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by the paper just read. At the same time he could not attach so much importance as many ethnologists seemed to do to such a feature as that of pile dwellings. Nor could he agree with the author's suggestion that this custom was peculiar to the non-Aryan races. It arose chiefly from such natural causes as humidity of the soil, and the necessity of providing a refuge against wild beasts or hostile tribes. Hence wherever these conditions existed the practice was found to prevail from the remotest time, and altogether independently of racial affinities. When we remembered the pre-historic pile dwellings of the Swiss lakes, besides those not only of Assam but also of Camboja, Borneo, New Guinea, and many other widely separated regions, it seemed impossible to associate the custom with any questions of ethnical differences or affinities.

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The following paper was read by the author, and illustrated by the exhibition of a large number of objects of ethnological interest brought by Colonel Woodthorpe from the Naga Hills :—

NOTES on the WILD TRIBES INHABITING THE SO-CALLED NAGA HILLS, on our NORTH-EAST FRONTIER OF INDIA. Part I.  
By Lieutenant-Colonel R. G. WOODTHORPE, R.E.

[WITH PLATES IV AND V.]

In the limits of the necessarily short paper which I have the honour of reading to you to-night, it will be impossible to do much more than allude in the briefest way to the distinguishing and peculiar characteristics of the very many diverse tribes who inhabit the so-called Naga Hills on our north-east frontier of India. I do not intend to theorise to any great extent concerning the origin of these tribes. I leave this to abler and better-informed men than I am, my object being simply to assist them in forming their conclusions by stating what I know to be facts concerning the Nagas.

In the very interesting field of research afforded by the Naga Hills, I followed in the footsteps of Colonel Godwin-Austen, and I am fully sensible of the loss which science sustained by that officer's retirement from the field, and cannot but feel how much more valuable would have been the results of our operations in those hills had Colonel Godwin-Austen remained to conduct them to the end.

The Naga tribes inhabit the hills south-east of Assam, dividing that province from the north-west portion of the Burmese territory, and their country may be said roughly to lie between the parallels of 25° and 28° north latitude, and 93° and

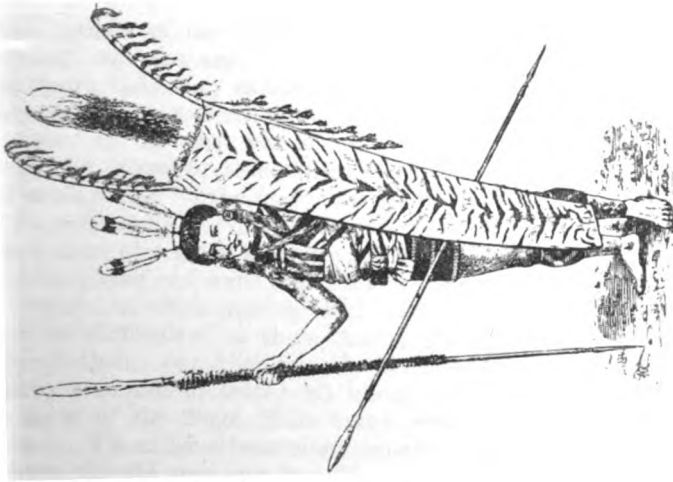


FIG. 1.



FIG. 2.

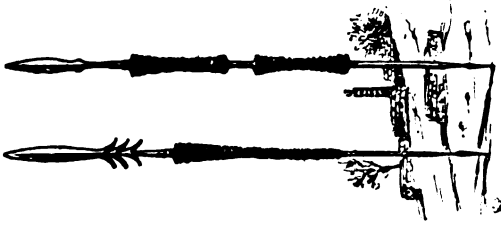


FIG. 3.

MALE AND FEMALE ANGAMI NAGAS.



97° east longitude. Various derivations have been given for the name *Naga*, some supposing it to come from the Bengali word *Nangta*, in Hindustani "*Nanga*" = "naked." Others think that the *Kachari* word *Nàgà* = a young man = a warrior, supplies the name; while others again derive it from "*Nàg*" = "a snake." Not one of these derivations is satisfactory, nor does it really concern us much to know more about it, seeing that the name is quite foreign to and unrecognised by the *Nagas* themselves. They have no generic term for the whole race, nor even for each of the various tribes constituting this race. A *Naga* when asked who he is, generally replies that he is of such and such a village, though sometimes a specific name is given to a group of villages. In the old maps of Assam the Naga Hills immediately bordering the plains are shown as divided into districts, the names of which as given on the maps were supposed to be the tribal names of the inhabitants of those districts. Such is, however, not the case. When the Assam Rajahs held sway over these hills, they exacted tribute from the *Nagas*, and for convenience in collecting this, the villages were divided into districts, or in the vernacular "*Duars*," and names were arbitrarily given to these districts by the Rajahs; hence we find such names on the maps, unknown by the *Nagas* generally, as "*Dup-duar-ias*," "*Pani-duar-ias*," "*Hatigorias*," &c. Assamese names were also given to each village. The men who go down into the plains and come much into contact with the Assamese are aware of these names, and answer to them, and even describe themselves by these Assamese names to a foreigner visiting them, but that is only because they think he will thereby understand better all about them. In the Burmese invasions of the Naga Hills many villages were looted and burned. These have been since rebuilt, and new names given to them, the old ones also being frequently retained.

It will be unnecessary to refer at any length to the history of our relations with the *Nagas*, extending now over 50 years, which have been "one long sickening story of open insults and defiance, bold outrages and cold-blooded murders on the one side, and long suffering forbearance, forgiveness, concession, and unlooked for favours on the other," as the late Captain John Butler, Political Agent on the Naga Hills, remarks in his able and interesting paper on the Angami *Nagas*, published in the "Journal of the Asiatic Society of Bengal," Part 1, 1875. Suffice it to say that in consequence of the raids continually made by the *Nagas* on our territory, it was found necessary to locate a Political Officer at a place called Samaguting, just in the hills, and when Captain Butler succeeded to this appointment, being of active and energetic habits of mind and body, and not content to know his

district from hearsay only, he organised a series of expeditions, commencing in the cold weather of 1870–71, and carrying them on till his death in 1876. That these expeditions should be made as useful as possible he applied for and obtained the services of a survey party to accompany him, and to his efforts to assist us, and to his own researches, we owe a great deal of our information, geographical, ethnological, &c.

Although the home of so many diverse tribes, the character of the country is much the same throughout, and it may be described as a succession of long parallel ridges, the general direction being north-east and south-west, divided from each other by streams or rivers of greater or less importance, the hill ranges increasing in height from the low ranges bordering the plains, above which they do not rise much more than 2,000 feet, till we reach the lofty chain of peaks overlooking *Burmah*, which at *Saramethi* and other points attains a height of nearly 13,000 feet above the sea. All these ranges are very narrow along the ridges, with steep well-wooded slopes, the lower hills being covered with long grass jungle. The valleys of the rivers near the plains in the Sibsagor district are low, flat, and densely covered with large forest trees, among which the mighty rubber is conspicuous.

In former times these rivers were worked for gold by the Assamese, but the precious metal was not found in sufficient quantities to pay for the working. In the interior the valleys get narrower, and in many cases the rivers flow through deep gorges. The country is densely populated and a very large portion of the hill sides is under cultivation, till we approach the Singphu territory, on the extreme south-east limit of the Assam plains, when the villages become fewer and fewer and the hills present a more unbroken mass of dark green. From the higher peaks in the Angami country as many as seventy large villages can be counted at a time lying dotted about on the ranges of hills below, and magnificent panoramic views are to be obtained.

Speaking generally, the Nagas may be divided into two great sections, viz. : (1) the kilted, (2) the non-kilted. The first class embraces all the so-called Angamis, eastern and western. The second class includes all the other tribes, for though all these latter differ from each other in many minor particulars, yet there is a very general resemblance, but the Angami differs most markedly from all the other tribes in every way, appearance, dress, architecture, mode of cultivating, &c., and in nothing is the difference so marked as in the waist cloth, which I shall describe further on. This marks the Angami off from all the other tribes on either side of the Brahmaputra, and I am

inclined to think that, whatever the origin of the other Naga tribes, whether they are aborigines or immigrants from elsewhere, they are older settlers than the Angamis, whose origin, however, has yet to be satisfactorily settled.

The average height of the Angamis is 5 feet 9 inches (some attaining a height of 6 feet) and they are well and powerfully built, the leg muscles being especially well developed. Their features are small and cheek bones high. Their complexion comprises various shades of rich brown, but is seldom very dark. Their hair is cut short or shaved (with the exception of one long tuft from the crown) in youth or before marriage; in adolescence it is left about 3 inches long and brushed down all round, resembling the fashion in the middle ages. The long tuft is left at the back, and is generally worn tied in a knot (a chignon) bound round with long rolls of snow-white cotton wool. When a man marries it is the custom in some villages for him to part his hair in the middle and brush it up in front. This is not an invariable custom, but every village almost differs from its neighbours in some slight detail of dress or decoration.

The kilt, the principal distinguishing article of dress of the Angamis (Plate IV, fig. 1), is a strip of dark blue or black cotton cloth from  $3\frac{1}{2}$  to  $4\frac{1}{2}$  feet long, and 18 inches wide. It passes round the hips overlapping in front, and is usually fastened on the left side: the lower inner corner is drawn tightly between the legs by means of a string which passes up behind and hangs over the waistbelt. An occasional hitch is given to the string when the garment appears to be coming loose, and every requirement of decency is satisfied. When a man becomes a warrior and has taken heads, he acquires the right to decorate his kilt with three rows of cowries; and in the case of a very distinguished warrior, with four rows. The men of the Mao group of villages towards Manipur, however, wear cowries irrespective of any deeds of valour. Thrown loosely over the shoulder are worn from two to three cotton or bark homespun cloths, of dark blue, with a double border of bright scarlet and yellow stripes, or white with a border of blue and red stripes. On the war-path, these cloths are worn, one across the breast and knotted over the shoulders, the other bound round the waist: the folds of the latter they use as pockets. When going out to fight, the warriors often wear a large wreath or coronet of long bears' hair, which gives them a very formidable appearance, and from the back of this, or inserted in their chignons, spring three or five tall feathers, rising from small wooden stems covered with red hair, in which they fit so loosely that the feathers revolve with any movement or breath of air. For very conspicuous bravery the right is conferred to wear in

their headdress the long tail feathers, white with a broad band of black, of one of the many kinds of the large birds called hornbills, that inhabit the dense forest of the Burail Mountains.

