CHAPTER -2

CULTURE OF BUDDHIST TRIBAL WOMEN

The cultural heritage of compassionate Buddhism is embedded in Tripura relating to the women belonging to Buddhist Lore. Miss Durga Bhagat said in her book that “Tathagata Buddha does not set up his religion on the supernatural authority. It is laid on the need of life”. On this evidence many of the women of Tripura ordained in this religion for the prospect of life encompassing the work-a-day world activities.

The Mogs use to speak an in dialect, which is described by Grierson as part of the Assam-Burmese group of the Tibeto-Chinese family of languages. They have their own written script in Arakan Language format.

It is said that the conventional notion accepts G.A. Grierson’s definition of the language spoken by the Chakmas. He described it as ‘a sub-dialect of Eastern Bengali.’ But this idea is no longer universally accepted. Still it is important that broken Bengali words are very much common in their language. This has perhaps happened due to prolong stay at Chittagong Hill Tracks with neighbouring Bengali Muslims.

Modern Chakma writers do not like Grierson’s views. According to Niranjan Chakma, a prominent member of the Chakma society in Tripura, the Chakma language, which has undergone radical transformations over the ages, deserves the dignity of an independent language. His opinion bears examination. Intellectuals among Chakmas propose to introduce a separate Chakma script in Burmese alphabets. Bengali script is being used for writing Chakma literature till now.
Mr. M.M. Chakma created a new era in the field of education and culture in the platform of Chakma community. He wanted that the Chakma females are to join in music and dance to exhibit their cultural heritage. He also set up an association called ‘Gabuchha Jadha Parishada’ for this purpose his well designated as the harbinger of communal harmony of the Chakmas. It is most amazing here to mention that due to his untiring labour the first Chakma song of Smt. Full Rani Chakma was broadcasted on 30th December 1975 at 7.8p.m.¹

M.M. Chakma became the honorary member of the programme Advisory Committee of All India Radio, Agartala Station in 1985. For last two years he has been working as the president of a registered society titled “Chakma Sahitya O Sanskrit Parishad.” This society works for the development of education and culture of the Chakma society of the state. Due to this high-soaring activities of Mr. M.M. Chakma the then Hon’able Governor his excellence Sri Ramesh Bhandary selected him as the member of TTAADC, Khumlung, Tripura for his excellent activities for the Chakma Community in respect of culture and civilization. A noted leader of the Chakma tribal, Mr. Snehamoy Chakma mentioned that “We are Buddhist Chakmas. Those people envy us we want their welfare in toto, which is our vow. We are mainly Indian and well-being of India is our motto.”²

MOG, CHAKMA AND UCHAI WOMEN ARE VERY INDUSTRIOUS:

The Chakma is an industrious tribe of Tripura where the male members of this tribal community are adept in this strenuous hunting of animals. But the women are not allowed to this activity as hunting is a hard work for women folk. On the other hand, the women are engaged for collecting of vegetables and fuels when the men are running for hunting.

The Chakma women are also found laborious to maintain their traditional weaving craft. In this matter the males of their family assist the females by making some needful tools to this craft. The women prepare the essential thread from cotton for the purpose. These females also learn this craft from their childhood. The Mog women also work equally with the male members in the family to raise income.


4 ibid, p-64.
THE BIRTH RITES OF BUDDHIST TRIBES IN TRIPURA:-

A sumptuous dish is served to a woman who has delivered a child as a token of well-wish and congratulation. In case of a child delivery, accept with the previous approval of the householder, cannot take place in other house other than the house of her husband or guardian of the women giving birth. In that delivery affair of a child the neighbours are to render necessary aid to the woman who gives birth to a child. After the delivery of a child the favourable neighbours and also close relatives should offer “Bhatmoja” to the mother as a token of hearty greeting. After each child delivery “Kojoipani” is done. Before taking this “Kojoipani” the mother is not permitted to visit other residence without the permission of the householder. A woman after a child delivery cannot be entangled hard physical labour or Labourites works. The husband is to bring the mud for making of a ‘Chula’ (fire place) for use of the women giving birth to a child.

The writer Suren Debbarman in his book, “Chakmas and the Moghs Two Buddhist Tribes of Tripura,” wrote that “After parturition the naval string of a child is cut with a bamboo knife. They never use any kind of metal apparatus for the purpose. The mother too during the days of her uncleanness is restricted to use any spoon other than an earthen one. The after birth is buried in the clay of the hearth-slab and dug up again after three days.”

THE FOOD AND DRINK OF BUDDHIST TRIBES IN TRIPURA:-

i) FOOD AND DRINK OF THE CHAKMA TRIBE:-

The writer Suren Debbarman in his book “The Chakmas and the Moghs- Two Buddhist Tribes of Tripura” wrote that, “The animal fleshes of cow, iguana, pig, fowl, snakes, fish-eating crocodile, reptile and all kinds of fishes are taken by them. Boiled rice and fish are their ordinary aliment.”\(^6\) They use their indigenous country liquors made of general rice and root of local plants. Generally the women prepare these forms of liquors at their homes. They also drink the same with happiness.

The Chakma tribes mainly depend on agriculture for their livelihood. They are to produce unusable of crops mainly on Jhum cultivation. At present they Jhum cultivation has been discoursed by the Government with an aim at the conservation of soil. The media is also in favour of the Government plan. The Chakmas produce paddy, sesame, cotton, yarn, yam, potatoes, variety of pumpkins, ladies finger, cucumbers, chillies, melons, brinjal etc. The normal diet of the chakmas conjoins vegetables—radish, rice, yams, pumpkins, brinjals, variety of pulses, chillies, tomatoes, cauliflowers, milk, plantain flowers, cheese and the products of milk etc. The members of the chakma community eat flesh of animals also such as pig, frogs, goat, buffalo, foul pig, fish and reptiles. They drink country liquor which is made of rice and root of a kind of local plant. The women folk generally prepare these liquors drink liquor like the male persons. The liquors make strong smell but very sweet. The chakmas are habitually smokers. They cultivate tobacco plants and prepare tobacco. They smoke with their ‘Hookka’ made of bamboo. They chew betel leaf and betel nuts with lime. It is to be mentioned here

\(^6\) Ibid, p-47
that they are about to forget their traditional habits and customs due to the change of cultural atmosphere. They impact of modern education and mixed cultures of India have left a great influence on the food habit and their social livings to some extent.  

We are giving some of the Chakma cuisines as for examples:-

1) **CHUMA GUDIYA:**

The Chuma Gudiya is made of vegetables, pepper; onion, fish, salt, turmeric etc are put into a bamboo piece of measuring twelve to sixteen inches height. After mixing the said articles the bamboo stripe are kept into the fire of low temperature and after a fixed time it is taken away from the fire. This heating system practically protects the full food value.

2) **SIDOL:**

The writer pannalal Majumder in his book, “The Chakmas of Tripura,” wrote that, “The Chakmas are very fond of sidol which is a preparation of fish with pungent smell. The Burmese popularly call it NGAPI”.  

3) **KEBANG :**

In kebang the food stuffs are really packed up into a banana leaf. After a tight packing it is kept outside the fire-place having a very low temperatures.

4) **EGG CUISINE:**

Egg Cuisine made of rotten eggs is very popular among the Chakma Buddhist tribe.

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8 Ibid, p-60.
5) KORBO:-

Up till now we have been talking about the food habit of Chakma community where they cook their curry, fish, fleshes meet and pig etc. But they also eat baked or burnt fish, meet, potato, sour fruit. Taking all these in a pan they make this item of food giving enormous chilly is called ‘Korbo’. This is the most sumptuous food of the Chakmas. Normally, the ocean fish, burnt fish or baked meet, burnt potato or fruits along with chilly and spices the food is prepared. Specially, the great guests are entertained by ‘korbo’ made of the fleshes of head of the pig.

To prepare this food the head of the pig is burnt and that is washed and used in this ‘korbo’ and their by mixed the salt, pepper, onion, garlic and spices. After putting this entire item in a tinned box and that is kept in a big bowl with a crock and that is dipped in hot water. Then this item is called ‘NALAKAGI’. It is made of the fleshes of the leg of the pig for the guest. Mostly the sour fruit like acid fruit, plum, orange, lemon etc. where the chilly pepper and fish are mixed in immense number. The Chakmas also prepare their food taking the piece of meat or fish in a bamboo stick and made that warmed slowly in hit.⁹

6) KHARPANI:-

Kharpani is a prestigious food of the Chakmas. This is the most important style of their cook in the food which is made by the ashes of the bamboo. The hard food is softened by the help of kharpani. It is used in cooking vegetables etc.

7) KHALATON:-

In the language of the Chakma word ‘Khala’ means dry or without water. The ‘khalaton’ is a food made of vegetables where the juice is not present. The ingredients like fish, meet, fruit or other vegetables are cooked without oil. The following spices are used to cook this: salt, chilly, onion, garlic and spices. Due to ‘Khala’ system the cooked food is not rotten.

8) BASCOROL CURRY (IMMATURE BAMBOO):-

‘Bascorol’ is a local word of the Tripura language. In Chakma it is called ‘Vachhuri’. It is a food made of meet, brinjal, bin, basil etc. which is cooked without oil. It is juicy curry. They eat this type of food daily. One of these items of ‘Baskorol’ is cooked by mixing the ‘Sabarang leaves’. It is a most popular food of the Chakmas. At present ‘soda’ is purchased from the market and uses in ‘Baskorol’.

9) PAYAS TYPES OF FOOD:-


10) MUI CHAKHUI:-

This is a special type of delicious food where different vegetables and dry fish are mixed ‘chakhui’. To cook ‘chakhui’ burnt dry leaves of bamboo, banana, sesame plant, mustard plant, stem and shoots of bamboo etc are used specially, burnt ash is taken in a prepared basket called ‘chekhok’ in kokbarok. The basket is hanged with a feasible support and under it a
container is put to collect the extract of ashes. Then the water is poured very slowly above the ash to wash the whole ash. This extracted ash juice as taken in the container, which is called as ‘chakhui’. ‘Chakhui’ is mingled with vegetables to prepare ‘Mui Chakhui’. Vegetables like mui, ‘laifong’ (young banana stem), radish, bean (sobai), ‘kokleng’ (a kind of fruit vegetable) are used in mui (curry) chakhui. Here vegetables are cut into pieces of moderate size for the preparation of this chakhui. The vegetables are boiled in chakhui mixed with dry fish, green peper and general salt etc. Sometimes the Chakma women also use oil or meat of wog (wahan) to enrich the taste of ‘mui chakhui’. In final step the powder of uncooked rice is given for thickening ingredients in the bowel.  

