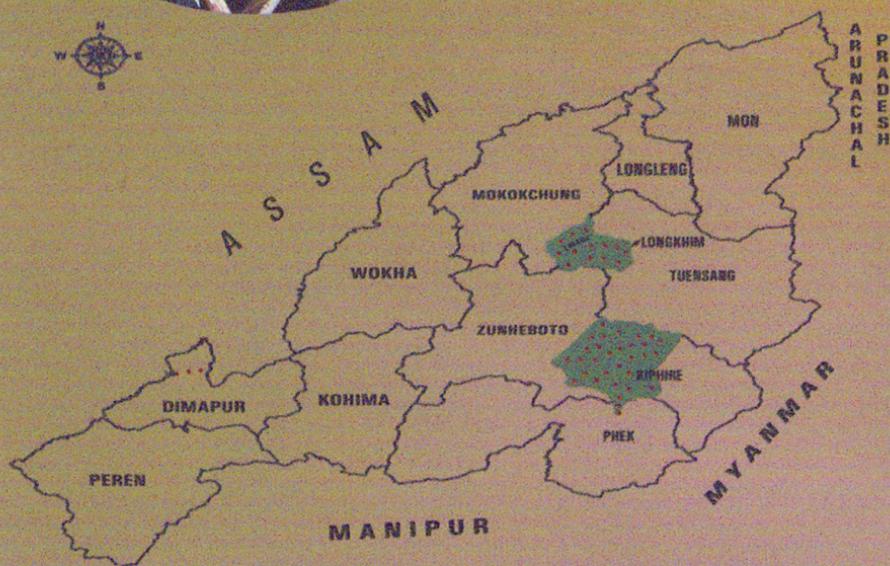


CULTURAL TRADITION OF INDIA WITH REFERENCE TO THE SANGTAM NAGA



Hohochem Sangtam

CULTURAL TRADITION OF INDIA WITH
REFERENCE

TO THE SANGTAM NAGA

(Case Study)

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TO THE PEOPLE OF SANGTAM
BY THE BOARD
OF SANGTAM
Dedicated to
THE PEOPLE OF SANGTAM

CULTURAL TRADITION OF INDIA WITH REFERENCE

TO THE SANGTAM NAGA

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SANGTAM LITERATURE BOARD

NAGALAND: KOHIMA

Azii Nohochem Sangtam has written a book on “*Cultural Tradition Of India Reference To The Sangtam Naga*”, which has been reviewed and made some addition and rectification by the Sangtam Literature Board.

Sangtam Literature Board indeed appreciated the young and dynamic personality of Azii Nohochem Sangtam and for his hard work on the book. Hope through this book, the younger generation would learn the root value of the Sangtam Culture and traditions.

I therefore, on behalf of the Sangtam Literature Board hereby approved to publish the book.

Wishing him a progressive career.


29/7/17

Dated: 29/7/2017

(Dr. N.T.MEREN SANGTAM)
(Rtd. Director H&FW)

&

Chairman
Sangtam Literature Board

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Kohima, Nagaland
Date.27/5/2017

Achem
27/5/17

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PREFACE

This is a researched book about the Cultural Heritage of Sangtam Naga and the impact of Globalization in the Sangtam Society. Culture is the self identity of every individual in the society and each culture has its own beauty and charm. The Northeastern part of India is a land of tribal people having very rich cultural heritage that speaks the facet of the great culture of our country (India). However, very little is known about them by the rest of the world and even in India today. The study of tribal society and culture of the Northeastern states is therefore one of the interesting and challenging tasks. Through the study of any tribal society and culture like Nagas, one can learn many hidden lessons from them. Like many other tribal people of the world, the Naga culture is under threat from many circles because of which their society is now turning to a different phase of development. It is highly regrettable to note the fast disappearance of the beautiful Naga cultural heritage due to influence of the westernization.

As its trend continues, there will be hardly anything of the traditional values system and it would be difficult even to remember the past cultural history in future unless they are properly recorded today.

Any given culture is subject to change according to change of time. As a sum total of human's effort, they adjust themselves with different incoming socio-economic environment and improve their modes of living. As a group, dynamic culture is adopted, changed and learned. Every culture of the world has its own charms and the Sangtam Culture is one, which is enchanting with its multifarious hue, beauty and richness. However, there is no systematic documentation of the Sangtam Cultural Heritage till today. In addition, the degree of disappearance is found to be very high due to various reasons. All these are discussed in this book.

During our forefather's time, the Sangtams maintained the communitarian values among the people in the community. The community shared love, peace, helping, equality, unity and co-operation etc. But with the coming of western education, modernization, science and technology which mould the society not only in educating but in western tradition, lifestyle, dress code, mass media, easy and comfort life. Which lead the community of Sangtam Naga to decline the communitarian values in the community.

After the coming of Christianity, the Sangtam people could not hold both Christian Cultures along with their traditional values systems any longer. It is true, that the Naga traditional belief and practices could not hold the influences of Christianity. As a result, a total change was brought to their society due to impact of Christianity within a short period of time.

The common origin, migration and settlement of the Sangtam Nagas, their history, society, culture and common way of life may attract any sincere researchers, writers and scholars. Their folk tales, folk songs, dance and ceremonies, arts, dress, ornaments, institutions etc, speak about the beautiful Sangtam society and culture.

The traditional institutes like Murong (*Roshengvi*), Village Khel, Village elders and use of Logdrum (*Singkong*) etc., and their philosophical meaning and usage are extremely valuable.

The Britishers and the American Missionaries were amazed to see all these kinds of Naga Culture and society when they entered into Naga territory.

The main objective of writing and research about this book is to examine the features of the Sangtam society and culture from ancient to contemporary. For this purpose, the Sangtam culture, society and their value systems was selected as a case study. This beautiful hill people's culture is gradually disappearing. As a result, the youngsters are not concerned much about their own culture and customs. They are forgetting even their own language, traditional values, songs and dances

including the daily traditional household norms and so on. It was felt necessary to preserve at least little of this culture heritage in this modern world. For this purpose, writing of such documentation was considered the need of the hour.

It is expected that the book would meet the expectation of Sangtams Community and researchers alike.

Despite of my best efforts, there is always a scope for improvement. Any comments or suggestions towards improving of this book would be gratefully acknowledged and seriously implemented.

Achem
27/5/17

Nohochem Sangtam

Date.27/5/2017

Table of Contents

Forward

Acknowledgement

Preface

CHAPTER I : GENERAL INTRODUCTION

1.1. General Introduction of the Book	01
1.2. Objective of the Book	02
1.3. Source and Description of the Book	03

CHAPTER II : DEMOGRAPHY, HISTORY AND TRADITIONAL IDENTIFICATION

II.1. Demography and History of Sangtam Naga	06
II.1.1. Origin, Migration and Settlement	07
II.1.2. Appearance and Characteristics of Sangtams	16
II.1.3. Geographical Features	17
II.2. Traditional Institutions	20
II.2.1. Murong and Communal Dormitory	20
II.2.2. Village Elders (Yangthsathsarü)	21
II.2.3. Khel (Pungyung)	21
II.2.4. Tribal Courts	22
II.3. Village Identity and Practices	23
II.3.1. House Buildings	23
II.3.2. Singkong (Logdrum)	25
II.3.3. Jhum (Shifting) cultivation	26

CHAPTER III : SOCIO-CULTURAL LIFE OF THE SANGTAM PEOPLE

III.	I. Clan, description and existence	30
	III.1.1. Clan and its function	30
	III.1.2. Division of Work among the clan	31
III.	2 . Religious Practices and Belief	32
	III.2.1. Different Spirit/ God	32
	III.2.1.a. Lijaba/creator	33
	III.2.1.b. Evil spirit	33
	III.2.2. Funeral Rites	33
	III.2.3. Priesthood	34
	III.2.4. Magician	34
	III.2.5. Dream	35
	III.2.6. Human Ghost	36
	III.2.7. Migration of Human soul to Tiger forms	36
III.	3. Social Custom	37
	III.3.1. Child Birth	37
	III.3.2. Caring of Children	37
	III.3.3. Marriage	38
	III.3.4. Family life	39
	III.3.5. Divorce	39
	III.3.6. Status of Women	40
III.	4. Division of Work among Male and Female	41
III.	5. Traditional Dances and Folk Songs	43
	III.5.1 .Traditional Dances	43
	III.5.2. Folk Songs	45
III.	6. Folk -lores and Folktales	48
	III.6.1. Some popular folk tales of Sangtam Naga	49
	III.6.1. a. Two Brothers Story	49
	III.6.1.b. Angel's and the Human Being	52
	III.6.1.c. The Intelligent Girl	53

III.6.1.d. The Step Mother	55
III.6.1.e. Legendary Story of a Mighty Ruler	57
III.6.1.f. The Myths God	59
III.6.1.g. Orphan Boy change into Bird	61
III.6.1.h. A story of Two Friends	62
III. 7. Festival	65
III. 8. Feast of Merit	69
III. 9. Decoration and Art	71
III. 10. Dress and Ornaments	71
III.10.1 Dress	71
III.10.2.Ornaments	72

CHAPTER IV : THE IMPACT OF GLOBALIZATION ON THE SANGTAM CULTURE (ANALYSIS)

IV. 1. The Impact of Globalization on the Sangtam culture	73
IV.1.1. Impact of Food culture	73
IV.1.2. Impact on Language	74
IV.1.3. Impact on Dress-code	76
IV.1.4. Impact on Work Culture	76
IV. 2. The Positive and Negative Impact of Globalization	77
IV.2.1 Positive Impact	77
IV.2.1.1. Social Transformation and New Values	77
IV.2.1.2. Literature and Education	78
IV.2.2. Negative Impact	78
IV.2.2.1. Insecurity	78
IV.2.2.2. Consumerism	79
IV.2.2.3. Lose of Morality	79
IV.2.2.4. Family Life	80

IV. 3. Positive and Negative Impact of Mass Media Technology in Naga Society (Article "Case Study on Mass Media").	80
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CHAPTER V : ANALYSIS OF DATA COLLECTION A COMPARATIVE STUDY

V. Social Change and Its Nature	88
V.1. Coming of Christianity in Sangtam Soil and Its Impact	90
V.1.1. The Impact on Socio-cultural life of Sangtams	92
V.1.2. The Impact on Political life of Sangtams	94
V.1.3. The Impact on Religious life of Sangtams	95
V.1.4. The Impact on Economic life of Sangtams	97
V.2. Educational Development	100
V.2.1. Ancient Sangtam Education	100
V.2.2. Modern Sangtam Education	102
V. 3. Economy Reforms	105
V.3.1. Economy Life Of Sangtams	105
V. 4. Political Reforms	107
V.4.1. The Traditional Sangtam village Polity	108
V.4.2. Modern Sangtam Village Council	110
V.4.3. Reorganization of the Village Council	111
V.4.3.I. Power and Function of Village Council	115
V.4.3.II. Administration of Justice	117
V.4.3.III. Area Council	118
V.4.3.IV. Regional Council	118
V.4.3.V. Village Development Board (VDB) and Its Function.	121
V.4.3.VI. Judicial System of Village Council.	124

CHAPTER VI : CONCLUSION AND FUTURE SCOPE

VI. 1. Conclusion	127
VI. 2. Scope For future Work	130

Bibliography

CHAPTER 1

GENERAL INTRODUCTION

1.1. General Introduction of the Book

As the dawn of the 21st century breaks, it brings with it the long history of human's achievements in new technology, and indeed, along with colonialism and imperialism which never fell apart. Development and progress circles the globe and smashes every boundary walls between countries and shaped our world into a global village. It touches every aspect of human life, economics, politics, cultures, society and religion etc.

During our forefather's time, the Sangtams maintained the communitarian values among the people in the community. The community shared love, peace, helping, equality, unity and co-operation etc. But with the coming of western education, modernization, science and technology which mould the society not only in educating the society but in western tradition, lifestyle, dress code, mass media, easy and comfort life, which led the community of Sangtam Naga to decline the communitarian values in the community. Nagaland is regarded as "The Land of Festivals". Different tribes in Nagaland preserve their own custom, tradition, and identity of their own culture. The Sangtam celebrates the festival with different rites and rituals where different practice has been followed. During the forefathers time festivals were observed and practiced with much respect to deity.

It is characterized with a locomotive for productivity, opportunity, technological progress, free market and uniting the world, which suits greatly the mindset of the third world countries. And therefore, without much hesitation, certain sections of our societies began to embrace it without any critical analysis whatsoever. Infact, as a result mass transformation in economy, life-styles, ideologies and value system begin to take

place. The most affected are the tribal who are deeply vulnerable and the most unprepared group for globalization. They do not seem to realize what is going on in our today's world and in the meantime their sufferings from displacement, alienation, exploitation, oppression and invasion by drugs and consumerist culture as a result of globalization prevails rampantly.

Today, globalization has become the object of serious discussion and as such is its consequences, and that we are forced to see it as a threat in spite of its goodness. Since globalization touches upon and impinges on the very issue of human lives and dignity, it has become the contention of the intellect that it falls out far out weights its achievements. Therefore, the research focuses mainly on the tribal and the poorer sections. Along with library, journals, using field visitation, interviews and questionnaire. The Sangtams are greatly influenced by the outside world. There are many positive result of contacting with the outside world but on the other hand, negative impact seems to abound. When we look into our context today, we can say that the good heritage and culture of our forefathers and ancestors are diminishing. This change can be seen in their dress code, way of worship, way of thinking, way of speaking, way of walking and food habit, etc. The world has now become a global village and changes take place in a minute affecting even the Sangtam people. This problem rises moral as well as culture concerns. Therefore, this publication aims to be finding out researching the cultural ethos of Sangtams and the impact of westernization and globalization in the Sangtam society. It aims in bringing awareness and to educate the people.

1.2 Objective of the Book

The purpose of the research and writing of this book is to comprehend clearly the Cultural Heritage of Sangtams. It is also felt necessary that this research/book can serve as a small beginning for further research of the Sangtam people. It is also meant to throw light upon the Sangtam of the present time and the generation to come, regarding the importance of

preserving their own culture. This book can also act as an eye opener for the Sangtam youngsters to know more about their own culture, helping them to give awareness on the process of westernization and globalization and its impact.

1.3. Source and Description of the Book

A large number of the information has been drawn from the oral interview, questionnaire, discussion, social analysis and participant observation.

During the time of data collection especially origin, migration and settlement, social and cultural lives, customs, folk-lore and folk songs, a large number of elderly people were consulted who were holding the real wisdom and knowledge and some secondary sources like thesis, books and journals. Therefore, the materials used in this book are based on both primary and secondary sources. However; many primary sources are strictly original and authentic in nature.

The origin of Sangtam is shrouded in obscurity because there is no written account. Memory is being lost as it is handed down orally from generation to generation.

As a result it is very difficult to trace the origin and migration, yet the accepted origin is supported by historical landscapes, legends and stories.

It is believed that Sangtams migrated from the Great Wall of China to Burma through **Yunnan Province (China)**. They entered Burma (Myanmar) through Kachin State after crossing *Malikha River or N'Mai River or N'Mai Hka (Burmese)*. *This N'Mai River is one of the most significant Cultural Heritage sites for the Kachin state (Myanmar)*. When the Nagas entered into Burmese land, the Burmese people questioned "Who You Are?" In this Nagas "replied "we are Kyong" which means "people". The Burmese found that the Nagas were all with pierced ears. So the Nagas in Burmese words (Na means Ear and Ga means pierced i.e "Pierced Ears").

And from Burma, the Sangtams migrated along the Manipur River(probably Barak River) to their present Naga Hills via Khezakenoma. As per the oral tradition and folktales, legends and stories the Sangtam people are divided into six(6) major division which is commonly called Shuh. They are i.Sanphure Shuh ii.Phelungre Shuh iii.Yingphi Shuh iv.Tsinga Shuh v. Phi-Shuh vi Hurong Shuh. (detail discussion is given in Chapter ii).

The book is classified into six chapters :

The Chapter I deals with the general introduction, objective of the book and description of the book.

The Chapter II contains following sub-classes namely, History and Demography of Sangtam Naga, Origin, Migration and settlement, Appearance and Characteristics of Sangtam, Geographical Feature, *Roshengvi* /Murong ,Village elders(Yangthsathsarü), Khel (pungyung), Tribal Courts, House Buildings, *Singkong* (Logdrum) Jhum (Shifting) cultivation. The Sangtam geographical distribution and Sangtam country is also describe in this chapter.

The Chapter III attempts to study the socio-cultural life of Sangtams. This chapter also deals with the various festivals, ceremonies, sacrifices and their functions, rites and rituals. The Nagas are festival lovers. It continues almost throughout the year.

Every Naga tribal people observe various occasion, festivals in their own way and most of them are associated with blessing seeking from their gods for agricultural activities. I have examined both regular and irregular ceremonies in this section observed by Sangtams. Hünapungbi (August) and Mungmung(September) festivals are the most important one in Sangtam Society.

This chapter also deals with the marriage, status of women in Sangtam society, songs and dance and folklores. I have added some selected songs and folklores. They are all discussed in this chapter.

The Chapter IV is a special chapter of detail analyst and explains about the positive and negative impact of globalization and western culture in Sangtam society. In this chapter the Impact of western culture on Language, Dress-code, Work Culture, Social Transformation and New Values, Literature and Education, Insecurity, Consumerism, Lose of Morality and Family Life are discussed.

In the core course of Chapter V, a special data collection and discuss the social change and the factors like coming of Christianity in Sangtam soil, educational development, economic and political reforms in Sangtam society. In olden days, education and western culture was not a welcome thing in Sangtam Soil. During the early education revolutionary movement, our forefathers considered "*Only Lazy people who do not want to work in the field*" use to go to school. At first, many Sangtam parents refused to send their children to the school. But today people realized the importance of education and after that the schools were opened everywhere under Sangtam Villages.

In the Chapter VI, the last chapter deals about the conclusion of the book and the scope of future research recommendation.

CHAPTER II

DEMOGRAPHY, HISTORY AND TRADITIONAL IDENTIFICATION

Introduction

The Sangtams are one of the important tribe in Nagaland under Tuensang and Kiphire district. The land is divided into eastern and northern Sangtams and they are called United Sangtam (US) which means they are united as one.

Northern Sangtams are bordered by the Chang's in the East and the Sema's in the south-west and the Ao's in the west. While the Eastern Sangtams are bordered by the Yimchangers in the East and north, the west is bordered with the Sema and the Puchury tribe in the south. All these tribes live in the eastern part of the state bordering Myanmar. One of the highest peak in the Nagaland state i.e., Saramati is situated in the eastern range of Sangtam with a height of 3,840 metres. According to 2011 census, the population of Sangtams is 81,801(Approx). In the eastern region of Sangtam there is a river called Zingki. There is also another river called Dikhu which flows down from the valleys and hills. Apart from these two there are no large lakes, rivers or valleys. The villages are built at the summit of the hills or on the ridges of the high sloping ranges and they are normally surrounded by trees, light jungles, and bamboo clumps. The village limits were marked by walls and the gates were made at either ends of the village. The land is hilly and rocky but it has natural vegetation for the growth of various kinds of fruits and vegetables throughout the year. In some villages each clan has its own area of land.

II. 1. Demography and History of Sangtam Naga

The Sangtam tribe is one of the major tribe in Nagaland. Towards the Eastern part of Nagaland, we have the Sangtam inhabited area under the Kiphire district. The Northern part of

Sangtam includes Longkhim-Chare sub-division of Tuensang district and are united under the common banner called "United Sangtam". At present there are 24 villages under Longkhim-Chare sub-division and 38 villages under Kiphire district. During the recent years, another part of Sangtam land has been recognized under Dimapur district namely Tsithrongse village, Sangtamtela village and Mürise village and Jalukie-Sangtam Village (under Jalukie area)

II.1. 1. Origin, Migration and Settlement

Who are Nagas?

The Nagas are an indigenous group of people belonging to the Mongoloid race, they are freedom loving warring tribes inhabiting the hills of North-Eastern India (State of Nagaland, Manipur, Assam and Arunachal Pradesh), and Eastern Myanmar.

They are ethnically and racially different from the mainland Indians of Dravidian and Aryans groups. Today, the Nagas number about 2.9 million in population. These tribes came to their present homeland in waves of migration. Although it is indisputable that they share a common root, their exact origin is shrouded in mystery.

They are the first settlers of the virgin land, the indigenous people of the place and had lived in their own sovereign territory from time immemorial without any outside interferences.

In the early 19th century when the British came to colonize the Nagas, they put up a strong resistance. However, with superior weapons and organization they slowly but surely, began to take over the Naga lands.

By 1866, the British had already added a new district to their empire known as the *Naga Hill District*. In the decades that followed, the British divided the Naga lands into different administrative units under two nation-India and Myanmar.

Within India, they were further divided into smaller administered units by several boundaries. All these were done without the consultation or consent of the Nagas.

On the eve of British withdrawal from the Indian subcontinent, there was great political upheaval among the Nagas. The most notable was the emergence of the Naga National Council (NNC) in 1946. The Nagas were determined not to be ruled by other nations. Representations and memorandums were sent to the British in this regard. They eventually declared their independence on August 14th 1947, a day ahead of the Indian Independence.

After the British left there was serious conflict between the Nagas and the newly independent Union of India. The Nagas were independent people prior to the British, their forefathers living a life of their own in their sovereign village states.

The Naga issue is a complicated one. To solve this all three parties involved-India, Myanmar and the Nagas-Must fully understand the complexities that lie behind the movement. The ongoing talks between India and the NSCN has given a new ray of hope for peace and a durable settlement to the vexed problem and its accompanying violence that the Nagas are now visibly tired of.

Migration Routes of the Sangtam Naga

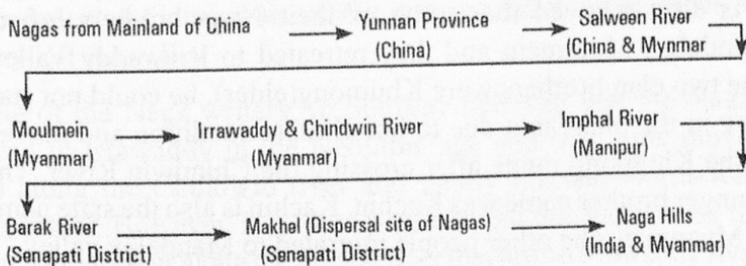
Many Nagas did not name themselves. So as the Sangtam Nagas too have a name given by the Britisher. During the migration era Sangtam lived in the Sangdang village for some period. In the late 1878 when the Britishers survey team led by the Woodthrope first entered the Northern Sangtam territory to enquire about the people settled there. They asked who are you people? In this they replied we are Singdang people because they are migrated people from the Sangdang village their ancestral village (now Satami). It is believed that in the Sangdang village all the Sangtam House Hold was constructed with floor which means Singdang. So the Britishers wrote 'SANGTAM'. The word SANGTAM first appear in the 1889

from 'Assam Administration Report' 1889-1890 by Britishers when they used Trans-Dikhu-Tribe Sangtam village name as Chare/Chari). Thus, the word 'Sangtam' derived from the word 'Sangdang', meaning "Sangdang tangpü lirüti" or "Sangdangla Singtang tangpü lirü". Therefore, Sangtam can be defined as "People living with a constructed floor in the house"

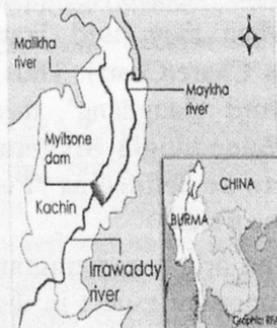
The origin and migration of peoples and tribes has been an important aspect in the history since the beginning of human civilization. There has been migration from place to place and from one country to another and from one continent to another. It is generally accepted that the Nagas migrated from mainland China. However, the exact origin of the tribes are still obscured.

