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HANDLOOM WEAVING IN NAGALAND

Field Investigation

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FOREWORD

The Indian handicrafts are known the world over for their rich variety, grace, elegance and skilled craftsmanship. Nevertheless, a number of handicrafts because of their stiff competition with factory made products, non-availability of raw materials, exorbitant increase in the manufacturing cost, lack of proper marketing facilities for finished products or due to a variety of other reasons have either become extinct or have reached the moribund stage. After independence, however, a number of schemes were introduced by different government agencies for their growth and development but still this sudden impetus have helped only a few crafts to flourish and thereby become spinners of foreign exchange for the country.

Despite the unique position being enjoyed by the handicrafts especially in the realm of national economy, the general awareness among the people in the country about our crafts and craftsmen had been deplorably poor. Nothing was practically known about the commodities produced, techniques employed for the manufacture of different objects, raw materials used, their availability, methods adopted for sale of finished products etc. Attempt was therefore made in connection with the 1961 Census to study about 150 crafts from different parts of the country with a view to provide basic information on those crafts which were selected for the study.

At the 1971 Census, the study on handicrafts was not taken up but this was again revived in connection with the 1981 Census. There has been, however, some difference between the studies taken up in connection with the Censuses of 1961 and 1981. While the 1961 studies have covered both rural and urban crafts, the 1981 studies have focussed their attention only on traditional rural based crafts. That apart, the 1981 studies besides touching upon those aspects which were covered under the 1961 series, have laid emphasis on matters that are vital for the revival of rural crafts and thereby for the rejuvenation of the economy of the region particularly the villages. This is in consonance with the policy of the government to give due importance to the rural sector with focus on employment intensive strategy of development in which next to agriculture, the small scale industries and handicrafts play a significant role.

The formats required for undertaking the study were formulated by Dr. K.P. Ittaman under the able guidance of Dr. N. G. Nag, the then Deputy Registrar General, Social Studies Division, Dr. Ittaman who succeeded Dr. Nag ex-Deputy Registrar General, Social Studies co-ordinated the study undertaken in different States/Union territories by the Directorates of Census Operations. The reports

received from the Directorates were examined by Shri M. K. Jain, Senior Research Officer with the help of Smt. Suman Prashar, Asstt. Director of Census Operations and Shri R.P. Naula, Investigator. I am grateful to all of them for organising this study.

The present report is the outcome of a study undertaken on the last part of 1985 by the Directorate of Census Operations, Nagaland, Kohima. I have immense pleasure in acknowledging the services rendered by Shri N. C. Sen, Asstt. Director and his colleagues in the Census Directorate for bringing out this publication.

NEW DELHI,
the 1st June, 1988.

V. S. Verma
REGISTRAR GENERAL, INDIA

PREFACE

The study of a rural based handicraft, pottery in Nagaland, was originally suggested by the Social Studies Division of the office of the Registrar General of India as an inter-censal project of 1981 Census. It had to be abandoned as it was found that pottery is practically a dead handicraft in the state. Therefore, a study relating to 'Handloom weaving in Nagaland', in lieu of the above was suggested by this Directorate and was finally approved by the Registrar General of India, in the later part of 1985.

Nagaland with its many tribes is very rich specially in its variety of handloom products, such as, colourful shawls, mekheles and bags with beautiful and artistic designs inscribed on them. Although the craft is very popular and is widely practised by the womenfolk belonging to all the tribes of Nagaland, yet no detailed the systematic study with information relating to craftsmen, volume of production and its outturn, has so far been made on the craft. Considering the potentiality of growth and development and its viability in generating employment specially in rural areas, an humble attempt has been made in this volume to put on record the various aspects of the craft. But due to certain limitation, the study has to be confined to some selected households of three villages belonging to three prominent tribes of the state, i.e. Angame, AO and Chakhesang.

The study was however initiated by Shri A.K. Biswas, the then Dy. Director of Census Operations, Nagaland. But due to his selection in a collaborative research programme by the Agency for International Development, he had to leave the Directorate and go on deputation abroad. On his return, he was transferred and relieved by Shri Harbhajan Singh, who was posted here as Dy. Director of Census Operation. But he too had to leave the office on deputation abroad, and as a result, the project had to be finally undertaken by me amongst many pre-occupations. Any shortcoming in the report is therefore apologised.

While preparing the report we have received all help and co-operation from the office of the Director of Industry, Registrar of co-operative societies, Directorate of Information and Public Relations. Besides that Shri Alemchiba Ao, Director of Arts and culture, Mrs. K. Sekhoshe, a retired teacher, Mrs. Kekhrongulou Kapfu, a Chakesang lady, were of great help to us. I am grateful to all of them.

In my office, Shri D. C. Pathak, Investigator has taken all pains to tabulate the data under his able supervision and also drafted the major portion of the report. He is, in fact, the key man to give shape to the report in a very short time. Besides him, Mrs. E. Peseyie, Investigator has also helped a lot in preparing the first draft of the report. I am thankful to both of them for the hard work put to the job. I am equally thankful to those members of the staff of this Directorate who have actively participated in the various stages of preparation of this report.

I am also grateful to Shri V. S. Verma, RGI for his constant inspiration in guidance. I am greatly indebted to Dr. Ittaman Dy. Registrar General, India (SS), Mr. M.K. Jain, Senior Research Officer and Mrs. Suman Prashar, ADCO, for their able guidance in finalising the report.

KOHIMA,
the 28th April, 1989.

N. C. SEN
Asstt. Director of Census Operations,
Nagaland

CHAPTER - I

HISTORY OF ORIGIN AND DEVELOPMENT OF CRAFT

The Nagaland state comprises the former Naga Hills district of Assam and the former Tuensang Frontier Division of North East Frontier Agency. These had been made a centrally Administered area on 1.12.1957, administered by the President through the governor of Assam. However, in January, 1961 the Government of India conferred upon the status of a state to Nagaland. The state of Nagaland was officially inaugurated on 1st December, 1963. The original home of the Nagas before they reached the areas they now occupy is rather difficult to ascertain. Different authorities have concerned them with head hunters of Malay, the races of Southern seas. R.R. Shimray in his work "Origin and culture of Naga" wrote the fondness of cowrie shells for beautifying the dress and use of conch shells as ornaments and the facts that Nagas have many customs and way of life very similar to that of living in the remote parts of Borneo, Indonesia, Malayasia etc. indicates that their ancient abode was near sea if not some islands.

The similar loin loom that the Nagas use for weaving with that of simple Indonesian loin loom also tells us that they are Indo-Mongoloid people and speakers of languages and dialects belong to sino-tibetan or Tibeto-chinese branch of family. Handicraft, as weaving is concerned, was brought along with them when they migrated from their original home. But as a matter of fact, the Nagas remained isolated from neighbouring people and even from their own villages for time

immemorial. That may be the reason why there are different designs and colours in clothes they weave.

However, the common specimen in Naga clothes of all the tribes were vertical striped of red and black. These clothes were woven with coarse cotton and fibre yarn which they dyed with hand made dyes. A quotation from the Journal of the Asiatic Society of Bengal, Vol. LXV. Part-III-Anthropology and cognate subjects No.1-1896 is reproduced here. "In the olden days the only clothes used by this tribe was loin cloth and the costumes used by males and females were made of coiled cane crinoline, which began at the waist as a number of coils of cane 30 or 40 and it was joined below at the hips by other coils 20 or 30 of fine plaited cone like coarse string. Beneath there was the red and blue striped loin cloth 2'10" long by 10" wide which went round horizontally and fastened at one side by the upper corners and thus extended a little way down the thigh. This cloth is of the same size and worn in precisely the same way as the loin clothes of the women to the large group of Nagas to the west who do not, however, wear the cane coil".

History of origin of the Naga weaving is not found anywhere as there is no written history on this subject. "But the Nagas became aware of the value of their handicrafts during and after the Second World War

1944-49. Both Manipur and Naga hills suffered disastrous results of Japanese invasion wherein the Nagas helped the Britishers to withstand the tide of invasion. The most effected villages were Kohima, Jotsoma, Khonoma, Zubza and Nerhema. The people of these vilages suffered untold miseries, many houses were destroyed, many were killed and many died of hunger. The people moved to jungles for shelter and while they were in the deep jungles, Smt. Krunuo Savirio, a Khonoma villager, felt very sad because many young girls, housewives, widows were not doing anything but brooding over their lots so she thought of doing some creative works together with them.

First of all they made containers/bags with red, green and black threads. The bags were woven by mixing up these colours without much designs but they were woven beautifully which made them happy. They could weave 4 to 5 bags together at a time which were cut and stitched into separate bags. Two to three pieces of belts/ropes were also woven at a time which were later cut and fixed in the bags by stitching. These bags could be used freely and conveniently by both men and women alike. Prior to those days, using such things for carrying were restricted, for, the men could carry only "KHORONUE" which were made of bamboo or cane and meant for men only, Women could never touch the "Khoronue" with hand as they believed that the touch of women would make that very bag unclean. If at all the women were to move the "Khoronue" they would use a stick but not with hands. Women used "Khotsu", a bag similarly made of bamboo or cane which was never used by a man. The woven bags with thread did not hold any such restriction among the men and women users which brought the incentive among the weavers to produce more and more of such bags. Since then, the Naga bags were sent outside for sale. It was the pride of the Naga weavers when they could weave the designed bags thickly and beautifully which lasted long.

Similarly, the women sat together and weave together creating different designs on clothes. Prior to those days Nagas weave their own simple dresses with black, red and green borders but sophisticated and

beautiful designs were woven only during and after 1944-49. Even after the war, people were sheltering in the jungles and when they came back to their villages to re-settle, they were in miserable conditions. Houses were burnt into ashes, properties were lost. The Naga women continued to weave for their livelihood even after the war was over and handicrafts of the Naga men and women attracted not only the Army personnel (British) during and after the world war but also the people of the rest of the territory".

Like the various tribes in this country, the Naga often wore very less clothings, if not predominantly naked. It is not that they did not have clothes to wear but because of their customs that they were half-clad. Men wore short bark cloth and women wore short cloth in the shape of a skirt and filaments of the cane closely woven for covering breasts and girdle of cane with metal discs round the loin. The earlier clothes woven by raw fibres which are dyed with colour made of some boiled roots have been replaced by cotton clothes coarsely woven in the similar type today. Cotton was grown by the Naga people in the various places which was also sold in the neighbouring market in Assam. About the beginning of this century, the first organised cotton industry was started in Merapani (Lotha area) which was known as the Messrs Moole shattle and company. It was later on shifted to Furkating in Assam in 1912. It proves that the Naga people were using the cotton yarn prior to this century. The colourful designs in the Naga handicrafts might have been adopted by the Naga weavers in the later stage but all the Naga clothes were woven mainly in stripes of black and red, sometime mixed with other colours. Beautiful coloured designs have been made more sophisticated and eye catching recently by replacing the hand made cotton yarn with mill made yarn and the hand made dye with that of synthetically dyed yarn which can be easily bought in the markets in and outside the state.

Rise and fall in the growth of the craft during different periods of history:

Like any other society, Nagas have been associated with the craft relating to handloom weaving since time immemorial. But unlike any other people

the Naga clothes are very much artistic and colourful conforming to their age old cultures and tradition. The beautiful designs and motifs carved out in their craft signify their valour and dignity in the society. However, the production of these crafts were limited and confined to their domestic needs only in the olden days as the Naga society was isolated from the rest of the world due to its topographical barriers. But with the advent of civilisation and more particularly after the grant of statehood to Nagaland in 1961, the people of Nagaland were exposed to the outside world. Since then, the rise in the demand for Naga handloom clothes have started as the people from different parts of India started coming into the state and also started wearing Naga shawls thereby increasing the demand for the product. Meanwhile, the mill made yarns also became readily available at cheaper rate replacing the age old cotton yarn produced locally. With increase in demand, development of marketing facilities and availability of raw-materials, the production of handloom clothes became easier. Realising the potentiality of development people also started taking this profession as a means of livelihood. With the increase of demand the profit margin also became high which have induced the people to start the production on commercial basis. Moreover, the sense of preserving and improving the weaving industry has also come to the minds of the people of Nagaland. All these factors have given a boost to the industry in recent years

Names of important craft centres within the state and outside the state

Realising the value of craftsmanship and its potentiality for development, State Government have introduced the number of programmes like establishment of training centres, exhibitions, grant of financial assistance, supply of tools, implements and raw materials on subsidy for promotion of handloom and handicrafts especially since the declaration of Nagaland as a State.

To augment the progressive development a separate corporation in the name of Nagaland Handloom & Handicrafts Development Corporation with headquarters at Dimapur has also been set up during 1978-79 exclusively to cater to the needs of weavers and craftsmen

in the State.

There are five weaving training Centres at present in the State at (a) Dimapur, (b) Mokokchung, (c) Mon, (d) Tuensang and (e) Aghunato and one Design Centre at Dimapur under the administrative control of the Department.

Under the Nagaland Handloom & Handicrafts Development Corporation eight Handloom Production Centres are functioning at (a) Dimapur, (b) Kohima, (c) Mokokchung, (d) Tuensang, (e) Mon, (f) Wokha, (g) Zunheboto and (h) Phek.

There is one central Handicrafts production centre at Dimapur.

In order to facilitate the marketing of the products, eight emporia have been opened within the state i. e., in all the seven District headquarters and one at Dimapur.

There are two emporia opened outside the State one in New Delhi and the other at Calcutta. Opening of more emporia is under consideration.

Weaving is traditionally practised by the women only in Nagaland since long. There is no particular caste or tribe exclusively associated with the craft like the Tantis of West Bangal and the Patwar of Bihar. Nags women belonging to all tribes of Naga origin had to weave the traditional dresses for the use of their own household members in the past. The same system is being continued till today and more particularly in the rural areas of the state. There was no community known as "weaver" in the past nor do they exist now in Nagaland. Almost every woman in Nagaland knows weaving but she does not belong to any particular weaving community known as such in the State.

Number of workers engaged in the craft

The numbers of households engaged in weaving for the State is not available. The tribe-wise population engaged in the craft and their sex-wise break up is also not available. But according to 1981 Census, 220 persons are found engaged in the cotton and silk

textiles in Nagaland as their main activity. Out of them 138 are males and 82 are females. But a large number of women are actually found engaged in the craft as subsidiary workers as definition of main-work adopted in Census does cover these craftsmen. According to Directorate of Industries, Govt. Of Nagaland, there are about 10,000 weavers engaged in the craft as full time workers and about 27,000 are engaged as seasonal workers in the state with an annual turn over of Rs. 100.00 lakhs.

Important products of handloom

The Important Products under Handloom are:-

- (1) Shawls of assorted colour, design and size.
- (2) Different tribal shawls.
- (3) Bed covers and sheets.
- (4) Dresses and running materials.
- (5) Tie and scarfs.
- (6) Shoulder bags and table cloth.
- (7) Curtain and furnishings.
- (8) Traditional costumes.

Among other things some of the popular crafts items are:-

- (1) Baskets of all sizes.
- (2) Wood carvings, like statue, plates, spoon and forks.
- (3) Dolls and toys.
- (4) Decorative spears and daos.
- (5) Decorative headquarters, sashes and other traditional dancing costumes.

Turn over and sales

It may be noted that almost all the Naga Womenfolk are weavers and majority of them can engage themselves in the craft provided proper motivation is given.

In absence of a detail survey report, the estimated turn over and sales of handloom products per annum is Rs.10.00 to Rs.12.00 lakhs and Rs.2.00 to Rs.3.00 lakhs for handicrafts under private sector.

The following are the year-wise turn over and sales under the state sector.

Sl. No.	Year	Total purchase & Turn over in lakh	Total sale in lakh
1	2	3	4
(a) Handloom Section			
1.	1983-84	Rs.5.69	Rs.5.71
2.	1984-85	Rs.5.76	Rs.5.20
3.	1985-86	Rs.10.83	Rs.14.05
4.	1986-87	Rs.12.32	Rs.10.50
5.	1987-88	Rs.19.88	Rs.10.64
(b) Handicrafts Section			
1.	1983-84	Rs.3.28	Rs.1.43
2.	1984-85	Rs.3.67	Rs.1.30
3.	1985-86	Rs.3.24	Rs.1.35
4.	1986-87	Rs.3.68	Rs.1.50
5.	1987-88	Rs.5.56	Rs.2.24

Source: Directorate of Industries, Nagaland

State government support and programmes

Since the inception of Statehood in December, 1963 a number of packages or incentive programmes have been launched for development of handloom industries in the state.

1. Among other things, five Weaving Training-cum-Production Centres have been established at Dimapur, Mokokchung, Tuensang, Aghunato and Mon to impart training on the use of Fly-Shuttle Loom side by side with the Loin-Loom to speed up the quantum of production for the local talent. Arrangement of training on higher technology have also been arranged and deputed to different Institute in the country.

2. Improved type of loom and yarn were supplied to the passed out trainees and other weavers on subsidised rate.

3. In order to encourage the weavers for further development of their activities, exhibitions, study tours have been organised and conducted from time to time. The marketing arrangement have also been made through Government emporia for selling the handloom products of the weavers.

4. The registered handloom units are also covered under the Capital Investment Subsidy Scheme through which about 1250 Units have been benefited so far.

5. Financial Assistance : The SEEUY or Special Employment Programme of Educated Unemployed of State Sector have also been extended for the weavers and about 750 beneficiaries have been covered so far under these Schemes.

6. In order to supply the fast colour yarn to the weavers a Dye House had been set up.

7. A design centre has also been set up to revive the languishing design and to improve the existing design to suit the taste of the market.

In order to norms the production and for effective promotion of marketing network the Nagaland Handloom & Handicrafts Development Corporation (NHHDC) has been set up being the headquarter at Dimapur with an authorised capital of Rs.3,00,00,000/- (Three crores) in the year 1978-79.

Production Centre and emporia have been opened under them in all the District Headquarters to revitalise the emporia at Dimapur, New Delhi and Calcutta.

Naga weavers have been engaging today in multi-loom production programme like, loin loom, fly shuttle loom, chittaranjan loom and carpet weaving. It is expected that more and more women and girls will take up the weaving as their profession in near future which will generate more economy and income to the State.

Like in any other States in the country, Development Commissioner for Handlooms, New Delhi and Khadi and Village Industries Commission, Bombay are extending all possible assistance through their Schemes to the Naga Weavers.

The State Govt. are also encouraging the weaving community to start weaving under co-operative fold as a result of which a number of handloom Co-operative Society is functioning in different part of the State.

The details of Co-operative Societies in the states associated with the craft are given below.

Details of co-operative societies associated with the crafts in Nagaland as in 1988

Name of society	Address	Registration No. & Date	
1	2	3	
KOHIMA DISTRICT			
Lulho weaing Co-operative Society	P.O. Kohima	580	26.7.1954
Naga dress weavers' Co-operative Society	Kohima	NL/0137	9.12.1966
Khwiima women weaving & Knitting Co-operative Society Ltd.	Jotsoma village P.O. Kohima	NL/0581	7.9.1982
Rengma women weaving & Knitting Co-operative Society Ltd.	Bayavu Hill P.O. Kohima	NL/0541	22.9.1979
Kewhire village weaving Co-operative Society Ltd.	Kohims village	NL/0377	24.2.1973
P.K.R. women weaving & Knitting Co-operative Society Ltd.	BPO. Phenshenyu Tseminyu	NI/0600	16.2.1984
Lotha women weaving Co-operative Society Ltd.	Midland P.O. Kohima	NL/0594	29.9.1983
Houruotsumia-ptu Pihfedo Co-operative Society Ltd. (weaving)	Kohima village Houruotsumia Khel	NL/0607	24.9.1984
Dimasa weaving Co-operative Society Ltd.	Gonesh Nagar BPO.Doyapur Dimapur	NL/0561	7.3.1981
0. Dimaju weaving Co-operative Society Ltd.	Dhansiripar BPO.Doyapur Dimapur	NL/0552	22.9.1980

Details of co-operative societies associated with the crafts in Nagaland as in 1988 - contd.

	Name of society	Address	Regisrtation No. & Date	
	1	2	3	
11.	Westland weaving Co-operative Society Ltd., Dimapur	Supply colony Dimapur	NL/0617	10.12.1984
12.	Rongmai weavers' Co-operative Society Ltd. Dhubinalal, Sewak road, Dimapur	Dhubinala, Dimapur	NL/0624	10.5.1985
13.	Rongmai village weaving & Kitting & Tailoring Co-operative Society Burma camp., Dimapur	Burma camp. Dimapur	NL/0629	27.6.1985
14.	Zakheuie weavers' Co-operative Society Ltd., Lingrijan village, Dimapur	Lingrijan village Dimapur	NL/0632	23.7.1985
15.	The weavers' Co-operative Society Ltd. Dimapur	Dimapur	NI/0641	21.1.1986
16.	Eloe weaving & Knitting	Dimapur		
17.	TUENSANG DISTRICT Kangshou weaving Co-operative Society Ltd., Tuensang village	Tuensang	NL/0578	6.7.1982

Details of co-operative societies associated with the crafts in Nagaland as in 1988 - contd.

	Name of society	Address	Registration No. & Date	
	1	2	3	
18.	Weaving Co-operative Society Ltd., Officer colony	Tuensang	NL/0652	14.2.1986
19.	ZUNHEBOTO DISTRICT Aghumi weaving Co-operative Society Ltd., Zunheboto	Zunheboto town	NL/0527	1.3.1979
20.	Niketo village weaving Co-operative Society Ltd.	Niketo village P.O.Zunheboto	NL/0532	15.6.1979
21.	Shena old weaving Co-operative Society Ltd., Satakha.	Shena old	NL/0573	3.9.1980
22.	WOKHA DISTRICT Lotha women weaving & Handloom Co-operative Society Ltd.	Wokha town	NL/0573	3.9.1980
23.	PHEK DISTRICT Vekuyhie weaving Co-operative Society Ltd., Phek	Phek town	NL/0569	4.8.1981
24.	MOKOKCHUNG DISTRICT Star Knitting Co-operative Society Ltd.	Mokokchung	NL/0388	22.5.1973

Source: Directorate of Industries, Nagaland.

The growth of the present co-operative movement is to be attributed mostly to the Government initiative for infusing co-operative ideas among the masses and the response on the part of the people was equally gratifying. An office of the principal of Co-operative Training Institute at the state level has been set up at Madziphema which provides necessary guidelines to form Co-operative Society. At least 25 persons are required to form a Co-operative Society. The eligibility condition prescribed to become a member are as follows:

1. Minimum age should be 18 years and above.
2. Payment of admission fee is compulsory.
3. Purchase of share is also compulsory.

In fact, the co-operative societies (existing) given in the above table do not provide loans but Nagaland State Co-operative Bank Ltd., extends loans through these societies to the number of weavers and other small entrepreneurs. It has branches scattered all over the State. The weaving Co-operative societies consisting of about 1148 members were in existence during 1982-83 and engaged in weaving traditional clothes. The Dimapur Handloom Handicraft Co-operative Society Ltd. represented the State by participating in the All India Rural Development and Co-operation Trade Fair held at Calcutta from 17th, Dec., 82 to January 1983 and exhibited all items of handloom produced in the state with a view to popularise the products among the people of other States and countries as well.

CHAPTER II

CRAFTSMEN IN THEIR RURAL SETTING

Weaving is very much popular in the rural areas of Nagaland and specially among the womenfolk of all Naga tribes. This craft is practised all most in every households in the rural areas. It is therefore necessary to study these craftsmen in their rural setting with reference to their area of origin, services and amenities available to them and the economic support derived from it. Due to various limitations, this study has been confined to three prominent tribes belonging to three different districts of Nagaland who practised the craft in their own area in accordance with their own customs and designs.

Three villages, namely, Ungma in the district of Mokokchung, Kohima in the district of Kohima and Chazouba in the district of Phek have been selected for the study of (Handloom) weaving craft in the State of Nagaland. These villages are selected as they are important in their own way and have contributed much for the development of weaving craft in their own area. The general particulars of these villages including their names, location, amenities and services available are detailed below.

Ungma village

Ungma is said to be the second village formed by the Ao tribe in their area. A legend regarding the origin of the name 'Ungma' goes that "the Ao's, after coming from Chungliyimti, their first village, settled in a place which they named as Soyim. But unfortunately, due to the untimely and unnatural death of a certain Unger (Councillor or Chief) they abandoned the village and left for another place known as Koridang. From Koridang the Ao's scattered to different places whereas some went back to the old place (Soyim) they had once abandoned and called it as 'Ungma' which means loss of Unger" (Councillor or Chief). Thus the name Ungma

came into existence. It is now the biggest village in the district of Mokokchung.

Ungma is situated in the south-west of Mokokchung town at a distance of about 6 (six) kms. By the side of Kohima-Mokokchung (State Highway) road in the Ongpangkong circle of Mokokchung district. The main approach to the village is a pitched road from the Kohima-Mokokchung road. There are several pitched roads within the village. The village is approachable by taxis, scooters, motor cycles, buses and trucks. It is only a few minutes journey from Mokokchung town. City buses also ply through this village from Mokokchung to Alichen (NAP HQ.). There is a bus stop in the village. The nearest Railway station from the village is Amguri (Assam) which is about 66 kms. away from the village.

Amenities and services

Amenities and services, such as, power supply, educational and medical facilities and drinking water supply are available in the village itself. There is a Branch Post Office in the village but the telegraph and banking services are not available inside the village but these needs of the people are fulfilled by the services available at Mokokchung town. Electricity is generally not utilised by the craftsmen of this village as they do not use power loom for weaving. Most of the households use the electricity for domestic and commercial purposes. There is only one dispensary located in the village. Better medical facilities are however, available in Mokokchung town. There are four primary Schools, one Middle School and a Govt. High School situated inside the village to provide education facilities to the people of the village. Higher general educational facilities are available in Mokokchung town which is only 6 (six) kms. away from the village. For

higher technical education in Medical, Engineering etc. one has to go beyond the state of Nagaland. Facilities rendered by recognised Shorthand and Type-writing institutions are also availed by the educated youths of this village from Mokokchung town. One production cum-training centre relating to weaving is also situated in Mokokchung town. Weaving craftsmen and women desirous of learning the art or weaving can have themselves trained in this centre. The trainees get some amount of stipend during the training period.

There is no daily *hat* or market in the village but the various items of consumer goods are, readily available in the shops located in the village. Luxurious items are, however, purchased from the district headquarter town of Mokokchung.

There are quite a few affluent households in this village. These households maintained motor cars, scooters and motor cycles of their own. There were 15 cars and 6 motor cycles/scooters owned by the affluent households of this village at the time of 1981 Census. About 180 copies of various Newspapers-daily and weekly-were in circulation in this village during 1981. Shri S. C. Jamir, ex-Chief Minister of Nagaland also hails from this village.

Chazouba village

Chazonba is situated on the north bank of river Teseru in the Chazouba circle of Phek district. It is about 72 kms. away from the State capital of Kohima town on Kohima-Zunheboto road. The district headquarter 'Phek' is situated in the east of this village at a distance of about 142 kms. The circle headquarter to the village is located at adjacent Chazouba headquarter to the south-west of this village. The main approach to the village is a pitched road called Kohima-Zunheboto road. The lanes and bye-lanes in the village are of kutcha nature.

There is a bus stop in the village. People of this village avail the bus services run by the Govt. of Nagaland. While going to different places of the district and beyond the district as well. There is no railway station in the district. The nearest railway station from the village is Dimapur (Kohima district) which is located at a distance of 146 kms.

