CHAPTER-1

INTRODUCTION

Tripura is a tiny and hilly state in the north-east corner of India. Tripura is a small state in the north eastern region of India with an area of 10,491 square kilometre land with its capital at Agartala. This state is located between 22.56’ and 24.32’ north and 91.10’ and 92.21’ east. During the British imperialism in India she was known as “Hill Tipperah”, a native state ruled by the Manikya dynasty. This native state merged with India on 15th October, 1949.

Tripura is situated in the north-eastern part of India surrounded by picturesque hills and valleys with dense forests and vast plain fields. We find reference of Tripura in the Mahabharata and the Purans. Tripura has been referred to as a “Frontier Kingdom” in the inscriptions of the Ashoka Pillars and she claims to be the most ancient of all the former princely states of India. Accordingly to the British official records she was usually described as “Hill Tipperah “and sometimes as “Independent Tipperah”.

It is to be highly noted that the most generous researcher of Tripura, Principal Dr. Rabindranath Das Shastri went over to Acharya Bhavan on 26-9-1964. During his visit, he found that the house of the celebrated scientist Sir Jagadish Chandra Bose is decorated with most attractive and historical elements, where Dr.Das Shastri witnessed that the monarch of Tripura Maharaj Radhakishore Manikya presented to Sir Bose his most intimate friend a panel of fine mat made of bamboo and cane of Tripura with a royal insignia at the top which was fixed in the inner room used probably by Lady Abala Bose. He also found the most illuminating painting of Bharatmata by the world famous artist Nandalal
Bose on which some leaves and creepers were engraved on the world with a most fascinating image of Lord Buddha. In a round stone pillar a panel of various types of Buddhist images were engraved.

It is heartily noted here that this historical event is quite relevant to the essence of Lord Buddha conjoined with the monarch of Princely Tripura and also with the world famous scientist Sir Jagadish Chandra Bose.

During the rule of Delhi Sultanate and the Mughal supremacy Tripura faced various invasions from the neighbouring Bengal, but the kings of Tripura were able to retain their independence. In the British period of rule Tripura also maintained its separate entity as a princely state. After India’s independence Tripura emerged with her on the 15th of October, 1949 and became a part ‘c’ state of India. On the 21st January, 1972, Tripura attained full statehood.

Tripura is situated to the north eastern part of the country hemmed in between Bangladesh and Assam. It is bounded on the north by the Cachar district of Assam, on the South by the districts of Chittagong and a part of Noakhali, on the west by Cumilla and part of Noakhali district and on the east by the state of Mizoram. Tripura covers about 182.4 kilometres in length from its north to the south and 112 kilometres in breadth from its east to the west.

Topographically Tripura can be divided into seven distinguishable features. These are – (1) Hill range, (2) River, (3) Lake, (4) Hillock (5) Valley (6) Lunga and (7) Flat land.
(1) HILL RANGE :-

Seven hill ranges are important among the hill ranges of Tripura. They are Jampui (74km), Sakhanthang (58km), Devtamura (85km), Atharamura (106km), Sardeng (16km), Barmura (47km) and Longtharai (48km). They rise higher from west to east and each range enhances in height from south to north. The average distance between every two ranges is 15 kilometres. The altitude of the ranges varies from 50 feet to 3000 feet above the sea level.

(2) RIVER:-

The broad and the small rivers created the history of the state of Tripura. The rivers dictate the boundary as, Juri River in the North, Feni River in the South of Tripura. Except these the natural beauty of the environment is witnessed through Gomati, Howrah, Dhalai, Khowai, Muhuri, Manu, Laugang etc rivers.

From the Raima Sarma Valley the Gomati River has arisen. It washes the foot-steps of Debatamura and through the heart of the town of Udaipur it enters into Bangladesh. Gomati is the Chief glorious river of Tripura. It conjoins various historical events of Tripura. In both the banks of this river many states or capitals are created and crushed down eventually.

The Feni river of Sabroom flows touching Champaknagar and makes entry to Bangladesh. The Feni River is the only river of the State where ebb and low tides are usually played. It flows by the side of the Samsargaji’s Killa.

The Muhuri and the Laugang are running through the foot of Debatamura. Hereafter it goes through the Belonia town and drooped in
Bangladesh. Practically, the Dhalai river of Tripura is created from the Chief Hill of Longtharai. This river flows by the side of Kamalpur town.

The Howrah River originated from the Gass productive Baramura hill and runs to Bangladesh through Agartala city. The Khowai River is originated from Atharamura hill and in a slow speed; it enters into Bangladesh through Sylet.

The Manu River of Jampui Hill makes us to remember the Monarch of Lunar Dynasty of Tripura which enters into Bangladesh passing through the town of Dharmanagar. The drains and chharas are scattered in numbers here.

Gumati River originates from Dumbur in the Northeastern hilly region of Tripura state of India. From its source it flows about 150 km along a meandering course through the hills, turns west and enters Bangladesh near Katak Bazar (Comilla Sadar). Then it takes a meandering course again and passes through the northern side of Comilla town and east of Mainamati. Keeping Burichang Upazila on the north, it cuts through Debidwar upazila and reaches Companiganj Bazar. The distance from Mainamati to Companiganj Bazar is about 60 km. from Companiganj it turns west and finally falls into the Meghna at Shapta in Daudkandi Upazila. The segment between Companiganj and Daudkandi is about 50 km. long. The Gumati is about 135 km. long within Bangladesh. The dakatia is one of the important tributaries of the Gumati and the Buri River is its tributary.

The Gumati is a hilly river having a strong current. Its flow varies from 100 to 20,000 ft/sq. at Comilla. During the rains its average breadth is about 100 km, it is full from bank to bank and the current is rapid. But during the winter it shrinks and becomes fordable at most places. In a
year of normal rainfall the river rises to above 1.5 m. than the level of the surrounding areas. Flash floods are common phenomena of this river and it occurs at regular intervals.

(3) **LAKE:**

Tripura is proud of having the lakes of Rudrasagar and Dumbur Lake. Rudrasagar is situated at a distance of 53 kilometres in the south-east from Agartala. Dumbur Lake lies mostly in Gandachhera Sub-Division. The distance of Dumbur Lake from Agartala is about 100k.m. in the south-east direction. Except these there is no other principal Lake worth mentioning. At Udaipur there are two small jheels of water named the Harijala and Dakruajala.

(4) **HILLOCK:**

Tripura is a hilly state. The natural elevation of an area is called by the local people as tilla. These tillas are full of timber forests, bamboos and bushes. Some tillas are used as sites for homesteads by the local people. The tillas of Tripura may be called as hillocks which are full of natural resources. These hillocks were often used as JHUM CULTIVATION by the tribes of Tripura.

