CHAPTER V

CASE STUDY OF SEVEN REPRESENTATIVE VILLAGES

5.1 A Case Study of Chui Village

Introduction:

The village Chui is located at 95°06' E. long. and 26°43' N. lat. at an altitude of about 997 metres a.m.s.l. (Fig. 4). It is in the north-eastern part of Nagaland in Mon district. It is situated 16 km to the east of the headquarters of Mon district and connected by jeepable road. The top of the hill on which the village is situated is undulating and flat and the resultant settlement pattern is somewhat compact.

Demographic Composition:

Chui is a medium sized village with 205 households and a population of about 1,160 (1985). It is a Konyak-Naga village. Their ancestors are said to have settled here about 700 years ago after immigrating from Burma across the Patkai. The sex ratio has been found to be 923 females per 1,000 males.
The following table based on a stratified sample survey of 9 households shows the demographic character of the village:

Table 5.1
Chui Village
Sex-Ratio, Age Group, Workers and Non-Workers, 1985*

<table>
<thead>
<tr>
<th>No. of households surveyed</th>
<th>Total population</th>
<th>Male</th>
<th>Female</th>
<th>Age group</th>
<th>Workers</th>
<th>Non-workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9</td>
<td>50</td>
<td>26</td>
<td>24</td>
<td>18</td>
</tr>
<tr>
<td>Percent</td>
<td></td>
<td>100</td>
<td>52</td>
<td>48</td>
<td>36</td>
<td>58</td>
</tr>
</tbody>
</table>

* Data collected by the researcher in February, 1985.

The table shows that, the average family size is 5.5. The age group below 15 years constitutes 36 per cent of the total population while the workers represent 60 per cent. The high percentage of working population is mainly due to the fact that, many young people work rather than go to schools and colleges.

Economy:

Economically the village is backward even by Nagaland standard. Entire village depends on agriculture.
Even cottage industry is limited to a few units of blacksmithy and wood-carving which supplements the income from agriculture of a few families. The per capita annual income is calculated at Rs. 740.00 as against an expenditure Rs. 682.00. The capital formation thus is negligible. It is found that about 66 per cent of the households of the village practise only shifting cultivation while the remaining 34 per cent are engaged in both shifting and terrace cultivation. The average land holding per household is about 6 hectares, only a small portion of which is available for jhuming to a family in a year. The remaining portion lying outside the area demarcated for jhuming in a particular year. The jhumfields are used to raise hill rice, millets, taro, maize, sweet potato, chilli, etc. in small quantities. The average production of rice per household is 1.6 metric tonnes, which is inadequate to sustain a family for a year. The villagers cannot afford to take up terrace cultivation or any other agricultural developmental schemes on account of sheer poverty. There is practically no other known resources except forest. Minerals have not been found within this area so far.

Socio-Economic Change:

Relatively isolated and inaccessible location of the village has kept the people fairly backward. A vast majority of the people are still believers of their tribal
religion. It is only in the late 1930's that Christianity has entered into this region which has brought a limited modernization with it. The Christian population of the village accounts for 30 per cent. The tribal tradition and customs are still largely prevalent and literacy 20 per cent remained low. The lack of transport and communication is another factor hindering development of the village. The village chief, called Ang, still retains a hold over the socio-political life of the villagers and he is often found to obstruct the spread of Christianity.

However, some development seems to have occurred in the last one decade. A fair weather jeepable road has recently been completed linking the village with Mon town. A lower Primary school has also been started in the early 70's. Terracing of suitable slopes has also started since about 10 years back. The village was electrified in 1978. Unlike other villages in Nagaland Chui does not have a well-organised Village Development Board. Thus the developmental work is entrusted upon the Gaonburah and the Village Council. The result is that the developmental work has been progressing slowly. Disposing the dead bodies are changing under the initiative of the Government and Christian Missionaries for reasons of hygiene and decency.
SKETCH MAP OF IZHOTO VILLAGE

