

CHAPTER 1

INTRODUCTION

Oral history is one of the essential and rapidly developing fields of study in the modern period. In this kind of history, facts are gathered orally via audio or video recordings and are then arranged in a scientifically chronological sequence. Oral historians in many countries and cultures have used a wide variety of approaches to collect, interpret, and transmit oral history. These tasks have been undertaken. There are many different ways to record oral histories and do research on oral histories, and this is true even within particular national settings. For a historian, it is of the utmost importance to grasp the oral data as well as the economic, socioeconomic, political, and cultural aspects of a society to comprehend the similarities between the two and bring out the significant parallels between them. The Naga do not have a script in written form, material that has been created, or a personal history. They do, however, have tales, legends, and traditions that are told verbally from one generation to the next and serve as the verifiable histories of Naga beginnings. These are handed down from elder to younger generations. Although 16 renowned Naga clans in Nagaland were traded, there are more than 40 authentic Naga clans located outside of Nagaland that are both recognized and unrecognized. The exchange took place in Nagaland. On December 1st, 1963, the Indian province of Nagaland was founded. Nagaland is situated in the most eastern part of the northeast area of the country. The great bulk of the current video disk's contents reflects the fact that there have been few opportunities for doing research in Nagaland since 1947.

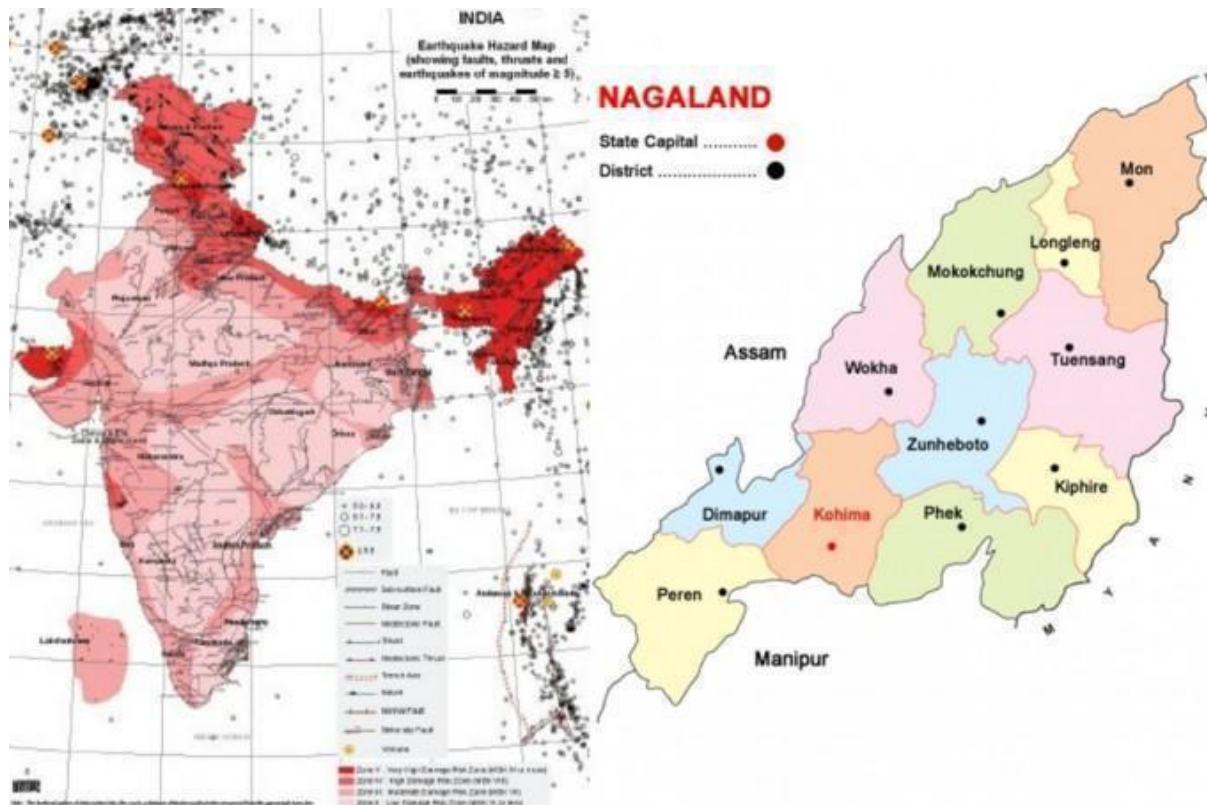


Figure 1. Map of India along with the Nagaland State (sources: Nagaland Archive)

i) THE BRIEF HISTORY OF NAGA

This thesis investigates the oral history of the Naga tribes that reside in Nagaland. In addition to being the sixteenth state to join the Indian Union, Nagaland can be found in the Northeastern region of the country. It is sandwiched between Myanmar and three other Indian states. Nagaland is characterized by its steep terrain, with Sarmati being the region's highest peak at an elevation of 3841 meters. The land area of the state is around 16,527 square kilometers, and its population is approximately 1.9 million people. These figures may seem low when contrasted with the enormous number of people that live on the Indian peninsula, but the state's population is really 17 different tribes, each of which has its own distinctive way of life. In most cases, one main or many smaller tribes have a dominant status within each of the 15 districts. The average temperature in the

summer is around 31 degrees Celsius, while the average temperature in the winter is approximately 4 degrees Celsius.¹

The majority of the territory in Nagaland is made up of villages, and Naga culture centers its daily activities on the community. In Nagaland, a village is historically the highest level of political organization, and it is primarily centered on the institution of the clan. In addition, about two-thirds of the people call rural communities home.

As a result of the fact that Nagaland is home to 17 main tribes, the region is sometimes referred to as "the land of festivals." Historically, at least one of these tribes celebrated a festival throughout each of the 12 months of the year. In addition to this, the state government also hosts a celebration called the Hornbill Festival on the first of December. During this event, all of the many tribes that live in Nagaland put on a cultural performance and sell a variety of dishes, cultural relics, and products from Nagaland, among other things.

