



MODERN
COLLEGE



STATE LEVEL STUDENTS' SEMINAR

Organized by

Department of History, Modern College

Sponsored by

Department of Art and Culture

Government of Nagaland

&

State Bank of India

On

Rethinking Naga History Beyond Tradition

Keynote Speaker

Dr. Nutazo Lohe

Assistant Professor

Phek Government College, Phek

Date: 25th April 2024

Venue: Modern College, Piphema

INAUGURAL SESSION: 10:00AM-11:00AM

Chairperson : Mr. Ricky Das, B.A 4th Semester
 Welcome Address : Ms. Neilhoukhonuo Nipu
 HoD, Department of History
 About the Students' Seminar : Dr. Vitsou Yano
 Principal, Modern College
 Keynote Speaker : Dr. Nutazo Lohe
 Assistant Professor
 Phek Government College, Phek
 Recorders : Mr. Kingsang Peri, B.A 4th Semester
 Ms. Visino Chusi, B.A 2nd Semester

**Technical Session – I
(11:00AM- 12:30PM)****Moderator: Mr. Beyau, B.A. 6th Semester**

Name	Topic
Ms. Thejavinuo Nipu B.A 2 nd Semester Baptist College, Sechu Campus	Exploring the Informal Education system and the Tenyimia Naga
Mr. Moalong Imchen B.A 2 nd Semester Modern College, Piphema	Contribution of Christian Missionaries in Naga Society.
Mr. Erite T. Mero B.A 6 th Semester Baptist College, Kohima Campus	The Chakhesang Naga Customary Law and Practices
Mr. Benedict Khoney C Konyak B.A 2 nd Semester Unity College, Dimapur	Cultural Changes- A study of Konyak Nagas
Mr. Mazu Fithu & Ms. Soreiphi Jajo B.A 6 th Semester Modern College, Piphema	Natural Farming and the Nagas
Q & A Session	

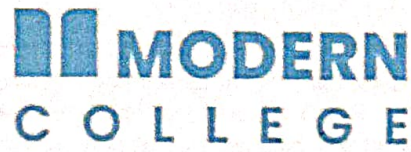
Lunch Break : 12:30PM- 1:00PM**Technical Session – II
(1:00PM – 2:30PM)**

Moderator: Ms. Urmipem Mukong, B.A 6th Semester
Recorders: Ms. Lijenkala, B. A 6th Semester
Mr. Honnyem Konyak, B.A 6th Semester

Name	Topic
Mr. Chumthungo Patton B.A 4 th Semester Modern College, Piphema	The Legend of Ramphan: A Folktale of Lotha Nagas
Ms. Diezenuo Chuzho B.A 6 th Semester Baptist College, Kohima	Cultural Attires: Significance and Cross Cultural Similarities Among the Chakhesang Nagas and the Angami Nagas.
Mr. Pfücüte Arüji B.A 4 th Semester Modern College, Piphema	Coming of Christianity in Naga Hills
Ms. Neitsinuo B.A 6 th Semester Baptist College, Sechu Campus	Spread and Impact of Christianity in Naga Society
Ms. Vitoni Achumi & Mr. Ralans Shitri B.A 6 th Semester Don Bosco College, Kohima	Understanding the Pre-Colonial Naga Traditional Institutions through the Tribal Chief: Chronicles of Pangti Village and Lazami Village
Q & A Session	

CLOSING SESSION

Chairperson : **Ms. Soreiphi Jajo**, B.A. 6th Semester
 Remarks of the Seminar : **Dr. Nutazo Lohe**, Keynote Speaker
 Distribution of Certificates : **Mr. Kevingukho Kehie**
 Vote of thanks : **Ms. Mongsenchila**
 Asst. Professor, Department of History



Modern College organizes State Level Students Seminar



The Department of History, Modern College, Piphema hosted its third edition of the one-day State-Level Students' Seminar on 25th April, 2024 under the theme 'Rethinking Naga History Beyond Tradition', sponsored by the Department of Art and Culture and State Bank of India.

