



# Nagaland Heritage Studies

CLASS - VIII

STATE COUNCIL OF EDUCATIONAL RESEARCH & TRAINING (SCERT)

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## **Nagaland Heritage Studies - CLASS-VIII – ALTERNATIVE ENGLISH**

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## 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 26<sup>th</sup> November 2021*



**(N. CHUMCHUMBENI KIKON)**

*Director  
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## 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.

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# To the Leader

**LEARNING OBJECTIVES:**

1. Recite the poem correctly.
2. Discuss the poem with peers and teacher.
3. Understand the central message of the poem.
4. Be able to relate to the poet and identify with the situation of common people and their expectation from a leader.
5. Learn new words, figures of speech and sentences from the poem.
6. Answer questions based on the poem.
7. Develop the desire to read more poems written by Naga poets.
8. Learn what Elocution is.
9. Participate in Elocution speech.

When success comes knocking your door  
Don't forget that you once knocked my door.  
Given a choice between grim and smile,  
Go for a smile to share it with us.

As you walk below the amber sky, may you always feel small.  
When the seasons of criticism take its circle,  
may you have the strength to bear it all.  
Don't forget to greet us with your warmth;  
You don't know who rooted for you- maybe I, may-be they.

When treated like a leader, remember to stand up for the followers  
When the bell of praises ring for you, don't forget to filter the sarcasm.  
As showers of success drench you, never let go the umbrella called  
humility.  
When you figure out your foes and friends, may you never be sold, may you  
always be tall.

- Ayangti Longkumer

*Note : The poem is an advice by the people to an elected leader before he assumes office, to be mindful of the temptations that often befall a leader when he becomes powerful or important.*

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## VOCABULARIES

1. Grim : gloomy; stern; uncheerful.
  2. Criticism : express by pointing out faults or shortcomings.
  3. Sarcasm : witty language used to say something but implying the opposite, usually something mean.
  4. Drench : soak with a liquid.
  5. Humility : humbleness.
  6. Amber : yellowish-brown/orange color
  7. Foes : Enemy
- 

## EXERCISES:

### A. Answer the given questions:

1. Who does the poet's voice represent in this poem?
2. How does the poet or the common people want the leader to behave after he becomes a leader?
3. Why do you think the common people or the poet advice the leader?
4. What are the qualities that the poet would like to see in her leader?
5. Write a brief summary of the poem.

### B. Tick the correct answer for the given sentences:

1. 'Don't forget that you once knocked my door' means...
  - a. we knew each other in the past.
  - b. don't forget that you came asking for my vote once.
  - c. don't forget you used to visit me before.
2. 'As you walk below the amber sky, may you always feel small' means...
  - a. when you become a leader, always remain humble and modest.
  - b. when you become a leader, do not get lazy and grow fat.
  - c. when you become a leader try to enjoy life like a small child.
3. 'When the bell of praises ring for you, don't forget to filter the sarcasm' means
  - a. when people praise you in your presence but condemn you behind.
  - b. when people praise you, try to differentiate between what is genuine and what is not.
  - c. view everything people say with suspicion.
4. 'May you never be sold, may you always be tall' means....
  - a. may you never become corrupted by temptations but remain brave and firm in your belief.

- b. may you always help your family and friends in need.
- c. may you never grow proud, even when you become rich.

**C. Write sentences from the following words:**

- 1. Grim
- 2. Drench
- 3. Strength
- 4. Success
- 5. Humility

**D. Elocution is a speech competition where students are allotted with a topic to talk about. The most important points to prepare for an Elocution speech are voice quality, speech content and delivery standard. A time limit is also set for the speech.**

The following points have to be followed during an Elocution speech:

- a) Prepare yourself and begin your speech with a greeting/ address your audience
- b) Introduce the topic to your audience
- c) Use words like firstly, secondly, next, last and so on. This indicates that you are moving from one point to another.
- d) Use good vocabulary
- e) Use pronoun like I, You, We.
- f) Use good body language and composure.
- g) Negate stage fear, facing public/crowd.
- h) Highlight of an elocution speech is the beginning and summary so when you conclude, repeat the main points. Make a strong closing.

**ACTIVITY**

Conduct an Elocution speech on the topic “A Good Leader”.

# The Naga Society

## LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the lesson with peers and teacher.
4. Be familiar with the origin and migration of Naga tribes.
5. Know where Naga tribes are located and understand the reason behind their distribution.
6. Know about the social life, customs, and traditions of Nagas in general.
7. Develop the desire and interest to know more about one's own people and ethnicity.
8. Learn new vocabularies and sentence structures.
9. Write creatively using appropriate language and punctuation.
10. Be able to compare one's culture with similar cultures found in the world.

The Nagas are a race of brave and hardy people who inhabit the North Eastern region of India and the North Western part of Myanmar. The word “Naga” most probably originated from either the word “Naka” which means people with pierced ears in Myanmar or the word “Noga” which means a mountaineer or a mountain man in Assamese.

## ORIGIN AND MIGRATION

It is very likely that the Nagas came from the South-Eastern region of Asia. This assumption is based on the fact that there are many similarities between the Nagas and the natives of South-Asia such as the Ifugaos and Igorots of the Philippines, the Dayaks and Kayans of Borneo and the

Battaks of Sumatra. These similarities can be found in the physical features, customs, material culture and general way of life. The extensive use of sea shells by the Nagas also bears testimony to the fact that they lived near the sea at a certain point of time in their history.

It is probable that the Nagas migrated towards their present home from different directions after having crossed the mountains and rivers of South-Asia. Historians have established the fact that various Naga tribes belonged to different waves of immigrants. These immigrants brought with them the culture of the place from where they had migrated. As time passed, in



accordance with the need and demands of their new environment, some changes took place. It appears that the present territory which comprises the State of Nagaland was uninhabited before their coming from different places, though not too far apart from each other, this probably accounts for the varieties of languages spoken by the Nagas and the slight cultural variation that exist among them.

### DISTRIBUTION OF NAGA TRIBES

The final wave of migration found the various Naga tribes scattered over a wide expanse of territory in North East. With the passage of time, they came into conflict with the British who had invaded their land. Many fierce battles were fought. However, because of greater military strength, the British eventually managed to bring under control Naga resistance, but these battles proved that the Nagas were brave warriors who guarded their independence dearly.

For easier administration, the British followed by the Indian Government divided all territories inhabited by the Nagas. The end result was that some of the Nagas came to be under India while some remained under Myanmar. In India, Naga tribes are



found in Manipur, Assam, Nagaland and Arunachal Pradesh. The various Naga tribes are Sümi, Angami, Ao, Lotha, Sangtam, Konyak, Chakhesang, Yimkhiong, Zeliang, Phom, Khiamniungam, Chang, Mao, Rengma, Pochury, Maram, Wancho, Tangkhul, Nocte, Heimi, Anal, Chiru, Para, Rongmei, Thangal etc. It is therefore important for us to know that Nagas are not confined only to the state of Nagaland but also found in the neighbouring states of Assam, Manipur, Arunachal Pradesh as well as in the Republic of Myanmar.

### MATERIAL CULTURE

The Nagas have been blessed with a very rich and colourful culture. Each

tribe has its own variety of shawls and way of dressing which enrich the cultural wealth of the society. Feathers of hornbills and other colourful birds, ivory armlets, shells, beads, dyed animal hair, the teeth of tigers and wild boars, etc are used as ornaments by the Nagas especially during festivals. The traditional weapons of the Nagas consist of spears and machetes. Some tribes like the Sangtam and Pochury, also use the crossbow. A shield made of animal hide or matted bamboo is also used. The Nagas are specially gifted in the art of wood carving, cultural motifs, log drums, village gates, platters, spoons etc. These are skillfully carved out of blocks of wood. Bamboo is also used for making baskets, mats, drinking mugs and other useful items.

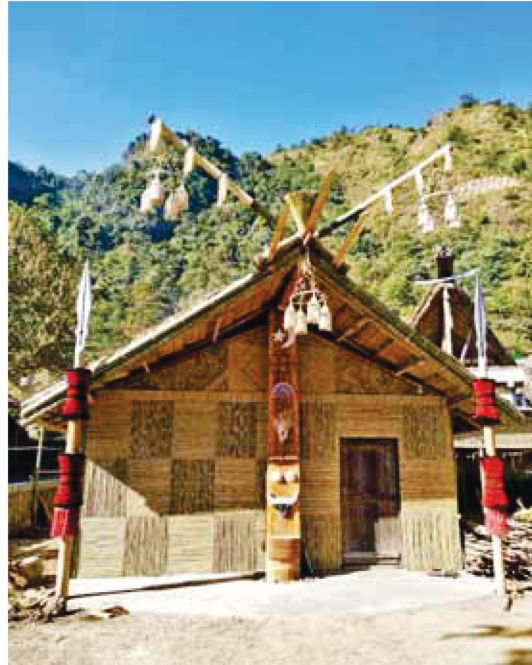
## **SOCIAL LIFE**

The Nagas are very hard working people and spend most part of the year in the various stages of agriculture. However, this does not mean that there is no social life in the villages. After a hard day's work, the people get together in the evening to narrate stories and legends, sing folk songs together and make merry.

## **THE MORUNG**

The Morung or bachelor dormitory is

an important part of traditional life. In the village, Morung is the center of Naga social life. All unmarried young boys and in some tribes the girls as well, become members of the



Morung on reaching a certain age. In these Morungs the young people are taught and trained to become good and responsible members of the village. Lessons such as traditions and legends, folk songs and dances, hunting, respect for parents and elders, care of nature etc. are taught.

## **VILLAGE ADMINISTRATION**

With a few exceptions, Naga villages are built on top of hills. The villages are well fortified and defended



against enemy attacks. The village gates are carved out of a single piece of wood. The bringing of the gate from the forest is a major social event and is accompanied by a community feast. During war time the village gate are closed and guarded day and night. Villages vary in size. While some consists of just about twenty houses others have hundreds. Every member of the village owes allegiance to his community. The people of the village are bound together by social, political and religious ties. Orphans, widows and disabled persons of a village are all looked after by their relatives and other villagers.

In most villages there is a Village Council which controls the affairs of the people. This Council usually consists of wise, elderly people who are well versed in the customs and traditions of the villagers. Matters such as property disputes, boundaries, inheritance, oaths, etc. are placed before the Council which, after hearing the case, passes judgement. The Council also sees that the village well, roads, Morungs, etc. are all properly maintained.

## SOURCES OF NAGA HISTORY

We can divide the sources of our history into two broad categories, the written and the unwritten. The written category begins with the coming of the American missionaries and British administration.

The unwritten source of our history includes the stories, tales and legends of our people that we hear from our parents and elders. It also includes material cultural items such as monoliths and monuments inscriptions, ancient tools and implements.

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## VOCABULARIES

1. Migrate : move from one country or region to another and settle there.
  2. Uninhabited : not having people living in it.
  3. Independence : free from being controlled by others.
  4. Administration : managing the life of the people according to rules laid down so that there is law and order in the land.
  5. Territories : an area marked as belonging to someone or some people.
  6. Exception : something that does not conform to a general rule.
  7. Monolith : a single big or great stone.
  8. Inscriptions : words carved on something.
  9. Legends : traditional stories, a little supernatural in nature.
  10. Fortified : to make a place strong and safe so that the enemy cannot break in and attack.
  11. Allegiance : Loyalty to some cause, nation or ruler.
  12. Extensive : large in amount.
- 

## EXERCISES:

### A. Answer the given questions:

1. What are the two probable theories of the origin of the word 'Naga'?
2. Why do we assume that the Nagas have come from the South-Eastern region of Asia?
3. How do the historians explain the immigration and settlement of Nagas from South East Asia to Nagaland ?
4. Name some places where Nagas are found? Why are they distributed in different states and countries?
5. Name the various Naga tribes.
6. What is the role of the village council in a Naga village?
7. What are the sources of our Naga history?
8. What is a Morung or bachelors' dormitory? Explain its functions

### B. Tick the correct answer:

1. Nagas are likely to have come from the \_\_\_\_\_ region of Asia
  - (a) West
  - (b) South-Western
  - (c) South- Eastern
  - (d) North Eastern

2. The extensive use of seashells by the Nagas indicates \_\_\_\_\_
  - (a) They loved sea shells
  - (b) They once lived close to the sea
  - (c) Sea shells were treated as money in ancient times
  - (d) They were wealthy
3. The Nagas came into conflict first with the \_\_\_\_\_
  - (a) American
  - (b) Indian
  - (c) British
  - (d) Myanmarese
4. Some Nagas can be found outside India in \_\_\_\_\_
  - (a) Bangladesh
  - (b) Myanmar
  - (c) China
  - (d) Tibet

**C. Find the word from the lesson which means:**

1. People who moves to a foreign country to live there permanently \_\_\_\_\_.
2. Something that serves as evidence \_\_\_\_\_.
3. Belief or custom handed down from one generation to another \_\_\_\_\_.
4. Single block of stone erected to commemorate an important event \_\_\_\_\_.
5. Sleeping room with several beds for young boys or girls in Naga traditional custom \_\_\_\_\_.

