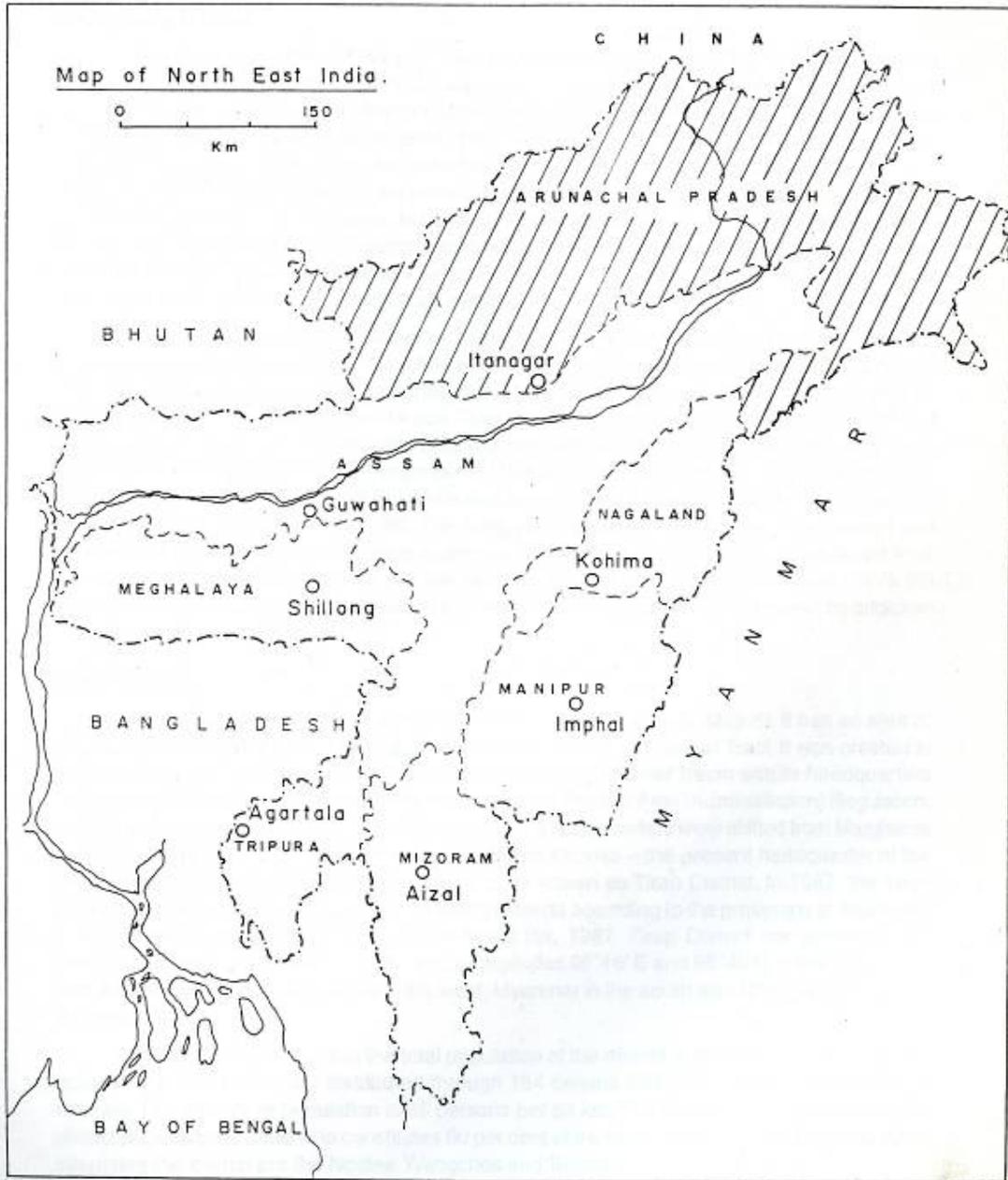


Arunachal Pradesh
2001
Opium Survey
by Central Bureau of Narcotics (CBN);
in Changlang, Tirap & Upper Siang districts -

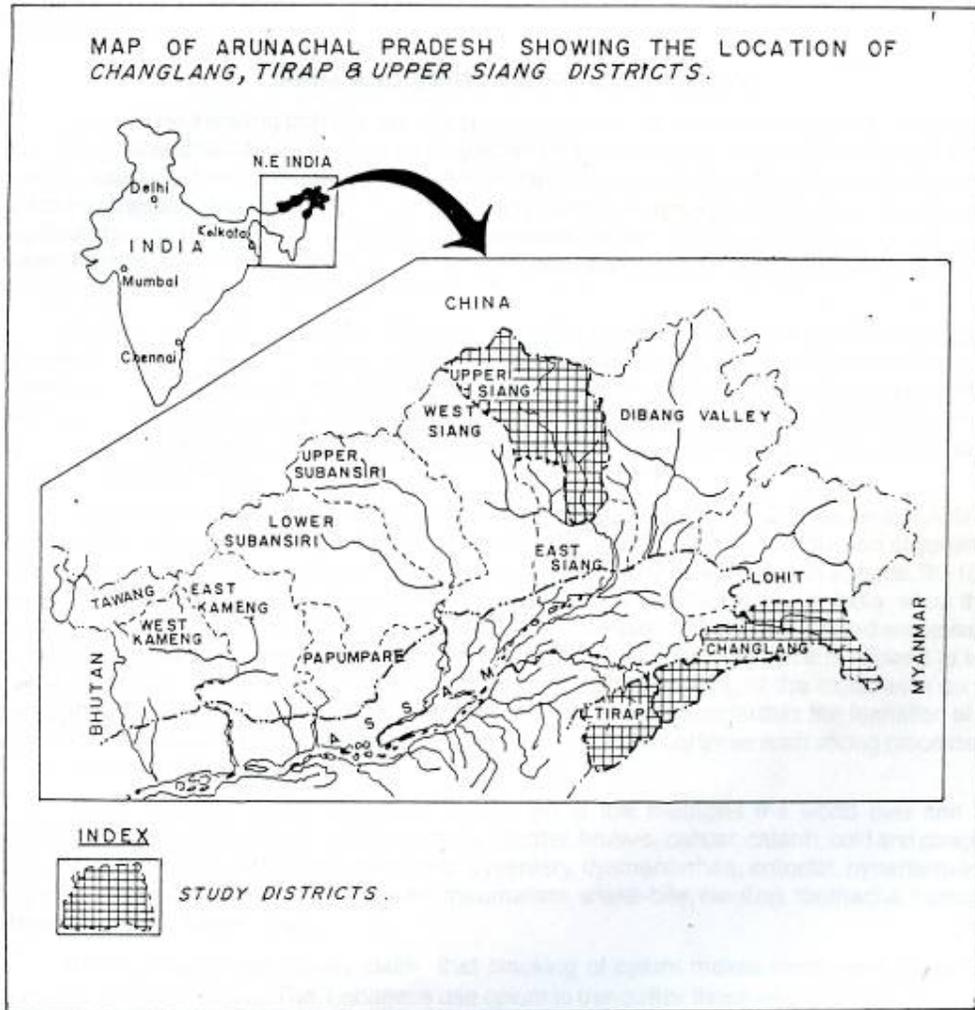
***Summary** of a 137 page report – It is more interesting as it has personal comments and emotional reactions of the CBN officers' brush with local problems from indescribable destitution to meeting insurgents. Thirteen years later there is much more progress, declining poverty but opium cultivation and its use has increased. . . . Romesh Bhattacharji*

Annexure: Maps of the North East and of Arunachal showing these three districts



Map 1

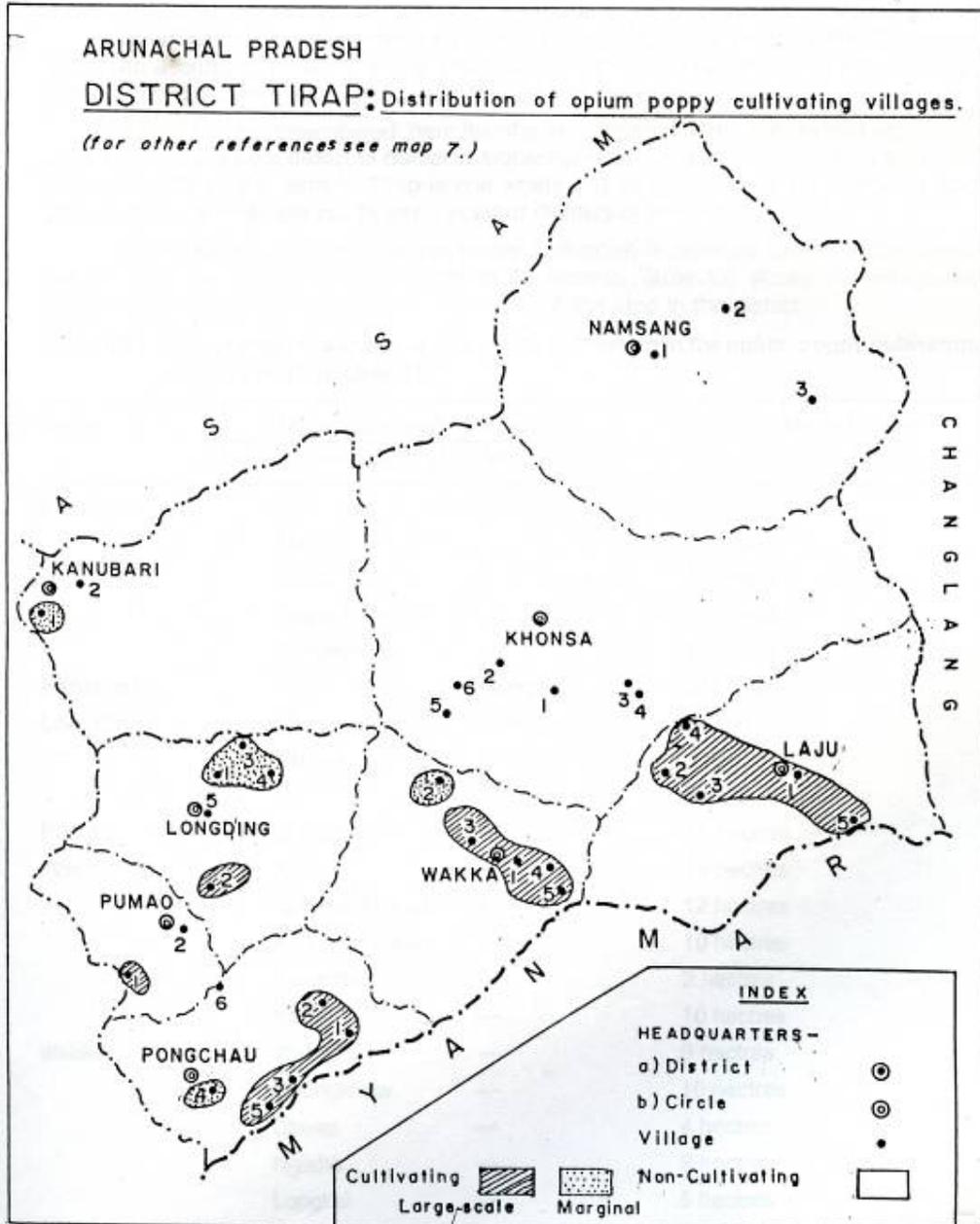
Map of North East India



Map 2

TIRAP DISTRICT

First phase survey from 9th Nov. 2000 to 17th Dec. 2000....



Map. 4

Laju Circle

Name of the village	No. of houses	S-1	S-2	S-3	S-4	S-5	Total
1. Laju village	470	1	33	2	7	6	49
2. Noglo village	144	1	7	2	2	4	16
3. Sinnu village	52	1	5	3	2	1	12
4. Upper Kollom village	98	1	10	2	1	1	15
5. Pokong village	55	1	5	1	2	2	10

All the above villages are cultivating opium poppy. All the families cultivate opium illicitly except for those working in the Government or Army. They cultivate for commercial purpose and for self-consumption. The measurement of opium is done in Khan system (*i.e., one Khan is equal to one big battery dry cell AA*). The cost of opium varies from season to season (i.e. Rs. 1000.00 to Rs. 2500.00 per Khan). The villagers were not willing to talk to the survey team. We could convince some of them. Only few addicts were willing to talk to us. When asked what if the government forcefully destroyed their entire opium fields, they said they would go to Myanmar for opium and they are not scared of the Burmese army bullet. Some of the interior villages couldn't be covered due to the insurgent situation as advised by the Extra Assistant Commissioner (Excise), Khonsa, Tirap District.

