

On our way back, from Chapimi we saw two old women clearing a field for the next rice planting. They had dug up the roots of the weeds, and were hammering the dirt from them with mallets. The roots were then piled up and burned, and the field was as clean as a garden. One of these old ladies was smoking a water pipe. At another hillside we found a group of natives who were resting from their labor, but a yell from the Gaon Burah, who accompanied us, sent them flying back to their holes. There were three men in this party, and their spears were stuck in the ground near to the place where they were working. I was walking in advance of the party, in company with the little Gaon Burah; and in passing through a patch of long grass he suddenly leaped out into the clearing ahead of me, and raised his spear as if about to hurl it into the long grass at the side of the trail. He had heard a slight rustling in the grass, and was ready for action.

Fortunately, he discovered that it was a man cutting grass for thatch, instead of a deer, as he had expected. It was a narrow shave for that fellow, and the little Gaon Bura laughed as he shouted to the man how near he had come to spearing him.

~~HOUSES~~ For various reasons, they make small houses in the big trees which are left in the clearing. during the seasons for the cultivation of rice, someone must guard the fields, to frighten away the monkeys, deer and wild pigs that destroy the crops. In order that they may themselves be out of danger from the tigers, leopards and ^{high} above the ground, where they can see ^{over the fields,} plainly, they build these structures in the trees.

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~~SCARECROWS~~ A piece of matting, so made that it swings in the lightest breeze, suspended from a pole, is erected in the

fields to frighten the birds, ~~and from the fields~~. and two pieces of palm leaves, shaped like wings, suspended from a long bamboo pole over the street, is erected to frighten away the hawks that prey upon the chickens..

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field where the year before they had grown cotton. It was high up on a hillside, and the ground was very dry and stony, and these cotton plants had come up accidentally. Some of them were four feet in height, and had from eight to ten bolls. Around this field they had erected a chevaux-de-frise of bamboo points. A single line of these points set at an angle to the ground, so that they would strike an object about one foot from the ground. They did not seem to effectually protect the field against the inroads of the wild pigs. It would be a very nasty obstacle to the naked feet and legs of an unsuspecting native.

on the way from 91

FIELDS. ^{to} Between Themokadima and Nerhama ^{we} we saw the first of the terraced rice fields. The Rengma's no doubt ^{have borrowed} borrowing the custom from the Angami's, ^{who terrace all their rice fields.} and as we approached the latter village,

HEAD HUNTING. On the outskirts of Kotsuma ^{one} of the natives told ~~me~~ us by means of signs and pantomime, and the few words we had in common, the story of a tragedy that had occurred in the long grass by the side of the trail. Long ago, when he was but a boy, so high, ^{some} ~~three~~ Lota's had come from the westward, and concealed themselves in the long grass by the trail, and when some of his neighbors and friends were returning from the fields at evening, the Lota's sprang from their ambush and thrust their spears into the unsuspecting Rengma's. ^{our actor} When ~~he~~ came to the last act in this tragedy, he poised his spear, as the Lota's did, and twirling it in his hand from time to time, as they do in the dances, he ~~made~~ ^{we} out as if to hurl his spear at an enemy, and ^A noticed that the arm went with the hand to give more impetus to the blow.

The Rengma's ^{can} ~~may~~ not marry in their own clan, but they ^{may} ~~can~~ marry women of a different clan living in their own village, or ^{even in the same} khel. The Lota men may marry the Rengma women, but the Rengma men do not marry the Lota girls (They told us of three cases where Lota men had married Rengma women, but that was long ago, before the English took control. Nowadays, they marry within their own tribe.). They say they have no divorce for any cause whatever. The unmarried girls are privileged to do as they please but if they become pregnant, their lover is compelled to pay a ^{to her father} fine, consisting of one spear, one dhow, one pig and five ^{pieces} ~~patches~~ of cultivated ground. This is paid to the father of the injured lady.. If this unfortunate girl marries another man, the child remains with her father. If, however, the girl should say "Forcibly", that she prefers to have her lover for husband, then it is not necessary for him to pay the fine, even if it happens to ^{that the} a youth and ^{he} a maiden ^{are} of the same clan. In this event, the affair will be condoned, and the neighbors will speak of it as being "Unfortunate." When such an unusual event ^{happens} ~~as~~ two people of the same clan having an intrigue, it brings much shame to the unfortunate father of the girl, ~~and~~ he cannot demand the fine, and if the young lady demands her seducer for her husband, she may marry within her own clan, but they must go to another village to live.

If, however, the man refuses to marry her, nothing can be done. They admitted that many fines have to be paid, and our friend, Salita, admitted that his was a case in point. They also said that many of the youths marry the maidens ~~me~~ to avoid ~~this~~^{the} fine.

A man is always faithful (?) after he is married, for unfaithfulness is also punished by a fine, (if caught).

There are ~~some~~ widows and widowers in this village ~~th~~ but we could find no bachelors, nor old maids.

If a father knows that his daughter has clandestine meetings with a man, be he married or unmarried, he will not object, but the moment he suspects her of being pregnant, he demands the fine.

~~FAMILY~~ The Rengma's, like the other Naga's, had small families. They tell of one woman in the village who gave birth to nine children, but this was a record for Kotsama. Upon inquiry we found that ~~that~~ the Gaon Bura had three boys living, and two girls that had died. His mother had three children, two girls, and himself. Another Gaon Bura had two boys and one girl living and three boys that had died. Another family had two girls and one boy. We met one man who had had three wives, and only one child by each wife.

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The women are delivered in a squatting position. We could get no information as to their being delivered in the prone position. We thought that because of precipitate delivery, ^{would often occur} in ^{after} ~~this squatting position~~, ^{and} that many torn perineal would result, but could get no information on this subject. The mother and husband act as the midwives. The placenta is buried. They admitted that in the past, before the government came to interfere with their own customs, that abortions were frequently performed. They strike the child's head (through the abdominal walls) with a stone, and a premature delivery results (Davis and the Gaon Bura's of Kotsoma *confirm this statement*)

During the menstrual period, they do not sleep with their husbands for three or four days; at the end of which period they wash their bodies(?) nor is there any prohibition as to food during the menstrual period.

CHILDBIRTH. We saw a woman washing her head, which was such an unusual proceeding ^{eight} that we inquired the reason for it. Three days before, she had given birth to a child; ~~and~~ in addition to washing her head, she had also washed her body, and looked quite presentable, for a Naga. *Hemokadima*

DEAF CHILD. There are several deaf and dumb children in this village of Kotsoma, and we saw them using the sign language in speaking to a little girl. (The occurrence of deaf mutes, idiots, and goitres, was significant, because of the ~~restrictions~~ inbreeding which necessarily follows their restricted marriage customs. It is evident that nature has taught them to endeavor to obviate this calamity, and the prohibition of marrying within their own clan was a step in the right direction, but their observations did not carry them far enough, and by permitting a man to marry his maternal relative, provided she be of another clan, lessened the efficacy of their tribal law. In other countries, where they have no prohibition as to marriage with any but near relatives, I have seen a deformity like hair lip occur with suspicious frequency.)

DISEASES. We saw a great ⁱⁿ many children at ^{*Hemokadima*} Tamokadema who were suffering from chronic malaria. "Ague cake" was common, and we saw one child whose spleen extended as far as his navel. They

themselves know when the spleen is enlarged to any such considerable extent, as in this last case.

There was also a baby with a
Saw very well marked case of hereditary lues.

The Rengmas Cultivate Cotton but they also purchase it from the Lotas. They weave blankets, and a loincloth that is very narrow but ^{it} is a slight improvement over that worn by the Semas.

On the edges of the village, They make little kitchen gardens, in which they grow vegetables for making curry. These gardens are fenced with pickets of poles and bamboo.

