~~their~~ requirements. →

Arts and Crafts:

The Wanchos are famous for their beautiful wood carving. Particularly I found the border area people are more expert in this art. At Langkhuw and Pumas village I found two huge flat piece of wood, kept in the morning, decorated with several beautiful wood carving of different figures. Their most favorite object of wood carving - are, human figure, monkey, snake, tiger, and the gong. At ~~Langkhuw~~ ~~village~~ At Langkhuw village I met the famous ^{wood carver} ~~Shi~~, Chalow, who was appointed as wood carver on payment ~~basis~~ for sometime, and brought few specimen ~~for~~ ^{from him for the} Divisional Museum. The tools he ^{uses for} ~~for~~ this art are very ~~large~~ ^{rough} no doubt, but the finished product of ~~the~~ his rough tools are superb and ~~can compete with~~ ^{can be} any wood carving. Comparable with any good wood carving.

Hand made pottery industry is found in some of the villages. Particularly Mintang and Langfong then two villages are worth mentioning. They manufacture earthen vessels, ~~which~~ which they use for domestic purposes - like cooking, storing of corns, and mainly for burial of skulls & dead body under stone. The villagers of Mintang and Langfong village sometimes exchange



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→ During the season these two fruits are good source of income of the people of these three villages. ~~They~~ also ~~good betel~~ Betel leaves are also in ~~at~~ found in plenty in these ~~three~~ villages which they sell regularly in the ~~place~~ above ~~markets~~ mentioned markets, also exchanges amongst themselves.

~~Potato cultivation has found~~

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There earthen pots ~~with~~ for Rice and paddy with the people of the border villages.

Similar to the pottery industry bamboo mat making is also an important cottage industry of the wanchos. They sell these big bamboo mats in the adjacent market of the plains and also exchanges amongst themselves for paddy.

weaving is known to them and is mainly the monopoly of the women of the chief's families. They weave beautiful hand bags, loin cloths and women's skirts. In some of the villages they grow cotton ~~then~~ and is used for ~~the~~ making weaving their own requirements.

Blacksmithy and Brass work is also known to some of them. The Chief of Purnao makes beautiful spring like brass bangles, which he sells to other villagers. Similarly the Chief of Rusa is a hand in blacksmithy. ~~At Banfara village I met two~~ ~~passed out trainees in blacksmithy, from~~ ~~Mamang C.I.T.P.C., who are now~~ ~~establishing their~~

Health Hygiene and Sanitation

~~On the average the~~ ~~Wardens are~~ ~~very healthy~~ ~~People, but they~~ ~~seem to be~~ ~~have little~~ ~~been very careless~~ ~~about their own health~~ ~~hygiene and sanitation.~~

~~Health~~

Developmental Activities

~~Of all the villages I visited in~~ ~~this tour, I found the~~

Developmental Activities:

~~So far as the developmental~~ ~~activities are concerned I found all the~~ ~~villages are progressing well. Particularly~~

Tour diary of Sri P.E. Dutta. A.R.O. Tp. F.D.

Part 7

Khelle.

x November & December 1957 and January '58.

Period :- February and March 1958.

Area of tour :- Nocte area and Laja Wakka
-x- area.

Introduction:-

Before dealing with the day to day work done during the ~~tour~~ period of my tour, I desire to give a short description of the whole tour, and its aims and object.

Last year, after completing ~~my~~ the tour in the Tangsa area, I wrote ~~and~~ a booklet on the Tangsas, under the title "The Tangsas" Vol I. and submitted to the Administration. This year also, I proposed to write a booklet on the Noctes of this division, including the ~~rest~~ tribes of the Laja wakka area. Accordingly I divided the ^{whole} touring season into three parts. I decided to undertake + In the first part I decided to undertake a tour in the Laja wakka area, and in the 2nd and 3rd part - to concentrate ~~amongst~~ the Noctes.

~~Keeping~~ with this aim of collecting materials for the proposed booklet I started my tour ~~from~~ the last part of November 1957 and towards the first part of November 1957 and completed the first part of the tour by middle of January 1958.

The area visited with sketch:-

Altogether I visited 12 nos of villages covering a distance of 129 miles on foot. These villages are, Kheti, Bladom,

Chinkai, Longkai, Ninnu, wakka, Rahu, Laju, Noghlu, Simhan, Kothung and Thinsa. In the following table I have shown the route & followed in this tour, along with the date of movement, mileage covered on foot etc.

Table I

Date of movement	Villages visited		Number of miles covered on foot.	Number of days halted in each village.
	From	To		
27-11-57	Khela	- Kheti	12	5 days.
2-12-57	Kheti	- Dadou	8	3
7-12-57	Dadou	- Chinkai	6	2
10-12-57	Chinkai	Longkai	8	3
19-12-57	Longkai	- Ninnu	6	3
18-12-57	Ninnu	- wakka	11	6
25-12-57	wakka	- Rahu	12	3
29-12-57	Rahu	- Laju	9	3
2-1-58	Laju	- Noghlu	6	2
5-1-58	Noghlu	- Simhan	6	3
9-1-58	Simhan	- Kothung	8	3
13-1-58	Kothung	Laju	8	3
17-1-58	Laju	Thinsa	11	3
21-1-58	Thinsa	Kheti	6	one in
22-1-58	Kheti	Khela	12	14a.

The enclosed sketch of the area will make this point more clear.

Sketch

(3)

These villages are inhabited by different groups of people. Though broadly we call them Noctes. Starting from Kheti village ~~are~~ a similar culture is observed up to Chinkoi village, which can ^{loosely} be included within the Nocte culture, though there are few minor variations.

Villages and Their Situation.

These villages are situated, on the top of fairly high hills. Each village appears as a compact mass - as the individual houses are constructed - very close to each other.

In the following table I have tried to show the approximate number of population of these villages, along with the altitudes of the hills - on which the villages ~~are~~ ^{are} situated.

Table II

Sl no	Name of village	Altitude	Number of houses	approximate population
1.	Kheti —	7600 FT.	99	591
2.	Dadom —	7500 FT.	147	900
3.	Chinkoi —	7000	73	483
4.	Longkai —	2000 (?)		
5.	Nimu —	2500 (?)		