11) MOSOR-OLMANI:-

This is a common dish of charcoal-boiled vegetables mixed with dry pepper and less amount of oil. To make this food, the vegetables and dry chillies are boiled in the burning charcoal. The Chakma women also boil small fish in the same manner to add that in the dish. After churning the vegetables (if necessary they mix all the ingredients like vegetables, chillies, fish, onion, salt and little amount of oil necessary in case of brinjal and potato) and make it into a paste form. This dish is prepared with the help of vegetables like potato, brinjal, ‘batema’, ‘centella asiatica’ etc.

12) GUDOK:-

This item of food is a very popular and delicious kind of dish among the Tripura. For this special dish, they use hollow internodes of fresh bamboo with one side open. “All the vegetables are cut into small fine pieces and

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10 Tejendra Bhakta, “Common Vegetables of the Tribals of Tripura”, Agartala, 2004, p-81
are mixed properly with dry fish, green chillies and salt but without oil. Now the mixture is put inside the hollow bamboo and the open end of the bamboo is closed with banana leaves or turmeric leaves.” Then the vegetables etc are boiled and finally the paste form is prepared by driving a suitable bamboo stick inside that bamboo. Sometimes the Chakma women put small fishes within the bamboo container to enrich taste of the gudok.

But the vegetables like radish, bean, and potato are also used in it. Raw turmeric is used for this dish. This process does not demise the food value and the hollow bamboo works as a modern pressure cooker. This Chakma women’s cooked dish is now became very common dish for various tribes of Tripura as well as among the non-tribes here.

THE PRESERVATION OF FOOD:-

The system of preservation of food is a very high quality. The Chakma householders preserve fish, meat, vegetables etc. for some days. In please of preservation of fish or meat they cut the items in pieces and make them dried in the sunshine. In other case also keep the food on the oven for preservation. In similar system they also preserve the bamboo plants, bitter gourd, bean of Jhum, bean, ‘simul’ flower etc. and keep them on the scaffold of oven to dry and to preserve their by.

FOOD GATHERING:-

The Chakmas generally collect various types of corns, vegetables, forest potato, and insects from their field as food gathering. They also hunt the beasts and birds from the forest in groups and they collect fish, shrimp, crab, various types of snail, oyster etc. from the streams of river. But they

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divide the flesh of beasts killed in hunting among the inhabitants of that area. Specially, the hunter who could not kill beasts then that person will be given some meat to that person out of the beasts hunted by the successful hunter. This type of activity indicates that the food is somewhat a common property of the Chakmas.  

DRINK:

The making of liquor has taken the form of a cottage industry among the Chakmas. Almost every family makes its own drinks. They produce two types of liquor: (1) ‘Dwa Chuni’ (2) ‘Jogara’. The former is the stronger of the two. Serving of liquor is common during major festivals.

The Chakmas are very fond of liquor. In almost every family this type of liquor is prepared in every house like cottage industry. Usually two varieties of liquors are produced by them. One of them is very strong but the other item is mild with smell. The strong variety is known a ‘DWACHUNI’. It can burn if it is taken undiluted. The mild item of liquor is called ‘JOGARA’. The Chakma tribe serve liquors freely in all festivals.

SMOKING:

Smoking is very common to men women of Chakma Tribes. For smoking they use two types of ‘Hookahs’ (hubble- bubble) which they call ‘Daba’. Their Bengali name Hookah. Bengali Hookahs are used by the rich people of Tripura. They make their Hookah by bamboo. They also smoke ‘Bidi’. The Tripuras also have the habit of ‘chewing pan’ and ‘supari’ (Betel leaf and betel nut) which they purchase from the market.


FOOD AND DRINK OF THE MOG TRIBE:

Generally the Mogs are found to consume sensuous food. Rice is their chief food and their curry consists of bamboo plants, forest potato, vegetables, fish, beasts and forest birds, frogs, various types of snails etc. They also eat boiled, burned, and baked food. Some of the names of their food are as follows: Aprai, Apro, Aphou, Akang, Atho, Bhaja (fry), Akhya, Chakhrni, Chhaing hang etc.

1) **ATHO(GUDHAK):**

It is prepared by fresh vegetables; dry fish, pepper and salt are mixed and put them in bamboo pipe, after applying necessary water. They also add small shrimp, crab, and small fish and also spice leaves of ‘jhunas sang’ ‘nongse’, green pepper, turmeric, ginger, onion, garlic also to prepare meat in a testy way. At present the system of cooking the food item ‘Gudhak’ has come to a simple system in the urban area. The women are required to help the cook for this matter.

2) **CHAKKHRA:-**

The Bengali name is ‘kharpani’. The ingredients of this food are burnt bamboo coal and soda of the burnt bamboo, raw vegetables, salt, pepper, dry fish are mixed together to prepare this type of chakkhra. But there are also vegetarian chakkhra are also found where only vegetables are used except dry fish.

3) **AROUKHRANG (JUICE):**

This item is cooked with water, dry fish (sidol) and green pepper put together and giving in the pan. When the water is boiled then the raw vegetables are put to that water. Here after spice, pepper, salt and onion
mixed with dry fish (sidol), and then the item is ready for eating. This method of cooking is called ‘Aroukhrang’.

4) LAUKSU(BHARTHA):

Any types of raw vegetables are boiled and then the water is sucked. Hereafter this LAUKSU is prepared with the items onion, pepper, and salt. It becomes very testy when the powder of sesame is mixed. But the Bharta is made with burned fish, meat. On the other hand various vegetable are made Bharta their raw pattern, such as cucumber, pineapple, apple, mango, papaya, ‘kalmi leaves’, ‘thankuni leaves’, ‘dhania’, tender turmeric leaves and ginger etc. ¹⁴

5) APHOU(BURNT):

This is a most ancient system of preparing food item by burned. Still now the Mog women cook their food item like fish, meat, potato, brinjal, bitter gourd, etc. burning these items and prepare the Bharta. Their after in the method of Bharta the female cook mix the burnt pepper and dry fish.

6) ALHAH(FRY):

The Mog from a remote past cook their food items with various fish, meat and vegetables then the oil made of pig are used in this item. They also fry fish, meat and vegetables and eat them at anytime. The Mog women prepare cakes with the power of rice and fry with the same oil. This is a testy food.

7) CURRY OF FRUITS SEED:

The Mog women collect the pumpkin seed, ripen cucumber seed, master seed, radish seed, sesame and mixed then with fry fish, dry fish, egg, raw

vegetables, salt, pepper, turmeric, onion to prepare this type of food. At last the oil is boiled and uses it in this food.

8) FOOD MADE OF SOUR:-

The Mogs eat the sour at a high rate. They term this food as “SARAKHI PUNGRE” the raw mango is boiled on the fish and after that it is wash and mixed with the powder of dry fish or sidol and burnt pepper is mixed. Here after the “PUNGRE” or mango and raw tamarind after burnt, the Mog women prepare this food of sour.

9) KADAH MONG:-

The ingredients of ‘Kadah Mong’ are tender banana leaf, powder of ‘binni’ rice, molasses or sugar, insignificant quantity of salt, coconut pieces.

The Mog women mix up powder of rice, insignificant quantity of salt, according to necessity they mix molasses or sugar and coconut pieces and thereby put them in the tube of tender banana leaf. After that they bind the mouth of the tube and the different tube are set on a pan where beneath it there is mother pan the vapour of the same will cook the cake.

10) POINJRE:-

This is a favourite food of the Mogs in Tripura. This type of cake is prepared for their special occasions. The rice powder is oil molestted to prepare sweet drops filled with the coconut pieces. Here after the milk is boiled and those sweet drops are to keep in the boiled milk. This is the process of making ‘Poinjre’. Other than this ‘Oyafresamong’, ‘Faukhe Mong’ and ‘Bah Mong’ are the tastes food of the Mogs.\[15\]

\[15\] Ibid, p-55
DRINKS:-

The Mogs are most interested to drink tea. They use in ancient times the leaves of ‘Kangmoya Pong Annyang’, ‘Danggochi’, ‘Yangchihan’ creepers as tea. They were healthy and quite hygienic elements.\textsuperscript{16}

The written Suren Debbarman in his book “Chakmas and the Moghs two Buddhist Tribes of Tripura” wrote that, “Both sexes are in the habit of drinking wine and also smoke tobacco and chew tobacco and pan (betel leaf).”\textsuperscript{17}

The Mog tribe is the worshipper of Lord Buddha and other Buddhist deities. They offer wine to their river Goddess and ‘Ingnne’. This system is not in vogue now a day.\textsuperscript{18}

SMOKING:-

The Mogs tribe are the constant smokers. The Mog women are the incessant smoker like that of the male persons. They use the bamboo made ‘hookka’ in every house. During rest period they smoke using that ‘hookka’. This smoking is most important during the marriage festivals, pujas and pieties or various types of consultations. The Mogs entertain their dignified guests by offering ‘hookka’ for smoking. This is the style of their entertainments.


\textsuperscript{17} Suren Debbarman, “Chakmas and the Moghs two Buddhist Tribes of Tripura”, Agartala, 1987, p-47.

FOOD AND DRINK OF THE UCHAI TRIBE:-

The social structure of the uchai tribe is intellectually high. They have got robust health, having broad head, round face, fatty lips, small eyes, snub-nose, and straight black hair. The females are short in their figure.

Their social identity is encircled with their father and the mother. The social introduction of the female is identified as mothers group whereas the male persons are known as father group. They do everything under the joint-leadership of their father and mother. Primarily they run their social life with in their Uchai circle. This is their limitation.

FOOD:-

They take very poor food. This system is framed according to their socio-economic condition. Their chief food is rice and their curry are bamboo karol, (immature bamboo), forest potato, the flesh of forest animal, fish, frog etc.\(^{19}\)

They are fond of eating boiled food. Among their curry (a)Godhak, (b)Butui, (c)Ayang duru and (d) Chakhui.

A) Godhak:-

It is made of vegetables, salt, pepper, various types of fish and sidol (dry fish) by using bamboo pipe. Then the mouth of the pipe is closed by banana leaves. By the heat of the fire the above materials are cooked. In this system of cooking them mix-up small fishes, crabs, master seeds for better test.

B) **Butui:**

It is an item of food made with juice. The raw vegetables are given with salt, pepper, sidol in an aluminium pan and the boiled vegetables are given with rice to eat. The local name of this type of food is butui or sidol juice.

C) **Ayang duru:**

The item Ayang-duru or pithali is a delicious food of the Uchai tribe of Tripura which is cooked like the cooking system of Butui (juice). The vegetables are cut down according to quantity and mix-up with the powder of sunned rice. Them to mix with the main food normally and nodding it by handle. But now a days the modern Uchai people mix-up garlic with this food for better smell.

