

TRIBAL FOOD HABIT

TRIPURA TRIBES

Manoshi Das



Tribal Research & Cultural Institute
Government of Tripura

TRIBAL FOOD HABIT TRIPURA TRIBES

By

Manoshi Das

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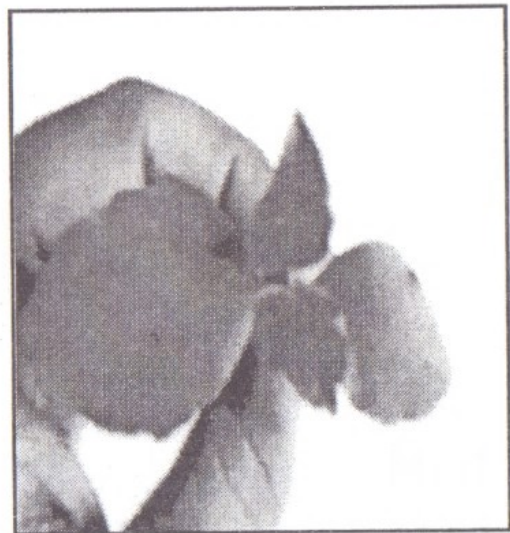
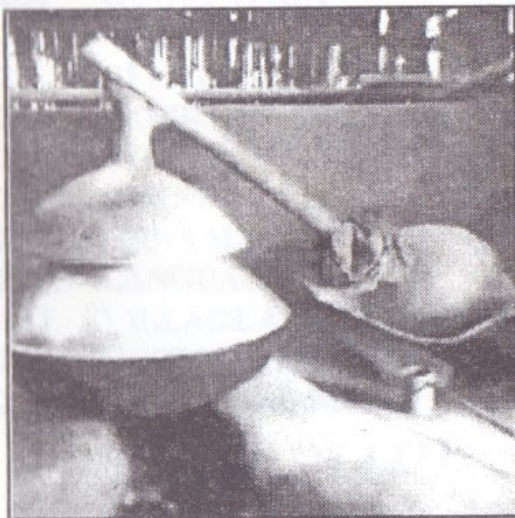
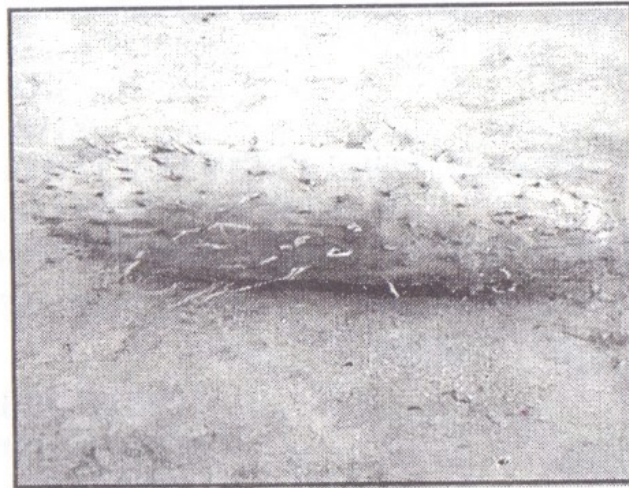
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PREFACE

Food is a primary need of a human being. It is the need that drives all human beings to action. All the productive work and labour on the earth is associated with the fulfilment of this requirement. Food refers to anything that is eaten to provide energy and keep the body healthy. It is a substance which recharged us for our daily lifestyle. Food not only acts as a necessity of life, but it also provides a way for people to bond and display their culture. People's food habits act as a way for them to identify themselves. Food habit refers to the way in which different people select, cook, serve and eat food that are available to them. Food habits refer to the reasons why people eat, their methods of eating, the form of food they eat, and the way they get, store, and get rid of food (Rodriguez, 2002).

Several factors influence people's food habits and culture. Some of these factors include a person's budget, health, and religion. Other factors such as age, gender, and social and cultural backgrounds determine people's food habits. People buy what they can afford. Some people have the desire to eat in a healthier way, but they are not able to do this because they cannot afford healthy food. People tend to eat what they can find easily. Rare foods tend to be more expensive, and people avoid this. Foods in season are cheaper. This makes a person's food habit seasonal and flexible, yet homogenous enough to define a person's identity (Bellisle, 2012).

Tribal people constitute a significant proportion in population of India and the cultural pattern varies from tribe to tribe and region to region. Tripura is habitat of 19 tribal communities while *Tripura* tribes are considered as largest in terms of numerical presence and cultural dominance.

The book "**Tribal Food Habits: Tripura Tribes**" is an outcome of the study funded by Tribal Research & Cultural Institute, Government of Tripura consists of seven chapters. The **first chapter** is an introduction about Food and Food Habits. This chapter briefly

discusses the concept, constituents and functions of Food. The factors which influence the Hood habits are also mentioned in this chapter. **Second chapter** portrays the brief accounts of *Tripura Tribes* in Tripura regarding their origin, settlement pattern, family & social structure, occupation, marriage system, culture, dress & ornaments, dance & music, customary laws, etc. The **Third chapter** is a thorough review on pertinent literature which helped to understand the previous concern of various renowned authors/scholars regarding food and food habits in general and Tribal foods and food habits in particulars. After reviewing the pertinent literatures, the objectives of the present study were set. **Fourth chapter** is the outcome of the empirical study and basically discusses the Socio-Economic background of the respondents (Tripura Tribes).

Chapter five is the most important part of the book as it presents various aspects of food and food habits among the Tripura Tribes in Tripura like major food items; subsidiary food items (vegetables, fruits, etc.); narcotics; parts & process of medicinal plant utilization; and foods in different stages of life. Process and preparation of various food items are also discussed in this chapter.

Chapter six documents the recipes of ten major tribal foods as prepare by Tripura people. This chapter is basically for those who are interested for Tribal food. The ingredients and process of preparation of each food are presented here.

And last i.e. **Chapter six** summarise the important findings. It also makes some necessary recommendations and draw conclusion which would be helpful for the policy makers towards improvement of Tribal health and life.

I express my deepest sense of gratitude to Shri. Sunil Debbarna, Director and Shri. Sailohnuna, Former Director, Tribal Research and Cultural Institute, Tribal Welfare Department, Govt. of Tripura. We are also thankful to Shri. Prafulla Reang, Deputy Director, Shri. Bidyut Kanti Dhar, Research Officer and Shri. Sukanta Pal, Former, Research Officer, Tribal Research and Cultural Institute for their heartfelt cooperation and necessary support during the study and bring the study report in book form.

I am also thankful to Bolpur Manav Prem O Seva Sanaystha (Institute for Inclusive Development) for giving me an opportunity to lead and complete the study.

I also express our deepest appreciation to Mr. Chayan Deb and Mr. Ratan Tripura, students of MRMD for their outstanding effort towards collection of both qualitative and quantitative data during field survey. I would like to express our cordial thanks to Mr. Chayan Dev and Miss. Solanki Debnath for their sincere effort for drafting the report. I am also thanks to Mr. Sentu Debbarma, Mr. Govinda Tripura for their inputs regarding the Tripura language and pictorial documentation.

I also acknowledge the cooperation of the all the respondents who provided and share information in long interview schedule during the survey and without their response study may not be complete successfully.

And, last but not the least, we want to give deepest love and thanks to my parents, husband and daughter for their sacrifice, strong encouragement and moral support during the study.

Hope this book will be helpful for the policy makers, academicians, students, scholars those are working or interested in the Tribal Food and Food Habits.

However, I am solely responsible if any unwanted wrong information or mistakes that may remain.

Date : 5.12.2016

Place : Agartala

Dr. Manoshi Das

Forward

Food not only acts as a necessity of life, but it also provides a way for people to bond and display their culture. People's food habits act as a way for them to identify themselves. Food habit refers to the way in which different people select, cook, serve and eat food that are available to them.

The book **"Tribal Food Habits: Tripura Tribes"** is a research outcome conducted by Dr. Manoshi Das, Anthropologist with financial support from Tribal Research & Cultural Institute, Government of Tripura. The researcher brings about the clear empirical documentation of Tribal Foods and Food Habits specially among the Tripura Tribes.

I strongly believe that the documentation and findings of this book will be useful for the scholars interested for Tribal foods and the recommendations will be immensely helpful for improvement of health and nutritional status of Tripura people.

I wish heartiest congratulations to Dr. Das for this pioneer work in Tribal Food habits in Tripura.



Shri Sunil Debbarma, TCS (SSG)

Director

Tribal Research and Cultural Institute

Government of Tripura

TRIBAL FOOD HABIT
TRIPURA TRIBES

FOOD AND FOOD HABITS

1.2. CONCEPT OF FOOD

Food is one of the primary needs of a human being. It is the need that drives all human beings to action. All the productive works and labour on the earth is associated with the fulfilment of this requirement. Food refers to anything that is eaten to provide energy and keep the body healthy. It is a substance which recharged us for our daily lifestyle. According to Oxford Dictionary food is “any nutritious substance that people or animals eat or drink, or that plant absorbs, in order to maintain life and growth.” Again Business Dictionary defined food as “Edible or potable substance (usually of animal or plant origin), consisting of nourishing and nutritive components such as carbohydrates, fats, proteins, essential mineral and vitamins, which (when ingested and assimilated through digestion) sustains life, generates energy, and provides growth, maintenance, and health of the body.”

The meaning goes far beyond the basic human need to satisfy his / her hunger. Food is one of the ways through which human beings define their civilisations. It forms an important part of many customs and traditions. Identity – religious, national, caste wise, are all closely

bound with the food people eat. Every group thinks of itself as special and exceptional and uses food as one of the mediums to show its uniqueness, Indian society is a multi-faceted one, and every region has a unique culture of its own and this gets reflected in the food that the people living in the region consume. Whilst some foods are not regarded as food at all by some groups, the same foods are delicacies for others. As we go deeper into the subject, we find that even small details like the kind of utensils, spices, oil used, and the time of the day when food is eaten reflect a person's identity. It is an integral part of human life. Today's hectic lifestyle reflects negatively on access to food and our eating habits. It is also used to display the power, the wealth of the state, the community and the family.

The state has the responsibility for the food security for its people. In India, although problem of food security tackled to some extent, malnutrition is wide spread. Since, food and nutrition intake is one of the main determinants of the health and physical and mental capabilities of population. It is essential to know the socio-economic conditions and food habits under which malnutrition prevalent and extent of malnutrition among different population groups and regions. Only once it is able to provide sufficient food to its people can it think for other dimensions of development. So a comprehensive understanding of the determinants of food consumption pattern is a prerequisite to the initiation of any development plan.

1.3. ESSENTIAL CONSTITUENTS OF FOOD

i. Carbohydrates:

Carbohydrates are the chief source of energy in our diet. They are chemical compound containing carbon, hydrogen and oxygen. They provide instant energy to our body. The chief sources of carbohydrates are: rice, wheat, maize, barley, potato, sugarcane, beetroot, banana, etc. Carbohydrates are of three types - a. Sugars b. Starch c. Cellulose.

ii. Proteins:

Proteins are body-building food. They are essential for the growth and repair of the body tissues. Proteins are made up of amino acids. Proteins are formed by different combinations of twenty amino acids. Each amino acid contains carbon, nitrogen, hydrogen and oxygen. Some proteins contain elements like sulphur, phosphorus and iron as well. Proteins can be classified into two groups depending on their source:

Animal proteins are obtained from animal products like milk, cheese, egg, fish or meat. Vegetable proteins are obtained from plants like pulses, soyabeans, nuts like cashew nuts, groundnuts, grains like barley, etc.

iii. Fats :

Fats like carbohydrates are energy-giving foods but are greatly concentrated sources of energy. One gram of fat when burnt gives 9 calories of energy. Fats are made up of carbon, hydrogen and oxygen. However, compared to carbohydrates, fats contain lesser amount of oxygen, and hence produce larger amount of energy when oxidized. Fats can be classified as animal fats and vegetable fats depending on their source. Butter, ghee, milk, fish, meat, etc., are sources of animal fat while nuts and vegetable oils like groundnut oil, sunflower oil, mustard oil and sesame oil are sources of vegetable fat.

iv. Vitamins :

They are protective foods which are necessary for the well-being of the body. Vitamins are necessary for normal growth and good health of an individual and shortage of one or more vitamins in the body results in deficiency diseases in the individual. Vitamins do not provide energy like the carbohydrates and fats. They are therefore required in very small quantities and are essential for proper utilization of carbohydrates, fats, proteins and minerals by the body. Since the

presence of vitamins in the diet prevents the occurrence of many deficiency diseases, they are known as protective food. The various vitamins are named as vitamins A, B, C, D, E, K, etc. Most of the vitamins cannot be produced by our body. They must, therefore, be supplied by our diet. Since no single food item contains all the vitamins, we must eat a variety of foods to obtain all the vitamins our body requires. Vitamins are required to keep our teeth, gums, eyes, blood, bones, skin, etc., healthy. Deficiency of vitamin A in the body causes poor vision and night-blindness which is a state wherein a person cannot see in the dark. Deficiency of vitamin A can be cured by giving spinach, carrots, butter and yellow-colored fruits like papaya and mangoes to the patient.

v. Minerals:

In addition to carbohydrates, fats, proteins and vitamins, our body also requires minerals like iron, calcium, phosphorus, iodine, sodium, zinc, copper, etc., for its growth and proper functioning. Both vitamins and minerals are required in small quantities by our body. We get many minerals from plants which in turn absorb them from the soil. Salts of calcium are needed for the formation of strong bones and teeth. Iron is required to form hemoglobin which transports oxygen to the tissues. Deficiency of minerals in our diet leads to deficiency diseases.

vi. Water :

Water forms about 70% of our body weight and is an important constituent of all body cells. Water is required for all the biological processes in our body. Although water does not provide energy, it is a very important nutrient. It performs the following functions in the body :

- Water transports food, wastes, gases and other chemicals (like hormones) throughout the body.
- Water helps in digestion by dissolving the nutrients which can then be absorbed or digested by the body.

- Water carries waste out of the body as sweat and urine.
- Water helps to regulate the body temperature.

The amount of water needed by a person depends on one's age, type of work and climate. Athletes and persons doing more of physical work must consume plenty of water as they lose a large amount of water as sweat. For the same reason more water is required by our body in summer than in winter.

iv. Roughage:

All plant cells are made up of cellulose. Cellulose cannot be digested by digestive system. Although cellulose does not have any nutritive value, it is needed in diet for proper functioning of the digestive system. Cellulose forms the fibre content of diet and is referred to as roughage. Roughage provides the alimentary canal muscles with bulk against which they contract easily. This allows for more efficient movement of food in the alimentary canal, especially in the large intestine. Roughage helps in the regular movement of bowels. People who do not include roughage in their diet suffer from constipation. Salad, fruits, vegetables and cereals constitute the main sources of roughage in our diet. Bhutt (corn) and Dalia are also rich sources of roughage.

1.4. ESSENTIAL FUNCTIONS OF FOOD

i. Physiological functions:

Firstly, human body performs several activities- voluntary and involuntary. There is not a single moment in life when the body is completely at rest and does not require energy. Even when the body is taking rest (i.e. during sleep) energy is required to out the involuntary processes of the body like digestion, respiration, circulation, beating of the heart etc. Energy is also required to carry out professional, household and recreational activities. This energy is supplied from foods like carbohydrates and fats.

Secondly, food provides materials for tissue building, growth and body repair, is mainly supplied through foods like proteins and minerals. The muscles, bones of different parts of the body are built up and maintained by the proteins supplied by the food. Minerals like calcium, iron and phosphorus affect the formation of blood and skeleton tissue (bones).

Thirdly, food protects the body against diseases. Here, vitamins play a vital in regulating body processes like growth, eyesight, health of the skin, formation of teeth and good digestion. Minerals also act as catalysts for many biological reactions within the body. They are required for building of bones, muscular contraction, and transmission of messages through the nervous system and the digestion and utilization of nutrients in food. Vitamins and minerals are needed for maintaining the general health of the body.

Fourthly, water and roughage in foods act as regulatory foods that are needed for the normal functioning of the body. In importance and need, water is next to oxygen. It is required in large amount to regulate body processes such as digestion, excretion, maintenance of body temperature and the electrolyte balance. Roughage helps in good bowel movements.

ii. Psychological Functions:

Foods satisfy certain emotional needs of human beings and act as a source of security. An infant learns security from the way his mother feeds him. Similarly, a growing child gains confidence and a feeling of belonging, when he knows there is food in the house and he will be fed. People feel reasonably secure, when they have enough food stored up to take care of them during scarcity.

Food is also an outlet for emotion. As a relief from tension, one may not eat or over eat. For some people, loneliness and boredom are relieved by continuous nibbling at food.

Food is also used as a weapon, when an insecure child refuses to eat, thereby drawing the attention of the parents especially the mother.

iii. Socio-cultural Function:

From ancient times the socio-cultural life of human beings has been revolved around food. Food is used as a symbol of hospitality and friendship throughout the world. We express our hospitality to a guest through an offer of food or drink. In social gatherings, food serves as an instrument for developing social relationships. Here the menu plays an important role, and the nutritive value of it is not given much emphasis.

Every family has its own peculiar meal pattern. This is governed by the social class to which he belongs, the economic condition, religious belief and social attitude. Today, food has brought about an integration of different cultures, race, ideals and thinking of people, by accepting and relishing others dishes. For example, we Indians are now relishing Chinese, European and other intercontinental dishes.

Thus, for an average man, food is much more, than a substance supplying nutrients for health. It is the sum of his culture and traditions, emotional outlet, gratification of pleasure and a relief from stress, a means of communication, security, status- all of these interwoven in the fabric of life and unconsciously expressed in food likes and dislikes and also affect on food habits.

1.5. BASIC FOOD GROUPS

On the basis of the functions, foods are divided into three food groups, named -

a. Energy giving foods:

Energy giving foods mainly includes foods rich in carbohydrates and fats. Foodstuffs which provide energy in our diet are:

- Cereals like wheat, rice, jowar, bajra, etc. Besides energy these provide good amounts of thiamine, niacin and iron.
- Root vegetables like potato, sweet potato, arbi etc.
- Fats and oils like groundnut oil, ghee, vanaspati, butter etc. Some fats like ghee are fortified with vitamin A and D.

