



"LEAVE US ALONE  
TO DETERMINE FOR OURSELVES"  
WHEN YOU WITHDRAW FROM  
OUR NAGA COUNTRY

*Declared for All Nagas by Naga Club before  
British Statutory Commission on  
10.01.1929*

Presented to  
MR. GYERU E. BINA  
J. Regional Naga Women's Union

Received by  
MR. BIKHONI PESUYE  
President, Naga Club

100 Years  
NAGA CLUB  
Celebrating Coalescence  
1918-2018  
THE  
NAGA CLUB  
1918-2018



















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# GREETINGS

It gives me great satisfaction to learn that the NAGA CLUB is coming out with a souvenir to commemorate the celebration of the centenary Jubilee on the 29<sup>th</sup> of November 2018 in Kohima. I thank God almighty for keeping me in good health to witness this momentous occasion.

Looking down memory lane in the middle of sixties when freedom struggle was at its heights I was entrusted by the elders of the NAGA CLUB as care taker of the NAGA CLUB Building and I took the responsibilities till I became a full time public leader as Member of Parliament (Rajya Sabha).

I applaud the visionary founders of the NAGA CLUB and the signatories of the Simon Commission for giving a great platform to the Naga's for self determination. This inspiration has been passed down to generations till today and the slogan leave us alone to determine for ourselves is driving the Nagas for self determination.

With pure joy I wish the Present team of the NAGA CLUB for a successful centenary celebration and pray that the NAGA CLUB will be a unifying force for the entire Nagas and its aspiration.



**KHYOMO LOTH**  
*Care Taker Naga Club (1965-69)*  
*EX-MP (Rajya Sabha)*





# GREETINGS

To,

*The President Naga Club, Nagaland Kohima*

Sir,

I am more than happy to learn that the new team of Naga Club Nagaland is formed under your able leadership and further learn that the centenary celebration of the Naga Club is going to be held on 29.11.2018 at Kohima Nagaland.

As such, I wish to convey my wholehearted solidarity and support to your new team of Naga Club Nagaland. May God bless you abundantly throughout your endeavours in upholding the Naga aspirations.

*Dt. 11.11.2018, Pfutsero*

Thanking You,  
Yours Sincerely



**KEWEZU MERO**  
*Former Joint Secretary  
& Caretaker Naga Club  
Nagaland Kohima*





# GREETINGS

“The Lord has done this, and it is marvellous in our eyes.” (Psalm 118:23)

On this historic occasion, I on behalf of the Naga Club convey my sincere congratulations and greetings to the entire Nagas.

I am very happy to note that the Naga Club is publishing a souvenir to commemorate its Centennial Celebration on 29<sup>th</sup> November 2018.

Capturing the last 100 years and putting together remarkable events in a nutshell is not only challenging but also encouraging.

I acknowledge my heartfelt thanks to my esteemed colleagues, past leaders and unseen heroes who faithfully, relentlessly and wholeheartedly supported, encouraged and served the Naga Club from the very beginning till date.

It is my humble prayer that the souvenir which comprises of messages, greetings and important events will impact the lives of many readers.

May the Naga Club continue to grow from strength to strength, maintain its high spirit, rich legacy and soar away in the coming years.



A handwritten signature in black ink, appearing to read 'Krurovi Peseyie'.

**KRUROVI PESEYIE**  
*President, Naga Club*





# GREETINGS

It gives me immense pleasure and greetings on behalf of the descendants of Lt. Rheichalie Pienyü on the occasion of 100 years Celebration of Naga Club in its journey of preserving the history and protecting the rights of Naga people. I believe that the souvenir which is being brought out to commemorate the occasion will provide glimpses of the hard work done by the pioneer.

I congratulate and thank the present Naga Club Office bearers sympathiser for taking all initiatives in re-strengthening the club as it has gone through a lot of struggles and strains. May this Naga Club continue to serve the future generation as it has done in the past.

I wish the club great heights in days to come.



A handwritten signature in black ink, appearing to read 'Prasielie Pienyü'.

PRASIELIE PIENYÜ  
*Great Grandson of*  
Lt. Rheichalie Pienyü





## Lt. HISALE (RHEICHALIE PIENYÜ)

*Peshkar*

Hisale (actual name is Rheichalie Pienyü) was the founding member and the first president of the Naga Club formed in 7th January 1918 with its office located at Chotobosti (Kitsubozou).

The Naga Club was formed by few like minded employees of the DC's Office Kohima and he was the longest serving president of Naga Club from 1918-1942. He was the mastermind and a signatory of "The Naga Memorandum" submitted to the Simon Commission on 10th January 1929.

Pienyü from Pfuchatsumia Khel (P. Khel) of Kohima Village and the youngest son of Pusalie Pienyü was born in 1864. He studied in the Mission School established by the American Missionaries and studied upto class VI (Six). He was said to be one of the first educated man from the Tenyimias. He served as the Headmaster of the Training School which was opened on 1<sup>st</sup> January 1903 at Kohima Village under Dr. Rivenburge, and later joined the Deputy Commissioner's Office as the First Peshkar during the British era under Service no. 1110. He also went to Manipur Kuki expedition in 1917. As told by great grandson Prasielie Peinyü, Rheichalie as a Peshkar used to settle all disputes among the communities and villages, especially the land disputes.

He married Solari (Solanuo) daughter of Lt. Col. Bora from Assam and had five children. He translated Aesop's Fables to Angami dialect called "Tefü Dze Da" which was said to be very popular in the schools of Tenyimia areas. Having great concern for the education of the Nagas, his great grandfather, he said was inducted as a member in the construction committee of Government High School, Zienuo Badze (now rechristened as Rüzühkhrie Government Higher Secondary School). The first and oldest Government High School in Kohima.

His contributions towards this school and towards the growth of the Nagas mentality and empowerment is one of the highest amongst the Nagas. Just before the Second World War II broke out, Rheichalie Pienyü died in 1944 due to old age.



Lt. HISALE (Rheichalie Pienyü)  
*First President of Naga Club*  
1918-1942

# DONOR'S LIST

## IN GRATITUDE

The Naga Club put on record and give unending life to the Donorship of the following for generous contribution during the Centenary Celebration:

1.	The son of Captain Vilezo Peseyie, Naga Army	₹ 2,000
2.	Rüsoma Village Council	₹ 4,000
3.	Mr. Niketu Iralu	₹ 5,000
4.	Rev. L. Suohie Mhasi	₹ 5,000
5.	Captain Sanyuto Chase	₹ 5,000
6.	Mr. Kewezü Mero	₹ 5,000
7.	Mr. Viechühu Liezietsu	₹ 5,000
8.	Descendants of Signatory Mr. Neihu Rame	₹ 6,000
9.	Children of Mr. Vilekho Peseyie, NNC Leader	₹ 10,000
10.	Nakhro Clan of Signatory Mr. Goyiepra Nakhro	₹ 10,000
11.	Peseyie Clan of Signatory Mr. Nikriehu Peseyie	₹ 10,000
12.	Thekrünoma Khel of Mr. Lhutsüzo Senotsu, Jotsoma, the Naga contact to whom J.H.Hutton informed about Simon Commission	₹ 10,000
13.	Gen. Thinoselie M. Kehyo	₹ 10,000
14.	Mr. Zapuvisie Lhousa	₹ 10,000
15.	Children of Gen. Mou Guiza	₹ 10,000
16.	Children of 2nd Lieutenant Nisa Vüprü	₹ 10,000
17.	Children of Brigadier Dovizo Nagi	₹ 10,000
18.	Children of Mr. Thinozelhu Seyie Former President NNC, Japfü State	₹ 10,000

19.	Children of Vilavor Liegise Former General Secretary, Naga Club	₹ 10,000
20.	Mr. Khinyi Woch	₹ 10,000
21.	Mr. Helie Rüpreo	₹ 10,000
22.	Children of Mr. Sievizo Seyie	₹ 10,000
23.	Mr. Kaputo Shohe	₹ 10,000
24.	Descendent of Signatory Mr Abemo Patton	₹ 10,000
25.	Mr. Khriehutuo Sekhose son of Signatory Rüzühkhrie Sekhose	₹ 15,000
26.	Er. Achakbou Newmai	₹ 20,000
27.	Mr. Kurovi Peseyie	₹ 20,000
28.	Mr. Kesao Kesiezie	₹ 20,000
29.	Dr. Seyiekietuo Ziephrü	₹ 25,000
30.	Er. Kevide Nakhro	₹ 25,000
31.	Mrs. Daisy Mezhür	₹ 25,000
32.	Mr. Khyomo Lotha	₹ 25,000
33.	Dr. Neiphi Kire	₹ 25,000
34.	Children of Signatory Mr. Nuolhoukielie Pienyü	₹ 30,000
35.	Mrs. Bino Newmai	₹ 30,000
36.	The daughter and grand nephew of Signatory Mr. Goyiepra Nakhro	₹ 34,000

Dated Kohima, the 8<sup>th</sup> December, 2018

37.	Children of Levi Liegise	₹ 40,000
38.	Mr. John Lohe	₹ 45,000
39.	Children of Brigadier Rivile Nagi, Naga Army	₹ 50,000
40.	Mr.Sawathang Kez Seb descendent of Mr. Cheni Kez, Naga Labour Corps	₹ 50,000
41.	Mr John Kath descendent of Mr. Kepenu Kath, Naga Labour Corps	₹ 50,000
42.	Grand children of Signatory Mr. Nihrieu Peseyie	₹ 50,000
43.	Nagi Clan and Nephew of Mr. Zasibito Nagi, the 1 <sup>st</sup> Naga Martyr	₹ 50,000
44.	Northfield School, Kohima	₹ 50,000
45.	Grand children of Signatory and First President, Naga Club Mr. Rheichalie Pienyü	₹ 50,000
46.	.Mr. Neibu Nagi	₹ 50,000
47.	M/s Trident Enterprises	₹ 50,000
48.	Mr. K.C. Angami	₹ 1,00,000
49.	Mr. Kuolachalie Seyie	₹ 1,00,000
50.	Mr. Küdecho Khamo	₹ 1,00,000
51.	Mr. Pele Khezhi	₹ 1,00,000

52.	Children of Former Kedahge Khrianisa Seyie	₹ 1,00,000
53.	Children of Former Kedahge G. Mhiasiu Chase	₹ 1,00,000
54.	Mr. Kethozapu Sahu	₹ 1,00,000
55.	Children of Dr. Satuo Sekhose	₹ 1,00,000
56.	Mr. Vipralhou Kesezie	₹ 1,00,000
57.	Mr. Rokolhou Angami	₹ 1,00,000
58.	Mr. Vilelie Khamo	₹ 1,00,000
59.	Mr. Charlie Sekhose	₹ 1,00,000
60.	Mr. K. Bendangtoshi Pongener	₹ 1,00,000
61.	Mr. Vikishe Yepthomi	₹ 1,00,000
62.	Mr. Viu Belho	₹ 1,00,000
63.	Mr. Seyiekuolie Kesiezie	₹ 1,00,000
64.	Mr. Nikato Assumi	₹ 1,00,000
65.	Mr. Ghovishe Kiba	₹ 1,00,000
66.	Mr. Kikheto Sema	₹ 1,00,000
67.	Ura Academy	₹ 2,00,000
68.	Mr.Akato Zhimomi	₹ 5,00,000
69.	Kechangulie Rio	₹ 50,000

Total: ₹ 36,26,000/- (Rupees thirty-six lakhs and twenty-six thousand only)



*Chronology*  
of  
**Naga Club**



## **The Fourth Team of Naga Club**

The Naga Elders Conference under the Chairmanship of Mr. Peselie Suokhrie felt the need to reactivate Naga Club and convened a Public Meeting in the year 1982 on the Birth Day of the Naga Club, the 7<sup>th</sup> January at Kohima Village Panchayat Hall and the fourth Team of Naga Club Office Bearers were elected as follows:

<i>Chairman</i>	Mr Azuto Rengma
<i>Vice Chairman</i>	Mr. Khriesavisie Hieme
<i>General Secretary</i>	Mr. Vilavor Liegise
<i>Joint Secretary</i>	Mr. Kewezü Mero
<i>Treasurer</i>	Mr. Pudile Angami
<i>Chaplain</i>	Pastor G. Shihani Igha

During the tenure of the Fourth Team of Naga Club Office Bearers, it has been recorded that the Seventy-Fifth Anniversary of Naga Club was celebrated on the seventh day of January, on the Naga Club Day in 1993; and also recorded that the Naga Club Day was observed on the seventh day of January in 1994.

## **Some Rooms of Naga Club Building Rented by NSF**

On 4<sup>th</sup>. April, 1983 the then President of Naga Students Federation (NSF) Mr. Vizolie Sorhie applied to the General Secretary of Naga Club to give some rooms of Naga Club Building to NSF on rental basis. As a response to the request, the General Secretary of Naga Club allowed NSF to use some rooms on rental basis on 7<sup>th</sup> April 1983. As such, the NSF has been using some rooms of Naga Club Building continuously for 36 years.

## **The Fifth Team of Naga Club**

All of the other Office Bearers of Naga Club except Mr. Kewezü Mero were expired before November 2007. But it seemed that none came forward to show any concern for the reviving of Naga Club for the last 12 years or so, moreover the

Centennial Celebration was also nearing. But nobody came forward to show any concern even up to the year 2017. As such, some concerned elders of Nagaland seriously felt the need of reviving the Naga Club in order to celebrate the hundredth year of its existence. Hence, the first Consultative Meeting was held on the 23<sup>rd</sup> March 2017 at a Hotel in the main town of Kohima. Some more consultations took place after that meeting by the concerned elders and decided to have a general consultative meeting of Naga Tribes representatives on 2<sup>nd</sup> June 2017 at Naga Club Building Kohima. The said consultative meeting of Naga Tribes of Nagaland was held as scheduled and some Ad-hoc Office Bearers were unanimously elected as follows:

CHAIRMAN	SECRETARY
Mr. Krurovi Peseyie	Mr. C.R. Lotha

Sometime after the general consultative meeting of Naga Club on 2<sup>nd</sup> June 1917, the Ad-hoc Chairman was regularised and made to be President and some more Office Bearers of the Naga Club were elected to work in close contact with the President Mr Krurovi Peseyie as under:

VICE PRESIDENT
Mr. Ariyi Chakhesang
Mr. Khinyi Woch
GENERAL SECRETARY
Mr. Mhonthung K.N. Lotha
SECRETARY
Mr. Joshua Newmai
Mr. S. Peter Trakha
TREASURER
Mr. Vixepu Swu

FINANCE SECRETARY
Mr. Kuolachalie Seyie
ADVISORS
Mr. Neiketü Iralu
Mr. Kewezü Mero
Mr. Khyomo Lotha
Dr. Imkong Toshi
Mr. Visa Meru
Mr. Z. Katiry
Mr. S.P. Francis



## **Formation of Committees for the Centennial Celebration**

In order to make a smooth and meaningful Celebration of the Centennial Jubilee of Naga Club various Committees were formed as follows:

### ***Organizing Committee***

This Committee, under the Convenorship of Mr. Medoselhou Keretsü, was formed to Organize Committees as necessary and to prepare necessary arrangement for the Celebration. The Committee has performed its entrusted tasks successfully with good wisdom, integrity and enthusiasm.

### ***Finance Committee***

The Finance Committee was formed under the Convenorship Mr. Akato Zhimomi. The Committee has honestly shouldered its heavy responsibility with great effort faithfulness and richly funded the Centennial Celebration of Naga Club.

### ***Other Committees***

Furthermore, all of the other Committees which were formed to look after various activities for the Celebration did their level best and performed their entrusted responsibilities with great success.

## **A Lead-in General Meeting to the Centenary Celebration**

A Lead-in General Public Meeting to the Centenary of Naga Club was held on 30<sup>th</sup> October 2018 at RCEMPA Hall, Jotsoma. Many Speakers, Participants and Representatives of various Naga Tribes from different States attended this General Meeting. Many of them expressed their joy, views and hope for the said General Meeting, the Naga Club, the peculiar history of the Naga Club, and the ongoing preparation for the Centennial Jubilee of Naga Club. The Lead-in General Public Meeting to the Centennial Celebration of Naga Club has opened a new chapter of better understanding about the ideal and unique history of Naga Club.

## **The Monolith of Naga Club**

The Monolith of Naga Club was erected in Mr. Zasibito Nagi Memorial Park at Lievagei Jotsoma and was unveiled on the 29<sup>th</sup> day of November 2018 at 10:00 AM. The Monolith will stand there as an evergreen Memorial of the Centennial Jubilee Celebration of Naga Club for good.

## **Celebration of Centennial Jubilee of Naga Club**

Through the grace of God, the Office Bearers of Naga Club, the Advisors, the Members of various Committees and many Naga Leaders and Citizens came forward and contributed generously in cash and rendered all possible services wholeheartedly and thus helped Naga Club to celebrate the Centennial Jubilee in a grand manner. A big crowd of Naga leaders and some dignitaries from neighbouring States jointly celebrated the Jubilee happily at the Centennial Amphitheatre of the Baptist Church Jotsoma on the 29<sup>th</sup> day of November 2018 at 11:00 AM in a very impressive manner.

Praise God.

# The Speech of

## KRUROVI PESEYIE, *President, Naga Club*

*Kohima on 10<sup>th</sup> January, 2018 in memory of the submission of the first written Naga political representation to Simon Commission on 10. 01. 1929 at Kohima by Naga Club.*

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*“Do not remove the ancient landmark which your fathers have set.” Proverbs 22:28*

186 years ago, there had been intermittent wars between the British forces and the Nagas of Naga Hills for 48 years. Then after an unwritten Friendship Agreement for peaceful co-existence was made between the British and the Nagas on 27<sup>th</sup> March, 1880 at Mezoma Village in our terms as per our tradition, whereby spears were exchanged between the two entities to signify the friendship and peace. Consequent upon the treaty, the British were allowed to establish their Administrative Centre at Kohima and then they started to control a small portion of Naga Homeland as a district of Assam in British India Empire.

During the 1<sup>st</sup> World War (1914-1918), as requisitioned by the authority of Naga Hills, some more than 2000 Nagas of Naga Hills went to Europe as Naga Labour Corps in 1917 and assisted the Allied Forces courageously: Captain Dr. Khosa Angami and first-Naga officer was also with the Naga Labour Corps as a Medical Officer. The personnel of Naga Labour Corps returned home from Europe in 1918 having earned excellent reputations. However, many sacrificed their lives in the war.

It is reliably learnt that some tribe-men of Manipur also went to Europe as Labor Corps under the direction of the Raja of Manipur since those tribe-men were his subjects. In those days, there was no connection between the Nagas of Naga Hills and the Nagas of Manipur. As a matter of fact, there was no compatibility by nature for inclusion of anyone from Manipur to be in the Naga Labor Corps.



**KRUROVI PESEYIE**  
*President, Naga Club*



Meanwhile, some of the returnees from Europe, especially those who lived at Kohima and nearby villages, joined the Naga Club which was established by the then staff of the Deputy Commissioner Kohima and some village elders on 7<sup>th</sup>. January, 1918. The formation of Naga Club became the first ever formal Naga Platform which ultimately acted as the political platform. When we think about the Nagas one century ago, Nagas would have been lacking in formal education and warfare between themselves might be prevalent somewhere in the Naga Homeland, it is a wonder how such an idea of forming a formal Naga common platform known as Naga Club could be developed in the thought of Nagas in those days. Almighty God had been with the Nagas despite our ignorance of His existence, and all those events happened for our good as designed by God.

