

Research Branch

File No R. 54/57

CORRESPONDENCE

1957.

Subject

Information of special Nature in
respect of Tirap Frontier Division.

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NORTH EAST FRONTIER AGENCY SECRETARIAT.

Branch Research

File No. R 54/57 of 1957

SUBJECT

Information of special Nature in
respect of Tirap Frontier Division

NOTES AND ORDERS

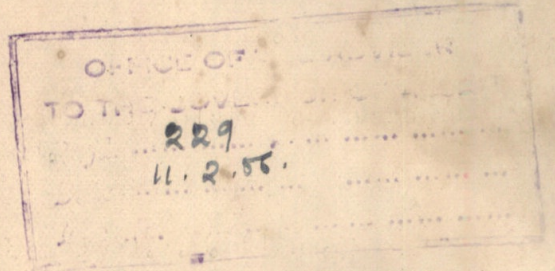
File No. R. /57(Pt.)/

Information of special nature in respect of
Tirap Frontier Division.

Research Extract No.8

T.D. of A.P.O.I, Niasua, R.Wood, from December, 1954 to February, 1955.

Ref. - No.Tour.42/55/6269, dated 1.4.55 from Offg. P.O., Tirap Frontier Division, Margherita.



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APPENDIX 'A'

KHAMDAKLE

1. The Khandak ceremony is entirely connected with the making and positioning in the Chief's house of the Kham, a log drum much smaller than the log drum found in a morong. Generally speaking, only a Wangham Apenpa (over all chief of a sub-tribe or jen) is entitled to the Kham. There are a few other chiefs, not apenpas, who are entitled to the same privilege. In the Zu-Jen, the chief of Banfera, the Wangham Apenpa, and the chief of Wamnu are allowed the Kham. The Chief of Longhua does not have this privilege.
2. The Banfera Kham is a log shaved to a diameter of about six feet, the cylindrical shape being about six to seven feet long. Beyond, the log has been cut flat to resemble, at one end, a fish tail and at the other, a flat, rough animal head. Along one side of the log, a rectangular hollow has been cut in. A design resembling sergeants stripes is carved at head and tail.
3. The Chief is entitled to make three Khams in his life time. On completion of the third Kham, he may eat the different kinds of meat hitherto forbidden. In this case, the forbidden kinds of meat were mutton or goat, fowl and beef.
4. The Kham or Khams occupy the very end of the house, the area reserved for religious performance and where the dying chief will be laid to breath his last.
5. On the death of a chief, the Kham or Khams made by him are cast out and the new chief must start making his own Khams. When a second Kham is made by a chief, the first Kham is cast out. The third Kham is placed alongside the second and both will remain there

APPENDIX A.

until his death.

6. The Kham or Khams are beaten only on two occasions, firstly, to announce the birth of the Chiefs first son and secondly, to announce the death of the chief. No hand may touch the Kham or Khams except that of the Zamih, the religious man of the village, It is he alone who may beat on the Kham.

7. The installation of a new Kham must take place the day after a full moon.

8. There is no ruling as to when a Kham should be made. The whole ceremony is a costly one and it is left to the Chief to hold a Khamdakle when he feels that he can afford it. The villages of the same Jen are required to help in the cutting and carriage of the Kham and to take part in the dancing and feasting and all the expenses of food and drink have to be met by the Chief. The cutting of the tree may take place some days ahead, but there are three important days in this ceremony. On the first day, the tree is shaped in the jungle. It is very important that the three Khams of a chief conform to the same design. Should this not be done, evil will befall. On the morning of that day the Buffalo is killed. On the second day, the Kham is brought from the jungle and installed in the house. This is the day of dancing and feasting. The third day is quiet and devoted to religious observance.

9. Banfara had brought the Kham to the area of the morong on the main path and leaving it on the route to the Chief's house, were dancing on an open space near the morong. The time was early afternoon.

10. The Kham was secured beneath a sturdy frame of bamboos which enabled at least 40 men to place themselves within the open squares on either side of the Kham to lift it.

11. The dancers were not looking attractive. Coats or other items of apparel spoilt the effect. Everyone had a mass of black and white feathers on his headgear. There were a large number, however, who had lots of colour about them and looked better for not wearing foreign items of clothing.

