

# THE DIBANG VALLEY

## THE PROMISED LAND

Arunachal Pradesh November 2006

**DETAILED REPORT**

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**Expedition dedicated to memory of Lt. Nawang Kapadia**

## THE DIBANG VALLEY – 2006

### An exciting trip to the Arunachal Pradesh – perhaps too exciting !!

The Dibang valley, in the eastern Arunachal Pradesh (formerly NEFA) is deep and thickly wooded. To its north and east lies Tibet (China) and to its west is the Siang (Tsangpo) valley. Having visited the Kameng, Subansiri and Siang valleys, in past three years we turned to the Dibang, further east

On the northern border (the McMahon Line) lies the Yonggyap La. This pass, with the adjoining pass Andra La, leads to the Chimdro area of Tibet. The holy mountain Kundu Potrang lies across these passes, almost due north of the Andra La. Pundit explorer Kinthup had made a pilgrimage to this mountain during his search for the passage of the Tsangpo into India. Many Tibetan pilgrims visit this place and perform circumambulations now that the Chinese have restored religious freedom. In last decade a party led by Ian Baker made a visit to this peak from the Tibetan plateau (See his book *The Heart of the World*).

### Early History



Dr. William Griffith

The British since 1820's were trying to open trade routes through upper reaches of NEFA into Tibet and China. However, they were stopped by the hostile Mishmis. It was mentioned in the report "Mishmah Hills" by Lt. Burlton that the areas were inhabited by tribes "who were very averse to receive strangers". In 1827 Lt. Wilcox travelled deep into the Dibang valley but on being refused further passage, had to return. The other travellers into the Dibang and the Lohit were Dr. Griffith (1836) Capt. Hannay (1840) and Lt. Rowlett (1845).

However the Mishmis who lived in seclusion for centuries were suspicious of the motives of the foreigners travelling through their territories. Early in 1848, a fakir named Parmanand Acharyya met his death at the hand of the Miju Mishmis on his way from Assam to Tibet. One of the villagers involved in the incident was the leading Mishmi Chief Jingsha. In 1851 M. Krick, a French missionary reached the Tibetans village at Qualong on the Mishmi Tibet border safely. Going further into Tibet he found extensive cultivation and a settled population along the open valley. He returned again in 1854 with a colleague M. Bourri. During this journey they met an independent Mishmi chief named Kai-ee-sha who escorted them. However, due to a misunderstanding and angry at killing of a mithun he killed both the French missionaries. The British government took a serious view of the assassinations of Krick and Bourri who were French citizens. Lord Dalhousie ordered an expedition to

be sent to the Mishmi hills to punish the murderers. Accordingly in February 1855 a small party of 20 men of the Assam Light Infantry and other hill-men marched from Sadiya under the command of Lt. Eden. They surprised Kai-ee-sha and his three

elder sons were killed in the fight. Kai-ee-sha was tried and hanged in a jail at Dibrugarh but not before he had killed two of the prison guards.



Mithun, pride of Mishmis

After this incidence, the area slowly opened by visits of different government officials and surveyors. R. G. Woodthorpe, penetrated into the Dibang valley via Nizamghat in 1877-78 and chief commissioners of Assam deputed many representatives from 1883 to 1899. There were some killings and punitive expeditions all starting from the Nizamghat. As Verrier Elwin wrote "nearly all the early visitors came away with the lowest opinion of the Mishmis". Lt. Wilcox wrote that "they were excessively dirty and as rude looking as could possibly be imagined". Similarly all other travellers wrote about the hostility and dirt of the Mishmis. The exploration and the conflicts continued till 1930 when the Idu Mishmis committed their last raid on a British territory near Nizamghat. The British Officer J. H. Carce made a primitive expedition and restored peace.

#### **F. M. Bailey and H. T. Morshead**

Though the first forays into the Dibang Valley were made by the early British punitive expeditions it was two British officers, F. M. Bailey and H. T. Morshead who made an extensive travel. On the 14<sup>th</sup> of May 1913 they reached the village of Ilupu at the confluence of the Dri and the Mathun rivers, below present day Anini. They travelled further up to Mipi. There was a small Tibetan settlement there. The Tibetans were shocked and surprised to see them and ran away to forest at first, looking at perhaps the first white man in their lives. However, after a day or two their confidence returned and they met up with

Bailey's team. Their leader Gyamtso became friendly with them during month long stay. They learnt a lot from him and he decided to accompany them for some part of the journey.



Capt. H. T. Morshead



Lt.-Col. F. M. Bailey

The Tibetans had reached here across two different passes Andre La and Yonggyap La in search of their holy land Pemako which they believed to exist in the Upper Dibang Valley. Few of them died on the way and those who reached the village at Mipi faced hostile and agile Mishmis. Tibetans were regularly attacked and the Mishmis, who were expert in living in jungles, disappeared too fast. Thus disappointed and in trouble most of the Tibetans returned leaving a handful of families led by Gyamtso at Mipi. In his book *Le Tibet Revolte*, the French author, M. Bacot, wrote about an old prophecy. It was said that "when the Tibetan religion was persecuted in Tibet, people should go to a country called Pemako, a sort of promise land. Pemako was on the frontiers of India and here they would find a land good to live in, their religion would revive and eventually spread throughout the world." This was the belief by which these Tibetans in search of the promise land had settled at Mipi. But they had not found it. How prophetic, in 1959 the Dalai Lama fled to India for the same reason and now India is their "Pemako" to spread and revive the Tibetan religion!

