

ROLE OF MUSEUM: PRESERVATION OF CULTURE AND ITS IMPACT ON CULTURAL AND HERITAGE TOURISM

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Abstract

The museum plays a very important role in preservation of cultural heritage. This paper studies the impact that the role of museums has on the culture and heritage of the Nagas. The cultural objects of the Nagas that were taken to countries outside India during the period of colonialism in the 19th century which are now displayed in various museums around the world are also analyzed. The role of museums in Nagaland as a medium in educating and preserving the history, cultural and natural history of the Nagas is expressed. Heritage tourism has become an important source of information about the past and a major source which can strengthen the local economy, promote resource protection, increase visitors, generate employment and preserve the unique character of the local community. The purpose in this study among others is to examine how the museums in Nagaland could be used for preserving our rich historical traditions and harness the importance of the Naga relics and also the heritage sites of Naga ancestors for historical construction and also for the promotion of tourism industry in Nagaland.

Keywords: *Museum, Preservation, Artefacts, Cultural, Heritage, Tourism, Sustainable*

Introduction

Museum focuses on preservation of our culture which creates a support system of minority communities all over the world. A support system is created which helps in preventing the cultures and languages from disappearing. Museums play a great role in the retention of information and preserving the local culture. People coming from different cultural backgrounds can have a good understanding of the history and culture of any country.

Museums being educational institutions support the growth and development of individuals thereby educating their visitors while these elements are preserved for future generations. It is found that museums facilitate in myriad ways

for people to explore the collected items for the purpose of learning, enjoyment and to be inspired. Museums not only collect but also safeguards the artefacts. Museums protect and preserve cultural heritage and create opportunities to attract more tourists.

Objectives of study

The study is based on three objectives. The first objective is to study the role of museums in restoring the historical memory of the people. The second objective is to assess the cultural artefacts of the Nagas found around the world. The third objective is to examine how cultural and heritage tourism with museums as the medium, play an important role for the promotion of tourism.

Methodology

This study is purely descriptive in nature as secondary sources like Journals and other publications relating to museum, cultural and heritage were used in the study.

Objects of Cultural Importance of Nagas found in Museums around the World.

Colonialism and the annexation of Naga Hills by the British in the 19th century started the anthropological expeditions with the purpose of collecting curious and fascinating objects which coincided with the peak of museum movement in Europe, Britain and missionaries' activities in Asia. It has been found that the collected objects were kept in museums in countries like the United States of America (USA), United Kingdom (UK) and Europe. Scholars who observed the Nagas in the early part of 19th century during their visits were perplexed by their cloths and ornamental wears which were made of bronze, shells, beads, feathers, claws, wood, glass, bone, precious stones, boar tusk, horns, ivory and others. It was also found that the Nagas spoke twenty-two languages and over three hundred dialects.¹

Nagas are by nature culturally colourful, brave and a unique ethnic community of India. These qualities of Nagas gained the attention of colonial rulers as well as tourists. Shortly after the discovery of the rich Naga cultural possessions, the collection of Naga objects started. It was initially done for private collections; however, commercial motive took over and began the process of selling and donations of cultural objects mostly to various museums across Europe, especially in Great Britain.

In course of time, many European countries started their visits to Naga inhabited areas in the

late 19th century, to explore and study the Naga culture. German scholars, A. Bastian visited the Naga Hills in 1883², O.E. Ehlers visited the Naga Hills three times between 1890, 1893 and 1895(1894a³, 1894b⁴, 1896⁵) and I. Scherman visited the Naga Hills in 1911⁶. Austrian ethnologist Christoph von Fürer-Haimendorf visited the Naga Hills in 1936-1937, 1962 and 1970 (1939⁷, 1969⁸, 1976⁹), H. Trichy visited Naga Hills in 1935¹⁰, from Switzerland Hans-Eberhard Kauffmann visited the Naga Hills in 1936-37) (Kauffmann 1939¹¹, 1966¹²); Paul Witz visited the Naga Hills in the year 1938 and Vernay-Hopwood from America visited in 1936¹³.

As many as 5000 objects were collected by J.H. Hutton¹⁴ and JP Mills

(**Fig.1**) who then were both Deputy Commissioners of Naga Hills, which were then kept in Pitts Rivers Museum (Museum of Oxford, England). Another 50,000 items are stored in about 43 public and private collections in the UK alone. Pitt Rivers Museum alone has as many as 8,000 items, Cambridge University Museum of Archaeology and Anthropology possesses close to 1500 items (**Fig.2**) and British Museum about 1000 items.

