

NAGA CLUB FORMATION

With the objective to promote unity, integrity, harmony, economy, political consciousness, socio-cultural activities, descent leisure time, games & sports amongst the Nagas as a whole, the Naga Club was established by the educated staff of the then Deputy Commissioner's Office, Kohima, Naga Hills, Assam and the Naga Club became the first ever Naga Public Organization. On 7th Jan. 1918 in the first ever meeting, Mr Rheichalie Pienyü was learnt to be elected as the President who also had to take the charge of the Secretary as well as the Treasurer wef 7th Jan. 1918 to 1942. Rheichalie Pienyü had served as Peshkar in the Office of the then DC, Kohima, Naga Hills. It is obvious that the Naga Club was thus formed mostly by those who worked as staff in the Office of the then DC of the erstwhile Naga Hills at Kohima. Thus, the founders of the Naga Club were solely by the DC's staff and it became the prominent cornerstone of Naga political history.

As for the date and the year in which the Naga Club was formed, there are more than sufficient oral statements passed down to the descendants of the Naga Club founders whereby mentioning 7th Jan. 1918 to be the date and the year. As such, 7th Jan. of the year was always observed as the Foundation Day in numerous Annual General Meetings. Therefore, on 7th Jan. 1982, Naga Club was revamped at the initiative of Naga Elders Conference in its meeting held at Kohima Village Panchayat Hall. Also, Naga Club celebrated its Diamond Jubilee, the 75th Year, on 7th Jan. 1993. Thus, 7th January remains significant in the history of Naga Club. The descendants of the signatories of the Memorandum to Simon Commission also have strong belief that Naga Club was formed on 7th Jan. 1918 as per oral history passed onto them. As such, the descendants of the signatories, namely, Rheichalie Pienyü, Gepo (Ngimpeuing), Vipunyü Angami, Lengjang Kuki and Levi Liegise also submitted representations on 10th Nov. 2018 to the Naga Club claiming that 7th Jan. 1918 was the Foundation Day of the Naga Club. The Naga Club had, therefore, accepted their claim of 7th Jan. 1918 to be the basis for its Foundation Date and Year.

According to a document written by Ziekro-o Theünuo, it is confirmed that Rheichalie Pienyü served as the Chairman, the Secretary and the Treasurer of Naga Club all by himself till 1942. This arrangement could be possible at the initial stage till the members found suitable candidate to fill up the created posts. Whereas, subsequently Goyiepra Nakhro became the first Treasurer of the Club.

A Sub-Divisional branch of Naga Club was established by the staff of the Sub-Divisional Officer at Mokokchung in 1928 with the same objectives as Naga Club at Kohima. Apart from their political activities, Naga Club also ran cooperative stores in Mokokchung and Kohima to encourage trade and commerce in the society.

The Naga Club had three branches viz. Kohima, Wokha and Mokokchung, the three-premier administrative centres in the Naga Hills. The objective of the Club was primarily to look after the welfare of the Nagas on all front by the promotion of understanding, development of fraternal feeling and unity and to get to know each other better among the Nagas. The first Ao Tribal Council Office was run from the Naga Club Building at Mokokchung, Naga Club at Mokokchung had a sizeable compound with two buildings. Also, it had two courts, one for badminton and the other for rubber ring game. Today, the State Bank of India has occupied that area.

Their Political Activities

Meanwhile, in England, the Conservative Govt. and, in particular, the diehard Secretary for British India Empire, Lord Birkenhead, looked forward to the time when 10 years of Diarchy would be completed; that is, when a British Statutory Constitutional Review would be required.

In response to British Indian wishes the review was advanced by two years, and the British Indian Statutory Commission was appointed in 1927. This was an all-party British Statutory Commission with the Liberal Sir John Allsebrook Simon as Chairman and Clement R. Attlee, a Labor Member of Parliament as one of the members. The British Statutory Commission was popularly known as the Simon Commission to Nagas since it was headed by Sir John Simon.

The formation of a common public organization called the Naga Club was gainful even for the Nagas during such a crucial time when the British Statutory Commission from Great Britain came to Kohima, Naga Hills headed by Sir John Simon and accompanied by Clement R. Atlee and E. Cadogan in 1929. The official purpose of the British Statutory Commission to visit Kohima was the Reformed Scheme of India by which Great Britain contemplated to steadily transfer Political Powers to India.

At that time, Dr J.H. Hutton the then Deputy Commissioner (DC) of Naga Hills from 1917-1935 informed Rheichalie Pienyü, Peshkar (as claimed by descendant on 10th Nov. 2018), Lhoutsüzo Senuotsu, Clerk (as claimed by Krurovi Peseyie on 17th Nov. 2018) and Neihu Rame of Kohima Village who

was the Head Dobashi in the Court of the DC that a big officer is coming to Kohima to enquire how the Nagas would like to be looked after in future. Having received the information which was so vital, those few Nagas impressed upon the DC to convey the expressed wishes and aspiration of the Nagas to the Visitor. However, the DC replied that he (DC) was not a Naga Dobashi and that the Nagas should themselves tell or write in paper what they would like to say and give it to the Visitor.

With that vital information, the few Nagas mostly the staff who served under the then DC's Office went to the house of Master Rüzühkhrie Sekhose in Mission Compound Kohima and requested him to write a memorandum to the visiting British High Officer. "How was I to know that I would be writing such an important statement? It was truly the hand of God that moved my hand to write the memorandum" said Master Rüzühkhrie Sekhose in his conversation with Zapuvisie Lhousa on 17th Nov. 1975. The Master drafted the memorandum 'with a pencil'. J B Jasokie said, "a Khasi Officer, Hariblah, SDO in DC's Office Kohima also assisted in the preparation of the memorandum to the British Statutory Simon Commission". Later, the original copy of the said draft was taken by Murukot Ramunny, Commissioner, Nagaland from Master Rüzühkhrie Sekhose and it was never given back for reasons best known to himself.

Thus, the Naga Club submitted the first ever written political memorandum signed by 20 signatories to the British Statutory Simon Commission of Great Britain on the 10th Jan. 1929 at Kohima. The Memorandum was for all the Nagas inclusively as per the opening sentence, (quote) "*...Nagas of the Naga Club at Kohima, who are the only persons at present who can voice for our people have heard with great regret that our hills were included within the Reformed Scheme of India without our knowledge,If the British Govt, however, want to throw us away, we pray that we should not be thrust to the mercy of the people (Indians) who could never conquered us themselves and to whom we were never subjected to; but to leave us alone to determine for ourselves as in ancient time.*" (unquote) and concluded with (quote) "*We claim to represent not only the members of the Naga Club at Kohima but all the members of the tribes to which we belong viz. Angamis, Kacha Nagas, Kukis, Semas, Lothas, Rengmas.*" (unquote).

The British Parliament debated and gave birth to the British Govt. of India Empire Act, 1935, one of the visiting members of the British Statutory Commission namely Mr. E. Cadogan stated before the Special Committee in the House of Commons in May 1935 on the Bill that, (quote) "**I am one of the few**

honourable Members of this House who had conversation with the head-hunters of Kohima.... I am telling this to the Committee in order to prove that these little tribesmen are more sophisticated in their own particular way than perhaps the Committee may imagine.” (unquote).

In accordance with the Naga Club Memorandum submitted to the Statutory Simon Commission in 1929, the British Govt. through a notification passed by the British India Govt. Act of 1935, placed the Naga Inhabited Areas as “**Excluded Area**” outside of the British India Empire under the Reformed Scheme and kept it temporarily within the special power of the Robert Reid, the then Governor of Assam. As a declaration recorded in the Memorandum, the decision of the British Govt. was to keep the Naga inhabited areas under "Excluded Area" outside of the Reformed Scheme of India. Out of this policy decision of British Govt, Naga Inhabited Areas were not included in the British Govt. of India Reformed Scheme Act of 1935 but exclusively administered under the British Governor of Assam.

The Progress of Naga Club

The Naga Club Kohima had its building at Kitsubozu (Chotobosti) below Mission Compound Kohima, the building had a double storey with thatch roofing and size was approx. 25 ft × 45 ft. which caters all Naga travellers coming from remote places by providing free accommodation with cooking facilities. And all the Naga Club members in the Headquarters would go there meet the travellers to get to know each other better and to cooperate, play games and sports such as Ludo, carrom board, chess, boxing, high jump, long jump, shot put, javelin, reading newspaper and play cards etc from the inception till the 2nd World War in 1944. The Naga Club was the only Naga Common Platform that existed under the British Rule, however, the Naga Club Building aforesaid was fully damaged during the World War II.

According to Ziekro-o Theünuo, Rheichalie Pienyü was the President, Secretary and Treasurer till 1942 and thereafter Krusiehu Belho Peshkar of the then DC’s Office became the President, Naga Club and Ziekro-o Theünuo, the then Treasurer of DC’s Office became Secretary and Treasurer of the Club as per his handwriting records. After which, Caretakers were appointed to preserve the activities and legacy of the Club: Thepfuriüya Haralu from 1948 to 1956, Lungshim Shaiza from 1956 to 1960, Riga Thong from 1960 to 1964, Khymo Lotha from 1965 to 1969. There were lapses for about 13 years from 1969 till 1982 due to uncontrollable situations under the Indian military operations which targeted the Naga Club activities by arresting them, committing heinous atrocities and throwing them behind bars, etc.

The Naga Club to remain dormant was due to the Indo-Naga conflict during which there was no congenial atmosphere for Naga Club activities, for the massive counter operations by Indian security forces against Naga Political Movement. The Govt of India deployed maximum of its armed forces to Nagaland with the strict order to snuff out the Naga National Political Movement. Thus, Naga life was thrown into total disarray from 1956 till 1975 as villages were burnt down not once but to seven successive times in some cases and villagers were compelled to desert/abandon their villages and lived in jungles, and the Indian Armed Forces hunted down the Naga populace irrespective of professions. In such a hostile environment, one should not blame anyone why the continuity could not be maintained.

An attempt to revive the dormant Naga Club was made by the Naga Elders Conference led by Peselie Suokhrie, Chairman and S. Sema, the members convened a Naga Elders Conference meeting of every Naga region to discuss the subject matter of Naga Club Building, etc. at Kohima Village Panchayat Hall on 27th March 1981. Subsequently, a public meeting of the Naga Elders Conference with representatives from different tribes was called at Kohima Village Panchayat Hall on 7th Jan. 1982 in which a New Team of Naga Club Office Bearers were elected to look after the Naga Club and its properties namely:

Chairman	:AzütoRengma
Vice Chairman	: Khriesavisie Hieme
General Secretary	: Vilavor Liegise
Joint Secretary	: Kewezü Mero
Treasurer	: Pudilie Angami
Chaplain	: Pastor G. Shihani Igha

The Provisional Constitution of Naga Club was drafted by an Ad Hoc Committee under the Chairmanship of P. Vikuolie in 1983. Subsequently, an emergency session of the Naga Elders General Conference, Nagaland was held on 24th Aug. 1983 at Kohima Village Panchayat Hall in which the meeting reaffirmed the resolutions adopted by the Conference on 7th Jan. 1982 at Kohima Village Panchayat Hall.

The Naga Football Association was formed on 8th Sept. 1979 which claimed to be the legitimate Naga Club, HQ Kohima Nagaland who claimed their ownership over the Naga Club Building, Opp. Kohima Local Ground,

Kohima Sadar, Kohima Nagaland. **‘The claim and counter claim of ownership of Naga Club’** are given as under.

As lapses were cited earlier, in absence of an active Naga Club team managing Naga Club, the Naga Football Association (NFA) formed a Naga Club led by Samuel Mezhür and Neilakuolie Belho instating K. Putsüre to be the Ad Hoc President who waded claim to be the legitimate Naga Club is hereby called as the **“1979 Group”**. Whereas, when the Naga Elders Conference revived the Naga Club and placed it under the leadership of Azüto Rengma on 7th Jan. 1982 is hereinafter called as the **“1982 Group”**.

The **“1979 Group”** led by N. Belho and Others filed a Civil Misc. Case No.2 of 1983 in the Court of DC, Kohima against Vilavor Liegise/Peselie Suokhrie and others. On 29th June, 1983, the then ADC, Kohima conducted preliminary hearing of the case with both the parties present. The ADC ordered that the two parties would meet on 22nd July, 1983 at 10:00 a.m. for amicable settlement. However, there was no outcome of the said meeting ordered by ADC. The second hearing took place on 1st Aug. 1983 in the Court of ADC. Although, the **“1982 Group”** led by Vilavor Liegise refused to attend the court hearing citing that his party had requisitioned the **“1979 Group”** for a joint meeting on 23rd Aug. 1983 to settle the dispute between the two Clubs outside the Court. While, in the hearing on 1st Aug. 1983, the ADC passed order that both the parties had to submit their claims over the Naga Club Building on or before 16th Aug. 1983 in writing.

As such, the two groups met on 20th Aug. 1983 in Naga Club Building at the initiative of Angami Public Organization (APO) and resolved the dispute. The understanding reached was that the Naga Club headed by Azüto Rengma which was revamped under the supervision of Naga Elders Conference on 7th Jan. 1982 will henceforth be the legitimate Naga Club by accepting the existing properties of the Naga Club. In other words, the Naga Club formed by **“1979 Group”** would stand dissolved. The meeting also resolved to let the two Presidents, namely, Azüto Rengma, President, Naga Club of **“1982 Group”** and K. Putsüre, President Ad Hoc, Naga Club (NFA) of **“1979 Group”** write a joint petition to DC, Kohima for withdrawal of the case. Therefore, on the same day of the joint meeting, a joint petition signed by both the Presidents was submitted to DC, Kohima for withdrawal of the case. Yet, the amicable settlement of the tussle failed to satisfy the Naga Elders Conference, and in the emergency General Conference held on 24th Aug. 1983 at Kohima Village Panchayat Hall resolved to condemn the **“1979 Group”** Office Bearers.

As such, despite the amicable resolution of the dispute between the two groups, hearing was once again fixed on 22nd Aug. 1983 by the ADC, Kohima. Accordingly, hearing took place as fixed in which the Angami Public Organization (APO) represented by Vikuolie and Thinoselie submitted a representation to the Court offering itself to arbitrate between the two parties. However, the “**1979 Group**” refused to accept the arbitration of APO for the reason that not taking Putsüre as President of the “**1979 Group**” was unacceptable. Yet, the “**1982 Group**” with Peselie Suokhrie and Azüto Rengma argued that notice issued for joint meeting on 23rd Aug. 1983 by them was published in local papers and also announced in All India Radio and yet there was no objection raised from any quarter. Therefore, the Court then fixed the next hearing on 23rd Aug. 1983 but there was no record of the said hearing.

On 1st Oct. 1983 Azüto, President, Naga Club wrote certification that the DC, Kohima acknowledged the understanding reached between “**1979 Group**” and “**1982 Group**” on 20th Aug. 1983. Yet, it became obvious that the case was dragged on further to another one year without resolution as per the records.

Meanwhile, S. Lima Aier, the then DC, Kohima passed the following orders vide No.REV-91/77-78 dt Kohima, the 17th Aug. 1984: (a) Both the Clubs were dissolved. (b) Ordered to reorganize Naga Club within two months’ time by giving information to all Naga tribes and the process to be completed by 17th Sept. 1983 and (c) a Sub-Committee was appointed with W.C. Krome as the Convener This Sub-Committee had to convene meetings, conduct and reorganize Naga Club. This order was given to All India Radio (AIR) for announcement on the same day. Subsequently, Peselie Suokhrie, Chairman, Naga Elders Conference issued rejoinder addressing to DC, Kohima on 20th Aug. 1984 that dissolution of Naga Club manned by “**1982 Group**” was unacceptable. This letter was widely announced in local papers and All India Radio.

Despite the reaction from Naga Club and Naga Elders Conference, W.C. Krome, the Convener of Sub-Committee went ahead and finally convened a meeting of 10 representatives each from both “**1979 Group**” and “**1982 Group**” on 26th Oct. 1984 in the conference hall of DC, Kohima. In this meeting the “**1982 Group**” also participated. And in presence of S. Lima Aier, the then DC, Kohima, the meeting unanimously passed the resolution that the office bearers of Naga Club who were duly elected on 7th Jan. 1982 under the supervision of Naga Elders Conference shall remain to be the legitimately recognized body and that the tenure of office bearers shall be three calendar

years. In addition to the existing office bearers, one Joint Secretary from each of the 7 districts will be inducted. From the records it is found that despite hurdles the Naga Club team of “**1982 Group**” faced from time to time, it could survive mainly because of the ardent protection it received from the Naga Elders Conference and Angami Public Organisation. Thus, the issues were resolved closed in favour of “**1982 Group**”.

RESIGNATION OF AZÜTO RENGMA

In the interim, Azüto Rengma, President of Naga Club tendered resignation on ground of ill health on 5th Aug. 1985. However, Naga Club kept the case pending and after 8 years Azüto Rengma’s resignation was accepted with the consent of Peselie Suokhrie, President of Naga Elders Conference and Khriesavisie Hieme, Vice President of Naga Club. As a consequence, Vilavor Liegise, General Secretary had to take over the charge of President, Naga Club from Azüto Rengma.

Mr Vilavor Liegise, Gen. Secy. Naga Club and colleagues did not reconstitute the team of Office Bearers but continued to man the Club till he passed away. The relatives of Mr Vilavor Liegise preserved the files and returned those to Naga Club in Aug. 2018.

To revive the Naga Club and to carry on the history and legacy of the Naga Club, a meeting of concerned Nagas, mostly senior citizens, was held on 17th March, 2017 at Kohima led by Pelhourüo Suokhrie, Dr Satuo Sekhose and others. This meeting discussed the importance and necessity of reviving the Naga Club in view of the Old Team which consecutively failed to reconstitute the Office Bearers of the Naga Club. To that end several rounds of meetings took place. In the meeting held on 17th May, 2017 at Ozone Café, Kohima adopted a resolution to have a meeting of all Tribal Hoho Representatives for the purpose of reorganizing Naga Club. Finally, on 2nd June, 2017 the Tribal Representatives and concerned members had its meeting at Naga Club Building in which a Team of New Office Bearers headed by Mr Kruorovi Peseyie was set up on Ad Hoc basis. On 17th Aug. 2017, the Naga Club was revamped by means of re-designation, expansion and regularizing the Office Bearers including the nomenclature of the Chairman to President. The reconstituted Office Bearers of Naga Club are as under:

President	:KruoroviPeseyie
Vice Presidents	: a) Ariyi Nienü b) Khinyi Woch

General Secretary : K N Mhongthung Lotha

Secretaries : a) Joshua Newmai
b) S. Peter Trakha

Finance Secretary : Kuolachalie Seyie
Treasurer : Vixepu Swu

Successively, a general meeting was held on 27th Nov. 2017 in Red Cross Building, Kohima and formed the 12-Member Research and Planning Committee for the celebration of the 100th year of Naga Club in 2018.

NAGA CLUB AND ITS PROPERTIES

(Property No. 1)

The first Naga Club Office was a thatch cottage located at Kitsubozu (Chotobosti) as aforesaid which was razed down during the World War II. According to a record dt 24th June 1983 provided by Ziekro-o Theünuo, Treasurer in Kohima DC's Office during the time of C.R. Pawsey, the then DC, Naga Hills, the Naga Club Building which was under the occupation of the erstwhile Kohima Town Committee (KTC) was purchased with Rs 10,000/- in 1944 by the then DC and gifted it to Naga Club. The fund was from Fine Fund (discretionary fund for DC) purchased from Assam Rifles that housed as their Canteen. The said amount was arranged by Treasurer Ziekro-o Theünuo and the then DC, C. R. Pawsey and Head Clerk Levi Liegise had then handed over the money to the Commandant of 3rd Assam Rifles in presence of the Treasurer Ziekro-o Theünuo.

Shri Khymo Lotha, the former MP was Secretary cum Caretaker of the Naga Club from 1965 to 1969, during his tenure the Naga Club allotted two rooms in the Naga Club Building located near Razhü Point to Kohima Town Committee (KTC) and Kohima College respectively in public interest, the room facing Dr Neilhouzhü Pharmacy in the East direction was allotted to KTC and the room with extended veranda toward West direction facing the road to Local Ground was allotted to Kohima College. The rest of the rooms were left for the

Naga Club for meetings as well as games and sports such as table tennis, carrom board, Ludo, chess and cards.

In order to present a report on the existing KTC occupied building of the Naga Club, L. Anar, the then Circle Officer, DC's Office, Kohima consulted Vilavor Liegise, General Secretary of Naga Club and the two members of KTC, namely, Visakuo and K. Bao Sekhose. Vilavor Liegise claimed that the building in question belonged to Naga Club, and the two KTC members also supported that claim as recorded by the Circle Officer dt 19th March, 1984. Similar endorsements were given by Rtd. BDO, P. Sentsi Rengma on 17th April 1984 backed by Riga Thong, Ex-Minister on 17th April 1984 and also by Rainbow Ezung on 11th May 1984.

Shri Khymo Lotha, Ex-MP who served as the Caretaker of Naga Club from 1965-69 testified the same in the pre-celebration of the Centenary on the 30th Oct. 2018 at RCEMPA Hall, Jotsoma. However, unlike the Naga Club Building near Old Secretariat Complex/Post office, Opp. Kohima Local Ground, the Naga Club did not charge any rent from any of the aforesaid occupants for public interest out of our patriotism and generosity, which created confusion over the ownership.

As such, S. Lima Aier, the then DC, Kohima arbitrarily issued an order that the building in question was 'permanently allotted to the KTC' vide Memo No. Rev/KTC/3/84 Dt Kohima, the 4th April 1984, out of absolute ignorance of the history of the Naga Club Building near Razhü Point. This administrative order of DC, Kohima was given without taking Naga Club into confidence or giving an opportunity of being heard. The Naga Club feels that this arbitrary administrative order has no judicial legitimacy which needs to be treated as null and void. The following mentioned orders are as a consequence of the legal battle played by the Naga Club:

NAGA CLUB
HEADQUARTERS: KOHIMANAGALAND

To
The Deputy Commissioner,
Kohima.

Sub: Prayer to revoke the letter issued by S. Lima Aier, the then Deputy Commissioner, Kohima to Shri Azuto President, Naga Club, Kohima vide No. REV/ MISC/ 47/ 76 dated 23rd May'86 and reasons thereof.

Ref: Right to Information (RTI) reply received from the Public Information Officer, Deputy Commissioner's Office, Kohima, Deputy Commissioner, Kohima & First Appellate Authority, Director & First Appellate Authority, Urban Development, Nagaland, Kohima and Administrator & Public Information Officer, Kohima Municipal Council, Kohima.

Sir,

Most respectfully, the undersigned representing on behalf of the Naga Club, Kohima, Nagaland, would like to bring to your notice of the following facts for kind consideration and necessary action.

That the Naga Club, Kohima, Nagaland, has been submitting letters to the competent authority time and again, to revoke the letter issued by S. Lima Aier, the then Deputy Commissioner, Kohima to Azuto, President, Naga Club, Kohima vide No. REV/ MISC/47/76 dated 23rdMay'86, since the Naga Club building, Kohima occupied by Kohima Town Committee (KTC) was not the property of the erstwhile Deputy Commissioner, Naga Hills, Kohima.

That the competent authority has not replied to any of the letters submitted by Naga Club, Kohima and continue to forcibly occupy the said Naga Club building, Kohima till date.

That the claims made by the Naga Club, Kohima on the Naga Club building, Kohima earlier Kohima Town Committee office and presently taken over by Kohima Municipal Council are substantiated by the statement of Late Ziekro-o, former Secretary, Naga Club, Kohima on 24.6.1983 (Enclosed a copy of the statement as Annexure 'A').

That the statement made in support of the said Naga Club building, Kohima by Shri Khymo Lotha ex. Member of Parliament (Rajya Sabha) former Secretary-cum Caretaker, Naga Club, Kohima on 12.8.2021 (Enclosed a copy of the statement as Annexure 'B').

That the letter submitted to the Deputy Commissioner, Kohima by President, Naga Club, Kohima Shri Azuto on 12thJune, 1986 in connection to

the said Naga Club building, Kohima. (Enclosed a copy of the letter as Annexure 'C').

That the letter submitted to the Hon'ble Chief Minister, Nagaland by the Naga Club, Kohima on the 13th September 1991 to revoke the letter of S. Lima Aier, the then Deputy Commissioner, Kohima written to Azuto, President, Naga Club, Kohima. (Enclosed a copy of the letter as Annexure 'D').

That the resolution passed by the General Body Meeting of the Naga Club, Kohima on 21.9.2004 at Kohima has totally rejected the letter of SLima Aier, the then Deputy Commissioner, Kohima written to Shri Azuto, President, Naga Club, Kohima vide No. REV/MISC/47/76 dated 23rd May 1986. (Enclosed a copy of the resolution as Annexure 'E').

That a letter was submitted to the Deputy Commissioner, Kohima by Shri Vilavor Liegise, General Secretary, Naga Club, Kohima on 5.10.2004 to revoke the letter of S. Lima Aier, the then Deputy Commissioner, Kohima written to Shri Azuto, President, Naga Club, Kohima vide No. REV/MISC/47/76 dated 23rd May 1986. (Enclosed a copy of the letter as Annexure 'F').

That the Executive Committee, Naga Club, Kohima on 24.7.2020 constituted the Working Committee, Naga Club, Kohima, to resolve the said Naga Club building. Kohima issue comprising of traditional landowners. (Enclosed a copy of the meeting resolution as Annexure 'G')

That accordingly, the Working Committee, Naga Club, Kohima has sought information through Right to Information Act, 2005 (RTI) and received a copy of the letter issued by S. Lima Aier, the then Deputy Commissioner, Kohima, to Azuto, President, Naga Club, Kohima vide No. REV/MISC/47/76 Dated 23rd May 86 (Enclosed a copy of the letter received from the RTI reply as Annexure 'H').

That further, information was sought from the Deputy Commissioner & First Appellate Authority, Kohima and received the reply stating "There is only one record regarding file note where letter No. REV/MISC/47/76 dated 23rd May 1986 was issued by the then Deputy Commissioner, Shri S.Lima Aier. There is no other document on how the said letter was processed and issued." (Enclosed the letter received from RTI reply as Annexure 'I').

That information was also sought through RTI from the Director & First Appellate Authority, Urban Development Department, Nagaland and

received detail reports on the 6 December, 2021 (Enclosed the letter received from RTI reply as Annexure 'J').

That information was sought through RTI from the Administration & Public Information Officer, Kohima Municipal Council, Kohima and received detail reports on the 21st September 2021 (Enclosed the letter received from the RTI reply as Annexure 'K').

With the above stated facts and circumstances, I request your good office to look into the matter and revoke the letter of S. Lima, Aier the then Deputy Commissioner, Kohima written to Shri Azuto, President, Naga Club, Kohima vide No. REV/MISC/47/76 dated 23rd May'86 which the said letter was issued without any reference matter. Further, the Urban Development Department, Nagaland has to re-construct the said Naga Club building, Kohima, dismantled by the Department in 2003 for construction of Quasqui Centennial Plaza in commemoration of Quasqui Centennial Celebrations of Kohima Town, and the Kohima Municipal Council, Kohima to cancel the extension order of the lease agreement and vacate the said Naga Club building, Kohima in the interest of justice.

Dated: 02.06.2022

Yours Sincerely,

(KHRIEDI THEÜNUO)

Chairman

**Working Committee, Naga Club,
Kohima Nagaland.**

**GOVERNMENT OF NAGALAND
OFFICE OF THE DEPUTY COMMISSIONER
KOHIMA: NAGALAND**

NO. REV/91/77-78 (Pt-1) 430

Dated Kohima the 13th June 2022

To
The Commissioner
Nagaland: Kohima

Sub: FORWARDING OF PRAYER TO REVOKE THE LETTER
ISSUED BY S. LIMA AIER, THE THEN DEPUTY COMMISSIONER,
KOHIMA TO SHRI AZUTO PRESIDENT, NAGA CLUB, KOHIMA
VIDE NO REV/MISC/47/76 DATED 23RD MAY 1986 AND
REASONS THEREOF.

Sir,

In inviting a reference to the letter No Nil dated Nil and on the subject cited above, I have the honour to forward herewith an application along with its enclosures received from NAGA CLUB, Kohima. The matter pertains to revocation of letter issued by S. Lima Aier, former DC, Kohima permitting Kohima Town Committee to occupy the Naga Club Building.

The matter is forwarded for your kind perusal and necessary action.

Enclosed: As stated.

Yours faithfully

GREGORY THEJAWELIE, IAS
Deputy Commissioner
Kohima : Nagaland

Received at LR Branch 8/7/2022
(This has been relocated too)

GOVERNMENT OF NAGALAND
OFFICE OF THE COMMISSIONER, NAGALAND : KOHIMA

Phone No: 0370 - 2290472 Fax No. 0370 -2290470
Email: commissioner.nagaland@gmail.com

No. CN/REV/NC/2022 /72
2022

Dated Kohima, the 28th July

**To,
The Home Commissioner,
Nagaland.**

Sub: - NAGA CLUB BUILDING ISSUE.

Sir,

I am to forward herewith copies of representations from the Naga Club on the above subject for perusal and further decisions of the government.

The Naga Club stated that Mr. Hisale Angami (Rheichalie Pienyü) Peshkar was President, Secretary and Treasurer of the Naga Club with effect from 07.01.1918 to 1942. Mr. Krusiehou Belho, Peshkar was the President and Mr. Ziekro-o Angami (Theünuo) was the Secretary of Naga Club from 1942 to 1966.

As per the statement of the former members of the Naga Club, Kohima, the former Kohima Town Council (Now KMC) Office building was supposedly given to the Naga club, Kohima by the then Deputy Commissioner, Naga Hills. C.R Pawsey after taking over from the Assam Rifles by paying a sum of Rs. 10,000/- in 1944. However, the then Deputy Commissioner, Kohima, Shri Lima Aier, allotted the building to Kohima Town Council for their office and was in use by Kohima Town Council till it was dismantled for construction of Quasqui Centennial Plaza by the Urban Development Department (UDD) in 2003.

After the building was handed over to the Kohima Town Council (Now KMC) in 1986. the Naga Club had raised the issue of ownership and submitted several representations to the Deputy Commissioner, Kohima for reversal to the Naga Club but was not acted upon in response. Perhaps, during the gap period of 1950s up to early 2000 the Naga Club was not functional in utilizing the building effectively leading to handing over to Kohima Town Council (Now KMC) by the then Deputy Commissioner, Kohima. As per the RTI reply furnished by the Revenue Officer, Kohima to the ADC & PIO, Kohima no records could be traced in the Deputy Commissioner's Office, Kohima on how the letter No. REV/MISC/47/76 dated 23rd May 1986 was processed and issued. Even after 1986, the Naga Club, Kohima must be in a state of oblivion for several decades without any proper functioning to fight back or pursue for taking back the building. However, only within last few years, the Naga Club is revamped and taking shape to function and trying to reclaim its legacy, and taking up for handing over back the erstwhile Naga Club building/plot to restore the historic legacy of Naga Club. No proper

documents/official records could be traced by DC office, only some statements of former Naga Club office bearers are enclosed for references. (**Annexure - I**).

During 2003, the government had issued dismantling of the Naga Club building under the occupation of KTC for construction of Quasqui-Centennial Park vide No PLN/GEN/QC/9/2003 dated 30th Oct, 2003, background records of which is not available in the DC Office. (RTI copy enclosed as **Annexure - II**).

In 2010. the newly constructed Plaza leased out by the Urban Development Department to PowerComm, UBC Kohima for a period of 5 (Five) years with a monthly rent of Rs.1000/- payable on the 10th day of each month. As per the RTI reply furnished by the Kohima Municipal Council, vide No. KMC/RTI-01/2017-2018/375 dated 21st September 2021 to Shri. Khriedi Theünuo, the Quasqui Centennial Plaza was officially handed over to the Kohima Municipal Council on 23rd November 2020 by the Urban Development Department, which was again leased out to the same party i.e., PowerComm UBC Kohima, by the Kohima Municipal Council for a period of 6 (Six) months @ Rs. 15,000/- as monthly rent w.e.f. 1st March 2021 to August 2021 which was subsequently extended for a period of 1 (One) year w.e.f. 1st September 2021 to August 2022. (Copies enclosed as **Annexures - III, IV & V**).

It is to be commented here, that despite absence of concrete official records neither from KTC, DC Office or Naga Club, the representation for reversion of the building to Naga Club had been asserted repeatedly since 1986. (Copies enclosed as Annexure - VI). The various statements of erstwhile Naga Club members during 1950/60's definitely indicates the ownership of Naga Club over the said building and premise and I strongly feel that it will only be proper to restore the Legacy of Naga Club in the interest of public. Matter may be taken up with the UDD & MAD for resolving the issue.

Yours Faithfully,

ROVILATUO MOR, IAS
Commissioner, Nagaland
Dated Kohima, the 28th July 2022

No. CN/REV/NC/2022

Copy to: -

1. The Deputy Commissioner, Kohima.
2. The President, Naga Club.
3. Office Copy.

N A G A C L U B
HEADQUARTERS : KOHIMA
NAGALAND

Ref. No. NC/Com/R-1

Date:16.07.2022

To
The Commissioner
Government of Nagaland
Nagaland Kohima

In Re: Our Naga Club letter dt 02.06.2022 addressed to DC by Khriedi Theünuo, Chairman Working Committee, Naga Club.

Sub: Representation seeking for nullifying the learned DC S Lima Aier letter dt 23.05.1986 with regard to Naga Club Building at Razhü Point, Kohima.

Respected Sir,

Most respectfully stated that the Naga Club Building near Razhü Point HQ Kohima, was given to the Naga Club, by the then learned Deputy Commissioner, Naga Hills, Mr C. R. Pawsey after taking over from the Assam Rifles by paying a sum of Rs. 10,000/- in 1944 from Fine Fund which was considered to be public property as the same was collected from the public by means of fine. However, the then learned DC, Kohima, Shri S Lima Aier, has given an impugned letter dt 23.05.1986 in favour of Kohima Town Committee (KTC) for their office, who were in the occupation of the Naga Club Building under the kind and benevolent gracious permission for the public interest by the then Secretary cum Caretaker of the Naga Club Ex-MP Mr Khymo Lotha and was in use by KTC till it was dismantled for construction of Quasqui Centennial

Plaza by the Urban Development Department (UDD) in 2003. In 2010, the newly constructed Plaza was leased out by the Urban Development Department to PowerComm, UBC Kohima for a period of 5 (five) years with a monthly rent of Rs. 1000/- payable on the 10th day of each month.

As per the RTI reply furnished by the Kohima Municipal Council (KMC), vide NO. KMC/RTI-01/2017-2018/375 dated 21st Sept. 2021 to Shri Khriedi Theünuo, Chaiman Working Committee Naga Club, the Quasqui Centennial Plaza was officially handed over to the Kohima Municipal Council on 23rd Nov. 2020 by the Urban Development Department, which was again leased out to the same party i.e. PowerComm UBC Kohima, by the Kohima Municipal Council for a period of 6 (Six) months @ Rs. 15,000/- as monthly rent w.e.f. 1st March, 2021 to August 2021 which was subsequently extended for a period of 1 (one) year w.e.f. 1st Sept. 2021 to 31st August 2022.

