CHAPTER VI

CONCLUSION

As change is the law of nature, the natural tendency of any human society is to develop for its own comfort and security. Through this process of development, the Padams, in course of time, developed a distinct social behaviour, both material and abstract. Their attitude went on changing when they migrated to various regions of different topography. In their southward movement of migration, they discarded those traditional customs, which were not practicable in a new place and added new practices for their comfortable living in conformity with the social norms and customs sanctioned by the society.

As per their tradition, first of all, they met civilized people of Engo-Takar and borrowed Delong-Ponung, food grains, and methun from them. As they went further southward they met various tribes including the Ahoms and the British. There were innumerable instances of borrowing of cultural traits by the Padams. They are said to have borrowed war coats from Tibet, Lukjok from Mishmi, Pan-Tamul and Bhokot system from Assamese. However, the borrowing
was natural and in harmony with their cultural setting and psychological make up and therefore, was entirely beneficial and even, added to the richness of their culture. But some changes were brought in during the colonial and post-independence periods, were so abrupt that the people found themselves in dilemma to adjust with. Corruption, exploitation and alien faith disturbed the social ethos of the society.

Though development itself is a process in which social behaviour, both material and abstract, and attitude go on changing, Padam society remained almost static as far as its social structure, morality, ethics and ethos are concerned till they migrated to their present habitat or to the advent of the British to this region (Nath: 2000, p.162). During their southward movement, they used Kojing at Damro, Tara at upper belt of Mebo circle and Tase in Roing areas as roofing material. It seems that their food habit might have changed depending on the availability of edibles, game and fertile land for different crops. These changes were as per the need of life without any impact on their social ethos. With the advent of the British, the gates of all round changes seemed to have been opened gradually.

However, prior to the attainment of independence, the people were less influenced by the cultural impact from other parts of India and were maintaining their age-old traditional heritage. But since independence, the process of social change has been extensive and expeditious. The pattern of life, inter group relationship and both
social and political awareness become more evident, (Borgohain: 1995, p.44). With the improvement of communication, extension of administration and implementation of various developmental schemes in the fields of education, agriculture, industries, health care, etc., the area is now passing through a period of transformation.

The traditional house of the Padams is on pile dwelling, which is constructed with locally available materials. In their traditional house, they used to attach *Regum* (Pigsty cum latrine) at the back of the house. The system is gradually changing. At present, *Regum* is not attached in the house, except in the upper Padam villages. Now, they also construct SP type buildings with CGI sheets or RCC building in the rural and urban areas. But they have not totally discarded their age-old traditional house plan. Even government employees construct traditional houses near the government quarters to be used as kitchen.

The use of domestic utensils and the food habits are also changing in the area. Now, instead of *Esing ekung* (wooden plate) they use steel and aluminium plates. They also use pressure cooker, spoon, bucket and others, which were unknown to them earlier. The traditional system of dining together from a single wooden plate is losing its importance. The younger generation prefers to take food from separate plates made of steel and aluminium.

The Padams are good weavers and weave varieties of attractive clothes. Choice of colour by them is not a new idea but like the whole
architecture and symbolism, it is deep rooted in their blood. Their artistic design and patterns are age old penetrated into their beliefs, customs and rituals. (Borgohain: 1995, p.45) Unfortunately, some social reformers, missionaries and officers considered the tribal dress as a mark of inferiority and advocated for replacement by shirt, pants, blouses and frocks. As a result, early educated youth madly ran after the factory made goods, like shirt, T-shirt, long-pants, mini skirts, jeans coats, shoes, etc. But the Padams are firm believers of tradition and they retain the tradition of their ancestors in spite of manifold changes in different spheres of their life. The village girls now weave and knit beautiful textile with traditional designs in attractive colour using the modern colourful yarns. To cope with the changes in fashion, they weave and knit shirt, skirt, coat, etc., with traditional designs and sell them in the market at reasonable prices.

In addition to their traditional ornaments, the affluent persons are using gold and silver ornaments. Young boys and girls use modern cosmetics. They visit beauty parlours to cope with the modern society.

Earlier, the Padams took food, vegetables, meat and drink which were available in their area. For preparation of food and vegetables they knew only the method of boiling. Sometimes meat was roasted. At present, the effect of road communication and marketing facilities are changing their food habits. Now, they use edible oil, spices, onion, tea, sugar, milk, milk product, etc., which were unknown to them. Traditionally, young people were forbidden from taking the brain,
heart and tail of methun and pig, and meat of animals used in certain rituals, meat of cat, crow, etc. Now, the people do not observe this restriction.\textsuperscript{1} The older generation believed that early defect of eyesight, common headache, rise of committing crime, theft, etc., are the ill effects of the violation of traditional diet system. They say, in those days old men of 80-90 years of age could see \textit{Tang} (small thorn) and \textit{Tig} (louse), took longer time for aging. People hardly committed theft or crime during those days.

