

The Pochury Naga Tribe: A history of their migration and Tribe formation.

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ABSTRACT: Much has been written and discuss about the 'Naga' tribes is books, magazines, seminar papers and souvenirs. The Nagas are spread in the State of Nagaland, Manipur, Assam, Arunachal Pradesh and Myanmar. The study is focused on the 'Pochury Naga Tribe' of Nagaland. The word 'Pochury' emerge in the 1950's and is recognized as one of the major tribe by the Government of Nagaland in 1990. Different writers and scholars had attempted and discuss their origin, migratory routs, settlements, socio-cultural, political, economy and the coming of Christianity to their land. The research paper/study is focus on the origin, their migration, settlement, re-settlement and Tribe formation. This study believes will contribute to the comprehensive understanding of the tribe. It may also infused in the mind of the younger generation, who they are and strengthen the bond of unity and fraternity among the Pochury Naga in particular and the Nagas in general.

Key words: Amalgamation, Formation, Migration, Settlements, and Unity.

I. INTRODUCTION.

The State of Nagaland covers an area of 16,579 sq. km and the Phek District covers an area of 2026sq.km. Phek district is bounded by Zunheboto in the North, Manipur in the South, Myanmar in the East and Kohima in the West. (Statistical Handbook of Nagaland. 2013, p.27) The district is inhabited by two major tribes, the Chakhesang and Pochury and other sub-tribes like Kheza, Chokri, Sumi and Poula. (The Khuzha/Kheza committee. 75 anniversary. 2014. 1939-2014, p.1) The Phek District was created out of Kohima District in 1973. (www.census2011.com.in>.....>District List. Nov.05:2015)

The 'Pochury' Naga tribe is recognized by the Government of Nagaland, through the Notification- NO.Home//SCTA/3/4/83 April 19, 1990 as one of the major tribes of Nagaland. Today the Pochury Nagas has a population of 22,618 souls according to the census of India 2011, (Richard

Dawman /others. Sept. 26, 2015.www.pochuryhoho.org) and is situated in the East of Phek district occupying, 1,011 sq.km which is more than 45% of the Phek district total area.

The area of study is focused on the 'Pochury Naga' tribe of Phek district. The study is on the migratory routs of the Meluri, Apoksha, Phor, Laruri and and Kuki groups. Each group tells tales of its own origin, migration, settlements, re-settlements and amalgamation and unified to form a distinct identity called 'Pochury' in 1951.(Lusuchu Phor, et al., 1983, p.3) They remain as a sub-tribe of the Chakhesang Naga tribe untill, it was recognized by the Government of Nagaland as a major tribe in 1990.

II. OBJECTIVE OF THE STUDY.

Though enough research had been done on the Naga people in general, not much of a research is done on the Pochury Naga tribe. Studying the migratory routes of this group of people, will help in understanding their migration and origin

The study will also help in understanding their settlement and re-settlement in the course of their migration.

The other objective is to study, how the Tribe was formed into a single cultural identity known as 'Pochury Naga', with divised linguistic and cultural identities.

III. METHODOLOGY:-

To achieve this objective, both primary and secondary sources of information are applied. To gather the primary data, few selected elders are interviewed and questionnaires are distributed to educated and leaders of the Village.

For the secondary sources books, magazines, booklets, village customary records, church records, visit archive, library, and any record related to the problem of study are collected and analyzed.

To achieve the goal and collection of data, the following stages are followed:

Stage-I: Data collection (visit library/archives/collect journals).

Stage-II: Field visit (visit village/conduct interviews)

Apart from these, individual and group interview are conducted during the field visit.

IV. DISCUSSION AND RESULT.

The Pochury Tribe is almost entirely confined to Meluri Sub-Division of Phek district in Nagaland; It lies between 25° 28'-25° 49' North latitudes and 94° 35'-94° 43' East longitudes, bordered by Phek Sader in West, Zunheboto district in the North, Kiphiri district in the North-East, Manipur state in the South-West and Myanmar in the South-East. (S. Riepetho. 1993, p.10) Meluri is the Headquarter of the Pochury Naga Tribe and is 166 km. away from Kohima, Capital of Nagaland and 66 km. away from Phek Headquarter. (Statistical Handbook of Nagaland. 2013, p.23) The Pochury tribe have 30 recognised villages and four towns namely Meluri town, Akhegwo town, Wuziho town and Phokhungri town. (Richard Dawman /others. Sept. 26, 2015.www.pochuryhoho.org)

