Introduction
The word tourism - describes travel as a leisure activity first appeared in the Oxford English Dictionary in 1881, though the concept goes back as far as the ancient Greeks and Romans, whose wealthy citizens vacationed at ‘thermal baths’ and explored exotic places around Europe and the Mediterranean Region (Honey, 1999).

Tourism denotes temporary, short-term movement of people to destinations outside the places where they normally live and work. During their stay at their destinations, they interact with local residents, and the outcome of their relationship changes the host community’s quality of life, value systems, division of labor, family relationships, attitudes, behavioral patterns, ceremonies and creative expressions (Cohen, 1984).

Cultural Tourism
Ritchie and Zins (1978) defined cultural tourism as one of the key elements that attract tourists to a particular destination that include traditions, culinary, dress and costumes, handicrafts, leisure activities and such others. Some other elements that they identified are the educational system and religion other than the history of the area, language and art and architecture.

Cultural tourism mainly attracts high end tourists and as a consequence, the local economy improves and encourages development of infrastructure that is friendly to the natural and cultural environment and conduces to high quality of services, such as medical services and police vigilance (Grünewald, 2002). On an individual level, cultural tourism is regarded as a method for enhancing the residents’ learning, awareness, appreciation, community pride, ethnic identity and tolerance to others (Bachleitner and Zins, 1999; Taylor, 2001; Burns and Sancho, 2003) and fosters a cross-cultural communication that can promote understanding between the host and the guest.

Statement of the problem
The state of Nagaland is one of the most extraordinarily rich and varied cultural diversity with numerous ethnic communities each with a distinct culture and ethos. Cultural tourism and the marketing of traditional crafts and textiles are both linked under the new term of “cultural industries,” which is emerging as an umbrella term for those industries of content, knowledge, imagination and creation that are increasingly recognized as the most important economic engines of the future. Cultural tourism has the potential of being a “beautiful transaction” between hosts
community and visitors, as well as providing economic rewards serving as a catalyst for development of basic infrastructure. The marketing of traditional crafts and textiles within the cultural tourism context can directly benefit both the individual artisan and the artisan community, and can provide viability and sustainability for traditional occupations. Both cultural tourism and the marketing of traditional crafts and textiles can serve as powerful catalysts for the preservation and ongoing viability of both the tangible and the intangible heritage of the region.

The geographic isolation of the north-eastern region of India has resulted in a corresponding isolation from markets for the region's products. Tourism is a uniquely valuable industry as it brings the market to the region, rather than requiring the region to reach outward to the market.

Nagaland today is in a situation where many famous tourist destinations could be projected. However, the potential and diversity it holds are perhaps more than the existing destinations. Nagaland is characterized by rich cultural resources that can attract cultural tourists with the entire cultural ethos such as festivals, folk dance, folklore, traditional customs etc.

**Objectives**

Keeping the constraints with the development of tourism in the region and deficiency in literature on the aspects of cultural tourism in the state of Nagaland, the present study focuses its main attention on the following objectives as:

i. to evaluate the prospects of cultural tourism among the major tribes in Nagaland;

ii. to study the growth and development of cultural tourism in Nagaland; and

iii. to examine the impact of cultural tourism in the state

**Research questions**

Choosing Nagaland as one of the states in India with plenty of cultural resources; it is ironic that this culturally rich state is devoid of a road map for cultural tourism keeping in mind that this rich culture is not yet explored for a market product. The aim of this study is to measure the prospects of cultural tourism in Nagaland, which is characterized by rich cultural resources. More specifically, the research questions are:

i. What are the most promising tourism segments in the state?

ii. What are the sources of growth of cultural tourism and its comparative advantages?

iii. How do Naga people consider their culture as a point of tourist attraction?
Data base and Methodology

Data sources: The study was based on data collected from both primary and secondary sources.

i. The primary data was collected through structured interview schedule for the 5 sampled villages (3) tourist villages and two (2) towns. Most of the field data analysis made in the thesis is supplemented with observations and photographs taken during the field work.

ii. Secondary data is collected from various books and periodicals; published and unpublished records/ dissertations/ thesis; journals; district gazetteers; travelogues; research articles, seminar reports, newspapers, study reports of expert committees, departmental publications, plan documents, etc. Sources of information from various offices such as; Nagaland Directorate of Tourism, Census of India, District Tourism Offices, District Commissioner Offices etc were also collected.

Data Collection

Data was collected by conducting interviews in the sample villages selected for the study. The questionnaire has both open-ended and pre-coded questions; satisfaction level and rankings by the respondents was also developed as a research tool.

