



Folk History on Origin and Early Migration of the Adi-Paadam Tribe of Arunachal Pradesh

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ABSTRACT : *The Paadam is one of the major sub-groups of the Adi tribe of Arunachal Pradesh inhabiting in the Upper Siang, East Siang and Lower Dibang Valley districts of the state. The oldest village of the Paadam is Damro from where they scattered and settled in different places all over the state. Like other of the tribes of the Tani group, the Paadam too, does not have written records or history. They have their own oral literature in the midst of tradition and mythology. The Paadam possess a rich oral history in the form of legends, myths and folktales that has been transmitted from generation to generation. The Paadam has a keen sense of history and many of them are able to recite interminable genealogies tracing their race back to the beginning of the world. Consequently all these traditional oral sources could be profitably used as sources to re-construct the early history of origin and migration of the tribes.*

Many scholars attempted to trace the early home of the Paadam and to give connected account of migration. But the problem of the original home of the Paadam and Adi tribe as a whole is yet to be fully identified. Thus, the present work is a humble attempt to authenticate the route of migration of Paadam which will finally lead to revelation of the original place of migration.

Keywords: *Mythology, Migration, Origin, Oral tradition, Route, Settlement.*

I. Introduction:

The Paadam is one of the major sub-groups of the Adi tribe of Arunachal Pradesh inhabit in the Upper Siang, East Siang and Lower Dibang Valley districts of the state. The oldest village of the Paadam is Damro from where they scattered and settled in different places all over the state. The other prominent villages are Mariyang, Padu, Silli, Bodak, Ayeng, Mebo, Silluk, Ngopok, Kiyit, Motum, Ralling, Sigar, Borguli, Namsing and Seram in the Yamne and Siang valley. Dambuk, Bomjir, Bizari, Anpum, Rayang, Yibuk, Meka, Balek, Jia, Bolung, Parbuk, Kangkong and Kabang in the Dibang/Sikang valley. Like other of the tribes of the Tani group, the Paadam too, does not have written records or history. They have their own oral literature in the midst of tradition and mythology. The Paadam possess a rich oral history in the form of legends, myths and folktales that have been transmitted from generation to generation. Consequently all these traditional oral sources could be profitably used as sources to re-construct the early history of origin and migration of the tribes. Thus, the present work is a

humble attempt to authenticate the route of migration of Paadam, which will finally lead to revelation of the original place of migration.

The Paadam group of the Adi tribe considered and believed to be the descendent of common forefathers *Abo Tani* like other Tani group such as Adi, Galo, Tagin, Hill Miri, Apatani, and Nyishi. The Tani groups have common language and common religion and many other similarities in their socio-cultural and political life. They speak Tibeto-Burmese language. The prominent feature that distinguishes them from each other is their tones and dialectal differences. Based on tones and dialectal differences, the Adi tribe is divided into different 14 sub-groups, such as Paadam, Minyong, Pasi, Panggi, Shimong, Millang, Komkar, Karko, Ashing, Pailibo, Bori, Ramo, Bokar and Tangam.

The Paadam has a keen sense of oral history and many of them are able to recite interminable genealogies tracing their race back to the beginning of the world. Their oral literature is both, religious and secular. *Aabang*, the religious literature which literally coded by rhapsodies is the main source of literature elucidating the myths of origin and migration of the tribe. The *Aabe*, the secular literature recounts the migration of the tribe.

II. Objectives of the Study: The main objectives in this study are -

1. to know the authenticate route of migration of Paadam.
2. to understand which will finally lead to revelation of the original place of migration.

III. Study Area:

The study area of this paper is Arunachal Pradesh, the state of India which attained its statehood on 20th February 1987. It is situated in the North-Eastern part of India with 83743 sq. kms area and has a long international border with Bhutan to the west (160 km), China to the north and north-east (1,080 km) and Myanmar to the east (440 km). It stretches from snow-capped mountains in the north to the plains of Brahmaputra valley in the south. Arunachal is the largest state area-wise in the North-East region, even larger than Assam which is the most populous. It is situated between latitude 26° 30' N and 29° 30' N and longitude 91° 30' E and 97° 30' E. Itanagar is the capital of Arunachal Pradesh and located at an altitude of 530 meters above MSL.

IV. Methodology :

The present study is an endeavour to find out the the authenticate route of migration of Paadam which will finally lead to revelation of the original place of migration. For the present study the required secondary data has been collected from various old research papers, journals, books, internet, some of government data etc. The data has also been taken from

various documents such as books, newsletters, reports, magazines, journals, newspaper papers, internet, as well as from existing literature to understand the objectives.

