

**Modern College organizes State-Level Students' Seminar**



The Department of History, Modern College, Piphema organized its 4th edition of State-Level Students Seminar on 3rd April, 2025 under the theme "Nagas till the 21st Century: An Outlook into the Past and Contemporary Times". The Seminar was sponsored by the Department of Art and Culture, Government of Nagaland.

The Seminar commenced with an inaugural session chaired by Ms. Niepuvinuo Rhitso, B.A 4th Semester, Department of Sociology. The welcome address was proposed by Dr. Vitsou Yano, Principal, Modern College, Piphema. After-which, it was followed by a note on the Seminar by Ms. Mongsenchila, Convenor, State-Level Students' Seminar-2025. In her note, she stressed on the importance of research

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in the reconstruction of Naga history, allowing us a deeper understanding of past and provides insights into the present and future.

Dr. Rukulu Puro, Assistant Professor, Department of English, Capital College of Higher Education and Chief Instructor, CUE Academy delivered the Keynote. In her address, Dr. Puro began by posing a question, 'why we should learn about the past?' Further in her speech, she stated that in the past, the Nagas were masters of the hills, fearless, warriors, skilled artisans and nature's guardian. The village was more than just a place to live. It was a mini kingdom. Each village was independent and was fiercely loyal to their village.

The 'Morung' was considered as hostel for boys, a place where they grow into men. It was also a place which functioned as military training camps and a storytelling club. A place where elders taught boys how to hunt, built houses, folktales and history, music, dance and craft making. The community was a joyful experience. All participate in community festivals. With the coming of Christianity, the education system developed. With the advancing technology, society has reached a globalized state; yet, one must keep its culture alive by pursuing our language, festivals and continue the tales of our rich history.

In total, 22 presenters from across 7 different colleges within the state, presented papers on different aspects of Naga History ranging from polity, religion, indigenous sports, literature and so on covering three technical sessions. The Seminar concluded with a closing session chaired by Mr. Chumthungo Patton, B.A 6th Semester, Department of Political Science. The session followed with the distribution of certificates by Mr. Kevingukho Kehie, Assistant Professor, Department of History. Meanwhile, the word of acknowledgement was pronounced by Ms. Neilhoukhonuo Nipu, HoD, Department of History, thus closing the session and the Seminar.

The Best Paper Presenter was awarded to Ms. Kihitoli A Kiho of Baptist College, Kohima (B.A 6th Semester, Department of Political Science) for her paper titled, "***Myths, Beliefs and Legends of Lutshumi : The Sacred Origins and Folklore of a Village***", and Ms. Visino Chüsi of Modern College, Piphema (Department of Sociology) for her paper titled "***Reimagining the Morung: From Tradition to Modernity***". All the presenters were acknowledged with certificate and honorarium.

The event recorded a number of 131 attendees.



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## EVEL STUDENTS' SEMINAR

Sponsored by  
Department of Art and Culture  
Government of Nagaland

Organized by  
Department of History  
Modern College, Piphema

On  
History: An outlook into the Past and Contemporary times

Keynote Speaker  
Dr. Bakong Boro  
Assistant Professor  
of English, Capital College of Higher Education and  
KUP Academy Centre for Person Centred Education

Time: 12:00 PM | Venue: Modern College



*V. Khairi*  
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# State-Level Students' Seminar

## Objectives of the Seminar:

This Seminar intends to have an all encompassing views from the young minds, covering every aspects of Naga history inclusive of its socio, economic and political life under the banner, "Nagas Till the 21<sup>st</sup> Century: An Outlook into the Past and Contemporary Times". Naga history is nothing short but a fascinating story and a rich reservoir of knowledge. The early visitors' to our land (Naga) were awestruck by the Naga way of life. And thus, being a son and daughter to this land-one should imbibe in themselves the curiosity, the inquisitiveness and the prurience to know more, to learn more and to tell about the evolution of the Nagas from te past to the contemporary times for the generations to come.

## Highlights of the Seminar

### Technical Session-1

The first Technical session was moderated by Mr. Tsurenthong, B.A 6th Semester, Department of Political Science. In this, a total of 8 papers were presented.

#### 1. Festivals and Rituals of the Nagas: A Focus on the Zeliangrong Community

**Mr. Kadilin Gangmei, Tetso College, Sovima**

Mr. Kadilin Gangmei, a master's student of Tetso College (Department of Political Science) presented his paper on, "*Festivals and Rituals of the Nagas: A Focus on the Zeliangrong Community*". In his presentation, he highlited the festivals of Zeliangrong Community sucha as- *Napkao-Ngai*, *Puakpat-Ngai*, *Lui Ngai Ni*, and the most important and biggest festival among the multicolored festivals is *Gaan-Ngai*. All these festivals are related to the agricultural practice marking a specific type of activity and reflecting the various stages of farming. For instances, *Napkao-Ngai* - is the seed-sowing festival, *Puakpat-Ngai* - the pre-harvest festival. Also, the *Zeliangrong* Community residing in the Northeastern states of India; Manipur, Assam, and Nagaland also celebrates the various festivals particularly, the *Gaan-Ngai*. Meanwhile, the traditional indigenous religion known as "**Tingkao Ragwang Chapriak**" (TRC) is still followed and practiced by the community, thus promoting and preserving the customs, old traditions, and religious beliefs of ancestors or predecessors.



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### *Key Features:*

1. Animistic world view- Some Nagas believe that some people are possessed by the evil spirit who then is led to the jungle. In this, the fortune-tellers have the ability to reveal where the person was led. Then the priest or an elder of a village brings a cock, pulling out its feather. Hearing the cry, the evil spirit sets the person free.
2. Spirit of ancestors- The spirits of ancestors was worshipped and their blessings were sought for guidance. They are worshipped especially in the times of trouble.
3. Community-Centered Rituals-Religion was not just for an individual practice. Thus, the whole village engages and participates in rituals. This is done for maintaining social order and unity.


### **Arrival of Christianity and its influence on Naga Culture:**

Christianity was introduced to the Naga people in the late 19<sup>th</sup> Century, mainly through Baptist Missionaries from the American and Europe regions. The spread of Christianity led to a dramatic shift in the Naga religious landscape. Traditional Religion began to diminish; Church's became the central institution of the Naga society.

### **Conflict and Syncretism**

Despite the decline of traditional religious practices, syncretism- elements of both Christianity and traditional religion co- existed alongside-remained an important feature of Naga religious life. In some areas, Christianity was incorporated with traditional Naga customs. For example, festivals once celebrated by nature spirit is now had Christian theme. Many Nagas communities still observe Christian holidays with a distinct cultural twist.

The Speaker concluded by discussing the challenges in Religious Transformation. He stated, while Christianity has brought about education, healthcare and social cohesion, it has led to the marginalization of traditional beliefs. Yet, without any doubt, the introduction of Christianity marked a significant turning point, reshaping Naga religious practices and societal norms.

