

Indigenous Cultural Heritage a Reflection for Sustainable Development in Zunheboto District, Nagaland



Libo Z Yepthomi

Department of Geography, Nagaland University, Lumami (Nagaland)

Wangshimenla

Department of Geography, Nagaland University, Lumami (Nagaland)

Abstract

Cultural Heritage is a legacy of a community or society that are inherited from the fore fathers and passed on from generation to generation. Zunheboto District is a land of Sumi tribe of Nagaland which is also called the land of warriors has a rich culture and traditional heritage. Realizing the importance of preserving the cultural heritage towards sustainable development is the need of the present generation for promoting and exposing their cultural heritage through different platform. There are many unwrap cultural heritage which need to be explore, maintain, preserve and bestowed for the benefit of future generation as the culture is the identity of the people. In Zunheboto District, the Present generations are playing an important role in promoting their rich cultural heritage through different activities. This paper is an attempt to explore the rich cultural heritage of the Sumi tribe in Zunheboto District for the sustainable development. Through this paper, different cultural heritage which are observed, preserved and maintained by the present generation has been collected and explained so as to expose, promote and encourage the importance of preserving the beauty of rich cultural heritage of the people for the sustainable development.

Keywords: Warriors, Unwrap, Expose, Sustainable Development

Introduction

Cultural heritage is the legacy of a community or a society which is inherited from the forefathers and passed on from generation to generation. Culture is the identity of a particular tribe or people and most of the tribal people have a rich cultural heritage which is left behind by their forefathers and it has been passed on from generation to generation through different activities. Zunheboto District is a land of Sumi tribe and they have a rich cultural heritage from colourful traditional Attires to different folktales, folklore and many traditional activities which is worth listening and watching. Apart from the rich cultural heritage of the people, Zunheboto District is said to be a birdwatchers paradise and a home of Blyth's Tragopan, a rare species of bird

with Rich vegetation that adorn the valley and the rolling hills. Ghosh (1992), said that 'We, Indians, are proud of our cultural heritage knowing only a part of our culture. It is necessary that we should know more of our culture to be truly feels about our heritage to give something to entire human world.' He also stated that Culture of class of people cannot be expressed without describing their festivals since their songs, music or dances are generally expressed along with festivals as expression of joy. Lalrinchhani (2015), also said that 'Many stories that passes on from generation to generation are information's about their origin, their daily activities and also the life beyond or the spiritual world'. The process of transforming the oral into written word is problematic and painful.

It is also said that many things that are so clearly manifested and visible through performance may not be so in words. Meaning may get lost and most of the time the passion and emotion that are so strongly implicated by oral performances may not always be possible to be transferred into the written word. Yanez (2011), Stated that the Heritage is increasingly being seen as a resource not only for cultural promotion, but also for social and economic sustainable development and well-being of populations, especially through its use as one of the main attractions of cultural tourism market.

Objectives

1. To find out the different cultural heritage of the people in Zunheboto District
2. To explore the meaning behind their different cultural activities

Methodology

To find out the different cultural heritage of the people in Zunheboto District, Primary data have been collected through interviews and discussion with the elderly people and secondary data have been collected from different source like journals, magazines, souvenir of different villages, newspaper, internet and books etc.