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12. The Zamih, in the centre of the dancers, was reciting the verses at the end of which the dancers, in unison and with deep, low voices chanted the words, slowly drawn out "Ho - o - o Hui . Aye". This chorus was interspersed with what sounded like a blood thirsty victory yell whenever a cue was given by the Zamih. The dance itself had nothing interesting to show. The dancers merely moved round the Zamih, their bodies going in an up and down motion by slight bending of the knees, roughly keeping the up and down motion in time with a rhythm set by those in front, but actually action was more or less independent. For the chorus, everyone would stop the forward motion but still shaking up and down, chant the chorus, stretch his dao hand upwards with "Aye" and then start forward again.

13. All gun owners had their weapons, loaded for the occasion only with gun powder and primer. Occasional shots were fired in the air as the dancing went on.

14. The Longhua party arrived, blazed their guns as they formed a group near the Banfera dancers, then, with shouts of "ah, Ah" and more shots, milled in with the Banfera crowd and swelled the dancing circle.

15. The Wannu party, arriving last, preceded their entry by staging a mock head hunting foray on a growth of ferns. The section detailed for this having successfully accomplished its mission and withdrawn, the main party carried out the same preamble as Longhua before milling in with the dancers.

16. The open space could now scarcely accommodate all the dancers, odd shots were still being fired, the smell of burnt powder was every where and the dancing continued. After a while, the Wannu party, whose turn it was to carry the Kham, left the dance. The required number of men took up their positions around the Kham. Its carriage forward was preceded by a short ceremony, the active part of which was carried out by the bearers. Lifting the frame, they moved it up and down in they moved it up and down in time to a quick chant and with the last word, dropped the frame and its load with a loud thud on the ground. This was done nine

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or ten times and the load was then taken quickly to the back of the Wangham's house.

17. The Longhua party was called for installation of the Kham in the house. With the Zamih in attendance, the one Kham which was inside was pushed out into the open. The Zamih now severed the bindings of the frame holding the Kham. He next took a small chicken which he sacrificed by severing its head with a dao on the head end of the Kham. Next he walked down to the tail end allowing the blood to drop a spotted trail along the Kham and then threw the headless fowl away into some nearby bushes. This sacrifice now permitted other hands to touch the Kham for its final installation, which was done by the Longhua party.

18. There followed more dancing outside the chief's house and then the dancers broke off to settle down to rice, buffalo, meat and Zu.

19. The visiting villagers, less their chiefs and elders, departed for their villages the same evening. The Banfera crowd, however, continued their dancing late into the night.

20. The Chiefs' important guests stayed the night with him and after a religious observance next morning, returned to their own villages.

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Tirap Frontier Division.

T.D. of A.P.O.I, Niauxa, R.Wood, from December, 1954 to February, 1955.
Ref. - No.Tour.42/55/6269, dated 1.4.55 from Offg. P.O., Tirap
Frontier Division, Margherita.

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APPENDIX 'B'

NAKJULE

1. The Nakju is a ceremony which a youth of Wangham stock must perform before any arrangements for his marriage can be made. For its performance he must be assisted by the company of a group of youths, unmarried, and of ordinary class.
2. The ceremony is of six days duration, days of "achoule", and the important observances of these six days appear to be mainly concerned with diet. They are as follows :-
- (a) A fast is observed on the first day.
 - (b) On the second day, a small pig is killed for meat. Uncooked rice is pounded and made into a paste and this is eaten with the meat. Zu is now allowed.
 - (c) On the third day, only zu and tapioca are allowed
 - (d) On the fourth day, the party goes to the fields where a bigger pig is killed and eaten.
 - (e) On the fifth day, the youths visit each other's cultivation in twos and eat heartily at each place.
 - (f) On the sixth day, the party goes down to the river where everyone bathes himself. They then catch fish and this is what they must break their fast on, after which all else is allowed.
3. These diet rules and regulation's are worthy of further investigation because the interpreter, being of the Zu-Jen, was ignorant of the rules prevailing in the Senua Jen and what information was obtained was after much cross questioning.
4. It was the second day of the Nokjule, a small pig had been killed outside the Chief's house, and all the youths were doing a war like dance. What was attractive was the uniformity of their turn out and the effectiveness of their simple decorations, entirely Wancho. The only cloth worn was the loin cloth, its ends worked with a design in red.

