

The Significance of Traditional Knowledge of The Linguistic Pattern of The Lotha Naga Tribe, Nagaland

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Abstract:

In Nagaland in Lotha Naga tribe, traditional cultural, ecological and cosmological wisdom is conserved in the language patterns. This study reflects on the intricate entanglement of relationships among the Lotha language and its role in preserving the legacy of the Lotha people through the prism of oral traditions, intergenerational transmission and unique linguistic features. In this article, secondary sources have been used to demonstrate that the Lotha language is a manifestation of the spiritual beliefs, social values and traditional agricultural practices by the Lotha people. It also explores the challenges that language changes and globalisation have initiated and the fact that preservation efforts are highly necessary. To maintain cultural continuity and improve the linguistic diversity, the findings show that it is important to retain the Lotha tongue heritage. To appease this allegedly threatened language heritage into the generations to come, we propose community-based campaigns, school integration and additional research.

Keywords: Lotha Naga Tribe, traditional knowledge, language patterns, oral traditions, legacy, beliefs, and complex relationships are all vital in this topic.

Introduction

Background and Overview of the Lotha Naga Tribe

A large native tribe in Nagaland, northeast India, is Lotha Naga. Nagaland's vibrant culture and traditions are famous. Lotha people, predominantly found in the Wokha district has maintained their rich language, culture and intricate social traditions, unlike those of other Naga communities [1]. The oral tradition of the Lothas is documented and full of myths, ecology and history. Community unity and traditional practices are valued in their clan-based society. Their morality, agriculture and cosmology have been preserved through their language. Their oral traditions, history, and culture are manifested in the diversity of Lotha Naga language.

Linguistic Patterns as Reflections of Traditional Knowledge and Cultural Identity

Language plays a crucial role in the Lotha Naga culture and oral tradition and passing across traditional knowledge. Their cosmological, ecological and social ethos and worldview finds its reflection in language patterns. Lotha language has special vocabulary on farming, medical plants, and environmental conservation indicating the close attachment of people to nature. The chants of rituals, folk songs, and proverbs are symbols of wisdom and philosophy of tribe [2]. In their language, they value being

environmentalists, honouring the elders and getting along. The Lotha language upholds words and wisdom that characterize the people and its strength. The cultural background and adaptive measures of the tribe can be seen by getting acquainted with these language patterns.

Significance of Preserving Indigenous Languages in the Context of Globalization and Cultural Erosion

Due to globalisation, Lotha Naga, and other native languages face the threat of extinction. The younger generations have become homogeneous because of the modernity and the world languages such as English and therefore the populations do not speak their native languages. The culture and identity of the natives is under threat through language loss [3]. The Lotha people rely on the language to convey their stories, ecological knowledge and oral histories. Indigenous languages are highly valued by the world movement aimed at safeguarding cultural diversity and promoting sustainability. Retaining Lotha is good to safeguard their culture and improve the Naga language. The role of language in cultural resilience is highly essential to enable the tribe to retain their cultures as well as adapt to modern life.

Objectives and Scope of the Paper

In this paper, the Lotha Naga language as well as traditional knowledge is studied. It primarily idles an emphasis on the way that patterns of language communicate the social values, ecological knowledge, and cultural identity. Lotha language has influenced the past and present of the tribe as this work demonstrates. The research touches the language loss and presents the modern-day language preservation techniques of Lotha language. Lotha culture and language are laced with rituals, folklore, and oral traditions. The research suggests policy intervention through community based activities to sustain cultural and linguistic diversity of the Naga tribes (particularly Lothas).

Purpose of the study

In order to conserve the Lotha Naga culture and intangible heritage, researchers need to conduct research concerning the language patterns. The cultural values of a society, its ecology and cosmology can be passed orally or through the use of language. Multifaceted Lotha language phrases indicate medical knowledge, subsistence crop farming, oral traditions that mirror the beliefs of ancestors and relationship with nature. The knowledge of these language patterns enables individuals to gain insight into their heritage as well as the complex relationship, which may exist between language, culture and individuality. Due to globalisation and homogenisation with the culture, there is a need to preserve and maintain Lotha language alive. The paper is about maintaining language to save the Lotha culture to the next generation. The investigation can further assist in enacting policies that appreciate various cultures, reviving ancient languages and the Nagaland language with many languages, including Lotha. The paper concentrates on applying traditional knowledge, and language patterns to promote community-led and law-supported cultural preservation.

