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MILITARY REPORT

ON THE

MISHMI COUNTRY

PUBLISHED BY THE

INTELLIGENCE BRANCH, QUARTER MASTER GENERAL'S
DEPARTMENT.

BY

LIEUTENANT G. L. S. WARD,

44TH GURKHA RIFLES,

FIELD INTELLIGENCE OFFICER WITH THE MISHMI EXPEDITION OF

1899-1900.



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PRINTED AT THE GOVERNMENT CENTRAL PRINTING OFFICE.

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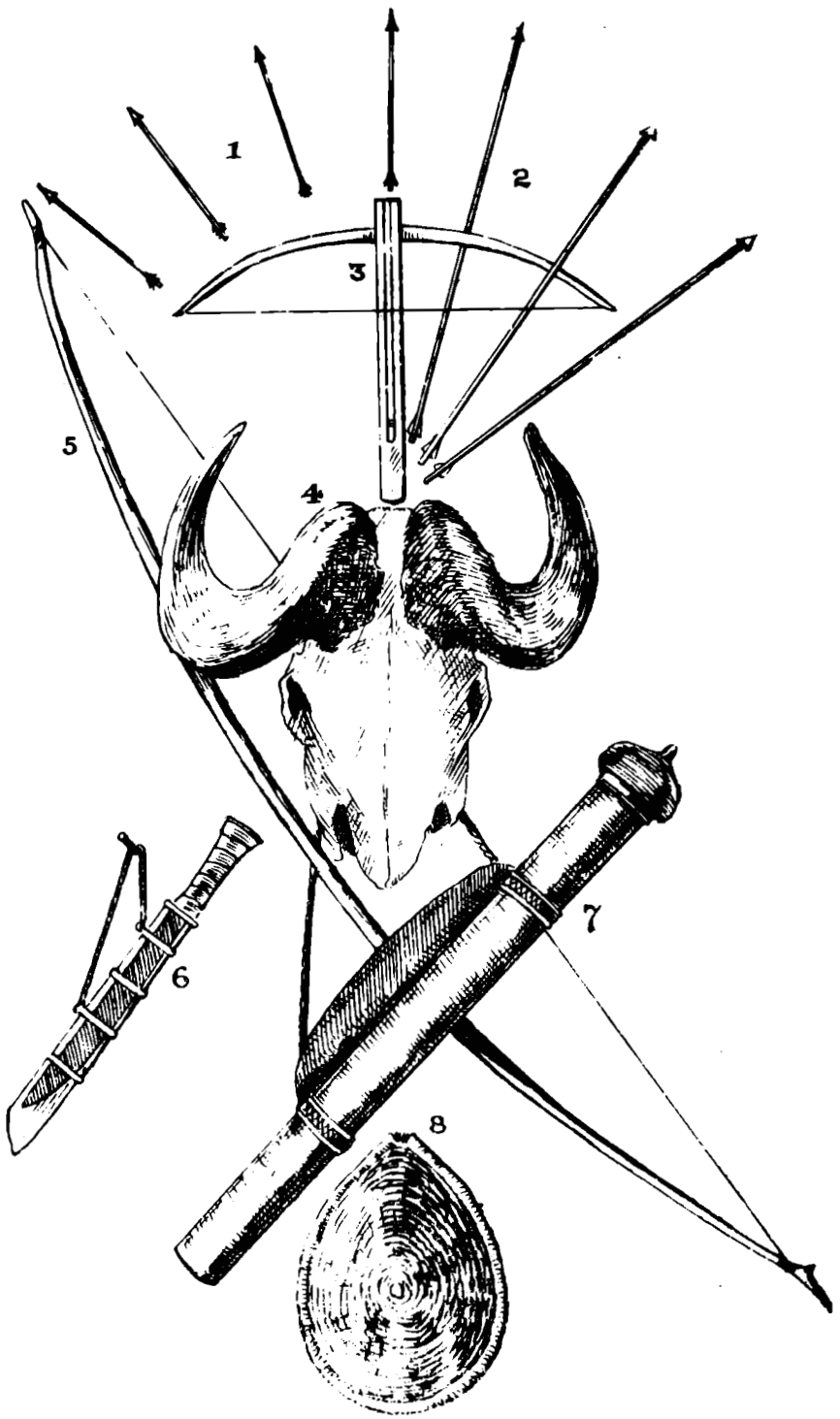


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—
1901.

Intelligence Branch Diary No. ^{42 of 1900} North-East Frontier



REFERENCE.

1. Poisoned quarrels for crossbow.
2. " arrows for long-bow.
3. Cross-bow.
4. Takin head (male).
5. Bow, shod with iron to be used as alpenstock.
6. Dah.
7. Quiver.
8. Cane Helmet.

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PART I.

GEOGRAPHY.

The Mishmi hills range up to 15,000 feet and are greatly cut up by water-courses. They are all covered with dense tree jungle. The paths over the hills are very steep and hard to negotiate, making progress very slow. The highest part passed over by the expedition was the Mahu Pass near camp VI (*vide* sketch), the height of which was 8,900 feet above sea level.

Mountains.

Fertile valleys are unknown, all rivers running hundreds of feet below the plateaux and between precipices.

The chief river of the Bebejiya Mishmi country is the Ithun, which receives many tributaries before joining the Dibang north of Konii village in the Chulikatta Mishmi country. The Ithun is a very large river, though not navigable in any part. At the place where we crossed this river, about $1\frac{1}{2}$ miles below Kaladoi village on the road to Aiyu Mimi, it was about 60 yards broad, about 12 feet deep in the middle and very swift with many rapids. The principal rivers in Bebejiya country are the Chopon, Pron, Embron, Aiu, Iphi, and Ithu, but none of these are navigable.

Rivers.

The land frontiers are hard to define, and I could not, even with the assistance of Mr. Needham, get a correct description of them. Roughly speaking the Chulikatta (crop hair) Mishmis occupy both banks of the Dibang River, some of the larger and richer villages being situated north of Kaladoi towards Tibet. They are found also in the ranges north of Sadiya from the Sesserri River on the west, to the Digaru River on the east.

Land frontiers.

The Bebejiya (outcast) Mishmis occupy the valleys of the Ithun, Ithi and their numerous tributaries, that is, the country to the north of the Sihi Range and Saruba Peak and east of the Chulikattas, being bordered on the north by the high ranges on the Southern Tibet border, and on the east, by the Digaru Mishmi country.

I have applied the names of Chulikatta and Bebejiya to these two tribes as they appear to be commonly known by such to us, but it appears that these are only the Assamese names for these tribes, the real tribal names being :--

Mithun (*Assamese* Bebejiya).

Midu (*Assamese* Chulikatta).

The Digaru, or Taiu Mishmis, lie further east, beyond the Digaru River.

The Meju Mishmis are still further east, towards the Lama valley or Dzayul, a sub-prefecture of Lhasa.

COMMUNICATIONS.

There are no roads in the country, but ill-defined paths up and down the sides of precipitous mountains covered with dense jungle, and in many places these paths are extremely dangerous for both troops and coolies. A detailed description of these paths will be found in Part II of this report. There are four routes into the Bebejiya Mishmi country, all more or less difficult, No. 3 being by far the easiest and best route :—

Roads and paths,

1. From Sadiya up the Brahmaputra to Digaru Mukh, 30 miles (boats of 100 to 300 maunds capacity), thence up Digaru River (navigable for boats of 10 to 20 maunds for a short distance only), $1\frac{1}{2}$ days' journey to the foot of the hills. Then turn north-west, and cross Mahu Pass up the Chopon valley to Hunli, and then follow the left bank of Ithun River to Kaladoi.
2. From Sadiya *via* Diphu to Sengsap ($1\frac{1}{2}$ miles road for light cart traffic or elephant), thence to Bishemnagar, 20 miles (track would have to be cut through forest). From Bishemnagar over the Parlow Pass; or turning north from Bishemnagar, over the Mahu Pass.
3. From Sadiya to Bamjur, thence to Deopani River and up it to Grimbum village (1 day from Bamjur), thence up Iphi River and across Mahu Pass (8,900 feet), and across Bebejiya Mishmi valley to Hunli village.
4. From Sadiya to Bamjur (21 miles), light carts and elephants, thence to Nizamghat through forest track up left bank of Dibang River (passable for coolies, mules, pack bullocks, and elephants), thence to Kaladoi *via* Aohunli (Chini) and Konii (Mepu). Kaladoi is 4 days from Nizamghat. Thence up left bank of Ithun River to Hunli (4 days). This was the route taken by the column on its return journey.

CLIMATE.

This is also a subject on which it is difficult to get information. Snow is supposed to fall during the months of November, December, January, and February, spring is during March, April, May, and June, rains during July, August, September, and October. Certainly during the first week of January 1900, snow fell very heavily all round, and judging from the quantity of rain that fell during our return march from Hunli village to Bamjur stockade, a very large quantity of snow must have fallen on the surrounding hills. I think myself there can be only two seasons. The rainy one and the cold weather.

The weather was beautifully fine from the date the expedition started, until Christmas Day, on which date it looked threatening. During the rains, the climate is very unpleasant, the whole country is saturated with moisture which, on a fine day, evaporates in the form of a steamy vapour.

RESOURCES.

The cultivation of the land is the ordinary "jooming," common to all hill tribes; there is no advanced system of cultivation similar to that of the Akas.

Agriculture.

The Bebejiya exports are wax, "Mishmi" (wormwood), and musk pods; the Chulikattas only export rubber.

Commerce.

