



Nagaland Heritage Studies

CLASS - V

STATE COUNCIL OF EDUCATIONAL RESEARCH & TRAINING (SCERT)

NAGALAND HERITAGE STUDIES | CLASS V - ALTERNATIVE ENGLISH

Copyright © SCERT 2018

First Edition: 2018, Second Edition: 2019, Third Edition: 2023

Illustrator: Arien

**Design & Layout: Heritage Publishing House, Dimapur: Nagaland
hph.dmp@gmail.com**

FOREWORD

The need of a textbook, which would allow our children to explore and learn from our formidable cultural heritage has been long felt and sounded out in various forums. This imperative finds its genesis in the reasoning, that, it is of utmost importance that our children should be exposed to the richness and vibrance of our God given culture, enabling them to develop strong cultural moorings, imbibe positive traditional values and preserve the same for posterity. While the exposure to other nation's culture and history enriches learners, it is an issue of priority that learning begins with one's own culture as it is a truism that culture is the life blood of any nation and its negligence is at the risk of one's own peril.

This concern has evolved into the redesignation of the subject Alternative English into the Nagaland Heritage Studies, a textbook, exclusively drawing its content from our local cultures and traditions. These textbooks of Nagaland Heritage Studies (NHS) in English language are developed for classes 5 to 8.

The SCERT conveys its deepest gratitude to all the Tribal Organizations, Tribal Literature Boards, the DIPR and the Art and Culture department, Prof. D. Kuolie and individual contributors for their enthusiastic and valuable response to our request for their official inputs especially in terms of permitting use of photographs, stories and poems in the NHS textbooks.

Lastly, a word of appreciation to the NHS team of SCERT for the effort put in and bringing out the much awaited textbooks.

Dated: Kohima the 26th November 2021



(N. CHUMCHUMBENI KIKON)

*Director
SCERT, Nagaland : Kohima*

PREFACE

The realization that we need to study about our people, our history, our way of life and what we are, has been felt by many, but not much has been done to set the ball in motion.

Hitherto, neither does the school curriculum, nor our society as such, plans any programme to educate our children about our Naga Way of Life. The youth's knowledge about our culture has become frightfully deficient, made worse by the onslaughts of western and other cultures. Hence Nagaland Heritage Studies is deemed a timely intervention, which will enrich our students to gain deeper insights about their identity as Nagas; the cultural legacy that has come down to them and that which, they must come conserve and take forward.

In the development of the curriculum/syllabus of Nagaland Heritage Studies, care have been taken to ensure that all aspects of the Naga essence had been brought in. The topics/content shall be introduced in a graded manner from classes 5-8 for the Alternative English series.

The Nagaland Heritage Studies, is envisaged to not only inform students about what we were and are, but work as a platform to strengthen our ties and establish our oneness within the tribes of Nagaland. A lot of theoretical conjecture had been made about eliminating the evils of tribalism amongst us, most however remaining at idealistic levels. But through Nagaland Heritage Studies we saw an opportunity to reach this goal. There seem no better way to do it than by allowing the students to know about each other, experiencing other's culture and realizing that on closer inspection, we are all cut from the same cloth - the affinity we share in terms of clothes, ornaments, food habits, traditions values and practice, languages, etc, but for mere difference in geography.

It goes without saying that knowing, experiencing and appreciating each other's way of life can broaden our outlook, expel our prejudices and help us focus on the oneness we share with each other. In correspondence with this aspiration, we adopted an inclusive approach in designing the curriculum, wherein the content broadly includes literature and information from other tribes and not just exclusively about your own people or tribe.

Our ultimate vision by the introduction of Nagaland Heritage Studies is to see a new breed of students/youth who have a strong sense of identity, is knowledgeable about his or her cultural heritage and is a unifying force in building Nagaland into a culturally unique and developed state.

Contents

Page

1. How tribes in Nagaland got their names – I	1
2. My Nagaland	8
3. Festivals of Nagaland - I	11
4. Our Traditional Clothes	19
5. How tribes in Nagaland got their names – II	23
6. The legend of Sopfünuo	29
7. Festivals of Nagaland – II	33
8. Feast of Merit	40
9. Naga Indigenous Games	45
10. Our green wealth	51
11. The Morung	57
12. Community Participation – A Treasured Naga Value	60

Lesson 1

How tribes in Nagaland got their names - I

Learning Objectives:

1. Learn names and spell the names of different tribes in Nagaland and their places of origin.
2. Learn about the history of tribes in Nagaland.
3. Read the lesson effectively and with comprehension.
4. Understand and follow instructions given in written and oral form.
5. Learn new vocabularies.
6. Learn to appreciate the positive features of Naga tribes in Nagaland.

Have you ever wondered why the tribes in Nagaland are different? It is because they have different languages and cultures that are distinct from each other. The origins of the names of the different tribes in Nagaland tells us something about the character of the tribe or the geographical characteristics of the tribe.

1. Phom

The Phom people live in a mountainous area with a good view of the villages around them. These hilltops and mountain ranges are frequently covered by clouds. The word Phom means 'cloud'. The ancestors of the Phom people migrated to their present territory from two directions. One was 'Ying' and the other was 'Long.' The Phom use the term 'Yinghilong' to refer to the place of their origin and migration.





2. Lotha

Like some other Naga tribes, the Lothas believe that they migrated from Manchuria in China to the village of Khezhakenoma in the Naga Hills. Khezhakenoma became too crowded over time and therefore they left and migrated further northward. On their way, they crossed the river and went ahead of the others. The others were worried and made enquiries about them. The answer they got in reply was, *Latha* which means “gone far ahead.” The word *Latha* eventually became “Lotha” and was accepted as the name of the group of people who left or had gone ahead.

Another version is that before the advent of Christianity, the Lotha people worshipped several gods and made sacrifices to them. They called themselves, “*Lotha ta loa eroejipo*” which can be translated as the people who have made sacrifices to the fullest. In course of time, this was shortened to Lotha. The British Political Officer J.P. Mills recorded the name of the people as Lhota Naga, and after some time it was corrected to Lotha.

3. Konyak

Imagine piercing your ears in order to become a member of your tribe. That was what the Konyaks had to do. They called themselves “Na-ga” meaning ‘ear’(na) and ‘hole’(ga). They had a practice of piercing their ears from childhood to set themselves apart from other races. The Konyaks were also called ‘Kah-ha,’ *kah* standing for hill and *ha*



meaning people, Hill people. Pierced ears and tattoos were the identifying marks of a Konyak. There are two versions of how the term Konyak came to be used. One version says that the word Konyak is derived from two root words, *Khao* or head, and *Nyak* or black since Konyaks have jet-black hair. The other version states that they referred to themselves as “Kong-nyak” which means ‘tattoo on the nose.’ The word Konyak probably came from the British pronunciation of the word.



4. Kuki

The Kuki tribe of Nagaland is believed to have originated from “Khul”. This area is located in Central China. Khul means ‘cave or underground’. The Burmese referred to the Kukis as ‘Chin’. Kukis were also called ‘Kookies’ by the Bengalis of the Chittagong Hills Tracts. The Britishers officially wrote down their name as Kukis and since then, it has been used as such.

5. Sangtam

When the British first came to the Northern Sangtam territory, their leader Woodthorpe asked the people where they had come from. Their reply was, “Sangdang”. The word *Sangdang* actually meant platform as the people lived in elevated platform houses. It was also the name of their ancestral village. However, the British officer wrote down their name as Sangtam, and ever since then, the name Sangtam has come into official use.





6. Yimkhiung

Once there were two brothers who were separated for years. They spent many sad days looking for one another without any success. But one day their long search was rewarded and on that day, they were happily reunited. In great joy they built a village together, and named it *Yimkhiung Awun*. The prefix *Yimkhiung* stands for 'search and reach' and the suffix *Awün* stands for 'old.' The two words mean, "An old place or the original place from where the two brothers finally found each other." Although the name Yimchunger is found in early Government records, the original name of the tribe was Yimkhiungru.

7. Zeliang

The term Zeliang covers two groups of people, the Zeme and the Liangmai. They are the indigenous inhabitants of the present Peren District of Nagaland state. In April 1943, C.R. Pawsey who was then the Deputy Commissioner of the Naga Hills District christened the two groups as the Zeliang Naga tribe. This was how they got their name.



8. Angami



The Angami tribe is one of the major tribes among the Nagas. The term 'Angami' is a British coinage name. Its origin is from the Meitei word 'Ngami' or 'Ngünbami' which means 'people who are capable of anything'. Prior to the colonial era, the Angami people called themselves 'Tenyimia'. In 1832, Captain Jenkins led his army of 700-800 Meitei porters who passed through the Angami territory to Assam. The officer asked the Meitei interpreter who lives in this area?' to which the interpreter replied 'Ngami' or 'Ngubami'. The British officer recorded the word as 'Angami' and this has been used as such till today.

Exercise:

A. Vocabulary:

1. Prefix – A group of words that you add to the beginning of a word.
2. Suffix – A group of words that you add to the end of a word.
3. Frequently – Many times or regularly.
4. Pierced – Made a hole in something using a sharp point.
5. Tattoos – A design made on someone's skin using ink and needle.
6. Enquiries – To ask someone for information about something.
7. Ancestor – A relative who lived a long time ago.
8. Elevated – To move something to a higher level or height.
9. Indigenous – having always lived, pre-existed in a place.
10. Inhabitants – People who lived in a particular place.