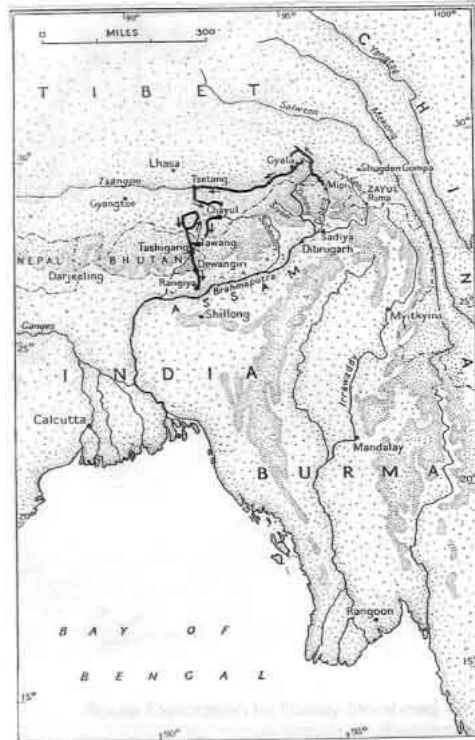
The exact geographical position of Pemako was imprecise. All that was known to them was that 'somewhere on the Dihang-Dibang-Lohit watershed there was a holy mountain of glass and around this holy mountain lay fertile valleys.'

This was the mountain of Kundu Potrang, which is one of the three holiest places in the Tibetan religion (others being Kailash and Takpa Siri). The first wave of settlers established friendly relations with the Chulikattas (Mishmis) from whom they bought land but soon there were conflicts between them. The Tibetans found it difficult to hold their own against an elusive enemy. They seldom saw the Mishmi though they were frequently shot at with poison arrows from hides in the jungle. Tibetans also suffered from sickness owing to low altitude to which they were not accustomed, to the excessive rainfall and vast number of blood sucking flies. In 1909, convinced that this was no Pemako, majority of the settlers returned to Tibet. Capt. Neville deputed by the British Government prepared "Report on the Debong Survey and Exploration Expedition" which narrated much of the above history.

In an earlier survey team under Maj. Gunter was Capt. Morshead of the Royal Engineers. He had worked for six years under Survey of India and was keen to

survey and explore the valleys with Col. Bailey. Finally when they put up the project to government, the answer was "Approved, but the party should not enter Tibet". Moreover, World War I was developing in Europe and the British Government was not ready to depute two of its soldiers to an unknown land and invite retaliation from the Tibetans. When Bailey and Morshead reached Mipi, a message arrived that they should not go ahead "without further orders". They should return with Neville's party in case they were called back. But they were very keen to undertake this historic journey which no one had done before. Hence they discussed a plan of action, if orders came countermanding the expedition. Some 30 kms south of Mipi, facing the present day Anini, there were two small mountains Karundi and Deshindi, the tops of which were visible from Mipi. Morshead was to climb these heights and use it as survey stations. If a message came through countermanding the expedition he was to light a smoke signal, on seeing which Bailey could immediately depart for Tibet. This would give at least one of them the chance of getting away in time. Their idea was to cross over into Tibet from either of the passes i.e. Andre La or Yonggyap La go further to cross Pungpung La in four days and reach Chimdro which was in the wide open valley. However many Tibetan parties in the past were trapped between the Yonggyap La and Pungpung La which were four days of marching apart. In case of bad weather and storm there was no escape between those two passes and the party could starve.

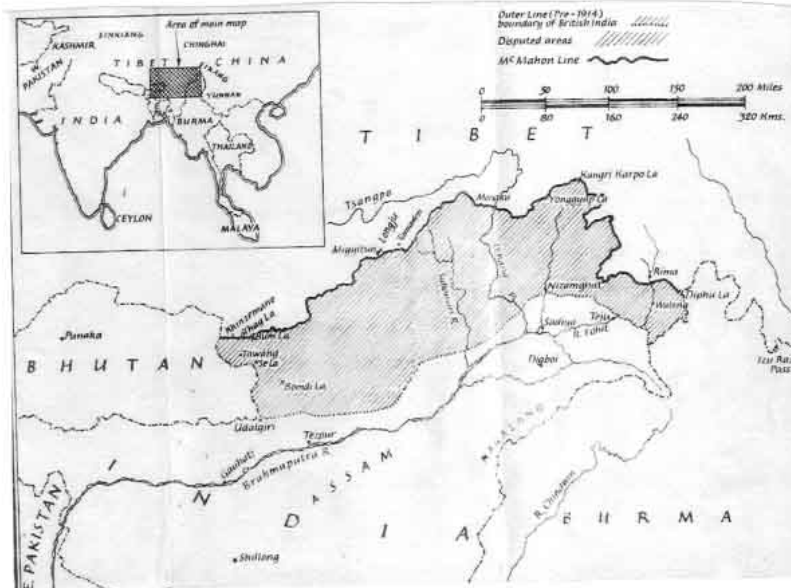
At first Bailey proceeded with Gyamtso on a trail towards Andre La. They found the going tough and trying to look for a trail some remnants like vessels, clothes and camping places of the Tibetans were found. This pass would have taken them to Kundu Potrang, the holy mountain which is located to the north of the pass. They retreated to Mipi. After few days Bailey proceeded toward the Yonggyap La. He reached Basam, stayed in a cave and survived by killing a Takin and other meat.