In olden days, songs and dances, games and sports were the forms of recreation. After the introduction of general administration and popular education, new games and sports and entertainment came into vogue. Football, volleyball, carom, badminton, cricket, video, etc., became popular forms of recreations. Martial arts have become very popular among the youth. The indigenous games and sports are gradually vanishing day by day due to the lack of proper exposure of the society. In spite of performing traditional songs and dances, the local youth opt to display Hindi, Assamese, Mishing and even the rock dances and songs during the festivals. Now the traditional songs, dances and dress have become ceremonial items.

Till the recent past, the Padams used to observe ten seasonal festivals in accordance with their religious beliefs and customary rituals. The present generation has reduced the number of days of the festivals and also has discarded the less important festivals. \textit{Yage},

\textsuperscript{1} An extract of interview with Shri Ogan Ratan at Damro on 13. 6. 1999.
**Oro-Rote, Rome and Gedi Solung** are not observed in *Monggu* area. The upper village of Damro still observes all the festivals but with less vigour because of the disunity created by the converted Christians. The converted Christians are not only avoiding *Delong* and *Ponung* dance but also organise religious functions to disturb the local festivals. If this practice continues, Arunachal Pradesh, as a whole, will witness a religious conflict.

New social functions and ceremonies have crept into the society. Birthday, marriage, bidding farewell, the celebration of New Year Picnic, etc., have become common among the educated section. The rich sections of the society perform marriage ceremony of their sons and daughters almost with the same pomp of a Hindu marriage. Like the Hindus and the western societies, costly gifts are presented on birthdays and at marriage ceremonies.

The impact of modern administration and education, especially after independence, is tremendous in bringing about social change. In Padam society, family is the smallest unit of social organisation. In early Padam society, a number of families lived in a village, which were practically independent and self-sufficient. The corporate life of the village was regulated according to the customary laws evolved out of long experience. Those who violated the customary laws and social norms, like committing heinous crime like incest, were severely punished and driven out of the village or excommunicated. In those days, social ties among the family and clan were very strong. No one
dared to disobey the order of the elders or the Kebang. The introduction of administration and education brought a drastic change in the society. The educated people started ridiculing traditional customs as superstitious. Due to the interference of administration, the traditional punishment awarded to a culprit has been relaxed. However, the practice of inter-tribal feud and the morally repugnant practices of slavery and child marriage were brought to an end. These changes became necessary to enable the people to march with time and cope with ongoing modernization. With the disappearance of the feeling of insecurity and other social vices, the idea of inter-clan, inter-village and inter-tribal cooperation is spreading. Now Ani-Abing alliance has become an important unity movement of the Adis.

Another impact of modern administration is the emancipation of slaves from the society. Though there was no custom of segregation between the slaves and the masters, the slaves were treated as living property of their masters, and their words were never listened to.

After independence, the then NEFA administration, with the active cooperation of Bogum Bokang Kebang released slaves from their masters by paying compensation i.e., so called pension. Soon after the abolition of slavery, the ex-slaves living in Monggu area mooted the idea of adopting 'pension' as their surname. The farsighted masters opposed separate title for the ex-slaves and they were asked to keep
the title of their master as their surname. This was an intelligent step taken by the masters. Otherwise the Padam society would have now witnessed two distinct classes viz. master class and pension class.

However, some of them are, now, changing their surname without any valid reason, which, in the process, reveals their own lower status in the society. Otherwise equality of status in all spheres is acknowledged by the society except by a few conservative people who still avoid matrimonial relations. They feel that slave is a slave and continue to be a slave but no one could curtail his freedom in free and independent India. Many former slaves have now become rich and members of Gram Panchayat and even responsible officers in administration.

The introduction of modern education in the area and the contact with the people of neighbouring states greatly changed the social behaviour of the Padams. This is also reflected in the changing status of women and their marriage system. Traditionally the Padam women had no right to share parents’ property and was not given the privilege to join any meeting of decision making except the aggrieved women, who were permitted to voice her grievances and give evidence of the case in the Kebang. Even after independence, the poor parents considered it unnecessary to educate girls, and therefore, only boys were sent to the school. Now the situation has changed. Now girls are encouraged and motivated to go to schools. In almost every school in

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2. The researcher got this information from Late Tojing Borang during his fieldwork at Damro 5. 5. 2001
both the villages and towns, the strength of girls are equal to that of the boys. However, a new trend is developing in the society that marriages were the expression of mutual love and affection.

