

## CHAPTER 5

### **THE CHANGE IN RELIGION OVER TIME OF NAGA TRIBES IN NAGALAND FROM THE PRE-CHRISTIAN ERA TO THE CHRISTIAN ERA AND, POLITICAL HISTORY OF NAGA-TRIBES**

During the pre-Christian period, the inhabitants of Naga lived a pagan way of life and engaged in regular raids. When they were vanquished, the conqueror seized possession of the fallen town and ruled it. This was done not only to earn prestige but also to form alliances, which were most beneficial to guard against inter-village feuds and headhunting. The village chief, also known as the king, desired their sons and daughters to marry other village leaders or the chiefs' sons and daughters.



Figure No. 15 Naga warrior animation(source: Research scholar)

In the time before Christianity, the Naga people followed a pre-Christian culture that included the practice of head hunting, animism, and taboos. The practice of headhunting originated from the concept that the human brain was the location of the soul matter, which was thought to be the source of all life and was responsible for maintaining it. Therefore, if a person was decapitated and his head was brought to another village, the soul stuff that was contained inside the head was also

transmitted to that village (the recipient village). It was thought that this would increase the number of animals and multiply the crops in a luxuriant manner.<sup>1</sup>

Within the Naga peoples, a person's social standing and position are intimately correlated to their participation in the cultural practice of headhunting. Grabbing heads has been around since ancient times and is still done now. This term refers to the practice of taking the severed head or skull of a vanquished opponent as a prize. The act of seizing a head is seen as a rite of passage into manhood in many cultures that engage in headhunting. This ritual marks the transition from boyhood to manhood, and in certain cultures, a young man cannot be married until he has taken a head.

It is also thought that the people of that period kept the heads of their opponents as trophies. They would set the heads of their foes outside the village gate and have a feast after an expedition. Additionally, it is said that the village drum wouldn't strike until a head had been taken and placed on it. The practice of headhunting was taken very seriously and did not include any kind of amusement. The purpose of "headhunting" was to obtain personal status as well as political influence, which was why it was done in the first place. Every adult man had the opportunity to demonstrate his value by bringing the heads of members of opposing tribes or communities. A man was not considered to be a member of the male people if he did not bring head, and a man who had taken the heads of a large number of adversaries was held in very high esteem by the community.

The practice of directing games with one's brain has played a significant role in the day-to-day activities of the members of many early cultures. It has been known for a long time that the Nagas were ferocious fighters. In Naga culture, the practice of headhunting was considered a sign of valor and masculinity. It is considered to have a relationship between killing and agriculture in that it ensures a successful crop, and this link is one of the reasons for this belief. Headhunting is the practice of severing the heads of one's adversaries. This may be accomplished by hurling spears or firing arrows at the adversary, after which the victim is severed from the body using a dao, or the adversary can be eliminated using a dao on its own. The need for names in society is the primary driving force behind headhunting. Before the arrival of Christianity in Nagaland, conflict, head hunting, animism, and taboo were all common practices in the region.

According to Dr. Clark, the Nagas are "men of blood and war," and their style of combat involves hand-to-hand combat with large knives and spears. This mindset and such customs were present among the Naga people before the arrival of Christianity.<sup>2</sup>

On the other hand, following the advent of Christianity, also known as the Christian period. The Naga were responsible for significant changes in every facet of existence. The Naga people were exposed to modern education by Christian missionaries, which, as a consequence, has resulted in

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<sup>1</sup> Bowers, A.C. 1929: *under Head-Hunters, Eyes*. Philadelphia, Judson press.

<sup>2</sup> Bose, m.L. 1979: *Historical and constitutional Documents of North Eastern India (1824-1973)*. Delhi, concept publishing company, Pp 378.

yearly changes to either the Naga society or the Naga people. The Nagas benefited from this schooling since it brought them the knowledge of studying, and it was beneficial to them. As more people become aware of the significance of contemporary education, there is a heightened concern among adults that today's youth continue their education so that future generations will consist of more educated men and women. Reading helped people learn more about the gospel of Christ and how to live a civilized life once they become educated men. Reading also helped people learn more about how to live a civilized existence. Additionally, it causes significant alterations to each individual's personality, conduct, and day-to-day living conditions. In addition to this, it put an end to a great deal of nefarious behavior, such as headhunting, animism, adulteries, theft, taboos, fighting, giving false testimony, and so on. Every single person's way of life, as well as their social life, was different from how it had been, and many people were even converted to Christianity at this time. In this manner, not only the material but also the spiritual aspects of life were and continue to be benefited.