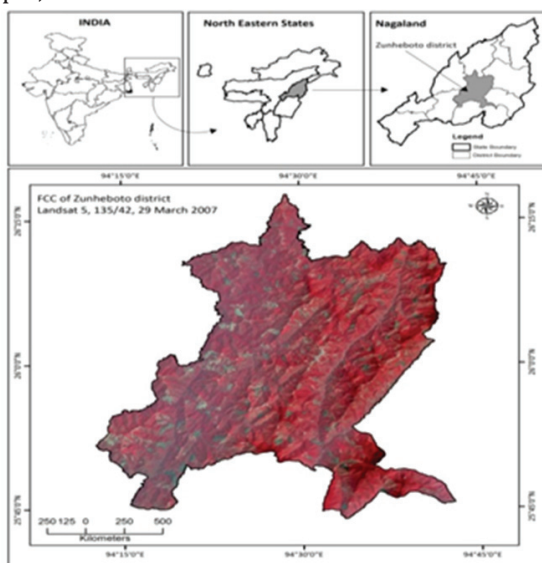


Fig. 1: Location Map of the Study Area

Study Area

Zunheboto district is a land of Sumi tribe which is also called as the land of warriors. It has 13 circle and 191 villages under it with a population of 140,757 according to 2011 census. Zunheboto District is situated in the central part of the state of Nagaland between 94.52° East Longitude and 25.97° North Latitude with an area of 1595.88 sq.km (Landsat data) bounded by the districts of Mokokchung on the North, Tuensang on the east, Phek and Kohima on the South and Wokha on the West. The name Zunheboto is derived from two sets of words from Sumi dialect, 'Zunhebo' and 'To'. 'Zunhebo' is the name of a flower shrub or small tree with white leaves and 'To' means the top of a hill. Thus, the district is named after a flower shrub or small tree which was found on the top of the hill during the creation of Zunheboto town. The district is divided into two broad physiographic divisions, i.e, the Eastern Zunheboto and the Western Zunheboto. The area on the Western part is much hotter and usually called 'Ghaboh' implying a hot climate area and those on the Eastern part are called 'Ajo' relatively colder area. The Sumi tribe has rich culture with different traditions and beliefs which has been passed on from generations to generations.

Table 1: Important Routes from Zunheboto

S. No	Destination	Km
1	Kohima	150
2	Dimapur	224
3	Mokokchung	74
4	Mon via Dimapur	504
5	Wokha via Kohima	230
6	Longleng Via Mokokchung	150
7	Phek via Chakhabama	421
8	Peren via Kohima	279
9	Kiphire via Chakhabama	350
10	Aghunato	42
11	Atoizu	23
12	Akuluto	38
13	Pughuboto via Kohima	206

S. No	Destination	Km
14	Satakha	20
15	Suruhuto	39
16	Lumami	54

Source: *Statistical handbook of Zunheboto*

Origin of Sumi Naga

SumiNaga tribe is said to have its roots of existence in Khezakeno village. According to the forefather's version, it is said that Khephiu had a son named Supu whose son was Koza and Koza had three sons namely Khrieu, leo, and Seo. Khrieu-present Angami tribe as the eldest, Leo – present Chakhesang tribe is the second son and the youngest is Seo- present Sumi tribe. The word SUMI means the people of SUPU in which 'SU' stands for Supu and 'MI' stands for the people. The meaning of Sumi was after the name of the founder as this Supu was the son of Khephiu. It is also said that the forefather of Sumi was called by the name 'Semei' which means 'Third person' in Angami dialect.

Indigenous Cultural Heritage of Sumi Tribe

Sumi tribe is also one of the major tribe of Nagaland with rich cultural heritage. There is a meaningful stories and saying behind every different cultural activities and it's a part of the people's life which has many interesting things to know about. Different cultural activities has been observed and practiced in different ways. Festival is one of the most important parts of the cultural heritage which provide an opportunity for the tribal people to share and display their rich cultural heritage. Through festival different cultural activities like colourful war dance, varieties of colourful costumes, ornaments, folksongs, traditional games and sports were perform and displayed and it gives the opportunities to the tourist to see the different rich cultural activities of the local people. The Sumi tribe also has rich traditional attires which are worn in different occasion and which have a different meaning behind it. Cultural heritage is an important part of tourism, agricultural landscape, arts and handicraft, villages, musical traditions. Archeological sites and ancient monuments are also important elements of cultural heritage.

Different indigenous cultural Activities of the People

There are many different activities that are carried out, displayed and performed during different occasion. The different activities of the Sumi tribe which brings out the rich culture and traditions are as follows:

Men cultural Dances:

- Aphilo kuwo-Men folk dance
- Imu no pi sujo jo-Unity or oneness
- Tsutsughu kukusu or Dala Dala-Rain Invocation
- Apighi lakujo- Snake Shedding Skin

Indigenous Games:

- Akhetsu Kuzu-Top Spining
- Angu Kupusu-Spear kicking
- Aphuku kiti- Kick fighting
- Ami Kukula-Fire Making
- Atu vepuwu-Shot-put
- Awudu kumgho-Cockfight
- Asu ilheche-High Jump
- Kupuka kuxu-Long Jump
- Puxa Kuxu- Jumping competition
- Sholupa Chekuxu-Spear throwing