  
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### 3. "Naga Polity in Pre-Colonial Naga Society and Pre- Colonial Naga Society and Present"

Ms. Lizila Jinger, KROS College, Kohima


Ms. Lizila Jinger from KROS College, Kohima presented her paper on "*Naga Polity in Pre-Colonial Naga Society and Present*". She began by giving a reference on Naga Polity as the indigenous governance system of the Naga tribes, traditionally organized into autonomous village-republics led by councils of elders or chiefs. Decision-making was consensus-based, rooted in customary laws and kins. Further, she stated Naga society as a decentralized unit, with each village functioning as an autonomous republic. Governance was based on kinship, customary laws, and collective decision-making.

**Leadership:** Led by village councils of elders, warriors, and clan representatives; some tribes had hereditary chiefs, while others followed a more democratic selection process. Decisions were made through consensus, emphasizing communal welfare and justice.

**Customary Laws:** Laws were unwritten but strictly followed, covering disputes, land ownership, marriage, and warfare. Punishments were based on restitution, social ostracism, or, in extreme cases, execution.

**Role of Morungs (K):** Youth dormitories served as training centers for leadership and defense. It served as social and military training centers, reinforcing political values, leadership, and defense strategies.

However, the British colonial rule (19<sup>th</sup> -20<sup>th</sup> Century) significantly altered the traditional Naga political system. One such can be seen in the Legal and Administrative Changes: Customary laws were replaced or modified by colonial legal systems, altering conflict resolution and governance. Another is the introduction of the Inner Line Regulation (1873): this restricted outsider entry into tribal areas of the Northeast to protect British interests and indigenous communities. The ILP while preserving tribal autonomy, it also isolated them. Decentralized polity with autonomy to the in Pre-Colonial Naga Society to a Naga polity operates within India's democratic framework, with a state government, legislative assembly, and integration into national policies.

  
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#### 4. Reimagining the Morung: From Tradition to Transformation

**Ms. Visino, Modern College, Piphema**


Ms. Visino, a bachelor student of Modern College, Piphema began her paper by introducing the term 'Morung'. The term 'Morung' is an Assamese word means 'a big tree drum'. The speaker also highlighted the significance of Morung among the Nagas such as- with no formal education in the older days, the Morung served as the focal point of social and cultural life. Once a boy reach it's adolescent, he joins the youth dormitory in the Morung. In here, he and his peers learn basic manners, hunting strategies, folk songs, folkdance, traditional customs, traditional festivals and rituals from the elders in the Morung. Above all, the Morung served as a learning institution.

The Speaker also highlighted the literary source with regard to the Morung of the Nagas- John Henry Hutton, Verrier Elwin, B. Pillsburg and Zapuvisie Lhousa. The area of study was based on the Angami tribe of *Mezoma* village, situated in the *Sechü (Zubza)* circle of Kohima district.

The speaker took excerpts from the Angami tribe where, there existed a separate dormitory for the girls known as '*Thenu Kichüki*', usually the house of a widow who lives alone. The boys Morung was known as '*Thehuki*' and attaching the Thehuki is the '*Kichüju*' (dormitory bed). Here, unlike individual sleeping arrangements, the young boys sleep together on a bed. In the Angami Morung, there existed a fireplace known as '*Thehu*' is where elders, menfolks gather around the fireplace. Outside the '*Thehu*' is an open meeting place built with stones known as '*Thehoubá*' or sometimes in circular structure called '*Khwehou*'.

*Penie* (a day marked as taboo to work), on this day, the men folk gathers at the *Thehoubá* to discuss important events such as - discussions on various activities, organizing the festivals and discussion on the new moon days.

Ms. Visino concluded her presentation by taking a mention on the impact of external influence on the Morung as a result of western education and the coming of Christian missionaries etc to name some few. She also took note on- the transformation of the Morung in the contemporary times- education, cultural preservation efforts, the Hornbill festival, incorporation of Naga customary laws into legal framework and cultural icon etc.

  
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## 5. "Traditional Religion and Christianity"

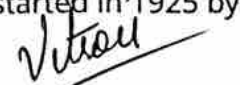
Mr. Monglon H. Mt. Olive College, Kohima

The speaker, Mr. Monglon H, in his opening remark gave an introduction to the Naga history and its people. He mentioned the existence of 17 major tribes across 17 districts of Nagaland. He further stated the Nagas, though huge in rural population, are generally, very open-minded with respect to modernity and foreign traditions.

He also discussed on the Naga Morung and its religious implications. The age old structure of Morung played a crucial role in shaping the men-folk of the Nagas in the olden times. The Morung was essentially a dormitory of learning for boys as well as a place of worship wherein the boys learn spirituality and spiritual entities through oral narratives of their elders.

Below are some of the citations of Mr. Monglon's presentation:

- **Head-Hunting Culture-** The infamous culture of Head-Hunting was practiced by every Naga tribe wherein the individual with the highest number of trophies (human heads) was adorned with deep reverence in the society. The *Khiamniungan* Nagas refer to such men as "*Leng*" or "*Leng-po*", which means "man among men" or "victorious man". The *Khiamniungan* Nagas along with the Konyak and Chang Nagas were the last tribes to discard the practice.
- **Stone Worship of the *Rengma* Nagas-** Stone worship was practiced by the *Rengma* Nagas of *Tseminyu* village. Rituals were specifically carried out by a male priest or an elder of the village in his absence. The *Rengmas* hold the account of the stone "*Tegopega*" that it foretold future events like harvest, natural calamities, famine etc.
- **The Spirit World-** Every tribe believed in the existence of spirits and the supernatural with no definite concept of God or creator in the past. The folktales typically involves spirit- both malevolent and benevolent ones. "*Ukepenuopfi*" is the supreme benevolent God of the Angamis. For Ao's "*Mozing*", "*Kawang*" is the supreme God of the Konyaks. The Sema God "*Alhou*" is the supreme one.
- **HERAKA CULT-** While dealing with traditional Naga religion, the Heraka Cult hold a special mention. The Heraka Religion is practiced by the Zeliangrong tribe of Nagaland and the Zeliangrong dominated areas of Manipur, Assam and Arunachal Pradesh. "Heraka literally means, in Zemei, PURE. It is a pure/reformed religion of the Zeliangrong people comprising of three kindred tribes, the Zemei, Liangmei and Rongmei." The new faith was started in 1925 by

  
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Jadonang in Tamenglong, Manipur. The followers were known as '*Khampias*' and they worship a God called '*Tingwa*'.

- Christianity in Nagaland- Christianity was first introduced to the Nagas by the Shah Mission under C. A Bruce. In 1939, Reverend Miles Bronson entered the Hills as the first Christian Missionary to the Nagas. However, the hostile attitude of the Nagas hindered initial progress of the religion, but the good deeds and sacrifices of the foreigners did have an impact on the Nagas. The coming of Christianity reshaped the ignorant lives of the Nagas and paved the path for a progressive society.