Once joined by Morshead, from May 16, 1913, they proceeded along the Yonggyap nala and on 27th May crossed the pass into Tibet. According to them the pass was 12,020 ft in height. After crossing the Yonggyap La they travelled west towards the Tsangpo gorge and travelled from village to village and some very forbidding country from Chayul to Tsona Dzong. They turned south to cross the Tulung La into what is now the Indian territory. They came down via Mago, Lap, Pota, Poshing La to Thembang. Descending to Dirang Dzong they again turned north across to Sela and to Tawang. Finally they crossed westwards into Bhutan to reach the Indian plains. During this long journey (see books *No Passport to Tibet* and *China-Tibet-Assam* by F. M. Bailey), they undertook detailed survey of the terrain and H. T. Morshead, who was a qualified surveyor, climbed several points, erected cairns and took large number of readings. This became the basis for Sir Henry McMahon to draw his famous "McMahon Line", demarcating the borders between the British India and Tibet.

When the McMahon Line was agreed to at the Shimla Conference in 1914, Indian and Tibetan delegation signed the agreement. China, which attended the conference as an observer, later refused to recognise the agreement. The McMahon Line was disputed by the and the India-China War of 1962 was fought on this issue. Since then the borders are well –protected by the Indian army.

While we were trekking radio news announced a renewed claim by China on the Arunachal Pradesh, coinciding with visit of their President to India. At the time a retired army General (Gen. Nanavatty) , a cloth merchant from Mumbai (Kapadia), a valvet manufacturer (Kothari) and an Air India Security officer (Wani) were near the McMahon Line at Yonggyap La. Mishmis spoke Hindi with us, many were working in the plains of Assam and Indian administration at Anini was actively functioning. What more proof is required, if any, of peaceful possession and complete control of India of Arunachal Pradesh. ?



Arunachal Pradesh, McMahon Line as boundry. Shaded area claimed by China

### River Valleys

It is said that to understand a region well, one must understand its river systems. The Dibang valley has several rivers of different names to make it confusing enough. From the north-west flows the Mathun river which is soon joined by the Yonggyap chu and Andre chu at Basam and Mipi respectively flowing in from west to east. While on the eastern side the two rivers from Adjamkho la (Adzamkho river) and Tsang Kang la (Ekka pani) meet at Brueni. Thus the Dri river is formed and it flows south to merge with the Mathun little below Anini. The Mathun meets the Talon river near Etalin and loses its identity. The Talon originates near the holy site of Idu Popu, a nature God worshipped by the Mishmis. Flowing southwards, the river body known as Talon is joined by the Emra, Ahi and Sesseri rivers on western bank. From the east it is joined by Ethun river and finally by the Deopani. This large river body flows south and is called the Dibang river giving the valley its name. It merges with the

Lohit river to flow into the Assam plains. Later the Lohit is joined by the Dihang river (also known as the Siang or Tsangpo) to form the Brahmaputra. One can say what's in a name. But in case of rivers there is certain confusion in these names if one doesn't know it.

### 1950 Earthquake

A giant earthquake of more than 8 on the Richter scale caused havoc in the lower Dibang valley and changed the course of several rivers. In the lower Dibang valley, Nizamghat and Sadiya, two major towns and entry points to the upper valley, were literally wiped out from the map during this earthquake. The Dibang river changed its course and many of the lower

tributaries merged at different points. Today we Sadiya district, but there is no Sadiya town. Nearby a small settlement of Roing barely managed to survive. The residents heard a rustling sound after the earthquake and fearing a flood, they climbed up a small hill. In front of their eyes they saw their homes being destroyed by floods. After several days spent in hunger, they were rescued. The majority of paths, trails and roads were destroyed. The trail, now a motorable road, was rebuilt by a different alignment from Roing across the Myodiya pass to Anini. Further east the earthquake shook up and destroyed the famous holy site of Brahmakund and Parshuramkund. The fakir's rock where many pilgrims took a holy dip was obliterated and the Lohit river now flows into the Kund which has remained only a holy name.