B. Question and Answers:

1. When and who christened the Zeme and Liangmai as the Zeliang Naga tribe?
2. What is the meaning of Yimkhiung Awun? How did it come into being?
3. What does the word Phom mean? Describe the origin of the Phom people?
4. What is the origin of the name Angami?
5. Where does the word Lotha originate from? What does it mean?
6. How did the Kuki tribe originate?
7. What was the ancestral village name of the Sangtam? What does it mean?
8. Describe the two versions of the term Konyak?

C. Match the following:

A

B

- | | | |
|--------------|---|---------------------------------------|
| 1. Zeliang | – | referring to clouds. |
| 2. Lotha | – | referred as Chin by the Burmese. |
| 3. Phom | – | pierced ears and tattoos. |
| 4. Angami | – | gone far ahead. |
| 5. Sangtam | – | Yimkhiung Awiin. |
| 6. Kuki | – | lived in elevated platform house. |
| 7. Konyak | – | ‘People who are capable of anything’. |
| 8. Yimkhiung | – | Peren district. |

D. Fill in the blanks:

1. The British officer _____ coined the term ‘Sangtam’.
2. The Lothas migrated from _____ in China.
3. The Phom people live in a _____ area with a good view of the villages around them.

4. 'Kah' means _____ and 'ha' means _____ in Konyak.
5. The Bengalis of the Chittagong Hills Tracts called the Kukis as _____.
6. The term Zeliang covers two groups of people, the _____ and the _____.
7. The original name of the Yimkhiung tribe was _____.
8. The term Angami comes from the Meitei word _____.

E. Project Work:

Select any one tribe from the lesson and write the best thing that you like about that tribe e.g. food, clothes, games etc in about 120 words. You can also draw pictures to illustrate your points.

Lesson 2

My Nagaland

Learning Objectives:

1. Recite the poem with proper rhythm, stress and intonation.
2. Acquire basic understanding about the poem, talk and write about it.
3. Answer question based on the poem.
4. Understand and follow instruction given in written and oral form.
5. Learn new vocabulary and use them in sentences of your own.
6. Learn about flora and fauna found in your local area.
7. Learn to write creatively starting with a simple poem.

My Nagaland

Where Flora is the princess
And Fauna its faithful attendant,
Where earth is a golden mystery
And victory contain pages of history
Where the hill are higher.
And the sun is friendly
This is Nagaland, my Nagaland.

Where love is a larger pond
And peace the waters.
Where loyalty is yielded
And courage is in the womb of the earth.
Where the heavens planted
Great and fearless warriors.
This is Nagaland, My Nagaland.

Rükulü Kezo

Exercise:

A. Vocabulary:

1. Flora – plants found in a particular area or region.
2. Fauna – animals found in a particular area or region.
3. Mystery – something unknown or secret.
4. Victory – winning a battle.
5. Loyalty – faithfulness or devotion to some person, cause or nation.
6. Courage – being brave.
7. Warrior – a person who fights in a battle.

B. Make sentences using the new words learnt:

- | | | | |
|------------|------------|------------|------------|
| 1. Flora | 2. Fauna | 3. Mystery | 4. Victory |
| 5. Loyalty | 6. Courage | 7. Warrior | |

C. Question and Answer:

1. In the poem, 'My Nagaland' what are flora and fauna referred to as?
2. What are the important qualities of Nagaland the poet mentions in the poem?
3. In the poem who are called fearless? Why do you think the poet called them so?
4. "Where love is a large pond and peace the waters". What do you understand by this statement?

D. This is a poem about colour. Read it aloud.

Colour

What is pink? A rose is pink
By a fountain's brink.

What is red? A poppy's red
In its barley bed.

What is blue? The sky is blue
Where the clouds float thro'.

What is white? A swan is white

Sailing in the light.
What is yellow? Pears are yellow,
Rich and ripe and mellow.
What is green? The grass is green,
With small flowers between.
What is violet? Clouds are violet
In the summer twilight.
What is orange? Why, an orange,
Just an orange!

Christina Rossetti

- * Do you notice how the words 'pink', 'pink' and 'brink' in the first two lines end with the same sound. So also the words 'yellow', 'yellow' and 'mellow' in line 9 and 10. These words ending with the same sound are called rhyming words.

Work in pairs and write a short poem with rhyming words based on your favourite colours.

- E. Work in groups of five and talk about the warriors of Nagaland that you have seen, heard or learnt about. Ensure that each member in the group gets a chance to talk.

Here are some questions:

1. What are some of the weapons that Naga warriors carry which were used in battles?
2. Do Naga warriors have a war cry that is sounded before, during or after battles?
3. What are the qualities which the poet has attributed to Naga warriors in the poem 'My Nagaland'?
4. What are some of the traditional type of clothes which you have seen on Naga men?
5. What are some of the traditional ornaments which you have seen on Naga men?

Lesson 3

Festivals of Nagaland – I

Learning Objectives:

1. Learn about the festivals of Nagaland and their significance.
2. Be able to compare your own festivals with the other festivals and discover the similarities they share.
3. Know about other's festivals and develop appreciation for them.
4. Appreciate and value good practices you see in each tribe's festival.
5. Read the lesson with comprehension in order to look for necessary information.
6. Understand and follow instructions given in written and oral form.
7. Understand and identify the common practices shared by all tribes in Nagaland.
8. Learn to write simple formal letters following proper format.

Nagaland is known as the land of festivals. The numerous tribes of Nagaland have their own festivals. Most festivals are related to agricultural activities, since agriculture used to be the main occupation in the past.

Traditionally, religious rites and rituals were performed to a Supreme God during these festivals. Feasting and revelry however dominated the scene at these times.

Aoleang Monyu

This is the most important festival of the Konyaks. It is celebrated after the seed-sowing phase in the first week of April every year. It celebrates the presence of the divine spirit Wangwan.



This Wangwan is symbolized by erecting a bamboo along with its branches in front of the Morung, and then the Wangwan is invited to join in the celebration to bless the people. Traditionally, it used to be celebrated over a period of six days when the community took part in fishing, hunting, sports, singing, dancing and feasting.



Metemneo

This is a festival of the Yimkhiung, celebrated on 8th August. The Yimkhiung, believed that every man had six souls and every women five souls. Hence this festival was celebrated to give new born babies souls. During the festival, meat

pieces were set aside as offering-six pieces for a boy and five pieces for a girl. Besides this, the festival is also a time of feasting, making friends, forgetting enmities and getting betrothed.

Mimkut

This is a festival of the Kuki tribe celebrated on 17th January. The festival derives its name from the grain “mim” (Job’s tears), which according to Kuki belief, is the grain they discovered after coming over-ground. The Kukis believe that they had originally lived under the ground. The Mimkut is celebrated to please Thilha (The demon), who rules the underworld.



Tokhu Emong

Tokhu Emong is celebrated by the Lothas on 7th November. “Tokhu Emong” means resting for feasting from field work after harvest. Unlike other festivals, Tokhu Emong bars villagers from hunting, fishing, trading and travelling during the duration of the festival. No one in the village is allowed to go out during this period. Meat is gifted

to friends and relatives to strengthen ties and forget past enmities. Often a bonfire feasting is held near the Morung to unify the community.



Sekrenyi

Sekrenyi is the main festival of the Angamis celebrated on 25th February. It is a festival of purification. Therefore Sekrenyi involves cleaning of the village well and thereafter, ritual bathing at the well by menfolk. This bathing is a sign of washing away one's misfortunes and illnesses. Water is also brought from the well to sanctify the clothes to be worn by men by sprinkling water on them. Women also sanctify the home by placing a few drops of rice brew around the main pillar of the house. Feasting and merrymaking also starts once the rituals are observed.



Chega Gadi

It is a festival of the Liangmai, which is celebrated on 31st October. It begins with the sacrifice of a rooster to ensure prosperity to the people. This is followed by the villagers trooping to their fields to shout 'Tibai Bailo' –

which is a warning to animals to keep away from their fields. However, Chega Gadi is basically a festival dedicated to young people and courtship. Couples go for outings to get to know each other and share meals prepared by the girl. Family get together, as well as community feasting are also carried on side by side.

Moatsü

Moatsü is the main festival of the Ao tribe. It is celebrated on the 2nd of May after the sowing of seeds. The aim of the festival is to invoke God's blessing upon the harvest. It is also a time for relaxation and merry making after the toil and labour of the sowing season. Men and women dress in their traditional fineries and take part in various cultural activities. They dance, sing, play tug-of-war and feast on meat and drinks, usually sitting around a big open fire.



Mongmong

Mongmong is one of the most important festivals of the Sangtams. It is celebrated on 3rd September. Mongmong means 'togetherness forever'. This festival was celebrated to gain the good will of the Supreme Being called 'Lijaba' for a good harvest and prosperity. The actual celebration starts after each house hold observed 'Musuyantup'– a ritual worship of the three stones (which represents Lijaba) in the kitchen hearth. Rice and rice brew is offered to the stones. This is followed by feasting and merry making.



Exercise:

A. Vocabulary:

1. Rites – religious ceremony.
2. Ritual – an order of doing things or for performing religious ceremony.
3. Revelry – make merry.
4. Dominate – have an overall influence over.
5. Offering – to present or give something.
6. Betrothed – to be engaged to marry someone.
7. Enmities – hatred or state of being an enemy.
8. Job's tears – it is a tall grain-bearing perennial tropical plant; a common food crop in Nagaland.
9. Sanctify – make clean or holy.

