

The Angami Nagas

Renu Suri



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This book is the outcome of the author's Ph.D. work submitted to the Guwahati University, and is perhaps the first in-depth study on the Angami Nagas from the Physical Anthropology point of view. The study provides a comprehensive account of the physical characteristics of the Angami Nagas—one of the major and important Naga tribes amongst the 13 main tribes of Nagaland.

The study attempts to reflect on the ethnic position of the Angamis by comparing their physical traits with those of the other Naga tribes of Nagaland and other major tribes of North-east India, namely, Khasis, Mishings, Kacharis, Adi Mishings, and others, as also with some of the Asiatic Mongoloids such as the Tibetans, Uzbeks, Buriats, Mons, Limbus, Newars and Lepchas, for a wider perspective.

For convenience and easy reference, the book has been divided into four chapters. Chapter 1 has introduction and Chapter 2 deals with physical traits of the Angami Nagas with sections on morphological traits, genetic traits, dermatoglyphics, behavioural traits, besides comparison of the present study with that of other workers. Chapter 3 discusses the ethnic position with sections on the relative position of the Angamis amongst other Naga tribes *vis-a-vis* the Mongoloid population of North-east India and the Asiatic Mongoloids. The last chapter summarises the study and the findings.

Being the first comprehensive work of this nature, the book will evoke general interest among the readers and will pave the way for further researches on this and other major Naga tribes so as to have a greater understanding about their origin and the causes of population variation at the micro-level.

Rs. 250

RENU SURI is an Anthropologist by academic qualification and a social development practitioner by profession. She has a diverse experience of 35 years both in development and academics. She was the Head of the Department of Anthropology at Science College, Kohima, Nagaland, from 1979 till 1986 and thereafter held senior positions in various national and international non- governmental organizations. Besides teaching and research, she has managed, directed and implemented several development projects ranging from health and family welfare, integrated health and nutrition, community development to girls' education, etc. She was also the Director for the State of Rajasthan and Director, Gujarat Rehabilitation Programme, in CARE India. She has been the subject expert for Nagaland Service Commission.

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1

INTRODUCTION

THE NAGAS

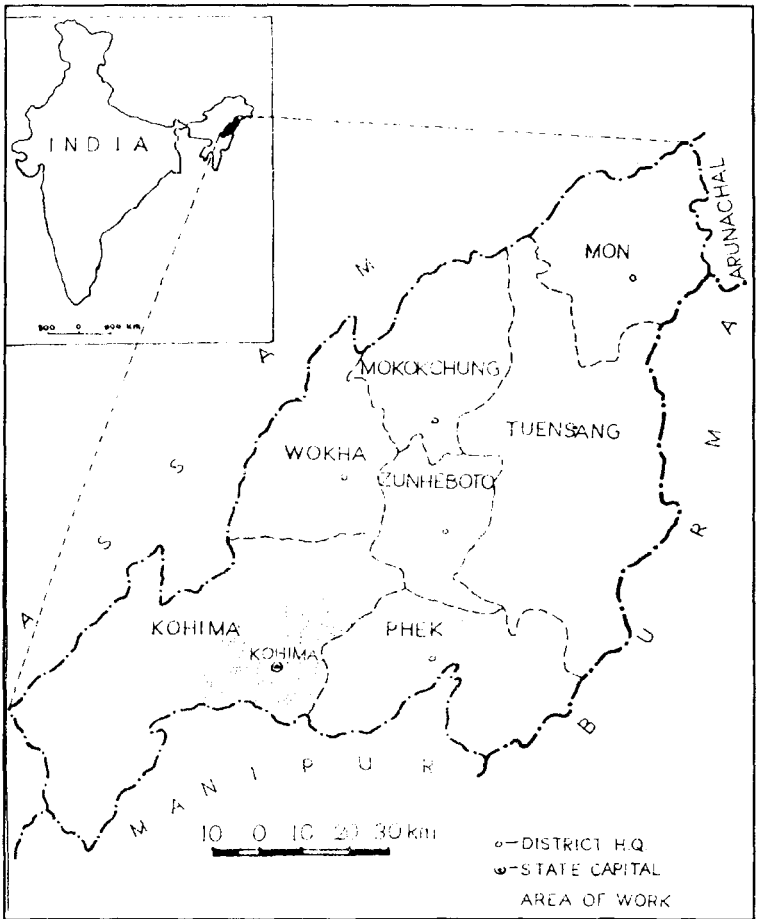
Nagaland is one of the hill states of northeast India (Map 1.1). It lies between 25° 11'5" and 27° 2'10" north and 93° 20" and 95° 17'10" east and covers an area of 16,579 square kilometers. The state is bounded by Assam State on the north, northwest and west by Arunachal Pradesh, Burma on the east and Manipur State on the south. Nagaland was a part of Assam called as Naga hills district till 1962, when it became a full-fledged state of India. A group of 14 major tribes speaking about 30 dialects and having varied cultures inhabit the state (Map 1.2). According to 1981 census, Nagaland has a population of 773,281 of which 414,231 are males and 359,050 are females, the sex ratio being 867 females per 1000 males. The population of Nagaland has shown an unprecedented increase of 49.73% during the decade 1971-81 (census of India, 1981) adding 256,832 souls to 1971 population.

