

CHAPTER 3

ECONOMIC HISTORY AND DEVELOPMENT OF ECONOMIC INFRASTRUCTURES

The core sector of Nagaland's economy, which is primarily agricultural, is what most people rely on for their livelihood.

The main economic activity in Nagaland is agriculture, and many members of the Naga tribes have worked in it or still do. Rice, maize, oilseeds, millets, potatoes, sugarcane, and other crops are among the most significant. Nagaland continues to rely on food imports from other regions of India. Jhum cultivation is a common practice that has caused soil erosion and fertility loss. Below are some examples of jhum cultivation from the Naga tribe;

Jhum cultivation of Tikhir Nagas: Since jhum agriculture is more practical for mountainous areas, it is the primary system of cultivation among the Tikhir tribes of Nagaland. In search of fertility, the location of farming is changed annually from one location or mountain to another. In this arrangement, a jurisdiction with fertile land is chosen after thorough consideration. After choosing, the priest performs a ceremony of forest purification before they enter. This is followed by clearing the entire agricultural area with fire, and they employed mirow (an element) to stop the fire from spreading from careless burning. After cleansing in the month of January, the jungle should be slashed or trimmed for a few months before being burned once more in the month of April. The length of cultivation depends on the soil's fertility. Burned debris becomes manure, and untidy logs are/should be cleared away before seeds are sown. If the soil is rich, cultivation will last for roughly two to three years. Logs are set horizontally to contain the earth that would otherwise be swept away by rain in order to prevent soil erosion and increase its fertility. The prepared logs are connected to the cleft wooden pegs. Some trees are trimmed down to the right height for humans so that climbers like beans and sweet potatoes can use them. However, they stop farming and leave the fallow land for future cultivation when the soil fertility is depleted or the roots are dried out.¹

Jhum cultivation of Lotha Nagas; The district's dominant agricultural practice, the lotha tribes of the Nagas, is held responsible for the majority of the region's damage. The Lotha Nagas use this practice for a variety of reasons, from the abundance of land for jhum farming to the lack of knowledge of other techniques among the populace. The area's geography does not lend itself well to irrigation techniques. The area must be left fallow for at least seven years before the following round of farming, but most people keep it fallow for longer periods of time due to its increased fertility. These arable lands are privately owned, and the owner decides when to return to the same location in the future. To ensure that no single plot of land is left alone once the community clears

¹ Ao, Moasosang. 1962: *Social and culture changes in the tribal communities today and the responsibility of the churches. Religion and society*, IX (4) December.

the area for cultivation, the entire sector of the village performs the cultivation collectively while preserving regularity in such shifts. No land should be left uncut in the middle of the fields; instead, the owner should return to that same location only for the following cycle of cultivation with the rest of the neighborhood. The practice of headhunting during ancient times, when people could not move about safely, is one cause for this, as is the ease with which wild animals could destroy crops when just a small percentage was planted. Before now, the cycle of at least seven years was closely adhered to.²

Today, there is a lesser amount of cultivable land available due to the rise in the global population as well as the ongoing expansion of civilization. As a result, it is only natural to return to the same location sooner than you did previously.

Nevertheless, as of right now, a survey on the jhum cultivation of Nagaland as a whole reveals that the jhum technique of agriculture covers 70% of the state. The growth of jhum is extremely detrimental to the environment, particularly the burning of the biomass that results in the emission of carbon and, as a result, contributes to the acceleration of global warming. It would appear that more individuals in today's society have concluded that participating in the market economy is preferable to the arduous process of cultivating jhum using human labor, and thus, fewer people are devoting their time to working in traditional fields.³

Terrace cultivation of the Angami Nagas or village began cultivating ever since the village was established. It is said that among the southern Angami Naga, Jakhama village has to be the first to plough the field, and other villages should follow; then only the harvest will be good that year. In the Kohima district of Nagaland, members of the Chakesang Naga tribe use terracing and irrigation techniques. It is also believed that when they seek a new field, they are required to perform a ritual, clean the land, and dig a little area on the first day. If their dream was favorable after the digging, they would return the following day to plough the field; otherwise, they would have to find a new field.

When the paddy is ready to be harvested, they will tie a few bunches of paddy together and perform certain rituals as an offering to the "terhuomia." Once the ceremony is complete, they will be able to harvest the paddy, but they will not consume the paddy that was presented as a sacrifice since it is against the culture's religious beliefs to do so. Only after they have finished harvesting the entire field may they collect a few bunches of rice to present as a sacrifice and utilize the rest of the paddy for fodder. It is also considered impolite to bring paddy into the home. As a consequence of this, they would store it outside or on the porch. It is stated that this practice is still carried out in the majority of the communities to this day.

