

KOLOI COMMUNITY IN TRIPURA

**AN ANTHROPOLOGICAL
STUDY**

Manoshi Das



**Tribal Research and Cultral Institute
Govt. of Tripura, Agartala**

Kaloi Community in Tripura

An Anthropological Study



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Government of Tripura, Agartala

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Message

India has a high concentration of indigenous/tribal people. As per Census 2011, tribal constitute 8.6 percent of the total population of the country. It was 8.2 percent according to Census 2001. As many as 705 groups are identified as tribal across 30 states. Northeast India is the homeland of a large number of tribes. Out of more than 600 ethnic communities living in India, there are about 240 communities of which 78 are large each with a population of more than 5000. According to the 2011 Census, they constitute around 12 percent of the total tribal population of India and 27.30 percent of the total population of North East India.

About 32 percent of the population is Scheduled Tribe in Tripura (Census 2011). There are 19 sub tribes among the Schedule tribes with their own cultural identity, namely (i) Tripuri (ii) Reang (iii) Jamatia (iv) Chakma (v) Lusai (vi) Mog (vii) Garo (viii) Kuki (ix) Chaimal (x) Uchai (xi) Halam (xii) Khasia (xiii) Bhutia (xiv) Kunda (xv) Orang (xvi) Lepcha (xvii) Santal (xviii) Bhil (xix) Noatia.

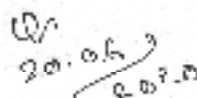
Halams are one of the major tribes in Tripura. According to 2011 census, Halams occupy the fifth position among the tribal communities of Tripura, According to *Rajmala*, Halams are divided into thirteen communities-1. Morchhum or Molochh, 2. Rangkhoh, 3. Koloi, 4. Kaipang, 5. Rupini, 6. Kap/Deb, 7. Khulong, 8. Chadai, 9. Langai, 10. Bongcher, 11. Mochhrang, 12. Korbong, and 13. Phutilangla.

Under this background Tribal Research & Cultural Institute intended to make an in-depth study on Kolo Community and awarded the task to Dr. Manoshi Das, Anthropologist.

I feel happy that Tribal Research and Culture Institute is publishing the book 'Kolo Community – An Anthropological Study' based on the empirical research study conducted by Dr. Manoshi Das and her team sponsored by Tribal Research and Cultural Institute, Government of Tripura.

I strongly believe that the study will provide immense inside about the importance of minor forest produces in Tribal Life in Tripura and the recommendations will be helpful to prepare the roadmap for development of tribal communities in the state.

I congratulate the author and wish her grand success of her work.



(D. Debbarma)

Director

Tribal Research and Cultural Institute
Government of Tripura

Place: Agartala
Date: 20/06/2020

Foreward

Tribal groups in India are considered to be the earliest inhabitants of a country. The self preferred term *Adivasi* is commonly translated as 'original inhabitants'. The Constitution Order 1950 declared 212 tribes located in 14 states as Scheduled Tribes (STs). The population of Scheduled Tribes (STs) in the country, as per Census 2011 is 10.45 crore. STs constitute 8.6 percent of the country's total population and 11.3 percent of the total rural population. There are over 700 Scheduled Tribes notified under Article 342 of the Constitution of India, spread over different States and Union Territories of the country.

Tribals have unique and ancestral cultures, traditions, languages, food systems and governance systems. They share a strong connection to their land and have developed a rich body of traditional knowledge on agro biodiversity and preservation of endangered plant and animal species. Their traditional knowledge and livelihoods depend directly on sustained access to their land, natural resources and territories.

The tribal population in India, though a numerically small minority, represents an enormous diversity of groups. They vary among themselves in respect of 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. They are

also spread over the length and breadth of the country though their geographical distribution is far from uniform.

Koloi (also known as Kalai or Koloy) is one of the 21 Scheduled Tribes of Tripura state of India. They are mainly dwelling in the West Tripura districts. They speak the language Kokborok which is of Tibeto-Burmese origin. Present book, authored by Dr. **Manoshi Das** explores the socio-cultural, socio-economic and anthropometric aspects of Koloi community in Tripura and concludes that Koloi community has very closer affinity to Tripuri community rather than Halam community. I am sure that this book would provide comprehensive ethnographic information and deep insight into the socio-cultural and empirical evidences on socio-cultural affinities of the Kaloi community based on the data emanating from techniques used in physical anthropology.

Dr. R.R. Prasad

Former Professor & Head, NIRDPR, Hyderabad

Preface

The book named 'Kaloi Community in Tripura – An Anthropological study' is mainly based on empirical study in two districts of Tripura Gomoti and Shipahijala-in the year 2017 sponsored by Tribal Research and Cultural Institute, Government of Tripura.

The overall research study took shape of this book to disclose the socio-cultural, socio-economic and anthropometric aspects of Kaloi communities in Tripura. The first chapter of the book introduces the tribes of Tripura with special emphasis on Halam tribe. The second chapter discusses the methodological issues for the present study. Chapter three entitled 'socio-cultural aspects' makes a thorough discussion about origin, physical structure, language, dress, ornaments, food & food habits, religions, God & Goddess, social administration, customary laws, marriage pattern, etc. The fourth chapter analyses and interprets the findings of socio-economic condition of Kaloi Community. The chapter deals with the socio-economic aspects of the respondents like educational status, occupational pattern, household amenities, economic conditions, health status, decision making process in the family, etc. The fifth chapter assess various Anthropometric aspects of the Kaloi community and the last chapter summaries major findings of the study.

My sincere thanks go to the Sri. S. Debbarma, Former Director, Tribal Research and Cultural Institute, Government of

Tripura for awarding me the study to conduct the study and also considering the research report to publish in book form. I am also thankful to all the members of Research Advisory Committee and Manuscript Committee of Tribal Research & Cultural Institute for keeping faith on me. Special thank goes to Sri. Bidyut Kanti Dhar, Research Assistant of TR& CI for his sincere efforts in various stages to bring the manuscript in book form.

I am thankful to Miss. Mumpi De and Mr. Subhrojit Sen for their necessary help during preparation of the report. I am indebted to the Miss. Payel Kaloi and Mr. Govinda Tripura -field investigators - for their hard work while data collection and documentation of this unexplored knowledge.

I am also thankful to Prof. A.R. Bandopadhyaya and team from Department of Anthropology, University of Calcutta, West Bengal for their support to conduct the socio-cultural and Anthropometric measurement for the present study.

Last but not the least I am thankful to all the respondents for their kind cooperation and sharing their valuable time during the study.

The study provides some suggestions and recommendations for possible consideration of the Government of Tripura. I hope Government of Tripura would consider the suggestions seriously.

However, I am responsible for any fault that may remain.

Place: Agartala, Tripura
Date: 15/06/2020

Dr. Manoshi Das



INTRODUCTION

The term Scheduled Tribes (STs) first appeared in the Constitution of India. Article 366 (25) defined scheduled tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution. In Article 342, procedure to be followed for specification of Scheduled Tribes is prescribed”. However, it does not contain the criterion for the specification of any community as Scheduled Tribe. A well-established criterion being followed is based on certain attributes such as.

- **Geographical isolation:** They live in cloister, exclusive remote and hills and forest areas.
- **Backwardness :** Livelihood based on primitive agriculture, low cost closed economy based on low level of technology which leads to their poverty. They have a low level of literacy and health.
- **Distinctive culture, language and religion :** They have developed their own distinctive culture, language and religion, community-wise.
- **Shyness of contact :** They have marginal degree of contact with other cultures and people.

KALOI COMMUNITY IN TRIPURA

India has a high concentration of indigenous/tribal people. As per Census 2011, tribal constitute 8.6 percent of the total population of the country. It was 8.2 percent according to Census 2001. As many as 705 groups are identified as tribal across 30 states. The number was 461 before 1990. Among them, 75 groups have been identified as Particularly Vulnerable Tribal Groups (PVTGs) from 17 states. The first list of tribal was prepared in 1931 on the basis of primitiveness. In 1935 the list was prepared looking into backwardness and during 1950 and 1956 both primitiveness and backwardness was taken into consideration for enlisting tribal communities in the country. A large concentration of tribal communities is found in the central provinces of India, the middle belt and the north-eastern states. About 92 percent of the tribal people in India live in rural areas. Almost all of them live in areas which are dry, forested or hilly. Most of them depend on agriculture and minor forest produce to sustain their life.

North East India in the context of India occupies a distinctive place due primarily to its geographical, historical, social, cultural, and political features. North East India comprises seven states: Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. North East India is the homeland of a large number of ethnic groups who came from different directions at different historical times. These groups belong to different racial stocks, speak different languages and have varied socio-cultural traditions.

Northeast India is the homeland of a large number of tribes. Out of more than 600 ethnic communities living in India, there are about 240 communities of which 78 are large each with a population of more than 5000. According to the 2011 Census, they constitute around 12 per cent of the total tribal population of India and 27.30 percent of the total population of North East India. (ABVKA, 2015)

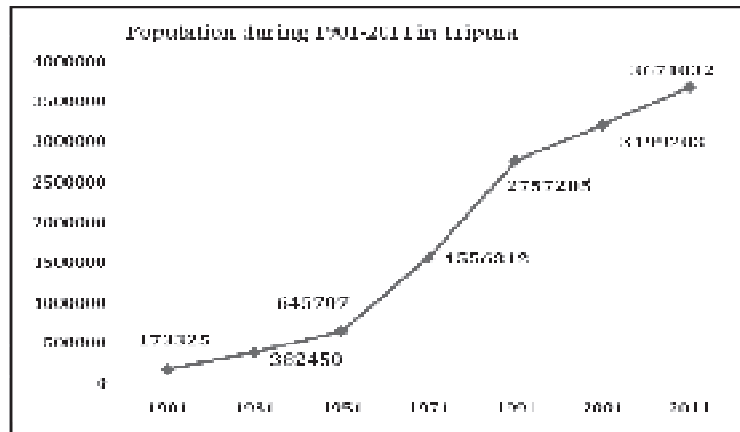
Tripura

Tripura - one of states in North-east India - is third-smallest state in the country, covers 10,491 km² (4,051 sq mi) and is bordered by Bangladesh (East Bengal) to the north, south, and west, and the Indian states of Assam and Mizoram to the east. In 2011 the state had 3,671,032 residents, constituting 0.3 percent of the country's population. The Bengali Hindu people form the ethno-linguistic majority in Tripura. The Kokborok speaking Tripuri people are the major group among 19 tribes and many sub-tribes.

In the demographic profile, total population in the state of Tripura is 3,671,032 (Census, 2011). The annual exponential population growth rate is 1.46 percent, which is the lowest among the Northeast states, yet it is still the second most densely populated state in the region with 305 persons per square kilometer. The economy of the state is basically agrarian. It can be said that Tripura lives in villages as almost 83% of population with 66.81 percent poor families live in rural areas.

As per Census 2011, 1,166,813 (32%) of the population is the Schedule Tribe in the State. There are 19 sub tribes among the Schedule tribes with their own cultural identity, namely (i) Tripuri (ii) Reang (iii) Jamatia (iv) Chakma (v) Lusai (vi) Mog (vii) Garo (viii) Kuki (ix) Chaimal (x) Uchai (xi) Halam (xii) Khasia (xiii) Bhutia (xiv) Kunda (xv) Orang (xvi) Lepcha (xvii) Santal (xviii) Bhil (xix) Noatia.