The love that Christ has for his followers has changed the hearts of the Naga people. The power of the gospel of Christ had a remarkable impact on the Naga people, causing them to become meek and submissive in all aspects of their lives, including their social life, cultural life, political life, religious life, and worldview. People's lives were dramatically altered, their communities flourished, and they learned how to worship God as a result of these changes.

People's lives underwent a sea shift as a direct result of the spread of Christianity, which dispelled many of the superstitions that had been practiced before. The Naga people began to educate their children by sending them to school, began to study the bible, and began to donate their possessions for the betterment of their generation as well as the generation that would come after them. People began to live in a more sanitary manner, and people live in dread of God and his people, both of which contribute to their good fortune by making them more charitable members of society.

The foreign missionary had a significant part in the development of new social norms in Nagaland. They (the missionaries) planted the word of God in the hearts of the Nagas via the favorable reaction that the people had to the gospel, which they received in a variety of ways; nonetheless, all of these responses were positive. Shortly after the Naga people became aware of Christianity, churches began to sprout up in each of their several tribes. In its infant years, some churches met for fellowship in buildings constructed out of tree branches, while others first met in people's homes. Individual Nagas and their community as a whole converted to Christianity during the severe revival movement or spiritual awakening that occurred at that time.

As a result, the whole Naga community was able to make amends with one another, shattered homes were repaired, families were brought back together, and friends who had been injured by one another were able to start again with their relationships. On the other side, at that time period, the Nagas were engaged in a war of contention with one another over their eating, drinking, offering, and sacrifice practices. Despite this, these things eventually become less noticeable, and the truth about God eventually wins over the hearts of everyone in Nagaland. The people of Nagas

had a strong desire to serve the Lord and provide offerings to him. It is all about Christianity, which enters into our people's (Nagas) lives and transforms their lives for the better.<sup>3</sup>

## **i) RELIGION**

During the time of their ancestors, Nagas practiced a kind of spirituality known as "animism" or "traditional Naga," depending on the context. Belief in the presence of spiritual creatures in the natural world is at the heart of animism, which refers to such beliefs. All Naga tribes are aware of three different sorts of gods and spirits: the creator God, the spirits that live in the sky, and the earth spirits. During this period, the Nagas thought that God was the creator of the heavens and the earth and that he had a favorable attitude toward man. In ancient days, worship did not follow any particular pattern or adhere to any particular form of worship. The Nagas believed in the presence of bad spirits, with whom they attempted to make peace by making sacrifices. Their whole lives were governed by the authority of the nature of the superstitious and animistic worship that they practiced. Stones are revered as significant objects of deity throughout that period. The majority of Nagas are said to possess a spirit of stone, which is one of the spirits that is believed to live in them. Nevertheless, while praying, Nagas would approach the highest God, who was the one who created the heavens and the earth.

In the time before Christianity, the religion of the Nagas was animism, and this is also true of the people. For the Nagas, life had no meaning apart from religion, and practicing their faith was a daily affair. Their religion did not consist of a moral code but rather a ceremony to accompany each sacrifice. The home spirit, the trees, the fields, the mountains, the moon, the sun, the holy stones, the fields, the mountains, the house spirit, and other things were addressed at the beginning of a prayer to a specific spirit.<sup>4</sup>

It is also a belief of the Nagas that before planting vegetables or any seed, the first thing they must do is kill animals such as hens, cocks, and so on. Then, they will sprinkle the blood of the animals they killed and pray to the spirit of the fields. They believe that if they do this, they will be able to harvest more of whatever it is that they planted, whether it be paddy or vegetables. In order to optimize fertility, have a bountiful crop, and ensure the health of the offspring, people would often offer sacrifices to gods or spirits in the hope that they will intervene positively.

People are so afraid of summoning bad spirits that they won't even risk blowing a whistle at night because they think doing so would bring them. In addition, they are certain in their belief that whistling is the medium via which the spirits exchange information with one another.<sup>5</sup>

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<sup>3</sup> Ibid.,.