The *chief ornament* for the ear is a very handsome one. It consists of a rosette or flower about  $1\frac{1}{2}$  inches in diameter, the centre being a couple of emerald beetles' wings surrounded with a circle of long shiny white seeds, the whole enclosed in a fringe of short red hair. The flower is formed on a cup and stem of wood, and from the cup a long streamer of red hair falls to the shoulders. The stem passes through the lobe of the ear into a boars' tusk ornamented with red and yellow cane work. The ear is also pierced in several places to receive huge bunches of cotton wool or brass rings. Bunches of blue jay feathers form another very pretty ear ornament. Necklaces of cornelian (long hexagonal shaped pieces) and coloured glass beads, and a peculiar dull yellow stone, decorate their throats; and in the nape of the neck is invariably worn a large white conch shell, shaped so as to lie flat, and suspended by a thick collar of dark-blue cotton threads. Another ornament worn sometimes as a necklace, and sometimes as a scarf, is formed of an oblong piece of wood 8 inches by 4, covered with alternate rows of white seeds and black and red hair, and fringed all round with long red hair; this is suspended from the shoulder by a cotton rope ornamented with cowries and long tufts of black and red hair. In most Naga ornaments the black hair is human hair taken from scalps of foes, and the scarlet is goats' hair dyed.

*Armlets* made of single slices of elephants' tusks, 2 inches wide, and small bands of coloured cane work, are frequently worn above the elbow. I need hardly remark that all Nagas' personal decorations have a defensive purpose in view, like our old military stocks and epaulettes, and are planned to ward off the spear or axe, while the long hair which is so profusely used, waving about with every movement of the wearer, distracts the eye of the foe levelling his spear at him, and disturbs the aim. *Leggings* are made of red and yellow cane work, and follow somewhat the shape of the leg, fitting tightly at the ankle and below the knee, and swelling into a globe at the calf. These are frequently worked on the leg, and are left there till they wear out, which is generally in about three months. Some are made with a slit at the side which enables them to be removed at pleasure. When these leggings are not worn, bands of finely-cut cane, dyed black, are twisted tightly round the leg just below the knee.

The women (Plate IV, fig. 2), like the men, are on the average taller than the women of most hill races, and are com-



paratively fair, with a ruddy glow of health in their cheeks. They are well made and active, and frequently very pretty when young, but their hard life soon proves fatal to good looks. They do not go in quite so much as the male sex for personal adornment. As Captain Butler remarks: "This is a noticeable instance of the female withdrawing from the contests wherever she finds a male rival in the same field of indulgence in and love of personal decoration," which with them shows itself chiefly in a large number of necklaces of all sorts and sizes, from large pieces of shell (three or four to a necklace) to those of the smallest glass beads. One or two large brass rings hang from their ears. When very young and unmarried, the girls' heads are shaved entirely; when married, the hair grows long and is braided and tied in a knot at the back, or is allowed to fall in waves all round, confined only by a small fillet of cane.

The *women's dress* consists of a small blue or black petticoat, a strip of cloth about 2 feet in breadth, passing round the hips and overlapping about 6 inches. The next most important article of clothing is a broadcloth, whose opposite corners are taken up and knotted over the shoulders, covering the back and bosom (as with the Khasia women), another large cloth being worn shawlwise. This latter is usually dispensed with or wrapped round the hips when at work. In cold weather an extra cloth is added, and in warm weather, when at work in the fields, they strip to the wrist. All the weaving, a good deal of the work in the field, such as preparing the soil, &c., carrying wood, and pounding rice, is done by the women. In fact, women's rights are fully recognised, the men doing very little besides drinking and fighting.

The principal weapons of offence among the Angamis—indeed, the only indigenous ones—are spears; although some of the more powerful villages, such as Khanomah, Mezumah, &c., have managed to supply themselves with several stands of firearms.

The heads of the *spears* (Plate IV, fig. 3) are of iron and vary slightly in shape and size. The shafts vary in length from 4 to 5½ feet, and are very picturesquely ornamented with black and red hair. In some cases a space is left bare for the hand, this gives the spear the appearance of a mediæval tilting lance: sometimes the shaft is worked all over with a beautiful pattern of yellow and red cane. The spear shaft is always tipped with an iron spike used for sticking it into the ground. A Naga would never dream of leaving his spear leaning against a wall. It is always stuck upright in the ground, or suspended inside the house to keep it perfectly straight.

On the war-path every Angami carries two of these spears: one to be thrown, the other to be used at close quarters.

The *dão* is a broad-headed kind of hand-bill or hatchet, with a heavy blade 18 inches in length, and only edged on one side. This *dão* is invariably worn at the back of the waist in a rough sort of half scabbard, made of wood. Their *shields* (Plate IV, fig. 1) are very large, between 5 and 6 feet high, about 2 feet broad at the top, and tapering down to 1 foot at the bottom. They are made of bamboo matting, and covered on the front with the skins of bear, tiger, deer, &c., or a piece of cloth, generally scarlet. The front of the shield is further decorated with pieces of bearskin, cut so as to represent human heads. These represent the heads of men slain in battle by the warrior behind the shield, and are supposed to intimidate the foe who looks on them. From each corner of the upper end of the shield spring two long cane horns from  $2\frac{1}{2}$  to 3 feet in length, decorated with long tresses of hair, black and scarlet, and from the centre of the shield rises a tall scarlet plume tipped at the top with white. Along the top of the shield runs a fringe of white downy feathers, and along the rear edge is fastened a string of black, blue, and white feathers. The shield is suspended by a rope from the shoulder, and is controlled by a small cane handle, and rendered spear-proof by a thin plank fastened inside, and running nearly its whole length. When proceeding on a foray, they carry with them bundles of "*panjies*," long thin blades of bamboo hardened in the fire, which they stick in the ground as they rapidly retreat to retard pursuit.

The only *agricultural implements* they use are the *dão* above described, an axe common to almost all the tribes on this frontier, notable for its small size, and a light hoe with an exceedingly crooked handle. The handle of this hoe is from 18 inches to 2 feet long, and the blade from 6 inches to 1 foot long. All the Angamis cultivate by terracing their fields, a custom which distinguishes the Angami's fields at a glance from all their neighbours. These terraces are constructed with wonderful care and skill in the valleys and on the hill sides, ascending the latter for upwards of 1,000 feet, each little field having its own retaining wall of stone 5 or 6 feet high. Water is brought round for long distances in channels, cut with beautiful accuracy, seeming, from a distance, to run round the hill sides, deep ravines being bridged by means of aqueducts ingeniously constructed of hollowed-out trees with a perfectly level course; but on closer inspection they are found to have just enough slope to keep the water flowing. From these any field can be irrigated at will. The soil in the terraced fields is manured, and the rice is sown in March, transplanted in June, and reaped in October. Cultivation on the natural slope of the

hill is also carried on. Besides rice of several sorts, the Nagas generally, not Angamis alone, grow a coarse kind of pea and several varieties of small grain, and various kinds of yams, chillies, ginger, garlic, pumpkins, and other vegetables, as well as cotton, which is restricted to the lower ranges.

The Nagas generally breed cows, pigs, goats, dogs, and fowls, for purposes of food as well as for sale and barter.

Roast dog is considered a great delicacy. Indeed, Nagas will eat anything, not excepting an elephant which had been three days buried. Notwithstanding this, they do not drink milk, holding it in great abhorrence, and tinned lobster they said smelt too much.

The Angami villages are almost always large ones, Kohimah, the largest, containing 900 houses. Many streets contain 400 or 500 houses, smaller villages being generally young offshoots from the others. The villages are all built on commanding positions, and owing to the almost constant state of war, most of them are very strongly fortified. Stiff stockades, deep ditches, bristling with panjies, and massive stone walls often loopholed for musketry, are their usual defences. In war time the hill sides are scarped and thickly studded over with panjies. These panjies vary in length from 6 inches to 3 or 4 feet, and give very nasty wounds. Deep pit-falls, artfully concealed by a light layer of earth and leaves, line the path by which the enemy is expected. The entrances to the villages are through long narrow tortuous lanes, with high banks of stone and earth on either side, tangled creepers and small trees meeting overhead, preventing an escalade, and admitting only of the passage of one man at a time. These lanes lead up to gates, or rather doorways closed by strong, thick, and heavy wooden doors made out of one piece of wood. The doors are fastened from the inside, and admit of being easily barricaded. These doors are protected very often by raised look-outs on which, whenever the clan is at feud, a watch is kept up day and night. The approach to these look-outs is a notched pole from 15 to 20 feet high. Deep lanes and stone breast-works divide off the clans, of which there are frequently from two to eight in a village; small bridges of planks and logs of wood keeping open communications in times of peace, and being withdrawn on declaration of war. When an attack is imminent the roads are often planted thickly with tall strong pegs, which are easily threaded when walking quietly, but are an effectual protection against a sudden rush.

The *roads* in the higher hills are constructed with considerable skill, the more precipitous slopes being turned with easy gradients, instead of the road or path being taken up and down

the faces of the slopes, no matter how steep, as is the case with many of the hill tribes.

The *houses* (Plate V, fig. 1) are lofty commodious dwellings resting on the ground, which is roughly levelled. They are generally placed in irregular lines facing inwards, and are constructed after a pattern I saw nowhere else. These houses have high gable ends, the eaves coming almost to the ground on either side as a precaution against high winds. The gable in front is, in the houses of men of wealth and position, decorated with broad handsome weather-boards terminating above the ridge in a pair of ornamental horns. The ridge of the roof slopes to the rear somewhat, so that though the front gable is often 15 or 20 feet high, the rear gable is only 10 or 15 feet high, and sometimes even less in proportion. In width the houses vary from 20 to 40 feet, and in length from 30 to 60 feet. The front wall is constructed of huge planks often as much as 4 feet broad, each whittled out of a single tree. They are often covered with huge bas-reliefs of metua heads and horns. The roof is thatched with grass or palm leaves, and projects in front some 8 or 10 feet; under the shelter thus afforded cattle pens are constructed, and bamboo baskets are tied up under the eaves to give shelter to the poultry. In many villages each house is surrounded by a stone wall, marking off an enclosure in which the cattle are tethered at night. Pigstyes occupy a corner of this enclosure. The house itself is divided off into two or three compartments. In the front room the grain is stored away in huge baskets, made of bamboo, from 5 to 10 feet high, and about 5 feet in diameter. In the inner room is a large mud hearth, and around it are placed thick broad planks for sitting and sleeping upon, and the small back room of all generally contains the liquor tub, the most important piece of furniture in the house in the Nagas' estimation. In this they brew their *Dzu*, a kind of fermented beer made of rice and other ingredients composed of wild herbs. This is an exceedingly toothsome beverage, and at certain times when fresh and well brewed has a refreshing effervescence. The Western Angami Naga never smokes or uses opium, but he is never seen without a large bamboo or horn mug in one hand filled with *Dzu*, from which he takes continual sips, either through a reed or with a bamboo spoon. Men, women, and children all drink this *Dzu* from morn till night, and they were always ready to share the contents of their cups with us; and after a long and hot climb up hill, to take a short rest in the shadow of the house and a pull at their flagon was never unpleasant. Most of the Angamis eat their food with bamboo spoons out of wooden bowls furnished with four little feet, forming at once table and



FIG. 1.