#### F. Kingdon Ward - and the earthquake

(From article by Ulrich Schweinfurth (HJ Vol., 34, page 1)

There is a certain definite quality about F. Kingdon Ward and his writings. They open up a region unknown to the reader in such a way that even someone not much inspired by his own imagination is likely to be lured away into the wilds by Ward's vivid description. Ward usually succeeds in transforming his readers into travelling companions or at least into a typical armchair mountaineers.

Many were the dangers he lived with on his travels; in fact they no doubt were so frequent that they are seldom actually mentioned. One supreme encounter that a peril he encountered – and at the same time a unique scientific experience – was his involvement in the great Assam Earthquake of the 15<sup>th</sup> August 1950, which he was able to observe in the Lohit valley – in fact, sitting more or less right on top of the epicentre! His reports about this geological cataclysm, its consequences to the topography, the rivers courses, plant life, etc., make not only thrilling reading, but also widen our understanding: only very rarely is someone with a trained mind in a situation to observe the forces of nature at work in such a catastrophic way – and afterwards to be able to get away with the experience and accurately report it.

### Our Trek November 2006

We reached Anini, at the head of the Dibang valley, on 10th November, having travelled 445 km from Dibrugarh, via Chappakhowa, Roing, Hunli and Etalin. On return we were to follow a circuitous route which avoided the ferry crossing. This was across a new bridge, called the 'Brama Kund Bridge' and passed the famous site of Parshuram kund. Parshuram was a saint known for his anger. Once he killed his own

mother in a rage. Due to the grave sin he had committed the knife would not come off his hand. Finally in the lower valley he banged it on a rock and water flowed and washed his blood to release the knife. This was the "luit", the red blood river, later known as the Lohit river.

As per the legend river Brahmaputra originates from Brahma kund. In fact the kund is on the Lohit river and the Brahmaputra is formed later by the merging of the Dibang and Siang rivers with the Lohit. Perhaps Parshuram kund and Brahma kund are same.

As we entered the Sadiya ditric a place named Kundil Bazar (or Gomli) was passed. Rukmani, the wife of Lord Krishna was once abducted by Shiva for her beauty. As she was taken an ear ring (kundal) fell on earth. Hence this place is known as Kundil. This gave away the route of abduction and the location of Rukmani to Krishna who with his army fought with Shiva. Finally a ceasefire was arrived at between the Gods and Rukmani was returned. From here the road was on a mountaineous terrain and interesting board appeared to caution against rash driving. Our favourite was "Drive with Safety to have "a safe – tea at home".



We spent two days at Anini looking at this modest town and farthest district headquarters of the Upper Dibang Valley. From Anini we followed the Mathun valley at first and reached Mipi.

Smallest public statute of Nehru in India – at Anini Bazar !  
Did they run out of budget?

#### **Yonggyap La – The Mathun Valley**

Bailey had stayed a month at this village of Mipi making friends with the Tibetans settled here. They guided him further. Following Bailey's route we reached Basam, a lovely place in thick forest. From here the difficulties of the trek started and we had to go through a thick jungle on a faint track, with many steep ups and downs. At many places the trail had to be cleared in thick bamboo forest. The camps were in a small forest clearings and one had to be careful about Dim Dam flies. Mercifully snakes and leeches were mostly absent as it was autumn. From Chapu the route climbed steeply and there were many difficult stages, as the Yonggyap chu (river) was left well below. Camping at four other camps the party reached Pabbow at foot of the Yonggyap La. In deteriorating weather Yonggyap La was reached on 22nd November 2006. Across in Tibet was the holy mountain of Kundu Potrang.





### Kundu Potrang

In Tibetan religion a mountain with water body (lakes) around it or near it is considered holy. Thus we have Kailash with Mansarovar and Rakas tal at foot of it and Takpa Siri surrounded by three different lakes. To the north of the Dibang valley lies Kundu Potrang, a holy mountain with lakes on its sides. Before the Chinese banned religious activities scores of pilgrims visited this mountain and performed circumambulation.

Kinthup, a Pundit explorer, was deputed by Lt. Harman to trace the course of the Tsangpo, whether it flows into India or flows further east. Being illiterate he was sent with a learned Lama. Unfortunately, Lama sold him into slavery at the Shugden gumpa and disappeared. After staying for one year, Kintup requested the head lama of this monastery for permission to perform pilgrimage to Kundu Potrang. En route he crossed the Tsangpo and made his journey around Kundu Potrang and on return prepared small logs with markings to be thrown into the Tsangpo on a given date. If these logs were discovered in the plains of Assam, it would conclusively prove that the Tsangpo flowed into NEFA as Siang (or later called Dihang) and flow into Assam as the Brahmaputra. However, by the time he finished his pilgrimage Lt. Harman was posted out to England and though Kinthup managed to float his lofts in the Tsangpo there was no one to trace it in the plains of Assam.

