

**Scheme : Safeguarding the Intangible Cultural Heritage (ICH)
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**Blue Print of the Project
On
DEE:RE**

**A Documentation of Ancient Indigenous Socio Cultural
Temple of learning of the Adi tribes of Arunachal Pradesh.**

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Theme/Abstract

DEE:RE

A documentation of Ancient Indigenous Socio-Cultural Temple of learning of the Adi tribes of Arunachal Pradesh.

The Adi tribes of Arunachal Pradesh is one of the most democratic, sociable and hospitable tribe in the state with a very rich cultural heritage. It had a grand traditional socio-cultural institution called 'DEE:RE', which used to be the epicentre of day to day village activities like festival, social Taboo, rituals, cultivation and religious ceremony.

It is simply considered as community hall but it has its own respective origin important and mythologies attached to it. In Adi faith and beliefs DEE:RE had been the first ever house constructed with the help of the village and family God. Gumin Soyin to the house of Abu Tani (The first human being) on earth (Doni Aji). All the required material for enhancement of human intelligent and ability and also for protection of man from evil spirit and enjoying healthy prosperous life where installed in the Dee:re in material and spiritual form, where the mythology on faith and beliefs continued that a separate house was constructed for men to live into be continuously guarded by Gumin Soyin (Kuldevata) thats why the DEE:RE/musup is still considered as the abode of the village God.

Every activities concerning the village in emergency discrimination knowledge hunting to agricultural matters and entertainment including festivities are decided and started in the DEE:RE with religious fervour.

The Dee:re used to contain a special place for worship called BANGGO where the hunted animal skull, ritual holy sacred leafs, creepers (Taleng, Tatkeng) and the century old large stone slabs called (mobyang) which carried philosophical and spiritual meaning were collected and decorated to DEE:RE to infuse power, dignity and gravity in its look and existence as the abode of Gumin Soyin, Ute poro the presiding deity or the God of the village (Kuldevata). It is also considered as the centre for empowering the priest and sages for excellence in the field of music, dance, Drama and oral qualities. Therefore, this Socio-Cultural institution was also considered as the temple of learning in the past.

The village youth (Yameng) who attained the age of adolescent were mandatory to attend the temple daily to undergo training in the socio-cultural and religious field including performing arts normally for two years duration.

The senior group of the Yameng took the responsibility to contact reputed 'Gurus' for teaching in the temple in various fields like singing folk songs like Ponung, Bare Delung, Pange Dirge and on the accompanying dance. Besides, these Yameng were trained to be volunteers of the village on call at short notice during emergent situations and other arts required for an individual life. This type of training and teaching with social support used to instill confidence among the Yameng's and adherence to their own faith and culture.

Besides the common village DEE:RE there are smaller DEE:RE for particular clan/village where the matter relating to that concerning clan are discussed and group festivity and instrument are performed. This clan, DEE:RE are known as Ritek, Riheng, Raseeng beside special mention may be made a special small Deere meant only for the girls called Riheng/Raseng which served as the traditional learning institute for the girls existed in earlier days. Today it is now mere a must practice in most of the villages. Only few villages still exist and practice in Adi today. In such Riheng the elder use to teach the junior on spinning, weaving de husking and preparation of traditional alcoholic beverages popularly known as Apong along with agricultural and singing and dancing skills and also on how to become a good homely mother.

However, with the introduction of formal education system and the advent of modernity have made the indigenous system take a back track with a clear message of extinction. It is thus, necessary that this old system of social education of the Adi tribe is researched, documented and see, if an alternative system could be found out to replace the indigenous temple of learning so that the old system could regain its past glory and dignity.

Brief introduction of the project :

The Adis are one of the 25 major tribes from among the 100 plus different tribes inhabiting the state of Arunachal Pradesh in the North Eastern tip of India with a total population of about 3 lakhs. The Adis have a distinct culture and history of their migration. According to experts these people speak a language belonging to Tibeto-Burman of upper Assam group.

The Adi tribe of A.P. is one of the most democratic, sociable and hospitable tribe in the state with a very rich cultural heritage. It had a grand traditional socio cultural institution called "DEE:RE" which used to be the epicentre of day to day village activities like festivals, social taboos rituals, cultivation and religious ceremonies etc.

The DEE:RE is considered the abode of the village and household deity or God (Gumin Soyin/ Kuladevata). Ritually useful plant and stone like Mobyang, Tatkeng, Taleng which caused philosophical and spiritual meanings were collected to decorate the DEE:RE to infuse power dignity and gravity in its look and existence on the abode of Gumin Soyin (Kuldevata).

It is also considered as the centre for empowering the priest and Sagas for excellence in the field of music, dance, Drama and oratory practices.

Thus this socio-cultural institution was also considered as the temple of learning.

Objective of the documentation:

The documentation is to focus on the near extinct activity of the Dee:re's so as to preserve such activities and the system with which the use can be carried forward for the future generation.

The DEE:RE's today are lying almost idle specially at night time for the youth who use to comprise the DEE:RE Yameng/Riheng mimum are away from villages for pursuing education. They are used only occasionally for festivity, village community meeting and sometimes for reception of guest and V.I.P's. Therefore, DEE:RE today are devoid of the traditional humming activities of the DEE:RE yameng. Thus the system of transferring traditional knowledge system and other activities are nearing eclipse.

Thus, it is very important for the posterity that this system and activities are documented properly and preserved.

Implementation of the project:

The implementation of the project shall primarily be based on interviews with the old and expert researchers, Anthropologist of different locality where the system of having DEE:RE is prevalent.

Such interviews shall be given video coverage in full length to be accompanied by the videography of the activities.

Community awareness building media and community interaction to encourage young boys and girls to form DEE:RE Yamey/mimum(youth) group for exchange of traditional knowledge, particularly folk song, dances and other Art forms.

Brief information of the project idea and sequence/story board about documentation of DEE:RE.

1. **DEE:RE** – More information

Research articles may be referred to.

2. **Project** – Background of Adi community.

- Significance of DEE:RE in transmission of traditional knowledge.
- Coming of modern education and its importance on DEE:RE Yameng/Riheng mimum.
- Need/important of DEE:RE as a means of community hub(justification).

3. **Project idea** –

- a) Documentation of existing knowledge on DEE:RE(Audio+Video).
- b) Workshop to identify means and procedures for exploring a reviewed version of DEE:RE.
- c) Community awareness building media plus community interaction.
- d) Mobilising communities to encourage young boys and girls to form DEE:RE (Riheng) like groups for exchange and transmission of traditional knowledge, particularly folk song/dance/weaving/discipline/other art forms.
- e) Identification of resources personality.
 - Community elders
 - Priest and other traditional knowledge holder.
 - Social researcher and Anthropologist.
 - Scholars from the community.
- f) Time line
 - Phase I(1st March/16 to 15th May/16 shooting schedule. Cost of production)
 - Phase II
 - Phase III

Photograph: Primary level relating to the project/the art form for the intended video clipping, still footage enclosed in website and soft copy (in CD format) in first report.

Time Frame :

The first part – Shooting is done 50% and project may take a larger time frame on the video coverage for the actual project. However, effort shall be made to complete the same within an accepted granted by the competent authority in next report phase II.

Conclusion :

Though the traditional activities in the DEE:RE and Ritek are difficult to be carried on in traditional system. The system of DEE:RE can still be reviewed with innovative and modern ideas to maintain the status of the temple of learning. DEE:RE's and Riheng could be made as the centre for vocational training like art and craft, computer and such other skill development.

In fact, some social institution like the DEE:RE, Indigenous Temple of learning play a greater role in the Adi community since earliest time and regain its past glory and dignity.