



# CENSUS OF INDIA 1981

SERIES 15  
NAGALAND

PART-X C  
SURVEY REPORT ON VILLAGE  
TSEMINYU

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## FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross cultural and cross regional comparisons to understand the imbalance in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of country was taken up for study by the Census Organisation in connection with the 1961 Census.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs.

Although 78 villages were initially identified for the re-study, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as adjunct to the 1981 Census. Besides, the re-study, a few villages were selected to be studied for the first time especially from smaller States/Union Territories which have come up in recent years and where no villages had been studied in connection with the 1961 Census.

The new villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burmen who was then heading Social Studies Division as Deputy Registrar General. These were suitably modified by his successor Dr. N.G. Nag, to be employed for undertaking fresh village studies in connection with the 1981 Census. Dr. K.P. Ittaman, present Deputy Registrar General

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(Social Studies), extended necessary technical guidance to those Directorates of Census Operations which had undertaken the study of villages for the first time. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of draft reports received from the Directorates of Census Operations and Communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman. Shri Jain was assisted in this task by Investigators Shri Sudesh Madan and I am thankful to all of them.

The present report relates to a study conducted by the Census Directorate of Nagaland on the village Tseminyu of Tseminyu Tehsil and Kohima district. I am grateful to Shri Imtiwati Ao, Director and his colleagues in the Directorate for the efforts taken by them for bringing out this report.

New Delhi  
Dated the 1st June, 1988

V.S. VERMA  
*Registrar General, India*

## PREFACE

The objective of the village study is to make intensive survey of the socio-economic life of the people of rural areas covered under the Integrated Rural Development Programme, Minor Irrigation Projects and Rural Electrification Programme as planned by the Planning Commission of India.

The village study on Tseminyu was taken up in the last part of 1987. This is the second village study undertaken by the Census Organisation of Nagaland. The first village study was done on Waromung of Mokokchung district in 1963. At first, re-study as proposed by Registrar General's Office, was attempted on this village but the same had to be dropped due to certain technical difficulty and in-lieu of which Tseminyu was selected for village study.

The whole lot of field investigation of the village study was carried out alone by Shri K. Rengma, S.A. under the guidance of Shri A.K. Biswas, the then Deputy Director of Census Operations and with the assistance of the village leaders. Village elders like Shwelo Kent, Sudenga Kent, Rushuyhung Khing, Gwasinlo Tsela and others contributed a great deal of required information to enable to write this publication for which heart felt thanks go to all of them.

The draft report was prepared by Shri K. Rengma, S.A. and Smt. E. Peseyie, Investigator under the supervision of Shri N.C. Sen, the then Asstt. Director of Census Operations and was edited by Shri Harbhajan Singh, Deputy Director and Smt. E. Peseyie, Investigator, Shri D.C. Pathak, Investigator provided necessary help at various stage of this study. Preparation of various tables out of surveyed data was done by Shri M. Peseyie, S.A. and Shri K.G.K. Pillai, Computer while the typing works were done by Smt. N. Angami and Smt. Shipra Choudhury, Lower Division Clerks of this Directorate. Shri J. Raibaruah, Senior Artist and Shri K.K.G. Pillai, Artist did the work of mapping and preparation of various designs and sketches. I acknowledge the dedicated services rendered by all of them with thanks.

Kohima  
25th, January, 1990

IMTIWATI AO  
*Director of Census Operations*  
NAGALAND, KOHIMA





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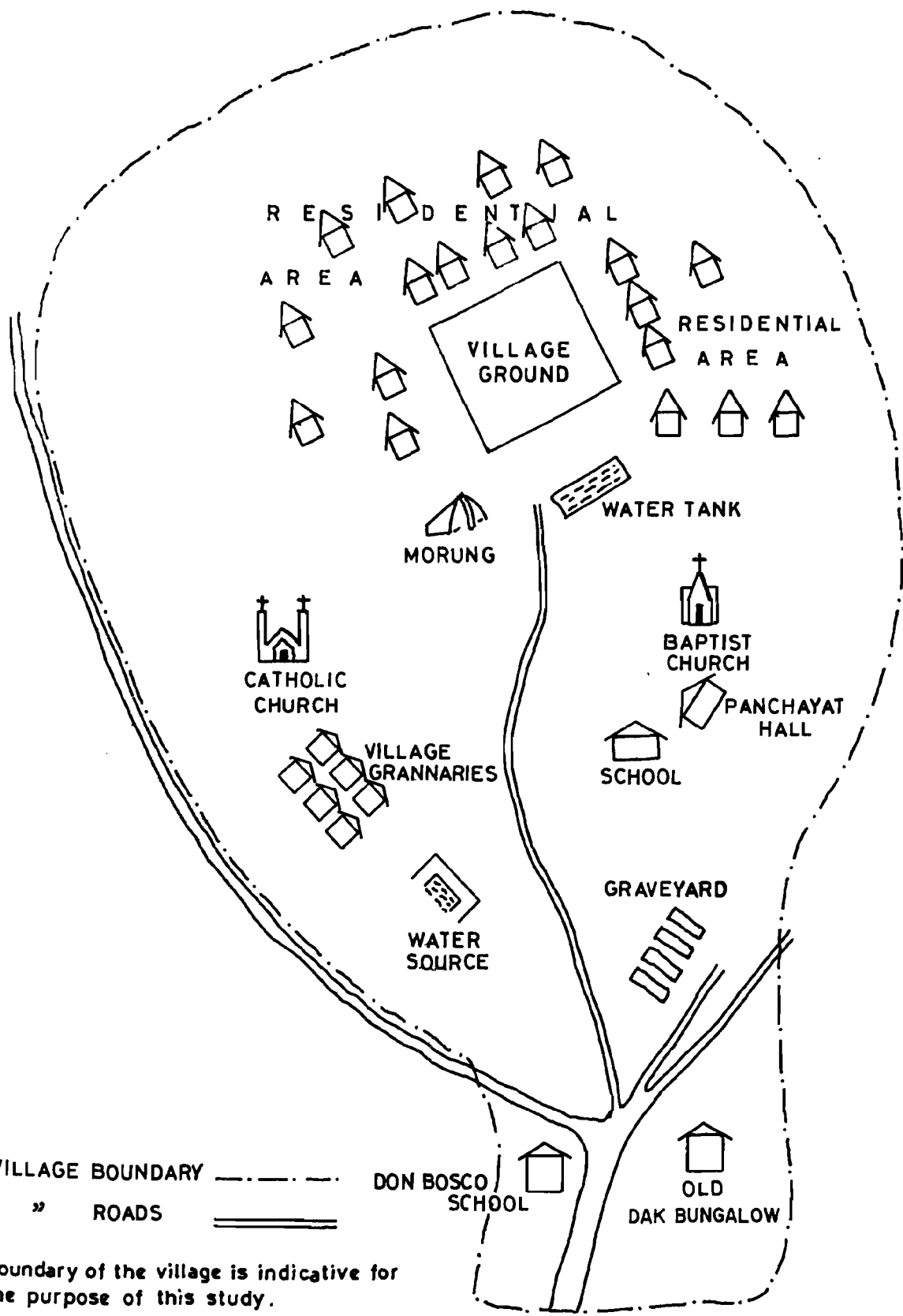
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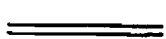
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## VILLAGE AT A GLANCE

			Circle: Tseminyu	Village: Tseminyu
Population	Total	Persons	15,209	1,070
		Males	7,949	566
		Females	7,260	504
Decennial growth rate 1971-1981			+90.95	+40.79
Sex Ratio (Number of females per 1,000 males)			913	890
Literacy		Persons	42.11	32.99
		Males	50.74	46.29
		Females	32.66	18.06
Percentage to Total Population:				
(i) Main Workers		Persons	52.46	53.27
		Males	49.78	53.89
		Females	55.40	52.58
(ii) Marginal Workers		Persons	2.19	—
		Males	2.29	—
		Females	2.08	—
(iii) Non-workers		Persons	45.35	46.73
		Males	47.93	46.11
		Females	42.52	47.42
Break up of Main Workers, Percentage among Main Workers				
(i) Cultivators		Persons	84.40	72.63
		Males	74.10	49.51
		Females	94.53	99.25
(ii) Agricultural Labourers		Persons	0.10	—
		Males	0.13	—
		Females	0.07	—
(iii) Household Industry		Persons	0.89	—
		Males	0.15	—
		Females	1.62	—
(iv) Other Services		Persons	14.61	27.37
		Males	25.62	50.49
		Females	3.78	0.75
Percentage of Scheduled Tribe Population to Total Population		Persons	96.07	84.95
		Males	94.84	80.57
		Females	97.42	89.88
Number of occupied residential houses			2,510	202

**LAYOUT MAP OF  
TSEMINYU VILLAGE**  
( Not to Scale )



VILLAGE BOUNDARY    
 " ROADS 

Boundary of the village is indicative for the purpose of this study.

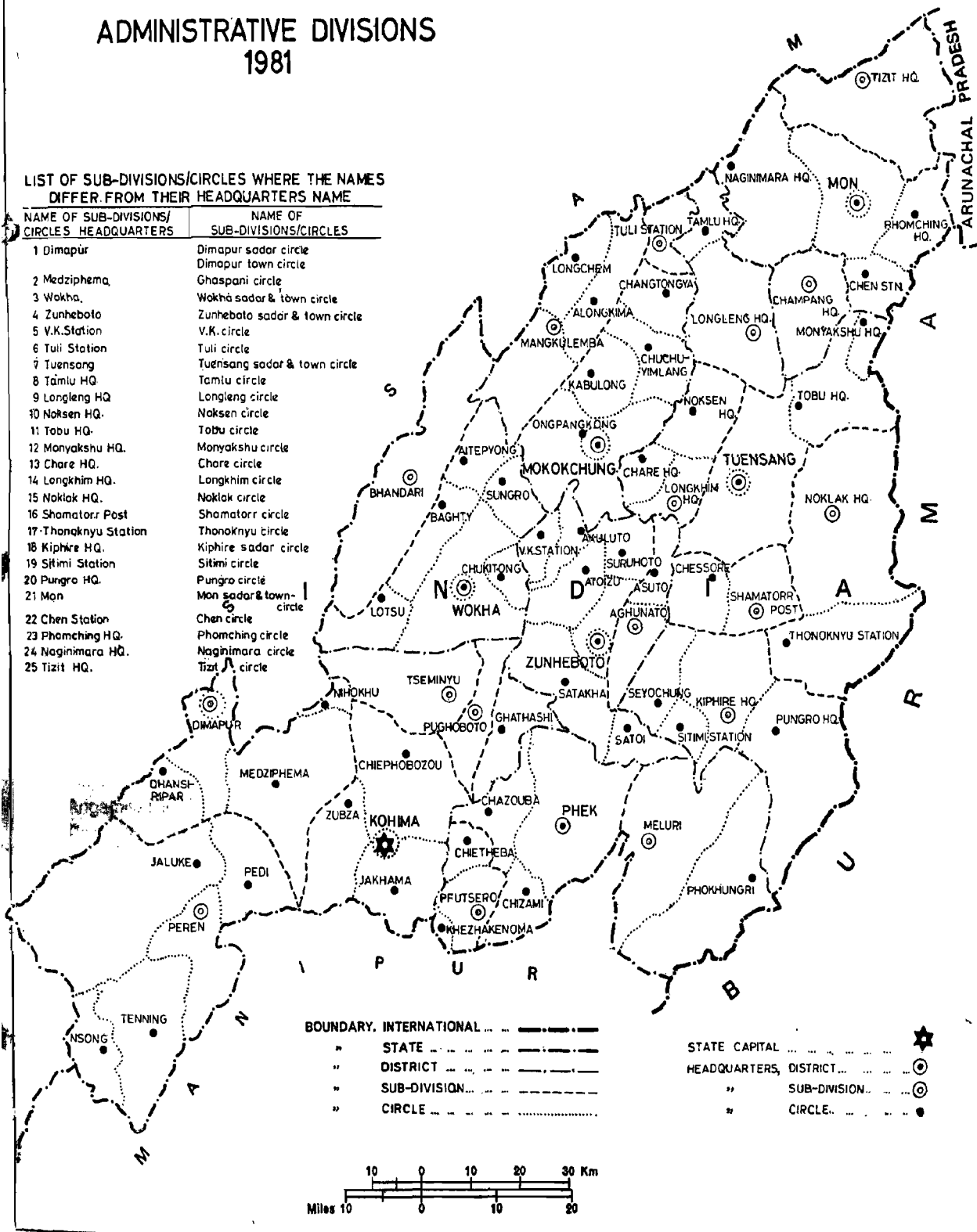


# NAGALAND

## ADMINISTRATIVE DIVISIONS 1981

LIST OF SUB-DIVISIONS/CIRCLES WHERE THE NAMES  
DIFFER FROM THEIR HEADQUARTERS NAME

NAME OF SUB-DIVISIONS/ CIRCLES HEADQUARTERS	NAME OF SUB-DIVISIONS/CIRCLES
1 Dimapur	Dimapur sadar circle
	Dimapur town circle
2 Medziphema	Ghaspani circle
3 Wokha	Wokha sadar & town circle
4 Zunheboto	Zunheboto sadar & town circle
5 V.K. Station	V.K. circle
6 Tuli Station	Tuli circle
7 Tuensang	Tuensang sadar & town circle
8 Tamu HQ	Tamu circle
9 Longleng HQ	Longleng circle
10 Noksen HQ	Noksen circle
11 Tobu HQ	Tobu circle
12 Manyakshu HQ	Manyakshu circle
13 Chare HQ	Chare circle
14 Longkhim HQ	Longkhim circle
15 Noklak HQ	Noklak circle
16 Shamatorr Post	Shamatorr circle
17 Thonoknyu Station	Thonoknyu circle
18 Kiphire HQ	Kiphire sadar circle
19 Sitimi Station	Sitimi circle
20 Pungro HQ	Pungro circle
21 Mon	Mon sadar & town- circle
22 Chen Station	Chen circle
23 Phomching HQ	Phomching circle
24 Naginimara HQ	Naginimara circle
25 Tizit HQ	Tizit circle



## CHAPTER I

### THE VILLAGE

#### Introduction

Tseminyu is a village inhabited by Rengma Naga tribe only. It is located in Kohima district of Nagaland. It is a medium size village having 202 households and 1,070 population according to 1981 Census. At the time of the survey conducted in October-November, 1987 the number of households had reduced to 175 due to out migration. A number of households migrated to Tseminyu New Town (H.Q.), Tseminyu Old Town and other places like Kohima, Dimapur etc. as they got better employment and business opportunities.

Tseminyu is one of the popular villages in the state. Many factors have contributed to the popularity of the village. Firstly the bravery of their forefathers in the head-hunting time made the village popular among the neighbouring villages and tribes. This practise of head-hunting has now become obsolete. It was practised by every Naga village and tribe till the early part of 19th Century. The men of Tseminyu village actively participated in the head-hunting and proved themselves to be the most reckoned with dynamic head-hunters. They entered into tribal feuds with their neighbouring tribes who were Lothas, Semas and Angamis. They hunted the heads of these people and vice versa. This history is told by the village elders at the time of survey. The history is communicated to them as folk tale. In other words, there is no written history of the village. According to folk tale, their forefathers gained upper hand against their enemies. They also helped other Rengma villages to fight these tribesmen whom they considered to be their common enemy. Head-hunting means cutting the head of the enemy. They used to cut their enemy's head for inevitable reason because at that time "might was right" and only the fittest could survive. Therefore their policy was to cut enemy's head before he could attack. This they did as a call of duty as their very survival depended on it. The man who brought enemy's head earned fame and was honoured with exalted social status. His fame spread as a warrior. Their forefathers were great warriors and they con-

quered vast lands. Today, whatever land they have, was wrested at the time of head-hunting by their forefathers. They have the most extensive area of land in the area which bears testimony to their forefather's heroism in head-hunting in those past days. Thus the village became famous for head-hunting. *Secondly*, the early contact of the people of Tseminyu with the civilised people made the village known to outsiders. When the Britishers whom they called whitemen (Kechonyu) came to administer the Nagas by setting up its District H.Q. at Kohima in 1866, Tseminyu village was the first amongst the Rengma villages to come to terms with the Britishers and also were the first Rengmas to serve them. Late Kamvürhi and late Lokhing both of Tseminyu village were in government service since 1914 as Technical Drawing Master and vaccinator respectively at Kohima. They were not only the first Rengmas but also amongst the first Nagas to serve Britishers. In the Rengma area, late Kekhapfü, Nrilo and Rusilo, all resident of Tseminyu village were the first Dobashis (translator) who acted as mouth-piece of government and spokesman for the Rengmas. Late Zeluzu was among the first few Rengmas to embrace Christianity and the first Rengma Missionary to work in the area of the neighbouring tribes of Sema, Lotha and Angami for the spread of Christianity in the thirties and forties. The then British administrators constructed way-side amenities like rest houses for the Sahibs and their men who use to perform journey on foot and horse back as there was no other transportation facility. For the purpose, a Dak-Bungalow was constructed at Tseminyu in the early part of 1910 for the touring officers. The Dak-Bungalow was also used as Camp Office for the administration of the area. Subsequently the Rengma tribes Bench Court was established in 1948 which was ultimately replaced by office of the Political Assistant in 1956 and then Circle Officer's Headquarter. At the moment the administrative unit is elevated to sub-divisional head-quarter and located in Tseminyu New Town. *Thirdly*, Tseminyu is the name of the headquarter of the Rengma tribe and the name of the administrative unit of sub-division office. It is also the name of 12th constituency of the Nagaland legislative assembly,



In view of the above reasons, Tseminyu has always been a well known village of Nagaland.

## 2. Reason for selection of the village for study in 1987

Tseminyu was selected for study in 1987 with a view to study the socio-economic life of the rural society of Nagaland. Selection of Tseminyu village fulfills the criterion suggested by the Planning Commissioner being the village situated at a reasonable distance from the urban areas and has the facilities of rural electrification and small irrigation extended by the state Government.

## 3. Location of the village

Tseminyu is located at a distance of 50 km to the North of Kohima, the State Capital and the district headquarter, under which the village falls. It lies to the west of the State Highway No.1 at a distance of hardly half a kilometer by the village path and about 1 kilometer by approach road. The circle or the area headquarter 'Tseminyu New Town' or Headquarter is situated to the east of the village on the State Highway. The nearest urban area is Wokha town at a distance of 30 kilometers to its north followed by Kohima. Dimapur is the nearest Railway station located to its south-west at a distance of 124 kilometers.

The village is bounded by Tesophenyu and Nsünyu villages on the north, Phenshunyü on the west, Zisunyü and Tseminyu old town on the south and Tseminyu new town on the east. The neighbouring villages are Kashanyu, Phenshunyü and Terogunyü located to its south and Kongsünyü, K. Nyishunyü and Ghokhanyü to its north. All these villages are inhabited by Tseminyu Rengmas. The

neighbouring villages located to its east belonging to Sema tribe of Zunhebotó district are Ghokimi, Natsümi, Mishilimi and Pughoboto. All these neighbouring villages fall within a distance of twenty kilometers by road. As far as the area of the Rengma tribe is concerned, Tseminyu is located at its middle. The village is situated on a beautiful ridge where one can have a bird's eye view of not only the Rengma area but also the area of the neighbouring Sema, Lotha and Angami tribes. The village is surrounded by a belt of tall trees and bamboos with a steep slope on the north-east and gentle slope on the south-west.

## 4. Physical Aspects

Tseminyu village is situated on the spur of a hill of Terogu mountains. The site of the village is semi-oval shaped. Its surroundings are sloping. The area of the village is uneven and undulating. There are small flat lands here and there. The whole area is fertile and cultivable barring a few small precipitous places. Teroguthung, the only mountain in the Rengma area is located to the south of the village with half portion on its soil. There is no big river in the village but there are a number of swift flowing streams. Of these Tseng and Menyi are the predominant ones and they originate at the foot of Teroguthung and subsequently join Doyang, the biggest river in the state. All streams of the area originate either at the foot of Teroguthung or in the vicinity of the village.

*Rainfall and temperature:* There is a meteorological unit located at Tseminyu old town which records the rainfall and temperature of the area. The average rainfall and temperature during 1987 are shown below:

Statement 1.1  
Rainfall and temperature—1987

Month	No. of day	Average in mm	Rainfall	
			Average maximum	Average minimum
1	2	3	4	5
January	4	7.15	16.42	14.12
February	6	8.25	16.98	15.52
March	11	16.35	20.70	17.66

Statement 1.1—*Concl.*

1	2	3	4	5
April	9	14.99	25.17	22.32
May	5	10.32	25.06	23.24
June	28	8.79	23.38	19.8
July	18	17.55	24.90	20.55
August	19	19.92	23.27	21.46
September	24	9.14	22.01	20.20
October	5	10.7	22.25	19.46
November	3	8.86	20.74	18.1
December	2	3.3	19.87	15.28

Source: Statistical Handbook of Nagaland, 1987

It is seen from these figures that the area gets the heaviest rainfall of 56.68 mm during July-October followed by 50.45 mm during March-June and 27.29 mm during November-February. The highest temperature of 73.34 (Celsius) is recorded during May-July followed by 67.53 (Celsius) during August-October, 57.03 (Celsius) during November-January and 62.85 (Celsius) during February-April. Thus Tseminyu village experiences the hottest season during May-July and the coldest and driest during November-January. The climate of the village is quite moderate.

## 5. Flora and Fauna

*Flora:* The land is endowed with evergreen vegetation. A large variety of trees is found in the village. Of these, Oak (*Quercus*), Tasar, Gogra (*Schima-Wallichii*), Alder (*Alnus*), Goose-berry (*Ribes Grossularia*), etc. are very common which people use as firewood besides other purposes. Important trees like Hollock (*Terminalia myriocarpa*) and Gamari (*Gmelina*) etc. are also available but these are sparsely distributed. These are used for house building and for making furniture. Thatch and Bamboo grow in abundance and are used for building kutcha houses. Bamboo is put to a variety of uses. It is an important material for constructing kutcha houses. Apart from this, it is used for basket making, mat making, fencing and is also used as water container. Bamboo shoots are used for food. Different species of flowers notably of orchid are also found in the village though in less proportion.

*Fauna:* Due to unchecked hunting, the population of wild animals and birds had dwindled to a consider-

able extend. Animals such as leopard (*Panthera Pardas*), tiger (*Panthera Tigris*), barking deer (*Mustiacus muntjak*), stag (*carvas elaphus hanglu wagner*), wild cat (*Felis chaus guldenstaedt*), wild dog (*Cuon alpinus*), Porcupine (*Hytrix Indica kerr*), Squirrel (*sciurus*) and birds like spotted dove (*streptopelia chinensis*), Parrot, green Pigeon, (*Treron Phoenicoptera*), crow (*corvus genus*), Eagle (*falconidac*), owl (*Bubo-bubo*), partridge-gray and black (*Francolinus & pondicerianus*) and common pea fowls (*Pavo cristatus*) are found but not in large number, Frogs and snakes are also found but in lesser number.

## 6. Size

The total residential area of the village is not known as no cadastral survey has been carried out so far. However, roughly it is less than one square kilometer. According to the Primary Census Abstract of 1981 Census the land use area of the village is 242.81 hectares under wet rice cultivation and 3,642.17 hectares under dry rice or jhum cultivation. The village has extensive area of land. It stretches to the south bordering with the village of Kashanyu, Phenwhenyu and Terogunyu, to the north with Tesophenyu, Nsunyu, K. Nyishünyu and Ghokimi, to the east with Natsumi and Mishilimi and to the west with Phenshunyu and Tesophenyu.

## 7. Number of Households

According to 1971 and 1981 Censuses, there were 178 and 202 households with population of 760 and 1,070 respectively in this village as against 1,733 and 2,510 households with population of 7,965 and 15,209 respectively of Tseminyu circle. This is to say that 10.27 and 8.05 per cent of

households and 9.54 and 7.04 per cent of population of the Tseminyu circle were in Tseminyu village in 1971 and 1981 censuses respectively.

### 8. Residential Pattern

The village is divided into 5 khels (cluster) for village administration. Each khel or cluster is headed by a Goanbura, the headman to whom they submit house tax of Rs. 5/- per household once in a year for onward submission to government. The khels are— Zihünyu khel, Tsusunyu khel, Tsophanyu khel, Sempfükasunyu khel and Rensikedanyu khel. There are seven clans in the village. Khingzonyu clan is clustered under Zihünyu khel, Tepunyu clan under Tsusunyu khel, Nsünyu clan under Sempfükasunyu khel, Kentyünyenyu clan under Tsophanyu khel, Subenyu clan clustered under Rensikedanyu khel, Sempfünyu clan clustered under Sempfükasunyu khel. Most of the members of Rasünyu clan moved out to Zizunyu village and Tseminyu new town. Only one household of this clan is living here and is living in Tsusunyu khel.

*Location of khels:* Tsusunyu khel occupies south-east area. Zihünyu khel occupies south-west area, Rensikedanyu khel occupies middle west portion, Sempfükasunyu khel north-west and Tsophanyu khel occupies north-west area. There is a traditional way of living together more closely with the people of ones own clan. Though the village is divided into 5 khels there is no marked demarcation as such to identify the area of each khel. The whole village looks like a compact unit and therefore two houses standing adjacent to each other may belong to two different khels or clusters. As regard availability of amenities no particular khel or cluster could said to be better of than others. For the convenience of the villagers a water tank and a morung (*Rensi*) are located at the heart of the village. These fall under Rensikedanyu khel. The village Panchayat hall, Primary School building and Baptist Church are located in Tsusunyu khel and Catholic Church in Zinünyu khel. There is no difference in the type or quality of houses from khel to khel. Most of the houses are Kutcha houses. Few pucca houses are also there. These are mostly found in Zinünyu and Tsusunyu khels.

### 9. Transport and Communication Facilities

The village is connected with motorable road and is situated near the State Highway No.1. The road is

metalled upto Don Bosco School which is near the entrance of the village. The State Highway can be considered as one having the heaviest traffic in the state. There is a daily bus service run by the Nagaland State Transport Department having its base and terminus at Tseminyu New Town. The villagers avail themselves of this bus service besides other means of transport like trucks, jeeps and private bus services etc. plying on this route. They also go on foot where there is no motor transport facility. The nearest railway station to the village is Dimapur which is at a distance of 124 kilometers. They carry everything by themselves. All their agricultural products and materials collected in the forest are brought home by headloads. They help each other to bring home heavy things which are not carriable by head load.

Postal, telephone and banking facilities are available in Tseminyu new town or headquarter. The villagers send and receive letters, money orders and parcels through the sub-post office. Though they do not have much use of telephone yet the facility is readily available for emergencies. A sub-branch bank is providing financial assistance in the form of short term loans to the people for commercial purposes like purchase of car, mini bus, running of restaurant, raising of livestock etc. Recovery of loan is done on easy instalment. Besides, there are a number of saving schemes like recurring deposit, non-recurring deposit, fixed deposit etc. Similar facilities are not available in many neighbouring villages. In this respect villagers of Tseminyu are in an advantageous position.

### 10. Important Public Places

There are two important public places in the village, one is the Panchayat Hall and the other is open air ground. Panchayat Hall is used to hold meetings of the village leaders and elders where they discuss matters affecting the interests of the village. Members of this house are duly approved by the State government and the house functions as a defacto body of local self government for the village. General public meetings are held in the open air ground located in the village. All social gatherings and political meetings like electioneering etc. are held here.

*Important places of worship:* At present there are three important place of worship namely, Morung (*Rensi*) and two churches (*Kahunka*). Morung is a place of worship for the animists. It is therefore a

sacred place for them. No crime of any sort should be committed within the Morung. It serves as a sanctuary as well. No fugitive after entering Morung can be touched. In the past, all unmarried boys slept in the morungs of their respective clan. It served as a dormitory for the boys. All grown up boys slept here till they got married. Here they got themselves trained as a man and warrior. The younger boys learnt folk-songs, folk-tales and other activities relating to men's concern from their seniors. A man also had to sleep in the Morung if he happened to kill a tiger or bring enemy's head because it was taboo to sleep at his house for the night. It was also a taboo for women to enter Morung because in doing so it would bring bad luck to the men of the village or clans in hunting enemy's head or animals.

### 11. Crematorium

Rengmas do not cremate their dead. By custom they dispose off the dead body in burying. To bury a corpse, a grave (*sika*) is dug for adults. In the past they buried their dead in the compound of their house but now a grave yard is kept outside the village where they bury their dead. Raising monuments on the graves practised by rich in the past is not seen now.

### 12. Monuments

There is no important monument in the village. However, there is a famous monument located in the heart of state capital which is only 50 kilometers away to the south of the village. The name of monument is "Kohima War Cemetery" erected by the Britishers in memory of those Allied forces who laid down their lives during world war II in Kohima in April 1944. This encounter at Kohima saved the whole of Eastern India from the Japanese invasion. There is a beautiful epitaph at the cemetery which carries the message of those patriots. It reads as follows:

"When you go home  
Tell them of us and say  
For your tomorrow  
We gave our to-day"

A gigantic cross is standing in the middle of the cemetery. The cross is symbolic of sacrifice and love for the country. The cemetery is maintained by the Common Wealth Organisation. Visitors from home and abroad come here to pay their homage to the

departed souls buried there. In fact, the cemetery reminds us of the gravity of the world war II fought between the Allied forces and Japanese with its Axis.

*Public use of Morung:* In the past people used Morung twice in a year. Once in January and once in November. In January for the male's purification solemn (*Zükelu*) and in November for Ngada festival. The high priest played leading role on both these occasions from the announcement for the date of the festival to the asking of blessings for the people. Womenfolk did not take part in the ceremony performed in the Morung. Now a days, the Morung has practically become defunct as all the members of the Morung have become Christians who do not observe those formalities within the Morung. It is reported that in the past there were six Morungs in the village, one each for each clan. The structure of all Morungs except one have disappeared. Only one small ill equipped Morung is standing at the heart of the village which reminds of its glorious past. If the present trend continues it is feared that after two or three decades Morung will become a forgotten institution.

Those who have converted to Christianity established two big Churches which are organising religious gathering daily or on festive occasions. One church was established by the Baptist converts and the other by the Catholics. Both church buildings are fairly spacious and beautiful. The Baptist church has more members and used to have daily service in the evening during the week days and at least three services on Sundays. The Catholic church used to observe two services during the week days and at least two services on Sundays. For every service bell is rung from the spire of the respective church.

### 13. Source of water

There is adequate arrangement of water supply in Tseminyu. The village has been supplied with drinking water since 1986 by the Public Health Engineering Department. The water is brought from Ronkhe stream at the foot of Teroguthung and stored in a big tank in the middle of the village where the villagers do their washing, bathing etc. and collect water for kitchen use. The supply of water is reported to be regular except during the driest months of March and April. During dry period, villagers draw drinking water from wells. The wells are Nzondzülu, Jonkhidzülu and Shuvubindzülu. These wells were dug by their

forefathers and are still in use. These are located in the outskirts of the village and have sufficient water throughout the year. There are some more wells which are not used now. During rainy season some villagers use rain water for drinking purpose.