<sup>4</sup> Dubey, S.M. 1974: *Plea for the sociology of Frontier Religion*. North Eastern Research Bulletin, 5, Summer, Pp. 1-11.

<sup>5</sup> Bower, U. Graham (U. Bettes), 1951: *Naga path*. London, John Murray, Pp. 260.

Another school of thought holds that the people will continue to be plagued by misfortune until they make a sacrifice of the first grain of rice or the first grain of water to a spirit bear. This is a very real concern.

People have the misconception that housewives shouldn't wash utensils in which there are still remnants of food or curry because, in their opinion, the utensil in question belongs to the spirit, and if they don't wash it, the spirit will be disappointed, and poverty will hunt the family because of the spirit.

They also thought that if they cleaned the home at night, the wealth of the family would disappear if they did so.

The introduction of Christian missionaries into the Naga tribal tribe had a significant effect on the socio-cultural aspects of their society. In addition to bringing literacy and Christian doctrine to the Naga people, they also introduced education. However, early Christian missionaries' prevailing perception of tribal custom, practice, and culture as inherently pagan led to widespread misunderstanding. Church membership began to take precedence over ties to family and community, allowing converts to begin building a new identity alongside their religious beliefs. The emphasis placed on individual salvation gave birth to a whole new person.

However, in modern times, with the arrival of Christianity, the great majority of Nagas have changed their religion to that of Christianity. There are many different Christian denominations, but the Baptists make up the majority of the population. Since the beginning of formal schooling, the Christian churches in Nagaland have had a considerable impact on the state's educational, medical, and humanitarian systems. Nagas's residents are also taking part in community events designed to strengthen Nagas as a whole. The church has also taken part in efforts to stem the tide of social ills in Nagaland. The church as it exists now has the future, a crucial role to play, and the job of bringing about a change in Nagaland that is both beautiful and meaningful, as well as moving individuals in the direction of constructively contributing to the evolution of their communities.<sup>6</sup>

## 5.2 ORIGINS

Aside from the oral stories, folk ballads, and folk tales, numerous ideas have been put up by historians, anthropologists, geographers, and other experts on the origin of the Nagas. This is because there are no written records of the ancient history of the Nagas.

It would seem that the term "Naga" was a label bestowed upon them by other people on the basis of their cultural practices. In the works of Ptolemy, a Greek writer, the term "Naga" is recorded for the first time. Ptolemy was in south and west India about the year 150 A.D., and at that time he overheard the locals there referring to a Mongolian race as "Nagalok," which translates to "naked people." According to AZ Phizo, a great leader and liberation warrior from the Naga

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<sup>6</sup> Dubey, S.M. 1970: *Political tension, social change in religion in Nagaland. Proceedings of a seminar on Tradition and modernisation*, held at Varanasi, April 60-10, Pp. 19-200.

people, the name "Naga" derives from the Burmese word "Naka." AZ Phizo's interpretation of the word "Naga" is based on this aspect. "Na" means ear in Burmese, and "Ka" means pierced. The Naga people are a human species that belongs to the family of humankind and have a culture that involves piercing their ears. The term "ear-hole" may be translated as "Naga" in Konyak Naga, which is according to Rev. Y. Chingang Konyak, who wrote the book *The Konyak Naga yesterday and today*.<sup>7</sup>

When the Earth was still relatively young, people moved about and lived in different locations according to where they could best ensure their continued existence. During this period, people were constantly moving from one location to another. The Naga people were no exception; they moved about quite a bit until arriving at their current location, which is characterized by a number of hills and valleys. There are a number of tales and oral traditions that have been handed down from generation to generation in relation to the origin of the Naga people, since there are no written records of their history. One item, on the other hand, is quite widespread, and the majority of people agree with it and find reasons to accept it. The eastern region of the planet seems to be where the Nagas originated. According to E.A. Gait, "all Nagas belong to the tibeto-chinese" and arrived in the region known as Meikhel from the people of Mongolia between the years 10 and 12 B.C. Nagas hills various tribes have different versions or traditions surrounding the spread of Nagas Meikhel with respect to the origin, although a large number of Nagas think that their forefathers arrived from a point somewhere far North, in modern-day China.

