

CHAPTER III

PROFILE OF THE STUDY AREA AND BRIEF ETHNOGRAPHIC SKETCH OF COMMUNITY STUDIED

3.1 STATE OF NAGALAND:

The state of Nagaland, inhabited by the Nagas, the state first came into being on 1st December 1963 as the 16th sovereign state of India, with Kohima as its capital. Nagaland is divided into as many as eleven districts, namely, Kohima, Mokokchung, Tuensang, Mon, Zunheboto, Khiphere, Longleng, Dimapur, Wokha, Phek and Peren. Kohima is the capital of the state. Kohima, Mokokchung and Tuensang are the oldest district while other districts came into existence later on. Each district has been divided in administrative sub-divisions administered by the Additional Deputy Commissioners (ADC), Sub-Divisional officers (SDO), and Extra Assistant Commissioners (EAC). Besides, each district has different supporting administrative offices for development of the state.

The state is bounded by Assam in the North and West, by Myanmar and Arunachal Pradesh in the east and Manipur in the south and runs more or less parallel to the left bank of the Brahmaputra. According to the 2011 census, Nagaland has a total population of 19,80,602 with a growth rate of -0.47%, literacy rate is 80.11% (M- 83.29 F- 76.69), sex ratio of Nagaland is 913 and average density of population is 119 per sq. km. Out of the total population, workers constitute 42.74% and out of which 68.03% are

agriculturists. The rural population constitute 71.03% of the total population and urban population 28.97%. Dimapur district has the highest urban population of 197,277 (34.38% of the total urban population of the state) whereas Mon district has the largest rural population of 215953 (15.35% of the total rural population of the state). The lowest rural population (42, 984) and urban (7, 609) population are both recorded in Longleng district which comes to 3.06% and 1.33% respectively of total rural and urban population of the state

3.1.1 The People:

Nagaland consists of tribes, each with its own unique traditions, customs, customary laws, polity, organization, folklore, folk tales, attires, and language. The Nagas belong to the Indo-Mongoloid family. The fourteen Naga tribes are the Angami, Ao, Chakhesang, Chang, Khemungan, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Yimchunger, and Zeliang. The generic label Naga includes a number of ethnic groups, speaking of variety of Tibeto Burman languages. Nagamese is an Assamese based pidgin with loan words mostly from Hindi, Bengali and English but only few loan words from the various Naga languages. It first developed as a market language for transaction between Naga and Assamese people and is nowadays spoken as the lingua-franca in the area inhabited by the Naga (Boruah 1993). The state language of Nagaland, however is English i.e., all official correspondence is carried out in English.

3.1.2 Geographical Features:

The state of Nagaland which is mostly hill territories, lies between 25°60' and 27°40' latitude north of the equator and between the longitudinal lines 93°20' and 95°15'. Nagaland covers an area of 16,527 sq. km.

The state is mountainous, arising from the Brahmaputra valley in Assam to about 2,000 ft and on the southeast to about 6,000 ft (Paul, 2007; 21). With reference to its shape, it is almost triangular with an area of 16, 579 sq.km, though mostly hilly it alternates with areas of ridges and valleys. The range of altitude falls between 110 to 3840 meters above sea level (DHD 2009).

The territory of the state is mostly hilly except some plain areas in Dimapur. It forms an irregular plateau with elevated ridges and peaks. The peaks of Nagaland vary in height from 350 meters to 3,000 meters above sea level. The highest peak is Saramati (in Tuensang District) with a height of 3,826 meter. The Dhansiri is the largest river of the state that flows through North Cachar and Kohima before it finally flows into the Brahmaputra in Assam.

3.1.3 Flora and Fauna:

The soil is fertile and yields varieties of agricultural and horticultural products and the forest are rich in bamboo and timber. The area consists of both deciduous and evergreen forest and is very rich in natural resources. The state is rich in flora and fauna, with about one-sixth of it covered by tropical and sub-tropical evergreen forests. Derived from tertiary rocks the soil here is rich in organic carbon but poor in phosphate and potash content (Paul 2007; 22).

In Nagaland, State reserved forests accounts for only about 12 percent of the forest cover and about 88 percent of the forests are privately owned. And large sections of the rural population derive 40 to 50 percent of their income indirectly from the forests and its products. Prior to the Supreme Court's ban on felling of trees in 1996, revenue from forests was a dominant part of the State's GDP. It is one of the 25 hotspots of the world known for its biological diversity.

The flora available in Nagaland today includes flowering plants, ferns, lichens, fungi, orchids, wild apples and red rhododendrons; some of the evergreen trees include champa, bonson, gamari, sal, simul, hollock, walnut, bogiboma, etc. Besides, medicinal plants, hard and soft woods are also found. Pine trees are also found in some areas. Wild animals such as deer, porcupine, bear, jackal, wolf, etc are still found in Nagaland. There are numerous birds such as sparrows, bulbul, eagle, etc. Hornbill, which is considered as a legendary bird by the Nagas have gone almost extinct.