The origin of Sangtam is shrouded in obscurity because there is no written account. Memory is being lost as it is handed down orally from one generation to another. As a result it is very difficult to justify the origin and migration of Sangtam Naga. However, as per the research, I have found a numbers of versions about the origin, migration and settlement of the Sangtam Naga, the accepted theory regarding the origin and migration of Sangtam Naga is discussed in this book.

According to the legends they did not migrate from Brahmaputra valley (Assam) to the Naga Hills. But the myths of origin traced the route of migration of Southeast Asia. In ancient time, the migration took place mainly along the rivers or corridors in search of virgin land and mountain for better cultivation. Therefore, it may be quite possible that the Nagas migrated from mainland China, followed the route along the rivers to Burma (Myanmar) and retreated to Naga Hills via Khezhakenoma.



Today, many Nagas believe that the Nagas migrated from Mainland China who were brought from Mongolia to China and deployed in the construction of the Great Wall of China. To differentiate this group from the mainland Chinese their ears were pierced. But due to the difficulties and hardship faced in the construction sites, the group of Nagas left the work site and migrated south and follow the southward movement along the route of Salween River originated from the mainland of China near Tanglha Range and flow to southern rivers in Moulmein (Southern Myanmar) and other tributaries near Bangkok.



Thus, from Great Wall of China Nagas migrated to Burma through **Yunnan province (China)**, they followed along the routes of Salween river. They entered to the Burma (Myanmar) through plain area (now it is Kachin state) after crossing Malikha River or N'Mai River or N'Mai Hka (Burmese). This river is one of the significant Cultural Heritage sites for the Kachin State (Myanmar).

“When the Nagas entered into Burmese land, the Burmese people questioned” who you are?

In this they replied “we are Kyong” which means “the people” the Burmese found that the Nagas were all with pierced ears. So the Burmese called them as NAGA, NA means Ear, Ga means pierced. So, the Naga in Burmese words “pierced ears”

It is also believed that some of their Naga brothers left to Mandalay, Moulmein and they retreated to Irrawaddy Valley. The two clan brothers were Khumong (elder), he could not stay long in the plain area due to hot climate condition and moved to the Khumong range after crossing the Chindwin River. The younger brother name was Kachin. Kachin is also the state name of Myanmar. The other people migrated to Mandalay valley.

The Nagas were convinced that once the Nagas lived near the river, most probably in Irrawaddy river or Chindwin river. It is also supported by their (Nagas) fondness of marine shells in decorating their dresses and the marine shells used by the Naga people for decorating their dresses are not found in the hills.

It is difficult to justify the reason of their migration from the Southern river of Myanmar to the Naga Hills. But some of the probable reason for their retreating may be due to the plain people who were more civilized with better equipment in warfare near the river coast might have pressed the Nagas to push up to Irrawaddy Valley or as Nagas are from the Mainland they may not be acclimatized near the river and wanting to have other occupations like hunting, cultivation etc., they might migrated to the hills.

It is told that the Nagas settled on the bank of Irrawaddy river were constantly terrorized by the Shan and Burmese people, committing rape and killed of the Naga women. Therefore, they decided to leave the settlement and crossed Irrawaddy river through canoes made of large tree trunk and some crossed the river through refts made of banana trees.

There is no history record like- when did they reach the southern river of Myanmar? How long Nagas lived there? When did they live near the rivers bank? And when did they migrate to the Naga Hills via Khezakhenoma? But it is strongly believes that once the Nagas lived in Irrawaddy and Chindwin Valley for some generations. But why they left the beautiful valley the reason is still obscure.

According to some legend stories, the valley was too warm for permanent settlement also there was too much mosquitoes so they left the valley.

One of the Naga writers Mr. Shimray believed that the Nagas lived in Irrawaddy in the Neolithic age and then they moved up along the Chindwin river and finally reached North-West Myanmar. However, it is quite possible that the Nagas took the route to Manipur along the Imphal river that link to Irrawaddy river.

A group came to Manipur valley, however at that time the valley was submerged under water and that they could not make any settlement there and move along the bank of the lake and settled down at *Makhel (Mikhrimi it is located at Senapati District under Manipur)*.

It is more or less accepted the *“MAKHEL” is the place from where they were dispersed to other Naga Hills.*

Maikhel is the Dispersal sites of Nagas, some Nagas like Meities settled in the valley areas and rest of the Nagas migrated to different places towards the hilly region and finally settled at the Khezhakenoma. The route of migration is base entirely from oral sources such as folktale, folklores, legends and mythological presumptions. The Nagas lived for some generations in Irrawaddy and Chindwin valley before they migrated to Manipur. The wave of migration from Irrawaddy valley took along the Manipur River and corridor of Indo-Myanmar to reach Manipur. As the Manipur valley was swampy and filled with water in those days, they moved to the hills.

Naga Legendary village Khezakenoma(Now at Chakhesang area) with which the traditional stone story is associated. According to the legend, there was a big magical fertility stone at this village, where the people use to dry their paddy. It is said that a single load of paddy spread of to dry during the day gets double the load when it is collected at the dusk for the stone was believed to be inhibited by a magical spirit. However, one day this regular use of the magical stone was disturbed by one of the group who use to dry his paddy. The rest of the group decided to destroy the stone. This lead to the split of the Nagas. Thus, at the Khezhakenoma, the Nagas parted to different directions in groups. The first group to leave the village was Ao, followed by Lothas and Sangtams, Rengma's, Sema's, Mao's etc. The Chakhesang and Angami group moved to nearby places and settled around Khezakenoma.

From Khezakenoma, “Sangtams migrated and settled at **Shukumükoh, Mütsali** and again moved to a place called **Khuza**, but they did not stay long and splinter group moved up along the **Tizu river** and settled at a place called **Jitruhngnyung**. The other splinter group did not cross the river but moved westwards settling in **Kilorü, Tukunasa** and finally settled at **Ningneng (Nunumi)** village. Due to certain social disturbances, the Sangtam group could not continue to settle in this village and furthered split into two group. One group migrated towards the North and finally settled at **Hurong Village (Located near New Tsadang Village** which is now deserted.”

Depending upon the Sangtams mythological folktales, legends and stories. The Sangtam people are divided into six(6) major division which is commonly called Shuh. They are 1.Sanphure Shuh ii. Phelung Shuh iii. Yingphi Shuh iv. Thsinga Shuh v. Hurong Shuh vi. Phi-Shuh

i. Phelung Shuh

According to the legend, the Phelungre village is the oldest Sangtam village. There is a legend behind the formation of Phelung Shuh.

When the people were living in the *Thrangphu*, one day they saw a smoke like gas coming out from the present *Phelungre village* site. So, they thought that there might be someone living up there and thus, went in search but they could not find anything.

On the second day also they saw the same things. They went again but could not discovered anything. So as to know this tragic incident, they make a moving objects decorated with leaves (amülachiba) to identify the site and they returned home.

On the third day they saw another smoke near the sites where they kept decorated objects. When they went nearby they saw a living being like humans with full of hairs in all over their bodies and their fingers covering with Thoh/*Khyoh*.

So, Thrangphu people invited these people to come up to their hill site to live together. But these human said that if they can pull out the Thoh/Khyoh from their fingers, they will follow them or else the Thrangphu people have to come and live with them. The Thrangphu people could not pull out the Thoh/Khyoh, so they left their place and came to the present Phelungre village.

Thus, the PHELUNGRE derived from the three words: Phe=Tphah (Pull), Lung= Lungcho (came along) and Re = Arüh(People). That is how Phelungre village was formed. The villages established with the permission of Phelungre Village and the people living in those villages are called Phelung Shuh.

ii. Sanphure Shuh

The formation of Sanphure village or from where the people of Sanphure came is still mysterious. However, as per the History this village existed from time immemorial. The history says that there were three persons who lived in three different khel. And thus the name of the village in sippi dialect 'San' means three and 'pur' means disbursed in different places. There is a legend that the people of these three khels would dry paddy in three mats every day. Sanphure shuh were found in the Eastern Sangtam regions are i.Mole village ii.Thuwate village iii Thsekhong village iv. Veshenlo village v. Rewuri village

iii. Yingphi Shuh

The group of people who migrated from Khuza and settled in the *Jitruhungnyang* moved towards east and established Yangphi village.

As per the oral tradition, a man prophesized that there will be a volcanic eruption (Alih Tsohung) in the village, which created great fear among the people there and most of the villagers moved to a nearby place and named Yingphi. These Yangphi Sangtam group founded many Sangtam villages and the people of these villages are referred as the Yingphi shuh. As prophesized, indeed there was a volcanic eruption at Yangphi

village and the sound of the burst could be heard as far as Sanphure village. This is confirmed by the elders of Sanphure village till today, as they recalled from their forefathers.

iv. Thsinga Shuh

One group of Sangtam migrated from Ningneng(Nunumi) towards east and settled along Chinghiki (tita) river. The settlement established during their migration from Ningneng to Yangthrü were Shotomi, Throngkiwaya(Tokihimi) Juwaya (Lisheki) and finally to Yangthrü.

(Traditional culture of the Sangtam Naga.(Pub Sangtam Literature Board 2014 p-17)

v. Hurong /Old Hurong Shuh

one group of Sangtam people who migrated from Ningneng village moved towards the North and formed a new village which is called Hurong village (At present located at New Tsadang). When Sangtam lived in the Old Hurong village, the Semas who were living in the Chakhesang area came towards the Northern Sangtam Village and started to settled alongside the Sangtams. Thus, the Sangtam called the Sema's as Shumrü meaning neighboring people. It is believed that Sangtams who lived in the Hurong village has a good trade relation with the Longsa (Ao) people.

The story says that old Hurong people were known for weaving beautiful aesthetic traditional shield called "Tsung" and thus the Longsa People would buy these Shield "Tsung" from them. Thus, this is the reason why people of Hurong called Longsa(Ao) people as Tsunglirü" /people those buying Tsung.

There is a legendary myth that the people of Hurong were a great warrior type, men were brave and strong. It is told that Hurong Sangtams attacked three Ao villages (Longtikimong, Nyijongyang, Nyijongkimong). After hearing this news 7(seven) Ao villages jointly prepared to attacked Hurong village.on hearing the news of impending attack by the Aos the villagers

abunden the village and migrated to Yangghi/Yahemi village leaving the Hurong village and Sangtam did not return back to Hurong village. From Yahemi few Sangtams moved to Langa/Yangchungyangghi/Y/Annar) which was then occupied by the Yimchunger group. Due to the dialect and some social problems they always misunderstand and quarrels among themselves due to which the Sangtams and Yimchungers jointly established a new village named as Yanghungthreh(Y/Annar) and later on they established Shūraya/Shūratung. But due to difficulties in cultivation they left the village and established a new village named as Hurong village which is located in the Kiphire area.

vi. Phi-Shuh/Phir-Ahi Shuh

People living in the Longkhim-Chare area were called Phi-Shuh. These are the people of Sangdang (Singdang) village (now Satami under Zunheboto district). Sangdang village was established by Sangtam people who were lived in Yangghi/Yehimi came with Sangtam shuh of Khrimito, Langa. Due to the social disturbances with some neighboring villages, they decided to migrate from Kuhyingmūzing and to Singralongjo, settled at present Phirū Ahi village.

II.1.2. Appearance and Characteristics of Sangtams

The Sangtam Nagas are Mongaloid features. The physical characteristics found among the Sangtams are.

- Skin colour - Yellowish tinge, slightly brown, brownish, yellow rich, brown, dark brown
- Hair - Black, straight, wavy, in rare cases wooly and curly
- Head - Broad Mesophalic head
- Face - flat face, round face, broad high cheeked bone
- Eye - obliged, mongoloid eye where fold is remarkably absent
- Nose - fine to broad, flat nose
- Stature - short or below average, medium to above average.

Man 5 to 6 ft. Women generally two (2) inches shorter than man. The Sangtam physique is good, strong and sturdy. The Sangtam Tribe has affinities with the tribe of South East Asian countries of Indonesia, Malaysia, Chinese, Japanese, Korean, Taiwan, Philippines, Melanesia, Polonesia and New Guinea. The Sangtam belong to the Indo-Mongoloid family of race.

II.1.3. Geographical Features

Nagaland is sometimes referred to as the "Switzerland of the East". The state of Nagaland was formally inaugurated on December 1st, 1963, as the 16th State of the Indian Union. It is bounded by Assam in the west, Myanmar (Burma) on the east, Arunachal Pradesh and part of Assam on the north and Manipur in the south. The state consists of eleven administrative districts, inhabited by 16 major tribes along with other sub-tribes. Each village of Nagaland has its own definitive population, area and administration. Not surprisingly Nagaland is sometimes described as a conglomeration of 'village republics'. Each tribe is distinct in character from the other in terms of customs, language and dress.

The state is predominantly inhabited by the Naga communities and hence it forms a single cultural region generally definable by a common culture and linguistic traditions. Nagaland comprises the former Naga districts of Assam and the former Tuensang frontier divisions.

Nagaland lies to the south of Jorhat in Assam, and is home to myriad tribes and sub tribes. Nagaland is divided into eleven main districts of Kohima, Mokokchung, Tuensang, Mon, Wokha, Phek, Zunheboto, Dimapur, Longleng, Kiphire and Peren. The major Naga tribes are Angami, Ao, Chakesang, Chang, Konyak, Lotha, Khiamniungan, Phom, Rengma, Sangtam, Sema, Yimchunger, Puchury and Zeliang. Before the advent of the British, the Nagas belonging to different communities used to communicate with one another in Nagamese or broken Assamese. Tribal dances and war dances give an insight into the rich cultural heritage of Nagas. The total geographical area of the region is 16,579 square kilometers, or 7.7 percent of the

total area of the country. The major part of the region is hilly and peopled by the Indo-Mongoloid tribal groups.

Geographical Features

The Sangtam community is one of the major tribes among the Naga tribal communities with diverse culture, traditions and history. Geographically, the Sangtams are inhabitants belonging to two districts viz Tuensang and Kiphire. Despite of the geographical division, the Sangtams are living harmoniously under one banner 'UNITED SANGTAM'. During the earlier times, the Eastern and Northern Sangtam were not known to each other of their existence.

However, on hearing the Sangtam dialect speaking people in the Eastern side the then un-administered area Hopongkyü Sangtam visited Eastern Sangtam area on through the proper conversation, it was confirmed that there existed a group of people speaking the same dialect towards the Kiphire area.

After which Hopongkyü Sangtam of Tsarü (Chare) village invited the village elders from the Sangtam speaking villages from the Eastern area to his home town at his private residence. Then and there, the village elders under the initiatives of Hopongkyü Sangtam after a long deliberation recognized the familiarity of the same dialect speaking people in different area.

Hopongkyü Sangtam the then Dobashi took permission from the British Government and visited Kiphire areas and discussed with following people on 13th November 1939.

1. Chopikyü- Kisedong village
2. Tsiose Yangzidong village
3. Shihoto Seyochung village
4. Ghohoto DB for Kiphire

After few years later the discussion between the village elders of eastern unadministered area and some Northern Sangtam Village elders with Dobashi and British Government representative

under the initiatives of Hopongkyü Sangtam met at Kiyeshe/Sukhai village, now under Zunheboto district of Nagaland, after a long deliberation finally the Eastern Sangtam agreed to live together under one banner which is now call as United Sangtam. Between 1939-1945 some negotiation has been held between the village elders of Eastern Sangtams and Northern Sangtams. Finally, in around 1945 both the Eastern and Northern Sangtam agreed to live together under one banner and then after on February 1946, the first *Sangtam Ashimükhong Bible Conference* was held at Tsarü (Chare) village.

The Eastern Sangtams are bordered with Yimchungrü tribe in the east and the north, Sumi tribe in the west and the Pochury tribe in the south. Zingki River is one of the biggest rivers in Nagaland which flows in Kiphire District within Eastern Sangtam region. The important towns are Kiphire Town as District Headquarter, Seyochung, Longmatra, Amahator and Singti.

The Northern Sangtam region is bounded by the Chang tribe in the east, the Ao tribe in the west and the Sema tribe in the South-East. Important rivers like Tizu and Dikhu flow through the land of northern Sangtam. The main towns are Longkhim and Chare. However, the official headquarter of Sangtam tribe is Kiphire town. The distance between Kiphire and Longkhim is 156 kms.

In both regions the land has scenetic beauty and moderate climatic condition which gives a soothing health. It has mountains, hills, ridges, rocks and peaks. Rivers like Dikhu, Zingki, Tizu flows down the valleys and hills. Even though the land is hilly and rocky, it has rich natural vegetation. Perhaps, it is quite rich in variety of fauna like deer, barking deer, boar, bear, porcupine, reindeer, wild pig, squirrel etc. varieties of reptiles and birds are also found. People lived in the village on the hill tops to keep themselves away from enemies. They cultivate varieties of crops and fruits. They are free and frank,

friendly, brave, generous, independent, loyal, hardworking, simple, cheerful and lovable with a strong sense of humour and lover of songs, dances and festival. The Sangtam has rich and colorful traditional attires. Men and women wear ornaments.

II.2. Traditional Institutions

II.2.1. Murong and Communal Dormitory

Murong(Roshengvi)

There was a Roshengvi/Murong for every Khel (Pungyung) in Sangtam Village.

Roshengvi is called house of spies where it served as a guard house from the enemies.

In olden days, it also served as the fortress of the village where the young unmarried men used to sleep and guard the village.

Women were forbidden to enter in the Murong/Roshengvi.

The inmates of *Murong* are exempted from going to fields during wars as they must guard the village both day and night against the enemies attack.

The other functions of *Murong* are beating of the log drum to send announcement for festivals or to summon for war.

Kuhying/Communal Dormitory

It was the primary educational institution that nurtured and prepared the young of every clan for life and living. Kuhying or communal dormitory, separate for young men and women, was the most important and primary traditional institution of the Sangtam tribes within the village community. All the village history, folklores and legends, songs, traditional practices, including the laws governing community living, were taught here.

The tribes in North East India have community home with their own names: *Kichu* for Angamis, *Ariju* for Aos, *Longshim* for Tangkhuls, *Chumpho* for Lothas, *Zawlbulk* for Mizos etc.

Kuhying was the name of the Naga traditional institution of learning. The art of warfare, handicraft, moral and social conduct are taught. Even songs and dances were taught by the elderly people. Kuhying is a shaping dormitory for the young men until their marriage.

Any kind of tribal education and disciplinary is taught and even expel from the society for a certain period of time. *Village Dormitory* is looked after by elderly people of good moral conduct, courteous, skillful and well versed in customs and tradition of the village.



II.2.2. Village Elders (Yangthsathsarü)

In traditional Sangtam society, the village elders had the highest authority in the community, Village elders are like the cabinet house in the parliament forms of Government. The elders decided important issues of law and order, influenced social institutions, and had an almost overwhelming role in the way the community functioned.

II.2.3. Khel (Pungyung)

Khel is a traditional division in a Sangtam Village to identify themselves. There are more clan or Khel division from an independent village state. 'Khel' is a distinct institution that

brings together several clans within the village community. A village usually has two or three Khels although there could be more. Membership of a Khel is decided by birth/heredity. Although informally organized with elders playing the prominent roles, this was important and effective institution in village governance. No village decision could be taken without the inclusion and approval of all the Khels in the village. The Khel also had power to overrule individual clan decisions although this was avoided because of the harmful consequences for Khel unity.

II.2.4. Tribal Courts

Traditionally, Sangtam did not have regular courts. Later, with the advent of the British, tribal courts were set up and judges were appointed from among reputed persons within the tribal community to decide cases. Thus, the first regular courts were started. The British also created the posts of 'Gaonburas' (village elders) and 'Dobashis' (interpreters) to assist them in the administration. While the Gaonburas were charged with responsibility of good behaviour by their villages and soon also became the spokesmen of the village community, the Dobashis, in the course of interpreting for British administrators, were liaisons between the British Government and their local people. Having been accredited with the authority of the Government, the Dobashis enjoyed the respect of the native people. Being knowledgeable about customary laws, the Dobashis advised the British officers in the settlement of cases. Subsequently, the Dobashis courts evolved to decide cases according to Naga customary laws. However, the British administrator remained the Sessions Judge, thus combining the executive and judiciary responsibilities in one person. This system was followed till recently, with the Deputy Commissioner combining in himself both executive and judicial responsibilities.

II.3. Village Identity and Practices

II. 3.1. House Buildings

One of the important features of the house is the way in which variation in structure indicates accurately the status of the owner. J. B. Mill states by glancing at the house we can exactly opined whether the owner has given away feast of merit or not. The variation of designed are confined to the front of the house and the decoration of the roof. They used wood post, bamboo are roofed by thatch (*yingshü*) or *shiira* (a kind of palm leaves).

A typical Sangtam house is built in one storey on the ground, 'the bare earth, roughly leveled forming the floor'. The houses are dry, not dump. Sangtam house consist of small front *kuh-rüsah* to keep rice pounding table, a large main room and at the back a sitting platform. An average house measures 25 feet long and 14 ft breadth. The ridges of the roof run out along the projecting roof tree. Planks are not used, walls and floor are made of strong bamboo mattings.

It is the roof and front portion which indicates the social status of the owner. The front gable, which is often furnished in the case of men of wealth with heavy beams curved with the head of mithuns or men or other symbols of riches or value. The brave warrior and rich men house can be distinguished vividly. The folded thatch *yingshii* is used where as common people's house were not folded. A bunch of bamboo sticks is placed at the top roof like finger holding across at the back and front. The front part will be curved upward, decorating with bamboo stripes resembling necklace, heads etc. Their treasure called *japili* is placed in the front view.

In the traditional Sangtam Village house is made of wooden posts, bamboo mat walls and thatch or palm leaves roofs. They are usually build on ground upto hearth and remainder on Bamboo floor, and hence the inner room is half on the ground and half raised floor made of bamboo.