The very mention of the name "Nagaland" conjures up images of a land shrouded in secrecy, teeming with lively people who fiercely protect their traditional dances, fierce warriors and headhunters, verdant mountains and valleys, and dense forests; all of these elements come together to paint a picture of the region. There are a great number of ethnic groups in Nagaland, each of which has its own distinct language. The variety is balanced out by the shared way of subsistence, which is to live off of nature and the richness that nature provides. Nagas are simple people who have collectively laid claim to and lived on the land that the Nagas have occupied for many generations as the tribe's residents. About 70% of Nagas had to survive on traditional methods of living while being slightly impacted by modernity. About 30% of Nagas have been affected by modernity, and these people have adapted to new modes of surviving while living in what is known as an urban context.

The early history of Nagaland is not well recorded, and this includes the social practices and commercial endeavors that were common in the area at the time. The Naga tribes' economics, culture, and other activities are, nonetheless, documented in the annals of the adjacent kingdom in

¹ Abbott A.K. 1881 and 1882. *Note on the hill and the narrative of a military expedition into Kacha Naga country during Feb-April, 1881. Journal of the United service Institute of India*, Nos. 49 and 50, Pp. 1-4.

Assam. Although the majority of the Naga people are now located in Myanmar, they have strong social, economic, and political links to the tribes in Assam.²

After India gained its independence in 1947, the Naga people continued to live inside the boundaries of the Assam region. During this time period, however, considerable nationalist activity started to emerge among the Naga tribes as a result of their desire to bring their ancestors into a single governmental entity. They concentrated their efforts, which resulted in a number of situations involving physical conflict. In 1955, the Union Government attempted to restore peace in the region by calling upon or renting out members of the Indian Army. In 1957, when the Nagas' representative and the Indian government had reached an agreement on the matter. Indian authorities now have full control over the region formed when the Naga Hill district of Assam and the Tuensang border division of the Northeast were merged. Although an agreement had been reached, this unsatisfactory situation persisted, and the tribes continued to refuse to cooperate with the Indian administration and pay taxes. It was decided in July of 1960 that Nagaland should be given the ability to govern itself and become a component state of the Indian Union. The year 1963 saw the formal granting of statehood, while the year 1964 saw the first elections for a democratically elected government.

² Abbott A.K. 1881 and 1882. *Note on the hill and the narrative of a military expedition into Kacha Naga country during Feb-April, 1881. Journal of the United service Institute of India*, Nos. 49 and 50, Pp. 1-4.

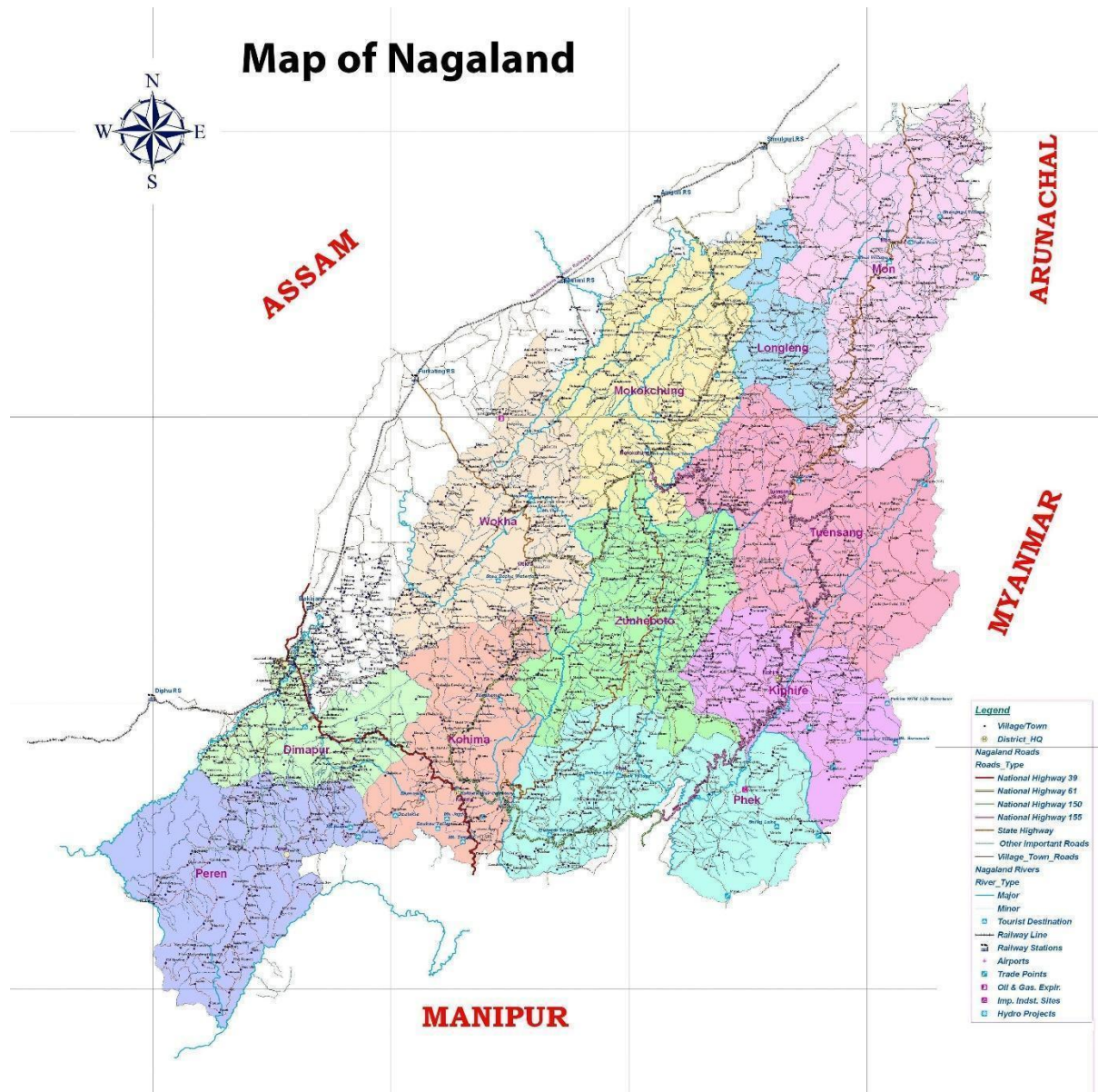


Figure 2. Map of Nagaland and its neighbouring states (source: Nagaland Govt Gazette)

