



Nagaland Heritage Studies

CLASS - VII

STATE COUNCIL OF EDUCATIONAL RESEARCH & TRAINING (SCERT)

Grateful acknowledgement is given for permission to use photographs from 'Nagaland 1963-2013 fifty years on' by DIPR; photographs from AWO, ABCC, Steve Odyuo, as well as contribution of poems by Naga poets.

Nagaland Heritage Studies - CLASS-VII – ALTERNATIVE ENGLISH

Copyright © SCERT 2018

First Edition: 2018, Second Edition: 2019, Third Edition: 2021

Illustrations: Thejaseko Rhitso and Sensotong Jamir

Design & Layout:  **artworks** NAGALAND

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

1. Sons and Daughters (Poem)	1
2. The Frog, Shrimp and Fish Transformation Tale	5
3. Tales of Trade	12
4. History of Education in Nagaland	20
5. Our Comedy (Poem)	27
6. Amur Falcon	31
7. The Head Man's Appointment	37
8. The Honest Way of Life	42
9. Naga Motifs and Their Meanings	46
10. Shilloi Lake	53
11. The Spirits' Dance	57
12. Helem, The Goddess' Flower	62
13. Experiential Learning	67

Sons and Daughters

LEARNING OBJECTIVES:

1. Recite the poem with proper rhythm, stress and intonation.
2. Learn new vocabularies and use them in sentences of your own.
3. Acquire basic understanding of the poem.
4. Grasp the central idea of the poem.
5. Be able to compare and contrast between traditional views and modern views that exist in our society.
6. Able to comprehend the passage and answer questions accordingly.

Before parents said...

Son, boys don't cry.

Boys are brave and strong.

Boys are born to be warriors,

Not sit and gossip like women

KATPILANI 3-GIPA ROBIBAR
Wat 5: 27-32, 40b-41/ Para 5: 11-14/ Jn 21: 1-19 or Jn 21: 1-14

Daughter, be meek and humble.

Girls are gentle and soft.

Girls are born to nurture,

Not yell and fight like boys.

Now parents say...

Daughter, you are equal to men.

There is nothing you can't achieve.

You are born to be more than a mother.

Do not worry about your suitors.

Son, in you our line continue.

With you our old age secure.

You are born to be more than your father.

You will relive our dreams.

J.Alex



VOCABULARY

1. Meek : Humble in spirit or manner.
 2. Nurture : Provide with care and nourishment.
 3. Suitors : A man who courts a woman.
 4. Humble : Not thinking of yourself as better than other people.
 5. Warrior : A brave or experienced soldier or fighter.
 6. Gossip : Any talk about a person who is not present.
-

EXERCISES:

A. Answer the given questions:

1. How did parents expect boys and girls to behave before?
2. What differences do you find in parents' expectations of girls before and now?
3. What are the manly qualities that a boy should possess in the poem?
4. What are the feminine qualities that a girl should possess in the poem?

B. Tick the correct meaning of the given line from the poem:

1. 'Girls are born to nurture', means:
 - a. Girls are born to be weak and timid.
 - b. Girls are born to be shy and obedient.
 - c. Girls are born to care and nourish others.
2. 'You are born to be more than a mother', means:
 - a. You are born to be not only a mother but also have careers and other interest in life.
 - b. You are born to be better than your mother.
 - c. You are born to have a good job or career.
3. 'You are born to be more than your father', means:
 - a. You are born to do better in life-in your career and achievements than your father.
 - b. You are born to have more children than your father.
 - c. You are born to be more brave and bold than your father.
4. 'You will relive our dreams', means:
 - a. You will become the perfect son.
 - b. You will fulfil the aims your parents have dreamt of but failed to achieve.
 - c. You will fulfil your ambition in life.
5. 'With you our old age secure', means:
 - a. You are there to look after us in our old age.
 - b. You will have children and make sure you continue our blood line.
 - c. You will earn for us when we are too old to work.

C. Make sentences with the following words:

1. Suitors : _____

2. Nurture : _____

3. Humble : _____

4. Warrior : _____

5. Gossip : _____

D. State at least five of their differences:

Before parents said	Now parents say...
1.	
2.	
3.	
4.	
5.	

E. Comprehension Passage:

Comprehension simply means understanding and then explaining what is written in the passage. A passage given for comprehension aims at testing the ability of the student to express himself in a clear, correct and coherent manner. Questions on an unseen passage are often asked in the examination. Not only that, they pave the way for précis writing too. Besides, it is not difficult to answer the questions, for the answers are present in the passage itself.

Steps:

1. Read the passage carefully to get the general idea. Read once again if it is still unclear.
2. Read the questions carefully.
3. While reading underline the key words, phrases and lines that are related to the question.
4. Write the answer in your own words neatly and accurately.
5. When you are answering a question, you should not add any new ideas of your own.

6. Read the entire sentence in which the word/phrases given in vocabulary questions occurs. The sentence may provide additional clues. The sentence used before or after the sentence in which word/phrases appears may also help you.
7. Do not lift entire passage in response to a question. Give answers in brief and direct.
8. To find out the heading of the passage, read thoroughly again, get the main idea and it should be title based.

Happiness

Happiness lies in living a simple and satisfied life. Simple living encourages high thinking. It leads to contentment. Contentment gives us inner wealth, the wealth of the mind and of the soul. A man, who wants to lead a happy life, should also make others happy. In making others happy, he will taste real and lasting happiness. There is a kind of joy in serving others. An act of goodness is by itself an act of happiness.

ACTIVITIES

1. According to the passage, happiness can be achieved through.
 - a. Worldly desires
 - b. Avoiding all unfortunate events
 - c. Adopting a simple life style
 - d. All of the above.
2. According to the passage, which of the following is the correct way leading to happiness?
 - a. Simple living, high thinking, inner wealth, contentment.
 - b. Contentment, high thinking, simple living, inner wealth
 - c. High thinking, simple living, inner wealth, contentment.
 - d. Simple living, high thinking, contentment, inner wealth.
3. Which of the following is true in the context of the passage?
 - a. Making others happy makes one happy.
 - b. Doing one's work sincerely.
 - c. Worldly desires makes one happy.
 - d. None of the above
4. Select a friend and discuss whether you agree or disagree with the authors view of happiness.

The Frog, Shrimp and Fish Transformation Tale

An Ao folk tale

LEARNING OBJECTIVES:

1. Read the story with comprehension at reasonable speed.
2. Follow the sequence of the story.
3. Discuss the story, especially the moral behind it with peers and teacher, using your own words and ideas.
4. Locate details, words, phrases, sentences and information from the text/story.
5. Give oral as well as written comments, suggestions, opinions on the story.
6. Write at reasonable speed and write expressively.
7. Use new words in sentences correctly.
8. Narrate stories in one's own words.
9. Acquire the desire to learn more local folk tales.
10. Take part in group activity through role play and dramatization of the characters in the story.
11. Participate in dialogue.

In the olden times, it was said that some water creatures were close friends- they were the crab, the frog, the shrimp and the fish. These four were inseparable and did everything together. Whenever cultivation season came around, they collectively worked on each other's field together as was the common Naga custom.

So, on rotation basis, each friend got his field work done by his group of friends.



The day came, when the friends had to work on the crab's paddy field. As usual, the friends began working-

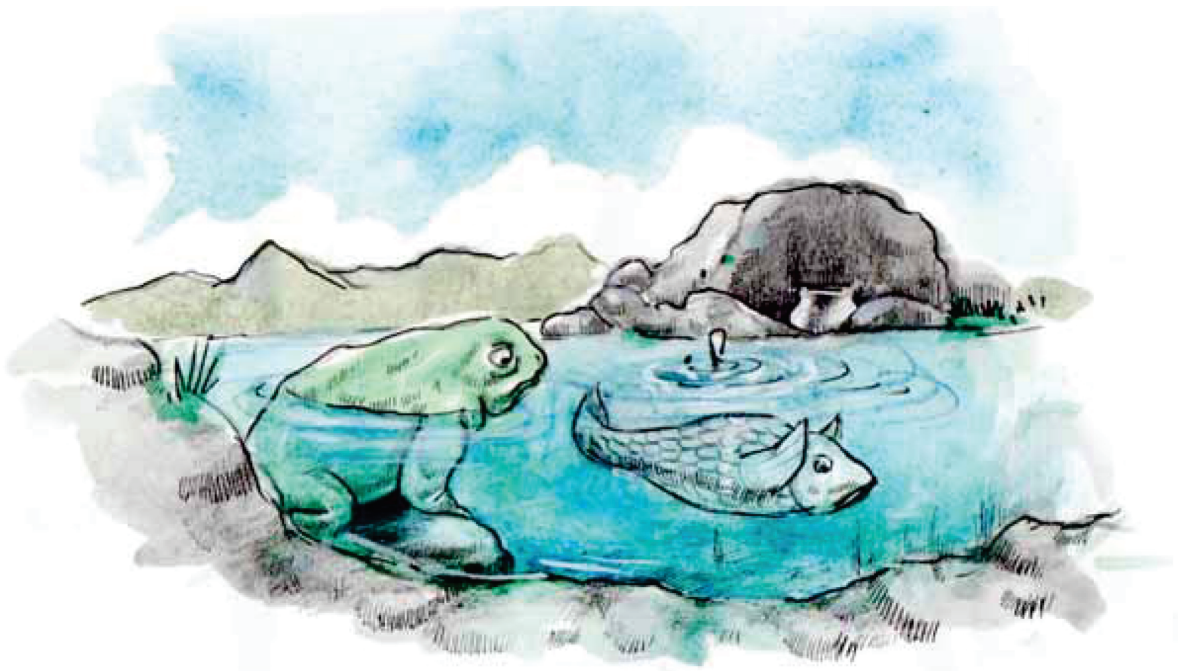
sowing the sapling and humming tunes all along. However by noon time, the crab excused himself to go and cook lunch for them. He being the host, it was expected of him to provide the workers food. The crab being hospitable as ever, wanted to serve a very tasty meal for his friends. But he was rather saddened by the discovery that he had no meat to add to the curry. He sat and thought about how best he could enhance the flavor of his curry even without meat. Then, he hit upon an idea. He decided to break off a limb from his own body and add it to the curry. Having done that, he felt it really improved the curry's taste.

Now excitedly he yelled to his friends that lunch was ready. The three friends wolfed down the food and complimented the cook. They all agreed that it tasted too good and wanted to know what he had put into the dish. The crab then told them that he had in fact added one of his own limbs to the curry, as there was no meat to put in it. This confession took his friends by surprise, but soon they recovered and joked that since he tasted so good, he should continue to cook for them.

As the days progressed, and they continued to work on the crab's field,

each day the poor crab was breaking off one of his own limbs to cook for his friends' lunch. Gradually, the day came when the crab had no more limbs to cook. Only his body was left. But the crab was still serious about cooking a tasty meal for his friends, whom he loved so much. So finally, he decided to cook himself and jumped into the pot. Now that the crab was no more, that day, no call for lunch came for the three friends. But somehow their growling bellies compelled them to go and help themselves to lunch which was waiting for them. The food tasted just wonderful that day. The friends noticed the crab's absence but merely dismissed it, thinking he had been to attend to nature's call. But soon, the fish screamed, looking down at his plate. The limbless body of the crab, cooked red, was lying lifeless on his plate. He had cooked himself this time.

The crab had ensured that their food tasted good till his last breath. Initially the friends were troubled by this. But as they talked more about his behavior, they thought he was quiet crazy. The frog giggled and said that he always thought, the crab took everything too seriously. The shrimp added that it was because the crab was flat headed and burst out



laughing. Soon all of them were holding their bellies and laughing uncontrollably. Their friend's self sacrifice meant nothing to them.

Work was forgotten, crab was forgotten, and laughter took over the three friends. But as they laughed, the frog started to feel a strange sensation around his body. He looked down and saw his belly swelling up till his chin, The look of alarm on his face brought his friends' laughter to a stop. The frog's body looked swollen and his eyes bulged out. He looked downright ugly. Soon, the shrimp felt his legs turning backwards. He screamed and tried to move his legs but only managed to jump backwards.

