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Songs, stories and symbols: The role of oral folk traditions in ethnic identity formation among the Wancho tribe of Arunachal Pradesh, Assam

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Abstract

Songs, stories and symbols are all potent cultural instruments that express collective identity, maintain legacy and human understanding. It creates a semantic bridge between cultures through transmission from one generation to another by transcending language through rhythm, story and vision. Songs have historical and emotional significance and frequently serve as oral histories which offer structures for cultural ideals, moral instructions and creative enquiry. Symbols provide a framework for understanding their historical significance and their relationship between village and spiritual belief. Arunachal Pradesh is a home of various ethnic communities with its own unique identity, among them Wancho is one of the notable tribes which is deeply rooted in its indigenous heritage and is characterized by distinct art form, festivals, music, dance and cuisine. The origin of the Wancho tribe had a deep connection with their ancient tales which they portray through their songs, stories and symbols. Additionally, they had a strong belief in fairies and spirits and had numerous folktales about birth, death, festivals, agriculture, love, hunting, migration, fishing etc. This study examines how oral folk tradition, particularly songs, stories and symbolic manifestation helps the Wancho tribe of Arunachal Pradesh to create and preserve their ethnic identity. These folk traditions have an important role in providing entertainment and preserving historical memory, cultural values, social norms and collective identity. The objectives of the study are to explore how oral folk tradition contributes to ethnic identity among the Wanchos tribe and to study the impact of modernization and external forces on Wancho oral traditions. This study includes the ethnographic field work, community oral account and in-depth interview method. Both primary and secondary data are collected for the study to examine how traditional narratives and symbolic motifs capture tribal cosmology, moral codes and resistance to cultural assimilation.

Keywords: Wancho tribe; Oral folk tradition; Song; Stories and Symbols; Modernity

1. Introduction

Every person on the planet has a unique way of life but culture is the driving force which holds them together regardless of their place of origin. Society and culture are intertwined where one cannot survive without other ((Mrs) Kiran Kumari, Mrs Modang Reena, 2020). Songs, stories and symbols plays a significant role in the formation of ethnic identity of the Wancho tribe and regarded as the cultural instrument that expresses collective identity. They preserve their history, cultural values and social cohesion through storytelling and shared narratives.

1.1. Wancho Through History and Culture

The Northeast is home to a wide variety of ethnic groups. Every one of these groups has distinctive cultural characteristics. Among them one of the tribes occupying a prominent place is the Wancho tribe, a group of historically indigenous communities (Konwar, 2018).). The Wanchos represent a prominent tribe in Arunachal Pradesh, residing within six circles of the Longding district: Longding, Kanubari, Ponchao, Wakka, and Lawna. A key area within this

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district is the Wancho region, situated to the south of which are the Patkai hills that delineate the international border between India and Myanmar. The Wancho community historically inhabited approximately forty-one villages. According to the migration tale the villagers can be roughly divided into two groups Tangjan and Tsangjan (Ralongham, 2008). The Wancho community is structured hierarchically, comprising the Wangsa, Wangsu, and Wangpan as the general people, while the chief is designated as Wangham. Central to the tribe's socio-cultural framework are institutions such as the chieftaincy and the bachelor dormitory. During British rule, the Wanchos were identified as the Banferia Naga or the Naga of the East. They were also known by various names during the reign of the Ahom kings, including Bar Mithunias, Haru Mithunias, Banferias, Bar-Banchang, and Haru-Banchang (Douglas & Wangsa, 2024). Language significantly contributes to the formation of local identity. The Wancho language, primarily spoken by the Wancho tribe located in the Longding district of Arunachal Pradesh, India, belongs to the Konyak branch of the Sino-Tibetan language family, specifically within the Northern Naga subgroup.

The Wancho economy is considered as the subsistence economy with a primary focus on agriculture as agriculture is regarded as the primary occupation. Hunting, fishing, weaving, basketry, pottery etc. have been taken as a source of income. Since the Ahom period, they have had a long-standing trading relationship with the plains. Wanchos were known for their craftsmanship and also renowned for their ancient weapons, bamboo and cane craft and ornamental beads that have both functional and aesthetic uses. Barter was the primary mode of exchange in the past but with the improvement of trade and business market access and connection has increased with monetary trading.