B. Match the tribe to its festivals:

Tribe	Festival
1. Sangtam	a. Tokhu Emong
2. Angami	b. Chega Gadi
3. Konyak	c. Moatsu
4. Kuki	d. Sekrenyi
5. Yimkhiung	e. Mongmong
6. Ao	f. Metemneo
7. Lotha	g. Aoleang Monyu
8. Liangmai	h. Mimkut

C. Answer the given questions:

1. What does 'Mongmong' mean? Why is it celebrated?
2. What is the main festival of the Ao tribe? Why is it celebrated?
3. During which festival is the people forbidden from hunting, fishing, trading and travelling?

4. Why is Aoleang Monyu celebrated? What does the bamboo symbolize?
5. Why is the festival of Metemneo important for new born babies?
6. How do the Angamis purify themselves during the Sekrenyi festival?
7. Which Naga festival is dedicated to young people and courtship? How do the couples court each other?
8. What does 'Mim' mean in Kuki language? What is the significance of 'Mim' to the Kuki tribe?
9. Most Naga festivals were related to agriculture - how can you say this?
10. How did Nagas traditionally enjoy themselves during festivals?

D. Read the text and find one word answer for the following questions:

1. A festival named after a food grain._____.
2. The Konyaks erected a bamboo plant in front of the Morung to represent_____.
3. The festival that bars people from hunting, fishing, trading and travelling_____.
4. A festival that deals with human souls_____.
5. At Chega Gadi festival villagers troop to the field and shout_____.
6. During Sekrenyi the Angamis clean the well and bath because it is a festival of_____.
7. Tug-of-war is an indigenous game played during_____.
8. The celebration of Mongmong actually starts after each household observes_____.

E. Sit in pairs or groups and discuss the questions given together.

If you were invited to join in any one of the festivals you have read about in this lesson, which one would you choose and why?

F. Formal letter writing.

People have been writing letters since time immemorial to communicate with one another. Even today letters are still

written, though more so through e-mails using the computer. All letters written on paper or computer have a structure. The format or arrangement of the letter is different in formal and informal letter. Here we will learn the structure of a formal letter.

Joseph Naga Forest Colony Dimapur	Sender's name and address
March 20, 2018	Date
To The Principal Learning Tree School Lake View Colony	Name/title and address the addressee
Subject- Application for leave after recess.	Subject
Respected Sir/Madam,	Salutation
I respectfully state that I am a student of your school studying in class 5. I would like to request you to kindly grant me leave after recess today, as I am not feeling well and would like to go home and rest.	Body
I, therefore hope that you would be kind enough to grant me the said leave on the above mentioned ground, and for which act, I shall remain obliged to you.	Conclusion
Yours sincerely	Subscription
Joseph Naga	Sender's name.

Joseph Naga
Forest Colony
Dimapur March
20, 2018

To

The Principal
Learning Tree School
Lake View Colony

Subject- Application for leave after recess.

Respected Sir/Madam,

I respectfully state that I am a student of your school studying in class 5. I would like to request you to kindly grant me leave after recess today, as I am not feeling well and would like to go home and rest.

I, therefore hope that you would be kind enough to grant me the said leave on the above mentioned ground, and for which act, I shall remain obliged to you.

Yours sincerely

Joseph Naga

To do:

Write a letter to your principal seeking permission for leave to celebrate your festival. Follow the format given above for formal letter.

Lesson 4

Our Traditional Clothes

Learning Objectives:

1. Learn about traditional clothes and its significance.
2. Know about other tribe's traditional clothes and develop appreciation for them.
3. Learn new vocabularies, phrases and sentences and use them in sentences of your own.
4. Read the lesson with comprehension in order to look for necessary information.
5. Understand and follow instructions given in written and oral form.
6. Understand and identify the common practices shared by all tribes.
7. Learn the local names of traditional clothes and costumes.

Every tribe in Nagaland has a traditional costume basing on the tribe to which he/she belongs. All the Naga tribes have their own unique costume, which differs from each other. Although all the tribes have similar styles of clothing, head dress and ornaments, on closer inspection, no two tribes have identical items. Naga's customary attire plays an important function in bringing out the separate identity of each tribe.

All Naga men wear colourfully hand woven shawls which are worn even today. Infact it is quite popular even outside the state. However a full traditional costume would include a head gear, sash worn across the torso, a loin cloth or a kilt, leggings, armlets, wristlets, earrings and a good number of necklaces made of beads, shells and bones.





Men head gears are either made of woven cane or bamboo, decorated with either feathers or bore tusk or dyed goat hair. Some even wear a bear skin coronet stuck with hornbill feathers. Armlets were made from bamboo, woven cane, elephant's tusk or brass. Similarly, wristlets were woven with cane or wild orchid stem or made of metal like brass and iron. Leggings also have a variety – some tribes wear bear skin leggings, some wear leggings made of cane or wild orchid stem. Some wear leg rings made of metal wire, while some tribes designed their legs with tattoo instead.

Most tribes would complete their looks with a dao belt tied around their waist and wield a spear.

Naga women wear a mekhala and a shawl. The mekhala has evolved over the years and today a lot of modern designs can be seen which may be worn by any one irrespective of tribe. But traditional mekhala and shawl would again be tribe specific in design, colour and pattern.



Women of each tribe would wear these along with broad bead necklace, earrings, armlets, bangles and some would include a girdle. Some tribes even wear hair ornaments of brass rings or bead hair bands, brass hair bands or even small coronets with tufts of red goat hair. Traditionally a woven bamboo basket was slung behind the back as well to carry things.

Today we see Nagas in their full traditional costume only during festivals or cultural programmes. A Naga adorned in his traditional finery is a sight to behold as it speaks of a race who is bold, majestic and fierce.

Exercise:

A. Vocabulary:

1. Traditional – something passed down from one generation to the next.
2. Costume – set of clothes for some special event or to be worn only by some people.
3. Identical – to be same.
4. Head gear – head covering worn for protection or style.
5. Coronet – small circular crown worn around the head.
6. leggings – leg covering or protection.
7. Irrespective – not taking something into account.
8. Evolve – to grow and change over time.
9. Tuft – a number of feathers, hair or grass growing or joined together.
10. Finery – showy dress or to dress up with lots of ornaments.
11. Girdle – hip ornament like a belt.
12. Attire – dress.

B. Answer the given questions:

1. How is the separate identity of each tribe in Nagaland brought out?
2. What would a full traditional costume of a Naga man include?
3. What are the different pieces of costumes and jewellery worn traditionally by a Naga woman or girl?
4. List some of the materials used by Nagas to make their ornaments?

C. Basing on the district where you reside, find out the local names of one tribe for the following items belonging to the traditional costume:

- (a) Men's shawl.
- (b) Women's shawl and mekhala.

- (c) Men's necklace.
- (d) Women's necklace.
- (e) Spear.
- (f) Dao.
- (g) Women's basket.

D. Find a picture of a couple in their traditional attire and write a paragraph describing them. Then underline the Adjectives and circle the Nouns in your paragraph.

E. Read your lesson again and find one or two word answer for the following questions:

- (a) One item of ornament procured from an animal which suggest that some Naga men were very wealthy. What is that item?

- (b) Name one ornament worn by men for both style and protection.

- (c) Both Naga men and women wear ornaments but some items are worn only by women. Can you name one such item?

- (d) What can be worn by all women irrespective of their tribe?

- (e) Name one item worn on the lower part of the body by Naga men?

Lesson 5

How tribes in Nagaland got their names – II

Learning Objectives:

1. Learn names and spell the different tribes in Nagaland and their places of origin.
2. Learn about the history of tribes in Nagaland.
3. Read the lesson effectively and with comprehension.
4. Understanding and follow instructions given in written and oral form.
5. Learn new vocabularies.
6. Learn to appreciate the positive features of Naga tribes in Nagaland.

9. Chang

The Chang tribe have a belief that they came from a great tree called *Chongnyu*. It was a banyan tree and could be seen from every direction.

But there are other versions on the origin of the name Chang. One of these versions says that the word Chang is derived from the word *Changennyu* which means ‘standing tall’ or ‘towering above its surroundings.’ In yet another version it is said that the Chang people came from the east. The word for eastern direction is *Chaangbou ae*, from which they called themselves Chang.



10. Chakhesang

The nomenclature “CHAKHESANG” was coined by extracting the first syllable of the names of its three communities, i.e., *Cha* for Chokri, *Khe* for Khezha (Kuzha), and *Sang* for Sangtam. Thus, Chakhesang is formed by three major communities.

The Chakhesang Naga tribe is a multilingual community whose members can speak Chokri, Khezha (Kuzha), Poüme, Sangtam, Sümi, Rengma and Tenyidie languages.



11. Kachari

The Kachari people have three sources as to the origin of the name of their tribe. In the first version, a legend says that one of the ancestors of the Kacharis settled in a tract of land between the rivers Brahmaputra and Koshi. The area was called *Kachar* by the Nepalese, and the descendants of that man came to be called Kachari.



The second source is from J.D. Anderson who stated that the term Kachari comes from the name Koch referring to the *Koch* dynasty of North Bengal. It is pronounced as Koss in Assam and the Assamese refer to the Kacharis as Kossari.