#### 14. Welfare and Administrative Institution

Nearby this village, three important centres of administration are located at Tseminyu New Town and old town. They are offices of S.D.O. (Civil), Area Council and the Council of the Rengma Baptist Churches. The offices of the first two are located at new town and the office of the later is located at Zumpna near old town. Both centres lie at a distance of about one and a half kilometre by approach road. As mentioned earlier new town is also accessible by village path through which the distance would be less than half a kilometre. While the office of S.D.O. (Civil) is a government administrative unit for the general administration of the area of Tseminyu circle, the office of Area Council is for the promotion of political activities as well as for the development of the area and office of the Executive Secretary to the Council of the Rengma Baptist Churches is concerned with religious activities only. There are other departmental offices like offices of the Executive Engineer (PWD), Deputy Inspector of Schools, Child Development Project, Sub-Treasury, Sub-Divisional Office (Agri.), Sub-post Office, State Bank of India etc. located in Tseminyu new town and Block Development Office and Primary Health Centre located at old town. The people of Tseminyu village are directly and indirectly benefited through these institutions.

#### 15. Market

There are two grocery shops in the village where people buy their immediate necessities. They also do marketing in Tseminyu new town where meat shops, cloth shops and other grocery shops are located. Besides they go to other big towns like Kohima and Dimapur to make their purchases. As already mentioned, the distance of these two towns from Tseminyu village is 50 and 124 kilometers respectively.

#### 16. Settlement history and origin of the village<sup>1</sup>

The name of the village is derived from the name of one of its founders. The word "Tsemi" is a man's name whereas the word "nyu" is nominative case. Therefore, Tseminyu means Tsemi's village. It is said that the village Tseminyu was founded by three persons. They were Tsenju of Sebenyu clan, Khasu of Tepunyu clan and Tsemi of Khingzanyu clan. Before their migration to the present village, they were living at Khwenphen village which is no more in existence now. The site of that village is to the south of the village at a distance of about three kilometres as the crow flies. One day the aforesaid three persons alongwith others went out for hunting and in the course of hunting they came across the site of the present village which they found to be a better place for living. Subsequently they decided to establish a village there. They also decided to carry cocks so as to name the village after the name of the person whose cock would crow first. Accordingly every one had taken cocks alongwith them but Tsemi of Khingzanyu clan being a poor man could not afford to take a cock. Instead he took an egg. Thus, on one fine morning they set out to establish the village. They came to a place called "Phenzhü" which is below the village where Tseminyu New Town is located now. Before any of the cocks crowed Tsemi's egg miraculously crowed.<sup>2</sup> A folk tale says that as per agreement the village was to be named after Tsemi but others were not willing for it. They rather desired to try their lot again. This time it was a competition to pass their stools which must stand in upright position. With a view to make their stool stand upright the other two had meat-curry whereas Tsenju had only rice pounded curry. On the following morning they all went together to respond to the nature's call. They sat side by side. When the process was over, it was found that Khasu and Tsemi stools went down and watered the ground but Tsenju's stool stood dung-hill (*Tevüthung*) and Tsenju won the competition. This time too, the others refused to accept the verdict and insisted for another trial of their luck. Now the competition was to kill a big wild animal (*Thuda*). As luck would have it, this time too Tsenju speared a wild bear before Khasu and Tsemi. So, Tsenju performed the

1. The Rengma Nagas by J.P. Mills, Page 229.

2. A folk tale of Rengma Nagas.

village founding ceremony and he became the head of the village. As the head of villages he entertained all guests and visitors from other villages. Though Tsemi was not the village headman yet he used to welcome and receive the visitors and lead them to Tsenju's house and when they left the village, he used to present them gifts such as dao or spear or tobacco and wished them to go in peace. His name, therefore, gradually became popular and ultimately the village was named as Tseminyu after Tsemi.

As already stated Tsenju, Tsemi and Khasu the forefathers of Sebenyu, Khinzanyu and Tepunyu respectively, founded the village. The forefather of Sanpvünyu clan also visited the village site along with those three but could not be with them at the time of founding the village because his wife was giving birth to a child at that time. He, however, migrated to the village later on at the instance of Khasü of Tepunyu clan followed by Süsüba and Thongchüwa, the forefathers of Nsünyu and Rasünyu clans. Kentenyenyu clan was the last to arrive. It is said that their forefathers came from Mishilimi village of Sema tribe which is about 5 kilometers to the East of Tseminyu as the crow flies. At the time of migration their forefathers were the two minor sons of a widow. Their mother took them to Tseminyu as she found it difficult to live in Mishilimi due to hostile attitude of her neighbours to her sons. She came to the house of Kentyü of Khinzanyu clan who was her deceased husband's friend and settle here. So they became known as Kentenyenyu. By and by they became prosperous. Today this clan occupies the highest position in population, wealth, education and politics in Tseminyu village. Thus forefathers of Sebenyu, Khinzanyu, Tepunyu, Sanpvünyu, Nsunyu and Rasünyu migrated from Khwenphan and Kentenyenyu from Mishilimi. The exact time of migration is not known as there is no written record. However migration is believed to have taken place sometimes in the 16th century.

#### 17. Hamlet of the village

Zisunyu village may be regarded as a hamlet of Tseminyu as it is an off shoot of the village. It is said that consequent upon the embracing of Christianity

by a handful of people, there rose up strong opposition amongst the rank and file of animist villagers against the new religion. This ultimately compelled the new converts to establish the new village Zisunyu in 1926 which lies to the south of Tseminyu at hardly ten minute walking distance. According to 1981 Census there were 121 households with a population of 813 in that village. Though they are living in separate villages, the people of both the villages call themselves as Tseminyu and equally enjoy their traditional birth right and their ancestral landed property.

#### 18. Legend

There is a legend that at the time of performing the village founding ceremony the villagers could not do *Phenketon* in an area called Sasüponlula where the Baptist Church building is located and therefore it was believed that the area is infested with white ants (*teshyu*) and haunted by satan (*hashup*). No such belief is, of course, taken seriously now. Another legend is of a stone called Tsosuntso which is still lying near the Baptist Church. This stone is said to have its spirit in the past and had power to unfold the truth. So whenever there was a case of dispute on the issue of theft or lying etc. the person blamed was to stand on the stone. If the person was innocent he would stand normal otherwise he would tremble. The truth was thus proved and the matter settled accordingly. However, the stone has lost its importance now. Again, there is another stone by the name of *Kepega* lying on the west skirt of the village. Sex of the stone is said to be male. Its partner or wife *Kepesü* is believed to be lying in another place *Thosü* which is situated to the south-west of Tseminyu at a distance of about 7 kilometers. This stone is also said to have living spirit. It displays signs of future from time to time on important things whether good or bad. For example, if the face of the stone appears green, it signifies that there will be too much weeds in the field during the year, if it appears red there will be more accidents and if it appears the dust of paddy there will be more yields etc. In the past elderly people paid frequent visit to the stone to see the signs of the future. Now a days christian villagers do not go to the stone because they believe it is satanic power of revelation.

## CHAPTER II

### THE PEOPLE AND THEIR MATERIAL EQUIPMENT

#### Ethnic composition

As already stated Tseminyu village is inhabited by Rengma tribe only. There is no other ethnic group living in the village during the time of survey. Only the descendants of those patriarchs of seven clans are living here. Some of the descendants outmigrated to other Rengma villages in the past. While studying Rengmas of Tseminyu village, it is felt necessary to know something about the history of the Rengma tribe.

According to a legend the patriarch of the tribe named Konrhi Tepu came from Khungrungnyu, across the border of Burma, the place which their forefathers called "where the sun rises" The story goes that there was a precipitous mountain and there was no other way to cross over it except by a narrow way. The narrow passage, in turn, was watched over by a fierce tiger of enormous size and therefore no person, however brave, could dare to go that way. It was believed that nobody could survive the attack of the tiger. One day their forefather Konrhi Tepu killed this animal single handed and brought his followers to this part of land. They came to a place called Khezhakenoma and settled there. This village is now under Phek district. The village is situated to the east of the state capital Kohima. Khezhakenoma is a significant and historical place as all Naga tribes are said to have dispersed from there. Rengmas also believe that their forefathers came from Khezhakenoma to the present place. There is a legend of a miraculous stone that existed in the Khezhakenoma village while the Rengmas were living there. According to the legend the stone doubled the paddy dried over it. Two Rengma brothers lived in the village. It is said that the elder brother never gave chance to his younger brother to dry his paddy over the stone. Unhappy with his elder brother's unkind attitude, the younger brother with intention to spoil the virtue of the stone, made love with his girl friend over the stone and also burnt the stone with dry woods. Thereafter the stone lost its miraculous power. After sometime, the younger brother left the village with his friends. They

pushed northward and came to stay at Phenshunyü. They abandoned it and again moved towards north and settled at Jushunyuphen. Phenshunyü and Jushunyuphen are now under Chiephobozou circle of Kohima district. They abandoned Jushunyuphen also and moved northward till they reached an area at the foot of Terogu mountain and founded two villages called Phenkenju and Khwenphen from where all the Rengmas outmigrated.

It was from Phenkenju village that a man named Shanphon, the patriarch of Terikepünyu (Western Rengma) moved down to the plains of Assam. His descendants are still living in Karbi hills. The place where they are living now was formerly known as the Rengma hills. It was later renamed as Mikir hills and is now known as Karbi Anglong. The Rengmas had been there in the plains before the Burmese army invaded Assam. At the time of Burmese invasion, a Rengma warrior, Keyhon, fought on the side of the Ahom king with his comrades and put up a heroic fight which largely contributed to the defeat of the invading army and ultimately a treaty of Yandabu had to be signed in 1826. In recognition of his distinguished service, the title of Phookan was conferred upon Keyhon who died in 1861.

#### The origin of the name 'Rengma'

It was in the life time of Keyhon that the term Rengma was introduced following his encounter with a high ranking British officer who wanted to see the Ahom king. The king did not like to meet the man and asked Keyhon Phookan to meet the British officer on his behalf. In obedience to the king's command, Keyhon met the officer in his full traditional warrior's dress. The British officer was dumbfounded when he saw the strange appearance of Keyhon. He asked Keyhon Phookan through an interpreter the local equivalent of ghostly appearance which frightened people when one was in sleep. Keyhon gave the ghost's name as "Rema". The British officer then jotted it down in his book. After the meeting when Keyhon was leaving, he heard the British officer calling him "Rengma" which was slightly dif-

ferent from what he had said earlier. This is how the term "Rengma" came into being. Rengmas called themselves also as Njonyu or Nthenyi.

Another small group of the Rengmas migrated to the east and their decedents are now living under Meluri sub-division of Phek district. They are called Pochuri. It is told that they were led away by a stag which they followed for days together for hunting. At

last they reached a place which was too far from their home and they opted to settle there itself.

The Rengmas living under Tseminyu sub-division are recognised as one of the scheduled tribes and major generic tribes of Nagaland.

The following table gives the distribution of household population of Tseminyu by religions and tribes.

Table II.1

Distribution of households and household population classified by religion and SC/ST and mother tongue of the head of the household in Tseminyu circle, 1981 census

Religion SC/ST	No. of house- hold	Popu- lation	No. of households by mother tongue of the head of household								
			Angami	Ao	Lotha	Mani- puri/ Methei	Mao	Naga	Ren- gma	Sema	Gork- hali/ Nepali
1	2	3	4	5	6	7	8	9	10	11	12
Christians	2,300	14,131	-	-	-	-	-	-	-	-	-
Hindus	192	999	-	-	-	-	-	-	-	-	48
Jains	2	6	-	-	-	-	-	-	-	-	-
Muslims	14	64	-	-	-	-	-	-	-	-	-
Religion not stated (Bonyi)	2	9	-	-	-	-	-	-	-	-	-
Angami (ST)	23 (0.94)	119 (0.82)	23	-	-	-	-	-	-	-	-
Ao (ST)	8 (0.33)	33 (0.23)	-	8	-	-	-	-	-	-	-
Lotha (ST)	7 (0.29)	44 (0.30)	-	-	7	-	-	-	-	-	-
Manipuri	5 (0.21)	26 (0.18)	-	-	-	5	-	-	-	-	-
Mao	4 (0.16)	27 (0.18)	-	-	-	-	4	-	-	-	-
Naga (ST)	2 (0.08)	11 (0.08)	-	-	-	-	-	2	-	-	-
Rengma (ST)	2,327 (95.45)	14,009 (96.14)	-	-	-	-	-	-	2,327	-	-
Sema (ST)	14 (0.57)	75 (0.51)	-	-	-	-	-	-	-	14	-
Gorkhali/ Nepali	48 (1.97)	227 (1.56)	-	-	-	-	-	-	-	-	48
	2,438	14,571	23	8	7	5	4	2	2,327	14	48

Note: Total household and the population of households relates to the mother tongue mainly spoken in the household other than those specified in Schedule VIII to the Constitution of India.



"From table II.1 it can be seen that out of total households of Tseminyu circle during 1981 census 2,381 or 94.86 per cent belong to scheduled tribe and only 5.14 per cent of the total households belong to non-scheduled tribe. 14,291 persons (93.96 per cent) out of 15,209 are scheduled tribes. The percentage of Rengma household and population top the list showing 92.91 per cent and 92.11 per cent respectively."

### Housetype

There are two main types of houses found in the village (i) traditional type and (ii) modern type. Traditional type of houses are of rectangular shape upto wall level and tapering steep towards the horizontal top from roof level which form triangular shape. Front portion is usually slightly broader and higher. Traditional houses are very few in number. The normal size of a traditional house ranges from 22 to 26 feet in length, 10 to 14 feet in breadth and 5 to 14 feet in height. The house of a man who sacrifices mithun is generally bigger and higher than the house of an ordinary man. He is a rich man who is honoured when alive and remembered after death. As the performance involves huge expenditure one who is exceptionally rich can repeat the mithun sacrifices 2-3 times

in his life. He is also regarded as a most respectable man. Such a house has an additional round roof stretched forward at the front. His porch is of planks carved with mithun heads and he may put up a carved post (*pfu*) inside it. The traditional house has only one door at the front side and has no separate kitchen. One or two partitions are found in every traditional house. Between the front wall and the first partition, numerous goods namely rice pounding table, basket, mats etc. are kept. Domestic animals like poultry birds, pigs, dogs, cock and hens are also kept in the same place at night. Hearth is situated behind the partition and low stools and beds are kept nearby. Second partition forms the innermost part of the house wherein the household perform certain *genna* (*tsemyutsenyû*) from time to time. Modern type of houses are of two different types. One is rectangular shaped and the other is "L" shaped. Both have roof tapering towards the horizontal top. Doors and windows are kept at any side of the building according to convenience. The modern house has a separate kitchen. These modern houses are reported to have been constructed mostly during the past two decades. More details of the houses are given in the table below:

Table II.2 (a)

Distribution of houses by predominant material of floor, walls, roof and ceiling classified by religion and caste/tribe/community of the head of the household

Religion and caste/ tribe/ community	Predominant material of floor		Predominant material of walls		Predominant material of roof		Predominant material of ceiling
	Mud	Cement	Bamboo mat	Bricks	Thatch	C.G.I. sheets	Hessian cloth
1	2	3	4	5	6	7	8
Rengma/Naga Christian	92	6	92	6	19	79	6
Rengma/Naga non-Christian	2	-	2	-	2	-	-

The table gives information about the predominant materials used for the houses classified by religion of head of the household. It is seen that out of 100 households, 94 have mud floor and 6 have cement floor. The reason for this is that materials like sand and cement are not available in the village area. Any one who wants to have cement floor have to go

to Dimapur for collection of these materials. As the cost of transportation of such materials from a distance of 124 kilometers is quite high very few people can afford it. As regards, materials of wall, again 94 households used bamboo mat and 6 households used bricks. Bamboo is the cheapest and most useful building material for the villagers. Each and every

household has bamboo plantation which they use for many purposes specially for house construction. Only two predominant roofing materials are seen in the village. One is thatch and the other is C.G.I. sheets. Of the 100 households, 21 still live under thatched roofs while 79 households have C.G.I. sheet roofs. It appears that more and more villagers are going in for C.G.I. sheet roofing in spite of its high cost as the other roofing materials like thatch etc. are not durable and also easy to catch fire. Collection of the thatch is also a difficult job. Only 6 houses have ceiling made of hessian cloth. Only 6 houses have cement floor, brick walls and C.G.I. sheets roof. These 6 houses can be considered as pucca houses and the other 94 houses may be regarded as kutcha houses as per census definition of a house. There are some kutcha houses as good as pucca houses considering the structure of the house. The structure of such kutcha houses are made with selected materials which can last for many years together. This is corroborated by the fact that there is no known case of death due to house collapse. The materials used in kutcha house are wood, bamboo, cane, thatch, reed, C.G.I. sheets and nails etc.

With respect to classification by religion, it is seen that out of 100 households, the heads of 2 households are non-Christian or animists. They have traditional type kutcha houses with thatched roof, mud floor and bamboo walls.

#### **Amenities available to households**

Amenities like kitchen, drinking water supply and electricity are available in the houses. Every household has kitchen either inside the house itself or attached to the house or as a separate structure. To the villagers kitchen is a very important part of their house. Here they cook food for both family and domestic animals. They have food in the kitchen itself. Kitchen is also used as sitting room. They entertain their friends and visitors in the kitchen. Thus kitchen is an important part of their house. Drinking water is abundantly available in the village. Water is supplied by the Public Health Engineering Department and stored in the heart of the village from where all villagers collect water for drinking and washing purposes. They also use their traditional wells which are located nearby. Usually, for bathing purpose they go to wells as most of them do not have bathroom in the

house. As mentioned earlier, Tseminyu is an electrified village. At the time of the survey out of 100 households, 40 households were using electricity for lighting purposes. The rest 60 households were using kerosene oil for the purpose of lighting as they could not afford to take electric connection. They do not use electricity or kerosene oil for other purposes except for lighting. Amenities like bathroom and lavatory are not available inside the house as yet. However, some households use temporary sheds as bathroom. As they do not have lavatories they use shrubs and low jungle in the village for the purpose.

#### **Dress**

The villagers use traditional dresses as well as modern dresses. Traditional dresses are shawl (*Phi*), mekhela (*lungi*), (*Nyamhun*) and loin-cloth (*Nyanong*) of which shawl is the most common one. It is used by both young and old, male and female. There is a variety of shawls (*Phinghong*) like *rhikha*, *phikezu*, *zonyuphi*, *phiri*, *phiketsu*, *tesukekaphi* and *Nchosu*. *Phinghong* is a shawl for the male youth where as *rhikha* can be worn by both young and old. Thus *rhikha* is a common shawl for the menfolk. *Phikezu* is meant for the warriors only. This shawl is not in use now. In the past, the use of *Zonyuphi* was restricted to the persons (husband and wife) who had sacrificed cow or mithun. The husband could wear the shawl embroidered with four bands of white stripes in the middle whereas the wife could wear the one with three bands of white stripes only. At present people use this shawl as a common one as there is no such restriction now. Other shawls like, *Phiri*, *Phiketsi* and *Tesukaphi* are exclusively meant for the womenfolk. Of these *Phiri* is the most common one. In the past under no circumstances a man would wear these shawls because there was a strong traditional belief that wearing of shawls meant for females would spoil a man's fortune in the hunting of enemy's head or animal's. Even now men do not wear female's shawl even though there is no such belief now. Unlike other Naga tribes the people of Rengma tribe maintain strict difference of shawls for both the sexes. The use of shawl is very common and popular amongst the people in view of its utility. People always take their shawl with them wherever they go. They use shawls not only to cover the body but also as a decoration piece for the body as all shawls are made and designed in such a way that it gives a nice look to the wearer.

Mekhela or lungi (*Nyamhun*) is another garment worn by the womenfolk which is wrapped around the waist and reaches down their thighs/ankles. Loin cloth is for the menfolk. However its use is abandoned. Use of some items of traditional dresses is on the decrease if not totally abandoned and there is no reaction or objection to the change. The present generation has switched over to the use of modern dresses like pants, shirts, sweaters, skirts and footwear like slippers and shoes. Even aged men are found wearing pants and shirts while some women are found using skirts as a substitute for mekhela. Children also wear the same dresses. In fact, dresses of modern fashion being used by the urban dwellers are also worn by the young people. Thus modern dress is gaining popularity among all the village dwellers.

### Health and Hygiene

The overall performance of the Medical and Public Health Department is by and large satisfactory. During 1981 census there were 51 hospitals and dispensaries and other health centres in Kohima district. 14.96 per cent of rural population of the district were served by the amenities of medical during 1981 census. There were 2 dispensaries, 2 hospitals and 2 public health centres in Tseminyu circle. Tseminyu village was not having any of this kind but was availing the facilities from the place which is located at the distance below 5 kilometers where the facility is available.

All the villages in Tseminyu circle have potable drinking water but tap water supply is availed by only 50 per cent of the total villages within circle. Public Health Engineering Department has constructed pucca water tank in the villages where from the villagers fetch water. Tap water may be the source of drinking water in the village but rarely the facility is available within the premises.

No major epidemic was recorded during 1983-84 in the state except one at Nachama village of Kohima district in which 20 children died of measles with other complications. However, the epidemic was controlled immediately.

During 1983-84 total number of 36,625 indoor and 1,265,357 outdoor patients were treated in various

medical units in the state and 482 patients were referred outside the state for special treatment at Vellore, Calcutta, Delhi and Dibrugarh etc.

The various state Government programmes in respect of public health viz. Family Welfare Programme, Maternity and child Health, National Malaria Eradication Programme, Surveillance, National Leprosy Eradication, Blindness Control and B.C.G. and T.B. Control Programmes are launched timely and effectively to protect the public against hazardous sickness and epidemics even in the rural areas.

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Source: Nagaland '84 published by Directorate of Information & Public Relation Nagaland, Kohima.

### Ornaments

In contrast with the Sema and the Ao the Rengma is no great lover of ornaments. A couple of bead string and ivory armllets are considered enough. Some of the young women use fancy earrings, hand-rings and necklaces. Only a few wear wrist watch. Traditional ornaments of women like white metal armllets (*Kien*), bracelets (*Bien*), necklaces (*dü*) etc. are not used now in day to day life. These are used only at the time of festivals and on other special occasions. Very few men use necklaces or earrings. Besides these there is no other ornaments they use. On Ngada festival, they use their traditional ornaments and dresses like Headgear (*Thukwenyu*), Earring (*Nye*), Necklace (*dü*), shoulder sash (*Kerha*), Scabbard (*Jenki*), Casket (*Khingrung*), ivory armllet (*Bentse*), Cowrie apron (*Nyakeka*), shinguard (*Phakephim*) with dao and spear in their hands. These are the dresses of a warrior which they put on Ngada festival and other important occasions. Scabbard is girded on the back side of the loin. Casket's hanger is tied to scabbard and casket is suspended over it in the back side. Cowrie apron is fastened to the rope of scabbard and suspended in the front side where as shinguard is fastened to the entire length of leg.

### Household Goods

In the matter of acquisition of household goods, the villagers give more importance to the usefulness rather than expensive, luxurious and decorative articles. Every sample household possesses simple wooden cot, low stool and wooden bench. Utensils

made of alluminium, enamel, steel and wooden spoon, plastic and bamboo container for storing and carrying water, rice pounding table, weaving material, lantern etc. are common in every household.

Agricultural tools like dao, spade, spear, hoe, axe, sickle and scrapers are found in all households.

Furniture like tables, chairs and sofas are not widely used. In so far as costly articles are concerned about 24 per cent of surveyed households possess hand sewing machines, 50 per cent own wrist watches, 24 per cent radios, 3 per cent cameras, 7 per cent tape recorders, 6 per cent steel boxes and 1 per cent each of the households have knitting machines, portable televisions and guns.

Other articles commonly found in households include clothes, torch lights, umbrellas, combs, mirrors and brooms, hand fans, winnowing fans etc.

Kitchen ware along with the cooking articles, knife, tongs and blowers etc. are also universally used in the village households.

### Food

Rice is the principal food of the villagers. They have rice at least three times in a day. They do not use other food as a substitute for rice. Apart from rice, meat is their most favourite food. They take pork, beef, mutton, chicken and duck's meat. They also take meat of wild animals.

Though meat is eaten regularly but not at all meals as to do so is too expensive. Meat is served on all important occasions. It is one of the most

important items of food for entertainment in marriage, Ngada, Christmas feast and other important festivals. There is no person known to be a vegetarian. Rengmas like to take fish too but it is not abundantly available in the area as there is no big river or fishery pond. They purchase fish from Kohima and Dimapur bazar. Other usual items of food are taro, mustard leaves both fermented and dried, bamboo shoots, soyabean, Naga dal, chillies, ginger, wild banana flower, garlic, Naga onion, forest vegetables etc.

Two main meals are taken everyday. Mid day meal is prepared with mixed rice and locally grown and wild vegetables. The morning meal is taken by 8.30 A.M. and dinner latest by 5-30 P.M. The midday meal is taken by 1.30 P.M. either in the field or at home.

### Drinks

Most of the people use black tea with or without sugar. Milked tea is taken regularly by few people only as all cannot afford to buy milk due to financial stringency. Normally they do not keep milch cows. They leave their cows to the care of Nepalese in the jungle. Non-christians and few old people use rice beer which they brew in their houses.

### Growth of Population

Growth of population, sex ratio and population per household of the village in comparison with the rural areas of state, district and circle is prepared according to the records of 1971 and 1981 censuses. Records for 1961 census for the village and the circle are not available.

Table II.2 (b)

Population growth of rural areas of state/district/circle-1971-1981

State/District/ Circle/Village	Population		Variation in population	Percentage of decadal variation
	1971	1981	1971-81	1971-81
1	2	3	4	5
Nagaland	465,055	654,696	+ 189,641	+40.78
Kohima district	141,233	182,887	+ 41,654	+29.49
Tseminyu circle	7,965	15,209	+ 7,244	+90.95
Tseminyu village	760	1,070	+ 310	+40.79

The table II.2 (b) provides information about the growth of population. It is seen that the decadal variation of population in respect of Tseminyu village is 40.79 per cent as against 90.95 per cent of Tseminyu circle, 29.49 per cent of Kohima district

and 40.78 per cent of Nagaland state. The decadal population growth of the village is higher than the district by 11.30 per cent but is lower than the circle by 50.16 per cent. The village has the same level of population growth as the state.

Table II.2 (c)

## Sex ratio of state/district/circle—1971 and 1981 census

State/District/ Circle/Village	1971			1981		
	M	F	Sex ratio	M	F	Sex ratio
1	2	3	4	5	6	7
Nagaland	241,171	223,884	928	344,699	309,997	899
Kohima district	74,518	66,715	895	99,578	83,309	837
Tseminyu circle	3,941	4,024	1,021	7,949	7,260	813
Tseminyu village	359	401	1,117	566	504	890

Sex ratio is defined as the number of females per 1,000 males. Table II.2 (c) reveals that there were 1,117 and 890 females per 1,000 males in 1971 and 1981 census respectively as against 1,021 and 913 of the circle, 895 and 837 of the district and 928 and 899 of the state. In 1971 census, Tseminyu village was having the highest female population of 1,117 per 1,000 males followed by Tseminyu circle with 1,021 per 1,000 males which exceeded male population by 117 females in Tseminyu village and 21 in Tseminyu circle. Female population is found less than male

population at district and state level with 895 and 928 females only per 1,000 males. In 1981 census female population is recorded to be less than male population at all levels. In Tseminyu village, there were only 890 females as against the 913 of the circle, 837 of the district and 899 of the state per 1,000 males. In Tseminyu village alone female population is found to have reduced by 227 whereas at the circle level by 108, at district by 58 and the state by 29. From table II.2 (c) it is seen that in 1971 census female population exceeds the male population in Tseminyu village.

Table II.2 (d)

## Distribution of households by average size of households

State/District/ Circle/Village	Population		Total households		Population per household	
	1971	1981	1971	1981	1971	1981
1	2	3	4	5	6	7
Nagaland	465,055	654,696	93,987	124,999	5	5
Kohima District	141,233	182,887	30,494	35,592	5	5
Tseminyu Circle	7,965	15,209	1,733	2,510	5	6
Tseminyu Village	760	1,070	178	202	4	5

Table II.2 (d) shows the number of households and population per household. In 1971 and 1981 censuses there were 178 and 202 households in Tseminyu village with population of 760 and 1,070

respectively as against 1,733 and 2,510 households with 7,965 and 15,209 population in Tseminyu circle, 30,494 and 35,592 households with 141,233 and 182,887 population in the district and 93,987 and

124,999 households with 465,055 and 654,696 population in the state. Average size of the household in Tseminyu village is the least as compared with the circle, district and state. It was only 4 and 5 persons per household respectively during 1971 and 1981 census while for Tseminyu circle it was 5 and 6 persons per household. Both Kohima district and Nagaland state have 5 and 5 persons each per household. In comparison with the population of other rural areas, Tseminyu is not a congested village.

#### Relationship to head of the household where the head is male/female

The total surveyed population (504) are distributed by two types of the households. 417 persons belong to male headed households and 87 to female headed households. This distribution by sex, age and relationship to the head of the household is given in tables II.3 and II.4

**Table II.3**

**Distribution of members of household classified by age, sex and relationship to the head of household where the head is male**

(Survey data—1987)

Age group	Number of persons who are related to head of household									
	Head of household	Wife	Son	Daughter	Sister	Father	Son's son	Daughter's son	Daughter's daughter	Total
1	2	3	4	5	6	7	8	9	10	11
0—9	-	-	62	61	-	-	1	1	1	126
10—14	-	-	29	30	-	-	-	-	-	59
15—24	-	2	31	37	1	-	1	-	-	72
25—44	23	32	11	8	-	-	-	-	-	74
45—59	31	27	-	-	-	-	-	-	-	58
60+	20	6	-	1	-	1	-	-	-	28
Age not stated	-	-	-	-	-	-	-	-	-	-
<b>Total</b>	<b>74</b>	<b>67</b>	<b>133</b>	<b>137</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>417</b>

**Table II.4**

**Distribution of members of household classified by age, sex and relationship to the head of household where the head is female**

(Survey data—1987)

Age group	Number of persons who are related to the head of the household						
	Head of household	Son	Son's wife	Daughter	Son's son	Daughter's daughter	Total
1	2	3	4	5	6	7	8
0—9	-	5	-	7	3	1	16
10—14	-	6	-	8	-	-	14
15—24	-	12	-	13	-	-	25
25—44	9	3	1	2	-	-	15
45—59	11	-	-	-	-	-	11
60+	6	-	-	-	-	-	6
<b>Total</b>	<b>26</b>	<b>26</b>	<b>1</b>	<b>30</b>	<b>3</b>	<b>1</b>	<b>87</b>

Table II.3 and Table II.4 reveal that out of 100 households selected for the purpose of this study, 74 households with a population of 417 are headed by males and 26 households with a population of 87 are headed by females. According to Rengma tradition, husband is the head of the family as long as he is alive. In the event of the death of the husband, wife becomes the head of the family as a widow. A grown up son or daughter may shoulder the responsibility of the head of household but by custom he or she does not claim the headship of the family while one of the parents is living. The highest population of the male

headed households belongs to the age group 0-9 years with 126 members which is 30.22 per cent of the total population whereas in the female headed households the maximum number (25) comes under age group 15-24 which comes to 28.74 per cent.

