CHAPTER – III
Development and Growth of Tourism in Nagaland

3.1 Introduction

Tourism has become one of the most flourishing industries in the world. Today, it is the second largest and fastest growing industry, next only to the petroleum industry. Worldwide, tourism is emerging as one of the biggest employers compared to any other economic sector. It offers opportunities for economic, cultural and political exchanges, generates employment, foreign exchange and raises living standards and facilitates social integration and international understanding.

It is unfortunate that due to socio-political and geographical reasons, the entire Northeast India has remained neglected and backward from development point of view. In spite of very high literacy rate in the region (around 80%), progress and benefits have not fully reached the region till today. The concept of tourism development is very recent in this region and is in its infancy. A few states like Sikkim and Assam have taken a few strides in developing tourism, with emphasis on eco-tourism, wildlife tourism, cultural tourism and adventure tourism. The other states have also commenced their efforts during the last decade.

The vast potential and the need for rapid development was recognized only in the Seventh Plan, subsequent to which tourism was accorded the status of an Industry, thereby encouraging private investments in this sector.

The national action plan for tourism (1992), defines the objectives of tourism development in India and the primary strategy for its development:

The strategy for achieving these objectives has been outlined as:

a. Improvement of tourist infrastructure
b. Developing areas on a selective basis for integrated growth, along with the marketing of destinations on the basis of a ‘Special Tourism Area’ concept.
c. Restructuring and strengthening of institutions for development of human resources.
d. Evolving a suitable policy for increasing foreign tourist arrivals and foreign exchange earnings.

3.2 Development and Trends of Tourism in Nagaland

Nagaland is a land of transition; a satisfying compromise between the old order and the new; a fusion of styles and cultures of the hill tribes. In 1866 the Naga
Hills district was formed under the Bengal Presidency during the British Rule. Later on it continued to be a district in Assam. In 1957 a new administrative unit was formed in Assam named as Naga Hill Tuensang Area. On the 1st December 1963 Nagaland was inaugurated as the 16th state of India, with its capital at Kohima.

The young state of Nagaland is economically weak and entirely depends on its agriculture. Inefficient infrastructure and poor connectivity are the major deterrents for the tourists. The entry permit formality for both domestic and international tourists is another hurdle for the development of tourism. However, the State Department of Tourism has developed some tourist destinations and is developing more tourist facilities at various places. The state has excellent potential for tourism development with emphasis on eco-tourism/adventure tourism and cultural/heritage tourism. However the success of the tourism will highly depends on the enthusiasm and inputs from the state government and also on infrastructural development of the entire North-eastern region.

Nagaland's tourism resources are immense with its history, culture and the mysticism associated with the customs and usage that has been the source of great curiosity to not only Indians but people all over the world. Nagaland is a land of charm, diverse in landscape and culture and offers opportunities for a whole range of tourism activities, which to date has not been fully tapped.

The concept of tourism in Nagaland is a very recent phenomenon. After the creation of state of Nagaland in 1963, the progress in the field of tourism was comparatively and relatively slow. Despite the developments of various forms of tourism, it has been concentrated in only a few District headquarters like Kohima and Dimapur. Therefore, tourism in Nagaland remain at an infant stage partly because tourism was put in a subordinate status prior to 1981 when it was a part of the Department of Information and Public Relations. But since 1981, after it was upgraded to a full-fledged department, the Department has undertaken various activities of tourism development in the state. Nevertheless, insurgency and many unforeseen turbulent socio-political situations in Nagaland for over six decades continue to adversely affect any efforts of the department resulting in negligible tourism development in the state. However, looking at the present number of tourists visiting Nagaland is comparatively encouraging. No doubt, the state has its own constrains due to the general perceptions regarding security and law and order. Though, marketing and promotional measures can partly prevail over this image,
ultimately it is the visitor's experiences that matter and this is the area where the state need to put maximum attention for correction of its image.

A ceasefire agreement signed by Government of India (GoI) with NSCN (IM) in 1997 and with NSCN (K) in 2001, coincide with the state government decision to organise a mega tourism promotion event - The Hornbill Festival in 2000, which later becomes an annual events, spurred the growth in arrivals of both domestic and international tourists.

After 1997 ceasefire agreement, when Indo-Naga peace talk started with India giving due recognition to the Naga political movement, the situations in Nagaland also saw another dawn of peace, that enables the Government of Nagaland to realise the importance of tourism development as a support to cultural and socio-economic development in the state.

It was only in 2000, the tourism activities have been made eligible for all benefits and subsidies to the different tourism sectors. Under the State Industrial Policy of Nagaland, tourism was accorded the status of ‘Priority Sector’. Since then, the Department of Tourism has started developing tourist facilities/amenities at various places. However the funds for various infrastructure developments highly depends on the enthusiasm and inputs from the central government. In other words, the state government’s outlook towards tourism development depends entirely on central assistance.

It may be noted that Nagaland has tremendous scope for development of various types of tourism activities, such as cultural tourism, adventure tourism, heritage tourism, wildlife tourism, nature based tourism and community based ecotourism. The visitor has a wide variety of options to pick from. The serene beauty of lakes such as Shillio lake or the numerous variations of scenic beauty of the Dzuko valley and lush green meadows where thousands of species of flora and fauna propagate. In addition, the state provides abundant scope for angling, boating, rafting, trekking and hiking. Department of Tourism, Government of Nagaland has made a humble beginning to create tourism infrastructure at the different locations in the identified tourism circuits. During the last couple of years the government has taken up various developmental programs to boost up tourism activities in the state. At many sites tourist lodges have been constructed, beautification of view points and similarly building way side amenities, handicraft centers and approach roads to important sites are being built The Department of Tourism proposes to take up more
such developmental schemes and explore more places of tourist interests for promotion and development.

Nagaland Tourism has maintained records of the tourist arrivals at their tourist lodges. The data available from the Department of Tourism, Nagaland (Table 3.1) gives overall general idea of tourists inflow to the state. It shows a random break up of foreign and domestic tourists. However, destination wise and category wise details of tourist arrivals are not available.