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Each dancer wore a skull cap made of bamboo and covered over with white goats hair streaked with bands of pale red. The same attractive goats hair was used for decorating the ears. Each had his beads around his neck. Each had a shield or "di", made of mithun hide and coloured black. The di was rectangular and bent inwards from a middle ridge running from top to bottom. Each di had three plumes of a fibrous shaving pale yellow in colour suspended in a line mid-way on the outside. The spear each held was simply decorated with the same goats hair only along its middle. The spear, or "pahmu", was bamboo with iron ends. A small black horn was attached to the cane belt in the rear. This was also decorated with a tuft of goats hair. The horn, the "vatsang", was the container for about half a dozen "vat" a six inch long sharpened bamboo sliver. This was the formal attire for the old head-hunting days. While the dao was not used in the dance, it would be tucked by its handle under the cane belt at the back for business occasions. The vat was used to slow down the pace of a pursuer by sticking them at intervals along the path as one withdrew.

5. The foot work in this dance was very much the same as for that seen at the Khandakle. The gestures with spear and shield, however, were more fierce and savage. The leader recited the verses in sing song and the chorus, also in song, had the words "dung dung khualo m'dung dung". "Khualo" indicated the cutting of any head and "dung" was the noise such cutting made.

6. The dance was called the Nokju-shon (Nokju-dance),

7. Having sung themselves nearly hoarse, the youths proceeded to match each other throwing their spears over a tree. Later on, spears, shields, head-dress and other adornments were put away and, wrapped in an eri cloth each, they rested.

8. For the period of the ceremony, all those taking part live in the house where it is being observed, in this case, the house of the Chief.

APPENDIX 'B'

9. In former days, the Nokju ceremony, was also observed when a human skull, cleaned of all organic matter by prolonged exposure outside, was installed in the morong.

MAJOR
APO

Sd/- R. WOOD.

File No. R. /57(Pt.)/

Information of special nature in respect of
Tirap Frontier Division.

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Research Extract No. 1

T.D. of E.S. Nampang, C.M. Smith for April, 1955.

Ref. No. Tour-54/55/10695 dt. 20.6.55 from A.P.O. Margherita.

Tribe - Longri, Tonglins, Tikhaks and Rongrangs.

Place - Nanehiek, Longri Taipi, Pallo, Chindong, Tirap
Fr. Division.

Dated - 1-4-55 to 5-4-55.

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TOUR NOTES OF SHRI C.M. SMITH, BASE SUPERINTENDENT, NAMPONG,
FOR THE MONTH OF APRIL, 1955.

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CUSTOMS :-

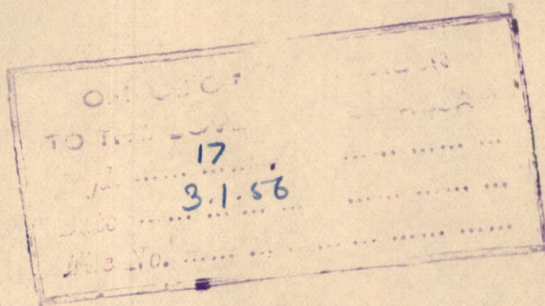
The area I toured is inhabited by the LONGRI :
TONGLIMS : TIKHAKS AND RONGRANGS. I had already mentioned
about the LONGRIS AND TIKHAKS in my other tour notes.

The TONGLIMS and RONGRANGS migrated from BURMA
their customs are alike but they differ only in their
dialects the TONGLIMS have relatives in BURMA while they are
no RONGRANGS in BURMA.

The average tribal is well conversant with other
dialects as well.

They bury the dead.

Their beliefs, habits dress etc are similar to those of the
TIKHAKS, MOSSANGS, MORANGS, LONGPHIS etc. about whom I have
already mentioned before.



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Extract from Tour Diary of Shri B.K.Borghain, Political Officer,
Tirap Frontier Tract, for the month of May, 1953.

CUSTOM :- Unlike in the Namsang and Borduria area, here they do not preserve the dead body. They inter it by leaving it well wrapped in with palm leaves in the common cemetery in the jungles almost immediately after the person has died. The heads or rather the skulls are collected only from those dead bodies who bore the royal blue blood.

Extract from Tour Diary of Shri B.K.Borghain, Political Officer, Tirap Frontier Tract, for the month of May, 1953.

The Chief of Chopnyu's brother has come here to receive me. The Borduria Chief's brother who has been accompanying me from Niaunyu was welcomed by Senua by cutting a cock and besmearing the guest's feet with its blood. This is Borduria's first visit to Senua.

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