

COTTON. is grown in the Naga Hills, and they prepare it for all its stages to the finished cloth. They also buy it from the plains, either undyed or in some instances, especially with the Angamis, already dyed with the brilliant reds and yellow of German Aniline.

DYES. They have two dyes. Blue, which is obtained from Indigo of two sorts. The best is that which is obtained from India and which they now grow ~~grow~~ in small fields for their own use. The red dye is obtained from the bark of the root of at least one plant, if not two or more.

BASKET IN WHICH THEY PLACE OFFERINGS TO THE SPIRIT, was obtained by the side of the road as we passed from one village to the other, and was only one of many hundreds of the same kind that we saw. They are universally used in the Hills by the different tribes when they make offerings of food to the spirits, and are hung up with many other objects by the road side, in front of the house, or in the field, or wherever the propitiary offering was made.

BLETIA LEAVES. These leaves are hung over the rafters (see notes at the village of Kotsoma) and on these leaves at certain seasons, they pour libations of native wine to consecrate it to the Gods. This question of house posts of sacrifices in and out of the house, of offerings to the Gods on the house posts and elsewhere is an intricate subject.

JEWS HARPS. We found jews Harps in several of the villages.

The Miris have Jew's harps made of buffalo horn, and bamboo, a little girl about four years old who came to the bungalow, played the harp for our entertainment.

CHARMS FROM TAMLU. This charm rack is hung up in the living room and is a place of offering to a God called "Lon-kam-ni", who is the patron of the Chase. They make these offerings after each successful hunt, so that this God will enable them to be again successful. When they start for the Chase, they take small quantities of uncooked rice, cooked rice, ground ginger root, and wine, mixed them together, bind them up in plantain leaf packet and tie it to this charm rack; then taking hold of this packet they say - "Oh! Lon - kam- ni, give us a successful chase", and if successful, on their return they tie a piece of hoof or a few feathers or a bone to

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CHARMS FROM TAMLU (con.) this rack as a token. When a hen hatches her eggs, they take the remaining egg shells and tie them to this Matuck, saying "Lon-kam-ni, grant that our chickens may grow into large ones, and that they may not be lost or destroyed". During the Monyu festival, they make an offering to Lon-kam-ni saying - "We make you this offering that you may eat before us and not be displayed". If they neglect this, then he will not prosper the rice harvest, nor the brinjals, pepper, etc., for he is also the Harvest God.

TWO MONKEY TAILS. Stretched over pieces of wood. Used by the boys as dancing wands, in imitation of the more elaborate plumes used by the elders.

We found very few toys or play things among the Naga children. They sit around watching their elders listening to their conversation. They are always in evidence at every feast or other important event and form the audience. Snaring birds, making ear ornaments, and the various errands or duties sporadically imposed upon them occupies all their time.

STONE THROWER is used by the boys for killing birds, and they bake small pellets of clay in the regions where pebbles are hard to obtain. They have an endless variety of snares and traps by which they take small birds and mammals. This is the chief occupation of the small boys, and one constantly sees them going about the streets of the villages with a captured bird, or the brilliant feathers taken from some bird to make ear ornaments. They also make bird-lime by boiling down the juice of a tree. We watched two boys at Tamlu making this bird-lime, they were boiling the juice in a large iron kettle and spending much time and care in preparation. The snares and traps are of various kinds; but all depend upon the principle of a loop, trigger and a bow or bent tree. Some modification of these three factors was constant in all their traps.

CROSSBOW & ARROWS are pretty widely known amongst the different tribes; chiefly used by the boys, with which they shoot birds and small animals.

BROOM. Obtained at Nerhama. It is used to brush up the fireplace and was expensive because the peculiar grass from which it is made is not found near the village.

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MASH Mallet. Used in pounding the rice-mash for making beer. The rice is first soaked in water, then mashed with this mallet. The Angamis make a beer with a low percentage of alcohol, and use it in large quantities as an adjunct to their food. The other tribes also make a rice beer, stronger in alcohol by means of which they become intoxicated. The Angami men carry a cup or horn of this spirit in their hand all day long, and yet one seldom sees them intoxicated.

CARRYING YOKE. Introduced by the Kukis but used throughout the Manipur District. The strip that passes over the forehead carries most of the weight. As all burdens are carried on the back, this Yoke was the most intelligent adaption^{out} for carrying that we met with.

STOOL AND CHOOPING BLOCK. Obtained in a house at Tamlu. It is usually to be found by every fireside.

They also have small benches by the firesides, or a board supported by a block or a stone at either end. They seldom sit upon the ground, but ~~squatting~~ on their heels or ~~sitting~~ on some improvised seats. A larger board, or a few laid side by side to form a shelf, does duty for a bed.

RACK for hanging spoons, paddles etc. This rack was hanging over the fireplace in the house of an old woman at Kotsoma, and she parted with it, for a consideration with great reluctance. There were at least a dozen paddles hanging on it at the time and some of them she refused to sell.

RICE WINNERS AND SIFTERS. Rice winnowers are of various shapes. The more common one is spade shaped. They use it after the custom of all the world, throwing the rice up in the air, and while the wind carries away the chaff, the grains fall back upon the winnower and are again thrown up in the air. This is always the duty of the women, and is nearly always done in a special room inside the house; the chaff forming often an ankle deeper layer on the floor and a grey coating over ~~evrything~~, even to the ridge pole.

RAKE. When they put their rice out on the mats to dry in the sun, they stir it with a rake. A rude affair, it is true, but a very good copy of the rake to which we are accustomed. (*Nerkawa*)

CARRYING BASKETS. Carrying baskets of all shapes and sizes are in universal use. They vary somewhat from one tribe to the other, both in shape, size and material. Those used by the women, and sometimes by the men, in their periodical visits, very often are ornamented with figures, such as masks and the palm leaves which are also similarly used in connection with the ornamentation of heads. Some of the baskets intended for the carrying of rice and for the storage of food-stuffs have well fitting covers. There are rice baskets, however, of a conical form open at the top, that have no straps by which to carry them. This is supplied by the head band, ~~with~~ which no native ever goes without. These head-bands of plaited rattan are broad in the centre and then taper into a cord, and they can tie them at various lengths, depending on the size of the basket, and the height at which they wish to carry this basket on the back. In other words, they can adjust their load by means of this carrying strap. The skulls and masks on the baskets, have no special significance beyond ornamentation, so far as we know.

BAMBOO WATER BOTTLE. Obtained at Tamlu. All the water carried to and used in the houses is kept in these bottles. It is usually the duty of the women to carry the water, and as the villages are on the highest hills, and the number of these bottles is often considerable, the duty of carrying water for the household is very arduous.

GOURD WINE BOTTLE. Gourds are in constant use among the different tribes for both wine and water bottles, also as slop-buckets.

CARRYING SACKS. Frequently the natives carry a sack of woven cotton or net work, which hangs under the left arm, in this they carry their packets of food, tobacco, or their betel-nut when on their journey.

BETEL NUT. Nearly everyone, from the smallest child to the oldest man used betel. They chew the areca nut, siri-leaf and lime; together with tobacco, cinnamon-bark, or the bark of a creeper.

WHIRLIGIGS made from feathers, and so arranged that they will whirl. The boys of the village of Mao stick them in their hair, and as their villages are usually on tops of mountains, and there is nearly always a gentle breeze playing, these feathers whiz and whirl with every movement of the head.

This is but another one of the queer methods of ornamentation resorted

to by the Nagas boys.

SALT BUCKET. Salt is one of the most essential and expensive articles of food. Now-a-days it mostly comes by way of the plains, and there are certain tribes (as at Susu) who make it a business of carrying salt from the plains across the Dikko River where they exchange it for native wares with the tribes living beyond that border. In the district of Manipur there are some salt springs, which is one of the sources of revenue to the state. This salt is more highly prized by the natives of that region than the salt brought from England, and at Mao this salt was in common use. It is gray and mixed with earth and has not the same flavor as the foreign salt. It is not an uncommon sight to see an Angami, a lump of salt in one hand and his drinking horn in the other, every now and then nibbles a bit of the salt, in order to stimulate his thirst that he may consume larger quantities. Joddy.

THE FIVE MASKS strung on a stick and further ornamented by means of palm leaves were taken from the front of a native's house where they did duty as a substitute for human heads. This represents that the owner of the house had taken five heads in the various battles, and he was entitled in their absence to hang these dummy heads in their place. This was not a constant feature in all the villages. At Tamlu we saw the original heads ornamenting the front of a house. At Mao we saw the masks carved on the front of the house itself, and a further design equally as significant was the presence of a design representing the hornbill feathers. This question of ornamentation of the house was not clearly understood by us. In some instances we seemed to get positive evidence that these ornamentations were significant of heads taken in battle. In other cases they denied this as being the reason, and maintained it was a question of simply ornamentation. Furthermore, the ridge pole of the houses were, in many cases, very elaborately ornamented and resembled the horns seen on Swedish houses; but that they were made to imitate buffalo horns, or for any particular reason whatever, we could get no positive evidence.

EAR ORNAMENTS. There are also a great variety of ear ornaments. Among the Miri's the boys made them from the colored feathers of birds. The Lota men wear large pads of raw cotton in their ears. The Angamis have elaborate ear ornaments made of boar's tusks, a piece of a tin can, some goat's hair, cowrie shells, and the wing-cases of beetles.

