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O.H.K. Spate in his book 'India and Pakistan' (1954) on page 1 opens the geographical account of Assam (which then included the whole of North East India) with the following lines "The State of Assam possesses a very marked individuality. It is in a sense, a transition towards High Asia and Indo-China and China itself". Some writers describe it as a miniature India. This North East India comprises of seven states – Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura, which are often referred to as the seven sisters.

A large number of tribes inhabit the hills and plains of North East India. Into this area poured the great Sino-Tibetan speaking people who had left their original homes in Eastern Tibet and Western China, the Austrics from Indo-China, the Dravidians and Indo-Aryans from mainland India and finally the Siamese-Chinese from the Shan plateau of Burma. It was in this region primarily that these diverse elements became largely Indianised. After entering this area they occupied marginal territories and had been living for centuries in isolation from one another. This isolation led to a very high degree of variability among the tribal population. This variation of cultural
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patterns and dialectical difference is characterised by the presence of a large number of tribes and subtribes living in this region.

Various catalogue codes have been brought out by library scientists throughout the world. The classified catalogue code brought out by Dr. S. Rangathan, the father of Library Science in India covered the names of all the authors of North, South, Central and Western India. But it seems that he has lost sight of the North Eastern Regions of India, which are peculiar in their own ways. The choice and rendering of heading for each entry in the catalogue for authors from most parts of India have been well standardised except the names of North Eastern India.

The present study is an attempt to cover comprehensively the various problems of choice and rendering the tribal names of North East India. The number of tribes in this region is very large. The Government of India has been publishing the list of recognised tribes from time to time. Therefore, the list of scheduled tribes published by the Registrar General, Census, Govt. of India in 1981 has been adopted for the present study as the same for 1991 has not yet been published.
Field Work:

The present study is based on my personal interviews with the persons belonging to the different tribes of this region. For this purpose I visited the different districts of Manipur State and met the informants personally. Information was collected from them regarding the following points:-

1. Naming ceremony of the tribes-day, who gives the name
2. Naming system in relation to tradition, religious beliefs, day, month, season of birth, festivals and place of birth.
3. Naming system according to order of birth.
4. Difference in names according to the sex of the person.
5. Adaptation from and adoption of names of elders.
6. Study of the full name structure and identification of the potent element among the different components of the name.

Similarly I visited the various towns of the different states – Agartala in Tripura, Aizwal in Mizoram, Gauhati in Assam, Itanagar in Arunachal Pradesh, Kohima in Nagaland and Shillong in Meghalaya and contacted persons belonging to the different tribes of the seven states. I could contact persons belonging to all the recognised tribes of Manipur. However, for other states some of the recognised tribes
existed in the interior villages and remote hilly areas. So there was difficulty in meeting the persons belonging to them. Moreover, it was extremely difficult to contact the village chiefs/headmen in many tribes. Therefore, in many cases, I selected the educated persons belonging to those tribes and personally interviewed them. I could collect information for the following tribes.

<table>
<thead>
<tr>
<th>State</th>
<th>Number of recognised tribes</th>
<th>Number of tribes about whom information could be collected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manipur</td>
<td>29 (Excluding Meiteis)</td>
<td>30 (including Meiteis who are not included in the list of scheduled tribes)</td>
</tr>
<tr>
<td>Arunachal Pradesh</td>
<td>12</td>
<td>10 (including 3 subtribes of Adi)</td>
</tr>
<tr>
<td>Assam</td>
<td>23</td>
<td>14</td>
</tr>
<tr>
<td>Meghalaya</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>Mizoram</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>Nagaland</td>
<td>18 (14+4) (The Nagas have 14 recognised tribes)</td>
<td>14</td>
</tr>
<tr>
<td>Tripura</td>
<td>19</td>
<td>10</td>
</tr>
</tbody>
</table>

Moreover, it was found that many tribes were common in the list of different states. For example, Lushai is included in the list of not only Mizoram but also in the
lists of Assam, Meghalaya, Manipur and Tripura. Likewise the Garo tribe of Meghalaya is included in the lists of recognised tribes for the states of Assam, Mizoram, and Tripura. In such cases the tribe has been dealt with in the state of their main habitation but omitted in the other states. Thus Lushai and Garo have been dealt with, while discussing the tribes of Mizoram and Meghalaya respectively. Moreover, the name of a tribe given in the list of the Government of India is slightly different from the name given by the person interviewed. For example the tribe 'LAMKAANG' of Manipur is spelled LAMGANG according to Government of India. In such cases, I have given both the names (one in bracket). In the same way the name of a tribe given in the list of scheduled tribes has been changed to another name by the tribe itself. For example the tribe Koirao (Khoirao) of Manipur has been changed to 'Thangal' by all members of the tribe and is referred to as "Thangal" for all practical purposes. Likewise the tribes 'Abor' and 'Dafla' of Arunachal Pradesh are referred to as 'Adi' and 'Nishi' respectively. In such cases, the tribe has been discussed under both the names but emphasis has been given to the name which is more commonly used.

On this basis, the hypothesis has been formulated as follows.

1. Finding out the potent part of the name to be the
choice of heading of the author in the cataloguing.
2. Rendering of the choice of the potent element/s of the name of author and further individualising the same, in case of more than one name.

It was felt necessary to study their anthropological culture, tribal religions, the impact of geographical area on their living ways, for understanding fully well to decide properly the choice and rendering of the author in cataloguing. Each tribe is having its own way; and each state has its impact on these tribes to modify suitably their ways of living.

While drawing the conclusions, it has been fully adhered to the Canons of Cataloguing and Laws of Library Science for finding the solution and to take decision for choice and rendering the entry element in the heading.