

Role Of Forests and Its Significance in the Socio-Cultural Life of the Adis of Arunachal Pradesh

Tabiram Yirang

Asstt. Professor of Geography, J.N.College, Pasghat

Abstract - The Adis are one of the most unique tribes of the State which are rich in tradition and culture as well as in socio-religious attributes. Like other tribal communities in other parts of the country, the Adis have been living in the forest ecology since the time immemorial and interacting with the forests through their traditional conservative methods. Forests are considered an integral part of tribal social life, because its importance is not only economic but also social, psychological and religious. The Adis of Arunachal Pradesh believe that their gods and ancestors spirits lives in the forests. They have been living in the forest ecology without exploiting and destroying it. The land with diverse climate, topography and soil characteristics has been abundantly blessed with an unparallel biodiversity both in terms of flora and fauna in the siang region.

The Adis are very simple in nature and living in the midst of the vast magnificent forests. The entire lives of the Adis are highly influenced by the local ecology which is reflected through their social, customs, beliefs and practices. They have their own system of indigenous methods of conservation and management of forests. The Adi tribes not only use the forest as a resource for fulfilling their basic needs, but they also use it as a means of livelihood. They collect nature produce such as dry wood for fuel, timber, bamboos, nuts, berries, bones, hides, skins and herbs etc., as a source of income and livelihood.

Index Terms - Adi Tribes, Socio-Cultural life, Indigenous methods, belief and practices.

INTRODUCTION

The Adis are the second largest group of tribes of Arunachal Pradesh. They are believed to have been the descendants of the Abo-Tani (Abo- Father; Tani-Man) and speaking the Tibeto-Burman family of languages. The language or dialect spoken by the Adi people is called Adi which signifies the identity of the Adi itself in its virtuality. However, it is spoken with little variations among all the Adi sub-groups due to geographical variations and distances. Out of 110

tribes counted in 2011 Population Census, as many as 29 belong to the Adi tribes. The total population of the 29 communities identified as Adi groups is approximately estimated to be about 2.38 lakh people. The Adi tribe consists of a number of sub-tribes. The important sub-groups of Adis are Simong, Milang, Karko, Komkar, Panggi, Minyong, Padam, Bori, Bokar, Pailibo, Ramo, Pasi, Ashing and Tangam etc.

The Adis are mostly concentrated in the central part of the state comprising the district of East Siang, West Siang, Upper Siang, Siang and Lower Dibang Valley. Some of the Adis are also found to live in the southern plateau region of Tibet. However, the majority of the Adis are mainly concentrated in five districts viz. East Siang, West Siang, Siang, Upper Siang and Lower Dibang Valley. The climate of the region is temperate to humid sub-tropical with abundant rainfall of more than 2500 mm per annum spreading over eight months in a year (March to October).

OBJECTIVES

The present study has been an attempted to understand the traditional use of forests in the socio-cultural life of the Adi tribes. There exists an age-old symbiotic relationship between the forest resources and the tribal people. The study is also to have thrown light on the important of forests and mobilization of the tribal people towards the implementation of various developmental programs.

I being a Adi and one of the residents of Rayang village under Ruksin Circle taken my own village – Rayang and some villages of the Ruksin block viz., Debing, Depi, Detak, Ngorlung, Niglok, Lingka, Mangnang, Sile-Oyan, Rani, Mirem, Bilat and few villages of Pasighat Circle Viz., Balek, Mirsam, Mirku, Gune, Mongku, Boying, Rutne, Yagrung and Tigra of East Siang District as the universe of the present study context.

MATERIALS AND METHODOLOGY

The present paper is based on direct field observation as well as the personal knowledge about the important of forests resources in the socio-cultural life of the Adis. The primary data related to the present study have been collected through the conventional field study methods supported by interviews, discussions, observations and self-participation. In regard to secondary data, some information were collected from the books, official documents, journals, magazines, articles etc. published by different scholars in relation to my present area of interest.

I, being Adi belongs to the East Siang District, personally know the very utility and role of forests in the day-to-day life of our own Adi people. For further detail information, I have interacted with some elderly people like priests and folk medicinal experts in the study area.

Role of Forests and its relevant use

Like other tribal communities in other parts of the country, the Adis have been living in the forest since the time immemorial and interacting with the forests through their traditional conservative methods. There exists a close symbiotic relationship between forests and the Adis of Siang Valley. Forests are considered an integral part of tribal social life, because its importance is not only economic but also social, psychological and religious. The Adis believed that their gods and ancestors spirits lives in the forests. They have been living in the forest ecology without exploiting and destroying it.