The third source is from N.K.Burman who says that the Northeast area was mentioned in the great epic, The Mahabharata, and called 'Kachcha.' The meaning of this word is a region touched by the sea gulf and walled by rocky hills. The earliest inhabitants were the Kachcharis or Kacharis.

12. Khamniungan

The villages of the Khamniungan tribe are special as they are geographically located both in India and Myanmar. The word 'Khamniungan' is a compound word formed by three words. *Kham* means water, *niu* means great and *ngan* means source. Thus Khamniungan means 'source of



great water or river.’ The reference is to the biggest river in the territory named Laang, which flows into the river Chindwin in Myanmar. Laang is the main river in the Khamniungan region.

13. Pochury

The name Pochury comes from three words. *Po* comes from Sapo, *Chu* comes from Küchury, and *Ry* is from the word Khwiry. These three groups of people migrated to the present territory of the Pochury people in different waves from Myanmar. After some years, the three groups merged into one group and became a major Naga tribe. Sapo are the group of people who came from Shaphongri village, the Küchury group came from Southeast Nagaland, (now Myanmar) and the Khwiry group came from east of Nagaland which is also under Myanmar now.



14. Rengma



The tribe known as Rengma have an interesting story about the origin of their name. In their own language they called themselves *Nzonyu*. *Nzon* means a person and *Nyu* means people, thus *Nzonyu* means the people of *Nzon*. They gave themselves this name after Nzon Tegibu, the greatest hero of the tribe. He established a village called Tegibuphen on the hill Terogvu. However the word Rengma came about in an unusual way. In later years, when the British came to Assam, they wanted to meet the Ahom King. But the

King would not go and, he sent a warrior called Keyhon instead. Keyhon was grandly dressed in his traditional clothes, and the British official thought he was a ghost. He asked his interpreter the word for the ghostly appearance and the reply he got was Rema. The British official thus gave the name Rema or Rengma to the tribe from that encounter.

15. Sümi

The Sümi tribe has the maximum versions for the origin of the name of the tribe.

The name Sümi is believed to have originated from the Angami number 'se,' meaning three. This is based on the legend that the Angamis, the Chakhesangs and the Sümis were sons of one man and they all lived together in Khezhakenoma. Sümi was the youngest son. The ancestor of the Sümi was called Seme which means 'the third person.'

However there is another version that says that the word, Sümi comes from the name of the first village that they established which was called Swemi. Today it is known as Sümi.

The third version says that the name Sümi was from the name of an ancestor called Supu.

The fourth version says that the word Sümi is from a combination of the names of the two brothers, Tukumi and Suwumi. The British began to use the name Swemi, and it became shortened to Sema until it was officially changed to Sümi in 1992.



16. Ao

The present District of Mokokchung is the homeland of the Aos. Aos are a group of the Naga family, consisting of two phratries; the Junglir and Mongsener. Though the Junglir and Mongsener lived together from time immemorial they have separate theories of their origin and nomenclature.

Junglir: According to oral theory and belief, the Junglir emerged from stones at Lungtrok, which is located at Jungliyimti. They were able to live a good life with a phratry composition to populate the settlement, hence these people were called Junglir.



Mongsener: The Mongsener came from South-East Asia, crossing the river Irrawady and Chindwin rivers and lived at Jungliyimti. The word Mongsener is derived from the system of the members in the Putu Menden. The members of the Putu Menden occupy the seat on a rotation basis. Therefore, Mongsen means continuity of rotation in the Putu Menden.

The distinction between Junglir and Mongsener can be seen in the system of their tatoos, dress, food, language and other customs and practices.

The meaning of the nomenclature “Aor” comes from the event of “going across the Dikhu river” or just literally “gone” or “going”.

Exercise:

A. Vocabulary:

1. Established – to start something that will continue for a long time.
2. Territory – land that is owned by a particular tribe.
3. Migrated – travel from one place to another.
4. Dynasty – a series of rulers who are all from the same family.
5. Interpreter – someone whose job is to change what someone else is saying into another language.
6. Encounter – to experience something.
7. Emerged – to appear from somewhere.
8. Syllable – a word that has one vowel sound.
9. Multilingual – speaking more than two languages.
10. Derived – to come from or be developed from something.

B. Question and Answers:

1. Explain the three different versions of the origin of the name of Kachari tribe?
2. What is the meaning of the word “Khamniungan”? What does it refer to?
3. Discuss the origin of the word, ‘Chakhesang’ and the languages that they speak?
4. Describe the different beliefs of the Chang people that led to its origin?

5. Discuss the circumstances of the version of the youngest brother that led to the origin of the Sümi tribe?
6. Name the three groups of people who migrated to the present territory of the Pochury tribe? How did they merge into one group and explain their migration?
7. Discuss the two versions of the origin of the Rengma tribe?
8. Explain the version of the origin of Junglir and Mongsener?

C. Fill in the blanks:

1. The Chang tribe have a belief that they came from a great tree called_____.
2. Nzon Tegibu established a village called Tegibuphen on the hill _____.
3. The villages of the Khamniungan tribe are special as they are geographically located both in _____and _____.
4. The origins of the Kachari people have _____sources.
5. Sapo are the group of people who came from _____village.
6. The Sümi is believed to have originated from the Angami number meaning _____.
7. Chakhesang tribe is formed by _____, _____ and_____.
8. 'Aor' consists of _____ and _____.

D. Match the following:

A

1. Chang
2. Chakhesang
3. Kachari
4. Khamniungan
5. Pochury
6. Rengma
7. Sümi
8. Ao

B

- a. going cross the Dikhu river.
- b. Multilingual community.
- c. Source of great water or river.
- d. Standing tall.
- e. People of Nzon.
- f. Brahmaputra and Koshi.
- g. The third person.
- h. Sapo, Kuchury, Khwiry.

E. Project Work:

Select any one tribe from the lesson and write the best thing that you like about that tribe example food, cloths, games, etc. in about 120 words. You can also draw pictures to illustrate your points.

Lesson 6

The legend of Sopfünüo

Learning Objectives:

1. Read the lesson effectively and with comprehension.
2. Learn new vocabularies and use them in sentences of your own.
3. Develop speaking skills through group discussion and pair activities.
4. Understand and follow instructions given in written and oral form.
5. Learn about the legend of Sopfünüo.
6. Answer questions based on the story.
7. Develop an interest in local legends and folklore.

Sopfünüo was a woman of Rüsoma village who married a man from Mao area and went to live there. She was treated well in the early days of her married life and was blessed with a child. However, her husband began to see another woman. He ordered Sopfünüo to go back to her village very late one night.



Though scared of encountering a tiger or losing her way, Sopfünüo was so deeply hurt by her husband that she left for her native village late in the night.

Carrying her child on her back, with a burning bamboo stick as her only light she set out. Sopfünüo's husband watched the light and no longer saw it after it crossed a hill.

On the way she met with an accident at the very place where her torch burnt out and died there. Her nursing child clung to the mortal remains of her mother and was pierced to

death by her mother's ribs. Their bodies mysteriously turned to stone in the place where they had laid down.

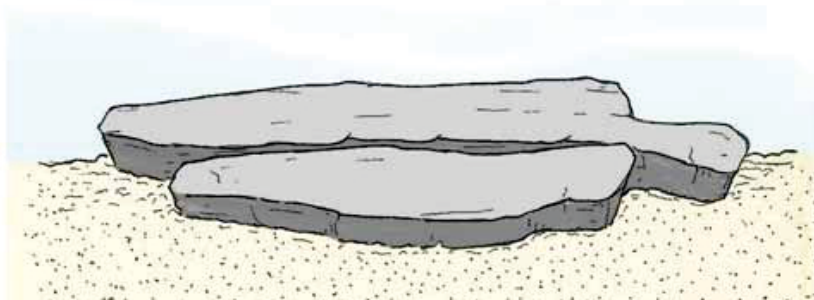
The bamboo stick that Sopfünüo used in her return journey also sprouted new shoots which mysteriously grew downwards while other normal bamboos grow upwards.

Sopfünüo's parents or her husband did not know about these events. Not having heard from her for a long time, Sopfünüo's parents went to search for her in her husband's village. They were shocked to learn that Sopfünüo and her child had run away from their home a long time ago and that her husband had remarried.



When Sopfünüo's relatives went to search for her and her child, they came across two stone figures. This was at the spot where her husband had last seen the light of the burning torch go out. These figures resembled an adult and a child. They concluded that these must surely be Sopfünüo and her child.

On being informed by Sopfünüo's family, the entire village of Rüsoma decided to go and bring back the stone figures to the village. As they began to drag the stones a very powerful storm broke out. It was also noticed that when the villagers tried to drag the bigger stone, they could not move the stone at all. So when both the stones were tied together, they could without much difficulty drag the stones to the village which lies there to this day.



Exercise:

A. Word meanings:

1. Encounter – meet someone by chance.
2. Native – the place where a person is born.
3. Nursing child – a child who is under breastfeeding.
4. Mysterious – not known or explained.
5. Sprouted – a part of a plant that begin to grow.
6. Conclude – to end.

B. Use the words which you have learnt to fill in the blanks:

Encountered, native, nursing child,
mysterious, sprout, concluded

1. Vibu _____ a tiger on his way to the fields.
2. My _____ village is Kohima Village.
3. Avi has a _____, so she cannot be with us for a long time.
4. The bean seeds have started to _____.
5. The teacher _____ her speech with a smile.
6. Thorse has a _____ look on his face.

