CHAPTER-3

A COMPARATIVE STUDY OF TRIBAL BUDDHIST WOMEN OF PLANE LAND AND HILL-TRACT

1. FISHING SYSTEM OF THE BUDDHIST TRIBES IN HILL-TRACT AREA OF TRIPURA:

i) The Mog Buddhist Tribe in Hill-Tract area of Tripura:

These women of different tribes are adept in Bamboo and Cane industry, Textile industry, Fishery, act of rearing livestock and Trade and Commerce etc. In modern times the members of the Mog Community are interested in fishery. This is revealed in discussing their life-style. Even many men and women are eagerly working in fishery from Self-Help Group or generous financial assistance from the Government of the State. The department of Fishery encourages the fishermen of Self-Help Group, Self-Help Unemployed young male and female to enhance the production of fishes in Tripura within 2010-2011 A.D to attain self-sufficiency. Accordingly the Government of Tripura has been working a times-serving plans and programmes since 2004-2005.

ii) The Uchai Buddhist Tribe in Hill-Tract area of Tripura:

The fish item is a testy food of the Uchai tribe of Tripura. They used to catch the fish in different manners from the Chhera or rivers. They make dam in both sides of a Chhera or a Brooke for catching required number of fishes. The fishermen catch the fish by an instrument named, ‘Fakahuyai’ made of cane. It washes of the water. They also catch fish from deep water by their hands. They also catch fish by the juice of the root of ‘Rut Tree.’ Firstly they collect some roots of the said tree and make a dam of that powder of the roots and catch the fish.
Here after that water is flown as soon as the dam is damaged and that water will mix in water of the river which creates the water venomous. Then the fisher cannot bear the gases create in the water and ultimately they are floating on the water and the fish hunters catch them.

iii) The Chakma Buddhist Tribe in Hill-Tract area of Tripura:

The Chakmas obtain immense skill in catching fish by their personal venture which we can enlist below. These instruments are normally made of bamboo and cane. They also use wood to prepare their successful instrument.

a) LUI:

It is basket type fishing. The LUI is made by cane and bamboo. This basket type instrument is used to catch fish.

Besides the said method the water of an area is created waterless by artificial means. After completely removing that water the tribal chakmas of Tripura gather fish from the dry place.

b) FAJI:

It is a useful instrument prepared by the Chakmas to catch fish. Originally this instrument is made with pieces of bamboo having one metre in length is stripped vertically in several parts up to the middle portion of the bamboo piece by a TAGAL or chopper in the left. The closing part is not rigid. Some slices of thorny stem of cane are fixed suitable with the strips of the bamboo to make it an effective instrument to catch fish. Some edible fragmented beans are kept to attract fishes. As soon as the fishes come in contact with the instrument they cannot in vent to flow out account of the thorny system of canes.
c) **TERA:**

To make this TERA, a piece of bamboo about eighty centimetres at length is collected. By a sharp TAGAL some strips are made from beginning to the end of the bamboo piece up to about parts of the piece. The end of the same stands flexible and enlarged. Some sewed slices of cane as well as some slices of bamboo and cane are sewed and fixed at the inner part of the enlarged end so that fishes may go into it but cannot come out at all.

d) **CHEI:**

It is an oval shaped sewing basket made of cane and bamboo with two entrances. The passages of entrance are formed with cane and bamboo slices in a style so that the fishes once go inside Chei and cannot return from it.

e) **JAL (NET):** It is prepared in two types such as URO JAL and PELAN JAL. URO JAL is spread in the water and PELAN JAL is set in a chhara or in a stream.

f) **CHABARA:**

Normally, a chhara or a stream is blocked by moss, creepers, canes and bamboos and some TERAS are lightly fixed in between the blocked parts. Through the TERAS water can pass in a slow motion and fishes, prawns are passed on and really kept in.¹

**Fishing system of the Buddhist Tribes in Plane Land area of Tripura:**

Let us come to glean the activities of the plane land women which are not at all equal to the affairs of the rural Buddhist tribal women which we

have discussed previously in this chapter. The women belonging to Mog, Chakma & Uchai Community of plane land could not learn any skill of hunting beasts and birds similar to the women of Hill- Tract Buddhist Tribal women. They could not get any scope to conjoin themselves in hunting affairs like those of tribal men and women of Hill- Tract. For this act of their affairs the economic process are running in a diverted tactics for which they purchase meat, flesh, chicken etc from the market as Kargil Bazar, Lake Chouhamani Bazar, Chanmari Bazar, Battala Bazar, Maharajgang Bazar, Maharani Tilsibati Bazar, Khumlung Bazar, Ranir Bazar, Nutan Nagar Bazar, Nanda Nagar Bazar etc. The women of above-mention tribes collect their all types of food including fish, meat and dry-fish etc from the market without going in hunting system equal to the tribal Buddhist women of Hill -Tract.

But the women of Urban are whenever they are to go to the hills near their relatives they look to the tact of drying fish and accordingly they follow the same system in their abodes situated in town areas. They use the rays of the Sun to dry their Olive Barb, Shrimp, Tenga, Pale Carplet, Corica Soborna, Hilsa, Rivershad, Butter fish etc though they live in an urban area. After the fishes are dried they keep that dry fish in a big canister for future use in the rainy season.

Still they are not akin to the women of the hill-tract though they are similar to the tribal men and women of the society. But the Buddhist tribal women of Mog, Chakma and Uchai Communities of Urban areas are upgraded in respect of education, culture, manner, behaviour and smooth feeling for all human being. Their habit, personality, character, skill and intelligence are enlightened being living in an upgraded environment.
Many of the members of women and girls become almost educated. The males and females of plane land belonging to Mog, Chakma and Uchai society are working as the Government employs or some-other are serving as Non-Government employs in Non-Government organisation or they conduct their own business. It is funny to mention here that the women of plane land are not getting any opportunity to actuate hunting like that of the male and female of hill-tract areas as they cannot witness any lake, pond or river in the plane land. For this reason they are totally depending on their purchase of food items or domestic materials from the market.

2) HUNTING SYSTEM OF MOG, UCHAI AND CHAKMA BUDDHIST TRIBES IN HILL-TRACT AREA OF TRIPURA:

i) The Mog Buddhist Tribe in Hill-Tract area of Tripura:

The members of the Mog community jointly conjoin in hunting and they divided the meat equally among themselves. The Mogs started hunting not only for meat for eating. They make hunting to resist the oppression created by the wild elephants, tigers, foxes, cats etc. in dense forest area against human beings. The wild animals consume their domestic animals like duck, cock, hen, goat, cow, pig etc. whenever they get any opportunity to hijack them and ultimately kill them. After wards these wild animals and birds make a greater loss to their production of Jhum cultivation. To get relief from these odds and oppression the members of the mog community go out for hunting.

The hunters’ use the weapons made of iron which is said ‘Lahaying’ i.e. Ballam means javelin and others weapon made of bamboo named ‘Wyachgyang’. This second types of weapon is prepared by four or five sharp sticks joined together. They kill that prey if it falls in front
of them by the LAHAI weapon. If the attempt of the hunts is correct then the animal is sure to die. Other than this they use different sorts of weapons to kill their prey which is known ‘Idrih’ i.e. bow and arrow. One or two expert hunters on taking the assistance of some other villagers jointly select some place for their best hunting spot. The ferocious animals when roaming in the village at night and they attack the domestic animals in their cow-shed as well as human being in their abodes and ultimately slay them. Especially all the Mogs and other villagers begin hunting to save the society. The experienced hunters keep their weapons in one idea of the forest to prepare themselves for hunting. On the other hands they start howling to drive away the wild animals for their hunting observation. Then the remaining wild animals run this side and side on fear from their own lives by hearing the shouting of the hunters and they fall in the target of the hunters. Sometimes it is seen that if the hunting object is not occupied then the hunter is running after to catch the prey. On the contrary, some hunters quite silently halt near by a specific place for searching out food of the prey then they mar them by their sharp weapons.

a) Kaingthanre:

In Kaingthanre, the troop is kept under a deep hole and then the hole again is to cover by the small branches of the tree and leaves etc. so that the people is to be assumed as quite normal as before. Last of all a piece of meat is hanged directly on the hole under this circumstances if any beast come over there to catch the meat to eat then he will fall surely in the hole and it will a automatically come under the hands of the hunters.
b) Fand (Trap):

The members of the Mogs community set the trap as methods of the forest. The names of the special Traps are appeared below: Kaingthong, Nshe-thoagre, Khouthong etc.

c) Nshe thongre:

This type of method is applied to catch the birds. The boys put Garjan and Banyan tree etc. and the juice of these trees are directly put in a big bamboo pipe. Then a stick of bamboo measuring about two fingers of the hand is made so that juice of the trees can be put in the pipe. The maker of the pipe will make the juice trembled by 15-20 bamboo. So that the juice is moulded by the sticks. After this method they arrange those sticks on the branches of the trees in a separate manner where the desired birds will sit on. Whenever the birds will sit on the sticks their legs and feathers will be automatically confined by that gum. Then the hunter catches the coveted birds.

ii) The Uchai Buddhist Tribe in Hill-Tract area of Tripura:

The most important events of the Uchai tribal people are hunting similar to other tribes of the state. It is most important to accumulate their food. In remote past the member of the Uchai community went out for hunting jointly and the ‘Muihan’ or meat they divide the meat in equal portion with others. Even they do not like to deprive the child or the Buddhist Uchai tribal women in respect of sharing the meat. In ancient period the forest area was full of elephants, dears, cattle, bears, tigers and wild buffalos etc. Then the tribes of Tripura enjoy the open environment of hunting.
The Uchai tribes use bow and arrow in their hunting activity. They designate the arrow as ‘punsu’ and the bow as ‘Pa’. In exception to this weapons they use kal or ballam (Javelin) made of iron and the weapon ‘Kalingga’ made of bamboo. This bamboo Kalingga is a measurement of four or five hands having one side is kept very sharp. If any prey arrive before the hunter then and there they through their Javelin and Kalingga to mar them. Those weapons stick to the body of the beasts very seriously and ultimately they expire.

This is the type of their process of hunting. In this system the special characteristic of the hunting they select some hunters under the expert hunters the villagers jointly specially a spot in the forest area for their hunting. The expert hunters in a selected corner of the forest half for their desired prey having their weapons by one side. On the other hand, the remaining persons drive away the object of prey with severe shouting. At that time the beasts run fast through a solitary way to escape from the jaws of the hunters but ultimately they fall under the hands of the expert hunters.