We learned from EAC (Excise) that some of the villages had given representation to them *for legalization of opium poppy cultivation*. And at Laju some underground group wanted our Government vehicles to drop them to nearby bordering village of Myanmar. All the villages are electrified and water supply is available. Laju village is 1.5 km foot track from Laju town. Noglo village is motorable but during winter season. Sinnu village is 1 km from roadside. Upper Kollom is 2 km from road end which also motorable only in winter. Pokong is only 1 km above the main road. We have to go back to Laju Headquarter to halt the night due bad situation.

Khonsa Circle

Name of the village	No. of household	S-1	S-2	S-3	S-4	S-5	Total
1. Kapu village	75	1	10	1	2	Nil	14
2. Kheti ,,	147	1	12	1	2	Nil	16
3. Lapnan ,,	120	1	11	1	2	Nil	15
4. Longo ,,	68	1	15	1	2	Nil	19
5. Thinsa ,,	106	1	15	2	4	3	25
6. Old Tupi village	84	1	10	1	2	Nil	14

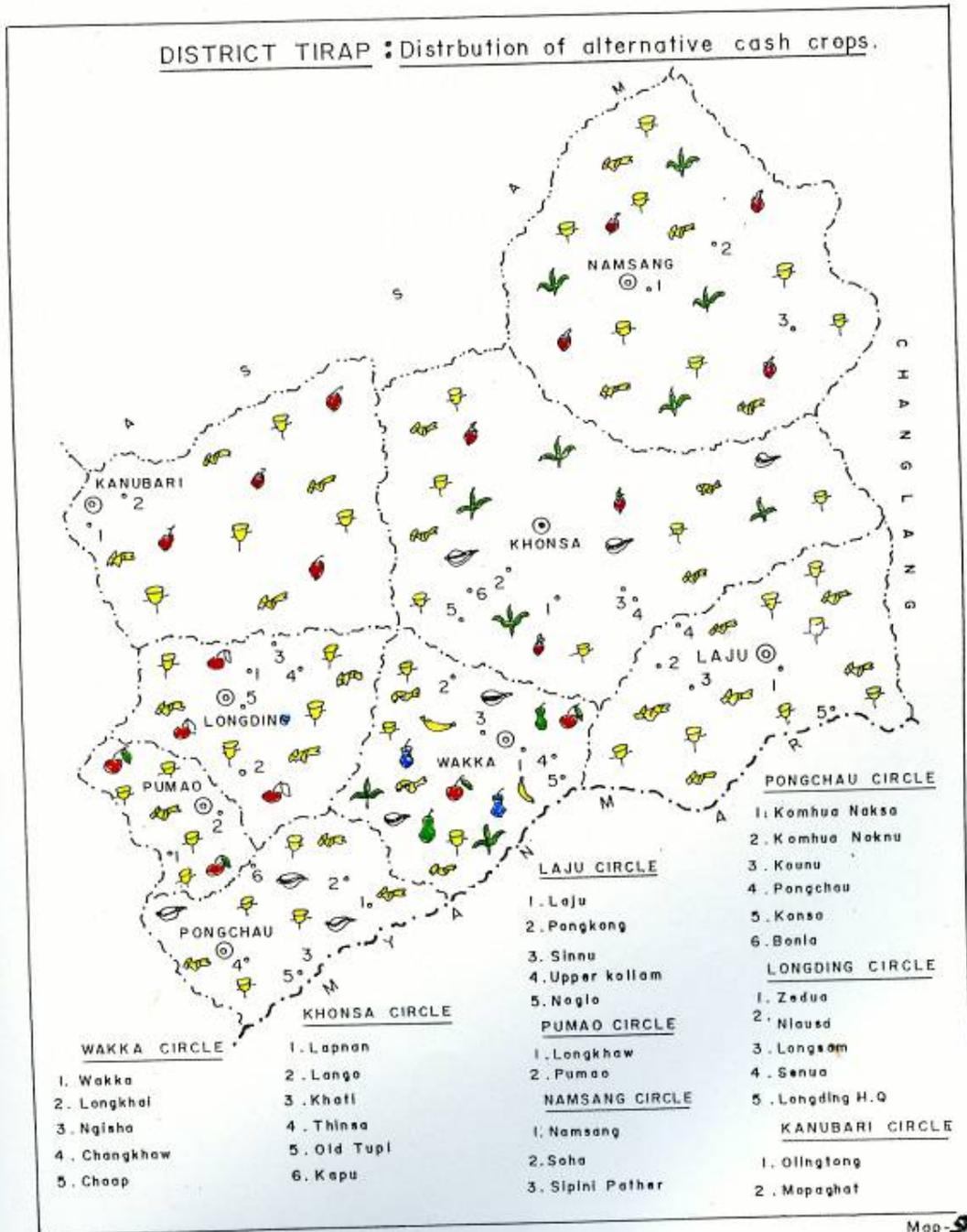
All the villages claimed that they are non- opium cultivating villages. Though during Feb. 2000 destruction we had destroyed some plots of opium poppy in the land which belongs to Thinsa village. Some villages did not co-operate with us saying that they are not cultivating any opium. But about addiction of opium they said that there could be someone using opium outside of the village. As there were factional fights between NSCN (I-M) and NSCN (K) we were advised by D.C's. office against visiting such villages. Once we were stopped by Superintendent of Police, Khonsa, Tirap District, on the way to New Bunting village as there was firing. The villages of Khonsa Circle could not be visited due to Army operations and factional fight between insurgents. All the above surveyed villages are besides the road. The villages have electricity, water supply and some of them have antenna discs.

Wakka Circle							
Name of the village	No. of household	S-1	S-2	S-3	S-4	S-5	Total
1. Wakka village	296	1	11	Nil	Nil	6	17
2. Chongkhov Village	78	1	10	1	2	2	16
3. Choap village	48	1	9	1	Nil	1	12
4. Ngissa Village	90	1	9	Nil	1	2	13
5. Longkai Village	137	1	8	Nil	Nil	Nil	9

All the surveyed villages are cultivating opium. Every household cultivates opium poppy. They cultivate for commercial purpose and as well for self-consumption. The number of addict varies from village to village. Like in Wakka village 90% of the adult population are addict. ***They said that they would migrate to nearby Myanmar if forced to give up poppy cultivation.*** Some political leaders and rich families used to buy opium during lancing when the price is low. The measurement of opium differs from village to village. At Wakka village the length and breadth of opium cloth is 12” X 12” and at Chongkhov it is 10” X 10”. And for Choap village the cloth breadth is 2 Inches and length is from fingertip to the elbow!

Wakka village is just below the road. Chongkhov village is motorable during winter only. Choap is not motorable. Ngissa village is besides the main road. Longkhai village is 6-km foot track from main road. The underground problem is all the same with that of Laju Circle and Khonsa Circle. The villagers did not allow our team to stay and halt the night in their village.

We have surveyed in two Circles out of the four Circles that are cultivating opium. The remaining is Pongchao circle in which 7(seven) villages are cultivating and Kanubari Circle, which has only 4(four) villages. Khonsa Circle having the highest No. of villages we have done it in the first phase.



References to Map 13 : District Tirap
Distribution of alternative cash crops

<u>Crop</u>	<u>Symbol</u>		<u>Crop</u>
Banana			Orange
Betelnut			Papaya
Black pepper			Pear
Cardamom			Pine apple
Ginger			Squash
Mango			Tapioca
Mustard			Tea

SV

Circle and Villages proposed to be surveyed in 2nd Phase.

1. Pongchao Circle.
 1. Pongchao village.
 2. Konnu village.
 3. Konsa village.
 4. Khasa village
 5. Jagan village.
 6. Kamhua Noksa village.
All the villages are cultivating village.

2. Kanubari Circle.
 1. Banfera village, Cultivating village.
 2. Wanu village, -do-
 3. Chopnu village, Non-cultivating village
 4. Chanu village -do-

3. Namsang Circle.
 1. Namsang Mukh village, Non-cultivating village
 2. Soha village, -do-
 3. Turet village -do-

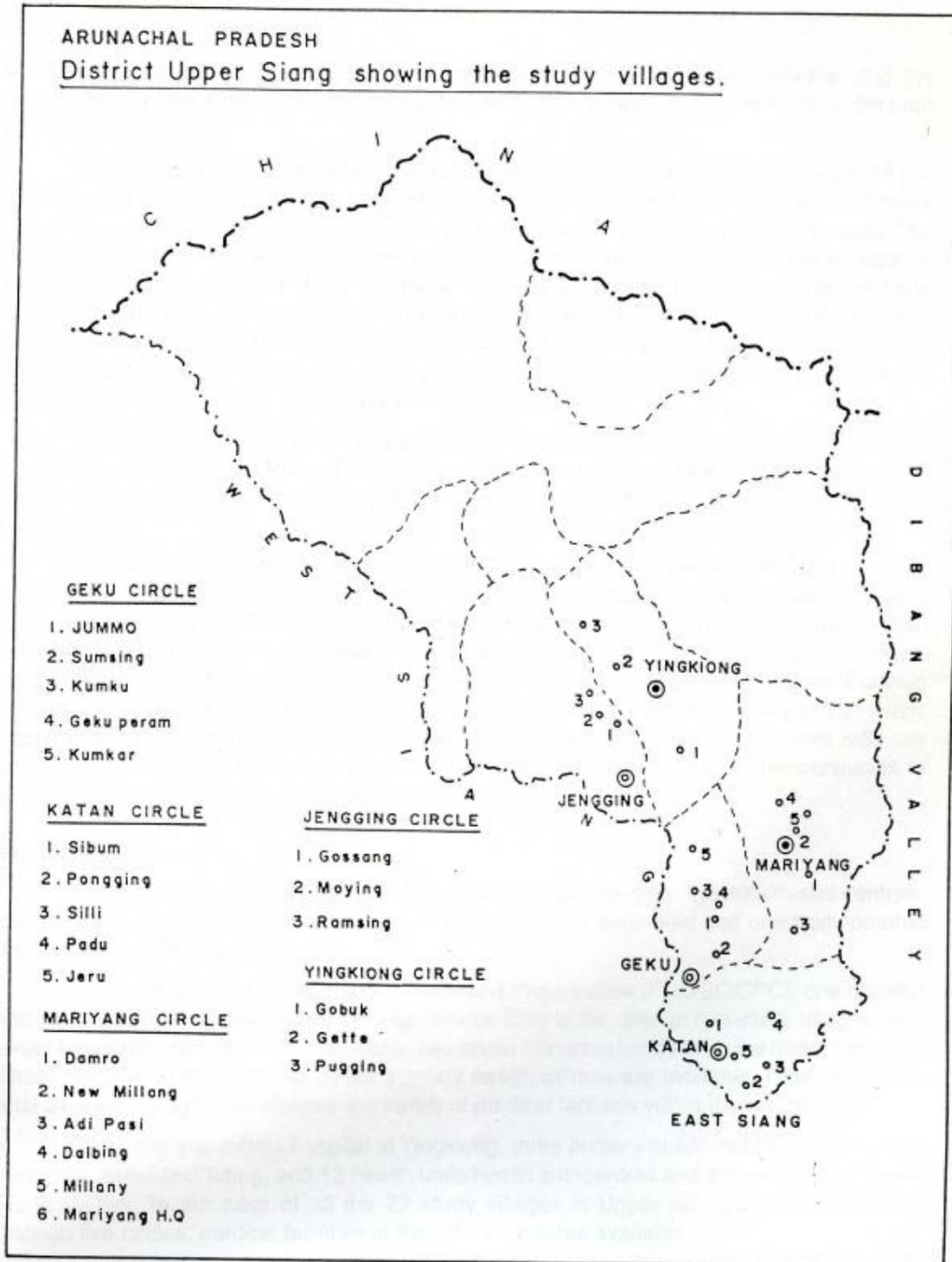
4. Pumao Circle.
 1. Pumao village, Non-cultivating village

We have selected only one as the circle has only 5(five) villages.

5. Longding Circle.
 1. Senua village, Non-cultivating village
 2. Niaunu village, -do-
 3. Mintong village -do-

The proposed villages may change according to the present situation of Tirap District.