#### Age structure and marital status

Table II.5 gives the distribution of surveyed population of Tseminyu village by age, sex and marital status.

Table II.5

Distribution of population classified by age, sex and marital status

Age group	Never married			Married			Widowed			Total		
	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	80	45	35	-	-	-	-	-	-	80	45	35
5-9	62	27	35	-	-	-	-	-	-	62	27	35
10-14	73	35	38	-	-	-	-	-	-	73	35	38
15-19	57	24	33	-	-	-	-	-	-	57	24	33
20-24	38	20	18	2	-	2	-	-	-	40	20	20
25-29	15	7	8	16	4	12	-	-	-	31	11	20
30-34	7	7	-	9	6	3	1	-	1	17	13	4
35-44	2	-	2	37	13	24	2	-	2	41	13	28
45-54	-	-	-	43	24	19	6	2	4	49	26	23
55-69	-	-	-	26	14	12	11	2	9	37	16	21
70+	-	-	-	12	7	5	5	3	2	17	10	7
Total	334	165	169	145	68	77	25	7	18	504	240	264

It can be seen from the table that the total population of 100 households is 504 of whom 240 are males and 264 females. Out of 504 persons, 334 or 66.27 per cent are never married of which 165 are males and 169 are females, 145 are married of whom 68 are males and 77 are females and the rest 25 are widowed. Under widowed category females are more than the males as there are 18 widows and 7 widowers. There is no divorced or separated persons in the village.

Out of 504 surveyed population there were 80 (15.87%) in age group 0-4, 62 (12.30%) in age group 5-9, 73 (14.48%) in age group 10-14, 57 (11.31%) in age group 15-19, 40 (7.94%) in age group 20-24, 31 (6.16%) in age group 25-29, 17 (3.37%) in age group 30-34, 41 (8.14%) in age

group 35-44, 49 (9.72%) in age group 45-54, 37 (7.34%) in age group 55-69 and 17 (3.37%) in age group 70 and above.

#### Literacy

Literacy is defined as the ability to read and write with understanding in any language. A person who can merely read but cannot write is not classified as literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. Children below 5 years of age are classified as illiterates. Literacy rate is defined as the percentage of literate population to the total population. Table II.6 gives comparative literacy rates in the state, district and Tseminyu village.

Table II.6

## Literacy rate for rural areas of state/district/circle/village—1971 and 1981

Name of state/ district/circle/ village	Literates		Literacy rate	
	1971	1981	1971	1981
1	2	3	4	5
Nagaland	110,277	252,655	23.71	38.59
Kohima district	33,879	79,863	23.99	43.67
Tseminyu circle	1,778	6,404	22.32	42.11
Tseminyu village	120	353	15.79	32.99

It is seen that the literacy rate of Tseminyu village was 15.79 in 1971 census and 32.99 in 1981 census as against 22.32 and 42.11 of the circle, 23.99 and 43.67 of the district and 23.71 and 38.59 of the state for 1971 and 1981 censuses respectively. Thus the lowest literacy rate is observed in Tseminyu village in both the years as compared to circle, district and state. The village scored a tremendous increase in literacy rate from 15.79 per cent to 32.99 during the

decade which means the highest percentage increase of literacy rate as the increase is found to be 108.93 per cent in Tseminyu village, 88.66 per cent in Tseminyu circle, 82.03 per cent in Kohima district and 62.76 per cent in the state.

In support of the above facts survey data on educational level of the people of Tseminyu village is also presented in Table II.7.



Table  
Distribution of population classified by age,  
(Source:

Educational level	Age and Sex							
	5—9		10—14		15—19		20—24	
	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9
1. Illiterate	4	6	1	6	-	7	5	10
2. Literate non-formal	-	-	-	-	-	-	-	-
3. Literate formal	-	-	-	-	-	-	-	-
4. Primary	23	29	32	31	15	21	7	6
5. Middle	-	-	2	1	9	5	5	4
6. Matriculation or Secondary	-	-	-	-	-	-	3	-
Total	27	35	35	38	24	33	20	20

II.7  
sex and educational level  
(Survey data)

Age and Sex							
25—34		35—49		50+		Total	
M	F	M	F	M	F	M	F
10	11	12	13	14	15	16	17
8	14	5	36	23	36	46	115
-	-	-	-	1	-	1	-
1	-	-	-	2	-	3	-
9	6	13	6	6	1	105	100
5	4	9	-	2	-	32	14
1	-	3	-	1	-	8	-
24	24	30	42	35	37	195	229

Table II.7 unfolds that out of 424 people in the age group 5 and above 263 persons are literates of whom 149 are males and 114 are females. Thus the average literacy rate of the village as a whole is 62.03 per cent while it is 76.41 per cent for males and 49.78 per cent for females. Amongst the literates, the largest number falls under the primary level of education with 105 males and 100 females followed by middle level with 32 males and 14 females. The highest educational level achieved is matriculation which is attained by 8 males only. As per survey data, not a single female in village attained this level of education as yet. It must be borne in mind that this survey covers only the usual residents of the village. Those members staying outside the village at the time of survey are not included here. They are treated as visitors for the purpose of this study.

Other details of non-enrolment in school by children aged 5–14 years are briefly discussed here as canvassed during the survey. The total number falling under this age group is 17 out of which 5 are males and 12 are females. They are all illiterate. There are five reasons for non-enrolment in school. (1) Not willing to go to school—There is only one girl repor-

ted not willing to go to school. (2) Looking after baby or younger brothers and sisters—There is one boy and four girls reported not going to school. However, they said that they would join school next year. In the village father and mother are equal workers. Every day they go to fields leaving minor children under the care of a grown up child. If a mother has a breast feeding baby, she goes alongwith another child who will carry the baby as she works. (3) Ready to join school next year Under this category, there are 5 persons of whom 3 are males and 2 are females. These children belong to age group of 5-7 years and have not yet joined school. (4) Not joined school due to financial problems. Two girls aged 11 and 12 are reported to have not joined school due to financial problems. (5) Not joined school for helping parents—Four children aged 14 years have never joined school. Now they are helping their parents in the field works. Three of them are girls and one is a boy.

Table II.8 gives a comparative study of workers and non-workers of the village with rural areas of the state/district/circle.

**Table II.8**  
Workers and non-workers for rural areas of state/district/village—1971 and 1981

Name of state/ district/circle/ village	Workers		Non-workers		Marginal workers*
	1971	1981	1971	1981	1981
1	2	3	4	5	6
Nagaland	236,220 (50.79)	326,685 (49.90)	228,835 (49.21)	322,982 (49.33)	5,029 (0.77)
Kohima district	72,658 (51.45)	87,210 (47.69)	68,575 (48.55)	92,872 (50.78)	2,085 (1.53)
Tseminyu circle	4,219 (52.97)	7,979 (52.46)	3,746 (47.03)	6,897 (45.35)	333 (2.19)
Tseminyu village	414 (54.47)	570 (53.27)	346 (45.53)	500 (46.73)	—

\*Marginal Workers were not taken separately in 1971 census.

The highest percentage of workers is recorded in Tseminyu circle in both 1971 and 1981 census with 52.97 per cent and 52.46 per cent respectively fol-

lowed by Tseminyu village with 54.47 per cent in 1971 and 53.72 per cent in 1981. The percentage of workers for the state as well as Kohima district is

slightly lower as the same was recorded as 50.79 per cent and 51.45 per cent in 1971 and 49.90 per cent and 47.69 per cent in 1981 census. Non-workers increased in the state as well as in Kohima district and Tseminyu village. But percentage of non-workers in 1981 has decreased in Tseminyu circle with 47.03 per cent in 1971 to 45.35 per cent in 1981 respectively.

The survey data reveals that out of a total population of 504 about 221 or 44 per cent are workers and 283 or 56 per cent are non-workers. Among workers 101 are males and 120 are females. The number of female workers is more than males as the female population is more. The highest number of workers fall under the broad age group of 15—59 with 80 males and 105 females. Among the workers

belonging to the age group of 60 years and above, 21 are males and 13 are females. The rest two are female workers belonging to age-group 0—14. It is interesting to note that persons even after the age of 60 are found actively participating in work.

There are only two categories of workers i.e. cultivators and employees of the state government. Of the total workers of 221, cultivators are 180 of whom 60 are males and 120 are females. The total employees are 41 in number and all are males: The percentage of cultivators to the total worker is 81.45 and the rest 18.55 per cent are employees. This shows that agriculture is the major occupation of the people and is likely to remain so in the near future also.

**Table**  
**Distribution of non-workers by sex,**  
**(Source:**

Age group	Total non-workers			Full time student		
	P	M	F	P	M	F
1	2	3	4	5	6	7
0—14	213	107	106	124	60	64
15—19	47	21	26	45	20	25
20—24	17	8	9	14	7	7
25—29	6	3	3	3	1	2
Total	283	139	144	186	88	98

**II.9**  
**age and type of activity**  
**Survey data—1987)**

Household duty			Dependent			Infant		
P	M	F	P	M	F	P	M	F
8	9	10	11	12	13	14	15	16
6	-	6	16	9	7	67	38	29
1	-	1	1	1	-	-	-	-
2	-	2	1	1	-	-	-	-
1	-	1	2	2	-	-	-	-
10	-	10	20	13	7	67	38	29

The table shows that there are 283 non-workers out of which 139 are males and 144 are females. The non-workers can be broken up into four categories, i.e. full time students, household workers, dependents and infants. Full time student are the highest in number with 88 males and 98 females. The percentage of non-workers to total surveyed population is 56.15. The percentage of male and female non-workers to their respective population is 57.92 and 54.55 respectively. The highest number of students comes under the age group 0—14 with 60 males and 64 females and lowest number comes under 25—29 years with 1 male and 2 females. Infants below 1 year are the second largest group of non-workers with 67 persons out of which 38 are males and 29 are females. Ten females are engaged in household duties out of whom 6 are girls under the

group of 0—14 years. They do household duties while their parents do cultivation and other works. Besides there are 20 dependents among whom 16 are in age group of 0—14, one each in age group 15—19 and 20—24 and two in age group 25—29. Normally a grown up persons does not remain a non-worker unless he or she is handicapped or plagued by sickness.

#### Migration

Migration pattern of the village has been studied with reference to the place of last residence of the head of the household only as all the heads of the households were born in the village itself. Table II.10 gives the distribution of 100 households by number of members and migration status and the place of last residence of the head of household.

Table II.10

Distribution of households classified by number of members, migration status and last residence of head of household

Migration status and last residence of head of household	Number of households having members				
	Single	2—5	6—10	11 & above	Total
1	2	3	4	5	6
A. Non-migrant (born in the village including those who do not have place of last residence)	7	51	34		92
B. Migrant					
II. Other circles of the district					
Rural	-	-	2	-	2
Urban	-	3	1	-	4
III. Other districts of the state					
Tuensang					
Rural	-	-	1	-	1
Urban	-	-	-	-	-
IV. Other states					
Meghalaya	-	-	1	-	1
Total	7	54	39	-	100

Table II.10 shows that there are 92 non-migrant households. The members of these households were born in the village itself. Only eight households are migrant households. Actually, the members of these 8 households are also residents of the village from the very beginning. They are all in government service. For sometime, they left the village to be in the place

of their duty and have come back again. Out of these 8 migrant households, the place of last residence for 6 households is found to be in other circles of the district. Of these, 2 households are from the rural areas and 4 from urban areas. The place of last residence for another 2 households is in other districts of the state while one household has place of

his last residence in another state. As already stated, all the migrants originally belong to Tseminyu village itself.

### Religion

There are only two religions in the village viz. Christianity and tribal religion (*Bonyu*). "*Bonyu*" is non-Christian Rengma religion which does not require priest and prayer for performing any ceremony because a man is his own priest.

Of the 100 households, 98 consisting of 500 population follow Christianity. Only 2 households with 4 persons follow the tribal religion (*Bonyu*). Thus Christians constitute 99.21 per cent of the total population of the village against 0.79 per cent following tribal religion. Before Christianity was introduced in the village, all people were practicing tribal religion as there was no other religion. Christianity came to the village in 1919 A.D. Within a span of 70 years 99.21 per cent of the total population became Christians. If the present trend of change continues, it is most likely that tribal religion will be a dead religion in this village after a decade or so.

### Beliefs and practices connected with birth, marriage and death

*Birth:* At the birth of a child, all members of the family and relatives rejoice as a new soul is added to the family. There is no discrimination or preference for the sex of the child. Children of both sexes are equally welcome. Usually births take place at the houses where the family lives. Delivery of the baby is normally attended to by the village elderly women. They are expert in the job and no remuneration is charged for this service. The service rendered is purely voluntary. If necessary, they utilise the services of trained persons who are readily available in the nearby hospital and the Block Development Office. In exceptional case, expectant mother is taken to the hospital for delivery. Sometimes, some women help themselves to get the child delivered.

### Beliefs and practices connected with child birth

By custom, they do not observe pre-natal confinement. However, pregnant mothers observe certain restrictions regarding food. While pregnant, they

abstain from eating meat of Bear, Hawk, Eagle, etc. as eating of these items is supposed to affect the unborn child. It is believed that if they eat these food the child would develop tendency of biting others or it would be a dumb one. They observe post-natal confinement for 10 days. During 10-day confinement the household observes a number of restrictions and formalities. As the child is born the father of the baby, the head of the family will go to the well (*Zülu*) early in the morning before others to bring the first fresh water and give bath to the child. This carries the significance of purification and blessing for the child. On the third day the child is named. Usually they give two names one is meant for the body and the other is for the spirit. The name is kept secret till the 10th day is over as the child remains spiritually weak during these days. If the name of the child is told before completion of tenth day, there is a legendary fear that evil spirit will come and kill the child knowing his/her name. Upto third day, the mother and the baby indoors. On the seventh day, the father or the head of the family must remain at home and should not go outside the village as this is the dangerous day for the child. During confinement period the mother's food is restricted to rice, chicken and ricebeer only. If the child is male, a cock is eaten and a hen in case of female. No chilly and green vegetables are eaten during this period as eating of such food is believed to affect the child's health. Until the confinement period is over, a fire is kept burning just in front of the door toward off the evil spirits. During confinement period, the household does not entertain visitors nor do they talk to strangers. After the completion of the confinement, on the eleventh day, the mother and the child go out to a nearby place alongwith small children of her neighbourhood in order to perform such a work which they do in the field in the name of the child in a nominal way. After performing this nominal work, they eat rice and meat which she has brought in the name of the child and come back home. The day after this ceremony the mother can go to field work with the child.

After three months, hair cutting ceremony is performed by the household. This time too the father brings the first fresh water from the well and gives bath to the child and after that the baby's mother cuts the hair of child first. Before she resorts to cutting, she takes up a pich of the child's hair and lace beads (*dyu*) to the hair and then cuts the child's hair with



sharpened bamboo. Putting beads to the hair, signifies blessing for long life. On the hair cutting day, no work is done except collection of water.

Another ceremony known as (*Asikethu*) which means sacrifice for the child, is performed. On that day a hen or a pigling is killed and eaten. They believe in performing this sacrifice is that when the child grows up he will not be killed by the enemy or tiger or not be drowned in water. In other words, sacrifice is offered for the long and happy life of the child.

Many of these traditional beliefs and practices are not followed by the Christians. They however, observe a simple ceremony. On the 7th day of the birth the household invites the church leaders for naming the child. The child is named according to the parent's wish and recorded in the church register. They also offer prayer for the welfare of the child and the household.

### Marriage

Initiative for marriage proposal is taken by the boy's side. According to traditional practice boy's maternal uncle acts as go-between. He visits the girl's parents with the message. If the proposal is accepted, the boy's family goes to girl's parents house to fix the amount of bride price and the date of marriage. The bride price may be both in cash and kind but generally at very reasonable rate. In the meantime, the boy presents the best of his handicraft such as carrying basket, handloom tools etc. To the girl as a token of engagement. In return of this the girl also gives best of her handicrafts such as shawl, bag etc. to the boy. The details of marriage payment and receipt as per survey data is discussed. Out of 100 households, 94 paid the bride price either in term of cash or kind or both. Other 6 households are unmarried households and marriage without bride price payment. The highest bride price in cash is Rs. 5,000/- found in one household. The bride price of Rs. 30/- was paid by the household 50 years back. Besides cash, they also pay bride price in kind. It may be either one or two cows, pigs, daos, hoes etc.

Out of 94 households 70 received free service of one day work in the field by the villagers as marriage payment. Another 35 households received materials like pot, plate, paddy etc. and 31 house-

holds received cash. The highest cash received is Rs. 5,000/- by one household. Most of the marriages were performed in a very simple way.

For fixing the marriage date they count the days of the moon with a view to have the marriage ceremony performed either on full moon day or before. Under no circumstances a marriage takes place on the day of seven i.e. 7, 17 and 27 as these days are believed to be inauspicious for marriage.

By custom, marriage is not permissible among persons belonging to same clan. They believe that if any one marries within the clan, there is a danger of his being killed by enemy or eaten by tiger or death at child birth. Therefore, they marry with persons outside their own clan. Thus the marriage system is exogamous by nature, and monogamous in practise. In case no child is born to the couple, the husband can marry another women with the consent of the first wife. Polygamous marriage were very rare even in the past. At present there is no person in the village with two wives living as the practice is not allowed in Christian tradition. Widow marriage is permissible. Yet a widow or widower is looked upon as a unloving father or mother if he or she has minor children and gets re-married. In case of divorce, if a husband divorce his wife, whatever amount of bride price he had paid to the parents of his wife, is forfeited but not the children. Children remain with the father. In the event of a wife divorcing her husband, she has to return her price taken by her parents. She will also have no right to claim the children or property according to the village custom. There is no restriction to marry with other communities. Yet, person of own community are mostly preferred as they can understand each other better. Marriage by force is unknown to the community. However, some exceptional case of elopement are reported to have taken place in the past.

Another traditional system of marriage is collection of wild banana leaves by the boy to whom the girl is betrothed. This is done on the eve of marriage. For the use in marriage ceremony, the bride's parents ask the bridegroom to bring wild banana leaves. For this service they provide him with a full bamboo cup of tasty ricebeer. As the bridegroom brings banana leaves in the evening his maternal uncle takes him round the village. They put banana leaf, cup filled in

with ricebeer to each and every household at a visible place near the door. This is a sign of invitation. This way the information about the marriage is passed on to all the households in the village. On the following evening, marriage ceremony is performed at the girl's parent's house. The boy accompanied by his family members, relatives and friends goes to take the bride (*Shenhügi*). Already bride's family members, relatives and friends assemble there to receive the bridegroom and his party. The bride is decked in her best clothes and ornaments. All the members assembled there are served with ricebeer and meat. In the meantime presents and gifts such as chickens, shawl, preserved vegetables, paddy etc. are given by the family. Relatives and friends get ready to carry the bride and bridegroom to the newly constructed house. The bride takes all her weaving tools along with her. Before she leaves, the household members ask her for forgiveness of their wrong doing. She also asks for forgiveness from the members of her household. This moment is the touching scene of the marriage. The parents also give a full plate of rice to their daughter which she takes in her hand as she leaves the household. This is a symbolic presentation of food blessing to their daughter. The parents do not accompany their daughter as it is a taboo to do so. The marriage procession is led by the bridegroom's father's sister. Thus, the maternal uncle of the boy plays an important role from beginning to the end in a traditional type of marriage.

At present, marriage system is changed. The villagers who are all christians do not follow all the formalities of traditional marriage. In a church recognised marriage, the pastor or church leaders play leading role from the beginning to the end.

### Death

The news of a death in the village spreads very fast. Every one in the village comes to know of it in no time. If the deceased be a Christian a typical bell is rung from the spire of the church so that people who are not in the village at the time may come back home quickly. All the villagers whether they are related to deceased family or not will come and extend all possible help and share the sorrow with bereaved family. The corpse is dressed nicely by the women related to the deceased. The dead body is decked with the best attire as a token of love and respect for

the departed soul. If the deceased happens to be a non-christian (*Bonyu*), they perform a number of rituals for the departed soul. Raw rice is kept between the deceased's arms and the body and boiled rice in his/her palm. In case the deceased is a male, spear and dao are kept on his right and left handside respectively. All these offerings are meant for their next life.

Normally the dead body is disposed off on the same day if death occurs in the early part of the day. In the past, they buried their deads in the house compound. Now they bury their dead in the grave yard which is located within the village. The size of the grave is about four feet deep, three feet wide and the length is determined according to the size of the deceased. After digging about two feet deep in the middle a smaller excavation is dug about two feet deeper to lay the corpse. Flat stones or hard wood are then put across excavation in which corpse in wooden box is laid. There after the grave is filled in with earth and paved with flat stones, or plastered with cement concrete with inscription of the deceased on it. As to the digging of the grave for non-christians (*Bonyu*) an aged person having no important status in the village society, will first dig the grave by breaking a cowry for male deceased or a bead for female at the site of the grave. For performing this work he is given remuneration in kind. It may be a plot of land or a full basket of paddy or a hen or a pig according to the ability of the bereaved family to afford. Before the dead body is buried all the members of the household finish their eating and drinking as it is a taboo to consume anything for the day after burial. As soon as the digging of the grave is completed, the person who dug the grave first, is asked to kill a dog and a hen. This act precedes the burying of the dead as there is traditional belief that the spirits of animals killed, will escort the departed soul to the village of deads. The dog will go as his guard while the hen will bring him water to drink on the way.

As the dead body is taken out to the grave, a senior male member of the family or relative will lead the procession in the midst of weeping, moaning, war-cry (*Khwenshur*) and the gun shooting. They believe that the sound of gun shooting and war-cry (*Khwenshur*) emboldens the departed soul to go to the place of (*Terongurunyi*) deads. After the dead is buried, they make the grave with the flat stone. If the

deceased be a christian they put the cross or a memorial stone at the head side of the grave. In the past, they constructed monument of the dead but it is not done now.

The household observes mourning for 10 days. During mourning period, they do not do any work excepting collection of water. Their food will be restricted to rice, rice-beer/pork and chicken only. Chillies are not eaten till mourning period is over. Those who meet unnatural death are not buried in the village. They are buried in a distant place from the village and no rituals are performed for such deaths.

These beliefs and practices are not followed by the christian community. Instead, they perform simple funeral ceremony. The pastor of the church

conducts funeral service. He reads out some portion of the holy scripture followed by mass singing and prayer. He gives a brief account of the life of the deceased and prays for the peace of the departed soul and also for the comfort of the bereaved family.

Both Christians and Non-christians believe in the existence of life after death. Non-christians (*Bonyi*) believe that the spirit of dead goes to *Tezũthũng* or *Teronyurunyi*, a place of dead. They also believe that the lucky ones incarnate into sun or moon. Those who die unnatural death go to bad place or place of satan. Christians (*Kehunnyu*) believe that there are two places. One is paradise (*Sungigũdebabin*) and the other is hell (*mazi*). The deads will go to either of the place according to the way of life they had led when alive.

## CHAPTER III

### ECONOMY

#### **Economic resources**

Agriculture is the main economic resource of the village. The lands in the village can be divided into homestead, cultivable and forest land. The land used for homestead and cultivation are purely private property while forest lands are acquired and reserved by the Government. Some forest woodlands belong to the villagers where the cattle and goats thrive on.

The cultivable land is of two types—wet rice cultivable land and dry rice cultivable land. Wet rice cultivation is practised by very few households by terracing land by means of irrigation. Dry rice cultivation is done by clearing the woods by burning where mixed crops like jobs tears, maize, paddy and pulses

are grown. Besides, the farmers grow chillies, arum, tapioca, mustard, ginger, potato, pumpkin, brinjal and other vegetables by means of dry cultivation. These are the important cash crops grow by almost all the villagers. Generally paddy thus cultivated by the villagers is kept for their own consumption.

#### **Pattern of land utilisation**

The exact area of the village is not known as the villages in Nagaland are not cadastrally surveyed. However, a picture of the land utilisation at Kohima district will give some idea of the village under survey.

Data on landuse pattern in Kohima district is given in table III.1.

**Table**  
**Pattern of Land Utili-**

Sl. No.	Size class (Ha.)	Total holdings		Wholly irrigated holdings		Wholly unirrigated holdings	
		No.	Area	No.	Area	No.	Area
1	2	3	4	5	6	7	8
1.	Below 0.5	2,280	501	2,056	417	128	36
2.	0.5—1.0	3,171	1,706	2,216	936	164	107
3.	1.0—2.0	6,837	8,857	2,364	2,551	810	982
4.	2.0—3.0	3,514	7,662	800	1,426	380	577
5.	3.0—4.0	2,882	9,529	343	611	636	1,127
6.	4.0—5.0	1,739	7,850	292	527	316	625
7.	5.0—7.50	2,770	14,875	267	661	808	2,280
8.	7.50—10.0	1,777	15,360	123	393	547	1,464
9.	10.0—20.0	1,426	14,452	36	185	274	1,338
10.	20.0—30.0	471	9,423	4	10	220	512
11.	30.0—40.0	307	10,668	—	—	128	348
12.	40.0—50.0	48	2,100	—	—	20	103
13.	50.0 and above	614	44,638	16	118	402	708
	All sizes	27,836	147,621	8,517	7,835	4,833	10,207

Source : Agricultural Census 1980-81

III.1  
sation, Kohima District

No.	Partly irrigated holdings		Total irrigated area (8+11)	Fallow land other than current fallow	Cultivable waste	Area not available for cultivation
	Total area	Irrigated area				
9	10	11	12	13	14	15
96	35	19	436	3	2	—
791	471	305	1,241	15	142	3
3,663	3,692	2,255	4,806	309	678	40
2,334	3,742	2,168	3,594	513	640	36
1,903	3,815	2,423	3,034	988	1,115	144
1,131	2,592	1,497	2,024	848	1,298	183
1,695	3,445	2,243	2,904	2,098	1,799	484
1,107	4,172	2,064	2,457	2,181	2,546	568
1,116	1,823	660	845	3,742	3,406	847
247	1,109	594	604	966	149	174
179	795	374	374	1,068	283	96
28	156	88	88	144	46	34
196	1,730	546	664	19,648	1,417	2,597
14,486	27,577	15,236	23,071	32,523	13,521	5,206

The table reveals that out of total net area shown (in col. 6, 8 and 10) 23,071 hectare of land are wholly or partly irrigated. The percentage of irrigated area is 50.58 in Kohima district. The total area of 22,546 ha. (42.42 per cent) is unirrigated.

The total cultivated area of 56,436 hectares consists of irrigated and unirrigated holdings. The irrigated land of 7,835 hectares in the district is spread over the Angami areas of the district. The sources of irrigation are canal, spring and other sources like rain water etc. The vast areas of land are being operated by un-irrigated cultivation which is done by jhum cultivation. The unirrigated holdings comprise of 10,207 hectares of land in the district.

### Size of holdings

As per the size of class, larger holdings are devoting more areas under other food crops and cash crops. The agricultural census conducted during 1980-81 reveals that 88.47 per cent of the net area sown under food grains alone and remaining 11.53 per cent is under other food crops including cash crops. This shows subsistence nature of agricultural economy of the state rather than commercialised farming. Out of 45,617 hectares of net area sown 37,373 hectares (81.92 per cent) of lands are used

for growing cereals, 152 hectares (0.33 per cent) for pulses and 8,092 hectares (17.75 per cent) for other food crops. The total 37,525 (82.25 per cent) hectares of land out of net area sown are used for growing food grains only. There is no joint or institutional holding in the state since all holdings are operated individually.

### Workers and non-workers

In 1971 Tseminyu village was having 760 population in 178 households. The households increased to 202 where as the population increased to 1,070 persons in 1981 census. In 1981 census this village was having 570 workers out of 1,070 persons. The working population constituted 53.27 per cent of the total population of the village. There were 414 (72.63 per cent) cultivators among them 49.51 per cent were male and 99.25 per cent were female. The remaining 156 persons (27.37 per cent) were engaged in various other services. Among them 50.49 per cent were male and 0.75 per cent were female. There were 500 (46.73 per cent) non-workers, out of them 261 (46.11 per cent) were male and 239 (47.42 per cent) were female.

Classification of workers in 1971 and 1981 census for Tseminyu village is given in table III.2.

Table III.2

Classification of workers of Tseminyu village by industrial categories—1971 and 1981 census

Industrial category	Number and percentage of workers in 1971 census			Number and percentage of workers in 1981 census		
	P	M	F	P	M	F
1	2	3	4	5	6	7
I Cultivators	378 (91.31)	148 (80.44)	230 (100.00)	414 (72.63)	151 (49.51)	263 (99.25)
II Agricultural labourers	—	—	—	—	—	—
III Livestock, forestry, fishing, hunting & plantations, orchards & allied activities	1 (0.24)	1 (0.54)	—	—	—	—
IV Mining and quarrying	—	—	—	—	—	—
V(a) Household industry	—	—	—	—	—	—
V(b) Other than household industry	2 (0.48)	2 (1.09)	—	—	—	—
VI Construction	1 (0.24)	1 (0.54)	—	—	—	—

Table III.2—Concl'd.

	1	2	3	4	5	6	
VII Trade and commerce		—	—	—	—	—	—
VIII Transport, storage & communications		2 (0.48)	2 (1.09)	—	—	—	—
IX Other services		30 (7.25)	30 (16.30)	—	156 (27.37)	154 (50.49)	2 (0.75)
Total workers		414 (54.47)	184 (51.25)	230 (57.36)	570 (53.27)	305 (53.89)	265 (52.58)
Non-workers		346 (45.53)	175 (48.75)	171 (42.64)	500 (46.73)	261 (46.11)	239 (47.42)

The number and percentage of workers for categories III, IV, V(b) & VI to IX pertaining to 1981 census could not be shown as the same were clubbed together under other services. It is seen from Table III.2 that in both 1971 and 1981 censuses the number of workers engaged in cultivation is higher than in any other category. During 1971 census we find that 80.44 per cent of the total male workers were in category I, 0.54 per cent were in category III and VI, 1.09 per cent in category V(b) and 1.09 per cent in category VIII. Remaining 16.30 per cent of them were in other services as categorised in 1971 census. Where as during 1981 census we find that 49.51 per cent were cultivator and other 50.49 per cent of male workers were in other services. The workers can be found participating in the different fields of economic activities in 1981 census also. The percentage of female workers in cultivation is higher in 1971 census than 1981 census and the percentage of female workers in other services which was nil in 1971 census was 0.75 per cent in 1981 census. The percentage of workers participating in the economic activities and the nature of changes during two censuses show that the villagers have taken up the other means of economic activities also alongwith agriculture. Tseminyu village which was purely agriculture based during 1951-1961 had changed during 1971 and 1981 census. It is also observed that few female workers were engaged in category IX during 1981 census.