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Tribes in Tripura during 1981 to 2011

Name of the tribes	No.	Population (Census Years)		
		1981	2001	2011
Tripura-Tripura	3,30,852	4,67,531	5,43,828	5,92,258
Being	81,000	71,626	1,65,101	1,88,220
Jamaria	44,501	60,824	74,949	83,347
Nocua	7,182	4,158	6,575	7,429
Jain	1,706	1,637	2,163	2,747
Kulsi	5,50	10,628	11,874	6,965
Daing	25,954	36,194	47,245	57,210
Lushai	2,754	812	4,777	5,321
Dhara	22	47	29	28
Aspaia	106	111	105	157
Khmalia	457	358	630	366
Chakma	34,797	96,696	84,293	79,813
Meg	15,251	31,612	50,385	47,883
Garo	7,297	9,362	11,180	12,952
Munda-Kaur	7,992	11,572	12,115	14,547
Santal	2,726	2,735	4,191	4,913
Omng	5,217	6,787	8,225	7,201
Elul	538	1,751	2,736	3,163
Chisno	18	76	226	315
Geneto	0	0	3,998	48,158
Total Tribal Groups	3,83,770	5,53,513	9,87,425	11,69,817

Source: Census Reports, RGI, New Delhi and Economic Review 2012-13

Ethnic Identities of Tripura Tribes

The tribes in Tripura could be divided into 2 (two) major groups as (i) Ab-original and (ii) Immigrants.

All the aboriginal tribes have been migrated in this territory from a place in between Tibbet, up hills of Burma like Arakan Hills Tracts and Shan State and adjacent to China.

- ❑ **Aboriginal tribes:** Tripuri, Reang, Jamatia, Noatia, Lusai, Uchai, Chaimal, **Halam**, Kukis, Garos, Mog and Chakma.
- ❑ **Immigrant tribes:** Bill, Munda, Orang, Santal, Lepcha, Khasia, Bhutias came and settled here for economic reasons. Most of them are Central Indian Tribes and came from Madhya Pradesh, Bihar, Orissa and West Bengal. Some of these tribes are however Northern-Frontier tribes came from Bhutan, Meghalaya, Sikkim and North Bengal. Chakmas and Mogs are Arakan Tribes entered Tripura through Chittagong Hills Tracts.

Halam communities

Halams are one of the major tribal communities in Tripura. According to 2011 census, Halams occupy the fifth position among the tribal communities of Tripura. The Halams call themselves Hre -em or Hriam, in the Kuki language, the term Hre-em means 'man'.

The Halams are considered to be a Kuki group. It is said that they came in contact with the King of Tripura, the Maharaja had given them the title Halam, which means in Tripura, (Ha-earth, lam-road) is the road to earth or country that is which tribal community obeyed the order of the king and rules of the

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kingdom were Halam community. They are also known as Mila Kukis. The Halam had collected taxes from the rest of the Kukis of Tripura and they had good relation with the Maharajas.

It is very difficult to point out where they were inhabited. Different scholars and writers mentioned different theories about their migration in Tripura. The historical stories and literatures are also very rare. As they are the community which came from Kuki tribe, then it is relevant to determine the home land of Kuki at first. The tribes of North-Eastern region are all ancestors of Mongolian. A great portion Mongolians were concentrated in Tibet approximately 500 years B.C. They came from North-Western part of China. After the long days, the Mongolians left the Tibet and they migrated in the plain land of North and East Bengal and the plain and hilly areas of Tripura. Though the tribes of North East region like Naga, Mizo, Garo, Bhutia, Boro, Kuki etc. are originated from Mongolian race, they have different dialects, religion, socio-cultural behaviour, dresses, ornaments etc.

As our discussion is concentrated on Halam tribes, we have mentioned before that Halams originated from Kuki tribe's. The history of Kuki tribe is very old from pre-historic period, they have their existence. From Mahabharata, we all know about Kirata tribe According to census (1340 Tripura bda) these Kiratas are the Kuki tribe. But they themselves do not mention them 'Kuki', but 'Rem' Manipuri call them as 'Khongi', at Chachar they are Lusai, and in Tripura they are Darlong and Tripuri tribe calls them as 'Sikam'. So, they are the mixed tribes with their different names.

According to Rajmala, Halam community migrated in Tripura before Tripuri community. As per their myths the Halams are said to have migrated from the hills just to the north of Manipur. In Kuki language 'Khur' means 'source', 'pui' is river, 'ta' stands for 'from'." Thus, it seems that their original home was perhaps

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near the source of a big river which may be the 'Surma river'. In Halam language 'Khurpui' means 'big caves' and 'Khurpuitabhum' stands for "many big caves near the riversides". Some people that their entrance way to Tripura through Chittagong Hill tracts to Amarpur-Sabrum hilly areas and then they scattered away in the deep forest. Some people thought that they entered through west side of Lushai Mountain to Jampui hill and after that they scattered in different forests of Tripura.

"Belkumtang" was their last permanent residence. But it is very difficult to identify the place. Many people thought that "Belkumtang" was situated in the top of Longtorai hill. Their own independent kingdom was destroyed by the king of Tripura and many Halam soldiers were lost their lives, and then they surrendered themselves to the king of Tripura as Halam community.

Shri Alindalal Tripura in his historical poetry 'Tripur Samhita' mentioned that The "Garia God" of Tripuri and Jamatia Tribe was "Thanangchi". "Thanangchi" was situated in "Belkumtang" the top of "Longtorai". Shri Sudhansu Ghosh has also supported this in his literature "Kirat-Halam Gosthir Etikatha".

From the above mentioned literature, it can be assumed that there was an independent land of Halam which was situated in the middle part of North border of presents Tripura state and Mizoram.

Dafas and clans of Halam community

There is a controversy in the number of dafas of Halam. How many clans and dafas were in the past, it is very difficult to find out as there are different theories about their clans and dafas. Sometimes in census some clans were included or excluded. In the past, there was a myth that the Halam have twelve dafas named "Baro Halam". Later the numbers were divided into thirteen, then sixteen or nineteen dafas.

According to Rajmala Halams are divided into thirteen dafas-

1. Morchhum or Molochh 2. Rangkhoh 3. **Kaloi** 4. Kaipang 5. Rupini 6. Kap/Deb 7. Khulong 8. Chadai 9. Langai 10. Bongcher 11. Mochhrang 12. Korbong 13. Phutilangla etc.

Again in 1931 (1340 Tripura bda) census, there are 19 dafas. These are as follows:-

1. Molchhom 2. Rangkhoh 3. Korbong 4. **Kaloi** 5. Kaipang 6. Kulu 7. Bakhulu 8. Kaireng 9. Chadai 10. Kap/Deb 11. Thangachep 12. Sakachep 13. Chaimal 14. Nabeen 15. Bongcher 16. Murasing 17. Rupini 18. Longai 19. Langsu etc.

Among them Bong, Koprang, Kap/Deb, Thangachep, Sakachep, Morchhaphang, Longai, Chadai, Kaipeng, Ranglong and Chaimal are introduced themselves as Halam i.e. they use Halam title. Others are using their dafa name as surname. The above dafas either bears the names of the leaders of Halam community or according to their profession.

Each dafa is divided into several gosthis or clans, and each gosthis is further sub-divided into a number of lineages and families. Halam, Kaipeng are divided into the subgroups of Lungthung, Sengtoi, Singhass, Dourai, Sun-jung and Korser. Halam koloi are divided into clans such as Waplam, Rajogoi, Wabban, Kushu, Charai, Abil and Bukam. The molsom have several exogamous clans, namely Laurak, Sungphung, Lingman, Nokham, Tuisum, Mapu, Visha, Ronti, Nungpar, Achep, Lungthung and signar. The clans found among the Rupini are Puranrasti, Natunrasti, Thaithak, and Paithak. Ronglong Halam are divided into 18 sub-groups like, Sanghuipu, Tansuri, Lankai, Banmehar, Tara, Saakaachep, Thangaachep, Tivol, Vangru, Kholapu, Ranglolng Rupini, Vngai, Kamar, Kumar, Zantak, Chorai, Khongcho and Morsephang.

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A gosthi or clan is generally named after a plant or animal. Many other gosthis or clans are also associated with flora or fauna. For example, among Kaloi dafa the clans like Waplam (Wa=bamboo and plam = white, i.e. inner part of bamboo), Rajogoi (flower), Bukam (wild leaves) are derived from plants or flora and Abil (roe-beer), Charai (Sparrow) from animal or fauna.



RESEARCH METHODOLOGY

The present study was conducted to understand the status of Kaloï community in Tripura. The status of Kaloï has been considered from three different perspectives – socio-cultural, socio-economic and anthropometric measurement.

2.1 Objectives

1. To study the socio-cultural dimension of Koloï community.
2. To find out the socio-economic status of Koloï community.
3. To measure the anthropometric aspects of the Koloï community.

2.2 Description of the Study Area

The area selected for the study purpose was situated in Tripura and done in two districts of this state - Gomati District and Sepahijala District.

Study area of this present study was Bwisumani Para situated under Ompi Block in Gomati District and Bahatur Para situated under Jampui Block in Sepahijala District. Study areas were selected on the basis of highest concentration of Koloï families in the places of Tripura.

2.3 Sample Design

A sample design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would adopt in selecting items for the sample. Sample design is determined before data are collected. Designs are basically of two types, Non-probability sampling and Probability sampling.

Probability sampling: Probability sampling is also known as random sampling or chance sampling. Under this sampling design, every item of the universe has an equal chance of inclusion in the sample.

Non-probability sampling: Non-probability sampling is that sampling procedure which does not afford any basis for estimating the probability that each item in the population has of being included in the sample. Non-probability sampling is also known by different names such as deliberate sampling, purposive sampling and judgment sampling.

The present study used purposive sampling - kind of non-probability sampling. This sampling method focuses and fulfills the study objectives.

2.4. Sample Size Determination

Sample size determination is the act of choosing the number of observations or replicates to include in a statistical sample. The sample size is an important feature of any empirical study in which the goal is to make inferences about a population from a sample. In practice, the sample size used in a study is determined based on the expense of data collection, and the need to have sufficient statistical power. For this study sample size is 184 collected from the 2 Para/villages of 2 blocks in Tripura.

2.5. Method of Data Collection

Data collection is the process of gathering and measuring information on targeted variables in an established systematic fashion, which then enables one to answer relevant questions and evaluate outcomes.

2.5.1 Method of Primary Data collection

Primary data is original research that is obtained through first-hand investigation and information collected from interviews, surveys, questionnaires, focus group, etc. For the present study Primary Data had been collected from Bwisumani Para from Gomati District and Bahatur Para from Sepahijala District.

For understanding socio-cultural aspects qualitative data collection methods like focus group discussion, key informant interview (with aged persons), observation, semi-structural interview were used.

To study the socio-economic status, questionnaire method and interview method was used for the present study. First sequence wise question had been prepared then the pilot survey in the field after modifying the questionnaire, data collection was done through the interview method.

The following methodologies were adopted for anthropometric study -

1. Anthropometry for doing the body measurements it includes linear and curvilinear and circumference. All measurements were taken using the anthrop meter, steel tape and sliding -spreading caliper. Here total body measurements along with segmental body measurements were considered. Anthropometric measurements namely stature, weight, skin folds at triceps, suscapular, suprailiac

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and calf, bicondylar hummers, bicondylar femur, upper arm circumference and calf circumference were taken following standard techniques (Tanner et al., 1969).