Since forest area constitutes about 80% the geographical area, Nagaland was known for its rich flora and fauna. However there is a danger of denudation and deforestation due to constant practice of jhuming and felling of trees for fuel and other economic purposes

3.1.4 Geology:

The entire geological structure of southern, central, and northern Nagaland is essentially the same. According to the Geological Survey of India, Southern Nagaland is governed by the Disang and the Barail series of rocks. The Disangs conforming to the oldest rocks are dominant towards the east between Japfu and Seramati at an altitude of 3,000 ft. to 4,000 ft. but the Barail series are abundant towards the west. Disang series exhibits thin

splintery grey shales interbedded with hard bands of fine-grained flaggy sand stones. In addition ferruginous varieties are not uncommon, which concretions are detected in the shales extending to Mokokchung. Iron pyrites are found in the shales admixed with carbonaceous matter. But sandstones even appear to be little more than massive impure varieties of shale. Where Disangs show increasing metamorphism, the argillaceous beds become more slaty with variations of blue slates weathering to pale grey green. Phyllites, talcose and chloritic, green in colour and soapy to touch are admixed. Slate of superior quality is abundant in Tizu valley used by the Nagas for their house building and for commercial purpose which in a more metamorphosed zone is combined with quartz. Serpentine intrusions are noted in a thick band of conglomerates near the Seramati peak. Disang beds generally dip at steep angles. The structure is soft. Their splintery character has helped to cause frequent landslides, added by the practice of jhum and deforestation. Pyrites and carbonaceous matters are also admixed. Deposits of chrysotile asbestos are found towards the south bordering on Nurma between Puchimi and Keromi in Tizu valley. The Barail contains fine-grained sandstones, hard, blueish, grey, thin bedded and flaggy in nature. Apart from the carbonaceous elements which when traversing northwardly from Chumukedima terminate in the Doyang coal field, other deposits of iron pyrites and iron stained nodules are also noticed. Towards the south-west, the Barail exhibits the formation of massive sand-stone but the shale is absent (Bareh 1970).

3.1.5 Economy:

Agriculture forms the basic occupation of the population. Out of the total population, workers constitute 42.74% and out of which 68.03% are agriculturists. But bulk of the urban population takes up small-scale farming sporadically with other trades, practices and profession. Though many small-scale cottage industries are present, large scale-

manufacturing units in the state are yet to come up. The cottage industries found are those of weaving, basket making, black smithy, carpentry, pottery, woodcarving, cane works, and other homemade products (HDRK 2009).

3.1.6 Agriculture:

68.03% are agriculturists in Nagaland even today. Paddy is grown in two kinds of fields: Terrace and Jhum. Crops are sown in March and April and harvested in September-October in Jhum fields. In terrace fields, paddy is transplanted between June-July and harvested in October- November. Terrace paddy is mainly grown over the districts of Kohima, Phek and Wokha. Jhum paddy is grown all over Nagaland. The food crops found are millet, maize, taro, pumpkin, beans, squash, potato, mustard and many other wild vegetables such as brinjal, chili, garlic, cucumber, cauliflower which maybe grown in kitchen gardens or jhum fields. The cash crops are orange, cotton, sugarcane and pineapple. The forest provides a good source of varieties of local vegetables (Paul 2007:24-28). The people however are mostly dependent on import of food supplies from other states.

3.1.7 Dress, Ornament and tattoo:

The most prominent item of Naga dress is the shawl. It is different for every tribe and besides, there are varieties and sub-varieties in every group. A warrior's shawl or shawl of a man, who has performed the Feast of Merit, is different from that of an ordinary villager. Apart from the shawl, the normal working dress is a kilt which is generally of black colour. It may be embroidered with cowries in which case it is looked upon as a distinctly male dress. The cowries are rubbed on stone before being embroidered so that they may stick well, and they are always sewn by the man using the cloth and

never by his wife or anybody else. The cowries' decoration is quite popular among the Nagas and it imparts to the kilt the character of toga virility, signifying his success in love or war. In the past it was possible to identify, by simply looking at the shawl of the wearer, the tribe he belonged to and occasionally even the group of villages he came from, his social status and the number of genna he had performed. But nowadays this identification is not possible.

The ornaments are simple but pretty. A necklace of beads is generally worn round the neck. The beads may be made of some kind of stone or shells. The ears are decorated with a tuft of cotton wool or red flower/ paper depending upon the individuals fancy. The armlets are of ivory or brass. On the legs rings of cane are worn by the Angamis and Konyaks, these leggings are not merely ornamental and it is said that they are an aid to climbing as well. All Naga tribes use hair for decoration. In earlier days, human hair was very much sought after and women with flowing locks were the worst sufferers, but now goat's hair is generally used. The dress and ornaments worn on ceremonial occasion are gorgeously colourful.