INDEX:
- VILLAGE BOUNDARY
- MOTORABLE ROAD
- FOOT PATH
- FOREST

APPROXIMATE SCALE:
1 cm = 0.06 km or 60 m
A SEMA DANCE

HUNTED SKULLS PRESERVED IN A KONYAK VILLAGE

(HUNTING OF ENEMY HEAD WAS CONSIDERED HEROIC)
TILL RECENTLY
5.2 A Case Study of Izhoto Village

Introduction:

Izhoto village is in Zunheboto district about 53 km away from the district headquarters viz. Zunheboto Town. It lies at an altitude of 1,425 metres a.m.s.l. and is located at 94°28'E. long. and 26°9'N. lat. (Fig. 5). The settlement pattern of the village is somewhat scattered. While the main village lies to the north the important social centres like church, school, mission centre and hospital are located towards south below the main road on a comparatively flat area. Located at a high altitude, the climate of the village is bracing throughout the year.

Demographic Composition:

The total population of the village is 250 (1985) living in 47 households. Most of the people of this village are of Sema tribe who are said to have migrated to the present settlement from the south. Christianity came to this area around 1906 which has brought about great social change. Almost all the people are Christians and in fact it is from this village that Christianity spread to the surrounding area.

The following table showing the demographic composition of the seven sampled households of the village would provide some insight about its population structure:
Table 5.2
Izho Village

<table>
<thead>
<tr>
<th>No. of households surveyed</th>
<th>Total population</th>
<th>Age group</th>
<th>0-14</th>
<th>15-59</th>
<th>60 and above</th>
<th>Workers</th>
<th>Non-workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
<td>(6)</td>
<td>(7)</td>
<td>(8)</td>
</tr>
<tr>
<td>7</td>
<td>38</td>
<td>19</td>
<td>19</td>
<td>11</td>
<td>24</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Per cent</td>
<td>100</td>
<td>50</td>
<td>50</td>
<td>29</td>
<td>63</td>
<td>8</td>
</tr>
</tbody>
</table>

Data collected by the researcher in January, 1985.

The above table reveals that average family size is 5.4 and the sex ratio is 1,000 females per 1,000 males. 29 per cent of the population is of the age group of less than 15 years, 63 per cent is of the age group 15-59 and only 8 per cent belong to more than 60 years of age. The working population of 53 per cent is much higher than both State and national averages of 48 per cent and 32.9 per cent respectively (1981) which reflects that, more young people work rather than go to schools and colleges.

Economy:

Except a few households like that of teachers, mission workers and shop keepers, all the households depend on
on agriculture. But even those who depend on services carry out agriculture as a subsidiary means of livelihood. Besides agriculture, all the families supplement their livelihood by collecting jungle produce, fishing, animal husbandry, cottage industry, etc. Most of such products are domestically used.

The villagers have changed appreciably in their livelihood pattern in recent times mainly because of acquisition of money through their services as semi-skilled and unskilled workers in the developmental works under the Five Years Plans. About 45 per cent of the households have taken up terrace cultivation in addition to their traditional shifting cultivation. They produce mainly rice in both the systems of cultivation, although in the jhum fields they also produce taro, maize, millet, chilli, etc. However, in spite of these changes the economic condition of the people are far from satisfactory.

It is found that the average land holding of each family is 8.4 hectares but only a small area of it is used for agriculture in a particular year. The field survey also reveals that average annual income of a family is slightly less than Rs. 6,000 with a per capita income of Rs. 1097.00 as against per capita expenditure of Rs. 1004.00 leaving only a small amount for capital formation.

Socio–Economic Change:

The intra–village relationship between individuals
or households is one of compact community feeling. The sense of togetherness within the village knits people together like that of a single family. If a family does not have enough to eat or cannot build a house for itself it is helped by the co-villagers.

However, there are rich and poor families in the village. Those villagers who earn from services, contracts, business, etc., apart from agriculture are generally rich, while those who depend entirely on agriculture are comparatively poor. While the rich lead a better standard of living the poor have to remain content with thatched houses with scanty furniture, less luxurious dress and less rich meals.

