



## Interpreting the Folklore of OLLO Community of TIRAP District in Arunachal Pradesh –An Ethnohistorical Study: Origin and Migration

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**ABSTRACT:-** The human brain is a vast repository of memories, capable of storing an immense amount of information without any known limits. Our senses play a crucial role in filtering and processing this information, allowing us to consciously choose what we want to remember or forget. However, our memories are not always under control, and our brains often store experiences and information whether we intend to or not. While every person has their unique capacity for memory, some memories can be remarkably resilient and long lasting, while others may be fleeting and easily forgotten. The strength of human memory lies in its ability to retain and recall information, often drawing upon ancestral knowledge and cultural heritage passed down through generations via oral traditions, stories, and various forms of expression. This remarkable capacity for memory has enabled humans to learn, adapt, and evolve over time, with each generation building upon the experiences and wisdom of those who came before. Through the power of memory, we can tap into our collective past, learn from our successes and mistakes, and forge new paths forward. What is known to Ollo communities origin and migration to the present inhabitant is based on the primary data and secondary data. The ancient history of Ollo people are unclear due to lack of documented historical records. However, the oral tradition made it possible for the Ollo people to gain this profound understanding of their special nature originated from the memory of their successive generation which has been passed down through generations. According to the sources collected from Pongkong village "The earliest known ancestors of the Ollo community or from Laju village was known as "SANTE and MENTE". who was revered as the founding patriarch and matriarch of the community

. According to the Ollo tradition Sante and Mente were chosen by the god to established new settlement in the fertile land of the Lazo where they would cultivate the rich soil and raise their families. Ollo community are one of the Sub-tribes of the Nocte tribes of Tirap District of Arunachal Pradesh in India and sub-group of the NAGA tribes. Ollo community is originated from Tibeto-Burman ethnic group and the Ollo people are also known as "TANGSHANG NAGA".

**KEYWORDS:** The Ollo, present settlement, sub-group of Naga, Sub-tribe of Nocte, Origin and Migration.

### I. INTRODUCTION :

According to the Ollo people, interestingly, the name 'Laju' has a rich historical background, with evidence suggesting that it was previously known as 'Lazo'. This name evolution is a fascinating reflection of how places and communities can undergo changes in identity over time, often shaped by cultural, linguistic, and geographical influences (wangdon, wangdon, chatket). The Ollo community of Tirap District, Arunachal Pradesh in India are found in 15 villages, with its headquarter LAJU or LAZO. The Ollo people are found in two different countries, the data collected from research field, the Ollo villages are also found in Myanmar (Burma). Interestingly, this two countries of Ollo tribes shares a history together, in spite of their international boundaries. It is said that they have same cultures and traditions, their facial structures, languages to their belief system, it is indistinguishable. In the distant past, when the concepts of nations, states, and countries did not exist, the Ollo people lived as a unified community, unbound by geographical divisions. From that time, they shared a common identity, language, and culture that transcended the



borders that would later separate them . In those early days , they were simply known as the ‘Ollo’ , a name that echoed their shared herita -age and history .As time passed and boundaries were drawn , the Ollo people found themself -s divided between countries , yet they shared roots and traditions remained a strong bond , a testament to their enduring legacy(Sapong , kongkang , kongkang , Namet ) . According to the data collected from research area , there are only 15 villages of Lazu Ollo people . Here are list of the villages under the Laju headquarter : LAJU or LAZO , LIANGCHEN , LONGLIANG , LONYEN , CHINHAN , KOLAM , SENU , KHOTUNG , NOGLO , NOGNA , PONGKONG , RAHO , SANGLIAM , THUNGJANG , TUTNYU. However there are no new villages added under the Laju circles but villages are divided into block wise (Lowang) . The Nagas are one of the Mongolian racial groups found in Assam , Meghalaya , Tripura , Mani -ipur, Arunachal Pradesh , Burma , Bangladesh , Bhutan , Sikkim , Nepal , Tibet , the fringe of U.P , Homachal Pradesh and Kashmir of the Himalayan tracts . They have their distinctive Tribal names with a number of sub-names , about fifty , of which better known are Angami (Tengima) , Chakhasang (chakroma) , Ao , Sema , Rengma , Lotha , Kuki , Chang , Konyak ,Khienmungam , Sangtam , Yimchunger , Phom , Damsa , Zemai , Liangmai , Rongmai (three Combined Zelangrong) , Mao (shipoumai ) , Maram (Maharamai) , ThangaTangkhum , Maring , , kom , Chiru , Moyong , Mongsang , Lampang (pakan) , Nocte , Tangsa , Wancho , Singpho ,Khampti , Haimi , Htangram , Rangpan , Para , Kalyo Kengyu (Asoso) .While dividing the people into different ethnological groups , they cannot but continue to be an admixture of the mingo -lian blood . The people use to say that they came from the east and immediately from Burma. with the exception of the Tai groups the people have no written history of their own which they belonged . Tall-Tales handed down by a father to a son or by the old to young from genera -tion to generation are the only sources of information to be relied upon or believed before anything more can be dig out of the distant past (Barua p.111). Tirap district is divided into four sub-division , namely Khonsa , Changlang , Miao and LongdingNoctes lives in two sub-division Khonsa and Changlang(choudhury,p.2) .The Noctes may now classified into five groups on the basis of dialects being spoken by them,i.e. Hawakhun , Photung , Oloh (Ollo), Jaro , and Khapa .