The concept of Shangrila as the ultimate place of bliss was written about by James Hilton in his famous book, *The Lost Horizon*. A movie was made based on this book. A plane crashes in this region of Pemako where they find a settlement of Lamas who live more than 100 years. The description, location and the situation in the book was somewhere around the region of Pemako and Kundu Potrang. It was the Promised Land or the Shangrila. Recently a British scholar Ian Baker trekking from Kathmandu visited Kundu Potrang. In his book, *The Heart of Tibet*, he narrated his journey and wrote about the legend and the importance of Kundu Potrang.

Kundu Potrang, the holy peak and the lake in China, north of Andra Ia and Yonggyap La. Tibetans circumambulate this mountain in Pemako Region. On left; Kintup one of the earliest known visitor.



Kintup





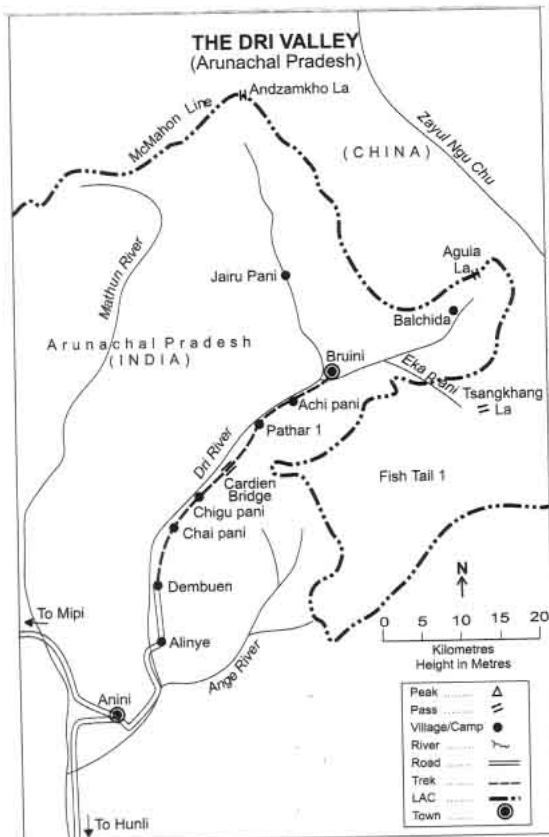
Poster of film 'Lost Horizon' with concept of Pemako region

#### Strom and the rescue

As the party returned to the last camp a freak and fierce storm engulfed the area. For next 5 days it snowed without respite and there was heavy accumulation of snow prohibiting any movement. It was dangerous and even impossible to find a way through thick bamboo growth and rickety log bridges. Rations were running low and soon the last of chapattis was eaten. Four porters decided to desert and make a dash back risking their lives, a sure sign of the grim situation. There was imminent danger of starvation and being overcome by heavy snow. The party was in contact with the army via wireless communication. Luckily on the 27<sup>th</sup> November there was a break in weather and clouds lifted for 6 hours. During this opening two Cheetah helicopters of the Indian Air Force rescued the trapped party and brought them back to Anini. It was a stunning display of flying in difficult conditions and narrow valley. The helis came prepared with skis to land and a winch to lift trekkers if required. Without this clearing in the weather and brave pilots a disaster was waiting to happen. Four porters also reached back in next 3 days.



### The Dri valley



Having separated from the Yonggyap La party on the third day after Basam, a party of two trekked up the beautiful Dri valley. It was some of the most beautiful Indo-Malayan forests full with wild life, and later with tall pine trees. They trekked to Chai Pani and Chigu Pani when the storm caught up with them. It rained, sometimes hailed and snowed, incessantly as they stayed back at Chigu Pani. Ahead was a dangerous bridge across on an overflowing side stream. Called 'the Cardien Bridge' (after officer Cardien who first built it) it was slippery wooden logs put across, with a waterfall pouring from above and a fall to the Dri on the other side if you slip. There was no way this bridge could be crossed in such rainy weather.

Moreover all local shikaris were returning home, a sign that one should not proceed ahead. There was no clear communication from the Yonggyap La party. This caused anxiety. As the party returned to Anini they saw three helicopters parked at the helipad and they had already rescued the first lot of trapped trekkers. Soon a happy and relieved party gathered at Anini.

Thanks to various factors, specially due to brave pilots, the party returned unscathed. It could have been one of the worst disasters.

### Tsang Kang la

At the top at the head of the northern most valleys of the Dri river, there are three major passes. The northern most being Adzamkho la. This pass from Brueni leads directly to Chimdro and hence was one of the important passes to be used. To its southeast lies Tsang Kang la. It is said that once this was a very popular and easy route leading to Zayul in Tibet. Several traders crossed from here.

Tsang Kang la or Ekka pani is located at 19,000 ft. It is at head of the 'Fish Tail 1' (due to fish tail shape of border lines in this area), and is disputed by the Chinese claiming as their own. Tsang Kang is the Tibetan name for this pass. At western foot of this pass Yeh river (a feeder to the Dri river) originates. In Idu-Mishmi dialect Yeh ka (Yeh- name, ka-gap) the gap from where Yeh river originates. Thus Tsang Kang la and Yeh ka are same and Yeh ka has been corrupted as Ekka.