Amenities and services

The various amenities available in the village are

as follows. There is one Middle School to cater to the need of the people of the village in the field of education. High School facility is available in the nearby Chazouba headquarter. Higher, general and technical education facilities are not available in the circle headquarter also. For education in college, one has to come either to Kohima or Pfutsero or Phek (district headquarter). For technical education one has to go outside the state. Medical facilities are not available in the village but the same can be availed by the people of this village in Chazouba headquarter. Tap water is available in the village for drinking purposes. Electricity is also available in the village but the craftsmen do not use the power for weaving as they do not have power looms. Electricity is used mainly for domestic and commercial purposes. The postal facilities are not available in the village but the same can be availed by the people at the nearest Chazouba (circle) headquarter. Telegram facility is not in the reach of the people as there is no such facility available in the whole of Chazouba circle.

There is no *hat* or market in the village. Most of the edibles are either available at the shops located in the village or at the shops situated at the adjacent Chazouba headquarter. Luxurious items are, however, purchased by the people from Kohima town only as and when required.

Kohima village

Kohima situated on the highest summit on a north-easterly direction and opposite to Japvo and Kupamedyu ridge on the south-east, falls in the Chiephobizou circle of Kohima district. It is one of the biggest village of the State of Nagaland. Kohima town, the State capital of Nagaland, is located contiguous to the Kohima village. Several pitched roads from Kohima town run through the village. Kohima village has acquired all the characteristics of an urban centre being contiguous to the capital town.

The village is spread over an approximate area of 7.14 square kms. but the exact area is not available as it has never been cadastrally surveyed. The village population consists of following Khels (clans).

- T – Khel or Tsutuonoma Khel
- L – Khel or Lhisema Khel
- D – khel or Dapfutsuma Khel
- P – Khel or pfuchatsuma Khel

The importance of this village is felt in Kohima town also due to many reasons. Kohima village is regarded as one of the richest village of the district as well as of the State. Most of the households either own a pucca house with tin roof or a house constructed with wooden walls with tin roof. Reinforced cement concrete buildings are also seen in plenty. There is not a single thatched house came to our notice during the survey. Village paths are mostly pitched. Modern amenities of life-like electricity, water supply are also available in the village. Open surface and kutchra drains are also found in the village. The village is approachable by taxis, jeeps and even by mini buses. The inter-district and even inter-state bus terminus situated at Kohima town can be availed by the people of this village. The nearest railway station from the village is situated at a distance of about 76 kms. at Dimapur town of Kohima district.

Amenities and services

As stated earlier, all modern amenities of life are available in this village. Educational, Medical and water supply (potable) facilities are readily available in the village itself. There are four Primary Schools, two Middle Schools and four High Schools located in the village to cater to the needs of the people in the field of education. Besides that a number of high schools, two colleges available in the Kohima town are also located within a few kilometres from the village. Medical facilities are also available in the village. There is one primary health centre and maternity and child welfare centre located inside the village. The Naga Civil Hospital situated at Kohima town is only a few Kilometres away from the village. Tap water is available in most of the households for drinking purposes. One Post Office is also located in the village. Telegraph services are also available in Kohima town but not within the village. Kohima is an electrified village having electrical connections in most of the households. Street lights are also seen within the village. A panoramic view of Kohima town from the summit point of the village on clear weather is worth enjoyable. Night view of Kohima town from Kohima village attracts many hearts who come out of their houses to enjoy the beautiful scenery.

In the fields of industry, the village could not make much progress though there is ample scope in this field. At the time of survey, number of small rice mills, a

saw mill and a few Govt. Offices are found located in the village. A few co-operative weaving centres are also in existence in the village but their present state of functioning is not up to the mark. Agriculture is however the main occupation of the people of this village as per 1981 Census.

A good number of people of this village are however working in state and central Govt. Offices located in Kohima town. Some of them occupy very high position in Govt. Offices while a few other are found engaged in the political activities besides education and social services. A few social organisations are also functioning in this village.

Demographic particulars of the villages

According to 1981 Census, the total number of households in Ungma is 784 which constitute a total population of 3870 out of which 1995 are males and 1875 are females. The sex ratio of the population is 940 females per thousand males while the literacy rate is 59.77 per cent. The growth rate of population during the decade 1971-81 is only 16.60 per cent but the percentage of workers to total population is 46.07 per cent. There are about 291 households with a total population of 1829 in Chazouba village. Among them 946 are males and 883 are females. The sex ratio of the population is 933 females per thousand males while the literacy rate is only 39.97 per cent. The growth of population during 1971-81 is 37.52 per cent and proportion of workers engaged in various services is 51.56 per cent. Kohima village with 1312 households constitute a total population of 6355 among whom 3237 are males and 3118 are females. The growth rate of population during the decade is 48.86 per cent while the literacy rate is about 49.52 per cent. The sex ratio of the population of this village is 963 females per thousand males and the percentage of workers to total population is 44.82 per cent. Most of the population of Ungma village belong to 'Ao' tribe while the population of Chazouba village belong to Chakhesang tribe. The population of Kohima village is predominantly Angami but people belonging to different tribes are also now residing in the rented houses of this village.

The following inset table II.1 shows the number of households, population, literacy rate, sex ratio, growth of population and work participation rate of the selected villages according to 1981 Census.

Table II.1

**Statement showing the number of households, sex ratio and work participation
rate of the selected villages according to 1981 Census**

Name of the selected villages	No. of households	Population			Growth rate of Population during 1971-1981	Literacy rate	Sex ratio	Percentage of workers to total population
		Persons	Males	Females				
1	2	3	4	5	6	7	8	9
Kohima village	1,312	6,355	3,237	3,118	48.86	49.52	963	44.82
Chazouba village	291	1,829	946	883	37.52	39.97	933	51.56
Ungma village	784	3,870	1,995	1,875	16.60	59.77	940	46.07

The major religion followed by the people of these three villages is Christianity. During the time of survey, it has come to our notice that only few households followed other religions and persuasions in these villages. The mother tongue of the people of these three villages, however, differ considerably. In Ungma, the people speak in 'Ao' language which is the mother tongue of Ao tribe. In Chazouba, the people speak Chakhesang language which is the mother tongue of Chakhesang tribe while the people of Kohima village mainly speak Angami language which is the mother tongue of Angami tribe. However, a number of non-Angami speaking households are also found in Kohima village. The language Nagamese is commonly used as a link language for inter-tribe/community conversation besides English and Hindi.

The traditional occupation of the people of these three selected villages is agriculture. Most of the households of these villages are engaged in agriculture. Weaving is also traditionally practised in most of the households of these villages but practising of this craft is confined to female members of the household only. They generally go for weaving in their off time when there is no pressure for agricultural and other allied work. Here in Nagaland, no particular community, caste or tribe is associated with the weaving. All the tribes among the Naga practise the craft in their own households according to the design

and fashion customarily followed by each of the tribes in their area. The master craftsmen are rather looked upon in high honour.

The table II.2 shows that the households reported about the social status ascribed to craftsmen traditionally classified by religion, caste/tribe/community of the head of households.

This table describes the social status of the craftsmen in the social hierarchy of the three villages selected for the purpose. It is clearly seen that about 73.00 per cent of the households ascribed the social status of the craftsmen as respected and the rest 27.00 per cent ascribed their status as equal. The statement in this regard made in earlier paragraph is justified with reference to the below table. It is also seen from this table that among the tribes following Christianity, the Angami Naga pays more respect (82.00 per cent) to the craftsmen in their locality followed by Ao (70.00 per cent) and Chakhesang (65.00 per cent). The Angami tribesmen who follow Pfutsana religion always see the craftsmen with high regard.

The particulars of craftsmen engaged in the craft under study.

As has been told earlier that most of the households of these villages engage themselves in

Table II.2

**Households reported about the social status ascribed to craftsmen-traditionally
classified by religion, caste, tribe, community of the head of household**

Religion, Caste, Tribe, Community of the head of household		Number of households engaged in the craft	Number reporting about the social status ascribed to the craftsmen in the locality as	
Religion	Caste/Tribe/ Community		Respected	Equal status
1	2	3	4	5
Christian	S. T. Angami Naga	17	14	3
	S. T. Chakhesang Naga	20	13	7
	S. T. Ao Naga	20	14	6
Other Religions & Persuasions (pfutsana)	S. T. Angami Naga	3	3	..
All Religions	All Tribes	60	44	16

weaving at their off season, the exact number of craftsmen households if considered in the real sense are approximately the same as the total number of households in these villages. There is no special pattern of distribution of these households in relation to its location in the villages. They also do not follow any special pattern of settlement.

The general economic condition of the craftsmen are more or less similar to that of other householdes. The craftsmen mostly do weaving in their loom for domestic purposes. A few households took this profession on commercial basis as their off time profession while some work in the loom of others as a wage-earner. The exact number of such households could not be ascertained during the survey. It is however reported that percentage of such households will vary between 20 to 25 per cent of the total households of these villages. These households

purchase the raw materials from the open market. In some cases, the raw materials are supplied by the Handicrafts Centres located in nearby urban areas. As there is no restriction in shifting the profession, a weaver craftsmen may engage himself /herself in some other profession in a later date if the new profession is considered profitable.

Demographic profile of craftsmen

For the purpose of this study, a minimum of 20 households practising the craft in each of the three villages were selected on sample basis. Thereafter, shedules were canvassed in these households to collect the desired information. Total number of households in these three villages thus came to 60 where these shedules were canvassed. The various tables generated from these shedules to assess the demographic pattern of these artisans are analysed below.

Table II.3

Distribution of population classified by age, sex and marital status

Age-group	Never married			Married			Widowed			Divorced or separated			Total population		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-4	22	14	8	..	..	..	..	..	..	..	..	..	22	14	8
5-9	43	27	16	..	..	..	..	..	..	..	..	..	43	27	16
10-14	48	22	26	..	..	..	..	..	..	..	..	..	48	22	26
15-19	63	29	34	3	1	2	..	..	..	..	..	..	66	30	36
20-24	33	17	16	2	..	2	..	..	..	1	..	1	36	17	19
25-29	6	3	3	9	2	7	..	..	..	..	..	..	15	5	10
30-34	3	3	..	10	5	5	..	..	..	1	..	1	14	8	6
35-44	..	..	..	33	13	20	2	..	2	1	..	1	36	13	23
45-54	..	..	..	28	17	11	6	..	6	..	..	..	34	17	17
55-69	..	..	..	13	7	6	2	..	2	..	..	..	15	7	8
70+	..	..	..	1	1	..	..	..	..	..	..	..	1	1	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	218	115	103	99	46	53	10	..	10	3	..	3	330	161	169

It is observed from the above table II.3 that there are 330 persons consisting of 161 males and 169 females in the 60 households practising the craft in these three villages. The sex ratio thus comes out to be 1050 females per thousand males. Out of the total population of 330 about 218 or 66.06 per cent of the total population is never married of whom 115 are males and 103 are females. It is also seen that out of these 115 never married males atleast three youngmen remained unmarried at the age of 25-29. On the other hand, 99 persons or 30.00 per cent of the total population are found married in the age between 15 to 59 years and among them 46 are males while 53 are females. Besides that, there are 10 widows and three divorced or separated females living in these villages. There is no widower divorced or separated persons among the males in any age-group.

The following table II.4 presents a significant feature relating to literacy ratio in these villages. It is seen from this table II.4 that about 85.15 per cent of total population is literate in these villages with male

and female percentages being 86.34 and 84.02 respectively. The effective literacy rate which is calculated excluding the population of 0-4 will go as high as 91.82 per cent for the total population with male and female percentages as 95.03 and 88.76 respectively. There are only seven males and 10 females literates having no educational level but about 82 people have passed the primary or junior basic level of education of whom 33 are males and the rest 49 are females. Almost equal number of males (78) and females (76) have secured the middle school level of education. Fifteen persons belonging to age-group 20 and above have passed the matriculation or higher secondary level of examination. Four males and a female have secured non-technical diploma not equal to degree while five males have attained the educational level of graduate and above. It may therefore be concluded that literacy rates in these villages and more particularly among the selected households are significantly high compared to other villages of the state.

It appears from the following table II.5 that Christianity is the main religion followed by the people of these three villages. Out of 60 households, 20 households belonging to Ao Naga and another 20 households belonging to Chakhesang Naga follow Christianity as their religion. Among the rest 20, seventeen households belonging to Angami Naga follow Christianity as their religion while the rest three households followed tribal religion 'Pfutsana'. Again it

appears from the below table that 20 households each belonging to Ao and Chakhesang tribes following Christianity as their religion speak Ao and Chakhesang respectively as their mother tongue. Among the Angami Nagas, 17 households following Christianity speak Angami as mother tongue while another three households with tribal religion Pfutsana also speak Angami as their mother tongue. No other religion is followed in these villages.

Table II.5

**Distribution of households classified by religion and caste/tribe/
community of head of the household**

Religion	Name of caste/tribe/ community	Number of households where mother tongue of head of the household is				Remarks
		Angami	Chakhesang	Ao	Total	
1	2	3	4	5	6	7
Christianity	Angami Naga	17	..	..	17	
	Ao Naga	..	..	20	20	
	Chakhesang Naga	..	20	..	20	
Other religions & persuasions (Pfutsana)	Angami Naga	3	..	..	3	
Total		20	20	20	60	

The table II.6 shows the distribution of households in different variables such as by religion, caste/tribe/community etc. of the head of the households.

The following table II.6 reveals that out of 60 households, there are 16 households with male as head of the household while the rest 44 heads of households are belonging to female sex. Out of these

16 households, 4 households with male as heads of households belonging to Angami Naga follow Christianity as their religion while 6 (six) households with male as heads of households belonging to Chakhesang tribe follow the same religion. The other four households belonging to Ao Naga with male as head of household follow Christianity as their religion while two households belonging to Angami Naga with male as head of household follow Pfutsana religion.

Among the female heads of households 13 households belonging to Angami Naga, 14 households belonging to Chakhesang and 16 households belonging to Ao Naga follow Christianity as their religion while only one household belonging to Angami Naga follows Pfutsana as their religion. Again coming to the level of education of the head of household, it appears that among 16 households with male as head, one head of household is illiterate while two heads of household have passed the level of primary or junior basic. The maximum number of heads of households (10) have acquired the

certificate of middle school while a single head has passed matriculation or higher secondary. Two heads of Households have secured the educational level 'graduate and above' in these villages. Among the females as head of households the maximum number (15) of the heads of households have acquired the educational level of middle school while another 14 heads of households have passed primary or junior basic level of education. Literate without educational level is claimed by two heads of households while the rest 13 are illiterate.

Table II.6

**Distribution of households classified by religion, caste/tribe/community,
sex and educational level of the head of the household**

Name of religion	Name of caste/tribe/community	No. of households by sex of the head of the household Male/ female	Number of households by educational level of head of the household							
			Illiterate	Literate without educational level	Educational level					
1	2	3	4	5	6	7	8	9	10	11
Christian Naga	S.T. Angami	Male-4	..	..	2	2	..	..	..	..
		Female-13	4	..	8	1	..	..	..	..
S.T. Chakhesang Naga	Male-6	..	..	..	3	1	..	..	..	2
	Female-14	5	2	2	5	..	..	..	..	..
S.T. Ao Naga	Male-4	..	..	..	4	..	..	..	..	..
	Female-16	3	..	4	9	..	..	..	..	..
Pfutsana	S.T. Angami	Male-2	1	..	..	1	..	..	..	..
		Female-1	1	..	..	..	..	..	..	..
All Religions	All tribes	Male-16	1	..	2	10	1	..	..	2
		Female-44	13	2	14	15	..	..	..	..

The below table shows that there are 16 households with male as head of household and 44 households with female as head of household. Among the sixteen households with male as head, two heads of households each fall under the age group 20-29 and 30-39 and have 3-4 persons and 5 persons respectively as members of the households. Another 5 heads of households come under the age- group 40-49 with one household each consisting of single member, 3-4 members, 5 members, 6-7 members and 8-9 members in the households. The age-group 50-59 brings into its fold 6 heads of households which have one household each consisting 2 members, 3-4 members, 5 members and 8-9 members but two households consisting 6-7 members. The remaining one household with 3-4 members fall under age-group 60 and above. Among the households headed by females, three households come under the age-group 20-29 of whom one with two members and two with 3-4

members household. Another 14 households of this category fall under the age-group 30-39 with two households each with a single member and 8-9 members; three households each with 3-4 members and 6-7 members are the rest 4 as 5 members households. The next age- group 40-49 has 12 households of which 4 households have 3-4 members; one household with 5 members; 5 households with 6-7 members and the rest two households with 8-9 members. The other 8 households belonging to age-group 50-59 have two households with 10-12 members while one household each come under the 3-4 members, 5 members, 6-7 members and 8-9 members group. The highest age-group 60 and above has seven households of which one household each comes under 2 members, 5 members and 8-9 members group and two households each fall under 3-4 members and 6-7 members group.

Table II.7

Distribution of households classified by age and sex of the head of the household and number of members

Age of head of household	Person	Number of households by sex of the head of the household	Number of households having members						
			2	3-4	5	6-7	8-9	10-12	13 and above
1	2	3	4	5	6	7	8	9	10
Below—20	Male	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..
20—29	Male – 2	..	..	2	..	..	..	..	..
	Female – 3	..	1	2	..	..	..	..	..
30—39	Male – 2	..	..	..	2	..	..	..	..
	Female –14	2	..	3	4	3	2	..	..
40—49	Male – 5	1	..	1	1	1	1	..	..
	Female –12	..	..	4	1	5	2	..	..
50—59	Male – 6	..	1	1	1	2	1	..	..
	Female – 8	..	2	1	1	1	1	2	..
60 and above	Male – 1	..	..	1	..	..	..	..	..
	Female –7	..	1	2	1	2	1	..	..
Total	Male – 16	1	1	5	4	3	2	..	..
	Female –44	2	4	12	7	11	6	2	..

The following table shows the distribution of households classified by relationship of members to head of household with numbers.

The following table is self explanatory. It appears from the table below that there are 16 nuclear households consisting of husband and wife with or without unmarried sons and daughters living in these villages. Total number of persons living in such families are 58. Among these 16, four households with 8 members belong to a type where only couples are

living without any issue. There are 4 more households which have 18 members in total and their household members consist of head and spouse with married son, son's wife with or without unmarried sons and daughters. Another 24 households are living in big joint families with two or more couples including brother's wife and son's wife. The total number of persons in such families comes to 133. All other types of household put together comes to 16 with a total number of members as 121.

Table II.8

**Distribution of households classified by nature of relation of members
to head of the household and number of members**

Nature of relation of members to head of the household	Number of households	Number of members	Remarks
1	2	3	4
1. Self	1	1	
2. Self, spouse	4	8	
3. Self, spouse, unmarried sons and daughters	12	50	
4. Self, spouse, married son and son's wife, with or without unmarried sons and daughters	4	18	
5. Self, spouse, married brother, brother's wife, with or without unmarried sons and daughters	13	64	
6. Self, spouse, married brother, brother's wife, married son, son's wife/without unmarried sons/or and daughters	11	69	
7. Self (male), unmarried son/daughter	4	22	
8. Self (female), unmarried son/daughter	7	60	
9. Self, spouse/with or without unmarried son/daughter and widowed father	2	18	
10. Self, spouse, with or without unmarried son/daughter and widowed mother	1	9	
11. Self (male), unmarried brother/sister	1	11	
12. Others (specify)	..	..
Total	60	330	

The following table II.9 shows the distribution of households classified by migration status and reasons for migration.

The table II.9 shows that there are 52 heads of households out of 60 born inside the village and are treated as non-migrant according to the place of birth. The rest 8 households who were born outside the village but in the same district have either moved to the village due to service, family movement or marriage. It appears from the below table that 5 households have migrated into the village for service while two households have moved into the village for the movement of either families inside the village and the rest one household has migrated due to reasons of marriage.

The migration status of the households has been determined with reference to the duration of stay in the village. It appears from the survey data that there are only 8 households which have acquired migration status according to duration of stay cross classified by place of birth. Among them two households are found staying in the village for a duration of 6-10 years and

the rest 6 with a duration of 11-20 years. The rest 52 households do not come under the purview of migrants.

The distribution of households classified by traditional occupation with reference to religion of the population of these villages. It appears that 17 households belonging to Angami Naga, 20 households belonging to Ao Naga and another 20 households belonging to Chakhesang Naga follow Christianity as their religion and are engaged in traditional occupation i.e. cultivation. The rest three households belonging to Angami Naga which follow 'Pfutsana' religion are also traditionally engaged in cultivation. It also appears that weaving is not the traditional occupation of the Naga community which is actually not the fact. As has been explained in the earlier paragraphs of this chapter that weaving is traditionally practised by the women of Nagaland in their off time when the pressure of work from their traditional occupation cultivation is over. Since the minimum period of work required to be treated as main worker is not satisfied by the persons engaged in weaving they are treated as subsidiary worker as per Census definition of main workers adopted in 1981 Census.

Table II.9

Distribution of households classified by migration status with reference to place of birth and reasons for migration in relation to head of household

Migration status with reference to place of birth of head of the household	Number of households	Number of households which have migrated due to		
		Service	Family movement	Marriage
1	2	3	4	5
A. Non-migrant (born in the village)	52	..	..
B. Migrant	8	5	2	1
I. Born outside the village but in the same district	8	5	2	1
II. Born outside the district but within the State	..	..	..	..
Other including unspecified	..	..	..	..
Total	60	5	2	1

The Table II.10 reveals that there are 10 households having no occupational diversity i.e. the members of these households are engaged in the same type of occupation. The rest 15 households form six different combination of occupational diversity, such as, (1) weaving and cultivation, (2) weaving and other services, (3) weaving cultivation and other services, (4) cultivation & weaving, (5) other services and weaving and (6) other services and cultivation. The first three combinations bring into their fold 31 households out of 50 with 96 workers while the fourth combination accommodates only four households with 14 workers. The fifth and the sixth combination together have 15

households with 42 workers in that group. It is also observed that the main occupation of the head of household for the first three combinations is weaving while the main occupation of the head of household for the fourth combination is cultivation and for the remaining fifth and sixth combination, the main occupation of the head of household is other services. It is also noticed that the first three combinations with 31 households have 3.9 workers on an average per household which rises to 4.7 in the case of fourth combination and finally goes down to 2.8 persons per household in the case of fifth and sixth combination.

Table II.10

Distribution of households classified by the number of workers and by main occupational diversity (i.e. different members having different occupation)

Description of occupational diversity	No. of households	No. of workers
1	2	3
1. No occupational diversity	10	14
2. Weaving (Head) (1) cultivation (2) (wife etc.)	14	46
3. Weaving (Head) (1) other services (2) (Husband, son, daughter)	14	35
4. Weaving (Head) (1) cultivation (2) (wife) other services (3) (Husband, son, daughter etc.)	3	15
5. Cultivation (Head) (1) weaving (2) (wife)	4	14
6. Other services (Head) (1) weaving (2) (wife)	12	30
7. Other service (Head) (1) cultivation (2) (wife)	3	12
Total	60	166

The first important points emerges from the table II.11 is that there is not a single child labour engaged in the weaving craft in these three selected villages. Secondly, it is also noticed that all the 16 households with male head have subsidiary occupation as weaving. Among the 44 households with female as head of households, 19 have no subsidiary occupation; 20 have subsidiary occupation as cultivation; 4 have weaving and one household has other works as subsidiary occupataion. Again, when we analyse the table keeping the broad age-group in view, it is observed that 16.67

per cent of the households in relation to head fall in the age-group 15-34 while 73.33 per cent of the households come under the age-group 35-59. The rest 10 per cent of households fall in the older age-group 60+. In other words, out of the total of 60 households, 19 or 32 per cent of the households have no subsidiary occupation; 20 or 33 per cent of them have cultivation as their subsidiary occupation and another 20 or 33 per cent as weaving as their subsidiary occupation. The rest 2 per cent have subsidiary occupation relating to other works.

Table II.11

**Households classified by sex, broad age-group and subsidiary occupation
in relation to head of the households**

Age-group	Sex	No. of households	No. of households having no subsidiary occupation	Number of households having subsidiary occupation		
				Cultivation	Weaving	Other services
1	2	3	4	5	6	7
0-14	Male	..	..	..	..	..
	Female	..	..	..	..	..
15-34	Male	2	..	..	2	..
	Female	8	6	..	2	..
35-59	Male	12	..	..	12	..
	Female	32	12	19	..	1
60 +	Male	2	..	..	2	..
	Female	4	1	1	2	..
Age not stated	Male	..	..	..	..	..
	Female	..	..	..	..	..
Total	Male	16	..	..	16	..
	Female	44	19	20	4	1

The following table II.12 shows that out of a total population of 330, 116 are Angamis, 107 each are Ao and Chakhesang respectively. Among the Angamis 59 are males and 57 are females. The Ao's have 44 males and 63 females while chakhesang have 58 males and 49 females. It also appears from the below table that there are 67 workers in total among the Angami tribe while 52 workers are found among Ao and 47 workers in Chakhesang tribe. In all, there are 166 workers and 164 non-workers found in these villages. Another important factor emerges out of these table is that there is not a single child worker found in these three

selected villages during the survey. Out of a total of 166 workers about 49 per cent of them are in the age-group 15-34 while another 44 per cent of the worker are found in age-group 35-59 and the rest 7 per cent are in the age-group 60 and above. Among the non-workers about 69 per cent are found in the age-group 0-14 while another 30 per cent are in the age-group 15-34 and the rest 1 per cent in age-group 35-39. When we examine the work participation rate by sex among the tribes, it appears that female participation rate is always higher than their counterpart among all the tribes of these villages.

Table II.12

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the caste/tribe/community	Total population			Number of workers and non-workers by age-group					
				All ages					
				Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Angami Naga (R)	116	59	57	67	28	39	49	31	18
Ao Naga (R)	107	44	63	52	14	38	55	30	25
Chakhesang	107	58	49	47	15	32	60	43	17
Total	330	161	169	166	57	109	164	104	60

Table II.12 (Contd.)

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the caste/tribe/ community	Number of workers and non-workers by age-group											
	0-14 years						15-34 years					
	Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F
1	11	12	13	14	15	16	17	18	19	20	21	22
Angami Naga	28	17	11	36	15	21	20	13	7
Ao Naga	39	16	23	25	2	23	16	14	2
Chakhesang	46	30	16	20	3	17	14	13	1
Total	113	63	50	81	20	61	50	40	10

Table II.12 conclud.

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the caste/tribe/ community	Number of workers and non-workers by age-group											
	35-59 years						60 + years					
	Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F
1	23	24	25	26	27	28	29	30	31	32	33	34
Angami Naga	24	10	14	1	1	..	7	3	4	..	..	..
Ao Naga	25	11	14	..	..	..	2	1	1	..	..	..
Chakhesang	25	11	14	..	..	..	2	1	1	..	..	..
Total	74	32	42	1	1	..	11	5	6	..	..	..

The below table shows that about 50 per cent of the population of these villages are workers while the rest 50 per cent are non-workers. Among these workers about 15 per cent are illiterate, 21 per cent are primary or junior basic pass while around 52 per cent of them are the holders of middle school certificates. Among the rest, about 5 per cent are matriculate and about 3 per cent have achieved the level of graduate and above. About 2 per cent of the workers are the holders of technical diploma or certificates not equal to degree and about 1 per cent each are the holders of 'non-technical diploma or certificates not equal to degree' and 'literate without educational level'. Among the non-workers, about 15 per cent are illiterate while the rest 9 per cent are literate but without any educational level. The primary and junior basic level of education have been attained by about 29 per cent of the non-working population while 41 per cent of the non-workers have attained the middle school certificates. The matriculation and higher secondary certificates have been obtained by another 4 per cent of non-workers while about 2 per cent are having non-technical diploma or certificates not equal to degree.