Sometime the hunters go out for searching their food in the forest where they silently sit in a corner of the forest to kill the prey by throwing their sharp weapons.²

a) Fandortrap: Without attending in the forest they set the trap in the dense forest to collect their food by killing the beast and birds by their weapons. They use the traps in various methods. According to the system the trap are categorised as –Je, Bura, Batchaoum, Akrakham and Mangkhung.

b) Je Fand: Firstly the Je Fand i.e. Trap is framed by attaching a bamboo of measuring 7 or 8 hands being bind with a tree standing by the side of the road where the prey will move. Then the front part of that bamboo is fastened in another bamboo and both of them joint by rape for which the total bamboo will tightly stay. The sharp side of the bamboo should not be bending down on the mud top which if a prey is tinged with the edge of the trap and the hunter will get the matter known to him and he will catch it then and there. The beasts are tackled in such away by the sharp edge of the bamboo that he has no capacity to escape from the trap and there by his in the hands of the hunter.

c) Bura Fand: In the system of Bura Fand that the bamboo is cut in three equal parts which a triangular is constructed. Here after the blank space of triangle are to be filled up with the other pieces of the bamboos. Here after the two sides of the heavy triangle are to be fixed in the soil so that it is tilted. A ring being fastened by a rope in such a system that it keeps the weighty triangle all right. The fastened rope is banded in a pillar made of tree. Above all, a piece of meat is to be hanged by binding with a rope a hanging Position. If an animal come in front of the triangle out of severe hunger then whenever he will try catching the hanging piece of meat then the three sided trap will jump upon the beast. The heavy triangle prepare by the strong bamboos the beast will be very seriously wounded and the hunter gained it easily.

d) It is one of the criteria of various important traps. Initially the Batachaoum trap is to deepen within the soil measuring 2’ or 1.5’. There-after that hole is converting by the branches and leaves etc. of the trees so that the place is assumed as quite normal. In completion of the act a piece of meat is hanged directly on the hole. Whenever any beast will come to eat it, then he will fall down into the hole and come
under the control of the hunter. The hunter then and there kills the beast being trapped.

e) Aukrakham Fand: It is an important type of trap mode by the Uchai hunters. Generally by the aid of ‘Mankhu’ they catch the birds. Other then this they use variegated traps to catch the birds. They are used when the position of hunting requires.

iii) The Chakma Buddhist Tribe in Hill-Tract area of Tripura:

Hunting is viewed as a system of food gathering actuated by Chakmas of Tripura. As their dwelling places were in the hill tracts or nearest to the forests they would feasible for forest beasts and birds are found in excessive numbers in the forest of Tripura. The forests and the reptiles and animals like elephant, bear, python, deer, bison, hare, iguana, and birds like dove, fowl, parrot, mynah etc. were successfully hunt by the Chakmas applying various process and techniques. Their systems and various skills especially their trapping system symbolize the systems used by the people of Burma now Myanmar, Thailand and the South-East Asia. These people of those countries are of Mongoloid. Due to the insincere destruction of the green forest, the aforesaid beasts and birds became very rare in the forest yet the tribal people are courageous for hunting these beasts and bird as before. It is curious to mention here that the hunting of the Chakma tribe is not a commercial activity but it is verily a as time. It is believed as a joint venture but to other it is an individual action. But the person who is expert in hunting with previous knowledge in this line is era-marked as the leader of the hunting party of the joint ventured. Accordingly, the order collaborated by the leader is to be obeyed by the members of the hunting party. Normally like the weapons like spear, gun, sward, bamboo stick, bows and arrows, TAGAL
(Copper) are used in hunting. The hunting party makes encircling the area and start decrease the circle simultaneously. Among the party members some men begin to beat the jungle alone with loud noise to show frighten animals and as well as to encourage the party men to run after the escaped beasts staying in the jungle. The expert pet dogs are also assisting the members of the party to make out the hidden animals. The hunters then and there slay the animals witnessed in a comprehend position. Consequently the gun man gets the scope to shoot the beast to mar.

The individual hunter prepares pits in the main passage of passing the animals easily. It is said that “the evening pits are made and they are covered with creepers, wild leaves and bamboos to mislead the animals so that they do not hesitate to go through the path. After finishing the task the hunter waits in his suitable position. When an animal falls in the pit the waiting hunter comes out and finishes his task by beating it.” The hunters actuate some other very sharp weapons in case of big animals. But the hunter escapes in the jungle before he makes the operation of successful. He then loaded the gun with bullets or bows and arranges with him and reasonably waits for the prey. When he finds the animal in a fruitful condition then he shoots the animal with the gun or applies bow and arrows. This sort of tribal hunters often make some tune to attract the forest animals.

To clear our views some trapping systems of the Chakmas are appended below:

a) PEIKJAL: - This net is framed as a trap to catch the birds easily. It is spread by the aid of two bamboos on the route of the birds where they fly in flocks or rows. As soon as these birds arrive in rows then some of them
slipped on the net and caught by the hunters. On the other hand the Chakma hunters use gun or bows and arrows.

b) EDHI: - This type of noose-trap is to use for catching wild parrot, fowl, partridge and other birds. This trap is spread the mud with bait. Some quantity of bean-seed or paddy is laid on the middle of the noose to attract the birds to strike the bean-seeds with their beak. When the bird pecks the bean seed, then the noose of the trap is jumped on the neck of the bird directly as the bending stick goes off. The bird is automatically hanged by the neck and easily is caught by the hunter.

c) KABUK: - This familiar trapping system of the Chakmas are used to catch the animals like deer, bison, porcupine, hare, and boar etc. This trap is set up in such a style on the path where the forest animals usually cross over. The members of the Chakma Community can find out the way of the beasts easily. The trap is set in such a style as and when the animal will cross the place of trap then and there a log or beam will suddenly fall down on the victim and ultimately it is murdered.

d) JHANGEI: - This noose-trap is used to catch the cock a trained pet fowl. The trap is made of coarse thread. In this manner when a wild fowl arrives then it is smoothly.

e) FUU: - It is made of a straight small bamboo measuring 2.5 metres to 3.5 metres in height. The internal knots of the bamboo are gently removed. A strip is of iron measuring fifty to seventy centimetre in length is taken one edge of the strip is sharpen like a spear and the other end of the strip is bound with mild feathers of the bird. The edge of the strap strip is to put through the bottom of the bamboo. The hunter aimed at the bird and makes spread fan by pushing air through the bamboo and the iron strip hit at the birds which causes their death from a remote distance.
It has a resemblance of the SAKAI tribe of Malaysia who also used this sort of hunting weapons.

Besides the tribal Chakmas use gum traps for catching birds in the Jhum areas. This adhesive is made by the juice of plaits. This adhesive is pasted in such a policy that is placed in the Jhum field and when come to eat the small tiny birds will come to get the food, crops or insects then they automatically sit on the place of gum then they are confined and killed by the hunter.

f) KERAP:- This cage-trap is entangled with the door. This consists of two varieties. A big Kerap is meant for catching big animals such as boar, tigers and deer. A smaller size Kerap is meant for catching smaller animals such as porcupine, dove, fowl, hare and birds. The door is normally closed as soon as the animal enters into the cage. Then the prey is not able to come out and thereby caught by the hunter.\(^3\)

**Hunting System of Mog, Uchai and Chakma Buddhist Tribes in Plane Land area of Tripura:**

The women of Plane land belong to Mog, Chakma and Uchai are not entangled by hunting affairs like that of Hill-Tract women. The life style of the women folk are serially mingled with modern styles in plane land. The male and females of these tribes are always conjoined in education and culture. Their domestic activities are run with the modern manners and work culture. The mother and the father are always busy to make their wards to encourage for the development of educational activities. On the other side they are to look to their employment or business to accumulate the bread and butter for their family members.

The male or females cannot get any chance even to think about their traditional hunting methods. Each and every member of the tribal society in the plane lands are running after their livelihood in modern life-style. Sometimes they are working at the back of their wards and to work for their place of employment.

The Buddhist tribal women are entirely depended upon the market in place of hunting policy which the Hill-Tract tribal’s followed. They will not be able to colligate their food by the previous hunting process as they are lack of enormous land in the urban area. On this basis they are compelled to buy goat, hen, cock, pig, duck, deer etc as their food. They are not getting any scope to mar forest buffalo, deer, forest cats, jackals, forest cock etc through their hunting process in the plane land.

All of them are to purchase the flesh of pig, duck, hen, cock and goat etc from the market and cook them for eating because they have no extra land for making forest like the tribal’s of hill-tract. For that reason the forest animals do not roam in their area. Virtually, the system of hunting is not witnessed in the life-style of the tribal of plane land.

The tribal belonging to Mog, Chakma and Uchai Community make tour programmes in the hill-tract during puja vacation where they stay for some days very gladly. For that act of traditional hunting all these members of the urban area enjoy that meat of forest animals killed and collected by the tribal family members of the hill-tract. They enjoy excessive happiness with all they are for the time being by eating the meat.
3) JHUM CULTIVATION OF MOG, UCHAI AND CHAKMA BUDDHIST TRIBES IN HILL-TRACT AREA OF TRIPURA:

Buddhist Tribes of hill-tract in Tripura: Similar to the members of the other tribal community of Tripura produce the food grains the Uchai community takes Jhum cultivation. According to their language this method is titled as ‘Hud’ or ‘Huk’. There are many phases of Jhum cultivation, on the basis of which the Jhum cultivation commences. The stages of this cultivation are:

1) Selection of the place.

2) Cutting the jungle.

3) To erect the Tong Ghar.

4) To strew the seeds in the field.

5) Collection of harvest etc.  

1) **Selection of the place:**

The Jhum cultivators perform many fold sacraments for Jhum cultivation from the beginning to the end. These similarities of the Jhum cultivators of different kinds of kokbarok- speaking tribes in these sacraments are seen. If the desired place is found then the ‘Oyakhak’ or ‘Oyakha’ (made of bamboo) are driven into the mud. So that other person cannot occupy their desired place. Undoubtedly all the Jhumia cultivators carry out this norm. This is like an unwritten constitution to the offspring of the ‘Hachukama’ that is wards of the hill people.