Collections of Naga objects were even seen beyond the United Kingdom. Countries like Germany are one among those that have the largest collections of Naga objects in Europe next to the UK. As many as 2000 objects in Ethnological museums at Berlin, Munich and Dresden. The Ethnology Museum in Austria has about 800 objects primarily consisting of Haimendorf's collections. Hans-Eberhard Kauffman and Paul Wirz's collection which are found in Museum of Cultures, Basel and Zurich in Switzerland consists of more than 700 objects, Musee du Quai Branly, in Paris, France

possesses objects which are mostly bought from Jean Paul Barbier, a Swiss collector of tribal arts and in the Netherlands the Naga artefacts are kept in Rijksmuseum voor Volkenkunde, Leiden.

In the United States, various museums such as the Museum of Natural History (1935 Vernay-Hopwood Expedition Collection), the Smithsonian Institution, and the University of Pennsylvania Museum of Archaeology and Anthropology (the W.H. Furness collection of about 400 items) contain objects from the Naga Hills.¹⁵

Pitt Rivers Museum's latest archival case exhibition, *'Surveying the Nagas: Visual Representations of India's North Hill Tribes in the R.G. Woodthorpe Collection'* (Fig. 3) is from the R. G. Woodthorpe Collection. Many of them have never been published. Temporary exhibits include writings, sketches and photographic images, and objects created and collected in the Naga Hills region of the northeast. These various items provide a glimpse of how British colonial officials understood the culture of the Nagas and described their interactions with the frontier tribes called the Naga Hills and other highlanders on the outskirts of India.



Figure 1: Diaries of Rani Gaidinliu (Courtesy Pitt Rivers Museum, Oxford, UK, Collected by J.P. Mills)

Robert Gosset Woodthorpe (1844-1898) who was a British army officer in the Royal Engineers, put the items in the museum. The coming of the British in the Naga Hills during colonialism from the mid- nineteenth century contributed immensely indistinctly maintaining the representation of Naga identity. This has led to the people visiting the museum to relate and learn about the unique culture of the Nagas. During his years of service Woodthorpe amassed a considerable number of objects from the Naga Hills, many of which came into the Pitt Rivers Museum's collections after his death.¹⁶

The history of the Nagas is understood with the displays of the ceremonial dresses, spears, head gears, baskets, items of clothing (Fig.4), sketches, writings, weapons (Fig.5), armor, hunting, fishing and farming equipment, implement of daily use, objects and carvings made of wood and bamboo, head gears, beads, stone tools, ornaments and photographs in the museums.



Figure 2: Indigenous Nagaland #17- Exotic and Mysterious (Courtesy Pitts Rivers Museum, Oxford, UK)

Therefore, showing ways in which, an unparalleled collection of artefacts and the writings of the administrative officials continue to unearth important information of the Nagas on which the history of the Nagas can be built on.

The amassing of objects from the Naga Hills by these officials and visitors have helped in understanding the social culture and customs of the Nagas to a great extent.



Figure 3: Photograph Manuscript collections: Illustrating the Nagas: The R.G. Woodthorpe Collection (Courtesy Pitt Rivers Museum Oxford, UK)

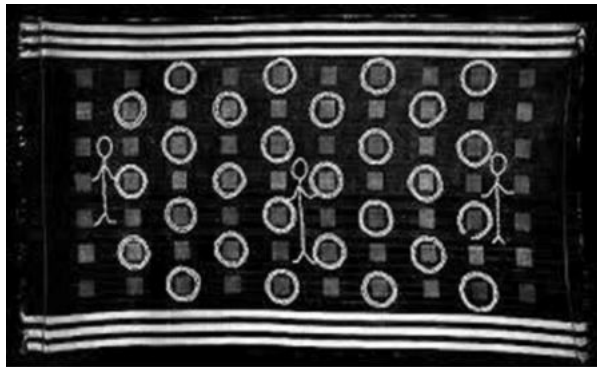


Figure 4: Naga Warriors Ceremonial Textile (Courtesy Pitt Rivers Museum, Oxford, UK)



Figure:5 Naga Spears in Pitt Rivers Museum, Oxford – Ethnographic Arms and Armour (Courtesy Pitt Rivers Museum, Oxford, UK)

Museums in Nagaland

In the perspective of Nagaland, there is one State Museum maintained and looked after by the Department of Art and Culture. Non- profit charitable organizations, individuals and others have also opened artefact galleries or mini museums to preserve and promote Naga artefacts. Museums in Nagaland beautifully exhibit the evolution of the Nagas and its rich culture.