A thick board hewn out of a single wood is placed in the doorway as door when the members of the house go out or during night and are not locked. The house specially the living room, is usually measuring about 10ft to 14 ft in breadth and 15ft to 25ft in length. This spacious room is necessary for entertainment and sleeping of guest during festivals. The heavy bounding tables with deep round holes and winnowing basketry trays are kept in the porch. Fire-wood is stored in one side of the porch, while on other side there is a hearth, where neighbours come and sit in the morning with their rice beer mugs for gossip and getting warm.

There is a hearth in every living house. The hearth is used for cooking purpose and three stones are placed around it for keeping pots on them.

The rooms are usually very dark and one can see inside in the light of burning pine twig torch or in the flame of the hearth's fire.

Three or four tiers of bamboo shelves are hanged one below the other from the central beam in the middle of the living room above the fire place to accommodate various household materials.

First Shelves is called *Hapiip*, it is use for drying rice grain, fish, meat and pieces of animal's skin are kept for the future use. On the lowest and smallest shelf hanging about one and half meter above the fire place. The second shelf is called *Sali*, for keeping emergency kitchen materials. The other shelves whose size gradually increases (the uppermost and the biggest has the size of a mattress) accommodate bundles of salts wrapped in banana leaves, small bamboo boxes, spoons, gourd ladles etc., different kinds of mugs and bead through wooden fixed pegs in the bamboo frame and the top shelves is called *Drexang*, (ceiling). It is mainly use for preventing dust particles.

But today due to effect of globalization, the educated and salaried people started construction of improved Basha type

houses with wooden post, double tarja bamboo mat and tin roofs as well as hill type houses with timber frame, cement plastered slit bamboo walls and tin roofs some 2-3 decades ago. Now, there is a growing tendency to build brick/R.C.C building, although brick is brought from far away places, like Jorhat and Mariani located far in Assam.

The traditional houses had no latrines and the people had to go to the nearby jungle to answer the call of nature. In case of the children, very old or sick persons or untimely motion any convenient place was chosen near the house and the same cleaned by pigs immediately. In place of water, they use leaves or stick after the motion. In the new houses, however, the construction of the latrine, bath-room and separate kitchen is essentially done.

II.3.2. Singkong (Logdrum)

The logdrum plays an important role in both social and religious life. A separate house is built to keep the log drum or in some village log drum also keep in Village dormitory. It is a long wooden hollowed drum made out of one wood. The village drum is a huge log sometimes 20 feet and 5 feet in girth laboriously hollowed through along slit running down the length of the body of the drum. During olden times the day when a new drum was dragged in, if any stranger, whether friend or foe, who come to the village was killed and their head is placed in the drum.

The drum is beaten joyfully to celebrate such happy initiation. If the village did not have any luck like this the drum was fenced around as soon as it was placed the position in the village. The fence could not be removed nor the drum is beaten till a young men went out and brought a head. Log drum is used in war time as a signal. The village generals beat the drum with paddles during war or when enemies suddenly arrive at the village so that all the village could rush from the field to the village. The sound can travel 10-30 miles. It serves as a bell in times of fire and death, festivals, peace and romance. During eclipse it is

beaten. Every time fresh enemy head is brought in rituals done then put the head into the logdrum and beaten. Each occasion is celebrated with difference in tone of drum beating. Every rhythm has its own significance broad casting news or message.

II.3.3. Jhum (Shifting) cultivation

Jhum cultivation is one of the important village identity and practices in Sangtam villages. Shifting cultivation (Jhum) covers over 90% of the total cultivable land of Sangtam, with average Jhum area cultivated by households varying from 0.52 to 5 hacters. This is mostly concentrated in the districts of Tuensang and Kiphire. Shifting cultivation is a system that has been practised over time and revolves around an agro-ecosystem of cultivation based on traditional knowledge and indigenous practices. Jhum, or shifting cultivation, is characterised by shifting of the primary site of cultivation in cycles, the choice of crops influenced by local needs, experience and availability of planting materials locally.

Traditionally, The Sangtams Farmers follow following steps

i. Luhthseh : It is mostly done in the month of October to November after the completing of harvest.

“The Thsehvirü is chosen to do the ‘first cutting’ of the jungle as a representative of the village. This is called Luhthseh and the person is called Thsehvirü. The villager would present him a spotless chicken. The Thsehvirü would go to the fields, he first clean the jungle and clear the plot of his field hut. He then makes a fire and chants “Hüühai luh tsingrang, chükang yangrü luh hiba luhtsu la yanunge, hatsüeko jingneng/ mürü, tsingnyü ko nyü bong amütsa lanü khümchong na”. (Meaning: God of fields, as we cultivate in this portion of the land, protect us from reptiles and unfavourable weather). He then kills the chicken and binds its feathers on the Bholu. The Thsehvirü then examine the sign shown by the stretched legs of the chicken. If the right leg is placed over the left leg, the sign is considered positive which shows a prosperous year ahead and vice-versa.

The Thsehvirü also examines his dream, the very night. After Luhthseh, he observes 6 six days genna.

ii. Tbang-Tbang/Clearing of the forest.

After the six(6) days genna. The chief of the village proclaim the villagers to clear their field. They use tools like dao, axe etc to cut the forest. The trees and bushes are clear from the root. The clearing of the forest is usually over by the month of January.

iii. Luh-Tah/Burning of Jhum field:

This is considered to be one of the important operations for the success of shifting cultivation. Proper burning of field requires a good deal of skill, knowledge, and expertise and is believed to keep the area weed-free for a long period. It is also believed that burning adds more nutrients to the soil, enhances fertility, and reduces the time required for deweeding. Special care is taken to ensure that the fire does not spread into adjoining forests. This is done by clearing an area of about 4 -6 metres between the cleared Jhum and the forest, normally a week before the burning operation. This clearing is traditional called **Mih-Bha**. The main purpose of Mih-Bha is to prevent fire from spreading to the other parts of the unclear forest and also to use for the free moving of the people around the burning fields.

After burning, the poorly/partially burnt plants, logs and vegetations are collected and put in piles at one place and then burnt again. After the burning of the field, the next day the Athung of the village starts construction of the field hut. In the same manner all the villagers go to their respected field for construction of their field hut the following day. This procedure is traditionally called **Vithung**.

This secondary burning site makes a good nursery bed. This practice, particularly the burning of forests, is critically viewed because of its possible impact on the land and environment.

iv. Machi//Tsohsu : Prior to the commencement of sowing, the village priest would be invited to initiate the formal sowing on any day after the 7 -14 day following the new moon. There is a distinct socio-cultural link here. Dibbling and broadcast methods of sowing are generally practiced by farmers in Jhum.

v. Comparative Study : Now a day's Sangtam farmers consider inter-culture as one of the most essential operations for the success of Jhum cultivation, in which weeding is an important aspect. This is usually done by using weedicides chemicals. But in traditional culture the clearing of the weeds is called **Luhmuh**. This is usually done in the month of May/June. During this season the paddy is immature and therefore the early weeds are carefully cleared. On completion of **Luhmuh**, the first phase of weeding the paddy experiences a huge phase growth towards maturity.

Luhjang is the second phase of weeding it is carried out in the month of July/August. In this season both the weeds and the paddy grow stronger and faster during this season due to heavy rain. During these season people usually forms group called **Atirü/Akhingrü** (SHG Group) to clear the weeds in the field.

Luhxang : During monsoon session (August /September), the paddy attains full maturity and start sprouting its grains. The third phase of weeding is carried out this process is called **Luhxang**. The weeds are not as thick as the **luhjang**, because of the setting in of autumn season. On completion of **Luhxang** the paddy gets ripened and changes its colour.

vii. Maxa/ The harvest : In the Jhum system of agriculture, harvesting is usually a continuous process and lasts almost the whole year. Many crops, especially vegetables, sown before and during the sowing of the main crop, mature early and are harvested continuously. The main crop is usually harvested sometime in August-October.

In Traditional Sangtam culture “The first day of harvest is called Luhrahkeh. On the same day the porch of the field hut is cleaned and prepared for thrashing the grains, which is called pungkhyang. It is compulsory for people to carry a chicken on this day. The paddy sheaves are collected and piled in Tsümpah (an extension of the fieldhouse). A mat is spread inside the Tsümpah and the woman would place a bulk of paddy collected from the best portions of the field. She would chant songs like “Atsee sü thsanye, ayü sü thsanye ihrü pungro hiro müwajüng na hee”. The grain is threshed by the feet or a stick and spread around the mat. They share the best of meat, food and rice-beer during Luhrahkeh/pungkhyang. From next day on, the neighbours, relatives and friends help each other in harvesting.

viii. Fallowing : Once the primary crop is harvested in October, the field is rested for a very short period. And then it is cleared again for the second year crop. Normally farmers crop for two years after which the land is left fallow for 7–9 years. The fallowing period used to be 15–20 years but because of pressure of land and population the average Jhum cycle in recent years has reduced to 6 to 9.

ix. Cropping pattern : The crops sown by the shifting cultivators of Nagaland are based on tradition. Mixed cropping is the main cropping system. In mixed cropping system crops are sown in irregular fashion or random planting. There are no definite crop mixtures. Every cultivator follows his own system of crop combination according to his family requirements. Naga Jhum farmers normally grow as many crops as possible, as decided by the community.

CHAPTER III

SOCIO- CULTURAL LIFE OF THE SANGTAM PEOPLE

III.1 Clan description and existence

III.1.1. Clan and its functions

According to Oxford English Dictionary, the word clan was introduced into English around the year 1425. The word clan is derived from clann meaning children or progeny. Clan in indigenous societies is exogamous, meaning that their members cannot marry one another. A clan is a group of people who believed themselves to be descendents from a common ancestor. All the descendents of that ancestor have a common clan name. They are patrilineal descendents, whose members are exogamous i.e. they don't marry within their clan.

Function of clan

In traditional Sangtam society, clan relationship is very strong in every village. During head hunting days when village festivals or ceremonies were held, the clan served as the basic for all ceremonies purposes. Clan bonds are very rigid and effective in the Sangtam society. In the past, the members of a clan shared their crops whenever clan members did not get good harvest to last for the year. Whenever a member of the clan kills an animal, he shares the meat with all the clan members and the head is given to the oldest member of the clan community. When one of the clan members get sick and is unable to work in the field, the clan members(Adsirü) extends help by doing his work for him. In every village, all the members of a clan occupies a certain area. Every member of the clan is expected to live or reside within his own unit. This unit division of a village is called a khel. Infact, this particular khel division itself is a village within a village. They have their own chief or clan head, who exercises administration, political, religious, military and judicial responsibilities of the clan within Khel jurisdiction.

The Sangtam social organization is built upon the clan system. The word 'Ahung' means clan and clans means 'Ahungti'. Clan plays a major role in the villages composed of families and occupies a definite portion of the village and is strictly exogamous. The clan or kinship therefore is a continuation of family unit on paternal side.

A Sangtam Society / village is composed of six (6) clans namely, Thongrü, Jingrü, Langdithongrü / Langkithongrü, Anarü / Yingphithongrü, Rudithongrü / Ayongrü and Mongzarü'.

It occupies a definite portion in the village called 'Pungyung' or *khel* and strictly exogamous in marriages to maintain their own identity. *Ahungti* are distinguish from one another with some social background.

III.1.2. Division of Work among the clan

In traditional Sangtam society certain numbers of work are differentiated among different clan.

1. Thongrü: Since our forefathers time they are said to be good speakers. This Clan does the work of the village chief administration, founder of the village and no village is found without the presence of the thongrü clan. It is said if village is found without this clan the village may not last long. Priest work, rites and ritual and thus rules, directs other clans in administration. They were refrained from eating dog, intestine of pigs and animals like *ofü*, *yadi*, *kexe* etc. Thonglarü do not eat beef, chicken. If Thongrü clan first sow, cut the forest, sow then only harvest will be plentiful.

2. Jingrü: As the work directed by thongrü, they do as the mediator both in administration and social activities. They participated along with thongrü in rituals. They are refrained from eating eagle's meat and are tabooed to cut *sigwa* tree, burn and even to sleep on it, believing that *jingrü* became *singwa* tree. And it is a taboo to eat birds like *ufü*, *yadi*, *onyang kexe*.

3. Langdithongrü/Langkithongrü: *Landithongrü* does all the work both in social and administration except they are not allowed to sow grains because it is believed that if they sow that

year rainfall will be more thereby washing away all the rice and cause famine. Besides that, rats and insects will be more.

4. Mongzarü : Mongzarü clan also performed rites and rituals and believed that they possessed black magic. They do all the works like the other clans but were not considered a ruling clan.

5. Anarü/Yingphithongrü : Anarü also does the work of sowing like Jingrü and Thongrü clans. Anarü clan was considered as equally important clan during the establishment of the new village. They usually help thongrü clan during the rites and rituals. They are refrained from eating *ofü, yadi, onyang, kexe* believing that they may become blind and deaf.

6. Rudithongrü/Ayongrü: Rudithongrü follow up all the works but were not entrusted for particular work like *Thongrü, jingrü, anarü*. They can eat the meat of yadi bird.

III.2 . Religious Practices and Belief

III.2.1. Different Spirit: Before the advance of western culture and advance of Christianity in Sangtam soil, the Sangtam people practiced their old religious and animist belief. Their old believe was a way of life for them which included their history, tradition, beliefs, superstitions and the way of worship. The religious practices and belief in the existence of supernatural beings, their power and the practice of propitiation through the forms of rituals and worship. Whenever man encounter hardship, danger, storm, flood, lightening, epidemic, famine, dangerous animals, death of family members etc, they seek some invincible power for assistance, motivation, strength and help.

Our forefather believed there are different nature gods. Here are the ten important types of Nature spirit in Sangtam traditional society which are given below

- i. Creator god/Spirit God(Lijaba)
- ii. Spirit of the House
- iii. Field Spirit
- iv. Fire Spirit
- v. Wind spirit
- vi. forest spirit

- vii. Rain spirit
- viii. Sun spirit
- ix. Evil spirit
- x. Spirit of the Ghost

III.2.1.a. Lijaba /creator/supreme god : Our ancestors believed amongst different types of nature spirit, the supreme spirit/god, the creator/Lijaba is the most powerful. He created everything for the good of the universe and mankind. He is the provider of all human needs. He is supernatural god.

III.2.1.b. Evil spirit : Sangtams believe that one that causes sickness or illness is the theft of the human soul by an evil spirit. These spirits live in bad place and the deep jungle/forests/or even at our own house sometimes appear to man in the forms of different animals like snake, lion, tiger, black and red cock, etc. Whoever encounters this spirit returns very seriously ill and probably dies. It is said that the soul can be redeemed by payment of ransom to the evil spirit. Chicken/pig/dogs are released as substitutes to appease the evil spirit to release the captive soul.

III.2.2. Funeral Rites : Traditionally, Sangtams believed in life after death. When a man dies, the soul goes to a place called hades (Asürülimih). Funeral rite is performed to separate the death person from the world. Rites are performed by man and *genna* is observed for 6 days. In order to escape from evil spirits rites are performed by killing fowl, cow, pigs, etc. However, people treat as taboo to those who die of unnatural death like accident in the rivers, suicide, killed by wild animals, lightning, fallen and smashed by trees etc. It is believed that such spirits are dangerous and are responsible for trouble and harm to the living. For this reason those bodies are not brought to village

and specific rites and *gennas* are being observed. In the month of January called 'Süpeh' last ceremony is performed for the death to go to their immortal world. After this rite the family members ceased to keep extra plates, meats, rice in the name of the deceased person.

III.2.3. Priesthood: In olden days the Chief priest post is hold and performs by the senior most man of the thongrü clan. He performs important function and duty in the village /community. He is the first person who performs rites and rituals related to the establishment of new village this is called "Bholu", i.e producing fire at the new village site, ceremonies initiation of the cutting of the forest etc. Rituals related to logdrum, ceremonies and rituals related to the constructions of a new house and first letting of fire therein. Rituals related to head-hunting like given water for ceremonies, cleaning of hand of a head hunter. All the important festivals and ceremonies, announcement is done by the chief priest. Priest lives a simple life and his entire life is dedicated to his people.

III.2.4. Magician: In Sangtam Naga society the magician is practiced by both male and female. Some magician is even famous in neighboring villages. According to traditional superstitious belief such person who possess magician power are from their hereditary.

Such religious/magician expert performs important role like curing illness, interpret dream, warding off the influence of evil spirits etc, by their magic and rituals. It is believed during ancestor time many magicians could forecast the events because of their power to contact the death ancestor.

III.2.5. Dream: Traditionally, Sangtam people are great believer of dream. It is believed that their Lijaba/God/nature spirit communicate them through their dreams. During deep sleep, it was believed that the living soul wanders with the spirits of their ancestors or natural spirits. While wandering with them, they convey to them of the impending dangers and also the blessings that are to come in the near future. Thus, the dreams are taken seriously. Even today, in some Sangtam villages, there are some people still alive who believed to have such supernatural power. There are some bad dream and good dreams.

In traditional Sangtam culture, if a person dreams of cutting firewood or carrying firewood, it is the Sign of getting money or some good things in future.

If a person dream of killing some danger animals or killing some person, it indicates that he kill the evil spirit who came to attack his soul.

If a person dream of black and red colour cloths, in indicate bad things in future.

If a person dream of white dress ceremonies or some festival ceremonies, it indicates there may be death people in near future.

If a person dream of losing his/her teeth it indicates that his parents or some members of his family may die in future.

When a person dream of wearing black dress or white dress indicates some illness or death.

If a person dream about new born baby it is the sign that some people are backbiting about him or her.

If a person dream of burning fire, fetching water, or some marriage ceremonies etc, after the sowing, it is considered to be a sign of good harvest in the coming year.

A person dream of running race or climbing in the tree or walking in the top of the mountain it is the sign of success in the near future.

If a person dream of running or journey in the bus or car, especially right after some task, it indicates the sign of success for that particular task.

III.2.6. Human Ghost (Asürü Anbü): Traditional Sangtam culture believed that some notorious and wicked persons who die unnatural death in an accident like storm, flood, lightening, river fire or killed by lion, tiger, warrior head taken by some people etc., whatever case it may be their soul instead of going to the village of the death (Asürülimih) gets possessed by evil spirits and their soul lingers in the places of their abode or the place where he met with the accident. These souls keeps frightening the people. Sangtams consider such ghost as human ghost (Asürü anbü).

III.2.7. Migration of Human soul to Tiger forms

Traditional Sangtam believed that some people soul during deep slumber can enters into Tiger and return during dawn break. It is believed that the man, whose soul has gone into some tiger, generally goes about his normal work but does not communicate intelligibility with others till the soul returns to his body. During the course of separation of soul, the man is aware of what his soul /Tiger is dwelling. The soul after returning from tiger, the man can remember some extend and relate what it experienced during their separation.

It is strongly believed that, when the man soul enters a tiger and incase that animal is wounded, corresponding wounds appear on the human body after some days.

When the tiger is killed, the soul which is dwelling in it departs from the tiger body, but it does not return to the man's body, as a result of which the man dies, owing to the separation of soul from the body for a long period of time.

III.3. Social Custom

III.3.1. Child Birth (Azariü suroba): At the time of delivery, male members are not allowed to enter in the delivery room, even the husband is made to wait outside the delivery room.

Birth always take care by some experienced women who are usually her mother, mother-in-law and old women of the locality. After birth, the cord is cut with a bamboo knife and then the cord and the placenta are buried.

If the boy is born a genna is observed for six (6) days and five (5) days for girl child. During this following days no visitors are allow to see the child, to avoid evil eyes from the visitors.

The child is name on the six days for boy child and five days for girl baby. Generally, the selection of the name is done by the grandfather or grandmother of the child. While naming a child care is taken not to name him/her after anyone who had died an unnatural death or had his head taken away during head hunting times. Usually, Pigs or Hens/cock is killed during naming ceremonies. After few months the baby child is first fed with the liver portion of the pig/bird.

In the seven (7) to nine (9) days the pierced of ear is done for the girl child to use of wearing earring and ornaments when she grow up. Usually, the piercing ear is done by grandmother /some older women in the family.

III.3.2. Caring of Children: The nurturing of children was not given much importance by the parents. It is ironical that instead children were trained to work in the field in order to reap rich harvest. It is a fact that male members were given

more opportunities for education when compared with their female counterpart. It is the responsibility of the parents to look after the children until they can stand on their own feet and to let them get married (i.e. arrange for their marriage).

III.3.3. Marriage(Kuhkangba): Once the boy sounds for marriage, proper divination must be sought even before engagement. Matters has to be acquainted, women are consulted, concerning and clan prohibition then only marriage rite is performed.

Generally marriage is by negotiation and is a chain of both love and family arrange marriages. The Sangtams practice monogamy and strictly exogamous. 'Marriage is to be differentiated from the temporary union which customs allows the young of both sexes to form, in it definitely and permanently one woman for one man. Marriage within clan is forbidden. When a boy attains a marriageable age, it starts initially when he sounds to his parents his desire to marry. All the members of his family and relatives will come together suggesting whom to marry, from which clan, whose family life partnership he wants to enter. After deciding they will send a man *Langtsehrü* (match maker) for the girl's hand. If the proposal having been accepted, the boys parents give *Idhsemüseh* (Shawl/müpushü and *Noh /dao*) to the girl parents as a gift generally as a sign of engagement witness called *ithsehmüseh* and also discuss about the bride price. Both the family set a time for 'kuhdrangyah' engagement day. Usually after this no one can deny the marriage. If they cancel either by boy or girl, they have to return back the presents along with one pig. The boy and the girl prepare themselves along with families in arranging for the marriage day.

The boy rear pigs, cows, mithuns to pay the bride price called 'mi' whereas the girl weave shawls, shirts and collect things which will be needed in the new home. When the marriage day comes the bride was taken to the groom's house by her relatives. A house is constructed for the young couple by their parents who also supply stocks of pigs, fowls, rice, etc. A widow, widower and a divorcee may re-marry with the approval of the clan elders. Remarriage called *Anyüpiu kuhthricho, Xingcho (second marriage)*. There was no dowry system but bride price was practised. Thus bride price was practiced to safe guard the family from divorce.

III.3.4. Family life: In Traditional Sangtam society, family life is very important. It is composed of father, mother and children they all living in the same house. The husband is the head of the family and take all the major decision in the family. When the children reach at the age of fifteen (15) to eighteen (18) years old, their son and daughters sleeps in the clan/khel bachelors dormitory or girl dormitory.

III.3.5. Divorce: Divorce was rare and was not encouraged but can be cause with different reasons. Divorce can be caused by death of one's spouses. If the husband dies leaving a male children, then property will be shared among the children and if died without heir, the wife can still belong to her husband's family. If she has no future hope she can return to her house (parents) or brothers. Property will be inherited by nearest male relative. Divorce caused by misbehavior on either of the married couple, if a woman is to be blamed, her family must return the marriage price doubled that have been paid. Woman is allowed to take her clothes and nothing else.