In 1928, the then Deputy Commissioner of Naga Hills Dr J.H. Hutton informed some of the Nagas about the visit of the Simon Commission from British Parliament to Kohima the following year. With this information, the Naga Club Members realized that there would be an opportunity for the Nagas to convey their desire to the visiting Commission. Accordingly, they entrusted Mr. Rūzhūkhrie Angami, a teacher, to draft a memorandum, and accordingly, he efficiently drafted it which contained wisdom, vision and political ingredients. How the pioneers of Naga Club had the patriotism and political acumen to assert for Naga future can be seen from the language of the memorandum as “we should not be thrust to the mercy of other people who could never subjugate us, but leave us alone to determine ourselves as in ancient time.” The Naga Club asserted that they had represented not only those communities within Naga Hills but including all the Naga regions as the last sentence of the representation runs, and I quote “We claim (not only the members of the Naga Club) to represent all these tribes to which we belong viz., Angamis, Kacha Nagas, Kukis, Semas, Lothas and Rengmas.” What visionary and inclusive language the 20 signatories used as that erected the first ever written political pillar for Naga political aspiration 89 years ago. The 20 members of Naga Club unified the Nagas by their representation to Simon Commission in 1929. I salute them and assure you that we shall continue to keep up their legacy alive.

Now, if there is anyone in Naga family feeling isolated and sidelined just for the simple reason that one was not a member of Naga Club or signatory of the representation, it is nothing less than misconception and malevolent. Just the other day, someone published a personal opinion in local media in which he said that Nagas’ encounter with Simon Commission in 1929 ‘was completely outdated’. If the written historical landmarks of the Nagas are to be condemned in this manner, then

what will be the legal basis of our present political stand and future? Should there be any Naga contemplating to undermine the Naga Club, it will only amount to being against the Nagas? Should there be anyone trying to distort and destroy the Naga histories, what future is then left for the posterity? If you are for the cause of the Nagas, stand for the truth and avoid punctiliousness.

In the 11<sup>th</sup> year of the formation of Naga Club and while the Rajas, the Princes and their Mantris of India including the Raja of Manipur and his Mantris were slumbering in their luxurious life and selfish gains, the humble patriot members of the Naga Club submitted the first written Naga National Political Memorandum to Simon Commission on the 10<sup>th</sup> January, 1929. Thus, the achievement of Naga Club has created an exceptional history and it became the Magna Carta of Naga National Politics. Naga Club's representation to Simon Commission is therefore the steppingstone of Naga Political Movement. In memory of the pioneers of Naga Club which has landed in its 100<sup>th</sup> year in 2018, the Naga Club is celebrating the anniversary soon.

“Let the peace of God rule in your hearts, to which indeed you are called in one body; and be ye thankful.” Colossians 3:15. Lastly, today is the time for Nagas to make some beautiful changes with the help of God Almighty. A change from factionalism to Unity, A change from Revenge to Forgiveness, A change from Fratricide to Brotherhood, A change from Enmity to Compassion. A change from Greed to Benevolence. Today is the time for Nagas to erase hatred and selfishness with the ink of goodwill.

I believe that today Nagas need to choose some narrow ways to go forward. The narrow way which levels the mountain of pride, greed and self-righteousness. The way which fills up the valley of indispensable human need. The narrow way which straightens the crooked way of immorality, social evils and jealousy. The way which smoothens the rough path of oppression and ill-will. Nagas need to choose the merciful way which gives protection, comfort and hope to the bereaved lonely young windows and their fatherless children. If Nagas choose those ways then the slogans of Nagas are one and ‘Nagas without borders’ will be translated into a reality and the Naga Day will become more meaningful and more worthy of its observance. Then the day will come on which all Naga sisters and brothers will be able to share the pleasant fruit of Nagas struggle for Freedom on the table of brotherhood in unison. Amen.

# Centennial Celebration of Naga Club

*Jotsoma Baptist Church Centenary Ground, November 29, 2018*

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*Address by **Krurovi Peseyie**, President, Naga 2018*

*“Remember the Lord in everything you do, and He will show you the right way.” Prov. 3:6*

Firstly, I am so thankful to God Almighty for giving us this wonderful occasion to celebrate the existence of Naga Club for 100 years from this Centenary Ground of the Baptist Church Jotsoma, which is a very relevant place, for the Celebration. The Naga Club is so thankful to our honourable Guests and to you all for attending this Centennial Celebration of the Naga Club today in spite of heavy engagement and various inconveniences, we are also thankful to the people of Jotsoma in general and to the Baptist Church, Jotsoma in particular for providing such a suitable meeting place.

Nearly two centuries ago, Nagas lived in their respective village jurisdictions amidst various dangers and in between dense forests in complete absence of communication and relationship from one another. Even warfare amongst the Nagas themselves also might have been prevailing then. There were also intermittent wars between Nagas and the British forces for 48 years, since 1832. During that time the British forces perhaps subdued many kingdoms of India, Assam and Manipur. Intermittent wars continued between Nagas and the British up to 1879. In 1880, on 27th March a “No More Fight Agreement” in our own custom was made between the British and the Nagas at Mezoma by exchanging spears, which signified peace and friendship. It was done as per our terms and traditional practices, without any written treaty.

In the same year, the British settlement was allowed and the British established its Headquarter at Kohima but gradually the British started to occupy a small portion of our Naga Homeland as a District of Assam in British India Empire without our consent. After some years, some American Baptist Missionaries reached Naga Hills and started to open some Schools with the help of the



British Administration. Then the Nagas started to receive formal education and some of them started to serve in the Office of the Deputy Commissioner of Naga Hills at Kohima.

In 1928, the then DC of Naga Hills Dr. J.H. Hutton told Mr Rheichalie Pienyü, Peshkar, and Mr Lhoutsüzo Senotsu, Writer, about the visit of the British Statutory Commission in the next year. They informed their friends in Naga Club about the said visit. The Members of the Club entrusted Mr. Rüzühkhrie Sekhose to write a representation of Nagas. Accordingly, Mr Rüzühkhrie Sekhose drafted the Memorandum of 1929 which says, “We have no social affinities with the Hindus and the Mahamaduns. Leave us alone to determine for ourselves as in ancient times.”

While the Rajas and Mantris of India, Assam and Manipur were slumbering in their selfish gains and luxuries, some innocent, simple and humble Naga leaders laid an unalterable foundation of Naga Nationalism known as the Naga Memorandum of 1929, and the Memorandum of which even the more advanced neighbouring Countries did never imagine about.

We the Nagas ought to deeply thank and pay due honour to the founders of Naga Club, the drafter of the famous Memorandum and the Signatories of the said Memorandum. Some proud Naga Organizations have been using the building of Naga Club as their Offices for more than 30 years. But there has been no record of remembering and honouring the creators of Naga National Histories and their marvellous deeds.

In 1946, the standing Naga Club Building was freely constructed by a Contractor whose name is Jodhu Singh solely with private materials on a plot of land which has never yet been acquired by the successive Governments or Nagaland State. Moreover, the Naga Plebiscite of 1951 was also conducted in and around the Naga Club Building. It is a sacred plot of land and the Building is also a sacred one and both of which will always remain the properties of Naga Club. However, because of some strange stormy atmosphere, the Centennial Monolith of Naga Club has been erected in the Memorial Park of Mr. Zasibito Nagi (the first Naga Martyr) at Lievagei, Jotsoma.

For the marvellous gift of land, the Naga Club is so thankful to the people of Jotsoma in general and the people of Nagi clan in particular and the Park of which is quite relevant to erect the Centennial Monolith of Naga Club. The Monolith will always

speak the farsighted vision and inclusive language, the Naga Club founders used and how they had laid the first ever foundation of Naga Nationhood, and how they had unified Nagas by their representation to the British Statutory Commission with great wisdom 89 years ago.

If there is anyone in Naga family, feeling isolated just for the simple reason that one was not a signatory of the Memorandum of 1929, it is nothing less than misconception why because the Memorandum says, “all the Naga regions” and the Founders of the Naga Club also said that the “Naga Club was for the Naga people as a whole.”

The Naga Club is neither for fame nor wealth. It is for the truth and goodwill towards all Nagas. The Naga Club is neither for factionalism nor tribalism. The Naga Club is for “Nagas are one” through the true spirit of Reconciliation. The Naga Club is neither for power nor selfishness. It is for humbleness and benevolence.

The Naga Club should remain as a reliable Body which is not under the constitutions of any other Body. No right thinking Naga should feel isolated from Naga Club, and at the same time no Naga should have even the slightest attitude of distorting the simple and truthful stories of Naga Club. The clean image of Naga Club should not be blemished by any with unclean hands and feet.

Today Nagas are in need of taking a journey of change. A journey from the mountain of pride to the plain of humility, a journey from the valley of oppression and insultation to the meadows of respect and joy; and we need to take a journey from the cliff of factionalism to the garden of peace and harmony. If Nagas start our journey of change by the way of mercy, love and peace we shall be able to live with even our neighbouring Countries in peace with Confidence. May God Almighty help us and protect us wherever we go and wherever we are.

Thank you all once again.

God bless.

**KRUROVI PESEYIE**  
*President, Naga Club*





































# NAGA CLUB

## 100<sup>th</sup> Anniversary

1918 - 2018

*Celebrating Coalescence*

November 29, 2018 | 1100 Hrs. | Centenary Ground, Baptist Church Jotsoma, Nagaland









# Thanksgiving

for an **Illustrious Naga History**

*Naga Club Thanksgiving Day Speech by **Kuolachalie Seyie** on 15.12.2018  
at Base Camp, Pulie Badze, Jotsoma, Nagaland.*

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As the curtain soon comes down on 2018, the 100<sup>th</sup> year of the formation of Naga Club, we are gathered here on this historic spot to bring to a close the celebration programme of the centenary by thanking God for His abiding goodness to us down the past centuries and praying to Him for His merciful guidance, grace of rebirth of unity and renewal of strength for the challenges the coming generations of Nagas will meet in the future years. It is my privileged duty on this occasion to also acknowledge with deepest appreciation the most generous contributions and prayers received by the Naga Club from many concerned individuals and institutions which covered the costs of the functions of the celebration. Their giving and prayers reveals their conviction and vision for the Naga people at this critical time of confusion. Without conviction and vision human aspirations remain as emotional slogans only that merely create problems.

Today we are grateful to our Almighty God for granting clarity of thought with integrity and strong moral courage to our forefathers, which enabled them to defend the illustrious and distinguished political history of the Nagas till date since centuries ago. The British came to the Naga country in 1832. Wherever they went, they treated the homeland of the Nagas as “No Man’s Land” as they had done elsewhere to expand their Empire; their arrogant transgression was furiously resisted by the Nagas. The uncoordinated, intermittent but always spontaneous and vigorous fights that various villages and tribes put up to defend their land and their honour for five decades culminated in a “No More Fight Agreement”, at Mezoma on 27<sup>th</sup> March 1880 according to our own Naga customary norms and practices by exchanging spears after the Act of Friendship Agreement was made, which welcomed the British to settle in our land as a friendly nation.



**KUOLACHALIE SEYIE**  
*Finance Secretary*

The Act of the Agreement was made as under: A circle was drawn on the ground at Mezoma, the Naga and British representatives got inside the circle and a cat was produced. The British held the body and the Naga representative held the head, then the cat was sliced into two pieces from the neck to signify that absolute peace, friendliness and harmony were to be maintained and any party treacherous to the other would face the same fate. The Naga representative who held the head of the cat had signified our Naga upper hand position in the Agreement as per our customs and practices. However, few years later, without our knowledge, this was unilaterally interpreted by the British in their own favour as a small portion of the western Naga homeland becoming a part of the eastern edge of the British Empire in India.

As such, subsequently, the Nagas re-affirmed their stance in writing in the form of memorandum and declared for all the Nagas at the right time as “leave us alone to determine for ourselves” was made before the British Statutory Commission, popularly known as Simon Commission, in 1929 by the Naga Club. 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. Our distinguished history witnessed and experienced many twists and turns; and characterized by durations of war, conflict and violence. Although we have suffered subjugation by vastly superior powers outside in our modern history, we can justly be proud that our forefathers did not hand down to us a “legacy of defeated story” without severest defiant defense of our history and honour as a people and a nation. Praise be to the Lord, Most High God. “Our Minds and our Naga National Soul” have never been colonised at any point of time till date, It is the solemn responsibility of every Naga generation to preserve the integrity of this legacy.

‘Leave us alone’ for sovereignty as declared by the Naga Club in 1929 is thus considered the most important written public document for our unique political history. The Naga National Council (NNC) correctly read the legal, political, historical meaning of the stand our pioneers had established. Accordingly, 18 years later on August 14, 1947, the Nagas led by the NNC re-affirmed the same stance by declaring their independence. For the sake of further clarification as the situation demanded, the famous plebiscite in 1951 was conducted. The total boycott by the Nagas of the first Indian General Election soon after, matched by the massive Naga resistance against the extremely violent and oppressive military operations 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 position made before the Simon Commission.



Nagas were treated as non-Indian and their territory was not considered to be a part of British India Empire under the Naga Hills Excluded Area Act of 1935 to be made a colony under the Queen of England, which was unanimously rejected by our forefathers taking a stand consistent with the cause of “leave us alone” for sovereignty. The proposed “Nine Point Agreement” also known as “Naga-Akbar Hydari Accord”, discussed on 26<sup>th</sup>, 27<sup>th</sup> and 28<sup>th</sup> June, 1947 at Kohima was also flatly rejected on the same ground of “leave us alone” for sovereignty by the Naga National Council (NNC).

Shillong Accord of 1975 signed by “Representatives of Underground Organisations (RUO)” carried the signatures of a few veterans of the Naga struggle. LP Singh, representing Delhi did not mention the word ‘Naga to go with the names of the RUO signatories. He also probably was convinced at heart that this “Illegal Organisation” can never represent the Nagas. The vast majority of the Nagas immediately reacted against it as the discussion of the Accord was to take place within the framework of the Indian constitution which the said veterans had been made to sign under duress. The public call for rejection of the Accord thus started as soon as it was brought to Nagaland and made known to the Naga public. As such, no discussion ever took place between Delhi and the RUO signatories. The sad reality was that too many of the colleagues of the signatories and followers were assassinated, publicly condemned as traitors who sold out their own sovereignty. Such compromising of “sovereignty and bloodshed” should never be repeated at any cost.

History of Shillong Accord is exclusively about the few “accordists”. It will go down in history as an untenable Accord achieved by India by force under circumstances or duress and as such rejected as politically meaningless by the vast majority of the Naga people. The so called “Sixteen Point Agreement” made by an instantly formed NGO; the “Revolutionary Govt of Nagaland” that was launched and dissolved in a manner that raised questions or RUO without mandate; all these cannot and shall not change the status of our Naga nation. No “Underground Organisations” or “Illegal Organisation”, as aforesaid, can represent a nation or a people under any Circumstances anywhere in the world. The Governor LP Singh, was supposed to be the protector of law and know the meaning of the Accord before blindly entering into an Accord with the so called Illegal Organisation aforesaid. The Accord as per New Webster’s Dictionary means; “a formal act of agreement between Governments; harmony of minds; as, to do a thing with one accord”. Does this mean that the Govt of India accorded recognition to the Govt of the so called Illegal /Underground



Organisation, that their entering into an Accord has constitutional authority to make an Accord between themselves and the Govt of RUO in harmony of their minds in one accord, so as to say that the highly condemnable action of LP Singh does not warrant any treasonous action(s)? These are Delhi's problems and not ours.

Nagas are clear and justly proud that their struggle was not 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 grateful today that we have such an illustrious political history we can be justly proud of, and a struggle whose legal and political validities are unchangeable.

However, the Naga Club would not be such an important institution as it is today had it not made its declaration of sovereignty before the British Statutory Commission in 1929 and, the declaration before the British Statutory Commission also would not have "so much value" had we not firmly stood on the declaration as has been done till date. Therefore, the Nagas who gave their lives to the cause of "leave us alone" were the ones who made the greatest sacrifice for our unique political history for the general interest and welfare of Naga people as a whole and they shall always be remembered in our hearts at all times through this proposed Naga National Cemetery at Jotsoma, a site proposed in memory of Zasibito Nagi, the 1<sup>st</sup> Martyr of Naga Political Movement.

"This is an easy thing in the eyes of the Lord" to have more than sufficient water without rain, says the Lord; 2 Kings 3:18 of the Bible. I trust that we shall receive this promise of God to have abundant water, blessings and miracles without much rain and bloodshed from now on in our political journey to achieve our goal in a miracle which is an easy thing in the eyes of the Lord, if we only believe and stay committed to His words with integrity and obey without complaints.

# Beyond the MONOLITH STONE *to What Lies Ahead...*

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I want to thank the Committee for inviting me to share some thoughts on this occasion. But I confess I am embarrassed that I who have done so little is the one giving “exhortation” to an audience with individuals present who have seen things through from the beginning when discussions about the 100<sup>th</sup> year of Naga Club started a few years ago to this Thanksgiving today!

This closing function marks the end of the first part of the centenary celebration programme. You who have done all the hard work and given so much of your resources as well have persevered and endured and brought us to this day. Your capacity to sacrifice for your conviction has certainly taught us a lesson. And the strong sense of history that has made you to take the position you have taken and firmly defend it is at the heart of the celebration’s story.

Socrates’ famous observation “A life not examined is not worth living” should receive our fullest responsible attention today as we look to the future. We cannot afford to treat this truth lightly because it explains what is happening to us and our struggle also. Our failure or refusal to examine our thinking and our lives has damaged the process of the Naga struggle. We should not be surprised the outcome has become so bankrupt and unmanageably destructive.

It is very right and proper that the memorial monolith has been raised. But as we sit here to give thanks we are or should be the first ones to acknowledge the pain in our hearts for the controversy that has occurred over some differences in which we have hurt others and others have hurt us. I believe we



NIKETU IRALU



should not be surprised by what has happened because our society is involved in a baffling, complicated, extremely demanding process of responding to changes taking place in which we are all making mistakes most easily.

I am conscious some may disagree with this reference to the mistakes and unhappiness mentioned. But I am taking the risk because of a sense of real need for our society now to drastically lessen conflicts and clashes of immediate agendas by a readiness in all of us to put ourselves in one another's shoes which makes mutual understanding and forgiving possible. I am trusting that it will be understood in the spirit in which it is being made. In God's plan our mistakes may be His main weapon Satan dreads! Our acceptance of our mistakes changes us and gives hope to others they too can do it!

Here, allow me to repeat the famous advice American philosopher and theologian Reinhold Niebuhr once made for resolving conflicts: "It is always wise to seek the truth in our opponent's error, and the error in our own truth". This has been discussed already in an earlier occasion of the celebration. We will all agree this willingness and greatness of heart and wisdom is needed by us a young emerging society trying to navigate our struggle to go forward in the modern world. Remember Jesus said virtually the same thing to those who had brought to him the woman taken in adultery: "Let him, who is without sin, cast the first stone." So often we too are wrong somewhere some place.

This Thanksgiving for the past symbolised by the erection of the impressive commemorative monolith should focus our attention on the challenges ahead. This requires us to look beyond this stone to understand the nature and size of the crisis threatening to overwhelm us so that we will learn to respond to it as correctly and as adequately as possible. This is the most difficult thing to do but the only way to grow properly. This is our urgent need.