The village administration is controlled by the traditional tribal Village Council made of the elected elders. Besides there is also Village Development Board instituted about 7 years back to look after all the developmental activities in the village under the guidance of the village administration and the government. Izhoto is served by one mission hospital and one high school. The village was electrified 11 years back and water supply was introduced about 7 years back.

The village is moving towards modernization. The Christian Mission activities are no doubt more responsible than any other agents for such a phenomenon as also for
SKETCH MAP OF JOTSOMA VILLAGE

INDEX:
- VILLAGE BOUNDARY
- MOTORABLE ROAD
- FOOT PATH
- FOREST
- TERRACE CULTIVATION

APPROXIMATE SCALE:
1 cm = 0.06 km OR 60 m

FIG.-6
raising the livelihood pattern in this village bringing about education, hospital facilities, sanitation, etc.

5.3 A Case Study of Jotsoma Village

Introduction:

The village Jotsoma is located at 94°3'E. long. and 25°40' N. lat. in Kohima district (Fig. 6). By Nagaland standard it is a big sized village situated at an altitude of 1,500 metres a.m.s.l. The settlement pattern is compact and the homesteads are situated on the slope of the hill. The settlement pattern of the village is essentially controlled by the topography. The climate of the village is healthy and genial throughout the year because of its high altitudinal situation.

Demographic Composition:

The total population of the village was found to be 2,500 at the time of survey (1985). It is an Angami-Naga village. The majority of the population are Baptist Christians, although there are a few Catholic Christians also. Some of the traditional beliefs and practices of the Angamis still persist. However, Christianity has brought about a considerable socio-economic change through a higher rate of literacy, better hygienic condition, better standard of living, etc.
The field study undertaken in the village on the basis of stratified samples of 13 households can be summarised in the following table:

Table 5.3
Jotsoma Village
Sex-Ratio, Age Group, Workers and Non-workers, 1985.*

<table>
<thead>
<tr>
<th>No. of households surveyed</th>
<th>Total population</th>
<th>Male</th>
<th>Female</th>
<th>Age group</th>
<th>Workers</th>
<th>Non-workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0-14</td>
<td>15-59</td>
<td>60 and above</td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
<td>(6)</td>
<td>(7)</td>
</tr>
<tr>
<td>13</td>
<td>78</td>
<td>39</td>
<td>39</td>
<td>20</td>
<td>53</td>
<td>5</td>
</tr>
</tbody>
</table>

Per cent 100 50 50 26 68 6 47 53

* Data collected by the researcher in February, 1985.

The table shows that the proportions of male and female are equal and the average family size is 6 persons. Little more than one-fourth of the population are of the age group of less than 15 years. 68 per cent of the population are of the age group of 15 to 59 years and only 6 per cent are of the age group of more than 60 years. The working population constitutes 47 per cent. This is little less than the Nagaland as a whole, which is 48 per cent (1981) but more than national average of 32.9 per cent.
Economy:

Unlike many other parts of Nagaland this village is located in an area where terrace cultivation is traditionally practised. Almost all the households depend on this system of cultivation. In addition to their traditional terrace cultivation the villagers also have taken up small patches of shifting cultivation to raise such crops as maize, taro, chilli, etc. Being near the State capital Kohima, some of the families depend on tertiary activities such as shop keeping, teaching, working in government jobs, etc. But all of them also practise agriculture in addition to their tertiary jobs. Further many families supplement their livelihood by such activities as collection of jungle produce, animal husbandry, weaving, etc. Their agricultural products (mainly vegetables) and fire wood collected from the jungles are sold in Kohima. These constitute an additional income for the villagers.

Because of dependable and more productive terrace cultivation all the families, except a few, can produce sufficient rice needed for a year. The average per capita income annually is found to be about Rs. 1050.00 as against per capita expenditure of Rs. 950.00. Thus the capital formation is small leaving only a small amount to be used for other purpose. The average land holding is about 6 hectares, but most of the land is covered by reserve forest.
The terrace fields account for only a hectare per family on the average.