UPPER SIANG DISTRICT

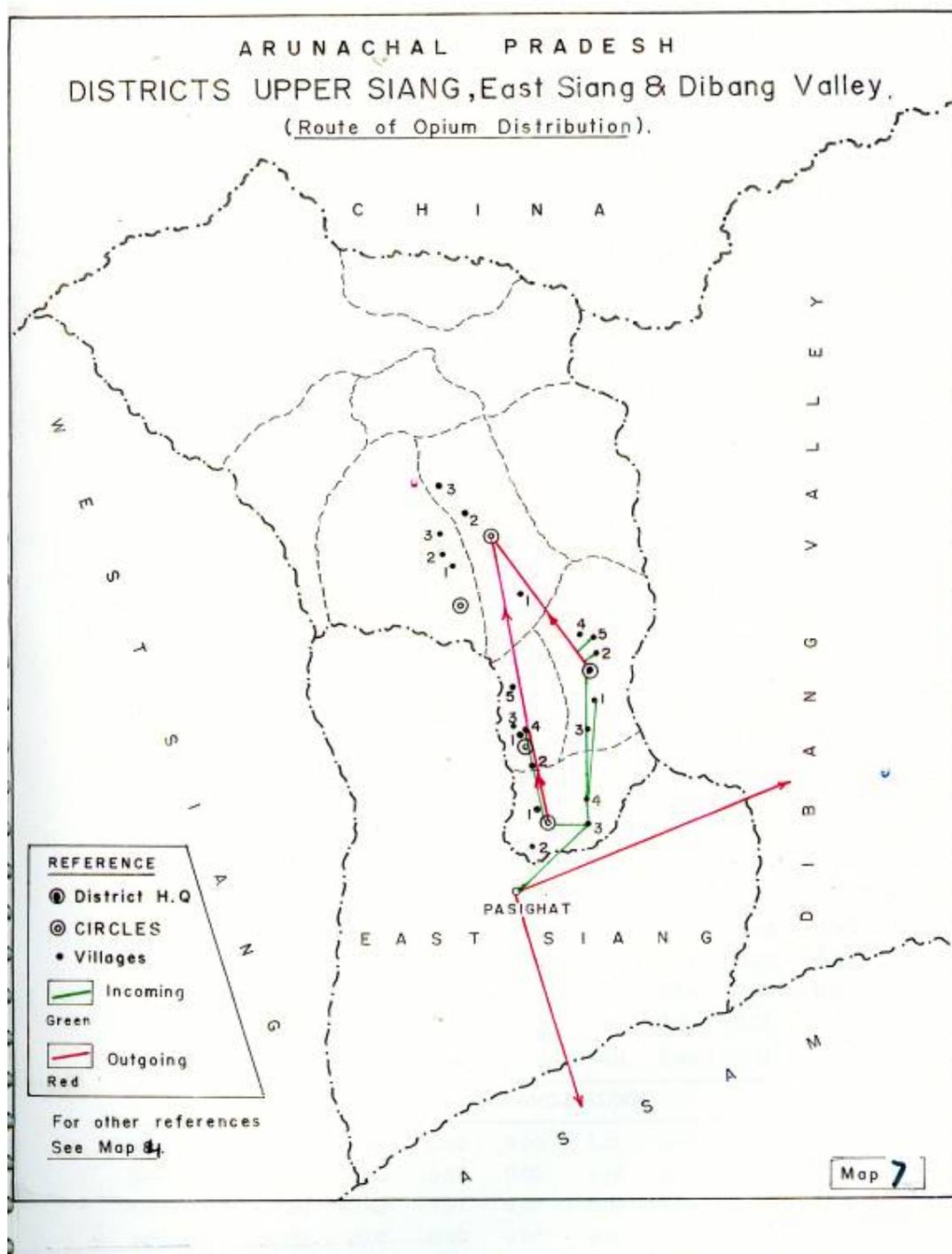


During 1st phase survey from 9-11-2000 to 18-12-2000 we visited the following circle HQ and villages

Sl no	Village	Circle	No. of househ olds	Sch-1	Sch-2	Sch-3	Sch-4	Sch-5	Total
1	Yingkiong Hq	Yingkiong	552	-	-	-	7	2	9
2	Gette	-do-	112	1	5	-	2	-	8
3	Gobuk	do	124	1	17	-	3	-	21
4	Pugging	do	73	1	10	4	3	-	18
5	Gossang	Jengging	143	1	2	-	1	-	4
6	Moying	do	9	1	2	-	1	-	4
7	Ramsing	do	53	1	8	-	1	-	10
8	Geku Hq	Geku	N.A	-	3	-	9	-	12
9	Jummo	do	35	1	6	4	2	-	13
10	Kumku	do	109	1	5	3	4	-	13
11	Geku Peram	do	78	1	6	3	1	1	12
12	Komkar	do	252	3	15	-	3	-	21
13	Katan Hq	Katan	40	-	7	5	5	2	19
14	Sibum	do	203	1	13	5	4	3	26
15	Sumsing	do	68	1	10	4	3	-	18
16	Padu	do	114	1	22	4	5	9	41
17	Jeru	do	44	1	11	4	3	6	25
18	Mariyang Hq	Mariyang	184	-	18	5	9	-	32
19	Dalbing	Do	182	1	10	4	3	-	18
20	Adipasi	Do	161	3	19	4	5	6	38
21	Millang	do	114	1	12	5	4	-	22
22	New Millang	do	24	1	8	-	-	-	9

We could not visit Tuting circle, Gellingcircle, Palling circle ,Singa circle and Migging circle as there is no road communication. Recent flash floods on the Siang (Tsangpo in Tibet and Brahmaputra in Assam) river had damaged Sangam Bridge, Ditedime bridge and Nubo Bridge completely. Yingkiong was at that time connected with Pasighat via an alternate road through Jeying and Damroh after Crossing Siang River at Pasighat by Ferry. Only small vehicles with 4 wheel drive and Tractors could move on this road. Prices of essential commodities, which come from Pasighat, are more than double that of the local produce for which there is no purchaser due to poor roads. Fare from Pasighat to Yingkiong is Rs 500.00 per passenger, cost of one egg at Yingkiong is Rs 5.00,one Kg tomato costs Rs 50.00 at Yinkiong whereas at Komkar 5 oranges can be purchased at Rs 1.00 only and there is no purchaser of oranges this year as communication cost is so high.

In 2nd phase we shall survey Damroh village(which could not be surveyed due to a fire accident that occurred in the village) under Mariyang circle, Silli and Ponging under Katan circle besides Pasighat and Mebo of East Siang district



After the 1st phase of the survey it appeared that opium poppy cultivation is confined to Mariyang circle, Katan circle and part of Geku circle. In Geku circle commercial cultivation of poppy has started recently that is maybe 4-5 years back at Sumsing and Jummo village. Some households of Gobuk village under Yingkiong circle stated that they cultivate opium poppy for medicinal purposes but *sell the excess* produce. So poppy cultivation in these areas is bound to spread. Sudden development delay in Upper Siang district may further increase the trend. House holds of Sumsing village, Damroh, Millang, New Millang and Mariyang are cultivating poppy *purely for commercial purposes* as there are very few opium addicts in

these area, but there are large numbers of addicts in Katan, ,Sibum ,Jeru, Padu and Adipasi. Addiction is more among youth than the old.

Except the district HQ and a few Circle HQs practically *no modern medical facilities* available in upper Siang District, supply of medicines is very poor in terms of quality and quantity. People depend on some traditional medicine like Kala Haldi, bile of wild bear, mithun and mainly on raw opium for the cure of common ailments like pain, cold, fever, Diarrhoea , Dysentery etc

There are Primary schools in almost all the villages and Middle schools in a few villages, but people can not afford higher education as they have no money to send their wards outside for further studies. *Some villagers declared that they cultivate opium poppy to meet the educational expenses of their children.* An 18 years girl of Padu village, who is reading in class V, told that last year she along with her friends cultivated opium poppy over a small plot to meet her educational expenses like purchase of exercise books, pencils and uniform etc but that plot was destroyed by sepoys of C.B.N..

Lack of alternative source of income coupled with lack of medical and educational facilities, poor road communication, lack of awareness and lack of political and administrative will are the *main causes of illicit opium* cultivation in the area.

Who, when and how opium was introduced in the area is a matter of research, however when we discussed the issue with some key informants and with some old persons they told us that addiction and cultivation of opium poppy was in vogue in the area before the British came to this area. Some however told that British had introduced opium in the area. The very word "kani" however indicates that opium has come to this area from Assam. Addiction of opium is very common in Jonai area of Assam, Pasighat and Mebo area of East Siang District of Arunachal Pradesh, Katan, Sibum, Adipasi, Padu, Jeru, Silli and Ponging village of UpperSiang district.

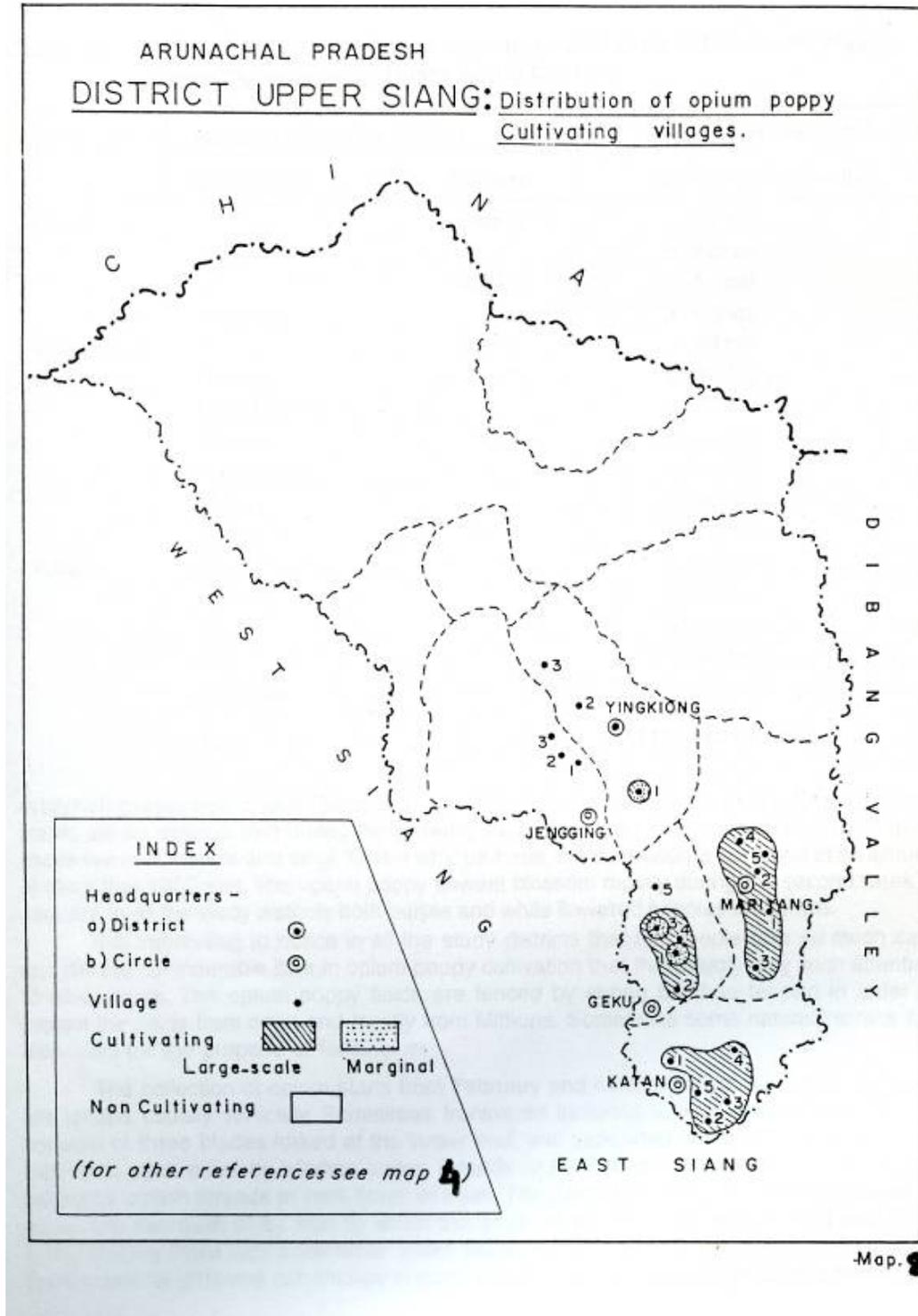
Villagers of these areas use opium in social gatherings and also to reduce fatigue while preparing Wet.Rice.Cultivation (WRC) fields. To combat the menace both strategies like supply reduction and demand reduction have to be undertaken simultaneously.