D) **Chakhui:**

Another name of chakhui is ‘kharpani’ in Bengali. First of all the bamboo-karols are kept in a container where the water is poured. In that khar water the raw vegetables are given which are to be boiled. But the salt, pepper and sidol are given in eat. The hard vegetables are used to cook the chakhui.

**Drink:**

Taking of wine is a most favourite item of the Uchai tribe. They drink wine in various festivals. They are habitual to this type of drinks. Now the house preparation of wine is decreased due to medical advice.

**Smoking:**

Smoking is of top most importance in the Uchai society. Irrespective of male and female they smoke like other tribal people of the state. They use
‘hookka’ during the interval of their works, marriage ceremony, pujas and festivals. Firstly, they entertain their guest whenever they come to their house by this ‘hukka’ for smoking. They openly smoke before their mother-father, boys-girls, and older people without any secrecy of thinking.20

DRESS, ORNAMENTS AND FASCINATED TO WEAR FLOWERS OF THE BUDDHIST TRIBAL WOMEN OF TRIPURA:--

DRESS OF THE CHAKMA BUDDHIST TRIBES OF TRIPURA:--

It is said that “The Chakmas have their own traditional dresses, though now a days they wear dhoti and sari in the style of the neighbouring Bengalis.”21 But they have got a number of dresses of their own like Pinon, Ganja Khani, Khadi, Ranga-Khadi and Chibiktana Khadi. They are also adept in weaving and spinning. They make towels, shawls, pugrees, bags, riya, pachra and khadi etc. Variegated and nice designs are use in their dresses. The Chakmas are very curious to apply various designs in their cloths. They call this design as Flu (flower). The Chakmas are fond of very bright colours. So the articles they weave are of very bright hue and full of attractive designs.

1) PINON:--

Pinon is female dress weaved in loin loom. Generally, its length and breadth are 3 to 3.5 and 2 to 2.5 hands respectively without any swing. The name of a favourite design is ‘Chabugi’. These are ‘Jeidchabugi’, ‘Bijanful Chokh Chabugi’, ‘Dhan Chara’, ‘Mawn Awchabugi’ etc. The


cloth of Pinon is of black colour comprising of two colours with four inches border.

2) **KHADI:**

Khadi is weaved in loin loom for breasts covering cloth of the chakma girls. The length of it is generally of 3.5 hands and the breath is 1.5 hands, various designs of numerous colours are designed. Generally the Chakmas weave two types of Khadi.

3) **RANGAKHADI:**

Various designs and flowers of many kinds are designed on red colour. This the youth girls use Rangakhadi.

4) **CHIBIKTANA KHADI:**

These types of dresses are made by threads of black and red. It has no designs like Rangakhadi. This is for common use.

5) **KHAWAWNG:**

This is used for a head, cloth or turban. The white yarns are used for weaving ‘Khawawng’. The females use this is length of ‘Khavan’ which is more than four hands and the breadth is one hand only.

6) **KARJAL:**

This is a kind of bag and is knitted with various colours of thread used by the chakmas women.

7) **PANA KHOLYA:**

Pana kholya is a well decorated smaller bag made of cloth to keep betel leaf and betel nuts etc.
8) **GANJA KHANI:**

Ganja Khani is a cloth generally weaved of 3 to 3.5 hands at length and at breadth are 1 to 1.5 hands. The poor uses it as a cloth to wear. It is seen in various designs of various colours of threads. Designs of various colours of flowers are also witness in it.

9) **TAILA:**

Taila means towel which the women cannot prepare. “Indrajoy and Raj Chandra made ‘TAILA’ which shows their silkiness” as Pannalal Majumder wrote in his book.²²

10) **ALAM:**

A chart of flowers, creepers etc and it is used to make cloth in the light of the ‘Alam’ for designs.

11) **BORGI OR GILAP:**

Borgi is generally made of white colour with red borders of the two sides to create charm. The length and breadth are generally of 6x2 hands. The pieces are stitched together and are used as a kind of wrapper which is used in the winter season. The Chakmas make ready the dying from various roots and herbs to give hue to their yarns in their own desired process. They prepare these colours by boiling the barks, roots and herbs of innumerable types of trees and plants. Here they use traditional process and techniques.

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ORNAMENTS OF THE BUDDHIST CHAKMA WOMEN OF TRIPURA:-

The Chakma tribes are of short structure of body but possess strong physique. They are hardy, muscular and athletic in their figure. “Their stature, broad face, high and flat cheek bones, flat nose, folded and narrow eyes will remind anyone that they belong to Mongoloid people. Their hair binding of the female-folk is simple. They parted hair in the middle and tied in a knot at the back of the head. The male Chakmas usually use pagree (turban) made of rich cloth which is entwined with the hair. The ornaments are popular among the Chakmas of the both sexes. They do not use excessive number of ornaments. They mostly use the ornaments for the ears largely perforated as needed. The attire of the Chakma female is strongly bound round the bosom and flowing up to the feet. The females also use the otter dress which covers the whole body running to the knee. Silk skirt of red colour is also worn by the female folk. 23

ATTIRE OF THE MOG COMMUNITY OF TRIPURA:-

Like other tribes of Tripura, the Mogs use non-impressive attire. The male persons of the Mog Community use i) Lungi, ii) Khauyi, iii) Jal-Kansa, iv) Dhuti, v) Rangi Diya, vi) Pocho as prepared by them.

The Mog women like to be well dressed. They are also neat and clean. They wear the dresses titled: i) Rang Gaing, ii) Ranggaing Ranggi Anggi (blouse), iii) Rungma iv) Thabing, v) Lungi etc. Most of the old women bind Ranggaing in their breast.

ORNAMENTS OF THE MOG WOMEN OF TRIPURA:-

The Mog women adorn their body with innumerable ornaments as ‘Yari’ for ear, ‘Nadang’, ‘Nasaing’, ‘Nabottayang’ also for ear. ‘Thaying’ ornament for elbow of hands and others, such as ‘Lakau Atong’, ‘Cula Lakau’, ‘Lakau Akroyi Khirma Lakau’, ‘Lakchuya’, ‘Chain’, ‘Hoyifrongs’ and ‘Tanggacching’ etc. Specially the Mog women are interested to wear ornaments in their hair, burn, hands and feet made of silver.

But these types of ornaments are not witnessed in numbers of their changing society. The girls wear various tops of attracting designs in their blouse. But the modern Mog girls rarely use the heavy ornaments in their bun, leg and hands.  

ATTIRE OF THE UCHAI BUDDHIST WOMEN OF TRIPURA :-

The women of Uchai tribe use their traditional dresses. Among the dresses Pachara and Risa etc. are most important.

ORNAMENTS OF THE UCHAI WOMAN OF TRIPURA:-

In respect of their ornaments they use Necklace of ‘Beads’, ‘Garland’ of Coins, ‘Yas’ (Chury), and ‘Ottra’ (Bracelet) made of silver, ‘Nabak’, ‘Oyakha’, ‘Oyare’ as ear-ring and they also use ‘Sanga’ in their bun.

But in modern time the girl use ‘pachara’ covering up to the hill they also use shits like that boys. The use of ‘saree’ is megre. They are interested to use various types of ornaments in modern period.  


PUJA AND FESTIVALS OF THE MOGS BUDDHIST TRIBES OF TRIPURA:

Hinduism is a religion of the majority people including tribal and non-tribal communities but the Mogs are in a certain sense followers of Buddhism. Though the Mogs are said to be Buddhists, but they are to follow some of their primitive pujas and festivals. The primitive forms of their early religion along with Buddhism seem to have influence over them. They follow the cultural emblem of the Hinduism which is traceable in the Mog history of their day to day life. Even they observe the ‘Luxmi puja’, ‘Satyanarayan puja’ etc. which I have witnessed. “Side by side with the Buddhist priest, there exists the tribal priest of the animistic faith who is called ‘Ojha’ in Tripura.” The Mogs religion is a unique religion and is expressed in rituals both at the family and social levels. The dead body of a deceased Mogs is cremated offer observing funeral rites relating to the offerings of food and water. This rite is done with great pomp and splendour. The priest holds a service for the dead. He meditates and prays for the deliverance of the atman soul. According to one’s capability food and water are bestowed to the priest when the carcass is taking to the pyre. Last of all a nearest relative sets fire to the pyre. After seven days the ‘Sraddha’ is held for the welfare of the departed person when the priest and other men and women of the community are entertained.

The common deity of the kokbarok speaking tribes, who is called BURADEVATA, is heartily worshipped by the Mogs as ‘Chichi’. It is believed that this CHICHI is the deity of the forest.

The Mogs are sportive people. They spend their work-a-day worldly life with festive mood. They follow enjoy their following festivals and social entertainments.

**BOAT FESTIVAL:**

In full-moon night in the month of ‘Aswin’ the chakma offer oblation to Lard Buddha in the keying in the day time. They assemble in the bank of the river to enjoy the day. Then they drive toy boats in the stream and shout with joy. They explain that Lord Buddha enlightened the dark world. They light up candles inside the boat very carefully and floated in the stream.

**Water festival:**

This festival of chakmas is similar to the holy festival or ‘doljatra’ celebrated by Hindus. It is held in the last day of the month of ‘chaitra’ and is taken to be very festive day for the youth and children during this day the male and female come out in the streets in batches with buckets and syringe. “They sprinkle water each other when they make shouts of joy, running, chasing, retreating and attacking. Other people than the Mogs are also sprinkled water while passing along the streets. But nobody minds for it rather is taken in good spirit”.27

**Byuha Chakra:**

It is on the occasion of full moon in the month of ‘Magh’. This is the most enjoyable festival of the Mogs. It continues for 3 to 4 days. This can be said the festival of playing hide and seek game as the name suggests. ‘Byuha Chakra’ might remind the readers of military array of ‘Kurukhetra’ Battle where Abhimanyu, the son of Arjuna the great

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archer, was killed by the’ Kurus’. A ‘byuha’ is constructed of bamboo fencing on fairly block of land with two gates. The one of entrance and the other of exist. Once one enters the labyrinthine round passage will not be able to find out the outlet of it unless he has traversed the whole area of the land enclosed. Inside the Zigzag ways 4 or 5 beautiful images of Lord Buddha are placed on the pedestals. While passing along the labyrinth the people stop before each image and bow it by lighting candle at the foot of the image invoking the Lord’s blessings. The gate of entrance is dark and the gate of entrance is well lighted. During this festival staging of drama puppet shows and dances (dance of the Buddhist professional girls) are also performed.