Tattooing was fairly common in the Naga tribes. Among the Konyaks, Changs and Phoms both men and women are tattooed. Among the Aos and Sangtams, only women are tattooed. The Konyaks usually tattoo their faces. In earlier days they could do so only after they had taken a head, but this restriction does not apply anymore. The Phoms tattoo their women only on the legs, but an Ao woman could be tattooed anywhere from face downward to the legs. A girl, after she is tattooed, becomes a full-fledged member of the community. Henceforth she is allowed to grow her hair, and she must also observe the food restrictions in the clan.

3.1. 8 Folk song and dances

Folk songs and dances are essential ingredients of the traditional Naga culture. The oral tradition is kept alive through the media of folk tales and songs. Naga folk songs are both romantic and historical, with songs narrating entire stories of famous ancestors and incidents. There are also seasonal songs which describe various activities done in a particular agricultural season. The early Western missionaries opposed the use of folk songs by Naga Christians as they were perceived to be associated with spirit worship, war and immorality. As a result, translated versions of Western hymns were introduced, leading to the slow disappearance of indigenous music from the Naga Hills (Shikhu 2007).

Folk dances of the tribes are mostly performed in groups in synchronized fashion, by both men and women, depending on the type of dance. Dances are usually performed at festivals and religious occasions. War dances are performed mostly by men and are athletic and martial in style. All dances are accompanied by songs and war cry by the dancers themselves. The various indigenous musical instruments used by the people are bamboo mouth organs, cup violins, bamboo flutes, trumpets, drums made of cattle skin, and log drums (Mongro and Ao 1999).

3.1.9 The advent of Christianity:

Prior to the advent of the British rulers, the local indigenous inhabitants of Nagaland were animist. Their traditional belief system is animistic. They do not worship any celestial bodies such as the moon, sun or stars. Instead they worship the mountains,

rocks, trees or rivers. They believe that each of these objects is inhabited by innumerable spirits.

The most important landmark in the history of the Naga people with considerable social, cultural and political ramifications is the arrival of missionaries and the spread of Christianity among the Naga tribes. The acceptance of Christianity marks a departure from their many tribal customs and traditions, and along with the spread of English education, heralds the arrival of modernity in the Naga Hills. The first missionary to arrive the Naga Hills is believed to be Rev. Miles Bronson in 1841 although he stayed only for a short period. In the 1870s, Dr. & Mrs. E.W. Clark worked among the Ao people and with the help of Mr. Godhula, an Assamese Christian, established the first Church in Molungkimong (Dekha Haimong Village) in 1872 (Ao 2003).

The missionaries served as an agent in forging a greater "Naga" identity which is a radical departure from the age old set up of warring village republics. The dreaded custom of head hunting slowly declined and disappeared as more and more Nagas embraced Christianity in the early 20th century. Today, more than 95% of Naga people claim to be Christians.

But on the other hand, according to Nshoga (2009) though the British Government permitted the Christian missionaries into the hills not necessarily to destroy the Naga culture and their institutions. However, with the introduction of Christianity in the hills, the early Christian missionaries prohibited the very core of Naga culture, such as head-

hunting, drinking of rice-beer, animist beliefs and the *Morung* institutions, alleging that these were all heathen institutions. Meanwhile, the convert Christians refused to join the communal agricultural operation with non-Christian friends, festival, feast and avoided to work on the sabbath day, which resulted to the division of social fabrics among the Naga society. The Christian missionaries interfered in the social and cultural practices to a far greater extent than the government (Thong 2010).

The new educational system and religion disrupted the indigenous pattern of life as both the British administration and the Christian missionaries brought about dramatic changes among the Naga tribes thereby affecting the tribes to discard their age old social patterns, cultural practices and traditional political setup without providing functional substitutes (Shikhu 2007). The dynamic Naga society was in a state of dilemma between the two alternatives; western views of what they should become which banned everything traditional, but offered modern education, aspirations and freedom from the burden of communal obligations; and an administrative perspective, which banned head-taking but was passionately in favour of everything else traditional, and which came close to advocating the isolation of Naga society in an unchanging primitive past.

3.2 KOHIMA DISTRICT:

The total area of Kohima district is about 3.11 lakh hectares constituting about 19 percent of total area of Nagaland and Total Area of Kohima District is 1,041 with average density of 213 per sq. km. There are 12 circles, 4 Rural Development Blocks, 180 inhabited villages in Kohima. The capital district Kohima, situated in the southern part of Nagaland is the ancestral land of the Angamis. It lies at an altitude of 1,444 meters above sea level. It is situated in the southern part of Nagaland between 25 degree 11' and 25 degree 58' north longitudes; 93 degree 20' and 94 degree 55' east longitudes.

