

KUKIS IN TRIPURA : A GLIMPSE



DR. ANJANA BHATTACHARJEE



Tribal Research and Cultural Institute
Govt. of Tripura, Agartala

Kukis in Tripura : A Glimpse

Dr. Anjana Bhattacharjee



Kukis in Tripura : A Glimpse
Dr. Anjana Bhattacharjee

Published by :
Tribal Research and Cultural Institute
Government of Tripura, Agartala

© Tribal Research and Cultural Institute
Government of Tripura, Agartala

First edition : February, 2020

Cover Design : Shaabdachitra, Agartala

Type Settings & Illustration : Shaabdachitra, Agartala

Printed by : Kalika Press Pvt. Ltd., Kolkata

ISBN : 978-93-86707-46-8

Price : ₹ 120/-

Preface

The tribes in India form an important part of the total population. The tribal population in India, though a numerically small minority, represents an enormous diversity of groups. They vary among themselves with respect to language and linguistic traits, ecological settings in which they live, physical features, size of the population, the extent of acculturation, dominant modes of making a livelihood, level of development and social stratification.

There are many tribes in India spread over different parts. They live all over the country from the foot hill of the Himalayas to the lands tip of Lakshadweep and from the plains of Gujarat to the hills in the North-East. Tripura is a small Northeastern State where people of different community, caste, religion live together. According to 2011 census, total population of Tripura is 36,71,032 out of which tribal population is 11,66,813. The different tribes of Tripura constitute 31.8% of total population of this state. There are 19 scheduled tribes in Tripura. The Kuki tribe is one of the primitive tribes of Tripura. They are considered as one of the indigenous people of the land (Tripura). The Kuki tribes of Tripura have been listed in the census of India since 1931 but very few studies have been done on them. The present book titled 'Kukis in Tripura: A Glimpse' is mainly based on an empirical research study. The book is comprised of

seven chapters which explain the demography, location, socioeconomic, cultural and other aspects of life of the Kuki people of Tripura.

The first chapter of the book is about general introduction of Tripura. It reviews about its geographical location, climate and demography. The second chapter highlights the history, origin and demographical profile of different tribes of Tripura showing special reference to the Kuki Tribe. The third chapter is about the methodology of the research work. The fourth chapter provides the glimpse of the surveyed Kuki villages. The fifth chapter highlights the results based on the primary data collected through the field survey. Results have also been interpreted in this chapter through different tables and graphs. The sixth chapter is about the life and culture of the Kuki tribe. This chapter mainly explains different customs, rituals, festivals and religious culture of Kuki people. The seventh chapter points out the major findings along with some suggestions and recommendations for improving quality of life of Kuki people. Finally at the end of the book the semi-structured questionnaire prepared by the author has also been given which may help the future researchers in designing their own questionnaire.

The aim of the book is to explore the current status of Kuki tribes of Tripura. This book will help the students and scholars to pursue their intellectual goals for a deeper understanding of life and culture of Kuki tribes of Tripura.

Author

Acknowledgements

This book would not have been possible without the help of several individuals, who in one way or the other contributed and extended their valuable support. It is indeed my pleasure to convey my sincere gratitude and thanks to one and all.

First of all I would like to thank Almighty God, for providing me this wonderful opportunity to express my knowledge. God's blessings made this task possible.

I would also like to thank Tribal Research and Cultural Institute, Govt. of Tripura for vesting faith in me and awarding me research project and giving me this precious opportunity to publish this book. I extend my gratitude to the Director and other members of Tribal Research and Cultural Institute who helped me in my endeavour. A special thanks to Mr. B. K.Dhar without whom it was almost impossible to publish this book.

Behind any academic exercise there is support from other academicians. I am indebted to the authors of all the books, articles and research papers that helped me in writing this book. I would like to express my deepest appreciation to all the participants for sharing their opinions. Without their help it would not at all possible to carry out the research work and published the findings in the form of this book. I express my sincere gratitude to Mr.Ngailiana from Dhuptali who helped a lot in gathering relevant information as well as finding the traditional dresses

and other materials of Kuki people. I express my heartfelt thanks to my team members Catherine LalrawngbawliChonnel, Joel LaltanpuiaDarlong and Joel LalhmingangaDarlong who helped me in conducting the research study.

I am immensely thankful to the authority of my university for extending all possible support to complete the task. I am also very much thankful to the HOD and other colleagues of my department for their cooperation. My heartiest and sincere thanks to my family members for their continuous inspiration and help.

Finally, I express my sincere gratitude to one and all for supporting me towards the successful completion of this book.

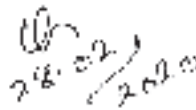
Author

Forward

Tripura is known for its natural and ethnic diversity. The life and culture of tribal people make them different from other communities. Among the 19 major tribes, Kuki is one of the primitive tribes of Tripura. However, very little is known about the socioeconomic status and culture of Kuki tribes of Tripura. On this backdrop, Tribal Research and Cultural Institute intended an in depth research study on Kuki tribes of Tripura and awarded the task to Dr. AnjanaBhattacharjee, Assistant professor, Department of Psychology, Tripura University.

I am very much happy that Tribal Research and Cultural Institute, Govt. of Tripura is publishing the book 'Kukis in Tripura: A Glimpse' based on the empirical research study conducted by Dr. Bhattacharjeeand sponsored by TRCI, Govt. of Tripura.

My heartiest congratulations to Dr.Bhattacharjee for this book and I am sure that this book will be of great benefit not only to the researchers by helping them to understand life and culture of Kukis of Tripura but would also help policy makers to develop appropriate plan for improving quality of life of Kuki people of Tripura.



(D. Debbarma)

Director,

Tribal Research & Cultural Institute,
Government of Tripura

Dated, Agartala
28th February, 2019

Contents

CHAPTER	PAGE
1. Introduction	1
2. Over View of Kuki Tribe	7
3. Research Methodology	17
4. Kuki Villages of Tripura	25
5. Socio-economic and Demographic Profile of Kuki Tribe	45
6. Life and Culture of Kuki Tribe	75
7. Findings and Recommendation	91
<i>Bibliography</i>	99
<i>Annexure</i>	102

List of Tables

Sl. No.	Table No.	Title of the Table	Page No.
1.	1.1	Decadal Population Growth of Tripura (Census 1951-2011)	5
2.	2.1	Tribe wise population of Tripura (Census 1951-2011)	11
3.	2.2	Population and Proportion of Major STs of Tripura according to 2001 & 2011 Census	13
4.	2.3	Growth of Literacy among the Tribal Population	15
5.	2.4	Sex Ratio & Child Sex Ratio among Major STs of Tripura According to 2011 Census	16
6.	5.1	Population and Gender wise Distribution of the Surveyed Families	45
7.	5.2	Family type (on the basis of 400 households)	46
8.	5.3	Categories of Household of Kuki People according to their existing ration card	46
9.	5.4	Age Profile of Kuki People	47
10.	5.5	Marital Status	48
11.	5.6	Marriage Profile	49
12.	5.7	Age of Marriage	50
13.	5.8	Educational Status of Kuki People	50
14.	5.9	Employment Status of Kuki People	51

15.	5.10	Occupational Status	52
16.	5.11	Monthly Income of the Employed Persons	53
17.	5.12	Monthly Expenditure of 400 Households	54
18.	5.13	Status of Land Property of 400 Households	56
19.	5.14	Type of Cultivation (Multiple Responses)	57
20.	5.15	Living Status of the Kuki Families	58
21.	5.16	Pattern of Kuki Houses	59
22.	5.17	Nature of Roof of the Kuki Households	59
23.	5.18	Nature of Wall of the Kuki Households	60
24.	5.19	Water Resources in the Kuki Families	60
25.	5.20	Sanitation System in Kuki Households	61
26.	5.21	Source of Lighting	62
27.	5.22	Type of Fuel use for Cooking	63
28.	5.23	Availability of Different Institutions in the Kuki Villages	63
29.	5.24	Place of Child Birth (Child delivery) in Kuki Households	64
30.	5.25	Nature of Child Preference in Kuki Families	65
31.	5.26	Health Status of Kuki People	65
32.	5.27	Pattern of Addiction among Kuki Families	68
33.	5.28	Rearing of Livestock in Kuki Households	69
34.	5.29	Availability of Modern Resources	70
35.	5.30	Status of Bank Account among Kuki Women	70
36.	5.31	Status of Kuki Women in Decision Making	71
37.	5.32	Pattern of Changes in Kuki Community	72

List of Figures

Figure No.	Title of the Figure	Page No.
Fig.1	Household Profile of Kuki People According to their Existing Ration Card	47
Fig.2	Marital Status	48
Fig.3	Marriage Profile	49
Fig.4	Monthly Income of the Employed Persons	53
Fig.5	Monthly Expenditure of the Kuki Families (400 H/H)	55
Fig.6	Status of Land Property	56
Fig.7	Distribution of Land for Plantation (In Kani)	58
Fig.8	Living Status of the Kuki Families	58
Fig.9	Sanitation System in Kuki Households	61
Fig.10	Source of Lighting in Kuki Households	62
Fig.11	Duration of Health Problem	66
Fig.12	Duration of Addiction among Kuki People	68

Introduction

Geographical Location and Boundaries

Tripura is a landlocked state in North East India, where the eight contiguous states – Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura – are collectively known as the Eight Sister States. Spread over 10,491.69 km² (4,050.86 sq mi), Tripura is the third-smallest among the 29 states in the country, after Goa and Sikkim. It extends from 22°56'N to 24°32'N, and 91°09'E to 92°20'E. Its maximum extent measures about 184 km (114 mi) from North to South, and 113 km (70 mi) East to West. Tripura is surrounded by Bangladesh in the West, North and South. It is connected with the main land of India by Assam to the North East and Mizoram to the East. It is accessible by national highways passing through the Karimganj district of Assam and Mamit district of Mizoram.

Topography

The physiography is characterised by hill ranges, valleys and plains. The state has five anticlinal ranges of hills running from North to South, from Boromura in the West, through Atharamura, Longtharai and Shakhan to the Jampui Hills in the East. The intervening synclines are the Agartala-Udaipur, Khowai-

Kukis in Tripura : A Glimpse

Teliamura, Kamalpur–Ambasa, Kailasahar–Manu and Dharmanagar–Kanchanpur valleys. At an altitude of 939 m (3,081 ft), Bethliangchhip in the Jampui range is the state's highest peak. The small isolated hillocks interspersed throughout the state are known as 'tillas' and the narrow fertile alluvial valleys, mostly present in the West, are called 'lungas'. A number of rivers originate in the hills of Tripura and flow into Bangladesh. The Khowai, Dhalai, Manu, Juri and Longai flow towards the North; the Gumti to the West and the Muhuri and Feni to the South West.

The lithostratigraphy data published by the Geological Survey of India dates the rocks, on the geologic time scale, between the Oligocene epoch, approximately 34 to 23 million years ago, and the Holocene epoch, which started 12,000 years ago. The hills have red laterite soil that is porous. The flood plains and narrow valleys are overlain by alluvial soil, and those in the West and South constitute most of the agricultural land. According to the Bureau of Indian Standards, on a scale ranging from I to V in order of increasing susceptibility to earthquakes, the state lies in seismic zone V.

Climate

The state has a tropical savanna climate, designated *Aw* under the Köppen climate classification. The undulating topography leads to local variations, particularly in the hill ranges. The four main seasons are winter (from December to February), pre-monsoon or summer (from March to April) monsoon (from May to September) and post-monsoon (from October to November). During the monsoon season, the South West monsoon brings heavy rains, which cause frequent floods. The

average annual rainfall between 1995 and 2006 was ranged from 1,979.6 to 2,745.9 mm (77.94 to 108.11 in). In the year 2013 the average annual rain fall in Tripura was 2100mm. During winter, temperatures range from 13 to 27 °C (55 to 81 °F), while in the summer they fall between 24 and 36 °C (75 and 97 °F). According to a United Nations Development Programme report, the state lies in “very high damage risk” zone from wind and cyclones.

Rivers

There are 10 (ten) major rivers in the state. They are generally ephemeral in nature and their flow is directly related to the rainfall, being in spate in rainy season and running almost dry during summer months. The purity and sustained and regular discharge of water is directly proportional to intensity of vegetative cover in the river systems. Due to deforestation in the catchment areas of such river systems all the navigable rivers have become almost dry during lean seasons. The water becomes muddy during rainy season and bitterly polluted during lean periods. The burima, Gomati, Khowai, Howrah, Longai, Dhalai, Muhuri, Feni, Juri, Manu are the major rivers. Besides, there are many small lakes and ponds in the state. There are as many as 13 lakes inside Trishna wildlife sanctuary, and 2 inside Sepahijala wildlife sanctuary. Many migratory birds visit these lakes.

Rainfall

A more sensitive element of climate is the variation in rainfall. It varies not only from place to place or from year to year, but also between seasons. Annual rainfall ranges from 1922 mm to 2855 mm. The rainfall generally increases from South-West to North-East. There is a big gap in the rainfall content in Southern

central part around Amarpur, which is surrounded by 1500 mm.isohyets. The North-Eastern part of the state around Dharmanagar gets maximum rainfall.

Most of the rain comes during the months April-June and July to September. This period is generally referred to as the Kharif season. This is the major agricultural season of the whole State. The Factors governing rainfall are the seasonal changes in the direction of wind and the presence of cool upper air current over the given parts of the State. During the Kharif season, large depressions develop over one or the other parts of the State.

Flora and Fauna

Green imperial pigeon is the state bird of Tripura. Like most of the Indian subcontinent, Tripura lies within the Indomalaya ecozone. According to the Bio geographic classification of India, the state is in the “North-East” bio geographic zone. In 2011, forests covered 57.73 per cent of the state. Tripura hosts three different types of ecosystems: mountain, forest and freshwater. The evergreen forests on the hill slopes and the sandy river banks are dominated by species such as Dipterocarpus, Artocarpus, Amoora, Elaeocarpus, Syzygium and Eugenia. Two types of moist deciduous forests comprise majority of the vegetation: moist deciduous mixed forest and Sal (Shorearobusta)-predominant forest. The interspersions of bamboo and cane forests with deciduous and evergreen flora is a peculiarity of Tripura’s vegetation. Grasslands and swamps are also present, particularly in the plains. Herbaceous plants, shrubs and trees such as Albizia, Barringtonia, Lagerstroemia and Macaranga flourish in the swamps of Tripura. Shrubs and grasses include (hitalpati), Phragmites and Saccharum (sugarcane).

According to a survey in 1989–90, Tripura hosts 90 land mammal species, including such species as elephant (*Elephas maximus*), bear (*Melursus ursinus*), binturong (*Arctictis binturong*), wild dog (*Cuon alpinus*), porcupine (*Artherurus assamensis*), barking deer (*Muntiacus muntjak*), sambar (*Cervus unicolor*), wild boar (*Sus scrofa*), gaur (*Bos gaurus*), leopard (*Panthera pardus*), clouded leopard (*Neofelis nebulosa*) and many species of small cats and primates. Out of 15 free ranging primates of India, seven are found in Tripura; this is the highest number of primate species found in any Indian state. The wild buffalo (*Bubalus arnee*) is extinct now. There are nearly 300 species of birds in the state. Wildlife sanctuaries of the state are Sipahijola, Gomati, Rowa and Trishna wildlife sanctuaries. These protected areas cover a total of 566.93 km² (218.89 sq mi). Gomati is also an important bird area. In winter, thousands of migratory waterfowl throng Gomati and Rudrasagar lakes.

Population

**Table1.1: Decadal Population Growth of Tripura
(Census 1951-2011)**

Population Growth		
Census	Population	%
1951	639,000	—
1961	1,142,000	78.7%
1971	1,556,000	36.3%
1981	2,053,000	31.9%
1991	2,757,000	34.3%
2001	3,199,203	16%
2011	3,671,032	14.7%

Source: www.wikipedia.com

Kukis in Tripura : A Glimpse

Tripura is the second most populous state in North East India after Assam. According to the provisional results of 2011 census of India, Tripura has a population of 36,71,032 with 18,71,867 males and 17,99,165 females. It constitutes 0.3 per cent of India's population. The sex ratio of the state is 961 females per thousand males, higher than the national ratio 940. The density of population is 350 persons per square kilometres. The literacy rate of Tripura in 2011 was 87.75 per cent, higher than the national average 74.04 per cent, and the third best among all the states.

Tripura ranked 6th in Human Development Index (HDI) among 35 states and union territories of India. According to 2006 estimate by India's Ministry of Women and Child Development, the HDI of Tripura was 0.663, better than the all-India HDI 0.605.