They sell pigs to the Angamis and They make pottery, but the Rengmas did not impress us as being a very strong nor a very progressive race. Their ornaments were not especially well made nor attractive, they seemed to have no marked peculiarities like the Os ^{and} the Angamis.

~~NOTE.~~ The men and boys shave all ^{head} their hair, except a bunch which is allowed to grow ^{where the hair is allowed to grow.} on the crown. This may be cut short, but often grows two or more inches in length, and always looks like a mop.

They
The men pierce their ears in two places; the lobule, and another hole in the helix, about an inch or an inch and a half above the other. In the lower hole they place a ring, or spiral of brass, and in the upper hole they stick a piece of cotton, or a straw.

one worn by both sexes
NECKLACES. There was a necklace which was almost characteristic of the Rengma's. This was a tight-fitting collarette of beads and pieces of bone. This was worn by both sexes. In addition *to this collarette*, they also wear *other* strings of beads *which are* much longer, which hang down upon the chest. Occasionally, we met with a Rengma who had a string tied around his neck, on which was *hung* from one to half a dozen beads. We thought perhaps that these might be charms, or lucky beads, but could find no such explanation for these singular ornaments.

Necklaces of beads and strings of
ORNAMENTS. The women wear beads around their hips, and necklaces of beads about their necks, and we saw a couple of shaven-headed girls *Each of* who had a string of beads which hung from the lobules of the ear, passing under the chin, to be fastened to the lobule of the other ear. They wear lead armlets above the elbow, and brass bracelets on their wrists. The *body is* bare to the hips, and a short skirt hanging to their knees *is* their only garment. We have seen scarcely a single ivory armlet since leaving the Ao country. Nor have we seen many pipes.

~~HAIR~~. The Rengma women cut their hair until they are married after which they allow it to grow to its full length. *Some of the* The women had wonderful breasts, almost udder-like in their development.

unwittingly
~~FOOD~~. If a woman should ~~unwittingly~~ eat any food that has been ~~touch~~ partly eaten by a hog or dog, and it becomes known afterward, she can neither eat with her family, nor have any intercourse with her *them* family for twenty-four hours; *yet the men*

~~They~~ eat dog's meat at times, other than when they sacrifice on account of sickness. They say that dog's meat is good medicine for fever, and that its taste is bitter. We obtained this information from a man who was butchering a dog in Kotsoma.

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The Rengmas are not especially addicted to the use of toddy, although gourd and wooden tubs containing "azzoo", were nearly always found in a well-to-do Rengma's house.

~~WINE MEDICINE.~~ ^{We} In the passage-way of a house we very often saw a basket hanging from the rafters, which contained the yeast cake used in the preparation of rice toddy, and we

~~TODDY MAKING.~~ ^{who was} We photographed a woman mixing her rice mash on a mat in front of her door. The rice had been prepared ^{through} its first stage, and she was now mixing in the medicine (yeast) which

will cause the rice to ferment, and produce "azzoo". This ferment is kept in a small basket hanging from the rafters of the house. It very much resembles the old-fashioned yeast-cake, and is made from rice flour ^{and} other ingredients that you could ^{not be} determined.

TOBACCO. They cultivate tobacco, but do not smoke nearly as much as the Ao's.

At Themotheadina there was a very old and decrepit man and a woman, who were dependent upon the charity of the villagers. They were a sorry sight. One of them was blind, and as we passed through the streets the Nagas ^{asked} us to give alms to them. Previous to this event we had considered all Nagas as fit subjects for an Alms house; but when we saw this forlorn couple, we realized that there was still a lower degree of poverty than we had expected to find in these hills —

Angami Nagas

1 Nerhama is a large village scattered irregularly over the crest of a rocky hill; there are no streets, and the houses are ~~mostly~~ closely packed together with little spaces in front of each, about which there is usually a fence with a gateway; and in passing from one end of the town to the other, you must go by alley^Sways and pathways, ~~and~~ through the door yards, ^{and} climbing here and there over the graves, which fill the unoccupied ground. A house may be high above its neighbor on the one side, and yet the roof would not reach to the ground level of the ^{neighbor} other, on the upper side of ^{the} a hill. All through the village are scattered the circular ^{graves} tombs in which they bury the dead, (^{more than one person may be} many being buried in the same grave). When these graves happen to occupy some commanding point, they make splendid lookouts, and you nearly always can see from one to half a dozen people lounging about near these places. The women weave, prepare the mash for rice beer, and do other household duties in the sunny courtyards in front of their houses. The village is usually semi-deserted during the day time, but along ^{at} about twilight, the cattle come home from the jungle- by themselves- ^c climbing along the rocky trail that is cut in the cliff which leads up to the village, and each one goes to its own home. Its a fine instinct that directs them, ~~to their own~~ homes, for no one but a native, or a cow, could find the same house twice in this village of Nerhama. About the same time the toilers can be seen also returning to their homes after a day in the field, and as they climb ^{slowly} up over the rocks, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ with their baskets on their backs and spears in their hands, they are sharply outlined against the sky for a moment, and then they disappear in ^{the Streetless} a ~~streetless~~ village. Most of

~~NERHAMA~~. The Angamies terrace their rice fields and have elaborate systems of irrigation, which is a d
None of the Nagas living north of this tribe cultivate any but the hill varieties of rice and irrigation of the rice fields is unknown. It would seem from a casual observation, ^{that} at this improved method of cultivation of the most important food product, had had its influence in the better development of their physio^{que}; for the Angami is a taller, stronger, and more independent individual than any of the other tribesmen. Moreover they are a larger and more

powerful tribe than any we have yet met with. They live in larger villages (with ^{the} a possible exception of Nunkum) and proved a very stubborn race for the English to subdue. Whether or not all these superior qualities are due to their improved cultivation of rice, it would be difficult to say; but it is easy to conjecture that it must have played a very important part in the development of this race. Some of these fields were as stony as any ^{that} New England can boast of, and the hillsides, ^{where} in many instances, were ~~so~~ steep, ~~that~~ the terraces were built up with logs. 98

~~VILLAGE~~. The village of Kohima has at least eight hundred houses, and is considered one of the largest in the hills. There were some very large houses ~~in this village~~, and the ⁱⁿ ~~roofs~~ were ornamented with cross-poles, or imitation horns. ^{was} Nearly all the houses had a stone wall about two feet high ^{at the back of} the houses. Otherwise, they were built similar to those seen at Nerhama. The Mozadar is the richest man in the village; and in his house we saw a great number of skulls, and the house-posts were elaborately carved with imitation of mithun skulls. He had arranged his spears on a rack, ^{behind} in front of which was a sort of side-board, on which were drinking cups. The house was filled with wine gourds and jars, dried meat, and rice bins. There were two rooms to this house, and, like other Angama houses, the front room was also used as a cow stable. ~~And we noticed here that~~ ^{we} when the chickens are setting, they are placed in baskets, and hung up underneath the eaves, in this front room. There was more system to Kohima

than to Nerhama. The houses were usually built in rows, but the streets were crooked, and often you had to pass from yard to yard in ~~xxxxxxxx~~ traversing the village. There were the remains of a fine old gateway on the south side of the village. The gate itself was carved with images of human skulls, and of the mithun. The bars with which it was formerly fastened were still in place, but the gate, and gateway were falling into decay, ~~since~~ the necessity for its use ^{having} had long passed away.