41.99% of the population of Nagaland are literates. In India the percentage of literacy varies between 20.09% in Arunachal Pradesh and 64.68% in Chandigarh Union Territory.

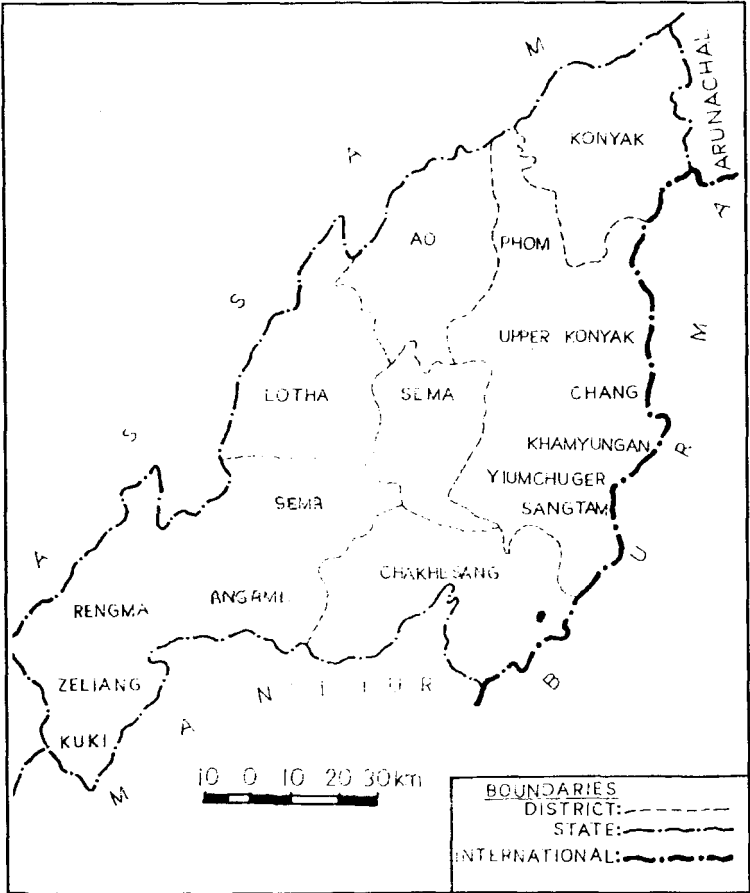
Nagaland is connected with the neighbouring states by motorable roads. Besides, Nagaland can be reached by train as well, the only Railway station being Dimapur which is located in the western side in the neighbourhood of the state of Assam. An airport is also located in Dimapur.

Nagaland is bordered on the east by the Naga range which, like the patkoi, forms the watershed between India and Burma. The Tizu is the only river that has cut through the Naga range and flows east to the Chindwin river of Burma.

Saramati is the highest peak (3,826m) in the Naga range and



Map 1.1: Nagaland Locational Map



Map 1.2: Map of Nagaland Showing Distribution of Major Tribes

there are other peaks over 3,100 m high. Further west are the Kohima hills, the highest peak of which is the Japvo (2,995 m). Serrated ridges dotted with dense forests and found to alternate with deep valleys containing fast flowing rivers.