Southern Nagaland comprises the Kohima District, bounded by the State of Assam and the Districts of Mokokchung and Tuensang on the north, by Tuensang District and the International boundary line on the east (Myanmar), by Manipur on the south and by the State of Assam on the west. It forms an irregular plateau with the elevated ridges and peaks. The Barail, whence it enters the District from the south-west, becomes broken up by the influence of the meridional axis of elevation which protrudes from the Arakan Yoma. The extensive terrain on the east is dominated by Kapamezu, a thrust of the Ukhrul chain from Manipur, while the eastern extremity becomes merged up with the

Burmese system of mountains. After Statehood, Kohima district has been divided thrice - in 1973 to create Phek district, in 1998 to create Dimapur district and in 2003 to create Peren district. The Pughoboto area was also transferred to Zunheboto district in 1989. Kohima has the advantage of being centrally located – having boundaries with Dimapur district on the west, Wokha district on the north, Peren district on southwest, Zunheboto and Phek districts on the east and the State of Manipur to the south.

3.2.1 The people:

The Angamis and Rengmas are the indigenous inhabitants of Kohima district and thereby form the dominant tribes of the district. However, the district is very cosmopolitan in nature with the presence of a large number of other communities. The reason for the emergence of the Angamis as a dominant tribe of Nagaland from the early days is due to the geographical character of the territory they occupied and the advanced cultivation technologies they imbibed. Like most other tribes of the State, they too have their own language that is popularly called Tenyidie.

3.2.2 Demography:

Total population of Kohima District is 270,063 as per 2011 census (Male 140,118 and female 129,945 respectively). The Kohima District Population constituted 13.64 percent of total Nagaland Population. The total rural population is 146,914 of (M-76,370, F-70,544 respectively) with rural population constituting 54.40 % of total population of Kohima districts. With regards to Sex Ratio in Kohima, it stands at 927 per 1000 male compared to 2001 census figure of 898 and child sex ratio is 978 girls per 1000 boys

compared to figure of 967 girls per 1000 boys of 2001 census data. Child population in the age 0-6 is 21,210 in rural areas of which males were 10,804 and females were 10,406. The child population comprises 14.15 % of total rural population of Kohima district. Literacy rate in rural areas of Kohima district is 81.93 % as per census data. Gender wise, male and female literacy stood at 86.69 and 76.75 percent respectively. In total, 102,993 people were literate of which males and females were 56,836 and 46,157 respectively (2011 Census).

Approximately, 30 percent of its population is in Below Poverty Line (BPL) category as against the State's BPL population of 32.67 percent. More than 75 percent of the population of Kohima district live in rural areas and more than 90 percent of its population are scheduled tribes. Live birth rate (per 1000 population) was 26.05, death rate (per 1000 population) was 2.1 and infant death rate (per thousand live births) was 4.87 for the year 2000 for Kohima. While the corresponding figures for Nagaland was 20.34, 2.75 and 6.68 respectively. There are around 1.50 lakh workers in Kohima, of which more than a lakh are main workers. While the total number of non workers is 1.75 lakh (2011 Census).

3.2.3 Land and Forests:

Kohima district is well endowed with fertile land and good climatic condition, suitable for crop and livestock production. The present agricultural land use pattern reveals that half of its total cultivated area is being utilized under Terrace and Wet Rice Cultivation (T&WRC), followed by jhum, horticulture and cash crop production. Kohima alone accounted for 17.11 percent of T&WRC area, 13.74 percent of jhum area and 9.98 percent of horticulture cropped area in the State in 2001.

In Kohima district, out of the total geographical area of 3283 sq. km, only 29 sq.km is covered under very dense forests, 1051 sq. km under moderate dense forests and 1765 sq. Km under open forests. The total area under forests is 2845 km, which is 86.66 percent of the total geographical area (FSI Report 2005). Forests have a great economic value and form the principal source of revenue. They provide fire-wood, building materials, in addition to barks and leaves, highly priced by the local people during the manufacture of dyes and drugs. Forests give direct income—agar wood, teak, and rubber have been exploited on local scale for trade purpose which fetch good income. The dense forests in Zeliangroung and Chakhesang tracts, exhibit multifarious species of fauna, which are valued not only for their meat, but also for their hide and skins, tusk, horns, feathers and plumes for decorative purposes.

3.2.4 Climate:

Owing to the elevation, Southern Nagaland has a salubrious climate, temperate type. Winters are cold, but the summers are warm, the Kohima District being sheltered by the lofty mountain summits such as Japfu on the centre, Kapamezu on the south-east and Saramati on the north-east. The Japfu is snow-capped during the winter. December and January form the coldest part of the season when frost occurs. The spring season is warm and humid, but the breeze though invigorating is interrupted at times by the gales. The heat decreases during the autumn, October and November being the finest part of the year. The north-western outlying foothills are as hot and damp as the adjacent plains. The average annual rainfall which Kohima receives is 2,000 millimeters but summer season is humid. During the hottest part of the year (July or August), the temperature in Kohima is only on the average 80 or 90° F. Summer and autumn skies are frequently over-clouded owing to the thick mists which when rising up in dense

columns from the glens and precipitous slopes, soon envelop the landscape. The mist which obstructs sunshine's reach makes the atmosphere humid.