By the very nature of their habitats and ecology, the Adi depends on forest for their survival, livelihood and occupation. The Adis are very simple in nature in their lifestyle and living in the midst of the vast magnificent forests. The entire lives of the Adis are highly influenced by the local forests ecology which is reflected through their social, customs, beliefs and practices. They have their own system of indigenous methods of conservation and management of forests. The Adi tribes not only use the forest as a resource for fulfilling their basic needs, but they also use it as a means of livelihood. They collect nature produce such as dry wood for fuel, timber, bamboos, nuts, berries, bones, hides, skins and herbs etc., as a source of income and livelihood. Forests are vital to the life of the Adi tribes. Forests also offer watershed protection,

provide timber and non-timber products, check the global warming and so many recreational venues to the people.

India is a land of nearly 10.4 million tribes which constitutes about 8.6% of its total population and spread over 15% of its geographical area. Tribal communities have a very close relation with the forest and their lifestyle and sustenance is harmonized with available forest resources. Thus, forests and tribal are culturally and traditionally linked to each other. Forests play an important role in the economic, cultural and social lives and supporting the rural livelihoods and food security particularly in the hilly and poor state like Arunachal Pradesh.

Forest resources as the main source of House Materials

The Adi houses are made of bamboo structures, strengthened with woods and secured with cane strings or ropes. All the construction materials such as wood, bamboo, cane and thatch etc., are all collected from the forests. The trees which are commonly used by the Adis for the purpose of construction of houses are Sirang, Silok, Eyum, Siri, Tapil, Belam, Taduk and Ragal etc. These trees are strong and durable.

There is a specific time and season for the collection of materials from the forests. Generally, it starts just after the completion of harvesting of paddy i.e. from the beginning of December because in winter season all the forests areas are dried and during this period one can easily move to collect the raw materials from the jungles. The untimely or unseasonal collections of materials are not suitable for proper use and even its durability condition is unpredictable.

For instances, the EPO ENG(a kind of big bamboo) is cut during the day of full moon night as it is believed that during this period it is free from the attack of insect locally known as TAKIT that live inside the bamboo and cuts it from inside and reduces its longevity. Thus, to maintain the longevity of the bamboo materials, it cuts during the day of full moon night. In this way, all other raw materials to be used in the house are also collected in a specific time period so as to protect it from various kinds of insects to maintain durability of the materials.

The Adis cultivated different types of bamboos either on individual and clan basis in the study region. The local name for bamboo is 'DIBANG' or 'ENG'. The local varieties of bamboo used by the Adis are

BULUKANG, EYOM, EPO, DIBANG, MADANG, and TABO etc. These different species of bamboos are used by the Adis for making of varieties of items of daily use like baskets (SUJA/EGIN), mats (Epu), walls (Bambo Tarja), rafters, purlins etc. Apart from bamboo, there are also varieties of cane used by the Adis for different purposes. For instances, a type of cane, locally called TAKAT, ESONG and RAMANG (Raideng) are mainly used as string or rope for fastening of pole or pillar and used for making of baskets like Egin (cylindrical in shape), Suja (plate and in round shape basket), Tali (local bag or container fasten at back side of the body), Dao and knife cover (Sobok) etc. Different species of grass, straw and leaves such as wild banana leaves and its barks locally known as KOJING, took palm, and leaves of canes (Ramang and Tara) are also used as thatching materials by the Adis.

In the following table a classification is made according to the raw materials as well as their nature of utilization:

Table-1: Classification of woods/trees of forests as per their utilization

Sl. No.	Names of Woods/Trees	Uses/purposes
	WOODS	These trees are generally hard and tall and used for posts or pillars of the house. These trees are rarely found and are economically very important. These are high quality of timbers.
1.	Eyum	
2.	Siri	
3.	Inji	These varieties of trees are mainly used for the making of platforms, rafters, purlins, ceiling and beams etc in the construction of house.
4.	Taduk	
5.	Ragal	
6.	Belam	
7.	Sibi	
8.	Silok (kokon)	These trees are mainly used for stilts, wall, etc in the construction of Adi house. Apart for construction of house, these trees are also useful for making of country boats, wooden plates, wooden pots (Detko) for domestic animals as eating plates.
9.	Kobo(Jutuli)	
10.	Sirang (Tendu tree)	
11.	Tapil (Mekai)	
12.	Dumkol	These trees are mainly used for washing purposes. The seeds and barks of these are extracted and used it for washing and bathing purposes of heads and body.
13.	Popia	
14.	Ridang	
15.	Rikom	It is used for washing and brushing the teeth and also good for toothache.