V. Result and Discussion:

a) The Myths of Origin

According to Paadam (Adi) mythology regarding the origin of universe, earth and life, initially there was emptiness '*Keyum-Kero*' which was shapeless and sizeless. Through cosmic vibration, *Keyum-Kero* transformed into various stages. Finally, into solid form and *Sedi Melo* (Earth and Sky) was born after seventh generations. Again after thirteen generations *Pedong-Nane* (Mother Rain- ancestral mother of mankind) was created. These are narrated by Shamans during ritual performances and folklorist in their rhapsodies (*Aabang*).

Keyum is ascribed as the line of creation of the universe which denotes nothing of the nothingness, referred to the period of emptiness and complete void, shapeless and sizeless. The *Sedi Melo* is kept in the central theme, because Adi believes *Sedi-Melo* as the creator of life system in the universe. The *Aabang* begins with the common prelude which is the genealogy of *Keyum-Kero*. The *Keyum-Kero* had no shape and size, no parents and hence self existed. It transformed through various stages of cosmic vibration. Through the evolution processes, the *Keyum-Kero* evolved to a concrete solid form which had life. This stage of living solid form is called as *Sedi-Melo*. The *Sedi-Melo* is the Supreme Being manifested in the physical form and is the origin and creator of the universe in the *Adi* beliefs. The various stages of transformation from *Keyum-Kero* to the *Sedi Melo* are as follows;

1. <i>Keyum-Kero</i> (nothingness)	→	2. <i>Yumkang</i> (darkness)	→
→ 3. <i>Kasi</i> (light began)	→	4. <i>Siang</i> (rays developed)	→
→ 5. <i>Aabo</i> (thin layers of smoke)	→	6. <i>Bomuk</i> (cloud formed)	→
→ 7. <i>Mukseng</i> (solid stage formed)	→	8. <i>Sedi- Melo</i> (Earth and Sky)	

From *Sedi-Melo* all the living and non living things on the universe evolved. *Sedi-Melo* after taking the form of living being gave birth to several offsprings. The immortal *Sedi*, the sole being, had got creative, recreative and destructive power in her. After completion of the process of evolution earth, *Sedi-Melo* created several progenies as many as given below;

Sedi - Melo

|→ *Sedi Digir* → *Irmang* → *Irgong* (Creator of spiritual world)
|→ *Sedi Digir* → *Irping* → *Piying* → *Yidum Bote* (Husband of Pedong Nane)
|→ *Sedi Digir* → *Irkong Koojum* → *Koje* (Goddess of seasonal rotation)
|→ *Sedi Digir* → *Irmir* → *Miki* → *Kine Nane* (Goddess of wealth and prosperity)
|→ *Sedi Didong* → *Doying Bote* (The Divine protector and God of wisdom)
|→ *Sedi Ditung* → *Tumi Lonmo* (Protector of land)
|→ *Sedi Ditung* → *Tungi Tabe* (Great Shaman)
|→ *Sedi Sengor* → *Orne* (The Sun)
|→ *Sedi Sepi Yokmo* (A great architect)
|→ *Sedi Diling* (Progenitor of human being)
|→ *Diling Litung* }
|→ *Diling Limang* } *Tuye* → *Yepe* → *Pedong Nane* (ancestral mother of man)

It is believed that due to the union of *Litung* and *Limang*, *Tuye* was borned. *Tuye* had a progeny called *Yepe* who, gave birth to *Pedong Nane*.

B. S. Guha (1964), Research Director, Department of Anthropology, Govt. of India, stated on myths of Adi that, "In the beginning there was no shape nor form but only darkness everywhere and *Melo* (the Sky) and *Sedi* (the Earth) lay close together and not as now far apart. Out of the union, things were born: light emerged, the landscape with mountain, plain, valley and water and all life came into being. *Pedong Nane* who was descended from *Sedi-Melo*, was married to *Yidum bote* and out of this union was born *Doni*, the first man".

Elwin [2] recorded Adi myth as "It was night, there was no day, there were *wiyus* (spirits) in the world, but not men. *Kayum's* son was *Yumkang*, *Yumkang's* son was *Kasi*, *Kasi's* son was *Siang*, *Siang's* son was *Abo*, *Abo's* son was *Bomuk*, *Bomuk's* son was *Mukseng*, *Mukseng's* son was *Sedi*, *Sedi's* son was *Dilling*, and *Dilling* had a son *Litung*. *Litung* had a son *Tuye*, *Tuye's* son was *Yepe* and *Yepe's* daughter was *Pedong Nane*, *Pedong Nane's* son was *Doni* or *Abo Tani*, who was the first man"

The Adi, or Bokar, Bori, Minyong, Pasi and Padam people and Miri (Mishing) is one of the major Tani tribes living in the Himalayan hills of Arunachal Pradesh [3].