Review of Literature

Traditional Knowledge and Linguistic Connection

Scholars have been considering the influence of traditional knowledge on the pattern of language among the traditional natives, primarily the Lotha Naga in Nagaland. A tribe can preserve the rich cultural history by preserving its language, which is one of the best methods of preservation. In depth exploration by Kithan (2022) on the culture of Lotha Naga emphasizes the significance of language in preserving culture and bequeathing it. The folktales, myths and proverbs of Lotha provide valuable social values and symbolism, which is significant to their lifestyle. These stories are fascinating to know about the morals,

spirituality and beliefs of the tribe in relation to the universe. In 2024, Das conducted a study on the Naga and how their language captures information on the surroundings and sustainable methods of farming. The Lotha language has vocabulary and grammar that demonstrate the importance they attach to nature. It has guidelines on local plants and animals, methods of farming, and traditional medicine. This encoding method ensures that the relevant information is transferred across generations hence enabling communities to remain intact. These ways of speaking keep traditional knowledge and subtleties alive that might be lost in translation. The Lotha studies emphasize the need to preserve indigenous languages since they are archives of culture that enable people and the environment to adjust.

Folklore and Linguistic Preservation

[4] the subject of folklore being at the heart of the contemporary Lotha society is an alluring work of words and culture. Another significant aspect of the Lotha culture and lifestyle is folklore or the stories, tales, proverbs and songs. According to Humtsoe, life lessons and other language nuances are preserved through folklore, which is challenging to document. These stories, through metaphors, idioms and expression reveal what the Lotha tribe believes, how they live, and how they perceive the world. These language characteristics are highly significant in breaking down the identity of the tribe as they demonstrate the manner in which they relate to nature, other humans as well as the universe. At some time when globalisation and modernisation are threatening the native languages, Humtsoe says that folklore is significant to ensure the maintenance of linguistic diversity. According to the study, oral traditions such as folklore are used to ensure that language is not lost as more forms of communication become more widespread. Lotha folklore is more than just stories; it's also a valuable language resource that keeps alive Lotha oral histories, knowledge about the environment, and common sense. To keep the tribe's language and culture alive, Lotha folklore needs to be researched and brought back to life.

Ethno-Linguistic Associations and Applications

An extremely significant study [5] examines the level of differentiation of Nagaland's rice landraces concerning their genes and languages. Their study examines the intricate web of interconnections between varied kinds of agriculture, predominantly rice agriculture and the various language traditions. They were introduced to the idea that language can preserve environmental information and cultural activity when they were looking into various types of rice. They have information in their native language, such as the Lotha tribe, about biodiversity, how to look after the environment, and how to farm in a manner that is not damaging the land. The language here maintains a connection between the people here and nature and their power to coexist with nature. Different varieties of rice, the ways of farming and the seasons are captured in the language of Lotha. This illustrates the way their culture is tied to the land and how their ancestors were wise. Roy et al. examine the possibility of maintaining and preserving various types of plants and animals with the help of knowledge of languages and farming. Lotha as a community talk and as people live to demonstrate that they are concerned about farming and land. Based on these links, you will realise that language also makes a large component of preserving natural and cultural heritage. Words are used to keep track of and pass on old information. In rice-growing, language marks are employed to track the weather, growth of the rice, and the differences amongst various rice varieties. This is more appropriate in the processing of Lotha language. It demonstrates that their language assists them to communicate with one another and retain their culture and understanding of the world.