^{also} ~~VILLAGES~~. We visited the village ^s of Jokhama, and Vishima; ^{are} both well-built Angami settlements, which had formerly been strongly fortified. There was nothing novel in either village ^{that} materially ^{MON} differed from what we had seen at Nerhama & Kohima. ^{that water}

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Aiyami house plan (99a)

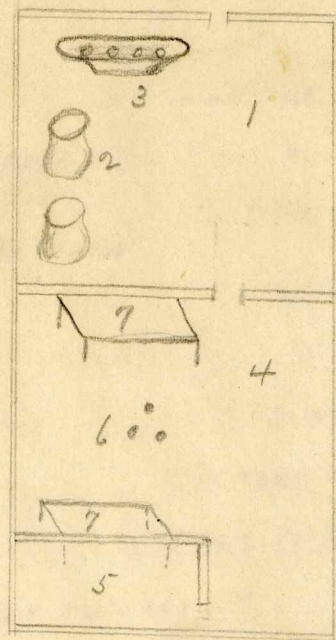
① is the Entrance room
where the Cow is Stabled,
rice is pounded and also
where the paddy is stored.

② represents The big basket
work Corbels for the storage
of paddy and also of grain

③ is the rice mortar

④ is the passageway of the main or living
room with the fire place ⑥ and the two benches
⑦ that are used as sleeping places.

⑤ is a small room at the rear chiefly used
for storage.



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. Most of the houses do not seem particularly well built, but as the roof comes down close to the ground and is usually water-tight, they should be very comfortable in stormy weather. This roof is of thatch; the front is made of boards on which, in many instances, were carvings representing the heads of cattle, ^{masks} ~~face~~ and other designs to indicate that a man had sacrificed a Mithun or had taken a head in battle. There were usually two rooms to each house. In the front room are kept the cattle, the rice pounder, and the rice bins. These rice bins were made of basket work ~~coated over on the outside with a gum obtained from a tree, and were usually red in color.~~ and were often as large as a hogshead. The inner room was usually very dark and except for the space around the fireplace, was usually stored full of baskets and vats of rice beer; these vats were made of basket work coated over on the outside with a gum obtained from a tree, ^{and} ~~they~~ were usually red in color. From the rafters of both rooms there usually hung pieces of meat, ^{and} the organs of animals, in a half smoked condition, which did not always prevent them from smelling a trifle high. There were also utensils of all sorts,

drinking cups and horns. In fact the house seemed ^{better} more adapted for storage purposes than ^{as} a habitation for a family. There were plenty of dogs and some hogs ^{about} these houses. The heads of buffalo ^{Carvings representing} are carved on the house fronts, are placed ~~there~~ as substitutes for the skulls themselves, the latter being hung on the inside; and it is only ^{the} ~~a~~ man ^{who} ~~that~~ has sacrificed these ~~animals~~ animals ~~who~~ has the moral courage to carve these images on the front of his house. The number of these images has no signification. The basket hanging along the front wall which contain plantain leaf cups, were the relics of feasts given by other people. On such occasions they send presents of wine and flesh conveyed in plantain leaf packets and cups, and these are kept ~~by the receiver as~~ mementos.

HOUSES. ^{of Meskawa} In the house of ~~a~~ the Mozadar, we saw a great number of skulls of wild animals. Whether this was, as they averred, because he was a great hunter, or whether he might not have been a fortune teller, and was entitled to the heads of all the animals slain by the members of his own Khel, I was not able to satisfac-

tory determine

~~Taboo~~. Their taboo, which they call Kenky or Manyuh, is directed against ^{people of} other villages rather than against members of their own village. So ^{absolute} ~~strong~~ ^{rule} is this, that if people of their own village go to another village to make their home, the Kenyu holds against them also. They have taboo for various reasons, and the ^{hanging on the door} plantain leaf ~~is~~ the usual sign. They do not taboo at times of illness, but when a cow has a calf they taboo for three days; also the same ^{taboo} for dogs and hogs, but have none when a chicken hatches her eggs. At time of childbirth they taboo for ten days and during the paddy reaping, they taboo for five days, at which time there are other kinds of leaves besides the plantain which are hung on the door to indicate the taboo. A man is never taboo against his own wife, even if he has been in another village and comes home to find his wife in childbirth, he can enter his own house.

If a man's cow gives birth to a calf, he will say to his neighbor "I can't talk to you to-day for my cow has had a calf." And the reason for this is, ^{that} ~~that~~ ~~He~~ fears if he speaks to his neighbor about this event, his cow will die.

SUPERSTITIONS. Finding a large jar placed underneath the ^{on the} eaves outside of a house, we asked why they preserved this cooking utensil in such an unusual place, and obtained the following information. Animals taken in the jungle, such as monkeys, wild cats, and porcupines, will not be cooked in the house. Deer and wild hog, however, are exceptions. These animals must be cooked outside the house, and the women ~~will~~ ^{will not} not only eat them, but will not touch the utensils in which they are cooked; and when the men ^{have} are finished with these feasts, they must hang the pots on the outside of the house. It seems that the men can eat almost any kind of flesh taken in the jungle, even rats, but house rats they eschew. Whether this custom was due to the finer taste of the female sex, or whether some tribal law prohibited them from enjoying this repast with their male friends, ~~were~~ were unable to determine; but I am inclined to believe that their traditions are more likely involved than ^{more} ~~that~~ their ~~most~~ sensitive natures revolted at the character of the food.

monuments, the feasts and sacrifices, and the worship of their ancestors, ^{are} is all very intimately related. I think there is little doubt but that the Angami's consider their ancestors in the relation of Lates and Pinates, to whom it is necessary to make sacrifices and erect monuments ^{in order} to avert their evil influence. When ^{Naga falls} they are ill, the fortune-teller is sent for, and he tells them that their father's spirit is displeased, and ^{that} they must make a sacrifice, or set up a stone monument to his memory. ^{as a} sacrifice both during, and also after the illness, ^{they} for if they do not, (comply with this request of the gods), either they or their children will die. ^{Even when} If a man dies without sons, ^{man} then the one who inherits ^{ing} his property will be required to erect a stone to his memory. Their ancestors also appear to them in dreams, and tell them to erect these stones, otherwise they will bewitch them, but if they comply with their request, they will ^{have beautiful} prosper their harvests.

At other times they come in dreams, and tell their children that they are weary from being constantly on the move, and require them to set up these monuments, whereon they may rest. ^{But} The son, or the person who is about to erect the stone, selects a spot by the side of the road, or by the side of a trail leading to a field, which his father was accustomed to follow. A man does not select the site of his monument beforehand.

When the fortune-teller bids them ^{erect} bring in the stone to their ancestors, they take a red cock out into the jungle, and washing his feet, ^{and} they place him upon the stone selected. If he crows, or drops his faeces, it is a good omen, and the stone is brought in. ~~If, however, the signs are not favorable, and it is erected on the edge of the village.~~ F

This curious custom accounts for the great number of stone monuments ^{met with near to} ~~seen about all~~ the Angami villages we visited. The father of our informant had erected three stones to his father, but he ^{as he had not} had not yet been able to erect any himself. If he lives, however, he will certainly erect a monument. It is not necessary that a man should erect more than one stone, but the

younger brothers and other relatives may erect a monument to the same man, to avert illness and other calamities. They have no especial abiding-place ^{for} the spirit^s of their ancestors. ^{He} seems to roam at will, but they maintain that if a man has taken heads in battle, that even after death, the spirits recognize him as a superior individual.

^{We are} ~~I am~~ inclined to believe that the fork ^{ed stakes} and sticks erected by the Sema's, the Miri's, and the Ao's; the cairns and smaller stones of the Rengma's all correspond to these ~~stones~~, monuments of the Angami's; and that instead of being a tribute to a man's own good name, they have a deeper significance, and are directly associated with ancestral worship. This, however, is a surmise on ^{our} ~~my~~ part, which ^{we are} ~~I am~~ not able to prove.

MONUMENTS. The night we arrived at Nerhama, we heard the sound of revelry in the village, ~~which they said was the termination of a three days' feast.~~ ^{son had just erected} A man had died twelve years ago, and they ~~sung for the erecting~~ one of these stone monuments to his memory.