"*Pedong Nane* gave birth to countless Gods and Goddess, spirits, and animals including *Doni* or *Abo Tani*, her last or youngest issue"

Adi literature has been developed by Christian missionaries since 1900. The missionaries, J. H. Lorrain[6] and F. W. Savidge, published an *Abor Miri Dictionary* [5] in 1906 with the help of Mupak Mili and Atsong Pertin, considered the fathers of the Adi language or Adi script.

The Adi believe that *Pedong Nane* was married to *Yidum Bote*. And with the union of *Yidum Bote* and *Pedong Nane*, gave birth to all the living beings. The various spirits and animals including *Pedong Doding Dimu Taya* (spirits of hills), *Pedong Dolang Ladang Layo* (spirits of water), *Pedong Domi Minur* (smiths), *Pedong Domi Mili Minam* (spirits of diseases), *Pedong Dorot Rotmang Masi Sibe* (monkeys) and *Pedong Doro Robo* (evil spirits) etc. were born besides the first man i.e. *Doni Aaji* (*Abo Tani*) who was her last child. According to them, the offsprings of the *Yidum Bote* and *Pedong Nane* are as follows;

Pedong Nane

→ <i>Doban Bangi Banmang</i>	(first child - destructive evil spirits)
→ <i>Doding Dimu Taya</i>	(second child - spirits of high mountains)
→ <i>Domi Minur</i>	(God of brass bowl)
→ <i>Dolo Lomang</i>	(God of beads)
→ <i>Dodi Dibi Bisi Yada</i>	(God of metal smith)
→ <i>Dolang Ladang Layo</i>	(spirits of water-big snake)
→ <i>Domi Mili Minam</i>	(spirits of diseases)
→ <i>Doni Ngisi</i>	(evil spirits of female)
→ <i>Doni Ngite</i>	(evil spirits of forest)
→ <i>Donom Nomgu Nomnang</i>	(God of wild animals)
→ <i>Donam Namkir</i>	(God of black smith)
→ <i>Dodang Dadi Bote</i>	(God of domestic animals)
→ <i>Doro Robo</i>	(<i>Epom</i> - evil spirits)
→ <i>Dorot Rotmang Masi Sibeng</i>	(mongkey)
→ <i>Donggong Gopu Puduk</i>	(frogs)
→ <i>Doni Aaji</i>	(last child, <i>Abo Tani/Tani</i> - the first man)

Pedong Nane became very weak and old when she delivered her last issue, *Doni*. After giving birth to *Doni* she disappeared suddenly and so, *Doni* became orphan, weak and helpless. Seeing the pathetic conditions of *Doni*, *Gumin Soyin* (God of house) felt pity on him and taught him to be strong and skill in various field. Accordingly, *Doni* turned into a very strong being and overpowered all the evil spirits and deities under the guidance of the Gods and Goddesses. So, till today, we the descendants of *Doni* do pray *Gumin Soyin*, *Kine Nane* and other Gods and Goddesses for protection and bestow with good health and prosperity.

The guardians (*Gumin Soyin*, *Doying Bote* and other Gods and Goddesses) bestowed their maximum love and care to *Doni* after the sudden disappearance of *Pedong Nane*. *Doni* was the youngest and weakest child of *Pedong Nane*. *Pedong Doro Robo*, who was elder to *Doni*, was tall, stout and strong but lacking in intelligence. So, naturally *Robo* was jealous of *Doni*, who was a good learner and became the master of all the arts, craft as well as use of

weapons. Ultimately disputes arose between two brothers regarding sharing of the land and properties. They decided that an archery competition would be held between the two and the winner would get all fertile land and other properties of his choice. *Doni* emerged as winner and got the fertile land and valuable properties. *Robo* was given unproductive barren and rocky hills. Even in hunting and fishing, *Doni* superceed *Robo*. In due course of time, *Doni* under the guidance of *Doying Bote* became rich and prosperous which made the *Robo* and others more jealous of him. Others began to instigate *Robo* that the *Doni* had cheated him of his rightful shares. The simple *Robo* believed their words and his hatred against *Doni* increased and attempted by various means to get back his share. But everytime, *Doni* was found to be more clever and luckier than *Robo*.

Doni became alone and friendless, because all others were jealous of him and took the side of *Robo*. The supporters of *Robo* including *Mili Minam* (spirits of Diseases) and *Ladang Layo* (spirits of Water) always made an attempt to attack *Doni* from all sides. *Doying Bote* and *Doying Yingue Ute Poro* (the deity of fortunes), seeing the helpless situation of *Doni*, came to help him. Meantime *Doni* hide himself covering with *ekkam* (bijao leaves), so that he is not seen by other enemies. It is believed that from that day onward, two brothers got separated and could not see each other. Then *Doni* was adviced by *Doying Bote* to build a *Musup* (dormitory) where he would be able to live under his protection as well as protection of other deities called *Ute Poro* and *Gumin Soyin* and where the evil spirits would not be able to do him any harms. Accordingly, dormitory was built and that was the moment when *Doni (Tani)* started to live secured life and thereafter, its population started to increase. Adi people still believe that *Robo* remains in the forest and trees as *Epom* (evil spirits).