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6.	wakka -	3500' ^{4500'} (?)	107 ¹⁰⁷	491 ⁴⁹¹
7.	Rahu -	3000'	36	137
8.	Laju -	4500'	325	1397
9.	Noglu -	3500'	72	334
10.	Chinkam -	3500'	86	377
11.	Kothung -	3000'	88	259
12.	Thinsa -	5000'	50	300

The People and Their Culture

These villages are inhabited by different groups of people though broadly we call them^{as}, Noctes. Starting from Rheti village a similar culture is observed up to Chinkoi, which can loosely be included within the Nocte culture, though there are few minor variations. Leaving Chinkoi - and before reaching wakka, we find a separate culture - which is influenced by both by wakka and Wandho culture. The people of this area - ie Langkai and Ninnu village expresses themselves as "Niwang". The wakka group of people - which we termed as Tang - has got a completely separate culture, uninfluenced by any foreign elements. Beyond Rahu village - we again find a different culture beyond Rahu village, and on the upper Barap Valley. Laju village is the centre of this culture, and the other villages - namely Rahu, Pangkang, Lungkiaz, Noglu and Sankam - are its ~~offsh~~ branches of this central village. The whole area - on the two sides of the Barap

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River, can be called as the Barap valley and the people can be termed as the Barap Noetes. Beyond Laja village, ~~we~~ find - the culture is again different. The area can be called as the Lower Barap Valley - . The Kotang village, represents a culture similar to that of Kolan and other villages beyond them. Thus, this whole area, can be ~~culturally~~ divided into the following groups - according to the cultural patterns.

Group I. The Hakham Noete ^{Group} Area - ~~the~~ In this this group, ~~we~~ we ~~can~~ may include - ~~Kheti~~, Da Thinsa, Kheti, Dadom and Chinkin village.

Group II The Niwang Group - ~~Represented~~ ~~mai~~ ~~by~~ The people of the Langkai and Ninn village can be included within this group. There are few more ~~smaller~~ villages, e.g. Kaimin and Roagla, which are ~~branch villages of~~ ^{off shoots of} Ninn village, ~~which~~ which can be included within this group. Then two villages are off shoots of Ninn village.

Group III : - The Tang Group: Represented by Wakkat Chongkho' and ~~Wakka Noknga~~ village.

Group IV The Barap Nock Group: ~~Here~~

In this group - we may include the people, of the ~~Two~~ Barap Valley, which have got their centre of culture at Laja.

Then four groups - can also be justified by the different dialects spoken by these people. Each of the above groups have got their own dialect, ~~at similar~~ independent characteristics.

The Diary:

In the following pages I have given the ~~the~~ ^{report} ~~diary~~, of my field work, amongst these four groups of people, in the form of a diary.

On the 27th of Nov 1957, I left Khela (HQ), in the morning at 1100 hrs and reached Kheti village in afternoon at 1700 hrs - covering a distance of approximately 12 miles. On the way to Kheti I entered at Khansa village. The path ^{that connects} ~~connecting~~ Kheti village with Khela, is fairly nice, though it is gradually up towards the ~~later~~ ^{higher} portion end.

Stayed at Kheti village till 2nd of December '57, and collected scientific materials, on the various aspects of life of the people. Shi Gagam Political Interpreter has joined me at Kheti village on the 1st of December '57.

The village ~~consists of~~ is situated on the top of a hill of about 4000' ft height. There are approximately 94 houses with a population - of about 571 individuals. ^{So far the information for -} It is said that the people ^{have} ~~originally~~ migrated from a place ^{called} ~~called~~ Pangrya Tangrya, beyond the Patkoi Range. ~~There are 6 different groups~~ The village is divided into 6 different groups called "Chums." These Chums are, Kheta Chum, Kheti Chum, Hakiet Chum, Tham Chum, Hahn Chum and Kongjany Chum. Besides the boys' morning, there were 4 girls' morning, constructed at 4 places within the village.

The village is a progressive one and all villagers are ardent agriculturists. Each family has a small kitchen garden, near their houses.

On the 3rd of Dec '57, I left Kheti village in the morning at 0800 hrs, and reached Dadom village at 1200 hrs. Covering a distance of about 8 miles a foot. Till 6th of this month I stayed at Dadom, and collected research materials. Dadom is situated at a fairly higher altitude, than

Kheti. A bridal path has connected these two villages. The path ~~is running~~ is running through ups and downs of paddy fields of Kheti, Houk and Dadom. Towards the end of the road, near the village, it is very steep.

There are two chiefs in this village. One is called Hakhun Lowang, who traces his origin, from Hakhun Hajia, a place beyond Patkoi Range towards the South Eastern direction; and the other is Kamhna Lowang, who came as guest to this village from Kamhna, a village near Nimm. The Kamhna Lowang, was invited by the Hakhun Lowang; just after establishing the village, to strengthen their manpower. Both these Chiefs have got equal responsibility for the village.

On the 7th of December '57, I ~~went to Chinkis village~~. I left Dadom in the morning at 0900 hrs, and reached Chinkis village at 1130 hrs. The village is situated at a lower altitude than Dadom, towards the West, at a distance of about 4 miles. This village is a branch of Dadom, and was established by a group of people from there. So like Dadom there are also two Chiefs in this village.

Last year ~~there~~ ~~was~~ ~~a~~ ~~fire~~ when
 the people were busy in C.K. Road
 work, there ~~was~~ an accidental fire
 accident ^{in the village} / and about 33 nos of houses
 gutted into fire. About 10 nos of stone
 house, (burn), with millet, Kachh and
 other paddy also burnt to ashes, ~~and~~
~~the~~ stayed at Chinkoi for two days,
 and collected informations for the
 booklet. The I.B. of this village has
 helped me a lot in collecting the
~~useful~~ informations.

~~There is a~~ ^{of about one acre of land} vegetable garden here
 A vegetable garden has
~~been~~ been opened by the U.C.W. of
 the village, with the help of the villagers,
 Dudom, with the side of the village.
 just by the side of the village.
 Besides potato and other vegetables,
 there are about 30 nos of citrus
 plants in the garden.

On the 10th of December '57
 I left Chinkoi in the morning
 at 0900 hrs and arrived at
 Langkai village, at 1200 hrs, covering a
 distance of about 4 miles. The path
 The path which led us through the
 steep paddy field of the village
 meets the bridge path, at about
 one and half miles off the village
 near the river. From the river
 point the bridge path is gradually

up till ~~we~~ it reaches the village. Stayed at Longkai for three days and collected information on the various aspects of life of the people. Reaching Longkai ~~I felt as if~~ I could feel that I have entered into a separate culture area. The inhabitants are Waichos, but they express themselves as "Niwang". This village has been established by a group of people from Nim village. Entering the village one could easily feel the difference between them and the other Noets, ~~specially~~ here the house type is a bit different than the Noet houses. Unlike Noet houses the Niwang houses are constructed on the ground itself with ~~but~~ in bamboo "machang". ~~The people~~

On the 14th December '57, I left Longkai village and reached Nim, village. ~~which~~ This village is situated at a distance of about 3 miles south of Longkai. It took us only an hour and a half to reach the village. Stayed at Nim till 17th of December '57.

