

Ao Nagas-

The Ao Nagas was one of the most interesting of the tribes we visited. There are a large number of ^{ao}villages between the Dikgoriver and the Assam plains and one village ⁿNumkum rivals ^dKahima in the number of its inhabitants. These villages seem much alike in appearances and we have mentioned the names of those places only, in which we noted something that seemed peculiar to that place.

The village of Now Gong is situated on the crest of a ridge where so many rocks crop out it would seem that no one could run with safety along the narrow ^{thoroughfare} central; yet the little girls and boys carrying their baby brothers and sisters on their backs slip along over these rocks without accident. It is a large village strung in zig-zag fashion from one Morang on the highest rock along the ridge to the Morang at the other end of the village. The projecting roof poles and their thatch covering extends across from one side of the street to another where they interfere with ~~their~~ ^{or} alternate ~~neighbor~~ ^{with a neighbor}; and down this arcade the people pass to and from their homes and fields.

You will see a man squatting at one side of the street making a mat of split bamboos; A woman anchoring her loom to the side of the ^uhose by tying the yarn beam to a post weaves her strip of cloth; while other women sit on the little benches by the side of the door ~~are~~ spinning cotton and gossiping,

but mostly they dry their rice, gin their cotton and do most of the other

work on the verandahs at the back of the house, where they are high above the

rocky hills. The stranger climbs up the steep twisting path from the jungle

covered valleys and come suddenly on this little village where all streets

led to the Morang. It is neat and clean and full of life; the children, the peop-

le, even the pigs seem well-fed, and from the upper Morang you can see the whole

town. Latung Nakshi was the head man of ~~Nangong~~ Nangong, or Merang Kung, as it is some

times called. Another Ao village, Santong, has two hundred and twenty six houses, pay-

ing two rupees each revenue; it has four head men; there are three different

"busties" packed together on a hog's back, and from the Dak-bungalow its looks

quite a fine village, but the rocks crop up in such a haphazard fashion

and the houses seem to cling on to the side of the hill wherever they can,

so that walking through the streets becomes an acrobatic feat. About a quarter

of a mile away is the fourth busty it is built on much better ground; the streets

being straight and nearly level. A Morang, with its accompanying ficus tree

and gong, crowns the highest point of a hill beyond. This last Khel.

The houses at Monsendi have less regularity about their construction than

those of Nowgong. They have higher side walls, and they have fewer swinging doors.

A frame work of bamboos acting as a door is propped up in front of the door-

way. Mongsendi is situated on smoother ground than Nowgong, consequently, the rear ends of the houses were not so high above the rocks, because the hill-sides were not so steep and at times the rear platform was wanting or was raised but a few feet from the ground. We never have seen savage people so fearless of strangers, they crowded around the bungalow all day, women and children as well as men, and at night when we had finished our evening meal, they came into the room and sat by the fire-side. We often went to their homes in the evening to see what their life was like; we generally found them sitting in groups around their own fire-side, talking over current events. Every now and then some one, but more often a boy, would be sent on an errand to a neighbors house. He would pick up a fire brand or a bundle of blazing reeds and for the moment this would light up the pitch-dark street, but would quickly disappear in a creaking doorway. Neighbor calls to neighbor without moving from his fire-side. The hum of voices can be heard through the thin walls, and the cooking fires glimmer through the chinks in the thatch and matting. When the meal is cooked, the curry is ladled out into wooden or brass dishes, and this together with the rice, and at rare intervals meat, in the form of stew, is all mixed together, and eaten with the fingers. They drink from gourd or bamboo cups, and some after they have eaten rinse their hands from the bamboo

water bottles. The chickens and dogs do not infest the houses to the same extent as they do at Tamlu. The platform by the side of the front door, the projecting ridge pole, the level bamboo floor of the central room, a screen-like partition, and a tiny corner room, all differentiates the Ao from the Miri houses that we have seen.

The accompanying sketch shows the ground plan of an Ao house with the names of the rooms, doorways, and such constant features as the rice mortar and the fire-place.

At one side of the entrance doorway ⁽¹⁾ is a small platform (2) on which they place baskets and tools and it also serves as a lounging place especially when the sun shines on that side of the house. In the first room (4) or Tion they keep the pigs, pound their rice, and on a rack fastened to the walls they hang the skulls of animals that have been sacrificed.