The Adi use to count their genealogy from *Pedong Nane* though the real life of human begans from the *Doni* or *Abo Tani*. It is believed that all life systems on earth including human originated from *Pedong Nane*. *Pedong Nane* formed the base of life and mother of mankind. On this regard, Nyori [4] stated that “The tradition of the Paadam-Minyong constituting the eastern Adis, *Keyum* is first mentioned in the line of creation. From *Keyum* passed a few generations upto *Sedi*. *Sedi* is believed to be the creator or God. It is however, significant to note that they count their genealogies not from him (*Doni or Tani*) but from *Pedong Nane*”.

b) Early Migration routes of Paadam

There are numerous myths in the memory of the Paadam, a sub-tribe of Adi about their origin with north to be the source of migration. Few slight variations are found during the narration from narrator to narrator and from place to place. “The original home of the Paadam was located somewhere in Mongolia, from there they migrated through Tibet and then followed Tsangpo / Siang River; finally to present settlement (Damro) sometime 23rd generations before today”.

By synthesizing the narrations of different scholars, shamans, orators, folklorist, the migration route of Paadam can be hypothesized as follows. The Paadam believed to be originated in Mongolia. They migrated from Mongolia and settled in the *Bogum Pikrung* somewhere near the source of *Taro Nugong* River in Tibetan Plateau. *Taro Nugong* may be probably the present Salween River which is also called as Nu (Nujiang) in China. This river was named after Nu Ethnic minority tribe lives in that region of Qinghai Mountains in Qinghai Province, China. Nu ethnic groups have similarities of cultures and customs with Adi, such as beliefs and faith in Sun and Moon God, rituals performed by shamans during any sickness or troubles, traditional ornaments, family systems and sharing of property among brothers, youngest son live with parent and inheritance of their property etc. They are presently inhabited in Yunnan Province of south-eastern Tibet, China. From *Bogum Pikrung*, the Paadam (Adi) moved towards south and crossed *Done Lipok* a mountain pass and followed the river course of Salween towards south-eastern direction. They arrived at *Tadok Gara*. It was also known as *Misum Lidung*. It is believed that beads called *Kulii Kuro*, *Dokne Dokpun tadoks*, etc. were accumulated during stay at *Tadok Gara*. After stayed there for some years, they further migrated to a place called, *Midi Tompu*. It is believed that whole Adi groups lived together at this place. For first time, they came contact with *Milli Mikon* group (Idu tribe), who were inhabiting in the south of *Midi Tompu*. They abandoned that place after stayed there for many years and further migrated to *Sakar Sopa* and then to *Bipun Sopa*. They stayed there for short period. They continued their migration and arrived at place called *Sumdogong* near the confluence of *Taro Siang* (Tsangpo) and *Dembi Nugong* (probably Nyiang) Rivers. It is believed that, for the first time they contacted with Tibetan (Lhasa) groups. It is also believed that the other groups of *Tani* tribe such as Galo, Nyishi, Tagin and Apatani separated from this settlement. After stayed there for many years, Adi group left that place and crossed *Taro Siang* (Tsangpo) River from place called *Kabo Gatlang*. After crossing Tsangpo they moved toward south and stayed for a while at *Pongo Didum*. Thereafter, they continued their southward migration and arrived and settled at *Irbo Lipik*. The present Medog County of Nyingchi Prefecture of Tibet Autonomous Region, China was probable location of *Irbo Lipik*. Some orators pronounce this as *Pirbo Lipik*.

It is believed that during that period population was few in number. So, the entire Adi sub-tribes lived together at *Irbo Lipik* and they migrated together maintaining their own group solidarity. Except the Bori sub-group, all other sub-groups of Adi tribes were known by different names in early period, such as the Paadam and Millang were called *Bomi*, Pasi as *Boki*, Komkar as *Boir/ Bogir*, Minyong as *Bonyong*, Karko as *Botung*, Pailibo as *Boh*, Tangam as *Bomong* and Shimong as *Bogen*, etc. It is believed that all *Tani* groups live together once at *Irbo Lipik* after migrated from *Bogum Pikrung*. But with the increase of population, intra and inter tribal feuds among themselves led them to migrate in different directions, in phase wise at different point of time. Some orators also considered that, they migrated to southwards in

present Arunachal Pradesh because of pressure exerted by the Ruler of Tibet for refusal to accept Buddhism as state religion.