After the building was handed over to the KTC (Now KMC) in 1986, the Naga Club had raised the issue of its ownership over the property and submitted several representations to the DC, Kohima for reversal to the Naga Club but was not acted upon in response.

That Mr Rheichalie Pienyü Peshkar was President, Secretary cum Treasurer of the Naga Club with effect from 07.01.1918 to 1942. Mr Krusiehou Belho, Peskar was the President and Mr Ziekro-o Angami (Theünuo) was the Secretary of the Naga Club from 1942 to 1966. As there was a great need of a building for the benevolent activities of the Naga Club, the present Quasqui Centennial Plaza an earlier Assam Riffles Canteen was purchased from Fine Fund from DC's Office by paying Rs 10,000/- (ten thousand only) by the then learned DC, Mr C R Pawsey in 1944 and the purchased building was given to the Naga Club, enclosed the statement of Ziekro-o Theünuo Angami pertaining to the building purchased story marked as **Ann. 'A'**.

Former Member of Parliament (MP) Mr Khymo Lotha was the Secretary cum Caretaker from 1965 to 1969 and during his tenure he gave two rooms each to Kohima College for evening classes and KTC for their office from the Naga Club Building (now Plaza) for the public interest out of patriotism and commitment for our people, enclosed Khymo Lotha's letter pertaining to allotment of rooms marked as **Ann. 'B'**, who is the living testimony and witness that the present Quasqui Centennial Plaza is Naga Club exclusive property. Till 1965-69 Naga Club was functioning efficiently well serving the Naga general public by providing community meeting place called as "Morung" for the Naga people as a whole, providing games and sports, such as table tennis, carrom board, Ludo, chess, cards and other numerous

benevolent charity services to our people etc, after permitting Kohima College and KTC for the use of our Naga Club Building there was a brief hiatus of Naga Club activities for few years due to severe military operations.

The Naga Club claimed that the then learned DC, S Lima Aier letter dt 23rd May, 1986 addressed to Azüto Rengma, President Naga Club HQ Kohima stated that (Quote) “Naga Club Building was constructed by the erstwhile Deputy Commissioner, Naga Hills. The use of the building will entirely depend upon the Deputy Commissioner if that particular building was once handed over to a certain department or organization will not mean that the building was given once for all.” (Unquote). The said Naga Club Building was never being constructed by the erstwhile DC Naga Hills, Mr CR Pawsey and remain as the property of the DC Kohima as claimed by the learned DC Lima Aier. The said statement proved to be absolutely wrong, the truth is that it was an earlier Assam Rifles Canteen who were about to shift to the present site of 32 Assam Rifles Camp at Kohima and were no more needing their Canteen after the World War II, as such it was been bought with Rs 10,000/- from Fine Fund. The Canteen of Assam Rifles construction as claimed above by the learned DC Lima Aier was absolutely baseless and not true. The misinterpretation by the learned DC was terribly wrong deviating from all truths, may be this erroneous letter was issued out of complete ignorance without malice but in spite of so many Naga Club representations being given to the DC and its predecessors, action was never ever taken was a wonder.

Therefore, the referred impugned letter must be withdrawn and treated as null and void at the earliest to meet the ends of justice, public interest and fair play. DC S Lima Aier letter dt 23rd May, 1986 impugned order is enclosed marked as **Ann. ‘C’**.

That it was the direct fault of the Kohima College who has vacated the Naga Club Building without informing the Naga Club, most probably in 1970s, as such, perhaps the KTC occupied the whole building of the Naga Club without taking further permission from the Naga Club, which has given a false understanding to the learned DC S Lima Aier, who took the said property for granted as the former DC, C. R. Pawsey’s property without looking into the benevolent history of the Naga Club and gave the above referred controversial letter in favour of KTC. That the then learned DC S Lima Aier’s impugned letter dt 23rd May, 1986 neither has the head nor the tail, there was never any judgement order in favour of KTC, or in support of the learned DC Lima Aier’s letter dt 23rd May, 1986 except the allotment of rooms of Naga Club Building

made by the Ex-MP Mr Khymo Lotha, but such allotment of rooms out of grace cannot be construed as transfer of ownership over the said property.

This is a known fact that there was never any complain against the Naga Club property in question at any time or dispute or there was absolutely no Govt. direction for its acquisition or there was never any Govt. proposal to take over the Naga Club property through proper channel by which the property may be transferred by paying a compensation. In short, the impugned letter dt 23rd May, 1986 has absolutely no legal backing whatsoever or has no material facts or historical facts supporting the said impugned letter of the DC or there were no legal processes whatsoever but it was a clear case of an ugly arbitrary action of our administration violating all the basic tenets of justice and fair play.

That there was a brief hiatus between 1969 to 07.01.1982 after allotment of rooms to Kohima College and KTC, however, Naga Elder's Conference was shouldering the responsibilities of the Naga Club. These two bodies are one and the same. Mr Kewezü Mero was elected to the post of Joint Secretary Naga Club on 07.01.1982 at Kohima Village Panchayat Hall, Nagaland in President Mr Azüto Rengma's team, who held his said post till Mr Krurovi Peseyie was elected as the President of the new team in 2018 and today Mr Kewezü Mero is the Advisor of Naga Club till date.

As per the RTI reply furnished by the Revenue Officer, Kohima to the ADC & PIO, Kohima no records could be traced in the DC's Office, Kohima on how the letter NO. REV/MISC/47/76 dt 23rd May, 1986 by the then learned DC Kohima Lima Aier was processed and issued.

It is, therefore, earnestly prayed that the impugned letter of the then learned DC S Lima Aier dt 23.05.1986 and the leased agreement in favour of PowerComm, UBC Kohima by KMC for a period of 1 (one) year w.e.f. 1st Sept. 2021 to 31st August, 2022 may please be withdrawn and declared null and void at the earliest to meet the ends of justice and fair play for the interest of public at large and in particular to the Naga Club. Thanking you, Hon'ble Sir in anticipation.

Dated Kohima. 16.07.2022

Yours Sincerely,

**Mr K N Mhonthung Lotha
General Secretary
Naga Club**

**Mr Kuolachalie Seyie
President
Naga Club**

Statement of Ziekro-o Theünuo

Shri Vizekho, Shri Shihanyi and Shri Zatchipru came to me to know about the present KTC office belonging to Naga Club. In 1918, the Naga Club building was in Chotobosti. As far as I know, at that time Shri Rheichalie Peshkar (DC Office, Naga Hills) alone might be holding the responsibility of Chairman, Secretary and Treasurer. It was just before the 2nd World War 1942 entered Kohima, I was given the records of the Naga Club. After that, Shri Krusiehu Peshkar was made the President and I was made Secretary of the Naga Club.

Regarding the Naga Club building below DC office, Philip Adam ICS told to Jadhu Singh, a Punjabi contractor, who constructed the DC office building to construct the Naga Club building and Jadhu Singh constructed the Naga Club building free of cost. Naga Club did not pay anything for the building. At that time, only few people were working in the DC office. Monthly collections were done at 4 annas from Office assistants and 2 annas from Dobashis and together Rs 10/- used to be collected every month and the amount was given for helping the Naga Club.

The Naga Club building which was used by Kohima Town Committee for their office (present Ozone Café) was earlier an Assam Rifles Canteen and the building was purchased from fine fund of Rs 10,000/- (Rupees Ten Thousand) only and given to Naga Club in 1944. At that time, I was working in the DC office, Kohima Naga Hills as Treasurer. C. R. Pawsey (DC) and Levi (Head Clerk) took the money from me and in my presence paid the money to the Assam Rifles Commanding.

**Dated: Kohima
24.06.1983**

**Sd/-
Ziekro-o Theünuo**

N.B: Statement translated into English as nearly as the original.

**Statement of Khymo Lotha, Ex-MP & former Secretary-cum-Caretaker,
Naga Club**

I was appointed Secretary-cum-Caretaker of Naga Club in 1965 and during my tenure, the Naga Club office was located in the Naga Club building and the same Naga Club Building is presently running the “Ozone Café restaurant” opposite to the Razhü Police Point, Kohima.

That during my tenure, the Naga Club allotted two rooms in the Naga Club building to Kohima Town Committee and Kohima College respectively in the public interest. The room facing Dr Neilhouzhü Pharmacy in the East direction was allotted to Kohima Town Committee and the room with extended veranda toward West direction facing the road to Local Ground (Khuochiezie) was allotted to Kohima College.

That during my tenure and after my tenure, I have associated with elders and leaders like former Chief Minister Lt. J B Jasokie, former Minister Lt. Riga Thong, Ex. MLA Lt. Kehozol Khieya, former NPSC member Lt Jangkhusé Hangsing, Lt Rainbow Ezung, proprietor of Ruby Cinema Hall and Lt. Satuo Kuotsu the then President, Naga Club, who were members of the Club and who have extended fullest co-operation and participation in all activities of the Club. These leaders also held the same opinion that, the said building belongs to the Naga Club and there was no issue, as such, during my tenure about the Naga Club building.

That during my tenure, we had sufficient rooms in the Naga Club building and the Club was providing rooms and sports kit to play table tennis, carrom board, chess, cards etc.

In this connection, mention may be made that, I was told by my elder brother Lt. Rainbow Ezung when he was Vice Chairman, Kohima Town Committee, in the official correspondence with the then Deputy Commissioner Mr M L Kampani, he initiated and made clear in the record that, the Kohima Town Committee office building and the plot of land as the sole property of the Naga Club and it was further substantiated in the statement given to the Naga Club officials that, the Naga Club building and the plot of land was purchased for Naga Club in 1944 through ‘Fine Fund’ by C.R Pawsey, the then Deputy Commissioner, Kohima , Naga Hills from the Assam Rifles.

Dated: 12.05.2021

(KHYMO LOTH)

Former MP

Kohima, Nagaland.

(Property No. 2)

The existing Naga Club Building near Old Secretariat Complex/Post Office, Opp. Kohima Local Ground has sufficient documentary proofs pertaining to its construction, occupation and tenancy. Particularly, A. Kevichüsa provided written record dt 22nd June 1983 by which we are made to learn that he was largely responsible for the construction of the building. Obviously, Kevichüsa personally initiated to ask the concerned administrative authority to spare the useable building materials from dismantled old British Club Building in Dimapur free of cost for reuse at Kohima. He then organized to transport the materials from Dimapur to Kohima by DC's pool vehicle. Kevichüsa took money from V. Store, Kohima and with which he purchased the requisite amount of CGI sheet for the building. He also convinced Phillip Adams, the then DC, Kohima to request a Punjabi contractor Jodhu Singh by name to construct the building free of cost. The Naga Club Building was thus constructed in 1946. Kevichüsa also managed to get window curtains donated by the kind wife of Major Twiger who constructed Naga Hospital, Kohima.

According to Mr Ziekro-o Theünuo, in his days very few Nagas were employed under British administration. To mobilize funds for running of the Naga Club was possibly a challenge. Yet, these simple but erudite robust pioneers did their best for their coming generations. Each employee was required to contribute fixed amount from their meagre income as the clerks had to contribute 4 annas and the interpreters had to pay 2 annas monthly and by which the total collection used to be a little over Rs.10/- (Rupees ten) only per month.

In the words of A. Kevichüsa dt 22nd June 1983, "The Naga Club Building was not constructed by any particular Naga. It neither does belong to Tenymia, nor does it belong to Kohima Village, nor it belongs to Christians but it belongs to Nagas as a whole."

In 1960, the Indian Army forcibly occupied the Naga Club Building taking advantage of the political turmoil in Nagaland, and remained there till Nagaland attained its Statehood. In 1963, the Director, Forest Department, Govt. of Nagaland came to occupy it for its office as tenant by paying rent to Naga Club till it vacated on 16th April 1983. The Naga Club

Building rent was paid by Forest Dept on 28th Mar. 1988 by cheque for Rs.1,66,603/- as per expenditure statement signed by Azüto Rengma, President, Naga Club on 14th May, 1990.

During 1983, the Govt of Nagaland decided to take over the Naga Club Building for establishment of the Education Directorate. The plan of the State Govt was to let the DC, Kohima occupy the building with his Police Force as soon as the Forest Dept vacated the Naga Club Building. Such intention of the State Govt was put into the ears of Peselie Suokhrie, the then President of Naga Elders Conference and Azüto Rengma, the then President of Naga Club. The Informer being the then high-ranking officer in the Forest Dept, who had given the information to the two leaders of what could have had happen to the property of the Naga Club once the occupation of the property by the Education Directorate took place. The two Presidents ultimately sought the cooperation of Naga Students' Federation (NSF). The two aged leaders having had greyed hair then organized two taxi loads of youths including NSF members and went to take over the building by locking up the outer gate of the entrance to the building with 'Oversized Lock' before the Police arrived. The DC's Police also arrived at the Naga Club Building but perceiving the outer gate to the entrance being locked and the presence of youths, the Police unpretentiously left the site without any intrusion. Thus, after many years, Naga Club took over its building in 1983.

When the Naga Club took over its building, it made room for the Naga Club Office. The Oking Time Publishing Board Office occupied it on 30th March, 1983 as tenant. In the intervening time, Vizolie Sorhie, the then President, NSF on 4th April 1983 wrote to Naga Club to allocate accommodation in the building for running their office on a rent basis. Consequently, the Naga Club well-thought-out the appeal of NSF and permitted it to run its office in the Naga Club Building from 7th April, 1983 till today with the initial rent of Rs 500 (Rupees five hundred) only. The Naga Mothers' Association (NMA) was also arranged a room on a rent basis on 8th April 1983. Then the Naga Elders Conference came to use a room for its office free of cost on 22nd June 1983. Naga People's Movement for Human Rights came to have its office on rent on 27th Dec. 1983. All Nagaland College Students' Union (ANCSU) was allotted a room vide No. NC/2/88-89 dated the 25th Nov. 1988.

Kewezü Mero, Joint Secretary cum Caretaker, Naga Club spent Rs. 27,611.50 (Rupees twenty-seven thousand six hundred eleven and fifty paise) only for Naga Club hotel room construction. As such, Kewezü Mero was allowed to run that hotel free of rent as a compensation for a period of 10 years

w.e.f. 1st Jan. 1992 till 31st Dec. 2002 as was agreed by Naga Club Officials, namely, Azüto Rengma, President, Khriesavisie Hieme, Vice President, Vilavor Liegise, General Secretary and Kwezü Mero, Joint Secretary cum Caretaker on 13th Sept. 1991.

NAGA CLUB'S REJOINDER TO KHARINGYO SHIMRAH

Dated Kohima, the 6th December 2017

The Naga Club submitted the first ever Naga written representation signed by 20 members to Simon Commission on 10.1.1929 for Naga political aspiration. The signatories belonged to few Naga tribes confined to erstwhile Naga Hills under British administration.

Nevertheless, what the Naga Club members did some 100 years ago was for all the Nagas wherever they are. Hypothetically speaking, if anyone thinks that Naga Club belongs to few of those signatories, or if at all, the descendants of the signatories tend to claim the ownership of its landmark achievement or any of its durable assets, if any; it will definitely reduce the Club to a private affair and private property. In the event of such decimation, the epoch representation of 1929 will simply become irrelevant to Naga nationalism and its movement. Consequently, the Naga National history will then become much younger as it would stem from later date.

However, all through these years, no descendent or group of descendents of the signatories had ever attempted to claim the ownership of the Club or its properties as they placed common interest above personal agenda. The Naga Club and its achievements therefore belonged to Naga people as a whole. It is therefore the bounden duty of the present generation to keep the originality and sanctity of Naga Club and all its historical records safeguarded. Accordingly, the Naga Club headed by Mr. Krurovi Peseyie as Chairman and his colleagues have been struggling to preserve the records and simultaneously doing research to streamline its history based on truth.

Meanwhile, it came to the notice of Naga Club that one Kharingyo Shimrah by name from Tangkhul community published his story of how Naga Club at Kohima was formed as posted in the public domain on February 8, 2017. (Quote) "...the British Govt. recruited a number of labourers....from Naga tribes. ...around 2000 thousand Nagas...from North East led by RS Ruichumhao were sent to France, ...These Nagas under RS Ruichumhao leadership ...formed the Naga Club in 1918." (unquote).

This claim of Kharingyo Shimrah is a mere figment of his imagination. It is just shameless and daringly senseless attempt for nothing but to distort Naga history. Can such claim convince anyone that RS Ruichumhao commanded 2000 Nagas from Naga Hills as labor corps to Europe during World War 1? Had RS Ruichumhao been the leader, how could he not sign the representation to British Commission? To this Kharingyo Shimrah explained as we quote “No doubt he was one of the visionary leaders who contributed the ideas of forming Naga Club his name was excluded in the signing of memorandum with Simon Commission because his interest turned towards spreading Gospel in Nagalim.” Unquote. Naga politics, be it our history or our contemporary politics, it is not a joke. The way this individual Naga has tried to hijack the political pillar of National movement indeed undermines the sacrifices made by the pioneers of Naga political aspiration. What does he gain when the true story is destroyed? A Tangkhul Naga was not the signatory of the representation of 1929; this does not make that tribe less Naga and so forth with the rest. Not being part of the 1929 episode, one must never try to destroy the history which is the common property of all. Does Kharingyo believe that the representation to Simon Commission remains a roadblock to his personal agenda or his tribe’s agenda?

The Naga Club has unequivocally rejected the claim of Kharingyo Shimrah as it is found to be totally false and baseless. The Naga Club is here to protect and preserve its history under any circumstances. The Club appeals to one and all extend unconditional support to its endeavour. The Naga Club is also ringing the bell for the Nagas to be fully aware of such both obverse and reverse attempts to hoodwink the gullible people to self-destruction.

Krurovi Peseyie, Chairman

C.R. Lotha, Secretary

Z. Lohe, Convenor, Research & Planning Committee



Corrected story of Naga Club and Simon Commission Petition

6th July, 2017

Thepfulhouvi Solo, IFS (Rtd) (RR-68) Rtd Principal Secretary, Nagaland:

The Naga Club changed the History of the Naga. Many Writers have written about it, some overdosed, others under dosed. This Writer makes an attempt to bring it out 'it is as it is' for future generations to reminiscence it. If you like read on.

I. FORMATION OF NAGA CLUB

Many Naga assume the Naga Labor Corp that went to Europe in 1917, on their return at the end of the World War I, 1914-1918, organized the Naga Club.

Dr. Khosa Zinyü was the highest ranking Naga Officer that went with the Naga Labor Corp, his younger son Late Jasokie Zinyü, former Chief Minister of Nagaland told this Writer: "The idea of forming a Naga Club was formed after seeing the European Club at the Town Hall Kohima, where all the white People in the HQ in those bygone days used to gather every evening for drinking, dancing, singing and spending their leisure together in recreation". The building originally belonged to the Assam Rifles who had their Canteen in it. The erstwhile Doss & Co, then Government Provision Suppliers rented the Building and supplied the Drinks and Provisions the Club required. "No Non-Whites, -Indians or the Naga- were ever allowed into the Club. It was exclusively for the Europeans only. The Native Government Servants took the cue to form a similar native Body".

It is said Rheichalie Pienyü Peshkar (JH. Hutton wrote his name Hrichalie, later Copiers Hisale; translated some Aesop Fables in Angami first used as Primary School Book) of the DC Office was one of the first to moot the Idea of the Native Government Servants forming a Naga Club, -not the Naga Labor Corp Returnees. None of the Returnees except Dr. Khosa, Apamo Lotha and Nikhriehu Peseyie are found in the list of the signatories to the Simon Commission Petition. After their return, the Corp Members each walked to their own various Villages and understandably did not have much contact with each other to discuss forming a Body in those blissful simple days of ignorance.

The Naga Labor Corp that went to Europe in support of the allied War affords, dug trenches, collected left-over ammunitions, empty shells, arms, dead bodies, carried abandoned materials, boots, helmets etcetera and did all the works of cleaning the litters of the War in the battle field, then did sight-seeing in France.

When Dr. Khosa Zinyü of Khonoma Village left, he had just immediately before married his wife who arrived in their house a clean-shaven young girl in the tradition of the Angamis. In days of yore the shrewd Angami did not immediately live as husband and wife for a few months after marriage to ensure production of his own pedigree only! After the War Dr. Khosa was taken to England and worked there for quite some time before he returned back. When he came Home, he found one young girl with long hairs doing various chores in the House. Khosa asked his mother who the young Lady was and she said: “she is your Wife!”

Doctor Khosa must have been paid very handsomely in the UK, he was a very generous Man and on his return to Kohima presented Rs. 13/-, -a very big sum in those days- to each of a few of his close friends including my father. Khosa’s Parents were Pagans and once earlier he was in his Village for performance of an important Angami religious Rites for charmed good life that prevented him to go up to Kohima and attend the Baptism Program the Missionary had arranged. Khosa missed the occasion and never after took baptism. At heart Khosa appeared no less Christian and my father presented him a Bible.

Another educated Member of the Labor Corp was the well-known first-generation Naga Student in Shillong, Mr. Guizao Meru of Nakama Zeliang Village. He was the first Head Master of the Impur Mission School. He died at Impur in 1918 of the serious influenza epidemics they contracted in Europe.

Naga Hills contributed 2000 Labor Corp forces and out of the total, some 1000 were from the Sümi Community. The Group that went to their villages through Kohima was a big group and many were suffering from the deadly influenza. They camped below Meriema on Kohima-Wokha Road near present Assam Rifle Station. It is said so many of them were suffering that there were not enough to even bury the dead. The Naga Club put up a Building at Chotobosti first on the eastern side of the Mission Compound below Baptist High School (now Americanized ‘Baptist High’) at the site the Tsütuonuomia Thinuo buildings stand today.

Some years after its formation, for the first time on 10th January 1929, some 20 Interpreters and Employees of the Government at Kohima HQ submitted a formal Petition to the Simon Commission in the name of the Naga Club. None of the Labor Corps members is among the signatories except Dr. Khosa Zinyü a Govt Doctor, Apamo Lotha Interpreter and Nikhriehu Peseyie. The Absence of the other labor corp. member among the signatories of the

Simon Commission Letter gives an indication the Naga Club was composed of the Government Servants only and no other civilians, not even village Gamburas. Once they returned, the Members went to each of their villages and lived like other villagers as before a simple cultivator without much contact with each other's.

II. SIMON COMMISSION PETITION.

Late Teacher Rüzhükhrie told this Writer: “One early morning, I saw some Dobashis coming one after another together in a line to my house (at Mission Compound, Kohima). I asked, ‘what are you people together up to this morning?’ They said, “we are coming to request you to write something of what we would like to tell a very high Visitor said to be coming soon to Kohima from Outside. The ‘Borchaha’ (Angami for the DC, JH, Hutton (1917 – 1935)) has informed us a High Officer is coming soon from outside to find out how the Naga would like to be governed in future.’ ‘You are the only one at the moment in Kohima educated in the white man’s language and therefore we have come to you to write in their language of how we would like us governed in future and give the Petition to the Officer when he comes.” Teacher Rüzhükhrie had just then done his Intermediate Arts from Saint Paul’s College Calcutta and was serving as Assistant Teacher at the Government High School Kohima now known after his Name.

The DC Dr. J.H. Hutton told Neihu Rame the Head Dobashi at the Court of the Deputy Commissioner of Naga Hills, that a big Officer is coming to Kohima to enquire how the Naga would like to be looked after in future. Neihu told the DC that he (Neihu) does not speak the language of the white man and therefore that the DC may please tell the Visitor the Naga would like to live like they were, before the white man came to their land. The DC replied he is not a Naga Dobashi and that the Naga should themselves tell or write in paper what they would like to say and give it to the Visitor.

Teacher Rüzhükhrie drafted the Letter with a Pencil and together with the Draft they went up to the DC Bangalow. (Generations later Ramuni the Commissioner of Nagaland, took the Draft from Rüzhükhrie and never returned it back). Rüzhükhrie said he greeted the DC: “‘Good Morning Sir’, but the Borchaha did not acknowledge my Greeting in English and only talked with the Dobashis in Assamese and said “itu ‘kukur yat ki kuri ase?’”. The Writer’s father in the early days, once while going up to Mokokchung saw the SDO in the Road coming down to Impur.

He gave way to the SDO and his entourage and greeted him in English from the side of the Mule Tract, but the SDO did not acknowledge the greeting, and simply passed by. My father never greeted him again afterwards! (The principle Policy of the colonial Officials in those days was to keep the White Men of the Sarkar in awe of the Natives. Every white Officer was to maintain himself aloof from familiarity with the Natives and guard the Natives from their propensity to imitate the Whites.

Nearly a generation after, a friend went to America for training and came back married with a young English Lady and narrated to me how when he met Mr. Hutton in retirement at London, was a completely changed person, very friendly, civil and nice to him). Jasokie said a Khasi Officer, Hariblah, an EAC at the DC Office Kohima assisted in the Petition to the Simon Commission. Many years after, in 1990s, Vilavor Liegise, the so-called Secretary of Naga Club said Teacher Rüzhükhrie also narrated to 'him and his group' of his drafting of the Simon Commission Petition. The 20 Government Servants that appended their Signature to the Naga Club Petition for the Simon Commission are:

- Neihu, Head Interpreter, Angami. (*Neihu Rame Kohima*)
- Rheichalie, Peshar, Angami. (*Rheichalie Pienyü, Kohima*)
- Neisier, Master, Angami. (*Niser Meru, Khonoma*)
- Khosa, Doctor, Angami. (*Khosa Zinyü, Khonoma*)
- Gepo, Interpreter, Kacha Naga. (*Irapeung ZeliangNakama*)
- Vipunyu, Potdar, Angami. (said to be Vipon Poda, *Visema*)
- Goyapra, Treasurer, Angami. (*Goyiepra Nakhro, Jotsoma*)
- Razhukrie, Master, Angami. (*Rüzhükhrie Sekhose, Kohima*)
- Dikhrie, Sub-Overseer, Angami. (*Dikhrie Sekhose, Kohima*)
- Zapuzhulie, Master, Angami. (*Zapuzhülie Sekhose, Kohima*)
- Zepulie, Interpreter, Angami. (*Zepulie Suokhrie, Kohima*)
- Khatsulo, Interpreter, Angami. (*unknown Village*)
- Levi, Clerk, Kacha Naga. (*Levi Liegise, originally Khonoma*)
- Nuolhoukielie, Clerk Angami. (*Nuolhoukielie Pienyü Kohima*)
- Nizhuvi, Interpreter, Sema. (*Nizhevi, Shenakusami*)
- Apomo, Interpreter, Lotha. (*Apamo of Phiro*)
- Resilo, Interpreter, Rengma. (*Resilo, of Tsemenyu*)
- Lengjang, Interpreter, Kuki. (*Lenjang, Tening*)
- Neikhriehu, Interpreter, Angami. (*Nikhriehu Peseyie, Jotsoma*)
- Miakra-o, Chaprasi, Angami. (*Miakra-o, Rüsoma*)

(The Writer followed the names and the list from 'REMINISCENCE' by T. Aliba Imti, the First President of Naga National Council 1946-1948 for the

reason that the spellings of the Angami Signatories are surprisingly correct – something of an unconscionable Mill Stone in the neck of every Ao, and hence taken as an authentic copy of the Original. Corrected name and Village in Italic under Bracket are by the Writer after extensive search under the whole sky from reliable sources). The Petition ran as follows: “To The Indian Statutory Commission Camp India 10.1.1929

Sirs, We the undersigned Nagas of the Naga Cub at Kohima, who are the only persons at present who can voice for our people have heard with great regret that our hills were included within the Reformed Scheme of India without our knowledge, but as the Administration of our Hills continued to be in the hands of the British Officers, we did not consider it necessary to raise any protest in the past. Now, we learnt that you have come to India as Representatives to the British Government to enquire into the system of working of Government and the growth of education, and we beg to submit below our view with the prayer that our Hills may be withdrawn from the Reformed Scheme and placed it outside the Reforms but directly under the British Government.

We never asked for any reforms and we do not wish for any reforms. Before the British Government conquered our country in 1879–1880, we were living in a state of intermittent warfare with the Assamese of the Assam Valley to North and West of our country and Manipuris to the South. They never conquered us, nor were we ever subjected to their rule. On the other hand, we were always a terror to these people. Our country within the administered area consists of more than eight tribes, quite different from one another with quite different languages, which cannot be understood by each other, and there are more tribes outside the administered area, which are not known at the present.

We have no unity among us and it is only the British Government that is holding us together now. Our education at present is poor. The occupation of our country by the British Government being so recent as 1880, we had no chance or opportunity to improve in education and though we can boast of two or three graduates of an Indian University in our country, we have not got one yet who is able to represent all our different tribes or master our languages much less one to represent us in any council of a province.

Moreover, our population of the plain numbering 102,000 is very small in comparison with the population of the plain districts in the province, and any representation that may be allotted to us in the Council will be negligible and will have no weight whatever. Our language is quite different from those of the plains and we have no social affinities with either Hindus or Muslims. We are being looked down upon by one for our ‘beef’ and the other for our ‘pork’ and both for our want in education which is not due to any fault of ours. Our country is poor and it does not pay for its administration.

Therefore, if it is continued to be placed under the reformed scheme, we are afraid that new and heavy taxes will have to be imposed on us

and when we cannot pay them all our land will have to be sold and in the long run we shall have no share in the land of our birth and life will not be worth living then. Though our land at present is within the British territory, Government have always recognised our private rights in it, but if we are forced to enter the Council of the majority, unsympathetic council may extinguish all these rights, the majority of whose member is sure to belong to other districts. We also have much fear the introduction of foreign laws and customs to supersede our own customary laws to which we now enjoy.

For the above reasons, we pray that the British Government will continue to safeguard our rights against all encroachment from other people who are more advanced than us by withdrawing our country from the Reformed Scheme and placing it directly under its own protection. If the British Government however, want to throw us away, we pray that we should not be thrust to the mercy of the people who could never have conquered us themselves and to whom we are never subjected; but to leave us alone to determine for ourselves as in ancient times. We claim (Not only the members of the Naga Club) to represent all those tribes to which we belong: Angamis, Kacha Nagas, Semas, Lothas and Rengmas.”

III. THE NAGA CLUB BUILDING

The first Naga Club Building was in Chotobosti after the World War I (1914-1918). The building was destroyed during the Japanese war and Lhounyü, the Head GB of Tsütuonuomia Thinuo, the original Land Owners got the site for construction of their Chapru for a Resting place for unknown visitors from the interior Areas with nobody to host them at Kohima and who had come for Salt or other merchandise, so that they could cook, eat and sleep at night while in Kohima. Jasokie said the Naga Club building at Chotobosti was about 40ft by 20ft and double Storey and when he was very young his father Dr. Khosa use to hold his hand and take him there where his father spent the evening reading paper and discussing things with his friends.

According Mr. Ziekro-o Theünuo, in those days Rheichalie Peshkar in the DC Office looked after the Club from the inception to 1942 as President, Secretary and Treasurer on contribution of 4 Annas for Clerks and 2 Annas per month of the Members. Then in '42, Mr. Krusiehu Belho was President and Ziekro-o Treasurer in DC Office was also Treasurer of the Naga Club. After WW II, it was shifted to Kohima Town Committee Building sometime in 1944. Let me quote the Treasurer Ziekro-o:

“The Naga Club building which houses the KTC office now used to be the Assam Rifles Canteen. During 1944 this building was purchased with Rs.10,000/- taken from fine fund for the Naga Club. At that time, I was treasurer in the D. C’s Office Naga Hills Kohima. Mr. CR Pausey D.C and Mr. Levi Head Clerk took the money from me and in my presence handed over the amount to the Commanding Officer of the Assam Rifles”. The NNC Body met

there on 14th August 1947 at the Town Committee Building and Jasokie, then Jt Secretary Publicity went to the Post Office and sent Telegram to:

1. Governor of Assam; (*Sir Akbar Hydari*)
2. Premier of Assam; (*Gopinath Bordoloi*)
3. Mr. Nehru
4. The President of Constituent Assembly.

The telegram said: “*Naga Hills cannot be considered part of the Indian Union until heads of proposed agreement between the Governor of Assam and the Naga National Council is accepted to the letter for execution, with No. 9 modified as ‘at the end of this period the Nagas will be free to decide their own future’.*”

In 1946 the present Naga Club Building was constructed free of charge by one Punjabi Contractor Jodhu Singh who built the DC Office after the World War II at the request of Philip Adams in 1946. The materials were given by a British Officer at Dimapur out of the dismantled and disused materials of the War, his wife presented the Screens for the Windows and Lt Mr. Kevichüsa, brought them to Kohima for the Naga Club Building. The Building was completed and used from 1946 to 1953 by NNC Leaders and Elders of the Town who used to read News Paper and spend their time discussing various things there, but remained underutilized. The Ao Woman Church at Kohima started from the Building.

For a short period of 6 years from 1946 to 30 March 1953, the day Jawaharlal Nehru, Independent India First Prime Minister’s disastrous visit to Kohima accompanied by Prime Minister Unu of Burma, the building was mostly used by the NNC. The Naga en masse walked out of the Meeting. From that evening 30 March 1953, the Assam Rifles and the Police began to search and arrest the NNC Leaders vanished underground. There was no positive practical result out of the July 29-31 of 1947 NNC discussion of the 9-Point Sir Akbar Hydari Agreement and the 14th August 1947 NNC’s Telegram.

The NNC elected Mhondamo Lotha, Khelhoshe Sema and some others as Minister to run the NNC Government but the Government of Assam threatened them not to. Phizo was arrested in Shillong in 1947 but released in 1948 on humanitarian reason of his wife’s serious vehicle accident. The NNC on 16 May 1951 conducted the advisability of Naga Plebiscite on the advice of some Muslims Leaders who expected to influence Nagaland to join East Pakistan. The Plebiscite was conducted from the Naga Club Building witnessed by Observers from India.

The Plebiscite Papers were printed at Imphal in Manipur and not in Assam perhaps as a precaution against prevention by the Authorities of Assam who were not in favour of the Naga Movement. One Late Mr. Sovizo Iralu told the Writer he (Sovizo) went to Imphal and brought the Papers to Kohima in his

Vehicle. Regional Representatives took the Papers to the remote interior Naga Hills. The Plebiscite continued for months up to 7 months.

After the Naga Walked-out en masse of Nehrus' first public Meeting with the Naga in 30 March 1953; the same night, Armed Soldiers and Police began to search for the NNC Leaders who went 'Underground'. Jasokie told this Writer, the NNC Leaders were hounded so much by the Police that for some time he slept in the middle of the Local Football Ground at night in sound sleep without any fear of anybody finding him. Since then Naga Club Building became highly stigmatized with the name NNC and people were hesitant to use it. The Army for some time camped there until a semblance of normalcy arrived to Nagaland becoming the 16th State of India on 1 December 1963.

Then 10 years after, erstwhile Naga Hills and Tuensang-Mon part of NEFA now Arunachal, were carved out into the 16th State of India as NAGALAND on 1st December 1963. Then the Naga Club Building was occupied by the Government for the New Office of the Director of Forests. Who gave the building on rent was not a matter of any difficulty for the State Government of the time particularly when the Government of the Naga National Council was hiding in unknown places of the Jungle.