**Socio-Economic Change:**

Jotsoma is connected by an all-weather road with Kohima and hence it has passed through many phases of improvement. Even a daily bus service has recently been introduced between this village and Kohima provided greater interaction with Kohima and other places. The village has both Primary and High Schools which serve not only this village but also nearby villages. The literacy rate is found to be 45 per cent. The village was electrified about 7 years back, water supply was established 8 years back and a dispensary 13 years back.

This village like any other Naga village is autonomous and has a traditional Village Council consisting of Gaonburah and the elders elected by the villagers in accordance with the customary procedure. This Council is responsible for matters relating to the internal administration of the village and its organisation. The Village Development Board (VDB) was established about 7 years back as a subsidiary of Village Council and is mainly concerned with the developmental aspects. Beside these, there are other organisation like youth club, women club, etc. working for the general welfare of the village.
SKETCH MAP OF KIPHIERE VILLAGE

INDEX:
VILLAGE BOUNDARY
MOTORABLE ROAD
FOOT PATH
FOREST

APPROXIMATE SCALE:
1 Cm = 0.06 km OR 60 m
A SANGTAM HOUSE IN TUENSANG DISTRICT

A BAMBOO BASKET UNDER MAKING
BY A KHEIMUNGAN VILLAGER
It was about 100 years ago that the Gospel first came to Kohima and spread among the Angamis. Christianity has brought many changes which have caused the present transformation in the region touching all the vital aspects of the socio-economic and religious life of the villagers. Thus the Christianity and the Church activities in the village play a very important role for the upliftment of the society and the economic status of the people.

5.4 A Case Study of Kiphire Village

Introduction:

The village Kiphire is located at 94°48' E. long. and 25°30'N. lat. at an altitude of 894 metres a.m.s.l. in the district of Tuensang (Fig. 7). It is situated 126 km to the south of the spionous district headquarters. The settlement pattern of the village is somewhat compact and is controlled by a hill slope. The climate is healthy with low temperature prevailing throughout the year. Because of the rainshadow effect of the ranges lying to its west, the village receives an average annual rainfall of 105.5 cm only.

Demographic Composition:

The village is a medium one with 130 households and 790 persons (1983). It is populated by the Sangtam tribe
who is said to have migrated along with Aos and Lothas but settled in this region along the foothills of the Patkai ranges. The sex ratio has been found to be 887 females per 1,000 males. Literacy is found to be only about 22 per cent (Nagaland 41.99 per cent) with only two persons of the village have studied in college.

The following table based on a stratified sample survey of 6 households show the demographically character of the village:

Table 5.4
Kiphire Village
Sex-Ratio, Age Group, Workers and Non-Workers, 1985*

<table>
<thead>
<tr>
<th>No. of households surveyed</th>
<th>Total population (1)</th>
<th>Age group</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>60 and above</td>
</tr>
<tr>
<td></td>
<td>Male (2)</td>
<td>Female (3)</td>
</tr>
<tr>
<td>6</td>
<td>32</td>
<td>17</td>
</tr>
</tbody>
</table>

Per cent 100 53 47 25 71 4 53 47

* Data collected by the researcher in January, 1985.

The table shows that, average family size is 5.3 and one-fourth of the population is of the age group of less than 15 years. The workers represent 53 per cent of the
total population as against 48 per cent in Nagaland (1981). The high percentage of working force is mainly due to the fact that less young people go out of the village in search of government services and other works. Many of the young boys and girls live and work with their parents rather than go to schools and colleges.

Economy:

The village being situated in the midst of the hills, there is no suitable plain for terrace cultivation except small patches lying here and there on the side of the hill streams. But in recent years some villagers have taken to it in a limited way. It is further found that a substantial percentage of the people in the village do not cultivate rice but grow maize, millet, job's tears and taro. Most of them are not self-sufficient as the food production is meagre. Although they eat rice, they traditionally do not grow it. It is felt that if rice is grown by converting suitable slopes to terraces, the food deficit can be easily met. The process has just started and some quantity of rice is now produced. In every household agriculture is supplemented by such economic activities as animal husbandry, collection of jungle produce, fishing, weaving, etc. Some of the families depend on tertiary activities such as, teaching, and working for the church. Some of them also practise agriculture in their own way.
The field survey reveals that, except the age-old weaving, pottery, work in cane, bamboo and wood there is little industry. The village, however, has a rice mill established a few years ago. The average household land holding is found to be about 7.5 hectares. The per capita annual income is calculated at Rs. 1,020.00 as against an expenditure of Rs. 900.00. It is found that, the propensity to consume is high leaving only a negligible amount to buy capital goods.