The word 'Pochury' was obscure till 1950. They were referred as 'Eastern Rengma' or the 'Southern Sangtam'. (J.D Saul. 2005, p.21) In actual fact the name 'Pochiri' had been around a lot longer, and appears in a map of circa 1910, on the area where the 'Pochuries' now live, as a tribal designation for the villages of this area. (Pochury Naga. n.d) The word 'Pochury' is an amalgamation of three words (areas), namely Shapo-Rüwu, Rengma-Kuchuri and Khwiry. (Leshimo P. Nyusou n.d, p.8) Thus the word 'Pochury' is a second syllable taken from each word. (S. Akho Leyri. 2015, personal communication)

A. Rengma-Kuchuri:

The oral tradition of the 'Eastern Rengma' of Müluori, Mipfüri and Tüphruri (At present they are called as Meluri, Lephori and Sohomi) tells that they migrated from the Rengma area. It was from the Northern section that the Eastern Rengma, who called themselves Anyu/Village, split off. It was from Kitagha (Kithagha) that the Eastern Rengma set off on their long journey. (J.P. Mills, 1982, pp.2-6) In 1935, a group of Müluori on deputation was well received at Therugu hill. (H. Bereh, 1970, p.18) An old man addressed them and said "welcome, you are our brethren. We are of same stock. We know that you left us long ago; but the field, the rocks and the trees of our land are still yours as well as ours. It is only because you live so far away that you cannot use them. Eat with us and drink with us now, and when you return to your country go in peace". (J.P. Mill, 1982, p.8)

The Eastern Rengma speaks a dialect of Rengma called Nhini. (Souvenir: Rengma and Pochury Day commemoration: 2010, p.44) a language allied to Angami, (Pochuri Naga, n.d.) which is an evident that they lived in Rengma area many century ago and migrated to the present places, sixteen generations ago. (J.P. Mills, 1982, p.8)

It is an accepted fact that the Eastern Rengma group of Müluori, Mipfüri and Tüphruri migrated to the present places from Rengma, many generations ago, but could not point to the exact place of their migratory home. Oral tradition narrate that, one day as some women folks were drying paddy, saw a white stag (Akhruo) galloping over it. The men folk, who were at home chase after the stage. After a long chase they were let to a wonderful site called Sajiezuoji, here the white Stag (Akhruo) was killed. (Müluori Nyushu Nyusho Lashipha. 2003, p.1) The Mipfüri (Lephori) legend tells that the white stag (Akhruo) was killed at Mitsale. (Souvenir: Lephori Students Union. 1965-2015, n.d, p.50) A bamboo was cut to contain the blood of the stag, (Akhruo) but to their amazements rice and rice beer oozed out. Thus a message was spread among the hunters that, this place is a land of 'plentiful' or land of 'abundance' and decided to settle on the spot. As they turn back home, their families came searching for them with foods and wine and met them on the third day. On reaching home they packed their belongings and on to the new found land. In the course of their journey, they held at a place called Miatsaluo (present day in chakhesang tribe-Mütsale) for rest and food, to their amazement they found the ants (Miatsa) in their food and wine, so they name the place Miatsale (place of ant) and on to their journey and held at Kütsape. (Present day in Chakhesang tribe-Kütsapo) It was here difference of opinion drop-up; some wanted to keep on marching to their new found land while the other group with children and nursing kids refused to march ahead. They had their last feast together slaughtering a buffalo and dispersed to different directions. The legend narrate that the tongue of the buffalo was divided into three dispersing groups- the Tüphruri ate the tip of the (tsuwale-what?), Müluori the middle (mowalo - what?) and Mipfüri the base of the tongue (tuwale-what?) and these is how the tone of their dialect deffers form each other.

After dispersing from Kütsapo (Kütsapo) the Tüphruri settled down at the present place Sohomi and the other two groups followed the river down stream. The Mipfüri (Lephori) group held at Süpouküthou and then to Pfüwe. (Present place-Lephori) They were the first to make fire, (smoke)

so they were considered the eldest among the three groups and named their village Mipfüri. (Souvenir: Lephori Students union. 1965-201, n.d, p.50) The name 'Mipfüri' is derived from the word 'Mi' represent 'fire', 'pfü' alludes to lighting fire and 'Ri' refers to 'people'. Thus Mipfüri means the first to light the fire. (Souvenir: Rengma and Pouchery day commemoration. 2010, p.39).