The *Bomi* group (Paadam) along with the other Adi sub-groups migrated through a place called *Ador* where they halted there for few days and from there they arrived at *Sirang Kumting* (*Kumting* means place of dwelling) the present Sirang village inhabited now by Membas in Tibet (China) to the north of border (Mac Mohon Line). Then they crossed *Polo Yorbe* (Kepangla) mountain slope through *Lojong Bonggo* (*Oshong Mekok*) in the Indo-Sino Border and entered Indian side and move southwards following the river course of the mighty Siang, finally settled at *Gelling Kumting*, the present last (frontier) Administrative circle of Upper Siang District of Arunachal Pradesh. From this place, the *Bomi* (Paadams) further migrated to *Kopu Moyang*; a place near present Kopu village along the right bank of Siang River after they crossed the Situm Burung River. The Situm Burung is mentioned in *Abe*. Then they moved southward and crossed Sipo and Sikut Rivers. Today, Sikut River is considered as boundary between Adi and Memba areas. They arrived at *Tuting Ngeying* and settled there for many years. *Duying Lidung*, a huge rock which is made reference in the *Abe* is located at present Tuting near the General ground. They left Tuting and moved through *Ningging Pillo* (track) and arrived and settled at *Migging Poklek*. It is believe that from *Migging Poklek* some sections of the Minyong (*Bonyong*) group were separated from the main group and moved towards south-eastern direction to the source of Simang River and then to Riga. The Bori and Bokar group also believe to be separated and moved towards westward by crossing the Luyor Mountain Ranges located to the north of present Panggo village. The main group migrated to *Kirne Pobe*, following the course of River Siang. Again from there they migrated to *Mosing Kumting* near the mouth of Mosing River. From Mosing they moved further south in search of better habitable land. They crossed Anggong River and stayed at *Janbo Marmong* (*Janbo Nyigay*) in the present Janbo-bomdo areas of Upper Siang District.

From *Janbo* they moved to *Lesi- Laying Kumting*, in the present Ramsing area, where the *Bomi gune* (huge bamboo grove) and *Tayeng Liten* (huge rock) is located. It is from the *Tayeng Liten*, the people inhabited around there adopted the Tayeng surname. Usually the forefather's name has been continued as surname of the clan but there was no man named Tayeng in Adi genealogy. Then they again moved to *Killing Kanggay* near Karko in the present Jengging Sub-division of Upper Siang District. It was at the *Killing Kanggay* the Adi group disintegrated and migrated to different directions in search of better place for settlement, mainly due to increase in the population. The main body of *Bomi* (Paadam) group moved through near present Jengging town and crossed the Siang River at *Dakkong Pigo* (crossing point) and settled at *Sikol Kolak* near the confluence of Sikol and Siang Rivers. The Moyong clan (Pasi) and Yirang clan (Paadam) who had parted the main body of the *Bomi* group crossed the Siang River at *Kukpir Pigo/ Kukkiyong Pigo* then moved to *Moling Kumting* and further from *Moling* to *Moyong Yiibe*. From *Moyong Yiibe*, the Moyong clan again moved to *Adi Pasi*

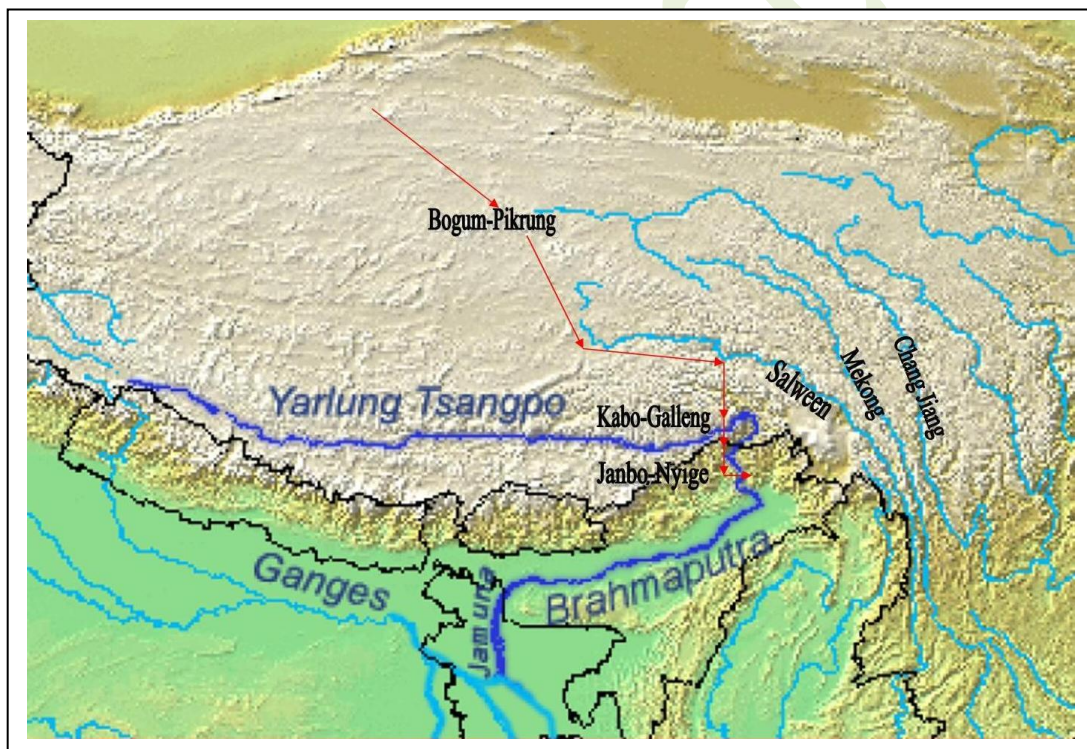
while the Yirang clans moved to *Karnang Kumting*. The Lego clan crossed the Siang River at *Tayek Pigo* and migrated to *Millang* area and finally joined the main group at Damro.