#### Agricultural resources

Agriculture plays an important role in the village economy. The livestock plays the next important role followed by forestry. Agriculture, livestock and forestry are the economic resources of Tseminyu village dwellers. These are discussed here under.

#### Land ownership and land tenure system

The system of land tenure in the village is similar to that of other Naga tribes of the state. The customary laws although unwritten and based on customary usages give protection to the private property. Land belong to the families and the clans since the time immemorial, so that each of them gets sufficient land where shifting cultivation can be practised conveniently. The families and clans therefore when they settle try to acquire as much land holding as possible. If a great portion of land remains unused by one particular family the legitimate holder, however, may agree to lease a portion of it, but in no case the land can be disposed off permanently as the inheritance to the landed property remains under the ownership of the family or leaneage group even though it has to be divided amongst the successors. There is also a sort of corporate landed property of the village or khel, the produce of which are used in construction or renovation works of village gate or Panchayat halls and other public places. There are also ancestral lands which remain undivided for many generations. Every individual member of the clan is entitled to get a share of clan lands. However, the proper authority which controls the ownership of the land is the village council.

#### Cycle of agricultural operations, techniques and tools etc.

According to the findings of Agricultural Census 1980-81 another characteristics of agriculture in Nagaland is absence of double cropping. The technique of double cropping is yet unknown in many parts of Nagaland. This is because of the irrigation system



of the state. Almost entire irrigated area is irrigated by diversion channels during the kharif season only. The discharge of streams and reservoirs dry up during the rabi season when water is required for double cropping.

Technology employed by the people has remained primitive both in agriculture and non-agricultural activities due to various reason. Human labour contributes most of the power required for agricultural operations. The age old home made tools used for agricultural operations made of bamboo and iron can be seen in many households. The machine made spade, iron scrappers, daos, axe etc. are also bought and used only when the local manufacture of the same fall short.

Terrace cultivation or settled/permanent cultivation is practised by few people as jhum cultivation is predominantly practised in most of the areas in Nagaland. Although in Kohima district terraced cultivation is done mostly yet the same is practised by a few Rengmas in the Tseminyu circle. For both types of cultivation only power used in human labour. No bullock or buffalo is used for ploughing but in the Angami areas of the district power tillers are also used these days.

#### **Economic activities and nature of change**

As stated earlier the main economic activity in the village is agriculture. Besides, the villagers are also engaged in weaving, blacksmithy, cattle and pig rearing. Although these might have got the first place alongwith agriculture in the past, now these are carried out as part time work in many households. Weaving is entirely confined to the women folk since time immemorial. Besides weaving, women shoulder the responsibility of cultivation works also. The tradition of weaving are handed down from mother to daughter. Now a days the hand woven dresses are being replaced by mill made clothes. That is the reason why ginning and dying of cotton in traditional way are fading away. Cotton which was grown in plenty in the Rengma areas is being given up because of decrease in demand.

In olden days the Rengmas were probably the only Naga tribe who made iron by boiling and heating the stone which contained iron ore. The Rengmas are considered to be among the best Naga blacksmiths. During the survey only one blacksmithy unit has come across which was started 3 years back. The

owner of this unit said that he faces scarcity of raw materials. So he makes daos, axes and other agricultural tools etc. only on demand. He brings raw materials from Dimapur and from the Naga Armed police camp which is located in the village. Daos are sold for Rs. 50/- to Rs. 60/- each. Hoe and axe for Rs. 25/- to Rs. 30/- each. The tools he makes are sold locally. The traditional occupation of the Rengma Nagas of Tseminyu village is agriculture and members of the Rengma community still follow it. The new occupations now being practised by them are labourer, road construction, building construction and clerical and teaching jobs. The educated youths do not like to hold the traditional occupations of the parents. So they come out of the village and settle in the places where they earn their livelihood. This attitude is welcomed by the community.

#### **Livelihood pattern**

There are many people who have entered into Government services or contract works, business and supply works. These people live a better life than cultivators. Yet the majority of the population are cultivators and cultivation is the main source of livelihood. Even the people who are gainfully employed in service or engaged in business cultivate their land though not for full time. They hire labourers on daily wage for agriculture operations. Most of the people who stay in towns have a plot of their own in the village or hire a plot from the village and cultivate it to grow food for their own consumption. Fire wood which is expensive in the towns is also supplied from the fields. These kind of people often go to the village for fishing and hunting of birds and animals in their spare time.

The cultivators during the slack season participate in activities relating to the community. Community fishing and hunting which are accompanied by singing and dancing are enjoyed by the villagers. Everyone is engaged in the household industries like basket making, wood carving, carpentry and blacksmithy while women are engaged in weaving. Thus the economy of the village is primarily an agricultural economy and the people are totally dependent on land for their livelihood.

The table III.3 gives information on main occupation and educational standard of the head of the sample households of Tseminyu village.

Table III.3

**Main occupation of the head of household and their educational standard (Based on survey data)**

Educational standard	Main occupation of the head of household			
	Cultivator		Govt. service	
	M	F	M	F
1	2	3	4	5
Illiterate	19	17	8	3
Primary	8	2	8	—
Middle	10	2	10	—
Matriculation & Secondary level	8	—	5	—
Total	45	21	31	3

It is observed that out of 100 sample households 76 were headed by males, among them 45 were cultivators and other 31 were government servants 19 cultivators and 8 government servants were illiterate, 8 cultivators and 8 government servants were literate upto primary level, 10 cultivators and 10 government servants were literate upto middle and 8 and 5 respectively were literate upto matriculation

and secondary level. 24 households were headed by females. Out of them 21 were cultivators and 3 were in government service. Out of 21 female heads whose main occupation was cultivation, 17 were illiterate and 2 each were educated upto primary and middle standard. There were 3 female heads of the household whose main occupation was government service but they were illiterate.

### Traditional occupation

There is not much change in traditional occupations of the villagers. People who live in the village cultivate their land and practise weaving, wood and bamboo works as their traditional occupations while educated youth come out of the village in search of jobs for their livelihood. The village elders also do not want their offspring to continue their traditional occupations after they have acquired knowledge and qualification to hold jobs in the various other fields. They send their children outside the village and even outside Nagaland for better education.

### Job satisfaction and nature of aspiration

82 persons responded to the question whether they are satisfied with their present occupation. The following table shows the aspirations indicated by them for their sons and daughters.

Table III.4

**Expectation about occupation of son as related to occupation of informant classified by religion and caste/tribe of the head of the household**

Occupation of father	Numbers	Numbers expecting son to be in				
		Govt. service	Cultivators	Teachers in educational institution	Administrative service (officer)	Medical services
1	2	3	4	5	6	7
<b>Christian/S.T./Rengma</b>						
Nurse	1	1	—	—	—	—
Librarian & Book keeper	3	3	—	—	—	—
Teachers	3	2	—	1	—	—
Book keeper	1	—	—	—	1	—
Clerk	3	2	—	—	—	1

Table III.4—Concl'd.

1	2	3	4	5	6	7
Police	7	6	—	1	—	—
Wholesale in livestock	1	—	—	—	—	1
Cultivator	50	36	5	5	3	1
Tool maker	2	2	—	—	—	—
Welder	2	1	—	1	—	—
Painter	2	2	—	—	—	—
Driver	1	1	—	—	—	—
Labourer	4	2	—	1	1	—
<b>Non-christian/S.T./Rengma</b>						
Cultivator	2	2	—	—	—	—
<b>All religion/S.T./Rengma</b>						
Total	82	60	5	9	5	3

Table III.4 shows that out of 100 sample households 82 are having male issues or sons. These 82 households are classified by occupation and their religion. 80 households belong to Christians while 2 are non-christian.

It is interesting to note that no father wants his son to be in his own profession except 1 out of 3 teachers wants his son to be in teaching and 5 out of 50 cultivators want their sons to be in cultivation. It shows that these households are having strong feeling about their traditional occupation i.e. agriculture considering that it is the mainstay of their livelihood. They are not satisfied with their occupation as cultivators. 36 of them want their sons to be in the government service, 5 want them to be in teaching, 3 want their sons to be administrative officers while 1 wants that his son should be a doctor. There is 1 father who is dealing with whole sale in livestock and wants his son to be a doctor. One of the clerks also wants his son to be a doctor. From this table it appears that the expectation to see their sons to be in Government service prevails among all the strata of the population of the village.

#### Description of different occupations

Agriculture is the main occupation of the villagers. There are some who are engaged in different

occupations but agriculture still remains the mainstay of the village dwellers.

Shifting or Jhum cultivation by slash and burn method is by far the most important type of agriculture followed in the village. Jhum cultivation stands on the field only for two years but its cycle might have covered five to nine years. Jhum cycle's duration however is limited in Nagaland. This is because of the efforts made by the administration and villagers themselves to keep portions of their forests protected from constant ravages. Its main disadvantage is its deleterious effect on soil fertility. Its productive capacity is hardly replenished. This traditional system of cultivation is most practical on the steep hill sides. The yield per acre of jhum lands is comparatively less. Many important and concrete measures have been taken by the Government of Nagaland to apply innovations into the existing agricultural pattern and standard but the terraced system is not feasible in the Rengma tracts. However, a large number of crop protection chemicals, seeds, fertilisers, agricultural implements, de-husking machines and plough animals are being distributed by Agriculture department among the rural farmers who are willing to develop their lands into terrace fields. To evolve the new interest among the farmers Government is opening demonstration centres, extending agricultural grants and loans among the farming communities.

Though very few farmers in Tseminyu village have terraced fields they have taken the full advantage of crop protection chemicals such as amonia, gam-mexane, D.D.T. powder, and nicotin sulphate for controlling rice bugs, case worms, rinderpest, citrus and vegetable aphids etc. The government has been laying special emphasis on research in agriculture/horticulture, plant pathology, pisciculture, soil survey and soil conservation. With sustained efforts a few villagers are now trying to take up terrace cultivation with financial help from the Government.

The farmers also feel that terrace system of cultivation is good ultimately. They are aware of the fact that Jhum cultivation leads to soil erosion and can not support the growing population for a long time.

#### **Practises connected with jhum cultivation**

*Selection of Site:* Jhum or shifting cultivation is known as *Mazu* by the Northern Rengmas and Barong by the Southern Rengmas. This system of cultivation is known differently by the Eastern and Western Rengmas.

In the village, shifting cultivation is carried on in blocks. Generally each village has khel system as upper, middle and lower khel. Sometimes shifting cultivation is done combining two khels into one block in which case the cultivation is carried on in two blocks, and sometimes the same is carried on in three blocks depending on the number of households in each khel. The system of cultivation in blocks has certain advantage as they can jointly construct a single track to reach the field. It is also easier to keep away the wild animals and pets from the entire block. That way the farmers feel more convenient than carrying the cultivation in isolated fields.

The fields are shifted from one place to another in regular cycle. The selection of the area and its size to be cleared in a particular year is done by the village council. In each block in addition to clan and individual family land, there is also some common land.

If a particular household does not have any land of its own or is not able to get clan land for cultivation, a plot is given from this common land. After the cultivation cycle is over it is reverted to the village land.

#### **Nature of produce**

Jhum cultivation is done in a patch of land which is left uncultivated for some years after cultivating it for a few years continuously depending on local conditions. The same plot is brought into cultivation at the end of the period/cycle which is almost regular. The cycle varies from place to place.

The main food crop all over the state is rice. Other important crops are millet, job's tears, maize and pulses. A large variety of crops is grown during Kharif season. These are autumn rice, winter rice, maize, millet, chillies, potato, sugar cane, soya beans, French beans, vegetable, sesamum, etc. Mustard, peas and wheat are the main crops during Rabi season. Fruits like banana, guava, pineapple, pear, plum, peach are also grown aplanty in this area.

#### **Tools and equipments**

Tools and equipments that are age old agricultural means are still in use since jhum cultivation is same as it was in the past. Of all the implements dao is the most essential one for cutting the trees, clearing jungle and for other purposes. For cutting and felling the trees axe is used. Spade, dao, picks, dibble etc. are used for scratching and dibbling the earth. The soil is thoroughly raked and harrowed with rake and harrow. When the paddy plants grow up weeding is done with the help of hoe and scrapper. For harvesting sickle is generally used. Baskets of bigger size and shapes made of bamboo slits are used for storage. For carrying crops home a bamboo basket is used.

Table III.5 depicts the important tools and implements used in the sample households.

Table III.5

## Important tools and equipment for agriculture/horticulture as related to educational level of head of household

Educational level of head of household	Total number of household	Number of households owning land	Number of household using					
			Dao	Hoe	Sickle (Jankhi)	Rake (Bharo)	Iron scrapper (Gu-u)	Beating stick
1	2	3	4	5	6	7	8	9
Illiterate	47	47	47	47	47	47	47	16
Literate upto Primary/Middle	48	48	48	48	48	48	48	12
Matric or Higher Secondary	5	5	5	5	4	5	5	1
Total	100	100	100	100	99	100	100	29

Note : Literate upto Primary includes—Literate formal, Non-formal, Primary and Middle.

From table III.5 it can be seen that 47 per cent of the head of household are illiterate, 48 per cent are literate upto primary level and other 5 per cent are literate upto matric or higher secondary level. It is also seen that every household owns land. The tools and implements used by both illiterate and literate households are dao, hoe, sickle which is called *jankhi* in local language, rake (*bharo*) in local language, iron scrapper (*Güü*) and beating sticks. Sickle for harvesting is used by 99 per cent of households. Generally, harvesting is done by sickle but it can be done also by bare hands. Beating stick is used by 29 per cent of the households for beating the paddy out from the hay. Other way to separate paddy from the hay is to trample on the bundle of paddy by feet in twisting manner by which the paddy is separated from hay.

It is seen that out of total 29 households who use beating sticks the highest number is that of illiterate households i.e. 55.17 per cent, followed by literate upto primary level comprising 41.38 per cent and literate upto matric or higher secondary level comprising 3.45 per cent.

### Organisation of manpower

Generally all the adult members of the cultivating households take part in various agricultural operations. In Naga society the womenfolk besides carrying meals or cooking meals in field huts equally participate in cultivation. Sowing and harvesting are actively carried out by them while male members assist them. Sowing of other crops by digging holes

is done by both male and female members of family. Weeding is done by many persons at a time. The rich people engage labourers for this purpose who are paid wage per day. The daily wages vary from village to village. The wage rate which was Rs. 3/- for males and Rs. 2/- for females in 1963 has increased at present to Rs. 45/- to Rs. 50/- per head per day. Sometimes members of organisations like womens association, student's union or the inmates of institutions undertake weeding work on contract basis for raising funds for their respective organisations. Mid-day meal is supplied by the employer.

The poorer people do not engage labourers on wage basis. A number of friends and relatives combine to form a reciprocal labour group and work on their fields in turn. The owner of the field has to serve the mid-day meal to all.

Reaping operation is also generally done on mutual help basis. After a date is fixed a man calls his friends and relatives and lady calls her friends and relatives. They proceed to the field with cooked meat and rice for mid-day meal. They reap for the whole day from morning till evening happily chatting and singing. These operations are taken by the cultivators by heart which they enjoy. The Naga cultivators seldom hire labourers for cultivation. School going children over 14 years of age assist the parents in various operations of cultivation during their holidays. Very few children below 14 years of age are actively engaged in cultivation although we find them follow-

ing the adult members of the family as baby sitters. Child labour is not prevalent in Nagaland.

### Sources of finance

All expenditure in connection with various operations during cultivation are met by personal savings. Expenditure, on tools, equipments, seeds and labour although not recorded by the cultivator families, are minimum.

The intending cultivators can get the various assistance from Agriculture Department. During 1984-85, 300 tons of fertilisers were procured and distributed involving the state expenditure of Rs. 9.00 lakhs. 16 fertiliser trials on jhum cultivation and 40 compost campaigns were conducted during that year. State Government has many schemes and programmes under soil conservation department. These are land development (bench terracing in hill slopes), stream bank erosion control etc. Besides, state plan schemes under NEC and CSS which are centrally sponsored schemes are also being implemented in Nagaland. The state schemes under NEC and CSS are Watershed Management Project (NEC) and Jhum Control Projects (CSS).

Among these projects jhum control project is the most ambitious project which is fully financed by the Central Government. Under this project a single farming household is proposed to be the unit of land treatment programme. This will be provided with financial assistance for land development and other farm inputs. The total allocation under this programme during Seventh Five Year Plan period is Rs. 13.20 crores out of which Rs. 86 lakhs has been earmarked during 1985-86.

### Draught Relief Scheme

A scheme was taken up under the drought relief programme during 1985-86. An area of 1,000 hectare was brought under the scheme by procuring 150 metric tonnes of various seeds like potato, wheat, maize, mustard and soyabeans and 40 metric tonnes of chemical fertilisers and 5.3 metric tonnes of plant protection chemicals incurring an expenditure of Rs. 8.26 lakhs.

New methods of agriculture are also being taken up by the farmers. These are horticulture and plantation crops. Additional areas brought under horticul-

ture and plantation crops during 1986 are as follows: Horticulture—294 Hectare, Coffee—145 Hectare, Cardamom—138 Hectare, Spices—70 Hectare and Vegetables—367 Hectare. The farmers are being encouraged by the Government to adopt the improved cropping patterns. The economic condition of the agriculturists will improve if the modern and improved methods of agriculture are adopted. The cultivators in Nagaland are no doubt self sufficient but there is need for various cash crops to be produced by the farmers so that the markets in Nagaland too will be able to compete with others in the country.

### Nature of expenditure in connection with various operations of cultivation

As stated earlier the cultivation works are accomplished by the adults assisted by the young people during holidays in every household. Therefore it is not possible to ascertain separately the expenditure incurred on various operations. In Nagaland about 90 per cent of the population depends on agriculture for their livelihood. High priority was therefore given to the development of Agriculture by the present Government. The main aim of the government is to attain self sufficiency as early as possible. Accordingly the following strategies have been adopted.

- (a) To provide irrigation to as much land as possible within shortest possible time.
- (b) Intensification of cropping under rainfed conditions by introduction of non-traditional crops such as wheat, potato, pulses and oilseeds.

In order to promote fertiliser consumption by the farmers in the state, the state Government has liberalised the rate of subsidy to 50 per cent which was earlier issued to cultivators at full cost. The important fertilisers such as ammonium sulphate, super phosphate, urea of potash and bone meal are distributed to the villagers under this scheme. Proper demonstrations are also done to make effective use of such fertilisers.

As a relief measure, agricultural loans are also extended to deserving applicants on the fulfilment of certain conditions such as giving of security pledges and mortgages.

### Training and visiting programme

Under the Training and Visiting Programme the field staff are imparted training at the district and sub-divisional levels once in a fortnight. These trainings cover the field operations required during that particular fortnight. After the training the field staff go back to villages and through a few selected contact farmers necessary techniques and information are disseminated to the villagers.

### Marketing of produce

There is no organised daily market or weekly market in the village. However there is one daily market in Tseminyu HQ. at a distance of one

kilometre. Locally produced fresh vegetables like mustard leaves, squash, brinjal, chillies, beans, pumpkin, ginger, fruits and other crops are available there. These are brought by the neighbouring villagers. Sometimes locally reared chicken and fish procured from Dimapur and other places also are available. Meat is sold by the local butchers. The villagers buy sugar, tea leaves, milk powder etc. from the few grocery shops. The consumption of meat is high in this area and therefore pigs and cattle are brought from neighbouring state to meet the demand.

Table III.6 gives an idea of crop production, consumption and marketing within and outside the village.

Table III.6

Crop production, consumption and marketing classified by religion and caste/tribe/community

(Survey Data 1987)

Religion/ Scheduled Caste/ Scheduled Tribe/ Community	Crops cultivated	Number of house- holds cultivating	Yield per cultivating household (in kgs.)	Consumption per culti- vating house- hold
1	2	3	4	5
Christian/Scheduled Tribe/Rengma Naga	Paddy	97	1,227.730	1,227.730
	Maize	53	22.360	22.360
	Soya beans	2	5.000	5.000
	Aram (taro)	96	57.810	57.810
	Chilli	96	32.760	32.760
	Beans	91	21.760	21.760
	Mustard leaves	91	41.650	41.650
	Tomato	66	12.350	12.350
	Brinjal	59	10.510	10.510
	Pumpkin	67	33.060	33.060
	Potato	1	15.000	15.000
	Naga Onion	20	7.750	7.750
	Tapioca	38	22.760	22.760
Ginger	80	17.250	17.250	
Non-christian/Scheduled Tribe/Rengma Naga	Paddy	2	2,500.000	2,500.000
	Maize	1	20.000	20.000
	Beans	2	85.000	85.000
	Chilli	2	50.000	50.000

Table III.6—*Concl.*

1	2	3	4	5
Non-christian/Scheduled Tribe/Rengma Naga	Arum (Taro)	2	85.000	85.000
	Mustard leaves	2	60.000	60.000
	Brinjal	2	12.000	12.000
	Tomato	1	20.000	20.000
	Pumpkin	1	45.000	45.000
	Tapioca	1	30.000	30.000
	Ginger	1	20.000	20.000

From above table it is seen that crop produced are locally consumed and not marketed at all.

Commodities are sold mostly on cash payment. Barter system is not prevalent in the village. The two grocery shops remain open on all days except on Sundays. These shops sell almost all things of daily use. The villagers visit these shops frequently to purchase articles like dal, vegetable oil, salt, sugar etc. For books, clothings, shoes and medicines of course, they need to come to Tseminyu HQ. The villagers even go to Dimapur and Kohima town to purchase such articles.

#### Time and activities connected with agriculture

Time of different activities connected with agriculture differ mainly because of two types of cultivations viz. Jhum cultivation and Terrace type cultivation. Calendar of activities connected with cultivation is as follows :

Table III.7

#### Normal time of activities connected with agriculture

##### (a) Terraced Cultivation

Time	Nature of activity
April-May	Sowing of seeds

June-July	Transplanting
Last week of July-August	Weeding
November	Harvesting

##### (b) Jhum or Shifting Cultivation

January	Clearance of forest
February-March	Drying of felled trees and burning the same
March-April	Sowing of seeds
May-July	Weeding
August-September	Harvesting
October-November	Removal of paddy to home from field.

##### (i) Seasons for the main crops other than paddy

The table III.7 shows the time of activities connected only with paddy cultivation under both terrace and Jhum (shifting) system of cultivation. As stated earlier, the jhum cultivation is the system of cultivation where mixed crops are grown. Such main crops are shown with time of activities in table III.8.

Table III.8

#### Time of activity connected with the main crops other than paddy

Name of crop	Time for sowing	Time for harvest
1	2	3
1. Millet	January	April-May
2. Maize	March	July



Table III.8—*Concl.*

1	2	3
3. Arum (Kachu)	March	December
4. Pulses	May	December
5. Ginger	March	January in the following year
6. Potato	January	March
7. Lentils	March-April	October-November
8. Job's tears	January-April	November
9. Beans	March	May-June

### (ii) Livestock and animal husbandry

The principal domestic animals are cattle, pigs and poultry. The climate is suited for rearing of cattle and goats in the state. There are good pasture grounds all over the area with plenty of grass. The animals although small in structure are quite strong. The villagers get money from the sale of milk as well as by selling cattle. The cattle are kept far away from the homestead and are looked after by some Nepalis in "Khuties".

Among all the animals perhaps pigs get the most attention. Special feed prepared from the crops is given to them. The feed for pigs is prepared mainly from paddy husk ground maize and vegetables after boiling the mixture. The Nagas have more pigs than cattle and poultry. Although the pigs are kept by every household special piggery or pigsty is not raised in the village. Similarly, although poultry is very common among the people they are kept inside the house. They do not raise special pens for poultry birds. The village people make good money by selling the poultry birds and eggs.

It is observed from the livestock data collected during the survey that two sample households whose head are teachers by occupation sold pigs and earned Rs. 2,000/- to Rs. 5,000/- each during last one year. One book keeper also earned Rs. 3,500/- by selling a pig. A cultivator earned Rs. 1,200/- by selling a pig. Even an office attendant and a labourer earned

Rs. 2,000/- and Rs. 3,000/- by selling a pig and a milch cow respectively.

As discussed earlier the villagers have a fairly large number of animals which they rear for consumption of meat and for sale locally. They make profit not only from the sale of cattle but cow dung as well. The villagers rear cattle and pigs more than any other animals. Cattle are generally of ordinary breed but some of them are now rearing improved breeds also. A few Nepalis have *Khuties* near the headquarters and make good income from selling milk.

The development policy of Animal Husbandry and Veterinary being rural oriented, priority is given to the development of poultry, piggery, cattle, sheep and goats supported by adequate veterinary services in order to build a sound economy for the rural people. There are six farms located at Kohima, Dimapur, Medziphema, Mokokchung, Tuensang and Mon in the state. The department has strengthened these farms by providing additional staff and facilities such as medicine, feeds and improved poultry birds etc. The existing cattle breeding farms at Medziphema, Lerie, Aliba and Tuensang provide breeding bulls to the farmers on subsidised rate. There are six piggery development farms in the state. Under Integrated Piggery Production scheme the poor farmers are given cross bred gilts and feed on 50 per cent subsidy.

Table III.9 gives some idea on animal husbandry in the sample households of Tseminyu village.

Table III.9

## Animal husbandry classified by purpose, method of feeding and prospects

Description of livestock and poultry	Number of House-holds	Purpose	Number of households rearing and following in respect of feeding Traditional	Number of households rearing and reporting problem Death caused by sickness
1	2	3	4	5
Poultry birds	22	Domestic consumption	22	22
	66	Consumption & for sale locally	66	66
Cow	37	Consumption & for sale locally	37	35
Duck	3	Domestic consumption	3	3
Goat	12	Consumption & for sale locally	12	12
Pig	2	Domestic consumption	2	2
	45	Consumption & for sale locally	45	45
No. of households not rearing animals	5		—	—

From the above table it is observed that out of 100 sample households 95 households rear domestic animals and birds like cat, dog, chicken, ducks, cow, goats and pigs. Other 5 households do not rear any animals and birds. Very few households keep cat as domestic pet. Every household in the village rear the animals and birds mentioned in the table. There is no particular household who rears only one type of animals. The sample households rear these animals for their own consumption and if some households want to dispose of the surplus for money they do so locally. The animals are not reared on farming way but they are kept in the house where people stay excepting cows and goats. Majority of households are seen keeping pigs and chicken. Cows are kept in the outskirts of the village. Out of 37 households who keep cows along with the other animals only 2 households earn money from sale of milk. All the households use traditional method of feeding. They frequently face the problem of death of birds and animals as there is no veterinary dispensary in the village.

**(iii) Forests**

Forests have great economic value and form the principal source of revenue. They provide fire-wood and building materials in addition to barks and leaves which are highly priced by the local people for manufacture of dyes and drugs. The forests in the state give direct income. Agar wood, teak and rubber have been exploited on large scale for trade purposes

and they fetch good income. According to the Naga Hills Jhumland Regulation Act 1946, the village forest belongs to the people who have absolute rights for other purposes. In Nagaland forests are graded into three classes viz. (i) private forests which belong to the village people, (ii) protected forests and (iii) reserved forests which are under the charge of the Government. The area under forest for Tseminyu village is not available. The villagers cut the fire wood from their own wood lands and keep it on the road side. They arrange it in piles of 5'x5' which they can sell for Rs. 350/- to Rs. 400/-.

**(iv) Village industries**

The old cottage industries which play a vital role in the village economy and which deserve mentioning are (i) Weaving and dyeing (2) Work in bamboo and cane (3) blacksmithy (4) Pottery and (5) Wood work.

These industries are run by every household even today. The villagers may not devote their full time in these crafts as they are time consuming but the same are done in their leisure time and specially during off season.

**(a) Weaving and dyeing**

Weaving is practised in every household. It is a traditional craft of all the Naga tribes. Weaving is entirely confined to the womenfolk who besides shouldering the domestic and cultivation works,

weave their own clothes. The tradition of weaving is handed over from mother to daughter. The Rengmas weave a large variety of colourful clothes which are known for their beautiful designing and processing. The distinctive costumes and apparels comprising wrappers, shawls, waist clothes, girdles, scarfs and lungis shine gorgeously with skilful colour combination in their traditional fashion and style. The best Naga shawls with different textures are woven of yarn.

#### **(b) Cane work**

Cane is largely used in making bowls, mugs and containers with multicoloured engravings on them by all the Naga tribes. They also make beautiful cane helmets and hat frames. Baskets are made in different shapes and sizes. These are used for different purposes like carrying luggage and merchandise, carrying and storing crops and other household goods. Cane ornaments such as head bands, bangles, leg guards etc. are other specimens of their fine workmanship. A typical haversack/bag for carrying goods is a cane frame sewn over by a thick cloth and with the decorations of shales and beads. For the above cane work, there is no such establishment within the village. The villagers practice the crafts in their leisure time. The work in cane and bamboo is not practised by every villager these days as the craft needs raw materials as well as manpower. The availability of modern cheap varieties of articles for storing household goods, fashionable ornaments and dresses are the other reasons due to which the craft is not widely practised. This kind of craft can be conserved only by the Government establishments where some skilled persons can be engaged and such articles produced on larger scale.

#### **(c) Blacksmithy**

The local blacksmithy shops where certain agricultural tools and weapons are made, still exist but their number is negligible. Whatever they produced is sold locally. The Rengmas are considered to be the best Naga blacksmiths. The only blacksmithy unit in the village caters to the need of agricultural tools and equipments of the villagers.

#### **(v) Commerce**

Prior to the British advent barter system played a dominant role in the local economy. This primitive system was prevailing among all the neighbouring tribes. Merchandise comprising woven goods, yarns,

livestock, food grains, agricultural tools, household furniture etc. were exchanged in the community. There were no market centres. Trade and commerce were conducted by vendors and pedlars. The Naga tribes also practised this primitive system. The medium of exchange among the Angami Nagas was a conch-shell equivalent to one cow which also reckoned value in terms of hoes. Among the Rengma Nagas one cow was worth fifty baskets of rice. They also used the spear heads and daos for currency. Even now barter is prevalent in some remote villages where there is no communication with administrative centres. There was inter district trade across the hills from Manipur to Sibsagar. The Rengmas sold their cotton and iron implements in a hat on the bank of the river Dhansiri. The monopoly of Rengmas in trade in iron tools and implements continued till the advent of British to Naga hills.

Under the scheme of assistance to pisciculture in Nagaland the department has taken up paddy-fish culture in the state by giving cent per cent subsidy to the farmers. Response to this scheme among the farmers is encouraging. As per Fishery Departments during 1981-84 a sum of Rs. 3.50 lakhs has been kept under this scheme. During the period 10 lakhs fingerlings were distributed to 520 farmers which is expected to produce 50 metric tonnes of table fish.