The fish watched his friends' transformation with shock. His heart started racing and he wondered what his fate too would be. He didn't have to wait long, for his neck began to expand. It grew to the size of his shoulders and made him completely neck less. Now the three friends were a horrifying sight. They knew they were being punished for their callous behavior. They no longer could bear to look at themselves. So all three jumped into the nearest pond to hide themselves. But their ugly transformation remained with them forever. So to this day, they still look the same- the frog with bulging belly and protruding eyes, shrimp always jumping backwards and fishes with no neck.

VOCABULARY

1. Transformation : Change or alter in form, appearance or nature.
2. Alarm : Fear resulting from the feeling of danger that is near.
3. Swelling : Enlarge or to puff up.
4. Callous : Hard or without feeling of pity; insensitive.
5. Sapling : Young plant.
6. Wolfed down : Eat hastily.
7. Protruding : Bulging out.
8. Rotation : The passing of a privilege or responsibility to each member of a group.
9. Cultivation : The act of preparing land and growing crops on it.

EXERCISES:

A. Answer the given questions:

1. Who were the four friends? What do you call them in your language?
2. How did the four friends work during paddy cultivation?
3. From this story, what sort of traditional farming practice do you learn about the Nagas?
4. Why did the crab put his limb into the curry?
5. Describe the nature of the crab?
6. What is the moral of the story?
7. How did the three friends transform?

B. Describe the appearance of these creatures in a few sentences as you find them today:

Fish : _____

Crab : _____

Shrimp : _____

Frog : _____

C. Fill up the blanks with the correct word given in the box:

Expand, protrude, transform, limbs, compliment

1. To become different from an earlier state _____
2. To bulge out of something _____
3. To become or grow bigger _____

4. Another name for arms and legs _____
5. To praise something or someone _____

D. Put a tick (✓) on the correct statement and a cross (X) on the incorrect statement:

1. The four friends were the fish, the crab, the snail and the frog.
2. The four friends took turns to work on each other's paddy field.
3. It is the common custom among the Nagas to let the host rest, while the guest cooked the meals.
4. The crab broke off a limb of the shrimp to cook.
5. The frog said that the crab was crazy because he had a flat head.
6. The frog, the shrimp and the fish were punished because they laughed at their friend's self sacrifice.

E. Make sentences with the following words:

1. Protruding : _____

2. Swelling : _____

3. Transformation : _____

4. Rotation : _____

5. Cultivation : _____

F. Match the following:

- | | |
|----------------------|---|
| 1. Host | (a) broke a limb and added to the curry. |
| 2. Crab | (b) provide workers food. |
| 3. The fish | (c) wolfed down the food and complemented the cook. |
| 4. The three friends | (d) said, the crab took everything too seriously. |
| 5. The frog | (e) found the limbless body of the crab on his plate. |

G. Dialogue

Dialogue is a written or spoken conversational exchange between two or more people. In fiction, it is a verbal conversation between two or more people. Sometimes when it's a self talking dialogue, it is known as a monologue.

Rules:

- Use quotation marks to indicate spoken words.

E.g., "let's go to the beach".

- **Dialogue tags stay outside the quotation marks.**

E.g. “there was sand everywhere”, Ado explained. /Ado explained, “There was sand everywhere”

- **Use a separate sentence for action that happens before or after the dialogue.**

E.g., Amen gasped. “Are you dying?”

- **Use single quotes when quoting something within the dialogue.** e.g., Asen started to cry.” When you said, ‘I never want to see you again!’ it hurt my feelings.”

- **Use a new paragraph to indicate a new speaker.**

E.g., “Kenny, I’m going to need you to take a look at this,” said Roko. He gestured to the photograph on his desk.

“My God,” muttered Roko. His eyes darted from the photograph to his empty coffee cup. He knew it was going to be a long night.

- **Start with a lower case letter if action interrupts dialogue.** e.g., “at the end of the day,” he bellowed, “there’s always more soup!”

- **Long speeches have their own rules.** e.g., Ally took a deep breath and began. “Here’s the thing about sharks. They’re vicious, vicious creatures. They only know how to do one thing: kill. Have you ever seen a shark in the open water? Probably not. Because if you had, you would already be dead.

“I saw a shark once was scuba diving off the marina, looking for starfish to give my sick wife. She believes that starfish are good luck. Well, one man’s fortune is another man’s folly. All of a sudden, I found myself face to face with a great white. My heart stopped I froze up knew that was the end. If it hadn’t been for the pontoon boat, we wouldn’t be giving this conversation.”

- **Em dashes indicate interruption.** e.g., Alim began to speak. “I just thought we could—”

“I don’t want to hear it,” interrupted Aching.

- **Don’t add additional punctuation when using ellipses.** e.g., Avilla let out a low whistle.” I guess this is the end of the line...,” she said, her voice trailing off.

Sample:

Write a dialogue between you and your teacher about which course to study at vacation.

Student : Good morning sir, how are you?

Teacher : I am fine. How about you?

Student : I was wondering which course to learn in my vacation.

Teacher : It can be confusing with so many options online. You should make a list and narrow it down as per your interest.

Student : I have tried that but I am left with three options-artificial intelligence, machine learning or data science.

Teacher : Well! All of them are very interesting courses, but as far as I remember, you have always been interested in artificial intelligence.

Student : Yes! I do because I feel it is our future.

Teacher : Well then it's no harm in pursuing it and later if you find it less interesting you can always switch.

Student : Yes, it sounds like a great idea. Thanks!

ACTIVITY

Teacher may distribute the role of the four friends to the pupils and each pupil may be assigned to develop dialogues about his character starting only from the stage - when the four friends begin to work on the crab's paddy field.

Tales of Trade

LEARNING OBJECTIVES:

1. Read the lesson with comprehension at reasonable speed.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly the accompanying written exercises given in the lesson.
5. Learn new vocabularies and use them in sentences of your own.
6. Participate in pair activity with cooperative, contributive spirit and develop collaborative learning skills.
7. Be familiar with local history especially traditional cottage industry of the Nagas.
8. Compare and contrast old Naga life with modern Naga life in terms of industry, profession and services.
9. Compose and put ideas into writing with appropriate words.
10. Learn to write job application letter.



children. Every time she roasted corn on open fire, her thoughts always went back to her childhood, way back in her small village. How life has changed for her now—gas stove, refrigerators, cars, light, not to speak of TV and mobile phones. She thought her parents would be shocked to see the life she was living now.

Grandma sat with the children around the kitchen hearth, roasting corn on the fire for her grand-

Her thoughts were abruptly cut short by her youngest granddaughter Ason, who asked her if she

ate a lot of roast corn in her childhood. When she replied that she did, the child went on to ask, "What about pop-corn and ice cream?" Grandma replied "We didn't have all those during our time". She pierced the roasted corns with sticks so that they could hold the corn without burning their hands. Wow! Exclaimed the children, "Where did you learn to do that?" She smiled and said, that was how her father used to give them when he roasted corn for them. Now, they wanted to know what her father got her after he came back from work. So grandma began narrating her story.

My father brought back fruits, berries, sugar cane and sometimes sweet honeycombs when he came back from trading with other villages. "What did he sell, grandma?" came the question from another child. "Where did he travel?" asked another. So grandma said, "He used to travel a lot as he sold dao and spear heads to other villages. Do you know how they paid him? They paid him with rice, fowl, metal scraps, sometimes even a cow if they owed him a lot."

Back then, people were paid with several things which will amaze you.



We didn't have currency, so people were paid with rice, salt, brass, metal scrapes, shells like cowries and conch. Imagine a conch shell could fetch a cow or mithun, so it was considered very valuable. Coins and paper money came much later, only after the arrival of the British. We didn't have shops then. Everyone made for themselves whatever they needed. Each family grew their own crops, reared animals and fowls, weaved their own clothes. But there were things that we could not make ourselves like salt, beads, conch shells, brass and iron for jewellery and implements. So those were exchanged with rice, fowl, woven mats, etc from people who traded in them.

There were people in the village who travelled far to get back salt. It was precious for us. We used to get it in long, elongated blocks. My father said, the Konyaks were clever. They dug salt wells and made salts, which they took down to the plains of Assam and sold them. Then other Naga tribes would go down there and buy them back again. Since Nagas didn't

have currency, they traded with cotton yarn, woven cane and bamboo mats, betel nut and leaf, cows and fowls in Assam.

Our neighbour used to go down to the plains to buy metal sheets and brass coils. He would then sell them to the village blacksmith who made all our daos and spear heads, then brass went into making ornaments. Every now and then, traders pass by the village selling beads, cowries and conch shells. So, though we didn't travel out of the village, we still managed to get things from outside.

So, other than these few things, the village was self sufficient. All other things were home grown or home made with locally available materials. We had village potters, basket and mat weavers, blacksmiths, carpenters, beaders and dyers. Among these professions, weavers, potters and dyers were mostly all women. It was taboo for men to do these works, in most Naga tribes.

Dyeing yarn was a tedious and lengthy process. A lot of superstition also surrounds it. Dyeing was taken

up only after the harvesting season was over or it was believed to bring bad luck upon the vegetation. Pregnant women were not allowed to touch dye, and red dye was made only by very old women. Red symbolizing blood, it was thought that people who touched red dye would die a violent death. Hence, only old women whose lives were considered no longer useful handled red dye. Owing to this superstition, some tribes didn't even make red dye those days and preferred to buy it from other tribes. So among all the colours, red yarn was hard to come by and naturally it was more costly than others. Naga dyes were made from tree barks, leaves, flowers and roots of plants and herbs, along with ash and rice brew. Every colour required different ingredients. The yarn had to be dipped and dried several times in the dye to get the right shade. Only then the yarn was woven into body clothes like shawls, mekhalas, sashes, loin clothes, etc by women.

Women also made pots. Our pots were simple and we didn't use potter's wheel. The clay was beaten flat and then molded with bare hands or clay was rolled and coiled up together. Then of course it would be baked over fire.



Men too had their work cut out for them. They took up weaving baskets and mats, carpentry, building houses, making weapons and implements, wood carving and of course guarding the village. But there were jobs that everyone, irrespective of gender did together and one of them was farming. Once

the season for cultivation starts, the whole community is engaged in the field. No hands were spared unless you were a young child or very old and feeble. It is funny if you compare our old life with your life today. There was no age bar for work. No one was considered too young to work, all children helped their parents in cultivation and no one retired like today. Our motto in life was- if you must eat, you must work. Water, firewood, land, were all free, air was pure. You just need to do your share of work. No one lived off the sweat of others.

VOCABULARY

1. Implement : A piece of equipment or tool.
 2. Irrespective : Disregarding; regardless.
 3. Ingredient : A component part of a mixture.
 4. Violent : Ferocious; wild; unnatural.
 5. Superstition : An irrational belief arising from ignorance or fear.
 6. Tedious : Long and uninteresting; dull; boring.
 7. Hearth : A brick, stone or concrete area in front of a fireplace.
 8. Pierced : A hole made so as to wear jewellery.
 9. Precious : Of great value.
 10. Jewelry : Ornamental pieces.
 11. Metal : A solid material which is typically hard, shiny with good electrical and thermal conductivity.
-

EXERCISES:

A. Answer the given questions:

1. Who was grandma talking to? What was she telling them about?
2. Did grandma eat the same things eaten by her grandchildren in her own childhood? What is different?

3. What was used to trade in place of currency in the olden days in Nagaland?
4. What were the things not available in the village and had to be imported from outside?
5. Who made salt in the olden days in Nagaland? Where did they sell their salt?
6. Explain how Naga villages were self-sufficient economically?
7. By which motto did Nagas live by, in the olden times?
8. What were the jobs reserved for women and men in the olden days?
9. What were the superstitions surrounding the preparation of dye in the olden days among Nagas?

B. Find one word from the lesson that means:

1. To put permanent colours in clothes or yarns _____.
2. Containers made of clay to hold food/water etc _____.
3. A person who shapes iron into knife, spear head, etc _____.
4. A metal coin or note that has value and is used for purchasing goods or services _____.
5. To move from one place to another _____.
6. A colour that resembles blood _____.