(5) **VALLEY:**

The valleys are formed by the low lands in between hills and drained by rivers. They are very fertile and are used by the tribals to produce paddy, jute, vegetables, cotton etc. Sometimes they are used as pastoral land.
(6) LUNGA:-

The low lands in between the tillas or hillocks are called lunga. Naturally they become fertile and yield good crops. This land is suitable for plough cultivation.

(7) FLAT LAND:-

Though Tripura is a hilly state yet she possesses a vast flat-land between intermittent hills. This plain surface is most suitable land for cultivation.

ATMOSPHERE:-

It is remarked that “The gaseous or air envelope of the physical environment surrounding the earth and bound to it, because of earth’s gravitational attraction (about 800 km) constitutes the atmosphere. It is made of air, which is a mixture of oxygen (21%), nitrogen (78%), carbon dioxide (0.037%) and other gases like hydrogen, helium, argon, neon, krypton, xenon and ozone.”¹ It is consisted of vapour and dust particles. Around 90% of the atmosphere lies in the lowest 15kms above the surface, which certainly confirms our life on the earth. It also saves our life on earth from the dangerous solar radiation reflecting them back or by absorbing them. Thus environment is partitioned into Troposphere, Stratosphere, Hemisphere, Ionosphere and Exosphere.

RAIN: -

The Rain is developed when growing water let drops run too much heavy to rest in the cloud and as a result, fall beneath the surface of the earth as rain. The ice crystals rain commences that collect each other to

from large snowflakes. As the falling snow passes through the zephyr phase into warmer level, the flakes automatically melted and finished into rainfall.

**SNOW:-**

The snowflakes are made as soon as small ice crystals inside the clouds crushed and stick together. Practically, the most snowflakes are melted on their path to the ground and fall in the shape of rain. But where the air comes near to the ground then only snowflakes fall as snow.

**HAIL: -**

Hail is a big frozen raindrop produced by vigorous thunderstorms, some thunderstorms provide environment where snow and rain can mingle. Due to the fall of snowflakes liquid water freezes into them creating ice pellets that continue to grow as more droplets are colligated.

**WIND:-**

Wind is easily known air in the motion. Air flows in accordance to the earth surface normally, horizontally and from high-pressure to low-pressure area. Winds are gleaned by the side they blow as an easterly wind flows from the east, a westerly wind from the west. The existing winds are arranged in a series of belts around the world. This pattern is the result of the different amounts of solar heating on which the place depends upon the topography. The following four parameters are used to measure the wind: - Speed, Shitsts, Direction and Character.

Tripura has its natural forest resource. The forests are of mixed character and most of them very considerably. She has a great variety of bamboos throughout the hills only interrupted by other plants like sungrass and scattered trees and herbs. Sal, Segun, Sundi, Jarul, Sonal,
Garjan, Karai, Gamai, Chamal, Negeswar etc. grow in the forests. Various types of medicinal plants are found in the forests. There are some tea gardens also in the forests. Rubber plantation is also introduced and the quality of Tripura rubber obtains a great reputation throughout India. The tea gardens of Tripura also yield qualitative products.

Tripura is renowned for its animal, wealth since time immemorial. Elephants, deer, tiger, leopard, bison, bear, buffalo, pig, monkeys, mongoose, bats, squirrels, bison etc are commonly found in the forests of Tripura.

In the forests of Tripura there are various kinds of birds. They are the crow, the pigeon, the parrot, the dove, the bulbul, the Indian hill mynah, the bhringaraj, the jungle owl, the crane, the vulture, the kite, the parakeet, the hornbill etc. Various kinds of fishes, crabs, tortoises are found in the lakes and rivers of Tripura.

Tripura is a land of tropical climate. From March to may thunder – storms and rains begin. The monsoon begins in the month of May. It brings storms and heavy rains. The average rainfall of Tripura is about 230 cm. annually. The month of September becomes salty due to the presence of high percentage of moisture in the weather. The temperature comes down in the month of October. A dry and cold wind begins to blow from the north and the cool dry season begins from November. It continues till February.

The population of Tripura may broadly be classified into tribal and non-tribal. They are of three categories such as original residents, immigrants and recent immigrants. The nineteen scheduled Tribes of Tripura are the original residents who were primarily dependent on Jhum Cultivation in the hills and forests. Later on a large section of the tribals
gradually accustomed with the plough cultivation. The Jhumia families were on migratory way of living and they were always in quest of in searching of new fertile forest land for their shifting cultivation. But the tribals those were accustomed with the plough cultivation discarded their nomadic character and settled down in the villages permanently. The immigrants came most from undivided Bengal, Assam and settled down in Tripura. Some coming from Bihar and Orissa in search of their livelihood have settled here. The partition of our Country communal riots occurred in the adjoining districts of the former East Pakistan now Bangladesh. The people who have taken shelter as refugee in Tripura to save their life are the recent migrants. The refugees continued to enter into Tripura through unauthorised routes leaving their hearth and home due to raping and killing became the order of the day in the defunct East Pakistan.

Tripura is a small State in North-East India, but its contribution to social studies is great. This ancient State lulls the culture and civilisation uninterruptedly since long. The charm of its forests, hills, hillocks, hills and illuminating landscape bestows a picture of heart kissing interest, equally interest are the tribal people who reside in the sylvan surrounding other State of Tripura.

Eleven Tribes known as Tripuri, Jamatia, Noatia, Reang, Uchai, Halam, Kuki, Lushai, Chakma, Mog, Garo and a few new migrants, such as, the Orang, Santal, Munda, Khasia, Lepcha, Bhil, Chaimal and Bhutia came from different States to work in the tea garden and those daily labourers framed the tribal residence of Tripura. The last two races of migrant tribal named as the Chaimal and Bhutia are living here in meagre number.
In present times there has been feasible influence of modern civilization and culture from without reasoning commendable changes among the tribal people. It will be most evident that at modern time due to changing style of life in the field of religion social custom and manners of dwelling on the one hand and natural instinct for preservation of the Tribal recognition from conscious or unconscious contemplation on the other, some kinds of tribes have taken refuse in dense forest with their traditional fanaticism in order to preserve their personality while a number of other tribes have allowed their primitive custom and beliefs to be mingled with modern tendency.²


The comparative numerical strength of the 19 tribes is shown in the following table (as per census reports).

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1 THE TRIPURI TRIBE IN TRIPURA:

Tripuries form the biggest tribe of the state comprising about 60% of the total tribal population. It is estimated that more than one lakh Tripuries live in Chittagong Hill Tracts, Chandpur and Kumilla areas in Bangladesh. They belong to the Bode group of Indo-Mongloid origin and they are one of the Kakborak linguistic groups. So far religion is concerned; Hinduism dominates this tribe though traits of animism are also found. The origin of the cultural explosion among the Tripuries can be traced to the court of the Tripuri Kings, most of whom, being lover of culture, provided almost patronisation. The golden fruit of Bengal’s literature and culture has also a great affect on the Royal cultural
ambience which crossing the border of the court became the universal
culture of the Tripuris.