In the summer months, the mithun's heads remain on this rack, but in the winter time, because of frequent fires, they are stored in paddi houses this shows how highly the mithun skulls are prized. On the walls near by, they hang the pointed sticks with which they kill the pigs and chickens that have been sacrificed and also bundles of feathers which are tokens of the sacrifice.

A doorway(5) connects the Tiom with the Akidetsung, or living room(6) a self-closing door and a high steep keeping the pigs to their own quarters. In the Akidetsung they cook, eat sleep and gossip; and all the life of the house centers around the three ^{stoves} ~~stoves~~, Musutukun, which form the Atuplong, or fireplace. There are usually some small benches and blocks of wood, near the fireplace that may be used as seats or as sleeping places. A half partition at the rear of the house forms a small room(8) and chiefly for storage. A doorway(9) opens on a verandah, (10) at the back of the house, This is usually a rickety structure of poles and being high above the ground, we found it dangerous to walk upon it. The women spread their rice on mats, and put them on these verandahs. Choosing these elevated platforms in order to keep the chickens and pigs from eating their food supply while it is drying.

At Santong we saw a row of posts, one foot in diameter, two and a half feet high; these formed a line in front of a vacant lot, and naturely attracted our attention. Upon inquiry we found that this had been the home of the

richest man in Santong but that he and all his family except two boys had died within the last two years. According to custom, the neighbors had torn down home and so it will remain, until the boys grow to man's estate, when one of them will rebuild the house on the old site; the present Gang Bura, he who gave six ⁶feats of the Mithum, has a row of posts in front of his house; and the headman of the lower village has also this same peculiar distinction of posts in front of his house. This headman had also lost his son a year ago; consequently had closed his house and was living in a temporary home not far away, and although his old home is one of the best in Santong, down it will come at the end of the year, its timbers will be used for firewood. They will make a new paddi mortar and begin life in a new house under new conditions. It seems to be a fixed custom that when a man dies in a house they will leave that house for a year, and when they come again at the end of a year, they will tear down the house and erect a new one; every thing in the house save a few baskets, pots and clothing, which they use daily, are taken to another house and stored. The headman's house at Santong was a case in point, we found it deserted and closed.

In the village of Mokukchung we found houses, generally the home of an old man, or an old ^{wo}man, which was used for the purpose of assignation. Here the unmarried youths of both sexes would meet in the evening, it being a rule that the girls

of one khel would be courted by the boys of a different khel.

The Morangs or Aruchu are not so well built as at Tamlu nor have they fire-places^{with} in them, and are chiefly used as sleeping places; there being from six to nine² births in each. There are usually three big posts with figures carved upon them in the verandah of the Aruchu. The central post at its lower end has a carving which represents a buffalo-and above this the figure of an elephant with its head downward. Upon the posts at either side are figures which represent two tigers facing each other. Behind these central posts is a big mat bent into a half barrel shape which is the barrier separating the open verandah from the sleeping apartment; back of this matting barrel is a partition with a door-way, which leads into the sleeping room the bunks or² births are made of bamboo and are on either side of the passage way which leads to the far end of the Morang. The whole building is about seventy feet long, it is covered by a wedge-shaped roof of thatch which extends from the ridge-pole down to the ground on both sides, the ridge pole and a bit of thatch projects for ten feet beyond the roof at the front end reminding one of a hay-carrier on a Western barn. Along the edge of the roof, from this ridgepole projection down to the ground, is a decoration made from bunches of palm leaves which sway in the breeze.

there are bamboo poles ornamented with palm leaf strips, and also bundles of thatch looking not unlike small sheaves of oats, that extend from the ground to some ten feet above the ridgepole and are in probability intended to prevent the thatch from being displaced by the wind. Another had a central post on which was carved a woman's head and breast and a cow's head, and had in addition, a frieze representing hornbills.

At Mohukchung the gateway of the stockage^d was near the Morang but on the side farthest away from the village. This if necessary, could be strongly barred, and the approach to the gate was a narrow pathway up a very steep hill-side. Morangs are nearly always situated near gateways, on commanding positions, from which a view of the surrounding country can be obtained, and the young men sleeping in the guard house used to watch out for the enemy and sound the gong whenever danger was sighted. Nowadays, since watch is no longer of use, these Morangs during the daytime are used as clubs or lounging places and at night as sleeping places for the young men. All the Morangs at Mokukchung have the bamboo barrel like a doorstep, which is here called "semang" This is a barrier to keep the domestic animals from entering the Morang.