This area has abundant minerals like limestone, iron, etc. It is hoped that, the area and the village may developed rapidly if the available resources are put to proper economic exploitation.

Socio-economic Change:

In the past, when head hunting was practised, every village in this region and for that matter in whole of Nagaland was more or less self-sufficient. The residents of one village did not go out to other villages for anything. But after 1957 when Tuensang was made a part of Naga Hills socio-economic changes began to occur. Kiphire, like any other village in the State is traditionally controlled by the elected elders from different clans by the people. Besides this, there is also Village Development Board, recently introduced to look after the developmental works in the
village. The village has one Lower Primary School started about 25 years ago. There is also water supply and electricity which were started about 11 and 9 years respectively.

In recent years, dress and food habits have also changed appreciably. Formerly men used to wear only a loin cloth and the women used to wear a very short mekhala but now they have changed over to better dress. Besides their traditional food, they also take bread, butter, roti, etc. Many people have also changed over to hard liquors such as rum, whisky, etc. from their traditional rice-beer. The most important factor for all these change is the acquisition of money by the villagers against their services including physical labour.

As much as 70 per cent of the population are Christians. With the introduction of Christianity in 1912 into this area and influence of modern culture, it is now found that changes have occurred not only in food habits and dresses but in house types also modernization is reflected.

5.5 A Case Study of Koio Village

Introduction:

The village Koio is located at 94°17'E, long. and 26°18' N, lat. in Woka district (Fig. 8). It is on a small hill top at an altitude of 1213 metres a.m.s.l. situated
SKETCH MAP OF KOIO VILLAGE

INDEX:
VILLAGE BOUNDARY
MOTORABLE ROAD
FOOT PATH
FOREST

APPROXIMATE SCALE:
1 cm = 0.06 km OR 60 m
A BRIDGE SPANS ONE OF THE MANY HILL STREAMS

A LOTHA DANCE
about 18 km to the north-east of the district headquarters of Wokha. The settlement pattern is somewhat scattered. The climate is bracing and healthy.

**Demographic Composition:**

Koio is a medium sized village with 165 households and 860 persons. It is inhabited by the people of Lotha tribe. The village has a relatively high literacy rate of 43 per cent as against 41.99 per cent of Nagaland (1981).

The following table prepared on the basis of 7 sampled households summarises the demographic character of the village:

Table 5.5

**Koio Village**

**Sex-Ratio, Age Group, Workers and Non-workers, 1985**

<table>
<thead>
<tr>
<th>No. of households surveyed</th>
<th>Total population</th>
<th>Age group 60 and above</th>
<th>Workers</th>
<th>Non-workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>0-14</td>
<td>15-59</td>
</tr>
<tr>
<td>(1)</td>
<td>37</td>
<td>20</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td>Per cent 100</td>
<td>54</td>
<td>46</td>
<td>35</td>
<td>62</td>
</tr>
</tbody>
</table>

* Data collected by the researcher in February, 1985.

It is seen that, average family size is 5.2 and the sex ratio is 852 females per thousand males. Sixty-two per cent of the population belongs to 15-59 years age group.
The workers constitute 46 per cent. There are some students within this age group bringing down the percentage of workers.

Economy:

During the past the villagers were more or less self-sufficient and their dependence on the markets of the plains of Assam was only for certain things, particularly salt. But now-a-days due to influence of modernization and increase in the day-to-day requirement, they have to depend on the outside for many things. Agriculture is still the main occupation but the villagers have undertaken, side by side, other vocations such as crafts, carpentry, masonry, weaving, etc. During the agricultural slack seasons some people carry out petty business, contract and supply works. The village is still lacking in industrial development of any sort though there is scope for establishing cottage and small scale industry.