3.2.5 Economy:

The economy of the Kohima District is mainly based on agriculture. They are well known for practicing what is known as terrace cultivation. Other age old cottage industries which play vital role in the village economy and which deserve emphasis are weaving and dying, work in cane, wood, bamboo, blacksmith, pottery, and excavation of salt.

3.2.6 Agriculture:

From time immemorial, cultivation of paddy irrigated in terrace fields has been the practice amongst the Angami and Chakhesang communities in Nagaland. This practice has spread to other parts of the State under the initiative of the State Government. Since irrigation is one of the key inputs for enhancing agricultural production and is also an important factor to steer jhum cultivators towards settled cultivation, its development has been the main concern of the Government. In 2011, total irrigated area in Kohima district was 16, 850 hectares, out of which, 18 percent was put under double cropping. The intensity of cropping was 118 percent.

As agriculture is still the primary economic activity of the people in the district, agriculture sector alone engaged about 59 percent of the total working population in 2011 census as against the State's averages of 68 percent. Out of the total agricultural workers, 92 percent were cultivators and only 8 percent were agricultural labourers.

In the distribution of workers by gender, more than half of the agricultural workers (cultivators and labourers) were women. And as high as 73 percent of total working women population in the district was engaged in agriculture as against the male average of 49 percent. The land-man ratio (cropped land area) is 0.63 hectare per worker. Agricultural production in Kohima district is dependent on land and labour resources. The crops are grown under rain fed condition using organic manure. Use of chemical fertilizers, pesticides and modern tools are limited and the extent of mechanization is also insignificant.

Horticultural crops are sub categorized into fruits, vegetables and plantation crops. In 2007, among the top ten fruits grown in the district, orange occupied the largest area, followed by pineapple, passion fruit, banana, papaya, lemon, mango, guava and plum. The highest produced fruit was banana, followed by pineapple, guava, orange, papaya, mango, apple, pears, plum and passion fruit. The highest yield per hectare was also banana with 7.87 tonnes, followed by apple with 5 tonnes, pomelo with 4 tonnes, mosambi with 3 tonnes and pears with 2 tonnes. Among the top ten vegetable crops, the area under ginger cultivation is the highest, followed by leafy vegetables, colocassia, chowchow, tomato, chilli and others. In terms of production the highest was colocassia, followed by chowchow, tapioca, ginger, leafy vegetables, tomato, chilli and others (District Human Development Report 2009).

3.2.7 Food habit and drinks:

The people relish meat, for which reason domesticated animals are kept both for food and in olden days for sacrifices. Pork is more relished than other meat, Cows are perhaps more scarce in number. Mithuns have become rare but in the past almost every

village is said to have had at least tens of pairs of them. Slices of meat with entrails of animals slain are dried by suspending on kitchen racks, meant for longer preservation. Fish both fresh and dried is taken. But quantities of fish dried towards the interior villages are rather negligible, as they are more imports from outside. Pork, beef, chicken, fish and mutton are prepared into various curries both in the indigenous and modern systems. Wild animals, birds, Bears, deer, hares, rhinos, elephants, boars indeed almost all the available species are taken. Snails and frogs are considered to have more taste and food value. However there are taboos restraining the taking of certain dishes at all times among some clans.

Meaty soups boiled with vegetables or herbs are the favorite traditional dishes taken with meals. They relish cooked, smoked, and boiled meat. Bamboo shoots prepared into vegetable curry is a favourite dish. *Kachu* (Yam) and other vegetable herbs are common. Condiments prepared with wild vegetables, salads and tuber roots are used. Generally they prefer hot tastes with chillies, *Chutneys* of beans, chillies, a bit of meat or fish paste are relish commonly. Vegetables recently adopted have supplemented the indigenous ones.

The Naga system of fermentation is famous and everywhere almost the same. The Kohima country spirits are mainly *Pitha* and *Rohi*. The former is a mild drink for which rice first is soaked in the water for one day when next it is threshed until it becomes completely powdered; the preparation is next laid inside an enclosure generally an elaborately compressed basket which holds the water and does not let it pour out. Powdered yeast is mixed and the basket is kept well close after warm water is stirred

with the mixture and kept in that way for two to three days. Generally the undissolved grains are left but it is said that the beer taken together with them is quite refreshing.

Of the modern beverages adopted widely, tea is more relished. Milk of cows has been taken even towards interior areas. Chewing of *Tamuls* and *pans* (areca nuts and betel-vines) has always been an indispensable habit among the locals. Largely adopted are the groceries and snacks. Curry prepared with spice and frying have formed part in the household menu but supplemented with the indigenous Naga preparation. The dietary system has been changing rapidly everywhere both urban and rural areas.