To reduce supply of opium, cultivation of poppy is to be reduced by way of development and eradication. Development will mean better roads, improving agricultural techniques, educational & medical facilities. Introducing cash crops like maize and mustard, setting up mustard oil mill, community tea gardens and tea factories are necessary. Developing horticulture and introducing marketing of agricultural and horticultural (pineapple, oranges and cardamom) produce up to North Lakhimpur and Dibrugarh will also be very good.. However marketing facility through Govt. organisations or through co-operative societies is a must. Mustard in some villages is grown with opium poppy.

Handicraft, tailoring and industrial technical training could also be imparted. Free medical facility is must in the area as they are traditionally using opium for many ailments like Diarrhoea, body pain, cold, cough, etc.

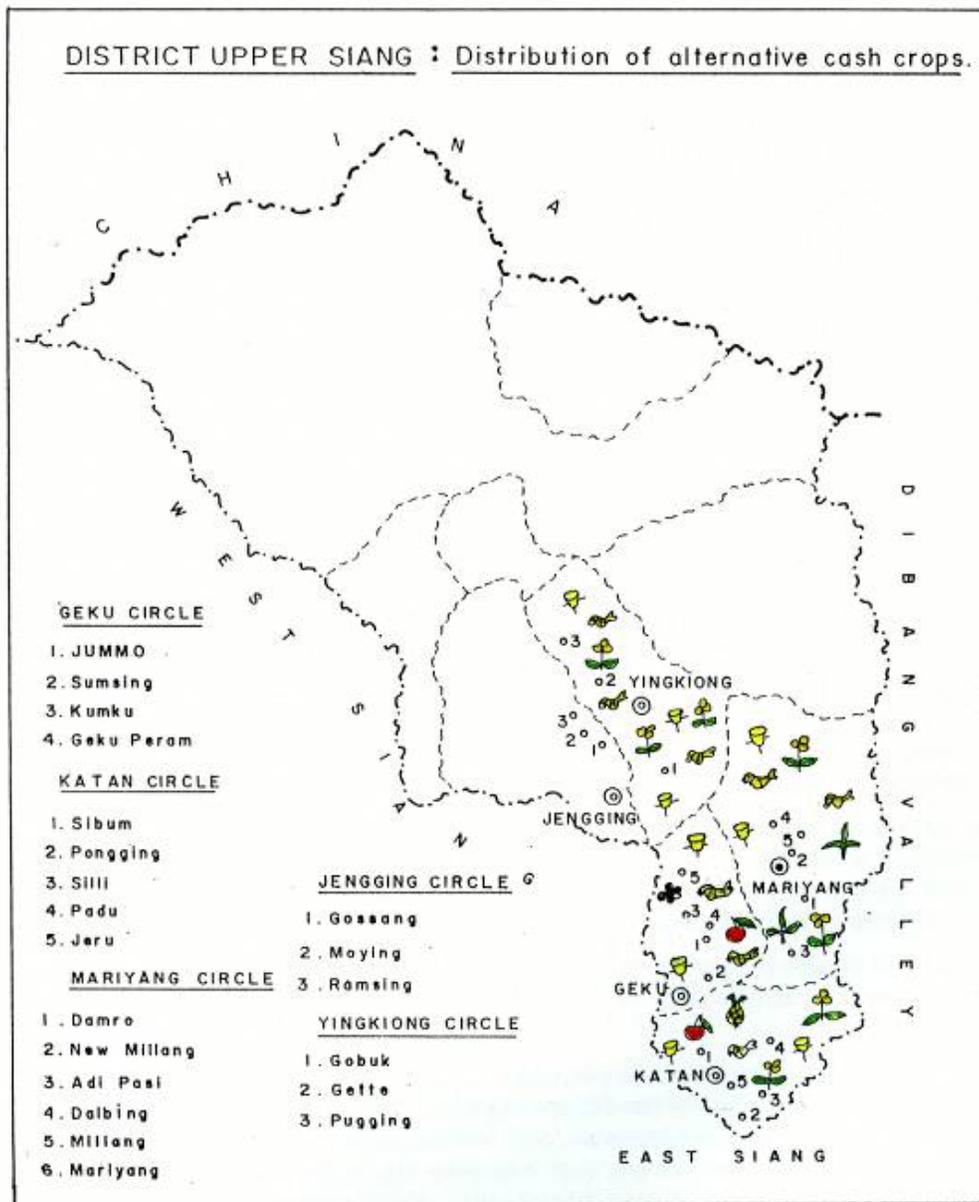
To eradicate illegal cultivation of poppy the State govt. ought to start awareness campaign from August. In August jungle clearing, soil preparation commences. The Dy.Commissioners, Circle Officers and other officials should be given full responsibility for

this purpose and local Gaon Burahs (G.Bs or elected village heads) also to be made responsible. No laxity should be shown in this respect. Initiative from State Govt. is imperative and is of *immediate necessity otherwise it will be too late and all initiative of alternative development will be futile in coming days when cultivation and addiction will be more extensive.*



Central agencies can work as a monitoring agency. Preventive work should be done continually at Mibo area, Jonai and Pasighat along with state Govt. official so that opium is not transported to other districts of Arunachal and Assam.

Regarding demand reduction one *de-addiction centre* at Mariyang, one at Pasighat may be established. Postering, hoarding and documentary film shows are to be conducted at village levels. Meeting in villages with G.B, women and important person like missionaries and other religious leaders, teachers, doctors etc ought to be organized to warn against dangers of opium cultivation and its abuse.



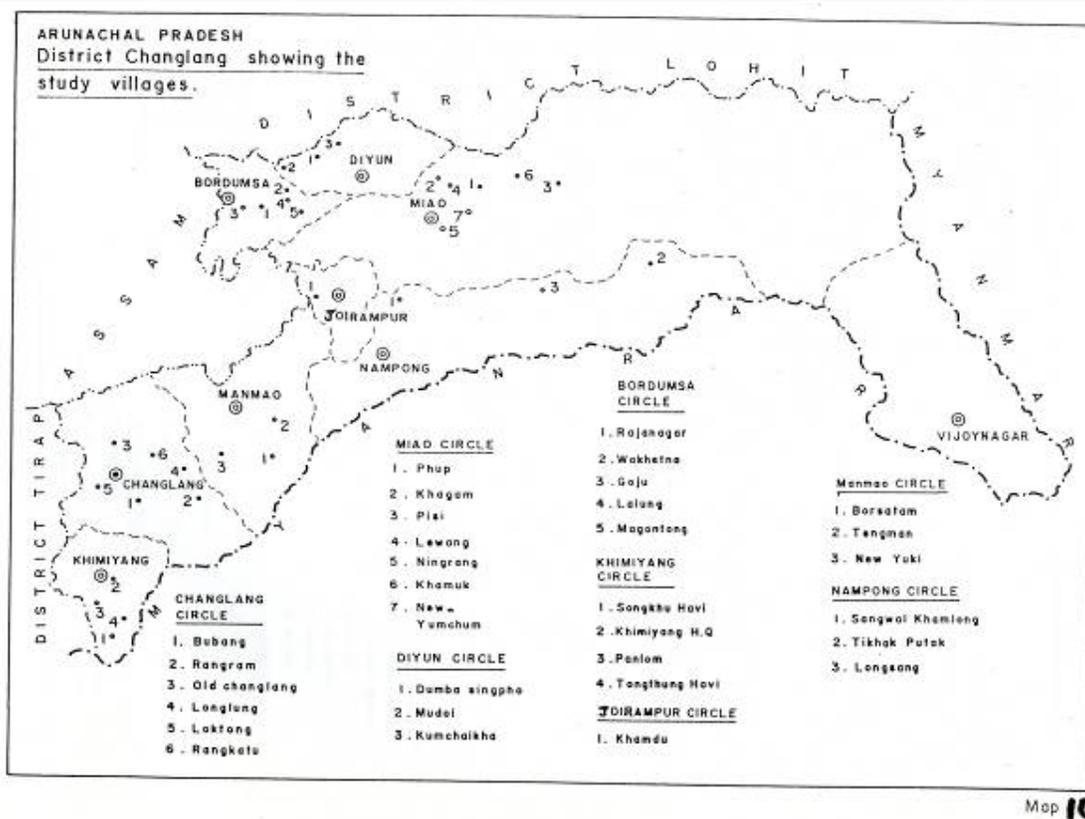
Map-9a

References to Map 14 : District Upper Siang
Distribution of alternative cash crops

<u>Crop</u>	<u>Symbol</u>	<u>Crop</u>
Banana		Orange
Betelnut		Papaya
Black pepper		Pear
Cardamom		Pine apple
Ginger		Squash
Mango		Tapioca
Mustard		Tea

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Consolidated Report of Changlang Team



Duration of the First Phase survey: From 09.11.2000 to 13.12.2000

Sl no	Name of Circle	Name of Village surveyed	Date of Survey	Dist from Circle hqr.	(Tribe-Tangsha) Sub-Tribe	Total House hold	Sch. 1	Sch. 2	Sch. 3	Sch. 4	Sch. 5
1	Khimi yong	Sankho Havi	14/11 15/11 16/11	13 km foot track	Havi	34	1	25	12	2	2
2	-do-	Panlom	16/11 17/11	11 km. foot track	Tutsa	28	1	20	10	2	3
3	-do-	Khimiyong	17/11 18/11	0 km	Moklom	65	1	30	14	3	2
4	Changlang	Rangkatu	20/11 21/11	11.2 km	Longsang	61	1	28	11	2	2
5	-do-	Old Lunglung	22/11	08 km	Jugli	09	1	6	6	2	1
6	-do-	Bubang-II	22/11	08 km	Jugli + Moklom	56	1	23	8	2	2
7	-do-	Laktong	23/11	02 km	Jugli+ Moklom+ Tutsa	23	1	17	7	2	1

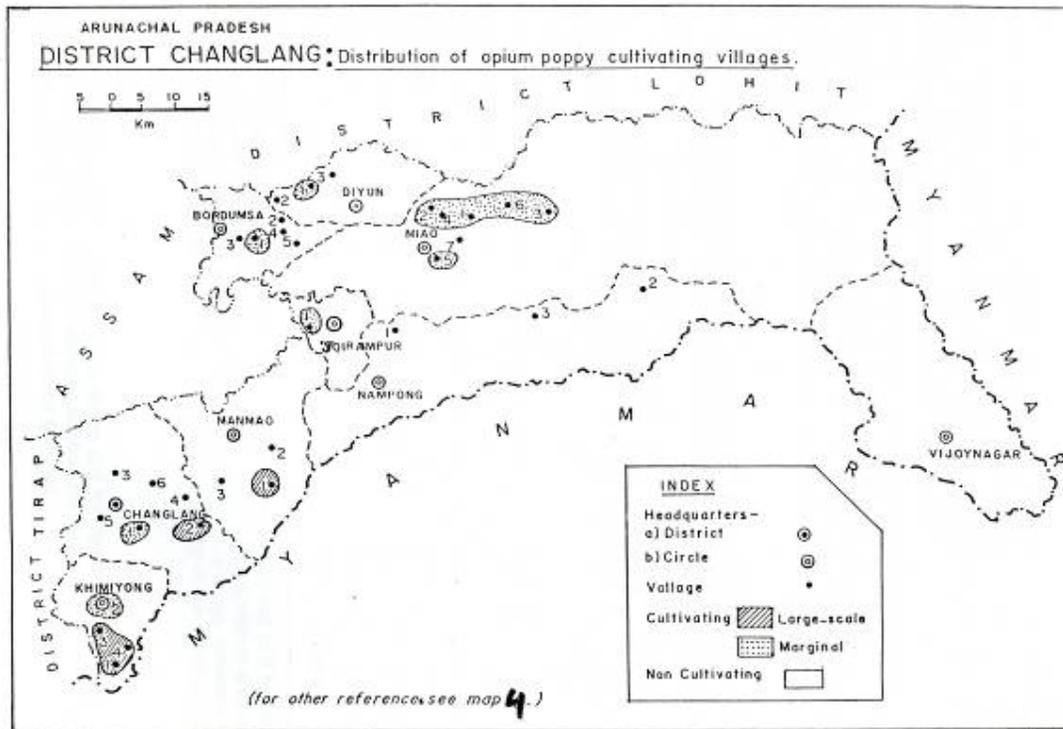
8	-do-	Old Changlang	24/11 25/11	01 km	Moklom + Longsang	78	1	30	12	2	0
9	-do-	Old Rangran	24/11 25/11	6 km + 10 km foot track	Jugli	14	1	12	5	1	1
10	Manmao	Tengman	28/11 29/11	4 km +10 km foot track	Mossang	32	1	19	5	2	1
11	-do-	Barsatam	9/12 10/12	4 km + 26 km foot track	Mossang	20	1	16	5	2	1
12	-do-	New Yukhi	9/12 10/12	6 km +13 km foot track	Jugli	13	1	13	0	0	1
13	Nampong	Longchong	2/12 3/12	5 km + 24 km foot track	Tikhak	9	1	8	0	0	0
14	-do-	Tikhak Putak	2/12 3/12	10 km + 13 km foot track	Tikhak	31	1	18	6	2	1
15	-do-	Changwal Khamlong	4/12 5/12	19 km foot track	Tekhoi + Changwal	25	1	17	5	1	0
16	Jairampur	Khamdu	6/12 7/12	10 km	Longri	42	1	26	5	2	2
Total	5 Circles	16 villages			10 Sub-tribes		16	308	111	27	20

Summary:

1. ***Khimiyoung*** : This circle comprises of 17 villages. The villagers are cultivating poppy traditionally since the time of their fore-fathers. As per the knowledge of old-cultivators the poppy came to this part of India from Myanmar when there were no demarcation of boundary between India and Myanmar. Earlier only rich families cultivated opium as a mark of their status. Opium ("Kani") was offered during the grand feasts celebrated by the well-to-do families to the invitees belonging not only to the village but from far-flung areas so that their name and fame gets wide publicity. This original trend followed for quite some time and slowly "kani" became popular in the village. The first outside people involved in the trade of opium in exchange of other commodities were the "mahuts" who came to this remote part for border trade of commodities like salt and cloths. The "mahuts" were hard addicts of opium and while returning to their places in the plains they used to carry opium in lieu of salts and other items which were essential and new to the villagers. This trade through "mahuts" flourished most when elephants were used to collect timber for the contractors. At this time the villagers came in contact with "cash" for providing the "kani". And the cultivation of opium spread out very fast across the villages.