The educated women in Padam society, at par with the women of the contemporary world, are trying to assert their right, by seeking elections to the village Panchayats and appointment in social organisation. They are adopting the career of their choice and sharing the responsibility with man for the development of the society in all aspects. Many educated girls are working as teachers, nurses, clerks, doctors, administrators, etc. Some of them are engaged in business and contract works.

The system of marriage is also changing. An educated girl is no more ready to submit to the decision of her parents in the choice of her life partner. She enjoys the freedom to choose her life partner. Now a days, the young generation overlooks the ancient notion of Midong (bloodline) as the basis for the selection of life partner. In Padam, Midong means bloodline of a man. In early days, bloodline of a family was maintained secretly among the Padams. The various bloodlines maintained among the Padams are based on – Opan Midong -poor bloodline; Mirem Midong -rich bloodline; Tit Midong –Leporsy disease bloodline; Mikmol Midong -bloodline of defective eye sight; Rembuk Midong- bloodline of those who become rich by virtue of own achievement and Mipak Midong –bloodline of outcast. The Mipak Midong was the worse bloodline among the Padam. The neighbours will not accept anything from his hands. Their daughters are not
accepted in marriage by those of other bloodline and they cannot get brides for their sons. However, a new trend is developing in the society that affluent class of the society look for marriage of their son/daughter among their equals, which is almost on the line of traditional bloodline system. Poor people, average in education and physical beauty, finds it very difficult to get life partner in society.

The system of child marriage and forced marriage are totally abolished. From the hoary past, most of the exchange marriages were performed only to save the tribe or family lineage of a male line from total extinction. Such marriages were the expression of unending love and affection between the parents and their children and between the brother and sister. This system is gradually disappearing from the society.

There is no prescribed age for marriage. Earlier actual marriage took place after attaining adulthood. Now, due to the influence from outside changes are taking place in the age of marriage of the Padams. Now a days, immature boys are seen getting wife and girls are seen indulging in sexual relations before attaining the puberty. They are not under the control of parents or under the supervision of the Musup and Raseng elders. The influence of film is clearly visible in the new generation, which is not a healthy sign for the society.

Traditionally, divorce is permitted in the Padam society but practically there were very few instances of divorce in the past. That was because the Dolung Kebang did not permit divorce on flimsy
ground. Moreover, heavy compensation was imposed on those who seek the divorce. But, now a days, divorce has become a social virus. A husband, who is lured by future prospects of getting a beautiful girl or financial benefit, easily divorces his wife after the birth of three or four children. Likewise, a woman who wants to lead a carefree life divorces her husband who begot many children (Borang: 2000, p.34). It is found that there is a discrimination against women in Adi Kebang today. A nominal compensation is paid to a woman being divorced by her husband who was practically financed by her during his studies in college or university. In such case a woman deserves reasonable compensation.

The system of property inheritance is also changing with the changing world. Traditionally, the youngest son was responsible for looking after the parents, carry the dead body to the grave and inherit the parental house and get lion’s share of the moveable properties. Now illiterate or less educated brother takes the responsibility for caring the parents and inherits the parental house. The immoveable properties are either divided equally or owned jointly.

After the introduction of permanent cultivation – wet rice cultivation, horticulture garden, etc., some changes are taking place in the system of ownership of property and inheritance. Maintaining of joint ownership over such land among the sons has now become difficult due to change in the mode of agricultural practices as small
plot of terrace cultivation or a horticultural garden cannot be easily divided among the sons of a father.

The Musup and Raseng are the most important social institutions of the Padams where young boys and girls get practical training in the traditional mode of life. However after the introduction of modern education and influence of alien religion, Musup and Raseng are shrinking at an alarming speed. The educated people have become individualistic to a great extent and instead of working as per the decision in the Kebang, they act as per their own convenience. In some villages of the region like Padu and Damro, Musup continues to be a lively institution where Musup ko continue to play an important role. The Raseng institution also exists in upper areas but it is mere a training ground for the girls for entertainment and secret lovemaking. Decaying and gradual disappearance of these institutions bring no positive result in the society rather it brings general weakening of tribal discipline, a decay of recreational arts and increase of sexual promiscuity.