The speaker concluded by stating, the Nagas has a rich oral tradition in the absence of its script in the early years. The oral tradition served as a way of passing down information from father to son, mother to daughter, grandparents to grandchildren. This translated into the passing down of historical events like popular wars, folklore or even clan, village and tribe. This in return serves as a means of information to rewrite Naga history. In this, the Morung played a significant role in preserving Naga history.

## 6. Evolution of Women in Politics in Nagaland: From Tradition to Modernity


**Ms. Reachel, Tetso College, Sovima**

Ms. Reachel, a master's student from Tetso College, Sovima presented paper on "Evolution of Women in Politics in Nagaland: From Tradition to Modernity. In her opening remark, the speaker introduced us to the issue of women's participation in politics. She rightfully gave reference on Preamble, Fundamental Rights and Directive Principles, that guarantees equal rights along-side its male counterparts. Socio-cultural aspects such as conventional gender roles, ingrained biases, economic reliance, and adverse political opportunities have greatly influenced in the inequality of women and their effective use of political power.

*Some excerpts of Ms. Reachel presentation are:*

Emergence of Women in Political Activism-

- Role of women during the initial stage (before the coming of Christianity): During the incentive stage women were confined within the four walls of the house and prohibited in the decision-making in the Morung and other institutions. Their responsibilities were primarily confined to Domestic duties, Agricultural labour, Craftsman Ships and Cultural preservation.

  
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- **Impact of Christianity on Women's Role:** The assimilation of Christianity in Nagaland introduced by American Baptist missionaries in the 19th century, has significantly transformed Naga society, especially for women. It has improved women's education, social status, and leadership roles. One of the key landmarks on women participation- The Naga Mothers' Association (NMA) founded in 1984, deeply influenced by Christian values of peace and justice, evoked a sense of growth and added to the evolving process of women in the political field.
- **Political Participation of women and its challenges:** Since achieving statehood in 1963, Nagaland had not elected a woman to its Legislative Assembly until 2023. In the initial Assembly elections of 1964, no women contested, and over the subsequent decades, female participation remained minimal. However, the state's political landscape saw a slight shift in 1977 when Rano Mese Shaiza became the first Naga woman elected to the Lok Sabha, representing the United Democratic Party. Another significant development occurred with the election of S. Phangnon Konyak to the Rajya Sabha, making her the state' second female parliamentarian and the first woman from Nagaland to enter the Upper House. It took 45 years for Nagaland to elect its second woman parliamentarian.
- **Breakthrough in Nagaland's 2023 Assembly Elections:** The 2023 Nagaland Legislative Assembly election marked a significant breakthrough for women in politics, with two women making history by becoming the first female MLAs in Nagaland. Hekani Jakhalu, contesting on a Nationalist Democratic Progressive Party (NDPP) ticket and the other is Salhoutuonuo Kruse: Another NDPP candidate, Kruse won the Western Angami seat.

The Speaker also covered the challenges faced by Naga women in politics which includes-

- **Gender inequality:** this factor has been mentioned in Toshimenla Jamir in her book "Women and Politics in Nagaland Challenges and Imperatives" (2012) discusses gender inequalities in the modern day.
- **The 33% Reservation Debate:** Considering the enactment of the 73rd and 74th Constitutional Amendment Acts in 1992, nearly all states have implemented the 33% reservation of seats for women in urban and local government without opposition. As a result, women's visibility and participation in local politics have significantly increased. The Nagaland Municipal Act of 2006 marked an important step towards democratic decentralization by introducing one-third reservation for women in urban local bodies. However, Nagaland remains the only state where opposition persists, primarily from male-dominated tribal unions, groups, and political leaders. This ongoing resistance means that the reservation rule for women has not been fully applied in the stat

  
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Winding up, the Speaker, Ms. Reachel also touched upon the way forward /recommendations. Those included-

- Strengthening Institutional Support and Political Party Engagement by ensuring fair ticket allocation, financial assistance, and leadership development.
- Changing Societal Perceptions and Overcoming Cultural Barriers Public awareness campaigns, similar to the "*Beti Bachao Beti Padhao*" initiative,
- Empowering Civil Society Movements, organization like Mothers' Association (NMA) should be further empowered to advocate for gender equity in politics.
- Addressing Financial Constraints, by establishing dedicated funding schemes or microfinance initiatives, similar to the "*Rashtriya Mahila Kosh*" (RMK), which provides financial support to women entrepreneurs, can be extended to aspiring female politicians.

## 7. Weaving among the Chakhesang Nagas

### Mr. Pfücüte Arüji, Modern College, Piphema

Mr. Pfücüte Arüji in his prelude gave a brief introduction on the Chakhesang women and it's relation with weaving. He mentioned that, Chakhesang women are known for their traditional loom weaving practices. They use back- strap loom to create shawls, clothes and other textiles, having distinctive motifs and patterns.

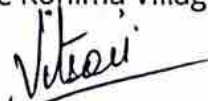
The Speaker also entailed us to the type of shawls made from different plants such as-

- *Thovora* (stinging nettle weaving)
- *Rulashe/Khora* (hibiscus cannabinus)

As per the speaker, modern weaving method in Nagaland was introduced somewhere around 90-100 year ago, which was marked by new and advanced thread which we know today in the form of - polyester, cotton, silk etc. This in turn changed the quality of the shawls and its methods.

#### *Popular shawls woven in Khezhakeno-*

- *Lohrüra* (shawl by choice). It's worn by both women and men. Women can wear different color and men wear the same color.
- *Kabvümira* (Kohima Village shawl). This shawl I'd sold mostly to people from the Kohima Village.

  
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### *Beliefs and practices of weaving in the past-*

There are certain beliefs and practices of weaving that were followed by the villagers. One such belief is that men shouldn't touch the weaving tools of women. The reason behind this is, it's the men who make all the tools required for weaving. And therefore, once handed over to the women, it becomes a taboo to touch it. The belief that is connected with this is, men will lose its success whilst hunting or taking enemies.

The closing statement of the speaker, Mr. Arüji was that, weaving, a valuable practice has ceased to exist among the villagers with the passage of time. With this, the history and story that represent one's identity, culture etc has been forgotten. And thus, the fundamental duty of this generation is to preserve the rich legacies left by the ancestors.