Table 3.1. Year-wise tourist inflow in Nagaland (2000-2013)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Year</th>
<th>Domestic Tourists</th>
<th>% increase or decrease</th>
<th>Foreign Tourists</th>
<th>% increase or decrease</th>
<th>Total</th>
<th>% increase or decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2000</td>
<td>13,268</td>
<td>-</td>
<td>551</td>
<td>-</td>
<td>13,819</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>2001</td>
<td>29,952</td>
<td>+125.74</td>
<td>920</td>
<td>+66.96</td>
<td>30,872</td>
<td>+123.40</td>
</tr>
<tr>
<td>3</td>
<td>2002</td>
<td>13,543</td>
<td>-54.78</td>
<td>526</td>
<td>-42.82</td>
<td>14,069</td>
<td>-54.42</td>
</tr>
<tr>
<td>4</td>
<td>2003</td>
<td>14,870</td>
<td>+9.79</td>
<td>870</td>
<td>+65.39</td>
<td>15,740</td>
<td>+11.87</td>
</tr>
<tr>
<td>5</td>
<td>2004</td>
<td>10,056</td>
<td>-32.37</td>
<td>1,084</td>
<td>+24.59</td>
<td>11,140</td>
<td>-29.22</td>
</tr>
<tr>
<td>6</td>
<td>2005</td>
<td>17,470</td>
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<td>883</td>
<td>-18.54</td>
<td>18,353</td>
<td>+64.74</td>
</tr>
<tr>
<td>7</td>
<td>2006</td>
<td>15,850</td>
<td>-9.27</td>
<td>576</td>
<td>-34.76</td>
<td>16,426</td>
<td>-10.49</td>
</tr>
<tr>
<td>8</td>
<td>2007</td>
<td>22,085</td>
<td>+39.33</td>
<td>936</td>
<td>+62.5</td>
<td>23,021</td>
<td>+40.49</td>
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<tr>
<td>9</td>
<td>2008</td>
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<td>1,219</td>
<td>+30.23</td>
<td>22,348</td>
<td>-2.92</td>
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<tr>
<td>10</td>
<td>2009</td>
<td>20,953</td>
<td>-8.32</td>
<td>1,423</td>
<td>+16.73</td>
<td>22,376</td>
<td>+1.25</td>
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<tr>
<td>11</td>
<td>2010</td>
<td>21,094</td>
<td>+6.72</td>
<td>1,132</td>
<td>-20.44</td>
<td>22,226</td>
<td>-6.70</td>
</tr>
<tr>
<td>12</td>
<td>2011</td>
<td>25,000</td>
<td>+18.51</td>
<td>2,000</td>
<td>+76.67</td>
<td>27,000</td>
<td>+21.47</td>
</tr>
<tr>
<td>13</td>
<td>2012</td>
<td>28,945</td>
<td>+15.78</td>
<td>2,173</td>
<td>+8.65</td>
<td>31,118</td>
<td>+15.25</td>
</tr>
<tr>
<td>14</td>
<td>2013</td>
<td>35,638</td>
<td>+23.12</td>
<td>3,304</td>
<td>+52.04</td>
<td>38,942</td>
<td>+25.14</td>
</tr>
</tbody>
</table>

Source: Directorate of Tourism

Figure 3.1 Total tourists inflow (2000-2013)
The researcher has tried to investigate the recent growth of tourism activities in Nagaland during the period 2000-2013 quantitatively. The Nagaland state has been experiencing a substantial tourist inflow during the recent years. The growth of tourism can be studied from the fact that, the total tourist arrivals in the year 2000 were 13,819, and the next year 2001 it increased to 30,872, thereafter it fluctuated the tourists arrival between 10,000-20,000 but by 2012 it has increased to 31,118 and again the subsequent year 2013 shows the increasing figure of 38,942, which is a positive trend for the state of Nagaland (Fig. No. 3.1)

Figure 3.2. Tourist Trend (2000-2013)

The changes in the arrivals of tourist clearly indicate the substantial increase in tourist activity. The development of tourism in the state is further reinforced by the data analysis of tourist inflow (both International and Domestic) in the state. Nagaland is gradually attracting many visitors. Fig. 3.2, depicts the year-wise growth pattern of total tourist arrivals in the state. An attempt has been made to investigate the trends of tourists’ inflow (both international and domestic) in the state through (Table No. 3.1 & Fig. No 3.1, 3.2 and 3.3) and the following observations were made:
Figure 3.3. Total Tourists Inflow (Domestic and Foreign)

The data indicates that there is a fluctuation in the tourist inflow, but it is visible that there is an increase in numbers. This may be attributed to factor like the tourist entry formality depends mainly on the political stability in the state. It can be seen from the tourist arrival figures for the year 2001, both foreign and domestic figures have increases by more than 123.40%. This increasing scenario can be credited to the performance of the tourism department for organizing road shows in all the tribal festivals throughout the year. To a certain extent the role of publicity and media is also responsible for the increasing trend of tourist inflow in the state. Thus, it becomes very obvious that the co-ordination among various sectors plays a vital role for the development of tourism as the other resources (Fig. No.3.4)

Figure 3.4. Tourist Trend (Domestic and Foreign)

Nagaland state is slowly attracting a number of both domestic and foreign tourists every year essentially due to the Hornbill festival organized by the Government of Nagaland and also may be because of its inherent diversified
landscape and its multifarious cultural aspects. At present, the state has also been able to enhance its distinctive tourist image from the negative concepts of insurgency problems. The natural scenic grandeur, cultural diversity and the ability to transform its traditions into modern comforts make the Nagaland state very popular among the domestic and foreign tourists, who visit Nagaland state particularly during the festival season.

3.3 Tourist Access and Entry formalities in Nagaland

Nagaland is a restricted area due to security reasons. Certain circuits were open to tourists for 10 days at a time, after obtaining a Restricted Area Permit (RAP) for foreign nationals and Inner Line Permit (ILP) for domestic visitors. Indian nationals intending to visit any part of the state may obtain an Inner Line Permit from the Nagaland Government office located in Delhi and other cities of the North East. As is the case for many North East States out of security concerns, these permit restrictions are imposed by the central government. Inner Line Permit is implemented to check the flow of immigrants who tend to come from Bangladesh, Nepal and other states. The usual stipulations of entry permit, group size and advance application holds good.

Traveling to Nagaland requires a number of entry formalities, which however, should not deter the discerning traveler. The formalities are general to visitors entering from the other seven sister states of North-Eastern India. At the same time government policy has also opted certain safety measures to allow for a gradual cultural interaction and influence in the state that is comparatively new in the field without hurting traditional values and degrading the state's pristine beauty.

Inner Line permits (ILP) for Indian tourists are issued through the Dy. Resident Commissioners/Assistant Resident Commissioner/Dy. Commissioner, At Nagaland houses located at New Delhi, Kolkata, Guwahati, Shillong and in all the District head quarters.

Restricted Area Permits (RAP) for foreign tourists are issued by the Ministry of Home Affairs, Govt. of India, New Delhi, Foreigners’ Regional Registration Offices at Delhi, Kolkata, Chennai and Mumbai, all Indian Missions abroad and Home Commissioner/Resident Commissioner, Nagaland at their offices in Kohima and New Delhi.
3.4 The State Government Policies towards the Development of Tourism

The focus on tourism in Nagaland is recent. The tourism industry has not witnessed much development and at present the number of tourists coming to Nagaland is negligible. The general perception regarding security and law and order conditions, travel restrictions, poor communication linkages, limited tourism infrastructure etc., has greatly limited the entry of tourists to the state. The improving law and order condition and the growing tourist interest about Nagaland is a positive factor. To explore and generate employment opportunities, the government has declared tourism as an industry under the State Industrial Policy and has formulated and adopted the Nagaland Tourism Policy in 2001, with the following objectives:

The prime objectives are:

i) To provide a planned development of tourism based on promotion of domestic and international tourism.

ii) To identify of tourist potential areas and development of these resources and strengthening of the existing and viable infrastructures on a selective and intensive basis for maximum benefit to the state economy.

iii) To prepare and implement a master plan for integrated development and marketing of identified circuits.

iv) To create and provide necessary infrastructural facilities such as power, water, roads transportation accommodation etc. for development of tourism in the state

v) To improve, diversify and expand the marketing of tourism products in the state

vi) To promote private entrepreneurship and gradually shift towards selective privatization of the Govt. infrastructure by way of leasing to private individuals/groups or firms and business houses etc.

vii) Creation of tourism infrastructure so as to preserve the distinctive handicrafts, folk arts and culture of the state and thereby attract more tourists.

viii) To take up more rural tourism projects and create job opportunities and earning capacities to the local community.

ix) Promote conservation and enhancement of natural resources as regards to flora and fauna, natural beauty, forest and unique features of the state through regulated development.
x) To promote eco-tourism and adventure tourism as the state is ideal for such tourism activities.

xi) Promotion of rural ethnic, cultural, eco and adventure tourism.

xii) To create awareness about the potential of tourism and thereby, generates the growth of a tourist friendly culture.

xiii) To recognize the department of tourism for a more effective functioning.

xiv) Development of human resource in tourism related activities.