The name "Nagas," which is used to refer to a family of races that are all related to one another, did not become widely used in this region of the world until after the arrival of the British. Regardless of whatever explanation for its origin you choose to believe, this fact does not change the fact that "Nagas." The Nagas are fortunate to be surrounded by such stunning mountains and to be gifted with an abundance of natural and organic resources. The concept that all Nagas belong to the same tribe was held by many people who were not Naga. There are 17 different tribes that may be found throughout the various areas that make up the state of Nagaland and the Naga Hills. The following are some of the most prominent Naga tribes: Sumi, Angami, Ao, Lotha, Konyak, Rengma, Zaliang, Yimchunger, Tiker, Pochury, Mao, Phom, and Khimigun, among others. The customs and traditions of each tribe are distinct from one another, as are the corresponding languages and dialects spoken by its members. Festivals in Naga are celebrated with a variety of dances, music, and unusual foods. It is said that Nagaland is regarded as the country of festivals; the Naga people are naturally inclined toward music, and as a result, one would discover that every Naga is capable of singing, even those with impairments. Nagas have always been rural people, and each village has its independent administration. This implies that the government of the village has absolute power inside its borders and is immune to the jurisdiction of any other entity outside of the village. With the establishment of the Naga club (N.C) in 1918 and the Naga National Council (N.N.C) as a unified Naga political organization on February 2, 1946, it is possible to

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<sup>7</sup> Bennision, J.F. 1993: *Notes on the origin, customs and sub-tribes of certain Naga tribes inhabiting the Burma side of patkai range*. Census of India 1931, Burma, reports, Vol. II, pt. I. Rangoon, Govt. publication, Pp. 78- 227.

declare that each of the tribes that are uniquely defined as Ao, Angami, Sumi, and Konyak, among others, became increasingly apparent.<sup>8</sup>

Before its independence in 1947, the area currently known as Nagaland was a district under the state of Assam called "Naga Hills." From December 15, 1571, until February 18, 1961, it was known as the Naga Hills Tuensang Area and was placed under the jurisdiction of the Ministry of Foreign Affairs. The prime minister of India and the convention leaders of the Naga people reached a 16-point agreement in which India officially acknowledged Nagaland as a separate state within its borders. The Indian Prime Minister has signed this document. Accordingly, in 1961, Nagaland was placed under the Nagaland regulation, which mandated the establishment of an interim committee with 45 members selected by various tribes in line with their respective customs, traditions, and uses. This was done following the Nagaland regulation. On November 30, 1993, the intern body was terminated as an organization. In January of 1964, the citizens of Nagaland participated in general elections for the very first time, and on February 11 of the same year, the Nagaland Legislative Assembly was legally established. These events occurred concurrently. Oral history was the only form of Naga history that existed in the past since there were no written records or histories of the Naga people. This enabled the Naga moral code to be preserved and transmitted down through the ages. giant log-drums, giant husking tables, mega beer vats, etc., were commonplace in their enormously sized material civilization. The Naga people have a unique cultural history in that each of them was carved from a single tree trunk using only simple hand tools.

In addition, each of the tribes has its own distinct culture, set of values, and method of political organization. An example of the cultural diversity that exists in such a compact region is the autocracy practiced by the Konyak people. In this society, "commoners" are not even allowed to stand up straight when they are in the presence of the chief. It is fascinating that such a wide variety of political structures can exist within such a tiny territory. On a scale that is somewhat less important, we have the chief of the Sumi (Sema) tribe, which was where the word of the chief was still regarded as law. After that, there is something of a republican system inside the Ao tribe, complete with elections, and ultimately, there is a true democracy within the Angami tribe, in which the pursuit of agreement was the norm, and election based on the choice of the majority was unheard of.

Nagaland's population has a rich and varied cultural heritage. Traditional Naga communities relied on their members' innate skills in areas like basketry, pottery, gardening, spinning and weaving, carving, dying, and metalwork to sustain themselves. The folk art that is created from traditional clothes is a vital and alive part of each Naga tribe's ethnic identity, since it reflects the distinctive

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<sup>8</sup> Bhattacharjee, Jayanta Bhusan, 1977: *social and political institution of the angami Nagas. Proceedings of a seminar on "social and political institutions"* NEICSSR, July 4-5. Calcutta, anthropological survey of India (in press)., Pp. 15-90.

cultural history of that tribe. The traditional clothing is a wonderful illustration of how new ideas may be integrated with time-honored customs.<sup>9</sup>

The customs and traditions of each of Nagaland's 17 main tribes, as well as the smaller sub-tribes, are one-of-a-kind and different, and these traditions and customs are ethically represented in the way each of the tribes' dresses. The inhabitants, particularly the women, are credited with having made significant contributions to the growth of the handloom industry in the area via their traditional clothing and dressing practices. Members of the Naga tribe also wear garments whose patterns and colors convey symbolic meaning and cultural identity. Alluding to their history as headhunters, these signs now serve as crucial indicators of social status. Jewelry is more than just an individual ornament; it also conveys information about a person's social and economic position. The blending of traditional Naga culture with Western ways of living is now a daily occurrence in the region of Nagaland known as Nagaland.