The imports of both Bebejiyas and Chulikattas are iron, salt, brass pots and pans, English threads and cotton, iron cooking pots from Sadiya, and Erria cloth. They also buy *mithun* from the Abors with money they obtain from us by the sale of musk pods, etc. They do not keep *mithun* in large quantities, but always have a few handy for large feasts.

The Mejus export cloths of all kinds, bought by them from the Digarus, who in their turn, have purchased them from Sadiya. They trade with the Bor Kamptis in these cloths. Some of their other exports are opium and musk pods.

The chief Meju imports are dhaos, which they buy from the Bor Kamptis: they also purchase slaves in large quantities from the Bor Kamptis. Arrows, arrow heads, spear heads, dhaos, and various kinds of stone cooking pots are some of the manufactures of the country. They also brew various kinds of beer.

Products are Indian-corn, millet, *pobosa*, tobacco, opium, bamboos, yams, sweet potatoes, chillies, and *dhan*.

Products.

All the men and women and most of the children work in the fields, the men clear and sow, women reap.

Labor.

The domestic animals are pigs, fowls and dogs; there are no cats, sheep or goats; and *mithun* they only buy from the Abors in sufficient quantities for feasts. Some of the wild animals of the country are "Takin" (goat), bears (*ursus tibitanus*, and *ursus labiatus*), tigers, wild pig, barking deer, musk deer, two or three species of monkeys, clouded and black leopards. I believe there are no sambhur.

Animals.

ETHNOGRAPHY.

Time did not admit of an enumeration of the houses in each village, and of the families in each house. Without this it is difficult even to estimate the numbers of the population. The Chulikattas are the most numerous, and are the largest of the main divisions of Mishmis.

Tribes.

There are four main divisions of Mishmi tribes:—

1. Chulikatta Mishmi.
2. Bebejiya Mishmi.
3. Digaru Mishmi.
4. Meju Mishmi.

The Chulikattas claim to be descended from the Abors, and the Bebejiyas from the Digarus.

The Chulikattas are divided into the following various clans :—

Mepu.
Menda.
Migi.
Lingi.
Mili.
Mikaron.
Epoiya.
Lingar.
Meton.
Pulu.
Mimi.
Meenee.
Elapran.
Mendon.
Mison.
Miku.
Mema.

} These clans inhabit the Dibang valley.

Further north towards the Lama country, where the wealthiest Chulikattas live, we find the following clans :—

Mihun.
Mitaiya.
Melonga.
Miku.
Emohon.

There are no minor tribal divisions, and within each clan marriage is interdicted.

The Chulikattas and Bebejiyas do not intermarry ; but the Mejus and Digarus do.

The Bebejiya Mishmi clans are as follows :—

Miaga.
Mison.
Miaton.
Mpe.
Mderen.
Minli.
Mimi.

Mikatson.

Mongon.

And the Michen clan which inhabits the Ithi valley.

The chief Meju Mishmi clans are :--

Lapa.

Prun.

Manlo.

Nai (a very numerous one).

Samle.

Hagon.

Towa.

Ro.

Tumblu.

Lamat (a very numerous one).

Within each clan marriage is interdicted.

The Chulikatta and Bebejiya languages are almost identical and are
Languages. not akin to any other hill language.

The Mishmis are small, active, wiry men with very high cheek bones,
People. flat noses and a general Mongolian cast of features.

The Chulikattas formerly bore a bad reputation for ferocity and aggression, but contact with British administration, and trade intercourse appears to have civilised them to a certain extent.

The Chulikattas and Bebejias cut their hair straight across the forehead, and wear a kind of kilt and short jacket. They wear a cane helmet, sometimes ornamented with bear skin, a *dhao* is slung across the shoulder and a quiver of poisoned arrows, and they carry a bow and shield in their hands. When fighting they have spears, but they do not habitually carry them about, like the Nagas. There is little difference in appearance between the Bebejiya and the Chulikatta, their dress is similar, and they cut their hair in the same manner. The Bebejias are supposed to be very ferocious, but they certainly did not show their ferocity to us during the expedition, and appeared to be arrant cowards; they own that the Chulikattas are superior to them in strength. I have seen them described as "a fierce race of cannibals," but this is certainly untrue, and when they were asked if the supposition was correct they appeared much amused, and answered in the negative.

The Bebejiya and Chulikatta houses vary in length from 40 to 200
Houses. feet, and are all about 12 feet wide. They are divided into compartments, the number of these depending on the number of relations and slaves in each family. The houses are built on wooden piles about 4 feet high, and have a small passage about 2 feet broad running down one side. A small portion of ground in front and rear of each house is fenced off, to prevent pigs, etc.,

from straying. I entered several Bebejiya and Chulikatta houses and noticed the same method of arranging the skulls of animals killed in all of them. I found several monkeys' skulls in each house, and I am told these Mishmis eat monkeys. The majority of the skulls were ranged on one side of the passage, very few being actually placed on the inner walls of the compartments. All the domestic utensils were kept inside the compartment on shelves, and in each compartment there was a fire-place, over which a large bamboo tray is suspended, on which all articles of consumption that require to be well smoked are placed. Each compartment has its own privy, which was a narrow room the breadth of the house, and separating one compartment from the other.

The height of the roof does not permit of one standing upright in any portion of the compartments. The houses are thatched and are extremely filthy, and, as a rule, badly constructed. They cannot compare with the Abor houses. The villages vary in the numbers of their houses from three to forty, and one Chulikatta village, I was told, contained 100 houses. It is very hard to see one house from another, owing to their being concealed by trees and bamboos, and the houses themselves are much scattered, probably for safety's sake against rushes. Outside each village there is always a place or two set aside for the growing of bamboos, which on reaching a certain size are used for the flooring of the houses. These bamboos are of the nature of the *ringal*. The drinking water (for the Mishmi needs no water for washing purposes) is often brought into the village through a channel of split bamboos.

None of the Mishmi tribes have a house set apart for bachelors or for the discussion of public affairs, such as the Abor "Moshup."

There is no system of village defence with the Meju and Digaru Mishmi, no pallisades round the villages, or *panjis* as protections against rushes, or artificial trenches.

Some of the Bebejiya and Chulikatta villages have pallisades round them, and in one village (Bebejiya) I saw pallisades round most of the houses themselves.

Polygamy is prevalent among all the four tribes of Mishmis, and women before marriage may have sexual intercourse freely with any man, but usually have their own lover; after marriage the women are supposed to lead a pure and quiet life. Should a woman go wrong after marriage, the village Miru (sorcerer) is consulted by the husband. [The sorcerer is the man whom the villagers consult on all occasions, as he is supposed to know everything; he walks about with bells and ornaments round his neck, arms and legs.] The sorcerer is usually a Miru. After the husband has consulted the Miru, he, the Miru, is called into the house to purify the woman. The process is as follows:—The Miru feels about under the woman's armpits for the evil spirit and discovers a small bird there ready plucked, which he eats raw. The woman is then supposed to be cleansed and will not go wrong again. After this the husband tackles the correspondent and mulcts him of *dhaos*, cooking pots, *mithun*, etc., according to his wealth and if he refuses to pay, a blood feud ensues. The husband sometimes also beats the woman.

Manners and Customs.

When a man wishes to marry a girl, he asks permission from the girl's parents, and if their consent be obtained, he marries her at once, carrying her away to a house which all the villagers turn out and build for them. During the courtship the man makes presents to the girl's parents, and after marriage the girl's parents make him presents in return.

Marriage ceremony.

Should the husband consider his wife to be barren, he calls in the village Miru and consults him, and if the Miru decides that the girl is really barren, the husband can marry another woman. The former wife is still kept on by the husband, but is not ill-treated or made a slave of.

In the event of a death in the village, none of the villagers are allowed to go out and work till after the burial. When a child dies, he or she is buried at once without any ceremony. When an adult dies, the body is kept in the house for three days during which time all the relations and friends sit round it lamenting, and if it be the hot weather, they continuously fan the body. During these three days a rough coffin is made from a hewn log; this is lined with matting and leaves. A grave 3 or 4 feet deep is dug and the coffin put into it and two planks are placed over it. These planks again are covered with leaves and matting. Earth is then put on top of all, and the grave filled in. The grave is always dug down stream and below the village, at a little distance off, as the villagers are afraid of the evil spirits, called by them *Urum*. Only a few clothes are put in the grave and should the deceased be a man, his bows and arrows, *dhaos*, sword, and hat are put in. No food whatever is put in the grave. There is no recognised burial ground, but the deceased is buried outside the village opposite his house.

Burials.

Should a man fall in battle, he is buried at the spot where he falls; but always as far away from paths as possible, it being considered unlucky to bury any one near paths where human beings are likely to tread. Digarus and Mejus either bury or burn their dead. If the relations of the deceased persons are wealthy, and the possessors of many slaves, the deceased is burnt. If buried, the head is placed towards the west. Slaves on dying are usually thrown into the river.

There are similar customs as regards placing clothes, pots, etc., in the grave amongst all tribes. None of them believe in the transmigration of souls.

When a child is born, there is no village "genna," the parents only doing "genna." The women are considered unclean for ten days after being delivered. Digaru and Meju women are confined in huts specially built for them in the jungle away from the village. Children are named immediately they are born. Superstition has it that if twins are two boys or two girls, one is sure to die.

Births.

Religion.

The Mishmis' worship is a propitiatory spirit worship.

The Bebejiya dress is exactly similar to that of the Chulikattas described above.

Dress.

Drink. The Mishmis make several brews of beer, some of which are described below in detail :—

1. *From Indian-corn.*—The corn is ground between two stones and boiled in water ; after which it is taken off the fire and thrown on to a mat, and when nearly cold, a sprinkling of yeast is thrown over it. It is then all gathered up and thrown into a conical cane basket and is left there for 8 or 9 days, after which it is mixed with water, and serves as meat and drink.