A double price has to be paid in case of adultery when the adultery escapes the vengeance of the husband. On the other hand if the man is to be blamed, the wife can own the whole property except gun, *dao*, and spear. If the man turns the wife out, all the joint property is equally divided between the couple and the man forfeits the marriage price. In case, if they can forgive each other they can continue to stay. The Naga wife is very rarely known to prove false to her husband.

III.3.6. Status of Women (*Khingkurü Jingki*): The status of women in patriarchal society like Sangtam is low. Crucially, women do not have inheritance rights over property and are extraordinarily poorly represented in decision making in the society.

When a female child is born in the family, father brings *tsidong* plant and chipped on the door. For a male child the family observed 6 taboo days where as for female only 5 taboo days and christening was done. Even their presence in any kind of meetings were not at all encouraged. Some women who dared to speak were even stopped by men. Such treatment kept the women outside the power, and expressing of their opinion, ideas, feelings, etc. was forbidden. According to tradition, bringing up daughter is like manuring a neighbour's courtyard. The Sangtam women do not have any right to choose the man she wants to marry, but was under full control of her parents to decide when to marry and with whom.

In practical terms forceful marriage by parents created problems in women's life which they never understood. But divorce on the other hand is considered as very shameful act for women, whereas, it is not for men.

In spite of the negative connotation regarding the status of women in the society, there are some customary practices which regard women with a sense of dignity and respect. For instance, after the death of her husband, she may be looked after by her brothers or her children. Unfortunately if her children or brother does not take care of her properly and breathe her last in a stranger house, the relatives or family members of the deceased have to pay a debt of vast area of land to the family of that house from where she died. Women take active role in *Mungmung* festival where the eldest female member does the ritual work. In feast of merit, women take the main initiative as '*diteyarü*' in spite of the low status women also played a dignitary role of their own. But with the advancement of globalization and the coming of education in the Sangtam soil female literacy rate and female enrollment in the higher education are high, women are well represented in government jobs and women are widely acknowledged as empowered.

III.4. Division of Work among male and female

In traditional Sangtam social culture, life is centered round a self contained independent sovereign village states. Life was considered as sacred and the fear of the supernatural beings and the various spirits and their propitiation controls the entire activities of a man, connected with rites with ritual of head-hunting and the feast of a merit. Because of the practice of head hunting raids, village were located at the top of hills for defensive purpose. Man had to provide security and protection to the village.

In Sangtam society, certain numbers of work division are there amongst men and women.

1 Works performed by men.

- i. Head-Hunting and war
- ii. Basket making
- iii. Wood carving
- iv. Metal work
- v. Construction of house and granary
- vi. Killing of animals
- vii. Collection of construction materials
- viii. Making furniture
- ix. Hunting wild animals
- x. War dance
- xi. village administration
- xii. Payment of marriage price
- xiii. Construction of grave
- xiv. Major decision making
- xv. Making of household implement
- xvi. Priesthood
- xvii. Chieftainship
- xviii. Inter-village friendship negotiation
- xix. Felling of trees
- xx. Clearing of field work
- xxi. Painting

2. Works perform by women.

- i. weaving
- ii. Cooking
- iii. Washing
- iv. Sowing vegetables
- v. house cleaning
- vi. Feeding of children
- vii. Feeding of domestic animals

- viii. making fire
- ix. Collection of firewood
- x. Gardening
- xi. Tattooing
- xii. Brewing of rice-beer
- xiii. spinning
- xiv. Fetching water
- xv. preparation of fermentation
- xvi. Distillation of country wine.
- xvii. Women dance in festival
- xviii. Thatch cutting
- xix. Carrying of thatch.
- 3. Work done mostly by man and help by women**
 - i. Clearing jungles
 - ii. Tilling soil
 - iii. Path clearing
 - iv. Games and sports
 - v. threshing paddy
- 4. Work done by both male and female.**
 - i. Singing
 - ii. Dancing
 - iii. Marriage negotiation
 - iv. Medicine making
 - v. Fishing
 - vi. Practice of magic

III.5. Traditional Dances and Folk Songs

III.5.1. Traditional Dances: The Sangtam Nagas are lover of dances and songs. They sing and dance during festivals and important occasions. They have purest romantic love, rich vision which ought to be better known. The passion for beauty

and colour which inspired appears in the song being treasured in memory and set to music. He further viewed dances and songs always go together just as song, dances are the implicationary expression. A person began to dance during festivals when he is a mere boy and participates in most form of dancing and become the cynosure of many eyes. There are different dances such as war dance, agricultural, youth dance, spring dance, dance after harvest, merry dance and village gate pulling dance etc. While dancing from time to time one will break away and give an exhibition of jumping and spear twirling.

There are many types of dances and steps, among few is been discuss below:

- i) **Khüyah Tsütsoh (Crow dance):** Men dance during festivals by straching their feet on the ground as the crow straches.
- ii) The dancers will hold each other hands and go around then stopped a moment and turn right and left keeping their chest up and stamp their foot and turn to other side. This dance shows the alertness like the hornbill does in the deep jungle.
- iii) **Nyürü Jingdi (Buffalo Stamping Dance):** This dance is usually performed during auspicious occasions, dancers hold each other hands, jump twice and then stamp their foot twice and go around slowing down or quickening steps.
- iv) **Hao** It is a dance performs by women folk by cross holding each other hands from the back. While dancing they cross their own leg and sing melodious songs for people who are present in the festival and feast.
- v) **Humtu Dance):** The women folk dance by acting as if they are grinding rice and kick out some earth as they dance.

vi) **Hoting (moon lit dance):** This dance is usually performed at night covering head with black shawl and sing by women folk. Hoting..hoting..hoting..hoting.



III.5.2. Folk Songs: The folk song is a song, i.e. a lyric poem with melody which originated anonymously among unlettered folk in times past and which remained in currency for a considerable time as a ruse for centuries. There are many kinds of Folk Songs. Some of them are listed below.

- (i) Birth Songs
- (ii) Daily Life songs
- (iii) Children Songs
- (iv) Marriage Songs
- (v) Parting Songs
- (vi) War Songs
- (vii) Love Songs
- (viii) Festival songs
- (ix) Religious songs
- (x) Work Songs
- (xi) Death Songs

Songs and music are very important in the lives of the people. Any speech or casual discussion was supported by singing. Any function without song is regard as incomplete. They often sing and hardly use any accompaniment such as drums or string instruments. The Sangtam Naga songs are topical for they speak of events, events such as sadness, joyous and memorable events begin translated into and preserve in songs. Meaning of songs are applied rather than expressed and are full of hidden meanings. They are sung by groups and at same time one person leading and other group follows.

Lovers' songs are preserved through songs. If music is any index of people's cultural heritage then Sangtam Nagas possess a rich cultural heritage indeed given below are some of the tribal songs.

(a) War Songs

When the male members went to war the women folk sing this song for victory

Kok le le sate koh le (defeating, completely defeating)

Kok le aro kok ko le (defeating, enemies are defeated).

(b) After defeating the enemies and while returning the head hunter Sangtams sing this song.

O.. khe...o.. he..e, maku khe

O.. he.. he

And, *Ho. He.. he.. loh*

Maku.. ke..

(c) The head hunter Sangtams will place head inside logdrum, beat with pestles and sing this song.

He..lo.. he.. lo.. ha.. ha (2 times)

Aqu.. lima.. hi.. tsih.. le.. ho.. he..

Ajing.. lima.. hi.. tsih.. le.. ho.. he..

Akeh.. lima.. he.. tsech.. le.. ho.. he.

(all the head, legs hands are brought and bringing)

(d) Song of merry making after defeating their enemies.

After placing the head in the log drum and hanging the enemies head they will sing this song.

Ha..na..pong..se.. se..se.. lo..se.. lo..he..

Kungying.. pong.. se..se.. se.. lo..se..lo..he..

Jang jang se..se..ju (2 times)

Ki chang li phong lale..

Ki nang ne liphong le.. le..

Jang, jang se, ju, ju, ju se.. yu..

(Trans- you were standing like a smart cock

You were being defeated and we are rejoicing

You were roaring like a lion

But we have defeated you

The flowers of north and south

Has become flowers in our hand.

(e) The warriors observed taboo for 6 days. After these days they sing this song and disperse.

Ke..ku.. lum.. se.. ju.. se.. do

Ke..jing..lum..se..ju..se..do

Isa hire kijing ki ku ching khyuseh ro do

(we went to north, south, east, west and defeat our enemies.)

(f) Before dispersing to their house they sing going around the village carrying their shielded and spear.

Ohe.. he.. o.. he

Ohe.. oh.. he...

(g) Chain song sung during festivals, feast and different occasions.

Soh. ..re...sha...re...o

Sha...re...sho...re...o

He.. mung..na..he..he..he.. momu

He.. he.. sheri..o

(Let us hold each other and enjoy the festive mood)

(h) Ashe tsangkhi (sticky rice song)

O... she.. zeh...she.. she.. yu

she.. she.. thsa.. nye.

(i) Mongtsu khi: (Festival song)

Sümuyangba müyang tsa role

Sümüyangtpü müyang role

Muyang tpü tsile wüning na he

Muyangba tsile wüning na he

Kijing kikhu tsare ho (2 times)

Ho..o.. o ho..isa tsarale..

De.. de.. yu.. ho..

Sang de.. de.. yu ho..

Isa asoluching.. sangde le ho.

III.6. Folk-lores and folk tales

The term folklore may also be used the comparative study of folk knowledge and culture. The term "folklore was first coined by **William J. Thoms** in 1846.

Folklores can be defined as the unwritten literature of a person as expressed in folktales, proverbs, songs, riddles etc., it is the body of stories and legends attached to a particular place, group, activity, etc. Hence folklore in general may refer to the body of material, in a variety of forms which is expressing the traditions of a particular culture including dance and music. Folklore can categories and do broad in ethnic or national folklore.

Folk Tales: Folktales is common in ethnic group of people on the earth. The folktale embodies the highly polished, artistic story genres that have a relatively consistent finished form. Their origin,

goals and themes on the other hand are diverse. Accordingly to "Encyclopaedia Britannica" folktales divided into three classification : (i) Myth (ii) Legend, and (iii) Popular tale. And S.Saktivel divided into six classifications.

- (i) Human Tales
- (ii) Animal Tales
- (iii) Magic Tales
- (iv) Dieties tales
- (v) Myths and Legends
- (vi) Miscellaneous stories.

The oral tradition is kept alive through the media of folk tales and songs. Sangtam folk tales are both romantic and historical, with tales narrating entire stories of famous ancestors and incidents. The themes of the folk tales are many; tales eulogizing ancestors, the brave deeds of warriors and traditional heroes; and immortalizing ancient tragic stories. The tribes living in the remote corners of Nagaland have their inherent tradition of tales. Sangtams Folk-Tales in itself is an awe-inspiring cultural heritage of the state.

III.6.1 Some popular Folktales of Sangtam Naga

III.6.1.a. Two Brothers Story (Jünirü anyü yukheh)

Once upon a time in a Sangtam village there lived a two brothers. Unluckily their parents died from their tender age leaving them alone. The elder one took whole responsibility of his younger brother with great affection and care. The grace of God was blessed with them abundantly in their family and they lived happily. When they grew old, the time came for them to settle their own family. So, one day, the elder brother then decided that he should get married and he proposed to a young beautiful lady of his village, she happily agreed and they got married.

As days goes by, due to his hard labour and knowledge in various skills, elder brother soon became rich and well known citizen. He received many blessings from the living god and he lived a luxurious life. Later on, the younger brother also got married and the two brothers lived separately.

As years passed by, the elder brother started drinking Yongkha (local wine). He spent his time idly roaming around with degraded friends. Every day lots of friends came to his place for gambling and drinking, in this way he spent his earnings lavishly. All his friends were only after his wealth and properties but he did not discovered in the inn. In every occasions and festivals he used to invite his friends and serve them meat, animals as the sign of love and care for them. But on the otherside elder brother neglect his real brother in sharing as compare to his mere friends.

One day it happened: Elder brother made a plan to test his friends, he told his wife secretly about his plan. When all the villagers went to cut their fields, he too went to his field. He climb up to a big tree nearby the road side and he cut down all the branches of the tree. When evening came all the villagers started going back to their village, before they reached his field, he came down from the tree, covered all his body with *Honyangsüh*/fermentation of soyabean and covered his body by the leaves of tree and laid down in the middle of the road side showing to the villagers as death.

When all the villagers were returning from their field one group after another they all just passed by, saying these words "*Today the rich man has fall down from the tree and he is death. Look! he is lying on the road side, Look!, Look!. Again when his friends came from the field that evening they also said "Arii thingho(Look!) our friend is dead and he is lying on the road and they just passed away"*.

Like wise all the villagers and their friends avoid untouching his body. At last when his younger brother heard about the news. He ran quickly towards his brother death body leaving aside all his work. when he saw his brother body lying on the middle of the road. The younger brother with heavy heart and tears in his eyes touched his brother body and he called Brother, Brother, Brother!, and said

“Brother where are your friends today? where did they go? It is true my brother, today your dead body is lying alone on the way, your friends will come and help you,” and he cried. Then, he removed the branch of leaves from his body. At that time his brother suddenly jump out and said I’m still alive, he hugged his brother and told him everything will be alright. His brother was shocked and overwhelmed that he broke into tears.

Then he narrated to him, the whole plan was only a fake; he did it purposely to test his friends and villagers. Now, his eyes were opened, he was so grateful to his brother and he thanked God for giving him such a loving and caring brother.

And they came back to their village. When they reached home, he knelt down to his brother and asked forgiveness for not helping him and he said honestly, “Oh! Today, I have found the true love through you”. Today, I learned the real love. Today, I’ve realized the difference between true love which is in you and uncertain love which was with them (friends).

He called his entire servant and said *“Go and Kill the biggest pig & mithun and give to my brother as a signs of love and care,* along with that he also gave him one barn full of grain. Servant did as his master commands. From that day onwards, both brothers loved one another as one family and they lived happily thereafter.

III.6.1.b .Angel's and the Human Being

Once upon a time there lived a handsome boy in a Sangtam village. His parents were wealthy and he was the only son in their family. As he grew up, unfortunately his parents passed away.

As year passed by, he used to go to his field everyday particularly to look after his paddy field. During the course of time, one day he noticed that the paddy was stumped and there were footprints as well. This unusual phenomenon continued about a week. So, one day he decided to see what that actually was happening in his field. He therefore, carry food wrapped by banana leaves for day and night meal and went to his field.

That night he hides himself and watched his field without sleeping. As the midnight fall he saw a band of Angels descended from heaven and landed on his field. They were very beautiful with long hairs. They are all charming and they started singing and dancing. He noticed these events went on for about two week but he did not told to anyone.

One day, he decided to catch one of the angels to be his wife, and that evening he stayed back. At that mid-night the angels descended and came back to his field. When he saw the angel's his ball eyes started to move, his heart was beating very fast to whom he would catch to be his bride, he waited for a while since they are equally charming and beautiful. Finally, he made up his mind to catch the youngest angels whom he thought was the most charming amongst them. So he put all his energy towards her and caught her, remaining angels flew away. Angel requested him to leave her but he refused and told her to be his bride. It is believed that she was wearing a **tri-coloured**

dress, i.e. red dress mixed with black and white. He brought the angel home and they married happily. But the most tragic legend was that she never used to eat and walked together with her husband and she used to sleep with her head down and legs up. She used to go to the field before dawn and come back at mid-night. Moreover, she never used to drink water in front of her husband.

As the years passed by one day, the Angel's parents had a feast occasions and her parents invited them so the couple went and attain in their feast. After comfortable stayed with their father-in laws place. The time came for them to return home. While returning home they took separate way and decided to meet in their village gate.

Unfortunately, while she was still on the way her husband reached the gate then he saw his wife holding a piece of meat, which was the leg portion of their neighbor's because their neighbor toes was strange and peculiar in appearance. (i.e six – toes, one is very long to that of the rest).By seeing such incident he was shocked terribly but without saying anything to her, they just went to their village. When they reach home, he came to know that his neighbor's whose toes matched to that of the one, had died the very day. She cooked the meat and gave to her husband but he refused to eat because of that she felt very sad and angry, after long deliberation the couple decided to divorce and she went back to her parents place in heaven. From that day onward marriage between human being and angel's was considered inconspicuous as well as incompatible.

III.6.1.c. The Intelligent Girl (Lumlong azeh khingkurü)

Once upon a time in a Sangtam village, there lived a two lovely ladies, fell in love with one bachelor, who was exceptionally handsome, rich, strong, brave and very perfect. He was the centre of attraction during every important occasions and festivals amongst the male-folk in their village.

One day, when the boy went to collect firewood. He met one girl on the way and they spent the whole day. She fell deeply in love with him from that day.

In the course of time, one winter evening, another girl also met Him nearby their house. They sat by the fire side chatting and gossiping throughout the night.

They chatted till mid-night without knowing how the time passed so soon. When the boy talked about the girl he met on the jungle, She was deeply hurt and her eyes fill with tears and she said these words to him "*Inü nü müire.....*" Meaning "I love you" and I won't be able to live without you", and she cried".

After a few days when the boy parents happened to know about the two ladies who were after their only son. They decided to called both the lady to undergo a test in order to select the best one among the two to be their daughter in-law. Both the girl arrived well in time as informed by the boy parents. Before the girl arrived the boy mother prepared two grinding log vessels. She put an egg inside the hollow and was covered with the grains

After the girl reached the mother asked them to grind the grains. When the girls process their task/test, one girl started to grain immediately without knowing that the egg was inside the grains. She was hurried to finished before another. But on the other side, cool and innocent girl was so humble that she first checked out the grinding log vessels and found the egg inside the grains. So, she called boy mother and asked her to keep the egg in a safe place, and she started to grind the grain. Whereas the unprepared girl spoiled the grains without the knowledge that the egg was inside the log vessel. After these task/test, boy parents were so happy to see the humble girl for her careful and

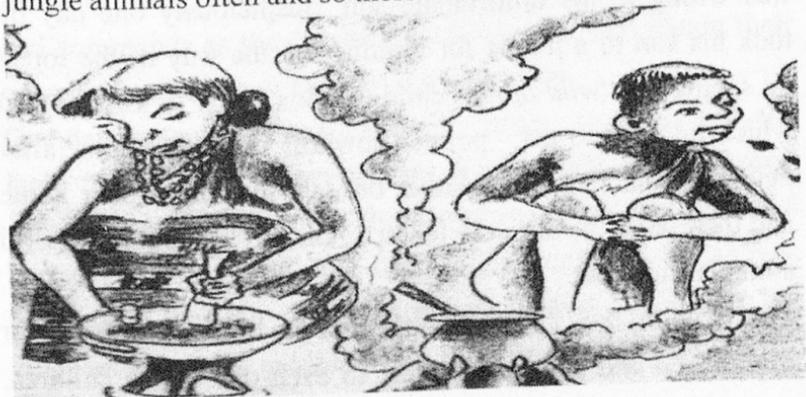
excellent work. Therefore, they decided to pursue her to be their daughter-in-law as they found out that she was humble, decent, affectionate and intelligent too. Moreover she was much better than an unprepared girl. Thereafter the boy and the girl got married and lived a prosperous life.

III.6.1.d. The Step Mother

Once upon a time in a Sangtam village, there lived a man, who won the hand of a beautiful woman and soon a son was born to them, but sadly his wife died and the little boy lost his mother at a very tender age. The child had a sweet oval face and resembled his mother, on seeing him, his father often cherished the good old days' memories when his wife had been with them.

After some years the father again took another woman from his village. She treated her stepson very badly. She would not even give the little boy enough food to fill his stomach and she made the little boy do all sorts of hard work, though he was still very little. His stepmother being a cunning woman behaved very well with the child in the presence of her husband and acted as though she equally loved him as her own child.

The father was a hunter and he used to bring birds and other jungle animals often and so there was no dearth of meat in their



home .They had meat to eat even though their neighbors could enjoy meat only during festivals and feast occasions. For the little son meat was a delicacy during festivals, eating meat on the other days was rare. Whenever she cooked wild animals for their family, the step mother always saved the better parts to her own child, herself and her husband. But as for the step son, she always spared only bones and tiny bits of flesh too hard to be chewed. And whenever she cooked birds, the step son was given the pulp of wild apples instead of the flesh of the birds and jungle animals.

As years passed by one summer evening when the little boy was playing in their court yard alone, he heard the sound of a birds singing in the forest, opposite to their house.

The bird was singing so melodious voice “Shanglu... ShangluShanglu” as the boy continued his play, he said aloud to himself “*Nūlingah Khūtang Tsanye, Nū Shulūh Khūtang ciile.....*,” “*Your voice is very beautiful, but your flesh taste very sour*” I am not interested to eat your flesh and continued his game unfortunately his father’s presence behind him. When he heard about what the boy said, he did not utter a word, but some suspicious came into his mind and wanted to learn what was wrong to his unfortunate son .Suspiciously one day he took his son to a jungle for hunting, on the way of the forest on seeing the “*wild apple*’ child told his father to kill the bird which he used to eat, pointed towards the wild apple after deliberation for a while father brought his son to their home and then father went to the forest again and brought some wild animals and birds.

That evening they cooked the flesh of the birds and the mother served rice and distributed meat to each one of the children.

Then the father looked at the plate of his son. To his utter dismay the father noticed that the meat in his son's plate given by the step mother was nothing but the pulp of a wild apple, which had a sour taste. The boy's father got very angry against his step wife. He gave his share of meat to his son and warned his wife against any more ill treatments to her step son. From that day onward mother realized her misdeeds and begged for pardon from her husband and her step son. She promised that she would not repeat such things in future. And they kept the matter within the family and took care that the story did not spread to their villagers. But the story was not contained within the family, some villagers heard about it and within no time the whole village heard about it and it spread to the entire neighboring villages. The story continued to spread from generation to generation and from village to village, and the evil actions of the wicked step mother and her unfortunate step son continued to spread.

III.6.1.e. Legendary Story of a Mighty Ruler

Long, long ago, there was a rich man, the chief of the village who was also the great warrior, powerful and wealthy. On being rich all the villagers used to invite him in all the occasions and festivals. Everybody in the village obeyed and headed his words and commands as they knew that disobeying him meant their beheaded and death or famine in their family.

One day the enemies attacked their village, he along with the male folks of the village fought bravely and defeated their enemies, solely because of their bravery. On that day onward he became more cruel and used mighty order in the village because he was the chief and richest man in the village but villagers didn't do anything due to their poverty and the life

of the villagers goes on as he wished. As year passed by the warrior grew older. Being old he became less energetic, he could not go for the battle and he could not work and speak like before. He was neither invited nor visited by anybody in their village anymore. Above all, the great energetic, dynamic youth of the new generation replaced his stage. All the young boys and girls of the new generation spoke about his mighty evil worked when he was rich and strong.