GRAVES. On several of the circular graves, seen scattered around the village of Nerhama, ~~were~~ ^{we} gourds of liquor half buried in the ground; these are for the use of the deceased in the event ^{he} of his becoming thirsty on his post-mortem journey.

GRAVES. Decorating the grave of a boy who had died about two months ago, were a number of toys and trinkets; in addition to two wine bottles for his use in the ^Spirit, and the jaw bone of a cow which had been sacrificed at his funeral; these trinkets consisted of a shield, a basket of beans which are used in the game of Toli, his ear ornaments, his tops, and some clothes ^{ing} and other ornaments, ~~for~~ ^{it} was the grave of a three year old child and these were his toys and garments.

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In addition to their ancestors, whose spirits haunt the earth and require sacrifices, the Angamis have several other Gods. Kippu is the God who looks after the welfare of the village

and is consulted in time of war.

The moon governs the time of sacrificing and planting. They sow the paddy five days before the full moon which occurs in March;

They have a Harvest God, Mutsufu, to whom they offer sacrifices at the time the paddy ripens.

u Unless they sacrifice a chicken to this God, their crops will fail. ~~This sacrifice is made in the fields. The harvest God is Mutsufu, and they make sacrifices to him at the time when the paddy ripens.~~ This sacrifice is called Kopfu and is held at the house. At this sacrifice which seems to be the woman's event, they can only eat swine's flesh, ^{only is eaten all} ~~all~~ other meats being debarred. On this occasion women ^{have} the privilege of eating first; after which the men may eat. When they have finished reaping the harvest, they have a feast which is called Turehni. On the morning of this ^{feast} ~~sacrificial~~ day, the women take offerings of wine or a bit of cloth to the graves of their family, then return ^{ing} to the house ^{they} to make a new fireplace, ~~not the one that is usually employed,~~ putting down three pegs in the ground, ^{and} over which they cook their rice. At this feast also, the women have the privilege of eating first and swine's flesh is ^{eaten} ~~the meat that is used.~~ There is no ^{but} especial God mentioned at this feast, and for ten days afterwards

they are not allowed to go to their fields. There is no Ken(n)u 104
or Taboo, ^{Drayer} against others coming from a strange village to their
village on this occasion. The God of the chase, is called Sekkio,
And they worship ^{is} him once a year; ^{ed} ~~sacrificing~~ ^{being sacrificed} a chicken, and they
^{may} do not sleep with their women for one month. If they should break
^{tatter} this rule they would not be successful in hunting, even if a man
shot an animal, it would not fall. Under a ficus tree we found
an oblong stone which they called Kipuchei, ~~which~~ ^{literally}
translated ^{this} means Kippu's stone, for they say that the Gods of
that name live ^s in this stone. Some of the villagers in hunting
in the jungle repeatedly found deer near ^{to} this stone, and they
^{from this coincidence} argued that a God must have lived in it, so they brought it ^{to the}
^{village} home and placed it under this tree. They think that if the enemy
or a deer ^{should} comes near this stone, they ^{would} will not be able to run
away. Consequently they place it on the outskirts of the village
to act as ^{safeguard} a sort of ^{kind of} a Hindoo against their enemies. Formerly
they used to worship ^{at} this stone for success in battle, but the
necessity for battle having ended, they have ceased their worship;
yet when they wish to go on the chase, they bring a fowl and
some wine and leave them here. The chicken is not killed and
wanders away at its own will, and they ^{may} even substitute eggs for
the chicken.

~~Gods~~. To the south westward of Kohima is a peak known as
Jopfu, which rises to an altitude of near nine thousand feet.
This is the home of Tukko, ~~who is~~ the god who made that unexpect-
ed visit to the village of Chapimi, and slew their God, "Puzzi".

When a man is ill, the fortune teller is sent for. He takes a little rice, ^{soaks} places it in water, then wraps it in a plantain leaf, and places it on the ^{fire} chang, which hangs over the ^{the leaf} fireplace. At the end of two days, it is opened, and if the rice grains have sprouted, the illness will terminate ^{favorably} successfully. Another method, ^{employed to ascertain good or bad omens} is to cut small pieces from the end of a stick, so that one side has about three quarters of an inch of bark on it. ~~Four~~ Four of these pieces are taken, and are dropped, one by one, from between the thumb and the index finger.

When they ^{is erected} drop the chips, ^{fortune teller} they say, "If we erect this stone, will the patient get well?" Then he drops a chip. Or, ^{then he another} "Will he be successful in battle", drops a chip.

If they fall, and remain with the bark side up, the omen is good, but if the cut surface falls upward, it is a bad omen.

Two chips falling with a similar end to each other, or on top of one another, is a good sign.

If one of the four ^{pieces} should fall with the cut surface upward, it is a sure sign of death. This method of telling a fortune is called Tophi. It is also resorted to at times of battle, and ^{for} hunting expeditions. There are about twenty fortune-tellers in the village of ^E Nrhama.

at the Angamis, ^{have} made some original

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observations in regard to the stars. Small stars ^{are} were called
Temie Purch. Big stars ^{are} were called ^{Temie} Penie Solhi. The planets ^{are} were
called Teijeh Pfu. The stars that form Orion's belt ^{are} were called
Rupie-kō. The Pleidaes ^{are} were called Zu Tiekro. Sirius was classed
as a big star and called Solhi. They recognize the planets be-
cause they occur especially bright at dawn and twilight. They had
no knowledge of the Pole star, nor had they a name for the
Dipper; ^{they call the milky way Ofyū jū cha.} They have the following legends in regard to Orion. They
say that three of the stars are three men who were carrying a post
and the other three men, or stars, came and killed them. Then the
three dead men in turn killed the three that had killed them, and
they didn't seem to appreciate the Irish aspect of the joke. The
legend in regard to the Pleiades seemed a little more rational.

Seven men were sitting together killing rats with their spears,
and somebody came along and killed the men, and they are the
seven stars of the Pleiades. All stars are dead men, which
accounts in all probability for the unusual homicidal acts that
produced Orion.

The sun is a female; the moon is a male, and they are man
and wife.

^{they had} ~~CALENDER.~~ ^{They have} We found that the Angamis ^{but we} had a calender, ^{with} and were
unable to ascertain whether they had originated ^{it} it themselves, or
^{we} borrowed it from others, and we give it for what it is worth.

Their year commences some time in our month of December; there
are twelve months, and each month has twenty-nine days. The name
for month or moon is Kru. The first month is Terhini. 2. Dasokru
3. Kazukru. 4. Kenyukru. 5. Karawkru. 6. Katsukru. 7. Tatsukru.
8. Chadikru. 9. Cheriokru. 10. Riokru. 11. Teniokru. 12.
12. J(h)epeokru.

_____ We had an opportunity of witnessing an ~~Agami~~ Angami dance. It was their own proposal, and ^{it} seems to be customary with them to ^{offer to} dance for the edification of the occasional stranger who visits their village. We subsequently learned that they usually demanded, and obtained a small gratuity in return for the ^{is} entertainment ~~they gave~~. One afternoon we heard them coming down from their village (all the available men of two different Khels had dressed up in their best garments, and put on all their ornaments. The bungalow was situated several hundred feet below, ^{the level of} and a quarter of a mile away from the village, ^{we could hear them long before} and we could see them as ^{they came down the hillside, marching} they ~~marched down the path~~ in Indian file, keeping step to the repeated groans or grunts which, when uttered ^{in chorus} by a hundred men, sounds not unmusical. It made an impressive sight as they marched slowly along, ^{all the available men of the village} dressed in their ~~gaudy colors~~, ^{their best and gaudiest garments} with hornbill ^{Colored} feathers and ^{plumes} waving in the breeze, and with their weapons glinting in the sunlight. They descended to a little grass plot near the bungalow, and then began a game which, as children we called "Follow my leader". The head man, followed by ^{all the men of his Khel} his men, ^{around} marched ~~in~~ a circle, but when he came around to the starting point, finding that there still remained others to follow, he converted his circle into a spiral, and gradually they wound in and out like the coils of a serpent. Here and there in this long serpent^{like} procession, they had included ^{were} boys, whose childish treble contrasted strongly but ~~was not in~~ ^{3rd} harmonious with the heavy ^{bass} of the older warriors.