The Tripuri tribe of Tripura is most powerful. It is also
mentionable that the majority of the Tribal population is Tripuri. In
assimilation of the Tripura tribal population of the different parts of the
state it is noticed that 25,0382 number of male and female are seen in
census report of 1971. They are recognised as Debarman or Debbarma
and they are ‘Skhatriyas.’ So it is remarked by Dr. R. Dey as in his
famous book,” The Puran Tripuris which include Deb Barman are
numerically more predominant than the other Tribes. The Tripuris sub-
divided into different groups more or less according to their vocation,
related to duties to the throne. There are twelve (12) Hadas or Haddas as
these follows (1) Bachhal, (2)Sink,(3) Koatia, (4)Daityasing, (5)Hujuria,
(6)Silatia, (7)Apiya, (8)Chhatra tulya, (9)Deorai or Galm,
(10)Subenarayan, (11)Sena and (12)Julai.

Now- a-day’s classification of the Hudas excepting perhaps Galim
are disappearing due to loss of princely state. The Julais are also sub-
divided into eleven sub groups depending on their work in a household.
Such as 1) Das Paiya-Vendor of vegetatables, 2) Manaroi-abrid catcher 3)
Totarai, 4) Maniplaksa 5) Maichha plaksa, 6) Gol-chhari, 7) Chelargvai,
8) Matharai, 9) Adai, 10) Jitorai, 11) Suikasa.”

Other than the inhabitants of the plane land the Tripuris mostly
resides in the hill-tracts. They built the Tong Ghar for residing in the deep
forest. Normally 8/10 families live in a place as a group. This they
designate as Pada or Panji. The name of the area of forest is marked in the
name of a famous person of the place.These hillpeople are dependent

upon Jhum cultivation. It is traditional system of cultivation. The following things are produced in Jhum- Paddy, jhut, sesames, various vegetables and creepers. Country liquor is their favourite drink. They also prepare country liquor.

They possess two types of nuptial system as- Hik-Na-Mani and Kaijag-Mani. First one is done according to the consent of the bridegroom and bride and the second one is solemnised according to the endeavour of the father and the mother of the bridegroom and bride. Some time ago the marriage was actuated in the ‘Jama Utha’ method. In this system the bridegroom is to work in the house of the father-in-law for two or three days before marriage. If the marriage is disbalanced then some sort of remuneration is meant for the said future bridegroom. Widow marriage is in vogue and divorce system is also seen.  

They use the garments and clothing prepared by themselves. Their dress is known as ‘Pachara’ and the bodies are called Riya or Risa in kokborak language. The ornaments are very dear to the Tribal ladies. They also make their ornaments by silver coins etc. Specially they use the following ornaments as : i) Kasar, ii) Rangtang, iii) Oyakhum, iv) Taiya, v) Hasli, vi) Dheli, vii) Mala, viii) Jasitam, ix) Churi, x) Kharu and xi) Kanthi etc.

They are originally Hindus but they also worship the other Gods and Goddesses too. Paramount religious ceremonies are Kharchi Puja, Ker Puja etc. Except this Tuima Puja is in vogue. Actually this is the worship of mother goddess Ganges. This mother deity is really a goddess for birth and death of all creatures. These tribal people are related to the

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Like almost all aboriginal society the Tripuries make an idea that the earth is created from the sacred water. Due to this reason, they certainly worship the mother deity as the protector and defender besides the holy water. The Tripuris believe in the worship of water goddess being they are Hindu minded. Practically, the animals or articles like hen, goat, buffalo, and Legs offered to water goddess. The immolation of pigs in the ‘Tuima’ worship is fully prohibited. A firm faith is lying behind the sacrifice of animals is that water goddess is gratified with fruits and drinking water for which there will be no crisis of water and automatically the animal world will be saved.

To save from the jaws of diseases disaster and epidemic diseases the Tripura tribe perform Ker Puja and Kharaagama and Kharaugsa Puja. They collect subscription to celebrate the Puja and at least one hen and goat are to be sacrificed for this worship. In Ker Puja all sorts of deities of the Tripuris obtain esteem and worship. But the ‘Kharaggama-Kharanggasa’ worship is observed in the name of seven sisters or ‘Boroi Sini.’ The names of these seven sisters are enlisted as Malangtui, Chalongtai, Sakajakabi, Mogjakbi, Khahamali, Hamali and Baibari. In the name of these seven sisters at least seven hens and one goat are to be sacrificed in their names and let them thrown in the current of the river by binding their eyes and legs. Apart from the above mentioned deities ‘Mailungma’ is the deity of cotton and Banadevi of luck are worshipped.

The Tripuries burn the dead bodies after demise. After the burning of the dead body one Tulsi plant is to be planted in the place of
cremation. They light up a lamp and cooked rice and meat are placed in that ground for seven days.\textsuperscript{5}

2 THE REANG TRIBE IN TRIPURA:-

After Tripuris, Reang are the second biggest tribe of Tripura. Some historians and writers have preferred to call them a clan of the Tripuris. Though socio-cultural customs and style of living are totally different from those of the Tripuris. Their Language Kau Bru is distinctively different from Kokbarok. It is said that the Reang came from Chittagong Hill Tracts of Bangladesh to Tripura years back. The linguistic similarity between the two has been a result of influence of the Tripuris due to decades of co-existence. Mongolic originated Reang prime faith is animism. Still they worship several Hindu deities also.

The members of the Reang tribe are residing in all most all the divisions of Tripura except in Sabroom and Sonamura. In the Census Report of 1971 they were 64,722 in numbers. The Reangs are chiefly the Jhum cultivators. At present they are cultivating in Plane-Land. The Husband and the wife jointly work for the family. The left front Government exempted them for Ghar-Chukti Rent.

They use the traditional dress and they also use the ornaments made of silver or gold. They love flowers. The members of the Reang Tribe also reside in “Tong Ghar” in the past. They are not approved to marry to ladies as wife. The bridegroom is to work in the house of the ensuring farther in laws house for one year and bride groom is not allowed to marry to ladies as his wife But the Child marriage is not in

\textsuperscript{5} Tripurar Lokagiban-o-Lokasanskriti- Dr. Ranjit De, Calcutta, 27 February 1986, pp-91-92.
vogue and the matter of divorce is required for the approval of the leaders of the society.