2

Over View of Kuki Tribe

History

The Kuki is a generic term for a number of mixed groups of people who have migrated into India through Burma from Central Asia. In Burma they are called as Chin and in Indian frontier states they are best identified as Kukis. The Kukis are mainly inhabited in the Lusai hills of Mizoram, a part of Southern Manipur, a part of North-Eastern Tripura, Eastern part of Chittagong and a part of Western Burma. The Kukis do not call themselves as 'Kukis'. They call themselves as 'Hriem'. They are known as 'Kukis' to the Bangalees and other people. The 'Cacharis' called them 'Lushais'. The term 'Lu' means head and 'Shai' means to cut. Hence the word 'Lushai' means head hunters. That the Lushais used to hunt heads at the time of funeral of the chieftains as late as the middle of the nineteenth century is now a matter of recorded history.

In primitive time they were known as 'Kirats' to the plain settlers who came over to Tripura from East Bengal. In Chin Hills and generally on the Burma border all these clans are called Chins. The Kukis are also known as Darlong in Tripura. As per Darlong dialect, 'Dar' means shoulder and 'Leng' means to cut. That they would cut the head of their enemies with the help of their strong

shoulder and hence they were named 'Darlung' corruption Darlong. The Kuki tribe of Tripura is broadly divided into two major tribes like Darlong Kukis and Rokhim Kukis. The Darlong Kukis are also known as 'Mar Mi' means 'Men of the North' while the Rokhim Kukis are now known as 'Sim Mi' which means 'Men of the South'.

The Kukis belong to the Mongoloid racial stock. In spite of some differences existing between the Kukis and the Lushais, they are practically the same group of people with common racial stock and do not actually signify two different tribes. In Tripura it is difficult to distinguish the Lushai and the Darlong Kuki. Upto 1921 Census Report, the Lushai of Tripura was included under the Kuki. But in 1931 Census Report, Thakur Somendra Chandra Debbarma made a clear cut demarcation between the Lushai and the Darlong Kuki. The Kukis are found to be very old inhabitants of Tripura. Both the Kukis and the Lushai of Tripura were Jhumias which still many families practice at present, but the old migratory habit or the nomadic character of both the tribes is not in practice at present.

Origin

The origin of this tribe is very difficult to trace out because of long time gap. It is only an attempt to go through the probable source of this tribe. It is believed that they probably came to this state in different waves. The first wave which came to this land has become a faithful subject to Tripura Rajah and has been named as Halam. So, even today some clans of the Halam claim themselves to be as Kukis. The Halam are also known as Mila-Kuki in this state. The second wave probably was that of the Darlongs and the Lushais. The Kukis and the Lushais have their

own Rajas for whom the title is granted by the Tripura Rajah Darbar for controlling and internal ruling of these communities.

Kukis are divided into clans, each under its own chief, whose office was not hereditary but elective, with a preference for particular families. The tradition of the Kukis representing their origin is that they and the Mugh are the off-spring of the same progenitor, who had two sons by different mothers. The Kukis remain pagans; their elder brethren have become Buddhist. Another opinion says, the Kukis and the Mughhs lived in a village called 'Khuahs', having around 500 to 2000 inhabitants.

It is believed that the original home of the Lushai-Kuki clan is in the Chin Hills. Col. Shakespeare observed, 'among inhabitants of the Lushai Hills are found a very considerable number of immigrants or descendents of immigrants from the Chin Hills'. It is also believed that the descendents of the chiefs (Thangura chiefs) had to move from place to place for the search of good jhum land and aggression of the eastern clans who were stronger than them. Later on some of them fled to North and West into Manipur, Silchar, Sylhet and Tripura, where they are known as Kukis.

Another opinion indicates that they are nearest allied to the Lushais who adjoin them on the south, whom they closely resemble in appearance, language, dress, and customs. On the other hand, they seem to be related to the chins of Burma. Some believe that the Halams are also Kukis. According to Robert Custtke, Halam dialect is grouped together with Thado, Lushai and Khyeng under Kuki language. Here they are known more commonly as Darlong Kukis or Lushais. The Kukis are not confined to Tripura alone but are spread over a very extensive area of over 16,000 sq. km comprising parts of Burma, Manipur,

Kukis in Tripura : A Glimpse

Cachar, Mizo Hills and Chittagong Hill tracts. The Kukis are also known as 'Khachaks'.

From the different opinions, it may be assumed that the Kukis living in Tripura are the descendants of the so called Thangura chiefs and their followers whose original home was in Chin Hills.

Area

The Kukis of Tripura are habitat in five District- Unakoti, Dhalai, North Tripura, Gomati and Khowai District. They were



concentrated in Kailashahar, Dharmanagar and Amarpur sub-division but later on they have spilled over Kumarghat, Ambassa, Tuidu, Teliamura, Sonamura, Kanchancherra and Udaipur sub-division. The question of emigration of Kukis to Tripura does not arise as they could move anywhere in the territory like any other tribes as they were doing so for centuries.

**Table 2.1: Tribe wise Population of Tripura
(Census 1951-2011)**

Sl. No.	Name of the Tribe	Census Year			
		1951	1981	1961	1971
1	All Schedule Tribes	192293	360070	450544	583700
2	Bhil	41	69	169	838
3	Bhutia	19	7	3	22
4	Chaimal	220	50	0	18
5	Chakma	7277	22386	28662	34797
6	Garoo	7352	5484	5559	7297
7	Halam	1644	16296	19076	28969
8	Jamatia	2764	24359	34192	44501
9	Khasia	151	349	491	457
10	Kuki	2721	5531	7775	5501
11	Lepcha	5	7	14	106
12	Lushai	1947	2988	3672	3734
13	Mog	3789	10524	13273	181231
14	Munda	51	4409	5347	7993
15	Noatia	1916	16010	10297	7182
16	Orang	0	2875	3428	5271
17	Reang	8471	56597	64722	84003
18	Santal	736	1562	2222	2726
19	Tripuri	150971	189799	250545	330872
20	Uchai	0	766	1061	1306
21	Unspecified	2218	0	36	0

Kukis in Tripura : A Glimpse

Sl. No.	Name of the Tribe	Census Year		
		1991	2001	2011
1	All Schedule Tribes	853345	993426	1166813
2	Bhil	1754	2336	3105
3	Bhutia	47	29	28
4	Chaimal	26	226	549
5	Chakma	96096	64293	79813
6	Garoo	9360	11140	12952
7	Halam	36499	47245	57210
8	Jamatia	60824	74949	83347
9	Khasia	358	630	366
10	Kuki	10628	11674	10965
11	Lepcha	111	105	157
12	Lushai	4910	4777	5384
13	Mog	31612	30385	37893
14	Munda	11547	12416	14544
15	Noatia	4158	6655	14298
16	Orang	6751	6223	12011
17	Reang	11606	165103	188220
18	Santal	2736	2151	2913
19	Tripuri	461531	543848	592255
20	Uchai	1637	2103	2447
21	Unspecified	0	7098	0

Source: Census of India 1961, 1971, 1981,1991,2001,2011. Tripura Directorate of Census Operation, Tripura. District Census Handbook of 1951, Tripura, Sanendra Chandra Deb Barman. The Tribes of Tripura

Table 2.1 shows the different tribes of Tripura with their population from the census year of 1951-2011. The census table shows increase in the number of population among few tribes over the years and also decrease in population among some.

Table 2.2: Population and Proportion of Major STs of Tripura according to 2001 & 2011 Census

Sl. No	Tribes	2001 Census	
		Total Population	Proportion to the total ST population
1.	All Schedule Tribes	9,93,426	100%
2.	Bhil	2336	0.24
3.	Bhutia	29	0.00
4.	Chaimal	226	0.02
5.	Chakma	64,293	6.47
6.	Garoo	11,180	1.13
7.	Halam	47,245	4.76
8.	Jamatia	74,949	7.54
9.	Khasi	630	0.06
10.	Kuki	11,674	1.18
11.	Lepcha	105	0.01
12.	Lushai	4777	0.48
13.	Mog	30,385	3.06
14.	Munda	12,416	1.25
15.	Noatia	6655	0.67
16.	Orang	6223	0.63
17.	Reang	165103	16.62
18.	Santal	2151	0.22
19.	Tripuri	5,43,848	54.74
20.	Uchai	2103	0.21
21.	Unspecified	7098	0.71

Kukis in Tripura : A Glimpse

Sl. No	Tribes	2011 Census	
		Total Population	Proportion to the total ST population
1.	All Schedule Tribes	11,66,813	100%
2.	Bhil	3,105	0.27
3.	Bhutia	28	0.00
4.	Chaimal	549	0.05
5.	Chakma	79,813	6.84
6.	Garoo	12,952	1.11
7.	Halam	57,210	4.90
8.	Jamatia	83,347	7.14
9.	Khasi	366	0.03
10.	Kuki	10,674	0.94
11.	Lepcha	157	0.01
12.	Lushai	5,384	0.46
13.	Mog	37,893	3.25
14.	Munda	14,544	1.25
15.	Noatia	14,298	1.23
16.	Orang	12,011	1.03
17.	Reang	1,88,220	16.13
18.	Santal	2,913	0.25
19.	Tripuri	5,92,255	50.76
20.	Uchai	2,447	0.21
21.	Unspecified	-	-

Source: Census of India, 2001 & 2011, *The Tribes of Tripura*

From table 2.2, it is evident that according to 2001 census the number of population of Kuki community in Tripura was 11,674

and the proportion of Kuki in the total ST population was 1.18. However as per 2011 census report the total no of population of Kuki in Tripura is 10,965 and their proportion in the total ST population is 0.94. The census table also shows that the Kuki population have decreased by .24 over the period of 10 years. However the reasons of their decrease in number have not been specified in the census report.

The literacy rate among the tribes of Tripura has increased rapidly in the last few years. According to the census report of 1991 only 32.25% tribal people were literate. But by the year 2011, 79.1% tribal population became literate. The growth on literacy rate was highest during 1991-2001 where the decadal growth was 24.23% (Table 2.3)

Table 2.3: Growth of Literacy among the Tribal Population

Year	Among Scheduled Tribes	
	Literacy Rate	Decadal Growth
1961	10.01	-
1971	15.03	5.02
1981	23.07	8.04
1991	32.25	9.18
2001	56.48	24.23
2011	79.1	22.62

Source: Census report 1961, 1971, 1981, 1991, 2001 & 2011, The Tribes of Tripura

**Table 2.4: Sex Ratio & Child Sex Ratio among
Major STs of Tripura
According to 2011 Census**

Sl. No.	ST Name	Sex Ratio	Child Sex Ratio
1	All Schedule Tribes	983	957
2	Bhil	930	932
3	Bhutia	474	500
4	Chaimal	961	800
5	Chakma	968	964
6	Garoo	1021	951
7	Halam	993	942
8	Jamatia	1011	919
9	Khasia	1116	1083
10	Kuki	1022	962
11	Lepcha	826	800
12	Lushai	1025	1088
13	Mog	985	952
14	Munda	961	996
15	Noatia	963	1019
16	Orang	891	1013
17	Reang	975	967
18	Santal	924	982
19	Tripuri	985	955
20	Uchai	1014	858

Source: Census of India 2011, The tribes of Tripura

Table 2.4 shows the sex ratio and child sex ratio of the STs in Tripura. From the table we see that the Kuki community have a sex ratio of 1022 and child sex ratio of 962 according to 2011 census report.

3

Research Methodology

Aim of the Study

The present research mainly focussed on studying socio-economic and anthropological conditions of the Kuki tribes of Tripura. Socioeconomic status is an intricate concept covering of two different aspects, the social aspect that includes status or position in a social stratification and the economic aspects that includes resources such as income, occupation and wealth. The socio-economic status is a multidimensional concept that can be measured by composition of various factors. Basically socio-economic status is a construct that reflects one's access to collectively desired resources, money, power, friendship, social networks, healthcare, leisure time, or educational opportunities. In addition, Anthropological study helps us to understand the human condition. The human condition includes what has happened in the past, what is happening now, and what will happen later on. Anthropological study helps to explore how culture evolved and diversified. Finally, it is the study of how culture, people, and nature interact with each other and how these play role in the development of mankind.

The broad objective of this research work was to explore the life of Kuki tribes including their origin, domestic life, life style (dress, jewellery etc), laws and customs, festivals etc. Beside these, the study was also intended to explore the

Kukis in Tripura : A Glimpse

educational, occupational and health status of the Kuki people. More specifically, the objectives of the present study were as follows :

- i) To study the origin and geographical distribution of Kuki tribe.
- ii) To study the life style of Kuki people including the nature of their village administration system.
- iii) To study the pattern of housing and to identify households having facilities with electricity; drinking water and sanitation.
- iv) To explore their occupational status and to find out the main source of income.
- v) To study the educational and health status of Kuki people.
- vi) To study the different customs related to marriage and divorce.
- vii) To study their nature of recreation including music and games.
- viii) To study their custom and belief about life and death.
- ix) To understand their religious beliefs and different festivals.
- x) To suggest some measures for improving the quality of life of Kuki people.

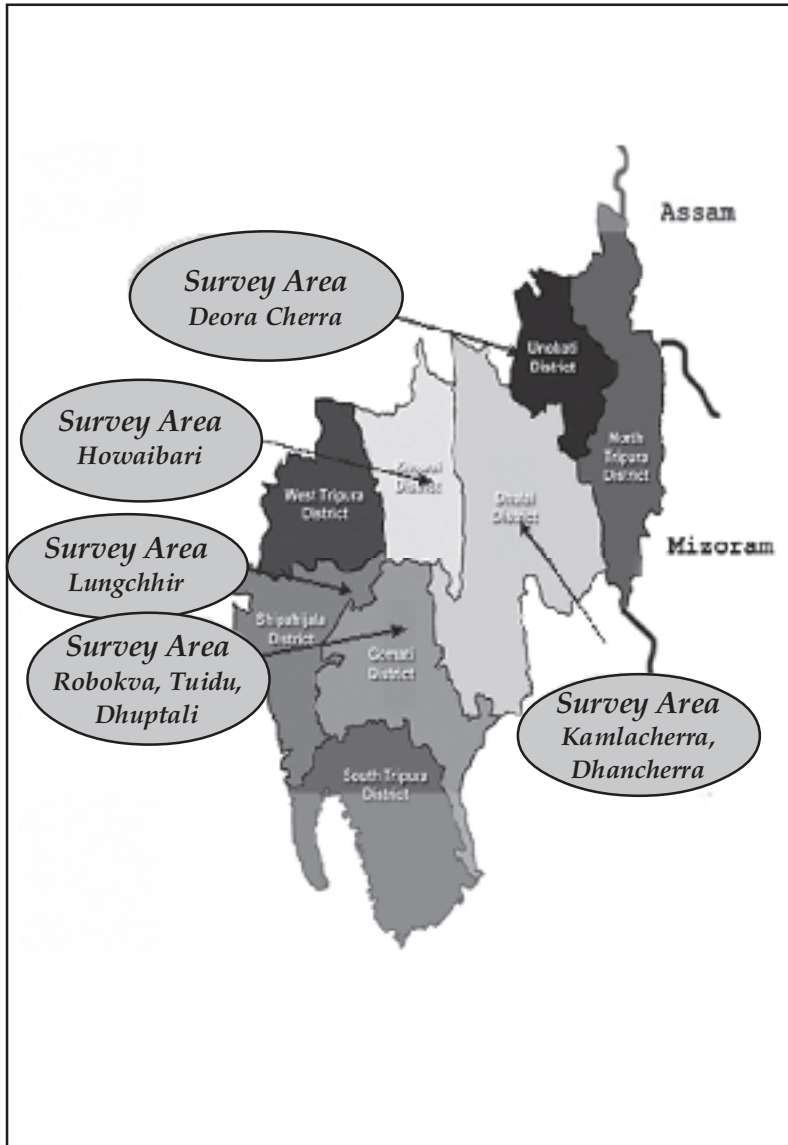
Study Area

The study was conducted on the different areas of Tripura to gather extensive information about the Kuki tribe.

Tripura : The Area for Study



Study Area in Tripura



Sampling Design and Sampling Technique

Purposive sampling technique has been used for the present study. The study was mainly based on primary data collected through field survey with the help of semi-structured questionnaire. All the Kuki villages of Tripura were purposively covered in this study. From the Kuki villages all the households (N=251) were selected for data collection.

Further 149 households from one Darlong village (Deora Cherra) have also been selected purposively to cover one of the major tribe of Kuki community. In total 400 households were covered.