2. Body composition means the different components of body. it includes muscle, water, fat, bone and others. The fat part has two component i.e. essential fat and non essential fat. Non essential fat make the people obese. The obesity is one of the factors of non-communicable diseases. This parameter is very much ethnic specific and complex trait. Data on bone mass, fat mass, fat free mass, bone widths, hemoglobin, oxygen saturation and lung volume had been collected with the help of body scanner, spirometer, pulse oximeter, harem cue and Martin's sliding caliper. Two types of body scanner were used, Rossmax-WF260 and Karada-HBF362. In order to take the data on bone mass, fat and fat free mass, the participants were asked to stand on the body scanner and then the revealed values on the screen of the scanner were recorded in the questionnaire. Bone mass values were obtained directly from the body scanner, but the values of fat mass and fat free mass were calculated afterwards from the PBF (Percent Body Fat) values provided by the body scanner.

Bone widths (both humerus width and femur width), hemoglobin, oxygen saturation and lung volume of the participants were measured by using Martin's sliding caliper, harem cue, pulse oximeter and spirometer respectively. Simultaneously, the values were noted down in the questionnaire.

Somatotype : It is the measure of body shape from body size taken from anthropometry. Using above measurements, subjects were Somato typed following Heath-Carter method (Heath and Carter, 1967; Carter, 1980). Skin fold thickness measurements of the subjects were measured by slim guide skin fold caliper. Girths were taken with the steel tape to the nearest

RESEARCH METHODOLOGY

0.5 cm. Widths of body parts were measured by using sliding caliper and anthropometric rod. Somato type was determined from the following equations (Heath and Carter, 1990):

(i)
$$\text{Endomorphy} = -0.7182 + 0.1451(X) - 0.00068(X)^2 + 0.000014(X)^3$$

Where X = sum of supra-spinal, sub scapular and triceps skin fold and corrected for stature by multiplying the sum of skin folds by 170.18/Body Height in cm.

(ii)
$$\text{Mesomorphy} = (0.858 \times \text{Humerus width}) + (0.601 \times \text{Femur width}) + (0.188 \times \text{Corrected arm girth}) + (0.161 \times \text{Corrected Calf Girth}) - (\text{Body Height} \times 0.131) + 4.5$$
 Where Corrected Arm Girth = Arm girth-Biceps skin fold, Corrected Calf Girth = Calf Girth-Calf Skin fold.

(iii)
$$\text{Ectomorphy} = (\text{HWR} \times 0.732) - 28.58$$
 [Where HWR = (Body Height in cm)/(weight in kg)]

For measurement of anthropometric aspects, support was taken from the team from Department of Anthropology, University of Calcutta, West Bengal.

2.6 Methods of Data Analysis

Socio-cultural aspects have been discussed in descriptive manner while for analysis of socio-economic condition analysis has been done by Tabular representation.

For analysis of anthropometric measurement, statistical analysis (done in windows 10) and used SPSS (Version 16), mean, standard error and coefficient of variation for three somatotype components were computed using online statistical calculator and Microsoft excel. Values were presented as mean values and SD. Independent samples t tests were used to test if population means

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estimated by two independent samples differed significantly. Population and gender differences in all these variables were assessed using analysis of variance (ANOVA) as descriptive method of analysis study for the population sample.

SOCIO-CULTURAL STUDY OF KALOI COMMUNITY

1. History of Kaloi Community

In the Rajmala, Jatimala and other books wrote that history of Tripura is divided into 3 parts. -1. Antiquity 2. Medieval 3. Modern. Antiquity time 136 nos. Kings were dominated, Medieval time 44 nos. Kings were dominated and Modern time 4 nos. Kings were dominated. So there were 184 nos. of Kings who dominated in Tripura. 137th King Mahamanikya is the king of Medieval and Historical king. 1st part of Rajmala was established by his kingdom. His dominion period was 810-840 trin (1400-1430). His time many rules are created after every 10 years new Kaloi Social Judgment are appointed. In Modern time 1st historical king was Birchandra Kishore Manikya. His kingdom was 1272-1306 trin (1862-1896). His time period British Government advice that Tripura name replace with new name Mountain Tripura and after that mountain Tripura name used in all side. But when Maharaja Bir Bikram Kishore Manikya was the king of Tripura he converted the name Mountain Tripura to Independence Tripura.

2. Past and Present Situation

Kaloi community is the antiquity and historical Aboriginal in Tripura. From the 'Jatimala' write that Kaloi community is including in the Halam community. In the past, there was a myth

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that the Halam have twelve dafas named “Baro Halam”. Later the numbers were divided into thirteen, then sixteen or nineteen dafas. 1. Molchom, 2. Kaipang, 3. Rangkhoh, 4. Kaloi, 5. Rupini, 6. Bongcher, 7. Korbong, 8. Langai, 9. Mochhrang, 10. Bashal, 11. Chaimar, 12. Dab, 13. Phutilangla.

Kaloi society is also formed by 7 hoda or panji – namely 1. Oyabur, 2. Oyaplam, 3. Roujougoi, 4. Bukang, 5. Chorai, 6. Abel, 7. Kusu

3. Physical Structure

Kaloi peoples are basically fair skin, Medium height like that other tribal communities, small nose, Flattened nose, mouth are round, shallow humbled body, but looking very beautiful and hardworking. Girls in Kaloi society are looking very beautiful. Maximum Kaloi community peoples are lives in Taidu-Ampi area which was situated in Gomati District and Amarpur Sub-division.

4. Characteristics

Kaloi peoples are simple, cool minded and brave they are not quarrel peoples. They always stayed with joyful, their home are always stayed nit and clean and they use fresh cloth.

5. Language

Their language is Kokborok like other major Tribal communities like Tripuri, Jamatia, Rupini, Noatia community people are used Kokborok language. Similarly Kaloi people are used Kokborok their maternal language.

6. Music

In Kaloi community from birth to death every occasion they are celebrated with various songs. The traditional music of Kaloi’s

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are Hoi, Raibalmani, Maimita, Wayeng Ywikarmani, Khilima, Ayaabidaini gaan, Tarmari panda, Ray-Balma panda, Gorja gaan, Mainagmani etc.

7. Dance

‘Gorja’ dance is the main dance in Kaloi society. Every year Gorja puja time, Gorja Dance is organized in villages. Other dances are Ra-Balmani, Mai-Nagmani, Marriage occasion dance etc.

8. Instruments

Their main musical instruments are ‘Chumul’ (Bamboo flute), Sarinda, Changpreng, Dangdur, Kham etc.

9. Sports

The most important game in the Kaloi society is ‘Sukui’ and other rest of the games are Kusti, Dudu, Gulab, Redi, Matham, Fun-satnama, Kadang, Haichuma etc.

10. Dresses

Male dresses are in Kaloi society are Gamcha Borok, Gamli Borok, Gamli Kufur, Pagri etc.

Female dresses are Rignai Takhomtoi, Abroni Risa Takhmotoi Kouchak, Gomli Borok, Rihung, Basek, Ritrak, Borgi, Bumul, Risa Kufur etc. Basically Kaloi peoples use cotton produced in Jhum and yarn made by hand and by this yarn they produced cloth.

The traditional dress of Kaloi women are ‘Rignai, Risha, Ri-Borok’. For man ‘Cheethen, Ri-Borok’.

11. Occupation

Main occupation of Kaloi peoples is Jhum cultivation. But now many Kaloi peoples are depends on Agriculture. Apart from Agriculture they are also engaged with livestock rearing and Garth’s

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crop. From these livestock rearing and garth's crops they are received income for their livelihood. Some of them who are educated and having Government job and some of them who are performing business they are also have done their work for livelihood.

12. House

Many years ago maximum KaloI peoples who are linked with Jhum cultivation, they are living in 'Tang Ghar'. But in present time they are living in plain land. They lived in Mud wall, Tin or Bamboo structure house. Now some KaloI peoples live in pucca house also.

13. Food & Food Habit

Rice is the main food of KaloI community. Beside this rice their favorite foods are fish, Meat, Vegetables. 'Sidal' made by dry fish is also their favorite item in food and 'Chakhwi', 'Muya' (Bamboo shoot), 'Godhak', 'Mosdeng', Vegetable Boiling also they eat. 'Chakhwi' is the social food in KaloI society. In any social programme they are cook 'Chakhwi Chartang' which is very famous and important among them. Among all these recipes Chartang is the best of all. In all occasion the very first dish which KaloI people serve to their guest is Chartang.

Drink: Several types of drinks are available in KaloI society.

i) Chuak, ii) KaloI Brandi, iii) Pachuwa, iv) Butuk, v) Jara butuk, vi) Bengla

'KaloI Brandi' is the main drink for KaloI peoples. During any rituals and social occasions KaloI peoples are serve Brandi to all.

14. Religion

Kaloi peoples do not believe in particular religion. They do not believe in Hindu, Christian, Buddhist and Muslim. They believe in their own liberty. They always believed in nature and worship i.e. Ha, Toi, Bolong, Bufang, Lama, Lampra etc. But present time some Kaloi peoples are believed in some religions.

15. Rituals

Rituals in Kaloi society did by their own society time to time, according to yearly calendar. Kaloi society follow Bengali calendar for their rituals.

16. God & Goddess

Twima (Ganga) and Sangtram Mainukma are known as Goddess and Goriya is the God. These all rituals worship done by 'Auchai' (porahit) during worship peoples often sacrifice animal like goat, hand, buffalo, etc.

17. Family Structure

In Kaloi society social relations are found during all social activities and Kaloi people preferred living together as joint family system but due to modernization joint family became very rare.

18. Social Relationship

Kaloi society is paternalistic. After the death of the parents sons are given reverence daughters. Daughters use to eat vegetables with 3 days and give 'Maikhoulai' for parent's name. Relationship by the boys is called 'Sandai' and relationship by the girls side is called 'Akjauk'. If any relatives are died for any reason, 'Sandais' are eating vegetarian for 13 days and 'Akjauk' are eating vegetarian for 3 days. In the Kaloi society they called their father 'Ba', they called their mother 'Ama', they called

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their big brother 'Dada' and small brother 'Atang', they called their elder sister 'Bay', they called their small sister 'Abang', they called their grandfather 'Dabura', they called their grandmother 'Nana', they called their fathers brother 'Kaka' and uncles wife called 'Kaki', they called their fathers small sister 'Pi', and her husband 'Piya', they called their mothers brother 'Mama' and his wife 'Mami', they called their mothers sister 'Tatay' and called her husband 'Mama', they called their nephew 'Babu', 'Batiji', and called their niece 'Mai', they called their brothers wife 'Bachoi', they called their small sisters husband 'Oyai', they called sons wife 'Humjouksa', they called their son in law 'Chamrisa', they called their father in law 'Cra' and mother in law 'Crajok'. If someone belongs to another tribal community and not birth in Kaloï society this person also included in Kaloï community but first of all he should be changed his surname by Government Registered Office. In Kaloï society others community tribal peoples are included by three types. 1. Adopting to small children, 2. Through Applying / Requesting, 3. By marriage.

19. Relation with Other Community

Kaloï communities are very friendly with other community, it reflect in their behavior and culture. Easily Kaloï peoples can mix up with other community. Inter community and east marriages are common now a days. Its shows that relation with other communities is strong in Kaloï society.

20. Ornaments

The traditional jewellery that every Kaloï women wear namely.

Rangtang, Chandra haar, Ganthi, Anchuli, Rangkaswr, Naphul, Tayaa, Surang, Kharu.