The villagers, apart from addiction, now use opium in social gatherings like marriage, festivities. Those who can afford offer it along with animal sacrifice against *spirits who* they believe cause fevers and damage crops.

Presently opium poppy cultivation is reported to be undertaken by more than 10 villages of the circle. Our surveyed villages viz., Sankho Havi, Panlom and Khimiyong cultivate poppy. Sankho Havi and Panlom villages are in remote locality. Except piped water supply and electricity (occasional supply only) the villagers are not receiving direct attention from the Govt. in regard to their socio-economic developmental work. The villagers do not have adequate wet-rice cultivation and the food grain output from their *jhum* (swidden or slash and burn) fields can not feed for them more than 4-5 months. Except chicken, the other domestic animals are reared for meat only to be used in feasts, which do not have any economic value for them. The medical facility extended to the villagers is non-existent and still animal sacrificial offerings along with opium continue to be made to cure fevers like malaria, migraine etc. *Apart from these the villagers are insecure to resist any kind of demand from two to three factions of insurgent groups whenever they visit them.* In the bordering villages, each household has to pay annually Rs.350/- as tax to one insurgent group.



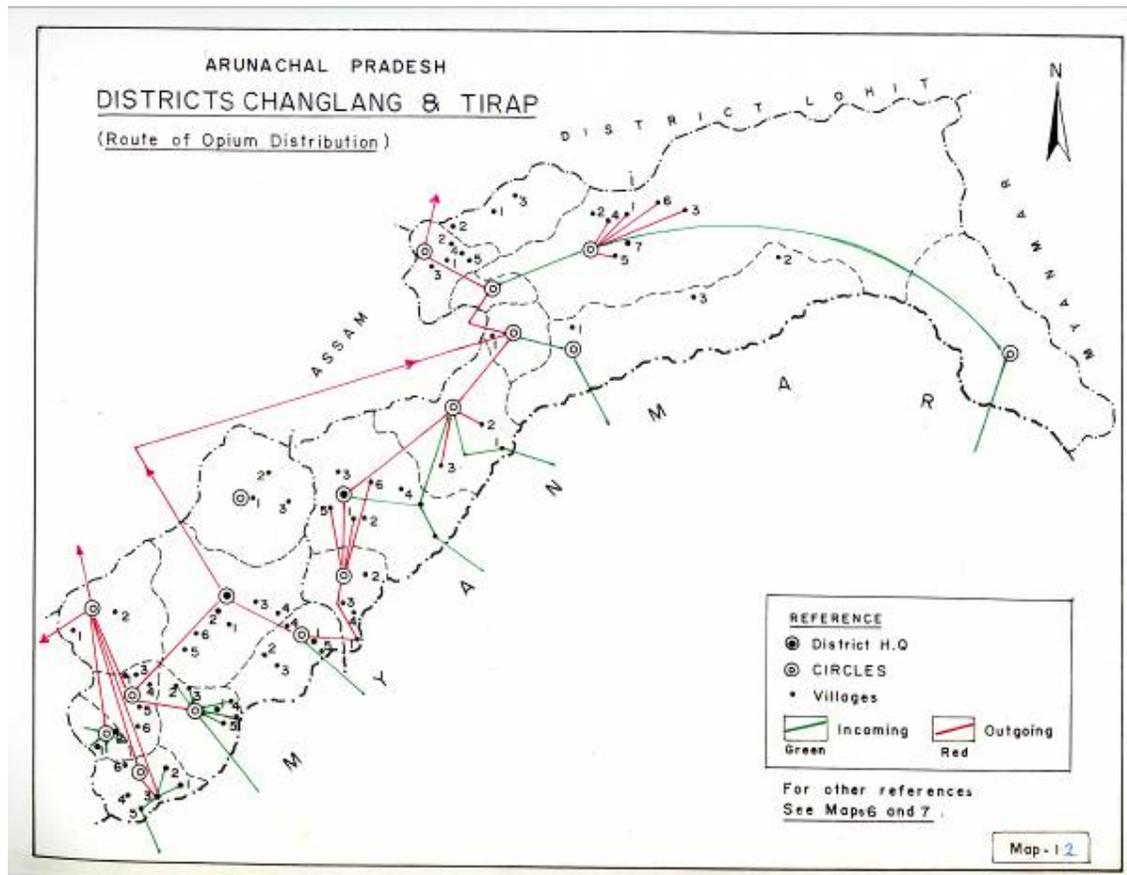
Map II

According to them, in order to procure food for sustenance and to meet demands raised by these groups they continue poppy cultivation despite knowing that this practice has been banned by Govt. and opium addiction is detrimental to one's health and society. However, they liked the idea of our survey and the idea that the Government was consulting them. They said that they wished to stop opium cultivation if development in all sectors reaches their households.

The Khimiyong circle can be termed as an "Opium bowl" of Changlang district since the opium produced here reaches almost the entire Changlang district. Also, opium from Hukawng, Myanmar and Laju circle of Khonsa district is being trafficked through this Circle

to Arunachal and Assam. The entire State Govt. office network in Khimiyong is in shambles including the Primary Health Centre (PHC) and hospital staff and teachers are also addicts.

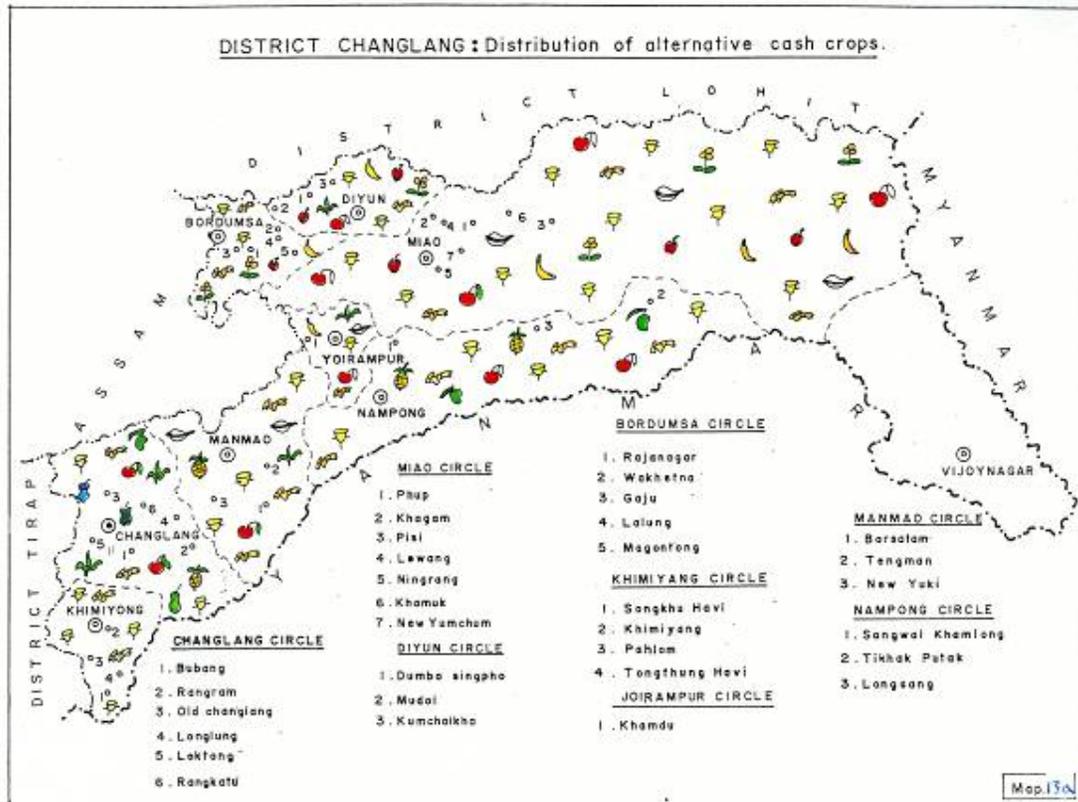
The entire circle is embracing Christianity very fast. The Catholic and Baptist Churches are operating there but TBCA (Tangsha Baptist Churches Association) is dominant in the Changlang district. *The Pastors, however, are teaching the villagers to refrain from any kind of addiction.* In some villages, which embraced Christianity recently, the addiction was seen not prevailing among youths but old people still taking it covertly.



2. **Changlang** Circle: In Changlang, cultivation is in a couple of villages only. But addiction is spreading. In Rangkatu and Kengkhu(non-surveyed) villages we found several addict groups. The opium comes from upper side i.e., Khimiyong. The district hospital is inadequately maintained and a de-addiction centre is not there. The Circle is mainly an opium consumer's circle.

3. **Manmao** Circle: The villages bordering Myanmar viz, Ranghill, Hetman and Barsatam are continuing cultivation of poppy. These villages are remote and access is difficult. From Manmao a foot-track weaves through jungles and steep hills to Ranghill -56 Km, Hetman - 42 km. and Barsatam -30 km. Since these villages are in the very interior the Govt.'s developmental policies are hardly implemented. Over a span of years from 1956 -1983 most of the households shifted to Jairampur, Kharsang, Miao in search of wet-rice cultivation. These migrated households do not undertake poppy cultivation but use opium. *After the 1996 ban on cutting trees* some of them have started illicit trafficking of kani which is being

produced by their relatives at the primitive villages as mentioned above. Also these bordering villages have their relatives in Myanmar of their own sub-tribe e.g., Mossang, Longri etc. So the *kani* (opium) produced in Myanmar finds a market stretching from Manmao to Jairampur/Miao. The addiction of opium however, was found to be less than that in Khimiyong circle. We surveyed Barsatam, Tengman and New Yukhi village here. Out of these the Mossangs of Barsatam and Tengman cultivate poppy and still use in social and religious purposes.



The villagers cultivate poppy for money. As in the remote villages of Khimiyong circle, the villagers face the same type of problems- both from Govt. (initiation of developmental work like road is not undertaken) as well as insurgent groups.

References to Map 12 : Districts Changlang
Distribution of alternative cash crops

Crop	Symbol	Crop
Banana		Orange
Betelnut		Papaya
Black pepper		Pear
Cardamom		Pine apple
Ginger		Squash
Mango		Tapioca
Mustard		Tea

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4. ***Nampong*** Circle : We did not find cultivation in the three villages we surveyed. These villages are very remotely located and despite having resources are yet to be developed. However while surveying at Tikhak and Putak villages we came to know that some villagers of Mossang Putak (30 km f/track) cultivate opium. But as gathered through Nampong the ***Myanmar opium*** reaches places like Jairampur, Miao, Kharsang etc.

The villages of this circle are new fields to the insurgent groups. We saw Assam Rifles Patrolling remote villages and questioning villagers. The village T/Putak earlier practiced cultivation but at the initiative of its GB it stopped since 1990. The addiction is limited among only a few old-aged people now.