Kohima was designated as the capital on December 1, and the state of Nagaland was admitted to the Indian Union as the sixteenth state. Nagaland is located in northeast India and has a total land area of around 16,579 square kilometers. It has borders with Assam to the north, Myanmar to the west, and Manipur to the south. The terrain of the state is mostly mountainous, with the highest point being Saramati, which stands at 3841 meters and is located in the Kiphire district. The most

important rivers that do this are the Dhansiri, Doyan, Dikhu, Milak, Tizu, and Zungki. These rivers are like sharp swords slashing through the rocks that make up this mountainous landscape.³

The Naga do not have their own prepared material, their own written script, or their own chronicle of their people's history. On the other hand, they have their traditions that have been passed down through the generations. These oral traditions serve as reliable chronicles of the beginnings of the Naga people. However, there are still more than 40 clans of Naga clans that live outside of Nagaland. These clans include both recognized and unrecognized clans. The Naga clans that live in Nagaland have traded off 16 notable clans. The Nagaland province of India was established on December 1st, 1963, and it is located in the easternmost most significant portion of India's Northeast. Since 1947, it has been difficult to study in Nagaland, and as a result, the vast majority of the content on the current videodisk pertains to the years before that year. The easternmost part of India is where you'll find the state of Nagaland. One of the seven states that are considered to be "sister states" of India, Nagaland is mostly surrounded by mountains of high height. The warmth and friendliness of the people, together with their traditions and customs, really go to one's heart. Unfortunately, Nagaland's early history is poorly documented. Records from the nearby Assamese kingdom of Ahom provide insight into Naga social and economic life. Many Naga still call Assam home, and the state has long been a political and economic hub for the Naga people. Myanmar seized direct control of the territory along the Assam border after an invasion in 1816. Assam and Nagaland unrest during this time period and the era's strict regulations stand out in history books. The region that is today Nagaland was annexed to the British Empire when the British East India Company conquered Assam in 1826. By 1892, the British had administrative control over the whole of modern-day Nagaland, except the Tuensang area in the upper east. It was politically merged with Assam, which at the time included a significant portion of the Bengal area, and for a long time remained a part of that territory. The British noted the frequent occurrence of Naga clan warfare and the practice of head-chasing, in which prisoners and others were decapitated for the sake of religious rites. By using their force and planning, the British were able to bring an end to the practice of head-chasing and put an end to the natural confrontations that occurred between them. In any event, the influence of Christian educators in the area was largely responsible for the

³ American Baptist Missionary union, 1887. *Assam mission paper and discussions of the jubilee conference held in Nowgong*, December 18-29, 1886. Pp. 297.

transformation that took place in Nagaland. A great number of Naga tribes eventually converted to Christianity, particularly the Baptist faith. A small assembly of clans continues to rehearse the animist religious rites that were in place before the arrival of the British. Following the establishment of independent India in 1947, the land continued to be a part of the Assam region. According to J.P. Factories, the Naga people inhabit the territory that is "limited by the Hudkawng valley in the north-east, the fields of Brahmaputra valley toward the north-west, of Cachar toward the south-west, and of the Chindwin River toward the east." In the south, the Manipur valley is widely understood to signify the purpose of interaction between the Naga clans and the notably more solidly associated gathering of Kuki clans such as Thadou, Lushei, Chin, etc. ³ In India, they may be found in the state of Nagaland, as well as four districts in the state of Manipur, one district in the state of Assam, and two districts in the state of Arunachal Pradesh. In addition, there are a significant number of Naga people living in the western parts of Myanmar (Burma). The Naga people are concentrated in the Somrah Tract that surrounds India in Myanmar. This region is governed by the Kachin state and the Saging Sub-division. There are 45 significant clans, and the population was around 3 million as of the year 2001. It is estimated that there are 13 clans in the state of Nagaland, 17 clans in the state of Manipur, 2 clans in the state of Assam, 3 clans in the state of Arunachal Pradesh, and 10 clans in the country of Myanmar.⁴ There are a total of 77 clans, not including sub-clans, according to the Naga National Right and Movements NNC. This total tally contains both large and small families. Around 2.7 million Nagas call the regions of Nagaland and Manipur home, according to the findings of the 2001 Census. About 0.3 million Nagas are still alive today. Some authors have speculated that the Naga people came from the north-east, the north-west, or the south-east, but there is no recorded genuine record of the Te Naga people's origins or the road they followed to reach their present position. The Naga Hills are home to a large population of Naga people, who are usually believed to have originally migrated there from the Southeast along the corridor of the Indo-Myanmar border. Captain Jenkins and Pamberton, accompanied by 700 fighters and 800 coolies or watchmen to convey their things and arrangements, walked over the Naga Hills in 1832 in search of a route from Manipur to Assam, as stated in the report on the territory of Assam written by Mills A.J. Moffatt in 1854. For the Brits, this was their first encounter with the Nagas. The Nagas kept attacking British soldiers stationed in several places even after the expedition reached the Naga Hills. It wasn't until 1880 that British

⁴ Anand, V.K. *Nagaland transition* (New Delhi; associated publishing house, 1967), Pp. 144.