SHIELDS The shields at Tamlu are made of raw-hide (buffalo). They are dyed or painted black, and ornamented near the top with tufts of dyed goat's hair. On the reverse side there is a rattan sling, through which the arm is passed. The anterior aspect has a ridge or fold down the centre. It is about three and a half feet long by two in width. We saw a tin imitation, probably made from Devoe's oil-tins. They also make a shield of matting-like construction, rattans being used, and it is shaped in the same way as the leather ones, but has not the central ridge or fold. It is convex in its transverse diameter. When they dance, they use a shield and spear. They crouch and jump, looking both ways; the spear is thrust forward and backward, which probably explains the point on both ends of the spear. The shield, borne on the left hand, is always kept so as to cover the vital parts.

TORQUES. There are many varieties of torques used by the different tribes. Those of the Ao tribe are made from boar's tusks, fastened together in the centre by means of braided rattan. These are only worn by chiefs or those who have shown an especial prowess in battle. Formerly, each pair of tusks represented a head taken in battle; but such is not now the case. (see notes) Brass torques were also worn by the Ao's and at Tamlu we found the boys wearing bands of braided straw and rattan about the neck, in imitation of torques.

ARMLETS. Worn by all the tribes and by both males and females. They are of brass, wood, pewter, rattan and ivory. These of ivory are very expensive and are naturally worn by the few. Wooden imitations of ivory armlets are very common. Armlets are worn just above the elbow, and when too large they are often made to fit by placing some gutta percha inside of the armlet. They also wear a variety of wristlets, or bracelets - the women more especially than the men; but at the dances the men also wear wristlets made of cowrie shells, braided straw or of bearskin, ornamented with cowrie shells and tufts of goat's hair. The women's bracelets may be of brass, rattan or pewter.

HORSES TAIL This ornament is used in the dances by nearly all the different tribes. It is worn over the sacrum and is held in place by means of a sash passing around the waist. The old dancer at Mao wore one and we saw many of them in the different villages. We inquired many times in the and at many places whether this ornament was intended to represent any particular object but the universal reply was that it was only an ornament.

CRYSTAL EAR-RINGS. Formerly these were made of crystal, cut and polished by the natives themselves at great expenditure of time and labor, and on that account were valued very highly. They are still so made trans-Dikko; but among the tribes of the three Ranges of Hills they are pieces of glass obtained in the plains but very often cut and adapted to this peculiar style by the natives themselves.

EAR Spirals of brass and hooks of brass to which are attached small chains bearing on the ends tufts of red goat's hair, may be seen in almost every village. The large brass spiral-rings worn by the Ao women pass through an opening in the upper part of the ear, and are then held against the side of the head by means of a cord connecting them which passes over the top of the head. In many instances the great weight of these rings had torn the opening free, and when an Ao girl attempts to run she has to hold her hands to these weights. These big spiral ear ornaments were a distinguishing feature of the Ao women.

From the village of Aimon these were the only people we saw wearing ear-rings of silver, and this peculiar shape is known only to the Aimon. The Tongkal wears a brass cylinder or a piece of cane doubled up so as to distend the opening in the lobe of his ear. The Angami may wear a long pencil made of brass to which are attached little brass chains, and some tribes use a porcupine's quill for the same purpose.

THE ROMAN shaped casque seems to be best known at the northern end of the Hills. The Angami hat used in dancing may have any number of feathers upon it, and the hat may be dispensed with and a frame that supports the feathers alone may be used instead of the hat. In addition to the shield, spear and hat, the Angami and many of the other tribes have additional ornaments which are used in the dances. These ornaments are decorated with goat's hair and consist of a sash, which passes over the right shoulder and is tied on the left, where it supports a small basket likewise decorated with goat's hair, in which in times of war are placed the bamboo points which they put in the trail when they retreat, so that the pursuing enemy may wound their feet. The dhow id also nearly always worn, also the horse's tail, and in addition they hang about their neck an oblong board covered with goat's hair and cowrie shells. They wear an apron of cowrie shells and across the chest, another ornament of hair and cowrie shells. In fact, when an Angami warrior is fully dressed for a dance his nakedness is pretty thoroughly covered by means of his ornaments, for even below his knee he wears leggings of plaited rattan. The plumes or wands of goat's hair may be held in the hand or borne on the shield.

SACRIFICIAL BLANKET. A special blanket worn only by the man who is giving the feast, or the one deputed to sacrifice the bullock. It is decorated with tufts of goats hair and small shells.

BAMBOO point used to pierce the heart of the pig or dog which is being sacrificed. This seems to be the only method of killing the sacrificial pig or dog.

SACRIFICIAL DHOW When about to sacrifice a Mithun the old man who acts as intercessor or high priest, first lays this weapon on the neck of the animal and asks it to act as their sacrifice. He then takes a sharp dhow and quickly dispatches the animal. This is the account given by the AOs, but we have reason to believe that this is but a brief outline of the ceremony and that as an actual occurrence quite another programme would be followed. By the law of the present government, they are compelled to despatch the bullock at once; in former years the death was one of torture, the beast being hacked and chopped as much as possible; they thought that when his spirit goes as their intercessor, he will think they are a very formidable people to be able to torture him so, and will on that account make a good report of them to the Gods, who will fear to inflict injuries upon them lest they arise and cause trouble to the spirits themselves. In other words, on account of bravado they were led to torture the sacrificial bullock, and to this day, when the official's back is turned, we make little doubt but that the bullock receives many an additional gash before it is killed. The bullock used as a sacrifice is the *Bos Frontalis* - it is commonly called Mithun. It is kept and bred by the Kuki's, who seem to be the people who supply the other tribes with these peculiar animals. It is known only to the Naga Hills. It is a magnificent animal when fully grown. The anterior half of the body is black with gray and ashy shading about the nose and eyes. The hind quarters and legs are white. they are docile in captivity; but are dangerous to strangers and easily revert to their wild state if turned loose. The one we measured (said to be four years old), measured 54 inches at the shoulders but as their legs are very short in proportion to other cattle, this height measurement gives only an imperfect idea of its tremendous size. These animals are sacrificed by the wealthy, whereby they obtain credit with the Gods and renown amongst their friends, and in many of the villages a large stone resembling the Druid Cromlechs is erected to perpetuate the memory of these feasts. This was true especially of the tribes living to the south of Kohima. In the northern district of the hills a "Y" shaped trunk of a tree was erected in front of the feast giver's house, to which the Mithun was bound before he was slaughtered, and where they also offered bits of food to the spirits. This "Y" shaped tree trunk becomes an altar.

EARTHENWARE POTS. Pots of various shapes are seen in every village. It is usually the duty of an old woman to make this pottery. There is no special place adapted for it. She brings her mud, sand and a couple of paddles to a sunny place in front of the house; she hammers and shapes out the clay to form a cooking pot; lets it sun-dry where it was made; then at some convenient time she carries these pots to the clearings and using the dry brush obtained from clearing the fields, fires her pots. They use scarcely anything else for cooking purposes. They also make some bowls on which to rest the end of the spindle when spinning cotton.

At Tamlu we stopped to see an old woman making pots; (we photographed her) she took a lump of clay made it into a cylinder, then putting an old net in her lap, she punched a cavity in the centre of that cylinder with an old dhow handle, then, patting it with a paddle to shape it around the outside, she inserted a round stone into the hollow made by the dhow handle and patted the outside of the clay with a paddle until she formed a cup. Another paddle, with a wrapping of string, was then employed to pat it to further thinness. The clay was still yielding, but from time to time she dipped the paddle in a little water, to keep it from drying too much. The wrapping on the paddle, or the cuttings on the paddle, give the design to the outside of the pot or jar. The pointed end of the paddle smooths the inside, when the cup is of the required thinness. This cup, or unfinished pot, looks like a sponge cup. Finally, she narrowed the neck, gauging its sizes for her stones, and used about three paddles. It was all very simple, and seemed that anyone can make pots, although only a few women in the village do so. They are set aside to sun-dry for twenty-four hours or more, after which they are burned.

Santong Ao pots. We saw fewer pots here than at Tamlu. Brass and iron kettles seemed to replace the earthenware cooking pots, and gourds are the universal bottles and buckets. Bamboo cups are likewise plentiful. I have no doubt that the absence of earthenware jars was due to the fact that the Ao's, being in better circumstances, purchase their brass and ironware pots from the bazaars in the plains.

STONE AND PIECE OF BAMBOO. This is the most primitive of cotton gins. By means of this stone and a section of Bamboo a Naga woman squeezes each separate seed from its ball of cotton, they also have a more elaborate cotton gin by means of which they can much more quickly gin their cotton. We were in the Hills several weeks before we discovered this gin, and were attracted to it by the squeaking noise which the roller made; Guided by the noise we found a woman sitting on the back verandah of a house; she was holding the gin to the floor by means of her feet, and feeding it with her left hand while she turned the rollers with her right.

size by a braided rattan of a fixed diameter. She had three

HOE. By means of this short- handled hoe they prepare their fields. They have no plows.