During stay at *Sikol Kolak Kumting*, the people of main body of *Bomi* group had suffered several times from epidemics and unknown diseases. People thought it to be due to influence of *Mijeng Epom* (evil spirits). So, they shifted their dwelling to higher hill ridge of *Diirang* hills called *Ane Atkong Kumting* in the *Komkar* area. After few years they again moved and arrived at *Kaysing Kumting* in the left bank of *Yamne* River and finally to Damro in the right bank of the *Yamne* River.

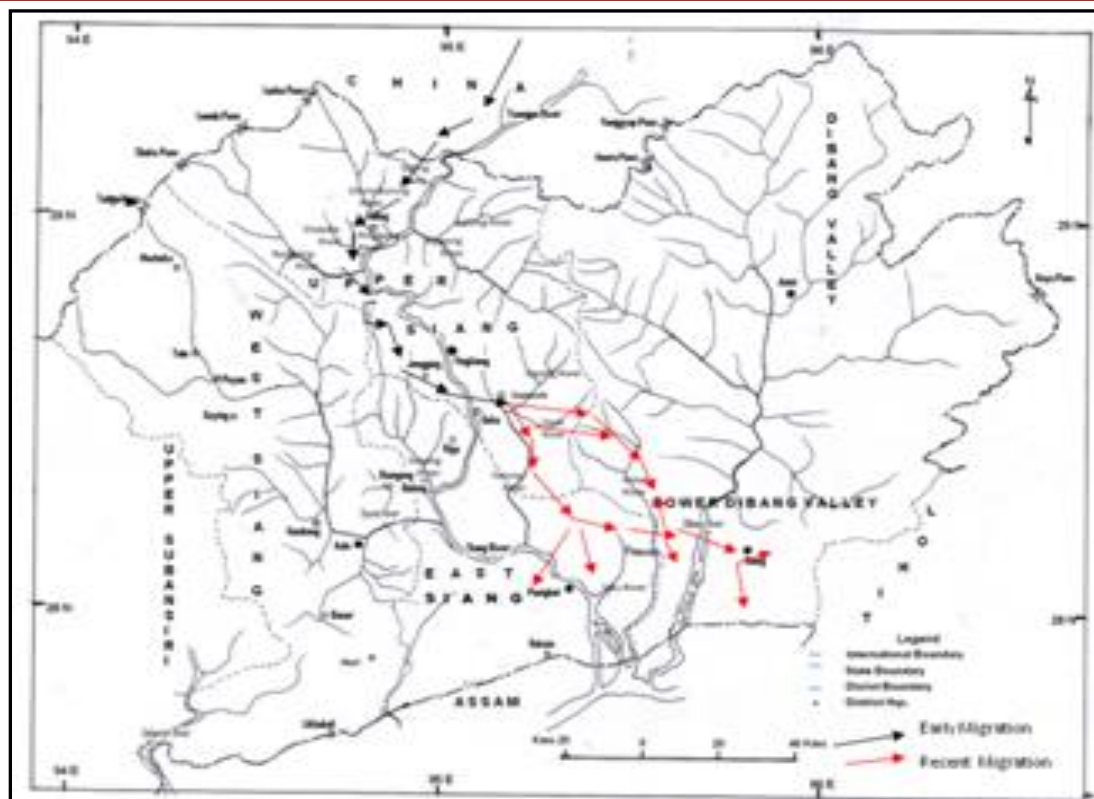
While in the *Kaysing Kumting*, a man named 'Babu Kepang' (Grandfather of Perying, *Perme*, *Pertin*, *Borang* and *Ratan* clans) was killed by unidentified miscreants for whom his two sons *Paaper* and *Pangkom* convened a meeting of all the clans and a grand community feast (*éimo goknam*) was organized sacrificing mithuns and pigs in the name of deceased father. It is traditional that those who involved in the murder would not participate in that feast; but to an utter surprised, people of all the communities participated in the meeting and feast. So, the culprit could not been identified. It is from that day, all the *Bomi* group including the clans of *Kepang* (later known as *Perying*, *Perme*, *Pertin*, *Borang* and *Ratan*), *Tayeng*, *Yirang*, *Megu*, *Kenning*, *Saring*, and *Dang* attending *éimo goknam* agreed to become unified and adopted the name *Paadum* (*Paadam*) for the whole *Bomi* group. Later on the *Lego* and *Damin* groups also joined. The term *Paadam* derived from the word *Paadum* meaning union or come together. Thus, the *Paadum* became *Paadam* in due course of time, meaning the union of the clans. Later, they migrated to the left bank of the River *Yamne* and settled at *Lane Yiibe*, the present Damro village of Upper Siang District. They migrated to *Lane Yiibe* after a war against the *Danga Noro* and *Leyi Parak* people who were the earlier settlers of that place. The *Paadam* being superior and larger in number defeated the opponents. The survivors of the war had fled away towards the south and the whole area became the territory of the united *Paadam*. They divided the land and settled in clan wise at Damro. *Perme* clan settled in topmost side of slope, then *Borang*, *Pertin* in middle, *Ratan*, *Megu* and *Yirang* were on either sides (left and right) of *Pertin* and *Tayeng* settled in lowermost slope.