The Seminar commenced with an inaugural session chaired by Mr. Ricky Das, B.A 4th Semester, Department of Political Science. The welcome address was proposed by Ms. Neilhoukhonuo Nipu, HoD Department of History who highlighted the importance of reevaluating Naga history. This was followed by a note on the Seminar by Dr. Vitsou Yano, Principal Modern College, who also focused on the importance of Naga History and tradition as well as the Importance of Seminar.

Vitsou
Principal
Modern College
Piphema

The Keynote Speaker for the Seminar was Dr. Nutazo Lohe, Assistant Professor, Phek Government College. Speaking on the occasion, Lohe expressed concern about the colonial narrative left behind by the British. He emphasized that the history documented by the British lacked credibility due to contextual and language gaps. He also urged the students to critically examine the impact of colonialism on indigenous perspective and reclaim Naga voices on historical discourse.

Furthermore, he also stressed the need to challenge and address the notion that Nagas are merely objects of study in museums and urged the students to delve into the origins and history by visiting their villages and engaging with elders during vacations or holidays, thus fostering a deeper understanding of their cultural heritage.

Students from different colleges presented papers on various topics related to the theme on the occasion.

In total, 11 presenters from Modern College, Baptist College, Don Bosco College and Unity College presented their papers while students from Sazolie College also came to be a part of it.

The Seminar successfully concluded with a closing session chaired by Ms. Soreiphi Jajo, B.A 6th Semester, Department of History. There was a time for acknowledgement during which Mr. Kevingukho Keie, Asst. Professor Department of History, Modern College took the time in presenting certificates as well as honorarium in recognition for the participation in the Seminar. While, the Best Paper Presenter was awarded to Ms. Diezenuo Chüzho from Baptist College Kohima for her paper titled, "Cultural Attires: Significance and Cross-Cultural Similarities Among the Chakhesang Nagas and the Angami Nagas."

Mr. Beyau and Ms. Urmipem Mokung moderated the technical sessions while Mr. Kingsang Peri, Ms. Visino Chüsi, Mr. Honnyem Konyak and Ms. Lijenkala recorded the various sessions of the Seminar.

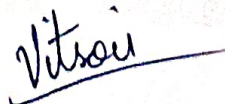
A total of 153 participants including faculty and students registered for the Seminar.

Report compiled and submitted by-

Visino Chüsi, Kingsang Peri, Lijenkala & Honnyem

Recorders

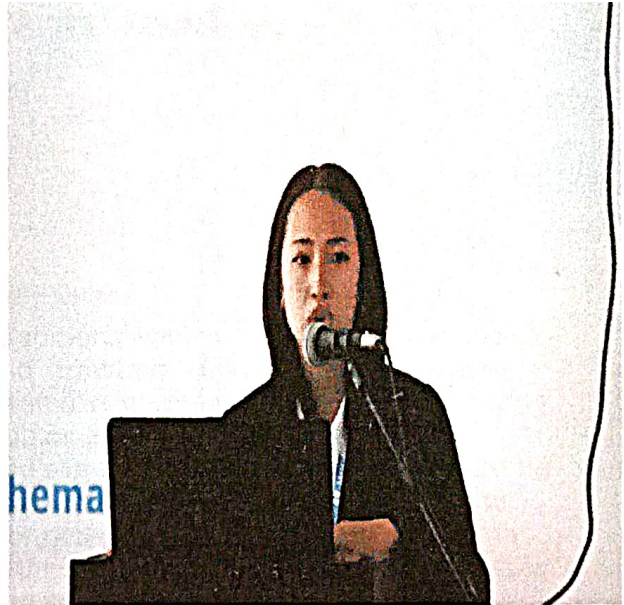
Modern College, Piphema



Principal
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State-Level Students' Seminar

Objectives of the Seminar

The Seminar aims to revive the forgotten traditional values. It aims to prepare the ground for a source on Naga history beyond tradition not just for the upcoming generation but also to those who are interested in learning Naga history. One of the primary aims for the Seminar on Naga Tradition and Culture is because it gives us a sense of our identity, our belongingness and something which we claim ours and be proud of it. It also aims to connect at a personal level with one's own culture. The Seminar also aims to serve as propulsion for research enthusiasts. It also seeks to explore the understanding of Naga history through the perspective of young people and new lens of research and approach. The Seminar aims to push beyond the tradition and not just narrating but critically understanding the history.