In order to achieve the above policies, state government has also adopted a Strategy for developing areas on a selective basis for integrated growth.

The following circuits were earmark for developing in a phase manner and in order of priority.

1. Dimapur-Kohima-Dimapur-Peren-Phek
3. Mokokchung-Longleng-Mon-Tuensang-Kiphire

The first priority concentration was to develop the Dimapur and Kohima area. In the second phase, the tourism development in other circuits can be taken up. However, simultaneous with the major development of Dimapur and Kohima area, basic infrastructure for the other centres would also be initiated to be developed in phase 1 so that they are poised for takeoff at short notice. These centres/destinations was selected on the basis of accessibility and carrying capacity of the place, local inspirations/supports and places of natural, historical and cultural relevance.

i. Thrust areas were identified in context of the indigenous development and tourist’s expectation in the area of ethnic/rural tourism, cultural tourism, adventure tourism and eco-tourism. Government will accord priority to the development of those places with potentials and where the local community is prepared for active involvement in developing the activity.

ii. Tourism development activities are not confined to development of simple attractions only. It is closely linked with the overall development of the state and hence requires coordinated approach in developing infrastructures such as transportation, roads, water supply, telecommunications, electricity etc. by all the concerned department/agencies. The state government will have to provide basic structures and other services to facilitate the development of tourism in the state.
iii. Development of tourism in ecological fragile areas will be based on thorough understanding of local resources, social and economic factors and other characteristics. The planning and regulatory process will carefully go into various details that have a bearing on ecology and will specify methods for construction, incorporating the indigenous architectural style, encourage the use of eco-friendly local materials, and eco-techniques (solar energy, rain water harvest and utilization of recycling of waste etc, of all which will minimize the negative impact on environment.

iv. The coordination committee constituted at the state level as well as the district levels will also administer to the effective implementation of this aspect of the policy.

3.5 Specific unique Tourism Circuits for Nagaland

Tourism Circuits is a very popular concept in the tourism sector today. The development of such circuits and organising tours on these circuits becomes economical for both tourists and tourism departments. At present, the Department of Tourism, Nagaland is carrying on its tourism development activities on the dependent economy. It is not able to meet the recurring expenditure through revenue generation. It will be difficult to continue this way in the long run, when major costs for the renovation / repairs of the existing infrastructure will crop up.

Table 3.2: Developing tourism circuits

<table>
<thead>
<tr>
<th></th>
<th>Circuit Type</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Heritage circuit</td>
<td>Khonoma, Molung, Naginmora, Ethnic Villages under Rural Tourism, Handicraft Centre)</td>
</tr>
<tr>
<td>2</td>
<td>Wildlife circuit</td>
<td>(All sanctuaries, National Park &amp; Biosphere Reserve)</td>
</tr>
<tr>
<td>3</td>
<td>International border circuit</td>
<td>(Myanmar border circuit)</td>
</tr>
<tr>
<td>4</td>
<td>Interstate circuit</td>
<td>Nagaland – Manipur via Dzukou Valley, Nagaland – Assam via Doyang, Merapani, Longnak, Nagaland – Arunachal Pradesh via Longwa, Namtola circuits)</td>
</tr>
<tr>
<td>5</td>
<td>River tourism circuit</td>
<td>(Perennial Rivers – Doyang, Dikhu, Zungki)</td>
</tr>
<tr>
<td>6</td>
<td>Defence circuit</td>
<td>World War II Trial / Circuit – Myanmar to Manipur, Kohima and some parts of Assam</td>
</tr>
</tbody>
</table>
3.6 Development of basic Tourist Infrastructure in Nagaland

3.6.1 Communication Network

A. International

At present, Nagaland has no direct international communication network. There is no road connecting to Myanmar. For all international tourists, the nearest airport is Guwahati (Assam) and Kolkata (West Bengal).

B. National

By Air: Dimapur Airport (approx.74 Kms from Kohima, the capital of Nagaland), is connected via Kolkata (West Bengal) and Jorhat (Assam). Other airports in the Northeast region are Guwahati and Dibrugarh (Assam), Imphal (Manipur) which have road transport connections to Nagaland.

By Train: Dimapur is the only railhead in Nagaland and is on the main line of North-eastern Frontier Railway connecting Kolkata & New Jalpaiguri (West Bengal), Guwahati and Dibrugarh (Assam). The other nearest stations for passenger trains are Furkating, Jorhat, Mariani, Simalguri, Sonari (Assam), which have road transport connection to Nagaland. There is a meter gauge connection from Simalguri (Assam) to Naganimora in Mon district of Nagaland. However there are no passenger trains on this line.

By Road: NH–39 connects Nagaland via Dimapur and Kohima to Guwahati/Jorhat (Assam) and Imphal (Manipur). NH – 61 connects Nagaland via Tuli, Mokokchung, Wokha, Kohima, to Janji (Assam). There are further highway connections to West Bengal and other parts of India. Private and state transport buses, private taxis (Tata Sumo jeeps) regularly operate on these roads.

C. Regional

Northeast region is connected to Dimapur and Kohima in Nagaland by road via Guwahati (Assam), Imphal (Manipur), Shillong (Meghalaya), Itanagar (Arunachal Pradesh). Private and state transport buses operate on these routes.

3.6.2 Development of Road Transport in the State of Nagaland

Nagaland has given higher priority in the development of infrastructure and is making good progress on these lines. Roads form the major component for infrastructure, especially to connect the villages to the major urban centres and for transportation of the essential commodities and other products. All the major towns and villages are now connected by all weather roads. The length of national highway
in the State is 248 kms and the state highway is over 1032.50 kms. The state is connected with the rest of the country by rail and air through Dimapur.

In Nagaland, road is the only and main means of transport, which controls directly or indirectly the supply of materials, services and tourist mobility. Nagaland, is fully depending on the roads network for people and tourist mobility. Railway line is connected only to Dimapur, where it touches a short stretches of about 4.9 kms within the state. While the National High-ways serves as the main arteries, other types of roads are to be linked up, but in the absence of improved roads development of tourist destinations, markets and industrial units are still lagging. According to administration status of roads, they have been categorised as National Highways (N.H), State Highways (S.H), District Roads and village approach Roads. The National Highway N.H. 39 passes through Dimapur to Imphal via Kohima, stretching a total length of 110 kms within the state, and the National Highway N.H. 61 extended from Kohima to Amguri in Assam via Tsumenyu, Wokha and Mokokchung covering a total length of about 250 kms. The total Road length in Nagaland under the Public Work Department (PWD) is about 9,859 kms (1999-2000) of which 4,116 kms is surface and 5743 kms is still unsurface. Thus, the road intensity of the state is 59.47 km per 100 sq. Km.