---

They dream the dreams of their welfare when they completed their ‘Oyakhak’ or ‘Oyakha’ during their Jhum cultivation. If they have observe any auspicious indication in their dream, then they will start their Jhum cultivation in their selected field, otherwise they will search out other hill as per their choice. They will offer a ‘Tak’ or a ‘Cock’ when even they observe an auspicious dream. After cutting the cock the Achai or Ojjha, ‘Sema’ or ‘Disa’ will inspect the entrails. If ‘Sema’ or ‘Disa’ i.e., deity of Jhum is gratified by them the jhum cultivation will be proceeded, other-wise they will have to change the place.⁵

1) The oldest Head of the family will select the field for Jhum cultivation after his moving from place to place. They will examine if any odds are laid in the place before they come to select the place. If any odds are not found in the place or field then they stamp a symbol on the place which is brought under their control. One ‘owya’ is driven into the mud. This is actuated so that none can hush up their control on the field. As soon as the mark is laid down then all the inhabitants of the area came to under hand that the place is occupied by some other person. All the Jhum cultivation tops believe in this formula without any hesitation.

Hereafter the Head of the family collects some soil from that controlled land and put that soil into a bamboo pipe and being that into his abode. But at night he is to set it under his pillow and sleep on it. At that night if he gets any fruitful hints then them beginning cut the jungles from that place. If he gets some odd symbols in the dream then he is to shun this place and move towards a hill according to his choice and he will find that for his Jhum cultivation. Consequently, it may be remarked that in that society superstition prevailed in that society. In so-called

language the members of the Mog community view that there may be any loss due to the Jhum cultivation which they say ‘Yea Fayin Jaite’. After multifarious thinking, the Mog community start to till their Jhum land. For this act of finalisation they satisfy the deity of Jhum by worshipping her with a cock or to sacrifice pair of eggs. According to the justification of the Ojja the Jhum cultivation can be done by gratifying the forest deity otherwise the question stands to change the place. At first plots of Virgin forest land usually measuring one to five acres are selected on a suitable hill or its slopes.

2) Cutting the jungle:

Hereafter cutting of the jangle starts. Previously the enlarged area of Jhum cultivation commences as well as the Jhum is harvested as soon as the arrival of autumn season. At present the matter of this cultivation changed a lot due to the rapid alteration of time-table for which the harvesting of Jhum is ended in winter season. As the cutting of Jhum is a strenuous deed for which it is actuated jointly by male and female. Simultaneously the cutting of Jhum is completed. The system of change of labour is called in kokborak ‘Iyagol Khillaimani’. The stipulated work is to cut the Jhum as well as bamboo cut from the middle without cutting the bottom of the tree. After cutting the Jhum trees they keep those trees there in that field. Here after they burn the dried up trees into ashes with a view to make the manure for next Jhum cultivation.

In the spring season when the cut bamboos are dried up, then they start the burning activities. After completion of all kind of burning works the ‘Hok rok’ i.e. clearing of the field begins. The half burnt pieces of the trees are colligated in a corner of the Jhum field. Those half burnt pieces of the trees are used by then as fagots.
Cutting the jungle of Mog communities:

The members of the Mog tribe begin to cut the jungle or Jhum in the first part of chaitra. In the Mog language they say it as, ‘Ya Khoaite Vat a Khoaite’. If the bamboo trees are grown in Jhum field then the production will be in excessive manner. Due to this it is feasible to cut the jungle. Generally, these items are required to study the Jhum cultivation. The lofty trees are excluded from the cane forest meant for Jhum. All bamboos and small trees are cleared and keep in a pile to burn them. The lofty trees are cut down at the middle without cutting their roots. After cutting the bushes were burnt for manure to use in the Jhum land. This is used as alternative manure for better Jhum production.6

The portions of the tall trees are not burnt and they are piled in the corner of the same field. Here after the non-burnt pieces of the trees are collected in a place for being burnt again. In the Mog language it is said ‘Kruyang Longre’. The family members of the Mog use them as faggots.

After having plot selection the bushes and trees are cut down. The Chakma family members who have working capacity are engaged considering the volumeness of works.

3) To erect the Tong Ghar:

Here after they find out an auspicious day to erect the Tong Ghar by bamboo which the members of the Uchai community say in their language as ‘Gairing’. They change that old Tong Ghar to live in a new Tong Ghar as prepared at present.

6 Dainik Sambad, Agartala, issue, 19th April 2015.
The Mog community builds their Tong Ghar by bamboo in a favourable day which they say in their Mog language as ‘Ya Chang’. They use the new ‘Ya Chang’ leaving out the older one. Similarly they change their abodes annually for one till to other hill.

4) To strew the seeds in the field:

The Uchai waits for a short spell of rain for their sowing the seeds in the Jhum field. After a short spell of rain in the first part of the month of ‘Baishakha’ they start their Jhum strew. Irrespective of men and women by binding ‘Champai or Kaslang’ on the left wrist they keep the old knife or ‘Damra’ in their right hand. The queue is cut on the mud which is called ‘Damra Tyara’ where with one or two strike of a weapon in the mud they by left hand, start to sow seeds. Among these seeds there were cotton seeds, sesame seeds, joyar seeds, sweet pumpkin seeds, pumpkin seeds, cucumber seeds, and paddy seeds etc. The Uchai people sow ‘Maicha’ (paddy for food to eat), ‘Maimy’ (paddy for making wine), ‘Guirama’ (paddy for making cakes), as soon as the seeds give sprouts then they perform ‘Urikhung’ i.e. one type of puja (worship) for which the Jhum production may not be spoiled. This will also enhance their coveted aims of production. Before the ripening of the Jhum production they perform ‘Balaka’ puja (worship) and offer the fruits in the name of the deities. After that production of the Jhum can be consumed.

After burning the trees and creepers of the Jhum field the opportunity of sowing the seeds come in existence but they are to wait for natural rain fall. In this way of their waiting the possibility of rain fall comes in the month of ‘Baishakha’ for further Jhum cultivation. The men and women of the Mog community jointly sow the seeds in the soil having the knife banded in their loins (which is called ‘Khauikhyah’) they
strike on the soil in rows the seeds are strewed, by them in the field by their write hand. Among these prescribed seeds there consists of pepar seeds, coriander seeds, cucumber seeds, kaun paddy seeds, sweet pumpkin seeds, pumpkins seeds, joyar seeds, binayee paddy seeds, sesame seeds, paddy seeds, cotton seeds etc.

The Jhum cultivation proceeds as the rainfall starts and the work of uprooting the jungle from the field starts which are called in the Mog language ‘pong Kheyate’. The weeds of the jhum field are cut down two or three times and spread that on the ground to increase the fertility of the field. It is a most helping technique to enhance the fertility of the green field.

In the beginning of the autumn, the paddy starts too ripe as usual. Before the paddy is ripened the ‘Avama’ worship is performed.

Many of the Mog inhabitancy kills the cocks. On the other way some of them prepare parched paddy of the Binnee paddy, flowers, sweets molasses and sticks of incense and a bunch of paddy from the Jhum collected together and bind them in a lofty pillar as the dedicated to the feet of the deity. When the rain come the plot of land becomes fertile. Various crops together with paddy are shown in the Jhum area. Sesame, Cotton, variety of Pumkins, Onions, Yams, Potatoes, Cucumbers, Melons, Bringal, Chilies, Ladies fingers and other variety of spices are cultivated. For Jhum cultivation the Chakmas use little edge-shaped hoes, cutter locally named as ‘Tagal and Khunti’. The seeds are put together in the short holes made by the sharp end of ‘Tagal’.

---

5) Collection of harvest:

The paddy of the Jhum cultivation starts too ripe in the closing part of August. Then the Jhum cultivators become excessively glad when they observe that the rain sometimes fall and the rays of the sun is sing which will help them to collect their harvest of jhum production. The Uchai people perform the ‘Maiphang Khuphang’ worship during the period of cutting the paddy or even after the paddy are cut down. They sacrifice the cock in both the pujas.

After gathering the paddy the ‘May Koutal’ ceremony, i.e. ‘Nabanna Utsab’ in Bengali is done. The ‘May Koutal’ begins with Rantak or Randak or Laxmi puja where irrespective of men and women enjoy the festival drinking enormous wine and voracious eating. The Uchai village is tempted with music, dance and laughter.

During the commencement of autumn season the paddy of Jhum cultivation starts too ripe. Before ripping the paddy the ‘Advangma’ puja is performed in the Jhum field. Many men force of the Mog community sacrifice the cock in the name of their deity. On the other hand some people celebrate the ‘Avamg puja by offering banana, molasses, parched of vinni paddy. A bunch of paddy from the Jhum production is banded on a tallest pillar called ‘Khangsadarn’ dedicated to the name of deity before cutting the paddy of Jhum. Being discouraging the rain or sunshine the Mog cultivators are gladdened at this time of collecting the harvest of Jhum. They lose the paddy plants i.e. straw and the bunch of the paddy is to cut down only. For this act they can pile a great quantity of paddy. According to the system, they preserved the paddy for annual consumption of food after threshing. In this system they not only preserve
paddy. Following this process they import fruits, vegetables from the Jhum field and preserve them for yearly consumption.

Among this harvest the ripen vegetables and others like sesame cotton, maize, chimra fruit, pumpkin, sweet pumpkin and immense number of oil seeds and various ingredient of spices. Through this process the above-mention materials can be kept in preservation for only five or six months. This list conjoins all fruits and roots, such as ginger, arum, ripen maize, pumpkin, sweet pumpkin etc. The sesame and Kun paddy begins to cut down after completion of cutting activities of paddy. The arrangement of ‘Nabanna’ festival is done after the new paddy is colligated which they say ‘Kausah Cha Poya’. On this day the new paddy i.e. ‘Chouyaing Nabanna’ which they take in Buddhist temple for devoted worship. Then they donate things to the Buddhist Monks. They worship the Laxmi Debi of their abodes, House deity, Water deity, Oven of Kitchen, axe, knife, spade, husking pedal, the Mog Jhum cultivators arrange the sweet meat made of rice and vegetables etc. In banana leaves and present them before the deities. They worship by new rice the following deities- ‘Mo naisa’, ‘Li naisa’ and ‘Ning naisa’ etc. As soon as the worship is completed the relatives, neighbours and all members take their meal jointly.