Table II.13
Distribution of workers and non-workers classified by sex and educational level

Educational level	Total population			No. of workers			No. of non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
1. Illiterate	49	22	27	25	8	17	24	14	10
2. Literate without educational level	17	7	10	2	..	2	15	7	8
3. Primary or junior basic	82	33	49	35	9	26	47	24	23
4. Middle	154	78	76	86	25	61	68	53	15
5. Matriculation or higher secondary	15	9	6	8	5	3	7	4	3
6. Non-technical diploma or certificate not equal to degree	5	4	1	2	2	..	3	2	1
7. Technical diploma or certificate not equal to degree	3	3	..	3	3	..	..	..	..
8. Graduate and above	5	5	..	5	5	..	..	..	..
Total	330	161	169	166	57	109	164	104	60

The following table II.14 shows the distribution of traditional and present occupation with sex and broad age groups.

The table II.14 speaks about the fact that out of 166 workers traditionally engaged in cultivation, about 57 or 34 per cent are males and 109 or 66 per cent are females. There is no workers in the age-group 0-14 and that signifies the fact that there is no child worker among the selected households of these villages. However, among the males, about 20 or 36 per cent of the workers belonging to age-group 15-34 are now engaged in other services whose traditional occupation was cultivation. But in the age-group 35-59, about 5 or 7 per cent of the workers with traditional occupation as cultivation are found engaged in the same occupation but a major portion of them i.e. about 27 or 51.00 per cent are found engaged in other services. In age-group 60 years and above, 3 per cent of workers each are found presently engaged in cultivation and other

services respectively. Among the female workers whose traditional occupation are cultivation, about 20 or 18 per cent of them belonging to age-group 15-34 are presently engaged in the same occupation while about 38 or 35.00 per cent of the workers of the same age- group are engaged in weaving and about 3 or 3.00 per cent are engaged in other services. In the age-group 35-39, about 39 or 36.00 per cent of the females with traditional occupation as cultivation are presently engaged in weaving and about 2 or 2.00 per cent are found employed in other services and the rest 1.00 per cent in cultivation. Two women or about 2.00 per cent of workers belonging to age-group 60+ with traditional occupation as cultivation are presently engaged in weaving and the remaining 4 or about 4.00 per cent in cultivation. It appears from above analysis that majority of the women with traditional occupation as cultivation are presently engaged in weaving followed by cultivation while the traditional male cultivators are mainly engaged in other services.

Table II.14

Distribution of work classified by traditional and present occupation, sex and broad age-groups

Traditional occupation	Sex	Total number of workers	Number of workers by broad age-group					
			0-14 years where present occupation is			15-34 years where present occupation is		
			Same as col. 1	Weaving	Other service	Same as col. 1	Weaving	other service
1	2	3	4	5	6	7	8	9
Cultivation	Male	57	..	..	..	..	..	20
	Female	109	..	..	..	20	38	3

Table II.14 conclud.

Distribution of work classified by traditional and present occupation, sex and broad age-groups

Traditional occupation	Sex	Number of workers by broad age-group					
		35-39 years where present occupation is			60 + years where present occupation is		
		Same as col. 1	Weaving	Other service	Same as col. 1	Weaving	Other service
1	2	10	11	12	13	14	15
Cultivation	Male	5	..	27	2	..	3
	Female	1	39	2	4	2	..

Table II.15

**Distribution of workers classified by sex, broad age-group,
main activity and subsidiary occupation**

Age- groups	Sex	Total number of workers	No. of workers having subsidiary occupation	Number of workers whose main activity is						
				Cultivation		Weaving		Other service		
				subsidiary occupation		subsidiary occupation		subsidiary occupation		
				weaving	other service	cultivation	other service	cultivation	weaving	
1	2	3	4	5	6	7	8	9	10	
0-14	Male	..	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..	..
15-34	Male	20	5	..	..	..	..	4	1	..
	Female	61	25	2	..	20	2	1	..	..
35-59	Male	32	18	..	1	..	..	17	..	..
	Female	42	31	..	..	29	2	..	..	..
60 +	Male	5	2	..	..	..	..	2	..	..
	Female	6	3	1	..	2	..	..	..	..
Total	Male	57	25	..	1	..	..	23	1	..
	Female	109	59	3	..	51	4	1	..	..

It appears from the table II.15 that out of 166 workers about 51.00 per cent or 84 of them have subsidiary occupation. Of these 84, 30.00 per cent are males and 70.00 per cent are females. These workers with subsidiary occupation when distributed in broad age-groups, it reveals that about 36.00 per cent of them come under the age-group 15-34, 58.00 per cent in age-group 35-59 and above 6.00 per cent in age-group 60 and above. There is, however, no worker in age-group 0-14. The workers with subsidiary occupation when considered according to their main activity, it is observed that there are 4 cultivators, 55

weavers and 25 other service men and women among them. Out of 4 cultivators 3 have subsidiary occupation as weaving and only one does other service. Of the 55 weavers (all women), 5 have subsidiary occupation as cultivation and only 4 are engaged in other services. Of the rest, 25 persons are engaged in other activities, 24 have subsidiary occupation as cultivation and only one does weaving. It should be noted among other observations that weaving is the activity confined to females only while cultivation is done by people of both the sexes.

The following table II.16 shows the distribution of non-workers by sex, age and type of activity.

The following table II.16 reveals that out of 164 non-workers 104 are males and 60 are females. Of these, 164 non-workers, 21 are infants, 136 are full time students, 5 in household duties and 2 are seeking employment. Among the non-workers about 69.00 per cent are in the age-group 0-14; about 17.00 per cent are in the age-group 15-19; about 12.00 per cent in age-group 20-24 and the rest 2.00 per cent in age-group 25-29. There is not a single non-worker

even in the older age-group 60 and above. It means that even the older people had to work for their livelihood.

Information relating to non-practicing households

In Nagaland it is very difficult to get sufficient number of households not practising weaving as a traditional craft. However, 5 households each not practising the craft have been selected from the three villages selected for the study of weaving craft in the state.

Table II.16

Distribution of non-workers by sex, age and type of activity

Age-group	Total number of non-workers			Number of non-workers by type of activity and sex							
				Infant		Full time student		Household duty		Seeking employment	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
0-14	113	63	50	13	8	50	42	..	..	..	..
15-19	28	27	1	..	..	27	..	..	1	..	..
20-24	19	12	7	..	..	11	6	..	1	1	..
25-29	3	1	2	..	..	..	..	..	2	1	..
30-39	1	1	..	..	..	..	..	1	..	..	..
Total	164	104	60	13	8	88	48	1	4	2	..

The table below shows the distribution of population classified by age, sex and marital status of the population of this non-practising households.

It appears from the following table that there are 67 non-practising population with 34 males and 33 females in these selected households. The never married population accounts for 40 with 21 males and 19 females. Not a single person remained unmarried beyond the age of 29 relating to both the sexes. There

are 26 married persons with 13 males and 13 females reported in these households. It also appears that not a single male got married before reaching the age 24 while no female is reported to have got married before reaching the age 19. It can, therefore, be concluded that there is no child marriage system prevalent in the three selected villages of the State. No divorced or separated person is reported in the village while only one widow in the age of 55-69 is found living in one of these households.

Table II.17

Distribution of population classified by age, sex and marital status

Age-group	Never married			Married			Widowed			Total population		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
0-4	10	6	4	..	..	..	..	..	..	10	6	4
5-9	12	7	5	..	..	..	..	..	..	12	7	5
10-14	9	4	5	..	..	..	..	..	..	9	4	5
15-19	5	3	2	..	..	..	..	..	..	5	3	2
20-24	2	..	2	1	..	1	..	..	..	3	..	3
25-29	2	1	1	10	3	7	..	..	..	12	4	8
30-34	..	..	..	6	4	2	..	..	..	6	4	2
35-44	..	..	..	7	4	3	..	..	..	7	4	3
45-54	..	..	..	2	2	..	..	..	..	2	2	..
55-69	..	..	..	..	..	..	1	..	1	1	..	1
70 +	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..
Total	40	21	19	26	13	13	1	..	1	67	34	33

Of the 15 selected households, 6 households belonging to Angami tribes, 5 belonging to Ao tribes and 4 belonging to Chakhesang tribes follow the religion christianity. Among the households belonging to Angami tribe, one household each headed by male and female are found to have acquired the educational level of middle school certificate while the rest four heads of households are found educated to the level of graduate and above. Five heads of households belonging to Ao tribe have passed the level of middle school while one out of four heads of households belonging to Chakhesang tribe is found illiterate. Among the rest 3 Chakhesang households, 2 heads of households have acquired the educational level upto the middle school and one to the level of graduate and above. Of the 15 heads of households, 13 heads are males and 2 are females. Among the male heads of households one household is living with two members, 2 households are living with three members, three households each are living with four to five members and the rest 4 households are living with 6-7 members only. But among households with female as head, one household each lives with two and three members only.

The non-practising households when classified by nature of relation of members with head of household and its number of members, it is seen that 13 nuclear households consisting of husband and wife with unmarried sons and daughters are living without a spouse of her own but with three unmarried sons and daughters. The rest households is an unspecified one living with one of his friends.

Of the 15 non-practising selected households, only 5 households are migrants of which three households have migrated from other parts of the district due to reasons of service and the rest two for religious services. Among these five migrant families, two head of households each are living in the village for a period of 1-5 years and 6-10 years and the rest one household for a period of 11-20 years. Further, these 15 non-practising households when classified by traditional occupation, religion, caste/tribe /community of the head of household, it is observed that all the head of households are traditionally engaged in cultivation and follow Christianity as their religion.

It appears from the following table II.19 that out of a total non-practising population of 67 only 30 or 45.00 per cent are workers and 37 or 55.00 per cent are non-workers. No person belonging to age-group 0-14 is reported as worker. Among the workers, about 20 or 67.00 per cent in age-group 15-34, 30.00 per cent or 9 are in age-group 35-59 and only 1 or 3.00 per cent are in age-group 60 and above. Among the Angami population of 18, only 12 are workers of whom 10 in age-group 15-34 and 2 in age-group 35-39. The total Ao population is 31 of whom 9 are workers –6 in age-group 15-34 and 3 in age-group 35-39. Total Chakhesang population is 18 out of which 9 or 50.00 per cent of them are workers. Of these 9, four each are in age-group 15-34 and 35-39 and one in age-group 60 years and above.

Table II.19

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the Caste/Tribe/ Community	Total population			Number of workers and non-workers by age-group					
				All ages					
	P	M	F	Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
Angami	18	8	10	12	5	7	6	3	3
Ao	31	16	15	9	5	4	22	11	11
Chakhesang	18	10	8	9	4	5	9	6	3
Total	67	34	33	30	14	16	37	20	17

Table II.19 (Contd.)

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the Caste/Tribe/ Community	Number of workers and non-workers by age-group											
	0-14 years						15-34 years					
	Workers			Non-workers			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F
1	11	12	13	14	15	16	17	18	19	20	21	22
Angami	6	3	3	10	3	7	..	..	..
Ao	18	9	9	6	3	3	4	2	2
Chakhesang	7	5	2	4	2	2	2	1	1
Total	31	17	14	20	8	12	6	3	3

Table II.19 cont'd

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age-group

Name of the Caste/Tribe/ Community	Number of workers and non-workers by age-group							Remarks
	35-59 years			60 + years				
	Workers			Workers				
	P	M	F	P	M	F		
1	23	24	25	26	27	28		
Angami	2	2	..	..	..	..	None was returned as non-workers
Ao	3	2	1	..	..	..	in age-groups 35-59 and 60 + years
Chakhesang	4	2	2	1	..	1		
Total	9	6	3	1	..	1		

The following table II.20 shows the distribution of workers and non-workers classified by sex and educational level of 15 non-practicing households.

It appears from the table below that out of a total population of 67 about 55 or 82 per cent of the population of the selected households are literate. Among them, two persons are literate without educational level, 12 persons are literate with educational level upto primary or junior basic, 30 persons are literate with middle school level of education, two are holders of certificate equal to matriculation or higher secondary and 9 are educated to the level of graduate and above. Among the total population, 30 persons are workers and 37 persons are non-workers. Among the workers about 97 per cent of them are literate and if we go in detail about their educational level we find that one person has passed

primary or junior basic; 19 persons have got the certificate of middle school and the rest 9 are holders of certificate equal to degree and above. Among the non-workers about 70 per cent of them are found to be literate of whom two are literate without educational level; 11 persons each are holding the certificate of primary or junior basic and middle school level while two persons have obtained the certificate equal to matriculation or higher secondary level.

These workers when classified by traditional and present occupation and again by sex and broad age-group, it tells us that out of 30 workers traditionally engaged in cultivation 6 belonging to age-group 15-34 are still continuing the same occupation but 9 of them of the same age-group are engaged in Govt. services and the rest 6 are in religious services. Of 8 persons of the are-group 35-39, 4 are still found engaged in

Table II.20

**Distribution of workers and non-workers classified by
sex and educational level**

Educational level	Total population			Number of workers			Number of non-workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
i) Illiterate	12	7	5	1	..	1	11	7	4
ii) Literate without educational level	2	..	2	..	..	..	2	..	2
iii) Primary or junior basic	12	6	6	1	..	1	11	6	5
iv) Middle	30	16	14	19	9	10	11	7	4
v) Matriculation or Higher Secondary	2	..	2	..	..	..	2	..	2
vi) Graduate and above	9	5	4	9	5	4	..	..	..
Total	67	34	33	30	14	16	37	20	17

traditional occupation of cultivation and the rest 4 persons are in Govt. service. One female worker of age-group 60 years and above is also still continuing the traditional occupation cultivation. Again it is reported by those 13 persons, 9 of age-group 15-34 and 4 of age-group 35-39 engaged in Govt. services, that they left their traditional occupation as the present occupation, i.e. the Govt. service is more beneficial to them and there are better prospect in Govt. services.

The number of non-workers distributed by age, sex and type of activity, it appears that out of 37 non-workers, 20 are males and 17 are females. Of them 7 males and 4 females are infants, 13 males and 12 females are full time students and one female is engaged in household activity. Among the non-workers, 31 persons are in age-group 0-14, 5 persons are in age-group 15-19 and one belongs to age-group 20-24. There are no non-workers in the older age- group 60 years and above.

The history of growth and development of the craft in these villages however could not be traced. It is also not known when by whom the craft was originated in the village. However, no particular caste, tribe or community is exclusively associated with the craft rather all the generic tribes of Nagaland are equally associated with weaving craft in their respective areas of the state. The changes that have taken place within this industry have already been discussed in chapter I of this report.

For the betterment and skill of the craftsmen, the Govt. of Nagaland is making all efforts with many schemes of help and aid. A good number of training-cum-production centres have been opened in the state to provide necessary training to the unemployed girls with a view to make them self-employed in weaving. This training cum-production centres are not only providing training to the deserving candidates but also providing weaving machines in subsidised rates and grant capital to set up one's own unit to those who pass the course of training. During the training period they also get a nominal sum as stipended per month. In recent years many weaving centres have also been set up in the private sector where many girls are being trained to weave the cloths. These weaving centres also supply raw materials to the practising craftsmen and at times these craftsmen are also employed in these centres on wage basis. The Nagaland State Co-operative Bank also provides loans to the weaver craftsmen to start their own weaving industry. In short, compared to earlier days, the weaving industry is making a steady progress in most of the villages located near the urban centres where training-cum-production centres, are available. The Govt. on its part is also trying to encourage the people to develop this industry with a view to provide more employment to the local young craftsmen besides making an effort to produce various types of clothes more particularly the Naga Shawls which are in great demand in the state as well as in other neighbouring States of Nagaland.

CHAPTER – III

PROCESS OF LEARNING

The art of weaving indigenous Naga clothes is not an easy thing. It requires constant practice and adequate concentration to learn the skill involved in it. Generally, it can be learnt by watching when others do the job and later practicing the same by themselves. Thus the art of weaving passes on from one generation to another. Customarily when a Naga girl attains her puberty, she is supposed to learn the skill of this industry.

The weaving in Nagaland is practiced in almost all the households specially in the rural areas. It is more or less compulsory to weave the clothes required for the use of the members of one's own household. As such, the art is very much familiar to each female member of the household. At the tender age, the girls are taught to wind the yarn and to make ball for setting the loom. Then she is asked to help in setting the loom. She then observes the methods and techniques of weaving by sitting by the side of the elderly women while they work on the loom. By and by she starts to weave the simple plain clothes and in course of time she acquires the technique of weaving. Longer period of training is required to acquire the skill to produce designs on the

clothes. To get perfection in the whole process one requires constant practice for more than two years. The training does not mean the specialisation of the craft. Specialisation in the art of weaving is required for designing the clothes and these designs play significant role in Naga dresses. One can easily distinguish a (Naga) tribe from another (Naga) just after having a glance at the design of the clothes that he wore as the design of clothes varies from tribe to tribe. So, to get perfection in weaving one has to take intensive training.

In earlier days, the training was limited within household or with the neighbours but, now, the training facilities are provided by the Industry Department of the state. In these training centres not only the training for weaving the indigenous Naga clothes on tension loin loom is provided but also the training to acquire the technique of weaving in flying shuttle loom is imparted.

The loom used by the weavers of Nagaland is called a 'loin loom' or 'tension loin loom' as the tension in the loom is maintained with the help of a belt fixed at the loin of the weaver.

Table III.1

**Distribution of persons classified by relationship with the head,
the persons imparted training and the period engaged in the craft**

Period engaged in the craft	No. of persons engaged in the craft	No. of persons engaged in the craft who are related to head as									
		Self who received training from		wife who received training from	Daughter who received training from		Other females who received training from		Other unrelated (hired) persons who received training from		
		Mother	Other un-related persons	Mother	Mother	Sister	Mother	Sister	Mother	Sister	other unrelated persons
1	2	3	4	5	6	7	8	9	10	11	12
Less than 5 years	66	2	..	2	6	1	..	..	28	5	22
5-9 years	79	20	1	3	14	1	2	2	26	3	7
10-19 years	22	15	1	1	1	1	1	..	2	..	..
20 + years	5	5	..	..	..	..	..	..	..	..	..
Total	172	42	2	6	21	3	3	2	56	8	29

In the above table two sets of data are available in the case of persons engaged in the craft. The first set of data relates to the members of the selected households and the other set of data relates to hired workers engaged by these households from outside. The first set consists of 79 persons covering cols. 3 to 9 and the second set consists of 93 persons covering cols. 10 to 12 of the table.

Out of 79 persons drawn from the 1st set and engaged in the craft, 11 persons are working for less than 5 years, 43 persons for 5 to 9 years, 20 persons for 10 to 19 years and 5 persons from more than 20 years. Similarly, out of 93 persons engaged in the craft who are drawn from the 2nd set, 55 persons are engaged in the craft for less than 5 years, 36 persons for 5 to 9 years and 2 persons for 10 to 19 years.

In all 172 persons are engaged in the craft out of which 128 have received their training from their mothers, 13 from their sisters and 31 from other unrelated persons. Out of 66 persons engaged in the craft for less than 5 years 36 persons have received their training from their mothers among whom 2 are head themselves, 2 are wives of head, 6 are daughters and other 28 are hired workers, 6 persons have received their training from sisters among whom 1 is the daughter of the head and other 5 are hired workers and the rest 22 have received their training from unrelated persons like friends, neighbours, etc. and all of them are hired worker.

Out of 79 persons engaged in the craft for a period of 5 to 9 years consisting of 21 heads, 3 wives, 15 daughters, 4 other females and 36 hired workers, 65

have received training from mother, 6 from sister and other 8 have received their training from unrelated persons.

Out of 22 persons engaged in the craft for 10 to 19 years consisting of 16 heads, 1 wife, 2 daughters, 1 other female and 2 hired workers, 20 have received their training from mothers, 1 from sister and other 1

from unrelated person 5 heads of household have worked in the industry for more than 20 years and all of them received their training from their mothers.

The following statement shows, the distribution of households having hired workers in the craft in the selected villages.

Table III-2

The number of households having hired workers in weaving

Name of selected villages	No. of households having hired workers	No. of hired workers engaged in weaving	
		M	F
1	2	3	4
1. Kohima	1	..	2
2. Chazouba	18	..	51
3. Ungma	7	..	40
Total	26	..	93

It is seen from the above table that out of 60 selected households of the three sample villages, 26 households hired as many as 93 workers and they are all engaged in weaving. Out of these 28 households, 18 households of Chazouba village alone engaged 51 hired workers in the craft followed by Ungma with 7 households consisting 40 hired workers and Kohima with a household engaging 2 hired workers to make the industry a commercial one. It is also reported that bulk of the hired workers come from villages selected for the purpose. A few of them are however hired from the nearby villages also.

The technique of weaving in Nagaland is as such that a single person can do all kinds of processing work

from beginning to the end. The spinning yarn is almost out dated at present in Nagaland as because, the mill made yarn is readily available in the market. Similarly, the process of dyeing yarn in recent years is also fading away due to easy availability of chemically coloured thread in the market. Hence, different kinds of processing works relating to weaving have become limited.

The following table III.3 gives the information relating to the distribution of the craftsmen classified by relationship with the head, nature of work performed in the craft and the training received by them.

Table III.3

**Distribution of persons engaged in the craft classified by relationship with the head,
nature of work performed**

Relationship with the head	No. of persons engaged in the craft	No. of persons engaged in the craft by nature of work performed					
		Weaving where the relation noted at col-1 received training from			Rolling of thread stitching, designing etc. into ball where the relation noted at col-1 received from		
		Mother	Sister	Other related or unrelated persons	Mother	Sister	Other related or unrelated persons
1	2	3	4	5	6	7	8
Sister	4	..	2	..	2	..	..
Brother's wife	1	1	..	..	..	..	..
Daughter	24	11	..	..	10	2	1
Wife	6	1	..	..	5	..	..
Self	44	34	1	1	8	..	..
Unrelated	93	3	3	6	53	5	23
Total	172	50	6	7	78	7	24

From the above table it is seen that there are only two kinds of works required to be done in weaving. They are (1) the main weaving part and (2) subsidiary part of it, such as, rolling the thread into balls, making designs, stitching, etc. Out of 172 persons engaged in the craft, 63 are engaged in the 1st group while the other 109 are engaged in the 2nd group. Of the 63 persons engaged in first category of work, 50 received the training from their mothers, 6 from sisters and 7 from the unrelated persons. Again, out of 109 persons

engaged in the 2nd category of work, 78 received their training from their mothers, 7 from sisters and 24 from other related or unrelated persons.

The following table III.4 gives the information relating to the persons engaged in the craft classified by relationship with head, cross classified by persons imparted training, period of training, and what kind of expenditure incurred to acquire the skill of weaving.

Table III.4

Distribution of persons engaged in the craft classified by relationship with the head, the persons imparted training, period of training and remuneration

Relationship with the head	No. of persons engaged in the craft	No. of persons engaged in the craft who received training from					Remarks
		Mother for the period		Sister for the period	Other unrelated persons		
		6 months to 1 year	2+years	2+years	6 months to 1 year	2+years	
1	2	3	4	5	6	7	8
Self	44	..	42	..	1	1	The trainees do not get remuneration and it is obligatory
Daughter	24	2	19	3	..	..
Sister	4	..	2	2	..	..
Brother's wife	1	..	1	..	..	..
Unrelated	93	1	55	8	..	29	
Wife	6	..	6	..	..	..
Total	172	3	125	13	1	30	

It is observed from the above table that out of 128 persons received their training from their mother, 3 persons completed their training to acquire the technique in a period of 6 months to 1 year and other 125 persons required more than two years to complete their training. All the 13 persons received their training from their sisters required more than 2 years to complete the training. Of 31 persons received their

training from unrelated persons, only one lady could complete her training within 6 months to 1 year and the rests 30 women required more than 2 years. All the persons engaged in the craft received their training from different sources as it is obligatory for all to learn the technique of weaving and no remuneration was required to be paid for the same.

Table III. 5

Assesment of training received by the persons as related to the period engaged in the craft, availability of better training facility and to receive better training

Period engaged in the craft	No. of persons engaged in the craft	No. who consider the training received is		No reporting availability of better training facilities	Number in favour of		Remarks
		Ade-quate	In Adequate		receiving better training	Not recei-ving better training	
				discription of better training	If such facility is available	Present training facility is satisfactory	
1	2	3	4	5	6	7	8
Less than 5 years	66	63	3	..	29	37	Generally the skill is passed from mother to daughter traditionally and the daughter acquires the skill by constant practice.
5-9 years	79	78	1	..	42	37	
10-19 years	22	22	..	..	7	15	
20 + years	5	5	..	..	3	2	
Total	172	168	4		81	91	

It is seen from the above table that out of 172 crafts person engaged in weaving, 168 persons received adequate training while the rest 4 received training which is not adequate. 81 craftsmen out of 172 have the intention to receive better training if such facilities are available to them. Other 91 persons expressed their unwillingness to avail better training facility because they consider the present training facility as adequate. In fact, the technique of weaving is passed from mothers to daughters traditionally and for this reason the training required to learn the art of weaving is considered mostly adequate.

Again, 66 craftswomen out of 172 are engaged in the craft for a period less than 5 years. Of them, 63 expressed their training as adequate and other 3

expressed it as inadequate. 29 craftsmen out of 66 are in favour of receiving better training and the other 37 are against it.

79 persons who kept themselves engaged in the craft for a period of 5 to 9 years, 78 have expressed their training to acquire the skill as adequate and only one has expressed it as inadequate. 42 out of 79 are in favour of receiving better training while the other 37 are not in favour of it.

All the 22 craftswomen engaged in the craft for a period of 10-19 years considered their training in this field as adequate but only 7 of them expressed their willingness to receive better training while the other 15 are not in favour of it.

Only 5 persons are engaged in the craft for a period of more than 20 years and all of them have expressed their training as adequate but 3 of them are in favour and 2 others are against receiving better training.

None of the household reported about any restrictions to teach the skill to others. Even, many non-Naga persons have acquired the skill without any bar though the skill is said to be an indigenous one. Now many persons from outside the state have acquired the skill of weaving and they are running the business outside Nagaland very well.

Biographical sketch of a master craftsman

An expert professional weaver, Smt. Keduo-u Sorhie was interviewed about her craftmanship. She says that the art of weaving was taught by her late mother Smt. Tuonuo who was practising weaving for about 40 years. Smt. Keduo-u took weaving as

profession at the age of 18 years in 1955 as she had to support her sister as her mother died when she was 10 years old. She believes that the talent of weaving is a gift given to her by God for which she could learn it easily and quickly. Though having 4 sons and one grown up daughter, she does the weaving single handed. As her only daughter is serving as Lower Division Clerk in Education Directorate she does not help her in weaving. Three of her sons are studying-two in class X and one in class IX and the other is serving as driver. Husband being a retired Government servant as Sub-Divisional Officer (PHE), they have limited family income and she can earn from weaving Rs. 1,000/- per month. They do not have sufficient cultivable land, though they own a hill type pucca house. She feels that her earning through weaving is a great contribution towards the present socio-economic condition of her family without which it would be difficult to maintain the standard of the family.

CHAPTER – IV

MANUFACTURING PROCESSES

The weaving in Nagaland is practised almost in all the households in rural areas mainly for their own household consumption. In addition to the use of their own household members, some households weave for sale also. Peculiarity in the state of Nagaland in regard to the handloom weaving is that, though, the craft is practised almost in all the households, the male section of the population is not engaged at all in the craft. Hence, the industry can be considered as a monopoly of the female section of the people of Nagaland.

As female section has the responsibility of management of household duty, it is very much difficult on their part to go far away from their own households to practise the craft. On the other hand, weaving can easily be practised sitting over a place in one's household. The survey conducted in three selected villages reveals that place of work of the persons engaged in handloom weaving is almost the same where they reside. The hired workers engaged in the craft have to come either from the other households of the village or from the nearby village. They usually come for the work in the morning and return in the evening before dusk. In our study there are a few hired workers who come from other villages.