² Bhattacharaya, P.K., 1975: *economic Evolution of the Naga society. Highlander*, 3 sets, Pp. 1-9.

³ Hutton, 1967: *patterns of economic enterprises in hill areas of North East India. A common perspective for North East India* (Calcutta: pannalal), Pp. 31-223.

Chakhesang Naga terrace cultivation; Irrigation systems are built, and people transport water from great distances. The rice that is grown in the Chakhesang Nagas hamlet is typically considered to be of the highest quality and nutritional value of all the rice that is sold in the region of Nagaland. People don't appear to be aware of the fact that this rice is of a very high standard, though. The greatest rice may outperform the most expensive rice that's currently on the market when it comes to the benefits it provides to your health. There is a possibility that rice has a greater quantity of energy, stamina, and vitamins than other rice. Thevuri, also known as fowl paddy, is a kind of paddy that has the ability to be stored for even longer than one hundred years. The cultivation of terrace fields is the Chakesang Nagas' primary means of subsistence. This strategy is quite effective in preventing soil erosion.

Forestry is another significant source of revenue in the world today. The Nagas see the forest as a source of life, as it is from here that water, flora, and other forms of natural product originate. Large clouds lingering over the forest are seen as a portent of good fortune in many Nagas villages. This is because the presence of such clouds demonstrates that the forest is thriving and has a wealth of resources to provide. Even gathering firewood in the protected forest is forbidden due to the Nagas' aversion to the practice of cutting down trees there. No one is permitted to fell any of the trees in the forest without prior authorization. Even the young couple who would require lumber for the construction of their new home was obliged to obtain permission from the hamlet. The setting of forest fires is prohibited.⁴

Cottage industries like weaving, woodwork, and pottery are other major sources of money. Because of its remote location and the current status of its politics, the state's reliance on tourism is essential but mostly constrained. There is no way to get around the undeniable reality that the economy of Nagaland serves as a representation of the advanced and rapidly expanding phase of the state.

Having built infrastructure is a major help to the process of economic growth and development. The connection between improved infrastructure and overall economic growth is not a matter of simple cause and effect. It is a process that never ends, and the progression of economic growth must always be preceded, accompanied, and followed by the progression of infrastructural development. In light of this, the crucial part that infrastructure, both physical and social, plays in the development planning of an economy is universally acknowledged.

Infrastructure, which includes things like transportation and communication, electricity and energy, financial and educational institutions, healthcare facilities, and so on, is among the fundamental requirements that a growing and developing economy must meet. Some sort of charge⁵ The following is a list of the many aspects of the development of infrastructure in

⁴ Bhattacharaya, Ajit kumar, 1973: *social economic strategies of education in Nagaland: Historical study*. Gauhati University, Ph. D. (unpublished) thesis.

⁵ Bhowmik, K.I., Chowdhuri, Mk and Biswas, A.K... 1971: *Socio Economic Characteristics of Zemi family and adoption of terrace cultivation. Society and culture: A Research journal* (Calcutta), 2(1), January.

Nagaland: transportation and communication are among the most essential aspects of development, with a good infrastructure of transportation and communication facilities. Because it acts as a link between different productions, it is considered to be one of the major services that are necessary for driving economic activity. Given that there is no rail nor air service available in Nagaland, the establishment of market hubs and processing facilities is of the utmost significance for the growth of the economy in this state. Due to a lack of investment in local and regional transportation, this state has been shut off from the rest of the nation for quite some time.

Infrastructure of an educational establishment. Education is the cornerstone of holistic growth, both for the individual and for society as a whole. In addition to this, it is a significant role in increasing equality across regions, genders, and in many other areas. The educational institution is an essential part of the social infrastructure since it serves to contribute to the accessibility of knowledge, the diffusion of information, and the provision of possibilities to make more money and be more productive. The state's educational system has advanced quickly because of initiatives like the Rastriya Madhyamik Shiksha Abhiyan (RMSA) and the Sarva Shiksha Abhiyan (SSA).