But, in modern times the Uchai tribal people come in contact with the cultivators of the plane land for which they are verily attracted by the agricultural affairs. Their life styles in respect of economical matters are conjoined with the neighbouring environment of the modern society. Simultaneously the tribal community of Uchai begins to think about reframing from the Jhum cultivation. On the contrary there was no extra land for Jhum cultivation in the plane land they are forced to shun Jhum cultivation. Once upon a time the members of the Uchai community
prepare the land for their Jhum cultivation after clearing the field and actuate their activities. Still they are to lay down the policy of Jhum cultivation in the plane land due to non-experience. Being failed to cope with the economical competition many of them give up interest for Jhum cultivation and they adhere to life of day labourer or agricultural labourer. The interest mongers are mainly responsible for this consequence of the members of the Uchai which is not to be commented upon. They imposed upon the foolish and poor farmers to offer them money at an elevated rate of interest and ultimately they forced them to sell the land to the hands of the moneylender. Those peasants are seriously suffering from pecuniary stringency even today. Resultantly, they collect bamboo, bush, and fagots to accumulate their family expenses as the last resort of their lives. On account of the rules of reservation of forest they are not at all to colligate the items like bamboo, fagots, etc. due to race event of forest things they are not live a life of commercial paralysis. This is not a situation of the Uchai community alone, but it has influenced the other Buddhist tribal communities like Chakma and Mog etc.

We are optimistic to think that the present benign Government of Tripura bestows time to time N.R.E.P and S.R.E.P to the tribal areas through panchayets by Lamps with a minor interest of money to the Jhum cultivators and tribal day labours. The government offering this great help to the Jhumia cultivators to stand on their feet. This is a matter of great thanks to the Government efforts. In the months of May and June the Maize plant yields their crops. These paddies come in the months of June to August. During August and September Cotton is plucked. Other vegetables also plucked in the meantime.8

Jhum cultivation of Mog, Uchai and Chakma Buddhist Tribes in Plane Land area of Tripura:-

On the other hand the Buddhist Tribal women of Plane Land never conjoin themselves in Jhum cultivation. They are to buy the domestic things and Jhum products from the Tribal markets like Lake Choumohani market, Canmari marke, A.D.Nagar Marke, Jirania Market, Krishna Nagar Market etc.

4. HANDLOOM OF THE MOG, UCHAI AND CHAKMA BUDDHIST TRIBES IN HILL-TRACT AREA OF TRIPURA:

i) The Mog Buddhist Tribes in Hill-Tract area of Tripura:

In the remote past in Tripura the Buddhist Mog tribal females took part in Handloom industry. They thought that it was their stipulated deity. The parents could not give marriage their girls those that were not adept in Handloom industry. For this reason behind they are to give their females to barn the wrist binding Handloom. By observing the superiors the junior girl learn the tact of Handloom in a sportive mood.

The mother of the aged women like the mother teaches them the process of weaving the cloth. Most of the machines of the Hand loom are made of bamboo. They prepare thread produced from the cotton of Jhum cultivation.

Then the technical persons of handloom industry coloured the thread in black, red, maroon or yellow according to their own choice by medicine made of forest ingredient. The maroon colour is made by the juice of the bark of malong tree, mango tree, jackfruit tree and turmeric tree by boiling. The white hue is made when boiled in that water of maroon colour which transformed the white cloth into blackish maroon.
To colour the cloth by the juice of the bark of trees are called ‘Sakhau Chou’. In ancient times the Buddhist Monks colour their dress by this process which is said as ‘Sakhau Chou Sanggraing’ in Mog language. The yellow colour in prepared by the epidermis of jackfruit tree. The maroon colour is prepared by mixing the juice of bark of other trees.

To rub off the fed hue “the alkali” is made by collecting the roots of the trees from the forest. Here after the thread is dried in the sun-shine which terminates it in red colour.

One sort of black tree is to produce in the Jhum field to create black colour for garment. The leaves of that black tree made the black colour. Bereft of this the juice of Guava fruit, wood apple, make the black colour. If the white thread or cloth is wetted in that colour then that cloth becomes black. The Buddhist Monks used to write on the Bhuja leaf and palm leaf by preparing the ink of those fruits juice by the stick of bamboo. In that way the old manuscripts are written in ancient period. In latter period the Mog writers punch three or four pages of white paper by gum for making hard. Then the writers themselves prepare such hard paper to compose their hand written punthi. This ink is of high grade and it is not blotted after a remote date.

Similarly, in bygone days the tribal females were preparing indigenous colours by which they colour their choicest cloths. Various colours are for which this tenacity of preparing the colour is at present stopped.

We are going to append some of the styles of garments preferred by the Mog tribes of Tripura as bellow:

a) Thabing: The name of the national dress of Mog women meant for the lower part of waist which is designated as Thabing. The Thabing is of
two types for using garments. The Thabing Oau Thabing is identified with pachra having double fold were by Mog women. But the older ladies of Mog community wear this dress. Some other women use this dress like that of Lungi style. There are manifold types of Thabing for used by the Mog women. For example the cloth is weaving in long straight stripes with green, merun and red colour which is termed as ‘Nahang Jirang Thabing’. This design is marked as ‘Nahang Jirang Thabing’. The ‘Cetang’ cloth is similar to the previous design where the stripes are weaved with long marks. This method is called ‘Cetang Thabing’. In ‘Goyangkhea’ is netted with part process of enormous colours. This design is known as Thabing ‘Goyangkhea’. Other then these females of minor age wear that type of printed ‘Lungi’. In Mog language this is termed as ‘Lungi Aprou’.

b) Rang Gaying: The word Rang of Mog language means Breast. The word ‘Gaying’ of Mog language gives the meaning to cover or to bind. This Rang-Gaying or Brest cover used by the Mog women as their main attire during remote past like that of the other women of manifold tribes of Tripura. This breast cover is the only thing that is used also by Mog females. Really speaking, this sort of dress is prepared with immune’s skill. This dress is of long shape and slim which is only used by the Mog girls as breast cover. The length of this dress is 51’ and breath is 8’. During ancient period this slim clothing is ornate by fine design.

The females between the ages of 9 to 13 of Mog society, they are taken to the Buddhist temple to wear this address at the first time. In that auspicious day the Breast cloth is fastened. This festival is designated as Rangta poys in Mog language. That Raup Poya ceremony will declare first user of this Brest cloth is given the title young girl of Mog
community. For that reason behind the ‘Rang Gay’ is prepared in the house of the Mog family.  

c) Gabang (Pagri/turban): This Gabang is something like that of a special turban in a bigger size. This Gabang is usually used to carry something on the head. Again it is used during the Jhum cultivation. Generally Gabang is netted with white thread. But in the two sizes the hem of the cloth is made with design of flower. The tribal Mog men and women use this same dress.

d) Rongma: Rangma is prepared following the shape of Gabang of indigenous colour. This Rongma is normally used by women. The whole body of Rangma is hued with artistic works. This dress is used in various times to attend the fair, other ceremonies or travelling.

e) Pochu: This garment is prepared by the fatty thread like the Blanket. We find there is no design used on it. Most of them are netted with white thread. In gapping of the white thread, the green, black and red threads are artistically used. This garment is weaved in a large size. Among this style there are Pochu and AOU Pochu of large and small size are made according to the necessity of the weavers.

f) Pouha Lauckchu: It is a garment made of handloom which styles like a handkerchief. It is used for rubbing the hands and face. It also used as the pillow cover.

g) Kamiz: This dress is prepared with great an artistic view which is made for male persons. Generally this is made with white thread and embroidered with red and black thread.

---

h) Kathing Sanggraing (Kathin Chibar dan): This is a celebrated ceremony of the Mog society which is made for great piety. As per rulers the thread is prepared with in Twenty Four (24) hours of a day and by that thread a offered to the made which is offered to the Buddhist Monk and that is netted according to the regulation of Buddhism. Here after it is washed and dried in the sun shine then it is bestowed to the Vikkshus ceremonially on the same day. It is very difficult to actuate such a Kathin Chibara function. In the Mog society the Mog ladies jointly conjoin in this type of work to earn piety.

In exception to this the waist belt i.e ‘Khabaing’ of the Monks are prepared in a holy manner. It is weaved like a rope for use in the waist. Its length will be a measurement of 30 hands with enormous artistic designs according to the desire of the weavers. On the other hand this beautiful type of rope the flag of World Fellowship of Buddhism is unfurled. The Buddhist Mog females jointly prepare this ‘Tangkhoyang’ for the sacred flag.

ii) The Uchai Buddhist Tribes in Hill-Tract area of Tripura:

The members of the Tribal Uchai society lead a very normal and easy lifestyle. They never jump on gallant life style. Even they do not have any costly attire to wear. The male persons use ‘Kangsa’ for lower part of the body and they used ‘Kangsa Barak’ for the upper part of the body. The dress of the females such as ‘Rignai’ or Pachra, Breast covers Risa and their own ‘Thanti’ are prepared by themselves with handloom. In ancient period all the women of Uchai community joined this activity. The tribal girls are to learn this technique of handloom as their special duty. The non-expert females are designated as ‘Pangi’. The parents face serious problems of giving them in marriage. For this practical trouble the
females are taught this tact of handloom from a minor age. The minor girls are trained in this trade by a thread measuring 1.5 hands. The females of tender age of Uchai community learn this art of handloom out of play full mood observing the senior women.

All the machines of the handloom is made of bamboo. Practically speaking they are not to purchase the raw materials like thread from the market. They normally produce the thread from the cotton of Jhum cultivation. But in modern times the cotton production of Jhum is slimmed due to deficiency of land. For this reason the Uchai tribes are to collect raw materials of cloth making from the market. On this ground the economic and commercial involvement is witnessed for which they wear same what in the way of failure in handloom slowly. ¹⁰

III) The Chakma Buddhist Tribes in Hill-Tract area of Tripura:

Really speaking the Chakma women is directly involved in the traditional weaving craft of our Tripura State. Due to some sort of restrictions in the craft are imposed on the males. The males are only to assist the females in respect of preparing the tools as well as to supply them to produce goods from weaving. The women prepare thread from cotton by following some methods of their own. The female child is to work with the women of the society from the very childhood. According to this idea as soon as a child of Chakma Society becomes a woman who naturally get the scope to be an expert in weaving trade which was thought as a special merit of a bride during remote past of Tripura.

The Buddhist tribal women of Chakma Community earn self-sufficiency in the field of weaving craft. The Chakmas are fully experts in

their traditional spinning crafts. Tripura is blessed in natural resources. The raw materials are derived from Jhum Cultivation. The Chakma women weave cloths by loin looms at their abodes. Normally, the spinning is placed at IJORE or CHANA or front of the dwelling house.

