



# INDIGENOUS TRADE NETWORKS AND BORDERLAND GOVERNANCE: ADIS AND TIBETANS BARTER RELATIONS IN THE EASTERN HIMALAYAN FRONTIER

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## Abstract

*Long before the emergence of modern international borders in the Eastern Himalayas, indigenous communities developed their own systems of trade, mobility, and regulation. Among these, the barter-based trade relations between the Adis of the Siang valley and neighbouring Tibetan communities occupy a significant place. This paper examines these trade relations not merely as economic exchanges but as an indigenous system of political economy that functioned in the absence of formal state authority. Drawing upon historical accounts, colonial records, and field-based observations, the study argues that Adi-Tibetan trade networks operated as informal institutions of borderland governance. Through shared norms, negotiated access to routes, and mutually accepted rules of exchange, these networks ensured stability, cooperation, and resource circulation across a fluid frontier. The paper highlights how the closure of the Indo-Tibetan border disrupted these long-standing indigenous arrangements and replaced them with state-centric forms of control.*

**Keywords:** *Indigenous Trade, Borderlands, Political Economy, Adi Tribe, Tibet, Eastern Himalayas*

## Objectives of the Study:

1. To Examine Adi Tibetan trade relations from the perspective of political economy.
2. Understand how indigenous trade networks functioned as mechanisms of frontier governance.
3. Analyses the political implications of mobility and barter in a pre-state borderland.
4. Contribute to political science discussions on borders beyond the framework of modern sovereignty.

## Introduction

The Eastern Himalayan region has historically been a zone of interaction rather than separation. Before the establishment of rigid political boundaries, communities inhabiting the Himalayan foothills and the Tibetan plateau maintained continuous contact through trade, migration, and cultural exchange. The Adis of the Siang valley, located in present-



day Arunachal Pradesh, shared such long standing relations with Tibetan communities across the high mountain passes.

In conventional political discourse, borders are often understood as fixed territorial lines enforced by state authority. However, frontier societies present a different picture, where boundaries were porous and governance was negotiated through indigenous institutions. The Adi Tibetan barter system represents one such arrangement, where economic exchange also served social, political, and diplomatic functions. This paper attempts to reinterpret these trade relations as a form of informal governance that sustained order and cooperation in a region largely beyond the reach of formal state power.

### **Conceptual Approach: Borderlands and Indigenous Political Economy**

Borderland studies emphasize that frontier regions are shaped as much by local practices as by distant state policies. In such spaces, authority is often dispersed and negotiated rather than imposed. The Adi Tibetan trade system reflects this reality. It operated without currency, written contracts, or centralized enforcement, yet it was remarkably stable and enduring.

Barter exchanges were regulated through customary norms, ritual observances, and mutual trust developed over generations. Access to trade routes, passes, and markets was governed by shared understandings between communities rather than by territorial claims. From a political science perspective, this arrangement can be viewed as an indigenous political economy one that linked economic activity with social order and collective security.

### **Historical Background of Adi Tibetan Trade**

Historical sources suggest that trade between the Adis and Tibetans existed for several centuries. Early nineteenth-century accounts by British officials such as R. Wilcox and L.W. Shakespeare describe regular exchanges of salt, wool, metal goods, and agricultural produce. These records indicate that Upper Adi groups including the Bori, Bokar, Simong, Tangam, and Ramo maintained direct access to Tibetan markets, while other groups participated indirectly.

Trade continued well into the twentieth century and remained largely uninterrupted until the sealing of the Indo Tibetan border following the Sino-Indian conflict of 1962. This sudden disruption brought an end to a system that had evolved organically over time and had adapted to the geographical and ecological realities of the region.

### **Trade Routes and Frontier Authority**

Trade routes and mountain passes were central to the functioning of the barter economy. These routes were not neutral pathways but politically significant spaces. Control over a particular pass or route often translated into economic advantage and enhanced social status within the community.

Villages located along important routes acted as intermediaries, regulating movement and facilitating exchange. Negotiations with Tibetan authorities, such as Debas, ensured safe



passage and access to markets. These arrangements required adherence to customary rules, including the payment of traditional dues and observance of ritual protocols. Such practices resemble informal diplomatic engagements rather than commercial transactions, highlighting the political dimension of trade.

### **Barter as a System of Regulation**

The barter economy between the Adis and Tibetans was based on negotiated equivalence rather than fixed prices. Exchange values varied according to demand, availability, and mutual agreement. Items such as salt, woolen garments, metal utensils, and weapons were exchanged for agricultural produce, forest goods, and animal products.

Despite the absence of formal enforcement mechanisms, the system functioned effectively. Compliance was ensured through social accountability, ritual sanctions, and the fear of losing access to future exchanges. Trade expeditions followed strict codes of conduct, reflecting a belief that economic success depended on moral and social discipline. In this way, barter served not only economic needs but also reinforced social order.

### **Mobility, Cooperation and Political Stability**

Mobility across the frontier was a defining feature of Adi Tibetan relations. Trade journeys were collective efforts involving cooperation among families and villages. Participation was not limited by gender, and women often played an active role in trade expeditions.

These journeys also facilitated peaceful interaction between different communities. Regular contact through trade reduced the likelihood of conflict and fostered mutual dependence. From a political standpoint, trade acted as a stabilising force in a challenging geographical environment, where isolation could otherwise lead to competition and hostility.

### **State Intervention and the Disruption of Indigenous Systems**

The extension of modern state authority into the Eastern Himalayan frontier fundamentally altered indigenous trade relations. The closure of traditional routes after 1962 restricted mobility and dismantled long-established networks of exchange. Barter was replaced by monetised markets regulated by state institutions.

While state intervention brought infrastructure and administrative control, it also reduced local autonomy. Indigenous systems of regulation, which had balanced economic needs with social cohesion, were marginalised. The transformation illustrates the tension between state sovereignty and indigenous governance in borderland regions.

### **Limitations of the Study**

This study relies on a combination of colonial records and oral accounts, both of which have limitations. Colonial sources often reflect administrative perspectives, while oral histories may vary across regions and generations. The absence of quantitative economic data also limits precise assessment of trade volumes.



### Way Forward

Further research could compare Adi Tibetan trade with similar systems in other Himalayan borderlands. There is also scope for policy-oriented studies that explore how indigenous knowledge and governance practices might inform contemporary border management and regional development strategies.

### Conclusion

The Adi Tibetan barter system was a complex and well regulated indigenous institution that sustained economic exchange and political order in a pre-modern frontier. By linking trade with mobility, social norms, and negotiated authority, it functioned as an informal system of borderland governance. Recognising such indigenous arrangements challenges state-centric understandings of borders and highlights the agency of frontier communities in shaping their own political and economic worlds.

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