To those who tried to narrow Him down to their comfortable perspectives, Jesus said they knew how to forecast stormy or fair weather by looking at the changing colours in the sky, but that was not enough to meet the needs of their day. Firmly upbraiding and challenging them he added, "You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. A wicked and adulterous generation looks for a miraculous sign, but none will be given it except the sign of Jonah."(Matthew 16). To me this is one of the most fascinating things Jesus

taught because his mission was to build the kingdom of God on earth as it must be in heaven-the just, creative, socio-economically-environmentally sustainable society the world needs, in today's language.

Over the last 100 years we have definitely become a people and a nation because of our choice and the price we have paid for the struggle for the aspiration. What I believe we can and must make clear to the younger generation is that Nagas must now learn to examine themselves and all aspects of their struggle responsibly and truthfully, to make sure we do not weaken ourselves further by ill will towards one another which kills cooperation and compassion for one another. No society has grown properly without these positive human qualities being alive in the hearts and minds of its people.

If we the older generation will care and dare enough to start to end the compromises and what is wrong and unacceptable that have rendered our society stagnant and paralysed, the younger generation are more likely to heed our concern and call to them. A common understanding of need and readiness to accept the changes demanded by our crisis will enable us to inspire one another to do the right best things together instead of repeatedly getting bogged down on mutual blaming which is suicidal.

We cannot deny that our lives “over ground” and “underground” have produced the politics, economy, even Christianity and culture that we have today. Has not our society degraded so much because we stubbornly pull the high standards required in all fields of human development down to our selfish personal, tribal, party, factional levels and pray to God to bless what we want, not what He requires? The result is we are divided, dissatisfied, and even neurotic because the society that has come out of our lives is destroying us instead of growing properly.

I should end here on what we will all surely agree is the common enemy of all Nagas, indeed of the human race, and what we just have to do to it. All who want to help heal and restore our seriously fragmented society to enable it to grow will understand.



Selfishness in all its manifestations is the common enemy of the “Over ground” and all “Underground” governments, and all NGOs, Unions, Associations, Federations, and of all Nagas.

We know what selfishness and corruption tolerated in ourselves and severely condemned in others has done to the Nagaland State Government, and the other Naga inhabited States, as well as to all the factional governments. We should not be under any doubt now what this enemy will do to the society and Government the NSCN (IM) and/or the NPGs will bring, full or shared sovereignty, if we will decide nothing can be done so, God please understand and forgive us, “Business as usual.” The question is, is this God’s plan for us?

If it is not, then the battle becomes practical, bracing, do-able and adventurous right away if each one of us can decide to reduce our selfish ways in stages! Suppose in the way we tend to do things on massive scales and measures we decide to reduce selfishness 5% each year and refuse to stop the spiritual warfare, do we think God will just watch, do nothing to help us and see us surrender to Satan in despair? Imagine the earthquake that will hit the Naga homeland! And many may decide to increase the percentage mentioned.

I should without any sense of false modesty say that I know something about selfishness. When many years ago soon after entering University I made the experiment of asking God if He had anything to say to me, I couldn’t deny the thought that kept coming through to me was “You are a very selfish man...” I began to see my fears, resentments, jealousies, and so on, were all being sustained by selfishness so that love was kept out of my life. The warfare I decided to wage in faith against this enemy made Christ and His ways, His truth and His life real to me. It meant issuing a Quit Notice to the enemy, so to speak, and never revoking it!

*This is a shortened version of the talk. Some of the paragraphs on Selfishness have been rephrased.*

# *Message delivered by*

Rev. Dr. ZELHOU KEYHO, *General Secretary, NBCC*  
at the Centenary Year of Naga Club

*Jotsoma Baptist Centenary Ground, November 29, 2019*

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Respected President, Mr. Krurovi Peseyie and his esteemed colleagues, tribe leaders, leaders from different organizations, descendants of the signatories, ladies and gentlemen.

On this historic day, November 29, 2018, I bring greetings on behalf of the Nagaland Joint Christian Forum in the name of our Lord and Saviour Jesus Christ.

As we are gathered here today, we remember and honour with a deep sense of gratitude to the leaders of the past for their farsighted vision of what Nagas were and should be in pressing moment. We admire their spirit and fortitude for giving us a history where we can always turn to no matter where the world takes us.

I am not a historian nor a social worker, therefore, I will not pretend. But I try to be true to my calling as a servant of God in speaking the truth and be constructive so that the light of our Lord Jesus Christ may shine and His supremacy in our land dawn upon the nation who claim to be children of the living God. My Bible admonishes me to speak the truth and that truth must be spoken in Love. But today, that truth may come out in pain rather than in love.

We have fought over a real historical event making it to appear as if it never was, the truth of history refuses to die. A history that is suppose to be narrated over and over again to our hearing and to the generations here after is torn apart. And this is a sad commentary for the generations to come. But the construction of history on this day today, hundred years after is an achievement we must make a resolute decision to keep the flame of our leaders burning from here on.



Rev. Dr. ZELHOU KEYHO  
*General Secretary, NBCC*



I am reminded of two lectures, one given over 2000 years ago by Jesus and the other more recent by Abraham Lincoln 160 years ago.

The first speech was directed to The Pharisees who knowing the truth was just on the look out to trap Jesus and put him in trouble. To them he said, *“Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand”* Matthew 12: 25.

“The second speech was delivered by Abraham Lincoln, critiquing the government of his day.

A house divided against itself, cannot stand. I believe this government cannot endure, permanently, half slave and half free. I do not expect the Union to be dissolved - I do not expect the house to fall - but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become lawful in all the States, old as well as new - North as well as South” (A House Divided Speech, June 16, 1858).

Perhaps, we are at the defining moment, either to come together in unity and exist in harmony as Nagas or to allow others to walk on us and crush us and we perish as fools.

I am sure of two things:

- i) I am sure those of us who are here today as well as those who could not be here know very well that “a kingdom divided against itself will be ruined.”
- ii) I am also sure that, “we do not expect the Union to be dissolved - we do not expect the house to fall - but we do expect it will cease to be divided.” Either the opponents of this celebration will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become acceptable to all the Nagas be it in the south, north, east, west and central.

Until such time, “Leave us alone to Determine for ourselves as in ancient times” will be a contemptuous phrase.

We cannot allow the generations to come to inherit a distorted history. Because this history has been our identity as a people and

a nation and it will be theirs as well. Therefore, three things are necessary for the Nagas. These three things are humility, reason and love. Those who feel they are right must humble themselves without opposing those who are wrong. And those who feel otherwise must exercise their will power to reason without influence. We must learn to love each other as brothers and sisters but we can only learn to love right when we learn to forgive.

1 John 4:20 says: Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.

Our community is fragmenting in all fronts. We have chosen to be dominated by being politically correct rather than morally-ethically upright. The negative influence such as, muscle and money power have become the cancer in our Naga society. This is bad politics.

If we believe what the forerunners have done is right we must stand united even if outside forces try to tear us apart that is what a nation must do. And Nagas must do likewise.

Paul wrote to the Corinthians this way:

I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought (1 Corinthians 1:10).

Prayer

Almighty God, the creator of heavens and the earth, you are God everlasting, God of history, God who is active today and the God who will be our judge. As we are gathered here today to celebrate the one hundred years of the Naga club, we thank you for their lives and sacrifice they have made for us. Little knowledge they possess yet they stood their ground knowing that we will one day (as today) become your people. We confess before you that we have taken very lightly of the sacrifice they have made for us, Nagas as a nation. We pray for your forgiveness and beseech you to heal our land. Thank you for the leaders we have today. Bless their leadership and bless this day that we may honour you with humility of mind and service.

I pray this in Jesus name.



# Short Sharing and Prayer at the THANKSGIVING PROGRAM FOR THE SUCCESS OF THE Centenary Celebration of Naga Club

15 Dec. 2018, Base Camp, Pulie Badze, Jotsoma, Nagaland

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Good morning and advance Merry Christmas to all my esteem leaders & elders.

I feel so humbled and honored for sharing me this privilege to be with you at this thanks giving program on the successful centenary celebration on the 29<sup>th</sup> of Nov. 2018 at Jotsoma.

Yes, it was so befittingly celebrated, acknowledging and honoring the beautiful legacy of our pioneers, through whose wisdom, struggles and determination and through the guidance of our living God, have had created a Platform to unite our Nagas and share and express our aspirations to live a more better and independent life.

I also would like to extend my heartfelt thanks and appreciations to all the organizing committee members for organizing such an event on which Nagas from all walk of lives could gather and retrospect and acknowledge of both the struggles of our pioneers and the blessings of God bestowed upon us for 100 years. Congratulation once again.

Before I begin my short speech, I would like to read some Bible passages *1 Chronicles 16:34-36* “Oh, give thanks to the Lord, for He is good. For His mercy endures forever. And say, “save us, O God of our salvation. Gather us together, and deliver us from the Gentiles.

To give thanks to your Holy name. To triumph in your praise. Blessed be the Lord God of Israel from everlasting to everlasting.”

Again, *Romans 15: 5, 13, 33; 16:20*, May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may



Rev. Dr. K. BENRY LOTHIA

with one voice glorify the God and Father of our Lord Jesus Christ... may the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit... The God of peace be with you... The God of peace will shortly crush Satan under your feet.

Speech: A time like this, when we are gathered with a purpose of expressing our gratitude to our living God, who has been with us all through our ups and downs.

I am reminded the powerful words of Sol Plaat-je, a one time Secretary General, of African National Congress (ANC), a scholar and a strong leader with a strong Christian conviction, who once said, I quote -“The only thing that stands between us and despair is the thought that Heaven has not yet failed us.”

Numerous Naga scholars inform us, about our dark and despair situations that our Nagas have faced for long time.

The slow strangulation of creeping impoverishment, the deadly grip of political oppression, economic exploitation and the dehumanization caused by legalized violence and state terror.

In the midst of all the chaos and pain of injustice, our people knew that the God of steadfastness and encouragement have been with them, standing between us and in our total despair.

Our fore leaders and elders, even then, they knew that the struggles was going to be a long, hard, bitter, and bloody struggle against relentless powers. Yet, with strong faith and hope in the living God, they would be able to move on, they could endure and fight for a dream of better living.

It is because, the belief and the absolute conviction in them, was that there has been a God of justice, and that God is on their side. That God would give us the strength to fight.

There are too many who take our children’s trust for granted, who make them drink from the poisoned wells of entitlement, making self-indulgence a virtue, and turning mediocrity into a benchmark of achievement.

There are too many who by their carelessly living and immoral lifestyles have brought shame to our living God.

There are too many who are growing bigger from eating from the flesh pots of corruption, whose eyes and hearts, “*are only on dishonest gain.*” Says prophet Jeremiah in Jer. 22:1



The same is said of these corrupted people by Apostle Paul who said, *“Their end is destruction; their god is the belly; and their glory is in their shame.” (Phil. 3:19)*

May we wake up to brush down all the disgrace dirt and dusts stained on our slogan “Nagaland for Christ.”

Friends, shall we unite again, and together fight for our today and tomorrow. Let us bring justice to all. Let us give each child of God the dignity they deserve. Not all injustices have been overcome; Poverty is still an outrage and corruption is still in all our ways and means - from top bureaucrats and leaders down to the farmer at the village. Our co-existence as brothers and sisters with all serenity and trust are shattered by various factionalisms.

Oppression, extortions and violence in many forms, is still stalking in all corners. May we, again, hold on to our faith and hope to the leading hands of our Sovereign God, the God in whom we move and have our being.

Also, I would like to implore our leaders in this Naga club, to rise up above the state politics, above factionalism and above all isms, but to live by examples and work and uphold the principle of oneness and unity amongst our Nagas.

Let this club, be a proper platform by which the aspirations of the Nagas are being heard by one and all.

With this, I conclude my sharing by quoting the words of Reverend James Calata, another strong, Christian leader of the ANC, who encouraged his people by saying this word, I quote *“The handle that turns the wheels of the universe is in the hands of God, and because of that hand a new world is about to be begotten.”*

May we all abide in this God and draw all our strength and wisdom.

And May the Joy of Christmas brought to us through Jesus Christ our Lord and Savior be with us.

# Profile of the 20 Signatories

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*The brief biographies are concisely accommodated with their photos in few cases of the 20 signatories, 8 of them were from Kohima Village, 2 from Khonoma, 2 from Jotsoma and the rest were from 8 other Villages. Professionally, of the 20 signatories, 9 of them were Interpreters (Dobashis), 3 Teachers/Masters, 1 Doctor, 2 Clerks, 1 Treasurer, 1 Sub-Overseer, 1 Peshkar, 1 Potdar and 1 Chaprasi. Thus, except the Doctor, the rest were the staff of the Deputy Commissioner, Kohima, Naga Hills, Assam.*

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## **Nihu Angami**

*Head Interpreter*

Neihu Rame (actual name) from Pfüchatsuma Khel (P. Khel) of Kohima village was said to have served the government for a long as head interpreter to DC Kohima. Due to his position, he was well respected and held in high regard by other Naga government servants. Neihu has three sons and three daughters who are all deceased. Today, the bust of Neihu Angami brought by an Australian, Eric Lambert is displayed in the State Museum of the directorate of Arts and Culture, Kohima.

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## **Hisale Angami**

*Peshkar*

Hisale (actual name was Rheichalie Pienyü) was the founding member and the first president of the Naga Club formed in 7 January 1918 with its office located at Chotobosti (Kitsubozou). He was also the longest serving President of Naga Club (1918-1942). The Naga Club was formed by few like minded staff of DC's Office Kohima. He was the mastermind and a signatory of the famous 'The Naga Memorandum' submitted to the Simon Commission on 10<sup>th</sup> January 1929. Pienyü from Pfüchatsuma Khel (P. Khel) of Kohima Village and the youngest son of Pusalie Pienyü was born in 1864. He studied in the Mission School established by the American Missionaries and studied up to class VI. He was said to be one of the first

educated man from the Tenyimias and later joined the Deputy Commissioner's office as the first Peshkar during the British regime under service no. 1110. As told by great grandson Prasielie Pienyü, Rheichalie as a Peshkar used to settle all disputes among the communities and villages, especially the land disputes. He married Solari (Solanuo) daughter of Lt. Col. Bora from Assam. He also translated Aesop's Fables to Angami dialect called "Tefüdze da" which was said to be very popular in the schools in the Tenyimia areas. Having great concern for the education of the Nagas, his great grandfather, he said was inducted as a member in the construction committee of Government High School, Zienuo Badze (now rechristened as Rüzühkhrie Government Higher Secondary School), the first and the oldest government high schools in Kohima. His contribution towards this school was one of the highest amongst the Nagas. Just before the Second World War II broke out, Rheichalie Pienyü died in 1944 due to old age.

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## **Nisier Angami**

*Master*

Nisier Meru from Merhüma khel of Khonoma village was said to be from a very poor family. He served as a teacher in the lower primary school with a salary of Rs. 2/- per month. According to his great grandson, Kethoser Kevichüsa, Nisier after being dismissed from police service came to Dr. Rivenburg seeking employment, and later became the first Christian convert from Khonoma village and

received water baptism in 1897. He went on to become an evangelist and was ordained in 1919. By his second wife, Nisier had eight children.

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### **Khosa Angami**

*Doctor*

Rüükhosa Zinyü, popularly known as Khosa born in 1894 belonged to Thevoma Khel of Khonoma village. He studied under Reverend S.W. Rivenburg and later graduated from medical studies in 1916 from Dibrugrah. He was said to have joined the Naga Labour Corps at the request of the Deputy Commissioner, and on his returned was sent to England for further studies by the DC. Khosa was appointed as Assistant Surgeon, Class I gazetted when he returned home in 1920. Khosa married Üzakieü just before he left for Europe and they had three children.

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### **Gepo Kacha Naga**

*Interpreter*

Nothing much could be found about Gepo, except that he was from Peulwa Village under Perend district. According to his great grandson, Ineukang, Gepo had a daughter, who is deceased.

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### **Vipunyü Angami**

*Potdar*

The real name of Vipunyü was Vipon Naleo of Naleo clan from Viswema village under Southern Angami

region. As told by his grandson, Vitho Neikha, Vipon was a thikadar (contractor) and was a pioneer in the construction of the Kohima to Mao road (NH 29) before and after the Second World War. He married Kehisele (and not as mentioned inadvertently in some books as his mother) and had three sons and one daughter. Today, Vipon has 27 grand children and 24 great grand children. Vipon passed away on 20th December 1982 and buried at Dimapur. On in his memory, stand a gate and a monolith at 7th Mile, Model Village, Dimapur.

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### **Goyiepra Angami**

*Treasurer*

Goyiepra Nakhro from Jotsoma village son of Thepfüneirü Nakhro was born in the year 1894. He was one of the founding members of the Naga Club and served as its first treasurer. As per record of the family, he did his early schooling from Jorhat and was appointed as treasurer (cashier) in Deputy Commissioner's office at Kohima. Later, he was promoted to Head Clerk and transferred to Mokokchung. At the instance of the DC, Kohima, Hutton he was brought back to Kohima and passed away in 1937 while he was still in service. Though nothing much could be found, according to his nephew, Kekuoseto Nakhro, a retired lab technician, Goyiepra was said to be an energetic man who often walked from Kohima to Dimapur alone. He was a man who loves to sing and said to have



composed and written many songs and poems. Goyiepra had two sons (both deceased) and is survived by his 84 years old daughter, Rokovi-ü who presently lives in Dimapur.

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### **Rüzhükhrie Angami**

*Master*

Rüzhükhrie (Rüzhükhrie Sekhose) from Tsütüonuoma Khel of Kohima village was born on 2nd January 1901 to Neirühu Sekhose and Lhouliezhü-ü. He was the key person who drafted the Naga Memorandum to the Simon Commission, thereby, leaving an indelible legacy in the history of Nagas Sekhose, an educationist and missionary started his schooling only at the age of 13 years from Kohima Mission School. He passed his matriculation from Shillong in 1921 and Intermediate of Arts (IA) from St. Paul's College, Calcutta in 1923. As told by his only son, Khriehutuo Sekhose, Rüzhükhrie was an executive member of the Ura Academy (Angami Literature Committee), member of Guwahati University Committee of Courses and Studies in 1961 and also as member of the Nagaland Board of Study from 1974-76. He had written several books, which are widely used in the schools today. Rüzhükhrie died at a ripe age of 85 years old on 15<sup>th</sup> March 1985.

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### **Dikhrie Angami**

*Sub-Overseer*

Born in 1887, Dikhrie Sekhose, son of Zelhourü Sekhose was

from Tsütüonuomia khel of Kohima village. Though not much information was available, Dikhrie was said to have studied in Shillong and was appointed as sub-overseer. Dikhrie passed away on May 10, 1946. He had five daughters and two sons.

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### **Zapuzhülie Angami**

*Master*

Born on 16th March 1870 Zaphuzhülie Sekhose from Kohima village was brought up by his maternal grandfather. He was later looked after by the Christian missionaries who gave him education and promoted as a missionary in 1928. Besides translating the Bible into Tenyidie and Sumi, and the Pilgrim's Progress into Tenyidie, Zaphuzhülie also started a school in Ciesezu, now under Phek district and another school at Chedema along with GW Supplee and the Mission Chapel.