**Table 3.3: District-wise intensity of road**

<table>
<thead>
<tr>
<th>District</th>
<th>Area (Km²)</th>
<th>Length (Kms)</th>
<th>Road intensity (Km/100 Km²)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kohima*</td>
<td>4041</td>
<td>1551</td>
<td>38.38</td>
</tr>
<tr>
<td>Mokokchung</td>
<td>1615</td>
<td>1494</td>
<td>92.50</td>
</tr>
<tr>
<td>Tuensang**</td>
<td>4228</td>
<td>2474</td>
<td>58.51</td>
</tr>
<tr>
<td>Phek</td>
<td>2026</td>
<td>1126</td>
<td>55.57</td>
</tr>
<tr>
<td>Mon</td>
<td>1786</td>
<td>1311</td>
<td>73.40</td>
</tr>
<tr>
<td>Wokha</td>
<td>1628</td>
<td>977</td>
<td>60.01</td>
</tr>
<tr>
<td>Zunheboto</td>
<td>1255</td>
<td>927</td>
<td>73.86</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,579</strong></td>
<td><strong>9859</strong></td>
<td><strong>59.47</strong></td>
</tr>
</tbody>
</table>

*includes the present Districts of Dimapur and Peren

**includes the present districts of Kiphire and Longleng

3.6.3 Road Accessibility

Road accessibility refers to the distance of villages from Pucca road. Classifying villages according to road accessibility classes are connected villages (0 Km), highly accessibility (0-4 Km), moderately accessible (4-8 Km), inaccessible (8-12 Km) and remotely accessible (above 12 Km distance from the surfaced/pucca
Table 3.4. Road Accessibility

<table>
<thead>
<tr>
<th>Accessibility class (distance in km)</th>
<th>Kohima</th>
<th>Phek</th>
<th>Zunheboto</th>
<th>Wokha</th>
<th>Mokokchung</th>
<th>Tuensang</th>
<th>Mon</th>
<th>State Average (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>No. of village</td>
<td>%</td>
<td>No. of village</td>
<td>%</td>
</tr>
<tr>
<td>Well connected (0)</td>
<td>125</td>
<td>33</td>
<td>33.0</td>
<td>31</td>
<td>17.12</td>
<td>14</td>
<td>12.38</td>
<td>45</td>
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<tr>
<td>Highly Accessible (0-2)</td>
<td>47</td>
<td>12.43</td>
<td>5</td>
<td>5.00</td>
<td>4.97</td>
<td>9</td>
<td>7.96</td>
<td>9</td>
</tr>
<tr>
<td>Moderately accessible (2-4)</td>
<td>36</td>
<td>9.52</td>
<td>8</td>
<td>8.00</td>
<td>6.07</td>
<td>11</td>
<td>9.73</td>
<td>9</td>
</tr>
<tr>
<td>Accessible (4-6)</td>
<td>45</td>
<td>11.90</td>
<td>3</td>
<td>3.00</td>
<td>7.73</td>
<td>5</td>
<td>4.42</td>
<td>10</td>
</tr>
<tr>
<td>Moderately inaccessible (6-8)</td>
<td>35</td>
<td>9.25</td>
<td>2</td>
<td>2.00</td>
<td>6.62</td>
<td>7</td>
<td>6.19</td>
<td>8</td>
</tr>
<tr>
<td>Highly inaccessible (8-10)</td>
<td>18</td>
<td>4.76</td>
<td>7</td>
<td>7.00</td>
<td>4.41</td>
<td>6</td>
<td>5.30</td>
<td>6</td>
</tr>
<tr>
<td>Remote (10-12)</td>
<td>11</td>
<td>2.91</td>
<td>3</td>
<td>3.00</td>
<td>2.76</td>
<td>3</td>
<td>2.65</td>
<td>1</td>
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<td>Highly remote (12-14)</td>
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<td>1.05</td>
<td>0</td>
<td>0.00</td>
<td>1.10</td>
<td>3</td>
<td>2.85</td>
<td>3</td>
</tr>
<tr>
<td>Extremely remote (14 above)</td>
<td>57</td>
<td>15.07</td>
<td>39</td>
<td>39.00</td>
<td>49.17</td>
<td>89</td>
<td>48.69</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>378</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>181</td>
<td>100</td>
<td>113</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Directorate of Economic and statistics, GoN, Kohima, 1997
The district-wise figures of accessibility categories are calculated and the following results of the distributional pattern of transport network have emerged (Figure 3.5).

**Figure 3.5. Road accessibility Map**

i. About one third villages (28.87%) of the state are well connected with the surfaced/pucca road. Wokha district has the lowest percentage of villages (12.38%) under this category as against the highest (42.85%) secured by Mokokcung and Mon District and then followed by Kohima District (33.06%). The very low connectivity in Wokha district may be because it lies on the border of Assam, where border areas disputes are very frequent in this part of the state.
and the people are not much interested to improve the road connectivity, and also the National Highway (NH) 61 passes through the district from the two major urban centre’s of the state (Kohima and Mokokchung), where Wokha is located in the middle.

ii. Highly accessible (0-2 Km) areas have been recorded only about 15% villages of the state in which this percentage prevails in almost all the districts except Mon District, where a few villages have been classified in this categories (Table-5). Mon district villages are generally bigger in size though the district is one of the least developed district in the state. Road facilities are connected to the bigger villages and about, 42.85% of the villages are well connected.

iii. One-third area of the state falls under the category of highly remote (inaccessible), where Pucca road is available only after a walk of 14 Km. In such extremely low conditions of road connectivity, the pace of tourism development is very low. These areas are found in Tuensang and Mon districts bordering with Myanmar, south-western part of Peren district, in the central part of the state Zunheboto and western part of Wokha districts. Topography is the main constraint for the road accessibility in this areas.

3.6.4 Telecommunication Network

Telephone network with ISD, STD facilities are available in all the district HQs. There are 6 TSPs who are providing wireless mobile services in Nagaland. They are - Bharat Sanchar Nigam Limited (BSNL), Airtel, Aircel, Idea, Reliance and Vodafone. BSNL is the only operator that is providing wired line services.

Telegraph, Telex, Trunk, Phonogram etc. services are available at the Post Offices at the major district HQs. The state has a wide postal network with post offices spread throughout the state offering a wide range of value added services like satellite based money order services, courier and speed post services besides the other normal services.

3.6.5 Information Technology

Internet network is available in all the major cities and district HQs. There are, 4 TSPs viz. Aircel, Airtel (Bharti Hexacom), BSNL and Reliance Telecom Ltd. (RTL) having 3G spectrum. The roll-out of 3G services in the Nagaland is very poor. Even the DHQs have not been fully covered on 3G services. With the present 3G coverage, about 64% of the urban population is covered.
All India Radio station and also Doordarshan Kendra at Kohima, broadcasts regular programmes connecting people of Nagaland to other parts of the country. Satellite cable TV Network is available in all the major district HQs. International and National editions of Newspapers are available regularly and the local print media in both the English as well as the local dialect segment has also grown substantially. There are about 8 daily newspapers and 5 news magazines (English) published at Kohima and Dimapur. Further, easy access to almost all satellite broadcasts of all major international and national networks are available.

3.6.6 Accommodation

Hotels are an important vital segment of the tourism infrastructure. It was, therefore, the endeavor of the state policy to have a list of Government approved/registered hotels/lodges under the State Tourist Trade Act, which were expected to function within the laid down norms/guidelines of the government. These approved hotels are featured in all the publications of the department in the print as well as in the electronic media in India and abroad and was made eligible for all incentives announced by the Government from time to time.

Special Paying Guest scheme was also introduced in some selected places/villages for providing affordable and hygienic accommodation for both domestic and foreign tourists and to take care of the seasonal flow of tourists. Selection of such places was done on the basis of requirement and tourist potential area of the place. Appropriate regulatory guidelines were brought out in this regard.