It is said that the "Niwaung" originated from a big wild gourd called "Nelo Nelo". The chief has come from Tangm - a place beyond the Pathe Range. It is also told that originally there was no chief at Nimm, but a man of Kaipa clan, called Baupa has brought the chief from Tangm to control the village. Along with the growth of the population and due to certain village conflicts, a group of people fled away from Nimm and came towards the Nocte area. This group - as the information goes has established the ~~to~~ for Kai mai village (Near H.Q. Kheh). ~~Another~~ Another group ~~following the first group~~ came from Nimm following the first group, and established the Lamlo village. The word Lamlo means - Long road. Lam is road and also means long.

This village is fairly big and too much congested.

Staying 3 days at Nimm, I started for wakka in the morning of 18th December 57. Leaving the village at 0800 hrs, I reached wakka - towards the afternoon at 1300 hrs, travelling a distance of 11 miles on foot. The road is fairly nice with less climbing.

Stayed at Wakka till 29th of December '57.
During this period I collected all the
required information about the tribe. The
village is situated, just near the Patkoi
range, on the top of a hill of about
4500' & height. The total population is
791 with 107 nos of houses (•). There
is another village of the

Low Diary

13-2-58

Left Khela in the evening at 2-30. by jeep up to Khonsa. It took us only half an hour to reach Khonsa. AE Meisra came in that vehicle. My wife with the little baby (Tuku) came up to Khonsa to see me. I left my wife at Khonsa at 4-30 and marched towards Lapnam. It was really very painful for me to leave my darling wife back in the interior. But there is no other way. Reached Lapnam at 5 o'clock. It will be only $\frac{1}{2}$ mile from Kham AR Camp to this vill. The V. C. W. Shi Lyngdoh is out on tour. The teacher also left for home only two days before. I camped at the teacher's quarters. Lyngdoh left his wife alone in the camp. She came forward to greet me. I was just thinking for my wife, whether she has reached Khela safely or not. Took my meal at 8-30 and laid down on bed with a ~~sorrowful~~ heartfelt & unavoidable thoughts.

14-2-58

After breakfast went to the village along with the dak runner Hosai. The chief and GB both were out. Majority of the people of the village were on Roadwork. Some went down to the plains for Contract work in the tea gardens. Just had a look round the village and then entered at the house of the Officer.

Chief. He is a nice man. Returned to the Camp at 11 o'clock. After meal took rest up to 2 pm. I don't know why I felt so tired to-day. The Chief came to my Camp in the evening at 3 o'clock. I took some information from him. Bidding him good by I set down to write some Official and private letters. The interpreter did not turn up even today. After completing my work to meal at 8-30. and ~~left for the~~ One day of my long tour has passed like this.

15-2-58

This is the second day of my second stage of tour. I don't know why I am so much anxious to complete this tour. Probably it is only for the fact that I left my dear wife at Khela.

The weather is very bad today. Since last ~~morning~~ ^{night} it is raining heavily. I called for Husai the dak runner at 6 o'clock. Handled over the letters and few vegetables for my wife to him. He left for Khela at 7 Am.

I was feeling very lazy to-day. I took ~~to~~ breakfast at 8-30. Again ~~and~~ laid down and read with "DEV DAS". Completed the book just at 12-30. Madan the Political Jamadar, came to accompany me and reported here at 12-30. I felt abit happy to-day for his presence.

Took my meal at 1 o'clock. After a slight rest went to the village at 3 o'clock. The weather is so bad today, that I did not feel like doing any work. Passed the evening in the village and returned to the camp at 5 o'clock. The Dak runner has just returned with a letter from my wife. I am so glad ~~to~~ learn that she is ok. I learnt from her that P.O. Iko and Kwe went on tour today. Reminded few more letters. One from Bopu, with ~~slight~~ the titbits of information of my wife. I hope I shall be able to take this meal peacefully. Mr Vargas and Baby will reach the camp tomorrow for onward move to Niassa. Their loads have come today. Looking forward for tomorrow to come.

The people of Lapuan village, originally migrated from Wakka. They have got ~~at~~ cultural similarity with the Wakka people with slight variation. The variation is probably due to changes in habitation and close relationship with the Nkotes.

16-2-58

Stayed at Lapuan Camp. I shaved and took bath in the morning. Then after taking the breakfast went to the village. I did not find a single male member in the village. Only the children were there. The Chief whom I told yesterday

(4)

to stay in the village, went early in the morning to his paddy field. He deceived me today finding no body. I just had a round in the village. At about 10-30 I came back to the camp. Mr Vargis and Baby, the two overseers, just reached Lapuan with Mr Nair, the Radio Mechanic of A.R. we took a cup of coffee. They went for survey work. I laid down on bed with an Assamese novel, "Itiyare Koponi", I finished it before the party returned. They returned at 1 P.M. we then took our Lunch together. In the evening we played two game of tennis. Mr Nair went back to his A.R. camp at 3-30. Then we laid down in our cots and passed the evening in Chit chat. After meal we put off the "Itiyare" at 8-30 P.M. Then the day passed on.

Tomorrow we will move from here to Tupi village. But porters is a problem here. There are very few men in the village. They ~~can't~~ ~~carry~~ expressed inability of carrying all the loads, ie mine 12 and ~~a~~ their 12. ~~However~~ Both Baby and Vargis, became depressed. I asked them to look for tomorrow to come.

17-2-58.

So day was the tomorrow of yesterday. The porters came early in the morning. I got at 5-30. After washing my face, packed up all the loads. They took my loads. But they were ~~rebarbated~~ not willing to

Carry the loads of the overseers. However, ~~at last~~
I could convince them to carry the other
loads also. At last we all could start
at 9 o'clock to Tupi. After two hours
march through the paddy field of Lapuan
and Tupi village we ^{arrived at the} ~~the~~ distance will be about 5 miles.
village just at 11 o'clock. We did not
take our meal at Lapuan. So I asked
my men to cook the meal quickly.
We had to stay in the G.B. and
the Chief's house for. I was feeling
too tired today. I don't know why.
The weather was very good. Still then
while climbing up I felt as if
I will not be able to reach the village.
It is probably due to the fact that I
had slight temperature, while starting
from Lapuan. I took my bath. At 1:30
p.m. we took our meal. I took
an Aspirin tab. I laid down for
complete rest. In the evening I felt
abit better.

In the evening I sat down to
write some official and private letters. The
dak runner will come tomorrow early in
the morning from Lapuan to take the
letters. At 8 o'clock I finished writing the
letters.

Then we took our meal. The G.B.
on behalf of the vill. gave us a chicken
as a salami. My bloody look gave
so much chills in the army (Poison chills)

I could not take the poison chili ~~had~~
created some trouble in the stomach. We
laid down on the cot at 9 o'clock
one day of this long tour ~~has~~ ~~had~~ passed in
like this.

