ISSN: 2349-8269

DIMAPUR GOVERNMENT COLLEGE

Journal

Volume XI, Issue No.2, Dec. 2025

Peer-Reviewed Journal

HPH Books

DIMAPUR GOVERNMENT COLLEGE JOURNAL
Volume XI, Issue No.2, Dec. 2025

ISSN: 2349-8269

DIMAPUR GOVERNMENT COLLEGE JOURNAL

2025

Vol. XI, Issue No. 2, Dec. 2025

Heritage Publishing House
Dimapur : Nagaland

Copyright © Dimapur Government College, 2025

All Rights Reserved.
No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the permission of the copyright owner.

ISSN: 2349-8269
₹. 350.00

Heritage Publishing House
Tajen Ao Road,
Dimapur - 797113
Nagaland, India.

Editorial Note

Research is a crucial component in our lives that permeates through the realms of higher education. It aids in the advancement of knowledge, improved pedagogy, the enhancement of institutional reputation, and promotes funding which are crucial to the overall growth of an institution. Within the experience of empirical studies, the researcher, be it student or teacher, finds better scope to hone a wide spectrum of skills. The immense benefits of a consistent and vibrant research environment are the impetus behind the publication of the annual multidisciplinary Dimapur Government College Journal.

Providing a wide platform for the avid scholar, this issue contains twelve papers ranging from topics as diverse as food crops, pre-colonial Naga society, issues of identity, midwives, gender, role of media, different aspects of literature, sexual health of students and the implementation of the NEP 2020 and FYUGP. They have been written by writers across academia. We are confident that readers will find these papers relevant, thought-provoking and practical.

The papers have been thoroughly assessed by qualified reviewers for whose contributions the editorial board remains grateful.

Editorial Board
2025

Editorial Board

EDITOR

Dr. A. Sentiyula, Associate Prof. & Head,
Department of English, DGC

ASSOCIATE EDITORS

1. **Dr. Vinyuhu Lhoungu**, *IQAC Coordinator & Associate Prof., Dept. of Economics, DGC*
2. **Prof. Hare Krushna Parhi**, *Dept. of Education, DGC*
3. **Dr. Maongkala Longchar**, *Associate professor, Dept. of English, DGC*
4. **Dr. Yelhi Vero**, *Assistant Professor, Dept of Economics, DGC*
5. **Dr. Asangba Tzudir**, *Assistant Professor, Dept. of Philosophy, DGC*

REVIEWERS FOR DGCJ 2025

1. Dr. Bikash Chandra Dash
   Professor, Dept. of Political Science, Assam University, Diphu Campus, Karbi Anglong
   Email: bikashsh@gmail.com

2. Dr. L. J. Neken Jamir
   Associate Professor, New model College, Mangkolemba, Mokokchung
   Email: nekenjamir@gmail.com

3. Dr. Kaba Daniel
   Principal, Yemhi memorial College, Dimapur
   Email: kabadanpou@gmail.com

4. Dr. Lichumo Enie
   Principal, Unity College, Dimapur
   Email: lichumo@unitycollegedimapur.com

5. Dr. Metseilhouthie Mor
   Assistant Professor, Pfutsero Government College
   Email: metsei.mor@gmail.com

6. Dr. Tialila
   Principal, Wangkhao Government College, Mon
   Email: tialila82@gmail.com

7. Dr. Moalemba
   Associate Editor, The Morung Express, Dimapur
   Email: jamir.moa@gmail.com

8. Dr. Thokchom Sunanda Devi,
Associate Professor& Head, Dept of English,
St. Joseph University, Nagaland
Email: thokchomsunanda@gmail.com

9. Dr. Temsusenla Jamir
Assistant Professor & Head, Dept of Psychology,
Dimapur Government College, Dimapur
Email: asenlajamir1317@gmail.com

10. Prof. Hare Krushna Parhi
Dept of Education, DGC, Dimapur
Email: harekrushna.parhi@gmail.com

CONTENTS

Editorial Note

List of Reviewers

1. **Transitioning to FYUGP and the Challenges of Multidisciplinary Approach: Perceptions of College Teachers in Nagaland** **1-24**
   – Prof. Buno Liegise, Narola Chuba & Katikala

2. **Implementation of NEP 2020 in Higher Education: A Review** **25-44**
   – Narotila Imchen

3. **Evolving perspectives in North-Eastern literature: An Analysis of Two Works by Dhruba Hazarika** **45-53**
   – Alemtula & Washitemjen Jamir

4. **Pre-Colonial Society of Nagas: The Socio-Economic, Cultural and Political Uniqueness** **54-71**
   – Dr. G. Phukato Sema