### **8. "Evolving role of Women in Politics: Women in Politics in Nagaland"**

**Ms. Estella Kesen & Mr. Visatuo Suohumvu**

**Tetso College, Sovima**

Evolving role of Women in Politics: Women in Politics in Nagaland is a joint paper authored by Ms. Estella Kesen and co-authored by Mr. Visatuo Suohumvu, masters students from Tetso College, Sovima. Their introductory statement began with a brief outline of the Naga women and its stand in the society. To this, Naga women enjoyed relatively equitable treatment in comparison to broader India. Despite this, they face low representation in elections and political offices. The reason for this is due to the patriarchal system where the husband is the head of the family. While women were isolated to domestic roles which include managing household, child bearing, cooking, cleaning, agriculture activities and limiting their political involvement. The Naga customary laws have defined specific gender roles, assigning them to domestic affairs. The customary law restricts women from participating in decisions making processes, inheritance and property rights etc. Historically, Naga women despite their cultural and societal importance were excluded from formal governance like *Putu Menden* (village council) of Ao tribes due to its traditional practices.

In the Ao morungs, *arichu* was male dormitory and *tsuki* was a female dormitory. The male dorms imparted education to the boys such as defence tactics or military training used in war time, whereas the female dormitories simply taught young women how to be good wives, mothers and caregivers. This contrasting difference in teaching highlights a more traditional gender divide.

  
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However women leaders like Rani Gaidinliu and Teli Kiba broke through these traditional barriers. Gaidinliu, who was the famous Naga ruler of the *Rongmei* tribe, is one of the leading factors that played a pivotal role in the fight against British colonial rule in Manipur, Nagaland, and Assam. Similarly, Teli Kiba, who was the first female *Gaon Bura* (GB), was appointed to the position in 1925 by Charles Pawsey, a position that had previously been held only by male, marks an important milestone in the history of Naga politics.

### **Naga Women's Political Milestones-**

The mid 20<sup>th</sup> Century marked the global legal recognition and social acceptance of women's rights. In 1979, under the United Nations, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was formed, which addressed critical problems faced by women including violence against women, economic empowerment and promoting gender equality, education etc. Prior to the formation of CEDAW in India, recognizing the needs and importance of women's right. Thus provisions like Article 14, Article 15, Article 16, Article 39 (a) and Article 39 (d) to deal with gender discrimination, Equality of opportunity etc.

While in the context of Nagaland, on March 8, 2023, the State Election Commission announced that the 39 ULBs in Nagaland would hold elections on May 16, 2023, with 33% of the seats reserved for women. Women's organizations such as the Naga Mothers' Association (NMA) who have been demanding this very policy for reservation of women were delighted. However, this was met with opposition from some organization in Nagaland. Despite the resistance faced by women in Nagaland, after widespread demands and fight for their rights, the state Government under the Nagaland Municipal Bill, 2023 introduced the bill, which provides 33% reservation for women in urban local bodies.

The first ever municipal election was held on June 26, 2024 after a gap of 20 years with 33% reservation of seats for women. A total of 523 candidates contested in the ULB 2024 elections in Nagaland. Out of 198 women candidates in the ULB election, 102 female candidates emerged as winners, marking a significant milestone and beginning of women representatives in the history of ULB Election in the State.

Nagaland Municipal Bill, 2023 was also passed after the historic election of the first two women MLA, namely Salhoutuonuo Kruse (8<sup>th</sup> WESTERN ANGAMI) and Hekani Jakhalu (DIMAPUR III) to the Nagaland Legislative Assembly in 2023 after a period of 60 years since statehood. However, the participation of Naga women in politics has always been marginal; it can be seen in the first general election 1964 till 2023, there had only been 25 female candidates against a total of 2,267 male candidates who contested in the State Legislative Assembly Election out of which only 2 candidates have won seats in the election. 1977, Rano M. Shaiza of the United Democratic Front (UDF) party made history by getting elected as the first woman to represent the state of Nagaland in the single Lok Sabha as Member of Parliament. Later

  
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In 2022, S. Phangnon Konyak from the BJP party, was voted in as a Member of Parliament (Rajya Sabha), making her the first woman from Nagaland (unopposed) to sit in the Upper House (Rajya Sabha).

The closing remark was the way forward with regard to women in politics. Clean election is necessary to encourage the women to come forward and contest in elections. Women's interest in politics can increase when they are given the opportunity to engage in certain legal power by electing them to hold political power. Tools, skills, support and offering training, resources Social meetings or workshops can be organized to share the importance of women's engagement in politics. However, the main solution is addressing cultural barriers. This can be achieved through community dialogues that challenge traditional beliefs.

The Technical Session-I came to an end with a Q&A Session providing a platform for clarification, discussion etc. There was active participation from the observers.



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— Principal  
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## Technical session II

Date: 03/04/25

Time: Seminar commenced at 10:33 AM

Venue: Modern College

Moderator: Mr. Moalong, Department of History, Modern College

The state-level seminar organized by the History Department of Modern College brought together students and scholars to present and discuss diverse cultural, historical, and social topics relating to Nagaland. The seminar began at 10:33 AM with Mr. Moalong from the History Department of Modern College serving as the moderator. Below is a summary of the participants and their respective presentations:

### 1. "Revisiting the Morung System of Nagaland: A Focus on the Khangchiu Institution of the Zeliangrong Tribe"

-Miss Grace Pame

Master's Student, Political Science, Tetso College

She introduced her topic by referring to Nagaland as the "Land of Tribal People" and explained that the term "Morung" originates from the Assamese language. Miss Pame then delved into the history of the Zeliangrong tribe, which comprises three sub-groups: Zeme, Liangmai, and Rongmei. She discussed the significance of the *Khangchiu*, a traditional male dormitory institution, and elaborated on its three tiers: *Gana*, *Gaanpi*, and *Khangbuan*. She emphasized the *Khangchiu's* role as a center for learning, discipline, and training in warfare tactics. Additionally, she highlighted its importance during festivals and its role in promoting games and sports. In conclusion, Miss Pame quoted J.S. Mill: "Decaying 'Morung' means a decaying village, and a well-used, well-kept 'Morung' is where the old men tell of the great deeds of the past, and the coming generation is taught to carry on the traditions into the future. When the past is no longer glorious and the future seems dark and uncertain, the 'Morungs' fall into decay." This quote underscored the crucial role of the *Khangchiu* in preserving the traditions and cultural heritage of the Zeliangrong tribe.



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## 2. "Echoes of Ancestors: Unraveling the Oral Tradition and History of the Angami Nagas"

-Thejavinuo

Bachelor's Student, History, Baptist College, Sechü Campus

Miss Thejavinuo, a bachelor's degree student in History from Baptist College, Sechü Campus, and a member of the western Angami community. She presented on the topic "Echoes of Ancestors: Unraveling the Oral Tradition and History of the Angami Nagas," which was divided into four sections. In her presentation, she emphasized that the history of her tribe is not found in books, but in memories. She shared stories passed down through generations, including the migration of a family with three sons to Kezakenou Village, the three taboos observed in her community, the legendary warriors *Rovi* and *Razi* from Khonoma Village, a poignant love story, and various forms of folk songs. She also spoke of her uncle as a source of inspiration and highlighted the fading of traditions post-Christianity and expressed gratitude for the opportunity to reconnect with her heritage.