**D. Project:**

In relation to your study on the material culture of the Nagas, pick up any topic – shawls, mekhala, weapons, wood carvings or bamboo products. Then draw the items and write about it in a paragraph.

**E. Write sentences from the following words:**

1. Migrate
2. Independence
3. Territories
4. Allegiance
5. Inscription



# The Three Brothers– Ghost, Tiger and Man (An Angami Folktale)

## LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Refer to the text to locate necessary information.
3. Discuss the lesson with peers and teachers.
4. Write correctly the accompanying written exercises given in the lesson.
5. Know local folktales and appreciate them.
6. Develop an interest in local folktales and myths.
7. Be able to give opinion and express ideas clearly.
8. Write creatively using appropriate language and punctuation.

Once upon a time, there lived an old woman who had three children. The eldest child was the Ghost, the second the Tiger and the youngest the Man. Among the three brothers, the Ghost and the Man shared a closer bond. The Tiger had a peculiar character since his childhood. Due to old age, their mother could not go to the field anymore and she stayed at home all the time. Even at home she could not do anything as her limbs had become weak, feeble and dull. It was time for her sons to look after their old mother turn by turn. It was usual that during the day when Ghost or Man stayed with her, she remained happy because they nursed her, took care of her attentively and served her hot and proper food. On the other



hand, the day the Tiger stayed with her she became very weak at night. The Tiger being a carnivorous animal treated her mischievously. With his typical nature, the Tiger used to pull and bite any part of the

mother's body saying, "Mother, I want to eat here, and here also when you die."

One day, while the Tiger went out for hunting their mother died all of a sudden. The Man was with her that day. He was confused about where to bury their mother. He knew the nature of his brother Tiger. If he buries their mother's body at a common ground, the Tiger would certainly dig it out again and eat her up. For some time, he was in a dilemma but before long the eldest brother, the Ghost came home. They devised a good idea. They would bury their mother's mortal body under the fireplace and above that they would make fire and start cooking. Hence nowadays, the practice of cooking on a grave is not tabooed. The Tiger returned home in the evening and asked for their mother but the Man did not tell him the truth. The Tiger searched every corner of their house but could not find their mother. He sniffed at the fireplace and said, "Some typical smell of flesh is evident". But, he could not dig out the body again because the Man had made fire and was cooking.

After their mother's death, the time came for them to separate. However, during that time there was no traditional law to determine the rightful one among the brothers to inherit the parent's home. It was a

question whether to transfer the legacy in favor of the Tiger or the Man. The Ghost got an idea. He had suggested for his two younger brothers to bid for a race. A mark called *kenhou/nhoutshü* was placed at a distance, and it was ordained that whoever touched it first would stay at home and the loser would go into the jungle. Both of them had their obligation to obey their elder brother. The Tiger was delighted at the proposed racing competition, as he knew that his younger brother, the Man could not run as fast as he does. The Ghost also knew well that the Man would lose against the Tiger in that racing competition. However, he had a hidden plan in favor of the Man. Therefore, he gave a secret instruction to his youngest brother. The Ghost instructed the Man, "While you will be racing towards the mark, look at the reserved symbol. Before you reach, I will hit the symbol with the arrow. The moment you see the symbol shaking you must cry out, 'I have touched first, I am first', and I will decide the trial between you." The race was set to start. While the two racers were at their halfway mark, the Ghost shot the destination mark from the back of them. The Tiger was well ahead of his brother by then, yet the Man behind him cried out, "I have touched first, I am first". The Tiger looked back at the Man and denied his

claim of being the victor, saying, “you are still far behind me, how can you claim to have reached the mark first?” However, the Man told him, “Look, brother, I have touched the mark which is why it is shaking.” The Tiger could not believe the claim but the Ghost's decree went in favor of the Man. The youngest brother was destined to live at home. The Tiger moved towards the jungle sadly. Before the Tiger disappeared, the Man said to him, “my elder brother, if you catch any animal in the jungle please inform me. Then they parted and the Man came back home to live there permanently.

Therefore, the Tiger in turn, passed stool on hillock side whenever he had caught his prey and Man continues to call Tiger ‘elder brother’. Till this day the Tiger has left such mark, fulfilling Man’s request. The Tenyimia community still uphold the belief that whenever one has to take shelter under a tree or rock, in a cave or deserted farm hut due to rain, tempest etc., one has to throw a stone or wood or clod of soil at it before taking shelter. Such practice is believed to refute the hit of thunder-bolt.

As there is no way for human being to escape death, the Man prayed to his eldest brother, the Ghost, “If human being has to die by any means let the

elder brother die first and the younger later.” His request was granted. Meanwhile, the Tiger was also meditating over so many things, while he was on his way to forest. Being older to Man, he realized that it was not wise on his part to be separated without passing even a piece of elderly advice to his younger brother, the Man. Amidst melancholic feelings over his misfortune, the Tiger made up his mind to go back to the Man and give a piece of advice. Before long he met a wildcat (Tenya). The Tiger asked the wildcat, “Where are you going?” The wildcat replied that he was going towards the village. Taking the opportunity, the Tiger requested the wildcat to convey his advice to the Man. The wildcat agreed politely. The Tiger then said, “If you happen to meet my younger brother, Man, tell him to arrange a new nursery-bed of paddy plant every year. Also, ask him not to drink improperly processed rice-beer (Zudouzuwü)”. Then each of them went their own way. But the wildcat, being an over-smart small wild animal, conveyed a distorted message, saying, “Your elder brother, the Tiger sent you a message, ‘let the old and the young die in a mix’. After saying that, the wild cat slipped into the jungle. The Man had no chance to utter out a refusal and for this reason death falls upon both young and old



indiscriminately ever since. Attributing to this mischievous story, if any child passes any wrong message, an idiom is drawn as 'wildcat message' even to this day.

Retold by: Rüzhükhrie Sekhose.

Translated by: D. Kuolie.

1. ***Kenhou/Nhoutshü***: a reserved symbol made up of twigs and leaves in the form of a node.
2. ***Zudouzuvü***: placing an oar in the middle of a rice-beer basket perpendicularly and spreading yeast at the first stage of processing the rice-beer, the beer prepared in this way.

---

## VOCABULARIES

- |                 |                                                                 |
|-----------------|-----------------------------------------------------------------|
| 1. Devised      | : Think of a plan.                                              |
| 2. Peculiar     | : Different.                                                    |
| 3. Limbs        | : Arm of a person.                                              |
| 4. Feeble       | : No strength; weak.                                            |
| 5. Contrary     | : Opposite in Nature.                                           |
| 6. Carnivorous  | : Meat-eating.                                                  |
| 7. Mischievous  | : Causing trouble in playful way.                               |
| 8. Dilemma      | : Situation in which a difficult choice has to be made.         |
| 9. Taboo        | : Social/religious custom that prohibits a particular practice. |
| 10. Sniffed     | : To detect a smell.                                            |
| 11. Evident     | : Clearly seen; obvious.                                        |
| 12. Inherit     | : Receive as an heir after death of a person.                   |
| 13. Legacy      | : Inheritance.                                                  |
| 14. Bid         | : An offer.                                                     |
| 15. Ordained    | : Officially ordered.                                           |
| 16. Obligation  | : Duty to obey.                                                 |
| 17. Trial       | : A formal examination to decide a case.                        |
| 18. Hillock     | : Small hill/Mound.                                             |
| 19. Tempest     | : A very heavy storm.                                           |
| 20. Clod        | : A lump of soil.                                               |
| 21. Refute      | : To deny/ to refuse.                                           |
| 22. Melancholic | : Feeling sad.                                                  |
| 23. Convey      | : Pass/give a message.                                          |
| 24. Nursery-bed | : A place for raising plant seedling.                           |
| 25. Distorted   | : A misleading/False message.                                   |
| 26. Utter       | : To say something.                                             |

27. Indiscriminately : In a random manner.  
28. Attributing : Regard something as being caused by.  
29. Idiom : An expression that cannot be understood from the meanings of its separate words but that has a different meaning of its own.
- 

## EXERCISES:

### A. Answer the given questions:

1. What differences do you find in the way the brothers cared for their old mother?
2. What happened to the mother when the Tiger was out hunting?
3. What did Ghost and Man do after their mother passed away?
4. How did Ghost help man to win the race?
5. What message did the Tiger ask the wildcat to give to his brother the Man?
6. What request did Ghost grant to his youngest brother the Man?

### B. Match the sentences in column A with column B:

#### Column – A

1. The old woman had
2. Ghost cared for man so
3. Man and Tiger raced
4. The wildcat conveyed
5. The mother was happy
6. One has to throw stone, wood or soil

#### Column – B

- (a) before taking shelter in a cave.
- (b) three sons.
- (c) a distorted message.
- (d) he wanted him to win the race.
- (e) about who will inherit their parents house.
- (f) when Ghost and Man took care of her.

### C. What are the qualities you associate with each of these characters. Describe in a few sentences:

i. Ghost

Example:

- 1) Responsible: The Ghost takes good care of his mother.
- 2) Matured: He takes control when making decisions between the brothers. Etc...

ii. Tiger

iii. Man

**D. State whether the given statements are True or False:**

1. The race was between Ghost, Tiger and Man. \_\_\_\_\_
2. If the race was fair then the Tiger would have won. \_\_\_\_\_
3. The old mother was buried deep in the jungle. \_\_\_\_\_
4. Ghost and Man tricked Tiger so Man could win the race and inherit their parents' house. \_\_\_\_\_
5. Tiger requested the wildcat to convey a message to his brother the Ghost. \_\_\_\_\_
6. Tiger had to go live in the forest. \_\_\_\_\_
7. The mother loved the second brother Tiger the most. \_\_\_\_\_
8. Wildcat conveyed the message, 'let the old die first' to the Man. \_\_\_\_\_

**E. Sit in groups and discuss:**

Imagine you had a Tiger and a Ghost as your brothers. What kind of life do you think you will lead?

**F. Find another folktale that deals with Man and Tiger or Man and Spirit. Write it in your own words, with a title for the story.**

# The Battle of Kohima

## LEARNING OBJECTIVES:

1. Read the lesson 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. Be familiar with your local history.
6. Understand the significance of the Battle of Kohima.
7. Develop the desire to know about your local history.
8. Learn new sentence structure and vocabularies from the lesson.
9. Learn what Mind map is.
10. Know how to draw a Mind map.
11. Learn what Narration is.

The Battle of Kohima was fought during World War II, between British and Commonwealth troops and Japan. World War II was a global war fought between the powers—the Allied Powers and the Axis Powers. The Allied Powers was formed by Great Britain, France, Soviet Union, United States of America and China. The Axis Powers consisted of Germany, Italy and Japan.

India and Burma (now Myanmar) being under the British Empire came under the Allied group. The battle of the world came closer home with the Japanese invasion and occupation of Burma in 1942. Burma was then

governed as part of British India. The Japanese Imperialist had two reasons for attacking Kohima. First, is that, Kohima being located on a ridge, was a strategic location for them to form a base and use it as a gateway to further plan their invasion into mainland India via Assam. Secondly, it was to prevent the British from recapturing Burma by cutting off the Kohima - Imphal road which joined Burma. This would stop supply and reinforcement from reaching the British corps at Imphal.

The Japanese plan to invade India was code named U-Go. Although the original plan of U-Go was only to hold back the British from retaking

Burma, later on, at the behest of Lieutenant General Renya Mutaguchi, the plan was enlarged to invade India as well.



Starting on 15th March 1944, the Japanese 31st Division, commanded by Lieutenant General Kotoka Sato crossed Burma. They came cutting through a dense jungle path. In spite of enduring very harsh conditions, they made swift progress and reached southern Kohima on 3rd April. By 4th April, the Battle of Kohima had begun. They took the British forces by surprise. The Garrison of Kohima, which comprised of the West Kent Regiment and a battalion of the Assam Regiment, commanded by Colonel Hugh Richards was outnumbered. They stood 1500 men against 15000 Japanese Imperial Army. The Japanese 31st Division composed of the 58th Regiment, the 124th

Regiment, 138th Regiment and 31st Mountain Artillery Regiment. On top of this, the Japanese troops were battle hardened. They moved quickly and captured all the surrounding areas of Kohima, pushing the defenders of Kohima into a small area around Garrison Hill.