Women Cultural dance:

- Totimi philo kuwo- Women Folk Dance
- Aye kuzule- Spinning song
- Thishole- The sowing song
- Thighale- Threshing song
- Luxaleh- Weeding song
- Alukumlaleh- The field working song
- Ghile qheshoh- Harvest dance

Beside from the above mention cultural activities of the people there are many activities which are no longer perform or followed. Many of the cultural and traditional activities are in an urge of extinction if it is not listen, learn, practiced and passed on to the next generations. With the change of time and modern life styles, many of the traditional dances, attires, indigenous songs, games and activities have been forgotten and not practiced. Thanmawia (2015) said that "when an elder dies,

a library burns". It is therefore important of the present generation to collect, learn and passed the rich cultural heritage and preserved for the future generation.

Traditional dress of Sumi tribe and their meanings

The Sumi tribe also has rich traditional attires. The dresses and ornaments are the identity of the tribal people and it reflects the culture of the people. Differentiate among different tribes can be done through the dresses and ornaments they wear. There are varieties of traditional dress and ornaments for both the men and women of Sumi tribe and each and every dress and ornaments has significant meaning and origin. They are given as below:

Women's Wear

- i. Achita Mini- Traditional wrap around for women which is named after the bird name Achita (Bugun Liocichla) as the bird Achita symbolizes ultimate beauty which is used to depict feminine beauty.
- ii. Ahuna Mini- This wrap around is woven specially to be worn during the Ahuna festival.
- iii. Awuti Mini- Awuti referring to chicken. Comparing the life of a chicken surviving without mother, this wrap around was woven especially for orphan girl.
- iv. Anishe Mini- There is a folk story behind the name of this wrap around. It was named after a lady named Nisheli who is said to have turned into a wild orchid where the insects called Anishe (Bush cricket) were emerged from that flower.
- v. Aghukiye Mini- It was woven after the women killed the enemy with her weaving stick who try to attack her while she was alone in the village. Aghu means enemy and kiyi means Killing.
- vi. Ghile Mini- This was woven in order to keep alive the memory of early days where women go to field for harvest in their traditional dress. Ghile means harvest.
- vii. Mini Tughu Mini- This is the first wrap around worn by the Sumi women after they first learn how to make the dress.

- viii. Tixi Mini- Tixi meaning autumn season. Different colour in the warp around symbolized the plentiful crops in the field and starting of the dry season.
- ix. Tsulichepu Mini- It was named after a bird name Tsulichepu (Minivet bird).
- x. Chophilimi mini- There are different stories behind the origin of this Wrap around and one stories said that this Wrap around was woven by Chophy clan woman in honor of the bird 'Amdu' (Bulbul) which helped the woman find the secret well in the village.
- xi. Lazami Mini- It was named after the Lazami village and said that it was first worn by the daughter of Kuzulu of Lazami village.
- xii. Lotosu Mini- In early days, this wrap around were worn by the wife of people who have given feast to villagers and have killed the Mithun.
- xiii. Kati Mini- This wrap around was woven for the Kati women clan and it is said that in early days it was worn only by them.
- xiv. Pulosu Mini- This wrap around is used only after the girl marriage is fixed and it is given to the girl by her fiancé as a sign of acceptance and his own consent.
- xv. Chekutha qhumi- In early days, this shawl was worn by both men and women but now it is woven for women and worn only by women.

Besides there are, Lahupichikha/Lahumini, Litashi mini, Abomini, Amini kimiji, Kiyepu mini, Aphuyelimi mini, Totitsukuda phi, Miyi phi, AyeMini.

Men's Shawl

- i. Asukudaphi- Most important shawl for the men. In olden days, it was worn by the men who have done all the rite and rituals.
- ii. Avikieyphi- In olden days, it was worn by the men who have killed Bison/mithun.
- iii. Aphikuh -A Men's shawl which is not woven anymore.
- iv. Lusupih- This shawl was worn by the elders in the community and it is also known as 'Akulu Suphaphi'.