forces were able to successfully seize possession of the Khonoma fortress, ending the struggle between the British and the Nagas. Even though British forces had taken control of the majority of the Naga Hills by the year 1880, the local Konyak tribe fought British rule until 1939.⁴ The British had some kind of success in several Naga settlements, but this was by no means the case everywhere. After the British left the Nagas Hills and India became independent on August 14, 1947, the Nagas proclaimed Nagaland (Nagalim) to be a sovereign country. Yet the Indian government has not recognized the Naga people's unilateral proclamation of national independence, and the native Naga people are still striving to gain control from the Indian government.⁵

In comparison to other states, there is a significant lack of material to use in the construction of Nagaland's history. Aside from the fact that the Naga tribes share connections with the tribes of nations in Southeast Asia, there are no historical sources known regarding the Nagas before they migrated to this area. Even before 1832, when the British marched through the Naga Hills for the first time on their way from Manipur to Assam, there was little historical evidence available, except for a few allusions to Ahom Naga connections. As a result, we are going to have to rely on traditional tales during the time period up to 1832. The traditional tales of several tribes, and even those of different families within the same tribe, might vary to some degree or even a significant degree. Nevertheless, it is feasible to recreate a pretty accurate history regarding the migration of the Nagas and the Ahom Naga connection using the legends that have been passed down.⁶

⁵ Anand, V.K. *Nagaland transition* (New Delhi; associated publishing house, 1967), Pp. 144.

⁶ Avery, John: 1884. *The Hills Tribes of India*. American Antiquarian, VI: 307-16.

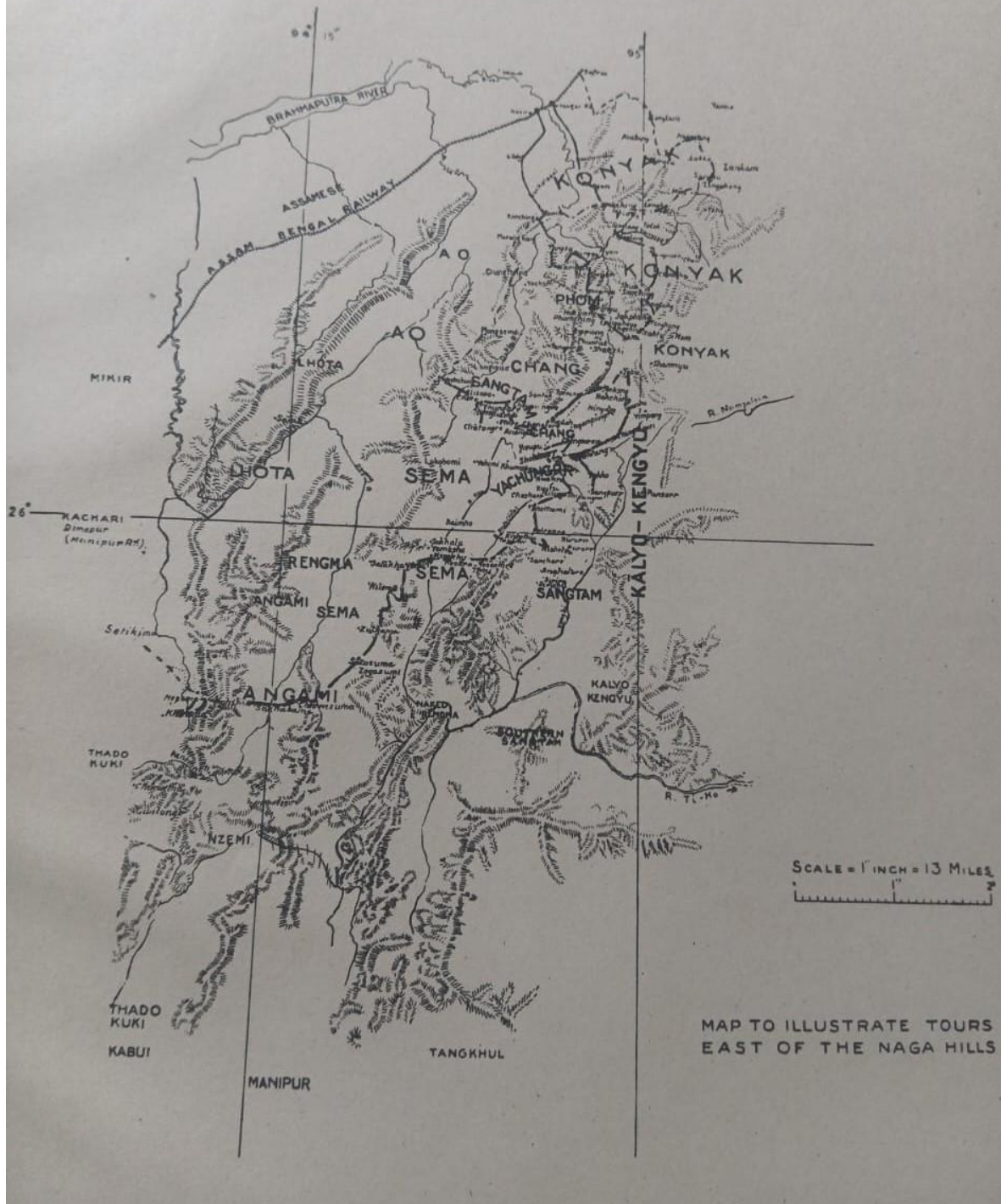


Figure 3. Map of Nagaland during the British era illustrating inhabited Naga tribes (sources: Nagaland Archives, J.Hutton report)