The questionnaires were developed in relation to specific research questions which guided the study as modified by the field work experiences. Two sets of questionnaires was framed i.e. for the tourists (both international and domestic) which aim in collecting general information’s about the tourists visiting Nagaland.

The other set of questionnaire was developed for the host community that include demographic profile, economic characteristics, perceptions, expectations and the impact of tourism on the host community.

Methodology

For the present study three methodologies was applied:

i. Documentation

ii. Observation

iii. Mapping

Firstly, a reconnaissance survey was done in the study area to collect information on the physical attributes, historical, social and cultural aspects of the major tribes of the state.
Observation and Documentation

This was primarily of a controlled systematic observation in which historical and socio-cultural aspects was documented through “focused group discussions” (FGDs) where information can be acquired through:

Interaction through questionnaires and interviews with the locals, tribal elders and folklorists was carried out through Focus Group Discussion (FDGs).

Preparation of a calendar of cultural activities, festivals, dances, etc throughout the year for the major tribes.

For mapping

Boundaries of the territorial areas occupied by major tribes were demarcated from survey of India topographical sheets.

Principal component analysis, tables, diagrams and statistical results have been derived with the help of the computer software called SPSS 16 (Statistical Packages for Social Sciences).

Study area

Nagaland has been selected for the present study, mainly because it is characterized by its rich cultural resources. Physically the state of Nagaland is roughly triangular in shape, having an area of 16,579 kms. It is one of the North-eastern states of India, sharing an international border with the adjacent country of Myanmar on the extreme south-east. The state lies between 25°6’N and 27°4’N latitudes and between 95°20’E and 95°15’E longitudes. Nagaland is located on the extreme northeastern part of Arunachal Pradesh. It has on its long eastern strip the neighboring country Myanmar. The north is bounded by Arunachal Pradesh, while on its west lays the state of Assam. Manipur borders it on its south.

Physical, historical and cultural milieu of Nagaland

The present study has attempted to analyze the future prospects of cultural tourism and socio-economic contribution of the tourists sector in Nagaland. The physical, historical and cultural aspects of the study area were considered. And the physical set up of the study area shows a promising for development of various forms of tourism. Looking at the historical aspects of the study area indicates that among many historical monument, Nagaland has a 2nd world war cemetery located in the middle of Kohima town, which is considered as one of the major tourist destination of the state. Considering the physical historical, cultural aspects, Nagaland is highly
characterized by rich cultural resources that can attract visitors from different part of the world.

**Development and growth of tourism in Nagaland**

From the present study of development and growth of tourism in Nagaland, it has been observed that, 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. Nagaland was inaugurated on the 1st December 1963 as the 16th state of India, with Kohima as its capital. Tourism in Nagaland, however, was a late starter in Nagaland as it was only in 1981, that the Department of Tourism came into existence, bifurcated from the department of information and public relations (IPR). The last two decades has not witnessed much tourism development but subsequently the flow of tourists to Nagaland is comparatively encouraging.

The concept of tourism in Nagaland is a very recent phenomenon though, there was substantial mobility of people in the state. After the creation of the state, 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 remains at an infant stage partly because tourism was put in a subordinate status prior to 198. But since 1981, after it was upgraded to a full-fledged department, it 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 effort of the department resulting to negligible tourism 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 funds for various infrastructure developments highly depend 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.
The investigation on the recent growth of tourism activities in Nagaland during the period 2000-2013 quantitatively shows that 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 tourist arrival from 10,000-20,000 but by 2012 it has crossed 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.

### Year-wise tourist inflow in Nagaland (2000-2013)

<table>
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<th>Sl. No.</th>
<th>Year</th>
<th>Domestic Tourists</th>
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<th>% increase or decrease</th>
<th>Total Tourists</th>
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</tbody>
</table>

Source: Directorate of Tourism

The investigation on the recent growth of tourism activities in Nagaland during the period 2000-2013 quantitatively shows that 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 tourist arrival from 10,000-20,000 but by 2012 it has crossed 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 study indicates that there is a fluctuation in the tourist inflow, but it is visible that there is a fluctuation in numbers. This may be attributed to factor like the tourist entry formality depends mainly on the political stability of the state. It can be seen from the tourist arrival figures for the year 2001, both foreign and domestic tourists’ figures have shot up 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.

**Prospects of cultural tourism in Nagaland**

In order to understand the prospects of cultural tourism in Nagaland a sample of total 200 were collected where 40 samples each was taken for three villages and two towns belonging to five major tribes of the state. From among the five tribes, old Riphyim tourist village was selected for the Lotha tribe, Chuchuyimlang tourist village for the Ao tribe, Touphema tourist village for the Angami tribe, Zunheboto town for the Sumi tribe and lastly Pfutsuro town for the Chakesang tribe.