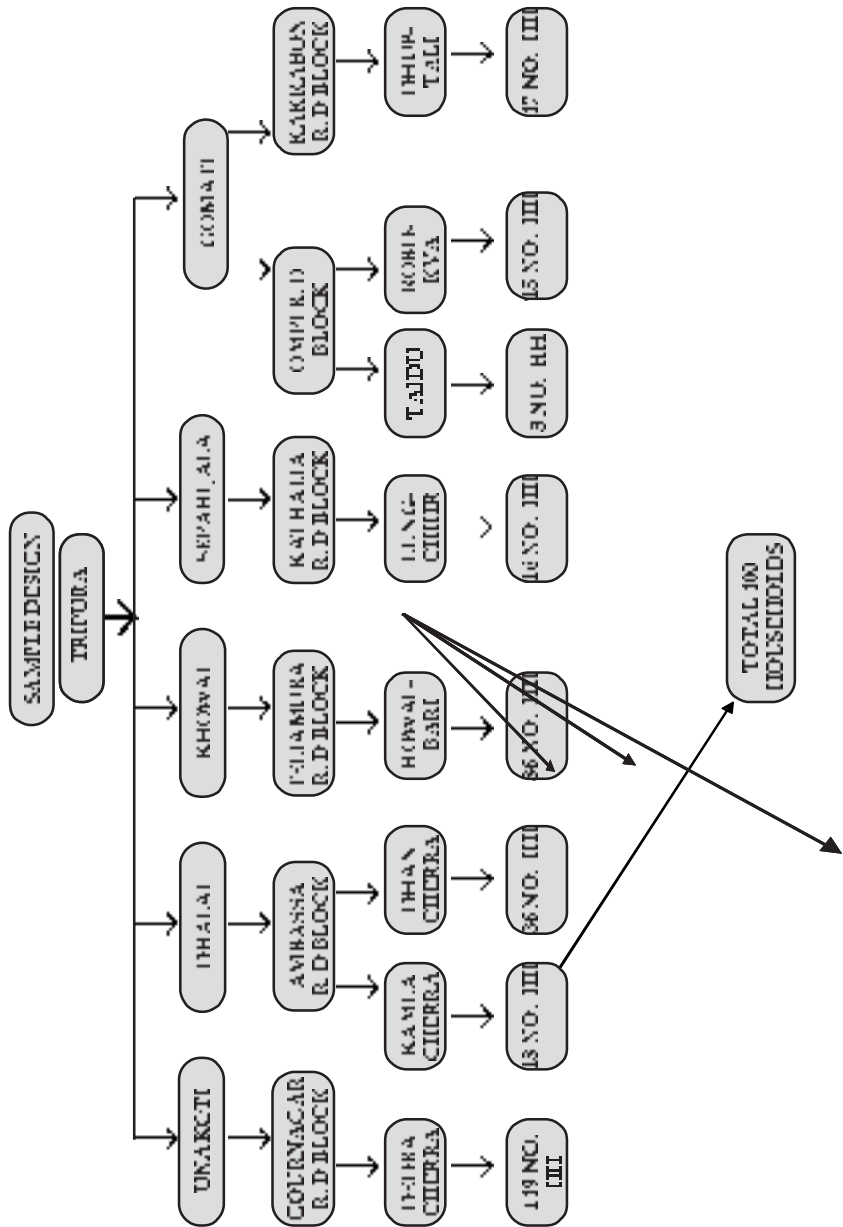
Mode of Data Collection

Primary Data : The Primary data was collected from eight Kuki villages of Tripura (namely Dhuptali, Kamlachrra, Dhancherra, Howaibari, Lungchhir, Tuidu, Deora Cherra and Robokva) using semi-structured questionnaire. Interview method was employed during data collection. The method popularly known as mixed method has been employed for collecting information from the study subjects. Primary informations have been collected from the respondents through field survey in the Kuki Villages.

Secondary Data : The Secondary Data (information) was collected from different websites, books, journals and research papers.

Study Tool

A semi-structured questionnaire was developed for data collection from the field. This study tool aimed at collecting information (in detail) about the socio-economic and cultural status of Kuki tribes of Tripura. There were two sections in this semi-structured questionnaire. Section I was aimed to collect



information pertaining to socio-economic conditions and Section II was aimed to collect information pertaining to socio-cultural conditions of the Kuki tribe of Tripura.

Procedure

In the present study systematic approach of personal as well as group interview technique was employed. Here data was collected in two phases. In the first phase each and every Kuki household was communicated to gather detailed information about their socio-economic status and for that personal interview technique was used.

In the second phase group interview/discussion method was used in the villages with the elders of the village to get more information about their culture and customs. Their reports (conversation) were recorded properly and documented in the questionnaire. Beside these photographs were also taken from different Kuki villages in Tripura for proper documentation. Again observation method was also employed to collect information about the livelihood of Kuki people. Observation is an important tool of data collection. During the field survey many informations were collected by observing their villages and life style.

Thus after completing data collection, all the data sheets were grouped together village wise to get the picture of a particular Kuki village and thus finally to get the overall view of the Kuki tribes of Tripura.

Data Analysis

Analysis of data plays an important role in the achievement of research aims and objectives. After the collections of data from

Kukis in Tripura : A Glimpse

the field all the data sheets were checked thoroughly to find out any gaps in the information. Any incomplete data sheet was discarded.

Finally, analysis was done in two ways. Quantitative analysis (number, frequency, percentage etc) was employed for understanding the socio-economic conditions of the Kuki people and qualitative analysis was done for understanding the life and culture of this particular tribe of Tripura.

4

Kuki Villages of Tripura

1. Duptali (Kukibari)

The Kuki do not call themselves as Kukis. They call themselves as 'zo'. They are known as Kukis to the Bengalis and the other peoples.

In Dhuptali there are some areas belonging to the Bengalis and Jamatia apart from the Kuki village. The Kukis i.e. Zo people called their village as 'Tuivawm Khua' which means 'black river' which was named after the river that flows near by the village. Dhuptali village is called as 'Zo Khua' (Tuivawm khua) by the Kukis. But people from other non tribal community call this village as 'Kuki Bari'.



Entrance to Dhuptali (Kuki Bari) village

Kukis in Tripura : A Glimpse

There are 47 houses in Dhuptali (Kuki Bari) with a population of 252. Out of 47 households, 38 houses belong to Kuki families and the rest 9 households belong to Rokhum families (Sub tribe of Kuki). After the adoption of Christianity the people in the village left all those intoxicated drinks like Zu (local wine). As a result the people of Dhuptali are very healthy. There are also many aged men and women in the village. The villagers maintain cleanliness in their surroundings. The people in the village have their own gardens for farming. Rubber plantation is the main source of income of the villages. Apart from rubber plantation, they also rear livestock like pigs, chickens, cows etc. Their houses are mostly made of mud i.e Kutcha and the types of sanitation in Kuki Bari are mostly Kutcha. However some families have pucca sanitation. Majority of the families are using LPG for cooking, however few families are still using firewood for cooking. The whole village uses electricity as source of lighting. With the advancement of modern technologies the villagers have adopted modern facilities like cars, bikes, TVs, radio, mobile phones and refrigerator etc.



Place for sitting for the villagers at Dhuptali



Water supply connection at Dhuptali (Kuki Bari)

In the village, no one is there with mental or physical disability. The medical facilities are also being provided from the health centres located near by the village. Even in the past the villagers were very healthy and they had very less health problems. The most aged person in this village is a woman (Pi. Laili Rokhum) who is 103 years old and still physically active.



Pi. Laili Rokhum (103 Years)



Pu. Baia Rokhum (98 Years)

Kukis in Tripura : A Glimpse

Pi Laili is the oldest lady among the Kuki in Tripura and Pu Baia Rokhum is the oldest man among the Kuki man in Tripura. Both of them are from Dhuptali (Kuki Bari) village.

Education facilities like schools and Anganwadis are located within the village. The village has two Private English medium schools and one Government school. Most of the children who are in primary level are studying in both the schools. The private schools also provide hostel accommodation to the students who are from far away. But for higher studies they need to go outside the village. The villagers mainly focus on education for their children to have a bright future for their own society and community.

2. Lungchhir

Lungchhir is located nearby Dhuptali (Kuki Bari) village in Sepahijala District under Kathalia RD block. There are 15 houses with total population of 66 persons. In Lungchhir village majority of the population belong to 'Kozai' which is a



Entrance to Lungchhir village

sub tribe of the Kuki. In total there are 13 Kozai families and 2 Rokhum families in Lungchhir.

The people of Lungchhir are mainly engaged in rubber plantation and it is their main source of income. All though their main source of income is rubber plantation, however few of them are also employed in Govt. services.



Rubber garden at Lungchhir

Lungchhir is a beautiful and cleanest village among the Kuki villages in Tripura. They maintain cleanliness in their surroundings and live peacefully with each other. The children of this village are mostly sent to the private schools for education which are outside the village. In comparison to earlier times villagers now have good source of income. The people of Lungchhir belong to the Christian religion and they worship their God known as “Pathien”.

3. Kamlacherra

Kamlacherra is located near Ambasa town in Dhalai district. It is a very large village where different tribes like, Hrangkhawl, Molsom, Kaipeng, Kuki etc are living together. The village kamlacherra was named after the small river passing in the middle of the village. Out of the total households in Kamlacherra, 47 households belong to the Kuki tribes. There are also sub-tribes of Kukis in Kamlacherra. They are Rokhum (23 families) and Betu (7 families).



School at Kamlacherra

The Kuki families in Kamlacherra are much developed than the other Kuki villages. They are well educated and most of them are employed in Govt. services. The villagers enjoy the facility of electricity and water supply. There are two schools in the village- a private english medium school and a Govt. bengali medium school. There is a private hospital within the village run by the Christian Missionaries named Makunda Hospital which is a branch of Makunda Christian Hospital of Assam. Also there is a

health centre within the village where the villagers can get medical facilities for their treatment.

Kamlacherra village is well developed and people live here very peacefully. Here most of the villagers are educated. The village is nearby Ambassa town and hence they have better facilities. The villagers belong to the Christian religion. The people worship their God known as “Pathien” and have faith in their God. They have their own church in the village and all of them come together to the church on Sunday to praise and worship their God.



Church at Kamlacherra

The village administration is looked after by the village council and the head of the village known as “Sardar” and any problems of the villagers are solved by the elders of the village.

4. Dhoncherra

Dhoncherra is located near Kamlacherra village under Ambassa RD Block, Dhalai District. It is 5 Km away from Ambassa town. Dhoncherra is a small Kuki village. Earlier the village was called “Dhonsing Para” named after the Reang King. The village is a mixture of many tribes, like Hrangkhawl, Molsom, Kuki etc. In this village there are 36 Kuki families and their houses are widely scattered. They live together with other tribes very peacefully. In this village there are different sub tribes of Kuki like Betu (5 families), Rokhum (1 family), Khiangte (1 family) and Bawng (3 families).



Entrance to Dhoncherra village

Kuki people of this village are mostly engaged in farming paddy and battle nut and few families are engaged in rubber plantation. Most of them are economically dependent on their cultivable land. No of Govt employees among Kuki people are very less in this village. The villagers are also engaged in small business. There is an angnwadi and a Govt. School in this village,

however many villagers send their children to English Medium Schools which are at Ambasa town and nearby areas.



Government School at Dhoncherra

During winter season most of the families cultivate vegetables for themselves. Water facilities have been improved over the previous years but the road conditions within the village is not developed. As a result the villagers face tremendous problem of transportation during the rainy season.

5. Robokva

Robokva is one of the smallest Kuki villages in Tripura which is situated in Ompi RD Block under Amarpur sub-division at Gomati District. It is a very interior village which is 10-12 km away from Tuidu. The Kukis of this village have been migrated from Dhakmura many years before due to many problems that they have faced there. Initially 3-4 families migrated from there but gradually the number increased. At present there are 17 Kuki households in this village. Apart from Kuki, people of other tribes

Kukis in Tripura : A Glimpse

(like Kaipeng, Molsom) also live in this village. Among the 17 Kuki households, 3 families belong to Betu (sub tribe of Kuki). The rest of the families consider themselves as Kuki itself without any sub-tribe. The village also have a “Sardar” who is the head of the village. He takes decision to find out solution of any problem and he represents the village.



Government School at Robokva

The village is still backward in education, health, water facility and transportation. In this village there is one Govt. School and one Anganwadi centre. Since there is no English Medium School in the village, most of the parents sent their children to Tuidu and other places for education purpose. There is no health centre in this village. The people are mostly engaged in agricultural farming but do not have particular source of income. They cultivate lemon, battle nut, rubber, banana etc. and with their little income they meet their basic needs.



Houses at Robokva



Place for firewood

The Kuki people of Robokva belong to Christian religion. After they transformed into Christianity they started to live a new life where they do not practice any rituals or Pooja's. They now have faith in only one God called "Pathien". They also have church

Kukis in Tripura : A Glimpse

leaders called “Kohran Upa” (Decon) who looks after the church. They go to church to worship their God. Many missionaries from different places visit the villagers to motivate them in spiritual life and education. As a result people living in this village are very much aware of education. They are trying to bring development in the village through availing different Govt. schemes.

6. Howaibari (Kuki Basti)

Howaibari (Kuki basti) is the largest Kuki village in Tripura which is situated at the feet of Baramura hill Range in Teliamura sub-division under Khowai district. The non tribal people called it as Kuki Basti. The National Highway of Assam-Agartala road passes in between the village. There are 86 Kuki households in this village with the population of 439 persons. Out of 86 households, 44 families belong to Kuki and the rest belong to



Signboard of Howaibari (Kuki Basti) on National Highway

different sub tribes of Kuki like Betu (31 families), Rokhum (10 families) and Pawltu (1 family). Although the village is mostly occupied by the Kuki people, few non tribal people also live in this area. As the village is very large, the houses here are widely scattered.

The village is divided by the National Highway 44 into two. One side of the village is called as 'Old Howaibari' where all the Kuki families of Kuki Basti lived earlier in the past. And the other side of the village is called the 'colony of Kuki' where the majority of the households are settled at present. The main source of income of the Kuki people is lemon plantation. The lemon cultivation in the village was started in the year 1993. They have good income from lemon as they are near the national highway.



Vegetable garden at Howaibari



Lemon garden at Howaibari

Apart from lemon cultivation people are also engaged in paddy field and vegetable garden. The villagers live peacefully with each other and share their problems and difficulties. The village also has health centre, Anganwadi and private school as well. Most of their children are sent out of the village for higher studies. However status of education is not good in this village.

Kukis in Tripura : A Glimpse

As they are less educated, the village is not so economically developed. Roads and transportation facility within the village is a problem for the villagers. People in this village love chewing battle nut and carry it in workplace and everywhere they go.



Church at Howaibari (Kuki Basti)

7. Deoracherra

Deoracherra is the second largest Darlong village (after Darchawi) situated 8 kms East of Kailashahar Town. The village



Entrance to Deora Cherra village

is under Gournagar RD Block of Unakoti District. There are 184 households in this village with a total population of 1130. The Darlongs of this village are surveyed as they belong to the Kuki community in Tripura.

The total number of surveyed households in this village is 149 with the population of 796 persons. Out of the surveyed households there are Darlong sub-tribes in this village. They are Biate, Tualte, Vanghroi, Ngon, Sangate, Bawng, Tualngen, Khohreng, Hmante, Invang, and puiloi. From the surveyed households there are Biate (16 families), Tualte (6 families), Vanghroi (12 families), Ngon(7 families), Sangate (3 families), Bawng (8 families), Tualngen (8 families), Khohreng (15 families), Hmante (16 families), Invang (9 families), and Puiroi (49 families). The Darlongs of this village also have the highest population in North District and Unakoti district of our state. Deora cherra is closely connected to the other Darlong villages in Unakoti district like Muruai Bari, Sertlang, Tuingoi, Boitang etc.

The Darlong people of these villages are mainly engaged in agriculture and gardening where almost every family cultivate tea, battle nut, banana and paddy. The villagers help each other in gardening and paddy works. The people of this village mainly depend on agriculture even though there are Govt and private employees. The women of the village have a good interest in rearing of livestock like, cows, pigs, dogs, and chickens along with gardening.

The people rare these livestock's for their own use as well as for their income purpose. They sell the meats of the livestock's in the local markets for income. There are also small



Pig farm at Deora Cherra

businessman in the village who buy the raw materials from the villagers and sell the goods like tea, fruits, vegetables etc in the markets and factories. The transportation and road connection of the village is very good and it is well connected with the local markets and other nearby villages. The village is economically developed as the villagers have income from their own resources.

The Darlongs of Deora cherra belong to the Christian religion and from the church services they have learned many lessons about their livelihood. They are very aware about the importance of education which is being taught by the Christian missionaries. The village have two churches with different denomination i.e. Evangelical Free Church of India (EFCI) and Baptist Church. These denominations of church are known as “Koihran” having their own leaders in church called “Koihran Upa” (Decons).

The village has one Govt. Higher Secondary Bengali Medium school and one Private Senior Basic English Medium school which



Church at Deora cherra

contributed to the development of education in the village. However many villagers sent their children to other schools outside the village for better education. Unakoti District Hospital is also located just 4 KM away from the village. The village is well connected by road with Kailashahar and Dharmanagar Town. However the villagers face water crisis as the Govt. water supply facility is not available in this village.