C. Answer these questions:

1. Who was Sopfünuo?
2. Why did Sopfünuo decide to return to her village?
3. What happened to Sopfünuo and her child while they were returning to her native village?
4. What did Sopfünuo's parents find when they went searching for her and her child?
5. How were the villagers of Rüsoma able to bring back the two stones to Rüsoma village?

D. Rearrange these sentences in the correct order by numbering them 1 to 6.

1. Sopfünuo and her child mysteriously turned to stone.
2. Sopfünuo's husband ordered her to leave for her native village one night.
3. Together the two stones were dragged and laid down at Rüsoma village.
4. Sopfünuo was a woman of Rüsoma village.
5. On the way she and her child met with an accident.
6. The two stones could not be dragged away separately.

E. Organise a story telling day in your class. Let the teacher assign groups to the students. Each group can read out/ enact a folktale.

F. Learn to write an advertisement.

An advertisement is a notice or announcement in a public medium promoting a product, service, event or publicizing a job vacancy. It uses words and images to give information.

An advertisement needs to have catchy words, well organised and easy to read details and colourful pictures.

Given alongside is an example of an advertisement for a school fest.



Some important details that are included in this advertisement are:

1. Name of the festival.
2. Timings.
3. Venue.
4. Date.
5. Special attractions.

Based on this example, write and design an advertisement for an inter school sports meet or cultural day or fete day etc.

Lesson 7

Festivals of Nagaland – II

Learning objectives:

1. Learn about the festivals of Nagaland and their significance.
2. Be able to compare your own festivals with the Naga festivals and discover the similarities they share.
3. Know about other's festivals and develop appreciation for them.
4. Appreciate and value good practices you see in each tribe's festival.
5. Develop the desire to preserve one's Culture and Heritage.
6. Read the lesson with comprehension in order to look for necessary information.
7. Understand and follow instructions given in written and oral form.
8. Learn new vocabularies, phrases and sentences and use them in sentences of your own.

Festivals of Nagaland are occasions in which you see a coming together of a whole tribe, dressed in their traditional finery, to take part in the festivities. Although festivals originated out of a need to appease the Gods through rituals and offerings, now it is celebrated more as a cultural extravaganza - a means through which tribes in Nagaland try to identify with their respective group, a time to don traditional costume, sing folksongs, partake in a community feast and generally bond with each other.

Bushu or Bishu

Bushu or Bishu is the most important festival for the Kacharis. It is celebrated on 27th January every year. Literally, 'Bi' means to pray while 'Shu' stands for asking for peace. It is a post harvest festival which is celebrated in three stages. The first is Busu Jidap, followed by Surem Baino and lastly comes Hangseu Busu. The Phangsla, a

decorated bamboo gate, is erected at the village entrance. Once inside the gate, you will be greeted by a host of cultural activities such as song, dance, and traditional games. The festival is also marked by a continuous flow of beautiful Muri (flute) music and drum beats.



Mileingi

Zeme's Mileingi festival is a festival of purification by fire. It falls on the 11th of March. Fire plays an important part here. Young purified men make fire with fresh bamboo at the Morung on this day. This fire is not allowed to go out till the festival is over. In keeping with the nature of the festival, men and women keep

themselves separate from each other until the second day of the festival. The Mileingi ritual is performed to the Gods to give strength and bravery to the Zeme men, so that they are able to protect their people from enemies and wild beast. Plenty of feasting goes on and by the second day, women also join in the celebration.

Monyiü

Monyiü is celebrated by the Phom tribe after the seed sowing phase in the first week of April. It is a New Year festival with a difference. It is a festival which is solely dedicated to showing love and respect for



women. It is a time for the male members of a family to shower love on their married sisters and daughters by gifting them the best rice brew and specially prepared food. Community feasting, singing and dancing is also carried on with the festival ending after the elders exchange meat and drinks with each other.

Naknyulüm

Naknyulüm is a festival of the Chang, celebrated on 31st July. Naknyulüm festival signifies 'the conquest of darkness by light'. The Changs believed that at one time the world was covered in complete darkness and people could not do anything anymore. It was only after a man killed a double tailed tiger that darkness in the world vanished. Since then, in order to celebrate their victory over darkness and also to please the Heavenly God, the Chang celebrated Naknyulüm. Like other festivals, indigenous games were also played during this time, with sharing of food and feasting playing a big part. However they never danced at this festival.



Ngada

Ngada is celebrated by the Rengmas on 29th November. It marks the end of the harvest season. Generally, the festival continues for eight days. Specific days are observed for rice-

brewing, cleaning of graves and offering of food to the departed ancestors, bathing and cleaning of clothes and weapons, feasting, dancing and visiting other khels in one's finery and joining in their revelry. A grand feast is arranged on the eight day for everybody. After

this feast, the Rengmas believed that the souls of those who died that very year leaves the village and go to the land of the dead.

Yemshe

Yemshe is the chief festival of the Pochury tribe. It is celebrated on 5th of October. It is a post harvest festival. 'Yemshe' means the aroma of the house or the aroma of food coming out of the house. Traditionally it was a long festival celebrated for 22 days, with the last day being the most important. It



is the day for sanctification or cleansing. Yemshe is a time for forgiving each other, renewing old friendships, making new friends and getting engaged. Villagers clean their villages, footpaths, wells, fields, and construct resting places. It is a celebration of hopeful new beginnings.



Miu

Miu is a special festival of the Khamniungan which celebrates the bond maternal uncles share with their nieces and nephews. This festival is celebrated on 5th May. On this day, the uncle offers a prayer to their deity to invoke

blessings upon his nieces and nephews. The nieces and nephews in turn visit their uncle with gifts such as clothes, dao, and food. This festival strengthens the relationship between maternal uncles and the children of his sisters. Traditionally, rituals were also performed in the fields by offering sacrificed animals and food to their God in order to seek God's blessing upon the harvest as well.

Sökrönye

Sökrönye is celebrated by the Chakhesang on 15th January. It is a festival of purification. The festival begins with the sprinkling of animal blood on the main post of the house. Boys and men are sanctified by ritual bathing at the water source at the break of dawn while the water is still unpolluted.



This water is brought home for cooking an unblemished cock. This meat is served to boys to sanctify them for the rest of their lives. In accordance with the purification ritual, everything in the kitchen is new, including the utensils and fireplace. However like any other Naga festival, indigenous games, folksongs, dance and feasting takes place.

Tuluni festival



Tuluni is the most important festival of the Sümi. It is celebrated on 8th of July every year. Tuluni is a festival to invoke the spirits to protect crops in the field for bountiful harvest. It is celebrated with plenty of meat and rice brew drinks. It is a time when relatives and friends visit one another with gifts of rice and meat, bound in plantain leaves. It is the time for young boys and

girls to get betrothed. The already betrothed boys and girls invite each other for feasts at home, which seals the betrothal as 'final' or official. Each and every person in the village, old enough to work in the field have his or her own group for the purpose of working in the field known as, "Aloji". During Tuluni, every Aloji shall kill pig, cow, Mithun and celebrate in the house of "Aloji tou" or head of Aloji.

Exercise:

A. Vocabulary:

1. Plantain – A banana tree.
2. Invoke – Call or bring into existence.
3. Hearth – A place in the kitchen where fire is made.
4. Unblemished – A perfect state or condition without any physical defects.

B. Complete the given sentences after reading the lesson:

1. During Bushu festival the Phangsla is _____.
2. During Mileingi festival a fire is made from fresh bamboo and it is not allowed _____.
3. Monyiü is a time for Phom men to show _____.
4. Miu festival strengthens the bond between _____.
5. During Tuluni, betrothed boys and girls invite _____.
6. At Sökrönye, an unblemished cock is cooked and served to boys to _____.
7. Yemshe is a time for forgiving each other, renewing old friendships _____.
8. At Ngada on the eight day, after a grand feast for the whole village, it is believed _____.
9. According to Chang belief, it was only after a man killed a double tailed tiger that _____.

C. Answer the given questions:

1. Which is the Naga festival dedicated to women? How do the men show love and respect for their women?

2. What is the importance of fire in Mileingi festival?
3. What does the name 'Bishu' stand for? What kind of musical instrument is played at this time?
4. What is the meaning of 'Yemshe'? What sort of work did people do in the village during yemshe?
5. What is the significance of Naknyulüm festival?
6. Rengmas celebrate 'Ngada' for eight days. What do they do on these eight days?
7. What is Aloji?
8. Why do boys and men bathe during the Sökrönye festival of the Chakhesangs?
9. How do you know that Miu is a festival which celebrates the relationship between maternal uncles and their nieces and nephews?

D. Think and answer.

Sit in groups or pairs and discuss the questions given below:

- a. During festivals, Nagas give a lot of importance to building friendship with others. Why do you think they do that?
- b. Sit with your partner and tell him which among all the nine festivals you like the most and why?

E. Find Synonyms of the given words:

1. Engaged.....
2. Purify.....
3. Worship.....
4. Prosper.....
5. Protect.....
6. Supreme.....
7. Ancestor.....
8. Sacrifice.....
9. Dawn.....
10. Pollute.....