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Among all these ornament Rangtang, Chandra haar, Ganthi, Anchuli are necklace wear by them. 'Rangkaswr' are wear in hand. To secure the bun the Kaloi women usually use 'Surang'. 'Naphul', 'Tayaa' to wear in ears and 'kharu' in their feet.

21. Social Worship and Programme

Kaloi society is neutral religion society. In this society Hindu, Christian, Buddhist people are there but in this society social worship is 'Oyathop'. 'Oyathop' puja is organized by 'Ochai'. Kaloi society's symbol is 'Mayungsa-Koraisa'. Gorja puja, Ker puja, Mainukama puja, Good Friday, Laxmi puja, Durga puja, Kali puja, Siv ratri are also important worship organized in this society. They also organiz many programme i.e. 1. Kebeng Bumani 2. Abur-Sumani, 3. Khumchak Kanrima. 4. Risha-Sarmani, 5. Kailaima (Marriage), 6. Thuimani (Death), 7. Bakarang Thubuima, 8. Sraddha, 9. Ray Balma Panda festival etc.

22. Social Administration Unit

22.1: Social Administration Council or *Loku* :-

The *Kalai* society had been running their state of affairs by forming social administration council (*Loku*) according to orders given by the kings of Tripura since 1420 AD (810 Tripura Era or *Tring*). During the period during which Tripura was under the monarchs, there were no written norms to adhere to and the council was run more or less in an informal manner. But with the inclusion of the princely state of Tripura into the Union of India, the council is being managed according to written instructions for the advancement of social cohesion and education.

Since the *Kalai* society is composed of seven (7) *Hodas* or *Panjis*, hence the council is formed by including one representative from each of the *Hodas* or *Panjis*. The posts adopted by the representatives are respectively – (1) *Senga*, (2) *Khuksun*, (3)

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Jaksum, (4) *Gabur*, (5) *Kamchhikau*, (6) *Gailim* and (7) *Ray*. The *Ray* is bestowed with the highest power in the society. Each of these representatives is again elected by their respective *Hoda* committees. This system of running the councils has been there in place since 1869 AD (1279 *Tring*). Prior to the introduction of this system, the kings used to select the members of the council according to their whims. The members were promoted after every five (5) years up until the reign of *Indraray* in 1944 AD (1345 *Tring*, but now the system has been modified such that the members are promoted after every three (3) years. In addition to the members, there is an advisory board comprising of the *Mudi* and *Muila*. From every region, at least four persons are appointed as *Kaithar* and *Birising*. Also, every committee has a *Chokodri* and for every *Ray*, *Gailim* and *Kamchhikau*, there are at least two (2) *Khangdols*.

22.1.1: *Senga*: -

A *Senga* is appointed from the same *Hoda* or *Panji* from which a *Ray* retires. On the last year of the completion of three (3) years, on the day after the *Ray-Balma Panda*, when the responsibility changes hands, the name of the representative from the *Hoda* or *Panji*, from which the existing *Ray* retires, is declared and his qualifications and eligibilities are presented. If the qualifications can't be presented at that point in time, then a timeframe is set before which the qualifications need to be declared. If that is not done, then the representative is disqualified and subsequently the *Hoda* or *Panji* needs to select a fresh representative. When the name of a representative is declared by a *Hoda* or *Panji*, the concerned person is given *Ochay* and is appointed as a *Senga* through *Toikarmani*. If the post becomes vacant before three (3) years subject to any reason, then a new representative from the *Hoda* or *Panji* is mandated to take up the position of a *Senga*.

22.1.2: *Khuksum* :-

After the completion of three (3) years as a *Senga*, a person is promoted to the post of a *Khuksum* as the *Ray* retires. A *Khuksum* is also known as the *Senga Akra* but after the promotion although there is no requirement of any *Toikarmani* in his name. If the post of the *Khuksum* becomes vacant before three (3) years, then the *Senga* is promoted to the post of *Khuksum*. Additionally, if the post is disqualified for some other position, then a *Khuksum* is appointed through a special deliberation involving all the seven *Hodas* or *Panjis*. Under the given circumstances, *Toikarmani* required in his name and qualifications need to be presented afresh. If the said process is not completed, then the given *Hoda* or *Panji* is not considered anymore and a selected representative from the *Hoda* has to take up the position of the *Senga*.

22.1.3: *Jaksum* :-

After the completion of three (3) years as a *Khuksum*, i.e. after the retirement of the *Ray*, a person is promoted to the post of a *Jaksum*. But the promotion does not warrant a *Toikarmani* in the name of the concerned person. If the post becomes vacant before the completion of three (3) years, then the *Khuksum* is promoted to the post of *Jaksum*. On the day following the last *Ray-Balma Panda* in the period of three (3) years, the recently promoted *Khuksum* makes the person to wear a *Bala* (round hand-gear) and the charge is shifted hands. In the next one (1) month, the concerned person has to do a social *Chakhoi-Chartang* feast or *Tormari Panda* and only then is he socially uplifted to the position of a *Jaksum*.

22.1.4: *Gabur* :-

After the completion of three (3) years as a *Jaksum*, i.e. after the retirement of the *Ray*, a person is promoted to the post of a *Gabur*. But the promotion does not warrant a *Toikarmani* in the name of the concerned person. If the post becomes vacant before

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the completion of three (3) years, then the *Jaksum* is promoted to the post of *Gabur*. On the day following the last *Ray-Balma Panda* in the period of three (3) years, the recently promoted *Khuksum* makes the person to wear a *Bala* (round hand-gear) and the charge is shifted hands. Subsequently, after the social feast of the *Jaksum*, he has to conduct the social *Chakhoi-Chartang* feast or *Tormari Panda* and only then is he socially uplifted to the position of a *Gabur*.

22.1.5: Kamchhikau : -

After the completion of three (3) years as a *Gabur*, i.e. after the retirement of the *Ray*, a person is promoted to the post of a *Kamchhikau*. If the post becomes vacant before the completion of three (3) years, then the *Gabur* is promoted to the post of *Kamchhikau*. On the day following the last *Ray-Balma Panda* in the period of three (3) years, the recently promoted *Khuksum* makes the person to wear a *Bala* (round hand-gear) and other jewelries and the charge is shifted hands. Subsequently, he has to conduct the social *meat* feast or *Tormari Panda* after the one for *Gabur* and only then is he socially uplifted to the position of a *Kamchhikau*.

22.1.6: Gailim : -

After the completion of three (3) years as a *Kamchhikau*, i.e. after the retirement of the *Ray*, a person is promoted to the post of a *Gailim*. If the post becomes vacant before the completion of three (3) years, then the *Kamchhikau* is promoted to the post of *Gailim*. On the day following the last *Ray-Balma Panda* in the period of three (3) years, the recently promoted *Khuksum* makes the person to wear a *Bala* (round hand-gear) and other jewelries and the charge is shifted hands. Subsequently, he has to conduct the social *meat* feast or *Tormari Panda* after the one for *Kamchhikau* and only then is he socially uplifted to the position of a *Gailim*.

22.1.7: Rai :-

After the completion of three (3) years as a *Gailim*, i.e. after the retirement of the *Ray*, a person is promoted to the post of a *Ray*, the highest position in the *Kalai* society. If the post becomes vacant before the completion of three (3) years, then the *Gailim* is promoted to the post of *Ray*. On the day following the last *Ray-Balma Panda* in the period of three (3) years, the recently promoted *Khuksum* makes the person to wear a *Bala* (round hand-gear) and other jewelries on a first priority basis and the charge is shifted hands. Subsequently, he has to conduct the social *meat* feast or *Tormari Panda* after the one for *Gailim*, i.e. the last one, within the next one (1) month and only then is he socially uplifted to the position of a *Ray*.

22.1.8: Mudi :-

Every year, 30-40 days prior to *Rai-Balma Panda*, all the members of the social council get into a deliberation with all the *Hoda* chiefs and *Kami Chokodris* and select two persons amongst the *Birisings* as their first and second choices respectively. Then an agent from *Ray* goes with an official letter to the house of the first chosen person and lets him know the decision. If the concerned person doesn't accept the decision, then the agent goes to the house of the second chosen person. Later on, the chosen person has to conduct the social *Chakhoi-Chartang* feast and only then is he socially nominated for the post of *Mudi* for one (1) year. If a person does not accept the unanimous decision taken by the council, he is referred to as a *Dulpa*. This means that he wouldn't be cremated according to the social norms after his death. *Hodas* or *Panjis* are not involved in the selection of *Mudis*.

22.1.9: Muila :-

When the *Mudi* is selected according to the social norms and the earlier *Muila* takes retirement and subsequently the *Mudi* is promoted to the post of *Muila*, he has to conduct the social *Chakhoi-*

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Chartang feast ten (10) days prior to the *Ray-Balma Panda*. Subsequently, the concerned person is elevated socially as the *Muila* for a period of one (1) year. If the concerned person dies before the expiry of one (1) year, then the *Mudi* is promoted to the post of *Muila*. If due to some reasons, it is not possible to select a *Mudi* in a year, then the *Muila* is retained for a further period of one (1) year. Under the given circumstances, the concerned person doesn't have to re-conduct the *Chakhoi-Chartang* feast.

22.1.11: *Kaithar* :-

On the day following the last *Ray-Balma Panda* in the period of three (3) years, when the responsibility is handed over, then the members of the *Loku* in consultation with all the *Hoda* chiefs and *Kami Chokodris* select at least four (4) members from all the covered areas as *Kaithars* for a period of three (3) years. Copies of a letter from the office of the *Ray* to each of the members convey the decision of the council. If a *Kaithar* dies before the expiry of his term, anyone else could be selected for the post. *Hodas* or *Panjis* are not involved in the selection of *Kaithars* and the selected members don't have to conduct any feast.

22.1.12: *Birising* :-

When a *Kaithar* retires after the completion of three (3) years, then he is bestowed with the title of *Birising*. To become a *Birising*, one doesn't have to be nominated and this post doesn't have a fixed tenure.

22.1.13: *Chokodri* :-

Members belonging to any *Kami* from the *Kalai* society can unanimously select any member as *Kami Chokodri*. When the tenure of three (3) years gets over for the *Kami Chokodri*, then a new member has to be nominated for the post. A person who has once retired as a *Chokodri* can be re-elected for the post. After the

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Chokodri is selected, the *Khangdols* go to the house of the elected member and ceremonially garlands him using seven (7) flowers and only then is he socially accepted as the *Chokodri*. If the post becomes vacant, a new member is again unanimously selected for the post for a period of three (3) years. It is worth mentioning that a *Chokodri* from an old *Kalai* locality can obviously become a *Chokodri* but just in case if someone from the *Kalai* community can't become the *Chokodri*, then *Parafang* takes up the responsibility of the *Chokodri* for any social occasion. If the locality is not old, then help could be solicited from the *Chokodri* from the nearby *Kalai* locality or a relationship needs to be maintained with the earlier locality through *Tuima-Tuiru*.

22.1.14: *Khangdol* :-

When members from any *Kami* belonging to the *Kalai* community unanimously select the *Kami Chokodri*, then the *Chokodri* in consultation with everyone concerned appoints at least two (2) *Khangdols*. Additionally; for *Ray*, *Gailim* and *Kamchhikau*, two (2) *Khangdols* are appointed individually for each of their villages.