18-2-58

My morning began today at 6 o'clock.
After the cup of bed tea I went to the
Morning, for latrine. It is at a distance
of about 100' from the g.B.'s house. And
that also on the top of a hill.
However, I finished that part of my daily
morning work. I am not feeling quite
alright. There is some stomach trouble. This
is probably due to the yesterday's poison
chili.

The Survey party left this camp
at about 9-30 in the morning. After their
departure I arranged my articles. ~~By~~
Bahadur Cooked for us.

In the morning just at 6-30, Hosai
the dak runner came. I sent all the
letters through him. One to my sweet
darling. I also sent through him, the
hind limb of a deer, killed by the
villagers yesterday. It costs Rs 6/- only.
Without this I cannot enjoy meat
alone, now-a-days. So I sent this
share.

I laid down on the cot at 10
o'clock, as I was feeling too tired.
Took my meal at 1 P.m. After meal
took rest for about an hour. Then I

discussed about my work and the motive
of my visit with the G.B., & tomorrow
he (G.B.) will tell everything I require.

In the evening went with Madan
in search of some game. I shoot a
small and beautiful yellow coloured bird
with a no 4 Cartridge. Returned to camp
at 5 pm.

It is 7-30 now. Just I have
finished my meal. After a while I
will lay down for the night's meal. This
another day has passed. On 21st I
shall leave this camp and go to
Kapur. I am badly feeling for my
wife and little "Taku".

19-2-58

WED

This day is the 2nd day of my tour. Still
I am feeling as if I have been touring
for a long time.

The day is very bad. Since last
night it is raining heavily. Took my bed tea
at 6 o'clock. Then finished my morning work
at 7:30. After the brake fast I sat down
with the G.B. to write down the customs.
Like 10:30 I took notes on marriage
customs, migration etc. Then went out
with the gun to find out a bird for
the launch. I killed a small bird
yellow in colour. It was very small but
however it served the purpose when nothing.

Took Lunch at 11-30. At about 1 Pm.
 Lyngdoh and a AR man came from Kapa
 side. Talked with them for about an hour.
 At 2-30 they left this village for Lapuan.
 It was still raining. I felt like sleeping.
 So I laid down on the cot. I saw my
 wife in dream. She was playing with me.
 Got up at 2-30. Slept then upto 5-30
 I talked with GB and collected some
 information. Decided to leave this camp
 tomorrow. Madan is also not feeling quite
 happy. He wants to return quickly. The
 day is very bad. I could not even go out
 for the GB's house. It was raining and
 still raining heavily. It is now 6-30. I am
 bringing out the "Naga Path" of Graham Bowser.
 Post will be written tomorrow or before
 going to bed. Mr Shaw. As. was to
 come to this village today. I thought he
 came upto Lapuan. I was looking forward
 for him. Took meal at 7-30 Pm. It is
 raining - ~~so~~ I feel like sleeping.

20-2-58

Kapa ~~to~~ To day I came to Kapa vill.
 In the morning - while I was ~~preparing~~
 to busy in packing up my vehicles - the
 dark runner Husai came with a letter of
 my wife. I am sorry to hear that "Tuku
 moni" is sick. His mother is taking great
 care for him. She even ~~did~~ could not

take the deer's meat I sent with some interest. After taking my breakfast we started at quarter to nine. The weather was a bit good. On the way the path to Kaphu the Tupi is very much slippery. I slept at one place and got injury on the buttock and the left hand. I met the shi Loma V.C.W. Kaphu on the way. He was going to Khele to take his pay of the last two months. I sent information to my wife through him.

We arrived at Kaphu at 11 o'clock. I came to the chief's house. I paid off the porters by 12 o'clock. They went back. Took a bath and lunch at 1 pm. Took rest up to 2.30 pm. I went out with the gun for shooting. I killed 7 small birds - in one shot. Madan killed two "Moima". The villagers collected at the chief's house. They stayed for few hours. After meal I had talks with the two queens and their daughters. They were very much pleased to see me.

The chief give me the following information.

The Bera vill - has got similar custom with Dadon, Kothi etc.

21-2-58

Last night I could not have good sleep. I show my wife in dream. She is not pleased with me. I don't know why. For the whole night my mind was moving about at Khele - with my wife. I am feeling too much for her. The warm of her sweet bosom is making me half mad.

Took bed tea at 6-30. Then finished my morning work by 8 o'clock from 8 am to 10-30. Collected information from the chief as well as other village men who were present. About 15 men collected. They were ~~at~~ performing some work today, so no one from the vill went out of their ~~house~~ vill. From 11 am to 12 noon, I had a round in the vill and talked with some people. Practically there is not a good veg. garden in the vill. though the one C.C.W. is here. In some of the houses I saw cultivating opium. The villagers were much interested in cultivating tobacco and planting Betel nut trees.

After taking bath, took meal at 1 pm. Then up to 2 o'clock to rest. From 2-30 to 4-30 pm. again, collected informations on marriage customs. In the evening ie at 5 pm. I went out with the gun but not a single bird I saw leave about.

In the afternoon in the 12 o'clock the weather is not good. It was raining for about an hour. In the evening time, I entered at the G.B.'s house. They gave me one sweet food.

After chit chat for an hour near the fire, with chief and others I took my meal at 7-30 pm. Then went to bed.

Tomorrow Lho Latha V.C.W. is to come for
Khela. I am looking forward for him because
he will bring letters for me. Specially from my
wife. Let tomorrow come.

22-2-58

It was raining since last night. I did not
feel like to get up early. Even then I finished
my morning work by 7-30. Then along with the
interpreter I went to a house just near
the chief. There I collected information on
death and disposal, pregnancy etc from one
old man. Returned from there at 10-30. The
interpreter and the chief after taking meal
went out for hunting. I took my meal
at 11-30. Then took rest up to 1-30 pm.
From 2 o'clock up to 3-30 I read the
"Naga Path". At 3-30 the V.C.W., Latha
came with a letter from my wife. He came
from Khela at 9 o'clock and reached Kapa at
3-30 pm. I am glad to get the letter of
my wife. 'Juku' is slightly improving. She
is sending a pkt of Biscuit for me.
After getting the letter I sat down to
write some official and private letters. Prepared
some vouchers of Rs 90/- to be sent to
H.O. for reimbursement. The dak runner from
Lapna will come tomorrow. Since then up
to 7-30 pm I wrote my letters and
completed the work. Then after meal
a bed was down on bed for the
night's rest at 8-30 pm. Tomorrow I
will go from Kapa to Cargo village.