Their religion is animistic. The ancient man is a prey to the hands of beautiful nature. Their imagination is driven by birth, death, disease and condolence. They are moved by this super natural power. But they are to gratify the deities by worship and other process. These people believe in animism. Animism denotes breath of life or soul or spirit i.e. Atma or Self. Almost all the tribes of the universe are influenced by this type of religion. Occasionally we may cite a remark of Robart H. Codringtonas, “It is a power or influence, not physical, and in a way supernatural, but it shows itself in physical force, or in any kind of power excellence which a man possesses”.

The nature has an internal potency of well and woe. For that reason the system of prayer and offering were valid.

Presently they have come under the influence of Hinduism. These people are also worshipping Sri Sri Kali and Sri Bishnu. Except this worship Garia, Matai Katar, Ker, Tuina, Bura-Cha, Malongma, Songgrama, Khulungma, Lampra etc. Murical dance are the special characteristic of their religion.

The expired person is bathed by the relatives at first and a garment is given to him. Here after by the side of the feet rice and meat are offered. And in the morning of the next day the dead body is burnt. The ‘Visnuities’ follow the manners of Vaisnavism.

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7 Tripurar Lokagiban-O-Lokasanskrit; Dr. Ranjit De, Calcutta, 27th February, 1986, PP-92-96.
3 THE NOATIA TRIBE IN TRIPURA:-

Noatias are believed to be a branch of the Tripuries. It is interesting to note that none of the Noatias uses Noatia as their surname. Instead they use Tripuri after their names. It has been observed that those who had been living in Tripura for many generations claim to be original Tripuris and those who had come from East Bengal are passed off as Noatias. Moreover, their socio-cultural rights, rituals and customs are very much identical with those of the Tripuri who also use Debbarma instead of Tripuri after their names. Therefore, it would be misleading to say that Tripuris and Noatias are different communities.

4 THE JAMATIA TRIBE IN TRIPURA:-

The origin of the Kakborak speaking Jamatias is still shrouded in assumptions and here says. Holder of Mongoloid countenance, they are the third largest tribal group of Tripura. Jamatias are hard working agriculturists and are conscious about cultural values. Different cultural activities like song, dance and acting add diversity to their lives. A staunch Hindu tribe Jamatias also practice their conventional rites and rituals. They are the most organized among all the tribes of Tripura and the highest body of the community is called ‘Hoda’.

“The Jamatia, the third largest tribe in Tripura have the most elaborately structured three – tier traditional self-Governing institutions with well-defined functions. Though they are mostly concentrated in Udaipur and Amarpur Sub-Divisions, some of them also live in the Sadar and Khowai Sub-Divisions.”

The epicentre of Jamatias religious rituals hovers around the God ‘Garia’. It is also noted that any ritual is prohibited apart from ‘Garia’ Puja during seven days long puja festival. There are two ‘Garia’ deities, one is ‘Biyagoanang’ and another is ‘Biyakourai’. ‘Biyagoanang’ has six hands where as ‘Biyakourai’ has two hands. There is one ‘Garia’ Deity for remaining other ‘Baraf dafa’ cult. But there is a difference by name. The Jamatias perform the deity ‘Garia’ rituals at two distinct places time.

Just before a day of the deity Garia ritual is called ‘Buisyu’. On this day they celebrate whole amid cultural programme in favouring gaiety. The celebration begins with the singing during day time and it stretches out at night with a stage show especially drama performance. Along the cultural programme a fair has also been organised. On very next day at dawn they build up the structure of idol of the deity Garia with bamboo and clothes. The beginning of the ritual starts with the putting on of the golden facial mask on the idol. During that festivity various known and unknown faces stand by ma single row. There is also a tradition to be called every Jamatia woman folk as ‘Bachaai’ (Sister in law) and every male as ‘Kumui’ (Brother in law) to ‘cherise’ the festive mood.

Agriculture is the main means of livelihood of Jamatia folk. In olden days they indulged in Jhum Cultivation. Now their number is less. To be us a Government employee and a producer of vegetables is regarded as an irreligious act. Even no one is ready to accept a government employee as their son-in-law. Of late, a gulf of change has been witnessed to wipe out that dogmatism. The demand of involving in Government service has been increasing at a galloping pace.
In earlier days there was a customary where a groom was accepted as a labourer of that particular family. That practice was regarded as ‘Chamari Amppa’ in Jamatia Society. This tradition was also practised among the followers of Kakborak as vernacular language. But now that trend is completely abolished in Jamatia Society. People are now fixing matrimonial relationship with the consent of their boys and girls. Though the tradition of treating a bridegroom as a labourer (Jamai khata) is banned but settling of bridegroom in in-laws (Ghar Jamai) is still prevailing. If it is found that bridegroom’s fiscal condition is deplorable or an orphan, after long concession bridegroom is left to live in in-laws house with bride. After marriage if there is any bitterness in relation bridegroom (Jamai) can come back to his own house with his own bride. This customary is called ‘Chamari Firak’.

5 THE UCHAI TRIBE IN TRIPURA: -

Uchais are a minor tribe of Tripura. Real history of the Uchais could not be established. Captain Lewin has termed them as a sub-clan of the Tripuris. A hill area called Duapathar in Chittagong Hill Tracts of Bangladesh is said to be the original homeland of the Uchais.

They are also of the Mongoloid origin and look like other tribal people of Tripura are simple in their dressing, manner and food habits which include various vegetables, fish and meat of different domestic and wild animals. They love to drink home-made wine and love to smoke. The main source of livelihood of the community is Jhum cultivation.

Most of the Uchai people are ordained in Buddhism and they perform the Buddhist religious functions accordingly. We find three types

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of religion viz, Hindu, Buddhist and Christian in Uchai tribes. Among the religious Buddhism stands supreme. They are also the followers of Buddhism mostly like the Buddhist Mogs.

It is most interesting to note that the chief priest or Vikkshu Rev. Akshayananda Vante of the Pioneer Buddhist Temple, Venuvan Vihara belongs to this illustrious tribe, Uchai of Tripura. He has established an Association in 1979 A.D. of Uchai people being assisted by Mr. Philip Uchai and Mr. Thanda Francis Uchai. This association is also actuate various activities for the welfare of the Uchai people.

6 THE CHAKMATUREIBE IN TRIPURA:-

The Chakma came to Tripura a few years back, though the exact time cannot be found out. Still, major portion of Chakma population is living in Bangladesh. The history of Chakmas is as varied as the opinions of different authorities and the original place from where they came to settle in Bangladesh in the Chittagong Hill Tracts or in Tripura could not be established. Some have attributed Arakan as their original home and some have referred to Bhagalpur of present Bihar State. Presently they are scattered over, Bangladesh, Tripura, Mizoram and Arunachal Pradesh. They have moved from one place to another. But they maintained their own customs and rituals.