The original inhabitants of Nagaland are referred to as the Nagas, which is a sort of generic name for the group of tribes who are distributed in the different parts of the state. But Buttler (1855) pointed out that the hill tribes living in areas (now known as Nagaland) had no generic name applicable to the whole race and they merely used specific names for a particular group of villages such as 'man of Mezoma, Khonoma, Kohima, Jotsoma and so on. They were quite ignorant of their distinct tribal names. Elwin (1959) also found that the people of Tuensang did not call themselves Nagas but as Konyaks, Changs and Phoms. The appellation of Naga was given to these hill tribes by the plains people. Shakespear (1914) and Reid (1942) were also of the opinion that the word Naga was only a corruption of the word 'nanga' meaning naked. Holcombe (1873-74) and Peal (1894) reasoned out that the word 'naga' was not a foreign derivation but an appellation of 'Nok' which according to trans-Patkai Nagas, Nocte, Wanchos and Konyaks mean man. In this connection it may be pointed out that the Garos of Meghalaya call themselves 'Mande' which also means man. Similar other instances may be cited from some other tribes of northeast India like Arlyng, Mizo, the meaning of which is the same i.e. man. Again Alemchiba (1970) reminded that words similar to Naga are prevalent in places like Philippines (nabas), Malaysia (naka) and Burma (naiga). Thus, it appears that there are different views as regards the origin and etymological meaning of the word Naga.

Some of the studies conducted on Nagas are by Breton (1829) who studied on the poison of the Nagas. A sketch of Assam with some account of the hill tribes was done by Butler (1847). Again, Butler (1875) made rough notes on the Angami nagas and their language. A note on Ao language of southern Assam was made by John Avery (1886). Mills (1926, 1934) studied some aspects of Naga culture and effect on the Naga of western civilization. Roy (1966) made valuable contribution by studying waromung, an Ao Naga village in Nagaland. A report on the survey of preferences and aspiration of students in Nagaland and a brief historical account of Nagaland and Alemchiba (1970) is again a valuable contribution. Yonuo (1974) also contributed to the studies of Nagas. A report on social change in

Nagaland was put forward by Horam (1975). Gosh (1981) studied the socio-economic correlates of fertility of Angami women.

Physical Anthropological studies on the Nagas were attempted by a number of workers in the past, but unfortunately the samples were small, studies were not conducted systematically. etc. Waddell (1901) was the first to take anthropometric measurements on 16 Angami and 17 Ao Nagas. Dixon in 1912 measured the stature, reach, head length, head breadth, face length, face breadth, nose length, nose breadth of a few Angamis and Semas; and his data was later utilized by Hutton (1921). Smith (1925), reviewing the data of other workers, also compared the cephalic and nasal indices of major Naga tribes. Guha and Basu (1931), in their report on the human relics recovered by the Naga Hills expedition for abolishing of human sacrifice during 1926-27, classified the Naga crania into Mongoloid and Australoid types. Singh (1935) studied the head form and nasal forms of the Angami and Sema Nagas. Roy Choudhury and Sen Gupta (1957) collected anthropometric data on some Naga tribes. Kaufman in 1956 took anthropometric measurements on 94 Konyaks, 38 Semas, 26 Aos and 8 Angamis, which were analysed later for stature, cephalic, facial, nasal and cormic indices, hair and eye form by Olivier in 1958. Das (1970) pooled anthropometric data of various workers on 8 Naga tribes, and obtained a Naga mean.

The analysis of the blood groups (ABO) of the Angami Nagas was done by Mitra (1936), Bhattacharjee (1957) and Seth (1978), and that of Angami, Ao and Konyak tribes by the British Association (1939). Chakraborty (1965) tested the Zeliang Nagas for ABO blood grouping. A comparison of the ABO blood groups in the tribal population of the northeast India was made by Das (1968).

Mukherjee (1963) studied the frequency of colour blindness among the Nagas. Seth and Seth (1978) made biogenetical studies on the Angami Nagas pertaining to colour blindness, ABH secretion, PTC taste sensitivity, skin colour and Glucose-6 phosphate dehydrogenase. Their study also included the variation in melanin pigmentation of this tribe.

Ear lobe attachment in Sema Nagas was studied by Phookan and Begam (1976), and a detailed study of this trait in northeast population was made by Das (1978).

Bhomic *et al.* (1967) worked out the relationship between the fertility and religion among the Zemi Nagas. A detailed study on the

dermatoglyphics of the various castes and tribes of Assam, Nagaland and Manipur was conducted by Chakravarti and Mukherjee (1961).

The Present Work

A brief review of the works on the physical anthropology of the Nagas, done above, reveals that none of the Naga tribes has been studied in detail by any worker from the physical anthropological point of view. This inspired the present writer to undertake a study on the physical anthropology of the Angami, a Naga tribe of Nagaland. It must be frankly admitted that one of the main reasons of selecting the Angami Nagas out of many Naga tribes is also the personal convenience of the Present worker. That is, the Angami Nagas inhabit the district of Kohima of Nagaland and the present worker is stationed in Kohima itself. It was presumed that as the present investigator is a lady, it will be easier on her part to work among the Angamis who are residing in and around Kohima.