The yeast is made as follows :—

Some rice is steeped in water for a day or two, then taken out, pounded in a wooden mortar mixed by hand, and a small quantity of chillies, ginger and other ingredients added. It is then formed by hand into 'chapattis,' which are placed on bamboo trays where they can be thoroughly smoke-dried ; it is then broken up by hand and sprinkled in the liquor.

2. *From Yamba or Pobosa.*—The *pobosa* is ground up or not, according to fancy. The liquor is best if the *pobosa* be ground. It is then boiled and put on a mat, after which the process is similar to (1).

3. *From a Koni Dhan (Job's tears).*

4. *From a kind of creeper* ; I could not find out the name of this creeper, but the Mishmis say it is also grown in India.

5. From the heart of the palm growing in the villages, this process is only resorted to, if they are very hard up.

6. Two or three brews are made from jungle stuff.

Both men and women drink these liquors, but none drink milk. Meju Mishmis also drink tea, if they can get it. Should there be a number of men collected to drink from one bowl, the juniors never touch the liquor till the seniors have drunk first. Both sexes of all the tribes are inveterate tobacco smokers, children smoking when only a few years old. Many Digarus, and all Mejus smoke opium.

Musical Instruments.

None of the Mishmis have any musical instruments whatever, not even a reed of any kind.

Diseases.

The diseases from which they suffer most are—skin diseases, goitre, ophthalmia, deafness, and fever. For the cure of nearly all, the village Miru is consulted, and the spirits propitiated ; fowls, etc., offered up as a sacrifice. For fever and stomach aches they eat the Mishmi *tita*, which is found in the Mishmi hills, at a height about 4,000 feet above sea level.

Medicines.

The Chulikattas also grow this *tita* themselves, and trade in it with Tibet. There is also a kind of root which they eat to cure pains in the stomach.

Poison for spears and arrows is prepared by grinding up the root of the

Poison.

aconite plant, which is then put on dry. They told me that no blood or any other stuff was mixed with the aconite. The Mishmis only know of one kind of aconite, and that grows high up on the hills where snow falls. They say if the poison is fresh it is deadly, and that if an animal be hit with a freshly poisoned arrow

it dies in an hour or so. They know of no antidote. Their treatment for wounds by poisoned arrows is as follows:—

If the poison can be got at, the wound is cut well down into, and the poison scooped out and the wound thoroughly sucked and washed out. The village Miru also does *puja* over the wound.

Oaths. The practice, common among all the Mishmi tribes, when taking an oath, is to go through the following ordeal:—

They swallow a "chungu" (4 or 5 inches long and $\frac{1}{2}$ inch in diameter) full of poison (probably aconite) which is ground up and mixed with water, declaring before doing so, that if they were lying they hoped the poison would kill them. They all thoroughly believe in this form of oath and declare that, if the accused person or persons be lying the poison will assuredly kill them; while on the other hand if they are speaking the truth the poison will not kill them, but only make them ill. Should the accused refuse to swallow the poison he or she is made to do so.

HISTORY.

In 1820, before we took possession of Assam, the Mishmis were obedient to the orders of the Assam Government, and paid tribute to the Sadiya Khawa Gohains. They were also subordinate to the Kamptis and Singphos.

In 1826, Captain Bedford proceeded up the Brahmaputra river to Dilling, and was well received at that place by the Digaru Mishmis. The Kamptis of the Sadiya district were then at war with the Chulikattas, so that travelling on the Dibang River was unsafe. Captain Bedford attempted to visit the Chulikattas from the Digaru country, but was turned back, as the Digaru and Chulikatta Mishmis being also at feud, he was looked upon as an enemy.

In 1827, Lieutenant Wilcox visited the Tain, or Digaru Mishmis, and was well received; but on attempting to proceed further east, he was turned back by the hostility of the principal chief of the Meju Mishmis.

In 1836, there was a quarrel between the Digaru and Meju Mishmis and the latter getting the worst of it, called in the Lamas of the Brahmaputra valley, further to the east. They sent 70 matchlock men, and by their aid the Digarus were totally defeated. Since then the Mejus have professed to be the allies of the Lamas. In October 1836, Doctor Griffiths was well received by the Digaru Mishmis, but they would not permit him to visit the country of the Mejus, as they were at war with them. Both Digarus and Mejus were at constant war with the Chulikattas and Bebejiyas.

In 1839, the Kamptis attacked Sadiya, and some Mishmis joined them. They were defeated and fled into the Mishmi country, where the Kampti chief was murdered.

In 1842, Captain Vetch mentions the Mishmis as being subject to the Kamptis.

In 1845, Lieutenant Rowlatt made a successful journey in Mishmi country. He reached the Du river and ascended it as far as the village of Tupang. He was well received, and was only prevented from reaching the Lama country by want of provisions.

In 1851, the French Missionary, Mons. Krick, passed through the Mishmi country and reached the Lama valley. He was well received at Rocmah (or Rima) the capital, and stayed there for some time. On his return, he was roughly treated by Jingsha's village, the same Meju chief who had shown hostility to Lieutenant Wilcox in 1826. The murder of a wandering Hindu ascetic in 1848 was also attributed to this village.

In 1853, the Political Officer at Sadiya reported the maintenance of amicable relations with the Digaru and Chulikatta Mishmis. The former appear to have been then regarded as the principal Mishmi clan.*

In 1854, two French Missionaries M. M. Krick and Bourry attempted to penetrate to Tibet through the Mishmi country. They passed safely through the Digaru country; but were pursued by a band of Meju Mishmis under a chief called Kaisha, and were murdered, apparently for the sake of plunder, in the Tibetan village of Sommeu.

In 1855, Lieutenant Eden set out with a force of 20 Sepoys and 40 Kamptis, and with a promise of assistance from the Digarus, to punish Kaisha. After a very hard march, they reached his village on the Du river in 8 days.

A Meju chief, named Lumling, assisted Lieutenant Eden. A surviving son of Kaisha, with the help of the Chulikattas, attacked him in revenge. Lumling appealed to the British for aid, but was refused, and he and all his people were massacred. This long remained a bitter grievance with the Mejus. Later in the same year, three of Lieutenant Eden's servants were carried off by Chulikattas from near Sadiya. Also in 1855, some Mishmis, then believed to be Chulikattas, raided a village near Sadiya, killed two men and carried off some prisoners.

In 1857, Mishmis committed three raids and murdered a number of Kamptis near Sadiya.

In 1861, and again in 1866, a Kampti village on the Koondil was raided by Mishmis. The Kamptis around Sadiya were then armed by Government, and Mishmi raids ceased in consequence. Mr. Needham is inclined to attribute all these raids to the Bebejiya clan. A Bebejiya was shot by a Kampti on Deopani river after 1866, said to have been in self-defence.

In 1868, a Chulikatta chief with a large following was allowed to settle in the Koondil valley.

In 1870, the traveller Cooper visited the Mishmi country, following the same route as Wilcox, and penetrated to Prun, on the Brahmaputra. He was present at a meeting of Mishmi chiefs, and after a long argument with the Meju chiefs regarding their hostile attitude, induced them to promise to visit Sadiya.

* NOTE.—The Chulikattas are the principal clan, now—1900.

In 1877-78, the Chulikattas were on good terms with us, and treated well a survey party under Captain Woodthorpe which visited Kaladoi. They were at feud with the Digarus. During the cold season of 1878-79 two raids were made into the plains ; some Assamese and some Kamptis were killed, and others carried off from a village, 20 miles from Sadiya. These raids are supposed to have been committed by the Bebejiyas. In February 1879, Major Beresford with a small escort, 43rd Assam Light Infantry (now 43rd Gurkha Rifles), was deputed to select sites for stockades at Bishemnagar and Nizamghat. He marched up the Diphu River to Bishemnagar, thence west 30 miles to Nizamghat, which it took the party five days to accomplish, owing to the extreme difficulty of the country, thence to Sadiya by the valley of the Dikrang River. (This river is named Dikrang in the maps, but is really the Deopani.)

In May 1884, an Assamese was shot by Bebejiyas on the Dikrang River. Again in 1885, a Kampti British subject was murdered on the Dikrang River. Mr. Needham and Captain Molesworth, then commanding the Lakhimpur Military Police, visited Gakho's village on this occasion, as the outrage was supposed to have been committed by the Chulikattas, who were blockaded till the fine of Rs. 2,000 was paid.

In 1885-86, Mr. Needham, the present Political Officer at Sadiya, and Captain Molesworth, journeyed towards Rima to settle, if possible, the geographical question as to the sources of the Brahmaputra, and our relations with the Mishmis and the Lama people. Mr. Needham, during his journey, received great help in the way of porters, from both Digarus and Mejus, and in his report on his journey to Rima says : " I was most agreeably surprised to find how well and hospitably I was received.....not only by the Digarus.....but by the Mejus, far away in the interior, most of whom had never seen a ' Sahib ' before."

He attributes this agreeable state of affairs to the influence over both tribes (Digarus and Mejus) of a Kampti chief named Chowsa, who accompanied him. Mr. Needham followed the course of the Brahmaputra to a point within a mile or so of Rima. Though he was unable to actually reach Rima, he states that he got quite near enough to it to settle the geographical question, which was one object of his journey.

On the 27th November 1893, three sepoy of the Military Police on patrol near Bamjur outpost were murdered by Bebejiyas from Aiyu Mimi's village (five days' journey from Nizamghat, or one from Kaladoi) and their guns carried off. The guns were only recovered by being brought in by friendly Chulikattas to avert the effects of a blockade on their own villages. A blockade was instituted against the Mishmis, but was withdrawn in the cold weather of 1897-98, as it was found that the real culprits did not feel the effects, while the friendly Chulikattas suffered.