16.	Tulpi(Takisidik)	It is mainly used for fishing in the river water. It has the quality of poison to kill the fishes in the river.
-----	------------------	---

Source: Data collected by the investigator through interaction and survey (2011).

Table -2 : Classification of Bamboo and Cane forests and their uses.

Sl. No.	Names and varieties of Bamboo	Uses/Purposes
1.	Eyum	These types of bamboo are mainly used for making of platforms, house walls and other household items like containers for storing paddy, water, local beer etc.
2.	EPO	
3.	Dibang	It is good for making of house platforms, rafters, purlins and stilts in the house construction. It is also used for making of traps local device for trapping of birds, rats and squirrels etc in the forests.
4.	Madang	This type of bamboo is a highly quality types of bamboo mainly used for making of baskets and containers of different sizes and shapes.
5.	Bulukang	It is mainly used for posts or pillars, stilts, beams and notch ladder of the house.
6.	Tali	These are mainly used for making of fishing stick, weaving materials and other articles of daily use.
7.	Tabo	

CANE FORESTS , ITS TYPES AND UTILITY

8.	Ramang (Raideng)	Canes are very much useful for making of various types of baskets like Suja, Ebar, Kiro,Baye, Etsung, Mura (local stool),and even for making of various furniture from canes with varied designs and styles. Canes are also used as string or rope to tie up the bamboo, wooden posts and other materials strongly. Esong and Takat canes are useful for making of belt (Tayi) to carry a heavy load of things. Yoyi is a another types of canes which are very much smaller in its size and useful for grinding of ginger into power for chutoony or discs etc.
9.	Esong	
10.	Takat	
11.	Geying	
12.	Tapi	
13.	Yoyi	

Source: Data collected by the investigator through interaction and survey (2011).

Many household articles, agricultural implements and other items of daily use are virtually made from wood, cane, bamboo etc collected from the forests. The following table -3 shows the household materials which are used by the Adis in every walk of their life. Table-3 showing the household materials and their utilization

Sl. No	Household materials	Raw material use from the forests	Utilization
1.	Epu (Mat)	Bamboo and Cane	Used for sleeping, seat, drying of paddy and others
2.	Epo (Winnowing fan)	Bamboo(Madang and Epo)	It is used for cleaning rice and keeping vegetable etc
3.	Jaru/Eppek (Broom)	Straw and grass	Used for cleaning the house
4.	Eguk(Ladle)	Bamboo and gourd	Used for drawing water and local beer
5.	Megap(Tongs)	Bamboo	Used for picking up fire and other materials
6.	Beyen(Meat Basket)	Bamboo and Cane forests	Used for keeping dry and smoked meat and fish items
7.	Umkeng(Wooden stool)	wood	Used for seating purposes
8.	Penyo(Spoon)	Bamboo and wood	Used for cooking purposes
9.	Ambin Dupu(Rice Container)	Bamboo	Used for storing rice and paddy
10.	Tirkak(Rice measuring device)	Bamboo	Used for measuring container unit for rice
11.	Kaksur(Container)	Bamboo(Epo)	It serves the purposes of storing among local beer
12.	Asi Dupu (Water container)	Bamboo(Epo)	It is mainly used for carrying water and storing water
13.	Alo Kaklak(Salt Container)	Bamboo(Epo)	It is used for storing salt and dry chilies
14.	Esing Ekung(Wooden plate)	Wood (Siri and Eyum)	Used for making salad and cutting the raw meat and fish etc.
15.	Egin/Nara(Basket)	Bamboo and Cane	Mainly used for carrying grains and fire woods and other materials.
16.	Petok(Container device)	Bamboo(Epo)	It is mainly used for preparation of local rice beer.
17.	Ebar (Basket)	Bamboo and Cane	It is useful for carrying fuels and water tubes and other materials.
18.	Suja(Basket)	Bamboo (Madang and Epo)	It is used for keeping knife, threads and other unclassified things.
19.	Etsung(Squeezing Basket)	Cane (Geying and Esong)	It is mainly used for squeezing and filtration of Apong local rice b storing beer.
20.	Apong Perop (Beer Container)	Bamboo	Used for storing the fermented Apong and millet from which the indigenous drink is prepared
21.	Edum(Basket)	Bamboo and Cane	Mainly used for keeping cloths, local ornaments and other valuable items.
22.	Dore (Food stand)	Bamboo and Cane	It is mainly used as stand for food plate.
23.	Ape (Baskets)	Bamboo and Cane	Mainly used for keeping vegetables and other items.