C. Tick the correct answer:

In the olden days,

1. Nagas were superstitious about:

- a. Trade
- b. Rearing animal
- c. Making dye

2. A conch shell was valuable, it could buy a:

- a. A necklace
- b. A pot
- c. A cow

3. Tree barks, leaves, flower, roots of plants were used to make:

- a. House
- b. Dye
- c. Pots

4. Building house, guarding village, weaving baskets and mats were done by:

- a. Men
- b. Women
- c. The whole community

5. No one lived off the sweat of others in Nagaland during:
- Modern times/today
 - Olden times
 - Grandma's father's time only

D. Sit in pairs and discuss:

- Compare olden Naga life and life in Nagaland today. Write at least 5 points of comparison
 -
 -
 -
 -
 -

E. Make sentences with the following words:

- Superstition : _____
- Hearth : _____
- Pierced : _____
- Precious : _____
- Jewelry : _____
- Metal : _____

F. State if the statements are True or false:

- Every time grandmother roasted corn on open fire, she was reminded of her childhood.
- Grandmother's father travelled a lot.
- Coins and paper money came only after the arrival of the British.
- Brass was used by the early Naga's to make ornaments.
- Naga's bought everything from the plains.
- Young children helped their parents in the fields.

Group discussion is defined as form of group communication in which the participants share ideas and exchange information on a common topic. In this form of communication, a particular number of people meet face to face and through free oral

interaction, originate, share, and discuss ideas to arrive at a decision or solution to a problem. Here, the participants sit facing each other almost in a semi-circle and express their views on the given topic/issues/problem.

Objective:

- generating ideas
- reviewing policies and plans
- organizing teams/tasks
- understanding perspectives
- problem solving
- decision making
- information exchange
- strategic planning
- conflict resolution

Follow the following steps in doing this activity.

1. Divide the class into appropriate number.
2. Give them proper instruction on what they have to discuss.
3. Set a time limit.
4. Make sure everyone in the group get's time to speak/share his or her views and opinions.
5. A group representative to share /present it to the class.

G. Think and discuss:

What are the professions or services available today that were not there during Grandma's time in Nagaland.

H. Job application letter:

Job application is a document that should be submitted along with the resume to an employer to express the candidate's interest in the position while applying for jobs. It is also known as cover letter. It explains why the candidate is qualified for the position and should be shortlisted for an interview. Whereas the resume explains the candidates history of work experience, skill, and accomplishments. The letter should emphasize the candidate's skill and key qualifications, which is fit for the role.

Points to remember:

1. It should be written on a single page.
2. It should be single-spaced with a space between every paragraph and a 1-inch margin with the text aligned to the left.
3. Times New Roman, Arial or Calibri font is recommended to be used with a font size between 10 to 12 points.

Sample job application letter for English teacher position

Ms. Along Jem

Nagaland

Mobile number+91xxxxxxxxxx

Email id: alongjem@gmail.com

Date: 12. 10. 2021

Subject: Job application for the position of English teacher

Dear sir/madam,

This is regarding your advertisement published in the Nagaland post for the vacancy of English teacher. I would like to apply for this role. Teaching is my passion, and I am always great with students. I have worked as an English teacher at Delhi Public School for 4 years. I believe my qualification and experience match your requirements.

I have attached my resume in the email and request you to consider my application for this position. Please feel free to contact me for any queries or any other information.

Sincerely,

Along Jem

ACTIVITY

Write a job application letter to the administrator of St. Joseph School Kohima for the post of librarian.

History of Education in Nagaland

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly accompanying written exercise given in the lesson.
5. Learn new vocabularies and use them in sentences of your own.
6. Participate in group activities with a cooperative, contributive spirit and develop collaborative learning skills.
7. Be familiar with one's local history.
8. Appreciate the contribution made by the pioneers of education in Nagaland.
9. Realize and be aware of the value education brings in human progress and development.

PRE BRITISH ERA:

The early Nagas lived in isolation, cut off from the rest of the world. Their interaction with even their neighbours like Assam, Manipur and Myanmar was minimal. This seclusion enabled them to develop an indigenous culture that is unique and uninfluenced by other civilizations. Although the Nagas were rich in language diversity, they had no written script. Moreover their isolation from other civilizations prevented them from neither borrowing nor creating a script of their own. Hence the tradition of oral narration of history, culture and knowledge from generation to generation, played a significant role in preserving their history.

TRADITIONAL EDUCATION:

Although there was no written script among the Nagas, a traditional system of education was imparted to the children and youth through an institution called Morung. It is a youth dormitory found in every village. Morungs were predominantly for boys but some tribes even had Morung for girls. Boys and girls, who reached the age of about 9 to 11 years, left their homes and joined the Morung. This is where they stayed until they got married and started their own house-hold.

The curriculum of the Morung was holistic. It prepared its pupils to meet the challenges of everyday Naga life.

It gave training in arts and crafts, agriculture, for boys training in combat and warfare, and other survival skills which were more necessary in those days, when danger was ever present in the forms of frequent enemy attacks, diseases, famines, wild animal threats and the absence of modern medicine and medical care. Morungs were the centre where boys and girls were groomed to assume gender specific roles and also inculcate a sense of collective responsibility towards the welfare of the village from a young age. This Morung system of education continued until schools were established by the American Baptist Missionaries.

ADVENT OF AMERICAN BAPTIST MISSIONARIES-BEGINNING OF BRITISHERA:

The arrival of the British upon Naga soil was a landmark in the history of modern education in Nagaland. They invited the American Baptist Missionaries to work among the Naga people in the hope that Christianity and education would help the warring Naga tribes, to become more peaceful and law-abiding. Moreover education in English would enable the British rulers to communicate easily with the local population, whose cooperation was required in local administration. The matter of

education was left entirely to the missionaries who dedicated their lives to spread the Christian gospel of love and side by side with it, spread literacy among the Nagas. Thus, wherever there was a church, a primary school was started to teach the local children to read and write.

The first American Baptist Missionary to work among the Nagas was Rev. Miles Bronson. In 1839, he came to Namsang village in the Konyak area, bordering Assam. He worked among the Nagas along with his Assamese Evangelist assistant, Godhula



Rev. Miles Bronson

Rufus Brown. He opened a school at Namsang and some of the tribal chiefs and other villagers send their children to this school. Unfortunately the school could not run for very long, as Bronson had to leave owing to ill health.

After Bronson left, another American Baptist Missionary, by the name of



Rev. Dr. E W Clark and Mary Clark

Rev. Dr. E W Clark arrived in the Naga Hills in 1872. Godhula, who had earlier worked among the Nagas in Namsang, befriended Clark at Sibsagar Mission Centre and helped to lay the ground work for Clark to come to Ao area, Clark began his mission work at Molungkimong Village in 1872. In 1878, his wife, Mary Clark started the first school for girls there. Later, Godhula also started a school for boys. The first press, called Molung Printing Press was set up in Molungyimsen village.

Here Clark translated a hymn book and the Lord's prayer into the local language. Molungyimsen became the center for Christian Mission as well as education, based on Western system until it was shifted to Impur in 1894. Eventually the Impur Mission Centre became the head quarter of

the Ao Baptist Churches (now known as ABAM- Ao Baptist Arogo Mungdang). Meanwhile Rev. Dr. W E Witter also began his mission of educating the Lothas. He introduced the Roman script to the Lothas and with the written form of the language available to the people, education grew. Witter's contribution went beyond the written script as he also brought out Lotha Grammar and Vocabulary book in 1889.

In Dimapur, Rev. Dr. C D King started a school at Chumukedima but had to close it down due to an attack by Naga warriors. He turned to Kohima and opened another school there in 1882. This school was eventually taken over by Dr. Rivenburg in 1889, after King had left some years ago. Rivenburg worked among the Angamis for 36 years, both as a doctor, treating the sick and as an educationist, till the end of his life.



Dr. Rivenburg

Gradually the British government took an interest in the education of the Nagas by starting their own schools and taking over some of those started by the Missionaries. By early 20th century (1930s) there was a total of 161 Government Primary School, 3 Middle English Schools, 2 High Schools, one at Kohima and one at Mokokchung and a Technical School at Kohima called 'Fuller Technical School'.

CURRICULUM OF THE AMERICAN MISSIONARY SCHOOL

The early school started by the American Missionaries focused on Reading and Writing. Roman script was used and medium of instruction was English. There were no text books, and parts of the Bible were

translated into the local language for reading. Health, hygiene and discipline, formed an important part of the curriculum. Small trades such as Carpentry, Black smithy, Knitting, Tailoring and Stitching were taught. Gradually primers were developed in local languages and used in the primary schools.

On the whole, Western system of education uplifted the personal, social and economic life of the Naga people. Literacy among the people opened their minds to the wide horizon of knowledge about the world, which was not available to the Nagas before. Nagaland is greatly indebted to the self sacrifice made by the American Missionaries, who came braving all odds to enlighten us and sow the seed of education.

VOCABULARY

1. Seclusion : Keeping away from others; being private.
 2. Predominantly : Much greater in number or influence.
 3. Groomed : Educate for a future role or function.
 4. Isolation : The state of being in a place or situation that is separate from others.
 5. Unique : Being the only one of its kind; unlike anything else.
 6. Diversity : Many different types of things or people being included in something.
 7. Script : A written document/written characters
 8. Morung : Nagas traditional education and centre of arts and warfare.
-

EXERCISES:

A. Answer the given questions:

1. How did the Nagas live before the advent of the British rulers?
2. How was knowledge transmitted among the Nagas before they learned to read and write?
3. Describe the Morung system of education among the Nagas?
4. Why did the British Government invite the American Missionaries to work among the Nagas?
5. Who was the first American to work among the Nagas? Where was his school started?
6. When did Rev. Dr. E W Clark come to Nagaland? Where did he begin his mission work?
7. Who started the school in Molungyimsen?
8. What is the contribution of Rev. DR. WE Witter among the Lothas?
9. What sort of education was imparted by the American Missionaries among the Nagas?

B. Tick the correct answer and fill up the blanks:

1. _____ not only educated the Nagas especially in Angami area, but also treated the sick as a doctor.
 - a. Rev. Dr. C D King
 - b. Rev. Dr. Rivenburg
 - c. Dr. WE Witter
2. The evangelist who assisted both Bronson and Clark was : _____
 - a. Mary Clark
 - b. Spongmeren
 - c. Godhula.
3. The British rulers thought that converting the Nagas to Christianity would help.
 - a. Them maintain law and order in Nagaland by making them peaceful and law abiding.
 - b. Nagas abandon their Morungs and old religion.
 - c. Nagas become preachers of Christianity.
4. Oral tradition of the Nagas was a way of transmitting knowledge through:
 - a. Word of mouth from one generation to the next.
 - b. Local history written in books.
 - c. History told through folk songs.

5. Molung Printing Press was set up by:

- a. Godhula Rufus Brown
- b. Molungyimsen village council
- c. Dr. EW Clark

6. 'Fuller Technical School' was set up in:

- a. Molungkimong
- b. Mokokchung
- c. Kohima

C. Match the following columns:

- | | |
|--------------------------|--|
| 1. Traditional Education | a. Started first school for girls at Molungyimsen. |
| 2. Dr. E W Clark | b. Started a school at Chumukedima. |
| 3. Dr. Miles Bronson | c. Morung. |
| 4. Dr. W E Witter | d. Set up school at Namsang Village. |
| 5. Dr. Rivenburg | e. Wrote Lotha grammar and vocabulary. |
| 6. Mary Clark | f. Started the mission centre at Molungyimsen. |
| 7. Dr. C D King | g. Worked amongst the Angamis as a medical doctor and an educationist. |

D. Write three points under each of the two styles of education given below:

Morung system of education	Western (Missionaries) style of education
1.	1.
2.	2.
3.	3.

E. Make sentences with the following words:

1. Groomed : _____

2. Isolation : _____

3. Unique : _____

4. Diversity : _____

5. Script : _____

6. Morung : _____

F. State if the following statements are True or false:

1. The early Nagas lived in isolation, cut off from the rest of the world.
2. The Nagas had well written script.
3. In ancient times, youth dormitory were found in every village.
4. In early days, no form of education was imparted to the Nagas.
5. Morung system of education in Nagaland continued until schools were established by the British rulers.