**Cultural attributes of the Nagas**

**Naga Morung (Dormitory)**

For the Nagas, the Morung was the only important educational institution for the boys. Modernization comes with education and society grows with it as no human society exists and grows without knowledge. Before the advent of this concept, the Nagas were confined to their own village and each village in return look after their own needs whether economic, social, spiritual and political. There was no organization under one common platform for the Nagas as a whole. The young men were taught and trained within the village community in the Morung (bachelor’s dormitory). The Morungs are located at the village entrance or on a spot from where the village could be guarded most effectively.

Announcements of meetings, death of a villager, warnings of impending dangers, etc., were made from the Morungs with the beating of log drums. In the case of Ao tribe, there was also a separate girls Morung (Tsuki) which serves the needs of un-married girls and a learning institution for girls. However, with the onset of modernity, the Morung system is no longer in practice among the Naga tribes.
Dresses

The dress of the different Naga tribes varies from place to place suiting the climate of a particular area. The most prominent item among the Naga dress is the shawl and every tribe has its own colourful traditional shawl. Apart from the shawl, the normal working dress of a tribal man is a kilt that is generally black in colour and a lengta at the waist, tied by a belt and looping with a flap in front.

The women folk of Nagaland wear skirts wrapped round the waist covering the knee, a sheet of cloth to cover the upper part of the body and an apron to fasten the edges of the cloth on both the sides of the collar bones or one end is fastened along one side and the other is suspended below an armpit.

Ornaments

The main Naga ornaments are closely related to their natural materials like bamboo, cane, orchid stems, stone, glass, red dyed goat’s hair, claws, bones, teeth, horns, sea-shell beads, natural dyes, feathers and even beetle wings found their way into their ornaments. Some ornaments can be worn by anyone but most ornaments have a particular significance and they are therefore ‘powerful’ (Jacobs 1990:103), and the right to wear them is strictly controlled. The tiger’s tooth, claws and the boar’s tusk are considered to be of high value and the owner of it is formidable, respected and feared. Apart from the husband, the wife also gains the right to wear certain ornaments. Hornbill feathers are also worn by wives and daughters of man who had sacrificed a mithun.

Cuisines

The staple food of all the Naga tribes is rice and meat where either beef, pork and chicken is part of their daily menu. Other wild animals and birds are also eaten. The Nagas are very fond of chillies. The method of cooking the food is simple boiling with some spices mixed to taste. Dried pork mixed with axone (fermented soya bean) is considered to be the best dish of all Nagas and chicken is mostly relished. The favourite drink of the Naga people is rice beer, which is generally of three kinds, ruhi, dzutse and zutho.

Hornbill festival

Hornbill festival was launched in December 2000 to encourage inter-tribal interaction and to promote the cultural heritage of the state. The festival showcases a variety of cultural expressions under one roof where all Naga tribes take part. The festival is intended to revive, protect and preserve the richness and uniqueness of the
Naga heritage and attract tourists. The festival offers an opportunity to witness and experience the Naga way of life in its ethnic and traditional form inspiring the visitors with much awe.

Angami - Naga

Festivals

The Angamis’ celebrate Sekrenyi in the month of February. The festival takes places after the harvest and falls on the 25th day of the Angami month Kezei (February). The ten day festival is also called Phosanyi by the Angamis. The term Sekrenyi literally means sanctification festival (sekre - sanctification; nyi - feast; thenyi - festival). The significance of the festival is sanctification/purification of all their illness and misfortunes by the purified well-water.

Dresses

Angamis men mainly wear white Mhoushus and black Lohes while the women wear Mechalas wrap around as skirts and shawls of unique design. Both men and women in the Angami society love to wear ornaments of various designs. Beads, bangles, bracelets are some of the common ornaments that they often display.

Cuisines

Gakhro Galho (common): The ingredients are ginger leaf, yam leaf, beans and several other leaves. It is prepared with or without chillies or meat. Galho is one of the most famous Naga cuisine which is prepared in many ways with vegetable and meat. Cabbage and palak galho is one of such food items they make for a meal. In a galho many items are put into the boiling dish, such as meat pieces and fermented soya or bamboo is also added to this galho but one can make it with only vegetables and without using fermented items too.

Drinks

Zutho: This popular Naga drink is made of rice. Firstly the rice is soaked in water then pounded till it becomes powdery. The powdered rice is then boiled with water and is left to cool down. The cooked powdered rice is then transferred to a large utensil added with sufficient amount of water. In the next stage special paddy without removing the husk is soaked in water. The soaked paddy is then grounded till it becomes powdery. The powdered paddy is then added to the cooked powdered rice.