24.	Kipar(Husking paddy)	Wood	Husking paddy and for making flour.
25.	Bosem(Pebong)(Racks)	Wood and Bamboo	Used mainly for keeping household materials and utensils etc.
26.	Sopur(Baskets)	Bamboo and Cane	Mainly used for keeping smaller things like fire boxes and knives etc.
27.	Pelak/Edung(Cup container)	Bamboo(Dibang)	It is mainly used for drinking water, local beer and chilly power etc.
28.	Tayi(Belt)	Canes(Esong and Takat)	It is mainly used for weaving, pulling the materials, carrying materials and even for carrying the child etc.
29.	Bukpur(Scabbard Cover)	Wood, Bamboo and Canes	It is mainly used for keeping dao and knives.
30.	Etku (Traps)	Bamboo(Dibang)	It is used for trapping and animals like rats, squirrels, birds and others.
31.	Songkit(String Traps)	Bamboo and Cane	It is also used for trapping the animals in the jungle.
32.	Ityi (Hunting device bow in shape)	Bamboo(Dibang)	It is used for hunting animals with arrows.
33.	Epuk (Arrow)	Bamboo(Dibang)	Mainly used for hunting animals.

Source: Data collected by the investigator through interaction and survey (2011).

The Adi food chart is enriched with various types of hunted and collected materials from the forests. For catching and trapping of birds and other smaller animals like rats, squirrels, porcupines, rabbits, the Adis usually use different kinds locally devices of traps made from bamboo, wood and canes etc. These local devices of traps for hunting animals are several in types locally known as ETKU, EDA, SONGKIT, ETPE etc. However, for hunting big animals like wild boar, deer, leopard, tiger etc, the Adis usually used bows and arrows made of bamboo and cane from the forests. The activity of hunting is mainly participated by the men folk.

However, in fishing activities womenfolk are also involved. In hunting activities each and every male member has a role to play and demonstrate his expertness in hunting. There is a systematic division of labour among the male groups in case of hunting activities. For instance, the elderly people would be allowed to stay in the station or camp to prepare food and look after the camp while the younger group will go out for hunting, trapping, shooting and netting. Fishing is another important activities or games of the Adis. Fishing activity is locally known as SIBOK in which the flowing river water blocked and diverted and get dried using with woods, leaves, sands and

thereafter caught the fishes with bare hands. The Adis of Siang Valley region used varieties of fishing traps usually made of bamboo and cane which are locally known as PORANG and EDIL etc. Another important indigenous method of fishing is by using certain barks or skins of the trees namely TAKI SIDIK or TULPI and CREEPERS like RIKOM. The activity is locally called as TAMU RUNAM. In this method, the barks or skins of the trees are grinded or crushed into power and thrown into the river water for poisoning the fishes.

The Table-4 showing the materials used for poisoning the fishes in the river water.

Sl. No	Name of Plants and Methods of fishing	Utilizing parts	Method of using
	TAKI SIDIK/TULPI (TAMU)	Barks/Skins	The barks or skins of the plants are mainly used to poison the fishes after crushing and grinding it into power and then mixed with the flowing water or streams.
2.	RIKOM (TAMU)	Whole parts(Roots , stems, leaves)	It is crushed and grinded into power and then mixing with the water to poison the fishes.
3.	Tamu (Straw like plants)	Whole parts (Roots, stems, leaves)	It is also crushed and grinded into power with a wooden stick and then mixed with the water to poison the fishes.
4.	MARSANG (Dwarf Plants)	Whole parts	It is also crushed and grinded properly with the help of wooden stick and then mixed with the water to poison the fishes.

Source: Data collected by the investigator himself in the field (2010).

The Adi communities of the Siang Valley also collect and gather various kinds of fruits, tubers, flowers, leafy vegetables and even seeds as foodstuff for daily use at home. The following are some of the important indigenous plants which have been used by the Adis as food items since the time immemorial.

Table -5 showing the classification of plants used as foodstuff by the Adis.