The development of economic infrastructures marked the first step of economic planning it has done since becoming a state. During the early stages of the planning process, the economy was predicated on the more conventional agricultural and social arrangements. On the eve of statehood, agriculture was the primary employment, and around 98.55 percent of the working population was involved in it. The production method that was used was quite basic. Since then, the fundamental shift that was taking place in the economy of the state has been more apparent. Even though the expansion of the tertiary sector has been relatively slow in recent decades, it is still the primary contributor to the economy, and it has maintained its position as the sector that makes the least contribution to the overall economy.

The fundamental component of economic progress is cooperation.

Increase in workforce participation: The recent past has seen a rise in the percentage of the population in Nagaland that is employed. According to Table 5.3, the percentage of the state's entire workforce that is employed has increased from 42.74 percent in the year 2001 to 49.18 percent as of today. The district of Wokha had the lowest proportion of percentage employees in Nagaland with 6.78 percent, while the district of Tuensang had the greatest share of percentage workers with 22.26 percent (1, 85,250). But in 2011, this proportion of employees was different, as the city of Dimapur reported the greatest proportion with 15.54 percent, while the city of Longleng had the lowest proportion with 3.14 percent.

The majority of the workers are cultivators: the economy of Nagaland is mostly agricultural, with 69.39 percent of the entire labor force being employed in agriculture and activities related to it. A cultivator's farm laborers and marginal employees make up 43.16 percent, 2.32 percent, and

23.91 percent of the workforce, while workers in home industries and other occupations account for 0.98 percent and 29.64 percent, respectively.⁶

i) AGRICULTURE

Agriculture has historically been the most important sector of Nagaland's economy; nowadays, the sector is regarded as one of the state's most important sources of revenue, and the majority of Naga people make their living in the agricultural sector. They are mostly agriculturalists and are capable of growing approximately twenty different varieties of paddy crops annually. The state of Nagaland benefits tremendously from the agricultural endeavors that take place within it. Slash-and-burn agriculture, often called shifting cultivation or terrace farming, is frequently used by the people of Nagas. They also practice Jhum cultivation, which is another name for terrace cultivation. Growing a variety of crops in their fields is the primary means by which the native people of Nagaland make their living. There is a lot of intricacy involved in Nagaland's traditional farming system.

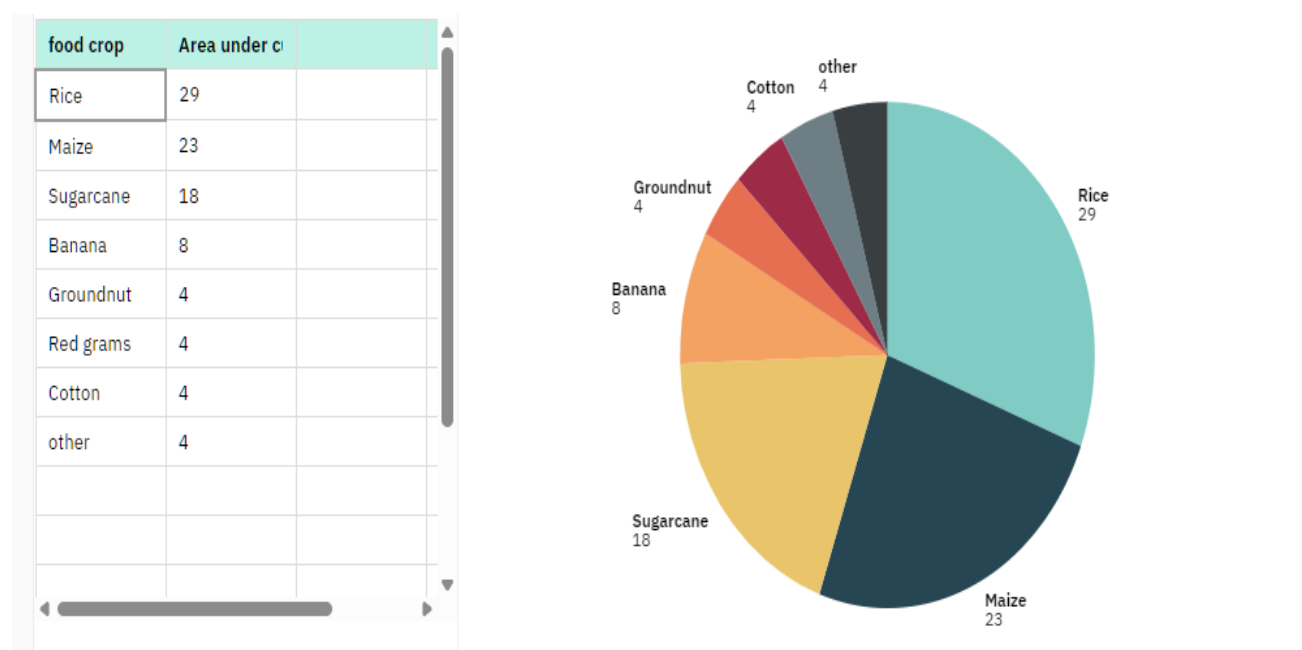


Figure No.9: Pie chart of agricultural products in an area (Sources: Research scholar)