The great scholars and Bharat Gaurav Dr. Rabindranath Das Shastri wrote in a forwarding of a book titled “The Religious Life of Tripura with Special Emphasis on Tribal Beliefs and Practices”, that “Niceties and rituals conjoined with the tribal deities that are not desisted from the mainstream of Indo- Shastric matters which still effulge”. So also the tribes, especially the Mogs are the staunch believers of Hindu gods and goddess for whom they also worship Sri Sri Tripura Sundari Debi of Udaipur, South-Tripura The same theme is observed in the article of Sri Debabrata Rudra who wrote on this goddess in the Dainik Sambad.28

PUJA AND FESTIVALS OF THE CHAKMA BUDDHIST TRIBES IN TRIPURA:-

The rituals of the Chakmas ofTripura are different from the streams of other tribes in ritualism. The writer Pannalal Majumder wrote that, “In their outer phase of the society the rituals of ‘Hinayani’ Buddhism prevails among them but in the inner phase of their society the system of

28 Dainik Sambad,published on 18th October, 2014
worshipping in accordance with the ‘Tantras’ of Buddhism rolls a prominent part with popular Community.”

Here after the discussion in detail we will take place in relation to the thoughts and beliefs, rituals, pujas, pieties and festivals of the Chakmas. In the light of the pujas and pieties the chakma community is not verily different from the other tribal communities of Tripura. They are properly belonging to the Buddhist religion. They always believe in the Buddhistic system of worship to the feet of deities.29

They did not deny the borrowing of perspective of religious items of Hinduism, such as customs, beliefs, God and Goddesses and Brahmanism which are traceable in their religion even today. At present the Chakmas subscribe to the Sangharaja Nikaya of East Bengal Buddhism. Buddhism of the Chakmas is not devoted to orthodox Theravada before its reformation by Sangaraja Saramedha Mahathera. The traditional priest of the Chakma community is titled as ‘Lorhi’ or ‘Roulee’. These ‘Lorhis’ are considered as lower order of Buddhist priests in relation to the Vikkshus where they still today perform their religious deeds in a perfect path. According to H.H. Risloy, animism is the highest factor in the religion of the primitive tribes and the chakmas are not bereft of it. They also worship the supernatural forces of nature to attain coveted result of activities. Their religious cults are the coordination of the worship of ancestors, worship of nature deities and spirits. The chakmas embraced Buddhism where before the entangling of it they were ardent believers of Hindu God and Goddesses. During the comprehensive advancement of Buddhism in Chakma community, they did not devote to those deities at all. Still today Siva, Kali, ‘Lakshmi’,

‘Saraswati’, ‘Nabagrahas’ and other deities adorned by them. The nature deities, such as, the Earth, Nature and the Sky are revered just at the starting all of their desired rituals as ‘Chu-Ngu-Lang’, ‘Parameswari’ and ‘Bajamonatti’ etc.30

1) BUR PARA PUJA:

The Burpara puja is rendered to emblem a nature deity for the welfare of the family. According to the custom of ‘Lorhi’ all the family members go to the river ‘Ghat’ and wash their head for purification. The variegated elements of their ritual consist of gold, silver, iron and nice flowers.

2) LAKSHMIR PUJA:

Buddhist Chakmas are influenced by the Hindu culture and religious. The Hindu deities like Siva, Kali, Lakshmi and Saraswati are still worshipped by the Chakma Community. The Chakmas have a remarkable religious scripture called ‘Lakshmir- Pala’ which is sung throughout the night during the period of the puja. A special specimen of Lakshmi, Kali and ‘Biyatra’ is observed in the next morning in which the representations of the deities are brought out with the help of bamboos. Animal sacrifices and oblation are essentially required for the puja. They believe this puja is the way of getting wealth and prospect. It is to be mentioned here that this goddess is not similar to the Goddess Lakshmi of Brahmanical Hinduism. The Lakshmi puja is observed with a big feast. The other important Buddhist traditional rites and rituals are ‘Hajar’, ‘Baatis’, ‘Thamington’, ‘Dhanfang’, ‘Ayapuja’, ‘Langtara puja’, ‘Ekatara puja’, ‘Halpalani’ puja.

Besides, the ‘Fagiri’ puja they observe mantras to be free from the jaws of ferocious tigers and the vigorous beasts.\(^{31}\)

3) **DHARMAKAM PUJA:**

This Darmakam puja is offered for having peace and prosperity of the Chakma family. This puja has a community approval. This puja is held in accordance with the ritualistic pattern of ‘Tantra Shatra’ of the Buddhist scriptures. ‘Siddhi Puja’ is another name of this ‘Darmakam Puja’. This puja is held in the jungle. This is an extra-ordinary ritual the success of which enormously, depends upon a number of miracles. The LORI (Priest) performs this type of puja. Certainly, he is a Buddhist and actuates the puja following the ‘Tantric’ norms. This puja is quite customary to establish a new residence in the jungle of the village. So it is said that a stage is built by the side of the house. The statue of Lord Buddha is placed on the newly built stage.

A part of the ‘Agartara’s scripture is read out there. On the next day at the dawn a suitable place is chalked out contiguous to the place of puja to cook rice, vegetables, sweet, rice-porridge etc. The cooked articles are carried to the puja place with great care and full of devotions. There the cooked rice is poured with some water and these are turned into a ball of rice and are placed at proper place like ‘Pyramid’ pattern. Various kinds of fruits are given. Cakes, sweet rice porridges, ghee, sugar, molasses etc. are also offered. After completion of arrangements the house holder offers his homage to the puja and the ‘LORI’ being to read out the ‘Dasaparmi Tara’. The house holder with his wife moves around the place three times. It is believed that a spider comes at the place when

the puja is successfully done by maintaining strict ritualistic performances. The presence of the spider makes the worshippers with a view to think that they have successfully completed the puja with various offerings. Then fourteen roosters and pig are scarified to please the popular gods and goddesses except Lord Buddha. The sacrifices are done at a remote place from the area of the puja. Here after the priest starts to read out the last chapter of the ‘Malen Tara’ until completion. It is interesting to note that the priest explains the significances of the philosophy of Lord Buddha to the followers. With the permission of the priest the attending devotees mutter with deep respect “Siddhi Puja Par Gelo”. The priest declares the completion of the puja after this type of performance. The house-holders have to observe some ritualistic activities with great care and sincerity.

**PUJAS ASSOCIATED WITH BIRTH:**

The Ganga puja is solemnised for the auspiciousness of the pregnant woman. For the safe delivery of the mother the ‘Barapara’ puja is also celebrated. In some villages the ‘Bhut’ puja is also performed. A unique puja is done for the welfare of the pregnant woman where a hut is prepared in the bank of a river.

A pitcher is put in front of the hut and a betel nut is kept in to the pitcher. One end of a thread is tied on the hard neck of the pitcher and the other end of the thread is tied with the door of that hut. The forehead of the pregnant woman is touched by the pitcher for seven times. The woman along with the pitcher is taken into the hut and some sacred rituals are done. After having these rituals they returned to their abode and organised a social festivity by killing pigs. This feast is called ‘Agida’.
4. KUJUPANI PUJA:-

The ‘Kujupani’ Puja is attached with birth of the newly born baby. For purification of the mother the ‘Padu-Ojha’ takes the mother to the bathing place of the rivers after a month of the birth of the baby. The ‘Padu-Ojha’ celebrates some rituals and with the holy water the mother is purified.

5. THANMANA PUJA:-

‘Than’ is accepted as the saviour God of the villages. Sacrifices and oblations are bestowed to these fourteen Gods and Goddesses. They are categorised as (1)Ma-Lakki Ma, (2)Than, (3)Biyatra, (4)Ganga, (5)Dhaleswari, (6) Kalaiya, (7)Rakhayal, (8)Bhut Raja, (9)Matya, (10)Hadya, (11) Ful Kamari, (12)Melkamari, (13)Moghini Devi and (14) Parameswari etc.32

During this festival the Chakmas females exhibited a new style of dancing which is called Thanmana dance in Thanmana festival. Only the female dances of the Chakma community conjoin in this heart-kissing.33

6. CHAMULANG PUJA:-

The CHAMULANG PUJA has an illustrious social significance to the Chakmas. The offerings are made with an intention to affair all-round auspiciousness in marriage, child, increasing harvest, social gain and prosperity. The Chakma women whole artily join this puja for its performance with all purity and gravity. The house-holder invites the ‘LORI’ in the previous evening to perform the puja. In the next morning


the LORI commonly attend the house-holder’s residence the festival is being performed. The ‘Lori’ directs for ‘Changari’ which is a bamboo structure. This ‘Changari’ to be built with seven parts of bamboo strips. Two small baskets are also fixed near the ‘Changari’. One of those baskets contains rice and the other basket contains paddy. Usually, the devoted Chakmas served were there. The ‘LORI’ begins the puja by chanting the mantras. Three pigs and a roster head are boiled and set on the leaves of banana and are kept in the ‘Changari’. During this puja the decoration of ‘Parameswari’ is also prepared as the Chakmas regard this goddess as mother earth who is viewed as the wife of ‘Chumulang’. ³⁴

7. VADYA PUJA:-

The Chakmas offer oblation to the Vadya puja in memory of the souls of their departed ancestors. Here puja they serve rice, curry, sweets etc. for each of the souls of that type of ancestors. Generally, they count the souls of the forefathers up to the third or fifth stage of genealogy. The offerings are prepared in the dense forest and they feel the presence of the past souls at the time of this puja. The LORI muttered the mantras according to the scriptures. During this time the departed souls come down from the frontier of death to partake the food as offered by their beloved living beings on the earth. The insects which are born in the food offered to the departed souls, they thought that the soul of the ancestors reborn in a newer shape.

8. THE CHAKMAS MOST POPULAR BIZHU FESTIVAL:-

“Bizhu” is the most popular and illustrious festival of the Chakmas. This festival is enthusiastically performed for three days during the closing

two days of ‘Chaitra’. This caption includes one day from the month of ‘Baishakha’ of ensuing Bengali New year’s Day. This social function of the first day is titled as the ‘Full Bizhu’. The second and the third day are generally termed as ‘Mul Bizhu’ and ‘Gochya panchya Bizhu’ respectively. In the midst of these three days, ‘Mul Bizhu’ is granted as the purest observance as it bids farewell to the closing year and entertains the New Year for peace, prosperity, purity and better expectations. During the Bizhu festive days the chakmas find the fruition of their mind tinged with enormous, gladness and grandeur. It is rightly remarked that “from the ethno-sociological point of the view the Bizhu festival was based on Jhum cultivation in the remote past. So we can accept the proposition unhesitatingly the most popular Bizhu originally was agro-based festival.”\(^{35}\) Especially it is seen that on the starting of the sowing of first seeds on the earth, all primitive tribes considered this day as a divine occasion of the mother earth. The Chakmas of Tripura are gladly offering homage to the earth. Gradually, for developing the prospect and variety of the festivals some folk religious items are added to this Bizhu festival. These were related to the theme of spring festivals which are almost similar to perform once in the tropical zones all over the universe.