G. Who were the pioneers of education in your area. Write a brief paragraph about him or her in your own words. You may seek the help of elders in your community.

Our Comedy

LEARNING OBJECTIVES:

1. Recite the poem correctly.
2. Understand the poem and its central message.
3. Discuss the poem with peers and teacher.
4. Learn new vocabularies and phrases from the poem.
5. Refer to the poem to locate necessary information.
6. Gain a deeper understanding about the problems prevalent in our society through the poem.
7. Develop the desire to read more poems written by local poets.
8. Learn to write a news report.

Green hills- a crest majestic
Days numbered legacy
Soul refreshing air,
City returned, breathe gratefully.

Ripe fields of paddy,
Not enough to feed the family.
Tiny hamlet's pride
Celebration of mega jubilee.

Too little hands work
Too much sit idly.
In thousands come the non locals,
Land of opportunity.

Pot holes and puddles,
Baptize cars bought recently.
Streets of high fashion,
Priority over civic sense possibly.
Unemployment the common wail
But please, white collar only.
Earning true pride
Begins with humility, surely.

Leen Oving



VOCABULARY

1. Crest : mountain ridges.
 2. Jubilee : an anniversary of an event.
 3. Legacy : inheritance; something left to someone in a will.
 4. Majestic : having or showing impressive or great beauty or scale
 5. Refreshing : making you feel more rested, energetic, cool etc.
 6. Celebrate : a significant or happy day/event. With social gathering or enjoyable activity.
 7. Priority : condition of being regarded or treated as more important than others.
-

EXERCISES:

A. Answer the given questions:

1. What are the qualities about Nagaland that the poet admires?
2. What does the poet lament in the poem?
3. What kind of jobs do the people seek according to the poet?
4. Describe the nature of Nagas as you find in the poem.
5. What is the message of the poem?

B. Which lines in the poem bring out the following meanings?

1. Our natural resources like the forest is not going to last long.

2. We spend more than we can afford for show.

3. We desire only office job and are not willing to take up other occupation.

4. We care only for our appearance and not our behavior.

5. We can be proud of ourselves only when we live humbly.

C. Make sentences with the following words:

1. Majestic :

2. Refreshing : _____
3. Celebrate : _____
4. Priority : _____
5. Legacy : _____

D. Newspaper report writing:

A report is a form of communication in which some information is conveyed to the person who requires it. It may be defined as a piece of writing which gives a well-organized account of facts/events. A report is supposed to be to the point and brief. It must attract the attention of the reader and enable him/her to get the required information quickly and easily. Report can be of several kinds.

The Newspaper report should have these parts:

- i. **The headline:** The headline is the most important part of the report. The headline should give the reader an almost complete idea of what the report is about. Don't make it too long.
- ii. **The byline:** The byline is nothing but the name of the author or the reporter who is filling the report. In your case, write your name. It comes after the headline.
- iii. **Place:** The place is where you are sitting while writing the report. If you are sitting in Kohima and writing about something that happened in Dimapur, you should use Kohima and not Dimapur.
- iv. **Date:** The date is the date on which the report is being written. Keep the date format like this- 'January 20.' No need to use the year. Spell out the name of the month. Use a colon (:) after the date and start writing the introduction.
- v. **Introduction:** The introducing paragraph should explain to the readers what the event is all about. Most of the readers just read this paragraph and leave. So make sure you include what happened, where, how and when.
- vi. **Body:** After you have mentioned the basic in the introduction, the readers who are interested would like more details about the event, so he will read the body. The body should include more details about the event. If someone is talking something, it should be mentioned here. The body can be more than one paragraph.
- vii. **Conclusion:** The conclusion is a small paragraph where you can mention what is expected in future, or what happened in the past relating to the event, or it can be anything. The motive of conclusion is to give the report a proper closure so that the report should not sound like it ended suddenly.

Sample: write a report for your school magazine about the recently held annual function.

15TH ANNUAL FUNCTION OF ASSISI HIGHER SECONDARY SCHOOL

By-Talong news reporter Nagaland post

DIMAPUR, APRIL 8: The 15th annual function of Assisi Higher Secondary school was held on Saturday at the school auditorium. The Education minister of Nagaland, Shri.T.Sukhalu was the special guest, who distributed prizes to all the students who performed excellently in their examinations.

Speaking on the occasion, Mr.Sukhalu said that the examinations are there to prepare the students for the future where they are going to face big responsibilities. He said that the future of the state and the country rests on the shoulders of the students and therefore they should give their best.

He congratulated the students who received the prizes and encouraged those who did not win a prize that they are no less than others and if they give their best, they can be at the forefront too.

The principle of the school Sr. Reshma, said that the students have been Producing great results and urged them to continue. She asked the teachers too to keep on doing the good work.

A total of 35 students from different classes received the prizes.

ACTIVITY

Imagine you are the author of the poem 'our comedy' and write a report to a newspaper about the life/nature of the Nagas as depicted in the poem.

Amur Falcon

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly the accompanying written exercises given in the lesson.
5. Learn new vocabularies and use them in sentences of your own.
6. Participate in group or pair activities with a cooperative, contributive spirit and develop collaborative learning skills.
7. Value, preserve and protect wild life in our environment.
8. Be aware of the wild life conservation efforts initiated in ones community and promote them.
9. Learn what notice writing is.
10. Learn to write a notice.



Pangti, a Lotha village in Nagaland rose to fame, thanks to Amur Falcons, Pangti, is situated close to Doyang reservoir, under Wokha District. It welcomes thousands of the migratory Amur Falcons each year. These birds come to Pangti each year for a brief roosting period, before continuing their journey to Africa.

Several thousands come all over Nagaland from Siberia where they breed, but Pangti Village host the single largest congregation of them recorded in the world.

Amur Falcon, going by the scientific name of *Falco Amurensis*, is a small

raptor of Falcon family. They migrate in large flocks across India and over the Arabian Sea, to spend winters in Southern Africa. This bird, though small in size (each weighing under 200 grams) undertakes one of the longest migration routes among all birds, doing up to 22000 Kms in a year. The unusual thing about this bird is that it can migrate long distance across the sea and can continue its flight even at night.



Every year, around the month of October, Amur Falcons make a passage through Pangti village, where they roost to regain their stamina, before they continue their long journey across the Arabian Sea to their final destination in Africa. Initially the villagers of Pangti being unaware of conservation and protection of wildlife, resorted to hunting these birds as a means to supplement their income. These

birds are easy prey to hunters as they are docile and roost in low branches of trees. A good number of these birds met with a sad end at Pangti Village every year.

However, all these changed once the villagers were sensitized and awareness was created to protect and conserve these birds. An extensive campaign to protect the Amur Falcons was launched at Wokha District. It included Nature Education, creation of Amur Falcon Eco Clubs, Scientific study of the bird was initiated and Village Councils were convinced to call for a ban on hunting the Falcons. Moreover patrolling and enforcement of the ban on hunting the bird was actively taken up.

Pangti villagers went from being hunters to conservators of the Amur Falcon. By 2013, Pangti became a safe haven for these migratory birds and soon the village earned recognition as the 'Falcon Capital' of the world. The Falcon is protected under the Indian Wild Life Protection Act, 1972.

Today, if you visit Pangti village, you will find the 'hunter turned conservationists' vigilantly guarding the birds for the entire span of the Amur Falcons' visit. Within a short

time, the village recorded zero-mortality of the bird, indicating that their conservation effort was a success.

The story of Pangti proves that when proper awareness and information is

given out, people's attitude can change for the better. Pangti is a popular tourist destination today and bird watchers come from all over the world, to witness the spectacular congregation of the Amur Falcons in our land now.

VOCABULARY

- | | |
|-----------------|--|
| 1. Vigilant | : Carefully observe. |
| 2. Raptor | : A carnivorous bird that hunts and kill other animals. |
| 3. Congregation | : An assemblage of people, animals or things collected together. |
| 4. Conservation | : To preserve and carefully manage something. |
| 5. Migrate | : Move from one region or habitat to another according to seasons. |
| 6. Attitude | : Way of thinking or feeling about something. |
-

EXERCISES:

A. Answer the given questions:

1. What is Pangti village famous for?
2. Where is Pangti village located?
3. What type of bird is the Amur Falcon? Why is this bird unusual?
4. Why do the Amur Falcons come to Pangti Village?
5. Why did many Amur Falcons meet with a sad end at Pangti village?
6. What are the conservation and protection efforts made for the Amur Falcon?
7. What has the story of Pangti village proved to us?

B. Write whether the given statements are true or false:

1. The Amur Falcon is a large bird of the Falcon family. _____
2. Every October the Amur Falcon comes to roost at Pangti village. _____
3. The Amur Falcon's final migratory destination is Siberia. _____
4. Pangti villagers have traditionally been protectors of the Amur Falcon. _____
5. The 'Hunter turned conservationists' guard the birds. _____
6. Pangti village receives the largest congregation of Amur Falcon recorded in the world. _____

7. Amur Falcon Eco Clubs were started to raise Amur Falcon chicks from their eggs. _____
8. Amur Falcons were difficult to hunt as they roost on very tall tree tops. _____

C. What lines from the text tell us that....

1. The Amur Falcon is small but very strong.

2. A lot of Amur Falcons were killed by hunters.

3. The villagers of Pangti carefully observe that no one hunts the Amur Falcons.

4. The Amur Falcons like to spend winters in a warm place.

5. Amur Falcons fly over the sea.

6. Amur Falcons can be easily captured or killed.

7. Villagers of Pangti were educated and informed about the importance of protecting the Amur Falcons.

D. Make sentences with the following words:

1. Conservation : _____

2. Migrate : _____

3. Vigilant : _____

4. Congregation : _____

5. Attitude : _____

E. Fill in the blanks:

1. Amur Falcon comes to Pangti village each year for a brief _____ period.
- B. When proper _____ and _____ is given, people's attitude can change for better.
- C. Amur Falcon can continue its flight even at _____.
- D. An extensive campaign to protect the Amur Falcon was launched at _____ district.
- E. _____ is recognized as the 'Falcon Capital' in the world.

F. Notice writing

A notice is a very short piece of writing, which is usually formal in style and is widely used by individuals and organizations to announce events and celebrations, births and deaths, inaugurations, sales, issuing public instructions, making appeals and extend invitations.

Points of an effective notice:

1. Name of the organization, institution or office issuing it.
2. Date of issuing of a particular notice.
3. The heading 'NOTICE' to make it very clear.
4. A suitable sub title.
5. Purpose for which it has been written like meeting, appeal, drawing attention, etc.
6. Details of schedule i.e. date, time, venue, programmers, duration, etc in case the notice is about an event.
7. Signature, name and designation of the person who is issuing the notice.
8. Style and tone of the language should be simple so that there is no possibility of a misunderstanding in the reader's mind.

Points to remember:

- Notice can use capital letters for details such as names of organizations captions, and important details.
- The date of notice can be placed at the top, right or left.
- The entire content of the notice is centered within a box.

- The individual responsible for issuing the notice indicates the name below the signature followed by the designation.
- Abbreviation and symbols can be used in the notice.
- Usually present and future tenses are used while writing a notice.
- There is a penalty for exceeding the prescribed word-limit (i.e., 50 words).

Sample:

You are the cultural secretary of your school. You have been asked to inform students of class vi-xii about an inter-school singing competition. Draft a notice in about 50 words to be put upon the school notice board, with all the necessary details.

BETHEL HIGHER SECONDARY SCHOOL, KOHIMA
NOTICE
SINGING COMPETITION

29th September 2021

An inter-school singing competition will be held in I.G stadium on 25th October 2021, Students of classes VI to XII, willing to participate, should assemble for an audition on 15th October, in the school hall at 10.a.m and report to the teacher in-charge of the drama club for the selection.

Signature

(Akok)

Cultural secretary.

ACTIVITY

1. You are the cultural secretary of your school. You have been asked to inform students of class vi-xii about a seminar on awareness of wild life conservation to be held at your school. Draft a notice in about 50 words to be put upon the school notice board, with all the necessary details.