In the present study, firstly, it is proposed to present a comprehensive picture of some aspects of physical anthropology of the Angami Nagas. For that purpose, adequate number of Angami males and females were measured for anthropometric characters, and their somatoscopic traits were observed. Data on dermatoglyphic traits were also collected. Moreover, certain behavioural traits of them were also noted. Than a few genetic traits like ABO blood groups, taste sensitivity to PTC were also investigated. It must be admitted that it would have been better if more traits, more particularly of the category of genetic traits could have been included, but because of lack of proper facilities that could not be done.

The list of traits of different categories taken into consideration, the amount of material collected, the method of collection, statistical treatment done etc. have been dealt in detail in respective chapters. In this connection, as regards statistical treatment, it must be admitted that because of lack of facilities simple statistics have been applied though there was scope for different types of sophisticated and complicated analysis. In spite of these inadequacies mentioned above, it is hoped that the present work will provide some base line information on the physical anthropology of the Angamis, one of the Naga tribes, about whom very little is known as regards physical anthropology. Secondly, the Angamis will be compared with other Naga tribes and also with some Mongoloid tribes of northeast India, on whom relevant information is available. This will also help in understanding the ethnic position of the Angamis in relation to those tribes.

To present a profile of some biosocial aspects, information of preliminary nature were also collected from some families of one of the villages where investigation was carried out. The analyses of this data have been included, while introducing the population, as background material of the people.

The Angami Nagas

The district of Kohima where the Angamis live is situated in the southern part of Nagaland and lies between 25° 11' and 25° 58' north longitudes and 93° 20' and 94° 55' east longitudes, bounded by Mokokchung district on the north, Tuensang district and Burma on the east, and the states of Manipur and Assam in the south and west.

The name Angami is apparently a corruption of 'Gnami' given to them by the Manipurians (Hutton, 1921). The origin and migration of the Angamis is not clear as the information recorded in stories is based more on speculation in absence of any written records. According to Hutton (1921), the Angamis subscribe to the 'Kheza Kenoma' legend as far as their origin is concerned. It is said that the village Kheza Kenoma had a stone which possessed certain magical powers and the paddy when spread on it for drying would become double in quantity by evening. Three sons of the couple who owned the stone, used it by rotation. One day the brothers quarrelled and the parents fearing bloodshed burnt the stone which lost its magical property. The three sons thereafter left the village and went in different directions, each becoming the forefather of the Angami, Sema and the Lotha Nagas.

Butler (1875) writes that the Angamis have traditional belief that they originally came from southeast and an interesting legend goes on to relate how. Long time ago when the world was young, and gods, man, woman, and a tiger lived together, how the woman died, and the tiger attempted to make a meal of her; how this led to the breaking up of this happy family, and the separation of these incongruous creatures. Afterwards a quarrel arose between two brothers, the sons of the great chief, and they then both left the cradle of their race, each taking a different path, one 'blazed' his path by cutting marks on all 'chomhu' trees, the other on all the 'chemu' trees. Now the former always remaining white and fresh for many days, the latter turning black almost immediately, the greater following took the former path, which led them into the plains of Assam; the latter and the lesser number settled in the hills, and hence the numerical superiority of the 'Tephimas' or 'Teprimas' (men of Assam).

Another belief in vogue amongst the Angami, the Rengma and the Lotha Nagas is that, their forefathers came together in one migration and reached their present abode from Burma via Manipur. The Lotha were the first to enter Nagaland via Mao, followed by the Sema who came by the southern route, and possibly halted at Kigwama (present Angami village). The Rengma and the Angami were the last to come and they settled in a village Makruma, from where they moved north and northeast wards to Kheza Khenoma, where they appeared to have stayed for a long time. From Kheza Khenoma, the Angami group went northwest to settle in the present Angami area (Alemchiba, 1970).

Butler (1878) also mentions a story according to which a Jaintia King married his own brother's daughter and then fled to the hills (now occupied by the Angami Nagas) and this couple is believed to be the forefather of the Angamis. This is substantiated from the similar manner of tying cloth around the shoulders by Angami and Jaintia women.

The present author tried to confirm the above legends concerning their origin and migration from the elders of the Angami villages, but they claimed no knowledge. All they could add was that they have migrated from Burma.