FIG. 2.



FIG. 3.

HOUSE, SEPULCHRAL EFFIGY AND SLEDGE OF THE ANGAMI NAGAS.



plate, into which the good woman of the house poured each person's portion of the meal. In all villages are large sloping platforms, one end resting on the ground, the other elevated and commanding a view of the surrounding country. These are used as look-outs, and in them in the evening the men all assemble to drink and talk.

Inside the villages, and also lining the approaches to them, are the *graves* of departed families—large platforms of earth and stones, the latter being used for retaining walls and squared with great accuracy. These tombs vary in size, and may be either square or round; above these are erected carved wooden effigies of the deceased (Plate V, fig. 2). Sometimes these are executed with much skill; two we saw at Kohimah, having the wrists and elbow-joints indicated, with emerald beetle's wings as eyes, and a row of white seeds for teeth. They were clad in all the garments of the deceased with their shields fixed on the left side, two imitation bamboo spears standing on the right, as it is not safe to leave the real spears there. In some cases the image consists simply of a wooden post with a rudely carved bust of the deceased at the top, two or three rows of heads in slight relief beneath, proclaiming the number of foemen slaughtered in life. A curious circumstance connected with these figures is that, though in life the large conch shell is always worn on the back, in these effigies it is as invariably carved on the breast. No reason could be assigned by the Nagas for this.

Very noticeable objects among these hills are the long rows of huge *monoliths*, which are either monumental or simply commemorative of some big feast given by a rich man; these stones are often of great size, and are dragged up into place on wooden sledges shaped like the prow of a boat, the keel curving upwards (Plate V, fig. 3). On to this sledge the stone is levered, and carefully lashed with canes and creepers, and to this the men, sometimes to the number of several hundreds, attach themselves in a long line, and putting rollers beneath the sledge, they pull it along until it has been brought to the spot where the stone is to be erected. Here a small hole is dug, and the sledge being tilted up on end, the lastings are cut adrift, and the stone slides into position: some leaves are then placed on the top, and some liquor poured on them; this done, a general feast follows, and the ceremony is complete.

These remarks on the Western Angamis apply to their brethren of the higher hills, known as Eastern Angamis. The latter are, as a rule, a finer race of men, and of fairer complexion, pink cheeks being very frequently seen among the youth of both sexes. The men keep their hair cut quite short and square over the brows, a long thin tuft being left behind. They

wear the kilt and a rather pretty waistbelt, formed of from six to eight ropes of white cotton, all connected at the back with some black and red binding, but tied separately in front, the ends being decorated with some black and scarlet binding.

The houses of these people are rather larger than those of the more western villages, and more decorated with external carvings. The construction is, however, exactly similar. The front boards are ornamented with various devices in black maroon and white, concentric circles being the favourite design.

At Razami, Thetcholumi, &c., the fronts of the houses are almost covered with a number of dolls about a foot long, of wood or clay, dressed as Angami men and women, and suspended by the armpits. Imitation spears and shields, corresponding to the size of the dolls, are interspersed among them, and also rows of small clay cows.

At Razami the houses are many of them roofed with shingles, often of a very large size.

The Eastern Angami *dão* is of peculiar shape; it has a large square blade, and is double edged, the handle being attached to the centre of the blade.

At one village called Ungomah we came across some men who, though apparently Angamis in feature, build, architecture, and mode of cultivating, yet wore the dress of, and spoke a dialect identical with the Sehmahs, a neighbouring non-kilted tribe.

The heads of enemies taken in battle or murder are fixed by spikes to the tops of long poles planted in rows along the pathway just outside the village.

The Angamis struck us as a very cheerful, frank, hospitable, brave race, and for hill people wonderfully clean. When we arrived in camp, near a village (I speak of 1873-75), the men all turned out at once to build our huts, clear spaces for our tents, &c., and in the evening, as the setting sun was gilding the hill tops and the highest houses in the village, we sitting round our camp fire in the open fields, on the hill side below, looking across a deep valley, in which the purple gloom of evening was gathering, would hear the hum of many voices above us, and looking up would see the men of the village in long unbroken line descending the hill side path, bringing rice, wood, &c., and shouting in wonderful unison their peculiar "hau hau," a cry with which they invariably accompany labour or exertion of any kind. At intervals the men are hidden, and all sound subdued, as they descend into a ravine, or pass through a small belt of jungle: now they emerge again with a fresh swell of what is almost music, and at length leaving the jungle, they enter the camp and come on without halt or break



in the procession, each man throwing his load down before us in one spot, and passing on till a large circle is formed around us, and every man has rid him of his burden, the cries being kept up the whole time. Then the circle revolves rapidly around us, the best *pas de seul* dancers quitting it in turn to perform a small war dance: the pace and the cries quicken rapidly, till at length the circle suddenly stops, and the whole give vent to a prolonged deep organ-like note gradually dying away, to be succeeded by another rather lower, at the end of which, without further word of command, they all turn and disappear towards the village.

Bloodthirsty, treacherous, and revengeful all Nagas, even the best are, and the Angami, though in many ways perhaps the finest and best of these tribes, is no exception: with them as with the others it is an article of faith that blood once shed can never be expiated, except by the death of the murderer or some of his near relatives, and though years may pass away vengeance will assuredly be taken some day. One marked peculiarity in their intestine feuds is that we so often find a village divided against itself, one clan being at deadly feud with another, whilst a third lives between them in a state of neutrality, and at perfect peace with both. Once, in passing from one village to another at war with it, a young man came as guide. I asked him if he was not afraid to go to the hostile village, but he said he was originally a native of that village, but had married a girl in the one we had just left, and lived there, and in consequence he was a neutral, and could pass backwards and forwards between the two belligerent villages without harm from either. "The blood feud of the Naga, as with the Corsican 'vendetta,' is a thing to be handed down from generation to generation, an everlasting and baneful heirloom involving in its relentless course the brutal murders of helpless old men and women, innocent young girls and children, until, as often happens, mere family quarrels, generally about land or water, being taken up by their respective clansmen, break out into bitter civil wars which devastate whole villages."—(Captain Butler). I remember once, on our return to camp after a long day's work on the neighbouring hills, a young man, who was our guide, as we approached his village half hidden in the dusk and mist, began to dance and shout and level his spear at every bush, with yells of defiance. On my asking the meaning of this strange conduct, he explained that he knew that a man from another village was on his trail to kill him for some injury, and it was more than possible that he might be behind any of these bushes. My guide, therefore, thought it a wise precaution to take it for granted that his enemy was there, and by shouts and a defiant attitude to intimidate

him. My friend added, "Seeing that I am prepared for him, and that I know all about it, he will slink away in the dark."

The Angamis, as indeed the Nagas in general, have no settled form of government. They are nominally under the orders of the headmen of their respective villages, who are chosen for their wealth, bravery, skill in diplomacy, powers of oratory, &c., but virtually every man does that which is right in his own eyes, and is a law unto himself, "a form of democracy" which, as Captain Butler remarks, "it is difficult to conceive as existing for a single day, and yet that it does exist here is an undeniable fact. The orders of the headmen are obeyed so far only as they may happen to be in accord with the wishes of the community at large, and even then the minority will not hold themselves bound in any way by the wishes and acts of the majority. The Naga headman is simply *primus inter pares*, and often that only *pro tem.*" Theoretically, with the Angami every man is his own master, and avenges his own quarrel.

"Marriage and divorce are among the simplest of their rites, and often follow each other within the year without comment or surprise. Incompatibility of temper is here quite sufficient for either the man or woman to demand a divorce and take it. Although strictly monogamous, both sexes may marry and re-marry as often as they please; such offspring as require the maternal aid follow the mother, and are tended and cared by her until able to look after themselves, when they return to their father. Men may not only marry their deceased wife's sisters, but they may likewise marry their brothers' widows. On the other hand cousins are forbidden to intermarry. Parents may advise, but never attempt positively to control the choice of their sons and daughters. Marriage is usually solemnised by a large feast, and the bridegroom, when he can afford it, makes a present to the bride's parents. Divorce necessitates a division of all property held in common, such as grain, household furniture, &c., and all property derived since the two became man and wife. In any division thus made the late wife or *divorcée* gets one-third, whilst the man gets the remainder, and the woman then returns to her parents or lives apart in a separate house until she marries again. On the death of the father, all property, excepting the house, is divided equally among all the sons alone, the youngest always receiving the house in addition to his share of the whole. Neither the widow nor daughters have any claim to aught, except their clothes and ornaments, but they are generally supported by their sons or brothers until death or marriage."—(Captain Butler.)

The Nagas in general have very vague ideas of religion or of a future state. Many never think at all about either; probably

others again among the Angamis believe that if they have acted up to their received standard of a good life, and have abstained from eating flesh, after death their spirits would fly away into the realms above, and become stars. Others among the non-kilted tribes, Lieutenant Holcombe tells us, "believe that in heaven they will have cultivation, houses, and work; the poor will be better off they think: a rajah will remain as such in a future state, and although they have a name for God, they do not seem to worship a supreme being." The custom, the universal custom, of decorating graves or tombs with the deceased's wearing apparel and weapons, also with drinking vessels, &c., would seem to prove that there is among all the tribes an underlying current of conscious or unconscious belief in a future state. Certain it is that their belief in the existence after death of the freed spirit is not uncommon, if not general. Captain Butler mentions seeing a grave by the roadside several miles away from any village, and on enquiry found that it had been purposely placed there half-way between the village in which the deceased had been born and that in which he had passed the latter portion of his life, and where he had died. This was done to enable his spirit to revisit either.

Whatever may be their belief in a god or a future state, it is certain that they believe in an infinity of evil spirits or demons. Each disease is supposed to be in the immediate keeping of some particular demon, who travels about dealing out sickness and death at his caprice, and to propitiate these many demons is their care. They seem to have no good or beneficent spirits. A custom arising from this belief in demons is analogous to the ceremony of striking the lintel and door-posts with blood observed by the Children of Israel. Passing through some villages which had never before been visited by Europeans, nor, indeed, by any but born Nagas, I noticed in the lintel of the door of each house a small bunch of withered leaves, and was told that they had been placed there as soon as the villagers had tidings of our approach, the object of these leaves being to prevent any demons of evil who might accompany the strangers from entering the doors so protected.

The Nagas would frequently try to mislead us as to our road, by planting small branches in the path by which they did not wish us to travel, hoping that we should think that it was a disused one. Captain Butler told me one day that he had seen a few twigs and leaves stuck here and there along a path leading to a village. He asked the meaning of it, and was told that the demon of small-pox had visited another village near, and might wish to go to that village also, but if he came upon the twigs he would say, "Dear me! I thought there was a village

path here, but this is all jungle, I must try for another road." The Nagas never gave us credit for an intelligence superior to that of their devils. Captain Butler also tells of a chief whose favourite son died of a fever contracted while on a shooting excursion. This chief, in full war costume, rushed out to the spot, commenced his war cry, and hurled defiance at the deity who had struck down his son, bidding him come out and show himself, imperiously cursing him for not replying to the challenge. Omens are consulted on all occasions of importance, and determine the cause of conduct of the enquirers.