There are four divisions of arranging the working of weaving crafts of the Chakmas. They are Categorised as:-

a) Sowing cotton seeds in the Jhum and gathering cotton from the field.

b) Spreading off the seeds by the help of machine Charki and to produce thread by the assistance of that Charka.

c) To prepare immense kinds of hues colour by indigenous process.

d) To weave cloth by using loin loom.

**LOIN LOOM**:-

The loom is set by pulling with the waist and for marking this performance it is termed as the Loin loom. As per rules the length of the Loin Loom is 8 to 10 hands and it breadth is 2.5 hands. No special a separate room is needed to hang loom.

The ingredients of the Loin Looms of Chakmas are equipped as below: Lehllebi, Suchhek Bansh, Bein Risi, Taglawk, Taram, Tammo Bansh, Biyawng, Shiyeng, Kadak, Tak-Si-Bham, Kuduk, Bein-Farat-Dari, Baw-Kadi etc.

**DYEING**:-

In Chakma language the method of dyeing of threads is known as GABDENA. After completion of processing the thread is framed for weaving then only the variegated are given according to hues are set as per choice of the weaver. Generally the women perform this affair of
Dyeing. Practically, red, black, green, yellow, blue etc. colours are abstraction of the produced from the varied types of leaves and barks of trees. To make the red colour the bark of RONG tree is used. The bark of KARMA tree is taken to from the blue colour. The KARMA tree belongs to the group of species of Indigo. The KARMA trees are excessively grown in plenty in Jhum Cultivation. ROGOCHKUYO is a type of juice which is extracted from the wild fruits and used as purple colour. To prepare yellow colour the juice of the leaves of RONG tree and turmeric are mingled. To create brightness in colour the juice of tamarind and edible acid fruits are to be mixed up.

DESIGNS:

The system of Design is an important of weaving craft item of weaving craft of Chakma society. The artistic excellence of the said tribe is exquisitely revealed in it. It may be actually remarked that the designs that are used from the remote past in Chakma weaving craft are very high in view of style and status. This is really a laudable craft and artistic skill of applying indigenous colours in their clothes. It is well remarked that “The Chakmas generally prefer bright colours. So we find that their cloths are very colourful and full of various designs. In Chakma language these designs are called FUL (flower). Probably they weave the designs by their Loin Loom and these designs resemble to numerous kinds of flowers and hence the designs are called FUL.” The members of the Chakma Community are adept in weaving their clothes by loin looms with specific design for each type of dress. They apply colours for different clothes prepared by their Loin Looms. However, we are not presenting here a detailed description of Chakma dresses with numerous colours but we are gleaning here the clothes as are weaved by the Loin Loom in concise from. It is quite natural that ever tribe are fond of
maintaining their traditional hierarchy. So they do not indulge themselves by imitating so they are not at all feeble to discourage their age-old colour and designs chosen by their society-members. But a particular tribe has a specific sort of colour liking for which we can identify their credential by observing their design and attire as well as the colour of the dress. The Chakmas of Tripura are not deviated from these special criteria from their traditional way of dressing. Especially the Chakma women are laborious and they work very hard through the day. After completing the time-table of the outside activating they spin their clothes generally of thread at the IJORE OR CHANA (the front space of their home).

Though the influence of modern life style has crept in front of their abodes still the weave their clothes for themselves and for the family members with enthusiasm. Their handloom clothes are of enchanted design with attractive colour combination and long lasting. Chakma designs and colours of cloths differentiate them from other tribes of our land. These female dresses are – KHAVAWNG, CHIBIKTANA KHADI, TAILA, KHADI, RANGAKHADI, KARJAL, PINON, GANJA KHANI, ALAM, and BORGI OR GILAP etc. And male dresses are- JUMMA CHHILUM, FA-DHARI, HATTABAR, KAGOI, KANI, SHILUM, and KHABANG etc. Other dresses and clothes are: FUL-TANGON, SAJANGYA KANI, KHOLYA, BORGI, CHIBAR, and FHAORA etc.

We may note that the Chakmas make dying from innumerable roots and herbs to colour their yarns in their own rural method. They are to prepare these colours by boiling the barks, roots and herbs of various kinds’ trees and plants of forest of Tripura using their customary system and technical skill. 11

Handloom of the Mog, Uchai and Chakma Buddhist Tribes in Plane Land area of Tripura:

The Buddhist Tribal such as Mog, Chakma and Uchai of the plane land of Tripura cannot cope with the Jhum Cultivation due to lack of land for which the production of cotton is not found as per expectation. Naturally they are dependents upon the purchase of thread from the market. Under this condition they are failed to adjust in this reality of Urban life for which they are compelled slowly to wind up their own handloom.

Except this when the coating and blanket were not easily available then by the help of ‘Pocho’ the Buddhist tribal people use to sleep at night during winter season. But at present many fold types of blankets are found marketed by renowned companies under different costing for which rich and poor people can buy according to their economical ability. Under this situation the demand of ‘Pocho’ has been decreased. The available rugs are of enormous designs which we can purchase from the market. They are of modern design varying in cost from quality to quality. These things are found so easily that the necessity of ‘Pocho’ in going to be diminished in plane land.

The Buddhist tribal women cannot afford much time for their offspring as they are absorbed in imparting education to their children living in plane land. According them cannot train up their girls in Handloom industry as the Hill women are practising. For this cause the ancient system of using cloth are dimmed day by day as they are engaged in their jobs or matter of education of the offspring. On the other hand, they cannot give time to weave the cloths by themselves in urban area in comparison with Hill-tract women of Tripura. They become disinterested about weaving gradually.
The Buddhist Tribal females are not at all to wear their traditional dress in plane land area. Many of them purchase easily available garments of indigenous modern styles from the market. The different types of traditional hand weave tribal kamiz are not used by the women and girls belonging to plane land area. They naturally omit traditional styles of garments which are due to the excessive finding of modern dresses from the Bazar in the urban area. Though the individual objects and clothing are almost missing from the life of the women of plane land of Tripura still the girls are using garments in same places contiguous to the older fashion of the tribal society.

5. BAMBOO AND CANE TRADE OF THE BUDDHIST MOG, UCHAI AND CHAKMA BUDDHIST TRIBES OF HILL-TRACT IN TRIPURA:

i) The Mog Buddhist tribes of Hill-tract in Tripura:

The Mogs meet up their requirement in the trade of Jhum by forest produced bamboo and cane. This they actuate from their tradition style from a remote past. They ornate their abodes by the articles made from bamboo and cane. Practically pecking, beginning from the preparation of catching fish, measuring the quantity of rice, keeping of clothes in the basket are made from bamboo and cane. They use Tara tong (Lai) and paraing (Khara) for carrying of manifold types of materials in a distant place. They also use ‘Kaukhya’ to carry seeds during Jhum cultivation. They also use Paraing, Pakho etc to preserve their costly articles and clothes in the house. They ‘Pau’ O Oyain in used to keep seeds of paddy for Jhum cultivation. The Mogs prepare ‘Chaidong’ to preserve their rice. The ‘Ahritong’ and the ‘Shakhrang’ are used as measuring rod to measure the quantity of paddy and rice respectively. The winnow husk
made of bamboo which is known as ‘Foy Kha’ to preserve various types of things. The ‘Paingkharang’ is made of bamboo sticks are used to keep flowers, cotton and articles of worship. The Khaukhya, Paou, Khara, Hongrau, Jaifra, Pahlah etc. for catching fish. For husking rice ‘Chainggo’ is prepared, and Feya is used to dry paddy. Though the men members of the Mog community are to prepare maximum items of weaving and materials of bamboo and cane still the Mog women are expert in the weaving similar to the male persons.

The male persons of the Mog society make basket, small basket, mat, drum, tray, flat wicker basket, strainer, flower-basket, fish container etc. to earn many where the females are to assist them as and when necessary.

Handmade weaving of cane etc. is prepared to exhibit in the fairs to decorate the abode or compartments. The Mogs also make padisa Apaup, Chi Ming thong (Pradidani), Paignetong, Thamangflhang (Pagads of rice), parse (place made by cane), padisa Poye are donated in the ceremonies. The articles are worth muting as flower, flower tree, Laukh churi, Nadang, Pakhi, monkey, horse, elephht kharaugsy etc. The names of wood-made objects are discussed in the story-book of the Mogs. Many scholars are of opinion that along with the weaving system the wood-made objects are also prepared in the platform of the Mog Community. The example of the same is the machine of thread predation (i.e. Chakma). In modern times a change has been made in the style of the works consisted of cane and bamboo.

This is due to the contemporary idea of the society because it is true to the sense that the watery things cannot be kept in the basket prepared by cane. To preserve the liquid materials the utensils of wood is
certainly required. For this need of the hour the Mogs make bowl, basin or ‘Danggaing’, and dish etc for their domestic affairs. The Mogs prepare very big wooden containers to preserve water. They make husking pedal to winnow husk the crops and other paddy. The members of the Mog Community also make wooden boats to create communication facilities during rainy days.

For domestic benefits of the Mog society they prepare ‘Choung’, ‘Pidi’ (Paing), ‘Rauma’ for weaving for agricultural instruments like ‘Akaing’, ‘Laidang’, ‘Sapang Khanglong’ etc are made by wood. We can find out the traditional heritage in preparing their style of curate pipe, bell and image of Lord Buddha etc by wood.

ii) The Uchai Buddhist tribes of Hill-tract in Tripura

The Uchai family is like the other tribal families which is said to be a factory. The articles which they prepare in their Cottage industry are meant for their domestic uses. They also make various materials by bamboo and cane and weaving of clothes which are very rare to collect from the market. There is no scope to sell the articles produced by them in their cottage industry as they work there during the leisure period. Eventually, there is no competition of their cottage industry. For this reason behind there is no necessity of purchasing of raw materials from the market. Their main raw materials are forest- produced bamboo, cane, cotton from Jhum Cultivation.

Disabled persons of this tribe who have lost their work-ability, outside they work in the house hold area to earn some money to maintain them.