The main hindrance of present Musup and Raseng system is that boys and girls are going to school and as such they hardly have time to attend the Musup and Raseng regularly and their non-attendance had a demoralising effect on the life of these institutions. So the duty of the social reformers and the youths are to revive these decaying institutions in a modified way so that it would suit the modern society. For instance, every night of second Saturday may be
fixed for the young boys and girls to attend their respective Musup and Raseng and the attendance can be made compulsory. Retired officers and knowledgeable elders can be invited to give special training in traditional line and deliver lecture on mythology, history and others. Likewise Raseng girls can seek traditional knowledge from the expert women in the appointed night. In this way, the people could revive the age-old institutions to preserve and promote their cultural heritage.

During those by gone days, the notion of property was closely related to display and expenditure of wealth. Thus, their surplus food grains were bartered for methun, pig, beads and other valuables and their accumulated wealth and livesock were lavishly spent during festival. But with the introduction of money economy, they tended towards developing private property deviating from the traditional economic pattern. Today, money plays a vital role in their economic life and they have undertaken various odd jobs from carrying of government load to exploitation of forest resources for accumulating money. The concept of saving has now replaced the notion of display and expenditure of wealth.

The first step of agricultural development was initiated in 1946, but the actual work on modern method of agricultural development in Arunachal Pradesh, the then NEFA, was launched in 1951. Since then the department of agriculture took measures to encourage and popularise permanent cultivation, use of better techniques, irrigation

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3 "18 years progress in NEFA" published by T.P. Khund, Director IPR on behalf of NEFA Administration, Shillong.
facilities, use of high yielding variety seed, improved agricultural tools and implements and use of bullock power. Now the farmers of Padam area are utilizing such techniques and implements. Besides wet rice cultivation, people are seen cultivating commercial crops like ginger, chilly and fruits like orange, banana, and pineapple in the fields. Due to improved means of communication, the villagers bring their agricultural products to the nearby town to sell them in the market. Pisciculture, piggery, poultry, small-scale industries, etc., are also gaining popularity among the rural people of the area. A few others are engaged in business enterprises like shopping, government supplies, etc. An earning individual now possesses either a two or a four-wheeler. The economy of the Padams has gradually developed and this has changed their standard of living in consonance with the life in the urban society of the other developed states of India.

The number of persons entirely depended on shifting cultivation are greatly reduced in the area. But due to unfavourable geographical area Damro and Mebo villages are having the largest number of persons depending on shifting cultivation. It can be further reduced or completely eliminated if government can motivate and finance the people to take up cultivation of tea, medicinal plants and other horticulture crops. It seems that the Padams would automatically give up poppy cultivation if they can earn money from any other permanent sources. They are already conscious of the bad effects of the poppy product, but for earning money out of compulsion, they are
cultivating poppy. Ninety percent of people in the area still say, “Kani si ai mangai, abal pana sikom ngoluk amie tingka sunasikom ngoluke. Idola upai kamang kani imang milo dolung ane mime kidare abal pape ko kamang.” (Poppy is really bad, because those who get money out of poppy are our people and also those addicted people are ours'). But without poppy cultivation there is no other source of earning for the village women).4

As it is already stated that Padam skirts, coats, cotton blanket (gadu), cane and bamboo hersersack, cap, etc., were sold at Sadiya and other trade fairs in the foothills, some of the neighbouring tribes of Arunachal also borrowed the art of weaving from them and they now claim such design and pattern as their own. The state government of Arunachal Pradesh have established a number of cottage industries and training- cum- production centres where local boys and girls are trained in various crafts to enable them to earn their livelihood by practising those crafts. Keeping with the demand from outsiders, the young artisans of the tribe have made some improvement on their traditional designs. Now, handloom and handicraft products of the Adis are available in market in the state and are exported. However, the handloom and handicrafts of the people still need further improvement in design and technique to get ready market at the international level.

Since early days, the Padams had trade relation with neighbouring tribes and cross-border trade with Tibet and Assam. Barter trade with Tibet was one of great adventures. The traders crossed the border through various mountain passes and earned profit/income from exchange market. These profitable trade routes were completely sealed after Chinese aggression in 1962. The improvements of Indo-China relations can only re-open the trans-border trade to boost the economy of the tribal people of Arunachal Pradesh.

It is found that traditional Kebang continues to function effectively in Padam society. The advantage of the system is that it gives justice impartially to the contending parties. However, now-a-days some wealthy persons of major clans of the village exercise undue influence on the Kebang Abus and sometimes Kebang verdict are biased. It is not a healthy trend for the society.