I remember once, just after Captain Butler's death, when we were again advancing into the hills, coming across the evidences of an intended ambushade; little spaces had been cleared in the tall grass on either side of the path, sufficient to allow of a man crouching in each of them, and each was provided with a small heap of stones. Here the oracle had been consulted by cutting little chips from a piece of wood and noticing how they fell. On that occasion the oracles were not favourable to hostilities, and we were unmolested.

On another occasion we had gone about three miles from a village which had received us as we passed in an apparently friendly spirit, when our rear guard was suddenly attacked by a large number of Nagas who had come up from the village through the jungly ravines behind us. I had on looking back seen them descending from the village, but as they had concealed their arms under their clothes, I thought they were going into their fields. They had probably hoped to have cut off the coolies, but the latter were going well, and the Nagas having a steep climb through the tangled grass, only managed to come up with the rear guard. To have allowed this to pass would have been to raise the whole country against us, so (as I had succeeded to the chief political charge on Captain Butler's death, and had had the advantage of his experience and example on several similar occasions) I requested Colonel Tulloch, who commanded my escort, to leave a large guard with our coolies to form camp in a convenient spot, while we pursued the Nagas back to their village. As they had no firearms we only took 20 men with us, and the Nagas making a very slight show of resistance when they found the tables turned on them, we were soon in possession of their village. At various parts of the road, outside their gates, where we had noticed some Nagas very busy as soon as they saw we were making for the village, we found portions of a puppy which had been killed, cut up, and buried. This ceremony was supposed to give them immunity from our bullets, and secure their village from destruction. Among other means I may mention that one is to throttle a fowl, and

observe how its legs lie when dead ; if the right lies over the left, the omen is favourable, and the reverse if otherwise. Certain birds' songs when heard on the right of a path are lucky ; unlucky when heard on the left of the path. They have several ways of taking an oath. The commonest and most sacred is for the two parties to the oath to lay hold of a dog or fowl, one by its head the other by its tail or feet, whilst the animal or bird is cut in two with a *dão*, emblematic of the perjurer's fate. A ceremony of submission after defeat, and offer of peace, is to take a handful of earth and grass, and after placing it on the head to put it on the edge of a *dão*, and chew it between the lips, "one of the most literal and disagreeable renderings of the metaphorical term 'eating dirt.'"

Among the Angamis a description of "Tabu" is very much in vogue. It is declared on every occasion ; on the birth of a child, or death of one of a family, the house is tabued for five days, and no one is allowed to go in or out, except the inmates of the house. An accidental death or fire in a village places the whole village under the tabu. Before commencing agricultural operations an universal tabu is gone through, and on many other similar occasions the tabu is declared.

Captain Butler mentions the following instances of their expressive manner of emphasising messages. I quote his words : "I remember a challenge being conveyed by means of a piece of charred wood, a chilli, and a bullet tied together. This declaration of war was handed on from village to village, until it reached the one for which it was intended, where it was no sooner read than it was at once despatched to me by a special messenger, who in turn brought with him a spear, a cloth, a fowl, and some eggs, the latter articles signifying their subordination and friendship to me, at whose hands they now begged for protection. It is, perhaps, scarcely necessary for me to explain that the piece of burnt wood signified the nature of the punishment threatened (*i.e.*, a village consigned to flames), the bullet descriptive of the kind of weapon with which the foe was coming armed, and the chilli the smarting, stinging, and general painful nature of the punishment. And one day a piece of wood, with a twisted bark collar at one end and a rope at the other, used for tying up dogs on the line of march, was brought to me with another prayer for protection. The explanation in this case is of course obvious, *viz.* : that a dog's treatment was in store for the unfortunate recipients of this truculent message. Two sticks, crosswise, a fresh cut bough, or a handful of grass across a path, declares it to be closed."

I may add that these customs are not confined to the Angamis or, indeed, to the Nagas generally, but are common among all

the tribes on the north-east frontier, of whom I have long experience.

So far, except where I have especially stated that all Nagas were included in the remarks, I have been dealing with the so-called Angamis or kilted Nagas only. The non-kilted Nagas I must deal with in the second part of the paper.

*Explanation of Plates IV and V.*

Copies of the author's sketches reduced by photography from photozincographs executed at the Surveyor-General's Office, Calcutta.

PLATE IV.

- Fig. 1. Angami Naga of Chedema.
- Fig. 2. Angami woman of Khonoma.
- Fig. 3. Angami Naga spears.

PLATE V.

- Fig. 1. Angami house in Kohimah.
- Fig. 2. Effigy on Angami Naga grave.
- Fig. 3. Sledge used by the Angami Nagas for dragging large stones.

DISCUSSION.

Colonel H. GODWIN-AUSTEN made the following remarks:— Colonel Woodthorpe in the opening portion of his paper referred to my services when in charge of the Khasi and Naga Hills survey operations, and I have to thank him for the kind terms in which he alluded to my services in those hills. I must say that I left the survey with great regret, and only wish that I could have done more; but that jungle country is not one where a European can work for many years with impunity, and after seven years of jungle work on that frontier, I considered it best to leave before my health, which suffered much, was entirely undermined. There is no country more interesting to work in than the Naga Hills, of which Colonel Woodthorpe has given us so interesting an account this evening; the scenery is most beautiful under the Burrail range, and the people are the most interesting on the Indian frontier. Colonel Woodthorpe saw more of them and the country than any other officer, and I can testify to the accuracy of his observations. With regard to the burial customs of the people, about which Miss Buckland has asked a question, I only once had an opportunity of seeing any part of such ceremonies. In passing through a Naga village near Asalu, I saw the grave of a man being made close to the door of a house, and the wife of the deceased was standing in

it, and digging the same, and at intervals singing in a loud mournful way. It is the common custom to bury in the village street, and I have often seen the neatly-made fresh-raised graves covered over with an open work of interlaced split bamboos. On the occasion above mentioned, a "Mittun"<sup>1</sup> of the domestic breed had been sacrificed for the funeral feast, and it lay close by, having been speared through the heart, and the tail had also been cut off at the same time. Those who die of small-pox, which is a terrible scourge at times, are not buried in the villages.

Mr. KEANE regarded Col. Woodthorpe's able and richly illustrated paper as perhaps the most valuable contribution yet made towards the study of the so-called Naga tribes. Many statements, such especially as those relating to their agricultural practices, and the remarkable skill displayed by them in the irrigation of their upland valleys, would be received with surprise by those who had hitherto looked on these interesting tribes as occupying a very low position in the social scale. As much uncertainty still prevailed respecting their affinities to the surrounding Aryan and Mongolian races, he would be glad if the author could supply some more definite details as to their physical appearance and the structure of their dialects. The Angami, who differed in so many respects from the other Naga tribes, are said to speak a distinct language quite unintelligible to them, and he would like to know whether this was the case. Information was much needed regarding the peculiar character of all these idioms, and it would be important to ascertain whether they were monosyllabic like the neighbouring Indo-Chinese, or polysyllabic like the Sanskritic vernacular current in the Assam lowlands. With regard to the physical type, the points to determine were the colour of the hair and complexion, the shape of the eyes and nose, prominence of the cheek bones, form of the head, whether dolichocephalic or brachycephalic, and mean stature. Until such leading features as these had been fixed, the problem of their true relations with the surrounding races could not be settled.

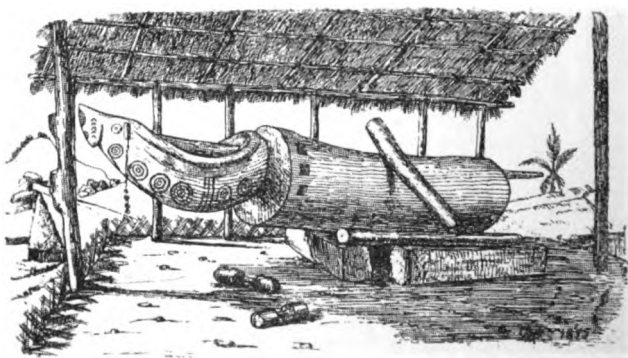
Sir JOHN LUBBOCK, Col. KEATING, Dr. WHITE, and the CHAIRMAN also joined in the discussion.

Colonel WOODTHORPE, replying to Mr. Keane, said that the hair of the Angamis is generally straight, but sometimes wavy; never, as far as he knew, "frizzly" naturally. Captain Butler says they "frizz" it out occasionally in front, but in this the barber's art is employed. The Angamis differ greatly among themselves in features, some possessing aquiline features, others being flat faced. They all have their eyes set slightly, but very slightly, obliquely. He did not see any funeral ceremonies.

<sup>1</sup> Wild cow (*Bibos frontalis*).



**FIG. 1.**



**FIG. 2.**

**NAGA HOUSE AND VILLAGE DRUM.**



From the ASSOCIATION.—Proceedings of the Geologists' Association, April, 1881.

From the ACADEMY.—Rozprawy i Sprawozdania z Posiedzen wydzialu Matematyczno-przyrod-niczego Akademii Umiejet-nosci, t. 7.

— Zbiór Wiadomości do Antropologii Krajowej wydawny stara-niem Komisyi Antropologicznej Akad. Umiej. w Krakowie, tom. 4.

From the EDITOR.—“Nature,” Nos. 600, 601.

— Revue Scientifique, Nos. 18, 19.

— The Scientific Roll, No. 2.

Mr. HYDE CLARKE exhibited and briefly described a collection of stone and copper implements which had been sent to him by Mr. A. Papadopoulos Keramenes, of Smyrna. The collection consisted of eleven specimens from the district of Iconium (Konieh), ten from Smyrna, eleven from the Troad, and seven from Erythræ—all of stone; with two copper implements from the island of Chios or Scio.

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The following paper was then read by the Author:—

NOTES *on the* WILD TRIBES INHABITING THE SO-CALLED NAGA HILLS, *on our* NORTH-EAST FRONTIER OF INDIA. Part II.<sup>1</sup>  
By Lieutenant-Colonel R. G. WOODTHORPE, R.E.

[WITH PLATES XVI TO XXII.]

IN my last paper I dealt only with the Angamis, or kilted Nagas, who, as I then stated, are distinguished from all the other Naga tribes by many striking characteristics. We now turn to the second great section of unkilted Nagas, which includes by far the larger portion of the inhabitants of these hills. It is a great pity that political and other considerations prevented any exploration beyond the great chain of the Saramethi Peaks, which would have enabled us to trace the tribes from the Naga Hills into the Burmese territory, and thus have decided which section, kilted or non-kilted, is more nearly allied to the tribes inhabiting the confines of Burmah. As I have before remarked, all the tribes included in the second section, of whom I treat to-night, diverge from each other considerably in many minor details, but the differences merge into each other a good deal, and the tribes all seem to belong to the same race, whereas time, proximity, intercourse, and the same geographical conditions seem alike unable to modify the sharp differences

<sup>1</sup> For Part I of this Paper, see p. 56.

which divide the kilted from the non-kilted Nagas, or assimilate them to each other.