Meikhie: This is different from zutho or thutse and is similar to Ruhi prepared and consumed by the Assamese people and the rest of the other Naga tribes. The yeast for making ruhi is made from the roots, bark and leaf of plants.
Dance

Traditional dance forms of the Angami tribe have small movements and do not involve lively movements. One such dance form is Udoho, which is a war dance. Udoho literally means holding a spear and shouting and is performed to depict the importance of warriors. Warriors hold an important position in the village and their presence ensures the safety of villagers from the attack by the neighboring villages. This dance form can be performed solo or in a group.

Indigenous wrestling

The most popular sport in Nagaland is an indigenous form of wrestling popular among the Angami and Chakhesang tribes of Nagaland which is known as Kene. The bout start with the contestants holding each other's waist girdles. As soon as the signal is given, both the wrestlers try to throw off each other. A combination of various leg tricks and sheer brawn are employed to achieve victory and the use of hands on an opponent's legs is considered a foul, though hands can be used to hold other parts of the body, waist upwards. The sport has acquired an all Nagaland sports status and each alternate year a competition is being held.

Lotha-Naga

Festivals

The Tokhü emong is a post harvest festival of the Lothas. With the harvest done and the granaries full, the people 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 9 days. Tokhü emong is a festival of thanksgiving, sharing and reconciliation but the most significant aspect of this festival is that past mistakes are forgiven, new ties are formed and bonds of closer intimacy are created.

Dresses

Lotha men wears seven shawls as a body clothe with different patterns and designs that indicate the social status of the person who wears it, such as, supoksu, sutumsu, sunyikvusu, sjumsu (dyed cloth) and rukhyusu (enemy frightening cloth). The phanrhupsu is a dark blue shawl, edged with broad stripes of red and a broad strip of white cloth, with three to six small stripes of dark blue and ornamented with conventional designed of cross spears, running across the middle of the cloth parallel with the red. The skirt (surhum) worn by the women is about twenty-two inches deep. When a girl attends five to six years old, she puts on her first skirt (konro surhum).
Lotha girl also wears loro surhum (skirt) and lorosu (body cloth). Nowadays, there are many skirts and shawls with different patterns and designs used by the Lotha ladies.

Dances
The Lothas have many different types of dances like any other Naga tribe. Even within one village one will find multiple types of dances performed depending on the occasion. The Lothas commonly perform ‘ruthak sharu’ the post harvest dance and ‘rukhyo sharu’ the war victory dance.

Ornaments
The Lothas wear small ornaments such as a little brass wire spiral that is worn in the lobe of the ear. Lothas wear above the elbow Khorō (armlets) consisting of sections sawn from the elephant tusk. Men who cannot afford real ivory will wear an armlet made of white wood smoothed and rounded to resemble the real ornament. Khēkup (wristlets) of cowries sewn on cloth may be worn by anyone who has done the head-taking. A man who has got first, second or third spear in killing an enemy has a little cross of cowries at the top of his wristlets. A red hair fringe (khezi) is worn on the wristlets that is ordinarily short, but with long hair in the case of a noted warrior. To do the head-taking (genna) entitles a man to wear a neck ornament of one or two pairs of wild boar's tusks (soho).

Women's ornaments are few and simple such as a bunch of the crest feathers of the kalij pheasant and a yellow orchid stalk in their ear lobe. Round the neck the usual plantain seed necklace is worn, sometimes with a big conch-shell pendant (lakup) in front. The armlets and bracelets can be bought directly from the market.

Cuisines
The Lothas are very well known among the Nagas for their expertise in making various bamboo shoot pickles which they relish most. They prepare the best bamboo shoot curry and out of all they vigorously enjoy cooking any meat (especially dried/fresh pork, beef etc.) with dried/fresh bamboo shoot. They add bamboo shoot in almost all the dishes that is consumed every day. Thus, the bamboo shoot especially, the dried ones are the fineness cuisine in Lotha culinary. The fresh bamboo shoots are normally simply boiled particularly with taro (yam).

Ao-Naga

Festivals
Moatsu is a post sowing festival that the Ao’s celebrate during the spring season that is observed only for three days, that is, from 1st - 3rd of May. The significance of the festival is to invoke blessings on the crops. It provides the Ao’s a
period of recreation after the strenuous job that goes into clearing fields, burning jungles and sowing seeds, cleaning up the tsūbu (wells) with repairs or construction of houses by elders of the putu menden stretching over a week.