The British army had to fight off this sudden attack with a heavy disadvantage on their side. Kohima being considered an outpost, the British had never expected an attack there. Hence, their troops stationed there were small in number and inexperienced. Their shortage of men had to be made up by about 1000 non-combatant staff. Every hand available including cooks and drivers had to be roped in to fend off the enemy.

Soon the British forces held on only to two key positions - the Garrison hill (Raj Bhavan area) and the tennis court area (now Kohima War







Cemetery)). From these two key posts, they managed to fire their artillery against the Japanese troops. With the Japanese surrounding them, the condition within the garrison became very difficult. There was acute shortage of drinking water and proper shelter was not available even for the wounded, who had to lie in the open. The Japanese troops soon captured the Deputy Commissioner's bungalow. From then on, the battle shifted right above his house into the Tennis Court, which witnessed one of the most bloody and savage battle ever fought. By now the two opponents were so close to each other that fierce hand to hand combat was fought in the midst of sniper shots and exploding mortars shells and grenades. Trenches and bunkers of each party were just few meters away that grenades were lobbed into each other's bunker easily. Most of this

battle was fought in pitch darkness after sun down, that there had been frequent instances of combatants crawling into the enemy's bunker by mistake, leading to brutal scuffles. This being the final and fiercest part of the battle, it came to be known as the 'Battle of the Tennis Court'.

The battle on the tennis court continued to be indecisive, until on 13th of May, a British tank managed to make its way into the court, destroying the Japanese bunkers and trenches in its wake. This succeeded in holding back the Japanese forces until the British reinforcement came in the nick of time. The 161st Indian Brigade and 5th Brigade, of the British 2nd Division came and together, they counter-attacked the Japanese forces. The Royal Air Force too played an important role in flying in supplies and men and evacuating the casualties.

The condition within the Japanese Army on the other hand was also getting desperate. Their food supply was running too low. The 5000 oxen they had brought to be slaughtered as ration had mostly perished on the way. They had to foray locally for food in a hostile environment, where the locals were not inclined to help them

as they themselves faced shortage of food. Air supply too was non-existent for them, as their airfields in Burma had been bombed by Allied forces. With their men already starving, ammunition running low and the British forces growing stronger with reinforcement, they decided to retreat. The battle officially came to an end on 22nd June 1944.

Japanese side. About 4000 men were lost on the British Indian side, while the casualty was double on the Japanese side. However, to the Japanese, the loss was devastating as it was the worst defeat in their military history. They lost men not only in the battlefield, but on their retreat back to the east, they lost much more men, as many are said to have dropped off dead from starvation, exhaustion, disease or taken their own lives.

Both sides had lost huge number of men, but much more so on the

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## VOCABULARIES

- |                  |                                                                                             |
|------------------|---------------------------------------------------------------------------------------------|
| 1. Garrison      | : A fortified military post where troops are stationed.                                     |
| 2. Hardened      | : Made tough by habitual exposure to hard life.                                             |
| 3. Casualty      | : Someone injured or killed.                                                                |
| 4. Division      | : A large army unit composed of several regiments or brigades.                              |
| 5. Bunker        | : A dug out space for shelter from explosives during war.                                   |
| 6. Trench        | : A long ditch cut in the ground.                                                           |
| 7. Mortar        | : High-angle gun with a short barrel that fires shells at high elevation for a short range. |
| 8. Sniper        | : A person who shoots at target from a hidden place.                                        |
| 9. Ammunition    | : Implements of war; arms                                                                   |
| 10. Foray        | : Steal goods; take things you find; plunder, etc.                                          |
| 11. Devastating  | : Crushing experience, something highly damaging.                                           |
| 12. Commonwealth | : Countries which were under the British Empire.                                            |
- 

## EXERCISES:

### A. Answer the given questions:

1. Why did the Japanese Imperial Army attack Kohima?
2. When did the Battle of Kohima begin?



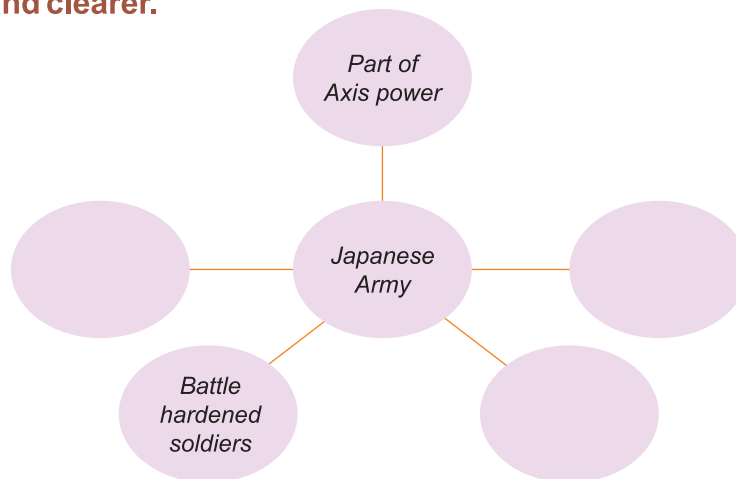
3. What were the disadvantages faced by the British army in Kohima when the Japanese attacked?
4. What is the original plan of U-Go?
5. Who commanded the 31st Division of the Japanese Army? How did they invade Kohima?
6. Which Regiment made up the Garrison of Kohima? Who commanded them?
7. How did the term "Battle of Tennis Court" come about?
8. What are the causes for the Japanese retreat from Kohima?

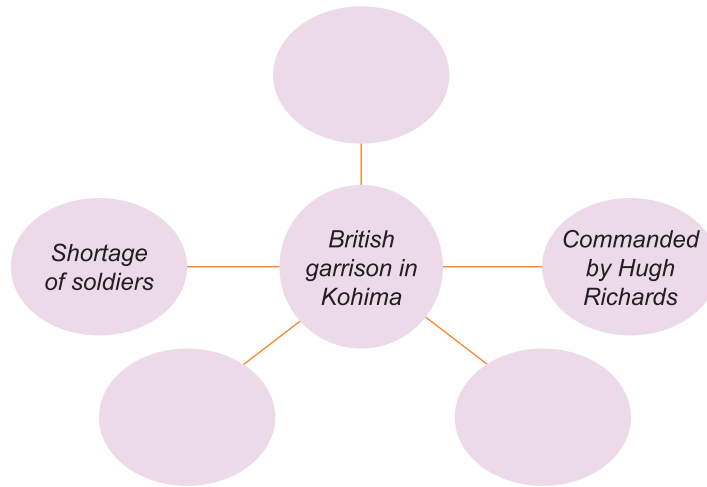
### B. Match the sentences:

- |                                       |                                                       |
|---------------------------------------|-------------------------------------------------------|
| 1. The Japanese troops came           | a. braving very harsh conditions on the way.          |
| 2. The surprise attack                | b. was the most violent part of the Battle of Kohima. |
| 3. Starvation, shortage of ammunition | c. took the Kohima Garrison for war.                  |
| 4. The Japanese soldiers were         | d. stop the recapture of Burma.                       |
| 5. Battle of the Tennis Court         | e. veteran fighters.                                  |
| 6. U-Go was to                        | f. lead the Japanese to retreat.                      |

### C. Fill up each of the mind map with relevant facts. Some are done for you.

**Mind map is a diagram used to visually organize information. It is a way of linking all central ideas presented in the text. It is a graphical way to represent ideas and concepts. A mind map makes you think better and clearer.**





- D. Imagine you are a British soldier fighting inside the famous ‘Battle of the Tennis Court’. Write a paragraph narrating and describing your experience.

First narration is the process of recounting a sequence of events, real or imagined. It is also called story telling. It can be oral or written.

- E. Sit in a group and perform this activity. Imagine you are a Japanese soldier who had survived the battle of Kohima and reached back home. Now you are narrating to your friends about your experience of the battle. (The students can be in groups of 4 each and they will take turns to imagine they are the soldier and narrate their story while the others listen. They can talk for 2-5 minutes each)

## A Mission into Naga Hills

### LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Be able to locate necessary information from the lesson to find answers and solutions.
3. Learn new words and use them in sentences of your own.
4. Be able to discuss the lesson with peers and teacher.
5. Identify prose written in first person narrative.
6. Be able to write in first person narrative.
7. Know and appreciate the selfless service rendered to Nagas by people in the past particularly Rev. Dr. Clark.
8. Learn what an Interview is.
9. Learn how to conduct oneself in an Interview.

*An account of Dr. Clark's Mission among the Nagas. Year 1872, December 22<sup>nd</sup>.*

Preparations were going on for the Baptism at the village pond. As I stood on the machang attached to my hut, I could see curious spectators from within the village and beyond, wandering about the pond in anticipation. Despite the resistance that I had faced in preaching the gospel from the villages, curiosity had got the better of them today. They had all come to see what Christian ritual I was about to perform in the water.

Prayers could be heard echoing from several huts. Simple, honest and blunt prayers, coming out of souls equally simpleminded and noble. They had to be coming from houses of those who were going to be baptized by me today. It had to be the work of God that on the fourth day of my arrival at Molungkimong, fifteen converts were ready to take baptism. I could not have



asked for more from Him, who had sought to encourage me in my mission through these fifteen people who were ready to receive Christ into their lives.

Bold as they have always been, bold today they stand to embrace a faith, which would mean giving up a way of life and belief passed down from their revered ancestors.

Back in my days at Sibsagar Mission Centre, I could not have imagined a fruitful day like this happening up in the dense dark jungle, which loomed above the plains with foreboding. Lores of head-hunting had added to its eerie mystery. But the Lord had protected me this far and I know now, He has a mission for me here. He had worked to ease my fears in coming here. The eagerness of this people of Molung to bring me here to their village and the security they provided me, by sending sixty warriors to escort me from Sibsagar had been overwhelming.

My eyes scan the chapel build by the convert for their new found faith, a month ago in November. It must be the first Christian Baptist Church in Naga soil. As I look back upon the day I began my journey from Boston with my wife Mary, we had thought

preaching among the Indians was to be our mission field. That we were actually destined to work among uncharted territory and people, had never crossed our minds. I remember the first few times I had encountered the Nagas. They would come down from the hills to trade in Assam and invariably find their way into our Mission Schools. They could be seen peering inside the classroom windows, fascinated by the teaching that was going on. Their interest towards education and the school system was obvious from the start. Meanwhile I was equally drawn towards these strange people from the hills.

Soon I was to befriend one of them by the name of Supongmeren. A fellow evangelist from Assam, Godhula who had worked earlier amongst the Nagas, along with Rev. Bronson had brought him to meet me.

A strong bond grew out of the acquaintance. Mutual education started among us. Godhula and I, taught Supongmeren the basics of English and Assamese language, while also sharing our Christian beliefs with him. Supongmeren in turn, taught us about his people, his culture and his language. It was Supongmeren, who took Godhula

back to his village to spread the Gospel and it is owing to him that I am well received here today. Godhula did the pioneering work for me here, while I was not permitted to ascent the Naga hills by the British Government. His successful mission resulted in him bringing back nine converts for me to baptize at Sibsagar. Finally, I am here today at Molungkimong and with the baptism of the fifteen converts, my life's mission will henceforth be among

this Naga people. This is the calling for me.

I can't wait to get back to my mission centre at Sibsagar and share my experiences with them. I will come back with Mary, and together we should spread the word of God among this people. That, this is to be our mission field has become certain to me now.

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## VOCABULARIES

1. Machang : A Naga elevated platform supported by bamboo poles.
  2. Anticipation : Expect or waiting for something to happen.
  3. Resistance : The action of opposing something that you disapprove of.
  4. Overwhelming : Overpowering.
  5. Uncharted : Not yet surveyed or investigated; unknown.
  6. Foreboding : A feeling of something bad or evil that is to come.
  7. Peering : Look inside; look searchingly
  8. Spectators : someone who is watching.
  9. Blunt : saying exactly what you feel; straightforward.
  10. Revered : deep respect/admiration for someone.
  11. Eerie : strange and frightening.
  12. Scan : to look at something carefully.
  13. Acquaintance : to know someone; friend.
  14. Ascent : to climb up.
  15. Invariably : in every case or on every occasion; always.
  16. Pioneering : introducing/starting a new idea/method.
-

## EXERCISES:

### A. Answer the given questions:

1. Who is the narrator in this story- A Mission into Naga Hills?
2. At what time is this story set?
3. What was Dr. Clark's mission among the Nagas?
4. Describe the scene of the day in the village of Molungkimong, when the story/narration begins?
5. How many converts were to be baptized on that day?
6. How did Dr. Clark describe the Nagas as?
7. Why does Dr. Clark call the Naga converts as bold?
8. Through Clark's account, what do you learn about Supongmeren and Godhula?
9. Where was the first Christian Baptist Church build in Nagaland?
10. Where did Dr. Clark and his wife first think their mission work was going to be?  
Where had God actually meant them to work, according to his account?