It is said that the Chakmas are orthodox by religion for this reason the Christian Missionaries could not convert them in their religion. The Chakmas have a temple of Lord Buddha with a monk in every village. They follow the hymns or mantras like ‘Panchasila’, ‘Astasila’, ‘Dasasila’, ‘Mangalasutra’ etc conducted by the Monks, written in Pali. Those mantras are now rendered into Bengali.
Historian Hutchisom has included the Chakma in the Arayan stock of people. Therefore, their language is also different from Hinduism can be traced in their socio religious practices. They also perform sacrifice like that of Hindus to gratify the god and the goddess of water and other spirits. But the socio-religious festivals of the Chakmas are solemnised with great pomp and splendour.

The benign Govt. of Tripura is trying its utmost to elevate the financial and cultural status of the Chakmas of Tripura. It is most fascinating to mention here that at present the Chakmas language is taught in 58 numbers of schools from class 1 to class 5 in Bengali script. The Department of education is energetic to develop the dignity of all the languages learnt in the state of Tripura.\(^\text{10}\)

The top functionary of a Chakma village was the ‘Karbari’ whose primary duty was to collect rent and serve summons issued by the ‘Dewan’ or the ‘Raja’. The ‘Karbaris’ which in the past were appointed by the Dewans or Talukdars of the respective clans of a village, acted as the supreme authority in the village.\(^\text{11}\)

7 THE MOG TRIBE IN TRIPURA:-

In Tripura Mogs are scattered over South and Dhalai District. Like other tribes their earlier abode was not Tripura. But it also cannot be established for sure that which place was the original home of Mogs. Some authors have claimed that the Mogs are off springs of Arakanese, Burmese and Chinese stock. That may be the reason that they are mixed tribe. It has also been assumed that the word Mogs has come from

\(^{10}\) Ananda Bazar Patrika, Kolkata, 11\(^{\text{th}}\) August, 2012, P-9.

\(^{11}\) Atul Goswami, “Traditional Self-Governing Institutions Among The Hill-Tribes of North-East India”, New Delhi, 2002.
Magadha in Bihar state. They embraced the word when they shifted from Magadha to Abakan.

According to Suren Debbarman in his book,”Chakma and the Moghs Two Buddhist Tribes of Tripura”, “All sects of Mogs profess Buddhism as their common religion. They are found to maintain several Keyangs (Temples of Lord Buddha) administered by the celebrated yellow robed priests and their followers who live on cooked food supplied by the villagers.” 12

Mr. Debbarman also wrote in his famous book that “Tattooing is very common among the both sexes. But it does not signify anything except personal decoration. Men are tattooed on their arms and women on the backs of their shoulders and hands.” 13

The Mog society was ruled by Bohmong, Chaudhury or Tehsildar. The Mogs used to solve their own disputes through their own social institutions and seldom, if ever, they had to take recourse to judicial process. 14

But it is for sure that Mog living in Sabroom or Belonia Sub-divisions of Tripura has migrated from Chittagong Hill Tracts of Bangladesh where still an impressive number of Mog population is living. The Mogs of Tripura speak the language of Arakan. The Mogs are followers of Buddhism. However, their concept is different from the

13 ibid, p-49
Tibetan cult. The Mog are also ridden with certain occultism. They believed in superstition. They assume illness of anybody as an effect of evil spirit. To pacify these spirits they also offer different food items.

**8 THE MUNDA TRIBE IN TRIPURA: -**

Historians opine that the Munda tribes have originated from Koal living in Bindhya Parvat. Most Mundas are now found in Bihar. They have many similarities with Santhals. Despite being agriculturists they have good hands in hunting. Cultural life of Mundas resembles that of Santhals. Munda boys and girls perform song and dance in the villages. Three festivals they celebrate every year are Jadur, Lasur and Gena. They choose these occasions to perform dance and also perform Thumur dance. Yatra (open theatre) is another popular item of recreation among the Mundas.

They celebrate Doln purnima with much funfair when the Munda boys go out for hunting in the night. They migrated to Tripura mainly tea garden workers.\(^{15}\) “The Munda region is bounded on the east by the Tibeto-Burmese linguistic region and on the west by the Dravido-Munda bilingual region.”\(^{16}\)

**9 THE GARO TRIBE IN TRIPURA: -**

Garos are one of the tribes who came to live in Tripura at a later time. Their population in Tripura was 7311 after 1981 census. Bigger chunk of Garos are found in Garo Hill area of Meghalaya. According to their mythology, the Garos came from Tibbet to settle down in Garo

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Hills. But there is no historical document, which can establish any link between the Garos and the Tibbetans. Some ethnologists have opined that the language of the Garos is one of the Tibbetan-Burmese linguistic groups. On the other hand some ethnologists have preferred to relate them with the Khasis. Over the time they embarrassed many socio-religious customs of Tripura tribes making them different from Garos of Meghalaya.”The Garo call them Achik-Mande. Achik means hill; Mande means man.”¹⁷

Garo people at first settled down in West Tripura at various places- Nandan Nagar, Madhuban, Jharjariya, Bishalgarh, Kanchanmala, Pritilata, Sipahijala. Later they travelled down to the South and the North Tripura for livelihood and settled down there. Settling down of Garo people is high in the South Tripura. Garo people are also found at Ambasa, Longtarai Valley, Kanchanpur, Kulai, Kamalpur sub division. A large number of settlements of Garo Community can be seen in Longhtarai valley and Kulai Sub division. Peratia, Holakhet, Hattipancha, Battali, Basankhala, Shukhanachhara, Marsum Pathar, Kaalaban, Patachhara in Udaipur Sub division, residence of Garo people is found. A few number of Garo people are residing in Ambasa sub division. In Manu, Kachuchhara, Demachhara in Longhtarai Valley Sub-division, a healthy number of Garo people settle there. Even in Gandachhara, Dharmanagar, Amarpur, Kanchanpur and Kailasahar Garo people are seen residing permanently.

Basically the main livelihood of Garo people is Cultivation. Their natural instinct is haunting and fishing to enjoy this recess time. In earlier days they indulged in cultivation of Paddy, Cotton, Chilli, Green

vegetables and production of Silk (cocoon). Recently they have a dept themselves in Cultivation using modern techniques and earn their livelihood. They have engaged themselves in the production of fruits. They are also trying their hand in Cattle farming. Now they have earned a high esteem as a permanent Cultivator. Besides Cultivation they have engaged themselves in Government service and many other various professions.

Of late there is an enlightenment of Education in every household of Garo Community. Still, the hindrance lies in their sick economic condition and mismanagement of resources in achieving higher literacy rate. Consequences resulted in high ‘drop out’ from school. The number of Government service holder in Garo Community can be seen in various fields but in higher official rank holder is much lesser. The increasing number of unemployment youths is a great concerning factor.