Aos also celebrate another festival called tsungrem mong. It is a harvest festival celebrated on the eve of the harvest. Nowadays, the Ao’s celebrate this festival from the 1st - 3rd of August. Prior to the start of the festival the village will declare the Sünkgüm (village gate) closed and free entry or exit is restricted and regulated for the people who do not belong to that particular village. The significance of the festival is 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.

Dresses

The Ao warrior shawl called the Tsungkotepsu with figures of mithun, tiger, elephant, human head, cock, dao and spear is strikingly picturesque. Each of these figures is symbolic; mithun represents wealth of the wearer, the elephant and tiger denote his prowess in hunting and the human head signifies success in taking heads. These patterns are painted in black on a white band, while the cloth itself is of dark blue colour.

Cuisine

Among all the other cuisine, Anishi is one of the most popular cuisines prepared from the leaves of edible Colocasia species. The fresh matured green leaves are plucked, washed and then the leaves are stacked one above the other and wrapped finally with banana leaf. It is kept aside for about a week till the leaves turn yellow. The yellow leaves are then grounded to a paste and cakes are made out of it. The cakes are dried over the fireplace in the kitchen. During grinding if desired, chilly, salt and ginger are added to it. It is cooked with dry meat especially with pork, which is the favourite dish of the Ao tribe.

Dances

The traditional dance of Ao tribe is modse which is performed in their cultural dresses. It involves both men and women dancing in a circle with synchronized movements, signifying the jubilation of the great harvest. Men wear lantham and head gears called thunku that are decorated with hornbill feathers and bamboo. They also wear shupu and pampa made up of elephant tusks in their arm and also wear tatka on their neck. Sheth is worn by women that are made from of cowry teeth.
Log drum
The word log drum or sungkong is derived from two words in Ao dialect namely, “sung” means “wood” and “kong” means “crow” whose meaning is “wood that crows”. Cocks crow to gives an alarm that the dawning of the day is at hand. So keeping in view of that fact that the Aos used to hew the log of a big wood just to let it crow in place of a cock so that it might give alarm to all the people of the village at once. With the passage of time, they come to know the usefulness of having the log-drum in their village community. They were used to give special information to all the inhabitants, as loudly as possible, so that everyone might hear it at once, from far and near and act accordingly. Beating of a drum varies from time to time and it signifies the different meanings.

Chakesang-Naga

Festival
The Chakhesang celebrate suhkruhnye the most important festival on the 15th of January. During the festival the boys and girls are sanctified through religious ceremonies and rituals. As a matter of fact, suhkruhnye 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. suhkruhnye being a festival of sanctification, it is also marked as children’s day.

Tsükhenyie
Tsükhenyie festival is an important festival of the Chakhesangs that was earlier celebrated at the end of the 3rd lunar month of March, though now is being observed on the 6th of May. A new year of activities begins with the arrival of spring. The festival signifies purification. This purification is important so any act of not conforming to the set of rites and ceremonies will be frowned at and will bring bad luck to the person or the family.

Dresses
Chakhesang men wear shawls which are called phipikhu, sama and tsakhu. For war dances, terha is worn on the upper part of the body by men in a crisscross manner. Püsünie is worn around the leg. Headgears containing the feathers of birds which are hunted by the person signify the bravery of the wearer. For dances involving both men and women, Chakhesang women wear bache as shawl and muhunei as mekhalas (skirt).
**Sumi-Naga**

**Festivals**

*Tuluni* is a festival of great significance for the Sumi Tribe which is celebrated during the month of July. Drinking rice - beer indispensably forms a part of the feast which 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.

**Dresses**

Sumi men wear two shawls, *akhumi* and *avikihi*. The dress of the Sumi woman consists of *aghumi* as shawl and *hekūsū nimi* as mekhala (sarong).

Some ornaments worn by the Sumi lady are *achi* (necklace), *asapu* (bangles), *akutsukukha* (head gear), *tsukoli* (earring), and *akichelachi* are beads worn around the hips.

**Dances**

*Aphilekuwo*, is a war dance, ‘aphili’ refers to body and ‘kuwo’ means variations. It is popularly performed by the Sumi’s. A large group of 25 to 30 well-built young men in their traditional attire perform with meticulously synchronized steps and body movements, dancing around through jumping and joyous gestures as they celebrate victory.

The dance depicts that it is important to understand and control the rhythms of the body and bring out the needed variations in a friction of a moment while fighting with the enemies.