23-2-58

Got up ~~in~~ at 6-30. ~~Then~~ After finishing
my morning work & took breakfast at 7 am.
Then I sat down to write few more letters.
After this I packed up all my loads to
go to Largo. The weather is all but fair
today. & ~~there~~ there is no sign of rain.
We decided to move, after the dak walla
reach. After taking meal at 10 o'clock, we
were ready to move, just waited for the
dak runner. Stusai, came at ~~about~~ 10-30. I
handed over the letters to him. The porters
came. They lifted my loads. I urged
them to go ahead. Finally we started
at 11 o'clock. Reached Naglu just at 12-30.
It is only about half hours walk. The
march is fair. Mr Shaw left just
an hour before I reached. Paid off
the porters by 1 pm. Then went round
the vill. I wanted to take a snap
of one young girl, in her full dress,
of beads, Conch ~~shell~~ call etc. But she ran
away from my sight as soon as I
approached her. We entered at the chief's
house. Talked with the chief up to 3
pm. Collected some information about
their migration. They come from wakka
vill. and were following the same customs
like wakka. So I decided to stay here

for a night only. It is no use of spending the days here, as I collected all the wakka customers at wakka.

The Madan went for salt in the neighbouring wutor point. I with a young boy of the village, () went round the village and collected some vegetable. At 4.30 I entered the camp, after having washed my body. Madan somehow gathered one chicken for Rs 3/- I had to pay, as for a long time I have not taken any meat. Cook meat will arrive today in at P.M. I was feeling hungry. The young boys came and played the log drum. I slept at 8 o'clock at night. Tomorrow we will move to Chamra.

27-2-58.

Left Largo in the morning at 9 AM after taking my breakfast. The postco came early in the morning, but due to the cook I could not start earlier. However Chamra is not far so I did not make hurry.

The path leading to Chamra is not bad. It is through paddy field of Largo and Chamra village. Only while reaching the village, we had to climb a small portion of the steep hill. ~~Reached from~~ a point on the path, the plains of Assam, specially the Borhat and near Billi is distinctly seen. Visible.

I entered at the Chief's house first. But the Chief showed me the camp. Actually the chase camp is very nice though there is no space enough to move about.

I took my bath, Bahadur prepared a meat curry. We took our meal at 10 clock. After meal I took rest up to 3 P.m. Then the villagers came one after another to see me. The small boys - came in a group. I came for the first time to this village. The Chief came after returning from his paddy field at 6-30 P.m. I talked with him and explained to him about my programme. Though the ill. is of warch population, I decided to stay on tomorrow, to see the village and to collect some museum specimens. The villagers vacated the camp at 7.30 P.m. we took our meal at 8 P.m., and while went to bed I looked at the watch. It is 9 P.m.

25-2-58.

Took bed tea at 6 o'clock. Last night I did not have sound sleep. The bloody dreams have broken my sleep. Since I got up, one after another the ill boys - started coming. Of course they came with water and fuel.

Took breakfast at 7-30. Then the Chief came at 8 o'clock. The G.B. also came with few vegetables grown at his garden.

Collected information, on the various points I wanted to take.

It was 10-30 when I finished my work. The Chief invited me and Madan to go to his place. I followed him. His wife offered Rice and Curry & Pork, with rice beer, in half-cup. I never thought of having this. However I took to Capacity. She went inside the Chief's house. The house inside of the house is a bit different. There are three small compartments -, with a TAP in each, and securely walled. The young girls sleep at the back room of the house. At 11-30 - took leave from the Chief's family. The G.B. then called us. We went. His wife, ~~which~~ offered us similarly. Rice, meat curry and Rice beer. I did not like the curry at the G.B.'s house like that of the Chief's. The G.B.'s wife is from Tupa village. The Chief married from Khibi. Both these two ladies are quite amiable and lovely. I did not take meal at the camp. It was 12 when I returned from the hill. She took rest up to 12 PM. At 1 o'clock I shaved, then went to latrine and changed my dress. Madan went for a hunt. I did some office work. The Chief came at 3 o'clock. The G.B. came with a Jape. Talked with them for half an hour. The Chief's wife came, with the little baby, to take some medicine. The baby is suffering from Scabbies. I washed it first with dettol water. Then applied Penicillin ointment. God knows whether this will work or not.

After this I went with the G.B. & the Chief to see the village. At Wa-bany chum - Morning, the G.B. introduced me with an blind man. I felt pity for the person. He is quite young. He cannot see but his eyes ~~are~~ seems to be quite alright. If something could be done to this poor soul it will be a ~~great~~ ~~great~~ ~~for~~ humanitarian work. However I will decide with P.O. & others about this. From 6 to 7 P.M. - ~~done~~ did office work, preparing for tomorrow's movement. The villagers are really taking interest. They are supplying water and fuel. I am glad ~~is~~ at their behavior.

After dinner, I went to the Chief's house. They ^{Chief} have here collected the village youths, to give some dance performances, and feed of their games. Enjoyed it till 10-30 P.M., when I came back to the Camp. After that I rolled down in my cot at 11 P.M.

26-2-58

Left Chause village, at 9-30. The porters made some delay. I decided to go to Paridunia via Khonthang village. After an hour's wait the Chief, G.B. and one Jungom - ~~has~~ ^{have} came up to the last point of the village. There they gave good bye to us. After and hour's march through ups and downs of Chause

and Khoathing's paddy field we arrived at Khoathing village. At the chief's house we were greeted by the villagers. Took a cup of tea there. Then at 11 AM again started marching to Paichia. The steep down road through bamboo grooves and paddy field lead us to a small stream. On the bank of which there is the salt well of Paichia village. There are four shades where they prepare the salt. I entered the factory. In an area very put about more than 100 nos of bamboo pot - where they dry out the salt. This I think is one of the biggest one of its kind. After that climbing for half an hour, through a very steep path, which looks like a tunnel, we arrived at the paddy field of Paichia village. It was then just 12 o'clock. From that point it took completely one hour to reach the village. The path was through the paddy field of Paichia village.

I came straight to the chief's house. Excepting the female members, all male members of the chief's house went down to the plain to work.

During the posters I took bath, then meal at 2-30. From then upto 4 PM I took rest. One man from the village went out with my gun and brought one fairly big bird. It is probably

what we call "Porghma". They
call it "wakhom".

Had a nice dinner, at 8 P.M. Then
went to the morning and talked with
the people, explained them about my
programme & work.
Retired to bed at 9.30 P.M.

27-2-58

Madan went in the morning, for
bird shooting. I, finishing my morning work,
started my work - in the morning, from 8 o'clock.
Dill Chuse & collected information. They
have got all the customs just like
Bordia as they are a part and parcel
of Bordia ill. They were sent by the
Chief of Bordia, 5 generations ago
to settle up at Pandia. At Pandia
there were ~~for~~ some other tribe inhabiting
before the present settlers. These people
were driven out by the Bordians. It is
told that, their descendants are still
living some where between Jalore and
Dilli.

After lunch took rest up to 3 P.M.
Spent the evening in reading "The Nagas".
Took dinner at 7.30 P.M. went to
Morning. Accompanied by a Rablany, went
to see the girl's talking with young boys.
Retired at 10.30 P.M.

