TABLE OF CONTENTS

	Page No.
Abstract	i-iii
Declaration	iv
Certificate of supervisor	v
Acknowledgements	vi-vii
Table of contents	viii-xi
List of images	xii-xiii
CHAPTER 1: INTRODUCTION	1-40
1.1 Statement of the problem	
1.2 A brief introduction to the Nagas	
1.2.1 Locating the Angami Nagas	
1.3 Theoretical framework	
1.4 Concepts	
1.5 Social change among the tribes	
1.6 Review of literature	
1.7 Research objectives	
1.8 Research questions	
1.9 Research Methodology	
1.10 Research site	
1.11 Engaging with the field: Some problems and challe	nges
1.10.1 The problems of overfamiliarity	
1.12 Reflexivity in religious studies	
1.13 Chapter schematisation	
CHAPTER 2: UNDERSTANDING ANGAMI INDIGE	NOUS RELIGION 41-81
2.1 Introduction	
2.2 Defining indigenous religion	
2.2.1 Religion as a social construct	

2.2.2 The concept of indigenous	
2.2.3 Indigenous religion	
2.3 Colonial representation of Nagas religious belief	
2.4 Aspects of Angami indigenous religion	
2.4.1The centrality of the notion <i>terhuomia</i> (supernatural beings)	
2.4.1.1 Belief in Supreme Being	
2.4.1.2 The lesser <i>terhuomia</i>	
2.4.1.3 Soul of the dead as terhuomia	
2.4.2 Life after death	
2.4.3 The notion of spirit and soul	
2.4.4 The usage of ritual terms	
2.4.5 Ritual and sacrifices concerning illness	
2.4.6 Religious specialist and the ritual position of the lineages	
2.4.7 Ritual position of women and the providential abundance of food	
2.4.8 Veneration of ancestor spirit: Monolith of the death	
2.4.9 Kharu (village gate) as a sacred gate	
2.4.10 Festivals and agricultural cycles	
2.5 Conclusion	
CHAPTER 3: KRÜNA AND CHRISTIANITY: CONFLICT	
AND NEGOTIATION	82-108
3.1 Introduction	
3.2 A brief history on the advent of Christianity	

- 3.2.1 Missionaries and their evangelising strategies
- 3.3 Relationship between the British and Christian missionaries
- 3.4 Resisting the new faith
- 3.5 'Christian vs Ancient': The case of genna
- 3.6 Negotiation as a continuous process

- 3.7 Harmonizing tradition in the light of Christianity
- 3.8 Conclusion

CHAPTER 4: RITUAL PRACTICES AND THE DYNAMICS OF CONVERSION

109-144

- 4.1 Introduction
- 4.2 Life events (rites and rituals)
 - 4.2.1 Birth
 - 4.2.2 Marriage
 - 4.2.3 Death and burial
- 4.3 Sekrenyi: Sanctification of the body
- 4.4 Agriculture related rituals
 - 4.4.1 Ritual for seed sowing
 - 4.4.2 Ritual for harvesting
- 4.5 Conversion among Nagas: An analysis of available literature
- 4.6 Why do people convert? The late convert accounts
 - 4.6.1 The absence of religious specialists and the inability to fulfil ritual
 - 4.6.2 Conversion in search of a common meaning system
 - 4.6.3 Conversion, education and ritual initiation
 - 4.6.4 Conversion and women experiences
 - 4.6.5 Conversion and mystical encounter
 - 4.6.6 Conversion as a useful supplement: The case of reconversion
- 4.7 Conclusion

CHAPTER 5: RELIGIOUS ADAPTATION AND ASSERTION OF INDIGENOUS IDENITITY

145-168

5.1 Introduction

5.3 To be a Naga is to be a <i>Krünamia</i> : Negotiating with the Naga political identity	
5.4 Resisting conversion	
5.5 Krüna and religious reform movement	
5.5.1 The position of Krüna	
5.6 Conclusion	
CHAPTER 6: CONCLUSION	169-173
BIBLIOGRAPHY	174-185
APPENDIX -A	186-188

189

5.2 Challenges and adaptation

APPENDIX-B

5.2.1 A shift in cosmology