**Cuisine**

The flavour of *axone* (fermented soybean) differs from community to community in Nagaland. The Sumis’ are very well known among the Naga for their expertise in preparing and cooking of any dish with *axone*. They boil or pressurize the dry soybean dal till it gets cooked then strains the water and transfer it to a bamboo basket covering it with a banana leaf and hang over or keep over fire place (around 3-5 days), and then pour the fermented soybean in an aluminium pot and pound it with a pestle. After, which divide in parts of about 150 to 200 gms and wrap it in a banana leaf and dry over fire place until the fermented soybean gets little hard and banana leaves becomes darker in colour.

**Akikiti**

Another prominent sport of Nagaland is the kick-fighting. This sport consists of kicking, solely with the legs, and is quite similar in technique to *tae-kwan-do*. The
contestants stand apart on their marks and exchange kicks. The use of hands to hit or catch is absolutely forbidden. The barrage of kicks goes on until one party or the other surrenders. The kicks can be inflicted on any part of the body except the groin. This game is most popular amongst the Sumi tribe which demands superb strength and agility, speed and awesome leg work.

**Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis of cultural tourism in Nagaland**

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<thead>
<tr>
<th>Strengths</th>
<th>Weaknesses</th>
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<tr>
<td>1. Efficient democratic village administration</td>
<td>1. Insufficient awareness and publicity among local residents regarding economic, social and cultural benefits of tourism</td>
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<tr>
<td>2. Variety of cultural festivals</td>
<td>2. Limited availability of vegetarian dishes for tourists</td>
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<td>3. Hospitality</td>
<td>3. Extinction of some traditional dances and attires</td>
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<td>4. Richness in attires and ornaments</td>
<td>4. Lack of strategic tourism planning</td>
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<td>5. Proficiency in language for communication with tourists</td>
<td>5. Lack of tourism infrastructure</td>
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<td>7. Tradition and historical continuity of culture and art</td>
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<td>8. Awareness of the relevance of culture</td>
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<tr>
<th>Opportunities</th>
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<td>1. Promotion of indigenous sports such as Akhitiki - kick fighting and Naga wrestling</td>
<td>1. Diminishing skills of weaving traditional attires</td>
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<td>2. Variety of indigenous cuisines</td>
<td>2. Loss of ethnic culture in the urban areas</td>
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<td>3. Handloom and handicrafts</td>
<td>3. Degradation of traditional knowledge among the youngsters</td>
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<td>5. Lack of public-private partnership</td>
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**Resident data analysis**

The data on demographic characteristics of the residents shows that majority of the respondents were males (67 percent) and 60 percent were married. Only 10 percent were illiterate and respondents with higher secondary education was highest with 32 percent. Occupation and level of annual income of the respondents was collected under economic characteristics. Under the occupation variable, the highest number of respondent were students (27.5 percent) followed by those who were unemployed (24.5 percent) and in the income level, a majority of the respondents i.e. 30.5 percent earned income less than Rs.50,000 annually.
The aspect of perception and expectation of cultural tourism in Nagaland was also determined. In the study, more than 50 percent of the respondents were aware of the importance for preserving culture. In the next item, 62 percent responded that there are many cultural items for showcasing to attract tourists. The last item on whether they are interested in participating in cultural activities, 58 percent responded ‘Yes’ whereas 29 percent were ‘not sure’. The benefits arising out of cultural tourism have been classified into employment, infrastructural development, monetary benefit and no benefit. Among all the expected benefits, the majority of the respondents i.e. 40.5 percent anticipated the growth in employment followed by infrastructural development (34.5 percent). In order to better understand the prospects of tourism in the state, data collected from the respondents through a Likert scale questionnaire was analyzed using Principle Component Analysis. The PCA analysis yielded twelve components which was deducted after keeping Eigen values greater than one. The factors which were strongly loaded like availability of facilities, improvement in economic development, effect on environment and host-tourist relationship convey that the respondents have high expectations from tourism in the state. The findings in the study points out that the people in the state regard tourism as a potential sector for enhancing their economic life as well as a means to preserve their cultural heritage.

**Tourists profile and behavioural characteristics**

Tourists are the backbone for the tourism industry. Information regarding their origin, demographic characteristics, purpose of visit, frequency of visit, modes of transportation, opinion about the local people, sources of information, tourists’ expenditure and tourist’s view about facilities etc indicates the standard of the tourists and their behavioural characteristics.

The study of origin of the tourists found out that the highest number of domestic tourists visiting Nagaland is from its neighbouring state Assam with 27.5 percent, followed by 13.8 percent from West Bengal and 12.5 percent shares by Manipur. In the case of the foreign tourists, majority of the tourists are from the asian countries particularly the South East Asian countries. A country-wise break up of foreign tourist visiting Nagaland shows that South Korea accounts for 19 percent of the total share followed by Thailand and Japan with 14 percent and 12 percent respectively and Australia and Singapore each share for 6 percent of foreign tourists visiting Nagaland.
The demographic profile include gender, age-groups, marital status, educational level, annual income (economic status), and occupational characteristics of the tourists.

