

SCHEME: - "Safeguarding the Intangible Cultural Heritage and Diverse Traditions of India"
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Blue Print of the Project

on

EKOP/ TAKTOR A:BANG

(Documentation of Oral Text of the Adis on establishment
of Supremacy on earth by the first Man-Abu Tani)

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Brief introduction of the Project.:

The Adis are one of the major groups of the Tani group of people dwelling in the central-part of the state of Arunachal Pradesh, in the North Eastern tip of India. These Tani groups of people include the Apatanis , the Nyishis, the Galos and the Adis of Arunachal Pradesh covering the districts of East Kameng, Upper Subansiri, Lower Subansiri, Kurung Kumey, Papum-pare, West Siang, Siang, Upper Siang, East Siang, Lower Dibang Valley and in some parts of Chowkham districts of Arunachal Pradesh. It also includes the Misings in Arunachal Pradesh and in the adjoining state of Assam. These groups of people have an identical psycho-cultural level and believe that the first human on earth –Abu/ Abo Tani is their common ancestor. They follow the different facets of the culture of their common ancestor in their respective ways and in their own languages. Therefore, though the myths woven around Abu Tani by these groups have a very close affinity, their practices seem very distinct from one another because of long separation.

The Adis have their distinct mythology which they call A:bang containing the whole of their Oral Text relating to the beginning of the period of Nothingness, Creation and evolution

The Adis, who practice this art form mostly, dwell on both the sides of the river Siang, covering the districts of Siang, the Upper Siang, the East Siang, Lower Dibang Valley and in some parts of Chowkham districts, which comprise a large area of the state of Arunachal Pradesh. Besides, the Adis and the Mising Tribes in Arunachal Pradesh and in the adjoining state of Assam are culturally and linguistically identical. However, because of their long association with the people in the plains after their migration, the Misings have now almost lost their traditional art form but instead have adopted an assimilated new art form for themselves..The quest for the traditional old art form is however on in high intensity among them today

Therefore, this Project work if completed and brought to a written form could help these two groups in regaining the old traditional art form and also help them to archive a great gift to the posterity.

Photographs:

Photographs (Preliminary level) relating to the Project / the art form for the intended website are enclosed.

Conclusion:

Documentation of the sacred Oral Text (A:bang) and specially the third part - the Ekop / Taktor Abang of the Adis has been a long felt need of the entire society. The first and the second part have been documented by two eminent persons of the society but still the readers find them a little short of the requirement. Therefore, this writer have ventured to document the hitherto undocumented part of the 'A:bang' with a vision to make the same to fulfill the requirement for both the old and the new students by documenting the Oral Text (A:bang) exactly as it is narrated by the experts in the local archaic language and also giving its simple textual meanings in translated version to facilitate the present day educated youths and also to the common readers to be able to have a grasp of the same in an easier way.

This writer is of the opinion that this documentation Project will help the entire Adi society in filling up a big gap of their need and also help the Mising tribe in due course of time for regaining their old traditional art form and facilitate the use and preservation of the archaic language for future. In fact any documentation of the intangible cultural heritage of the people is a valued wealth of not only for the particular tribe but for the entire human society.

of the universe, formation of Earth, coming of microbes, insects, reptiles, animals and the birth of spirits and Man and Man's ultimate establishment of Supremacy on earth crossing over numerous hurdles posed by the evils. This A:bang is narrated once in a year during the Lu:né festival of the Adis. The last part of the whole A:bang which mainly deals on the fight between the Good and the evils, the Good being embodied by Abu Tani and the benevolent spirits, gods and goddesses and the evils embodied by Abu Tani's elder brother Taro and the malevolent spirits and the ultimate establishment of supremacy on earth by Abu Tani which is narrated as the EKOP / TAKTOR A:bang by the sages(Miris). The documentation of the narration exactly as narrated by the sages is the topic for this ICH Project.

Objective of the documentation :

The objective of the documentation is to safeguard the Intangible Cultural Heritage of narrating the sacred oral text of the Adis so as to facilitate transfer of the same to the posterity in its true and pure form. This traditional knowledge of narrating and or singing of the oral text which the Adis call "A:bang" used to be transferred verbally down the generation. This sacred Oral text in question today requires immediate attention for documentation or else, the day may not be far away when this marvelous system of narrating and or singing such a huge volume of the Oral Text of the Adis become a past event. The present day generation practically stays away from the society in pursuit of the formal education. They no more listen to the elders and experts in performance and learn the text in traditional system. Neither have they any facility to learn them in Class rooms as there are no lessons provided in the text books. Therefore, the number of new learners of the same has declined down to an alarming level. Secondly the A:bang is narrated in an archaic language of the Adis which the present day generation do not understand anymore and thus making it more and more difficult for them to learn the same. On the other hand, the old people having adequate knowledge on the subject and also the experts are fading away in the natural process making the bridging between the old and the new more and more difficult. These are few circumstantial causes that have pushed the heritage to the brink of getting lost to the oblivion. However the importance of the Oral Text on the life of the people cannot be over emphasized, for the text contains all the philosophies of their life which affects even their day to day activities.

Therefore, the Project envisages documenting the Oral Text of the tribe as is narrated and in the language it is narrated by the expert sages (Miris) before it is too late.

The Project also envisages providing a simple textual translated version of the narration so as to facilitate easy understanding even by the common readers as well.

Implementation of the Project:

The Project work shall be implemented in a phased manner which shall be based mainly on the interviews with different expert narrators / singers from different geographical locations of the area where the art form is practiced.

1. Since the Oral Text consist mainly of mythologies, it is very much likely that the narrations in different localities shall also vary while keeping the main line of the same intact.. These varied narrations shall be collected in Audio and Video in full length from the experts of different geographical locations where this art form is practiced. The narrations so collected shall be transcribed and taken back to the respective experts and read out to them for their individual nod of approval..
2. Such individually approved copies shall be compared and edited so as to avoid unwanted narrations , repetitions etc. out of which an assimilated composite copy of the narrations shall be made which shall again be presented to the experts in a gathering arranged at a convenient place for their final nod of unanimous approval.
3. The copy of the narrations of the Oral Text so approved unanimously by the experts shall be forwarded to the Akademy both in Hard and Soft copies along with relevant and adequately captioned photographs for final examination by the ICH expert Committee.

Time Frame:

Since the narration / singing of the Oral Text and its accompanying ritual dance performance takes place only once in a year during Solung(Lu:né) festival, in the month of September, the completion of the Project may take a longer time frame as the Video coverage for the actual performance will have to be done in that occasion only. However, efforts shall be made to complete the same within an acceptable time frame as may be granted by the competent authority.

Specific areas of the respective states in which the art form is practiced – geographical, typographical and other relevant aspects that the Project may cover.: