

**THE ANGAMI NAGAS IN FOLKLORE AND STORIES OF THE WWII:
A STUDY OF CULTURAL HISTORY**

(Dissertation submitted to Nagaland University in partial fulfillment of the requirement for the award of the Degree of Master of Philosophy in English)

By

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DECLARATION

I, **Neitseino Solo**, do hereby declare that the dissertation entitled **The Angami Nagas in Folklore and Stories of the WWII: A Study of Cultural History** submitted for the award of the Degree of Master of Philosophy in English is a bonafide record of research done by me under the guidance and supervision of **Professor Rosemary Dzüvichü**, Department of English, Nagaland University, Kohima Campus, Meriema, during the period of my research (2020-2021) and the dissertation has not been submitted for the award of any degree, fellowship, diploma to any other Universities or institution.

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CHAPTER I

INTRODUCTION

The traditional customs, beliefs, stories and art forms which are transmitted and maintained from one generation to the next is called Folklore. The word Folklore is a combination of the words 'folk' which means community of people and 'lar' meaning learning or knowledge.

Traditionally, the process of transmitting folk literature was usually through word of mouth.

The study of the tradition, culture, beliefs and practices of a group of people usually not having any written records is called Folk Literature, Folklore or Oral Tradition. It includes non-verbal traditions as well as verbal expressions. N. Scott Momaday, an American Indian writer defines oral tradition as, "The oral tradition is that process by which the myths, legends, tales and lore of a people are formulated, communicated and preserved in language by word of mouth, as opposed to writing. Or, it is a collection of such things" (Ao 7).

The history, culture and social mores of a group of people or community without any written record can be documented from its Oral Tradition. While as vast body of knowledge are transmitted from one generation to the next, it also undergoes drastic transformations from an interpreter to the listener and from socio historical location over a long period of time.

Therefore, there can be many variations to a single lore. Every community knits its culture and expresses it through their oral tradition by encompassing all elements of folklore such as stories, myths, legends, tales, riddles, proverbs, songs and dances. Under oral traditions, arts and crafts, customs and beliefs of a group of people too play a pivotal role in the rediscovery of its culture and tradition. However everything that is being transmitted orally cannot be considered and accepted as folklore as Bascoms says, "All folklore is orally transmitted, but not all that is transmitted is folklore" (Concept of Folk and Folk Culture 4). This can be implied in situations where the folk culture is learned by observing the non-verbal aspects of

folk culture like gestures, dance and games. Folklore is symbolic and the expression of the aspirations, fears, ideals and beliefs of the community. It is the basis for creating an ethical value system by deducing morals out of the lore and not just mere oral tradition. Oral tradition which is a vibrant and colourful form of expression is not only the expressive components of the everyday life of the people but also provides entertainment and most importantly it preserves and transmits the tradition, culture and social values to successive generations. It keeps the culture alive. It is mankind's first and still most ubiquitous mode of communication and it is a vital and multifunctional means of verbal communication. With the invention of the printing press and the internet, folklore of any culture can be read, learned and researched and the different aspects of traditional folklore can be incorporated and adopted in everyday life.

Nagaland which became the 16th State of India on 1 December, 1963 is situated in the North Eastern part of India and home to a number of Naga Tribes settled in different areas of the region. It is bounded by Arunachal Pradesh to the northeast, Manipur to the south, Assam to the west and northwest and shares an international border with Myanmar in the east. With an area of 16,579 square kilometres, the population counts up to 1,980,602 per the 2011 census of India. Nagaland has a sub-tropical monsoon type of climate. Temperature ranges from 12 degree Celsius to 32 degree Celsius with December and January as the coldest months. The Nagas are chiefly agriculturist and wet terrace cultivation and jhuming are the two methods of cultivation that is practiced.

Despite enormous researches being done regarding the origin of the Nagas, it is still inconclusive but the Naga art, customs and practices, tonal, myths and legends provides a probability that the Nagas have lived in Southeast Asia before migrating to the present day settlement. Regarding the migration and settlement of the Naga Tribes in general, there are a number of legends and interpretations. All the tribes in Nagaland have their own traditional

stories of origin, migration and settlement. Oral tradition is the sole means used for passing the various affairs of the tribes. The absence of written records makes it difficult to trace the origin of Nagas and as such, researchers have to solely rely on oral tradition. However, this cannot be treated as factual history but the social norms, customs, values, culture and tradition contributes immensely to research. All the tribes in Nagaland have their own distinct language and even within a particular tribe, the language varies from village to village. It is with the administration of the British and the American missionaries that Roman script was adopted and English was made the official language of the State.

The Nagas practiced animism before the advent of Christianity. They were religious and even without any written creeds, it was embedded in their hearts and minds and each individual, participated in the ceremonies, rituals and festivals of the community because religion to them was to belong to the community. The Nagas are a tribal society and patriarchal in nature. They practised headhunting which gave both power and status to the hunter. With the absence of any formal institution of education, morung was considered as an institute where the young people are taught all the affairs of the village. Social, religious, educational and cultural activities all centred around the morung. The Nagas possess many cultural and traditional features such as feast of merit, festivals, folktales, attires, songs and dances and all this contribute immensely to the rich literature of the Nagas. The Nagas differ from one another with regard to language, social and customary behaviours, theories of migration and origin but they all share common virtues and values of honesty, fearlessness and helpfulness.

The Angami Nagas are a major recognized group native to the State of Nagaland in North East India predominantly inhabiting Kohima district and Dimapur district which is then divided into four regions namely Northern, Western, Southern and Chakhro Angami on the basis of the area and location that they have settled. The population counts up to 452,910

according to 2019 census with 98% or more as Christians. A ten day sanctification festival 'Sekrenyi' is a major festival of the Angamis. Basically, the Angamis practiced wet rice cultivation and livestock rearing. 'Tenyidie' is the standard dialect used not only for communication but for publications of Angami literature and it is taught up to the University level. According to the traditional myths and folklores, it is believed that the Angamis might have migrated from some parts of the present day Myanmar. Apparently, the Angamis must have lived in Makhel, a village in Manipur which the Angamis refer to as 'Mekhrora'. After migrating from Myanmar, it is believed that the Angamis might have migrated to Kohima district in different groups at different times which led to the formation of different clans. The exact reason as to why the Angamis migrated to Kohima is not known but increase in population and search for fertile lands suitable for agriculture could be the main reason.

It is difficult to say the number of years that the Angamis lived at Makhel but it can be assumed that they lived at Makhel for many years. It is also believed that the Angamis made some covenant under a wild pear tree at Makhel before they parted to different directions. It is also believed that after they left Makhel, they lived at different places. Another probability is that the Angamis might have lived for some years in Zeliang inhabited areas before migrating towards Kigwema. J. H. Hutton in his book, *The Angami Nagas* opines that the Angami story of the origin of the Naga tribe centres in the Kezami village of Khezhakeno. Thus, among the Angami Nagas, there seemed to be two major views about the origin and migration after the departure from Makhel. According to which, one group went towards the eastern side Khezhakeno and the other to Kigwema and Viswema village.

According to oral traditions the migration from Khezhakeno must have begun as a result of some disputes among the three sons of 'Koza'. According to this legend, Koza had three sons. In their village lies a magical flat stone and paddy was dried on it every day and in the evening they collected double of the paddy though only one basket was dried in the morning.

The sons of Koza dried paddy on the flat stone by taking turns. It continued for years but one day the eldest son refused to give chance to the youngest brother. Therefore, the youngest brother set fire to the stone. As a result, magic could not be produced on the stone and so they took the broken pieces of the stone and went in different directions and established their own villages. This therefore shows that the Angamis have migrated to their present land from Khezhakeno, Makhel and Zeliang areas.

Origin of the word Angami

The origin of the word Angami and how this group of people came to be known as Angami is not known. It can be assumed that the name was given to them rather than being coined by themselves. According to some source, there is a possible derivation from the Zeliang word '*Gamai*' which means 'Thieves or Robbers.' The Zeliangs might have used the word *gamai* to refer to the Angamis as many of the Khonoma villagers raided the Zeliang areas until the advent of the British administration. Thus, there is a possibility that the word Angami is a derivation from the word *gamai*. The Maos living in Manipur used to call the Angamis as *Ngamai* meaning 'perfect' which let some to believe that the word Angami is a derivation from the word *Ngamai*. Whereas amongst the Angamis, they refer to themselves as *Tenyimia* meaning 'persons living in Tobumai village' of present day Mao district in Manipur.

According to oral tradition, there lived a person called 'Tenyi' living in Tobumai village who migrated to Kohima district. He had four sons and each of them went away to different directions and ultimately formed the Angami, Chakhesang Rengma and Zeliang tribes. Thus, it can be concluded that the name Angami was given by some people other than the tribe themselves. Oral history of the Angami Nagas thus contributed significantly in tracing the history of the origin and settlement of the Angamis.

Customs and Beliefs

The Angamis have before the advent of Christianity practiced many rituals or *nanyii*. There are differences between big and small rituals. A ritual is performed seeking blessings for progeny or to ward off bad omens. There are also feasts of merit for the community. To hold this feast, a ritual has to be performed in the memory of some near and dear ones like parents and grandparents. Stone monoliths are erected in some rituals for a single person, while in other rituals, multiple stones are erected in rows in memory of a grandfather, father, wife, and children. The erection of these stones symbolizes prosperity. In the feast, the entire village participates and cattle is killed for the feast. The feast is held indoors. The meaning of doing a ritual such as this is to ask for blessings of prosperity. Stones are also erected in the paddy fields or by the roads. After doing this ritual, the person can build a morung or a pond in his name. This can be done only after completing the entire feast of merit. A person is not capable of making a morung, a pond, or a circular sitting place without completing the feast of merit.

To be a head-hunter, one has to sanctify and cleanse oneself and complete all the rituals required. Supposedly, if the head hunter did not cleanse himself properly, or went on a day when the cattle was birthing, or there was a birth in the family, or after talking to an impotent person, then he would not excel. It would be a bad omen for him as a warrior. So, to avoid all this, they gear up at night when everyone is fast asleep and crosses the village gates and go for head hunting or animal hunting.

Religion

The Angamis were a religious group of people. Their religion can be a form of animism before the practice of Christianity. They believed in the existence of a soul but not in the concept of the existence of heaven. They believed that good people go to a happy place after death and their soul turn into stars. It is also believed that the death crosses the valley of darkness which is guarded by the evil spirit called '*Meciemo*', whose head is infested with caterpillars. In order to get past him, one has to pick it from his head and eat it. So, in order to avoid this, a twig is placed in the hands of the dead during burial. It is believed that the dead man breaks the twig and fools the spirit into believing that he has eaten it. There was no form of idol worshipping. They only believed and worshipped one god, in the concept of a 'Supreme Being' which was called as '*Terhuomia*' or '*Ukepenuopfii*'. The Angamis practised the ritual of '*Kesiameruo*' but this does not fall under worshipping spirits. This ritual was done to ward off sicknesses and deaths and also to remember the dead souls. It was believed that the dead souls visit their families during the festival of '*Terhiinyi*'. They also believed that some places were unclean and those places were avoided. If the soothsayer says that someone has encountered with bad spirits, a chicken or an iron rod is given to the spirit in exchange for the soul. The people don't offer sacrifices to the spirits as a form of worship. They claim the sky and the earth as their parents. The spirits were regarded as inferior and intellectually weak. They were never worshipped but the rituals and sacrifices can be seen as tricking them like small kids by exchanging human souls with petty things like chicken and iron. While performing rituals, the people don't pray to the spirits but in exchange for the items, the spirit is rebuked and asked to return back the soul. There is a clear differentiation between offering sacrifices and performing rituals to the spirits '*Terhuomia*' and to God '*Ukepenuopfii*'.

Death and Burial

The Angamis don't believe in the existence of heaven but in the existence of a good place. After death, it was believed that the soul leaves the earth after a month and enters the 'Valley of Darkness' (*Kezeirii*) that is 'Land of the Spirits'. So a chicken is cooked and his last meal is served at his grave. The soul either transforms into a butterfly or turn into stars. A good person after death transforms into a star. Another belief was that the path of a dead man was strewn with battles and fights. Therefore a man was always buried with his sword. Sometimes when a person dies a tragic death, it was believed that his spirit will come over a living person and narrate about his death and what needs to be done. There was also another belief that a person dies seven times and travels through seven layers of the earth. Some even say that the soul of the dead continues to live and mingle with the living.

Seven days of mourning was observed for an immediate family member, two days for distant relatives and one day for persons from the same clan. It is said that a dead person continues to live the same life even in the after life, therefore during burial, all the essentials of everyday life are buried along with the body. If a person dies in a distant land, his hair was chopped and brought back and buried in his own land. Even after many years, his bones are dug and brought back for burial in his native land. Even during the time of headhunting, the villagers of the man whose head has been cut, requests for his head to be given for burial. Those persons who meets with unnatural deaths were buried outside the village gate.

Kenyii

An important aspect of the Angami culture is '*kenyü*' which means prohibition or a taboo. It is the moral code of conduct. This moral value is conscientious obedience in following a rule. It controls and shapes the life of the people. It is a rule to avoid mistakes or ways that can lead a person to wrong paths. *Kenyü* is like a rule that controls and shape lives to become better. If someone says '*kenyü*', it is never to be done or should never be done. So if it is '*kenyü*', people do not disobey that. It is believed that if a person breaks the decision made by the village, God will punish him so it is *kenyü* to break rules made by the village. If anything was said to be '*kenyü*', nobody breaks that.

Kenyü has three types:

- i. 'Tsana' (religion of our ancestors, animism)
- ii. Culture
- iii. Character

Importance of Kenyü

Kenyü is one of the best moral values of the Angamis as it controls the individual as well as the group. It guides people to live right and leads people to avoid bad and do well. This values controls and shapes a person to become integrous. In the society, the people feared the '*Kipurhuo*' (God) and lived to please him.

The people respected each other and lived in harmony. They know that if they failed to please or keep each other happy, they will have a hard time living together. *Kenyü* and '*menga*' (being ashamed) are two values that uplifted the life of individual and society. *Kenyü* made villages better. Those who followed and obeyed and restriced oneself from doing *kenyü* got blessing and lived well.

Different Types of Kenyü – I

Kenyü can control the individual as well as the society in many ways. These moral guides, controls and shapes a person to live a good life. Kenyü has taught people to live together in the ways of a united and good society. The different types of kenyii are:

1. Kerheiro kejü kenyii – (Inanimate)

- i. It is kenyü to curse the sky
- ii. It is kenyü to block paths and roads
- iii. It is kenyü to steal

2. Kerheiro kenyü – (Animate)

- i. It is kenyü to disappoint God
- ii. It is kenyü to trick or lie to parents
- iii. It is kenyü to look down on the weak and sick

3. Themia – (Man)

- i. It is kenyü to take bribe
- ii. It is kenyü to disappoint paternal aunts and maternal uncles
- iii. It is kenyü not to pay the full amount
- iv. It is kenyii to marry one's own sister or woman from the same clan

4. Khunuo – (Animal)

- i. If someone kills a wild animal, it is kenyü for him to eat alone
- ii. It is kenyii for woman to eat the head of animals
- iii. It is kenyü to give away the head of domesticated animals.

5. Teicie – (Age)

- i. It is kenyü to hit parents
- ii. It is kenyü to call elders by their name

5.1 Nhicumia – (Children)

- i. It is kenyü for children to taste things before elders
- ii. It is kenyü for children to occupy the seat of elders
- iii. It is kenyü to let children eat unclean birds

6. Keperokecü – (Relation)

- i. It is kenyü to eat straight from the cooking pot.
- ii. It is kenyü to burn rice and wine
- iii. It is kenyü to capture or move land boundaries
- iv. It is kenyü to lie, curse and swear
- v. It is kenyü to hit or touch the enemy
- vi. It is kenyü to eat the food of enemies

Different Types of Kenyü – II

In this, the types are divided into three themes; Individual, religious practices and social groups.

1. Miali – Individual

Our forefathers knew the meaning of kenyü, so they controlled themselves. They were happy and lived in peace with others. They thought alike, had similar opinions and were united

- i. It is kenyü to eat what others give as bribe
- ii. It is kenyü not to pay someone fully

iii. It is kenyü to eat from the cooking pot without using plate.

2. Mechü – Society/Group

The value of kenyü is used in family and social groups. Kenyü has safeguarded and protected the society/group.

i. It is kenyü to look down on the weak and sick people

ii. It is kenyü to hit parents

iii. It is kenyü to let children taste things before elders

iv. It is kenyü to eat food that belongs to an enemy

3. Nacünanyü – Religious practices

In our forefathers culture, kenyü relates to the Kipurhuo(God), nature and beliefs. Some examples are:

i. It is kenyü to disappoint God

ii. It is kenyü to marry when there is new moon

iii. It is kenyü to block natural springs

iv. It is kenyü to swear while lying

The Value and Power of Kenyü

The power of kenyü controlled and guided the people to live in unity. Everyone followed kenyü conscientiously. Because of kenyü people were civil, they respected and were polite to elders. If there was kenyü, the people did not break it as they do not want to disappoint their God. If someone breaks a kenyü, he fears punishment. Even if something is planned, if it is kenyü to do so, they do not proceed with their plan because they do not want to disappoint God. The people were obedient and truthful in pleasing God. They believed that kenyü guides

a person to please and get the favour and blessing of God. The people were civil and humble in the family, village and in their works. All these moral values have their foundation on kenyü. If one person does not abide by the rules of the society, it is believed that he will face hardships and punishments from God.

The Blessing and Curse through Kenyü

The Angamis believed that to become successful is by pleasing God. The elders said that one should follow 'kenyü' conscientiously as following this will allow the people to receive blessings. Those who do not follow kenyü led a hard life and did not receive blessings.

The curse for not following kenyü are:

- i. Disability
- ii. Tragic death
- iii. Infertile
- iv. Blindness
- v. Poor

The blessings of people who practiced 'kenyü' are:

- i. Lives long
- ii. Blessed with many children
- iii. Becomes rich
- iv. Succeeds in everything

In today's generation, people take 'kenyü' lightly but the forefathers practised 'kenyü' religiously. So we should also practice this moral value and get blessings so that we can live well.

Penie

Another important value of the Angami culture is '*penie*'. If a person follows penie conscientiously he is blessed and he lives well. Penie is observed so that God would protect them from disasters. Penie days was observed very carefully. The meaning of penie is not going to field for a day to please and make God happy on that day. It is *kenyü* to work on a penie day. The forefathers say that human beings do not eat by going to the fields but they eat penie which means that even though a person does his work sincerely, if he does not observe penie days diligently, all his hard works will go in vain. But if a person is conscientious in rituals and observes penie days he will receive the blessing of both man and God. The people observed the penie days religiously as it was their belief that if one does not observe penie, he will not prosper.

Theme of Penie

If we look at the different kinds of penie, its theme is mostly to save from disaster and also to seek for guidance. If an individual unexpectedly does something wrong or face a tragic death, there will be penie observed by an individual. The Angamis observed different kinds of penie. Some of them are:

1. Penie for peace and friendship with God
2. Penie for natural disasters like hailstorm, rain, wind and landslide.
3. Penie is observed when there is an occurrence of peculiar phenomenon such as solar eclipse, new moon, hot weather and drought.
4. Penie to ask for God's blessing
5. Penie is observed when animals are aggressive and for protection from bad and poisonous animals

6. Penie is observed for works and for spade

Individual penie (miali penie)

i. Penie for mistakes and unexpected events

ii. Penie for fire

iii. Penie for tragic death, fire and water

The people gave much importance to penie. The elderly priest 'Zievo' announces the days and time for penie. If the village was big, the khel or clan will announce in their own 'Dahou' (place where men gather to have meetings). There are two types of penie – *Niewe* and *Niesa*. Some penie days are observed even before facing it while some are observed only after facing it. *Niewe* are those which are followed and observed every month. But some penie days are observed so bad events won't occur.

'*Niesa*' (new penie) – Fire, earthquake, hot weather, hailstorm, rain and storm, new moon and solar eclipse, tragic death, all of these comes under *niesa*.

'*Niewe*' (old penie) – Observed for the land to be fertile and the paddy to grow well and ripen.

Penie can be further divided into easy and difficult. The difficult penie is known as *niere* or *tere* while *neido* or *nieyie* is the easier penie.

Different Types of Sacrifices

The foundation for sacrifices and rituals was to please God and seek blessing and protection.

There were three types of sacrifices that was offered to God.

1. *Kechükenyü ruothoruorei* – Sacrifices made when there was sickness

2. *Terhuo dzükelië ruotho* – Sacrifices done when a person encounters evil spirits

3. *Seichape keshüko nu ruotho* – Sacrifices and rituals made while pulling bridge or gate

1. *Kechükenyü ruothoruorei*: Sacrifices done when a person is sick

Sacrifices are made when a person falls ill and does not recover for a long time. A clean rooster is used for the sacrifice or ritual. This was given to the spirit in exchange for the sick person's soul. It is believed that evil spirits take the soul of man. If a person goes to an unknown place and gets sick after returning, it is believed that the evil spirit of that place has taken the soul of the sick person. So a ritual or a sacrifice is made and a rooster is given to the spirit so that the spirit takes the rooster and returns the soul of the man.

2. *Terhuo dzükelie ruotho*: Sacrifices performed when a person encounters with an evil spirit

If a person encounters with evil spirits, it is believed that if they give a rooster to the spirit. It pleases the spirit and it returns the soul of the man. So people go to the place where the encounter happened and give a rooster to the evil spirit and the name of the man is called out to return home.

Tsiakrau and Liedepfii

Tsiakrau is the oldest man in the village. He does the seed sowing ritual. He is the first person to sow. The Angamis are very religious in everything that they do. There is a saying that one does not even cater a grasshopper if one is not religious. From this saying, we learn that they feared God and lived to keep him happy. Even in agricultural works, they were careful and meticulous in performing rituals. To sow seeds, they let the eldest man in the village do the ritual of sowing seed. If a person sows seed before the 'Tsiakrau', his works will not be successful.

In Angami culture, men does the seed sowing but the harvesting ritual is done by women. This ritual is compared to a man's life, the man gives the seed and the woman gives birth. Likewise, even in this ritual the man sows the seed and the woman harvests. The societal norms are values that was given so much importance. In everything they do, they please God and work hoping for his blessings. Even after their fields are ripened, they wait for the 'Liedepfü' (the lady who performs the harvesting ritual) because the blessing she evoke on the paddy while harvesting was important. It was considered that the harvest was more if they performed this ritual.

Social Structure

The culture of the village was the most important norms and moral values. Social groups of the village such as the family(*kikru*), place where men gather(*thehoutheba*), batch mates(*pele*) play a very important role in the Angami society. The opinion of the people was always consulted and obeyed. The way of life or culture is important to an individual as it guides a person to become a good person or leader. The joy, sorrow or serious cases of everyone in the village is shared to the whole community or 'khels' and if a serious case arises, judgement is given according to the opinion and decision of the society. To become a member of a clan, it has to be by birth. It was the duty of the khels to work together in supporting and sheltering their village. During the head hunting era, the leaders planned ways to protect their village. For the safety of the people, the khel was further divided into 'kibvü' or 'terhüba'. This was done to ensure that they can fight back and protect their village. The different khels(*thinuo*) intermingle with one another though they have different boundaries. In a khel, there are some khels with more people with the same last name (*chienuo*). In a 'chienuo', there are several 'tsanuo' (people sharing the same grandparents) and in a 'tsanuo' there is 'pfuduo', people whose grandparents are siblings. Some 'pfuduo/üduo' live as joint families. Then comes the

family where an individual's role is very important as he/she learns about life and ways to sustain himself to lead a prosperous life. If a person lives well, he will one day become a leader.

Community Groups and Division

In the Angami societal groups, there are different divisions and all of these groups have their own distinctive roles. These groups can be divided into two – '*razou zakro*' (community/societal group) and '*setheyie rüla*' (people with the same forefather/progenitor). The '*razou zakro*' is above all the other groups.

Krüta Peyu (Elderly Leader)

The Angami villages had its own power and boundary and had its own independent leader. Every village lived in unity and the people obeyed and respected each other. In a village, if the leader is good, the people are happy and at peace. In everything they do, they maintained unity. This enabled them to follow or adhere to the norms of the culture. Culture binds villages to live in unity and it is the essence that keeps them together. The village administration in the olden days was run by the opinion of the public. They also respected and obeyed their leader. The role of the leader of the village was important as all the villagers put their trust and hope in the guidance of the leader. The villagers gave their best in respecting and obeying the leader. Likewise, the leader did not focus on himself but gave his best in guiding and helping the people to be united.

Selection of Leader

The opinion of the people was given the highest importance in selecting a leader. Though a person was deserving to be a leader, he will never offer himself as a candidate to become the

leader and there was no competition in trying to become one. The society decided and elected the leader. If an elected leader does not do his duty properly or does something wrong, the people can take that power away from him anytime. Because the leader was elected by the people, he also gives his best in serving them.

Unlike other societies, the Angamis do not have leadership or kingship inheritance or bloodline to become a leader. The way of life was such that even if a person was capable, if he has not attained the right age to become an elder or leader, he is not elected to become the leader and the blessing rites to become the leader (*rüheja*) is not evoked on him. The qualities of a wise elderly person with knowledge and insight are taken into consideration while electing a leader. Elderly people are elected as leaders and are regarded next to God. Young people cannot become leaders as they are considered as shallow and not firm. Also, very old people are not elected as leaders as they are not physically capable to do certain tasks. During the forefather's time, an elderly person was regarded as a person who was next to God. In all their deeds, they seek the advice and blessings of the elders.

In the Konyak community, they have a leader/king known as the '*Angh*'. The '*Angh*' is the king and he controls and guides the village and upon his death, his kin succeeds him. This rule of succession is not followed by the Angamis, so he cannot inherit his father's position as a leader. Leadership was not inherited but a leader was selected and elected by his people.

Importance of the Leader's Role

When we look into the life of a leader, it is divided into different divisions. He is connected and is one at heart with all the social groups. The people also respect and listen to him in all the community works. This is one distinctive value about the Angami culture. This was why the leaders work and give their all to protect the people and the community.

The prominent groups of the society are:

1. Village (*Riina*)
2. Family (*Kikru*)
3. Same age group/batch mates (*Peli*)
4. Place where men gather(*Thehoutheba*)

Role of Leaders in the Kichüpelí- Batchmates

The stage of life when a person socialize with people of the same age '*kichüpelí*' is considered very important as it is during this stage that knowledge and skills on how a particular work is done is learned and practiced. This stage in life enables young minds to emerge as good leaders. In the '*pelí*' group, some are cunning while some are smart, wise and broad minded and they lead their group. When they grow older, the '*pelí*' friends select a responsible candidate from amongst their '*pelí*' and make them leaders. Leaders in the *pelí* group lead the group and they are obeyed and respected by their mates.

Leaders in the Thehoutheba- Meeting Place for Men

With the absence of any formal institutions such as churches and courts, '*Thehoutheba*' was an important place for men-folk where both old and young come together and meet and discuss and give judgement or decide on village matters. '*Thehoutheba*' can be attributed for the passing down of culture and tradition. When attending a *thehoutheba*, the elder or old people should speak first. It was considered rude to talk or share one's opinion before an elder. It taught the people to become wise and also develop respect for their elders.

Ways for Leaders to Emerge

When we look into a leader's life, its foundation was made very early on. Our forefathers learned the good characters, norms and moral values during their youth through *kichüpelí*.

Likewise, they admire and take care of the women in their peer group and this value prepares them to love and protect their people. It is during this time that a person earns respect of his friends and is later elected as a leader by his friends as they trust his ability.

Through *kichiipeli*, the young learns the following:

1. *Mhathomachü* – Work/activity
2. *Thepfhethëü* – Songs/music
3. *Mhayiemhalie* – Hunting/gathering
4. *Thecathebei* – Athletic/sports and games
5. *Thekhruothenyi* – Festivals

Traditional Marriage System

The Angami Nagas have embraced Christianity but in the traditional society, the role of interpreting dreams or supernatural signs played an important role in arranging marriages.

Marriage among the Angamis is an important event not only in the life of the persons who are married but also for the households drawn together in matrimonial alliance. Marriage is not permitted within the prohibited degrees of relationship based on consanguinity. Marriage among close relatives especially kins and same clan is prohibited. There are several traditional forms of marriages among the Angamis.

1. Shieshe-keri

This was the most common form of marriage. In this, all the traditional marriage rituals were performed. It has to be the first marriage for both. This was usually an arranged marriage.

2. Meyo-keri

This was practically a re-marriage. The only ritual observed herein was the gift of rice beer presented by the bride to the bridegroom. No other marriage rituals was observed in this marriage.

3.Hisu-keri

When a woman on account of premarital sexual relations becomes pregnant, she was compelled to name the person responsible for her pregnancy. After this admission was done, the marriage takes place before the birth of the child.

4.Noho-keri

This was a love marriage between two individuals and all the traditional marriage rituals were observed in such marriage if it was the first marriage for both.

5.Thakra

Among the Angamis, clan exogamy is the general rule and monogamy is the socially and legally accepted form of marriage. There is no restriction in marrying from another village or another Naga tribe but they strictly prohibit from the same clan. 'Thakra' was a symbolic form of marriage in which a physically disabled woman was married to another physically disabled man with very limited formalities. The only definite change this marriage brought was in the status of the woman, who would then be allowed to grow her hair.

The role of interpreting dream is also important in arranging marriage in traditional society.

Both the man and the girl are asked to note their dreams on the same night. Dreams of

weeping, of excretion or of sexual acts are not considered favourable. Marriage price normally consists of a spear, two pigs and fifteen or sixteen fowls. The man starts arranging the items while the girl starts making rice beer in readiness for the ceremony. The most important formality on the part of a bride is to bring rice beer on the day of marriage to the house of the groom where the marriage is scheduled to be solemnized in the evening. The bride is accompanied by a number of friends and kins women. The ritual drinking of the rice beer brought by the bride and the groom along with other kinsman is an important act. The old woman from the initial stage of the marriage plays an important role in solemnizing the marriage. It is the old woman who conveys the preparedness of both parties to each other before the declared day of marriage. It is again the old woman who brings the bride and her party formally on the marriage day to the groom's house. As a token of respect for her service, she is given a cock by the bride's parents. It is only after marriage, women are allowed to grow their hair as growing hair prior to marriage was referred to as meaningless. The original reason for shaving head is unknown but modern interpretation suggested that it was a symbol of chastity, virginity and innocence. This practice was peculiar only to the Angami Nagas.

In the contemporary Christian Angami society, though the people have embraced Christianity, the present marriage system is not totally void of traditional elements. Though the proceedings and forms of Christian marriage have changed considerably, it still involves observance of the traditional customs such as the rule of exogamy, incest taboo, and community feast, exchange of gifts, matrilineal inheritance and bride price. Today in the Christian era, only church marriages are recognised as valid marriage.

Festivals

The Angamis seek God's blessing in all their works and activities, this was why rituals were performed before every work or activity. Some works are marked by festivals at the beginning or end of the activity. They celebrate festivals to please God and ask for guidance and protection and for success they give thanksgiving feast. The people got time to enjoy only during 'penie' or festive seasons. They do not hold festivals randomly but each festival marks a certain work or activity. They celebrate two major festivals and four or five other festivals. So festivals are celebrated throughout the year. The dates on which festivals are celebrated differs from village to village. However, the motive, belief and work are the same in every village.

Table 1

The following table shows the different festivals of the Angami Nagas.

Name of the Festivals	Important works relating to Festivals	Month
Sekrenyi	Held to cleanse and strengthen men.	January/February
Ngonyi	Sowing festival	March/April
Kerunyi/Thekranyi	Youth festival	May/June

Hiedanyi	Cleaning festival	June/July
Chadanyi	Festival for clearing weeds in path leading to field	August
Khoupfhünyi (Liedenyi)	Festival for children	September
Terhünyi	Thanksgiving festival – rituals are made, they celebrate by pulling bridge too.	November/December

Terhünyi and Phousanyi (Sekrenyi) are considered as the two major festivals of the Angamis.

During Terhünyi, the rich people organise feasts to feed the entire village. It is a thanksgiving festival where the spirits are thanked for the bountiful harvest. A huge rock or wood is pulled to mark the celebration. Phousanyi is celebrated to cleanse and purify the men. The most popular and biggest festival is Sekrenyi, known as the festival of purification. The festival is celebrated according to the lunar calendar. Every village has different dates for celebrating the festival. According to tradition, every male member of the family has to kill a chicken after performing the rituals. The intestines are pulled from the bottom and to see whether it is torn or not, the side over which, the leg of the dead chicken has crossed over is also observed. If the ritual is done properly, the family will have a prosperous year. If the chicken has a torn intestine, then the person performing the ritual would face hardships in that year. If the intestine is thick and intact, he would get a good harvest and prosper. These are some of the signs that are carefully observed. Meat is cooked and given to the elderly so that they will bless them. Neighbours also share their curry.

Movement that Showed Pride

1. *Thecathebie* – Sports
2. *Chüterhü* – War
3. *Ramei* – Laurel

5. *Zayie mhatho* – Accomplishments

The Angamis were integrous, strong and robust. They are also energetic and competitive in everything that they do. Everyone obeyed kenyü and was competitive in their works.

Pride (*mhokuo*) was given respect and importance. Those who are successful in war are the shield of the village and whenever the village face threats or war they are the ones to guard and protect the village. When we look at an individual's life, the people do not depend on one another, rather they work for themselves and lived happily. Pride was given so much respect and importance. Because of war, the warriors were the pride of the village. Athletes, who gain laurels and achievements were the pride of the village

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CHAPTER II

FOLKLORE

The folk songs and folk tales of the Naga tribes contributes largely in the formation of the Naga Folk Literature. The Nagas being deply rooted in the belief of spirit, supernaturalism, fantasy, magicand animism, their folk tales at large, features these elements. Chandrika Singh in the Naga Society writes, “In the case of the Naga society and its cultural as well as social norms and values, it never happened that the Naga people lost their identiy’ (Singh 1). The Nagas have maintained their distinctive identity largely through folktales, folksongs, myths and legends. Folktales despite depicting the belief system of the Nagas, they also depict their tradition, culture, moral values and the ways of life. Folktales of the Nagas usually has a moral value to be conveyed to and to be acquired by the community. Folktales of the Nagas are full of knowledge and wisdom.

Folktales of the Angamis reflects the process of ethnicity, reflecting the social reality of the tribe. Every account, event, experiences, knowledge and wisdom are now basically found in the preserved folktales of the tribe. They are usally transmitted by the grandparents or the older folks to the younger generations as a bed time story or in family gatherings or during free time. There is no other source to explore folktales other than being transmitted orally.

Though the tribe no longer dwells in the past beliefs, they still pierces deeply among the people proclaiming the tribe's past ways and beliefs.

The Angami Nagas are deeply rooted in the belief of spirits, supernaturalism, fantasy, magic and animism and their folk tales therefore features these elements to a large extent. These Folk Tales are not of recent origin, they have existed since time immemorial and have been transmitted orally. They have depicted not just the belief system but also their tradition, culture, moral values and the ways of life.

1. Tei mu Kijii Dze

Tei mu kijii thenuthepfu, kijiiu tei ki zha siila puoe kijii whe tsolie kenjiita, sitse puoe kijiiu bu khutseshiinu di puta. Siila kijiiu puo die ze di khutseshii mu sidi puoe khutsekeshii ki kijiihouko chii parta, derei si zo shierei teie kijii whe tsolie lhota. Siila tei vo whe tsolie moketako iise whejiira iituota, siro whejiira tei puo whe tso kemo la mehiififii mu sei pie kemerie chiiya. Siila siinu kelhouko u zie kekhiemie phre tuoya, siila phichiimia mu nhicumia si kekreilieya mo shie isiya.

Translation- The Sky and the Earth

The Sky and the Earth were man and wife. The Earth was bigger and wider than the Sky and therefore the Sky couldn't cover the whole expanse of the Earth. So he told the Earth to kneel. She obeyed and when the Earth bent down, it formed the mountains but still it was not

possible to cover everything. So the areas which was uncovered came to be called as the place of unclothed or uncovered (*whejiira*). Since the area was uncovered, it was said to be extremely cold. It is said that there are six months of night and six months of day in that place and the people living there all have wrinkled faces because of the cold and so it was difficult to differentiate between the young and the old.

2. Chiikhieo Dze

Thiedzii mia puo ketsa nu riihou vozhi ru mia puo kenyhuo pfi di tuo vor unie keselie, sitse puo themia siiu iise Chiikhieo ikecii sikemo la puo telie. Siiki Chiikhieo themiau ki puo mezhiemelo di puo dukhriwa hienuta. Sidi puoe themiau nei puo pie puo tsiituo iita, siila themiau rei puo pfezelie, siila Chiikhieo mesu whi-ishii. Siiki nhachii kekrekeciiko ta toutou chii unie tha nu vorta, sitse Chiikhieo themiau bu siiko do nunu puo nei puo geilienuta. Sitse themiau puo lie nyii dikeda ketha nu Chiikhieo vo kijiithou geinu mesu lashii, sitse nhachiiko siiu sishii mu metha ta ketuora si mo la mhaita. Siila themiau mehou tha di puorei geilie mo di lata.

Translation- The Story of Chiikhieo

Once upon a time, a man met a person carrying a heavy load in the forest. Not realizing who the person was, he caught him. The man was Chiikhieo, known for his hunting skills and who could hunt any animals. The man pleaded for his life and told his captor that he would give him anything that he wished for. The man agreed and so Chiikhieo whistled and all kinds of wild animals came running in front of them. He told the man to kill any animal that he wanted. The man wanted to get the biggest kill and in this confused and indecisive state,

Chiikhieo went to the opposite mountain and whistled again. The animals followed the sound and the man could not get anything. This tale shows that a greedy person ends up losing everything and teaches us about the dangers of greed.

3. Terhuomia, Tekhu mu Themia Dze

Terhuomia, Tekhu mu Themia uko mia puo nuo. Terhuomia phichii, Tekhu nuotsuo mu Themia nuopau. Uko zuopfii tsa mezie vota, siila uko ketherii di ba uko zuopfii thekeya. Tekhu bu uko zuopfii ze baro siinhie tekhue puo zuo phou kekhe doneiii chii di, “A haki ciinyii, haki ciituo” isi di puo zuo mebo kechiikenyii di puo zuo bie kemezhie sewaya. Themia bu puo zuo zekeba nhie puoe kele chiipie puo zuo tsii, dzii se puo khriiwa isi di puo zuo bu puo dziizie puo nei baya. Si tuo tekhu riihouketa puo nhieuko zuopfii siata, siila terhuomia mu themiau keze tekhuu pekhre di uko miphu chiiu nunu uko zuopfii mekou holie di puo khruwata. Siizhii tekhu vor di kinu mha these kho mu ke di uko zuopfii dze ketso ba zota, derei unie uko zuopfii dze se puo pesi mota.

Siisie uko kekrei pa morosuota siila terhuomiae nhoutshiiu puo ketshiishii di tekhu mu themia bu ta vo nhoutshiiu bielie kerieu bu kemedie nu lhou mu kenuou bu ketsa nu tuotuo iishii. Derei themia tekhu keta talie lhokecii la terhuou pekhre themia noupu di, “Co! a theii tsiepie nhoutshiiu peshiituo mu nhoutshiiu pe kemeleshii ro no riikri, a bie rie ho, isilieluo” isi pie ba. Siisie tekhu mu themia nhoutshiiu bietuo iidi tashii, sitse terhuomia unie sietsa nu theii tsiepie nhoutshiiu peshii, siiki themiaue sie, a bie rie ho, isilie. Siila tekhue puo nou suo rei mhapuorei chiilie suota di tuo ketsa nu leta. Sitse themia sie tekhu ki mha puo pu riikra mote isi. Sitse tenya themia ki, a ki pushii ro a vo puo ki pushiituo ita. Siila themia tenya ki “A dziirieu bu chiidi te ro puo bou khoupie kijii chazougei zhiizhiiluo, siro phichiimia bu sia rie

mu nhicumia bu sia nuo isiluo” isishii. Sitse tenya vo tekhu ki pu di, “N bu chiidi te ro buopie kijii chazougei shii siro phichii nhicu bu sia kereiketoubounu shie” isiwa. Siila tekhu chii te ro buopie kijii chazougei pie zhii mu themia rei phichii nhicu sia kereiketoubou tuo te shie.

Translation- Tiger, Man and Spirit

The story is about the three sons of a mother- the devil, the tiger and the human. Each took turns to take care of their mother. The devil scares the mother on the days that he takes care of her. The tiger harasses her and threatens her that it would eat her body parts after she dies, “*A haki ciinyii, haki ciituo*”. The human, on the other hand, bathes her, cooks for her, and takes good care of her. The mother dies on the day when she was in the care of the human. Since the human knows that the tiger would sniff out the body of the dead mother, he began to think where to bury her. He therefore decided to bury her body under the kitchen hearth to camouflage the smell. Thus, the tiger was unable to locate the dead body. This is the reason why humans were allowed to cook in the kitchen but not animals.

A slightly different version of this story says that there was an argument between the human and the tiger over who would go to the jungle to live there. They decided that whoever manages to pelt a sculpture using a catapult would not have to go to the forest. The human was helped by the devil since he knows that the human cannot outrun the tiger, “*Co! a theii tsiepie nhoutshiiu peshiituo mu nhoutsiiu pe kemeleshii ro no riikri, a bie rie, isilieluo*” and so his stones hit the target. The tiger missed the target, and thus having lost against the human, had to go and live in the forest.

Another variation to this tale has it that since the tiger lost against the human, he leaves for the jungle. But the human realises that he forgot to share his thoughts with the tiger. The fox volunteers to help convey the message to the tiger. So the human told the fox to tell the tiger

that, 'every time he gets a kill, he should leave an arm(*bou*) in the open spaces as his share and that the old people should be made to die first. But the fox conveyed the message to the tiger saying that 'every time you hunt and gets a kill, the human wants you to leave your dung (*buo*) in open spaces and to let the old and young die together'. The word '*bou*' means 'arm' and '*buo*' means 'dung'. They are rhyming words with completely opposite meanings in the Tenyide dialect. It is believed that since then, the tiger always leaves his dung every time he hunts and that the young and the old both died together. This shows how the young are not able to convey messages properly. This story also establishes the reason why the Angamis considered the tiger as their elder brother.

4.Meriinuo puo Dze

Thiedzii meriinuomia puo dziikhou puo pfhepie ba, mu puoe khise sie dziiituoii vo mu dzii pekrie bopie ba ngulielieta. Siila puoe supuonie khise puo mhodzii vo dzii bie pekriewa seite shi idi khuduii riina vo dziikhou khie nu riishii di laba. Ru terhuoimiamia kropuo huohuo mei teshii phre pie di 'meitsie meitsie', isi di teigei nu ketsieshii dziikhou nu tsur di uko mei lhoupie dziikhou pogeii zhii phrewa di le dzii buo bata. Siila puoe uko donu kezivithopfiie mei meho ba di vo siipfiie mei chii kevelieta. Siisie ukoe dziiriiluwa di par dziikhou khie u mei chiipfiie phre lalie di huohuo mei teshii lalie, sidi 'meitsie meitsie' isi di la teigei khota. Derei uko donu kezivipfiie puo mei pfhii pejii di, 'a mei kia, a mei kia', isiketha ki meriinuo vo puo teshiilie. Sidi puoe, no avu kereituo liron mei khashiituo derei lho iiliro n mei khashii n tsii lho ita. Siila terhuoiipfiie puo mei la puo ze lhou morosuota di unie keze lhouta.

Unie kezelhokelie sie unie nuonuo kenie nyilie, yopuo thepfumia mu yopuo thenumia. Si tuo di khunhie meriinuo lie nu tsu tuota, puo kimia unie nuonie ze kipfhe ba, puoe puo nuonie ketso di, nnie huoki mhamie puo nguyu mo moa iru unie nguyu iita. Siila siiu khapie kirapuo

baya shi idi ketso lashii,siiki unie puoe siiu se theviikru nu zhaya iita. Siila puoe pfhii sie ru theviikru nu zha di ngulieta,siisie puoe unie ki, nnie puo vor di nnie kerhieta ro a lodzi puo mu khuthuo puo peteshiituo mu nnie siinie chiilie di mezzo sierlieluo, isi pie bawata di puoe puo mei selie di teigei sieta. Unie puo theva vor di unie kerhie seta. Siiki teigei nu khuthuo puo tetsur ru thepfuyo siiu ngu di,se a khuthuo chii batuo ,idi vo khuthuo-o chiilie ru siiu mezzo teigei sieta.

Siisie lodzi puo te latsur sitse thenuyo siiu ngu di,a se a lo chiituo,idi ta vo chiilie mu metha siiu mezo teigei la sieta. Siila meriinuo puo riili lepie puo nou kemezhie se baya, siro siiteiki shiizhae puo mie pete kra. Khunhie puo puoe, shiizha iise,shiizha no chiilie vi di a chatha se vo teigei shiikeshii sie a n mie chii petei leishiituo ishi. Sitse shiizha puo mie bu teikelie puo nei iidi puo ze vo teigei shiilie vi iita. Siila meriinuo mizhii thusapie balie di se shiizha mieko kenhe petei leishiwa. Siisie shiizha pruo rie di vo kijiithou puo gei balie di ruoshii mu meriinuo puo siepie vo kijiithou siiu tsolie mu shiizha ta vo kijiithou kekrei puo gei balie di ruo lashii mu meriinuo tuo siiu gei volie isi di puo ze vo teigei shiwa. Meriinuo puo kimia mu puo nuonie pfhii vo di kengulie mu uko kengu lakelie la uko nei se baya. Meriinuo kinumia meriinuo bu re vo di mia mia tie se pfhe terhiikeba ngu rei mia kre hienu pu baya. Derei khunhie meriinuo re tuo ru Tiethereiii puo tie se pfhe terhii ba ngulie,siiki meriinuo puo kinumia kepu riikra mo di Tiethereiii kreshii, sitse Tiethereiii puo whuoya,siila puoe ta puo kinu vor, ru puo kinumia puo pie kheho puo nu shiwa di tsiekra puo se puo gewa. Derei Tiethereiii uko kinu vor di mha these kho mu ke tha di puo tie se phi tsiekrau gele meriinuo khru kelhepfii ciilieta.

Translation- The Story of an Orphan

There lived an orphan who had a well. One day, in the morning when he went to fetch water, he found out that the water was muddy. So he decided to find out who goes to his well before him and hid among the bushes. Then, a group of fairies descended from the sky, removed their wings, placed them on the sides of the well and began to swim. The boy hid the wings of the most beautiful fairy and when they got ready to leave, everyone took their wings and flew up but the beautiful fairy couldn't find hers. Just then, the boy went up to her, held her and told her that if she will marry him he will give her back her wings but if she refuse, he won't return. Left with no option, the fairy married the man. They got two children, a son and a daughter.

When the man went to the field, the wife asked her children if they saw anything resembling a wing. They replied that they did and that their father had hidden it in the chicken coop. She searched for it and when she found it, told her children that if their father scolds them, she will drop a spin and a ball of wool from the sky and that they have to hold on to that and that will bring them to their mother. Having said that, she took her wings and flew away. Soon after, the father returned, found out about everything but before he could do anything, a spin was dropped. The boy took it and it carried him to the sky. Then a ball of wool was dropped, the girl went for it and it carried her up too. The man was left alone so he told the crow that if it could take him to where his wife and children was, he will make its feathers black. The crow wanted black feathers so he decided to help the man. The man grinded charcoal and smeared it all over the crow's feather and dyed it all black. The crow guided the man from one mountain to the next until they reached the place of his wife and he was reunited with his family. The wife told the man that he should never laugh at anyone even if he sees them sewing with their mouth.

One day he came across Tiethereiii who was sewing with her mouth and the man forgot all about his wife's warning and laughed at her. He was chased till his home. His wife hid him in

a pit and covered it with a boulder but Tiethereiii sniffed all around and when she found the hiding spot, sucked the brain of the man. This tale teaches us to be careful and listen to warnings. It also shows that orphans shouldn't feel depressed because of their fate.

5.Mia puo mu puo nuo kenie Dze

Thiedzii mia puo puo nuo kenie nyi, puoe puo nuonie ketso di, tei meriituo mo kijii merii di zochiizope duthe ta? isi. Sitse phichiiu tei meriituo iita,derei nhichuu kijii merii di zochiizope duthetuo iita, siiki pue phichiiu kepu dieu putou iidi phichiiu ngu puo neita. Derei nhicuu iiseziezhii chii lho iikecii le dinhicuu theke motaketuo rhii tuota. Siila puoe khunhie nhichuu ze ketsa kesou se puo nu tsu di puo nuou cha silie lhote nhie ikecii nunu puo ze vo chiedebo puo gei shiishii di, “a vor kemochie haki balieluo, a vor di n zeliyetuo” isishii di tuo kinu vorta.

Nuo siiu chiedebo geinu puo pfu kieshii mu tekhu puoe puo pfekho shiishii vor di vor chiedebo phi nu bata . Siila siiu tekhu riichii di, “Tekhu no mekuo peto se se balie siro a chiede si puo lepie n me nu shiishiito” ishii.Sitse tekhuu puo rhie chii di mekuo se ba. Siiki puoe puo ngou peyiepie tekhuu me peliwatuo iidi puo ngou peyieshiiru, chie jowata. Siila puoe tekhuu ki “A ngou ciishii thie, chideu le kephrelie di a ngou petewate” isitse tekhuu puo ngou chii lashii puo tsii. Siila puoe tekhuu ki no mekuo zo balie isishii,siila tekhuu mekuopfii keba nu puoe puo ngouu peyiepie tekhu meu nu peli lashii ru siiu va puo ngouu ta tekhuu me nu le toulie di puo rhiikhriwata. Sirei puoe tekhuu sia touta mo mo shi sikemo la kijii ker michie ba,ru zielo puo pruo vor. Siila puoe zielo-u iise, “Zielo no themou iiliro ta tekhu me nu le di puo thotsii nu pashii a pekiecie isishii, ru zielo ta tekhu me nu le di la puo

thotsii nunu pata. Siila puoe tekhuu siaketa silie, siila puoe kijii kerlie di tuo riihou vo ru vo mia liecie puo ngulie mu siila mia pru nu zhii puo keleilie. Siro puo thechii kekreira kevo lelie moketa la, pru siinu ba zotaketuo rhiilie di khise sia di mia tsuva mhodzii lieu therhie vo ketsa nu riirei tuota. Siro niepumia voketa sie lienu vor di mia lienu mhachii ba di pru nu zhiitataya, mu niepumia tsur puo mhatho ngulie.

Siila niepukoe suomianie uko lievo sie nu vor lienu mhachii baya shi le lie moba, derei ukoe nouva chii kerikriipfi tsu di puo ya chiipie ba ro theva nuovako ciilie di mhachii ba seikecii la khunhie puo silie bei nyii di vo pa nhaphie riishii baru nuo siiu lienu vorketa ngulie. Siiki ukoe le puo khalie, sidi puo dze ketso kesie ki puo cako silieta, siila ukoe puo zavor thekelie. Sidi nuo siiu mia kivo chii tuo di sier mhanyilie, siila puoe nanyii chii mu puoe dielie ketseshii di dieliemia bu vo puo pfue kie zavor puo nayii nu hie. Puoe puopfu si di puo kie derei puo pfue siiu iise puo nuo-u iikecii si mo. Puo pfue vor hie ba di hie ketheguokelie la metoshii ru puo meii meto khrawa di siata.

Translation- A Man and his two Sons

There lived a man with his two sons. One day he called them and asked them if they will look at the sky or the earth. The eldest son replied that he will look at the sky while the younger son replied that he will look at the earth. The father was happy with the eldest son's reply but thought that the youngest son will become a useless person. So he decided not to take care of him but leave him in the forest. So he took him into a deep forest and told him to remain there until he returns, "A vor kemochie haki balieluo, a vor di n zelieta" and made him climb a fig tree. The son continued to wait for his father's return till night but he did not return. So he called out for his father. A tiger responded to the call and gradually came to the fig tree

where the son was taking shelter. The boy cleverly told the tiger to open his mouth wide if he wants to taste the ripe figs. He decided to hit the tiger with his spear but he failed in his first attempt and the spear hit the ground. He convinced the tiger to help him get the spear back and succeeded in his second attempt. But he was too scared to get down because the tiger's dead was uncertain.

Just then a fly happened to fly by. So he asked the fly to go inside the tiger's mouth and come out of his butt hole, "*Zielo no themou iiliro ta tekhu me nu le di puo thotsii nu pashii a pekiecie*" if he really was a soothsayer. The fly did it and the boy was convinced that the tiger was dead and so he got down. The boy searched for a place to get shelter and came across a field with a hut. During the day, when the owners came to the field, he will hide in the forest and when they leave, he returns to the hut, works on the field and eats the leftovers. The people soon found out about this and decided to see for themselves. So they hid in the bush and when the boy returned, caught him and interrogated him. When they found out his story, they took him home and brought him up like their own son. The boy soon grew up to be a rich man. One day he decided to throw a big feast and he invited everyone in the village including his father. The father didn't know that he was going to his son's feast. He ate and drank and out of satisfaction, clicked his tongue. It was so hard that it broke his tongue and he died. This tale shows how the unjust and the wicked always get their punishment and the honest and hardworking are always rewarded.

6.Theviidziinuo Dze

Thiedzii viikriipfii puo pedzii pedzekeba nu tenya bu vor puo teciilieta, siila theviidziinuo puo krii kheputuo iidi riitou cha ze tsuzhii. Sitse kier puo unie cha nunu keselie, kiere

theviidziinuo ngu tse puo riichii di “Theviidziinuo kirapuo votuo iizhii ga? ishii, sitse theviidziinuo tsu puo krii kheputuo iizhii di pushii. Siiki kier puo iise , “A pfhelie, a rei tuo” isi di unie keze tsu zhii ru tsu mepfhi kro puo se lalie. Mepfhikoe unie kirapuo votuo iizhii idi ketso lata, siila theviidziinuo uko die kela di, “Tenya bu a krii teciiliete ,siila tsu a krii kheputuo iizhiilie” ishii,sitse mepfhiko rei unie ze tsutuo iilie. Sidi uko keze tsuzhii ru tsu nhico kro puo se lalie, nhicokoe sie, Ttheviidziinuo nie kirapuo votuo iizhiia isi. Theviidziinuo kerieko ki kepu kemhie pu di uko diekelashii,sitse nhicoko rei sie,hieko pfhelie hieko rei nko kezetuo mu isi lata. Sidi uko keze tenya kinu tsulie, siiki dzieraii uko mhatho mehoshii nyii di vo tenya kikhru geinu uko meho ba. Sidi uko tenya ki nu lelie tse kier kikha sie nu riishii thata,theviidziinuo vo tenya miphu nu ziita,mepfiko le dziiriibou nu bata mu nhicoko sie tenya viikru nu zhata. Sidi uko tenya kevor pfhe baru tenya riihou tuo di ta puo neisie kinu vor,sidi puoe michiituoii puo miphu kehie le ru theviidziinuo pou pa puo mhi vawata. Siila puoe dzii se puo mhi khriiwatuoii dziiriibou nu vo ru mepfhiko par puo keiita,siila puo kechiipfii ta puo viikru gei sie ru nhicoko puo keii lata. Siila puo ziekejiipfii ta kicie nu pa ru kier-u kikha sie tha di puo kepapie vangapie zhiiwa. Siila dzieraii mha siiko ngu di puo kenei pfii nyiinyii ba di puo vo nyiiru wa di dzowhinyiii ca thepie puo vo mekhre la shie.

Translation- The Revenge of the Egg

A hen while laying egg was eaten by a fox. So the egg decided to avenge the death of its mother. As it was on its way to the place of the fox, it met with a horse. The horse asked where it was going. The egg replied that it was going to avenge the death of its mother who was eaten by a fox. The horse told the egg that he will help. So together they went down the hill. On the way they met a group of bees, ants and they all decided to join in. Meanwhile a mantis heard the conversation and wanted to witness the scene. So he perched himself on the

roof and waited for them. Upon reaching the place of the fox, they came up with a plan on how to attack the fox. The horse was to hide behind the door, the egg in the kitchen hearth, the bees in the water storage and the ants in the chicken coop. When the fox came home and went to the fire place to start a fire, the egg burst out and hit his face, so he ran to the basin to wash his face but was stung by the bees. In pain and desperation, he climbed onto the chicken coop and was bitten by the ants again. At last he tried to run out of the house but was knocked by the horse who was hiding behind the door. The mantis seeing all this laughed so hard that it broke its neck and had to fix it with the leaves of dzowhinyii. This is a hilarious tale, composed to entertain children and the belief as to why the mantis has a thin slender neck.

7.The Story of Neteya

Neteya was a cunning boy. His father and he owned separate paddy fields. Neteya had a dry paddy field while his father had a wet paddy field. One day, Neteya said to his father, ‘Your field is wet and dark, it’s black and ugly while mine is dry and fair.’ He thus manages to trick his father into exchanging his field with his and in the end gets a good harvest. Neteya and his father also owned a cow together and when it was about to give birth he asks his father, ‘Father, which part of the cow do you wish to own, its head or its tail?’ His father decides to take the head and thus Neteya gets the calf as well as the milk. His father was once again fooled. Both father and son owned a banana plant too. Neteya once again asks his father if he would take the upper part or the lower part of the plant. This time his father was determined not to be fooled thinking that the lower part of the plant will be better. Once again, Neteya manages to fool his father and got all the bananas. One day Neteya went hunting and fell in a gorge. He got trapped under a pile of stones and was unable to come out so he took out his necklace and gives it to his dog that had accompanied him and the dog carried his necklace back to the village. When the villagers saw the dog with the necklace, they decided to search

for him but by the time the villagers found him he was already dead. The saying therefore goes that, 'You should never fool your parents.' This story teaches us not to fool our parents.

Myths and Legends

Myths and legends play an essential role in creating the history of a region and generation of a collective past. The role of myths and legends is not very different from that of religion. Perhaps the pivotal role of religion as well as myths lies in creating a certain social, moral and ethical value system for a particular social structure. Myths and legends are a part of all societies across the world. The myths and legends of a tribe and its oral tradition helps us discern the process of identity formation and they serves as inspiration, moral grounding and appreciation of values. They have not only chalked out the ethos and culture of the society but they are both entertaining and educative and help contextualise the village and its inhabitants in their cultural moral space. The Angamis have various legends which are narrated and serves as inspiration for the younger generation. These are not merely fanciful stories but an educational medium to impart some cherish tenets to the community at large. This intangible aspect of the cultural heritage of the Angami Nagas is thus thriving and living through efforts by the communities to deploy them in creating a commonality of origin and values among people.

1. Wild pear tree

The mythical legend of the old sacred wild pear tree centres at Chitebo outside Chazouba village. This story revolves around migration and the dispersal of the five Naga tribes – Angami, Lotha, Rengma, Chakhesang and Sumi. It is believed that ‘Paichara’ the godly women ascended to heaven from under this tree. It is believed that if a branch of the tree breaks, there will be mass deaths and if a new branch grows, it symbolises increase in the population of the Nagas in the direction of the new branch. The tree symbolises ancestral unity. Thus the mythical origin story is a challenge to the official and mainstream historical account of origin by developing an outwardly explanation. The importance of the story lies in establishing a common ancestor and some essential values through a narrative that leads up to dispersal of various tribes from the point of origin.

2.Dziilimosiuro

This is an origin story of the Angamis which is shared with the Mao Nagas, tracing the origins to ‘Makhel’, a place in the state of Manipur. The story tells of the primeval mother ‘Dziilimosiuro’ which means ‘crystal clear water’ and her three sons. The story describes how she was asleep under a banyan tree when the clouds enveloped her and impregnated her with three sons. The three children were Tiger, representative of the animal kingdom, Spirit, representative of the spiritual world and Man, representative of mankind. When the mother became old, the sons took turns to look after her. The tiger tortured her, the spirit was not a good caregiver but the man treated her well. The earth was considered to be the naval of the mother as it was the middle ground and the brothers got into a dispute over its inheritance. The mother organised a competition to decide on the inheritance. She made a grass ball and laid down that whosoever touched it first would inherit the earth. The mother favoured the man who had tended to her the best in her old age and advised him to use a bow and arrow to

touch the ball. With the help and advice, he emerged the victor and claimed the earth. This origin story thus establishes a woman as the creator of the world.

3.Miegweno tsie

Legend has it that there was a woman of extraordinary beauty and agility who could outdo man in physical feats and sports. She used to walk on a stone which was placed precariously on top of a cliff and was able to maintain perfect balance. This mythical heroine is a rare example of the overturning of gender norms. While the primary identity of this woman is that of a beautiful damsel, her extraordinary skills at sports and physical challenges coupled with her agility in gliding onto the precarious rock establishes her as a rare heroine. Physical prowess has conventionally been considered the domain of man but the example of this heroine helps to establish the fact that gender stereotypes can be challenged. Women can compete with men and even outdo them.

4.Hiekha tsie

The legend of Hiekha depicts the use of intelligence. The villagers wanted to erect a huge stone but repeatedly failed despite the strenuous efforts. They believed that a cowherd had worked a charm on the stone and therefore it could be removed only with his consent. His consent was therefore sought and then on the third day, a young warrior named 'Hiekha' clandestinely crawled under the stone and pretended that he was being crushed underneath. The whole village put in extra effort to save him and the stone was erected. Thus, it was the

intelligence of Hiekha that led to the erection of the huge stone. This story serves to show that intelligence can sometimes outdo physical strength.

Mythical Stones

The Angamis also believed in Mythical Stones. It is believed that there lies a stone where we can know our dreams after touching it. So early in the morning if we hit the stone and then go to sleep, whichever girl appears in our dream will be the one whom we will marry. This has been believed and it has been passed on to many generations.

Sokeimela is a stone found under the bridge of Dzudza. The stone is not cleaned or touched because it was believed that if the stone was touched, it starts to rain. The stone changes the weather and so the children are not allowed to go near it or touch it. Only on some particular festivals, the elders go and do the necessary cleaning of the stone.

There is another stone on a cliff in Khonoma that looks like a human's face and it is called *Tsiekhieutsie*. Hunters going for a hunt take a look at the face of the stone and predict their hunt. If it was smiling, they say the wild animals and birds cannot be found as 'Tsiekhieu', the forest goddess or the owner of the beasts is protecting them. If the hunters find the stone face gloomy, then the animals will be easily available for the hunt because it was believed that the animals have run astray, away from the protection of *Tsiekhieu*.

A story teller or writer composes tales that is relevant to the people of that particular time. Every story, how different the genre might be, it is all weaved with the intention to teach and

entertain the people. Though the forebearers didn't have any education, through their stories, we can see that they were wise, farsighted, sincere and honest. Through the oral narration of stories, the people were taught morals, taught from wrong to right, taught the good values of life. Absence of any means or forms of technologies didn't dull the people. We can see that they had their fair share of entertainment through engaging tales.

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CHAPTER III

FOLK PROVERBS

Language and Culture

In a person's life, his thoughts are controlled by language. Language is an important feature of culture. All cultures are controlled and protected by language. Language and culture will always be related as culture is transmitted to others through language. If a person tries to share his culture with a person from another culture, it is difficult to do so as the language also differs when that word is translated or interpreted in another language. Language is the only way to share and protect one's culture. In a different culture, the language will also differ and it is difficult to share the goodness of one's culture to another person. In Angami culture, 'kenyü' or 'menga' are two words which are very hard to explain to people from other culture as its meaning cannot be fully explained in English or any other language.

Literature

Culture is the most important theme of literature. All literatures uses language to protect, preserve their language for future generation. It is through language that orality is transferred to us. Our forefathers did not have written literature but through oral tradition, they were able to preserve and transfer culture to us. People in the olden days were not educated but they were wise. They respected and obeyed the opinion of their leaders. The goodness of our ancestors is transferred to us. Language can preserve our way of life and knowledge. Language grows from culture likewise literature also has its foundation from culture. Folk proverbs throws light into the well-knit structure and the vast knowledge and wisdom of our forebearers. With the exposure to modernity, there has been a disdain for old culture but that needs to be done away for they give an insight into the origin of our unique cultural identity. In literature, culture means social charms and excellences. R.B. Tyler defines culture as “culture or civilization taken in its wide ethnographic sense is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society”

1.Pera rei puomie kemhieciimia kesiedzi tuoya

(Birds of the same feather flock together)

Pera ha puoyie kekreieciia kekra nyi. Huo liro chiiitecii di lhouya mu huo liro nhasi cii mu huo zope mu kuko tecii di lhouya. Pera chii teciiyakezha yieko, keya,zhakhrienuo, puchiiii ikevo pete rei kriidziinie mo liro u thuo u riibe tuoya. Siro huoki pera huo vo mia kro ze tuokecii rei chiilieya. Siikosii meitsa-e siethonuo kro nu tuolieya morei pasha mu kriileinuoko,owi mu viiyie kroko nu tuolieya.

Pera puorhi kekrei haikecii kro puo zo mo liro kekreiko pete khre rei kepekro di lhouya. Siila themia u zho u riili kemhieciimia keze kepekro tuo liro die hau pupie mejiiya. Derei hauha

mha kevi nu rei selie vi, derei kekratsa themia u zhorii kesuomia, pieiimia, keriigumia kemhiek kesiedzi tuo ro die hau puya. Puoca, u kenei kerhekeciimia kesiedzi tuo rei kethekhrii mo ikecii cau geinu seya.

This proverb has the same meaning with the English proverb ‘birds of a feather flock together’. People with similar interest, types, personality, character or of the same kind tend to form groups. It can be applied to or refer to people sharing good traits but usually it is used to refer to wicked persons, immoral persons and thieves.

2.Peciitsie: Nuo hau puo melou peciitsie zo

(Heart of a whetstone)

Peciitsie liro ketsie kevi kedalie di se zhie keriiyakezhau iise siya. Peci chii ketuo la ketsie kehoukeruo selieya mo, derei ketsie kekhrii, puochii pephukecii mu thegei cii vikeciiko keda di se chiiya. Tsiu peciitsie-e ketsie tsiela mu tsiekhriicii la mesi mu siila tsiemelie pie keyie mhamha zoya mo. Lhoukeriemia u pecii huo khruwa di puo bu puo thuo puo tha nu basei baya. Themia meciimete kemomia melou pie pecii ze kemejiishii. Mia puoe kerizha se di mia puo kede re mele reiya mo liro themia siiu meloue peciitsie kemhiekcii rhi nunu puo iise, “U melou peciitse chiita hiecie” ilie vi. Puo ca, kerizha bata hiecie.

Whetstones are used to sharpen the edges of steel tools and implements. These stones are carefully selected and since it is usually big and heavy, it is placed permanently in some selected areas of the house. The stones are heavy, firm and cannot be easily moved or shaken.

So this proverb is used to refer to persons who cannot be moved easily but it also has a negative connotation. Usually it is used to scold or warn someone not to be contemptuous.

3. Chiirupfhe dzie rei yojii we pie sa hie

U kriinuoko thiedzii u thuo zotsha cielieya mu sidi u thuo u lie nunu zotsha lipfii vor zepie kelo chiilie mu sidi u thuo u pfheneiko dolie ivor. Chiirupfhe liro zotsha pfhe kekra puo metsuo nu lotei kou keciikiekcii puo baya. Tsiedo pfhe hakemhie chii dzie mote. Pfhe hau dzie tuo ro mia u le kezhasse u le kethachiiya. Kejiimia nuonuo mu zasemia riibeii pfhe hau dzieyakezha zo. Siro thegei ha mha kemetei puokecii la u tsiepfumiako thegi khrie seya mu hau se zhie riingouko chiikeciiko nu se pekraya. Kejiimia thegei rhalie lho di mithu bou dapie kejii rhilie di u nuonuo bu pieya. Kejii hau 'yojii' iya mu kejii hau zasemia mu kejiimiako seya. Chiirupfhe rei kejiimia riibeii dzieya. Yojii rei kejiimia riibeii pieya. Mia puoe chiirupfhe dzie mu yojii pie sata ro zhase sie rei zhase nu tuoketa ngulie. Kejiimia nuonuo zorei hanieha se kebi mengaya iisi. Siikemhie mia puoe mia bu puo peselie kevi mhatho kechii sie rei chii lala ro mia puo petha morei puo kenga di, "Chiiru pfhe dzie rei yojii we pie sa hie" ilievi. Mia bu u pie kezhaselie kevi mhatho chii mu chii lala hie iciiu nunu pu.

Our forefathers grew their own cotton and made clothes out of it. The cotton was handspun, dyed and clothes were woven. 'Chiirupfhe' was a typical shawl which was worn only by the children of a poor man. It is a white shawl that has a small black line running through the center of the cloth and this shawl showed the status of the wearer. Iron had great value and all

implements like daos, spears, and spades were all made of iron because of its durability and strength. It was a costly metal and the poor couldn't afford it. So they made their spades out of cow bones. This was also used only by the poor persons and it showed the status of the one using it. It was humiliating even for the poor children to wear the shawl and carry the spade because it showed how low they were in the society. This phrase is used to scold or teach someone who has been humiliated again and again to avoid such situations.

4.Tefii meida sokechii

Tefiie puo nyieto rewa rei mhapuo phikemo mhieya derei puo mei daciuu chii seya mecie, ruopie kemerie chiiya. Siro puomiu dakecii ki puoruko sa dakewa la mene re seya. Puomeiu menemo keba teiu nu niepumia zorei vo soshii ro tefiue puo kechiipfii puo zho suo,mia mekituoitaya. Themia huomia mia bu u khieki nu kehou pulie suokecii chii tuoya. Die kesuo yopuo riinyiilie mu mha kekrei le mo zo mia kechii kede ,mia viituoii chadai zotayakezhamia pie 'Tefii meida sokeshii chii ze' ilie vi.

The people domesticated dogs for the purpose of hunting. The dog's tail and ears are cut while it is still a small puppy and it is trained to hunt. The tail takes a long time to heal because the bone is also broken. So, if mistakenly, the recovering wound is touched, the dog gets aggressive and tends to bite even its owner. A person who cannot take even a little bit of criticism and gets aggressive is compared to such dogs.

5. Tefii chii keza cii

(Sharing dog meat)

Tefiie khunuo keyuyha sekecii puo. Keyu chii ba di sie kemeki bouriinya chii mhataya. Tefiie khriethonie zorei kemezhii chii di themuo puo kezaciilie kenjii zo, kemeki petuo zotuo. Tefiie themuo morei chiiru kesu di kemekiketaya mu kemekita tse ruo kepfhesi motaya. Tefii kemekikecii mhie bata ro mia siiu dze pu di, “Tefii chii ka cii bemu sii” ituo. Huomia kegei ro melie pekra mo di kevii setalie vi derei siikemhie kegeiko iise ‘tefi chii keza cii iliekenjii. Derei kegei bouriinya chii kepfhesi mo di tefii kemekikecii mhiie ketaka gi die hau pulie vi.

This phrase is used to refer the persons or a group of people engaged in a quarrel or an argument. Dogs are known to be friendly but when they are being served meat or bones, they don't share their meals with anyone. If it feels threatened, it barks and bites anyone who comes near. So, this quote is used to mean people who are caught up in a loud verbal argument or quarrel.

6. Khinhiluo khrii

(Shadow at noon)

Khinhiluo liro khinhie keba kerepuo kerekenie mesera niaki u tsiile tougei zhakecii teiko pulie vi. Khise niaki thu par tse ki mhakhriiko kechacha baya. Derei siba di niakiu riikrie miemie mu mhakhriiko riinuo miemie zo vo di khinhieluo ki we u khrii phipie u phi nu shiitaya. Themia u cha kedziimia pie u khrii ze kemejii di die hau puya. Die hauha keyu nunu rei huo kre di pulie vi morei huo mhorhu chiikemo geinu rei pulie vi. Mia puoe puo da riinuonhyi ro mia kekreamia puo iise “Themia ciunuomia khinhieluo khrii tuoi zo” ilie vi.

The sun is directly overhead during noon. The sun rays fall vertically on the body so the shadow seems very short. A short person is compared to the shadow formed during noon. It is used to mock or humor a person with a short stature. So if someone says, ‘*khinhiluo khrii*’, it means the person is very short.

7.Cha dzii meluo

Thiedzii tei nu lietsulievo chako iise chadi chiiya. Riive chanuoko se kemeyieya mo. Lie chako ha menuo se di ketso se tuoya. Siro chakhra chasu nyikecii la chadiko metsuoko nu teiriishii ro dzii kru phi tsurya. Dziiko kru kewhuo tsur di khekouko chieshii tse meluo kraipfii zhiiya. Derei terii mota tse dzii kru mo mhaitaya mu sitse puo meluoko rei jii mhaitaya. Mia puoe mhajii se tuo di mhakrii huo ngulie tse petsakelie dorhii le mo di mhakrii ngukelieko ze cii di meluopfii batse mia puo kre di, “chadzii meluo” ilie vi kekreamonyii puoe medo mo di si ba tse ba chalie lhokecii la mu puotei huoyuo sie puoe thiedzii tuoi di mhajii la bataketuo la morei mia puoe chiilie kelho puo rei pu meluomerhe tuo tse mia puo iise, “cha dzii meluo” ilie vi.

Agriculture was the chief occupation of our forbearers. Therefore, the roads leading to the fields are well maintained. These roads are usually steep and narrow. During monsoon, water runs through these roads and paths and because of the strong current, the water creates foams. But when the rainy days ends, the paths are all cleared again. When someone gets rich and

spends lavishly without any thoughts, this phrase is used to refer to such persons. Just like the monsoon rain, his wealth will be all used up and he will become poor again.

8.Puo u riina zhiuu zo

(Shield of the village)

Pezhii ha lhoukeriemiako la mha kemeyietho puo. Pezhiie keprii se doya mu sidi puo mho thega zhii se daya. Tso zhii se dakecii rei nyiya pekruo siro khunuo kekrei zhii se chiikecii rei tuoya, derei puo kruthou sii thega zhii se chiiya. Pezhiie chiiterhii kechii nu se u yaya. U keya haha se mo di terhii whuolie kenjii. Thiedzii chiiterhii kenyi gei terhii miavimia puo lhou sier ro puoe chiiterhii deilie di puo ramia bu riiii di lhouya. Puo puo ramia yaliedyakezha la puo ramiakoe puo pie pezhiize kemejii di, "Puo sii u riina zhiuu zo" ilie vi.

Shield was an important tool used by the forbearers. The inner layer is made of bamboo and the outer layer is made of bear hide. It was an essential tool for a warrior to win or fight any battles. A warrior in any village is compared to a shield because he protects his village from wars and dangers. So people call him as '*Puo u riina zhiuu zo*' meaning he is our shield. In the present context, due to the absence of wars, if someone gains a high status and position and brings fame to his village, this phrase can be used.

9.Miphu do nu mitho

(Fire in an old fireplace)

Phudi nu ha mi mheta zo shieri migeko mu seithedoko la mi chii riiri seya. Thechii kehourapuorei va puo mi chiiwata tse mige morei seithedoko la miphu do siinu mi chii riiri laya. Miphu kesa chiikecii nu mi tu vi selieya mo mu chii therieu rei chii reya. Mia puo riigeriizhii se vor di puo kethelie derei puo la thiedzii sie nu vota ro mia puo gei die hau pulie vi. Sada ketemia puoe sada khawa shierei puoe seda latuoii ro kekreamia ki sede riikiuotuo. Themia puoe mha kehoupuo kechii nu rei thiedzii sie nu vo lata riikiuoyakeciiii se mejii di die hau puya.

It was difficult start a fire in the olden days. The method of fire plough was used but it took a lot of time and effort. So a burning wood was always kept in the ashes to start the fire for the next time. It was also easier to make fire in an old fireplace. So, when someone who has turned over a new leaf by changing his habits and traits but returns to his old habits, this phrase is used to refer to such kind of person. It is easy to pick up an old habit. This phrase is also similar to the saying, ‘old fire sticks are easily rekindled’.

10.N rha houpie za di pie n shii latuo

‘N rha houpie zha di pie n shii latuo’ iciie puoca, ‘no a gei kedipuo chiishii shiii a rei n gei siikemhie tou chii lashii n tsiituo’ iciiu. Mia puoevo mia donu nu mia kekreamia puo bie kethengashii shi siikemhie tou di puo zeu bie kethenga lashiiketuo le ba liro puoe puo neikemo die hau puo zeu ki pulie vi. Mia donunu mhanuui mia puoe merha puo pie puo zemia puo tsii bowa liro siiue puo zeu bie kethengakewa mhatho puote. Mha kehoupuo kechii nu rei, keyu nu shierei morei ketho nu shierei mengkelieu mia bu merha se u tsii bokewa ze kemejii ba. Siila die hauha huohuo gei mhakevi chiikecii geinu mo di huohuo bie kethengakecii geinu puya. Khepu geinu puya.

In the olden days, all crafts and ornaments were made of bamboo. In order to increase durability, when it was not in use, these items were kept on top of the kitchen hearth. If it was not smoked from time to time, it gets infested with wood worms. So if someone borrows these items, the borrower says this words, “*n rha houpie za di pie n shii latuo*”. It can also be applied in meting out the same treatment that one has received. It bears the principle of penalizing a person in the same degree by the injured party. It can be an equivalent to the English idiom, ‘an eye for an eye’.

11.A dzie theli me rasa

Nhalie ciekecii teicie kerie cie ‘rasa’ iya. Lieu kro zhii di cieyakecii la teicie kerie cie telha vi seya kekreamonyii puo nyorhuu kra bakecii la. Siisie kijii meteiliecii thechiiko nu tse lieu teicie kenie cie rei huora we teicie se cie riiso voya. Teicie kerie cie ro ‘rasa’ mu siisie teicie kenieu rei morei seu shierei ‘lieli’ itaya. Lielita ro nyolhe tsaketa la mha vi philie motaya. Mia puoe puo dzie mhaachiilie mota derei puo me vi di mhacii kralie ba zo liro, ‘a dzie theli a me rasa’ ilie vi. A dzie we theli kemhie mha vilie mote, puoca, mhachii pevilie mote. Derei a me we vi se ba zo, rasa nu mha vilieyakezha kemhie ba icii cau nunu puba.

The Angamis practiced both wet and dry cultivation. In dry cultivation or jhum cultivation, the land is left fallow for some years to increase fertility. The first year of cultivating on a field is called ‘*rasa*’ and the second or the third year is called ‘*lieli*’. In the first year, because of the fertile land, the yield is more and it decreases gradually. A man who cannot work but has a good appetite use this phrase to refer to himself. It is to mean that he cannot work and produce anything worthwhile like the ‘*lieli*’ but eats with a good appetite like ‘*rasa*’. The old

people who cannot work anymore uses this idiom to refer to their state. They are not able to work but still continues to eat like a healthy working person.

12.Rei pra u khrii kengu

(To see one's own shadow)

Khinhie tei riinie ketuo ki u khriie u siemedzi sei tuoya. Mia puoe puo riibeituo zo rei puo sietsa pra tse puo khrii ngulie vi. Mia puoe puo siezedziirie jii, puo pfu puo chienuo suo, morei themia puo yapielie kevi ji liro puo keriiizha tuo rei mia puo pese kephirnhie puoe puokekhruohi pfhii di rei puo sietsa pra rei puo khrii sie kekreamia ngulie lho. U keyapie kejiimia keriiizha ba rei mia u kre keba riibeituo zokecii rhi nunu pu.

Parents teach and advice their children by using this phrase. The sun rays produces shadow, so when we turn around we see our own shadow. It appears like two persons from a distance but it is just the person and his shadow. If a man without a family, friends or any supporter shows contempt and challenges people, in times of trouble and need, he will be alone. Even if he turns back to seek support and help, all that he can find is his shadow. So this idiom is used to advice people not to be boastful or be proud.

13.Chiedenyii

(Fig leaves)

Chiedenyii liro mehie seya. Thiedzii khoupinuoko dulie di kezhi kemedzukecii la chiedenyii thepie kezhiya. Chiedenyii thepie u chii kemenemia kezhi ro kezhi lhouwalie vi. Mia puoe

mia ze keriihiikeciiko nu mha keciikieyo puo nu rei puo nei mo mhamhai mu mia gei mehie mhamhaya ro mia puo thadi, 'Themia luu chiedenyii zo' ilie vi.

The forbearers regarded the fig as an important fruit. During difficult times they survived on the fruits of the fig tree. But the leaves are coarse, hard and prickly. It is used to smoothen wooden plates and spoons. A person who is harsh and aggressive is compared with the leaves of the fig tree.

14.N vopho wepfii di mia vopho tha

(Pointing at others)

Themia ha u thuo u kesuo sire phiya. Mia puoe puo zho puo riili vi mo balie vi derei puo thuo zo we puo zho siiu iise kekrii ba ikecii lelie re seya. Derei mia puo zho kemhiekecii puo mhodzii ki nu chiishii tse puo mhodzii ki mia kesuo siiu meyie setaya. Sitse puoe puo thuo puo kesuoue mo di mia kesuou putaya. We u thuo zo we u kesuou le mo balie vi derei u khieki nu u kesuo kemhie toukecii puo chiishii tse mia u dzii ki meyiemelutaya mu sidi we mia kesuou pu partaya. Sitse mia u mele di, 'Puo thuo puo vopho wepfii di mia vopho tha' italie vi.

This is an insulting and rebuking phrase. Most probably due to absence of some essential vitamins in their diets, people had goiter. A person with goiter doesn't look attractive. With the absence of mirrors, there must have been instances where, a person with a goiter must have laughed at another without knowing how he looks like. It is difficult to see one's own mistakes and faults but it is easy to point out somebody's mistakes. This phrase is used to

refer to such kinds of person who fails to see their own mistakes but highlights the mistakes and weaknesses of others.

15. Chiisi zo di talietuo tenyii

Thiedzii pfutsana nu zorei terhuomia prei se di lhou vor. Mia puoe kepenuopfii mhodzii rei puo kerei mo zo di puo diepu morei puo mhatho huo chiishiilie vi. Derei kepenuopfii mhodzii kekriieccii mhatho tsie mu tsie zo rei kemezhiekeccii puo gei vortuo. Puoe kekriikedei ro kesuo kechii zhakhra puo gei vortuo morei puoe menuo mo di doneiii chii ro puo chii puo mo rei kemezhie ngutuo. Siila mia puoe chii kesuo chii ro kekreamia puo ngu u mie mehoukeccii nunu hau pulie vi.

The Angamis were religious in every spheres of their life. . Chilly is an essential ingredient for every meals. The people were fond of eating it raw too in the absence of pickles. This creates a burning sensation as soon as it's bitten. If we swear or do things without any fear of God, sooner or later, God punishes those people. If we are careless, we may face failures, hardships and difficulties. So, if someone is careless or rebukes the power of God or the laws of the people, this phrase is used against them.

16. Siebo puo zha se ba rei puo riibe ketsa chii lieya mo

(A tree does not make a forest)

Themia ha kepekro di lhouyakezha khunuo kro puozo mu kepekro di lhoukecii zo nu kevi kesuo kecii kezha pete u thuo u se nu chiishiishii idi riina morei krotho chiilieya. Siila mia puoe vi se, nyi se, kuo se morei mhasi se balie vi derei puo riibe mhapuorei chiilie kenji, puoe mhaca puo nu morei puo nu kemengata petuo zotuo. Mia puoe puo riibe mha pete chiilie vikecii kemhie morei mia pele mo rei puo lhou balie kevi rhi chiita ro mia puo mele morei puo riidiekcii pfheii geinu dia hau putalie vi.

Man is a social being. A person maybe wealthy, able and strong but alone, he cannot do everything. He will surely face difficulties. A big tree also doesn't make a forest. All kinds of trees, big and small together forms a forest. So, if a person shows contempt and pride because of his position, he is rebuked by people with this proverb.

17. Nyenuo lhi tuoi

(Like trading of cats)

Thiedzii u kriinuoko khunuo pere seya mu sidi kiciikiri geinu kinyiu phrii vor. Hateiki zorei nyienuo ha se morokesuo geinu pereiyakezha zo. Thezu la nyienuo pere pekraya, siila mia puoe nyienuo kekra pereiketuo ca bamo. Mia puoe nyienuo penuolie ro tepie se morokesuomia tsiishiiya mu sidi puoma lie keriikhriiya. Zha rei cii rei puoma shiikei phre zotuo mu puoma chiimo di mia nyienuo lie kenyii iya. Mia puoe ketsii geituo di lhoutuoya liro die hau pupie puo mejiiya. Puoca, mia puoe meteikrii, puo zho tou puo sie sa rei mo mu khre rei mo di kepacii sekecii hauha mha pie mia tsii mia zakecii nu rei morei u zhoriiiko nu rei pete bo di pulie vi.

The people domesticated cats. The sole reason for rearing cats was to keep rodents at bay.

There was no reason to keep more than one cat. So the kittens are given away to those in need for a minimal price. All cats carried the same price regardless of its sizes. A miserly person is compared to the trading of cats.

18.Kerusuo moro kuteiii rei telieya mo

(One does not even cater a grasshopper without being religious)

Kerusuo kecii ha se thezho puo chii vor. Kemelha morei diemo pukeciiko mele mu siiko pfhe riinyii di u miemhoukecii rhi puo leya, mia puo riigerihou puo chiituo liro diemo puya mo derei puoe puo kepu pete nu terhuo riisuo di putuo. Chii toulieketuou zo rei 'a chiilietuo' imo di, 'kepenuopfii medoe' ithaya. Kuteiii liro kusoi kemhie kukecii yopuo. Thenumianuoko ku te tsu zorei ku hakemhieko te reiya mo. Ciiya mocii si zo mo derei ngu zorei teyakemo ku yopuo. Siila die hau cau we tsiemelie nguyakezha mu kehoukirei telie kevi ku zorei terhuo die pediemo, keruosuo mo liro telie kenjii iba. Siikemhie mha kehoupuonurei keruosuo penyi di baro chiilietuo derei kemelha morei diemo pu liro chiilieya mo icii cau nunu themia bu u kirei di diepu morokesuo rhiu nunu die hau pupie pethaya morei mia puoe kemelha krakra tha di mhachii khrielie mota ro die hau pupie puo pehe morei puo kretuo.

The Angamis were a religious group of people. They acknowledge God in everything that they do. They avoided unrealistic words and in everything that they do, even if it was a certain victory or success, they always began with, 'if its gods will'. 'Kuteiii' is a small grasshopper which can be easily found around paddyfields. People usually don't catch this grasshopper though it's easy to catch and found in abundance. So, the saying goes that if one is not religious, it is not possible to catch even a grasshopper.

19. Ürie tekhrasi kecii tuoi

Urie sii Kewhimia puo. Puoe die pucii vazhie di puya. Puo puoe tekhrasi cii di khro sekecii dze pukecii geinu puoe tekhrasi khro iikecii silie. Mia khunhie kehou ba di tekhrasi dze pu keba ki puo sie tekhrasi iise khro se iidi puta. Puo kromiako puo ketso di sie, “ iirie, no tekhrasi cii me?’ ishii, sitse puoe sie, “ A cii mo derei a puo cii di pu balie,’ ita. Mia puoe puo kelhou nu mha puo ngu moto zorei ngukecii kemhie di puo mhi pelapie siiu dze puta morei mia puoe mha puo cii moto zorei ciikecii kemhie di puta liro siiu iise, “Irie-nuo tekhrasi kecii chiie’ morei “iirei-nuo tekhrasi kecii tuoi, idi puya.

A man named Urie was known for being pretentious. He talked about how sugarcane was really sour. When he was asked if he ate it, he replied that his father had tasted it and told him so. This shows that he have never tasted it but talked about it like he had. So when a person speaks like he was seen or done it without having done it, this phrase is used to refer such persons.

20. Khriithemvii kecha chii

(Asking for the moon)

Thedzii mikemelanuoko vorliekemo teiki tsiu siimhodzii midzii se saki petukecii teiko vorliekemo ki u tenyimia miphu nu mi chii peziekelieu siemi kekrei petuya iikecii si mo. Siila theva khriizie ki u nuonuo pfii kitie vo khriikie thapie u nuonuo pekie thaya. Sitse nhicu u va sikemoko u dzie yhapiekhriiu cha baya kekreilamonyii puoe khriiu teigei zha mu we vo

mehielie kenjiieccii sikemo la. Khriithemvii teigei zha mu u mho gei rei tsolie kelho vie iieccii leya. Mu siila themia huo tsolie kenjiieccii vie huo chata liro sii pie die mejii di pulie vi.

In the olden days, with the absence of any lighting equipment and facilities, the people on full moon night takes their children out and show them the moon. The children reach out their hands and ask for the moon without knowing that it was beyond reach. A person who ask for things that's beyond reach is compared to asking for the moon.

The folkproverbs of the Angami Nagas reveal so much of the people and how they were.

There is no other source better than folk proverbs that transmit the age old practices and beliefs. It always acts as a means of transmitting the old ways and the roots of the tribe in an interesting and attractive ways.

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CHAPTER IV

STORIES OF WORLD WAR II

The Battle of Kohima which took place in three stages from 4 April to 22 June 1944 around the town of Kohima, now the capital of Nagaland in northeast India proved to be the turning point of the Japanese U-Go offensive into India in 1944 during the Second World War. From 3 to 16 April, the Japanese attempted to capture Kohima ridge, a feature which dominated the road by which the besieged British and Indian troops of IV Corps at Imphal were supplied. By mid-April, the small British and Indian force at Kohima was relieved. From 18 April to 13 May British and Indian reinforcements counter-attacked to drive the Japanese from the positions they had captured. The Japanese abandoned the ridge at this point but continued to block the Kohima–Imphal road. From 16 May to 22 June the British and Indian troops

pursued the retreating Japanese and reopened the road. The battle ended on 22 June when British and Indian troops from Kohima and Imphal met at Milestone 109, ending the Siege of Imphal.

The battle has been referred to by authors such as Martin Dougherty and Jonathan Ritter as the “Stalingrad of the East”. Military historian Robert Lyman said that the battle of Kohima and Imphal “changed the course of the Second World War in Asia... For the first time the Japanese were defeated in a battle and they never recovered from it”. In 2013 a poll conducted by the British National Army Museum voted the Battles of Imphal and Kohima as “Britain’s Greatest Battle”.

Captian Rowland, member of the Punjab regiment of the British Indian army, who helped relieve 1,500 of his fellow soldiers who had spent weeks resisting 10 times their number in Japanese forces said, “We saw abandoned trenches and destroyed villages, and as we moved forward the smell of death was everywhere.

The British-Indian troops tasked with defending the two towns were surrounded by more than 15,000 Japanese soldiers. They fought for weeks to prevent the Japanese moving through and capturing the strategic city of Dimapur, which could have opened the routes to the plains of Assam. Few believed the defenders could prevail. The Japanese soldiers came in wave after wave, night after night. The fighting was brutal and the British-Indian forces were confined to Garrison Hill, which overlooked Kohima. At one point the fighting descended into hand-to-hand combat, with only a tennis court separating the two sides dug in on the hill.

The besieged British-Indian soldiers held on until the reinforcements arrived. After three months, by June 1944, with more than 7,000 casualties and almost no food supplies left, the

Japanese division retreated and returned to Burma, despite orders from above to stay and fight. The British-Indian forces were ordered to pursue the retreating Japanese. Some of the Japanese soldiers died of cholera, typhoid and malaria, but by far the greater number perished due to starvation as they ran out of supplies.

According to military historian Robert Lyman, the battle "changed the course of the Second World War in Asia". "The Japanese invasion of India, of which the battle of Kohima was a significant part, was [their] first major defeat in the Far East," he told the BBC. But, although it was a turning point, the battle in north-east India never captured the public imagination in the way that D-Day, Waterloo or other battles in Europe and North Africa had.

It has often been described as "the forgotten war".

But there have been some attempts to teach people about the Battle of Kohima. In 2013, it was voted as Britain's greatest battle after a debate at the National Army Museum in London, a surprise winner over the likes of D-Day and Waterloo. Robert Lyman made the case for Kohima. "Great things were at stake in a war with the toughest enemy any British army has had to fight," he said in his speech.

But there has hardly been any attempt in the sub-continent to highlight the importance of the battle, in which thousands of Commonwealth and Indian soldiers - including men from modern-day India, Pakistan and Bangladesh - lost their lives. One reason was the British partition of India soon after. The battle of Kohima was seen more as a colonial war. In addition to the regular British-Indian army, thousands of people from the Naga ethnic community fought alongside the British and provided valuable intelligence in the conflict. Their in-depth knowledge of the mountainous territory was of great help to the British. Over

the years, the families of those killed at Kohima and Imphal, especially from Britain and Japan, have travelled to the two war cemeteries there to pay respects to their ancestors.

The British Government till 1873 administered over the Naga Hills through a political officer but from 1879 Deputy Commissioners were appointed and made the Naga Hills as an Administrative District. A total of 11 Deputy Commissioners took up the administrative post from 1879-1947. If not to expand its kingdom, there seems to be no reason as to why the British would want to extend their rule over the Naga Hills. Before the coming of the British, head hunting was practiced by the Angami Nagas which brought glory and fame to the hunter. There were few or no relation with the neighboring villages. They people were illiterate and practiced animism. Farming was the only occupation and it was difficult to get salt. They had to walk many miles to exchange or barter salt. However the people lived an honest life there was absence of theft.

‘Kenyii’ which means prohibition or taboo was strictly followed and it was the sole measure for living a good life. There was also absence of greed. Dr Clark and his wife in the year 1876 sowed the first seeds of Christianity in the Naga Hills. CD king started the Mission Movement in Kohima in 1881. They were joined by SW Rivenburg in 1887 and with this, there was a rise in the number of Christians and also the establishment of schools. Christianity drastically changed the lives of the people. They were united under the British administration and the American Missionaries changed their religion and the lifestyle of the people. The villages were united, ‘Dobashis’ were appointed and communication also became easier. Roads were build and it became easier to get salt. Intake of alcohol was minimized, health and hygiene was improved, fear of spirits declined and the practice of headhunting was stopped. The Angamis started getting formal education and it gave status and power over the

illiterate and the peoples' priority shifted from agriculture to education. The people greatly revered and respected the British Administrators. Their order was never questioned and they regarded them next to God. Those who saw and met them felt really lucky and it was through them that the Angamis first encountered with the whites. They were regarded as leaders, teacher, friend and therefore when the war broke out, the Angamis naturally sided with the British.

Predictions of the coming of the Japanese

In the village of Mechozou, a warrior called 'Thezhiuu' was entrusted to guard and look after the children when the villagers went to their fields. He made two passages in the forest and takes the children for outing. One day, he took them away and never returned. The villagers took the route which looked freshly trodden but couldn't find them and so it is said that they will multiply like sand and return someday. They are believed to be the descendents of the Japanese. There is also a saying that the Japanese and the Nagas are brothers. Some Angami villages were therefore, anticipating the coming of the Japanese because it was said that when they come life will become easier since the Japanese were thought to be very wealthy. A women from Phesama named 'Melhukriiii', just before the Japanese arrival, prophesied that the rich should give away their wealth to the needy because it will soon be lost. Strangely enough when the Japanese came, they foraged the granaries and livestock of the villagers.

Preparation for the War

CR Pawsey, the then Deputy Commissioner, gave orders for the construction of roads that will connect Pallel to Salween. It was easy to get labour because most of the villagers were uneducated and wanted employment. They were brought from the Angami, Sumi, Ao, Lotha, Rengma, Zeliang and Eastern Angami villages. The people were unaware that all these was

done in preparations for the war. Widening of National Highway 29 that connects Dimapur to Imphal also begun. The laborers took great interest in these works by singing and chanting and there were instances where they were not paid and given good meals but it never bothered them. Having work for a year or so, they returned to their villages and narrated their stories with great pride and enthusiasm. The Jotsoma Bypass was also completed in 1943 and the British allied forces camped in and around Kohima. Another road linking Chizama to Jassama was also build and the bridge over Dziiii River was also repaired. During this time, a British plane bombed an area very close to the camps of the laborers. Later it was learned that this was a faulty operation. When this was reported to the officers, the DC gave 60 cows to them. The laborers killed one each day and had a great feast. It is believed that he must have done this to please and sympathize with them for the fear and insecurity that they felt. When the rumors spread of the impending war, the shopkeepers in Kohima quickly left for Dimapur. The villagers were now employed to dig trenches in TCP Gate Junction, Police Point and DC Bungalow. The villagers also came across some Japanese spies who were carrying guns and cameras with them. They were also sighted around Chumukedima which falls under Chakhro Angami. This shows that the Japanese entry to the Nagas Hills was drawing very near.

The Battlefield

In order to avoid huge loss of lives and properties, the DC wanted Jotsoma as the battlefield. He planned to send the villagers to Dimapur and would be taken care of but the villagers wanted to perform rituals and seek the advice of the soothsayers. This shows the superstitious beliefs over realities of life. In the ritual, it was shown that they shouldn't leave their village. Confusion spread all around. Some people wanted to leave while some decided to stay. Soon, the DC gave orders to the villagers to dig trenches for their safety. The Nagas, prior to this

have never experienced or seen the devastation that war brings. The loss of lives, destructions and untold sufferings were things that was only heard of but the Angamis have seen and faced it all. Villages were burned to ashes, trees and vegetation was reduced to stumps, there were bones and shells and mortars everywhere. By this time, the Japanese had crossed the Chindwin River and have started to move towards Kohima.

Bangladesh Refugees

The Bangladeshi refugees returning from Burma on their way to Dimapur crossed the Angami villages of Khuzama, Viswema, Jakhama, Kigwema, Phesama, Kohima, Jotsoma, Piphema, and Chumukedima and made their camps in an area in Dimapur which later came to be called as Burma Camp. During this time, some Angami villagers in order to gain glory, beheaded some of the refugees. Approximately 3000 refugees on their way to Dimapur was reported missing. Many died due to a catalogue of diseases such as cholera, dysentery, typhus, malaria, malnutrition and exhaustion. Fergal Keane author of the book 'Road of Bones' writes *"Of the more than half million people who fled across the border to India over five months of retreat(Nov 1943 –early March 1944) an estimated 80,000 died from a catalogue of diseases- cholera, dysentery, scrubtyphus and malaria and from the effects of malnutrition and exhaustion. The daily refugee report from the Governor of Assam to the Viceroy of India for the 14th March 1944 reported large parties of refugees trying to reach the rail head at Kuda. On 18th May, the Governor was reporting that approximately 3000 refugees a day were on their way to Kuda and vanished. In the middle of their way Charles Pawsey Naga Hills D.C was trying to provide assistance for the multitudes arriving in Kohima, and was becoming angry about the Government's failure to help him. New Delhi had never planned for a retreat".* Over five months of retreat, more than half a million people fled across the Burmese border to India.

Through these refugees, the Angamis learned of the approaching Japanese soldiers.

Therefore, the villagers started to stock food and made preparations.

Headhunting

The Angamis have stopped the practice of headhunting by this time but they were some who in order to gain glory and reward beheaded the Burmese refugees and some Japanese who couldn't retreat after the war ended. There was a story about a Japanese soldier who was left behind. He lived with the villagers for over a month and decided to become one with them.

So he requested for his hair to be chopped the Naga way. All the Naga men had a typical haircut which was unique to the Nagas. A man agreed to do it, took him to a stream and instead, chopped his head and gave it to the British and he was rewarded. Headhunting was completely stopped by 1954 in Nagaland. Though the people were now enlightened about this savage practice, we can see that for selfish motives, some still continued to practiced it.

Encounter with the Japanese

The Japanese came without any food supplies and upon reaching the Angami villages, foraged the granaries and live stocks of the villagers. While some asked for food, many took without asking. They were so hungry that they even ate rice without cooking. Rice, cow, pig, and chicken was given to them every day by the villagers but they were not paid for it or the labours that they did for them. Granaries were knocked open and fed to the horses. The villagers never thought that this will go for a long time but it continued for over two months. Their lives was also put into danger so they decided to report about these activities to the British. The villagers were not paid for their labour or the food supplies. The two Japanese word 'kora' and 'koke' was picked up by all the villagers without knowing the meaning of it. It was the first time that the villagers saw an airplane. In the village of Tuophema, penyie was

observed by those who saw it. In Nerhema, the Japanese opened a school and for some days, books were distributed and Japanese was taught. In this village, the villagers were given a slip saying that they will be paid after the war is won. Looking at the confidence of the Japanese soldiers in winning the war and considering them as their brothers, the villagers helped them by giving them rations and carrying their supplies to camps. In Kipizou and Tsiekhrazou, many horses were killed and the whole village was engulfed with the foul smell of the dead horses and the carcasses. In the village of Jakhama, the villagers were taught Japanese inside the village church. The Japanese alphabets and the national anthem was taught to the villagers for over a month.

A villager's paddy field was completely grazed by the horses belonging to the Japanese so he was furious and decided to kill the Japanese. But he was stopped and brought to the civil administrative officer DC Shiroki for interrogation. The officer gave orders to behead him but the villagers pleaded for his life and was spared. This made the villagers think that the Japanese gave strict orders. In another incident, a British officer was caught and kept as captive for seven days. It was decided that he will be beheaded in public by the Japanese and shown to the villagers. The blood of the beheaded spurt and stained the person who killed him. This made the villagers think that the Japanese will lose the war because it was believed that it was a bad omen and decided to side with the British. The Angamis regarded the Japanese as their own brothers and therefore helped and did everything that they could by giving their live stocks, grains and carrying the supplies to reinforcement camps. But when food became scarce for both the parties and their life was in danger, the villagers decided to side with the British. Another very important reason as to why the villagers disliked the Japanese was because they fed the grains to the horses and this really angered the people because granaries was a status symbol and the only wealth of the villagers. The villagers believed that whoever saw airplanes will die. Rumors soon spread that in order to live, those

who have seen airplanes should dig fresh soil they smell it as soon as it happens. The villagers were soon busy digging earth all around.

Burial

The villagers saw that the Japanese buried the dead soldiers with the left leg out. Some even had the heads out while some were buried with a stone placed on their chest. The Japanese believed that the whole body should not be buried because it stops the souls in entering to a better place. An Angami villager who came across a soldier buried with his head out decided to take the head and scare the women in the village for fun but could not break the neck. So he left with the thought that the human neck must be very strong.

Encounter with the British

The British flew the Dak over the Angami villages and dropped papers written Tenyidie asking the villagers to flee and seek safety. They also dropped rations in parachutes, butchered cows and shared their rations. This shows the care and love that the British had for the Angamis. The British gave rupees 600 per month as salary to cooks. They were given four cigarettes packets, four soaps, four clothes, four packets of biscuits and four tinned fish along with their salary. The Hindi word 'thik hai' was a common word used by the British to signal that they understood and most villages picked it up. Many gave the testimony that the British truly loved the Angamis.

General Grover, who was the Commander of the 2nd Infantry Division of the British Army, in an interaction with the villagers of Jotosoma, asked if there were any male twins in the village. There happened to be two identical twins and when the officer heard this, he replied that they will win the war. The Angamis too believed that male twins gives victory in war.

This made the villagers believe that they shared the same belief and so they trusted and sided with the British. Since the British gave enough food supplies, the villagers were very happy and considered it as the best times though there was war. The British gave protection to the villagers, gave food supplies in the form of biscuits, milk, honey, meat and cigarettes. They were also always paid for any kind of services done for them. Some opined that the war opened the eyes of the people to the outside world and the harsh reality of the world. The British soldiers were supplied enough supplies. Some of them are blankets, barbed wire, gauzes, flannelette, battledress, cardigans, fodder, petrol, high octane, razors, Indian type compositions, water sterilizing outfits, mosquito cream, dubbin, 3 inch mortar H.E, 3 inch mortar smoke, jam and tinned fruit, vegetables, rum, boots and mail.

War Reparations

After the war ended, the British gave orders for all the arms and ammunition collected by the villagers after the war to be surrendered. In some villages, the people were paid cash for surrendering the arms while in some village, it was exchanged for salt. The villagers were given everything that was needed to start and rebuild their life. Utensils, cups, spoons, pots, garments, axes, tin sheets, firewood were given to the villagers. They started to call these clothes as '*DC pfhe*' meaning 'DC's cloth'. Since there was still time to sow seeds, grains were also distributed and the people called it as '*rosalha*' meaning guest grains.

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CHAPTER V

CULTURAL CHANGE

No culture can remain totally static and unchanging because humans have the capacity to cumulate knowledge and alter their external surroundings and internal thought processes. They are also highly prone to be influenced by external forces and ideas. The more opportunity a society gets to know another society, the more it undergoes transformation. Once an individual or institution in a society accepts something new, it gets diffused depending upon other conditions. It has been pointed out that all elements of culture are interrelated, even a minor change, in one element of one cultural system can have a profound impact on the other cultural system. The dwindling of Naga traditional culture and values within a century is the cause of man-made phenomena called 'cultural shift' in which societies change their cultural patterns such as patterns of thought, language, behaviour, customs and values as a result of encountering different influences. The parentage of the

prevailing predicament and infirm state of Naga traditional culture and identity can be attributed to the influences of inculturation and acculturation.

Inculturation

The term inculturation refers to the missiological process in which the Gospel is rooted in a particular culture and the latter transformed by the introduction of Christianity. With its anthropological origins inculturation comes to imply a dynamic relationship between the Christian message and cultures, and assertion of Christian life into a culture and an ongoing process of reciprocal and critical interaction between them. It is the integration of Christian experience of a people with a given culture.

Acculturation

Acculturation is the modification of the culture of a group or individual as a result of contact with a different culture. It is a process in which the culture of a particular society is instilled in a human from infancy onward. This change takes place in artefacts, customs and beliefs. However, very often the process is asymmetrical and the result is the absorption of one culture into the other. Consequently, some are lost, and new features are generated, usually the one that is dominant.

Before the advent of Christianity, the Angami Nagas conduct of everyday life revolved around 'kenyii'. For fear of losing the favour of God and punished by him, 'kenyii' was strictly followed. While some of it may appear baseless in this ever changing era, it has been the sole binding force, keeping the community intact and united and in harmony, in leading a virtuous life and honest life and in fear of the almighty God. The society has greatly advanced,

progressed and many old practices have been discontinued. With western education and Christianity, one can no doubt see the positive impact it had on the people. Superstitious beliefs and baseless practices and control in the intake of unregulated consumption of alcohol. But this has also made the people unconcerned and taking for granted some practices which clearly had a positive influence on the society on the pretext of labelling it as old baseless traditions. But some of it should be revised and regulated into the society again. The society has progressed immensely but with it there has been many evil practises, unheard of or never dreamt of some years back. The customs and traditions of a people are its identity and one could not totally shun it in the name of modernity. It has regulated and goverened the people for years and years and made the people known for their good deeds and traits, surely it wont create any displacement and chaos in the present society. Perhaps many bad practices can be curtailed and with the advantage of the modern amenities and the good practices, the people and its society can better progress. A good and well- knit society is one which stick to its roots without camouflaging with the changing times.

Pointing out the Norms and Moral Values of Culture

When we critically analyse the life of the Angamis both socially and individually, it is evident that their lives were controlled and led by the norms and moral values of culture. The forefathers did not oppose or look down on these values of culture, they respected and followed these norms and teaching and lived in unity. Culture especially the plethora of values and norms are the foundation of life. A person who follows the values of life is constantly happy, even the society he lives in will be just and united. The forefathers considered norms and moral values as the finest wealth. Nine norms and moral values which was given utmost importance are:

1. *Zhorüli kinyi* (richness of norms, values and character)
2. *Mhasimhalero* (cord of knowledge or thought)
3. *Kepele mu zhorüli bode* (foundation of faith and character)
4. *Mhokuo meleko* (movements that show pride)
5. *Theja mhatho* (blessed deeds)
6. *Mhathomhachü mu keshürho keshürhei* (work and health/energy)
7. *Krotho zhovi bode* (foundation of group norms and values)
8. *Dieshüdienya mu thecathepi* (legal disputes and judgement, adjudication)
9. *Nuoyie/kelhou bode* (foundation of generation/offspring)

Plethora of Norms, Moral Values and Character

1. *Krüta peyu* (elderly leader)
2. *Dieze* (obedience)
3. *Kediethokemiatho* (honesty and integrity)
4. *Kedzünya mu kethezie* (humility and civility)

***Mhathomachü* (Work/activity)**

Our forefathers provided and granted us with so many virtues and values, one of which is the ability to live or thrive without depending on others. In the olden days, in order to seek blessings, rituals were made at the beginning of every work or activity. They were able to make everything for themselves, however, salt was a commodity which couldn't be found in their land, and was brought from Golaghat in Assam. Our ancestors called 'Golaghat' as 'Lukhanu' meaning faraway place.

Works were assigned to people on the requirement of man power. It was shared by both men and women. However, most activity or work was done by the '*kichüpelí*' (peer group). They took turns to work in each other's field. The mature and wise ones in the group led and guided the peer group. While working together a lot of activities was learned and treasured and also it is a training ground for future leaders. There are skilled workers even in the *pelí* groups and they lead their friends in working. Peer groups or friends from the same age group (*pelí*) know about the character and personality of one another. When they grow older, the one with leadership qualities is selected by friends to become their leader.

Norms and Moral Values in Hunting

While going for group hunts one moral value they followed strictly was, the distribution of the meat. Also there is a certain way to distribute meat while hunting. While distributing, the head of the animal is given to the person who killed or shot the animal. The tail part is given to the person who goes to kill the animal right after it was shot, or the person who does the final job of finishing off the animal after it is shot. If they are accompanied by a hunting dog, the owner of the dog gets the arm of the animal that has been killed. A portion of meat is reserved and given to the elderly.

Once the important parts are distributed to the entitled individuals, the rest of the meat is shared among the people who participated in the hunt. If gun is used to kill an animal, the owner of the gun also gets his share of meat as a payment for using the gun. One moral value that our forefathers practiced is the act of sharing one's goods with each other for free

without selling. If a person gets lucky and kills a wild animal, he will never take it home and eat alone but he will share it with his neighbours.

The Value of Blessings Needed While Hunting

Our ancestors seek blessing and believed that there is blessing in every deed. They considered hunting as a blessing. Being built robust and sturdy for hunting was also a blessing and a talent and not everyone had this talent. So while going for hunting, the parents bless them before they start their hunting expedition. On returning home with the hunt, the hunter hands out the portion of meat to people he encounters and in return they say kind words and bless him. They bless him to become more robust and skilled in hunting.

Obedience

A very important cultural value of our ancestors is '*dieze*' (obedience). It is a value that is acknowledged by everyone. An undisciplined person's village will never prosper. Our ancestors believed in 'Obedience is better than sacrifice'. Even if a person is religious, if he does not obey the teachings of his religion, he will not benefit from it. One should be obedient and disciplined in life. Obedience can be compared to God. A person who is obedient obeys his parents and elders and leaders. Even our forefathers obeyed one another and lived in unity. Man is a social animal. Living in a society requires every individual to follow certain set of rules in order to maintain a peaceful atmosphere. One is more blessed if he/she is obedient and disciplined. It is seen from our forefather's work and activities that they believed and obeyed the '*kipurhuo*' (the grand God).

Group: Age Groups/ Batch Mates, Elders and Leaders.

Since time immemorial, our ancestors worked together in groups. They did not allow anyone to feel lonely or needy. In all social gatherings, they valued obedience as it was the foundation of all their work. In a village there are several organisations such as:

1. *Kichüveli* (Batch mates/peer group)
2. *Pichümia* (Elders)
3. *Krütamia* (Leaders)

1. *Kichüveli*(Same age groups)

Among all the social groups that our forefathers had, '*kichüveli*' was respected and considered the most important group. The '*kichüveli*' has its own leader and they guide, protect and advice their friends. The members also respect and obey their leaders. The obedient and disciplined members become leaders when they grow older.

2. Elders (*Pichümia*)

In villages, elders are the most respectable individuals, people feared and respected them a lot. The blessings and opinion of the elder is needed at all times. Their words are considered important as their words bear weight. Even while giving judgement, if an elder decides on something, his word is final and everyone obeys him. Children and young people look up to elders at all times. During adjudication, if an elder decides on something his word is final and everyone obeys him. Even while eating or performing rituals, it is the elder who initiates the ceremony or work. The reason why they are obeyed, respected and looked up to was because they were wise, selfless and truthful.

3. Leader (*Krütamia*)

In the olden days, obeying and respecting a leader was an important moral value. People lived a happy and peaceful life. This was because of the discipline and obedience of its people. Leaders gave their best in protecting the people and the people also respected and obeyed the leaders. This is why the people because were united and lived happily.

Honesty and Integrity

Honesty and integrity are two values that our ancestors possessed. Being honest and having integrity is a way to unite people to live peacefully. This value is our wealth as it guides an individual to protect the society. In everything they do, our ancestors taught and advised people to be honest. Honesty is a sign of having clear conscience. A person who is honest and integrous is trusted and requested wherever he goes, be it in the family or other social groups. Our ancestors believed that by being honest one receives the blessing of the supreme God. Through this value they believed that one can find happiness.

There are two types of honesty in people and they complement each other. Even if a person is honest, without integrity his life is incomplete and vice versa. If we look closely at honesty and integrity, honesty is the outer truth which we show to others and integrity is the inner truth that is within us. So we must possess these qualities. In a village, even if a person is honest on the outside but is not integrious it will be difficult for him to live a fully honest life. If a person is integrious, his honesty will come out without any difficulty. These two are related and one is incomplete without the other.

The Different Aspects of an Honest and Integrious Person.

During our forefathers' time, generally people were honest but there were some people were dishonest and cunning. Majority of the people were honest and this value was the most important wealth of the people. An honest and integrious man always speaks the truth. An

honest man does not lie or trick others and practices and do what he says. So people look up to him and offer him responsibilities. An integrous and honest man is brave and courageous and is able to do his works successfully because his honesty speaks for him on his behalf.

An honest and integrous person has peace of mind and is happy at all times whether he is wealthy or poor. His conscience does not blame him because he has a clean heart. But a dishonest person is hated and criticized by others. He does not accomplish anything, he is constantly sad because of his failures and struggles. He fears everything. Honesty enables us to believe and trust each other. Honesty is very important in an individual's life as it shapes a person to become better and more trust worthy. Our forefathers divided '*kedithokemiatho*' into two – individual life and group life.

1. Village (*Pherina*)

Our ancestors were honest people, they were active and healthy, honest and integrous. They loved, respected each other and lived happily. In everything they do, instead of doing it alone, they focussed in the needs of the society and did things accordingly. One moral value of our forefathers is the love they have for society or groups. If it is for the society, they give their best to protect the society. The property of the society is shared by everyone so they love and protected the public property more than their own property. If one person is dishonest in a village, the society criticizes him and he leads a hard life. Everyone does not want the people in the society to think ill of them, which is why they strive to become honest. Our forefathers respected and obeyed their leaders and even the leaders were not selfish but gave their best in working for the society. Leaders used their honesty to work for the villagers while the villagers also lived a happy and just life because of leaders.

2. *Nacünanyü* (Religious practices)

Our forefathers were very careful in their religious practices, works, and the initiation of life starts with a ritual or religious practice. They performed rituals at the beginning of events for many reasons, to seek God's blessing, to seek protection from evil or bad things, and also for thanksgiving. If one person does not abide by the religious practices, people avoided him//her their works are also destroyed by natural disasters. So our ancestors were very careful and honest in performing rituals. They do this as they want seen and unseen blessings from above.

3. Wealth (*Kishükinyi*)

Our ancestors gave importance to wealth and riches. Wealth included land, rice, paddy and also livestock. They were hardworking and gave their best in all their work and activities. They tried their best to please God and offered rituals and sacrifices which is why they are blessed.

4. Judgement and adjudication (*Thecathepi*)

In everything they do, our ancestors were honest and integrous and lived in unity. However, if a person make a mistake or do something that is morally unacceptable, the leaders without being partial gave honest judgement.

The Value of Integrity (*Kemiatho zhovi*)

Our ancestors lived peacefully, they respected each other and they were also honest to each other. They made what they needed without depending on each other. It is because of this value that made them love themselves and be happy.

Theme of Integrity (*Kemiatho cabo*)

An integrous person shares his life with others without having any secret. Our ancestors worked for the benefit of the society. They were honest and integrous and worked for peace and unity amongst them.

Kemiatho zhorüli kemeyie huó (Some important values of integrity)

i. Metemezhükecü (Being virtuous)

Our ancestors gave importance to being integrous and that is a way to becoming virtuous. Being virtuous is the purest and most important moral value. If a person does not live a morally upright life, he faces failures his entire life. This value is very important for young people as it is the phase or stage of 'kichüpelí' and they learn a lot of things here. It is the most important time to prepare them for marriage. If a person is integrous and lives in a morally upright way, his marriage also starts well.

Looking at the lifestyle of our ancestors, one can know about their characters, just by looking at the way they present themselves. Some people say 'we know about spirits as well, why won't we know about human beings'. Being virtuous and upright is important because an immoral person do not receive any blessing. In olden days girls shave their head from infancy until marriage to indicate their purity. Once they start growing hair, it is a sign to show that she is a married woman.

ii. Shürho shürhei (Healthy and energetic)

Health is the most important thing for our forefathers. If one is not healthy, he/she will be depressed. Being integrous is like a medicine which relieves stress and creates unity among

people. If a person does not have integrity, even if he is going through emotional trauma no one will sympathize with him or her. By becoming integrous, one will be able to cure emotional trauma. Our ancestors were healthy, energetic and helped one another in everything they do. They were competitive in working hard and all this is because they value integrity. If a person is not healthy he is unable to work and lose interest and becomes depressed. But a healthy person works happily, so in order to be energetic, one should be healthy.

Elders say, 'health is wealth'. This saying is true. Even if a person is wealthy, if he is not healthy, he is mentally and emotionally stressed, and use his wealth to pay for his health. Even if a person is not wealthy, if he is healthy, he can do his work and is happy from within. Health is our true wealth.

iii. U meda suo kemo (Not being greedy)

An integrous person is careful in everything that he does. Truth is the core of everything that he does. Our ancestors worked for the benefit of the society. They were not selfish, they do not search for wealth through unfair means but gives their best to the society. Our fields, land and livestock are our wealth. When we define a person's wealth the land and livestock are counted. An integrous person is not greedy but is honest and happy.

iv. Kipurhuo-u thezie seikecū (Acknowledging the supreme God at all times)

Our ancestors believed that there is a supreme God called the ‘*Kipurhuo*’ which is why everyone lived a life of honesty and integrity. They performed rituals and sacrifices to please God because they feared that their life will not flourish if their God was disappointed. They feared that their work won’t bear fruit if they do not please God. In all their works they were thankful to the Kipurhuo-u. Likewise they gave thanksgiving even for the following reasons too.

- a. While sowing
- b. During harvest
- c. When livestock flourish
- d. Before meals
- e. When they recover from their illness
- f. For successful completion of their works

v. Kepecü (Being conscientious)

Our ancestors were honest, careful and disciplined. They were prudent which is why they got rich. The wealthy people organise feasts for the entire village because they wanted blessings. Not only were they careful in their works, but they were also conscientious in their speech and actions. They followed and obeyed the opinion of their leaders. The decision of the leader was final. Elders were wise and careful in their thoughts. They decide on what was the best for the society. If they spoke without thinking, people won’t listen to them. The money that they got was spent conscientiously.

Kethezie mu Kedzünnyakecü (Civility and Humility)

One moral value of our ancestors is the value of civility and humility. Besides working, even when food is offered to them, they were civil. Our ancestors were polite and courteous in

everything they did. Even in the society, if a person does not do his duty he is ashamed of what others might say or think of him. They were polite and civil to each other even while meeting on their way to the field. If a person was struggling or facing any difficulties, people help him.

In our culture it is ethical for children to talk to their elders first. This value is important as they believe that blessing comes when we talk to our elders before they talk to us. The younger ones compete to do errands for elders. Our forefathers worked so hard and did not depend on others. Their way of life or norm of working independently was an important thing. It is shameful if one cannot work hard. If a person gets sick and cannot complete his work, his neighbours will gather and help him in doing his work. But the sick person feels ashamed. People help one another, this is the reason why there were no beggars. It is considered shameful to even borrow or ask things from others.

Theja Mhatho (Blessed Deeds/ Work)

1. Seichape/Kharu keshü (pulling of woods/ gate pulling)
2. Vitho (peace and friendship)

In the olden days, the people feared God and appreciate Him in all their works. While working, they perform ritual at the beginning of the work and another ritual for thanking God for completion of their work. They expected and hoped for the blessing of God in all their

works, so the blessed deeds can be divided into two. Individual blessing and societal and group blessing, two important work through which one get blessing are:

1. Bridge and gate pulling (seichape/ kharu keshü)
2. Friendship and peace (vitho)

Kiulie – Land and House

In the olden days, the people with land, house and livestock were considered wealthy. In the society, almost everyone had a house and land. They all had a place to grow food and a house to live. Our ancestors had a lot of community and societal wealth in the form of community clan field and forest. These belonged to the community so when they pull the gate or bridge, they prepare and grow rice in the combined field of the community and the harvest is used to feed the visitors who come from other villages to help in the gate or bridge pulling. Another important moral value is if a person leave his house and come to their village to beome one of them, a portion of the community land is given to him and he doesn't face any difficulties as he can use that land to till and get wood from the forest.

Kichüpelei Zhovi (The Value and Norms of Age Group or Peer Group)

When we look at how our forefathers lived together in village, they were honest and integrous. The leaders were just in leading the village. In a village, the kichüpelei group was respected and given a lot of importance.

Some good values of kichüpelei are:

1. Kelhouzho-u pemvü di krotho-u sedeya (the group is started based on culture)

The kichüveli has its foundation based on man's life. A person does not stay or be involved in the kichupeli his entire life, but once he grows up to be 15 or 16 years of age, he starts going to field with his friends. Some villages start kichüveli when they are 12 years where as some starts when they are 15 or 16 years of age. In the kichüveli group, some have less members but in the least, there are around 30 people in a peli.

During the kichupeli, a person is at his best. They did not stay in the kichüveli their entire life but once they get older, they get married and leave their kichüveli and start a family. During kichüveli both man and woman give their best to mingle with their friends. One of the best values about our culture is the civility and modesty that we have. Even in the kichüveli they were good to one another. They worked hard in all their works and helped each other.

2.Kekrotho sikelie (learning how to bond in group)

During kichüveli, all works were done together. They helped each other in all the easy and hard work. People learn about life during kichüveli. They also learn about ways to socialize with people in the group, learns to mingle and adjust. One moral value that was followed in the kichüveli was that, everyone was treated equally. So even the weak and poor was loved by his group.

3. Zhorüli kevi pelhoukecü (cultivating good habits)

In the olden days, the kichüveli group was the most important group because it was through this group that one learned about the behaviours and characters that are ethical. In kichüveli, one learns to socialize with others and in happy and sad times he learns to comfort. Also he

learns about works and ways to help others to walk the path of honesty. If a person tries and give his best for the group they also help him achieve his dream when they grow older.

According to our ancestors, activities and works are the most important norm in our culture. If a person cannot earn his own livelihood, it was the greatest shame. This norm pulls the individual and society to work hard and also stay united. Through kichüpelí one learns about the technique of working. He gains confidence to take challenges in life.

4. Mialiu chükehielieketuó chadí-u (way to improve the individual)

Kichüpelí is the way to improve an individual. In a person's life, he is groomed by the people around him. By socializing, 'kenyii' or 'menga' (shameful) is learned and these norms control and guide a person to live an integrous life. In the kichüpelí, it is shameful to show our weaknesses and so in everything, people gave their best.

5. Krüta pesekecü bode-u (the foundation of raising a leader)

Our ancestors lived depending on the decision made by the society or community. Even if a person is good, if he fails to abide by the rules of the society, he is left out. So nobody should oppose the decision made by the society. Kichüpelí is a group through which leaders are grown, as they learn about the lessons of life. When we look into a leader's life, he does not become a leader at once, but if he is a careful person from a young age, he grow up and become a leader. If a person is energetic and smart, creative and has wisdom and pleased his age group during kichüpelí time, those friends will one day suggest his name to make him become a village leader.

The Foundation and Hope for Rituals/Sacrifices

Our ancestors lived conscientiously. They feared and obeyed God and believed in the existence of a soul. They believed that when a person dies, his soul goes to the land of dead/purgatory. Besides that they also believe that the soul or spirit of man transforms into moth after death.

They believed in a superior God and believe that everything comes from him. The wild animals and birds, vegetables, rock and trees all come from God. The reason why they perform sacrifice is to please God and ask for their wants and needs in return. While performing sacrifice, they use a clean animal or a clean metal is cut and given to God. Whenever a child is born, a ritual and sacrifice is done for the safety of the child. It is also done to let God bless the child. It is believed that man has a soul and that the soul was controlled by God. This is the reason why they try to keep their God happy by performing rituals.

In all rituals and sacrifices, they go to the fortune tellers and ask them to predict and also ask if it is God's will. One good value that our forefathers practiced was that every individual or family did not depend on others for their livelihood. In the villages, some areas have lesser number of people than the other areas. However, all the villagers worked hard and were self sufficient and do not depend on others. When we look into the life of an elder or a leader, it is divided into different divisions. He is connected and is one at heart with all the social groups. The people also respect and listen to him in all the community works. This is one distinctive value of our culture. This is why the leaders work and give their all to protect the people and the community.

Ways for Leaders to Emerge

When we look into a leader's life, its foundation was made very early on. Our forefathers learned the good characters, norms and moral values during their youth through 'kichüpelì'. Likewise, they admire and take care of the women in their peer group and this value prepares them to love and protect their people. It is during this time that a person earns respect of his friends and is later elected as a leader by his friends as they trust his ability.

Through kichiipeli, the young learns the following:

1. Mhathomachü – work/activity
2. Thepfhethëü – songs/music
3. Mhayiemhalie – hunting/gathering
4. Thecathebei – atheletic/sports and games
5. Thekhruothenyi – festival

One value that our forefather practiced is that parents, aunts, maternal uncles are next to God, so they are respected and trusted so much. In todays generation, people take 'kenyii' lightly but the forefathers practised 'kenyii' religiously. So we should practice this moral value and get blessings so that we can live peacefully.

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CHAPTER VI

CONCLUSION

The Nagas have maintained their diverse traditional and cultural aspects of customs, culture and identity through oral tradition. With the absence of a complete written record, it is difficult to explore the rich culture of the Nagas in its totality. Oral tradition is the sole means used for passing the various affairs of the tribes. The absence of written records makes it difficult to trace the origin of Nagas and as such, researchers have to solely rely on oral tradition. The early Naga society was confined or limited to their own groups and there was very few interaction or intermingling with the other groups of people living out of their confined territory. The only relation which they had was that of warfare. Every Naga tribes popularly practiced head hunting which brought fame, respect, honor and status. The Nagas were highly animistic and believed in superstition. Every object in nature was viewed as having spirits and souls which played roles in human life. The worship and decoction of Nature was very popular among the early Nagas.

The first chapter introduces the “The Angami Culture in Folklore and Stories of the WWII: A Study of Cultural History” giving a brief introductory note on folk literature, folk aspects of the Nagas and the Angamis in particular. It gives a geographical feature of Nagaland, climate, occupation, religion and society. It mentions the importance of the morung in the Naga society as a result of the absence of any formal institution of education. It was as an institute where the young people were taught all the affairs of the village. Social, religious, educational and cultural activities all centered on the Morung. The chapter introduces the Angamis who are a major recognized tribe of Nagaland highlighting the geographical location and occupation. It also mentions the Tenyidie dialect which is used for communication and publication of the Angami literature. An account of the different stories regarding the origin and migration of the Angamis is also given. The chapter discusses the traditional myths and folklores regarding the origin and migration of the Angamis to the

present day settlement. Apparently, the Angamis must have lived in Makhel, a village in Manipur which the Angamis refer to as Mekhrora. After migrating from Myanmar, it is believed that the Angamis might have migrated to Kohima district in different groups at different times which led to the formation of different clans. The exact reason as to why the Angamis migrated to Kohima is not known but increase in population and search for fertile lands suitable for agriculture could be the main reason.

The origin of the word 'Angami' is also discussed in this chapter. The name was given to them rather than being coined by themselves. The chapter focuses on some significant customs and beliefs practiced by the Angamis. '*Kenyii*', meaning prohibition or a taboo which is an important aspect of the Angami culture is discussed. It was a moral code of conduct, a moral value which is conscientious obedience in following a rule. The types, importance, value and power, blessings and curse of *kenyii* is highlighted. The themes of 'penie' which is another important value of the Angami culture is also discussed in this chapter. If a person follows 'penie' conscientiously he is blessed and he lives well. Penie is observed so that God would protect them from disasters. Penie days was observed very carefully. The Angamis practiced many rituals and sacrifices. The ritual of sowing and harvesting which was performed by the 'Tsiakrau' and 'Liedepfii' is discussed. The societal norms are values that was given so much importance. In everything that the people did, they please God and work hoping for his blessings. The culture of the village was the most important norms and moral values.

The various social groups of the village such as the 'kikru'(family), 'thehoutheba' (place where men gather to narrate tales), 'peli' (batch mates) play a very important role in the Angami society and this is discussed. The different community groups and the importance of the elderly leader, the selection of a leader and ways for the emergence of a leader in the

Angami society is discussed. Marriage among the Angamis is an important event not only in the life of the persons who are married but also for the households drawn together in matrimonial alliance. The different traditional forms of marriages practiced before Christianity is highlighted in this chapter. The Angamis seek God's blessing in all their works and activities, this was why rituals were performed before every work or activity. Some works are marked by festivals at the beginning or end of the activity. They celebrate festivals to please God and ask for guidance and protection and for success, they give thanksgiving feast. The important festivals of the Angamis is discussed in this chapter. The Angamis possess many cultural and traditional features such as feast of merit, festivals, folktales, and all this contribute immensely to the rich literature of the Nagas.

In the second chapter, the folklores of the Angamis are analysed. The Angami Nagas are deeply rooted in the belief of spirits, supernaturalism, fantasy, magic and animism and their folk tales therefore features these elements to a large extent. These Folk Tales are not of recent origin, they have existed since time immemorial and have been transmitted orally. They have depicted not just the belief system but also their tradition, culture, moral values and the ways of life. The tale '*The Sky and the Earth*' shows the people's conception of the creation and relation between heaven and earth. The tale of '*Chiikhieo*' and '*The Man and his Two Sons*' shows how a greedy person ends up losing everything and teaches us about the dangers of greed and how the wicked always get their punishment and the honest and hardworking are always rewarded. The story of '*The man, tiger and spirit*' establishes the reason why the Angamis considered the tiger as their elder brother. The Angamis respected and obeyed their parents and the elders. The story of '*Neteya*' teaches us not to fool our parents.

Myths and legends play an essential role in creating the history of a region and generation of a collective past. The role of myths and legends is not very different from that of religion. Perhaps the pivotal role of religion as well as myths lies in creating a certain social, moral and ethical value system for a particular social structure. Myths and legends are a part of all societies across the world. The myths and legends of a tribe and its oral tradition helps us discern the process of identity formation and they serves as inspiration, moral grounding and appreciation of values. They have not only chalked out the ethos and culture of the society but they are both entertaining and educative and help contextualise the village and its inhabitants in their cultural moral space. The myth of *Dziilimosi* establishes a woman as the creator of the world. The tale *The Pear Tree* revolves around migration and the dispersal of the five Naga tribes – Angami, Lotha, Rengma, Chakhesang and Sumi. The legend of *Hiekha* serves to show that intelligence can sometimes outdo physical strength. Physical prowess has conventionally been considered the domain of man but the legend of *Megwieno* helps to establish the fact that gender stereotypes can be challenged. Women can compete with men and even outdo them. This chapter also focuses on mythical stones because the Angamis had a belief in them. Every story, how different the genre might be, is weaved with the intention to teach and entertain the people. Though the forbearers didn't have any education, through their stories, we can see that they were wise, farsighted, sincere and honest. Through the oral narration of stories the people were taught morals, taught from wrong to right and taught the good values of life.

Culture is the most important theme of literature. All literatures uses language to protect, preserve their language for future generation. It is through language that orality is transferred to us. The third chapter 'Folk Proverbs' throws light into the well-knit structure and the vast knowledge and wisdom of the forbearers. They are analysed, appreciated and interpreted. The Angamis did not have written literature but through oral tradition, they were able to preserve

and transfer culture to us. People in the olden days were not educated but they were wise. They respected and obeyed the opinion of their leaders. Language can preserve our way of life and knowledge. Language grows from culture likewise literature also has its foundation from culture. The phrase *Peciitsie:Nuo hau puo melou peciitsie zo* (Heart of a whetstone) is used to scold or warn someone not to be contemptuous. *Pera rei puomie kemhieciimia kesiedzi tuoya* (Birds of the same feather flock together) refers to wicked persons, immoral persons and thieves. The idiom *Tefii meidasokechii* (Touching a dog's tail) is used to refer to a person who cannot even take a little bit criticism and gets aggressive. *Tefii chii keza cii* (Sharing dog meat) is a proverb used to mean people who are caught up in a loud verbal argument or quarrel. *Cha dzii meluo* is used to refer to someone who gets rich and spends lavishly without any thoughts. This phrase is used to refer to such persons. *Puo u riina zhiuu zo* (He is our shield) is an idiom used to refer to someone who gains a high status and position and brings fame to his village. *A dzie theli me rasa* is a phrase which is used to refer to a man who cannot work but has a good appetite. *Rei pra u khriikengu* (One's own shadow) is an idiom used to advise people not to be boastful or be proud. *Siebo puo zha sebarei puo riibei ketsa chiilieya mo* (A tree does not make a forest) is used to refer to a person who shows contempt and pride because of his position. He is rebuked by people with this proverb.

The stories of WWII particularly the Battle of Kohima is analysed in chapter four. The areas under Angami territory have been the epicentre of the historic war and there had been countless stories and encounters of the war. Such stories are studied here. The Nagas, prior to this have never experienced or seen the devastation that war brings. The loss of lives, destructions and untold sufferings were things that was only heard of but the Angamis have seen and faced it all. The Battle of Kohima which took place in three stages from 4th April to 22nd June 1944 around the town of Kohima, now the capital of Nagaland in northeast India

proved to be the turning point of the Japanese U-Go offensive into India in 1944 during the Second World War. From 3rd to 16th April, the Japanese attempted to capture Kohima ridge, a feature which dominated the road by which the besieged British and Indian troops of IV Corps at Imphal were supplied.

Predictions of the arrival of the Japanese, preparations for the war by the British and the Angami villages are discussed in this chapter. The Angamis have stopped the practice of headhunting by this time but they were some who in order to gain glory and reward beheaded the Burmese refugees and some Japanese who couldn't retreat after the war ended, this is highlighted in this chapter. The chapter also mentions about the Japanese who came without any food supplies and upon reaching the Angami villages, foraged the granaries and live stocks of the villagers. Encounters with the British who gave enough food supplies is also discussed in this chapter. The villagers were very happy and considered it as the best times though there was war.

In chapter five, the cultural change from colonial period and the impact of colonialism which is suppressing the original ethnic culture is being analyzed and the plethora of moral values and norms practiced by the forebearers which needs to be rediscovered is focused. No culture can remain totally static and unchanging because humans have the capacity to cumulate knowledge and alter their external surroundings and internal thought processes. They are also highly prone to be influenced by external forces and ideas. The more opportunity a society gets to know another society, the more it undergoes transformation. Once an individual or

institution in a society accepts something new, it gets diffused depending upon other conditions.

When we critically analyze the life of the Angamis both socially and individually, it is evident that their lives were controlled and led by the norms and moral values of culture. The forefathers did not oppose or look down on these values of culture, they respected and followed these norms and teaching and lived in unity. Culture especially the plethora of values and norms which are the foundation of life are discussed in this chapter. There is a need to revive, rediscover the cultural values. Honesty and integrity are two values that our ancestors possessed. Being honest and having integrity was a way to unite people to live peacefully. Our ancestors worked for the benefit of the society. They were honest and integrous and worked for peace and unity amongst them. The themes of integrity (kemiatho cabo) are focused in this chapter. The important values of integrity and being virtuous, the value of civility and humility are also discussed in this chapter.

When we look at how our forefathers lived together in village, they were honest and integrous. The leaders were just in leading the village. In a village, the 'kichüpelei' group was respected and given a lot of importance. The value and norms of age group or peer group are explored in this chapter. Our ancestors lived conscientiously. They feared and obeyed God and believed in the existence of a soul. They believed that when a person dies, his soul goes to the land of dead and purgatory. The foundation and hope for rituals and sacrifices are also highlighted. If a person does not follow these norms and values, he has no hope in leading a successful life. A person who follows the values of life is constantly happy, even the society he lives in will be just and united. The forefathers considered norms and values as the finest wealth they possess.

The Angamis were honest, hardworking, patient, loving and God fearing. 'Kenyii' was taught very early on and because of strict compliance to this, the people were good. Due to the absence of education, word of mouth was used to solve every dispute but it was never broken. The poor, retarded, disabled were not laughed at or looked down for fear of God. Life was hard and difficult yet it was filled with good elements. Disregard of old wisdoms due to advancements in modern education can be very wrong because the wisdom of our forbearers and elders cannot be replaced. Fusion of modern luxuries with the good traits of the olden days would definitely make life happy and beautiful. To foster and sow seeds of the old wisdom is in our hands and it should not be lost but passed on.

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