Agriculture system; the people of Nagaland have a long and interesting history that involves the development and use of several agricultural practices. The high level of agrobiodiversity that is supported by Nagaland's traditional agricultural techniques is one of the region's most notable characteristics. Exploitation of resources, family food security concerns, careful crop and variety

⁶ Bhowmik, K.I., Chowdhuri, Mk and Biswas, A.K... 1971: *Socio Economic Characteristics of Zemi family and adoption of terrace cultivation. Society and culture: A Research journal* (Calcutta), 2(1), January

selection, variations in conventional agricultural systems, and the possibility of monetary gain have all contributed to the current high level of agrobiodiversity.

Agriculture comes in several forms, such as the jhum system, the terrace system, firecracker restricted forest, and backyard gardens. Naga rural residents primarily engage in four distinct types of traditional agriculture: the jhum system, the terrace system, the firecracker restricted forest, and house gardens. The following is a list of the many agricultural systems that may be found in Nagaland:⁷

Jhum system: In Nagaland, the jhum system of agriculture, which is also known as shifting cultivation, is the kind of farming that is the most widely used and well-known. This type of cultivation is often accomplished by the process of clearing and burning forest land, which is then followed by the planting of seeds. When considering the quantity of land used and the number of individuals directly involved in agriculture, jhum farming is by far the most common traditional practice.

⁷ Bhowmik, Kl., Gupta, SN. And Bhowmik, A. 1969: *impact of agricultural development on the social structure of the Nagavillage community*. *Journal of Social Research*, 12(2), Pp. 29-117.



Figure No.10 : Drying of Grains in an old Grain dryer(source: Research scholar)

The Jhum or shifting agriculture that the people of Nagaland have historically practiced has become the primary source of employment and subsistence for the majority of the population. In Nagaland, the average time spent practicing shifting cultivation at a given location is 1.5 years, after which it is abandoned for a fallow period that lasts between 8 and 9 years.

Jhum farming involves the cultivation of a wide variety of crops, the most important of which are rice, maize, beans, pumpkin, and other such crops. As a general rule, a single cropping technique is used for this form of farming, as the practice of double cropping in jhum fields is quite uncommon.

Terrace cultivation: A form of irrigated agriculture known as terrace rice farming is used to cultivate rice on terraces. The slope of the ground and the level of experience of the personnel who are creating the terrace both have a role in determining the width and length of the terrace. There are fundamentally two approaches to farming on terraces, which are referred to as dry terrace and wet terrace agriculture, respectively. A multi-cropping pattern has been established for each of these categories, and it is continuing to extend into broader operations.

Home gardens: A home garden in the Nagas culture is defined as an area of land near a house or within minutes of the house where a variety of annual and perennial plants are grown, sometimes with animals. The garden is typically managed by the women of the house, and it is neither a recent innovation nor the result of advances in technology or education. Home gardens are not a new invention nor have they developed with modern education; rather, they date back to the time when the village was first established. Home gardens are the primary contributor to the agricultural system that accounts for the majority of the production of vegetables both for personal use and commercial distribution. Because they are the agricultural site of operation that is physically located closest to the rest of the system, they receive the greatest amount of attention possible. Typical locations for a home garden include the backyard, the retaining walls of the house, the community's periphery, the empty lot next to a vacant house, or the margins of roads and pathways. Its primary function is to supply food during times of food scarcity. Because it is typically situated at the base home or below the house, it frequently serves as a dumping ground for various household items as well as ashes from the family hearth.

This area is home to a diverse selection of fruits, vegetables, and other types of crops. Vegetables and fruits that grow on vines, such as passion fruit and squash, are frequently trained to climb up and over fences. On the crevices of the rock and the stone walls, cabbages and gynura, which are both types of herbs, are produced. There is a diversity of vegetation that is farmed, including trees, perennials, climbers, and annual crops.⁸

Firewood reserve forest: The only people who have access to the cooking gas and other amenities are the farmers. Therefore, one of the most crucial needs a family in Nagaland must satisfy to maintain its existence is the availability of fuel wood. In addition to its usage in the kitchen, firewood is also utilized in the heating and warming of a wide variety of other utilities and residences. Locals place a high value on firewood.