It is noticed during the survey that all the establishments of weaving are located in parts of dwelling houses. No workshop, training-cum-production centre or any other place of work have been found in the sample villages. Among all the 60 (sample) selected practicing households, all the head of the households are not directly engaged in the craft as the practise of craft is confined to the females only. The male members of the households are indirectly engaged in the craft in the supervision or management of work in their leisure time. The total number of persons engaged in the craft are 172 out of which 79 belonged to the sample households and remaining 93

persons are hired workers. Not a single person of these sample households is working outside or away from their respective households.

The following table IV.1 shows the broad age groups and duration of work in the craft relating to persons of the household engaged in the craft.

One can see from the table IV.1 below that only 35 out of 79 persons engaged in the craft from all the households are other members of the households constituting 44 per cent. Rest 56 per cent are heads of the households. It is also seen that the children of age 0-14 are not engaged in the craft. This phenomenon is however not found in many other states. The children belonging to age-group 6-14 are also found engaged alongwith other members of the households practicing craft as the income from weaving is the only source of livelihood for them. In case of Nagaland, practicing the craft is a secondary activity for many of the households. Females in the age group 15-34 are the majority among the craftsman of the households numbering 43 with a duration of work 5-9 years in the craft. The number of workers in the age-group 35-59 is 33 with the duration of work in the craft of 10-19 years. In the next age-group of 60+ the number is only 3 and their duration of work in the craft is 20+ years. The corresponding age-groups and duration of work in the craft for 44 heads of the households engaged in the craft in relation to place of work are 22, 20 and 2 respectively. The distribution of 35 other members of the households in the aforesaid age-groups and duration of work show their share as 21,13 and 1 respectively. The same distribution has been observed in case of place of work of the persons other than the head of household engaged in the craft in the part of dwelling houses.

Households classified by broad age-group, place of work and duration of work

Age-group	Duration of work in the handicraft	Number of head of household engaged in the handicraft		Number of persons other than the head of household engaged in the handicraft	
		M	F	M	F
1	2	3	4	5	6
0-14	Less than 5-years	..	..	..	..
	5-9 -years	..	..	..	..
	10-19 -years	..	..	..	..
	20+ -years	..	..	..	..
15-34	Less than 5-years	..	..	..	..
	5-9 -years	..	22	..	21
	10-19 -years	..	..	..	..
	20+ -years	..	..	..	..
35-59	Less than 5-years	..	..	..	..
	5-9 -years	..	..	..	..
	10-19 -years	..	20	..	13
	20+ -years	..	..	..	..
60+	Less than 5-years	..	..	..	..
	5-9 -years	..	..	..	..
	10-19 -years	..	..	..	..
	20+ -years	..	2	..	1
Age not stated	Period not stated	..	..	..	..
Total		..	44	..	35

IV. 1

In the handicraft in relation to head of the household and other members

Place of work				Remarks
Part of the dwelling house where				
Number of head of the household engaged		Number of persons other than the head of the household		
M	F	M	F	
7	8	9	10	11
..	..	..	..	16 heads of households are engaged in the craft on Subsidiary work basis.
..	
..	
..	
..	..	..	..	93 hired workers engaged in the craft are excluded from this table as their place of work is away from their own household.
..	22	..	21	
..	
..	
..	
..	20	..	13	
..	
..	
..	
..	2	..	1	
..	
..	44	..	35	

Place of work of craftsmen engaged in the craft

Generally, the place of work of the craftsmen engaged in handloom weaving is situated in the part of dwelling houses and the weaver's mini workshop is usually located inside the house. The process of weaving may either be done by fixing the looms in a suitable place or it can be done in a frame which can easily be shifted from place to place.

The area occupied includes are occupied not only for setting up the loom but also to keep all the tools and other materials relating to loom as well as for weaving. It is seen that out of 60 households, 19 households occupy an area of 6-10 sq. metres per household to practise the craft out of which 7 households have single member and the other 12 households have 2 to 5 members engaged in the craft, 22 households occupy areas between 11 to 16 sq.mts. per household which 5 households engaged single member and other 17 have 2-5 members engaged in the craft; 12 households occupy an area from 17 to 24 sq.mts. per household

where a single member each is found engaged in 2 households and 2 to 5 persons in another 10 households. The space of 25 sq. metres and more per households are found occupied by 7 households out of which 5 households have 2 to 5 persons engaged in the craft while a household each have engaged 6 to 10 persons and 11+ persons in the craft.

The survey data also reveal that out of 60 households 40 households have adequate working space. Rest 20 households run their work of weaving with problem of space. The problems are due to inadequate space to set up number of looms or to keep all the tools required for weaving together. This kind of problem is found in 16 households whose percentage is 26.67. Only 4 households or 6.66 per cent of the total households are having problem relating to space like non-availability of electricity in house, open place of work, non-availability of pucca structures, etc. The problems are mainly due to the poor economic condition of the weavers.

Table IV.2

Distribution of households manufacturing handicraft objects by number of items manufactured in a month as related to educational level of the head of the household

Educational level	Name of handicraft items manufactured	Number of households manufacturing handicraft items	Number of household reporting number of items manufactured in a month	
			Less than 10 pieces	10-25 pieces
1	2	3	4	5
Illiterate	Total households	14	..	..
	Naga shawl	12	11	1
	Naga mekhela	12	12	..
	Naga ceremonial dress	5	5	..
	bag	12	5	7
Literate without educational level	Total households	2	..	..
	Naga shawl	2	2	..
	Naga mekhela	2	2	..
	Naga ceremonial dress	..	..	..
	Bag	2	..	2
Primary/Junior Basic	Total households	16	..	..
	Naga shawl	13	13	..
	Naga mekhela	15	15	..
	Naga ceremonial dress	6	6	..
	Bag	12	7	5

Table IV.2 (contd.)

Distribution of households manufacturing handicraft objects by number of items manufactured in a month as related to educational level of the head of the household

Educational level	Name of handicraft items manufactured	Number of households manufacturing handicraft items	Number of household reporting number of items manufactured in a month	
			Less than 10 pieces	10-25 pieces
1	2	3	4	5
Middle	Total households	25	..	..
	Naga shawl	24	24	..
	Naga mekhela	24	24	..
	Naga ceremonial dress	3	3	..
	Bag	15	5	10
Matriculation/ higher secondary	Total households	1	..	..
	Naga shawl	1	1	..
	Naga mekhela	1	1	..
	Naga ceremonial dress	..	..	..
	Bag	..	..	..
Non-technical diploma or certificate not equal to degree	Total households	..	..	..
	Naga shawl	..	..	..
	Naga mekhela	..	..	..
	Naga ceremonial dress	..	..	..
	Bag	..	..	..

Table IV.2. conqid-

Distribution of households manufacturing handicraft objects by number of items manufactured in a month as related to educational level of the head of the household

Educational level	Name of handicraft items manufactured	Number of households manufacturing handicraft items	Number of household reporting number of items manufactured in a month	
			Less than 10 pieces	10-25 pieces
1	2	3	4	5
Technical diploma or certificate not equal to degree	Total households	..	..	..
	Naga shawl	..	..	..
	Naga mekhela	..	..	..
	Naga ceremonial dress	..	..	..
	Bag	..	..	..
Graduate and above	Total households	2	..	..
	Naga shawl	2	2	..
	Naga mekhela	2	2	..
	Naga ceremonial dress	1	1	..
	Bag	1	..	1

Distribution of households manufacturing handicraft objects by number of items manufactured in a month as related to educational level of the head of the household is shown in the above table. The number of households with educational level "Illiterate" who manufacture less than 10 handicraft items in a month are 11 only for Naga shawls, 12 for Naga mekhelas, 5 for Naga ceremonial dresses and 5 for bags. Under the same educational level, 1 household manufactures 10-25 shawls in a month where as 7 households

prepare 10-25 bags in a month. Under the category 'Literate without educational level' 2 households each manufacture less than 10 number of Naga shawls and Naga mekhelas respectively in a month. But under the same educational level two households manufacture 10-25 bags in a month. The number of households with Primary/Junior basic educational level who manufacture less than 10 handicraft items in a month are 13 for Naga shawls 15 for Naga mekhelas, 6 for Naga ceremonial dresses and 7 for bags. Under the same

educational level, 5 households manufactured 10-25 bags in a month. Similarly, the households with 'Middle' educational level who manufacture less than 10 handicraft items in a month are 24 each for Naga shawls and Naga mekkelas, 3 for Naga ceremonial dresses and 5 for bags. Under the same educational level 10 households manufacture 10-25 bags in a month. Under the category 'Matriculation/Higher secondary' level of education, one household manufactures less than 10 number each of Naga shawls and Naga mekkelas respectively in a month. Interestingly, there are two households engaged in the craft having educational level 'Graduate & above'.

The numbers of households who manufacture less than 10 handicraft items in a month are 2 for Naga shawls, 2 for Naga mekkelas and 1 for Naga ceremonial dresses, one household manufactures 10-25 bags in a month.

In rural areas of Nagaland, cultivation plays a predominant role among different sectors of economy. Weaving is a traditional industry for almost all households in Nagaland and in most cases plays a secondary role for economy of the individual household. The survey conducted by us though does not reflect significant seasonal variations in the manufacture of different crafts, yet our investigators collected some information in respect of seasonal variations. The weaving industry in Nagaland mainly depends on demands from local buyers and more, particularly, from the non practicing households as most of the households produced their own requirements. Therefore, households solely engaged in the craft throughout the year face some seasonal variations in the manufacture of different crafts.

In case of Kohima village, almost all the members of the households are supposed to go to field during the months of June- July for transplantation of paddy and in October-November for harvesting. During these four months, weaving of handicraft items gets a set back. The same pattern is observed in the other two surveyed villages also. In case of handicraft item like bags, its demand increases when the school session starts, and fall after two or three months of the beginning of school session. In Ungma village, demand for woollen shawls increases before commencement of winter season and falls during summer season.

Purity and Pollution

It has already been stated that weaving is practiced almost in all the households in the rural areas of Nagaland and there is no restriction observed in social and cultural festivals among the various sections of the people of these villages. There is no particular community or tribe associated with the weaving craft in Nagaland. It is therefore also not possible to distinguish the weavers from the non-weavers. The weavers and non-weavers therefore enjoy equal social status and privileges with their co-villagers. All the social ceremonies and village festivals are also commonly enjoyed by them in the village. Even the local fairs are visited unitedly by them. There is, however, some restriction for the males to participate in the practical weaving work as it is believed that if a male person does the weaving which is generally done by women will invite defeat for himself in war and failure in hunting etc. Another restriction is observed among the females in dyeing the yarn in red colours. Dyeing the yarn in red colours during pregnancy is prohibited as it is believed that if anyone does dyeing in red colours during pregnancy, she will invite trouble during delivery time. Besides that it is also believed that if a woman does spinning during pregnancy she will invite trouble for the foetus and may face trouble during delivery also. These restrictions are more or less common among all the tribes of Naga origin. There is no restriction to start the work relating to weaving on any particular day or month of the year. It is, however, observed that the weavers belonging to Christian community do not like to start the work on Sunday as it is observed by them as a day meant for rest and prayer to God. This restriction is however, not observed by the non-christian population of the state.

Raw Materials

Cotton, Silk and woollen yarn are the basic raw materials used in handloom weaving in Nagaland. The bulk of yarn are collected by the weavers from the merchants of the local market. Generally, all these yarns are imported from outside the state by the merchants from whom the weavers subsequently buy according to their requirements. In earlier days, the entire cotton yarn were made locally in the villages of Nagaland and made available to the weavers. Cotton, at that time, was grown in small plots near the field or in small patches in the field itself by many households. But in course of time, the fine mill made threads were

imported to the local bazars at a reasonable prices and as a result the production of cotton as well as the indigenous spinning has fast dwindled in the face of competition. At present the cotton thread in weaving is replaced mostly by the woolen thread. However, a very few people still grow cotton and spun them with their traditional implements. The traditional implements are being discussed later in this chapter under the sub heading "Tools and equipment used at different stages or manufacture.

The table IV.3 below gives average monthly consumption of raw materials for weaving different items of handicrafts classified by educational level of the head of household. The different items of handicrafts, viz, Naga shawls, Naga mekkelas, Naga ceremonial dresses and bags manufactured by 60

households reveals the following average monthly consumption of raw materials.

Wool 4 ply in kg	= 238.225 gm.
Wool 2 ply in kg	= 79.050 gm.
Cotton in kg	= 112.850 gm.
Silk in kg	= 29.105 gm.

It is noticed that consumption of raw materials increases with the increases in the number of households engaged in the craft. In our study, the maximum number of households engaged in the craft comes from middle level of education which is followed by Primary/Junior Basic, illiterate, etc.

Table IV.3

Average monthly consumption of raw materials for manufacturing different items of handicrafts classified by educational level of head of the household

Educational level of head of household	Name of handicraft items manufactured	Number of households manufacturing handicraft items	Average monthly consumption of raw materials			
			Wool 4 ply in kgs	Wool 2 ply in kgs	Cotton in kgs	Silk in kgs
1	2	3	4	5	6	7
Illiterate	Total households	14	63,900	19,800	30,450	7,315
	Naga shawl	12	26,200	8,400	12,800	3,600
	Naga mekhela	12	15,350	11,400	15,400	2,000
	Naga ceremonial dress	5	11,100	..	..	..
	Bag	12	11,250	..	2,250	1,715
Literate without Educational level	Total households	2	13,500	2,400	5,100	1,700
	Naga shawl	2	6,000	1,200	2,000	200
	Naga mekhela	2	3,500	1,200	1,800	200
	Naga ceremonial dress	..	..	..	..	..
	Bag	2	4,000	..	1,300	1,300
Primary/Junior Basic	Total households	16	62,125	25,700	28,200	8,435
	Naga shawl	13	26,350	10,800	13,250	4,900
	Naga mekhela	15	15,175	14,900	12,500	1,700
	Naga ceremonial dress	6	7,700	..	..	..
	Bag	12	12,900	..	2,450	1,835

Table IV.3 conold.

Average monthly consumption of raw materials for manufacturing different items of handicrafts classified by educational level of head of the household

Educational level of head of household	Name of handicraft items manufactured	Number of households manufacturing handicraft items	Average monthly consumption of raw materials			
			Wool 4 ply in kgs	Wool 2 ply in kgs	Cotton in kgs	Silk in kgs
1	2	3	4	5	6	7
Middle	Total households	25	78,900	28,350	43,400	10,155
	Naga shawl	24	36,500	12,150	16,550	4,900
	Naga mekhela	24	19,100	16,200	22,300	1,700
	Naga ceremonial dress	3	7,800	..	..	..
	Bag	15	15,500	..	4,550	3,555
Matriculate/ Higher Secondary	Total households	1	4,100	800	2,300	200
	Naga shawl	1	2,000	..	1,600	100
	Naga mekhela	1	2,100	800	700	100
	Naga ceremonial dress	..	..	..	..	..
	Bag	..	..	..	..	..
Degree & above	Total households	2	15,700	2,000	3,400	1,300
	Naga shawl	2	4,000	1,200	1,600	100
	Naga mekhela	2	2,800	800	700	100
	Naga ceremonial dress	1	4,500	..	..	..
	Bag	1	4,400	..	1,100	1,100
Total		60	238,225	79,050	112,850	29,105

Table IV. 4

Raw materials used for the manufacture of different items of craft classified by areas from where procured, mode of transport and problems faced

Name of raw materials used for making the handicraft items	Number of households using the raw materials	Numbers of households which have procured raw materials						Number of households reported having faced problems for procuring the raw materials	
		Self	Bus	V.P.P. (by post from Ludhiana)	Bus (From Kohima)	Self	Bus	Difficult to get matching colours	Difficult to get quality
1	2	3	4	5	6	7	8	9	10
Wool	60	18	1	1	20	18	2	2	3
Cotton	60	18	1	1	20	18	2	2	3
Silk	60	18	1	1	20	18	2	2	3

The above table shows the raw materials used for manufacture of different items of craft classified by areas from where procured, mode of transport and problems faced. Since our study is concentrated among three tribes, i.e. 'Angamis' of Kohima, 'Aos' of Ungma and 'Chakhesang' of Chazouba village, some minor variations are also observed in respect of procurement of raw materials in these villages.

In case of Angami craftsman of Kohima village, it is observed that 18 households procure raw materials by themselves from Kohima town as because all raw materials are easily available in Kohima town. However, a few of them also collect raw materials by bus from different places. Interestingly, one household has been found procuring raw materials by v.p.p. from Ludhiana in punjab. In case of Chakhesang area, the raw materials are brought to the village by bus from

Kolima town. In case of Ungma village, the raw materials are procured from Mokokchung town by the majority of the craftsman (18) to their village by themselves. Only two households of this village brought their raw materials to the village by bus from different places.

It has also been noticed from the above table that two households reported having faced problems for procuring raw materials due to non-availability of matching colours while another 3 households faced problems of getting best quality raw materials.

It is difficult to assess the exact proportion of different yarns used in the different clothes. However, an approximate proportion of materials required for average sizes of different clothes are as under:

Some clothes in Kohima village

Particulars of clothes/materials	Weight of material	Price
1	2	3
1. White cotton shawl (Male & Female)		
(a) White yarn	1 kg.	Rs. 40.00
(b) Black yarn	200 gms.	Rs. 8.00
(c) Red yarn	10 gms.	Rs. 0.40
(d) Green yarn	5 gms.	Rs. 0.20
2. White woolen shawl (Male & Female)		
(a) White wool 4 ply (cashmilon)	900 gms.	Rs. 108.00
(b) Black wool 4 ply (cashmilon)	150 gms.	Rs. 18.00
(c) Red wool 4 ply (cashmilon)	25 gms.	Rs. 3.00
(d) Green wool 4 ply (cashmilon)	10 gms.	Rs. 1.20
3. White woolen shawl (M & F) of 2 ply wool good quality		
(a) White wool	450 gms.	Rs. 63.00
(b) Black wool	100 gms.	Rs. 14.00
(c) Red wool	10 gms.	Rs. 1.40
(d) Green wool	5 gms.	Rs. 0.70
4. Black cotton shawl (Lohe) for Male and Female both		
(a) Black yarn	1 kg.	Rs. 40.00
(b) Green yarn	50 gms.	Rs. 2.00
(c) Red yarn	100 gms.	Rs. 4.00
5. Black cotton silk mixed shawl (Lohe) for male and female		
(a) Black silk yarn for warp	750 gms.	Rs. 39.00
(b) Red silk yarn for warp	140 gms.	Rs. 7.00
(c) Green yarn for warp	50 gms.	Rs. 2.60
(d) Black cotton yarn weft	250 gms.	Rs. 9.00
6. White cotton Mekhela		
(a) White yarn	750 gms.	Rs. 29.00
(b) Black yarn	100 gms.	Rs. 3.60
(c) Red yarn	25 gms.	Rs. 3.00

Some clothes in Kohima village

Particulars of clothes/materials	Weight of material	Price
1	2	3
7. White woolen Mekhela (made of 4 ply wool good quality)		
(a) White wool	600 gms.	Rs. 72.00
(b) Black wool	100 gms.	Rs. 12.00
(c) Red wool	25 gms.	Rs. 3.00
8. White woolen Mekhela (Made of 2 ply wool good quality)		
(a) White wool	350 gms.	Rs. 49.00
(b) Black wool	50 gms.	Rs. 7.00
(c) Red wool	10 gms.	Rs. 1.40
9. Black cotton Mekhela		
(a) Black yarn	750 gms.	Rs. 27.00
(b) Red Yarn	100 gms.	Rs. 3.60
(c) Green yarn	5 gms.	Rs. 0.18
10. Black silk and cotton mixed Mekhela		
(a) Black cotton yarn for weft	125 gms.	Rs. 4.50
(b) Black silk yarn for warp	600 gms.	Rs. 31.20
(c) Red silk yarn for warp	125 gms.	Rs. 6.50
(d) Green silk yarn for warp	20 gms.	Rs. 1.00
Raw materials required for some common average sized Ao clothes in Ungma village are as follows :		
1. Decorative mixed warrior shawls (Tsunkotepsu)		
(a) Black yarn	375 gms.	Rs. 13.00
(b) Red woolen yarn	280 gms.	Rs. 39.00
(c) White cotton yarn	35 gms.	Rs. 1.75
2. Decorative woolen (4 ply) Warrior shawl (Tsongkotepsu)		
(a) Red wool	650 gms.	Rs. 78.00
(b) Black wool	400 gms.	Rs. 48.00
(c) White cotton yarn	35 gms.	Rs. 1.00
3. Decorative woolen (2 ply) warrior shawls (Tsongkotepsu)		
(a) Red wool	200 gms.	Rs. 28.00
(b) Black wool	200 gms.	Rs. 28.00
(c) White cotton yarn	35 gms.	Rs. 0.75
4. A stripe cloth (yongtsungsu) cotton shawl		
(a) Blue wool	620 gms.	Rs. 15.00
(b) Black wool	300 gms.	Rs. 11.00

Some clothes in Kohima village

Particulars of clothes/materials	Weight of material	Price
1	2	3
5. Stripe woollen shawl (Yongtsungsu) 4 ply		
(a) Blue wool	620 gms.	Rs. 74.00
(b) Black wool	300 gms.	Rs. 36.00
6. Stripe woollen shawl 2 ply (Yongtsungsu)		
(a) Blue wool	400 gms.	Rs. 56.00
(b) Black wool	200 gms.	Rs. 28.00
7. Stripe cotton and silk mixed shawl (Yongtsungsu)		
(a) Blue cotton yarn	125 gms.	Rs. 4.50
(b) Blue silk yarn	50 gms.	Rs. 2.60
(c) Black silk yarn	400 gms.	Rs. 20.80
8. Decorative Mekhela (skirt) mixed (Tenuksu)		
(a) Black cotton yarn	360 gms.	Rs. 13.00
(b) Red cotton yarn	180 gms.	Rs. 6.48
(c) Blue cotton yarn	75 gms.	Rs. 2.70
(d) Red woollen (4 Ply) yarn	65 gms.	Rs. 7.80
9. Decorative Mekhela (Tenuksu) 4 ply wool		
(a) Black wool	160 gms.	Rs. 19.20
(b) Red wool	325 gms.	Rs. 39.00
(c) Blue wool	190 gms.	Rs. 10.00
10. Decorative Mekhela (Tenuksu) 2 ply wool		
(a) Black wool	100 gms.	Rs. 14.00
(b) Red wool	300 gms.	Rs. 42.00
(c) Blue wool	75 gms.	Rs. 10.50
11. Ao National Mekhela 2 ply wool		
(a) Green Wool	300 gms.	Rs. 42.00
(b) Red wool	75 gms.	Rs. 10.50
(c) Black wool	120 gms.	Rs. 16.80

Some clothes in Kohima village

Particulars of clothes/materials	Weight of material	Price
1	2	3
Raw materials required for some common clothes of Chakhesang in Chazouba village.		
1. Rich man shawl (mixed)		
(a) White silk	750 gms.	Rs. 30.00
(b) Yellow silk	165 gms.	Rs. 7.50
(c) Green silk	165 gms.	Rs. 7.50
(d) Red cotton	165 gms.	Rs. 7.50
(e) Black wool 4 ply	90 gms.	Rs. 11.90
2 Rich man shawl woollen		
(a) White wool	260 gms.	Rs. 36.00
(b) Yellow wool	110 gms.	Rs. 15.40
(c) Green wool	110 gms.	Rs. 15.40
(d) Red wool	110 gms.	Rs. 15.40
(e) Black wool	90 gms.	Rs. 11.90
3. Literate and warrior shawl (silk)		
(a) Red	375 gms.	Rs. 15.00
(b) Black	500 gms.	Rs. 20.00
(c) Green	5 gms.	Rs. 0.20
(d) White	30 gms.	Rs. 1.20
(e) Yellow	7 gms.	Rs. 0.25
4. Literate and warrior shawl (4 ply wool)		
(a) Black	650 gms.	Rs. 78.00
(b) Red	400 gms.	Rs. 48.00
(c) White	100 gms.	Rs. 12.00
(d) Green	10 gms.	Rs. 1.20
(e) Yellow	10 gms.	Rs. 1.20
5. Literate and warrior shawl(2 ply wool)		
(a) Black	250 gms.	Rs. 35.00
(b) Red	150 gms.	Rs. 21.00
(c) White	80 gms.	Rs. 11.20
(d) Green	5 gm.	Rs. 0.70
(e) Yellow	7 gms.	Rs. 0.98
6. Common chakhesang shawl (silk & Cotton)		
(a) Black silk yarn	750 gms.	Rs. 30.00
(b) Blue silk yarn	75 gms.	Rs. 3.00
(c) Red silk yarn	75 gms.	Rs. 3.00
(d) White silk yarn	50 gms.	Rs. 2.00
(e) Black cotton yarn	500 gms.	Rs. 20.00

Some clothes in Kohima village

Particulars of clothes/materials	Weight of material	Price
1	2	3
7. Common Chakhesang shawl (4 ply)		
(a) Black wool	900 gms.	Rs. 108.00
(b) Blue wool	100 gms.	Rs. 12.00
(c) Red wool	100 gms.	Rs. 12.00
(d) White wool	65 gms.	Rs. 7.80
8. Common Chakhesang shawl (2 ply)		
(a) Black wool	550 gms.	Rs. 75.60
(b) Blue wool	25 gms.	Rs. 3.50
(c) Red wool	25 gms.	Rs. 3.50
(d) White wool	15 gms.	Rs. 2.10
9. Common Mekhela silk (white)		
(a) White silk	1 kg.	Rs. 40.00
(b) Black silk	40 gms.	Rs. 1.80
(c) Red silk	25 gms.	Rs. 1.00
10. Common Mekhela woollen 2 ply (white)		
(a) White wool	250 gms.	Rs. 35.00
(b) Black wool	25 gms.	Rs. 3.50
(c) Red wool	20 gms.	Rs. 2.80
11. Common Mekhela (black)		
(a) Black cotton yarn	650 gms.	Rs. 26.00
(b) Red cotton yarn	350 gms.	Rs. 14.00
(c) White cotton yarn	75 gms.	Rs. 3.00
12. Common Mekhela (black)		
(a) Black silk yarn	500 gms.	Rs. 20.00
(b) Black cotton yarn	250 gms.	Rs. 10.00
(c) White silk yarn	50 gms.	Rs. 2.00
13. Ceremonial dress (gents) 2 ply wool		
(a) Black wool	200 gms.	Rs. 28.00
(b) Red wool	100 gms.	Rs. 14.00
(c) White wool	25 gms.	Rs. 3.50
14. Ceremonial dress (gents) cotton & silk		
(a) White cotton yarn	75 gms.	Rs. 30.00
(b) Red cotton yarn	100 gms.	Rs. 4.00
(c) Black silk yarn	500 gms.	Rs. 20.00
(d) Red silk yarn	100 gms.	Rs. 4.00
(e) White silk yarn	100 gms.	Rs. 4.00

Technique of weaving

The technique of weaving in Nagaland is quite simple and is different from those prevalent in other parts of India. The technique of weaving can broadly be divided into three parts, such as (1) spinning the yarn, (2) setting the loom and (3) weaving. These parts are explained separately as under.

1. Spinning the yarn

In olden days, most of the Naga clothes were made out of cotton yarn. At that time spinning the cotton yarn was a vital part of the weaving. But since the mill made yarns became readily available in the market at a cheaper rate, people almost have given up growing cotton and also to spin the yarn.