G. Group discussion

Sit in your groups and discuss, the ways in which you can discourage people from hunting and trapping wild life in your area. Write down your ideas and share it with your class.

The Head Man's Appointment

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the lesson with peers and teacher.
4. Write correctly the accompanying written exercises given in the lesson.
5. Learn new vocabularies and use them in sentences of your own.
6. Participate in group or pair activities with a cooperative, contributive spirit and develop collaborative learning skills.
7. Develop an interest in local folk tales and understand the values in them.
8. Be able to identify leadership qualities in people and develop leadership qualities in one self.
9. Express one's ideas and thoughts accurately and creatively, in writing.

Once, a Naga village's headman lay dying. He had to select a successor who would lead his people after he was gone. It was not an easy task for him, as all his three senior most advisors were from big clans who wielded a lot of influence among the people. As he lay upon his bed worrying over whom to select, a plan came to his mind.

The next day, he called the three to his bedside and made a strange request. Each of them was to keep his dao (machete) with him for a period of one week each and then return it to him. The first man to take it home, told everyone he met on the way about the headman's strange request and showed them the dao.

Once he reached home, he swung the dao in the air and pranced about his kitchen like a warrior, telling his family, "This dao must have taken many heads." As he jumped about, he had not seen the patch of wet floor in his kitchen. Suddenly he slipped and fell flat on his back. The dao slipped out of his grip and fell on the foot of his older son, cutting his toe. Soon there was a commotion in his kitchen. His son cried, his wife scolded him and his neighbours were gathering at his place enquiring about the ruckus going on. He felt embarrassed and cursed the dao under his breath. The very next morning, he decided not to keep the cursed dao with him anymore and took it back to the headman.

Soon the second man got his turn to take home the dao. He examined the dao and seeing that it was a fine, sturdy one, decided to quickly put it to use. Without wasting a moment, he started chopping all the timber he had in his yard into beams for his new house. With that done, he went over to the forest with his sons and started felling trees with the dao. When his sons got tired and rested, he shouted at them, "Don't waste time. We need to make use of this dao as much as we can while it is still with us." Within a week's time, he had used the dao for hacking all the hard wood in his possession, that he had completely blunted the edges. At the end of the week, he took the dao to the headman in a sorry state.

The third man's turn finally came. He took the dao from the headman and examined it. He said to himself, "This is a good dao but looks like it had been misused. I have to file it again." Saying this, he set upon sharpening it on a boulder. Once the dao's edges were restored, he went about the public footpaths, clearing the overgrown bushes and trees that were obstructing the way. He made sure the dao was kept in sharp and



gleaming condition all the time by cleaning and buffing it.

When his week was up, he went back to return the dao. The headman was pleased with the way the third man had used the dao and the fine condition in which it was returned to him. The next day, the headman summoned a meeting of the elders along with the village priest. He told them that he had made up his mind to appoint the third man as his successor. He narrated that the other two were unworthy to lead the people. One was foolish and could not be trusted to look after his own family, let alone the entire village. The other was selfish. He wanted to use

every opportunity to benefit himself at the expense of others. But the third man did not think of himself. He thought of the welfare of others first and took care of things under his responsibility. Such person should be made to lead the village. Thus the third man was declared the headman.

VOCABULARY

1. Prance : To spring or walk about with high steps to impress others.
 2. Commotion : A disorderly outburst; disturbance.
 3. Ruckus : Commotion; a noisy disturbance.
 4. Sturdy : Tough; strong
 5. Buffing : Polish and make shiny.
-

EXERCISES:

A. Answer the given questions:

1. Why was it difficult for the village Headman to select a successor?
2. What was the strange request of the village Headman?
3. Why were neighbours gathering in the kitchen of the first man?
4. Why did the dao's edges get completely blunt while it was with the second man?
5. How did the third man care for the dao?
6. Why was the third man selected to be the next village Headman?

B. Describe the three men by selecting the right word from the box to describe them:

Greedy, selfish, selfless, kind, foolish, showoff, cunning, thoughtful, responsible, irresponsible, careless.

<i>First man</i>	<i>Second man</i>	<i>Third man</i>

C. Find the lines or words from the lesson which means the following:

1. The three senior-most advisors had a lot of blood relatives.

2. There was a lot of noise and disturbance in the first man's kitchen.

3. The second man made the dao unable to cut anymore.

4. The third man cared for the condition of the dao.

5. The headman said the first and second men were not fit to be leaders.

D. Fill in the blanks with appropriate words from the lesson:

1. As he lay upon his bed worrying over whom to select, a plan came to his_____.
2. Each of them was to keep the Dao with him for a period of _____ week each and then return it to the headman.
3. The first man felt embarrassed and _____ the Dao under his breath.
4. The second man without wasting any time started chopping all the _____ he had in his yard.
5. At the end of the week, when the second man returned the Dao to the headman it was in a _____ state.
6. The third man took the headman's Dao and _____ it.
7. The third man started sharpening the Dao on a _____.
8. He made sure the Dao was kept in sharp and _____ condition.
9. The headman was _____ with the way the third man had used the Dao.
10. The headman summoned a meeting of the elders along with the village _____.

E. Choose the correct answer:

1. Once, a Naga village headman lay:
 - a) Tired.
 - b) Happy.
 - c) Dying.
 - d) Sad.
2. On his way home, the first man told everyone he met about:
 - a) The meeting with the headman.
 - b) The headman's strange request.
 - c) The headman's health.
 - d) The responsibility given to him.
3. The second man, went to the forest with his sons and started:
 - a) Cleaning the forest.
 - b) Cutting timber for beams.
 - c) Felling trees.
 - d) Jumping with excitement.
4. The third man said, this is a good Dao but:
 - a) It looks very dirty.
 - b) It had been misused.
 - c) It is very blunt.
 - d) It looks very dangerous.
5. He told them that he had made up his mind to appoint:
 - a) The first man as his successor.
 - b) The second man as his successor.
 - c) The third man as his successor.
 - d) His son to be his successor.

F. From this lesson you have learned that not everybody is fit to become leaders. To be a good leader you should possess some qualities. Sit in your groups and make a list of the qualities you think a leader should have and present it in the class.

G. Write a paragraph on- the qualities of a good school leader/school captain.

The Honest Way of Life

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Learn new vocabularies and use them in sentences of your own.
5. Write correctly, the accompanying written exercises given in the lesson.
6. Appreciate and practice the value of honesty in our day to day life.

Every community or group of people who live together often tend to share some common traits or qualities. This shared behaviour comes from constant influence of the members upon one another. Similarly, our Naga forefathers had some common good qualities which, if we recollect, can still serve to inspire us. One quality that stood out among the Nagas of old, was their honesty. This was a trait noted even by the Britishers when they governed us.

The old Nagas were upright, noble and honourable. A word once given was as good as a written agreement we put in paper today. To go back on one's word was to lose face before others and considered a deep felt personal shame. This honesty in them led them to completely trust one another. Nagas never practiced locking their doors when they went

out of their houses. Even now, in the villages where old customs still prevail, people do not lock their doors, when they go out. Indeed, stealing was very rare among them.

There are tribes who built separate granaries away from the main house. In this set up, all the families build small grain store houses together in a communal area. These grain houses do not have locks as well, indicating that fear of theft was not present. No one took what did not belong to him and this extended even to things found freely. If for instance, when someone discovered a beehive in the jungle first, he would normally leave a sign that it now belonged to him, by pulling a few leaves or branches of plants nearby and knotting' them together. After this, anyone who comes later would never claim nor disturb the beehive again,

acknowledging that it is owned by someone already.

Tales have been told of our fore-fathers' being so honest, that they would go to great lengths to be true to their principles. One such tale involves a hunting dog.



Once a hunting dog had strayed away from his master while they were hunting a deer. The dog had gone quite far and crossed over the valley to the other side of the mountain, towards the northern area, chasing the deer. The dog finally managed to hunt down the deer and some villagers from nearby, spotted the dog with its dead prey. But the dog left behind the deer and ran away, probably to return back to its master. So the villagers took the deer and kept it in their village for the owner of the dog to come forward and claim the game. But when no signs of claimants came forward, the villagers decided to eat the deer. However in keeping with the

customary practice, they kept a portion of the meat for the dog who hunted the animal. After many days had passed, the villagers came to know that the dog had belonged to a man from the southern villages. Upon hearing that, the villagers took the dog's share of the meat and went all the way up south, to deliver the dog's share of the meat it had hunted.

Such was the way, the Nagas lived a life of honesty once upon a time, not affected by greed and gain. These timeless traditions of value should always remain a part of our lives.

VOCABULARY

1. Communal : Something done, or owned by a group and not individual.
 2. Claimants : Someone who claims a benefit, or right.
 3. Game : Animal hunted for food or sport.
-

EXERCISES:

A. Answer the given questions:

1. What was the quality for which our Naga ancestors were known for in the past?
2. Give an example from the lesson to prove that the old Nagas were an upright, honourable man?
3. Why didn't the Nagas lock their door when they went out of their homes?
4. What did the villagers on the northern side do after they took the deer back to their village?
5. Why did the villagers on the northern side go up to the southern side?
6. Describe the character of the old Nagas in your own words.

B. Fill in the blanks:

1. The old Naga's trait of honesty was noted even by the _____.
2. To the old Nagas, a _____ once given was as good as a _____.
3. Nagas never practiced _____ their doors and grain houses.
4. _____ was rare among the Nagas of earlier times.
5. Our Naga forefathers went to great lengths to be true to their _____.
6. Hunting dogs were given a _____ of the animal meat they helped to hunt.
7. To go back on one's word was considered a deep felt _____.

C. Read the lesson and locate the correct sentences:

- a. Which lines in the story about the hunting dog tells you that the villagers did not readily claim the deer as theirs.

- b. Which lines in the lesson tells you that you left a sign to show that you claim something that you found.

- c. Which lines in the lesson tells you that our forefathers did what they said they will do.

- d. Which lines in the lesson tells you that Nagas of one community or village believed in the goodwill of each other.

- e. Which lines in the story of the hunting dog tells you that Nagas always gave a share of the game hunted by a dog to the dog.

D. State if the following statements are True or false:

1. The old Naga's were dishonest people.
2. The old Naga's trusted one another.
3. Naga's always use to lock their houses even if they go to the next door.
4. The villagers did not keep the dogs share.
5. Naga's were not affected by greed and gain.

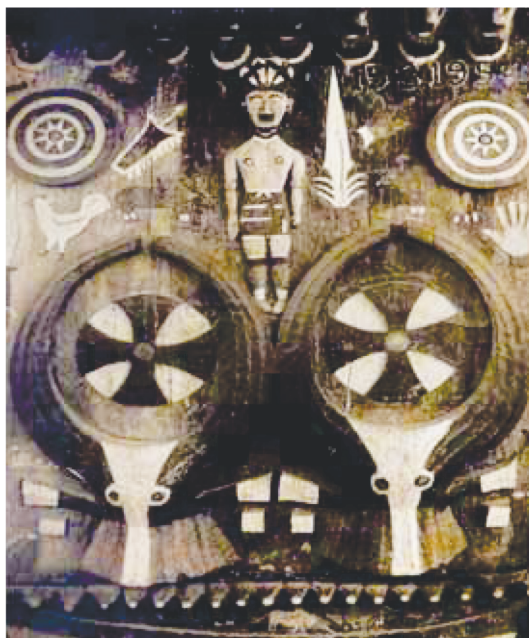
E. Choose the correct answer :

1. Every community or groups of people who live together tend to share:
 - a) Common looks.
 - b) Common identity.
 - c) Common traits or quality.
 - d) Common language.
2. There are tribes who build separate granaries:
 - a) Away from the village.
 - b) Away from the main house.
 - c) In the field.
 - d) In the forest.
3. This shared behavior comes from constant influence of the:
 - a) Members upon one another.
 - b) British rulers.
 - c) Christian missionaries.
 - d) Neighboring state.
4. No one took what did not belong to him and this extended even:
 - a) To things found freely.
 - b) To things found in their house.
 - c) It was expensive.
 - d) It was very useful.
5. The dog left behind the deer and ran away probably:
 - a) To hunt for more deer.
 - b) In search of his master.
 - c) Because he was scared of the villagers.
 - d) Because the villagers shot him.