The Nagaland State Museum (**Fig. 6**) is the first museum established in Nagaland which was made accessible to common people for the first time on 25th November, 1970. It is located at Bayavu Hill, Kohima which is managed by the Department of Art and Culture.

It exhibits a rich compilation of artefacts of cultural significance to the Nagas and provides vital insights into the history and traditions of Nagaland and its tribal people. The museum showcases Naga architectural styles, social practices, social hierarchies, costumes, arts and crafts related to the magnificent history and culture of the Naga people. In addition to the artefacts, in order to represent the socio-cultural aspects of the various tribes, various models and dioramas have been constructed.¹⁷



Figure 6: Nagaland State Museum- Heritage and Culture Museum, Kohima (Courtesy: Nagaland State Museum, Kohima)

Mini Museums maintained by Private Individuals and Groups.

Chumpo Museum

Chumpo is one such museum which in Lotha Naga dialect means '*morung*' or *bachelor's dormitory located* in Sovima village in Dimapur district of Nagaland. The museum was opened by Abraham Lotha, an anthropologist. The museum has ancient Naga artefacts which dates back to the 18th century. The artefacts that are displayed in the museum are traditional handloom, ancient log drum, ornaments, spears, bows and arrows of a Naga head-hunter warrior, bamboo baskets, bronze objects, rice pounders and Naga wooden artefacts.

Zapami Heritage Museum

Zapami is a village under Pfutsero Sub Division of Phek district of Nagaland. The museum in Zapami was established in 2017. The Documentary Committee of the museum (**Fig. 7**) has taken the initiative of collecting antiques from individual houses and depositing it in the museum for preservation, documentation and exhibition for perpetual reference. The artefact items include fetish stone, weapons and ancient warfare shields, spears and Bible depicting war and friendship, indigenous cotton processing



Figure 7: Zapami Heritage Museum preserving unique historical experiences (Source: *Morung Express/morungexpress.com*)

weaving tools, agriculture implements, potteries, clay jar, metal vessels, system of dry storages for preserving grains and seeds, indigenous system of weights and measures, rice beer container (*letsü*) which was exclusively for the *mewu* (priest) used during the feast of merit, varied kinds of cups, plates, bowls, bamboo baskets and mats, *läna-labu* which is women closet and bamboo combs, musical instruments. The second world war remnants are also displayed as Zapami village had been one of the villages through which the Japanese army had come during the attempt to siege Kohima. The collection of these antiques belonged before colonialism and prior to the arrival of the Christian missionaries.

Rendikala Subong Museum

A rare collection of traditional artefacts and collectibles of cultural value can be witnessed in this mini museum (**Fig.8**) which was opened by Rendikala Subong. It is located at Old Town Hall Road, house No. 123, Dilong Ward, Mokokchung town. Now run by her daughter Atola Subong, continuing the legacy left by her mother, the mini museum has artefacts of the Nagas like ornamental bead works, necklaces, metal armllets, head gears, bronze statues, shields, Naga daos, a photograph of Rendikala Subong with the Nobel Laureate Mother Teresa, wooden artefacts, baskets, animal bones, indigenous wooden arts and crafts, and besides other traditional artefacts. Sachus's 'The Museum of the Great War'

B.K. Sachu, an octogenarian, has converted a part of his home in Kohima Village to a museum which houses relics from World War II and is called "The Little Museum of the Great War" (**Fig.9**). He is one of the few people who has the



Figure 8: Rendikala Subong Museum, Mokokchung
(Courtesy Morung Express/ morongexpress.com) Sachu's 'The Little Museum of the Great War.'

working of the Japanese language and he has lived through one of the fiercest battles of World War II. Sachu's homegrown museum was built thirty-five years ago, a testimony of him living and breathing one of the world's fiercest world wars. The octogenarian has conserved old gifts like a typewriter an American military man gave him in 1944. The beat-up old box now sits in the corner of the museum. In the museum one can find shells, broken parts of old rifles, fraying magazines and newspaper clippings, paintings and busts of faces that he remembers from the war.



Figure 9: (Courtesy North East India News, The Indian Express)

War II Museum, Kisama

The World War II Museum (Fig.10) at Kisama Heritage Village in Kohima exhibits war records

in memory of the battles fought in Kohima during WWII. It includes varieties of artillery, models of battlefields, uniforms and photographs of the war history are displayed. The Battle of Kohima is regarded even today as one of the fiercest battles of the World War II. It started on 4th April 1944, in which British and Indian troops fought against the Japanese offensive in the North-East of India. The Japanese were defeated which marked the beginning of the Allied push into Burma.