Hoe Used by all the tribes in the cultivation of rice fields. When they cannot obtain iron for these hoes, bamboo is used as a substitute. This does not apply to the Tamlu hoe.

AXE. This is the only weapon they have with the exception of their Dhows, with which to fell the jungle. It is sometimes made by the native blacksmith but of late years has been obtained from traders.

DHOW. The dhow or chopping-knife, corresponds to the Malay Parong, and is carried with them almost constantly. Formerly a weapon of defense, it is still used in any event and calling for either a pocket-knife or sword. They vary somewhat in shape and ornamentation among the different tribes. They are now often made in Birmingham or Germany, and sold to the natives by the traders in the plains; but before using them the local blacksmith re-temper and sharpens these weapons. The Dhow used in the dances, nearly always has the handle ornamented with goats' hair.

DHOW CASE STRINGS. The Dhow case is fastened to the waist by a string made from a strip of bark and a twisted cord, or as is usually the case, with a strap of woven cotton.

DHOW CARRYING CASE. Some modification of this wooden case is always used to carry their Dhow. It is held in place by means of a cord passing around the waist. It rests at the back, and the blade of the Dhow fits loosely into this scabbard, while the handle invariably flops over to one side. It would seem a very insecure method of carrying a sharp weapon by a people who wear no clothing below the waist; but I never saw a dhow fall from its scabbard.

IMPLEMENTS. Employed to strip the leaves from the grass used as thatch. The tall grass after it has been cut, is stripped of its side leaves; it is then tied in bundles and when all the preparations for the construction of a new house are completed, it is carried to the place.

On our way to Mokok Chung we passed a string of about one hundred and twenty-five natives, each bearing a huge bundle of grass, which is to be used for thatching a new house. At other places on the side of the trail we saw bundles, and small stacks of poles, which also will be carried to the village when the time comes for the erection of the house.

WOODEN IMAGE. An old man at Mao who was evidently the village jester used this as his bauble. (See photograph) There was no other explanation offered for its use and we saw no other like it.

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COMBS. Are made of bamboo, and are used by the women to straighten out their tangled hair. The combs are not sufficiently fine to enable them to remove the vermin which constantly infests the hair of their heads..

WIGS. We saw one old bald-headed man sitting by the side of his house whose peculiar hair attracted our attention. Upon closer inspection it proved to be a wig made of bear-skin, and upon our attempting to remove it, called forth loud protestations from its owner. This was the only instance of the kind we saw, but false hair in the shape of switches was frequently met with.

RAIN COATS. We found but the one rain coat in use, but various forms of hats modified so as shelter both from the sun and the rain seem to substitute for the rain coat. They use these latter more often as a protection against the sun when working in the fields, than against the rain. The sun protectors, or modified hats were made with a framework of rattan or bamboo which held the palm leaf in place.

BOTTLE for carrying the liquid obtained from the water-pipe. The saliva, juice and tobacco extractives which collect in the cup of the so-called water pipe, are taken out from time to time and placed in this bottle. This liquid is used to harden the teeth, and also as a medicine for stomach and bowel complaint. They take small sips of this mixture from time to time, without any evidence of distaste or disgust.

PIPES. There were two varieties of tobacco pipes. A straight stemmed pipe in which the tobacco is smoked in the ordinary way, was often ornamented with carvings of human faces and figures of animals. The other pipe, patterned similar to the German pipe, had a receptacle at the base of the bowl into which the juices and moisture collected. It was not a true Hubble-Bubble, because the smoke did not pass through the water. The Ao tribe were the greatest smokers of tobacco, and both men and women smoked almost incessantly. Iron pipes were also in use, and there seemed to be no particular variety adapted to either sex. The tobacco is not sun cured, and when it is smoked in one of these so-called water-pipes in a close room, the odor that arises can only be likened to that of a wet dog or an undertakers pocket. These comparisons are made by Dr. W.H. Furness.

DRINKING HORN. The horns of both the Mithun (*Bos frontalis*) and Water Buffalo are used for this purpose. Some of the larger horns will hold nearly three quarts, and the Angamis prize these horns very highly - the larger the better. They are used by all the tribes.

SLEDGE - HAMMER. Used by Blacksmith at the Village of Nerhama. Obtained with difficulty from the owner who had no substitute for it.

THE TWO MONKEY SKULLS tied together and bearing two horns ornamented with tufts of hair, were presented to us by our old friend Moymong. It had no particular significance, but was used as an ornament to hang over the door-way.

BRASS DISK. Used formerly as money. At present it is kept for the purpose of dowering a daughter when she is to be married. It is not in common use, being a survival of an almost forgotten custom.

TALLY SEEDS. The round seeds of are strung on a string and represent the number of baskets of rice which a neighbor has borrowed from a wealthier or more fortunate friend. These strings of seeds were seen hanging in many houses and seemed to be the only method of keeping tally which they employed. Whenever a borrower returned a basket of rice, one of these seeds are removed, and the string again hung in its place. These tally strings hang in the entrance way of the house, and anyone passing in and out, could easily abstract a whole string, let alone slip a few seeds from the string, and lessen the number of baskets which he would have to pay; yet such an occurrence never seemed to have happened; I never heard an instance of dishonesty in connection with these tally strings.

RICE TALLIES. or "ALAHU". In one house at Nungtung a Sema village we saw eleven of these rice tallies, having from two to twenty-three seeds, representing an equivalent number of "asili", or measures of rice.

MODEL of a drum. This particular form of drum or gong is known to the Miri's. All the other tribes have drums of a similar nature; but with different carvings, figures, and ornamentation. These drums are placed near the watch houses or Marongs, and are beaten at time of feasts and dances, and as also an alarm in time of war.

MODEL of coffin. This coffin is used by the Miri Nagas. It is placed in the jungle near the village. It is supported on small posts hedged around by a cheveu-de frise of bamboo points and is covered with cloth and mats. The carved figures on the front of the tomb, represent Hornbill's heads.

MODELS of the MORANG POSTS. The watch houses or Morangs of the different tribes were distinguished by the peculiar carvings on the two anterior posts which support the ridge pole. These carvings would be consistent throughout the different villages of that particular tribe, but intervening villages of that- a different tribe would have its own peculiar Marang posts. The Mithuns head, hornbill, tiger and men and women were the chief designs, and often they were so rudely executed we could not recognize what they were meant to represent.

LEGGINGS. The Angamis wear leggings made from plaited rattans, shaped so as to conform to the calf. Whether this was originally intended for use or ornamentation, we cannot say, but to-day they are generally worn on festal occasions and at the dances. We do not believe they originated because of the needs of protection, but it seems more in keeping with the desire for ornamentation.

HORNBILL FEATHERS. Hornbill feathers seem to be associated with the head-taking customs. The Angamis use them constantly in their dance ornaments, and on account of their expense, one or two for a rupee, they resort to the use of paper imitations of these feathers. So highly were they prized that we obtained them with difficulty, and they were invariably kept in a special case made from bamboos or a palm leaf. Paper imitations may be worn by a man who has not taken a head nor been in battle.

SPEARS. Spears ornamented with hair are used in the dances. They are not characteristic of any particular tribe, although I believe the Angamis make most of the "red-plush" variety.

SHIELDS. are now used chiefly for dances, and those of the Angami's are the most elaborately decorated. The Angami shield has a characteristic shape, it is covered with tiger, leopard or bear skin and the Angamis alone use feather plumes to decorate the shield. The Hornbill feather is used by all the tribes for decorating war and dance costumes. To this day a native usually carries his spear when he goes from home.

NECKLACES. These are commonly worn, and consist of a great variety of materials of different shapes and colors. The beads are made from glass, shells, seeds, and stones. Necklaces varying in designs from collarets to long strings may be further ornamented by means of bells and bits of bone, and the chank shell is a very common appendage to a necklace. One Naga wore a huge chank shell hanging by a string down his back. The Angamis are especially fond of the chank shell.

PEG TOPS are in common use and the boys fight them just as they do in our own country.

The Miri boys fight peg tops especially during the Monyu festival.

When the Ao boys spin a top, they hold it upside down, (according to our notion) point uppermost, and pitch it "under hand". As they have no smooth floors on which to spin their tops, they insert a palm leaf beneath its point, after they have set it to spinning.

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LOOMS. In every household there is a loom. Every spare moment of a woman's life is spent at the loom, and the needs of it are very evident, though not varied. The blanket is an article of constant use and constant wear. This loom is of the most primitive type. It is easily portable, quickly rolled up and stored away. They can as easily take it down, fasten it to a house post or a stake in the court yard, and begin their weaving. At the approach of strangers the weaver and loom have been known to disappear like a streak of lightning, and yet in some villages where they were not so shy, we had no difficulty photographing the women at their weaving.