Highlights of the Seminar

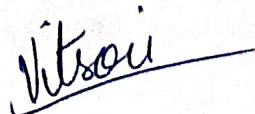
Technical Session-I

The first technical session was moderated by Mr. Beyau, B.A 6th Semester, Dept. of Political Science, Modern College. In this session, a total of 5 papers were presented. They were-

1. Exploring the Informal Education System of the Tenyimia Nagas

- Ms. Thejavino Nipu, Baptist College, Sechü Campus

Ms. Thejavino Nipu of B.A 2nd Semester Baptist College, Sechü Campus presented on the topic, "Exploring the Informal Education System of the Tenyimia Nagas." In her presentation, she stressed on the informal education framework, folklores, indigenous wisdom and guidance of elders, how they played a crucial role in the lives of the Tenyimia Naga community. She also highlighted the means and ways where the Tenyimia Nagas acquired knowledge before the advent of formal and western education, such as- family institutions, peer groups and most importantly Morungs (communal houses/dormitory), where young individuals undergo holistic learning experience.



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2. Contribution of Christian Missionaries in Naga Society-

- Mr. Moalong Imchen, Modern College,

Piphema

In his paper, Mr. Moalong Imchen gave a detailed narration on the contributions of Christian Missionaries to Naga society. Some of the excerpts from his presentation are-

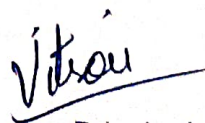
- Between the years 1840 to 1870, most of American missionaries shifted their attention to Sibsagar area in Assam; this development stands crucial because, it is evident from their mission at Sibsagar which could reach and changed the lives of the people belonging to neighbouring areas.
- The first Naga to convert was Mr. Hube Konyak who was baptized at Sibsagar in September 1847. The second was Mr. Supongmeren Ao from Merangkong village. He was baptized by S.W Whiting in September, 1851 at Sibsagar.
- Christianity was inaugurated in the Naga society with the coming of Dr. Edward Winter Clark and his wife Mary Meade Clark in 1868.
- In 1878, the first church was established. Clark also established an evangelistic hub at Impur which by 1894 became a mission centre. And it was from here that, the American Baptist Mission spread to other tribes such as- Angamis and Chakhesangs (Rev. C.D King, Dr. Rivenberg and Rev. J.E Tanquist); Lothas (Rev. William Witter); Sems (H.B Dickson and Rev. B.I Anderson). By 1919-1950s, the gospel reached- Sangtams, Changs, Konyaks, Yimkhuing and Khaiamungans.

3. The Chakhesang Naga Customary Law and Practices

- Erite T. Mero, Baptist College, Sechü Campus

In his introductory paper, Mr. Mero gave a brief introduction on 'customary law' and defined it as a set beliefs, customs and practices that are accepted by a community. The speaker also highlighted the history of the Chakhesang Nagas. In presenting his paper, Mr. Mero also gave attention to Article 371 A which states that Nagaland customary law is enforceable in the respective village courts and that no district or state can enact its authority. In his paper, Mr. Mero stated-

- All the cases in the village court are settled according to the customary law.
- Violations of customs accounts to expulsion from the village.
- He also presented the paper on a critical line with special reference to the customary laws of the Chakhesang Nagas focusing on- inheritance of property, theft and oath taking that is still in effect both in village and area level.



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4. Cultural Changes: A Study of Konyak Nagas

- Benedict Khoney C

Konyak

The speaker began by enlightening on the human society that encompasses all human activities regardless of material culture that includes- tools, implements, costumes, household objects and ornaments etc, or non-material culture such as- ideas, polity, believe, rituals, taboo, values and morals. Culture is dynamic and thus the evolving nature is understood as cultural change.

In his presentation, the speaker attempted to bring out the cultural changes by taking reference from the Konyak Nagas by exploring its cultural practices and factors that led to those change. Mr. Benedict thoroughly highlighted the cultural practices of the Konyak Nagas, such as-

- Priest and rituals
- Burial system
- Morung
- Occupations
- Festivals and
- Tattoo tradition practiced in olden days and draws a conclusion by comparing it with the contemporary Konyak society.