Figure 10: Remnants of World War II (Courtesy Roots and Leisure)

Importance of Cultural and Heritage Tourism

Cultural and heritage tourism refer to a form of tourism which involves visiting places of cultural and historical significance to certain groups of people. The National Trust for Historic Preservation defines cultural heritage tourism as “*travel to experience the places, artefacts and activities that authentically represent the stories and people of the past and present, including cultural historic and natural resources*”.¹⁸ Cultural and historical tourism has the potentiality of attracting visitors from around the globe, who may be motivated by various factors such as - artistic, historical, scientific or lifestyle/heritage of a particular group of people, region etc. Hence, it can also play an important role in the development of the local economy.¹⁹

Heritage tourism is a form of tourism aimed at discovering monuments and archaeological sites. Culture, heritage, and environment are important aspects of tourism in the world and are closely connected to each other. Creative tourism is another form of tourism, which has been introduced by scholars (Richards and Raymond, 2000). It is typically a newer form of tourism where both the parties- the locals and the tourists, are partakers in the process of creating tourism products and services.

UNCTAD (2004; 2008) formulated the creative industry, which has been categorized as:

1. Cultural Heritage - Traditional cultural expressions and sites.
2. Arts- Fine arts and performing arts.
3. Media - Publishing and Print Media, Audiovisual Media, and
4. Functional Creation– New Media Design and Creative Services.²⁰

In terms of the global cultural tourism

advancement, Heritage tourism has become one of the most significant tourism categories.²¹ These days tourists are found to be interested in cultural heritage of a particular community and in turn wants to learn about the basic practices and the ways of life that has fashioned the shared identity of a people. This area of heritage tourism needs to be protected as the sustainable economy of a country is protected.

Potential of Cultural and Heritage Tourism in Nagaland

Nagaland is blessed with abundance of natural beauty and it is one among the most preferred destinations for eco and heritage tourism in the world. Nagaland has a total of 1355 recognized villages which are inhabited by the 17 major tribes along with other sub-tribes.²² Tribal distinctions are clearly seen in terms of customs, language and dress. It is a mountainous state in northeast India with Assam in the West, Myanmar on the East, Arunachal Pradesh and part of Assam on the North and Manipur in the South. The Nagas are known for their head-hunting practices and would involve in constant wars and as a result, villages were set up on the mountain tops. It is also regarded as a land of folklores which are orally passed down from one generation to another. Another important aspect of the Nagas is their love for music. Folk songs normally ranged from songs of praises dedicated to their ancestors, bravery of traditional warriors and heroes; immortal love songs, old tragic love stories; gospel songs or the modern tunes.

The state is blessed with diverse social and cultural lives. This is reflected in the traditional ceremonial attire of each tribe; the multi-coloured pikestaffs and *daos* decorated with dyed goats' hair, the finely woven bamboo headgear interwoven with orchid stems, adorned

with boar's teeth and hornbill's feathers, elephant tusk armlets. In days of yore every warrior had to earn each of these items through acts of valour, to wear them. Nature could not have been kinder to Nagaland which is occasionally referred to as the '*Switzerland of the East*'.

Nagaland besides its rich cultural traditions and customs has rich untouched nature, mesmerizing hills and streams, serene hamlets, fascinating rock formations, awe-inspiring mountain ranges, endangered species of birds, lush green ambience, mystic escapes amid mountains and refreshing escapades. These aspects of the land attract visitors to get a closer experience of nature and enjoy the view of the flora and fauna.²³ It has been observed that the hospitality, cuisine lifestyle and spiritual aspects of the land add another attraction for the visitors.

Some of the Recognized Cultural Heritage Sites of the State of Nagaland are mentioned below.

The Naga Heritage Village

In order to facilitate the experience of witnessing the Naga culture all together, the Naga Heritage village has been established. It is a village situated in the outskirts of Kohima. Naga Heritage village in Kisama seeks to preserve and promote the culture and traditions of the Naga people. The Government constructed the village to imitate the traditional Naga villages and tribal livelihoods and values. The village is open to the public for a week in December, during the time of the Hornbill festival. The village is like an open-air museum of Naga culture and traditions.