The tribes commonly known as Rengmahs, Sehmahs, Lhotas &c., immediately adjoining the Angamis, all present the same type. They are shorter than the Angamis, and of square though fairly powerful build; their eyes are small and oblique, faces flat with high cheek-bones, a dirty sallow complexion, a sullen and often repulsive cast of countenance; all this added to their evident distrust of all strangers (so different from the Angamis), combine to make them a very unprepossessing race, and they are often further disfigured by frightful goitres, from which they suffer greatly. These tribes generally wear their hair either shaved off or cut very short, except for a large basin-shaped patch on the crown, where it is kept about 2 or 3 inches long, and combed down all round. Hair-cutting is done in a very primitive manner, the implement used being a *dào* and a small block of wood. This block is pressed down close on the head underneath the hair, which is then chopped off as close as may be, and it is wonderful how close it can be cropped in this way. In some instances which came under our notice a common field hoe was the cutting tool. Their combs are rather neatly made of bamboo.

Notwithstanding all my previous experience of hill-men, I was quite unprepared to find such a total absence of cleanliness among these tribes: as Dr. Brown remarks "their bodies are ingrained with the accumulated smoke, mud, and filth of a lifetime," and, with the exception of the Sehmahs, they are perpetually smoking dirty clay or wooden pipes, made on a similar principle to that of a Lushai woman's pipe, *i.e.*, the bowl is fitted with a small bamboo receptacle beneath for the tobacco juice, which is collected, mixed with a little water, and carried about in a small tube from which sips are occasionally taken.

The Rengmahs are particularly noticeable for the peculiar tail (Plate XIX, fig. 2) which they alone, I believe, of all the tribes wear. It is of wood, about a foot and a half long, curved upwards, broad at the base and tapering to the tip. Rows of white seeds are fastened longitudinally on the tail, and from it hang long tufts of black and scarlet hair. The broad part of the tail is fitted to the small of the back, and is suspended from the shoulders by a broad prettily embroidered belt (white, red, and black); a small cloth tied tightly round the waist further secures the tail. This tail is used in fight to signify defiance; they turn tails towards the enemy, and by hopping rapidly on each leg impart the defiant wag to the tail. "Turning tail" with them means the reverse of what it does with us. This tribe, as also many others, wears, as a waist cloth only, a small flap of cotton

cloth pendant from the waistbelt. Others wear a double flap, the inner end of which is drawn tightly up between the legs and secured at the back to the waistbelt. Some of these flaps are dark blue ornamented with cowries, in stars or stripes, others are white with broad red patches, or white with fine red lines; indeed this small garment varies in size, colour, and ornamentation with almost every village, certainly with every tribe. Some tribes go perfectly naked; one tribe we found close to the Sehmahs, and it is a curious fact that these naked people are not found in a group by themselves, but scattered about among the other tribes; thus we find a village of naked Nagas surrounded by decently clad people, and pass through several villages before coming again upon the naked folk. It is very seldom indeed that any women are seen in a state of complete nudity, and generally they are decently clad, much as the Angami woman already described. Some tribes, as Rengmahs, Lhotas, Hatigorias, &c., supplement their waist cloths by an apron about a foot square, profusely ornamented with cowries; other tribes, those in the hills adjoining the districts of Sibsagor and Jaipur, wear a long bright blue cloth, very much embroidered with red cotton, and decorated with beads, the inevitable cowries, &c. Very few, however, of the non-kilted tribes quite come up to the Angami in general appearance, when fully equipped in his war-paint: no decorations, though frequently more elaborate, seem so clean or handsome.

Among the other tribes the shields are smaller and less decorated than the Angami's, and among the tribes immediately adjoining the Angamis they are made of plaited bamboo, unadorned generally. A curious circumstance came under our notice on one occasion. We had been attacked by night, but had driven off our assailants, and burned their village which was hard by our camp. We remained in that camp for some days, till peace was concluded, but before that occurred we had to repel a second attack, this time by day, and I noticed that most of our assailants had fastened pieces of the stem of the plantain, or banana tree, to the exterior of their shields. A Khasia orderly I had with me explained that this had been done in accordance with an idea prevalent among his own people, and probably among most of the hill tribes ignorant of the exact nature of fire-arms, that a bullet is a piece of fire, whose effect can be counteracted by causing it to pass through a wet substance. Hence these shields of plantain stalks which contain a very large amount of moisture. How fatal this error, several Nagas proved. The spears and dâos among the Rengmahs, Sehmahs, &c., are very similar in appearance and size to those of the Angamis, some slight peculiarity in the shape of the spear

occasionally indicating the tribe using it. We find among these non-kilted tribes very good bows and crossbows of bamboo, carrying long iron-headed arrows, which are seldom poisoned. A Naga once told Lieutenant Holcombe that it was not at all the correct thing to use a poisoned arrow, unless, indeed, it was fired at a woman.

A peculiarity among all these non-kilted tribes, which again distinguishes them from the Angami, is the presence in their villages of a conspicuous building called the Bachelor's House (found also among the Garos). In the larger villages we find two or three of these houses in each village. In these live all the young men of the village, from the age of puberty till such time as they marry and set up a house for themselves. Among the Rengmahs, Lhotas, &c., the bachelor's house is not a very imposing-looking building, being only rather longer than the other houses in the village, all of which are small and poor as compared with those of most other tribes.

A practice common to all, though, as we have seen, not adopted by the Angami, is that of raising the house above the ground on posts or piles of bamboo (Plate XVIII, fig. 1). The house is divided generally into a front room, the floor of which is the ground itself, and here is the fireplace. Then we come to a room occupying the rest of the house, the floor of which is raised, and beyond the house is a small raised platform, a continuation of the floor, on which many of the household duties are performed, and where vegetables are dried, &c. The walls and floor of the houses are of bamboo matting, with thatched roofs. The crops are generally stored in rows of small raised houses just outside the villages. The hills here present long narrow ridges, along which are built the villages, the ridge itself forming the main street, and all the houses built on either side facing inwards. This plan of letting the front of the house rest on the ground, and running it out to the back on piles, does away with the necessity for levelling sites, and renders the houses more airy, though the smoke and dirt which thickly cover the interior of the houses, walls, and roof alike, render them anything but pleasant habitations to anyone more fastidious than a Naga. The fortifications of the Rengmahs, Lhotas, and Sehmahs are not so elaborate as those of the Angami villages, though they are capable at times of making a very good defence. The principal object in the centre of the village is the large sacred tree, on which are placed the heads of enemies taken in battle (Plate XVIII, fig. 2).

A few words concerning the manner of cultivating will suffice for all these non-kilted tribes, as it differs but slightly among them all. The process commonly known as "Jooming," from

the word "Joom," a field, a local term, consists in simply cutting down and burning the jungle on a hillside, and then cultivating on the natural slope of the ground thus cleared, instead of terracing as with the Angamis. These fields are of course not irrigated, and the fallen and charred timber is generally allowed to remain in the fields, lying across the slope, and helps to retain the soil which might otherwise be washed away during the rains. This mode of cultivating is common to the Lushais, Garos, all Nagas (except the Angamis) and across the Brahmaputra, the Miris, Mishmis, &c. I have previously referred to the crops raised by the Nagas generally, and also the cattle and domestic animals common to them all.

Passing along the hills in a north-easterly direction from the tribes just described, we come next to those known by the Assamese names of Hatigorias, Dupdorias, and Assiringias. The principal differences between these three are linguistic, and although all are far superior to the Lhotas in physique, manner, and bearing, and in the general well-to-do appearance of their villages, yet the Hatigorias (Plate XIX, fig. 1) bear off the palm in all these characteristics. Both men and women are, next to the Angamis, the best looking, best built, and most pleasing, perhaps, of the Naga tribes, with the exception of the inhabitants of the Yangmun valley. The Hatigoria women are remarkable for their good looks, many retaining them even in middle age. The dress of the three tribes is the same, consisting, for the males, of the small loin cloth, tied at the back, one end being brought round between the legs, and drawn up under the waistbelt, falls in front in a broad flap. These cloths are of various colours and patterns, and the Dupdorias fix small strips of brass in clusters down the edges of the flap, to give additional weight. The apron already described is also worn in full dress. The general decorations are the same as for the Rengmahs, &c., viz., the bearskin coronet (common also to the Angamis), cotton-wool bindings for the hair, and puffs for the ears, necklaces, &c. One ornament is peculiar to them, a defensive ornament for the chest. It is a long flat strip of wood about 15 inches long, narrow in the middle, but broadening towards the ends, and covered with coloured cane-work, cowries or white seeds, and adorned with a fringe of long red hair. It is worn on the chest suspended by a string round the neck. Two broad red and blue sashes also fringed with hair support at the back the *dào*, and a small bucket for carrying panjis. The spears are similar to those already described. The *dào*s are similar to those of the Angamis, but among the Assiringias is found an approach to the long hair-tufted handles and broad blades common among the more eastern tribes. The shields are small, and either of canework or

of thin pieces of wood or hide painted black with white circles and spots on the front, and occasionally decorated with plumes. The Assiringias wear, in war-dress, tall conical helmets, adorned with boars' tusks, and two straight plumes of hair, one on each side, leaving the apex of the helmet bare. The clothes of these three tribes are many coloured, dark blue, with red and white stripes, or dark blue only, or red only, &c., and are frequently adorned with tufts of crimson and white hair sewn in rows at intervals along the stripes of the cloth.

The women's dress consists of a small petticoat of dark blue, a cloth of the same colour being thrown over the shoulders. They wear large brass rings on each brow, supported by a string passing round the head (Plate XX, fig. 1). Sometimes these rings pass through the upper portion of the ear, but generally they simply hang on the temples. The lobe of the ear supports large thick oval or oblong-shaped pieces of a crystal obtained from the plains. The women all tatto slightly: fine lines are drawn on the chin, the outer ones being tattooed from the corners of the mouth; the front of the throat has a few crossed lines on it, three arrow-headed lines are tattooed on each breast, running up to the shoulders, and a fine diamond pattern runs down the centre of the stomach. The calf of the leg, from about 3 inches below the knee, is also tattooed with diagonal lines (like cross gartering): they also, like Khasia women, frequently wear cotton gaiters. The wrists are also tattooed with stars and stripes. The women's necklaces, are, as usual, beads or large pieces of shells strung on cotton.

Men, women, and children all smoke pipes similar to those described earlier.