- Sugar, jaggery and honey. Jaggery also contains a good amount of iron.

b. Body Building Foods:

Food is also required for body building and repair of tissues. Food rich in protein performs this function. During periods of growth like childhood when body building is going on, it is important to include larger amounts of these foods in our diet. Body building foods which are rich in protein include:

- Milk and milk products like curd, paneer, cheese, khoya etc. These foods are also a good source of Vitamin A, riboflavin and calcium.
- Meat, fish, poultry, liver etc; besides protein, these foods provide iron and B- Complex vitamins.
- Eggs : Eggs are rich in iron, vitamin A and riboflavin
- Pulses, nuts and oilseeds are also good sources of thiamine, niacin and iron.

c. Protective Foods :

Protective functions mean functioning in preventing diseases. For these purpose foods play a big role. Certain foods build up our body's resistance to disease. This function is performed mainly by minerals and vitamins. As vegetables and fruits are rich in vitamins and minerals, they should, therefore be included in sufficient amounts in daily diet. Protective foods which are commonly eaten are:

- Green leafy vegetables like methi, spinach etc.
- Yellow or orange vegetables and fruits like mango, papaya, carrot etc.
- Vitamin C rich fruits orange, lemon, guava, amla etc.

1.6. FOOD HABITS

Food not only acts as a necessity of life, but it also provides a

way for people to bond and display their culture. People's food habits act as a way for them to identify themselves. Food habit refers to the way in which different people select, cook, serve and eat food that are available to them. According to Rodriguez (2002), food habits refer to the reasons why people eat, their methods of eating, the form of food they eat, and the way they get, store, and get rid of food (Rodriguez, 2002).

Several factors influence people's food habits and culture. Some of these factors include a person's budget, health, and religion. Other factors such as age, gender, and social and cultural backgrounds determine people's food habits. People buy what they can afford. Some people have the desire to eat in a healthier way, but they are not able to do this because they cannot afford healthy food. Junk food tends to be more readily available and consequently cheaper to buy than healthy food. People with low incomes find it hard to eat at restaurants, and they find it more economical to make their own meals. Food availability also determines people's food habits. People tend to eat what they can find easily. Rare foods tend to be more expensive, and people avoid this. Foods in season are cheaper. This makes a person's food habit seasonal and flexible, yet homogenous enough to define a person's identity (Bellisle, 2012).

Firstly, Food habits depends on person's health and lifestyle. Health and lifestyle concerns have led to the development of different classifications of people based on what they eat such as vegetarian, non- vegetarian. Some vegetarians do not eat any animal product while others consume some animal products such as eggs and different milk products, but they do not take meat. In the same way few people choose to take white meat only, and they avoid red meat. These classifications are based on people's concerns about their health and lifestyle.

Secondly, a person's social background determines his or her food habits. People are influenced by the people they interact with in

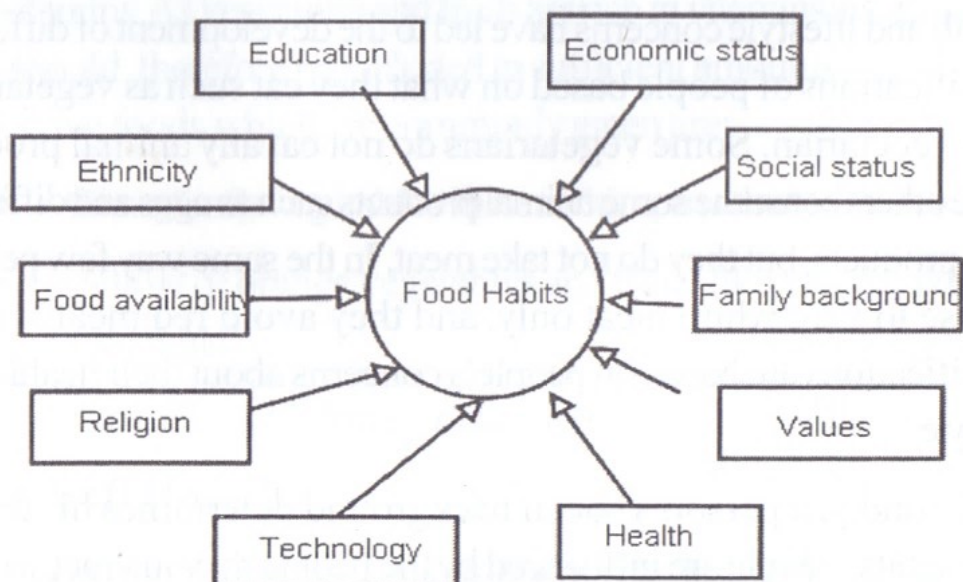
different circumstances, and it is difficult for one to make individual choices all the time. Although a person might have developed a personal food habit, socializing with other people on a constant basis will influence that person to the extent that he will not be able to resist the temptation of adopting the other people's food habits. People's culture largely defines their food habits. (Bellisle, 2012).

Thirdly, food habits depend on different cultures. Culture influences the way people prepare and consume their foods (Bellisle, 2012). When different cultures live together in a different region, they continue following their culture, although they adopt other cultures as well.

Fourthly, religion also influences a person's food habits (Rodriguez, 2002). Some religions discourage their followers from eating certain foods.

Fifthly, food habits are also determined by a person's skills and experiences. Some people have excellent culinary skills and they enjoy making food. Even people who are passionate about cooking, but who may not have the necessary skills, find it more enjoyable to buy raw foods from the market and prepare them at home. On the other hand, some people are not concerned or interested in the kitchen, and they avoid making food. Such people tend to eat out

FACTORS THAT MAKE PEOPLE FORM FOOD HABITS



more often, or they buy prepared foods. In this way, a person's perceptions concerning cooking influence his or her food habits.

Last but not the least the knowledge and beliefs that people have as regards to food helps in determining their food habits. Some people are food enthusiasts, in the sense that they like carrying out research concerning the nutrients benefits of food. Other people hold certain beliefs about food. They will read all articles they can find that talk about food. This will help in forming and determining their food habits and culture. A person's psychological state can also influence his or her food habit. Some people indulge in taking certain types of foods when they are angry or stressed.

1.7. FACTORS THAT INFLUENCE FOOD HABITS

The food is referred to as food habits. Food habits are formed or changed by factors like education, religion economic status and availability of food. Food habits affect people's food choice. Some of the factors that influence food choice are as follows

◆ Education

Nutrition education plays an important role in the life of every human being. It would help to make wise decisions about food, such as what to eat, when to eat, how many times to eat a day and what combinations of food to be provide in a healthy diet. Education also gives person information on consumer demand and market supply that will help him to wisely deal with the price of the food items. It also provides a person with the relevant skills needed to prepare your food well. In short, education helps to make informed food choices which will provide the necessary nutrients for a healthy body at a minimum cost. In addition to this education helps to form certain food habits and change others. For example, education helps to decide to eat fruits at every meal as it indicates the nutritional benefits. It also helps to choose between healthy and unhealthy food and

remove the unhealthy food items such as narcotics, junk food as it is harmful for human being.

◆ **Economic status/income**

Economic status affects food habits of a person because the types of food he chooses would depend on how much money he has. When a person is rich, he can afford very expensive foods, or can intake milk, fruits, and vegetables regularly even if it is scarce in their local market. They can avail it from other states or countries. Food chosen by poor people is meager and monotonous. Even where nutrition knowledge is high economic status still dictates what foods he can eat and how to eat them.

◆ **Social Status & Family Background**

Eating habits also depend on the social group or family one belongs to and the values and culture he/she shares with that group. People are influenced by the people they interact with in different circumstances, and it is difficult for one to make individual choices all the time.

◆ **Health**

People with health problems requiring unique considerations of their diet will be more selective with what they buy.

◆ **Technology**

Technology also plays an important role in the developing food habits. In the food industry, technology provides scientific methods of preserving food and processing it, so that it is available throughout the year. Thus in times of scarcity people can avail their favourite food items which will further develop their habits for that item.

◆ Religion

Food patterns are influenced by religious beliefs. What foods people can eat or cannot eat have been dictated by their religious beliefs.

◆ Food Availability

The kinds of food available to you usually are the foods you eat. Even though food may be imported from other countries, most people depend on locally grown food products for their basic or staple food. Some foods can grow only in certain types of geographic locations and this determines the foods available in such locations. Since tribals are the forest dwellers they mostly depend on forest products such as bamboo shoots, forest vegetables, fruits, etc.

◆ Ethnicity

All ethnic groups have their own food customs. As cultural groups develop over the ages they formed their own living patterns which included food customs. Each group spelt out what its members could or could not eat how the food should be cooked and when it could be eaten.

◆ Government policies, transportation systems

These also have effect on availability of food. Some government policies affect the supply and price of food. Governments also import or export food which have some effect on the prices of these foods. Without transportation of food from where it is grown to the market place, people would eat only foods grown and processed locally. Transportation systems make selection of food possible all year round.

◆ Advertising and Media

Advertising and media are also factors that may alter our eating habits. While excessive ads on certain foods such as biscuits and chocolate may boost sales, they may also worsen eating habits of

youngsters having them pick a sugary or salty snack over an apple or a coke over mineral water. At the same time the abundance of cooking tips, videos and easy-to-follow recipes may improve eating habits making people invent, experiment and serve special meals to family members and friends

1.8. FOOD HABITS OF INDIAN PEOPLE

There are various castes and creeds in India. Foreigners' belief that all Indians are born vegetarians. This is true only in part. Indian people are divided into three main divisions- Hindus, Muslims, and the Parsis. The Hindus are again divided into four main castes- Brahmins, Kshatriyas, Vaisyas, and Sudras; among them only Brahmins and Vaisyas are pure vegetarians. But in practice almost all the Indians are vegetarians. Some are so voluntarily and others compulsorily. The latter, though always willing to take, are yet too poor that they cannot buy meat, because thousands of Indians who have to live on Twenty rupees per day. They live on bread and pulses, for even in a poverty-stricken country like India, it will be very difficult, if not utterly impossible, to get meat. The Indian vegetarians have a belief that to eat an egg is equivalent to killing life. In Bengal the staple article of food is rice, while in the nothern part it is wheat. All the Indians generally take two meals a day with a glass or two of water between the meals whenever they feel thirsty. The first meal they take in the morning. It is a substantial meal. There is no breakfast-which, seeing that the Indians generally rise early in the morning, they would seem to require nor the ordinary mid-day meal. This may be explained in two ways- habit and nature. Their religion commands some, and employment or custom compels others, to take not more than two meals in one day. Secondly, the climate of India, which is very hot, will account for the habit. Indians do not take each dish separately, but they mix many things together. In fact they don't believe in plain boiled vegetables, but must have them

flavored with plenty of condiments- pepper, salt, cloves, turmeric, mustard seed, and various other things. The first meal consists generally of bread and some pulses, like peas, beans, etc., and two or three green vegetables cooked together, or separately, followed by rice and pulse cooked in water, and flavored with various spices. After this, some take milk and rice, or milk, or curd, especially in summer. The second meal, like the supper, consists of much the same things as the first one, but the quantity is less and the vegetables fewer at this meal. Milk is more liberally used at this meal. The food among the labouring class is different from what is given above. Ghee is much more used for culinary purposes than abroad. In India mainly the upper class has begun to believe in breakfast, which usually consists of a cup or two of tea. Apart from this alcohol also plays a good role in society as drink, its spread throughout the length and breadth of India, in spite of the religious prohibition; for even the touch of a bottle containing alcohol pollutes the Muslims, according to his religion, and the religion of the Hindu strictly prohibits the use of alcohol in any form whatever, and yet, alas! The Government, it seems, instead of stopping, are aiding and abetting the spread of alcohol.

1.9. FOOD HABITS OF NORTH EASTERN PEOPLE OF INDIA

Northeast India, the only region that currently forms a land bridge between the Indian subcontinent and Southeast Asia, has been proposed as an important corridor for the initial peopling of East Asia. Northeast India is blessed with wonderful variety of food. Pork is the favourite meat of the tribals of North east the picture shows women selling smoked pork. Peculiar, bland, hot, aromatic, healthy, fleshy, fatty, these adjectives are used for a northeastern tribal meal at a same time. Each state has their peculiar culinary style, each of them definitely has a nose for the pungent aka bamboo shoot, fermented soya beans, fermented fish, and fermented flesh amongst others. Bamboo shoot is used widely as a souring agent in almost all the tribes. Fermented soya bean popularly known as akhuni in

Nagaland, kinema in Sikkim and turumbai in Meghalaya, is a significant ingredient, used to create a pungent aroma in various dishes, also used as a pickle. The world's hottest chilli popularly known as Raja Mircha or the king chilli has various names like U-morok in Manipur and bhoot jolokia in Assam and is widely relished. None of the pork dishes in a state like Nagaland is completed without the flavour of this fiery chilli. In Nagaland there are almost sixteen tribes and an umpteen number of sub tribes with their distinct food habits. Tribes like the Semas and Angamis prepare their pork with akhuni while Ao Nagas love their pork with anishi –a preparation made of dried yam leaves. The Angamis prepare galho a stew, adding lots of green leafy vegetables a little portion of rice and akhuni and of course now all of them prepare all of it. There are other styles like pork with dried bamboo shoot, with lettuce and spinach leaves and others. The Lothas love their bamboo shoot and cannot live without the Raja Mircha-infact dry bamboo shoot from Wokha the land of the Lothas is awesome. These tribes smoke their meat at home, over their large kitchen fire, ferment them underground, literally. Well, the same goes with beef, chicken, fish, snails, shrimps, silk worms, red ants and others. And of course it is not just peculiar to the Nagas but various other tribes of northeast India. For the tribes in Arunachal, killing mithun or the bison is the symbol of utmost valour and wealth.

Rice is fundamental. Many a time rice is prepared in hollow bamboo tubes. Apart from steaming the rice, tribal people prepare them like a stew. The Bodos of Assam prepare a stew out of chicken and a rice powder called onla wangkhrai. The tribes in Meghalaya have a rice preparation called jadoh out of rice and pig liver. In Arunachal Pradesh too, like all other states, rice is consumed at every meal and has different names; ekayi, tongtep, khautek, porok amin, dung poo are a few. Dals and lentils are also staple, however, the methods of preparation varies. Most of the times in the north eastern states, rice prepared with yam stem, bamboo shoot and other locally grown herbs.

Despite the predominance of flesh in their cuisine, the people of northeast are heavy vegetable consumers as well, given the fact that they are grown naturally in abundance. Nagaland and Mizoram are organic by legislation! In Sikkim they ferment leafy vegetables like rayo saag, leaves of mustard, radish and cauliflower and sun dry it for later consumption. They call these preparations gundruk and sinki. Sinki is prepared from radish taproot only. Momos and thukpa of course make a wholesome meal! And of course, Sikkim is known all over for its cottage cheese.

Like pork, chicken, duck and all other edible flesh, fish is also very popular and has variety of ways of preparation. Fresh water fish is barbecued in banana leaves in Meghalaya, Assam and other states. Fish intestines are relished. Many people make mixture of rice powder or a handful of steamed rice and fish intestines and prepare a delicious preparation out of it like fermented fish chutney, dried fish chutney with oodles of green chillies, etc. People in Tripura love their fermented fish preparation called shidal. The Riyangs of Tripura love to cook their vegetables in hollow bamboo over chacoal fire. Technically Manipur is not a tribe-dominated state, as their prime inhabitants the Maiteis are staunch Vaishnavaits. However, Manipur also has its fair population of tribes namely the Kukis, Paiteis, Zillions etc. Manipur has also some of the best chutneys. Singzu is chutney prepared from green vegetables, chick peas and fermented fish called ngari and is relished all over the state. The most interesting part of northeastern tribal cuisine is the usage of minimalist spice. A chili or two (enough for sparking the fire), ginger and garlic, occasionally sesame and some local herbs are the ingredients to tickle taste buds.

TRIPURA TRIBE

The Tribal society is often referred to as 'primitive society' or 'pre-state society', or 'folk society' or even as 'simple society'. However, all these terms indicate that the tribals are the backward group in comparison to other advanced social groups of India. But unfortunately there was no commonly accepted definition of this word. Identification of tribes in India became extremely difficult as various types of social groups appeared in association with tribes, then also, India has the largest tribal population in the world. It is equal to the sum total of tribal population of nineteen other countries.

The tribal people are scattered in India, they are available in almost each and every states of India. In the North-East corner of India, Tripura is a tiny and hilly state. According to the former president of India Mr. R. Venkatraman, "Tripura is the gem of brilliant necklace of India." Among the Indian states Tripura is by far the most ancient. About 19 types of Tribal people are living peacefully.

The name "Tripura" has been derived from Tripura Sundari, the main deity of the land (Hunter, 1876). Some believe that the name Tripura has been derived from two Tripura words viz. "Tui" and

“pra”; “Tui” means “water” and “pra” means “near”. In Tripura, there are Indo-Aryan (Bengali) and Indo-Mongaloyed (Tripura, Reang, Debbarma, Jamatia, Noatia, Halam, Chakma, Mog, Kuki, Lushai and so on.) people. Besides the above said tribes, there are the Khasi, Garo, Bhutia, Lepcha, Oraon, Munda, Santal, Bhil, Chaimal, Kunda or Kaur tribes in Tripura. There are also non tribal populations other than Bengalee like Nepali, Bihari and Assamese and others. When the Tripura community appeared here, they were by no means the first peoples to have settled themselves in this tract.

Numerically Tripura are the largest tribe of Tripura. Three major tribal communities in Tripura were Tripuras with population of 52.71 percent of total Tribal population, followed by Reangs and Jamatias with 15.71 percent and 6.76 percent respectively according to 1961 census.

Table No: 2.1.