Ruins of the Kachari Rajbari

Ruins of Kachari Rajbari is an important heritage site located in Dimapur, Nagaland. It has been in

existence since the 10th century. The site is taken care of by the Archaeological Survey of India (ASI). The ruins depict a series of mushroom-shaped domed pillars created by the Dimasa Kachari Kingdom which ruled Dimapur before the Ahom invasion in the 13th century.

However, it is a mystery as to how and why these pillars (**Fig.11**) stand in the site. Though some believed that a chess-like game was played with the erect pillars.

A detail description of the pillars was found in the Journal of Lt. General Grange in the 1840, who was the then Assistant Political Agent of the Colonial Government in Assam. An extract of the writing was published in the Journal of Asiatic Society. He gave a detailed description of the ruins as '*some pillars of various patterns, a gateway, the ruined tower, or palace walls, and a small fort to the north, besides tanks both within and without the walls.*'²⁴



Figure 11: Kachari Ruins- Historical Monument of Nagaland. (Courtesy The TravelBoss.com)

The description of the entrance gateway was given as '*fine solid mass of masonry...the stones which are pierced to receive the hinges of double heavy doors, are still in perfect preservation*'. He further sketches it to be flanked on both sides by

octagonal turrets of bricks with 'false windows of ornamental molded brick work. (G. Austen 1874).'

Diezephe Craft Village

Diezephe village which is located in Chümoukedima District of Nagaland is regarded as a home for skilled weavers and craftsmen. It is guided by Nagaland Handloom and Handicrafts Development Corporation Limited for Resources and Support. The village distinguished itself for its exceptional craftsmanship. Artefacts (**Fig.12**) such as woodcarving, bamboo and cane work and other forms of handloom and handicrafts products are displayed in the village. The village is primarily inhabited by the Tenyimi community. The by-products of their craftsmanship are sold both within and outside the state.²⁶



Figure 12: Diezephe Craft village (Courtesy MouthShut.com)

Kohima War Cemetery

The Kohima War Cemetery (**Fig.13**) is located in the center of Kohima city in Nagaland. It is a memorial dedicated to soldiers of the 2nd British Division of the Allied forces who died in the Second World War at Kohima in April 1944. The soldiers died on the battleground of Garrison Hill in the Tennis Court area of the Deputy Commissioner's residence. There are 1,420 Commonwealth burials of the Second World War at

this cemetery. A memorial is also dedicated to 917 Hindu and Sikh soldiers who were cremated in accordance with their faith in the war cemetery. The memorial was inaugurated by then Commander of the 14th Army in Burma, Field Marshall Sir William Slim. It was established in 1946. Soldiers buried according to the nations are; 3 Australians, 5 Canadians, 330 Indians and 1082 Britishers.



Figure 13: Kohima War Memorial (Courtesy SOTC BLOG)

Kohima Cathedral (Mary Help of the Christians Church).



Figure 14: Kohima Cathedral (Courtesy the India)

In addition to serving as the headquarters of the Catholic Church of Nagaland, the Catholic Cathedral (**Fig. 16**) in Kohima is a notable piece

of architecture. The word "cathedral," which is derived from the Latin word for "chair," refers to the church where a diocese's bishop dwells. The Kohima Catholic Cathedral is exceptional in many respects. The strength and sophistication of its architecture is astounding. The semicircular structure, with its contemporary architectural design, spans one side of the Armature hill. Every aspect of construction was meticulously planned, leaving no empty space. The exterior is designed to resemble a traditional Naga house. The Cathedral is one of the largest churches in Asia with a 16-foot-tall carved wood crucifix. The seating capacity and standing capacity is about 3000 and 1500 respectively. The Japanese had contributed the lion's share and wanted the church to be a memorial place of prayer, particularly for Japanese soldiers who died fighting in the Battle of Kohima during WWII. It stands out in the city as a symbol of hope and peace.

Shangnyu Village, Cultural Heritage Site



Figure 15: Cultural objects of Shangnyu village. (Courtesy Indo Vacations)

Shangnyu (**Fig.15**) is one of the most significant villages in the district of Mon. It is headed by the chief Angh. The house of the Chief is the main

attraction of the village which is all adorned with wooden carving and an inspiring wooden entrance. It is believed that the exotic Angh's residence has been built by heavenly angels. The dimensions of the structure measure 8 feet in height and 12 feet in breadth. It is also believed by the villagers that the Angh's residence had been built somewhere during the Metallic Age, which means that the structure is roughly more than 500-600 years old. The structure has carvings of human forms as well as other creatures. There is also a memorial stone that stands tall in front of the Angh's palace. History also shows that the Anghs of the village coexisted with the Ahom kings of neighbouring and present-day Assam.