- v. Tubo phi- It was worn only by the young men in early days.
- vi. Abophi- In early days, it was worn by the people with immense richness.
- vii. Kutsukuzuphi- It is a combination of three words i.e, Kutsu (black), Kuzu (dark), phi (Shawl). It is a name given to every shawl made of black or dark wool.

There is also Aqhumi/ Kichimi qhumi, Miyi Phi, Avi mhoje phi.

Ornaments of Sumi Tribe

Men: Azuta (machete), Angu (Spear), Kinissupha (Cotton earring), Avabo (Coronet), Amlakuxa (Sash), Asapu (Casket), Aminikuda (Cories apron), Lapucho (Small apron), Ausukukha (Gauntlet), Akuhaghi (Ivory armlet), Asukhih (Machete holder), Asukixi (Hold strap), Azuto (Shield), Ashiyiko Zuto (Skin shield), Apukhu kukha (legging), Ashighila/Ashitsughu, Aminihi (Bore tusk).

Women: Akutsu kukha and Tsukoli (Coronet and earring), Akusa and assapu (armlet and bracelet), Akichelochi (bead girdle), Achiku and Achipu (precious beads single necklace), Achi xathi, (bead necklace), Achixathi/Achiphoh (bead necklace), Achigho and Achipa (precious bead necklace).

The Sumi tribe has varieties of rich traditional dresses, ornaments and cultural activities but with the change of time and modern life style of the present generation, traditional dresses are worn by all the people without restrictions and most of these dresses are worn in a modern way of dressing during special occasion and many of the traditions are not followed in the present generation.

The yearly festivals of Sumi tribe

In early days in all the Sumi villages, people observe and celebrate different festivals throughout a year. All the rites and rituals for the celebration of the festivals differ from place to place and village to village. But it is said that majority of festivals were common to every villages. Among all the festivals, only two festivals were still followed and celebrated in the present time. The following are the festivals of the Sumi tribe which were practiced and observed by the ancestors.

- i. Asuyekiphe: Festival of making the purification for starting a new field.
- ii. Lu-u pine: Celebration after the clearing of the forest for cultivation.
- iii. Visavela: Festival before the sowing of seed.
- iv. Litsapa/Kichimi yeh: Festival seeking blessing to Litsapa for the crops in the field.
- v. Asukuchu pine: This festival was observed before the sowing of crops and before the harvest of crops by killing of pig and having feast on the foot path of the field.
- vi. Amutukusa or Alu chike keu pini: Festival observed when the crops in the field start growing.
- vii. Tuluni or Anni: Celebration for the plentiful growth of crops in the field.
- viii. Ashi aghu phikimthe: It is also observe before the clearing of the new field.
- ix. Saghi: Celebration after the harvested crops is brought home.
- x. Ahuna Kuchu: Celebration after the harvest season where the new rice is pounded and tested by cooking the rice in bamboo.
- xi. Ana Phikimthe: Festival which was observed once after every three years.

All this festivals were related to the agricultural activities which is no longer practiced or celebrated. Throughout the year different festivals were observed and celebrated by performing different rites and rituals invoking the blessing for the growth of crops and harvesting of the crops. But with the advancement and after the coming of the Christianity, the rites and rituals of the past were not followed and practiced. At present, only two festivals were celebrated by the present generation.

Two main festivals which is still celebrated by the Sumi Tribe

At present, only two festivals were celebrated by the people of Sumi tribe. They are as follows:

1. Tuluni festival: This festival is celebrated in the month of July. Tuluni is also called as Anni which denote the season of plentiful crops. In the early days, this festival was celebrated by the

people in different time according to the villages as there were differences in the dwellers between the western and the eastern. But it was decided by the Sumi tribal council to celebrate this festival on the same day and declared 8th July as restricted holiday in Nagaland State in 1966. In early days this festival were observed and celebrated as the people believed that the crops in the field does not grow well if this festival was not celebrated. This festival is celebrated for one week. All the seven days in a week is observed with different purpose and all the days are related to agricultural activities. Following are the name of the seven days for the festival:

- i. Asuani (monday) in which Asu is refers to millet.
- ii. Aghizuni (Tuesday) in which Aghi means paddy.
- iii. Ashighini (wednesday) where ashi referring to meat.
- iv. Annighini (Thursday), the fourth day is the most important among all the days as it is the day for sharing the joy, happiness and important day for making peace with other.
- v. Mucholani (Friday), a day when all the men have to clean granary, village surrounding and footpath of the agricultural field.
- vi. Tupulani (Saturday), Tupu meaning young. On his day all the competitions for games and sports were organized and played.
- vii. Tugha Khani or Tugha Lakha (Sunday): This day is consider as the wicked day and in early days, this day was spend carefully and Tuluni festival concludes on this day.