Naga Motifs and their Meanings

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly the accompanying written exercises given in the lesson.
5. Learn new vocabularies and use them in sentences of your own.
6. Be familiar with common culture and tradition of all Nagas and learn about each other's tribe.
7. Understand the significance, ancient Nagas attached to different motifs.
8. Learn what an Extempore speech is.
9. Participate in Extempore speech.



If we take a look at Naga art, be it in woodworks, textiles, architecture and other handicrafts, we come across some common designs that recur in all of them. Some motifs are

of animals such as Mithun head, tiger, elephant, hornbill, snakes, lizard and monkey. Motifs of stars, moon, geometrical patterns, human figures, human head and breast are also frequently seen. All these motifs have a connection with the ancient Naga animistic religion and have deep significance to Nagas of those times. Motifs of animals in particular, symbolized qualities such as courage, wealth, social status, fighting prowess etc.

THE MITHUN MOTIF:

Among all the motifs that we find, the Mithun head is the most dominant. It is almost symbolic of Naga culture; hence it is also our State animal. It is a symbol of wealth, prosperity and

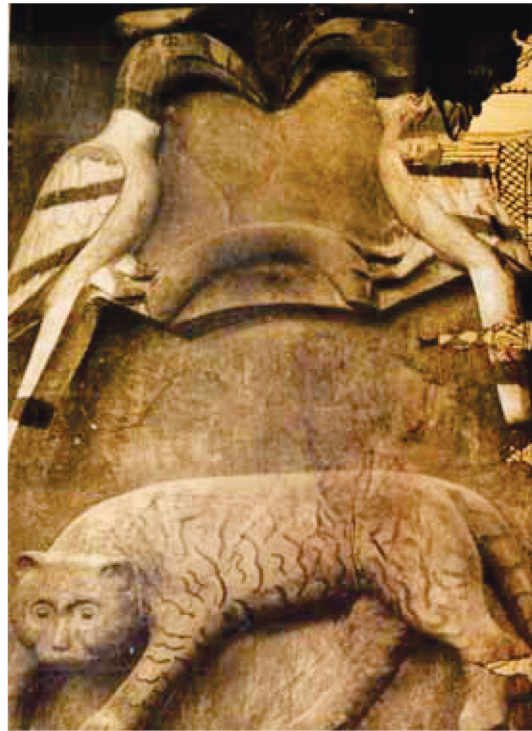
fertility. Mithun head carved on the wooden front panel of the house signifies that the house owner has hosted the Feast of Merit and is therefore, a wealthy man. Sometimes even house horns are erected on the front gable of the house to indicate that the house owner was a feast giver. Erected wooden Y-post with carved Mithun head is another sign of marking a rich man or feast giver's status in society.



HORNBILL:

Among the birds, Naga's hold the Hornbill in very high esteem. The hornbill is a sign of power and high status. Most Naga tribes, especially men while wearing their traditional costume put on hornbill feathers as head adornments. Although women in general do not wear hornbill feathers, among the Aos, the wife and daughters of a man who has hosted the Feast of Merit, is entitled to wear hornbill feathers on their hair. Hence

hornbill feathers were highly prized by the Nagas. Among the Konyaks, their King or 'Angh' had beds carved with hornbills indicating his royal status.



TIGER:

The tiger motif stands for courage, strength and protection. Wood carvings of tiger can be found along with other animals in the chiefs house, morungs and village gates. It signifies the courage and valour of the occupants. Tiger motif is also painted on men's shawls. Tiger's teeth are worn by warriors as necklaces to indicate their bravery and prowess in war. Often these necklaces are awarded after head taking achievements.

BEAR AND MONKEY:

The bear and monkey, although not as frequently seen as the mithun and tiger among the motifs, they too have significance. The bear stands for a well known or popular warrior or hunter in the village, while monkey represents the quality of agility.

FERTILITY MOTIFS:

Women's breast, human figures, human head, V-shaped wooden erections, often symbolizes fertility or success in love.

Sun, moon and stars represent power or skill in war. Meat chunk motifs among the Sümi's stands for prosperity and is often carved in the house of a giver of feast.

GEOMETRICAL PATTERNS:

Geometrical patterns are mostly seen in the shawl and mekhala designs. Different coloured yarns are inter woven to bring out the pattern in them, giving these body clothes a lot of aesthetic appeal. Each tribe has a specific pattern and colour in their shawl and mekhala, in order to maintain their own separate tribal identity and serves to be recognized through their clothes as belonging to a specific tribe.

TATTOO:

Geometrical pattern are also seen in the tattoos made on the body. Some Naga tribes do not practice tattoo. Tattoo is practiced by the Konyak, Chang, Phom, Khiamniungan, Pochury, Ao, Sangtam and Yimkhiung tribes. Each tribe has difference in the pattern of tattoo, its location on the body and its meaning.



Significance of tattoo is many. Some of the common reasons why tattoos were made were:

Tattoos in men were like a military medal given for bravery in battle.

When boys come of age and take part in a head hunting raid, tattoos were made to mark this rite of passage in their lives. In some

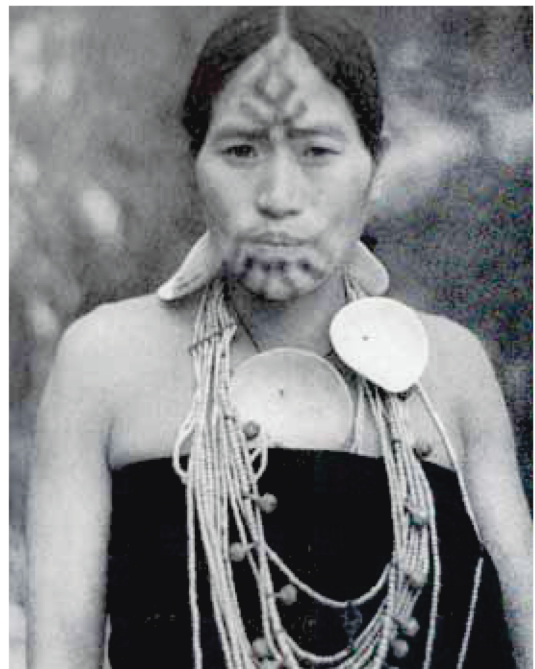


groups, facial tattoo is given to a man only when he has taken a head. While for the same achievement, another group who does not practice facial tattoo would mark it on the chest or other parts of the body.

Tattoo was used to mark important events, achievement and status in society. For some it was a mark of common identity shared by the group members or tribes. It was also done by some basing on the belief that it would give them safe passage into the other world when they die.

For woman, tattoos mostly spoke of her life cycle. In some tribes, girls get

a tattoo when they come of age. Some even go beyond that and give another tattoo when the girl gets married and yet another one when she becomes a mother. Tattoo was even given at times, as a mark to protect her from falling prey to wild animals, particularly the tiger.



Thus, several motifs, major as well as minor, played a crucial role in the life of the early Nagas. It was a way of recording events and practices that existed among them. These motifs therefore, are vital in helping us gain a deeper understanding of the way of life of our forefathers.

VOCABULARY

1. Recur : Happen or occur again.
 2. Gable : Gable roof; a pointed roof with a ridge and sloping sides.
 3. Valour : bravery; courage; qualities of a hero or heroine.
 4. Rite of passage : A very challenging or daring act to perform to prove something.
 5. Motif : A design that keeps occurring or featuring again and again.
-

EXERCISES:

A. Answer the given questions:

1. What are the common Naga motifs that you see in Nagaland?
2. Why is mithun motif important to Nagas?
3. Which is the most important bird motif you find in Nagaland? Where can you see the image of this bird or its feathers?
4. What does the tiger motif symbolize? Who is eligible to wear tiger's teeth necklace?
5. Where can you find motifs of geometrical patterns in Nagaland?
6. Which tribes practice the art of tattooing?
7. What are some of the common reasons for which men got tattoos?
8. What are some of the common reasons for which women got tattoos?

B. Match the following:

- | | |
|---|--|
| a. House horns or Y-post with carved mithun head. | a. Equivalent to military medal. |
| b. Tattoos in men. | b. Feast giver. |
| c. Women's breast. | c. Stands for courage, valour and bravery. |
| d. Bed carved with hornbill | d. Stand for fertility. |
| e. Tiger motif | e. Life cycle of the person. |
| f. Women tattoos signify | f. Angh or king of the Konyak. |

C. Tick the correct answer:

In the olden days,

1. A girl with a tattoo on any part of her body.
 - a. She has reached maturity.
 - b. She is a warrior's wife.
 - c. She is the daughter of a tattoo artist.

2. In some Naga groups tattoos were given on the face or chest of a man
 - a. Only when he has taken a head in a war or raid.
 - b. When he got married.
 - c. When he became a village chief.
3. Tiger motifs are usually seen on
 - a. Village chiefs house and shawl.
 - b. Village chiefs house, morungs, village gates and men's shawl,
 - c. Every rich man's house.
4. Common Naga symbols of fertility are
 - a. Monkey, tiger and geometrical patterns.
 - b. Geometrical tattoo patterns on women's chest.
 - c. V-shaped wooden erections, human figures, women's breast.
5. The carvings on the front panel of the house, morungs and village gates
 - a. Were randomly chosen for their aesthetic appeal.
 - b. Were made with important meanings attached to them.
 - c. To show case the wealth of the village.

D. Fill in the blanks:

1. In Naga art we come across some common _____ that recur in all of them.
2. All the Naga motifs have a connection with the ancient Naga _____ religion.
3. Mithun head carved on the wooden front panel of the houses signifies that the house owner has hosted the Feast of _____
4. Among the birds, Nagas hold the hornbill in very high _____
5. Woodcarvings of tiger can be found along with other animals in the chiefs house, Morung and _____
6. The bear motif stands for a well known or popular _____ or _____
7. The monkey motif represents the quality of _____
8. Sun, moon and stars represents _____ or _____ in war.
9. Meat chunk motifs among the Sümi's stand for _____

E. Extempore speech:

Extempore is a Latin word which means “out of the moment”. It is a speech that is given on the spot without preparation. It is a test of your knowledge about a topic as well as your ability to express yourself effectively within a given time.

Rules of extempore speech:

1. Speak to the point. Irrelevant points attract negative marking.
2. Each participant gets a particular 2-5 minute time slot to speak and put your points across.
3. If the time limit exceeds, marks can be deducted.
4. One should speak in a prescribed language. It may be English /Hindi or any other. Switching in-between to other language attracts negative marking.
5. Decision made by jury or judge is final.

Here is an example of an extempore speech

If I were a flower.

“Where flowers bloom, so does hope”. If I were a flower, I would be a sunflower and always follow the sun. I would turn my back to darkness. I would also try to stand proud, tall and straight even with my head full of seeds.

ACTIVITY

Conduct an extempore speech on the following topic. (Teacher may add more topic.)

- a. The Mithun Motif.
- b. Hornbill Motif.
- c. Tiger Motif.
- d. Bear and Monkey Motif.
- e. Fertility Motif.
- f. Geometrical Patterns.
- g. Tattoo.

F. Draw a traditional Naga house with motifs of your choice. Explain why you chose those particular motifs or designs.

Shilloi Lake

LEARNING OBJECTIVES:

1. Read the lesson fluently with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the topic with peers and teacher.
4. Write correctly the accompanying written exercise given in the lesson.
5. Learn new vocabularies and use them in sentences of your own.
6. Be familiar with important water bodies of Nagaland especially Shilloi Lake.
7. Value, preserve and protect our natural resources from pollution and environmental degradation.
8. Participate in group activities with a cooperative, contributive spirit and develop collaborative learning skills.



In the heart of the Patkai range, bordering Myanmar ridges is a beautiful pristine lake, shaped like a human foot. It is the Shilloi Lake. It is the largest natural lake in Nagaland,

situated in Lutsam village of Phok-hungri area under Meluri sub-division, in Phek district. The lake is spread over an area of 0.25 - 0.30 sq km. Shilloi's landscape is

breathtaking because it is nestled in a valley surrounded by hills of pine forest. A winding road through the slope leads down to the Lake.