Angami villages are invariably built on the very summits of the hills and they vary in size. The larger villages are divided into 'Khels'. The villagers have democratic form of structure. Though the village Chief is the head, but the important decisions are made by the consent of all the elders and important people of the village. The staple food of the Angamis is rice which is eaten with boiled meat and vegetables. Rice beer (zu) is the main drink (Plate I a), which is brewed in every home. Head hunting, which was regarded as a test of bravery, is no longer practised by Angamis since 1905.

The Angamis are monogamous and patriarchal. Divorce cases are very rare. Families are mainly nuclear (Plate I b,c) consisting of husband, wife and children. Hindu and Christian religions are prevalent among the Angami Nagas. Others follow their own traditional religions. Marriages are generally intratribal, intertribal marriages are very few. The spread of Christianity and Education is influencing the Naga society.

Collection of Data

The data on the Angami Nagas was mainly collected from Jotsoma and Kohima villages. Besides, some neighbouring villages like

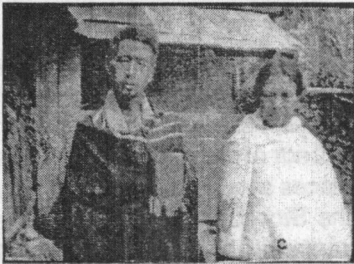
Plate-I



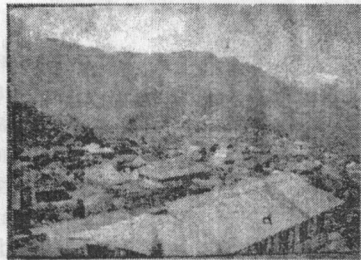
(a) An Angami Drinking Rice Beer



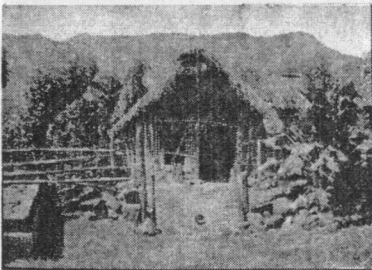
(b) A Typical Angami Family



(c) An Angami Couple



(d) Panoramic View of Jotsoma Village



(e) A Typical Angami House



(f) Approach to the Village

Kedima, Khonoma, Kigwema, Merema, Nerhema, Zakhama, Viswema, Khuzama and Phesema, were also visited for the same purpose. All these villages lie within the radius of 20 kilometers from Kohima. All the villages are homogeneous in the sense that all are inhabited by the Angami Nagas.

The data were collected by the investigator herself during the year 1979 (September) to 1981. To provide certain background information of the Angamis, data on biosocial aspects were also collected and analysis of which is given below.

These biosocial information were collected from the Angamis of Jotsoma village (Plate I d,e), which is a fairly big village having 356 houses and a population of 1947 (1004 males and 943 females) according to 1981 census. As our purpose is to give an idea of certain biological aspects of the population and also as it is not the main part of our present work, therefore study was conducted on fifty families only.

The village has 4 sections each referred to as 'Khel' headed by 'Gaon buras'. Jotsoma is situated on a high saddle on the west of Kohima district and is approximately 12 km. away from the main Kohima town. The approach to the interior of the village (Plate I f) is torturous, narrow and very steep at places allowing passage for only one man at a time. The Panjies, the Stockades, Pitfalls and the pegs meant for the defence of the village (Butler, 1875), are not found in the village these days. But the big ditches, walls and heavy carved gates (Plate II a,b) are still visible. The arrangement of houses in the village is very irregular and the open sitting places (Plate II c) and graves (Plate II d) are noticeable in the village. The 'Morungs', that is, young men's house or bachelor's dormitory, though present are not used now a days for the training and upbringing of young boys, but instead are used on ceremonial occasions and 'gennas'.

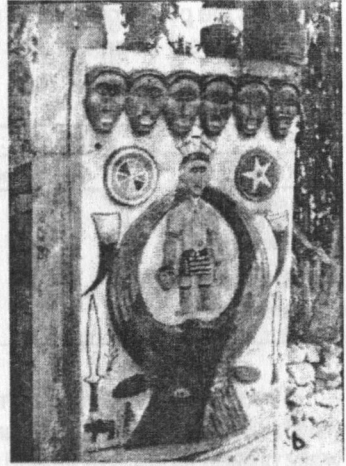
The information on the families were obtained according to a prepared schedule by interviewing the head of the family or other family members with the assistance of an interpreter. The primary information consisted of total number of individuals in the family, their place of birth, age, education, mother tongue, occupation, civil condition, age at marriage of husband and wife, wife's village and her tribe, etc.