Some of the infrastructures set up by the department such as the tourist rest houses, way side amenities, tourist lodges, resorts etc. was leased out to interested local parties/ organizations/ village councils/ VDBs/ churches/ women's organizations/ youth organizations etc., on payment of nominal rent to the department. But the management has to ensure certain minimum standard facilities and comfort to the visitors.

The Department of Tourism, Nagaland is providing tourist facilities to 3 destinations that is (Kohima, Dimapur, Mokokchung). They have reasonable good capacity of rooms/ beds. There are about 15 private hotels in Kohima with a total capacity of about 250 rooms having 460 beds. There are private hotels at Dimapur and also at other towns/villages in Nagaland. In addition, there are government guest/circuit houses at the district HQs and the Forest Rest Houses of the Forest
Departments near the forest divisions/protected areas. There are modest facilities provided by the Village Councils and the Church Authorities at a few places.

3.6.7 Restaurants

The Department of Tourism at the tourist facilities are also provided with a Cafeterias or restaurant. There are many medium/small private restaurants in the major cities at the district HQs. There are several small restaurants/eateries along the national/state highways, near the villages, particularly at the state entry/exit points. Most of the restaurants serve simple non-vegetarian food. There is total prohibition in Nagaland and liquor is not allowed.

3.7 Basic Development of tourists facilities

3.7.1 Water supply

Nagaland, in general has a shortage of drinking water supply due to the hilly terrain and the ground water table is low at most of the places. The major towns at district HQs have water pipelines supplied from local reservoirs or tube wells. The other areas depend on the local tube wells, rivers and ponds.

3.7.2 Sanitation /Garbage disposal

In general, public/community toilets, sanitary and garbage disposal network are poor in Nagaland. In the municipal areas of all districts HQs there is a sign of gearing up by the local administration by putting up a common garbage dumping place, where the response from the general public is positive.

Sanitary systems are practice through local septic tanks and soak pits, wherein subsoil water is drained down the hill slopes.

3.7.3 Power/electricity supply

Nagaland is still deficient in power generation being major a infrastructure component needed for tourism and industrial development. High transmission and distribution loss, transformer failures and low voltage impact significantly the quality of power supply in the state. Nagaland is still dependent on the neighbouring States of Meghalaya and Assam for its power requirement. With the commissioning of the three Hydro Electric Projects in Nagaland, namely Dzuza Micro Hydel Project - Kohima, Doyang Hydro Project (75 MW) – Wokha and Likhimro Hydro Project (24 MW) – Tuensang the power scenario is expected to get better where power availability in the state is expected to improve and supply of adequate power will be available. Preliminary surveys have revealed the potential of generating 2000 MW in the Tizu-Zungki basin.
3.7.4 Market facilities

The major market centre in Nagaland is at Dimapur and at the capital city of Kohima. With all other districts HQs have medium size markets. Villages have weekly markets and also petty shops. However, major markets supplying/marketing all necessary goods are in Assam i.e. Golaghat, Jorhat, Dibrugarh, Silchar, Guwahati etc. The state government has identified three places for International Trade Centres at Pangsha in Tuensang district, Longwai in Mon district and Awankhu in Phek district. The International Trade Centres on Myanmar border may open large avenue for trade.

3.7.5 Medical/health facilities

There are 11 (eleven) District Health establishments under Chief Medical Officers who are District heads of the department. There are Primary Health Centers (PHC) at almost all the tourist villages in the state. Apart from the Govt. District hospitals, there are some major public hospitals like 500 bedded Referral hospital and private hospitals such as Zion hospital, Faith hospital and institute of medical sciences, Nikkos and metro Hospital at Dimapur. In Kohima, Oking hospital and research centre and bethel medical centre are the two major private hospital. Mhondamo memorial nursing home at Wokha and Woodland hospital at Mokokchung are also some of the medical centers available in the state. There is a small network of voluntary organizations working in the field of community and social health. Many church establishments provide reasonable medical facilities.

3.7.6 Bank facilities

Almost all the nationalized banks, State Bank of India, Vijaya Bank, Central Bank of India, Punjab National Bank, United Bank of India, Bank of Baroda, Allahabad Bank, Indian Bank, Syndicate Bank, SIDBI, Nagaland Rural Bank, UCO Bank, HDFC, P & S Bank, ICICI Bank, Axis Bank, Federal Bank operates in the major town of Nagaland. Additionally, there is a network of co-operative banks, well spread out at the district level. Most of these Banks functions with an internet banking, ATM and Credit card facilities available. These facilities enable easy transactions of money for the tourist visiting the state.

3.7.7 Entertainment

There are a very few places for general entertainment, that too restricted to major towns. Kohima town has small video cinema halls, a few cultural centres, clubs and a few small gardens and playgrounds. Dimapur city has now come up with
standard resorts like Niathu Resort at 3 mile, The Noune Resort which is also part of the Niathu Group of Hotels and Resorts that is re-defining luxurious hospitality in Nagaland. The Forest Department has developed a small zoo at Kohima and the Zoological park at Dimapur. In general, sports and music/dance are major entertainments for the Nagas and any open ambience is used for this purpose. Ethnic festivals at different intervals are the main occasions of jubilation, apart from Christmas and New Year celebrations.

3.7.8 Security

The Naga society earlier known for head-hunting practices and once known as a fierce warring people, the various tribes of present Nagaland today co-exist much peacefully in the spirit of brotherhood and mankind.

The capital city of Kohima has police stations and police outposts making the tourist feel secure with provision also of a special Narcotic Cell. The other district HQs have a fair network of police stations and outposts. The presence of Army Cantonments, GREF establishments and BRF at regular intervals also bring in the feeling of security for the local people as well as to the tourist visiting the state. Incidence of insurgency was the major problem in Nagaland, though the occurrence of crime rate is low in Nagaland.

3.8 Socio-cultural Aspects of Tourism Development

3.8.1 Festivals and fairs

In Nagaland, each of the 16 major tribes and many sub-tribes in the State has its own way of maintaining its distinctive cultural traditions and customs, through various forms of performing arts, which are an integral part of Naga festivals. Each of the tribal communities that dwell in the hills can be distinguished by their colourful and intricately designed costumes, jewellery and beads that they wear. The traditional ceremonial attire of each tribe is different from each other. There are the multi-coloured spears and daoos decorated with dyed goat's hair, the headgear made of finely woven bamboo interlaced with orchid stems and adorned with boar's teeth and hornbill's feathers, and ivory armlets. In the olden days, warriors had to prove their valour if they wanted to wear these.

Nagas are admired for their rich repertory of folk dances and songs. In spite of the tremendous advancement of modernity in their lives, the Naga people have a penchant for vibrant dances and songs praising the brave deeds of ancient warriors
and folk heroes, love songs that immortalise tragic love stories, gospel songs and folk tunes.

Festivals are celebrated by the various tribes year around in Nagaland; during festivals villages become most lively. Most of the dances have a robust rhythm. Naga tribal festivals mainly revolve around agriculture being the mainstay of the economy. Over 85 per cent of the population of Nagaland is directly dependent on agriculture and lives in the 1,000-odd villages situated on hilltops or slopes overlooking verdant valleys. In this blissful setting, Nagas enjoy nature with a rare gusto that visitors to the state look at with awe and admiration. In most of these places agriculture consists of a single crop. Although some religious and spiritual sentiments are inter-woven into secular rites and rituals, the predominant theme of the festivals is the offering of prayers to a supreme being, which has different names in different Naga dialects. At these festivals, the gods are propitiated with sacrifices by the head of the village, for a bountiful harvest, either before sowing or on the eve of the harvest. In fact, agricultural work and religion was so interwoven in Naga society that it is difficult to describe the festivals independent of the processes of agriculture. The Nagas culture revolves around the agricultural activities and these activities are associated with traditional festivity. Each tribal community has its own festival and associated rituals and dances. These are still observed with the old traditions in a few villages.