In every sphere of Garo Community whether in joy or woe, religious festivals and songs of merriment are part and parcel of their life. The Garo dance, song and cultural assets are the culmination of keeping pace with the nature. The dance form of Garo Community can be classified in two ways i.e. social aspect and recreational. Conventional noted dance type are- Folk dance, War dance (Battle dance) and many other dance forms cater in Social functions. These dance forms are performed during in selecting leaders, annual religious rituals, at the slaughter pillars of cattle’s and during the cremation of dead bodies.

About some musical instruments are discussed below which Garo Community use in various occasions.

i) KRAM: - It is a typical type of drum (Midrange). It’s one end is pointed but the other end is more corpulent. Both ends are covered
by the hide (skin of cattle). It is peculiarly used only in religious function.

ii) IMBENGI: - It is a wooden flute.

iii) NWA GRA: - It is an earthen pot and its opening is covered by the hide.

iv) RWANG (BELL):- It is a silver made round shaped bar. It is used in dancing and religious rituals.

v) DAMA: - It is made up of wood, a special type of drum (Midrange). Its length is 4 to 5 feet.

vi) NADIK: - A wooden framed small size a beating drum. Its diameter is 12 inches and having a depth of 6 inches.

vii) KAKKA: - It is a thin round shaped plate commonly known as Kartal.

viii) ILONGGAMA: - One kind of small size flute made up of bamboo. It has only three notes or hole.

ix) NENGGILAMI: - It is smaller in size than Kakka. It is like a silver cup. It is played along other musical instruments.

Garo society is mainly divided in two groups. One is Sangma and another is Marak. Later another group is included by the name of Mamin.

Garo community is well known for its female dominance. Another interesting fact is that Garo community is identified by their maternal side. In recent time, in Garo family male dominance can be witnessed. Though genealogically they are better known according to their maternal identity, still, this is customary in prevailing Garo dominant area like Assam, Meghalaya and cross border territory in Bangladesh. In this
female dominant scenario of Garo family, matrimonial ceremony between same clan is completely forbidden. It is the clear indication that Bride and Groom must be belonged to the different clan and they further allow in relationship. A groom belonging to the Sangma caste cannot marry the same Sangma caste and vice versa. If they can follow this paradigm than their marriage will be considered as legitimate. But now-a-days this rigid social customary of Garo society has become quite flexible. There are also some kinds of flexibilities in inter-caste marriage in the context of evolving society.

In earlier days Garo Communities were the strong believer of materialistic ideology and also in Hindu religion. But later with the advent of Christianity they became Christian under its great influence. If is believed that ‘Saani and Muni’ were the first male and female ancestor in Garo Community. Their descendant son and daughter were ‘Nara’ and ‘Mandey’ were ancient parents of Garo.

It is interesting to note that Garo Community believes in rebirth. They believe that if any one commits any sin, after rebirth he/she takes birth in the life cycle of insect, pest and plants. They are the worshiper of the Sun, the Moon and also Stars and Planets. They strongly believe that the cause of any natural calamity is due to their bad influences. So by worshiping they try to satisfy them from their cynical eye. For this they perform certain ritual in which they must offer any bird and animal. They do perform such kind of ritual which will be beneficial to all and to protect themselves from any adversity of Natural impact.

Garo Community celebrate various festivals during the time of sowing and harvest time of crops. At the time of harvest of crops for preservation they celebrate a festival called ‘Owangala’. ‘Owangala’
festivity continues for a few days. They show their merriment by dancing and singing. The home made country liquor also plays an important role in their celebration. Garo Community pay their homage towards the ancestors according Hindu religion. They also build up tomb in memory of their near and dear death person.

The noted God and Goddess in Garo Community are-

i) Rowngchu Galla (Goddess of Jhum):

ii) Rowngchu Galla is the Goddess of Harvest. They offer hen, country liquor and lemon for having healthy production of crops.

iii) Hawa-Chwoa Radda (God of Jhum):- It is the hard core belief of Garo people without satisfying this god, good harvest is impossible. So, after the evening they offer seven number of hen to perform the Puja. Whole activity is supervised by ‘kamal’ (Priest).

iv) The Puja of Gayara (God of Heaven):- Garo people consider the God ‘Gayara’ as the God of ‘Brajra’ (thunder) and ‘weapon’. To safe guard them they do the God ‘Gayara’ ritual. They offer Pig, Hen to satisfy the said God.

v) Rwangdowk and Moudi (Ghat Puja):- This is considered to be the Goddess of Home. Women usually perform this ritual. They believe that this Goddess is the goddess of paddy. The Garo people are the worshipper of this Goddess.  

10 THE LUSHAI TRIBE IN TRIPURA:-

Lushais are a sub-tribe of Mezzo tribe. Other Sub-tribes are known as Rather and Hmar. These Sub- tribes are further divided into several

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groups. As such “Rohm Sail and Horner are included in the Lusai sub-tribe”. All those who lived in then Lusai Hill (Present Mezzo Hill) have been identified as Mezzo. Those people got scattered later in different states. In Tripura they have been recognised as a separate tribal community. The Lusais of Tripura live in Jampui Hills.

Lusai is one of the 19 tribal Communities of Tripura. These tribal Communities are approved by the Government who are residing in Tripura. Apart from Tripura the Lusai or Mezzo tribe are living in Mizoram, Assam, Meghalaya and Manipur. This tribe is observed in foreign land other then India. They are seen in Myanmar and Hill Chittagong of Bangladesh. In Tripura they reside in Jampui Hill which is just contiguous to Mizoram.  

The members of the Lusai Community were dwelling in Chaupuitalang of Atharamura, Hawaiabari and its branch range before they fully settle down in Jampui Hill.


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Traditionally, the Lusai has three types of ceremonies as: (i) Chapchar Kut, (ii) Mim Kut and (iii) Pawl Kut.

The meaning of the word ‘Kut’ is ceremony i.e., ‘Utsab’. These three types of ceremonies are relating to Agriculture. The said festivals are completed in the midst of song, dance, and feast.

(i) **Chapchar Kut:**

This festival of the Tribal Lusai Community is solemnised during the arrival of spring season. In this period the cultivators cut down the Bamboo forest for Jhum Cultivation. Before burning the bamboo they keep the bamboos in the open sunshine which is called ‘Chap’. The ceremony is viewed as the spring festival. The traditional dance is held in this ceremony is named as ‘Cheraw’, i.e. ‘Vamsanritya’. Only the females of the Lusai Tribe are granted to join this dance and the male persons sit on the ground and perform a concert by the Bamboo-sticks following the rhythms of the dance.