Lesson 8

Feast of Merit

Learning Objectives:

1. Read the lesson effectively and with comprehension.
2. Learn new vocabularies and use them in sentences of your own.
3. Develop speaking skills through group discussions and pair activities.
4. Understand and follow instructions given orally.
5. Understand why Feast of Merit is celebrated.
6. Appreciate the value of sharing with others, which is the message of Feast of Merit.



Feast giving was an important part of Naga life in the past. Many feasts were celebrated to appease the Gods or seek their blessings for health, prosperity and protection, hence they were religious in nature.

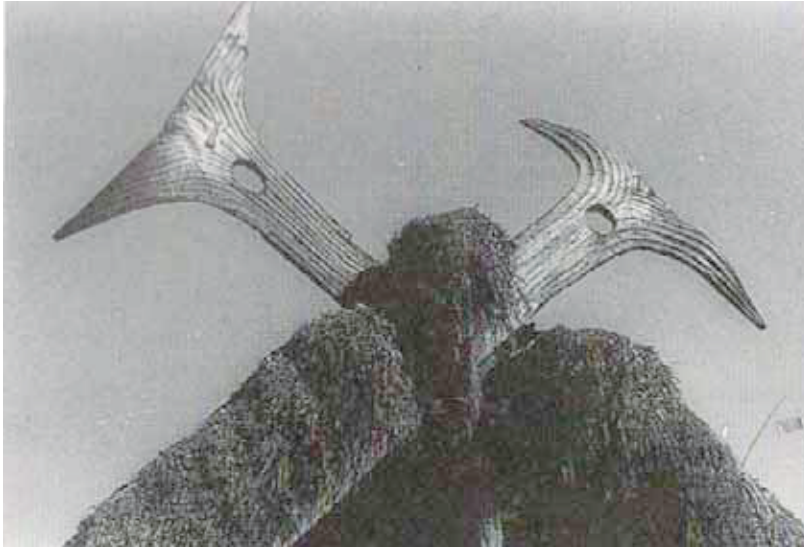
However there is a event which stands apart from all these. It is the 'Feast of Merit'. It is an event which is more social in its purpose. It is hosted by a married man in order to boost his status and position in his society or community.

'Feast of Merit' is a Naga practice of organizing a feast for the whole village by a person of wealth. Only a married man can be the feast giver. This feast can be just for one day or can even stretch on for days. Each Naga tribe celebrates it a bit differently from each other. It generally begins with a Mithun sacrifice, but a lot of other animals' meat are also used in preparing this huge lavish feast of meat, rice and rice beer. It is a matter of pride to be able to host such a big feast and naturally earns the feast giver higher prestige and privileges among his people.

This feast can be hosted by a person many times in his life time so long as he is able to afford it. With each feast, his status in society increases. Hence the Feast of Merit is actually a series of feasts, with each successive feast going by different names or terms. However many are able to host it only once or twice in his life time.

All Nagas celebrate the Feast of Merit. In some tribe it is a way of saying that he, the feast giver is willing to share all that he possess with everyone in his village or his kinsman and start his life all over again with no more wealth left. In some tribe, it is done to show friendship, while some do it as Thanks Giving' to God for giving him prosperity.





To mark this special event, some tribes pull huge stones and erect monoliths, some erect wooden Y-post either with a carved Mithun head or without it. Some get to have house horns on the front part of their roofs. Hence, it differs from tribe to tribe. Besides these, the feast giver and in some tribes, even his family members earn the right to wear special clothes and ornaments which others cannot. Thus, a person gains honour and respect among his people through the Feast of Merit.



Exercise:

A. Vocabulary:

1. Merit – be worthy or deserving of something good.
2. Prestige – being respected or getting treated as important.
3. Privilege – having a right not enjoyed by all.
4. Successive – following or coming one after the other.
5. Kinsman – a male relative.
6. Monolith – a great big stone.
7. Log drum – a huge drum carved out of a single big tree trunk by Nagas.

B. Answer the given questions:

1. Why is the Feast of Merit different from other Naga festivals?
2. Who can host the Feast of Merit and how is it celebrated?
3. What are the reasons for which people host the Feast of Merit?
4. How do Nagas mark the special occasion of the Feast of Merit?
5. What are the special privileges gained by the feast giver?

C. Tick the right answer:

1. Feast of Merit is:
 - (a) Celebrated to mark the time of harvest.
 - (b) Celebrated when a rich person gives a feast to the whole village.
 - (c) Celebrated to mark the time of sowing paddy.
 - (d) Celebrated only on a rich man's birthday.
2. Through Feast of Merit a person is:
 - (a) Able to promote his social status.
 - (b) Liked by everyone.
 - (c) Able to earn a head gear.
 - (d) Able to earn a Mithun.
3. During Feast of Merit:
 - (a) Some tribes pull stones.
 - (b) Some erect Y-post.
 - (c) Some put house horns on their roof.
 - (d) All of the above.
4. Feast of Merit is hosted by:
 - (a) The village chief.
 - (b) Only an unmarried man.
 - (c) Anyone who has a mithun.
 - (d) A rich married man.

D. Find words from the lesson which mean the same as these sentences:

- a. To be proud of ourselves. _____
- b. Having a high position in society. _____
- c. Your father, brother, uncles and nephews. _____
- d. Growing rich either in crops, livestock or business activity.

E. Sit in pairs and do the task given below together:

The person below is Chingmak. He has hosted the Feast of Merit in his village. What are the questions you will ask him if you meet him?



Questions:

F. Find words from the lesson which mean the same as these sentences:

- a. To be proud of ourselves.....
- b. Having a high position in society
- c. Your father, brother, uncles and nephews are your
- d. A big stone erected on special occasion
- e. Growing rich either in crops, livestock or business activity
.....

Lesson 9

Naga Indigenous Games

Learning Objectives:

1. Be familiar with Naga indigenous games and how they are played.
2. Understand the significance of the indigenous games to its people.
3. Be familiar with the local tribal culture and customs.
4. Develop awareness towards the cultural diversity among the tribes.
5. Read the lesson with comprehension in order to infer or locate details required for doing the exercises given.
6. Discuss the lesson with confidence and articulation during group discussion; pair discussion or whole class discussion.
7. Learn new vocabularies related to the lesson and use them in their day to day conversation.
8. Use language effectively and creatively both in oral and written form.

There are many games played by the tribes in Nagaland. Athletes come from different clans, khels, and villages especially during festivals to unite and compete fairly. These games demonstrate the importance they attach to their cultural heritage and games become a way of celebrating it. In the past, indigenous games were played not merely for amusement or competition but they were also a means of training in survival skills or life skills. Players had to remain fit, agile, intuitive and brave as such physical prowesses were required to be victorious in battle.

Now Naga indigenous games are played more with their focus on enjoyment, competition, showcase of talent, strengthen social bonds and preservation of cultural practices. Many indigenous games are played by the Nagas, many of which are common to all such as– Top

spinning, Black bean game, High jump, Long jump and Stacking of stones. However there are a few games which are unique and played only by some tribes. We shall learn about them here.

1. Shongshat Wonpu

This game is played by the Konyaks. The players walk on stilt and compete with each other. In stilt walking, a pair of long pole is used for walking. Each of them is attached with a footrest to hold the feet and enable the user to walk high above the ground. Konyaks use bamboo poles for stilt walking. They have two types of games using stilt.

Running race: The players run using stilt and the first to reach the finish line without falling off the stilt is the winner.

Cock fight: This game is played in groups in an open field. All the players walk on stilts and try to knock each other down by either pushing each other or knocking each other's bamboo stilt. The aim is to make your opponent lose his balance and fall to the ground. The last one standing is the winner.



2. Khamniungan High Jump

This is no ordinary high jump that you see often. It is a daring game played by the Khamniungan tribe. In this game, the young men have to jump over a single spear placed on the ground or over the fencing surrounding the village. The objective of the game is to teach young men to be smart, agile and most of all brave. The person who jumps the highest over the erected spear or fencing is considered the winner. Special treats of meat and rice brew are

offered to the winner. These days this game is played during the festivals but in the earlier times, it was played before going for head-hunting or animal hunting.

3. Kiti-Do

Kiti-do is an indigenous game of the Sümi tribe. In the earlier times, this game was known as 'Kick-fight' which was later called by its indigenous name 'Kiti-do'. The game was initially started to avoid bloodshed in the villages or allied villages, whenever dispute arose. In order to diffuse tension, the elders of the village would ask the aggrieved groups to select equal number of persons from each group to combat each other in kick fight.



This is a martial art form in which one cannot use fist but only legs. Legs were used to kick as well as block an opponent's kick. However, to promote Kiti-do as an indigenous martial art game at the international level, the game has been modified to allow even the fist to be used. After the formation of All Kiti-Do Association (ANKA), the Department of Tourism, Nagaland is now taking initiative to promote this game as an indigenous form of martial art in Nagaland.

4. Kebui Dok

Kebui Dok is a Mithun Chase game played by the Zeme (Zeliang). It is a game, through which men proved their physical and mental agility. A mithun is offered by an individual who is celebrating some important event in his life. On the day of the event an elderly man released the animal declaring, "I release this mithun, that you would have good luck. May all the thorns and stones make way for my people." The mithun is thus released from the village street or from the jungle where the animal grazes. Once the animal is released, all the participants in the game chase after the mithun, hollering and howling, proclaiming his

father and forefather's names. The mithun is chased and participants try to catch hold of the tail. Generally it is a long and demanding chase and finally when the beast is pulled to a stop by one of the participants, he ties it with a rope. Now there erupts a dispute if more than one claims to have caught the beast. However the winner is the person who holds the tail of the mithun for the longest period without a break. Someone from another clan has to bear witness to this.