Moreover, his entire siblings passed away one after another. Famine broke out in the village and the villagers began to starve thereby, the hungry villagers scattered nearby their villages in search of food but warrior was unable to go with them because he was very old and alone.

He had to suffer for himself in the village even though he was weak and old. He had to work and eat for himself. But it is said that famine in their village was so severe that even the animals and plants died. Finally, it is believed that his soul was taken away by the evil spirit and his lower part of the body became snake tail.

As by nature, one day the time came for the rich man to have his last breath and he died alone nearby their village where he used to cut his own villagers when he was great worrier. After few months when the villagers heard about the news, they did not mourn the death of the warrior. Instead they said "It is good that he died alone" now we are free, let us go back to our own village where our forefather has made for us, they came back to their village and they lived happily thereafter. "It was believed that on dying he sang the following melancholic song".

English : Melancholic Song:

*Aya...aya!...aya....Oh!It was true,aya!
I should have worked for the people;
I should have loved the people;
I should have worked for the villagers.
Even if I have no relatives,
Even if I have no friend;
Even if I have no faith.
I have to suffer for my life forever;
I have to suffer for my life forever.*

Sangtam: Alongmi Khi:

*Ayaa ayaa ayaa , longmi-o...,yujera-ko.....
Inü müyurü nengdang nguchiba thsako.....
Inü müyurü müiba thsako.....
Inü yangdong nengdang nguchi atsa nyuchiba thsako.....
I jünirü süsü mülinye.....
I shangrü süsü mülinye.....
I alongdi du nülinye.....
I imüleng lede chongcha limung.....
I imüleng lede chongcha limung.....*

III.6.1.f. The Myths God

Legend go on to say about millions of generation have passed that in one village there was a hillock where death body used to go at mid-night and changed into butterflies and flowers.

After thousand generations passed by, one fine spring morning, a young man, the only chief son , he was brave, great warrior, hard working, sincere and intelligent too. He decided to see the reason of mystery in the hillock. He shared to his father about his plan and asked blessings and he happily agreed. He called

all the villagers and announced them that his son volunteered to trace out the reason what actually is happening in that hillock. The warrior therefore, prepared and went to the hillock. When he reached the boundary of the hillock, he saw the different varieties of flowers and butterflies, within the twinkle of an eye, again he saw the fairies descended, and they were so beautiful with long hairs. And all of a sudden, all the butterflies and fairies disappear besides him. Throughout the day he walked miles and miles but he did not see anything except flowers and butterflies. At last he saw one very old hut far away. Besides, thousands of descending fairies so beautiful and singing melodious song "*Hallihuyah*, Praise our King, Praise our king. He then, walked towards the hut and when the fairies saw the warrior, they changed into butterflies and they all flew away. At that time he thought that this may be something mysterious place where good people used to change angels after death and bad people into butterflies, and insect and they remain immortality forever and he also said to himself that there may be one invisible king who control over this place and the fairies were his servant and messengers.

He narrated the whole story to the villagers after he returned from the hillock because of that the villagers thought that the hillocks was nothing but the invisible place where death people used to live .

As years passed by, one morning, all of a sudden the hillock" changed into about thousands of fairies angel's and flowers and it was taken away into the sky, some flew away to the mountain, some into the east and west from the eyes of all the villagers. From that day onward they believed that their "Tsingrang" "God" and "ninglang yangli" "heaven" was once nearby their

village but now it is in the sky, sun, moon and mountain which no mortal can see and they worship by giving animals and alms as the sign of their beliefs.

III.6.1.g. Orphan boy change into Bird

Once upon a time in a Sangtam village, there lived a two brother whose parents had died at their very tender age. As an orphan children in the village, they had to work hard for their livelihood.

As years goes by one summer morning the elder brother took his younger brother to their paddy field. After reaching their field elder brother told his younger brother to look after their lunch pack in the hut and he went down to the field for work. When it was noon time, the younger brother felt hungry as it was time for them to have lunch. So he called his elder brother *Ima, Ima, Ima (my brother, my brother, my brother)* please come fast I'm so hungry. But he replied "Wait for a while I'm about to finish my work". Even though younger brother was so hungry he loved brother very much so he waited patiently, after some time again he requested his brothers to have lunch, the elder brother replied him "to wait for few minute" as he was about to finish the work. When the elder brother replied him the same word again third time, it was already sunset. But as elder brother was so curious and wanted to finish the work first so he again replied the same .This time the younger brother was so upset .So he climbed up to the tree (*Khingkhasihdong (tree)*) nearby their hut and cried out with all his voiced so loudly *Ima, Ima, Ima (My brother,My brother, My brother) come for launch I'm too hungry.*

As he cried with all his voice “My brother, my brother, my brother” at that time all in a sudden he change into a bird, (our forefather believed the bird is called “Dekhe” as the bird chirping, the sound Dekhe, Dekhe, Dekhe). He then jump and chirping, to and fro on the tree waiting for his elder brother. When the elder brother returned to hut, he could not find his younger brother instead he found a small bird chirping and jumping on the branch of the Khingkasih plant (tree). On seeing he was so upset, and he said “*Achangmong nühnü ih müyingchiko ang*” and so he realized that his younger brother must have changed into that small bird. He deeply regretted, but it was too late for them. Before leaving the field, he ate half of the food and kept another half on the tree and said “*achangmong nü khyang hila na. Ima lü yanglang wülongre na*” and he came back to the village.

So from that day onward, Sangtams believed that the bird change from a human being is still revered as one of the human. So except elderly people, it is considered forbidden for young people to eat the flesh of *Dekhe bird*.

III.6.1.h. A Story of Two Friend

Once upon a time in a Sangtam village, there were very close two friends. They eat and sleep and go to field together. They were ever ready to sacrifice one’s life for one another from their childhood.

As years passed by both of them got married. One friend became renowned person in their village. He lived luxurious life and blessed with ten sons and also made lots of friends. Every day people used to invite him to different occasions and festivals. Usually, people tends to spend their time with him. But on the

other side, unfortunately, his friend was very poor. He had only one son. Poor man used to go to their field everyday for his livelihood.

One day rich friend host a great feast festival in his village. On the occasion he told his servant to arrange two different food items, one for the rich people, relatives and his close friends and the other for the poor and common people. On the occasion, he introduced all his friends but not his childhood poor friend since he was very poor. Moreover, servant sent him outside where blind and common people were allotted in the occasions. As years goes by, a famine broke out in their village where all the villagers began to starve. The hungry villagers went to the forest and river side in search of food. One day, poor farmer took his son and went to the forest nearby the riverside; he took all the warrior tools like daos, spears and so on. After reaching the river poor man with heavy heart said to himself

"Ayahh...!! If I don't get anything, we have nothing to eat and we have to stay empty stomach tonight too...!" And, he told his son to stay back in front of the fire place and he took his spear, dao's and went to the forest in search of food.

As time goes by his son also said to himself.....

"Alas...! We haven't brought anything to eat except dao and spear and my mother will be waiting for us with empty stomach. If my father can't find anything how can we face my mother? Moreover, if it rains tonight before my father arrive we will be wet".

On saying these, he stood up and began to build a small hut with bamboos and banana leaves and he kept all the things inside and went down to the river side.

He too started to hunt with patient heart for an hour, he saw many small groups of fishes but he just let it go. At last, he saw a very large fish coming through. At that time he summoned all his energy and pierced the fish (*It was believed that the fish was very big which was unable to carry by one person*). He happily came out from the river, with that fish he started to cook and waited his father happily....

In the evening, fortunately his father also brought lots of meat, fruits, and seeds. They enjoyed and slept peacefully though the whole night there was heavy rainfall.

The **Rich Man** also went for hunting that day. He took all his ten sons, after reaching the river he told their sons to disperse in order to search food and animals. And he stayed back thinking that he had ten sons. So at least his eldest son, if not his rest sons will bring something to eat since they are all very energetic handsome and strong. He ate all the food which they brought from the home and he also went to another direction.

But unluckily one after another...they thought themselves...my elder brothers will bring something to eat even if I don't kill anything also...And the other thought...I'm the youngest so my brothers will surely do something....and someone thought "someone will make hut" if it rains, and whole day they spend their time in the forest singing, shouting and roaming.

As the sunsets, all in a sudden, there was a heavy rainfall, and so all the children returned back to their father in search of hut to hide but when they reached they found nothing and even their father also came from different direction with empty hand. They tried to make hut but it was impossible because of rain.

That night they did not take anything, they slept in open space with empty stomach. Next day they returned back to their home.....They rest every corner on the way and when all his

children were slept on the road side...Rich friend...heard two person voice (“Hohe...Hehe, Hohe...Hehe, “Hohe...Hehe.....,so melodious as if “Somebody won the victory”.

At last he saw the two person who were non-other than his childhood friend, poor friend and his son. He saw poor man carrying meat which is the legs portion of deer and his son with large fish, he said , ‘Dhüre denülü khüdu atsao..e na” “One is better than ten” I have so many sons but as compare to your son, yours is much better.

As years passed by poor farmer and his family became rich because of their devoted hard work, and sincerity. Before he died he taught all the essential lesson to his only son. Later on he married to young beautiful lady of his native village and became a responsible citizen in the village.

Moral : One is better than ten

III.7. Festival

The tribal people observe number of ceremonies and festivals throughout the year mostly centered with soil. Dr. Wati Longchar says “for tribal festivals and ceremonies are not only related with eating, drinking and merry making but are closely connected/related with soil. It is celebrated to invoke the blessings of the supreme being. Every tribe has its own festivals which are known differently but generally termed as *genna*. *Genna* means a festival, *püja*, taboo, restriction or forbidden.

Sangtam tribal are lovers of festivals where throughout the year number of festivals are observed. It is a joyous occasion of prolong feastings. They celebrate their distinct festivals with a pageantry of colours and feast of music. Most of the festival revolve around agriculture. Although some religious

and spiritual sentiments are interwoven with the similar rites and rituals pertinent of festivals are offering to the Supreme Being. In fact, each English calendar month has a corresponding Sangtam festival. Festive mood are been from *Süpeh* (January), *Sehtpeh* (February), *Tsohsu* (March), *Machi* (April), *Kisah* (May), *Matsekhyüm* (June), *Chengmüdong* (July), *Hünapungbi* (August), *Mungmung* (September), *Thsütisümsüm* (October), *Chola* (November) and *Chengyong* (December).

The most important festivals are *Hünapungbi* (August) and *Mungmung* (September).

Hünapungbi festival

Hünapungpi festival is celebrated every year in the month of August. Every household keeps a fatted cock. The first day of festival starts with cock fight. Parents tie fatted cock with long rope and give to male child to exhibit as well as for cock fight. Children enjoy playing with their own cocks finally the winner is crown cock king. The next day, the cock is killed and offered to spirits to ensure good health for children. The eldest mother takes initiative to serve equally to all children. Thus, festival ends with feasting.

As the festival time draws near, the priest goes to every khel and make announcement for the festival after four days i.e., 'zangnyu'. It is compulsory for everyone to celebrate this festival.

On the first day one cock each will be caught before sunrise in every house. One of its legs will be tied with a rope and the other end of the rope will be tied to a stick so that the cock do not fly or run away. As the sun rises, all the children especially the boys would gather on the village main road or the village playground with their own cocks for the cock fighting competition. The boys will spend the whole day enjoying the cock fight and would return to their respective

homes in the evening with their cocks

“on next day, the cock that participated in the cock fighting would be killed in every house and will be cooked in a very special way for the family feast. The Hünapungbi Festival is especially for the children and head portion of the cooked chicken is served to the father and thus the significant of Hünapungbi festival is observed. On the third day, villagers were forbidden to go to the field and jungle and they spend time together at home.

Mungmung Festival

Among many festivals observe by Sangtams ‘Mungmung’ is the most important festival observed in the first week of September (1-6) every year. It predominates in worship of God of the house and three cooking stone, in the fire place (hearth). After toiling for several days during the year, when crops ripened for harvest, village priest called *Bebürü* with due prayer and rites will give signs to start *Mungmung* festival. At the dead of the night priest will announce/proclaim “zangnyuo’ Mungmung nung eh le he.....”. Next morning same priest will repeat the proclamation. Then villagers will begin preparation for the festival by accumulating wine i.e. rice beer. Announcement made in the morning is taken as correct information. The proxy announcement made at dead of the night denotes separation of spirit of death from the living during *Mungmung* festival. Therefore, nobody would like to inherit the sins of the death and any kind of sinful deeds. Thus, throughout the festival, a line is drawn between the death and the living. *Mungmung* festival means togetherness forever and is very cautiously observed every year. It stretches over six days. The objective behind this is to have a good harvest. Each day of the festival has its own

significance. The first day is called 'Jangshika' which means stop going to field and make preparation for festival. The second day is called *Singkithsa* mark by closing all transaction relating purchase of domestic animals pig, cow, mithuns. The village also engages in collecting firewoods and vegetables for the festival. The third day called *Müsüh-yangtüp* is a day to worship the 3 oven stones. The elderly women of the household performs ritual early morning on the third day. She performs ritual by placing gum rice shape into balls on top of the three stones and pour rice beer upon these stones. Until the ritual is completed, no body was allowed to taste food not even to feed domestic animals. Great care is taken while performing rituals to avoid misfortunes and loss of harvest. At the dawn an elderly women will go to village spring to fetch water. This day is the day of celebration for eating meat, drinking of rice beer, tug of war and all the community young or old come with their best traditional customs and join in merry making.

On this day the team members of the groups called *Adirü/akhingrü*, who organize according to age group to work together in fields of every member of the team in turn will arrange special meals in their eldest members house and enjoy, dining. During this festival eating of maize is restricted because it cause small box.

The fourth day is called *kikhalangpi*, the priest will first start to clean weeds on the path to the village Wells and other male population will follow cleaning of the path leading to the fields, inter village roads, village wells, and springs.

They cooked on their way and have feast together outside the village. The fifth day is called 'shilang wüba nyümong'. On this day the villagers pay visit to relatives, friends and neighbouring

villages. This is also a time to share meals, drinks and exchange of gifts.

The last day is called *Achangka Singkithsa*. The whole village engages in fetching water, collecting firewoods and no one went to field. On successful completion of 6 day celebration of the 'Mungmung' believe their God is pleased by their sacrifice and hope for good health in the family and harvest begin.

III.8. Feast of Merit (Anyidsi-Yongdi)

Feast of merit is a feast hosted by an individual for the whole community to declare of being rich man in the village. This is the highest social status and is the deepest expression of religious sacrifice. Feast of Merit is a feast of honour, partly the generous philosophy of feeding the poor and sharing the wealth with entire population. But mostly the competition spirit to climb the ladder of social recognition. The donor was honoured and respected while alive and after death as well. The feast of merit donors showed distribution of wealth was important rather than possession. Each feast entitled to give social distinction for himself, family and village.

There are series of feast, mithuns, pigs; cows etc. are used in the feast.

Some of the feasts are as follows

i. Mungshüm

When the two warring villages through the initiative of an individual or a group of people, decides to initiate friendly relation for peaceful coexistence, then a place between the two villages is so selected (called Mungshümkhang). On the appointed day, all the men folk from the two villages will assemble in that particular place with warring attires. On that day both the village decide to forgive and forget their past

enemy and agree to protect one another. As a sign of love and friendship relation they exchange their warring attires among themselves.

ii. Langthsa or Yangpi anyidsi: Usually Langthsa is done during wars or whenever there is misunderstanding between villagers and friends. This feast can give by entire village community or individual alone to make peace with him. The feast gives giver/offer the larger portion of meat to the village or a person to make peace.

iii. Yongdi: This is the first ever given by a newly married couple to his in-laws and community seeking help for family's blessing and prosperity. The rib portion of the meat is given to his in-laws by the giver.

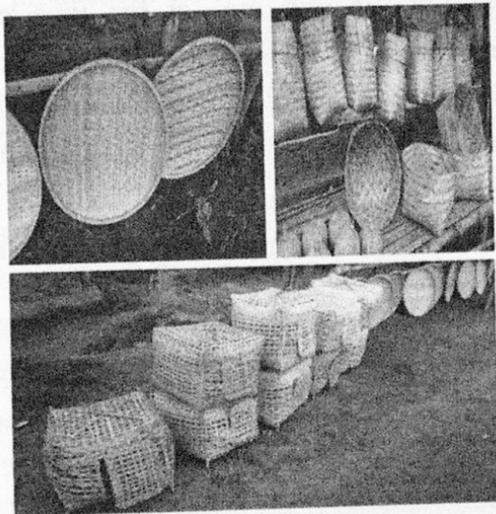
iv. Anyidsi: After *yongdi* second feast follows. In this feast the giver will not only invite the villagers but neighbouring villagers for dancing. Wealthy people earn honour by giving away this feast.

v. Akungtsu/Thsatsu/Pühüm: This feast can be discussed in two ways. During festival the poor people dine with vegetables without meat. Secondly rich/feast giver after 6 months dried the left over meat of the feast and called a feast to the poor, orphans with dry meat. Thus called dry meat festival.

This feast is the last feast in a person's life time. It signifies completion of all the feast of merit. The highest degree of honor and respect is acquired in the society. A person who offers this feast is called 'thsatsurü'. In honour they build different architectural house design and styles. They can wear 'Rongshu' for men and 'Alongzehshü' and 'tsingrang shü' for women. In all the feast women play a big role in serving. Even though she is not entitled to get honour and fame, yet in the songs sung at the feast her name is acknowledged along with her husband and then entitled to wear certain clothes.

III. 9. Decoration and Art

Drinking hornpipes, dao-slings and other wood-work are decorated by excellent potter work decorations. They are also very good wood carvers and are equally good at cane-work. They make the axe shaped dao. Apart from the makers of the beautiful shawls are also good potters. They make helmets and leggings from cane and bear's skin. They are also good in decorating shafts (of dao and spears) and other things with red goat's and red dog's hair as well as with human hair.



III.10. Dress and Ornaments

III.10.1. Dress: The Sangtam shawls are very beautifully designed. They discovered cotton and learnt to weave clothes with it. In Sangtam Naga Culture, the dresses of men are not allowed to use by women folk. Similarly, the men also should not use the dress of women. Poor people are not allowed to use a rich man's dress and common people are not allowed to use warrior dress. Men folk, Women folk and children dressed distinctly. Menfolk wore loin-cloth and girded the body with shawls, known as *Shúra*.

Women wore scanty cloth too in the lower portion while they girded the upper part of the body with shawl called *Shúmúkhyah*. The leg-part was covered with a piece of cloth called *Jingshúh*. In Sangtam custom people were advised by the village elders to dress as per one's social status and position.

III.10.2. Ornaments : Men would wear complete attire like Kuthri, uza-khyo, rahra, khünyingha, shuhrú-lah, shunyah-ha, khuha-nyi, rongnohshing, khuha noktrúp, bikhum, khekhúm, dhingza, shúpshih, jingring etc.. at the time of festivals, group dances, and feast. Women used shephoh nang, naropi, singselah, túnyehlah, bhúrúmlah and tring-tring as earrings. A head gear kutsi was used in the head, tsingrangshú múkhyah and shürongthsi was worn to cover the body. They also used different kinds of colourful bangles-Khehmúyang and Jingshúh to cover the leg part.

CHAPTER IV

THE IMPACT OF GLOBALIZATION ON THE SANGTAM CULTURE

Introduction

The living condition of people changes throughout history. Society changes in different direction of variation in local resources and local conditions. Today Sangtam society is changing with the advent of new information technology and industrial production. This is the impact of Globalisation process in the world. In this chapter we will discuss the impact of Globalization on Sangtam Culture.

IV.1. The Impact of Globalization on the Sangtam Culture

By the turn of the last of the 20th century and the beginning of the 21st century, the phenomenon of the present form of westernization has an unprecedented impact on the lives of the people of Sangtam which is particularly marked by the shaking of the traditional cultural values of Sangtam people. However, it does not mean that the westernization in Sangtam is unique or that it has happened in isolation. In fact we can see lots of changes like behavior, thinking, lifestyle and dress. Thus, in the ensuing discussion we will look at some of the aspect of westernization in Sangtam people.

IV.1.1. Impact on Food Culture: The Sangtams usually have three meals a day the morning, at noon, and an evening meal. The stable food is rice. Other important crops are pumpkin, yams, bamboo shoots etc and they eat practically any kind of meat. Rice beer was the favorite drink. There is a change in the food habits due to influence of mass media especially television, magazines and radio. Transnational food and drinks like fast-

food, junk-food (Maggie, Chow, Momo), coco cola, cheese, burgers and pizza are popular among the people. The cooking style has also changed from boiled, to fry one adding various flavours with different colors. People normally used to have thrice a day but now they prefers tea, coffee, biscuits, noodles and so on. Most of the people are depending on market for their food rather than kitchen garden or farms. Today the Sangtam are not far away from the influence of wines and alcohol people no longer are interested in the local rice beer because there are brands and kinds of alcohol such as Whisky, Brandy and Rum, Vodka. Another influence is that drugs. Many young and old people are becoming addicted to it; many of them died from it.

IV.1.2. Impact on Language: India is one of the most linguistically diverse countries in the world. Most languages in India belong to one of the four language families: Indo-Aryan, Dravidian, Tibeto-Burmese and Austro-Asiatic.

When India gained its Independence in 1947, the framers of the Constitution had a tremendous task to do. They had to put together a Constitution that not only preserved political unity, but also acknowledged and promoted cultural and linguistic diversity. Constitutional safeguards were put in place in order to protect and nurture linguistic diversity, such as the "Eighth Schedule" (ES); this was included in the Constitution in order to provide official status to many Indian languages.

According to the 2001 Indian Census there are a total of 122 languages and 234 mother tongues. However, these figures cannot be accepted as final as the Census does not report languages spoken by fewer than 10,000 speakers (for instance, in 1961 around 1652 mother tongues were returned in the Census but only 193 languages were classified and Sangtam Language is also one which is classified under Nagaland State.

One own dialect is the identity of one self. Language is a

beautiful gift of God. The present Sangtam Language is written in Roman script except the letter A, E, G, I and U is pronouncing different ways. A = is pronounce as Aa, E = is pronounce as A, G = is pronounce as G (Kho), I = is pronounce as E, U = dot is pronounced as ü. But due to rapid urbanization as a part of globalization, younger generation of the urban areas are not able to speak, read and write Sangtam language fluently and correctly and they are fond of speaking in English, Hindi and Nagamese than their own mother-tongue. Less importance is given in learning their local dialect as everyone is very comfortable with foreign alternative languages which in turn affects in losing linguistic value in the region.