When the British first arrived in the area in 1832, the era of recorded history began. This is because the British left behind a large number of tour journals, notes, descriptions of various tribes, and government files. These documents are the most important resource that we have for learning about the Naga people and the Naga Hills, which together make up the modern state of Nagaland. In spite of this, the documents only cover what is now the Naga Hills district, leaving out the modern-day Tuensang district and a sizable chunk of the Mon region. Both of these districts are located in the present-day state's eastern region. The conventional accounts that archeological evidence is based on are more reliable than any written record. Having said that, one should exercise some degree of care while using them. Tradition is another important source of historical information in Nagaland. Due to the fact that the majority of our information before the records kept by the British is based on tradition, it is not only a source but also one of the most essential sources. Traditions among the many Naga tribes vary, including those pertaining to migration, settlement, feuds, and other topics. Traditions such as this not only differ from one tribe to another, but also, about specifics, among members of the same group. Traditions, in spite of some minor divergences among them, are our finest source of information on the migration and settlement of several tribes in this country, as well as their feuds and battles. Following that is one's unique knowledge. In most cases, personal knowledge does not play a role in the production of historical materials; however, this is not the case in Nagaland. Personal knowledge may be of tremendous use in this situation, especially with regard to the culture of the people. And since 1957, when the Naga Hills Tuensang Area (NHTA), the beginning of the State of Nagaland, was founded, or since 1957, or two years before that date, when the reasons of the development of NHTA began to take place, it is of great assistance to reconstruct the history of this state. Both of these dates mark the beginning of the construction of the State of Nagaland. The reason for this is that the history of this period has not yet been written in a fashion that can be used as a reference point. On the other hand, the history of Nagaland from 1955 is considered to be its modern history. This is two years before the foundation of the NHTA, which marks the beginning of Nagaland's march toward prosperity. Because the author had been living in this region since 1952, five years before the establishment of NHTA, his first-hand experience is a valuable source of information for this period.⁷

⁷ Avery, John: 1884. *The Hills Tribes of India*. American Antiquarian. 16-307.

ii) REVIEW OF LITERATURE

T.C. Mackenzie (1905), B.C. Allen (1905), and A. Mackenzie (1884). Sir James John Stone (1896). For example, J.P. Mills (1922), "Hudson (1911)," and "Hudson (1921)" by J.H. Hudson. Sir James John's "Naga Hills and Manipur" (1896) is one of the first works to attempt to summarize the many different ethnic groups who called Manipur and the Naga highlands home, as well as the British expedition to the region, the state of education and religion there, and more. Together with the Manipur king, Ghumber Singh, he also wrote a brief history of the British colonial period.

In an attempt to better understand the Naga people, B.C. Allen (1905) described their physical features, the British expeditions to the Naga Hills, and the social and economic life of the Naga people who lived there.

T.C. When Hudson set out to investigate the Naga people of Manipur for his 1911 book, "The Naga tribes in Manipur," he paid close attention to the Naga people's location, general physical appearance, numerous origin myths, and way of life in terms of both geography and culture.

Alternatively, J.H. Hutton (1921) suggests that the Sumi tribe's occupation and food habits, social life, religion, language, and folklore were briefly mentioned in his book "The Sumi Nagas," in which he sought to explore the history and migration of Naga tribes and particularly concentrated on the origin of the Sumi tribe.

J.H. With the publication of 1921's "The Sema Nagas," Hutton attempted to investigate the history and migratory patterns of the Sema people. Work, diet, culture, religion, language, and folklore were all briefly discussed. However, he remained silent on the subject of Sema Naga culture.

J.H. In his 1921 book, "The Angami Nagas," Hutton researched and wrote about the Angami people, including their customs, vocations, appearance, law, religion, mythology, and language.

J.H. For his 1921 book, "The Sema Nagas," Hutton attempted to trace the origins and travels of the Sema people. Work, diet, culture, religion, language, and folklore were all briefly discussed. However, he remained silent on the subject of Sema Naga culture.

In April 1923, J.P. Mills and J. Hutton went on a tour of the Naga Hills, where they recorded everything that happened during their journey. In 1876, J. Hutton also made a journey in which he had a map, but because of the passage of time, the map was altered. Mills and Hutton recorded many strange things in their report; they also recorded the strange warriors and their strong army throughout all the villages. From April 3, 1923, to April 30,

In his 1926 book, "The Ao Nagas," J.P. Mills described the daily lives of Ao people, including their customs and laws, their religion, and a brief introduction to their language and folktales.

J.P., the publication of "The Rengma Nagas" in 1937, he set out to investigate the origins and migration of the Rengma people. In addition, he studies the interplay between economics and social structure. The traditional music, literature, and language were the primary subjects of his study.

Notable components of Naga culture, as described by renowned anthropologist Christoph Von Fiirer-Haimendorf (1939), include merit feasts, headhunting, Morung, and the author's own experiences while journeying through the Naga Hills.

In 1957, Tajenyuba Ao published "Ao Naga customary laws" for his people. One of the first works written on the Naga people, this book was written by a scholar from the Ao Naga tribe in an attempt to learn more about their traditional practices.

In his 1959 book "The Nagas in the Nineteenth Century," Elwin Verrier compiled travelogues from a wide range of people who had visited the Naga Hills. The purpose of this project was to edit and consolidate all tour notes about physical features, socio-cultural life of various tribes, early Naga history, and economic life.

Attempting to investigate the Naga people, their history, and the Naga National Council, Elwin Verrier wrote "Nagaland" in 1961. The most notable achievement of the Naga awakening has been the joining together of tribes that were formerly antagonistic to one another, and he highlighted that the framework of They subscribe to a version of Christianity that will grow more inclusive and adaptive to today's society.

V.K. Anand (1967) studied the cultural practices of the Naga people. During his research, he saw that conventional ways of life seemed to be changing swiftly. He found that none of the current

Naga settlements had any knowledge of Morung, and that the lack of communication and transportation infrastructure was the biggest obstacle. As an administrator, he also learned there is no way to win the hearts of the people by dismissing their problems and disagreements. An individual's grandfather may have been at the helm of the organization at the beginning of the struggle, which dates back sixty to one hundred years.