The youth dormitory of Wancho which is named as "Pa" plays an important role in Wancho society and is also regarded as the key institution. In addition to being a sacred and ceremonial space, the Wancho dormitory was a major socio-cultural institution, in Wancho society "Pa" performed a variety of functions as they taught boys about life skills, cultural customs and social obligations. It also primarily served as a school for young men, by teaching them vital skills including farming, hunting, wood carving, self-defense, tribal art etc. It also functioned as a center for the transmission of culture from one generation to the next.

The Wancho tribe of Arunachal Pradesh has a long history of tattooing, which is fundamental to their identity and culture; tattoos serve as a significant marker of their status and personal achievements. Tattooing was a matter of prestige and honor; it was an integral part of identity and status as it portrayed the visual records of life achievement which is related to head hunting, a practice that was once central to Wancho culture. The most significant tattoos were given to headhunters who had successfully taken an enemy's head in battle. The chief is the highest authority in Wancho society, which still adheres to monarchy. Their chief used to have distinctive tattoos on his chest. Chief and the male members of the family had certain tattoos on their arms and chests and commoners were not permitted to get such designs on their bodies as they were seen as royal marks as well as sacred to (Gogoi, S. 2022).

The completion of the agricultural cycle and the start of the New Year are marked with their primary celebration, "Oria", which is held in February and March. To promote harmony within the community, it entails animal sacrifice, eating, dancing and singing. Agriculture, especially shifting cultivation or jhum, is the main sector of their economy. Their traditional attire is colourful and symbolic. Women adorn themselves with vibrant beaded necklaces and woven skirts, while men typically wear loin cloths and ornate headdresses adorned with feathers and boar tusks.

1.2. Oral Folk tradition of Wancho tribe

Oral stories and folktales are an integral part of the cultural identity of the Wancho tribe in Arunachal Pradesh. The elders of the community have passed these stories down from generation to generation, and they act as a chronicle of their history, morals, and beliefs. The Wanchos' animistic worldview and intimate connection to the natural world are reflected in their folktales which revolve around nature, animal spirit and ancestors. Myths such as the story of the Gourd explain the origin of human life and social order while tales like the Tiger Man and Cicada explore moral lessons and the balance between human and nature. Oral tradition shapes the spatial and social organization of indigenous community. Anthropologists such as Jan Vansina (1985) have emphasized the methodological value of oral traditions in reconstructing historical memory, particularly in societies lacking written archives. Similarly, Paul Radin (1927) and Jack Goody (2010) have explored how folklore provides insight into indigenous cosmology, land use, and kinship structures. The Wancho supports these frameworks by showing how folk beliefs serve not only as tools for memory-keeping but also as active agents in decision-making processes, such as determining settlement, migration, and interactions with the landscape. Verrier Elwin (1958) in his book "Myths of the North-East Frontier of India" underscores the richness of tribal myths in shaping community identity. There is no historical record of Wancho tribe; rather they have oral histories that are passed down from generation to generation which helps them to maintain their past. These tales include ancestral figures; migration routes that led their ancestors to new places of habitation. Each story explains how natural and supernatural signs influence human experience from their beginning. Folktales and myth

describe the beginning of the universe, the emergence of the people and the establishment of different clans is central to Wancho oral tradition. These stories uphold societal structure and familial relationships. In order to promote bravery, discipline, loyalty and respect for communal ideals, stories of valiant warrior's expert hunters and wise ancestors are recited. Many tales revolve around the intimate relationship between human, animals and spirit, teaching moral lessons through symbolic character and events. Symbols play a crucial part in preserving identity and memory. Symbols found in myth, songs, rituals, tattoos and carvings function as potent narrative tools that communicate collective values. In Wancho creation stories, animal icons like the tiger and hornbill become emblematic of bravery, leadership and social status, while the natural symbols like sky and earth convey cosmological notions about the origin of order and humanity.