TRIBE WISE POPULATION IN TRIPURA

Sl. No.	Name of the Tribe	Census Year						
		1931	1951	1961	1971	1981	1991	2001
1	Bhil	-	41	69	169	838	1754	2336
2	Bhutia	-	19	7	3	22	47	29
3	Chaimal	-	220	50	-	18	26	226
4	Chakma	8730	7277	22386	28662	34797	96096	64293
5	Garo	2144	7352	5484	5559	7297	9360	11180
6	Halam	12713	1644	16296	19076	28969	36499	47245
7	Jamatia	11090	2764	24359	34192	44501	60824	74949
8	Khasia	-	151	349	491	457	358	630
9	Kuki	1479	2721	5531	7775	5501	10628	11674
10	Lepcha	-	5	7	14	106	111	105
11	Lushai	2175	1947	2988	3672	3734	4910	4777
12	Mag	5748	3789	10524	13273	181231	31612	30385
13	Munda, Kaur	2058	51	4409	5347	7993	11547	12416
14	Noatia	27405	1916	16010	10297	7182	4158	6655
15	Orang	979	-	2875	3428	5271	6751	6223
16	Riang	25881	8471	56597	64722	84003	111606	165103
17	Santal	735	736	1562	2222	2726	2736	2151
18	Tripura or Tipra	79074 (41.57%)	150971 (78.51%)	189799 (52.71%)	250545 (55.61%)	330872 (56.69%)	461531 (54.08%)	543848 (54.74%)
19	Uchai	-	-	766	1061	1306	1637	2103
20	Unspecified	-	2218	-	36	-	-	7098
Total		190211	192293	360070	450544	583700	853345	993426

Source: Census of India, 1961, 1971, 1981, Tripura Directorate of Census Operation, Tripura. District Census Hand Book of 1951, Tripura. Census Bibarani of 1931, Tripura, Samendra Chandra Deb Barman.

2.1. ORIGIN OF *TRIPURA* TRIBE

Tripura tribe originated from greater Bodo tribe. And there is no room for controversy or ambiguity over it. Because number of reputed ethnographers namely N. Vasu (Social History of Kamrup), Capt. Pemberton (Jalpaiguri District Handbook), Hooker (Himalaya Journal), Beverly (Census Report), Dalton (Descriptive Ethnology of Bengal 1872), Hadgson (Miscellaneous Essays 1880), Gait (Census of India 1891), Grierson (Linguistic Survey, 1903), Sunder (Survey and Settlement of Western Duars, 1895), Buchanon. F. Hermans and Anderson studied and discussed about it. According to them "The Bodos are known with different generic names at different places.

The Tripuras are the largest tribe of Tripura. Since the time of Maharaja Kalyan Manikya, the members of the royal family were given the title "Thakur". They were also known as *Bara Ghariya*. The Tripuras were formerly the rulers of Tripura. They are commonly known as "Kshatriya". They settled in and around Agartala and are quite advanced in education.

The Tripuras mainly resided in West Tripura but now scattered all over the state. Their mother tongue is Kok-Borok, a Tibeto-Burman language. They are divided into two groups namely Puran Tripura and Deshi Tripura.

S.B.K. Deb Varman in his book 'The Tribes of Tripura' stated that the tribes of *Tripura* are divided into broad groups of ten communities, i.e., the *Tripuras*, the Deshi Tripuras, the Jamatias, the Noatias, the Riangs, the Kukis, the Maghs, the Chakmas, the Halams and the Garos.

Surendra Nath Debbarma explained about the Puran *Tripura* and Nutan Tripura in different way. After partition of Indian subcontinent some portion of Tripura community did not come in independent India from East Pakistan (Now Bangladesh). The

Tripura of Bangladesh use Choudhury, Roaza and Tripura surname. Tripura is the only generic surname and Choudhury and Roaza are the symbol of social status. In Tripura the *Tripura* community also use Debbarma surname. They who use Tripura surname came from outside Tripura and called Nutan *Tripura* or Noatia. But Noatias do not use Noatia surname. All of them use Tripura as their surname. From this it is clear that Noatia or Nutan *Tripura* is not separate from Tripura community. The practice of Debbarma surname was not found any ancient books of Tripura dynasty. Before Maha Raja Birchandra Manikya (1839-1896) there was no practice of Debbarma or Debbarman among the Maha Rajas of Tripura. That time they practice the title Manikya.

Shyamacharan Tripura in his article "Itihaser Aloke 'Tripura' Upadhidharider Atit o Bartoman" explained and explored interesting facts about Tripura and Debbarma. According to him, the number of scheduled tribes, i.e., 19 tribes is wrong. It should be 12 in number because Tripura, Noatia, Jamatia, Reang, Uchoi, Koloi, Rupini and Murasing can be included in Tripura/Tripuri/Tipra community. Because their linguistic, cultural and historical background is more or less same. All of them came from 'Borok' community.

In Constitution 342(1) Act Tripura/Tripuri/Tipra are those who reside only in Sadar and Khoai Sub-Division. In the time of Maharaja Radha Kishore, the people who lived in these areas and whose mother tongue was Kok-Borok were used Tripura or Tring surname. After the period of Maharaja Radha Kishore they changed their surname as Debbarma title. Debbarma title was sold by five rupees silver coin from the royal dynasty of Maharaja Bir Bikram. Anybody could purchase Debbarma title on the day of Hosom-Bhojon. Though their title is Debbarma they belong to Tripura community. In the Constitution who is Noatia also used Tripura Surname.

There were several titles in the Tripura community. Till now some are exist. The titles are-

1. Manikya- It is only for the Maharaja.
2. Jubaraj - Princes
3. Thakur
4. Bakshi
5. Narayan
6. Naran (Head of the society; status immediately after the King)
7. Hazari
8. Baroa (Assistant of Achai/ Priest)
9. Kharatia
10. Sardar
11. Sena
12. Nazir
13. Ray
14. Chaudhury OR Chakdhiry
15. Roaza (Head of the Village)
16. Taimang (Assistant of Pomang)
17. Pomang (Head of the Council/ Roaza)
18. Dabeng/Damai
19. Dawa (who beat Dram)
20. Dewan

Among Tripura community there are several occupational surnames. These are:

1. Anok (Fisherman of Emperor)
2. Chhatratuia (Umbrella holder of the Emperor)
3. Daiching or Deityasing (Body gourd of Emperor)
4. Maypala (Rice collector for Emperor)
5. Koaituya (Beetle leaves collector for Emperor)
6. Mudi (Businessman)
7. Chantai (Royal Priest)
8. Galim (Helping hand of Royal Priest)
9. Seleng and Jalai (Servant)
10. Naran (Administrator)

2.2. PHYSICAL FEATURE

The Tripuras are Mongoloid in origin by the anthropological judgment. The Tripuras are short to below medium statures, with a round head shape and a moderately broad nose, fair complexion. Their hairs are straight. In the ABO blood group system, they show a higher incidence of gene A than gene B, and have a reduced gene O frequency, which is the general trend in north-east India.

2.3. SETTLEMENT PATTERN

Except the dwellers in the plains generally Tripuras live in a 'Nok-chuk' (tong) or pile house on hill tops and hill slopes in a group. They construct their houses five to six feet high from the ground in order to escape from the attack of wild animals. In the plains and in the foot hills Puran Tripura's houses are made similar to that of the Bengalees. They live in a small group of 5 to 30 families in their selected place known as 'Kami' or 'Parah' which usually bear the name of their Sardars or Headman. The ground, just below the hut, is fenced off and used to keep domestic animals like hens, cattle, pigs, etc.

2.4. FAMILY STRUCTURE

They have both nuclear and extended families, but the number of the nuclear ones is increasing. Inheritance follows the rule of male equigeniture while the eldest son succeeds to his father's authority. The Tripura women collect fuel, fodder and drinking water for their families. They also take part in economic, social, ritual, religious and political activities, and contribute to the family income.

2.5. OCCUPATION

In the past Hook (slash and burn cultivation or shifting cultivation or Jhum) was the primary occupation of the Tripura. Gharchuk-ti, a kind of house tax, is levied to the Hook-Chanai (shifting cultivators). They are now mostly engaged in settled cultivation, with the continuation of the old practice. Agriculture is their main source of livelihood. Besides cultivation they earn their livelihood as wage labourers or as rickshaw-pullers. Sometimes they sell firewood.

2.6. MARRIAGE

The Tripura are divided into a number of exogamous lineages. They practice adult marriage and are monogamous. Among them three types of marriages are there (a) Khogwi Kaijakmani, (b) Kok Swngwi Kailaimani and (c) Chamrwi Kamani/Chamrwi Omor. In all these 3 (Three) type of marriages the Achai (Priest) perform all the Rituals and finally tie the knot as husband and wife. There were other types of marriage named elopement and marriage by Service is the modes of acquiring mates. In earlier days, the prospective bridegroom had to stay for one year in the house of the bride before his marriage and to extend his assistance in agricultural activities of the bride's house. Now it is simplified by paying bride-price in cash. Widow Remarriage and divorce are allowed. They pay dowry both cash and kind Children can stay with either the mother or the father after

the divorce. The remarriage of widows, widowers, and male and female divorcees is permitted. A widower can marry his deceased wife's younger sister.

2.7. RELIGION

Tripuras are under Hindu inspiration. But they were previously animist. They had their tribal religion modified by Hinduism. Majority of the tribes in Tripura - the Tripuras, Reangs, Jamatia, Noatias and Halams - are Hindus and practice all the Hindu religious rites.

2.8. REBIRTH

Belief in rebirth also exists among the Tripuras. They believe that a man after his death takes birth again. But re-birth takes place in different manner. If a person during his life time, performs good deeds and leads a pious life then his next birth would be human. On the other hand if a man does bad deeds during his life time then after death he would take birth as a beast or animals.

2.9. RITUALS

Tripuras practice several rituals and pujas from the birth to death. After completion of five months of pregnancy, they perform Tal Bak Lai puja. They perform Labakhya puja for the well being of mother and child after completion of ten month of pregnancy and at the time of delivery. They observe a period of pollution after the birth of a baby. Their major childhood rituals are naming the child and the feeding of rice for the first time. An adolescent ceremony for the girls is observed. Marriage rituals and the nuptial ceremony are performed at the bride's and the bridegroom's residences, respectively. Both the families arrange separate marriage feasts at their respective houses. The dead are cremated and death pollution is observed for twelve days. Obsequies are performed on the thirteenth day. After completion, the crematory is washed and swept and Tulshi plant or

basil is planted. An earthen lamp is lighted and sacramental offering of cooked rice and meat is made for seven days to the manes.

2.10. DRESS

Women make their garments from hand woven fabrics. Their garments are Rinai (Pachhra) and Risa and Saris. They use blouse or Risa (Ri-cloth, Sha-small) to cover their upper part of body. The men wear pant, shirt or Takbarak kubai, pagri or khuruksa, Ritrak or sal and small dhotis. The Rinai which wear unmarried girls is called Rinai Chongrong. After puberty or adolescent girls wear Risa Sabangi. After marriage they do not wear this.

2.11. ORNAMENTS

The Tripuras are very fond of jewellery and ornaments. Women like silver made ornaments. They keep their hair long. Usually those are made of silver, silver- coins, beads and seeds of a species of plantain known as 'Ramkala'. They take much care in embellishing their chignons with different varieties of flowers like Lily of the valley, cock's-comb, hibiscus and marigold.

They wear different types of necklace like chandrahar, chandrabati, shikal, loig, rangbag or ramatang etc. They wear in their ears Wakum or Earring, Taiya, Dheri, Narbak, Khunjuli lalang or Buchung bathai etc. Only unmarried girls wear Khunjuli lalang or Buchung bathai. Mandoli, Bangri, Mathia, Bangri uachik wear in their hands like bangles.

2.12. LANGUAGE

The Tripura dialect which is known as Mrung belongs to Austro-Asiatic (Tibeto-Burman) groups which comprise kuki-chin languages of the eastern India.

Tripura language has no alphabets of its own. Now it is written in Bengali alphabets and Roman scripts. Most of the Tripuras can speak

and understand Ben-gali language. The common language of Tripuras and Debbarma's is Kokborok.

2.13. VILLAGE ADMINISTRATION

The formation of village council of the Tripura tribe is simple. Village chief is a head man who ruled on certain matters of the villagers. He enjoyed certain customary powers and privileges. The village chief (Chaudhiri / Roaza), assisted by a council (khandal) deals with inter-personal and inter- family disputes. Chaudhiri also extends help to any family on socio-religious occasions. Village panchayat is there in each village. It is headed by a Choudhiry/ Roaza. The elder male member of each family can participate in the panchayat. The Choudhiry is elected by the panchayat members.

2.14. CUSTOMARY LAW

Tripura community is patrilocal and patrilineal. Bigamy and polygamy is practiced but polyandry is not allowed. Among them there is no discrimination among the clans and no restriction for marriage within clans. If the bride and bridegroom are agreed, then the parents do not create any problem. In the marriage ceremony Earlier there was practice of bride price. The bride groom party had to pay 120 rupees to the bride's father and 5 rupees, one Rinai and one bottle Chok i.e. traditional liquor to the bride's mother. If they were not able to pay bride price, the bride groom had to stay in bride's house as a (Chamiri) bonded labour until returning the bride price. Now it is not practiced. Father's property is generally inherited by the sons. Daughters are getting only some ornaments. Elder son gets priority than others. The son who looks after parents till death gets all the property and who stays away from parent's house has no right on property.

2.15. DANCE AND MUSIC

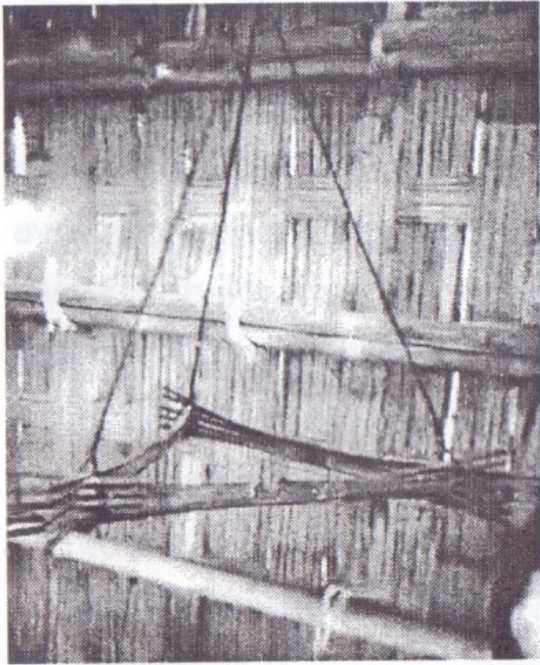
The Tripuras have a rich background in dances and music. The Garia Dance, the Bottle Dance, the Kharga Dance, the Romo or Anjola Dance, the Lebangbumani Dance, etc. The Tripuras have many interesting legends, ballads rhymes, love and religious songs proverbs etc which may also enrich the folk literature of the Tripura community. Out of them the RONGA-NI-BONGA-NI (Two unlucky sisters named Rongani and bongani), PUNDA TANNAI (sacrifice of the goat), LANGI RAJANO BUMANI, SIAI-TOI-KUTUNG, KHUM-KHULNANI (flower picking) etc. is worth mentioning.



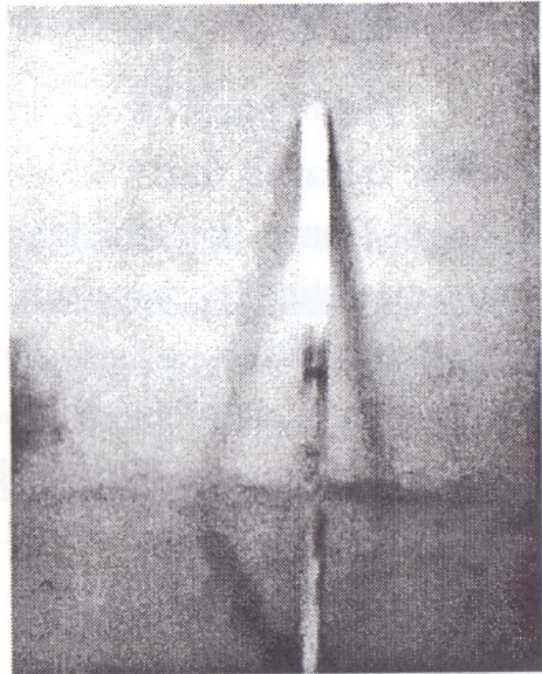
Image of bucket used to collect vegetables from forest



Twiseng



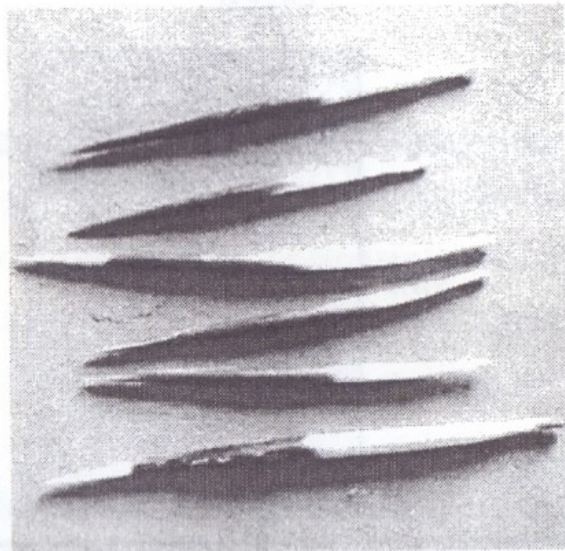
Jangini



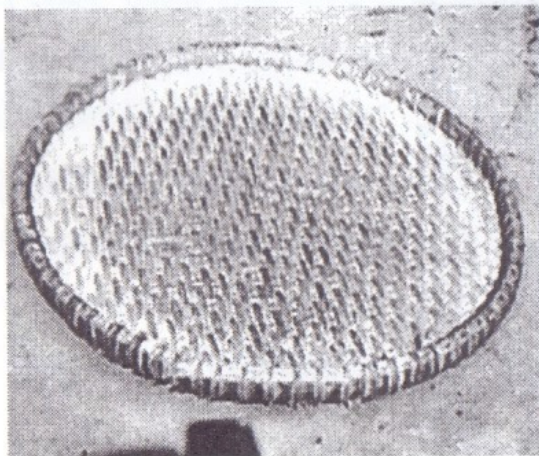
Dongdari



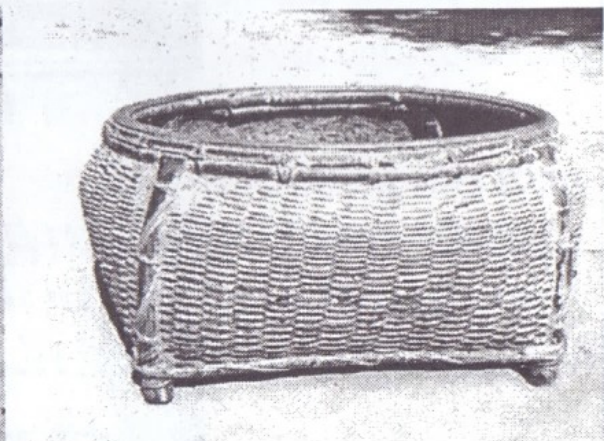
Damwra



Suri



Baling/Bailing



Phura/Ura

REVIEW OF LITERATURE

A. Varadarajan and Sheela Prasad (2005) conducted a study on 'Regional Variations in Nutritional Status among Tribals in three different regions (namely Visakhapatnam (Region-I), Adilabad (Region II) and Medak (Region-III) districts) of Andhra Pradesh state through Body Mass Index method. From each village 25 respondents were randomly selected and interviewed. A total of 225 eligible couples in the age group of 15-49 were interviewed in three districts with 75 from each PHC area. The sample covered six tribes in three regions. According to their study report, it is found that the mean height of the male respondent is 5.3 feet (153 cm) while the female height is 5.2 feet (152 cm). The female height is little higher than the reference height of 151 cm as prescribed by the ICMR. However, the male height is little lower than the reference height. Similarly in weight too, female mean weight of 52.3 kg is little higher than the reference weight of 50 kg. While for males it is little lower at 56.8 kg than the reference weight of 60 kg. In all the regions the women have a physical standard comparatively better than that of the males. The mean weight among tribe shows that only Gonds

have more than the reference weight of 60.0 Kg, and followed by Sugalis. Yerukulas had lowest weight of 53.0 kg among males. All tribal women groups have a higher weight (54.0 kg). It is only the Konda Doara tribal women who measured 49.8 kg, a little less than the reference weight. The measured height among tribes didn't show much difference between tribes. However, out of six tribes, three had the mean height of 5.4 feet. The lowest height was observed among Yerukulas for both male and females. As such BMI of 25 and above indicates a person is overweight, while those who fall within the range of 20 – 24 are normal and below 20 indicates weak and starving. 10 percent of the respondents were absolutely weak and starving with a BMI below 18.5. While 18.2 percent of respondents were weak with a BMI between 18.6 to 20.0, and only 72 percent were matching according to their weight and height. More clarity on tribes that more vulnerable in their BMI. It is concluded that Konda Dora and Yerukula tribes are more vulnerable and their body mass index is very low, between 17.1 and 18.5.