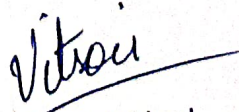
Mr. Konyak winded up his presentation by discussing on the decline of indigenous culture and customary practices of the Konyak Nagas with the coming of- the Christian missionaries and the introduction of new education system.

5. Natural farming and the Nagas-

- Ms. Soreiphi Jajo &

Mr. Mazu Fithu

"Natural Farming and the Nagas" was a joint paper presented by Ms Soreiphi Jajo and Mazu Fithu of B A 6th Semester representing the Department of History, Modern College gave a presentation on the topic **Natural farming and the Nagas**. In her presentation Ms Soreiphi Jajo explained that Nagaland is a mountainous state in Northeast India, bordering Myanmar, Manipur, Arunachal Pradesh and Assam. Nagaland covers total area of 16,579 sq/km located between 26.6 and 27.4 degree latitude and 98 to 96 longitudes. She explained that Nagas are agrarian society where 70% of the population depends on the agriculture for the survival. The speaker also discussed about the four different types of agricultural system practiced in Nagaland namely- Jhum cultivation, Terrace rice cultivation, Home garden and Firewood reserved forest.


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The Technical Session-I ended with a quick Q&A session where observers asked queries on the topics the presenters presented. The active efforts of the organizers made a great, informative and a brainstorming session.



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Technical session-II

The second and the last technical session was moderated by Ms. Urmipem Mokung, B.A 6th Semester, Dept. of Education, Modern College. In this session, the following papers were presented.

1. The Legend of Ramphan: A Folktale of the Lotha Nagas

- Mr. Chumthungo

Patton, Modern College, Piphema

In his paper, the speaker began by giving a background on the history of the Lothas and how they migrated from the Mongolian line before giving an elaborate presentation on the popular Lotha folktale- The Legend of Ramphan. As per the narration of the speaker, the folktale is presented-

- As the story of Ramphan and his revenge on the man-eating tiger that killed his wife.
- Ramphan lived at a time when the Lothas were living at a place called Zukhumki which at the time was suffering from the predation of a man-eating tiger. On a certain day, the tiger killed a party of nine women including Ramphan's wife. Enraged, he decided to avenge her death and set out armed with his spear and dao ('yanthung' a long dao). However, when he returned to his village after slaying his enemy, he found that the villager had already abandoned the place and went to different ways. This led to the expansion of Lothas to various areas neighbouring the former one.
- The central idea of 'The Legend of Ramphan' is bravery and the expansion of the Lotha Nagas.
- To this day it is also believed that, The Legend of Ramphan is a true story and that the dao with which he slayed the tiger has been preserved even today and can be found in Akuk village of Wokha district.

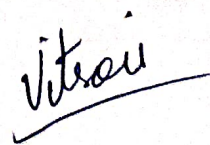
2. Cultural Attires: Significance and Cross-Cultural Similarities Among the Chakhesang Nagas and the Angami Nagas.

-Ms. Diezenuo Chüzho, Baptist College, Kohima

Campus

Ms. Chüzho began her presentation by narrating a story from her childhood. She also artfully depicted the similarities between the Chakhesang Nagas and the Angami Nagas through their music, folklore, traditions and cultural attires. These two Tenyimi tribes are considered each other's puzzle pieces and are known for producing attires that are still worn with pride, valor and dignity.

In her presentation, the cross-cultural similarities in cultural attires between the two tribes were explored through four perspectives: status, gender, marital status and occasions. Some of the speaker's passage are-



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- On the basis of status- form olden days, there was the 'Feast of Merit' in Sükrünye/ Sekrenyi Khwe (Southern Angami).
- On the basis of gender- In both tribes, there are gender-specific attires which are forbidden to be worn by the other. Among the men-folk of both tribes, they wear woven strap called Türha (Chakhesang)/ Terha (Angami), a back-strap called Tüsünie (Chakhesang)/ Kesüni (Angami), etc. While, there are some attires which can be worn by both men and women like the Lohükhü/ Lohe Pfhe in both shawl and wrap-around skirt.
- On the basis of marital status: There are some attires specifically designed for married women and girls who are about to get married as a means of demonstrating the transition from girlhood to adulthood. However, with time, some attire has been made eligible for both married and unmarried women such as a wrap-around skirt called Rhavenie (Chakhesang) / Rhavieni (Angami).
- On the basis of occasion: Both the Chakhesang and Angami tribes celebrate a number of festivals during which they wear attires and ornaments specific.