^{inextricable} seemed an inexplicable tangle, especially when some lusty youth, brandishing his spear and shield, ^{would break} broke out of the line and performed a ~~passeeul~~ ^{passeeul} on his own account.

^{He} they would spring into

the air with a wild yell, with a fierce look upon ^{his} their countenance, brandishing ^{his} their spear, would look first at the enemy, then behind ^{him} them, rush forward as though about to spear someone, leap backward, then quietly and with a self-satisfied air, take ^{his} their

place in line. This performance with variations ^{was} ~~is~~ kept up for over an hour, and when ^{the members of} one Khel felt that they had sufficiently distinguished themselves, they will collect ^{at} in front of the

^u bungalow, where individual dances and the chanting continued, while the members of the other Khel took their turn ^{figure dance} at the German figure. It was ^{a splendid opportunity} an interesting occasion to study the different

characters of the villagers; those who were especially vain and self-satisfied, were especially addicted to these individual performances. The dignity of the old headman prevented him from showing any more enthusiasm than was indicated by his head gear, which ~~was~~ ornamented with hornbill feathers, and a very elaborate colored blanket ^{worn} which he threw toga-wise over his shoulders.

Youths, who had never been in battle, ~~and~~ dared not wear the hornbill feathers, ^{but instead} wore paper-imitation feathers, which ^{and} at a distance looked very well, ~~yet which~~ was not contrary to their custom.

At the end of this thirsty and fatiguing performance, they all hurried back to the village and renewed their attention to the wine-cups.

_____ .An Agamie has but one wife, but in the event that he gets a child by a young girl, he uses her as ^a concubine afterwards and adopts the children; the women, however, remains in the house of her father. Although there is good deal of scandal and shame attached to these events, they are of frequent occurrence. They cannot marry in their own Clan. Sakarleh, ~~xxx~~ our informant, says that a man may marry in his own Khel, providing there is more than one Clan in the Khel, but that he must marry outside of his own Clan. In Nerhama there are four Khels; three of these Khels ^{have} ~~are made up~~ each of a single Clan, while the fourth Khel is composed of people from three different Clans. Consequently if a

man from any of the three Khels wishes to marry he must go outside of his own Khel to find his wife, because all the people in his Khel have the same forefather and are relatives; and if a man seduces a girl of his own Clan, there is a great scandal. The prospective bridegroom makes a present to the father of the intended bride, which, if he be a rich man, consists of a bull and two or three pigs, but if he be a poor man, a couple of pigs is sufficient. As a general rule, the young couple are entitled to free love before marriage, but it is kept quiet, and if the accident of pregnancy occurs, then he marries her at once. They divorce easily. A man may send his wife away or she may leave at will. When they separate by his desire, after the harvest is over she gets one fourth of the crop; he takes the remainder. If on the other hand she leaves him, he is not compelled to give her anything; but if he is a "good man," he will give her something. *that the agamis have larger families than any of the tribes living farther north,*
~~we believe the families are larger among the Angamis than among the tribes farther north, and they instance~~ one woman who had a family of eight children and knew of two others who had respectively ten and twelve children.

1. A man may will his property ^{his death} before death so that any child may have it afterwards; in this way he may provide for his daughters, but if a man dies intestate, his property is divided among his sone; if his wife remains unmarried, she lives with her children; but if she marries again, she loses all claim to her husband's property. Before death, they usually state how they wish to divide their property, and whether they have witnesses or not, this desire or wish is usually ^{respected} carried out. In case of doubt in regard to a man's estate and his wishes in the matter, they ^{heirs} take oath, and this binds them, for they fear to break ~~and x Fathknyx~~ an oath; for they say, if a man takes a false oath ~~and~~ he will die, and his body will swell up.

~~2. 3.~~ They swear by tigers, cholera, war, and similar disasters. In swearing they say, May tigers eat me. May I be afflicted with cholera. May I be killed in war, and may I not exist between sky and earth. They also say, when I cultivate, may my crops fail, may my paddis spring up and turn back into the ground, and may death overtake me.

The Angami is undoubtedly the finest looking
of all the Nagas. ^{His}

The skin of the Angami is a light copper color, lighter than any of the other tribes. It is smooth and resembles bronze. ^{His}

The hair is ~~blackish~~ coarse, black and straight; it is cut ~~high~~ close all around, except on the crown where it is allowed to grow long; ^{it} and is cropped ~~short~~ in front to form a bang, and if allowed to hang down the back, would resemble the Kyan haircut, but instead of allowing the hair to hang free it is twisted up into a Chignon ^{at} in the back of the head, and ~~this~~ ^{is} ornamented by wrapping rolls of raw cotton about the base of the Chignon.

^{it} when not ~~cut~~ ^{worn} in the fashion above described, may be cut long like a foot ball player's, ^{and} parted in the middle, like a college student's. At times the hair is wavy, but never kinky ^{or} wooly. The eyes are of the Mongoloid type. The teeth are generally white and well preserved. Their figures are graceful; they are tall and strong. Eight men that we measured at random were

respectively 5 feet 3 inches 5' 5". 5' 5-1/2" 5' 6" 5' 6-3/4" 5' 7", ~~and~~ 5' 7-1/4" and 5' 8-3/4". ^{and} we saw several women who

were five feet in height and one who was 5' 5". The young girls ^{hair is} cut ^{short} their hair short, while the women ^{wear their hair tied in a knot at the back of the} knot it behind the head, and when nature has not supplied them with a sufficient quantity they resort to the use of a switch. Before coming to Nerham, ^a we ^{had seen} saw,

but two women indulging in the bath, but since coming here, we have seen many who ^{are} dared to use water, ^{ing for purposes of cleanliness} and all look as though they knew the use of this article, ^{even} Even the children are cleanly ^{as} as compared ^{ison} with the other Naga children, ^{we saw a} and we ^{ing} saw one baby crying lustily while its mother poured water from a gourd over its naked body, ^{of a crying baby} despite the fact that it was in front of the house and the

^{a cold} wind was blowing pretty keen and sharp.

~~CHILDREN~~. We were impressed with the fact that the children of this town were early addicted to the use of Zi. We saw them playing the game of Toli, which is elsewhere detailed, and we noticed some little fellows eating rice with a spoon from basket work dishes.

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~~20.~~ The Angamies were the most inveterate consumers of liquor I ever saw, Munich not excepted. From early morning until late at night, men, boys, and often women, even little children may be seen, ~~either singly or in groups~~ lounging about or going to and ~~fro~~ from their household duties, with wine cups or drinking horns in their hands. They make a rice beer, called Zu, ^{containing} with a small percentage of alcohol, and in which they leave the mash of rice from which it is prepared. Consequently it furnishes both food and drink, and they alternately sip the liquor and with a long spoon, scoop out the mash and eat it. If by any chance their thirst should fail them, they do not hesitate to carry a lump of rock in the unoccupied hand, and alternately eat the salt and drink the Zu. There was not as much intoxication as one would expect under the circumstances, but they have another variety of rice ber which has a higher percentage of alcohol, and with this, they are able to obtain a very recogniazable degree of drunkenness.

ORNAMENTS. Necklaces of various sorts are worn by the Angamis, and the Chank shell worn on the back of the neck, is a common ornament. ^{They make} The ears may have one or more holes through ^{the ears} and ^{place in them ornaments of curious designs, made from the gay colored} which they place ornaments of feathers and ^{from the} gay plumage of birds, cut in curious designs, brass cylinders with chains attached, "creations" of red goat's hair, red wool, cowrie shells, stuck together with a cement, and held in place by means of a boar's tusk; these in some instances, may be further ornamented with the wing-cases of a green beetle.