They call the gong "Sunking" ,it is kept under a shed outside the Morang,
and often is carved to represent the ^{water}thornbill bird or the buffalo. The gong
is beaten on many different occasions;it is their means of sending the call
to arms when the village is attacked;the return of a successful war party is
heralded by the gong beat,and it furnishes the music for the feasts and
dances.They say there are many ways of beating the gongand they showed us
how they beat it for the dances. Several men and boys each taking a billet
of wood or perhaps a billet in either hand,beat the sides of the gong in
chorus.They kept excellent time and some broke the time with a double beat
but always in regular sequence,so that they did not interfere with those
beating the slow measure, and always came in with their second stroke at
exactly the right time.This was the only time that we heard the gong beaten
while we were in the hills,except when the children were playing near the
gong,they would give it an occasional thump.

The forge is generally a very simple shelter on the outskirts of the village, in which are kept the essential tools for working iron. There is an anvil, consisting of a stone, or a piece of iron set in a stone; a pair of bamboo pumps or bellows, a few hammers and tongs, and a water trough, in which the blacksmith dips his tongs. There is a split bamboo brush for sweeping the charcoal into the fire. They know the use of oil in tempering their steel. The fireplace is a hole in the ground. A slab of stone is placed behind this, and clay is used to cover the ends of the bamboo which conducts the air from the bellows to the fire. They make many of their tools but the others they obtain from the bazaar. The blacksmith is an important personage in the village, and at evening when he leaves his work and goes to his house it is easy to recognize him as he passes along the street, because of the soot and charcoal with which he is covered.

At Nowgong there is a remnant of a stockade with a covered gateway; through this y
 you must pass on your way from the village to the burial ground. It is situated
 by the side of a trail with the jungle growing ~~all~~ thickly all about it. ~~and~~
 All ~~th~~ through this jungle are sharpened bamboo points sticking from the ground to ~~ke~~
 keep people from walking there. On either side of the pathway were rows of cof-
 fins on their bamboo supports, t hey were weather beaten and old for the most
 part, here and there was one or more of recent date and occasionally there was
 one that had fallen to the ground. The corpse is wrapped in a mat before it
 is put in the coffin which is made of palm leaves, and matting, and like the
 Miri coffin is supported on a bamboo framework, a covering of palm leaves
 is put on the coffin after it has been placed on its bamboo supports. They
 hang the ornaments, baskets, clothes, and utensils of the deceased, in front of
 his tomb and throw a blanket over the coffin. Ornaments of teeth, shells and
 beads are suitable, but ornaments of iron and brass are not propitious offer-
 ings and would not be left in the burying ground. "If anyone stole these
 ornaments or clothes from the burying ground they would surely die" said Lan-
 nu. He was much grieved because we were examining the skulls and bones that
 having fallen from the rotting changes, were strewn over the ground, and all the
 time we were in the burying ground he was very nervous and was in evident
 fear of the spirits that haunt the place.

A short distance beyond the burying ground, were the remains of fires, and frame works of bamboo on which were hung the shavings and other paraphernalia left there at the last burial. The burial ground is called Le Pruh, and the demon or god who inhabits this region is called Le Pruh Sung Rum. He is here considered an evil spirit. The Ao men would not come here at night, for fear of demons, and the children who followed us from the village came no near the burial ground than the gateway above mentioned, standing there in silent groups, until we returned. The Ao's mourn their dead for six days but they do not stop eating. After their burial they return to their homes, wash their hands in fresh water, and one of the old men will say to the god "Sing Rum or Ching Lum-
" do not kill any more of our people, but rest satisfied with the one you have taken". This same ceremony is performed no matter who the person that has died. During the mourning period the Ao's will not eat flesh of any kind for a month nor will they cut their hair or wear new clothing. They taboo the house for six days, or as long as the corpse remains in the house. The four old men who carry the corpse to the cemetery are paid for this duty, in removing the corpse they have no taboo against taking it through the ordinary doorway. The Ao' will bring a corpse into the house if it dies within reasonable distance, say a mile, of the village; otherwise, they will bury it where it was found.

The Aos have at least two gods, Manchu Long and Ching Lum or Tsing Rum as it is often pronounced. This latter god corresponds to Kowgong of the Miris.

Manchung Long is a beneficent god and they sacrifice to him at the feasts and also for recovery from illness. The Aos believe that Ching Lum resides in or near the Ficus tree; one of which, and generally of very large size, stands near the Morang in every village; they also assert that Ching Lum resides in the gong^{or} Tungkung. (Moymong affirms that all Nagas believe that Ching Lum of Kowgong lives in the gong and also in the rubber tree). These trees are planted near the Morangs because of it being the residence of the gods.