The sex compositions of the domestic tourist shows that male tourists dominate overall tourists scene accounting to 71.2 percent and only 28.8 percent share of female tourists. In the case of the foreign tourist also, male respondents 63.8 percent makes the majority and females 36.2 percent.

With regard to the age classification, a majority of 33.8 percent of the domestic tourists belongs to the age group of 30-39 years, as far as the foreign tourist is concern Nagaland hosts a good number of international visitors (belonging to age group of 30-39 years) that constitute 36.2 percent.

Categorizing the tourists in terms of marital status, unmarried and married (couples/partners), found the sample more of unmarried tourists. For domestic tourists 65.0 percent of the sample is unmarried and only 35 percent are married whereas for foreign tourists of 53.8 percent are unmarried and 46.2 percent are married.

Interestingly, the study of educational levels of the tourist show both domestic and foreign tourists visiting Nagaland are almost all literate and educated. With respect to research and PhD the share of international tourists is 13.8 percent compared to 6.2 percent of the domestic tourists.

Analysis reveals that most of the domestic tourists are salaried class in government sector with a share of 32.5 percent and 31.2 percent in professional categories and it forms 63.7 percent of the total domestic tourists. On the other hand, for foreign tourists 33.8 percent belong to professional category and 26.2 percent belongs to the student category.

An evaluation of monthly income of the domestic tourists divulges that 17.5 percent of them belong to the income level having a monthly income of less than Rs.10,000, 25 percent belong to the income level having income range from Rs.10,000 - Rs.30,000, 28.8 percent to the income level having an income range of Rs.30,000 - Rs. 50,000 which score the highest of all, 16 percent to the income level of having an income range of Rs.50,000 - Rs.70,000, 3.8 percent to the income level having an income of Rs. 70,000 - Rs. 90,000 and only 5.0 percent belongs to the income level of having an annual income more than Rs. 90,000.

On the contrary, the foreign tourists were generally of high monthly income background. Only 6.2 percent of them have monthly income of less than 10,000 USD,
22.5 percent earn between 10,000 - 20,000 USD, 36.2 percent earn between 20,000 - 30,000 USD, 30.0 percent from 30,000 - 40,000 USD and the remaining 5.0 percent of an foreign tourist belong to the income level having an monthly income of more than 40,000 USD.

As the economic condition of the domestic tourists is not sound enough, the daily expenditure of 45.0 percent of them ranges from Rs.500 - Rs.1000, while 28.75 percent could spend less than Rs.500 per day, 17.5 percent spends between Rs.1000 - Rs.1500 daily and only 8.75 percent could afford above Rs.1500 per day per head during the visiting period. 51.25 percent of the foreign tourists spent approximately Rs.1000 - Rs.1500 per day. Similarly 16.25 percent and 18.75 percent of foreign tourists spent between Rs.500 - Rs.1000 and above Rs.1500 respectively. Only a small percentage of the foreign tourists with 13.75 spent less than Rs.500 per day per head in their visiting period in Nagaland.

Under the study of tourists behavioural aspects, various dimensions were considered such as, motivating factors, source of motivation, frequency of tourist visit, purpose of tourists visit, tourists group composition, tourists group size and their duration of stay in the studied area.

Study of mode of transportations show that rail travel continue to be the major mode of arrivals (i.e. 63.75 %) of domestic tourists, followed by road travel and air travel representing 33.75 percent and 2.5 percent of domestic tourists respectively. However, among the foreign tourists, air travel is the most popular mode of transportation which is availed by 92.5 percent of them to reach their destination.

Due to the hilly terrain the roads in Nagaland are small and in a deplorable condition with majority of the tourists prefer to travel by taxis. Majority of the foreign tourists 73.75 percent travelled by taxis and only 26.25 percent availed bus services during their tour within Nagaland.

On sources of information about the place, 37.5 percent of the domestic tourists responded that internet was the source of information, 28.8 percent from family and friends and about 25 percent responded their source of information was news/magazines and only marginal portion of 8.8 percent was from travel agencies. Among the foreign tourists majority of 63.8 percent responded their source of information about the place was internet.
Conclusion

The state is inhabited by 16 major tribes, each with its own distinct language, custom and traditions and where each tribe occupied a particular geographical area. These tribal groups have a world of their own, detached and isolated from the social upheavals in the mainland. The Nagas have continued to live in the geographical cul-de-sac with very little interaction with the people in the neighboring Brahmaputra valley and often in isolation to each other within their own homeland. Geographical and social isolation of these tribes has resulted in very exogenous contact of fostering and perpetuating traditional modes of living.