The sequences of places and settlements of Paadam sub- tribe of Adi during their course of migration are as follows;

Mongolia	→	Bogum Pikrung	→	Done Lipok (Mountain Pass)	→
Tadok Gara (Misum Lidung)			→	Midi Tompu	→
Sokar Sopa	→	Bipun Sopa	→	Sumdogong	→
Kabo Galleng	→	Pongo Didum	→	Irbo Lipik	→
Ador	→	Sirang	→	Polo Yorbe	→
Gelling	→	Situm Burung (River)	→	Kopu Moyang	
Tuting Ngeying	→	Migging Poklek	→	Kirne Pobe	→
Kumting	→	Janbo Marmong	→	Lesi Leying	→
Kanggay	→	Dakkong Pigo (Siang)	→	Sikol Korak	→
	→	Kaysing	→	Lane Yiibe (Damro)	



Map No.1. Hypothetical migration routes of Paadam Sub-group (Adi Tribe)



Map No.2: Migration Routes of Paadam Sub Tribe of Adi

The approximate time of migration of Paadam (Adi) from cradle land to present settlements (Damro) is about 24th generations back. If we considered 30 years for one generation, it would be about 690 years ago ($24 \times 30 = 720$). Thus, based on genealogy ($2010 - 720 = 1290$), the probable time would be around 12th to 13th century AD. For example, the genealogy of Shri Renggan Pertin, Goan Bura (*Gam*) of Damro Village who is age about 85 years on 2010 is as follows;

Pedong (1)	→	Doni (Tani) (2)	→	Nibo (3)
→ Bomi (4)	→	Mido (5)	→	Dolo (6)
→ Lonung (7)	→	Nuda (8)	→	Dayi (9)
→ Yike (10)	→	Kepang (11)	→	Paaper (12)
→ Pertin (13)	→	Tinrang (14)	→	Rapul (15)
→ Pultin (16)	→	Tinjong (17)	→	Jongkeng (18)
→ Kebang (19)	→	Bangkir (20)	→	Kirdal (21)
→ Daling (22)	→	Libuk (23)	→	Bukgan (Renggan Pertin) (24)
→ Ganyom (25)	→	Yomge (26 generation)		

In due course of time, population in Damro village increased leading to shortage of land especially for agriculture. Excess population moved out of the village to different new places mainly for better cultivable land. The present Padu village is the first village established by the Paadam who migrated from Damro.

Population continued to grow both in old and new villages which led to further southward migration of Paadam. Next settlements of Paadam after Padu are Silli and Ayeng villages. Pasis also joined Paadam and settled along with Paadams at Sibum Kirang.

Some section of Paadam from Ayeng and Padu crossed Siang River and settled at Pasighat along with Pasi and Minyong. *Dibu Marang* people were the early settlers of present Pasighat who were driven out by the Pasis and Paadams. *Sibo Korong* (river) flowing in between the present J.N. College and Horticulture College of Pasighat got its name because of two fighters *Dibu- Bubang Balling* and *Yirang Rinba Baling*, who died near the bank of this river while fighting each other during the war of Adi (Paadam and Pasi) with Dibu Marang. Thus, the river and place were known as *Sibo Korong*, (in Adi, *sibo* means died together and *korong* means River).