## 3. "Marriage among the Sangtam Tribe: Continuity and Changes"

-Mr. Litongba, Modern College, Piphema

Mr. Litongba, a Bachelor's degree student from Modern College, presented on the topic "Marriage among the *Sangtam* Tribe: Continuity and Changes." He began his presentation with the quote, "Try not to become a man of success, but try to become a man of value." He then provided historical context by discussing the arrival of the British in the Northern *Sangtam* territory. The objective of his study was to understand the social and cultural significance of marriage among the *Sangtam* people. He outlined traditional *Sangtam* marriage practices, emphasizing that marriage within the same clan is strictly prohibited. As part of the custom, the groom's family presents gifts—usually in the form of mithun and dao—to the bride's family.

Mr. Litongba explained how *Sangtam* marriages were traditionally conducted before the advent of Christianity, involving blessings from elders, arranged marriages, rituals, and the payment of bride price, with active participation from the clan. He compared this with contemporary practices, noting that while parents once played a dominant role in choosing spouses, they now serve more as guides and supporters, respecting the personal choices of their children.

He also described the traditional attire worn during *Sangtam* marriages, including the *Thongshe/Rrongshe* shawls for the groom and the *Longdongshe* for the bride. In conclusion, Mr. Litongba highlighted the significant transformations in *Sangtam* marriage customs after the arrival of

  
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Christianity—such as the decline of bride price and polygamy, and the shift from traditional rituals to Christian ceremonies. He reflected on how, despite these changes, certain values, rituals, and family support continue to shape *Sangtam* marriages today.

#### 4. "Nhaku: A Traditional Naga Practice and Dish of the Chakhesang Nagas"

-Mr. Veluo Soho, Capital College, Kohima

Mr. Veluo Soho from Capital College presented on the topic "Nhaku: A Traditional Naga Practice and Dish of the Chakhesang Nagas." He discussed the rich traditional food practices of the Chakhesang Nagas from Phek District, focusing on Nhaku, a significant cultural dish.

He described the traditional tools used in preparing *Nhaku*, such as the *Lachu*, used to catch crabs and frogs, and the *Chebvü*, a container used for storage. Mr. Soho elaborated on the *Nhaku*-making process, emphasizing its cultural significance and its social, historical, ritual, nutritional, and medicinal value.

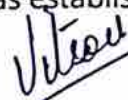
He also addressed the challenges facing the practice today, including its gradual decline. To counter this, he proposed preserving the tradition by educating the younger generation and continuing the practice in daily life. Furthermore, he suggested that young people take an active role in protecting *Nhaku* and even recommended opening restaurants that serve traditional foods like *Nhaku* as a means to keep the heritage alive.

In conclusion, Mr. Soho stressed the importance of *Nhaku* and the urgent need to preserve this valuable tradition by passing it on to future generations.

#### 5. "Traditional Religion and Christianity"

-Mr. Sagar Sharma, Modern College

Mr. Sagar Sharma, a Bachelor's degree student from Modern College, presented on the topic "Traditional Religion and Christianity." He discussed how Christianity has become a dominant force in Nagaland, with 87.93% of the population identifying as Christian, and 75% of them belonging to the Baptist denomination, according to the 2011 Census—making Nagaland one of the most Christian-dominated states in India. He elaborated on the history of Christianity in Nagaland, highlighting the role of colonial-era missionaries, particularly the American Baptist missionary E.W. Clark, who played a pivotal role in introducing Christianity to the Nagas. He noted that the first church was established by



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Clark in *Molungkimong* in 1872 with 28 converts. Language and Bible translation were key components of missionary work, with Clark notably translating an English dictionary into the Ao Naga language in 1911.

He also explored the conflict between Christianity and traditional religious practices, particularly during the period from 1890 to 1945, when early Christians were often labeled as "heathens." He touched upon the post-colonial revival of Christianity in Nagaland, which experienced significant growth during the 1950s and 1960s. He highlighted the Great Awakening of 1962 and referenced the political milestone of the 1951 plebiscite, which reaffirmed God's sovereignty in the lives of the Naga people.

In conclusion, Mr. Sharma reflected on the legacy and modern influence of Christianity in Nagaland—including its impact on literature, Bible translation, hymns, and the societal transition from animism to institutional Christianity—and emphasized how the arrival of E.W. Clark and the subsequent spread of Christianity profoundly transformed Naga society.


## 6. "Indigenous Sports in the Naga Society: A Study"

### Miss Cham, Tetso College, Sovima

The next participant was Miss Cham, a Bachelor's degree student in Political Science from Tetso College, who presented on the topic "Indigenous Sports in the Naga Society: A Study." She began by introducing the rich tradition of indigenous sports in Nagaland, emphasizing their cultural importance and physical benefits.

Miss Cham discussed a variety of traditional sports, notably Naga wrestling, which she highlighted for its pedagogical value and contribution to physical fitness. She also spoke about other indigenous games, such as traditional fire-making, stilt walking, bamboo walking, *Akikiti* (kick fights), greased bamboo pole climbing, *Pcheda* (a game involving the throwing of a thin bamboo stick), and Go-Kart Racing, which showcases the Naga craftsmanship of traditional wooden wheel-making.

She particularly emphasized the importance of Tug of War, pointing out how it fosters teamwork and collaboration. In conclusion, Miss Cham underlined the value of traditional sports in promoting physical well-being, teamwork, and communication, while also preserving cultural heritage. She expressed her aspiration to elevate these traditional sports to greater heights by promoting them at the state, national, and international levels.

  
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## 7. "Myths, Beliefs, and Legends of Lutshumi: The Sacred Origins and Folklore of a Village"

-Miss Kihitoli A. Kiho

6th Semester, Political Science, Baptist College, Kohima Campus

Miss Kihitoli A. Kiho, a 6th-semester student pursuing her Bachelor's degree in Political Science from Baptist College, Kohima Campus, presented on the topic "Myths, Beliefs, and Legends of *Lutshumi*: The Sacred Origins and Folklore of a Village." She began with a personal anecdote about how her father used to tell her stories during her childhood, which sparked her deep interest in the rich cultural heritage of her community.

Miss Kiho then delved into her main presentation, explaining that *Lutshumi* village was established in 1827 and centered around *Apungo*, a sacred stone believed to protect the land. According to her, the village was named *Lutshumi* after this stone, and villagers would gather around it to perform war dances. The stone was believed to have the power to hypnotize enemies who came to attack the village. The heads of defeated enemies were traditionally hung on a tree known as *Aghükütsü Khüghosübo*.