Technical Aspects of Language Patterns

You have to examine language patterns in a more contrived manner in order to come up with the tree of the family of Lotha languages. He examined the language and culture of Liangmai people and discovered that the language and culture represent who they are as a social and cultural community. With comparative research, Daimai has managed to discover the similarities of language within the Lotha. Examine the phonetic, syntactic and semantic formations of the Liangmai language and you will find how it preserves and transmits the social form of the community, traditions and beliefs. Their grammar can be interpreted as the reflection of their worldview and social organization, the kind of nouns they employ, the form of conjugation they form and the manner in which they constitute their sentences. The languages of Liangmai and Lotha illustrate the way Nagas live and what their social instructions are. [7] examines the grammar of Poumai Naga and demonstrates how elaborately the building blocks are in all Naga languages. Thanks to Veikho, a lot of work on the morphology and syntax of Poumai. It is quite useful in the learning of other Naga languages such as Lotha. As the work reveals, the structuring of language reveals the cultural identity and how it evolves with time, depending on its usage through people, their environment and their religion. In order to study on the various Naga communities and their languages, researchers may refer to the way the Lotha and Poumai languages are similar and dissimilar. Through documenting the structural properties of the language, such comparative study of phonology, syntax and grammar can enable us comprehend the Naga lingual customs. These scientific works demonstrate the significance of linguistic research to retain the sophistication of the Lotha language. These are carried out with phonetic, syntactic, and semantic branches of the language in order to assist the tribe to rediscover and document culturally significant language patterns. The structural analysis of Linguistic can shed light to Lotha worldview and social organisation as the language and culture are so interwoven.

Sociological and Anthropological Perspectives

Indigenous languages and cultures can be lightened by use of technical linguistics, sociology and anthropology. [8] Chakhesang inheritance practices - Analysis of language through the inheritance practices is a way of social norms being maintained by language. The work of Keneiphrunuo highlights the importance of language in passing the cultural knowledge and norms in the face of an inheritance practice, which has deep roots in the community. Marriage, communal rituals and inheritance is also passed on to the Lotha language. In this perspective, language passes across cultural norms and customs and helps in communication. The anthropological and sociological perspective of development concerns Naga tribe holistic inclusive approach is more holistic in terms of development [9] that presupposes language preservation as a crucial element of cultural sustainability. Their work is aligned towards a community-based approach to preserve the meaning of the native language so that globalisation and other forces do not lose the meaning of the language. Soundari and Humtsoe insist that the tribe language is a dynamic component of social, economic and political life of such a tribe. Culturally, according to them, they need language maintenance as a part of the development strategies of cultural diversities and social inclusion. The reason why this means a lot to Lotha people is because their language is of tremendous importance to their culture and community. Soundari and Humtsoe also advocate indigenous language and inclusive development to conserve them. They enable tribal communities, lawmakers, and researchers to collaborate.

Linguistic Erosion and Preservation Strategies

A number of articles address the problem of language loss and provide ways of how to save indigenous languages. His 2019 research, [10], looks at the impacts of Naga customary laws on decision-making and

the loss of political and legal grounds by indigenous languages. According to the research that Jamir carried out, increasing numbers of Naga tribes speak Hindi and English in political, education, and law, showing less usage of indigenous languages. Such shift in language poses a risk to the native languages and cultures. According to research provided by Jamir, indigenous languages are fading out in official domains, and it is necessary to retain such languages and reintroduce them. The article by [11] saw how the language use in Naga marriage rites was eradicated gradually and had been replaced with more standardised rites. In rituals, Shohe discovered that younger generations are substituting indigenous languages with non-indigenous languages thus degrading language. The change in language diminishes the cultural nuance and connotation of traditional rituals. Shohe recommends that ritual languages be documented and he will impart the value of cultural and linguistic values to the next generation. The article by Jamir and Shohe highlights the role of preserving language in the context of rampant modernisation and globalisation. Their central argument is that the loss of language influences the social unity, cultural growth, and group identity more than language abilities. Through these studies, the implications of language loss have been enlightened and the significance of documentation, intergenerational flow and community participation in the overall language preservation policies have been outlined.