Others say that the gods live under the ground, at the root of the tree, and they make ~~him~~ offerings of rice and food to him after the sacrifices. We questioned the natives of nearly every village concerning this ficus tree, the gong and the stones piled at the base of the tree, but we did not get any clear idea of the belief on the subject. At times the old men were not sure whether the gods lived in the tree, in the ground, below the tree or in the rocks piled there. At other villages they had fewer doubts and would not waver when cross examined, and one and all agreed that the god was a spirit and never considered the inanimate object as a god, save in one or two cases detailed at ~~the~~ length when speaking of the godstone.

About the first of April, when the paddi is well advanced, the Aos have a feast at which they make ~~and~~ offerings of various kinds of foods to the gods.

The Aos have four festivals, Mutsu is the name of the big festival. About two months later they have the Talen Waluk. This to insure a successful crop of rice, fruit, etc. The Chamujah festival celebrated about six months later is essentially the old men's event, and is made on account of the successful crop which they have obtained from their gardens, and the good luck that has befallen their houses. Lum Pi is the road making festival (known to the Miris by the name of Mohh Ha). Having previously prepared the spirit and the food all the villagers meet on the appointed day, each man exchanges his packet of food and wine for that of his neighbor, and when they have finished the work of clearing the jungle, and all the wine is consumed, they hang these cups and gourds by the side of the road, near which the feast was held.

The name for rice beer is "Mitchum zu" and for strained beer is "Vu". But the universal name for spirit throughout the hills was "Tzu" or zu.

In every village we saw evidences that the sacrifice of a mithun was considered an event of great importance. In front of many houses was erected a Y-shaped tree trunk, which they said, represented the horns of the mithun. And on the house-posts were carved figures of the heads of the same animal.

When asked why they sacrificed so valuable an animal they always replied "because it brought renown to the sacrificer". And sometimes would add that it was pleasing to Ching Lum. They sacrifice this animal whenever they can secure enough money to buy one, and the accompanying materials for the feast.

It is a very expensive performance, and consequently, only very rich men can afford to sacrifice a mithun. It is estimated here that to give a good feast it is necessary to slaughter in addition to mithun, about ten cows, thirty pigs, and six cocks. It costs about three hundred rupees for the pigs, from one hundred to two hundred rupees for the mithun, and from one hundred to a hundred and fifty for the cows. This is a very large sum for a Naga to expend, yet there is one head man in this village who has given six feasts. These feasts are not associated in any way with the fixed festivals, and are given whenever a man feels that he can afford it. At such times, they send to all the guests, old and young, baskets of food, such as rice and meats. The Ao name for the mithun is tzsu (with a hiss).

The fact that the forked stick, and in some instances the place where the

the sacrifice is held is fenced off for sometime after the feast, supports the theory that the gods have something to do with the mithun sacrifice. The forked stick, which they told us represented, or stood for the mithun, is also used as a post to which the mithun is tied when it is slaughtered. They preserve the creeper, or other form of rope, with which the head is bound to the stake and before the sacrifice they sprinkle rice over the ground in front of this post. After the sacrifice they bring baskets of food and gourds of wine, and make offerings in front of this place, which for the time being acts as an altar. They then fence it around with bamboo sticks, and more Y-shaped branches of much smaller size. The particular sacrificial place which we examined had six of these small Y-shaped sticks, three of which they said were put down before the sacrifice, and three were afterwards added; and long after the feast, when we saw it, the place was still fenced off to prevent the domestic animals from intruding upon it. When the mithun is about to be sacrificed the fortune-teller "Airasensi" approaches the animal and ostensibly strikes the neck of the intended victim with the sacrificial dhow or Talang nok. This Talang nok is a handleless iron blade which is kept for this purpose alone and is not sharp enough to cut butter. After the "high priest" has gone through the form of laying the sacrificial dhow upon the neck of the victim, it is taken away and an ordinary dhow is used with which to inflict the death wound.

(Later we ascertained that the victim was not always quickly despatched, and that in all probability in the old days the blunt weapon was not without its use, for a slow death of torture was essential to the best result of the sacrifice). Mr. Williamson told us that the Aos torture a mithun, considering its spirit to be more powerful than their own, they think that after he is killed his spirit will remember how they were able to make him suffer, and his spirit will not only refrain from doing them injury but will also tell other demons and spirits that the Aos are not to be molested with impunity.