SEEDS used in a game called "Toli". In playing the game an oval about six feet long is drawn, and the two largest seeds are set on edge at one end of this oval like a wicket. There are two sides - two boys on each side. The two boys whose side is "out" we shall call the wicket keepers, and they must sit behind the two upright seeds or the wicket. The two whose side is "in" go to the far end of the oval and roll their seed as near as they can up to the wicket but they must not upset the wicket until the second play - i.e. They then endeavor to flip the seed they have rolled, against and to upset the wicket. As the bowler rolls his seed towards the wicket, he may aid it to keep it from falling to one side or the other by guiding it with his hand; but he must not shove it. If it rolls too hard, he must stop it short of the edge of the ring or the wicket. If a man's roller or seed rolls out of the oval he loses his turn. Also, if after the seed has stopped rolling and the youth has had his shot or flip at the upright wickets and misses, he also loses his turn, and when both boys of the one side miss or forfeit their turn, the side is out and the wicket keepers have their turn at bowling. They keep tally of the number of times they knock the wickets down but there is no forfeit nor penalty. They flip or shoot the flat seed by using the middle finger of the right hand, this is held by the fingers of the left to form a catapult, and as it slips off, it gives the required impetus to the seed. The children play at this with all the avidity of natural born gamblers, and are perfectly oblivious to any one around them. I believe it is common to the entire Hills. We saw it played at Tamlu and again at Kohimi.

At Tamlu they call this game "Sokuk Ibah". The round seeds are called "Pai"; the triangular seeds, which act as the wicket, are called "Sokuk". The game is played in a similar manner, as above described, but at Tamlu they seem to have a more varied system of rolling and hurling the flat seeds. They are rolled by hand, or by the feet; in this latter method they are placed between the toes; between the heels and on the top of the

lifted heel and then by jumping they cast the disk. They even hold the disk between the knees, and by leaping throw the seed. Both boys and girls play the game at Tamlu.

FANS Used only for kindling the fire. In very general use.

FIRE MAKING. The Miris have no legendary origin for fire. Their old men have not told them whence it came. In order to make a fire, they take a piece of soft wood, split one end and insert a wedge at that end. This split wedge end rests on a piece of wood, to raise it off the ground. A notch is cut on the underside of the stick and a bundle of shavings is placed beneath this notch; then a strip of bamboo 2 and 1/2 feet long, 1/3 inch wide is passed around the stick, fitting into the notch. When this strip of bamboo is drawn backwards and forwards, slowly at first, then faster and faster it soon smokes; a spark catches on the shavings, and they quickly blow it into a flame. It takes less than forty seconds to make fire by this method; any kind of soft dry wood is used. Before starting to use the saw our young friend blew on it; that is on the bamboo strip, a sort of "Pooh", and he muttered an incantation- "for custom's sake"- for he did not know why. Nearly all the tribes require that the first fire lighted with in a new house must be kindled with the fire saw.

NEW FIRE. The Anganis are not now so particular about the use of the fire saw, as they were in former years. When a new house is built, they try to make fire with the saw, but if this fails, they will obtain it in some other way even resorting to the use of the Lucifer match..

OPIUM PIPE. Many of the Nagas living near the plains use opium. Moymong, our interpreter, was specially addicted to its use, and he showed the effects that are characteristic with those who use this drug. We went into Moymong's house, and found him with some of his friends smoking opium, the regulation opium pipe was in use, but of very crude construction. They do not dry the opium before it is placed on the pipe, and they use a coal of fire to ignite it. Opium such as he was using cost about eight annas a tola, and they buy it from Geleki. Moymong had been addicted to this habit for many, many years, and had all the constitutional characteristics of a confirmed opium smoker. He said he never would allow children to use opium, and knew full well its deleterious effects, saying that it kept him poor, and made his wife hate him.

CLOD BREAKER. In the preparation of the fields the soil is turned over by means of a large hoe and it is often left for some time before they break up the clods by means of this "Mehdu" (Mallet). We have seen a row of ten or a dozen women and boys moving slowly across one of these small fields breaking the clods so covered with dust one could hardly recognize their original color.

BLANKETS. Blankets are the most conspicuous objects of the Naga Hills. Every native wears from one to three of them, depending on the weather. Sometimes we thought one blanket was characteristic of a tribe until we met with the same blanket 100 miles further on used by a totally different tribe; though none were characteristic of any particular tribe, yet the majority of the tribe nearly always preferred a blanket of some special design. A woman fastens one of smaller size about her waist as a skirt. A second blanket is then fastened about her body just over her breasts and falls a little below her knees. The third blanket is then wound shawl-wise around the shoulders, or even over the head. The men and boys wrap themselves like a Roman in his toga, with from one to three blankets. They are all made of cotton and they are all dyed with native dyes. The Rengmas further ornament their blankets with designs made with a gummy substance obtained from boiling the juice of a tree.

RENGMA ORNAMENTED BLANKETS. See Farness notes as to significance of this.

LOIN CLOTHS. The men of all the tribes, except the Angamis who wear a short skirt; the Tongkels who wear the penis ring, and the Semas, who sometimes go naked, wear some form of the loin cloth. That worn by the Sema, when he wears one at all, being at the most two inches wide and hanging but a foot below his waist. This, in some places may also be made of bark ornamented with figures and tied so tight around the waist as to constrict it to a very narrow compass. This is done to improve the figure, contrary to the usual custom, the male, in this case is considered to be more beautiful the smaller the waist. The loin cloths of all the tribes other than those mentioned, are made from cotton woven into a long strip, passing several times around the waist, and the two ends hanging as a flap in the front. Sometimes, plain white, more often woven with designs, and occasionally stamped with figures.

BIRD SNARES - Senka. and bamboo case - Apun - for carrying the seeds and worms used as bait. The boys carry their snares by passing the short stick under their girdle and are frequently met with in the villages or on the trail carrying their captives, Rengma tribe, Nerhama. H.M.H. 59.

BAIT BASKET - Chinun - used by the boys of the Ao tribe to carry the worms, slugs and berries which they put on the bird snares. Santong. H.M.H. 60.

Tobacco pipe - Pün. used by both men and women of the Ao tribe. Merangkung. H.M.H. 35

WRIST BANDS - Kop - Worn by man of Ao tribe. Merankung. W.H.F. 21.

ARMLET - Mes-het-to- Worn by young men. Angami tribe, Nerhama. W.H.F. 23.

Three fragments of a Buddhist stupa- Said to have been found in Chetral
probably from Swat Valley. Garco, Boctrian period.

EAR ORNAMENTS - Naru - Worn by men of Ao tribe, Merongkung. H.M.H. 4.

FEATHER EAR ORNAMENT - Jei-mia- Worn by the men of Nerhama. H.M.H. 3

EAR ORNAMENTS - SHAMP - pañ - Rengma Nagas, Themokadima. H.M.H. 2

KNIFE - Zanki. - Used for reaping paddi or rice by the Rengma tribe
Themokadima. H.M.H. 70

KNIFE - Nok.- Used by the Ao tribe, Mongsendi. H.M.H. 71.

Knife with saw tooth edge used by the Angami tribe for reaping paddi.
Nerhama, H.M.H. 72.

HOE - Dur - Used in the rice cultivation by the Rengma tribe.
Themokadima. H.M.H. 73.

HOE - Mili Jung - Used by the Miri tribe. Tamlu. H.M.H. 74.

HOES- Alu lum - made from Bamboo used by the Ao tribe. Santong. H.M.H. 75

BAMBOO HOES - Ak wuh - Used by the Sima tribe. Nungtung. H.M.H. 76.

HOE - Koo - Used by the Miri Tribe. Tamlu. H.M.H. 77.

HOE - Alum - Used by the Ao tribe, Santong. H.M.H. 78.

HEAD BAND, Shitan. Worn by women of Miri tribe, Tamlu. W.H.F. 26.

SHELL ORNAMENTS, Niessaw, Worn pendant from the ears, by boys of Angami
tribe, Nerhama. H.M.H. 1.

TOBACCO PIPE. - Uti pūn. Used by the Ao tribe, Mongsendi. H.M.H. 39.

TOBACCO PIPE - Muku pūn. Used by Ao tribe. Santong. H.M.H. 40.

CLAY PIPE BOWLS. Maku-pūn so-Used in water piper by the Rengma tribe. Themok-adima. H.M.H. 41.

TOBACCO BOX- Muku autang. Used by the Ao tribe. Mokokchung. Tobacco is called Muku by the Ao Nagas. H.M.H. 42.

Bottle -Maku pūn su būn - Used by the Ao tribe. to carry the water collected from the water pipes. After the water has been used in a pipe for a few days it becomes dark brown in color. from the tobacco extractives and is then swallowed in small quantities. by the natives who consider it an excellent preservative for the teeth and a cure for toothache and dyspepsia. H.M.H. 43

MONEY BOX. - Tunkoh Used by the Miri tribe to keep the small coins of Indian mint which now circulate among them. Tamlu. H.M.H. 44.

BAMBOO CASE - Shung kok. Used by Miri tribe to carry the siri leaves, which together with the areca nut and lime they chew as a stimulate. Tamlu. H.M.H. 45.

DAMAR GUM - Kang. The lamp black collected from a plate held in the smoke of the burning gum is mixed with rice spirit and used as an ink for tattooing by the Miri women. Tamlu. H.M.H. 46.

BAMBOO CUP - Tūng In which is kept the ink used in tattooing by the Miri women Tamlu. H.M.H. 47.