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### **Zepulie Angami**

*Interpreter*

Zepulie Suokhrie born in 1878 from Lhisema khel of Kohima village was a Dobashi (interpreter) at Deputy Commissioner's office. Little is known of his early life and he was said to have died before the Second World War reached Kohima. Zepulie married Luonuo and they had ten children.

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## **Katsümo Angami**

*Interpreter*

Katsümo Angami (real name was Kachüno Ritse) son of Ngulhinyi Ritse was from Pfütseromi village, Phek district and not from Khezhakeno village as inadvertently written in some books. He had four brothers and one sister. According to his nephew, Wezhietsü Ritse, retired registrar, though Kachüno was not well educated, he was appointed as a Dobashi and posted to Deputy Commissioner's office, Naga Hills, Kohima. He was said to be a rich man who could host community feast of merit on three different occasions, and was also an expert artist who carved out his own footprints on a big flat stone, which still remained and clearly visible even today. Kachüno married Lhitezüü and had one daughter and a granddaughter. He passed away in 1937 and was buried in the middle of the village.

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## **Nuolhoukielie Angami**

*Clerk*

Born in 1897, Nuolhoukielie Pienyü of Pfüchatsua khel of Kohima village was the son of Late Lhoukhielie Pienyü. As recounted by his grandson Dr. Viketoulie Pienyü, Nuolhoukielie passed out his matriculation from Government High School, Shillong, and was later appointed as a clerk in the Deputy Commissioner's office. Besides, being a government officer, Dr. Pienyü said, his grandfather was an active social worker who was a pioneer in bringing education to his village through the Catholic mission. He died in April 1971.

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## **Luzevi Sema**

*Interpreter*

Luzevi Sema real name was Nizhevi Sema from Shena new village, now under Zunheboto district who is known to have three wives, including an Angami from Zhadima with whom he had two daughters including two sons from one of the wives. Though much information about his date of birth and death is not known, according to Retired Justice, HK Sema, nephew of Nizhevi said both his sons joined the national movement. While one was killed by the Assam Police in North Cachar Hills in 1958 while returning from East Pakistan, the other son died at the hands of the Sikh L.I. at Khucho stream in the same year.

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## **Apamo Lotha**

*Interpreter*

Apamo Lotha actual name was Apamo Patton who hailed from Phiro Village under Wokha. He was also said to be the first Dobashi from Phiro Village. As told by his nephew Vandanshan Patton, Apamo was only 18 years when he went to France as part of the Naga Labour Corps in 1917. After returning from France in 1918, he was appointed as an Interpreter. He served as Dobashis in the Deputy Commissioner Office, Kohima and retired in 1938. Apamo Patton died in 1941 and had three sons.



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## **Resilo Rengma**

*Interpreter*

Son of Nriilo Kent and Gwanyülie from Tseminyu village, Resilo Kent was an Interpreter at the Deputy Commissioner's office at the time of submission of the Naga Memorandum to the Simon Commission. Resilo was married to Lonyüle and had six children, and only one daughter survives him today.

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## **Lengjang Kuki**

*Interpreter*

Lengjang Kuki (Lengjang Kholhou) in 1875 in Henima (presently known as Tening) was the son of Luljalal and Chanting. He married Nengjavei with whom he had three sons and one daughter. Henminlal Kuki, great grandson of Lengjang said, though he did not have proper formal education, he could speak fluently in English, Hindi, Assamese, Sumi, Angami, Rengma and Zeliang. He was appointed as a Dobashi in 1908 and served till 1926. During the Kuki Uprising from 1917-1919, Lengjang was appointed by the British in the Peace Committee that was formed to diffuse the tension. Later, Lengjang was appointed as head Dobashi in 1926 and was said, to be a very influential man in Naga Hills. He was instrumental in settling boundary disputes among Kukis and Zeliangs. He also established a government school and Kuki villages. After his pension, Lengjang settled in Henima

where he passed away in 1946 and was buried there. His descendants are presently in a village called Chamcha.

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## **Nikhriehu Angami**

*Interpreter*

Nikhriehu (actual name was Neikhriehu Peseyie), son of Lhuzierü, GB of Jotsoma village was said to be among the first group from the village to get education. He was appointed as teacher and posted to Khuzama village in the early 1900s and was later appointed as an Interpreter (Dobashi). According to Kedolhoulie Peseyie, grandson of Neikhriehu Peseyie, during the First World War, his grandfather went to France in charge in the Labor Corps, and on his return to his native village in 1918, Peseyie was said to have shared an incident with his fellow villagers, which is still being told by many elders of the village till date. Soon after his return from France, Neikhriehu was promoted to Head Dobashi. It is said that as they were passing through the ocean, their ship was bombarded making their ship unstable as about to sink, a Naga under his charge (probably from Meluri) encouraged him saying "Shaha (Sahib) don't be afraid, we will carry you to safety." However, fortunately before the ship sank, they were rescued by another ship. Neikhriehu was said to have brought some memorabilia from France including 'wine glasses' which were kept as souvenirs much to the envy of the people at that time. Unfortunately, along with the

important documents, the souvenirs were destroyed in the Indo-Naga war in 1956. Settled in Naga bazaar, Kohima in the DBs quarter, Nekhrihu passed away on December 1935 and was buried in the outskirt of Jotsoma village (non Christian were not allowed to bury the dead inside the village). However, the burial area is thickly populated today.

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### **Miakra-o Angami**

*Chaprasi*

Miakra-o Angami (real name Riechülhou) from D. Khel of Kohima village did his early schooling from Government Lower Primary School till class-II. As told by his nephew, Khriedi Theünuo, Miakra-o was employed as a Chaprasi in the Deputy Commissioner's office with a monthly salary of Rs. 12/-. Miakra-o was married to Niepulhou-ü and had three daughters and four sons. He passed away at the age of 95 years in 1971, and was buried at D Khel, Kohima village. Today, he is survived by his youngest daughter.

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### **Levi Kacha Naga**

*Clerk*

Born on 1903, Levi was the son of Heireilung, who originally was from Khonoma village but moved to settled at Benreu village under Peren district. According Luihing Levi did his schooling from Shillong and was married to late Kisuigwangle (popularly known as Neivono). They had 4 sons and 6 daughters. He became the first Head Assistant among the Nagas during the British rule in the (former) Naga Hills, and served under the British Government from 1926 to 1958. He also served as Head Assistant in Mokokchung and was later transferred to Kohima around 1942 and served as Head Clerk under the Deputy Commissioner till his retirement. He later became a member of the interim body under the Nagaland State Government. Levi passed away on 11<sup>th</sup> November 1972.



# APPENDICES

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*Naga Memorandum to the Simon Commission Memorandum of the Naga Hills, from The Secretary, Naga Club, Kohima, Naga Hills Assam.*

To,

*The Indian Statutory comission  
Cant.. India  
10.01.1929*

Sirs,

We, the undersigned 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, but as the administration of our Hills continued to be in the hands of the officers of the British Government we did not consider it necessary to raise any protest in the past. Now, we learn that you have come to India as representatives of the British Government to enquire into the working system of government and the growth of education and we beg to submit below our views with the prayer that our Hills may be withdrawn from under the reformed scheme and placed outside the Reform but directly under the British Government. We never asked for any reform and we don't 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 the North and West of our country and the 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 a tribe quite different from one another with quite different languages which cannot be understood by one another and there are more tribes outside the administered area which are now known at present. We have no unity among us and it is only the British Government that is holding together us now.

Our education at present is poor. The occupation of our country by the British Government being so recent as 1880, we have had no chance or opportunity to improve in education and through we can boast of 2 or 3 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 language, much less one to represent us in any council of a

province, moreover our population numbering 102,000 is very small in comparison with population of the plains 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 other Hindus or Muhammadans. We are looked down upon by one for our beef and by the other for our pork and by 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 own administration. Therefore if it is continued to be placed under the Reformed Scheme we are afraid that now and heavy taxes will have to be imposed upon us and when we cannot pay them, all our lands 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 recognized our private rights in it, but if we are forced to enter the Council all these rights may be extinguished by an unsympathetic Council the majority of whose members is sure to belong to the plains districts. We also much fear the introduction of foreign laws and customs to supersede our own customary law 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 protection. If the British Government however, want to throw us away we pray that we should not be thrust to the mercy of people 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.

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	10, 254
Kacha Nagas	1,315
Kukis	366
Semas	2,780
Lothas	1,748
Rengmas	977

*Signed by:*

Nihu	<i>Head Interpreter, Angami</i>
Hisale	<i>Peshkar, Angami</i>
Nisher	<i>Master, Angami</i>
Khosa	<i>Doctor, Angami</i>
Gepo	<i>Interpreter, Kacha Naga</i>
Vipunyu	<i>Potdar, Angami</i>
Goyiepra	<i>Treasurer, Angami</i>
Rüzhükhrie	<i>Master, Angami</i>
Dikhrie	<i>Sub-overseer, Angami</i>
Zhapuzulie	<i>Master, Angami</i>
Zepulie	<i>Interpreter, Angami</i>
Katsumo	<i>Interpreter, Angami</i>
Nuolhoukielie	<i>Clerk, Angami</i>
Luzevi	<i>Interpreter, Sema</i>
Apamo	<i>Interpreter, Lotha</i>
Resilo	<i>Interpreter, Rengma</i>
Lengjang	<i>Interpreter, Kuki</i>
Nikhriehu	<i>Interpreter, Angami</i>
Miakra-o	<i>Chaprasi, Angami</i>
Levi	<i>Clerk, Kacha Naga</i>



# NAGA-AKBAR HYDARI ACCORD

## *(Nine Point Agreement)*

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The nine point agreement was signed between the representatives of the Naga National Council (NNC) and the then Governor of Assam, Akbar Hydari after three days of deliberation from June 26-28, 1947 at Kohima.

That the right of the Nagas to develop themselves according to their freely expressed wishes is recognized.

### **Judicial**

All cases whether civil or criminal arising between Nagas in the Naga Hills will be disposed of by duly constituted Naga Courts according to Naga customary law or such law as may be introduced with the consent of duly recognized Naga representative organizations: save that where a sentence of transportation or death has been passed there will be a right of appeal to the Governor. In cases arising between Nagas and non-Nagas in (a) Kohima and Mokokchung town areas, and (b) in the neighbouring plains districts, the judge if not a Naga will be assisted by a Naga assessor.

### **Executive**

The general principle is accepted that what the Naga Council is prepared to pay for, the Naga Council should control. This principle will apply equally to the work done as well as the staff employed.

While the District Officer will be appointed at the discretion of the Governor, Subdivisions of the Naga Hills should be administered by Sub-divisional Council with a full time executive President paid by Naga Council who would be responsible to the District Officer for all matters falling within the latter's responsibility, and to the Naga Council for all matters falling within their responsibility. In regard to:

- (a) Agriculture - the Naga Council will exercise all the powers now vested in the District Officer.
- (b) C.W.D - The Naga Council would take over full control.
- (c) Education and Forest Department - The Naga Council is prepared to pay for all the services and staff.

## **Legislative**

That no laws passed by the Provincial or Central Legislature which would materially affect the terms of this agreement or the religious practices of the Nagas shall have legal force in the Naga Hills without the consent of the Naga Council. In cases of dispute as to whether any law did so affect this agreement the matter would be referred by the Naga Council to the Governor who would then direct that the law in question should not have legal force in the Naga Hills pending the decision of the Central Government.

## **Land**

That land with all its resources in the Naga Hills should not be alienated to a non Naga without the consent of the Naga Council.

## **Taxation**

That the Naga Council will be responsible for the imposition, collection, and expenditure of land revenue and house tax and of such other taxes as may be imposed by the Naga Council.

## **Boundaries**

That present administrative divisions should be modified so as (1) to bring back into the Naga Hills District all the forests transferred to the Sibsagar and Nowgong Districts in the past, and (2) to bring under one unified administrative unit as far as possible all Nagas. All the areas so included would be within the scope of the present proposed agreement. No areas should be transferred out of the Naga Hills without the consent, of the Naga Council.

## **Arms Act**

The Deputy Commissioner will act on the advice of the Naga Council in accordance with the provisions of the Arms Act.

## **Regulations**

The Chin Hills regulations and the Bengal Eastern Frontier Regulations will remain in force.



### **Period of Agreement**

The Governor of Assam as the Agent of the Government of the Indian Union will have a special responsibility for a period of 10 years to ensure the observance of the agreement, at the end of this period the Naga 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 Naga people arrived at.

**Governor of Assam**  
**SIR AKBAR HYDARI**  
**Tribes Represented at Discussions**  
*on the 26<sup>th</sup>, 27<sup>th</sup> and 28<sup>th</sup> June, 1947 at Kohima*

WESTERN ANGAMIS  
EASTERN ANGAMIS  
KUKIS  
KACHA NAGAS (Mzemi)  
RENGMAS  
SEMAS  
LOTHAS  
AOS  
SANGTAMS  
CHANGS

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NAGA NATIONAL COUNCIL  
NAGALAND, KOHIMA

# Naga Voluntary Plebiscite

Wednesday, 16<sup>th</sup> May, 1951 Time:10:00 a.m

*President's Speech at the opening function of the Plebiscite:*

*Uncles, aunties, friends, brothers and sisters,*

Today is a great day for our people. Throughout Nagaland our people are ceremoniously observing this day May 16 as the day of our Plebiscite Day, which we are going to record by taking the thumb impression of our people. This we are doing to allow India and the world of our aspiration and that there is an effective unity of the people in Nagaland.

We have been living as a subject nation for the last 70 years. Our country was an independent country before the British conquered us with superior force of arms. The British left our country and India in the year 1947. Without making any special arrangement for our country the British abandoned us and we found ourselves under the mercy of the Indian people.

Our Naga people (the British subject Nagas) have demanded independence from the British on many previous occasions. Unfortunately, we never put it on record as our people are not accustomed to writing. The only written record submitted by our people to the British Government was submitted in the year 1929 January 10 when "SIMON COMMISSION", under the Chairmanship of Sir John Simon, came here in Kohima seeking our people's opinion about the "New Reform" - as it was called. Our Naga people demanded independence and said, "LEAVE US ALONE, AND WHEN YOU - THE BRITISH - LEAVE US WE SHALL BE FREE AND INDEPENDENT AGAIN."



A.Z. PHIZO  
PRESIDENT  
*Naga National Council  
Kohima : Nagaland*



A long struggle has followed with the march of history and we have fully kept pace with it. When the Japanese Imperial Forces smashed the British defenses and reached Burma, some of us took full advantage of it. The Japanese Forces along with the Indian National Army, better known as the INA, fully co-operated with us and as a result of our concerted action most of Nagaland as far as Kohima was freed from the dominating control and influence of the British. In this connection, I may say a word concerning Strategy. Our country was and still is supposed to be a strategic area. The experience of the last war (World War II) has belied this popular belief. Strategy depends more upon the people, it is not merely a question of geography or location. I am not going into details of our past experiences with India especially since 1947. Prior to the transference by the British of their administrative authority and controlling power - that is, military and police - into the hands of Indians, we had talked to the British for our independence. But there again we made a mistake. We have not put it in writing for record. Anyway, we the Naga people declared ourselves independent on the 14th of August, 1947, and on the same day we informed India by telegram, and copied to them and ... for information and record.

Since then, we have tried to settle our political issue with India on various occasions. But we have not been successful. As a result we have gathered here together in order to try to convince India of our inherent right to be free and equal to any other nation as a distinct people. This time, and from now on, we shall put everything into writing. We shall see to it that our talk do not end in mere words. In the name of the Naga National Council and on behalf of the people and citizens of Nagaland I wish to make our stand and our national position perfectly clear. We are a democratic people, and as such, we have been struggling for a Separate Sovereign State of Nagaland in a democratic way through constitutional means as it is so called. We shall continue to do so.

On many occasions we have been accused by the Press in India that we were a troublesome people and that our “movement” for Independence must be stopped. Many Indian leaders told us that we the Nagas are “Indians” and that Nagas can never be allowed to become independent. Some Indian leaders say that even Hyderabad had to submit to the Indian Union just as the rest of the Indian princely States, which number over 500, had to submit.

When we examine those rapacious assertions, accusations and misapprehensions we find that the Indians do not know the Nagas. India tried to stop our Independence, they are still trying; and, they will probably continue to do so. The British tried to keep Indian independence in their own hand. They thought they could remain in India forever to come, that was why they, the British, built much cities as Bombay, Madras, Calcutta, Delhi and the rest of all the modern Indian towns and cities. Roads were constructed, Railways were laid out, and Companies with capitals running into millions of pound in gold came into existence. All those are now in the hands and under the authority the Indians. Such is history. Simply because a strong people got the control of political administration of a country over a weaker people it does not mean the end of history. The history of progress and freedom have been written and will continue to be written. Most of the histories of human freedom were recorded in human blood. Most of the foundations of free nations were built on human bones and crushed skulls. But we want our national independence to remain holy and pure. We do not want to mix our freedom, and our independence, with human blood. We do hope we shall not be compelled to live on a structure founded on human skulls and bones. We are determined to extricate ourselves clear with understanding, by goodwill and through reason, so that we may continue to live in freedom and enjoy national independence.

We want our Indian brothers and sisters to know that we are not their enemy. We want the world to know that there is civilization in Nagaland. Academically backward though we may be, it is up to us to show to the world that we are not a people which has lost its *raison dieter*. We are alive. We never feared India; and, of course there is no reason for the Nagas to fear India in this human struggle for maintaining our political independence. Just as much as you cannot see a black spot in clear water, likewise, we cannot have a black spot of fear in our mind of clear conscience. I always have a feeling that God, our Heavenly Father – our Creator – is is there for us to fear? Only a murderer and people of evil intent can have fear and suspicion in his mind. We do not belong to a criminal race. And there is no ground for the Nagas to be worried or to fear the millions of Indians in this struggle to retain our independence. We only appeal to India to be sane and wise. We appeal to them that they should be human and not brutes. We appeal to India to be a free people with a real feeling of independence in which there is no place for suspicion or fear. The Nagas do not ask independence from India; indeed, we do not want anything from India. India has nothing to give away to Nagaland. We are independent and sovereign in our own national right. What we ask is not to interfere in our administration but leave us alone and allow Nagaland, the national state of the Nagas, to continue to exist in peace and make progress without hindrance.



The present discord between Nagaland and India is not a natural consequence of inevitable historical conflict. It is the result of the break-up of the British Empire in the East and the issue is entirely of British creation but more of the callousness of the British government toward the Asiatic people of their contemptible subjects that we have been. Now that India is free, we appeal to them to exercise their sovereign right to let the Nagas continue to remain free and independent which, in verity, is in keeping with the precept of Mahatma Gandhi's creed of "Non-violence." Should we seek a better example than of the British who granted political independence to India? The British possessed India and ruled over it for a long period stretching over 200 years; whereas Nagaland, it is not an Indian colony.

As for the question of race, the less we talk the better. It is an undeniable fact that the Nagas are not Indian. We distinctly and unmistakably belong to the great Mongolian family. Strictly speaking, the world has come to know that the question of nationality is not a question of racial purity of a people. Also, the most important thing to consider is not merely one of politics but it is rather a problem of biology and psychology. To live together in peace different people must have the same attitude and the same feeling: there must be tolerance. Between the Indians and the Nagas, I am sad to say, these are lacking. Nagas found it impossible to tolerate the Indians. This is our experience in the last 70 years ever since our people came to know them. The Indians have no human feeling in them and their attitude is anti-social. There are, undoubtedly, many good Indians who understand us; but we do not live together with those good men.