Khezhakeno, Historical village in the Phek District of Nagaland.

Khezhakeno, also known as *Kezakenoma* or *Khezakenoma* (**Fig.16**), is thought to have been the home of many Naga tribes before they dispersed to other locations. According to Naga migration history, a specific wave of Naga tribes crossed Burma (Myanmar) and wandered through the valley of Imphal, Manipur, then moved north, and eventually settled at the current site of Khezhakeno. They settled in and around Khezhakeno for a long time before dispersing to other areas for further settlement. Tribes such as Angami, Chakhesang, Lotha, Sumi, Rengma, and numerous other clans are known to have dispersed from Khezhakeno. In addition to its historical significance and the abundance of natural beauty such as the *Loho lake* has been a source of major attraction for both domestic and foreign tourists. In an act of promotion of the place a tourist bungalow has been constructed by the Government of

Nagaland. Also, a Tribal Museum at Chida has been established by the Ministry of Culture, displaying the rich cultural and traditional artefacts of Chakhesang and the Nagas in general.



Figure 16: A spirit stone (Courtesy Local production, WorldPress.com)

Molung, the first Christian Village in Nagaland.

Molung (Molungyimsen) is the first Christian village in Nagaland because this is the first village formed with Christian prayers. Molungyimsen (Fig.17) is also known as the



Figure 17: Molung Village (Courtesy Holidify)
cradle of education because the first school in Nagaland was established here in Molung in the

year 1878. The first book in Nagaland was written and printed in Molungyimsen. In 1894 Rev. Clark moved the Naga Mission to Impur which is now known as the Ao Baptist Arogo Mungdang.

Mount Tiyi, Ecotourist spot, Wokha, Nagaland

Mount Tiyi is situated in Wokha District of Nagaland measuring about 1969 meters above the sea level. The legend that revolves around



Figure 18: Mount Tiyi, The Mystical Mountain (Eastern Mirror)

the mountain (Fig.18) says that the majority of Lothas who migrated from *Honohoyonton* first established their village as *Tiyi Longchum*. This village is regarded to be the point of migration for the Lothas to the various regions and villages under Lotha area.

The story behind the mountain says that the people living in Yanthamo village used to hear howling of dogs, the grunting of pigs, the cries of babies and torches of flames stretched across the peak of Mount Tiyi till Totsü at Phiro village in Wokha, Nagaland. The villagers were warned by the ancestors not to look at the flames directly. They believed that such phenomena were signs that somewhere someone had died and was making its way into the abode of the souls of the dead at Mount Tiyi. The locals called it '*etchüi li*' or the "*land/world of the dead*". Most of the

Naga tribes living around Wokha, like the Rengmas, the Sümis, and the Aos, once believed in it. An oral history is passed down which says that the mountain had an enchanted garden/orchard. Anybody who spots and enters this garden can have any and as many fruits as one please but cannot take a single one out of it. The ancestors say it's invisible to the eye but can be chanced upon only by some living persons. If they bring home the fruits, they would find themselves back in the orchard/garden. The mountain has rich flora and fauna flora and fauna which has a variety of wildlife and plants. There is a story which says about a bird in this forest that has one eye, one leg, one wing and flies backward. Rhododendrons, also known as "flower of the dead" (*etchüi therä*) lavishly clad the contours of the mountains. It is believed by the Lothas that the flower of the Rhododendron is chewed if a fish bone gets stuck in a person's throat and swallowed. The flower is still used as medicine by the Lothas. Many people climb the mountain for hiking and trekking. After reaching the peak of the mountain, one can see the majestic Doyang river.

Mount Saramati, the Highest Peak of Nagaland, Kiphire District of Nagaland

Mount Saramati (**Fig.19**) is the highest mountain peak of Nagaland. It is located near the village of Thanamir in the Kiphire district of Nagaland. It measures about 3,826 metres (12,552ft) in height and prominence of 2885 metres (9,465 ft), is popularly known as the '*Crown of Nagaland*.' Saramati forms a natural boundary between India and Myanmar and is regarded to be an important peak of Southeast Asia. The peak is covered with snow throughout the winter season. During the spring season the mountain offers a beautiful climb with views of Rhododendrons along the paths.



Figure 19 : Snowcapped Mount Saramati (Courtesy East Mojo)

Longwa Village, Mon district of Nagaland.