Sl. No.	Name of items and Plants	Utilising parts	Mode of consumption
---------	--------------------------	-----------------	---------------------

			and preparation
1.	Iting(Bamboo shoots)	Shoots/Buds	Both boiled and dried
2.	Ongin (Tita Patta)	Tender leaves and stems	Both boiled and dried
3.	Onger	Leaves and stems	Usually taken as boiled
4.	Marsang	Leaves and flower	Usually taken as boiled
5.	Okomamang	Whole parts	Boil and dried
6.	Petu(Mustard)	Whole parts	Boiled
7.	Nupuk	Leaves and stems	Boiled
8.	Lori	Leaves and stems	boiled
9.	Engin(sweet potatp)	Tuber and leaves	Boiled
10.	Asi Tapa(pumkin)	Leaves and fruits)	Boiled
11.	Bayom(Brinjal)	Fruits	Boiled
12.	Gam	leaves	Boiled
13.	Paput	leaves	Boiled
14.	Koyir	Fruits	Boiled and Chatoony
15.	Kopi	Fruits	Boiled
16.	Oyik	Leaves and stems	Boiled
17.	Tapar(Local Mushroom)	Stem and flower	Boiled
18.	Papaya	Fruits and flower	Boiled
19.	Par(White Gourd)	Fruits	Boiled
20.	Makung(Cucumb ar)	Fruits	Raw and Boiled
21.	Mari Makung (local cucumber)	Fruits	Raw and boiled
22.	Belang(Jackfruit)	Fruits and leaves	Raw and Boiled
23.	Silum	Fruits	Raw
24.	Anke	Fruits	Raw and boiled
25.	Sirang	Seeds	Raw and Boiled
26.	Lirang	Tubers and barks	Raw
27.	Dorge	Fruits and leaves	Raw
28.	Rayil	Fruits	Raw and dried
29.	Ombe	Leaves	Raw and Boiled
30.	Tader	Fruits	Raw
31.	Talap (local onion)	Roots	Raw and Boiled
32.	Tapil (Mekai)	Fruits	Raw and Porridge forms
33.	Takang	Leaves and stems	Raw and boiled
34.	Oko Bere	leaves	Raw and Boiled
35.	Sayong	Leaves and stems	Raw and Boiled
36.	Namdung (til)	Seeds	Raw and Spices
37.	Obul	Leaves and stems	Raw and Boiled

38.	Sibol (Big Chillis)	Fruits	Raw and Boiled and Spices
39.	Aksap	Leaves	Raw and Boiled
40.	Paksum	Fruit	Boiled

Source: Data collected by the Investigator.

According to the table-5 given above, it is observed that the Adis (Tribal Communities of the Siang Valley) has taken most of the food items collected from the forests in the form of raw and boiled patterns. Of course, there are certain plants of the forests which are quite poisonous in nature which are well identified by the tribal people. The Adis are also able to distinguish between poisonous and non-poisonous edible mushroom which grow abundantly during the rainy season through their shape, size and colour etc. So, forests are the store houses of all the materials used by the Adi people. The lives of the Adis are traditionally having closed affinity with the forests since the time immemorial. The forest not only provides food for the people but also serves as pasture land for grazing of their animals.

Agriculture is the mainstay of the Adis. Traditionally, they practice shifting cultivation over the higher region and sedentary and permanent type of cultivation over the plains and foothills region. The important crops cultivated by the Adis are paddy, rice, ginger, foxtail millet, maize, tapiyoca, pumkin, cucumber, sweet potato, chillies, yam, bean, mustard, gourd etc. They used varieties of agricultural implements and tools which are usually local made and purchased from the market.

In the olden days, the Adis manufactured their own agricultural implements and tools like dao, sickle, spearhead, knife etc to carry out the agricultural activities. However, after contacting with the plain people they started purchasing all the items from the market easily. Now, the traditional method of blacksmiths are no more practicing the making of implements and tools due to easily available in the present day market in the region. The following are the list of agricultural implements which are traditionally used the Adi people are given in the table-6 as below. Table-6 showing the implements and tools of Agriculture used by the Adis.

Sl. No.	Names of tools and implements	Local Name	Utilisatiion
1.	Bamboo scraper	IK	It is mainly used for uprooting of weeds

2.	Axe	EGING	Used for felling big trees and splitting log for firewood.
3.	Dao	EYOK	It is mainly used for clearing and cutting of small trees, shrubs and also keeping for self protection.
4.	Knife	YOKSIK	It is mainly used for cutting of paddy, vegetables and also for slicing cane, bamboo etc.
5.	Sickle	KATSIK	It is also used for cutting of paddy, grass etc.
6.	Spade	PAKUR	Used for leveling and digging the earth.
7.	Iron Scraper	KURPI	It is used for weeding and uprooting of the grasses etc.
8.	Winnowing Fan	EPO	It is used for winnowing paddy, mustards, rice etc.
9.	Mat	EPU	Bamboo mat mainly used for threshing and drying of paddy, mustards and others.
10.	Parasol	BOTOK/EBONG	It is mainly used for protecting from the sun's heat and rain.