Preparing the yarn for weaving : The threads whether they are collected from the market or spin at home are not used for weaving. For standing the yarn, the skeins are first dumped and pounded vigorously on a wooden board with a rice pounder or a bamboo-shoot pounder and thereafter they are soaked in hot rice water for about 5 minutes. Then the skeins are strung on a stick and dried in the sun and are rolled on a core made of stone piece. While rolling, the skein is kept between the knees.

Due to easy availability of coloured threads in the market, the dyeing of yarn is not so common at present. But sometimes the local dyeing process is followed to bring the indigenous colour. The dyeing process generally takes place after the yarn is transferred into skein i.e. after starching stage.

Dyeing : The dyeing process as described at pages 17-18 in the book. "Census of India 1961 Handicraft of Nagaland by the Ao weavers" is reproduced below :

"Blue and red are the only two indigenous colours. The blue varies from light blue to about black according to the strength of dye used. Blue dye is obtained from the leaves of the strobilanthes flaeacidifolious locally called Mosak like indigo which is cultivated only for this purpose in small plots. It is cultivated both in the sunny fields and densely shaded jungles. The Mosak leaves grown in the shade produce a dark green dye colour while those grown in the sun

produces a lighter green colour and both are used in different stages of the dyeing process. The indigenous blue dyeing is generally used in autumn and early winter seasons when the leaves are fully grown. The blue colour is more commonly used than the red and the method of its preparation and the use of the dye is as follows: The leaves of the plants grown in the shade are pounded on the rice pounding table and spread out on palm leaves or bamboo tray to dry. This is kept in a cool place in the house for a month or so by which time it will be ready for use. The required quantity is then put into cold water and well stirred and then the cloth and the yarn is left to soak in it for three days. On the third day a little wood ash is added and the mixture is stirred well. After dyeing the cloth or the skeins of yarn, they are washed in cold water, dried and again kept in the dye solution for one more day and finally dried. If the colour so attained is found to be not dark enough, it is soaked in the dye bath for another night. To finish it off, it is then boiled in the water with impounded leaves of Mosak grown in the sun for about one hour. This process too may be repeated more than once. The best dark blue clothes are made of thread which has been subjected to both cold soaking and boiling before weaving. Clothes made of the thread dipped in this way are only soaked in cold dye and are not cooked even if the colour goes away. At the time of boiling the cloth is worked over and over with a bamboo stick several times in order to take the colour uniformly.

The indigenous red dye is not so common as the blue dye. The preparation and use of red dye is known only to a very few old men and women. The dye is obtained from the root of a creeper called locally as Aozu or Aowali in Chungli and Monsen dialect respectively. This is dried and thoroughly pounded, which is mixed with dried and pounded leaves of a tree called Tangshi, the fruits of which are edible. This mixture is again mixed with the dried and pounded husks of an acid berry of a tree called Tangno which is popular as food and medicine. Water is added to this mixture and the yarn or hair to be dyed red is boiled in it for about half an hour. It is then taken out and dried in the shade. The ratio of the mixture may roughly be :

Aozu or Aowali	Tangshi	Tangno
2	3	2

Longsa, one of the biggest Ao village to the east of Mokochung, which practically holds the monopoly of the decoration of the median bands of warrior shawl Tsungkoepsu used dye for yarn. For this the thread to be dyed is boiled with the seed of sesame (*Sesumum-indicum*) and left soaking in cold brew for two days. It is then taken out and dried in the sun. The colour at this stage is pale brown. Next it is boiled in a mixture of bark of the roots of a tree locally known as Chonglong and the pounded leaves of a tree called kosam. This mixture on boiling turns the thread red. When sufficient colour has been absorbed in the thread it is taken out, rinsed in cold water and dried in the sun.

As per the village elders of 'L' Khel and 'T' Lhel of Kohima village and as per the book "Census of India 1961-Handicrafts of Nagaland" page 19-20 the following are the process of indigenous dyeing adopted by the Angamis in Kohima village.

The indigenous dye for blue, red and yellow is done by the Angamis. Blue colour is obtained from the leaves of shrubs of the genus *indigofera* locally known as *Zopru* which is cultivated in the garden for this purpose. The leaves are first boiled in water and the cloth or yarn to be dyed is dipped in it and again boiled for about an hour. It is then taken out and dried in the sun. If the colour is not so deep the same process is repeated again.

The red colour is obtained from the root of a creeper locally known as *Tsenyhu*. The fresh roots which are red in colour are washed properly and pounded on a flat stone. The pounded mass is boiled in required quantity of water in a big pot. The cloth or the skein of yarn is dipped in this stage and is boiled for nearly an hour. The cloth or yarn is then taken out and dried in the sun.

Yellow dye is prepared from the wood of a plant locally known as *Athuo*. The wood portion of this plant is light yellow colour. The bark of the plant is first removed and sliced vertically. The chips of wood are then boiled with the cloth or yarn to be dyed in proportionate water till the yellow colour is absorbed. The yarn or cloth is then taken out and dried in the sun. The Synthetic dyes are not common in Nagaland.

2. Setting the loom

Though a simple loin loom is used commonly by the Aos, Angamis and Chakhesang but there are differences amongst them in warping and in setting the loom. The system, separately for Aos, Angamis and Chakhesang, is given below :

Setting the Ao loom : Before setting the loom, one warp beam, one cloth beam, one rod, one heald stick, a roll of string thread is to be used as heald string, one extra warp beam, one beating sword, one weaving belt, two ropes and two fixed posts are required. The size and functions of these tools are given later in this chapter itself under the sub-heading of tools. For setting the loom, at first, the warp beam is to be fastened to the two posts or any other suitable form of support in a horizontal position at a height of about 70 cms. from the ground so that it does not move even after strong pull. The ropes are then knotted in such a manner that they are looped on the length of equal to a little more than the length of cloth required for in which the cloth beam is put in one and the warp beam is put in other end. The loops are set apart at a distance equal to a little more than the breadth of the piece of the cloth to be woven. The lower bar, i.e. cloth beam is notched at either end to enable the weaving belt made of hide or woven cane to be attached to it. This belt is worn by the operator in the small part of her back. By doing it, she can keep the warp at necessary tension by sitting on a low bench in front of the loom pressing with her feet on a bench or a stool placed horizontally against the posts. As the beams are now in position and the strain on the loop of the string is there each string is crossed in such a way that the lower string is pulled up and the upper down through which the extra warp beam is put in position at a distance almost equal to half of the whole length of the loom which is held firmly in place by downward pressure for the lower strings and upward pressure for the upper string. While working, the weavers put the lease rode close to the extra warp beam by crossing the string in opposite direction. Little away towards the weaver, the beating sword is inserted by crossing the stripe as has been done in case of extra warp beam. Another stick called heald stick is put along side the sword in the same loop formed by insertion of the sword. One end of the strong thread is

twisted for the use of heald string which also forms the heddle loops, is then tied into the left end of the heald stick and laid along with while the coil is placed on the ground at the right hand side beyond the string.

Now the actual warping is taken in hand. For this purpose the weaver requires the help of another person who may generally be an old woman or a small boy or a small girl. The helper sits at the right side of the weaver in narrow space enclosed by the warp beam, extra beam and the side ropes with a small basket in hand ready to receive the warp yarn balls. The weaver by sitting on the bench does the warping upto extra warp beam and the helper does the work between extra warp beam and warp beam. Only two balls of yarn for warping is required and one starts warping by joining two ends of warp yarn ball. The warping is always started from the left side. The warp yarns are divided into two sets comprising of alternative yarns i.e. 1,3,5,7.....and 2,4,6,8...and the sets operate as up and down series of warp yarns i.e. when a shed is made to throw the shuttle through it one set forms the upper layer of the warp and the other the lower layer of the warp. Now, for warping, first one of the ball is held in the lap of the weaver while the other is held by left hand and is passed over to the cloth beam and the heald string which remains under the heald stick and the beating sword and again over the lease rod. It is then passed under the lease rod then making a round over it passed under the extra warp beam and dropped in the basket of the helper. The helper in turn takes it over the warp beam and waits there till the ball is picked up by the right hand of the weaver in the next turn. The weaver takes the warp with left hand while she picks up the ball from the helper's basket by right hand and takes it down and passes to the left hand just over the cloth beam. While the helper works with first ball, the weaver handles the second ball and runs it under the sword and heald stick and takes it out over the heddle string then goes down the lease rod and drops it in the basket of the helper after giving the complete twist on the extra warp beam. The weaver immediately picks up the other ball from the basket and brings it down under the loom upto the cloth beam which is also called the weaver's beam and then again treats it in the same manner as was done in the first round. The process is repeated till all the warp is fully set. The process is done by the weaver very swiftly and when the warp attains nearly 35 cms breadth, both the yarn balls are

stopped at the extra warp beam and the threads are separated from the ball. The two ends of the warped threads, when all have been set, are twisted and tucked in between the warp and extra warp beam. The helper now leaves the place. The whole process of warping takes nearly one to two hours.

The weaver by bending forward release the tension a little and the two side rope are now removed. The warp sheet is adjusted in the middle of the two end bars and the beating sword is pulled out leaving the heald string loose forming the loops. This is the way how the Ao loom is set for weaving .

Setting the Angami and Chakhesang loom : It has already been mentioned earlier that the method of weaving is more or less the same for the Aos, Angamis and Chakhesang but the setting of loom for Angamis and Chakhesang is little different from that of Aos. But the process of setting the Angami and Chakhesang loom is however the same. The setting process of the same is given below.

To set up the warp of this type of loom, first a bar of bamboo or wood nearly 80 cms. long and 30 cms. thick in diameter which serves the function of the warp beam to be replaced by the proper warp beam after warping is completed, is firmly set upright on the ground. A similar bar used in place of the proper cloth beam is set up in the same manner at a distance of about 1.8 metres or little more than the half of the required cloth to be woven, In between these two bars, the heald stick and an extra warp beam of the same length as that of the bars are fixed upright on the ground in the same line. The lease rod which is a bamboo tube 1.2 metres long and 3 cms. in diameter is used at the time of setting the loom as a jacket of the heald stick so that the spiral loops formed by the twine could be made loose. However, this bamboo tube jacket of the heddle is removed and used as a lease rod by inserting it into the warp between the heddle and the extra warp beam as soon as the warping is completed.

Now the warp is taken in hand. The weaver first ties one end of the twine on the heald stick at the bottom about 10 cms. above the ground. The weaver sits on a low stool facing the loom on whose right side is the warp beam and to her left is the cloth beam. Two baskets bearing one full ball of thread each are placed

near each end of the loom. Now, the weaver picks up the two ends of the thread balls and ties them on the left on cloth beam. In the same way one of the threads is wound on the extra warp beam while the other thread goes inside the heald. Both the threads are wound together on the warp beam which is on the right back straight to the cloth beam on the left. The same process is repeated again and again swiftly till it attains the required size. After warping is completed the bamboo tube used as the jacket covering the heddle is pulled out and all the bars and sticks are removed from the ground and the warp is set up in horizontal position. Now, the warp beam is replaced by a longer and thicker beam about 1.2 metres long and 4 cms in diameter and fastened on the wall or on the two posts as described in the case of setting an Ao loom earlier. The other beam which is used as the cloth beam is also replaced by another hard beam with 70 cms long and 3 cms thick. Another cloth beam of same size is placed over the cloth beam which is held together by the belt made up of hide or of woven cane. The weaver now sits on the stool and fixes the belt. By bending a little forward she releases the tension a little and raise the extra warp beam by the right hand and lease rod is inserted into the warp through the shed so formed. Now, the Angami and Chakhesang loom is set and is ready for weaving.

The only different in setting the Ao loom is that the different sticks of the loom are held in position by the two loops of the string (rope) while in Angami and Chakhesang type the sticks are planted upright in line on the ground. After completion of warping in Ao type the two loops of string are removed before starting the weaving while in the other types of loom the sticks are removed from the ground and the warp sheet is set up in horizontal position and the belt is fixed only at that time when she sets the loom.

3. Weaving

The weaving method is all same for Ao's, Angamis and Chakhesang. In other looms, generally the weft yarn is transferred to the bobbin and after fixing it in the shuttle the weavers weave. But for the simple loin loom which is used by the weavers of Nagaland does not require such regular shuttle but a country shuttle made of splitted bamboo about 40 cms long and 8 mm. in diameter is used which also serves as a pin

or reel. The weft yarn is wound on it directly from the thread ball. No separate tool is required for reeling the yarn in the shuttle except both the hands and a thigh of the weavers. Leaving the convenient space in both the ends, the shuttle is filled with the yarn layer by layer like the thread reeling in machine. Thread reeling is some times done by man also. When the required thickness nearly 3 cms is attained the thread is served from the skein or ball.

By sitting in convenient place and fixing the belt the weavers starts the weaving. She grapes the lease rod together with the heald stick and moves them up and down the warp sheet so that they work smoothly. First she inserts the sword along with the lease rod and turns the sword to its edge and the shuttle is thrown through the shed so caused from right to left. The first weft is beaten down by the edge of the sword very gently to the level of the cloth beam. As described in the setting of the loom, the heald string holds some of the threads with the heald stick and leaves others. The second weft is required to be inserted along with the heald stick. While doing this, the weaver bends a little forward by which the tension of the warp is released, the four fingers rest on the lease rod, the thumb raises the heald stick alongwith layer of the warp and then the sword is inserted through the shed so formed. The loom is then stretched again. At this stage the warp yarns 1,3,5.....from the upper layer and 2,4,6the lower layer. The sword is again turned to its edge and the shuttle is thrown from the left side by the left hand and is beaten twice with certain amount of strength. While inserting the sword it is always done from the right side with the right hand whereas the shuttle is thrown alternatively from right to left and from left to right. The sword is first inserted along the lease rod and secondly by lifting the heald stick. The process continues till about 20 cms of the cloth is woven. At this point the weaver loosens the tensions of loom and the woven cloth is slipped down towards the cloth beam by holding the two ends of the sword. The heald stick, lease rod and extra warp beam are adjusted to the original position. The weaver is to keep in mind to spread the warp at extra warp beam so that the uniformity of the breadth of the cloth is maintained. The process is continued till the end. When the whole of the warp is woven leaving about 15 cms, it is cut at the middle by a bamboo knife or blade, This unwoven yarn later on forms the fringes at the breadth side of the

cloth.

Generally, it takes nearly 10 hours for an expert weaver to weave a complete strip. As one full cloth consists of three such sheets, one requires nearly 30 hours to complete a full sized cloth. But, the cloth with design and decoration takes double or even more times depending on the nature of design.

Tools and equipments used at different stages of manufacture

The Naga loom is simple loom which requires a few tools and equipments in processing and manufacturing the finished products. As the same is used by all the Nagas, tools used are also the same. The following are the main tools and equipments required for this kind of loom.

Cotton Gin : The cotton ginning machine is made of wooden rollers and geared to revolve in opposite direction and turned with a crank with the right hand. The use of the machine is almost abandoned now as the spinning is not practised as mill made threads are easily available in the market. Earlier, though the spinning was practised but the machine was not manufactured locally and had to be imported from the plains of Assam.

2. *Bow* :- It is a string bow made of splitted bamboo which are locally made by the males for the use of carding ginned cotton by flicking method.

3. *Spindle whorl* :- An Indegenous spinning spindle consists of pen-shaped piece of bamboo stick about 22 cms long tapering to a fine point at the top and of the thickness of a pencil at the thickest point near the bottom where a whorl made of black stone is fixed. This whorl is made by rubbing on other stones till it is flat and round. A hole is made at the middle of this stone twidling with the iron butt of a spear. The narrow end of the bamboo stick is passed through the bore and the whorl is fitted at about 5 cms from the thick end.

4. *T-shaped tool or kalaro* :- This is a double 'T' shaped tool made of a bamboo stick about 40 cms long with two thin bamboo sticks about 20 cms long tied to its two ends in crosswise direction. This locally made

tools is used for making skeins of yarn.

5. *Loom frame* :- (See fig. 4) Ordinarily no such frame is used to set or to stretch the loom. Only two fixed posts are used to hold the warp beam. But sometimes some people use a rectangular frame for easy movement of the loom to different places. The rectangular frame is of 3.5 feet long and 2.5 feet in breadth.

6. *warp beam* :- A piece of bamboo or hard wood nearly one metre long and 5/6 cms thick in diameter which is fastened on the two fixed posts on wall for winding the warps.

7. *Cloth beam* :- It is made of hard wood nearly 55 cms long and about 8 cms thick in diameter and notched at either end to enable the weaving belt to be attached to it. Cloth beams are two in numbers which have two functions. One is used at the time of setting the loom but both are used at the time of weaving. It is also called the weaver's beam in which the warp is wrapped like the warp beam at the other end.

8. *Lease rod* :- It is a thin type bamboo nearly 60 cms long and 3 cms thick in diameter. Its function is to keep the warps in up and down series.

9. *Heald stick* :- It is made of a thick splitted bamboo nearly 60 cms long and 3 cms thick in diameter where spiral loops of heald string are made.

10. *Heald string* :- it is a strong thread or twine tied its one end into the heald stick to form loops in the warp.

11. *Beating sword* :- It is a flat sword made of hard wood nearly 60 cms long, 6 cms broad in the middle, the two ends slightly tapering and 2 cms thick at the central region. It's edges are sharp and made straight. The AOs use this sword at the time of setting the loom by placing it in position alongwith the heald stick so that the spiral loops of the twine are made loose to enable the up and down series of the warp to rise up freely at the time of weaving. After completion of the warping it is pulled out and used as beating sword to beat the weft yarn. The Angamis and Chakhesang use this sword to beat the weft at the time of weaving only.

12. *Extra warp beam* :- A bamboo stick equal in size of heald stick is used as extra warp beam where every warp of the up series is warped round to it to get up series of the warp at the time of weaving and to maintain the uniformity of the breadth of the cloth.

13. *Weaving belt* :- This belt is made of the dry hide of cow or of woven cane or bamboo. This belt is about 40 cms long and about 13 cms wide. At the two ends of it cane strings are attached. The belt is worn by the weaver in the small part of her back and fixed it to the strings in the cloth beam which the tension of the loom is maintained.

14. *Shuttle* :- It is a thin stick of bamboo slightly smaller than the heald stick nearly 40 cms long and 8 mm. in diameter. The weft yarn is reeled in it from the thread ball or sometimes directly from the skein. The shuttle serves both as a prin as well as a shuttle.

In addition to above, some more tools are also required for setting up the loom and for weaving. While setting up the Ao loom, two ropes are required to form a temporary structure of the loom and to help in keeping the sticks in position. These are however, removed after the warp is completed. To sit low a bench is required and to get the tension of the loom a plank or a log about 1.5 ft. long is placed horizontally against the posts or wall which the weaver can press with her feet.

In earlier days cotton thread was used by the people of Nagaland. The spinning and colouring of the yarn were done locally. Silk and woolen thread were however collected from the plains of the neighbouring states. We have already discussed how spinning was undertaken by the weavers locally. The indigenous colours were made from the leaves, roots, and from the barks of some particular trees and creepers. There was certain rules, method and some particular persons meant for dyeing. For example, no woman of Ao tribe is allowed to dye during pregnancy as there is a belief that if she handles the dye, the foetus will be coloured and the baby will be born with spotted marks. Again indigenous red dye has certain superstitious significance. As red colour signifies the symbol of blood, it is believed that if a young woman is engaged in dyeing operation, she might die a violent death or lose her head in a raid. Therefore, the method of red dye is known to only a few old men and old women. Dye is

prohibited among Angamis just before harvest. If anyone wants to dye of yarn during the period, it must be done outside the village gate. This prohibition is due to the belief that if any one undertakes it in this period the standing crops may be damaged by some means which may effect the whole village. But chemical dyes have since replaced the indigenous colours. On the other hand, the easy availability of different colours of yarn in the market does not encourage the weavers to produce the old indigenous colours manually at home. In recent years, the cotton yarn has been replaced by the woolen thread but no significant new technique of weaving the indigenous cloth has so far been introduced among the Nagas.

Designs and symbol in Ao clothes :- Like any other neighbouring hill woman, they are interested in colour and insist on setting the exact shades though dependence on outside market for dyed yarns has inevitably modified their colour schemes in woven fabrics in recent years. There are no curved designs in their weaving. As woven design perforce in the direct result of interlocking a system of vertical warp thread at right angles to a system of horizontal threads to the weft, they are exclusively of an angular geometrical type. The designs vary from a formal arrangement of lines and band to elaborate patterns of diamond and lozenge shapes "tenik" with the gradual breakup of the Ao textile traditions. Some of the designs are becoming a little fancy, their simplicity disturbed by the addition of more representational flowers and other ornamental motifs. The simple and straightforward lines, stripes, squares and bands are the most traditional design motifs. Their escape from monotony being effected by varying their size, colour and arrangement. Contrasts and combination of colour are chosen expertly. If on skirts and shawl the stripes and bands are usually horizontal. This is because of a fine eye to the way in which these "lines of direction" drape on the body when worn.

Their shawls range from a very simple white cloth to the elaborately designed one called Tsungkotepsu. The ordinary cloth consists of a plain white cloth "subosu" which can be worn by anybody without restriction. A plain dark blue cloth "sunaksu" is another ordinary cloth which is more popular among old men and women. When the white cloth becomes old and dirty, it is dyed black in "Mosak" the colour obtained from the strobilanthes flaccidifolious and is then worn as dark

blue cloth

Youngtsungsu gets its effect from the use of narrow, horizontal blue bands alternating with narrow black bands. There are also narrow vertical black bands at 5 cms intervals. This is worn by all without restrictions. The length is nearly 1.8 metres and the breadth about 1.2 metres.

The decorative warrior shawls **Tsungkotepsu** of the Aos is the most characteristic shawl which has on either side of the median white band horizontal bands or contrasting black, red and white. On a general dark base there are five broad red bands close together at the top and bottom. Six or four narrow red bands in the middle of the cloth and a broad white median band painted with a pattern in black which includes figures of mithun, elephant, tiger, spear and dao crossing each other in the middle, and including the human heads. The median white band is woven separately and painted first before stitching. The median band is 8 cm broad and the length is equal to the length of the cloth which is about 2 metres. This cloth is worn in the past only by those who have taken heads or sacrificed mithun. These days it is worn by any body who can purchase it. It is exclusively a male shawl.

Chue-husubang is a red cloth with very narrow dark blue bands and a broad white median band embroidered with large red lozenges. Sometimes blue bands, indicate that the weaver has not only killed human beings but has done the mithun sacrifice as well. This is worn by old men of a particular clan only, viz, Mulir clan. The size of the cloth is nearly 1.9 meters long and 1.3 meters broad.

A dark blue cloth with horizontal red bands and a broad light blue median bend is another shawl worn generally by old men.

Another kind of stripe cloth is a white shawl with horizontal and vertical narrow blue bands at 6 cms intervals. This is generally worn by boys and girls. Size of this shawl is the same as that of **Yongtsungsu**. described above.

The commonest Ao skirts gain their effect by a combination of large number of narrow horizontal lines of black and red. At regular intervals narrow black

bands are set. At intervals there are 5 to 7 designs on blue band on which the design of eyes tenik enhanced by combination of triangle and diamond shaped designs are woven with red wool in extra weft weaving method. On traditional skirt, the half eye designs in red woolen thread and another half with black cotton thread are produced by extra weft weaving method. The border decoration consists of a few lines of red and two lines of blue. The cloth is 1.5 metres long and 1 metre wide.

Another skirt, worn by the women of Mulir clan only, is a black cloth with a large number of narrow *horizontal lines of red at regular distance from each other*. Another kind of skirt woven in red on a black back-ground is known as **Yonzujangsu** or cucumber seed skirt. The designs on the cloth looks like the seeds of cucumber. At regular intervals three diamond shaped designs with red wool is woven on blue bands by extra weft weaving method. Each design looks like a seed of cucumber, this is why the cloth is known as **yonzujangsu** or "cucumber seed skirt".

The **Changki** skirt which was originally worn by the women of Changki village, is woven and worn by a few women. It is simply a blue or black cloth with a rectangular design woven with extra weft method with red wool.

Although in the main, the fabrics still today retain their own attractive pattern yet external influences in colours and designs are evident. In recent years, familiar objects are also added to their original designs and the weavers have adopted a large number of designs of other tribes, some of which are very good. Neckties and table mats which were unknown to them in the past are commonly woven now and have become excellent rupee earners. Bags with various designs are woven now. The ordinary bag **Yangka** which is meant for rough used is a plain blue bag. The villagers use it generally to carry pan, tobacco, and parcels or rice for the mid-day meals while going to field or jungle. Fire making instruments, either match box or flint box also carried in it. Besides this there are bags of solid colours, such as white, with a variety of designs, some of which lavishly ornamented. There is no particular traditional design for the bag. As a matter of fact, the ornamentation of these bags is of recent introduction. The designs vary from a formal arrangement of

lines and bands to elaborate diamond patters, lozenges and flowers, enhanced by repeating forms and other decorations.

Patterns of designs in Angami cloth

Both men and women wear the same kind of shawl. The Angami shawls are generally of kinds : (a) A white cloth "Loramhoushu" generally of 1 metre and 85 cms long and one metre and 8 cms wide with four black marginal bands close together on both edges, each band about 2.5 cms wide. On each of these black bands there are pink or red narrow lines. The cloth with the same pattern of design is worn by women as skirt, but the size intended for skirt is usually smaller.

Another cloth in vogue is a plain black cloth *Lohe* of the same size as described above with marginal stripes in red bands of 2.5 cms wide. Close to these red bands there are narrow green bands and two narrow red or pink bands alternating one another at an interval of 2.5 cms. This is also worn as skirt by women. The border design in both the cloth is similar, but in traditional cloth the border design is absent.

Another kind of cheep shawl used by men and women for rough wear is a black shawl *rataphé* of 1.6 metres long and a little less than a metre in breadth.

Men invariably wear a kilt *neitho* is a plain black cloth about 1 metre and 18 cms long and nearly half a

metre broad. In some of the kilt a portion of the outer surface is ornamented with three horizontal lines of cowries each line about 30 cms long at an interval of 10 cms and a vertical line of cowries 20 cms long at one of the kilt. A kilt with four lines of cowries indicates that the wearer has killed an enemy. It is also worn by young men during the time of festival.

The dress of a woman consists of (i) petticoat called *neikhco* (under loir cloth) a plain white cloth with a narrow red and black bands on both the margins, which is wrapped round the loin and tucked is so as to keep it from falling, the size of the dress being 1 metre and 22 cms long and one metre and 30 cms wide, (ii) a sleeveless bodice called *Vachi* made out of a black cloth of nearly 2 metres long and 1 metre wide crossed under one arm (usually left arm) and fastened on the opposite shoulder, the lower end being tied round the waist, so that the folding end hangs down round the level of the knees and covering the *neikhro* and (iii) a white skirt *Pfemhou* made by wrapping a cloth round the waist tying it or tucking it in so as to keep it from falling, and covering the *neikhro* and the lower part of the *vachi*. This skirt measuring about 1.6 metres long and 80 cms wide has marginal stripes of black bands and three narrow pink or red bands at intervals of 5 cms. In the middle of the cloth there is a pattern of bands enhanced by two narrow black bands with a pink or red line in between. Women use it as skirt, while small girls wear it as shawl.

Table IV.5
**Distribution of persons classified by relationship with the head, period engaged
 in the craft and nature of work performed**

Period engaged in the craft	No. of persons engaged in the craft	No. of persons engaged in the craft who are related to head as			
		Self (head of the house hold) who performed		Wife who performed	
		Weaving	Rolling of thread into ball, stitching, designing etc.	Weaving	Rolling of thread into ball, stitching, designing etc.
1	2	3	4	5	6
Less than 5 years	66	1	1	..	2
5-9 years	79	18	3	..	3
10-19 years	22	13	3	1	..
20+ years	5	3	2	..	..
Total	172	35	9	1	5

Table IV.5 concld.