Villagers are known to have planted and protected spontaneously emerging valuable species in the reserve forest for fuel. This practice has been passed down through generations. In many cases, different species of trees and bamboo are kept as preserved specimens. A section of woodland that serves as a reserve for firewood is located right on the outskirts of the settlement. This forest is an exact duplicate of the main forest, with the exception that the trees here are far smaller than those

⁸ Biswas, K, 1945: *Aquatic vegetation of Assam with special reference to the Naga Hills and loktak lake and swamps near the border of Assam. Proceedings of Indian science congress*, pt. III, Pp. 73.

in the main forest, which ordinarily surrounds the hamlet. Additionally, a significant amount of revenue is generated by the sale of firewood for many of the locals in Naga.⁹

The Nagas benefit from the fuel reserve forest in a number of ways, including the provision of essential resources like firewood, poles, and bamboo for the construction of homes and the maintenance of households. It provides a supply of fruits and vegetables that have not been grown. One further advantage of having a fuel reserve forest is that the woodland's cool breath helps to keep the community at a comfortable temperature. After being used to collect firewood, the area is generally put to better use by being used to grow rice and other crops, since the soil is usually rich due to the natural regeneration that takes place there. In addition, the land is typically farmed for a period of one or two years in order to provide care for freshly planted trees.

Over the course of the past several years, Nagaland has seen a growth in the amount of agricultural output it produces. The amount of land in the state that is devoted to agriculture has also grown. In a similar vein, there has been a rise in the application of fertilizers and pesticides in agricultural settings. As a direct consequence of this, there has been a notable rise in production.

ii) ECONOMIC POSITION

Before the advent of civilization, the inhabitants of Nagaland lived in a large number of autonomous villages, and the "village state" served as their primary administrative entity. The many Naga tribes' ways of life were impacted not only by what they farmed and harvested from their vast forest reserves, but also by what they ate. Local economic activity was sufficient to support itself. Before people started trading salt for agricultural goods like pepper, ginger, Naga shawls, and other commodities made in the Naga Forest, salt was in short supply. Before this practice, salt was difficult to come by.

Agriculture is the primary industry that contributes to Nagaland's economy. Forestry, cottage industries, and tourism are all important to the economy of Nagaland, which is mostly dependent on tourism. One of the most notable aspects of the economy of Nagaland is that there are no landless peasants in the region. The economy of the state is also built on the rural economy, which is mostly dependent on traditional forms of agriculture, and where the primary goal of the villagers is to have a bountiful crop. The community in the village is so well structured that all of its inhabitants are provided with the fundamental necessities, which include food, clothing, and a place to live. Despite the fact that agriculture is the primary source of income for members of the Nagas tribe, members of this tribe are still required to import food from other regions or states within India.

Because the Nagas adopted agricultural techniques that were not sustainable, such as shifting cropping methods, this has resulted in the loss of fertility due to soil erosion. This has led to the

⁹ Bose, Saradindu and Saha, Vaskar (Ed), 1982): *population Data regarding forestry communities practicing shifting cultivation* (report for India, 1980). New Delhi, inspector General of forests, ministry of Agriculture, Pp. 9-27.

reality that this has happened or been done. This has either been a roadblock to the expansion of the economy in Nagaland, or it has impeded that expansion.

Beginning in the 19th century, the social and cultural traditions of the Naga tribes began to undergo significant shifts. The arrival of Christianity, followed by British colonial rule, is credited with ushering in the beginning of the Naga economy's use of cash.¹⁰

The property tax has consistently been the most important revenue generator for the government. It was only recently that the revenues from the sale of forest goods and the tax on urban commerce were added to it. Therefore, the assistance provided by the central government is the source of primary dependence for the economy of the state. The most significant obstacles to the expansion of the economy are typically associated with the topography, namely the presence of mountainous terrain, dense forests, and challenging communication. The people's initial apathy toward any form of innovation, their lack of knowledge, and their use of archaic manufacturing methods are the community hurdles. The lack of money, the absence of marketing hubs, and similar other challenges are the economic causes.

The majority of the workforce in Nagaland is currently employed in the primary sector, whereas employment in the secondary sector has come to a complete halt. Because it employs a smaller percentage of the labor force overall, the tertiary sector has the biggest share of the state's net domestic product. The labor has been relocated from the primary sector to the secondary and tertiary sectors as a result of the rapid rise of urbanization, which is causing a structural change to take place in the economy.