The villages, as a rule, occupy the most commanding points along the ridges, and the approaches to them are exceedingly pretty. Broad roads, bordered with grass and low shrubs lead up through avenues of fine trees to the main entrance, which is generally very strongly guarded by two or three panjied ditches running right across the ridge and stockaded on the inner bank. The stockades are strongly built of a double line of posts supporting a wall of interlaced bamboo, and are capable of offering a good resistance. The outermost ditch is generally about 200 or 300 yards from the village, the second being situated between it and the one surrounding the village. The gate through the stockade of this last ditch into the village is cut out of one huge block, and is frequently 4 or 5 feet broad and 6 feet high. A large gable roof is constructed over it, giving it a great resemblance to our old lychgates. Look-outs are built commanding the entrances, and in some cases little huts are constructed in large trees outside the most advanced stockades on the main roads,

communications being preserved with the interior by means of long ladders and causeways. Passing through the gate into the village we find ourselves before the "morang," or bachelor's house (Plate XVII, fig. 1), a large and most peculiar looking building, appearing to be all roof, which springs from a small back gabled wall of bamboo about 5 feet high, and 6 or 7 feet broad. The ridge rises rapidly from this to the front, till it attains a height from the ground of 25 or 30 feet, the eaves resting on the ground on either side. The front is closed in with a semicircular wall of thatch, a small door about 4 feet high giving admittance to the building, which, as this is generally the only opening, is necessarily somewhat dark. As the eye gets accustomed to the gloom, though, we find that the house is divided into two parts by a low wall formed of a log of wood over which a thick bamboo mat is stretched. One-half of the house has a matted floor, and is provided with a hearth, and planked sleeping places round it, and here the young men live; but the other half is unfloored and is intended for the reception of casual visitors dropping in for a chat. We also make out that the principal uprights are carved with large figures of men, elephants, tigers, and lizards, &c., roughly painted with black, white, and a reddish brown. Arranged round the walls are skulls of men and animals, and skilful imitations of them made by cutting and painting old gourds. The ridge of the "morang" projects a few feet in front and is ornamented with small straw figures of men and tufts of straw. Outside each "morang" is a large platform of logs of wood on which the young men and their friends sit and smoke through the day, and hard by is an open shed, in which stands the big drum, formed out of the trunk of a huge tree hollowed out, and elaborately carved and painted in front, after the manner of the figure-head of a ship: it is furnished at the other end with a straight tail (Plate XVI, fig. 2). The drum is raised from the ground on logs of wood. It is sounded by letting a heavy piece of wood fall against it, and by beating it with double headed clubs. This drum calls the villagers together for war, or is beaten on festive occasions and gives forth a deep booming sound. Sometimes when an attack is expected from some neighbouring village, the drum is beaten at intervals throughout the night, in the hope that if the attacking party is on the way to the village it will, on hearing the drum sounding, consider that the villagers are on the alert and return home. In large villages there are two and even three "morangs" with their neighbouring drums. The other houses in the village are large and long, the front part resting on the ground, the back, as usual, being supported on bamboo piles, with platforms at the back and sides, in which many of the household duties are

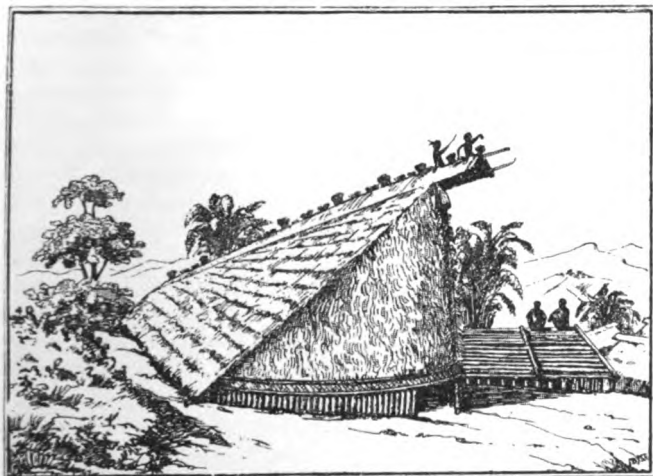


FIG. 1.



FIG. 2.





performed. There is a large open verandah in front, and the interior is divided into two or three rooms. The Hatigoria houses are the largest and best built, and are arranged most regularly, and closely adjacent on either side of long streets. The front gables project considerably, those of opposite houses nearly meeting over the roadway. In front of the houses are rows of skulls, and in one or two of the front verandahs we notice rows of curiously carved and painted posts about 3 feet high. These, we are told, are put up on the occasion of the owner of the house giving a big feast, and thereby proclaiming himself a man of substance. A village contains from 200 to 500 houses.

The bodies of the dead are wrapped in mats and disposed on platforms roofed over and fenced in. All the personal decorations and clothes of the deceased, his shield, &c., are arranged about the platform or fence. The ground around is sometimes panjied as a protection against the attacks of wild animals. The gourds and other domestic utensils belonging to the deceased are suspended from this platform for his use in the next world, holes being made in them to render them useless to any who might otherwise be tempted to steal them in this world. These bodies are placed in groups on either side of the road between the two outer stockades, and consequently it is not always pleasant travelling along this road. Outside one village, called Boralangi we saw the body of a young man only a few hours dead stretched on a small "maichan"\* without any covering except his cloth. This circumstance, and the fact that he was lying far from the regular resting place of the dead, excited our curiosity, and we were informed that he and another man from the next village had been at Boralangi the day before to attend a merry meeting, and had made too merry with the Naga liquor: in consequence of which, the night being dark and the path just outside the stockade a narrow and tortuous one, and a forest of long panjis, he had tripped and fallen, and a panji had passed right through him from side to side below the ribs, and he had died a few hours later. My informant added that men who died violent deaths in this way by accident were simply tied upon the spot where they fell, without covering or ornament, as their death is attributed to their having incurred the special disfavour of their gods. This custom obtains among many of the tribes.

The Hatigorias, as road engineers, far surpass their neighbours. Their roads are constructed with due regard to the easiest gradients, and are not carried up and down over every little hillock. The steeper parts are stepped and paved to prevent the rain washing channels in them, and in the gentler gradients cuts are made across the road at every change of inclination or

\* i.e., platform of bamboo.

direction in the most scientific manner to carry off the water down the hill side. Among some of the other tribes, the Lhotas, for example, the paths are narrow, never avoid obstacles and often seem made expressly to carry off the drainage of the country around. The mode of repairing them when the narrow path has been worn into a deep furrow, is to fill the latter with long tree trunks, the wobbling of which, and the steep slope at which they are often laid, making them very unsafe.

We pass on now to the tribes lying to the north-east of these we have just been considering, and they may be designated as the tribes inhabiting the hills bordering the Sibsagor district. Here we again find several villages, similar in every way to their neighbours, yet occupied by naked Nagas, and we find tattooing beginning to appear among the men, though not as yet on the face; only slightly on the arms and breast, a few fine lines running up from the navel and diverging on either side over the breast. The women's legs are tattooed below the knee with a cross gartering, and some have a cross tattooed on their stomachs, the navel being the centre and the arms of the cross all equal, the pattern of each arm being a long narrow oval bordered by two diverging lines four or five inches long. These naked Nagas are, as a rule, fine looking people, fair as to colour, and with some claim to good looks. The men's heads are shaved with the exception of a long tuft from the crown to the forehead, over which it lies. They wear nothing beyond belts of straw very tightly twisted round their waists. The women wear a strip of cloth about a foot wide round the hips, the upper part of the body being unclothed like the Garo women; they wear innumerable brass rings on the right arm, and the usual bead and shell necklaces. Both men and women chew pân to a great extent. The neighbouring Nagas differ only from this naked tribe by wearing a small waist cloth or rather flap made of a woody fibre woven into a coarse cloth. A few clothes thrown loosely over the shoulders are, of course, worn in cold weather. A general description of the villages, &c., will suffice for all here. The plan of the village is somewhat similar to that of the Hatigorias, &c., except that the fortifications are not so elaborate. The "Morangs" (bachelors' houses) are much more elaborately carved and ornamented than in any other part of the hills: figures of elephants, deer, tigers, &c., being carved on all the principal uprights, and, in some, life-sized figures of men and women, clothed and tattooed after life. The weather boards are carved with figures of birds and fishes, and painted in great detail with red, black, and white stripes, circles, and dots. The morangs are divided into three parts: first, the front verandah enclosed at the sides; second, the body of the house, containing the sleeping apart-

ments and storeroom on either side of a central passage (each sleeping room contains four planked bed places arranged in two like the berths of a ship, one above the other, on either side of a small fireplace); third, a large room open to the small back verandah, this room contains a fireplace with a few planks as seats around it, and is floored with immense hollowed beams. In the back verandah, which has a low circular roof, are hung all the trophies of war and of the chase. The big drum is also kept here. A curious custom prevails in this district of decorating the skulls of enemies taken in battle with a pair of horns, either buffalo or methua, and failing these, with wooden imitations of them. The houses in these villages are similar to those already described, being raised from the ground, the ridges instead of being straight are hog-backed. They are very closely packed on either side of long streets, the eaves touching, and the projecting front gable-ends of opposite houses often overlapping each other: the result is that even in the middle of the brightest day the streets are wrapped in gloom so great as to make it difficult to distinguish objects in the front verandahs, the few flecks of sunlight which fall upon the roadway here and there only serving to make the darkness greater. In the front verandah of some of the houses is a small enclosed room containing a bed and fireplace. When an old woman is left a widow and without a home, her son (or nearest relation) provides her with this little chamber. Here, as I think very generally in these hills, a youth having taken a fancy to a girl, either of his own or neighbouring village, has to serve in her parents' house for a certain time, varying from one to two or more years according to agreement, before he can marry her, as was Jacob's case. Outside the villages, within a circle of staves surrounding two trees supporting a small platform, the harvest festivals take place. Large quantities of garlic are grown in these villages in small fenced gardens, panjis studding the ground between the plants.

In some villages the skull trophies are not placed in the morang, but are placed in the front verandah, decorated as usual with horns. The eldest brother in a family, in addition to his own trophies gets the skulls taken by his brothers, also to decorate his portals. Many of the verandahs contain a number of Y-shaped posts carved with human figures and methua heads. These signify that the occupant of the house has been the giver of a big feast.

The dead are sometimes, as at Tablung, &c., wrapped tightly up in mats, and, resting in a long canoe-shaped cradle of wood, the ends projecting and carved, are placed among the upper branches of big trees just outside the villages. In other parts they are placed in "maichans" inside small houses, the beaks

at the end of the coffin projecting through the front of the house. A small window is left at the side, I believe for the convenience of the dead man's spirit. These dead-houses, unlike the custom obtaining among the other tribes, are not outside the stockade, but actually within the village precincts, close to the dwellings; so in order to obviate any unpleasantness from the newly dead, fires are lighted in front of their resting places, the fuel being chaff and rice straw, which smoulders slowly, a plentiful supply of smoke being obtained by heaping over the fire a pile of green boughs and leaves.