The question whether the Nagas will or will not be allowed to maintain our independence remains to be seen. If free India wishes to be a leader in this world's affairs, particularly in Asian affairs, India cannot sidestep the voice of Nagaland upholding the national right of the Nagas. It is not merely a claim. If India honestly believes that "Truth Triumphs" (which is inscribed in the official Emblem of the Republic of India) the truth of Naga existence and the need of freedom cannot be buried in secret. India cannot ignore the national state of Nagaland and continue talking Mahatma Gandhi, Non-violence and Democracy.

The position of Nagaland and the Naga case have no comparison anywhere in the world where a human race newly emancipated like India try to usurp its neighbour country of a sovereign state like Nagaland all because of the vast wealth of mineral resources in our country which the manumitted Indians have come to know and they wanted to

grab it by any means. Leaving aside the distinct- ... of our nation as a race and Nagaland as a country, our native right over our own national territory that had been clearly demarcated 400 years ago cannot be superseded by India. The Indians have no vested interest in our country and there is not a simple Indian nationality who owns an acre of land in our Nagaland. Prior to 1947, that is, when the British were yet here, no Indian is allowed to enter Nagaland without a special permit and that good Regulation (which was in force before Naga territory was annexed) still happily prevails up to this day.

If this world is to have peace and goodwill toward one another, the will of the people and nation must prevail. India puts forward various arguments in their attempt to confound us.

1. The first argument is about the “menace” of China and Burma. They always say this trying to scare us which we do not have the least thing to worry.
2. The second argument is what they called “strategy” for security of India. Just as much as India needs precaution for her security other countries also require the same precaution. At least, Nagaland cannot permit India to build up military strategy in our country against Burma or China whose people are our own blood relatives. We have another neighbour in the south west which is Pakistan. We have no quarrel with them. Whether China, Burma or Pakistan, these neighbours have not given us any trouble and we are certain that they have no evil design to annex Nagaland. Whatever it is, we cannot allow India to build up military defence in Nagaland not only against our good neighbours but for our own safety as well. Our country can easily become a graveyard and we, on our part, are determined to prevent it.
3. The third Indian argument is about economy. The Indians say that Nagaland cannot maintain itself economically as if we are a sort of just crawling out from a hole. Their talk is nothing but insult. The truth is, Nagaland had never been dependent on India at any time in history. These are problems decent people do not argue and try to grab other people’s territory. In matters of maintenance, or to be more precise, the question of finance for a state, I cannot do any better than quote His Excellency Shri C. Rajagopalachari (the former Indian Governor-General known to all of us) who said in his famous book the “Reconciliation.”



“The notion that any State can be self-sufficient in resources is illusory. It is born of the habit of thinking in terms of property. Sovereignty does not exclude trade and communications and commerce. The right to rule one-self should not be mixed up with economical interdependence.”

Fortunately, Nagaland is a surplus country in matters of food and in other daily necessities that makes life happier. We have a vast area of Oil deposit and we have been burning oil long before the British appeared in our country. The Indian government have already brought in other foreigners of Oil drillers and Geologists and they have shamelessly started exploiting our oil resources. Many of you have seen, and all of you know that drilling has been going on in Chumukedi, 37 miles from here. Drilling is being carried out against our strong protest. We hope it shall not turn out to be another Anglo-Iranian sort of affairs. The position is very serious. We have foreseen the danger long before. There are coal deposits throughout Nagaland. The present coal mine is only a small fraction of what we have. For oil we just dig with hand and draw out, that is why we call it “diggedwater” (totzü). Our people still continue manufacture salt for culinary purpose for its effect on health though not on the same scale as in the ancient days due to cheap sea salt in the market which are imported. Yet we need not import even salt in this landlocked State of ours. We have mica, gas, lime, iron ores, nickel and many other essential materials for which India has an eye on our land.

What worries us is not poverty as every one of our citizens knows this fact. Overabundance in natural resources of modern military importance which exist in our country so plentifully causes us much concern. The simple fact is that Nagaland is not yet internationally recognized and free India is trying hard to take advantage of us.

The Indians insolently told us that China and Communism may take possession of Nagaland sooner or later, therefore, India must occupy it first: This line of argument is grossly vulgar on their part. Simply because India is afraid that China may take possession of Nagaland or “may come to wield influence over the Nagas,” as they say, will it be the right thing for India to deny us our birthright and deprived us our independence?

Being a nation the Nagas have their own distinct way of manners and living; and, it is quite possible that we think differently in many respects.

In our country, land belongs to the people as private property, and every family possesses land. We uphold every person as sovereign; man and woman alike. Every family is a landlord; but, there are no landlords in Nagaland.

Democracy is the very spirit in our country. Land being so owned by the people who are in their person sovereign, there is a sound economic basis and there is no room for anyone to grudge or complain against social injustice. If our Naga civilization is not destroyed there is no possibility for any section of our people to become servile or entirely dependent on someone.

Over and above these, the system of our Naga community organization, which is rooted in the humane principle of individual responsibility, sharing collectively the common weal and woe together, had stood the test of time without waver throughout those centuries of great changes. The system I refer to is our village and community – group (Thino) organization. Who is there among us who does not feel proud of this national institution of ours? The organization is not only a social system of a kind. Our community-group system is a living and dynamic institution which makes you love your country and your nation so intensely. Out of this we grow and our society generates a spontaneous feeling that gives you real sense of happiness. There is a compelling sense of responsibility in us toward our fellow citizens which our people happily share in common. It arouses a joyous urge to be of service to others and give our help the best possible. Do our people feel satiated with life? This had not been our experience. We are very happy as we are. We feel joyous with our social institutions and we want to safeguard it and preserve it. It is precious to us.

We never hear suicide in Nagaland. There must be a reason. Not only in youth alone but you are never a finished product even in your old age because there is an undiminished consciousness of the social link of youthful bloom in the perpetual compassionate association with your fellow man day after day, month after month and with the change of seasons without end, singing even in your work regardless of how heavy the work may be. In fact, the heavier the work the more joyous we sing together. In all things, your community groups stand by you, laugh and cry with you, so you are with them, throughout life. You enjoy your life's span till the last day comes to leave this earth. Was there any Naga who was ever abandoned on the day he died? Not that we know of even a single instance, it is unthinkable to our society; because we are a proud people, proud in the sense that we respect human personality, the personality that makes the fragile man altogether a different creature from the rest of powerful animals.



To abandon the dead is irreligious, a dishonor to the Creator. To ignore the living is still worse; it is a disgrace to the community and nation. It mocks human personality. Indifference toward human personality, the abode of man's soul, is not only ignominy to our society's viewpoint (themia pese kecü-e kenyü) but it inflicts injury to one's sense of love and justice which are the hallmark of a mature people.

We do not like to mention about the Indians at all at any time. We have nothing to do with them. But it is only for them alone that we are taking all these unnecessary troubles. The Indians repeatedly tell us that we cannot manage our national state, and all that. But what we see in India? Their dead bodies are abandoned to the jackals in the fields. Those who die in the hospitals, even their own relatives very often refuse to claim them! Millions of their sons and daughters are pitifully roaming about in the streets in their awful cities begging and | 105 stealing. Why? No work, no land, no selfrespect. The more sturdy woman becomes prostitute and even then it is considered as an honourable profession to give happiness to their male population. The Indian minds greatly differ from the way we judge things. We refer to their society, their national characteristics, and not to the weakness of individual person. And this is not to traduce them but they must know that the Nagas are not 'fools' to be bluffed or frightened to give away their father-land. Their society is absolutely their own concern. We thought helpless humanity is to be pitied whatever race they may belong to; but when this hopeless race wanted to grab our national state and usurp our birthright to sheer force of preponderant might, why it is entirely a different matter. It is a challenge to human integrity. No amount of sacrifice is too high to save one's national honour and preserve one's hearth and home so that the posterity may continue to live in honour and in peace and enjoy their birthright.

Nagas do not want to be associated with, much less to become citizens, of a people who have no sense of human honour in their make-up, and no human compassion even toward their own sons and daughters. We must yet believe that the Indian leaders will adhere to Mahatma Gandhi's doctrine of "Non-violence" and fulfill Gandhiji's promise to the Nagas that India will not attack the Nagas; yet, Mahatma Gandhi is no more. And, we must look into the background of the Indian civilization and see the heart of their people: the core of nationhood in being. It is a practice in India to kill their daughters because they cannot marry them; that means, they have no tolerance, no consideration even toward womanhood who are the very fountain of their posterity. Their men are so selfish that they will not marry unless the

wife to be brings wealth which they call “dowry” for the price of marrying her, and, it is almost always the case the girl does not know the man who is to be her husband. A man old enough to be her grandfather is often represented to her as a handsome young boy. That is the way the Indians do business and they consider such tactics as skillfulness! The selfishness reveals more tragically on the last day the man leaves this world. His wife is burned alive on his funeral pyre. All these go to prove that the core of their heart or the basis of their civilization is intolerant.

What we see in other established institutions in India? In their Courts of law the learned lawyers are there whose profession is to defend their clients. To defend another person is a most noble mission, but instead of looking to the human side of helping and defending their clients it became rather a general practice to mullet their clients through various dubious means who place themselves at their mercy ready to bear and pay any fee within their means. This is especially done by dragging the cases calling it ‘postponement’ and the law became expensive for the poor; thus, the lawyer failed in their responsibility never trying to obtain a quick decision. Of all the professions, the Lawyers and the Pleaders hold the highest respect in the Indian society, but these learned men instruct their clients to tell lies to outwit their opponents. This learned and noble profession was so prostituted that the former British regime in our country never allowed the Indian lawyers to come to Court of law in “Naga Hills Excluded Area” and our Naga people have been saved from the immoral practice of telling lies to deceive one’s opponents like in India. And we are to take note that almost every Indian leader is a lawyer, and these learned people, who search for a flaw in legal system or try to produce one when there is none, are the leaders of their great country today. This is the danger. We already see their tactics.

In the “Charitable Hospitals” also the Indian doctors are there who see the patients as a diseased body and not as fellow human beings who need one’s tender care. Every one of us knew all these. What is the lot of the Indian cultivators? They are mere tenants in their own soil and not the sovereign owners of their own land as in our country. Most of the Indians live in rented houses in all the towns and cities though they may appear to the onlookers as ‘big gentlemen’ behaving and speaking very good English like the British. Leaving aside other considerations, the whole trouble with the Indians is they are not trustworthy. They never keep their word. In the last World War II also our people have been cheated crores of money in labour and Contract works. Many of you have suffered tens of thousands of rupees and you have failed to recover it.



What substance is there in the Indian civilization? Anything to yearn for? The Indians are not a happy people. It may have nothing to do with race as such, but they have miserably failed to develop a civilization that makes their people happy. We have nothing to do with them but we the Nagas do not want them to disturb us. We dearly love our pristine nationhood which should not be tarnished with a world splitting culture which divides man and not unite them.

We would not have gone to the extent of mentioning all these about the Indian society and about their country what is patently known to everyone of us so long ago had they not shamelessly told us again and again that the Nagas cannot exist without India! We do not like to talk about India; let them be anything, we simply do not need them and we do not want them. A self-respecting people understand these human feelings but we have to watch India. We hear the Indians say in Shillong: “Naga log machine gun-se khatam kardena hoga.” (The Nagas shall have to be finished by machine guns).

Whereas Nagaland ought to have enjoyed unruffled peace for generations to come without end, being surrounded by world’s biggest nations around us (in matters of human population), it is population, seem to be determined to quarrel with so small a nation even like us.

In 1879 the Indians came and killed our people as the British mercenary soldiers. There are our fathers here standing among us today who personally saw the battle. In the last World War II again how they behaved is fresh in your memory in spite of stern discipline under the British officers. These are bygone experience. But, now that they are free and independent, and they threaten us that they have three million men under arm, which is quite possibly as high as Five millions – if police force is included, these are terrible things even to hear them talk. We wanted to avoid any sort of a clash if humanly possible. And, it remains to be seen what the Indian Government will do as the government of the one of the oldest family of civilized people on earth.

It is needless to say, we love to retain our Naga age-old culture of classless society as we are, in the spirit of true sisterhood and as brothers to one another.

We like to follow our own form of civilization wherein one need not worry for his and her needs or fear another person. Neither do our Naga society dehumanize another person and forced him or her to resort to begging. We have no lawless problem to deal with and we are happy to see our citizens for all these.

There is no death sentence in Nagaland and we must hope and work for it that this will continue. Life to us represents prestige and honour; it is not merely an animal body of flesh and blood for self enjoyment. Life is such a serious matter that wanton killing can easily precipitate a local clash. Even a small boy among us understands the implications that involve human integrity.

Being a democratic people, our Naga people are highly disciplined. This did not come easily, that we all know. We are strong enough to be very individualistic but we also know that man cannot live by himself alone. We had to abide by community and public opinion and our fathers struggled hard for all these good things our nation enjoy today. We have learned that every individual citizen has a responsibility toward others, not alone to be kindly but give our best possible help to each other. Nagas uphold that every human being is sovereign and equally precious regardless of this and her social position. We never needed police force to maintain peace, law and order because we are ready to defend ourself and always ready to defend others. As it is, our country is so calm and peaceful that we cannot imagine if we will ever have to worry for personal danger even in future. It is not so secure in many countries. We uphold that it is an honour to recognize the dignity of personal responsibility, and we consider as a privilege to be of service to others which our culture has given the expression we call “mhosho” – to excel (mho, overhead; so, touch). Was there any Naga citizen who had ever fallen into trouble and left to his and her own fate? This did not happen in our memory. Wherever a need or trouble arise, is it not the responsibility of that community to attend to it wherever it may be? Every citizen realizes his and her responsibility toward fellow countrymen and that without fear. To do good to others, to stand by them and be ready to live or die together if need be, is the highest culture any nation could wish to have. You and I may find it difficult to love our enemy; but to get an opportunity to help that enemy is a rare privilege in trying “to excel” to do good to a fellow man. I call this a great civilization. These are expressed, to be sure, not in the spirit of boasting our national culture but for certain necessity because there are people who have a wry notion about us and we want them to come and see our country with their own eyes.



In a truly democratic society police seems to be somewhat out of place as in a small country like ours. Whatever may develop in future, our community must be sensibly alive all the time as in the past. We must see to it that no section of people be dehumanized to the level of begging or condemned below the social status of other fellow citizens to be content with his or her helpless lot. This is a responsibility our “community-groups” understand and we must be all the time on the alert to stand by others.

There is no pauper in Nagaland. There is no social ‘out-cast’ in our country. There are no professional beggars up to this very day. There is no family who are houseless anywhere throughout Nagaland. There is no landless person among us. We do not pay even land tax which is always a crushing burden to the mass citizens in many other countries. We have no unemployment problem. Economically, Nagaland is on a strong foundation. And, no Naga wanted the Indian immigrants to migrate in Nagaland. It will not help India in any way; not only that, it will disturb the whole Nagaland.

In 1948 also we have informed the Indian Government that Nagaland cannot accept the Indian excess population. Our country is too small. This is not an issue on a question of humanity. What all of us know need not be repeated. Even if we do give away our country to India, it will not do any good. It will not solve Indian problem; it will not serve the world or create an atmosphere for world peace in which every nation is deeply interested including our country.

Indian immigration to Nagaland by force will only create tension, a problem which did not exist in the last thousand years of human history. We do not want any tension to arise between India and Nagaland; and, we do not want India to create situation in Nagaland.

India is already too congested. While we look to the birth of a child to a family as a great blessing, the birth of a child to the Indian family is a curse to their parents because they cannot feed them; particularly, a girl is considered the greater curse, and very often these daughters are killed by their own parents. It is a paradox that the only thing the Indians produce in excess is more Indians whom they themselves do not want it, but they cannot stop producing them more and more. We all know that India as a country is a vast country, a very big country, in itself. It is almost three times as big as the whole Great Britain, France and Germany combined together. But their race have been multiplying so fast that

their country cannot feed its population instead of producing more than enough foods by such a vast family of man. When a river rises up the danger is not in the river bed but damage is done to the surrounding bank of the river; that is where we found ourselves today.

India wanted to dump her excess population in Nagaland as well as exploit the rich natural resources in our territory. This is so dangerous that it threatens our very existence. Being a small nation (almost a 1000th part of India), our civilization, our submerged and get lost; our culture, our civilization, our institutions, our nation and all that we had struggled and build up as we are today will be perished without the least benefit to mankind. And, these we shall lose it not happily but in anger and in perpetual sorrow. If such a day were to be forced on us, God forbid, it would have been better none of us were ever born into this world.

We have been threatened with violence. And, we have weighed and considered everything carefully and all of you know our position. To give away Nagaland to please India is not the solution. You all know that our Naga Delegation met His Excellency, the Governor-General of India, Shri C. Rajagopalachari at Government House in Shillong, only 18 months ago, on November 28, 1949, and we stated to His Excellency, “Nagas shall not buy friendship with their territory.” This is not an individual family matter; it concerns one whole nation – and a very small nation at that – it needs great precaution. The crisis facing our nation concerns not only of this generation but it concerns our posterity. As our fathers braved in their generations and handed us down a heritage we all are proud of, we are here to reaffirm that we are the worthy children of our fathers who sacrificed their lives for us of whom we are their posterity. We want our nation and our posterity to continue to live in honour and in peace. Is it anti-Indian to state the living fact that we want our nation to live?

We intensely value our way of living even in so far as land ownership is concerned; and, we yearn nothing better leave alone our social institutions of pure democracy in a classless society where each regard the other as brother and sister, parent and child. We are not just a bunch of human beings called citizens.

The Indians openly say that communism may take possession of Nagaland but there are communists in India while



there is no communist in Nagaland. China is the only Communist country near us but we do not think China will ever bow down so low to annex our territory. As for India, we cannot yet say. We have no quarrel with Communism as an economic or political expression; whatever it may be, we never worried about it. Nagas do not favour Communism as a way of life.

There is no political party in Nagaland. We do not need it. And we hope we shall not be pushed to a position in which we have the least desire to shift our stand even so much for an expedient measure. All things considered, Nagaland need not imitate or adopt foreign institutions like India in matters of political organizations.

The basic structure of political organization in Nagaland had withstood the change of time all these centuries because it is based on the democratic principle of sovereignty of the people over land ownership as private property. It needs no substitute.

Socially, our community is built up on a system of social alliance and this national institution, which is really three in one whole (Thehu, Thehsü, Thino) has the greatest influence on each and every one of us.

Economically we have nothing to worry. There is no room for anyone of us to complain against any sort of injustice since he has the same equal freedom with everybody else to own land and to better his position. Nothing prevents him and her. What helps he needs the community is there to stand by him for advice, protection or actual supply of material needs. Naturally enough the whole conception is based on sympathy, love, pride (in the spirit of “mhosho”) and human conscience.

If Nagaland is not disturbed, our country will remain an oasis of peace in the present form of purest democracy in this corner of the world. This is what we like to see it continued.

Someone may tell us that Nagas are Christians following a foreign religion. The Indians publicly say this. We do not take Christianity as foreign religion any more than we consider the light of the sun as foreign origin from outer world. There is a father-Creator (Ukepenuopfü) as we call it. He is God. The message of the Gospel fulfills our Naga

conception of religion – Nanyü – which literally means “anguish of mind” greatly vanish away. It is the end of the beginning of our personal realization in relieving the anguish of mind in this world and for the next world after death. Whatever the Indians may say of us, there is no foreigners in relationship between father and child; that is, between God the Father and His children.