Tuluni festival is one of the most important festivals among all the festivals of the past as it is not only related to the rites and rituals of the past but this is the time when the people come together and make peace with each other before the celebration of the festivals, cleaning of the village surrounding, sharing love, joy and happiness to everyone.

2. Ahuna festival: Ahuna festival is the post harvest festival which is celebrated after the harvesting season and the festival marks the end of

agricultural activities as well as the starting of the new agricultural field for the next cultivation. In recognition of the significance of Ahuna festival, the State Government declared 14th November as a restricted holiday for the Sumi tribe. (Ahuna qhi). 'Ahu' is the act of taking out the rice at the top on the granary. There are many version of the story behind the meaning of the name of Ahuna. Ahuna is celebrated after all the harvested crops and paddy was brought and kept inside the granary or barn. The new rice is pounded and tested by cooking the rice in bamboo. The next morning the rice will be cooked in the bamboo and in the evening they will take that empty bamboo to the field and will toss for the next year cultivation.

In early days, there were many festivals that were observed by the forefathers in different occasion, but with the coming of Christianity, many of the festivals are not followed and observed as the rites and rituals related to the festivals were not applicable in the present generation and also the present generations does not take their culture seriously and mix it with the western way of living.

Festivals celebrated at present for the Sustainable development

Festival play an important role for the tribal people in attracting tourist in the local area which helps to develop local pride and keep alive the identity of a particular community or people. The following are the Different festivals in Zunheboto district which has been taken up, maintained, preserved and observed by the present generations to preserve, promote the rich cultural heritage and also for the sustainable development.

1. Ahuna Mini Hornbill: As mention above, Ahuna festival is one of the most important festivals of the Sumi Tribe which is celebrated after the harvesting as the thanks giving celebration. Under the initiative of the Nagaland Government, Mini hornbill festival has been held in all the districts headquarters with the respective tribal's festivals. The aims of observing the Mini-hornbill in the state were to strengthen and Preserve the rich culture of all the tribes in Nagaland. Ahuna Mini Hornbill is celebrated in the District Headquarter every year starting from 12th -14th November

which attracts the people and brings together the Sumi people from every corner of Zunheboto District to be a part of this festival. Through the organization of Mini hornbill in the District, it gives the opportunities to all the people to take part in different activities and it provide platform to the younger generation to explore and expose their talents. It also provides the opportunities to the people to showcase their talents in different activities as well as it gives them opportunities to display their rich colourful dresses, ornaments, tools, and generate their income by selling their rich traditional items and varieties of handicraft etc. During the three days festivals, stalls are provided to the interested participants to display and sell different items. Indigenous food cooking competition, Games and best stalls awards were given to the participants. Different traditional activities are performed by different villages and participating troupes are not the people from the Sumi villages or community but Participant from other tribes and other districts were also invited to display their traditional activities. Thus, Ahuna Mini Hornbill festivals not only bring Sumi community closer together but also facilitates in bringing the neighboring other Tribes closer which encourage and shows the unity of people through festivals.

2. Thuwu-ni festivals: This festival is celebrated in Pughuboto area of Zunheboto district. Literally 'Thuwu-ni' meaning is 'To Grow or to Progress'. It is said that the festival was started with a conscious initiative by a group of people to make a collective effort towards enhanced economic outcomes and improved social conditions by optimizing the production capacity and also to make the people realized their potentials and skills in all the fields. This festival is organized and celebrated by the people inhabiting in Pughoboto sub division who are also known as 'Sumi Aphuyemi' meaning 'the first settler' as the first Sumi's settled in this part of the land and later on migrated and spread to various parts in Zunheboto District. The introductory editions of Thuwu-ni festival in 2014 was funded by the Local area Development Programme (LADP) as the aim of this festival is for the benefit of the whole community and socio-economic development. This festivals aims to