Kaladoi, one of the leading chiefs among the Chulikattas, formally professed allegiance at the Sadiya fair in 1880. This chief, together with Lakho, another Chulikatta chief accompanied Mr. Needham to the Calcutta exhibition in 1886. Nassi was the only Bebejiya chief whom Mr. Needham could get to accompany him to the exhibition. Both Lakho and Kaladoi

are dead, but their sons Noga (Lakho's son) and Toro (Kaladoi's son) accompanied the expedition in 1899-1900 against the Bebejiya Mishmis and acted as guides and rendered every assistance in their power.

On 4th May 1899, six Bebejiya Mishmis, sent by Ahalon of the village of Abrangon, visited a small Kampti village named Mitaigaon, 16 miles north-east of Sadiya, to buy salt. The Kamptis were unable to provide the salt required, but gave them a *mithun* head. Having eaten this, the Mishmis went to the fire around which the Kamptis were squatted chatting, and immediately set to work and murdered two men and two women, and carried off two boys and a girl as captives, also 3 guns. The Government of India, therefore, decided to send an expedition against the Bebejiyas that year.

Previous to the expedition starting, Mr. Needham, Political Officer at Sadiya, recovered one boy and one gun, and despatched Toro (Kaladoi's son) to Abrangon to demand the surrender of the remaining guns and captives, and also the murderers. At camp VA on 19th December, Toro returned, bringing back the news that Ahalon had sold the captives and guns, and that he intended, together with the remaining Bebejiya villages, to fight us. The girl was originally sent by Ahalon to Pika village, and the boy to Elapoin village. Ethanon, the man who killed two of our Kampti volunteers in 1884, had one of the guns. Ethanon's village is Apanli near Hunli. This village was burnt by us during this expedition. The remaining captives (one boy and one girl) and one more of the guns were brought in to Mr. Needham during our stay at Hunli in January 1900. The remaining gun was brought in at Sadiya before the force demobilized, but the murderers have not been handed over up to date.*

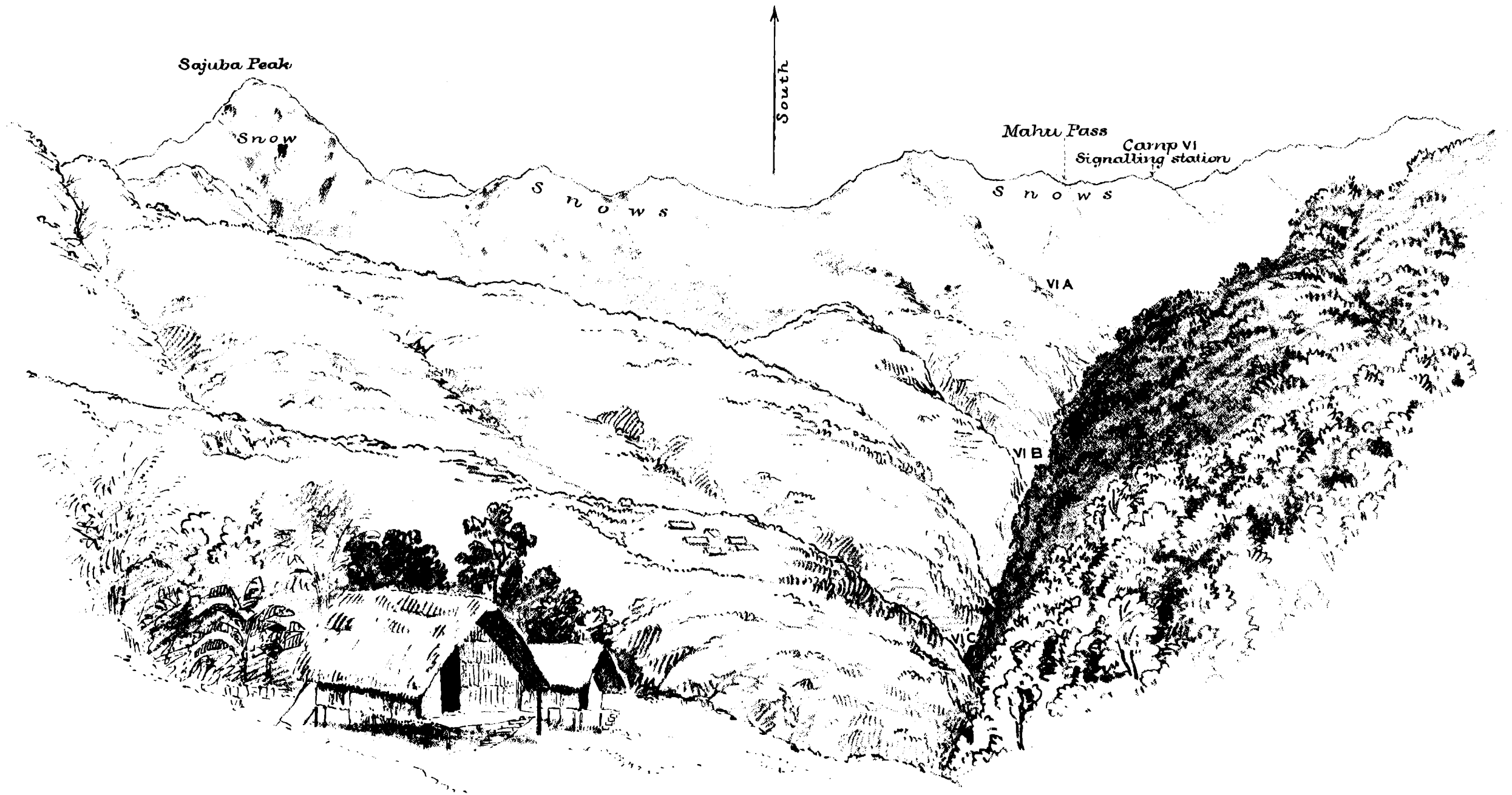
The composition of the force for this expedition against the Bebejiyas, which was constituted on 25th November 1899, was as follows :--

- 1 Company Bengal Sappers and Miners.
- 2 Companies 10th Bengal Infantry.
- 3 " 42nd Gurkha Rifles.
- 1 Company 43rd " "
- 2 Companies 44th " "
- 2 Mountain guns from Shillong.
- 200 Rifles Military Police.
- Signallers from 3rd and 10th Bengal Infantry, 42nd, 43rd and 44th Gurkha Rifles.
- Survey Party.
- No. 48 Native Field Hospital.
- C. and D. Sections No. 56 Native Field Hospital.

The Command and Staff were as follows :--

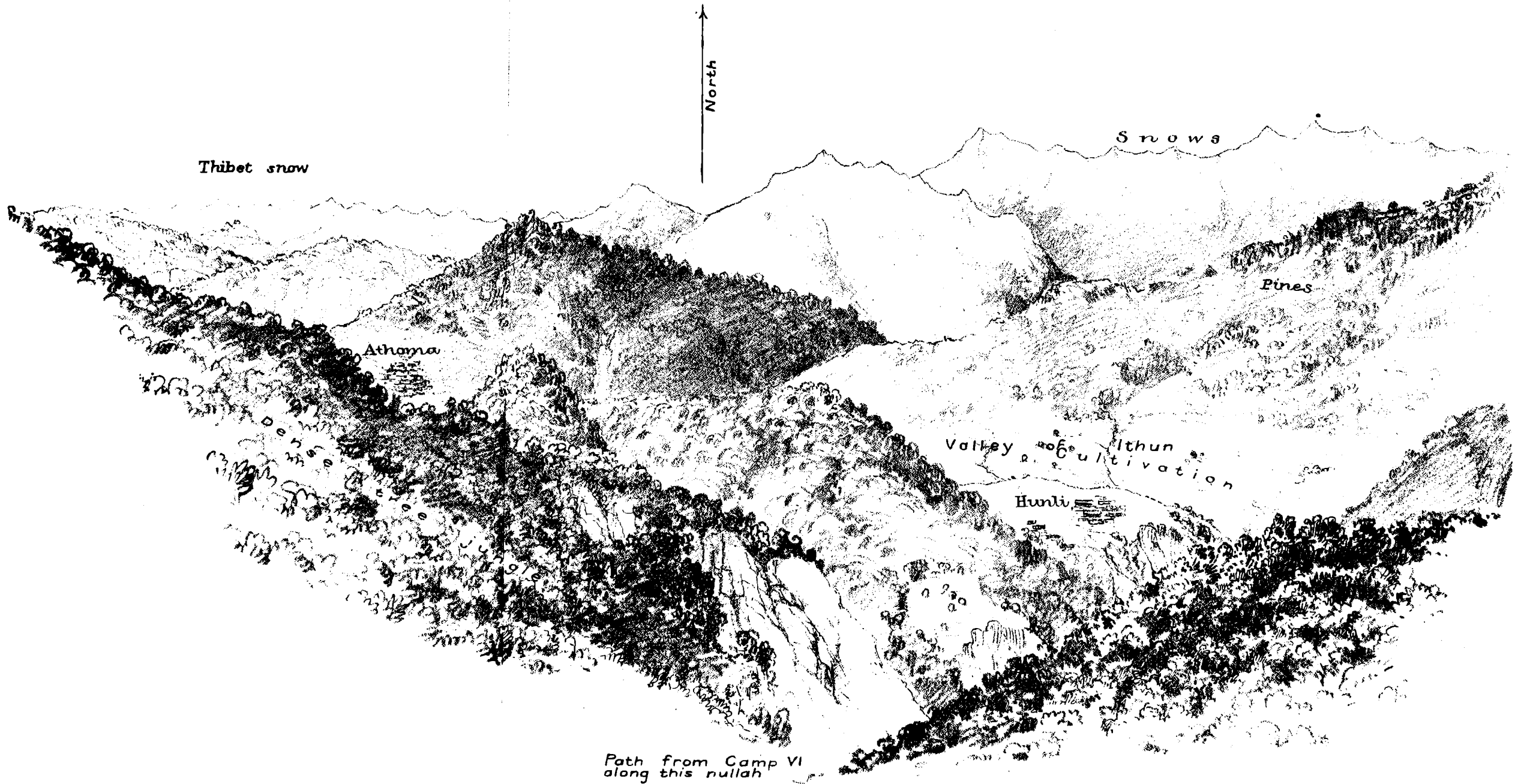
To Command the Force	...	Lieutenant-Colonel Molesworth, 44th Gurkha Rifles.
Staff Officer	...	Major Anderson, 3rd Bengal Infantry.
Field Intelligence Officer	...	Lieutenant Ward, 44th Gurkha Rifles.
S. M. O.	...	Major Daly, I.M.S.
Commissariat-Transport Officer	...	Captain Rynd, D. A. C. G., Lucknow.
Signalling Officer	...	Captain Robson, 10th B. I.
Officer in charge of coolie corps	...	Captain Stanton, 3rd B. I.
" " guns	...	Lieutenant Thatcher, No 9 Native Mountain Battery.