5. **The Chakhesang Nagas of Manipur: Identity Issues and Hazy Boundaries in the Post-Colonial Era** **72-89**
   – Lerete-u Khutsoh

6. **Gothic Echoes in Rebecca's Tale and Wide Sargasso Sea** **90-106**
   – Dr. Maongkala Longchar & Tolino Yeptho

7. **The Role of Indigenous Kepvugha-kenoncawa (traditional midwives) among the Rengma Nagas** **107-120**
   – Neisenuo Apon Rengma

8. **Understanding the Treasures of Wisdom: Analysis of the Liangmai Folktales** **121-139**
– Wingamlubou Newmai & Dr. Ngutoli Y Swu

9. **Tenyimia Kelhouzho Kevi (Tenyimia Cultural Values)** **140-153**
– Dziesevituo Sachü

10. **Examining Media's role as a Change Agent in the Age of Information Explosion** **154-168**
– Neiketu Siam

11. **Sexual Health Awareness among Post Graduate Students of Nagaland University** **169-198**
– Yooluti Suchiang & Dr. Neizo-ü Mero

12. **Dimensions of taro (colocasia esculenta) as a food crop in social ties among Konyak and Phom Nagas** **199-208**
– R. Arangba Pongener

ISSN : 2349-8269
Dimapur Government College Journal, Vol. XI, Issue No. 2, Dec. 2025
An Annual Peer-Reviewed Journal

12. Dimensions of taro (colocasia esculenta) as a food crop in social ties among Konyak and Phom Nagas

R. Arangba Pongener

R. Arangba Pongener
Research Scholar,
History and Archaeology
Department Nagaland
University

Abstract

Konyaks and Phoms inhabiting the present Mon and Longleng districts respectively of Nagaland have a very close and shared common ties in their own respective social practices when it comes to sustainability. Taro, to them, was not only a stable food crop but a bond in social milieu by ways of borrowing, sharing, exchange, gifting to a friend or to a newly wedded daughter by a father. It was life sustainer for both rich and poor as poor families even brewed wine out of taro corm. Though being plenty people never grew tired of cultivating it. To the people under study, a common belief revolves that taro would never fail even if other crops fail to grow and produce. There are proverbs and phrases among Konyaks where taro has been personified while giving advices and instructions by elders. Apparently taro finds place in one of Phoms lullaby. It was also a source of satisfaction among Phoms when Meijihao (a taro leave dish) was served in a community feast. Though less noticed, taro has a special role in keeping the society together among Phoms and Konyaks. Interestingly, there exist gender role associated with taro cultivation which is still in practice that the population continues with modernity.

Keywords: borrowing, corm, harvest, meijihao, taro

Nagaland in total geographical size covers an area of 16,579 Km2 and receives an annual rainfall of rainfall of 2000-2500mm and accounts to 55.8% of forest area under shifting cultivation (Rukosietuo Kuotsuo et.al.2014). A society closely knitted with various tribes numbering to 15 in total with its headquarters and every tribe has its own distinct identity in every aspects preference to eating habits, customs, rites, rituals and the like. The state is mostly populated by rural areas where agriculture forms the backbone of economy and subsistence since time immemorial where the food chain has its impact on the social set up. Agriculture plays a vital role along with traditional skills and factors of climatic and soil conditions leading to diverse form of cultivation where Jhum cultivation practice is a dominant economic activity of many farmers in Nagaland (Virosanuo Solo and Khriezo Kikhi 2020). Focusing the attention on this work, would be on the Konyaks and Phoms who are one of two major tribes inhabiting in the eastern corner of Nagaland in the Districts of Mon and Longleng respectively sharing a common boundary in some parts of the Districts as to the Upper region of Mon District to the Villages beyond Aboi with those of Longleng district villages of Pongo, Hukpang and to the Lower region of Mon District such as Wanching and its adjoining villages with those of Lower Longleng District Villages of Bura Namsang area. Here hereditary chieftainship occupies the center of socio-political organization among the Mon District inhabited by Konyaks living below the District Headquarters of Mon

where as the upper region of the said District practices a rather democratic set up of socio-political organization. On the other, Phoms of Longleng District have Village administrative council formed by a representative of Morungs existing Chinglungchongshing in the case of Pongo village a few miles away from Longleng District headquarter of Phoms. Patrilineal exogamy with formalized and elaborative clan structure is the rule and landed property especially land being inherited through the male line. (SOD/Joint Operations Intelligence Center (1963)). Father is considered to be the head of the family where as mothers being the home makers with a nuclear family system though Upper regions of Konyaks practices, in some villages to these days, joint family system but younger generations. Gender roles in the society are clearly demarcated where man are interested in family, clan, Khel and village passionately attached to land and crops, community management to cite a few. Women engage in works associated with helping their man or parents in cultivation as well as household chores.