## OBJECTIVES OF THE STUDY

The study was undertaken with a view to the following objectives :

- i . To understanding the community’s historical context of origin
- ii. To study their ancestral homeland .
- iii . To understand the factors that led to their migration.

## AREA OF STUDY

This research endeavors to explore the intricate dynamics of origin ,migration ,division and the identity among the Ollo community , a sub-group of the Naga tribes , as they traverse the terrain of Tanghneu to Laju circle , Tirap District ,Arunachal Pradesh .The study is based on ,An ethnohistorical studies , Situated at the intersection of anthropology , sociology , and cultural studies , this study seeks to illuminate the historical and contemporary experiences of the Ollo people , examining the complex interplay between their cultural heritage , social structures , and the geopolitical context of their migration . Through nuanced examination of the Ollo community’s origins and migration patterns , this research aims to contribute to a deeper understanding of the intricate relationship between division , migration and identity , shedding light on the ways in which the Ollo people have navigated and continue their complex cultural landscape .

## II. METHODOLOGY

This study employed a mixed-methods approach , combining primary and secondary sources To Investigate the Ollo community’s origin and migration . Primary sources provided firsthand Accounts , while secondary sources offered historical context . In the article , both primary sources and secondary sources were used to analyzed via thematic analysis .This approach ensured a comprehensive understanding of the Ollo community’s migration history and experience .

## ORIGIN AND MIGRATION

The origin and migration of Ollo community can be traced from their vorang folk song . The fascinating stories narrated by the elders of Pongkong village;” although they don’t have any legend of their origin but they do have folksong “HOLONG A TANGNEU “ which means we have come from Tanghneu and we belong to the “Tang’ , which they believes that this place is somewhere in China. Ollo people also believe that they have come from “Sansit or Sunsit’ , which they believes that it is located



somewhere in Burma and they migrated from that place in search of fertile soil , better climatic conditions and suitable place for permanent settlement.

According to the tradition the Ollo people trace their roots back to a migration from two significant sources; ‘‘Tanghneu and Sansit’’.The story goes like this , Ollo chief led the journey from Tanghneu and as they travelled ,followers from sansit joined them , eventually uniting to form the Ollo community.’’Their Vorang folk song is the living testimony of their origin and migration .So, from Tanghneu the Ollo People migrated to the place called Senzik , while settling their they erected a stone between the Senzik Shikneu to Senzik Shikso . From Senzik , the Ollo people migrated to the village called ‘‘Longkho’’, which is said to be Oldest and Earliest known village of the Ollo community. After settling there for a long period , ,Ollo people settled in the Lazo village ,from Lazo village the Ollo people migrated to the other villages .

Sources collected from the interview ; The accurate name of the village was ‘‘LAZO’’ not ‘‘LAJU’’ and behind the name of the Lazo village is traced back to enthralling stories , it goes like this ; Once upon a time two human were doing some work in the forest , and both of them were very tired and thirsty .They were searching for water but they couldn’t find any place where they can drink water. There was a crow in this story , the crow was very thirsty so , crow found a place where crow can drink water after drinking water from that place,crow was flying back, on his way few drops of water fell from crow’s mouth. So , that two men followed the crow and found a place where they can drink water. When they were back from work, one man ask them , from where did you found that place, so they told that man (LA showed the ZO), ‘LA’ means Crow and ‘ZO’ means water . So, that’s how Lazo place come intoExistence. From LAZO, some Ollo people moved to the Likhneu and Hangneu regions which is located in the Hazik area now . And again some Ollo people migrated from Lazo to Khotung village , they stayed there in the Lazo For a long period and then they moved out from Lazo village and founded the village called ‘‘Noklo . N.Longboo’’. The Noklo Hanien or Noklo Haka ‘‘ is the village of the Noklo hanien and Noklo Hatsa , they were known as ‘‘NOKLO’’.

### III. CONCLUSION

The Ollo community has a rich and complex history , with roots tracing back to unified group that existed before the formation of modern nation-states . Over time the ollo people from somewhere from South-East Asia to Burma . According to the Ollo people they have come down from the Tanghneu to the present settlement . Although the ollo people doesn’t have any written records of their origin and migration , but they have preserved their origin and migration through the folksong of vorang festival of the Ollo community with strong sense of identity and a deep connection to their ancestral roots .

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