The actual name of the lake was "Lutsam" meaning 'stagnant water', owing to the water's still and motionless appearance. The Britishers called it 'Shiloh' but today it is officially known as 'Shilloi'.

Locals consider the lake to be the abode of the spirits because of the many supernatural tales surrounding it. The lake is supposed to have a guardian spirit called the 'Queen of the lake' by the people there.

Legend has it that long ago, the villagers of Lutsam, particularly the Lunuri clan used to cultivate the land around the lake. One day a couple left their baby daughter in a hut to work nearby in the field. As they were working, they heard a baby cry, so they rushed over to the hut only to find their baby missing. All efforts to trace the baby went in vain. Later the baby was seen in the middle of the lake, being held up by a pair of hands coming out of the water. The entire village started to drain the water of

the lake, in order to rescue the baby by digging a trench. However this task had to be stopped after the village chief had a dream, in which he was warned by a voice that many more lives would be lost if they continued to drain the lake.

After this, the task of draining the lake was stopped and a ceremony was instead observed to mark the disappearance of the baby. But the very next day, the buffalo that was killed during the ceremony was found alive again, grazing in the field. This led the people to believe that the baby girl too was still alive. It is also said that no one has ever drowned in this lake as a result of her protection. She soon came to be known as the Queen of the lake among the locals.

This belief prevented the locals from using the lake water until recent times. They were scared to disturb the sanctity of the spirit's lake. But today, the lake has become a popular tourist destination. People come not only to observe the beauty of the lake but also enjoy camping, hiking, bird watching, boating and angling, which are all part of Shilloi lake's experience now.

VOCABULARY

1. Stagnant : Not circulating or flowing.
 2. Supernatural : Not existing in nature or something which cannot be explained according to natural laws.
 3. Pristine : Clean; completely free from dirt.
 4. Trench : A long ditch cut in the ground.
 5. Sanctity : The quality of being holy; or sacredness.
-

EXERCISES:

A. Answer the given questions:

1. Describe Shilloi Lake in brief?
2. What was the original name of Shilloi Lake? Why was it called so?
3. Why was Shilloi Lake considered the home of spirits?
4. According to the legend of the lake, where was the missing baby girl eventually seen?
5. Why was the draining of the lake given up?
6. Why didn't the villagers use the water of the lake in the past?
7. Today, if you visit Shilloi lake, what do you expect to find and experience?

B. Complete the given sentences:

1. Shilloi Lake is shaped like a _____
2. Shilloi Lake is surrounded by _____
3. 'Lutsam' means _____
4. The baby girl who disappeared came to be known as the _____
5. No one has ever drowned in the lake because _____
6. The missing baby was found in the middle of the lake held _____

C. Think and answer:

If you were given an opportunity to visit Shilloi Lake.....

1. Who will you take with you?
2. How will you get there? (transport)
3. What will you take/pack with you?
4. What will you do there?

D. Match the following:

- | | |
|-------------------------------------|--|
| a. Lunuri clan | - Shilloi lake |
| b. Largest natural lake in Nagaland | - cultivated the land around the lake |
| c. Britishers | - had a warning dream |
| d. Village chief | - enjoy camping, hiking, birth watching, boating etc |
| e. Today people | - called it Shiloh |

E. Choose the correct answer:

1. Shilloi lake lies in the:
 - a) Patkai range.
 - b) Saramati range.
 - c) Japfü range.
 - d) Low ranges.
2. Shilloi lake is spread over an area of :
 - a) 0.25-0.30 sq.km.
 - b) 25-30 sq.km.
 - c) 05-3 sq.km.
 - d) 0.30-0.25 sq.km.
3. The buffalo that was killed during the ceremony:
 - a) Was found alive again, grazing in the field.
 - b) Was found swimming in the lake.
 - c) Was seen roaming in the forest.
 - d) Was found lying dead in the field.
4. Today, the lake has become:
 - a) Hunted and deserted.
 - b) Popular tourist destination.
 - c) Dirty and polluted.
 - d) Community drinking water source.
5. Shilloi Lake is situated in Lütsum village of phokhungri area under meluri sub-division, in:
 - a) Mon district.
 - b) Phek district.
 - c) Kiphire district.
 - d) Kohima district.

F. Who were the pioneers of education in your area. Write a brief paragraph about him or her in your own words. You may seek the help of elders in your community.

The Spirits' Dance

LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Read the text to locate necessary information.
3. Discuss the lesson with peers and teacher.
4. Be able to give opinion and express ideas clearly.
5. Write creatively using appropriate language.
6. Write correctly the accompanying exercises given in the lesson.
7. Develop an interest in local folktales and legends.

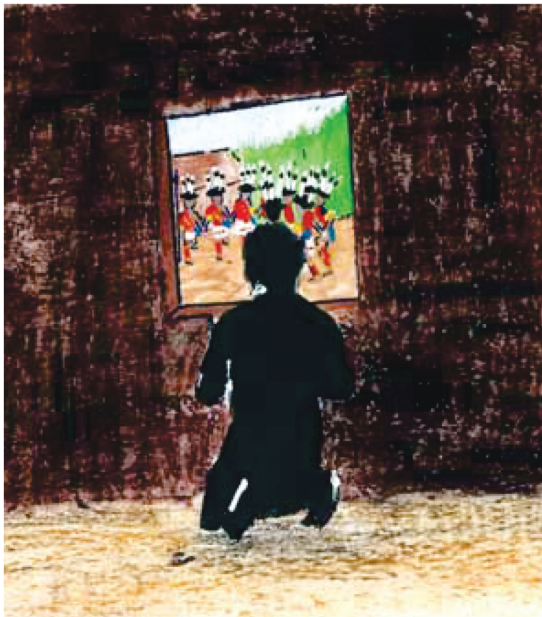
In a Sümi village lived a great warrior called Rotokhi. He had an only son of whom he was very protective. He took the boy everywhere and tried to teach him everything he knew.

One day, Rotokhi took his son Khumtsa bird trapping. As they went into the forest, they found a huge fallen tree blocking their path. Rotokhi swiftly jumped over it and turned back to see his son doing the same. But to his surprise, Khumtsa was nowhere to be seen. "He was right here with me, where could he go?" he said to himself. He looked around and called out "Khumtsa, Khumtsa!" But only an eerie silence greeted his call. Filled with tension, Rotokhi anxiously searched the jungle till night fall. He returned home alone, deeply troubled.

That night the boy appeared in his dream. He said "Father, I was standing right next to the tree you jumped across. But you didn't seem to see me anymore after you crossed over." Rotokhi got up the next morning, called all his Kinsmen and friends. They went back to the same spot where Khumtsa disappeared and started the search again. They felled trees and cleared the undergrowth with their machetes, hoping to see traces left by the boy. But all efforts went in vain. Khumtsa was never seen again.

Years went by since Khumtsa's disappearance and Rotokhi had given up hope of seeing his son again. But one day a young man came to Rotokhi's home claiming to be Khumtsa. He said, "I was taken away

by evil spirits that day on the spot where you jumped over the fallen tree. They took me to a far away land and held me captive there for many years. I have finally managed to escape from them.” Then Khumtsa warned his father that the spirits would come to their village soon and cause trouble. Therefore, he instructed Rotokhi to do as he said if he wanted to save the villagers from the spirits. The village was to prepare a feast for the spirits and leave it outside. They were then to go inside the house and stay hidden. No one was to look at the spirits, as that would cause instant death. Saying this, Khumtsa left his father.



Rotokhi wasted no time in announcing to the villagers that spirits were soon going to invade

their village and to appease them, a feast had to be prepared. All were not convinced by what Rotokhi said and decided to watch the spirits for themselves.

As the approach of the spirits was heard by the village, everyone rushed inside their homes and locked their doors. The spirits came dressed in splendid costume, with feathered head dress, holding spears. They entered the village and upon seeing the feast offered to them, began a joyous dance. It was a beautiful dance never seen by mankind before. Only after the dance did they begin to eat.

Some of the villagers hiding inside their home, could not help themselves from peeping at the spirits and died on the spot. Rotokhi was also curious but he did not risk looking at the spirits with his bare eyes. Instead he took a bamboo sieve and watched the spirits' dance through it. Thus he memorized the dance of the spirits without losing his life. After the spirits departed, he enacted the dance again for the villagers to see. Soon everyone in the village learned the dance of the spirits.

And this is how the Sūmi's are believed to have learned to dance.

VOCABULARY

1. Swift : moving very fast.
 2. Eerie : strange and frightening.
 3. Troubled : to be worried.
 4. Kinsmen : one's male relatives.
 5. Undergrowth : small trees, bushes and ferns, etc growing beneath tall trees.
 6. Machetes : a large heavy knife; a Naga dao.
 7. Appease : to make peace with or gain the good will of someone.
 8. Joyous : to be full of joy or to be merry.
 9. Peep : a secret look.
 10. Sieve : a strainer for separating lumps from powdered material.
-

EXERCISES:

A. Answer the given questions:

1. What did Rotokhi and his son find blocking their path in the Jungle?
2. What happened after Rotokhi jumped and crossed the fallen tree?
3. Who appeared in Rotokhi's dream and what did he say?
4. What happened to Khumtsa after he got separated from his father?
5. What did Khumtsa warn his father about?
6. How was Rotokhi instructed to save the villagers from the spirits?
7. What happened to those people who tried to watch the spirits?
8. How did Rotokhi watch the spirits' dance without getting killed?

B. Complete the given sentences:

1. Rotokhi and his son Khumtsa went _____.
2. That night Khumtsa appeared in _____.
3. Rotokhi went back to search for his son with his _____.
4. The young man claimed to be _____.
5. Khumtsa warned his father that the spirits would _____.
6. The village prepared a feast for _____.
7. The spirits' dance was never seen before by _____.
8. Rotokhi watched the spirits' dance through a _____.
9. Those who watched the spirits _____.
10. This dance of the spirits was learned by _____.

C. Make sentences with the following words:

1. Troubled : _____
2. Kinsmen : _____
3. Peep : _____
4. Machetes : _____
5. Joyous : _____

D. State if the following statements are True or false:

1. Rotokhi had many sons.
2. Rotokhi took his son everywhere and tried to teach him everything he knew.
3. Rotokhi took his son Khumtsa hunting.
4. Khumtsa was found by the search team.
5. The spirits came dressed in splendid costume.

E. Choose the correct answer:

1. Rotokhi was a:
 - a) Great Sümi warrior.
 - b) Great village headman.
 - c) Popular leader.
 - d) Weak and foolish warrior.
2. As they went into the forest, they found:
 - a) A huge tiger in front of them.
 - b) A group of evil spirit ready to attack them.
 - c) A huge fallen tree blocking their path.
 - d) A bird trapped in the hunters net.
3. On Khumtsa's disappearance, his father was filled with tension and:
 - a) Anxiously searched the jungle till mid night.
 - b) Cried uncontrollably.
 - c) Hurried back to the village.
 - d) Searched his entire life for his son.

4. The spirits took Khumtsa to a:

- a) Secret place in the forest.
- b) Far away land.
- c) Neighboring village.
- d) Beautiful place.

5. Some of the villagers could not help peeping at the spirits and:

- a) Was attacked by the spirit.
- b) Died on the spot.
- c) Learned the spirit dance.
- d) Became spirits.

F. Sit in groups and discuss:

- a. If you and your friends went to jungle and one of you disappeared. How will you feel and what will you do?
- b. If you happen to be one of the villagers in Rotokhi's village, will you also be tempted to peep at the spirits?

Helem, The Goddess' Flower

LEARNING OBJECTIVES:

1. Read the lesson with comprehension
2. Read the text to locate necessary information.
3. Discuss the lesson with peers and teacher.
4. Be able to give opinion and express ideas clearly.
5. Write creatively using appropriate language.
6. Write correctly the accompanying exercises given in the lesson.
7. Develop compassion for single parents struggling to look after their families.
8. Learn to narrate stories.
9. Learn what antonyms are.