generate solutions to common problems related to the translation of finished products, to help developed skills into practical usage, to conceptualized as a limited platform to educate and counsel the people in specific areas, to make an effort to promote indigenous music and songs and also aim to develop and promote games and sports with special attention to indigenous origin. This Festival also provides a platform to budding musicians both indigenous and contemporary to hone their talents to larger audience. Thus it is said that the festival is envisaged to be celebrated in the form of FAIR to showcase the finished products of agricultural products and also strive to provide counseling facilities and impart relevant knowledge to the people to seal with human problems such as diseases, hygiene and interpersonal relationship with emphasis on adolescents and also people with special needs. It is also said that the main aim of this festival is to benefit the people, to eradicate the chronic economic dependence on external dynamic for sustenance, facilitate the availing of alternative employment for the youth and ultimately build a productive, progressive and conscientious society based on diligence and industriousness.

3. Chengu festival: Chengu refer to a bird name Great Barbet. It is a nature-themed festival organized and hosted by Tizu Valley Biodiversity and Livelihood Network in collaboration with Sukhai, Ghukhuyi and Kivikhu student unions. The first ever Chengu festival was celebrated at Sukhai village in Zunheboto District from 7-9 January 2019. During the festival, people were encouraged to stress on the importance of Eco tourism through conservation. The three villages of Sukhai, Kivikhu and Ghukhuyi under Satakha block in Zunheboto District united under Tizu Biodiversity conservation and Livelihood Network decided to completely ban all forms of hunting in the surrounding of the village area. The three villages donate land to create community conserved area (CCA). It is said that during the festival, Students go on a nature walk in the morning with professional birds and butterflies guides. Training and demonstration, workshop were conducted by various department in the festival. Free medical

camp and free animal camp was also provided. Through this festival, people were encouraged to work together in promoting tourism in the District. Thus, festival is the best time to display the rich cultural heritage of the people, encouraged and challenged the people toward preserving and promoting their rich culture as well as the available resources for the sustainable development. All this festivals provide the platform to exhibit their rich cultural activities.

Tourist attraction sites in Zunheboto District

1. Sumi Baptist Church Zunheboto: Situated in the heart of Nagaland on the hilltop of Zunheboto Town (Zunheboto District Headquarter) standing tall and majestic at 1864.9m above the sea level. The church is considered to be one of the largest church buildings in Asia which has 9 storeys, 27 rooms including the main hall with seating capacity of 8500. Build on the hilltop of the town, the church can be seen from anywhere from the Town and surrounding in the District.

2. Ghosu Bird Sanctuary: This is a bird sanctuary which is maintained by the village community providing habitat to more than twenty species. This sanctuary is famous for the migratory birds which can be sighted here between the months of June and September. It is located 8km away from Zunheboto Town (District Headquarter). To protect and maintain the bird Sanctuary, the village community strictly prohibited hunting and poaching in the area. A Natural salty water place is there in this sanctuary where all the species come and drink water from that place.

3. Satoi Range: Satoi Range is a pristine natural heritage of the district which is located in the western most region of the District. It is a habitat of the Blyth's tragopan which is a rare bird. The Range is covered with thick and green forests and it is the only remaining virgin forest in Zunheboto District. Rhododendrons can be spotted in the month of april and may. Tourist can enjoy sightings of the rare bird species apart from camping and trekking. The Range has been recognized as important bird area for its rich bird diversity. This range is called Atu kala in sumi dialect, in which Atu is stone and Akala means ladder.

4. Keltomi village: The small village which was declared as the model village in the year 1988 for its cleanliness and organic produced of vegetables and fruits.

5. Aizuto: It is place in the district located 28.2 km away from the district headquarter. Christian mission centre is also located in this place and it is a beautiful and a peaceful environment. It is said that the government of Nagaland opened the tourist destination centre to promote the village as a wellness centre apart from showcasing the tribal culture of the region.

Besides, there are many natural beauty and places that can attract the tourists in the district which need to be developed, preserved and maintained for the sustainable development.