Our nation is emotionally fascinated with our way of life. It makes life cheerful. We are not unaware of other people’s opinion of us; they call us “primitive.” Yet, with all our primitiveness, you see smiling face spontaneously beaming on you wherever you go. I say spontaneously because it is not cultivated as an education. There is an instinctual feeling of self-confidence in you and you know it. A sense of security is reflected in your behavior. What is the source of this happy outcome? It is in the foundation of our “community” system (Thino); and, secondly which is equally important, it is in the land and your ability to cope with life.

We do not say that we have everything or do not need any other thing. That is sheer folly. But the important thing is we have all the basic needs in political matters, for country’s administration, community organization, economic set-up (uki-ulie); and these institutions we have in the way we need it. These are not problems in Nagaland. It is not a grafted growth. Our fathers had laid down all these in their time and we are just restating the fruit of their labour we enjoy today which are natural enough to their ingenuity in the process of developments to our nationhood. And, the best thing is, it fulfills the requirements of the present-day changes; no alteration or adjustment needed. All sound principles stand throughout the ages. Time and situation cannot defy it. Need we stress it again how truly we love our native institutions of people’s democracy where none is the master or servant but all are as parents and children, brothers and sisters.

There is still another argument the Indian Authority put it forward which is of recent origin and it is very dangerous for which we are here today. They now say that the Nagas are not united and that there is no substance or basis to defend the independence of Nagaland. This is a strange argument. The Indians are trying to outwit us because they already got their Armed Forces entrenched in our territory. This unhappy situation arose through the 10-Year Agreement the Government of India entered into with the Naga National Council in 1947 which took place here in Kohima on June 26, that is, 3 years, 10 months and 20 days today. But the Indian Government officially repudiated the Agreement 1



year 6 months and 8 days ago (today) which they made it known to our Naga Delegation on November 8, 1949 at the Government House in Shillong. These facts are known to you. Seeing that they cannot deceive the Nagas, as they thought they could browbeat us, they have resorted to dirty, shameless and unmanly tactics. We are to note carefully that their present tactics of argument placed Nagaland not as a national state of a people. India is trying now to argue the existence of Nagaland as a political matter (of Indian concern)! But how can this be? Whether we call a national state or a country, both concern the same thing; it concerns the territory of a people. Nagaland is the land of the Nagas; it is Naga country and nobody else. We are not refugees or immigrants in this beautiful land. Our own language tells exactly what a country is. We call country “Ura” which literally means ‘we are first’ (u, we; ra, ria, first). The root meaning of territory also developed from the same word; namely, “theria” meaning ‘self first.’ And, our Naga language is certainly as old as human tradition and history cannot contradict us. No man can argue with fact and existence of Nagaland (Nagara) is a natural fact.

What confronts us just now is not a political matter as between a Colonial government and the subject people. We are not Indian subject. Only when there is controversy problem will arise. But, in our case, Nagaland is not a controversy.

The Indians went so far to tell us that “the talk of Naga Independence is the voice of only a few educated Nagas”! The Indian Government have come to know that they cannot move the mass Naga citizens in any other way except to say that it is the voice of the educated Nagas. What of it. Where India will be without their educated class? Their talk is not only to confound us but they are trying and preparing the way to confuse the world opinion in their favour. Here our mass citizens who are directly concerned with land, as all our people are directly concerned with land but particularly those of you who are cultivating your fields, you are far more acutely conscious and much more feelingly touched of our national problems because it hurts you in a very personal way. All of us realize that it is not merely a crisis; it is a question of life and death, and for a small nation it means annihilation and extinction from the face of this earth. This is a terrible aspect. With an united voice we shall explore every possible means to avoid getting entangled.

One thing we shall not make a mistake is that NAGALAND IS NOT A PROBLEM. It is not a controversy between the Indians and the Nagas. It is not a case. Strictly speaking, it is not an issue; at least, not yet.

The Nagas have nothing to do with India. And, the Indians have nothing to do with Nagaland. This is the exact position.

Historically, Nagas and the Indians did not have a common tradition. Racially, Nagas belong to the Mongolian family while the Indians belong to entirely a different race of their own.

Politically, neither the Nagas nor the Indians know each other, that is why trouble is just about to start.

Legally, it is nonexistent. There is absolutely no link. Culturally, the Nagas and the Indians never had occasion to meet each other; and there is nothing in common.

Socially, the Indians adhere the Nagas and the Nagas despise the Indians. It is better to face fact now.

Religiously, the Indians are Hindus; and the ancient Naga religion is “Animism” having nothing in common between the Nagas and the Indians. The difference is too varied, the feeling is too deep, and the attitude is too wide and too malignant for the two nations ever to think to live together in peace much less to become “Indian citizens.” The only way to live in peace is to live apart.

Economically, Nagaland had never been dependent on India. All these have been so ever since and long before human history began. Nagas and Indians do not speak the same language. Why, we do not eat even the same food. It was very good that the Indians never allow the Nagas to go near them because they hate our people.

So, what connection is there between the two people? Whoever tries to implicate us and confuse the existing or rather non-existence state of affair, he tells deliberate lies. It is fully for India to attempt to subjugate the Nagas. On our part, our fathers even in their illiterate stage never implicated our nation with India; that is why we are so distinctly alive as individually a distinct family of nation. This generation will not blunder. We shall not tarnish our honour.



Since our Naga people take word seriously as an oath, I stress these things once again so that you all will bear in mind that our nation and those of us who are in the NAGA NATIONAL COUNCIL for our national affairs have not made a mistake in dealing with India. Naga National Council tried and continues trying to find a peaceful solution with India for Nagaland to continue to live in peace without harassment. We have no secret. Nothing is hidden from you. And, whatever may happen, you will know that our nation had tried her best to avoid it; the rest, it is beyond our power.

NOW, WE ARE HERE TODAY to reaffirm the stand of our Naga nation that we do not need India and we do not want her. We are here today to prove to INDIA and to the world that NAGALAND is united and that our nation aspire the same conviction to continue to be independent as a distinct nation as we are and have always been in the sovereign national state of the Nagas of Nagaland.

We have never doubted and we never worried about the question of our unity which is an internal affair of Nagaland alone. This was never a problem and India has no business to interfere us. But the menace of India is there because she wanted to grab our country saying one thing or another like the well known story of the “Tiger and the Lamb” in the Aesop Fables who had painted the worst type of cannibalistic humanity.

We are here united as one nation for the common cause of our nation’s a freedom which is in jeopardy. Nagaland is independent state. We are as independent as any country could be; yet, we are not free and we cannot be free because the Indian Government ceaselessly interferes our administration with their Armed Forces. They have been harassing our citizens all the time. The presence of our people here in a big group in several thousands from all over our country certainly relieves the awful sense of oppression and persecutions. We are already here about six thousand people and more are still coming. Your presence here willingly to stand by our nation in peril dispels the Indian argument of disunity among us.

We all know that the Indian Government have strongly entrenched their Armed Forces right inside our territory and they threaten our very existence to “use all the forces at my command to crush you” as their Prime Minister Jawaharlal Nehru put it to our Naga Delegation who went to New Delhi seeking a peaceful solution to live side by side as friendly neighbours.

We shall do all what is humanly possible so that we shall not have to go down in history in shame or live in sorrow and disgrace; what else we cannot do, we leave it to God's own mercy and to His care and pray that we do not become a victim of the Indian imperialism.

We are here to commence our voluntary plebiscite to put it on record and to express our mind, our national policy, in the form of Thumb impression. It is five months now that our nation has been given time to prove our unity and Plebiscite voluntarily offered by us to prove our unity and our spontaneous willingness to continue to live on as a distinct nation. In the past five months I have visited every region of your area and met everyone of you. What we do now will go down in our history. We shall take enough time especially this is being a busy season for our people and many of you will have to be disturbed for this national work. Not a single village will be left out as each and everyone of us will like to let our posterity know what we do now for their freedom, for their glory, and for their happiness which they must continue to enjoy as free man.

This plebiscite is not whether Nagaland should become a part of India or not. This is only to show India and the world of Naga unity as one effective nation in order to let INDIA know the position of NAGALAND. However, those who wish to show their differences in preference to join the Indian Union, we welcome their expression of full freedom of choice. Nobody need worry or fear his and her safety in expressing oneself freely. All will be put on the record in the form of finger print. We are making three separate copies for historical document and one copy shall be presented to the Republic of India.

Lastly, let me state that the Nagas' stand for independence, that is, the continued existence of Nagaland as a sovereign state, is not a political challenge to India. We stand on, and try to reaffirm, our own right as a nation. Nagas are not against Indians. We never wanted enemies. We only hope that India shall not become our enemy. Let me enumerate my speech again:



## WHY DO THIS NAGAS WANT TO BE INDEPENDENT?

1. We want to feel that we are absolutely and unconditionally free as a nation. Nagas belong to a distinct people and live in a country entirely of their own. We want to remain outside the influence of any other nation, be it white or brown.
2. We want to develop our own culture unhampered in the way we like, without having to worry for a possible mixture of alien blood.
3. We want to direct our own education through the establishment of our own Universities. 4. We want to keep our own land in the possession of our own people for our own people.
5. We want to live our own lives. There should be no room for any possible interference, directly or indirectly, whether now or in days to come.
6. We want to keep in our possession as a heritage something which is exclusively of Nagaland; something which is bound to vanish and be lost to the Nagas if they were to live under an alien direction; these are four national institutions of:
  - (a) Community Organisation.
  - (b) People's sovereignty over ownership of property and land.
  - (c) Our culture, a culture of love with a true respect for individual personality, a society which admits no strata of social class, caste or creed, religion or race.
7. We want peace, real peace put into an abiding practice in the lives of men. We do not want war. And we do not want to see another war in our land. We do not want to make our country a defence line. We do not want to let our children live in battlefields.
8. We want to make our country a place of happiness, of security and rest. We hope and we cherish that we can make our country a meeting place of the East and an understanding centre of the world.
9. We believe that we shall become a better friend and that we can remain a better friend to India and the outside world if we are left to ourselves – unmolested and unexploited.
10. We believe that it is not only for Nagaland but for India and other surrounding countries as well that there is a better chance of creating and retaining peace and goodwill with a SOVEREIGN NAGALAND being in existence. Above everything else, we want to be free as a distinct nation; and we shall be free.













# *Statement of*

**SHRI KHYMO LOTH**

*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 Cafe' 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. Neilhough Pharmacy in the East direction was allotted to Kohima Town Committee and the room with extended verandah toward west direction facing the road to Local Ground (Khuociezie) 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. Jangkhuse 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 the 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 have 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 Pausey, the then Deputy Commissioner, Kohima, Naga Hill from the Assam Rifles.



# *Indo-Naga* **CEASEFIRE AGREEMENT, 1964**

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After 8 years of incessant conflicts between the armed forces of the erstwhile Federal Government of Nagaland and the Indian Security Forces, the Nagaland Baptist Churches Council (NBCC) took initiatives to end the conflict and bring peace to the land through Ceasefire. In pursuance of that, Government of India appointed Nagaland Peace Mission with three members with Bimla Prasad Chaliha, the Chief Minister of Assam as Chairman and Rev. Michal Scott and Jayaprakash Narayan as Members. The Peace Mission team came to Sakraba Village, Phek District and had meeting with the erstwhile Federal Govt. of Nagaland representatives and declared Ceasefire on 6th September, 1964. Ceasefire terms The main portion of the Governor's letter set out the terms for suspension of operations which were identical with those in the underground communication: The Security forces will not undertake

- (a) Jungle operations;
- (b) Raiding of camps of the undergrounds;
- (c) Patrolling beyond one thousand yards of security posts;
- (d) Searching of villages;
- (e) Aerial action;
- (f) Arrests; and
- (g) Imposition of labour by way of punishment." During this period "fines connected with allegations of complicity with underground activities will not be imposed." The underground side, on their part, will "undertake to suspend:
  - (i) Sniping and ambushing;
  - (ii) Imposition of fines;
  - (iii) Kidnapping and recruitment;
  - (iv) Sabotage activities;

- (v) Raiding and firing on security posts, towns and administrative centres; and
- (vi) moving with arms or in uniform in towns, village, and administrative centres wherever there are security posts and approaching within one thousand yards of security posts.” The underground also gave the assurance that their personnel “will refrain from moving with arms or in uniform in towns and villages and within a radius of one thousand yards of security posts.” Both sides agreed that should there be any encounter by chance or mistake, they would observe the rule, “No firing unless first fired on.” It was also agreed that the Security Forces would patrol the international border only to a depth of three miles as the crow flies from the frontier. The underground gave the assurance that no arms would be imported from abroad during the period of ceasefire. The ceasefire agreement also stipulated arrangements for movement of army convoys and road patrolling.





# *The Marvellous Deeds of* **NAGA CLUB *and* NAGA NATIONHOOD**

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The marvellous stories of Naga Club and the beginning of Naga Nationhood written on the following pages are neither of own knowledge nor wisdom. But all of those stories are written basing on the stories and records available with Naga Club and some verbal stories passed by some founding Members and some other senior Members of Naga Club.

Before one and half century ago, Nagas lived in their own village jurisdictions in a very simple democratic manner. There was perhaps, no proper communication and relationship among the different Naga Villages in those days.

After the advent of the British into Naga Country by having made a verbal Agreement with some Naga leaders for a lasting peace, the British started to occupy some parts of Naga Hills. Subsequently, Nagas also gradually came to understand the need to form a bigger Naga family of their own.

Thus, one hundred and two years ago, some innocent, simple and humble Naga leaders of Naga Hills developed an idea of forming a Common Platform for Nagas known as Naga Club in 1918. It has also been recorded that Naga Club was not started in the way of that of a European Club, which functions for recreations, luxuries and various entertainments. Naga Club started to function as a 'Thehuba', an informal meeting place in the village which functions for the common interest of the villagers as a whole.

As per the available records, Naga Club was formed on the 7<sup>th</sup> January, 1918, with the joint efforts of some Clerks, Peshkar, some Interpreters and some Chaprasis, serving in the Office of the Deputy Commissioner of Naga Hills, Kohima, to work for the betterment and in larger interest of the Naga People. In those days, Naga Hills was divided into two different divisions; one was known as Kohima Illaqa and the other as Mokokchung Illaqa.

The Tribes belonging to Mokokchung Illaqa were unable to reach the Foundation Day of Naga Club due to communication and transportation problems. As a result, some similar Naga Clubs were formed at Wokha in 1923, and at Mokokchung in 1928.

As recorded by Mr. Ziekro-o Theünuo, Mr. Rheichalie Pienyü, a non-Member of Naga Labour Corps, became the first Chairman of Naga Club and he also served as the Secretary and Treasurer from the beginning to the year 1942. In those days each of the Clerks used to contribute 4 annas (25p) and each of the Interpreters 2 annas (12p) per month towards Naga Club Fund.

## *The Famous* **NAGA MEMORANDUM of 1929**

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Mr. Sentsi Rengma, one of the eye witnesses of the submission of the Memorandum of 1929 recorded, Mr. Lhutsüzo was a writer in the Office of the Deputy Commissioner of Naga Hills and he was from Jotsoma Village. One day in 1928, the D.C., Dr J.H. Hutton, called him. So he went. The D.C. said, “Lhutsüzo, a British Commission is visiting Kohima next year. So you tell your friends to get prepared if Nagas are willing to say something for Nagas”. Accordingly, Mr. Lhutsüzo informed the Members of Naga Club all about what the D.C. told him. The Members of the Club decided to prepare a Memorandum and entrusted Mr. Rüzhükhrie Sekhose, a Teacher, to draft the Memorandum. Mr. Rüzhükhrie drafted the Memorandum with an excellent wisdom and farsightedness. He did extremely well. And about which Mr. Sentsi expressed, “My teacher Rüzhükhrie has done a great job for Nagas. We are so thankful to him”.

And also Mr. Sentsi further stated, “Credit was due to Lhutsüzo Angami, who consciously woke up the Members of Naga Club”.

The Memorandum states, “We have no social affinities with Hindus or Mohammedans. We should not be thrust to the mercy of the people who could never subjugate us, but to leave us alone to determine for ourselves as in ancient time”. The historic Memorandum, as the first Foundation of Naga Nationhood, was thus submitted to the British Statutory Commission, led by Mr. John Simon M.P. on 10th January, 1929 by Naga Club under the Chairmanship of Mr. Rheichalie Pienyü. And the Memorandum of which is becoming popular more and more even before the more civilised people of North East India. It is believed that the Founding Members of Naga Club might have done some more memorable deeds. But today, only a few written records are available with Naga Club, since in those days, most of the things were recorded by heart.



## **CHANGE OF GUARD**

It has been recorded by Mr. Ziekro-o Theünuo that all of the papers of Naga Club were handed over to him (Ziekro-o) by Mr Rheichalie Pienyü in 1942. Then, Mr Krusiehu Belho became the President and Mr Ziekro-o Theünuo became the Secretary of Naga Club since then. It has also been learnt that Mr Goyiepra Nakhro became the second Treasurer of Naga Club.

## **FORMATION OF NAGA HILLS DISTRICT TRIBAL COUNCIL AND NAGA NATIONAL COUNCIL**

In 1945, when the Great War was ended, Sir C.R. Pawsey the then Deputy

Commissioner of Naga Hills along with some Nagas working in his Office initiated the formation of a Naga Council known as Naga Hills District Tribal Council at Kohima aiming to unite Nagas and also to redress the losses that had happened during the Great War.

In 1946, a meeting of Naga Hills District Tribal Council was held at Wokha in which many Naga leaders of Naga Hills and A.Z. Phizo also attended. After a thorough deliberation, Naga Hills District Tribal Council was renamed as Naga National Council unanimously.

## **CONSTRUCTION OF THE BUILDING OF NAGA CLUB AND ITS PLOT AT KOHIMA**

After the end of the Second World War, the then Deputy Commissioner of Naga Hills, Mr. Adams I.C.S., initiated the construction of the standing Building of Naga Club at Kohima, since the former Building was destroyed during the Great War. The proposed construction site was originally belonged to Kohima Village; but was already occupied by

the British previously. As recorded by Mr. A. Kevichüsa, all housing materials of the dismantled Building, belonged to the British Officers' Club at Dimapur, were brought to Kohima by Mr. A. Kevichüsa. He also managed to provide necessary C.G.I. Sheets for roofing.

Then, the D.C, Mr. Adams directed a Contractor named Jadhu Singh to construct the Building for Naga Club without taking any construction charge. Mr. Jadhu Singh constructed the Building for Naga Club accordingly.

In such a peculiar way, the Building of Naga Club has come into existence without using any amount of money from Government or from any Group of people seventy-four years ago.

Under the facts, the Naga Club Building is the unique and sacred fundamental Institution of United Naga National Movement. The Naga Plebiscite of 1951 was also conducted in and around the Building on 16 May.

The Naga National Council also did run its Office in the Naga Club Building before the Indian Army operations in Naga Hills.

After the death of Mr. Krusiehu Belho in 1964, Mr. Satuo Kuotsu became the President and Mr. Khyomo Lotha became the Secretary cum the Caretaker of Naga Club in 1965. But in 1969, Mr. Khyomo joined State Politics and became the lone Naga M.P. in Rajya Sabha.