* One of the murderers was captured and hanged at Sadiya on the 11th September 1900.



VIEW OF THE CHOPON VALLEY FROM HUNLI VILLAGE
Showing Mahu Pass and Camps VI-A, VI-B, and VI-C.

I. B., Topo. Dy No. 3,088.
Exd. C. J. A., March 1901.



Path from Camp VI
along this nullah

VIEW OF BEBEJIYA MISHMI VALLEY
From Mahu Pass, showing Hunli Village.

(Sd.) A. F. STEVENS, Capt.,
I. M. S.

Survey Officer ... Captain Robertson, R.F.
 Political Officer ... J. F. Needham, Esq., C.I.E.

The objects of the expedition were :—

- (1) To punish the Bebejiyas for the recent outrage at Mitaigaon and previous offences.
- (2) Recovery of the captives.
- (3) Exploration and survey of the country.
- (4) If subsequently thought desirable, the establishment of temporary posts to ensure complete pacification and recognition of British power.

With reference to the above, the expedition fully accomplished (1), (2) and (4) and the area explored and surveyed was 808 square miles. One of the murderers has since been captured and hanged.

The original idea was for a much larger force to march through the Bebejiya country than actually did march ; but owing to the great difficulties experienced in the matter of transporting rations through the snow over the Mahu Pass, and the great delay that would be caused by transporting a large force through the country, Colonel Molesworth had to finally decide at Hunli, during the first week in January, that only the following force could proceed from Hunli, through the Bebejiya country, and he preferred returning *viâ* Kaladoi and Nizamghat rather than face the Mahu Pass again :—

Composition of Force.—1 Native Officer, 26 Rifles, Sappers and Miners, under Lieutenant Sheppard.
 2 Native Officers, 52 Rifles, 44th Gurkha Rifles, under Major Kerr.
 1 Do. do. 48 Rifles, Military Police, under Captain Robson.

This force proved adequate for the task before it, and a long string of transport not being necessary, it was naturally more mobile.

Mr. Needham had all along stated that 150 men could with ease walk through the country and overcome any opposition likely to be met with. Colonel Molesworth commanding the expedition is of opinion that this statement is open to doubt. He says—“A small unsupported force such as this would most probably have invited attack and would, owing to the nature of the country, have suffered great hardships. An easy sum in arithmetic will soon show that this force could not have escorted its own provisions.” “With the small force that I took on from Hunli I had 240 coolies, which was about half of what I actually required to move the whole force, so each march consisted of two journeys. I would not take more for the reasons stated above,” Mr. Needham’s statements—“I don’t think we shall have any fight” ; and his description of the people “fearful cowards, who would never dare attack a stockade either by day or night” proved to be quite correct. Though a few stone “booby traps” were met with between Hunli and the Mahu Pass, only two were let down by the enemy, and I think they fired five arrows. They had excellent opportunities for harassing us, as the country was most difficult for troops and transport. Colonel Molesworth is of opinion that the enemy intended to oppose us, but owing to the bad weather returned to their villages, and on coming back to their defences found we had occupied their chief position, and hence the weak opposition.

In many places the path was so dangerous that a slip of the foot would have meant instant death, and it was no easy matter transporting the force over the Mahu Pass, 8,900 feet high. The difficulties were later on greatly increased when rations for the force at Hunli had to be brought over the pass, then waist deep in snow, many Khasia coolies dying in the snow *en route*.

It was this heavy fall of snow in January that decided Colonel Molesworth to take only a small force on with him and return by another route to Sadiya.

I give below a short account of our progress during the expedition:--

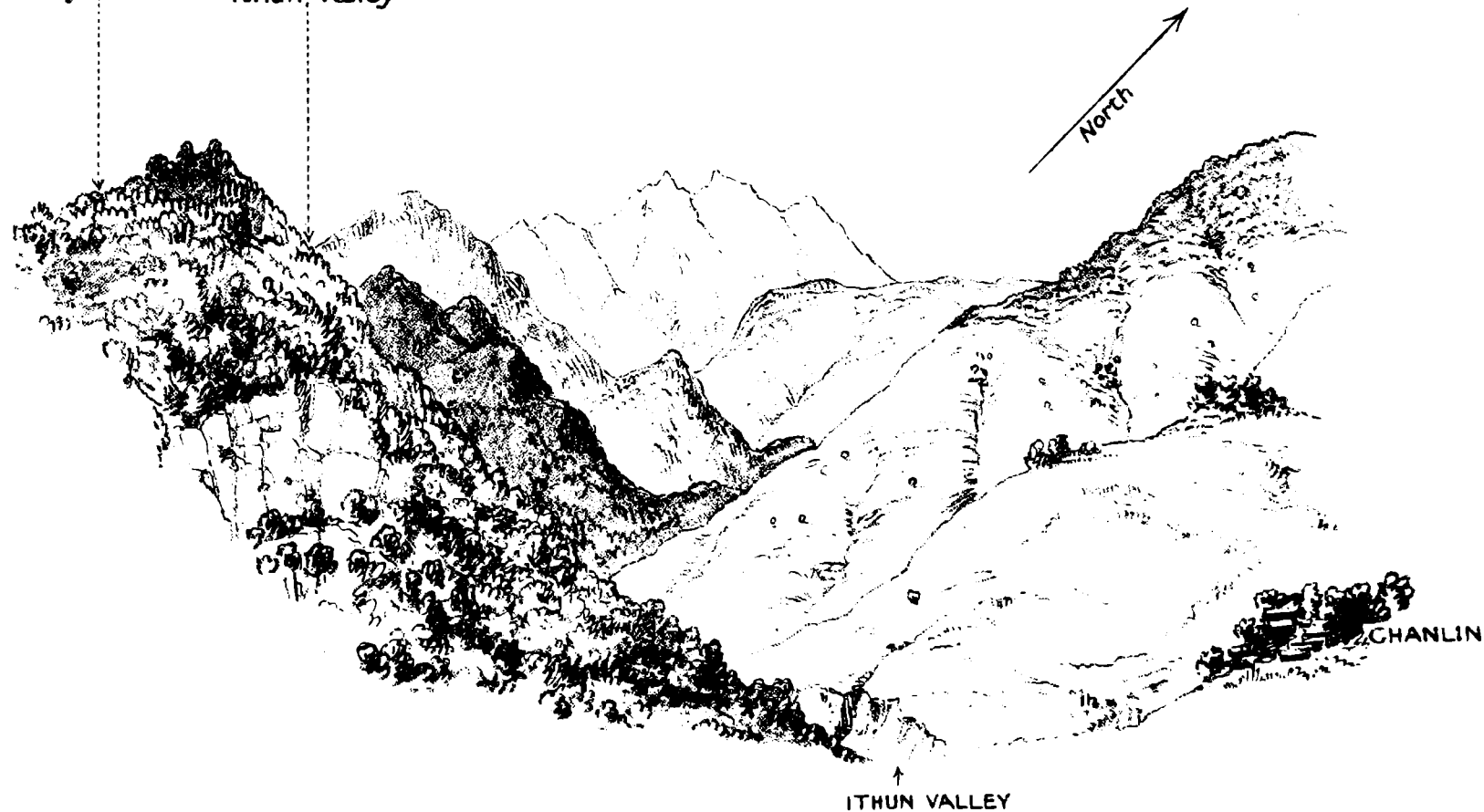
From 1st to 3rd December the main force moved from Sadiya to Bamjur. From Bamjur to Grimbum camp a road was made by the Bengal Sappers and Miners and elephants worked as far as this camp. The height of Grimbum camp was 1,030 feet above sea level.

From December 5th to 27th was occupied in transporting the force with all the necessary rations, from Grimbum camp to camp No. VI, which was the last camp south of the Mahu Pass, 8,900 feet. Camp VI was 8,000 feet high, and about 2½ miles from the Mahu Pass. The first fall of snow was on 27th December. On December 28th we left Camp VI, intending to march to Hunli, which the guides stated was not far off; however on arriving at Camp VIA, Colonel Molesworth decided to halt the night there, and reach Hunli next day if possible.