Lt. PD Stracey of the former Imperial Forest Service was the first Director and the Forest Department used the Building from 1963 onwards to 16th April 1983. And with the expansion the Department, it slowly cannibalized all available surrounding spaces unethically "in Public Interest" and expanded their building themselves. During 1983 the Government decided to take over the Building for the establishment of the more important Education Directorate and pushed the jungle Department towards the Pulie Badze jungle where Agriculture Department have some of their Offices.

As soon as the Department vacates the Buildings, the DC Kohima was to occupy it for the Education Department. This information was secreted into the ear of Peselie Suokhrie, an NNC veteran released from Jail and Azüto another National Worker who were offered the task of collecting two taxi loads of local Youths for less than the whole wealth `600/- of an anonymous Person and an oversized Lock to lock up the entrance to the Building before the Police arrived. Old grey haired Peselie and equally grey haired Azüto did as was secreted to them. When the DC's Police came, they found the Youths and an unconscionably disproportionately large Lock barring entrance to the Building and left saying: "Oh, it is locked".

The Naga Club finally returned to its long Dead Owners. Then in 1983 Nagaland Football Association under the Chairmanship of Mr. Mezhr whose son is the President today and the Secretary Mr. Neilakuolie Belho, claimed ownership of the Naga Club but a rather big gathering of Naga Elders under the Chairmanship of Peselie Suokhrie met at Kohima Panchayat Building on 24 August 1983 and in no uncertain terms dismissed the claim of the Association.

The Naga Football Association was first named to obtain Entry Tickets for a few from Nagaland –T. Ao, Z. Obed, Father, this Writer, Neilakuolie and another Ao. They went to Calcutta to see legendary Pele come to India for the first time and play an Exhibition Match at the Eden Garden Calcutta. When the news of Pele's Cosmos Club of America coming to play with Mohan Bagan, Calcutta, reached the Papers in India, it was like the end of the world with excitement for all football lovers in India, every Bengalee went insane with excitement.

- Belho went to the Mohan Bagan Office to buy the Tickets but was refused on the ground the Tickets are issued sparingly only to recognized State Football Associations, Nagaland was not!
- Belho returned to Nagaland House Shakespear Sarani and got a Letter of Recommendation from T. Ao, the famous former Captain of Mohan Bagan and India's bare foot Olympic Captain in 1948. With T. Ao's letter, a few Tickets were issued to Nagaland. As far as this Writer, who contracted the Football Disease inherited from his Parent and who played for the State and the District, remembers formal formation of Nagaland Football Association was made comparatively recently.

In 30 April 1990, one of the greatest events that ever happened in Nagaland happened with the demise of NNC President Mr. Zapuphizo in London. The NNC Secretary Tobu Periatsü Kevichüsa initiated an unprecedented Public Meeting at the Naga Club building. The Public formed a Funeral Organizing Body FOC and arranged in bringing the dead Body to Kohima in a chartered Airplane to Dimapur and after an unprecedented Funeral Service at Local Ground where everyone Mourner passed his immaculate Coffin every 3 Seconds from day break to Noon 12 O'clock buried the Late President in the hillock near Nagaland Secretariat, Kohima on 12 May 1990.

From 1 May to 12 May the Naga Club Building was the gravitational Centre of Naga humanity Activities; the Phone Bill of the Building alone came to `18,000/- in the Week. In the year 1982 Mr. Peselie Suokhrie convened a meeting of some concerned Naga Elders at Kohima Village Panchayat to revive the Naga Club and elected: Azüto as President, Vilavor as Secretary, some Tribal Representatives and others as Office Bearers to Re-Establish the Naga Club.

They called themselves Naga Club and carried on its name to date. Thanks very much to them for their concern and carrying the burdens of the Office to date but perhaps it is most appropriate the Descendants of the Simon Commission Signatories are involved in the revival of the Naga Club of their Parents. The Naga Club did not and does not belong to ANY particular Tribe or Religion; it belongs to all Native Communities in Nagaland. Yet Naga Club Members originally consisted only of GOVERNMENT EMPLOYEES.

It would therefore be most pertinent for the living descendants of the Original Signatories to be involved in the Revival of the Club today and not by others however sincerely concerned some may be. If not, it would be like grafting beautiful Lemon Tree on a live Teak Stump and calling it a Teak tree! The Writer acknowledges with Thanks the corrections contributed by the followings:

- Dr. SC Jamir, Governor of Odisha for the date of Nehru and Unu's visit to Kohima and the date of Nagaland State inauguration.
- H.K. Sema, Retired Supreme Court Justice, for giving the correct name of his Uncle Nizhevi Interpreter of Senakusami, a signatory to the Simon Commission Petition.
- The Grandson of Azüto for providing the correct name of his Grandfather.
- Mr. Lhouvitsü Speaker Tatar Hoho NNC for reminding the forgetful Homo the time of death of President Zapuphizo.
- The Vice Chairman, the Secretary of Jotsoma Village Council and the Head GB of Jotsoma Village, for their additional inputs.

**On the Question of who seeded the Idea of Naga Club first, it is perhaps more probable and plausible to give weightage to the version Jasokie Zinyü gave, mentioning the European Club at Kohima Town as the incentive. It is improbable any of the Labour Corps Members have seen much of a European Club when they were in battle grounds in Europe just like most of the countless Naga man and woman who visits the West every year have not seen much of European Clubs when they were in the Foreign Countries.

NAGALAND POST

Nagaland Post Tuesday April 22 1997

REALITY OF NAGA POLITICAL ORGANISATION

By P. Sentsi Rengma

One day in 1928, while | was then a boy of class IV in Mission School, Kohima, our Headmaster Mr. Rüzühkhrie Sekhose told us in our class about the future of Nagas by hearing the visit of Simon Commission coming to Naga Hills shortly. It was said that Doctor J.H. Hutton the than Deputy Commissioner of Naga Hills told Lhoutsiiizo one of his office staff that Simon's

visit would be very important and sooner or later the British Government would leave India one day. The disclosure of the news became of a great concern to the Nagas. Hence the Naga leaders (Members of Naga Club) assembled and decided to submit a memorandum to the commission when he came Mr. R. Sekhose prepared the draft in 1928 and was approved by the leaders. On the arrival, of Simon, the biggest gathering of Nagas | ever saw in those days was held at Kohima public ground on 10%" January 1929. The already prepared memorandum according to the wish of Nagas was then submitted to the commission.

NAGA HILLS DISTRICT

During the British regime the Naga Hills was only a district within Assam province. Kohima was the capital of the district and Mokokchung was the sub-division with Mokongtsu as the Sub headquarter which was rename as Mokokchung as it is today.

DEPARTMENT AND OFFICERS AT KOHIMA.

Administration (General) — Deputy Commissioner -1, Extra Asst. Commr. -1, Sub Deputy Collector -1, Medical — Civil- Surgeon- 1, Asst. Surgeon- 1, Sub Asst. Surgeon- 1, Public Works Deptt.- Sub- Divisional Officer — 1, Defence- 3" Assam Rifles 1 Battallion.

DEPARTMENT AND OFFICERS AT MOKOCHUNG

Administration (General) — Sub-Divisional Officer- 1, Medical- Sub Asst. Surgeon-1, Defence- Out post of three Assam Rifles with one Subedar.

Nagas of Naga Hills were pitifully backward in all respects under the rule of Britishers. But the World War II which was fought in their homeland in 1944 has opened their eyes to see and learn about outside Naga Hills too.

Sometimes by the early month of the year 1945, we the few Naga staff including Dobashis of the Deputy Commissioner (C. R. Pawsey) held a meeting with him (D.C) to discuss about the problems of Nagas if they leave our home (Naga Hills). He, of course did not disclose facts fully to us but advised us to be in unity and start a council which we did sc by April at Kohima naming the council is “Naga Hills District Tribal Council” (NHDTTC) with the office bearers as follows, as the D.C advised.

President- Mayangnokcha Ao, Vice-President- Nchamo Lotha, General Secretary, Theyiechiithie Sakhrie Angami Joint Secretary- P. Sentsi, Treasurer- Riizhiikhrie Sekhose Angami.

NAGA NATIONAL COUNCIL (NNC).

The NHDTC meeting was held for the second time at Wokha in 1946. By this time A.Z Phizo had returned home from Burma (after his absence from home from July 1936 to April 1946) was present. After a long discussion with various explanations the council was changed to be called “NAGA NATIONAL COUNCIL” (NNC). Fully agreed by all. The new council then started its office with Imti Alibaas the President and T. Sakhrie was re-appointed to be the secretary. The Presidentship was succeeded by Mhodamo. Visar Angami after the other and later fallen to A.Z Phizo and he became the hard-core leader of the organization. He was the 4th president from 1950 and continued to hold it till he belonged to ages in April 1990.

The Nagas Independence was re-affirmed on 14th August 1947, one day ahead of the Indian Independence after the return of the two different Naga delegates from New Delhi as group (a)& (b).

a) Group

Angami Tribe — Sasiekuo and N Putsure, Ao tribe — Mayangnokcha and Longri, Lotha tribe- Nchamo and Tsayo, Rengma tribe- P. Sentsi, Sema tribe- Khelhoshe: Kachanaga and Kuki tribe: Thepfuriiya and Sheikhothang

b) Group

Khonoma group alone led by A.Z Phizo for the demand of complete Nagas Sovereignty. Discussion of group (a) with Jawaharlal Nehru: He said “no autonomous, no Independence for Nagas.” The party replied, “We are also on our own way.” Then left the room.

c) Naga Hills Nagas plebiscite held on 16.5.1951.

FEDERAL GOVT. OF NAGALAND: -

The government was declared by the Nagas at Parshun in the Rengma area on March 23, 1956 which resulted the starting of Indian Army’s operations. Too many innocent young and old were killed, many houses were burnt down to ashes along with paddy grains and other foodstuffs too. Endless atrocities were continued for years. Lastly the similar type of countless atrocities Nagas had suffered was witnessed by two Britons — David Ward and Stephen Hillman on 30-01-1992, near Meluri while they were touring in that area with Naga comrades. SUMMARY: -

I. Submission of the Memorandum had paved the way of Naga unity.

- II. Naga Hill as a district in Assam British India.
- III. The NHDTC had opened the eyes of the inhabitants to plan for their future.
- IV. The NHDTC had given birth of the Naga National Council (NNC).
- V. The NNC had given birth of the “Federal Government of Nagaland”

CREDIT WAS DUE TO: -

1. Dr. J. H. Hutton who sympathized Nagas.
2. Mr. Lhoutsiiizo Angami who consciously woke up Naga club members to partake for the future Nagas.
3. Mr. Riizhiikhrie Sekhose who thoughtfully drafted the living record of the memorandum for Nagas.
4. Sir C. R. Pawsey who sincerely advised Nagas to learn to stand on their own legs.

NAGA CLUB ANNUAL GENERAL MEETING

Presidential Address by President, Naga Club Mr Ariyi Nienu on 13.11.2021

Good morning!

Distinguished Naga community members, senior citizens, loving Naga Club family and friends, Ladies and Gentlemen. I am honoured and humbled by your presence.

What an honour it is to stand before you today on this beautiful occasion of the Naga Club Annual General Meeting. In 2018 we celebrated the 100th year of our historical landmark with a Thanksgiving prayer and unveiling of the Naga Club Monolith in the morning of November 29 at Levagei, Pulie Badze over the Ridge of Jotsoma Mountains by Mr. Krurovi Peseyie, the President who is no more with us today.

The Naga Club is tremendously thankful to the people of Jotsoma village for generously donating land for erection of the monolith as well as hosting the centenary celebration. And even as time is passed with so much of ups and downs for us, we have come to a perfect culmination of the three years tenure. In all of these, it has been our people who make this institution of Naga Club so special.

While I welcome each one of you to the Annual General Meeting of Naga Club, I must say that I owe a debt of gratitude to God the

Almighty for His amazing grace, the Churches that prayed for us, our donors, colleagues, and the committee of volunteers who put this programme together. Can we give them a round of applause? In case you are wondering about my expression as extremely on a personal edge today, I am glad to admit that this is my first opportunity to speak directly with the stakeholders of this institution that I hold so dear to my heart.

My life is intricately intertwined with Naga Club today. In fact, when I was delegated as the President of Naga Club following the untimely demise of the incumbent President on January 11, 2020 I found my ground shaking and my vision indistinct. Yet all of my colleagues, friends, and the rest of you in the family of Naga Club never gave up on me but ensured our journey together ahead. Without you and your constant support, I could not have reached here today.

We have to understand that there is a special relationship here in Naga Club, a commitment that is deep and profound. If we have not yet accepted this as our extended family, to learn from and grow with for many years to come, maybe we as Naga people are in need of a genuine soul searching. Much have I learned and I am grateful for the privilege of serving as President of Naga Club even for this brief period. Let me also encourage you all that I will continue to do my best to live up to the great expectations of our pioneers and forerunners, with excitement and potentials that I can explore in myself, as the young and energetic to make Naga Club phenomenal. It is entirely upon us now whether we celebrate the Naga Club because of its merit or be a cause to its criticism.

In our current Naga world, the better option is to seek the truth. The search for truth would furthermore educate us about the history of Naga people and the Naga Club. The search for truth would broaden our knowledge and open dialogue for prudent societal progress than that of harping on a dangerous proposition that can upshot inconceivable annihilation of our society.

We have a long history of a pioneering spirit right from the Memorandum of the Naga Club submitted to the Simon Commission on January 10, 1929 and still yearning to build our land into an idyllic place. These pioneering moments now seem monumental, if not impossible, in our current Naga community because of distrust and falsehood. Unless there is transformation through truth, justice and liberation, fretfulness looms over us all. To be successful, we must first confront our self-pride that is marginalizing ourselves and downgrading our community under siege with social, economic,

ecological and political challenges. Have we not been living too long with our hackneyed and self-congratulatory narratives?

The core values that will help us restore our ultimate community are open expression, courage, humility, generosity and intellectual curiosity. These values will help us rise above individualism and source us as an agent of positive change, a beginning where societal problems will be addressed. The societal obligation of each of us is to rebuild our community and ourselves to restore humanity.

In Naga Club, we have this unique opportunity to re-imagine our work on justice, learn from our history, and move beyond it by redefining our role as an institution of learning. Now more than ever before, we need moral and intellectual leadership, not the leadership of coercion and hegemony that will plague our society. We need leadership to inspire dynamic social movements for transformation. We need leaders that are committed to justice; leaders that can problem solve and think critically, leaders that are thoughtful and imaginative in their approach, and leaders that seek the truth.

Let me conclude by saying that we must write the next chapter of our history and be truthful about the language of access, diversity and inclusion. We can no longer carry on our struggle in the traditional sense anymore. Now our struggle is to explore the nature of memory, presentation, representation, imagination, and self-determination. Our struggle has just begun, and we are about to embark on an amazing journey that will pave the way for others and change the landscape of the world around us. This is the future of Naga Club. The truth shall set us free. Thank you all. God Speed.

**Dated Kohima,
the 13th November, 2021**

**ARIYI NIENU
President, Naga Club**

NAGA CLUB OFFICE BEARERS 2021-2024

1. President

Mr Kuolachalie Seyie

2. Vice President

a) Mr K. John Lohe

b) Mr Y. Vandanshan Lotha

- b) Mr Pheluopfhelie Kesiezie**
- c) Mr Khymo Lotha**
- d) Dr Tushi Ao**
- e) Dr Vinito L. Chishi**
- f) Mr Kewezu Mero**

11. Chaplain

**Rev. Pastor Hotokhu P. Zhimomi
Sumi**

12. Trustee Board

- a) Adv Khriedi Theünuo, Chairman**
- b) Mr Joshua K Newmai, Gen. Secy.**
- c) Mr Vixepu Swu, Treasurer**
- d) Mr Ariyi Nienu, Member**
- e) Mr Prasielie Pienyü, Member**
- f) Dr Viletoulie Pienyü, Member**
- g) Mr K N Mhonthung Lotha,
Member**
- h) Mr Pheluopfhelie Kesiezie,
Member**
- i) Mr R Atathu Pochury, Member**
- j) Mr Khinyi Woch, Member**
- k) President Naga Club, Member**
- l) Er. Talitoba Ao, Member**

NAGA CLUB
HEADQUARTERS: KOHIMA NAGALAND

Ref. No.NC – GEN/ MEETING - 04/2022

Date 08.07.22

A meeting of Naga Club was held at Ura Hotel on 08.07.2022 and the following resolution was adopted: -

Building Construction Committee cum Working Committee of Naga Club was unanimously constituted along with some traditional land owners as follows: -

- | | |
|---|--------------------------------------|
| 1. Adv Khriedi Theünuo-
Chairman | 10. Mr Lhouphrevilie Rino- Member |
| 2. Dr Viketoulie Pienyü-
Secretary | 11. Mr T. N. Manen (Rtd) IAS- Member |
| 3. Mr Pheluopfhelie Kesiezie-
Member | 12. Mr Akato Zhimomi- Member |
| 4. Mr Vipralhou Kesiezie-
Member | 13. Mr C. Pankathung Lotha- Member |
| 5. Mr Prasielie Pienyü- Member | 14. Mr S. Akho Leyri Pochury- Member |
| 6. Mr Robert N. Solo- Member | 15. Mr Khinyi Woch- Member |
| 7. Mr Medoselhou Keretsü-
Member | 16. Mr Kudecho Khamo- Member |
| 8. Mr Pfükhrielie Peseyie-
Member | 17. Mr Visa Meru Zeliang- Member |
| 9. Mr Savilie Kruneilie- Member | |

Dated Kohima: 08.07.2022

K. N. Mhonthung Loth
Gen. Secretary
Naga Club

Kuolachalie Seyie
President
Naga Club



Naga Club Foundation Day Celebration
7th Jan 2022 at Prasielie's Residence, Kohima Village,
Nagaland



Left to right: Viliethie Solo, Niketu Iralu, Prasielie Pienyü, Kuolachalie Seyie

Naga Club Foundation Day Celebration
7th Jan 2022 at Prasielie's Residence, Kohima Village,
Nagaland

Naga Club Foundation Day Celebration
7th Jan 2022 at Prasielie's Residence, Kohima Village Nagaland
Presidential Address by Kuolachalie Seyie, President, Naga Club

I on behalf of Naga Club convey our warmest welcome to you all. We greatly appreciate your presence on this occasion when we are commemorating “Naga Club Foundation Day”. As I see it, I believe Naga Club will play its rightful role for our society if on this day every year it becomes known for its factual review of the past, truthful and bold assessment of the present, with the conclusion and lessons thus understood together, the Club contributes its thinking and vision for our people with humble, authoritative confidence.

At the outset, as we today start our review of the progress we have made, we remember with enduring respect, Krurovi Peseyie, our past President, for the exemplary role he played to establish the roadmap the Club has to walk on in the vastly changed times in which we Nagas find ourselves today. He fulfilled his responsibilities with knowledge of the facts of the history of the Club. We mourned his premature departure from us. We remember with deep affection all that he gave so sacrificially.

And with equal gratitude the steadfast role of our distinguished officers such as Mr Khymo Lotha, former Secretary and Mr Kewezü Mero, former Joint Secretary for the ways in which they have kept the story of the Club alive through the chaotic decades of our Naga struggles. We thank them for passing on the baton to those who have stepped forward to be responsible for the Naga story.

Our visionary forefathers like Rheichalie Pienyü and his fellow Naga pioneers founded the Naga Club 102 years ago on this day, January 7, 1918. The founders were some of the first Naga elders representing different tribes. The British were the first ever foreign nation and power whose ruthless trespass into their homeland, the Nagas fiercely fought against to defend what was most important to them, their right of ownership of their homeland, their honour, and identity, as understood by them: some of the fiercest battles took place from 1832 -1880. Then the British Government sought peace from the Nagas to end the lengthy wars. As such, a “no more fight agreement” was made in our Naga customary practice in our favour on 27 March at Mezoma in 1880.

However, this was unilaterally interpreted by the British as a small portion of western Nagas, known as Naga Hills District becoming a part

of the eastern edges of British India empire thereby violating the said “no more fight agreement” It is important to point out that therefore it was the British who attempted to made the homeland of the Nagas parts of the India and Burma they had stealthily and illegally created simply by drawing the eastern boundary line of their Empire in South Asia without the consent of the Naga, the rightful owners of the land. As such, the Naga Club Nagaland submitted the historic memorandum to the British Statutory Commission headed by Sir John Simon in Kohima in 1927.

In the first place I consider it our duty to declare that we shall never ever damage what our Naga struggle has already achieved from the starting point the Naga Club made and gave to the Nagas. Our forefathers, like other pioneer-creators of nations, somehow realistically survived extremely difficult economic, social and political challenges the turbulent changes the outside world brought to them. The founders of Naga Club understood what the consequences of their decisions would be for the generations coming after them. They faithfully and patiently upheld their time-tested virtues by remaining committed with integrity and unflinching courage to what they believed would be best for the Nagas as a whole.

We shall at all costs and always uphold their’ “unique original stand”, namely, “leave us alone to determine for ourselves”, firmly claiming their right given to them by their history as a people and nation never ruled by any power earlier. Our Minds and our “Naga National Soul” was never compromised or colonized by any nation earlier till date. If Delhi thinks that accepting the Indian Constitution by the Nagas under duress will make the Nagas into Indians or accepting the Indian constitution under duress been treated as so called “Naga solution” or “Indo- Naga Final Political Settlement”, then Delhi is very wrong but that would be Delhi's own business, and thinking Indians have begun to understand how the Nagas understand their history.

Nagas are clear and justly proud that their struggle was not an act of secession, that unlawfully or treasonously violated some solemn agreement or understanding made by them to be a part of the new independent India at any time. Nor was it an anti-India reaction as they were acting on the basis of unquestionable facts of their history and their right to choose their own future as a good neighbour of India as justified by the facts of their history.

The recent massacre committed by the 21 Para Commandos of the India Army in Oting Village, Mon, Nagaland on 4" Dec 2021 thereby murdering 14 innocent persons in shoot at sight methodology and injuring 35 others has sparked huge civil unrest among the Nagas bringing back the sad

memories of decades of hardship of military barbaric violence and massacre, pain and humiliation endured by the Nagas on our defence for self-determination and continue to live as a free nation.

The AFSPA is the symbol and face of India which gives the arm forces wide powers to shoot, to kill, to arrest, to conduct warrantless searches and to demolish structures in the name of “aiding civil power”. Equipped with this draconian special powers soldiers have raped, tortured and murdered the Nagas for seven decades without fear of being held accountable. The Act violates international human rights law including the right to life, the right to be protected from arbitrary arrest and detention and the right to be free from torture and cruel inhuman or degrading treatment. It also denies the victim of abuse the right to seek remedy. Such a draconian law insults our dignity as human beings for all these years, over and above Delhi has apartheid-like casteist attitude towards the Naga people, as such, these evil treatments have been going on for seven decades unabated.

The Oting killings have brought back to us what happened on March 5, 1995 killings in Kohima Town when the Rashtriya Rifles began shooting indiscriminately mistaking the sound of a tire busting in their own convoy for a bomb attack. AFSPA simply means this kind of totally arbitrary use of military force by the Government of India to show that our land, its resources, and its strategic geo-political significance for India alone matter, not us the people of the land.

The Indian Prime Minister Jawaharlal Nehru declared to AZ Phizo, President Naga National Council (NNC) and the NNC delegates at Delhi on 11" March 1952 “Whether the heaven falls or India goes to pieces and blood runs red in the country, I don’t care. Whether I am here or for that matter anybody else comes in, I don’t care. Nagas will never be allowed to become independent.

The next Indian Prime Minister who talked in the same tone and manner was Morarji Desai. After refusing to talk to A.Z. Phizo, President of NNC in London, in June 1997 unless he said he was an Indian, he declared: “Yes, I will exterminate all rebels. There will be no mercy. I will exterminate all. I will certainly exterminate the rebel Nagas. I have no compunction about it.”

They said it all honestly representing India what were in their hearts for the Nagas. However, Nagas are neither secessionists nor rebels, after every massacre of innocent civilian they would condemn them as rebels or

mistaken of identity as was in the recent massacre committed at Oting on 4" Dec 2021, Mon, Nagaland. If Delhi treats us to be its enemy at all times then we shall remain to be so. Goliath the mighty was created purposely by our God Almighty only to promote David, the teenage shepherd little boy who became the greatest King of Israel. Therefore, we must learn to hold our peace and develop ourselves in all areas of life to become the human beings we are meant to be. We know this is the challenge we have to accept. And Naga Club's role is in helping our people rise to this challenge with hard work, integrity, commitment, courage and non-violence.

Kuolachalie Seyie
President Naga Club

Naga Day Celebration at Kohima Village Council Hall,
Nagaland, 10th Jan 2022, 10:00 am

Presidential Address by Kuolachalie Seyie, President, Naga Club

I, on behalf of Naga Club bring you greetings in the name of our Lord and saviour Jesus Christ, on this auspicious occasion of Naga Day. Our forefathers, passed on to us a great heritage and historic legacy based on mutual respect, selflessness, openness, integrity, humility, self-reliance, hardworking, consistency, hospitality, courage etc. We are indebted to them for an illustrious and distinguished history in all fields, be it social, political, ecology and eco -system, community living etc apart from our priceless traditions and customs.

Nagas are moving fast into the modern world and new threats and challenges are staring us in the face. It is a litmus test of our age-old virtues, human values and unity and how best we respond to these threats and challenges with clarity of thought, integrity and steadfast moral courage, will define "who we are or where we are heading", so we need to be adequately equipped to face the complexities.

The Naga Club reaffirms its commitment and mandate to work for the welfare of the whole Nagas and stands strong in its belief that differences or disputes, arising out of hatred, lies, corruptions, manipulations or bitterness will not be allowed to weaken and divide the Nagas.

Nagas, facing greater challenges today, should place the common good above all else and work as one, to acquire wisdom from the

Almighty God to set aside their differences, whenever they occur, to rise above narrow interests, to make them stronger, to achieve what is right and best for Nagas as a whole.

For many centuries, Nagas lived scattered but freely without subjugation to anyone, also with little awareness of each other. However, each village was a republic by itself, self-contained and completely independent. There were few intermittent skirmishes and warfare between the villages, but most of the times against ruthless alien intruders. Head hunting was a practice on the premises of defending their vulnerable women, children and common men. The Naga people had no connection with the new independent India whatsoever; they were not Indians and their territories were not a part of the Indian Union since many centuries ago till date, may I refer an example?

Sir Alexander Mackenzie's book titled as "History of the Relations of the Government with Hill Tribes of North Eastern Frontier Bengal", wrote as; "In 1851, no fewer than 22 Naga raids were reported, in which 55 persons were killed, 10 wounded and 113 taken captives. From 1854-1865, there had been 19 Angami raids in which 232 British subjects had been killed, wounded and carried off and these losses have occurred when a chain of outposts was in existence from Barapathar to Assaloo". The Nagas had taken series of punitive actions due to non-payment of yearly tribute as was practiced, since time immemorial.

The ruthless exploration of the British Government into the Naga homeland encountered some of the fiercest battles from 1832 to 1880. Then British Government sought peace from the Nagas, to end the duration of wars, as such, a "no more fight agreement" had to be made in our Naga tradition, in our favour as per our terms under the leadership of Kienitso Seyie of Khonoma and Pelhu Dolie of Khonoma on March 27 at Mezoma in 1880. The amiable nature of the British won over the hearts of the innocent simple-minded people to find acceptance as a friendly nation into our homeland. To ensure a peaceful situation, a rule of law and order was mutually established in our land but not by military conquest or by a treaty condition of surrender or subjugation. The Naga sovereignty has never been colonized by the British at any point of time.

Later, this was unilaterally interpreted by the British as the small portion of western Nagas, known as Naga Hills District becoming a part of the eastern edge of the British Empire thereby betraying the above mentioned "no more fight agreement" terms and conditions. Therefore, the Naga Club on behalf of the Nagas submitted a historic memorandum to the British Statutory

Commission popularly known as Sir John Simon Commission on January 10, in 1929 at Kohima.

It means to say that the British were to “leave us alone for sovereignty” as and when their departure from their South Asian colonies took place. This clarification was made much earlier before the new independent India came into existence. As such, Nagas were treated as non- Indians and their territories were not considered to be a part of British India Empire under the Naga Hills Excluded Area Act of 1935. The Naga Hills Excluded Area was proposed by the British Government to be made a Crown Colony of England under the Queen of England, which was unanimously rejected by our farsighted forefathers who took a firm stand consistent with their original stand namely “leave us alone to determine for ourselves as in ancient time”.

Thus, when the Nagas re-affirmed their original stand and declared their decision to continue as a people and a nation on the departure of the British, they were acting on the basis of the facts of their unquestionable history as understood by them. Nagas expressed their "original stand as People's Republic of Nagaland, “KHUNAK NGEU KHUM”. Chang Naga peoples' war-cry for defending their ancestral homeland, meaning “Our Land Our Own”. Exercising their self-defence in their own homeland which according to them was a divine duty, and was never a case of secession or anti- India reaction, however, the sad reality was that the outwardly superior barbaric Indian military fire-power. and other resources seems to have decided the outcome of the lengthy Indo-Naga clash.

As such, their history is a witness to many twists and turns, characterized by durations of war, violence and military barbarism in our land for seven decades. Although we have suffered subjugation by vastly superior powers outside in our modern history, we ought to be proud that our forefathers did not hand down to us a “legacy of defeat or a defeated story.” They stood unwavering, in defiant defence of our history and honour as a people and a nation.

Praise the Lord, for the blessing hands of Almighty God is upon us from the beginning till date. As such, “our Minds and our Naga National Soul” have never been colonized or compromised at any point of time. It is the solemn responsibility and bounden duty of every Naga generation to preserve the integrity of this priceless inherited legacy.

Dated: 10.01.2022
Mr Kuolachalie Seyie
President, Naga Club

CONDEMNATION OF COLD-BLOODED KILLINGS AT OTING

Dated: 08.12.2021

The Naga Club, Nagaland vehemently condemns the 4th December 2021 horrific incident at Oting, Mon District Nagaland wherein many innocent daily wage labourers were savagely ambushed and killed in cold blood by the Indian Paramilitary forces, as though the victims were on a war path confronting them. We deeply mourn the loss of lives of our dear Konyak Naga brothers.

In 1952, when the first general election to the Indian Parliament was held, the Nagas rejected the election on the ground that Nagas had nothing to do with the Indian elections, and for their rejection of the election, there was subsequent reign of terror and barbaric violence in our land. Again in 1957 the second general election in India was held, but the Nagas rejected it on the same ground. As such, atrocities and violence of barbaric proportions, human right violations and abuse on peaceful Naga citizens continued and the Nagas have lost thousands of precious lives including women and children. Many women were raped or murdered, men-folk tortured and killed; almost all houses including granaries were burnt down in many villages, beginning from 1953 and went on unabated for several years, for their rejection to participate in the Indian elections, and because of the Nagas' determination towards an independent self-governance.

When peace was in the offing at the intervention of the Naga People's Convention, the Indian Government in its intent to continue to exercise the abuse of military power over the Nagas, promulgated the infamous "Armed Forces Special Powers Act 1958 (AFSPA)", which was initially passed for Kohima and Mokokchung districts to perpetuate brutal suppression by the Army. But later on this infamous army rule was extended to the whole of Nagaland and the same exists in force till date without valid reasons.

The violent and barbaric nature of the AFSPA is evident from the fact that it empowers the Army to arrest without any warrant, or shoot and kill anyone on mere suspicion, without question and without any accountability or liability for their actions. Such a draconian law insults our dignity as human beings and is apartheid-like with a casteist attitude towards the Naga people, and therefore should be revoked at all costs at the earliest before any more innocent citizen perishes. And till such revocation is affected by the Government of India, the Nagas cannot feel safe in any part of the Naga homeland.

In this moment of extreme anguish and grief, the Naga as a whole ought to and should refrain from participating in any festivities organized by the State Government or Government of India, to express our deepest sorrow and sadness over the insane killing of innocent Naga Villagers at Oting, Mon. This call to boycott the festival function is to express our respect to the lives lost and solidarity to the grieving families and the ENPO brethren.

Each one should ask oneself, how can we tolerate these violent assaults and brutal insults of our fellowmen under this barbaric AFSPA any further? The AFSPA not only desecrates the sanctity of human lives, it promotes military barbarism and insults the value of human rights and mocks the very democratic institution of India and its claim as the largest democracy in the world. It should be revoked immediately to prevent further human tragedies.

Kuolachalie Seyie

President

KN Mhonthung Lotha

General Secretary

Naga Club urges upon President to repeal AFSPA

By Nagaland Post | Publish Date: 12/15/2021 1:25:16 PM IST

Sir,

The Naga Club the oldest foundation of the Naga's which gave a vision to the Naga's a common platform to assert their rights brings forth this representation with utmost urgency for immediate repeal of the Armed Forces (Special Powers) Act AFSPA. The recent massacre committed by the Para commandos of the Indian Army in Oting Village of Mon district in Nagaland on

4th December 2021 thereby killing 14 innocent persons and injuring many others has sparked civil unrest among the Nagas bringing back memories of the decades of hardship, pain and humiliation endured by the Nagas on our quest for self-determination and live as a free nation.

AFSPA has earned notoriety for endangering a culture of immunity to forces operating in conflict areas; it is a symbol of abuse, oppression and discrimination. This Act is an inheritance of the British colonial era, armed forces special powers ordinance 1942 was promulgated by the British colonial government to suppress the quit India movement. A new ordinance was adopted by the Indian government and then endorsed by parliament and received the assent of the president on 11th September 1958.

The AFSPA gives the armed forces wide power to shoot, to kill, arrest, conduct warrantless searches and demolish structures in the name of "aiding civil power". Equipped with this special powers soldiers have raped, tortured the Nagas for five decades without fear of being held accountable. The Act violates international human rights law including the right to life, the right to be protected from arbitrary arrest and detention and the right to be free from torture and cruel inhuman or degrading treatment. It also denies the victim of abuse the right to seek remedy.

Some Instances of AFSPA Violations on Human rights.

The Indian Government in her quest to exterminate the Nagas and weaken their spirit and resolve to bring them to a forceful political union, had left the Nagas felt the brunt of some of the most unimaginable human rights atrocities in free India's history even before AFSPA came into force.

The most atrocious and inhuman genocide was committed in September 6th 1960 in Matikhru Village of Pochury area, where the whole male population of the village numbering to 40 was massacred by the Indian Army.

In 1971 Yenkei a village in Wokha Armies committed a sacrilege and raped three young women inside the altar of the church, for the Nagas the church is a sacred institution and such profanity was not tolerated and till today the same church is abandoned. In 1956 before AFSPA came into force this same village was burned down to ashes and the whole villagers were made to hide in the jungles till 1959.

The reign of terror of 9th July 1987 Operation Blue Bird in Oinam Village and its surrounding areas could not be summed up in a few words. Around 30 villages were affected, 125 houses burned down several hundred houses dismantled, several schools and Churches dismantled, arson and looting

committed, 27 persons allegedly killed in encounters several women raped and molested and several hundred tortured and traumatized.