Parichha S. (2004) found Tapioca and sweet potato, usually harvested in the months of November and December are available in the hilly areas. Sweet Potato is an important root and tuber, often eaten raw and also by boiling for 15-20 minutes in water and is consumed with salt. Cassava roots are sometimes eaten raw usually in the first year of harvest. Freshly harvested after 8-10 months, these nature roots is soaked and boiled for 15 to 20 minutes and Peeled and eaten with salt or sugar. After eating the juicy pulps of jack fruit they collect the seeds, wash and dry them under sunlight by indigenous method and store it for future use. During scarcity season, they boil it in hot water, chop and mash it. Then they salt to taste and consume it as their staple food. After collecting the ragi husk they clean it, wash it and dry it in a wooden tray, under sunlight for 3 days. Then they grind it and keep it in power form for future use. They make a porridge by putting powdered ragi to boiling water and storing constantly for 20 minutes. To boiling water they add grinded

power of ragi in proportion alongwith conconut grantes, ground nut pieces and jaggery and a little water. Then they boil it in slow heat until it sets in a flat container; put a little oil or ghee at the bottom and top of the cake. After cutting it into small pieces with a knife, they eat it on festivals.

Qamra S.R., Roy J., Mishra D.K.(1986) conducted a study on "Food Consumption Pattern and Associated Habits of the Bhil Tribe of Dhar District of Madhya Pradesh". The study was conducted on 44 families of two selected villages of Bagh Block of Kukshi Tehsil of Dhar district to observe the food consumption pattern of Bhils, their various ways of obtaining food including the associated habits, beliefs and notions, a part of these, they also collected information on special and selective foods taken by them during pregnancy, lactation, illness including festivals and ceremonies were sought, also the information regarding change in food intake during different seasons. They found that the diet of Bhils primarily consists of cereals and pulses. Seasonal vegetables and fruits are also consumed. They never go for Milk & milk products and Sugar. Consumption of ghee/oil was also observed very poor. Food is cooked and eaten in privacy because of strong belief of existence of 'Dakin' or Evil Spirit. Women do not taste or nibble while cooking with a concept of becoming its 'Jutha'. Wheat, rice and non-vegetarian dish are considered to be socially prestigious. The tribal prefer to consume these at each festival and ceremony along with the indigenous liquor, 'Mahua'. Wheat porridge with 'Gur'. 'Coconut' and 'Desi Ghee' is believed to be nutritious and is given to newly delivered women for initial few days. Also, a few foods such as fishes, chillies, full liquor and papaya are tabooed during pregnancy due to prevalent beliefs and notions. Sick persons are generally kept deprived from food initially to speed up recovery. Liquids are, by and large, prohibited to diarrheal patients irrespective of age and sex. It is apparent from the findings that the quality and quantity of food consumed is largely depend upon the

availability and deficient in all essential elements like protein, fat, sugar and vitamins.

Subhash Chandra Verma and Girja Shankar Yadav (2009) from their study on 'Food habits among the educated youth of Tharu and Buksa tribes' found that in Government Post Graduate College (There are 116 Tharu and Buksa students has been surveyed) Rudrapur District, Udham Singh Nagar of Utrakhand. According to their study the Tharu and Buksa peoples were non-vegetarians and traditionally so, maximum youth were non-vegetarians also. 92.24 percent youth used non-vegetarian foods and only 7.76 percent youth were vegetarians. Female youth were more (15%) than males (3.95%) in vegetarian's category. The male and female used to have non-vegetarians food 96.05 percent and 85.0 percent respectively. Maximum Tharu-Buksa youth used non-vegetarian foods after a week. 54.31 percent youth were fed with non-vegetarian foods one time in a week, 34.38 percent youth eat fast food two or three times and 11.21 percent sometimes. Totally 52.63 percent males and 57.5 percent females used non-vegetarian foods once in a week, 39.48 percent males and 25 percent females is two or three times in a week, and 15.79 percent males and 17.5 percent females used non-vegetarian foods sometimes. (64.66%) youth fed fast food one time in a week, 18.10 percent is two or three times in a week and 17.24 percent used it sometimes. 18.97 percent youth used milk and its products daily, 34.48 percent is two or three times in a week and 11.21 percent used it sometimes. A total of 18.42 percent males and 20 percent females daily, 34.31 percent male and 35 percent females two or three times in a week and 13.16 percent males and 7.5 percent females used it sometimes in use of milk and its products.

According to Sinha R and Lakra V. (2004) tribal groups are collected various leaves in different season's e.g. Katai, Chakor, Marmuri, Kikim, Phandri Patra etc. cooked and eaten along with

boiled rice. Large number of edible fruits are eaten raw either ripe or unripe e.g. Badru, Bankundri, Kankodo, Lawa, Karmata etc. and also others are consumed after cooking as curries, pickled, chutney etc. Flowers of several plant species are also cooked and eaten e.g. Gauduni, Hupu, Kujri, Kurchi. Mahua etc. in summer season while Chika Kuludh, Kongat, Pinder, Sahar flowers occur in rains and Jerhul/ Hutar flowers available in spring season is very popular among all tribes. Flowers are first boiled and then fried by adding salt and spices. 11 types of seeds consumed by these tribal groups e.g. Char, Kongra etc. Tubers are also eaten by them during the crucial month e.g. Kanta aru, Baiom-sanga, Mahu aru etc.

Kutum A., Sarmah R. and Hazarika D. (2007) revealed that ethnobotanical knowledge on forest resources is the local knowledge that is unique to a given culture or a human society. Traditional knowledge basically related with the socio-cultural activities of a particular community that included health care, food security and natural resource management in rural communities etc. A total 86 species belonging to 45 families' ethno botanically important plants were recorded in their study. Among the families recorded poaceae was the largest with altogether 11 species followed by euphorbiaceae and malvaceae with 5 species each and cluciaceae with 4 species. Involvement of fringe tribal people in the management of natural resources is essential for promoting all these natural resources and indigenous traditional knowledge's, that are used in food, building material, pollution control, medicines, maintaining natural balances, biodiversity conservation. Present study has enabled in understanding the Mishing people of this region socio-culturally and their relation with the plants especially the uses of medicinal plants.

Chakma T., et al. (2002) stated that about 61 percentages of the pre-school children were under weightout of them 24.3 percentages children were severely under weight. Stunting and wasting were seen

in 44.3 percentages and 37 percentages children respectively. Prevalence of chronic energy deficiency ($BMI < 18.5$) was about 76 percentages among adult population. Consumption of cereals was higher than recommended level (460gm), while the consumption of other foodstuff was lower than the RDA. The intake of all nutrients except calcium was significantly lower than recommended level. The present study revealed that malnutrition is widely prevalent among the Baiga tribe which is mainly due to inadequate dietary intake.

Sinha B.K.P. and Behera M. from their study found that the Work Participation Rate of Dongria Kandha is 54.50 per cent. Overall literacy percentage has increased by 7.08% from 2001 to 2009. Percentage of landless household has marginally decreased by 4 per cent i.e. from 91 per cent to 87 per cent during the period 2001 to 2009. In 2009, 83.30 per cent of total households are dependent on shifting cultivation as their primary occupation where as it was 97.51 per cent in 2001. The second primary occupation is forest produce collection which is 8.40 per cent (26 households). The third primary occupation is wage earning which is 6.40 per cent (20 household). Average annual income per household is Rs.23, 157 in 2009 as compared to Rs.12, 255 in 2001. The percentage of indebted household has decreased from 54 per cent to 36 percent from 2004 to 2009. The Infant Mortality Rate (IMR) among Dongria Kandha in 2003-04 was 129 per 1000 live birth as against 117 during 2008-09. Average livestock per household has been reduced from 8.6 to 7.1 since last 15 years. The Work Participation Rate of Lanjia Saora is 58.39 in 2009 as against the 50.87 per cent during 2000-2001. Earner -Dependency Ratio has increased from 1:0.77 to 1:0.99 from 2001 to 2009. The Overall literacy of Lanjia Saora is 35.85 per cent. Dependency rate on Shifting Cultivation and forest produces collection has reduced from 13 per cent to 7 per cent during the period 2001 to 2009. Average annual income per household is Rs.24, 491 in 2009 as compared to Rs.16, 667 in 2001. Per capita income

was Rs.2804 in 2001 which is reported Rs.3978 in 2009. In the year 2001 the total annual expenditure per household was Rs.14, 978, which has increased by Rs.2, 045 and reached to Rs.17, 023 in 2009. But the expenditure on food items is decreased by 15.76 per cent (i.e. from 51.04% to 35.28%) between 2001 and 2009. During the year 2001 average saving volume per saving household was higher i.e. Rs.5, 072 to Rs.2, 099 in 2009. Workforce Participation Rate is 58 per cent as per the present study. The overall literacy rate of the sample population is 29.89 percent. Percentage of landless household has marginally decreased by 6.99 per cent i.e. from 20.07 per cent to 13.08 per cent during the period of 2001 to 2009. 64.22 percent of total households depend on agriculture as their primary occupation where as 21.52 percent as casual labour. The share of agriculture (including shifting cultivation) to the total income of Kutia Kandha is reported 43.58 per cent. Average Annual income per household increased 101 per cent from 2001 to 2009 i.e. from Rs.8531 to Rs.18230. Average livestock per household has reduced to 7.47 (including 3.24 poultry birds per households). At present 84 per cent households have owned livestock.

According to Bhattacharjee L.,(2006) food-related behavior of the Bhils played an important role in the food consumption and dietary practices. The Bhil people use a variety of plants, small domestic animals and local fish. According to the study children gets about 68 percent energy from local cultivated and wild indigenous foods where as the women's are getting 59 percent. The results of the research presented here point to the need for strategic community-based interventions to improve food security, nutrition and health of the Bhils. There is a need to strengthen and promote foodbased nutrition strategies and make use of the value of indigenous Bhil foods to diversify the diet. Specifically, nutrition education activities could be targeted towards pregnant women and young children who form the most vulnerable sections of the community.

Suchismita Mishra (2002) highlighted from their study that the Oran tribe, one of the major tribe, depended on the forest for their ritual and economic livelihood, but in recent times they have become settled agriculturists. In the past, the people got food mainly from three sources i.e. cultivation, collection of food from forest and hunting. In addition to them, now-a-days, people get resources from marketing of forest produce and animal husbandry.

Pradhan Adhikan et. al (2008) opined that tribes of Bastar have a good knowledge on traditional fishing techniques. Some materials and methods used by the bastar tribe for fish harvesting are Bisar, Sodiya, Dandar, pelna, Dhanu – Kand and Dhokana, Thapa. They process fishes by Drying, like sun drying, jhanji, Half burning, and Stored by dhuta, Chipta etc.

According to Chotiboriboon S. et.al (2005) the food system was, in general, favourable. Three hundred and eighty-seven traditional food species were identified. Eight species of those were high in minerals and vitamins, according to portion size consumed. However, an improvement in nutritional status and health was necessary for children and mothers. The overall nutritional status of children suggested acute and chronic malnutrition problems: 20 percent stunting ($n = 37$), 14 percent underweight ($n = 26$), 5 percent thin ($n = 9$) and 1 percent overweight ($n = 2$). Mean energy intakes of the children did not meet the Thai Dietary Reference Intake (DRI): 58 percent of the Thai DRI in 6 to 11 months, 50 percent in 1 to 2 years, 56 percent in 2 to 5 years, and 69 percent in 5–12 years. For children 2–12 years, dietary vitamin A, vitamin C and fat intakes were inadequate. Iron intakes were low among most children (mean at 29 percent Thai DRI in 1 to 2 years, 35 percent in 2 to 5 years and 42 percent in 5 to 12 years).

Salomeyesudas B, Satheesh P.V., (2009) depicts that the Dalit food list includes an extensive variety (329 species / varieties) of

cereals, millets, pulses, oil seeds, fruits, vegetables, greens, roots and tubers. Roots, leaves, flowers, fruits, gums and bark are consumed seasonally. A rich variety is seen in processing methods: cooking, smoking, roasting, boiling, sun drying, shade drying, shallow frying and deep frying. The nutritional contribution of the Dalit food system is fascinating as many of the foods are uncultivated and are considered weeds by the scientific community. The wild fruit contribution to the food system helps to create a respect for the surrounding environment of the village and nurtures an appreciation for nature in the younger generation.

Choudhury R., et.al found that tribal people of Tripura are used to eat few parts of certain plants like bamboo shoots, roots, tuber, wild plantain flowers, stems, tender leaves and various others. They observed that all the edible parts are containing alkaloids and the methanolic extract are showing analgesic activity in mice, where as edible parts of *Solanum torvum* Swartz showed almost at per analgesic activity in compare to standard drug Aspirin.

From the above literature review it was found that nutritional status in the tribal and rural areas of underdeveloped countries like India is different from that of economically advanced nations. In rural areas of India especially in the tribal areas the larger part of the food habits is obtained from locally produced foods or the forest products since tribal community are popularly known as forest dwellers. They use their indegenious knowledge on their feeding habbits. Their diet is greatly influenced by local conditions of soil and climate, the density of population extent of urban contact, local religious customs and traditions relating to feasts, fasts, and food-taboos.

Food habbits plays an important role in the Indian society which is known for its family bonding and gregarious character. Food availability and security, initiated at the macro level, do not benefit the vulnerable section of the society. The comprehensive

understanding of the determinants of food consumption pattern is a precursor to frame any intervention scheme aiming at inclusive growth of the rural masses. The various classes of the rural society have different aspirations and needs that can only be understood by taking a holistic view of the issue of food. Although many studies have been already conducted on food habits of different tribal groups of different parts of the countries yet no study was done on the food habits of Tripura tribes in Tripura. Since, Tripura tribes is one of the largest tribal group in Tripura, to know about their socio- economic condition, culture, behaviour, food habits is the need of the hour. It will further help to give a brief sketch about the condition of tribal community or of the state as a whole. To obtain the above mentioned goal an attempt was made to know about the food habits of Tripura tribes in South and Dhalai district of Tripura. To attain the broad goal some specific objectives were set up as below.

The Empirical Study:

1. To find out the major food habits of *Tripura* tribes.
2. To see patterns of continuity and changes in the food habits.

♦ Research Methodology:

The present study is empirical in nature and based on mainly primary data collected through field survey. Besides, the study is analytical in its approach as it envisages reviewing critically the pertinent literature on the food habits of *Tripura* Tribes.

♦ Coverage/ Universe:

The study was confined in two districts of Tripura. In order to conduct the study, purposive sampling procedure has been adopted for the selection of target population from the universe. The study was conducted in Dhalai and South district of Tripura. The districts had been selected based on their remoteness from the modern lifestyle

and concentration of *Tripura* tribes. From each district, around 50 people were randomly selected for the field survey.

◆ Data Collection:

The secondary data and pertinent literature had been compiled from published, documented and internet sources. The primary data was collected from the household level survey in Tripura tribes dominated villages. The field survey was conducted with the help of structured interview schedules. Apart from household level survey, group discussion with the villagers from selected *Tripura* tribes dominated villages. Discussion with Key Informants (KIs) like aged persons and eminent persons within the Tripura tribes, participatory observation was also major source of qualify data collection.

◆ Data Analysis:

The filled in interview schedules was thoroughly checked and processed with the help of relevant software. Data was interpreted, discussed and analyzed besides critical appreciation of pertinent literature.

SOCIO ECONOMIC BACKGROUND

Table 4.1. Age distribution

Age group	South Tripura		Dhalai	
	No. of Respondents	(%)	No. of Respondents	(%)
0 – 18	64	33.86	46	34.33
19 – 30	53	28.04	31	23.13
31 – 45	48	25.40	26	19.40
46 – 60	18	9.52	9	6.72
Above 60	6	3.18	22	16.42
Total	189		134	

Source: Field Survey, 2013

Table-4.1 reveals the age-distribution among respondent's family members in the study area. It was observed that in South Tripura district majority of the family member were below 18 years of age followed by family members from the age- group of 19 to 30 years (28.04%) and 31 to 45 years (25.40%) respectively. Similarly, in Dhalai district majority of family members (34.33%) were below 18 years followed by respondents from the age-group of 19-30 years (23.13%) and 31 to 45 years (19.40%) respectively.