After the winner is declared, another eight people are declared as runners up and get to share the prize meat from the chest and innards of the animal. The prize meat would then be taken to the Morung by the winner and runners up. Only the male members of the clan are allowed to feast on the prize meat.

5. Tenyimia Wrestling

Tenyimia is a group of tribes who share a common language called Tenyidie. However, wrestling is mostly played by the Angami, Chakhesang and Zeliang tribes among the Tenyimia. Annual wrestling competitions are held among these tribes, as the rules of the game are similar among them. The players tie a cloth around their waist and wrestle holding on to the back waistband of each other. If one player falls, then the game will continue. The players have to play a total of two rounds. In case of a tie, a third deciding round is played. The common techniques used are lifting and twisting the opponent to make him fall on his back or on his side.

Another technique is lifting the opponent and tripping his legs at the same time, to send him off balance and fall to the ground. Winning points are counted only when a player falls on his back or on his side.

Good sportsmanship is also displayed during this game. When an opponent falls while wrestling, the other is expected to offer his hand to lift him up. This shows courtesy and kindness to each other in the competition.



Exercise:

A. Vocabulary:

1. Diffuse – to lessen tension or anger.
2. Stilt – a pair of pole with support for feet to enable the user to walk high above the ground.
3. Opponent – a person who belongs to the other side or someone against whom you compete.
4. Agile – quick movement or decisions.
5. Treat – thing that gives great pleasure. Entertain with a show or good food.
6. Dispute – quarrel, debate.
7. Martial – fighting (sport)
8. Howling – cry of dogs or similar loud cry.
9. Proclaiming – announce in public.
10. Hollering – shout.
11. Runners up – a competitor taking second place.
12. Display – to show or exhibit.
13. Prowesses – exceptional skill/ability in doing something.

B. Answer the given questions:

1. Why are indigenous games important to the Nagas?
2. Why is Shongshat Wonpu a different game from the rest given in the lesson?
3. Why is Khaimniungan high Jump a daring game?
4. What is Kiti-do? Why was it started?
5. In Kebui Dok who is the winner?
6. How do the Tenyimia wrestle?

C. Refer to the text and complete the given sentences:

- a) The Tenyimia wrestle with a cloth _____
- _____

- b) In Tenyimia wrestling, when a tie occurs _____

- c) In Kebui Dok only the male members of the clan _____

- d) Through Kebui Dok men proved _____

- e) Kiti-Do is a martial art form in which one cannot _____

- f) The Kiti-Do game was modified to _____

- g) The objective of Khiamniungan High Jump was to teach young men to _____

- h) In Khiamniungan High Jump the players had to jump above _____

- i) Konyaks played Shongshat Wonpu using _____

- j) In Shongshat Wonpu, two games are played and they are _____

D. Find the Antonyms (opposite) of the words given:

- | | | | |
|---------------|-------|---------------|-------|
| 1. Opponent : | _____ | 4. Dispute : | _____ |
| 2. Agile : | _____ | 5. Ordinary : | _____ |
| 3. Holler : | _____ | | |

E. Think and answer:

Sit in groups or pairs and discuss the given task among yourselves.

- Which game according to you is the most challenging game among all the five given in the lesson? Give reasons.
- Most of these games have some common qualities. Can you identify them and share it with your partners or groups.

F. Choose any game from the five given in the lesson. Then draw a poster about it and mention the main points about the game in brief.

Lesson 10

Our Green Wealth

Learning Objectives:

1. Learn names and spell the different medicinal plants found in Nagaland.
2. Learn about the uses of different medicinal plants found in Nagaland.
3. Learn to preserve and promote our medicinal plants.
4. Narrate about the description, uses of medicinal plants.
5. Read the lesson effectively and with comprehension.
6. Understand and follow instructions given in written and oral form.
7. Learn new vocabularies.
8. Learn simple creative paragraph writing.

Tree

Name : Naga Tenga/ Chinese Gal
Botanical name : Rhus Semialata



Rhus Semialata is a medium sized tree. The branchlets, leafstalks, underside of the leaves and a group of flowers arranged on the stem are hairy and brownish-grey in colour.

Uses:

1. The powdered fruit is taken in colic, fever, headache, indigestion, allergy, dysentery, jaundice, malaria, rheumatism and diarrhoea.
2. In case of snake bite, the crystal coating of the fruit is applied over the bitten area as an antidote to poisoning.
3. The fruits are used in the preparation of curd.
4. A vegetable wax extracted from the fruits is used for candles.
5. The galls on the leaves are used for dyeing and the wood is used as fuel.
6. It is also used in ointments and treatment of swelling, burns and wounds.
7. The stem bark is used to stop bleeding and expel parasitic worms and other internal parasites from the body.
8. The root bark is used for treatment of bile problems.

Herb

Name : Basil/Tulsi

Botanical name: *Ocimum Sanctum*



Ocimum Sanctum is a strong scented herb. It is much-branched, soft hairy annual plant. The leaves yield a yellow volatile oil which possesses anti-bacterial and insecticidal properties. The plant is reputed to have medicinal properties.

Uses:

1. The plant is used as mosquito repellent, as well as to relieve insect bites from leeches, scorpions and snakes.
2. It is also used as a herb and the leaves and flowers are used to flavour salads and other foods.
3. The juice of the leaf is applied to the skin in ring worm and other skin diseases and also dropped into the ear to relieve earache.
4. This herb is an efficient blood purifier and thus helps one attain a clear and glowing skin.

Shrub

Common name : Turkey berry/ Wild eggplant

Botanical name: Solanum Torvum



Solanum Torvum is a spiny shrub with herbaceous branches. It is a perennial plant. Few small thorns are present on the branch.

Uses:

1. The fruits are cooked and eaten as vegetable and can be dried and preserved.
2. The fruits are useful in cases of liver and spleen enlargement and the water from boiled fruits is given for cough, cold and flu.
3. Soft, moist mass is used for cracks in the feet.
4. The fumes of burning seeds are inhaled for toothache.

Climber

Common name : Passion Fruit

Botanical name : *Passiflora Edulis*



Passiflora Edulis is a woody climber with coiled tendrils. It is chiefly cultivated for edible fruits and for its ornamental flowers. It is found wild too. The plants are multiplied either by seed or by semi-hard wood-cuttings.

Uses:

1. The juice is acidic and used for the preparation of squashes, syrups and jellies.
2. The seeds yield a semi-drying oil used in paints and varnishes.
3. Extract of the leaves is taken in diarrhoea and dysentery.
4. This fruit helps reduce cholesterol level.

Creepers

Name : Chayote/ Iskus

Botanical name : *Sechium edule*



Chayote is a roughly pear shaped, mild flavored creeper vegetable grown worldwide for its delicious seeds, roots, shoots, flowers, leaves and fruit. Almost all parts are consumed raw in salad, boiled, marinated or fried.

Uses:

1. It aids in weight loss. The high water content and fiber help keep you fuller for longer without taking in a lot of calories.
2. Chayote which is rich in fiber helps treat constipation and normalize bowel movements.
3. Chayote is an abundant source of folate and Vitamin C. Folate is a water-soluble vitamin that is essential for female fertility and cancer prevention.
4. Tea made from Chayote leaves has also been used for centuries to lower blood pressure. This tea has also been used to dissolve kidney and bladder stones.

Exercise:

A. Answer these questions:

1. What is the botanical name of Naga Tenga/Chinese Gal. mention two of its uses?
2. Describe the herb Ocimum Sanctum. Mention two of its uses.
3. Mention two uses of the shrub- Turkey berry or wild eggplant.
4. Under which variety of plants do passion fruit fall under? Mention two uses of passion fruit.
5. What is the botanical name of Chayote/Iskus. Mention two of its uses.

B. Fill in the blanks:

1. Solanum Torvum is a _____ with herbaceous branches.
2. The botanical name of passion fruit is _____.
3. Ocimum Sanctum is a strong scented _____.
4. Rhus Semialata is _____ in colour.
5. Chayote is an abundant source of _____ and _____.

C. Aneile and Mhonchan are planning to make a small garden where they will grow the plants which they have learnt about. Some clues are listed for you to write a short paragraph about the garden. Use appropriate punctuations like full stop (.) comma (,) apostrophe (') etc wherever necessary.

1. Describe the plot of garden – size, shape, location etc.
2. Name the plants that will be grown on it.
3. Describe the type of soil, manure or fertilizers that will be used.
4. Describe the fence that will be made around the garden.
5. Who will be responsible to check on the plants and water it. Describe the routine.
6. How will the plants be used once they have grown and is ready to be harvested?

D. Things to do.

Making Naga Tenga paste for curing diarrhoea and dysentery.

Ingredients:

3 teaspoons Naga tenga powder

2 teaspoons honey

A bowl and spoon

Procedure:

Take 3 teaspoons full of Naga Tenga powder mix it with 2 teaspoons of honey. Mix the Naga Tenga powder and honey well. The mixture is now ready to be eaten.