When the dreadful Indian Army Operations started in Naga Hills in 1956, the Indian Army aggressively occupied the Naga Club Building and had been there for some years. When it was vacated after the Cease-Fire between the Govt. of India and the Federal Govt. of Nagaland, the Forest Department of Nagaland again occupied the Building on 1<sup>st</sup> April, 1967, and started to run its Head Office from there. Because of the unfavourable situations mentioned above, Naga Club could not function properly and remained inactive for many years.



In such a situation, the Naga Elders Conference headed by Mr. Peselie Suokhrie seriously felt the urgent need of reviving Naga Club and consciously convened a Naga Public General Meeting on 7 January, 1982 (on Naga Club Day) in the Panchayat Hall of Kohima Village.

In this General Meeting, the House unanimously elected the 4th Team of Naga Club Office Bearers as follows:

Chairman	Mr. Azuto Rengma
Vice Chairman	Mr. Khrisavisie Hieme
General Secretary	Mr. Vilavor Liegise
Joint Secretary	Mr. Kewezü Mero
Treasurer	Mr. Pudilie Angami
Chaplain-Pastor	Mr. G. Shihani Sema

After having assumed the Office, the 4th Team of Naga Club Officials started to pursue the concerned Authority vigorously to vacate the Naga Club Building for its own use. In response to their repeated requests, the Forest Department vacated the Building on 25 November, 1982. Then the Office bearers of Naga Club immediately occupied the Building and started to function the Office of Naga Club there.

After 4 months, the then president of N.S.F. Mr. Vizolie Suorhie along with some of his colleagues approached the General Secretary of Naga Club, Mr. Vilavor Liegise with a petition to give N.S.F. the Building of Naga Club on rent basis on 03-04-83.

As a response to the request, the General Secretary of Naga Club allotted a part of Naga Club room to N.S.F. on 4th April, 1983, on condition to pay Rent to Naga club Authority.

During the tenure of the 4th Team, it has been recorded that the 75th Anniversary of Naga Club was celebrated on 7 January, 1993, and the Naga Club Day was also observed on 7 January, 1994 in the Building of Naga Club, Kohima.

## THE 5<sup>TH</sup> TEAM OF NAGA CLUB OFFICE BEARERS

All of the other Office Bearers of the 4th Team except Mr. Kewezü Mero, were expired before November 2007. And Naga Club remained stagnant for the last 10 years, and the Centennial Celebration was also approaching. However, none came forward to show any concern for reviving the Club and for its hundredth Year Celebration, even up to February, 2017.

Under the circumstances, some elders of Nagaland strongly felt the need of reviving Naga Club and also to celebrate its hundredth year existence in a befitting manner and they started to have some Consultative Meeting in the month of March, 2017.

After some more consultations, another Consultative Meeting was held on 14 May, 2017 at Ozone Hotel, Kohima and decided to have a meeting of some Representatives of various Tribes of Nagaland on 2 June, 2017 in Naga Club Building, Kohima. The Meeting of Naga Tribes Representatives of Nagaland was held as per the scheduled programme in Naga Club Building, Kohima. Twenty Representatives attended the Meeting and some Ad-hoc Office Bearers were elected unanimously. Some more Office Bearers were elected again after sometimes.

THE 5 <sup>th</sup> TEAM OF NAGA CLUB OFFICE BEARERS		ADVISORS
President	Mr. Krurovi Peseyie	Mr. Niketu Iralu
Vice-President	Mr. Ariyi Nienu	Mr. Khyomo Lotha
Vice-President	Mr. Khinyi Woch	Dr. Toshi Ao
General Secretary	Mr. K.N.Mhonthung	Dr. Vinito Chishi
Secretary	Mr. Joshua Newmai	Mr. Kewezü Mero
Secretary	Mr. S.Peter Trakha	Mr. Visa Meru
Treasurer	Mr Vixepu Swu	Mr. Katiry Pochury
Finance Secretary	Mr. Kuolachalie Seyie	Mr. Francis

The 5<sup>th</sup> Team was regularised in 2018 for a tenure of 3 years as per the Constitutions of Naga Club.



## **THE CENTENNIAL CELEBRATION MONOLITH**

In 2018, before the Centennial Celebration, Naga Club planned to erect the Celebration Monolith in front of its Building and also to hold the Celebration Programme at the Local Ground Kohima. When Naga Club tried to erect the Monolith in front of the Building of the Club, the NSF (a tenant of 1983) strangely and ferociously opposed the erection of the Monolith even in its own land, and NSF was ready to fight physically. Naga Club on its part, felt very unwise to fight with the young students on one side and to celebrate the Jubilee on the other side. As such, the unexpected behaviour of NSF compelled Naga Club to erect the Celebration Monolith in the Memorial Park of Zasibito Nagi at Lievagei, Jotsoma and also to celebrate its Centennial Jubilee at the Centennial Amphitheatre of the Baptist Church Jotsoma.

## **MEMORABLE CELEBRATION OF THE CENTENNIAL JUBILEE**

Through the grace of God, the Office Bearers of Naga Club, the Advisors, the Members of various Committees and many concerned Naga Citizens came forward and contributed generously in cash and rendered all possible services wholeheartedly and unitedly enriched and helped Naga Club far beyond expectations. As such, Naga Club conveniently and happily erected the Monolith of Centennial Celebration and celebrated its Centennial Jubilee with some dignitaries from neighbouring states and thousands of well-wishers from various places at the Centenary Amphitheatre of the Baptist Church, Jotsoma, on the 29th of November, 2018, in a very befitting and impressive manner.

# *A Reminiscence of the* Living Memorandum

Costly silver and gold passed as lovely Legacy  
Are all exhaustible and also corruptible.  
The innocent, simple and humble Naga Elders,  
Who're neither highly educated nor wealthy:  
Some others termed them as uncivilised.  
But they passed an indelible and incorruptible  
Legacy to the present and future generations;  
It is the historic Naga Memorandum of 1929.  
The Founders, the Author and the Signatories,  
Unitedly submitted the unfading Memorandum,  
Written on golden pages with golden heart and hand  
For all Naga Tribes alike across borders,  
About which the Civilised failed to think over then;  
Deeply they do envy for the said Memorandum today;  
Whoever understand its depth, height and vastness.  
The ever-living Memorandum of which  
All Nagas ought to treasure it admiringly.  
The marvellous achievements of Naga Club were and are for all Nagas. No Naga  
therefore, should ever try to distort any part of them.

Lastly, Naga Club honestly hereby tender its heartfelt gratitude and appreciations  
to God our Lord and to you all for the generous contributions, dedicated services  
and an excellent Celebration of the Centennial Jubilee of Naga Club.

May God shower blessings upon all.

KRUROVI PESEYIE

*President  
Naga Club*



# *Greetings on the Occasion of* 100 YEARS CELEBRATION of NAGA CLUB

*on 29<sup>th</sup> November, 2018 at Jotsoma Baptist Church Centenary Ground*

*by Mr. Kewezü Mero, Former Joint Secretary and Care Taker of Naga Club (1982-2018)*

Respected President and his esteemed colleagues of Naga Club, distinguished guests, special invites and all my dear esteemed naga Patriots and citizens present here.



**KEWEZU MERO**  
*Former Joint Secretary  
& Caretaker Naga Club  
Nagaland Kohima*

As the only surviving member of the erstwhile Office Bearers of Naga Club under the presidentship of Eno Azüto Rengma , first of all, I am eternally grateful to our Almighty god and the new leadership of Naga Club for giving me this special privilege to be living witness to this historic and remarkable event of 100 years celebration of Naga Club today. Taking this unique opportunity, today I am much obliged to convey my heartiest and Solemn greetings to you all and also pronounce a special blessing upon all the naga people specially those who are instrumental in reviving the naga club and organizing the 100 years of celebration of Naga Club. Indeed, through this celebration, you have literally revived and sustained the legacy of the naga Club's core value and declared commitment: "leave us alone to determine for ourselves".

On this historic occasion, it is the bounden duty of all Naga to pay our respect and homage to all the pioneer of the Naga Club. It is also our duty to uphold and honour the glorious deed of our forefather who clearly envisioned the destiny of our people through the submission of the Memorandum to the Simon Commission in 1929 on behalf of all the Nagas. Wherever they are. Ever since this historic memorandum, the Nagas have travelled a long way and have stood the test of times. History bears

witness and unwaveringly testifies the realities of the Nagas bravery and passions to live free with dignity. Pride and self respect. Towards this supreme cause. Thousands have already laid down their lives and many more stands committed to fight on till today. I salute them all. They all deserve our Solemn Salute today.

It is also an established fact that in this journey of self determination, many of the international community, nation and organizing have extended their un-wanted supported and encouragement towards the legitimate rights of the nagas over the years. Therefore. It is most befitting to remember and acknowledgment their contribution and sacrifices on the day.

In my official capacity as the former Joint secretary and Care Taker of the Naga Club for the last 36 years. I would be failing in my responsibility if i do not acknowledgement the role and valuable contribution of the Naga Students Federation specially in protecting the legacy and properties of the Naga Club till date, beside upholding the rights and aspirations of the Nagas in general over the years.

As we continue to march on beyond this 100<sup>th</sup> years, my sincere prayer and wish for the new leadership of the naga Club and the upcoming generation is that they would continue to give their best to strengthen the unity of all the Naga inhabited areas which fall under the “Excluded Areas”. Of the British rule and thereby bringing all the Nagas together under One Nation and one God. With God on our side, my prayer is that the Naga nation will soon see the light of the day and thus fulfil the purpose of God for the Nagas to be a guiding light of the Gospel amongst the nation of the world.

My prayers and blessings are always with the Naga Club. Long Live Naga Club! KUKNALIM



*Respected Naga leaders and my dear Naga brothers and Sisters*

On behalf of the Organising Committee Centenary Celebration of the Naga Club I welcome you all and appreciate your honourable presence here today. I thank God the Almighty for blessing us with this wonderful day to enable us to celebrate the speech making centenary celebration of the formation of Naga Club one hundreds years ago. Many Naga believers and church leaders have been sincerely praying for this Naga Club Centenary celebration and God is answering our prayers.

We acknowledge the presence of the Signatories and Honourable personalities in this august gathering:

Thank you for gracing the celebration with your esteemed presence.

One Hundred years ago, God Almighty had inspired the Naga visionary leaders to realise the need of coming together as a Body and had formed the Naga Club, at that point of time in history, Nagas had very few educated, we barely had any knowledge about Politics let alone our Human Rights, but Nagas were honest, simple and trusted one another. The submission of the historical Memorandum to the Simon Commission in 1929 was a landmark achievement made by the Naga Club which become the strong foundation of Naga political History and still remains the corner stone of the Naga Politics stand today.

The Naga family today in a world of division and disunity, despite our struggle for unity and it had remained elusive for the Nagas. Any organisation with the nomenclature 'Naga' attract the eyes of external forces and we have seen attempts of trying to divide such organisation. The



**MEDOSELHOU KERETSU**  
*Chairman, Organising Committee  
Naga Club Centenary*

Naga Club too faced untold problems while working for the Nagas. We just realise that we are one people, one race, one family, sooner or later it is our destiny to live together as one people under one administrative umbrella. No force on earth should deter Nagas to live Together as one family. This is our dream and guiding principle of the pioneer Naga leaders. Therefore, we must remain vigilant on forces that are creating division among our people.

The Naga Club its Centennial Jubilee Celebration had planned to erect the Monolith in the premise at Kohima and hold the main celebration at khuochiezie Local Ground. But due to inevitable circumstance influenced by external forces we have shifted to Jotsoma village at the eleventh hour. We thank the Jotsoma village for hosting us and the good land donated to the Naga Club. Perhaps, this is the hand of the Great Almighty, as we stand in the richness of Nature, for Nagas to turn once again to our Creator and seek blessings for the task of unity and peace in the days ahead, as we reiterate our stands for a free nation and peoples. The Organising Committee in all humility, welcome each and everyone gathered here to celebrate our Naga History and Destiny. We remember with deep gratitude the founder members of the Naga Club and Signatories of the memorandum on this auspicious day. May God be with us throughout this historical day. Which will go down in the annals of Naga history.

Thank you



# NAGA CLUB *on the* Current Political Issues

NAGA CLUB

*email: nagaclub1918@gmail.com  
Dated Kohima, the 27<sup>th</sup> September, 2019*

When the British Parliament's Statutory Commission headed by John Simon came to Kohima in 1929 in the course of its extensive survey "to ascertain the wishes of the Indian people for reform measures, a very small area of Naga Homeland had also been illegally and purportedly made a part of the British Empire as a District of Assam by the then British India without the consent of the Nagas.

As such, the memorandum of the Naga Club (NC) submitted to the Commission revealed the extent to which the shock and trauma of being antonyms of legality and purported subjugation for the first time by a Foreign power outside their isolated Homeland had by then started to make the Nagas to seriously think about their sovereignty, dignity, land and identity inherited from their forefathers. The signatories of the British Simon Commission were leaders of Naga tribes, who clearly clarified in their statement reaffirming the stand of sovereignty taken long ago by their forefathers for and on behalf of all Nagas.

The memorandum clearly stated Britain did not have the right to leave the Nagas and their Homeland as part of New India in the event of the Empire's departure from South Asia in the future. The memorandum stated that the Nagas were to be left alone to decide their own future according to their own choice. They were exercising their unquestionable fundamental right their history had given them.

On August 14, 1947, Naga National Council declared independence of the Nagas as being an independent nation, consistent fully with the position Naga Club had declared eighteen years earlier in 1929. The subsequent all-out struggle waged by all Naga tribes, starting with the Naga voluntary Plebiscite in 1951 reaffirming their stand, the boycott of the first two Indian General Elections, and the enormous price Nagas have paid up to this day for their declared aspirations, have shown the Nagas believed their position was fully justified, valid and legitimate legally, morally and from all other considerations.

Naga Club's position today on the long standing crisis over an honourable, acceptable and workable solution:

1. As the British illegally and purportedly did as aforesaid, India has erroneously prevailed over the Nagas by use of her superior military might and continued to govern over the Nagas rejecting their unique historical, legal and political position stated above.
2. In declaring themselves as a people and a sovereign nation they were claiming what the facts of their history fully entitled them if they chose to claim it. And they had claimed it as their right till date since time immemorial.
3. The Nagas declared their claim long before the British arrival, whose illegal trespass of their land they had fought for half a century, culminated in a friendship agreement on 27<sup>th</sup> March in 1880 without a treaty, therefore the question of invasion by the British does not arise. The Naga struggle today is not secessionist. No intention of ill-will to harm India motivated the Nagas. They harbour no sense of guilt that they have done anything illegal or morally wrong against any of their neighbours because of the stand they have taken to defend their sovereignty, dignity, land, identity and history as understood by them. The claim of their sovereignty status made by the Nagas was on the basis of the indisputable facts of their history.
4. The Naga aspiration for Sovereignty is a focus both Naga and India of today understand more than they ever have had understood in history. But India with her own dilemma is sustaining the refutation. This ostensibly extreme difficulty of India to discuss the sovereignty issue with the Nagas is solely for the unquestionable facts of their history. The just principle to “leave us alone” fired up by Naga Club before the birth of Independent India can never be compromised nor can Nagas fling off its untainted aspiration because it is too difficult for the present New India to discuss the Naga Sovereignty today. In the context of present settlement with any negotiator that can be transitional at best and perhaps as the present India herself is no competent, Naga Sovereignty should not be assuaged but leave it uncontaminated and untouched to wait for the day in the future when India will be ready to discuss for settlement with the Nagas that will be honourable and acceptable to both sides.



5. Naga Club was not more than what it was when it got started. But what it had become in a hundred years played its unique part in shaping the modern history of the Naga people. History is always taken forward by the new generations. Naga Club is still not more than what it is but it is not less than what it is. The Naga Club shall never ever act contrary to what has been laid down or forbidden by our forefathers at all cost for the welfare of Nagas as a whole. Just a decade after its formation Naga Club created indelible and indisputable history that would decisively shape the future of the Nagas. The first formally organised Naga public body in the District Capital at the time submitted the historic Naga Memorandum to the Simon Commission from the British Parliament that visited Kohima in 1929. On behalf of all Nagas, as the signatories made clear, the Memorandum categorically declared no one else but the Nagas alone had the right to decide their own future. “Leave us alone” they declared, Britain had no right to leave them to be part of any of their neighbours with whom they had had no prior connection. They were exercising their right reaffirming their history entitled them. But with the submission of the Naga Memorandum it became associated for all time with the story of the launching of the struggle by the Nagas for their aspirations, the beginning of their modern history.

Krurovi Peseyie (Angami)	<i>President, Naga Club</i>
K.N.Mhonthung (Lotha)	<i>General Secretary, Naga Club</i>
Khinyi Woch ( Rengma)	<i>Vice President, Naga Club</i>
Ariyi Nienu (Chakhesang)	<i>Vice President, Naga Club</i>
Joshua Newmai (Zeliang)	<i>Secretary, Naga Club</i>
S. Peter Trakha (Pochury)	<i>Secretary, Naga Club</i>
Vixepu Swu (Sumi)	<i>Treasurer, Naga Club</i>
Kuolachalie Seyie (Angami)	<i>Finance Secretary, Naga Club</i>

# MEETING CIRCULAR

*Dated Kohima, the 9<sup>th</sup> November, 2018*

In continuation of earlier notification Dated Kohima, the 7<sup>th</sup> November, 2018 having informed all concerned committees to sit within Saturday, November 10, 2018 and therefore, in order to have the latest status and further deliberate all pertinent issues, the meeting of Executive Body is being convened on Monday November 12, 2018 in the Conference Hall of Hotel Ura, Kohima at 2:00 pm.

All Committees, with names as listed herein under are requested to attend the meeting without fail.