It was also observed that in South Tripura district 9.52 percent of respondent's family members belonged to the age group of 46 to 60 years and only 3.18 percent of them were above the age of 60 years. In Dhalai districts only 6.72 percent were in the age- group of 46-60 years and 16.42 percent of them were above the age of 60 years.

TWO OLDEST PEOPLE IN GURUDHAN PARA, DHALAI DISTRICT

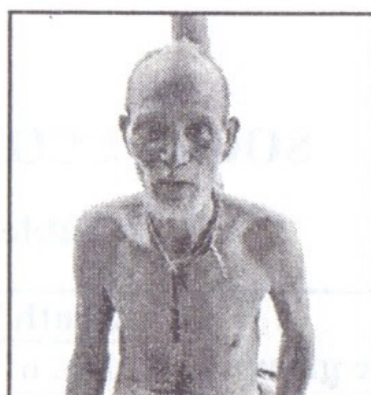
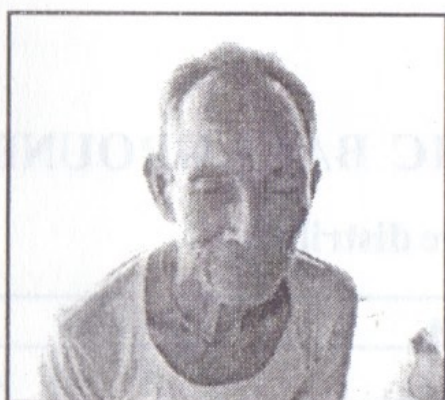


Table 4.2. Level of Education

Level of Education	South Tripura		Dhalai	
	No. of Respondents	(%)	No. of Respondents	(%)
Illiterate	39	20.63	42	31.34
Literate	45	23.81	30	22.39
Primary	37	19.58	40	29.86
Upper Primary	38	20.10	15	11.20
Secondary	16	8.47	6	4.46
Higher Secondary	10	5.29	1	0.75
Graduation & above	4	2.12	0	0
Total	189	100	134	100

Source: Field Survey, 2013

The educational scenario in both the districts was gloomy as it was observed from the above table that most of the respondent's family members have completed only primary and upper primary level of education. Table 4.2. depicts that in South Tripura district around 20.63 percentages were illiterates, only 23.81 percentages of them were literate, .i.e. able to only read and write their name. Majority of the respondents completed their upper primary level of education. On contrary, only 5.29 percentages of them have completed their higher education level. In Dhalai district majority (29.86%) of respondents have completed primary level of education, only 22.39 percentages of them can only read and write their name.

Comparing both the districts, the educational level in Dhalai districts was poor than South Tripura district as illiteracy among respondent family members were more (31.34%) in Dhalai districts and less than 1 percent have completed higher secondary level of education or above.

Table 4.3. Occupational status of Respondent

Occupational status of Respondents		South Tripura (50 families)		Dhalai (50 families)	
		Number of Respondents	(%)	Number of Respondents	(%)
Self Employed	Agri. Sector	31	16.40	49	36.57
	Non Agri. Sector	3	1.59	4	2.98
Wage Employed	Agri. Sector	26	13.76	12	8.95
	Non Agri. Sector	12	6.35	7	5.24
Student		58	30.69	16	11.94
Unemployed		51	26.98	42	31.34
Others		8	4.23	4	2.98
Total		189	100	134	100

Source: Field Survey, 2013

Table 4.3 reveals that in South Tripura districts majority of respondent's family members were either students or unemployed as they were below the age of 18 years. Among them 16.40 and

13.76 percent were either self-employed or employed on the basis of monthly wage in agricultural sector respectively. Compared to South Tripura district majority were unemployed in Dhalai district (31.34%). In Dhalai district majority (36.57%) of respondents were self-employed in their own field or worked as a disguised unemployed while 31.34 percent of them were fully unemployed. Thus, it can be concluded that respondent's or their family members were engaged in occupation with minimum income which reflects their poor economic condition.

Table 4.4. Family Income of Respondents

Income Level (Rs.)	South Tripura		Dhalai	
	No. of Respondents	(%)	No. of Respondents	(%)
Up to 2000	8	16	4	11.77
2001– 5000	18	36	28	82.35
5001– 8000	14	28	2	5.88
More than 8000	10	20	0	0
Total	50	100	34	100

Source: Field Survey, 2013

Table 4.4 is about the family income of respondents in the study area. It was seen that the economic condition of respondents of South Tripura District is better than that of Dhalai District. In South Tripura district around 36 percent and 28 percent of respondents earn in the range between Rs.2001-5000 and Rs.5000- 8000 respectively whereas 20 percentages of them earn more than Rs.8000 per month. On the other hand in Dhalai District, majority (82.35%) of respondents earn in the range of Rs.2001 to 5000 per month. Only 5.88 percentages of them earn in the range of Rs.5001-8000 and negligible numbers of respondents earn more than Rs.8000. Thus, it clears that respondents belonged to low income group and the economic condition of people of Dhalai were more miserable than those of South Tripura district as revealed by the field survey.

◆ Facilities available in house:

Both Central as well as State Government tries to provide various types of facilities to tribale people. Fillowing Table about the various facilities availed by the respondend family.

Table No: 4.5. Drinking Water Facility

Sl. No.	Source of water	South Tripura		Dhalai	
		No	%	No	%
1	Supply	15	30	4	11.76
2	Well	27	54	28	82.35
3	Pond	1	2	2	5.89
4	Mark -II	3	6	0	0
5	Shallow	0	0	0	0
6	Other	4	8	0	0
	Total	50	100	34	100

Source: Field Survey, 2013

It may seen from Table 4.5 that in both South Tripura district and Dhalai district respondent availed drinking water from public well followed by from public supply and pond. In South Tripura district around 54 percent of respondents availed drinking water from public well, 30 percent, 6 percent and 8 percent from water supply, Mark II and other sources like tube well respectively. Similarly, in Dhalai district around 82.35 percent, 11.76 percent of them from well and public supply respectively. In the study area most of the respondents except few availed water from unhygienic sources as it was seen that 2 percentages in South Tripura district and 5.89 percent in Dhalai district availed drinking water from open pond.

Table 4.6. Other Facility available to the Respondents

Sl No.	Name of facility	South Tripura		Dhalai	
		No. of Respondents	(%)	No. of Respondents	(%)
1	Scientific Filter	33	66	2	5.88
2	Scientific Toilet	31	62	2	5.88
3	Electric Connection	48	96	20	58.82
4	Mobile Phone	39	78	16	47.05
5	Vehicles	41	82	6	17.65
6	Bank Account	31	62	32	94.12

Source: Field Survey, 2013

Table 4.6 depicts that respondents from South Tripura districts were more hygienic than Dhalai district as it was seen that in South Tripura district around 66 percent of them used scientific filter and around 62 percentage of them had scientific toilets. On the other hand in Dhalai district only 5.88 percentages of them had scientific filter and scientific toilets respectively. Respondents from South Tripura district had more access to modern facilities than those belonging to Dhalai districts. About 96 percent had metered electricity connection, 78 percent had mobile phones, 82 percent had vehicles (mostly motorcycles) in South Tripura whereas in Dhalai around 58.82 percent had metered electricity connection, 47.05 percent had mobile phones and only 17.65 percent had vehicles (mostly motorcycles). Here it is to be noticed that inspite of most backward district (ranking last in the HDI) respondents of Dhalai district were more financially included (around 94% of them have bank account) than those belonging to South Tripura districts (around 62% of them have bank account).

Housing type of Tripura Tribe Community



Gairing

Yakhilik

Table 4.7. Health and Education related Facilities

Sl. No.	Facilities	South Tripura						Dhalai Tripura					
		Yes	%	No	%	No Ans.	%	Yes	%	No	%	No Ans.	%
1	PHC in your village	14	28	36	72	0	0	34	100	0	0	0	0
2	Whether you use soap before taking food	7	14	43	86	0	0	0	0	34	100	0	0
3	Whether you use soap after toilet	32	64	18	36	0	0	4	11.77	30	88.2	0	0
4	Family member have any disease like Tuberculosis, Diabetics and Gastric	10	20	40	80	0	0	15	44.12	12	35.3	7	20.6
5	Used to go to a ojha for health problem	16	32	34	68	0	0	7	20.59	27	79.4	0	0
6	Whether you send your child in ICDS centre	23	46	6	12	21	42	19	55.88	3	8.8	12	35.3

Source: Field Survey, 2013

From table 4.7 it may observe that in South Tripura districts 72 percentages of respondents responds that there was not a single PHC in their village. On contrary in Dhalai district all the respondents'

respond in favour of availability of PHCs. Majority of the respondents both in South (86%) and in dhalai (100%) did not washed their hand with soaps before taking food. On contrary after toilet 64 percent from South Tripura used soap to wash their hands but in Dhalai only 11.77 percent washed their hands with soap. Presence of disease like Tuberculosis, Diabetics, Gastric is more in Dhalai than in South Tripura as it was seen that only 20 percentages of respondents from South Tripura reported about the said disease whereas in Dhalai around 45 percentages of them of the disease. It was observed that dependency on superstition is more in Dhalai as around 79 percentages of respondents used to go to of Ojha in the village whereas in South Tripura only 32 percentages of them were aware. Interesting it was observed that in Dhalai 55.88 percent of respondents send their child often to ICDS centre whereas only 46 percent respondent in South Tripura send their child to ICDS centre. It can be concluded that inspite of holding last rank in HDI population residing in Dhalai were more aware about the importance of the child health and education which they can avail from ICDS centre.

Table 4.8. Monthly expenses for health purpose

Amount (Rs.)	South Tripura		Dhalai Tripura	
	Number	Percentage	Number	Percentage
Can't Say	8	16	22	64.70
0.00 – 100.00	21	42	2	5.88
101.00 – 250.00	9	18	7	20.59
251.00 +	12	24	3	8.83
Total:	50	100	34	100

Source: Field Survey, 2013

From the above table it was in both the districts respondents' did not spent much on health purpose. During the survey it was found that since their monthly income was low (as already depicted in earlier tables) they spent major portion of their income to fulfill their basic necessities. Only in case of critical illness they spent on medicines.

FOOD HABITS OF TRIPURA TRIBES

5.1. MAJOR FOOD ITEMS :

- **Rice (Mai):**

The Tripura Tribe Community mainly takes the Awlla/atop rice (not boiled). They prefer it then the boil one. They cook it in a pan and after boil they remove the foam (*Maifen*). Some people also take this foam as they have not sufficient money to take rice in every meal. On an average every adult person needs about 150 gm rice during each meal. As rice is their main food stuff so they take rice thrice in a day i.e. 450 gm. per day. Some people whose financial condition is not good they takes the mainung mainly with mosokwthang and som. But those who are little bit financially sound they takes the rice with various other vegetables (*Doromai*) item along with fish (*Aa*), meat (*Muikhan*) and egg (*Taktai*). Traditionally, almost every house rear pig and therefore remaining part of rice after meal is mainly used as pig feed.

Tripura tribe people are very fond of local wine, which they prepare at their own house and rice is used as the main ingredient. They have also a culture to take sweet in some occasion like Boisui. These sweets are also made from rice. Rice also has a big role in baby food of this

community. They make baby food by grinding the rice with water and then feed the child.

But in maximum cases it was found that their personal production is not always sufficient at all for the whole year, so sometimes they also have to buy rice from the local market. They also use this rice as a part of blessing material. So rice plays a big role in Tripura tribe community's daily life.

Table 5.1.1. Consumption of Rice in South Tripura

South Tripura								
Option	No.	%	Times	No	%	Qty. pc/meal	No	%
Yes	48	96	1-3 per week	48	100	1	46	95.83
No	2	4	4-6 per week	0	0	2	2	4.17
Total	50	100		50	100		48	100

Source: Field Survey, 2013

It was observed from table 5.1 that in South Tripura districts majority of the respondents take 3 meals a day and could only intake 50 to 150 gm per meal. On the other hand in Dhalai respondents of Dhalai also take 3 meals a day but the intake more quality than those residing in South Tripura districts (around 151 to 250 gm per meal) as seen in table 5.1.2.

Table 5.1.2. Consumption of Rice in South Tripura

Dhalai Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. gm/meal	No	%
Yes	34	100	1-3 per day	34	100	50 - 150	20	58.82
No	0	0	4-6 per day	0	0	151 - 250	14	41.18
Total	34	100		34	100		34	100

Source: Field Survey, 2013

5.2. SUBSIDIARY FOOD ITEMS

Vegetables (Doromai):

In earlier times Tripura Community has no scarcity of Vegetables/ Daramai, whenever, whatever vegetables they need they can collect it from forests. But now-a-days, they are facing a big trouble to get their vegetables from the forest, because deforestation is increasing day by day. Where as one interviewer mentioned that as shifting cultivation is almost stopped that's why it's problematic for them to get vegetables. They take various types of medicinal plants and climbers leaf as pot-herb. In maximum cases they take vegetable items more than non vegetable item. Some of their favorite vegetables are Forest Potato (balong ni tha), Dalai, Kidney bean (Sapai), Korola, Papaya (Kuhaya), Bamboo Shoots (Bas Karul), Radish (Mula), Mung Chang, Brinjal (Phantok), Gourd (Mui Lou), Sawbai, Samroi, Thaipai, Khusumai, Thamasa, lolan, Gandrwi, Sweet Potato (Thak Tui), Banana (Thailik), Cucumber (Daramai), Tharkeng, Thakolak, Thatoktwi, Thamili Tharomor, Mushroom (Moikhumo), Jackfruit (Thaipong). Some vegetables and their available season are given bellow:

List of Vegetables intake by Tripura tribes during various seasons

Sl.No	Name of Vegetable				Season		
	English	Bengali	Scientific	Tripura	Summer	Rainy	Winter
1	Cucumber	Khira	<i>Cucumis sativus</i>	Khira	√		
2	Ridge gourd	Jhinga	<i>Lufa acutangula roxb</i>	Jhinga	√		
3	Bitter gourd	Korela	<i>Momordica charantia</i>	Gangla	√		√
4	Tomato	Tomato	<i>Solanum lycopersicum</i>	Phantok Mwkhw			√
5	Kidney bean	Barbati /lachhim	<i>Phaseolus vulgaris</i>	Sobai			√
6	Ladies Finger	Dheros	<i>Abelmoschus esculentus</i>	Deroso/ muirimi	√	√	
7	Potato	Alu	<i>Solanum tuberosum</i>	Tha			√
8	Bottle gourd	Lau	<i>Lagenaria siceraria</i>	Milok			√
9	Bamboo Shoot	Bas korul	<i>Melocanna baccifera</i>	Muya	√	√	
10	Brinjal	Begun	<i>Solanum melongena</i>	Phantok	√		√
11	Cabbage	Badha kopi	<i>Brassica oleracea var. capitata</i>	Kapi			√
12	Carrot	Gajor	<i>Daucus carota subsp. sativus</i>	Gajor			√
13	Cauliflower	Fulkopi	<i>Brassica oleracea var. botrytis</i>	Phulkopi			√
14	Pumpkin	Kumro	<i>Cucurbita pepo</i>	Khakulu			√
15	Taro	Kachu	<i>Colocasia esculenta</i>	Muito			√
16	Jackfruit seed	Kathalbichi	<i>Artocarpus heterophyllus</i>	Thaipongbwchwlwi	√		
17	centella	Admani	<i>Centella asiatica</i>	Hai Cheing			√
18	Banana (used as vegetable)	Anaji kala	<i>Musa paradisiacal</i>	Thalwi Musokarang	√	√	√
19	Banana Flower	Kalar thur	<i>Musa</i>	Thalwi Bubar	√	√	√
20	Banana stem	Coboi	<i>Musa</i>	Thallik Bophang	√	√	√
21	Beans	bean	<i>Phaseolus vulgaris</i>	Sabai			
22	White Gourd	Chalkumra	<i>Benincasa hispida</i>	Chakomora	√	√	
23	coriander	Dhnia pata	<i>Coriandrum sativum</i>	Dainapata			√
24	Vegetable fern	Dhekir shak	<i>Diplazium esculentum</i>	Muikhunshak		√	
25	Drumstick	Sajna	<i>Moringa Oleifera</i>	Segwna Bwthai		√	
26	Homalomena	kachu	<i>Homalomena aromatica</i>	Gandrwi		√	
27	Turmeric	Haldi	<i>Curcum longa</i>	Satwi Bwtwisa	√	√	√
28	Papaya	Kachha pape	<i>Carica Papaya</i>	Kakia Kwthwng	√	√	√
29	Long Beans	lotchoi	<i>Vigna unguiculata ssp. sesquipedalis</i>	Sabai			√
30	Mushroom	Mushroom	<i>Agaricus Bisporus</i>	Mwikhumo			√
31	Mint	Pudina	<i>Mentha arvensis</i>	Pudina	√	√	
32	Winter squash	kumro	<i>Cucurbita maxima</i>	Chakumwra			√
33	Sweet potato	Misti Alu	<i>Ipomoea batatas</i>	Thakwtwi			√

Source: Field Survey, 2013

Table 5.2.1. Vegetable Consumption in South Tripura districts

South Tripura								
Option	No.	%	Times	No	%	Qty. gm/meal	No	%
Yes	50	100	1-3 per day	50	100	50 – 150	45	90
No	0	0	4-6 per day	0	0	151 –250	5	10
Total	50	100		50	100		50	100

Source: Field Survey, 2013

Similar to the consumption of rice respondents from Dhalai intake more quantity of vegetables than those residing in South Tripura as it was found comparing table 5.2.1 and table 5.2.2 In Both South Tripura and Dhalai respondents take 3 meals a day with vegetables especially boiled vegetables. During the survey it was found that as the Tripura Tribes were much dependent on forest they were mostly dependent on vegetables.