Being dwelling forest environment the Uchai society is a prosperous community and uses the bamboos in their works enormously.
They decorate their abodes with the different types of articles made by cane and bamboo of the forest. They prepare all the thing beginning from basket to carry articles to catch fish, measuring of paddy and war drop by cane and bamboo. To carry their different things they use ‘Nakhai’, ‘Dinggara’ and to carry pitcher of water and fagots they always use ‘Tuyalangga’. During the sowing the seeds in the Jhum field the Uchai tribal people use ‘Kaichani’ and ‘Chempai’. To preserve the clothes and costly things in the house they use ‘Bakhak’ and ‘Chapa’ etc. The Uchai people preserve their seed-paddy in ‘Khaou’ and ‘Moung’. On the other hand they prepare ‘Tong’ to keep rice. The ‘Tan’ is a weaving-machine to measure the things. The females of the Uchai Community to winnow husk the rice they use ‘Baileng’. They also prepare to dry the meat, immature bamboo etc by ‘Changgli’ prepared by thin cane. To catch fish they use the machine called ‘Fakhuyai’ and ‘Soulam’ etc as well as they make ‘Jangkhai’, ‘Jamfra’ etc for sitting arrangement. The ‘Khrea’ is made to keep the things of youth, females and newly married couples. Bereft of it the ‘Simbu’ is used by them.

It is worth mentioning that not only the male persons normally actuate the works of bamboo and cane but many females having skilfulness also take active part in this activity. It is not an offence that a woman is not trained in this trade. On the other hand if a male person is not adept in this trade, he is designated as ‘Pongga’ where as it will be a troublesome matter to have females during his nuptial period. For this reason behind each and every male person must earn dexterity for which they will occupy a special status in the Buddhist tribal society. It is evidenced that a secret competition runs in the society to obtain efficiency in the trade of bamboo and cane.
iii) The Chakma Buddhist tribes of Hill-tract in Tripura

The women-folk is deviated from this affair of bamboo works due to traditional taboos. It is noticed that there is no professional basket makers or traditional artisans among them. But the able persons of the society make baskets for their own domestic needs. The names of some bamboo articles basketry and fishing traps are gleaned herewith:-

a. BARENG: - A large sized and long-edged basket used for keeping food grains.

b. KALLUANG: - A basket is made of bamboo strips for carrying paddy and other necessary goods.

c. PAN-VERA: - We get well-woven, square-sized small basket having four stands in its. Four canners prepared by the Chakma made of bamboo and cane. It is used in the domestic functions to offer betel-nuts to the V.I.Ps or distinguished guests.

d. CHHAMMU: - A brief-sized and box shaped basket which is also made that woven. We observe that Chhammu is used to keep smaller ornaments, such, ring, bracelets and bangles.

e. JUMUR: - It is just an umbrella prepared by strips and bamboo leaves used as a cop in the rainy season to save the body.

f. TIBIT: - A soft mat used in sleeping bed.

g. IJYA-MUJI/ IJYA-DUB:-

Looked like a funnel-shaped fishing trap which is made of bamboo strips having ‘Padar’ in its closing part.

h. PAKKON: - It is a coni-formed basket used for filtering liquid things.
i. KUM-DHAGONI: - It is a lid of pitcher of bamboo strips made by the Chakma expert male person.

j. PULLYANG: - A small type of Kalluang used for carrying paddy, vegetable and other goods from the Jhum field or market.

k. PIDHYA-PULLYANG: - It is a small form of basket same as Pullyang discussed earlier, but well-textured and artistically decorated. This nice basket is used during wedding procession carrying ‘Pidhya’ (cakes) and other edible things within the basket.

l. DUL:- Specially, it is a larger basket than Bareng made of thick polished that of the bamboo strips and used for the same purpose of wedding ceremony.

m. KULLO: - This round shaped tray made of bamboo used for winnowing works.

n. PINJURO: - This is just a cage.

o. CHALLON: - It is same as Kulla but woven in netting system.

p. DHULON: - It is just a cradle.

q. KURUM: - The Kurum which is made of bamboo strips by the Chakmas to use this small-type basket is sowing paddy seeds in the Jhum field.

r. CHEI: - This Chei is a funnel-shaped fishing trap made of bamboo sticks and cane. It consists of two pockets in its two opposite sides through which the fish can enter smoothly from two opposite sides, but cannot get away from the trap.

s. DINGIRA: - For storing and carrying paddy, the Dingira which is a larger basket than the Kalluang, is feasibly used.
t. FUR-BARENG: - A medium sized, diagrammatically woven and most decorated basket possessing its four stands and a lid. It is meant for salling metal ornaments, precious cloths and other goods worth of preservation.

u. LUI: - One type of bamboo scoop used to catch fish.

v. TOLOI: - Practically, it is a mat prepared by bamboo strips and used to drying the paddy in rays of the sun.

w. KHAJA: - This is a bamboo made container used for preservation of vegetable seeds and other articles.

x. MEJANG: - This mejang is made of bamboo. It is a low structure small table for keeping plates of foods during serving meal. It is woven in netting system.

y. HLEI: - This well-woven round-shaped basket is used to keep rice.

z. DULLO: - A pitcher-shaped basket is having a ‘Padar’ as a lid. Hunting fish is kept in it.

aa. BIZON: - It is a bamboo made fan.

bb. DUB: - This is looked like a funnel-shaped fishing trap. But it is larger than the Chei. This consists of one ‘padar’ in at the closing part.

cc. JHAGA: - A flat container.

dd. KHACCHYANG: - Khacchyang is a basket prepared for carrying of fire wood. It contains also a woman in netting method.

ee. BACH-FUNI: - A comb made of teeny bamboo splints.
ff. KURO-KHAJA: - It is a cage for carrying the fowls in a perfect manner.\(^\text{12}\)

**Bamboo and cane trade of the Buddhist Mog, Uchai and Chakma Buddhist tribes of Plane Land in Tripura:**

The Buddhist tribal females those that are dwelling in plane land they are normally using bag, suitcase, wardrobe, freeze and varied types of modern sofa, table, various designed foreign vase and to beautify plastic cane, silk cloth, woollen garments, false plastic flowers, foreign materials like comb, plastic and chine’s utensils etc.


The members of the plane land are using upgraded garments purchasing from the market according to their selection. They never mind for their traditional dresses used in the hill-tract areas. The members of

\(^\text{12}\) Ibid, pp-98-103.
the Buddhist tribal Communities of plane land are collecting their coveted attires from the famous Shopping Malls like Big Bazar- Post Office Choumuhani, Peter England Shop, Rymond garments of RMS Choumuhani, Kolkata Bazar of Central Road, Radha Market of Central Road, Metro Bazar of Surya Choumuhani, Allen Soly of Bidurkarta Choumuhani, Battala Foreign Market etc to enrich their modern life style. Other than this they also purchasing lucrative garments or other charming things and cosmetics from the outer suppliers of costly companies by placing orders through DTDC (Door To Door currier service) and Post Office or by Internet.

Many of the members of the tribal family of Hill-tracts are preparing enormous types of materials like bamboo pipe to make their tasty food Godak, Bamboo Hookka, the nice ornaments for women made of Bamboo and cane like ear-rings, necklace of various designs, bangles, bracelets, hair-clips, chudi, rings and other fish-hunting nets, traps, hunting weapons etc including the pickles of bamboo young plants are excessively sold in the winter fairs of Tripura State. The names of the various fairs are known as Saras Mela, Trade and Commerce fair, Banijya Mela, Chaitra fair, Baishakhi Mela, Buddha Purnima Mela, Poush Sankranti Mela and International fair etc where the Hill-tract sellers exhibit sell their lucrative selling items. The accumulate money from selling their goods with attracting the choice of the buyers.

But the members of the Buddhist tribal families of urban areas are aptly buying the traditional production of the hill-tract people from the fairs for the use in the urban areas with great enthusiasm. By those things the plane lands Buddhist ornate their different types of rooms in their residential buildings. Due to lack of land in the urban area the Buddhist inhabitants cannot join in hunting at all. We observe that there is no large
lake, long rivers, or big ponds are not witnessed in the urban site for which they cannot hold their age-old tradition in the urban area.

6) HEALING OF DISEASES OF THE MOG, UCHAI AND CHAKMA BUDDHIST TRIBES IN HILL-TRACT AREAS OF TRIPURA:-

i) The Mog Buddhist Tribes in Hill-Tract areas of Tripura:-

In antiquarian times the people of the Mog tribe travel from forest to forest with an aim to Jhum cultivation. They have led much of their days in that movement. For that cause the above naturally forest grown medicine is aptly propagated in the hill areas. The mantra –tantra and applying of amulet are heartily believed by the tribal inhabitants of the State to heal the ailments. In ancient period the person who prescribed this sort of forest-grown medicine in the Mog society are titled as ‘Chisama’ or Baidya. Virtually, the Chisama’s serve the patients with their forest medicine. We are depicting some names of such medicine used by the Mog Community which are learnt from ‘Mong Mong Baidya’ residing in Subroom Sub-division below:-

a) VOMITING, HEADACHE AND DYSENTERY:-

Take a receptacle which is field with clean edible water in a required quantity. Here after the limited quantity of sunned rice and put that in the receptacle for wetting. Now take some bulk of Kulbarai (plum) fruit which will be powered and mixed in that water. Then an iron rod is to be highly burnt and put that pot which is full of medicine. If that medicine is used the patient will immediately be cured.
b) FEVER OF CHILDREN AND BELLY PAIN:

Mix one tea-spoon of water in juice of the leaves of Shiuli (night jasmine) tree, and salt of equal quantity then this medicine is to be given to the child for thrice a day by which his disease will be healed.

c) RHEUMATIC PAIN:

Make table of small and big sizes made by the paste of equally taking Morsi leaves, Paincho leaves, Sagrapaincho, Paing Songchar, Naga Paincho, Aral leaves, Jatabosih Pakhayangdang, Pipaljata- Bottyaing, Chomongnhaou, Oungrukottoyang, in equal quantity. Then a dose of two tablets thrice a day after meal will be given to the patient and the pain of Rheumatism will be ousted.

d) BROKEN BONE:

Since the time of antiquity the Baidyas or ‘Chisama’ prepare the medicine with the leaves and creepers of plants which join the broken bones of a patient. After the demise of the expert persons nobody can tell about the names of that medicine. But after observing the medicinal plants the names can be introduced. The name of the medicine is as: it is a creeper like salty plant which is mingled with “Khamanggrih” and bind in the broken place of bone that will heal the broken bone.

e) FALLING FROM THE TREE AND ITS PAIN:

The rice of Kaun Dhan is too cooked then gives it to the patient. Paste it in place of pain and he will be cured.

f) ‘SAPAU’ DISEASE (DIABETIC):