1.3. Statement of the problem

The Wancho tribe of Arunachal Pradesh possesses a rich oral folk tradition such as songs, stories, myths and symbolic practices which pass down from generation to generation. These oral traditions have historically been the primary way of passing down cultural knowledge, values, and collective memory. However with the rapid socio-economic changes and increased exposure to foreign cultures, formal education, religious shift and technological penetration many aspects of Wancho oral traditions are at risk of erosion, alteration or disappearance. Shift towards modern lifestyle and external cultural influence, the role of traditional narratives and symbols in reinforcing ethnic identity is becoming uncertain. The central problem to this study is the deterioration of the Wancho tribe's traditional oral folk legacy which poses a threat to their unique ethnic identity in Arunachal Pradesh. Even though oral tradition plays a crucial role in maintaining the Wancho identity, there hasn't been much scholarly research done on how these traditions negotiate ethnic identity. There is a risk that important cultural knowledge may disappear and identity markers may erode without being well recorded or understood if the changing role of Wancho oral folk tradition is not thoroughly examined. Thus, the purpose of this study is to examine how Wancho use songs, stories, and symbols to define their ethnic identity and how these traditions persist, evolve, or vanish in contemporary society

1.4. Significance of the study

Song, stories and symbols are among the basic elements that Wancho tribe's oral folk tradition has to offer to understand how Wancho tribe forms its ethnic identity in Arunachal Pradesh; it shows how the cultural memory of the group as a collective identity, social values are not only formed but also maintained across generations. This oral tradition is Wancho's unwritten history, moral code and culture blueprint. During modernization these are the main form of transmitting the collective memory from generation to generation, ensuring the continuity of their identity. It also showed how the oral culture did not give up on strong identity. Analysing this oral folk tradition also shows the intersection of identity formation with cultural expression. Also, oral tradition is an anchor of continuity, giving cultural stability in the face of outside interference that encroaches upon indigenous life. As shown by the traditional tattoo, wood carving, ceremonial objects and ritual performances, symbols are visual symbols of identity, status and belief system with the Wancho marking the Wancho as an ethnic group while uniting the members of the Wancho tribe under a common cultural framework. On the other hand stories function not only as entertainment but also as educational tools that impart moral lessons, cosmological information and historical awareness. Additionally the study of song, stories and symbols are equally vital. Wancho folk songs, particularly ritual songs and festival songs, serve as a living documentation of the community's life history, social structure and agricultural cycles. Therefore the oral folk traditions act as cultural scaffolding which provide shared past and collective consciousness among the people, safeguarding the preservation of their indigenous heritage while strengthening their identity in the face of outside challenges. In the face of modernization and external influence the continual performance and transmission of these traditions ensure cultural continuity and resilience.

Objective

Objectives of this paper is

- To investigate how the Wancho tribe in Arunachal Pradesh develops their ethnic identity through oral folk practice.
- To analyze Themes, motifs and metaphors in Wancho Songs, stories and symbols and how they encode and transmit collective memory.
- To study how modernization and outside influences have affected Wancho oral tradition.

1.5. Research Questions

How does the Wancho tribe of Arunachal Pradesh create their ethnic identity through oral folk tradition?

How do themes, motifs and metaphors in Wancho oral tradition encode and transmit the community's collective memory?

How has modernization influenced the transmission, performance and preservation of Wancho oral traditions?

2. Research methodology

- Area of the study: This study is conducted within the Wancho tribe residing in the Longding district of Arunachal Pradesh. The primary Concentration is in the Kamuha Noknu, Nysia, Nyinu village of the long Longding district which is located between 26°39'31"N and 27°06'19"N latitude and 95°11'07"E and 95°30'55"E Longitude. Kamuha Noknu has a population of 897 as recorded in the 2011 Census. The village has a 270 household. The district is bordered to the east by Myanmar, to the south by Nagaland, to the west by Assam and to the north by the Tirap district of Arunachal Pradesh.
- Research design: For the present study qualitative and mix method approach such as exploratory and descriptive research design is used to explore how oral folk traditions, Songs, stories, and symbols are important for the Wancho tribe of Arunachal Pradesh to form their ethnic identity. Intensive fieldwork is done in selected Wancho communities to gain greater insight of the cultural context. Enabling close engagement with community members, storytellers etc. Primary data is gathered through a blend of participant observation and both structured and semi-structured interviews. Participant observation led to observing how oral traditions serve societal purposes such as their role in reinforcing kinship bond, transmitting oral principles and reinforcing communal memory. Interview with elders provides a broad overview about the mythic narratives thereby showing their relevance in constructing a shared Wancho identity.
- Sampling Method: This study adopts a purposive and snowball sampling method Purposive sampling is used to identify individuals who possess deep knowledge of Wancho oral traditions including elders, storytellers and village leaders who actively participate in preserving and transmitting folk songs, myths and symbolic practices This study is enhanced by snowball sampling method in which initial participants suggest other informed community members who may be difficult to reach but possess substantial traditional expertise. Purposive sampling method is used with an emphasis on villages with rich oral tradition and significant cultural practices. This flexible and context sensitive sampling strategy ensures the participation of both older and younger generations enabling the study to evaluate how oral traditions are perpetuated, modified or reinterpreted throughout time.
- Tools of data collection: Both primary and secondary data serve as the foundation for this research.
- Primary data: This study collects primary data through comprehensive interviews conducted using an unstructured interview schedule, which includes discussions with chief and other pertinent individuals.
- Secondary data: The sources of secondary data encompass books, journals, gazettes, newspapers, government reports and various articles.