Most of the educated people do speak either English or Hindi. The reason is that the educational institution the reading and writing of mother tongue is taught only at the primary level and is soon forgotten when the level of secondary and college is attained.

Among the youth only few can sing folk songs. This consequence will be loss of our own identity.

In view of the advanced and much developed formal that is taught in the educational institution and in the churches through other language, the young generation is losing their own mother tongue. This is a threat to the Sangtam Culture today.

Recently, according to the UNESCO Sangtam Language were in the list of endangered languages which could face extinction if proper care is not taken to preserve them. If this trend continues, we would lose our uniqueness and identity which our forefathers fought so hard to preserve them. It is a high time to all the Individuals, NGOs/State Government to give the importance of local language and preserve, protect and promote

Sangtam language and to give opportunity to every child to learn his or her mother tongue.

IV.1.3. Impact on Dress-code: The Sangtams are very rich in their traditional dresses and create their customs with different colors putting various signs and arts with attractive designs. In today's world, the people have taken on the alien modern or western style as a result of globalization. They are also influenced by the Western style of dressing. Dresses such as T-shirts, jeans, jacket, coat, hipsters, gowns, etc. are very popular. They also go for more fashionable dresses bearing transnational labels such as Adidas, Reebok, Nike, Puma, Lee and more. They go for the cosmetics with transnational brands like Revlon, Avon, Oriflamme, Variance and so on which are brought from other foreign lands with high prices. The young people also obtain different haircuts with different colors. The distinctive features of the Sangtam are ascribed to their dress code. They have their own traditional dress and attire. There was also distinct attire for men and women, boys and girls, warrior and common people. Today, in the community weaving and making of clothes among women is decreasing. Among the Sangtam youngsters, instead of going for traditional dresses youngsters are more comfortable with the Western and Korean style of dressing.

IV.1.4. Impact on Work Culture: Our forefathers were a very hard working people. It was considered shameful to remain lazy and beg from others. Every family chooses usually hard working persons for their sons and daughters. So most of the youths try to be hard working, productive and self-help people. Voluntary works such as helping the needy in times of disasters, cultivation, and construction of houses and so on were also a part and parcel of the work culture. The Sangtams are also

excellent weavers and make various designs of bags, clothes, baskets and wooden products etc.

The older taught the younger ones the work ethics like handloom and handicrafts. Thus, they were able to make their own dress, daos, knife, barns and house. But in today's world, the working culture of the Sangtam is reversed. Young people today are not skilled in handicrafts. They depend on others to work for them. Instead, many of them want to sit idly and enjoy life and feel ashamed of working. Moreover with the development of science and technology, all the works like cleaning, washing, cultivation, carrying of things or loads is done by various machines and inventions. This has also contributed to the causes of the laziness among the people. Today young people prefer white color jobs. Instead of working harder they have become lazy. As a result unemployment problem, addiction, thieves, robberies are increasing on a massive scale. These negative practices were never a part of Sangtam culture.

IV.2. The Positive and Negative Impact of Globalization

IV.2.1. Positive Impact:

IV.2.1.1. Social Transformation and New Values

With the advent of Christianity to the land, the people of Sangtam land adopted new social transformation and new values. They turned from, 'head hunters' to 'soul winners'. Traditional ornaments and traditional dresses which were associated with the traditional practices were not allowed to be used by them. Instead of drinking rice beer, the people started drinking tea. Rice beer drinking was prohibited by the missionaries by convincing that drinking was bad habit against Christianity. Another positive impact is that in the area of house construction.

Earlier, the traditional way of building house is very dark and backward or uncivilized one. But today with the coming of Christianity and also due to the globalization, changes are taking place in the way we construct the house.

In olden days medical care was not known to the people. But with the coming of Christianity and due to modernization, a breakthrough was achieved in this regard as well which created a new confidence in the minds of the people.

IV.2.1.2. Literature and Education

The first and foremost changed brought by western people especially by the Christian missionaries was the establishment of educational institutions and introduction of language into writing and used as school text books along with the establishment of churches, side by side establishment of mission schools has led the people to read and write. Then the people could have their own language –Holy Bible, Hymn Books, Dictionary, School text books and many other books and so on.

These really helped in the preservation of Sangtam culture, identity and literature.

IV.2.2. Negative Impact

IV.2.2.1. Insecurity

In the traditional society ethics of equality was the governing force. There were no robberies, sexual immorality etc. With the advent of the new culture, their beliefs and action have completely changed. The illusive world of mass media, particularly of cinema, video and television; Social evils such as sexual immorality, robbery and killing have been developed among the people, against our rich cultural ethos. Many of our people believe that the imitation of the western culture is a matter of pride, a higher standard and superior culture.

IV.2.2.2. Consumerism

In the past, there was no social stratification in the Sangtam society. But due to the widespread ideology of consumerism, the present society is characterized by the stratification of the educated and the uneducated, the rich and the poor. Materialism, corruption, manipulation, subjugation, oppression, individualism, has become the order of the day. The money economy plays a great role in slicing our society. Along with the comfortable living, money economy brought about materialism, individualism that brought about class system in society. Foreign brand products of personal computers, washing machines, videos and digital cameras, TVs and the like have become almost like “must” in the homes of middle class family of the Sangtams. Similarly, cell phones have become “necessity” for many, whereas the use of the device carries a standard as well as style and fashion for many young people.

IV.2.2.3. Lose of Morality

In the past, chastity and moral laws were highly maintained; pre-marital sex was a harmful thing to the unmarried Sangtam women. But after the introduction of modern media, pre-marital sex and extra-marital sex is common. Practice of dating, petting, is also very much common. The early marriage is very much open. In olden youths always seek the guidance of their parents for their partners. But today many of them find their partners through internet or either through the mobile phone, due to the influence of media, youths hardly takes the advice of their parents and this lead to young couples experiencing more divorce, more mixed marriages causing more hatred within the community. X-rated films abound and sexual frustrated is further heightened by popular films. Chastity and moral laws are decreasing.

IV.2.2.4. Family Life

In the Sangtam family, the father exercised authority over the whole family. Husband and wife respected each other and the mutual respect was the secret of domestic harmony in the traditional Sangtam society. The children too respected their parents in many ways.

With the exposure to media and Western culture, children have no respect for their parents and elders. The younger people freely eat, drink and even smoke in front of their elders and their parents. The cultural ethos of the Sangtam is being eroded. It must be accepted that the concept of the family is being slowly eroded from the society especially among the elite group. The educated and the rich family are slowly moving away from the villages and setting down in the towns and the cities.

IV.3. Positive and Negative Impact of Mass Media Technology in Naga Society

(Article “Case Study on Mass Media”)

If the twentieth century have been regarded by historian as the age of remarkable, political and economic and social transformation developments, which has revolutionized the world over, the present twenty first century may be appropriately called the age of science and technology, and have a major impact on society, and their impact is growing.

By drastically changing our means of communication, the way we work, our housing, clothes, food, transportation and indeed, even the length and quality of life itself, science has generated changes in the moral values and basis philosophies of mankind. Hardly a century ago, were the realms of our forefathers limited to the village, cultivation fields and the neighboring villages only.

But today to see the world one just flicks the remote control of the television or click the mouse of computers in the comfort of one's own house. Few centuries ago, a man has to run miles and miles carrying a message to be delivered but today, a click or dial is enough to convey the message which is to be delivered. Today the hardship for distance travels have been reduced as a result of the invention of the various means of transports like cars, aeroplanes, ships, mobile phone and other communication media. Today in our societies the leisure and entertainments are also disseminated through science and western culture. They not only helps foster culture but also with the objective of mankind for a higher quality of life for the vast masses of the people.

With the arrival of the British colonial power and the introduction of western technology mass media, western culture has vastly eroded the traditions of Naga's. The traditional folk's culture has lost its religious significant and has shifted to a more secular one what is called popular foster culture and thus separating it in the process from the traditional culture context.

And in this field modernization played a very important role in transforming the religious –oriented folk culture to mass culture in our Naga society. Among the modern mass media, motion picture, television, movies, documentaries, internet, mobile phone, seems to be the single most powerful force in the formation of mass culture. Radio, Televisions, mobile phone, meantime, although a seemingly traditional medium now, remains as the most indispensable bridge for information and news in rural area.

Duane Varan identifies four specific processes mass media impacts on culture:

1. Culture deposition-Where foreign beliefs, practices and artifacts supplement a different culture, thereby creating a cross -culture and hybrid culture. An example of this is the hybridization of our traditional dresses, particularly those of women, in tune with modern fashion or another instance would be the emergence of reggae or hip -hop as a genre of popular music, hybridizing African Caribbean and western music.

2. Culture deflation-Where the intact culture systems of a culture becomes vulnerable to foreign influence, The Nagas, who are very receptive to western culture, in outlook and fashion particularly, is a crude example here.

3. Cultural abrasion-Where a friction occurs as difference of value as reflected in a specific culture setup and the foreign media agent. The western culture has less inhibition in terms of affection. Tensions like this are seen occasionally, while viewing television.

4. Cultural Saltation-Where the social practices of a culture makes appropriate communication systems in response to a foreign media agent as a threat to their society.

The influence of media in learning mechanism is considered to be very significant in a society where a substantial portion of the population are compelled to communicate in a language is seen as a purely non-governmental activity.

A visual medium like Television and mobile phone and computer is considered to be more useful means of learning and communicating cultural ideas than the spoken written word. Mass media and telecommunication have played a very important role in educating the general public. Most of the government policies including the developmental schemes are transmitted to the public through media.

Media is also to a large extent responsible for maintaining cultural consensus by reaffirming its norms. It is the media, which has aroused the people to look upon the governmental agencies for their grievance redressal. In these areas, the media, particularly radio and mobile, has created awareness among the general public about the old traditional social practices like dowry system. Likewise print media like newspaper and other technology like mobile phone and computer are also the principal agents in creating and perpetuating favorable or unfavourable images regarding various customs, traditions and values. As a result, media has become the strongest and cultural areas of interest. Similarly, many Naga communities can now listen to news of interest, read issues and developments around us in their own vernacular languages, through various media programmes. However, the impact of media may not always be positive. Looking at our Naga society, we can comprehend how the media has its impact on our society. For instance, we have a rich cultural heritage. Naga had a strong tradition on honesty, simplicity, bravery, respect for the elders and women folks for which we were so proud of for centuries ago. But of late, all these good qualities are fading away from Naga society. One of the main reasons for the degradation of our cultural values can be largely attributed to visual media like computer, television and mobile phone. Which mostly projects the lifestyle that are totally alien to our traditional way of living.

The Naga social practices like the feast of merit and cultural festivals, which were uniquely celebrated by different tribe, have undergone a process of change. It has lost much of its originality because of modern lifestyle which has highly perpetuated by media. Though these festivals have become

more universal because of media attention. Today media is also largely responsible for bringing changes to our economic system. During our forefather time we were self-sufficient though our economy was mainly based on agriculture. But today we have a tendency to spend more than what is actually needed when it comes to buying products, thereby we end up spending more than what we actually earn.

For decades before the advent of computer, Dish TV, DVD player, and mobile phone in the last quarter of 1990-2005, Naga had a free access to both National Channel and local Nagamese through radio and local news. They both represented global mass media.

The assumption that global mass media particularly mobile, internet and DVD player coming into the state, culture values begin to be voiced. Before the advent of foreign satellite and Indian satellite we had less exposure to canned western pictures, Asian Korean movie, mobile communication and internet telecastings. The culture values are identifiable bunch of precepts largely positive that generations of Naga society have adhered to Naga cultures dictates respect for elders, the preservation of marriage, being God fearing and devoted to the children, father, wife, husband, widows and self-sacrifice, on the part of women the need to dress demurely and not be amorous in public and general disapproval of sexual promiscuity, extramarital and premarital sex. But due to the advent of telecommunication and mass media like mobile, TV, computer and other scientific product the way people live is changing; the way parents bring up their children, the way people speak and walk, the way school boys and girls dress behave differently, the forms of leisure the family are all changing day by day.

Naga society is being battered by external assault; mass media. They all reflect and create the social and cultural world we live in. The rate of extramarital, premarital sex, divorce, romance has gone upon our people because of mobile phone, T.V and computer internet especially serials, mobile phone increasingly deal with divorce. Romance and extra- miracle affair between the uneducated and unfaithful mother and father in our society. Now a day's parents have become more accommodative to the demands of the children. Parents keep their children home allowing them to play SMS, dating and view romantic movies rather than wander out-side. Majority of parents do not monitor what programmes their children are viewing in TV and doing in their mobile phone and computer. Today, many uneducated parents have no quality time for themselves; they have no quality time for their children. The biggest invasion of mobile phone, TV serial, Korean movies are the early introduction of love and sexuality for children and youth and people in general. At present days most of the children and young people have forgotten churches, Sunday school, fellowship and playground. Many youth can't even read Holy Bible and speak in the church and fellowship this may be due to impact of mass media. Churches (CYE, BYE), fellowship and Sunday School once filled with devoted youth and families never see these days. Mobile phone, TV serials, computer has become their food and best friend of many people in our society. The concept of love and dating among young boys and girls as routine. Many people have become filled with strife, deceive, malice, gossips, slanderers and arrogant because of Mass media and telecom. Many uneducated parents can't pay even monthly fees for their children in the schools and colleges because of

Top-up (mobile phone) and highly quality computer, TV, DVD player. A monthly demand of hostel/college fees are increasing amongst students because of high use of mobile phone and internet by them.

Today whole over the world people deal with extra-miracle affairs, unwanted pregnancies, rape, abortion, revenge, AIDS disease due to the influence of mass media. Many people using internet, mobile phone, watching movies, serials come out with the expression of romance that abortion were easy and painless and without consequence

During last 10-15 years TV and mass media have taken over many of the functions historically belonging to the churches and societies. Many religious teachers in the church told about the importance of TV and phone. But today due to globalization, TV and mobile phone is the real competitor to the churches.⁵⁹ Infact, this should be a high priority religious elders and policy maker need to be enlightened to deal with ethical situations that emerged especially to vulnerable society like Naga. It is time the churches, NGOs, Institution, Government agencies need to deal with mass media so that people can control it before it control them. Today, multimedia has become central in the lives of the people. But if the mainstream media constantly present the murder, child abuse, abortion, sex, divorce extra-marital affairs as most normal in society.

What message are we sending to our next generation?

What footprints are we planting?

One can say that science has attained its universal acceptance. Today, the world is changing very fast and development are taking place in such a way that our forefather have never imagined. The dream of having a global village has become a

reality because of science revolutionary movement. Mankind especially youth and child is exposed to all sorts of technologies where they need to be guided properly. We should encourage our younger generation to absorb good values from these sources. So technology is a means in your hand. We can use wisdom to make this world a better place to live in or we may use to destroy what our forefather has built up over the centuries. We have to make a choice and make it soon. Also make technology a tool in your hand, do not become a tool in the hands of technology.

CHAPTER V

Analysis of Data collection

A comparative study

V. Social Change and its Nature

Social change, in sociologist, the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behavior, social organizations, or value systems. Any change that alters basically the established forms of social relationships, thus in some measure the social structure, is social change. It is a change that reflects in all aspects of social life, i.e. family, neighbourhood, religions, economic, education and political sphere etc.

According to Kingsley Davis(1949), "By change is meant only such alteration that occurs in social organization, that is, structure and functions of society." M.E Jones (1962) states: "social change is a term used to describe variation in, or modifications of, any aspect of social organization." Horton and Hunt (1968) defined it as "changes in the social structure and social relationships of the society." Thus, any modification that occurs in the web of social relationships, which alters the long established pattern of social structure and social institution, may be termed as social change.

A great deal of change has been brought in the society due to contact with alien culture, opening of administration and its development activities, advent of Christianity, modern education, modern political institution and modern economy market. There was a radical change in their customs and dress, three generation ago when platform burial and tattooing was introduced in their society. This tribe became acquainted with the customs of the other Naga tribes. Today, in Sangtam society

the westernization is seen in their western dress, use of English language and adopting of Christianity, magazines, and other imported goods.

Nature of Social Change

The transformation started from darkness to light in the Sangtam soil with rapidity only after the middle of the present century. The Sangtam way of life fifty years ago had known no variation whatsoever for generation before that. However, there have been tremendous changes in the recent years so that many silent features of their lives and culture-political, economic, religious, social linguistic-which has not been touched by change and has not passed through the phases of transition and transformation. The over-whelming changes brought in recent years were of multi-dimensional nature. The spectrum of vast changes brought a total transformation from primitivism to modernism. The changes brought in their material culture through science and technological product and Indian culture and western culture such as mobile phone , computer, battery-torches, shoes, umbrellas, aluminum and plastic utensils and guns had impact even in the remotest villages. Similarly, the western dress and Korean style dresses, cosmetics like oriflamme, Avon, Tupperware, export watches etc. have reached practically every house.

The main factors which have brought rapid change in Sangtam society are the following:

1. Coming of Christianity in the Sangtam Soil and its impact
2. Educational development
3. Economy reforms
4. Political reforms

V.1. Coming of Christianity in the Sangtam Soil and its impact

Before the advent of the Christianity all the Sangtam Nagas practiced their old Animistic belief. Their old religion was a way of life for them which include their history, tradition, belief, superstitions and the way of worship, they worship different gods amongst those the Lijaba who holds the heaven and earth was the supreme God.

Our forefathers were headhunters, Britisher entered into the Naga Hill in 1882 and since then they started to colonized Naga Hills and spreading Christianity. With great effort they managed to convince the Nagas to stop the tradition of headhunting, but they did not do anything for spreading Christianity amongst the Sangtam Naga. Meanwhile in the early 20th century Tsarü (Chare) village was force with great famine and during the famine Sekyüling Sangtam left for Aonokpu, he stayed at Pangerla's(Widower) house who was then a good believer of Christ. After few days Sekyüling felt seriously ill, He expressed his desired to accept Christ and asked her to pray for him. At first Pangerla refused saying that he would turn back to his old Animistic belief once he get well. So Sekyüling said "Iam not a child and if I get well I will convert into Christianity" Pangerla agreed and he got well when she prayed for him. From that day onward Sekyüling accepted Christ as his personal savior.

In 1912 Sekyüling was baptized by J.B.Baily an American Missionary at Impur, when the World War I Broke out in 1914, Sekyüling was staying at Impur. During that time, the British Government recruited a number of labourers and porters from the Nagas tribe and send to France. Sekyüling too had to move to the war zone as Labour Crops (L.C).

From 13th June 1912-1918 he spend some years at Impur and some years in the war zone working as Labour Corps, with his firm faith in Christ he arrived at his native village in 1918 and something like a dream the First Christianity to the Sangtam Soil was brought on 14th June 1918 at Tsarü(Chare) village.

However, the village elders and the villagers did not allow new religion to be introduced in the village. They even tried to harassed those people who try to convert Christianity. But due to Sekyüling firm faith in the Lord, he could be able to convert five followers.

- i. Khumsinghaba
- ii. Semügangba
- iii. Jongpongñükshi
- iv. Moyaniken and
- v. Lulenmangyang

These first five followers of Christ were Baptist by Rev. Süpongwati Ao In 23rd August 1925 at Impur. They tried to work for the establishment of Church at Tsarü village. In the fellowship, they sung one song which they learnt at Impur, the Song was this

AO	SANGTAM	ENGLISH
Tang amang ngang	Ade Yudsieng	Believe now
Tang amang ngang	Ade Yutsieng	Believe now
Tamakoktsü mali	Amükoknung mühle	Everything is possible
Tamakoktsü mali	Amükoknung mühle	Everything is possible

After singing this song, they pray to God and dispersed. When the villagers noticed this news they were amazed and make laugh of them. Meanwhile the village elders make new rules thinking that if these Christian religions exist in the village, it will create problems to the villagers in the near future. So they decided to remove those people who worship the new religion from the village and ask them to go to the jungle nearby the village sites (Now Yangsi Pungyung/New Khel at Tsarü village).

On 15th October 1932 the believers of Christ decided to make new village as per the directive given by the village elders. From that day onward Christianity spread like a wild fire to all the

Sangtam soil and other neighboring tribes of Eastern Nagaland. Later on United Sangtam Baptist Lithro Ashimühkhong(USBLA) was established by all the Sangtam villages, which function as the apex Board of Sangtam Churches. Its Headquarter is located at Yangli (Now Yangli Mission centre). At present there are 78 churches and 7 fellowship affiliated under USBLA(As on 20th May 2017)

One of the major factors contributing to social change of the Nagas is attributed to the introduction of Christianity. The seeds of Christianity sown by the American missionaries had both negative and positive impact. Christianity was introduced in the 19th century. The activities of the missionaries were not merely confined to conversion. They engaged in developmental projects of medical care and education and by the beginning of the 20th century, the fruit of this involvement became apparent. Different activities of Christianity carried out by the early missionaries left a deep impact upon the tribal mind.

The Major Impacts of Christianity in the Sangtam Soil

V.I.1 The Impact on Social-Cultural Life of Sangtams

One of the impacts brought by Christianity was the abolishing of head-hunting. In olden days, fighting between the tribes and villages to villages were very common, and during the battle they chopped the enemy heads and brought to the village. As a result the person who got many heads was considered as hero in the village. However, the practice of head-hunting vanished slowly after the advent of Christianity and since then head-hunting was no more heard and practiced in Sangtam society.

As for the dormitory system, in the earlier days there were no schools to learn and get educated. It was only in dormitory which was considered as learning place, where the young boys and girls are trained and learned the social custom and tradition. Therefore, the activities of the dormitory covered almost all the social activities of the youth. But after the arrival of Christianity and introducing the educational system it vanished slowly as the young boys and girls were sent to schools and colleges instead of dormitory. Thus the days of dormitories have gone away from the life of Sangtam people. Fear of God, respect for parents, elders, teachers and enough opportunities are provided for the human resource development of the child with a quality that would make him or her acceptable in the society.

People in the pre-Christian days had lack of medical awareness and had not bothered about their health. They always believed that sickness were caused by certain spirits and the village priest was called to do the necessary rites and rituals to restore health of the person. Thus, along with education and through the missionaries and health workers, people learnt to understand about their illness and to take care of their health. Prior to the coming of the missionaries, the tribal as well as the Sangtams had no knowledge of the use of detergents like washing soap, bathing soap, washing powders, but when Christianity was introduced they came to know the use of such things. They learnt to take bath daily in order to keep their body neat and tidy and to protect them from any kinds of diseases.

Their life standards in those days were indeed very low. Their houses and even those inside the village compound were very dirty. They kept all domestic animals like cows, pigs, dogs and chickens in the same house where they lived. It was

common to all tribes that the house had a wall on the front porch decorated with human skulls and animals skulls like buffaloes, cows, deers, bears, tigers, monkeys and so on. Our ancestors were headhunters and were fond of killing. These skulls were measured as the degree of the owner's merit and honor. But this practice was stopped after the coming of Christianity.