At the village of Mokokchung we saw the husband of a sick woman and his friends in the act of preparing a pup, a small pig, and a chicken, as a sacrifice to T sing Rum. They were singing the dog over a small fire which they had kindled by the side of the street. The dead pig was also lying on the ground, but it had been already singed and scraped. The pig and dog had been killed by thrusting a pointed bamboo through the heart. On the ground beside them was a little basket in which there was an egg, a plantain leaf on which there was some red rice, and two leaf cups, containing rice wine. A little chicken was sitting on the ground by the side of the basket. A small piece of the dog's and pig's flesh was added to the above basket of food, and presented to the god. The woman will not eat any of the dog's meat but the husband and friends will eat both the dog and the pig. The house in which this sick woman lives

will be tabooed. Tabu is called "Anambung", the leaves hanging outside of the door to indicate Tabu, are called "Sung Wa". At one place these leaves hanging on the front of the house, notified us that a child had been born, and for ten days this house would be Anambung. The men can come out for water and other necessities, but the women must stay inside for the full ten days. When the child is born, the mother of the girl officiates as midwife, but she immediately leaves and the husband alone remains to officiate as nurse. Before leaving the house the grandmother says to the child, "If you are our child you will stay with us, and live as our child; if you are not, you will go whence you came". That is it will die, and go to its future resting place. On the eleventh day, the grandmother returns, bringing with her rice, salt, and vegetables, and then the other relatives may come bringing similar presents to the husband.

When the Aos have succeeded in taking the heads of their enemies, they bring them back with them and place them first on the ground in the middle of the village for the celebration of the event, before they take them to their homes; This celebration consists chiefly of dancing about the pile of skulls, and lasts for a day and a night. A woman and a man, and another woman and a man and so forth alternating a woman and a man they form in a great circle each with their arms across the others shoulders, and dance about these skulls or heads; every now

a person puts his right foot on these heads as they dance about them. Each Khel goes share and share alike and each Khel has its own celebration, (The following note seems to conflict). "They have the same sacrifice after they bring back the heads from the jungle" But we believe that after the first dance they are taken to the jungle where they are hung up to dry and deodorize, before taking them to the houses. The house possessing one of these heads is respected; he who has the most heads is most respected, and it is also pleasing to Sing Rum to Ching Lum. If five men in a village have been killed or lost in battle and five strangers come to the village, they think that the gods must have sent these men to them, as return for those already lost, and they take their heads, they do not know how nor why head-hunting originated. They deny cannibalism with loud exclamations.

Hanging outside of one house at Nowgong we saw a small frieze, consisting of wooden masks and gourds marked with lime to represent human heads, that the owner had taken in battle, but which he was not able to carry away with him.

He was allowed by custom to put up these imitations; there were three wooden masks, and two gourds with appropriate streamers of palm leaves; subsequently we saw several more of these dummy heads hanging on the front wall at Nowgong.

Formerly the Aos kept slaves, but the government abolished that custom. Even in former times they could not kill them at will, nor could a freeman marry

a slave-girl. According to Lannu, an Ao may marry in his own Khel. He may also marry a girl from other villages of his own tribe, so long as they are not of his ~~own~~ same clan. They can not marry cousins, but they can marry the deceased wife's sister. If a woman is very "fortunate" she may have as many as twelve children. The Miri's have a proverb "He who has three daughters may ^{be} come very rich" the more children the happier they are, but they like the sons best, because the daughters when they marry, go to other peoples houses, yet this is compensated, because the bridegroom gives his service to the parents of the bride. For this reason the proverb about the three daughters may varify, for the bridegroom in some instances must serve his fatherinlaw for as much as two years. On the other hand, his sons remain with him until the son has a son, when he may set up an establishment for himself. When a man marries a girl, he must also make presents to her father, which being enumerated are, four dhows, ten to twenty spears, one shield, ten to twelve brass dishes, one boat, one cock, a wine strainer and some baskets. As soon as the girl becomes of age, the wedding may take place, but the girl continues to live at her own home, and the groom lives with his father, but comes to work for his fatherinlaw, thus meeting his wife daily. At the expiration of his service, he takes his wife to his fathers house, where they remain until they have children of their own; when, as above detailed, they can make a house for themselves. An Ao has but

one wife, th whenever he be a rajah, or just an ordinary Citizen, ^a another statement

in regard to the dowery, differs somewhat from the above. When an Ao girl

marries, the bridegroom gives to the father a dhow and fifty seers of rice.