**Distribution of persons classified by relationship with the head, period engaged
 in the craft and nature of work performed**

Period engaged in the craft	No. of persons engaged in the craft who are related to head as					
	Daughter who performed		Other females who performed		Other unrelated persons who performed	
	Weaving	Rolling of thread into ball, stitching, designing etc.	Weaving	Rolling of thread into ball, stitching, designing etc.	Weaving	Rolling of thread into ball, stitching, designing etc.
1	7	8	9	10	11	12
Less than 5 years	3	4	..	..	4	51
5-9 years	8	7	2	2	6	30
10-19 years	1	1	1	..	2	..
20+ years	..	..	..	..	..	..
Total	12	12	3	2	12	81

Distribution of persons classified by relationship with head, period engaged in the craft and nature of work performed is shown in the table IV-5 above. Out of 172 persons, 66 are found engaged for a period of less than 5 years, 79 for a period of 5-9 years, 22 for a period of 10-19 years and only 5 persons for a period of 20 years and above.

Distribution of 172 persons engaged in the craft who are related to head reveals that other un-related 81 persons who performed rolling of thread into ball, stitching, designing, etc, constitute more than 50 per cent. Out of 63 persons engaged in the weaving, self constitutes more than 50 per cent or 35 persons in this study followed by daughters (12) other unrelated (12) persons, other females (3) and wife (1) out of 109 persons engaged in rolling thread into ball, stitching, designing, etc, self constitutes 9 persons, wife 5, daughters 12, other females 2 and other unrelated persons 81. Thus, weaving is mainly done by self, wife and daughters whereas rolling of thread into ball, etc. is

mainly done by other un-related persons.

While discussing the distribution of households manufacturing handicraft items for purpose as related to educational level of household it is seen that items like Naga-shawl, Naga mekhela, Naga ceremonial dress and bag are prepared by these households. Out of 60 selected households, 54 manufactures Naga ceremonial dress and 42 male bag.

The educational levels of the 60 selected households reveals that illiterate constitutes 14, literate without educational level constitutes 2, primary/junior basic 16, middle 24, Matriculation/higher secondary 1 and graduate & above 2 only. Incidentally no household having non-technical degree or certificate not equal to degree and technical degree or certificate not equal to degree is found engaged in the craft. It is also seen from the above table that items like Naga shawls and Naga mekheles are used on all occasions whereas the ceremonial dresses are used during the festival only. Bags are used mainly for carrying purposes.

CHAPTER-V

MARKETING

In earlier chapters it has been stated that the weaving in Nagaland is carried out in the rural areas almost in each household by the women folk in their spare time. In recent years some of them have taken up this industry on commercial basis but they do neither keep any record for the quantity of raw materials used for production of clothes nor about any income derived by selling them in a year. However, some information have been collected from the households for a period of one month and then approximation was made for a year. Though the data relating to manufacturing and selling of the finished products cannot give the real picture of the weaving industry, nevertheless, we may get an approximate idea out of them.

We have also discussed in previous chapters that the production of weaving crafts varies from time to time. Generally, the production is less in summer than that of the Winter. During summer season the weavers remain busy in cultivation as it is the main work of the

households. On the other hand, the weavers face some difficulties to set their looms during the rainy season as many households set their looms either in the verandah of the house or in an open shed where rain causes disturbance. So, they prefer to go for cultivation in this season rather than to practice weaving. Therefore, the manufacturing of weaving products during this period is less compared to winter season.

The situation during winter season is quite reverse. During this period of time the women folk are not required to be engaged in the cultivation. They are therefore fully engaged in weaving during this period. Sometimes the weavers even engage some hired workers also in this industry to get more production to meet the increased demand. Therefore, the production in this period is comparatively more as the demand is also comparatively more because, Nagaland is a cold place for which people require more clothes during winter.

Table V.1

Number of households manufacturing handicraft items classified by quantity produced, purposes for which produced classified by religions, caste/tribe/community of the head of the household

Religion	Caste/tribe/ community	Name of the handicraft items manu- factured	Number of household manufactured the items	Entirely used for		Total quantity produced.	
				the crafts- man community	for the other community		
				Dome- stic	Ceremonial	Total quantity of Manufac- tured & sold	
1	2	3	4	5	6	7	8
Christianity	Angami	I. Shawls=total	..	242	..	865	1107
		1) lohe	17	100	..	331	431
		2) Latapfe	17	95	..	333	428
		3) Loramhoushu	17	47	..	201	248
		II. Mekhelas=total	..	141	..	599	740
		1) Neikhro	17	47	..	200	247
		2) Chiecha (Lungi)	17	47	..	200	247
		3) Pfermhou	17	47	..	199	246
		III. Bags=total	..	187	..	1173	1360
		1) Woolen bag	17	94	..	587	681
		2) Silk-cotton bag	17	93	..	586	679
		IV. Ceremonial dress = total	6	..	82	44	126
		Other religions and persua- sions (Pfutsana)	Angami	I. Shawls=total	..	29	..	165	194
1) Lohe	3			11	..	71	82
2) Latapfe	3			10	..	58	68
3) Loramhoushu	3			8	..	36	44
II. Mekhalas=total	..			22	..	108	130
1) Neikhro	3			7	..	36	43
2) Chiecha (Lungi)	3			8	..	36	44
3) Pfermhou	3			7	..	36	43

Table V.1 (contd.)

Number of households manufacturing handicraft items classified by quantity produced, purposes for which produced classified by religions, caste/tribe/community of the head of the household

Religion	Caste/tribe/ community	Name of the handicraft items manu- factured	Number of household manufactured the items	Entirely used for		Entirely for the other community	Total quantity produced
				Dome- stic	Ceremonial		
1	2	3	4	5	6	7	8
		III. Bags=total	..	29	..	207	236
		1) Woolen bag	3	29	..	207	236
		IV. Ceremonial dress = total	3	..	13	14	27
Christianity	Chakhesang	I. Shawls=total	..	154	..	736	890
		1) Khwu	20	77	..	368	445
		2) Thepuni	20	77	..	368	445
		II. Mekhelas=total	..	175	..	735	910
		1) Chiecha	20	88	..	368	456
		2) Meru	20	87	..	367	454
		III. Bags=total	..	154	..	2983	3137
		1) Woolen bag	20	77	..	1492	1569
		2) Silk cotton bag	20	77	..	1491	1568
		IV. Ceremonial dress = total	8	..	77	93	170
Christianity	Ao	I. Shawls=total	..	290	..	1203	1493
		1) Tsurongsu	20	73	..	301	374
		2) Tsungkotepsu	20	72	..	300	372
		3) Yongtsungsu	20	70	..	302	376
		4) Koyarshu	20	71	..	300	371

Table V.1 conold

Number of households manufacturing handicraft items classified by quantity produced, purposes for which produced classified by religions, caste/tribe/community of the head of the household

Religion	Caste/tribe/ community	Name of the handicraft items manu- factured	Number of household manufactured the items	Entirely used for		Entirely for the other community	Total quantity produced.
				Dom- estic	Ceremonial		
1	2	3	4	5	6	7	8
		II. Mekhelas=total	..	310	..	1653	1963
		1) Tenukshu	20	62	..	332	394
		2) Linukshu	20	60	..	330	390
		3) Ao National mekhela	20	65	..	331	396
		4) Chanki Supte	20	63	..	330	393
		5) Changshanshu	20	60	..	330	390
		III. Bags=total	..	390	..	431	821
		1) Woolen bag	20	145	..	216	361
		2) Silk cotton bag	20	145	..	215	360
		IV. Ceremonial dress = total	3	..	16	..	16

Note : Rangewise distribution of household was not shown.

All the handicraft items manufactured by the weavers in the sample households of the selected villages are of prescribed size and in pieces. Generally the clothes are not produced in abnormal length to cut them into pieces in a later stage as because, it is neither feasible nor acceptable in the society. Hence, the number of manufactured items are produced and counted in pieces.

One can notice from the above table that only

three households of Angami scheduled tribe have returned their religion as Pfutsana (under other religions and persuasions) and have produced 194 shawls during the year out of which 29 were used for domestic purposes and rest 165 were disposed off. They have also produced 130 numbers of mekhelas' (lungi) out of which 22 were used for domestic purposes and other 108 disposed off, 236 number of bags were also produced by these households out of which 29 were kept for domestic use and the rest 207 sold, 27

ceremonial dresses were woven out of which 13 were kept for domestic purpose and the other 14 sold in the market.

57 households out of 60 have returned their religion as Christianity of which 17 households are from Angami tribes, 20 from Chakhesang and 20 from Ao tribes. In total 3,242 shawls were produced by these 57 Christian households annually out of which 639 shawls were used by the households themselves for their domestic purpose and other 2,603 pieces were disposed off to the other communities. They have also produced 3,861 pieces of Mekhelas out of which 673 pieces were kept for domestic purposes and other 3,188 pieces were disposed off. Out of 5,318 pieces of different types of bags produced in a year, 731 were retained for domestic purposes and other 4,587 pieces were disposed off. All the craftsmen could not produce the ceremonial dress. It requires skill of a master craftsman to produce them with special care. As such only 9 households out of 57 Christian households could produce 312 ceremonial dresses in one year out of which 175 sets were used for their community and 137 sets were sold to others.

The situation in Nagaland is such that the processing of the articles is generally undertaken by the craftsman on contract basis. As soon as they receive demand for a particular item of articles from the customer, they start production. As such, the craftsmen need not store their finished products nor they require to run to the market to dispose them off. The articles meant for sale were handed over to the persons who place orders for item as soon as the articles were ready. This process was also prevailing in the olden days when market facilities were limited. But now-a-days, due to increased production of the articles they require to go for marketing the products. But it does not mean that the craftsmen require to store the articles for days together. Some craftsmen regularly supply their

finished products to the nearby emporia. They generally fix the price of different varieties of clothes before supplying the handicraft items to the emporium. Sometimes, agents from the emporia come directly to the weaver and purchase available items on cash. In such cases, purchase price is a bit less as the mode of payment is in cash. When the supply is made to the Govt. emporium in bulk, prices charged are a bit more as they are to wait for payment. In addition, some craftsmen produce some articles on commission basis also. In this system the craftsmen get commission as making charges only while the materials are generally supplied by the traders or customers.

So far as the purpose of use of the cloth is concerned the broad names given in the table above are self explanatory. A shawl is used as cover of the body to get rid of cold, *makhela* is used as the lower garment of the ladies, skirts are used by the girls, bags are used for carrying purposes while the ceremonial dresses are used on special occasions. The different names of the clothes under the common name are given in local names. It is needless to mention here that the different names are given to the different clothes according to their use and as per their design. It may be mentioned here that the purpose of use of clothes is followed strictly according to the design and size. For example the Chiecha, an Angami cloth, long in size but short in breadth, is used by the males only as lungi. On the other hand, the Neikhro, a small sized cloth is used as skirt/mekhela by the small girls of Angmai tribe. But the ceremonial dresses are made with proper design and size and are used on special occasions.

With regard to the disposal of the finished products, the craftsmen in the selected villages have reported that most of the articles are disposed off in the households itself and a few numbers are sold in the nearby market and that too by some households only.

Table V.2

Number of households manufacturing handicraft items classified by place of sale of articles

Name of handicraft items	Number of households manufacturing the items	Number of households reported sold the articles at			Remarks
		Inside the village i.e. from the households of craftsman	Nearby village (Chazouba H. Q.)	Nearby town (Kohima & Mokokchung)	
1	2	3	4	5	6
Shawls	60	48	4	8	Since all the households are manufacturing all the items, the rangewise distribution is not possible.
Mekhelas	60	48	4	8	
Bags	60	48	4	8	
Ceremonial dresses	20	20			

It is seen from the table V.2 above that all the 60 households manufacture shawls, mekhelas and bags out of which 48 households reported to have sold their finished products inside the village; 4 households in the nearby villages and other 8 households sold their finished products in the nearby town markets. The ceremonial dresses are produced by 20 households only and all of them dispose of these articles from their households. All these households which make ceremonial dresses partly use them for themselves and partly sell them in their own community.

The items produced by the craftsmen in the households do not require to be stored in the households as they are sold either from the households or in the nearby markets within a short period of time. It is also reported that the average margin of profit from the sold produce is roughly about 25 per cent of the

total costs of production. The total cost includes the nominal daily wages of the weavers. Of course, this wage is comparatively much lower than that in other industries. It is also reported that margin of profits from these items varies when they are disposed off in the households of the craftsmen as well as in the markets. The average margin of profit as calculated from the canvassed schedules varies from 15 to 30 per cent when sold in the household while the average profit is of 25 to 35 per cent if the items are sold in the market. The high sale price is charged by the selling agents to compensate the establishment cost in the market. In view of the above, the consumers require to pay an extra amount if they purchase the same kind of clothes from the market. Practically, the producers are getting the same margin of profit irrespective of their sale in the market or at their households.

Table V.3
**Particulars of finished products sold locally classified
 by educational level of the head of the households**

Educational level of the household	Name of the handicraft items	Number of households manufacturing the items	Quantity sold by the households during the year	Number and proportion of the households having reported met the demands locally	
				No. of households	Proportion in percentage
1	2	3	4	5	6
Illiterate	Shawl	14	684	14	23
	Mekhela	14	854	14	23
	Bags	14	1,120	14	23
	Ceremonial dress	6	42	6	25
Literate without educational level	Shawl	2	98	2	3
	Mekhela	2	123	2	3
	Bags	2	160	2	3
	Ceremonial dress	2	6	2	4
Primary/Junior basic	Shawl	16	782	16	27
	Mekhela	16	976	16	27
	Bags	16	1,280	16	27
	Ceremonial dress	5	48	5	29
Middle	Shawl	25	1,222	25	42
	Mekhela	25	1,526	25	42
	Bags	25	2,000	25	42
	Ceremonial dress	4	62	4	39
Matriculation/Higher Secondary	Shawl	1	48	1	2
	Mekhela	1	61	1	2
	Bags	1	76	1	2
	Ceremonial dress	1	3	1	1
Graduate and above	Shawl	2	98	2	3
	Mekhela	2	122	2	3
	Bags	2	158	2	3
	Ceremonial dress	2	4	2	2

Note :- 1. Local demands are fully met by the households.
 2. The margin of profit per manufactured handicraft item is 25 per cent.

It is seen from the above table V.3 that the total number of finished products produced and the number of finished product sold to meet the local demand is the same as most of the articles are made on requisition placed by the customers. The households can however produce more if there is more demand. The more production may also be possible by engaging more hands on hired basis.

Of the total demand on shawls, illiterate head of household can meet the local demand upto 23 per cent, literate without education level 3 per cent, Primary or junior basic 27 per cent, middle 42 per cent, matriculates 2 per cent and graduate and above 3 per cent.

The same percentage of demand on mekkelas (lungi) and bags are met by the same households having same educational level. In case of the ceremonial dresses, 25 per cent of the total demand are met by 6 illiterate head of households, 4 per cent by 2 literates head of households without educational level, 29 per cent by 5 households whose educational level of head are primary or junior basic, 39 per cent by 4 households whose educational level of head of households are middle, 1 per cent by a household whose head is literate with educational level as matriculate and 2 per cent by other 2 households whose head of households are qualified to the level of graduate and above.

CHAPTER – VI

CRAFT AND EMPLOYMENT

As the history of the craft in Nagaland is not available, the origin of the weaving in the selected villages also could not be ascertained. A common answer from all the weavers as well as from other old men of the villages was that the craft is a traditional one practised by the people from generation to generation. Therefore, the period of origin of these villages can also be said to be the period of origin of the craft. It is also believed that the craft came to Nagaland along with the Nagas when they migrated from other parts of the country.

Though the industry is a traditional one and is considered one of the significant works of the female-folk, there are reasons to take up the industry by more craftsmen in the selected villages. The following table gives the information relating to the circumstances under which the craftsmen of different households came to be associated with the craft.

It is seen from the table VI.1 that out of 60 sample households of all the three villages engaged in the craft, 17 households are engaged for 5 to 9 years. Of them, the craftsmen 7 households have reported that they are engaged in the craft on a customary basis, 1 due to death of parents early, 2 under compulsion as they had no education to get govt. job and other 7 engaged themselves for commercial purposes and to earn money.

Of the total households, the craftsmen of 20 households are engaged in the craft for a period of 10 to 19 years. Out of these households the craftsmen of 4 households have reported that they are engaged in the craft for self employment, 1 reported to have taken up the craft to acquire the skill and knowledge of new designs, 11 are traditionally engaged and other 4 for commercial purposes.

The craftsmen of remaining 23 households kept themselves engaged in the craft for a period of 20 years and above. Out of them the craftsmen of 13 households have engaged themselves in the craft as a customary duty, 3 households for self employment and other 7 households for commercial purposes.

Out of 60 households engaged in the craft, 31 households reported to have taken up the craft due to the motivation to preserve customary heritage, 18 households for commercial purpose with a view to earn money, 7 households for self employment, 2 households for not getting any government service due to bar in education and 1 household each for the reason "parents died early" and "to acquire skill and knowledge of new designs of the craft".

In olden days the weaving was practiced almost in all the households to get the required clothes for their own use. But there were certain limitations because at that time the craftsmen worked when such exigency arose in the household. In their spare time, they generally did not work in this industry. But, as time passed by, the demand started to grow from outside and the household craftsmen started to work in this industry for others also. All the weavers opined that the numbers of persons engaged in the craft have been increased gradually from year to year due to increase in demand from outside the state from non-Naga population of the state, and also due to the increase in purchasing power of the local population.

The craft of weaving is a traditional one and all the 60 sample households of the three selected villages have reported their association in the craft. The table VI.2 will justify how far these households are associated with the craft.

Households reported circumstances which compelled/motivated them to take up the occupation (craft)

Religion/caste/tribe/ community of the head of the household		Number of house- holds eng- aged in the craft	Number of households taken up				
Religion	Caste/tribe/ community		Less than 5 years	5-9 years			
		Circum- stances which comp- elled or motivated		Circumstances which com- pelled or motivated			
				Custo- mary duty of woman folk	Perants died early	No edu- cation to get govt. job	For comm- ercial pur- pose and to earn money
1	2	3	4	5	6	7	8
Christian	St/Angami Naga	17	..	1	1	1	..
	St/Chakhe- sang Naga	20	..	4	..	..	2
	St/ Ao Naga	20	..	2	..	..	5
Other religions and persuasions (Pfutsana)	St/Angami Naga	3	..	..	..	1	..
All religions	All tribes	60		7	1	2	7

VI.1

with period engaged in the craft classified by religion/caste/tribe/community of the head of the household

the craft since

10-19 years				20 + years		
Circumstances which compelled or motivated				Circumstances which compelled or motivated		
self employment	To acquire the skill and knowledge of new design	Duty of women folk according to tradition (customary duty)	For commercial purpose & to earn money	Customary duty of woman folk	Self employment	For commercial purpose & to earn livelihood
9	10	11	12	13	14	15
3	1	4	..	2	2	2
1	..	3	2	6	1	1
..	..	3	2	5	..	3
..	..	1	..	..	..	1
4	1	11	4	13	3	7

Table VI.2

**Households reported having associated traditionally with the craft with period of association
classified by religion, caste/tribe/community of the head of the household**

Religion/caste/tribe/community of the head of the household		Number of households engaged in the craft	Number of house- holds reported their association with the craft.		Number of households reported their association with the craft traditionally since				
Religion	caste/tribe/ community		Traditio- nally	Not traditio- nally.	One gener- ations	Two gener- ations	Three gener- ations	Before three gener- ations	Time immem- orial ations
1	2	3	4	5	6	7	8	9	10
Christian	St/Angami Naga	17	17	..	1	1	2	7	6
	St/Chakhesang	20	20	..	2	4	..	10	4
	St/Ao Naga	20	20	..	1	3	5	1	10
Other religions and persuasions (Pfutsana)	St/Angami Naga	3	3	..	..	..	..	2	1
All religions	All tribes	60	60	..	4	8	7	20	21

Of all the households traditionally engaged in the craft, it is noticed that 21 households could not recollect the generation from which they are associated with the craft as it is since immemorial; 20 households reported themselves to be associated with the craft before 3 generations, 7 households from 3 generations, 8 households since last two generations and 4 households have taken up the craft in the present generation only.

It is also observed that out of 330 persons belonging to 60 sample households, 2 persons, whose relationship to head is son, have reported themselves as unemployed. Both these persons are matriculates and their age is in age-group 15-34. The reason put forward by both the persons for unemployment is non-

availability of suitable job. One of them is unemployed since last one year and the other for the last two years. As not a single household could report about the increased number of persons now engaged in the craft and as no female person is reported as unemployed at present, it is presumed that the unemployment is not due to increase in the number of craftsmen. Again, no household has reported that any disintegration is faced in the household at any time. Hence, the question of *rejuvenation did not arise at all. It can therefore be concluded that the industry is expanding day by day. It is also a general opinion of each of the head of household that the industry has trend of expansion though they could not say the exact increased number of persons in the craft during the last four decades.*

Table VI. 3

Households reported about the craft as a source of livelihood in the past or as a non-lucrative job classified by religion/caste/tribe/community of the head of the household and reasons reported as considering the craft as a non-lucrative job

Religion, caste/tribe/ community of the head of the household		Number of households engaged in the craft	Source of lively hood	Number of households considered the craft in the past as				
Religion	Caste/tribe/ community			Lack of idea	Less sales/ less dem- and	Lack of help	Considered not as a good job	Not stated
1	2	3	4	5	6	7	8	9
Christian	St/Angami Naga	17	1	1	11	2	2	..
	St/Chakhesang Naga	20	..	..	7	2	1	10
	St/Ao Naga	20	..	..	20	..	..	..
Other religions and persuasions (Pfutsana)	St/Angami Naga	3	..	..	3	..	..	..
All Religions	All tribes	60	1	1	41	4	3	10

Opinion about the craft as source of livelihood

The above table gives the information of the households relating to their opinion about the craft as a source of livelihood or as a non-lucrative job in the past.

It is noticed from the above table that among 60 households, only one has reported the craft as a source of livelihood in the past while the other 59 households reported the craft as non-lucrative. Out of

59, one household considered it non-lucrative due to lack of idea, 41 households feel it as non-lucrative due to less demand and less sale, 4 households due to lack of help, 3 households considered it not as a good job and other 10 households did not state any reason but they also feel that the craft was a non-profitable one.

But the above situation of the past is now-a-days totally reversed and the present situation is given below in a table VI.4.

Table VI.4

Households reported about the craft as a source for gainful employment classified by religion, caste/tribe/community of the head of the household and reasons reported for considering the craft as a profitable occupation

Religion/caste/tribe/ community of the head of household		Number of households engaged in the craft	Number of households considering the craft now as						
Religion	Caste/Tribe/ Community		Not a source of gainful employment	Source for gainful employment and factors responsible to make the craft profitable					
1	2	3		4	5	6	7	8	9
Christian	St/Angami Naga	17	2	8	1	5	1	..	
	St/Chakhesang Naga	20	2	9	1	8	..	..
	St/Ao Naga	20	..	4	4	6	4	2	
Other religions and persuasions (Pitsana)	St/Angami Naga	3	..	1	1	..	..	1
All religions	All tribes	60	4	22	7	19	5	3	

Only 4 out of 60 households consider the craft now as not a source of gainful employment. The rest 56 households consider it as a source of gainful employment. Of those 56 households, 22 households consider it gainful due to "availability of raw materials and good market facility", 7 households consider it gainful due to "new designs" suitable for commercial purpose, 19 household consider it as gainful due to availability of "Government loans and subsidy", 5 households consider the same as gainful due to "expert craftsmen" and other 3 households think it as gainful due to the availability of "Cheap labour".

The labour cost for spinning at home was expensive in the past but that problem could be overcome by the craftsmen as they can easily collect the mill made thread at a cheaper rate from the nearby market. Earlier it was a problem to get the mill made thread and also to sell the finished product as market was not at all available specially in the rural areas. But that problem has also eased after the development of the local markets. Innovation of new designs specially the mixed designs is also one of the factors responsible to make the craft a profitable one as it leads to commercialisation of products as well as reduction in the making cost.

Economic help from government side encouraged the craftsmen to get themselves engaged in the industry. Earlier, the expertise of weavers were limited to their own designs whereas now-a-days, they have become expert in many other designs. The labour cost in comparison to other industries is cheaper in this industry.

The following table shows the reasons for improvement of the economic position of the selected practicing households.

56 households have reported in table VI.5 that the craft is profitable. It is also reported in the below table that these households have improved their condition economically due to engagement in the industry. The other 4 households do not find it economically gainful as they could not improve their lot out of this craft. The reason for economic improvement to these 56 households are as under. 4 households reported that their economic status have improved as because the craft has given them a lot of money, 34 households feel that the income from the craft is sufficient to maintain a

Table VI.5

Households reported having improved/not improved their economic status with reasons there of classified by educational level of the head of the household

Educational level of the head of the household	Number of households engaged in the craft	Number of households reported about their economic position						
		Improved due to				Not improved due to		
		Good earnings	Sufficient income to maintain family	More sales and more income	Income sufficient at least for self maintenance	Less profit	High cost of raw materials and less for furnished goods	Weaving hand. cannot produce much
1	2	3	4	5	6	7	8	9
1. Illiterate	14	2	7	..	5	..	..	..
2. Literate without educational level	2	..	1	..	1	..	..	..
3. Primary or junior basic	16	..	8	2	4	1	..	1
4. Middle	25	2	16	3	3	..	..	1
5. Matriculation or Higher secondary	1	..	1	..	..	..	..	..
6. Graduate and above	2	..	1	..	..	..	1	..
All households	60	4	34	5	13	1	1	2

family, 5 households think that income is more as the sale is more and other 13 think that the income is sufficient at least for self maintenance. Out of 4 households who do not recognise the craft as the factor for improving the economic condition, 1 household put forward the reason that it gives very less profit while another household feels that it is not gainful due to high cost of raw materials and less price for finished products but the rest 2 households have expressed the reason of inefficiency on the part of craftsmen as they cannot produce more.

Out of 56 households who reported to have improved their economic status from the benefit derived from the industry, the educational level of head of 14 households are illiterate, 2 literate without educational level, 14 are of primary or junior basic level, 24 middle standard, 1 matriculate or higher secondary and one read up to graduate level and above. Similarly, out of 4 households who could not derive the benefit from the industry to improve the economic status of their households, the educational level of head of 2 households are primary or junior basic, 1 middle and 1

Table VI.6

Households wanting/not wanting to have their sons/daughters engaged in the craft with reasons thereof classified by educations level of the head of the household

Educational level of the head of the household	Number of households engaged in the craft	Number of households wanting to have their sons/daughters engaged in the same craft due to				Number of households not wanting to have their sons/daughters engaged in the same craft due to		
		Till better job is available	Ladies under compulsion/moral obligation/traditionally important	Less interest in cultivation and so to enable them to earn their livelihood	To acquire knowledge and skill of an occupation	Better prospects in Govt. services	Much labour and less profit	Issue less
1	2	3	4	5	6	7	8	9
1. Illiterate	14	6	4	..	4	..	..	..
2. Literate without educational level 2		..	..	1	..	1	..	..
3. Primary or junior basic	16	2	2	..	1	5	5	1
4. Middle	25	8	5	2	5	4	1	..
5. Matriculation or HSLC	1	..	..	..	1	..	..	..
6. Graduate and above	2	..	..	..	1	..	1	..
Total	60	16	11	3	12	10	7	1

graduate and above. The table VI.6 above shows the willingness of the head of households to keep their wards engaged in the traditional craft of weaving.