On December 29th, we left Camp VIA, and reached the Pron River about 2 miles from camp, and as it was not thought possible to reach Hunli that day, Colonel Molesworth sent back for our remaining kits and rations which we had left at VIA. Going on we came across the first lot of stone "booby traps," placed in an excellent position on top of a cliff, which we had to climb by pulling ourselves up on our stomachs by means of long bamboo canes attached to trees above the cliff. Luckily the advance guard found that there were no Mishmis holding this cliff, at the top of which there was also a stockade. The advance guard having let down the stones from the "booby traps," the main body was allowed to proceed. At a distance of about 5,000 yards from camp VIA we came across another stockade and more booby traps, but no Mishmis. The traps having been let off, Colonel Molesworth decided to halt here for the night, as we had been making only slow progress, the path being very bad and our kits and rations not having turned up. The advance guard was sent on ahead to see if any of the enemy were near and to report on the road. Shortly after leaving us, the advance guard fired 3 or 4 volleys, the first volley being fired at 4-35 P.M. and Lieutenant Stansfield, 43rd Gurkha Rifles, in command of the advance guard, sent back word that he had taken a stockade occupied by the enemy, who fired a few arrows at him and let loose two booby traps. As Lieutenant Stansfield's position was a good one, Colonel Molesworth permitted him to stay where he was for the night.

Our kits not arriving, and having no rations, we had rather an uncomfortable night in the jungle, but luckily it did not rain. The spot where we halted for the night was near the camp which Colonel Molesworth afterwards named camp VIB. On the 30th, leaving camp VIB, we marched to the Ku River, which we reached at 2 P.M.; here we halted

Hunli 4 miles from Chanlin
hidden by this hill Ithun Valley



VIEW FROM A HILL ABOVE CHANLIN VILLAGE,
OF ITHUN VALLEY.

I. B. Topo. Dy No. 3,087.
Exd. C. J. A., March 1901.

for the night, as it was impossible to reach Hunli, which was still 5 or 6 miles off. Some Mishmis were seen on the opposite bank of the river and volleys were fired at them, with the result, I believe, that one was wounded.

On 31st December, the Bengal Sappers and Miners under Lieutenant Sheppard, with an escort of Military Police under Captain Robson, were sent across the Ku River to improve the road and to march to Hunli if possible. They reached Hunli that evening, and found it deserted. Captain Robson states that fires were still burning in the houses when they entered the village, so the villagers must have left hurriedly. Many Mishmis were heard talking in the jungle round the village during the night, and next day foraging parties of the police came across some and killed one.

On 1st January 1900, most of the staff went on to Hunli, I remaining behind. It commenced to rain that night.

January 2nd to 4th, it rained hard. Heavy snow fell on the Mahu Pass and at camp VI.

January 5th, was a fine day.

January 6th, I left camp VIC for Hunli, the weather again looking threatening.

January 7th, rain again and more snow. A reconnaissance was sent out to reconnoitre the road to Pika village, and met with no opposition. The road was fairly good, though very steep. On our return we were greatly delayed by the Hospital Assistant who is a very stout man, and was done up before we arrived at Pika, a distance of only 5 miles from Hunli.

January 8th to 17th, we stayed at Hunli, during which time it rained nearly every day and much snow fell at Camp VI. We received very bad reports regarding the road between Camp VI and Hunli, the snow on the pass being waist deep. Colonel Molesworth determined to send Lieutenant Sheppard with Sappers and Miners back to try and cut a way through the snow. The mountain guns were also sent back and ordered to return to Bamjur with the troops at VIC, VIB, VIA, and VI camps, as it was decided to take on a force of only about 150 men, made up of Sappers and Miners, Police and 44th Gurkhas. The required number of the 44th Gurkhas, under Major Kerr, were ordered to proceed from VIC to Hunli. Lieutenant Carpenter, with some Sappers and Miners, was ordered on arrival at Bamjur to proceed *via* Nizamghat and Kaladoi to meet us and improve the road, for Colonel Molesworth had decided on account of the threatening state of the weather, not to face the Mahu Pass again, but to return through the friendly Chulikatta country to Bamjur.

January 18th, 19th and 20th, a small column proceeded to Pika, Chanlin and Dengen villages, the original idea being to burn Pika village. As the paths to Chanlin and Dengen villages were *panjied* in places and as one sepoy of the Military Police and one coolie were wounded by *panjis*, Major Anderson, who commanded the column, decided also to burn both Dengen and Chanlin villages.

On January 22nd, the return march to Sadiya was commenced, and we halted in the following villages: Abrangon, Elapoin, Athoma, Kaladoi. The latter village was reached on 29th January.

On January 30th, Lieutenant Carpenter, who had been working round by Nizamghat to meet us, arrived at Kaladoi and informed us he had improved the road from Kaladoi to Nizamghat.

January 31st, a small column under Major Kerr left Kaladoi to burn Aiyu Mimi's village, on the right bank of the Ithun River. On arriving at the Ithun River almost 2 miles from Kaladoi, and 1,350 feet above sea level, we found there was only one raft (made by the Mishmis to facilitate the crossing), and it took us till night-fall to cross to the right bank. We therefore halted on the right bank for the night, and on February 1st, proceeded to Aiyu Mimi's village (Tilli Mimi and Toisa Mimi), leaving a guard and some Nagas in camp with our baggage. We destroyed Tilli and Toisa Mimi and returned to our camp on the Ithun River. On arriving in camp we found the Naga coolies had managed to make a kind of bamboo and trestle bridge across the river, which enabled us the next day (February 2nd), to leave camp at 8 A.M., and arrive at Kaladoi at 10-30 A.M. On arrival at Kaladoi we found all ready for an onward move to Konii, and there we halted for the night.

On 3rd February, we marched to Aohunli village. On 4th February we reached a camp on the Aiu River, just where it flows into the Dibang. On 5th February we reached Nizamghat. On 6th February, Bamjur. 7th February, Kirimpani, and on 8th February we arrived back at Sadiya.

The demobilisation of the force commenced at once and was completed by the 15th.

It rained almost every day and night after leaving Hunli and this made the paths doubly difficult to negotiate.

I pieced my road traverse together on my return to Sadiya and found the closing error at Bamjur was only $4\frac{1}{2}$ miles. This reflects great credit on my sketchers Havildar Datta Ram, 10th Jats, and Havildar Narayan Sing Bohara, 44th Gurkha Rifles.

ADMINISTRATION.

There is no system of administration, each village is quite independent of the other, and each man in a village is his own master.

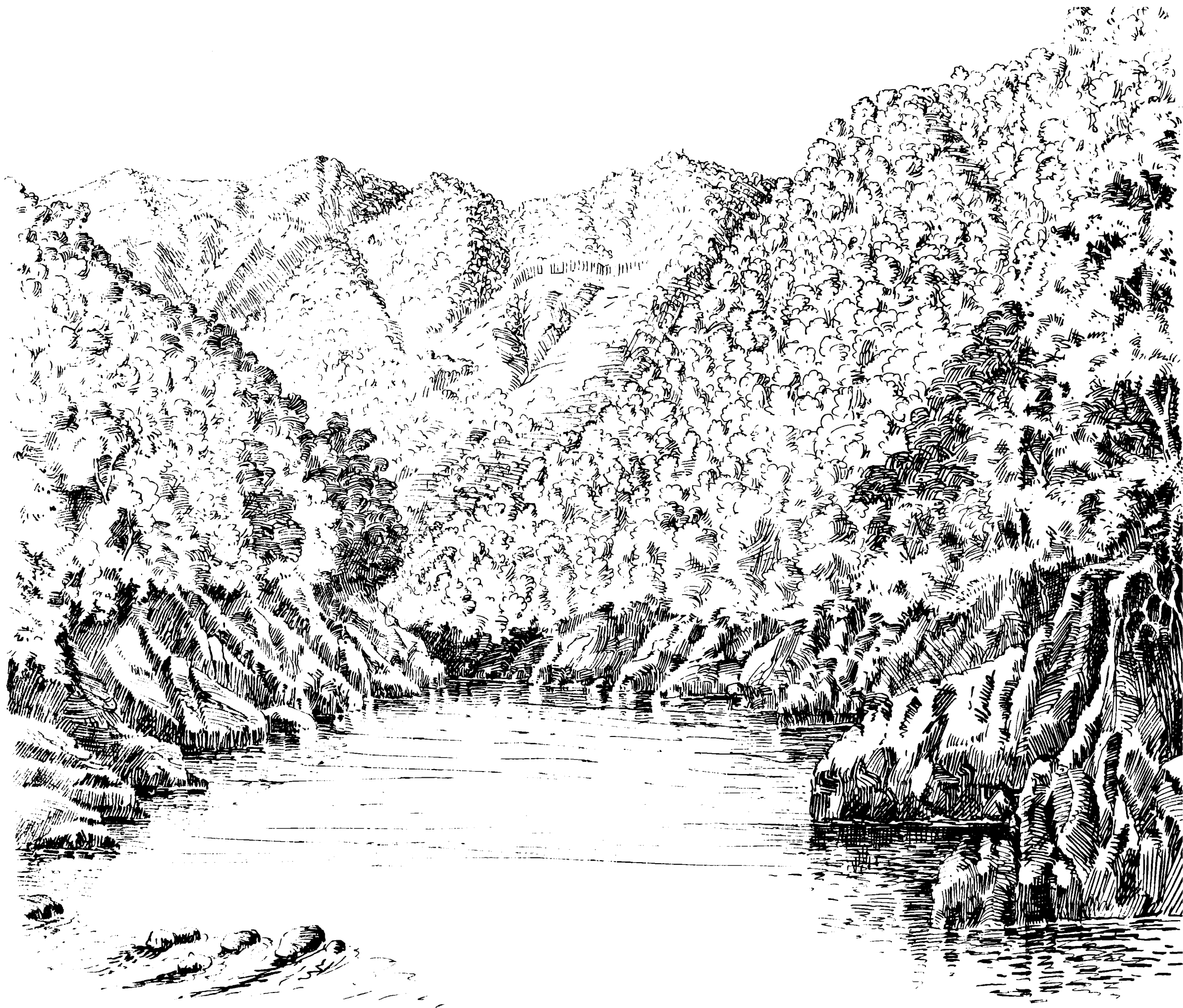
Should a man decide to kill any one, he leaves the village without stating his errand, kills his man and returns to his village; similarly should a man require a slave he goes out, catches his slave, brings him or her back to the village, and no further notice is taken of the matter.