8. Tuidu

The village is located at Ompi RD block in Gomati district. There are many tribes (like Kaipeng, Molsom, Hrangkhawl, Kuki etc.) in this village, but only three households belong to Kuki community. The Kuki families have been migrated here from Dhakmura during 1980s. The first person who migrate to this place was Pastor Lilpui Kuki. He served as a missionary for many years and after his retirement he settled permanently in this village with his family members. His children now got married and settled in this village itself after their marriage and

Kukis in Tripura : A Glimpse

they are the only Kuki families in Tuidu village. The Kuki families in this village are mainly dependent on small business. All the families have their own garden and they cultivate there vegetables and fruits.



Entrance to Tuidu English Medium school

Tuidu village with its mixed tribes and culture has developed in many areas like education, health, infrastructures etc. The



Houses at Tuidu

village has both private English medium and Government Bengali medium school. There is a health centre and a hospital in the village. In the nearby areas, Tuidu village is the main centre for trading of goods as well as food items due to its good communication system. The local villagers mainly meet their needs from the market of Tuidu and on every Tuesday and Saturday, the outside businessmen use to come to this market to sell their products. So on both the days there use to be huge rush of people in this Tuidu market.

Different Sub-tribes of Kuki found in the Surveyed Ares

The Kuki's of Tripura are sub divided into different sub-tribes who are scattered in all the Kuki villages in Tripura. The different sub-tribes of the Kukis in Tripura are Kuki (142 families) which is the largest among the sub tribes of Kukis in Tripura, Rokhum (45 families), Kozai (13 families), Betu (46 families), Khiangte (1 family), Bawng (3 families) and Pawltu (1 family).

The Darlong Kukis of Deoracherra have also been surveyed and like the Kukis, the Darlong kukis also have different sub-tribes. The sub tribes of the Darlong kukis found within the surveyed Darlong households of Deoracherra are, Biate (16 families), Tualte (6 families), Vanghroi (12 families), Ngawn (7 families), Sangate (3 families), Bawng (8 families), Tualngen (8 families), Khohreng (15 families), Hmante (16 families), Invang (9 families), and Puiloi (49 families).

The Darlong tribe is also known as '**ZO**' like the Kuki people. The Darlong and Kuki is different tribe but they are in the same community i.e., **Kuki Community**. Even though they are sub tribes of Kuki, they have many similarities and dissimilarities in their language, culture, customs, and life styles. Kukis and

Kukis in Tripura : A Glimpse

Darlongs have different pronunciations but they can communicate with each other as both the tribes are known as 'ZO'. Some of the examples are: the Kuki people pronounce language as '**Chong**' but the Darlongs pronounce that as '**Tong**'. The Kukis pronounce song as '**La**' and the Darlongs pronounce that as '**Hla**'. In Kuki earring is called '**Nabe**' but in Darlong it is called '**Kuarbe**'. Kuki people call Neckles as '**Misi**' however Darlongs call those as '**Rithei**'. Thus in spite of being the part of the same community, the languages and pronunciations are different in Kukis and Darlongs.

5

Socio-Economic and Demographic Profile of Kuki Tribe

Analysis the data (collected from the field survey) revealed different aspects related to socio economic status of the Kuki people of Tripura. These are interpreted in the following tables:

Table 5.1: Population and Gender wise Distribution of the Surveyed Families

Sl. No.	Name of the Villages	Districts	Blocks	No. of Families	No. of Males	No. of Females	Total No of Kuki Person
1	Dhuptali (Kuki Bari)	Gomati	Kakrabon	48	127	125	252
2	Lungchhir	Sepahijala	Kathalia	15	32	34	66
3	Kamla cherra	Dhalai	Ambassa	47	100	97	197
4	Doncherra	Dhalai	Ambassa	36	69	74	143
5	Howaibari (Kuki Basti)	Khowai	Teliamura	86	217	222	439
6	Robokva	Gomati	Ompi	16	36	46	82
7	Tuidu	Gomati	Ompi	03	07	05	12
8'	Deora Cherra	Unakoti	Gournagar	149	406	390	796
Total	N=8	N=5	N=6	N=400	N= 994	N= 993	N= 1987

Source: Field survey (Jan-May, 2017)

Kukis in Tripura : A Glimpse

In table 5.1 total surveyed villages along with total sample size has been displayed. It is seen that total Kuki population in the surveyed families is 1987. Out of 1987 population, 994(50.02%) are males and 993(49.98%) are females. In comparison to each village, Deora Cherra has the highest population with total of 796 (40.06%) villagers and the second highest is Howaibari village with the population of 439 (22.09%). From the table it is evident that in four villages that is in Lunchhir, Dhoncherra, Howaibari and Robokva, number of females are more than the number of male persons.

Table 5.2: Family Type (on the basis of 400 households)

Sl. No.	Type of Families	No.	Percentage
1.	Joint	94	23.5
2.	Nuclear	306	76.5
	Total	400	100

Source: Field survey (Jan-May, 2017)

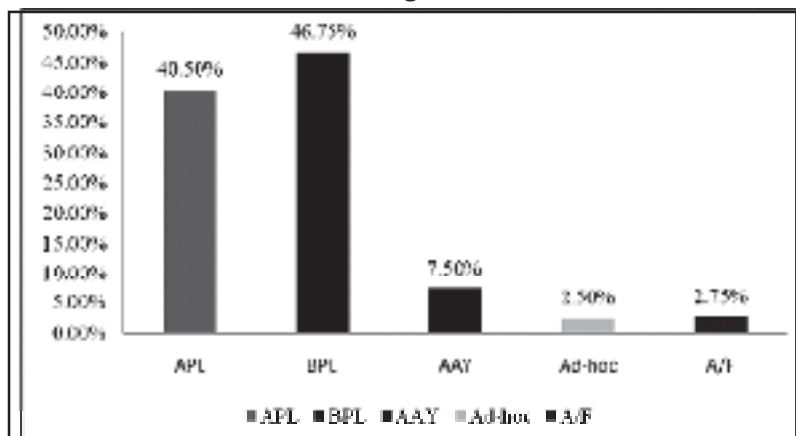
The total no. of families is divided into two types i.e. Joint and Nuclear family. From table 5.2, it is seen that most of the Kuki families (76.5%) are of nuclear type. Only 23.5% families are of joint family type (Table 5.2).

Table 5.3: Categories of Household of Kuki People According to their Existing Ration Card

Sl. No.	Categories	No.	Percentage
1.	APL	162	40.5
2.	BPL	187	46.75
3.	AA Y	30	7.5
4.	Ad-hoc	10	2.5
5.	A/F	11	2.75
	Total	400	100

Source: Field survey (Jan-May, 2017)

Figure 1: Household Profile of Kuki People according to their Existing Ration Card



Source: Field survey (Jan-May, 2017)

Among the Kuki families there are different card holders and from figure 1 it is seen that majority of the families are in BPL categories (46.75%) followed by APL (40.50%).

Table 5.4: Age Profile of Kuki People

Sl. No.	Age Group	Male		Female	
		No.	Percentage	No.	Percentage
1.	Up to 10 Years	193	19.42	170	17.12
2.	11 – 20 Years	175	17.61	180	18.13
3.	21 – 30 Years	202	20.32	242	24.37
4.	31 – 40 Years	187	18.81	166	16.72
5.	41 – 50 Years	95	9.56	102	10.27
6.	51 – 60 Years	71	7.14	69	6.95
7.	61 – 70 Years	38	3.82	43	4.33
8.	71 – 80 Years	25	2.52	12	1.21
9.	81 Years & above	8	0.08	9	0.90
Total		994	100	993	100

Source: Field survey (Jan-May, 2017)

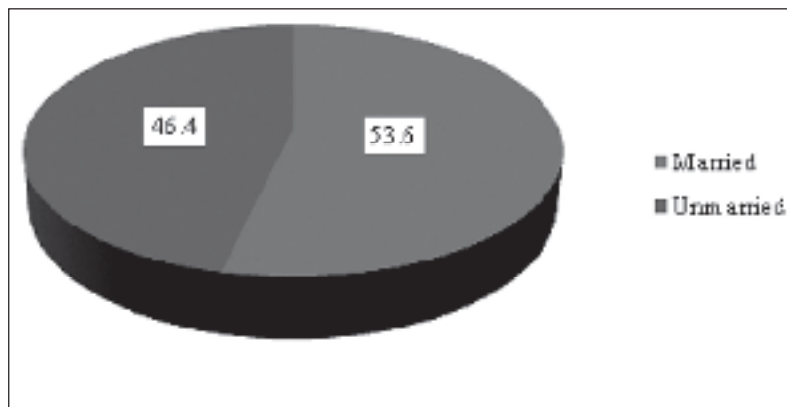
Table 5.4 shows the age profile of the Kuki people. In depth analysis of the age profile shows that most of them (44.69%) belong to the age group of 21-30 years (with the male percentage of 20.32 and female percentage of 24.37) followed by 36.54% who are below 10 years of age. Among the rests, 35.74% are in between 11 to 20 years and 35.53% are in between 31-40 years and so on. Only 17 people are above 80 years old out of whom 8 are male persons and 9 are female persons.

Table 5.5 : Marital Status

Total Population	Married	Percentage	Unmarried	Percentage
1987	1065	53.6	922	46.4

Source: Field survey (Jan-May 2017)

Figure 2: Marital Status



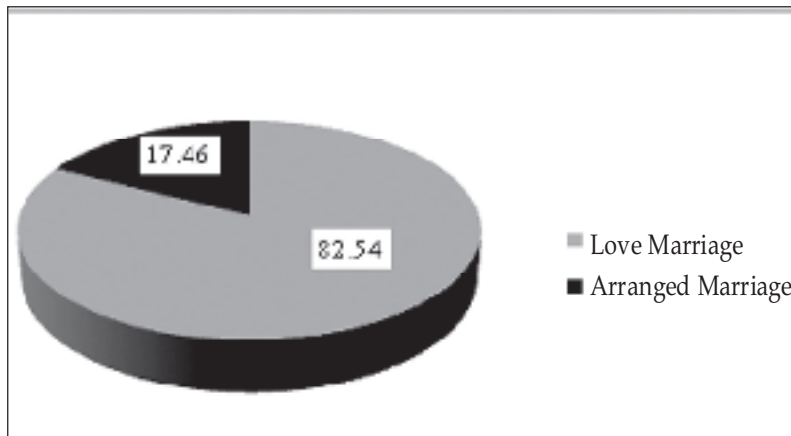
Marriage is a very important custom in human life. Findings of the present study (Table 5.5) revealed that out of 1987 Kuki persons, 53.6 % are married while 46.4 % are unmarried which include students and children (Figure 2).

Table 5.6: Marriage Profile

Total Marriage	Love Marriage	Percentage	Arranged Marriage	Percentage
1065	879	82.54	186	17.46

Source: Field survey (Jan-May, 2017)

Figure 3: Marriage Profile



Source: Field survey (Jan-May, 2017)

Kuki people do both arrange and love marriage. From table 5.6, we can clearly see that out of 1065 marriages, 82.54% marriages are love marriages while 17.46% marriages are arranged marriages. So it can be said that Kuki people prefer to choose their life partners by themselves and love marriage is the preferred type of marriage among themselves (Figure 3).

From table 5.7 it is seen that in Kuki community males generally get married mostly (47.94%) when they are in the age group of 21-25 years followed by the age group of 26-30 years

Table 5.7: Age of Marriage (N=1065)

Sl. No.	Age Group	Male		Female	
		No.	Percentage	No.	Percentage
1.	Up to 15yrs	0	0	46	8.27
2.	16-20yrs	83	16.32	256	46.04
3.	21-25yrs	244	47.94	200	35.97
4.	26-30yrs	132	25.93	43	7.73
5.	31-35yrs	35	6.88	9	1.63
6.	36-40yrs	10	1.96	2	0.36
7.	41yrs & above	5	0.98	0	0
		509	100	556	100

Source: Field survey (Jan-May, 2017)

(25.93 %). However in this community females generally get married in between the age of 16-20 years (46.04%) followed by 21-25years (35.97%). Interestingly girl child marriage is still there in this community as 8.27% females got married before they reach 16 years. On the other hand very little no of females get married after the age of 30 years. So it can be said that Kuki females get married early in comparison to their male counterpart like any other community of our country.

Table 5.8: Educational Status of Kuki People (N=818; excluding the drop outs)

Sl. No.	Classes	All Total (N=818)		Male (N=392)		Female (N=426)	
		No.	Percentage	No.	Percentage	No.	Percentage
1.	Illiterate	64	7.82	25	6.38	39	9.15
2.	Only literate	112	13.69	41	10.46	71	16.67
2.	Up to Cl.-V	268	32.76	149	38.01	119	27.93
3.	VI – X	242	29.58	116	29.59	126	29.58
4.	XI – XII	55	6.72	22	5.61	33	7.75
5.	Graduates	44	5.38	21	5.36	23	5.40
6.	Masters	10	1.22	5	1.28	5	1.17
7.	Others	23	2.81	13	3.32	10	2.35

Source: Field survey (Jan-May, 2017)

Socio-Economic & Demographic Profile of Kuki Tribe

Education is a very important indicator for development of any society. Table 5.8 shows the educational status of the Kuki community on the basis of surveyed households. Out of 1987 persons it is found that 642 individuals are students (who are still studying) while 64 persons are totally illiterate who cannot write their names. Among the students 32.76% are studying in primary level while 29.58% and 6.72% are studying in high school and higher secondary level respectively. 5.38% are doing their graduation and 1.22% are pursuing their post graduation respectively. On the other hand 112 no of Kuki people are only literate who can read and write their names.

Among the total population 1056 persons were enrolled in school but they could not continue their studies due to some reasons. After interaction with the Kuki people regarding the reasons for this large number of dropouts, it is revealed that most of them could not continue their study due to poverty (38.61%), family problem (11.22%) and lack of educational facility (9.93%). Interestingly a large no of subjects (40.24%) reported that they did not continue their study as they were not interested to do so.

Table 5.9: Employment Status of Kuki People

Sl. No.	Employed and Unemployed Status	No.	Percentage
1	Total employed	564	28.38
2	Students (Still Studying)	642	32.31
3	Unemployed (Housewife, Infant, aged etc)	781	39.31
	Total	1987	100

Source: Field survey (Jan-May, 2017)

Kukis in Tripura : A Glimpse

From table 5.9 it is seen that out of 1987 persons only 564 persons (28.38%) are employed while the rest are unemployed (71.62%). Among the unemployed 32.31% are students who are studying in different classes and the rest are infants, house wives and aged person (39.31%).

During survey it is revealed that the people of this community have both primary and secondary sources of income. So in table 5.10 their occupational status is explained in two broad categories i.e. primary and secondary occupations. Primary occupation is

Table 5.10: Occupational Status (Multiple Responses)

Sl. No.	Type of Occupation	Primary		Secondary	
		No.	Percentage	No.	Percentage
1.	Government service	191	33.87	0	0
2.	Private service	58	10.28	2	0.96
3.	Cultivator	42	7.45	127	60.77
4.	Farmer	135	23.94	21	10.05
5.	Daily wage labour	85	15.07	38	18.18
6.	Business	20	3.55	11	5.26
7.	Skill work	33	5.85	10	4.78
	Total	564	100	209	100

Source: Field survey (Jan-May, 2017)

sub-divided into 7 categories - Government service, Private service, Cultivator, Farmer, Daily wage labour, Business and Skill work. Like the primary occupations, secondary occupations also sub-divided into 6 categories: Private service, Cultivator, Farmer, Daily wage labour, Business and Skill work. The findings showed that in the Kuki villages maximum families are engaged in government services (33.87%) and farming (23.94%) as primary occupation and as secondary occupation majority (60.77%) are

Socio-Economic & Demographic Profile of Kuki Tribe

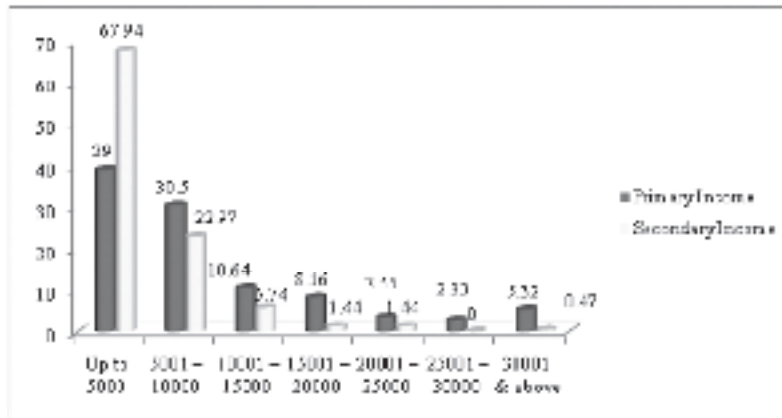
engaged in cultivation of rubber, lemon, rice, betel leaf and nut etc.