Source: Data collected by the Investigator.

The Adis are also very much expert in the making of suspension bridges and ladders made of bamboo, woods and canes. Heavy load of woods are collected and placed across over the swampy and streams over the hills slopes and rocky region. Ladders of woods and bamboo, such as notched ladder, scaling ladder etc., are mainly used for climbing and descending steep rocks. To cross the turbulent river current over the rocky areas in the hilly region, the Adis also experts in construction of suspension bridges called IYAM with the help of good quality of canes called EYONG, TAKAT etc. Such suspension bridges are commonly found over the mighty Siang River in the Upper Siang District, Siang District and West Siang District.

Apart from the suspension bridges, the Adis are also experts in making of Cantilever bridges of bamboo. In some cases, rafts of boats made of bamboo and woods are also used to cross over the rivers. It is wonderful to see that all these raw materials are collected from the forests itself. Thus, forests play an important role in the socio-economic life of the Adis. Forests supplies various items of food, fuels, and raw materials for

house construction, agricultural implements and other household items of daily used.

The Adis have their own traditional dress and ornaments which directly or indirectly depends upon the forest produce. There are varieties of items of dress and other things made from the forests namely JIBOK, SARGOK, SIBI, TAPI, RIDIN, SIPOP and ONGOT etc. The leaves and barks of these plants are grinded into power with a stone and kept in the water pot for sometimes to prepare the desired colours to be used. The following table -7 given below shows the important items like cloths, bangles, earrings etc made from the trees.

Table-7 showing the items of cloths, ornaments and other things from the typical trees.

Sl. No.	Name of the local trees	Produced items
1.	JIBOK	It is useful for making of cloths.
2.	SARGOK	It is mainly used for making of TAGI (a rope) for fastening of domestic animals and weaving purposes etc.
3.	SIBI	
4.	RIDIN	It is used for making of traditional bags and bangles and also thread tie on the hands to protect from evil spirits and untoward happenings etc.
5.	SIPOP	These plants give a red colour. So it is mainly used for colouring the cloth with red colour.
6.	ONGOT	It is also for making of blue colours.
7.	LUNGKANG	It is used for making of black and brown colours
8.	TAPI (Straw like plants)	It is useful for making of earrings and bangles.

Source: Data collected by the Investigator through field survey.

The activities of spinning and weaving of Adis in the making of various cloths with colourful designs and patterns are also mainly dependent on the materials obtained from the forests. The Adis used the indigenous cotton locally known as SIPIAK in the fields. They made an indigenous ginning machine locally called as SIPIAK DOKET for spooning the cotton. It is also purely made from bamboo and woods collected from the deep forests. Another indigenous device used for ginning the cotton into threads is locally called as PIAKONG. Even, in their looms also various types of articles are used such as GEKONG GELONG, TAYI, SUMPA, RULBUNG, TAPPIN etc. which are all made from the materials of bamboo and wood.

INDIGENOUS PLANTS USED FOR TREATMENT OF DISEASES

The Adis have their own indigenous methods of treatment of different kinds of diseases with the help of certain local herbals medicines. They also believed that the different malevolent UROM/UYU (evil spirits) are living in an around their places of habitations are sometimes responsible for sicknesses and diseases among the people. As such, if a person fell ill, they sought the help of certain priests to identify the evil spirits by observing omen in chicken liver. But for the treatment of injuries and illness they used mainly local herbs which are grown in abundance in their surrounding environment.

The knowledge of traditional medicinal plants is restricted only to certain individuals. Such knowledge about the indigenous methods of curing different diseases has been often handed down from generation to generation. It is not known to every person as it is regarded as gift of God. In their beliefs, it is believed that such knowledge is acquired through their dreams as a good omen from the God. There are many folk medicinal plants which are traditionally used for curing of various diseases and ailments of man and animals.

The names of the certain indigenous plants are given in the local names as there are some technical difficulties in naming the botanical names of these indigenous plants. The following plants are mainly used by the Adis as herbals medicines.

Table-8 Indigenous plants used as Herbal Medicines.