The Müluori group enroute on their journey held at Lokrüju. A few men were left behind with Sühlah who fell ill and died. He was buried and the place is called 'Sühlahküwou'. From Lokrüju they passed through Zhüpuokütuo and reach the site that they have marked for the new settlement-Hiezüh. (Species of tree) Here they first laydown their basket and named Khutso-Hiezüh. Today the people living in this area are called Khutsori Aphru. (Khel) Among the emigrants of Müluori, the elders are (i) Nyurhietha, (ii) Nyütünyurhie, (iii) Pompha Nguori, (iv) Nyumpha (v) Saphe, (vi) Nyusoudho, (vii) Sarakhu and (viii) Shorakhu. Nyurhietha was the first Chief (Kajiwa) of Müluori village. It is assume that Nyurhietha may be the eldest or might be an influential person among the group and Nyütünyurhie may be his younger brother, who succeeded him as the chief of the village. Pompha Nguori was the Second Chief (Sehshi Kajiwa) and was succeeded by Nyumpha, who may be the younger brother of Pompha Nguori. Among the women folk Luozhiesü Nyuthe may be the eldest, for she was the first Sower (küshephie khuwa) of the seed. (Müluori Nyushu Nyusho Lashipha. 2003, pp.1-2)

The word Müluori (Meluri) is a combination of two words "Müluo" means 'abundance' or 'plentiful' or 'bountiful' and 'Ri' means 'people', so literally Müluori means land of abundance/plentiful. (Souvenir: Rengma and Pochury day commemoration. 2010, pp.38-39) They are the first settler of the Village. Latter the other groups of people like Shaporüwo, Küchury, Khwiry and Zahtshüthonari (Müluori Nyushu Nyusho Lashipha. 2003, p.1) join them and assimilated their culture and tradition with the Müluori group.

The emigrants might be marching in columns. Oral tradition tells that, the first column to Müluori carried small basket making narrow footpath. The successive column took the narrow path thinking that fewer people have taken the route and might get bigger share of land. (J.P. Mills, 1982, p.10) That is how Müluori was larger in seize, among the three groups.

The other subsequent emigrants group, who migrated to Müluori and Mipfüri are from Shaporüwu, Küchury, (Myanmar) Khwury

(Myanmar) and Zahtshüthonari (Seyochong) of Sangtam area who are well settled and bigger in size for security. Küchu song (Küchu zah) the traditional songs of the Küchury are still popular even today. (Müluori Nyushu Nyusho Lashipha. 2003, p.2)

B. Sapo-Röwu: Phor group.

These groups of people are said to have migrated form Rüwari in the East and settled in Myanmar, than to Tsüküso and Thiwati areas. (H. Bareh. 1970, p.17) It is belief that form here they spread all over Pochury area. Phor belong to this emigrant group who than dispersed to places like, Hutsü, Yesi, Wuzhiho, Mollen, Küzatü, Satüza, Zipu and Reguri.

The Phor, oral legend tells that they are the original settlers of Village, who emerged at a place called 'Buraka'. The Department of Art and Culture, in collaboration with N.U. Department of History and Archaeology excavated the site and have dated Circa 50 B.C. (Souvenir: Pochury day Silver Jubilee. 1990-2015, p.45)

Yisi is the offshoot of Phor village, migrated many centuries ago by two hunters Waghiechu and Wotüchu. They found the place suitable for human settlement where resources like trees for construction of houses, clean stream water for drinking, salt spring and most importantly an ideal place for defense and warfare. Yisi is combination of two words, 'Yi' 'Village' and 'Si' 'New', literary 'Yisi' means 'new village'. Latter on the other groups like Khwisha, (Khwiry) Kübüsha, (Samphuri) Süsha, (Myanmar) Thriyosha, (Sangtam) Küchusha, (Küchuri) Lükhrasha, (Myanmar) and Thütasha (Yimchungür) migrated to Yisi and assimilated their culture and tradition with them. Villagers like Weziho, (Yisisu) Zhipu, Shatüza, Hutsü and Küzatü are the offshoot of Yisi village. Yisisoitha is the offshoot of Weziho village. These offshoot villages of Yisi called themselves as Yisisha. (Zerüsie Nyusou. 2012 pp.40-43)