#### **(vi) Fisheries**

So far as Tseminyu village is concern, there is hardly any fishery there. It may be due to the location of village that the people are not taking up fishery as an occupation inspite of the facility extended by the state Government. No fish farmer has been reported during the survey. Paddy-cum-fish culture scheme is not feasible in this village as the cultivation system in Rengma area is Jhum cultivation and area under terraced system of cultivation is almost negligible.

#### **(vii) Other occupations**

The state Public Works Department (PWD) provides employment to a large number of persons of both sexes of the village through out the year as labourers for the construction and maintenance of roads.

#### **Indebtedness**

During the survey no case of indebtedness to private money lenders was reported. There were

some households who have availed building advance, industrial loans, bank loan etc. from the government agencies. The state government agencies like Works and Housing, Veterinary and Animal Husbandry, Industry, Fisheries and the Rural Banks are the main agencies where from the rural poor farmers can get loans and advance for construction

of dwelling houses, construction of fishery ponds etc. and also obtain fingerlings, crop seeds, cross-bred animal with feeds on subsidised rates.

Table relating to households indebted classified by source, occupations, terms and conditions is given below:

Table III.10

Households indebted classified by source, occupations, terms and conditions

Source	Occupation	No. of households	No. of households taken loan in Rs.	No. of households taken loan at the interest of	No. of households taken loan on terms and conditions of repayment
1	2	3	4	5	6
State Bank of India Tseminyu	Teacher	2	(1) Rs. 10,000 (2) Rs. 10,000	10% per annum 10% per annum	Repayment should be made in instalment of Rs. 2,500/- per year. 50 per cent subsidy is paid by the Deptt. to construct the Fishery Pond and the Bank gives the financial assistance to cover the substantial cost of the construction of pond. Which should be repaid in one instalment within 6 years.
Deptt of Fisheries	-do-	1	Rs. 10,000	—	
State Bank of India	Cultivator	3	(1) Rs. 48,000 (2) Rs. 5,000 (3) Rs. 3,000	(1) 6 ½ % per annum (2) 6 ½ % per annum (3) 6 ½ % per annum	Repayment within 6 years failing which a plot will be forfeited.
Deptt. of Works & Housing	-do-	1	Rs. 5,000	—	The amount was given to him under Low Income Group Housing Scheme (LIGHS)
State Bank of India Tseminyu	UDA (PWD)	1	Rs. 5,000	—	The amount should be refunded in one instalment failing which shop will be seized.

There were three teachers in the sample households who took loans of Rs. 10,000/- each from the Department of Fisheries. Another household who was a cultivator took loans for construction of his house from Works and Housing Department and three households who took loan for agriculture on interest of 7 to 11 per cent per annum and the amount is to be repaid in easy instalments.

Income and expenditure

Income pattern of the sample households from different sources were collected during the survey. Even though it may not be possible to get the full picture from collected information, still it would give a rough idea of the income pattern in Tseminyu village.

**Table**  
**Distribution of households by sources of income**

Income group	No. of households	Source of Income							
		Cultivation		Rent		Construction		Livestock products	
		No. of Households	Average income per household (Rs.)	No. of households	Average income per household (Rs.)	No. of households	Average income per household (Rs.)	No. of households	Average income per household (Rs.)
1	2	3	4	5	6	7	8	9	10
Upto 5,000	15	15	3,048	2	3,500	1	4,700	6	1,091
5,001 to 15,000	46	46	10,500	—	—	3	11,533	5	11,090
15,001 to 25,000	33	33	17,500	8	18,469	14	20,436	2	21,300
25,001 to 35,000	5	5	28,400	—	—	1	33,562	2	31,250
35,001 +	1	1	35,100	—	—	1	50,000	—	—
Total	100	100	945	10	2,197	20	6,012	15	4,315

The 100 sample households are divided into five different income groups and their average income per household has been worked out by source of income. There were 15 households in the income group upto 5,000 per year. Their average income per household from cultivation was Rs. 3,048/- Two households derived average income of Rs. 3,500/- per year from rent. One household in this income group got average income of Rs. 4,700/- from construction and 6 households whose income source was livestock got

average income of Rs. 1,091 per household. The other 6 households got income from service and their average income per household was Rs. 1,733/-. The average income of these 15 households from all sources was Rs. 3,558/- per year.

Similarly, there were 46 households who fall in the income range Rs. 5,001/- to 15,000/-. They derived income from cultivation, construction, livestock, service, art and crafts and also from forests. The average

**III.11**  
**and average income from each source**

		Source of Income				Average income from all sources
Service		Art and craft products		Forest product		
No. of households	Average income per household (Rs.)	No. of households	Average income per household (Rs.)	No. of households	Average income per household (Rs.)	
11	12	13	14	15	16	17
6	1,733	—	—	—	—	3,558
36	9,500	1	13,700	—	14,900	10,614
9	18,678	—	—	—	—	17,574
2	31,075	—	—	—	—	31,631
—	—	—	—	—	—	42,550
53	1,151	1	13,700	1	14,900	1,059

income of all households in this income group was Rs. 10,614/- per annum. The highest average income for all the households was seen in the income group Rs. 35,001/- and above followed by Rs. 25,001/- to Rs. 35,000/- and Rs. 15,001/- to Rs. 25,000/-

The average income of the 100 households is thus lowest from cultivation i.e. Rs. 945 per annum. The average income of 53 households whose members were in service was Rs. 1,151/- per annum. There

was only one household engaged in extraction of forest products and his income was the highest followed by one engaged in art and craft. The average income for all the 100 sample households in all the five income groups was Rs. 1,059/- per annum during the last one year.

Table III.12 gives the distribution of households with reference to income group, occupation and caste/tribe/community of head of household.

**Table**  
**Distribution of households with reference to income group, occupation**

Income group	Total number of household	Households belongs to community				
		Occupation Nurse 08	Occupation Librarian 13	Occupation Teacher 15	Occupation Book-keeper 33	Occupation Clerk 35
1	2	3	4	5	6	7
Upto'5,000	15	--	1	--	1	--
5,001 to 15,000	46	1	1	2	--	2
15,001 to 25,000	33	--	1	1	--	1
25,001 to 35,000	5	--	--	--	--	--
35,001 +	1	--	--	--	--	--
Total	100	1	3	3	1	3

From table III.12 it is seen that out of 15 households in the income group upto Rs. 5,000/- one head of household each is engaged as a librarian (6.67%) and book keeper (6.67%) and the remaining 13 (86.67%) as cultivators.

There are 46 households in the income group Rs. 5,001/- to 15,000/-. Out of them one each (2.18 per cent) is engaged as nurse, librarian, wholesale dealer in livestock, welder, painter and in service, two each as teacher, clerk, blacksmith and labourer and the remaining 32 (69.57 per cent) as cultivators:

There are 33 households in the income group Rs. 15,001/- to 25,000/-. Out of these one each (3.03 per cent) is engaged as librarian, teacher, clerk, blacksmith, painter and labourer, 8 (24.24 per cent) are

engaged as chowkidars and 19 (57.58 per cent) as cultivators.

Out of 5 households in the income group Rs. 25,001/- to Rs. 35,000/- one (20 per cent) is engaged as welder and two each (40 per cent) as blacksmith and labourer. The only household in the highest income group of Rs. 35,001/- and above is engaged as a labourer.

#### Expenditure pattern

With the rapid developmental activities and higher living standard the average expenditure of people in recent years has substantially increased. Family system among the Nagas is not like the joint

III.12  
and caste/tribe/community of the head of the household

Rengma Naga, scheduled tribe

Occupation Chowkidar 57	Occupation Whole- sale live animal 60	Occupation Culti- vator 61	Occupation Black- smith 83	Occupation Welders 87	Occupation Painter 93	Occupation Driver 98	Occupation Labourer 99
8	9	10	11	12	13	14	15
—	—	13	—	—	—	—	—
—	1	32	2	1	1	1	2
8	—	19	1	—	1	—	1
—	—	—	2	1	—	—	2
—	—	—	—	—	—	—	1
8	1	64	5	2	2	1	6

family system of the rest of the country. Every family is independent consisting of husband, wife and children. In this area family planning has not been introduced vigorously so far. Therefore, among the lowest income group an average family normally consists of as many as six to eight members. The average expenditure of this group comes to about Rs. 500/- to Rs. 600/- per month.

The family of middle income group also consist of six to eight persons since fertility is high and birth control is generally not practised. In this group a few children study upto high school or even upto college level. So the average monthly expenditure of this group is much higher than the lower income group. Their expenditure may be estimated between Rs. 600/- and Rs. 1,000/- per month.

A family in higher income group normally consists of five persons on the average. They live in well furnished houses and the money spent on food articles is also more as they have generally better diet and their garments are more expensive than the garments used by the other income groups. Every household of this group send their children to good schools of the locality. There are also some households who send their children to schools and colleges outside Nagaland. The major part of their income is spent on education of their children. Their expenditure varies from Rs. 1,000/- to Rs. 2,000/- per month.

The monthly expenditure of the sampled households which was collected during the survey is given in Table III.13.



Table  
Monthly income and expenditure

Income group	No. of households	No. of households with average		
		Food (Cereal & non-cereal)	Clothing	Fuel & light
1	2	3	4	5
Below 1,000	—	—	—	—
1,000—2,500	—	—	—	—
2,500—3,500	—	—	—	—
3,500—4,999	8	8 Rs. 2,888.13 (58.60)	8 Rs. 431.25 (8.75)	8 Rs. 850.00 (17.25)
5000+	92	90 Rs. 5,087.72 (47.48)	87 Rs. 982.76 (9.17)	85 Rs. 1,367.88 (12.77)
Total	100	98 Rs. 7,975.85 (50.98)	95 Rs. 1,414.01 (9.04)	93 Rs. 2,217.88 (14.18)

Though the detail information was not collected the above table gives an idea about the standard of living of the people. It is noted that by 8 households in Rs. 3,500/- to Rs. 4,999/- income group 58.60 per cent of the total monthly income is spent on food items (Cereal and non-cereal) 8.75 per cent in clothing, 17.25 per cent on fuel and light, 4.06 per cent on travel, 1.77 per cent on medicine, 7.44 per cent on education, 0.61 per cent on construction and improvement of their house and 1.52 per cent on other purposes.

There are 92 households in income group Rs. 5,000/- and above. They spent 47.48 per cent of their total monthly income on food items, 9.17 per cent on clothing, 12.77 per cent on fuel and light, 5.26 per cent on travel, 2.99 per cent on medicine, 14.98 per cent on children's education, 5.07 per cent on construc-

tion and improving their houses and 2.28 per cent on other purposes.

Among the surveyed households the monthly expenditure on food item is higher i.e. 50.98 per cent of their total income followed by fuel and light 14.18 per cent and on children's education 12.60 per cent.

It is interesting to note that among the people under income group 3,500/- to 4,999/- the expenditure on food items is more than that of the higher income group. The expenditure is less on clothing but more on fuel. It is less on travel and other items like medicine, education etc. while the expenditure of the higher income group is more on items like travel, medicine, education and even higher on construction and improvement of houses and on other purposes than the farmers groups of people.

III.13  
pattern in sample households

expenditure per household on					Total
Travel	Medical	Education	Construction & improvement of building	Others	
6	7	8	9	10	11
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
1	4	3	4	2	—
Rs. 200.00 (4.06)	Rs. 87.50 (1.77)	Rs. 366.67 (7.44)	Rs. 30.00 (0.61)	Rs. 75.00 (1.52)	Rs. 4,928.55 (100.00)
75	79	65	59	25	—
Rs. 564.00 (5.26)	Rs. 320.00 (2.99)	Rs. 1,605.00 (14.98)	Rs. 543.70 (5.07)	Rs. 244.80 (2.28)	Rs. 10,715.86 (100.00)
76	83	68	63	27	—
Rs. 764.00 (4.88)	Rs. 407.50 (2.61)	Rs. 1,971.67 (12.60)	Rs. 573.70 (3.67)	Rs. 319.80 (2.04)	Rs. 15,644.41 (100.00)

The socio-economic condition of the people has certainly improved with the improvement of communication. It was in 1974 when Butler started the survey in Rengma area. It is said "The route was thickly panjied at an outer row, while nearly one mile above it, a ditch dug out was come across." The Rengmas were in opposition to the survey. The Rengmas operated by casting out rocks and sending hails of spears upon the survey party for which the soldiers were ordered to open fire upon the frenzied mob who soon dispersed. There were age old bridle paths and trans-district tracks which connected the Naga Hill District with Cachar, Sibsagar, Manipur and Eastern regions before the growth of modern communication system. Not to speak about the Rengma region only but the whole district was having only the kind of tracks which were used by groups of im-

migrants as well as traders, warriors and ambassadors.

This kind of tracks sometimes lose themselves in the steep mountain terrain and made almost impassable. By 1909 the district had a total of 621 bridle paths. A cart road which became a double traffic national highway from the district headquarter to Dimapur was started in 1909.

At present the district has a National Highway from Dimapur to Khuzama from where it proceeds to Imphal. The state highway goes to Phek and Mokochung. There are a number of local roads within the district. The Nagaland state transport connect Tseminyu with Kohima, the state capital and with Dimapur via Kohima.

## CHAPTER IV

### SOCIAL AND CULTURAL LIFE

#### Family

Traditionally, there is no joint family system among the Naga society. Each individual has to set up a family after his marriage leaving his parent's house. Family is the basic unit of the village community. It is the only social entity and a man without family has no standing in the society. If, under exceptional circumstances there is a single person, he or she is frowned upon. A family is the basic unit where all the discipline comes from. In the past Morung was the place where all the Naga youths were taught about discipline. They were educated in carrying the responsibilities of their future lives. But this institutions however, is dying out under the impact of changes in the society. Generally, a family consists of a married couple with or without unmarried sons and daughters. There are, however, some cases where the widowed mothers or fathers live with their married sons. This also is an exceptional case because so long as the widowed parents can work in the field they usually do not depend on their children.

The family is based on patriarchal system. Father is the head of the Rengma family and the male members of the family are the successors to the property of the father.

#### Structure

To evaluate fully the family composition, the definition illustrated by Pauline M. Kolenda (1968) has been followed. There are five family structures found in the village viz. (1) nuclear family (2) supplemented nuclear family, (3) sub-nuclear family, (4) single member and (5) supplemented sub-nuclear family.

According to Pauline M. Kolenda nuclear family is a type of family which consists of a couple with or without unmarried children. A supplemented nuclear family consists of a nuclear family plus one or more unmarried children, separated or widowed relatives. A sub-nuclear family is formed by a fragment of a former nuclear family, widow with unmarried children or widower with unmarried or siblings whether unmarried or widowed living together. A supplemented sub-nuclear family, where a group of relatives, members of a formerly complete family plus some unmarried, divorced or widowed relatives who were not the member of nuclear family live together.

These five types of families which are found during the survey with their percentage to the total sample households are given in the table IV.1.

**Table IV.1**  
**Distribution of households classified by caste/tribe/ community of head of households and type of household**

Type of household	Total	Percentage
1	2	3
Nuclear	65	65.00
Supplemented Nuclear	2	2.00
Sub-nuclear	22	22.00
Single person	7	7.00
Supplemented sub-nuclear	4	4.00
Total	100	100.00

Out of 100 households 65 were nuclear family type of households followed by sub-nuclear family comprising 22 households 7 of the households were single person households followed by 4 households which were supplemented sub-nuclear type. There were only 2 households which were of supplemented nuclear type. All the above mentioned households belong to the Rengma tribe and the nuclear family is the ideal type of family among the Rengma Nagas.

#### Trend of changes in the family structure

There is no change reported in family structure in the village. The traditional family structure of Naga society is still continuing.

#### Intra-family relationship

An enquiry about intra-family relationship shows that there is always a good relationship among the sons and daughters of one family. The eldest son who acts like a guardian of the family in the event of death of his father looks after the younger brothers and sisters till they get married and start a separate households. The property goes initially to the eldest son soon after the death of father which he divides

among the brothers. It is also his duty to divide the property among the brothers according to the father's will, if any.

There always prevails good and cordial relationship among the members of the family though they live in separate households. The eldest brother helps the younger ones to construct their houses. It is also the duty of the elder brother to arrange the marriage of the younger brothers and sisters. The brothers help each other in the cultivation, fishing and forestry work etc. But they seldom co-operate in economic and other matters which they prefer to do as members of khel or neighbourhood rather than as relations. They maintain warm relationship even if they live in different places. They usually share among themselves all kinds of food such as meat, fish and vegetables etc. It is the duty of the brothers to present fore or hind leg of the animal they kill either domestic or wild, to their sisters as token of love and respect for them. The relationship among the brothers, wives, sisters and their husbands is always cordial. Sisters' husbands and other relations are also well respected among the society. They reckon all the members of the same clan as the members of the same family. So generally they do not enter into marriage with the members of the same clan as all of them come from the same person.

#### **Inheritance of property**

Male members of the family are the only right heirs of father's property. Female members can not inherit the property. Landed property belongs to father. In some exceptional cases the landed property is given to the daughters as marriage gift. If the family has no male issue and the landed property was brought by mother at the time of her marriage or she acquired the same by dint of her labour, the same is given to the daughter. In that case, this landed property may be inherited by the daughter. If the family does not have a male issue the property goes to the nearest among the clansmen but not to the daughter of the family. The property goes from father to sons and if a man dies without any son his property goes to his brother or brother's son as the case may be. If there is no brother's son the property goes to the father's brother's sons and so on. Division of property is not done when the father is alive. According to Rengma custom a son builds his own house before he marries and shifts to his house with his newly married wife. All the requirements of the new house are taken from the father's house. So also a girl when she marries she takes all her belongings like loom, basket, clothing, ornaments and some utensils from her father's house to start a new life with her husband.

Unlike landed property the movable property is divided soon after the death of the father and it directly goes to the sons according to father's will. Soon after the death of the father the eldest son acts like a guardian of the family and performs all the duties towards the widow mother, younger brothers and sisters. In case he is a married man he performs these duties in addition to his duty towards his own family living in a separate household.

The will/wish of the dead father is always respected. A daughter may possess any property given to her by her parents as a gift. It is her alone and no other person has any right over it.

Generally if a man dies the widow lives with her unmarried sons and she continues to be with them so long she remains widow. In case of her death her properties may be bequeathed to her son or sometimes to her brother and daughter if she leaves a will before her death. Even if the widow is married to another man he cannot claim his wife's property. The ultimate heirs are her sons and brothers of father's line of succession.

#### **Leisure and recreation**

In the past, leisure was taken as idleness among the Naga society which has changed gradually.

The major part of the day is spent by the villagers by keeping themselves busy in their own work relating to cultivation or part time works like weaving, cane and wood works, blacksmithy and some community works such as clearing and repairing of village paths and ponds. Some villagers even organise the group service as earth cutting and stone breaking under the state Public Works Department. The money so earned is spent in aid of village church activities. These days even the young students earn money in aid of village library and other activities by organising group activities as mentioned above. Yet they attend some leisure time activities when they are free from their regular activities. Leisure time activities are always a mixture of part-time works among the Naga tribes. The purely leisure time spent by the Nagas is only when they are sitting and gossiping at the gossip platform. People gather at this platform after coming back from work in the fields. They come with a mug of tea or local brew and sit there. All kinds of gossip and even some serious matters are discussed there. The daily work programme like harvest and other public work of that particular khel are also chalked out at this platform and announced verbally.

The number of workers who have reported to be having routine hobbies of leisure time are given in the following table.

Table  
Leisure time activity of

Occupation (N.C.O.) in three digit	Leisure the activity of workers					
	Collection of fire wood and vegetables		Weaving and collection of firewood		Praying	
	M	F	M	F	M	F
1	14	15	16	17	18	19
084-Nurse	—	—	—	—	—	—
137-Labour, social welfare & political worker	—	—	—	—	—	—
153-Teachers	—	—	—	—	—	—
330-Book keeper and Accts. clerk	—	—	—	—	—	—
358-Office attendant peon	2 (66.67)	—	—	—	—	—
571-Policemen	—	—	—	—	—	—
574-Chowkidar	4 (100.00)	—	—	—	—	—
579-Protective service N.E.C.	1 (100.00)	—	—	—	—	—
609-Farm manager, supervisor	1 (100.00)	—	—	—	—	—
610-Cultivators	53 (88.33)	84 (70.00)	1 (1.67)	34 (28.34)	1 (1.67)	—
831-Blacksmithy	—	—	—	—	—	—
871-Pipe filter	—	—	—	—	—	—
931-Painters construction	—	—	—	—	—	—
939-Painters N.E.C.	—	—	—	—	2 (100.00)	—
999-Labourers	—	—	—	—	—	—
	61 (64.21)	84 (70.00)	1 (1.05)	34 (28.34)	3 (3.16)	—

## IV.2

## workers (based on survey)

(Male and Female) and percentage

Reading		Sewing		Cleaning compound and boundaries works	
M	F	M	F	M	F
20	21	22	23	24	25
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
1 (1.67)	—	—	1 (0.83)	2 (3.33)	1 (0.83)
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	1 (33.33)	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
1 (1.05)	—	—	1 (0.83)	3 (3.16)	1 (0.83)

Among 701 male workers only 94.06 per cent have leisure time activities. It is also observed that the highest percentage among the male workers comprising 64.21 per cent collect fire wood and vegetables while 15.79 per cent of males collect fire wood alone in their leisure time. 6.32 per cent go for hunting of animals and 1.05 per cent go for shooting birds. 2.11 per cent of them do gardening while 3.16 per cent each go for praying and spend their time in cleaning of compound and bamboo work respectively. 1.05 per cent each are engaged in collection of vegetables, co-operative activity, assists the wife in weaving and collection of fire wood and reading respectively.

All female workers are having leisure time activities. Among 120 female workers majority i.e. 70.00 per cent spend their leisure time in collecting fire wood. Other 28.34 per cent weave their cloth and also collect the fire wood. While 0.83 per cent each engage themselves in sewing and cleaning their compound.

Majority of the workers among both male and female collect fire wood because they have to store fire wood for the whole year during the dry season. These are generally not collected in the summer season for domestic use. The wood thus cut during summer days are usually meant for sale during winter. The cut woods are piled up in the field to dry out so as to enable them to sell in the month of November to April. The buyers store the same for the summer days to come. There are people who go to the deep jungle to collect green vegetables for their own consumption as well as for sale in the market. They eat vegetables both grown in the gardens/fields and in the jungle. There is no cinema hall in the village.

Few people in the village own televisions and videos. The youths of village go to the nearby places like Tseminyu Hq. to see television programmes and video show. Video shows are not appreciated by older people. They do not approve even for opening video clubs in the village. Consent of the village elders as also the permission of the Deputy Commissioner are necessary to open a video club. As such there are very few video clubs even in Tseminyu Hq. Young people also play games like carom, cards, badminton, football and volley ball in the village and school play grounds. Games and sports are enjoyed equally by both young and old. They organise wrestling matches every year. This is one of the sports the Nagas heartily enjoy and take part enthusiastically.

### Religious institutions

There are two Churches in the village. Prior to the advent of Christianity the Nagas used the Morung as

a place of religious, social, cultural and educational activities for the young people. There is only one ill equipped Morung in Tseminyu village at present. This was established long ago by the founder of the village. There were as many as six Morungs before Christianity came to the village. Now, the existing Morung is not used for any purpose by the villagers. Now it is merely a resting shed for the stray animals at night. In the olden days Morung was the pivot round which all the social as well as religious activities concentrated. Young boys and girls were trained in the Morung to be good citizens. The old people say that the Naga script was written on an animal skin. A dog ran away with it and eat it up. As they lost their script the Nagas had to adopt different methods of schooling which were quite different from the normal methods. They adopted different methods of teaching to train perfect citizens to shoulder social responsibilities. This institution was called Morung for boys and dormitory for girls. It has different names in different Naga dialects. The institution is called *Longshim* by Tangkhuls, *Kichüki* by Angamis, *Arrijü* by Aos, *Chum-po* by Lotha and *Dakha* by Chang. The Rengmas call it *Rensi*. Construction of the Morung (*Rensi*) was simple thatched roof, wooden walls and at the porch were used to be the oblong wooden posts with carved images of mithun skull. All boys over eight to ten years of age lived in the Morung till their marriage. Its supervision work was shouldered by a veteran of the village who was appointed by the members of the Morung.

In many places spinsters 'club or girls' dormitory has become extinct. In the past they were meeting places of virgins who received training in weaving and other vocations and also were trained to shoulder the motherly responsibilities for future. But today duties of the family in guarding character, education and also discipline are increasingly pressured by the Naga society. The church is the only institution in Tseminyu village where all the Christians go and worship. The words of the Holy Bible are the guide for the spiritual lives of both young and old. However, there is no temple or mosque as there is no population of Hindu or Muslim faiths.

### Christian conversion; Historical back ground

Today, a large percentage of the population is Christian. Christianity is the main factor which have caused the present transformation in Nagaland society touching all the vital aspects of socio-economic and religious life. It was more than a century ago when the Gospel of Christianity came first to Kohima. The Mission was started by Rev. C.D. King

in 1878. In 1885 some Angamis got converted and became successors of Rev. C.D. King. Later on the gospel spread among the other tribes like Zeliang, Chakhesang and Rengma Nagas. After the spread of Christianity the Nagas could not hold on to the old culture and customs. These are almost in extinct stage at present. For instance the feast of merits have lost their vitality owing to non-participation by the Christians. However, there is no denying the fact that Christianity is the most contributing factor towards the social transformation of Naga society coupled with rigorous measures adopted by the government when administration was established in Naga hills. Head-hunting and blood feuds have been wiped out completely and human character has become ennobled and refined.

### Church organisation

Church organisation is the biggest organisation in the Naga society. There were 10 under the Rengma association in Rengma area in 1968. Rengmas are having women's society which renders financial support for translation of the Bible, and engages in other social service activities like visiting the sick etc. Besides, this association supports the students for theological studies.

At Tseminyu there is one Baptist church and one Catholic church. The Baptist church was constructed in 1970 while the Catholic church was built in 1978. Although Christianity had come to the village in 1919, a church could not be constructed due to strong resistance put up by the villagers. The converted people founded a new Christian village named "Zisunyu" and established a church in 1926. In spite of strong resistance the Christian population kept on growing especially among the educated Rengmas and eventually, a church was set up in the village in 1970. Today almost all the villagers are Christians excepting a few aged people who still believe in their traditional religion called "Ponyuketsenyu". The church is headed by a pastor and many other associated staff.

### Source of income

The source of income of the church is from the offerings and donations from its members which are both in cash and kind. The treasurer keeps all the church accounts. The income of the church is utilised in church activities like construction and repair of church building, salary for the church workers, charity and missionary activities etc. The village church has got its influence only within that particular village. All

the members have to pay annual membership fees which does not exceed Rs. 10/- The membership fee is same for both young and old. Other offerings, donations and contributions are purely voluntary.

### Religious and traditional festivals

There are two most important festivals observed by the villagers every year. One is Ngada and the other is Christmas. Ngada is the traditional harvest festival of the Rengma community. Christmas is the festival of the Christians only.

### Ngada festival

The festival of Ngada falls towards the end of November. They observe the festival just after harvest for seven days. It is the festival of thanks giving, merry making and rejoicing. This festival also marks the end of the agricultural year. The village high priest (*Phensengü*) announces the date of commencement of the festival at the top of his voice so that the villagers prepare themselves for the festival. The first day is meant for the preparation of rice-beer (*Naga zukethu*). The second day (*Ketasu jon*) is meant for the collection of wild banana leaves in the forest for the Ngada feast. The third day (*Zukephejon*) is meant for the visit to the graves of relatives by the womanfolk who put rice-beer in banana leaves on the graves. This is a symbolic presentation of offerings to the dead. After this, the rice-beer prepared for the feast is tasted first by the oldest member of the family. After that the rest of the members of the household can have it. On the fourth day (*Keyhunjon*), all male members gather together at their respective morung early in the morning with rice-beer and meat and have their food there. It is a taboo for womenfolk to take part in morung feast (*Rensikehyü*). At midday, all male members in warrior's dress go round the village followed by women with rice-beer in their hands to offer them to drink. On fifth day (*Kechwenjon*) again the male members go in procession round the compound of rich people singing Ngada song. For this, the household have to give money as a token of appreciation. On sixth day (*Rensujon*), every member can visit any household asking them to give him/her to eat or drink without any hesitation because the day itself is meant for that. On the seventh day (*Ketsüjon*), every body goes to the forest for collection of fire wood, vegetables, banana leaves etc. On the eighth day, the villagers have a feast with whatever they received on fifth day (*Kechwen*). After this feast, it is believed, that the spirits of those who died during the year leave the village and go to the land of dead (Hades). On this day they perform three rites. One is peace agreement



(*Magwaketha*) with the fire. This is done to avoid fire accidents in the village. Another (*Tepvukeshu*) agreement is made with rats. The rite is performed so that rats do not destroy the property. The last one is "*Arorinkeshunyü*" which is performed to expel evil spirits from all households and the village. This is the end of Ngada festival.

The celebrating spirit of the festival has considerably decreased as the Christians do not observe the festival with all those formalities. The Rengmas now observe the occasion in a nominal way without all the formalities and with an intention to keep the culture alive.

### Christmas

The Christmas festival is observed by the Christians on 25th December. They observe this festival at least for two or three days. It is the celebration of the birth of Jesus Christ. To the Christians, Jesus Christ is the saviour of the world who took away the sins of the people by dying on the cross on their behalf. The villagers celebrate the occasion with high spirit and joy. They go for feast and entertain one another with their best foods. As almost all the villagers are Christians, they celebrate the occasion in the best possible manner. The other two festivals of the Christians are the New Year Day and Good Friday.

### Village organisation

The traditional system of village organisation is really a laudable one. People live cordially with one another. There is not a single adult soul in the village unknown to others. They know each other by name. The fact is that they go together, work together, eat together and sing together as they do their field work in groups (*Lügwe*) turn by turn in their day to day lives. They also weep together when misfortune befalls on any of them. For example, if a person dies, all villagers refrain from going to their respective works however important the work may be. Instead they come, help and condole the death with the deceased family. Thus there is a strong fellow-feeling and feeling of oneness prevailing in the village.

Naga society represented a true socialistic pattern of society. There was no difference between the rich and the poor. There was freedom for all and equal opportunities to all in the real sense. The rich freely shared their riches with the poor and the poor contributed freely their labours to the rich helping out each other whole heartedly. By mixing and working together in the fields and also enjoying the

community feasts and festivals gave them freedom in exchanging their views and ideas. Each Naga lives for himself and for others as organs of the same body. As there was no cast system high or low therefore untouchability does not exist in the Naga society. Even in the olden days there was no difference between king's children and commoners in competition. In morung, the same laws applied to everyone without distinction. In Rengma society the strongest in war and head-hunting could become the village chief. This opportunity was open to all.

Today the meritorious children are always cheered, respected and rewarded with facilities no matter they are either rich or poor. They are treated equally. R.R. Shimray in his work "Origin and culture of Nagas" says "The worst is the evil effects of villageism and tribalism which are haunting Naga society in every bit of developmental work today. Now that head-hunting has become a thing of past and the new era of education and development has dawned, villageism and tribalism should be replaced by the noble ideas."