Interdisciplinary Approaches to Linguistic Studies

The interdisciplinary method sheds light on the significance of language to indigenous communities. A study [12] that study uses ethnoarchaeology to analyze how material culture and traditional craftsmanship are reflected in the traditions of the Pochury people and pottery-making. They studied another tribe but their results illuminated on how language passed information on culture in the Lotha tribe. Leyri and Singh demonstrate the interaction of language, material culture and traditional knowledge systems by demonstrating how the linguistic expressions are interwoven with shared practices and crafts. [13] explore the socio-linguistic dynamics that influence community identities and language of the Sumi Naga villages. Their study illustrates the role of language in demonstrating and supporting the social organization within a community and signifies identity and group identity. Using the same frameworks to Lotha culture may assist the researchers to know how language negotiates the social roles, group membership, and communal identity. In general, interdisciplinary research can assist to learn the complicated role of the indigenous language. These works rely on linguistics, anthropology, sociology, and ethnoarchaeology to study how language can preserve cultural knowledge, social practices and also values of the community. These interdisciplinary strategies are required to formulate holistic linguistic revitalisation and rescue strategies of the indigenous languages and cultures in a globalizing world. The article by [14] completes the theme of the connection between indigenous cosmologies and indigenous agricultural systems by analyzing the ecological knowledge of Naga tribes and their sustainable agricultural method. The author advocates that language plays a very important role in imparting ecological knowledge. The Naga language used by both the Lotha tribe and other Naga communities is a complex code of agriculture, season cycle, soil fertility and how the Naga utilize natural resources. Even though society and the economy evolves, this information is transferred orally, and it will be accessible to the new generations. Das examines the ecological knowledge in Naga names of crops and farming techniques. These linguistic practices are long term commitment to the harmony with nature as the author believes. This work highlights the importance of using indigenous language. Native languages may conserve ecological information and sustainable agricultural systems, disregarded by modern day farming. In analyzing the political, social, and cultural affiliations of border communities, [15] considers the sociological interactions in Assam- Nagaland. The influence of cultural and language identity is briefly mentioned in the paper which focuses on the

sociopolitics and social interactions at the border. Hatiboruah urges the role of language and culture in tribal identity particularly in porous and contentious linguistic and ethnic boundary. This is vital to Lotha Naga as their language patterns are interwoven with their culture, history and society. According to the article, local languages such as Lotha need to be maintained to avoid loss of culture identities even when they are under pressure by the neighbouring states. The study shows that indigenous people in the borderland experience language shift and cultural erosion as a result of political tensions between Nagaland and Assam. The study conducted by Hatiboruah highlights the significance of the linguistic diversity and inter-tribal unity policies in underdeveloped regions with unstable sociopolitical dynamism. [16] talk of inclusive Naga tribe development strategies that focus on sustainable development that upholds cultural and traditional practices. To be more specific, the authors encourage the focus on economic development and indigenous knowledge systems such as languages in Nagaland development projects that will have to be sustainable. This plays an important role in the Lotha Naga as their language carries cultural standards, environmental knowledge and livelihood. Modernisation and external factors pose a threat to the knowledge of language and culture, and therefore, there should be an inclusive development to promote its passing across generations. To preserve their link to their culture, Soundsari and Humtsoe advise schools to teach and apply local languages in policy-making documents. The study recommends that language revitalisation must be given priority in terms of long run sustainability as well as cultural identity by inclusive development policy. The aim is to enhance the growth of the economy and the environment without sacrificing culture diversity. [17] explores the political and socio-cultural issues that Naga people had to endure post-indian independence. The article explores the history of Naga resistance, identity formation, and struggle against autonomy. Even the study in politics, Longchar enlightens readers through the cultural defence of the Lotha and other Naga tribes which is enacted through their language. The language is used as the symbol of resistance, and the instrument to preserve the culture of the tribe, particularly times of social and political instability. Longchar focuses on how language has contributed towards the continuation of traditional knowledge and by cohesively bringing together Naga tribes. The paper highlights the need to ensure the language and culture in Nagaland does not fall into political and cultural assimilation after India got its independence. The Lotha do not only speak to one another, they also maintain their culture and community with their language. This essay is largely on the maintenance of a language and political recognition as they can be maintained even after independence. The literature we read, informed us of the value patterns of language to the culture and the knowledge of Lotha Naga. Linguistic structures, societal impacts, and folklore of these studies are all used to depict how language preserves and transmit cultural heritage. The studies in other disciplines have helped us to understand that we should have holistic strategies to preserve languages by demonstrating the connection between language, culture, and identity. Protecting Lotha language and culture is very important to ensure that the language and culture does not develop more like the other languages and cultures.