3. Findings and discussion

The oral folk tradition of Wancho tribe is expressed through songs, stories and symbolic practice which play a crucial role in shaping and perpetuating their ethnic identity. These traditions function as live stories of collective memory, transmitting knowledge of ancestry, social values and cosmological beliefs which pass down from one generation to another. Songs reinforce a common sense of origin and cultural pride by recounting heroic achievements, migration histories and ritual activities. Folklore acts not only as entertainment but also as moral guides, incorporating lessons like communal cohesion, bravery and respect for the environment. Tattoo, wood carving and ritual objects are examples of symbols woven into material culture that serve as indicators of clan identification, social standing and spiritual belief. These oral and symbolic traditions establish a unified cultural framework that links the community, protects traditional knowledge and expresses Wancho identity amid rising external pressures and socio-cultural change. Wanchos also maintain a vibrant and resilient ethnic identity based on their ancestral heritage through their ongoing practice and transmissions. There were various mythological stories, folktales and the stories of migration and war of the Wancho people of the Longding district of Arunachal Pradesh.

This study is guided by three primary objectives:

To investigate how the Wancho tribe in Arunachal Pradesh develops their ethnic identity through oral folk practice: This objective aims to explore the importance of oral folk tradition of Wancho tribe of Arunachal Pradesh in formation of ethnic identity. It plays an important role in forming and maintaining their ethnic identity through myths, stories, folktales, songs and symbols. The Wanchos transmit knowledge of their beginnings, ancestral heroes, customary rules

and moral ideals throughout generations. By reminding Community members of their common history and cultural perspective, these oral forms preserve collective memory. Storytelling, Songs during the festivals, agricultural rituals and symbolic inference helps to foster a sense of oneness and reaffirm social structures such as clan affiliations and customary laws. By preserving their tradition in an oral form. By preserving their traditions in an oral form the Wanchos ensure that their cultural worldview remains vibrant, distinct and resilient thereby contributing powerfully to their ethnic identity.

They have numerous songs, stories and symbolic interpretation as folk traditions

Songs: Folk songs are a rich tradition of the Wancho tribe that expresses their love for community and culture. Some of the prominent folk songs are

a. Longjiah Sheat-sa: Longjiah Sheat-sa is a traditional Wancho love ballad which is deeply ingrained in the cultural legacy of the Wancho tribe of Arunachal Pradesh, which conveys the tender and perplexed emotions of love between boy and girl. Wancho social life revolves around folk songs like Longjiah Sheat-sa, which are sung during festivals, communal gatherings or personal expression of emotion. It supports the Wanchos in preserving their social cohesiveness and cultural identity. They play a crucial role in transmitting traditional knowledge, emotional expression and values to the younger generation. The song also illustrates how performing arts and oral literature are intertwined in Wancho culture.

Aepong maile ngo kya: It is a traditional Wancho song from Arunachal Pradesh dedicated to the village and cultural history of the Wancho people, often sung with expressive lyrics and accompanied by the tribe's customary music. This song is sung by Tounghlong Chama. This song celebrates their social life, pride in their heritage and sense of community. It is an illustration of how Wancho people use music for both amusement and cultural preservation. This song acts as an oral heritage, preserving stories of ancestors, village life and cultural values, it also helps to educate the younger generation about the tribe's history, customs and moral values.