Although Rice being their stable diet yet Taro also forms one of their major crops for sustainability which are planted in mixed cropping pattern along with millets, maize, chilly, ginger to name a few. Taro, among Konyaks and Phoms, are given more preference although rice remains a stable food since taro serves as the main diet form most families in the cited Districts. Taro was not only a form of subsistence pattern but also played an important role on the social set up within and outside the society.

Konyaks

Taro, among Konyaks, was not only a stable crop but was considered as a chief item of social affairs such as a small basket of well boiled taro corm was served as a form of gift to a friend, neighbor or starting new friendship. Taro saplings would be exchanged amongst friendly villages in cases of crop failure or draught which have been narrated through an account in interviews where respondents relate about visiting friendly villages in search of taro corm for subsistence and sapling. Taro forms a mnemonic memory of past relations with warring and friendly villages among the Konyaks to some extent. In times of crop failure, a particular village would venture to friendly villages without any hesitation and by way of virtue friendly villages would offer without any interest to the seekers and through this method some new breed unknown to the seeking village would dominate taro cropping pattern while the old specie remains in less of interest though cultivated. Instances also occurred where taro corms were given as tribute by subordinate villages or the village itself where chieftainship existed. In another instances taro was used as an item of serving the death before the second burial.

In times of celebration, the feast giver would invite friends from neighboring villages where the visitor would be send off with a small amount of taro corm as a return gift or in the form of love and appreciation after the feast was completed which was meant only to be consumed by the family alone on return to their village signifying a strong bond of friendship.

By way of sharing, as there was no evidence of buying or selling taro corms in the past since it was abundant and no violence occurred among the population in relation to taro acquisition, but borrowing was very common to the natives as per oral tradition where poor families would in poverty or less harvest of crops would go and borrow from families with surplus harvest and return the principal amount after the harvest in the proceeding year's harvest without any interest though, rice borrowing was associated with interest. Taro borrowing measurement was done through a carry basket weighing to about 15 to 20 Kilograms which basically was utilized for carrying the corms from cultivation sites.

Among Konyaks, dried taro corms in thin bamboo strings plays a vital role in terms of economy and subsistence in lean season when the corms are not matured for harvest and rice in granary lessens in relation to feed the family. Through oral narratives, villages would go about buying dried corms conducted in a barter mood to be exchanged with items to those of iron tools or ornaments. But with the emergence of money as the medium of exchange, there was buying and selling of dried taro corm where a 15 Kg of iron tin would be charged Rupees 5/- around 1960's as intimated by a local in Tizit town where as today the cost for the same amount has gone up to Rupees 100/-

Essentiality of taro among Konyaks occurs when taro was used in a personified manner through proverbs and sayings reminding taro as a useful and unavoidable crop. Though modernity has arrived, yet the taro strongly holds

a special place in the proverbs and phrases by elders to the young ones and peer groups. As such popularly spoke about- taro leaves personified or identified to an individual and advices to water where in phrases runs that, "giving advices to you is like pouring water on taro leaves that does not hold the water." In another account, taro leaves are considered to be a code of law among the society and Crab to that of an individual who does not synchronize with peer groups as the saying follows; "you are like a crab that is wrapped in a taro leave" since the tenderness and soft nature of taro leaves are very easy to tear through by the claws of the crab so thus the individual has a tendency of not obeying social norms. Similarly in another account, in cases of tussle between a young and old, a common saying follows where the elder ones would say that they have swallowed a taro stem before the birth of the young ones signifying taro as a crop being associated with the people since time immemorial and that the younger ones should obey the instructions laid down by elders.

Phoms

Among Phoms, taro has long been playing a crucial role binding social set up where like Konyaks borrowings, gifting, exchange of seedlings are alike. However, Phom villages also divided into Khels exist a situation in which some Khels of the same village did not had cordial relation with a particular village or Khels in a particular village while other Khels of the same village shares cordial relations but in all there existed situations where supply was provided by way of humanity in times of drought and

crop failure. Instances of particular taro specie popularly known as B Namsang among the rest of Phom villages and Ahom Tong for the natives of Bura Namsang have been said to have entered Phom area through trade system established by Bura Namsang natives with the people of Assam.

In a marriage, the father of the Bride would send off his daughter with a basket full of seedlings consisting of chilly, ginger, maze, tools as to the likes of hoe, scrapper and a machete along with taro seedling to be planted by the newly wedded couple. In such a case families would come into contact with a new species of taro which might become dominant and most favored one in the family that got together by way of marriage. Among Phom male folk, taro was a sign of strength and capability where, an unmarried man along with his friends goes to his fiancé's field in time of taro harvest towards the end of the year and makes it a point to complete taro harvest in a day or two depending on the size of the area under cultivation. A practice which no longer exist today in Pongo Village in Longleng district due to arrival of Christianity. After the harvest, the biggest corm from a particular taro spice known as Khi Tong, in local dialect, was selected for the purpose of offering to their indigenous God Khawang/ Kawang. The priest tied the selected taro at the tip of the ceremonial bamboo post. It was the practise of thanks giving and seeking permission from God for the villagers to consume taro corms.