The Bizhu festival may be compared to the neighbouring areas both in Indi and other countries of the world. Here we can eventually mention this festival of Bizhu in Assam, ‘Nababarsa’ and ‘Chaitra sankranti’ in Bengali, ‘Sangkrain’ in Thailand and ‘Sangrai’ in Myanmar (Burma) which is equal to each other to some extent. The agro-based festive of the ‘Teipurs’ living in Tripura and Bangladesh are of similar nature to the Bizhu festival of the scheduled caste community of

Himachal Pradesh named ‘Chemang’. In Kerala too this ‘Bishu’ is performed with full enthusiasm. Although these festivals countries in different manners and styles illuminative the same theme. This has an affinity with the festival observed by different tribes and communities in India and abroad, which the Chakmas of Tripura eagerly observe.

The Chakmas community of Tripura celebrate Bizhu during the sowing of seeds in the Jhum land. This is the most illuminating ceremony of the Buddhist Chakmas. It is a great day of rejoicing for them. It starts with ‘Ful Bizhu’ on the first day and ‘Mul Bizhu’ at the second day which is termed as the closing of this ceremony. The auspicious lamp are lighted in each and every houses of all neighbours of the Chakmas society for piece, happiness and prayer for welfare in the midst of adoration of the Deities which commences from the last two days of the month of ‘chaitra’. On the sacred completion day of ‘Mul Bizhu’ during day time the birds and beasts are invited to distribute food among them.

In the evening by carrying a ‘Boddhi’-tree made of bamboo in the front irrespective of women and young male and female in groups make procession having instrumental music and dance with sweet songs they pass the path on the first ‘Baisakha’ or New year Bizhu as a reconciliation among them with enormous joy and merriment. This reunion is framed with the celebration of ‘Genkhuli’ collected with poems, recitations and reading of poetical works.\textsuperscript{36}

The Bizhu is most illustrious festival of the Chakmas community of Tripura. During the occasion of the ‘Ful Bizhu’ the members of the Chakmas family colligate vegetables, leaves and roots from the forest where as they bestow the articles to their domestic animals at the early

morning of the next day. Here after they attend the Buddhist temples and offer oblation to the worship able deity and heartily chants the holy name of Lord Buddha.\textsuperscript{37}

The Bizhu festival is appended below:

\textbf{Bizhu festival:}

The Bizhu is most illustrious festival of the Chakma community of Tripura. First of all lat us decipher that in Buddhist religious functions held during ‘Maha Bisu’of ‘Chaitra Sankranti’ are titled as a great festival of happiness and rejoicing. Nobody of the Buddhist community join in any work on that occasion.

The rich members of the society offer donations for the purpose. The ‘Kathina Cibara Dana’ festival is performed in ‘Kathi Purnima’. The Buddha’s birth ceremony is celebrated in ‘Baishakhi Full Moon Day’. The members of the Chakma Community make a procession touching each other hands in this occasion. Each of the members of the Chakma females carry fan in their hands. They also light the candle when they offer oblation in the fit of Lord Buddha.

On the next day the ‘Thamitong’ and ‘Tangganatsaraga’ or hoisting of flags indicating as the function is performed. ‘Bizhu’ is the most popular and traditional festival of the Chakmas. The Bizhu festival may be discussed separately in details.

FUL BUZHU:-

To celebrate the day ‘Ful’ or flowers are colligated to ornate the premises of the house. On the eve of observance the domestic materials, clothes, the beddings are washed and cleaned with proper attention. On this day of observance the particular ‘Ful’ for Bizhu is collected specially. Bizhu ‘ful’ comprising with betel-leaf and betel-nut is bestowed with great devotion to the ‘Sylvan’ deity. For observance of the day ‘Ful’ or flowers are collected to decorate the premises of the house. On the eve of observance the house hold materials, clothes, the bedding particulars are washed and cleansed as far as practicable. On this day of observance the particular ‘Bizhufu’l is plucked specially. ‘Bizhuful’ comprising with betel leaf and betel nut is offered with great homage to the ‘Sylvan’ deity. Afterwards the offering is to keep in a jar of water maintaining a specific manner. This purified water is bestowed to all the members of the family to drink as a safeguard against the diseases and wash off all ominous elements of the coming New Year. After this various fruits and food are collected to serve to the members of the family. At dusk the candles are lighted at the doors, husking places and on the water side. The village temples are illuminated with candles. The fireworks are done during the two days festival.

MUL BIZHU:-

The festival relative to Bizhu held on the second day designated as ‘Mul Bizhu’. Early in the morning all devotees bathe in the nearest river or water for self-purification. After bathing everybody dressed in new attire. Young chakmas are energetic to go to all houses in the village where they are entertained with various kinds of foods and drinks. The chakmas teenagers visit the houses of others with basket full of paddy or rice to
feed the domestic fowls. The disabled elders are bathed by the younger’s for having good wishes. The older villagers in groups set out with the ‘Kirtan’ parties following religious and devotional songs accompanying with manifold musical instruments where they move to the abodes of the villagers. The villagers remain in festive mentality and normally offer their friends, the country made liquor which is not considered as illegal in that period.

It is commuted that the suitable games and sports are also organised by young men and women at some suitable place of the village. In the evening traditional songs, music, dances and cultural programmes are performed at same suitable places of the village. Popular ballads are also played with songs. The ‘Reng’ is shouted to encourage the actors and actresses which are sung to eulogise the participation as well as the eager audience. In this festival various individual events are also performed. Grown up young girls are given ‘Khadi’ as a recognition of their obtaining youth. It is to be conjoined that the newly married couples visit the abodes of their relatives with sumptuous foods. The old religious men and women normally cross the festive day and night in the village temple following the ‘Astagik marga’ of the Lord Buddha. These men and women sitting together recite the valuable hymns from the Holy Scriptures like the ‘Tripitaks’. A popular belief goes that if somebody dies in this auspicious day the doors of the heaven will remain opened for that individual to enter into the paradise.

**GOCHYA-PACHYA-BIZHU:**

Gochya Pachya Bizhu is performed primarily on socio-religious custom. To commemorate the marriage ceremony the community feasts are observed irrespective of marriage dates in many houses of the Chakma
society aiming at the illustrious festive occasion. ‘Burapara’ performs to propitiate the evil spirits in some houses for maintaining welfare good of the members of the family for the year. ‘Guttibhat’ which is a ritual to sacrifice ‘Pinda’ to the departed souls of the ancestors as prescribed customs. In an attractive nice style the ceremonial Buddha puja is observed in the local Buddhist temple. At least a member of the family attends the temple with ‘Shiyang’ which is a symbol of offering food in the holy name of Lord Buddha. In the evening the balled ‘Gengkhuli’ is staged in some of the premises of the rich men. Thus by performing various rituals this beautiful festive day is passed achieving peace of mind and aspired for ensuing days.

This Bizhu festival was performed for a period fifteen days in the past. But why this festival has come to confine for three days more which is not known to us. As this festival is a most popular one so this festival has developed gradually into a Mela or Fair to meet up the demands of modern mind in modern position of the society in an aspect of modern time. We have known that the Chakma king introduced this Fair at ‘Rangunia’ near Ragnagar of Chittagang of Bangaladesh in the first decades of the nineteenth century. So this Bizhu fair was established by the royal personality. Following this Bizhu Fair has been initiated in Tripura. The Fair is a vehicle of culture and religious mingling of thoughts among the two states even to-days. It promotes follow-feeling artistic excellence fraternity and amity.

It is to be noted here that for promoting of tribal culture the state Govt. of Tripura has given overall patronisation to the Bizu festival or Bizhu Fair through Chakmas feels that the Bizhu is their symbol of
THE PUJA AND FESTIVALS OF THE UCHAI BUDDHIST TRIBES IN TRIPURA:

In the stage of human cultural development during the primitive period they come to believe in the natural power as civilized people. They deeply thought that the climate, disease, death or production of crops comprehensively on the omniscient power. The primitive man thought that a body of an individual was controlled by a soul and the incidents of the universe were brought to light by the supernatural power as the deities. The soul of an individual leads them to understand that each object of the world possesses a spirit or a soul or a power. The special action of the mundane objects is always causing natural calamities and diseases. In this way, the sky the earth, the river etc. are adorned to bring about desired results because they have magical power or divine power to do good or evil to human beings and the religion of the primitive people are concentrated on these deities from whom the pujas and festivals are evolved.

There are great similarities between the religious beliefs, rituals and ceremonies of the Uchais and the Reangs. “Sri Shyamlal Debbarma’s opinion is that the rituals of the Tipras, Reangs, Jamatias, Kalais and Noatias are similar to the Uchais.” They are not free from animism, animatisms, magic and fertility rites. The Buddhist tribal believes in the spirit of the Lord Buddha in selecting the field of Jhum cultivation. This

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jhum is also the great item of their livelihood like the other tribes of Tripura. But they sacrificed a fowl for the occasion. The offering to ‘Maifang Khufang’ is made when the first harvesting starts by sacrificing a fowl. The ‘Maipum’ puja involves the sacrifice of a fowls on the last day of their harvesting. Two tribal Goddesses essentially look after the welfare of the house-hold as ‘mailima’ and ‘khuluma’. They are glad to have fowls and newly rice in the Rantak puja to celebrate the ‘Maikatal’ (newly rice eating festival). This is performed during Lakshmi purnima.

Another important puja is called as ‘Tayachaumi’ which has to be observed by sacrificing a fowl to ensure the birth of a child. The ‘Akchai’ conducts the ritual fowl where is sacrificed. As soon as the child is five months old, the ‘Bagcha puja’ is arranged for the child so that he may stand and move freely. The ‘Akchai’ offered the fowl, ‘Butuk’ and ‘Arok’ on behalf of the performers of ritual. Formerly, the ‘kebeng Bumi’ puja has to be performed at the time of cloth wearing ceremony of a thirteen years old boy where as at the time of ‘Richha’ wearing by a young girl is performed. ‘Tuima’ is known as the Goddess of river by the Uchais. This Goddess looks after the happiness, peace and prosperity when appeared in the right way and bless the Uchais. The offerings of buffalo, he-goats and fruits have to make to the deity by the ‘Akchai’ on behalf of the performers. After ‘Kharchi’ puja, ‘ker’ puja has to be performed once in a year by a village collectively for the safety of the inhabitants of that area. This ritual is observed in open courtyard, generally, in the month of ‘Agrahayana’. The ritual is followed by the successive taboos. As soon as the ker puja starts, the taboos are brought into operation. No person is allowed to enter the village or no one is given permission to leave the village. This restraint lasts for about a few hours and here after the routine goes. The ‘Akchai’ performs the rituals.
The pigeons eggs, he-goats, ducks are offered in the sacrifice to pacify the deities. It is worth mentioning that “The rules and customs of worshipping ker puja were circulated at the time of Maharaja Birbikram Manikya in 1354 T.E”\textsuperscript{40}

The ritual is blessed with a great feast in which the villagers take part. The meat of the sacrificed animal and wine are devotedly distributed among the attendants illuminating environment.