### B. Tick the correct answer:

1. Dr.Clark and his wife Mary was from \_\_\_\_\_
  - a. England
  - b. Boston(USA)
  - c. Europe
2. The first water baptism in Nagaland was to take place at \_\_\_\_\_
  - a. Molungkimong
  - b. Mokokchung
  - c. Impur Mission Centre
3. Clark's first mission work was at \_\_\_\_\_
  - a. Molungkimong
  - b. Impur Mission Centre
  - c. Sibsagar
4. Sixty warriors were send by Sunongmeren and his village to
  - a. Attack Dr. Clark and his followers.
  - b. Receive baptism from Dr. Clark.
  - c. Escort and provide security to Dr. Clark.



5. Godhula was sent first to Molungkimong ahead of Clark because.
- Dr. Clark was not permitted by the British Government to enter Nagaland.
  - Dr. Clark was scared of the Naga head hunters,
  - Godhula could speak Ao language.

**C. Identify which lines in the lesson tell us that \_\_\_\_\_**

- People were looking forward to seeing something unusual that day.
- The Naga converts were not afraid to leave behind their previous religion.
- Nagaland was a scary place for outsiders.
- Clark was meant to preach among unknown people and places.
- In the mission centre at Sibsagar, Nagas peeped inside the classroom windows.
- Godhula, Clark and Supongmeren taught each other.
- Godhula laid the groundwork for Clark to work among the Nagas.

**D. a. Sit in pairs and list five problems that Dr. Clark must have faced on his mission into Nagaland in the year 1872.**

- b. Write and narrate an experience in your life that was challenging and difficult for you.**

**E. Interview**

An **interview** is essentially a structured conversation where one participant asks questions, and the other provides answers.

The word “interview” refers to a one-on-one conversation between an *interviewer* and an *interviewee*. The interviewer asks questions to which the interviewee responds, usually providing information. This feature is common to many types of interviews – a job interview or interview with a witness to an event may have no other audience present at the time,

An **interview** is a formal meeting at which someone is asked questions in order to find information or also to find out if they are suitable for a job or a course of study.

**Point's to keep in mind during an interview:**

- Do not be arrogant
- Maintain good eye contact
- Do not be late
- Never lie

- Dress smart and appropriately
- Never check the time while interview is going on
- Do not cross your arms or legs
- Do not be defensive with your answers
- Come prepared for an interview
- Do not be rude
- Do not have any chewing gum or sweet in your mouth

## ACTIVITY

The lesson was an account of a missionary. Imagine that you are going to apply for the post of missionary in the same mission field. Get the students in pairs of 2 each. Let them take turns asking questions (interviewer) and answering them (interviewee). Each student should prepare and ask 5 questions each. The activity should be for 5–10 minutes.

### Example:

**Interviewer** : Good Morning. How are you?

**Interviewee** : Good Morning, I am fine. Thank you.

**Interviewer** : Can you tell me about yourself?

**Interviewee** : I am Lima, I am 25 years old and I am from Dimapur.

**Interviewer** : Have you always been interested to work as a Missionary?

**Interviewee** : Yes Sir, I have always been interested to do so.

**Interviewer** : Which Missionary have you admired the most?

Contd...

# Kindness

## LEARNING OBJECTIVES:

1. Recite the poem correctly.
2. Discuss the poem with peers and teacher.
3. Relate to the poem from one's own experience.
4. Grasp the central meaning of the poem.
5. Learn new vocabularies and phrases from the poem.
6. Be able to distinguish between genuine kindness and not so genuine kindness.
7. Be motivated to do random acts of kindness around us.
8. Answer questions based on the poem correctly.
9. Develop the desire to read more poems by Naga authors.

Kindness an expression of love  
 'Twas shown to me by many  
 Oft many things are forgotten in life  
 Not so genuine kindness shown  
 And therein lies its beauty

A gentle words to the hurting soul  
 A welcoming smile to the lonely stranger  
 An eager help to the helpless one  
 A giving hand to the undeserving  
 There are some faces of kindness

At times 'tis a free ride in the city  
 Company giv'n by one in sickness  
 Burdens unloading at every station  
 Pleasant thoughts breaching distances  
 A loving hug when least expected

There's no limit to kindness  
 For hearts that choose to love  
 You can show some everyday  
 And a bit of paradise regain  
 Show some today, you may not pass this way again!

- Agnes Krocha Tepa

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## VOCABULARIES

1. Genuine : true, actual, honest, sincere
  2. Breach : break up, rift, sever
- 

## EXERCISES:

### A. Answer the given questions:

1. What are some faces of kindness mentioned in the poem?
2. "Show some today, you may not pass this way again!" What does the poet mean by this?
3. Unexpected, small acts of Kindness is the focus of the poet. Why are they important to us?
4. How do you regain a bit of paradise according to the poet.
5. The two words 'station' and 'distance' indicates the poet on a journey. What sort of an experience do you think the poet had on her journey?
6. What do you think is genuine Kindness?

### B. Mention an instance in your life when genuine Kindness was shown to you. Why do you think it was genuine?

### C. Tick the correct meaning of the given phrases taken from the poem:

1. Breaching distance
  - a. Something that comes in between the long distance.
  - b. A bridge that cuts shorts a long distance.
  - c. Pleasant thoughts that makes the journey enjoyable.
2. Not so genuine Kindness shown
  - a. Small acts of Kindness shown.
  - b. Doing acts of Kindness but expecting something in return.
  - c. People who are unkind to others.
3. Burdens unloading
  - a. Taking someone else's burden.
  - b. Able to talk and share our burdens and problems with someone.
  - c. Leaving our problems somewhere.

4. Giving hand to the undeserving

- a. Helping hold someone's hand.
- b. Helping somebody who is in need even though they maybe a stranger.
- c. Not helping other people in need since you do not know them.

5. You may not pass this way again

- a. You may not come the same way again.
- b. You will come the same say again.
- c. You will forget the way next time.

**D. Write sentences with the following words:**

- 1. Genuine
- 2. Lonely
- 3. Burdens
- 4. Love
- 5. Kindness

# The King's Drum

## LEARNING OBJECTIVES:

1. Read the lesson with comprehension and follow the development of the plot.
2. Learn new language structures and vocabularies.
3. Imagine and relate to the story and predict the outcome of the story as it progresses.
4. Talk about the story with peers and teacher.
5. Develop the desire to learn more local folktales.
6. Answer questions related to the story, both orally and in writing.
7. Write expressively using appropriate words to express your ideas correctly and effectively.

According to Sangtam folklore, long ago, monkey and fox were close friends. They always idled away their time together. One day as they were walking along the road they saw a villager returning from his field, carrying a heavy basket of ripe bananas. Seeing this the fox quickly said to his friend, “Do you see what I see?”

“O, yes! Who can miss those bananas? Hey, we have to plan something fast!” said the monkey.

So the fox instructed the monkey on what they should do. The two went and hid behind a bush and waited for the man to pass by. As soon as the man reached the bush, they both

shouted loudly in unison and startled the man so much, that he dropped his basket and sprinted off down the road as fast as his legs could carry him.

Once the man was out of the scene, the monkey promptly hauled the bunch of banana onto his shoulder and climbed up the tree. Sitting upon a branch, he proceeded to peel the ripe bananas, and pop them into his mouth one after the other.

The fox looked up at the monkey and as he could not climb trees, he said, “Hey friend, do share some bananas with me too”. But the greedy monkey turned a deaf ear to his demands and went on eating and throwing the peel



down to the ground. Each time the fox shouted for a share of the banana, a banana peel was dropped at him instead.

“Your time will come too, monkey”, said the fox under his breath and walked away in anger. As he walked about the forest, he came upon a beehive up on the branch of a tree. As he stood watching, the monkey came up to him. By now he had completely finished the full bunch of banana and wanted to join the fox’s company again. The monkey said, “What are you looking up at?” The fox pointed up at the beehive and said in a serious tone, “That is the king’s drum. He entrusted me to look after it. This drum has the most wonderful sound I have ever heard”.

This got the monkey curious. He really wanted to hear the royal drum beat, so he began to pester his friend, “Can’t I beat it just once please-please..just once? Do let me hear this wonderful sound you speak so highly of”.

The fox replied that if the king heard anyone beating the drum, he would be angry. “But

for you my dear friend, I am willing to make an exception”, continued the fox. He told the monkey that he would go up the hill and see if the king or his men are coming and if they are not, then the monkey can beat the drum for a while.

So, before he ascended the hill, he instructed the monkey, “As soon as I shout, you can start beating the drum. But begin slowly and once you hear a buzzing sound start inside the drum, beat it hard and fast with all that you’ve got, do you understand?” “Yes, of-course”, came the reply from the eager monkey. The fox ran up the hill and pretended to look beyond, into the distance. Then he turned back and yelled, “No one is coming this way, start beating!”



The monkey sprang into action. He began as instructed. Beating slowly at the beginning, thab!...thab!...thab and as the buzzing sound grew inside the agitated hive, his excitement took over. He began hitting the hive faster and harder..tah!tah!tah!tah!... the whole hive was a battered

dishevelled mess. Soon the whole swarm of enraged bees descended upon the monkey and started stinging him mercilessly. Realizing that he had been tricked by the fox came a little too late and thus, the monkey met with a sad end.

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## VOCABULARIES

1. Disheveled : untidy; extremely disorderly.
  2. Battered : damaged by blows; beaten up.
  3. Agitate : to stir up or charge up; arouse the anger.
  4. Excitement : to be thrilled.
  5. Swarm : a large group of flying insects.
  6. Enraged : furious or extreme anger.
  7. Sprinted : run very fast.
  8. Haul : carry with difficulty.
  9. Unison : occurring together at the same time.
  10. Startle : move suddenly as if in surprise or alarm.
  11. Idle : unemployed or not at work or lazy.
- 

## EXERCISES:

### A. Answer the given questions:

1. "Do you see what I see?" Who said this and to whom? What was the thing the speaker saw?
2. How did the fox and monkey plan to get the bananas from the villager?
3. How can you say that the banana cost the two friends their friendship?
4. How did the fox plan to teach the greedy monkey?
5. "But for you my dear friend, I am willing to make an exception," Who said this and what did he mean by it?
6. Do you think the monkey deserved what he got at the end or do you think the Fox went too far?

**B. Refer to the text and fill in the blanks:**

1. The startled man \_\_\_\_\_ off down the road as fast as he could.
2. The fox pointed up at the \_\_\_\_\_ and said it was the King's drum.
3. The monkey was instructed to begin beating the drum \_\_\_\_\_.
4. The fox said that he will make an \_\_\_\_\_ for his dear friend, the monkey.
5. The \_\_\_\_\_ sound started inside the hive.
6. With their home damaged the bees were \_\_\_\_\_.

**C. Do you think the fox and monkey were true friends? What should a true friend be like? Compare the story of 'The King's Drum' with qualities of a true friend. One is done for you.**

| <i>Qualities of a true friend</i> | <i>Fox and Monkey</i>          |
|-----------------------------------|--------------------------------|
| 1. Share with each other.         | 1. Selfish and does not share. |
| 2.                                | 2.                             |
| 3.                                | 3.                             |
| 4.                                | 4.                             |
| 5.                                | 5.                             |
| 6.                                | 6.                             |

**D. The story of the lesson has a tragic ending but imagine a happy ending for the story and rewrite the story using your own ideas and plot.**

**E. State whether the following statements are True or False:**

1. Monkey and Tiger were close friends.
2. The man was startled by the Monkey and Fox.
3. The Fox climbed up the tree with the Bananas.
4. Fox allowed Monkey to beat the drum.
5. The monkey did not realize that he was tricked by the monkey.