Alemchiba, M. 1970. *A Brief Historical Account of Nagaland*. In this work, he attempted to offer a detailed description of the Naga people, their ethnological affiliations, and the history of Nagaland. He endeavored to present every detail about Naga history in his work, which included researching the culture, festival, and society of the Naga people, as well as migration. He tried to give a concise overview of Naga history.

One of the Naga writers, M. Alemchiba (1970), released a book titled "A brief history account of Nagaland," in which he attempted to trace the beginnings of the Naga people, the origins of the word "Naga," and the migration of the Naga people to where they are presently situated in the Naga Hills.

One of the most famous Naga writers, M. Horam (1975), authored a book titled "The Naga Polity," in which he attempted to examine the Naga people's social and cultural life as well as the origins of the Naga National Movement. In addition, he discussed the etymological and historical roots of the word Naga.

To have a case study on the socio-cultural life of the Tangkhul tribe and to follow the social transition, M. Horam wrote "Socio-cultural life of Nagas" in 1977. The goal was to have a deeper familiarity with the Naga culture. The economic, political, social, and religious landscapes of their society are all changing, he said. He noted that some of the forces pushing for social change may be traced back to the British government's involvement in headhunting, as well as to its engagement with the ordinary people, Christian missionaries, and a push toward westernization. Some of the social and political shifts in Naga were the result of underground activity. In his analysis, he came to the conclusion that the Tangkhul people placed a high value on education.

S.T. Das (1978) studied the Zemi subgroup of the Liangmei, Rongmei, and Zemi families, who are members of the Zelianrong ethnic group. He elaborated on the customs and traditions of the

Zemi people. Wet culture, he said, has replaced shifting agriculture since there is not enough land for jhum production.

Indian writer Murot Ramuny (1980) attempted to delve into the origins of the Naga people, the arrival of the British to the Naga Hills, and the formation of the state of Nagaland. In addition, he has published works on Naga Christian heritage. He summed up the whole history of the Naga people, from their earliest days to the present, in a single sentence.

The North and North-Eastern Frontier Tribes of India, compiled by the Commander-in-Chief of the Indian Army in 1983 (1907). The early British expedition to the Naga Hills is the focus of the book's chapter that is most relevant to our review. The British did not have initial contact with the Naga people until 1832, even though the rest of Muhammad's domains in Assam and the rest of the country up to the Patkoi came under nominal British rule in 1765

R.R. Shimray's book "Origin and culture of Nagas," released in 1985, is an admirable attempt to educate readers about the Naga people's past and present. He has disproved several theories about the origin and development of the Naga people. He offered his own opinion on the origin of the name "Naga," speculating that it was derived from the Myanmar word "NAKA," which he supported with several instances. He also elaborated in detail on every essential part of Naga culture.

R.R. Shimray (1985) writes that the author of "Origin and Cultures of Nagas" did an admirable job of explaining the Naga people's background in this work. The author addressed the many hypotheses on the genesis of the Naga tribes. In addition to this, Shimray discusses the connections that may be drawn between myth and ritual. According to him, the function of myth is to provide the groundwork for the performance of the rite, and the ritual is the story enacted more dramatically. He also covered every significant aspect of Naga culture; hence, Shimray believes that it is still necessary to preserve the Naga tribe's cultural traditions.

She compiled the bibliography on the Naga peoples that appears in Sipra Sen's "Tribe of Nagaland" (1987). She briefly touches on the many Naga tribes in this book.

Similarly, "The Nagas of Nagaland: Desperadoes and Heroes of Peace" by Kanwar Randip Singh (1987) is another Indian work about the Nagas. In this book, Kanwar Randip Singh (1987)

summarizes his tenure as the superintendent of police in Naga Hills and the lessons he learned there. He gives a cursory overview of the different tribes before attempting to trace the history of the turbulent events precipitated by Phizo and the Naga National Movement Council. Finally, he assesses the strengths and weaknesses of advocates for and opponents of national unity and stability among the Naga people.

Major General S.C. Sardesande (1987) is one of many Indian authors who have written on the Naga. The Tuensang and Mon districts of Nagaland straddle the India–Myanmar border, and the Khiamnungans and upper Konyaks are discussed in his book. In his book titled "The Patkoi Nagas," he attempted to document the background of these two groups and their societal norms and customs. In addition, he gave a brief overview of how Khiamnungans she also compiled the list of works written on the different Naga groups, including Sipra Sen's "Tribe of Nagaland," published in 1987. Sen only briefly discusses the various Naga groups and cultural landscapes that have evolved through time.

Roland Shimmi Y.L.1988.Comparative History of the Nagas; He endeavored to describe the numerous perspectives in his work, the Historical view, as well as the varied cultures, festivals, and how people celebrate their unique cultural systems.

The argument on the Naga tribes' early history, and in particular to the government's Inner Line and non-interference policy, is discussed in A. Mackenzie's book (1989). The book is where this topic is discussed. The Lieutenant Governor was given the power to prescribe a line, to be known as "the inner line," in all or some of the affected districts according to the Inner Line Act of 1872–1873. No British person of a specific class or foreign resident was allowed beyond this border without permission.

(First Edition: 1991)"Nagaland, Darling of the North East" Kiranshankermaitra. He made an effort to research the Naga people of Nagaland. He described how the stunning indigenous people of the Northeastern region, or Nagaland, accept Christianity, and he wrote;

- a) Missionaries try to convince non-Christians and other non-believers that all non-Christians and other non-believers are destined to burn in hell.
- b) To education.