28-2-58

Since the morning I am feeling
a bit sickly. Cold, cough and slight
fever. I did not feel like getting up

From the cot. For the whole day I
 laid down - on the bed with the
 book "Naga Path". Decided to go to
 Noksia tomorrow. Had an after meal
 in the evening went to Morning for
 arranging posters. I laid down on bed
 after evening meal, at 8-30. To day
 is the end of February. For tomorrow
 March, will begin. Still 27th day left
 for the end of this year. To day is
 the 16th day, of my departure
 for my wife. God knows how is
 she pulling on.

1-3-58

Last night I did not have good
 sleep. Got up after the cup & bed tea,
 at 6-30 AM. After morning tea,
 we started to Noksia just at 9-30.
 The villagers probably did not go to
 their paddy field till then, as we
 saw all the girls and women, sitting
 on their open porch, bidding us good
 bye with their a sweet smiles, and
 "go-go" sound.

The path between Pandidia and
 Noksia is not bad. Though uneven
 it is an easy march. At 10-25, we
 arrived at the Chief's house. Just on
 my arrival the Chief, handed over to
 me a letter, sent by my wife through
 Itosai. Itosai came on 26th and left the
 letter, and about 2 srs of Potatoes and

I sat with the Chief. How ~~am~~ much
 I felt ~~to~~ happy ~~to~~ receiving the letter,
 only my inner soul knows. I am
 glad to learn that she & 2 Jukha,
 are well and the Officer's wife is
 keeping - information of her. Paid off
 the post before eleven. Took bath,
 then meal before 12 o'clock. up to
 2 PM. rest. Then had a cup of tea
~~and~~ prepared myself. Had a visit
 for Shobin. I sat down on the
 open porch, with the "Himalayan Barbary"
 of Haimendorf. At 5 o'clock, Madan
 came with an "wakhou". Supervised
 the cooking of Bahadur. Then I wrote
 the tour diary and still writing. Now
 I will go through "Himalayan Barbary", as
 I wanted to finish it before I reach
 Kheh. Will ~~not~~ retire by 8-30 PM.
~~2-2-58~~ I will start with my work from
 tomorrow. Probably stay here for a
 day or two, as I am slightly
 relieved of the worries I was having
 for my wife.

2-3-58

A cup of bed tea at 6-30. Compelled
 me to leave my bed. Then I went for
 latrine. After which I had to wait for
 brake for till 7-30 and finished it by 8 PM.
 Then attending the call of nature for the
 second time, I sat down on the open

Bamboo platform of the chief's house, with my files and papers, surrounded by the chief, the J.B. the interpreter and an old man of the village. Continued taking information till mid day i.e. 12 o'clock. Took notes on migration, clan organization, marriage, death & disposal etc etc. At 12 o'clock, I took my bath, then a poor meal at 12-30, when I rolled down with a lighting cigarette. At 1-30 I took the book ~~let~~ of "Himalayan Barbary" and kept myself busy till 4-30 pm. Then had my evening tea and had a look in the village. In the evening collected few more informations from the chief.

Took dinner at 8 pm. The chief's family members, the females came and had talk with me. At 10 pm I laid down on the cot.

3-3-58

Left NOKSA in the morning at 8 am. Just at 10-30 we arrived at the Bordia Heron down below the village. After a rest for 15 mts. reached the Kachis quarter at 11 am. Meet Sonowal, Gohind and V.C. W. Dutta in the camp. They were waiting for my arrival. We passed the day talking and gossiping.

4-3-58 }
20-3-58 } = Stult at Bordia

Skeleton Tour Diary of Shri P.C. Dutta.
A.R.O. Tirap Frontier Division, Kheh.
— x —

27-11-57

Started from Kheh at ~~1300~~ 1300 hrs and reached Khousa road side Camp in the evening at 1600 hrs. I was to reach Kheti village - on this date, but ~~the~~ ~~porter who brought my~~ ~~bag~~ ~~could not~~ ~~start~~ ~~earlier~~, in the morning, earlier, due to making arrangements for the whole tour. Moreover the porter who brought my bedding - went back with temperature leaving my bedding at the Road Side Camp - at Khousa. The distance covered is 8 miles.

27-11-57

Started from Kheh in the morning at 1100 ~~etc~~ hours and reached Kheti village in the evening at 1700 hrs. The distance covered is 12 miles.

28-11-57 }
to
2-12-57 }

Halt at Kheti village and collected informations on ^{the} ~~their~~ various aspects of life, of the people of Kheti village. The Political Interpreter Shri Jagannath joined me on the 1st of December '57 at the V.L.O's quarters where I camped. I was to start for Dadoon from Kheti village on the
? This village consists of ... Nos of
? houses with ^{the} ~~the~~ members of Poul.
? Population of

(2)

~~The people are hospitable~~

The inhabitants of this village are Noctes. They are hospitable, and I found no difficulty in collecting information on scientific interest. ~~There~~ Each house has a kitchen garden, ^{close to the house} richly fenced, ~~and where~~ winter vegetables eg. Laisak, Cabbage etc ~~are~~ ^{have been} grown.

3-12-57:- Left Kuti village in the morning at 8 o'clock and reached Dadom at 12 o'clock. The distance covered is ~~8~~ ^{is} approximately 8 miles. Stayed at the V.L.W.'s quarters. The bridal path, connecting Kuti and Dadom village is not bad, but near Dadom village the path is very steep. Moreover, the portion of the path leading to Kuti village is not maintained properly. It is full of jungle.

4-12-57 to 6-12-57 } → Halt at Dadom and collected information on their various ~~aspects~~ aspects of life of the people. The people of Dadom village are Noctes. But there are two chiefs in this village. One is called "Hakun Loway" who traces his origin from "Stakli Tajia" and the other is "Kamhna Loway" - who belong to Kamhna village near Patkoi Range. The latter was invited to stay on with the original people to strengthen the village, ~~for~~ while the people of Dadom village ~~found~~ faced trouble at the time of Head-Hunting. Both the ~~the~~ chiefs have got equal responsibility for the village.

(3)

After the Road work at the Bagapari
- Khousa Rd. the people - were too busy
in clearing their new paddy fields. So
it was very difficult to get informants for
Gallatin's information.

The Interpreter of this village does
not appear to have any sense of responsibility.

The village consists of ... nos of houses
with approximately population.

Shri M. M. Lal. A.D.O (II) arrived Dadon
village on the 4th Decmber. He stayed there
~~in the Camp for on the 5th and went back~~
I accompanied them on the 5th of Decmber,
to select the site of W.R.E..

7-12-57:— Left Dadon Camp in the morning at
9⁰ clock and reached Chinkoi / at about 11-30.
The distance covered will be about 7 miles.
Stayed at the Chief's house.