Table No: 5.2.2- Vegetable Consumption in Dhalai districts

Dhalai Tripura								
Option	No.	%	Times	No	%	Qty. gm/meal	No	%
Yes	50	100	1-3 per day	34	100	50 – 150	10	29.41
No	0	0	4-6 per day	0	0	151– 250	24	70.59
Total	50	100		34	100		34	100

Source: Field Survey, 2013

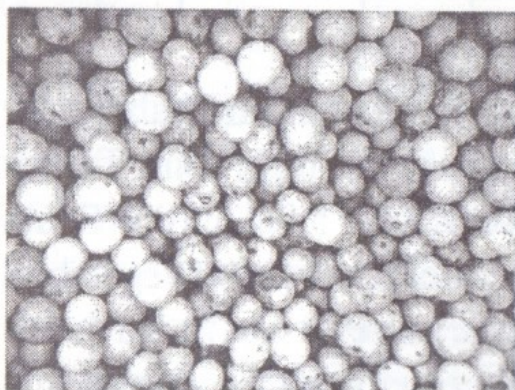
VEGETABLES INTAKE BY TRIPURA TRIBES



Milok



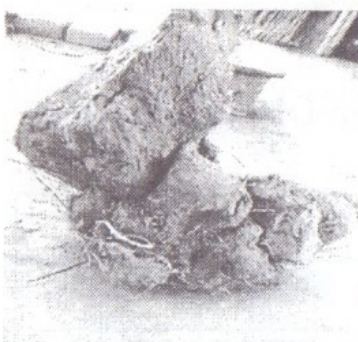
Muikhomo Hapolok



Amlai



Derasa



Tha Maslai



Thaktwi uaksa



Chakumra



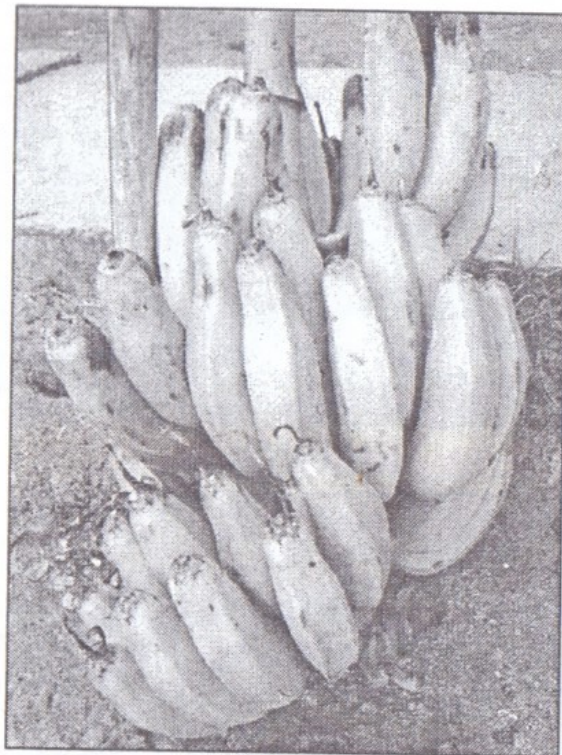
Gandwrwi



Gangwla



Sosa



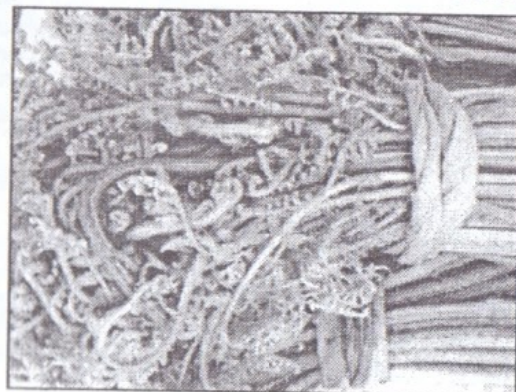
Thailik Bwthai



Mongphol



Lobia-Sobai



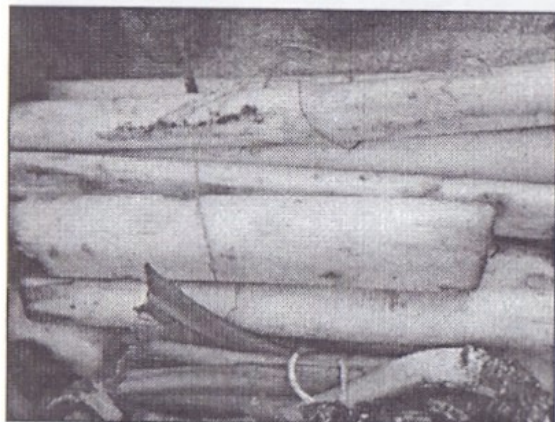
Muikhon chak



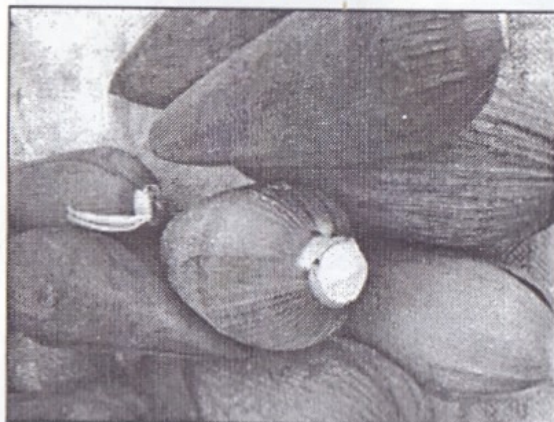
Tha barchwk



Lemon-lebo



Laiphang



Thailik Muikhan



Jinga



Tha Bolong



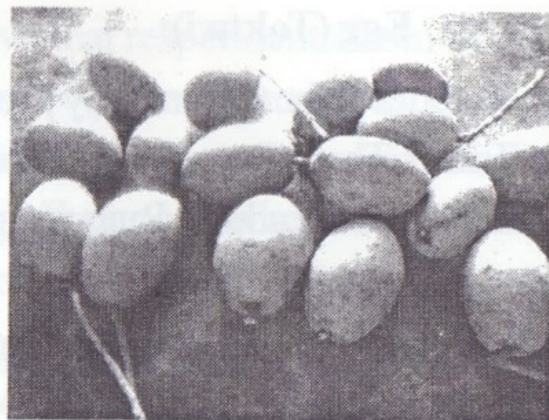
Masui



Muiphrai



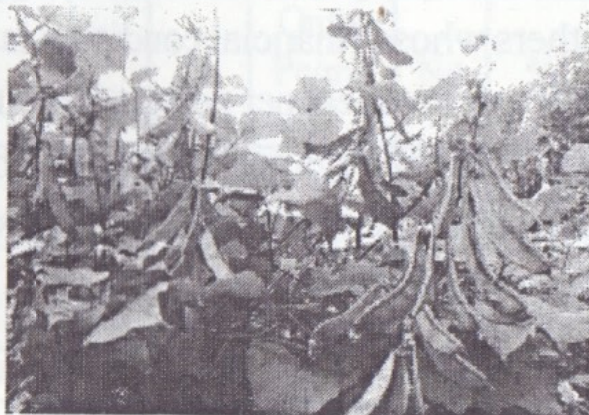
Hokni Khakulu



Jalpui



Kakamuk



Kartik Kasai



Marish-masa



Mulai



kasai



Thaipong Bwthai

Egg (Toktwi):

Tripura Tribe Community people are not that much fond of Egg or Taktai. They take one or two meal of egg per week. Child's prefer it more than the adults. Rugwi egg are mainly given to the child as it less pungent. Whereas some youth are taking it raw as it much nutritious. But in general cases they took egg curry, maximum twice in a week. Large percentage of population takes one egg per meal but some people also takes two eggs at a time per meal and some others whose financial condition is not that much sound they take half egg per meal per person. They mainly prefer the Eggs of local hen, Poultry eggs are not that much popular among them, as they have it on their mind that poultry's are not good for health and it bears various diseases.

Traditional processes of egg burning and boil:

a) They first cut a bamboo culm into two pieces then in each piece they put the row egg after breaking it, then put the bamboo culm in burning coal after few times the egg burn completed and ready to serve.

b) In a different method they take some turmeric leaves and put the egg after broking in it, and then bind the leave so that nothing can came out and then put the leaves in burning coal. They used turmeric leaves for good smell, after a certain period the egg boil will be ready to serve.

Table 5.2.3. Egg Consumption in South Tripura

South Tripura								
Option	No.	%	Times	No	%	Qty. pc/meal	No	%
Yes	48	96	1-3 per week	48	100	1	46	95.83
No	2	4	4-6 per week	0	0	2	2	4.17
Total	50	100		50	100		48	100

Source: Field Survey, 2013

From table 5.2.3 it may observe that respondents from South Tripura and Dhalai district around 96 percentages of respondent intake egg once a week. Among 48 respondents those who intake egg per week, 46 of them intake only one egg whereas 2 of them intake 2 eggs in a day.

Table 5.2.4. Egg Consumption in Dhalai

Dhalai Tripura								
Option	No.	%	Meal (Times)	N o	%	Qty. Pc/me al	No	%
Yes	34	100	1-3 per week	34	100	1	34	100
No	0	0	4-6 per week	0	0	2	0	0
Total	34	100		34	100		34	100

Source: Field Survey, 2013

From the above table it was observed that unlike South Tripura district all the respondents take egg as one of the item in their meal and they intake once a week. They intake only one egg in their meal weekly.

Fish (Aa):

Fish or Aaa is also not that much favorite to them. They mainly purchase fish from local market. Some people have pond where they cultivate fish but maximum people purchase from market, and here is a big problem, because local markets are open for twice in a week. So from one side they are bound to purchase it twice in a week not more than that. Some time, they stock and take later. On an average they took 150 gm. to 200 gm. weighted piece of fish per meal, and in a week they took two to three fish meals. In maximum cases they took fish by preparing fish curry now a day, but as their ancestors prefer burn fish so now a day's also they sometimes take

it after burning. Some people also took it after drying, but it's depending on the availability of fish. If the availability is huge then they dry a part of fishes, and takes later. Sometimes they also take the fish after boiling. The Tripura Community also became habituated of taking the imported fishes from Andhra Pradesh which is called *Andhrer Machh*.

Table 5.2.5. Fish Consumption in South Tripura district

South Tripura								
Option	No.	%	Times	No	%	Qty. gm/meal	No	%
Yes	50	100	1-3 per week	50	100	50 - 150	44	88
No	0	0	4-6 per week	0	0	151 - 250	6	12
Total	50	100		50	100		50	100

Source: Field Survey, 2013

It was observed from table 5.2.5 and 5.2.6 that in both South and Dhalai district respondents take fish as one of the item of meal once in a week. In South Tripura district majority (88%) of them intake fish weighted 50-150 gm while only 12 percentages of them intake fish weighted 151 to 250 gm. But in Dhalai all of them intake fish weighted 50 to 150 gm.

Table 5.2.6. Fish Consumption in Dhalai district

Dalai Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. gm/meal	No	%
Yes	34	100	1-3 per week	34	100	50 - 150	34	100
No	0	0	4-6 per week	0	0	151 - 250	0	0
Total	34	100		34	100		34	100

Source: Field Survey, 2013

Meat (Muihan):

Meat or Muihan is one of the favourite food items among the Tripura Tribe Community people. They prefer pork a lot than any other meat. It's also a special food item of them in their each and every occasion. Even they have some rituals to take meat of pork and cock, like on Laxmi puja they need chicken or pork. Almost every house there is piggery. They prefer Suwarer bhuruli bharta or Uak Bubuk kurua a lot. They also take chicken, squirrel, various birds etc. As the local market opens for twice in a week, so are bound here to take it two times in a week. About 200 gm. to 300 gm. meat they took in each meal. Some people takes much more than it. They prefer meat at the time of taking wine, as they take wine often. Sometimes they take meat directly i.e. in raw condition, they are also familiar to take meat after burning or cooking. Sometimes they also take it after dry. It is dependent on the availability of meat. Tripura Tribe Community people have a belief that if they can eat the meat of snake (dhura) then malaria fever may cure. They also have a belief that to keep blood clean everyone should eat meat of deer once in a year.

Picture of pet animal's house made by Bamboo



Takhuk

Table 5.2.7. Consumption of meat by the respondents of South Tripura districts

South Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. gm/meal	No	%
Yes	50	100	1-3 per week	50	100	50 – 200	43	80
No	0	0	4-6 per week	0	0	200 +	7	20
Total	50	100		50	100		50	100

Source: Field Survey, 2013

Table 5.2.8. Consumption of meat by the respondents of Dhalai districts

Dalai Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. gm/meal	No	%
Yes	34	100	1-3 per week	34	100	50 – 200	34	100
No	0	0	4-6 per week	0	0	200+	0	0
Total	34	100		34	100		34	100

Source: Field Survey, 2013

From table 5.2.7 and 5.2.8 it was observed that all the respondent intake meat once in a week of quantity 50-200 gm per meal. During the survey it was found respondent prefer to eat pork and chicken rather than mutton.

Dry Fish (Akran):

Dry fish or locally popular by the name Akran is the only food item which is available in everyday dish in different names food. Tripura Tribe community adds Akran in maximum food items prepared by them for more taste. They also have some rituals to take Akran. Like in Boisu festival they take dry shark fish as tradition. They mainly prefer sidal among these dry fishes. About 5 gm. Akran they take per head in each meal in maximum cases. Their favorite dish Gudak also made from Akran. Those who are little bit sound in financial

condition they takes other items like meat, fish, egg but those who are poor they always depends on Akran than any other things.

Table 5.2.9. Consumption of dry fish by the respondents of South Tripura districts

South Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. (gm)	No	%
Yes	50	100	1-3 per day	50	100	5 – 15	50	100
No	0	0	4-6 per day	0	0	15 +	0	0
Total	50	100		50	100		50	100

Source: Field Survey, 2013

Dry fish is one of the primary items that respondents belonging to Tripura tribes prefer to eat in each and every meal. Along with this main item they either intake vegetables or fish or meat. Table 5.2.9 and 5.2.10 revealed that all the respondents intake dry fish in 1 to 3 meals perday of quantity 5 to 15 gm.

Table 5.2.10. Consumption of dry fish by the respondents of Dhalai districts

Dalai Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. (gm)	No	%
Yes	34	100	1-3 per day	34	100	5 – 15	34	100
No	0	0	4-6 per day	0	0	15 +	0	0
Total	34	100		34	100		34	100

Source: Field Survey, 2013

Oil :

Tripura Tribe Community use oil very less in quantity, they prefer boil foods a lot. In maximum cases they boil vegetables and add some fish or dry fish to taste better. Now a days they are now using oil a little bit for preparing foods like curry and others.

**Table 5.2.11. Consumption of dry oil by the respondents
of Souh Tripura districts**

South Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. gm/meal	No	%
Yes	34		1-3 per week	41	82	0 – 5 ml/meal	7	14
No	0	0	3+ per week	9	18	5+ ml/meal	43	86
Total	34	100		50	100		50	100

Source: Field Survey, 2013

**Table 5.2.12. Consumption of dry oil by the respondents
of Dhalai districts**

Dalai Tripura								
Option	No.	%	Meal (Times)	No	%	Qty. gm/meal	No	%
Yes	34	100	1-3 per week	34	100	50 - 150	34	100
No	0	0	4-6 per week	0	0	151 - 250	0	0
Total	34	100		34	100		34	100

Source: Field Survey, 2013

From table 5.2.11 & 5.2.12, it was observed that although respondents used oil for cooking their meal yet they use in less quantity around 5 millilitres in a day. During the survey it was observed that tribal community prefer to intake boiled food rather than oily food such a boiled pork, fish, raw dry fish etc.

Other Food Items:

Table 5.2.13. Consumption of other food items by the respondents of South & Dhalai districts

Name of Food	South Tripura				Dhalai Tripura			
	Yes	%	No	%	Yes	%	No	%
Milk	5	10	45	90	11	32.35	23	67.65
Wheat	0	0	34	100	0	0	34	100
Fruits	11	22	39	78	9	26.47	25	73.53
Ghee	0	0	34	100	0	0	34	100
Butter	0	0	34	100	0	0	34	100
Pulses	42	84	8	16	22	64.70	12	35.30
Sugar	15	30	35	70	4	11.76	30	88.24
Tea	15	30	35	70	4	11.76	30	88.24
Nut	0	0	34	100	0	0	34	100
Maize	8	16	42	84	9	26.47	25	73.53

Table No. 5.2.13 depicts that respondents belonging to Tripura Tribes community people prefer milk, fruits, sugar, tea, maize other than nut, Ghee, Wheat, butter etc. Majority of the respondents (84 % in South Tripura district and 64.70 % in Dhalai district) prefer to intake pulses followed by preference regarding the intake of fruits, sugar, tea, etc.

List of Fruits intake by Tripura Tribes in various season

Sl No	Name of fruits				Season		
	English	Bengali	Scientific	Tripura	Sum mer	Rainy	Winter
1	Mango	Aam	<i>Mangifera indica</i>	Thaichuk	√	√	
2	Jackfruit	Kathal	<i>Artocarpus heterophyllus</i>	Thaipong	√		
3	Banana	Kola	<i>Musa acuminata/</i> <i>Musa balbisiana</i>	Thailik	√	√	√
4	Orange	Komola	<i>Citrus reticulata</i>	Komola			√
5	Watermelon	Tarmuj	<i>Citrullus lanatus</i>	Mongphol	√	√	
6	Litchi	Litchi	<i>Litchi chinensis</i>	Lecho	√		
7	Elephant Apple	Chalita	<i>Dillenia indica</i>	Thaipolok			√
8	Indian Jujube	Boroi	<i>Ziziphus mauritiana</i>	Boroi			√
9	Black Berry	Jam	<i>Rubus Fruticosus</i>	Jamuk		√	
10	Indian gooseberry	Amla	<i>Phyllanthus emblica</i>	Amlai			√
11	Cucumber	Sosa	<i>Cucumis sativus</i>	Sosa/Daram pai	√		
12	Tamarind	Tetul	<i>Tamarindus indica</i>	Thentwrwi			√
13	Pineapple	Anaras	<i>Ananas comosus</i>	Andrasa	√	√	
14	Indian Olive	jalpui	<i>Olea europaea</i>	Jalpui			√
15	Hug plums	Amra	<i>Spondias mombin</i>	Amra	√		
16	custard apple	Atafall	<i>Annona reticulata</i>	Ata fall			√
17	Indian Jujube	Barai	<i>Ziziphus mauritiana</i>	Broi Kitting			√
18	elephant apple	Chailta	<i>Delinia indica</i>	Thaiplok	√		
19	Guava	Gayam	<i>Psidium guajava</i>	Gayang	√		
20	Java Plum	Jam	<i>Syzygium cumini</i>	Jambok	√		
21	Pomelo	Jambura	<i>Citrus maxima</i>	Jambwra	√		
22	Tamarind	Tetul	<i>Tamarindus indicus</i>	Tenturwi	√	√	
23	Golden Apple	Bel	<i>Aegle marmelos</i>	Bel	√		

Source: Field Survey, 2013

It was seen that during summer the tribal communities prefer to intake mango, jackfruit, banana, water melon, litchi, black berry, cucumber and turmarrind whereas during winter they intake orangescherry, amla etc. During the survey it was perceived that their preference mainly depend on the availability in forest and market.