In 27th December 1994 just one day following the chief of Indian army General Shankar Roy's visit to Kohima to discuss the law and order in Nagaland. At around 10.20 in the morning a few rounds of gunfire were heard in Mokokchung town, and what followed was regarded as an unforgettable action of genocide committed by the Indian army. In the melee hundreds of shops and houses and vehicles were burned down and 7 civilians were gunned down and another 5 burned alive including a child and more than a dozen gone missing. The Maratha Light Infantry MLI assisted by the Assam Rifles entered Mokokchung Town and carried out indiscriminate arson and many women were raped. Later the Commanding officer of the 16 MLI on January 3 1995 admitted to the public of Mokokchung that they were guilty of the 27th December Massacre.

A particular disturbing example of the volatile environment in places militarized under AFSPA is the March 5 1995 killings in Kohima Town. The Rashtriya Rifles began shooting indiscriminately mistaking the sound of a tyre bursting in their convoy for a bomb attack. In the hour long firing that ensued many two- inch mortars and sophisticated weapons were fired into a civilian inhibited population killing 7 civilians including a girl aged three and eight. While 22 persons were seriously injured, including seven children.

The recent Genocide committed by the Indian Army by massacring innocent daily wage earner on 4th of December 2021 in Oting village of Mon district, Nagaland has brought back the dark memories the Naga's has been enduring for decades.

Chief of Indian Intelligence B M Mulik in his book "My years with Nehru" on page 308 writes "Troops moved into Tuensang by October 1955 and the war with the Naga's started from thence" This is a proof of the offensive nature of their invasion into the territory of the Naga's. In their barbaric war with the Nagas the Indian army has massacred thousands of Naga's including women and children unarmed civilians and subjugated them to the most inhuman treatment mostly unknown to the outside world.

There are hundreds of instances of AFSPA being forcefully used in the guise of quelling the separatist movement which were gone unnoticed to the outside world because it was ignored by the media and went unreported.

The AFPA is certainly a specific area-targeted draconian law that forces the people to the dictum of the armed forces controlled by the political

leadership. AFSPA is nothing but a racial law, the apparent disregard for the constitutionally granted rights to the life of those in a conflict areas, the conflation of a civilians and the militants, the use of human shields, fake encounters and extra judicial killings, sexual abuse, rape and murder of women have all been painstakingly documented in various quasi- official narratives, as well as by Amnesty international, human rights watch, among others but have not seen the light of the day. According to the Indian constitution the armed force cannot be deployed internally against the Indian citizens unless the government ask the Army to do so. This clearly proves that using a military force against its citizens is not permissible under the Indian constitution. Therefore, taking this perspective into account Naga's are a separate entity.

Nation needs laws to counter separatist movements but while deciding on the continuance of a certain law must review the situation in which it is being exerted. The situation in Nagaland has changed from the 1950s to the 1990s.

Since the ceasefire and the negotiation started in 1997. The public has witnessed peaceful atmosphere however fractured the long running peace process has been dragging on. Sensing the danger of the Act In 2005 a high-level committee headed by Justice B.P Jeevan Reddy of the Supreme Court, tasked with reviewing the AFSPA unambiguously, recommended its repeal. The committee said "The Act is too sketchy, too bald and quite inadequate in several particulars. The Act for whatever reasons has become a symbol of oppression, an object of hate and an instrument of discrimination and high handedness".

Therefore, we appeal before the Indian leadership, that many women have been widowed, many sons and daughters have been lost, many rivers of tears have been shed and it is time to live in a new day without the fear of our voices being stifled, tortured, arrested and shot. AFSPA is not the answer to the decades old problem of the Naga's. Political will is the answer to this longstanding Indo- Naga issue. The Act which was passed by independent India to suppress the Freedom movement of the Naga people should be repealed and ended with the Liberation of the Naga People.

"Leave us alone to determine by ourselves"

President, Naga Club, Kuolachalie Seyie,

General Secretary,

Naga Club,

K N Mhonthung Lotha

WHEN POLITICS BETRAY JUSTICE IN THE NAME OF RELIGION.

Dated: 02.05.2022

On 4 December 2021, a unit of India's 21st Para Special Forces, the special forces unit, killed six civilians near the village of Oting in the Mon District of Nagaland, in a clear case of staged encounter. Eight more civilians and a soldier were killed in subsequent violence. The killings were widely condemned with many callings to repeal and revoke the Armed Forces Special Powers Act.

The military unit has gone on record to admit failure on their part and accepted their mistakes and that the botched-up operation was a case of 'mistaken identity', a term slapped to justify their atrocities and intentional act of human right violation. The atrocious act was committed not only on the villagers of Oting, but symbolically on all the Naga brethren who stood together as one, having felt again the pain of past senseless atrocities of the brutal Indian military machineries that has killed in thousands and violated the rights of many more.

Protest broke out from various parts of Nagaland, condemnation poured from all over the country and made headlines in international newsprint across the world, thousands took to the streets to protest as the news shook every being that stood for the dignity of human rights. Subsequently the ENPO took a very rightful and tough stand. Some of the prominent decisions it undertook were:

1. Non-cooperation: to abstain from any national celebrations or such activities; non-participation in army civic programmes; non-attendance to any of their official invitations and disallow any recruitment drive within eastern Nagaland areas,”.
2. It demanded that Indian security force personnel involved in the killings be booked under relevant law and be brought under civil court for trial.
3. It demanded the withdrawal of Union home minister Amit Shah’s “self-defence statement” in the parliament,
4. To repeal the ‘draconian’ Armed Forces Special Powers Act (AFSPA), 1958 from the entire Northeast states.
5. To write to the state government to immediately set up the Nagaland State Human Rights Commission.
6. It declared to observe December 4 and 5 as

‘black days’ in the entire ENPO jurisdiction.

Barely 5 months down the line, the ENPO along with the newly elected MP Ms Phangnon Konyak shocked the whole people of Nagaland, in a despicable act of treason against one's own innocent brethren killed in cold blood by their shallow and unconvincing compromise on the ground of Christianity. And as if that were not enough to insult the intellect of the Nagas, they went further to rub salt on the raw wound by showering praises on the Indian Security Forces and glorifying them as "Friends of the hill people, enemies to none".

What changed the equation? Why have the ENPO betrayed the trust that the people of the region bestowed on it? The people of Nagaland stood with the ENPO to fight for justice for the fallen brothers. The issue is no more only about Oting, nor about the great Konyak people or of the eastern brethren. This is also about the human rights of the Nagas, and of humanity. How could the same ENPO that took a tough stand, melt so helplessly in an act of betrayal to bring shame on the whole of ENPO?

Can a seat in Rajya Sabha for 6 years be equated with the lives and blood of more than a dozen innocent Naga brothers killed and spilled in a cold-blooded staged encounter? Is the MP seat worth the denial of justice to the surviving families and the victims whose lives were ruthlessly snatched away from them and their families? When Phangnon Konyak was nominated as the BJP candidate from the UDA coalition and NPF withdrew its candidature, there was a sinister feeling that she was chosen as an appeasement politics to quell the churning of the rising anger that has been fomenting in Nagaland, and esp in the eastern region and Mon in particular. Optimism however called for shedding away those negative intuition to force oneself to believe that she was chosen to be an ambassador of the Nagas as well as to ensure that a louder voice of the recent cold-blooded massacre in Oting can be resonated and sounded in the corridors of power.

We all hoped that she would be an ambassador for truth and justice to voice out for those murdered souls of Oting so that the cries of their blood can be heard loud enough in the parliament to ensure justice. It will also be her moral obligation to do so. All our optimism was proven wrong. It is now very clear that she was not propped up to the present political dispensation to give voice to the people, or to represent the sentiments of the people, which she otherwise could've if she ever had a conscience and sense of moral responsibility to the people. It is now clear that she was elevated to suppress the

people. And she just proved it so with her full consent and active participation to abort the truth and facilitate the miscarriage of justice. This is an injustice not just to the Oting victims, or the Nagas, but to humanity.

Phangnon's candidature served the benefit of the govt of Nagaland for several reasons: The candidature from a BJP party worker struck the right chords with the central powers. It advocated women empowerment that appealed to both the central and the regional societies. It ensured a vote guarantee for BJP in the upper house. It benefitted the NDPP by indebting the favour and benevolent goodwill of the central govt to itself by not opposing a BJP candidate. The NPF by withdrawal of its candidate and supporting her candidature, struck a good relation with its coalition partners.

One likely reason however was the pressing need to quell the anger of the Nagas and especially a community in particular of which more than a dozen had been slaughtered in cold blood and the Govt of India was indebted to the state and the community in particular in terms of lives and human rights violation, having been also projected poorly in the international domain. She was the embodiment of a Naga, a victim, a mother, and a brother to the fallen brothers. All we hoped was that she would stand for the sentiments of the people to ensure justice and was therefore given the needed space to be elevated on to a high pedestal without contest. How wrong had we been to trust her that she would use her position of power to ensure justice for her Naga brothers.

How could ENPO, of all people have such a short memory against the staged encounters that snuffed out innocent lives, and the subsequent lies and injustice spoken on the floor of the Indian parliament? How can the very people that were loudest of all, eat up their words without shame and remorse and quote Christian forgiveness to cover their naked hypocrisy and guilty conscience? For the ENPO to jump the gun and proclaim forgiveness before it was even begged for, before the guilty even confessed their guilt for their abominable crime, and before the SIT reports and the due process of law made any attempts to deliver justice, was not only preposterous, but a betrayal of the worst kind, because it came from one's own brethren on whom all hope and trust for the fight for justice was placed. Do the officials including the MP even have the moral high ground to hold their posts any longer for failing the people and the families of the victims in particular? If they continue to cling to their positions and chair like leeches after a treacherous betrayal to uphold justice and truth, it only affirms that they have compromised the cause of justice for personal gains. There can be no real peace without justice. The unwarranted and

uncalled for attempts by the MP and the ENPO to hush up the abominable crime is a blot in the history of ENPO and negated all that it proudly stood for.

The last piece of the puzzle to prove the treachery of the Indian government and how it uses politics to its advantage, and how it had craftily managed to drag ENPO into its game plan, and which will not be a surprise is if the MP, the ace card of Indian Govt to hush up the Oting massacre, belonged to the village of Oting. Is she?

That the hushing up of Oting massacre is the first significant mission she took up for the Indian Govt's benefit after her induction into the parliament, it is now apparent that the chair in which the MP sits was paid for with the blood and lives of more than a dozen innocent Oting brothers. Was there a pre-poll agreement to lend her an MP seat in exchange of hushing up the crime? We will never get to know. Was there a motive in the minds of India to grant her a seat to hush up the matter? The circumstances are unfolding and speaks for itself. While it appears that the atonement for Indian military crime had been in the form of political rewards, what will be the atonement that the MP and the ENPO officials pay for to their conscience and that of others for having failed them so miserably and subverting the truth and justice? The people are watching....to what lower levels you will stoop, even as the people cringe in disgust and shame.

The people must rise above such selfish leaders that are willing to deny the pursuit of justice for their personal gains.

2nd May 2022

Kuolachalie Seyie
President, Naga Club

KN Mhonthung Lotha
General Secretary, Naga Club

**YOU DON'T HAVE TO DEFEAT INDIA TO RESTORE
NAGA INDEPENDENCE**

Kuolachalie Seyie. President Naga Club at Western Angami Public Organisation General Meeting at Mezoma on 28th May 2022

Some of our Naga leaders say that it is unfortunately not possible to defeat the might of Indian military which is an accepted reality, and therefore we may put our Naga Sovereignty in cold storage and momentarily forget our Sovereignty until such time India is ready to talk about our Sovereignty. I would say, this opinion and advice of our Naga leaders are very wrong. We need not defeat or even try to defeat India for the restitution of our Naga Sovereignty just as we had in ancient times, and to proof my assertion, please refer the following few points.

For ages, Nagas lived scattered but freely without any bondage. Each village was a republic by itself, self-contained and completely independent of any other foreign countries. There were intermittent skirmishes and warfare against alien intruders. They regularly collected huge tribute payments from the neighbouring kingdoms for many centuries. After inflicting some of the fiercest battles for 48 years to the intruding British Govt with effect from 1832, the then British expedition sought peace from the Nagas to end the lengthy wars, culminating in a “no more fight agreement” that was made according our tradition in our favour on 27th March, 1880 at Mezoma Nagaland.

The amiable nature of the British warmed up to our people to find an acceptance as a friendly Nation to our land. To ensure a peaceful atmosphere a rule of law was established in our land with our Naga consent. Such a rule of law was never established by way of military conquest or by a treaty terms of surrender, and the Naga Sovereignty has never been compromised.

However, after some years the British Govt unilaterally interpreted the above agreement in their own favour as a small portion of the Western Naga Homeland called Naga Hills District, being made a part of the eastern edge of the British Empire in India. As such a Memorandum was submitted by the Naga Club to the Simon Commission on 10th January 1929 which had declared that all the Nagas should be left alone to determine for themselves independently as in ancient times.

Therefore, under the Govt of British India, the “Excluded Area” Act of 1935 passed on the recommendations of the Simon Commission, gave a notification that the “Naga Hills” shall be treated as “EXCLUDED AREA” on 3rd March, 1935. The call to “Leave us alone” for Sovereignty as declared by the Naga Club in 1929 is thus considered the most important written public document in our unique political history. The Naga National Council (NCC)

correctly read the legal, political and historical meaning and inference of the Sovereign stand of our pioneer forefathers such as Rheichalie Pienyü and others of the Naga Club who had rightly reaffirmed and expressed our inherent right to sovereign existence.

Accordingly, 18 years later, on August 14, 1947, the Nagas led by the NNC re-affirmed the same position of the Naga Club by declaring our independence and for the sake of further clarification as the situation demanded, the famous plebiscite in 1951 was conducted whereby 99.9 percent of our Naga people voted in favour of Sovereignty and the NNC. The total rejection by the Nagas of the first Indian General Election, soon after matched by the massive Naga resistance in self-defence against the extremely barbaric, violent and oppressive military operation for genocide in our Homeland launched by the Indian Army to snuff out the Naga struggle, abundantly demonstrated that the Nagas meant what they had declared to be their National Independence, a position made very clearly before the Simon Commission in 1929.

Nagas are clear and justly proud because of their forefathers who had correctly asserted that their struggle was neither an act of secession that unlawfully or treasonously violated some solemn agreement or undertaking made by them to be a part of the new independent India at any time, nor was it an anti-India reaction as they were acting on the basis of unquestionable facts of their history and their right to choose their own future as a good neighbour of India as justified by the facts of their history.

We are greatly indebted and grateful to our pioneer forefathers today that we have such an illustrious political history that we can be proud of and a struggle, whose legal and political validities are unquestionable and unchallengeable. Over and above that, our “Naga National Soul” has never been compromised or colonized till date and it shall never be forfeited at any costs.

Let us take East Timor country as an example to respond to the above subject. East Timor was under Portuguese colonization for more than 400 years and then under Indonesian occupation for 24 years, after which it was recognized by the United States on May 20th, 2002 as an Independent Nation, basically to liberate Timorese from genocide perpetrated by the Indonesian Govt.

It is learnt that East Timor’s economy, health and literacy rates were very low before its independence and there was only one physician doctor in the country in 2002. However, today it has a literacy rate of 87 percent among the youth and it became the third highest coffee exporting country,

which generates up to 30 million USD a year. From 2005 to 2021, 23 billion USD was earned from its oil sales, all within a span of 20 years of its independence.

The reason why the Naga political problem continues unheard and our Naga Nation unrecognized is because of our inability to express and capitalize on the horrendous crime of genocide repeatedly committed on our people by the Indian Armed Forces for many years till date, the latest being the Oting massacre in Mon committed on the 4th of Dec 2021. The key therefore lies within us to overcome the trouble hindering the Naga Nation from being recognized by any recognized Nation till date, which is to make such acts of aggression and oppressive atrocities, as well as our inherent factual and historical rights known to the rest of the world.

The mandatory qualification to become an independent Nation and Member of United Nations (UN) under International Law is that a Nation has to be formerly recognized by any recognized and existing Independent Nation. For want of this formal recognition, our Naga Nation till date is a Nation in 'facts and history' but remain as an unrecognized Nation.

We are not demanding independence from India or demanding recognition from India. Let us take the example of East Pakistan (now Bangladesh) to clear the cloud in our Naga political scenario. Bangladesh was then demanding independence from West Pakistan (Lahore) for various injustices including unfair prices of jute, apples, and grapes arbitrarily fixed and purchased by Lahore from Bangladesh and then sold in West Pakistan in tenfold, and because of such economic exploitations amongst many others, there were protests in Bangladesh. The protest was followed by many massacres such as the Bangladesh genocide of 1971, Dhaka University massacre, etc. erupting into a war-like situation which began on 25th March 1971.

Since the massacres were committed by Lahore, India had joined the Bangladesh war, a battle for humanity on 3rd Dec. 1971, and the war was ended on 16th Dec. 1971 thus liberating Bangladesh from the atrocious and suppressive dominion by Lahore. It was India, under the leadership of the then Prime Minister Indira Gandhi which had recognized Bangladesh as an independent Nation but not Lahore and from that very moment Bangladesh became a Member of UN fulfilling the mandatory requisite of the legality to exist as an independent nation.

Bangladesh enjoys enormous support and help from the USA today under US Agency for International Development (USAID) in various fields.

According to the UNCTAD's 2019 World Investment Report, FDI inflows to Bangladesh closed at USD 3.61 billion in 2018. Practically the independence of Bangladesh was granted by India. Therefore, it is a terribly wrong and flawed ideological madness to wait for the good mood of India all these years, and be repeatedly victimized for staying in the waiting room to talk about our Naga Sovereignty with India.

We must realize that there can be no "Shared Sovereignty" for the Nagas within the framework of Indian Constitution except in "Sharing the Indian Sovereignty" as an ordinary Indian state. To cite an example, the Island of Niue is an independent island country in South Pacific Ocean having a land area of about 101 sq. miles. Island of Niue is a "Self-Governing Independent Nation State", having free association with New Zealand and New Zealand conducts most diplomatic relations on its behalf with its consent and permit. Island of Niue has its own currency, flag, constitution, citizenship and New Zealand can come in and help Island of Niue in cases of foreign aggression, financial bankruptcy or constitutional breakdown but not without the expressed permission and consent of Niue.

Because Niue is a Sovereign Nation, UN Organizations have accepted Island of Niue's status as a freely associated Nation State, equivalent to independence for the purpose of all International laws. As such, Niue is a Member of some UN Agencies such as UNESCO, WHO, or has the bonafide legitimacy to attend UN's conferences and Island of Niue has been a Member of the Pacific Community since 1980 as an independent Nation. Island of Niue is the only country in the world which has a "Shared Sovereignty" with another Sovereign Nation.

Therefore, if the Nagas were to have a "Shared Sovereignty" with the Govt of India, then they must have their independence in the first place before entering into the "Shared Sovereignty" with any other "Sovereign Nation". Let us not fool each other with the words "Shared Sovereignty" and "Sharing of Sovereignty" as they are two entirely different matters.

Kuknalim

**To
The President, Naga Students' Federation (NSF), HQ Kohima Nagaland**

In Re: Our Letter Requesting You for Fixing Meeting dt 20.10.21 & 24.11.2020

Sub: Notice to Vacate the Naga Club Building near Old Secretariat Complex Kohima, Kohima Sadar- 797001 Nagaland.

Dear Sir,

Most respectfully stated with reference to the above-mentioned subject and in continuation of earlier letters by Naga Club, this is to convey that the Naga Club Executive Council in its meeting held on 01.06.2022 at Kohima has unanimously decided to begin the construction of our Naga Club Building by 01.09.2022, which is presently under the occupancy of your esteemed NSF office. The reconstruction of the Naga Club Building is a long felt need which is much overdue and imperative so as to ensure a proper and presentable contemporary Building at Kohima Headquarters with an earnest desire to rebuild a monumental asset to assert the rightful and distinguished image of the Naga Club and to represent the illustrious legacy of our pioneer leaders and forefathers who established the organization to represent the Nagas with much wisdom and foresight.

That on one hand you are our endeared tenant of the said Naga Club building, please see your rental application letter Ref No. NSF/Corres/2/83-85 dt 4th April 1983 and the allotment of our Naga Club Building rooms by the then General Secretary Naga Club Vilavor Liegisie on rent basis given to you in a demi order note specifically mentioned on the body of your rental application letter dt 04.04.1983. Your said application for the rental of rooms bearing letter dt 04.04.1983 and our demi order given to you by the then Gen. Secy. Naga Club dt 04.04.1983 are hereby enclosed marked as Annexure 'A'. That your esteemed organization has paid Rs 500/- (five hundred only), in rent for the month of April 1983 on 07.04.1983, after which you have never paid our Naga Club house rent from May 1983 till date. Your rental payment receipt issued by the then Gen. Secy. Naga Club on 07.04.1983 is hereby enclosed marked as Annexure 'B'.

That on the other hand you are from a Student's Organization and as such we have treated you as our children, and therefore we have never questioned your non-payment of our house rent except the payment of Rs 500/- rent for the month of April 1983. The Naga Club, which is the renowned Naga apex body, is the parent organization for all, and for that fact we consider ourselves as your parents and elders and therefore your non-payment of our house rent has never been made an issue in the past for all these years since May 1983 nor has it been made an issue today, for the same reason. Your

financial stringency as you have stated in your aforesaid room rental application is duly noted.

However, with the passage of time, the aforementioned Naga Club property has undergone the severest of depreciation and stand dilapidated without proper amenities, projecting our Naga people particularly the Naga Club and all that it represents, in a very poor light, as though it were in a deep slumber. It is therefore imperative and inevitable to demolish the existing building in its entirety and build a totally new building, well- equipped with facilities providing all the modern amenities for the welfare of all the Naga communities.

Under the premises stated above, you are hereby requested to vacate the building in toto on or before 27.08.2022, so as to enable this humble and noble venture of building reconstruction which is for the welfare and in the interest of all the Nagas as a whole, irrespective of tribes, communities, domiciles, organizations, religions, genders, age groups, political affiliations including all the diasporas, overseas citizens and overseas students.

Thanking you for your kind cooperation, Kuknalim.

Dated Oking: 12.07.2022

Yours sincerely,

- | | |
|---|--|
| 1. Kuolachalie Seyie
President Naga Club | 2. Adv Khriedilhoulie Theünuo
Chairman Working Commtt.
Naga Club |
| 3. Mr Khymo Lotha
Advisor Naga Club | 4. Dr Tushi Ao
Advisor Naga Club |
| 5. Dr Vinito L Chishi
Advisor Naga Club | 6. Mr Ariyi Nienu
Advisor Naga Club |
| 7. Dr Viketoulie Pienyü
Secy. Working Commtt. Naga
Club | 8. Mr K N Mhonthung Lotha
Gen. Secy. Naga Club |
| 9. Mr K John Lohe
V P Naga Club | 10. Mr Visa Meru Zeliang
V P Naga Club |
| 11. Mr Y Vandanshan Lotha
V P Naga Club, Nephew Apamo | 12. Mr K Gwanilo Himp
Secy. Naga Club |

Lotha

13.Mr Toshito Asummi
Treasurer Naga Club

14.Mr Lhouvivor Sekhose
Grandson of Rüzühkhrrie
Sekhose

15.Mr S Akho Leyri
Member Naga Club

16.Mr Prasielie Pienyü
Convenor, Descendants of
Simon Commission
Signatories

17.Ketholhoutuo Belho
Grandson of Krusiehu Belho

18.Luihing Liegise Zeliang
Descendant of Levi Liegise
Zeliang



NSF clarifies on Naga Club building issue

July 25, 2022

Naga Students' Federation (NSF) has said that Naga Club building in Kohima had been made an “issue of dispute” by some individuals who recently formed a Naga Club and were now not only laying claims as the sole owner of the building in Kohima, but also issuing eviction orders.

In a rejoinder to the statement, NSF president Kegwayhun Tep contended that the main allegation was the reported non-payment of a monthly rent of Rs 500 from May 1983 to date. But, it asked how could it pay rent to an organisation that was formed only in 2017/18.

NSF claimed that its then president late Vizolie Sorhie and general secretary Imkong L Imchen, among other officials, were approached by Naga Club office-bearers and Naga Elders Conference to reclaim the Naga Club building that was then occupied by the Forest Department.

However, as the department refused to hand over the building to its rightful owner (Naga Club) despite several attempts, the federation said late Sorhie, then finance secretary late Mechimvu Ritse, NSF Action Committee member Neingulo Krome and All Nagaland College Students' Union president

Kewezu G Kenye went and broke the lock and occupied the building. Following which, Neivor Rutsa voluntarily provided his vehicle (NLT-309) to assist in shifting NSF office to the building, it added.

Even when the rent for April 1983 was paid and received by then Naga Club's general secretary late Vilavor Liegise, NSF claimed it was clearly mentioned "with the good consent of mutual understanding", which was to facilitate and legitimise that "Naga Club" was the owner of the building which at that point in time was also being claimed by another group of individuals in the name of another Naga Club, and the dispute was in the court of Kohima deputy commissioner for hearing.

Subsequently, the receipt of Rs 500 for April 1983 paid by NSF became proof of evidence and the court ruled in favour of Naga Club, which was never ever contested again. Otherwise, there was "mutual understanding" that the building would always belong to Naga Club and NSF would be its guardian and custodian according to the demand of the situation.

After the building was taken over in April 1983, NSF mentioned that it did all repair and renovation works, including additional construction, all of which still stood majestically despite the structure having become old.

Saying that it would not like to go into the details of countering the arguments put across, NSF appealed to the conscience of all Nagas, particularly those claiming to be leaders of Naga Club, to kindly desist from creating further embarrassments to themselves and projecting Nagas in very bad light.

"We would rather retrospect and ask what each one of us have contributed to the Naga story or whether instead of contributing we are destroying ourselves and putting the future of upcoming generations in jeopardy," it added.

The federation said the claim seemed to have ulterior motives as it was during its decision to celebrate 100 years of Naga Club in 2018 and honour "our" ancestors who had laid the foundation of Naga nationhood that "this Naga Club" was formed suddenly to hijack the celebrations to which the international community, including participants from the United Nations, were witness.

This time around as it recently launched the celebrations of 75 years of its existence on the theme "Call to Oneness" for all Nagas to come together, NSF alleged that this same Naga Club was now issuing notice to vacate the building on or before August 27, 2022 in the middle of the celebrations, which was turning the celebrations into a nightmare.

The student body asserted that the present incumbent who had only occupied the office from its predecessors and would be passing the responsibilities on to upcoming leaders had nothing to gain or to lose from such

disputes. But it warned that history would be unkind if greed and falsehood were allowed to triumph.

It declared that it had and would always remain steadfast in upholding the interests of Naga youth and all Nagas in general for unified “Lim” and glory of Nagas.

“NSF Alleged Naga Club Formed Only in 2017/18” – A Response by the Naga Club.

The Naga Club is appalled to see the wild allegations made by the Naga Students’ Federation (NSF) stating that the Naga Club was formed in 2017/18 in a statement published in the local media on 25th July, 2022. The Naga Club, being an organization of elderly and matured people, feels it to be childish to respond or issue rejoinder to each and every allegation made against it by any organization. However, the statement made by NSF alleging **“how could it (NSF) pay rent to an organization that was formed only in 2017/18”** is beyond all acceptable norms and behavior of the Naga people, who pay the highest respect and honor to their seniors and revered their elders in society. In view of this allegation, the Club hereby issues this response for the Naga people, especially the younger generation to understand the factual history and the stand of the Naga Club in the right perspective.

1. Firstly, the Naga Club was formed by some government servants serving in the DC’s office, Kohima on 7th Jan. 2018 under the Chairmanship of Rheichalie Pienyü, peshkar who served as Chairman, Secretary and Treasurer from 1918 to 1942. The humble yet erudite members of the Club, conscious of the consequences that would follow the departure of the British from the Naga Hills, submitted a Memorandum to the British Statutory Commission under the Chairmanship of Sir John Allsebrook Simon, commonly referred to as the Simon Commission on 10th Jan. 1929 which became the written Magna Carta of the Naga National Politics, which has changed the history of our Naga people. After Rheichalie Pienyü, Krusiehou Belho became the Chairman and Ziekro-o Angami was made as the Secy. from 1942 to 1966. Thereafter, Khymo Lotha, former MP was made Secy. and Caretaker from 1966 to 1969.

For a brief period from 1969 to 1981 the Naga Club remained hiatus as the atmosphere was not congenial to hold various activities due to counter operation by Indian security forces against the Naga National Movement except the existence of Naga Elders’ Conference (NEC) taking the responsibilities of Naga Club under the Chairmanship of Peselie Suokhrie. On 7th Jan. 1982 at Kohima Vill. Panchayat the Naga Club was revived with Mr. Azüto Rengma as

the Chairman and Mr Vilavor Liegise as the Gen. Secy., Kewezü Mero as joint Secy. who hold his post till the new team of Naga Club headed by Krurovi Peseyie as president and Mr. K.N. Mhongthung Lotha as Gen. Secy. on 17.08.2017, who were considered to be unpurchaseable persons with integrity. The former elderly officers such as Kewezü Mero and Ex-MP Khymo Lotha are Advisory Board Members in the Naga Club today. Therefore, it is unthinkable and sheer absurdity on the part of the NSF to state that the Naga Club was formed in 2017/18 with vested interest individuals **“laying claims as the sole owner of the building in Kohima”** and as such, the Naga Club advised the NSF not to publish such wild and baseless statement again in future.

2. Secondly, as far as the Naga Club building is concerned, the Naga Club is to state that prior to the World War II, the Club building was situated somewhere below the Mission Compound which was used as Morung as well as Guest House for travelers coming from remote villages. However, during the war, the building was completely destroyed and the present Naga Club building was constructed in 1946. A. Kevichúsa in 1983 stated that he personally supervised the construction of the building. The materials were brought from Dimapur after dismantling a British Officer’s Club which were transported to Kohima using the DC’s pool vehicle. The CGI sheets were purchased by him from Kohima. As for the ownership of the building, A. Kevichúsa stated **“It does not belong to the Angamis in particular. Neither does it belong exclusively to the Kohima people nor to the Christians. It belongs to the Naga people as a whole.”** During the early period of Naga National Movement, the building served as a meeting place for the functionaries of NNC as well as the Naga people.

As a matter of fact, even the speech of NNC President, A Z Phizo on the occasion of Naga Plebiscite on 16th May, 1951 was delivered from this building. In view of the political turmoil following the departure of the British from Naga Hills, the Indian army forcibly occupied the building till the formation of our Statehood. In 1963, the Director of Forest Department occupied the building till the early part of 1983. On learning that the Forest Department were to vacate the Naga Club Building on 31.03.1983 and the Govt. is contemplating to hand over the building to the Directorate of Education, a prominent Naga citizen, alerted Peselie Suokhrie, Chairman, Naga Elders Conference and Mr. Azúto Rengma, Chairman, Naga Club of the impending taking over by another Dept.

The two leaders on learning the facts immediately met NSF leaders and directed them to lock up the NC Building, thereby prevented the Govt. from reoccupying the building. As per the person who alerted the elders, a sum of Rs 600/- was also given to them which facilitated in the transportation of the youths and to purchase an oversized lock to lock the building. After the NC

Building gate was locked then the DC's police came, they found the youths around the NC Building and an unconscionably disproportionately large lock barring the entrance to the NC Building. Then they left saying **"Oh, it is locked"**. (The prominent Naga is still alive and if necessary, can testify the happenings during this crucial time). We are grateful to NSF for paying the house rent for the month of April 1983 and the Forest Dept. for paying the house rent for 20 years wef 1963 to 1983.

On vacation of the building by the Forest Dept. the NSF vide letter dated 4th April, 1983 wrote a letter addressed to the Gen. Secy, Naga Club with the subject **"Application for renting the Building of Naga Club"**. Accordingly, the Naga Club through an Order dt 07/04/1983 allotted some rooms of the building to NSF under the condition which states **"with the good consent of mutual understanding under rental basis with effect from the date of issue of this order"**. Thus, it is crystal clear that the relationship between Naga Club and NSF over the Naga Club building is that of landlord and endeared tenant only. Therefore, when the owner is contemplating to revamp and rebuild the building which has undergone the severest of depreciation and stand dilapidated without proper amenities projecting our Naga people particularly Naga Club and all that it represents, in a very poor light, the owner has every right to ask the tenant to vacate the building.

The Naga Club, since the early part of 2018 conveyed to the NSF its plan to raise a monolith to commemorate 100 years of Naga Club and had even requested the NSF to come forward as co-owner of Naga Club to which their response was very positive. However, after the Federal Assembly of NSF which was held at Senapati, Manipur in the month of September, 2018 for reasons best known to the NSF, they took a 'U' turn and refused to meet the Naga Club, saying that their meeting with the Naga Club would legitimize the Naga Club, which stand they are taking adamantly to this day, and would not even respond to our various requesting letters for our meeting till the end of June 2022.

NSF Federal Assembly meeting at Senapati was followed by a statement made in media by Kharingyo Shimrah who claimed that the Naga Labour corps of Europe returnee was led by an educated man namely Ruichumhao who inspired the Nagas to form the Naga Club. The Naga Club is unable to comprehend the reasons as to why NSF is taking such a stand, which the Club sees it as very unfortunate. As stated by A. Kevichúsa in 1983, the Naga Club once again reiterate that Naga Club and its history or properties "belongs to the Nagas as a whole" including the NSF. The Naga Club, therefore, appeal to all the Nagas to come together so as to leave a good legacy for the generations to come.

3. As far as the allegation made by NSF, we quote as under **“the claim seemed to have ulterior motives as it was during its decision to celebrate 100 years of Naga Club in 2018 and honor our ancestors who had laid the foundation of the Naga nationhood that this ‘Naga Club’ was formed suddenly to hijack the celebration”** is a figment of the immature imagination of the NSF. The Naga Club is to once again clarify to all concerned that it did not stop any organization in celebrating the existence of 100 years of Naga Club.

The NSF as a separate entity has the full freedom to celebrate the 100 years of Naga Club and as a matter of fact, the NSF organized and celebrated the 100 years of Naga Club in Oct. 2018 and had even raised a monolith to commemorate the NSF celebration of 100 years of Naga Club at NSF Park, behind Nagaland Govt. Secretariat, Kohima. The Naga Club as a separate organization celebrated its centennial celebration on 29th Nov. 2018 at Jotsoma Village. Therefore, the question of hijacking the celebration as alleged does not arise. Also, the Naga Club hereby clarify to all that it has no intention whatsoever, to hamper the celebration of 75years of existence of NSF nor to turn “the celebrations into a nightmare” as wildly alleged by NSF.

4. The Naga Club is a registered society, having all the relevant documents including construction permit and construction committee consisting of all tribes as such, once the Naga Club Building near Old Secretariat Complex, Kohima reconstruction is completed it envisioned to house a large **MUSEUM** where all the Naga traditional items such as all antiques, ornaments, tools and equipment are made available along with a **LIBRARY** where all the literature referring to the Naga people, their history, social, economic and politics are made available along with plenty of other publications. The Naga Club aimed to have an office as a Morung and a conference hall for the Naga Club leaving the other rooms, such as one room each for our brothers in Myanmar, South Nagas from Manipur, Nagas of Arunachal Pradesh, Nagas of Assam and ENPO to promote the Naga nationhood, nationalism, integrity and patriotism for the coming generations.