3.2.8 Games:

In hunting, they are expert. Stories being told of adventures in their hunting skill and in circumventing the game. Slings with stone, an indigenous game was used for birds' hunt and even used as child's play. It has been told that in olden days fascinating games included wild elephant and rhinoceros, but now they are no traces of them in the Kohima District region. Corporate system of hunting big games such as elephant, tigers, deer, wild pigs, bears existed. It is a system of picketing the hunting ground at respective locations by groups of men; dogs smelling the trace give the sign of the game's whereabouts and yells, shouts and cries raised by picketers, provocative enough to an animal, thus instigate it to come out and face the challenge, which when it has come is speared. The tusk, horn, and feathers are valuable items of the game. They also use pitfalls to trap the animal. Except occasional hunting, subsistence hunting is no more and many wild animals are in the verge of extinction.

They use several devices to catch fish. Fishes of hill-streams although small are considered to be tastier than those available from the neighboring places. The experts in

the game use weirs for small catches. One device used in fish catching is by tossing the pebbles and small fishes are then caught by hand. In the larger catches, a more popular device is by damming the river bed so that when the river bounds away over the diversion, fishes laid stuck in the mud are caught. Another way is by driving away the fishes to a net, the barricades with ferns having been made that fishes do not move beyond it. Aconite plants available locally are also used for poisoning which accounts for an easiest and a largest catch.

Fishes both dried and fresh have had religious importance in connection with the observance of certain fertility rites in the past but less commercial importance, except in the eastern Chakhesang area on the banks of Tizu where fishes are caught, dried and transacted on a small commercial basis.

3.2.9 Property and inheritances:

The family organization is patrilineal among people of Kohima District. The father heads the household. In many instances, the youngest son takes the lion's share of the family wealth, but he has obligations relating to the care of his aged parents. Amongst the eastern Chakhesang Pochuri (Sangtam) group, the lion's share goes to the eldest son. Wealth comprises cattle, agricultural implements, utensils, ornaments, clothing and other sets of furniture. Among the Rengma, a portion of ancestral landed property is immovable and inalienable as such plots of land belong collectively to a lineage group or a clan. But even among the southern tribes, the system of keeping common ancestral landed property may have subsisted in the past but has become almost extinct today. None among the family could claim perpetual ownership to it although the families are entitled to exploit timber, graze cattle and practise shifting cultivation during the

specific period. It is a type of a joint property which remains undivided for many generations. Elder brothers in the family may take proportionate smaller shares in the shape of land and buildings thereon, groves and other items of wealth. But the ancestral house or the father's family building is taken by the youngest son. If there is only one son, he is entitled to the entire property.

Women among every group of Kohima district do not inherit land or property except gifts in the form of dress and ornaments and utensils at their marriages. But widows are entitled to a portion of moveable property for being the custodian of the household until the legitimate successor has become matured enough to take a responsibility. If there were no male heir, a daughter may have become fit to be the care-taker being entitled to its portion, but the property reverts back to the male line subsequently. If the parents were childless, the property goes back to the father's own lineage group. There being a priestess in many Angami villages that assisted the male priests during the village religious festivals but that role is not significant anymore today.

3.2.10 Festival:

People belonging to Kohima District has a large number of festivals linked to sowing, harvest and the weather. The important festivals of the district are the Angami festival Sekrenyi celebrated in the month of February and the Rengma festival Ngada celebrated in the last week of November. Since 2000, the Hornbill Festival which celebrates the song, dance and culture of the entire State in a week of festivities is being celebrated annually in December as a State festival. The Hornbill festival is celebrated at Kisama, a location close to Kohima town. It now features as a major national and international event. Kisama has become a major tourist attraction as a site where the homes and living styles of all the major Naga tribes are on permanent display.

3.3 KOHIMA TOWN- A PROFILE:

The name Kohima was adopted by the British from *Kewhimia* which means the 'people of Whio'. The name Kohima is derived from the Angami village Kewhira, on whose land the township was established. In 1985, Kohima joined Kohonoma, Jotsoma and Kikrima in fighting against British expeditions. During Angami uprisings against the British in 1878-79, it became the battle-field when the Angami rose against the Government. Kohima became the headquarters of the Naga Hills under British administration in 1878. It then became the capital of Nagaland in 1963 when the State was formed. Until India's Independence it was the only town in the Naga Hills District

The British Administration decided to shift headquarter from Wokha to Kohima after a visit to the Naga country by Colonel Keating, the then Chief Commissioner of Assam. Apart from the strategic advantage of more effective control over the warring tribes from Kohima, the favourable climatic condition was an added attraction. G.H. Damant took charge as the first Political Officer, on November 14, 1878. After India's independence it came under Assam. In 1959 the Naga Hills district was divided into two – Kohima and Mokokchung with the office of the Commissioner remaining at Kohima to also look after the Tuensang Area that formed the NHTA (Naga Hills Tuensang Area).

Situated along National Highway 39, Kohima town is located on top of a high ridge and winds all along the top of surrounding mountain ranges. 'Kohima Village' called 'Bara Basti' or 'large village', which is the largest village in Asia, forms the north eastern part

of Kohima urban area. Situated in the south of Nagaland, Kohima town rests at an altitude of about 1444 meters above sea level.