Information on fertility included reproductive events such as age at menarche, age at marriage, age of the mother at the birth of her

Plate-II



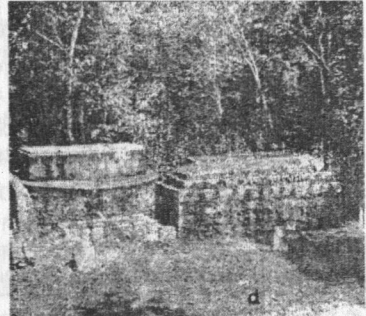
(a) Village Gate



(b) Carvings on Village Gate



(c) Village Meeting Place



(d) Graves

first child, total number of conceptions, living children, miscarriage, still birth and causes of Infant mortality.

BIOSOCIAL PROFILE

The family: Table 1.1 on the family size of the Angami Nagas indicates the predominance of medium (38%) and big (36%) families. Small and very large families are few, restricted to 14% and 12%, respectively.

<i>Categories</i>	<i>No. of Individuals</i>	<i>No.</i>	<i>Percentage</i>
Small	0-3	7	14.00
Medium	4-6	19	38.00
Big	7-9	18	36.00
Very big	10+	6	12.00

The composition of Angami families is represented in table 1.2, which reveals that the nuclear families are most prevalent (92%), while broken families (4%) and extended families (4%) are very rare.

<i>Type</i>	<i>Composition</i>	<i>No.</i>	<i>Percentage</i>	<i>Total</i>
Nuclear family	A-Husband and wife	2	4.00	92.00
	B-Husband and wife with unmarried children	41	82.00	
	C-Husband and wife with unmarried children and one or two dependents	3	6.00	
Broken family	A-Either of the parents and unmarried children	1	2.00	4.00
	B-Single Individual	1	2.00	
Extended or Joint family	A-Parents with a married son and unmarried children	2	4.00	4.00

Population: The percentile distribution of population (present sample) with respect to age and sex is shown in Table 1.3. It is observed that in general the number of persons (both sexes) decrease from lower age group (20.56% males and 18.96% females) to the higher age group (3.54% males and 1.13% females). The females

Table 1.3: Distribution of Population by Age and Sex

Age groups	Males	Percentage	Females	Percentage
-5	29	20.56	33	18.96
6-10	26	18.43	33	18.96
11-15	16	11.34	26	14.94
16-20	12	8.51	16	9.19
21-25	9	6.38	13	7.47
26-30	4	2.83	13	7.47
31-35	7	4.96	9	5.17
36-40	9	6.38	11	6.32
41-45	5	3.54	5	2.87
46-50	9	6.38	4	2.29
51-55	4	2.83	6	3.44
56-60	2	1.41	3	1.72
61-65	3	2.12	0	
66-70	1	0.71	0	
70+	5	3.54	2	1.13
Total	141	44.76	174	55.23

(55.23%) outnumber the males (44.76%). However, the distribution of sexes in the population varies with age. In the combined age group of 5-35 years, the female population is generally more than the male population. This ratio attains parity in the age group of 36-40 years, but in the higher age group of 41-70 years there is a complete reversal of population ratio, with males outnumbering the females.

The Angami population in relation to age, sex and civil conditions has been shown in Table 1.4. The results reveal that practically no unmarried person (with the exception of one male and one female) is found above 31 years of age. Child marriage below 15 years of age is not at all prevalent amongst Angamis. All boys and girls get married only after completing 20 years of age. The percentage of widowed individuals is negligible (3%), while divorce cases are not met at all within the population studied.

Marriages: Though polygamous marriages are not prohibited in the Angami society, yet all included in the present study practise monogamous marriage. The marriage age in time perspective of both males and females has been represented in table 1.5 and 1.6. It can be observed that 41 years ago, 50% of males were married between

Table 1.4: Age Sex and Civil Condition

Age groups in years	Un married						Married						Widowed						
	Males		Females		Total	%	Males		Females		Total	%	Males		Females		Total	%	
		%		%		%		%		%		%		%		%		%	
-15	73	75.26	89	73.53	162	51.42													
16 - 20	14	14.43	17	14.04	31	9.84			1	2.04	1	0.31							
21 - 25	7	7.21	9	7.43	16	5.07	1	2.08	3	6.12	4	1.26							
26 - 30	2	2.06	6	4.95	8	2.53	2	4.16	7	14.28	9	2.85							
31 - 35	1	1.03			1	0.31	8	16.16	8	16.32	16	5.07							
36 - 45							14	29.16	14	28.57	28	8.88							
46 - 55							13	27.08	11	22.44	24	7.61							
56 - 70							6	12.50	3	6.12	9	2.85	1	2.08	1	2.04	2	0.63	
71 +							4	8.33	2	4.08	6	1.90	1	2.08	1	0.31	1	0.31	
Total	97	44.49	121	55.50	218	69.17	48	49.48	49	50.51	97	30.50	2	2.00	1	1.00	3	3.00	