Some of the important festivals celebrated by the Naga tribes are Sekrenyi by the Angamis in February, Moatsu by the Aos in May, Tsukhenyie by the Chakhesangs in January, Aoling by the Konyaks in April, Mimkat by the Kukis in January, Bushu by the Kacharis in January, Tuluni by the Sumis in July, Nyaknylum by the Changs in July, Tokhu Emong by the Lothas in November and Yemshe by the Pochurys in October. A yearly calendar for each tribe festivals has been given in the table 3.4.

Each tribe celebrates its tribal festivals with gay abandon to keep a date with their traditions. The practices, ceremonies and significance and during the festivals for five studied tribe are as follows:
### Table 3.5: Important cultural festivals and celebrations

<table>
<thead>
<tr>
<th>Tribe</th>
<th>District</th>
<th>Festival</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angami</td>
<td>Kohima</td>
<td>Sekrenyi</td>
<td>Feb. 25</td>
</tr>
<tr>
<td>Ao</td>
<td>Mokokchung</td>
<td>Moatsu</td>
<td>May 2</td>
</tr>
<tr>
<td>Chakhesang</td>
<td>Phek</td>
<td>Thsukhenyie &amp; Sukrenyu</td>
<td>Jan. 15/May 6</td>
</tr>
<tr>
<td>Chang</td>
<td>Tuensang</td>
<td>Naknyulum</td>
<td>July last week</td>
</tr>
<tr>
<td>Kachari</td>
<td>Dimapur</td>
<td>Bushu</td>
<td>Jan. last week</td>
</tr>
<tr>
<td>Khiamniungam</td>
<td>Tuensang</td>
<td>Mui</td>
<td>May 5</td>
</tr>
<tr>
<td>Konyak</td>
<td>Mon</td>
<td>Aoling</td>
<td>April 13</td>
</tr>
<tr>
<td>Kuki</td>
<td>Peren</td>
<td>Migkut</td>
<td>Jan. 17</td>
</tr>
<tr>
<td>Lotha (Kyong)</td>
<td>Wokha</td>
<td>Tokhu Emong</td>
<td>Nov.7</td>
</tr>
<tr>
<td>Phom</td>
<td>Longleng</td>
<td>Monyu</td>
<td>April 1</td>
</tr>
<tr>
<td>Pochury</td>
<td>Phek</td>
<td>Yemshe</td>
<td>Oct. 5</td>
</tr>
<tr>
<td>Rengma</td>
<td>Kohima</td>
<td>Ngada</td>
<td>Nov. 27</td>
</tr>
<tr>
<td>Sangtam</td>
<td>Tuensang &amp; Kiphire</td>
<td>Amongmong</td>
<td>Sept. 3</td>
</tr>
<tr>
<td>Sumi</td>
<td>Zunheboto</td>
<td>Tuluni</td>
<td>July 8</td>
</tr>
<tr>
<td>Yimchungru</td>
<td>Tuensang &amp; Kiphire</td>
<td>Metummiu</td>
<td>Aug. 8</td>
</tr>
<tr>
<td>Zeliang</td>
<td>Peren</td>
<td>Mileinya</td>
<td>March 11</td>
</tr>
<tr>
<td>State festival</td>
<td>Kisama Heritage Village, Kohima</td>
<td>Hornbill festival</td>
<td>Dec.1st – 7th</td>
</tr>
</tbody>
</table>

### 3.8.2 Angami festivals

The Angamis’ celebrate *Sekrenyi* in the month of February. It normally falls on the 25th day of the Angami month of “Kezie”. The ten day festival is also called *Phosanyi* by the Angamis. The festival follows a circle of ritual and ceremony, the first being “Kzie”. A few drops of rice water taken from the top of the jug, called “Jumho”, are put into leaves and place at the three main post of the house by the lady of the household.

In the olden days, the first day begins with all young men going to the village well to bathe. At night, two young men will go to the well to clean it. Some of the village youth guard the well in the night as no one is allowed to fetch water after cleaning the well. As women are especially not allowed to touch the well water at this time, they must make sure that water is fetched for the household before then.

Early in the next morning, all the young men of the village attend the washing ritual. The whole process was carried out in a ritualistic manner. The young men will put on two new shawls (the white *Mhoushū* and the black *Lohe*) and sprinkle water on their breast, knees and on their right arm. This ceremony is “Dzuseva” (touching the
sleeping water) and it assures them that the well water symbolically washes away all their ills and misfortunes.

On their return from the well, a rooster is sacrificed. It is taken as a good omen when the right leg falls over the left leg as it falls down. The innards of the rooster are then hung outside the house for the village elders to inspect. A three-day session of singing and feasting starts on the fourth day of the festival.

The term Sekrenyi literally means sanctification/purification festival (sekre = sanctification; nyi = feast; thenyi = festival). It is a festival of purification with feasting and singing. Touphema village, 41kms from Kohima the capital has a tourist village, where the Sekrenyi is celebrated annually. The tourist village is a community run resort with 12 traditional thatched houses with modern amenities. Local people provide meals, a cultural display and dancing with traditional locally brewed rice beer. There is a village museum and guided tours around the village.

The most interesting part of the Sekrenyi Festival is the thekra hie. The thekra hie is a part of the festival when the young people of the village sit together and sing traditional songs throughout the day. Jugs of rice beer and plates of meat are placed before the participants. On the seventh day, the young men go hunting. The most important ceremony falls on the eighth day when the bridge-pulling, or gate-pulling, is performed and inter-village visits are exchanged. All field work ceases during this season of feasting and song.

3.8.3 Ao festivals

The Aos observe Moatsü Mong after the sowing is done and the mother earth begins to show the sign of fertility. It provides the Aos a period of recreation after the strenuous job which goes into clearing fields, burning jungles and sowing seeds, cleaning up the Tsübu (wells) and repairs and construction of houses by elders of the Putu menden stretching over a week.

The festival marked by vigorous songs and dances, merrymaking and fun is now observed only for three days from 1 to 3 May. The natural customary practice of the fore-fathers was competing in making the best rice beer and rearing the best possible pigs and cows to be slaughtered during the festival. The womenfolk would weave the best of traditional garments and adorn themselves with all their fineries. They would join the men folk in dancing, eating and drinking and composing warrior’s song. Singing songs in praise of the lover and the village as a whole was done and the older men folk would encourage the young people to be bold and heroic.
to defend and protect them from enemies as head-hunting was practiced during the fore-fathers time. During this festival one of the symbolic celebrations is Sangpangtu where a big fire is lit and men and women sit around it. The women serve the best wine and meat and make merry. Forecast is made by the righteous men who live by the guidance of the Almighty to see whether good or evil days are awaiting the people.

Aos have another festival called Tsüngrem Mong. It is celebrated on the eve of the harvest. However, nowadays the Aos celebrate this festival from 1 to 3 August. Prior to the start of the festival the village will declare the Süngküm (Village gate) closed and free entry or exit is restricted and regulated for the people who do not belong to that particular village.