## **ii) VILLAGE ADMINISTRATION AND POLITICS**

The Nagas used three distinct models for the management of their villages. To begin, there were the types of villages that were led by members of the community who were elected by the general populace. Members are selected from each of the village's clans; this system, which is said to be the most effective method for administering villages that can be found in rural India, was formed. The Konyak Naga tribe has its unique kind of village governance which is the second type. There is one angh or king who rules over one or more communities and gives instructions. Angh are in charge of the administration of the village together with the other village elders. The Sumi Naga and a few of the other Naga tribes have begun implementing the third kind of government. The village chief, also known as the Goan bora, is the person in charge of administering a particular community. He has the same level of power as a Konyak Angh.

A form of administration that is based on the authority of the village chief may be found among the Naga tribes. The administration was run in an autocratic fashion, which meant that the head of the organization controlled himself on a whim, while his helpers served as his subordinates. The term "administration" refers to the act or practice of guiding the affairs of day-to-day elements of life. This may be done either formally or informally. In his capacity as an administrator, the Chief works toward obtaining the response that is both the most appropriate and desirable in light of the interests of the public or the villagers.<sup>10</sup>

As a result, the obligations of a chief include not just personal concerns but also the duties associated with running a community. He is obligated to provide leadership to the locals. As the owner of the property, he decides which parcels should be used for agricultural purposes during each succeeding year. When it comes to matters of religion, the performance of gennas involves showing respect to local traditions and issuing instructions for the day's events to the whole

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<sup>9</sup> Bhattacharya, Ajit Kumar, 1973. *Political evolution of Nagaland* (1945-1965). Calcutta; Book trust, Pp 274.

<sup>10</sup> Burling, 1871: *Administration Report of the Naga Hills*, Pp. 71-1870.

community. It is the responsibility of the chief to bear the weight of receiving and entertaining guests from outside the village, as well as taking responsibility for the welfare of the less fortunate members of his community. Following deliberation with the other elders of his village, the chief makes decisions about all matters of the village and any other villages in the immediate vicinity. It is important to note that the authority of the chief varied not only from one hamlet to the next but also from one tribe to the next among the Nagas.<sup>11</sup>

The government of the hamlet functioned very much independently. The individual had a lot of independence, but the group's needs were taken into consideration as well.

In every Naga village, there are often two or more clans. According to Naga custom, the privilege of headship (G.B.) is awarded to the clan that either has a majority of the residents in the village or whose ancestors founded the hamlet. Even if the G.B. or village Chief died away, members of any clan other than the one that founded the village were not permitted to assume leadership roles. The headship will/used to be succeeded by his son, and after his son, it will go on to his grandson. Long if that person were to die away, the tradition would still go on long after they were gone.

Before the villages established village councils as part of the political and judicial administration, the GBs were the only authoritative bodies in place. All of the regulations of law and order that were established by the general assembly of the village were upheld by the GBs. It makes no difference to the selection process whether a candidate belongs to; the GB might be a Christian or not.

Nagas have always been village dwellers, and this pattern of communal life continues to this day. Almost every village is a cohesive and well-run community with its time-tested system of governance.

In Nagaland, the village councils are an essential component of the overall system. Each one of the Naga tribe's villages is required to have a village council, and the members of that council must rotate regularly. The people themselves are going to decide who will serve on the village council, and they will do it in line with the prevalent customary customs and usages. Gaonburas and Angs, who are hereditary village heads, will have the power to vote as members of the council. For the village, the chairman and secretary of the council will be selected from among the members of the council; however, the secretary may be a person who is not a member of the council, provided that in this event, he or she would not have the ability to vote. The meetings of the Village Council will take place either monthly, whenever they have business to attend to, or on a more regular basis if one-third of the members so request. In a similar vein, the authority of GBs has been significantly diminished ever since the village council was established. The Nagas village now defers all of its most important decisions to the Village Council.