Insurgency and many unforeseen turbulent socio-political situations in Nagaland for over six decades continue to adversely affect tourism development in the state. Added to this the imposition of Restricted Area Permit (RAP) to international tourists and the Inner Line Permit (ILP) had further dampened tourism activity in the state. However, recent growth of tourism activities in Nagaland during the period 2000-2013 quantitatively shows that Nagaland state has been experiencing a substantial tourist inflow during the recent years. This increasing scenario can be credited to organizing of road shows in all the tribal festivals throughout the year. 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 play a vital role for the development of tourism as the other resources. The perception of having various entry formalities still continued to be a major hurdle for the tourists who wanted to visit Nagaland.

The study of future prospects of travel among the tourists reveal that, majority of the domestic tourists (57.5%) wants to visit again and 70.0 percent are willing to recommend for others to visit. The foreign tourists also positively responded that, 61.2 percent of them wanted to visit again and 80.0 percent of them overwhelmingly responded that they will recommend others to visit.

There are 16 major tribes and many sub-tribes in Nagaland. Each tribe 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 daos 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.

The *morung* or the bachelor dormitory used to be an essential part of Naga life. Apart from the family, the *morung* played an important role in imparting values and knowledge on tradition and culture and was considered to be the most important knowledge and educative centre for the youths. On attaining the age of puberty, young boys and girls were admitted to their respective dormitories. Naga culture, customs and traditions that were transmitted from generation to generation through folk music and dance, folk tales and oral tradition, wood carving and weaving and where teaching-learning processes are involved takes place at the *morungs* (dormitories).

The most prominent item of Naga dress is the shawl and every tribe has its own colourful traditional shawl. The main Naga ornaments are closely related to their environment and natural materials like bamboo, cane, orchid stems, stone, glass, red dyed goat’s hair, claws, bones, teeth, horns, sea-shell beads, white Job’s tears, natural dyes, feathers and even beetle wings found their way into their ornaments.

From the present study it reveals that Nagaland has a very high prospect and promising future for cultural tourism development. If all tourist spots in the state are developed and marketed strategically, there will definitely be a huge inflow of domestic as well as foreign tourist. The state is not only limited on its natural beauty but also rich in cultural diversity as well and can be an attraction destination not only for adventure tourist, but also its pleasant climate and hospitable people. Having the unique topography equipped with every prospect of natural sceneries, mountains, herbs, heritage, and cultural differences etc. prospects of particularly cultural tourism of Nagaland can be very sound.

Low level of infrastructure development, lack of awareness, entrepreneurship and investment and lack of marketing to the previous tourism products are challenges for tourism development in Nagaland. Nevertheless, all these problems and challenges can be tackled with concrete efforts of public private partnership.

Sensing the importance of tourism development the state has already initiated a plan focused on synergetic development. Basic infrastructures such as accommodation, transportation, promotion and communication are gradually improving to attract more visitors to the tourist destinations. There are various types of tourism models which could build up in Nagaland like commodity based tourism,
home stay tourism, farm tourism, cultural tourism; religious tourism etc. there are
great potentialities of trekking, rock-climbing, rafting and other adventure tourism in
the state.

The present study in spite of a lot of challenges and difficulties due to lack of
data and a well organised tourism structure and management plan, has tried its best to
understand the prospects of cultural tourism in the state of Nagaland. The state in
terms of tourism development faces the biggest hurdle through the various formalities
of issuing permits such as restricted area permit (RAP), inner line permit (ILP) etc.
which is the biggest drawback for tourism development in the state. In addition the
problem of insurgency that has riddled the state for the last six to seven decades has
also been a great concern creating a feeling of insecurity to visitors.

Ironically, the state has one of the richest cultures with a diversity of 16 major
tribes and 9 sub tribes having their own distinctive set of cultural assets be it with
dress and ornaments, dances, cuisines, dialects, farming systems etc. With this
strength still vibrant in the villages the prospect of cultural tourism is highly
encouraging. However, reaching to tourist expectations would further the
development of tourism from a positive end especially with regard to choice of food,
sense of security, road connectivity and its quality, digital connectivity etc. Removal
of such bottlenecks starts with proper awareness to the indigenous tribal’s and local
communities of the state. Further, cultural tourism as an activity can contribute to the
local economy and their day to day well being especially to the rural villages where
the customs and traditions are most vibrant.
PROSPECTS OF CULTURAL TOURISM IN NAGALAND

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