22.1.15: Secretary :-

Members of the social council appoint secretaries from their respective *Hoda* or *Panji* for carrying out the official works and particularly for the scribbling tasks and data storage and retrieval.

3.1.16: *Ochai* :-

Members of the social council after consultation select any member of the society as *Ochay* or *Lokuni*. The concerned member is entrusted with the responsibility to conduct all the *Pujas* associated with *Ray-Balma Panda*.

22.1.17: Rai Bura : -

After the completion of three (3) years, during the last *Ray-Balma Panda*, when all the responsibilities are handed over, the *Ray* shifts the helms to the *Gailim* and comes to be known as the *Ray Bura*. He is known throughout his life as a *Ray Bura* only and is accorded special status and privileges during all social occasions.

22.1.18: Other Committees : -

To carry out the various developmental works, a number of committees have been formed recently like – (a) *Kalai* Social Development Committee, (b) *Kalai* Youth Society, (c) *Kalai* Employee Society etc. All these committees need to take the permission from the social council (*Loku*) in order to carry out any work related to the society.

23. Customary Laws

In the KaloI society every people believed in their customary laws. So, for any kinds of problem they solved it socially within their society. Their social high court is “Samajpati Rai” and low level of court is “Gram Chokadri”. If any person not satisfied in social justice decision and goes to Court this person should write a letter in white paper with all details and also write for which purpose he is going to Court. After that his application will be checked and permission will be given to go court. If any person does not ask or does not inform to social authority and the person goes to the court, the person will be punished in society. If in the social court no decision is taken then the social authority should give permission for going Court.

Judging candidate should make written application in white paper with all details and submit application with fees for Samajpati Rai’s Court is Rs. 201 and for others Samajpati’s Court the fee is Rs. 101 and for Gram Chokodri’s Court, it is Rs.

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51. In the application form full details with address and the reason should be described. After some days judge will give instruction about judging time, date, place, disputants, witnesses. Other persons also remain present in court during Judgment. Judgements are given within 100 days of application. If applicants are not satisfied with the Judgments they can apply in Higher Court. If higher court is not satisfied with the decision taken by the lower court, it can cancel the judgement of lower court. But decision taken in lower Courts and Higher Courts are same, then applicants have to pay double penalty.

Generally in the Kaloi society many men and women related problems like escaping for love relation, pregnant before marriage, two persons cohabited together before marriage, refused love relation, rape, forcefully kidnapped, forcefully kidnapped and then forcefully marriage, divorce, theft, domestic violence, fights, conflict with land, property damaged by others, liability related problems are also solved in Social Judicial system and also punished guilty persons by money or other punishment.

23.1 Customary Laws related to Marriage system

23.1.1 Social Marriage

23.1.1.1 Marriage in same society

When marriage is organized in Kaloi society then 'Loku' is must be taken and marriage organized. If somebody arranges marriage without 'Loku', then it is considered that social rules are violated and Rs.1000 fine had to give and those person who lead the marriage i.e. 'Ochai', 'Chandraki', 'Aya' also have to give fine of Rs.200 for breaking the social rules. After giving the fines permission will be granted and the marriage will be recognized.

23.1.1.2 Marriage in others society

When any boy in the Kaloi society organized his marriage in other society and when marriage is completed by other societies rules then social rules are broken and he will punished to pay Rs.1000. One day before the marriage date the boy organize 'Ku-o-ai Tanmani' programme in his home and after marriage when he will back with his wife in home then 'Oyathop Puja' and 'Taikarmani' programme are also organized. If this programmes are not organized the society will not recognize his marriage. And when any girl in the Kaloi society arranged her marriage in other society and if marriage is not organized in her home then social rules are broken and her family will be punished to pay Rs.1000.

23.1.1.3 Dowry in marriage

When any boy and girl arrange a marriage in Kaloi community and if the boy takes any dowry from the girls family then society rules will be violated and punished by given Rs. 5000 and if from the side of girls family give dowry in marriage then her family also to give fine of Rs.5000.

23.1.1.4 Without LOKU

If, in the social marriage Loku is not attended then society rules are broken and Loku will punished by the fine of Rs.1500. Then 'Kami' and 'Chandraki' complete the marriage following social rules.

23.1.1.5 Rules broken in Programme

If any person break rules in social marriage then he/she must pay up to Rs.1000 and if social rules broker are the member of social instruction committee then the person also have to pay fine up to Rs.2000 respectively.

23.1.2 Unsocial Marriage

23.1.2.1 Marriage without Social rules

When boy or girl in Kaloi society before marriage engaged with relationship or Escaping for love relation, if girls are stayed in boys house or boys are stayed in girls house before marriage, Pregnant before marriage, Two persons couched together before marriage, Forcefully kidnapped and after forcefully marriage and if family members secret this kind of things from society and marriage organized for their children then family will also be punished to paid by Rs. 5000 and in the marriage related person like 'Ochai', 'Chandraki', 'Aya' and two Ayajouk everybody should be punished by giving Rs.500 and the marriage will not be recognized.

23.2 Men and Women's physical relationship

23.2.1 Unmarried boy with unmarried girls relationship

23.2.1.1 Escaping both unmarried boy and girl

When any unmarried boy and unmarried girl are escaping after their love relationship then social rules are broken and both persons will be punished by the fine Rs.500 up to Rs.1000 each person. And when they will told about their love relation in the court after that their marriage will be arranged in the Court. If the boy doesn't want to marriage the girl he will punished and giving compensation fine Rs.1000 to Rs.2000 to the girl and also physically punished by the decision from the court and if the girl doesn't want to marriage the boy she will also be punished and giving compensation fine of Rs.1000 to Rs.2000 to the boy and also physically punished by the decision from the Court.

23.2.1.2 Pregnant before Marriage

When any unmarried boy and girl bonding in love relation and after some days if the girl are pregnant by the boy then social rules are broken and both are punished to giving the fine of Rs.700 each person and also give social fine of Rs.1000 to Rs.2000. When

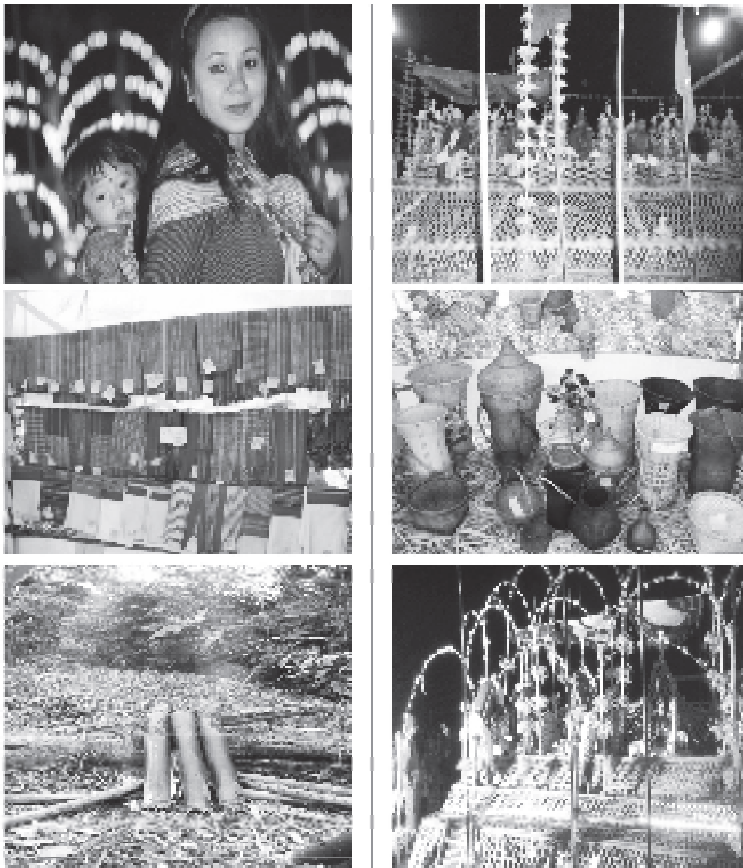
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the couple will be told about their love relation in the court after that their marriage will be arranged in the Court. If the boy doesn't want to marry the girl, he will be punished by giving a fine up to Rs.2500. Composition amount and Pregnancy time up to baby's all expenses the boy will give to the girl and also physically punished by the decision from the court.

23.2.1.3 Two person coupled together before marriage

When any unmarried boy and girl bonding in love relation and after some days they coupled together before marriage then social rules are broken and they will also be punished by the amount up to Rs.1000. The couple will have to be told about their love relation in the Court after that their marriage will be arranged in the Court. Then if the boy doesn't want to marry the girl, he will be punished and have to give compensation fine of up to Rs.2000 to the girl and also physically punished by the decision from the Court. If the girl doesn't want to marry the boy she also will be punished and giving compensation fine up to Rs.2000 to the boy and also physically punished by the decision from the Court.

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4

SOCIO-ECONOMIC CONDITION

This Chapter is based on the primary data collected from Kaloï dominated habitats in Tripura.

Table – 1: Type of family

	Kaloï	
	Nos.	Percentage (%)
Joint	70	38.04
Nuclear	114	61.96
Total	184	100

Source: Field Survey, 2017

From the table-1, it can be said that 38.04 percent Kaloï respondents were living in joint family while 61.96 percent respondents were living in Nuclear family.

Table - 2: Income from primary and secondary occupation

	Kaloï	
	Nos.	Percentage (%)
Family having only Primary occupation	174	94.56
Family having both primary and secondary occupation	10	5.44
Total	184	100

Source: Field Survey, 2017

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Table number 2 shows that on 5.44 percentage of family had both primary and secondary occupation but 94.56 percent of families had only primary occupation.

Table – 2.1: Family income from Primary Occupation

In Rs.	Kaloi	
	Nos.	Percentage (%)
Less than 2000	12	6.52
2001-3000	25	13.60
3001-4000	33	17.95
4001-7000	52	28.26
7001-10000	19	10.36
10000 and above	43	23.37
Total	184	100

Source: Field Survey, 2017

Table number 2.1 shows that the income distribution of Kaloi respondents from primary occupation.

About 28.26 percent respondents were earning between Rs. 4001-7000 and 23.37 percent respondents were earning above Rs. 10000.

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Table – 2.2: Family income from Secondary occupation

In Rs.	Kaloj	
	Nos.	Percentage (%)
No Income	174	94.56
250 -1000	0	0
1001-2000	0	0
2001-3000	2	1.09
3001 and above	8	4.35
Total	184	100

Source: Field Survey, 2017

Table number 2.2 shows that, 94.56 percent respondents had income from secondary occupation, 4.35 percent respondents earned more than Rs. 3000 and the remaining 1.09 percent respondents earned between Rs. 2001-3000.

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Table – 3: Monthly Family Expenditure

Monthly Family Expenditure In Rs.	KaloI	
	Nos.	Percentage (%)
5000-10000	11	5.98
3001-5000	58	31.52
5001-7000	34	18.48
7001-9000	19	10.33
9001-11000	10	5.43
11001 and above	52	28.26
Total	181	100

Source: Field Survey, 2017

Table number 3 showing that 31.52 percent of KaloI respondent's monthly family expenditure between Rs. 3001-5000 and 28.26 percent respondent's monthly family expenditure were above Rs. 11000.

Table - 4: Savings Habit

Scenario of savings Family wise	KaloI	
	Nos.	Percentage (%)
Yes	151	82.07
No	33	17.93
Total	184	100

Source: Field Survey, 2017

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Table number 4 shows that the habit of saving prevails among the Kaloi population 82.07 percent which make them financially strong so that they can cope up with their urgent requirements.