Kohima captured the headlines of the world dailies during April 1944, when the Japanese invaded the Naga Hills and many soldiers along with the local persons had laid down their lives during its defence. The war cemetery situated in the heart of the town commemorates the grim story of the war and of those engaged in it.

As detailed in the Nagaland Human Development Report, (2004) Kohima town had one of the highest Human Development Indices (HDI) for the year 2001. The HDI reflects attainment in areas like economic development, health and education. HDI of Kohima indicate that the progress in these areas have been relatively better. Kohima had the number one rank in terms of the Gender Development Index (GDI) in Nagaland. The scores and ranks secured reflect their overall performance on human and gender development. These scores have indicated a disturbing level of gender-based disparities. Overall, Nagaland state fared a relatively little better on the human development scoreboard but on the gender empowerment chart (District Human Development Report 2009).

3.3.1 Demography:

According to the total population of Kohima town is 314366 as per 2011 Census. Its population growth rate over the decade 2001-2011 was 0%. Kohima has a sex ratio of 927 females for every 1000 males, and a literacy rate of 85.58 %. The

increasing urbanization of Kohima is also clear from the fact that in 2005-2006, Kohima accounted for only about 13 percent of the State's Gross Domestic Product (GDP) in agriculture.

It is clear that urbanization of Kohima stems from two aspects. One being the Government employees, who come from all over the State to work in the capital and the other being the influx of rural populace in search of employment, to access better education facilities for children and better prospects for livelihood. While there are no large industries, there is an informal sector consisting of handicrafts (mainly traditional) and a large service sector. The service sector in turn consists largely of retail and construction trade. The largest service sector employer is the Government. Therefore, an obvious challenge is to provide alternate source of employment outside Government and the agricultural sector. Hence, the future progresses of the secondary and tertiary sectors are likely to be major development issues.

3.3.2 Basic Amenities:

Human development has a crucial poverty dimension often calculated as the Human Poverty Index (HPI). Apart from income, the poverty of an individual is reflected by his or her living conditions. Some parameters which are used in quantifying this aspect of poverty are the availability of essential infrastructure, facilities like drinking water and sanitation. To these we may add the availability of electricity.

Like most metropolis of India, the inward migration into Kohima town has lead to pressure on the basic infrastructure adversely affecting the quality of life. For instance, only less than half of the households of the town have provision of safe drinking water.

This has affected the aggregate of Kohima district making it one of the worst performing districts in India in terms of provision of safe drinking water (ranked 507). Meanwhile, 60.8 percent of households have toilet facilities and 76.3 percent of the households are electrified. It may be noted that there is very little geographical separation between the urban and rural areas of Kohima (District Human Development Report 2009).

Yet the rate of inward migration is much higher due to better facilities and access to public utility services. This has put tremendous pressure on the urban infrastructure. Kohima district is therefore in urgent need of reforms and renewal of its infrastructure. The villages in Kohima also need renewal as much as the urban centres. The rural areas in Kohima district may however be faring better than their counterparts in other districts in terms of access to certain public services.

3.3.3 Economic:

Kohima being the State capital is one of the better developed districts in terms of income and employment. The tertiary sector, particularly the service sector is predominant and employ a large number of people. However the service sector in Kohima is dominated by Government employment with rudimentary organized private sector participation in services.

The unorganized sector of the economy in Kohima district consists of a large number of trades and activities employing a large number of people. Being the State capital, Kohima town has a very cosmopolitan population with diverse mix of both Nagas and non-locals (non-Nagas). Kohima is the centre of Government and central Headquarters

and offices. The education sector in Kohima is fairly developed in comparison to other parts of the State. All these attract a large number of Nagas and non-Nagas from different parts of the State and the country.

There is no study or comprehensive data on the unorganized sector in the State. Thus it is hard to calculate and analyse the exact impact and contribution of the sector to the State's economy, even though this sector has significantly contributed to the economy both in terms of employment and revenue generation. The unorganized sector is an important contributor to the tertiary sector of the economy.

3.3.4 Health facilities:

The availability of health facilities is reasonable. There is one urban hospital, 9 Primary Health Centres and 49 Sub-Centres providing health facilities in Kohima District. The notable health institutions are the Naga Hospital Authority, Mental Hospital and T.B. Hospital (Khuzama). Kohima also has the highest number of doctors, one third of the State's total as compared to other districts. The Naga Hospital Authority has facilities for telemedicine connectivity with the Apollo Hospital at Delhi where specialized physicians can be consulted. In addition to these, the district has several privately managed, well equipped nursing homes and clinics.

3.3.5 Education:

Kohima has a high literacy rate of 74.54 percent, with male literacy rate at 81.44 percent and female literacy rate at 66.64 percent. As per Census 2011, of the total literate persons in Kohima, 3 percent are literate without any formal educational, 19 percent are literate with below primary level education, 25 percent with primary level education, 19 percent with middle level education, 26 percent with matric or higher secondary or

diploma level education and 8 percent with graduate and above. One measure of educational development is the enrolment rate at various educational levels.