- JEWS HARP - Kouki. Used by the Miri tribe. Tamlu. Jews harp and betel nut are given to the young women by the young men during courtship. H.M.H. 48.
- JEWS HARP - Tukku is played only by the girls of the Angami tribe, Nerhama H.M.H. 49.
- HAIR BRUSH - Kumitsu Used by the Ao tribe. Merangkung. H.M.H. 50.
- COMB - Komusu Used by Ao tribe. Merangkung. H.M.H. 51.
- COMB. Pék hür Used by the Rengma tribe. Themokadima. H.M.H. 52.
- COMB. - Shuhai Used by Miri tribe. Tamlu. H.M.H. 53.
- BRASS RAZOR. Kusunuk-Used by many of the tribes. H.M.H. 54.
- SWITCH. - Kussah Used by the young men of the Angami tribe. Nerhama. H.M.H. 55.
- SWITCH. - KUBOK Worn by the women of the Ao tribe. Santong. H.M.H. 56.
- BAMBOO Ak- tansu used to pierce the heart of the dog or pig, when making a sacrifice, this stick is then placed within the house and preserved. Ao tribe. Mokokchung. H.M.H. 57
- BASKET - Kōtsū used to carry the small fish which the women and boys of the Angami tribe scoop up from the ponds and irrigation ditches of their rice fields, Nerhama. H.M.H. 58.

EAR PENDANTS - Atsonsü liwa Worn by men of Rengma tribe, village of Kotsoma. W.H.F. 10.

EAR RINGS - Atsañzū Worn by men of Rangma tribe. Kotsoma. W.H.F. 12.

ORNAMENTS.- Nipai-roï. Worn in lobe of ear by men of Tungkhul tribe, Manipur District. W.H.F. 13.

EAR ORNAMENTS For men of Angami tribe, Nerhama. The boars tusk holds the ornament in place in the lobe of the ear. W.H.F. 14.

DHOW CASE - Zhan - bishu The bark string is tied around the waist. The case is at the back and the blade of the dhow being inserted the handle sticks up behind one or the other shoulder. Miri tribe, Tamlu. H.M.H. 65.

OPIUM PIPE - Khan-shung. The property of Moymong, a Miri headman. Tamlu. H.M.H. 33

WATER PIPE - Lung Kum pun. Used by the Ao tribe. Mongsendi. H.M.H. 34.

TOBACCO CASE. - Shiong. Used by the Miri tribe to keep their native grown tobacco, Tamlu. H.M.H. 36.

TOBACCO PIPE- Tsūm pūn. Used by Ao tribe. Mongsendi. H.M.H. 37.

IRON PIPE - ^{Ch}Shung. Used by the Miri tribe. Tamlu. H.M.H. 38.

ARWLETS. - Djiuwn. Worn above the elbow by women of Lota tribe, Koio.
H.M.H. 28.

BRACELET - Kaok pan Worn by women of Miri tribe, Tamlu. H.M.H. 29.

NECK BANDS. - Lang. Worn by boys of the Miri tribe. Tamlu. H.M.H. 30.

MAN'S EAR ORNAMENT, Terab-jakko, Lota tribe, Wokha. W.H.F. 15.

EAR ORNAMENTS - Pokok-Jū. Worn by the men of the Miri Tribe. Tamlu. H.M.H. 5

PENDANTS FOR THE EARS - Kūri. Worn by men of Ao tribe. Mokokchang. W.H.F. 3

EAR ORNAMENTS - KIRŪ Worn by men of the Ao tribe, village of Santong.
W.H.F. 4.

ORNAMENTS worn in the top of the ear by men of the Tungkhul tribe. Manipur
District. W.H.F. 5.

ORNAMENTS - Nawan Worn in the lobe of the ear by men of Miri tribe
in the village of Tamlu. W.H.F. 6.

ORNAMENTS. - Kūtū-nyh Worn in holes through the couch of the ear by men
of the Angami tribe, village of Nerhama. W.H.F. 7

ORNAMENTS - Alishi for the ears worn by men of Rengma tribe, village
of Kotsoma. W.H.F. 8

EAR PENDANTS - Yimbesu Worn by men of Lhota tribe, Village of Wokha. W.H.F. 9

MEN'S EAR RINGS - Efforho. Rangma tribe, Kotsoma. W.H.F. 11.

- COLLAR - Shibū of boars tusks worn by successful head-hunters of Ao tribe. With each head taken an additional pair of tusks is worn. W.H.F. 22.
- WOMEN'S EAR ORNAMENTS, Ajuhu, Miri tribe, Tamlu. These are made of porcupine quills and worn through the upper part of ear. W.H.F. 16.
- EAR ORNAMENTS, Vedimi. Worn through the lobe of the ear by boys of Angami tribe, Nerhama.
- NECK BAND - Territzū Worn by boys of the Angami tribe. Nerhama. H.M.H. 31
- BRACELETS - Jeh kah toh - Worn by girls of Angami tribe, Nerhama. H.M.H. 32
- EAR ORNAMENTS - Terah - Worn by the women of the Lota tribe, Koio. H.M.H. 7
- EAR ORNAMENTS - Segnohu- Worn by the men of the Lota tribe of Wokha H.M.H. 8
- EAR ORNAMENTS - Terah. Worn by the young men of the Lota tribe, Koio. H.M.H. 9.
- EAR ORNAMENTS - Appah. Worn by the men of the Miri tribe of Tamlu. H.M.H. 12
- EAR RINGS - Umbang Worn by the men of the Rengma tribe of Themokadima. H.M.H. 10.
- EAR RINGS - Meshenyeh Worn by the men of the Angami tribe of Nerhama. H.M.H. 11.
- EAR RINGS - Yung Mūn Worn by women. The rings pass through holes in the upper part of the ear and are supported by the string which passes over the top of the head. Ao tribe. H.M.H. 14.
- EAR PLUGS. - Worn by men. Tangkhul tribe, Manipur district. H.M.H. 13.

EAR ORNAMENT. - San juk chu. Worn by young men of Miri tribe.
Tamlu. W.H.F. 1.

PEGTOP. - Pang sung- Used by the boys of the Miri Tribe, Tamlu. H.M.H. 63

BASKET. - KIN tsun - Used to keep beads, shells or other trinkets.
H.M.H. 64.

✓ DHOW CASE. Nok lupsu. Used by the Ao tribe, Merangkong. The belt
is called Nok lup si. H.M.H. 66.

DHOW CASE.- Jei shah - Used by the Angami tribe. Nerhama. H.M.H. 67.

PEG TOP - Mezun and string Tsung Zu. Used by the boys of the Ao
tribe, Merangkung. The top is held upside
down when it is thrown. H.M.H. 62.

PEG TOP - Kū tò - Used by the boys of the Angami tribe. Nerhama.
H.M.H. 61.

ARMLETS - Kat toh, Worn by both sexes, Angami tribe, Nerhama. WHF 25

WRISTLETS - Runköp. Men of Ao tribe. Mongsendi. W.H.F. 18

ARMLETS. - of ivory and wood, Pumbong. Men of Ao tribe,
Mokokchang. W.H.F. 17

BRACELETS, - Peen worn by women of Rengma tribe, Themokedima. WHF 24

STRING FOR DHOW CASE. Zol - Kerü- Used by the Rengma Nagas - Themokadima.
H.M.H. 69

STRING FOR DHOW CASE. LEH Chübzhü Used by the Lota Tribe. Koi H.M.H. 68

BRACELET - Kaok - *fan* - Women of Miri tribe. Tamlu. W.H.F. 19.

CUFFS - Bankaju - Worn by men of Rengma tribe. Themokedima. WHF 20

- SILVER EAR RINGS - Guorbet. Worn by the Aimon women. The lobe of the ear is distended and passes around the outside of the ring. H.M.H. 15.
- EAR ORNAMENTS. - Kung Katey. Worn in three holes in the ear, by men of the Lota tribe. Koio. H.M.H. 16
- ARMLETS. - Jippah Worn by young men of Angami tribe, Sopumei (Mao) H.M.H. 17
- EAR PENDANTS - Tung pang. of glass worn by the women of the Ao tribe, Merangkong. Formerly crystal, ground and cut by the natives, was used instead of glass and was highly prized. H.M.H. 6.
- LEG RINGS - Pisaw. A bundle of these rings is worn on each leg below the knee, by men of the Angami tribe, Nerhama. H.M.H. 22.
- TORQUE - Kang shiri Worn by boys and girls of the Ao tribe. Merangkung⁹⁸ H.M.H. 19.
- BRACELETS. - Kehing. Worn by girls of Ao tribe. Merangkung. H.M.H. 20
- BRACELETS. - Geitoh. Worn by Angami tribe. Nerhama. H.M.H. 13.
- BRACELETS - Trumbun Worn by women of Lota tribe. Koio. H.M.H. 23.
- WRISTLET - Kūp Worn by men of Ao tribe, Mongsendi. H.M.H. 24.
- WRISTLET - ~~Am~~ tā-pā Worn by men of the Sima tribe. Hozuka. H.M.H. 25.
- ARMLETS - Tō-rūh Worn by women of Angami tribe, Nerhama. H.M.H. 21.
- ARMLET - Jyipah Worn by young men of Angami tribe, Nerhama, H.M.H. 26
- ARMLET - Ginzaw. Worn by women of Rengma tribe. Themokadima. H.M.H. 27.

Dr. H. M. Hiller Dr.

To Margaret M. Walsh.