Table – 4.1: Savings Amount

Savings Amount (Rs.)	Kaloi	
	Nos.	Percentage (%)
No savings	33	17.93
less than 1000	77	41.85
1001-1500	36	19.57
1501-2000	9	4.9
2001-2500	9	4.9
2501-3000	5	2.72
3001-3500	10	5.43
3501 and above	5	2.7
Total	184	100

Source: Field Survey, 2017

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Table number 4.1 showing that the 41.85 percent of respondents had savings amount less than Rs. 1000 and 19.57 percent of respondents had savings between Rs. 1001-1500. Very less (2.7%) respondents had monthly savings of Rs. 3500 and above.

Table – 4.2: Institution/Place of Saving*

	Kaloi	
	Nos.	Percentage (%)
Home	98	53.26
Bank	107	58.15
Cooperative societies	0	0
Other	0	0
Total	205	111.41

Source: Field Survey, 2017.

* Multiple response

The table number 4.2 mainly reflects the financial inclusion of the Kaloi respondents. From the table it can be said that the 58.15 percent of Kaloi respondents were saving in bank and 53.26 percent of respondents were saving at home.

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Table - 5: Scenario of Indebtedness among the Tribe

Scenario of Indebtedness among the Tribe	Kaloi	
	Nos.	Percentage (%)
Loan Taken	31	16.85
Loan not Taken	153	83.15
Total	184	100

Source: Field Survey, 2017

The table number 5 depicts indebtedness among the Kaloi community. It can be said that 83.15 percent of Kaloi respondents had not taken any loan from any source.

Table – 5.1: Source of Loan

Source of Loan	Kaloi	
	Nos.	Percentage (%)
Bank	24	77.42
Cooperative Societies	7	22.58
Money lender	0	0
Total	31	100

Source: Field Survey, 2017

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The table number 5.1 depicts that 77.42 percent of Kaloi respondents had taken loan from bank and 22.58 percent of respondent had taken loan from Cooperative societies but there is no evidence of presence of habit of taking loan from money lenders among Kaloi Community.

Table – 5.1.1: Purpose of Loan

Purpose of Loan	Kaloi	
	Nos.	Percentage (%)
To purchase land	2	6.45
To purchase agricultural equipment	3	9.68
To construct home	6	19.35
For educate children	2	6.45
For Fisheries	18	58.07
Total	31	100

Source: Field Survey, 2017

From the table number 5.1.1 it can be said that 58.07 percent of respondents had taken loan for fisheries and 19.35 percent respondents had taken loan for construction of their home.

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Table – 5.1.2: Rate of Interest per month

Rate of Interest per month	Kaloj	
	Nus.	Percentage (%)
Below 1 percent	0	0
1-5 percent	12	38.71
6-10 percent	18	58.06
More than 10 percent	1	3.23
Total	31	100

Source: Field Survey, 2017

From the table number 5.1.2 it can be said that respondents who had taken loan 58.06 percent of respondents had to pay 6 to 10 percent per annum and 38.71 percent respondents paying between 1-5 percent which reflects that the rate of interest is not that much higher on the other hand it was helping them for productive purpose which intern enhancing their income.

Table - 6: Financial Support from Government

Financial Support	Kaloj	
	Nus.	Percentage (%)
Yes	40	21.74
No	144	78.26
Total	184	100

Source: Field Survey, 2017

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From the table number 6 it can be said that 21.74 percent Kaloi tribes were getting financial support from Government.

Table - 7: Having own land Holding

Having own land Holding	Kaloi	
	Nos.	Percentage (%)
Yes	141	87.5
No	23	12.5
Total	164	100

Source: Field Survey, 2017

The table number 7 describes the land holding among the Kaloi peoples where it is reflected that 87.5 percent people had their own land.

Table – 7.1: Type of Land Holding

Type of Land Holding	Kaloi	
	Nos.	Percentage (%)
Tilla	32	19.88
Lunga	11	6.83
Both	118	73.29
Total	161	100

Source: Field Survey, 2017

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The table number 7.1 depicts the type of land holding among Kaloi community. About 73.29 percent of Kaloi people had both Tilla and Lunga land. About 19.88 percent of respondents had only Tilla Land and other 6.83 percent of respondent had only Lunga land.

Table - 8: Living Status

Living Status	Kaloi	
	Nos.	Percentage (%)
Living in own house	184	100
Rented house	0	100
Total	184	100

Source: Field Survey, 2017

From the table number 8 it can be said that 100 percent Kaloi respondents were living at their own house.

Table - 9: Source of Drinking Water*

Source of Water	Kaloi	
	Nos.	Percentage (%)
Well	20	10.87
River	1	0.54
Pond	7	3.80
Hand pump	114	61.96
Water Supply	61	33.15
Other	2	1.09
Total	205	111.41

Source: Field Survey, 2017

* Multiple response

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The table number 9 described that mostly 61.96 percent of Kaloï people used hand pump. Followed by 33.15 percent people used supply water and 10.87 percent people used well water and 3.80 percent people used pond and very less 0.54 percent people used river water as source of drinking water.

Table – 10: Type of House*

Type of House	Kaloï	
	Nos.	Percentage (%)
Pacca	7	3.80
Kutcha	147	90.76
Semi- Pacca	20	10.87
Total	154	105.43

Source: Field Survey, 2017

* Multiple response

The table number 10 potraits that 90.76 percent people were living in kutcha house and 10.87 percent people were living in Semi-Pacca house and very less 3.80 percent people were living in Pacca house.

Table - 11: Type of Toilet

Type of Toilet	Kaloï	
	Nos.	Percentage (%)
Open pit	13	7.07
Pnech	60	32.40
Kutcha	111	60.53
Total	184	100

Source: Field Survey, 2017

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The table number 11 reveals the Type of toilet used by the Kaloi which can be related with the hygiene level they maintain in their daily life. 60.33 percent of respondents were using kutcha toilet. While 32.60 percent of respondents were using Pacca toilet and 7.07 percent respondents were using open pit. From the table above it can be said that none of the tribes practice uses open defecation which is a good habit.

Table - 12: Source of Lighting*

Type of House	Kaloi	
	Nos.	Percentage (%)
No lighting	8	4.35
Electricity	178	96.74
Oil/ Kerosene	145	78.80
Total	331	179.89

Source: Field Survey, 2017

* Multiple response

The table number 12 reflects that source of lighting among the Kaloi community of people were using electricity as lighting source is 96.74 percent and 78.80 percent of respondents were using oil/kerosene as source of lighting. About 4.35 percent respondents had no lighting source.

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Table - 13: Types of Fuel Used*

Type of Fuel Used	KaloI	
	Nos.	Percentage (%)
LPG	36	19.57
Electricity	7	3.80
Fire wood	176	95.65
Other	0	0
Total	219	119.02

Source: Field Survey, 2017

*Multiple response

The table number 13 discusses types of fuel used by the KaloI respondents. 95.65 percent KaloI were mostly dependent on firewood for cooking it may be due to the lack of supply or due to lack of money for purchasing LPG, 19.57 percent respondents were dependent on LPG and other 3.80 percent respondents dependent on Electricity for their cooking purpose.

Table - 14: Participation in Organization

Participation in Organization	KaloI	
	Nos.	Percentage (%)
Association	14	7.81
Union	3	1.63
SHH	6	3.26
No Participation	161	87.5
Total	184	100

Source: Field Survey, 2017

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The table number 14 shows that the participation among the Kaloi people. Only 7.61 percent of respondents used to participate in various Association like Self Help Groups (3.26 %), and Unions (1.63%). But 87.5 percent respondents were not associated with any organizations.

Table – 15: Place of Child Delivery

Place of Child Delivery	Kaloi	
	Nos.	Percentage (%)
Home	61	33.15
Hospital	106	57.61
Both	17	9.24
Total	184	100

Source: Field Survey, 2017

The table number 15 depicts that the place of child delivery of the Kaloi tribes. From this table it can be said that since now there is a 57.61 percent of delivery of children in hospital while 33.15 percent respondents said that delivery of children were in home.

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Table - 16: Method used to Cure Health Problems*

Method used to Cure Health Problems	Kaloi	
	Nos.	Percentage (%)
Modern Method	181	98.37
Traditional Method	109	59.24
Spiritual Healing	113	61.41
Total	403	319.02

Source: Field Survey, 2017

*Multiple response

The table number 16 it can be said that the among Kaloi community 98.37 percent used Modern method while 61.41 percent and 59.24 percent used Spiritual Healing and Traditional methods respectively.

Major Health Issues

Among 184 Kaloi respondent 160 replied that their family members were suffering from fetal diseases.

Table – 17: Hand Washing Before Eating

Hand Washing Before Eating	Kaloi	
	Nos.	Percentage (%)
Only water	8	4.35
Soap	131	71.20
Mud	45	24.45
Agb	0	0
Total	184	100

Source: Field Survey, 2017

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Apart from usage of Toilet washing hand before eating is an important factor of hygiene. By analyzing the Table -17, it can be said that all of them used to wash their hand before eating. For washing their hands 71.20 percent respondents used soap followed by people using mud and only water by 24.45 percent and 4.35 percent respectively.

Table – 18: Hand Washing After Defecation

Hand Washing After Defecation	Kaloj	
	Nos.	Percentage (%)
Only water	5	2.72
Soap	128	69.57
Mud	50	27.17
Ash	1	0.54
Total	184	100

Source: Field Survey, 2017

For maintaining the good health washing hand after defecation plays a key role but using water hardly make any difference in preventing diseases. From the Table number 18 it can be said that 0.54 percent used Ash and 2.72 percent used only water to wash their hand after defecation. 27.17 percent people used mud for washing hand and 69.57 percent people used soap for washing their hand.

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Table - 19: De-composing of Garbage

De-composing of Garbage	KaloI	
	Nos.	Percentage (%)
Yes	72	39.13
No	112	60.87
Total	184	100

Source: Field Survey, 2017

Table number 19 depicts the De-composing of garbage among the kaloi tribes from which it can be said that the habit of De-composing garbage was low (39.13%).

Table - 20: Disposal of solid /liquid Waste

Disposal of solid /liquid Waste	KaloI	
	Nos.	Percentage (%)
Pig	24	11.87
Away from House	68	36.96
Outside the House	96	52.17
Total	184	100

Source: Field Survey, 2017

The table number 20 shows that handling of garbage in which it can be said that 52.17 percent of respondents were disposed garbage outside their house which affects their health

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adversely and 36.96 percent of respondents were used to through the garbage away from home and 10.87 percent respondents were used to through the garbage in Pit.

Table - 21: Rearing of Live Stock

Rearing of Live Stock	Kaloi	
	Nos.	Percentage (%)
Yes	135	73.37
No	49	26.63
Total	184	100

Source: Field Survey, 2017

From the table number 21 it can be said that 73.37 percent of respondents were rearing livestocks.

Table – 21.1: Purpose of rearing Livestock

Purpose of rearing Livestock	Kaloi	
	Nos.	Percentage (%)
Income	48	35.55
Own use	87	64.45
Total	135	100

Source: Field Survey, 2017

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The table number 21.1 depicts that the usage of livestock in the life of Kaloi respondents. From the table it can be said that the 35.55 percent Kaloi respondents were rearing livestock mainly to enhance their income and on the other hand the 64.45 percent respondents were rearing livestock mainly for domestic consumption.