However, with the arrival of Christianity, these rituals were abandoned, the sacred tree was eventually cut down, and the revered stone was broken into pieces and scattered. In conclusion, Miss Kiho emphasized the historical and cultural importance of the sacred stone in protecting the village prior to the advent of Christianity and how it had once played a vital role in the lives of the villagers.

## 8. "Morung Culture of the Lotha Nagas"

-Ms. Achano and Ms. Mhabeni Yanthan, Norman Putsure

The *Lotha* tribe, one of the major Naga tribes of Nagaland, is broadly divided into two regions: Northern and Southern *Lothas*. The community has a rich cultural heritage, with the Morung playing a vital role in their traditional way of life.

The Morung serves as a multifunctional institution within *Lotha* society. Traditionally, it shaped interpersonal relationships and acted as an educational and social institution. At night, young male members of the community would sleep in the Morung, prepared to defend the village from potential enemy attacks. It was within the Morung that the youth were taught discipline, the importance of community values, and how to care for their belongings.

### *Significance of the Lotha Shawl*

The *Lotha* shawl holds symbolic meaning, reflecting the values of the tribe, Red signifies strength and courage, White represents purity and black symbolizes the wild or the natural world. These shawls are worn with pride, especially during festivals and important ceremonies.



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### *Festivals: Tokhu Emong*

*Tokhu Emong*, celebrated annually on November 7th, is the most important harvest festival of the *Lotha* tribe. It is marked by rituals, feasting, and celebration as a way of expressing gratitude for a successful harvest and seeking blessings for the future. The festival is a vibrant display of *Lotha* culture, traditions, and strong community bonds. During this festival, the Morung becomes a central gathering place for communal activities and celebrations.

### *Aspects of Morung*

**Strategic Location:** Traditionally located near the village gate for easy access and defense against enemies.

**Educational and Military Function:** Served as a school, a center for military training, and a social hub for the youth.

**Discipline and Life Skills:** Helped shape discipline, responsibility, and various life skills among young members of the community.

### *The Logdrum*

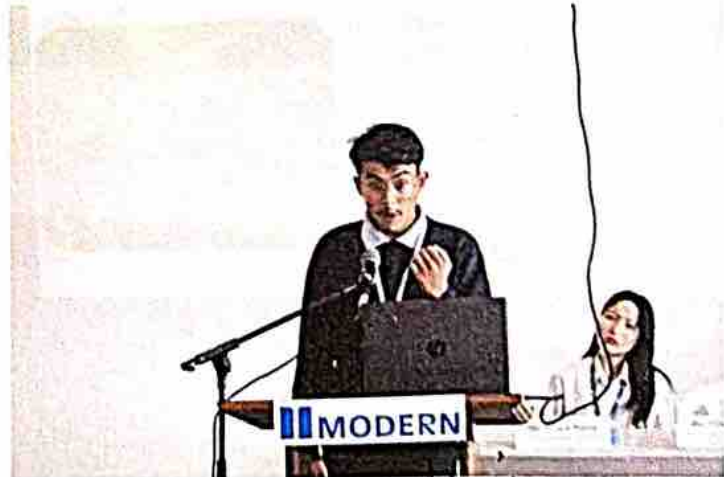
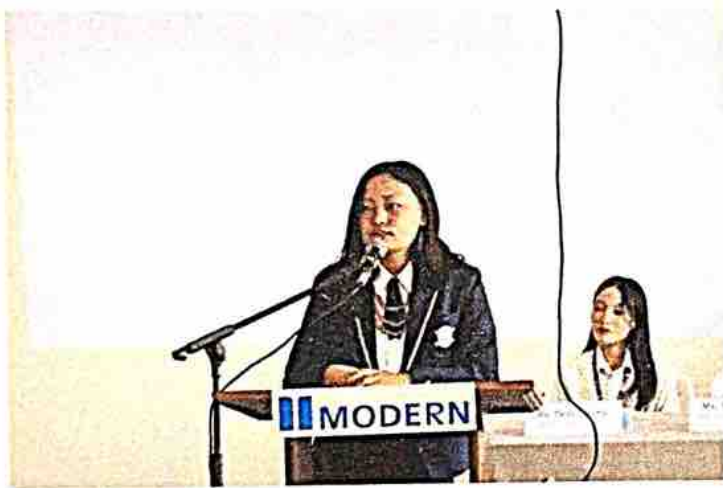
The Logdrum is an important element of *Lotha* culture with multiple functions, **Communication:** Used to convey messages, announcements, or warnings across long distances. **Ceremonial Significance:** Plays a crucial role in rituals and cultural ceremonies. **Cultural Identity:** Serves as a symbol of *Lotha* heritage and identity.

In conclusion, the Morung played a foundational role in shaping young minds, preserving cultural heritage, and fostering unity within the *Lotha* community. It was not just a physical structure but a center of learning, protection, and tradition, deeply embedded in the social fabric of the *Lotha* people.

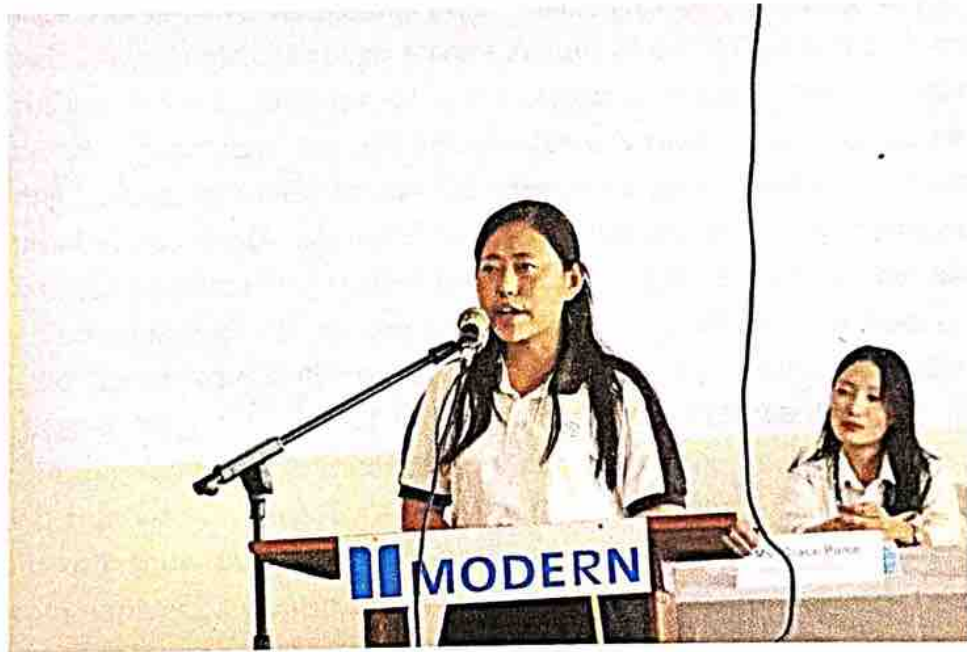
The seminar provided a rich platform for students and scholars to explore and present aspects of Naga heritage, traditions, and transformations over time. Each presentation reflected deep engagement with history, culture, and the evolving social fabric of Nagaland, reinforcing the importance of preserving indigenous knowledge while adapting to contemporary realities.