This pass was used for barter trade between the Tibetans and indigenous Idu-Mishmis of the upper Dibang valley, exchange of animal skins and red salt. Idus were stealing chicken from the Tibetan villages. To stop this menace the Tibetan priest installed a flag on top of the pass with a curse that any Idu who would cross it will die. Capturing villagers for slavery was common for both sides. Once Tibetans tried to capture two Idus but they were killed by their victims. Thus the Idus were cursed again by the lama. After a few days some Idu-Mishmis died after crossing the pass, may be due to cold, snow or lack of clothing on this snow-clad pass. This was attributed to the curse and locals stopped using the pass since then, and the barter trade stopped and there is no communication between two communities, in the Dri and the Zayul valleys. Instead some times the nearby Agui la was used. Till late 1960s Auchi, Bapa and Alipo villages were seen located close to Agui la, Tsang Kang la and Kya la respectively.

As Tsang Kang La is not in use and Aguia La, little to its north is used as an easy approach. However, both the passes are located on the McMahon Line, an international boundary. The Lama's curse today is only an academic reality.

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## **The Forest of Tibet**

(by F. Kingdon Ward, Himalayan Journal, Vol. 7, page 103)

Kingdon Ward the great naturalist writes about the question that was in our mind all along. Why the valleys of Arunachal Pradesh are thickly wooded and even the land of Tibet across the pass are equally wooded, unlike the barren Tibet as we know of it. He writes that 'whereas Tibet is known to the world as a barren-wind swept plateau and in fact a desert, I am only here concerned with that part of it which is the exact opposite. About 1/10 of Tibet far from being a desert, is more or less forested. This forested region is not, however, today part of the plateau, consist of bewildering the maze of mountains, slashed by deep gorges; and though there is abundant evidence to show that most of it anyway once the part of the plateau, glaciers and rivers have so much ploughed it up, that it has now lost to any resemblance of a plateau. The whole area of Tibet is around 750,000 sq. miles and the forested region occupies 75,000 sq. miles, an area as large as Great Britain. Though forest is by no means continuous over this large region. "

The forest region which we may call the river gorge country, comprises the whole of southeastern Tibet, embracing the provinces of Pemako, Pom and Zayul with part of Kongbo and the Tibetan districts along the great Himalayan range east of Bhutan. He narrates the reasons for such a contrast between the Tibet of the west as we know it and Tibet of the east. The main reason according to Ward is the fact that only one great river, the Indus, pierces the mountain ring at the western end of the Himalaya, while five rivers, the Tsangpo, Kameng and Subansiri, in Arunachal Pradesh, with Salween and the Mekong further east, pierce it at the eastern end of the Himalaya. Besides these five the Irawaddy and the Dibang has broad passages and deep valleys, which allows the rain bearing winds to follow. All these rain bearing winds from Bay of Bengal cross across to Tibet through these gorges and the deep valleys of the Dibang.

The forested areas of Tibet lie towards the south of the main plateau. Hence before the plateau rises to the barrenness, thick forest, almost as thick as Arunachal Pradesh exists in this part of Tibet. In fact someone may claim that this country to the southeast is not Tibet at all. It has lost its plateau like appearance and though there is evidence that once it may be part of the plateau. And ethnically too, it is not for the most part inhabited by the true Tibetan race. It differs from the main plateau in a degree that the rivers are cut deeper, they are wider troughs and mountains are sharper by contrast with the other gorges. The forested slopes contrast strangely with bare mountains of the plateau. However, forest or a plateau politically is a part of Tibet and now a part of China.

Other interesting aspect Kingdon Ward has written about the difference in vegetations in the same valley. In the lower valleys it starts as an Indo-Malayan jungle and as we grow up towards the passes to Tibet huge pines and various other rhododendrons and conifer forests is available. Thus each valley in Arunachal Pradesh specially the Dibang is a complete store house or a dictionary, a delight for a botanist.

## Travel route from Dibrugarh to the Dibang Valley.

No.	Place	Kms.	Hours
<b>Travel on 8th November-Dibrugarh to Roing total 176 Km</b>			
1	Dibrugarh-Chhabua	17	
	Panitola	5	
	(Bifurcate fro Din Jan)		
2	Tinsukhia	23	
3	Dum Duma	25	
4	Dhola	35	
5	Saikhowa Ghat (ferry point)	3	2
6	Crossing the Lohit on ferry		2
7	Sadiya District and to the main road	3	
8	Kundil Bazar (Gomli)	10	
9	Islampur (Bifurcation for Tezu)	10	2
10	Chapakhowa	8	
11	Shantipur	15	
	(Entry to Arunachal Pradesh)		
12	Bolung	8	
13	Roing	14	1
		<b>176</b>	<b>7 hours</b>