# Our Cuisine

## LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Learn new vocabularies from the lesson.
3. Discuss the lesson with peers and teacher.
4. Share experiences with each other.
5. Locate information from the text to work on the accompanying exercises of the lesson.
6. Answer questions relating to the lesson.
7. Be familiar with Naga Cuisines.
8. Be familiar with the ways Nagas prepare food.
9. Be tolerant and open minded about food habits which are different from our own.
10. Learn the format of how to write an Invitation letter.
11. Writing an invitation.

Indigenous Naga cuisine is as diverse as the many tribes who make up the Nagas. Each tribe has its own style of cooking, hence travelling across the different districts of the state and sampling the food itself is a culinary journey of discovery.



Over the decades, as tribes mingled, a lot of borrowing from each other has influenced the general population's food habits, giving rise to a pan-Naga cuisine which is commonly consumed by all. The better known recipes of this cuisine are pork in bamboo shoot, pork in fermented soya bean, chicken ginger stew, fish cooked inside a bamboo barrel, pork trotters



stew, chicken cooked with rice, etc.

Naga cooking style is predominantly boiling, with a distinct character

of pungent aroma and hot chilli flavouring. Fried and oil based cooking is rare in Naga traditional diet.

Nagas excel at preserving and processing food and these age old techniques have been passed down the generations. Boiling as a method of food preparation might seem simple, but it is the food flavoured by these processed condiments that enhance the taste of even simple, humble food. Some of our common methods of preserving food are smoking, curing with salt (and air drying) and fermenting. Pork and beef are smoked over firewood. Some even smoke fish. Smoked meat is a delicacy craved by all Nagas. It is cooked in various styles and consumed. Unfortunately, this smoked meat has been going out of favour lately, as it is considered carcinogenic because of its high

smoke content and health advisory is often sounded against its high consumption.

Salting and curing meat or fish by air drying is also practiced but is not as popular as smoking. Fermentation is another style of food processing. This is more so in the case of preparing condiments which are used as flavouring agents in Naga curries. Fermented soya bean, either in paste or bean form is eaten by all the Nagas. This item, infamous for its odour is a taste which needs to be acquired and will not instantly appeal to everyone. This again works like a tastemaker and can be used in curries and chutneys.

Tender bamboo shoot is also preserved by fermenting it. The tender shoots of the bamboo plant is peeled and sliced into thin strips and left to ferment for a period of time, which could be some months, before it is ready to be used. It is added to meat and fish curries. The fermented shoots are also sun dried and used for the same purpose. Both the wet form and dried form of fermented bamboo shoot gives different flavour and aroma to the preparation.

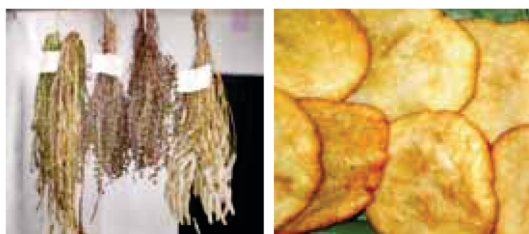
Stems and leaves of yam plant is also fermented and pounded into a paste





form, which is made into small hard circular patties and dried. This item is also cooked along with smoked meat or smoked fish. This is a speciality among the Ao tribes and not prepared by all the other tribes.

Mustard leaf is also sun dried and fermented. This kind of processed and preserved food products have very long shelf life and is available throughout the year. Besides these, a lot of herbs and spices are used in our food preparation. Some of the most common ones are basil, leek, ginger, garlic and chilli.



Rice is the staple food grain, but several other good grains also form our traditional diet. Corn and millet are the second most common grains. Millet is either steamed alone or steamed along with sticky rice and served as a side dish or snack. Corn is more often roasted over fire but some even prefer it boiled.

For some tribes dried and grounded corn is a substitute for rice. This is the case in regions where the soil and terrain is more suitable for growing maize than paddy. Sticky rice pounded and made into small patties are also baked over fire, or steamed or fried and served as snack.

Naga diet can even seem exotic and unusual, as it includes crabs, shrimps, frogs, snails, wasp like the hornet and certain types of wood worms and silk worms. Although not all Nagas consume them, the more adventurous among us consider them a delicacy. In fact among all the Naga food, the hornet is the most expensive, hence it is clearly a food reserved for the rich. Even though meat plays a big part of our diet, a lot of edible ferns and leaves, locally available in our wild vegetation form an important part of our diet too. However, Naga diet is evolving and now it is not uncommon to find other cuisine surface among our meals. But what can be typically said about a Naga and his food is that, traditional food is always his first love and where ever he goes, he can be found nostalgic about his home food.

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## VOCABULARIES

1. Indigenous : Something or someone inhabiting a region from the beginning.
  2. Cuisine : The practice or manner of preparing food.
  3. Fermented : Go sour or spoil or undergo change in condition.
  4. Processed : Prepared or converted from a natural state by subjecting to a special treatment.
  5. Preserve : To keep safe from harm or prevent from rotting.
  6. Excel : Stand out, be excellent at something.
  7. Pungent : Strong and sharp to the taste or smell.
  8. Carcinogenic : Causing cancer.
  9. Condiment : A preparation (a sauce or spice) to enhance flavour.
  10. Adventurous : Willing to undertake something thrilling or dangerous or challenging.
  11. Exotic : Strange or unusual or even alien.
- 

## EXERCISES:

### A. Answer the given questions:

1. What can you expect to find in a pan-Naga cuisine? How has this cuisine come about?
2. What are some of the Naga methods of preserving food? Give an example of each method.
3. Why is taking smoked meat considered unhealthy?
4. Which is the typical Naga food the taste of which needs to be acquired?
5. Mention two Naga food which is consumed after its fermentation.
6. What are the common Naga herbs and spices you find in the food preparation?
7. How can you say that Naga cuisine has a huge variety to offer?
8. Naga cuisines is a case of making the most of what your natural environment offers. Give reasons in support of this view.

### B. Tick the most appropriate answer:

1. Nagas cuisine has a distinct character of:
  - a. Smoky aroma and flavour.
  - b. Fried onion and garlic flavour.
  - c. Pungent aroma and hot chilli flavouring.



2. The style of meat preservation that is liked by all Nagas:

- a. Smoked.
- b. Preserved.
- c. Pickled.

3. The Naga fermented food includes:

- a. Fish and meat.
- b. Corn and millet.
- c. Soya bean, bamboo shoot, mustard leaves.

4. Hornet is considered a rich man's food because:

- a. It is the most expensive Naga food item.
- b. It is important from outside Nagaland.
- c. Naga custom reserves this food only for the rich and important people.

5. What happened when the Naga tribes mingled with each other?:

- a. They decided to come up with a common Naga cuisine
- b. They learned to preserve and process food.
- c. They started borrowing recipes from each other.

**C. Tick the odd one from the group and explain why it is at odds with the rest of the group.**

- 1. Dry, dehydrate, smoke, fry, ferment, preserve, cure.
- 2. Cuisine, dish, cooking, diet, vegetation.
- 3. Boiling, baking, frying, steaming, sampling.
- 4. Chicken, cabbage, pork, vanison, beef.

**D. What do you call these items in you language:**

- 1. Bamboo shoot: \_\_\_\_\_
- 2. Fermented Soya Bean: \_\_\_\_\_
- 3. Preserved mustard leaf: \_\_\_\_\_

**E. Writing invitation: it is a letter written to invite people for an event. An invitation letter can be formal or informal. An invitation letter must have the following points:**

- It must have an address, date and time of the event.
- Mention a salutation at the beginning and your signature at the end of the letter.
- Express warm welcome to the guest in your letter.
- Make sure you use correct grammar and appropriate language.

Sample of Invitation letter:

Write a letter to your friend inviting him/her to join your birthday party at your home.

3<sup>rd</sup> Sept. 2021

Midland colony

Kohima

9089678934

Sub: Invitation for birthday party.

Dear Lirila,

I hope you are fine. As you know that my birthday is this weekend, I am writing to invite you for a small birthday party at my home. The party will be on the 9th of September 2021 in the evening at 5 p.m.

It will be a great pleasure if you can join me for my birthday.

Yours affectionately,

Kevi

High school colony, Kohima.

9089478910

**ACTIVITY**

Write a letter to your friends inviting them for a special potluck on Naga cuisine.

**F. Plan a pot-luck in your class. In this activity everyone brings one item of food and share it with everyone.**

# Respect Courtesy and Honour

## LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Refer to the text to locate necessary information.
3. Learn new vocabularies/ idioms and use them in sentences.
4. Answer questions given in the lesson correctly.
5. Learn new language structures through the lesson.
6. Discuss the lesson with peers and teacher.
7. Appreciate good values in others.
8. Inculcate the value of honour, courtesy, and respect in one's daily life and encourage the same in others.
9. Develop an interest in the local culture and custom and accept what is good about them into our own life.

Nagas were generally known as fierce, battle hungry warriors but what is lesser known about us, is the practice of courtesy, respect and honour among ourselves, which forms the backbone of our customary social etiquette.

Respect and courtesy worked like two sides of the same coin especially in the Naga context.

Courtesy in the form of greeting anyone you pass by on your way, even if it be a total stranger, used to be a beauty among Naga mannerisms which is fast disappearing today.

Traditionally everyone greeted each other when crossing path with someone. It was a friendly gesture which made anyone feel welcome and accepted. Social etiquette demanded that the young greeted the old or senior first upon meeting. It is highly frowned upon to let an older person greet a younger person first. Allowing a senior to talk and voice his opinion first is another way in which respect comes into play. No matter how qualified or well placed a person might be from today's modern standards, Naga custom still expects the senior person, by virtue of his age, to be regarded as superior. Hence, due respect and regard are shown to him while

addressing him and carrying on a conversation with him.

In any meeting or gathering elders would always be given the first opportunity to speak. Another etiquette is that, a younger person would never call a person older than him or her by name. An older person's name is always prefixed with an appropriate term depending on his/her age. It could be terms which stand for elder sister/brother, aunty/ uncle, father/mother, grandmother/ grandfather, etc. Even among children, this form of addressing your elders is instilled right from early childhood. Anyone who addresses an older person by name is considered rude and it reflects badly on his/her parents.

Similarly clan hierarchy is maintained through respect and allegiance to the senior members of one's own clan. Each clan has a patriarch who is the oldest male member of the group. He commands respect and allegiance from all his clan members. But at the root of the clan system, is the loyalty which binds the clan members together. While the same loyalty may not exist

among other members of the village, yet respect and courtesy is owed to everyone you meet in your daily life.

Honour was another quality held very sacred to a Naga's heart. In the Naga world, no quality was held as highly as honour. It was the be all and end all for a Naga. Battles were fought for honour, lives were given and taken in the pursuit of honour.

Fulfilling agreed upon pacts or agreements; remaining true to one's word; living an honest life; showing courage and valour in the face of danger; permitting no one to insult you or your kith and kin; having a good reputation by allowing no one to falsely slur your character, are some common ways in which honour is maintained.

These qualities of respect, honour and courtesy might seem quite in contrast with our blood thirsty history of head hunting, but war and peace showed two sides of the Naga personality, who knew both how to be both brutal and kind. On closer inspection, he was a sensitive social being, who too had to follow social norms to be both accepted and honoured.

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## VOCABULARY

1. Honour : a quality that combines respect, pride and honesty.
  2. Courtesy : polite behavior or action.
  3. Loyalty : firm or not changing in your support or belief.
  4. Pact : a formal agreement between two people or groups.
  5. Reputation : the opinion that people have of someone or something.
  6. Sensitive : easily affected by what people say or do.
  7. Prefix : to add something before another word to change the meaning.
  8. Etiquette : accepted rules of social behavior.
- 

## EXERCISES:

### A. Answer the given questions:

1. What forms the backbone of a Naga's customary social etiquette?
2. Why is respect and courtesy like the two sides of the same coin in the Naga context?
3. Give examples to show that Nagas respect their elders?
4. How do you come to know that honour was very important to a Naga?
5. In what ways does a Naga show that he has honour?
6. Explain how war and peace brought out the two sides of a Naga personality?
7. What are the ways in which you show respect to your elders in your culture?