A hog will be sacrificed, and a feast is given, the fathers of both parties

sharing the expense. An Ao may divorce his wife for being a scold, or for

any serious ^{mis} demeanor. When she leaves her husband, she takes the children, and lives

as a widow. Both ^{re} may marry. The children may have their own option as to

which parent they follow. If a woman is barren, her husband will send her away

and take another wife, but some other man will very likely marry her, thinking

to be more fortunate. There is no shame to the woman because of the barrenness

of ~~the w~~ for the fault may also be the mans. The brass disc "Laiyah" used as money

and also as a dowery for weddings, is worth two hundred seers of rice. The

discs are of different sizes they are measured by spanning the circumferences.

It seems to be worth about eight annas per single span.

The Ao men donot tattoo. All tattooing is finished before marriage, and a woman

must be tattooed; if not she is called a slave. The women tattoo on the chin,

breast, forearm and leg. On the chin there are four lines about a fourth inch in

width, and the other lines are just within the plane of the corners of the mouth.

On the chest ther is a figure representing a Jacob's ladder. And on the lower

part of the thighs and on the legs are designs by means of which one can dis-

tinguish between the Chungli and the Mongsem clans. They have a taboo or anambung when they tattoo, but it is only against strangers; that is, against anyone outside their own village for even a man from their own village can enter their house, but if a stranger should look at them while being tattooed, it would swell and become sore. They do not make sacrifices at the time they tattoo. They first tattoo the legs one year afterwards, that is, at the next slack season or the next ~~season~~, sitting they are tattooed on the chest, the next year on the chest. The next year on the hands and fore arms; the fourth year on the back of the calf, and the fifth year on the knee. As we were passing through the village of Juju or Susu, they told us that the best tattooees lived in this village, and presently we overtook a woman whose legs had been tattooed; that she was suffering great pain was evident from the way she was limping.

There were other women and one little girl whose chest had recently been tattooed, held her head in such a curious position that at first we thought it was a case of torti collis; but upon examining we found that her chin, neck and chest had been recently tattooed. She was also suffering from sapraemia.

In the village of Mokokchung we saw several women who were suffering from the painful effect of tattooing they were sitting around on mats on the sunny-side of the houses.

This(January) is the month for tattooing, for there is less swelling at this

colder season .Mokochung women have to go to Juju(Susu)to be tattooed,because there is no one in this village who practices this art. They pay three annas for each visit,and for the five visits a little more than a ruppe.

Tumshi was one of the most interesting ^{man} men met with in the Naga Hills, He is very rich,influentia, and extremely conceited. But he was quite friendly to us for he had orders from the goverment to furnish us with coolies and whatever was necessary for our comfort. He is a headman of the Mamai khel, which is considered the highest khel in Mumkum. His father was a very powerful rajaah in the days before the English goverment took control, and was chief over forty villages , five of which were Semas, four of them were Jotas, the rest being Aes. Tumshi has two grandsons whose names he insisted on our writing down, Saukalumbah and Misimirim. That Tamshui is very rich is proven by the fact that he has sacrificed about twenty mithun. There were about seventeen skulls in the verandah of his house when we visited it, some of the horns were very large. He made his first appearance at the bungalow, with cups of rice-beer in either hand , and insisted that we should drink a libation to our meeting.

He then invited us to visit his house, which we did; it was the best house in the village and aside from the skulls of the mithun, with which the verandah was ornamented, contained more and better household plunder than we had seen.

It was interesting to note his fondness for his grandchildren, how this selfish, conceited old chief came at their beck and call, and how yielded ⁱⁿ ~~to~~ every thing ~~th~~ to these naked little scamps, who seemed to appreciate the fact that they ruled ~~Tamshai~~ , who in turn ruled Nunkum. There are three clans at Nunkum; ordinarily there were only two clans in the Ao villages, but the Mamai clan of which Tamshi was the head man, made the third. This is the only Mamai khel in all the Hills (Williamson). The other khels were the Mongsem and the Chungli. The women of these clans can be distinguished from each other by the means of tattooing, and also the Mongsem girls tie their hair with a white string, while the Chungli girls use ^a ~~black~~ strings. We were not able to ascertain any distinctive marks between the men of the different clans.