There appeared to be no systematic combination to oppose our advance. I believe there is some system of co-operation between villages in the case of inter-tribal war, but I was unable to ascertain any details.

MILITARY.

It is difficult to assess, even approximately, the fighting strength of any of the Mishmi tribes; but Mr. Needham does not think the total fighting strength of the Bebejiyas can possibly exceed 2,000. A list of the villages is given elsewhere, together with the number of houses in each. The Chulikattas appear to be the strongest tribe, and the Digarus and Mejus together are about equal in strength to the Chulikattas.

Numbers.



I. B., Topo. Dy No 3.081.
Exd C. J. A., March 1901.

THE DIBANG RIVER
Looking North from Junction with Aiu River (Akumba).

(Sd.) A. F. STEVENS, C



I. B., Topo. Dy No. 3,083.
F. d. C. J. A., March 1901.

DIBANG RIVER
Looking South from near Junction of the Asu.

(Sd.) A. F. STEVENS, Cap

The arms are bows and arrows (poisoned), and a few guns. Sikra
dhaos obtained from the Digarus, spears, and
 Arms. shields made of various kinds of skins.

Their system of fighting consists in ambushes and surprises, and
 System of fighting. amongst themselves occasional night-attacks.

POLITICAL.

There is absolutely no settled Government amongst the Mishmis—
 Government. each village, and even each house being quite in-
 dependent, managing its own affairs. Every
 man even is his own master. This is similar to the Akas.

The cause of discontent amongst the Bebejiya Mishmis, or rather the
 Causes of discontent. cause of discontent in the family of Ahanlon, of
 the village of Abrangon was, that many years
 ago a Kampti had killed Ahanlon's grandfather, or great grandfather, and
 the opportunity for revenge had never arisen until May 1899. Then
 Ahanlon avenged his grandfather's, or great grandfather's murder, by
 killing some of the inhabitants of the small Kampti village of Mitaigaon.

We have no treaties whatever with any of the Mishmi tribes, but we
 Treaties. have had trade relations with the Chulikattas since
 1872. No allowance is paid to any of the Mishmi
 tribes by us, conditional on their good behaviour.

There is no doubt intercourse to some extent between the Mishmis and
 the Tibetans. The Meju Mishmis are regarded as watchdogs of the
 Tibetans, as they give them early information of the approach of strangers
 to the Tibetan frontier.

The Bebejiya Mishmi village of Hunli, I believe, swore friendship to us
 before Lamont Rai Bahadur very many years ago, and they maintain that
 they have always kept their word, and did nothing to oppose our advance
 into their country in the present expedition of 1899-1900.

PART II.

The following is a list of the Bebejiya villages, some of which are described in detail later on:—

Hunli (Clan Mison) 9 houses.

Above Hunli on the left bank of the Ithun River:—

				No. of houses.
Pika	Clan Mison	...	...	9
Chanln	„ Mison	...	...	6
Dengen	„ Mison	...	...	12
Donli	„ Mikatson	...	...	12
Dopoia	„ Miaga	...	...	6
Maiunli	„ Miaga	...	...	10
Mitakon	„ Miaton	...	...	8
Amongon	„ Miaga	...	...	unknown.

Above Hunli, on right bank of Ithun River:—

				No. of houses.
Sondon or Mihundon,	Clan Miaga	...	...	40
Tonwa	„ Miaton	...	...	6
Chiningbun	„ Mison	...	...	14
Ruinli	„ Miaga	...	...	14
Konon	„ Mison	...	...	6

Below Hunli, on the right bank of Ithun River:—

				No. of houses.
Ehanli	Clan Mpe	...	...	14
Anull	„ Miaga	...	...	20
Aondon	„ Mendon	...	...	6
Puinli	„ Mderen	...	...	4
Ebranli	„ Miaga	...	...	14
Adopoia	„ Minli	...	...	14
Kano	„ Mimi	...	...	20
Abe	„ Mimi	...	...	3
Ekaiya or Akaia	„ Mimi	...	...	unknown.
Tilli Mimi	„ Mimi	...	...	20
Toisa Mimi	„ Mimi	...	...	20

Below Hunli, on left bank of Ithun River:—

				No. of houses.
Apanli	Clan Mison	...	...	10
Abrangon	„ Mderen	...	...	24
Dupon	„ Mimi	...	...	6
Gurongon	„ Mongon	...	...	14
Rangon	„ Mimi	...	...	30
Elapoia	„ Mderen	...	...	40

There are also four small villages of the Mechen clan up the Ithi valley.

The above is a complete list of the Bebejiya villages, and if it were possible to estimate the probable numbers in each house, a fair calculation of the population could be arrived at.

The following is a list of some of the Chulikatta Mishmi villages. It was impossible to obtain the names of all, the Chulikattas themselves not knowing the names of every village :—

Aoron } Can be seen from the Bebejiya village of
Athoma } Elapoin.

Below Kaladoi, on the left bank of the Dibang River :—

				No. of houses.
Konii	Clan Mepu	...	...	40
Aohunli	„ Lingi	...	...	20
Akoma	„ Epoiya	...	...	7
Tande	„ ?	...	...	7
Membon	„ Mema	...	...	10
Aia	„ Mema	...	...	6

Blow Kaladoi, on the right bank of the Dibang River :—

				No. of houses.
Erunli	(Clan Elapran	...	...	7
Apanli	„ Mimi	...	...	5
Epanli	„ Mimi	...	...	4

Above Kaladoi, on the right bank of the Dibang River :—

				No. of houses.
Atayia	Clan Fulu	...	...	12
Apakhon	„ Pulu	...	...	20
Anguni	„ Pulu	...	...	3
Eangon	„ Elapran	...	...	15
Amun	„ Mili	...	...	30
Ichini	Clan Miku	...	...	10
Amili	„ Mili	...	...	10
Akoni	„ Elapran	...	...	76
Antali	„ Mence	...	...	70
Ichill	„ Lingi	...	...	50
Lunyi	„ Meton	...	...	60
Engali	„ Mepu	...	...	100
Lison	„ Migi	...	...	20
Kepri	„ Migi	...	...	10
Grimbum	„ Mison	...	...	10

Above Kaladoi, on the left bank of the Dibang River :—

				No. of houses.
Echini	Clan Mimi	...	...	20
Umbuli	„ Mili	...	...	12
Endoli	„ Mendon	...	...	20
Ichiga	„ Mison	...	...	20

				No. of houses.
Amengon	„	Mihun	... ..	15
Aohunli	„	P	... ..	30
Athun	„	Mili	... ..	20
Irun	„	Mendon	... ..	20
Miluku	„	Mili	... ..	10

Six days from Kaladoi, to the north, is the village of Chenba, clan Emohon, 10 houses, and five days further on, is the village of Alupo.

On the River Kri or Dri Shrere, are the following villages :—

				No. of houses.
Etanli	Clan	Mili	... ..	30
Chea	„	Melonga	... ..	10
Baru	„	Mitaiya	... ..	34
Anonli	„	Mitaiya	... ..	10
Ankoli	„	Miku	... ..	30
Runi	„	Mitaiya	... ..	40
Pombon	„	Mili	... ..	20

There are other villages situated on this river, but it was impossible to ascertain their names.

The following are the names of the principal Digaru Mishmi villages, taken from Mr. Needham's report on his journey to Rima, from West to East, on the right bank of the Brahmaputra :—

Haringgom.
 Salomgom.
 Tajugom.
 Kappuilang.
 Salogom.
 Amleng.
 Akupa.
 M'taleng.
 Haiyugom.
 Hagungleng.
 Kaseleng.
 Pangu.
 Dakanu.
 Tila.
 Mong.
 Chera.

Mr. Needham says it is impossible to assess even approximately the population, nor yet the number of inhabitants in each house.

The following villages were visited by columns from the expeditionary force :—

Hunli.—A village of 9 houses, is 3,885 feet above sea level, situated on left bank of Ithun River and about 17 miles from the Mayu Pass in a north-westerly direction. The houses vary in length from 50 to 200 feet, and are about 12 feet broad. The water-supply is from a good stream about 400 yards below the village.

Pika.—A small village of 9 houses, each about 60 feet long, 2,630 feet above sea level, situated on left bank of Ithun River, and about $5\frac{1}{2}$ miles from Hunli in an easterly direction. The water-supply is from the Ithun and Thong Rivers, the latter flowing into the Ithun just below the village.

Konii.—A small village south-east of Hunli and consisting of 3 houses only.

Chanlin.—A small village of 6 houses, about 30 feet long, 3,430 feet above sea level, situated on left bank of Ithun River, $1\frac{1}{4}$ miles from Pika in an easterly direction. Water-supply is a small stream about $\frac{3}{4}$ mile from village.

Dengen.—A village of 12 houses about 50 or 60 feet long, 3,355 feet above sea level. Situated on the left bank of the Ithun River and $3\frac{1}{2}$ miles due east of Chanlin. Water-supply from a stream running through the village.