### B. How do you address these people in your language:

1. A girl who is older than you \_\_\_\_\_
2. A boy or young man older than you \_\_\_\_\_
3. An old woman \_\_\_\_\_
4. An old man \_\_\_\_\_
5. A woman \_\_\_\_\_
6. A man \_\_\_\_\_
7. Father's older brother \_\_\_\_\_
8. Father's younger brother \_\_\_\_\_
9. Father's sister \_\_\_\_\_
10. Mother's sister \_\_\_\_\_

11. Mother's brother \_\_\_\_\_
12. Grandfather \_\_\_\_\_
13. Grandmother \_\_\_\_\_

**C. Tick the most appropriate answer for the given sentences:**

1. Backbone of our customary social etiquette:
  - a. Most important part of our customary social etiquette.
  - b. The leaders of our society or community.
  - c. The spinal cord of human beings.
2. Be all and end all of something or someone:
  - a. The agreement made between two parties.
  - b. The most desired quality.
  - c. Being respectful and courteous to all.
3. Your Kith and Kin:
  - a. Your country man.
  - b. Your relatives.
  - c. Your friends and relatives.
4. By virtue of your age:
  - a. Taking consideration of your age.
  - b. Considering your good qualities.
  - c. To consider you to be too old for something.
5. His lesser known qualities:
  - a. The good qualities which are less in him.
  - b. The qualities which are not there in him.
  - c. The qualities in him which are not widely known to others.

**D. Fill in the blanks:**

1. According to Naga custom it is considered rude to \_\_\_\_\_ someone older to you by his/her name.
2. \_\_\_\_\_ expects you to give gifts during birth days and weddings.



3. It is courteous to \_\_\_\_\_ someone when you meet them.
4. To a Naga it is considered dishonourable to show \_\_\_\_\_ in the face of danger.
5. Social etiquette expects you to give your \_\_\_\_\_ to an older person, or a lady or a girl who is standing.

**E. Read these given situations and write whether it is a situation which is honourable or dishonourable, rude or courteous, respectful or disrespectful.**

1. A new comer joins your class. You go over and introduce yourself and get to know him. \_\_\_\_\_
2. While writing exams, a friend helps you with an answer which you didn't know. \_\_\_\_\_
3. You sit and ask questions to your teacher in the class. \_\_\_\_\_
4. Someone you don't know says "Hi" to you. You don't respond because you don't know him. \_\_\_\_\_
5. You sit in a bus while an old woman does not get a seat and stands. \_\_\_\_\_
6. All your friends are bullying a classmate. You know it is wrong and stand up for him and tell your friends to stop harassing him. \_\_\_\_\_
7. When you have a complaint against someone, you expect everyone to listen and don't give chance to others to talk. \_\_\_\_\_
8. In the morning at school, you greet everyone you meet 'Good morning' and not just your teachers. \_\_\_\_\_

**F. Find out from your elders and parents 5 value of honour/respect/courtesy and respect in your own community. Write them down and then share and compare them with your friends from other community.**

# The Contribution of A.Z Phizo

## LEARNING OBJECTIVES:

1. To enable students to know and understand the socio-political situation that prevailed in Nagaland during the early 19th century.
2. To create in the students an awareness and appreciation of the contributions made by A.Z Phizo towards the Naga National Identity.
3. To enable students to know the events that led to the present political situation in Nagaland through the life of A.Z Phizo.
4. To make students appreciate and honour the struggles and sacrifices faced by the Naga leaders to make Nagaland a Sovereign Nation.
5. Read the lesson with comprehension.
6. Learn new vocabularies, phrases and sentences from the lesson.
7. Be able to locate necessary information from the lesson.
8. Discuss the lesson with peers and teacher.
9. Be able to form opinions and views based on the lesson.
10. Write creatively and expressively in one's own words.
11. Learn how to write a Biography.

**Angami Zapu Phizo, the undisputed leader of the Naga national movement was a visionary, a man of strong determination, with an indomitable spirit and sharp intelligence. These qualities remained as strong as ever even in the face of challenges. Whatever he had determined, he would pursue it despite any hurdles in his path. A close associate remarked 'Phizo does not count the cost, so long as he achieves what he aspires for'.**



## EARLY LIFE OF A.Z PHIZO

A.Z Phizo was born on 16th May 1904 in Khonoma. His father Krusietso Dolie was a businessman who travelled to neighbouring countries even as far as Ceylon (Sri Lanka) and Singapore. A.Z Phizo greatly admired his father for his courage and venturesome spirit. When Phizo was hardly eleven years old, his father passed away on January 7th, 1915. His strong-willed mother became a great influence in his formative years. It was she who gave him the motto - 'Be an honest man. An honest man dies, but his name lives forever'. Throughout his life, he never forgot this advice.

Even at an early age, he was considered a thoughtful child, one given to pondering the meaning of things in solitude. The Thehu (an open platform in an Angami village where men gathered to have a discourse or talk) played a very important role in shaping his life at a young age. It is at this Thehu that he learnt the history of his people, the unfaithfulness of the British, the struggles and suffering of Khonoma. More importantly, he learnt the important philosophy of his race, unquestioned respect for his elders, for abiding clan and family authority,

a love of patience and a desire to perform well in all things. He admired the quality of self control and obedience in a man, but not to the extent of becoming subservient.

A.Z Phizo began his early schooling at the Rivenburg Mission School, Kohima. After completion of middle school, he studied at Shillong Government High School. On the 9th of August 1930, A.Z Phizo married Jwenle of Tseminyu village.

He began his career as an agent for a U.S based Bible company. In 1929, he sold insurance for a Canadian company. He also set up a tyre retreading company with some of his cousins. He was not satisfied with the work he was doing. He remained restless and wanted to do something more than the opportunities that were available around him.

## A.Z PHIZO'S VISION

The Nagas had strong attachment to their Fatherland and each village-state zealously protected its own territory from encroachment by others. Each village-state was self-sufficient even in that agricultural era. Survival of the people largely

depended on its land and resources. Thus, the concept of *“Ur-ra U-vie”* meaning - *“Our country is ours”* was deeply rooted in the ethos of Naga nationalism.

The Naga history till the emergence of A.Z Phizo was a continual struggle for identity and recognition. His vision for the Nagas was “To be a man among men, and to be a nation among nations”.

A.Z Phizo's vision was not only to end British domination but was also aimed to challenge any foreign claim over Naga territory. He did not intend to watch a 'Black government replace the White'.

### A.Z PHIZO IN BURMA

A.Z Phizo left for Burma (now Myanmar) in 1933. Ever adventurous, he embarked on a number of business ventures, though without success. In 1944, during his stay in Burma, he came into contact with the leader of the Indian National Army (INA) Subash Chandra Bose and the Japanese Imperial Army. During this time, Japan was at war with Britain and the Japanese army, along with the INA were to advance towards Manipur and Nagaland where the

British army was stationed. Subash Chandra Bose promised to recognize Naga Sovereignty depending on the outcome of the war, in exchange for his help. As a result, Phizo collaborated with them to fight against the British Imperialist in Nagaland. However, their attempt to drive out the British failed miserably. The fact that he helped the Japanese had nothing to do with pro-Japanese or anti-British sentiment. For Phizo, whether it was the British or the Japanese, he considered both as foreign powers and his sole aim was to liberate Nagaland from foreign domination. Because of his involvement with the Japanese army, Phizo was imprisoned at the close of the war in Insein prison at Rangoon. It was during this time that he suffered erysipelas on his face. His right face was paralyzed and deformed because he was denied treatment by the British.

In spite of the setback faced, he never gave up his vision for a Sovereign Nagaland. He proudly declared - “I am a Naga first, a Naga second and a Naga third”.

### THE RAINBOW

A.Z Phizo was released from jail in Burma in 1946. That same year he

returned to Kohima with his family. He returned with a new political idea and aspiration for the future of the Naga people. Upon entering Kohima, he saw a rainbow stretched over the town. He immediately took the welcome rainbow as a covenant from God, a promise that God had emblazoned on the horizon to make Nagaland a beautiful country.

Again in 1956, while Phizo and the Naga National leaders were discussing the design of the Naga National flag at Remensinyu village in Rengma region, a rainbow appeared on the horizon. With great joy the rainbow was approved to be incorporated in the Naga National Flag.

### **A.Z PHIZO'S POLITICAL CAREER**

The Naga Club formed in 1918, had much bearing on the politically conscious mind of Phizo in his early years. Though still young, he became the Secretary of the Naga Club.

On his return from Burma, he wholeheartedly immersed himself in the activities of the Naga National Council (NNC). He redefined the Naga political identity in the light of what was taking place around the

world. The damage caused by the Second World War, the imminent withdrawal of British power from Asia, Gandhi's movement of non-violence and Netaji's violent means of nationalism and the dawn of a new era in the world. All these shaped his political philosophy. He found that there were two opinions within the NNC - the moderates and the extremists. The moderates favoured a policy to negotiate with India through peaceful means, while the other camp opted for assertive means by taking up arms. This created confusion among the Naga people. He took a firm decision to correct it by drawing people's attention towards the latter philosophy.

On December 11th, 1950, Phizo was elected as the 4th President of NNC. The task lying before the NNC was to protect Naga tradition, culture, custom, Naga democracy, Naga integration, to maintain the distinct Naga national identity and to build up the Naga Nation.

### **LEGACY OF A.Z. PHIZO**

These are some of the extraordinary works and remarkable achievements of A.Z Phizo. To assert the legitimate position of the Naga Nation, Phizo



declared Naga Independence on 14th August 1947, a day before the Indian Independence Day. This was informed to the UNO, in New York and the British Indian Government, in New Delhi by telegram.

He initiated a Referendum by conducting a National Plebiscite on May 16th, 1951 by giving a choice to the people to decide whether to stay independent or join India. The result was 99.9% Nagas were against joining the Indian Republic. The result of the plebiscite was informed to the United Nations.

On becoming the President of NNC, Phizo immediately began to direct the course of NNC into a political consciousness and brought all regions (tribes) together as a single collective Nation. He was instrumental in bringing the Eastern Nagas to join the mainland and established the Federal Government on March 26th, 1956.

Phizo became the key person in mobilizing the entire Naga tribes to further the Naga cause. However seeing that the situation was not improving, the NNC at the meeting in Sanis on July 12th, 1956 resolved to

send A.Z Phizo abroad, to put forward the Naga cause before the United Nations.

### **A.Z PHIZO IN LONDON**

Phizo arrived in London on June 12th, 1960. When he landed at London airport without a valid passport, the immigration officers detained him but he defiantly told them "When the British came to my country, they did not bring any passport with them. Why should I now carry one to Britain?"

From London he tried to internationalize the Naga cause but his credentials were not fully recognized by the British Crown because he stood against them and sided with the Japanese during WWII.

### **FINAL HOMECOMING**

A.Z Phizo passed away at his residence in London, UK on April 30th, 1990, at the age of 86, ending 40 years of his Presidency. The mortal remains of A.Z Phizo was brought to Nagaland on May 10th, 1990. As the plane carrying the body of the Naga leader touched the airport in Dimapur, a rainbow suddenly appeared out of the blue

sky over the runway, as if to welcome the brave son of the soil to its final resting place. Outside the airport, a huge reception was accorded to the departed leader by thousands of mourners who sang “We shall overcome”.

A public funeral service in honour of A.Z Phizo was held at Khuochiezie, Kohima on May 11th, 1990 and he was finally laid to rest on a hillock adjacent to the Nagaland Secretariat. The hillock is now called Phizo’s Hill.

Though Phizo could not see his

dream of establishing a free Naga Nation, he was able to achieve the monumental task of bringing the different Naga tribes under one identity. It was because of his relentless work that Nagas, as a people came to be recognized by the world. A.Z Phizo was the architect and founder of the Naga National Movement for Freedom. He therefore deserves to be called the Father of the Naga Nation.

Today, the Indo-Naga problem continues to be the longest surviving political issue in South Asia evading a final solution.

## VOCABULARY

1. Thehu : an open platform in an Angami village where men gather to talk or have a discourse.
2. Indomitable : someone strong and difficult to defeat.
3. Venturesome : a person who is willing to take risk, especially in investing money for profit.
4. Subservient : willing to do what others want rather than what you want; serving the interest of others.
5. Embarked : to start something new.
6. Covenant : a promise or an agreement between two parties.
7. Emblazoned : to print or decorate something in a very noticeable way.
8. Ethos : beliefs about the behavior or ways of a person or group.
9. Imminent : coming or likely to happen very soon.
10. Defiance : to defy or go against something or someone.
11. Referendum : a vote in which all the people in a country or area are asked to give their opinion, in order to take a decision.
12. Plebiscite : a referendum.
13. Credentials : Proof of someone’s abilities and experiences.