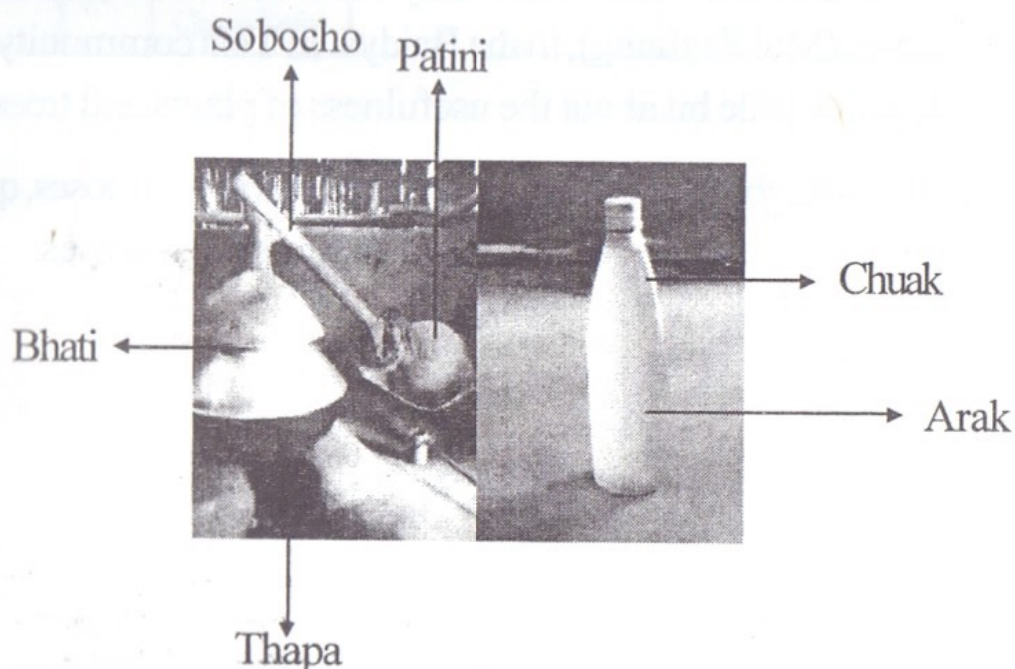
5.3. NARCOTICS USED BY TRUPURAS

Alcohol:

The most common drink of Tripura Tribe Community is alcohol, and that is local alcohol by own creation (Keke). In Tripura Tribe Community every women's are able to make wine. They use this wine in various of their personal occasions like, Boisu, Gariya Puja, Kali Puja, Lampra etc. They have a ritual in their marriage ceremony that the bride groom and the bride have to offer wine to their parents as an honour. They make this wine from rice.

Habit to take CHUWAK

Drinking habits are available among all the people of Tripura Tribe community. They never buy or take from market. They prepare this at their own houses, mostly women's are involved to make this wine. The Tripura tribes used this wine sometimes for the religious and



social purposes, such as marriage, death, birth, and many other festivals. They have a customary practice to offer wine in the worship or entertaining guests of respectable positions

On the other hand smoking is also very common to Tripura Tribe both for man and woman. For smoking they use two types of Hookahs (hubble – bubble), which are made of big bamboo plants. They also smoke bidi, they also have the habit of chewing pan and supari (betel leaf and betel nut). They collect these from market or sometimes get from forests.

5.4. MEDICINAL PLANT UTILIZATION

In maximum cases Tripura tribe people are using their personal medicines made from various leafs of plants, insects, stool of insects, Climbers, trees etc. They have a strong belief on village Doctors (Baidya) who are very friendly to them. They offer local wine made by themselves to the Village Doctors (Baidya), when they are in financial crisis. They can't offer to the Doctors of the Govt. hospitals. They also get the service at their home and after that if they have no money then they offer the Baidya to take food with them, which they can't say, any Govt. Doctor. Baidya's are much closer to them than the Govt. Doctor. Sometimes they offer raw rice (Mai Ronk), vegetables (Mui Kuthung), to the Baidya. In This community all the people know little bit about the usefulness of plants and trees.

Following table is about some medicinal plants with doses, quantity and the process to take with name of the curable diseases.

List of Medicinal Plants availed by Tripura Tribes

Sl. No.	Name of Medicine	Bengali Name	Local Name	Disease	Disease Local Name	Style of Use	Doses/ day	Quantity
1			Khumpila+ Botmolai+ Thaisomo	Allergy	Barkung	Eating	2 times	150 gm.
2			Khangrai Wagrobma + Khoromayong + Phatoy	Tumor		"	"	100 gm.
3			Mainungma Sati + Khumthu	Continues Baby Crying after delivery	Koloisa Karapo	Wear it on hand		
4			Holongsa Bokur + Kacca Gunmori + Bolong Kwitha + hawa Khumsaini		Ondur Pera	Eating	3 Times	150 gm.
5			Sitwi Kopru + Botbaikang + Goyam bochuk + Chanai Kotwi	Dog's bite	Sui War Ma Ni	Eating	2	150 gm.

6			Thaipag Bochuk + Kolphu Bokur + Rat stool	Regular Vomiting	Sudo Kaba o	Eating	2	150 gm.
7			Thaipong kwthong rozak + Mokka rozak/Sokzak	Skin problem	Borsik	Eating	1	300 gm.
8			*1 Menda bophang + Moriduk + Mithuk + Sonsila + Moritur + Ashar Bukur + Chundoi	Leg and Hand Break	Yak bai Yakung Bai mani	Plaster	For 1 Week	
9			Doima Boduk, Koicermagum, maiosundoi, Moitu Bophung	Cuts	Kwsa	Put drop on area	1	3 Drops
10			Sikamo Kolok + Mokhrwi Kokpre + Khangrai	Heart pain, eyes Red, Urine Red	Bwkha Sawo, Mokol Kwchak, Sotwi Kwchak	Eating	2 times/ week	300 gm.
11	Eart hwor m Stool		Kenjuwa Bikhi		Kedila	Plaster	2 times/ Day	
12			Logbanda + Tui kwtung	Throat Pain	Totora Samani	Drinkin g	2 times/ Day	½ glass
13			Chandoma + Kharkoma	Stomach pain	Bohok samani	Eating	2 times	150 gm.
14			Sam Mosak + Gul Morich		Mangtai	Eating	2 times	100 gm.
15			*2 Duksa Sandari	Fever		Eating	3	150 ml
16			Morich Varta	Fever		Eating	Takes with food.	
17			Jarbai	Stomach Pain		Internal	3	2 g.m.

18			Chandama	Stomach problem		"	3	1 ml
19		Moi ccha Loti		Fever		"	3	5 gm
20		*3 Sam ena Pata	Samena Pata	Headache		External	1	15 leaf
21		Mor ich Vort a	Moch Huzak	Fever		Internal	3/day	2 gm
22			Kechidou	Stomach Problem		Internal	3	1 glass
23			Bicchina Thum	"		"	3	25 mg
24		Gul Mor ich		KASI		"	4	2
25			Lankhui	Fever & KASI		"	3	½ glass
26			Tupri	Fura Pakle		External	3	50
27			Thaipuma	Teeth Pain		"	3-4	Small stem
28		Moi cca pata		Skin Cut		"	1	8/10
29		Basa k pata	Wale Mukhbi	Kasi		Internal	3	5 ml
30			Wa	Throat pain		Internal	2	2 tea spoon
31		Kola r Thur er Ras		Stomach pain		Internal	1	4/5 drop
32		Kor olar Aga		"		"	1	1
33		Pepe Sed dho	Kohaya Ruia	Stomach problem		"		
34		Ada mon i		"		"		
35		Kuic cha Gac her ras		"		"	2	1 glass
36		Bel		"		"	3	1

37		Koroi gacher chal + Jaifal + kolfu		Aswa		"	3	4/5 drop
38		Hartaki		Sordi Kasi		"	3	1
39		Tulsi Pata		"		"	2	2 ml
40			Orai sakh + Usandai + Buthua	Kasi, Pain		"	1	250 gm
41		Kurus gacher chal		Stomach pain		"	1	1 glass *4
42			Aangkai sok Sakh	"		"	1	200 gm
43		Kuchra sikar		"		"	1	1 drop
44	Old oil of Pig	Puranu suwarer tel		Bone pain		External	1	4 drop
45			Balaika Chak *4	Bone broke		"	2	2
46		Dhura Saap pura		Fever		Internal	1	1
47		Karenka na Gacher pata		Bone break		External	1	4/5 ta

Source: Field Survey, 2013

*2 After boiling Duksa Sandari with water they took about 150 ml of this boil water.

*3 About 12 – 15 Samena leafs cut into small pieces and then use in forehead with water.

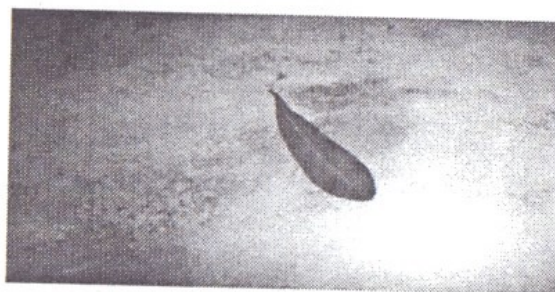
*4 Along with egg it is used as an ointment.

Ojhas among the Tripura tribes strongly believed that medicinal plants will effectively work if it is collected on Thursday and Friday only.

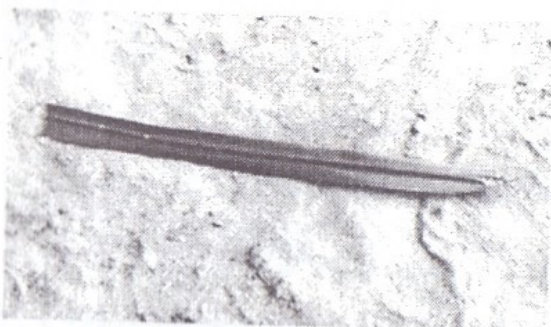
Some pictures of medicinal plants are given below:



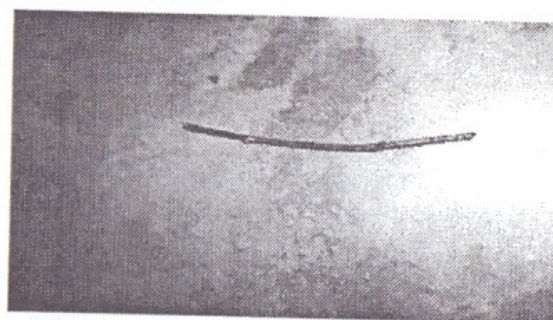
Moiccha Pata



Basak Bwlai



Duksa Sanbanta



Wa

5.5. FOOD IN VARIOUS STAGES OF LIFE CYCLE

In Tripura Tribe Community people there is no special type of food for any special time of life cycle. In maximum cases whatever they get from forest they take it as their food, then also some special food items which are in maximum cases serve to various age group and period people are discussed below in a table.

Food taken during important 4 (four) states of life cycle

- By products of steamed rice (*Mar*) is very nutritious and was provided to the people during childhood as well as during adolescence as special kind of food that makes them healthy.
- Grinding food is very famous among them for the pregnant mother which helps to increase the breast milk of the pregnant woman after delivery of child. It is also very popular in child age. They provide grinding food to the child, even sometimes the mother grind the food in her mouth and then provide it to the child. According to them this are very nutritious than others.
- Boil chicken is very popular among them in various age groups except in the group of below 6 years. It was been preferred most

for the pregnant women to give birth to a healthy child.

- Women during pregnancy intake large quantity of banana as they consider it to be energy- providing diet that is useful for to be very fruitful for providing energy the pregnant women's takes it a lot.

Sl.No	Name of The Food	Bengali Name	Local Name	Reason for taking	Stage			
					Child	adolescence	Pregnant	Old age
1			Pengjak	Less Chili, Good for Health	✓			
2	Boil Egg	Dim Seddho	Toktwi Rukjak	Less pungent	✓			
3	Boil Potato	Alu Seddho	Alu Rukjak	Less Pungent	✓			
4	Breast Milk	Buker Dodh	Abuk twi	Nutritious	✓			
5	Cow Milk	Garur Dodh	Musuk Dodh	Nutritious	✓		✓	✓
6	Fruits	Phal	Bwthai	Nutritious	✓			✓
7	Rice foam	Vater Fen	Mai Bwtwi	Very Nutritious	✓			
8	Boil chicken		Tok bahan pengjak	Good for Health		✓	✓	✓
9	Banana	Kola	Thailik Bwthai	Good for Health			✓	
10	Papaya	Pepe	Kuaiphol	Good for Health		✓	✓	✓
11	Honey	Madhu	Piya Bwtwi	Good for Health				✓
12			Hangjak	Less pungent		✓		
13		Talmisri		Less pungent	✓			
14		Palong sakh	Palong Dalok	Doctor Suggests			✓	
15		Lal Sakh	Dalok Kwchak	Doctor Suggests			✓	
16		Muri	Orum	Less pungent				✓
17		Kolar Thur	Thailik Muikhon				✓	

Source: Survey 2013

- During pregnancy period women belonging to Tripura community have been provided with all kinds of food milk, fish, meat, egg, pulses, dry fish, mushroom etc. Papaya (Kohaya) was very famous among them during adolescence, pregnancy period
- People belonging to Tripura tribes generally preferred boil food items like boiled egg (Taktai rua), pulses, potato (alu rua) to the child simultaneously as these were nutritious.

- Similar to non-tribe groups Tripura tribes prefer breast milk to baby child upto 6 months. After that they were being provided with cow milk.
- They prefer to intake fruits according to the availability in their home as well as in the market.
- Puinjak is such an item that is prepared by them mainly for children. At first they put the meet yea only the meet not oil in a bamboo culm and then close its open part. Then put it in burning coal and boil. After boil child's mom or dad grind it in their mouth and then serve it to child.
- Hanjak is a baby food, its very famous among the Tripura Tribe Community children. To make the food first the meats are cut into small pieces, the most important thing isd that there should not be any oil part of meat. Then the put the pieces of meat in bamboo stick and burn these in open flame. After burning the pieces are grinding by the parents and then give it to the child as their food.

Special food in special occasion:

- Local wine or Chuwak is almost in every occasion needed in Tripura Tribe Community. They made it personally. Meat is also a very important part of this Tribe Communities occasion. Some Special food for special occasions is discussed below in a table.
- On Laxmi puja they have a traditional program. They worship Goddess Laxmi at the spot where they keep rice for daily use by wine and pig, who are not financially sound they victimize chicken in place of Pig.
- Lampra is done at the time of marriage. On this occasion tosalamfa, Bedi, Paijam foods are used. Mairu food is totally restricted on this occasion.

Sl.No	Name of Occasion	Local Name	Wine/Chuwak	Meat/Muihan	Sweet Pie/Awang	Snail/Kakamuk	Fruits/Folmul	Dry Shark/Hangor	Vegetable/Gudok	Egg
1	Death	Kwthwi	√	√						
2	Boiso	Buiso	√	√	√	√	√	√	√	√
3	Ganga Puja	Twima Mwtai		√			√			
4	Pous Sangkranti	Hangrai	√	√						
5	Gariya	Goriya	√	√	√					
6	Durga Puja	Osa Mwtai					√			
7	Laxmi Puja	Hojagiri					√			
8	Lampra	Lampra								√
9	Kali Puja	Kali Mwtai		√			√			
10	Sangatram	Honiboro					√			
11	Saraswati puja	Saraswati mwtaii					√			
12	Kharchi Puja	Karchi		√	√		√			

- Khorkasu is one kind of worshiping before God. They do it at the time when parents died or someone go for marriage. They have just a belief that if they will do so then they will be pure.

Food during Christening of a child:

There is an occasion among the Tripura community Tribe on the day when they provide a good name to the new born child. On this occasion if the new born child is male then they cut a cock and after cleaning the body they boil the whole body as a whole. In case of female everything is same just a hen in place of cock. On the other hand they also prepare rice separately. It is separately

because this is especially for the new born child; nobody can take it before his/her purpose. They also decorate the bed with new cloths. After decorating the mother sit on the bed with her child on lap and with all cooked food. A dish will also be there with some paddy and cotton. This is mainly for the out comers so that they can bless the child with this paddy and cotton. Moneys are also given by that time as blessing. Wine, mainly local wine is also there for the out comers with pork or what available.

Food during Death:

On the day when someone die, whole village no one can take anything as food before funeral of the dead body. They have a belief that if they will take anything then the soul of that dead body will take entry in their body. In some cases when relatives of the dead body lives far from the village that time it takes one or two day to funeral the body and that one or two days no one of that village do not take anything except water. But at the day when an occasion is there for remember of the dead man that time they took meat, fish, and wine as food. On this occasion they never take Sidol (Berema), because they have a belief that if they will take this then their body will not be pure.

5.6. FOOD NOT TAKEN :

There is no special restriction among this Tripura Community Tribe; everyone takes every kind of foods. Then also some foods are they do, not take at the time of child age, pregnancy period, these are discussed here in a table below.

List of food not taken

Sl. No.	Name of The Food	Bengali Name	Local Name	Reason for taking	Stage	
					Child	Pregnant
1		Kawai Dhan	Maisi			✓
2	Wild vegetable	Jongli Sakh Sabji	Bolong ni Dalok		✓	
3	Wild meat	Jangli Mangsa	Bolong ni Moi Bahan		✓	
4	Pineapple	Anarash	Anaras		✓	
5	Lemon	Lebu	Jamil		✓	
6			Kharma lota	Baby will die before birth		✓
7			Telangti	"		✓

Source: Survey 2013

5.7 PROCESS AND PREPARATION OF FOOD :

The food habit of Tripura Tribe may be different from other tribe as for their own preparation technique. In ancient times The Tripura Tribes are mostly settled by the side of their Jhum field and they cultivated different types of crops and vegetables whatever they can use in their daily food. Thus this different kind of vegetables and other food items are giving enough pleasure to them and good nutrition for their health. The method of food preparation is a part of culture of the each region. Naturally each region is adopting their own method, and this may differ from one region to another. In Tripura there are almost 19 different tribal communities are living together in different region and they posses different cooking techniques and methods. They mostly collect various types of edible fruits and vegetables from the forest and prepared their food by own technique. The special characteristics of Tripura tribes are to prepare their dishes without oil and minimum spices. They prefer to boil their food on burning charcoal or steam by taking the

vegetables in a hollow bamboo or by wrapping with some leaves like turmeric. In Some preparation they also use 'Chakrui' or Alkoli water. These are mainly used to prepare 'Mui Chakrui'.