Joseph Athickal, in his 1992 book titled "Maram Nagas-A socio-cultural study," documented his efforts to learn more about the culture of Manipur's last surviving primitive people. He also tried to assess the effect Christianity had on the group. He noted that people's reliance on institutions (whether educational or social, as in the case of Maram) seemed to have increased with the entrance of Christianity. His last finding was that Maram people tend to move to places with better transportation links and more promising economic prospects. He also learned the hard way that expanding one's horizons via formal education is the surest path to affluence, social status, and the development of one's own distinctive culture. Since the Marams arrived late to the party of modernity's benefits, they missed out on all of these opportunities

One of the most important and deserving themes explored in the 1992 book "Nagaland: a contemporary ethnography," edited by Subhadra Mitra Chann, is the evolution of agriculture in Nagaland.

Ringyuichon Zimik (1992) attempted to investigate changes in land ownership and jhum farming techniques across time.

Missionaries are responsible for carrying out work in the field or for performing duties related to Imchen Panger (1993) is another scholar in the Naga academic community who has studied the Ao people. He discussed the traditional Ao Naga faith and rituals.

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The Sanyu Visier, 1996. In the chapter of his book titled "A History of Nagas and Nagaland," in which he discusses the migration of the Naga people during the latter part of their history, he also discusses the many factors of migration of an enormous tribal movement.

Published in 1998, Ringkahao Horam's book "The Genesis of the Naga Political Movement" focuses on the origins of the Naga political movement and the history of the Naga people.

Published in 2000, R. Vashum's "Nagas' Right to Self-Determination" is an examination of the Naga people and the Naga National Movement from its inception until the year 1999. In addition, he discussed the divergent beliefs held by different Naga ethnic groups with regard to the right to self-determination.

The book "Nagaland: Past and Present," written by Joshi Hard Govind in 2001, makes an effort to shed some light on the subject of Nagaland by examining the present situation, as well as the Naga people's profiles, characteristics, and the British administration of Nagaland and its policies in Nagaland. In addition to this, he talks about the community and culture of the Naga people.

He describes the social, cultural, and economic history of the Naga people from their earliest known ancestors to the current day. Also writing on the Nagas is Hargovind Joshi (2001), an Indian writer. He sought to explore the Nagas' origin and migration to their current habitat.

A.Nshoga published Traditional Naga Village System and its Transformation in 2009, in which he briefly describes the various changes that have occurred in Naga society. In this book, he also explains the various administration and functions of the village, the chief: power and position of a chief, how the village assembly functioned, executive functions, judicial functions, legislative functions, and administrative functions. He also explains in his works about the traditional culture of Naga villages. The most significant aspect of the social revolution in social, economic, and political life was the introduction of religion and culture. The British acquisition of the Naga Hills was the single most important element in the change. The influence of British governance included the introduction of transport and communication, as well as modern education.

Produced or distributed by Nagaland's Director of Tourism (2012), who is part of the state's official Tourism Department. Review-worthy themes are covered in this publication, such as the Naga Hills, the social and cultural lifestyles of many tribes, the early history and economic life of the Nagas, and the migration of the Nagas to the region that is now the Naga Hills.

Laseto's (2012) Tribal Ecology begins by addressing the significance of the traditions and customs of the indigenous peoples of Nagaland and Northeast India. This book, titled "Socio-Cultural Life of the Nagas," is an attempt to study the many cultural norms of the Naga people and trace their historical progression. The author noted that numerous changes have occurred when looking at their society, politics, and religion, and these changes can be seen while examining their economy. This book also suggested that some of the key factors contributing to societal change are due to Christianity or the participation of Christian missionaries in headhunting, as well as a thirst for westernization. In the realm of politics, subterranean Naga tribes bore some responsibility for the

changes that occurred in social life. In conclusion, the authors discussed the level of awareness that the Naga people had about education.

Cristoph von Furer Haimendorf, a professor of Asian anthropology at the University of London, provided an anthropological view on Nagaland in "The Return to the Naked Nagas," where he praised the Naga Hills, the feast of merit, and the tribal men of tiap. He also discussed the importance of the Naga people. Long before he had the opportunity to travel to India, he became interested in the Naga and their homeland. While studying anthropology at the University of Vienna, he attended a lecture given by Professor Robert Von Heine-Gelder, one of whose areas of expertise was the comparative study of the megalithic culture of Southeast Asia. The highly developed megalithic rituals of some of the Naga tribes seemed to be crucially important in the elucidation of the ideology that led men to commemorate

Ghosh, B.B. History of Nagaland. Here, he wrote about the Nagas in a multi-volume work. He tried to explain the importance of northeastern states, not neglecting their history in the History of India. He briefly explains the conditions of the people, their cultural habits, and also the different administrative system of the Naga. Ghosh, B.B. History of Nagaland. Here he wrote about the Nagas in a multi-volume work.

Verrier Elwin, writing on the Nagas in the nineteenth century, provides a broad overview of the tribe based on his readings of Mills and J. Hutton's writings; he also offers a few brief reports on individual villages, but his overall impression of the Naga people is one of stereotyping. In the nineteenth century, Verrier Elwin visited the Nagas.

iii) OBJECTIVE

This study aims to provide a comprehensive overview of the different Naga tribes that reside in Nagaland by delving into their oral history and learning more about their clothing, rituals, decorations, inheritance, and economy. The subject of the examination is the Indian state of Nagaland, and the following are some of the aims of the research project:

- To study the historical evolution of the Naga tribes, and to analyze the origin of the Naga tribes in Nagaland
--As part of the goal stated above, we are going to investigate how their appearance and significance have changed through time. The significant historical shifts, as well as the search for the meaning of its genesis, are based on research into oral sources, which reveals a variety of perspectives and hypotheses.
- Documentation of oral sources of the origin of the Naga tribe in Nagaland
--- The most essential aspect of maintaining the records, which have been handed down from generation to generation, and of interpreting the oral sources of the narrative of the Naga people's departure from Nagaland, is the
- Comparative analyses of different tribes in Nagaland
--- The Naga people are well-known for their multi-tribal heritage, and it is an important part of Indian historical research to shed light on all of these many tribes.

iv) RESEARCH METHODOLOGY

This qualitative study will use **ethnographic and historical methods**, including:

- **Fieldwork and Participant Observation:** Visiting villages across Nagaland to observe rituals, clothing practices, and community life.
- **Oral History Interviews:** Conducting structured and unstructured interviews with elders, storytellers, tribal leaders, and cultural custodians(Random sampling).
- **Comparative Analysis:** Using a cross-tribal framework to analyze cultural features.
- **Archival Research:** Consulting missionary records, anthropological accounts, and local archives where available.
- **Audio-Visual Documentation:** Recording songs, festivals, and oral narratives to preserve intangible heritage.