C. Khwiry: Laruri group.

The people of Laruri called themself as Lüruri or Lürathvü. The Laruri group migrated from Ruwari to Myanmar via the slopes of Saramti (H. Bareh. 1970, p.17) and dispersed to places like Siitsü, Phokhungri, Mokie, Washelo, Avankhung New Thawati and Old Thawati. (Zerüsie Nyusou. 2012, p.32) While some believed to be the descendant of a wild pig, bamboo, wild yam and also believed to have come out of stone cave. (Lusuchu Phor, et al., 1983, p.2) Another oral tradition tells that the ancestral of Laruri made their

passage to the present settlement from Darati (Chindwin) during the head hunting days. (Souvenir: Lüruri Student Union. 1978-2002. n.d, p.27)

The Laruri dialect spoken by eight villages namely Laruri, Sütsü, Phokhungri, Weshelo, New Thawati, Old Thawati, Letsam and Avakhung is said to have affinities with the Ao and Sangtam language. So the Laruri migrating from the North cannot be rule-out. Legend also tells that they followed the river downstream. The Sangtams their Northern neighbour called them (Laruri) as 'Arorü' (S. Akho Leyri. 5th Oct., 2015, Personal communication) which indicate that they might have crossed their land in the course of migration.

Apoksah group.

The oral tradition of Apoksah tells that they came out of the Hole (Montsükhju) near Akhegwo, to which they have preserved till today. The legend tells that Keayanchu, Yanju, Metsenju and Kianghutsen were the first people to come out of the Hole. (Z. Mepingthü. 2014, p.6) As more and more beautiful and handsome human are emerging from the hole, it become so crowded that they seal the hole with a big boulder. (H.Niecha and Z. Junte: 9th Jan. 2015, Personal communication) The word 'Akhegwo' is derived from three syllables, 'Akeazhü'-'A', 'Kea' and 'Gho' which means 'we/us', 'Earth', 'People' which literally means 'People evolved from the earth'. (N. Venuh. 2014, p.361) The village is divided into four khels namely Yantseghe, Mechughe, Tsontseghe and Kükhegwo. Akhegwo has since founded two villages namely Kükhegwo and New Akhegwo. (H.Niecha and Z. Junte: 9th Jan. 2015, Personal communication)

D. Kuki group.

The Kanjan Kukis are the last group of migrants to the Pochury area. According to the historical record they came to the Pochury area in 1894. (Kanjan Baptist Church Golden Jubilee. 1942-92. n.d, p.8) The oral tradition tells that the Kanjan Kukis, set on their journey from Manipur (North) of Tamenglong district and lived in Tenning area for some years, defending raiders from Khonoma. Here they made an alliance with their neighbour the Angamis-Khonoma village. (P. Pochury 24th October 2015, personal communication) Again they set on their journey to an unknown place and reach Mipfüri (Lepthori) village and lived with them for some years. {Lethao (L. James), Lengsei, Jonlet and Hemin 25th October 2015, personal communication}

By the time the Kanjan Kukis reached, Mipfüri, the Aishan Kukis had already reached Pochury area and were collecting force taxes with dear consequences, being hard pressed the elders of Mipfüri, Müluori, Akhegwo, Phor and Yisi rushed to Kohima to seek British Protection. (Souvenir: Pochury days silver jubilee. 1990-2015, p.23) That was the reason, the Chief Commissioners, in 1903 stated that, "he decided not to include Melomi, (Müluori) or Lapvomi (Lepthori) through they have applied for annexation, (Robert Reid .1983: p134) the Aishan Kukis belong to Doungel clan, the Chief clan of the Kukis.

The kanjan kukies could not make and alliance with the Aishan Kukis and left for their home. The Chief of Kanjan Kuki, Paujalut died in Mipfüri (Lepthori) village and his three sons (Nguljalen/Pali-new chief, Lelkholal and Sutmang) and his followers left the place and march back to Manipur. {Lethao (L. James), Lengsei, Jonlet and Hemin 25th October 2015, personal communication} During their (Kanjan Kuki) stay in Manipur, the Anglo-Kuki war broke out and Nguljalen (Pali the Chief) remain neutral but sent his second brother (Lelkholal) to Europe as Labour corps and Sutmang allowed joining the rebellion. After the war, the Kanjan Kuki, set on their journey back to the land earlier they have sojourn in from Manipur, led by Nguljalen (Pali) the Chief. They reach Jessami on 28th march 1919 and stayed, for six month. They settled at the present place Kanjan, with the permission of the then, the Deputy Commissioner (J.H. Hutton) of Kohima and with the consent of Mipfüri (Lepthori) village. {Lethao (L. James), Lengsei, Jonlet and Hemin 25th October 2015, personal communication}