Dated: August 1, 2022

Information & Publicity Cell

Naga Club

HQ Kohima- Nagaland

+919436005309, +919436005219, +919436000991

To
The President
Naga Students' Federation (NSF)
HQ Kohima Nagaland

In Re:Our Letter Requesting You for Fixing Meeting dt 20.10.21 & 24.11.2020/ Notice to Vacate the Naga Club Building near Old Secretariat Complex Kohima, Kohima Sadar- 797001 Nagaland.

Sub: Reminder.

Dear Sir,

Most respectfully stated with reference to the above reminder and in continuation of earlier letters by Naga Club, this is to convey that the reconstruction of the Naga Club Building is a long-felt need which is much overdue and imperative so as to ensure a proper and presentable contemporary Building at Kohima Headquarters with an earnest desire to rebuild a monumental asset to assert the rightful and distinguished image of the Naga Club and to represent the illustrious legacy of our pioneer leaders and forefathers who had established the organization to represent the Naga people as a whole with much wisdom and foresight.

That on one hand you are our endeared tenant of the said Naga Club building, please see your rental application letter Ref No. NSF/Corres/2/83-85 dt 4th April, 1983 and the allotment of our Naga Club Building rooms by the then Gen. Secy. Naga Club Vilavor Liegisie on rent basis given to you in a demi order note specifically mentioned on the body of your rental application letter dt 04.04.1983. Your said application for the rental of rooms bearing letter dt 04.04.1983 and our demi order given to you by the then Gen. Secy. Naga Club dt 04.04.1983 are hereby enclosed marked as Annexure 'A'. That your esteemed organization has paid Rs 500/- (five hundred only), in rent for the month of April 1983 on 07.04.1983, after which you have never paid our Naga Club house rent from May 1983 till date. Your rental payment receipt issued by the then Gen. Secy. Naga Club on 07.04.1983 is hereby enclosed marked as Annexure 'B'.

That on the other hand you are from a Students' Organization and as such we have treated you as our children, and therefore we have never questioned your non-payment of our house rent except the payment of Rs 500/- rent for the month of April 1983. The Naga Club, which is the renowned Naga apex body, is the parent organization for all, and for that fact we consider

ourselves as your parents and elders and therefore your non-payment of our house rent has never been made an issue in the past for all these years since May 1983 nor has it been made an issue today, for the same reason. Your financial stringency as you have stated in your aforesaid room rental application is duly noted.

However, with the passage of time, the aforementioned Naga Club property has undergone dilapidation without proper amenities, projecting our Naga people particularly the Naga Club and all that it represents, in a very poor light, as though it were in a deep slumber. It is therefore imperative and inevitable to demolish the existing building in its entirety and build a totally new building, well- equipped with facilities providing all the modern amenities for the welfare of all the Naga communities.

Under the premises stated above, you have been requested to vacate the building in toto on or before 27.08.2022, so as to enable this humble and noble venture of building reconstruction which is for the welfare and in the interest of all the Naga people as a whole. However, the dateline of 27.08.2022 has already expired and we have not heard anything from your end, it is therefore requested to kindly communicate to us for the action taken.

Thanking you for your kind cooperation, Kuknalim.

Dated Oking: 29.08.2022

Yours sincerely,

**On behalf of Naga Club
Kuolachalie Seyie
President Naga Club**

**Adv. Khriedilhoulie Theünuo
Chairman Working Committ. Naga Club**

Noklak: Naga Club, KTB reach out to Nagas from across Myanmar border



Members of NC and KTB with leaders from Khiamniungan Baptist Church Association and Khiamniungan Tribal Council and others during the program at Noklak. (NEPS Photo)

[NAGALAND](#)

30th August 2022

KOHIMA, August 30 (MExN): A team from Naga Club (NC) and Kezekevi Thehou Ba (KTB), Kohima distributed 100 bags of rice to the Nagas from across the Myanmar border taking shelter at the Noklak areas and also organized a health camp for them on August 30.

According to a NEPS report, hundreds of Nagas from across the Myanmar border, who fled the country following the military coup, “have since been taking shelter in the Noklak areas. There are reports of a shortage of food and medicines for them for quite some time.”

After receiving the news of the situation prevailing there, the members of the NC and KTB had been working to visit them with rice and medicines with medical personnel from Kohima. “And finally, they could reach the place and meet those Nagas taking shelter on August 29, distributed the rice to them, and also conducted a health camp for them on August 30,” the NEPS reported.

According to the report, the turn up to the health camp was huge and at least 180 people were treated during the camp. The medical personnel from the district also assisted in treating the people during the camp.

It may be mentioned that the Lions Club of Dimapur, Oking Hospital, Kohima, Putunuo Nursing Home, Kohima, and KTB have arranged the medicines for the Noklak Health Camp.

The Khiamniungan Baptist Church Association and Khiamniungan Tribal Council were among others involved in organizing the program with the NC and KTB.



Naga Club reminds Naga Students' Federation on vacating Naga Club building

September 1, 2022

Naga Club (NC), which had served deadline on the Naga Students' Federation (NSF) to vacate the Naga Club building at Kohima on or before August 27, has reminded the federation to communicate with the Club on the action taken.

In a reminder to the Naga Students' Federation president, the Naga Club president Kuolachalie Seyie and working committee chairman Khriedilhoulie Theünuo reminded that the federation was requested to vacate the building in toto on or before August 27, 2022, so as to enable building reconstruction. However, the Naga Club said that the deadline of has already expired and the club has not heard anything from Naga Students' Federation.

It may be mentioned that following Naga Club executive council's decision to begin the construction by September 1, the NC on July 12 requested the NSF to vacate the building.

In its letter, NC said that reconstruction of the building was a long-felt need.

The club stated that though NSF was an "endeared tenant", the allotment of the

rooms by the then general secretary of the Naga Club Vilavor Liegisie on rent basis was given to NSF in a demi order note specifically mentioned on the body of rental application letter dated April 4, 1983.

It said NSF paid Rs 500 in rent for the month of April 1983 on April 7, 1983, after which the federation never paid Naga Club house rent from May 1983 till date. However, as a student organization, the club said it treated them as children, and therefore never questioned non-payment of house rent. NC said it consider itself as parents and elders and therefore NSF's non-payment of house rent has never been made an issue in the past for all these years since May 1983 nor has it been made an issue today, for the same reason.

However, with the passage of time, Naga Club said that its property had undergone the severest of depreciation and stood dilapidated without proper amenities, projecting Nagas particularly the Naga Club and all that it represents, in a very poor light, as though it were in a deep slumber.

The club said it was, therefore, imperative and inevitable to demolish the existing building in its entirety and build a totally new building, well equipped with facilities providing all modern amenities for the welfare of all the Nagas.

However, Naga Students' Federation had said that Naga Club building in Kohima had been made an "issue of dispute" by some individuals who recently formed a Naga Club and were now not only laying claims as the sole owner of the building in Kohima, but also issuing eviction orders.

To

**The Chairman
Kohima Village Council
Kohima Nagaland**

In Re: Our Letters Requesting NSF for Fixing Meeting dt 20.10.21 & 24.11.2020. Our Notice dt 12.07.2022 to Vacate the Naga Club Building by NSF, Our Reminder to NSF dt 29.08.2022, followed by Our Informal Meeting with NSF on 07.09.2022 at 3:30 PM at Seyie's Home, Kohima.

Sub: Prayer for Restoration of the Naga Club Building & its Plot near Old Secretariat Complex Kohima, Kohima Sadar, Kohima Nagaland to Naga Club to Keep the Illustrious Legacy Alive.

Dear Sir,

1. Most respectfully stated that your benign authority of the Kohima Village Council being the traditional land owner of Kohima, by your benevolent goodwill had graciously, generously and thoughtfully provided land to the Naga Club to build the Naga Club Building. The Building went on to provide a conducive atmosphere for the Nagas to foster a vision to promote the Naga brotherhood and unity. It is a fact that esteemed members of Kohima Village had been spear-heading and instrumental in the formation as well as the sustenance of the Naga Club and the Naga Club Building since its inception in the likes of Mr Rheichalie Pienyü who was a part of the founding members and later Mr Peselie Suokhrie whose leadership protected and took care of the Naga Club during difficult times that confronted the Nagas and threatened the functioning of its official appendages. Your esteemed Village had in the past offered the land for the Naga Club Building below the Mission Compound, Kohima and then later at the present location near the Old Secretariat Complex. The Naga Club is forever indebted to the visionary contribution of Kohima Village towards the Naga Cause of unity and brotherhood. It is a known fact that the Naga Club Building had served the Nagas in various capacities in the past and especially for the furtherance of the Naga National Aspirations and even served as the office for the dignitaries concerned with the Naga Cause. The 1951 Naga Plebiscite speech was known to have been delivered from this very building. We are extremely grateful to your esteemed Village authority for playing a crucial part in promoting the distinguished image of the Naga society.

2. With reference to the above-mentioned subject, the Naga Club Executive Council in its meeting held on 01.06.2022 at Kohima had unanimously decided to begin the construction of our Naga Club Building by 01.09.2022, which is presently under the occupancy of the Naga Students' Federation. The reconstruction of the Naga Club Building is a long-felt need which is much overdue and imperative so as to ensure a proper and presentable contemporary Building at Kohima Headquarters with an earnest desire to

rebuild a monumental asset to assert the rightful and distinguished image of the Nagas and to represent the illustrious legacy of our pioneer leaders and forefathers who had established the Naga Club on 07.01.1918 to represent the Nagas with much wisdom and foresight under the presidency and leadership of Mr Rheichalie Pienyü and his team.

3. That on one hand the NSF is our endeared tenant of the said Naga Club building, please refer NSF's rental application letter Ref No. NSF/Corres/2/83-85 dt 4th April, 1983 and the allotment of ***a part of our Naga Club Buildingrooms*** made by the then General Secretary Naga Club Vilavor Liegisie **on rent basis** given to NSF in a demi order note specifically mentioned on the body of NSF's rental application letter dt 04.04.1983. The said NSF application for the rental of rooms bearing letter dt 04.04.1983 and our demi order dt 04.04.1983 are hereby enclosed marked as **Annexure 'A'**. That NSF has paid Rs 500/- (five hundred only), in rent for the month of April 1983 on 07.04.1983, after which NSF has never paid our Naga Club house rent from May 1983 till date. NSF's rental payment receipt issued by the then Gen. Secy. Naga Club on 07.04.1983 is hereby enclosed marked as **Annexure 'B'**.

4. That on the other hand NSF is from a Students' Organization and because of which we have treated NSF as our children, and therefore we have never questioned NSF's non-payment of our house rent despite the lone payment of Rs 500/- rent for the month of April 1983. The Naga Club, which is the renowned Naga apex body, is the parent organization for all, and for that fact we consider ourselves as NSF's parents and elders and therefore NSF's non-payment of our house rent has never been made an issue in the past for all these years since May 1983 nor has it been made an issue today, for the same reason.

5. However, with the passage of time, the aforementioned Naga Club property has undergone the severest of depreciation and stand dilapidated without proper amenities, projecting our Naga people particularly the Naga Club and all that it represents, in a very poor light, as though it were in a deep slumber. It is therefore imperative and inevitable to demolish the existing building in its entirety and build a totally new building, well- equipped with

facilities providing all the modern amenities for the welfare of all the Naga communities.

6. Under the premises stated above, NSF was requested to vacate the building in toto on or before 27.08.2022, so as to enable this humble and noble venture of building reconstruction which is for the welfare and in the interest of the Nagas as a whole, irrespective of tribes, communities, domiciles, organizations, religions, genders, age groups, political affiliations including all the diasporas, overseas citizens and overseas students. However, the NSF has not paid any heed to our request, reminders and the deliberations in the informal meeting with them held on 07.09.2022.

7. That the Naga Club repeatedly attempted to have meeting with the NSF but the later would not have any official meeting with us since 2018, and all our request letters to have meeting with them have been ignored. Our letters are enclosed marked as **Annexures “C1” & “C2”**. Our notice to the NSF for vacation of the Naga Club Building which stands dilapidated so as to rebuild a New Building has been unheeded by the NSF. Enclosed our Vacation Notice dt 12.07.2022 and our Reminder dt 29.08.2022 are enclosed marked as **Annexures “D1” to “D5” and “E1” to “E2”** respectively.

Not only have the NSF failed to vacate the building to allow the reconstruction of the building so as to protect the honor of the Nagas, it is apparent that they have hidden motives in the following two areas to undermine and harm the facts of history for selfish gain:

8. (1) To Distort the Naga Club History and Factual Evidences:

On 07.09.2022 we the Naga Club had an informal meeting with NSF at Seyie’s Home, Kohima, where the President and Vice-President of NSF came and gave us copies of their Press Release dt 19.10.2018, enclosed their Press Release marked as **Annexure “F1” to “F3”** and their Public Statement on Naga Club Building dt 24.07.2022 and stated that NSF stand by their earlier statement in the referred Press Release which is hereby reproduced for your kind information, (quote) **“Over a hundred years ago, our ancestors, who have been living fiercely independent and self-sufficient in a world of peace with themselves, had to participate in the First World War at the behest of Colonial rulers under different companies of “The Naga Labour Corps”, travelled to Europe thousands of miles away from their home. On their**

return, having seen the world, they began to share a vision of a collective Naga voice. Simultaneously, there was in circulation a socio-political consciousness amongst members of few educated Nagas in the Naga homeland. This consciousness at various levels heralded the formation of Naga Club in 1918, the first political and social cornerstone of Naga Nationalism, as we understand today” (unquote). This statement of the NSF has attempted to steal the credit from the founders of the Naga Club and give it to the Europe returnees of the Naga Labor Corps in the formation of the Naga Club in 1918. It must be stated here for the record and for posterity that the Naga Club was formed by educated staffs of the DC’s Office, Kohima who emulated the Officers Club of the British Officers then. It had no connection with the Naga Labor Corps whatsoever and the fact that Mr Rheichalie Pienyü, an educated staff of the D C Kohima who served as the President, Secretary and Treasurer for 24 years from 7th Jan. 1918 till 1942 is a testament to the fact that no Europe returnee took the initiative. The baseless claim of the NSF is a total contradiction to the Naga Club history and absolute contrary to the factual evidences therefore is a futile attempt to create confusion and take the credit from the founders of the Naga Club.

In the same meeting the President and Vice-President of NSF also reiterated their earlier Public Statement dt 24.07.2022, which is quoted for your reference: (quote) **“how could it (NSF) pay rent to an organization that was formed only in 2017/18”** (unquote) and admitted that they will stand by it. This statement portrays not only ignorance of the NSF but also impertinence that defies all acceptable norms and behavior of the Naga people, who are known for honoring their elders with utmost respect and reverence. In view of such and other similar farcical statements, the Naga Club was compelled to issue response for the Naga people, especially the younger generation to understand the factual history, factual evidences and the stand of the Naga Club in the right perspective. The Public Statement of NSF dt 24.07.2022 and our Response are enclosed marked as **Annexures “F4” to “F10”**. While it was anticipated that they would express regrets for their wild and baseless allegations made in the local media on 25.07.2022, but to our shock and surprise they stated that they stand by those statements made in the media, and these might have been the reasons for which they had refused to vacate the Naga Club Building in spite of non-payment of the house rent for all these years since 1983.

8. (2) **Illegal/Unauthorized Commercialization of the Naga Club Building by NSF:**

Naga Club Building prior to the World War II was situated below the Mission Compound, Kohima which was used as a Morung as well as free-of-all-cost Guest House with cooking facilities for travelers coming from remote villages. The citizens of Kohima Headquarters would go to the Naga Club Morung, make friends/brothers with those travelers coming from remotest villages thereby promoting Naga brotherhood, unity and Naga Nationalism, they also read newspapers or play carrom boards or Ludo etc. in the Morung and that was how the Naga Club played a vital role in **uniting the Nagas as a people and a Nation** without any factionalism apart from submitting a Memorandum to the Simon Commission on 10th January, 1929. However, during the 2nd World War the Naga Club Building below the Mission Compound was completely destroyed and the Naga Club Building in its current location near Old Secretariat Complex Kohima was reconstructed in 1946 again on the land provided through the benevolent goodwill of Kohima Village. Enclosed herewith is the letter dt 05.12.2019 by Dr Neiphi Kire, the then Chairman, Kohima Village Council reaffirming the allotment of land to the Naga Club by Kohima Village marked as **Annexure "G"**. Which condemned the NSF's action pushing the Naga Club Centenary Celebration Monolith to Pulie Badze, Jotsoma by the use of violence and brute force, the referred letter said "the Centenary Jubilee Celebration Monolith of the Naga Club should be erected at the proper site that is the Naga Club Building at Khuochiezie".

9. That the new Naga Club Building then near Old Secretariat Complex Kohima would have been used in a similar way as the old one below Mission Compound Kohima to promote Naga brotherhood and unity through the provision of free Guest House and Morung had the Naga Political Movement not been partially sabotaged by the Indian Armed Forces in a barbaric manner. However, Naga Club Building was used for NNC's Office catering all the activities of the Naga Nation till it came to be occupied by the Directorate of Forest Department and later by the then NSF as tenant of the Naga Club. The sad reality is that the NSF has been attempting to distort the distinguished principles and prudent policies of the Naga Club in toto by **illegally encroaching the whole Naga Club Building when they were allotted only a part of Naga Club Building rooms, who then converted the Naga Club Building into a commercial establishment by illegally renting**

the building to businessmen and women who set up hotels, printing press, pan-shops in the said Naga Club Building today solely for their selfish commercial interest rather than promoting Naga brotherhood and unity. It must be reiterated what is clearly stated in the demi order note dt 04.04.1918 as enclosed that allowed only **“a part of the Naga Club rooms”** and not the whole building **“on rental basis”** to the NSF then. However, the NSF had not only encroached upon the whole building without authorization for its own commercial interest, but even though as a tenant had begun illegally sub-letting and renting, and also refused to vacate the building when the legitimate owner wants to reconstruct the dilapidated building. Such behavior of the NSF transcends all norms of grateful civility and decency of harmonious living. This commercial interest of NSF for selfish gain might have been the reason as to why they refused to have formal meetings with us till date in spite of so many requests and proposals since 2018.

10. It would not be too preposterous to state that the Naga Society today is under threat by misguided people in positions of leadership who would not admit or accept the possibility of their being wrong pertaining to historical facts, factual evidences and events that took place when they were not even born and despite being corrected by the responsible elders of the society with historical facts and evidences. People with vested interest in chairs of leadership have done much harm to the Naga society and such people will continue to do so if conscientious people do not take the right stand at the right time on pertinent issues.

11. Kohima Village had been at the forefront during the formative years of the Naga Club and its Building not only by the donation of land on which to build the Naga Club building that went on to foster unity, brotherhood and understanding amongst the Nagas, but also its people that had played a vital role in the sustenance of the Naga Club and its Building by continuing to provide patronage across the years and still does so and it is sincerely hoped that it would continue to do so. When the Naga Club went hiatus due to political compelling circumstances during the turbulent Naga political movement, the Naga Elders' Conference under the Chairmanship of Peselie Suokhrie of Kohima Village took over the responsibilities of Naga Club. You would be aware that when the new office bearers of the Naga Club were reinstated on 7th Jan. 1982, the event then was again rightfully held at Kohima Village Panchayat

wherein Azüto Rengma was elected as the Chairman, Vilavor Liegise as the General Secretary and Kewezü Mero as Joint Secretary among others.

12. It is because of such vital role that Kohima Village played in the past that the Naga Club today in honor and respect for the authority of the Kohima Village that demonstrated great leadership with vision in the hour of need, feels duty-bound to approach the Kohima Village Council with regard to the restoration of the Naga Club Building and the Land to its legitimate owner which is the Naga Club so that the **illustrious legacy** that has been passed down shall be given its proper place. So as to deal with the ugly manner in which the NSF had been posing to obstruct the noble vision of the Naga Club to preserve and promote the **rich legacy of the Nagas** in its proper perspective, it is only appropriate that due honor and place is given to traditional customs and values that we as a Naga community uphold and it is in this respect that the Naga Club today beseech upon the Kohima Village Council to exercise its wisdom and traditional virtues in the matter that confronts the Naga Club today.

The Naga Club therefore earnestly pray that your honor would consider the facts of history in its proper and rightful perspective and take necessary actions your honor may deemed fit and proper in the restoration of the Naga Club property to the Naga Club so that it may be allowed to rebuild the Naga Club Building **to honor, protect, promote and preserve the illustrious legacy of our pioneer leaders and forefathers with a vision to promote Naga brotherhood and unity for the betterment of the Naga Society and for the interest of posterity.**

Thanking you Sir for your kind cooperation. Kuknalim.

Dated Oking: 14.09.2022

Yours Sincerely,

**1. Mr Kuolachalie Seyie
President Naga Club**

**2. Adv Khriedi Theünuo
Chairman Working Commtt. Naga
Club**

**3. Mr Y. Vandanshan Lotha
V.P. Naga Club**

**4. Mr K. John Lohe
V.P. Naga Club**

5. Er. Talitoba Ao

6. Mr Visa Meru Zeliang

V.P. Naga Club

V.P. Naga Club

7. Dr Viketoulie Pienyü
Secy. Working Committ. Naga
Club

8. Mr Hoshito Asumi
Treasurer Naga Club

9. Mr K. Gwanilo Himb
Secy. Naga Club

10. Mr Thosiepa Katiry
Secy. Naga Club



The paradox of the Naga Club then & now

December 13, 2022

The Naga Club was founded in the year 1918 with the objective to unite the Nagas and look onto the socio-economic and political upkeep of the Naga society. With these aims and objectives in mind the Naga Club worked tirelessly for the Nagas. The Club reached its zenith with their submission of a memorandum to the Simon Commission in 1929 stating the Nagas' resentment and their inability to be part of the Reformed Scheme that was supposedly to sweep over India as they were not Indians. So, in no uncertain terms, they requested the British to either govern them directly or leave them alone to determine for themselves as in ancient times.

Today's Naga Club stands in stark contrast with the Club of the past. The so-called Naga Club of today seems to rather divert itself away from the very aims and objectives of the Club of the yesteryears. They have fallen into a quarrel with the NSF as if they are the sole arbiter to the said land on which the old building stands without considering the native landowners, which is Kohima village. This is a stark departure from our culture which the Naga Club of the past sought to preserve. Hence, the Naga Club of today seems to be sowing seeds of division and disarray between the older generation and the younger generation.

The Club also seems to be trying too hard to solve the Indo-Naga issue and is diving blindly into the darkness of Naga national politics by portraying themselves as a national organization. This should not be the case as

the old Naga Club has evolved into the Naga Hills District Tribal Council and then to the Naga National Council (NNC). Therefore, going by the Lakhuti Resolution of 1955 of the mandated Naga national organization i.e the NNC, the Naga Club of today should be branded as unlawful and treasonous.

The Naga Club of today is a dysfunctional club of dysfunctional people. The composition of the executives of the Naga Club is also very questionable as the President is an aadhar, Indian scheduled tribe/Indigenous certificate for employment, obtaining loans & other benefits from the GOI, Indian voter Id card and Indian Trade license holder. Taking the aims and objectives of the Club into consideration, if such people can take high positions in the club then even their sanity and mental ability can be questioned. Apart from the president, Mr. Khymo Lotha, a former MP of the Indian Parliament who had taken an oath to safeguard the Indian constitution is an advisor. This gives the common public the impression that the Naga Club is a mere tool in the hands the Indian occupiers.

The Naga Club has run its course in the Naga national affairs. At best it may function as a club of intellects giving their bit to Naga society through their opinions and factual data. Whatever goes beyond that can be considered treacherous and treasonous. To keep such dysfunctional groups at bay as today's Naga Club and other so-called political groups and factions the NNC/FGN must be more proactive by strictly upholding the Lakhuti Resolution instead of mere publishing of articles and celebration of important National Days.

Daniel Shiu

Tipitsuning Village, Myanmar (Burmese occupied Nagaland)



A RESPONSE TO THE ARTICLE “THE PARADOX OF THE NAGA CLUB: THEN AND NOW”

December 14, 2022

Dear Daniel Shiu, Tipitsuning Village, Myanmar,

Greetings to you and our brethren in Myanmar. We are pleased to note that you have a concern for the Naga people and we look forward to associate with you further and deeper in future for the Naga common purpose and the common interest that we serve, which is to bring the Nagas together in

unity and brotherhood. The incumbent Naga Club executives do not claim to be perfect nor are comparable to the great legendary leaders of our rich heritage, who took wise decisions at the right time for our people.

And though the incumbent Naga Club executives may be found wanting in many ways, we can assure our utmost sincerity for the common cause and creating a common platform for the larger interest of the Nagas wherever they may be, irrespective of arbitrary boundaries created by India and Myanmar (Burma) to divide us. It is with this goal to emulate the footsteps of our ancestors in providing a common platform of meeting point for all Nagas to associate together for better understanding that we have envisioned to rebuild a worthy Naga Club Building as it had served in the past.

It appears that while your concern for the Naga fraternity is genuine and which is deeply appreciated, however there seems to be a sense of misguided and misinformed understanding of the Naga Club. Miscommunications usually create misunderstanding. It is for the interest of promoting understanding that necessitates us to respond to your article not to antagonize you, but that we may throw more light for your better comprehension. If you are aware of the history, you would know that 'The Naga Club' was formed by some educated and erudite Govt. servants serving in the DC's office, Kohima on 7th Jan. 1918 under the Chairmanship of Rheimahlie Pienyü, peshkar, and his team served the Naga Club from 1918 to 1942.

The humble yet erudite members of the Club, conscious of the consequences that would follow the departure of the British from the Naga Hills, submitted a Memorandum to the British Statutory Commission under the Chairmanship of Sir John Allsebrook Simon, commonly known as the 'Simon Commission', on the 10th Jan. 1929 which became the written Magna Carta of the Naga National Politics. For a brief period from 1969 to 1981, the Naga Club remained hiatus as the atmosphere was not congenial to hold various activities due to hostile military operations by the Indian security forces against the Naga National Movement except for the existence of Naga Elders' Conference which took the responsibilities of Naga Club under the Chairmanship of Peselie Suokhrie. On 7th Jan. 1982 at Kohima Vill. Panchayat Hall, the Naga Club was revived and the legacy of the office continuum has been passed down to the present office of today.

Prior to the World War II, the Naga Club building was situated below the Mission Compound which was used as a Morung as well as absolutely free Guest House with cooking facilities for travelers coming from remote villages/areas to promote brotherhood and unity among the Nagas.

However, during the war, the building was completely destroyed and the present Naga Club building in its current location was constructed in 1946 on the land provided through the benevolent goodwill of Kohima Village. The ownership of the land is duly acknowledged then and even now. Lt A. Kevichúsa had categorically stated that he personally supervised the construction of the Naga Club Building and in his own words (quote) ***“It does not belong to the Angamis in particular. Neither does it belong exclusively to the Kohima people nor to the Christians. It belongs to the Naga people as a whole”*** (unquote). It is for a Pan-Naga community without borders.

During the early period of Naga National Movement, the building served as a meeting place for the functionaries of NNC as well as the Naga people. As a matter of fact, even the speech of NNC President, A Z Phizo on the occasion of Naga Plebiscite on 16th May, 1951 was delivered from this building. Taking advantage of the political turmoil following the departure of the British from the Naga Hills, the Indian army forcibly occupied the building till the formation of Nagaland Statehood. In 1963, the Directorate of the Forest Dept. occupied the building till the early part of 1983, when it was repossessed by the Naga Club at that time the NSF has played an important role and the Naga Club has allotted some rooms on rent basis to the NSF through an Order Dt 07/04/1983 under the condition which states (quote) ***“with the good consent of mutual understanding under rental basis with effect from the date of issue of this order”*** (unquote).

The question of any quarrel with NSF does not arise and we would entreat it as a failure of the NSF to see and understand the larger picture of the Naga Club Vision to uphold the larger interest of the Naga community. While the inherent and intrinsic nature of relation between NSF and Naga Club is ‘familial father-son relationship’, the relation between the two entities with regard to the occupation of the Naga Club Building by the NSF is akin to that of a ‘transactional Landlord-tenant relationship’. It is unfortunate that they have been misguided and misinformed just as you have been. Nevertheless, it is hoped that good sense will prevail and the common interest of the Nagas without borders will be upheld rather than the petty interest of NSF in making the Naga Club Building into a purely commercial enterprise.

The urgent and imperative need to revamp and rebuild the building which has undergone the severest of depreciation and stand dilapidated, without proper amenities projecting our Naga people particularly Naga Club and all that it represents, in a very poor light, has necessitated the need for tenants to vacate the building and which they have refused to do so, thus obstructing the very

effort towards the creation of a respectable Naga Club Building for all Nagas irrespective of their geographical location so as to provide free accommodation to the far-flung Naga areas including Nagas of Myanmar, Nagas of Manipur, Nagas of Arunachal Pradesh and Nagas of Assam as was done by our forefathers in the past whereby they get to know each other and promote brotherhood.

The Naga Club is deeply concerned with the historical significance of the Club and its building and the historical relevance to the Nagas, rather than the commercial returns that the building may yield. It is on this account that a reconstruction of the Naga Club building is imperative and thus gains significance. It is the earnest endeavor of the officials and representatives of the Naga Club to restore the Naga Club Building to its rightful owner, which is the Institution of the Naga Club, and that it may continue to stand tall without fear or favor to shelter and provide a platform to all organizations that work for the interest and welfare of every Nagas both far and near.

Once the reconstruction of the Naga Club Building near the Old Secretariat Complex Kohima is completed, it is envisioned to house a large **MUSEUM** to preserve and display the Naga traditional artifacts such as antiques, ornaments, tools and equipment, alongside a **LIBRARY** where all the literature referring to the Naga people, its history, social, political, economic, literary, and important aspects of the Nagas are made available so as to exhibit the illustrious history, culture, heritage and legacy of the Nagas.

In consonance with the old tradition where the Naga Club building served as an amenity for the Naga public, it will also house an office as a Morung, a Conference hall and also make provisions to house the various representation of all the Nagas encompassing an inclusive Pan-Naga community to foster unity and to pave way for better understanding so as to usher progress, development and peace. It is therefore hoped that wisdom will prevail over youthful brashness in the good interest of the Nagas. In view of this benevolent mission with a vision, the Naga Club welcomes every Naga to be a part of this historical legacy without any misgivings.

If you are aware of the recent activities of the NSF, you would also know that NSF had obstructed the erection of the Naga Club Centenary Celebration Monolith at the present Naga Club Building site. The same NSF now opposes the reconstruction of the dilapidated Naga Club Building. It then should be clear to you as to who is working against the larger interest of the Nagas. However, because we entreat the NSF as our own children, we would

wish not let the shortsighted views of NSF blind your greater interest for the common good of the Nagas.

You must be aware of the reality that because of the forced occupation of the Naga homeland by foreign forces, all Nagas living on the Indian side are being compelled to use the Indian Currency, Indian Pan Card, Indian GST, hold Indian Aadhar, Indian passports, Indian trade license, Indian Scheduled Tribe certificates for loans, employment, etc. as much as the same would exist in the Myanmar side of the Naga homeland.

And no one is exempted on either side of the arbitrary border created by India and Burma. But that does not diminish the fact that we are a distinct race as a Naga and united by a common goal, and in no way does it discount the political rights of the Nagas. You must be aware that on 28.08.2022, as a token of our concern for our people in the Burmese Govt-occupied Nagaland (Myanmar), the Naga Club has provided rice, health camp and humanitarian aids for our Nagas from Myanmar sheltering in Nagaland and we wish to continue to do the same in future.

The Naga Club has evolved into the Naga Hills District Tribal Council and then to the Naga National Council (NNC) as was stated by you which is true but since today we have so many Naga political groups in Nagaland, it may be kindly noted for record that we have decided not to be affiliated to any particular political group or against any political group.

In goodwill and brotherhood, the Naga Club hereby extends its heartfelt welcome and invite you, Mr Daniel Shiu to Kohima for meaningful deliberations on the misgivings and misconceptions you may have with regard to the Naga Club. Only such interactions can foster understanding and good relationship, which is the sole aim on the Naga Club since the time of its inception. You shall be our distinguished guest and all travel expenses if required shall be paid for and the need of such may be communicated to the contacts provided.

KUKNALIM

Dt 14.12.2022

Information & Publicity Cell

Naga Club

HQ Kohima- Nagaland

The memorandum that sealed Naga political fate

December 16, 2022

The genesis of the Naga political issue and why it has eluded solution till date can be attributed to the political memorandum of the Naga Club to the Simon Commission in 1929 as one of the main reasons. The Naga Club was formed in 1918, just after the first world war of 1914 – 1918 (in which many Nagas were sent to France as Labour Corps) with a view to unite the Nagas' and look into the socio-economic and political upkeep of the Naga society.

A careful study of the memorandum conveys that the Nagas' had simply wished to be left alone in case the British decided to leave them at the mercy of others.

The Naga Club had mainly prayed for placing the Naga Hill district under direct control, protection and administration of the British. However, in the course of conveying the message, the memorandum had given out the picture of the slave mentality and dependency syndrome of the Nagas'.

The memorandum declared the disunity among the Nagas' and exalted the British government for holding the Nagas' together.

It slavishly talked about all the weaknesses of the Nagas' of that time as if it was inherent to the Naga psyche.

The British, actually, had taken away the tribal freedom of the Nagas', but the memorandum praised the British for recognising the private rights of the Nagas'.

On hindsight, the Naga Club memorandum could have highlighted the inherent strength and spirit of the Nagas' as free people from time immemorial before the superior modern weaponry of the British overwhelmed the Nagas' physically, but never the spirit.

Instead of degrading the Naga country as poor and which could not pay for its administration, the memorandum could have, in truthful extravagance, highlighted the uniqueness, the richness, the bountifulness and self-sufficiency which the Almighty God had bestowed upon the Naga people.

Most importantly, the paper could have prayed to the British to work out the modalities for complete independence of the proud self-sufficient Naga people in the event of the British leaving the Naga Hills.

Instead, the Naga Club demanded a special status for the Nagas' under British India's protection. And this the British government gave to the Nagas' by declaring the Naga Hills as an "excluded area".

The Governor had some discretionary power in respect of the "excluded area" even as the Naga Hill district continued to be a part of Assam province.

The British did not fail the Nagas' in this respect as they gave what the Naga Club had prayed for. Maybe it was the Naga Club that failed to see the bigger picture, and which haunts the Naga people to this day.

In direct contrast is the freedom movement of the 1920s, spearheaded by Jadonang Rongmai. Jadonang first united the Zemai, Liangmai and Rongmai Nagas as a composite unit called Zeliangrong and then worked for Naga unity.

The Zeliang people today are actually reaping the fruits of what the Rongmais had worked and suffered for. For Jadonang and Gaidinliu, the unity of the Naga people came as the first and foremost priority.

Jadonang appealed to the Naga people to stop paying taxes to the British government, to disobey British laws, and to fight the British with all the means and arms available.

By 1930, Jadonang's ideas and activities spread to almost all the Naga inhabited areas. He, however, was implicated in a false case by the British and was arrested and hanged in 1931.

Jadonang's idea of attaining Naga freedom was through direct confrontation with the British and which was in direct contrast with the servitude attitude of the Naga Club in its memorandum to the Simon Commission, and which, as some might surmise, has sealed the Naga political fate.