It is noticed from the above table that out of 60 selected households practicing the craft, the head of 42 households want their sons and daughters to be engaged in the craft.

Again out of the 42 households, 16 heads of households among whom 6 are illiterate, 2 are primary or junior basic certificate holders, 8 are educated upto the middle school level, have expressed their willingness to have their wards engaged in the till better alternative jobs are available.

Another 11 households of which 4 illiterates, 2 primary or junior basic pass and 5 with middle school standard of education wanted to keep their daughters engaged in the craft for traditional obligation; 3 households with 1 literate without educational level and 2 with middle level of education expressed to keep their daughters engaged in the craft as because they have less interest in cultivation. The rest 12 households with 4 illiterates, 1 educated upto primary of junior basic level, 5 middle, 1 matriculate and 1 graduate wanted to keep their daughters, engaged in the craft for keeping the craft alive by acquiring knowledge and skill of the craft.

On the other hand, out of 18 households not desirous of keeping their wards in the craft, 10 heads of households with 1 literate without educational level, 5 with primary or junior basic certificates and 4 with middle level did not want to keep their daughters in the craft as they think that better prospect lies in the government services. Another 7 households with 5 primary or junior basic, 1 middle and 1 graduate level of education did not like to keep their daughters engaged in the craft as because they feel that the craft is very much laborious but with less profit and the remaining one household could not say any concrete reason for its unwillingness for not having any children.

As regards the social status of the craftsmen in the society, there is no such separate caste or class as weaver in the Naga society and as such all the 60 households reported that they are not looked down by the people of their society. They are rather looked upon with honour in the society and can take part freely in all social, cultural and religious functions celebrated in the villages from time to time. The expert weavers have the better place in the Naga society.

The table VI.7 shows how the younger generation of their community are taking or not taking interest in the craft with reason thereof the 60 selected households practicing the craft.

**Households reported about younger generation of their community
cast, tribe, community**

Religion, caste/tribe/community of the head of the household		Number of households engaged in the craft	Number of households reported about the younger generation	
Religion	caste/tribe/ community		Taking interest in the craft	Not taking interest in the craft
1	2	3	4	5
Christian	St/Angami Naga	17	13	4
	St/Chakhesang Naga	20	17	3
	St/Ao Naga	20	20	..
Other Religions and Persu- ations (Pfutsana)	St/Angami Naga	3	3	..
All religions	All tribes	60	53	7

VI.7

taking/not taking interest in the craft with reasons thereof classified by religion,
of the head of the household,

	Number of households reported about the younger generation taking interest in the craft due to			Number of households reported about the younger generation not taking interest in the craft due to	
	To acquire the skill and knowledge of new fashion with new design	Self employment and to take it as a source of income, for livelihood	Customary importance in view of its utility	Better prospects in govt. job	Labourious work but in return getting less profit
	6	7	8	9	10
	3	4	6	2	2
	6	7	4	3	..
	..	4	16	..	..
	2	..	1	..	..
	11	15	27	5	2

It is seen in the table VI.7 above that out of 60 sample households of three selected villages the heads of 17 Angami households and 20 each of the Chakhesang and Ao households are following christianity. The head of other 3 households of Angami community are following other religions and persuasion (Pfutsana). 50 out of 57 christian households have expressed their views that their children are taking interest in the craft while the other 7 households have expressed their views in the negative. The children of all the 3 households following pfutsana religions and persuasions are taking interest in the craft.

Of the 53 households, the children of 11 households are showing the interest in the craft for acquiring skill and knowledge of new fashions with

designs; 15 households are interested for self employment and taking it as a source of income for livelihood and other 27 households are keen for customary importance in view of its utility.

On the other hand, the children of 5 households out of 7 who are not interested in the craft think that better prospects are there in the government jobs. The children of other 2 households expressed their disinterest in their traditional occupation as because they feel the profession as labourious one with less profit.

The table VI.8 gives the views of head of the households whether they are satisfied or not with their traditional occupation.

Table VI.8
Households reported having satisfaction/dissatisfaction with the occupation (craft)
with reasons thereof classified by educational level of the head of household

Educational level	Number of households engaged in the craft	Number of households/reported their satisfaction with the occupation due to				Number of households reported their dissatisfaction with the occupation due to	
		Gainful profession	Easy employment to get the income for livelihood	Engagement in productive and independent activity	Traditionally importance and income	Very low income	Other work is much better
1	2	3	4	5	6	7	8
1. Illiterate	14	2	6	1	4	1	..
2. Literate without educational level	2	1	1	..	..	..	..
3. Primary/ Junior basic	16	2	8	2	1	1	2
4. Middle	25	4	13	2	3	1	2
5. Matriculation/ Higher secondary	1	1	..	..	..	..	..
6. Degree and above	2	..	1	..	..	..	..
Total	60	10	29	5	8	3	5

One can see from the table VI.8 that out of 60 practicing households, 52 heads of households with 13 illiterate, 2 literate without educational level, 13 primary or junior basic, 22 middle, one matriculate and one graduate and above households are satisfied with their occupation in the craft while the other 8 including 1 illiterate 3 primary or junior basic, 3 middle and one graduate and above households have reported their dissatisfaction with the occupation in the craft.

Of the 52 households satisfied with the occupation in the craft, 10 households are found satisfied as because they feel the occupation is a gainful profession while another 29 households have reported as satisfied due to easy employment to get the income for livelihood; 5 households due to the engagement in

productive and independent activity and 8 households for traditional importance and income.

Among the 8 dissatisfied households, 3 are dissatisfied with the craft gives a very low income. The other 5 households expressed their dissatisfaction with the traditional craft because they feel that other works are much better than that of the craft. These 8 households have further reported that as because they are dissatisfied with their traditional craft, they are intending to have the occupation till such time when they get better alternative jobs. However, they may continue the occupation till a better job or an alternative source of income is found out.

The above points are discussed from the data col-

Table VI.9
Households reported reasons for giving up the craft classified
by sex and educational level of the head of the household

Educational level of the head of the household	Sex of the head of the household Male/Female	Number of households	Number of households having given up the craft since							
			Less than 5 Years due to		5-9 years due to		10-19 years due to	20 + years due to		
			Lack of finance	No time	No time	Illhealth	Lack of capital	No time	Not stated	
1	2	3	4	5	6	7	8	9	10	
Illiterate	Male	..	..	..	..	..	..	..	..	..
	Female	1	..	..	..	..	1	..	..	..
Literate without educational level	Male	..	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..	..
Primary or junior basic	Male	..	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..	..
Middle	Male	8	1	2	..	3	..	2	..	..
	Female	1	..	..	1	..	..	..	..	..
Graduate and above	Male	5	..	..	..	1	..	1	3	..
	Female	..	..	..	..	..	..	..	..	..
Total	Male	13	1	2	..	4	..	3	3	..
	Female	2	..	..	1	..	1	..	..	..

lected from the households who are practicing the craft. We have also collected the data from 15 households of three selected villages who are not practicing the craft. The information relating to these households are discussed below.

The religion of all the head of 15 non-practicing households is christianity. Amongst them 6 are from Angami community, 5 from Ao community and 4 from Chakhesang community.

The above table VI.9 gives the information relating to the households reported the reason for giving up the craft with the period of detachment classified by sex and educational level.

It is seen from the table VI.9 above that out of 15 non-practicing households, three households have given up the craft since less than 5 years and one of them with middle standard of education reported that

it was due to lack of finance while the other two with same level of education stated that it was due to non-availability of time. 5 households have given up the craft before 5 to 9 years and one of them reported the reason as not getting time and other 4 stated the reason as illhealth. One of these 5 heads of Household is graduate and other 4 are middle passed. One illiterate head of household has given up the craft about 10 to 19 years back due to lack of capital. The other 6 households have given up the craft for more than 20 years and three of them have reported the reason as non-availability of time while the other three reported no specific reason. Out of these 6 head of households 4 are graduate and two are middle passed.

Not a single non practicing household likes to take up the craft as an occupation. The present occupation of the head of the household is given in the table VI.10 which is self-explanatory.

Table VI.10

**Households having member/with necessary skill and who are not practicing the craft now
but are considering to take up the craft as an occupation classified by sex and
occupation of the head of the household**

Occupation of the head of the household	Sex of the head of the house hold	Number of households	Number of households having no member with necessary skill to practice the craft	Number of households having members with necessary skill not practicing the craft now but are	
				considering to take up the craft as an occupation	Not considering to take up the craft as an occupation
1	2	3	4	5	6
Headmaster/ teacher	Male-2	2	1	..	1
	Female-	..	..	..	..
Cultivator	Male-3	3	..	..	3
	Female-1	1	..	..	1
Government service	Male-4	4	1	..	3
	Female-	..	..	..	..
Nurse	Male-	..	..	..	..
	Female-1	1	..	..	1
Youth Secretary, Mission	Male-1	1	..	..	1
	Female-	..	..	..	..
Ex-Secretary, Office Finance secretary	Male-2	2	1	..	1
	Female-	..	..	..	..
Religious service	Male-1	1	..	..	1
	Female-	..	..	..	..
Total	Male-13	13	3	..	10
	Female-2	2	..	..	2

The following table gives the information of the households disinterested in having their wards sticking to their traditional occupation and the reasons for allowing them to engage in the occupation of their choice.

It is seen from the table VI.11 below that all the 15 non-practicing head of households are disinterested to keep their sons and daughters engaged in the craft and

have allowed them to choose the occupation of their choice. Of them, 7 households felt that better prospect is not available in the craft which is available in government job while a group of 4 households do not like their wards to stick to the craft as because they feel that the craft give very little earning. The rest 4 households could not state any reason for their disinterest in the craft but they allowed their sons and daughters to continue in the traditional occupation of craft.

Table VI.11

Number of households disinterested in having their sons/daughters sticking to their traditional occupation but like to have them engaged in occupation of their liking classified by sex and broad age-group of the head of the household

Broad age group of the head of the household	Sex of the head of the household	Number of households	Number of households reported that their sons/daughters should not stick to the traditional occupation but should follow the occupation of their liking due to		
			Better prospect in government job	Less earning in traditional occupation	Cause not stated
1	2	3	4	5	6
0-14	Male	..	..	..	..
	Female	..	..	..	..
15-34	Male	7	5	2	..
	Female	1	..	..	1
35-59	Male	6	2	2	2
	Female	..	..	..	..
60 +	Male	..	..	..	..
	Female	1	..	..	1
Age not stated	Male	..	..	..	..
	Female	..	..	..	..
Total	Male	13	7	4	2
	Female	2	..	..	2

Table VI.12

Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by religion, caste/tribe/community of head of the household

Religion, caste/tribe/ community of the head of the household		Sex of the head of the household	Number of households	Number reporting reasons for prosperity/adversity of the craft		
Religion	Caste/tribe/ community			Reason for prosperity		
				Increase of custo- mers/quali- ty improving	Availa- bility of materials	More utility more production (expansion of market)
1	2	3	4	5	6	7
Christianity	Angami Naga	Male	5	3	1	..
		Female	1	..	..	..
	Ao Naga	Male	5	..	..	5
		Female	..	..	..	..
	Chakhesang Naga	Male	3	2	..	..
		Female	1	1	..	..
	Total	Male	13	5	1	5
		Female	2	1	..	..

Table VI.12 conclud.

Households reported reasons for prosperity/adversity of the craft in recent past and given suggestions to develop the craft, classified by religion, caste/tribe/community of head of the household

Religion, caste/tribe/ community of the head of the household		Number reporting reason for prosperity/adversity of the craft		Number of households suggested measures to develop the craft		Not stated
Religion	Caste/tribe/ community	Reason for adversity		Mechanised production to compele in the market	Proper training/ govt. sub- sidy	
		More labour less income	Lack of capital			
1	2	8	9	10	11	12
Christianity	Angami Naga	1	..	1	4	..
		1	..	..	1	..
	Ao Naga	..	..	..	..	5
	
	Chakhesang Naga	..	1	1	2	..
		..	..	..	1	..
	Total	1	1	2	6	5
		1	..	..	2	..

The above table VI.12 gives the information of the households reported reasons for prosperity or adversity of the craft in recent past and suggestions to develop the craft.

One can notice from the above table VI.12 that among all the 15 Christian non-practicing households 12 households reported that the craft has prospered during the recent past while the other 3 reported that it was facing adversity. 6 households out of 15 feel that the craft has prospered due to increase in the number of customers as well as for the improvement made in the quality of the finished product. One household feels that it is due to easy availability of raw materials and the remaining 5 households have reported that the craft has prospered due to "more utility of the product and more production" owing to expansion of market. Broadly, it can be said that the industry has expanded during the recent years due to increase in demand, expansion of market and easy availability of raw materials. As a result, the production has also increased considerably in the recent past.

Out of 3 households who reported that the craft has an adverse trend during the recent past, 2

households reported that the industry is more labour oriented and therefore less profitable while one household feels that it is due to lack in flow of capital into the industry.

Among the 15 non-practicing households, 2 households extended their suggestion to develop the craft by adopting mechanised production so that it can reduce the price and compete in the outside markets; 8 households suggested to provide proper training and monetary help, such as government subsidy, loans, etc, to the deserving craftsmen. The other 5 households could not extend any suggestion for the improvement of the industry.

It is observed during the survey that many craftsmen desirous of starting the craft on a commercial basis could not start the job mainly due to lack of finance, training, etc. It is therefore felt that proper training, timely financial assistance, easy availability of raw materials, improved marketing facilities, and grant of subsidy etc. will to a great extent encourage the people in the rural areas to take up the craft as a means of livelihood and thereby generate employment opportunities in the rural areas.

CONCLUSION

In Nagaland, there is no separate caste/tribe exclusively associated with the weaving traditionally like Tanti in West Bengal, Patwa in Bihar, etc. In reality, almost all the households in rural areas of Nagaland practice the craft in their leisure time though their main and primary work is cultivation.

In olden days, the women-folk in Nagaland used to weave the clothes for the use of their own family members only. They also used to weave some extra pieces which were generally exchanged for some other commodities as barter system was prevailing at that time. As the time rolled by, the extra products were sold to others. At that time the people did not take the craft as a profession as earning money through weaving was beyond their imagination. So the question of taking weaving as a source of livelihood did not exist at all. But in course of time, when people from other parts of the country started coming into Nagaland, the demand for the crafts increased as they started appreciating the immense beauty of the handicrafts of Nagaland. Since then, some people of Nagaland had taken the craft as a subsidiary occupation. But that does not mean that the craftsmen who used to sell their extra products had taken the craft as a source of livelihood but they were engaged in weaving in their leisure time meet the extra demand created by outside and also to get some additional income.

The craft was taken as a source of livelihood by a few people only after 2nd world war. During 2nd world war, the people of Nagaland specially the people of Kohima district were suffering a lot. Economic condition of the people deteriorated. At that time some persons with greater vision came out with determination to take up the industry as a source of livelihood. That was the beginning to take the craft as a source of their

livelihood. At present a good number of persons in Nagaland have taken up the industry as one of the sources of their income. Many private sheds have now been constructed by different individuals to run the industry as one of their regular household industry. In addition to their household members, many hired workers are also found engaged in the industry.

It is evident that the employment potentiality in the craft has been increased in recent years with the increase in demand for handloom products. From the data collected from the field it is seen that as many as 93 hired workers have been engaged in the craft by 60 households selected for practicing the craft. Though these persons are working in the craft at their leisure time, it is evident that the industry could provide at least some job to 93 persons. The revival of Naga culture had started after the 2nd world war. Almost all the rural women in Nagaland are using their hand woven dresses with the spirit of achieving self reliance in this regard.

In olden days there were much difficulties to develop the industry in Nagaland. At that time, the weavers had to struggle a lot for raw-materials as they were available only in the plains of Assam or in Manipur. A sense of inferiority in the face of competition with the commercial products of textile industry and absence of encouragement or help from officials or private organisations to the craftsmen were some of the factors responsible for non-development of the industry.

Communication was a big problem at that time. A very few places in Nagaland were connected with road transport. People used to go from one place to another on foot. Lack of finance was the main drawback for

development of the craft. But these difficulties are now over. At present mill made threads are readily available in plenty in the local markets. On the other hand, market facilities and communication facilities are quite developed to pave the way for development of the craft. Yet it is felt that yam which is the main raw-material required for this industry is not produced locally in Nagaland and they are imported from other parts of the country. The cost of production therefore becomes comparatively higher. This is also one of the reasons for non-development of the craft. In addition to above, absence of advance method of weaving without endangering the traditional, character of the craft, lack of specialised training, market competition with factory made goods, meagre financial assistance and lack of supervision from the concerned department unsatisfactory progress of co-operative societies, and partial utilisation of training- cum-production centres are the main hindrances for development of the craft.

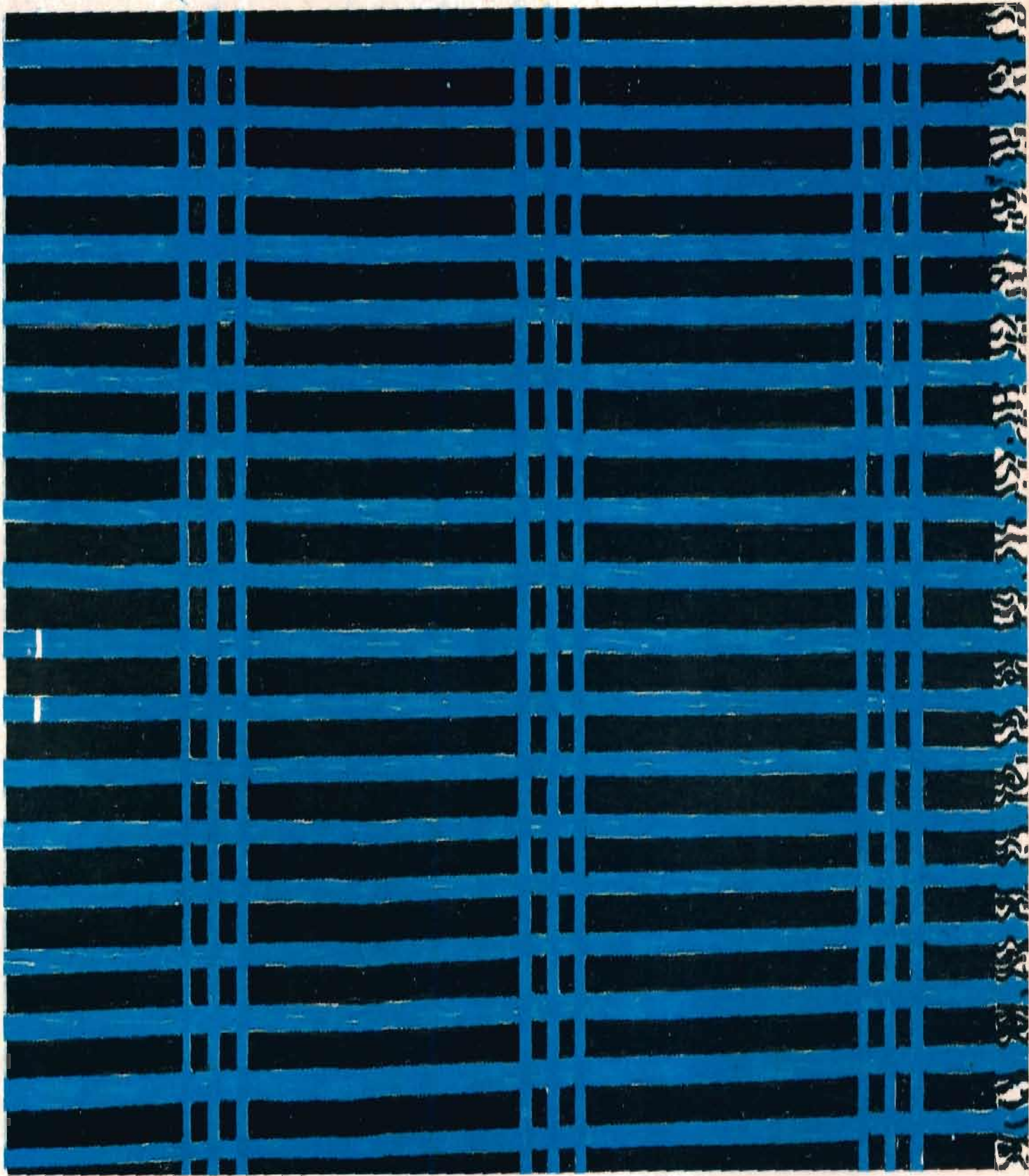
In consultation with the craftsmen and some of the prominent people the following suggestions are made to develop the craft without endangering their traditional character.

1. The role of the mahajans or the businessmen who generally get the major share of profit of the produce should be removed so that the benefit of profit may go to the actual artisans.
2. Sufficient financial assistance from government may be provided so that the weavers who are not in a position to run the industry due to their poor economic conditions may be able to do so.
3. A Raw Material Bank may be opened from the government side so that the artisans may be able to collect the required raw materials at reasonable rate.
4. Activities of the co-operative societies with regard to the weaving, industry may be geared up by the proper authority and they may be advised to come forward to rejuvenate the industry.
5. Marketing of the finished products may be arranged by the Handloom Board set up by government so that the weavers get scope to sell their finished products directly to these boards at a fixed price. Provisions for selling them in those boards should also be there. In this way both weavers and the consumer will get benefits.
6. Sufficient number of training-cum-production centres may be opened to impart training to designers, weavers, etc.
7. For publicity of the craft, a number of sales emporia in various towns and cities in the country may be opened by the state government so that the finished products may be exported outside Nagaland to create demand for the products outside the state which will be a major step for the development of the craft in Nagaland.
8. Last but not least it is suggested that some research may be made to modify the present method of weaving by introducing improved tools & machinery in the industry without endangering the traditional character so that more products can be produced in less time and without much physical strain by the weaver.

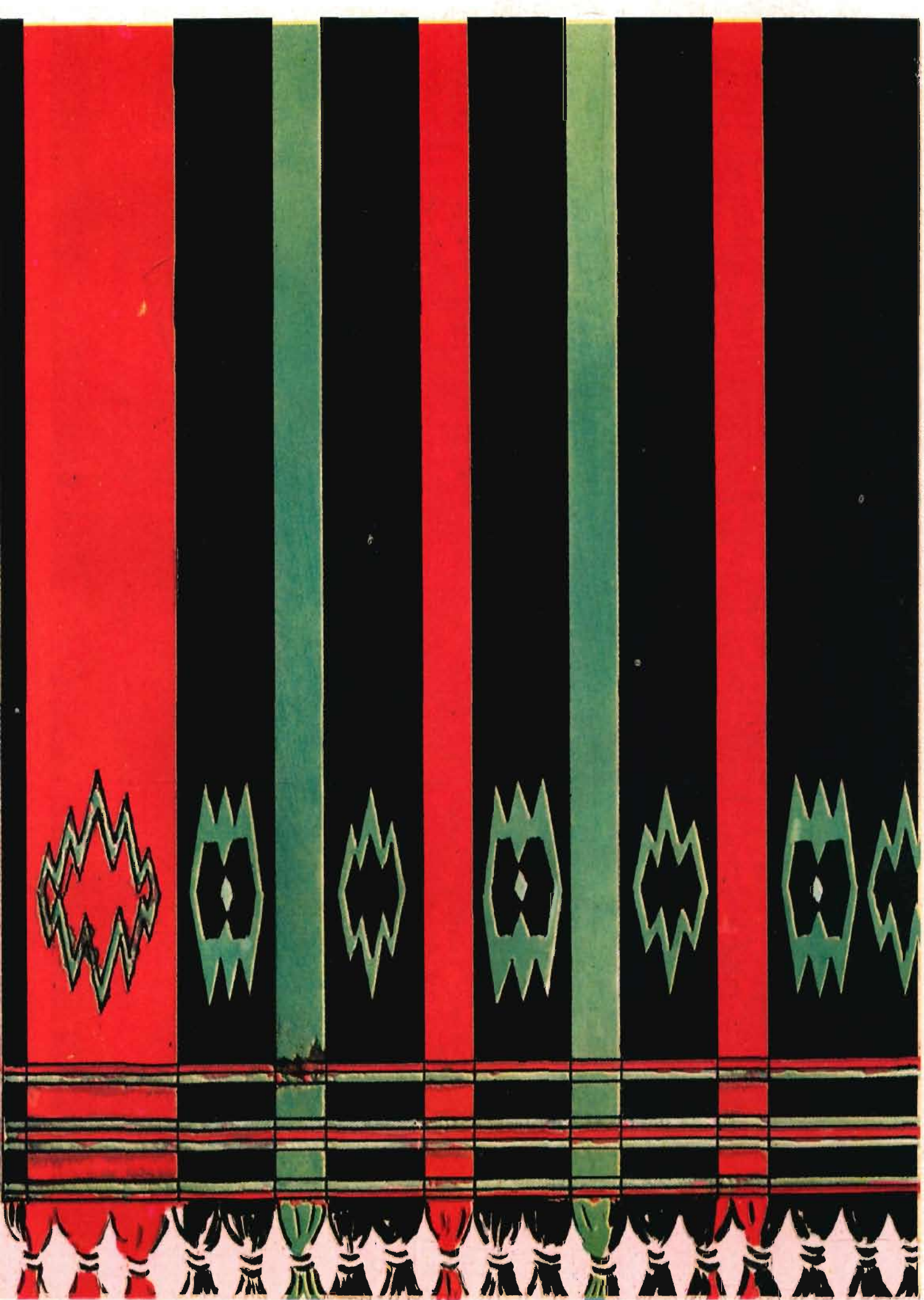
If the above suggestions are implemented it is expected that the cost price of the finished products may reasonably come down and the industry will be able to face the competition in the open market.

References

1. "Origin and Culture of Nagas". by R.R. Shimray.
2. 'Seweda' by Mrs. K. Sekhose.
3. Journal of the Asiatic Society of Bengal, Vol. IXV Part III Anthropology and Cognate Subject No. 1, 1896.
4. Nagaland'86 - Published by Directorate of Information and Public Relations, Nagaland, Kohima.
5. Handicrafts of Nagaland. 1961 Census.