The word Kanjan is a combination of two words, 'Kan' a species of 'tree' and 'Jang' 'plain' area or a 'plateau'. Thus Kanjang means, a plateau, where Kan (trees) is grown. Within 20 years, Kanjan becomes a prosperous village. During the Second World War (1943-44) they were taken to camp Bhokhajan as refugees by the British. They return back in 1945 and settled permanently. {Lethao (L. James), Lengsei, Jonlet and Hemin 25th October 2015, personal communication} Akhen is an offshoot of Kanjan village, established in 1951. (Souvenir: Pochury Day Silver Jubilee 1990-2015, n.d, p.46)

Tribe formation/Integration.

The word 'Pochiri' means brethren living downstream (River Tizu) it does not denote "Pochury" but referred to the whole of present day 'Pochury' tribe, Pungro area, Longmatra area, Longfüri area, Somra area, Para and Koki who all

lives downstream. "...Southern Sangtam, it includes Akhegwo, Phor, Yisi and probably, Samphuri and Thanamir all which adjoin the Rengma-Meluri/Lepthori group. Laruri, Mimi and other villages to the east belong to the Kalyo-Kengyu tribe and not the Sangtam. (J.H. Hutton. 2003, p.376) The 1961 census of 'Pochury' includes the Laruri area. (H. Bareh. 1970, p.57)

As early as 1929 there was a move for recognition of 'Pochury' as a distinctive tribe of its own. In 1946 they (Rengma-Sangtam group) join the 'Eastern Angami' village, to be known collectively as a 'Chakhesang' tribe, out of the Angami tribe. The Eastern Angamis made an alliance with the Rengma-Sangtam group and coined a new terminology 'Chakhesang' the unity of the 'Chokri', 'Kheza' and 'Sangtam' into one tribe. (In deliciis: Chakhesang Students Union. 2008, n.d.) However this arrangement was never very satisfactory and in 1990 the group split up again with the 'Old Sangtam' village forming their own group along with same former 'Eastern Rengma' villages (Meluri/Lepthori group) and villages belonging to the Laruri group. (Pochury Naga. n.d)

Leshimo P Nyusou, (Doabashi 1944-48) was the brain behind the word 'Pochury', who was influenced by the advice (sosie kütsü) and motivation (shikekütsü) of C.R. Pawsey, the then Deputy Commissioner of Kohima. He coined the word "Pochury" from the acronym 'Po' from 'Sapo-Rüwu', 'Chu' from 'Rengma-Küchu' and 'Ry' from Khwiry. (P. Leshimo Nyusou. n.d, pp.8-57) During the initial formation of 'Chakhesang' tribe in 1946, Mr. Tarachu and Mr. Leshimo P Nyusou, (In deliciis. Chakhesang Student Union. 2008, n.d) are the two Rengma-Sangtam representative. It may have also influence, his thought in the formation of 'Pochury' tribe from the acronym 'Po', 'Chu' and 'Ry'.

In 1951, (Leshimo P Nyusou. n.d: p.13) the former Rengma and Southern Sangtam villages, formalized their relationship by creating the first 'Pochury Tribal Council', following an earlier arrangement ratified. The word 'Pochury' and 'Meluri' dialect as lingua-franca of 'Pochury' was formalized on 3rd April 1957 at Hutsü. (S. Akho Leyri. 2010. Pochu Waza: vol.1, issue No.4. July 2010, p.5) The meeting was attended by 35 village representatives of the Pochury Region Officials of Federal Government of Nagaland (FGN) and Woman Department of Federal Government of Nagaland. (Leshimo P Nyusou. n.d, pp.18-25)

With the declaration of Nagaland Federal Govt. on 22nd march 1956, the 'Pochury' local Self Govt. held it's first meeting on 15th and 16th August