Sl. No.	Local names of the Indigenous plants	Parts of the plants	Nature of diseases/ailments
1.	Tasut Nekung	Leaves	Boil
2.	Siti	Bark	Abortion
3.	Jongkeng	Bark	Dysentery/Diarrhoea
4.	Domir Etkung	Seeds	Burn injuries.
5.	Namsing peying	Leaves and stems	Fresh cuts/ stop bleeding
6.	Taga	leaves	Cuts/wounds
7.	Kaani	Seeds and fluids	Diarrhoea and other stomach pains
8.	Bangko	Leaves	Dysentery/Diarrhoea/ Vomiting
9.	Dibang Asik	Bark	Fresh cuts and stop bleeding
10.	Ringko	Roots	Diarrhoea/Fever/Stomach ailments
11.	Rikom	Stems and seeds	Toothache

Source: Data collected by the Investigator from elderly and knowledgeable persons.

PLANTS USED IN MAGICO-RELIGIOUS ACTIVITIES

The Adis are also experts in practicing of different kinds of magico-religious activities in their society. The Adis believed that their deities are residing in the deep forests inside, over hills, water, air and everywhere in the nature. They live in the fore where every moment of their life is filled with a sense of insecurity owing to malevolent act of several ghosts, evil spirits, believed to be present in their surrounding vicinity. To protect themselves from the attack of such malevolent evil spirits and to get security in their life, they propitiate the natural object from time to time. For example, the evil spirits like EPOM UYU, NYIPONG UROM, TALENG UROM etc may come in any form to harm the people and control him. Due to this reason, to protect oneself from the attack of evil spirits and diseases or afflicted with pains, the Adis performed a magico-religious activities or ritual activities called IPAK (sacrifice or offering) for combating against the evil spirits and propitiating the benevolent deities through festivals such as SOLUNG, ARAN, PIME, ETOR etc. for well being and prosperity in the society. In this IPAK or sacrifice of offering activities, the Adis used different kinds of plants (ritual plants) from the forests are given below in the table -9.

Table-9 Indigenous Plants used in sacrificial and ritual offerings.

Sl. No.	Name of the Indigenous Plants	Parts of the Plants used for sacrificial and ritual offerings
1.	Tanyum	Stems with leaves
2.	Talo	Leaves
3.	Tan	Leaves and stems
4.	Tatkong	Stems
5.	Ekkam	Leaves
6.	Toti Bangko	Leaves and stems
7.	Tapi	Stems with leaves
8.	Sobo Taruk	Stems
9.	Siri	Stems
10.	Takeng	Roots and leaves
11.	Ebung	Stems and leaves
12.	Sirang	Stems
13.	Tapit	Stems
14.	Mopu Rukdum	Leaves
15.	Rokki	Stems and leaves
16.	Epum Solot	Leaves
17.	Rukji	Stems and leaves

Source: Data collected by the Investigator interviewed with Shri Opak Yirang, Priest (2012).

The Adis believed that they are fully surrounded by a number of Gods and deities or supernatural power

residing in all the places where they reside. So, the Adi villages and their surrounding vicinity may be treated as the sacred area of the Gods and evil spirits. Particularly, in the surrounding area called DUMBANG plants, one should maintain silent with taboo to propitiate its sacredness. One should not disturb the area by making unnecessary noise or spit and urinate in an around it as it is treated as sacred area or plant. If anyone breaks the norms he or she may be affected by the spirits of that Dumbang place. Such feelings generated many beliefs connected with their local geo-environmental conditions.

Even at the time of child delivery also, the Adis used a sharp edged bamboo split collected from the nearby forest to cut the umbilical cord of the child. In case of death, the body is wrapped in sheet of cloth and is made to lay one side with its knees touching the ground. On the ground above the grave, a small hut-like structure is built which is purely made of bamboos, woods etc. Therefore, in social life also forests played a very important role in the society. Throughout life cycle, they are very much attached with the forests and even after death they cannot be alienated from the forest environment. Every activity of magico-religious or rituals of the Adis are always performed and accomplished with the help of the forests, bamboo and woods of the natural surrounding environment.

RESULTS AND CONCLUSIONS

Forests are vital to the life of the Adi tribes of Arunachal Pradesh. Forests resources are considered as a commodity of high value. Forests play an important role in the economic, cultural and social lives and supporting the rural livelihoods and food security particularly in the hilly and poor state like Arunachal Pradesh. The traditional and socio-cultural life of the Adis is always found to be revolved around the immediate forest environment for their material, social and ritual sustenance. Undoubtedly, the forest plays a very important role in their economic, social life and also in their religious beliefs and practices. Forest also has a role to play to supply various types of indigenous medicines to get cure from various diseases and ailments. Thus, the Adis have their own indigenous systems of conservation and management of the forests and surrounding ecology. They do not even cut the trees which are socially, economically and ritually important to their life. They never have an

intention to cut or destroy the forests unnecessarily but to preserve it as it is a multifaceted resource to the people for sustenance and survival.