Parties of young and old wearing their colourful costumes sing songs and perform dances to express their gratitude to the almighty for helping the crops to grow well. They provide the best offerings to the almighty for abundant blessings. The festivals provide opportunities to the budding generation and village stalwart to demonstrate their intellectual skill and physical power. A handful of young men hold the stage and tell amusing stories about their elders. Peals of laughter greet them and young and old jump in excitement.

These festivals are usually rounded off by a tug of war between men and women, stories are galore that men lose to please their womenfolk. But none has refuted the argument that attracted by charm of the opponents, absorbed by their sweet songs and regaled by their very presence men lose gracefully. The only defense offered is that men have to pull uphill and the women downhill. Whatever the spirit behind this sport it is a treat to see and a honour to participate.

3.8.4 Chakhesang festivals

The Chakhesang celebrate sühkrühnye, It is the most important festival and is celebrated on 15th January. During the festival the boys and girls are sanctified through religious ceremonies and rituals. As a matter of fact, “sühkrühnye” covers eleven days starting from “nyede” and within the five days including “nyede” necessary preparations are made for the rest of six day of festival period.

The first day of the festivity period is known as “Cedu”. On this very day animals are killed and every house hold sprinkles the blood of the killed animals on the main posts of the house. The first fetched out Sükhühnye wine was offered to the
deities in bananas leaf tumblers and the cooked meat and rice-beer are offered to the High-Priest and Priests of the village in expectation of blessings.

The second day is “Sükhrū” meant for men folk. Sükhrū signifies sanctification of young, innocent and unspoiled boys for this ritualistic ceremony. On this day every man is supposed to take a fresh-water bath and is forbidden to use water fetched by women. To perform this ritualistic ceremony (Sükhrū) everything new is used including utensils and fireplace. The men folk go to the well early in the morning before any animal or birds touches or partakes the water and take a bath immediately after the first crow of the cock which indicates the breaking of a new day, in order to sanctify themselves. Thereafter, the unpolluted water, considered to be holy, is brought home, fire is made out of the fire making method and unblemished cock is killed and cooked with the holy water and eat to sanctify the boy/boys for the rest of their lives. Even when a new house is constructed “Sükhrūh” is performed in order to get his house sanctified. This whole process is called “Sükhrūh” and “Nye” is known as festival. On this day the entire men folk go for community bird-trapping. The collected birds are hung on a decorated ceremonial ritual to sanctify her young innocent daughter/daughters. Thüno Nuso is much simpler than that of Sükhrūh; they prepare an unblemished young hen and eat it to sanctify themselves for their entire lives.

The fourth day is known as “Mūṭhi Nuso” where social feasts such as Mülelhū or feast of social age groups. Zhotho Muza (feast of merit) etc begins. This day is set aside from religious restrictions.

The fifth day is known as “Cedū Zhonu” which means accomplishment of the festivals. The sixth day and the last day were known as “Thünye Mükra”. Now that the festival’s religious pursuits are relaxed, to mark the last of Sükhrūhnye they continue feasting, dancing and singing throughout the day and night till dawn.

With the coming of Christianity, Sükhrūhnye has become a festival for both religious and traditional ceremonies though rituals are no longer in practice in most of the villages. However, Sükhrūhnye is still celebrated with great significance and enthusiasm mostly by the Chokris in Phek district. During this traditional festival the indigenous games, folk songs, folk dance and sports fully occupy the festive period of six days starting from 15 January in keeping with the Christian spirit. Sükhrūhnye being a festival of sanctification, it is also marked as Children’s day. Water baptism
can take place on this occasion. **Sükhrühnye** is a time of joyful celebration and so people do anticipate and yearn for the next to come.

The **Tsükhenyie** Festival is also an important festival for the Chakhesang. Earlier it was usually celebrated at the end of the 3rd lunar month of March. though now is being observed on 6th May. A new year of activities begins with the arrival of spring. All sports and games and other youth activities begins after the harvest will cease with the closing of the festival. The festival last for four days On the first morning, the village priest will offer sacrifice with the first cock that crowed that morning. Also, early that morning, all male folks (any male person who can is a spear) come to a designated Well (where only male folks are allowed) and purify themselves by bathing. This purification is important. Any acts not conforming to the sets rites and ceremonies will be frowned at and will bring bad luck to the person or the family. In this bathing ceremony, the rise only new Gourd dipper (for hauling water) especially set aside for this day, also put on the new dresses. After the bath is performed they invoke the Almighty for strength, long life, good harvest and other.

During this festival only the best (blemished) of the male domesticated animals will be slaughtered for consumption. No female livestock will be slaughtered. New wine will be prepared and used. The mean and other food prepared will be shared with the best friends (khwukhe or hachhi). Games and sports, music competition is organized among the different age groups after which feast is also organized among those different age groups. During this festival, the married women go to their parent’s house and prepare the best food for their husbands. In some villages, the male youths will declare the most beautiful girl of the village for the year.

At the end of the festival, all the traditional games and music articles will be stored away (kehale – mekhi) and not used till the necessary rites are performed for their use in the next year's harvest festival. Even the plates which were used for presenting food to the spirits of the dead will be thrown till the next opening of such performances after the harvest (kehale-methsü). All leisure activities will be forbidden after this festival. As the festival ends with the invocation of a new blessing, all leisure activities will be left behind and concentrate only on the activities of the fields and other related activities. With this they start sowing of paddy and planting of new seeds. **TSÜKHENYIE** is a festival which celebrates the culmination of all leisure activities and a festival for welcoming a new fruitful life and year.
3.8.5 Sumi festivals

Ahuna is a traditional post harvest festival of the Sumis. Ahuna signifies the celebration of the season’s harvest in thanksgiving, while invoking the spirits for good fortune in the New Year. On this occasion, the entire community prepares, and feasts on the first meal of rice – drawn from the season’s harvest cooked in bamboo segments. The receptacles for cooking or serving on this occasion, are freshly made, carved or cut, from indigenously available resources prolific and abundant in the countryside.

Tuluni is a festival of great significance for the Sumi Tribe. This festival is marked with feast as the occasion occurs in the bountiful season of the year. Drinking rice beer indispensably forms a part of the feast. Rice beer is served in goblet made with the leaf of plantain. This wine is called Tuluni. Therefore, consumption of the wine is called “Tuluni”. Tuluni is also called “Anni” the word of which denotes the season of plentiful crops. This mid-year (July) festival is the greatest and most fervent moment for the Sumi Community of Nagaland. During this festival, the betrothed exchange basketful of gifts with meals. The fiancé is invited to a grand dinner at the fiancé's residence. Even siblings of the families of both the bride and groom exchange dinner and packed food and meat.

It is a time of joy even for the baby – sitters. On this day they are fed generously with food and meat. Cultivators usually work in groups and especially for Anni festival they keep budget with which either pigs or cows are procured and the butchered animals are shared amongst the members. The reserved meat is used for group feast. In the midst of the feast group leaders get extra offer of meat by way of feeding them by others. Each working group consists of 20 to 30 in number which includes several women too. The new recruits are also made to add to the group at this grand feast.

The betrothed are settled at these periods. The fervor of feast is synchronized with a chain of folk songs and ballads. Sumi have two different clan – heads, viz., Swu (Sumi) and Tuku (Tukumi). By virtue of two separate clans the gennas and rituals differ between Sumi and Tukumi. Among all other festivals and gennas Sumis in general accept the festival of Tuluni as the most grand and important one.