Abrangon.—A village of 24 houses. Is 3,430 feet above sea level. Situated $5\frac{3}{4}$ miles north-west of Hunli. Water-supply from streams close to village.

Inhunli.—A village of about 25 houses, on the right bank of Ithun River, 4,250 feet above sea level, and is $4\frac{1}{4}$ miles from Kaladoi in an easterly direction. Water-supply runs through the village. Height 4,250 feet.

Tilli Mimi and Toisa Mimi.—These two villages are practically one, and are commonly known as Aiyu Mimi. Each consists of about 20 houses. They are on right bank of Ithun River, and only $\frac{1}{4}$ mile from Inhunli. Water-supply runs through each village. Height about 4,250 feet above sea level.

Elapoin.—Consists of 40 houses and is 4,300 feet above sea level and $4\frac{1}{2}$ miles north of Abrangon. Water-supply from stream near village. Ponggo is the headman of this village.

The above were the only Bebejiya villages visited by us, and the following were burnt:—Pika, Chanlin, Dengen, Abrangon, Tilli Mimi and Toisa Mimi: three houses only in Elapoin were burnt. Apanli was also burnt. On our return through the Chulikatta Mishmi country we halted in the following villages:—

Athoma.—Consists of 20 houses and is $3\frac{1}{2}$ miles north-west of Elapoin and 4,040 feet above sea level. Water-supply from two streams close by. The boundary, *i.e.*, Ithu River, between the Bebejiya and Chulikatta Mishmi countries, is crossed on the march from Elapoin to this village.

Kaladoi.—A large village of 40 houses, on left bank of Ithun River and is $4\frac{1}{2}$ miles from Athoma in a north-westerly direction. Is 4,175 feet above sea level. Water-supply from streams in village. This village still retains the name Kaladoi (chief's name), though Kaladoi himself is dead. The village appears to be divided into two parts, an upper and lower, the upper part belonging to Toro, Kaladoi's son.

Konii.—Consists of 40 houses, and is on left bank of Dibang, 3 miles west of Kaladoi. Is 3,280 feet above sea level. The headman's name is Mepu. Water-supply runs through village.

Aohunli.—Consists of 20 houses, is $5\frac{1}{2}$ miles south-west of Konii, 2,480 feet above sea level. The headman's name is Chini. Water-supply runs through village.

Detailed description of routes.

From Sadiya to Hunli and Kaladoi, *vid* the Mahu Pass, and back *vid* Nizamghat.

Name of stage.	DISTANCE.		REMARKS.
	Stage in miles.	Total miles.	
1. Kirimpani ...	13	...	Unmetalled road passable for carts in cold weather, dense forest throughout, passes the Dikrang outpost about the 5th mile. Also crosses the Deopani River about 6th mile. Good camping ground at Deopani River which could be cleared to any extent. Strong stockade at Kirimpani, water-supply Kirimpani River.
2. Bamjur ...	9	22	Road as above; similar stockade at Bamjur to that at Kirimpani. At these places camping grounds are not kept up. The Dibang River is navigable for 30 maund boats up to Bamjur.
3. Grimbum village, 1,030'.	13	35	A small Chulikatta village about 13 miles from Bamjur. Good path cut all the way to our camping ground about 1½ miles below village. Carts cannot be used; but elephants can. Camping ground is on the left bank of the Deopani River. There is a half way camp 6½ miles from Bamjur, good water-supply.
4. Camp 4A, 2,130'	5½	40½	General direction of path is N.-E. From Grimbum village the path crosses Iphi River about 1½ miles from Grimbum village and then follows left bank of this river until reaching camp. Water-supply of camp, Iphi River. The path the whole way is only practicable for coolie transport and is very steep. Some inclines and declines being 24°. Plenty of water met with on the road from small streams.
5. Camp V, 2,830'...	2	42½	Road goes in N.-N.-E. direction from 4A, following left bank of Iphi River for 1,400 yards. Path then leaves river which comes from a northerly direction. Path after leaving river becomes very bad and steep and for last 300 yards is over large rocks. Water-supply is scanty and had to be collected in tarpaulins from small stream 250 yards below camp.
Camp V, A. 6,280' ...	5½	47½	For about 3½ miles path is good, though steep, no water to be met with on road between V and VA. Water-supply at VA very scarce, only sufficient for about 200 souls at a time. There is a rise of 1,000' in the last mile. Signalling station established here, could communicate with Grimbum and Sadiya.

Name of stage.	DISTANCE.		REMARKS.
	Stage in miles.	Total miles.	
Camp VI, 8,000' ...	5	52½	Path very steep at first, a rise of 800' in the first half mile. No water met with on road. Water-supply of camp from two streams.
Camp VIA, 5,680' ...	5	57½	Path very steep, large caves called by Mishmis, Aukoson and Arunyi, are passed 1½ miles from VI. The Mahu Pass 8,900' is crossed about 2½ miles from VI. Path crosses Embron River 1½ miles after leaving the pass and then goes on N.-N.-E. till camp is reached. Water-supply of camp is a small stream. Descent from Mahu Pass to Embron River is very steep.
Camp VIB, 4,280' ...	3½	61	Path is very bad and was almost impassable for guns; Naga coolies had to assist in carrying the gun carriages. Pron River crossed 2 miles from camp and then path follows left bank for short distance and is very bad indeed, had to be greatly improved by Sappers and Miners in order to enable gun porters and coolies to get along. Less than ½ mile from river a steep cliff has to be ascended, up which ladders of bamboo were finally made. Path still very bad right into camp. Camp water-supply, large stream.
Camp VIC, 3,030' ...	4	65	Path very bad the whole way. Camp is near junction of Pron and Ku Rivers; water from streams and Boidon River on road.
Hunli village, 3,850'	5½	70½	Path fairly good the whole way except first ½ mile, plenty of water passed on road. Village water-supply from good stream below village. Village of Konii seen on opposite side of Chopon valley. Signalling communication established with Camps VI and VIA.
Abrangon village, 3,380'	4½	74½	Path is good all the way and plenty of water <i>en route</i> . The village of Apanli is passed about 2 miles from Hunli. Height of Apanli 3,880'. Water-supply of village is small stream close by.
Elapoin village, 3,780'	4½	79½	Path very bad the whole way and made much worse by rain. The Eha River is crossed about 2 miles from Abrangon; height at crossing 2,205'. Little or no water after crossing Eha. Eha River becomes unfordable after a few hours rain. Water-supply of village is a stream close by.
Athoma village, 3,880'	3½	82½	Path fairly good, though steep. Ithu River, which is the boundary between the Bebejiya and Chulikatta country, is crossed about 2 miles from Elapoin. Height at crossing 2,480';

Name of stage.	DISTANCE.		REMARKS.
	Stage in miles.	Total miles.	
Athoma village—contd	...	...	river easily forded. Steady climb up to village from river. Atoron village seen from here to west of Ethoma.
Kaladoi village, 4,175'	4½	87½	Path is good, but easily spoilt by rain—streams crossed <i>en route</i> . The village is a large one, and is divided into an upper and lower Kaladoi. Water from stream near village. Aiyu Mimi can be seen from here, and the march looks easier than it is.
Konii village, 3,280'	3	90½	Path good—the Bhi and Ao Rivers crossed <i>en route</i> , easily forded. Village water-supply is a small stream. Chief's name is Mepu.
Aohunli village, 2,480'	5½	95½	Road is not very bad, but is easily spoilt by rain. The Aii River is crossed by a suspension (cane) bridge about 2½ miles from Konii and about 2½ miles further on, the Apo River is crossed by a similar bridge. Village water-supply is a small stream. Chief's name is Chini.
Aiu River, 1,230' ...	6	101½	Path good most of the way. Ipu River forded about 1½ miles from Aohunli and Po River forded about 1½ miles further on. Height at Po River 2,005'. Camp is on left bank of Aiu River which flows into the Dibang just here.
Nizamghat ...	11½	113½	Road good and follows left bank of Dibang River all the way, good camping ground on left bank of Asu River about 2 miles from Aiu River. Asu River joins Dibang River at this spot. About 2 miles further on good sandy spot on Dibang River, suitable for a camp but very windy. Five miles before arriving at Nizamghat there is a very bad bit of road along the edge of a cliff, only passable by making ladders here and there—bad portion is only about ½ mile long. Strong wind is always blowing down the Nizamghat gorge. Aka River forded about ½ mile before arriving at sandy spot on Dibang River.
Bamjur ...	12	125½	Road very good the whole way and when cleared of branches overhanging path here and there, is quite passable for elephants.
	Total miles Bamjur to	125½ Sadiya 21	
	Total ...	146½	

Detailed description of routes.

Hunli to Dengen.

Name of stage.	DISTANCE.		REMARKS.
	Stage in miles.	Total miles.	
Pika village, 2,580' ...	5½	5½	Path is good, but very steep. About 1½ miles from Hunli the Chopon River is crossed. Height here is 2,280'—river fordable. Two miles further on Jammu River is forded; height is 2,530'. From here a path goes down river to Sondon's village. About 1 mile further on, the Tayar River is forded, and just afterwards the Thung River, which joins Ithun River just below village. Thung River should be bridged, as very little rain would make it unfordable. Pika village is on left bank of Ithun River.
Chanlin village, 3,130'	1¼	6¾	Path good, but steep at first. Just below village, a path goes off to Dengen village. Water-supply of village from small stream about ¾ mile away to east. No water passed <i>en route</i> .
Dengen village, 3,305'	2¼	9	Path good and almost level the whole way. Water <i>en route</i> from hill streams. Water-supply of village is a stream running through the village itself. Village is on left bank of Ithun River.
	Total miles	9	