Methodology

Research Design

It is a comprehensive account of the natural manner, in which the Lotha Naga people speechify. To study the features of indigenous languages in light of their whole social and cultural setting, we need to use a qualitative method. The goal of this method is to show how complicated the link is between language patterns and traditional knowledge by focussing on historical, cultural, and anthropological details. It is not necessary to determine the number of people who speak the Lotha language the aim of the study will

be. This time, it intends to employ a thematic analysis of written literature and the recorded literature to explore and cipher just how significant the language is to culture.

Data Sources

The primary medium of information that will be used as the basis of the study is the secondary data collected through numerous academic and cultural materials. Some of the most essential sources include scholarly papers, theses, cultural archives, and ethnographic studies which are devoted to the Lotha Naga tribe and other Naga communities. The ecological and cultural knowledge that is stamped in the Lotha language is provided by the literary works of the writers which provide the basic information. Also, the linguistic analyses can create the sense of what the language is composed of and how it is spelt. The tradition of the linguistic patterns of the Lotha folklore collections and sociological researches together with the works of various disciplines enrich the database and demonstrate the value of the traditional knowledge of the linguistic pattern in the Lotha language even more. These sources combined provide a fully comprehensive analysis of how complex relationships among language and culture can be examined.

Methods of Analysis

The patterns of the Lotha language can be interpreted using the spoken language, the records that are written, and speech peculiarities. This paper examines Lotha songs, proverbs and folktales which the culture values. These language and symbols demonstrate ecological wisdom, traditional knowledge, and social values (based on thematic analysis) offering them. Proverbs can be used to demonstrate the moral and environmental attitudes within a tribe. The other grammar and structure are checked to check the way some aspects of language preserve cultural knowledge. Veikho and Daimai (2019) compare the Naga grammar and vocabulary to other Naga languages in their works. According to these studies, the language structure of Lotha is the Tibeto-Burman. Traditional knowledge has been preserved through language patterns, revealed through archival, ethnographic and other written records. Histories, Agriculture and rituals are documented in language. The analysis categorises patterns of languages according to cultural belonging, social norms and ecological information through content analysis and theme coding. Through this approach, particular elements or details in languages are tied with cultural connotations or meanings in anthropological and sociological backgrounds.

Limitations

Although this study has its shortcomings, it illuminates on Lotha Naga linguistic patterns. We just have secondary data. In the real world we would have to be able to make personal observations in the field to get a more complete picture of how language is applied. The lack in such an opportunity to communicate with Lotha speakers does not make validation and exploration of dynamic language practice easier. We may never come to know more about the Lotha language, or its less familiar aspects, it being so absorbed in published materials. The Lotha cultural framework examines the patterns occurring through the use of language, but it may not consider the change which occurs between a generation or between cultures. The study has certain issues, yet can be taken as a good initial step toward studying language patterns and traditional wisdom. The combination of ideas of various sources allows the methodology to provide a comprehensive and culturally sensitive perspective on the Lotha language. It also paves the way to the future interdisciplinary and primary fieldwork researches.

Analysis

Linguistic Patterns and Traditional Knowledge

The Lotha language is full of information that is old. It has words and phrases revealing how the Lotha people live together, tend to the earth and conceive big. In the farming field, specifically, in the case of the Lotha people, they are a very close and contact between the land and the nature and that can be observed in most of the words and phrases that they use. Location of the words used would have much to do with how they discuss farming processes or weather changes. This follows as an illustration of linguistic mapping of ecological knowledge. Similarly, there is evidence that ideas about the world are contained in language in the form of proverbs and ritual phrases. These sections of language achieve two things, by contributing to everyday speech; they articulate and affirm the Lotha perspective of the world. The manner in which the tribe discusses their ancient agricultural practices such as jhum cultivation, which emphasize that it is environmentally friendly and sustainable is one of the ways in which the tribe demonstrates that they care about the environment.