1901.

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Dear Dr. Hiller:-

Enclosed herewith find bill amounting to \$28.80, which kindly O.K. and send to the party who is to pay same. I made the bill out in your name, but if not correct, you can return it to me, and I will make it out as per your directions.

Yours truly,

(signed) Margaret M. Walsh.

LOOMS. In every household there is a loom. Every spare moment of a woman's life is spent at the loom, and the needs of it are very evident, though not varied. The blanket is an article of constant use and constant wear. This loom is of the most primitive type. It is easily portable, quickly rolled up and stored away. They can as easily take it down, fasten it to a house post or a stake in the court yard, and begin their weaving. At the approach of strangers the weaver and loom have been known to disappear like a streak of lightening, and yet in some villages where they were not so shy, we had no difficulty photographing the women at their weaving.

COTTON is grown in the Naga Hills, and they prepare it through all its courses to the finished cloth. They also buy it from the plains, either white, or in some instances, as especially with the Angamis, already dyed brilliant reds and yellow of German Aniline.

DHOW CASE STRINGS. The Dhow case is fastened to the waist by a string made from a strip of bark and twisted cord, or as is usually the case, with a string or strap of woven cotton which may or may not be ornamented with colored figures.

CARRYING SACKS. Frequently the natives carry a sack of woven cotton or net work which hangs under the left arm in which they carry their packets of food, when on their journey, either tobacco or their betel-nut.

THE ANAGMIS SKIRT. 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.

BASKET IN WHICH THEY PLACE OFFERINGS TO THE SPIRIT was obtained by the side of the road as we passed from one village to the other, and was only one of many hundred of the same kind that we saw. They are universally used in the hills by the different tribes when they make offerings of food to the spirits, and are hung up with many other objects by the road side, in front of the house, or in the field, where ever the propitiary offering was made.

RICE WINNERS AND SIFTERS. Rice Winnowers are various shapes. The more common one is the spade shaped one. They use it after the custom of all the world, throwing the rice up in the air, and while the wind carries away the chaff, the grains fall back upon the winnower and are again thrown up in the air. This is always the duty of the women, and is nearly always done inside the house in a special room; the chaff forming often an ankle deeper layer on the floor and a beautiful gray coating over everything, even to the ridge pole.

CARRYING BASKETS. Carrying baskets are in universal use in all shapes and sizes. They vary somewhat from one tribe to the other, both in shape, size and material used. Those used by the women, and sometimes by the men, in their periodical visits ornamentation, and vary often are further ornamented with figures, such as masks and palm leaves, which are also similarly used in connection with the ornamentation of heads. Mask skulls they substitute with a Those obtained at Tamlu were especially so ornamented. Some of the baskets intended for the carrying of rice and for the storage of food stuffs have well fitting covers. There are rice baskets, however, of a conical form opened at the top, having no straps by which to carry it. This is supplied by the head band, with which no native ever goes without. These head bands of plated rattan are brought in the centre and then taper into a cord, and they can tie them at various lengths, depending on the size of the basket, and the height at which they wish to carry this basket on the back. In other words, they can adjust their load by means of this carrying strap. These skulls and masks on the baskets have no especial significance beyond ornamentation, so far as we know.

RAIN COATS. We found but the one rain coat in use, but various forms of hats modified from both shelter of the sun and the rain seem to substitute for the rain coat. They use these latter very often as a protection against the sun when working in the fields than against the rain. The sun protectors or modified hats were made from a frame work of rattan or bamboo with palm leaf between. The rain coat resembles that seen in China and Japan.

THE FIVE MASKS strunk on a stick and further ornamented by means of palm leaves are taken from the front of a native's house where they did duty as a substitute for human heads. This represents that the owner of the house had taken five heads in the various battles, and he was so entitled in their absence to hang these dummy heads in their place. This was not a constant feature in all the villages. At Tamlu we saw the original heads ornamenting the front of a house. At Mao we saw the masks carved on the front of the house itself, and a further design equally as significant was the presence of a design representing the hornbill Weathers. This question of ornamentation of the house was not clearly understood by us. In some instances we seemed to get positive evidence that these ornamentations were significant of heads taken in battle. In other cases they denied this as being the reason, and maintained it was a question of simply ornamentation. Furthermore, the ridge pole of the house were, in many cases, very elaborate and resembled the same thing seen on Swedish houses, but that they were made to imitate buffalo horns, or any kind of horns, or for any particular reason whatever, we could get no positive evidence.

THE TWO MONKEY SCULLS tied together and bearing two horns ornamental, with tufts of hair, are presented to us by our old friend Moymong, but it has no particular significance, but are used as a ornament to hang over the entrance door-way.

TALLY SEEDS. The round seeds of are strung on the string and represent the number of baskets of rice which a neighbor has borrowed from a wealthier or more fortunate friend. These strings of seed were saw hanging in many houses and seemed to be the only method of keeping tally which they employed. Whenever a borrower returned a basket of rice, one of these seeds are removed, and the string again hung in its place. These tally strings hang in the entrance way of the house, and anyone passing in and out, could easily abstract a whole string, let alone, chip a few seeds from the string, and lessen the number of baskets which he would have to pay, but such an occurrence never seemed to have happened; I never heard an instance of dishonesty in connection with these tally strings.

WHIRLIGIGS made from feathers, and so arranged that they will whirl. The boys of the village of Mao stick them in their hair, and as their villages are usually on tops of mountains, and there is nearly always a gentle breeze playing, these feathers whiz and whirl with every movement they make.

This is but another one of the queer methods of ornamentation which the boys resort to.

LOIN CLOTHS. The men of all the tribes except the Angamis wear a short skirt; the Tongkels who wear ring and the Senas who sometimes go naked, wear some form of the loin cloths, varying much in size. That worn by the Sena when he wears one at all being at the most two inches wide and hanging but a foot below his waist. This, in the summer, may also be made of bark ornamented with figures and tied so tight around his waist as to constrict it into a very narrow compass. This is done to improve the figure, contrary to the usual custom, the male, in this case, are considered to be more beautiful the smaller the waist. The loin cloths of all the tribes other than those mentioned, are made from cotton woven into a long strip, passing several times around the waist, and the two ends hanging as a flap in the front. Sometimes, plain white more often woven with designs, and occasionally stamped with figures.

BLANKETS. Blankets are the most conspicuous objects of the Moga Hills. Every native wears from one to three of them, depending on the weather. Sometimes we thought one blanket was characteristic of a tribe until we met with the same blanket 100 miles further on with a totally different tribe; and yet though none were characteristic of any particular tribe, yet the majority of the tribe nearly always preferred a blanket of some especial design. A woman fastens one of smaller size about her waist as a skirt. A second blanket is then fastened about her body just over her breast and falls a little below

her knees. The three blankets are then wound shawl-wise around the shoulders, or even over the head. The men and boys wrap themselves like a Roman in his toga, with from one to three of these blankets. They are all made of cotton and they are all dyed with native dyes. The Rengmas further ornament their blankets with designs made with a gummy substance obtained from boiling the juice of a tree.

RENGMA ORNAMENTED BLANKETS. See notes as to significance of this.

HORNBILL FEATHERS. Hornbill feathers seem to be associated with the head taking customs. The Angamis use them constantly in their dance ornaments, and on account of their expense, one or two for a rupee, they resort to the use of paper imitations of these feathers. So highly were they prized that we obtained them with difficulty, and they were invariably kept in a special case made from bamboos or a palm leaf.

LEGGINGS. The Angamis wear leggings made from plaited rattans, beautifully dyed and shaped so as to conform to the calf. Whether this was originally intended for use or ornamentation, I cannot say, but to-day they are generally worn on festival occasions and at the dances. I do not believe they originated because of the needs of protection, but it seems more in keeping with their desire for ornamentation.

DYES. They have two splendid dyes. Blue which is obtained from Indigo of two sorts. The best that which is obtained from India and which they grow in small fields for their own use only. The Red Dye is obtained from the bark of the root of at least one plant, if not two or more.

(See notes for further information on dyes).

JEW'S HARPS. We found Jew's Harps in several of the villages.

BLETIA LEAVES. These leaves are hung over the house post (see notes at the village of) and on these leaves, at certain seasons, they pour libations of native wine to consecrate it to the Gods. This question of house posts of sacrifices in and out of the house of offerings to the Gods on the house post and elsewhere is an intricate subject.

(for detailed particulars, see notes).

LIGHTS. The only lights we saw besides the imported kerosene lamps, was the use of fagots. Whenever one wishes to search for an object in the darkened corners of the house, he takes a fagot from the fire and swings it rapidly in front of him to keep the coal lighted, but not ablaze; proceeds on his quest, and at night, if you look down a village street, every few moments you hear a door creak, and then the bright moving end of a stick proceeds in a zig zag course from one darkened door way to another.

SLEDGE-HAMMER. Used by Blacksmith at the Village of Nerhama. Obtained with difficulty from the owner who had no substitute for it.

BAMBOO WATER BOTTLE. Obtained at Tamlu. All the water carried to and used in the houses is kept in these bottles. It is usually the duty of the women to carry the water, and as the villages are on the highest hills, and the number of these bottles is often considerable, the duty of carrying water for the household is very arduous.