The economy of Nagaland has risen, although not at the rate that was anticipated or anticipated to happen. The state's relatively mountainous geography, which makes it difficult for the inhabitants to connect, has been the primary factor in the state's gradual expansion over the last few decades. The expansion of the economy in Nagaland has been impeded by both the lack of education among the Naga people and the precarious political stance in the region. The administration of Nagaland's state is making an effort to stimulate the economy via the development of the state's infrastructure as well as the establishment of various enterprises. Because of the efforts being made by the government, the economy of Nagaland will almost certainly improve in the not-too-distant future.

To reduce the trade deficit and resource drain and to capitalize on the income and livelihood opportunities that result from these activities, the Naga people need economic strategies or performance to manufacture products to take advantage of existing local businesses. Large sums of money are being invested by Nagans in the city's infrastructure. They are compiling a record of the current facilities and drawing up plans for future building. In addition, budgeted public funds will be used to implement this strategy. The increase in the scope of government operations paves

¹⁰ Bose, Saradendu, Ghatak, S. and Bera, R.K. 1982: *Shifting cultivation in India. (in) Economies of the tribes and their transformation*, Ed. By K.S. Singh. New Delhi, Concept publishing company, Pp. 27-216.

the way for the facilitation of private investment, which in turn leads to the expansion of the economy in Nagaland and the generation of employment possibilities.¹¹

iii) INHERITANCE

A person is said to have property if they have full ownership rights over anything, whether they obtained such rights through inheritance, self-purchase, or even gifts from other people. Property, in this sense, is everything owned by a person, a group, or a society that may be exchanged for money or other goods and services. Many different types of property may be broken down into two broad classes: movable and immovable. The passing on of an individual's assets, titles, debts, rights, and liabilities following the individual's death is referred to as the practice of inheritance in Nagaland. As a result of the patriarchal nature of Naga culture, the right to inherit property has traditionally been given to male offspring. This has led to an unequal distribution of wealth throughout the population. In terms of the way property is passed down through generations in Naga society, equality has never been achieved. In a similar vein, the property will be inherited by or passed on to the male offspring, but female children will be disinherited because they have no legal claim to the inheritance of property. Land is at the center of the Naga tribe's understanding of what constitutes private property. Being a patriarchal civilisation, the people of Nagaland have followed the patriarchal system of inheritance throughout their history. Daughters are not allowed to possess or inherit land holdings, but sons may inherit both family land parcels and property that they or their parents have bought independently. Boys can also inherit land properties that have been passed down through generations.

The people of Nagaland place a high value on their land and view it as their most significant possession. Property may be broken down into two categories: mobile and immovable, which makes sense given that we live in an agricultural society where almost everything revolves around agriculture and depends on the products of the land. The land is considered to be part of the immovable property, whereas movable property might include things like jewelry, household items, cars, and traditional clothing. Immovable property also includes property rights to land.

In Naga society, the father is considered the head or owner of all land, both that which he has inherited from his ancestors and that which he has obtained through his efforts. The patriarch of the family also has the last say over any property distributions to his offspring. Since wealth is often handed down via male descendants, the youngest son is sometimes seen as the most fortunate since he stands to inherit as much from his parents as any of his older siblings. The ancestral as well as the self-acquired traits are or will be passed on to the closed male lineage in the households where there is only one daughter and no boys. These families had only daughters and no sons. The

¹¹ Cawley, the siege of Kohima, 1879. *Surma vally Magazine*, Nov, Dec and Jan, 1927 and 1928.

guy who has no sons and only daughters is unable to leave his estate to his daughters, but his brothers' sons will be able to inherit his property once he has passed away.¹²

However, female descendants cannot legally or practically inherit their male relatives' wealth. Following the tradition of the Naga people. If the woman or daughter is unmarried and has not yet been married, she can live with her parents as long as she likes, but she is just considered a "keeper" there; she has no authority to sell or say anything, and she does not have the right to take over her parents' property. She can live there until she gets married. According to the customary norms of the Naga people, a woman is not allowed to inherit ancestral property unless it is given to her during her marriage. On the other hand, the regulations ban women from participating in the highest decision-making body of a tribe or a group of tribes. The customary rules of the Naga are pluralistic and also vary not only across the many Naga tribes but also between the various Naga villages.