The neo-leaders not well versed in traditional laws and customs discouraged the only means of detecting human psychology (ancient equipment of lie detector), ‘amki’ as superstitious. Appearing before amki alter for any kind of offence greatly frightened the people and as such acted as a fundamental deterrent against crime, theft, lie, encroachment, etc. With the declining of traditional Kebang system, the pride and self-respect (Yayi ke Aoe or Oe si), of the people, the pillar of value-based Padam society deteriorated rapidly. The feeling of shame or hesitation and tribal discipline is almost absent in the mind.
of the people. Taking bribe, stealing, committing crime, etc., once abhorred by the people, is found among tribal gentlemen. Some of the tribal officers now talk of their own experiencing.

After attaining independence, the government of India accorded formal status to these village Kebangs and tried to associate them with modern developmental activities. But no attempt was made to modernise them and their character remained unaltered till the introduction of the Panchayati Raj in 1968. The introduction of modern local self-government, system of adult franchise and coming of party politics in the state had brought about a number of changes in the political life of the people.

The main objective of introducing Panchayati Raj system in the state was to accelerate the developmental activities with the people's participation. Besides bringing out positive changes in the socio-economic and political spheres, it had a far-reaching impact on traditional institutions of the Padams. Village is now part of larger political unit and it has constant contact with the administration through panchayat. But the system of election, based on party line, has created dissension among the villagers and damaged social cohesion of the Padam.

The newly emerged leaders from panchayat and political parties, though their roles are different from village elders, have a tendency to meddle with the village politics. This has created a sense of mutual distrust and defiance among the villagers. They tend to view every
decision of the Kebang on political lines, which not only create a rift but also a group division in the old homogenous society. Appointment of Gam on party line has adversely affected the working of the Kebang and their inability to give reasonable judgement led the people to question their decision. A man who was deprived of a Kebang decision in Damro said, 'party Gam, dolung miming nam agom tatting mang.' (I don’t want to hear or obey the decision given by party Gam who was not selected by the villagers). This is due to the interference of political parties in the affairs of the Kebang and Gam Abu’s failure to maintain his own dignity by giving impartial judgement. The earlier notion of ‘law is blind’ is no more in the mind of the Gam Abus. Subsequently the traditional leaders (Gams) are losing the control over the Kebang and the people.

Though some sections of the society have a different opinion towards the Kebang, it has great potentialities. Established in history and tradition supported by social and religious sanctions, expression of a genuine democracy representing the cooperative and communal temperaments of the people, they can be used not only to establish law and order but also to further progress of the society in all spheres. This people friendly Kebang institution is now requiring some modification to cope with the process of modernisation and modern institutions. This declining (people friendly Kebang) institution now, needs some revitalising efforts to face the challenge of modernisation and modern institutions.
In the belief system of the Padam, *Donyipolo* occupies the most prominent place. He is the mighty ruler of the universe and below Him there is a host of demons that prey upon mankind, and benevolent deities who need sacrifice and festival from mankind. This tribal belief is associated with a social ethic that unites the tribe in its discipline and nobility of conduct. Among other religions, *Donyipolo* is the most democratic way of life and catholic in outlook. It believes in the freedom of spirit, of faith and of religious behaviour. Under such congenial atmosphere people faithfully follows the tribal virtues like discipline, devotion to work, generosity and hospitality, truth and kindness. The early intruder among the alien religion is the *Bagobot*, the followers of the Bhagawati creed preached by Sankardeva of Assam. But its influence is confined to *Monggu* area. Though their influence is confined to *Monggu* area, the immersgence of Bhokots undermines the importance of tribal village priests in all religious activities.

In the face of 20th century civilisation and scientific advancement, religious belief and practices have undergone a tremendous change throughout the world. The impact, though less, is also noticeable in Padam. The modern way of living and education have changed many a tribal concept. The educated tribal and officers developed a poor view on tribal beliefs as animism and superstitious and advocated for replacement by purer ideas of Christianity or Hinduism (Elwin: 1957, p.48). The Christian missionaries took the
advantage of the wrong thinking of the educated tribals and the tribal life of intricate customs and beliefs. Student of Christian mission schools, outcasts, ex-slaves, rural poor and persons infected by diseases like leprosy, epilepsy, etc., of whom the society maintain some distances in all affairs become the soft target of the missionaries. The western culture having broader outlook that allows free mingling of people of all kinds, became the safe haven for these surmised lower class people in the society. The new converts have become more fanatic in alien faith and starts condemning the customs and habits of their fellow men in fullest zeal.