MASH Mallet. Used in pounding the rice-mash for making beer. The rice is first soaked in water, when mashed with this mallet. The Angamis make a beer with a low percentage of alcohol, and use it in large quantities as an adjunct to their food. The other tribes also make a rice beer, by means of which they become intoxicated. The Angami men often carry a cup or horn of this spirit in their hand all day long, and one seldom sees them intoxicated.

FLUTE. Used by the Lotas. This flute is played by the youths when they sit in the Morang or Guard House, usually at night. The flute of the Miri's is much larger, and has a mellower note.

CARRYING YOKE. Introduced by the Kuki's but used throughout the Manipur District. The strip passing over the forehead carries most of the weight. As all weights are carried on the back in this region, this Yoke was the most intelligent adaptation for carrying we met with.

BROOM. Obtained at Nerhama. This peculiar grass is not found near this Village, and was somewhat expensive. It is used to brush up the fireplace.

TWO MONKEY TAILS. Stretched over pieces of wood. Used by the boys as dancing wands in imitation of the more elaborate plumes used by the elders.

STOOL AND CHOPPING BLOCK. Obtained in a house at Tamlu. It has alternate duty, and one is usually to be found by every fireside.

CLOD BREAKER. When the soil is turned over in the preparation of the fields by means of the large hoe, it is often left for some time before it is further prepared. Then the women usually break up the clods by means of this "Mehdu" (Mallet). I have seen a row of ten or a dozen women and boys slowly moving over a small field breaking clods, so covered with dust one could hardly recognize their original color.

HOE. Used in the fields. By means of this short-handled hoe all their plowing is done.

SACRIFICIAL DHOW. By means of this weapon the bullock is sacrificed for the feast.

DHOW CARRYING CASE. Some modification of this case is used by all tribes to carry their Dhow. It is held in place by means of a cord passing around the waist. It rests at the back, and the blade of the Dhow fits loosely into this scabbard, while the handle invariably flops over to one side. It would seem a very insecure method of carrying a sharp weapon by a people who wear no clothing below the waist; but I never saw a dhow fall from its scabbard.

GOURD WINE BOTTLE. Gourds are in constant use among the different tribes for both wine and water bottles, also as slop buckets.

EARTHENWARE POTS. Pots of various shapes are seen in every village. It is usually the duty of an old woman to make this pottery. There is no special place adapted for it. She brings her mud, sand and

a couple of paddles to a sunny place in front of the house; she hammers and shapes out the clay to form a cooking pot, lets it sun-dry where it was made; then at some convenient time she carries these pots to the clearings and using the dry ~~xxx~~ brush obtained from clearing the fields, makes a bon-fire and fires her pots. They use scarcely anything else for cooking purposes. They also make some bowls used to rest the end of the spindle when spinning cotton.

BRASS DISK. Used formerly as money. At present kept for the purpose of dowering a child when she is to be married. It is not in common use, being a survival.

FIRE~~+~~SAW . (See Notes)

FANS. Used only for kindling the fire. In very general use.

CHARMS from Tamlu. This Charm Rack is hung up in the ? and is a place of offering to a God called "Loñ-kam-ni", who is the patron of the Chase, and they make these offerings after each successful hunt, so that this God will enable them to be again successful. When they start for the Chase, they take small quantities of uncooked rice, cooked rice, ground ginger root, and wine, mixed together, bind it up in a plantain leaf and tie it to this charm rack; then taking hold of this packet they say - "Oh!Loñ-kam-ni, give us a successful chase", and if successful, on their return they tie a piece of hoof or a few feathers or a bone to this rack as a token. When a hen lays her eggs, they take the remaining egg shells and tie them to this Matuck, saying "Loñ-kam-ni, grant that our chickens may grow into large ones, and that they may not be lost or destroyed." It is said that during the Monyu festival, they make an offering to Loñ-kam-ni saying - "We make you this offering that you may eat before us and not be displeased". If they neglect this, then he will not prosper

the rice harvest, nor the brinjolles, pepper, etc., for he is also the Harvest God. All this from the Miri's.

RACK for hanging spoons, paddles etc. This rack was hanging over the fireplace of an old woman's house at Kotsoma, and she parted with it for a consideration with great reluctance. There were at least a dozen paddles hanging on it, some of which she would not part with.

AXE. This is the only weapon they have with which to fell the jungle, except their Dhows.

DHOW. The Dhow or shopping-knife, corresponds to the Malay Parong, and is carried with them almost constantly. Formerly a weapon of defense, it is still used as a pocket-knife and sword. They vary somewhat in shape and ornamentation among the different tribes. They are now often made in Birmingham or Germany and sold to them by the traders in the plains; but before using the local blacksmith re-temper and sharpens these weapons. The Dhow used in the dances is nearly always ornamented with goats' hair.

WOODEN IMAGE. Used by an old man at Mao who was evidently the village jester, and this was his bauble. (See photograph)

DRINKING HORN. Both the Mithum and Water Buffalo horns are used for this purpose. Some of the larger horns will hold nearly three quarts, and an Angami prizes these horns very highly - the larger the better.

OPIUM PIPE. Many of the Naga's living near the plains use opium. Moymong, our interpreter, was specially addicted to its use, and he showed the effects that are characteristic ~~xx~~ with those who use this drug.

IMPLEMENT used to strip the leaves from the grass used as thatch. Nearly all the houses have thatched roofs, and the preparation and carrying of thatch is a very arduous duty. The tall grass is stripped of its side leaves after it has been cut; it is then laid in bundles and tied, and when all is ready is carried to the house. I have seen a hundred men in line, each carrying his load of thatch.

BOTTLE for carrying water from the water-pipe. The saliva, juice and tobacco extractives which collect in the so-called water pipe, are taken out from time to time and placed in this bottle. It is then used to harden the teeth, and as a medicine for stomach and bowel complaint. They take small sips of this mixture from time to time, without any evidence of distaste or disgust.

HOE. Used by all the tribes in the cultivation of rice fields. When they cannot obtain iron for these hoes, bamboo is used as a substitute. This does not apply to the Tamlu hoe.

HORSES TAIL. An ornamentation used in the dances by the different tribes. It is tied at the back. (Notes)

STONE and PIECE OF BAMBOO. This is the most primitive cotton gin. By means of this stone and stick a Naga woman will squeeze the seeds from the bolls of cotton, doing one at a time. They also have a more elaborate cotton gin, in which the endless screw principal is applied to the roller, by means of which they can much more quickly gin their cotton. We were in the Hills several weeks before we discovered this gin, and were attracted to it by the squeaking noise which the roller made; by following up the noise we found a woman standing on the verandah of a house holding the gin to the floor by means of her feet, feeding it with her left hand while she turned the rollers with her right.

MODELS of the MORONG POSTS. Each watch house of the different tribes was distinguished by the peculiar carving on these Morong posts. The two anterior posts supporting the ridge pole bore certain figures, such as a Buffalo head, or a Hornbill, carved upon them, and this carving would be consistent throughout the different villages of that particular tribe, but an ^{intervening} ~~and different~~ village of a different tribe would have its own peculiar Marong posts.

MODEL of coffin. This coffin is used by the Miri Naga's and is placed in the jungle near the village, supported on small posts. The carved figures on the front of the tomb, represent Hornbill's heads.

MODEL of a drum. This particular form is known to the Miri's. All the other tribes have drums of a similar nature; but with different carving, figures, and ornamentation. These drums are placed near the watch houses or Marongs, and are beaten at feasts and dances, accidents, and as an alarm in time of war. (See notes)

TORQUES. There are many varieties of torques used by the different tribes. Those of the Ao tribe are made from boar's tusks, fastened together in the center by means of braided rattan. These are only worn by Chiefs or those who have shown an especial prowess in battle. Formerly, each pair of tusks represented a head taken in battle; but such is not now the case. (See notes)

Brass Torques
were also worn by the Ap's and at Tamlu we found the boys wearing braided straw and rattan bands about the neck, in imitation of torques.

ARMLETS. Worn by all the tribes by both males and females. They are of brass, wood, pewter, rattan and ivory. Those of ivory are very expensive and are naturally worn by the few. Wooden imitations of ivory armlets are very common. They are worn just above the elbow, and when an armlet is too large, it is often made to fit by

means of gutta percha which is placed inside of the armlet. They also wear a variety of wristlets, or bracelets - the women more especially than the men; but at the dances the men also wear wristlets made from cowie shell, or braided straw or bearskin, ornamented with cowie shells and tufts of goat's hair. The women's bracelets may be of brass, rattan or pewter.

EAR ORNAMENTS. There are also a great variety of ear ornaments. Among the Miri's the boys use them made from the colored feathers of birds. The Lota men wear large pads of raw cotton. The Angami's wear elaborate ear designs, chiefly an adaptation of boar's tusks, tin can, goat's hair, cowie shells, and wing cases of the beetle.

NECKLACES. These are commonly worn, and consist of a great variety of shapes and colors. Beads made from glass, shells, seeds, and stone, further ornamented by means of bells, bits of bone, in designs from collarets to long strings, and the chank shell is a very common appendage to a necklace. I have seen one Naga with a huge chank shell hanging down his back suspended by a string. The Angami's are especially fond of the chank shell.