4. ***Jairampur Circle*** : As said before, the villages which shifted from Ranghill, Hetman side bordering Myanmar, to Jairampur still use opium. Some addict infested villages are Khamdu (surveyed by us), Tengmo and Hetlong. These villagers still practice their old use of opium in ceremonies. Some of them tried cultivation here also but the yield was not encouraging because of a difference in soil quality. So we found that this is basically a consumer's circle. To and fro visits to the old village are continuing and therefore, the supply of opium is also unrestricted and continued.

Other Crops: Here we mention the crops which we have seen in the fields having commercial aspects.

Khimiyong: 1. Cardamom, 2. Orange, 3. Floriculture, 4. Ginger ,5. Cotton 6. Betel nut and betel leaves 7. Pine Apple 8. Banana

Changlang : 1. Tea, 2. Commercial production of vegetables, 3. Orange, 4. Cardamom, 5. Pine Apple 8. Banana

Manmao: 1. Tea, 2. Orange, 3. Garlic, 4. Ginger, 5. Cardamom, 6. Pine Apple 7. Vegetables 8. Betel leaves, 9. Black pepper 10. Banana

Nampong: 1. Tea, 2. Orange, 3. Pine Apple, 4. Cane, 5. Cardamom 6. Banana

Jairampur: 1. Tea, 2. Orange, 3. Commercial production of vegetables 4. Ginger 5. Banana 6. Mustard

In the villages away from Circle/Dist hqr., we noticed electricity excepting Longchong & Barsatam. Piped water facility was available except Longchong, Khamdu. Primary school was in each village except Longchong. The PHC was available in circle/Dist. Hqr only.

The 2nd phase survey of Changlang District was conducted in Miao subdivision. The survey was conducted from 5th January to 20th January. During that period we conducted survey in the following 15th villages. Most of the villages are of *Singpho* tribe (*originally from Myanmar*) and few are Tangsas. Besides Singpho, we found few houses of *Khampti* (also *originally from Myanmar*) and Syam in some Singpho villages. Adivasi, Chakma and Nepalis live on rented land in Singpho villages staying as labour, working in paddy fields and in tea gardens.

Sl. No	Circle	Village	House hold	Tribe	Sh-1	Sh-2	Sh-3	Sh-4	Sh-5
1	Bordumsa	Wakhenta	49	Singpho	1	22	7	-	4
2	Bordumsa	Lalung	23	Khampti	1	12	3	2	6
3	Bordumsa	Magantong-I	24	Tangsa	1	13	3	3	5
4	Bordumsa	Rajanagar-III	30	Nocte	1	7	1	1	1
5	Bordumsa	Goju	52	Singpho	1	22	6	4	4
6	Diyun	Mudoi	35	Singpho	1	16	-	-	-
7	Diyun	Dumba Singpho	22	Singpho	1	13	3	-	5
8	Diyun	Kumchaikha	40	Singpho & Khampti	1	12	3	2	3
9	Miao	Khagam Singpho	14	Singpho	1	6	-	-	2
10	Miao	New Yumchum	35	Tangsa	1	16	3	-	-
11	Miao	Khamuk	3	Singpho	1	3	1	-	2
12	Miao	Pisi	11	Singpho	1	7	1	-	2
13	Miao	Ningrang	17	Singpho	1	11	2	1	4
14	Miao	Phup	10	Singpho	1	6	2	1	2
15	Miao	Lewang	21	Singpho	1	15	1	3	1

General description of the *Singpho* villages: Singpho are Buddhist in religion. All the above Circles are in plain areas. Every household is having wet lands for regular paddy cultivation. Generally they cultivate paddy twice in a year. But some cultivators are cultivating 3 times in a year. In plain area the land is fertile and water sources are nearby. Paddy and mustard crops are generally cultivated. Every household has 1 Acre to about 10 Acre of cultivating land. Almost every household employs Adivasi or Chakma cheap labour for crop cultivation. Generally the households rent out their paddy land to this labour, who in return gives half of the products to the owner of the land. Most of the families not only survive on the produce, but they can even sell part of it to others. The male members don't have much work to do other than visiting field to see how the labour is working. That may be a reason why Singpho males are addicted to opium. During our survey we found that about 10 to 15 % are hard

addicts in a village. *Every one* has tasted opium once or taken it for a short period. *During our second visit we have found opium rate has gone down to Rs. 200 to 250 per tola (11.4 gms) whereas at this time last year{2000} it was about Rs. 400 above per tola.* Addicts have increased day by day. May be Lohit has produced surplus opium last year. Besides paddy cultivation, they have also started tea plantation, orange, other citrus fruits etc in the unclassified forest areas and they are also getting good return from it. Also a few tea factories are coming up to help them.

Electricity, Water, road and Primary school is available in all the villages. Free uniforms, books and midday meals are available in the schools. Health centers are within 10 - 15 Kms from each of the villages. Bus services and other transport system are much better than in Upper Lohit. Weekly markets are nearby. People are politically conscious about their rights.

When we put question on opium addiction and its cultivation, at first they denied both, but after few hour of discussion with the addicts they admitted use of opium and they don't regret it. In Diyun circle we also found some young people are using *proxivon capsules* in lieu of opium. In Kharsang circle, under the Miao subdivision, heroin is available, circulated by the underground insurgents and it will spread very soon all over the nearby areas. In Diyun and Miao circle we saw kitchen gardens of opium in few addict's houses, that may last an addict for a month.

General description of Nocte and Tangsa villages: Originally Nocte and Tangsas followed indigenous faith. But since 1980 they have converted to Baptist, Catholic, Pentecostal etc. After conversion to Christianity *many of the addicts have given up opium addiction* by forced or by will power without using any medicine. Generally every Christian village GB denies having any addict in the village. After a few talks we found that, that is not correct. Still there are few old addicts in the village. If we point out any new young opium addict, then the village elders says that they don't allow them to take opium in the village, outside the village where he takes, that doesn't matter to the village elders. *Actually after Christianity, addiction has gone down but not completely stopped.* All these Tangsa villages have come down from hilly areas of old Tirap district for fertile land. Some villages are converted to Christianity at their original village. Some old people said that at first the insurgent forced them to be Christian at gunpoint. Despite Tangsa villages having fertile wet land, still practice *jhum* (slash and burn) cultivation in the plain-unclassified forest areas. Here their *jhum* cycle is 3 to 4 years and has individual unwritten ownership of land. In the *jhum* land they cultivate paddy, tapioca, arum, maize, millet, ginger and other vegetables. Their agriculture products are self sufficient for the year. They can sell only arum, tapioca, ginger, chilli etc, besides that they sell poultry, pig, goat, fish etc. They have good markets within 10-20 km from their villages.

They don't cultivate opium. Addicts get their requirement from Kharsang. "Kharsang is head quarter of all narcotics drugs (Opium/Heroin)." As per intelligence, there is no cultivation of opium, but there are some villages, Injan, inhabited by Lisu and Tangsa Tribes, who carry heroin and opium for the under grounds from Myanmar. These villages are protected by the NSCN (K). While talking with police, they said that they are afraid to go to these villages, *even Army goes with prior intimation, so that the UG can shift to safe place and don't come out in confrontation.*

All over the Miao subdivision, we met Army patrols, during our work. Soldiers were camping in a few of the Tangsa villages in the GB's house, and they did not let us talk to the Gaon Burahs (GB). Villagers are scared due to Army operation as well heavy presence of NSCN (K) & (IM) groups in the villages. Several times, without realizing it, we have interviewed underground (UG) people posing as villagers to know our activities. Due to Army operation all the telephone exchanges have shut down STD facilities without the knowledge of public.

The 1st village in Kharsang circle we visited, i.e. Songking dung, we encountered heavily armed UG people. We have seen the other villagers are acting normal as if they did not see any abnormality in the village. We entered the village on 19.1.01 about 9.30 am in our Government vehicle. The village is about 7 km from Karsang - Miao main road. We stopped our vehicle to locate the GB's house and very next moment we were surrounded by about 6 heavily armed with AK series and Chinese assault rifles people. They ordered us in Hindi to come down from the vehicle and at the same time asking us who we are, why did we stop there etc. After checking our vehicle, they did not find any objectionable item, and became a little relaxed. (Moni Sarania hid the Circle map under a mattress). We talked with them in Nangamese language and explained to them the reason for our visit to the village. Somehow they were convinced that we were not Army spies. One of the members was so confident about us that he declared that we are their people, and their will be interference with our work. Another member was still suspicious and again asked us which Army Coy we were from. By that time more armed persons came out, and slowly we realized that except for a few everybody was carrying guns. Some were on top of trees too. After getting confident we asked for the GB. First they said he is in a meeting, after that they said he is coming. Then they pointed out one young man aged about 28 years wearing a shawl coming towards us as GB. We could see a gun under the shawl. We explained to him the reason for our visit. He denied that there was any addict in any Tangsa villages. By mistake he also said that they use to punish the addicts, which a real GB would never say or do. We did not spend much time in the village, and hurriedly came out from the village without any harm.

Next day the matter was discussed with the Kharsang CO. He was surprised that DC Changlang did not inform us about the situation in Miao & Kharsang circles. We told him that we met DC Changlang on 1st week of November 2000. CO, Kharsang informed that after 25th December, both the NSCN groups have reinforced in Miao subdivision. They are fighting among themselves now. Army is only chasing them from one village to another so that if suddenly they meet each other they start killing each other.

Tirap district: After completion of Changlang district we went to Pangchau circle to join Tirap survey group. In Tirap, we surveyed from 21st January to 7th February. During that period we visited the following 14 villages: Pangchau circle: - Konsa, Kamhua Nonku, Kamhua Noksa and Bonia. Pumao circle: - Longkhaw. Kanubari circle: - Longsum, Oilingtong and Mopaghat. Namsang circle: - Namsang, Soha, Sipini pathar and Deomali.

Wangchos are habitant of Pangchau, Pumao and Kanubari circle. Wangchos are hunter-gatherer tribe. Except few of the villages of Kanubari, adjacent to Assam, all are in hilly areas. They have only *jhum* cultivation. Generally they are having a 9 to 12 years *jhum* cycle. They depend on only cultivation of millet, arum and tapioca. Besides that they cultivate paddy and maize. Some village produces enough maize for the year and some village produce only for a month. **Water is scarce** in Tirap district. **De-forestation** is also

another reason for shortage of water. *Opium is the only cash crop*. Many influential non-addict people keep opium to pay addict labour. Addict person go to houses having opium with their best hunting trophies as gifts and work for them in exchange of opium. In this district people *are so poor that* even in the government buses, in lieu of bus fare, they give village produce to the conductor. Same situation with the village shops. Barter is common in Tirap.

Primary schools are in all the villages. Electricity is or was available in all the villages but due to *non-payment of electricity charges*, electricity has been disconnected from many villages. Health centers are very far from the villages. There is no weekly market except one in the subdivision HQ. Road (gravel) is connected to almost 75% villages. Roads to rest of the villages are under construction. Water is not available. Even at the district Hq., Khonsa, water is scarcity in winter. There are regular bus services to all the Circle Hqs from Khonsa.

Most of the villages are converted to Christian. Some villages are mixtures of Catholic, Baptist and Indigenous Faith. There is also under current fighting among Catholics and Baptists. There is tradition that if any villager (Panchas = below royal family) kills an animal, one rear leg has to be given to the Chief (King). Like that in many other festivals Chief gets the best part of the food. But after conversion, the people don't want to give any gifts and the village chiefs are not happy about that. They feel that they are not getting respect from their subjects. Till independence they were in practice of head hunting. Now also they are decorating their prizes in their MORONG houses. But such villages that are completely Christian, have disposed these skulls. Till 2 years back, those that were not Christian, used to keep the dead on a bamboo platform nearby the village. And if a Chief died, they kept the body in the middle of the village fearing that the enemy might take away the head. The dead body emits a bad smell and many children get sick from it. Now the youth groups have stopped keeping the dead on platform and bury the dead. In Longkhaw village, they reported that there is about 10 death per month in the village due to unknown diseases.

Kanubari adjacent to Assam has a different picture. The villages are like Assam village. They migrated from Longding circle. They have wet and dry land. Water is more or less sufficient. Agriculture yield is high. Besides that they have tea plantation. One household said that last year they got about Rs. 2.50,000 from green leaf tea. One local politician (ex-MLA) installed a leaf tea factory at Kanubari. Every Thursday there is a weekly market. Villagers far from Wakka, Pangchau, Longding, Pomau circles come to this market on foot after walking for 2 days. Here they exchange their village products like betel nut leaf, ginger, chilli, broom stick, bamboo mat, pulses, pumpkin, tapioca, arum, opium, cannabis etc and they take Dao, agriculture tools, nails, fishing net, cloth, jewellery, cattle, tea, salt etc.