### Travel on 9th Novemebr-Roing to Hunli 90 km

1	Roing	0	
2	Tiwari gaon	28	1
3	Mayodiya Pass (2655 m)	28	2
4	G.B. Garh	17	2
5	Hunli	17	
		<b>90</b>	<b>5 hours</b>

### 10th November-Hunli to Anini

1	Riyali	44	
2	Aruduzu (Arzu)	12	
3	Angolin	23	
4	Etaln	10	up to here 5 hours
5	Palni	10	
6	Eroli	17	
7	Amboli	14	
8	Anini	10	
		<b>140</b>	<b>9 hours</b>

### On 13th November travel from Anini to Mipi 38 km

1	Anini	0	
2	Maroli	13	
3	Emroli	6	
4	Brango	13	
5	Mipi	5	
6	Mipi Post	1	
		<b>38</b>	<b>2 hrs</b>

### Anini to Dembuine

1	Anini	0	
2	Alinye	15	
3	Dembuine	14	
		<b>29</b>	<b>1 hr</b>

Bifurcate east from Etalin to Maliniye 42 km  
Treks ahead to Idu Popu and Kya la (Pass)

### Return Journey

Same return route till Roing

### Roing to Tezu

1	Roing	0	
2	Bolung	14	
3	Shantipur	8	
4	Chappakhowa	15	
8	Islampur	8	
9	Sonpura	37	
10	Paya	7	
11	Digaru	2	
12	Tezu	17	
		<b>108</b>	<b>4 hours</b>

Off the road from Tezu to Lohitpur 17

### Tezu to Dinjan

1	Tezu	0	
2	Demwe	13	
3	Tongam	2	
4	Parshuram kund	13	
5	Wakro	16	
6	T Junction	5	
7	Kamlung	6	
8	Medo	14	
9	Chowkham	15	
10	Lathao	17	
11	Jengthu	7	
12	Namsai	5	
13	Dirak	14	
	(Nadhing Bridge)		
	End of Arunachal Pradesh now in Assam		
14	Kakopathar	19	
15	Rupai	12	
	(on main road)		
16	Dum Duma	3	
17	Tinsukhia	25	
18	Dinjan	16	

**202 8 hrs**

**Totals**



**Total travel from Dibrugarh to Mipi**

Dibrugarh - Roing	176	7
Roing - Hundli	90	5
Hunli - Anini	140	9
Anini-Mipi	38	
<b>Total 4 days and 444 kms</b>	<b>444</b>	<b>4 days</b>

**Total Return Travel**

Anini-Hunli	140	8
Hunli-Roing-Chapakhowa	127	6
Chapakhowa-Tezu	71	6
Tezu-Dinjan	202	8
Dinjan-Guwahati	445	8
Lohitpur to Tezu-Lohitpur	34	1
<b>Total Return travel in kms</b>	<b>1019</b>	<b>5 Days</b>

**With all other side travels  
Total kms travelled**

**1600 Kms**



Members:

Area: The Dibang Valley, Eastern Arunachal Pradesh.

Members: Lt. Gen (retd) R. K. Nanavatty, Harish Kapadia, Vijay Kothari, Rajendra Wani and Captain Sandeep Dhankar.

Dates: 7th November to 6th December 2006

Special thanks to 11 SIKH LI and other army formations, the Indian Air Force and its brave pilots.

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Expedition dedicated to memory of:



### **Lieutenant Nawang Kapadia**

15 December 1975 – 11 November 2000

Lt Nawang Kapadia, who was commissioned in the Fourth Battalion the Third Gorkha Rifles, died while gallantly fighting Pakistan based in Kupwara district of Srinagar on 11<sup>th</sup> Nov 2000.

The happiest day in twenty four year old Mumbai-born Nawang's life was when he joined the Officers' Training Academy at Chennai. His parents, well-known mountaineers Harish and Geeta, encouraged him to the fullest in spite of the cynical views of others. It was a proud moment indeed at the Passing Out Parade on 2<sup>nd</sup> of September 2000 when his family and friends saw him receiving his Lieutenant stars on commissioning to the prestigious Fourth Battalion The Third Gorkha Rifles. After a brief visit home, Nawang proceeded to the Regimental Centre at Varanasi from where he joined his Battalion on 29<sup>th</sup> Oct 2000. The Battalion was, during this period, continuously involved in operations against foreign terrorists who had infiltrated and were in the process of establishing their bases in the Kupwara area of Jammu and Kashmir. Nawang was immediately involved in these operations where his qualities of heart and mind as well as his abundant courage were a beacon to the troops under his command.

On the 11<sup>th</sup> of Nov the Battalion received information of a large number of terrorists hiding in the notorious jungles of Rajwar near Kupwara. Search and destroy operations were immediately launched with Nawang leading his own platoon. At approximately 11 am, a large hideout was discovered by the Battalion and Nawang's platoon came under fire from a group of eight to ten terrorists in the vicinity. Havaldar Chitra Bahadur got a burst in the stomach and fell mortally wounded. At this stage, Nawang instinctively rushed to rescue Chitra Bahadur, firing his weapon, under the covering fire of his comrades. A terrorist who was hiding in the nearby foliage fired at Nawang. In the crossfire, Nawang got a bullet in the face and died, leading his troops in the highest tradition of valour and sacrifice.