Role of Oral Traditions

The Lotha tribe educates their people about their language and culture using stories they narrate to them. Folklores, containing proverbs, songs and stories, abound in symbols and metaphors. Learn about the ways in which individuals interact with one another, how the past was, and what we are aware of the surrounding world. Lotha folktales tend to use allegories to demonstrate the importance of being careful of other people and nature and proverbs are laden with words of wisdom and useful advice. These forms of speech do not only make the language alive but can also be taught using them, about other cultures. In their songs, rituals and festivals often employ old words and vocabulary as well as grammatical patterns so that individuals would remember the way the language sounded. The Lotha language is shared through the joint efforts of people when they speak and write it. This demonstrates its dynamism. When you speak this language, culture and communication go hand in hand.

Intergenerational Transmission

It's very important for Lotha elders to keep language and tradition alive so that language skills can be passed down through family and community interactions. Through rituals, storytelling, and accomplishing tasks such as farming, young people are able to learn the language and way of life in the region. However, in these days, it is a lot harder to pass on due to the existence of digital media, life in urban areas, and schooling in a foreign language, among other factors. With younger generation conversing the Lotha language, traditional wellness of the language is gradually getting lost as younger people are either switching between their own language and the most popular and regional or national language or talking in simpler languages. The gap between generations is very wide so as to preserve culture. Individuals are attempting to fill this gap by documenting oral histories and aggressively lobbying schools to learn the Lotha language.

Comparative Aspects of Lotha Linguistic Traits

The Lotha language is spoken by a number of other tribes of Nagas. However, the culture of the Lotha is very distinct in aspects that distinguish them. The Lotha language has tones that are transformed, and the language arrangement allows the words to be combined. It's in the same family as the Tibeto-Burman language. But the sounds, the words and the rules of how they are to be arranged are different in the Lotha language. The sounds of this language are slightly different as compared to Angami and Ao. There has been a change in the manner of talking in this region. Stories of the Lotha people concerning farming and the universe do not match with the stories that many of the Naga tribes tell one another. This indicates that

Lotha people have a distinct culture. According to a study by Daimai (2019), certain Lotha words and phrases can be traced back to bigger trends in the language employed in the region. This could aid us determine how the Naga tribes speech and their way of moving around impacted each other. Comparative studies of the Naga languages indicate that there is a need to consider them collectively. The various sounds in Lotha language demonstrate how the tribe has been able to transform over the years and their culture. The above similarities in the Naga language, however, demonstrate that the two groups have shared and resided together and had some common ancestor. With the help of observations of the working of these things we can get to know more about the Lotha a language and its dynamics in the Naga culture.

Synthesis of Linguistic and Cultural Analysis

The most important purpose of studying the Lotha language is to demonstrate how it preserves culture through the exchange of history, social norms and traditional knowledge. The cultural and language relationship is closely connected due to the fact that beliefs regarding the universe, environmental concern and social norms are all formulated within patterned languages. A difficult thing is to maintain these patterns alive due to the language and culture not belonging to the language. The fact that Lotha language is distinctly different among other Naga languages allows this study to not only indicate where the language belongs within the region it is found, but also the contribution it makes unique to the enormous number of languages that Nagaland has. The outcomes have indicated it is evident that there should be long term work to retain the Lotha language in a good condition in order to savage the language to remain attached to the identity of the tribe and its history.

Conclusion

We examine the relationship between traditional knowledge of the Lotha Naga people and their language. Moreover, we consider how language educates the values, facts about the world and the thoughts concerning the universe. Comparing the Lotha language to other languages demonstrates that it is an extremely valuable source of the history and culture of the tribe. It is passed down from generation to generation. However due to the modernity and globalisation, it is becoming increasingly more difficult to survive. All these languages and cultures should be safeguarded as much as possible. The community is making efforts to help the place come back to life recording oral histories, teaching Lotha in schools, and providing assistance. Further investigation should center on changes in society and the economy, why more comprehensive records of languages are necessary and how the aboriginal peoples can preserve those languages that are nearly facing extinction. Protection of the Lotha language and culture is very important as only by this means other languages and cultures can survive.

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