Chapchar Kut is solemnised in the every village. It is a traditional ceremony of the Lusai community of Tripura. During this ceremony the male and female wear their traditional attires and they use caps made of the feathers of the peacock.

(ii) **Mim Kut:**

In the Autumn Season the ‘Mim Kut’ ceremony is observed when the maize is ripened. In this ‘Mim Kut’ ceremony the Country liquor is made of rice, as well as music and feast make everybody enchanted and they make some marriage in a separate place for their forefathers of the family due to esteem for them.
(iii) **Pawl Kut:**

Pawl Kut is a festival of crops which is held in the month of December when all sorts of crops are collected during Winter Season. The time of this festival is stipulated only on the quantity of the collection of wine.\(^\text{20}\)

In the platform of dancing the Lusai Community is not placed at the lower level. The items of dances of Lusai Tribe is categorised below:-

(a) **Cheraw Dance:**

The Cheraw dance is the most fascinating dance of the Lusai Community. They use long bamboo sticks in this dance. Due to this reason the dance of the Lusai society is titled as “Vamshanritya”. This system of dance is performed for a lady who was dead during her giving a child and for her going to the spirit-world as she can enter into that abode as a winner. The persons who will join in this dance are required to be aptly expert and he should be always alert.

(b) **Chheilam Dance:**

During the period of dusk when the sitting for taking wine in the gentle breeze, the dance is performed. The persons who joined in this function are required to compose the lines of a song enumerating the prowess of their own. The chief host is to entertain the invited guests with composing oral songs in their parse.

(c) **Khuallam dance:**

This Khuallam is a kind of dance which is dance with the tune of bamboo and drum-sound. Even the guests and newly comers dance in this type of dance. Firstly it was a dance meant for the invited personalities. They

enter into the social feast through this dance. Due to that reason the Khuallam dance is designated for new comers and guests.

The Lusai Tribals of Jumpui hills are upgraded in the field of education in comparison to other tribal Communities of Tripura. Among them there are I.A.S, I.F.S, T.C.S, Doctors; Professors are in various fields of the Government of Tripura.

Before ordained in Christianity the Lusai tribes follow their own traditional religion. The synonym of the word religion in Lusai language religions means ‘Sakhua’-here ‘Sa’ means meat and ‘Khua’ means village.

In pursuance to the Sanatana Dharma the beasts and birds are sacrificed in hills and vales, rivers, trees and caves. They fear from nature Gods and supernatural deities for which they worshiped them to avert their threat. They have got their clear idea about heaven, neither world, abode of the dead. After receiving the Christianity the Lusai tribal people shun the Sanatana Dharma.

The society of the Lusai is patriarchal. But the importance of the Mothers cannot be ignored. The mother is to control over the domestic affairs she is to take care of the offspring in toto. Previously, there was joint-family system, but in course of time the former family structure is broken and transformed into small family. “The Supreme authority of the Lushais is the ‘Lal’ or King who was recognised by the Tripura King as such. All the presidents of the village councils were obliged to carry out
the orders of the ‘Lal’, who is respected by all the members of the Community.”

11 THE KUKI TRIBE IN TRIPURA: -

Kukis are known by different names depending on the place they live at. They do not call themselves Kuki but Herm. In Tripura they are also known as Darlong Kuki, Halam Kuki. Their history has continued to be a controversial one as no other tribe or community other than the Kukis has been divided into many sub groups. The early home of kukis has also been identified as Mizoram. According to a Kuki social belief, their original home land was smiling the bank of Mekong River in China. At present major portion of the Kukis live in Tripura and north Tripura. They are also found in Nagaland, Arunachal Pradesh and Manipur. In Tripura they have acquired separate identity as a community. Though ethnologically they come under Mongolic stock their language is of Tibetan Burmese section.

“Among the Kuki community one of the functions of the village Chief was to maintain properly the village water supply source. If necessary, it was to be cleaned and fenced effectively. The village paths were also kept usable by the Chief. For all such works he could engage the villagers as and when necessary.”

12 THE HALAM TRIBE IN TRIPURA:-

Though the Halams have been given the status of an independent community they are reported to have hailed from the Kukis. Scholars


22 Ibid, P-64.
have given different opinions on the original home land of the Halams. It is also said that the Kukis lived in Tripura even before the Tripuris came to conquer this land. And those Kukis who had submitted to the Tripuris came to be known as Halam, originally the Halams were divided into 12 sub-groups but in course of time they have further split into smaller sections and as many as 16 clans are found to be making the whole Halam community at present.

13 THE CHAIMAL TRIBE IN TRIPURA:-

It is a sub caste of Kuki community, hailing primarily from Mizoram. Like the mother caste, people of Chaimal community also wander from one place to another in search of Jhum land. Obviously, the Chaimal tribe is a branch of the Kukis of Tripura. They always follow the life style, mannerism and customary rules and regulations as envisaged by the Kokis. They earn their livelihood by Jhum Cultivation like the most other tribal Communities. 23

According to the Census report of 1961, it is found that they are residing in Kailasahar, Kamalpur and Dharmanagar. It is presumed their population is certainly increased. 24

14 THE KHASIAS TRIBE IN TRIPURA:-

It is a major tribe in Meghalaya. Numbering only a few hundred in Tripura, Khasia community, mainly inhabitation at Datuchhera of Kailashahar sub-division, barely has any festive occasion. The people of this tribe are mainly engaged in plantations of betel leaf or pan. The most popular dance, namely Noagerem relating to Khasia community of


Meghalaya has got no room among the community residing in Tripura. Incidentally, Khasia people of Tripura have recently, for the last few years become enthusiastic in placing that very dance with the name of pass-tea-a during festive occasions. Interestingly, only the male members of the community take part in this dance.

The Khasias frame a very small population. In 1961 census report we find that their total number is 349. The Khasias reside in Tripura coming from Assam only during the last decade. The Khasias are educationally and financially backward. We observe the Khasias are engaged in minor sort of services in Tripura.\(^{25}\)

**15 THE BHUTIA TRIBE IN TRIPURA:**

A Mongoloid origin, Bhutias permanently settle in our neighbouring country Bhutan and are mostly found in Sikkim in India. They came in search of occupation i.e. Sale of woollen garments and temporarily resided in the North Eastern Region. In Tripura they form a very minority group. Due to negligible population of the community no particular cultural activities of the tribe has been developed here.