They have a great variety of blankets in the different Ao villages. Blue colors predominated; but there were gray, red and blue striped, red and white striped and any combination of blue, red and white. They were all made of cotton the plant "Kumpa" being cultivated in the Hills. The dyes are either cultivated or found growing wild in the jungle, and the women spend most of their time during the winter months ^{at} cording, spinning, and weaving cotton. They call the blue-black dye "senuck" the blue dye is called serum, the red is called temerun. The blue and also the blue-black or dark blue, are obtained from the indigo plant "Mazack", which they grow in their gardens at Mokochung, as well as in small fields near the villages. To make this blue-black, they boil the dye when the thread is immersed in it. The same dye, when used cold produces the blue coloring. They dye both in the yarn and the cloth. In order to make this blue dye, they dry the indigo leaf and mix it with water and ashes. The red dye is obtained by boiling the bark from the root of the shrub, Tsun lun sun, together with the seeds of the Azu tree. These seeds must be soaked in water for a month before being boiled with the bark. They soak the thread in this dye for three or four days; then hang it out to dry; this gives a fast red color; but we were unable to ascertain the mordant, unless it is contained in the seeds. These blankets are worn by both sexes and save for the loin-cloth,

constitutes the only garment worn by the men to protect them from the cold winds of the winter months. When working and during the summer months they wear a narrow strip of cotton cloth bound around the waist, passing between the legs and hanging down in front for about eighteen inches below the waist line.

They sometimes ornament this loin-cloth by means of brass wire, in the form of clips. On very cold days and when it rains an Ao will wrap three or four blankets around his shoulders, they are usually long enough to reach to the ankles. The women wear a small blanket wrapped about the waist as a skirt.

This reaches to the knees and is her only garment when working, but ordinarily

they also wear from one to three other blankets over their shoulders or their heads. They carry their babies on their ~~backs~~ backs and support them by a blanket tied across the chest above the breasts; over this they throw a second blanket which includes both the baby and their own shoulders. Small children usually are naked, but when it is too cold for them they borrow a full sized blanket from their elders, there were no children's sizes.

The most popular ornament with the Ao men was a *torque* or collarette made by fastening two bear's tusks together by means of rattan and covering this joint with a piece of shell and a ^{corn} ~~cor~~melian bead. It is supposed to indicate that a man has taken a head when he wears such an ornament, but at the present time the custom is often infringed by the younger men. We saw many of these

collars composed of three tusks and had no difficulty in purchasing them from the wearer.

They have two holes for ear ornaments, and occasionally a man is met with who has three holes in his ears, the odd hole being a large one through the center of the conch. They may wear ornaments made of feathers, or of brass with chains and bells attached, but usually they fill these holes with plugs of raw cotton. The boys wear various sorts of ear ornaments, and in addition many of them also wear plugs of raw cotton, stuffed in the holes, which in some instances are made in the center of the ear conch. They wear ornaments made of feathers, deer's hair, and of beads, and some have bells hanging on the end of them. They wear necklaces of shells and beads and brass torques.

The hair is banged as though a soup bowl had been placed over the head, and the hair trimmed to the edge of the bowl, below this line the hair is shaven. The women have holes through the tops of the ears, through which pass large brass rings made from a wire coiled upon itself; this being very heavy is held in place at the side of the head by means of a string, which passes across the poll, to ^{the} a ring on the other side. Occasionally we saw a glass ornament worn in the hole in the lower portion of the ear. This is an imitation of an ornament of similar shape that, when made of crystal, will cost as much as

e ighty rupees. They are evidently very scarce for, although we heard of them often, we never saw one. The women wore elaborate necklaces of shells and carnelian beads. They part their hair in the middle twisting it into a knot at the back of the head, or twist it over the head like a Dutch girl's braid.

The little girl's heads are shaven clean with a brass razor, or rather with a piece of brass which acts in the capacity of a razor. Little boys, on the other hand, are designated by an oblong patch of hair which is allowed to remain just above the forehead, the remainder of the head being clean shaven.

The Aos do not blacken their teeth, and are not inveterate consumers of the areca nut, but they make up for this in the use of tobacco. Both sexes smoke the pipe, and it is almost constant use.

The Aos consider pig meat as being good enough for women, and reserve eggs, fowls, goats and cows for the use of the men.

When an Ao woman takes an oath, she bites her finger, saying "It is right," or "It is true".

The Aos are a pleasant, friendly people to visit, and never caused us any trouble. They always supplied us with the coolies we required and they did the X work assigned them, carrying often loads far in excess of the legal¹ forty pounds.