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*Vitrovi*  
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### Technical Session III


The third Technical Session was led by Ms. Grace Gongmei, B.A 2<sup>nd</sup> Semester, Department of English.

#### 1. Women in politics

##### Ms. Neizakienuo Nipu, Baptist College, Sechū Campus

In her presentation Ms. Neizakienuo Nipu of Baptist College said that Naga women have long been marginalized and excluded from the political landscape of Nagaland. Despite their significant contributions to the social, economic, and cultural fabric of Naga society, women have been underrepresented in politics and decision-making processes. However, in recent years, there has been a growing momentum towards increasing women's participation in politics, driven by the efforts of women's organizations, civil society groups, and individual women leaders.

Her research paper explores the experiences and challenges faced by Naga women in politics, highlighting the structural and cultural barriers that hinder their participation. It also examines the ways in which Naga women are navigating these challenges and creating new opportunities for themselves and their communities. Through a combination of qualitative research methods, including interviews and focus group discussions, the study sheds light on the complex and nuanced dynamics of Naga women's political engagement. The findings of this study reveal that Naga women face significant obstacles in entering politics, including patriarchal norms and values, lack of education and economic resources, and limited access to political networks and institutions. However, despite these challenges, Naga women are increasingly asserting their rights and claiming their space in the political arena. They are forming women's organizations, contesting elections, and advocating for policies and programs that address the specific needs and concerns of women and marginalized communities. This study contributes to a deeper understanding of the complex and multifaceted nature of Naga women's political engagement, highlighting the importance of addressing the intersecting forms of oppression and marginalization that women face. By amplifying the voices and experiences of Naga women in politics, her aims is to inspire and empower women to take on leadership roles and create positive change in their communities; and also examines their participation, challenges, legal frameworks, impact on governance, and comparative representation across regions.

  
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## 2. Chadanyi: A Festival of the Angami Nagas with special reference to Kiruphema (Peducha) Village

**Mr. Pelevizo Mor and Mr. Rokoselhou Vielle, Modern College**

Mr. Pelevizo Mor and Mr. Rokoselhou Vielle of Modern College gave a detailed narration about "Chadanyi: A Festival of the Angami Nagas with special reference to Kiruphema (Peducha) Village". In the introductory part, they have discussed about the origin of the word Peducha which comes from combination of two words Pedu, meaning "oak tree" and cha which means "road". They have also presented a brief discussion about the Establishment of Peducha village in the year 1963 which was initially started as a concentration camp setup by the Indian government for counter insurgency measure during the peak of Indo-Naga conflict where civilians from Kiruphema and Mengujuma village were group together at Peducha which was supervised under the control of the Indian Army.

SOME OF THE KEY POINTS HIGHLIGHTED BY THE SPEAKERS REGARDING CHADANYI WERE-

- Chandanyi comes from combination of three words, Cha meaning "Road", Da, which means "cutting of grass or mowing" and Nyi, which means "festival".
- Chadanyi festival is celebrated every year on 10<sup>th</sup> of August in order to clean the roads and footpaths and the areas surrounding the village and bringing people together as one.
- Apart from working, there are some activities that are conducted on the day of the festival which includes grand feast and volleyball competition between different colonies within the village.
- On that day after the celebration of Chadanyi festivals no one is allowed to do any field work.
- Chandanyi festival is celebrated in order to remind us that cleanliness is a part of our traditions.

## 3. The Bodo-Kachari in Nagaland: Culture, Identity and Integration with the Nagas

**Ms.Lasmi Rabha, Capital College of Higher Education, Kohima**

The speaker began by enlightening the audiences with a brief history of the bodo-Kachari tribe. She regarded the Kacharis as one of the oldest communities in Northeast India, belonging to larger Bodo ethnic group. They are believed to be the earliest settlers of Assam, and they inhabited the Brahmaputra Valley during prehistoric times. The Bodo tribes consist of various linguistic groups, such

  
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as the Koches, Lalung, Rabhas, and Sonowals of the Brahmaputra Valley, and the Dimasas and Barmans of Cachar Hills. Linguist Brian Hodgson was the first to apply the name "Bodo" to the Kachari people. The Bodo Kachari trace their origins to early inhabitants of Northeast India, with oral traditions linking them to Tibet and China. According to folklore, three brothers migrated from Mongolia/China, each taking a different path: The eldest brother cleared forests and settled in Nepal, the Middle Brother lost his way in Assam and became the Bodos and the youngest brother struggled through mountains, stayed in the highlands and became the Nagas.

### CULTURE AND IDENTITY

- Identity: The Bodo Kachari maintains distinct traditions through language, folklore, rituals, festivals, food, and clothing. 70% feel integrated into Naga society; 30% feel their identity is diluted.
- Language: Bodo language is still spoken, but younger generations use Nagamese, threatening language sustainability.
- Festivals: Bwisagu is the key festival; 70% celebrate it occasionally, 30% do not, signaling cultural decline.
- Food & Clothing: Diet includes rice, fish, and fermented foods; traditional attire (Gamsa, Dokhona) is impacted by modernization.
- Traditional Livelihoods: Historically engaged in agriculture, fishing, and weaving. They cultivated rice and fished for sustenance, with weaving (Dokhona and Gamsa) being a key cultural and economic activity.
- Modern Economic Shifts: 40% work as daily wage laborers, 40% in government/private jobs, and 20% run small businesses.
- Economic Challenges: Issues like job insecurity, low wages, and limited access to education and financial resources remain.
- Need for Support: Emphasis on vocational training, market access, and government support to boost economic self-sufficiency and preserve traditional skills

### INTEGRATION WITH NAGA COMMUNITIES

The integration of the Bodo Kachari community into Naga society has been marked by cooperation and challenges, particularly regarding identity and social roles. While maintaining their distinct identity, Bodo Kacharis have adapted to Naga customs, language, and social structures for coexistence. Shared Mongoloid ancestry and cultural practices have facilitated integration, with participation in Naga festivals like Hornbill Festival and intermarriages promoting cultural exchanges.

### CHALLENGES

There are concerns over cultural erosion, with 50% of respondents believing modernization has helped preserve traditions, 10% think it has harmed them, and 40% see no major effect. Economic struggles, shifting customs, and the risk of losing traditional practices underscore the need to balance cultural preservation with adaptation in a changing society.