Table 5.11: Monthly Income of the Employed Persons

Sl. No.	Monthly Income (In Rupees)	Primary		Secondary	
		No.	Percentage	No.	Percentage
1.	Up to 5000	220	39	142	67.94
2.	5001 - 10000	172	30.50	48	22.97
3.	10001 - 15000	60	10.64	12	5.74
4.	15001 - 20000	46	8.16	3	1.44
5.	20001 - 25000	20	3.55	3	1.44
6.	25001 - 30000	16	2.83	0	0
7.	30001 & above	30	5.32	1	0.47
	Total	564	100	209	100

Source: Field survey (Jan-May, 2017)

Figure 4 : Monthly Income of the Employed Persons



The table 5.11 depicts the economic conditions of the surveyed families. The average monthly income is divided into primary and secondary categories. Majority of the employed person (39%)

Kukis in Tripura : A Glimpse

earn up to Rs. 5000 as their primary income followed by 30.50% who earn up to Rs. 10000. 10.64% people earn more up to Rs 15000. However, only a few of them (11.70%) earn more than Rs 20000/ month as their primary income. In the secondary income it is also found that majority of the employed person (67.94 %) earn only Rs 5000 and below. Only 19 employed persons earn more than Rs. 10000/ from their secondary source of income (Figure 4).

Table 5.12: Monthly Expenditure of 400 Households

Sl. No.	Monthly Expenditure	Food		Education	
		No.	Percentage	No.	Percentage
1.	Up to 1000	11	2.75	63	15.75
2.	1001 – 2000	79	19.75	102	25.5
3.	2001 – 3000	89	22.25	61	15.25
4.	3001 – 4000	85	21.25	31	7.75
5.	4001 & above	136	34	55	13.75
	Total	400	100	312	78

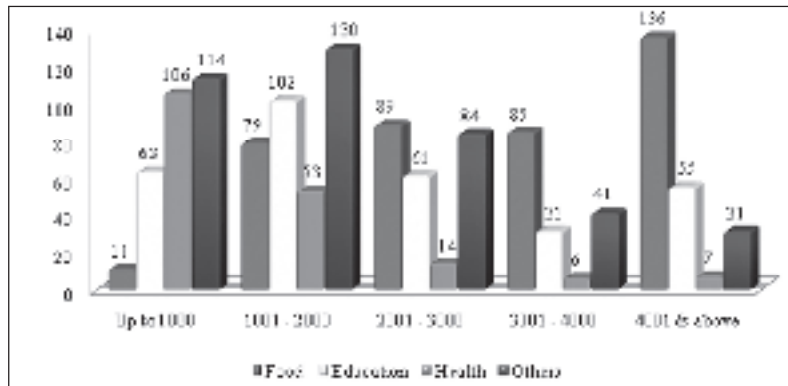
Sl. No.	Monthly Expenditure	Health		Other Daily Expenditures	
		No.	Percentage	No.	Percentage
1.	Up to 1000	106	26.5	114	28.5
2.	1001 – 2000	53	13.25	130	32.5
3.	2001 – 3000	14	3.5	84	21
4.	3001 – 4000	6	1.5	41	10.25
5.	4001 & above	7	1.75	31	7.75
	Total	186	46.5	400	100

Source: Field survey (Jan-May, 2017)

The table 5.12 depicts the monthly expenditure of the 400 households for different purposes like food, education, health

etc. From the gathered information it is seen that the Kuki families spend most of their income for purchasing food items and they generally spend more than Rs. 4000/ month for food items. In case of education 88 families reported that they do not have any expenditure in education as at present they do not have any student family member. Majority of them have monthly expenditure between Rs.1001-2000 on educational purpose. Only 46.5% families have responded that they have expenditure for health purposes where they generally spend less than Rs 2000/month. All the families reported that they have other expenditures also where they need to spend a good amount of their income. Here, expenditure on others refers to expenditures on dress materials, furniture, payment of electric/ cable/ newspaper/ telephone bills etc (Figure 5).

Figure 5 : Monthly Expenditure of the Kuki Families (400 H/H)



Source: Field survey (Jan-May, 2017)

Table 5.13 shows the status of land property of the 400 Kuki families. The interpretations have been done following two criteria: total land owned and total cultivable land. Further both the criteria have been sub-divided into two types of land: Tilla

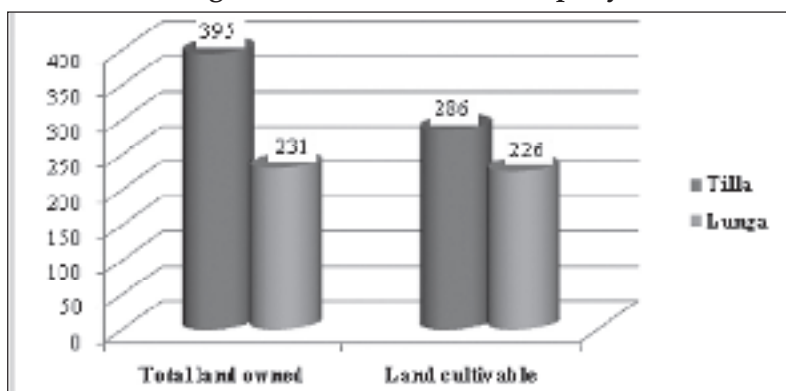
Table 5.13: Status of Land Property of 400 Households

Sl. No.	Amount of Land (in Kani)	Total Land Owned			
		Tilla		Lunga	
		No.	Percentage	No.	Percentage
1.	Up to 1 Kani	62	15.70	40	17.32
2.	1.1 – 5 Kani	204	51.65	163	70.56
3.	5.1 – 10 Kani	89	22.53	22	9.52
4.	10.1 – 15 Kani	25	6.32	4	1.74
5.	15.1 - 20 Kani	6	1.52	1	0.43
6.	20.1 & above	9	2.28	1	0.43
	Total	395	100	231	100

Sl. No.	Amount of Land (in Kani)	Land Cultivable			
		Tilla		Lunga	
		No.	Percentage	No.	Percentage
1.	Up to 1 Kani	24	8.39	44	19.47
2.	1.1 – 5 Kani	173	60.49	160	70.80
3.	5.1 – 10 Kani	63	22.03	18	7.96
4.	10.1 – 15 Kani	16	5.59	3	1.33
5.	15.1 - 20 Kani	3	1.05	0	0
6.	20.1 & above	7	2.45	1	0.44
	Total	286	100	226	100

Source: Field survey (Jan-May, 2017)

Figure 6 : Status of Land Property



Source: Field survey (Jan-May, 2017)

and Lunga. Survey revealed that all the families have both tilla and lunga property (land) although they have more tilla area (63.09%) than lunga (36.91%) in their total acquired land (own). Further analysis revealed that out of their total acquired land, they have 81.79 % cultivable land. Among the cultivable land 55.86% lands are tilla, while 44.14% land are lunga in nature (Figure 6).

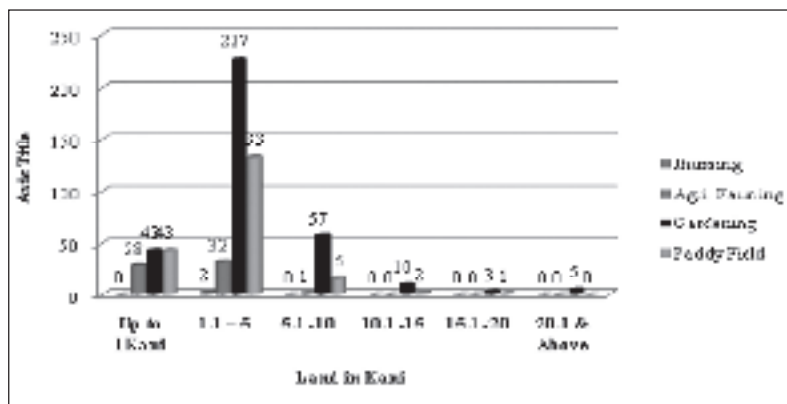
The Kukis mainly practiced Jhum and subsistence kind of agriculture in the past. It was their main source of livelihood but at present the Kukis in Tripura practice different type of agriculture and cultivation. Findings reveal that rice cultivation is dominant among the Kuki families. 195 families of 400 households are practicing it. Gardening is also widely practiced among the Kukis. 143 families have tea and betel nut garden, 136 families have rubber and banana garden and 66 families having lemon and bamboo garden respectively. There are also 61 families who are engaged in agricultural farming. However the practice of Jhum cultivation among the Kukis in Tripura is almost extinct at present as only 2 families are still practicing it (Table 5.14).

Table 5.14: Type of Cultivation (Multiple Responses)

Sl. No	Type of Cultivation	Type of Plantation	No. of Responder
1.	Jhuming	Veg. & Crops	2
2	Agri. Farming	Veg. & Fishery	61
3.	Gardening	Tea & Battle nut	143
		Rubber & Banana	136
		Lemon & Bamboo	66
4.	Paddy Field	Rice	195

Source: Field survey (Jan-May, 2017)

Figure 7 : Distribution of Land for Plantation (in Kani)



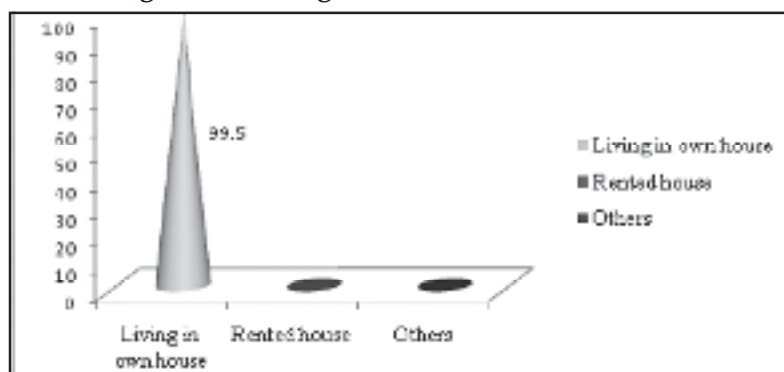
Source: Field survey (Jan-May, 2017)

Table 5.15: Living Status of the Kuki Families

Sl. No	Living Status	No	Percentage
1.	Living in own house	398	99.5
2.	Rented house	1	0.25
3.	Others	1	0.25

Source: Field survey (Jan-May, 2017)

Figure 8 : Living Status of the Kuki Families



Source: Field survey (Jan-May, 2017)

The status of living among the surveyed Kuki families is shown in the table 5.15. It is evident that out of 400 households, 99.5% of

the total families are living in their own houses and only two families do not have their own house. Among the two families, one family is living in rented house while the other is living in their relative's house (Figure 8).

Table 5.16: Pattern of Kuki Houses

Sl. No	Nature of Houses	No.	Percentage
1.	Pucca	73	18.25
2.	Kutchha	200	50
3.	Semi-Pucca	72	18
4.	Others	55	13.75
	Total	400	100

Source: Field survey (Jan-May, 2017)

There are mainly four types of houses found in the surveyed Kuki families: Pucca, Kutchha, Semi-pucca, and others. Majority of the surveyed Kuki houses are Kutchha in nature which is made of clay or mud. The Kutchha houses account for 50% of the total households and pucca and semi-pucca houses account for 18.25% and 18% of total households respectively. There are also houses which are neither Pucca nor Kutchha. These types of houses are also present in the Kuki villages which represent 13.75% of the total households (Table 5.16).

Table 5.17: Nature of Roof of the Kuki Households

Sl. No	Nature of Roof	No.	Percentage
1.	Pucca	16	4
2.	Tin	384	96
	Total	400	100

Source: Field survey (Jan-May, 2017)

From table 5.17 it is seen that the Kuki people mostly use tin for roofing their houses. Out of 400 households, 96% houses have this

kind of roof. Only 16 households have Pucca roof or fully plastered roof which represent 4% of the total households (Table 5.17).

Table 5.18: Nature of Wall of the Kuki Households

Sl. No	Nature of Wall	No.	Percentage
1.	Pucca	73	18.25
2.	Semi-pucca	72	18
3.	Tin	32	8
4.	Bamboo	21	5.25
5.	Mud	200	50
6.	Others	2	0.5
	Total	400	100

Source: Field survey (Jan-May, 2017)

Table 5.18 represents the nature of wall of the Kuki houses. The survey revealed that the wall of the Kuki houses are mainly made by mud (50%) followed by pucca or plastered walls (18.25%), semi-pucca (half wall and half tin or wood, 18%), tin (8%) and bamboo (5.35%) walls. During survey two houses have been found which have unique type of walls made up of half tin and half bamboo.

Table 5.19: Water Resources in the Kuki Families

Sl. No.	Water Sources	No of Families	Percentage
1.	Well	10	2.5
2.	Water supply	121	30.25
3.	Multiple source of water (eg pond, well, river etc)	269	67.25
	Total	400	100

Source: Field survey (Jan-May, 2017)

Out of 400 households, 67.25% households have access to multiple sources of water for their drinking and domestic purposes. Here multiple sources indicate the use of two or more

sources of water by a household. 30.25% families reported that they have only supply water facility for both domestic and drinking purpose. On the other hand 2.5% families reported that they have only well as the source of water (Table 5.19).

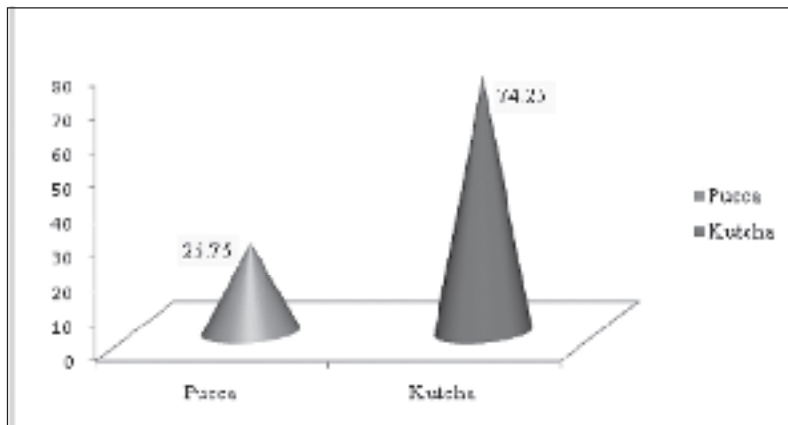
Table 5.20: Sanitation System in Kuki Households

Sl. No	Type of Sanitation	No.	Percentage
1.	Pucca	103	25.75
2.	Kutchha	297	74.25
	Total	400	100

Source: Field survey (Jan-May, 2017)

Two types of sanitation were found within the surveyed households: pucca and kutchha (Figure 9). Pucca refers to those toilets which are made of bricks and cement and Kutchha refers to those toilets which are made of bamboo, tin or other materials. No pit or open latrine is found in the Kuki villages. Out of the 400 households, 25.75% houses have pucca sanitation system while 74.25% houses have Kutchha sanitation system (Table 5.20).

Figure 9 : Sanitation System in Kuki Households



Source: Field survey (Jan-May, 2017)

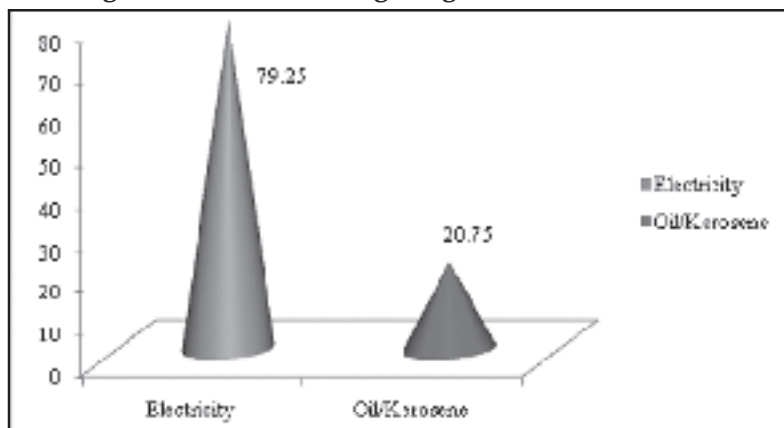
Table 5.21 represents the source of lighting facilities possessed by the surveyed households. Majority of the Kuki houses have electricity connection (79.25%). However a good no of Kuki families (20.75%) do not have electric facility and they use oil/ kerosene as a source of lighting (Figure 10).

Table 5.21: Source of Lighting

Sl. No	Source	No.	Percentage
1.	Electricity	317	79.25
2.	Oil/Kerosene	83	20.75
	Total	400	100

Source: Field survey (Jan-May, 2017)

Figure 10 : Source of Lighting in Kuki Households



Source: Field survey (Jan-May, 2017)

The survey of the Kuki villages reveals their use of fuel for cooking purposes. Different families use different source for cooking. Majority of the Kuki households use LPG as the source for cooking which account for 47.25% of the total households. The traditional practice of use of firewood for cooking is still widely used by the Kuki people. 44.5% Kuki

families still use firewood for cooking. Interestingly there are also 33 families who use multiple sources for their cooking purpose (Table 5.22).