Table 1.5: Percentile Distribution of Age at Marriage in Time Perspective of Angami Males

Periods	No. of Individuals	Age in years					
		15-20		21-25		26+	
		No.	(%)	No.	(%)	No.	(%)
40 years	6	0		3	50.00	3	50.00
21-40 years	15	0		8	53.3	7	46.6
11-20 years	13	1	8.3	8	61.5	4	30.7
During last 10 years	14	2	15.3	4	28.5	8	57.1
All periods	48	3	6.25	23	47.92	22	45.83

(Two men did not know their age at marriage)

21-25 years of age, the rest 50% got married when they were 26 years or above. But during the last 10 years, 57.1% of males got married in the age group of 26 years and above. When people of all periods were taken together, it was observed that the majority of Angami males (47.92%) marry between 21-25 years of age.

In case of females population (Table 1.6), all females got married

Table 1.6: Age at Marriage in Time Perspective (Females)

Periods	No. of Individuals	Age in years					
		15-20		21-25		26+	
		No.	(%)	No.	(%)	No.	(%)
41+ years	6	3	50.0	3	50.0		
21-40 years	15	5	33.3	6	40.0	4	26.6
11-20 years	13	11	84.6	1	7.6	1	7.6
Last 10 years	14	5	35.7	7	50.0	2	14.3
All periods	48	24	50.0	17	35.4	7	14.6

between 15-25 years of age 41 years ago. However, during the last 10 years 50% of them got married when they were between 21-25 years of age, while only 14.3% got married when they were 26 years or above. When all periods were taken together, it is indicated that the majority of girls (50%) got married between 15-20 years of age, 35.4% between 21-25 years, and only 14.6% got married in the age group of 26 years and above.

Fertility: The fertility and mortality are the fundamental determinants of population size, and therefore from an important

aspect of the biosocial profile. Though educational and occupational status of both the parents have been studied in the present study yet fertility is not calculated on these basis, instead it is calculated as a whole. The fertility analysis of 50 Angami women is represented in table 1.7. The total number of conceptions recorded from the sample

No. of women =50	Number	Percentage
Total conception	284	
Abortion/Miscarriage	9	3.17
Still birth	5	1.76
Died during child birth	3	1.05
Live births	267	94.01
Died within one year	27	9.51
Died within 1-5 years	10	3.52
Died above 5 years	4	1.41
Total deaths	58	20.42
Still alive	226	79.57

were 284. The total mortality loss due to various causes is 20.42%. The infant mortality (children less than one year) accounts for 9.5%, while another 1.05 % die during child birth. The wastage due to miscarriage and still birth is 3.17% and 1.76%, respectively.

The total number of live births recorded from the sample were 267, out of which 127 (47.57%) were males and 140 (52.34%) were females (Table 1.8). The ratio of total live births to the number of women in the child bearing age (age specific fertility rate) shows a

Age group (in years)	No. of women	No. of live births		Total	A.S.F.R.
		Male	Female		
20-24	3	1	3	4	1.3
25-29	8	13	16	29	3.6
30-34	5	18	10	28	5.6
35-39	12	37	40	77	6.6
40-44	4	15	15	30	7.5
45 and above	18	43	56	99	5.5
15-45+	50	127	140	267	5.3

gradual increase of fertility rate with increase of mother's age upto 44 years. The average age specific fertility rate recorded is 5.3 per women. However, the maximum frequency of live births recorded is 7.5 per woman in the age group of 40-44 years.

Agriculture is the most common form of occupation (52%)

Population	Agriculture		School teachers		* Others	
	No.	(%)	No.	(%)	No.	(%)
Angami	26	52.00	7	14.00	17	34.00

* Others include shop keepers, grade IV employees, etc.

prevalent amongst the Angami husbands, as can be observed from Table 1.9. 34% are in other occupations and 14% are school teachers.

The educational status of parents reveal higher level of education

Parents	Illiterates		Primary		High School		College		Total	
	No.	(%)	No.	(%)	No.	(%)	No.	(%)	No.	(%)
Father	16	32.0	11	22.0	19	38.0	4	8.0	50	68.0
Mother	38	76.0	5	10.0	7	14.0			50	24.0

among the fathers (68%) when compared to the mothers (24%) (Table 1.10).