The economic condition of the people has passed through changes. Many of the thatch houses are replaced by buildings. The condition of the roads has improved much. Apart from agriculture some people are engaged in government services and trade and commerce. About 40 per cent of the household of the village have taken up terrace cultivation in addition to their traditional shifting cultivation. Although the average household is about 6 hectares, only a
small area is used in a particular year for shifting cultivation and the rest is reserved for future jhum cycle. The average yield of rice per household is about 25.5 quintals.

The per capita income has been found out to be Rs. 1,269.00 annually as against per capita expenditure of Rs. 1,096.00 which shows that, average annual income of the family is not favourably disposed for capital formation, though it is better than that in many other villages.

Socio-Economic Change:

It is observed that the socio-economic condition of the people have greatly improved in the recent years due to the influence of modernization concomitant with education. Even the farmers live under better conditions unlike their brethren in the interior areas. They are generally poor but do not subsist below the poverty line. This has become possible because they have sufficient land for cultivation and everyone is employed in productive activities. There is no beggar nor any landless labourer.

The village has a Middle English School which was started about 20 years back. It is also served by a branch post office and there are facilities for water supply and electricity which were started about a decade ago. The village is served by an all-weather road which runs from Kohima to Mokokchung via Wokha.
The village is run by the traditional 'Village Council' formed by the elected representative of different clans. Its main function is to maintain customary law and order in the village and dispensing justice according to customary law. The British administration introduced the institution of 'Gaonburah' i.e., head man. The Gaonburahs act as the liaison officers between the villagers and the government. The Village Development Board constituted about 7 years ago work in collaboration with the Village Council for all developmental works in the village.

5.6 A Case Study of Lozaphuhu Village

Introduction:

The village Lozaphuhu is situated in the Phak district at 94°37' E. long. and 25°43' N. lat. (Fig. 9). Located on the slope of a ridge the settlement pattern of the village is somewhat linear. It is situated at an altitude of 1,554 metres a.m.s.l. and hence the climate is bracing and healthy throughout the year.

Demographic Composition:

Lozaphuhu is a medium sized village with a population of 1,261 persons living in 248 households. The village is inhabited by the members of the Chakhesang tribe who is said to have migrated from the south-east from a place of Burma.
A CHAKHESANG VILLAGE

INSIDE A LIVING HOUSE WITH DOMESTIC ANIMALS (IN A CHAKHESANG VILLAGE)
The following table prepared on the basis of stratified sample survey of 10 households shows the demographic characteristics of the village:

Table 5.6
Lozaphuhu Village

Sex-Ratio, Age Group, Workers and Non-Workers, 1985

<table>
<thead>
<tr>
<th>No. of Households surveyed</th>
<th>Total population</th>
<th>Age group</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male Female 0-14</td>
<td>15-59 above</td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>10</td>
<td>51</td>
<td>26</td>
</tr>
</tbody>
</table>

Per cent 100 52 48 18 77 3 46 54

* Data collected by the researcher in January, 1985.

The table shows that the sex ratio is 962 females per 1,000 males as against the district's 873 females per thousand males. Although there is no urban area as per 1981 census the district being a frontier one is inhabited by a large number of military and para-military personnel and hence its sex ratio is relatively imbalanced. The average size of a family is found to be 5.1 and the workers account for 46 per cent of the total population of the village. This is a comparatively smaller percentage and is due to more developed economy based on terrace agriculture and a higher
literacy which stands at 90 per cent. Many young boys and girls between 15-25 years go to schools and colleges unlike in many other villages of the State. The young children of 0-14 years age group account for 18 per cent, while 77 per cent belong to 15-59 years age group, leaving only 5 per cent to 60 years and above age-bracket.