Longwa is one of the largest villages of Mon district. The inhabitants of the Longwa village enjoy dual citizenship of both India and Myanmar. It is situated 42 Kms away from the main Mon town. It has a lot of interesting sightseeing spots as well. An additional fact about Longwa is that the international border dividing India and Myanmar runs through the house of the village Chief dividing it into two halves. One-half is under India and the other half is under Myanmar. The chief is called - '*Angh*' and under him there are more than 70 villages. About twenty-seven Konyak villages come under Myanmar. *Longwa* as a village is a peaceful and serene place inhabited by hospitable Nagas.

The Living Stones of Tuensang.

'*Longtrok*' is a legendary village which is famous for its six stone structures (**Fig.20**). The locals believe that the Sangtams are the personifications of the ancient God who gave birth to other stones and moved them to different



Figure 20: The Living Stones (courtesy Yuvang)

places. 'Longtrok' literally means 'six stones.' Presently, it is widely known as the 'Living Stones of Tuensang'. These stones represent remains of the *Tsongliyanti* and *Chungliyanti* civilizations. It is situated 57 km away from the town of Tuensang. This place has great historical significance as it gives a glimpse of the lives of the bygone days when the Nagas were just one big family.

Dzükou: The Valley of Eternal charm

Dzükou valley which is regarded as the valley of eternal charm is blessed with abundance of natural beauty. Emerald green rolling hills coupled with soothing flowing streams makes



Figure 21: Dzokou valley (Courtesy Odessemania)

this place a delight for the visitors. It is situated at an altitude of 2,438.4 meters and about 30 Kms south of Kohima town. This famous valley beckons the intrepid trekkers and is the highest visited by tourist all throughout the year. It is known for its pristine forests.

Beautifully landscaped green valleys, varieties of flora and fauna. It is believed that more than 360 varieties of orchids grow on the hill sides. Come winter, Dzükou (**Fig.21**) reveals its other face as the meandering stream remains frozen. The numerous clusters of low hillocks surrounding the valley contain natural caves and rock overhangs, making the valley an ideal place for camping.

The beautiful landforms of Nagaland and the bountiful products of the Nagas, historical monuments and industrial heritage sites are the natural heritage, cultural heritage and the built-in heritage which tells the story of the Nagas.

Morungs



Figure 22: Ancient Naga centres of learning (Courtesy EastMojo)

Morungs (**Fig.22**) in the villages are monuments of cultural importance which can boost the heritage tourism. The Morung was the central institution of the Nagas during the early period where young men were imparted knowledge on the past glories, customs and warfare.

Megaliths



Figure 23 : Megaliths Chui Village Nagaland (Courtesy Flickr)

The sites of megaliths (**Fig.23**) are also an important part of cultural heritage. Erecting megalithic monuments has been a part of Naga culture since time immemorial. It has an association to the socio-economic, cultural and natural heritage, and the built-in heritage of the Nagas. It is also an important attribute to identity.

There are many ways for museums and historic sites to develop policies and practices in urban settings that reflect the approach of seeing the potential of improving the tourism industry.

1. Digital technology has enhanced the user experience while visiting museums. With the advancement in technology, it has the

capacity to bring us closer to our past history. With the man-technology interaction improving daily, our experience of the past is getting more insightful and realistic. *“The more you know about your past, the better prepared you are for the future.”* (Alison 2019). User experience is defined as the numerous emotions and constant reflections on the events experienced by the user, the satisfaction of human needs, and the consequences of the user's internal state while using a product, system, or service in a particular context is also defined.

Technology has revolutionized the experience of the past by providing information about exhibitions, museum products, events, opening hours, ticket availability and prices. Smart phones, tablets, Kinect, HMD (Head-mounted Displays), multimedia elements, touch screens, and tabletops are changing the way we visit museums and view artefact exhibits from a distance. Handy devices such as smartphones and tablets are now used to assist visitors in the museums. Different types of social media interfaces such as Facebook, blogs, twitter, YouTube and websites give a window of opportunity for virtual audiences around the world. A study reveals that museum technology provides convenience and enhances the experience of the visitors. (Karatay & Karatay, 2015; Özer, 2016; Karadeniz, 2020).²⁷

Websites on museums facilitates and global connectivity. British Museum, London, gives a virtual tour to visitors into the Great Court to witness the ancient Rosetta Stone and Egyptian mummies.²⁸ With the dawn of

the technology era, the experience of the culture and heritage has been enhanced. This has encouraged more tourists and visitors to visit significant sites around the world.²⁹ (Perara)

2. Exhibitions on regular intervals to be set up on regular intervals by museums so as to promote cultural awareness and tourism activities.
3. Museums to acquaint citizens and tourists with the cultural artefacts of our country which are displayed in foreign museums.
4. Efforts to bring back those cultural objects in western museums with mutual understanding and co-operation.
5. Use of the state-of-the art digital technologies to advance the understanding of a culture and showcase the cultural heritage sites of the state.