Long ago, a Konyak Angh had a garden. Among the lovely flowers that grew there, was a rare red flower. The queen was particularly attentive to this special red flower. One morning she found that this red flower had been plucked by someone. Infact this became an annoying regular occurrence. She decided to put a stop to this by instructing her sons to hide and wait. The thief had to come again as the flowers were in full bloom and they'd catch her in the act.

The sons kept watch in a hidden spot throughout the day. Soon dusk was upon them and there was no sign of the thief yet. Hour after hour passed and they waited. Suddenly at midnight they saw a thread fall from the sky and as they observed it, a group of young beautiful maidens

came down the thread. They rushed over and gushed at the lovely red flowers. No sooner had they begun to pluck them, the sons rushed over to catch them. But being spirit beings, the maidens were too fast. All made a dash for the thread and vanished up the clouds, except for the last one down the thread. She was caught and brought inside the house.

The sons called out for their mother to come out and see the thief for herself. The queen was in for a surprise, for the thief was a beautiful girl. As soon as the queen appeared, the girl begged that they spare her life. She confessed that she was a goddess from heaven and that she found the red flowers so irresistible that, she and her sisters had been sneaking down to pluck them.



and weep at her inability to completely farm her land.

The widow's pitiful situation was being observed by her father in heaven. He send down angels to help her farm her land. As she worked in her field, her neighbours would often hear numerous voices coming from her

The queen offered to spare her life if, she agreed to marry one of her sons. The goddess consented and very soon, was married to one of the princes. The goddess and the prince lived a happy life and had many children. Unfortunately tragedy struck one day while she was away visiting her family in heaven. She came down to earth, to find her husband dead. She wept and waited for her deceased husband and mourned him for days. But when the mourning period was over, she resumed her duties as a mother and now, sole provider for her children. She worked very hard to cultivate her land, but alas! the field was too big for a single woman alone to cultivate. Often, after a back breaking day at the field, she would come home

field. But when they checked on her, she was seen working all alone and this puzzled her neighbours. The widow's crops grew better than her neighbours' and her harvest was bountiful. They wondered how she was going to carry the whole harvested grains home to her granary. But it mysteriously seemed to get transported to her granary.

Her neighbours being jealous of her immense harvest, had wanted to see her struggle to transport it but when that didn't happen, they were frustrated. They tried to find fault with her relentlessly, and spied on her. On one such day, they saw the widow running around a heap of paddy with her hair loose and swaying behind her. As she circled

the heap of paddy, slowly the paddy vanished and got transported to her granary. After witnessing this strange performance, the villagers now had material to make life hard for her. They rushed to the village declaring that the widow was an evil witch. They claimed that she had evil powers and could bring harm to the villagers. They instigated people to demand for her banishment. Thus the poor widow came to be living alone in a derelict hut, on the edge of a forest.

She no longer worked, had no one to supply her food, yet she remained healthy and youthful as before. This hale and hearty appearance, worked against her again and villagers were spying on her again. They soon discovered the source of her food. It was a python living with her, which would shed grains of rice from its

scales whenever she needed it. She merely had to collect it and cook it.

The widow lived like this for many years, isolated and shunned by people. As years went by, she grew weary of living on earth among mortals, who only viewed her with suspicion. So she asked her father to finally end her life.

To fulfill her wish, her father instructed her to lie in the path of mithuns with a basket covering her. She did as told and along rushed out a herd of mithuns from the jungle and trampled her to death. With her death, the red-flower came to be associated with her because it was what had enticed her down to the world of mortals. This red flower came to be called 'Helem' after her name.

VOCABULARY

1. Supernatural : not physical or material; a spirit, etc.
2. Consent : permission to do something.
3. Tragedy : an event resulting in great loss and misfortune.
4. Particular : special or specific.
5. Mourn : grieve; feel sadness; sorrow.
6. Bountiful : producing in great quantity.
7. Mysterious : something that cannot be understood or explained.
8. Immense : large or vast.
9. Frustrate : take away hope from something; something that cause discouragement.
10. Relentless : unforgiving; not giving up.
11. Shun : avoid or stay away from someone or something.

12. Associated : connected with; link- up.
13. Entice : tempt.
14. Banish : expel from a community or group.
15. Instigate : cause or stir up, usually trouble.
16. Derelict : abandoned; old and worn.
-

EXERCISES:

A. Answer the given questions:

1. What do you learn about the red flower from the first paragraph of the story?
2. How did the queen plan to stop the flower from getting plucked?
3. Who was the mysterious person stealing the red flowers?
4. What led the Goddess to marry a mortal?
5. The Goddess' experience of life on earth was not good. Explain citing example from the story.
6. What are the supernatural qualities you find in this story?
7. How did the Goddess finally die?
8. Do you think the villagers should have helped the widow instead of plotting against her? Give your opinion.

B. Choose the correct word to fill up the blanks:

1. We need the headmaster's _____ to plan a class picnic.
a) Agreement b) Consent c) Order
2. Fairies and elves are _____ beings.
a) Supernatural b) Mortal c) Ghostly
3. A _____ caused the death of her entire family in one day.
a) Bad luck b) Trouble c) Tragedy
4. He became a millionaire by inheriting _____ wealth from his grandparents.
a) Immense b) Great c) Grand
5. Friends and family _____ the death of the young soldier.
a) Grieved b) Sorrow c) Mourned

C. State if the following statements are True or False:

1. Among the lovely flowers that grew in the Angh's garden was a rare red flower.
2. The queen was not attentive towards the special flower.
3. The sons couldn't catch the thief.
4. The thief was a goddess from heaven.
5. Her neighbour helped her to transport the harvested grains.
6. The red-flower came to be called 'Helem' after the goddess .

D. Sit in groups and discuss:

1. How do you think the widow felt when she was living isolated and shunned by everyone around her?
2. Do you think the villagers were right in suspecting that the Goddess meant to harm them?

Narration:

In writing or speech, narration is the process of recounting a sequence of events, real or imagined. It is also called story telling.

Follow the following steps for this activity.

1. Give a title to the story.
2. The narration of the story should follow the proper order of beginning, middle and end.
3. Stick to the time allotted to you.
4. Be clear and speak loudly.
5. Use proper hand and body gesture and maintain good eye contact with audience.
6. Practice narrating the story at home before presenting in class.

ACTIVITIES

E. Find another story with a supernatural being in it and narrate it to your class:

F. Antonyms: word with a meaning that is opposite to the meaning of another word. e.g.

The word **small** means limited size, while **big** means of large size.

Find antonyms for the given words and make sentences with both these words and their antonyms:

1. Suspect – _____
2. Weary – _____
3. Consent – _____
4. Annoy – _____
5. Regular – _____
6. Vanish – _____
7. Entice – _____
8. Derelict – _____

Experiential Learning

LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Read the text to locate necessary information.
3. Discuss the lesson with peers and teacher.
4. Be able to give opinion and express ideas clearly.
5. Grasp the inner message of the story.
6. Write creatively using appropriate language.
7. Develop an interest in local folktales and legends.

Lijaba, the creator planted a bamboo on earth and it grew into a large bamboo grove. The bamboo grew well in the place where it was planted and with time it expanded its kingdom and the grove covered a wide area. The bamboo was so generous and willing and shared its love and goodness with all the creatures on earth. The bamboo grove provided shelter for wayfarers. Those in hunger and thirst, were hospitably treated and fed to their full. Whosoever wanted to live under its kingdom was graciously allowed to live and thus, its kingdom flourished.

At the height of its prosperity, with the change in different seasons through summer and winter, young bamboo shoots began to sprout and grow from the grove. A young bamboo shoot said to the father

excitedly, "Father, I'm growing up" and the father bamboo would happily respond, "Come up young one." Very soon the young bamboo shoot grew and reached the height of the father bamboo.

After a while he got bored with the father's ways of life and dealings with the world and said with pride, "Father, I don't want to bend back down like you. I want to keep growing at length. I want to go up higher and higher." Father bamboo replied in the affirmative saying, "My son, one cannot live on this earth simply by following the teachings and advice. We learn better through experience. So, grow up higher as you desire." Pleased by the father's reply, the bamboo shoot having thoughts about growing taller than the rest, instantly began to grow taller. He quickly outgrew his father and proudly

exclaimed, "Is there anyone taller than me on this earth?" Saying so, the young bamboo shoot began to live with pride.

Not long after, a bird flew by and perched on its top. Not being able to bear the weight of the bird, the bamboo had to endure a lot of pain at the nodes, until the time the bird flew off. Heavy winds started blowing and thunder sounded for yet another stormy rain. Frightened and shivering, the young overgrown bamboo looked down below. Much down below him the young bamboo saw his father, who looked so tiny because of the distance between them. When the wind blew, the effect of the stormy wind was not felt at the length at which his father was. But higher up beyond, the young bamboo had to go through a lot of pain to stand upright alone. The young bamboo was so scared that it might break off and fall down dead. He screamed to his father for help, "Father, save me, I'm dying!" For the father bamboo, the storm was nothing unusual or one that would scare him, and thereby looked up casually at his son. Seeing his son drained and exhausted, the father bamboo was shocked. The father bamboo told the young bamboo, "Son, remove the covering at each node in your body, starting from the



height above me till the top." As was instructed, he quickly removed the coverings starting at his father's length till the top. Very soon shoots sprouted out from the nodes.

The young bamboo felt ashamed of himself for being so proud and outgrowing his father without knowing the ways of life. He changed his mind and came down to his father's level. He tried to live in the way his father taught him, and stood by his father at all times, sharing all that they knew and had with the fellow earthlings. Together with his father, they started again making their kingdom prosper more and the earth heaped praises on their kingdom.

Story taken from the book- (Myths of the Hills), with permission from the author Talitemjen Imchen.

VOCABULARY

1. Lijaba : in the traditional Ao belief, Lijaba is the Supreme God who created the earth and the skies.
 2. Grove : a small group of trees.
 3. Affirmative : a 'yes' reply.
 4. Perch : sit on a branch.
 5. Endure : to tolerate or suffer something unpleasant.
 6. Drained : very tired.
 7. Nodes : the connecting point or the small swelling that is the part of a plant stem from which leaves emerge.
-

EXERCISES:

A. Answer the given questions:

1. Describe the nature of the bamboo planted by Lijaba, the creator.
2. When the young bamboo son wanted to grow taller and taller, what did the father advice?
3. Why was the tall young bamboo frightened and shivering?
4. Why did the father bamboo look up casually when his son screamed for help?
5. What did the father bamboo ask his son to do when he was frightened?
6. Why was the young bamboo ashamed of himself?
7. What did the young bamboo learn at the end of the story?

B. Sit in pairs and discuss:

1. Do you think it is important to learn things from your own experience like the young bamboo?
2. Is the title of the lesson "Experiential Learning" appropriate? Give reason for your answer.

C. Say whether the given sentences are true or false:

1. The bamboo grove allowed everyone to live under it. _____
2. Young bamboo shoots who began to grow from the bamboo grove did not want to share the bamboo grove with everyone. _____
3. Father bamboo encouraged his young son to grow taller as he desired _____
4. The tall young bamboo was filled with pride. _____
5. The tall young bamboo was strong and brave. _____

6. The father bamboo looked tiny because his son was looking down from a great height. _____
7. The father bamboo told his son to remove all the nodes in his body.

8. The son realized that it was foolish to grow tall without knowing the risk involved. _____

D. Make sentences with the following words:

1. Grove : _____

2. Drained : _____

3. Perch : _____

4. Affirmative : _____

5. Endure : _____

E. Fill in the blanks:

1. Lijaba , the creator planted a _____ on earth.
2. Who so ever wanted to live under its kingdom was _____ allowed to live.
3. Young bamboo shoots began to _____ and grow.
4. The young bamboo, told his father, I want to keep growing at _____.
5. One cannot live on this earth simply by following the teachings and _____.
6. We learn better through _____.
7. The young bamboo had to go through a lot of pain to stand _____ alone.
8. The young bamboo was so scared that it might break off and fall down _____.

F. Write about an experience in your life when you learned something through your own experience, without taking advice from anyone. Mention what you have learned from that experience.