The men of this tribe tattoo on the chest after taking their first head. The pattern consists of four lines which spring from the navel diverging as they ascend, and turn off into two large concentric curves over each breast, the lines broadening out to about one inch in width at the middle of the curves. The tattooing is done by scraping the skin with a *dão*, a sharp stone, and rubbing in very finely pounded rice. The colouring matter is the juice of a berry which is crushed over the powdered rice and leaves an indelible black stain.

In the valley of the Yangmun river is an interesting tribe of whom I should like to have learned more than we did, but our time and our supplies were running short, and we could not remain to explore more than the entrance of the valley. The men are tall, well built, and in many cases handsome. Their dress and accoutrements are similar to those of their bretheren farther east whom I shall describe directly: their hair is dressed in a similar manner to that of the naked Nagas, *i.e.*, cut close everywhere except on the top of the head, where a thick tuft falls over the forehead, another long tuft hanging behind from the crown, the latter twisted up into a tail with a band of grass. There is very little, frequently no tattooing among these men till they approach the naked Nagas and adjoining tribes, when a little tattooing on the face and limbs is observable. The women in the Yangmun valley have a very peculiar mode of cutting their hair: it is kept so closely cut as only to leave a dark shade on the head: a narrow space on each side of the head being shaved perfectly clean from the temple to the crown. They wear very little clothing, a small belt of very fine leather thongs, to which in front are attached the upper corners of a long, narrow slip of cloth about 30 inches long and 6 inches broad; from this point it falls perfectly free and loosely round the loins and buttocks.

Very quaint designs are carved in slight relief on the planks forming the front walls and doors of the houses, the designs being further brought out by a judicious use of black, brownish red, yellow, and white pigments. The dead are placed on a

"maichan" raised about 4 feet from the ground, and covered with a low roof which gradually tapers out in front for about 20 or 30 feet. They build a large number of granaries in their fields for the reception of the crops when first gathered. These houses are long low structures on piles, having their roofs tapered up for a considerable length, at one end only, or at both. These curious buildings, dotting the bare hill-sides, and standing out against the dark red soil, look at a distance exactly like huge crocodiles lying about. Another striking feature in the landscape is a curious erection seen near most villages, which is visible a very long way off. It looks at a distance like a large silver chevron turned upside down. It is made of split pieces of wood with the white face turned outwards, placed close together vertically, and fastened to large curves of cane or bamboo, suspended between three trees: the whole length varies from 40 to 50 feet, and the average width is 6 feet, widening to 12 feet in the centre. We could not arrive at the meaning of these erections as we were here quite beyond interpretation; but they were always put up facing towards a village with which their builders were at war: there was no idea of fortification about them. In one village here we saw a very fine stone viaduct across a small ravine 50 feet in length and 20 feet in height with a most scientific culvert through it. As we leave the Angamis and proceed eastwards, we find the spears and shields getting smaller and the *dâos* getting larger till we reach in Yangmun and its neighbourhood the largest sized *dâo*, the blade being triangular in shape,  $1\frac{1}{2}$  foot long,  $1\frac{1}{2}$  inches broad at the handle, and about 4 inches at the end. The handle is long. Bows and cross-bows are common everywhere.

We now come to the tribes in the Jaipur district, including the men of Ninu, &c., who were concerned in the outrage on the Survey Party in February, 1875, when, in the incredibly brief space of a couple of minutes, Lieutenant Holcombe and 80 men were most treacherously murdered, and fifty-one others wounded, out of a total of 197 all told: the remainder of whom only escaped by the bravery and presence of mind of Captain Badgley, the Survey Officer, who, though severely wounded by cuts on both legs and arms, brought them safely away after a four days' march through the hills, carrying the wounded out with him. For this service I believe he has received not so much as even the thanks of Government.

The men are of average height and nearly all well made and well developed, and, as in the case with all their tribes, their complexion comprises every shade of brown. They would be good looking as a rule, but for the tattooing which in some cases, when done heavily, makes their faces almost black: in others

the tattooing is blue, and then the bare portion of the face, especially in those of fair complexion, appears pink by contrast. The tattooing on the face is called "Ak" (Plate XIX, fig. 3), and consists of four continuous lines carried across the forehead, round and underneath the eyes up to the nose, back over the cheeks, and round the corners of the mouth to the chin: rows of spots follow the outside lines, and two fine lines mark out the nose in a large diamond space. Some tribes, the Mutanias and Sermamens, do not tattoo much on the body, but their thighs are tattooed with various patterns; others, the Borduarias and Namsangias (Plate XX, fig. 2) are not tattooed at all on the face, but their shoulders, wrists, bodies and thighs are covered with devices. All the men of these tribes (Plate XXI) dress their hair in a similar fashion, *i.e.*, it is shaved just above the ears, the remainder being taken back off the forehead and face, and tied in a knot behind; through this knot are passed curved strips of horn carrying waves of red and white or black hair. Some men have a small moustache, but few show anything like a beard.

As we proceed eastwards from the Angamis we find a taste for helmets gradually developing, and it culminates among the tribes now under consideration. The helmet is conical in shape, and made of plaited cane, either plain or having patterns of coloured straw worked over it. A large plume of black or red hair passes over the helmet from front to rear, and long horns, carrying large feathers or tufts of hair, spring from the sides. Some helmets are covered with leopard or bear skin. Another headdress is a circular band of coloured cane and straw ornamented with bits of a large shell and a fringe of hog's hair which lies on the forehead. Their ear ornaments are generally strings of beads pendant from a piece of shell fitted to the ear, and terminating in long tufts of hair which fall over the chest. They have another pretty one made of alternate tufts of red, white, and black hair, radiating from a centre of yellow straw work, which is fixed in the lobe of the ear. From the shoulders to the elbows the men encase their arms in many rings of red and yellow cane, very large at the shoulder, gradually decreasing towards the elbow: these give an appearance of great breadth to their shoulders, an effect which is heightened by the bands of black or yellow cane which are drawn tightly round the waist. These canes are of great length: one man had as many as 19 turns round his waist giving a total length of cane of over 40 feet. Large belts, very broad at the back, fastening in front, and made of plates of polished brass or of coloured cane and cowries are also worn. A broad piece of blue cloth hangs from the waist ornamented with red fringes and rows of white seeds. On the

wrists are worn deep bracelets of cowries, and below the knee strings of the same are also tied. All these decorations, as I have before remarked, are intended to be defensive as well as ornamental. These Nagas are very skilful in devising little adornments from palm-leaves, making coronets, wristbands, and anklets of them. A curious custom prevails at a village called Voka, and probably also among the neighbouring villages: it is this—that till a young man is married he goes perfectly naked, but he at once adopts a waist cloth when he takes a wife. Every man carries about with him a small basket, a bag for his food, pán, &c. At one village every man carried against his apron a small bamboo cup full of live embers of sago palm bark placed in a layer of sand. This was for the purpose of supplying a pipe-light at any time, I was told. The weather was warm, so that it was not to supply heat to their bodies, as is done in a similar way in Cashmere in cold weather.

The women of these Eastern tribes (Plate XXII, fig. 2) are short in stature, and their figures are rather remarkable for strength than beauty. The shoulders are tattooed with diamond patterns, three horizontal lines are taken across the body above the breasts, between which eight lines go down to the waist narrowing gradually to a point: the navel is the centre of a Maltese cross, each arm about five inches long consists of three lines with a pointed finial. The leg tattoo is drawn with an admirable sense of fitness, that on the thighs consisting of close vertical lines and on the calves of horizontal lines, a small break occurring in each on the shin bone: this has the effect of increasing the apparent rotundity of the legs below the knees. The operation of tattooing is sometimes attended with fatal results. I was once asked to visit a poor little girl about ten years old whose legs had been tattooed a few days before. The operation had resulted in inflammation and mortification of the limbs. I went into the house where the poor little thing—sad votary of fashion—lay screaming with pain. The sores were dreadful, both legs apparently rotting away below the knee. I was only passing through the village, my camp being some miles away and could do little for her, and I fear she died a painful death. Fashion, whether in tight lacing or tattooing, claims its victims all over the world. The dress of the women consists principally of a very small petticoat 26 inches long and 6 inches deep, ornamented with bells, beads, and shells; this only comes a little more than half-way round the body leaving the right thigh bare,—it is attached at the ends and middle to a string passing round the waist. Sometimes a small cloth is worn on the shoulders. Many strings of beads fall low over the breasts. Small filets of coloured straw adorn their brows, and



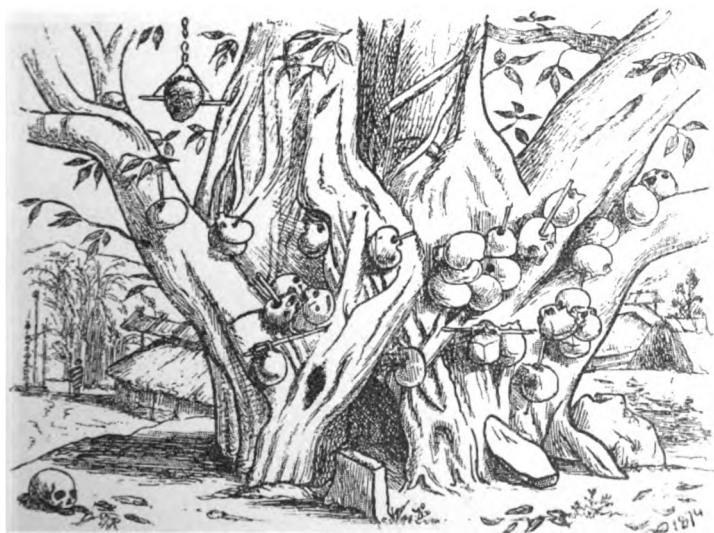
massive white metal rings are worn above the elbow. Their ear ornaments are small strings of beads passed through various holes.

The arms are, as usual, the *dão* spear and crossbow. The first is a most formidable weapon, the blade triangular, about 8 inches long, straight at the back, and 4 inches wide at the top, narrowing gradually towards the handle, which is 2 feet long and ornamented with tufts of coloured hair; sometimes there is a semicircular projection at the back of the blade. The spears are not such handsome or formidable weapons as those further west, due probably to the fact that the *dão*, and not the spear, is here the principal weapon of offence. The spear heads are small, and the shaft, though short and slender, is strongly made of bamboo and decorated with red and black hair in various fashions. The shield is small, about 4 feet long by 2 feet wide, made of buffalo hide decorated along the upper edge with a fringe of red hair, and on the face with some tassels of grass. Every man carries in a small basket or horn at his back a supply of panjies. Some wear a kind of defensive armour in the shape of a leathern corset, which overlaps on the chest, and is kept up by means of straps which pass over the shoulders. Gongs, which probably come indirectly from Burmah, are largely used by these tribes, and they cast bells in little clay moulds, the material being apparently a kind of gun-metal, and occasionally brass. The women carry long iron walking staves foliated at the upper end. Another lighter and prettier walking-stick among the Yangmun people is made of sago palm, decorated with brass rings and furnished with an iron spike.