8-12-57 } Halt at Chinkoi village and collected
9-12-57 } Research material.

The village is an
Chinkoi offshoot of
village.
Dadon Originally. This village was
established by a grp of people from
Dadon village. Due to increase
number of population, a group of
people - came from Dadon village
and established this vill. For this reason
Chinkoi - people pay revenue to
Dadon chief.

(4)

The village consists of nos of houses
with about population. Last year
there was a fire incident in this village
and about 33 houses ~~glutted~~ into fire. ~~There~~
Even about 10 nos of ~~paddy~~ store house
consisting of millet and ~~also~~ paddy were
burnt to ashes. The G.B. of this village,
complained that even the worst sufferers
did not get any help from the govt side.
They requested for help in kind from the
govt.

The G.B. is very much helpful
and he helped me much in collecting
all the materials.

There is a vegetable garden, of
~~raised with~~ ~~by the~~ ~~V.L.W.~~
about an acre of land ^{started by}
^{with the help of the villagers.}
the V.L.W. of Dadon village, where
potato seeds are planted. About 30 nos
of citrus plants are also there in the
garden.

10-12-57

Left c

Revised Tour Programme.

		days	
27-11-57	Khela ¹⁰ Am. Kheti 9m. 1 hour 12 m.		
28-11-57	Start at Kheti	6	
2-12-57			
3-12-57	Kheti 9m. Dadom 3m. 1	8 m.	
7-12-57	Dadom 10- Chinkai 2m.	6 m	
10-12-57	Chinkai 8m. Langkai 1m.	8	
14-12-57	Langkai 8m. Nimu 12m.	6 m	
18-12-57	Nimu 8m. wakka 1m.	10 m	
25-12-57	wakka 9m. Rahu 4.30m.	12 m	
29-12-57	Rahu 8m. Laju 2m.	9 m	
2-1-58	Laju 11 Naglu 2	6	
5-1-58	Naglu 11 Sunkan 2m	6	
9-1-58	Sunkan 11 Am. Kothung 2m.	8 m	
13-1-58	Kothung 9m. Laju 1m.	8	
17-1-58	Laju 9m. Thirsa 9m.	10 m	
21-1-58	Thirsa 9m. Kheti 12m	6 m	
22-1-58	Kheti 8m. Khela 12m.	12 m.	

Days 57 $\frac{1}{2}$ miles 117 mls.

7-A.
 550.84 N.P.
 Nov, Dec. & Jan'y

Description of the villages
visited in Feb/March '58.

Lapnam:- Population:-

~~Distance~~
House No:-

Distance from:- H.Q. : Situated at a distance of about 12 miles from the H.Q.

The people of this village, originally came from wakka. Their language is similar to those of the wakka people. But due to long stay in the Noke area, and for close contact with them, a change in their general social life has been found. Like the wakka people they are not naked. Women also do not shave off their hair, specially as is found amongst the Pansa woman of the wakka people. They have changed a lot in their way of dressing hair and clothings they have adopted many of the festivals of the Noke. Even tattoo mark amongst the woman is not found. House type is like that of the Noke.

Tupi:- Population:-

House No:-

Distance:- Situated at a distance of about 6 miles from Lapnam. - to the west of Lapnam Vill.

The Tupi people have migrated from Laju village. about 10 to 12 generations ago. They have also mixed up with the Noke. But the old woman ~~are~~ save off their hair, but do not ~~put on~~ tattoo mark on their face like the Laju woman. These young girls are keeping long hair like the Noke.

The dialect of the Tusi village - is a mixed dialect. It is neither Moete or nor ~~like~~ Laje dialect. They are now under the Chief of Bordonia. According to them they have migrated earlier than the Lajen and other people. They ~~are~~ are now adopting some of the Moete customs.

Bera - Population -
 House No. -
 Distance :- Bera village is situated at a distance of about 10 miles, off from Tusi towards the S.E. direction.

This village is like that of Dadon vill. ~~They~~ Their customs are like the Dadon people. ~~But~~ But they also perform some of the Charm customs. Specially, in performing the ~~ceremonies~~ ~~at~~ in the Chief's house, they follow the Charm customs.

The Chief of Bera is from Bordonia, as they are under the Chief of Bordonia. The dialect is like that of Dadon.

G.B. - Tiniu. Chief: - Cha-wang

Kapu: Population -
 House No. -
 Distance: - About 2 miles north of Bera is the Kapu village.

Kapu people have come from Hokaun villages, situated in the hill between

Kheti and Dadam ~~village~~. They shifted to this place about 5 generations ago. They are under the Chief of Borduria and ~~has~~ are Noets.

Longgo:

Population: —

House No: —

Distance: — About 5 miles north of Rapu — in the Longgo village.

The Longgo villagers have migrated from the Nimm village. They are ~~the~~ called Nibang by the Noets. They have adopted the Noete style of dressing hair, specially by the old people. Young boys still ~~keep~~ ^{draw} their hair like the Nimm people.

This vill. is under the Chief of Borduria.

Chansa: —

Population: —

House No: —

Distance: — about 3 miles from Longgo.

The people of Chansa village are wanchos. But the Chief is from Borduria vill. They are now under Borduria Chief.

Kheti and Dadam ~~village~~. They shifted to this place about 5 generations ago. They are under the Chief of Borduria and ~~has~~ are Noets.

Longgo:

Population: —

House No: —

Distance: — About 5 miles north of Rapu — in the Longgo village.

The Longgo villagers have migrated from the Nimm village. They are ~~the~~ called Nibang by the Noets. They have adopted the Noete style of dressing hair, specially by the old people. Young boys still ~~draw~~ ^{draw} their hair like the Nimm people.

This vill. is under the Chief of Borduria.

Chansa: —

Population: —

House No: —

Distance: — about 3 miles from Longgo.

The people of Chansa village are Wanchos. But the Chief is from Borduria vill. They are now under Borduria Chief.

Tour Diary of Shri P.C. Dutta, Cultural Research Officer,
for the month of January, 1962.

- 23rd January, 1962 - Left Shillong in the morning at 6.45 and reached Borjhar air post at 10.36 a.m. Reached Dibrugarh by air at 13.30 hours and halt.
- 24th " " - Went to Mohanbari and contacted DDST. The Sortie scheduled to go today has been cancelled and arranged on 25-1-62. Hence halted at Dibrugarh.
- 25th " " - Left Dibrugarh tour in the morning for Mohanbari. Left Mohanbari by NEFA Sortie and arrived Pasighat at 1230 hours. Met the Political Officer in the air field.
- 26th " ") - Halted at Pasighat. Attended Republic Day function and inauguration of the Cultural Centre and other functions on 26-1-62 and 27-1-62. The Cattle show arranged along with the Exhibition is the first of its kind in NEFA.
- 27th " ")
- 28th " ")
- 29th " ")

28-1-62 Held discussion with the P.O. about the running of the Cultural Centre, specially the Museum and the Library. The details of the discussion has been given separately.