So far,outside the realm of Phom tribe, exchange of

taro in return for clothes, dry fish or tea have also been significant with neighboring tribes. Strikingly taro also finds its place in a local lullaby among Phoms.
In relation to works associated with taro farming, it is the female counterparts such as sowing, clearing weeds and harvest to some extend especially carrying harvested corms back home. There were instances that a man's status and economical well being would be based on the surplus amount of taro corms harvested as it could be utilized for exchange in place of rice and other needs such as payment of wages to poor families who does not own cultivable land but lives through daily wages. The crop was so much in depth with the people that families would worry for next meal of taro than rice.

Phoms being very peculiar for their dish locally called Meijihao prepare from young fresh leaves of taro in every occasion when it comes to community feast and dining. It was and still a must, for every Phom family inviting the community for feast to prepare Meijihao so also an air of expectation runs among the minds of the gathering for the same dish. But gossip of not being satisfied goes around among the gathering when the feast provider does not serve the expected dish -Maijihao. This dish in relation to the Phoms does preserve their peculiarity among other delicacy such as Anphet and Anhao.
It can therefore be appreciated that taro acted not only as subsistence but also played a vital role in social bond by ways of exchange, gifting, social status, cementing authority and high position of Chiefs wherever existed, marriage relations so also peace as no violence instances occurred with acquisition and cultivation of taro.

References

Bayliss-Smith Tim. 2012. Taro, Turmeric and Gender, Ethnology Monographs 21(7): 109-138

Conwell, L. 2013 Food as Fear, Food as Social Change: A Split-Personality or a Dynamic System? https://www.google.co.in/search?q=culinary+values+on+food+and+culture+theories+articles+pdf&client=ucweb-b-bookmark&sca_esv=580758711&ei=f_FWZZynJaqr4-EPxrmv-AU&start=60&sa=N

E P Akwee, G. Netondo, J A Kataka and A V Palapala 2015. A critical review of of the role of taro Colocasia esculenta L. (Schott) to food Security: A comperative analysis of Kenya and Pacific Island taro Germplasm. Scientia Agriculturae, 9 (2). 101-108 Doi:10.15192/PSCP.SA.2015.9.2.101108

Kuotsu Rukuosietuo, Chatterjee Dibyendu, Deka Bigyut, Kumar Rakesh (2014), Shifting cultivation: An 'organic like' farming in Nagaland Indian journal of hill farming 27(2): 23-28 DOI: 10.35629/7722-11103143

Fischler, Claude. 1988. Food, Self and Identity, Social Science Information 27:275-293 https://doi.org/10.1177/05390188827002005

Haimendorf, Fürer von Christoph D.Ph. 1938. Through The Unexplored Mountains of Assam-Burma The Geographical Journal 1938 VolXCI No.3

Rongsenchiba, Tinurenla, Krishnaia Y. V (2017), Patterns of crop concentration, cropping intensity and crop ranking in state of Nagaland India Indian journal of spatial science Vol-8.0 No.2 Autumn issue 2017 pp. 22-30 EISSN: 2249-4316 ISSN:2249-3921 https://www.researchgate.net/publication/320187904_Patterns_of_Crop_Concentration_Cropping_Intensity_and_Crop-Ranking_in_State_of_Nagaland_India/link/59d39ae1a6fdcc181ad93dc6/download

Rulu Medonuo and Rahul (2022), A changing pattern of livelihood of tribes: A case study of Nagaland. International journal of humanities and social science invention Volume 11 issue 10 October. 2022 \\ pp. 31-43. Doi:10.35629/7722-11103143

Solo Virosanu and Kikhi Khriezo (2021), An overview of the farming system in Nagaland Journal of pharmacognosy any phytochemistry 2021; Sp 10(1):238-243 Doi: https://doi.org/10.22271/phyto.2021.v10.i1Sd.13492

SOD/Joint Operations Intelligence Center (1963) The Nagas research report no.2 Approved for release 1999/09/24: CIA-RDP85-00671R000200061-5

Phone number: 03862-248291
Email: researchcommitteedgc@gmail.com
Website: www.dimapurgovtcollege.in

ISSN: 2349-8269
Price: ₹. 350.00

Heritage Publishing House
Tajen Ao Road,
Dimapur - 797113
Nagaland, India