#### 4. Naga Writers

##### **Ms. Thripila, Ms. Keviveno and Mr. Ricky Das of Modern College, Piphema**

In their paper, Mr. Ricky Das took the initiative of delivering the presentation about the Naga writers. He stated Nagaland as a state of vibrant literary tradition where the misty hills, ancient traditions, and resilient spirits of the Nagas come alive through the powerful voices of its writers. Naga writers capture the essence of their culture, history and contemporary challenges. From the poignant poetry and evocative prose, Naga writers have woven a rich tapestry of stories that not only reflect the complexities of Naga identity but also resonate with universal themes of love, loss, and the human condition. Naga literature plays a crucial role in preserving and promoting the rich cultural heritage of the Naga people. Through storytelling, poetry, and novels, writers have captured their traditions, folklore, and history. Their works help strengthen cultural pride, foster awareness, and ensure that Naga traditions are passed down to future generations.

According to their findings Naga literature has its roots in the rich oral traditions and cultural heritage of the Naga people.

#### ORAL TRADITIONS

- Folk tales and legends: Nagas have a rich tradition of passing down stories, myths, and legends through generations.
- Songs and chants: Traditional Naga songs and chants have played a significant role in preserving history, culture, and values.

#### CULTURAL HERITAGE

- Tribal customs and practices: Naga literature often reflects the unique customs, practices, and traditions of the Naga people.
- History and mythology: Naga mythology and history have influenced the themes, motifs, and characters in Naga literature.

#### SOME PROMINENT WRITERS FROM NAGALAND MENTIONED IN THEIR PRESENTATION

**Easterine Kire:** Dr Easterine Kire is a renowned Naga writer, poet, and novelist known for preserving and promoting Naga history and folklore through literature. Her works blend oral traditions with contemporary storytelling, bringing Naga culture to a global audience.

**Vishü Rita Krocha:** She is a Naga writer, poet, and journalist dedicated to preserving Naga culture through literature. Her works explore themes of identity, tradition, and personal experiences, blending oral storytelling with modern expression.

**Sentilong Ozukum:** Sentilong Ozukum is a writer, educator, and social entrepreneur known for his compelling storytelling that captures the essence of Naga life, culture, and contemporary social issues. His works often highlight the intersection of tradition and modernity, shedding light on the lived experiences of the indigenous communities of Northeast India.



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*Temsula Ao*: Temsula Ao was a renowned Naga writer, poet, and ethnographer known for her works exploring Naga culture, history, and identity. Her acclaimed short story collection, *These Hills Called Home: Stories from the War Zone* (2005), portrays the impact of insurgency and conflict in Nagaland through deeply moving narratives.

*Sofia Livimi Swu*: Sofia Livimi Swu is a young author from Nagaland, made her literary debut at the age of seven with her book *My Adventure in Fairyland*. This 44-page children's adventure, which she also illustrated, was published by Pen Thrill Publication House. Following this, she authored "*My Adventure in Christmas Land*", further showcasing her storytelling abilities.

## 5. Themes and Motifs in Naga Literature

### **Ms. Röölhöü Khawakhrie ad Ms. Kezhazeno Thepa of Modern College**

In their paper, Ms. Kezhazeno Thepa gave a brief introduction about the Naga literature, often described as "terror lore" explores themes of resilience, trauma, and the human spirit amidst conflict. Their research paper also aims to provide an outlook into the past; and contemporary times of the Naga people, with a specific focus on Naga literature and Naga writers.

#### MAIN THEMES IN NAGA LITERATURE

- Dreams and their Cultural Significance
- Supernatural Elements
- Violence and trauma
- Social issues and women's roles

#### MOTIFS IN NAGA LITERATURE

- **The Mithun**: Mithun also known as the gayal, is regarded as the State Animal of Nagaland is a domestic bovine species found in parts of Northeast India, Myanmar, Bhutan, Bangladesh and China.
- **The Hornbill**: Hornbill, a bird found in tropical and subtropical Africa, Asia and Melanesia. The bird is depicted in many folktales and as embroideries in Naga shawls.
- **The Tiger**: The wooden sculptures of tigers are engraved on the log drums of Ao, Chang, Phom, Konyak and Khaimniungan tribe, on the side pillars of village gates and also as embroideries of various Naga shawls.



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## 6. Morung as a institution and beyond

### Mr. Mechou of Mt. Olive College, Kohima

Mr. Mechou of Mt. College, Kohima gave a presentation on the topic the "Morung as an institution and beyond". The speaker highlighted that the Morung is a youth dormitory and is called by different names among the Naga tribes in their own dialect, it is called Arju in Ao, Ban in Konyak, Chumpo in Lotha, Apuki in Sumi and Kichuki in Angami.

#### VARIOUS FUNCTIONS OF THE MORUNG:-

- As dormitory: As part of initiation into adulthood, all the unmarried men and bachelors from the village will come and sleep together under one roof.
- As an educational Center: Traditional customs, moral values, and community responsibilities are imparted by elders from the Morung.
- Knowledge Hub: Skills in handicrafts, knowledge in weapons and tools handling, stories and folktales are also learn by the youngsters in the Morung.
- Center for social and ritual: The morung is also a place where discipline, morality, good behavior and social ethics are imparted.

#### MORUNG IN THE MODERN CONTEXT: CHANGES AND CHALLENGES

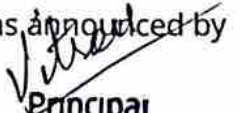
- Modernization, formal education, and urbanization have reduced its role.
- The coming Christianity and formal education contributed to its decline.
- Migration and weakening of tribal structures further affected the role of Morung.

#### THE MORUNG'S SYMBOLIC AND CULTURAL SIGNIFICANCE

- Role in Festivals and Cultural Exhibitions
- Adaption to Modern social Needs
- Education and Cultural Preservation.
- The Morung as a symbol of Cultural Resilience.

#### Closing Session

In the closing session the programme was chaired by Mr. Chumthungo Patton of B.A 6<sup>th</sup> Semester. Remarks on the seminar were delivered by Dr. Rukulu Puro, the Keynote Speaker. She appreciated the students for their wonderful presentations and encouraged the students to participate in such kind of students' seminar in the upcoming days. Dr. Rukulu Puro also exclaimed that it is was indeed tiresome for many students who have seated for six long hours listening to the paper presenters from various colleges but she said that it was worth sacrificing their precious time because of their sacrifices the future of Naga history is now more secure and safe. After the Keynote speaker was done with her remarks, the distribution of certificates and honorariums to all the paper presenters was announced by

  
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Kevingukho Kehie, Assistant professor of History, Modern College. In the end, the seminar was concluded with a vote of thanks delivered by Ms. Neilhoukhonuo Nipu, HoD of History, Modern College.



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**Report Submitted by:**

**Ms. Lhingneichin, Mr. Chonbenthung, Ms. Choin, Mr. Saaochuben**

**Ms. Nepe & Mr. Thangboi**

**Recorders**

**(State-Level Students' Seminar-2025)**

  
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