The villages (Plate XVII, fig. 2) are not always well placed for defence against rifles, being commanded from some neighbouring height; but some, such as Bor Bansang, Senua, Niao, &c., are exceedingly well placed, occupying the highest points of the ridges on which they stand, and commanding all the approaches to them. The defences consist of double stockades made of interlaced bamboo and cane, with panjied ditches. The houses are generally scattered up and down without any attempt at order, and are half hidden among the trees, which are not, as elsewhere, cut down to clear a village site, such only being felled as interfere with the houses: these are built on the unlevelled ground, the floor being carried out to the rear on piles, the back verandah being frequently 20 or 30 feet from the ground. The house is divided into an entrance hall, where the owner's weapons hang, also skulls of animals taken in the chase, and beyond are several small apartments, terminating with a large open verandah. The principal uprights project some two



**FIG. 1.**



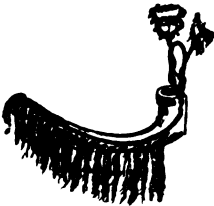
**FIG. 2.**

**LBOTA NAGA VILLAGE AND GOLGOTHA.**





**FIG. 1.**



**FIG. 2.**



**FIG. 3.**

**HATIGORIA MAN, RENGMAH NAGA TAIL, AND TATTOOED VANGAM OF SENUA.**





**FIG. 1.**



**FIG. 2.**

**ASSIRINGIA AND NAMSANGIA.**





**SOIBANG, VANGAM OF CHOPNU.**





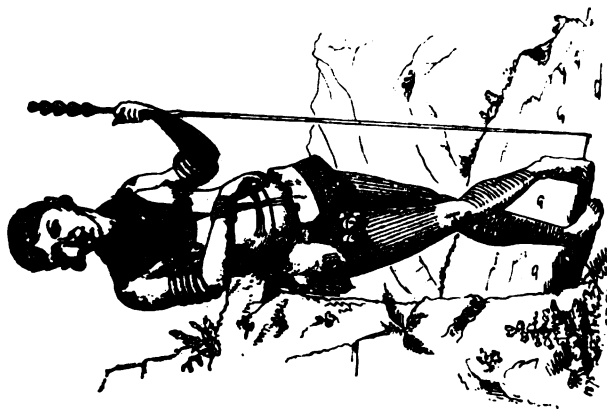


FIG. 2.



FIG. 1.

BORDURIA NAGA, AND WIFE OF SOIBANG.



or three feet through the ridge of the roof, this portion of each post being thatched to keep the rain from trickling through into the house. This thatch is ingeniously worked into figures of men, &c. The reason given for this projection of the posts is that, as the part below the ground decays, it can be cut off and the post lowered without damage to the house. The Vangam's, *i.e.*, headman's house, is always very large, and built on the most level site in the village. It is generally about 200 feet long by 40 or 50 feet broad, and contains two large halls, one at either end, the intervening space being divided up into several apartments and storerooms arranged on either side of a central passage. Each of the women's apartments has its own door of exit, and small verandah. On one side of the entrance hall is the drum—similar to that of the Hatigorias. Opposite the drum is the rice pounder, a long log squared, with small holes, in which the rice is pounded out from the husks. The other hall is kept as an audience hall, where the chief receives his friends. It has a raised and matted floor, the rest of the house being on the bare ground. This hall opens into a large verandah; every house is furnished with a few small stools on short legs, and one or two large beds, which, with their legs and a bolster, are carved out of one log. Tables made of cane work shaped like huge inverted wine glasses, and about two and a half feet high, are used at meal times. In each village are one or two "morangs," in which are kept the skull trophies, placed in rows in a large sloping tray on the verandah. At Bor Mutan there were 210 bleached skulls arranged thus.

Between two villages we saw by the roadside a small table raised eight feet from the ground and approached on either side by a broad wooden ramp. We were told that here peace is concluded between the two villages after a war. The chiefs walking up, each from his own side, meet face to face on opposite sides of the table and exchanging "chungas"\* of wine, drink to each other, and thus declare peace. On the road to Niao we saw on the ground a curious mud figure of a man in slight relief presenting a gong in the direction of Senua; this was supposed to show that the Niao men were willing to come to terms with Senua, then at war with Niao. Another mode of evincing a desire to turn away the wrath of an approaching enemy, and induce him to open negotiations, is to tie up in his path a couple of goats, sometimes also a gong, with the universal symbol of peace, a palm leaf planted in the ground hard by.

The dead are wrapped in mats and placed on platforms under

\* Bamboo mugs.

small roofs, which are decorated with cloths and streamers, and have at each end a tall figure of wood dressed, painted, and tattooed after the manner of the men of the village, and carrying imitation spears and dâos; gourds, baskets, &c., being suspended above. At some villages the tombs are enclosed in small sheds with doors and are regular family vaults. These tombs are all just outside the villages. Cairns of stones are also erected, where the heads of departed villagers decorated with shells, beads, and bells are collected, earthen jars filled with the smaller bones being arranged beside the skulls. Each head is decorated so as to preserve its individuality.

In my paper on the Angamis I have said all that we know, or that I, at any rate, know, of the religion of the Nagas. I feel how meagre these papers of mine are, and how much more might be said about the Nagas and their peculiar customs, but I trust that I have said enough to show what a very interesting field of study these hills afford, and what a pleasant life the surveyor's was there, each day's march bringing something new before him, with just enough suspicion of danger to tinge his work with excitement. Personally, I shall never regret the few seasons spent in those hills, and the many pleasant memories they have left to me of work done and dangers shared with men I loved and honoured.

#### *Explanation of Plates XVI to XXII.*

Copies of the author's sketches reduced by photography from photozincographs executed at the Surveyor-General's Office, Calcutta.

#### PLATE XVI.

- Fig. 1. Bachelor's House at Themukedima, Rengmah Nagas.  
Fig. 2. Village Drum at Nunkum.

#### PLATE XVII.

- Fig. 1. Morang, or Bachelor's House, at Nunkum.  
Fig. 2. Khulan Mutan, looking south.

#### PLATE XVIII.

- Fig. 1. Lhota Naga Village.  
Fig. 2. Golgotha at Phurima, Lhota Nagas.

#### PLATE XIX.

- Fig. 1. Hatigoria Naga Man.  
Fig. 2. Tail worn by the Rengmah Nagas.  
Fig. 3. Vangam of Senua, showing tattooing.

## PLATE XX.

Fig. 1. Assiringia Naga Woman.

Fig. 2. A Namsangia Naga, showing tatooring.

## PLATE XXI.

Soibang, Vangam of Chopnu (Bor Mutan).

## PLATE XXII.

Fig. 1. A Borduaria Naga Man.

Fig. 2. Phemi, Wife of Soibang (Plate XXI).

## DISCUSSION.

Colonel H. GODWIN-AUSTEN said that it was very remarkable to note in the Naga Hills the very short distances that have to be traversed, where the language is so changed that these village communities can scarcely understand each other. No doubt the constant state of hostility with their neighbours in which they live leads to this state of things, and the speaker could testify to all that the author had said as to the difficulties caused intentionally by the interpreters whom we have to employ, and who often are the cause of hostile attitude by the exaggerated reports they spread. He remarked that goitre is a disease equally local in the north-west Himalayas as in the Naga Hills, where it is often found in one valley affecting the greater number of the population, while it is quite absent in another valley close by. The patterns of the cloths being distinctive of the different clans, the speaker mentioned that it is still more interesting to state that the devices on their shields are also well known, and by which they distinguish friend from foe at long distances, and are veritable coats of arms. The placing of broken gourds on tombs is no doubt symbolical of death, and they are always placed with the mouth downwards. In the West Khasi Hills, on the tombs of women and girls, the cotton spindle she has wound are hung on the sides broken in half. The Lalus, a small clan in the North Jaintia Hills, place their dead in open coffins, raised several feet above the ground, which are left in this position after the dead body is taken out and burnt close by. The similarity of the pendant piece of wood hung from the waist, as shown in the drawing of the girl of the village of Chopnu to what the speaker had seen on a Bhuddist sculpture in the valley of Kashmir is remarkable. He obtained one at the village of Bijbihara on the Jhelum, which had just been dug out, and which he afterwards gave to the Museum of the Asiatic Society of Bengal in Calcutta.

Mr. HYDE CLARKE, in responding to Col. Godwin-Austen's observations as to the diversity of languages, proposed another explanation. Thus for *monkey* there were four words, for *elephant* three.

That these were not of local origin could be proved by tracing their affinities elsewhere, and then we find the four forms for monkey, *takwi*, *simai*, *veh*, and *suchi*, represented as *tekawu*, *dsima*, *wai*, and *tsakar*; the forms for elephant, *lokniu*, *puok*, and *shiti*, appearing as *ulonga*, *opowo*, and *ndshogo*. So in like way for many other words, as tiger, cow, goat, fish, head, ear, hair, mouth, hand, bone, blood, sun, moon, star, day, night, to-day, to-morrow, no, not, I, we, thou, you, he, they. Indeed, wherever tested, the general results were the same. Not only was this found to be so as to dissimilar roots, but as to dialectic variations for the *ma* and *nak* of *not*, for the *masi* and *nasi* of *cow*. These facts serve to show the position of the Naga languages, and to throw light on the early Naga history. The languages must be those of tribes, forming a league before the occupation of the Naga country, and becoming diversified or distinguished after occupation, not being variants from one original stock. Another result is this, that the languages belong to much higher culture than that now prevailing among the Nagas, and to a very ancient culture. The relation is to the group which included the Akkad, the Khita, and all that the speaker had described as Khitoid. One curious parallel is this way is with the *Eten* or *Eteng* of Peru, a similar isolated population. The languages are not those of populations in the present condition of the Nagas, but of higher populations and apparently of a white race. The Nagas represent sections of populations governed by a former dominant race driven up into the mountains, and there is no reason to assume that the Nagas are descendants of the dominant race, or that they have not been affected by the intermarriage or immigration of the neighbouring races. They transmit in all probability the languages of the races which gave the earliest culture to India, antecedent to the Kolarians and the Dravidians. There is not much difficulty in fixing this, as the ancient river and town, names of India preserved by the classic geographers conform to those found in other parts of Asia and in Europe, occupied by corresponding dominant populations, and which names are consequently anterior to the Aryans. The Naga languages are invaluable for investigations in pre-historic philology and archæology, and in this sense the tables of Colonel Woodthorpe are of more than local importance.

The PRESIDENT, Colonel KEATING, and Professor FLOWER also joined in the discussion.

Colonel WOODTHORPE, replying to the President and Colonel Keating, said that the only terraced fields are those belonging to the Angami Nagas. They were described in the previous paper. There are salt wells in many parts of the hills. The water is simply evaporated in small earthen pans over fires, and the rough salt collected and made up into small cakes enclosed in a case of bamboo leaves.