Table 5.22: Type of Fuel use for Cooking

Sl. No	Type of fuel use	No.	Percentage
1.	LPG	189	47.25
2.	Firewood	178	44.5
3.	Multiple types	33	8.25
	Total	400	100

Source: Field survey (Jan-May, 2017)

Some government and private institutions were found within and nearby the surveyed villages during the survey. Table 5.23 depicts the existing no of institutions including school, health centres, bank etc in the surveyed villages. The survey revealed that there are 10 schools of both Government and private nature within the village area. Out of 8 villages, only 3 villages have

Table 5.23: Availability of Different Institutions in the Kuki Villages

Sl. No	Name of the Institution	Within the Village	Outside the Village
1.	School	10	0
2.	Health Centre	3	1
3.	Anganwadi	8	0
4.	Govt. Hospital	0	4
5.	Panchayat Office	5	0
6.	Bank	0	8
	Total	26	13

Source: Field survey (Jan-May, 2017)

Kukis in Tripura : A Glimpse

health centre within the village and 1 village has health centre near by the village area. Anganwadi centre was found among all the surveyed villages while panchayat office was found in 5 villages. However no Govt. hospital was found in any village. No bank (Govt. or Private) was also found in any Kuki village; although those were found near by the village within 10 km distance (Table 5.23).

Table 5.24: Place of Child Birth (Child Delivery) in Kuki Households

Sl. No	Place of birth	Number	Percentage
1.	Home	176	44
2.	Institution (Govt. & Pvt.)	163	40.75
3.	Both (Home and Institution)	56	14
4.	Families without children	5	1.25
	Total	400	100

Source: Field survey (Jan-May, 2017)

From the survey of 400 households it is found that among the new born child for the last few years, 34 children died during delivery. The heads of the households reported that child delivery generally occur at home which may cause death during the time of delivery. Places of child delivery among the surveyed households are distributed into 3 categories namely, home, institution (Govt. & Pvt.) and both (home and institution). Out of 400 households, 395 (98.75%) families have children where as 5 (1.25%) families do not have any children. Among the 395 families, 44% families have delivered their children at home where as 40.75% have delivered their children in health care institutions. Interestingly 14% families reported that their children got birth at both home and institution depending on the situation (Table 5.24).

Table 5.25: Nature of Child Preference in Kuki Families

Sl. No	Preference	Number	Percentage
1.	Boy	07	1.75
2.	Girl	11	2.75
3.	No Preference	382	95.5
	Total	400	100

Source: Field survey (Jan-May, 2017)

The Kuki families do not have much preference on child's sex because they generally believe that every child whether a boy or a girl born in the family is the gift of God, so they happily accept the child. Out of the total 400 surveyed households most of the families (95.5%) reported that they do not have any preferences for child, they only wish for a healthy baby whether boy or girl. However interestingly 18 families reported gender preference for a child. 7 families prefer boy child while 11 families prefer girl child. The rest 382 families show no gender preference for a child (Table 5.25).

Table 5.26: Health Status of Kuki People (N= 230; Multiple Responses)

Sl. No.	Problems	Total	Percentage
1.	Asthma related problem	16	6.96
2.	Gastric problem	31	13.48
3.	Heart related problem	30	13.04
4.	Neurological problem	44	19.13
5.	Mental health problem	4	1.74
6.	Others	105	45.65
	Total	230	100

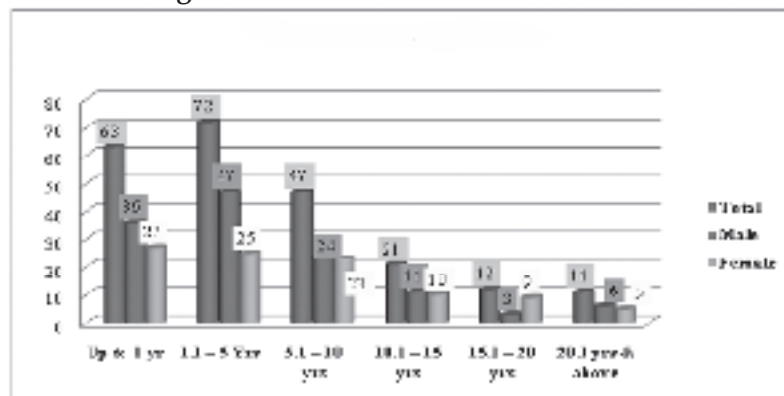
Kukis in Tripura : A Glimpse

Sl. No.	Problems	Male	Percentage	Famale	Percentage
1.	Asthma related problem	7		5.38	9 9
2.	Gastric problem	18		13.85	13 13
3.	Heart related problem	16		12.31	14 14
4.	Neurological problem	27		20.77	17 17
5.	Mental health problem	3		2.31	1 1
6.	Others	59		45.38	46 46
	Total	130		100	100 100

Source: Field survey (Jan-May, 2017)

Table 5.26 shows health profile of the Kuki people. Out of total populations, 230 persons reported that they have some health issues however the responses are multiple in nature. Majority of them (45.65%) reported that they have common physical problems like eye problem, skin problem, ENT related problem etc. 19.13% reported that they have some neurological

Figure 11 : Duration of Health Problem



Source: Field survey (Jan-May, 2017)

problem followed by gastric problem (13.48%), heart related problem (13.04%) and asthma related problem (6.96%). Further analysis reported that male persons reported more health issues and their duration of illness is more in comparison to female counterparts (Figure 11). For the treatment of their health problem, they use both modern medicine as well as traditional herbs depending on the severity of illness.

Like physical health problems all the Kuki persons were interviewed (except infants and children) about their mental health problems. Interestingly unlike physical health issues all most all the subjects responded that they do not have any mental health problem. However, further probing revealed that only 4 persons had mental health problem although they were unable to say the name of the problem. Out of those 4 persons, 3 were males and 1 was female. In case of males, drug addiction was the reason behind their mental health problem while for the female no specific reason was found (Table 5.26).

To understand the health status and to reveal the life style of any community it is important to know the nature and type of addictive behaviour performed by that community. Present study also highlighted this area (Table 5.27). Interview during survey revealed that Kuki people are using different substances like, beetle leaf & nut, alcohol, hookah, tobacco etc. Multiple responses were also received from some of the addicted persons. Out of the total 479 addicted persons, majority of them are addicted to beetle nut (52.40%) followed by smoking (24.22%). Alcohol addiction is found among males only while all other addictive substances are being used by both the gender and majority of them are abusing those substances for more than five years (Figure 12).

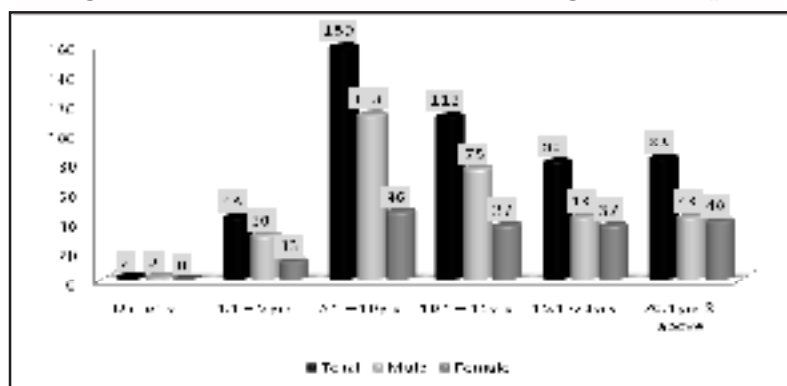
Table 5.27: Pattern of Addiction among Kuki People

Sl. No.	Substance abuse	Total	Percentage
1.	Smoking	116	24.22
2.	Battle leaf & nut	251	52.40
3.	Alcohol	6	1.25
4.	Tabacco	69	14.41
5.	Hookah	37	7.72
	Total	479	100

Sl. No.	Substance abuse	Male	Percentage	Famale	Percentage
1.	Smoking	93	19.42	23	4.80
2.	Battle leaf & nut	140	29.23	111	23.17
3.	Alcohol	6	1.25	0	0
4.	Tabacco	61	12.75	8	1.67
5.	Hookah	6	1.25	31	6.47
	Total	306	63.89	173	36.11

Source: Field survey (Jan-May, 2017)

Figure 14 : Duration of Addiction among Kuki People



Source: Field survey (Jan-May, 2017)

All most all the Kuki families are rearing different types of livestock either for their own use or for income. Most of the kuki families are rearing pig (236 families). The no of families rearing poultry is also very high (200 families) compare to other livestock rearing (like cow, goat, baffalo) apart from pig. There are some families who have other domestic animals like dog, cat, birds etc. The survey revealed that Kuki people keep livestock as their source of secondary income apart from the income earned from their primary sources. (Table 5.28)

**Table 5.28: Rearing of Livestock in Kuki Households
(Multiple Responses)**

Sl. No	Livestock	Income	Own Use	Both	Total
1.	Cow	12	16	32	60
2.	Goat	0	4	2	6
3.	Poultry	18	118	64	200
4.	Pig	21	73	142	236
5.	Buffalo	0	0	2	2
6.	Others	0	111	2	113

Source: Field survey (Jan-May, 2017)

Though Kuki tribe is one of the primitive tribes of Tripura, it is not beyond the touch of modern age. Modern facilities are now available in every Kuki families of Tripura. Findings of the present study showed that 94.75% Kuki families use mobile phones.

Most of the families have their TV set. They have vehicles for transportation like bike, scooter, car etc. 39.75% families also reported that they have other modern amenities available at their house like refrigerator, grinder machine, washing machine etc for making their life more easy and comfortable (Table 5.29).

Table 5.29: Availability of Modern Resources (Multiple Responses)

Sl. No	Name of the Object	No	Percentage
1.	Car	32	8
2.	Bike	127	31.75
3.	Bicycle	120	30
4.	Mobile	379	94.75
5.	Scooter	17	4.25
6.	TV	326	81.5
7.	Radio	17	4.25
8.	Others	159	39.75

Source: Field survey (Jan-May, 2017)

In the Kuki families majority of them have bank accounts. Most of the families (81.75 %) reported that their female members have single bank account. Out of 400 households, 58 households reported that their female members do not have any bank account neither single nor joint account. On the contrary 15 families reported that in their families women have joint accounts only (Table 5.30).

Table 5.30: Status of Bank Account among Kuki Women

Sl. No	Type of Bank Account	No.	Percentage
1.	Single account	327	81.75
2.	Joint Account	15	3.75
3.	No account	58	14.5
	Total Household	400	100

Source: Field survey (Jan-May, 2017)

Decision making is an important indicator of empowerment. In every family there are certain matters where male persons take decision and in certain cases female persons take decisions. However there are certain issues where both the male and female members of the family take decision together after discussing with each other.

Table 5.31: Status of Kuki Women in Decision Making

Sl. No	Particulars	Male	Female	Both
1.	Daily expenditure	291	41	68
2.	Child education	119	22	237
3.	Marriage of children/ family members	78	15	202
4.	Purchasing goods for household	117	36	247
5.	Handling the household money	294	56	50

Source: Field survey (Jan-May, 2017)

With a view to understand the status of empowerment of tribal women in Kuki community the respondents were asked about their decision making role in different aspects of family. The findings showed that in Kuki community males generally take decision in most of the cases. In case of daily expenditure male members have more voice. However, 41 families reported that females take the decision related to daily expenditure. Interestingly 68 families reported that both male and female members play the equal role in decision making regarding daily expenditure.

Most of the financial matters among the Kuki families are handled by male head of the family. It is found that in case of 294 families, male members handle the financial matter and only in case of 56 families, female members handle the financial matters. There are also 50 families where both male and female members handle the financial matter of the household. In other cases like child education, marriage, and purchasing goods mostly both male and female members finalise the aspect (Table 5.31).

Table 5.32: Pattern of Changes in Kuki Community

Sl. No	Response	No	Percentage
1.	Yes	123	30.75
2.	No	157	39.25
3.	Uncertain	129	30
	Total	400	100

Source: Field survey (Jan-May, 2017)

To understand whether there is any change in the structure of families or interaction within the family, all the surveyed families were interviewed. The responses of the 400 households are depicted in table 5.32. From the responses of the surveyed families, it is found that out of 400 households, 30% reported that they are very uncertain about this issue and cannot say anything about whether any change occurred or not. 39.25% families reported that no changes occurred in family structure or in their interaction within the family.

However 30.75% families reported that with passes of time some changes occurred in the family system and other areas of their life. According to these families changes have been taken place in the following areas:

- ❖ Due to the transformation to Christianity, their ways of living and life style have changed. In comparison to earlier times now they give more importance on education and health aspects. They now realise that these are very important for the development of their society.
- ❖ In earlier days they preferred to live together and the family system was joint in nature. But at present Kuki people mostly prefer to live in nuclear family set up.
- ❖ Unlike the previous time now every family use modern technologies and equipments to accomplish their day to day

activities to have a comfortable life. Their standard of living has increased over the period of time and as a result monthly expenditure has also been increased.

- ❖ Earlier due to lack of knowledge and poverty they could not utilise their ancestral land for income generation purpose. But now due to spread of education and knowledge of modern technologies, they can utilise their land for rubber plantation, cultivation of lemon, betel nut etc. They are now economically more stable. This brings satisfaction and happiness in their life.

6

Life and Culture of Kuki Tribe

Kuki is one of the recognized tribe of our country. Most of the population of Kuki live in Manipur. However they are scatter in the other areas of North East India including Tripura. Earlier the name 'Kuki' was generally conferred by the British to the people living in hilly areas. But at present it refers to a specific community. The 'Kuki' like the other tribes of the North East, have a distinct culture and lifestyle.

6.1. Origin and Geographical Distribution

The Kuki believes that their ancestors have originated from a certain cave called Sin-Lung which is situated in China at present. With time they have migrated from their origin place China to Burma and travelled towards Manipur through Mizoram. It is believed that they have entered the State of Tripura in 18th century during the rule of Maharaja in search of land and better livelihood. The Kuki belongs to the Mongoloid race and love to live in hilly areas. Apart from the state Tripura the Kukis are also found in Burma, Mizoram and Manipur.

(Source: information collected from Pu Ngaia and Pu Jacob from Duptali and Kamlacherra village).

6.2. Administration

The Kuki since the days of kingship in Tripura have well and established system of administration. The Kuki village is ruled by the village council called '**KHU- U -CHUNG**'. They call the leader of the village '**LAL**'. A body of village council (**KHU- U- CHUNG**) elect the leader of the village. They elect the leader of the village verbally. The council (**KHU- U- CHUNG**) committee have supreme power. It exercise powers based on their own customary law.

Each Kuki village has its own 'head' called "**Khua Pa**" or '**Sardar**'. In every village the leaders take responsibility to look after the problems of the villagers. Any problem of any Kuki family is reported to the village council called '**Khu-u-chung**'. The village council solve the problems of the villagers according to their own laws. The villagers respect the heads of the village and accept the rules and regulations made by the Kuki leaders. Generally any problem is looked after by the village council and they do not go to courts for solving



Kutch house of a Kuki family

The **Zo Hnam Central Committee (ZCC)** is the body of Kuki tribe in Tripura which is formed by representative from each Kuki villages of Tripura. The **Zo Hnam Central Committee** is formed for a period of 3 years. After every three years election is conducted for the formation of **Zo Hnam Central Committee (ZCC)**. The Kukis have their own administration system in each village and each villager follows the rules and regulations of the Kuki which is amended by **Zo Hnam Central Committee (ZCC)**. It is the central committee of the Kuki in Tripura. It is the highest authority for solving the problems of the Kuki people of Tripura.



Pucca house of a Kuki family

The **Zo Hnam Central Committee** looks after the whole administration system of the villages in general and any amendment can be changed in time with the majority opinion of the people if necessary. Kuki people follow their rules and regulations very strictly and for the violations of any rules they impose fine upon the person who violates the rules. In the rules and regulations book of **Zo Hnam** they have imposed fines for different forms of violations of rules like for unnecessary argument the amount of fine is Rs 500 (**Chawng tam lei, Rs 500**),

for stealing : Rs 500 (**Inru lei, Rs 500**), for hurting others (particularly if it causes bleeding) : Rs 700 (**Thisen marasua lei, Rs 700**) etc. Thus the amount of fine for the rule violator has been mentioned in that book. In the Kuki tribe for any problem they have certain steps followed by the people mentioned in the book of law by the **Zo Hnam Central Committee**. So, if they violate any rule they have to pay the fine for violating the law of the Kuki people.

6.3. Religion

In the past the Kuki tribes did not believe in Christianity. Earlier they used to believe in the existence of supernatural powers. They did not have any specific name of their God. The Kukis in the past believed in the things they fear; they worshiped those things, practiced rituals and offered animal sacrifices to them. As a result they have many Gods in the past. They organised different Pujas and practiced different ceremonies in different seasons of the year.