Conclusion

Cultural heritage is a part of peoples life and it is the identity of a particular community or people but with the growth and change of the present generations, many of the cultural heritage is disappearing which as a result may lead to the loss of identity of the people. Without knowing the root of their origin or original identity, the future generation may be left with the mixed culture. Indigenous cultural heritage should be maintained, preserved and promote to attract the people around the world and pass on the rich cultural heritage for the future generation. Creating awareness and encouraging the local people to take the incentives to preserve the cultural heritage for the benefit of the people and to preserve the identity of the people. To promote the cultural heritage, it is important to make publicize the sites, events and important spots on internet, newspaper, radio and television etc. organized the photos of the important heritage site can also attract the tourist. The local people and the government should play an important role in the development and preservation of the rich cultural heritage of the local people so as to keep alive the identity of the people as well as to increase the attraction of the tourist which can help to create more opportunities, generate job to the local people. Rich cultural heritage can be reflected through their festivals by displaying

their rich costumes, ornaments, traditional dances which build the strong bond of identifications of the tribe. Cultural heritage can be preserved and spread through education for the sustainable development. The elders of the society must play an important role to teach and spread their rich cultural heritage to the younger generation and it is the duty of the younger generation to learn, spread and preserve their rich cultural heritage to keep alive the identity of the particular tribe. The unique culture of the people will be a reflection to the society only if the rich culture is cherished and passed on to the future generation. Conservation of cultural heritage can provide many opportunities to the people, it not only preserved the rich cultural heritage of the people which is passed on from generation to generation but it can improve the living standard of the local people if the cultural heritage promotes tourism in the local area. Through the preservation of the cultural heritage, it will not only benefit the economic vitality but it will restore, revitalize a geographical area of the particular region or area. Promoting cultural heritage helps to build and increase the social capital. Therefore, it is the duty of the present generation to take the advantage of their rich cultural heritage left behind by their ancestor by preserving, maintaining and promote it for the sustainable development of the Society.

References

1. Achumi, H. (2005). *Sutsah kuthoh*, S.P. Printer, Kohima Road, Dimapur. pp 34-42.
2. Achumi, K.G. (2011). *The essence of Sumi Ethnic Traditional and Modern attire*, New A.. Printing Press, Nagarja police point, Dimapur. pp. 5-23.
3. Assumi, Z. (2009). *The Sumi Ahuna*, Heritage Publishing House, Dimapur, Nagaland. pp. 61-63.
4. Ghosh, K.G. (1992). *Tribals and their culture in Arunachal Pradesh and Tripura*, vol. II, Ashish publishing house. Pp 6, 16, 27.
5. Jacobs, J. (1990). *The Nagas-hill people of Northeast India*, editions hansiorg mayer. pp. 83.
6. Longchar, W.A. (1995). *The Traditional tribal world-view and modernity- focus on North East India*, N. Limala Lkr Eastern Theological College, Jorhat, Assam. pp. 28-29.
7. Pughuboto 13th A/C Growth and Progress 2013-2017 (LADP and other Development Works), Issue in the Interest of the Public. pp. 49.
8. Sema, L. (2012). *Sumi tsashe anglo sumi dictionary*, Sola Printing Press, Patkai Ghakhu Publishing Group, Dimapur.
9. Sema, Y.N. (1985). *Sumi Chine-apine (Gennas and festivals of the sema)*, Sema Literature Board Zunheboto. pp. 19-22.
10. Sumi, K.K. (1995). *Mhesho mheghi eno Sulimi sutsa*, Modern Publications. pp. 9-12.
11. Sumi, T.H. (2013). *Sumi Tuphimini eno Anannuqo*.
12. Sumi, N. https://wikivisually.com/wiki/sumi_Naga
13. Thanmawia, L.R. (2015). *Women as traditional knowledge keepers: with special reference to mizo folk narratives*, (eds) malsawmdawngliana, Lalrameng K. Gangte and Rohmingmawii (2015), "Orality and folk literature in the age of print culture: India's Northeast experience", Scientific Book Centre Guwahati. pp. 199.
14. Yanez, M.C. (2011). *New Strategies for Cultural Tourism Planning: Quality and creativity as tools for development*, ICOMS, Paris. pp. 542.
15. Yephthomi, C. (2011). Vision Press Kohima. pp. 9, 32.