The Baidya of the Mog Community invented the medicine of ‘Sapau disease’. First of all boil the pollens and leaves of red coloured China rose
flower (Jaba), the leaves of Seuli (night jasmine) plants, black Jira and salt mix with one litter of water and after boiling when it come down to ¼ of its quantity then put it in a pitcher. This medicine in five tea-spoon full are to be given to the patient three time a day then the disease will become round.

g) NOYABI DISEASE :-

Take the equal quantity of leaf, bark, root, black jeera, and the root of thorny mire in water and boil them. Here after give the patient ½ of a cup of that medicine three times a day which will cure him in Toto.

h) SCABIES OR ALARGI, RINGWORM:-

Paste accurately the ‘Lautoh Khoyaing’ and Shiuli (night jasmine) leaves in a plate and prepare tablets. Two tablets are to be taken together thrice daily. On the other hand the tablets are to be dried up and mix with a spoon full of water which is to be taken. Then the scabies will be healed.

i) MEDICINE OF CANCER:-

The bark of ‘Thana’ tree, the root of ladies finger plants, mix with cloves and make paste. There after it is to be mixed with the urine of the black cow then this paste medicine is to be set on the ulcer. Then the tablets are to made with this paste and give it to the patient for use thrice a day with half of a cup of urine of cow. Lord Buddha advised his disciples i.e., monks to drink the urine of the cow whenever they feel disease.

j) THE MEDICINE OF PHTHISIS:-

Cut the head, hands and feet of the goat, first of all clear with water then boil the onion, powder of pepper, unripe and salt mixing equally with water which is to be boiled without oil. After boiling is completed then
only they are to be taken by the patient before meal. After words the fur of the goat is to be burnt and the patient and he are to take small of it. This will cure the Phthisis. k) THE CHAIBANG MOCHA (THE HAIR-DYE):-

Make a paste by the root of Aganishita, Cheingsi (Bahera), Kajusi (Haritaki), Remi (Khoya), Reming bark, Meoukhalang leaves etc and to rub over the white hair for 1 hour then the hair is to be washed after an hour. Due to the affect of this hair-dye the disease of hair fall will be stopped.

k) THE MEDICINE OF CLEARING HAIR:-

Boil the ‘Kangsthoyangsi’ and here after it is to be rubbing over the hair then the dandruff will be free from the hair. The hair will be silky.

In exception to this medicine boil tamarind, mango and acrid fruit etc in water then the hair is to be washed to clear the hair.

l) THE AMULET FOR CURE OF DISEASE:-

In the Mog Community this amulet is used to a child which suffering from fever being trembled, made by “Mayounhan Moyai” and “Fruh Chuleh” to cure the child. It is a great belief of the Mog society.

m) THE MEDICINE OF PRODUCING THINGS FOR CONSUMPTION:-

In remote past as the members of the Mog tribe are to dwell in the deep hill area their daily life is depended on manifold articles of nature.

i) The dry bottle-gourds are washed and then mix with salt and water are used for preservation of food.
They use juice of Garjan tree, Dhup etc as a mixture to light up the lamp at night. They light the lamp by pressing the dry seed of the Bedan fruits.

The Buddhist monks prepare the ink to write their manuscript. During that antiquarian day Bhurjapatra, palm leaves were used to write the manuscripts. Afterwards the three pages are joined by the gum made by the juice of wood apple, and fruits of adhesive type to make the pipe fatty.

To mix up the juice of ‘Gaousi’ and the gum of wood apple boil that for some time. This makes very beautiful black ink. The writers of the remote past use that black ink to write and the Bhurjapatra. This ink cannot be rubbed at all.

ii) The Uchai Buddhist Tribes in Hill-Tract areas of Tripura:

The members of the Buddhist tribal Uchai Community believe in pujas and pieties as well as exorcising of evil spirit by reciting charms and incantations done by the ‘Hackchai’ or ‘Ojha’ of that society. They are to lose their firm faith on the upgraded physicians by using the medicine prescribed by the quack doctors. For that reason behind the village Ojhas occupy the position of a doctor. In many times the hill people learn to make medicine with its ancient method and poses as ‘Kabiraj’. Even they compete along with the modern doctors. This type of feature is witnessed not only in Uchai village but it is also focussed in various hill areas of Tripura. It is indeed a remarkable scene in almost all the villages in the hill-tract of Tripura.
iii) The Mog Buddhist Tribes in Hill-Tract areas of Tripura:-

In the socio-cultural history of the Chakma tribe stands at a topmost valour to eradicate diseases in their successful traditional method which has a reference to the care and cure of unaccountable people of the universe. It has produced chiefly from the herbs and animal substances. The Chakmas use the folk medicine with hearty faith as it has a long-lulling experience to cure feebleness and diseases through their own methods since antiquarian time. But they also believe in some superstitious beliefs and habits, such as-magic’s, rituals, mantras or incantations and astrology for curative process of diseases. Other tribal inhabitants of the State too cherish similar kind of belief and practice. Bereft of these methods of the folk-medicinal treatments, the Chakmas bestow stress upon enormous sorts of physiotherapy for bringing round the ailing persons.

In relation to this, it is worth mentioning that they never use the folk medicine in a hap-hazard manner without attending to some particular professional person adept in that line and are known as ‘Boidya’. The Boidyas as actuate all types of work as on duty during their applying herbal folk-medicines, magical-religious performances or physiotherapy treatments as and when they feel proper in regard to curing the patients. Naturally, these Boidyas are whole-heartedly treated as much esteemed persons Chakmas society. These Boidyas are practise occultism. They collect an immense number of Manuals of folk-medicine which are designated as ‘Tallik Shastras’. These books are composed in Chakma Language and designed with various obscure hints. Not only that the Chakmas used to preserve the written forms of Mantras, the system of sacrificial deeds, the method of physiotherapy and ‘yoga’ etc. These
voluminous scriptures, containing the folk-medicine of Chakma Community are called as ‘Boidyali pudhi’.

At present, we will depict the methods how the Chakma folk traditionally use the folk-medicine for cure and care of the minor ailments. Firstly, gleaned below:-

a. CATARRAH: - Take Basaka leaves.

b. BLEEDING: -

i) Sudhoma leaves are ground and external application.

ii) Miyo flower is to be burnt and the ashes are applied.

iii) The immature leaves of Muguja and the saliva are amalgamated and used externally.

c) SCABIES:-

Datura leaves are in fresh condition and used externally.

d) HEADACHE: -

i) Bongal leaves are ground and externally applied head.

ii) Lajuri kher is boiled and applied on the head.

iii) Chidirabeishak and Todekgilshak leaves are ground and used on the head.

e) DYSENTERY: -

i. Young leaves of ‘Arther’ and guava both are taken orally.

ii. The jelly substance of U/u is taken orally.

iii. The meat of goat is taken as food.
f) WEAK EYE SIGHT:

i. The jelly substance of snail is used on the eye externally to firm the eye sight.

ii. To prevent eye disease the juice of snail is to apply on the eye.

g) STOMACH PAIN:

i) First mix up ginger and honey then take that orally.

ii. Ketranga leaves are ground and taken orally.

iii. Thandamanek, is boiled and uses orally to cure stomach pain.

h) BURN:

i) Oil of fowl is applied in burned place of the body.

ii) The yolk of eggs to be used to get relief from the pain of burn.

i) FEVER:

i) Marech-shak and Beishak roots are fully taken orally.

ii) Shera Kala juices are taken orally to come round from fever.

j) URINAL TRACK INFECTION:

The root of flax plant is boiled and taken orally.

k) RHEUMATISM:

i) There are 3 types of prescription which are used to cure patients from fatal disease like Rheumatism. ‘Ludi’ and sugar are mingled and taken orally.

ii) Ghrita- Kumari leaves and sugar are fully taken orally.
iii) Oil of hornbill or python is used externally to be saved from the spell of Rheumatism.

l) STONE CASE:

Kuro-joice is ground and taken orally.

m) GRUDGE:

Dattlong leaves are ground and used externally.

n) Ophthalmia: - The premature leaves of Bagha-hadhala are boiled and used on the eye to be cured from Ophthalmia.

o) BONE-FRACTURE: - The complete bones of a chicken are pasted and used externally.

p) DOG BITE: - “It is said that

(i) Papaya is cooked without oil and then eaten.

(ii) The egg-shell is pasted and then used externally.

(iii) Moli is pasted and used externally.

q) FLATULENCE: - The young leaves of Ketranga and ginger are mixed and taken orally with the most intoxicating wine.

r) BOIL: -

i) Biskuju stem and chinda-bas-kher is mixed and used externally to come round from boil disease.

ii) Daturav leaves are applied externally.

iii) The seed of Nageshwar flower, sulphur powder, blue vitriol and mustard oil are mixed and used externally. This is a best medicine of boil according to the traditional medicine of the Chakmas.
s) TOOTH ACHE: - Jujube and garjon barks are boiled and gargling with the juice is done. One can be freed from the tooth ache surely.

t) BEE BITE:

i) Green chilly is applied on the bitten surface of the body to be cured from bee-bite.

ii) Snel line and honey are mixed and applied externally. This is the second method.

u) MEASLES: - Sugar Amila is taken orally to overcome measles.

v) PURPERAL DIARRHEA:

This a lead disease from which you can be cured as per prescription:

i) A chameleon is fried and taken orally.

ii) The horn of rhinoceros is rubbed and taken orally with the juice is done to be cured from dangerous diarrheal.

iii) The bile of porcupine is dried on fire and taken orally aiming at curing this ailment.

w) BED-WETTING:

‘Mulipuk’ is fried and taken orally. This is indeed, a bad disease partially happened with children. A concise list of diseases and their healing medicines are ticked above. Practically there are innumerable numbers of herbal list of folk- medicines are prescribed which are normally used by the Chakmas. Their Boidyas are to prescribe this type of folk-medicine to cure the patients with cure and skill.
MAGICO-RELIGIOUS FOLK-MEDICINE:-

The Chakmas are the great believers of magic powers. They generally believe that there are many evil-spirits who may become angry with anybody for which the ailment is thought to creep upon the person who causes annoyance on that spirit. Accepting that idea the Baidyas prefer to prescribe for offering pujas or offering rituals to please the cruel spirits. Diseases like cholera, plague, small pox or such kind of epidemic diseases are laid on the shoulder of divine or unseen powers. Similarly, leprosy is viewed as the reason of committing any heinous deed in past life on the other head; lunatic diseases, hysteria etc. are glinted as designed by odd spirits or serious black-magic. For averting such sort of ailments the Boidyas arranged some oblation, rituals, sacrifices, pujas and pieties muttering of mantras or auspicious prayers to quieten the indignation of the distressing evil spirits.