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<sup>11</sup>Hungyo, P. 1977: *Village administration of Tangkhul Naga's*. Proceedings of a seminar on Social and political institution, organised by NEICSSR, Shilong, Pp. 4.

The village council also has the jurisdiction necessary to keep the peace and administer justice inside the village proper, in line with the customary laws and usages recognized by the canons of justice established in Nagaland. The councils serve as the equivalent of local courts, exercising the jurisdiction vested in them by the Nagaland Regulations for the Administration of Justice, 1937. If there are problems between villages, the councils from two or more of the villages may have a joint session to work out the kinks. These reforms helped disperse power in the government and gave ordinary people more say in shaping the future.

In 1978, the Naga people enacted the village and area council acts to give their village governments more power over development projects. The statutes sought, in part, to strengthen local government by enhancing the role of village councils. Village councils' authority to create village development projects and carry out other community development activities inside the village is codified in the law. These provisions gave the village councils the authority to do both. The formalization of the village development boards' (VDBs') ability to assume these tasks formerly held by the village council came about in 1980 with the notification of the village development board's regulations. This was under what was envisioned in the act of Constitution.

At the current time, the VDBs are also becoming an important part of the conversation over development in the villages of Nagaland. The village development boards are vested with the authority to collect resources from both inside the village and from beyond the community.

In Nagaland, the village development boards (VDBs) have emerged as an essential component of decentralized planning and development. In many different villages, VDBs show or demonstrate to the inhabitants of the community an example of behavior. They have been very instrumental in the construction and upkeep of the community halls, village roads, water tanks, fisheries ponds, bridges, and other important pieces of the village's physical infrastructure. They also bought buses and assisted the locals, which not only helped generate activity but also made it easier for people from the area to communicate with one another. The villages have also been receiving encouragement and assistance from the government in the form of various programs.<sup>12</sup>

Each Naga village either now has or once had a village court; members of the village council that was created under the Nagaland village were required to serve on each village court. In addition, the village courts hear matters involving the following types of ensembles and cases:

- i) Civil and miscellaneous cases within village or tribal laws and customs, with immovable property disputes falling under village court jurisdiction, and all parties residing in or grasping land within the jurisdiction. Criminal cases are not covered by village or tribe laws and traditions.
- ii) Crimes within the scope of tribe laws and traditions, including theft, pilfering, damage, trespass, assault, harm, intoxication, disorderly scuffling, public annoyance, and illegal restraint, are handled by the village court.

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<sup>12</sup> Horam, M. : 1975 : *Nagaland politics : Point to ponder, Point of view (Nagaland)*, January 18: 7-9

- iii) A village court cannot impose jail, but can issue fines for offenses up to a specific level. It may also honor customary retribution or recompense to the aggrieved party.
- iv) Village courts should have the jurisdiction to assess charges and compensation to people involved in unfounded or ongoing lawsuits in civil disputes.
- v) The penalties and fines issued under the sub-rules can be enforced by seizing the offender's property to pay the fines and penalties.
- vi) A village court should have the authority to order the presence of suspects and witnesses, impose fines, and enforce punishments for contempt of court.
- vii) Village courts must notify the appropriate higher court if they believe their punishment is inappropriate for the case, and the higher court will decide the matter under these guidelines.
- viii) The village court handles matters in line with applicable traditions and customs for decision-making.
- ix) Village courts may classify claims and cases after hearing from parties and witnesses, and may render a ruling immediately if someone has already made a decision. The majority of the village court's present members will decide the outcome, with the chairman having a casting vote if there is a tie.
- x) A village court can decide a matter *ex parte* if one party intentionally withdraws from the hearing.
- xi) Village court sessions should be documented in writing, regardless of the case type.
- xii) Village courts must make decisions on oral notification to parties and witnesses, except in cases where they have determined that only oral notification is required.
- xiii) Village courts can declare judgments and order property attachment, but cannot sell them if the person involved has the right to appeal to the appellate court following regulations.<sup>13</sup>

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<sup>13</sup>Horam, M. : 1975 : *Nagaland politics : Point to ponder, Point of view (Nagaland)*, January 18: 7-9