But with the passes of time many missionaries from outside the country and from many parts of India came to preach the gospels in North East India and through many Zo people from Mizoram, Manipur, Nagaland, Assam the missionaries reached the Kuki villages in Tripura. Hence as a result of messages from missionaries the kuki people transformed them into Christianity and became Christians. They named their God "**Pathien**". All the Kukis in Tripura now belong to Christian Religion. They believe in Jesus Christ and follow the conventions of Christianity. They practice their ceremonies according to their religious book '**The Bible**'. In Christianity as there are many denominations, the Kukis also have different denominations (**Kohran**) in each

village like **Baptist Kohran, EFCI Kohran, Presbetarian Kohran etc.** They all belong to Christianity but of different **Kohran**. They also have church leaders in each '**Kohran**' (denomination) called '**Kohran upa**' (**Decons**) who look after the church and they are the church leaders of the particular denominations. The church leaders are appointed by the people and take oath before the people in the name of Christ. The main festival of the Kuki people is Christmas which is celebrated in the month of December in each village with singing and dancing in the churches.

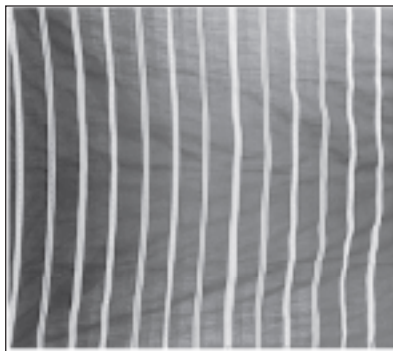
6.4. Customs and Traditions

❖ Traditional Dresses -



The Kuki men are generally dressed by 'MAWSAWL REN' or 'BANGLAWNG' in lower portion of the body. It is a piece of handmade cloth around 3 feet long made by the Kuki women. The cloth could cover only the secret and private part of men. During occasion men put on Puan (cloth) named 'ZOKENGZEL' to cover lower portion of their body and their upper portion is covered with 'PUANSINLAI' (3x5 ft). The Headman (LAL) wears 'TAWNLOPUN' a special cloth which is specially made for the Headman or King (LAL) of the Tribe. The dress of the headman (LAL) differs from the cloth worn by general. In occasion the Headman or King (LAL) also wear turban which is called 'ZOPUIBWR'. The turban is also worn by the knight and other important members of the Kuki tribes.

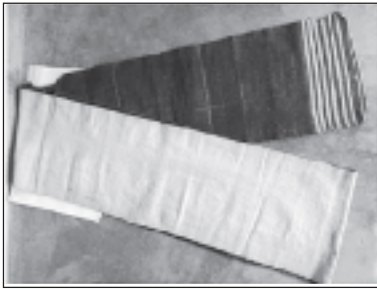
Like Kuki men earlier Kuki women also dressed mainly for covering the private parts of their body. Kuki Women covered the upper portion of their body with a piece of cloth named 'RUNUVAWNG' and cover their lower portion of the body with a cloth named 'KENGZEL' whose length and breadth is generally 2x4 feet long. Earlier the Kukis wore cloths mostly prepared by them.



Zokeng Zel



Zopuan Pur



Zopuibwr



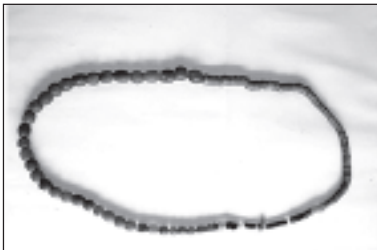
Tawnlopun



Zotal

❖ **Ornaments -**

Usually the Kuki men do not wear any type of ornaments but the Kuki women wear a variety of ornaments in various occasions and festivals. Ornaments that the Kuki women generally wear are 'NABE' (earrings eg Tangka Saru), 'BALA' (Bengals), 'MISI'



Thei Be



Thei Bung



Toite



Tangka Saru

(Necklace/Chain eg., Thei Be, Thei Bung) and 'SARU' (Hair band made from a piece of animal bones or elephant teeth).

❖ **Traditional Dance -**

'Tawndang Lam and Thaidawr Lam' are the name of the dance which are performed by the tribes during the festival of **KHUT or KUT** celebrated every year. '**Darlam**' is the dance performed when a friendship or bond is made between two individual or more persons or between two families or more. '**Salulam**' which is called a dance of victory by the tribes is performed when a knight hunted any wild animal. The head of the animal is cut off and the dance is performed by singing and dancing. '**Lauilam**' or '**Rungthu**' is a dance which is performed during the **Rungthu** festival.



Dance of Kuki Women

❖ **Traditional Games -**

Some of the well known games among the Kuki people are **Suka Sukkwi, Phwitlung Del Dawl, Pi Ke Pek Sainawka, Tawngsainu Tawngsaipa, Tawn Tawn Zola, Burkeng kawng, Sairakai Dwlwl, Ramai Ramai Min Maw** and **Lingrawkawrek**

Sai Rawk. Adult persons of the Kuki do not usually play games, generally the game are played by the children. They are usually played at night under the moon light.

❖ **Traditional Songs -**

The Kuki people have a number of songs which they use to sing at different festivals and different times. **Tawndang and Thaidawr Hla** are the songs which generally sing during the **Kut** festival. Another song **Saka hla/Salu ai hla** is sung when an animal is killed by the knight. **Vanthlai hla and Laui hla** are the songs sung at the time of **Rungthu** Festival. **Pawl lo hla** is a song sung after the harvest. **Zakang hla (Ngambawla hla) and Lungleng/Sulhnu Hla** are the songs sung by individual or group at any time. **Zurawsawn and Swlthung** are the songs performed during any recreational time for enjoyment and for fun. The songs are performed along with drinks, dance, and eatables.

❖ **Festivals -**

The Kuki people love to celebrate festivals and give importance to their festivals. The most popular festivals celebrated by the Kuki people are '**Kut**' and '**Rungthu**'.

'**Kut**' is a festival of the Kuki tribes which is celebrated to depart dead souls and farewell the year. The festival is celebrated once in every year which is usually celebrated in the month of November/December.

The festival is celebrated for 3-4 days. During this '**Kut**' festival the people sing and dance with their cultural attires. The people from different Kuki villages in Tripura meet together and enjoy the festival of '**Kut**'. The venue is decided by the Kuki leaders and the village councils. During the festival of '**Kut**' they also

have annual meet where they bring different agendas to solve their problems and to bring development among the Kuki tribes. The festival is very important to the Kuki people and many participated in the festival.

'**Rungthu**' is another popular festival of the Kuki people. The '**Rungthu**' festival is celebrated every year after clearing of deep forest for Jhum cultivation in the month of March. The festival is celebrated for 1/2 days.



↑
Zo Khompui 2017 at Dhuptali
↓



At present apart from 'Kut' and 'Rungthu' the Kuki people also celebrate 'Zo Khompui' which is celebrated every year in the month of January. In this festival all the Kuki people from different villages of Tripura come together and celebrate this festival.

❖ **Marriage -**

Marriage is one of the most important social institutions which define the cultural trends of the Kuki tribe. Monogamy type of marriage is mostly prevalent among them. There are two types of marriages in Kukis : 'Dan khatna' (Holy marriage) and 'Dan hni na' (elopement). After the adoption of Christianity the Kuki marriages are practised in the Christian way of life which is known as 'Holy marriage' in which certificates are given to the married couple by the church authority. A member of the Kuki tribe is free to select his/her life partner in two different ways. He/she can select his/her life partner either through arranged marriage or love marriage.

Kuki people prefer to do love marriage. Love marriage can also be 'holy marriage' when there is permission from the guardians. But sometimes things are not so easy as often the parents do not allow their wards to go for their own choices of life partners. Then the lovers go for 'elopement' where they get married without the presence of their parents. But interestingly it is seen that in the due course of time the parents of the newly married couple accept their marriage.

Among Kuki community the boys are free to select their life partner and during the selection of their partners they send messenger known as 'Palai' to the girls' parents asking for their daughter for marriage. In Kuki marriage the 'Palai' has the full

responsibility over the couples till the end of marriage or even after the marriage. The price of the girl (bride) at present according to the law of Kuki is Rs 1000 and the price of '**Palai**' (messenger) which is paid by the boy (groom) is Rs 50. After the permission from both the parents of bride and groom, the date of marriage is generally fixed and the marriage takes place in the church at the bride's place. A feast is given on the occasion of marriage and then the bride moves to her husband's residence.

After marriage if the couple is not happy they can divorce and marry again to another person. However if the husband asks for divorce, he has to pay the price of divorce to his mother in law. In the Kuki marriages the '**Palai**' plays the main role for marriage and after that the church takes the responsibility of marriage by providing marriage certificate to the couple. The Kuki marriages are performed mostly in the churches by following the laws of "**The Bible**".

❖ **Belief Regarding Birth and Death -**

* **Birth-** The Kuki people believes that birth is the blessing of God to the village and especially to the family where the child is born.

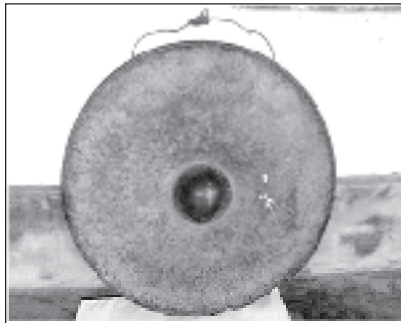
* **Death-** They believe that death is a sign of sorrow. They also believe that when a person dies the soul of the dead person goes either to heaven or to hell according to the work he/she has done during his/her lifetime.

* **Disposal of Death-** The Kuki burry the dead body following what the Bible says. They believe that (according to the Bible) humans are made by God out of soil and are to be returned to the soil again. So they bury the dead bodies following this believe.

6.5. Instruments and Weapons:

❖ Instruments for Music -

Kukis are fun loving and love music very much. They usually sing and dance together in any occasion or festival. They use various musical instruments while singing in festivals and occasions. '**Khung**' it is a musical instrument made out of hollowed wood and animal skin. '**Darkhung**' is a musical instrument made of bronze. It looks like the shape of a large plate. '**Zawlpal**' (a type of a flute) is made of bamboo. '**Sarum**', '**Darpeng**' are the musical instruments which are made of bronze. '**Swl Riki**' is an instrument which is made of buffalo's horn.



DARKHUNG



DARPENG

❖ **Weapons for Fishing -**

The instruments or weapons used for fishing are **Aipawm**, **Sakawraw**, **Chengkawi**, **Chwng** and **Sawl**. Sawl is made of iron. Other than sawl all other weapons are made of bamboo.

❖ **Weapons for Hunting -**

Kukis use different weapons for hunting. These are '**Phel**' (Bow and Arrow) made of bamboo and iron, '**Swi**' (Spear) made of iron '**Tem**' (Knife) made of iron. They also use '**Tang**' which is made of bamboo as a trap for animal hunting.



SWI

6.6. Types of Utensils

Earlier Kuki people generally used utensils made of wooden and clay materials. But such types of utensils are rarely found at present. Because nowadays they mainly use utensils made of steel and aluminium. They generally termed different utensils in different terminology. Some of the terminology of common utensils used by the kuki people are: **Bubel** (for cooking Rice), **Anbel** (for cooking curry), **Bekhe** (Rice spoon), **Haileng** (Curry spoon), **Dengrot** (Grinder and Grinder stick), **Tuihai** (Glass) and **Theng** (Plate).

6.7. Food Habits

The Kuki people generally take two meals a day, morning before they go for work and evening after returning from work. In between they prefer to take some lite foods. The Kukis have different names for their food. They love to take food prepared in their own traditional style. The names of the common foods taken by the Kukis are: **Chi-al an**, **Chang-al an**, (a traditional dry fish curry) **Tel an**, (prepare with oil) **Hmarchadeng**, (Chutney) **Vaipadeng**, (Traditional chutney). Besides these foods, they are very much fond of tea also.

6.8. Quality of Life and Life Satisfaction

In the surveyed Kuki villages in Tripura, it is found that most of the people are satisfied with their life. The Kuki villages are developing in all aspects with the development of modern age. They have realised the importance of education and now inevitably they send their children to school. They have improved their living standards with the utilization of modern technologies. Thus their quality of life has improved. According to them their belief in Christianity makes themselves very strong to face the challenges of life and to feel happy in any hurdles of life.

However after further probing they reported that emphasis in the following areas may bring more happiness in their life:

- i) Opening more schools in the villages.
- ii) Better health care facilities in the villages.
- iii) Preservation of Kuki language and traditional rituals.
- iv) Better drinking water facility in the villages.
- v) Improvement of the road conditions within the villages.

7

Findings and Recommendations

Major Findings

- i) The Kukis in Tripura call themselves as 'Zo'. They have migrated to Tripura in the 18th century in search of lands for settlement. The Kuki people settled mostly in the hilly parts of Tripura
- ii) The Kuki's of Tripura are sub divided into different sub-tribes which are scattered among all the Kuki villages in Tripura. The different sub-tribes of Kukis in Tripura are Kuki, Rokhum, Kozai, Betu, Khiangte, Bawng, Pawltu and Darlong. Except the Darlong Kukis all other sub tribes of Kuki are living in 7 Kuki villages (namely Dhuptali, Kamlachrra, Dhancherra, Howaibari, Lungchhir, Tuidu and Robokva) in 4 districts of Tripura.
- iii) Among the Kuki people the proportion of male and female persons are almost same. The concentration of population is more in the age group of 21-30 years and it is about 44.69 % of the total population.
- iv) Most of the Kuki families are of nuclear type. Only 23.1 % families are of the joint families and majority of them are below poverty line.

Kukis in Tripura : A Glimpse

- v) Kuki people prefer love marriage. Male Kukis generally get married in the age group of 21-25 years while female Kukis mostly get married before that age.
- vi) A large number of Kuki people could not complete their education due to poverty, family problem, lack of institutional facility and lack of interest in studies. Out of total population, 7.28% were totally illiterate while 13.69% were only literate.
- vii) Occupational status revealed that only 28.38% people are employed out of which 33.87% are employed in government service.
- viii) Most of the families earn less than 10000 per month and they spend most of their income on food items. They also spend some portion of their income for education and health purposes.
- ix) The Kuki people have their own land (both tilla and lunga) and most of them have land between 1 Kani to 5 Kanis. Out of their total land 81.79% lands are cultivable.
- x) Most of the families cultivate rice in their own land. The rest of the families are engaged in gardening and agricultural farming. Only 2 families are involved in Jhum cultivation.
- xi) Almost all the families (398 households) live in their own houses and 50% of their houses are kucha in nature.
- xii) 96% families use tin for roofing their houses and 50% of the Kuki families use mud to make the walls of their houses.

- xiii) Majority of the Kuki households have access to multiple sources of water for their drinking and other domestic works.
- xiv) Most of the houses have kutcha sanitation system while 25.75% families have pucca sanitation system. No pit or open pit is found in the Kuki villages.
- xv) Electric facility is not available in all the Kuki houses. Out of 400 surveyed household 83 households use kerosene / oil as sources of lighting.
- xvi) Most of the Kuki families use LPG for cooking. However 44.5% families use firewood for cooking purpose.
- xvii) All the surveyed villages have schools (Govt. or Private) for their children. However no Govt. hospital was found in any village. Only one village (Kamlacherra) has one private hospital run by the Christian Missionaries. Out of 8 surveyed villages only 3 villages have primary health centres.
- xviii) Majority of the Kuki people are very healthy and they do not have any major health problem. Only few of them have health issues. However a good number of Kuki people (irrespective of gender differences) have addiction in betel nut and leaf.
- xix) A large number of Kuki families reported that with passes of time some changes occurred in their family system and other areas of their life.
- xx) Most of the families now have televisions and mobiles. Beside these, they have other modern amenities also (like

Kukis in Tripura : A Glimpse

- refrigerator, washing machine etc) for making their life more comfortable.
- xxi) In the Kuki families male generally decide about daily expenditure and they generally handle the household money. However in case of child education, marriage and purchasing of household goods, both male and female members take decision together.
- xxii) All Kukis in Tripura belong to Christianity and they call their God 'Pathien'. In Christianity as there are many denominations, the Kukis also have different denominations (Kohran) in each village like Baptist Kohran, EFCI Kohran, Presbetarian Kohran etc.
- xxiii) Each Kuki village has its own 'head' called 'Khua Pa' or 'Sardar'. The headman wears 'Tawnlopun' a special cloth which is specially made for the headman or king (Lal) of the tribe. In occasion the headman or king (Lal) also wear turban which is called 'Zopuibwr'.
- xxiv) In every village the leaders take responsibility to look after the problems of the villagers. Any problem of any Kuki family is reported to the village council called 'Khu-u-chung'. The village council solve the problems of the villagers according to their own laws. The central committee of the Kuki in Tripura is known as Zo Hnam Central Committee (ZCC). It is the highest authority for solving the problems of the Kuki people of Tripura.
- xxv) People of Kuki community are very much fond of music. Kukis are fun loving and love music very much. They usually sing and dance together in any occasion or festival.

They use various musical instruments while singing in festivals and occasions. They have different dance and songs which are performed during different festivals and ceremonies.