Conclusion

Museums and heritage sites are closely knitted aspects of Naga history, and contribute immensely in the preservation of our culture as well as the development of heritage tourism in

Nagaland. To a considerable extent, museums promote tourism and its role in heritage tourism and national development cannot be denied. Cultural tourism earlier on mostly signified a “*high culture*”, however the meaning of cultural and heritage tourism has evolved in character encompassing tangible and intangible facets of culture.³⁰ Heritage or cultural tourism is considered to be a form of tourism where participants “may learn about, witness and experience the cultural heritage of a destination”.³¹

Cultural and heritage tourism, with the support of museums, will bring about a sustainable economy in the state. Museum could be sustainable for tourism activities if the cultural objects housed in them are effectively and efficiently utilized through its exhibition and preservation. In doing so, one is ensuring its survival and contributing to its economic growth and community development for sustainability. Museum audiences have strong linkage to tourism which can further improve the socio-economic aspects of the community.

Notes

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³O.E.Ehlers, *An indischen Furstenbofen*. Berlin: Allegemeiner Verein fur Deutsche Litterature. 1894a

⁴O.E.Ehlers, *Im Sattel durch Indo-China*. Berlin: Allegemeiner Verein fur Deutche Litterature. 1894b

⁵O.E.Ehlers, *Im Osten Asiens*.Berlin: Allegemeiner Verein fur Deutsche Litterature. 1896

⁶L. Scherman, *Volkerkundliche Notizen aus Oberbirma:1. Die Maring.munchen*: Verlag der Koniglich Bayerischen Akademic der Wissenschaften

⁷C.F. Von Haimendorf, *The Naked Nagas*. London: Methuen & co. 1939

⁸C.F. Von Haimendorf, *The Konyak Nagas:An Indian Frontier Tribe*. New York: Rinchart and Winston. 1969

⁹C.F. Von Haimendorf, *Return of the Naked Nagas: An Anthropologist's of Nagaland1936-1970*. Delhi: Vikas Publishing house. 1976

¹⁰H.Trichy, *Zum Heiligsten Berg der Welt auf Landstrassen und Pilgerfabrten in Afghanistan, Inde in and Tibet*. Wien: L.W.Seidel & Sohn. 1937

¹¹H.E.Kauffmann, Deutsche Naga- Hills Expedition 1936/7 (1. Bericht). *Ethnologischer 1937Anzeiger* 4(4):162-167

¹²H.E.Kauffmann, Kurze Ethnographie der nordlichen Sangtam-Naga (Lophomi), Assam, 1939 *Anthropos* 34: 207-245

¹³Hopwood Vernay, Among the Naga Head- Hunters of Burma, *Illustrate India News*, 1936

¹⁴J.H.Hutton, *The Angami Nagas, with some notes on Neighbouring Tribes*. London: Macmillan &Co.

¹⁵Alok Kumar Kanungo, *who owns the Ethno-Cultural Past: Cultural Objects of the Nagas in Far off Museums*. Chapter 42

¹⁶Pitt Rivers Museum Photograph and Manuscript Collections, *Illustrating the Nagas: The R, G, Woodthorpe Collection*.

¹⁷Heritage Tourism, *Wikipedia*, 2022.

¹⁸Heritage Tourism, *National Trust for Historic Preservation*.2014. Accessed 26 June 2022

¹⁹Ted Silberberge, Cultural Tourism and Business Opportunities for Museums and Heritage Sites. *Tourism Management* 16:5 (1995): 361-365

²⁰<http://www.creativetourismnetwork.org/about/>

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²³N.Patbak, & K. Ashish (2003) *Community- conserved biodiverse area. In D.Harmon & D.A.Putney (Eds), The full value of parks: From economics to the intangible.* pp. 221-226. Lanham, MD: Rowman & Littlefield.

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²⁷Nuray Mamur, Vedat Özsoy and İbrahim Karagö Digital Learning Experience in Museums: Cultural Readings in a Virtual Environment, *International Journal of Contemporary Educational Research* 2020, Vol-7, No-2, (335-350)

²⁸ Travel and Leisure. *These 12 Famous Museums Offer Virtual Tours You Can Take on Your Couch.* 2022.

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