14. Monumental : of outstanding importance.
15. Pondering : think about something carefully especially before making a decision.
16. Hurdles : a problem or difficulty that must be overcome.
17. Mobilizing : prepare and organize troops for service.
18. Evading : escape/avoid someone or something.
19. Collaborated : work jointly.
20. Domination : power or control over other people.
21. Zealously : with great energy or enthusiasm.
22. Assertive : confident and forceful.
23. Negotiate : obtain or bring about a discussion.
- 

## EXERCISES:

### A. Answer the given questions:

1. Describe the character of A.Z. Phizo.
2. What did Phizo learn from the Thehu?
3. What was Phizo's vision for the Nagas?
4. What was Phizo's reason for collaborating with Subash Chandra Bose and the Japanese Imperial Army?
5. What happened to Phizo at Burma towards the end of WW II?
6. Why was the Rainbow important to Phizo ?
7. When did Phizo join the Naga Club and as what?
8. What was the task lying before the NNC, when Phizo was elected as its 4th President?
9. What do you learn from the referendum conducted at the initiative of Phizo from the lesson?
10. What are the drawbacks Phizo faced at London when he tried to internationalize the Naga cause?
11. What has Phizo's continual efforts for an independent Nagaland served to achieve at the end?

### B. Tick the correct answer:

1. A.Z. Phizo admired the qualities of
  - a. Self control, obedience and subservience.
  - b. Self control, obedience but not subservience.
  - c. Self control, patience and non-violence.

2. The \_\_\_\_\_ decided to sent Phizo abroad to put forward the Naga cause before the United Nations.
  - a. Naga Club.
  - b. The British Government.
  - c. The Naga National Council (NNC).
3. The Naga history till the arrival of Phizo as a leader was
  - a. A group of hill tribes warring against each other.
  - b. A continual struggle for identity and recognition.
  - c. A community influenced by the Indian culture and identity.
4. To assert the legitimate position of the Naga Nation, Phizo
  - a. Declared Naga Independence on 14th August 1947.
  - b. He took a referendum by conducting a National plebiscite.
  - c. He went abroad to present the Naga cause before the United Nations.

**C. Write whether the given statements are True or False:**

1. Phizo helped the Japanese not because he had anti- British sentiments, but only to secure the sovereignty of Nagaland. \_\_\_\_\_
2. Subash Chandra Bose offered to recognize the sovereignty of Nagas in exchange for Phizo's help in fighting the British. \_\_\_\_\_
3. Phizo began his career as the Secretary of the Naga Club. \_\_\_\_\_
4. After being released from jail in Burma, Phizo left for London to put forward the Naga cause before the United Nations. \_\_\_\_\_
5. As an NNC member Phizo succeeded in bringing all regions of Nagaland together as a single collective Nation. \_\_\_\_\_
6. Phizo's previous involvement with the Japanese worked against him when he went to London. \_\_\_\_\_
7. The result of the plebiscite showed that majority of the Nagas wanted to join the Indian Republic. \_\_\_\_\_
8. Phizo's vision was to end any foreign domination of Nagaland. \_\_\_\_\_

**D. Write sentences from the following words:**

1. Embark
2. Monumental

3. Visionary
4. Opportunity
5. Leader

**E. Biography is a story written about someone's life. Some key features that a biography should include are:**

1. Date and place of birth (and death, if applicable)
2. Current location of residence.
3. Educational background.
4. Describe an event in the subject's childhood.
5. Write about the subject's parents and discuss their childhoods, youth and upbringing.
6. Professional experience.
7. Major achievements.
8. Discuss a recent event or something that occurred in the person's later years.
9. Start with a story from someone who knows the subject of the biography well, such as a friend, family member, business colleague or spouse. Include an anecdote that gives an insider's look into the person and reveals the individual's character, temper, goals, ambition or faith. If you are writing about a person who lived in a previous century, ask your parents what they know about this person's life.

**ACTIVITY**

Write the biography of any one you know well, basing on this lesson's format, beginning with his early life and ending with his life as you know of today.

# Mehouvi ü and Morusa

## LEARNING OBJECTIVES:

1. Read the lesson with comprehension.
2. Refer to the text to locate necessary information.
3. Learn new words and phrases.
4. Discuss the lesson with peers and teacher.
5. Develop an interest in local legends and folk tales.
6. Be familiar with Naga cultural- traditional practices.
7. Be able to form opinions independently and express ideas clearly.
8. Write expressively and accurately.

The story is set during the Naga-head hunting days of yore.

People rushed to the village gate on hearing warriors ululating at a distance. They were the band of warriors from Mima village, returning after a successful headhunting raid. A man stood apart from the group by his build. He was a well build man; a muscular beauty at his prime. He was Morusa, the legendary warrior of his village. The tales of his courage and prowess in battle had reached far and wide. A bounty had been placed on his head by enemy villages, but none had so far faced him in battle and lived to tell.

The whole village had come out to receive the warriors and see the number of heads taken; trophies of

battle, which they believe increased fertility in their land. The weary warriors were served the best rice brew and meat, as they sat recounting their exploits to ears that couldn't get enough of them.

Young maidens flocked around Morusa, the undisputed eligible bachelor of the region. He had yet again taken the most heads and damsels vied for the hero's attention, while boys idolised him. Alas, to the disappointment of the girls in his village, such a renowned warrior should seek an equally outstanding woman to be his bride. One such lady was Mehouvi ü from a distant village. A beautiful lady with a gentle soul, who won the hearts of everyone she met. It was said that many had paid court to her, only to be turned down by her.

Morusa had already heard too much about this famed lady and had made up his mind to ask for her hand. He wanted to visit her village and propose marriage, but his kinsmen advised against it. They said he could not risk his life and travel far, as too many enemies wanted his head. Instead, they chose to go on his behalf and formally propose to Mehovi ü.

Morusa's reputation preceding him stood in good stead for him when his people met Mehovi ü's family. They felt it was the best match for her and accepted the proposal. A date was set for the wedding when Morusa and his men would come for the bride. Although both the would-be bride and groom had never laid eyes on each other, both were expectantly looking forward to finally meeting. Days ran fast as preparations for the wedding feast were being made.

Morusa grew restless as his wedding day grew nearer. He kept feeling that he had to impress his bride when she comes to his home; after all he was the famous warrior of his time. He decided that there was nothing like a newly taken head to impress his bride and her entourage. So he set out on his own, to

look for enemies who would be unfortunate enough to cross paths with him that day.

It was not a fruitful day, for he didn't come across anyone from the enemy villages. But unwilling to give up, he went farther and farther, till he came to an unfamiliar river. Realizing that he had wandered too far, he was about to turn back and head home but just then, he heard a movement nearby. On closer inspection, he saw that it was a young woman about to wash her hair at the river. Her hair was a sight to behold; long and lustrous, Morusa had never seen any hair so captivating before. The thought soon crossed his mind that, a taken-head adorned with such tresses would make a stunning trophy. Thus with a warrior's instinct, he swiftly went over and beheaded the young woman. Soon he was on his way with his prized trophy.



Mehouvi ü, meanwhile, had chosen that very ill-fated day to go and wash her hair at the river. She fell prey to Morusa, the lone headhunter who had wandered into her village territory. When she didn't return home for a long time, her family went in search of her and found her lifeless body by the river. Her shocked relatives were inconsolable. Her tragic end was bitterly mourned and message was send out to the groom's village, to inform him about the demise of his betrothed. When the

circumstances under which she died were shared, Morusa was horrified. It sounded too familiar to him. He at once knew that it was he, who had taken her life. Filled with self-disgust and regret, Morusa rued the day he ever became a head-hunter. He realized too late that, it was his quest for vain glory that had led to his undoing.

In time, Morusa's story came to be told through the generations as a lesson, not to seek glory through bloodshed.

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## VOCABULARY

1. Ululating : emit long loud cries.
  2. Prowess : a superior skill in something.
  3. Recount : narrate
  4. Exploit : a notable achievement or feat.
  5. Idolise : hero-worship, worship
  6. Precede : move ahead in time or space.
  7. Ill fated : doomed, unlucky.
  8. Demise : death
  9. Vainglory : boastfulness; vanity.
  10. Entourage: the group following some important person
  11. Bounty : a sum paid for capturing a person or animal.
  12. Vied : compete eagerly with someone to achieve something.
  13. Lustrous : shining.
  14. Vain : high opinion of one's' own appearance, ability or worth.
- 

## EXERCISES:

### A. Answer the given questions:

1. When does the story of Mehouvi ü and Morusa take place?
2. Why did Morusa stand out among the others?
3. Why was Mehouvi ü famous?
4. Why did Mehouvi ü and her family regard Morusa as a good match for her?
5. How was Morusa planning to impress his bride when she came to his home?
6. What captivated Morusa as he stood near the river?



7. How did Mehoui ü die?
8. Why was Morusa horrified upon hearing about the circumstances under which Mehoui ü had died?
9. What do you learn about head-hunting from the story? Explain it in your own words.

**B. Find sentences from the story which convey the following meanings:**

- (a) Morusa is better looking than an average man.

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- (b) Too many people had told Morusa about Mehoui ü's beauty.

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- (c) Morusa's head-hunting achievements had already been heard by Mehoui ü's family.

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- (d) Mehoui ü's hair had attracted Morusa.

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- (e) A reward was being offered to anyone who could bring Morusa's head to his enemies.

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**C. Read the statement below and state whether they are True or Not True. Correct the ones that are not true:**

- (a) The legendary warrior was called Mehoui ü.
- (b) Boys in the village did not idolize Morusa.
- (c) Mehoui ü had a gentle soul.
- (d) Morusa wanted to impress his bride-to-be.
- (e) Mehoui ü was from Mima village.

**D. Sit with a partner and do the following activity:**

Imagine, discuss and write how the story would have changed if.....

- (a) Mehoui ü had not gone to the river that day.
- (b) Morusa had been an ordinary young man and not a handsome war hero.
- (c) Morusa had gone to propose Mehoui u himself instead of sending his

**E. Write sentences from the following words:**

1. Courage
2. Idolize
3. Impress
4. Tragic
5. Horrified

## Coloured Papers

### 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 expressively.
6. Be able to relate to the life of the characters.
7. Observe games played by children in your locality and talk about them.
8. Learn what Report writing is and its format.
9. Learn how to write a Report.

There was a small playground in the neighborhood, where children gathered during the winter holidays and flew kites from morning till evening. The colorful kites would fill the sky and there was always happy uproar in the playground. Some kites would never take off, some would spin round and round and would be entangled in the trees or the electric wires, some would fly and fly and would never return. Ronanger would be in the playground watching his friends fly those brightly colored kites. His father had made him a kite with the newspaper, which he never took to the ground for flying as he was embarrassed. But that winter his father after the school results, bought him a bright red kite-paper and by dusk Aro was the proud owner of a red kite. "This kite will fly like an eagle!" he declared. Out of

excitement he couldn't sleep properly that night.

The next morning his mother, sensing Aro's restlessness, remarked, "Settle down and have your food or else your kite will fly you!" After a hurried lunch, he rushed out of the house holding the red kite tied to a roll of thread wound around an empty can. "What will my friends say when they see this!" he kept thinking on the way to the ground. He was a little disappointed when he reached the ground, for none of his friends were there yet.

Aro was still trying to fly the kite when the children holding their kites, came one by one and began to fill the ground.



And in due course of time, it so became that the only exchange were torrents of insults.

Soon the kites rose to the air. The red kite rose and pulled at the string. Aro unmindful of the noise and the sun, watched his kite flying nearer and nearer the blue sky. The children sent

“Nice!” said one.

“The best kite in the ground, much better than Notsuk’s!” said another.

“So, you finally brought your own kite,” said Notsuk, “they say red kites don’t fly well”

“What happened to your kite?” said Aro, “beaten up by a bird? Anyway they say red is much better than green.”

“Well I hope it’s better than that newspaper thing.” Notsuk and Aro had always been up against each other from the first time they met.

‘letters’ to their kites, bits and pieces of paper which rose from the strings till it reached the kites. As always, some kites couldn’t fly, some just kept spinning round and round and some just kept flying and flying. While many held on to their strings, some were trying to mend their wayward kites. The green kite was flying the farthest. “What is wrong with the thread?” said Notsuk, “scared?” “Ha ha” laughed Aro, “I am not a coward like you!” but he was scared that his kite would fly and fly and never return. His friends wanted to hold the string but he wouldn’t allow saying, “Wait!”

With sunburned face and dusty feet he went home that evening and kept

the kite carefully beneath the bed.

“Mother did you see?” he shouted,  
“Father did you see?”

“Flying kite won't fill your stomach,”  
said his mother.

“You just flew kite the whole day?”  
said his father.

“Tomorrow, just look up and you'll  
see.” And till the lights in the house  
were on, he was chatty and it was all  
about the kite.