- xxvi) Usually the Kuki men do not wear any type of ornaments but the Kuki women wear a variety of ornaments in various occasions and festivals.
- xxvii) Kuki people use different weapons (like aipawn, chwnng, sawl etc.) for fishing and hunting.
- xxviii) The Kuki people love to celebrate festivals and give importance to their festivals. The most popular festivals celebrated by the Kuki people are 'Kut' and 'Rungthu'.
- xxix) Some of the well known games among the Kuki people are Suka Sukkwi, Phwitlung Del Dawl, Pi Ke Pek Sainawka, Tawngsainu Tawngsaipa, Tawn Tawn Zola, Burkeng kawng, Sairakai Dwlwl, Ramai Ramai Min Maw and Lingrawkawrek Sai Rawk.
- xxx) The Kukis have their unique beliefs about life and death. They believe that birth is the blessing of God to the village and especially to the family where the child is born. They also believe that humans are made by God out of soil and are to be returned to the soil again. So they bury the dead bodies following this belief.

Suggestions and Recommendations

On the basis of the survey and the suggestions given by the Kuki people, some recommendations have been made for improving the quality of life of Kuki people of Tripura.

- i) Development of any society depends on educational status of the people. So to make Kuki people more educated and skilful, establishment of more educational institutions in the Kuki villages is highly important.
- ii) Low literacy and high dropout rates among Kuki people at elementary and higher levels are areas of serious concern. So it is the need of the hour to focus on their education and launch special and sustained education initiatives/drives to motivate them for higher studies.
- iii) Women play an important role in their household economy. To make Kuki women more economically independent it is important to form and stabilise women's cooperatives to take up dairy, sericulture, fisheries, handicrafts, horticulture, agri-food processing etc. and to linkage bank with SHGs to promote viable micro-economic activities with substantial support in terms of credit and market.
- iv) Health condition of people is another important indicator of development. Better health care facilities in the villages may help the villagers to fight against any illness more effectively.
- v) To maintain good health, drinking water should be pure and free from germs. Otherwise people may suffer from waterborne diseases like Cholera, Dysentery etc. So initiative may be taken to provide drinking water facility in each and every household of the Kuki villages.
- vi) Kuki tribe is one of the primitive tribe of our country. But with the passes of time the younger Kuki generation is lacking interest in their own distinctive lifestyle and culture. So it is very essential to preserve Kuki languages and their traditional rituals.

- vii) Better road linkages should be made in the Kuki villages and transportation facility should be more available. This will help the villagers to get easy access to the outer world which may in turn improve their economic condition.
- viii) In this 21st century it is really unfortunate that still in our state some households are out of electricity connection. Electricity not only enlightens any house but it also enables people to use modern technological amenities to make life more easy and comfortable. So electric connection to every Kuki houses should be made available to improve their quality of life.
- ix) Skill development programmes help to improve rural productivity, employability and income-earning opportunities. So, skill development/vocational training programmes should be organised in the Kuki villages for the unemployed youth and adults so that they can engage themselves in income generating works and hence eventually their economical status will be improved.

Bibliography

Bibliography

- Banerjee, A & Das Gupta, M. (1984). Shifting the location of Jhumia villages in Tripura: An empirical study. *Man in India*, 64(4), 362-68.
- Bhadra, R.K. (1975). Indian Tribes and their modernization. *North Eastern Research Bulletin*, VI, 41-50.
- Bhattacharya, P (1980). Art and Archaeology (In) Tripura: The Land and its People, (Ed.) by Jagadish Gan Chaudhuri. Delhi, Leeladevi Publications, 55-70.
- Bhattacharya, S.C. (1979). Socio-linguistic profile of Tripura. *Jr. of the Indian Anthropological Society* (Calcutta), 14(3), 189-98.
- Census of India (2001). Data Highlights: The Scheduled Tribes, Source: Office of the Registrar General and Census Commissioner, India.
- Census of India (2011). Demographic status of Scheduled Tribes Population of India and Maps, Government of India.
- Chakravarti, M., Dasgupta, M. & Sircar, B. (2011). A study on the Lushai's of Jampui Hills in Tripura. Agartala: Tribal Research and Cultural Institute, Government of Tripura.
- Chauhan, Abha (1990). Tribal women and social change in India. A.C. Brothers, Etawah.
- Chakraborty, M. (1986). *The Tribal Autonomous District Council, and Tribal Problem: A Perspective*, Agartala, Govt. of Tripura, 17-8.
- Chakraborty, M. (1989). Continuity and Change: A Case Study in Tripura, (In) *Sequences of Development in North East India* (Ed.) by J.B. Bhattacharjee, New Delhi, Omsons Publications, 215-222.
- Choudhury, J., Goswami, S., and Mahato, A. (2018). Tribal Livelihood: Issues, Challenges and Opportunities. Agartala: Tribal Research and Cultural Institute.
- Choudhury, J.G. (1979): Tripura the Land & its People: Leeladevi Publications, Delhi.
- D' Souza, V.S. (1990). Development Planning and structural inequalities: The response of the underprivileged. New Delhi: Sage.

- Darlong, L. (2013). *The Darlongs of Tripura*. Agartala : Tribal Research And Cultural Institute, Government of Tripura.
- Das, M. (2018). *Importance of Minor Forest Producer in Tribal Life*. Agartala: Tribal Research and Cultural Institute, Govt. of Tripura.
- Dev Varman, S.B.K. (2012). *Tribes of Tripura*. Agartala : Tribal Research and Cultural Institute, Government of Tripura. Retrieved from <http://www.tritripura.in/tri/Tribes/Kuki.aspx>
- Jena, K.N. & Tripura, Babu Dhan (2009). *Changing Face of Tripura Tribe*. Delhi : Abhijeet Publications.
- Joseph, V (2003). *Tribal Development during the Five Year Plans*. Kurukshetra, 51 (8), 23-28.
- Misra, Baniprasanna (1976). *Socio- Economic Adjustment of Tribals: Case Study of Tripura Jhumias*. New Delhi : People's Publishing House.
- Mukherjee, B.& K.S. Singh (1982). 'Tribal Movements in Tripura', in K.S. Singh (ed), *Tribal Movements in India* (Delhi: Manohar Publications, 1982), vol. 1, pp. 317-37.
- Nulkar, V. K. & Muthurani, M. K. (2014). *Tribal Women* New Delhi: Common Wealth Publishers Pvt. Ltd.
- Roy Chowdhury, N.R. (1976). *Kuki Disturbances in Tripura, 1860-61*. *Social Scientist*, 4 (9), 60-65.
- Siagal, Omesh (1978). *Tripura: Its History and Culture*. Delhi : Concept Publishing Company.
- Singh, K.S. (1993b). *Status of Scheduled Tribes. Some reflections on the debate on the indigenous peoples*. *Social Change*, 23 (2&3).
- Singh, R. G. & D'barma, A (1997). *History of Tripura*. Agartala : Tripura State Tribal Cultural Research Institute & Museum, Govt. of Tripura.
- Singh, R.G. (2002). *The Kukis of Tripura: A Socio Economic Survey*. Tribal Research Institute, Government of Tripura.
- Verma, R.C. (2002). *Indian Tribes through the Ages*, Publication Division, Ministry of Information and Broadcasting, New Delhi.

ANNEXURE

Socio-economic and Anthropological Information Schedule

Prepared by

Dr. Anjana Bhattacharjee (2016)

Assistant Professor, Department of Psychology, Tripura University

The present schedule is aimed at collecting information (in detail) about the socio economic and cultural status of Kuki tribes of Tripura. The schedule is semi structured in nature. The informants are requested to provide actual information only. All personal informations of the respondants will be kept confidential and will be used for academic and research purpose only.

Section I – Information Pertaining to Socio-Economic Condition

Name of the Respondent : Address : Block :

Name of H/H : District : Community :

Total no. of family members :

Family Type : Joint/ Nuclear Tribe (sub-tribe)

Area of living : Rural/ Urban Category: BPL/ APL

Table 1.1

Sl. No.	Name	Sex	Relation with H/H	Age	Married		Type of Marriage		Age of marriage	Education	Dropout (with reasons)
					Yes	No.	Arranged	Love			
1.											
2.											
3.											
4.											
5.											
6.											
7.											
8.											
9.											
10.											

Table 1.2

Sl. No.	Occupational Status		Source of Income (Monthly)		Expenditure whole family (Monthly)	
	Primary	Secondary	Primary	Secondary		
1.					Health/Medicines	
2.					Food	
3.					Education	
4.					Dress	
5.					Furniture	
6.					Others	
7.						
8.						
9.						
10.						

Table 1.3

Sl. No.	Total land owned		Land cultivable	
	Tilla	Lunga	Tilla	Lunga
1.				
2.				
3.				
4.				
5.				

1.4. Living Status :

- a) Living in own house
- b) Rented house
- c) Other (pl. specify)

Kukis in Tripura : A Glimpse

1.5. Source of Water :

a) Well d) Hand Pump f) Stream
b) River e) Water Supply g) Other
c) Pond

1.6. Type of House :

a) Pucca b) Kutcha c) Semi pucca d) Other

1.7. Type of Sanitation :

a) Open pit b) Pucca c) Kutcha d) Other

1.8. Source of Lighting :

a) No lighting c) Electricity
b) Oil/Kerosene d) Other

1.9. Type of Fuel used :

a) LPG c) Kerosene e) Firewood
b) Electricity d) Coal f) Other

1.10. Any Institution (nearby area) and mention how far from home/village

Sl. No.	Name of the Institution	Home	Village
1.	School		
2.	Health Centre		
3.	Hospital		
4.	Bank		
5.	Panchayat Office		
6.	Anganwadi		
7.	Other		

1.11. Any Organization (working/existing in the village) :

a) Association b) Union c) Other

1.12. Birth of Children :

a) Total birth b) Life birth c) Still brith

1.13. Delivery Place :

a) Home b) Institution c) Both
(Govt./Private)

1.14. Prevalence of disease in the Areas/Locality (Please specify the type of disease and the reason) :

.....

...

1.15. Treatment method :.....

a) Modern method c) Traditional herbs
b) Spiritual healing method d) Any other

1.16. Any major health problem of the subject or any family member?

If yes, please mention :

Sl. No.	Name of person	Problem	Duration of Illness	Reason (according to you)	Treatment method*

(*) a) Modern method b) Spiritual healing method c) Traditional herbs
d) Any other

Kukis in Tripura : A Glimpse

1.17. Any mental problem of the subject or any family member? If yes, please mention :

Sl. No.	Name of person	Problem	Duration of Illness	Reason (according to you)	Treatment method*

(*) a) Modern method b) Spiritual healing method c) Traditional herbs
d) Any other

1.18. Any mental health facility in nearby areas? Yes/No. If yes, mention them :

.....
.....

1.19. Any addiction of the subject or any family member? If yes, please mention :

Sl. No.	Name of the family member	Type of Substance abuse	Year of use	Reason of addiction, according to you	Whether under gone any treatment (Please specify). *

1.20. Any family history of physical disability? If yes, please mention

Sl. No.	Relationship with the respondent	Type of Disability	Years of suffering	Mention the reason of disability	Whether under gone any treatment (Please specify). *

(*) a) Modern method b) Spiritual healing method c) Traditional herbs
d) Any other

1.21. Rearing of livestock :

Sl. No.	Type	Purpose		
		Income	Own use	Both
1.	Cow			
2.	Goat			
3.	Poultry			
4.	Pig			
5.	Buffalo			
6.	Other			

1.22. Do you have any modern facilities at your house? If yes, please mention :

a) Car		c) Bicycle		e) TV		g) Mobile	
b) Bike		d) Scooter		f) Radio		h) Other	

1.23. Do you adopt any of this? If yes, please mention :

Sl. No.	Activities	Type of plantation	Land in acre
1.	Shifting cultivation		
2.	Agricultural farming		
3.	Garding		
4.	Paddy field		

1.24. Whether female members of the family have bank account? Yes/No. If yes, whether :

a) Single account b) Joint account

Kukis in Tripura : A Glimpse

1.25. Who takes decision mostly in the following matter :

Sl. No.	Activities	Gender		
		a) Male	b) Female	c) Both
1.	About daily expenditure			
2.	About child's education			
3.	Marriage of children/ family members			
4.	In purchasing major goods for the household			

1.26. Who handles the household money :

a) Male b) Female c) Both

1.27. Is there any preference for boy or girl child? Yes/No. If Yes please indicate in detail :

Child's Gender	Reason
Boy	
Girl	

1.28. Do you feel that structure of families or interaction within the family is changing? Yes/No. If yes, please indicate the pattern of change :

.....

Any other relevant information would you like to share :

.....

Signature of the
Respondent

Signature of the Field
Investigator (with date)

Section II- Information Pertaining to Socio-Cultural Condition

2.1. Type of utensils you use and indicate their names :

a) Wooden b) Steel c) Bamboo d) Other

For cooking

... ..

For other purpose

2.2. Type of food you take (Please specify your food habits):

Sl. No.	Parameters	Response
1.	Type of food you take	
2.	Time of food intake	
3.	Any traditional food? If yes, mention them	
4.	Do you get sufficient supply of food throughout the year? Yes/No. If no, Please mention what do you intake in crisis of food (Food alternatives)	

2.3. Dressing style (Indicate the name of your dress) :

Sl. No.	Name of the dress wear by males	Name of the dress wear by females	Occasion specific dress (like marriage, birth ceremony etc.)
1.			
2.			
3.			
4.			

2.4. Type of ornaments/jewellery you use (Indicate the material and name those) :

Sl. No.	Occasion	Name of the ornaments/jewelleries use by males	Name of the ornaments/jewelleries use by females
1.			
2.			
3.			

Kukis in Tripura : A Glimpse

2.5. Any instrument for music? If yes, please mention them :

Sl. No.	Name of the instrument	Indicate the material of the instrument	How to use	Any specific occasion for using
1.				
2.				
3.				
4.				

2.6. Any instrument/equipment for fishing? If yes, please mention them :

Sl. No.	Name of the instrument	Indicate the material of the instrument	Any specific rituals before using this instrument
1.			
2.			
3.			
4.			

2.7. Any weapon/equipment for hunting? If yes, please mention them

Sl. No.	Name of the weapon/equipment	Indicate the material of the weapon/equipment	Name of the animal for which this weapon is being used
1.			
2.			
3.			
4.			

2.8. Any traditional dance? If yes, please mention them :

Sl. No.	Name	When to perform (mention the occasion)	How to perform (Group/Individual)
1.			
2.			
3.			

2.9. Any traditional games? If yes, please mention them :

Sl. No.	Name	When to perform	How to perform (Group/Individual)
1.			
2.			
3.			
4.			

2.10. Any traditional songs? If yes, please mention them :

Sl. No.	Name	When to perform (mention the occasion)	How to perform (Group/Individual)
1.			
2.			
3.			
4.			

2.11. Any other means of recreation? Yes/No. If yes, please mention that :

.....
...
.....
...

2.12. Type of festival you have and indicate the name of main festival :

Sl. No.	Name	Month/Season	Any specific religious/other belief behind the festival
1.			
2.			
3.			
4.			

Kukis in Tripura : A Glimpse

2.13. What are laws, customs rituals regarding marriage in your community?

Sl. No.	Type	Laws	Customs	Rituals
1.	Selection of Life partner			
2.	Dowary system			
3.	Marriage			
4.	Divorce			
5.	Remarriage of widow/divorced			
6.	Is there any restriction for inter-caste & inter-tribe marriage? Yes/No (Please give your answer and indicate the relevant laws/customs)			
7.	Is there any change in the laws or customs of marriage? Yes/No (Please give your answer and indicate the relevant laws/customs)			

2.14. Any customary belief regarding Birth and Death? Yes/No. If yes, mention them :

Sl. No.	Type	Belief	Custom
1.	Birth		
2.	Death		
3.	Disposal of death		

2.15. Type of religious belief :

a) Hinduism b) Christianity c) Other

2.16. What are the social laws regarding village administration system :

Sl. No.	Questions	Answers
1.	Who rule the village system?	
2.	What do they call the leader of village?	
3.	Who elect the leader of the village?	
4..	How do they elect the leader of the village?	
5..	Is there any village council? If yes, how the village council systems run in the village?	

2.17. Do you originally belongs to this place or have you been migrated? If migrated, please mention the place and time of migration.

.....
.....
.....
.....

2.18. Any idea of orgin and geographical distribution of Kuki tribe? Yes/No. If yes, please specify.

.....
.....
.....
.....

2.19. Are you satisfied with your life? Yes/No. If no, please mention the reasons or indicate the problems faced by you.

- a)
- b)
- c)
- d)
- e)

Kukis in Tripura : A Glimpse

2.20. According to you what measures should be taken for improving the quality of life of Kuki people?

- a)
- b)
- c)
- d)
- e)

Signature of the
Respondent

Signature of the Field
Investigator (with date)



TRIBAL RESEARCH AND
CULTURAL INSTITUTE



ISBN 978-93-06707-46-0

Price : Rs. 120/-