3.3.6 Infrastructure:

Kohima presents a contrast today when after Nagaland was formed, large- scale buildings—offices, Government institutions and residential quarters were raised on an intensive scale and along with these, trade and traffic in and around the town has become more and more enhanced. The town has a network of communications with the nearby and distant interior places over the whole State now. Transport has become fast and cheap. Consequently, the ridges and mountain slopes which remained hitherto desolate in Kohima have been full of buildings. Construction works are increasing and new sites for the administrative headquarters are emerging along with the co-operative stores, canteens, and other installations.

Kohima town changed from an administrative outpost to a district headquarter and then became the capital of a newly created State of the Union of India. Along with the political and administrative changes, development has also taken place at a very fast pace, and in many ways the present day Kohima is unrecognizable from the Kohima of fifty years ago. It may be kept in mind that a sudden surge of development has taken place since the late nineties. This has been because of two prime reasons. One aspect is the ceasefire and the peace process that was initiated in 1997. The town, that had a desolate look with no movement of people after sunset has suddenly come to life and today the capital is bustling and even seems to be bursting at the seams with traffic jams and lack of basic amenities such as water, sanitation, housing and the like.

The economic surge has however not been the outcome of the peace process alone. The period also coincided with the economic liberalization of the country. The effect been dramatic with influx of funds from the centre and growth of business. Buildings mushroomed, the town expanded and life moved at a very hectic pace. These are all signs of development. However, there is an urgent need to focus on the direction of the growth. It is now well accepted that development must mean human development which has both economic and equity dimensions.

3.3.7 Naga Mother's Association (NMA):

The NMA was founded in 14 February 1984 in Kohima, the capital of Nagaland, as a voluntary organization open to all Naga women. It was designed to create a common platform to with a preamble that Naga mothers of Nagaland shall express the need of conscientizing citizens toward more responsible living and human development through the voluntary organization of the Naga Mother's Association (Constitution of NMA 1992). Its mandate is for its members to fulfil their role as mothers to heal and make society whole and healthy. NMA's operational style is decentralized. It works through local tribal women's associations, calling upon them to send representatives to mass rallies and programs, and supporting local women's groups in their activities. The organization does not have any rigid structure of rules and procedures. Membership of NMA is open to any adult Naga women, irrespective of whether she is married or single. Members can join through the women's organizations of their own tribes. At present, Abei-ü Meru is the president of NMA.

NMA's motto is "human integrity" and was formed with a clear objective of combating all social evils confronting the society. NMA's greatest achievement is that most Naga

women's organizations are its collaborators. The members of NMA also collaborate with the Naga Women's Union of Manipur. Thus the organization encourages human development through education and it endeavors to eradicate social evils and economic exploitations and work towards peace and progress. The NMA celebrates 12 May each year as Mother's Day and renews its appeal for peace.

The NMA has rendered valuable service for the cause of peace. An achievement of NMA is the formation of the Peace Team in October 1994 to confront the deteriorating political situation in Nagaland. Their theme was "Shed No More Blood". They spoke against killings not only by the army but also by the militants. In 1997, they mediated between the the Government of Nagaland and the Nationalist Socialist Council of Nagaland—(Issac-Muivah) NSCN (I-M) faction and facilitated a cease-fire.

Apart from peace initiatives, the NMA has worked for social regeneration. In Nagaland there is rampant abuse of alcohol and drug. The NMA provides facilities for de-addiction. The NMA, with the help of Kripa Foundation and other charities, set up a Drug Rehabilitation Centre and an AIDS Care Hospice. The NMA has also started anonymous HIV testing. They are probably the first women's organization in the Northeast to test pregnant women for HIV virus.

NMA involved with the "Journey of Conscience" a people-to-people dialogue initiated in 2000, in which several Naga people's organizations participated from the conceptualization stage through execution and completion. About 70 Nagas travelled to New Delhi, and were joined by 2,000 Naga students in the city. They met with Indian

civil society groups, journalists, lawyers, student bodies, professors, social workers, and politicians.

3.3.8 Assembly Constituency:

The Assembly Constituencies in Kohima district are seven in numbers with 165 polling stations and Kohima town constituency is one of them. In Kohima town, there are 33 approved polling stations. D Block (upper, lower,middle), NagaBazar (upper), Porterlane (upper, lower), New Minister Hill a and b, PWD Upper I, II, PWD Lower I, IIa, IIb, Chanmari (Middle, Lower), Chanmari (Upper I, II and III), P.R.Hill (Lower I, II), R.Hill (Upper), Para Medical (Lower and Upper), Old Minister Hill I and II, Jail Colony, Agri/Electrical I and II, Forest Colony I and II, NST/ Diary Farm Colony, NST/ Diary Farm Colony b, Police Project I and II, A.G. Colony Upper I and II and A.G. Colony Upper I and II.