The pujas and pieties have a strong similarity of the religious functions of the other tribes like Tripuri, Reang, Jamatia, Kaloi, Noatia etc. We are equipping the items of the pujas as below-

**RANATAK PUJA:**

This puja is performed after cutting the Jhum crops. During this puja the pots are decorated by paste of rice. The garland of cotton is made and that is hang in the neck of that Ranatak or pot.\textsuperscript{41}

**KER PUJA:**

Normally the Uchai tribe performs the ker puja once a year. The purity of this worship is to be maintained properly because there are many things prohibited during this term time of the puja within the area of the puja the travelling is stopped within or outside the worship area. The Uchai inhabitants follow the strict regulations of the worship. The ker puja is a national festival of Tripura. Almost all the Tribal communities of the state are solemnised ker puja in their individual areas with all types of illumination and devotion. The main ker puja is celebrated in the royal

\textsuperscript{40} Alok Deb, Rakhal Majumder, “Princely Tripura”, Agartala, 2010, p-112

place where the chief priest ‘Chantai Maharaj’ presents himself at night in the place before the actual worship stars. The tribal people have a great reverence for this ker puja which is held on Saturday or Thursday after the celebration of the kharchi puja. It is most historical to say that this ker puja is held in different times in different tribal areas of the state.

It is most interesting to assume that in earlier days the ker puja might be observed in the present ker chowmohani of Agartala. Anyway the ker puja is attended by all classes of people irrespective of Tribal or Bengalis. Among the offering in the puja to full bottle of wine and one pitcher of sahi wine, fifteen numbers of goats, pigeon, eggs, small pot of full of water, leaves of ‘khumpa’, flower, incense, bananas, sunned rice, turmeric, sweets, cotton of red thread, white thread of cotton and ‘rignai’. The worship starts by the chief priest i.e. ‘Chantai’ with collection of the leaves of ‘khumpa’ flowers setting on the mouth of a water jar having a pipe.

Finally the ‘Lampra’ puja is observed with the prayer to the Nature gods called ‘Akhatra’ and ‘Vikhitra’. They are worshiped to drive away the in auspiciousness. The chief priest mutters the puja mantras in their kokbarok language. The ‘galib’ sits by his side with a sward in his hands. The chantai Maharaj of that puja spray water on the sward, pigeon and eggs. The ‘galib’ utters the mantras having the sward in his hand.

Here after the assistant priest sings a song through a bamboo musical instrument and circling the puja area various deities are worshipped in the ker puja. The most powerful deities are ‘Banirag’ and ‘Tummai rok’ having 1mitre and 40 cm. This puja is observed for the
welfare of the kings and their subject as well as the common inhabitant of the state.  

Ganga Puja or Tuima Worship:-

This is a family worship of the Uchai people. It is held for the welfare of the family. The goat, pig and buffalo are given as sacrifice.

Naksu Matai:-

The people of Uchai tribe believe that the goddess of serpent dwells in the residence. Due to this faith the goddess is to be satisfied to save the members of the family from snakebite and various diseases. The Buddhist and the Christian Uchai perform their religious rites with care and purity.

FOLK DANCE OF CHAKMA COMMUNITY OF TRIPURA:-

Folk dance is a marvellous artistic of the male and females of the Chakma Community. As a result the art of dance is favourite to this society. The tribal Chakma society makes their day to day dull Jhumia life by their traditional folk dance which brings happiness in their mind. In their society folk dance is exhibited in social festive or rituals. Generally the youth and the females take part in artistic folk dances. The word NACH of the Chakma language has originated from the Pali word NACHCH. The folk dance is exhibited in Bizhu. The Jhum dance, ‘Kadalpur’ dance, ‘Thanmana’ dance, ‘Pattapatti’ dance, ‘Maleiya’ dance and ‘Dhalkadhang’ are performed by the men and women of the Chakma society.

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**BIJHU DANCE (CHAKMA):**

The chief festival of the Chakma community is viewed as the Bizhu festival and dance where the male and females of this society dance spontaneously with exceeding joy and merriment. This item of dance commences since the last day of ‘Chitra’ and ends after seven days. This dance is basically performed by the young boys and girls. It is a group dance with equal number of male and female dancers. They use their traditional dresses, and also use Dhul (drum), Baajhi (flute), ‘Khengarang’ etc. as traditional instruments. The tune is heart-kissing and full of enthusiasm.

**JHUM DANCE (CHAKMA):**

The Chakmas are also, accustomed to Jhum system of cultivation. They also enlighten their life through Jhum dance and music. It is a nice item of Dance of the Chakma society.

It is a group dance. The team is led by an artist who starts the dance by inviting others to cultivate in the Jhum land to exhibit all styles of Jhum cultivation.

A song of Jhum Dance run like:-

“Hoi hoi jumat jebang
Jaumat jeinei ghochche sudo tulibong
Ghochche sudo tulinei tenga hamebang.”

It means- Let us all go to the Jhum. We will collect cotton and sesame there. Selling these produces we will earn lots of money.\(^{44}\)

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**THANMANA DANCE (CHAKMA):**

“Thanmana”, is a traditional dance of the Chakma Community dwelling in a village where they worship the Buddha. Now both men and women take part in this attractive dance. Before we decipher the dance we need to explore various aspects of the worship. This worship is performed in the month of ‘Magh’ or ‘Falgun’ of Bengali Calendar. After this worship the Chakmas begin work in the Jhum. After “Thanmana” completion in the village with total family participation the Chakmas arrange their ‘Garia’ Puja.

Normally the females join in the Chakma Thanmana dance of Tripura. It is a very attractive dance where the females attend in standing style in a raw of square. Here after they in folded hands with circle pose attend the place of worship and salute in knee down posture. After this posture the dance starts. Most of the style of this Thanmana dance relates the clapping gesture. The dancers perform ‘padmakoshe’ Mudra during the offering of flowers in the worship. The dance is very simple and presented with completed devotion in middle fusion. 45

**PATTAPATTI DANCE:**

This Pattapatti dance is framed on the nicety of the nature. Being seen the glamour of butter-flies as well as their variegated dexterity of sucking honey from heart kissing flowers to create such type of dance to ventilate the beauty of the normal nature and mind of man. The tiny children putting on amazing dresses take part in this sort of attractive dance.

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MALEYA DANCE:-

The word Maleya means to offer collective physical labour. If a householder is unable to till his Jhum for attracting in the grasp of a bad disease for a stipulated period and in that case the villagers jointly work in the Jhum field of the householder for a day or more. This system is named as ‘Maleya’. Aiming at this ‘Maleya’ occasion a feast is held in your residence or in case of a poor and incapable family the villagers bestow the expenses of the feast by subscribing themselves. In ‘Maleya’ dance the skilled males and the females take part to exhibit its essence.

DHAL-KADHANG DANCE:

The Dal-Kadhang dance is a type of war dance among the Chakmas. During remote past there was a vanguard named DEINYAK in the royal army. On the beginning of the expiration of the royal army the ‘Deinyak’ Vanguard would dance ceaselessly with the sword and inspiring the army to fight against the foes in the battle. This kind of dance became as known as ‘Dhal-Kadhang’ dance in the later period. Especially the males participate in this type of dance. The dancers dressed with the war attire and start to dance taking the sword and the shield in the hands. They use the arms in an artistic motion as in the battle field. During these dance big tom-toms, trumpets and ‘Taks’ (musical instrument) are operated. In recent times bells are made of iron or belle metals are also gully rung. The audience very often make heroic shouting in the midst of dancing to encourage the dancer as well as the audience attended.46

DANCE OF MOG BUDDHIST TRIBES OF TRIPURA:-

During the period of dancing the Mog females wear their national dress such as – ‘Ranggi Diya’, ‘Pocho’, ‘Gangbang’, ‘Rungma’, ‘Rang Gaying’, ‘Rang Gaying Rangi Angi’, ‘Rungma’, ‘Thabing’, ‘Lungi’, ‘Rangaying’ etc. The females of this Community wear ‘Riyagnai’ dress which is large from waist to legs. The name of the same is ‘Khubai’ blouse for the upper portion of the body. The females also use garlands or ‘Haingdransi’ in their neck at the time of dancing.

The Mog females also use their ornaments at the time of dancing such as – ‘Layouak Atong’, ‘Daying’, ‘Nadang’, ‘Khrima Layouak’, ‘Yari, Nasayaing’, ‘Chula Layouak’, ‘Nabotthyang’, ‘Padi’, ‘Layouak Akhrayi’, ‘Oyafri’, ‘Chole Kakhyang’, ‘Tanggasing’, ‘Chainggang’ etc. In the Marma society the music is categorised as well as the style of dancing. They are equipped below:

KYANGMUI:-

This kind of dance of ‘Marma’ is most ancient. The ‘Marmas’ discovered the style of dancing by following the sound of husking pedal. During later period they created this style by imitating the sound of the bamboo.

SAYING:-

This category of dance is done during the ceremony of death of a famous person or religious person or even a king. This very dance is performed having the sticks in their hands during the procession of dead man. This is of thirty two styles.
YAING:-
This style of this dance expresses the body-pose. The dancers attract the audience by their trampling gesture.

CHIMUING:-
This item of dance is most attractive in Bangladesh which is termed as ‘Pradip Nritya’ or dance. This is exhibited in honour of the parents of the bride groom and bride. But later it is performed in religious functions of the Mogs.

BAYING:-
This style of dancing is originated by following the dancing system of the modern dance. In the Mog community this dance is designated as mask-dance. In this dance the dancers use the mask of monkey, tiger and other beats to perform the dance.47

BIYASA DANCE:-
The young male and females of the Mog community joins dance only for relaxation created in terms of questioning, riddle and answering which is named as Biyasa Dance.