**Economy:**

The survey reveals that, the village has attained self-sufficiency in foodgrains production and other agricultural products. The paddy-cum-fish culture scheme is found to be successfully implemented in this village. Their economic status is better than that of many other tribes. Some of the households depend on tertiary activities such as business, teaching, mission work, etc. But even such residents do practise agriculture as a subsidiary means of livelihood. In every family agriculture is supplemented by such economic activities as animal husbandry, work in cane and wood, weaving, fishing, collection of jungle produce, etc. Their products are mainly used for domestically.

The traditional terrace cultivation of the village recently been further improved by providing better irrigation, quality seeds, fertilizer and technical help by the government through rural development and other agencies.

Average land holding of a household is found to be 12.5 hectares and the annual income of the family is higher
than the other villages under study. The per capita annual income is about Rs. 1,120.00 as against per capita annual expenditure of about Rs. 940.00 leaving a little average saving of Rs. 180.00 only.

Socio-Economic Change:

The economy of the village can be said to be relatively good, because most of the households are self-sufficient in their basic requirements. The village has also got the modern facilities such as a road linking it with Phek town, constructed about 20 years back. Water supply and electricity started about 10 and 9 years ago respectively. The village has a primary school and a high school. It is also served by one subsidiary health centre and a branch post office both of which were started about 8 years back.

The village administration is looked after by the elected elders. Besides, the Village Development Board has been established recently primarily to look after the village welfare and development under the guidance and directive from the village council and the government.

Christianity first came to this village in A.D. 1,900 and about 80 per cent of its population today are Christians. Like in any other village of Nagaland, Christianity has brought an overall change to the religious, social and economic aspects of the villagers although some of the
SKETCH MAP OF WAROMUNG VILLAGE

INDEX:
- VILLAGE BOUNDARY
- MOTORABLE ROAD
- FOOT PATH
- FOREST

APPROXIMATE SCALE:
1 cm = 0.06 km or 60 m
AN AO SETTLEMENT:
NOTE THE LINEAR PATTERN CONDITIONED BY THE RIDGE

AN AO GROUP OF YOUNG MEN AND WOMEN
READY FOR A FESTIVAL DANCE
traditional customs still persist. Sacrifices of animals, food and other things have been greatly reduced although the non-Christians still practise offering such things to their traditional gods personified in pieces of stones, the sun, the moon, etc. A significant contribution of the Christianity is towards greater personal cleanliness and cleaner food and dress. Christianity has also unified the people and made them politically conscious.

5.7 A Case Study of Waromung Village

**Introduction:**

The village Waromung is located at 94°30' E. long. and 26°30' N. lat. in Mokokchung district (Fig. 10). It is located on a hilly range named Changkikong at an altitude of 900 metres a.m.s.l. The settlement pattern is linear and is bounded by other villages in the north, east, west and south. The ridge on which the village is situated is bounded by Melak River on the east and Tsurong River on the west. These two rivers contribute substantially to provide level land and gentle slope for cultivation by the inhabitants of the village. Its lower slopes are being used for terracing. The climate of the village is salubrious and genial throughout the year.

**Demographic Composition:**

By Nagaland standard Waromung is a middle sized
village with a population of about 2,000 living in 280 households (1985). It is an Ao-Naga village who is said to have settled here about 700 years ago following their migration from Chungliyimti (Tuensang District). The whole village is Christian, having been converted to this religion as back as in 1882. However, conversion to Christianity has not made them abandon their past customs and traditions altogether. There is a sense of continuity of their old culture along with the new one. Some of the pre-Christian beliefs and practices still persist. The festivals like Moatsu, Tsungrem mong, which are associated with their economic pursuits, like fishing, hunting, etc, are still performed. The traditional songs and dances have not been given up. The Christianity, however, has brought about a considerable socio-economic change through a higher rate of literacy, better hygienic condition, better standard of living, search for job outside the village, etc. It is worth mentioning that the village has a literacy rate of 55 per cent as against 41.99 per cent of Nagaland (1981).

The survey undertaken in the village on the basis of stratified samples of 11 households can be shown in table 5.7.