Nonetheless, the practice of handing down arable land from mother to daughter did not die out entirely. In some families, the daughters of wealthy parents would be given cultivable land as a gift or allowed to work the land while the parents were still alive, with the understanding that the land would be retained by the brothers after the death of the parents. As a result, in the future, there will not be any women since this is necessary in order to retrieve the inheritance of the parents.

There is no such thing as women's or men's equal property rights in Naga societies. No woman ever battled for or claimed her rightful share of her parents' property; thus, this was never a problem in the past. This was because it was widely held and practiced that if a man had inherited land from his parents, he was required to give half of it to his wife. Additionally, as long as the couple remained married, they would share or utilize equal property.

In some communities of the Naga people, it is believed that men are given preferential treatment when it comes to the division of property compared to women. If the wife departs or has already left the husband because of a misunderstanding, conflict, or any other reason, she is eligible to receive one-third of the marital property; however, if the husband leaves the wife, the property should be shared in an equal manner. The distribution of the property is unequal between the sexes, with males often enjoying greater benefits than their female counterparts. If the couple decides to divorce, the wife is not permitted to take any of the immovable property, such as the land, and the husband is not permitted to take any of the movable property in the home, such as ornaments, kitchen sets, and so on.¹³

There is not a single statute or constitutional provision that allows daughters to inherit their parents' property at this point in time. Even in this day and age, the possessions that women inherit from

¹² Centennial, Album. 1972: *centenary publicity committee Nagaland*, Impure (Nagaland), Ao Naga Baptist church council, 1972.

¹³ Chakrabarty, S.B, 1985: *Book review, a pilgrimage to the Nagas* by Milada Gnnguli. Oxford and IBH publishing Co., New Delhi, 1984, XVI+277. Human science, 34, March, Pp. 4-83.

their parents are seen as gifts rather than as legal entitlements on their part. In spite of the advances in technology, the members of the Naga tribes continue to adhere to the ancient customary rule on the inheritance of property.

However, a quiet revolution has begun in Nagaland, and parents have begun filing gift deeds to leave the land that they have earned throughout the course of their lifetimes for their daughters. Traditionally, they have been denied the ability to inherit property and stopped from participating in the process of making decisions. However, this practice has been outlawed.

iv) ORNAMENTS



Figure No.11: Ornaments worn by Naga tribes(source: Research scholar)

For the people of Nagaland, ornaments have a depth of significance that ranges from individual, class, and tribal identity to the ability to be used for self-defense. These ornaments also carry a variety of actions, social rank, and riches, as well as clan identification or a symbol. Dresses worn by Nagas are considered insufficient if they lack ornamentation. The individual's identity, as well as his or her place in the hierarchy of social standing, may be deduced from decorations, which are similar to clothing. The many components that make up a Naga decoration include carnelian and glass loaves, coral, bronze, boar tusks, conch shells, leather, orchids, wood, and cowries, among other things. Aesthetics are not the only consideration when it comes to ornaments. It establishes the characteristics that distinguish individuals and organizations. Some Naga decorations carry a specific significance, which is what gives them their "powerful" reputation.¹⁴ The right of the Naga people to wear them is highly regulated since it is widely held among them that the items contain a source of power that has to be handled with extreme caution. Lotha tribal custom dictates that a man who wears a headtaker's tusk, necklace, or ivory armlet must obtain these goods indirectly rather than directly. This is because if there is any evil

¹⁴ Chib, Sukhdev Singh. 1980: *this beautiful India*, Nagaland. New Delh, light and life publishers, Pp. 132.

in the objects, the guy will attract it to himself. A warrior from the Sumi tribe of the Naga people is not permitted to wear the tusks of a boar that he has personally slaughtered, even though he is legally entitled to such decorations. The Angami man has the right to wear feathers from the hornbill; however, during the time between planting millet and harvesting rice, they do not practice this tradition. And in Rengma culture, young women keep their heads shaved until they get married, and they wear certain skirts and jewelry to signify that they have not yet married.

When a head hunter successfully returns the severed head of an adversary, society bestows upon them a special decoration in recognition of their achievement. For instance, a head taker in the Naga society was allowed to display his power by wearing six pieces of hornbill feathers on his hat.

The Naga people have a culture that is rather distinct from any other people on the planet, and this is something that is frequently represented in their intriguing way of life, beliefs, dress, and thus the one-of-a-kind necklace and bread that symbolize countries all over the globe. It is not only used as an item for ornamentation but also has many beliefs linked with it that convey a strong identity for the culture and legacy of the Nagas tribe. Traditional Naga ornaments are typically multi-stand, huge, bold, and colorful in every tribe; each tribe has its distinctive ornament.