Table – 21.1.1: Income from Livestock (Per month / Per Annum)

Income from Livestock	Kaloi	
	Nos.	Percentage (%)
3000-5000	0	0
5001-10000	0	0
10001-15000	9	18.75
15001-20000	8	16.67
20001 and above	31	64.58
Total	48	100

Source: Field Survey, 2017

From this table 21.1.1 it can be said that among the Kaloi respondents 64.58 percent of respondents were earn more than Rs. 20000 from livestock. 16.67 percent respondents earning between Rs. 15001-20000 and 18.75 percent respondents earning between Rs. 10001-15000 from livestock.

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Table - 22: Availability of Bank account of the female members of the Family

Availability of Bank account of the female members of the Family	Koshi	
	Nos.	Percentage (%)
Yes	138	75
No	46	25
Total	184	100

Source: Field Survey, 2017

From this table number 22 it can be said that 75 percent female members had their Bank Account.

Table – 22.1: Type of Bank Account of the female members of the Family

Type of Bank Account of the female members of the Family	Koshi	
	Nos.	Percentage (%)
Single Account	134	89.85
Joint Account	10	7.25
Both	4	2.9
Total	138	100

Source: Field Survey, 2017

The table number 22.1 depicts that the type of account having by the female members of the family. 2.9 percent of female respondent said that they had both joint and single account. 7.25 percent respondents said that they had joint account and 89.85 percent respondents had Single Account.

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Table - 23: Female share in Decision making in the Family*

Female share in Decision making in the Family	Kaloï	
	Nos.	Percentage (%)
About daily expenditure	155	81.34
About child education	155	81.34
Marriage of children/ family members	154	81.50
In purchasing major goods for the household	158	85.87
Total	622	338.05

Source: Field Survey, 2017

*Multiple response

The table number 23 shows that the decision making among the Kaloï females. They used to take decision in almost all spears of the house holds which reflects the females were playing important role in decision making process.

Table - 24: Who handles the household money

Who handles the household money	Kaloï	
	Nos.	Percentage (%)
Male	48	26.1
Female	10	5.43
Both	126	68.47
Total	184	100

Source: Field Survey, 2017

Table number 24 reflects that the household money handling was more or less managed by both male and females (68.47%). 26.1 percent male and 5.43 percent female respondents were handling the household money.

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5.1. The study Based on Obesity and Body Composition

Obesity and osteoporosis are growing concerns worldwide, and both are attributed to a poor diet, excess caloric intake, or lower physical activity (Shapes and Sukumar, 2012). Obesity has been associated with a positive influence on bone mass (Shaikh, Crabtree, Kirk and Shaw, 2014). A low body mass index (BMI) has been identified as an important risk factor for lower BMD and predicts greater bone loss in older age and in younger persons in the absence of menses or an eating disorder (Shapes and Sukumar, 2012). A low BMI is an important risk factor for osteoporosis by predisposing to lower peak bone mass and accelerated bone loss (Castro et al. 2005).

- The present study aims to find out the association of obesity with bone mass among KaloI community of Tripura.
- To find out the association of hemoglobin content with bone mass among the females.

No previous studies appear to have systematically evaluated the association of bone mass with obesity in KaloI community.

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- Both fat and bone cells originate from the same bone marrow stem cells and physical inactivity and aging induces both obesity and osteoporosis. In addition, these two disorders synergistically induce functional impairments and physical disabilities which suggest a complex effect of obesity on bone health (Salamat, *et al.*, 2016). Obesity has been associated with a positive influence on bone mass (Shaikh, Crabtree, Kirk and Shaw, 2014). Osteoporosis is a systemic skeletal disease characterized by low bone mineral density (BMD) and micro architectural deterioration of bone tissue leading to an increased risk of developing spontaneous and traumatic bone fractures (Gonnelli, Caffarelli, and Nuti, 2014). Osteoporosis is also often referred to as a silent disease and therefore contrasts the high visibility of obesity (Shapes and Sukumar, 2012).

Findings

- Bone mass and fat free mass are correlated significantly ($p < 0.05$) in Kaloi male ($r = 0.9276$)
- Bone mass and fat free mass were significantly ($p < 0.05$) correlated in females in the Kaloi communities.
- Bone mass differed significantly ($p < 0.05$) in both sexes within the Kaloi
- Significant ($p < 0.05$) difference has been observed between both the sexes on the basis of fat mass, in only Kaloi.
- Significant ($p < 0.05$) differences has been observed between both the sexes on the basis of fat free mass and humerus width in Kaloi and Tripuri.
- Difference in mean BMI between male and female participants within the community was observed to be significant ($p < 0.05$) only in Kaloi participants.

5.2. The Study Based on the Somatotype

- The study was conducted with 17 male and 33 female of Tripura community and 28 male and 39 female of Hranghwal community, 18 males & 20 females, of Debbarma community, 8 males & 12 females of Rupini community, 11 males & 11 females of Kaloï community & 1 male & 10 female Singha community that leads 208 individuals from the six communities, more specifically, 83 males and 125 female individuals were taken for the study. The data was collected on during the time period 31.03.2017-05.04.2017 using the convenience sampling procedure from the upper northern hilly area of the state Tripura. They are listed among the Other Backward Class (OBC) and receive benefits from the government accordingly.
- Anthropometric measurements namely stature, weight, skinfolds at triceps, suscapular, suprailiac and calf, bicondylarhumerus, bicondylar femur, upper arm circumference and calf circumference were taken following standard techniques (Tanner et al., 1969). Using above measurements, subjects were somatotyped following Heath-Carter method (Heath and Carter, 1967; Carter, 1980). Skin fold thickness measurements of the subjects were measured by slim guide skin fold calliper. Girths were taken with the steel tape to the nearest 0.5 cm. Widths of body parts were measured by using sliding caliper and anthropometric rod. Somatotype was determined from the following equations (Heath and Carter, 1990).
- (i) Endomorphy = $- 0.7182 + 0.1451(X) - 0.00068 (X)^2 + 0.0000014(X)^3$
- Where

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- $X = \text{sum of supra-spinale, subscapular and triceps skin fold and corrected for stature by multiplying the sum of skin folds by}$
- $170.18/\text{Body Height in cm}$
- $(ii) \text{ Mesomorphy} = (0.858 \times \text{Humerus width}) + (0.601 \times \text{Femurwidth}) + (0.188 \times \text{Corrected arm girth}) + (0.161 \times \text{Corrected Calf Girth}) - (\text{Body Height} \times 0.131) + 4.5$
- Where
- $\text{Corrected Arm Girth} = \text{Arm girth} - \text{Biceps skin fold},$
 $\text{Corrected Calf Girth} = \text{Calf Girth} - \text{Calf Skin fold}.$
- $(iii) \text{ Ectomorphy} = (\text{HWR} \times 0.732) - 28.58$
- [Where $\text{HWR} = (\text{Body Height in cm}) / (\text{weight in kg})$]

Findings

- The studied community Tipura, Hrangkhal, Debbarma, Rupini, Kaloi & Singha were very distinctive with their somatotypic characteristics but also differed from each other with the basis of sexual dimorphism.
- Both the groups within Tipura, Wangkhal, , Debbarma, Rupini, Kaloi & Singha community showed their distinct pattern of physique whereas, Hrangked community may had an equal distribution within the groups but they were the most to loose the level of significance (0.01).
- While comparing with one another between the six communities, they showed that somewhat equal kind of distribution into the population. The study also revealed that male and female group maintains their unique form of distribution which may does not overlap with any of it.
- Thus we computed the F-ratio to see if they the communities were well associated enough to hold the population pattern universal, the result showed, Endomorphism comedy up with the value of F-ratio i.e

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222.196 which showed the significant value which was higher than Ectomorphism, F-ratio value 1.92433 and Mesomorphism i.e 2.12267.

5.3. Study Based on the Body composition and Bone Mass

Bone mass is indicator of skeletal growth process which is determined by peak bone mass (Bonjour *et al.*, 2017). Before puberty, no substantial gender difference has been reported in bone mass of the skeleton when adjusted for age, nutrition and physical activity (Crowder *et al.*, 2010). From those studies it is hypothesized that there must be an association between bone mass and age. The present study try to understand the association between age and other anthropometric and physiologic variable related with bone mass. There are ample number of studies which tried to understand the relationship of bone mineral density and other diseases. Those are given below:

Studies have been showed that bone involvement is a frequent clinical manifestation of sickle cell disease, and it has clinical associations between bone involvement and sickle cell disease (Baldanzi *et al.*, 2011). There is vast effect of physical exercise on bone mass in type I diabetics with osteopenia (Vichinsky *et al.*, 2012). Another study suggests that up to 70% of adults with thalassemia major (Thal) have low bone mass (Fazeli *et al.*, 2013). In type 1 diabetes, the risk is increased by 6 times and is due to low bone mass. Despite increased bone mineral density (BMD), in patients with type 2 diabetes the risk is increased (which is about twice the risk in the general population) due to the inferior quality of bone (Jackuliak *et al.*, 2014). There are lack of studies which shows the evaluation between bone mass and age among those ethnic populations of Tripura.

Materials and methods

- The present study was conducted in Tripura, in between several ethnic groups viz. Rupini, Tripuri, Kaloi and other ethnic group. Subjects were 121 individuals, 75 females and 46 males aged from 20 to 85.
- Data has been collected on anthropometric measures following standard procedure and instrument manuals and physiological variables (Weiner and Lourie, 1981).
- Assessment of bone mass from different aspects of the body were done using bioelectrical impedance analysis using body scanner (Rossmax Glass Body Fat Monitor with scale model WF260 and Omron Body Composition Scanner Monitor with scale Karad Scan model H6f362) strictly following the manufacturer manuals.
- Assessment of physiologic variables from different aspect of body were done using Hudson-Spyrometer (Lung Volume), HemoCue 201(for haemoglobin level) which was also strictly following the manufacturer manuals.
- Verbal consent was obtained from participants. Socio-demographic characteristics were collected through schedule questionnaire. Data has been computed, checked and then analyzed for significance at $P < 0.05$ The necessary descriptive and inferential statistics has been applied using MS Office – Excel, Windows–7, and Statistical Package for Social Science (SPSS, Inc., Chicago, IL; version, 18.00).

Findings

- A significant ($p < 0.05$) positive relationship has been found between weight and bone mass are in three ethnic groups.
- A significant ($p < 0.05$) positive relationship also has been found between weight and bone mass in case of three ethnic groups.

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- A negative correlation has been found, which is statistically significant ($p < 0.05$) between bone mass and percent body fat in Tripuri.
- A significant relationship ($p < 0.05$) has been found between age and bone mass. This is negatively correlated with each other in KaloI and Tripuri ethnic group.
- A significant relationship ($p < 0.05$) has been found between bone mass and fat free mass in three ethnic groups.
- A significant relationship ($p < 0.05$) has been found in lung volume and bone mass among three groups.
- A significant ($p < 0.05$) relationship has been found between haemoglobin and bone mass are in Tripuri.

5.4. Study Based on Anthropometry, Distribution of Fat and Body composition

Controversy exists as to whether Body Mass Index, WC, FMI, FFMI, NC, RMR WHR, Percent Body Fat, conicity index, WHtR, or a combination of these measures serves best to assess obesity. The intention of the obesity measurement is an important consideration in determining the appropriate measuring method. The measure may be used to assess an individual or a population, to predict a particular outcome, or to classify risk. Currently, there are many measures for diagnosing obesity at population level but most frequently to be used diagnostic tool to get the accurate result in the current classification system of obesity is yet to be defined.