### Village council

The village political organisation is very strong. There is a body known as the village council. It is a Government recognised body. The members are Gaonburas, village council members, the village chairman and area council members. All these members are basically nominees of the villagers and are appointed by the Government. The posts of Gaonburas (head man) are permanent but the seats of Village Council Member, Village Chairman and Area Council Member are elective ones and therefore the members are appointed for a period of 5 years. The duty of the village council is to look after the affairs of the village. All cases of the village are divided and disposed of through this body. It is a law making body also. The council can make laws in accordance with the customary law. The village council is the custodian of the customary law and is also the enforcing authority of the same. In addition to this, the body also deliberates for the development of village. At the time of survey, the following persons were the leaders of village and the members of the village council.

(1) Shri Rushuto Kent, Gaonbura for Seupiukasungu Khel (2) Shri Nnakhä Nsu, Gaonbura for the same Khel (3) Shri Ruchuseng Kent, Gaonbura for Rensikedanyu Khel (4) Shri Jwenbu Khing, Gaonbura for Zihünyu Khel (5) Shri Tesinbu Tep, Gaonbura for Tsunsunyu Khel (6) Shri Ronga Kent, Gaonbura for Tsophanyu Khel (7) Shri Rushulo Nsu, village Chairman (8) Shri Hilo Kent Area Council member (9)

Sentsi Kent, Area Council Member.

### **Village development board**

There is another body known as the Village Development Board (VDB). It is concerned with the developmental activities of the village. The Board is recognised and sponsored by the Government with a view to help the villagers to secure all round development. The village development board of Tseminyu has been availing itself of the facilities extended by the Government. It is found that the board has constructed school building, panchayat hall, water tank, well, road etc. It also has a deposit of about Rs. 125,000/- in the bank which is said to be highest record of Tseminyu area.

### **Relationship with other villages,**

As far as the location of Tseminyu village is concerned, it is situated at the centre of the area of the Rengma tribe. The administrative centre is also located here and therefore the village has more contacts and dealings with the people of other villages. They have good neighbourly relations with all the Rengma villages in the area. They also maintain good relation with other tribes in the area such as Angami, Sema, Lotha, etc. It is given to understand that they entered into a friendship treaty with villages of Nerhema and Tuophema of the Angami tribe in 1974 and 1984 respectively. In 1986 they paid a good will visit to Mezoma in Angmai village. It is said that Mezoma village alongwith Nerhema and Tuophema committed a concerted raid on Tseminyu village long ago. The raid, however, turned out to be a fatal one for the raiders as all of them were killed by the warriors of Tseminyu village.

Natsumi is a neighbouring village the Sema tribe. In between two villages, there is certain area of cultivable land over the Chen river which is rather nigh to Natsumi village but the area pertains to Tseminyu. Due to long distance, Tseminyu villagers do not cultivate the said area of land. Therefore Natsumi villagers cultivate it and from time to time they fed Tseminyu villagers. Feeding of the Tseminyu villagers was done to prove that the people of Natsumi accepted the people of Tseminyu as the true owner of the land. However, in 1985 the land was permanently donated to Natsumi villagers as a gesture of good will and since then Natsumi villagers cultivate the land as their own.

### **Family planning and implementation of other reform measures**

The state government has already introduced

family planning scheme in the area through the Primary Health Centre at Tseminyu old town. Despite this the people of Tseminyu village are not interested to avail themselves of the facility. They do not practice family planning. Many of them are not even aware of it. Some people feel shy to give any comment. In any case, apparently they do not like to discuss the subject openly. If the 100 selected households, not a single family has reported to have adopted family planning method nor do they show any interest in it.

Another reformation agency is the Church. Church is a mass awakening and educative institution. It has brought a good deal of change in the economic and social life of the people. First, Christianity imposed some restrictions on item of food like 'rice-beer'. The brewing of rice-beer requires large quantity of rice. So it impose extra economic burden on poor and at the same time it affects health as well. Excessive use of this drinks not only cripples one's health but also one's economic position. So religious restrictions have been imposed on such drinks. Problems like dowry deaths, untouchability and child labourers are unheard of in Naga society. The small family norm is appreciated by every educated couple inspite of religious restriction of animism. The amount of bride price has been minimized with the advent of Christianity. But dowry death or dowry divorce is not reported in the village. Some marriages have taken place even without bride price. Practically, there is no bride price now a days among the Naga society, specially among the Christian community even in the rural areas. However, the economic compensation in terms of financial assistance in cash or in kind given by the bridegroom to the bride's father during marriage is accepted by both christian and non-christian Rengmas as the main marriage party is held in bride's residence.

### **Regulation of dowry marriage price**

This has already been discussed under "Marriage" is Chapter II. However, some more details are given here under. On the appointed date of marriage the boy together with his close relations goes to the house of the girl carrying a number of baskets of paddy and some other presents. In no case i.e., with or without dowry/marriage price, the boy has to construct a house where the newly married bride is to be brought after marriage, this is the beginning of his being separated from his family. In olden days all the tribes were having marriage price in cash or in kind which was settled before marriage. Among the Rengmas the parents generally choose the life mate for their son no matter whether the couple are still in

the stage of their infancy or have grown up. When the proposal of boy's parents is accepted the girl is presented an ornament which symbolises the betrothal. But modern influences have changed the old system of marriage in the Christian society. The marriage is now solemnised in church which lays more stress on the spiritual aspects. Even the construction of a house before marriage by groom is not forced these days. The couple is given the liberty to choose a convenient day to be separated from the parents. However, the married boy with his wife has to be separated and have his own family in a separate house which is must among the Naga tribes. System of payment of dowry is not reported during the survey.

### Customary and other laws

These laws are strictly enforced. Every Naga obeyed these laws for he himself was the maker of the laws. Laws of morung, khel or the society all these were accepted and obeyed because every one knew that he himself had participated in making the laws. It was believed that violation of laws was not good for general public. For instance violation of religious laws supposed to bring natural calamities such as hail storm, draught and diseases to the crops. Therefore nobody dared breaking the customary laws and discipline. The village council is the main body which looks after all the village affairs even today.

The village council is formed by representatives of members from each clan. These clans send one to two representatives each. The selection of the representative does not cause any bitterness as they select their own clans men and senior member of the family. The functions of the village council even today are broadly executive, administrative and judicial.

### Judiciary

Judiciary system of all the Nagas are same. The court is Panchayat and the judges are councillors. Justice for the Nagas was cheap and quick. The criminal was punished and righteous was out victorious because right action brings victory. Today in the complicated judicial system, sometimes even the unjust is rewarded and just is punished. Today also village council takes up the judicial cases and settle them at their level. If this is not possible then only the cases are handed over to the district court.

### Enforcement of laws

Even though head hunting was prevalent in the society, the murderers were not honoured in the same

society as because head hunting had its own law and murder was not covered by the customary law of head hunting. Murder among the clan was rare.

Punishment differed for (a) murder by accident and (b) murder by treachery. In case of murder by accident the maximum punishment was punish to the murderer from the village for a specified number of years. The period varied from tribe to tribe and depending on the circumstances leading to murder. The period of punishment of murderer among Ao, Angami and Rengma was 7 years. According to the law if the murderer was found in village before the completion of this period he was to be killed.

Murder by treachery was regarded very serious as it was taken as an act of cowardice. It was viewed as mean and base. Such a criminal was to be punished with death.

<sup>1</sup> "When the interim government was formed, it was agreed that no act, or law passed by the union parliament affecting the following would have any legal form in Nagaland unless specifically applied to it by a majority vote of Nagaland Legislative Assembly (i) Religious or social practice (ii) Customary Naga law and procedure and (iii) Civil and Criminal justice (so far, these would concern decisions according to Naga customary law)".

Criminals of rape, adultery, animal theft etc. are dealt by compensation and fines with heavy punishment. Today, there are police force under Inspector General since 1962. In 1965-66 police training centre was set up in Chumukedima. In addition four Nagaland Armed Police Battalions have been constituted in the state since 1964.

Although there are tribe to tribe variations the mode of assessing crimes and punishment is almost the same over the district.

Among the Rengma, fines imposed upon theft are taken with 30 basket of rice (now reckon the value in term of cash). The habitual thieves are exposed to the public bound with ropes. Fines for adultery and robbery may have been paid in instalments. For acts of homicide and arsons it is the exile of culprits as mentioned earlier. The practice of punishment is still prevalent in Nagaland. There was no case of murder of any kind, theft, rape and robbery reported during the survey in Tseminyu village.

## CHAPTER V

### CONCLUSION

It is reiterated that Tseminyu is a village of the Rengma Community only. It is the second biggest village among the 25 villages of Tseminyu circle according to 1981 census. The name of administrative circle and sub-division is adopted after the village name 'Tseminyu' as it is located adjacent to the village. As an important village, it has good relations with all the Rengma villages in particular and the village of other tribes in general. The village has produced certain persons of great eminence at the state level and one among them is Mr. R.S. Rengma ex-State Minister of Nagaland Legislative Assembly. Mr. Daniel Kent, I.F.A.S., the former Director of Census Operations, Nagaland for 1971 and 1981 Censuses, rose to the rank of Home Commissioner to Government of Nagaland before his retirement. Besides them, there are a number of officers serving in different departments of the Govt. of Nagaland.

Tseminyu is one of the important places in the state. Its name is popularly known to the people of the state from the British period. A Dak Bungalow was established here in 1914 by the Britishers as a rest house for the Sahibs and their men who travelled in caravan in those days as there was no motor transport facility.

As far as the economic position of the villagers is concerned most of them are self-sufficient in food and have sufficient landed property. There is not a single landless or houseless person in the village. They import various articles like clothes, threads, iron and salt from outside.

The village is now growing to have urban look in the matter of amenities, such as, electricity, water supply, schooling facility, urban type houses, use of rice mill etc. The village is electrified and a number of families have got their houses electrified for lighting purpose. Others who could not afford to take electric connection to their houses, use lamp for lighting purpose. The reeds which were used in the past for lighting purposes have been replaced. The village is also having potable water supply. After getting supply of potable water within the village, they have constructed a big tank of water for common use in the heart of the village from where everybody collects water for drinking and washing etc. As in urban areas, the village children have schools in the village itself

where they can have their primary education free of cost. Now all children, after attaining the age of 5 or 6 years start going to school like the children in the urban areas. As to the construction of their houses they are adopting new designs with separate kitchens and attached wide compound. Some of the houses are pucca ones and look as beautiful as the houses in urban areas. They do keep wider space in-between the houses to avoid fire accidents and use them for public path or garden. A rice mill has also been installed in the village recently by some villagers. Now people avail the services of rice mill instead of using rice pounding table.

Gradually people are adopting the manner of urban life in their day to day life. They do wear the same dresses which are worn by the urban dwellers. The ordinary dresses worn by the menfolk are shirt, longpant, half pant and footwear. Use of soap, hair oil, comb, mirror etc. are very common. Likewise womenfolk, too, wear shirt, skirt, slipper, and use soap, hair oil, face powder, cream, comb, mirror etc. They keep spare clothes for Sundays and for other special occasions. Use of sugar, milk, edible oil are common now. They have also switched over to the use of modern utensils made of aluminium, steel, hindalium etc. by replacing the traditional utensils. Nowadays, the villagers have adopted the habit of keeping their body, clothes, house and compound clean. Most of them can speak 'Nagamise', the link language in Nagaland commonly spoken by the urban dwellers. Occasionally they pay visit to urban areas. All this reflects that the village is slowly growing to have an urban look.

This has been possible due to the government's developmental programmes in the state. A quick look at the development process shows that 92 per cent of the total villagers within Tseminyu circle have educational facilities, 24 per cent have drinking water facility, 8 per cent have post and telegraph facility, 12 per cent of the total villages have bus service, 16 per cent have approach by pucca road and 68 per cent of the villages are electrified. Tseminyu circle is a rural component and the proportion of the rural population served by different amenities in Tseminyu circle excluding Tseminyu circle headquarter as recorded during 1981 is as follows. 97.57 per cent of population has educational facilities, 44.44 per cent have medical

facility, cent per cent have drinking water, 11.97 per cent have post and telegraph facility, 8.90 per cent have road communication, 14.52 per cent have pucca roads and 85.85 per cent have power supply.

There are various factors contributing to the full utilisation of amenities and facilities provided by the state government. First factor may be attributed to the return of peace in Nagaland. For quite a long time, Nagaland was reeling under political turmoil. Development was not possible during this period. Eventually peace was ushered in 1964. With the return of peace, the work relating to various developmental schemes was accelerated. Construction of roads was taken up. Offices of various departments were set up. Educational institutions and medical care centres were opened. Having the administrative unit of sub-divisional headquarters located at the nearby village, the people do have more opportunity in the field of employment, education, medical and other commercial activities. Another factor is nearness to the state highway No. 1. From the communication point of view, the village has the maximum advantage in the field of transport. The villagers can bring building materials and other commercial items by truck. In fact, they have more transportation facility than other surrounding villages by virtue of being close to road.

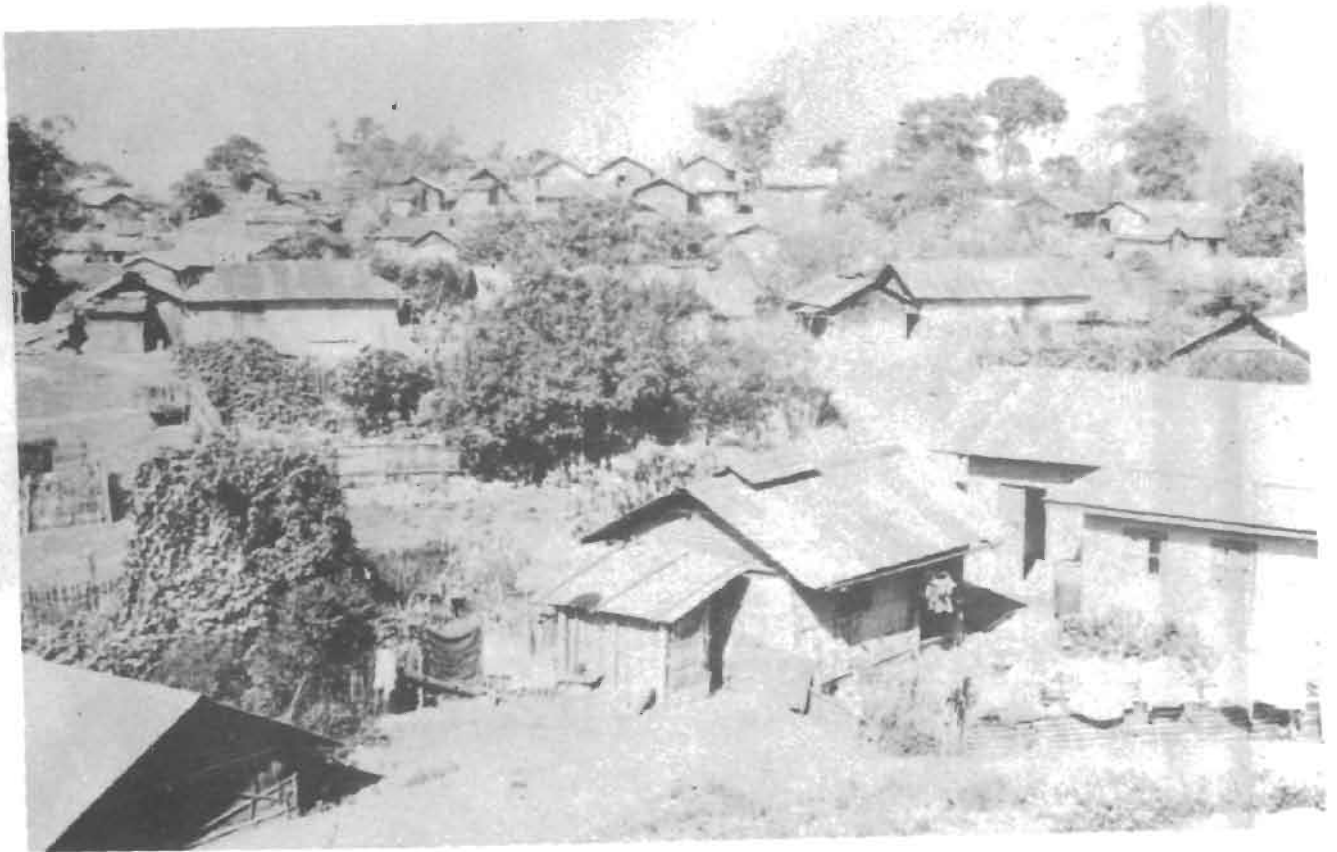
The village life is marked by ever increasing cohesion. Unlike in the past, cordial atmosphere prevails in the village society with fellow feeling. The contributory factors may be attributed to the setting up of administrative machinery by the government on one hand and the doctrine of Christianity on the other. The tribal feuds of head-hunting that existed in the past and posed problems to the village life was by and large, stopped by the government introducing severe punishment while the doctrine of Christianity patched up a good deal of quarrels and difference between the parties and individuals that posed hindrances to the harmonious life of the village. Though Christianity came to the village as late as in 1919 only, it played effective role in bringing tranquil atmosphere to vil-

lage besides introducing process of progress and spiritual era in the way of living. In fact, a remarkable progress in political, social, economic and religious way of life has been achieved over the years. In politics, they have strong awareness. Their participation in the state politics is a healthy sign. A man from this village held the lone seat of M.L.A. against Tseminyu constituency for about 14 years. In social life, they maintain egalitarian social structure. There is strong feeling of oneness. All people irrespective of big or small, rich or poor, educated or uneducated, go together, eat together and worship together. They all enjoy equal status in social life. In the economic sphere, there is not much gap between rich and poor. Even though, some occupy better economic position yet there is least difference between rich and poor. Most of the people are religious. As Christians constitute more than 95 per cent of the population of village. Religious life is studied here in the context of Christianity. As church members, they are all loyal and sincere. They go to the church daily for praying, singing and sometime for fasting. They do give and also work for the promotion of church activities. They steadfastly abide by the laws of the church. Thus the social, economic, political and religious life of the village have improved to a great extent compared to past.

The micro demography of Tseminyu village can be taken as a sample study on eco-system of Naga tribes in Nagaland. As a matter of fact, all characteristics, such as, the type of climate, the land, the composition of the people, their tradition, style of weaving, occupation and religion found in Tseminyu can be exactly found in all the Rengma (Naga) villages in particular and other Naga villages of Nagaland in general. The physical features of the land and the people being relatively same in a considerable way, information so collected in the study of Tseminyu village may be applied to all other Naga villages in Nagaland for the interpretation of the demographic study.



Village entrance



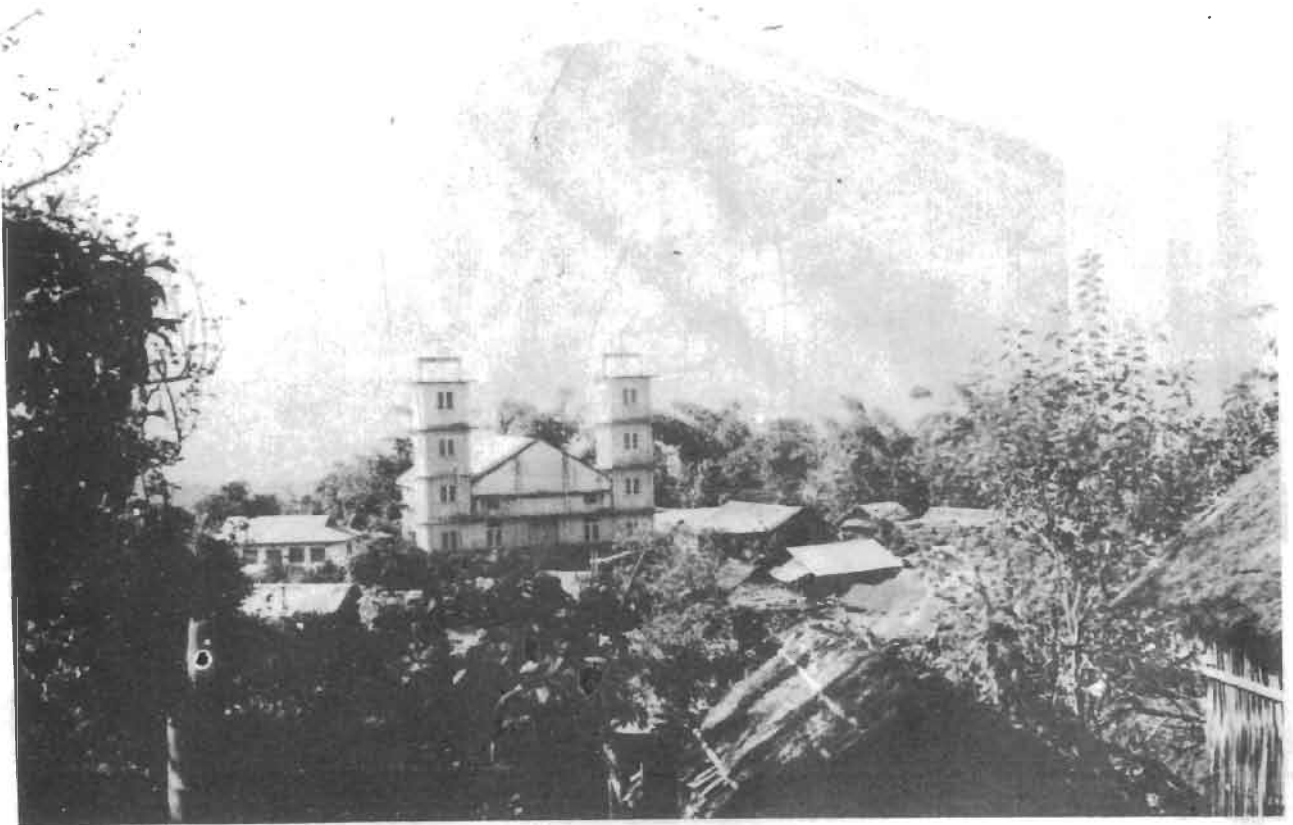
General view of village



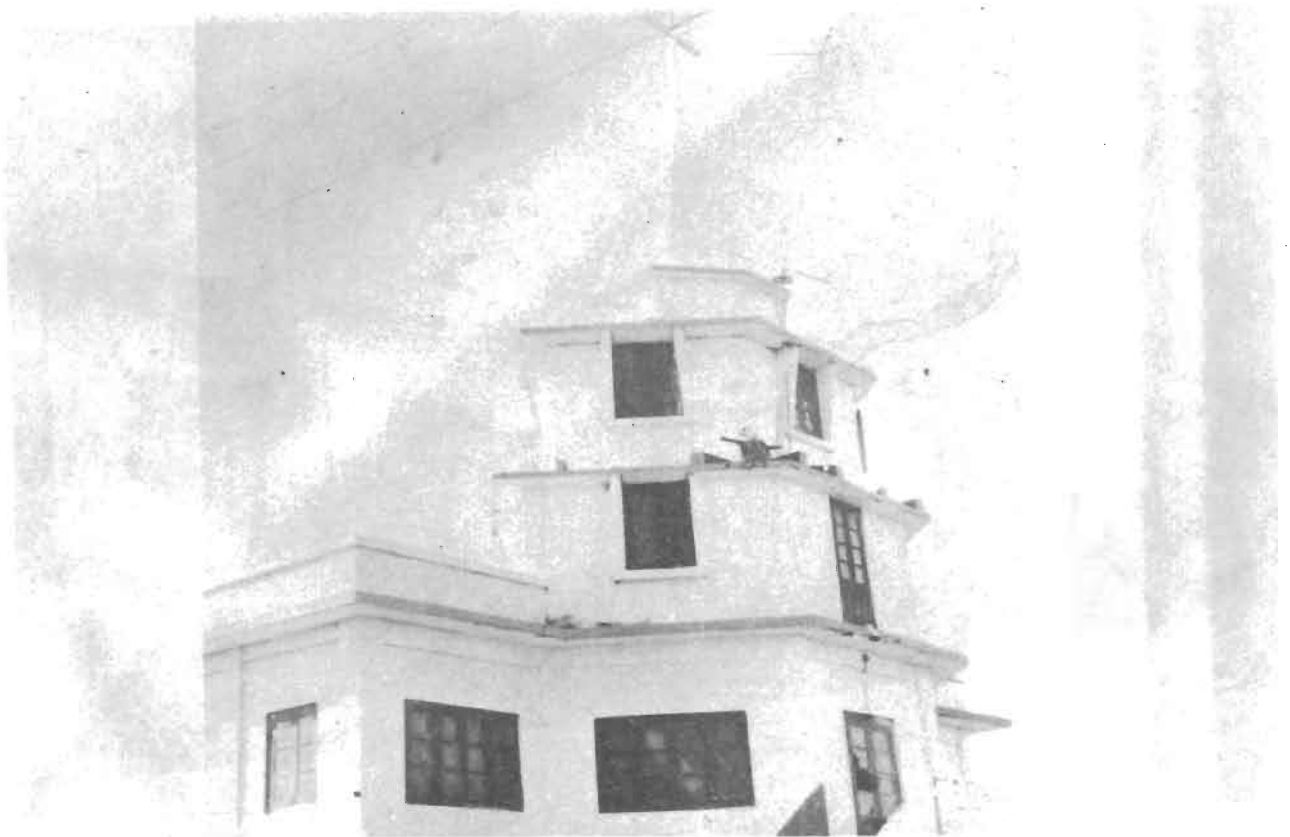
Village lane



Grannaries at the outskirts of the village



Catholic Church



Baptist Church close view

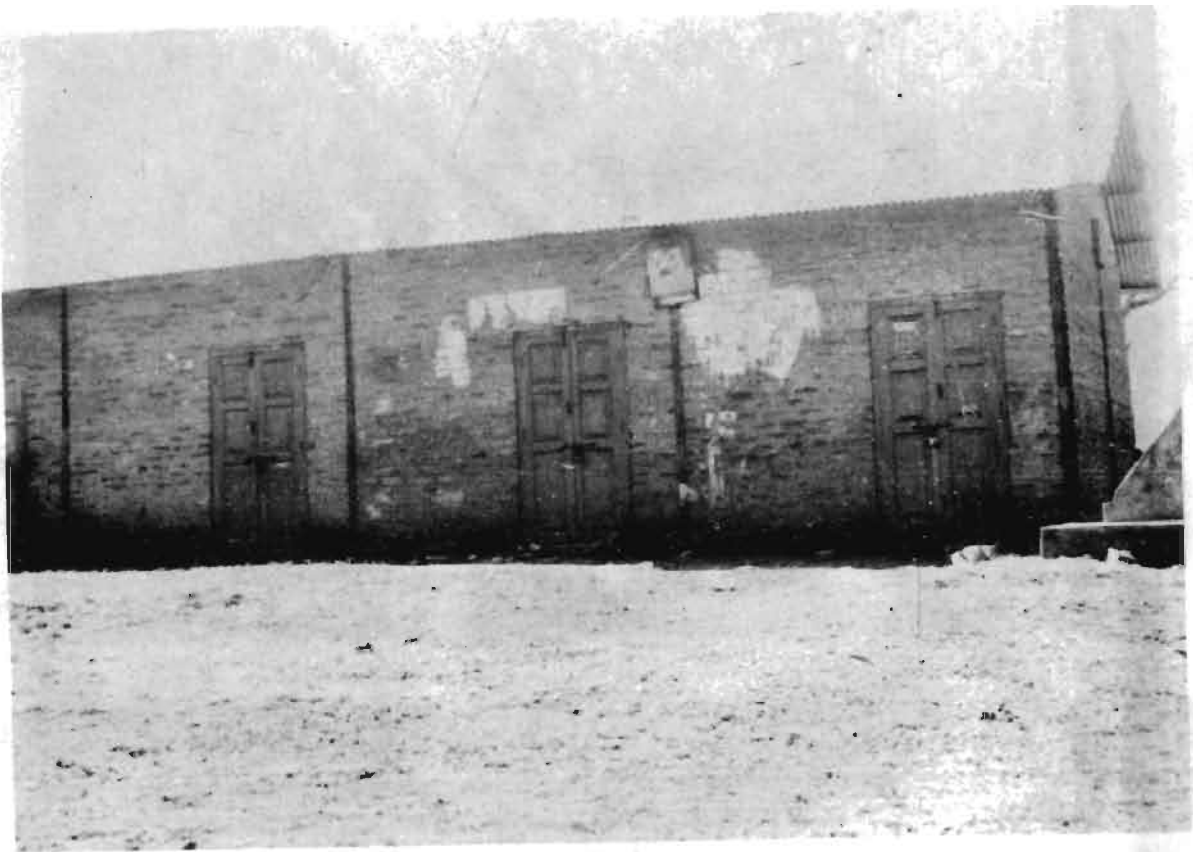




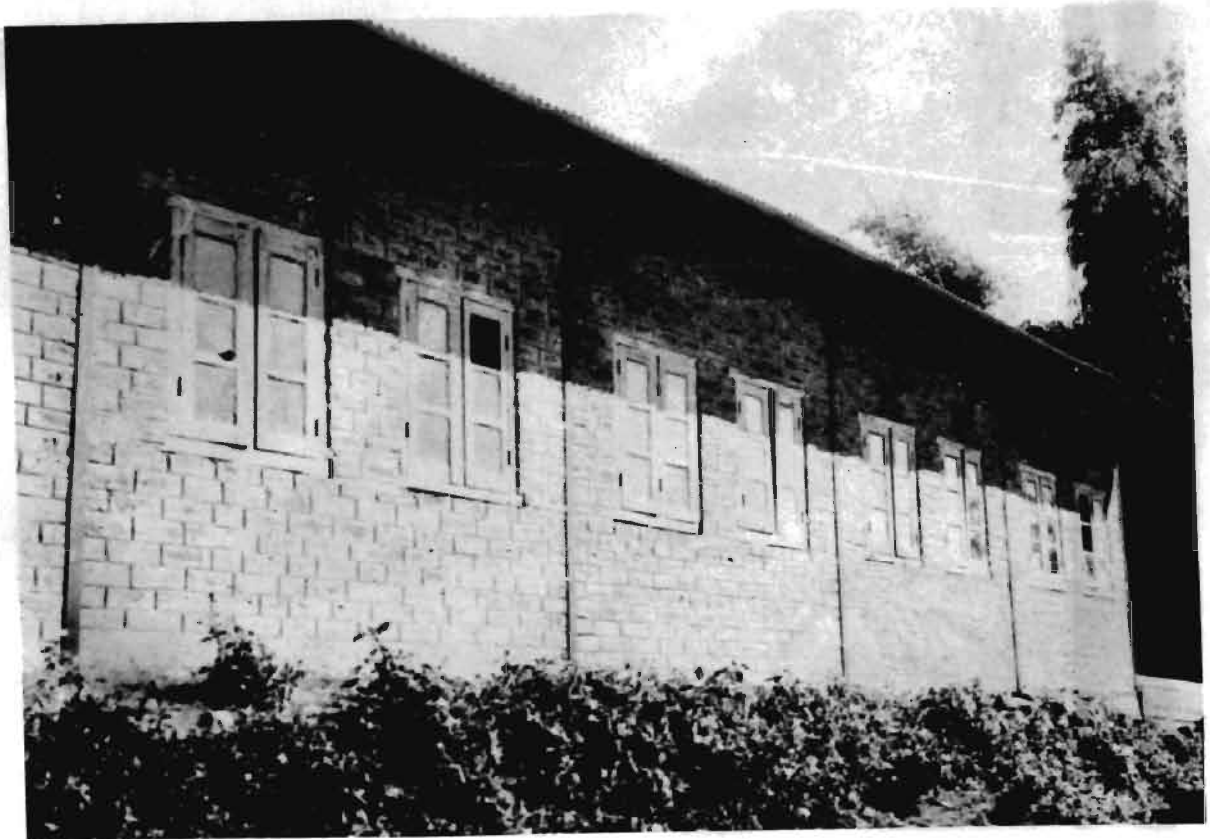
Morung (Dormitory for youths) close view