The drinking of intoxicants which was very popular among the Sangtams, people who made liquor was condemned because, it caused people to argue and fight, it degraded the individual, adversely affected one's health and wasted money and disturbed the peace of the family and community. Therefore, the renunciation of such drinks was considered a sign of the person's seriousness about wanting to live a changed life. The prohibition of the use of intoxicant considered both local made liquor (rice beer). The use of intoxicants not only affected the quality of life but it brought a spiritual defilement of the body. Also in regard to prohibition there was strong opposition to sexual freedom outside of monogamous marriage. A Christian should neither commit adultery nor have many spouses. In doing so the missionaries straightened the institution of marriage.

V.I.2. The Impact on Political Life of Sangtams

The impact of Christianity had brought a drastic change in the life of Sangtam in political administration. Christianity had changed people from head-hunters to peace lover which was a big step towards a political development. The political consciousness among the people was reinforced by their educational development. Even the church has contributed to this system because the elections of the church leaders were done democratically. The exercise of power and the public's watchfulness in the church also had given a practical lesson of rights and duties of the government and the citizens. As a result many efficient political leaders have come up from the Christian community.

V.I.3. The Impact on Religious life of Sangtams

In spite of a strong opposition and resistance to the missionary activities, the hill tribes began to accept Christ as their personal Savior and Lord. When people realized that only Christ could set them free from this fearful life and bondage to evil spirits and demons, they began to embrace Christianity, the new faith. In their traditional belief their lives were full of fear, there were certain places such as big trees, rocks, dense forests, river-sides, graveyards where they believed the devil inhabited. They observed different kinds of gennas and taboos in order to attain a good life in this world. But with the acceptance of Christianity, they forsake their old belief and way of living. They discontinued their practices of drinking wine, divination, sorcery, sacrifice to evil spirits observance of gennas and taboos. Many were filled with great joy and happiness in Christ for they have overcome the evil spirits through the power of Christ. They realized that they were no longer under oppression from evil spirits and demons, but were filled with Christ. Religion helps the socialization of people, because Christianity teaches that the other is a person to be considered as one's brother or sister not an alien or foreigner. It is because of this growing sentiment and attitude that earlier animosity has given way to better relationships among different ethnic groups in state. Also in a church, for example, a sinner and saint are looked upon in the same way without any distinction and difference. In front of God, all people, whether rich or poor, civilized or uncivilized are all same. Thus, this Christian philosophy had preached and practiced by the Christian church socialized the common folks to a great extent.

Considering religion as a whole, there is a total change in the concept of God among the Sangtam people as well as among the tribal communities. Religion is very much dependent on a person's concept of God. Pre-Christian concept of God was that God was a giant revenger, who constantly kept his eyes open to detect their faults, failures and shortcomings. They feared such a God because he can cause terrible punishments. In one way they were correct because wrong action never went unpunished. But the Christian God is a God of love, who forgives one's faults and can bridge the relationship with God. Earlier they had to make atonements by propitiatory sacrifices of blood of animals and for serious offences they had to resort to measures of self-torturing, self-immolation etc, to appease the God. Because of this non-Christian concept of God as a revenger, their life was full of revenge, and they found it hard to forgive. But in Christian God they understood that God is forgiving and love, so they are ready to forgive and have learnt to forgive and love one another. Therefore, Christianity has disciplined the Sangtam life as well as the tribesmen and blessed them with a new religious belief and a spiritual life which was unknown to them in previous life. The Christian culture found a home among the tribal people. As the missionaries hailed from other culture which the people thought to be superior, they took pride in being a Christian. Thus, the new faith was seen as means of higher standard of life and culture. Christianity is a homely religion and Christian worship has totally replaced the animistic worshipped system, also Christianity as a religion has made deep inroads in the psyche of the tribal people.

V.I. 4. The Impact on Economic life of Sangtams

The coming of Christianity to the tribal society was a bright dawning day. As for the impact on Economic life, Christianity plays the great and right role in improving the economy of the people. The hill tribes as well as the Sangtams in those days depended solely for their socio-economic life on agricultural products, domestic animals and small village industries. Their cultivation depended on the monsoon rains and if it failed, the crops for the year were no good. Many kept domestic animals like mithuns, cows, poultry and dogs. The degree of wealth was measured by the accumulation of rice for years and the number of domestic animals. Both the rich and the poor earned their income from the sale proceeds of the domestic animals, rice and other handicrafts.

They were ignorant of modern industrial knowledge. Their small industries were confined to the villages and included trades such as pottery, blacksmith, basket-weaving, cloth-weaving and other handicrafts. Thus, the socio-economic condition of the Sangtam people was indeed at the very low level in those days. But Christianity had diverted the energy and resources to productive and constructive utilization and also has restrained the evils practices of very high expenses on rituals, festivals. Therefore, Christianity has begun to remove all customs and practices like gennas, taboos, feast of merit, sacrifices, rites for sick and dead and all form of superstition and animism. People have come to understand that God help those who help themselves. The prohibition of intoxicants by the church controls drunkenness and quarrels, and they became conscious of their higher status in the society. So there has been a real change of ideas in respect of the native people. People have

been taught to avoid wasteful expenditure and to save money in whatever way they could in order to meet any emergency like natural calamities and epidemics. Christians also believe that no task or work is too means to earn a living for their daily bread.

Thus, the socio-economic condition of the Sangtam people had greatly improved through the influence of the Christian mission. Through the encouragement of the church and the government people done mini farm for better economic position, also many of the educated people are now employed in government job and working in different position.

Therefore, the impact of Christian mission on Sangtam people has tremendously advanced their socio-economic life in modern civilization, if the Christian mission had not come to the life of Sangtams, then it would have been much behind than what it is today.

Overview

The ancient Sangtams worship animistic faith but due to the coming of Christianity in the Sangtam land, today lots of social impact has been brought. When the Christian mission first enter in the virgin faith of the Sangtams initially there was a strong opposition and resistance to the missionary activities. But today tribes began to accept Christ as their personal savior and Lord. In the early 20th century when Christianity were spreading in the Sangtam soil the missionary use a simple Vernacular Biblical knowledge to spread the Gospel that was sufficient during our forefather's time. But today due to the globalization and the coming of the western culture lots of evil forces are coming to the Christian ministry. Today more tasks is ahead to the soul reaper especially to the Christian ministry.

As per the researched some of the positive and negative impact existing in the Christian ministry is listed below:

Positive Points

- i. The coming of Christianity had brought great changes in the socio-cultural life of Sangtams.
- ii. Christian ministry is growing. Churches and fellowship are increasing.
- iii. More number of Christian followers are registering in the name of the Christ as Personal savior and Lord.
- iv. Number of Theologians are increasing every year.
- v. Youngsters are becoming more aware of the Gospel.
- vi. Secular evangelistic and young preacher are seen among the youth for spreading the gospel especially those youth brought up from Evangelical Union (E.U) in the Secular College and University.

Negative Points

- i. Today many churches in our society are facing financial crises due to which churches request for donations in the name of religion.
- ii. In many churches, the Pastors, Associate pastor, Youth director etc., is being paid very low due to which many of them think to earn extra income for their livelihood.

Future scope

- i. the churches must increase the salary of Pastors, Associate Pastor, Youth Pastor, Women Pastor etc., on the basis of their village household and economic condition of the church and they should have a minimum degree of B.D and M.Th for more practical and sound teaching in the ministry.
- ii. the way of teaching and preaching style need to be deeply rooted through doctrine and ethical teaching. In the olden days, simple Bible quotation and vernacular language was sufficient

but due to the globalization, the preacher need sound teaching and focus more in the practical teaching.

iii. Churches must encourage more Bible study instead of simple preaching style. Today, about 50 % of Christian followers are hunger to listen to the doctrine of the theology. The world demand preacher to do more home work before they stand in the church because the Christian followers need to feed with the real words of Christ through theologically instead of simple biblical explanation and illustration.

iv. Churches must encourage more colony/khel fellowship especially in towns and the cities to pull the followers and to give more opportunity to express their faith.

v. Use of digital technology (Projector, Computer, mobile, etc) should be encouraging in the church ministry for spreading the gospel and to attract the followers.

V.2. Educational Development

This section discusses and examines about the rise and growth of education in Naga Hill and Sangtam Soil during the British regime and analyses the impact of new education upon the life and thought of the Sangtam people. It also presents a short description about the growth of education in Nagaland after India's independence.

V.2.1 Ancient Sangtam Education

The ancient Sangtam Naga people were illiterate because there was no school nor they had the idea and capacity to send their children to school. In real sense, they did not know anything about education. The only means to impart some sort of training and values to the younger generation was the Dormitory where the youngster used to get together and learnt from their elders like folk songs, folklores, household norms, field cultivation technique and warfare norms etc.

In the beginning, the missionary people faced a lot of troubles and inconveniences to persuade the Nagas to join school and have education, because they were not friendly to them. Even the guardians were not ready to send their children to the schools established by the Christian Mission because of two reasons.

a. They had not yet recognized the missionaries and treated them as the spies of the British government.

b. They were all farmers and their compulsion was to work in the field from dawn to dusk along with whole family members. As they did not know the importance of education, they were not ready to send their children to schools at the cost of their field works. The girls had to perform domestic works besides field jobs. The devoted missionaries, however, with their mild and sympathetic behaviour towards the Naga people changed the scenario and a day came when the Naga guardians began to realize the importance of education in life. The government too applied efforts to set some schools at primary levels while providing financial support. Thus, with the efforts of both the Christian missionaries and the British government education at the primary level first began in the Naga Hills. Education in Nagaland actually began in full swing after India's independence. However, the missionary people and the British government must be appreciated for the efforts to give the foundation of institutional education in the Naga Hills and make the people interested in education. During intense underground movement of 1956, the underground prevented the students specially the poor ones from going to schools and recruited them in their armed wing. This, however, could not retard the progress of the education in their area.

V.2.2 Modern Sangtam Education

In an era of political unification of the various disintegrated Naga tribes ushered the arrival of the British in the Naga Hills, along with the annexation of the Naga territories to the British rule and promulgation of the British special rules and regulations that sharpened their political consciousness. On the other hand, entrance of the western Baptist Christian missionaries in the land of the Nagas and their activities in the Naga Hills marked changes in social, religious and culture life of the Naga people. While spreading the new faith among the animist Nagas and indoctrinating them with Christianity, the missionary people laid foundation of modern educational system which opened a new chapter in the history of the Naga people.

Though the main objective of the missionaries behind establishing schools in the Naga Hills was to prepare fertile ground for the growth of Christianity by producing native preachers and church pastors in due course of time. Education helped the Nagas to view the world from new angle and enabled them to get dimensions of new avenues in their life and helped them to come out of their parochial thinking. The missionary people needed trained and educated native preachers who could not only talk to the native people in their own language but also the success in persuading the animist Nagas to understand about the significance of Christianity. Under such need and realization the missionaries took initiative to open schools in the Naga Hills.

The British government needed educated Nagas who could assist the government in running the offices at least at the lower level. Hence, the government too encouraged and helped the missionaries to set up schools and impart education to the

Nagas. As a result, in the beginning, the primary schools along with the Bible schools and training schools came into being.

The first school under Sangtam soil was established in 1930 at Tsarü village started by Imnayongdang Ao Waromong, Tsarü (Chare) village Pastor. The name of the School was called "Baptist Mission School" (class A-1)

Education was not a welcome thing in Sangtam soil initially. Chomungang Sangtam 80 years old from Tsarü Village said he was not allowed to go to school initially by his parents and asked him to do agriculture work in the field. The researched has shown that during the early education revolutionary movement the people talked about these words "*Only Lazy people who do not want to work in the field use to go to school*". At first many parents refused to send their children to the school. But very soon they realized the importance of education to their children and after that the schools were opened everywhere under Sangtam Villages. It is believed that the Chare (now called Tsarü village) was the first Sangtam village to established Church and School. The number of schools continued to increase every year and the administration of majority of them was taken over by the state government of Nagaland. Today in every Sangtam village has a Primary School and Middle School. Apart from this there is an Arts College called Zisaji Presidency College is also under Kiphire town (HQ of Sangtam) imparting education upto graduate level.

Today, many children get free education and free books apart from scholarships provided to each of them by the Government. Researched has shown that today about 90% of the Sangtam people feel they are lacking behind the advance tribe in education is not because of their mental backwardness

but due to lack of educational institution, infrastructure, economic condition and most importantly coming of education to Sangtam soil was very late as compare to these advance tribe in Nagaland. As reported through researched many Sangtam Student Union used to take disciplinary action against such students who show deviant behavior, neglect their studies and uselessly roam in towns without study.

The students' union effectively played its important role in bringing a positive social change among the society i.e. by stopping tattooing as well as in eradication of many superstitious words pass down by the older people. The schools is an important agencies through which new ideas are infiltrated into the villages. Most of the high school and middle school teachers coming from different parts of the country are the harbingers of new ideas and customs. The people has responded well to modern education. They felt a need for education for which it will provide white-collar job and is rewarding to them in terms of status and other benefits. The traditional education was geared to make an individual self-reliant and an active participating in his community life whereas the modern education is irrelevant to his actual life situation.

As the content of education continues to remain divorced from every day experience of the pupil, it creates a peculiar attitude towards education. Mills has described that attitude very correctly- "Very rarely does a Naga regards education as something which is going to make him more fitted for his ordinary life, he regards it as something which will fit him in the form of a government post aptly described to me as a sitting and eating job. While they read a lot about other countries and societies, they are largely ignorant about the geography,

history, culture and economics of their own society and state". The number of drop out is very high among them which seem to be mainly due to economic and psychological reasons. The drop outs among Sangtam students appear to be mainly due to economic backwardness, lack of home counseling, irregularity of school teachers and psychological reasons.

Social pressure compels them to send children to schools but economic pressure compels them to withdraw the children sooner or later. Most beginners join school psychologically unprepared and soon they get disappointed/discouraged as learning is not as they had expected earlier. The task master attitude of the government primary school teachers most of whom are under qualified and the lack of guidance and counseling further increase the percentage of drop outs in Sangtam area. The dropouts do not like manual labour and strict village discipline and therefore prefer to stay away from their villages. Most of the government school teachers have strong political thinking and do not attend the schools regularly resulting into poor performance of the students. Education in Sangtam society has helped the individualistic trend and consumerian attitude. It has also created a sense of superiority among the educated section and partly alienated them from the rest of their society. It is also an agency of westernization among them.

V.3 .Economy Reforms

V.3.1 Economy Life of Sangtam

The economic life of the Sangtam Nagas centres round their means of subsistence. Shifting cultivation and other means of livelihood such as fishing, hunting and the collection of forest produce still continue to be the main stay of their economic life inspite of the impacts of the newly emerging cash-economy.

The people are poor and economically backward due to various

reasons. The age-old practice of shifting cultivation causes erosion of fertile layer of the top-soil and denudes the area of its forest-wealth. The mountain slopes are steep and high the cold climate is inhospitable for rice cultivation. The road communication is not yet fully developed to facilitate the full exploitation of their economic wealth. Being educational backward, they are yet to receive the adequate share in the government jobs.

Most of the trade in their area is carried by the people other than Sangtam. However, the various developmental schemes and poverty alleviation programmes launched by the government, growth of education, urbanization, etc. has certainly helped them economically in various ways, inspite of considerable lack of occupational mobility in their society.

Land Tenure and Types of Land

The village council is the proper authority, which controls the ownership of lands in the village according to their customary laws. Almost every household in the village has its own land holdings. Such rights are paramount heritable and transferable and gained by inheritance or by purchase.

The Naga Hills Jhum Land Regulation 1946 gave the original inhabitants absolute rights over their Jhum lands and recognized their eligibility to practice cultivation, clear the forest and graze cattle. Land other than those already acquired by government belong to one community which comprised one village or more than one. But the regulation is no longer tenable owing to the enforceable Naga Forest Act, 1968 and the Nagaland (Requisition and Acquisition) Act 1965, which gave government absolute rights to carve out forest reserves and acquire any plots of land for its purpose.

There are no land records about the individual ownership in most of the villages. However, every piece of land in a village is well demarcated and has its owner. Apart from the agricultural plots individuals also own their forests to meet their needs of bamboo, timber and fuel. Land and forest owned by individuals were transferrable.

Apart from the lands belonging to the individuals, every village has also the respective clan lands and the forest owned by the community. The poor and the needy are allowed to cultivate clan lands on payment of few measureful of grains or tins of grains as the signed of agreement for about two years.

The father decides and gives away the share of his adult son after his marriage. Usually, the eldest and the youngest son get the lion's shares in this process. If the father dies, then the sons themselves decide about the division of landed property. In case, there is no male heir, then the property may pass down to the paternal relative.

V.4 . Political reforms

Before the advent of the British to the Naga Hills, the Nagas were in a village state of confinement as they followed the traditions of their forefathers in all socio-economic and political aspects. There was hardly any change in society. The British administration brought about changes in almost all spheres of Naga society. However, in spite of the changes certain traits of traditional life and culture persisted. The political organization of any modern form was conspicuous by its absence during the pre-independence days because Tuensang district was excluded from the Provincial Legislature. After the advent of British in late 1882, the neighboring Mokokchung district also, the old village continued with the slight modification brought by the

Britishers. Presently, a three-tier political system of politics exists in the Sangtam area with the Village Council (i.e. Village Panchayat) at the grass root level, Area Council at the level of Local Administrative Units and the State Legislature at the top. Before discussing about the Village Council and Area Councils, it may be beneficial to study the transitional phases of growth of Sangtam polity from the very beginning.

V.4.1. The Traditional Sangtam Village Polity

The power of the administration of Sangtam village is vested in a Village elders consisting of the following:

The Village Chief/Yangziba/Chochorü.

By tradition this post go to the founder of the village and no other qualities were attributed to it. After that the post became hereditary and was handed over from father to son. The Sangtam polity resembles the Konyak somewhat in the existence of chiefs in each Sangtam village, though they are not so powerful as the Konyak Chiefs since they have not the same monopoly of land. However, this observation is very superficial as the Sangtam Chiefs are very powerless in comparison to the Konyak Chiefs. In reality, the status of a Sangtam Chief was more of symbolic than functionary in nature. The influence which a Chief exerted really depended on his personal ability rather than on anything else.

The Priest: The priest exerted almost equal importance to the Chief in the Village. His verdict in religious matters were taken as final. The post is not hereditary and usually passes on the next elderly man. In olden days this priesthood is mostly perform by the thongrü clan.

The Village-elders: The people of a particular age group form this group of Councilors. They are taken from every clan or

Khel of the village. The groups of Councilors retire after the lapse of five (5) years. However, it varies from village to village. Every villager must contribute the share of meat on that particular occasion and all villagers residing any where must be present in village on that occasion.

The Village elders decides about the Jhum fields to the cultivated in a particular year. It also decides the dates of cutting and firing the Jhum fields and the dates for sowing and harvesting.

The Sangtam, like all other Nagas have strong traditions of village elders which worked through a sense of meeting and continuing discussing until a consensus was reached. The same tradition still persists and the recent acts of the Government of Nagaland have only legalized the old traditional elders.

Sangtam Villages under Tuensang district did not come under the control of the British Administrative Officers. However, the Deputy Commissioner of Naga Hills district and Sub-divisional Officers of Mokokchung Sub-Division used to have amicable and friendly relation with Trans-Dikhu tribes. British recognized various village Chiefs as Gaon- Burahs (GBs) and gave them power to deal with the local law and order problems according to traditional customary law. They also recognized Barrak (Thsayingrü/chochorü) as the assistants of the GBs. The GBs were often invited by the British officers and were given red blankets and minors presents like coin, gun clothes etc., by them. The Administrative officers also received presents from them. They toured Sangtam Area from time to time to help in maintaining law and order in that Area. The Britisher also appointed the body of interpreters (Dobhashis or DBs) to conveys government standing orders. The task of giving interpretation of intricate and controversial customary was

developed on them. They became the valuable guide in the task of enforcing the judicial administration in its right and correct perspectives. Subsequently, the DBs Court were attached to the Deputy commissioner of Sub-Divisional officers and in every case, it was assigned specific powers to decide cases, even of criminal category according to the Naga customary laws, subject to the modification or approval of the D.C and his legally empowered sub-ordinates, Dobhashis still play an important role in the assessment and disposal of cases as legally authorized to them. The introduction of the office of Dobhashi (also called Dobashi) was the first step towards the extension of Civil and Judicial authority over an area of more than one village. In olden days every Sangtam village was a republic with very limited contact with other neighbouring villages. The messengers with a branch of a particular tree in their hands were sent to another village. Such messengers(Langbüürü) were never killed or beaten in any village and outrage on them was avenged by all. Such persons were used for peace making between different warring villages. If the enemy villages wanted to have friendship then the villagers of each village used to choose their respective friends from the other village.

V.4.2. Modern Sangtam Village Council

The Naga National Council tried to bring uniformity into the administration of the villages of Nagaland after the battle of Kohima in April 1944 in Second World War. The Village Council, which existed in many villages were also introduced in the rest of the villages. No political party existed and selection of members of the Village Council was done by general consensus in a meeting of all the male adults of the village. Re-organization of the Village Council in 1961-62 was an important step towards evolution of Local Self Government in

Sangtam and all other Naga areas. As a result of reorganization, three grades of Council emerged out of the arrangement-which were the Village, the Range and the Tribal Council were set up under Article 13 of the Nagaland Regulation which hitherto has recognized the old Naga Panchayat system or Council. By this arrangement, the Village Council has been reconstituted which consists of the recognized Chief of Chiefs, Gaon Burahs(GB) and the elders, selected by the village in accordance with the customary procedure, being responsible for matters relating to the internal administration of the village and its organization, welfare work and enforcement of all orders, rules and regulation passed by legally empowered authorities including the maintenance of law and order. In addition, it is authorized to arrest criminals and is investigate crimes, report occurrences of accidental deaths and epidemics and watch the possible movement and appearance of tress-passers. The council have increased judicial powers.

The range councils consist of members elected by the village councils under a particular range or circle of village. The tribal Council consists of elected members from all the tribe. Later on the tribal council was replaced by Regional Council on the recommendation of **Khathing Commission**, which was also known as **Tuensang District Council** was given enormous powers under Nagaland Act and even the members of State Assembly were selected by the same from 1963 to 1973.

V.4.3. Reorganization of the Village Council

Every Sangtam Village had its own council. It constituted the supreme body of the village. The method of selection of the council defers from Village to village. But normally the eldest of the clan is nominated to represent the village council.

The function of the council can be divided into three categories:

i. Executive ii. Administrative, and iii. Judicial

The Sangtam village council was the most important political institution in Sangtam Society. Changes took place after Naga came in contact with British in 1882.