SEEDS used in a game called "Toli". An oval about six feet long is drawn, and the two large seeds are set ~~xxxxxxxxxxxx~~ on edge at one end of this oval. There are two sides - two men on each side. There is no penalty to pay. The two men whose side is "out" we shall call the wicket keepers, and they must sit behind the two upright seeds or wicket. The two whose side is "in" go to the far end of the oval and roll their seed as near as they can up to the two seeds set on edge at the far end of the oval. They then endeavor to flip the seed they have rolled against and to upset the two seeds which act as wickets. As the bowler rolls his seed towards the wicket, he may aid it to keep it from falling to one side or the other by guiding it with his hand; but he must not shove it. If it rolls too hard, he must stop it short of the edge of the ring. If a man's

roller or seed rolls out of the oval he loses his turn. Also, if after the seed has stopped rolling and the youth has had his shot or flip at the upright wickets and ^{misses} ~~xxxxx~~, he also loses his turn, and when both of the one side miss or forfeit their turn, the side is out and the wicket-keepers have their side at bowling. They keep tally of the number of times they knock the wickets down. They flip or shoot by using the middle finger of the right hand, which is held by the fingers of the left, and as it slips off, it gives the required impetus to the seed. The children play at this sport with all the avidity of natural born gamblers, and are perfectly oblivious to any one around them. I believe it is common to the entire Hills. We saw it played at Tamlu and again at Kohimi.

PEG TOPS. Also in common use, and the boys fight them just as they do in any other Country.

SALT BUCKET. Salt is one of the most essential and expensive articles of food. Now-a-days it mostly comes by way of the plains, and there are certain tribes (as at Juigu(?)) who make it a business of going to the plains for sale and then carrying it trans-Dikko where they exchange it for native wares with a tribe living over that border. In the district of Manipur there are some native salt springs, and it is one of the sources of revenue to the State. This salt is more highly prized by the natives of that region than the salt brought from England, and at Mao we saw this salt in common use. It is gray and mixed with earth, and has not the same flavor of the foreign salt. It is not an uncommon sight to see an Angami carrying a lump of salt in one hand, and his drinking-horn in the other, and every now and then nibbling a bit of the salt in order to stimulate his thirst to enable him to consume larger quantities of native spirit.

CRYSTAL EAR-RINGS. Formerly these were made of crystal cut and polished by the natives themselves at great expenditure of time and labor, and on that account were valued very highly. They are still

so made trans-Dikko; but among the tribes of the Three Hills they are pieces of glass obtained but very often cut and adapted to this peculiar style by the natives themselves.

SILVER EAR-RING. From the Valley of Aimon. These were the only people we saw wearing ear-rings of silver, and this peculiar shape is known only to the Aimons. The Tongkal wears a brass cylinder or a piece of cane doubled up so as to distend the opening in the lobe of his ear. The Angami may wear a long pencil made of brass to which are attached little brass chains, and some tribes use a porcupine's quill for the same purpose. (See below - continued)

SPIRALS of brass, Hooks of brass, to which are attached small chains bearing on the ends tufts of red goat's hair, may be seen in almost every village.

COMBS. Are made of bamboo, and are used by the women to straighten out their hair. They are not sufficiently fine to enable them to remove the vermin which constantly infests the hair of their heads.

Continued - Ear-Rings. The peculiar brass spiral rings worn by the Ao women pass through an opening in the upper part of the ear, and are then held against the side of the head by means of a cord passing over the top of the head. In many instances the ~~xxxx~~ great weight of these rings has torn the opening free, and when an Ao girl attempts to run she has to hold her hands to these weights. This was a distinguishing feature of the Ao women.

PIPES. There were two general varieties of tobacco pipes. One in which the tobacco is smoked in the ordinary way, with a straight stemmed pipe. This was often ornamented with carvings of faces and animals. The other pipe, patterned similar to the German pipe, had a receptacle at the base of the bowl into which the juices and moisture

collected. It was not a true Hubble-Bubble, because the smoke did not pass through the water. The Ao tribe were the greatest smokers of tobacco, and both men and women smoked almost incessantly. Iron pipes were also in use, and there seemed to be no particular variety adapted to either sex. The tobacco is cured, and when it is smoked in one of these so-called water-pipes in a close room, the odor that arises can only be likened to that of a wet dog.

SPEARS. The spears ornamented with hair are chiefly used in the dances. They are not characteristic of any one particular tribe, although I believe the Angami's are the ones who make most of the red plush variety. Shields also are now-a-days chiefly used for dances, and those of the Angami's are the most elaborately decorated. The Angami shield has a characteristic shape, and it was the Angami's alone who used feather plumes to decorate their shields. They use tiger, bear and leopard skins to cover their shields. The Hornbill feather is used by all the tribes for decorating war and dance costumes.

hat
The Angami dance ~~kind~~ is characteristic, and it was only amongst the Angami's that we saw imitation Hornbill feathers. The Roman-shaped casque seems to be best known at the Northern end of the Hills, and on trifling or ordinary journeys now-a-days the native wears no hat at all. The Angami hat used in dancing may have any number of feathers upon it, and the hat may be dispensed with and ~~the~~ a frame that supports the feathers alone may be used instead of the hat. In addition to the Shield, Spear and Hat, the Angami and many of the other tribes have additional ornaments which are used in the dances. These are largely decorated with goat's hair and consist of a sash which passes over the right shoulder and is tied on the left where it supports a small basket likewise decorated with goat's hair, in which are placed the bamboo points which in times of war they put in the trail when they retreat so that the pursuing enemy may wound their

feet. The Dhow is also nearly always ~~xxxx~~ worn and the horse's tail, and in addition about their neck they hang an oblong board (?) covered with goat's hair and cowie shells. They wear an apron of cowie shells and across the chest another ornament of hair and cowie shells. In fact, when an Angami warrior is fully dressed for a dance his nakedness is pretty thoroughly covered by means of his ornaments, for even below his knees he wears leggins of plaited rattan. The plumes or wands of goat's hair may be held in the hand or borne on the shield.

CROSSBOW & ARROWS are pretty widely known amongst the different tribes; chiefly used by the boys, with which they shoot birds and small animals.

STONE THROWER is used by the boys for the same purpose, and they bake small pellets of clay in regions where pebbles are hard to obtain. They have an endless variety of snares and traps by which they take small birds and mammals. This is the occupation as a rule of the small boys, and one constantly sees them going about the streets of the villages with a captured small bird or the brilliant feathers from some bird which they have taken, with which they make ear ornaments. They also make bird-lime by boiling down the juice of a tree. I watched two boys at Tambu who were making this bird-lime, boiling the juice in a large iron kettle and spending much time and care in its preparation. The snares and traps are of various kinds; but all depend upon the principle of a loop or trigger and a bow or bent tree. Some modification of these three factors was constantly in all their traps.

SACRIFICIAL BLANKET. A special blanket worn only by the man who is giving the feast, or the one deputed to sacrifice the bullock.

BAMBOO point used to pierce the heart of the pig or dog which is being sacrificed. This seems to be the only method of producing

death for the sacrificial pig or dog. The bullock which is sacrificed is killed with the Sacrificial Dhow above mentioned. By the law of the present government, they are compelled to despatch the bullock at once; in former years the death was one of torture, the beast being kacked and chopped and tortured as much as possible for the reason that they considered that by ~~x~~ torturing him, when his spirit goes as their intercessor he will think they are a very formidable people to be able to torture him so, and will on that account make a good report of ~~them~~ to the Gods, who will fear to inflict injuries upon them lest they arise and cause trouble to the Spirits themselves. In other words, on account of bravado they were led to torture the sacrificial bullock, and to this day, when the official's back is turned, we make little doubt but that the bullock receives many an additional gash before it is killed. The Bullock used as a sacrifice ^{the} is ~~a~~ Bos Frontalis - it is commonly called Mithun. It is kept and bred by the Kuki's, who seem to be the people who supply the other tribes with these peculiar animals. It is known only to the Naga Hills. It is a magnificent animal when fully grown. The ~~xxxxxx~~ anterior half of the body is black with gray and ashy shading about the nose and eyes. The hind quarters and legs are white. They are docile in captivity; but are dangerous to strangers and easily revert to their wild state if turned loose. The one we measured ~~xxxxxx~~ (said to be four years old), measured 54 inches at the shoulders; but as their legs are very short in proportion to other cattle, this height measurement gives only an inferior idea of its tremendous size. These animals are sacrificed by the wealthy, whereby they obtain credit with the Gods and renown amongst their friends, and in many of the Villages a large stone resembling the Druid ? is erected to perpetuate the memory of these sacrificial feasts. This was true especially at Mao, and the tribes to the South of the Kohima. In the upper part of the Hills a "Y" shaped stump of a tree was used, erected in front of the feast giver's house, to which the Mithun was

bound before he was slaughtered, and where they also offered bits of food to the spirits. This "Y" shaped tree trunk thus becomes an altar.

chup chup
chat-allion
Bhotia

22.072
Ango thee
Bhootia
Women men

Chapra
Lamas Calcutta
Tom Block

Dorje
Munder holt
Nipant
Shokan

22.043-79

Furner, Harrison and Miller

Tibetan Collection. [Empty envelope]