1958 at camp Lepthori Village and created the administrative division of the 'Pochury' area such as (i) Riejisuo, (ii) Zipusuo, (iii) Ngazüpfü Suo, (v) Thachüri Suo, (vi) Tsathi Suo, (vii) Layshee and Makweri Suo (Mekuri), (viii) Somra and (ix) Sapo Suo. The 23rd Nov. 1959 meeting, at camp Thewathi reaffirmed the camp Lepthori resolution of 1958. The above camp meeting state that the 'Pochury' consisted of the present day the whole of Pochury tribe, Longmatra, Pungro, Lonpfüri, Para, Koki and Leyshee areas constitute the people of 'Pochury'. It is a fact that they remain 'Pochury' and were signatories of camp Lepthori (1958) and camp Thewati (1959) meetings. (Leshimo P Nyusou. n.d, pp.8-9) Even though they are divided within the State of Nagaland and by artificial International boundary, (Myanmar) their social and cultural bond of brotherhood exist even today.

The division of 'Pochury' took place when statehood was granted to Nagaland on 1st Dec. 1963, the areas like Longmatra and Pungro Sub-Division were ceded to Kiphiri (Tuesang) and Tizu area (Formal recognition of the 'Pochury' tribe is not likely to diminish or out date the meaning of the name of 'Chakhesang' tribe since four villages namely Sowhemi, Kotisü, Kizari and Tezatsü formerly included in the Eastern Sangtam tribe will continue to remain within the 'Chakhesang' tribe even if the 'Pochury' tribe is recognized. E.T. Sunep. Deputy Commissioner Phek: to Commissioner Nagaland Kohima: 15th Sept. 1984, p.3) to 'Chakhesang' tribe. (Souvenir: Pochury Day Silver Jubilee. 1990-2015. n.d, p.3)

V. CONCLUSION.

The 'Pochury' tribe is one of the major tribes of Nagaland, recognized by the Government of Nagaland on 19th April, 1990. Pochury is a diverse tribe, each village having its own peculiar, customs, tradition, culture and dialect. The early visionary leaders of Pochury during the 1950's have united the different areas into a major tribe "Pochury". Today 'Pochury' is divided, within the State of Nagaland and International boundary (Myanmar) and only 1/6 of the tribe formed the present "Pochury" tribe. They are the proud tribe of Nagaland, with a population of 22,618 and thirty (30) recognized villages, four towns, 'Pochury' a dialect of their own and 'Yemshe' their premier festival.

On 21st April, 1992 P.K.T. Marütho, have rightly pointed out that, -"Pochury is an agglomerated tribe"- "Pochury thuoji virüguo," and goes on to state that, "Where dialect exists Tribe exists; where Tribe exists dialect exists", - "Azhü be thuoji Aguo beve; Aguo be thuoji Azhü beve".

(S. Akho Leyri. 2010. Pochu Waza. Vol.1, issue No.1, April, p.2) As many as eight (8) dialects are spoken by the Pochuris. The dialects are Apoksa, Phoyisha, Khezha, Kuki, Samphori, Laruri, Avakung and Meluri. (S. Riepetho. 1993, p.46) The dialects of Khwiry, Kuchuri, Sapor, Seyri, and Lüwuri ceased to exist, for in the course of their migration, their culture and tradition had assimilated with the other groups. One such example is the Sapor of Matikhrü villages where a Sapor dialect is long forgotten and Khezha, Phoyisha, Samphori and Meluri dialect are spoken.

Today there is no Meluri, Apoksa, Sap, Küchu, Khwiry, Phoyisha, Samphori, Laruri and Kuki but only 'Pochury' and 'Pochury dialect'. That does not mean the other smaller speaking groups are discouraged and make them extinct, but have to be encouraged along with the mother tongue 'Pochury'. It is the mother tongue, which unite a tribe. True to P.K.T Marütho, Pochury is an agglomerated tribe—"virüguo tsawie". (S. Akho Leyri. 2010. Pochu Waza. Vol.1, issue No.1, April, pp.2-3)

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Interview.

Name.	Age.	Village.	Date.	Time.
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3. Lengsei	55	Kanjan	25-10-15	6-7:30pm.
4. Jonlet	45	Kanjan	25-10-15	6-7:30pm.
5. Hemin	44	Kanjan	25-10-15	6-7:30pm.
6. S. Akho Leyri	59	Sütsü	05-10-2015	6-9:30pm.
7. H. Niecha	65	Akhegwo	09-01-2015	3:45-6pm.
8. Z. Junte	52	Akhegwo	09-01-2015	3:45-6pm.
9. Zerüsie	58	Miluori	10-01-2015	10-10:30pm.

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