OFFICE BEARERS	
Mr. Krurovi Peseyie	<i>President</i>
Mr. Ariyi Neinu	<i>Vice President</i>
Mr. Khinyi Woch	<i>Vice President</i>
Mr. K.N.Mhonthung	<i>General Secretary</i>
Mr. Joshua Newmai	<i>Secretary</i>
Mr. S. Peter Trakha	<i>Secretary</i>
Mr. Vixepu Swu	<i>Treasurer</i>

Mr. Medoselhou Keretsü	<i>Co-opted Member</i>
Mr. K.C. Angami	<i>Co-opted Member</i>
Mr. Vipralhou Kesiezie	<i>Co-opted Member</i>
Mr. Pheluopthelie	<i>Co-opted Member</i>
Dr. Viketoulie Pienyi	<i>Co-opted Member</i>
Mr. Prasielie Pienyu	<i>Co-opted Member</i>
Mr. Dzievinguzo	<i>Co-opted Member</i>
Mr. Vikuolie	<i>Co-opted Member</i>

MONOLITH COMMITTEE	
Mr. Krurovi Peseyie	<i>President</i>
Mr. Ariyi Neinu	<i>Vice President</i>
Mr. Khinyi Woch	<i>Vice President</i>
Mr. K.N.Mhonthung	<i>General Secretary</i>
Mr. Joshua Newmai	<i>Secretary</i>
Mr. S. Peter Trakha	<i>Secretary</i>
Mr. Vixepu Swu	<i>Treasurer</i>
Mr. Kuolachalie Seyie	<i>Co-opted Member</i>
Mr. Robert N. Solo	<i>Co-opted Member</i>

FINANCE COMMITTEE	
Mr. Akato Zhimomi. Kohima	<i>Convener</i>
Mr. Pele Khiezhie, Kohima	<i>Co-Convener</i>
Mr. John Lohe, Kohima	<i>Finance Secretary</i>
Mr. K. Seyie, Kohima	<i>Member</i>
Mr. Neibu Nagi, Dimapur	<i>Member</i>
Mr. K. C. Angami, Kohima	<i>Member</i>
Mr. Kuhoi Zhimomi, Dimapur	<i>Member</i>
Mr. Vilelie Khamo, Kohima	<i>Member</i>
Mr. John Kath, Kohima	<i>Member</i>



Mr. M. N. Ovung, Dimapur	<i>Member</i>
Mr. Myinthungo Mozhui, Kohima	<i>Member</i>
Mr. Bendang Pongener, Rohima	<i>Member</i>
Mr. Kudecho Khamo, Kohima	<i>Member</i>
Mr. Mengutuo Rio, Kohima	<i>Member</i>
Mr. Kechangulie Rio, Dimapur	<i>Member</i>
Mr. Rokolhou Angami, Jharnapani	<i>Member</i>
Mr. Kethozhapu Sahu	<i>Co-opted Member</i>
Mr. Vipralhou Kesiezie	<i>Co-opted Member</i>
Mr. Zakieo Metha	<i>Co-opted Member</i>
Dr. Kepelhousesie Terhija	<i>Co-opted Member</i>
Mr. Robert N. Solo	<i>Co-opted Member</i>

#### DRATTING COMMITTEE OF THE CONSTITUTION

Mr. Kuolachalie Seyie	<i>Convenor</i>
Adv. Kelhouseto Nakhro	<i>Member</i>
Mr. Ariyi Neinu	<i>Member</i>
Mr. Vixepu Swu	<i>Member</i>
Mr. K. N. Mhonthung Lotha	<i>Member</i>
Mr. Joshua Newmai	<i>Member Secretary</i>

#### PUBLICITY COMMITTEE

Mr. Jonas Yanthan	<i>Convenor</i>
Mr. Toshiho Sheqi	<i>Member</i>
Mr. Robert N. Solo	<i>Member</i>
Mr. Kuzhovesa Soho	<i>Member</i>

#### RESEARCH & PLANNING COMMITTEE

Mr. Z. Lohe	<i>Convenor</i>
Mr. Medoselhou Keretsi	<i>Member</i>

Mr. Savilie Kruneilie	<i>Member</i>
Mr. Yesonu Veyie	<i>Member</i>
Dr. S. Imkong Tushi	<i>Member</i>
Dr. Vinito L. Chishi	<i>Member</i>
Mr. Y. Vandanshan Lotha	<i>Member</i>
Mr. Krurovi Peseyie	<i>Member</i>
Mr Theja Therieh	<i>Member</i>
Mr. Atathu	<i>Member</i>
Mr. Joshua Newmai	<i>Member</i>

#### RECEPTION COMMITTEE

Mr. Vipralhou Kesezie, Convenor
Angamimiapfti Mechu Krotho (AMK)
Kohima Chakhesang Women Organisation
Kohima Lotha Eloie Hoho
Kohima Rengma Women Organistaion
Kohima Sumi Women Organisation
Kohima Pochury Women Forum
Kohima Zeliang Women Union

#### SOUVENIR-CUM-PROGRAMME COMMITTEE

Mr. Theja Therieh	<i>Convener</i>
Mr. Medoselhou Keretsü	<i>Member</i>
Mr. Kuolachalie Seyie	<i>Member</i>
Mr. Vipralhou Kesezie	<i>Member Secretary</i>
Mr. K.N. Mhonthung Lotha	<i>Member</i>
Mr. Krurovi Peseyie	<i>Member</i>
Mr. Joshua Newmai	<i>Member</i>
Mr. Vixepu Swu	<i>Member</i>

#### FIRST AID COMMITTEE

Dr. Dinnis Mozhui	<i>Convener</i>
Dr. Meno Vüprü	<i>Member</i>
Dr. Vili Swu	<i>Member</i>

#### CULTURAL TROUPE IN-CHARGE

Mr. Vixepu Swu (for Sumi)
Mr. K.N. Mhonthung (for Lotha)
Mr. Kuolachalie Seyie
Mr. Theja Therieh
Mr. Toshilho Sheqi (for Myanmar)

#### VOLUNTEERS IN-CHARGE

Mr. Medoselhou Keretsü
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#### BANNERS & FLEXES IN-CHARGE

Mr. Robert N. Solo
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#### INVITATION IN-CHARGE

*It shall be the responsibility of the Reception Committee together with the following members*

Mr. K.N. Mhonthung Lotha
Mr. Savilie Kruneilie

#### WATER IN-CHARGE

Mr. K.C. Angami
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#### SANITATION

*This matter shall be tied up with Project 75 and other in the later stage.*

#### MENTOS & CITATIONS

Mr. Joshua Newmai (for Citation)
Mr. Theja Therieh (for Mementos)

#### BOOKS EXHIBITION IN-CHARGE

Mr. Theja Therieh
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#### MEMORABILIA EXHIBITION IN-CHARGE

Mr. Vixepu Swu
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#### PHOTOGRAPHY

Mr. Vipralhou's Son
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#### VIDEOGRAPHY /CD PROJECTION/DOCUMENTATION

Mr. Wapang Jamir
Mr. Wabangmoa

*The above two person shall be asked to submit their Quotation.*

#### REVIEW & SUPERVISING IN-CHARGE

The President
General Secretary
Convenor, Organising Committee

#### REPRESENTATIVES OF TRIBAL BODIES

Zeliang People's Organisation
Mr. Teirang Lungalang
Mr. Visa Meru



CHAKHESANG PUBLIC ORGANISATION

Mr. John Lohe  
Mr. Theja Therieh

RENGMA HOHO

Mr. Khinyi Woch  
Mr. Thanchilo Kath

POCHURY PEOPLE'S FORUM

Mr. Atathu  
Mr. S. Peter Trakha

LOTHA HOHO

Mr. Jonas Yanthan  
Mr. Thunglamo Ovung

SUMI HOHO

Mr. Hoshito Assumi  
Mr. Toshiho Sheqi

ANGAMI PUBLIC ORGANISATION

Mr. K. Sahu Angami  
Mr. Medoselhou Keretsü

JOSHUA NEWMAI  
SECRETARY  
*Naga Club*

# NAGA CLUB FOUNDATION DAY

## *The History of the Naga Club*

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Conforming to documented history, Naga Club was formed by few Naga visionary leaders on 7<sup>th</sup> January in 1918, at a time when we the Nagas, were living in an age of political unawareness without any knowledge and sense of responsibility about sovereignty nor National Consciousness. Fortunately, there were a handful of politically conscious Nagas who served under the British Government as clerks and Dobashis who, with their growing knowledge and concern for the general interests of the Nagas, started working towards the welfare of the Naga community.

Mr. Rheichalie Pienyü, the then Peshkar in DC's Office was a founding member and the first President of Naga Club. He was a truly concerned member of the Club and in keeping with the records, he served as the President, Secretary, and Treasurer during the initial years of its inception (1918- 1942). As there was no other source of income, a monthly contribution of 4 annas from clerks and 2 annas from Dobashis were collected to fund the club which when added amounts to a little over rupees 10 every month. At that point of time, various tribes such as Lothas and Aos have formed their concerned Tribal Organizations in 1923 and 1928 at Wokha and Mokokchung respectively. Such Tribal Organizations worked with the same objectives as of the Naga Club formed at Kohima. In the later part of 1918, the Naga Labour Corps who were sent to France returned home with illustrious and distinguished records from Europe which boosted the development and progress of the Club in many aspects. Though the members of the Naga Labour Corps could not understand each other well due to language barrier, they realized that they are one people and one family. The development of this sense of oneness helped in the formation of the Naga Nation.

The Naga Club was already in existence and has been working to consolidate the various Naga tribes into a distinct Naga Nationality under the leadership of Mr. Rheichalie Pienyü when the British Statutory Commission from Great Britain headed by John Simon with Clement Atlee and



**MEDOSELHOU KERETSÜ**  
*Chairman, Organising Committee  
Naga Club Centenary*



E Cadogan visited Kohima, Naga Hills District, Assam in 1929. It was during this critical juncture that the leaders and members of the Naga Club submitted the famous Naga Memorandum to Simon Commission on the 10<sup>th</sup> of January 1929. The celebrated Memorandum was drafted by Mr. Rüzühkhrie Sekhose and was signed by 20 Naga leaders from different Naga tribes. The Memorandum asserted that the Nagas from time immemorial has been different from India in term of Orgin, History, Race, Culture, Religion and Creed. So Nagas would never be a part of the Union of Indian Territories and it insisted that they should be left alone to determine their own political destiny (“Leave us alone”). The glorious deed, the remarkable valour and vision of our forefathers should never be forgotten. In the course of time, Naga Club with the assistance from the Deputy Commissioners of kohima has acqured assets and properties such as Naga Club Building near Kohima Local Ground, the current NSF. Office, and Ozone Cafe near Police Point at Razhü Junction Kohima. The Naga Club was taken care by different D.Cs from 1918- 1947 but from 1948- 1966, caretakers were appointed and assigned with the tasks to look after and preserve the legacy of the Club. Sadly however, during the years between 1967 and 1982, neither a caretaker nor ex-officio was appointed, and so the club remained almost dormant for nearly 15 years.

The near dormancy of the Club solicited the concern of many Naga elders. As a result, in an attempt to revive the Naga Club, Mr. Peselie Suokhrie, President Naga Elders’ Forum and Mr. S Sema, member of the same convened a Public Meeting at Kohima Village Council Hall on 7 January 1982 in which a new team of Naga Club office bearers was instituted to run the office of the Naga Club and to look after its properties. The team consisted of:

1. Mr. Azuto as its President
2. Mr. Khriesavisie Hieme, Vice President
3. Mr. Vilavor Liegise, General Secretary
4. Mr. Kewezü Mero, Joint Secretary
5. Mr. Pudilie, Treasurer
6. Pastor G. Shihani, Chaplain

Furthermore, a Drafting Committee for drafting the Constitution of the Naga Club was constituted with Mr. P. Vikuolie as the Convenor. The Constitution of the Naga Club was drafted in 1983.

The Naga Club was formed under the inspiration of the name of the “British Club” by a few salaried people comprising Peshkar, Interpreter, Clerks, Potdar, Chaprasis, etc, of the then Naga Hills District Deputy Commissioner (DC) office on 7<sup>th</sup> January, 1918. This particular piece

of information is substantiated by recorded documents of the Club and as a consequence, the date 7<sup>th</sup> January became the day of its annual meetings. This is ritualistically practised till date. Mr. Rheichalie Pienyü, as mentioned earlier held multiple posts till 1942. After his Presidency, Mr. Krusiehu Belho became the 2<sup>nd</sup> President with Mr. Ziekro-o Theünuo of Kohima Village as the Secretary of Naga Club in 1942. At the end of the First World War, the 1<sup>st</sup> and 2<sup>nd</sup> batches of the Naga Labour Corps returned to Naga Hills from Europe in June 1918 and October 1918 respectively and formed the Naga Elders Conference with the same vision as the already existing Naga Club, that is, the oneness of all Naga tribes.

The Naga Club was formed on 7<sup>th</sup> January, 1918 and was revived on the same day in 1982 during a Public Meeting. The day was marked the Foundation Day of the Naga club. As a result, the Executives of the Naga Club observed its Diamond Jubilee on 7<sup>th</sup> January, 1993 with a solemn prayer at the Naga Club Building, Kohima. Thereafter, Naga Club Foundation Day has been observed in 2004, 2005, 2018, and 2019 by its members. In pursuant of the declarations made in the Memorandum submitted to Simon Commission as “undivided Naga”, we were compelled to form a Political Institution to safeguard our political rights envisaged in the letter and to protect our innocent population. The need to raise an armed force which in time of danger could counter the cruel invading armed forces became eminent. Ever since the submission of the memorandum, Nagas have come a very long way, stood the tests of time, and under the banner of NNC till 1980, many have laid down their lives defending the rights of the Nagas and its territory, every Naga have lost a father, mother, son, daughter, brother, sister, friend or relative during the insurgency. This is the common history of the Nagas and I am merely stating the facts of our history and I am neither against nor in support of any political group.

The objective of Naga Club framed by our forefathers 102 years ago was to realise the need of coming together as a people. At that point of time in history, Nagas had very few educated members, we barely had any knowledge about politics let alone about our Human Rights. Yet, in spite of all our shortcomings, we were known for our honesty, bravery, and such other age-old values. We could be trusted by words of the mouth but regretfully, today, we have lost the trust and thus, we are living in a world of division and disunity created by ourselves. Despite the sacrifices made by our forefathers for our unity, it has remained elusive for the Nagas. The sad reality of today is that any organization which bears the nomenclature “Naga”, attracts the malicious eyes of the external forces and we have seen attempts of such forces trying to divide such organisations. It is in the knowledge of all that the Naga Club too faced such issues. But I would like to implore all present here today that we should, at all times remember that we are one people, one race, one family. And sooner or later, it is the destiny of the Nagas to live together as one people under the same administrative umbrella. No force on earth should deter us from uniting and so we should turn back to our Creator once again for unity

God Bless!





*Photo of the Naga Club Executive Body Members taken on 27.1.1993. Right to left:*

Mr. Peselie Soukhrie, Chairman, Naga Elder's Conference | Mr. Vilavor Liegise, General Secretary, Naga Club  
Mr. Khriesavisie Phieme, Vice President, Naga Club | Mr. Kwezü Mero, Joint Secretary, Naga Club

# THE REJOINDER OF THE NAGA CLUB

*Dated Kohima, the 6<sup>th</sup> December 2017*

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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 descendants 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.

Kruovi Peseyie	Chairman
C.R. Lotha	Secretary
Z. Lohe	Convener, Research & Planning Committee

# MEETING CIRCULAR

No. NC/GS/Meeting/2021 Dated Kohima, the 17<sup>th</sup> August, 2021

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Notice is hereby issued for the information of all concerned that the Naga Club Executive will have a special meeting with the Working Committee and other co-opted members on Monday August 23, 2021 at 11:00 AM, M.C. Hall Red Cross Building, Kohima to discuss and examine the structure of constituting a Trustee Board.


All concerned members as listed herein under are requested to attend the meeting positively.

1. All Executive Members
2. Working Committee Members

Adv. Khriedi Theünuo	Chaiman
Dr. Viketoulie Pienyü	Secretary
Mr. Pheluophelie Kesiezie	Member
Mr. Vipralhou Kesiezie	Member
Mr. Prasielie Pienyü	Member
Mr. Robert N. Solo	Member
Mr. Medoselhou Keretsü	Member
Mr. Vizovotuo Nagi	Member
Mr. Savilie Kruneilie	Member
Mr. Vandanshan Lotha	Member
Mr. Kedolhulie Peseyie	Member
Mr. Atathu	Member

Sd/-

K.N. MHONTHUNG LOTHAS

  
JOSHUA NEWMAI  
Secretary



# NAGA CLUB

HEADQUARTERS : KOHIMA  
NAGALAND

The first executive Council Meeting of the Naga Club was held on 19<sup>th</sup> January 2019 from MC Hall Red Cross Building, Kohima at 2 pm. Mr. Krurovi Peseyie the president of the Naga Club welcomed the members and read out the agenda to be discussed Rev. Dr. Mazie Nakhro invoked God's blessing before the members deliberated on various issues.

1. On the ongoing work of the monolith Mr. Joshua Newmai, Rev Dr. Mazie Nakhro and Mr Robert Solo were entrusted with the responsibility of completing the assignment with a budget of Rs. 5,00,000 (five lakhs) only.
2. A Souvenir Committee is constituted comprising of the following members to come out with a souvenir of the Naga Club.

Kuolachalie Seyie	Finance Secretary Naga Club Convenor	Pheluopfhelie Kesiezie	Member
Joshua Newmai	Secretary Naga Club, Member Secretary	Dr. Mazie Nakhro	Member
Krurovi Peseyie	President Naga Club, Member	Vipralhou Kesiezie	Member
Ariyi Neinu	Vice President Member	John Lohe	Member
Khinyi Woch	Vice President Member	Jonas Yanthan	Member
KN Mhonthung Lotha	General Secretary Member	Robert Solo	Member
Vixepu Swu	Treasurer Member	Toshiho Sheqi	Member
Peter Trakha	Secretary, Secretary Member		

The executive of the Naga Club held an emergency meeting on monday the 23rd of August 23rd 2021 from MC Hall Red Cross building Kohima. Wherein a search committee for selection of a new team of office bearers for the tenure 2021-2024 was constituted with the following persons mentioned below.

Dr. Viketoulie Peinyu	Convenor
Shri. Joshua Newmai	Member Secretary
Shri. Jonas Yanthan	Member
Dr. Zavise Rume	Member
Shri. Vixepu Swu	Member

The search committee is requested to come out with selection before 31<sup>st</sup> of October 2021. Since the present tenure ends on 14<sup>th</sup> of November 2021

  
 K.N MHONTHUNG LOTH  
*General Secretary, Naga Club*

# NAGA CLUB

HEADQUARTERS : KOHIMA  
NAGALAND

An emergency meeting was called by the president of the Naga Club on 23<sup>rd</sup> of August 2021 at MC Hall, Red Cross Building, Kohima. The executives and members present in the meeting unanimously decided to constitute a Trustee Board of the Naga Club.

The following persons constitute the Trustee Board of the Naga Club.

Adv. Khriedi Theunuo	Chairman
Ariyi Neinu	Member
K.N Mhonthung Lotha	Member
Khinyi Woch	Member
Joshua Newmai	General Secretary
Vixepu Swu	Treasurer
Atathu Pochury	Member
Dr. Viketoulie Pienyu	Member
Prasielie Pienyü	Member
Pheluopfhelie Kesiezie	Member
President of Naga Club, Ex-Officio Member	
General Secretary of Naga Club, Ex-Officio Member	

The tenure of the Trustee Board will be for a period of five (5) years.

Sd/-  
ARIYI NEINU  
*President, Naga Club*

  
K.N MHONTHUNG LOTH  
*General Secretary, Naga Club*





**OFFICE OF THE  
JUDICIAL MAGISTRATE FIRST CLASS  
GOVERNMENT OF NAGALAND  
KOHIMA: NAGALAND**

Ref:

Date: 8.9.21

**CERTIFICATE**

This is to certify that the Deed of Naga Club Trust, HQ, Naga Club Building, Opposite Kohima Local Ground, Kohima Sadar, Kohima: Nagaland: 797001, is registered at this office under registration No. 1375 dated: 8/9/21 and the requisite stamp duty fee of Rs. 500/- (Rupees Five hundred) only is hereby duly affixed.

*[Handwritten Signature]*  
8/9/2021

**Chief Judicial Magistrate/ Judicial Magistrate First Class  
Kohima: Nagaland.**

Judicial Magistrate  
1st Class, Kohima: Nagaland













*From left to right:*

*Robert, Member, Working Committee | Joshua Newmai, Secretary | Kuolachalie Seyie, Finance Secretary  
Ariyi Nienu, President | Prasielie Pienyü, Member, Working Committee | Vixepu Swu, Treasurer  
Mhonthung Lotha, General Secretary | Khinyi Woch, Vice President | Khriedi Theunuo, Chairman, Working Committee*



**NAGA CLUB**  
HEADQUARTERS : KOHIMA  
NAGALAND

Room No : 14 Red Cross Building, Raj Bhavan Road Kohima  
Ph. No : 9366275850 / 7005527543 / 9436214063