They were small of stature and of slender build.

We measured the height of eighteen men. The shortest man was four feet, ten inches high; the tallest five feet, four and one half inches.

The young chaprassi who came with us from Mokukchung was small of stature, but one of the most graceful youths we have ever seen. Once he was sent to Jorhat, a distance of seventy three miles, and he made the round trip, of a hundred and forty six miles, in four days. When the coolies carry loads up hill, the leader usually sings out "Hoi-he", the next man says "Hoi-hai" and the others fill in between with "grunt" grunt, "Hi-he", then "grunt grunt" and thus they go along a step by step. They always march in Indian-file. They have however one very objectionable habit, they never wash themselves in winter, and only do in summer because of the heat. Two men said they never had washed their faces in all their lives, and when we requested them to take a bath, there was a yell of dissent for, they said "It is cold weather now". One girl, who had washed her face, for some unknown reason, was pointed out, because of this unusual event. And she certainly was an improvement on the others. People of Mongsendi were notably less cleanly than at Now Gong. At times, when they would crowd around our fire-side in the evening, this neglect of the bath became evident to our olfactory sense, we noticed, on the other hand that their sense of smell was not so highly developed, and they missed the scent of cologne entirely, until we told them how to smell. This was especially

would come into the bungalow, smoking their pipes, and when the odor from their native tobacco would almost make us ill, they were not able to understand why we found it disagreeable. Dr. Furness who is an authority on stinks likened the smell of their tobacco to a wet dog, a musty hair-trunk and an undertaker's pocket.

We do not think that Nagas are more curious than the average savage, but such things as compasses, photographs, and the springlids of our watches interested them very much. One evening we were overhauling our traveling bags and they crowded round to see the contents. By the aid of the interpreter we explained the mechanism and use of a great variety of articles, to all of which they gave their profound attention. No lecturer ever had a more interested audience and no article from a needle and thread to the iris diaphragm of a camera lens, escaped their notice. An Ao will tell his own name, but will not tell the name of his parents. The following are some of the women's names: Nara Yong Pen. Atsung Saola. Yaphong Chila. Maiyan Lumlah. Tsubung Ulah. Tsatum Tunglah. The following are men's names: Tatung Kabah. Tekah Libin. Chini Sunglah. Sumpa Tibi. Taha Lemba. Tushi Kabah. Chibang Subah. Katibah. Long Rigang. Anok Wabah. Muri Nong Chut.

If you call especial attention to an Ao he is likely to yawn. We noticed one fellow who was wearing a blanket which we were trying to buy; each time he was asked the price of the blanket he would yawn; repeating the performance half a dozen times; nor was this the only instance that came to our notice for we often tried the same experiment.

At New Gong we saw a girl with pustular eczema. She had brought two eggs as a present to us in return for which we were to treat her. We never saw a more exaggerated case. Her head, neck, face and chest, were covered with pustules and open sores. Her eyes and nipples were especially raw, and her blanket was so incrustated with the dried pus and scabs that it was stiff and hard, like a board. This is a very common disease in the Hills, and we saw a boy who had a big abscess in his neck, which was evidently an infection from a sore on his scalp. Goitre is also a very common disease, and it grows to a large size, but never to the exaggerated forms seen in Switzerland. They took us to see a woman who had long been ill. She had Chronic Malaria and it looked like a hopeless case. In this village there were also two hunchbacks; they were regarded as being very unfortunate by the other villagers, who asked alms for them. Many of the Sepoys who have finished their time of service in the police, remain in the Naga Hills, nearly always near some police station, where they keep a few cows, and cultivate pieces of land, supplying the soldiers and officials with milk, butter, chickens and garden produce.

In nearly every case, they are Gourkas, or Nepalese, Whenever we came to a village

where there was a Sepoy colony, we were always supplied with the cook's necessities by these people. One evening, the dearest little girl, the daughter of an old Sepoy of the forty-second Gourkas, came up to the bungalow, bringing milk and eggs.

She was about nine years old, and was dressed like a Hindu. She had a red blanket thrown over her shoulders, her hair was well cared for, she had a little gold stud in her left nostril. She was a Chatri, and she told us that she was not yet married. She was not at all shy, but was very naive and pretty, and when her father came for her, she took us by the hand and led us out to the bungalow gate and there bid us goodnight with "Salaam Sahib". I think she was especially attractive to us because of her cleanliness which was in great contrast to the Naga children.