3. Coming of Christianity in Naga Hills.

Mr. Pfücüte Aruji, Modern College,

Piphema

- The speaker enlightened on the coming of Christianity in the Naga Hills as well as prior to the advent of Christianity. In his presentation, he stated that, before the coming of Christianity, the Nagas practiced Animism and Hereka culture. Our ancestors according to him also believed in good actions of one kind and a waste of virtue. In the coming of Christianity, the speaker highlighted the prominent roles played by Dr. Clark and his wife, Mr Supongmeren and Mr. Godhula.
- As a result of their efforts, the Nagas stopped the practice of head-hunting, also, it ushered the beginning of healing sickness and people finding peace and harmony. To his closing statement was, accepting the Gospel was one of the greatest steps taken by our grandfather who in the later year started the making of church as well as took in their own to spread the Gospel to the others

4. Understanding the Pre-Colonial Naga Traditional Institutions through the Tribal Chief: Chronicles of Pangti Village and Lazami Village.

Ms. Vtoni Achumi & Mr. Ralans Shitri, Don Bosco

College, Kohima

Ms Vitoni Achumi and Ralans Shitri of Don Bosco College, Kohima have presented a shared paper on the topic- Understanding of the pre-colonial Naga traditional institution through the Tribal Chief: Chronicles of Pangti Village and Lazami Village.

Vitoni
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Mr. Rabano Sireni gave a brief introduction about the history of the Fungi village which was partly established by 12 clans. He discussed about the powers and functions of the Pwali (Village Chief), the election process of the Pwali, Marriage system and the removal of the Pwali.

Ms. Mironi Achumi also discussed about establishment of Lacama village which is regarded as the oldest and the biggest Sume village. She also gave a brief explanation about the location of Lacama which is located in Fugitama zone under Zullebata district. Ms. Mironi explained that unlike the Sume in general the structure of Lacama do not follow a hereditary system of chieftainship; rather, the administrative system was spearheaded by Amoo (Chief Priest) and Aglutoma (Warrior) which was peculiar from the others.

Report compiled and submitted by

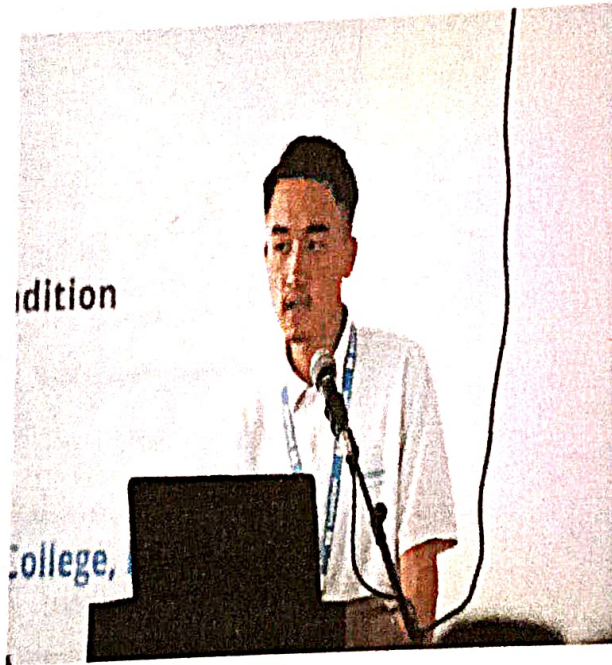
Waino Chua, Kingsang Peri, Lijonkalia & Nonnyem

Students

Wolken College, Optima

Waino

Wolken College
Optima



Vitsoi

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