^B They wear ^B bands of black rings made from rattan which are ^{worn} placed just below the knee, a huge bunch of them ^{forming a} standing out in ^{above} ~~thick~~ thick band about the calf of the leg.

When all o ther decorations for the ear are wanting, raw cotten seems to supply the deficiency. Bunches, pads and rolls thrust through the various openings lend a contrasting color to their darkhair and brown skins.

.They have very attractive blankets with both native
and bazaar dyes. The men wear a short skirt, ^{of dark blue cloth} fitting tight ^{around} to the
hips; it is about one foot long, and is ornamented with three
rows of cowrie shells, but with this peculiarity, one of the rows,
I think it is in every case the bottom one, ^{as} has space about six
inches long where the row of shells is absent.

Most English and Scotch men speak of
this garment as the kilt. They are the only tribe who wear
such a garment, and on this account Woodward? divided the
tribes into two classes, the kilted and the non-kilted. (They
are nearly always decorated with rows of cowrie shells.)

^{Arbitrary}
This division of all the heterogeneous tribes
living in these hills, into two tribes -
the Kilted and Non Kilted - depending
upon the fact that one tribe wears a
peculiar skirt - is manifestly absurd.
As well classify all Europeans into
men who wear high-hats and those

who wear other lands. be they English,
German, French, or any other nationality.
The fact that the Aiyemais were a
stronger tribe and the tribe with which
the author was most familiar, may
have suggested the above classification.

. They wear two sorts of blankets, the one is white
with narrow blue stripes at the border, the other is blue with
yellow and red stripes at the border. This latter is the blanket
used in dancing and on festal occasions.

~~CHARACTERISTICS.~~ ^{We were} They told us that the natives of Nerhama
were a very independent lot, and had given much trouble to the
government, ^{when} and orders had been issued for them to act as coolies.
We found this reputation was justified, for when we came to ar-
range for our departure, it was with the greatest difficulty, and
after considerable delay, that we secured a sufficient number of
men to carry ^{our baggage} us ^{on} to Kohima. We had more trouble ^{at Nerhama} at this village
in securing coolies than in all the other villages we visited.

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It is ^{was} not so easy to classify the tribes living south of Kohima as it ^{was} those ^{above} already ~~spot~~ mentioned - , chiefly because they have, ^{dominated} ~~been~~ ^{their} ^{customs} ^{the} ^{tribes} influenced by the domination of a more powerful tribe, namely the Manipuris - Their customs have been altered. Their numbers lessened and their tribal organization ~~broken~~ - by some outside influence which we could not determine -

The first few villages south of Kohima seem to be popular with people akin to the Angami's, if not of that stock; although they are known by different names, as for instance, those living at Mao are called Kajahmas, At the next important village, ^{Merham} merham, they were called Merama's. But we were not able to recognize any material differences ^{among} all these people. Farther to the south, and eastward, are the ^a ^u ~~Tangkhal~~s, of which there are four divisions, viz., Menung, Loipam, Sektarum and Takanlum. ^{The Singma's live near Manipur} ~~A short distance outside of Manipore~~ ^{is a tribe called Singmai.} South-east of Mao is a large and powerful tribe, known as the Lochoopas, who tattoo, and wear the ring ^{the same as} similar to the ^a ^u ~~Tangkhal~~s, and farther east ^{still} ~~are~~ ^{are} the Merings, who are allies to the Tongkhals. South and west of Manipur there

the territory of
is a tribe similar to the Kuki's, who inhabit the country between
this latter tribe, and the district of the Lushai's. The very im-
portant tribe known as Kuki's, formerly lived south of the Mani-
pur district, but have gradually migrated northward, and are to-
day still a very progressive and aggressive people. They have
into spread up the valleys of the ~~Ku~~ Tiki and Barak ^{rivers}. The Marangkangs
live south of the Merhama's.

It is The Kukis differ from the other tribes in that they
have chiefs, not unlike the Lushais, ^{a custom} and ^{instead of} which replaces the vil-
lage head-man system. They claim that the Manipuris are a de-
velopment of ^a part of this tribe, who having migrated into this
very fertile valley, ^a have become more highly civilized, and have
lost many of their savage characteristics; but even to this day,
when a Manipur Rajah is crowned, he assumes the costume of the
Kuki, worships the Kuki gods, and lives for a short time in a
house built after the Kuki pattern.

201 The Semas ^{which bring} also have chiefs, in some parts of the hills,
and on that account have been able to overcome some of the other
tribes and force them from their territory. At one time they had
driven the Rengma's down from the hills into the Namba forests, ad

of a chieftain after leaving

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to this day the younger sons ^{break away from} their native villages and establish settlements of ^{their own, as} ~~themselves~~ at Nungtung. and have succeeded in forcing the Ao's out ^{last} on to these three ranges of hills.

Nearly all the tribes claim that they came from the southward, but can ^{not} fix ^{any} definite place as the home of their ancestors. When the Merhams were asked in regard to their origin, they gave us the following account:- "There was a man and a woman living to the southward, and the woman told the man ^{that} she was going to eat him, whereupon he fled, and in order to escape her, climbed ^{up} a fig tree; ^{then} and when she came to the tree, he threw down figs for her to eat, and ^{until} when she had satisfied her hunger, and the danger was past; ^{then} ~~the man~~ ^{he} came down from the tree; and they were married, and the present tribe of Merhams results from that episode."

~~Village~~. ^{and} ~~The village~~ Merhama is situated upon a high hill, ^{and it differs but little from the other Naga} about a mile from the Manipur road. ^{It is a large, well-built} village, ^{and from this village, by the side of a path which descends a long ridge leading out to their cultivation patches, they have erected their monuments. These monuments} ^{are} ~~were~~ veritable cromlechs. Some of them ^{SE} ~~were~~ ^{were} masses of sandstone ^{in height} eleven feet high, eight feet wide, and four feet in thickness, above the surface of the ground. ^{How} ~~How~~ deep they were set in the earth, we could not ascertain. ^{and} ^{then} There were scores of ~~these huge rocks~~, strung all along this ridge.

At the present time there is free intercourse between the tribes, living along the road that

loads from Kohima to Manipur, induced
no doubt by the fact that life and property
are now secure, and that there is a constant
stream of traffic from Manipur to and from the
Brahmaputra valley -

Hindu Carters conduct long trains of bullock carts,
laden with rice and army stores, along this high
way; pitch their camps by the roadside and bring
the life and customs of the Indian plains into
these hills - ; and marching along with the Carters
or bivouaced by their own campfires are
the Nagas. ~~either singly or in groups, and~~
They are usually met with in small groups: but
most of them lead a dogs and if they are house-
hold bound, are ~~usually~~ laden with trinkets
and cloth from the Manipur bazaar -

~~TRADERS.~~ ^{To} On the Burmah road, we passed ^{several} groups of Angami Na-
ga's who were going to the Kuki villages to the north and east-
ward, in order to trade their stock of beads; and later we ^{also} met
other Angami's, laden with ^{bags of} salt, which they were ^{bringing from Lantat Jamar.} ~~taking to~~
their homes in the village of Konoma.