There were some adults the next day who were having fun targeting the kites with their catapults. And many kites were shot down, much to the dismay of the children and jeers of the adults, so Aro had to release the string. And the red kite flew, farther and farther away, until it seemed to touch the horizon. But within moments, the string slacked and Aro immediately pulled at the string without spinning it. The kite just drifted further away and he realized that the string had broken. Then he began to run. “What happened?” said someone and the children pointed their fingers to the sky, where a loose red kite was flying towards the forest. He ran down the road, steps, jumped

over walls and fences, leaped over the little brook by the outskirts of the town, ran on the path across the meadow of yellow grass and ran alongside the silent slumbering trees into the forest. Only in the cover of the trees from where he could no longer see the kite, did he stop running. “Where is it?” he thought furiously and found himself gasping for breath. From a clearing, he saw that the kite was no longer in the air, “It must be over there.” After walking a certain distance in the direction of the wind, began his frantic search.

He climbed up a tree, and from one of the branches looked around. It was then that the sound of the forest seemed to grow louder: the high-pitched drone of insects, the rustle in the groves, the chirping of birds and grunts and shouts that seemed to come from everywhere. And within the clamor, he could hear his own heart-beat raging within.

“They say it is foolish to run after a loose kite...” he could hear the voice of Notsuk, proclaiming his wisdom nonchalantly as he had begun to run. Perhaps I should go back, he thought.

With timid steps, he started to climb down and saw a thread like thing

fluttering nearby. Could it be just another spider web or a dry blade of grass...

Nevertheless, he went, cautiously. It was a string indeed! For a moment he forgot his fears and ingeniously allowed himself to be led to the kite. The kite was hanging by a branch and was grievously injured in the course of its adventure. Although he knew the kite would no longer fly, he struggled to take it down and as he pulled, the tear began to widen. The red kite's pretty frills were waving at him from the branches and finally the kite fell to the ground. The stick that made the frame of the kite was broken and for a moment he did not know what to do. "You can fly no more," he said sadly, taking the kite in his hands.

It was only when he passed the same clearing in the forest for the third time, did he realize that he was lost. "Where am I?" his thoughts seemed to reach his ears, and instantaneously the forest seemed to acquire an overwhelming atmosphere of danger. He said the little prayer he had been taught which he said regularly while he was about to sleep. "Because of you I am lost" he said to the kite. The birds were returning to their nests and shadows were growing longer. If only

I could hear one voice, he thought, even the voice of Notsuk would do just fine.

"Since my shadow grows in that direction then it means the sun is setting that side and that means the sun comes up from the other side" he thought. He could imagine the sun rising from the window of his house. "We are not lost" he said to the kite and began to run again. Sometime later when his shadow could no longer be distinguished from the gathering shadows of dusk, he saw the meadow of yellow grass and the path that ran across it.

"Where did you go?" asked his father who sat near the fire. "You are very late" said his mother. Aro came to know of how his parents had searched for him all around the neighborhood. "You should have told us!" they said in unison, when they came to know where he had been. "You are too young for such adventure" said his father, "And see! What will you do with it now?" Aro had nothing to say, what could he say? Standing in the kitchen he was aware of hunger prowling in his stomach and how tired his limbs felt.

The next morning he woke up wondering if his misadventure had



been a dream. Underneath the bed was the bruised red kite; it wasn't a dream after all. He was quiet and sullen that morning, indulging in his misfortune. It was then that his mother's voice broke into his thoughts:

"Aro! You need this?" "Its broken." He said without looking up. "This one?" Mother held in her hand that newspaper kite that he had always been embarrassed about.

"Lost the entire kite string," he said impassively. "I can give you some!" said mother.

"Why is your kite looking so discolored?" Notsuk said when Aro reached the ground. Aro didn't reply and just gave a vacant smile and thought, "It flies."

And for a kite what else matter?

*(From the illustrated short story collection "Clouds of the Past" by Moatemsu and Imlinuken)*

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## VOCABULARIES

1. Chatty : lively; readily engaging on talk.
  2. Torrents : outpouring of words.
  3. Dusk : the darker part of twilight especially at night.
  4. Gasping : catch ones breath with an open mouth.
  5. Groves : a small wood or group of trees.
  6. Clamor : a loud and confused noise, especially of people shouting.
  7. Nonchalantly : in a casually calm and relaxed manner.
  8. Timid : showing a lack of courage or confidence; easily frightened.
  9. Grievously : (something bad) very severe or serious.
  10. Prowling : (animal or person) move about restlessly.
- 

## EXERCISES:

### A. Answer the given questions:

1. Describe the way the kites behaved in the sky as Aro watched?
2. What kind of relationship did Aro and Notsuk have?
3. "Flying Kite won't fill your stomach." who said this and what does it mean?
4. How do you know that Aro was very eager to fly his red kite?
5. How did Aro realize that he was lost in the forest?



6. What helped Aro to find his way out of the forest?
7. Explain Aro's character at the beginning of the story and the change you see in him at the end.

**B. Complete the following sentences.**

1. The kite that Aro was embarrassed of flying was made of \_\_\_\_\_.
2. Some kids in the playground were trying to mend \_\_\_\_\_.
3. Aro realized his kite string was broken when the kite \_\_\_\_\_.
4. Aro's kite hanging by a branch was \_\_\_\_\_ in the course of its adventure.
5. Aro said his red kite will fly like \_\_\_\_\_.
6. The forest suddenly felt dangerous after \_\_\_\_\_.
7. Aro knew he had not dreamt up his adventure in the forest because \_\_\_\_\_.
8. All that matters for a kite is to \_\_\_\_\_.

**C. Look up the following words in the dictionary. They may have more than one meaning. List their meanings.**

1. Entangle
2. Embarrass
3. Torrent
4. Slack
5. Frantic
6. Ingenious
7. Overwhelming
8. Impassive

- D.** (a) Sit with a partner and share/discuss an experience in your life when you were scared and felt your heart beat fast like Aro felt in the forest,
- (b) Discuss in groups -
- Why do you think Aro went through so much trouble and fear just to get his kite back?

**E. Report writing:**

A report is a written account of something that one has observed, heard, done, or investigated. It is a systematic and well-organized presentation of facts and findings of an event that has already taken place somewhere.

A report should be factual and not contain the writer's opinion. It should be organized in which the events actually occurred. It should answer the question – Where? When? Who? What? Why? How?

The following steps need to be followed to write a good report:

1. Write a headline/ topic.
  2. Add a byline (your name).
  3. Time, date and location.
  4. Organizing and structuring the information collected.
  5. Writing the first draft.
  6. Rechecking and writing final draft.
1. **Heading**—A title that describe the contents of the report.
  2. **By line**— Name of the person writing the report.
  3. **The opening paragraph (introduction)** – It may include the '5 Ws' namely, WHO, WHAT, WHY, WHEN, and WHERE.
  4. **The account of the event in detail**— The proper sequence of events that occurred along with their description. It is the main paragraph and can be split into two short paragraphs if required.
  5. **Conclusion**— This will include a description of how the event ended.

### Sample

| Report on Flower Show                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 14-11-2009                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Abeno |
| <p>A Flower show was organized by Andrews Higher Secondary School here on Wednesday. Madam Avi, Headmistress of English Primary School inaugurated the programme.</p> <p>The exhibition was organized as part of the Children's Day celebration. A total of 200 students from class 6 to 8 participated in the flower show.</p> <p>The key objective was to bring out the hidden talents of students and with a focus on creating more awareness of caring for the environment. Students, Teachers and staff members from the school were also present for the programme.</p> |       |

### ACTIVITY

Observe children in a playground and write a report on what you observe.

## Love of a Mother

### 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. Understand and appreciate the depth of our parents' love for us.
8. Discuss the moral behind the story.
9. Learn how to write an Essay.

An old Naga belief is that, there was a time when everything in nature could communicate with each other. At this time lived a woman, who had an only child, a son. She was a devoted mother, who treasured her child above all else. Alas! One day her beloved son fell ill. She tended to him day and night, but all her minis-

trations failed to improve his condition. He grew weaker day by day, until Death came to their door one day and took the boy away.

The sorrowful mother ran after Death desperately pleading for her son's life. But Death vanished in the dark Night. She could no longer see where Death had gone. So, she begged



Night "Please show me the way Death went, so that I may reclaim my son." Night replied, "Then, sing me all the songs you sang to lull your child to sleep." The woman sang and sang, till she had sung all the lullabies she knew. Night then showed her the way Death took.

The woman ran swiftly along the path taken by Death but soon found her path blocked by a thorny Bush. The mother asked the Bush to let her pass, saying she was pursuing Death to get back her son. The thorny Bush said, "I am full of thorns that all my life people have avoided touching me. I long for a hug." The mother without a second thought hugged the thorny Bush. The thorns pricked her and blood dripped down on the bush which instantly burst into flowers, red as blood. The Bush was happy and it let her pass.

As the mother resumed her chase for Death, she came upon a Lake. "Please let me cross over your waters and reach the other side. I have to reach Death and ask for my son," said the anxious woman, with tears gleaming in her eyes. "You may cross over after you give me your sparkling eyes, so that my waters

might sparkle like them" replied the Lake. The poor woman gauged out her eyes and threw them into the Lake. This allowed her passage to the other side. Unfortunately, the trials of the mother was not over yet. On the other side was the old woman who was said to guard the tombs of the dead. The mother asked the old wizened woman, "Did you see Death arrive with my son?" "Yes indeed I have. But I will lead you to Death only if you are willing to part with your long lustrous hair."

The determined mother didn't hesitate. She wound her hair around her hand and yanked her whole hair off and offered it to the old woman. The old woman led the mother to Death. Death was surprised to see the mother at his door. He exclaimed, "How did you reach my abode?" "I could because I am a mother!" came the reply from the woman who had sacrificed everything to bring back her son.

Death was amazed at the extent to which the mother was willing to go for her son and it moved him. He released the son and asked him to go back with his mother to the land of the mortals.

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## VOCABULARIES

1. Trials : the act of testing something or someone with hardship.
  2. Abode : home
  3. Wizenen : shrunken and wrinkled from age.
  4. Pursue : follow or go after.
  5. Gouge : force out.
  6. Ministration : help or assist.
  7. Lullabies : a gentle song to put a child to sleep.
  8. Swiftly : at high speed.
  9. Yanked : pull with a jerk.
- 

## EXERCISES:

### A. Answer the given questions:

1. What were the challenges the mother had to face in order to reach Death's door?
2. What did the mother sacrifice for her son?
3. Why did the Thorny Bush want a hug?
4. The mother said "I could because I am a mother!" what does this line tell us about mothers?
5. The story has a lot of supernatural elements in it. Mention them in brief.

### B. Tick the correct answer:

1. The old woman guards \_\_\_\_\_
  - a) The lake.
  - b) The Thorny Bush.
  - c) The Tombs of the dead.
2. Who said this, "How did you reach my abode?"
  - a) Night.
  - b) Lake.
  - c) Death.

3. Who asked the mother to sing lullabies?
  - a) Night.
  - b) Lake.
  - c) Death.
  
4. \_\_\_\_\_ wanted a hug because everyone avoided touching it.
  - a) The Thorny Bush.
  - b) Death.
  - c) The old woman.
  
5. The land of mortals means \_\_\_\_\_.
  - a) The world where human beings live.
  - b) The supernatural world of spirits.
  - c) A world you see in dreams.
  
6. The mother was following Death because
  - a) She had died and was going to the world of the dead.
  - b) She wanted to meet Death to ask for her son's life back.
  - c) She wanted Death to spare her from dying.

**C. Sit with a partner and discuss:**

Narrate an instance in your life when your mother went through a difficult time or sacrificed something for your welfare.

**D. State whether the following statements are True or False:**

1. The woman lived with two sons.
2. The woman's son lived a long life.
3. The bush allowed the woman to pass.
4. The mother gave her hair to a young girl.
5. Death gave back the woman's son.



E. **Essay writing:** An Essay is a short piece of writing on a particular subject or topic. It will give information about the topic but will also display the opinions and thoughts of the writer. A basic Essay consists of three main parts:

1. **Introduction:** introduce the topic in this section.
2. **Body:** you can state your opinion and expand on the topic of the Essay in this section.
3. **Conclusion:** you should restate the topic and bring your writing to its conclusion in this section. This will be the ending part of your Essay.  
This will help you to write and organize an Essay.
4. Do not forget to put a title to your Essay.

### ACTIVITY

Write an essay on 'Mothers Love'.