With the passing of time, another section of Paadam of Ayeng village, moved towards the eastern side, crossed the Siku River and established *Pameng* (Mebo) village. Later, some sections of Paadam from Damro migrated through *Parem Pogo* (*Pogo Adi*) and settled at Mebo. Due to population growth, some group of people from Mebo migrated towards south-eastern direction up to present Silluk village but that area was already occupied by Idu Mishmi tribe. There was war between Paadams who migrated from Mebo and Idu Mishmi, where Mishmi defeated that group of Paadams. As consequences, Paadam killed two Mishmi warriors who were on the way back to their village after attended trade meet with other tribes. Later, in revenge Mishmis attacked the Paadams of Silluk for murdering their two warriors. The Paadam of Ayeng and Mebo village took the side of Paadam of Silluk, ultimately they easily defeated the Mishmis, and driven them out of their settlement and taken revenge of their earlier defeat. As a result of war, Bomjir village was founded and people from Damro, Ayeng, Mebo and Silluk settled at Bomjir in Dambuk Circle of Lower Dibang Valley District.

Another wave of group of Paadam moved out from the Damro in search of better habitable land towards the eastern side and crossed the Pessang hills, and followed the course of Sisar (Sisiri) River. They arrived and settled at Dambuk, present Sub-divisional Headquarters of Lower Dibang Valley District on right bank of *Sikang* (Dibang) River. After some years, a group of Paadam crossed the *Sikang* (Dibang) river to the east of Dambuk village and migrated to Meka areas on left bank of Sikang River. They established the villages such as Ballek, Ekasia, Samak, Rayang, etc. in Meka areas. Later some section of Paadam of Dambuk

–Bomjir areas migrated to southern side and established villages like Kirim, Lungku and Peyit on the bank of Sikang River. But these villages were submerged during Great Assam Earthquake of 1950 August 15th. People of Kirim and Lungku village were shifted to present Bolung villages of Parbuk Circle of Lower Dibang Valley. Later on, due to the growth of population and availability of land for settlements and agriculture, the other villages of present Lower Dibang Valley District such as Jia, Parbuk, Kangkong and Kabang etc. were established by people of Dambuk, Bomjir and Meka areas.

VI. Conclusion:

After careful study of the narrations regarding the cradle land of Paadam (Adi) tribe, the author perceived that their claim of Mongolia as cradle land cannot be ascertain being absence of concrete evidences which can be verified with any physical entities like names of hills, routes and rivers etc. Though some orators stated that Paadam (Adi) originated in Mongolia and migrated southward from the Mongolia. But they could not keep a single reference regarding name of any village or a prominent place, etc. of their early settlement in and around Mongolia. During those initial days, human lives were so crude and aggressive. It may be in the early stage of food gathering and hunting. So, there was no any permanency which may be a reason of not keeping an account of any village, name of places, etc. of their early settlement in and around Mongolia. The following are some of the arguments put forwarded by the author are as under;

- 4.1. The distance between Mongolia and Tibet is vast, near about 5000 miles which is much longer than the distance between the present location of Adi tribe in Arunachal Pradesh and their early settlement which presumed to be in Tibet is around 1500 miles. Moreover, if it is true also, it happened thousands of years back. The narrations of some orators are mostly of narration of unseen world.
- 4.2. The language of the people of Mongolia belongs to Ural-Altaic language family including Kazakh, Turkish, Korean and Finnish, while the Adi people (including Paadam) speak Tibeto-Burmese language. There are no any relations in terms of languages spoken by the people of both the regions.
- 4.3. The geo-environmental condition including the climate, flora and fauna were differs in both the regions. Most of the orators mentioned about the presence of *Tasat* a sub-tropical palms, huge trees with evergreen leaves, wild banana, cane and bamboo, hog deer, tiger, bear, squirrels and rats etc. At their location during early days. Mongolian region is in temperate climatic zone which is characterize by high mountain - extreme cold and very short growing period, most of the plant are mountain pine, shrubby ground birch, mixed of forest and grassland, desert of steppe and Gobi.

The patterns of early migration of Paadam (Adi) tribe, in general moved southward direction though there were instances of east west or west east, south to north. All refer north,

mostly Tibet to be the original home of Paadam. Thus, basing the myths and legend, it may be assumed that the cradle land of Paadam would be in and around Bogum Pikrung in the Tibetan Plateau, somewhere near the source of river three rivers namely, Salween, Mekong and Chang Jiang.

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