Ao warrior shawl (Tsumgkotapau)



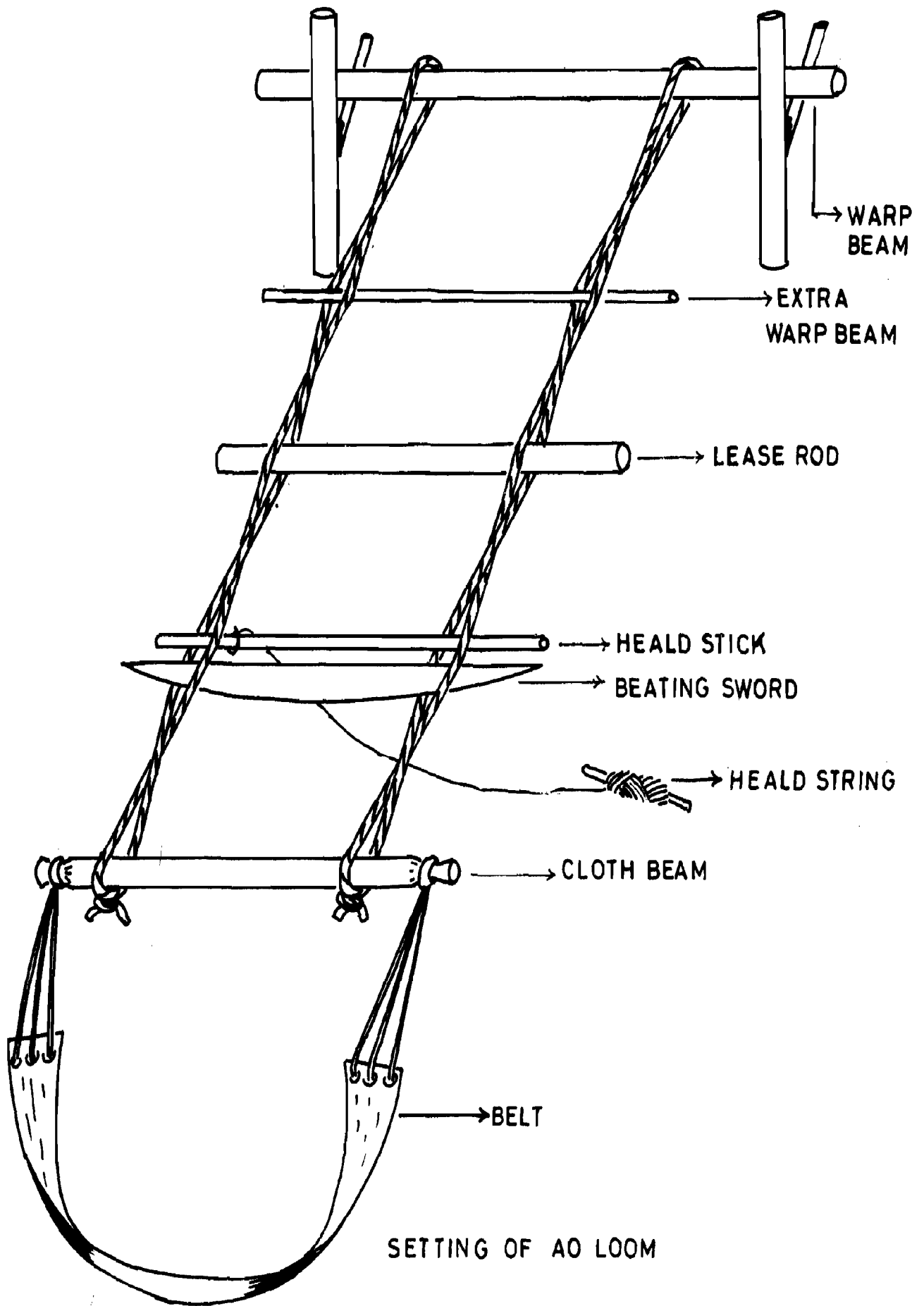
Angami shawl (Lohe)

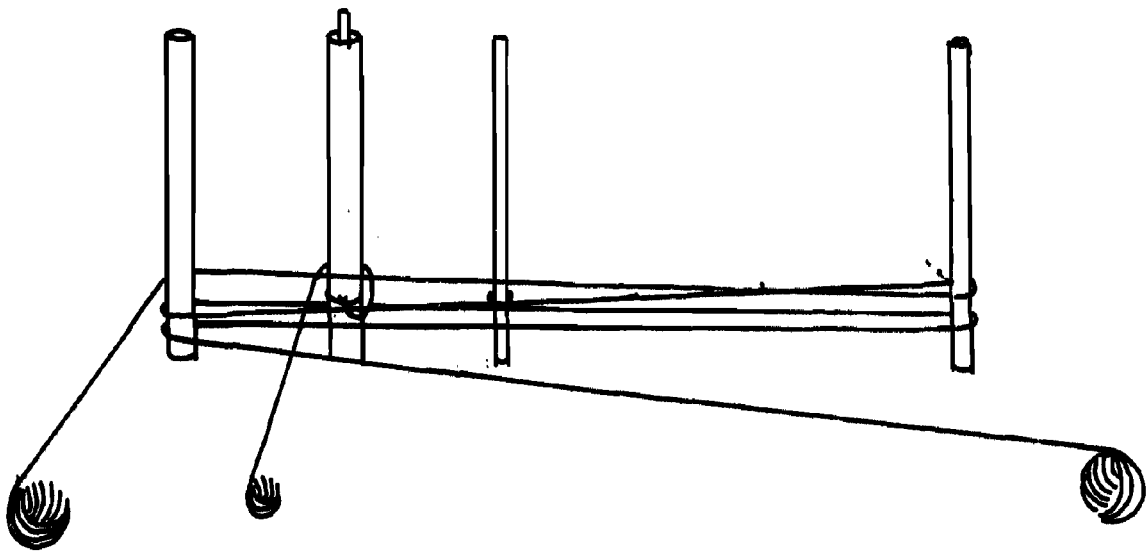
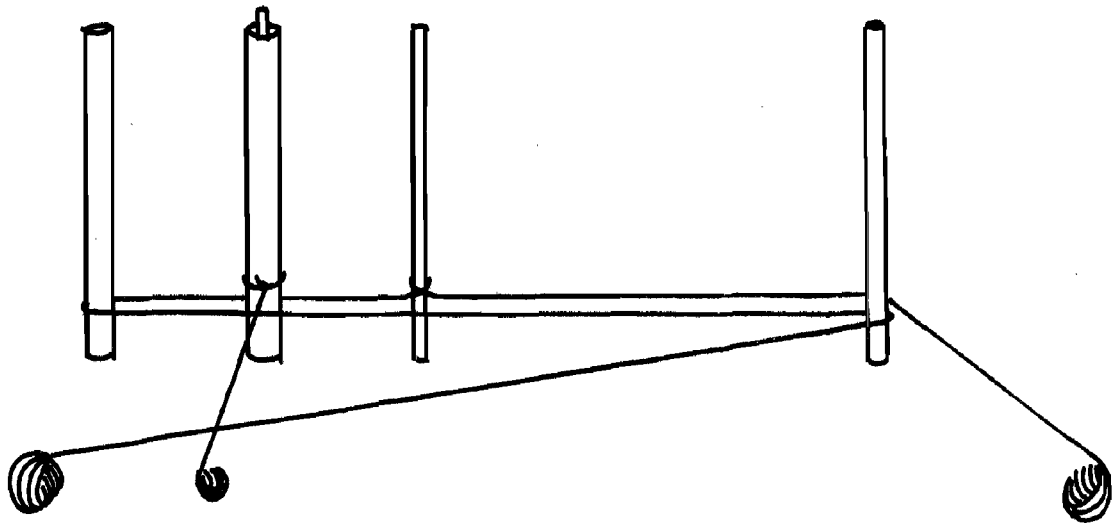
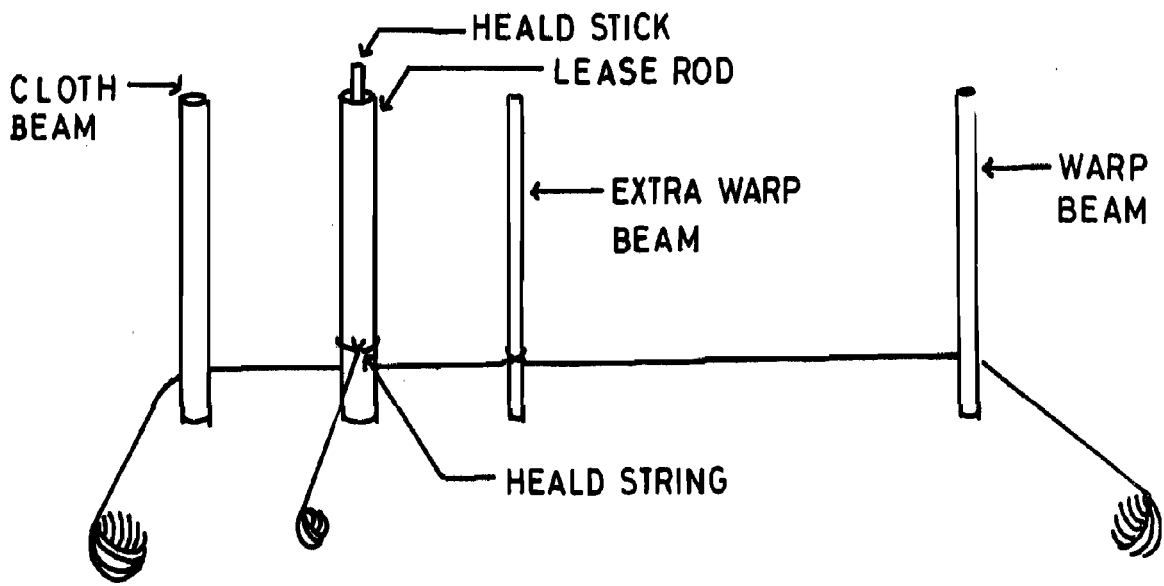


ANGAMI BAG (LIKHUO)

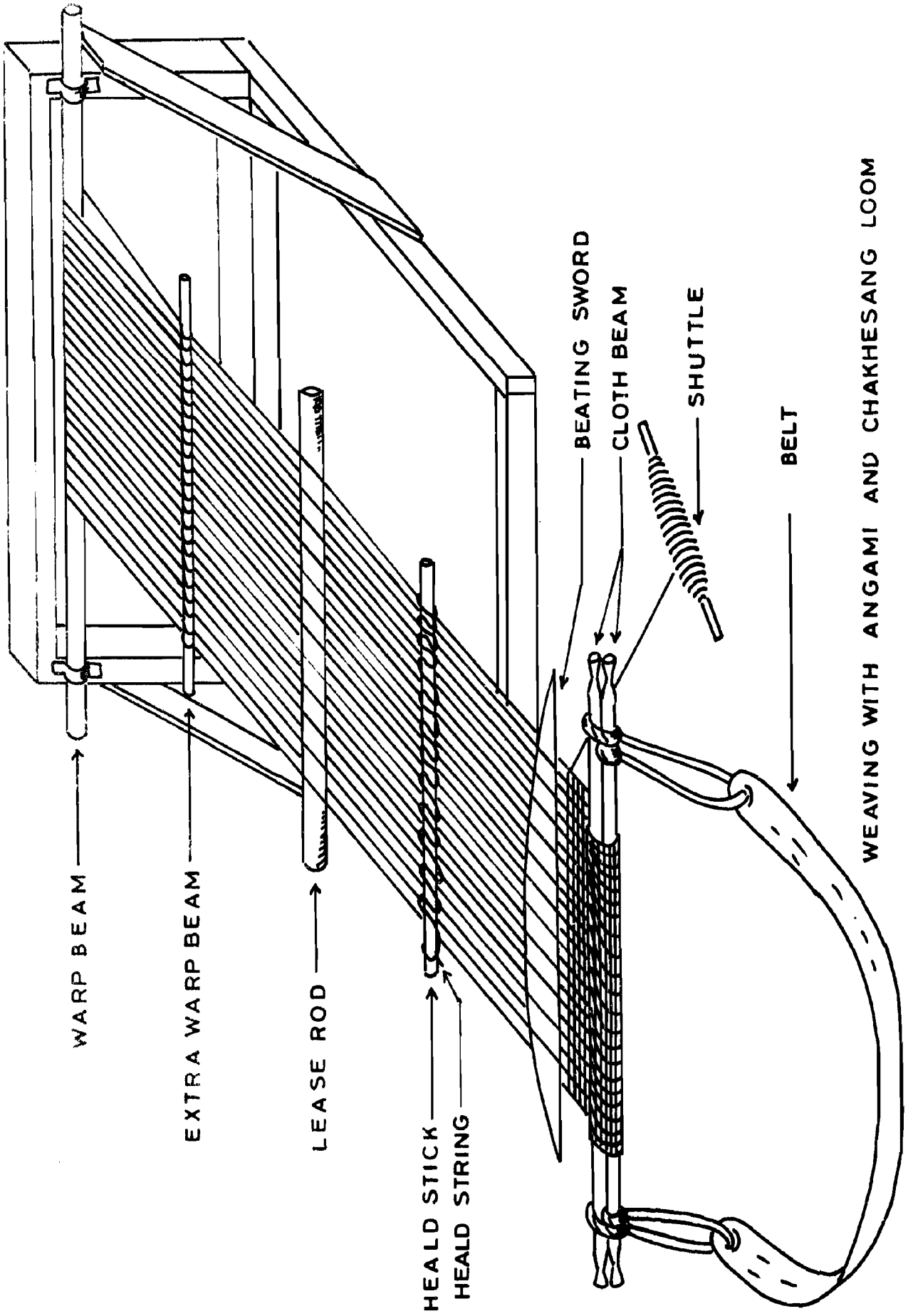


AO BAG (YANGKO)

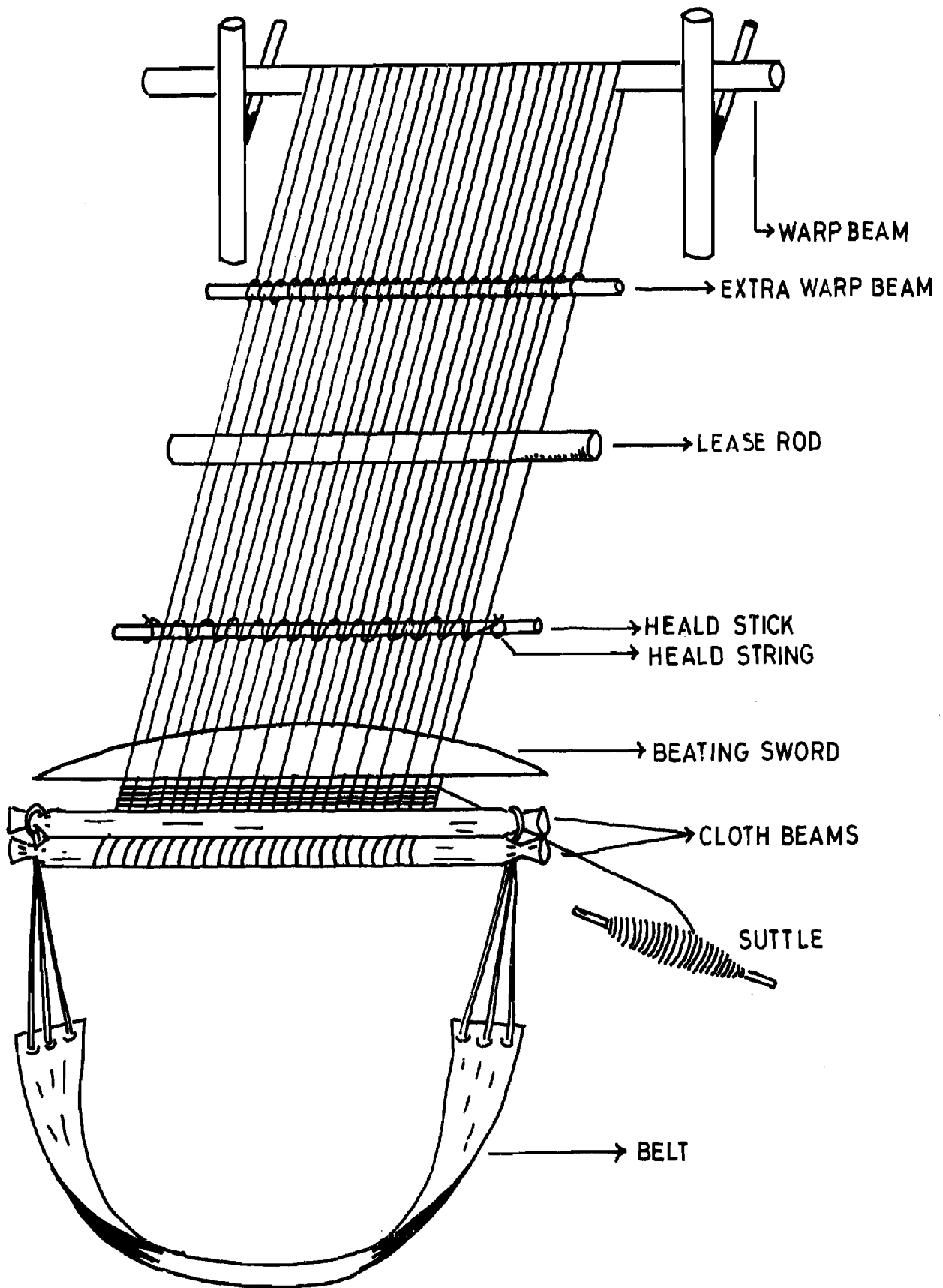




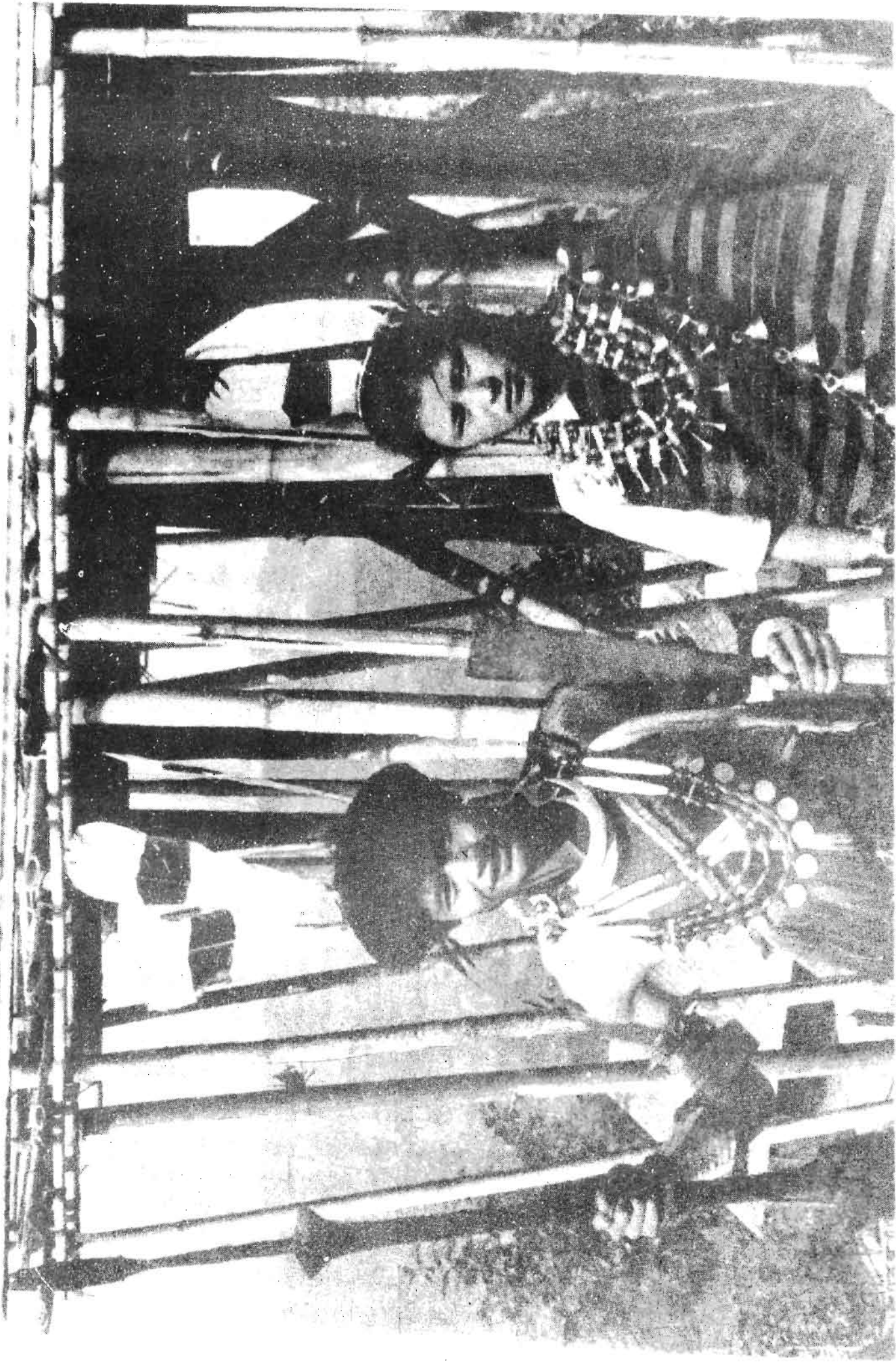
SETTING OF ANGAMI AND CHAKHESANG LOOM



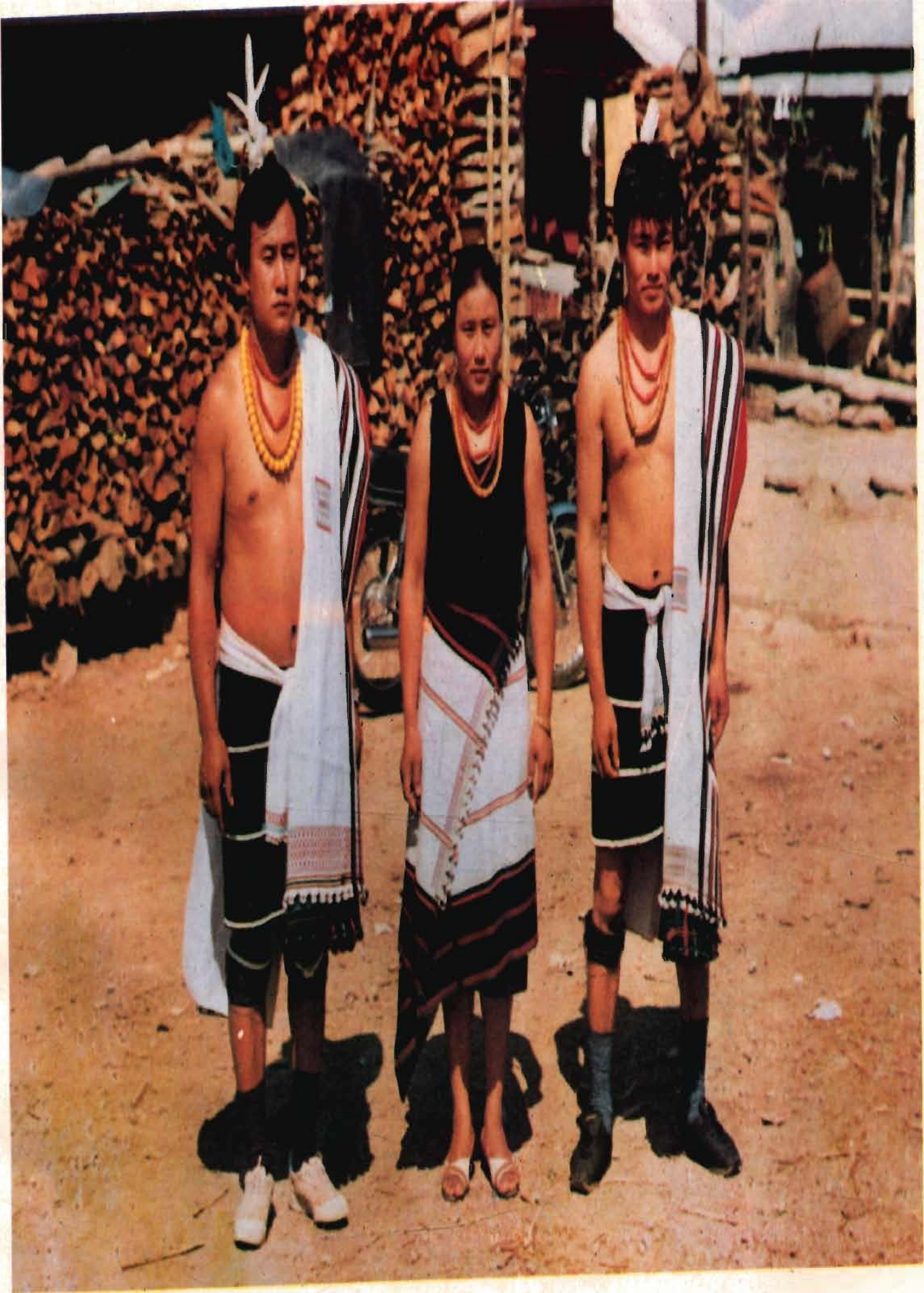
WEAVING WITH ANGAMI AND CHAKHESANG LOOM



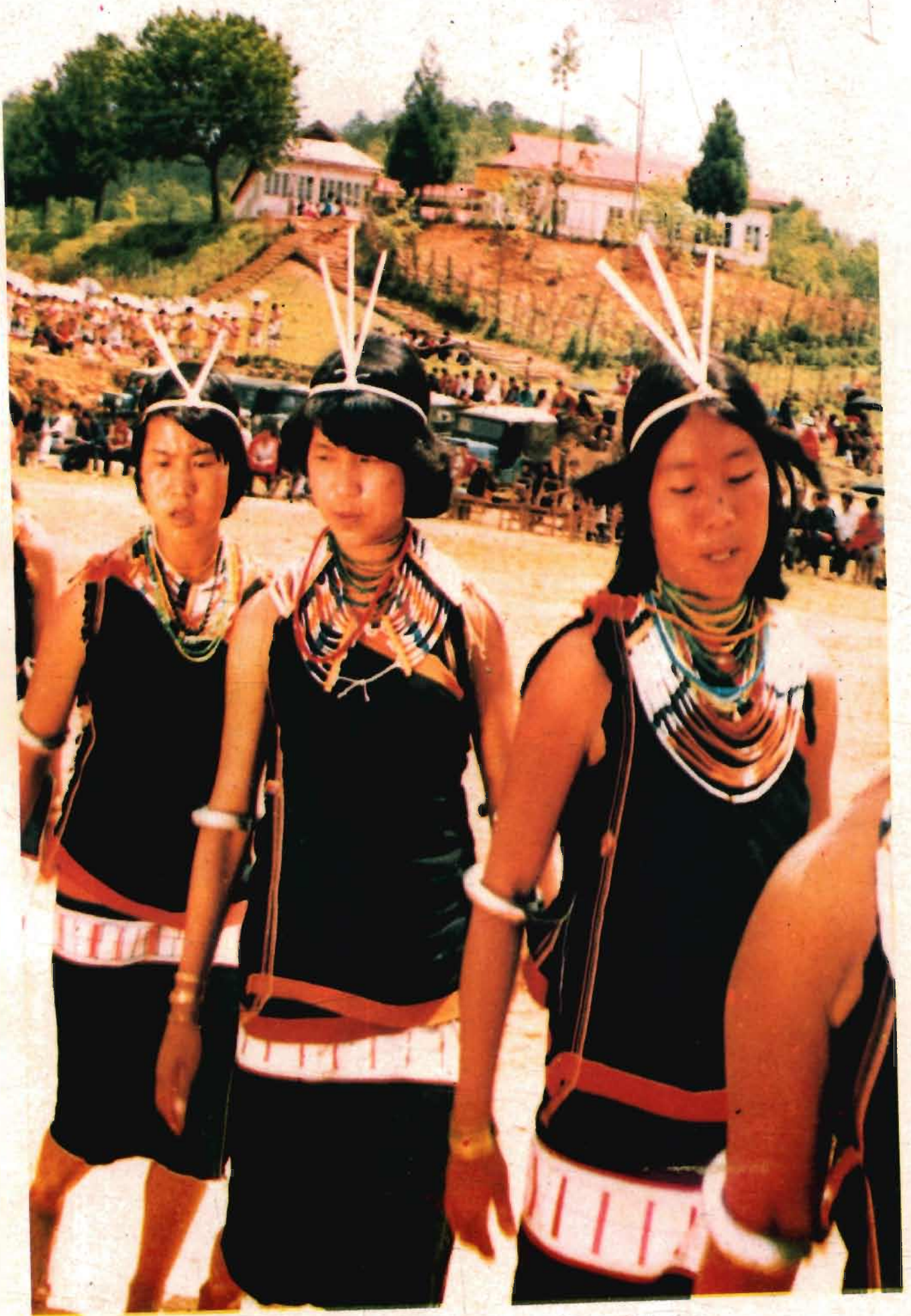
WEAVING WITH AO LOOM



Aos with traditional dress



Angamis with their traditional dress



Chakhesang ladies with traditional dress



A Chakhesang boy with his traditional dress