The British adopted a native system of administration which would suit local test and at the same time be conducive to maintaining law and order among the tribes. Accordingly, the age-old traditional form of administration most suited to the peculiar conditions of the Nagas people and their society was reinforced. In pursuance of this policy, the existing institutions based on local customs and traditions were sought to be linked to European concept of administration by the addition of certain local agencies. However in course of time they gradually eliminated the existing system and estranged the tribal. By the recognition of the traditional leaders and elders, an integration of the existing leadership into the colonial political framework was tried to be achieved. Under the colonial rule, they introduced three layer system:

i. Gaonburahs ii. Dobashi (Interpreters) and iii. District Administration.

At the beginning in 1882, Gaonburas (G.B) were appointed following a traditional practice and the customs of various communities.

There is a Head G.B. for the entire village and then there are one G.B. and one Assistant G.B. from each Khel of the village. The Government interest was served best as they were recognized and appointed to assist the colonial administration in the carrying out of their respective village administration. Although the chiefs or headmen were given due recognition as undisputed leaders in their traditional set up, their recognition as village

chiefs or headmen was done with the intention of making them loyal agent of the colonial administration at the lower reaches. Thus, while continuing to be the leaders of their people, they become an important link between the British Government and the masses. The powers and function of the Gaonburas as representative of colonial administration were determined by the Government. The Gaonbura had no participation in formulating the policies regarding their own affairs. On the other hand, the Gaonbura only received directions and supervision from the district officers. Another institution that served both as an instrument of pacification on the Naga and as a native team of intermediaries between the rulers and the ruled was that of the Dobashi. This institution was one of the chief means through which the British Government established successful relations with the Naga tribes. The services of the Dobashi were effectively utilized by the district officer in many ways. They helped and strengthened the district administration to enable him to have free access to the local people in perfect security. In addition to their duty as liaison between the Government and their local people, the Dobashi were at the same time employed as judges in the villages. Dobashi also advised the British officers in the settlement of cases according to the customary laws. The local disputes among the villages, Dobashi were often dispatched for timely intervention and pacification of the villagers.

The third layer or institution of colonial policy was District Officer who supervised overall administration of the Nagas. Even though they did not interfere in internal matters of the tribe directly almost all the policy was framed by them and direction was given to the Gaonburas and Dobashis. These officers were exclusively Europeans. Thus British Government

transformed the political institution of the Sangtam Nagas into three layer not directly but indirectly to suit the convenience of the Government and to maintain relationship with the Sangtam Naga. No doubt before the British colonised the Naga territory, each Sangtam village was independent, and the village council was the sole authority to frame the policy and maintain law and order of the village. But after British colonized the Naga it introduced a system which every village had adopted as a common system and administered under the direction of the district officer.

Though the village chiefs and village elders enjoyed supreme authority without interference of any higher authority, it was now demolished. The power of the village council though apparently retained was infact, reduced by restricting its traditional powers to settle all matters of any degree. Dobashi which did not exist in the village court now has become legal where matter of any dispute are settled in Dobashi Court. Even though many customary laws and system of administration were reduced we find that in the villages some traditional systems still in practice.

As regards the Naga political will, formerly it was expressed through the Village Council, and each village had its own will. Now by coming under one central authority which at the district level wielded by the Deputy Commissioner, the Nagas are united both politically and territorially.

Reorganization of Village Council

The Nagaland Village and Area Council Act 1978 (Nagaland Act I of 1979) which received the assent of the Governor on 9th March, 1979, further reorganized the Councils in the State. According to clause 3 of the Act, every village shall have a village Council. As per explanation given therein village means

and includes an area recognized as a village as such by the Government of Nagaland. An area in order to be a village under this Act shall fulfill the following conditions namely:

The land in the area belong to the population of that area or given to them by the Government of Nagaland, if the land in question is a Government land or is given to them by the lawful owner of the land, and the village is established according to the usage and customary practice of the population of the area. According to clause 4 of the Act "A Village Council shall consists of members, chosen by villagers in accordance with the prevailing customary practices and usages, the same being approved by the State Government, provided the hereditary Village Chiefs, GBs and Anghs shall be Ex-officio Members of such Council and shall have voting right".

The members of the Council elect a Chairman and a Secretary from among them. A person who is not a member may also be elected as a Secretary but he may have no voting right.

V.4.3.I . Powers and function of Village Council, according to the Act are the following:

- i. to formulate Village Development Schemes, to supervise proper maintenance of water supply, road, forest, education and other welfare activities.
- ii. To help various Government agencies in carrying out development works in the village.
- iii. To take development works on its own initiative or on request by the Government.
- iv. To borrow money from the Government, Bank or financial institutions for application in the development and welfare work of the village and repay the same with or without interest as the case may be.

- v. To apply for and receive grants-in aid, donation, subsidies from the Government or any agencies.
- vi. To provide a security for the repayment of loan received by an permanent resident of the village, from the Government, Bank or financial institution.
- vii. To lend money from its funds to deserving permanent residents of the village and to obtain repayment there of with or without interest.
- viii. To forfeit the security of the individual borrower on his default in repayment of loan advanced to him or on his commission of a breach of any of the terms of loan agreement entered into by him with the council and to dispose of such security by publication or private sale.
- ix. To enter into any loan agreement with the Government, Bank and financial institutions or a permanent resident of the village.
- x. To realize registration fees for each litigation within its jurisdiction.
- xi. To raise fund for utility service within the village by passing a resolution subject to the approval of State Government; Provided that all monetary transactions shall be conducted through a schedule Bank or the Nagaland State Co-operative Bank.
- xii. To constitute Village Development Board.
- xiii. Power to do certain acts in the event of an epidemic. On the outbreak of an epidemic or infections disease Village Council shall initiate all preventive measures.

V.4.3.II. Administration of Justice

The Village Council constituted under the Law in force from time to time shall administer justice within the village limits in accordance with the customary law and usages as accepted by the canons of justice established in Nagaland, and the law in this respect as enforced from time to time. In case of disputes between villages falling in different areas or district, two or more Village Councils may settle a dispute in a joint session or refer it to the appropriate authority.

Village Administration

The Village council shall be auxiliary to the administration and shall have full powers to deal with internal administration of the village.

- i. Maintenance of law and order.
- ii. In serious case offender may be arrested but such person should be handed over to the nearest Administration Officer or Police Station without undue delay.
- iii. To report to the nearest Administrative Officer occurrence of any un-natural death or serious accident.
- iv. To inform the presence of strangers, vagabonds or the suspects to the nearest Administrative Officer or Police Station.
- v. To enforce orders passed by the competent authority on the village as a whole.
- vi. To report out-break of epidemics to the nearest Administrative Officer or Medical Officer.
- vii. No transfer of immovable property shall be affected without the consent of the Village Council, written record of this shall be maintained by the Village Council.

V.4.3.III. Area Council

The area Council consists of members elected by the Village Council in the proportion of the one member for a population of 500 and part thereof not below 250. In case of the village having less than the population of 250, they join other villages in electing a member for the same. Power and duties of the Area Council are laid down in Article 33 of the Act, which are given below:

- i. The Area Council shall examine the development scheme formulated by various Village Council within its jurisdiction and after coordinating and consolidating all such schemes into one for the area submit it to the appropriate authority with its recommendation and priorities.
- ii. The Area Council shall settle dispute.
 - a. If it is voluntarily referred to it by two or more contesting Village Councils; or
 - b. If required to do so by the Deputy Commissioner, State Government, or
 - c. Any other matter referred to by any other authority.

V.4.3.IV. Regional Council

The Regional Council, which was also known as the Tuensang District Council continued to be the apex body of Local Self Government in Tuensang district from the beginning of the State-hood in December, 1963 upto the passage of "Nagaland Village and Area Council Act, 1978.

Point 10 of the 16-point Memorandum of the Third Naga People's Convention at Mokokchung held in October 1959, which became basis of the Nagaland Act in Parliament reads as follows:

Administration of Tuensang District

- i. The Governor shall carry on the administration of the Tuensang District for a period of 10 (ten) years until such time when the tribals in the Tuensang District are capable of the shouldering more responsibilities of the advanced system of administration. The commencement of ten-years period of administration will start simultaneously with the enforcement detailed workings of the Constitution in the other parts of the Nagaland.
- ii. Provided further that a regional Council shall be formed for Tuensang District by elected representatives from all the tribes in Tuensang District and the Governor may nominate representatives to the Regional Council as well. The Deputy Commissioner will be the ex-officio Chairman of the Council. This Regional Council will elect members of the Naga Legislative Assembly to represent Tuensang District.
- iii. Provided further that on the advice of the Regional Council, steps will be taken to start various Councils and Courts, in these areas where the people feel themselves capable of establishing such institutions.
- iv. Provided further that no Act or Laws passed by the Naga Legislative Assembly shall be applicable to Tuensang District unless specifically recommended by the Regional Council.
- v. Provided further that the regional Council shall supervise and guide the working of the various Council and Courts within Tuensang District and wherever deemed necessary depute the Local officers to act as Chairman thereof.

- vi. Provided further that Council of such areas inhabited by a mixed population or which have not yet decided to which specific Tribal Council to be affiliated to, shall be directly under the Regional Council for the time being. And at the end of ten (10) years the situation will be reviewed and if the people so desire the period will be further extended.

The Constitution (Thirteenth Amendment) Act, 1962 enacted by Parliament to set up the State of Nagaland had also the provision of the regional Council. It said :

The Administration of the Tuensang District of Nagaland shall be carried on under the special responsibility of the Governor for a period of ten years during which it is expected that the people of that area would be in a position to shoulder fuller responsibilities of administration. Tuensang Regional Council comprising of elected representatives of the tribes therein will supervise and guide the working of the village and Area Councils in the District and further no law passed by Nagaland Legislature will extend to that District unless so recommended by the Regional Council. "One of the member representing Tuensang district in the Legislative Assembly of Nagaland shall be appointed Minister for Tuensang Affairs by the Governor on the advice of the Chief Minister. Tuensang Regional Council members elected six M.L.A. from among themselves in January 1964 elections out of which L.J.Toshi Sangtam were also elected. Similarly, in February 1969 elections, they elected 12 M.L.As. for Nagaland Legislative Assembly out of which I.L. Chingmak Chang, K.A. Imlong and Tochi Hanso were Changs. K.A. Imlong remained Minister for Tuensang Affairs for a long period. Tuensang participated in direct elections in 1974 elections. The Regional Council has ceased functioning after the passages of village and Area Council Act of 1978.

V.4.3.V. The Village Development Board and Its Function

A recent development in Nagaland have been the formation of Village Development Board in every Naga village as an agency of rural development under rules for composition and functioning of the Village Development Boards (VDB) framed by the Government of Nagaland in exercise of the powers conferred by sub-section I of Section 50 of Nagaland village and Area Council Act 1978 in given below.

Power and Function of Village Development Board:

- i. The Village Development Board, subject to such directive which the Village Council may issue from time to time, shall exercise the powers, functions and duties of the Village Council enumerated in clauses 4, 6, 7, 8, 9, of the Section 12 of the Act, subject to the prior approval of the Chairman of the council.
- ii. The Village Development Board shall also, subject to such directives as the Village Council may issue from time to time, formulated schemes, programmes of action for the development and progress of the village, as a whole, or groups of individuals in the village or for individuals in the village, either using the village, community for other funds.
- iii. The members of the Village Development Board shall be chosen by the Village Council. The tenure of members shall be 3 years unless decided otherwise by the Village Council by a resolution. The members may include members of the Village Council or person who are not members of the Village Council or those who are ineligible to be chosen as or for being members of the Village Council by virtue of

their age, or by virtue of tradition and custom. At least one woman shall be a member of the Board representing all the women in the village. Government servants can be chosen as members with the permission of the Government.

- iv. A member of the Village Development Board may be replaced by a resolution of the Village Council, for reason to be recorded in the resolution.
- v. The Deputy Commissioner shall be the ex-officio Chairman of the Village Development Board.
- vi. The Village Development Board members shall select one among themselves as the Secretary who shall be a person, who is literate.
- vii. The Village Development Board shall operate its fund through suitable accounts in the bank. These accounts shall be operated jointly by the chairman and Secretary of the board.
- viii. No cheque shall be honored by the bank unless it is accompanied by a copy of the Board's resolution, authorizing such withdrawal signed by all the members present in the particular meeting in which such a resolution was passed and consented to by the Board's chairman.
- ix. The number of members of the Village Development Board is usually 12-13, which include representatives of the Village Council, government employees, and general public and of the village woman.
- x. The meetings of the VDBs take place regularly on the fixed date. The participation of general public in the functioning of VDBs varies from village to village, but in majority of the village, it is of casual nature. In many villages, the general public is not fully aware of its aims and objectives and the mode of functioning.

Factors Effecting Election/Selection of Candidates

Various factors contribute in different degrees depending on circumstances in the selection/election of the office-bearers and members of the Village and Area Council and Village Development boards; which are given below:

- i. Traditional factors like family background linked with achievements in head-hunting and feasts of merit given earlier still carry weightage in the minds of many Sangtam Nagas, especially in the case of old and uneducated ones.
- ii. Personal factors like educational background, oratory skill, richness and generosity and age of the candidate highly influence the election results. Candidates belonging to dominant class always find themselves in the advantageous positions.

Link with people in power and the capacity of candidate to get things done always tilt the election results in his favour.

Women Politics Disabilities

The Sangtam women are deprived of any political right and therefore they either elect or get elected as an office-bearer/member of any political organization. The Village Development Board are the only exception where provision, there is less participation of women in the functioning of Village Development Board. The Sangtam women have the tradition of elders conducting the affairs of the village based on age-group system. This is why the participation of the women in the functioning of village councils and VDBs is very limited. The traditional Sangtam Society placed certain social and political disabilities on adopted members of the clan. They were originally supposed to follow the members of the adopter clan and elect them as village Councilors.

Deviant Behavior and the Social Tension:

Modern education and Christianity has loosened the grip of tradition and as a result of the same the youth and the adopted clan members are showing deviant behavior especially in the case of Assembly elections. This has become a source of Social tension in Sangtam society. Another source of social tension resulting into weakening of clan and village solidarity in Sangtam Society is the formation of party cadres with diverse ideology. This has brought vertical cleavage in the rural life of many villages. Adult franchise guaranteed by the constitution and practiced in Assembly and Parliament elections is bound to affect the public opinion in favor of females, young group who suffered due to political disabilities in the past due to their sex, age and social status respectively.

V.4.3. VI. Judicial System of Village Council

- i. The Judicial system of the Sangtams has three tier systems with the Village Council at the bottom, Dobhashi's Court in between and the Deputy Commissioner's (D.C's) Court at the top. This is, apart from the High and Supreme Courts on the highest level.
2. In pre-British days, and in remote un-administered Sangtam villages, the Village elders was the sole authority of imparting justice against any offence against person or property.
3. The punishment given by the Sangtam Village council depended on the nature of the crime and the prevailing customs and traditions. Murder was usually avenged by the clansmen.
4. The crime and the offender's fields/other properties were confiscated and given to the aggrieved party and his mithun, pigs etc..

5. Women thieves were also tied to the murong post and beaten with the stick. In no case, the dress of the offender men or women was taken as a fine as it amounted to very serious insult equivalent to his/her killing.

Most of the disputes, particularly the cases of the Village-Council.

The village court is empowered to settle cases of the following nature :

- i. Land disputes including water disputes
- ii. Simple assaults
- iii. Brawling and drunkenness
- iv. Pilfering cases
- v. Divorce cases
- vi. Fornication and adultery cases
- vii. Thefts
- viii. Damage to crops by cattle
- ix. Any other case which can be settled according to the customary law.

A village court may impose fine and may award compensation thereto if it thinks fit.

The village courts are empowered to settle cases according to the tribal customary law prevailing at the time provided such settlement is not at variance with ordinary Criminal Law. The village courts usually maintain record of all cases settled, although it is not compulsory.

The cases of very serious nature are not settled by village courts. However, Village Council is supposed to arrest and handover all such criminals to the D.C. or nearest police station or to the administrative officer of the area.

The Village Council may arrest persons guilty of the following:

- i. Rioting
- ii. Counterfeiting
- iii. Murder
- iv. Robbery
- v. Thief
- vi. Burglary
- vii. Forgery, etc.

The cases in village courts are field to the Head G.B. Both the parties are summoned to appear before the village court along with their witnesses on an appointed date and time. It is settle by the Head Gaon Burah (Chief) with the help of all the Gaon Burahs (GBs).

Appeal against the decision of the village court is done in Dobhashi's Court (DB's court). However, no appeal against the unanimous decision of the village court in case of the breath of the Customary Law shall lie. An appeal against the decision of the DB's court may be made to the Deputy Commissioner, Tuensang, who like any other fresh case may either hear it himself and decide or may refer it to Head DBs Court or to the Court of the Sub-Divisional Officer, Tuensang.

CHAPTER VI

CONCLUSION AND FUTURE SCOPE

VI.1. CONCLUSION

The book is about the Sangtam Naga society. The features of the Sangtam world, demography, origin, migration & settlement, socio-cultural life of Sangtams, status of women, festivals, ceremonies, rites and rituals, songs and dances and folk songs. They are all briefly discussed. A brief analyst and explanation about the Christianity, education and political reforms in the Sangtam society. The impact of globalization and western culture in the Sangtam society is also explained.

During our forefather's time, the Sangtams maintained the communitarian values among the people in the community. The community shared love, peace, helping, equality, unity and co-operation etc. But with the coming of western education, modernization, science and technology which mould the society not only in educating but in western tradition, lifestyle, dress code, mass media, easy and comfort life. Which lead the community of Sangtam to decline the communitarian values in the community.

In the late 19th century brought about the intrusion of foreign culture into the Sangtam society. The advent of European culture brought along with it all trappings of modernity and European civilization.

After the coming of Christianity in the Sangtam soil in early 1918, the Sangtam people could not hold both Christian culture along with their traditional values systems. It is true to say that the Naga traditional belief and practices could not hold the

forces of Christianity. As a result a total change was brought to their society due to impact of Christianity within a short period of time.

With the advent of education and interaction with the societies of the world, the old good principles of cultural values are forgotten in the grabs of changing development.

We have many things to learn from the other culture, their lifestyle, accordingly to the changing world, which may bring good impact to our future generation. But one must not throw away our good quality, culture and way of life.

It is important that one must be able to adopt to any changing culture as and when the situation demands, maintaining ourselves the best possible balance to our rich Cultural Heritage to flourish parallelly with other culture within given time and circumstances of the era.

If we look to the world today, not only for the Sangtam but the overall Indian society their Cultural Heritage is deteriorating due to globalization.

Today, globalization has become the object of serious discussion and as such is its consequences and that we are forced to see it as a threat in spite of its goodness. Since globalization touches upon and impinges on the very issue of human lives and dignity, it has become the contention of the intellect that it falls out far out weights its achievements. The Sangtam people are greatly influenced by the outside world. There are many positive result of contacting with the outside world but on the other hand, negative impact seems to abound. When we look into our context today, we can say that the good heritage and culture of our forefathers and ancestors are diminishing. This change can be seen in their dress code, way of worship, way of thinking,

way of speaking, food habit, etc. Today, many young people not taken interest for the development of their own culture and tradition.

It is a high time for every Sangtam need to retrospect into the matter seriously and apply all the good quality cultural elements for the betterment of the society and for making the modernization process more meaningful.

The change of society does not fall from the heaven. People have to work for it politically and individually. The Sangtams should not just remain idly if you want to transform the society. The main principles of keeping and rebuilding our culture is to busy ourselves at least to some work either in the form of mentally or physically.

As we have learnt that in olden days everybody was a farmer/worker and produced their own livelihood in the Society. Laziness was a great shame in the Traditional Sangtam society. Today, declining of Cultural Heritage particularly rise of unemployment among the Sangtams may be due to their laziness or idleness. To solve our socio-economic, political and even to prevent our Cultural Heritage, we must revive the dignity of labour in our society.

Chapter two deals the origin, demography and geographical features and village institutions such as Roshengvi and Kuhying, Village elders (Yangzirü), Khel (Pungyung) and Village Identity and practices, House Buildings, *Singkong* (Logdrum), Jhum (Shifting) cultivation described above show that Sangtams like any other tribal communities had their concrete elements of Culture. It must also be accepted that there are affinities between the cultures of Sangtams with that of the Cultures of other Tribes of Northeast India.

Therefore, Sangtams too have rich and beautiful culture which identifies them in the society.

In the chapter three I have discuss about the social and cultural life of the Sangtam society. The Sangtam society have six clans existing in the society. Sangtams are also very fond of festivals, songs and music, there are different types of festival. Hünapungbi festival and Mungmung festivals are the most important festival. Sangtam society enjoys different varieties of rites and rituals, social customs.

Due to lack of documentation the origin of Sangtam Naga is still in obscurity, a lot of research still need to be done to unlock the hidden history of the Sangtams and their culture. This research is a humble beginning. The future no doubt awaits further field research and further evaluation. The present study has been made to suggest and develop some tools which will eventually be useful to the governments, research institutions and research scholar.

VI.2. SCOPE FOR FUTURE WORK

The present research has been made to suggest and develop some tools which will eventually be useful to the governments, research institution, and research scholar.

This study suggests the following future scope of research recommendations where additional investigation may be fruitful.

They include

- i. Origin and Migration of the Sangtam Naga.
- ii. Economy of Sangtam Naga.
- iii. Brief historical account of Sangtam Naga.
- iv. Ancient Sangtam Naga religion practices.
- v. Case study of tiger men-Sangtam Naga.

- vi. The Sangtam Customary Laws and practices.
 - vii. Impact of SHG(Self Help group) and JLB (Join liability group) in Sangtam Soil.
 - viii. Survey on the development of Sangtam economy.
 - ix. Political History of Sangtam Naga.
 - x. Folklores and Folktales of the Sangtam.
 - xi. The art and craft of Sangtam.
 - xii. Origin culture of Sangtam Naga.
 - xiii. Development of Education and Christianity in Sangtam soil.
 - xiv. The Development of Literature in Sangtam Society (Ancient to Contemporary world).
 - xv. Impact of Globalization in Sangtam Naga Society (cultural reflection).
 - xvi. Impact of Intercultural marriage in Sangtam Society.
 - xvii. Study of Socio cultural life of Sangtam Naga (Case Study).
 - xviii. Evolution of Clan in the Sangtam Naga.
 - xix. Society and culture in a corner of Nagaland (The Sangtam).
 - xx. Modern work culture of Sangtam Naga.
 - xxi. Ethical Study –Clan marriage and their significance.
- Future studies may add variables, such as structure, attitude, people, top management support, trust into the knowledge cultural model and make the model more comprehensive.
 - Future studies may add socio-demographic characteristics of participants. This information can be used to explore other intervening variables such as gender, age, ethnicity, experience, etc.

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