PESEYA AKA AND PEDESA AKA:-
The ‘Kalpataru’ ceremony is observed in Buddhist society of the Mogs. The Buddhist Mogs perform this kalpataru festival. They worship a great tree as kalpataru and there they donate their precious materials in that kalpataru ceremony. The members of the Mogs community similar to

other tribes of the state are the great believers of life after death. They believe in the fact that a donor of this kalpataru festival can attain happiness and prosperity in their lives beyond death. Taking this view in mind the dance designated as ‘Peseya Aka and Pedesa Aka’ are performed in a dance show.

**THE PANKHU AKA DANCE:**

In the remote past this Pankhu Aka Dance used to stage before the Mog kings where at present the same is exhibition in the social function with an atmosphere of joy and holiness.

During the present day situation the female dancers of the Mog tribe also joins in the ‘Jatra’ show performed by the cultural party of the Mogs. The subject matter of the ‘Jatra’ is blessed with the ‘gataka’ Tales.48

**DANCE OF THE UCHAI BUDDHIST TRIBES OF TRIPURA:**

There is a notable similarity in the dance of the Tripuri, Uchai and Reangs. The people of the Uchai tribe follow the Reang HAJAGIRI dance which is shown during “Laxmi Purnima Brata.”49

**SONG OF THE CHAKMA COMMUNITY:**

The song is one of the ancient artistic media of revealing the expression of thoughts and mind of a group of people or a society. This artistic form can enchant thousands of people easily hearing the melodious and sweet tune along with multiform kinds of musical instruments. The Chakma

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Folk Songs can be grouped by four kinds as (a) Gen-Khuli Geet, (b) Ubho Geet, (c) Ali Geet and (d) Bijhu Geet.

**GEN-KHULI GEET:-**

Gen-Khuli Geet is the traditional Chakma ballad songs as comes from time immemorial past. These folk songs are composed on heroic events, love stories, misty of the creation of the earth and life or the life story of Lord Buddha and his fables etc. and these are sung in a function at night. This hearty item of song designated as ‘Gengkhuli’ is the name of the person who sings this ballad along with the assistance of a violin or a ‘sarindra’, a musical instrument. This function is termed in ‘pala’ or plot or actually the theme of the ballad.

The illustrious folk music of the Chakmas appended as: ‘Radhamawn-Dhanpudi pala’, ‘Lorbut Midungi pala’, ‘Laxmi pala, Chadigang Chhari pala’, ‘Langya-Langani pala’ etc.50

**UBHO GEET:-**

Ubho Geet expresses the love songs or the songs relating to nature. It is an inherent human nature dealing with the mentality of love from a man to a woman or visa-versa. Sometimes it is sung by an individual of both the sexes. It is said that in ancient times the Chakma young men and young females passed the night at the ‘Jaltungi’ (dormitory) which was built for them. They played on ‘Hengarong’, ‘Flute’, and ‘Shinga’ etc. and sang the songs with indigenous musical instruments. Two skilled genkhulis can sing and acting as a lover and the beloved on a competitive mood in the function of the ‘genkhuli’. In recent times the youths of the Chakmas practise this love song at their leisure period or in the midst of

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Jhum Harvesting. The tune of this ‘Ubhogeet’ is not separated from the sweet tune of gengkhuli geet.\textsuperscript{51}

**ALI GEET:-**

Ali Geet is a ‘lullabye’ or cradle songs framed for the ‘Lulu’ or children. This chakma word ‘Ali’ is similar to the Hindi word ‘Lori’. Only the females sing this type of ‘Aligeet’ without any musical instruments.

**BIJHU GEET:-**

Bijhu Geet is the traditional Chakma songs sung during the celebration of Bizhu festival. Practically, the natural phenomena are the main essence of this music. This is branded as the songs of nature. It this Bijhu Geet the Chakma indigenous musical instruments can be used.

**SONG OF THE MOG COMMUNITY:-**

The Mogs have their own traditional songs. In that style of music they follow their cultural heritage normally vibrated from centuries. Some of them are discussed below:

**LANGA:-**

This is a folk song (sangeet) of the Mogs. They expressed the natural sights in their life story.

**SAKHRANG:-**

This is a folk-music of the Mog community based on the tales. Among this type of music there are ‘saitathanu’, ‘Sangkhrang’ ‘Kakanu’,

‘Sakhrang’ etc. The life histories of the great men are exhibited in this song.

**LONGDI:**

‘Longdi’ is a group song of the Mogs. Especially this song is composed with the life history of Siddhartha mainly based on his childhood and youth.

**NBAINGLAOSAING AKA:**

This music is actuated to guard the dead body of a diseased person before cremation. This ‘Sasija’ song is sung in the Mog community during the procession of the dead person to carry in the crematoria’s where the saying song is performed with dance.

**GACHOYA AKA:**

This lyrical song of the Mog tribe is sung to collect fore-telling from Astrology, such as ‘Karma Thab Toying Lime’-the women, too, will be raised in protest, the hen will crow in place of cock.

**RAGAING:**

The Mog tribes sing a song in the open field praying for rainfall during drought. They believe that the rain will fall from the broad sky.

**KHAISAITEKHRANG (MODERN SONG):**

The writer this song is quite limited. So this music is performed in a limited scale.\(^{52}\)

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SELF-HELP GROUP IN BUDDHIST TRIBAL WOMEN IN TRIPURA:-

Let us first of all try to decipher the real activities of Self Help Group which is given the top-most importance in Tripura. This Group is framed to save the society from the jaws of precarious poverty, income in balance and social disaster. In this platform women are seen to conjoin themselves to actuate their service in this line.

The involvement of the women may be stamped under the following purposes:-

i) To get empowerment through the device of Self Help Group

ii) To bring the development of social environment through maximum participation of women.

iii) To inculcate a positive tendency of saving among the members of the alike group.

iv) To lessen the dependence on money-lenders.

v) To intensity the women’s confidence and their acumen ship.

vi) Through these Self Help Group community development activities is actuated.

vii) To enhance the awareness and various schemes and projects.

It is witnessed that women constitute a major part of world’s populations and they are seen very poor. But the poor women cannot lip grade their financial condition without the participation of this Self Help Group meant for women in Tripura. This group is framed for the all-round benefits of women. They can obtain better benefits and financial aids through Swarnajayanti Gram Swarozgar Yojana scheme.
The rural women are working for empowerment organizing to strengthen their capacities to prepare and control the monetary benefits and leadership. This type of women Self Help Group enhances soft loan-system to the group members and to decrease the under strength of the money Landers in Tripura. This group also got the strength to deny the credit system of productive resources where women are to push the status of recipient despite their ability as benefitters and producer.

The functions of the rural women Self Help Group in Tripura actuate a number of valuable functions and that is appended below:-

- It aims at giving social status of members by virtue of co operative among themselves.

- This group enables the members to occupy the self independent and self reliant status.

- It develops the general awareness among the members.

- It becomes a forum for members of Self Help Group to discuss their social and economic problems.

- It also stamps the strength and confidence for solving their problems.

- It increases the spirit of good behaviour among the members of the group.

The formation of Self Help Group was constituted in Tripura in April 1999 which is known as Swarnajayanti Gram Swaronga Yojana scheme. The ‘SGSY’ is a holistic programme for offering employment to Self Help Group, planning of activity and technological organisation as well as marketing support. Our Gram Panchayats are also similarly interested to frame up Self-Help Groups. In Tripura the registration of
such groups are increased of 45% in Tripura. The women cell in the Central Ministry also administering a Grant-in-Aid Scheme for the well-being of the women labour. This Scheme is actuated through Voluntary Organization that provides Grant-in-Aid with some suggestions as framed below:-

1. The need of enormous training if felt for the female workers.
2. Government should implement various health facilities for the female workers.
3. The social associations and NGOs should encourage the female workers to think about their rights and status in the society etc.

The tribal Buddhist women belonging to Tripura engaged in Self Help Groups may be economically and commercially upgraded in the society by the following small industries or individual trade endeavours:-

1. To prepare flower garlands of variegated hues.
2. They can make flower-baskets to sell to the gallant persons of the hills.
3. The Buddhist Tribal women prepare flower-vase for sale.
4. Such tribal women can serve in Beauty Parlour to earn money.
5. The Buddhist tribal women also teach students in tuition a monetary basis.
6. They also can weave wool for use in the winter season and sell them for price.
7. The women belong to Self Help Groups can also earn their livelihood by selling of utensils, pen stand, baskets and items for dressing and decorating rooms made of bamboo.

8. The Buddhist Tribal women also prepare icons of Lord Buddha by cutting wood and root of bamboo. They also prepare multifarious icons of various types of Gods and Goddesses.

9. They also made candle in their small endeavour of the village where as they also sew ‘kanthas’ to get money for daily expenses.

10. The tribal women also make ‘Agarbaties’ with easily gating bamboo sticks of Tripura.

11. They also prepare manifold pickles of green chilli, mango, acid fruit, plum, olive, and bamboo etc. a small scale production arrangement.

12. The Buddhist tribal women also use handloom to weave the clothes for their own wearing and selling as well.

13. The females are to make baked cakes as their food and sell them as a tasty item of eating.

14. The women of the tribal communities prepare food from vegetables, ‘baskarul’ (immature bamboo), and sweet ‘beruin’ rice produced by Jhum cultivation.

15. They also prepare handmade ornaments from various cheap materials to beautify their body and hair.\(^{53}\)

\(^{53}\) The Research Scholar Smt. Anamika Das personally visited the place at Hapania International Self-Help Group Fair, West Tripura, organised by Tripura State Government and focussed the information on 15\(^{th}\) February 2015.
The Buddhist tribal women should be encouraged along with weaving and may entangle there other handicrafts like cane, craft, sericulture and small scale rubber plantation to rise up their economic status in their rural environment.

In the village society an economic expression and commercial upgradation is observed in full swing. Now –a-days the tribal Self Help Group of women is a genuine platform that not only accumulate bread and butter by their labour but they also look towards the infrastructural development of the society, mitigating social needs and cultural affairs of the village environment similar to co-operative society.

Though SHGs, the women empowerment is in movement by which they are also prepare themselves to the members of the panchayets.  

Social position of Chakma Women:-

The rate of literacy among the Chakma women is not low. At present, the young Chakma girls are attending school and colleges at the greater scale. The Chakma give enormous stress upon the female. Chakma women are supposed to do weaving, cooking, gumming, rearing of their own children and houses keeping works. They engage themselves in cultivation and marketing. The social status of a Chakma woman is not equal with the male one. It is said that, “polygamy is allowed to a Chakma male. Some prevailing proverbs will prove the social position of a Chakma woman in the society.”