The menarcheal age among the Angami girls varies from 14 to 16 years, as can be observed from table 1.11. The majority of them (56%) attained menarche at 15 years of age, while 20% attained at 16 years and another 14% at 14 years of age. The mean age at menarche is 15 years. The percentile frequency distribution of

Years	Number	Percentage
14	7	14
15	28	56
16	10	20
Do not remember	5	10
Total	50	
Mean 15 years		

mothers' age at first child's birth and also the percentage distribution of women by age and number of live births have been recorded in tables 1.12 and 1.13. The results reveal that 41.6% of girls delivered their first child when they were 20 to 22 years of age. However, the mean age is 23.38 years. The number of live births recorded per family varied from 1 to 11, with an average of 5.5 births. The highest live births ranging from 1 to 10 is recorded from mother in the age group of 30 to 44 years (average mean 6.3 births). The mother below 30 years of age (young mothers) recorded 1 to 6 live births, with an

Table 1.12: Percentile Frequency Distribution of Mother's Age at the Birth of the First Child

<i>Age in years</i>	<i>Frequency</i>	<i>Percentage</i>
17-19	7	14.5
20-22	20	41.6
23-25	8	16.6
26-28	6	12.5
29-31	4	8.3
32-34	0	0
35-37	3	6.2
Mean	23.38	

Table 1.13: Percentage Distribution of Women by Age and Number of Live Births

<i>No. of live Births</i>	<i>Age groups in years</i>			
	<i>Below 30</i>	<i>30-44</i>	<i>Above 44</i>	<i>Total</i>
1	10%			2.08%
2	20%	9.5%	11.7%	16.73%
3	30%			
4	30%	9.5%	11.7%	16.58%
5		14.2%	11.7%	10.4%
6	10%	19.04%	11.7%	16.5%
7		33.3%	17.6%	20.6%
8		9.52%	5.8%	6.2%
9		42.85%	11.76%	6.2%
10		47.61%	5.58%	4.16%
11			5.8%	2.08%
No. of women	10	21	17	48
No. of live births	32	133	102	267
Mean live births	3.2	6.3	6.0	5.5

average of 3.2 births. In older mothers (above 44 years) 1 to 11 live births are recorded with a mean of 6.0 births.

Table 1.14 represents the percentile distribution of women by age and number of conceptions. The total number of conceptions recorded from the sample were 284. Out of these, 53.8% were recorded from women in age group of 30 to 44 years, while 34.15% were

No. of conceptions	Age groups in years						Total	
	Below 30		30-44		above 44		No.	(%)
	No.	(%)	No.	(%)	No.	(%)		
1	1	10.0			1	6.25	2	4.08
2	2	20.0	1	4.34	2	12.5	5	10.2
3	3	30.0	1	4.34			4	8.16
4	1	10.0	2	8.69	2	12.5	5	10.2
5	2	20.0	1	4.34	2	12.5	5	10.2
6	1	10.0	7	30.43	2	12.4	10	20.41
7			2	8.69	2	12.5	1	8.16
8			4	17.39	1	6.25	5	10.20
9			3	13.4	1	6.25	4	8.16
10			2	8.09	2	12.5	4	8.16
11					1	6.25	1	2.04
Total No. of women	10		23		16		49	
Total No. of Conceptions	34	(11.97%)	153	(53.8%)	97	(34.15%)	284	
Mean conceptions	3.4		6.6		6.06		5.70	

recorded from older women (above 44 years). Least number of conceptions were recorded from younger women i.e. below 30 years of age.

Among the Angamis the number of conceptions ranges from 1 to 11 with an average of 5.70. The women below 30 years of age have 1 to 6 conceptions, the average being 3.4, which rises to 6.6 in the age group of 30 to 44 years and to 6.06 in the women of above 44 years. In the lower age group of mothers the highest frequency is shown by 3 conceptions (30%) to be closely followed by 2(20%). In the middle age group the highest percentage is observed in case of 6 conceptions (30.43%), followed by 8 (17.39%). Among the higher age group 2,4,5,7 and 10 show the highest frequency (12.5%). It is followed by 1,8,9 and 11 (6.2%). It is noted that the number of

conceptions has increased from lower age group to middle age group, then a slight decrease to the higher age group. This decrease may be perhaps, because of the sample size and also for inclusion of 7 women of the middle age group each showing 6 conceptions.