**16 THE LEPCHA TRIBE IN TRIPURA:**

This tribe is also of Mongoloid origin. Predominantly, they the settled in Sikkim and Darjeeling District of west Bengal. They formed a very minor group in Tripura. As a result barely any cultural activity is practised by them here. However, as they are Buddhists, they have definite style of living. They have their own customs, rites and rituals, performance in a very calm and quiet manner. Das and Banerjee say that the name Lepcha has been derived from a Nepali word ‘Lapcha’, meaning “Vile speakers”

and a general belief prevails among them that the Gurkha calls them Lepcha in contempt.\textsuperscript{26}

\section*{17 THE SANTHAL TRIBE IN TRIPURA:-}

Santhals have their own social customs which are based on ‘Sardar’ system. Apart from agriculture they are also engaged in hunting and fish cultivation. Basically, a clan of Austria family they show keen interest in art and culture. Agriculture comes as the theme of socio-religious life. Their cultural ceremony begins with the ‘Baha’ festival or ‘Basant Utsav’. The young women of Santhal community keeping each other’s hand on the waist go on dancing according to a slow rhythm of song at the country yard. Men, with flute, tom-tom and trumpet also take part in the song. Due to isolation from the native place, the Santhals living in Tripura have lost many of their characteristics. Moreover, financial hardship has also forced them to cut down the number of festivals and occasions of cultural activities. They are seen to perform Da-Bapla dance on marriage and dance on Sahrawi festival based on worship of land. BHILL though some Bhills are found working in tea gardens in Tripura larger chunk of Bhill population is scattered over Central and Western India. After agriculture, the Bhills depend on fish cultivation for earning their livelihood. Being scanty in number in Tripura, the Bhills have very limited cultural activities.\textsuperscript{27}

The scholars are of different opinion regarding the dwelling place of the Santhals. The researchers opined that they arrived in India from Australia or adjacent foreign States. They say that “In course of time the Santals were found in the Chhotanagpur platean and in the adjoining districts of Midnapur and Singbhum and had made movements towards

\textsuperscript{26} S. C. Dube, “Tribal Heritage of India” -(Vol-1), Bombay, 1977, p-11.

\textsuperscript{27} Subroto Roy, “Encyclopaedia of Tripura”, New Delhi, 2009, p-534.
the north during the close of the eighteenth century ... ultimately in 1836, the British Government allotted them a permanent territory to settle in place. This area came to be known as ‘Santhal Pargana’ ... the Santhal migrated from Chhotonagpur and Santhal Parganas to some districts of Bengal and plantation areas of Assam.”

In course of time when they were working as the Tea-garden of Assam and ultimately the Tea garden was expanded and they entered into Tripura. “They also spread in Sadar Agartala, Khowai, Kamalpur, Kailashar, Dharmanagar, Bilonia and Sabroom where they possess 2222 numbers year 1971 (Census report)”.

Their social structure is very meaningful and nice. They have no dispute in their family life and they are meek, obedient and self dependent. They have got some unwritten rules and regulations which are obeyed by all people of the ‘Santal Tribe’. They have their broad nose having the top flat. Their head is long and the head is round. As well as the eye-ball is brown. The lip is thick, body is of black colour and the hair is brown, thick and curly. The male persons have rare mistake. “The Santhal keep their houses very neat and clean. The women decorate their houses by drawing simple and artistic designs and patterns on the walls. They take great pains in regularly washing the inside and outside of the house. The floor too is regularly washed with cow-dung.”

The rice is the main food of the Santhals. They eat various types of insects. They love to eat white and red ants. They also eat tiger, pig, crow, rat, frog and


30 Chaturbhuj Sahu, “Approaches of Tribal Development”, New Delhi, 2009, P-52
snakes and various types’ flowers and immature bamboo. In their society drinking of wine is a special item. ‘Panci’ is a small napkin as they use in their house. The ladies use the Ornaments. They are found of using tattoos. The great linguist Grierson opines that “Santali literally means ‘the language of the Santals’ ... there are only two dialects and even these do not differ much from the standard form of speech ... Santali has to some extent, been influenced by the neighbouring Aryan language. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan Syntax are beginning to make themselves felt, and some of the most usual propositions are perhaps Aryan.”


They believe in patriarchal system of the society where the father is chief controller. There are 3-types of nuptial system as valid in this society-

i. Marriage by negotiation.

ii. Marriage by lore.

iii. Marriage by capture.

iv. Widow marriage is approved by the society.

The dead bodies are cremated. Firstly they put the dead body outside the room. They massage the body with oil and turmeric. Here after them

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31 Dr. Ranjit De, “Tripurar Lokagiban 0 Lokasanskriti”, Calcutta, 27 February 1986. p-118.
purity it by water of the cow dungs. Some paddy is offered to the right hand of the dead body and same paddies are spread over all sides of the dead body. Then they bring the dead body in the cremation ground after bathing it for the last time. After the burning of the dead body the bones are preserved by the side of the “Shala Briksha.” In their language this event is called “Giling Dahar”.

Though they believe in Hinduism still they are belonging to animism. Many Santhals in Tripura are also followers of also Christianity. The presiding deity of the Santhals is “Sarangbudru”. The worship of this deity is done by the offering of a white hen, white goat, and country liquor. They worship the supernatural powers in the hills. But the Santhals are not upgraded in education till today.  

18 THE ORANG TRIBE IN TRIPURA:-

Orang belongs to Austin family. Very few numbers of Oranges are found working in tea gardens around Agartala, Khowai, Kamalpur, Dharmanagar and Kailashahar. Agriculture is their main source of livelihood. Hunting piscine- culture and fruit collection etc. also supplements it. Financial hardship hardly allows them to celebrate different festivals. Still, one or two festivals are celebrated by them. Dances are based on these festivals. The main festival is known as karma.

Following the name of this worship the dance performed on this occasion has come to be known as karma dance. Another occasion they love to celebrate is the day of full moon in the month of Fulguna. On this occasion they perform Faguna dance. After playing holi in the moon light, the boys and girls together perform Fagua. During the dance they

hold sticks in their hands. Another dance they perform is known as Jhumur. All the dances have male and female participants, which are accompanied by Drum and ‘Kartal’ to keep the rhythm. The Orang has also their loving attitudes towards the Buddhist people.

19 THE BHIL TRIBE IN TRIPURA:-

The Bhils are settled mainly in the tea garden areas of Sadar. They are physical colour is very dark and have a very wild appearance. But they are Hindus and they have been following the rituals of Hinduism. Especially polygamy is in vogue in this tribal Community. They can not the granted to marry before 22 years of a boy and 15 years of a girl.\textsuperscript{33}

Among the tribes of Tripura as categorised earlier, I like to present the names of the tribes that are related to Buddhism specially the women that have embraced the Buddhist culture in their life in Tripura: Mog, Chakma and Uchai etc.

\textsuperscript{33} “Encyclopaedia of Tripura”, Subroto Roy, New Delhi, 2009, p-534.