Tripura Tribes prefer to take food by burning and boiling in earlier as well as in present days. They eat flesh after burning. Some of food items with their process to eat are arranged here in a table below.

Food Items Intake by Tripura Tribes along with their Eating Process

Sl.No	Item Name	Bengali Name	Local Name	Eating process				
				Raw	Boil	Cooked	Burn	Dry
1	Vegetable	Sabji	Muikwthwng	✓	✓	✓	✓	✓
i	Bamboo Shoot	Baas karol	Muya		✓	✓		✓
ii	Poteto	Jumer Alu	Hukni tha		✓	✓	✓	
iii	Vegetable fern	Dheki Sakh	Muikhon chok		✓	✓		
iv	Banana Flower	Kolar thur	Thailik Muikhon		✓	✓		
v		Kolar Buk	Laiphang		✓	✓		
vi	potato	Aalu	Tha		✓	✓	✓	
vii	Turmeric	Halud	Swtwi		✓	✓	✓	
viii	Mushroom	Jangli Mushroom	Bolongni Muikhomo		✓	✓		
ix	bottle gourd	Lau	Milok			✓		
x	Brinjal	Begun	Phantok		✓	✓	✓	
xi		Sakh Sabji	Dalok			✓		
xii			Biring Bwthai	✓				
xiii			Muicheng			✓		
xiv	daikon	Mula	Molai	✓		✓		
xv	Poteto	Boner Alu	Tha Bolong		✓	✓	✓	
xvi	Malabar spinach	Puisakh	Muiphrai			✓		
xvii	Papaya	Pepe	Kuaiphol	✓	✓	✓		
xviii	Chilly	Morish	Masa	✓	✓	✓	✓	✓
xix	Corn	Butta	Mogadam		✓			
xx	Sweet Potato	Misty Alu	Thaktwi		✓	✓	✓	
xxi	cucumber	Sosa	Sosa/Darampai	✓		✓		

xxii	Unripe jackFruit	Kaca Kathal	Thaipong Bwthai			✓		
xxiii		Chalta Kumra	Khakulu			✓		
xxiv	Pumpkin (green)	Misti Kumra	Chakumra			✓		
xxv			Muimasing		✓	✓		
xxvi	Drum Stick	sajna	Sejana			✓		
xxvii			Chichiri			✓		
xxviii			Muito			✓		
xxix			Gandrwi		✓	✓		
2	Meat	Mangso	Muihan	✓	✓	✓	✓	✓
i	Pig	Suwar	Wak		✓	✓	✓	✓
ii	Wild pig	Jangli Suwar	Wak Bolong		✓	✓	✓	✓
iii	Frog	Beng	Youngla Gabeng			✓	✓	
iv	Chicken	Jangli Murag	Tomsa		✓	✓	✓	
v	porcupine	Sojaru	Mwsandwi			✓	✓	
vi	Deer	Harin	Mwswi		✓	✓	✓	✓
vii	Tortoise	Kacchap	Kasing		✓	✓		
viii	Snail	Samuk	Sikamuk/Kakamuk		✓	✓		
ix	Snake	Guil Saap	Muphuk			✓		
x		Dufi	Tokthu			✓	✓	
3	Fish	Mach	Ah		✓	✓	✓	✓
i	Prawn	Chinghri	Ahthuk		✓	✓	✓	✓
ii	Rohu	Rui	Rui		✓	✓	✓	
iii	Catfish	Sing			✓	✓	✓	
iv		Jagor			✓	✓	✓	
v	Rup Chanda	Rup Chanda			✓	✓	✓	
vi		Ladhi			✓	✓	✓	
vii	bagrid catfish	Gora Mach	Ah Gora		✓	✓	✓	✓
4	Dry Fish	Sutki	Ahkran			✓	✓	
i		Sidol	Berma			✓	✓	
5	Egg	Dim	Toktwi		✓			

Source: Field Survey, 2013

Tribal Food Recipe

1. GUDAK

Ingredient

Chilli (without cutting), Rotten fish, Salt, Onion (one), Long bean, Potato, Water, Turmeric Powder (not compulsory)

Process

Gudak is one of the most common and easiest process of cooking vegetables. At first, cut all the vegetables (except green chilli) and wash it properly. Now put it in a utensil including rotten fish and add a bit of salt for taste, add water (while adding water we must see that some portion of vegetables remain above the water level) close the lid, place the utensil over the flame and allow it. To cook properly. When it is done, drain out the remaining soup in a bowl and crash or grind it all. Now add the remaining soup and mix it properly, when it is done, it is ready to serve.



2. MOSDENG

Ingredient

Chilli (without cutting), Rotten fish, Salt, Onion (one)

Process

Take Green chilli rotten fish and roast it properly. When it is done, take it out and place it in a wooden bowl. Add salt for taste and crush it all. Lastly, cut onion into pieces and mix with it.

3. AWANDRS

Ingredient

Chilli (green chilli), Salt, Rotten fish, Bamboo shoot, Garlic, Water, Grinded rice paste

Process

While cooking awandro we must take double amount of water in compare to vegetables. Now, add salt and green chilli (cut) and allow it to boil. Once it is alone. Add the vegetables and rotten fish, close the lid for 30 minutes, when it is completely cooked add grinded rice paste to it and stir it properly. So, that the rice paste may not stuck at the bottom. Now crush 7-8 pieces of garlic and add to it, close the utensil again with the lid for 2-3 minutes and put off the flame.

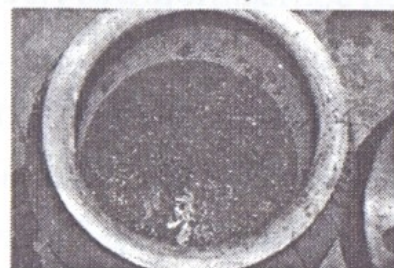
4. CHAKHWI

Ingredient

Green chilli (wtled), Rotten fish, Salt, Bamboo shoot, Jackfruit seed (without hard peel), Lemon leaves, Soda water, Grinded rice paste

Process

Take water in a utensil. The amount of water should be double than that of the amount of vegetables. Now add salt and green chilli (cut) when the water started to boil add soda in it according to taste, now reduce the flame and allow the soda water to be cooked, add the vegetables and rotten fish to it and increase the heat of the flame when the vegetables is cooked properly add grinded rice paste in it and stir if throng. Now reduce the flame, add 3-4 pieces of lemon leaves and close the utensil with the lid for 2-3 minutes, when it is done, it is ready to serve.



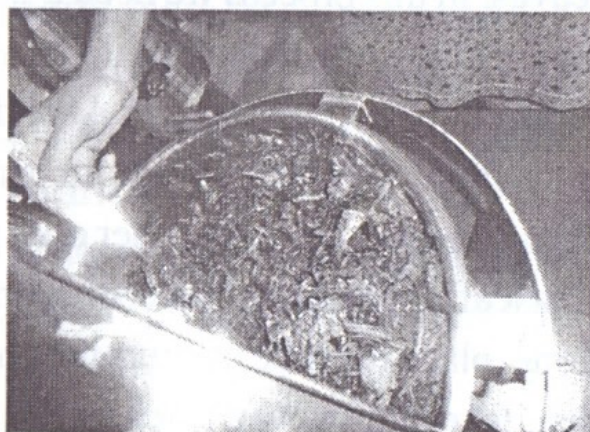
5. CHATANG

Ingredient

Salt, Soda, Chilli (cutted), Rotten Fish, Brinjal, Dry tapiuoka ped, Dry Bamboo shoot, Water

Process

The procedure of cooking chatang is almost same with chakhwi. The amount of water should be $\frac{1}{3}$ rd of the amount of vegetables. Procedure of adding chilli (cut), salt, soda, rotten fish, vegetables to water are all same with chakhwi. Here we don't are grinded rice paste and lemon leave to the curry but, the only thing is that, we have to dry up the vegetables soup before we take it out from the flame. After it is cooked.



6. MAIDUL

Ingredient

Hot rice, Salt

Process



Maidul is made only with hot rice by adding a bit of salt to it for taste. Rice required for making maidul depend on the size of it. If we wish to make a bigger one, we may need plenty amount of rice, if not then some amount of rice is enough. At first take hot rice on a plate add a bit of salt mix and crash the rice properly. Now bring all the rice together press it tightly with both the hands to make a round shape. When rice stick at the hands take a bit of water to rub the hands, continue the process until the rice pieces stick to each other and have a round shape. After that, place it on a burning charcoal. When the placed area of the maidul turns into hard and have some red and yellow colour, change its position to have the same hardness and colour all around. When it is done, it is ready to serve.

7. IK

Ingredient

Salt, Chilli, Water, Fish or Chicken, Turmeric Powder

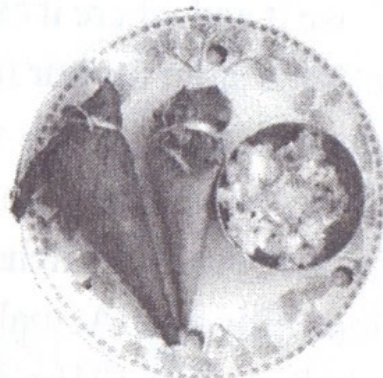
Process

It is the process of cooking fish, onion, salt, chilli using turmeric leaves. In this process we need 2-3 turmeric leaves for the purpose folding the above mention items. At first wash all the leaves, fish (cut), chilli (cut), onion (cut). After that, place it all on a leaf, add a bit of turmeric powder and salt for taste. Now, fold the first leaf from four direction, take the other one, place it in a cross section to the first leaf and fold it again, do the same with the third leaf. When it is done, place it inside the burning charcoal for 15-20 minutes. After that, take it out now it is ready.

8. AWANG BWTHAI

Ingredient

Lairu bwlai, Or, Thailik bwlai, Guria mairum (Sticky rice), For boiling 2^{1/2} hrs, Ginger, Salt, Onion



Process

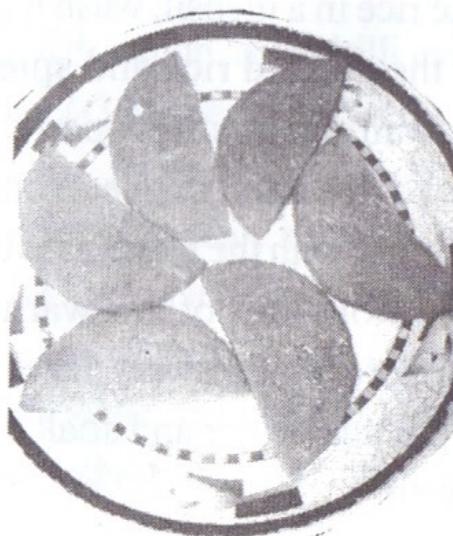
For making Awang bathai we need lairo or thailik bwlai, Gurria mairum (sticky rice), onion, Ginger and salt. At first, soak the rice for 3-4 hrs, wash it properly with clean water. After that, drain out the water and add onion (cut into pieces), Ginger (cut into pieces) and salt for taste. Now, clean the leaves fold it into a cone shape and fill it up with the rice, after that, bind it tightly with a rope. Do it the same with the other leaves too. When it is done. Take water in a utensil and put all the Awang bwthai or binded leaves into and boil it for 2 to 2^{1/2} hrs. When it is cooked completely take it out from the utensil. Now it is ready to serve.

9. CHUWAK BWTWK

At first, take rice in a utensil, wash it properly and cook it. After that, take out the cooked rice and spread it on a cloth to cool down, add chuwan and mix it properly. Now take a pot and fill it up with the mixed rice tightly, collect some banana leaves and close the mouth of the pot with the leaves and bind it tightly with the help of a rope. Now, store the pot in a warm and dry place (baka) for more than a week to have a sweet taste, when it is done, open the mouth of the pot add water and soak it for 20 to 30 minutes. To have proper taste.

10. BATIMA

Batima, a one kind of arum which is also included in Vegetables of Tripura people or the society, Initially, we need to know how to recognise it and where it can be found. To analyse how it is useful we get's it's stem for our food or we use it's plant (Batima) gives flowers and produces it's seed. The seed is used as our food. The seed looks like Circle with tiny knots (in Shape). It is also tastes as poisonous because of itches. It can be found or it grows mostly in the slope hilly area. Actually, it can also be availed nearly in forest in the Village hilly Sloop areas. Though we dig its seed for eating, but we can not use like a potato. To eat or to make it our proper food we heed to do some more activities. So, after digging it we shall peel its skin and cut it's flesh in many pieces. And we need to wash it with the liquid of sodium or soda. After that we will husk it by one kind of wooden nice pieces which is made for husking. And it becomes sticky while husking that seed, then we make it like a bread (auang), hence, we will dry it for few days and then we can use it for food although not proper but, itches will remain bit. The Tripuri peoples use it as their food by cutting it's small pieces of dry seed flesh, pickle is widely used by the peoples and normally peoples are eating with mix other vegetables, husked rice, alkali or basic liquid Salt and by frying etc.



MAJOR FINDINGS & RECOMMENDATION

7.1. Major findings:

From the study conducted in South and Dhalai district of Tripura regarding the food habits of Tripura tribes it was found that:

7.1.1. Socio- economic condition

- It was observed that in both the district majority of respondent belonged to working age group and their educational level was also not satisfactory most of the respondents have only completed primary and upper primary level of education. The scenario was more pathetic among respondents in Dhalai districts. Respondents were engaged in occupation with minimum income (around Rs 3000 per month) which reflects their poor economic condition. They resides in houses made of bamboo and straw and avail drinking water from well and drink unfiltered water.
- In the study area especially in South Tripura district there was not a single PHC in their village. But interestingly in Dhalai district all the respondents' respond in favour of availability of PHCs.
- Comparing to South Tripura District the people of Dhalai Tripura are living very miserable life. They are suffering from various diseases than South Tripura due to less awareness of using soap before taking food and after toilet and various other hygienic

problem like using unscientific toilet, unscientific filter and many more.

- Presence of disease like Tuberculosis, Diabetics, Gastric is more in Dhalai than in South Tripura

7.1.2. Food Habbits and related traditional beliefs and customs

- Resembling non-tribal population and other tribal groups Tripura tribes intake rice as main course in their daily meal along with boiled vegetables, dry fish. In addition to this they also intake fish, egg, meat once in a week or month.
- During the survey it was found that Tripura Tribes intake reptiles and snakes. They prefer to take pork rather than broiler chickens as they consider that chicken contains various diseases are not good for health. They also prefer to take meat of deer and blackberry in a year as they believe that it purifies their blood.
- Traditional beliefs and food habits dominated people belonging to Tripura tribes especially in the rural areas which can be validated from the information gathered during survey. It was seen that there are some restriction on food such as egg, oil etc during some span of life such as pregnancy, childhood, adolescence etc.
- Tripuras still prefer to eat boiled and raw vegetables, meat etc. rather than oily food.
- There was a belief among Tripura tribes that they can intake more quantity of rice (approximately 500 grams per meal) if it is taken out from husking paddled at home than those taken out from machines (rice mills). Now people can intake only 150 gm or less rice per meal.
- Tripura tribes were superstitious in nature as it was seen that in rural areas they prefer to go to ojha other than doctors whenever they were ill. Even in this modern era people now a day also take medicines made of several medicinal plants from local *Baidya*.
- Comparing to South Tripura District, people of Dhalai district, people are dependent on forest for food as well as for income source.

- During or after pregnancy women were not given egg, gourd, dry fish (Berema) as they believe that intake of egg, may reduce breast milk.
- They never go for any kind of chakrui items because they have misconception or superstition that it makes the new bride angry women.
- Food habits also depend on their educational level, income status, access to luxury items such as Television etc. If income level is high then their intake of healthy items such as milk, costly fruits, are more while they cannot afford it in case of low income.
- Addiction of Tripura tribes to junk items is comparatively less in the rural areas than in urban. During the survey it was perceived that due to poor economic condition they cannot afford it.
- Education and advertisement in Television also play an important role in the food habits of the tripuras. As it was observed during survey that earlier they used to provide by products of rice to their children but in the recent times they were provided with energy drinks such as horlicks, complan, etc.

7.2. RECOMMENDATION:

1. Tripura tribe intake snake, reptiles which may sometime be harmful to them. Thus awareness must be created among them to give off this unhygienic food items or prepare with adequate precaution.
2. People were only aware about name of government programmes but they did not know its objectives and implementation. Thus special attention must be given to enhance their knowledge regarding such programmes so that they can take the maximum utilisation of it. For example, availability of various food grains, oil, sugar, etc. in fair price shops under Public Distribution System (PDS) may also help to develop their better food habits and also assure their food security.
3. During the survey it was found that poor-economic condition influence food habits of Tripura tribes. Due to poor income they

cannot avail fish, meat, unseason fruits. Line department must take initiatives to improve the economic condition of people belonging to tribal community. This will enable them to include some healthy food items in their diet list. They can intake eggs or meats in the alternative day inspite of weekly or monthly. In this way they can improve their food habits and get proper nutrition.

4. Alcoholism is a common habit among Tripura Tribe irrespective of location, gender, economic condition etc. Effort must be there to reduce this practice.

7.3. CONCLUSION:

Food is an integral part of human life. Food and eating were considered only as a subject of exploring science until the middle of the last century. Professional community focused mainly on physiology of nutrition and diet as a source of energy for our body. This concept usually persists even today. Above all, a healthy diet is a hot topic for today's society that is obsessed by cult of attractive and desirable body. Today's hectic lifestyle, however, reflects negatively on access to food and our eating habits. Tribal community being forest dweller depends on forest products for the fooding as well as for income source. Thus, forest plays an important role in the lives of Tripura tribes. Good nutrition plays a major role in the prevention of several chronic diseases, including obesity, coronary heart disease, stroke, diabetes, and certain types of cancers.

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