There is officially no addiction of opium or cultivation at Kanubari. Four years back (1997) *NSCN (K)- an insurgent or UG outfit- had destroyed all the opium cultivation* in the Kanubari area. NSCN (K) jawans are mostly Wangcho, but the educated officers are from Nagaland, of Koniak Naga tribe, who are mostly addicted to opium or heroin.

Namsang Circle is adjacent to Assam, and *Nocte tribes* are inhabitants of Namsang. This tribe migrated from Laju side. They practice both wet cultivation and *jhum* cultivation. The wealthier families recently introduced tea. To get NOC in the forest land is not possible for tea cultivation, therefore many villagers could not start tea cultivation. We talked with the General Manager, Arunachal Forest Tea Corporation Ltd., he informed us that due to strict forest Acts no one bothers to take responsibility to clear Reserve forest land for tea

cultivation. Noctes are more advanced than the Wangchos. They don't take opium or cultivate it. Their cash crop is betel nut and betel nut leaf. Besides that they plant Palm leaf for making house roof, Their annual yield is self sufficient for the year. People from Arunachal have some problem in marketing their agriculture products. They cannot market directly out side of Northeast. The Surrendered ULFA (an ex insurgent group) doesn't allow their products to go through Assam without paying tax and marketing through them or through their agents (Marwaris- a North Indian trading class).

REPORT OF 2ND PHASE SURVEY

DISTRICT :UPPER SIANG

(Maps above)

PERIOD: 6-1-2001 TO 28-1-2001

TEAM:

1. Shri R.K.Sarkar, Superintendent, CBN, Guwahati
2. Shri A.Sen Deka, Inspector, Central Excise, Tezpur
3. Shri B.Basumatary, Investigator, DAIPARC, Tezpur
4. Shri O.Mongku, Investigator
5. Shri T.Siram, Investigator
6. Shri K.Litin, Investigator
7. Shri Y. Pertin, Investigator
8. Shri O.Pertin, Investigator
9. Mrs. Omem Moyong, Investigator
10. Miss. Yane Komut, Investigator

In the 2nd phase of survey we visited three important villages of upper Siang namely Damroh of Mariyang circle, Silli and Pongging of Katan circle.

After completing the survey of Upper Siang district we visited Bodak village, Mebo village , Mebo circle HQ under Mebo circle of East Siang District ,Pasighat District HQ, Oyan village under Ruksin Circle of East Siang District and Oiramghat to assess extent of drug abuse including opium and collection of intelligence.

Village wise survey is as follows :

Name of District	Name of village	Name of circle	Village schedule sch-1	Household schedule sch-2	Group discussion schedule sch-3	Key informant schedule sch -4	Drug abuse schedule sch-5
Upper Siang	Damroh	Mariyang	1	34	5	10	3
Do	Silli	Katan	1	15	4	3	9
Do	Pongging	Katan	1	20	5	6	8
East-Siang	Bodak	Mebo	1	3	3	2	2
DO	Mebo	Mebo	-	-	1	4	3

Do	Pasighat HQ	Pasighat	-	-	3	1	3
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Damroh is a big village having 8 different clans and 315 households. Most of the households cultivate opium poppy to earn cash irrespective of the fact that they have other source of income or not. This village has only two opium addicts (daily users) and a few occasional users, therefore whatever opium extracted by the households of this village gets sold to the other villages of Upper Siang and East-Siang District, where there are good numbers of addicts. The village though big, has no Primary Health Center (PHC). It has no post office.

It has one primary school and one middle school. Mariyang Sub-Divisional HQ, 10 km from Damroh, has Higher Secondary school, PHC etc. The village is electrified and has a skimpy water supply direct from springs.

Although this village has produced doctors, engineers, school teachers, Govt Officials and politicians besides contractors and businessmen, even then the average economic condition of the village is not good for the following reasons

- a) Cultivable land of many households are far away from their residence which takes around 1 to 2 hours to reach
- b) Soil is not suitable for horticulture
- c) There is no marketing facility for ginger or vegetables produced by the villagers.

Silli is a small village having 38 households. It is a poor village having no medical facility or electricity. It has one primary school. There is poppy cultivation near Jeying camp which is collectively cultivated with the households of Jeru village. Villagers expressed that in comparison to 5-6 years back poppy cultivation has been reduced recently due to destruction operation and poor soil condition. But we got the information that many households have started selling opium ball (kani guti) by purchasing it at a lower rate from Damroh and Adipasi.

Earlier Silli has many addicts but it has reduced in recent years as the old addicts died, however addiction is increasing among youths. Present addicts are within the age of 45 years. There is one female addict in the village.

Both Damroh and Silli are situated beside the alternate Ranghat Mariyang Yingkiang road. All grow opium.

If Jeying PWD camp area, which falls under Silli village, can be developed to a commercial place and as a centre for other services like medical, school and training centre for weaving and handicraft it will serve a good alternative covering Padu, Jeru and Silli village. Crops like ginger, mustard and tea plantation will be a good alternative.

Pongging is also a small village having 46 households. It is totally isolated from the main road. It is 7 km difficult trek away, after crossing the hanging bridge connecting the alternate Mariyang - Pasighat road and the trek. Bridge point is 16 km from Ranghat.

Fruits, Paddy and vegetable grow well in the village but it is very difficult to market these products after crossing the difficult trek. Medical facility is totally absent in the village and availing medical facility at Pasighat after crossing the 7 km difficult foot trek and Siang river is horrible and this is one of the root cause of starting opium abuse in the village.

Both cultivation and addiction to opium in the village is extensive. Out of 46 households, 38 have opium addicts, also there are 4/5 female addicts. Whatever opium produced in the village is consumed by these addicts. They also purchase opium from other villages. During group discussion the key informants expressed that opium poppy cultivation is not only a source of income but it saves the outflow of their household money to other villages, from whom they used to buy opium. Some urgent step in the form of medical help, road communication (which is very difficult), marketing of village produce and awareness campaign against opium abuse in the village is to be taken otherwise the future of the village is bleak.

After completing survey of Upper Siang District we visited Bodak and Mebo villages under Mebo circle and Pasighat HQ under East Siang District. We also visited villages like Sigar, Mgopok, Ralling, Motum Borguli under Mebo circle. These locations are infamous for opium addiction. We also visited Oiramghat and Oyan village under Ruksin circle of East Siang District to collect intelligence.

People of Mebo circle area are hesitant to talk with outsiders due to occasional security checks in the area, however after interacting with some key informants, who were from amongst them, and opium abusers we could infer that on an average each village of Mebo circle has 15 to 20 opium addicts. Under Mebo Circle there are 18 villages. Addicts in Mebo circle are from 400 to 500. Besides there are many occasional users and many households use opium as medicine for the family members *as well as for their live stocks*. Sellers of opium ball (*kani guti*) from Upper Siang are *mainly women* who visit these areas and up to Dambuk circle of Dibang Valley. After ban on timber a few youth of these areas has also started opium business as a middleman. During crisis of local *kani guti*, mainly after destruction operation, GAPIN (raw opium) enters in the area through Dholaghat and Oiramghat. (Oyan Mize a 35 years old resident of Oyan Village is a notorious smuggler of black opium).

Though opium addiction is a major problem in the area no step has been taken by administration or from local community to contain the menace. Everyone is waiting for God!

Later on we came to Pasighat and met a cross section of people like religious leaders, doctors, social worker police officials, drug addicts to assess the extent of drug abuse in the area. What we gathered is, ***addiction*** is decreasing among old people due to their natural death ***but increasing among youths***.

In Pasighat many households who hail from Damroh and Adipasi area sell opium and they bother little about law, ethics or morals. During shortage crises Adi kani 'black' opium enters in the area from Dibrugarh, Assam through Oiramghat.

Among the youth of Pasighat hard drugs like Proxyvon, Morphine and Fortwin injections are also popular. Addicts are using and sharing syringes. They are procuring the drug locally as well as from Silapathar and Itanagar. Apprehension is that if the hard drug users increase in the area heroin may enter in the area through Oiramghat.

As reported by one Proxyvon addict, Sri Baking Tagi (24yrs), one of his friend who is an opium as well as proxyvon addict had to undergo surgery on his thigh due to proxyvon addiction.

No proper Deaddiction facility is available at Pasighat hospital. Till date they have treated 4 opium addicts with morphine injection. **A NACO (National AIDS control organisation) centre is attached with Pasighat General hospital and 2 HIV(+) cases have been detected here.**

After completing 1st and 2nd phase of survey of Upper Siang we felt that mere income substitution is not the answer to the problem of cultivation of opium poppy in the area, in that case almost every households of Damroh, Adipasi has to be provided with alternative economy. There is no dearth of cultivable land in the area. Nor it can be an answer to the problem of drug abuse in the area. One of the major cause of opium addiction among youth in the area is inducement by elders. We felt that ***immediate development of the area along with strong preventive measure like total eradication*** of poppy cultivation in the area and resistance to inflow of drug in the area from outside and participation of the community in the fight against Drug is the answer. We therefore suggest the following alternatives for Upper Siang which will also help East Siang.

1. Mustard seed cultivation with a few mustard oil mills at Yingkiong, Mariyang, Jeying
2. Incentive to orange cultivation and a few orange processing units at Komkar, Pugging, Ponging and Adipasi village.
3. Incentive to ginger cultivation, cardamom cultivation, soyabean cultivation and maize cultivation in the area. Maize processing unit in the area is also viable.
4. Tea plantation in the area after proper survey. (Tea Board)
5. Subsidy for fencing the agricultural land. {District Rural Development Agency (DRDA)}
6. Developing MIC (Minor irrigation channel) in the area. (DRDA)
7. Procurement and marketing of local produce like paddy, ginger, orange/Juice. Mustard seed/oil by govt or cooperative society and agricultural marketing centres at Geku, Siyat and at Jeying. (CO-OP society)
8. Training for tailoring, weaving etc (Handloom and textiles) and handicraft making.
9. Extensive self employment through S.G.S.Y (Swarnajyanti Gram Sorojgar Yojona) scheme (DRDA)
10. Setting up of PHC at Pugging, Adipasi, Damroh and at Jeying. (State and Central funded)
11. Construction of Ranaghat bridge. (Central fund)
12. Widening and black topping of Pasighat Mariyang Yingkiong road and Geku Katan Road. (Central and State fund)
13. Construction of Katan Pasighat road. {National Bank for Agricultural and Rural Development (NABARD scheme)}
14. Construction of Ditedime bridge and Nubo bridge. (Central fund)
15. Deaddiction centre at Mariyang, Mebo and at Pasighat. (Ministry of Health)
16. Preventive check at Bodak, Geku, Dholaghat. Mebo, Pasighat, Ruksin and at Oiramghat.
17. Action for total eradication of opium poppy cultivation from the area with the help of local administration and GBs from September (soil preparation) to March next year (extraction of opium) (Financial assistance from Central Govt)

18. Awareness campaign to develop community opinion and action against opium cultivation and drug addiction by involving local organisation and key persons. (Ministry of Social Justice & Empowerment)
19. Secondary school at Damroh, Adipasi and at Jeying. (Education Dept)
20. Special attention for Sibum village, Sumsing village Adipasi village and Ponging village which are isolated areas.

“KANI EM PESOLANKA”
(Beware of opium)

DISTRICT : Tirap

(See Maps above)

PERIOD: 5-1-2001 TO 07-2-2001

TEAM

1. Shri. Premananda Saikia, Inspector, Central Excise, Dibrugarh.
2. Shri. Th. Benjamin, Inspector, C.B.N. Guwahati.
3. Shri. Swagata Das, Inspector, C.B.N. Guwahati.
4. Shri. Wangpoi Wangshu, Investigator.
5. Shri. Danpha Chama, Investigator.
6. Shri. Longsa wangsa, Investigator.
7. Shri. Sanney Lammaty, Investigator.
8. Miss. Susila Lowang, Investigator.
9. Miss. Manju Gogoi, Investigator.
10. Shri M. Sarania, Inspector, C.B.N. Guwahati. (From 21st January to 7th February)
11. Shri M. Purakayastha, Inspector, Customs, Guwahati. (From 21st January to 27th January)
12. Shri N. Ahmed, Investigator, DAIPARC, Tezpur. (From 21st January to 27th January)

In the 2nd phase of survey we visited total sixteen villages under ***five Circles*** namely Longding, Pumao, Panchao, Kanubari and Namsang.