The table 5.7 shows that average family size is 6.4 and the sex ratio is 1083 females per 1,000 males because a large number of working males stay outside. One-fourth of
Table 3.7
Warooung Village
Sex-Ratio, Age Group, Workers and Non-Workers, 1983*

<table>
<thead>
<tr>
<th>No. of Households surveyed</th>
<th>Total Population</th>
<th>Age Group</th>
<th>Workers</th>
<th>Non-Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>0-14</td>
<td>15-59</td>
</tr>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
</tr>
<tr>
<td>11</td>
<td>71</td>
<td>34</td>
<td>37</td>
<td>18</td>
</tr>
<tr>
<td>Per cent</td>
<td>100</td>
<td>48</td>
<td>52</td>
<td>25</td>
</tr>
</tbody>
</table>

* Data collected by the researcher in February, 1983.

The population is of the age group of less than 15 years. The working population of 48 per cent is much higher than the national average of 32.9 per cent because of participation of both male and female and even children in the agricultural activities of the households.

Economy:

Most of the people of the village depend on agriculture. Some of the families depend on tertiary activities such as teaching, shop keeping, working in government jobs, etc. But even they practise agriculture as a subsidiary means of livelihood. In every household agriculture is supplemented by other economic activities such as animal husbandry, collection of jungle produce, basketry,
weaving, fishing, etc. A few families carry out pottery and blacksmithy as their occupation. Their products are sold mainly within the village. But even the households engaged in the tertiary sector of livelihood, have agriculture and the associated occupations described above. The tertiary occupations like, teaching, working as road labour, working in the religious missions as Pastors, etc. represent the non-traditional sector of the economy.

The change in the economic pattern is slowly gaining ground. Terrace cultivation has been introduced in the village during the last decade. About 45 per cent of the households of the village have taken up terrace cultivation in addition to their traditional shifting cultivation. Average terrace holding per family is about 0.4 hectares, while jhum holding of a family is much larger (on the average 1 hectare). The production from terrace fields, devoted mainly to paddy, is much higher. But main constraint in taking up terracing is capital investment necessary at the initial stage. Out of the 11 families surveyed, except one all the others could not produce sufficient food needed for the family for a year. Thus it is found that the economic condition of the people are far from satisfactory. Although the average land holding is quite large (about 7 hectares), the land on which crop is grown in a particular year is fairly small, for the land holding of a family may be in several patches
lying in different areas under the command of the village's jhum cycle.

The field survey reveals that average annual income of the family is very small. The per capita income has been found to be Rs. 930.00 annually as against per capita expenditure of Rs. 736.00. The capital formation, therefore, is very small, leaving little to construct or to improve one's shelter or to buy new implements or domestic animals.

Socio-Economic Changes:

The village has an L.P. School with an enrolment of about 300 students. The school was established after the independence around 1950. There is also a dispensary established in 1965. The village was electrified 10 years back, pipelines for water supply have also been laid, although water is yet to flow. The village is connected by an all-weather road with Mokokchung. Daily bus service has been started about 3 years ago. This has given mobility to the villagers who can go out to Mokokchung and other places on business or work. The village is also served by a high school and a branch post office located within the jurisdiction of the village. Both were started about a decade ago to serve not only this village but some more located on the same range.
The role of traditional tribal Village Council has not lessened in the politico-social organisation of the village. The Council, constituted by 11 members representing 4 major clans still determine the socio-political activities of the village. The post of Village Gaonburah (Headman) introduced during the British administration is filled up by a person of the village who acts as the link man between the district administration and the Village Council. The Village Development Board constituted about 7 years ago work in collaboration with the Village Council. The Board has brought in a new dimension to the village administration, for, it is working for the general welfare of the village and bears a potentiality for dynamic change if managed by dynamic leaders.

The above account shows that the village has experienced some socio-economic changes, although the pace of change is fairly slow. According to the village elders, the socio-political troubles and government inaction during the last three decades are partly responsible for the slow pace of change. However, with the Village Development Board coming into operation and with the discovery of coal and soil seepages near the village, it is hoped that the village may experience rapid development in the years to come.