~~Here~~. A the village of Mao, or Sepfuma, as the Angami's call it, we witnessed the first ^{part of the ceremony for} stages in the erection of a monument, and ~~its~~ ^{the} accompanying feast. As we entered the village ~~at~~ ^{the trail that leads to} ~~the village~~ ^{wrapped in} down into the jungle, half a mile away. Two old men, ^{Carrying} with spears, and white blankets, ^{marched} far in advance, led the chanty, while the children and youths following behind, came in with the seconds and the base. In all these processions, they marched with a peculiar tread, slowly ^{placing} tracing the ball of the foot to the ground before they rested the weight of their body upon ^{that} their foot. They give a springy, measured tread, and yet it does not suggest creeping. It is ^{as} measured, slow, and graceful, ^{as a dance} and when accompanied by the chanting of a hundred voices, it is very impressive. The two old men led the ^{procession} way ~~deep~~ into the jungle, to where a huge granite boulder had already been lashed to a sledge; each man and boy then took a stone, or a stick, ^{before} ⁱⁿ forming a circle around the stone, by the side of which stood the two old men in white blankets. The old fortune teller ~~then~~ ^{then} poured ~~some~~ wine over some ~~leave~~ leaves lying by the side of the sledge; he then took a small white chicken from beneath his blanket, and swinging it from side to side beside the stone, ~~he~~ muttered a few words to the gods. ~~This ended,~~ ^{then} The chicken was turned loose, and as it tried to escape, it met the same fate that history accords to St. Stephen; The younger generation, leaving no doubt of its death before they ^{Left off} ~~had finished~~ pounding it with their sticks and stones. The youths ~~then~~ ^{and} removed their blankets, distributed themselves along the ropes made from creepers, which were attached to the sledge. ~~and~~ ^{Two} handsome young men mounted upon the stone, and stood in an attitude as though they were about to hurl a stone at some unseen object, suggesting Ajax defying the lightning. They then started a series of "Huh huh's", slowly at first, then growing faster and faster, ^{they ended with} to finish with a prolonged, deep-toned note, ^{and a strong pull on the} at which the sledge ~~was~~ started on its journey. These two young men ~~rem~~ remained on the boulder for some time, to measure the time of

a fortune teller and the giver of the feast —

the creepers,

the chorus, or chanty, with which they accompanied their exertions. The sledge moved slowly at first, because of the tree roots and other obstructions, but once on clear ^{ed} ground, they placed rollers ^{be} underneath the sledge runners, and the progress was faster. There must have been about ^{one} a hundred and fifty men ^{pulling at} ~~attached to~~ the ropes when we saw them, and after they had dragged the stone for a hundred yards or more, we returned to the bungalow, meeting on the way another group of about ^{one} hundred men, going down to assist their friends. The libated leaves and the dead chicken were left on the sitw from which the boulder had been taken.

. In a couple of hours, they had dragged the stone to the road-side, at the edge of the village, ^{age a few weeks later} where ~~on the morrow~~, the second step in the ceremony was to be performed. They then all proceeded to the village, where ~~at~~ the house of Campani Lambu, ^{The given} a feast was spread. , where they drank some wine, after which all the inhabitants of the village collected ^{in the center of the village,} about an open space, where ^{The men and boys formed in a great circle.} the youths indulged in gymnastic feats. A young man of eighteen or twenty would emit a yell, ^{and then after time} and leap into the centre, then he would jump high in the air, landing first on one foot, and then on the other. ^{High jumping was the only athletic feat attempted} ~~The whole act seemed to be a question of high~~ jumping, and each ^{Youth in turn} ~~one~~ tried to rival his neighbor, in his method of high jumping, ^{the methods of} ~~emitting a yell at frequent intervals, sometimes~~ ^{often their} his efforts would be received with laughter or applause. After a dozen or more youths had shown their saltatory ability, an old man appeared on the scene, who, from the laughter that greeted him, we considered ^{annual concluded} must ^{have been} be the village jester. He was dressed in all the dance paraphernalia, and wore a hat with imitation horns, carried a spear in one hand, and in the other a wooden image. With mock serious face, and many funny gestures, he ^{running} ran higher and thither, leaping and turning, ^{Le} which created great merriment amongst the youths and children assembled. After he had been ~~the~~ highly appreciated and thoroughly photographed, the meeting ^{village head-} adjourned to the house of the man ~~who was giving the feast.~~

The women and children were crowding behind them.

The male population of the village. Standing, squatting, or sitting on benches made by inverting paddy mortars. Had collected in all the available places from

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~~From~~ the open space where the dance was held, to a point far below the house of Lambu, in all the available spaces and paths, ~~the male population of the village collected, standing, squatting, or sitting on benches made by inverting rice pounders, or by putting down pieces of wood.~~ Each person was given a leaf cup, filled with Zu, two pieces of ginger root, and some salt. *They nibbled at the ginger root, ate the salt,* ~~They sipped the liquid from the cup,~~ *and* when they came to the sour mash, which had settled at the bottom, *of the cup* they threw ~~it~~ back their heads, and allowed this mushy fluid to drop into their open mouths. Passing through this throng were ~~men~~, women and girls bearing jars and gourds filled with Zu, which they poured into the rapidly emptying leaf cups. It was noticeable that there was no drunkenness, and further, *the male dance* more, that it was only ~~men~~ who were sitting down enjoying the feast. *ed* The women acting as servitors on this occasion. We saw four little boys sitting on an upturned rice pounder, each with a huge leaf cup of toddy in his hand, and as we came by, they *are singing* ~~sang~~ the "hou hou," as though they were ~~pulling and~~ hauling ~~at~~ the stone; *and* ~~There was~~ one little boy not over four years old, sitting beside his father, *was* swilling his zu and eating

his salt and ginger root like a ~~man~~ man. They included us among ^{the} their guests, and insisted upon us carrying away the packets of salt and ginger root, which they said was according to their custom. They said that at the expiration of twenty days, ~~that this~~ ^{this} stone would be erected, at which time they would have another feast, when they ^{would} kill four mithun, twenty-five cows, and about ten pigs (a mithun costs about sixty rupees at this village.)

~~When~~ ^{primarily as an offering} they erect these stones, they sacrifice to their ancestors; ~~but it also has two other uses.~~ ^{but it} seems to purge the man from his sins, and also affords him some gratification for ^{strangers always} people who inquire "who erected this stone." There is ~~also~~ a secondary benefit derived from the attendant feast, for being so expensive ^{they} it brings the rich man back to the ^{financial} level of his ^{neighbors.}

~~House~~ ^{house}. The house of Kampani Lambu was the best Naga-house we saw. It was built like the Angami houses above described, with ^{it had} two big rooms, and a small compartment in the rear of the second room, where the wine vats were ^{stored} kept; and the roof was ornamented with big boards resembling horns, and the front of the building was ornamented with carvings, representing skulls and further decorated with white circles, made with whitewash. The thatch was especially well made, and ^d has been turned back ^{and twisted to form a rope} at the edge of the eaves, and twisted to form a rope finish.

we were *a man went*
~~While~~. While at Mao ~~we saw a man who was going~~ through the
village weeping, and ~~lamenting~~ *lamented* in a loud voice, that god had taken
his brother. This man was a ~~maken~~ *m*, living in the village of Mao.
His brother, who ~~lived~~ *had* at the village of Kosama, three miles away,
had just died, and the sorrow-stricken one, ~~was~~ returning to his
home *homeward*, ~~he~~ *he* was repeating over and over again that Orameh had ~~taken~~
his brother, and ~~had turned him to earth~~, and it was causing him
great sorrow. There are two gods ~~which~~ *who can* cause death, Orameh takes
them by the slow process of disease; Kechera comes swiftly, and
causes sudden death.