Lt Nawang Kapadia's sacrifice will remain a shining light to inspire future generations. The city of Mumbai should be proud of its son who lived his life here and leaves behind a sorrowing family and a large circle of friends.

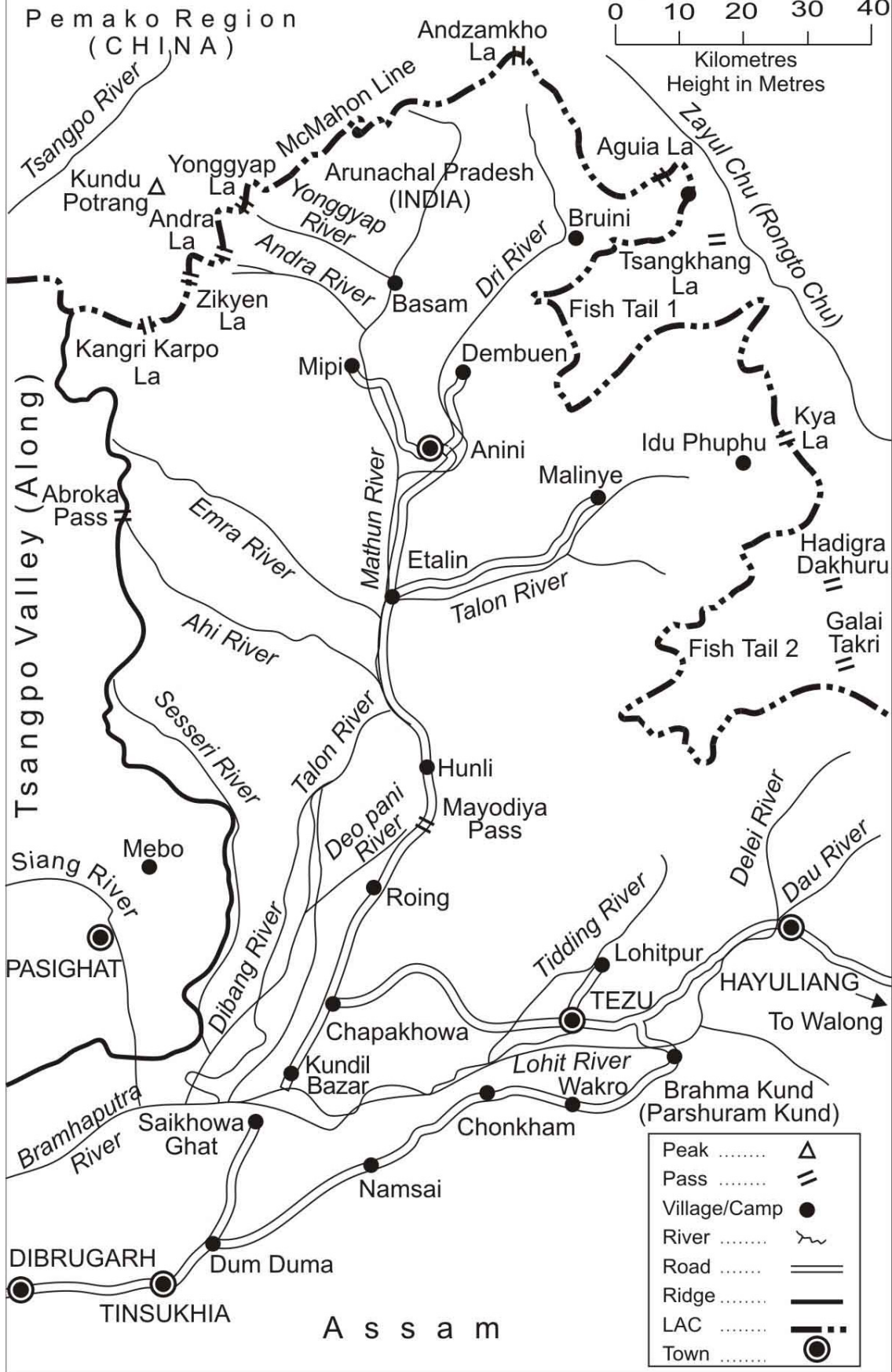
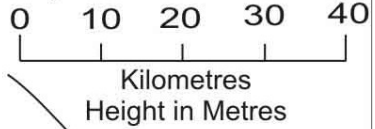
He was cremated with full military honours on Tuesday, 14 November, 2000 in Mumbai in presence of large number of family and friends and army officers. Nawang lies in peace, having chosen a career as he desired and dying for the country, trying to save a life, in best traditions of the army.

[www.nawang.com](http://www.nawang.com)



# DIBANG VALLEY (Arunachal Pradesh)

Chimdro Valley



Peak	.....	△
Pass	.....	≡
Village/Camp	.....	●
River	.....	~
Road	.....	≡≡
Ridge	.....	—
LAC	.....	- · - ·
Town	.....	⊙