At the end of our study on problems of socio-economic adjustment of Tripura jhumias, it is proposed to summarise the salient features of socio-economic changes which were indicated in the earlier chapters. May it be noted at the outset that the problem of adjustment arises only in a dynamic context. Our study has shown, first of all, that the world of Tripura tribals has continually been changing in the past. Out of the primitive inter-tribal warfare of the obscure past, Tripura does not seem to have emerged as a separate kingdom until the fourteenth century. But the contact with non-tribals is older than this. The tribe 'Tripura' took advantage of this contact and established a monarchical form of Government with the aid of non-tribal Bengalee plainsmen. The Bengalees remained concentrated in the capital town Udaipur and helped the king in his administration of the land. They, with their caste-based social organisation, enlarged the base of economic activity in that region instead of competing with the tribals in the narrow sphere of shifting cultivation. Consequently, trade and commerce developed - the benefit of which accrued to the
The Muslims of the lower plains of East Bengal entered Tripura in large numbers from early nineteenth century in search of easily available plough land. The reclamation of waste land and the extension of settled cultivation conducted by the Muslims increased revenue earnings of the State, which gave further prosperity to everyone concerned.

The contact with non-tribals is sometimes held responsible for the distress of hill-men. It is found that such generalisation is not valid unless the economic interests of the two groups clash. With failure of jhum crops in every successive year since 1927-28 and the world-wide Depression in 1930, the disquieting unrest manifested itself all around, leading occasionally to organized propaganda against money-lenders and land-owners. The tribals became restive because the economy of non-tribals did no longer remain complementary to their economic pursuits but conflicted with it in the sense that traders and moneylenders wanted to make money out of their misfortune. A Tribal Reserve Area had to be created in the year 1931 to protect the interest of Tripura's indigenous tribes. The irony was that the Tribal Reserve Area was situated in Kalyanpur of Khowai subdivision where non-tribals were accorded warm welcome only a few years ago, namely, in the year 1916-17.

To change the traditional mode of shifting cultivation,
the inducement had to come externally. To protect the valuable sal forests of the State, restrictions were put to jhuming in the year 1887. In 1888, the then Maharaja placed a scheme of settling jhumias permanently on land at the hands of Tripura Administration. With the creation of extensive forest reserve between 1935-36 and 1942-43, the area available for shifting cultivation was narrowed. The export duty on jhum products like cotton and oilseeds was at one time a valuable source of State revenue of Tripura. In 1873-74, export duties on cotton and oilseeds amounted to about Rs. 46,000, which was much higher than what Tripura State earned from exporting forest produce. In 1873-74, the tolls on forest produce was only Rs. 27,000. But with the passage of time, forest produce became more valuable than jhum products. In 1933-34, tolls on forest produce exported amounted to Rs. 3,45,000 while export duties on cotton and oilseeds amounted to only Rs. 1,07,000. Under the circumstances, the jhumias had to lose the game and make room for forests by abandoning the age-old practices of shifting cultivation. The creation of Tribal Reserve Area in 1931 and then again in 1943 amply demonstrated the Administration's intention to stop shifting cultivation in Tripura for all time to come.

The ruling Tripuras had built up over years a social hierarchy in which other tribes were accorded a status
inferior to its own. The Lushai-Kukis were very much looked down upon for their ferocious behaviour, while the Riang and Noatias were asked to carry the coolie work in the hills. In matters of taxation, discrimination was done in favour of the ruling tribe, Tripura, and the warrior tribe, the Jamatias. The Riang and the Noatias had to rise in revolts; else, they would merely take the opportunity of one of their periodical migration to cross the border, change their allegiance and cancel their debts.

The impact of this long discrimination has left a trail behind which is significant even today. Jamatias, the military force of Tripura Kings, had never been as migratory as others. This was in keeping with their profession only. Thus we find that even before 1931, most of the Jamatia tribes had successfully switched over to settled cultivation. After the creation of Tribal Reserve Area in Khowai sub-division, the Tripura tribe also moved into it in large numbers, obviously for taking advantage of the new offer made by the Government. But the plight of the remaining tribes did not improve much. The neglected tribes like Riang and Noatia constitute much of Tripura's problem today. It has been seen that they are not able to keep pace with others. They are less receptive to the settlement scheme and even when land and money are abundantly spent by the Tripura Administration for their benefit, they
despise settled life and desert the colonies constructed for their habitat.

Brushing aside the inter-tribe differences, it may be said that the intra-tribe difference had never assumed serious dimensions in Tripura. In a society where none owns much of assets excepting personal belongings, and where everyone has to work to earn his living out of a primitive production process - the surplus produced by shifting cultivation being not sufficient to sustain a large and permanent leisured class - this was but the natural outcome. But the Jhumia Settlement Scheme, which is being pursued with all sincerity since 1953-54, has introduced a new dimension in the problem of socio-economic adjustment of Tripura jhumias. It is creating class differences within members of a single tribe. Due to accidents like death of headman of the household or that of bullocks, which they had purchased with Government grant, the jhumia is forced to borrow from moneylenders by mortgaging the land with them. When one section of the colonised jhumia is thus losing its grip over the means of production, another group of vested interest is slowly emerging from among them to make capital out of it. This is the latest phase of socio-economic changes of Tripura Jhumias, the impact of which will be unavoidably felt in the future years to come.