December 16, 2022

Benito Z Swu

Rejoinder to ‘Memorandum that sealed Naga political fate’

January 4, 2023

The Nagaland local papers carried an article on Dec 16, 2022 by Mr Benito Z. Swu with the title “Memorandum that sealed the Naga Political Fate”. As correctly stated, The Naga Club was formed in Jan 7, 1918. The circumstances and events leading to its evolvement has been stated in earlier press releases of the Naga Club as well as well documented in literature and shall not be repeated here for the sake of brevity.

1. The purported careful study of the Memorandum by you, Mr Swu and the prejudiced assessment with an intent to mock, has failed to see many crucial elements of the Memorandum. At the outset, it is very clear that the Memorandum is an outright written protest against the Reformed Scheme that served to unify all the Nagas and their land. This was the first written protest document from the Nagas found in record that became the written Magna Carta of the Naga National Politics, and which has chartered and changed the unique history of the Naga people. Other earlier protests were only in the form of violent warfare albeit that caused much loss of lives to the British during their expedition to the Naga Hills, that compelled them to seek peace with the Nagas, and sought for written treaties to which the Nagas refused, and a verbal and ritualistic “No-more-fight agreement” was negotiated upon in the customary practice of the Nagas, in the interest of peace.

2. On the Unity of the Nagas or the lack of it stated in the Memorandum, the Naga Club had been brutally honest without any pretension. It is a fact that the Nagas were not organized then as we are today. Not to talk of Naga unity, even villages of the same tribes were in constant warfare amongst themselves for various reasons, and neighboring villages were even known to be bitter rivals. As such the Naga Club provided free accommodation with cooking facilities to the travelers coming from far-flung areas and as they were in the guest house the people of HQ Kohima would go to make friends with them by playing carrom board, Ludo, chess, cards, reading newspapers, etc. and once they get to know each other next time the people coming from distant places would not stay in the Naga Club guest house but they would go straight to their recently made friends’ abode. That was how the founders of Naga Club

promoted unity and brotherhood in our land. This great legacy from our erudite legendary forefathers should not be undermined at any cost.

3. The memorandum clearly states that there were no other persons (or associations, by today's standards) to voice for the Naga People at that point of time. We are aware of how many provinces or regions of India which submitted itself to the authority of the British Govt then without any protest or fight or without having put on record any official statement of assertion of inherent rights to remain as free and independent people. It is for this reason that many provinces in India including kingdoms neighboring Nagaland came under India, whereas the circumstances became different for the Nagas and their land. For advocating our distinct identity and our earnestness to live as free and independent people, we owe greatly first to our thoughtful ancestors who fought the British most fiercely to remain un-dominated, the evidences of which had been recorded in literature by none other than the British themselves, and secondly to the Naga Club who proactively submitted the Memorandum that asserted our rights and our desire to remain free from dominion of India. We are proud that our Naga case was not an act of secession that unlawfully or treasonously violated some solemn agreement or undertaking made by them to a part of the new independent India. Nor was it an anti-India reaction as they were acting on the basis of their unquestionable right to choose their own future as a good neighbour of India.

4. On the poverty of the Nagas then as claimed by you, there is no loss of grace to be truthful without pretence. And there is nothing degrading about being truthful and honest even if it were about one's poverty. You may be enlightened to note that the poverty the memorandum mentions has specific reference to the lack of monetary wealth only. This does not discount the abundant blessings of Almighty God with huge natural mineral resources of all kinds above and beyond upon the Nagas. The very purpose of the Memorandum was to assert that Nagas were uniquely different from the Hindus or the Muslims of India with no affinities, social, cultural, religious whatsoever.

5. Your hypothetical suggestion that (quote) "The paper could've prayed to the British to work out the modalities for complete independence of the proud self-sufficient Naga people in the event of the British leaving the Naga Hills" (unquote) is precisely the exact, in your own words, 'the slave mentality and dependency syndrome' that you accused the Naga Club of. On the contrary, the people then had been proud enough to declare (quote)

“Leave us alone to determine for ourselves as in ancient times” (unquote) as they were poor financially but had self-sufficient in all counts. The dependency syndrome that you had accused them of was unknown to them then.

6. In your prejudiced attack on the then Naga Club, you seem to have overlooked the glaring facts staring out of the memorandum to assert the Naga People’s rights. Nowhere in the Memorandum is there a demand for special status and we do not need any special status from India or we are demanding nothing from India, our only demand is to leave us alone to determine for ourselves. The memorandum has sought to withdraw the Naga Hills from the Reformed scheme of India, aware and apprehensive that foreign laws and customs would be introduced that would supersede our own customary laws. Nevertheless, the Excluded Area tag of British India Govt Act of 1935 which excluded all the Naga inhabited areas outside the British India Empire even still does clearly demonstrate that the Naga Hills are not a homogenous part of India.

7. It is always easier armed with the best modern education to ridicule the language of the Naga Club then, and it is always easier to criticize on hindsight with “What ifs” and “Could-haves” as you yourself did. And by the same logic of retrospection, you could’ve perhaps offered your learned advice as they drafted the memorandum but for the circumstances that prevented you from doing so. It is therefore necessary not to take the contents out of the context. The Memorandum has not diminished the position of the Nagas but rather gave a firm foundation to chart further course of the Nagas and conveying to the world of how we detest to be placed under the dominion of people who never had conquered us. In the Naga Political history, we have 3 strong pillars based on the solid rocks, such as, Simon Commission Memorandum, Naga Independence declaration and 1951 Plebiscite, without these 3 pillars, the Nagas would have no political foundation in their political history. NNC is the by-product of the Naga Club, the independence declaration and the Plebiscite of 1951 are done by the NNC.

8. In your scathing attack to denigrate the Naga Club, you have exalted the attack on British by Jadonang while ignoring the several and fatal attacks known as Anglo-Naga War with the British which had been orchestrated by the Naga people from 1832 to 1880. As stated in the Memorandum, the Nagas were disunited and un-organized then, and which is why prominent leaders in the form of A Z Phizo or Khrisanisa Seyie and others went to all the

regions of the Nagas to unite for a common cause. The fact remains that the memorandum laid the foundation for the Nagas to communicate to the world with an official written document to assert their rights which wars and physical or military reciprocation could not. Jadonang and Rani Gaidinliu had minor stray incidents with the British but it can never be termed as a battle or a war. Jadonang was arrested and hanged to death and Rani Gaidinliu's life was spared most probably for being a minor by the British for their belief and practices of human sacrifice in their religion.

9. A renowned Indian journalist and historian had once stated that how could a young civilization of a few hundred years old such as the Nagas have the wisdom to write to the Simon Commission about their rights to be free and independent, if it wasn't for God leading them. The same historian appreciated that because of the Memorandum to the Simon Commission in 1929, and later the declaration of the Naga independence on 14th Aug 1947 a day before India, and the re-imposition of the Naga's earnest desire to remain a free people through the observance of 16th May 1951 Plebiscite, the Naga political struggle can never be considered as an act of secession. It is unfortunate that you fail to see the wood for the trees, for if you do, you would understand the crucial role that the Memorandum to Simon Commission played in the Naga Political History. It is hoped that the perspective shared would open your eyes to see the larger picture rather than engaging in narrow, spiteful and malicious attack on the Naga Club and its Memorandum.

Therefore, it is appropriate to say that it is not due to the memorandum but in spite of the memorandum that the Naga Political Issue has eluded solution. It is just that because today we have too much Delhi dependency syndrome in our Naga society by so many people and multiple political factions which eluded Naga Political solution.

Robert N. Solo
Kohima, Nagaland.

142 years of Anglo-Naga Peace Treaty

Morung Express News
Kohima | December 7



A stone pulling ceremony to commemorate 142 years of the Anglo-Naga peace treaty' (referred in Rejoinders) was held at Mezoma village on December 6. (Morung Photo)

Marking 142 years of 'Vitho' (Peace treaty), an agreement for peace and cessation of hostilities between the British and the Nagas on March 27, 1880, a traditional stone pulling ceremony was held at Mezoma village, 20 KM away from the state capital on December 6 as part of the Hornbill Festival. The scenic village of Mezoma echoed with howling and chanting as hundreds of men, women and children both young and old, geared in traditional attires awaiting the stone pulling to take off. Pronouncing the traditional blessing before the stone pulling, Rovigwelhou Chüsi, GB said "Although a peace treaty was signed between the Nagas and Britishers long time ago in traditional custom, there was no symbol to signify the peace treaty. Hence, we are pulling this stone to mark the peace treaty between the Nagas and the Britishers."

With this stone, he prayed "may the Nagas and British live in peace and unity as long as we live on this earth. Let God's blessing be upon each and everyone who have come to this ceremony, and let no one be injured or harmed in the process of pulling the stone." Friendship villages of Mezoma from Tuophema Village, Tesophenyu Village and Kikrüma village were invited to be part of the stone pulling.

History of the Peace Treaty

Highlighting the history behind the Peace Treaty, Neivikuolie Khatsü said that it was in the year 1832; the British came across Naga territory who tried to invade and carry out many expeditions. In the process, the Battle of Khonoma took place in the year 1879, where Damant was killed, which led the

Britishers to call for reinforcement from different quarters, pushing the Nagas to different corners of the jungle. However, he said the Nagas had never surrendered to it. Yet, seeing the difficulties, Nagas agreed to enter into a 'Vitho,' an agreement for peace and cessation of hostilities, at Mezoma village. As per oral testimonies about the solemn ceremony, Khatsü narrated **"on March 27, 1880, two men from Mezoma and Khonoma held the head of the cat while the British representative held the lower end of the cat slicing it into two from the neck."** (referred in Rejoinders). Following the treaty, he said Angami Nagas, on their part have never created nor initiated any hostility towards the British till their departure in 1947. "We have kept our promise thus far" he added.

Nagas must make peace within

Gracing the ceremony as the chief guest, Nagaland Chief Minister, Neiphiu Rio appreciated Mezoma for their effort in preserving their history to posterity. With the stone pulling marking 'an agreement for peace and cessation of hostilities', Rio emphasised on the need for peace and unity within the Naga families irrespective of tribes. Remarking an adage, he maintained that if there is an enemy within the family, that family can never stand. Hence, he said, "Nagas as brothers and sisters should make peace within ourselves and work in unity." As Christians, he maintained that Nagas should forgive each other, make peace and take society forward. The Chief Minister also stressed on the importance of preserving and promoting the rich cultural heritage and traditions of the Nagas, which should be passed down to the younger generations. The stone pulling ceremony attracted lots of tourists where the Mezoma villagers displayed their biggest and heaviest traditional head gears. During the programme, a booklet on the Anglo-Naga Vitho authored by Neivikuolie Khatsü and Thejallhoukho Casavi was released and distributed free of cost to all.

A REJOINDER AGAINST MEZOMA'S CLAIM OF ANGLO-NAGA PEACE TREATY.

Apropos the news item "142 years of Anglo-Naga Peace Treaty" declared by Mezoma Village which appeared in the local dailies on 7th Dec, 2022, the "Naga Club" which was formed to be a common platform for the Nagas to have open discussion of mutual interests and to preserve our rich cultural heritage and history, observed the news to be a misrepresentation of

facts, which has compelled the necessity to state the historical facts in its proper account and perspective for posterity in the form of a rejoinder.

There were times the Club remained dormant while some circumstances called for pro-active steps to voice out and assert the facts without fear or favor, lest our history gets distorted. The Naga Club expresses its profound happiness over the stone pulling event organized by the Mezoma Village to mark a certain occasion in the history of the village. The event was educative for the upcoming generations. However, if facts were to be distorted, the consequences may be more disastrous than the benefits acquired from the event.

While covering the event on the so-called Peace Treaty, as reported by the village (quote) *“on March 27, 1880, two men from Mezoma and Khonoma held the head of the cat while the British the lower end of the cat slicing it into two from the neck,”* (unquote). It is learned that the slicing of the cat by a Naga Priest into two parts as per our Naga Customary practice was to signify that any party treacherous to the other would face the same fate. However, Mezoma might have been a witness as it was a friendly village to the British Govt and was neither a party in the said ‘no-more-fight agreement’, nor was the agreement an ‘Anglo-Naga Peace Treaty’.

Peace Treaty carries altogether a different meaning and purpose. Since it was a peace term with the British Govt at its repeated request through various DBs, the agreement was made without a “Peace Treaty” at our terms not to have any Treaty but to execute the peace agreement in our tradition, which we may well quote the version of A Z Phizo the then President NNC as a “no-more-fight agreement’. Mezoma further stated as under (quote) *“Following the treaty, he said Angami Nagas, on their part have never created nor initiated any hostility towards the British till their departure in 1947”* (unquote). On a cursory investigation of the event of the said ‘no-more-fight agreement’ made on 27th Mar, 1880 the following facts could be established.

1. The so called “Anglo-Naga Peace Treaty” or “Peace Treaty” as stated by Mezoma is a misnomer. The Encyclopedia Britannica defines “Treaty” or “Peace Treaty” as “a binding formal agreement, contract or other written instrument that establishes obligations between two or more subjects of the international law.” Further, New Webster’s Dictionary defines “Treatise” as “A written formal composition on some subjects in which the principles of it are discussed or systematically explained.” The Oxford Advanced Learner’s Dictionary defines “Peace Treaty” as “on something (formal) a long and serious piece of writing on a particular subject”.

2. The various dictionaries of the English language clearly define the term “Peace Treaty” which involved two or more parties whereby a party or a Nation

or more surrendered and become the subject of another stronger and bigger Nation and allows the binding and obligations to rule over them as a subject of that Nation, in the above-mentioned instant case, it is not a Treaty but a ‘no-more-fight’ agreement between the Nagas represented by Kienitso Seyie and Pelhu Dolie from Khonoma and the British Govt. which was made at Mezoma on 27.03.1880.

3. The Official Record Book of the British Treaties provides the list of all the Treaties made by the British all over the world from the beginning till date which are properly recorded, in the said book it is recorded that ‘the British Govt had no Treaty or Peace Treaty with the Nagas’. The statement that two men holding the head of the cat and then sliced as claimed by Mezoma above was contrary to our Naga verbal history.

4. We all are aware of the fact that the British history in the present North East India starts with the Treaty of Yandabo signed on 24th Feb, 1826 between His Majesty the King of Ava of Burma and the Hon’ble East India Company whereby the King of Ava surrendered his Kingdom to be the subject of the British Govt. Therefore, through this Peace Treaty, the Burmese Govt and people surrendered their sovereignty. This sort of agreement is called Peace Treaty. Had the “no-more-fight agreement” is to be treated as an “Anglo-Naga Peace Treaty” as claimed by Mezoma, the Nagas may not have much political right as their unquestionable and unchallengeable history has been cut off by the root from that purportedly claimed as Anglo-Naga Peace Treaty. And in such a case, the Naga National Soul would be compromised and colonized. However, there was never any Anglo-Naga Peace Treaty between the Nagas and the British, the matter is clear between the British and the Nagas. If Mezoma wish to claim that it had an Anglo-Naga Peace Treaty as a true incidence then the burden of proof lies with Mezoma.

5. The stand of the Naga Club with regard to the British-Naga relationship is that there had never been any conquest or that the Nagas have never surrendered their sovereignty to any nation. The legitimacy of the Memorandum submitted to the Simon Commission derives from this stand and the British Parliament too testified which can be established from the fact of placing of all the Naga inhabited areas as “Excluded Area” outside of the British India Empire in the British Govt of India Act of 1935. The Naga Club, therefore, desires that no individual, village or organization use the term “Peace Treaty” or “Anglo-Naga Peace Treaty” in their write-ups or their history thereby negating or even uprooting the political foundation of the unquestionable and unchallengeable Naga Political history and its rights.

6. As for the participation of Mezoma in the no-more-fight agreement made on 27.03.1880 claimed by Mezoma, on scrutiny of facts, it is established that G.H. Damant with 65 Police personnel and 20 military personnel along with

some civilian cooks started on 13th Oct, 1879 to tour Jotsoma, Khonoma and Mezoma. The party camped at Jotsoma on the night of 13th Oct, 1879 while getting ready to go to Khonoma on the next day, a Jotsoma interpreter, by the name of Satha Senotsu stopped him not to go to Khonoma. However, without paying any heed to the serious warnings given at Jotsoma, G.H. Damant proceeded to Khonoma and thereafter was killed at Khonoma.

7. After the incident, 13 villages rose against the British, viz. – 1. Jotsoma, 2. Khonoma, 3. Secüma, 4. Piphema, 5. Tsiepama, 6. Meriema, 7. Tsütuonuoma of Kohima Village, 8. Pfüchama, 9. Phesama, 10. Kigwema, 11. Jakhama, 12. Viswema and 13. Lakiema. These 13 villages surrounded and sieged the British Garrison stationed at Kohima for 10 days, wef from 16th Oct. to 26th Oct, 1879 till the arrival of reinforcement from Manipur. This incident is known as “The Siege of Kohima”. In this particular incident, Mezoma did not participate.

8. Subsequently, the British brought two army regiments, the 44th S.L.I. and 43rd A.L.I under the command of Brigadier General Nation to punish the 13 villages. Firstly, Tsiepama, Piphema, Meriema and Pfüchama villages were attacked, then Secüma was occupied on 21st Nov, 1879, Khonoma was attacked on 22nd Nov, 1879 and was burnt and thereafter Jotsoma was burnt on 27th Nov, 1879. The British Govt subsequently acted against all the 13 villages. As Mezoma Village was not involved in the killing of G.H. Damant nor did they participate in the “Siege of Kohima”, so no penal action was taken against Mezoma.

9. As Mezoma cooperated with the enemy-British Govt, therefore, concluding a Peace Treaty with Mezoma defies rationality and appears farfetched. Nevertheless, if at all any agreement between Mezoma and British Govt had taken place simultaneously on the same date with the “no-more-fight agreement” as stated above, it can never be termed as “Anglo-Naga Peace Treaty” as claimed by Mezoma.

10. The British Govt after subduing all the 13 rebellious villages by conducting punitive expedition to the extent of burning down villages etc., and from Jan. 1880 to Apr, 1880 issued some punitive orders to all the 13 villages starting with Secüma Village on 12th Jan, 1880 and concluding with Tsütuonuoma Khel of Kohima Village on 19th Apr, 1880. As per the order issued to Khonoma Village on 28th Mar, 1880, the order serial No. D states as under: (quote) “... *A monument to be erected on the Summit of the Khonoma Hill, and placed in charge of the Nagas of Mezoma who will be held responsible that it is not damaged in any way*” (unquote). This monument is of G.H. Damant with 3 other officers killed at Khonoma which stands to this day as a testimony to the said statement.

11. The Chief Political Agents Naga Hills W J Williamson gave few terms to Khonoma dt. 28.03.1880, including to destroy the Khonoma Chakka (Tsiekha or Tsiekhe) Fort, where our people had blasted explosions of huge numbers of large bamboos every day and night by burning of which the British took it for heavy gun shots, and as such the punitive order was to destroy the Chakka Tsiekhe Fort as far as possible as though the British Govt. purportedly had all the authority to do so.

12. A relevant quotation from page No. 138 of *The North-East Frontier of India* written by A. Mackenzie is as under: (quote) “*The Nagas had to surrender without compensation the firearms they were known to possess, and those that stood out against us and had to be attacked were in most punished by the demolition of their village, and in some instances by a removal of the site from a fortified and inaccessible crest to a position more easily accessible*” (unquote). According to A. Mackenzie the Nagas had to surrender without compensation but this is his opinion and wishes only and all the punitive terms and conditions served to the 13 villages mentioned above after the ‘no-more-fight-agreement’ was done, but we have never heard that those terms and conditions were carried out, and probably those punitive terms and conditions were transcribed to please their superiors in Great Britain but not to be implemented upon our people as it was not possible.

As Mezoma cooperated with the enemy-British Govt, the statement that “a person from Khonoma and another person from Mezoma held the head of the cat” seems most unlikely in the given situation. While it may be a fact that Mezoma might have been a chosen venue being a buffer village for entering into an agreement as it was a friendly Village to the British Govt at that point of time, while all the other 13 neighboring villages aforesaid remained hostile to the British till a ‘no-more-fight agreement’ was made at Mezoma by the Nagas on 27.03.1880. However, it may be a misrepresentation of facts to state that Mezoma entered into an “Anglo-Naga Peace Treaty” with the British Govt. 142 years ago as claimed by Mezoma.

KUKNALIM, Dt 17.12.2022

Information & Publicity Cell, Naga Club, HQ Kohima- Nagaland



Reply to ‘A rejoinder against Mezoma’s claim of Anglo-Naga Peace Treaty’

December 29, 2022

In response to the news article titled “A rejoinder against Mezoma’s claims of Anglo-Naga Peace Treaty” by the Information & Publicity Cell, Naga Club, that appeared in Nagaland Post on 18/12/2022, the Mezomia Mechü Kehou (MMK) is constrained to address the objections raised against the commemoration of 142 years of the Anglo-Naga Peace Treaty at Mezoma village.

While acknowledging the decorated history of the Naga Club and its immense contribution in setting firm the historical and political rights of the Nagas in the past, the MMK is painfully dismayed to see the venerated name of the Naga Club being (mis)used to make unfounded allegations and petty claims. In the famous memorandum to the Simon Commission in 1929, the Naga Club courageously and truthfully declared the rights of the Nagas to the world. Should we not lament when the name of this revered representative organization of the Nagas has been invoked to engage in silly word games to muddle historical truths?

Two major objections are raised by the Information & Publicity Cell, Naga Club, against the commemoration of the Anglo-Naga Peace Treaty at Mezoma village. The first concerns the usage of the term “Peace Treaty” and the second concerns the participation of Mezoma village in it.

1. The rejoinder maintained that the agreement between the British and the Nagas on 27th March 1880 was a “no-more-fight agreement” and that the usage of the term “Peace Treaty” is tantamount to “negating or even uprooting the political foundation of the unquestionable and unchallengeable Naga Political history and its rights” by which “the Naga National Soul would be compromised and colonized.” These are very strong objections but unfortunately based on a remarkably poor understanding of history and the English language. The rejoinder argued that the term “treaty” or “peace treaty” connotes not only a “written agreement” but also a “surrender” to a stronger nation. To sustain this argument, it provides two wrong definitions of the term “Peace Treaty.” It is regretted that the rejoinder set out with the claim to correct the “distortion” and “misrepresentation” of facts but stands guilty of the same transgressions. In the first instance, “Peace Treaty” is wrongly defined as “on something (formal) a long and serious piece of writing on a particular subject”. This definition was credited to the Oxford Advanced Learners’ Dictionary when a simple search would show that the definition provided is that of “treatise” and

not “Peace Treaty”. Treaty and treatise share the same root words which may have been the cause of confusion but they have widely different meanings. A treaty is a binding agreement while a treatise is an exposition (usually a written work) on a particular subject. The rejoinder made a blunder in wrongly assuming that these two words mean the same thing.

2. The error is further exacerbated in point no. 2 which states, “the various dictionaries of the English language clearly define the term “Peace Treaty” which involved two or more parties whereby a party or a Nation or more surrendered and become the subject of another stronger and bigger Nation and allows the binding and obligations to rule over them as a subject of that Nation.” This definition is blatantly wrong and will not be found in any dictionary. While victorious nations are known to impose treaties on defeated nations, the essence and meaning of a peace treaty have never exclusively entailed surrender or subjection. The purpose of a peace treaty is in fact the exact opposite. Peace treaties are concluded in recognition of the sovereignty of both parties. The most commonly held understanding of a “Peace Treaty” is “an agreement for peace and cessation of hostilities between two nations” or in simple words “no-more-fight agreement.”

3. In denouncing the term “Peace Treaty”, the rejoinder reacted as if this was the first and only time that the term has been used. In reality, the term has been accepted and widely used by Nagas for decades. It has to be clearly understood that the Anglo-Naga Peace Treaty is not a claim made by Mezoma village, it is a claim that has been made by the Nagas for more than a hundred years. So, the “burden of proof” is not the exclusive prerogative of Mezoma village but of the Nagas as a whole. The author(s) of the rejoinder either do not have knowledge of the rich oral stories among the Nagas that testify to the Anglo-Naga Peace Treaty or they are not willing to accept the veracity of the oral history of the Nagas. Either way, they stand against the weight of Naga history.

4. The British deny that any Peace Treaty was concluded with the Nagas because the British did not recognize the Nagas as a nation with the right or power to conclude a peace treaty. Oral testimonies have however preserved the stories of this Peace Treaty through the generations. A recent book titled *Life in Khonoma: A Documentation of Beliefs, Practices, and Polity of Khonoma* published by Khonoma Baptist Church has reaffirmed the historical truth that “Peace was ushered in between the two warring groups (Nagas and

British) by a treaty signed on 27th March 1880.” (emphasis added) Naga leaders have consistently maintained that the peace agreement concluded with the British at Mezoma village on 27th March 1880 was a “Peace Treaty” that brought peace between two sovereign nations; the British and the Nagas. The purported threat to the historical and political rights of the Nagas in the usage of the term “Anglo-Naga Peace Treaty” is nothing more than a flight of fancy and imagination. If the Naga Club unequivocally denounces and rejects the “Peace Treaty” as contrary to Naga history, it is the Naga Club who are making a new claim based on a flimsy interpretation of words.

5. There is an alarming tendency in the rejoinder to regard the Peace Treaty executed with the rites and rituals of Naga customs as something of less weight and value than a treaty. This belittles the very essence of Naga tradition and culture. An unwritten treaty, concluded according to Naga customs, is as solemn and binding (if not more) as a written agreement. To say that it was not a Peace Treaty because it was not written is to fail to understand the historical importance of the peace agreement and the foresight of the Nagas who made the agreement with the British.

6. The second objection concerns the participation of Mezoma village in the peace agreement. A gross misunderstanding is evident here which has fuelled this particular objection. At no point has it been claimed by Mezoma village, in speech or writing, that the Anglo-Naga Peace Treaty was concluded between the British and Mezoma. The Peace Treaty was concluded between the Nagas and the British. The oral history in Mezoma village holds that a man from Mezoma and a man from Khonoma represented the Nagas in executing the peace treaty with the British. Stories tend to develop different versions and variations with the passage of time but as far as Mezoma village is concerned, we have never heard of anyone by the name of Kienitso Seyie in connection with the Anglo-Naga Peace Treaty. The MMK is sad to see the name of Naga Club being hijacked to make such petty claims.

7. The MMK regretfully notes the cheap recourse to provocative statements in the rejoinder. The rejoinder labelled Mezoma village as a collaborator with the enemy because Mezoma village did not participate in the war with the British in 1879-80. A little knowledge of history would show that Mezoma village was one of the most prominent villages in resisting the British expansion into the Naga Hills. Due to the incessant troubles caused by Mezoma village, not least the daring raids on British military outposts in North Cachar,

the British organized two major military expeditions against Mezoma village; in 1850 and 1877. Mezoma did not feature in the war against the British in 1879-80 because the British had completely destroyed and devastated Mezoma village in December 1877. It is beneath any respectful organization to throw dirt on a tribe, village, or clan by nit-picking lines from colonial records out of context. If every mention in the British records of a 'friendly' village or clan or the non-participation of a village in a war between the British and another village is to be interpreted as proof of collaboration with the enemy, no village would be spared from such allegations.

This is not the time or space to engage in speculations for the purpose of tarnishing the image of a person or village. The MMK is also not keen to enter into a war of words with the esteemed office of the Naga Club on this public platform. However, the MMK has felt the necessity of addressing the objections raised by the Information & Publicity Cell, Naga Club because these objections were not only without basis but downright silly and carry the danger of creating confusion with regard to the history of the Nagas, not to mention the harm caused to the glorious legacy of the Naga Club. Reposing its faith in the values and principles that the Naga Club stood for, the MMK expresses concerns if the name of the Naga Club is being misused by an individual or a group seeking personal gain and publicity at the expense of the Naga Club and Naga history. It has to be questioned whether the author(s) of the rejoinder who published under the name and guise of the Information & Publicity Cell, Naga Club had the approval and consent of the office of the Naga Club in writing and publishing an article that threatens to negate one of the most cherished and well-established facts of Naga history.

December 29, 2022, **Media & Publicity, Mezomia Mechü Kehou**



Another rejoinder against Mezoma claims of Anglo-Naga Peace treaty

January 6, 2023

It is noted that Mezoma Mechü Kehou (MMK) carried out a stone-pulling ceremony in commemoration of 142 years of Anglo-Naga peace treaty on December 07, 2022 during the ongoing Hornbill Festival. Chief Minister Neiphi-u Rio graced the occasion as chief guest.

The information and publicity cell, Naga club HQ, Kohima, on the other hand, while acknowledging the Stone-pulling ceremony, said that the “so called Peace Treaty” of March 27, 1880 as reported was because Mezoma was a friendly village to the British govt and so the village made the venue of peaceful agreement. The Naga club venue clarified the various dictionary meanings of “Peace Treaty” and reiterated that there was no peace treaty as such but a “No more fight Agreement” between the British Govt. And the Nagas at Mezoma on March 27, 1880.

It took about six months for this “No more Fight Agreement” after G.H Damant with 65 police personnel and 20 military personnel along with some civilian cooks started to tour Jotsoma, Khonoma and Mezoma as of October 13, 1879.

The party camped at Jotsoma on that night while getting ready to go to Khonoma on the next day. It was then that a Jotsoma interpreter satha senotsu advised Damant not to proceed to Khonoma. However, without paying any heed to the serious warnings G.H. Damant proceeded to Khonoma.

As was the British tradition, Damant hoisted a white flag and tried to reach the Khonoma Fort hoping for a peaceful meeting. Be that as it may, Naga warriors were not at all aware of the significance of a white flag and Damant was killed in the process along with three others.

After this incident, 13 (thirteen) villages rose against the British as mentioned by the Naga club information and publicity cell in its “A rejoinder against Mezoma’s claim of Anglo-Naga Peace Treaty” as published in Nagaland Post of December 18, 2022 issue. The British then took to punitive actions against these 13 villages even demolishing them.

Then Pelhu Dolie a renowned warrior of Khonoma organised about 200 warriors and camped at Nakama (is now in Peren district). He led some of warriors to Assam, probably the tea gardens somewhere about Golaghat and killed the British working here along with local workers. By then the British found it necessary to have a peaceful solution and insisted on the presence of Pelhu Dolie on 27th March 1880 at Mezoma.

The British contingent was led by an officer of Captain's rank and the villagers offered him a chair to sit on and probably Mezoma villagers surprised the captain how in such agreement or covenant between villages and a live cat would expressed down one party on the tail part. And the alive cat would be divided into two with a sharp knife from head to tail and the priest will pronounce the curses that will come upon the village who violated the no more fight agreement or covenant.

Eventually, Pelhu Dolie attired in his full Naga warrior dress accompanied by his bodyguards appeared before the British contingent and the caption stood up and offered his chair for Dolie.

The captain wanted to have the "No more fight Agreement" signed but Dolie declined stating to the effect, "if you have come to control our head hunting and honour our village boundaries and your coming to our country is only for peace and if you do not disturb us then we will not disturb you, then you are not my enemy, you can be my friend. So, on this "No More Fight Agreement my word is binding" in the presence of Kienitso Seyie. (It seemed Mr Keneitso Seyie was the contact man).

In fact, this was reiterated to me by Late A.Z.Phizo when I visited him and stayed for two days at his residence in 45 Bromley, Kent England in the year 1983. He also gave me a photo copy of Hatchisong's record that there was any treaty made with Nagas.

As to the other matters regarding which there are differences between MMK and the information and publicity cell of Naga Club HQ, Kohima, it is my fervent request that these be amicably resolved by acknowledging the truth so that our Naga people can record a clear-cut history in the interest of our unique traditions.

Last but not least Merry Christmas and Happy New Year to one and all.

Dr N. Kiezienuo

Kohima.



Rejoinder to Mezomia Mechü Kehou (MMK)'s Statement Dt 29.12.22

January 19, 2023

The rejoinder of the Naga Club to Mezoma's claim of Anglo-Naga Peace Treaty appears necessitated for two crucial reasons. Firstly, there was never such an Anglo-Naga Peace Treaty. Secondly, the people of Mezoma are not known to be a part of the 'no-more-fight agreement' holding the head of the cat at that point of time as claimed by Mezoma. What is undisputed is the fact that the event of the agreement was held at Mezoma. As per my understandings and thorough perusal of the Naga Club rejoinder dt 18.12.22, the Naga Club's objections were only two: viz. (quote) "**142 years of Anglo-Naga Peace Treaty**" (unquote) as well as (quote) "**on March 27, 1880 two men from Mezoma and Khonoma held the head of the cat while the British representative held the lower end of the cat slicing it into two from the neck**" (unquote) as were stated by Mezoma on 07.12.22 in the media.

As such, the Naga Club's rejoinder to Mezoma stated as: (quote) "**Mezoma might have been a witness as it was a friendly village to the British Govt and neither a party in the said no-more-fight agreement nor was the agreement an Anglo-Naga Peace Treaty**" (unquote). I believe the reason why Naga Club had to respond to Mezoma is not to object the commemoration of a historic event of no-more-fight agreement which took place on 27th Mar. 1880 at Mezoma but that the nomenclature of the event was a distortion of facts of history that must be pointed out in truthfulness for posterity, since our political rights to continue to be free and independent were validated by our unchallengeable history. The documentation of such distortion therefore in public domain in the media will do great harm to the truth. While the stone pulling event was not only ceremonial, but educative as well, however the attempt to distort the facts is a severe injustice to history and the upcoming generations.

Historical record testifies the 19 Treaties that had taken place amongst the 16 Indian Kingdoms and 562 Princely States in the Indian Sub-continent, whereby the British had made Treaties with anyone in the region who either surrendered something to the British or to whomsoever that cooperated with the British or loses its sovereignty without tangible resistance. During the mid-18th to first-half of 20th centuries, the British were at the top of the world power, so the Naga case is an 'Absolutely Exceptional One'.

Therefore, the claim and definition given by MMK that (quote) "Peace Treaties are concluded in recognition of the sovereignty of both parties" (unquote) is highly unwarranted, that is where all the logically and historically unjustified statements have been derived to confuse our Naga society today. Although there are varied types of treaties, we are dealing with the British

Treaties in most of the Kingdoms of the Indian Sub-continent whereby many surrendered to the British in the 19 Treaties given below.

All those Treaties made by the British 'are never a recognition of the sovereignty of both the parties' as erroneously claimed by MMK in its reply, but rather a surrender of their sovereignties, namely the Sangola Agreement 1752, Treaty of Alinagar 1757, Treaty of Allahabad 1765, Treaty of Madras 1769, Treaty of Benaras 1773, Treaty of Oudh 1775, Treaty of Surat 1775, Treaty of Purandar 1776, Treaty of Wadgaon 1779, Treaty of Salbai 1782, Treaty of Mangalore 1784, Treaty of Seringapatam 1792, Treaty of Bassein 1802, Treaty of Deogaon 1805, Treaty of Amritsar 1809, Treaty of Sagauli 1816, Treaty of Lahore 1846, Treaty of Amritsar 1846, Treaty of Bhirowal 1846. The facts and circumstances speak for themselves.