3.8.6 Lotha festivals

The Tokhü Emong is the post harvest festival of the Lothas. With the harvest done and the granaries full, the people now take a respite from the toils and sweat and settle
down to enjoy the fruits of one’s hard labour. *Tokhü Emong* is celebrated in the 1st week of November every year and it stretches over to 9 days. Earlier, no particular date was fixed.

However, in order to carve unity and uniformity among the ranges, Wokha elders decided to celebrate it on a fixed date. Following this, *Tokhü Emong* is celebrated on 7th November, every year. During this festival, the entire village takes part in the celebration. Every household have food and drink prepared for the feast. Friends, families, neighbors are invited to each other’s house and this continues for days. The main features of the feast are community songs, dances, feast, fun and frolic. Everyone attires themselves in their beautiful traditional dresses and costumes according to their social status. There is an air of gaiety and light heartedness everywhere. Gifts of food and drinks are exchanged during the festival. Among friends, the number of cooked meat given denotes the depth of friendship and ties. For example, if one man offers 12 pieces of meat to his friend, it shows that he treasures his friendship, if it is reciprocated and he is also offered 12 pieces of meat, it means that the friendship is valued from both sides.

In this case, should any disaster or misfortune strike either one of them, both of them will stand by each other no matter what. Thus, a friendship of loyalty and fidelity was pledged. In case of mere acquaintances or platonic ones, only 6 pieces of meat are exchanged. It is the priest who gives the signal for the start of the festival. He accompanied by Aides (Yinga) along with baskets goes round the village collecting un-husked rice from every home. When offering is made, the priests takes a handful of it, showers prayers and it is only after this that he puts the contribution in his basket. The belief that the more generous the contribution, the more yield one would get during harvest but if any one refuses to contribute, he would lead a pauper’s life. So, none would dare to refuse contributions for fear of that. A portion of the collection is used to buy a pig and the rest is used for making rice beer. The pig is killed and cut and is distributed to the contributors. This ritual is considered as a contributing factor to general prosperity.

Before the commencement of the festival, if any stranger happens to be in the village, he gets two options; to leave the village (past beyond the village gate) before sunset or to stay there in the village until the festival is over. He however, enjoys the warm hospitality to the villagers. This festival also provides the occasion to offer prayers for the departed soul. The family who lost any member during the year
performs his/her last rites. The people remain in the village till the last rites are preformed. Young boys and girls engaged during the year are happily married after Tokhü, it is also the time for renovating the village gate, cleaning wells and repairing houses. *Tokhü Emong* is also a festival of thanksgiving, sharing and reconciliation but the most beautiful aspect of this festival is that past rancors are forgiven, new ties are formed and bonds of closer intimacy are created. Wild cries of joy-echo over the green hills and narrow valleys. One feels as if the stones have been given tongue to say “oh! Farmers, tend your fields with love and care”.

### 3.8.7 Hornbill festival

The Hornbill festival was launched by the Government of Nagaland in December 2000 to encourage inter-tribal interaction and to promote the cultural heritage of the state. Organized by the State Tourism and Art and Culture Departments, Hornbill festival showcases cultural displays under one roof. All the tribes of Nagaland take part in this festival.

Of late, the hornbill festival has become a most spectacular event in the Naga calendar. In fact, the hornbill festival has become the festival of all festivals. The festival was initially celebrated in the heart of Kohima town. But, the need for permanency and several other reasons, now the Hornbill festival is held permanently from Naga Heritage Complex, Kisama, 12 km away from the state capital, Kohima.

The festival takes place between the 1st and the 7th of December every year. The festival is intended to revive, protect and preserve the richness and uniqueness of the Naga heritage and attract tourists. The festival is named after the Hornbill, which is mentioned in the folklore of most of the state’s tribes. The festival, in a way, is also a tribute to the hornbill, a bird most admired by the Naga people for its qualities of alertness and grandeur. This majestic bird is linked closely with the social and cultural life of the people, as is evident in tribal folklores, dances and songs. The awe and admiration for the bird is symbolically displayed on almost all traditional tribal headgears worn during festivities.

Some of the main features in the festival are the traditional naga houses, log drums, colorful costumes, folk songs, traditional dances, indigenous games, which are pleasant spectacles. Numerous other things such as Naga Morungs exhibition and sale of naga art, craft and handloom products offer a true taste of Nagaland. Traditional and indigenous Food stalls, herbal medicine stalls, flower shows and sales, cultural medley - songs and dances, fashion shows, beauty contest, archery, Naga wrestling
also add more vibrant colour in the celebration. Additional attractions includes pork fat eating competitions, literature fest, Hornbill Global Film Fest, Hornbill Ball, Choral Panorama, North East India Drum Ensemble, Naga King Chilly eating competition, Hornbill National Rock Contest, Hornbill International Motor Rally and WW-II Vintage Car Rally. Traditional arts which include paintings, wood carvings, and sculptures are on display.

The Hornbill festival offers an opportunity to witness and experience Naga way of life in its ethnic and traditional form inspiring much awe and surprises. Bringing together all Naga tribes, the festival takes the form of a mini Nagaland and offers a window into the way of life.

The Hornbill festival is not only bringing the world closer to the Nagas but more importantly it is drawing them closer among different tribes. It serves as a time and place where all sections of Naga society come together in celebration forgetting petty human differences and thus strengthening their bond and unity.

3.9. Conclusion

From the past few decades, tourism has seen a steady expansion all over the world. Tourism is the sum total of operations mainly of economic in nature. It is directly related to the entry, stay, movement of foreigners inside and outside a certain territory. But cultural tourism goes a step forward whereby not only the various activities of tourists are involved at the same time elements such as the preservation of culture and sustainable developments are also included.

The concept of tourism in Nagaland is a very recent phenomenon. After the creation of state of Nagaland in 1963, the progress in the field of tourism was comparatively and relatively slow. However, an attempt has been made in the present chapter to study the growth and development of tourism in Nagaland.

The study of the growth and development of cultural tourism in Nagaland, through the available records of the tourist arrivals at the tourist lodges, gives overall general idea of tourists inflow to the state. It shows a random break up of foreign and domestic tourists. The growth of tourism can be studied from the fact that, the total tourist arrivals in the year 2000 were 13,819, and the next year 2001 it increased to 30,872, thereafter it fluctuated the tourists arrival between 10,000-20,000 but by 2012 it has increased to 31,118 and again the subsequent year 2013 shows the increasing figure of 38,942, which is a positive trend for the state of Nagaland. The data indicates that there is a fluctuation in the tourist inflow, but it is visible that there is an
increase in numbers. This may be attributed to factor like the tourist entry formality depends mainly on the political stability in the state. It can be seen from the tourist arrival figures for the year 2001, both foreign and domestic figures have shot up by almost \(+123.40\) percent. This increasing scenario can be credited to the performance of the tourism department for organizing road shows in all the tribal festivals throughout the year. To a certain extent the role of publicity and media is also responsible for the increasing trend of tourist inflow in the state, that implies it is very obvious that the co-ordination among various sectors plays a vital role for the development of tourism.

The temporal analysis of the types and distribution of recreation resources of Nagaland in terms of its natural, socio cultural and infrastructural aspects, reveal that there is a spatial imbalance of tourism in the region. Despite the developments of various forms of tourism, the development of tourism is not uniform and it has mostly been concentrated only in a few District headquarters like Kohima and Dimapur, while the rural areas are dolefully neglected.
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