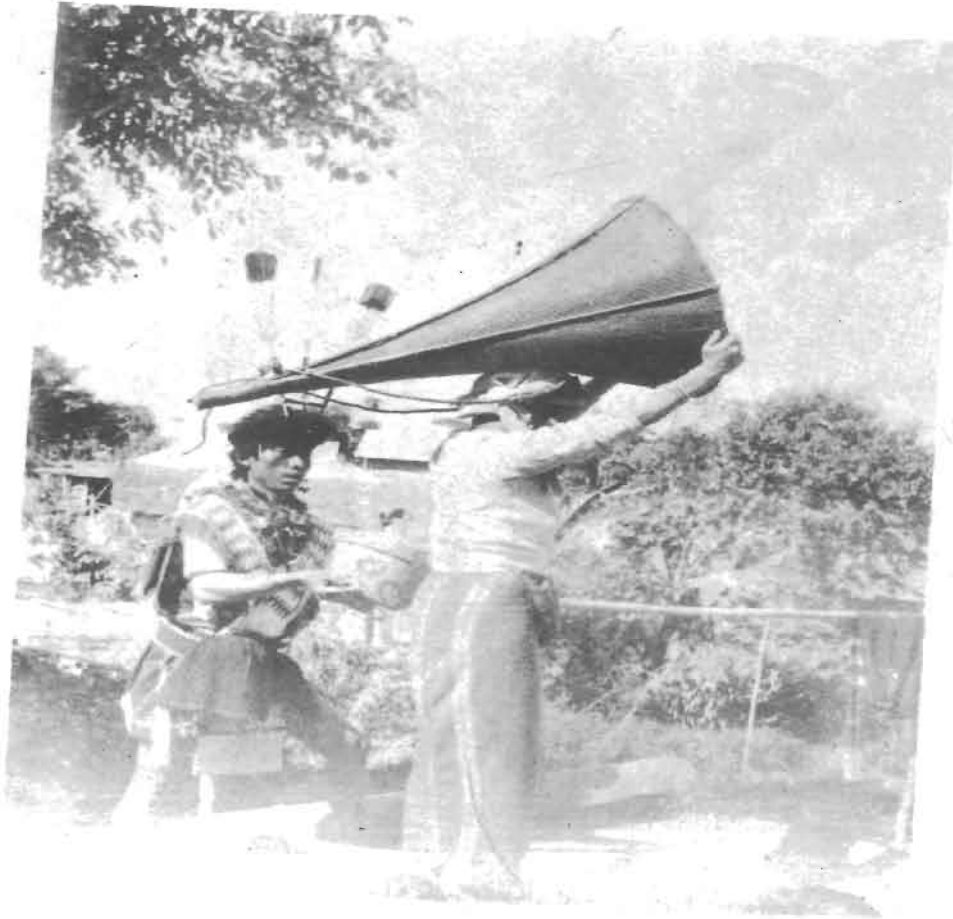
Panchayat hall



Village School



Pucca residential house

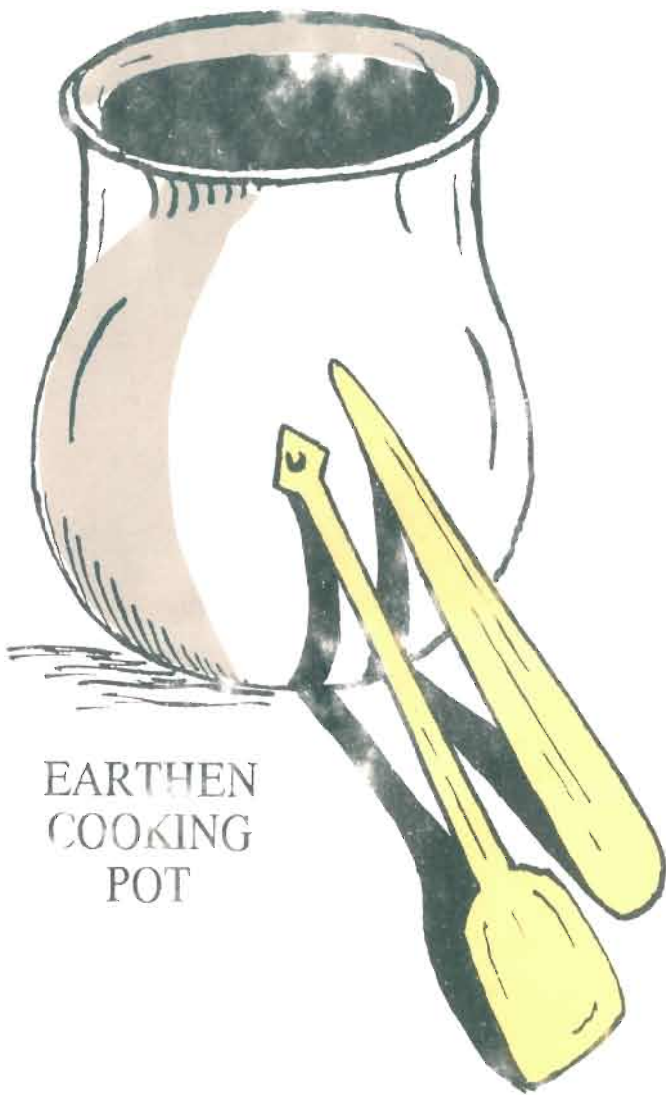


Cleaning paddy

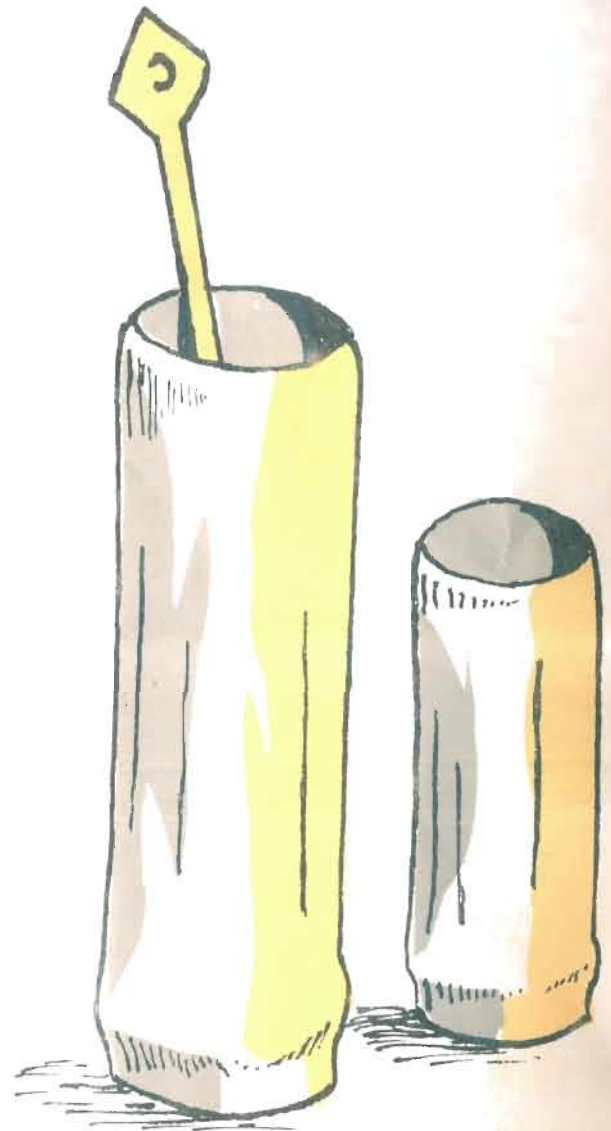


Students in modern dress

# HOUSEHOLD ARTICLES



EARTHEN  
COOKING  
POT

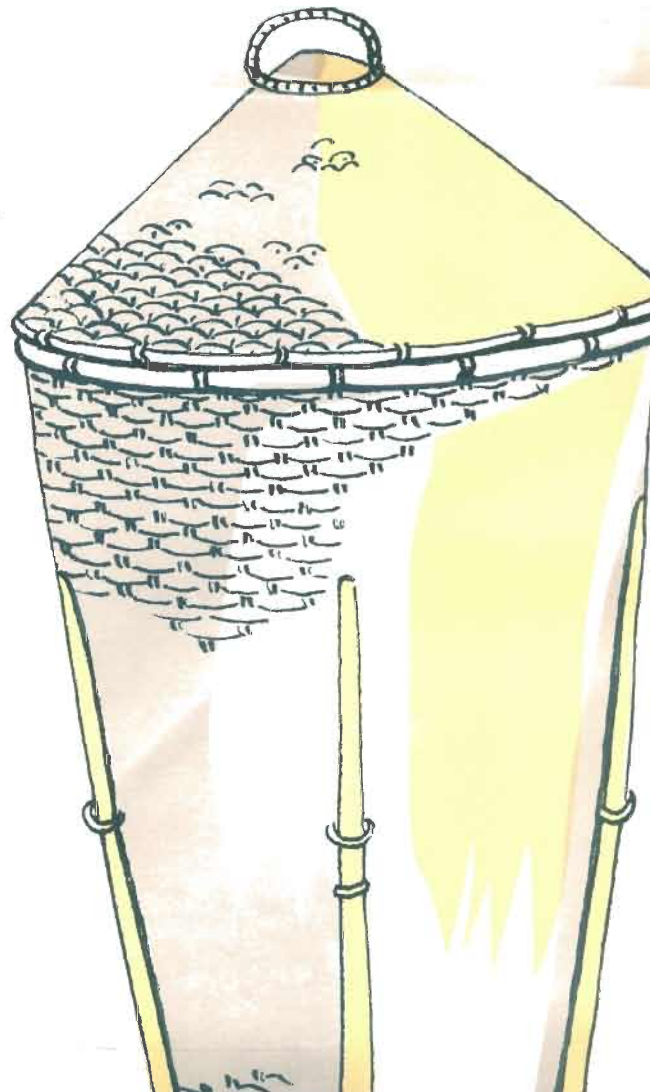
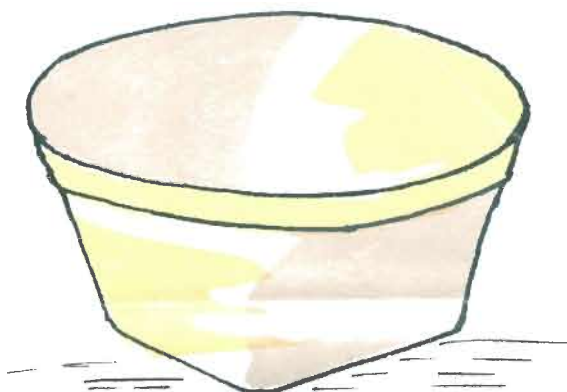
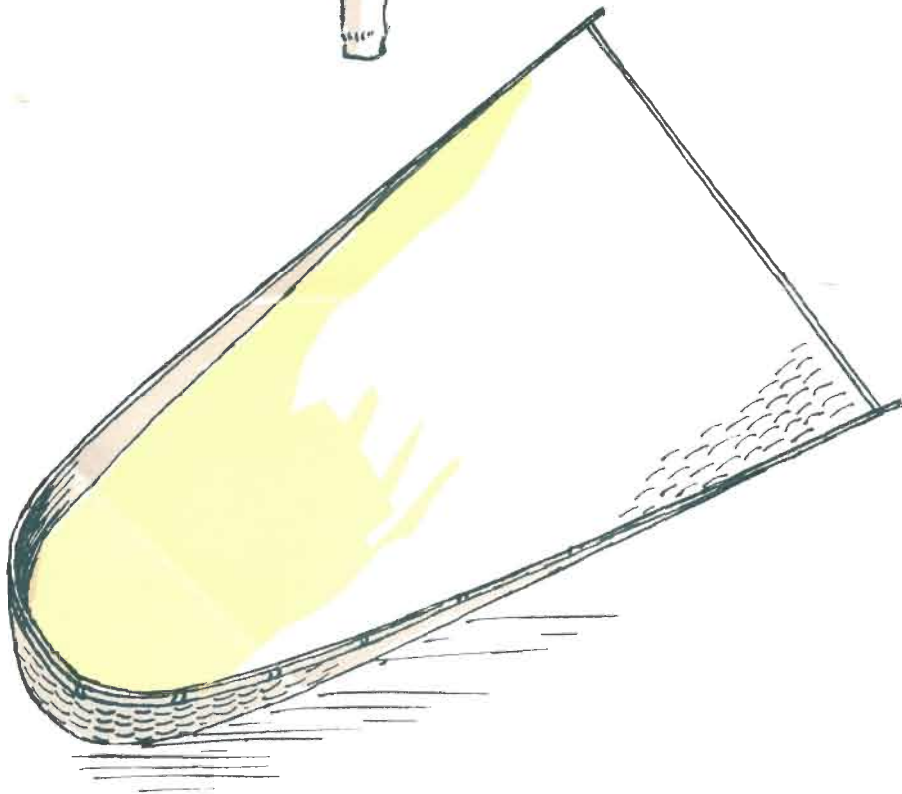
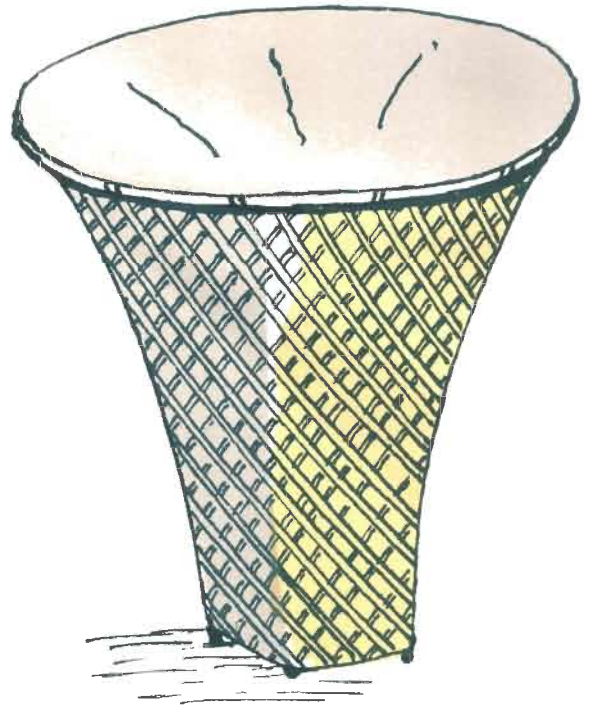
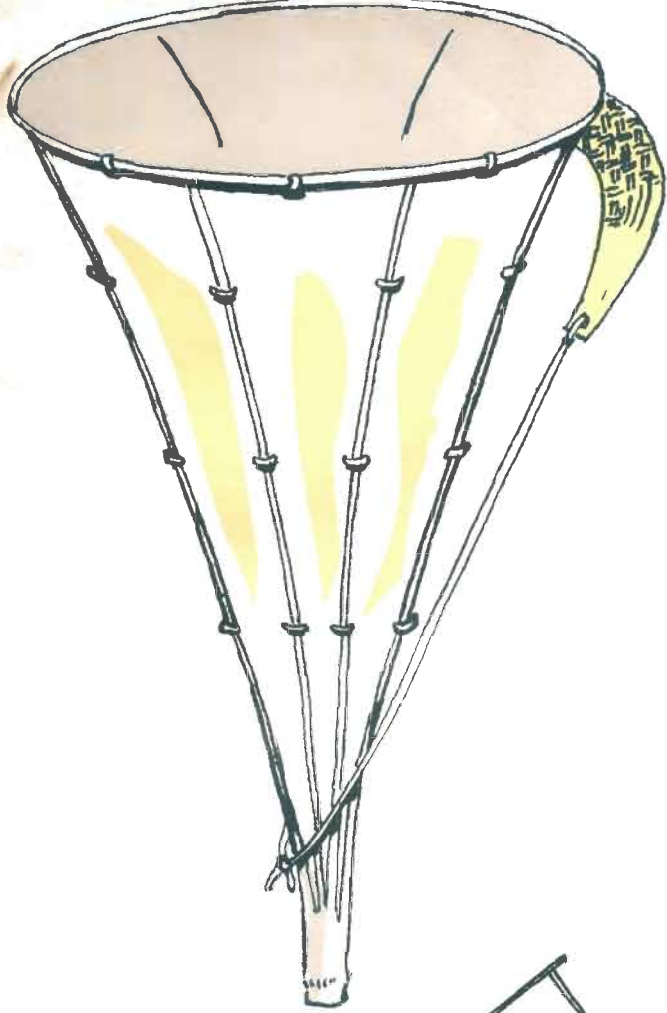


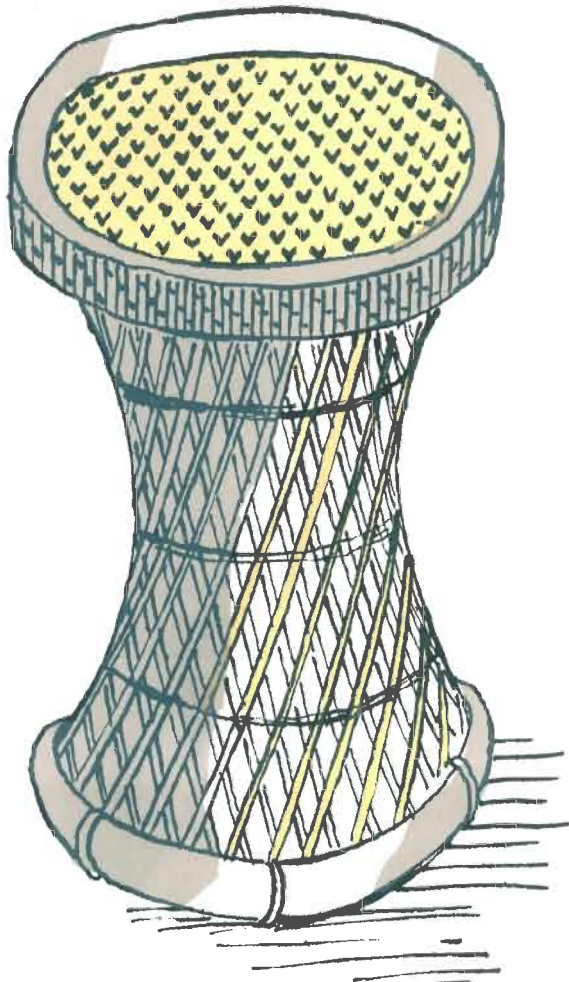
BAMBOO MUGS

WOODEN  
SPOONS



WATER HANDLER  
(DRIED GOURD)

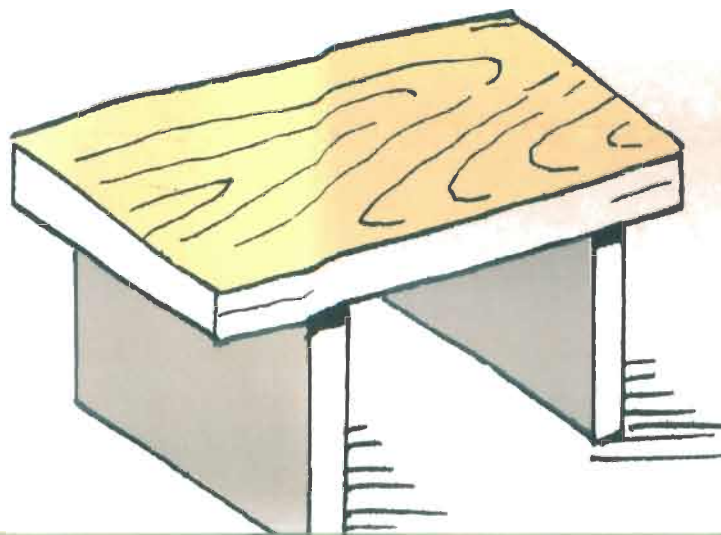




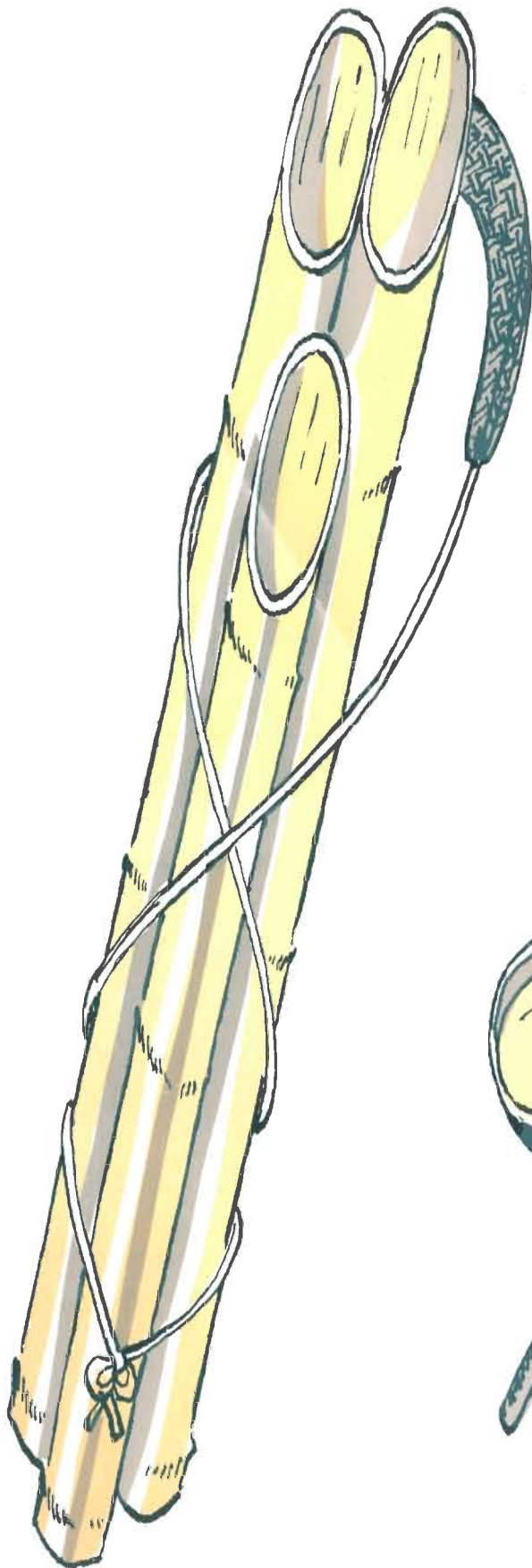
BAMBOO SEAT  
(MURA)



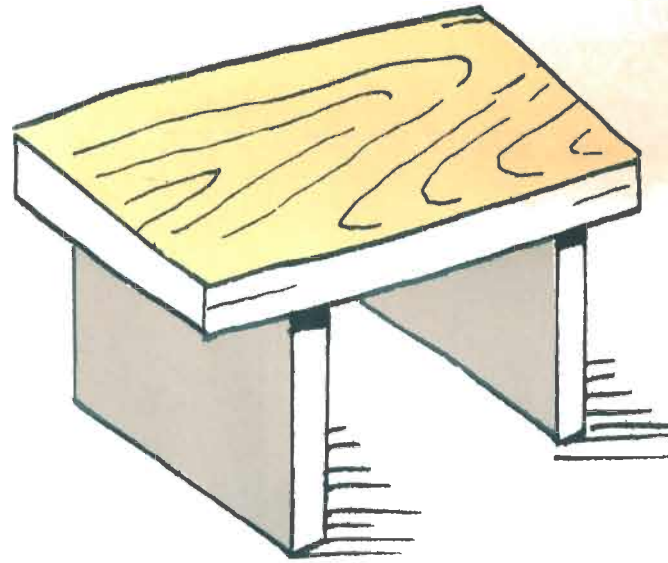
BASKET



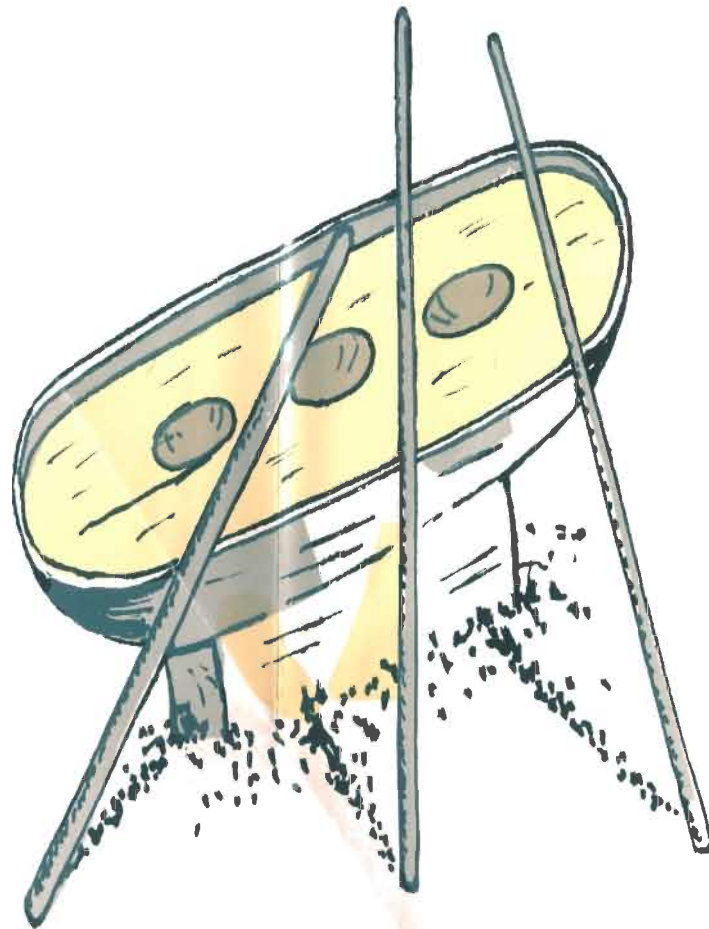
BAMBOO SEAT  
(MURA)



BASKET

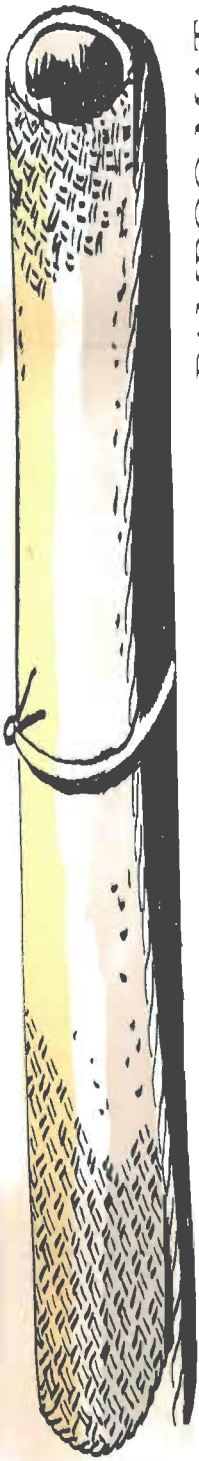


LOW SEAT  
(WOODEN)

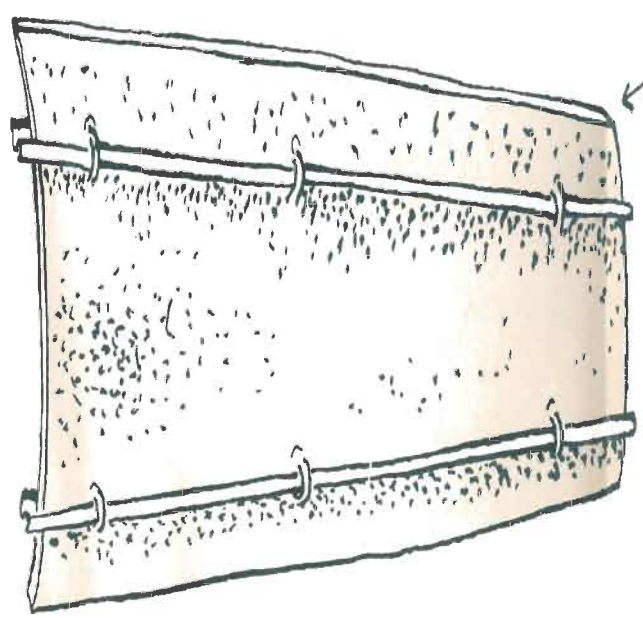
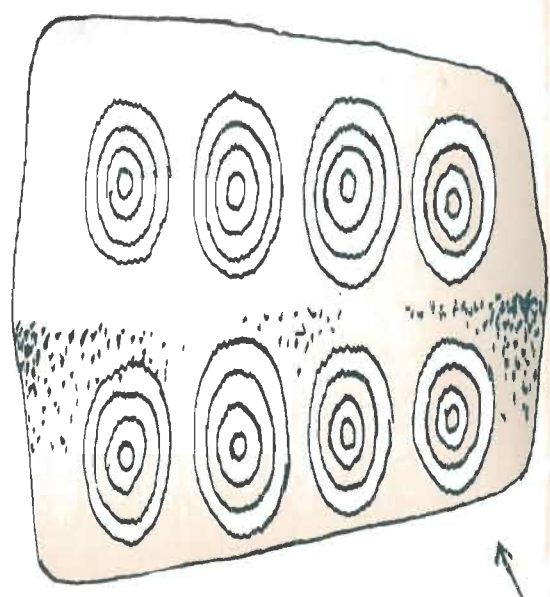