However, with the advancement of science and technology and having contact with other people of the world, their traditional beliefs, faiths, customs and practices are gradually fading away day by day. Today, even the housing patterns, dressing patterns, lifestyles, food habit patterns, beliefs, faiths, customs, traditional practices and agriculture system has gone underway changed. Now, the people are partially dependent on forests for their basic requirements.

It is observed that gradually the role of forests in the socio-economic life of the Adis is dwindling and lessen comparing to the past traditional life. The following may be the probable spectacular reasons responsible for changing the relationship between the forests environment and the socio-cultural life of the Adis.

- a) Impact of rapid modernization and urbanization process.
- b) Increasing rate of literacy level among the people through modern education.
- c) Improvement in transport and communication system.
- d) Improvement in the effective functioning of the administration system.
- e) Assimilation of culture with other people.

ACKNOWLEDGEMENT

Author sincerely acknowledges the thankfulness to the Adi people of the entire study area for their great supports and helps in writing the article. Special thanks to all the village panchayat members like Gaun Burah of the Ruksin village, Rayang, Debing, Ngorlung, Lingka, Depi, Detak, Rani, Mangnang etc. Special thanks also to the editorial board of the IJRSB for sparing a little space in their esteem journal to highlight the research work of the author (Tabiram Yirang).

REFERENCE

[1] Bagra, T. and Srivastava, P.C., (1992), discussion paper on '*perspective plan for conservation, management and development of land and water resources of the state of Arunachal Pradesh*', (State Land Use Board, Rural Works Department, Govt. of Arunachal Pradesh).

[2] Borang, Asham, (1999), '*Studies on certain Ethnological Aspects of Adi Tribe of Arunachal Pradesh*', a Ph.D. Thesis submitted to Guwahati University, Guwahati.

[3] Borang, Gindu (2013), *Changing Social and Cultural Institutions of Adi (Padam) of Arunachal Pradesh*, Himalayan Publishers, New, Delhi, Itanagar. P.92-114.

[4] Borang, Katon, (1981), '*Traditional and Customary Laws of Adis, How to preserve them*', Arunachal News, Vol.13, No.3.

[5] Borang, Katon, (1997), '*Beginning of Rituals*', Himalayan Folk Culture, Vol. I., No.I.

[6] Danggen, Bani,(2003). *The Kebang : A Unique Indigenous Political Institution of Adis*, Himalayan Publishers, New Delhi.

[7] Das, Gupta,M.(1986), *Forestry Development in North East India*, Omson Publication, New Delhi, pp.4-7.

[8] Duarah, D.K., 1992, *Aspects of Folk Plants of the Nishis of Arunachal*, Resarun, Vol:XVIII, No. 1 & 2, P.156-157.

[9] Dutta, P.C. & Duarah, D.K., "*Aspects of Culture and Customs of Arunachal Pradesh*, 1990. P. 120-127.

[10] Roy, Sachin, (1960), "*Aspects of Padam and Minyong Culture*", North East Frontier Agency, Shillong. P.136 -137.

[11] Sarangi, S.K., De, L.C. Singh, Ramesh, 2007. *Indigenous Life Supporting Plants of Arunachal Pradesh*, ICAR Research Bulletin No.52, ICAR Research Complex for NE Region, Umiam, Meghalaya, India.

[12] Singh, Ranjay K., Pretty, J.N., Pilgrim, S. 2010. *Traditional Knowledge and Biocultural Diversity: Learning from Tribal Communities for Sustainable Development in North East India*, Journal of Environmental Planning and Management. P.511-533.

[13] Souvenir, on '*Farmers' Development Workshop, Pasighat (4-8th Dec.,2008) & Kisan Mela (2008)*, organized by the Ministry of Agriculture, Govt. of India & Department of Agriculture, Arunachal Pradesh, Naharlagun.

[14] Srivastava, R.C., (2009). *Adi Community : Traditional Knowledge of Adi Tribe of Arunachal Pradesh on Plants*, Indian Journal of Traditional Knowledge, Vol.8(2), April 2009, Pp. 146 – 153.