The present study provides crucial insights regarding the obesity indicator of tribal groups (Rupini, KaloI, Tripuri) in Tripura, India and no previous studies are reported.

- Obesity is a disease process associated with the development of serious medical Complication and increased mortality in adulthood. (Samiran Bisai *et al.*, 2013.)

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- BMI is at a controversy level due to its inability to distinguish between fat and fat free mass. Furthermore many evidences suggest that BMI tends to underestimate obesity (Kelly, Wilson & Heymsfiels, 2009).
- Several studies in adults have reported a strong positive association between cardiovascular risk factors as hypertension, lipid and glucose concentrations and abdominal adiposity when measured by WC and WHR than overall adiposity i.e. measured by BMI. (Nooyens C.J. *et al.*, 2007 and Visscher T.L.*et al.*, 2006).
- There is now a growing evidence that WHtR can be used to predict risk in children (Savva. *et al.*,2000) and across all age groups (McCarthy & Ashwell 2003)
- Fat Free Mass is the major factor which determines Resting Metabolic Rate, RMR. (Weinser.*et al.*,1992; Cunningham, 1991; Fukagawa, 1990) with some studies finding an additional contribution of Fat Mass, FM (Nelson, *et al.*, 1992), but others failing to find such an effect (Bogardus, 1986; Segal,1987).
- True body fatness may be better evaluated by assessment of body fat and fat free mass (Thibault R.*et al.*, 2012).
- In the northern Indian population Body Mass Index was found to be positively related to the increased prevalence of elevated blood among younger individuals aged 18-44 years and the association of BMI with hypertension depends upon age and sex (Deng WW.*et al.*2013).
- In another study on the northern Indians the conventional cut off level of the BMI underestimates overweight and obesity, when percent body fat is used as the standard to define overweight (Dudeja V. *et al.*,2001).

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- The present study was conducted in Agartala, Tripura, India. Present study was consisted on 76 adult participants (age range-22- 85 years) of three communities, Rupini, Kaloi and Tripuri (Debbarma).
- Data has been collected on anthropometric measures following standard procedure and instrument manuals and physiological variables (Weiner and Lourie, 1981).
- Derived measures regarding fat patterning and obesity were calculated using standard equations.
- Assessment of body composition in terms of fat patterning from different aspects of the body were done using bioelectrical impedance analysis
- Data has been computed, checked and then analyzed for significance at $P < 0.05$.
- The necessary descriptive and inferential statistics has been applied using MS Office – Excel, Windows –7, and Statistical Package for Social Science (SPSS, Inc., Chicago, IL; version, 16.00).

Findings

- The mean height and Resting Metabolic Rate is found higher among the males than the females in all the three groups. And the mean WHR, and Subcutaneous fat distribution across arm, trunk, body and leg is found to be higher in female than males through all groups.
- The predictor for Body fat distribution is seen to differ among communities.
- The analysis of variance (ANOVA) was done among but no significant difference was found among the groups

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- The coefficient of determination shows that fat mass index is more associated with percent body fat than the rest of the predictors among Kaloi male and subcutaneous fat distributed across body among the Kaloi female. Among Rupini male, fat mass and fat mass index and total body water among the Rupini female. Among Tripuri male, fat mass and subcutaneous fat distributed across trunk among the Tripuri female.
- The best predictor for obesity is seen to be same for Kaloi and Tripuri male.
- Componential analyses for the predictors of obesity resulted into a division of four compartments for the rupini tribes and a division of six compartments was seen for the Kaloi and Tripuri tribes.
- The percentile ranks are found to be similar and often same across the groups (Rupini, Kaloi, Tripuri)
- None of the categorical variables have significant level of $P < 0.05$, when compared among male and female of the same group and when compared among males of different groups and females of different groups.
- Among Rupini, male, fat mass, fat mass index and visceral fat is seen to be positively correlated with MAP
- Among Rupini female, Kaloi male, Kaloi female as well as Tripuri male none of the significant predictors are showing correlation with MAP (mean arterial pressure).
- Among Tripuri female, weight and fat free mass index is seen to negatively correlate with map (mean arterial pressure).
- To validate the body scanner monitor, a significant correlation at 0.05 levels is seen only in Kaloi and not in Rupini and Tripuri.

5.5. Study based on Basis polymorphic genetic markers

- ABO, RhD blood groups: Identified by antigen-antisera agglutination test.
- Haptoglobin (serum protein): Identified by Polyacrylamide gel Electrophoresis.
- Hemoglobin variants: Identified by Agarose gel electrophoresis.

Brief Results

The distribution of and allele frequency estimation of ABO blood group the four groups (Kaloi, Rupini, Tripuri and Hranghwals) revealed significant ($p < 0.05$) difference in the distribution of ABO blood group phenotypes. But for RhD blood group and Haptoglobin (serum protein), these four groups did not demonstrated any such differences. High frequency of HbEE phenotype and carrier (HbAE) phenotypes was found among the Tripuris and Hrangkals. However, Tripuris showed higher frequencies of carriers of HbE.

Examination of Subpopulation genetic structure estimated by F_{ST} statistics on the basis of the above mentioned genetic marker traits revealed low value (F_{ST} approximately < 0.05) delineates higher possibility of endogamy in the four groups (Tibeto-Burman speakers) and thus indicating no admixtures between these Tibeto Burman speaker population. In other words, these four populations are still maintaining traditional system of marriage i.e. marriage within the tribal groups.

Genetic distance analysis (G^2) revealed interesting features of highest distance between Tripuri and Hrankhwal and least distance between Rupini and Kaloi. Further analysis also revealed both Rupini and Kaloi are closer to Tripuri and Rupini and Kaloi are very close. It might be possible that Rupini and Kaloi split is recent one.

6

MAJOR FINDINGS, SUMMARY, CONCLUSION

1. Most of the 61.96 percent of Kaloi respondents are living in Nuclear family.
2. There are 5.44 percentage of family had both primary and secondary occupation but 94.56 percentage of family had only primary occupation.
3. Income distribution of Kaloi respondents from primary occupation-28.26 percent respondents were earning between Rs. 4001-7000 and 23.37 percent respondents were earning above Rs. 10000.
4. From this study found that 94.56 percent respondents had no secondary income.
5. Here 31.52 percent of Kaloi respondent's expenditure is between Rs. 3001-5000 and 28.26 percent respondent's monthly family expenditure were above Rs. 11000.
6. Habit of savings prevails among the Kaloi population 82.07 percent.
7. From this study found that there were 41.85 percent of respondents had savings amount less than Rs. 1000.
8. About 58.15 percent of Kaloi respondents were savings into bank.
9. From this study found that 83.15 percent of Kaloi respondents were not taken loan and 16.85 percent of respondents were loan taken.

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10. Here 77.42 percent of KaloI respondents had taken loan from bank and 22.58 percent of respondents had taken loan from Cooperative societies.
11. Highest 58.07 percent of respondents had taken loan for fisheries, 19.35 percent respondents had taken loan for constriction of their home.
12. There are 21.74 percent of respondents were getting financial support from the Government.
13. From this study found that 87.5 percent people had their own land holding.
14. Land holding of KaloI community. About 73.29 percent of KaloI people had both Tilla and Lunga land. About 19.88 percent of respondents had only Tilla land and other 6.83 percent of respondents had only lunga land.
15. 100 percent KaloI respondents were living their own house.
16. Mostly 61.96 percent of KaloI people were used hand pump and 33.15 percent people were used water supply and 10.87 percent people used well water and 3.80 percent people used pond and very less 0.54 percent people used river water.
17. Peoples were living in kutchha house 90.76 percent and 10.87 percent people living in Semi-Pacca house and very less 3.80 percent people were living Pacca house.
18. Respondents were used kutchha toilets 60.33 percent. 32.60 percent of respondents are used Pacca toilets and 7.07 percent respondents are used open pit.
19. Percentage of people using electricity as lighting source were 96.74 percent and 78.80 percent of respondents were source of lighting is oil/kerosene and 4.35 percent respondents have no lighting source.
20. From this study found that 95.65 percent KaloI people were mostly dependent on firewood for cooking it may be due to the lack of supply or due to lack of money for purchasing

MAJOR FINDINGS, SUMMARY, CONCLUSION

LPG, 19.57 percent respondents were depends on LPG and other 3.80 percent respondents were depends on Electricity for their cooking purpose.

21. There were only 7.61 percent of respondents used to participate in various Association like Self Help Groups (3.26 %), and Unions (1.63%). But 87.5 percent respondents were not associated with any organizations.
22. This study depicts that the place of child delivery of the Kaloi tribes. From this table it can be said that since now there is a 57.61 percent of delivery of children in hospital while 33.15 percent respondents said that delivery of children were in home.
23. Among the Kaloi people 98.37 percent people were used Modern method and 61.41 percent of people were used Spiritual Healing and Traditional method used 59.24 percent.
24. Hand washing before eating is an important factor of hygiene. Here 71.20 percent respondents used soap before eating followed by people used mud 24.45 percent and only 4.35 percent used water respectively.
25. Maintaining the good health washing hand after defecation plays a key role. From this study found that 0.54 percent people used Ash and 2.72 percent people used only water to wash their hand after defecation. 27.17 percent people used mud for washing hand and only 69.57 percent people used soap for washing their hand.
26. Habit of composing garbage among the Kaloi peoples were only 39.13 percent.
27. From the Kaloi respondents 52.17 percent of respondent through the garbage outside their house which affects their health adversely and 36.96 percent of respondents were through the garbage away from home and 10.87 percent respondents were through the garbage in Pit.

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28. This study said that 73.37 percent of respondents were rearing livestock and 26.63 percent respondents were not rearing livestock.
29. About 35.55 percent KaloI respondents were rearing livestock mainly to enhance their income and on the other hand about 64.45 percent respondents rearing livestock mainly for own consumption purpose.
30. From this study found that 64.58 percent of KaloI respondents earned more than Rs. 20000 from livestock. About 16.67 percent KaloI respondents earned between Rs. 15000-20000 and 18.75 percent KaloI respondents were earned between Rs. 10001-15000 from livestock.
31. Among the KaloI respondents 75 percent female members have Bank Account and 25 percent have no Bank Account.
32. Among the KaloI respondents 2.9 percent of female respondents had both joint and single account. 7.25 percent respondents had joint account and 89.85 percent respondents had Single Account.
33. KaloI females take decision in almost all spears of decision making of the house hold which reflects the females were playing important role in decision making process.
34. Household money handling is more or less managed by both male and female were 68.47 percent, 26.1 percent handle by the Male and very less 5.43 percent female respondents were handle the household money.

Conclusion

From socio-cultural and anthropological study, it may be found that KaloI community were closer to Tripuri community rather than Halam community and again Rupinis and KaloI were genetically very closer. It might be possible that split of Rupini and KaloI community happened very recently.

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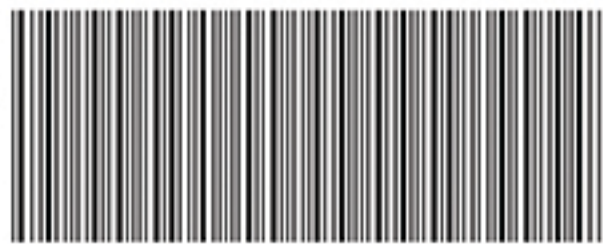
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