Villagewise survey is as follows :

Name of Circle	Name of village/ Date	Village schedule sch-1	Household schedule sch-2	Group discussion schedule sch-3	Key informant schedule sch -4	Drug abuse schedule sch-5
Longding	1. Zedua	1	16	NIL	3	2
	2. Senua	1	22	2	3	3
	3. Niausa	1	14	2	3	2
	4. Longding (HQ)	NIL	1	3	2	2
Pumao	5. Pumao	1	27	3	2	2
	6. Longkhau	1	25	1	2	4
Panchao	7. Ponchao	1	22	3	3	3
	8. Konnu	1	13	2	1	4
	9. Konsa	1	8	NIL	3	4
	10. Bonia	1	8	NIL	2	1
	11. Kamhua Noknu	1	11	3	3	1
	12. Kamhua Noksa	1	10	NIL	1	2
Kanubari	13. Olingtong	1	8	1	1	3

	14. Longsom	1	6	NIL	1	NIL
	15. Mopaghat	1	5	1	1	4
Namsang	16. Namsang	1	7	NIL	1	NIL
	17. Soha	1	8	NIL	2	NIL
	18. Sipini Pathar	1	7	NIL	2	2
	19. Deomali (Circle HQ)	NIL	NIL	NIL	3	0

Three villages of Longding circle namely Zedua, Senua and Niausa were covered first. These are non-cultivating areas, with only few of the addicts cultivating opium for their own consumption. Area of opium cultivation for each people varies from 80 sq.mtr. to 500 sq.mtr. (based on *visual estimation*).

All the villages under Longding sub division are have primary schools except Votnu village.

Zedua village is only 2 km away (black top road) form Longding town which is the circle HQ. And also sub-divisional Hq. This village is *economically prosperous* due to its vicinity with Longding town, 37 household of total 83 households are *above poverty line*. **This is very important to know if we think about development of economically backward opium growing areas.** Market in Longding town is big enough to take all the village products of the near by villages. After visiting Longding market, it was observed that prices of all the village products are very high or reasonable in comparison with plain area. Main village produce are orange (Rs 2/- per piece), 'Lai pata' (Rs 5/- per 500gm), fire wood (Rs 30/- per 25 kg), Millet bear (Rs 30/- per 750ml.), Arum (Rs 5/- per kg), Chicken(Rs 100/- per kg), Walnut (inferior quality- Rs 5/- for fifteen nos.), buffalo or cow meat (Rs 40/- per kg) beside this various local vegetable and pulses available in the market with good demand related price.

Most of the villagers of Zedua village are having wet rice cultivation land which is another reason for their economic prosperity.

But **Senua** village(4 km away from Longding, gravel road) and **Niausa** village (12km from Longding, (black top road) are economically backward in comparison with Zedua. Because of their distance from Longding town and villagers do not have wet rice cultivation land.

Primary school and drinking water is available in all the three villages. There is one Vivekananda Kendra middle school at Niausa village with boarding facility for the student. For drinking water *women and girls* have to walk few hundred mtrs. to the water points, which are G.I. pipes linked to springs or streams. Each village has 5 to 6 such water points.

Pumao: This village is under Pumao Circle and adjacent to circle HQ. It is a 25 km gravel road from Longding to Pumao village. But there is no transportation facility either for the villagers or for the village produce. There is one Primary School and one PHC with a Pharmacist and medicine supply is also there but medicine supply is not adequate. Supply of drinking water is not proper and it is like other villages visited by us. Electricity is available in the village but supply is not regular.

Land for wet rice cultivation is available in the village along with jhum cultivation land for the villagers. Staple food is paddy and millet. Arum is also very important food for

the villager, agricultural produce is enough to last whole year but there is no source for monetary income except **cannabis**. Villagers do *not cultivate opium* and the reason according to them is Christianity and the climate is not suitable for opium cultivation.

Almost all the villagers cultivate cannabis and sell it at Kanubari weekly market. Though villagers stated their income from cannabis is only Rs 200.00 per annum but we feel it should be around Rs 1000.00 or more. Kanubari market is only one-day walk from Pumao village.

There is no large-scale opium cultivation in the four villages discussed above reasons is given below:

- 1) Agricultural produce is enough to last whole year. Their food habit varies with seasonal production.
- 2) All the four villages benefited by Longding market.
- 3) Villagers believe that this area is not suitable for opium cultivation due to soil condition and climate is warmer than the cultivating area.
- 4) Majorities of village population are Christian, according to the villager they did not cultivate because they are Christian but it was observed that Christianity is prevailing in all the cultivating villages like these four villages.
- 5) Student organizations are more or less active against opium cultivation and addiction in these four villages.
- 6) Christian Missionaries are active in the area and they are against opium cultivation.

Panchao village: This village is only one km away from Panchao circle Hq. The road from Panchao circle Hq. to Panchao village is a good black top road. The Circle Hq is a small town with a Circle Office, one Junior Engineer and few grocery shops and one Assam Rifles camp. But there is no village produce sold in the local market except one or two local chicken.

Electricity and supply of drinking water is there in the village. One secondary school and one PHC is only one km away from this village. Economic condition of this village is very bad, agricultural produce is not enough to last whole year. Though villagers *said* that they did not cultivate opium but last year they have cultivated opium as per the experience of last year destruction operation.

Konnu and Konsa village:

This two village is 19 Km away from Panchao circle Hq. of which 15 km is black top good condition road and 4 km foot track. These two villages were picturesquely situated on the top of two towering hills side by side. These two villages were separated by 7-km foot track.

These two villages are *completely dependent on opium* cultivation whether for purchasing cloth, rice or other food items, medicine or for the education of their children. Only agricultural produce is Maize, production of other cereals is negligible and most of the villagers were not interested in the cultivation of any other cereals except maize. But production of maize is enough to last whole year. **Earning from opium cultivation is about Rs 35000/- per annum per family.** As per the villagers, quality of orange produced in this region is of inferior quality due to soil condition and cold climate.

School was there but schoolteacher was not available during our visit and villagers were aggrieved with the schoolteacher due to his frequent absence from the school. Drinking water and electricity was there but condition is as same as other villages visited by us earlier. Hospital is 19 km away at Panchao circle Hq. Few days before our visit to Konsa village, one woman died during child delivery.

Ariel distance of Burma border is less than 5 km from these two villages. There is free movement of opium and mithuns (local cattle) from Burma to the Indian villages. Salt and Tea goes from this side to Burma.

It is very hard to find any alternative for opium in these two villages. Villagers could not suggest any alternative on their own. But road communication is very much developed in comparison to Lohit Dist. This area is suitable for Tea cultivation (as stated by officials of Arunachal Forest Corporation officials). Maize processing industry will be beneficial for this area. Villagers of these two villages did not cooperate with us in collecting data and King of Konsa village restricted our movement due to presence of insurgents. They informed us that fifteen insurgents were camping in the village.

Longkhau Village

This village is under Pumao Circle and opium cultivating village like Konnu and Konsa village. We covered this village from Panchao circle Hq because there is no direct road communication between this village and Pumao. It is 15 km away from Panchao of which 12 km is gravel road and rest is black top road.

Condition of this village is better than Konnu and Konsa village, but each and every house hold of this village *is involved opium cultivation* and also in **cannabis** cultivation. Earning from opium cultivation is about Rs 35000/- per annum per family. And from cannabis it should not be less than Rs 1000/- per annum per family.

All the villagers were very much cooperative and interested about development programs. **Earlier no destruction operation was carried in this village.** But one villager told us that if we arrest them then their son will cultivate opium and if we arrest their son also, then their grandson will cultivate opium and their ultimate message was that it is *impossible to stop opium cultivation by force. One educated person who is also an employee of a Tea Garden estimated that total area under opium cultivation is about 70 hectare in this village and area under opium cultivation is bigger in Konnu & Konsa village.*

Agricultural produce is mainly Millet, Rice, Maize, Arum and Tapioca. Production is enough to last whole year but food scarcity exists in the family, and **this is very common in all the addict's families in every village.** No source of monetary income exists in the village.

Village Bonia:

This village is just besides the road from Loding to Pongchao Hqrs., which is only 5 Km away from Pongchao Hqrs. The village has recently migrated from Pongchao village. There are addicts in the village and mostly elder person. As the whole villagers converted to Christianity (i.e. Baptist) the addicted person are also not allowed to cultivate opium in the village land. But some addicts who have relative in Longkhau used to cultivate in their

relative's land of Longkhau. Otherwise they work as daily wagers to earn money for opium. While coming back from work they bring firewood for extra money to buy opium.

They mostly cultivate Rice, Millet, Maize, Arum and Tapioca. Some of them have Horticulture such as Pears, Orange and pisciculture. Some of the family cultivates cardamom, Ginger, Betel nut. The village is well electrified and water supply is available. They have a Primary School, which is well maintained.

People from different villages like Konnu, Konsa, Panchou and some other villages at higher altitudes come to Bonia village to purchase millet and rice, which means that they are self sufficient in food grains. State agricultural department helped villagers in the cultivation of various food grains, vegetables and Soya beans with technical inputs. This is an extraordinary example of success of earning money without cultivating opium.

Kamhwa Noknu

This village is also famous for large-scale cultivation of opium and its addiction. Condition of this village is getting worse in addiction and as well as in cultivation. Kamhwa Noknu villagers are extensively using opium. This village has maximum number of addict. On asking a youth of around 16 yrs he said that most of the youth are also opium. Most of the opium addict use opium when they have more opium. Every household cultivates opium and opium is their only cash crop. They use opium as currency. They don't have Chap or Khan system. They sell it according to size and contain of the opium in the cloth. An opium cloth which measures 10 cm X 1 cm (Length X Breadth) cost Rs.10.

The village is motorable but only during dry season, electrified. There is water supply system is there but not water is flowing. They collect from a small stream. They have a Primary school with small hostel facilities. Only one teacher is running the school. Some of the villagers are converted into Christianity (i.e. both Catholic and Baptist). The other crops they cultivate are maize, millet, tapioca, arum, local garlic and rice. They don't have any wet cultivation.

Kamhwa Noksa

This village had migrated from Kamhwa Noknu village. It is the last village in India side before Myanmar. *It takes only two-hours to reach Myanmar.* The village grows opium on a large scale. They use opium as currency for exchanging others goods. Opium is their only cash crop. They sell it according to size and content of the opium in the cloth. An opium cloth which measures 10 cm X 1 cm costs Rs.100. There are opium addicts but not very extensively like that of Kamhwa Noknu. The other crops they cultivate are maize, millet, tapioca, arum, local garlic and rice. They don't have any wet cultivation.

The village is motorable but only during dry season and electrified. This village doesn't have water supply system. They collect water from a small pond which is far away from the village. They have a Primary school with small hostel facilities. Only one teacher is running the school. Some of the villagers are converted into Christianity (i.e. Catholic).

Beside the villages discussed above we have covered six villages and all are non cultivating village. Under Kanubari circle we have covered three villages namely Olingtong, Longsom & Mopaghat. Few people cultivate opium for self consumption and that also in a kitchen garden type area. Longsom village has no addict and no cultivation of opium.

Economic condition of Longsom village is good due to betel nut, betel leaves and agricultural production is relatively high. There is one Primary School run by one teacher only. Drinking water facility is in worst condition. Electricity was there but there is no supply of electric current due to non-payment of electric bills.

Olingtong & Mopaghat: Only two kilometer away from Kanubari (Circle HQ). These two villages are remarkably developed due to Tea cultivation and wet rice cultivation land. High School, Hospital are at Kanubari. Percentage of education is also relatively high. Most of the villagers are involved in Tea cultivation.

One remarkable feature of Kanubari is that people of Kanubari Circle were involved in the cultivation of betel nut and betel leaves, which is very profitable and does not require much investment. They utilise forest land to cultivate betel leaves and large trees of the forest act as a support for betel leave plants. Near about Rs 25000/- is annual income per villagers from betel leaves. Betel leaves is available in the remote villages also and are sold in Kanubari market and even in Jaypur inside Upper Assam.

We had covered four villages under Namsang Circle namely Namsang, Soha, Sipini Pather and Circle HQ Deomali. Here also betel nuts and betel leaves are playing very important role in improving their lives. Tea plantation is also getting importance in small scale and Arunachal Forest Corporation is promoting tea cultivation in this area. People are not involved in opium cultivation.

Report and leg work done by RK Sarkar and Moni Sarnaia, Supdts. of CBN and their teams in 2000 and 2001.