POUNDING TABLES

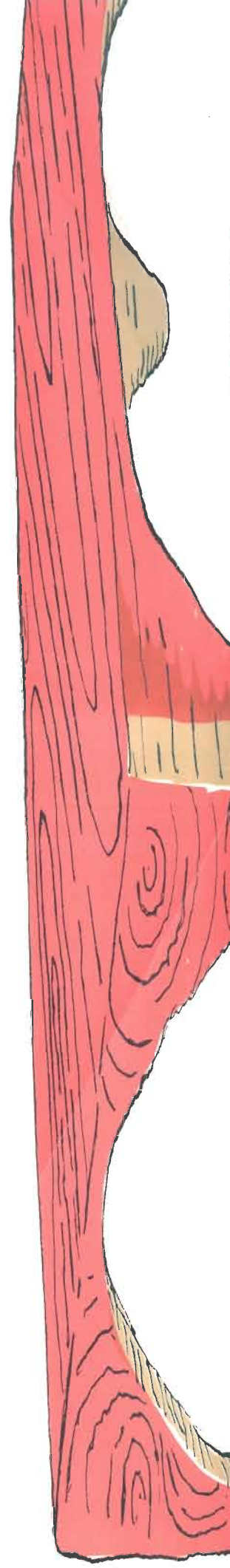
BAMBOO FOR  
CARRYING WATER



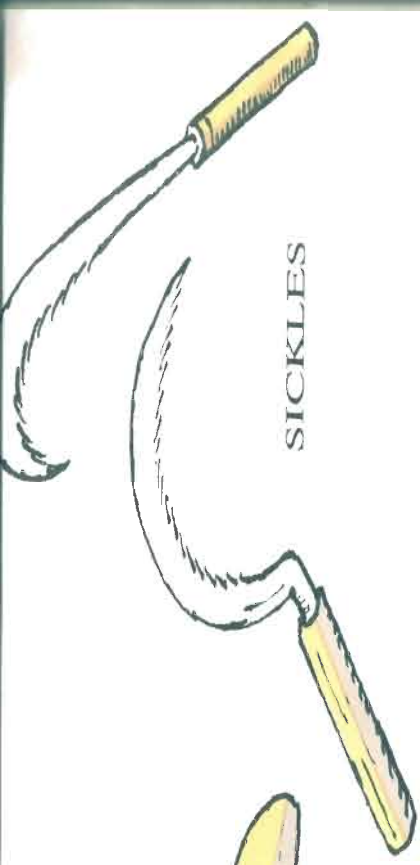
BAMBOO MAT



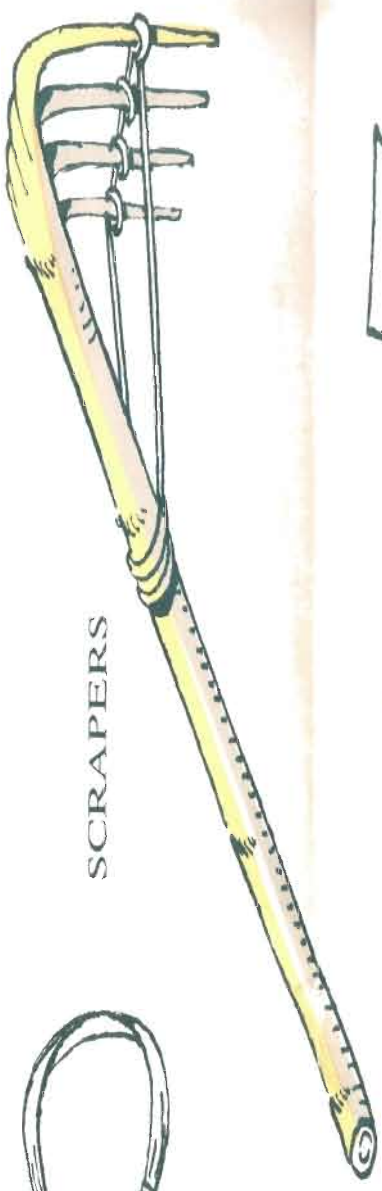
WARRIOR'S SHIELD  
(ELEPHANTS HIDE)



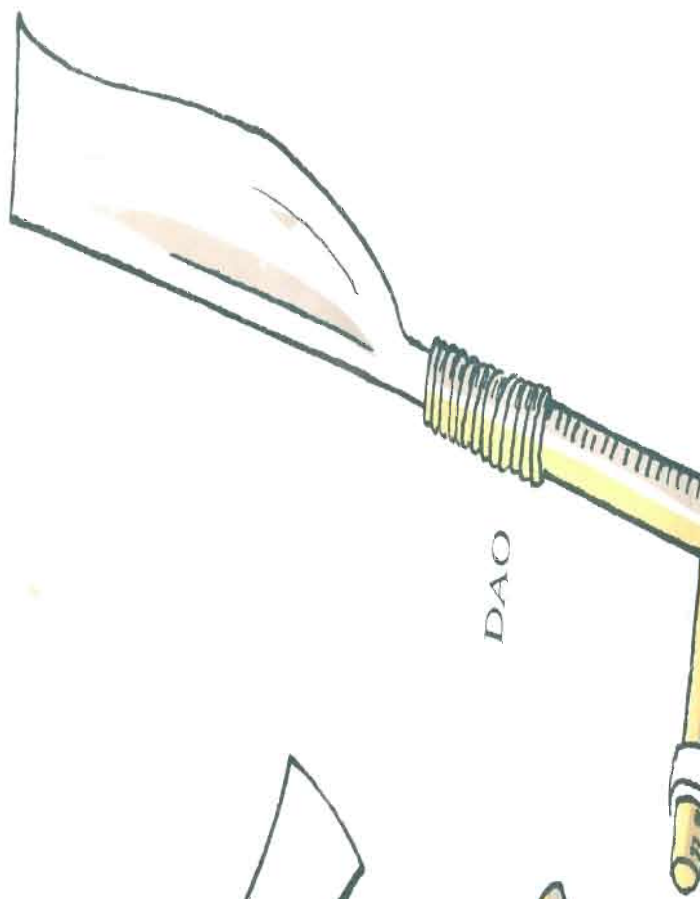




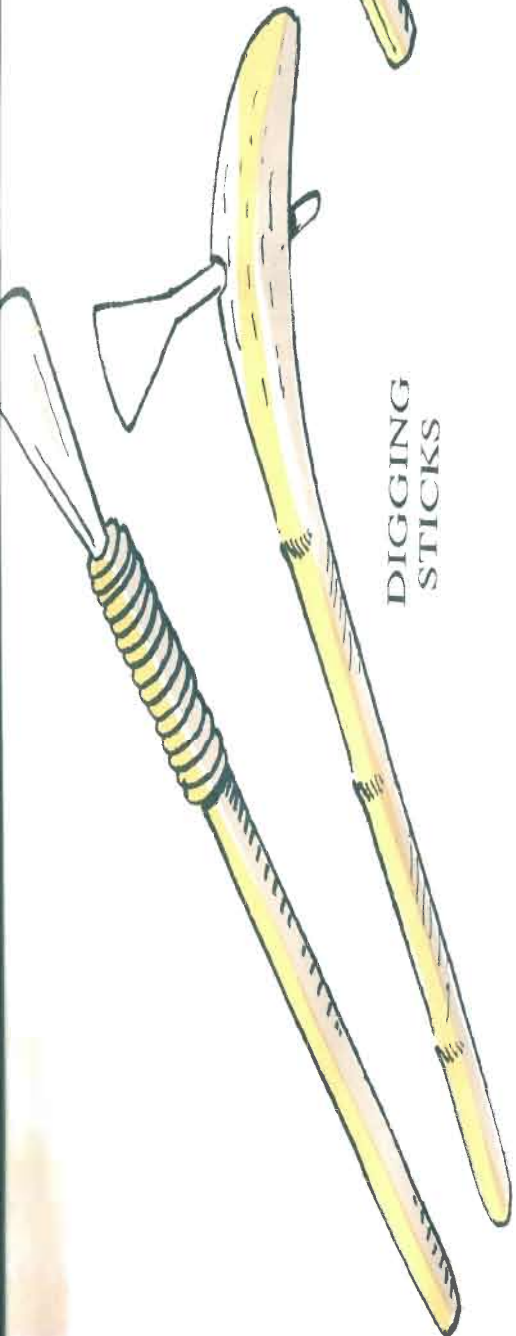
SICKLES



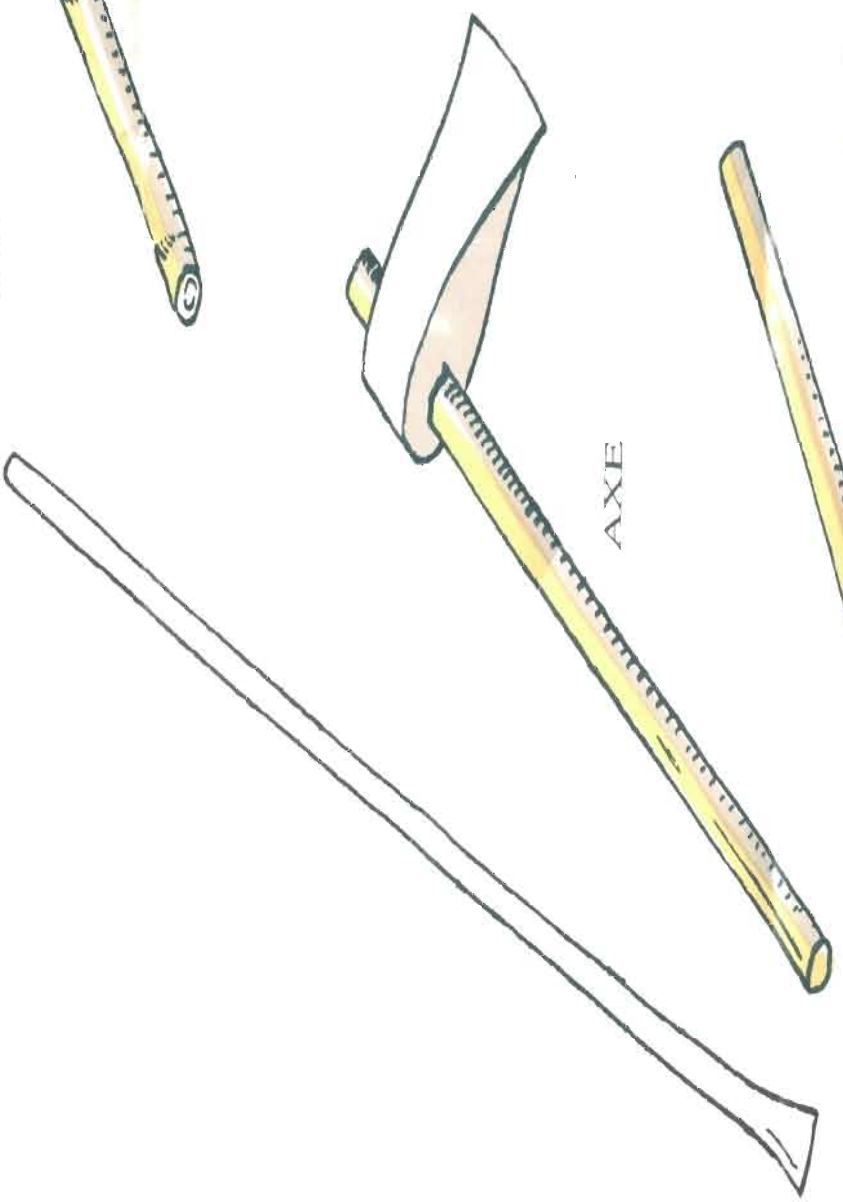
SCRAPERS



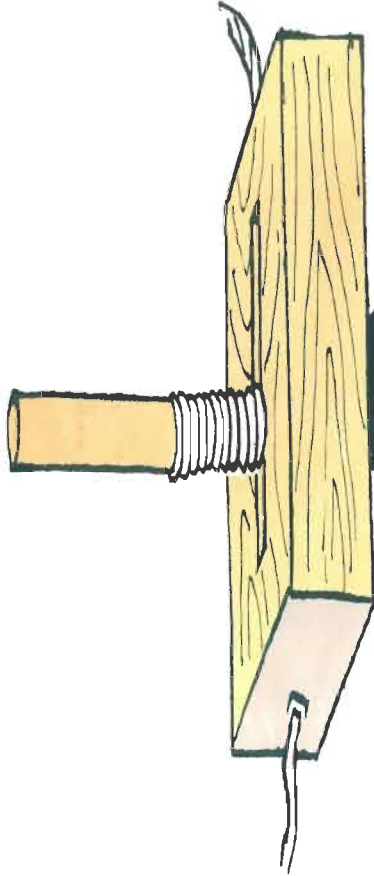
DAO



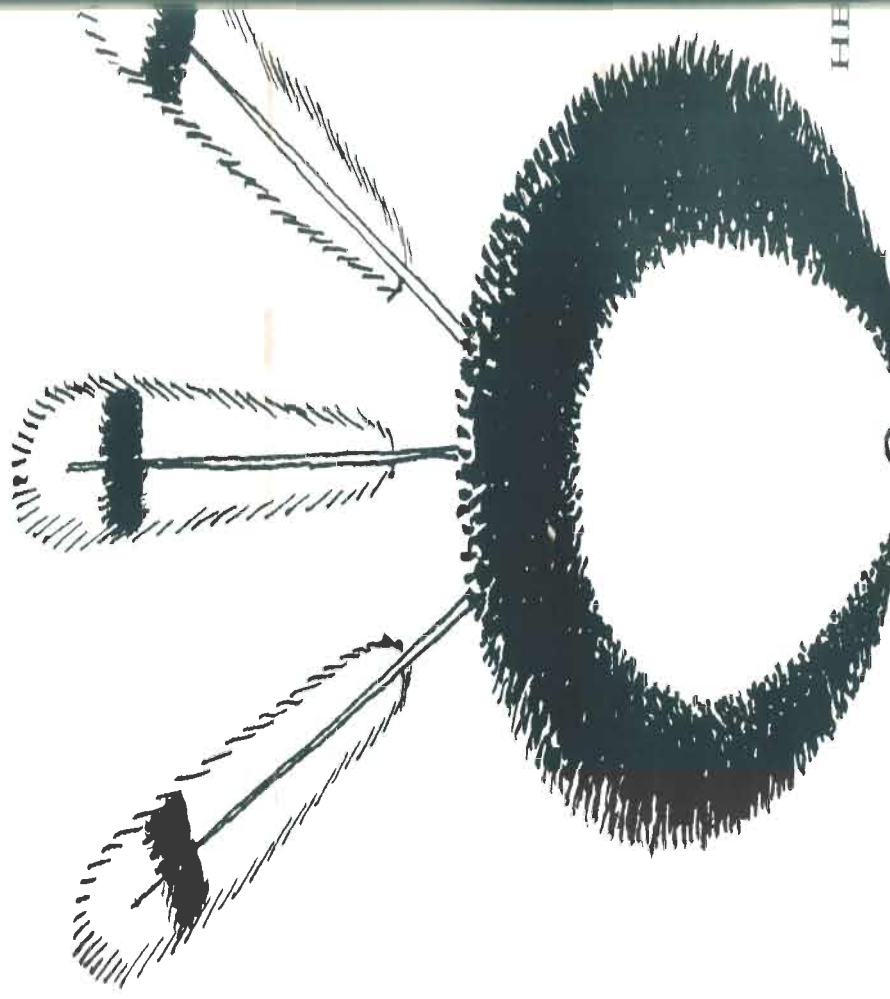
DIGGING STICKS



AXE

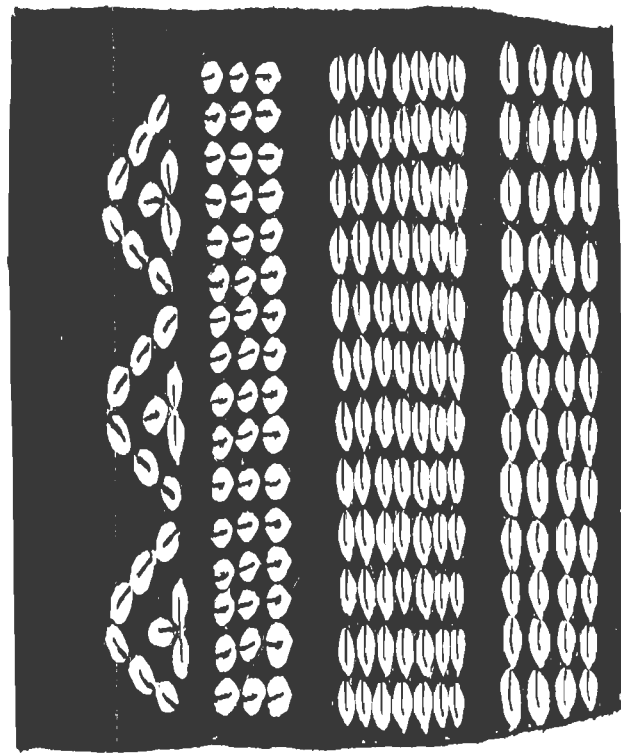
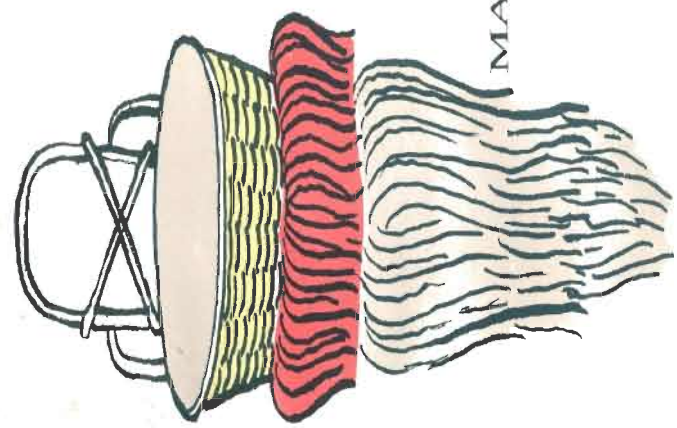


HOLD FOR D

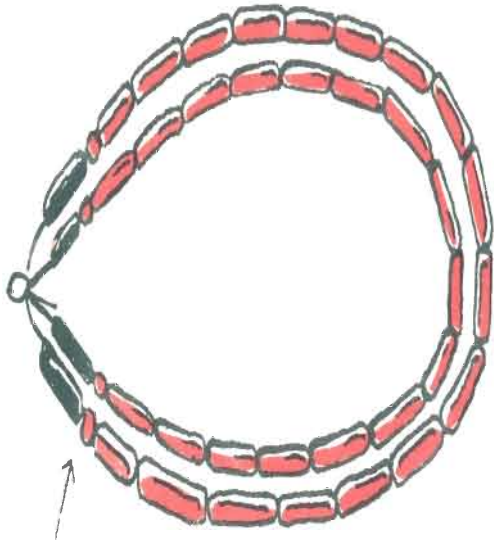


HE

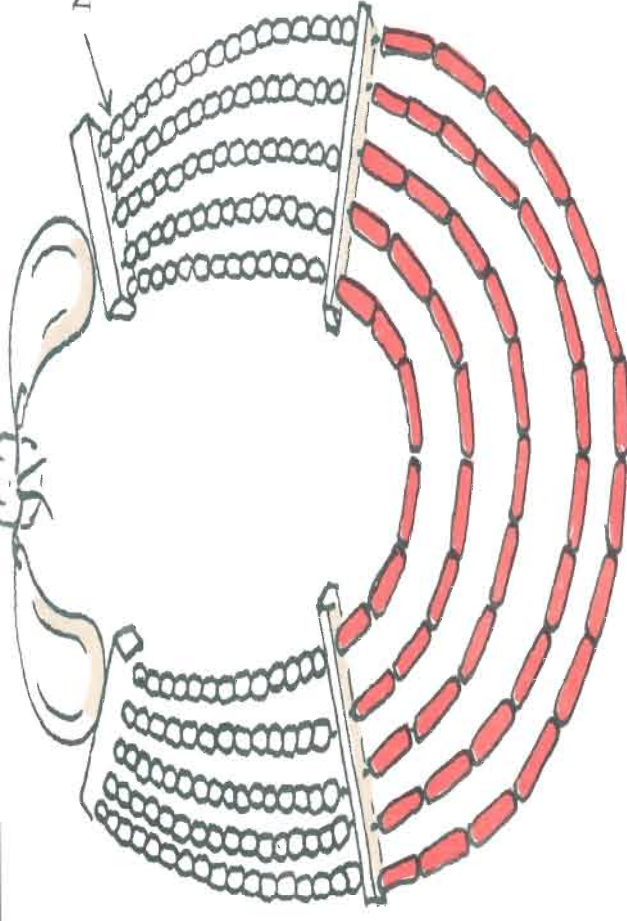
MALE CASKET



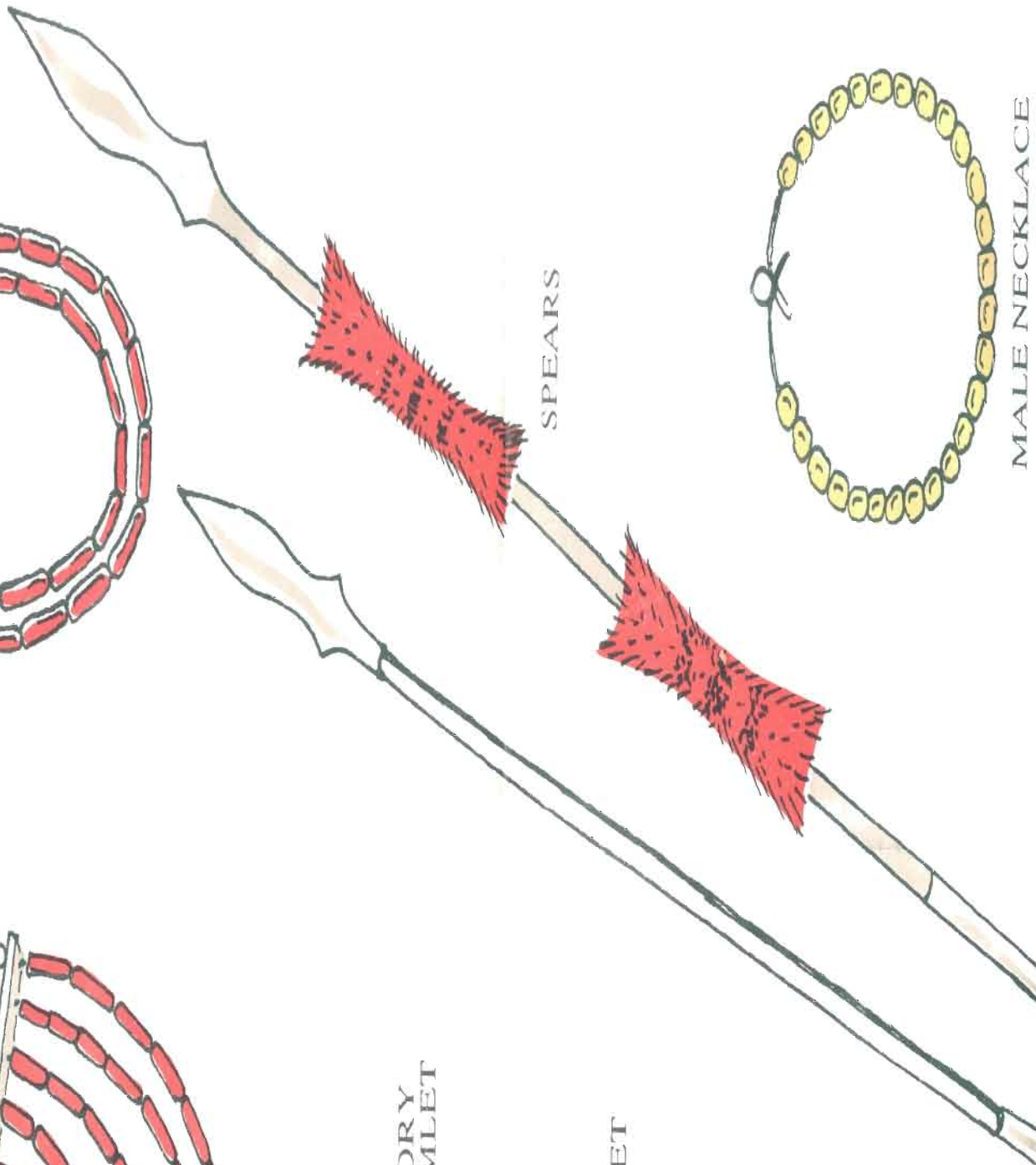
FRONTAPRON WITH COWRIE



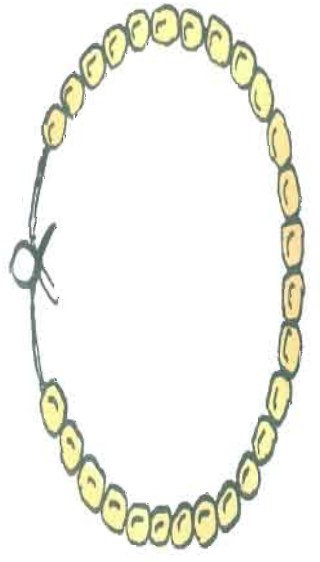
NECKLACE



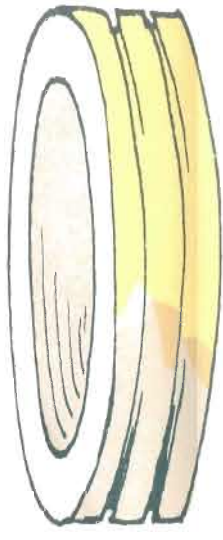
NECKLACE



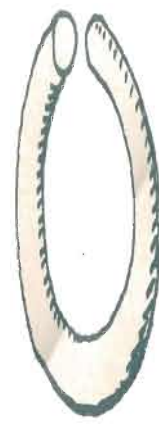
SPEARS



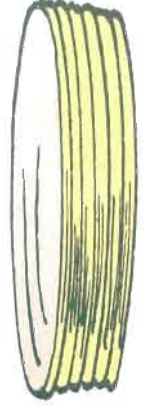
MALE NECKLACE



IVORY  
ARMLET



ARMLET

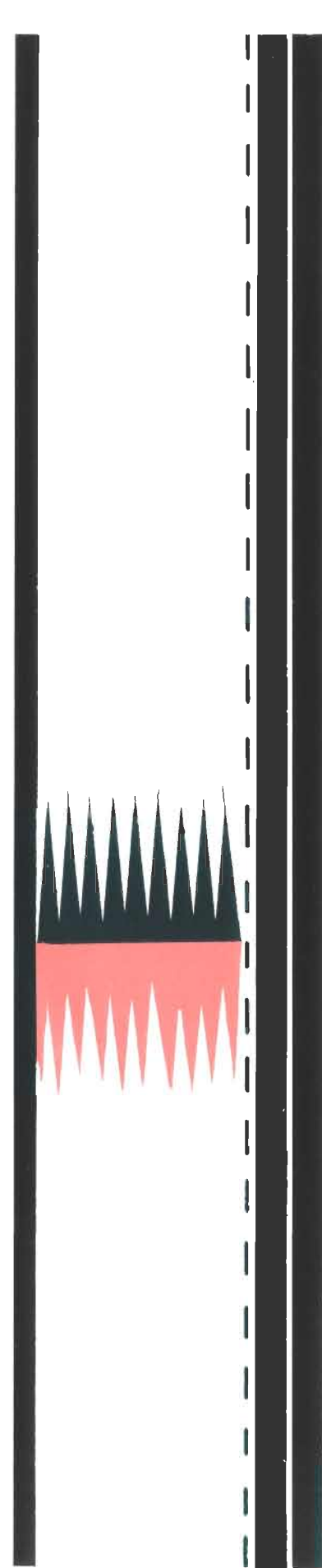


BANGLES



Ladies Skirt

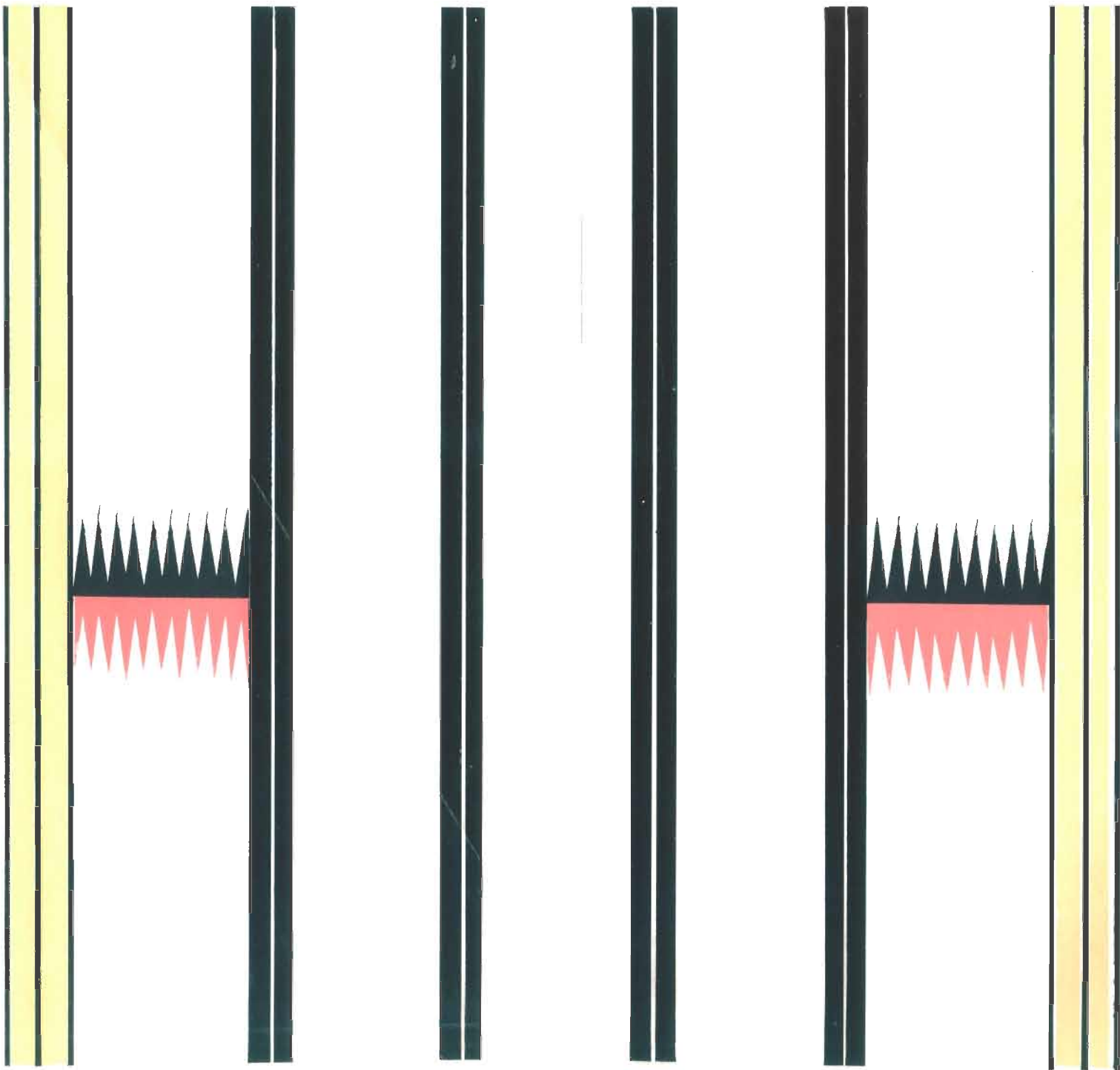
MALE SHAWL



Men's Shawl (Phikha)



Men's Shawl (Phikha)



Women's Shawl (Phiri)