E. Find out about 2 local medicinal plant found in your area. Collect their pictures and write three uses for them.

Lesson 11

The Morung

Learning Objectives:

1. Learn what a Morung is.
2. Learn about the different purposes of a Morung.
3. Understand the importance of the Morung in the education of young people in the past.
4. Learn new vocabulary and use them in sentences of your own.
5. Read the lesson with comprehension.
6. Narrate and answer questions about the lesson.

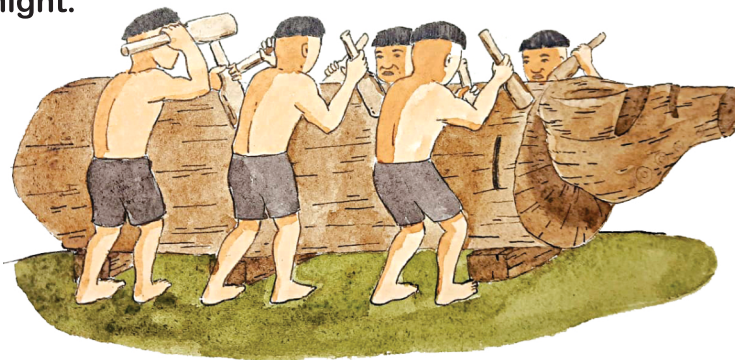
The Morung is a traditional bachelor dormitory system which was once an essential part of Naga life. The Morung was the pride of the village and was always decorated with trophies of war and finest wood carvings the villagers were capable of. The Morung was a place of disciplining and educating the young people on the ways of the tribe.



The 'Morung' fulfilled a variety of functions. Young boys would enter a Morung and leave only when they were ready to begin a family. This was also where the village's sacred hunting trophies, daos, spears and

shields were kept for safekeeping. The ancestral folksongs, folktales and other customary practices were learnt in the Morung. The Morung was also a place where decisions of war and peace were taken. Women were not allowed inside the male dormitories.

In some tribes there were also Morungs meant for females. Elders passed on the Naga culture, customs, and traditions from generation to generation through folk music and dance, folk tales and oral tradition, wood carving, weaving, etc., to the young while they lived in the Morungs. Girls usually worked at home during the day and used the dormitory at night.



Another important feature of the Morung in some tribes were the log drums. It was made out of the hollowed trunk of a tree with the carving usually of a mithun or human head at one end. The drum was beaten with wooden dumb-bells by men lined up on either side, and could be heard for miles. Announcements of meetings, victory, the death of a villager, warnings of impending dangers, etc., were made from the Morungs by the beating of log drums. It is very unfortunate that with the coming of modern ways, the Morung system is no longer given the importance it deserves.

Exercise:

A. Vocabulary:

- | | |
|-------------------|--|
| 1. Pride | – something to be proud of. |
| 2. Dormitory | – a large bedroom for a number of people. |
| 3. Ancestral | – received from an ancestor. |
| 4. Hollowed trunk | – a hole in a tree trunk. |
| 5. Dumb-bells | – a short bar with a weight at each end used for exercise. |

B. Answer the questions:

1. What is a Morung?
2. What were the customs and culture of Nagas which were taught in the Morung?
3. What was the purpose of log drums in the Morung?
4. For how long did Naga boys live in the Morung?

C. Use the new words which you have learnt to fill in the blanks:

Pride, dormitory, ancestral, hollowed trunk, dumb-bells

1. The girls' _____ has sixteen beds.
2. The log drum is beaten with _____.
3. The land on which our house is built is _____ property.
4. Nyimang hid her sweets in the _____ of the tree.
5. The beautiful church on the hilltop was the _____ of the village.

D. Draw and colour the picture of a Morung from your respective tribe.

E. Write a paragraph about how the Morung culture if it is practised these days can benefit young Naga boys and girls.

Lesson 12

Community Participation – A Treasured Naga Value

Learning Objectives:

1. Learn about good Naga values.
2. Appreciate the value of community feeling and the need to preserve and practise it.
3. Read the lesson effectively and with comprehension.
4. Understand and follow instructions given in written and oral form
5. Learn new vocabularies.
6. Develop writing skills through composition exercise.
7. Learn the skill of conducting simple interview.

Every Naga village, in the past, and in the present too, is a well organized community. Community activities affect everyone in a village. A Naga in every village has strong ties with other members of his or her village. The community feeling that exists is based on the norms and beliefs of the community. The legacy of community participation among the Nagas is, perhaps, one of the traditions that has stayed with us till today and is one unique trait that sets us apart as a community. Nagas are, by nature, community-loving people.



There existed a deep sense of responsibility towards the community in Nagas from time immemorial. If a member of the community was affected by any sort of calamity, it became the responsibility of the entire community to help those affected by the calamity. For example,

if a house caught fire and was burnt down, the family that was affected would be looked after by the community directly or indirectly. They would be given food, clothing, utensils and other essential articles needed in a home not only by the entire village, but also by members of neighbouring villages known to the people whose house was burnt. The community would also together build a house for the affected family. The community would go together to the forest to collect raw materials and rebuild the house in a few days time. Thus, the community took collective responsibility in helping the affected family to rebuilt their life. Every big project taken up by single households, in the village, was accomplished because the entire community worked together to help complete the task.

In the process of paddy cultivation, when the time came for transplanting the paddy seedlings into irrigated rice fields, the transplantation would be done by a group of friends of the field owner. The same group would work in the field of another member of



the group, the following day. This practice would continue till every group member had their field work done.

This sense of community was a real resource. It helped in getting work done faster and easier. It also strengthened relationships among families and friends in the community. In addition to these, there was a lot of merriment along with hard work. The host family would prepare the best food for the workers in the field. And at the end of the day's hard work, there was a lot of fun and laughter among the peer group, when they played games by slinging mud balls at one another. Hard work and fun, most of the times, went together when members of the community worked together.



It was also a long established practice among the Nagas that all old people in a village, incapable of work, were carefully looked after by the community at large. Those with sons and daughters stayed with their sons, while those with daughters only lived with their daughters and sons-in-law. The

orphans, the handicapped people and people of unsound mind were also looked after by the community.

A unique feature of the Naga community was also that in all matters of importance, the wishes and convenience of the community was taken into account and no individual could exercise authority above the decision of the community.

Even today as in the olden days, every Naga village, had lands jointly owned by the entire village. The forest yield of such land are freely used by all the villagers. In places where shifting cultivation (also known as Jhum cultivation or slash and burn cultivation) was practiced, each year the village elders got together and decided the area for the cultivation. The entire village then cut down the forest, and prepared for crops together. Then, each khel or clan and each family had its portion of land demarcated in such a way that every member of the community got the benefit of the land.

Ensuring concern and regard for fellow human beings and orderliness of individual as well as group, khel and village life was of prime importance in the Naga community. Therefore, law and punishment were decided mostly based on community feeling. This helped in preventing quarrel and conflict, ill treatment and promoting the feeling of equality, freedom and non-oppression in the community. These are invaluable qualities of community feeling and participation which we must all cherish and continue practicing them so that they are not lost.

Exercise:

A. Vocabulary:

1. Legacy – something that is passed on from one generation to the next.
2. Unique – special or different from others in a good way.
3. Time immemorial – from a very long time back.
4. Calamity – an event resulting in great loss.
5. Ensuring – making sure of something.
6. Demarcate – marking the boundaries of land.
7. Non oppression – to be not treated in an unfair way.
8. Invaluable – having great value.
9. Long established – something that has been practiced for a long time.

B. Answer the questions:

1. How do you know that Nagas have a deep sense of community feeling?
2. What are the benefits of community feeling?
3. How was land distributed for Jhum cultivation among the Nagas?
4. Give two examples of community activities practiced by your tribe?
5. How did the community take care of old people?
6. How was community help practiced in paddy cultivation?

C. State whether the following statements are true or false about the Nagas' community feeling:

1. A Naga affected by a natural calamity had only his relatives to help him. (True / False)
2. In important matters the welfare of the community is held above individual wishes. (True / False)

3. Food grains were commonly owned by the community and fairly distributed to all. (True / False)
4. Community decision was taken when awarding punishment in order to maintain law and order. (True / False)
5. The community members jointly looked after its less fortunate members like the orphans, the handicapped, the old and destitute and people of unsound mind. (True / False)

D. Community feeling can also be developed in the class where students take care of each and every classmate's welfare. Tick the things which you can carry out in your class:

1. Take turns to empty the waste bins. ()
2. Take turns to share notes with a classmate who has been absent. ()
3. Share stationery with someone who has not brought his/ hers. ()
4. Reporting 'lost and found' things to teachers. ()
5. Arranging the desk and chairs in the class to make it orderly. ()
6. Picking litter from the school premises and throwing them into the waste bin. ()
7. Helping a classmate learn something which he could not follow while teacher was teaching. ()
8. Contribute small amount of pocket money to help a classmate who or whose family is in need. ()
9. Clean the window panes of the class room. ()
10. Plant flowers and trees in the school. ()
11. Decorate the classroom. ()
12. Protecting the small and weak in the class from bullies. ()

E. Project Work:

Trace the shape of your hands with colour pens and write how these hands help other people.

F. Imagine that a fire has burnt down your neighbour's house and all their belongings. The local television has come to interview you about the event. Role play with another classmate who will act as the interviewer and answer these questions.

1. Can you tell us how the fire started?
2. What is the level of destruction caused by the fire?
3. Who came forward to help put out the fire?
4. How is the community planning to help this affected family?

Notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.