54 Dainik Sambad, Agartala, issue 14th March 2015.

Naturally, the present day Chakma girls are attending schools and colleges and even to universities in a large number. Though the social status of a Chakma woman is not equal to man, the coming days will gradually diminish the gap to treat them equal in their family and society.

MARRIAGE SYSTEM OF THE CHAKMA TRIBES OF TRIPURA:-

In the Chakma society there are two types of marriage are in vogue. One system is based on religious system of marriage which is followed by the advanced section of people of the society. This marriage is performed by the BUDDHIST BHIKSUS in accordance with the Buddhist religious rites.

Another system of marriage is traditional which is performed by the village ‘Ojhas’. This marriage system stands as:

The age of marriage is between 15 to 16 and 22 to 24 for females and males. The early marriage before attaining the age of 18 years has been restricting by the government as it brings curse to the society and death of the premature mothers. Girls are not given marriage before attaining maturity. The child marriage is rare in the society of the Chakmas. The parents begin to search out suitable bride for their young offspring. After finding out the suitable bride a relative of the male family would be sent to the house of the bride.

1) Customarily the marriage is done after offering homage to ‘Chumulang’ conducted by ‘AJA’.

2) If the bride and the bridegroom born of the same generational status then only the marriage ceremony is permitted. But marriage among
the bridegroom and bride cannot be held if the bride and the bridegroom belong to the same clan.

3) The worship of ‘Siji-Jadan’ is done in the house of the bride. The worship of ‘Chumlang’ is celebrated in the house of the bridegroom.

4) Marriage is permitted between a Chakma youth male and female outside of their clan relation.

5) Marriage is allowed among the different ‘Goza’ or ‘Gutthi’ provided they are equal in respect of status.

6) The nuptial matter is approved between the brother and sister born of the same mother but marriage is as such parentage existed.

7) Marriage is allowed between the son and daughter with the daughter or son of the sister’s born of the same mother’s womb.

8) Marriage is approved between the sisters of the elder brother’s wife with the younger brother born of the same mother’s womb.

9) Social marriage is granted between the elder or younger brother and the sister of the wife.

10) Matrimonial relations are permitted between the elder brothers or young brothers of heterogeneous relations and the cousin sisters of the husband.56

11) Polygamy is allowed in the society of Chakma.

12) The nuptial system is permitted with the sister-in-law i.e. the younger sister of the.

13) A widower male and a widowed female can also be married.

14) A divorced man and a divorced woman can be remarried where age is no obstacle.

15) A widower or a divorced wife of the elder brother can remarry. For this the limitation of age is not countable.

16) The social system of marriage is authorised between the widow or divorced wife of the elder brother and the younger brother of the husband.

17) If a woman is divorced being a widow due to younger brother or elder brother and if she is divorced then only she may be remarried.

18) Marriage system is allowed between the sons and daughters of the wife’s former husband and the daughters and sons of the wife’s later husband provided. They do not possess the introduction of the similar clan.

19) It is noticed that “if there remains no close relation or if the bridegroom and bride do not belong to the same clan then marriage is allowed between the grand-father and the grand-daughter or between the grand-daughter and the grand-father”.57

20) Marriage is done in the Chakma community on the basis of mutual talk an interchange of thoughts.

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MARRIAGE SYSTEM OF MOG BUDDHIST TRIBAL IN TRIPURA:-

The male offspring are to dwell in a Vihara at least for 7 days and take the ‘Prabajja’ and performed the rules and regulations of the temple.

The matter of marriage is settled by a discussion among the parents or guardians of the bridegroom and bride. But the age of a male person must be 19 years where as 15 years for female for marriage. The ‘Aghachhara’ (priest) will mutter the mantras according to their ‘Shastric’ rites.58

But the father or the mother of the bridegroom offered the ornaments; garments and ‘Daka’ meant for the bride are to the hands of the bride’s parents. During marriage a dais is made where the bridegroom and the bride are to bring their and the two priests will mutter the Mantras in presents of the parents and relatives of the bride. There after their family life starts.59

MARRIAGE SYSTEM OF UCHAI BUDDHIST TRIBES IN TRIPURA:-

The parents of the bridegroom or the guardian and the parents of bride or the guardian by reflecting news containing the prescribe date and time they attend the residence of the bride with a bottle of wine and one number of silver coin and offering them to the hands of the father of bride and initiate the proposed of their wedding. Some personalities of village ‘Choudhuri’, personal relatives and some other persons having named and fame take part in this matter of wedding. In that assemblage the

arrangement of wine is a must. During the drinking of wine if the proposal of bride groom party is accepted by the guardians of the bride then the date of marriage is specified.

Generally the wedding ceremony of the Uchai community is normally held in the house of the bride. Under the guidance of ‘Adrang sardar’ the bride groom party starts for the house of bride along with euphonic music.

The wedding ceremony of the Uchai community is generally held at might. As a social custom when the bride will reach to the bride groom’s house then she is to offer a pitcher full of ‘Lungi’ type of wine and a bottle of wine to the hands of the father of the bride as presentation. Then the sitting arrangement of the bridegroom party is done in a modest manner. Here after the ‘Adrang Sarder’ is in attend the house all the relatives of the bride with flambeau of fire to invite them along with a bottle of wine as offering. After obtaining the invitation later the relatives of bride attend the wedding ceremony.

On the other hand, the bride-groom having a turban and a shirt made of ‘Khaddar’ cloth waits sitting on a ‘Rittrak’ (Bed sheet) setting pillows made of ‘simul’ cotton. First of all the bride-groom is to be escaped in a room and there by a relative titled brother-in –law will search out the bride and sets her by the side of the bridegroom.

After sometime the ‘Achai’ will spray the water with the muttering of the ‘mantras’ on the hands of the bridegroom and bride. After completing the spraying of the water by the ‘Achai’, the parent’s relatives
and ‘Adrang Sardar’ will follow the system as the blessing where as to make an end of the wedding ceremony.\textsuperscript{60}

**THE SYSTEM OF DIVORCE IN CHAKMA TRIBES:-**

1) Due to the mental maladjustment brings about then the matter divorce formed to be approved. This is indeed a perfect cause of divorce between the husband and the wife. Aiming at this

2) particular reason husband’s ‘Surkagas’ or divorce pages pass on to the wife with manifold signatures of witness the process of divorce is meant for execution.

3) On the other hand, if the husband is felt ill due to leprosy or other dreadful disease in that case the divorce is approved.

4) “It is conjoined in divorce item as if it is proved that the bride is tortured by her mother-in-law, in such case the father-in-law and the mother-in-law have to enter into a recognizance that they would not do such offence in future. If the position is not improved then in special cases the husband is ordered to live separately with the wife alloying from the father and the mother of him by separating his kitchen. If such systems become failure then order is given for separation of the wife and the husband.”\textsuperscript{61}

5) In case of the husband is imprisoned for long term punishment then if the wife applied for separation from such type of husband then there also divorce is allowed to facilitate the applicant to marry or choose the second husband.

\textsuperscript{60} Sipra Sen, “Tribes of Tripura”, New Delhi, 1993, pp-64-65.

6) A husband if shun the domestic life in order to embrace a saintly life then also on the basis of wife’s application the order for divorce is allowed.

7) If the wife achieves her shelter in the abode of the Headman’s house as a tortured woman by the husband then the husband is given a chance to issue a bond to bring back to his wife in his residence. Hereafter if such type of untoward situation arises then the wife is to be kept in a house of legal guardian or the leader of the society. Even after such occurrences in the character of the husband is not altered then the approval of divorce tribal ‘Chhur-Kagaj’ is bestowed.

8) In matter of husband or his abode is not searched out for 3 years or more then the community can accrue approval for re-marriage.

9) During divorce the father possesses the right for having the children to be hulled under his supervision or guidance.

10) In case of demise of the husband if the wife desires to marry again the offspring is kept in care of the elder or younger brother of the husband or a near relative of the dead husband.

11) The husband can make a demand for the child of his pregnant wife after she given birth in course of time. But the husband is to take care of his wife and for nursing, bears of sorts of expenses for her nursing including the food also etc. as well as the birth ceremony of the newly born child.

12) If the fatter makes a demand of the child then he is to carry all expenditure of the legitimate child for food, heath-caring and nursing of the child as rules.
13) Above all, if the social judiciary gives vent to divorce order then also the husband and the wife views this case the husband is freed from execution of ‘Surkages’.

14) In reality if this case is laid on the offence of the husband then as rules then husband is to return all articles obtained as dowry, ornaments, presentational dresses or clothes during nuptial to the hands of the wife. 

THE SYSTEM OF DIVORCE IN MOG TRIBES OF TRIPURA:-

The system of divorce in the Mog Community is as follows:

1) According to the right of succession the women will get the maintenance from the bridegroom if he married second time without any reason.  

2) The entire moveable and unmoveable property will be divided among the bridegroom and bride when their wards are living with their mother.

3) If the newly married wife informs her unwillingness to live with the husband and left the house with another person-then all types of expenses are to pay that wife with fine.

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64 ibid, pp-303-305.
DEATH OF THE CHAKMA TRIBES:-

The dead body is wrapped in a white cloth and kept outside of the residence. The Chakmas cremate the dead body and is followed by a communal feast and also the death body is buried of poverty-stricken family. In the society it is customary rules to keep a dead body over a tree for the time being until the nearest relatives accepted the diseased body. The foot print indicates the rebirth of the dead person as the Chakmas are staunch believers of re-birth as followers of Lord Buddha. The stories of the ‘Jatakas’ are most attractive to them. Last ritual of dead person is generally performed on the seventh day conducted by the Vikkshus.

The Chakmas strongly believe in the idea of rebirth. The bones of the dead are collected from the crematorium and immersed in a river. The Buddhist Vikkshus conduct the last rituals connected with dead on the seventh day. A community feast is organised in memory of the departed soul.65

DEATH OF THE MOG TRIBES:-

The dead body is enveloped in a colourful box like the temple then it is carried in the crematorium. After chanting the mantras by the Buddhist Monks that box of the dead body is put on the crematorium and conjoin the fire on it.66

“Mogs cremate their dead. They observe one week death pollution. If a child below five years, dies the body is buried. The dead body is generally kept inside a room till all the relatives of the deceased arrive. Funeral music played till the priest advises for a funeral procession and utters chants as per religious law before the body. After cremation, a grand feast is arranged in the deceased’s house by his/her elder son or nearest kin.”67

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DEATH OF THE UCHAI TRIBES:-

The Uchai tribe believes in the life beyond death. If a person exercises auspicious deeds in his present life, he will certainly receive the fruition of his good deeds in his next life. The dead body of a person of Uchai Community is cremated or buried. The male or females join in the procession meant for the dead person. 68