The jewelry that Naga women wear is known for their simplicity, elegance, and beauty. Since the women of the community do not participate in hunting, they choose to decorate themselves with the stunning beaded jewelry that is adorned with stone rather than jewelry made from animal parts.

Beaded jewelry worn by members of the Naga tribe; the Naga thought that the beads contained all of the prayers that were spoken and maintained amongst the glistening sunlight of the mountains. Women of the Naga tribe traditionally wear necklaces that are dense and composed of a number of strands. Additionally, Nagas had the belief that the wealth of the wearer and their family was correlated to the thickness of the neckpiece.

Among the Naga peoples, a woman's adornment is traditionally the sole thing that is believed to be an inherited asset. The tradition of giving a mother's ornament to one's daughter as a wedding present or as part of a joint inheritance following the passing of the mother continues from one generation to the next.¹⁵

Earrings are considered to be the most essential piece of jewelry worn by Konyak Nagas. Two holes are cut in the ears of a kid when they are one month old. One hole is made on the ear lobe, while the second hole is made on the top of the ear. The woman is adorned with two thin, circular coils of brass that are handled and measure around three inches in diameter. These coils finally settle on the woman's breast. The ear hole is widened so that it may take a tube with a diameter of one-half of an inch. Ear decorations may be anything from a set of animal bones to a ruff made of

¹⁵ Das, S.R. 1975. *Naga customary laws visa-a-vis the advent of the administration*. Thinker, 3 (1), Feb, Pp. 23-34.

dyed goat's hair or even the horn of a wild goat. Older adults are more likely to be seen with this kind of accessory. You may find it coiled at one end or shaped like a circle with dangling heads. Some people also wear ear-rings in the upper ear hole in addition to the earrings that dangle from the lobe. Several different Naga groups, including the Ao, Sangtam, Yimchunger, and phometc, are noted for their use of crystal earrings, or topang in the Aovernicular language. They were under the impression that the crystal earring has some sort of mystical power.

The red collar is a sign of danger, blood, and flame, and it is worn by the Konyak people of the Naga tribe. The Konyak collar is made out of old Domani glass beads that are cylindrical. Wearing tiger fangs is a symbol of a man's bravery and strength. It's possible that the wearer's social rank can be deduced from the collar. In the Naga tribes of Konyak, men's rank is determined by how frequently they and their ancestors staged extravagant feasts, as well as their power in battle and the number of heads they took.

It was often thought in ancient times that adorning one's body with adornments not only enhanced their attractiveness but also gave one an additional source of strength and power. Even in modern times, many indigenous communities celebrate the natural world by using flowers, wild berries, and fruits, while feathers are prized for their vibrant colors and their ability to provide lift. As a kind of adornment and decoration, seeds and even the wings of beetles are often employed. Each adornment served as a representation of the wearer's social standing and position. As a result, the overarching goal of decoration was not just to gratify an innate urge to embellish the body, but it was also endowed with symbolic meaning. Ears may be made more visually interesting by inserting a tuft of cotton wool or coiled red fabric into the ear lobe. You may make the armlets out of brass or ivory. Wild orchids were also often used for weaving helmets because of their vivid yellow stems. Bands for the arms and legs, as well as components for jewelry creation.

The breast jewelry worn by a warrior is likewise worn by the wife of an Angh. Warriors of the Konyak tribe are known to adorn their breasts with decorations made of either boar's teeth or tiger teeth. Beetle wings, red goat hair dyed with Job's tears seed, and other materials go into making an angami warrior's ear jewelry, also known as a warrior's ear. Different Naga subgroups, including the Angamis, the Rengama, the Zemi, and the Sumi, among others, have decorated their dwellings with decorations such as beetle elytra from *Sternocera* and *chrysochroa bivittata*. Different Naga subgroups have also decorated their homes with different ornaments. Those who have participated in the feast of merit or who are actively involved in headhunting are given the privilege of donning the beetle wings, symbolizing an increase in their social status. As a result, ornaments not only served to satiate an instinctual drive to embellish the body, but they were also endowed with significant symbolic meaning. Ornaments are a way for people of all ages, including children and adults, to display their social standing.¹⁶

¹⁶ Das, N.K. 1978: *some aspects of Kinship, power and social stratification in Naga society*. Plenary session of Xth ICAES, New Delhi (unpublished).