As per MMK's statement, (quote) "The British deny that any Peace Treaty was concluded with the Nagas because the British did not recognize the Nagas as a nation with the right or power to conclude a peace treaty" (unquote). What then would be the intention of Mezoma to state as: (quote) "142 years of Anglo-Naga Peace Treaty" in the media? Is it to prove that the Nagas are merely a nation only with their false claims in just entering into an Anglo-Naga Peace Treaty?

Or is it to still propagate that the Nagas had surrendered to the British like those Kingdoms in the Indian Sub-continent to support the British Govt? By the same argument of MMK, it would suggest that any weak and suppressed country has 'No Sovereignty' suggesting the jungle rule that 'Might is Right'. The sovereignty of the Nagas or any nation for that matter cannot be decided by the existence of any treaty or the lack of it, but by the inherent legitimate rights that exist irrespective of any treaties. The above statements of MMK are misleading.

It is a sad thing for MMK to state as, (quote) "The most commonly held understanding of a "Peace Treaty" is "an agreement for peace and cessation of hostilities between two nations" or in simple words "no-more-fight agreement"" (unquote) in the media to argue the justification that the no-more-fight agreement is the same as Anglo-Naga Peace Treaty which is outright fallacious.

The British wanted a signed treaty, but it was declined by the Nagas. But after ritualistic agreement in our Naga customary practice was accepted by the British Govt in our terms and conditions, the British Govt requested two conditions to enter into the said no-more-fight agreement. In the

FIRST CONDITION, the British were aware that a huge cannon was possessed by the Nagas and used it against them, which was gifted to the Nagas by the Kuki Chief of Manipur. The British wanted to use the situation as a leverage to persuade the Nagas to surrender the cannon and preconditioned that without producing the said cannon the proposed agreement would not take place.

But the Nagas who fled the village replied that the cannon being huge and heavy, they could not carry it up into the caves on the rocky hilltop where they were hiding, and that the cannon must have been taken by the British and unless the British produce the cannon, there cannot be the proposed agreement. The British, being unable to produce the cannon, were forced to agree to the no-more-fight agreement without the cannon.

Factually, the Nagas were overwhelmingly excited at the high destructive power inflicted on the enemy by the cannon while fighting with the British, and in their enthusiasm, the Naga warriors then charged the cannon much beyond its maximum capacity which had blasted and damaged the cannon. In order not to show the broken cannon, it was buried at Khonoma which some elders know the site of the burial to this day. This is how our Naga people have abstained from any sort of surrender including capitulating their Weapons, History, the Naga Minds, the Naga National Soul and their Political Rights.

In the SECOND CONDITION, the British requested to bring the Chief/Greatest person amongst the Nagas to represent the warring Nagas. Mr Kienitso Seyie who knew Assamese leading the delegation for the peace negotiation had told them that there was no such hierarchical system of great and small, but since they kept insisting, therefore in the later stage a warrior of huge-built and good physique in the person of Mr Pelhu Dolie was made to represent the Nagas in the “no-more-fight agreement”.

Before the agreement deal was made, it is told that in order to be on the side of victory, the Nagas went down to Assam and took some lives of the British subjects as trophies to signify their victory. The agreement was concluded in the Naga tradition with a Naga from Khonoma holding the head of a living cat, signifying that the Nagas had the upper hand in the deal as per our Naga customary practices, while the British held the body, and the cat was then sliced from the neck into two by a ‘Naga Priest’ to signify that any party treacherous to the other would face the same fate.

Such ritualistic customary practices were solemn and it is intelligible that through the said agreement we became friends with the British

and as per the version of A Z Phizo the Nagas had stated that the British could stay in our land as a friendly nation. Mr Pelhu Dolie had stated (quote) “If you do not disturb us we will not disturb you, now you are our friend not our enemy” (unquote) under this the British began to stay in our homeland without any disturbance, but it was not through any conquest, this is what I have learnt from few written records as well as from our Naga elders. If there is any organizations or individuals who have erroneously recorded that the Nagas had an Anglo-Naga Peace Treaty in their diaries, books or souvenirs, then that would be their private business but when the matter is highlighted in the media it becomes a public document which needs scrupulous correction for posterity.

The Encyclopaedia Britannica defines “Peace Treaty” as “a binding formal agreement, contract or other written instrument that establishes obligations between two or more subjects of the International Law”. It is clear that no such treaties took place between the British and the Nagas. In fact, a written treaty was insisted upon by the British with their terms and conditions. But the wisdom and honour of our erudite legendary Naga ancestors prevailed and refusing to sign any treaty whose implications as in other cases they would not understand then was a wisdom from our Almighty God, which should never be taken for Anglo-Naga Peace Treaty at all costs.

The question of ‘one Mezoma holding the head of the cat taking part in the agreement’ defies all rationality. To quote Mrs Cawley, the wife of the then SP, Kohima in 1879, while narrating the incident of “The Siege of Kohima, 1879” wrote: (quote) “The utmost the friendly khels could do was to remain neutral and even this was a great gain on our side. Mozema also remained neutral, and these men deserve the greatest consideration for resisting the tempting opportunity of joining in a general rising which promised to be successful.” (unquote). Refer ‘The Nagas in the Nineteenth Century’ by Verrier Elwin, page 573. Mezoma claiming that “on 27th March, 1880, two men from Mezoma and Khonoma held the head of the cat while the British the lower end of the cat slicing it into two from the neck” to make a no-more-fight agreement with the British is absolutely absurd.

It is absurd because Mezoma was not a part in the huge human casualties that took place at that point of time that resulted on 14th Nov, 1879, to quote from ‘The Nagas in the Nineteenth Century’, page 186 and 188: (quote) “out of the 65 police who accompanied Mr G H Damant 25 were found to be killed or missing, and 14 more were wounded, and of the 20 military, 10 were killed and 5 wounded” (unquote) the death also included the Political Officer Mr G.H. Damant. Again, on 22nd Nov, 1879 while punitive

expedition was carried out at Khonoma, (quote) “having lost in the assault two British Officers and the Subedar-Major of the 44th S.L.I killed, two British and two Native Officers wounded, and 44 of the rank and file killed and wounded” (unquote).

It is also learnt that more than 70 Khonoma warriors were decimated in the last British Govt punitive expedition. The heavy casualty inflicted upon the British, including the Political Officer Mr Damant while trying to invade Khonoma, perhaps, was the main reason why the British sought for a peace agreement with the Nagas to cease conflicts and wars, as it was not in their interest to continue lengthy hostilities which were in subsistence since 1832. History must be audaciously narrated in its bare and brutal truth in the most accurate manner at all costs, as the truth is the most valuable thing and most powerful weapon in the world, even if to one’s own disadvantage. We must stand by the truth. It is for this reason that rejoinders have come up to the claims of the ‘142 years of Anglo-Naga Peace Treaty’ by Mezoma but not for WAR of WORDS in the MEDIA.

**Robert N Solo,
Kohima Village, Kohima**

**Naga Club Foundation Day Celebration
Jan. 7, 2023 at Rengma Hoho Office, Tseminyu**

Greetings by Mr Kuolachalie Seyie, President, Naga Club

I on behalf of Naga Club (NC) convey our warmest welcome to you all. We greatly appreciate your presence on this auspicious occasion when we are commemorating the Naga Club Foundation Day hosted by our Rengma brothers. Our visionary forefathers like Mr Rheichalie Pienyü and his fellow Naga pioneers founded the Naga Club **105years ago** on this day the 7th of Jan. 1918.

The founders were some of the first Naga elders representing different tribes with a vision to promote unity and brotherhood in our Naga homeland whereby the leaders of Rengma community such as Mr Nriilo Kent DB one of the founders of Naga Club, Mr Rusilo Kent DB one of the signatories of Simon Commission, Mr Whenho Rengma was the first Ato Kilonser Federal Govt of Nagaland, Mr P Sentsi Kent one of the first Joint Secretaries of NNC in 1946, the Naga National Flag was weaved by 4 Rengma ladies and others took active part.

For ages Nagas lived independently without any foreign control but each village was a sovereign republic without a unified Govt. system. It is a fact that the Nagas were not organized then as we are today not to talk of Naga unity, even villages of the same tribe were in constant warfare amongst themselves and neighboring villages were even known to be bitter rivals.

As such, the Naga Club with erudite legendary forefathers mentioned above set up a Naga Club building at Kohima providing free accommodation with cooking facilities to all the travelers coming from far-flung areas and as they were in the free Guest House our forefathers from different communities would go to make friends with them by playing carrom board, Ludo, chess, cards, reading newspapers, etc. to promote unity and brotherhood and once they get acquainted with each other next time those people coming from distant places would not stay in the Naga Club Guest House but rather they would go straight to their recently made friends/brothers' abode.

This great legacy from our thoughtful legendary forefathers should be treated as primacy at all cost and it should be kept fully alive always. Therefore, it is our due responsibility to continue this great legacy amongst ourselves in the present situation to promote unity and brotherhood amongst the Nagas without borders as each and every Naga is a member of the Naga Club.

With equal gratitude for the steadfast role played by our recent past distinguished officers of the Naga Club such as Mr Krurovi Peseyie, Mr Ariyi Chakhesang, our two past Presidents, NC, Mr Khymo Lotha, the former Secy. and the present Advisor, NC, Mr Kewezü Mero, former Joint Secy. and present Advisor, NC, Dr S Imkong Tushi Ao, former Advisor NC, Mr Niketu Iralu former Advisor NC, Mr Z Katiry, former Advisor, NC, Mr Mhonthung K N Lotha, former GS and present GS, NC, Mr Visa Meru, former Advisor and present VP, NC, Mr S P Francis Mao, former Advisor, NC, Mr Khinyi Woch, former VP, NC, Mr Joshua Newmai, former Secy. NC, Mr S Peter Trakha, former Secy. NC, Mr Vixepu Swu, former Treasurer, NC and others for the ways in which they have kept the story of the Club alive through the chaotic decades of our Naga struggle. We thank them for passing on the baton to those who have stepped forward to be responsible for the Naga story.

We shall at all cost and always uphold their 'unique original stand', namely 'leave us alone to determine for ourselves' firmly claiming their rights given to them by their unchallengeable history as a people and a nation never ruled by any foreign power earlier. Our 'Naga Minds' and our 'Naga National

Soul' were never compromised or colonized by any nation earlier till date and it shall never be compromised.

If Delhi thinks that accepting the Indian Constitution by the Nagas under unfair means of duress will make the Nagas into Indians or accepting the Indian Constitution under threat being treated as the so-called 'Naga Solution' or 'Indo-Naga Honorable and Permanent Political Settlement' then Delhi is very wrong but that would be Delhi's own business, and thinking Indians too have begun to understand how the Nagas understand their unquestionable and unchallengeable Political History.

In conclusion, I would like to wholeheartedly thank our Rengma community for hosting the Naga Club Foundation Day at Tseminyu. As I see it, I believe Naga Club will play its rightful role for our Naga society if on this day every year it becomes known for its brutal bare factual review of the past, truthful and bold assessment of the present, with the conclusion and lessons thus understood together, the Naga Club contributes its thinking and vision for our people with humble, authoritative confidence. May God bless our nation. **Kuknalim.**

NAGA CLUB FOUNDATION DAY, 7th JAN. 2023, TSEMINYU
*The Contribution of the Rengmas to the Naga Movement by Prof. Dr Glen
Thomas Thong*

The Rengmas were some of the earliest Nagas the British had encountered in their forays into the North-Eastern region. The first encounter of the British with the Rengmas took place when Mr. E.W. Grange, Sub-Assistant Commissioner, Nowgong met Mr. Keyhan Phukan, the 'Rengma Warrior' at Mohang-Dehooa in 1839. The British officer desired a meeting with the Ahom King, but the latter was reluctant to meet the official in person, so he sent Keyhan, his emissary. The Rengma Chieftain, dressed in his full traditional attire, complete with spear and dao, met the dumbfounded British officer who asked, through an interpreter, "What do you call a nightmare or ghost in your dialect?". Keyhan simply said, "Rüme". The officer recorded this as Rengma in his diary; 'Nzonyu' thus, officially became 'Rengma'.

The Rengmas were once a major tribe occupying a vast tract of land in the present Tseminyu region of Nagaland and the Rengma Hills of Assam. The Rengma country was however, arbitrarily divided; one portion is now part of Assam. On his visit in 1870, Captain John Butler was warmly

welcomed by the Western Rengmas. The Tesophenyu villagers, on the other hand, confronted the British troops led by Dr Brown on 4th Jan. 1874, which led to heavy losses; their warrior Chieftain Mr. Mithang Kath was also grievously wounded and later succumbed to his injuries in the Pansüka Tiger Cave. On 22nd Jan. 1874, the Kithagha villagers welcomed Captain Butler who was on his way to Wokha. As a goodwill gesture, Mr. Wanchung Magh, GB, presented him with 2 baskets of rice, 1 basket of eggs, 3 goats, 3 fowls, 5 jars of rice beer, 9 shawls and 9 spears. Captain Butler reciprocated by declaring Kithagha as 'Loyal Village' and exempted the village from House Tax.

During the 1st World War, the Naga contingent of the Labour Corps to France in 1917 included 200 Rengmas. The Naga contingent probably returned in two batches, during July-August and October 1918. The Naga Club was formed during this period (7th Jan. 1918) by some employees of the then DC's office at Kohima. Some of the members of the Labour Corps joined the Naga Club on their return. One of the founding members of the Naga Club was Mr. Nrilo Kent, Interpreter (DB). Feeling the need to reactivate the Naga Club, a meeting was held at the Kohima Village Panchayat Hall on 7th Jan. 1982. During this meeting the 4th team of the Naga Club was elected, with Mr. Azüto Keppen as its President.

In 1928, the Deputy Commissioner of the Naga Hills, Mr. J H Hutton informed Mr. Rheichalie Pienyü, Peshkar, and Mr. Lhoutsüzo Senotsu, Writer, of the imminent visit of the British Statutory Commission led by Mr. John Simon. The Naga Club, thus, submitted the famous 'Naga Memorandum' to the Simon Commission on 10th Jan. 1929; one of the signatories was Mr. Rüsilo Kent, DB.

With the formation of the Naga Hills District Tribal Council (NHDTTC) in 1945, Mr. P. Sentsi Kent was appointed Joint Secretary. The NHDTTC evolved into the Naga National Council in 1946, where he was retained in the same position. On 19th July 1947, under the leadership of Mr. A Z Phizo and Mr. Aliba, Sentsi and others met Mahatma Gandhi to apprise him of the aspirations of the Nagas. Shortly thereafter, on 14th Aug. 1947, the leaders declared Naga Independence at Kohima. The Rengmas were represented by Sentsi, Rüsilo, Azüto and Mr. Kamvürhi at this event.

In due course Phizo married a Rengma lady, Jwenle Kent. He also met and developed a strong bond with Mr. Whenha Rengma, a prominent citizen. On February 1956, at a meeting in Thürütsüsü, Chakhesang Region, a reluctant Whenha was unanimously selected as the Federal President of Nagaland to enable hoisting of the National Flag. It was in the Rengma Region

that the first Naga National Flag was designed by A Z Phizo, President, NNC. It was woven under his directive by four Rengma ladies - Keshenle Thong, Lathon Kemp, Khongale Kent and Rūso-ü Semp. The Flag was hoisted at Parashen, in the Rengma Region on 22nd Mar. 1956 by Mr. C. Thungti Chang, C-in-C, Naga Home Guard. Thereafter, at the Sanis meeting in the Lotha Region on 13th July 1956, Whenha was made the first Ato Kilonser of the Federal Government of Nagaland. On 28th July 1956, a send-off service at the Phenshonyu Village Church in the Rengma Region was held for Mr Phizo, who was leaving on a mission to represent the Naga cause internationally.

In February 1961, Mr. Riga Thong and Mr. Lothi Semy were inducted as members to the Interim Body, the de facto Legislative Assembly of Nagaland. The Rengmas have come a long way since then. With the support and blessings of various Naga leaders, and in particular the Kezekevi Thehouba and the Angami Public Organisation, the Rengmas could get the long-cherished dream, 'Tseminyu District', fulfilled on 20th Dec. 2021. It was inaugurated on February 2022 as the 13th district of Nagaland by the Hon'ble Chief Minister Mr. Neiphiu Rio, who dubbed it the 'Historical District'.

Through this long journey we have seen so much of division and destruction. The Nagas have suffered tremendously, both from external forces and from within. Thus, the Rengmas too have continuously advocated for peace in the land, an elusive element in our voyage. We have too much of hatred in us, most from our past mistakes; we forget we are only human. We have stubbornly refused to forget and forgive. If we are to move forward as one people, with our heads held high, we have to acknowledge our mistakes, we have to forgive our human failings and most of all, we must stop dwelling in the past. Psalms 133:1 beautifully states, "How good and pleasant it is when God's people live together in unity". God Bless the Nagas!!!

NAGA DAY AT MISSION COMPOUND, KOHIMA, DT 10.01.2023
Presidential Address by Mr. Kuolachalie Seyie, President, Naga Club

We commemorate the auspicious Naga Day on 10th of Jan. every year since the Naga Club Memorandum to the Simon Commission was submitted on 10.01.1929 at Kohima. This was the first written document from the Nagas declared to be free and independent that ultimately became the written *Magna Carta* of the Naga National Politics which has chartered and changed the historical aspects of the Nagas. Other earlier protests to be free and

independent were only in the forms of violent warfare albeit that caused much loss of life to the Britishers during their expeditions to the Naga homeland as a *No Man's Land*, which had compelled them to seek peace with the Nagas and sought for written treaties to which the Nagas refused, consequently a verbal and ritualistic 'no-more-fight agreement' was negotiated upon in our customary practices in the interest of peace, tranquillity and development without any binding terms on the Nagas.

Our humble yet erudite legendary forefathers had then been proud and strong enough with a courageous force to declare (quote) "*Leave us alone to determine for ourselves as in ancient times*" (unquote), which has sought to withdraw the Naga Homeland from the Reformed Scheme of India, they were aware and apprehensive that foreign laws and customs would be introduced that would supersede our values, customary laws and traditions. Accordingly, the British India Govt Act of 1935 excluded all the Naga inhabited areas outside of the British India Empire and also it clearly demonstrates that the Naga Hills are not a homogenous part of India as a consequence of the said Memorandum.

None other than a renowned Indian social activist, journalist and historian had once stated that how could a young civilization of a few hundred years old such as Nagas have the wisdom to write to Simon Commission about their rights to be free and independent if it was not for God's leading them. The same historian appreciated because of the Naga Club Memorandum to the Simon Commission in 1929 and later the declaration of the Naga Independence on 14th Aug. 1947, a day before India and the re-imposition of the Naga's earnest desire to remain as a free people through the observance of 16th May, 1951 Plebiscite, as such we can conclude that the Naga Political Movement can never be considered as an act of secession. The "Naga Minds" and the "Naga National Soul" were never colonised since the beginning till date and it shall never be compromised at all cost.

Our erudite legendary forefathers such as Mr. Rheichalie Pienyü and Mr. Rüzühkhrie Sekhose and their fellow Naga tribes recognising that the Nagas like any other nation who have had survived economically, socially and politically during turbulent times of British Govt expedition into our Homeland stirred by far-sighted and dedication founded the Naga Club on 7th Jan. 1918 and then submitted the Memorandum to the Simon Commission in 1929 while many other kingdoms in India and Burma were still slumbering who then surrendered to the British Govt without any protest. Our forefathers who faithfully upheld their time-tested unfailing courage and great human values and virtues by remaining committed to what they believe would be best for the

Nagas as a whole without borders especially those coming after them have left this great legacy to all of us. When asked the drafter of the Simon Commission, Mr. Rüzühkhrie Sekhose, about how he could draft such a magnificent and thoughtful Memorandum then he said, “I do not know how I did it, but it was God’s own wisdom guiding my hand with a clear vision, that’s how I was able to write with the full consultations of the Naga Club leaders”.

Gratefully accepting our great heritage and legacy of simplicity yet erudite, mutual respect, selflessness, frankness, integrity, humility, hospitability and courage and an illustrious and distinguished history in all fields, such as, tradition, social, economy, politics and governance, ecology, community living, etc. from our forefathers should be continued with integrity and dignity so that there may be unity and brotherhood amongst our Naga society that Nagas as a people and a nation may stand strong on our own feet socially, economically, politically and live in harmony to pave the way for prosperity, development and fulfilment of life’s purpose.

Truthfully acknowledging that we are currently manoeuvring our life rapidly into the modern world and our values, traditions and unity being assailed by new threats, confusions, lies, corruptions and challenges, we realize it is our due responsibility to prepare our people to wisely and courageously respond to these threats and challenges with clarity of thought and steadfast moral courage like our forefathers who were able to overcome all those challenges.

In exercising its privileged mandate to think and act for the long-term welfare of the Nagas, the Naga Club following the footsteps of our forefathers shall adhere firmly to the belief that no differences or disputes should be allowed to weaken and divide the Nagas with lies, hatred, groupism, tribalism and bitterness. Nagas, facing greater challenges today, should acquire the wisdom from our Almighty God to let their differences, whenever they occur, make them stronger by showing the capacity to rise above narrower interests to achieve what is right and best for all.

We should take the example of our erudite forefathers to make factual review of the past, truthful and bold assessment of the present reflecting and admitting our own mistakes and shortcomings instead of trying to find fault in others, or give to the society as our forefathers did instead of selfishly grabbing the public money through manipulations and corruptions so that there may be God’s blessings, peace, harmony, equality, unity, development and prosperity in our land.

Dated: January 10, 2023



LETTER OF APPRECIATION

February 16, 2023

The Naga Club, Kohima Nagaland is immensely grateful to the Kohima Village Council (KVC) who were and are the original traditional land owners and who, out of their benevolence, allotted the land for the Naga Club Building at Old Secretariat Complex Site Opp. Kohima Local Ground, Kohima Sadar, Nagaland.

However, the building which was occupied by the NSF on a rental basis since 1983 till date, had refused to vacate the building, thereby obstructing the vision to rebuild a monumental asset to assert the rightful and the distinguished image of the Naga Club by constructing a proper and presentable contemporary building at Kohima Headquarters.

Because of such unwarranted act of defiance, the Naga Club had approached the KVC, the ancestral land owners, to sort out the impasse, whereby the KVC has allowed historical and customary propriety its rightful place and the historical facts and events were honoured through a crucial order and directive in favour of the Naga Club with the following directives: -

(Quote) "With reference to the above-cited subject, the Kohima Village Council (KVC) reiterates the letter addressed to the President, Naga Club, Kohima, vide Ref. No. KVC-0/X/CON/2017 dated 15.12.2019. Whereas, it was stated in the letter that "Belated though, the Council wished to put on record that the Centenary Jubilee Celebration monolith of the Naga Club should be erected at the proper site that is the Naga Club building at Khuochiezie. The Council further wishes to clarify that the entire area of the Naga Club building belongs to the Kewhimia ancestral land and therefore the buildings around Naga Club on a temporary permit should not be made permanent as it is under the jurisdiction of the Naga Club only. It was further stated in the letter that "no one should distort the history of the Naga Club to suit their own interest but let historical facts remain as hard facts for posterity." Therefore, the Naga Club, Kohima should ensure the wishes of the KVC and

uphold the interest of the Naga people.” (unquote), signed by Mr Helievio Solo, Chairman, KVC dt 11.02.23.

This letter of KVC is also very clear that the Naga Club should pursue steadfastly in upholding the interest of the Naga people as envisioned by the legendary founders and pioneers of the Naga Club and which the KVC fully endorses. The Naga Club is profoundly grateful to the Kohima Village Council (KVC) for this timely, thoughtful, wise and legitimate crucial order in the most simple and clear terms.

Dt 14.02.23

**Advocate Khriedi Theünuo
Chairman
Working Committee
Naga Club, HQ Kohima**

**Mr Kuolachalie Seyie
President
Naga Club, HQ Kohima**

PHIZO’S FOURTEEN POINT GUIDELINES ON NAGALAND.

- 1) Nation: - The Nagas are a Nation in their own right.
- 2) Sovereignty: - Nagaland is a sovereign state and the Nagas had no treaty with the British and we never became protectorate.
- 3) Autonomy: - Indian offers Autonomy to the Nagas in 1947 when she was about to become independent and the Nagas rejected the offer because we are a sovereign nation before the Indian became independent.
- 4) Internal Affairs: - Nagaland’s problem is not India Internal Affairs.
External Affairs: - Every sovereign nation has her own external affairs.
- 5) Security, Finance, Defence and Communication: - These are subjects we the Nagas need never worry and we must be wise about these things.
- 6) Money, Finance and Viability: - These are the frightening words for educated men who never realized that their illiterate forefathers never worried these things. Only a clerk minded personality worries because he cannot see one yard ahead of his writing- hand.
- 7) Underground, Hostile, Rebel: - The Indian call the Sovereign Nagas as underground and hostile to make it appear to the outside world that the Nagas are rebels. And every time the Indian call the Nagas as hostiles, undergrounds or rebel they are telling lies though they may not know.
- 8) Secede, Secession: - The Nagas are not Indian and these words do not apply to us.

- 9) Constitution, Movement, Struggle, Independent: - The Nagas are defending their country. It is not a movement and we are not struggling for independence because we are a sovereign nation, Independent free and we the Nagas have nothing to do with the Indian constitution.
- 10) Grievances, oppression, Suppression: - India invaded Nagaland and we are defending our sovereignty as an independent nation. Our problem with India is aggression but not grievances, oppression or suppression.
- 11) Minority, Tribal: - The Nagas are not a minority in India and the word tribal is the dirtiest word in politics. It is an insult.
- 12) Self - determination, Human Right. The Nagas are not asking for self-determination and we are not fighting for human rights. These two phrases are matters of “internal affairs.”
- 13) Dispute, Problem, Issue, Demand, Claims, Contention: - The Problem between Nagaland and India is not a dispute, it is not an issue as the Nagas are not demanding or claiming independent from India. Our problem against India is invasion and the Indian contention is only to obscure this basic fact.
- 14) Political Rights, Political Justice: - The Nagas are not fighting for our political right. We are not asking political justice. These are “internal affairs” in politics.

Die hako sitoulie ro mhakipuorei kemichie ugei vortalie lho. Kidiga liro we uthuo u mezhü sitoukeba la. Mu Nagamia mezhutouzo liro hakoha kepukekie mu kevasi balie morosuo.

A.Z.Phizo

London, May 30th1980.



THE FATE OF THE NAGA PEOPLE: AN APPEAL TO THE WORLD.

By A.Z.PHIZO

Introduction

I have come to tell the people of Britain and of the world, and this includes the Indians as well, of the terrible plight of my countrymen.

For the past seven years, our age-old freedom has been and is being systematically destroyed by the Indian Army. The Indian Army have tortured, killed, and raped, set up and filled concentration camps and prisons, banned the very means of living: the tilling of the ground and the growing of crops. They have tried to subjugate our nation or to annihilate it.

All this is not a terrible story from the history of the past, but a present-day reality. I have felt it my duty to lay before the British people, and through them before the world, this account of the heart-breaking events since 1947. Our Naga Home Guard has fought against the Indian Army only after the massacre of thousands of our people. We desire nothing but peace, to live in harmony side by side, as we have always done in the past, and we wish to show to the world the justice of our claims and the need to end our misery.

For hundreds of years we were a proud mountain people, undefeated in border wars. Had Nagaland been a Kingdom, her personality would have been recognised internationally, as happened in case of the tiny Kingdoms of Bhutan and Sikkim, in the further northeast of India. But Nagaland has always been a land of tribal democracies without the leadership of a single person like a King or a Prince. Nagaland has been treated in a most humiliating and cruel way by India because her personality as a country is yet to be appreciated by the world.

The Naga people belong to the Mongolian stock, and for the fifty-two generations of their remembered history they have lived according to their own proud, simple and utterly independent way of life. The Nagas have maintained a society founded on the co-operation of "extended" families, a society as old, as democratic and as real as that of any country in the world. Historically, Nagaland has no connection whatever with India, and even the part of Nagaland which for a time came under British administration was kept separate from British India.

Thirteen years ago, as the great nation of India gained its independence; the sympathies of the world were with her for her past sufferings under the British, and for her sufferings in partition. The twentieth century has seen no more bitter irony than this terrible relapse of a newly-free nation, the apostle of non-violence in world affairs, into the use of

atrocities and attempted genocide to press its will on a tiny and almost defenceless people.

Background of the conflict

Nagaland is in two parts. Divided in 1881, they were only reunited by a Federation in 1956. They are:

1. "The Naga Hills District" or "Naga Hills Excluded Area". This is the southern part of Nagaland, administered by the British.

2. "Free Nagaland". The un-administered area of Nagaland. This region remained almost unvisited and entirely self-governing until Indian troops crossed its borders in 1948.

The British recognised the Naga claim to be treated separately from British India in 1938. The new Government of India Act in that year re-named the Naga Hills District the "Naga Hills Excluded Area". It was administered thenceforth by the Governor of Assam directly.

When war came to Burma in 1942, my brother and I were asked by the Japanese army to assist them. As they promised to recognise Nagaland as an independent sovereign state, we rendered whatever service we could towards what seemed to us to be the liberation of our country. However, the failure of the Indian contingent with the Japanese Army to win any foothold on Indian Territory forced the Japanese to postpone indefinitely their project of recognition. It ought to be said, meanwhile, that the mass of the Naga peoples gave heroic service to the allied armies.

After the war came Indian independence. Aware of the urgency of establishing Nagaland's separate claims, the Naga National Council (representing the British administered Naga Hills District) sent a Memorandum to the British Government on February 20th, 1947. It asked for the setting up "for the Naga people of an Interim Government for a period of ten years, at the end of which the Naga people will be left to choose any form of Government under which to live". But our Memorandum failed to stir the British at the moment when we most needed their voice.

The Betrayal of the Agreement.

In June 1947, the Governor of Assam (Sir Akbar Hydari) negotiated with the Naga National Council an agreement. He was acting on behalf of the Indian Constituent Assembly.

Compromises on both sides produced a document which gave increased administrative authority to the Naga National Council and which ended; “The Governor of Assam, as the agent of the Government of the Indian Union, will have a special responsibility for a period of ten years to ensure the due obedience of this Agreement; at the end of this period, the Naga National Council will be asked whether they require the above Agreement to be extended, for a further period or a new Agreement regarding the future of the Naga people arrived at”.

This was not a clear promise of self-determination. But it was an acceptable start to a majority of the Naga National Council, and both sides formally agreed to the document.

But that very evening Sir Akbar Hydari warned several Naga delegates that if the Naga Hills District in fact refused to join the Indian Union, India would use force against them.

Gandhi’s Promise.

There was only one thing to be done appeal directly to the Father of the Indian Nation, the one man who above all others was shaping the destiny of the sub-continent in the name of peace and liberty. A Naga delegation, of which I was a member, went to Mahatma Gandhi at the Bhangi Colony in Delhi, to tell him that they were resolved to declare their own independence a day before India did so, on August 14, 1947, and to ask for his help.

It must humiliate every thinking Indian now to recall that the Mahatma admitted the justice of the Naga claims at once.

He told the delegates: “Nagas have every right to be independent. We did not want to live under the domination of the British and they are now leaving us. I want you to feel that India is yours. I feel that the Naga Hills are mine just as much as they are yours. But if you say that they are not mine, the matter must stop there. I believe in the brotherhood of man, but I do not believe in force or forced unions. If you do not wish to join the Union of India, nobody will force you to do that.”

When the Naga delegates pointed out that Sir Akbar Hydari was threatening to do exactly that, Gandhi exclaimed; “Sir Akbar is wrong! He cannot do that! ...I will come to the Naga Hills; I will ask them to shoot me first before one Naga is shot.”

In return, Gandhi made his visitors promise to follow the way of non-violence, and until the murders, rapes and burnings committed by Indian troops in the Naga Hills District became finally intolerable in March, 1956, they did so. But Gandhi did not live to carry out his promise, and the Constitution of India claimed to incorporate Nagaland within the Union.

Repeated attempts to extract a clear statement about the fate of the 1947 Agreement ended in 1949. Gopinath Bardoloi, Premier of Assam, himself admitted to the Nagas that the Agreement was no longer considered to exist by the Indian Government. (Government House, Shillong, November 9, 1949)

A month later, the Naga National Council publicly resolved to establish a sovereign Naga state at the earliest possible time.

The Approach of Tragedy:

Early in 1951, the Naga National Council launched a plebiscite, in an effort to disprove the slander that the desire for independence was held by only a few “educated” Nagas. The result, tabulated finally in March, 1952, was a 99 per cent vote for a sovereign, separate Naga state. I was a member of the Naga delegation which on March 11th, 1952, discussed this result with the Indian Prime Minister, Jawaharlal Nehru.

The interview was stormy, and we did not feel that there was any sympathy or understanding of our case. So depressed were we by this interview that we decided to appeal to the United Nations for mediation. A letter was dispatched to the Secretary-General.

In March, 1953, Nehru visited Kohima for a meeting with U Nu, then Burmese Prime Minister. He took the opportunity to arrange to address a Naga audience, but ten minutes before he was due to arrive, the ten thousand Nagas present were told that they would be allowed neither to talk to him personally nor to address memoranda to him; their response was to rise and leave the meeting place to the last man. The Naga National Council had already forbidden participation in any organ of Indian administration.

It was after this final rebuff that the Indians unleashed against us a campaign of physical violence and military coercion, in an attempt to make us submit to the Union.

The Martyrdom of the Nagas

The campaign of Indian terrorism came in two stages. The first stage involved beatings, arson, and the persecution of Naga leaders. The second stage was massacre.

The first area to suffer the full onslaught was that called Free Nagaland. Troops had been moving into the country for some years, and intimidating the population. Then, on November 15th, 1954, Indian armed forces raided the village of Yengpang and killed sixty men, women and children. On November 27th Political Officer A brought a battalion from a military camp and destroyed the village of Chingmei by bombardment, causing an unknown total of deaths. The Indians develop their plan for wholesale village extermination, and in the year 1955 it is believed that about 10,000 Free Nagas lost their lives.

Meanwhile, violence had been rising towards a similar climax in the southern half of the country: the Naga Hills District. In May 1953, a typical episode involved my own village of Khonoma, which was raided by 1200 Indian troops. They ransacked the houses and beaten up the inhabitants.

By 1955, mass flogging was being freely administered in the Naga Hills District, and in one case which particularly horrified Nagaland, a group of women were stripped naked and flogged in public. Everywhere rape took place, led by Indian officers.

In a final attempt to appeal to the Indian Government I took a peace mission of the Naga National Council to Assam in August, 1955, we offered our services as mediators between the Indian Army and our Free Naga brothers to the north, and appealed to the Indian public and press to take the Naga case seriously. The new Premier of Assam, Shri Bishnuram Medhi, and I then drew up a pact. He pledged himself to control the Indian Army's campaign of terror in the Naga Hills District, and in return we pledged ourselves to keep the country calm and restrain our extremists. But Medhi at once destroyed the whole effect of the pact by publishing a leaflet which placed all blame for the disturbances on the Naga National Council.