In the evening went to Balek, for arranging a Cinema Show. I was accompanied by the A.P.O.(II).

29-1-62 I was to leave Pasighat to day, but due to non availability of Sortie halted at Pasighat.

Discussion with D.A.O., D.I.S. and A.O.

The D.A.O. is now in charge of the CITPC. Discussed with him about supply of few specimen for the Central Museum as well as for the Pasighat Museum. Placed order of Rs.200/- for few representative Textiles, for the Central Museum.

With the D.I.S. discussed about purchasing of furniture for the Divisional Museum within the sanctioned amount of Rs.2000/-

-(2)-

- D.I.S. has requested me to expedite, (i) the sanction for Library furniture. (The Librarian has already taken action about this) (ii) approval for advance drawal of the amount sanctioned for Museum exhibits. (Philologist is taking action on this).

The Administrative Officer has told me about the disposal of the old wet Battery Radio Sets lying at Pasighat. The audit has raised objection about non disposal of these sets. On returning to H.Q. it is learnt that these Radio sets were originally purchased from Agricultural Budget under the scheme of Social Education. I had discussed with the DACD about disposal of the Radio sets. We may bring these Radio sets to Shillong and ask our senior operator to examine them and to give a detailed report about possibility of repairing or changing to current/ Dry Battery Sets. (Action is being taken separately).

- 30th January, 1962 - In the morning attended the Leprosy Day. Then left Pasighat at 1200 hrs by Kalinga Service Plane and reached Dibrugarh and Halt.
- 31st " " - Leave Dibrugarh.
- 1st February, 1962 - Arrive Shillong.

P.C. Dutta
5/2/62
(P.C. Dutta),
Cultural Research Officer,
Research Department,
Adviser's Sectt.,
Shillong.

Ndl

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Final Tour Programme and Skeleton Tour Diary of
Shri P.C. Dutta, Cultural Research Officer for
January, 1962.

- | | | |
|------------------------|---|--|
| 23rd January, 1962 | - | Leave Shillong by 1st gate at 6-30 a.m. (by 1st class) and arrive Borjhar.
Leave Borjhar by air and arrive Dibrugarh and Halt. |
| 24th " " | - | Dibrugarh to Mohanbari and back to Dibrugarh and Halt. No Sortie available. |
| 25th " " | - | Leave Dibrugarh arrive MHR
Leave Mohanbari (by Sortie plane) arrive Pasighat and Halt. |
| 26th " ") | - | Halt at Pasighat and attended |
| 27th " ") | | Republic Day celebration and other |
| 28th " ") | | function arranged on the occasion. |
| 29th " ") | | Had discussion with the P.O., D.A.O.,
D.I.S. and AO, about Cultural Centre,
Museum, Library, purchase of Exhibits,
Museum furniture etc.. |
| 30th " " | - | Leave Pasighat by Kalinga Service plane arrive Dibrugarh and Halt. |
| 31st " " | - | Leave Dibrugarh. |
| 1st February, 1962. | - | Arrive Shillong. |

Ndl

P.C. Dutta
5/2/62
(P.C. Dutta).

Submitted to the Bill Branch
for preparing the bill.

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TOUR NOTE OF SHRI P.C. DUTTA, M.SC, ASSISTANT RESEARCH
OFFICER : TIRAP FRONTIER DIVISION.

INTRODUCTION :-

/ October

the season

Our touring season as per instruction of the Administration starts from the month of ~~September~~ ^{end} ~~ber~~ till to the ~~middle~~ ^{May} of ~~April~~. In this season I could not go out on tour from the begining of September, due to certain difficulties, though I made out my tour programme sufficiently ahead, for the whole season. In the month of November our Cultural Research Officer along with Curator and Librarian came to visit this Division and I had to stay ^{at} ~~on~~ my Head Quarter for their visit and for the month of December, I was on leave for performing my marriage ceremony.

Though I made out my tour programme for the whole season, in the Wancho area, Wakka area and Tangsa area, I could tour only in the Tangsa area, ~~that is~~ ^{the} the North Tirap Area. I toured for the month of January and February, 1957 (A rough sketch of the area is being enclosed).

Altogether I have visited ~~15~~ ⁹⁰ Nos of villages covering a distance of about 40 miles on foot. All these villages ~~are~~ ^{are} inhabited by different groups of the Tangsa people. I have given below the names of the villages along with the Nos of population and the names of the tribes inhabiting these villages.

Sl. No.	Name of the village	Name of the tribe.	No. of houses.	No. of papulation. (Approximately)
1.	LONGSANG	RONRANG ✓	15	120
2.	MANMAO	"	9	80
3.	WALONGDOI	"	7	43
4.	JALA	"	6	40
5.	LISAN	"	16	120
6.	JOTING KOK	KHEMSING	11	150
7.	SASOM	MOSANG	16	100
8.	KHOIRA	"	6	50
9.	ROKRANG	"	3	18
10.	HADBOCK	"	18	170
11.	RANGHILL	"	22	120
12.	PUNIYANG	LUNGRI	20	124
13.	RANGLUM	YOGLI	21	120
14.	RANGRAN	"	18	100
15.	LUNGLANG	"	7	60

All these villages have got various problems which are being described below, on the following heads - Agriculture, Education and Medical. Besides collecting Research material from these villages I had to divert my attention

Final Tour Programme and Skeleton Tour Diary of
Shri P.C. Dutta, Cultural Research Officer for
January, 1962.

23rd January, 1962	-	Leave Shillong by 1st gate at 6-30 a.m. (by 1st class) and arrive Borjhar. Leave Borjhar by air and arrive Dibrugarh and Halt.
24th " "	-	Dibrugarh to Mohanbari and back to Dibrugarh and Halt. No Sortie available.
25th " "	-	Leave Dibrugarh arrive MER Leave Mohanbari (by Sortie plane) arrive Pasighat and Halt.
26th " ")	-	Halt at Pasighat and attended
27th " ")		Republic Day celebration and other
28th " ")		function arranged on the occasion.
29th " ")		Had discussion with the P.O., D.A.O., D.I.S. and AO, about Cultural Centre, Museum, Library, purchase of Exhibits, Museum furniture etc..
30th " "	-	Leave Pasighat by Kalinga Service plane arrive Dibrugarh and Halt.
31st " "	-	Leave Dibrugarh.
1st February, 1962.	-	Arrive Shillong.

Ndl

P.C. Dutta
5/2/62
(P.C. Dutta).

Submitted to the Bill Branch
for preparing the bill.

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