Oriah: Oriah folk song which is sung during their grand harvest festival plays an important role in the life of the people of Wancho tribe which is an indigenous group from Arunachal Pradesh of northeastern India. These songs are traditionally sung during communal celebration, accompanied by rhythmic drumbeats, bamboo flutes and group dances. Oriah songs convey appreciation to ancient spirit and natural forces for good crops, while also praising solidarity, bravery and tribe's deep connection to their land. The songs passed down orally through the generation. Oriah Folk songs preserve Wancho history, social values and mythology keeping cultural identity strong and alive.

Thus Wancho folk songs often revolve around themes such as bravery, hunting, love, kinship, and the cycles of nature. Many of them celebrate the tribe's heroic past, recounting tales of warriors, clan feuds, and victories that shaped their collective memory. The rhythmic patterns are usually simple yet deeply expressive, accompanied by traditional instruments like the Tangkho (drum), bamboo flutes, and mouth harps, which add a melodic depth to their performances.

Stories: Stories serve as themes of origin, bravery, spirit-world contacts, and the close bond between humans and nature abound in the folktales of the Wancho tribe of Arunachal Pradesh. These stories, which have been passed down orally through the generations, frequently highlight the tribe's animistic beliefs by explaining how the planet, forests, and rivers came to be. Many myths concentrate around brave hunters, knowledgeable elders, and protective ancestor spirits who shepherd the society. Others impart moral ideals to the next generation by cautioning against disrespecting nature or violating social standards. The Wancho people's belief that humans and nature cohabit in a delicate balance is reflected in the frequent appearance of characters such as animals, mythical creatures, and natural forces. These tales preserve the tribe's history, customs, and identity in addition to providing amusement. They have a bundle of Mythological stories, folktales, Migration and war, love stories, stories of hunting and mankind which helps in the formation of ethnic identity. Since stories and legends vary from clan to clan, the Wancho tell numerous myths related to their origins. It is broadly recognized that folklore integrates the archaic forms of knowledge that plays a crucial role in influencing human behaviours. The oral traditions and folk beliefs of the Wancho tribe constitute the foundation of their migration legends. These stories describe the voyage of two brothers, whose migration patterns laid the groundwork for Wancho and Konyak identities, tracing the community's ancestral beginnings from Longphan Phin. The stories of sacred mountains, fire-making, and paranormal encounters demonstrate how myth and landscape are intertwined and still influence Wancho identity today. Another tale "How God Settled on Earth" provides an overview of the world influenced by two mythical beings that compete with each other for authority. Wancho tribal narratives tend to display such characters as inherently dynamic and fluid. On the other hand some of the other stories such as "The story of Bamboo" which provide a belief s about the specific bamboo grove that is located close to Nyinu village,

“The story of crocodile” where chethai is married to a monster husband, the legend where chief is said to have originated from a pumpkin seed and some clan say from a gourd etc. thus the Wancho tribe's folktales are essential to forming and preserving their ethnic identity. By transmitting information about origins, ancestral heroes, migration, and cultural values from one generation to the next, these oral histories protect the tribe's collective memory.

Symbols:The Wancho tribe of Longding district in Arunachal Pradesh has a complex tapestry of cultural symbols that serve as potent markers of identity, spirituality, and social order. Their elaborate facial and body tattoos, which historically stood for bravery, warrior status, and social distinction, are among the most noticeable emblems. Each pattern had significance, with geometric motifs denoting military prowess, rites of passage, or clan ancestry. The carvings and designs on traditional wooden houses and Morungs (community youth dormitories), which typically feature human faces, tigers, mithuns, and hornbills, are equally important. Intricate beadwork and feathered headwear also have symbolic meaning, signifying honor, masculinity, and the tribe's intimate connection to the natural world. The tribe's cosmology and conception of harmony between humans and the environment are reflected in their folk songs and oral stories through symbolic allusions to natural elements like rivers, mountains, birds, and forest spirits. These symbols work together to create a unified cultural language that the Wancho use to preserve social cohesiveness, express identity, and recall the past. Festivals like Oriah, which are profoundly ingrained in their rituals, showcase their ceremonial practices, music, carvings, tattoos, and other symbolic traditions. As a result, the Wancho tribe's emblems are more than just works of art; they are living representations of their culture, morals, and spiritual beliefs that unite all generations.