This study adopts a qualitative, naturalistic inquiry framework, emphasizing empathetic understanding (*verstehen*) of cultural phenomena while maintaining methodological impartiality. Grounded in interpretive traditions, the research prioritizes the collection and analysis of both primary and secondary sources, with particular attention to oral histories and archival materials.

Data Collection

1. Primary Sources

- Oral Histories: Semi-structured interviews with local elders, storytellers, and community knowledge-keepers, conducted in indigenous dialects and later translated.
- Archival Documents:
 - Official records (e.g., colonial reports, administrative proceedings) from the National Archives of India (New Delhi).
 - Rare manuscripts and oral transcripts from the Nehru Memorial Museum and Library.
- Material Culture: Field visits to sites referenced in folktales to contextualize narratives spatially.

2. Secondary Sources

- Scholarly works (books, peer-reviewed articles) on Naga history, anthropology, and folklore studies.
- Unpublished academic theses (M.Phil., PhD) from institutional repositories.
- Vernacular resources, including mother-tongue textbooks and regional publications (e.g., Nagaland State Archive collections).

Analytical Approach

- Triangulation: Cross-verifying oral accounts with archival records and secondary literature to mitigate bias.
- Thematic Analysis: Coding narratives into genres (myths, legends, historical accounts) to identify cultural patterns.
- Critical Historiography: Interrogating gaps between colonial-era documents and indigenous oral traditions.

Ethical Considerations

- Informed Consent: Prior permissions obtained for interviews and use of community knowledge.
- Language Sensitivity: Translations reviewed by native speakers to preserve semantic integrity.

Limitations

- Oral History Dynamics: Potential for narrative fluidity across generations.
- Archival Gaps: Fragmentary colonial records may obscure pre-colonial histories.

v) METHOD OF DATA COLLECTION

1. Data Collection: Oral Narratives & Fieldwork

- Selection of Communities: Villages were chosen to represent diverse cultural/geographical ranges, ensuring a broad yet representative sample.
- Methods:
 - Interviews & Conversations: Direct engagement with community members during fieldwork.
 - Site Visits: Researchers visited locations tied to folktales to contextualize narratives.

- Findings:
 - Some folktales were shared across ranges (common cultural heritage).
 - Others were unique to specific villages/regions (localized traditions).

2. Translation Challenges & Process

The multilingual and dialectal diversity of Naga communities added complexity:

- Step 1: Translation into a Common Dialect
 - Collaborated with experienced community elders/translators.
 - Ensured linguistic and cultural accuracy (e.g., nuances, idioms).
- Step 2: Translation into English
 - Aimed at accessibility for academic discourse while preserving original meaning.
 - Potential challenges: Loss of subtleties, metaphors, or oral performance elements.

3. Categorization & Analysis

- Genre Classification: Folktales were grouped by type (e.g., myths, legends, moral stories) to facilitate thematic or comparative analysis.
- Purpose: Uncover cultural values, historical memory, or regional variations.

Key Strengths of the Methodology

- Community Involvement: Elders as co-researchers ensured authenticity.
- Multi-Sited Fieldwork: Cross-range comparisons enriched findings.
- Interdisciplinary Approach: Combined oral history, ethnography, and textual analysis.

Potential Limitations

- Subjectivity: Oral histories may reflect selective or contested memories.
- Translation Bias: Even with care, some meanings may be altered.
- Documentation Gaps: Some narratives might remain untold due to accessibility or secrecy.

Suggestions for Further Research

- Digital Archiving: Preserve recordings/translations for future studies.
- Inter-Tribal Comparisons: Explore connections/discrepancies between Naga subgroups.
- Performance Context: Study how folktales are narrated (e.g., rituals, festivals) to understand their lived significance.

In all, there were two phases to the sampling process for the study:

1. The selection of respective professions for districts, the government of Nagaland provides a list of all the districts in the state of Nagaland. This list will be used to produce the list of districts. Using a process called stratified sampling, districts will be chosen from this list using a method in which various occupations will be distributed across the districts.

2. The selection of questions for the various professions, the second phase, which will come after the first step of picking the profession from the several districts for the study, will involve selecting the profession. A stratified sampling approach will also be used in the process of selecting representatives from various occupations. The population that will be used for this research will consist of a random sampling of general residents in each District of the state of Nagaland.

vi) Research Gap

Despite growing academic interest in tribal studies in India, there remains a substantial gap in the systematic study of Naga oral history and the comparative cultural practices among tribes. Much of what is known is fragmented or filtered through colonial or missionary records, which often lacked indigenous perspectives. Given the increasing influence of modernization, urbanization, and migration on tribal lifestyles, there is an urgent need to preserve these cultural narratives and traditions. This study aims to:

- Reclaim indigenous voices and highlight local perspectives.
- Preserve intangible cultural heritage.
- Provide a comparative framework for understanding internal diversity among the Naga tribes.

vii) Research Questions

1. What are the major origin myths and migration stories of the Naga tribes, and how do these differ between tribes?
2. How have traditional clothing, rituals, and decoration evolved, and what do they symbolize?
3. What are the similarities and differences in the inheritance systems across tribes?
4. How do oral histories reflect the social and political changes experienced by the Naga tribes?
5. In what ways have modernization and external influences impacted traditional tribal economies and cultural expressions?