The spread of Christianity has greatly affected the indigenous faith, practices and other traditional values. The converts could not keep alive the tribal collective mind. They have given up many important social practices such as, *aki apong binam* (gift of local wine to maternal or paternal uncle in the festivals), *Solung dobo* (the feast of festival), *gatek bomnam* (giving of fowl as last gift to the departed soul), *nyonam rinam* (ritual observance), etc., which in earlier days brought the people closer to each other. They discarded the animistic rites and avoided participation in *Delong* and *Ponung* and instead go to church on Sunday, developed a new taste for western dress, lifestyle, song and music. The second generation from Christian families almost lost their own mythology, traditions, customs and cultural identity. But they brought no spectacular changes in the society except misunderstanding between the followers of the traditional faith
and the newly emerged Christian class, competition and conflict among the different denominations of the Christians and a rift in traditional society.

The indifferent attitude of the educated generation towards traditional culture and customs and works of Christian missionaries once threatened the very existence of tribal faith and practices. At this point of time, the general notion of modernity was christianisation, civilisation and westernisation. All these circumstances compelled Golgi Bote Talom Rukbo to compose a satirical song—'Adie nyokdak bong' (the existence of Adi culture is in danger). This song became a clarion call to all tradition loving people of the Adis. With the initiative of traditional minded social reformers, people are made conscious of their valuable traditional faith and culture. Now Donyipolo Yelam Kebang is spearheading the movement for preservation of indigenous faith, culture and tribal identity in Adi and Mishing areas.

It is a fact that initially there was no temple where people could offer prayers to Donyipolo. Therefore, for some, Donyipolo Gangging appears to be artificial one. But they have spiritual temple called Donyi Gangging Siring – Polo Gangging Siring in their mythologies. Whenever the Miri performs prayer he enters spiritually in the place of Donyi Gangging Siring and prays for mercy and blessing. To fulfil the aspiration of the people, the Donyipolo believers after the name of Donyi Gangging Siring, the sacred prayer place of mythical people, have now constructed Donyipolo Gangging in Adi villages where they
assemble on every Saturday to offer their prayer to Almighty God for blessings, peace and prosperity. It is evolved to suit the requirements of new generation. The response of the people are very positive and even some of the converted Christians are coming back to their traditional faith. One of the converted Christian who reverted to original faith said "Ngo kiti ramti na ami ko. Adi ipak samo, medical ipe nam takam em iram supala mingken yimang em kristan angki geto ai kupe madi mila takying kolang taknyi ko Jesus me mingkeng sula yelate kiname akame. Ngosol germang em yege sukane. Kristan lo yelate kiti pemilo agi dharma lo yesu kumilo aiyaye mila ngo silo Donyipolo Gangging so adungku. (I am an ailing woman. For curing my ill health I performed all types of Ipak -rituals to ward off diseases and medical treatment but no effect. Lastly I joined Christianity with the belief that some people become healthy and prosperous after getting converted to Christianity. I devoted full 12 years to get the blessing of lord Jesus but my health remains the same. Now I feel this is my ill luck. So I decided, as I was born as Donyipoloist better I should remain Donyipoloist and die as Donyipoloist. Therefore today I am coming here at Donyipolo Gangging to purify my body and soul.) It is a healthy sign of Donyipolo believers. It seems that the converts are now realising the mistakes committed by their forefathers and there is every possibility that many of them, in course of time, will revert back to their original faith."
With the introduction of modern medicine, the role of Miri and the system of treatment of ailment through rituals are losing ground. But in certain cases where the doctors fail in curing the patient, the Miri succeeds. So, the Miri and doctors perform their duties side by side. It is observed that Miri Abus are still performing Ipak for serious patient in General Hospital Pasighat. Practicability and validity of traditional faith, practises and system of treatment of diseases in the fast changing scientific age is the clear proof of the scientific base of Donyipolo religion.

In today’s world of super computer, not only tribal communities but also whole humanity is faced with the difficult task of deciding what of the past should be retained and what should be discarded. In this juncture the best way out for an open society like the Padam is to effect reconciliation between the past and the present by assimilating what is relevant and good in the present context and discarding what is not healthy and irrelevant for the society. But it is not very easy to decide what to retain and what to discard and what to accept from other cultures. In the midst of significant changes, however, the Padam society maintains remarkable continuity. They are still proud of their indigenous artefacts, social institutions, religion and social codes.