In February, 1956, the Indian Army occupied Kohima and Mokokchung divisions of the Naga Hills District. Police Officer B began a routine of displaying the bullet-torn corpses of dead Nagas in Kohima market, explaining that this fate would overtake any Naga who refused to accept the Indian constitution. Atrocities and rapes increased hideously, and in defence against the massacre raids on their villages, the Naga National Council was

driven to take up arms and to form a Home Guard. Free Nagaland had been defended by a fighting Home Guard since March 1956.

In 1958 the Assam Government set up a puppet assembly which is known as the “Naga People’s Convention”. This organisation, which can only meet under heavy military protections in no way representative of Nagaland. The convention seeks the recognition of Nagaland as a state within the Indian Union. But the setting-up of such a “State” would inevitably lead to a civil war, since the mass of the people would never accept it.

All Nagaland still fights on, united now under one Federal Government, defending itself with old British and Japanese weapons against what seems to be a plan of racial extermination in the worst manners of the European fascists. The prison camps are full, the land is systematically laid waste, the Naga people is decimated.

Now comes the news of a fresh Indians offensive, from Dimapur to Kohima. You may ask how such a small people can keep fighting against such odds. If your wife had been kicked to death, your daughter raped, your house and grain stores burned to the ground, your brother beaten into a cripple, what would you do? The answer is our answer, who are still alive.

Atrocities

These ghastly accounts which you are about to read have been compiled by our Federal Government of Nagaland. More reports covering the atrocities committed in 1950-60 has been prepared, but have not yet reached me. Such a report take time to assemble; the selected examples here are circumstantial and detailed as possible.

The shocking crimes committed by the Indian Armed forces do not bewilder us anymore. But our death and our sufferings only reflect more clearly the worst side of India-the nation which the Nagas refuse to join. The bravest soldiers of the Indian Army have been dispatched to Nagaland to kill the Nagas. But killing the people, shooting Christian pastors and church leaders, burning men and women alive; burning churches, villages and granaries, beating, torturing, and the rape of women and girls whenever possible, will not make the Nagas Indians. Remember, as you read, that then the Naga Home Guard captured seventy-seven Indian Armed Police in March, 1956, they merely disarmed them and set them free.

The Yengpang Massacre

Yengpang Village, in Free Nagaland, was attacked on the morning of Monday, November 15th, 1954, by troops from Noklak camp led by Political Officer A and his assistant, C.

The killing lasted for two hours, from five till seven. Political Officer A had been boasting previously that he would show the Nagas that the Indians were the better “head hunters” and he carried out his boast with punctilious accuracy, all the victims were beheaded, some alive, some after being shot and their heads were taken back to Noklak to be photographed. He rewarded his soldiers that night with a feast of looted pork from Yengpang.

Among the stories told by survivors is that concerning Sübonglemla, the cheerful young woman who was the village School mistress. Dragged on the ground by her long and beautiful hair, which was four feet long when loosen, she begged for mercy and wept, but killers scalped her while she was still alive and then cut her head off. Political Officer A took the scalp. Afterwards he was heard to say that he would plait her hair into a “holy thread” and keep it for luck. Sübonglemla’s husband and their two sons, one five years and the other seven months old, were all slaughtered too.

Yengpang’s houses and grain-stores were destroyed, and its possessions looted.

These are the victims who could be identified (The Indians left their headless bodies unburied and the women’s bodies disgustingly mutilated):

	Men	Years	Women	Years
1.	Chudangba	97	Mahchila	51
2.	Pepun	91	Mangyeng	50
3.	Yimlong	61	Lowpan	40
4.	Tajiba	59	Thongjila	35
5.	Menno	57	Sakchi	35
6.	Hejuba	40	Thengchila	30
7.	Sashiba	29	Thengjula	29
8.	Temjenba	27	Thongjila	29

9.	Hopong	25	Yongchu	28
10.	Imonsangba	20	Attang	26
11.	Penso	20	Ahola	25
12.	Chumong	8	Sübonglemla	25
13.	Chulen	7	Yamjila	23
14.	Mezung	7	Adang	21
15.	Hobong	6	Sumat	19
16.	Imtichuba	5	Kamyungla	17
17.	Wongtochu	5	Nishai	16
18.	Tanji	4	Tsutchula	15
19.	Jomong	3	Kumjila	13
20.	Penso	3	Chisula	10
21.	Toji	3	Monyu	6
22.	Shemong	10 months	Chongkoi	5
23.	Alengdangba	7	Nokyangla	5
24.	Jejuba	6	Tsonnyu	4
25.	Peso	6	Lengkhang	4
26.	Hontongba	5	Sakchila	4
27.	Temjenmeren	3		

These are the names of 53 persons only. Some could not be identified, and some are missing.

Another 269 people were massacred in their villages in the ensuing year. In Chemong village, Chonimong (aged 33) and Shemshomong (25) were crucified, tortured for several hours, and then finished off by gunfire.

Yemghotong (35) had his thigh bored through with a bayonet; a cord was passed through the hole to bind him to a post, and after being haled and flayed, he was soaked with petrol and burned alive. The chief of Longpha village, Ahng Yuwang (60), was shot in his bed, by Indian officers.

Atrocities in the Naga Hills, 1955.

In this area, the Nagas did not fight back until March 1956. For over a year, they had been subjected to provocations which finally passed the limit of human endurance.

Here are some well-documented examples of their methods of terrorism:

February 13th, 1955. An Indian battalion commanded by police Officer B, surrounded the village of Changtongia Yimjen, 110 miles from Kohima. The villagers were assembled, and then beaten up elaborately. Women and girls were stripped: some were flogged, but others were tied to walls and posts while Indian soldiers raped them, squeezed their breasts, and bit their mouths and faces into forcible kisses. Of those who were raped, the following collapsed unconscious: Yarutela, Zulungala, Satenjila, Kolema (married); Longrilemla, Kimajungla, and Marmungla (unmarried girls).

In addition, a one-year-old baby whose mother was Lanusula was beaten to death, and an old woman of 80, Supongnenla, suffered the same fate after torture.

February 14th, 1955. Lungkhum Village raided by another battalion commanded by the Police Officer F. After mass beatings: 1. Mrs. Nangshimongla's baby was taken from her arms and flung on the ground, after which she was brutally beaten; 2. Mrs. Retongmakla's daughter was thrown on the ground, and her arm crippled by beating; 3. Mrs. Imtinungla's head was hammered with rifle butts; 4. Mrs. Kikassangla, Mrs. Nungsashila, Mrs. Temshilila and a thirteen-year-old girl, Ningsashila, were beaten and then kicked all over their bodies, with permanent physical damage.

February 28th, 1955: The Indian authorities sent a force to Chungtia. A woman called Bendangsenla was about to give birth; she was beaten with rifle butts and kicked in the stomach with ammunition boots and her child was born dead.

March 3rd, 1955. Police Officers F attacked Mokokchung, and destroyed many of the houses. Young Mrs. Pangilila (25) was about to give birth, but Police Officer F forced her to help the soldiers in the demolitions, with the result that her baby was born in front of them. The soldiers mocked and insulted her.

March 10th, 1955. At Changlangshu Village, two girls were shot dead in the fields for running away when Indian soldiers tried to attack them; they were Pongnyu (18) and Pongmei (20).

March 14th 1955. Four other girls between the ages of 14 and 18 were shot at Chingkao for refusing to submit to Indian soldiers.

April 4th, 1955. An Indian battalion surrounded the Mangmetong rice fields and took away 134 women, after assaulting them. They were marched to Lungkhum (five miles) and next day to Mokokchung (eleven miles) where they were finally released. No food was provided for three days, although twenty of the women were mothers with children.

Mangmetong was raided 37 times in the course of the year. (It was finally burned down on April 25th, 1956, by a force of 600 men.) On January 25th, 1955, the group Officer raped a woman there. On March 7th, the whole village was beaten up: two girls, Imkonglemla (17) and Shiajenla (19) were raped. On May 14th, 187 women were again arrested and marched to Mokokchung prison, again without food for three days. They were beaten, and a fifteen-year-old girl, Tamongdangla, was raped. Mrs. Imkongjila, Mrs. Takunungla, and the girl Mapunaro, aged 67, 55, and 15 respectively, were tied to the post of the Indian national flag and left there for two days and nights prevented from sleeping or answering the call of nature.

April 12th. 1955. Khari Village was attacked. After the usual beating the women were stripped naked and the soldiers squeezed their breasts and kissed them forcibly. Four girls were raped: they were Chubasangla (aged 15), Rongmangla (14), Sentila (19), and Tekatula (17).

In the same month Mrs. Riho (28) of Sotokur and Mrs. Kilo (25) of Kesor were raped by the whole of the Assam Rifles detachments stationed in their villages.

Khensa Village, 1955-56: - This village was repeatedly attacked by Indian Army units. On May 25th, 1955, after mass beatings, Mrs. Mayangrepla and her child were thrown down the cliff. Women were undressed

and whipped, and in a raid on September 1st, 1955, the Indian soldiers not only fondled and squeezed them, but put their hands into the women's private parts and ridiculed them in a revolting way.

This happened to be an entirely Christian Village. On April 22nd, 1956, Police Officer F raided Khensa with 400 troops and executed five of the Church leaders in public. They were Mrs. Arengtangla (80), Pangerjiba (85), Imkongkhumzuk (31), Noksentsulak (45), and Imnajongshi (26). The village was then burned down.

June 6th, 1955: - Mrs. Bolong and the girls Chungli, Shilola, and Shongling were raped by a whole company of troops on the Noklak road, near Chingmei, in free Nagaland.

July 3rd, 1955: - Indian Army Officers led a force against Chuchuilang. Among those beaten was a woman of 40, in the ninth month of pregnancy. Mrs. Chubasangla, who failed to get up, was pulled out of bed, and battered all over with boots and rifle-butts until she died. A protest to the Indian authorities about this incident was of no avail.

August 18th, 1955: - Two girls from Chari village, Lepzungtemla (18) and Thongpangnaru (15) were found on the road by an Indian Army detachment who took them to a nearby bungalow and all raped them (there were 138 in the detachment).

One of the worst incidents followed the arrest of the leaders of the Naga Women's Society in Lungkhum Village in 1954. The leading Women were beaten and tortured and hot chili powder was rubbed into their tender parts. Mrs. Ayongtsupen (43) had her hair cut off in public.

Pandit Pant

These were the persecutions we were suffering when on November 3rd, 1955, The Indian Home Minister, Pandit Pant, passed through Kohima on his way to Imphal. Hearing of his visit, we had already asked for an interview, but his secretary had cable from New Delhi that Pandit Pant "... Is not prepared to receive any delegation..." so, we were reduced to sending him a letter, with a dozen photographs of the Indian forces beating villagers and chasing women. Our letter read, in part:

On September 9, 1955, Police Officers F, in charge of a Police station, took 150 Police and one Naga interpreter. They went to the fields and

started chasing the women who were working in their fields. There were no men around. Women folks tried to run way but they were surrounded all sides threatening to shoot.

The Police caught 14 women:

- | | | | |
|------------------|--------------|-------------------|--------------|
| 1. Akangmongla - | age 14 year. | 8. Nungshilemla - | age 25 years |
| 2. Arengjenla - | “ 15 “ | 9. Sentiyangla - | “ 20 “ |
| 3. Imsulenla - | “ 45 “ | 10. Senliyangla - | “ 25 “ |
| 4. Intinungla - | “ 16 “ | 11. Sungjumkala - | “ 19 “ |
| 5. Martsula - | “ 30 “ | 12. Surepsangla - | “ 50 “ |
| 6. Martsula (2) | “ 44 “ | 13. Wailemla - | “ 17 “ |
| 7. Merenchila | | 14. Zilutumla - | “ 24 “ |

These women and girls were gathered together in a farm. All of them were savagely assaulted. The police Force sent away the Naga interpreter, and they started squeezing the breasts, kissed the mouth, touched their vagina and inserted their fingers inside and some tried, tearing it. Thus, they were molested in the jungle field for many hours, from 10:30 in the morning till 8:30 p.m. After that they were taken to the town to be kept in the lock-up. At 10 p.m. they were allowed to go home. What else the police did, modesty prevents to say further. But this is not a rare incident. There are hundreds of such occurrences under which our people live today.

Sd/-

A Z Phizo
President
Naga National Council (NNC)
Kohima Nagaland

The Terror: 1956

In the second week of January, 1956, the two Nagalands United and approved a new constitution. This drew down savage Indian reprisals.

In Mima, on February 27th, 1956, the Chief Thepfucha (50) and his assistant Lhoupizhu (48) were shot dead by the police under Officers B, theirs were the first of the riddle corps exhibited in Kohima.

At Chiechama, on March 17th, Kevitso was shot down in his own field. The next day Police Officers B killed Neingulie and Zakienyü with his own pistol. Police Officer B found them on Zakienyü's dairy farm: his father, Dziesau, was the richest man in the community.

At Nerhema, Lhouvakhrie (47) was shot on the motor road outside the village. Purheilie (47) was shot in his own house, and his body exhibited in Kohima, market. Vitsialhou (45) and his wife were shot, but his wife recovered.

March 26 Phenwhenyu:

-Mr.Lhouliezhü aged 68 years, was shot dead while working in his field two miles away from his village.

March 27 Merema:

-Mr Lhounyü, aged 49 years, contractor: He was arrested while returning home from Kohima, tied to a tree on the main motor Highway, 2 miles from Kohima and shot dead.

-Mr.Reilhoulie aged 51 years shot dead at the door of his residence.

March 28 Piphema:

-Mr.Dorheilie Aged 65 years and his son;

-Mr.Seyievito aged 30 years were killed to terrify the people before setting fire to the village by a famous Indian Regiment.

April 1 Yehemi:

-Mr.Khuzhukhe (20 years)

-Mr.Thakishe (24 years)

-Mr.Ringi (40 years)

-Mr.Tsahoto (20 years)

-Mr.Shikiye (29 years)

They were massacred by another Indian Regiment.

April 3 Terogunyu:

-Mr. Huphega, aged 20 years, and

-Mr. Shwenlo Tepu, aged 22 yrs- were caught on the road by Troops. They were carrying Naga Government mail, copies of the "ANOUNCEMENT OF THE NAGA GOVERNMENT" for distribution. Immediately they were beaten terribly, their heads swollen and blood oozing from their faces, and they were shot there, at 31 milestones from Kohima.

April 5. Themoketsa:

-Mr.Khinlo aged 30 and his wife and

-Mr.Shonlo aged 35 and his wife-were arrested by troops.

They were escorted to the main road, a half-mile away and tied to the tree at the roadside. The wives were asked how they would like to see their husband shot. After terrible beating these two men were shot dead right in front of their wives. The wives were asked to pray for their husbands and marched off to the camp, Tsuminyu, two miles away. This same regiment, later attacked this village again and killed four other men; Mr.Dokahie, aged 26 yrs, Mr.Ndalo aged 50 years, Mr.Rushulo, aged 52 years and Mr.Tesinbu, aged 18 yrs.

April 9. Phenshunyu:

-Mr.Njatho, the chief, aged 48years and

-Mr.Shenlo Hebu, student, aged 16years.

A village meeting was called by an Indian Army Officer; the chief and this student were taken from the meeting and were horribly beaten. This was to terrify our patriotic citizens. The hair was pulled out of their scalps, and they were shot dead.

April 11. Thürütsüsesemi:

-Mr.Pukhuyi aged 41 years, was shot dead by an officer because he chased away his fowl when the Indian soldiers were about to catch them;

April 12: Purübami:

-Mr.Ngahomvü, aged 30 years.

-Mr.Zashiere, aged 70 years.

When the Indian Army came to burn the village, other people left for safety at a signal, but these two old men decided to stay for the love of their ancestral heritage. Before setting fire to the village, the soldiers brought them to the Officer, and they were shot dead.

Mr. Theyiesayi's one-year old baby was being carried on her back by its grandmother, but she could not run fast enough, and the head of the child's was blown off.

April 13. Shichimi:

One woman, aged about 28 years, carrying her one-year-old son was shot dead.

April 15.Ketsapomi:

The village was surrounded by a regiment who rounded up thirteen men. The village was burned. Five men were taken outside the village and killed in TARGET PRACTICE. The other eight men were bound and taken away and never heard of again.

April: 15. Nathami:

One old woman failed to escape due to a bullet injury. She was caught by the troops and they BURNT HER ALIVE.

April.16: Chobami:

The village was burnt. Twelve men were taken to the main road, 31 mile-post from Kohima, and they were made TARGET PRACTICE. Our citizens were made to line up in the middle of five machine guns and were fired upon. Three fell on the ground dead and the rest miraculously escaped in the confusion of excitement, though they were seriously injured. Among the dead there was the chief of the village, who was a well-known leader.

April 18: Yorübami:

Mr.Vezhoyi was visited by an Indian Army Officer with a few soldiers who were "On Patrol Party". The officer took up the leg of a table and started beating him. He fell on the floor. This happened because his house appeared better than average in the community. In most of the cases, the Indians

do not know the people. Anybody in a good house, anybody with a good personality is their victim. Vezhoyi was led to the Army camp but the officer personally shot him dead at the 16th mile post from Kohima.

April 19. Chakhesang Area (Phek):

A high-ranking officer of the Indian Army BURNT THREE MEN ALIVE in whose office building his regiment had been housed. They were:

1. Mr.Ningolo, office dispatcher.
2. Mr.Rüdai, a typist.
3. Mr.Wetsonyi, office orderly.

These three people were taken from their office to a distance of one mile and seven furlongs. They were tied together like sticks, and burnt alive, 52 1/2 miles from Kohima.

Mr.Pelesato, Field Director of Chakhesang Mission Field, and principal of the Bible School, Phezhu Centre, Phek, was arrested at his Bible School on the 15th of April. He was tortured day and night without being allowed to sleep. He was executed and his body secreted at a place which Army Officer H refused to reveal. He was tortured and killed because he was a leader of the Christian church; He was a man of Khonoma village.

April 19. Lozaphühü:

Mr. Shiüre, Chief of the village, was shot dead. The Indian Army instruction was that any Naga is free to meet the Indian Army if he raises hands when coming. Shiüre took some of his men and went to meet the Army in camp. He raised his hands but he was shot dead. His companions ran away.

April 20. Phushümi:

One woman was shot dead with a bren gun.

April 20: Chazouba:

Mr.Veboui, aged 51 years.

A regiment took out Veboui from his house and bayoneted him to death before the village was set on fire.

April.20: Chemonger:

Mr.Ongtokyo, aged 40 years.

Mr. Thrunyicho, aged 38 years.

Mr. Chumlise, aged 20 years.

Mr. Thepongse, aged 25yrs.

They were arrested in the village and taken away. After torture they were shot dead.

April.21: Sathazou:

Mr. Rupruzhu, aged 85 years;

He was shot dead by the troops before the village was set on fire.

April.22: Sagazou:

Miss Metsule, aged 14 years;

She was killed by the troops before they burned the village.

April 22, Sendengu:

Mr Dolhou Seb, age 60 years; He was shot dead by the troops.

April, 22, Humtso:

The chief of Humtso was tortured to death by the troops.

April 26. Tsoshesunyu:

Mr.Kelhepfu was shot dead on the road while he was taking a walk in broad daylight outside the village. Troops were lurking hardly twenty yards away in the tree-shaded roadside. Their mission was to ambush the Naga Home Guards and not to molest the citizens. On their return to camp, they said, "We have killed the President of the Naga National Council. He was in full suit and well dressed. We are positive he is Mr.A.Z.Phizo.Now, our trouble will soon be over". Whether the reason they have given for killing this young student (aged 24 years) is good or bad, no Naga disbelieve this. Their only mission is to kill Naga essential men, in fact or even in appearance only.

April, 29. Ao-Mokokchung:

Mr. Tiatemjen, aged 55 years, was shot dead by the police officer F's battalion.

May, 3. Tsiepama:

-Zievo-u Gocha, the Naga priest, aged 90 years;

-Mrs. Khrieneiü, his wife, aged 82 years, were in the small hut they had just set up. The village was burnt by the Indian Army on the 30th of April and they returned from jungle camp. The people escaped safely the first time, but the troops come again in search of the people and this old couple was shot dead. Other citizens who were taking shelter in their rice fields were surrounded and shot dead like wild animals with automatic fire and rifles. Those who fell dead at this spot were:

-Mrs. Jüelhou-ü - aged 43 years.

-Mrs. Kuoziepraü - " 41 "

-Mr. Pichamo - " 55 "

-Mr. Lhoukedo - " 46 "

-Mr. Neizekho-u - " 45 "

-Mr. Rreichazo - " 85 "

-Mr. Zakielau - " 40 "

May 5. Kohima Village:

- Mr. Neisielie, aged 48 year, was shot dead in his cow shed in the field by troops. - Mr. Pelhousielie, aged 56 years, was taken by troops. The Indian Army was so cruel that they cut open his bowels and the entrails were scooped out, which made him die in tormenting agony. This took place on the 12th of June. The reason given was that he was believed to have given food to the "gangsters". When Naga Home Guards attacked Kohima town on the previous day, June 11th, 1956, and occupied the greater part of Kohima for three weeks.

May 6. Sapotomi:

Mr. Shokhouvi, Village Council Secretary, aged 36 years, was shot dead by the troops.

May 10 Kiakhu:

Miss Nizhieli, aged 12 years, daughter of the Chief Mr. Vukhupo;

Mr. Kohovi, aged 42 years (the late Inakhe's son) were shot dead by the troops.

Mr. Shitomo, aged 14 years, the son of Nakhuvi, was taken away and never heard of since.

May 14. Lungkhum:

-Mr. Satemjiba, aged 21 years

-Mr. Chubatuba, " 18 "

-Mr. Nokrenlemba, " 15 "

These three sons were brothers of the same parent, and they were killed by troops.

May 18. Kinionger:

-Mr. Longrimeren, aged 31 years, was shot dead by Police Officer F and his party:

May 18. Chungtia:

-Mr. Longrimendang, aged 85 years, and his wife,

-Mrs. Moasangla, aged 82 years

This old couple, husband and wife, were BURNT ALIVE because they trusted traditional human nature to show Sympathy towards old people. When the Indian Armed Forces, under the command of the Police Officer F, were approaching, the people left their homes for safety, but this old couple decided to remain in their wellbuilt house. Instead of shooting them to death, the battalion poured oil on their timbered floor and set fire first, before they set fire to the whole Village, after plundering every house.

May 20. Setsü:

- Mr. Tsükjemmeri, Chief - aged 90 years
- Mr. Imdongkokba, - “ 35 “
- Mr. Temjenwati, “ 24 “
- Mr. Anchaba, “ 30 “
- Mr. Thanba, “ 24 “

These five Naga citizens were tied to post, wrists to wrists, hands stretched in crucifix fashion, and shot dead at the junction of two roads, six miles from Mokokchung town.

May 20. Longmisa:

- One woman, aged about 50 years, was shot dead by the Police Officer F and party who had been harassing the whole region.

May 28. Tsosinyu:

- Mr. Yashievi Kent, aged 30 years, was BURNT ALIVE by an Indian Army Officer and his party.

June 6. Longpha:

- Deacon Imtilepzuk, aged 65 years
- Mr. Solomon, Member of Ao Church Council, aged 59 years
- Mr. Imshiangba
- Mr. Lanukaba
- Mr. Mokoksangba
- Mr. Nukshiliba
- Mr. Tsüknungtemjen

This time Police Officer F surrounded Longpha village with troops. Our citizens were ordered to be assembled in their Salang (Local Assembly Court). The deacon of the Church, Mr. Imtilepzuk, and the other Church leaders, seven in all, were taken and tied to posts. They were given terrible beatings and

shot dead by firing squads, in front of the public numbering over one thousand people, who were all Baptist Christian.

June 9. Chami:

- Deacon Rupayamba was shot dead by the Police Officer F and party. He was 60 years of age.

June 14 Leper Colony (Kohima outskirts, West):

On June 14, 1956, a regiment came toward the Leper hospital seemingly on their "patrol duty". They saw two trenches in this tiny leper colony inside the hospital compound and asked who had dug the trenches. Two leper patients, Mr. Mano of Pangsha and Mr. Hangthik of Mogulong, came forward and said they had dug the trenches for fear of the fighting spreading out that they have been going on in Kohima town. Without further ado, they were shot dead on the spot where they stood, outside the hospital fence. And those others, seven of them, who were present in the hospital were driven away to the outskirts of the jungle, and killed, namely:- Mr. Alho, Lazami - Mr. Hungma, Phenshenyu - Mr. Chiniso, Lazami - Mr. Lukhi, Phenshenyu - Mr. Chungmasangba, Lungkhum - Mr. Ningsipu, Phenshenyu - Mr. Torka, Lamhai

The colony was ransacked and cash looted by the soldiers from these helpless and pitiful human beings, amounting to Rs.551 annas 8. With some other belongings.

June 16. Mopungchukit:

- Mr. Senalemba, aged 35 years, was shot dead by Police Officer F's battalion.

June 19. Mezoma:

- Mr. Kevichünyü, aged 22 years, was killed by troops.

June 20. Mishilimi:

- Mr. Purah Bahadur, an old Gurkha, who had been in Nagaland for over ten years, was shot dead in his house. He pleaded that he was a Gurkha, but in vain. His body was horribly mutilated.

June 21. Khensa:

- Mr.Lolentsuba; aged 35 years, was shot dead in Khensa village which was burned in April.

June 21. Khonoma:

- Mr.Thinokhrielie, aged 56 years, a prominent man in his community; well known to the Indian Army, for his friendly attitude towards them, was shot dead while he was giving them a helping hand in their camp.

- Mr.Thavi, Assitant Inspector of Schools, aged 28 years, was killed by troops. He was in Kohima town with his wife and children when excited troops pushed him forcibly into their motor lorry against his protest and his display of identification papers. They used him for target practice in a grazing ground four miles from Kohima on April 8, 1956. Another three prominent men of Khonoma were killed by troops on July 15, 1956.

They were:- - Mr. Krunisie aged 25 years

- Mr. Nilhutsü “ 55 “

- Mr. Nisieso “ 32 “

June 26. Zinsunyu:

- Mr. Kegwega, aged 27 years, was shot dead by troops in their camp even though he had been with them as a cook for some months. He could not drag his leg fast, due to paralysis. This is not the first instance in which the Indian Army killed Nagas who helped them. They killed even their own Naga interpreters.

June 26.Longpha:

June 26. - Mr. Longrijumba, aged 28 years, was shot dead in his Longpha village by troops; the village had been burned three weeks before. People are not allowed to go back to the villages that have been burned down for fear of getting food that might be hidden under ground.

June 26. Changtongia:

-Pastor Longritemjen, aged 35 years, was shot dead by Police Officer F and party from inside his own house. The Indians believe that if the Naga pastors and church leaders are killed or imprisoned, they will achieve their objective sooner.

July 2. Kohima Town:

- Dr. Haralu, Kaiser-I-Hind, an old pensioner, was shot dead not far from his residence by troops. The first allopathy doctor among the Nagas, better known for his capture, during the British regime, of Rani Gaidinliu, the noted female revolutionary in the 1920s. Of his nine children, two daughters are in New Delhi. One is a "Press Attach" in the External Department (M.S –U.S.A), the wife of Dr.T.Ao (Naga, formerly of Mahon Bagan, Calcutta), the captain of the first Free Indian Football Team to the 1948 Olympics (England). The other is the wife of a Naga Officer as a Secretary in the External Office.

One son is a political Officer in the service of the Government of India. Dr. Haralu was a prominent elder figure by any standard, but he too was killed by the Indian Army because he was a Naga.

July3. Khuokhidolong:

- Mr.Hozükhü, aged 60 years, was shot dead in his house by the troops after they had eaten the fruit he gave them free. They knew him well.

July 4. Chazouba (burnt in April):

- Mr. Vülhupru, aged 43 years, and his son, 20 years of age, were shot dead by troops while they were going to their rice field. Nagas are not allowed to cultivate. Those who do it do so at their own risk. The Naga population is being starved into submission or death.

July. 20. Wokha;

- Two middle-aged men were arrested and taken away by troops. They were never heard of again.

July. 30. Khezhakeno:

- The village was burned and the people were massacred.

August 4. Kiruphe:

- Mr.Kolau, aged 32 years, was killed by troops in his rice field. (Two of his friends escaped.) They also cut off his head and carried it away. On several occasions, the Indian Armed Forces cut off the heads of Nagas they themselves killed and accuse us of the crime. In the first week of March 1956, the troops killed Mr. Rise, Interpreter, who was deputed by the Indian Deputy

Commissioner in Kohima to accompany them to Pfutsero. The troops accused the Nagas of shooting him from far off. Post-mortem examination revealed that he had been severely kicked and hammered to death with rifle butts. Troops also killed an interpreter, Mr. Pfukhato of Sukahi, on April 5.

Soldiers Versus Women

Naga women are free and equal to men shouldering equal responsibilities in national life. Our women do not take their husband's name at marriage. For their patriotism, they are the special objects of Indian sadism and excess, as a few chosen examples will show.

(1) The example of Mrs. Govile, who in January, 1956 was arrested, separated from her one-month-old baby, and forced into forms of "marriage" with others on pain of death.

(2) The example of Mr. Nihoto's daughters. Troops caught these two girls in Yaimho village and raped them all day, in March, 1956. In the evening, the two girls, half dead, dragged themselves into the village on hands and knees.

(3) The example of an Indian officer who tried to excuse troops' rape of Yieliezhü-ü (37) and Khremo-ü (12) in Rükhroma on May 15 as a punishment to the village for feeding "gangsters" (Naga Home Guard).

(4) The example of Pfuzhüno, Khuno and Litsangla, aged 13, 14, and 16 respectively: all the victims of mass Army rapes in June 1956.

(5) The example of the mother who failed to escape when Atophumi village was raided; she was killed and her child put to her dead bosom to suck. Another pregnant woman was trampled to death on June 29th.

(6) The example of Mrs. Panpino, chairman of the women's society of Pengidong, shot and thrown into her burning house. Troops also burned alive her one-year-old baby girl on July 20th.

That is our tale. On June 27th last, Mr. Krishna Menon, Indian Defence Minister, told a press conference in London that the Indian Army "had not adopted any strong-arm methods" with the Nagas. He could see so then, but now you have read, for the first time the Naga version of the Indian troops' actions.

Conclusion:

Two things should now be clear; that Nagaland is a wholly separate country from India, historically, culturally and geographically, with an undeniable right to be recognised as politically independent; and that the action and methods of the Indian Government in attempting to force Nagaland into submission to Delhi form the most disgraceful episode in the history of free India.

It is not Nagaland alone which is being destroyed by the excesses of Indian soldiers. This is a tragedy which for the sake of India's good name as well as for Nagaland's survival must not be allowed to go on for another day.

The slaughter must be stopped. Accordingly, in the name of the Federal Naga Government, and of our people in arms, I call for negotiations on the following peace proposal:

1. That the killing and torture of the Naga people by the Indian troops be immediately stopped and that a cease-fire be arranged as a preliminary condition to further negotiation.
2. That a commission be set up with an equal number of Indian and Naga members, chosen by the Government of India and by the Federal Naga Government; that this Commission be sent to Nagaland immediately after the cease-fire and allowed absolute freedom to travel where it wishes and to take evidence from whom it wishes, in order to prepare a report on the present condition of Nagaland and on its political situation;
3. That the international press be allowed to accompany the commission and to move about Nagaland without hindrance of any kind;
4. That all Nagas shall have free access to appear before this commission;
5. That the Government of India shall recognise the sovereign and independent state Nagaland by treaty. The basis for the demarcation of the frontier of Nagaland should be the territorial provisions of the dishonoured 1947 Agreement, which provides for the re-inclusion in Nagaland of certain Forest Areas, detached from the old Naga Hills District by the British between the wars.

Notes on the Proposals

We foresee that the Indian authorities will raise certain well worn objections to these points; and principally to their essence: the admission of the sovereign and independent status of Nagaland. The traditional objections, that Nagaland has been and still is an integral member of the Indian Union, has

been demonstrated to be entirely fallacious and to be based upon a profound ignorance or misunderstanding of existing documents.

There remain, however, two objections of “practical politics”, rather than of historical interpretation, which are worth investigation.

(1) “recognition of Naga independence may lead to other demands for separation from Indian minorities like the Tamils, and thus to a gradual crumbling away of the union.”

If any minority within India rejects and detests its Indian “connection” with a determination equal to that of invaded Nagaland, then the union is to that extent a monstrous act of tyranny. Nagaland, anyway, cannot be compared to such areas, since it had never been a part of India.

This appeal to the convenience of the “status quo” is, moreover, a despicable type of argument. The best corrective to it should be the following remarks made by the Indian Prime Minister himself, Jawaharlal Nehru:

(a) “We want no people in the territory of India against their will and with the help of armed forces...

We want no forced marriages or forced unions. This great Republic of India is a free, voluntary, friendly and affectionate union of the states of India.” (Indian Parliament, August 7th, 1952)

(b) “Whether it is Kashmir or any other part, we are not going to hold it by the strength of arms. Mature nation as we are...We have to show our maturity by trying to understand things, by saying and acting in a manner that helps, not hinders.” (Indian Parliament, September 17th 1953)

(c) “Unfortunately, it is forgotten that in the ultimate analysis it is the people that count. There is far too much of the mentality that is apt to ignore human beings.” (59th Indian congress, Kalyani, January 24th, 1954) And these remarks by Mr. Nehru’s sister, Mrs. Vijayalakshmi Pandit, now Indian High Commissioner in London:

(d) “We are not an aggressor nation and we have no aggressive intentions towards anyone outside or inside our borders. Our faith and in the democratic way of life is deep and enduring, and therefore we can never pursue an aggressive policy, and I fling back this charge in the face of those who have had the audacity to make it.” (U. N. General Assembly, Paris, 1948). No nation on earth has ever declared so beautifully and with such challenge a noble

and humane Policy as did the greatest sons and daughters of free and independent India. This, in short, is civilization a flowering of the mind and of intention of man which only another suppressed people can fully appreciate. These statements not only reflect but commit their country.

The Indian people has been kept in ignorance of the 1947 Agreement with the Nagas, and of what is going on in Nagaland. Must they, and the whole world, lose faith in the ideas of their leaders because of this bloody act of colonialism which so violently rejects the two principles which gave modern India birth: self-government and free union?

(2) "Nagaland is strategically indispensable to India, because it borders on Burma and China." From its own point of view, Nagaland is not afraid of any of its neighbours.

Nevertheless, strategically the matter about which India is profoundly anxious, and we recognise this. While in no way admitting any right of Indian troops to occupy Naga soil, it is obvious to us that events to the north have alarmed Indian public opinion and make the Indian Government sensitive about any development which might appear to alter the balance of power on the Chinese frontier. There should be room for discussion and negotiation between the Indian Government and the Federal Naga Government on the subject of guaranteeing the security of Indian's north-eastern flank. We wish to remain within the fold of the Christian nations, and of the Common Wealth. If great Russia and Mainland China are proud to feel that they followed the ideology of the German Karl Marx, tiny Nagaland is happy to be a follower of Jesus Christ, whom we have come to believe in as our Saviour.

As for the price we have to pay for future happiness, it is blood, tears and humiliations. This is nothing new, and I take comfort that we are no exception in this world when we suffer at the hands of the strong. In the end, when we have gain the moral support of mankind, peace and justice will return to Nagaland.