~~also~~. Orameh is the creator, having made the sky and earth.
Moreover, he is a beneficent god, while Kechara is the ~~evil~~ *the* god.
When they are ill, they take a black fowl ~~out~~ into the jungle,
where it is turned loose as an offering to Kechara. (This fowl
must of necessity be black, but the fowl offered at the selection
of a monument must be white.)

just as the Nagas do
The departed souls live in vallages after the ~~same man-~~
ner that they ~~did~~ here on earth. One of these villages, Katimi-
chi, is underground; the other, called Uchi, is "up above". Kechara
lives in Katimichi, but Orameh may live in both villages. When
they die a second time, in ~~Katamichi~~ *Katimachi*, they become flies, but when
this fly ~~dies~~, all trace of the soul is lost ~~to them~~. This
knowledge of the hereafter is obtained from dreams ~~which~~ *that come to* the old
men ~~have~~ *can*. They recognize this particular ~~fly~~ *soul inhabited*, because it has
black specks on its head, and they are very careful not to kill
it. If this particular ~~fly~~ *a fly of variety* lights upon their wine-cup, they will
not disturb it, but will say that their ancestor has come for a
drink.

Tangkhu Nagas.

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~~TANGKHULS~~. They are ^{not} so large nor ^{so} well formed as the Angami's, but ^{they} are said to be a very industrious tribe. They ^{men} ~~were~~ ^{have} their hair ^{of the head, growing} shaved on both sides with a two-inch broad strip, ^{in the middle} extending from the forehead to the nape of the neck, which grows to a length of about ^{about} two ^{in length} to two and a half inches, and stands up pompadour like a cock's comb, or the decoration on a Roman helmet. They ^{men also} wear large brass cylinders as ear ornaments, which pass ^{thrust} through the distended lobe ^{of both ears}. They wear ^{shell} necklaces of shells, and brass bracelets. Their costume, when they are at home, consists of a small cylinder of bone, about three quarters of an inch in diameter, and about three quarters of an inch in length. This is slipped over the foreskin, ^{ing} and forces the penis back into the sub-public and scrotal tissues, where it forms a bunch on both sides of the ring. This ^{" "}Phimosis does not seem to cause them any discomfort, and so long as the ring is worn, they seem to have no sense of shame, but once the ring is removed, and the ^{glans penis} glands ^{exposed}, they recognize their nakedness. In deference to cold weather and English prejudice, they occasionally wear blankets, but when working on the government roads, or when pursuing their usual ^{avocations} duties in their own villages, the ring ^{does duty} suffices for the needful clothing. We saw twelve of these Tangkhuls at Kairong, and photographed ^{some of} them, and each wore ^{men} the penis ring—

~~Tangkhu Nagas~~. Some Tangkhuls from the northeast of Manipur came ^{down} to the district office ^{to} pay their taxes, bringing with them two tusks of ivory for this purpose. They claim ^{ed} to have secured them from the Kuki's. They were sold at public auction, the taxes paid, and the balance returned to the Tangkhuls.

Aimon Nagas

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~~AIMON NAGAS~~. On the road between Manipur and Burmah, we passed several villages, which they said all belonged to a single tribe, the Aimon; but each village having a different name, the people were ^{usually} called, or classified, after the name of the village in which they lived. The first of these villages, ~~visited~~, was Kunow, consisting of about a dozen houses, ^{by} a stockade surrounded this village, and we entered through a gateway. The houses were well built, and consist of ^{were covered by a single roof} two houses set end to end. There is ^{were covered by a single roof of thatch.} a room and a veranda for each family. The floors ^{were} are of wood, and ^{and were} are raised from two to eight feet from the ground, and are covered with thatch, and were comparatively clean ^{for Nagas houses.}

The Aimon's are small of stature, and have no especial characteristics. Little girls cut their hair close all over the head, except a small fringe, ^{which} is left at the base of the neck. The men wear small brass ear-rings, and the women wear larger rings of silver, called "Quorbet", which are ^{worn} placed inside of the distended lobule. They weave cloth, and the women wear a skirt called Kumtang, also a head-cloth, which is called Mukamja. They have plenty of dogs, chickens and pigs, ^{the} which latter ^{being} are kept in separate houses. They ~~also~~ pound their paddy outside the houses, and use ^{ing} a small cylindrical paddy-mortar, ^{which} differing from any ^{we had} seen among the tribes to the northward. They were very hospitable, and brought water and food ^{for us and horses} for our houses. Inside of the stockade we also noticed the raised observation-platform, ^{their dead} which we had not seen since leaving Kohima. They bury ^{and} outside of the village, erecting a small headstone, and covering the grave space with slabs of smaller stone. Outside the village of Kunow, we saw a newly made grave, where in addition to the ^{head} stone and paving, there was a bamboo fence about six feet high, surrounding the grave. This was ornamented with bark strips, bamboo basket work, and little whirligigs, that whiz ^{zed} in the breeze.

The sacrificial place is just within the gateway, and was marked by the stakes on which they hung their offerings.

~~AIMON~~ They got up an impromptu dance for our benefit, both the men and the women dancing together. The music was furnished by some ^{of the} men, who beat upon two drums, and some brass platters with sticks, and also with their hands, while the audience joined in with their voices. At one time there were four women and three men dancing. They moved around in a circle, slowly beating the ground with alternate foot, the arms held out ~~from~~ the side, the hands moving gracefully, as they ^{slowly} swayed and turned, to the ~~slow movements~~ ^{time of the tempo}. It seemed a very sober and serious business, judging from the ^{or} expressions they were. The time of the music ^{was} is fast, but the ^{movement} motions of the dance ^{was} were slow. In addition to the music above mentioned, the men and the women sitting around in a circle, clapped their hands, and beat ~~time~~ on a horn, or a log of wood. ^{with sticks} They have another musical instrument, the exact counterpart of the Kelu^di, but this was not used to produce music for the dancers. As soon as one group of dancers became fatigued, another set took their places. But there was no variation in the figures produced.

XXXXXXX They have the stone-thrower, traps for catching birds, and spinning wheels at Kunow. The village of Kulen

The village of Kulen is situated on higher ground than Kunow, but contained nothing characteristic, and ^{consisted of} contained about twenty houses. They say that these two villages ^{were} at one time united, and were then known as Aimon. As we pursued our journey, we saw an occasional small village on some distant spur, which our guide said belonged to this same tribe. ^{but in comparison with the northern hills the inhabitants were fewer} I believe, however, that ^{formerly} this country has at one time has been more densely populated, for the jungle is thin, and the tall grass patches, marking the sites of former cultivation, were frequent. Burmese invasions and Kuki migrations might easily account for the disappearance of the former settlers. For these villages are on the direct road by which the Burmese kings invaded the Manipur valley.

Went below at X

~~VILLAGE~~. The last police post in the Manipur district, before reaching the Burmah border, is situated at the Naga Village of Sibong. ^{It is a} small settlement, ^{of the} belonging to the same Aimon tribe. Their houses, ornaments, and the dance were similar. They too volunteered to dance for our edification, but it was a poor affair. ^{and similar to the performance we had witnessed at Khow} Near one house they had placed a small tree, and at its base was a stone which ^{held in place four wooden} was anchored down by pegs. This, they claimed, was the god Konum (or Patin), ^{and} This was put here either to prevent, or to propitiate for sickness. A chicken ^{had been} is sacrificed, and they ^{smear} smear the blood on this tree. In the ^{is} village, there are several Y-shaped stakes, some were near the houses, while others were ^{elsewhere} set apart. ^{These} are erected at the time they sacrifice ^{to} cows and mithun.

^{villagers} We found them consuming large quantities of Zu, of the strained variety. A large jar of this intoxicant was ^{placed} brought in ^{from} the veranda ^{of a house} and then half a dozen ^{youths} at a time sucked the liquor through long bamboo ^{tubes}. In the evening, we had some athletic events, ^{in the long and high jumping pits} and we ^{which we all joined in} had no difficulty in excelling them, at the jumps, but one native could put the shot, in this case a stone weighing about fifteen pounds, as far as ^{any} of us; and he shouldered a log of wood, ^{too heavy for} to attempt.

[Faint handwritten notes at the bottom of the page, including "Burmah", "Manipur", and "Sibong"]

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