To analyze Themes, motifs in Wancho Songs, Stories and symbols and how they encode and transmit collective memory: Themes, motifs and metaphors serve as culturally encoded vessels for the preservation, transmission and ongoing reinterpretation of communal memory across generations in Wancho oral tradition. The community's understanding of its origin and social norms is anchored by major themes including kinship, warfare, migration, harmony with nature and moral behavior. Through repeated storytelling individuals recall historical events and ethical guidelines. Motifs serve as narrative markers that unite diverse stories into a cohesive cultural worldview. Examples of motifs include recurrent symbols like the tiger, hornbill, ancestral stones or sacred hills. For instance, ancestral stones frequently suggest the enduring nature of ancestry and the community's ties to the land, while tigers may represent bravery and spiritual protection. Themes and motifs establish a common symbolic language that strengthens collective identity. Metaphors further deepen this encoding of memory by translating complex ideas such as social order, cosmological balance or inter-clan relationships into vivid, sensory expressions. Storytellers incorporate lessons about togetherness, respect, continuity and adaptability into everyday acts of narration; they also refer to the community as “living body” or the elders as “roots of the forest”. Thus metaphors transform memory into creative forms that connect with listeners, themes supply conceptual frames and motifs offer recognizable cultural signposts. Together they create a dynamic system that protects Wancho identity, ethics and history.

To study how modernization and outside influences have affected Wancho oral tradition: The Wancho oral tradition's transmission, performance and preservation have all been profoundly impacted by modernization. Modern influences such as increased access to formal education, urbanization and shift toward individualistic lifestyles, have significantly weakened this traditional chain of transmission. The tradition is in danger as the younger generations are increasingly influenced by modern media and global culture. The performance of oral narratives has also been impacted. Modernity has created a new context for traditional performances, which were firmly ingrained in daily life, rituals and festivals like Oriah. The growing prominence of modern media, including films, social media and digital platforms has led to a shift where oral narratives are being repackaged and transformed for contemporary audiences. Traditional performance reduced its frequency in daily settings, but they are also finding new, broader platforms. Modernization offers a chance for preservation as well as threat. The main danger is the deterioration of collective memory and language as a result of things like mixed communities. But technology is now a vital tool for preservation. Folktales and cultural narratives are being actively recorded, archived and translated into textual and digital format.

4. Conclusion

Songs and folk songs, stories, and symbols of the Wancho people of Arunachal Pradesh show how deeply oral folk traditions have been utilized in the collective practice of oral history and folklore to create, sustain, and transmit ethnic/cultural identity in the people of Arunachal Pradesh: the Wancho tribe of Arunachal Pradesh. These expressive ones are not only artistic forms; they are not only practices of entertainment but living archives of sociocultural ideals, historical consciousness, and communal memory. The Wanchos pass on stories of the origins, migration, ancestral heroism, and cosmological understanding of the universe, with their migrations and a rich cosmology in their own language, are carried on through oral narrative through ritualised songs, mythic stories, and symbols imprinted on material culture as well. Such rituals also keep alive social mores, moral principles, and community structures of

community relationships in this tradition, and thus maintain inter-generation continuity of life continuity. These traditions are oral, so there is a degree of flexibility and adaptation that the Wanchos are able to make with their social heritage as social and political realities change and at the same time they remain deeply rooted. In addition, oral folk traditions act as indicators of group distinctiveness. In an ethnically pluralized area, the distinctive tones of Wancho songs, the depth of their narratives, and the symbolic content of the cultural motifs, distinguish them from neighbouring tribal groups. These practices strengthen internal bonds based on kinship and community and are often performed, especially with Oriah in which singing, dancing and storytelling are a signifying performance of identity. They have provided structures by which younger people can respond to their past, understand their cultural duties, and form a sense of membership. Globalisation and modernization threatened the preservation and revitalization of such oral traditions. Documentations and cultural education in local schools, as well as community-led initiatives, help assure these traditions continue as active elements of the Wancho identity rather than static artefacts. Oral folk traditions of the Wancho tribe are paramount as a way of developing ethnic identity through the transmission of knowledge, values and practices of history, and the maintenance of a sense of ethnicity, and cultural pride. They are potent expressions of a community's right to its heritage that are, respectively, an affirmation of continuity and change. In this regard, Wancho songs, stories, and symbols are not only cultural manifestations but essentially foundational stones that hold the tribe's particular sense of identity together for life in the contemporary world.

Compliance with ethical standards

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Disclosure of conflict of interest

No conflict of interest to be disclosed.

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