Healing of diseases of the Mog, Uchai and Chakma Buddhist Tribes in Plane Land areas of Tripura:-

The Buddhist tribal people belonging to Mog, Chakma and Uchai use their medicine as per direction of the Doctors in modern time. In pursuance to the advice of the Doctors and the prescription is taken from the Doctors to cure their diseases. These tribal people are the great believers in exercising of evil spirit-practiced by ‘Hakchai’ or ‘Ojjha’ to heal their diseases in this modern environment of urban area. The Buddhist tribal inhabitants of the plane land receive upgraded medical or surgical treatment from I.G.M (INDIRA GANDHI MEMORIAL) Hospital, G.B.P (GOBINDA BALLAV PANTH AND AGARTALA GOVERNMENT MEDICAL COLLEGE), T.M.C (TRIPURA MEDICAL COLLEGE), and I.L.S Hospital etc. On the other hand they
obtain the super-fine various nursing homes like Life Line Nursing Home, Asha Child Care, Agartala Hospital, Sarkar Clinic and Nursing Home, Tropical Nursing Home, Care and Cure Nursing Home, Bhowmik Nursing Home, Devlok Hospital- Dimsagar, Sanjibani Nursing Home. These Nursing Homes are serving the tribal people by offering all high-class facilities of medical treatment.

The tribal inhabitants of plane land enjoy all life-lulling opportunities of health care through the Hospitals and Nursing Homes and Diagnostic Clinics like Agartala Medical Centre (Joyguru), Charu Diagnostic, Dr. Lal Path Laboratory, Instant Diagnostic (P.O. Chowmuhani), Life Care (Milan Sangha), Mayfair (Paradise Chowmuhani), Medicaids (with portable x-ray), Mediland (RMS Chowmuhani), National Pathological- Durga Chowmuhani, Pastour (J.N.B Road), Sonic H & R Centre (Cornel Chowmuhani), Teresa (Hospital Road), Tropical (Math Chowmuhani ), Unique Sonography and x-ray etc.

The medical treatment starting from the child to the aged person of the plane land receives their treatment from Hospital, Nursing Home etc. The pregnant ladies of Buddhist religion of plane land do not give the birth their offspring in their residence like the hill-tract Buddhist tribal pregnant women. This process is followed in the urban area as a regular norm. On the other hand manifold diseases are cure from the right treatment of the hospital.

At present the Buddhist tribal people of the plane land are not believe in any type of Magical-religious and Folk medicine for healing of diseases similar to the Buddhist tribal people of the hill-tract. The
member of the tribal Community of plane land receives medical nursing from the hospital.

The tribal inhabitants of hill-tract of Tripura prefer to get prescription from the Baidyas or Ojjahas of their Community and offer pujas and sacrificial rituals to satisfy the venomous spirits according to the direction of the Baidyas or Ojjahas. That sort of faith is not witnessed in the members of the Mog, Chakma and Uchai Communities dwelling in the plane land. The town-dwellers when realise any member’s fatal ailment then they take the medical treatment of the patient from A.G.M.C (), G.B.P. (), I.L.S. (), T.M.C. (), etc. Even they can send their patients outside the State like West Bengal, Bangalore, Apollo Hospital and other super speciality hospital as AIMS of Delhi or their branches.

7. THE REARING OF LIVESTOCK AND AGRICULTURAL TRADE OF MOG, UCHAI AND CHAKMA OF THE HILL-TRACT BUDDHIST TRIBES OF TRIPURA:

Due to the abrupt change of tine the Mog tribal people initiated their dwelling in the Hill areas and they become very much attentive to lull the domestic animals in their forest abodes. Among the domestic animals, birds, the cows, goats, cock, duck, pigeon, and pig etc are worth mentioning. But it is unfortunate that the Buddhist Mogs accumulate their livelihood by selling their goods and direct trade and commerce. Only in Subroom Sub-division under Manu bankul of South Tripura the members of the Mog men and women have their different sorts of shops. The very direct attempt of earning money in this locality is undoubtedly mentionable and laudable. It is a remarkable attempt of the State Village Development Department of Tripura to uplift the economical status. The Government take the infallible manifold programme to be economically
independent the poor families of the village. The highest stress is invested on the Self Help Group and Self-Enterprising Group. Today some of the members of Tribal Mog society accumulate money for well-living through this programme.

Along with the lulling of animals like cow and buffalo etc has enormously added due to the change of the method of cultivation of the Buddhist Uchai Community. At present, it is observed that the Uchai people rear the duck, cock, and pig side by side of cow and buffalo. It is very rare to witness the Uchai inhabitant of the State to colligate money for their livelihood except selling of various goods produced by them. But the inhabitants of South Tripura cannot observe any Uchai men and women to conjoin in the direct trade and commerce.

The members of the Chakma Community traditionally domesticate the animals and various birds with full care and enthusiasm. The animals like: pigs, buffaloes, bison, dogs, goats and birds like fowls, parrots, mynah are nourished and reared by them in their houses. They eat the flesh of pigs, buffaloes, bison, goats and fowls etc. The pigs and fowls are reared not only for needed for some as a food item by them are applicable for some rituals and social affairs. The dog is a faithful animal and guards their abodes and aids them in hunting. But they are not marring the dog for eating. Domesticating of buffaloes and their numbers were considered a social status to them. Previously, the Chakmas cows and rearing of do not domesticate the cow and its nourishing was totally uncalled for as they are normally habituated to the Jhum Cultivation as their heredity right. At present due to the diminution and acute scarcity of forests and dire scarcity of Jhum land they automatically attach to the plough cultivation and cows and buffaloes have considered as most necessary for their cultivation. But they never eat beef. They do not like to drink milk.
like other tribal people of the State of Tripura. In modern mood of life they have changed their idea to bring up the cows and goats etc influences at all because this activity in the hill atmosphere is severely troublesome as these domestic animal may be annihilated by the dangerous beasts as tigers or bears. Besides the untoward circumstances they shun the thought of rearing animals like cows and goats. So they extend their list of animals and birds as their food item according to their traditional trend. During previous period the pigs were cherish fondly under the platform of their Tong-homes beyond the jaws of the venomous tigers. During the changing situation the pigs roam here and there and eat whatever the like. The fowls also roam in the premises of the house and in the open fields and gather their food from everywhere. They are kept in separate house which is named a LUR by them. It is observed that the fowls are kept in a different space of their house.

The Rearing of Livestock and Agricultural Trade of Mog, Uchai and Chakma of the Plane Land Buddhist Tribes of Tripura:

The dwellers of the plane land of Buddhist tribal Community are not interested to rear domestic animals like- cow, goat, hen, duck, pig etc as the tribal people of Hill-Tract actuate. Most of the Plane land dwellers are engaged in different employments, high soaring trade and commerce. We observe their competency starting from the position of a school teacher up to the professor of College or University. Bereft of this many other male and female dwellers of the urban area are serving beginnings from clerk to high ranking officials. We cannot find out any tendency of the plane land tribal to rear domestic animals to sell them as commercial commodity in the market as the hill- track people are addicted to. Aloof from this type of inclination the plane land people cannot nourish the domestic animals in their houses or residential areas like that of the
people residing in hill-track. So question of such sort of business or trade and commerce does not arise.

In spite of all that the people of the plane land sometimes nourish the domestic animals to preserve their tradition having the houses. Sometimes it is witnessed that they rear two or three Cocks, other-wise a merge number of pigeons where any question of trade relating to domestic animal of the Buddhist tribal male and female does not occur.

8. EDUCATIONAL PROSPECT OF MOG, UCHAI AND CHAKMA OF THE BUDDHIST TRIBAL WOMEN OF HILL-TRACT IN TRIPURA:

Ample opportunities are bestowed to the tribal students to prosecute their studies in the educational institutions, like Schools, Colleges and Universities. Even books, uniforms and mid-day meals etc are also provided to the students of the Hill-tract to maintain their educational enthusiasm. But it is most degrading to think that due to the availability of all scopes in the field of education still the students of Hill-tract areas are not interested in education.

Even the mothers are not desirous to give their daughters proper education in the Hill-tract area. On the contrary the little females are to follow their parents to attend the Jhum Cultivation from their childhood. Somehow or rather the girls of the Hills follow their mothers to move near by the foundation running through the Hillock with small pots in their little hands. Consequently they become very busy along with the accompaniment of their mother in the field of activities. But these females are to lose their attention for educational activities.

Bereft of educational interest these females are addicted to the weaving cloths. Resultantly, their name is entangled in the list of
employment in their routine. But they are only to join in weaving activities. They take training since their childhood and ultimately they become especially expert in this affair.

Almost all the Buddhist tribal girls living in Hill-tract area are working to collect harvest of Jhum cultivation and they are threshing the crops. These girls join in fishing, making country wine for their drinking. The male members cope with the activities of hunting forest animals, ducks, cocks, pigs, goats etc.

The Buddhist females of hill-tracts made different types of bamboo and cane materials for which they are abruptly busy to complete the work. They are also the equal shares to carry on the works of bamboo and cane with the male persons. Due to this activity the girls of the Buddhist tribal community lose interest for education. Their parents are not interested to engage the attention of their daughters for studies. According the females students cannot fix up their curiosity for academic affairs. Accordingly the female member of such communities fails to earn knowledge like that of the female persons of urban areas.

On 10\textsuperscript{th} June 2014 when I travelled from Pilak market to the Madhya Pilak and Eastern Pilak, then I got ocular proof that none of the females of this area is educated. The same thing I have experienced in Pachim Pilak. The light of education does not enter into the circle of Buddhist tribal women of that area.

Facing enormous problems in the Hill –Tracts due to infeasible circumstances in educational prospects some females move to the urban areas to get perfect facilities for higher education in life. Accordingly they utilised all sorts of advantageous mean urban area to enlighten the career with better degrees. Such instances are not rare at present we can,
now, very well mention the name of, Miss Ratna Mog is born in Bagafa of South Tripura. Here after she arrives at her relatives Residence at the Capital Agartala and obtained her desired degrees which assisted her to occupy the position of Head Mistress, Lau Gang H.S. School, and South Tripura.

As for example the name of Miss Rupasi Mog may be cited here that she was born in Kulai of Ambasa, Dhalai District of North Tripura and she rush to the plane area to elevate hue life in respect of education and career-building. Accordingly she has earned proper education and Mrs. Rupasi holds the post of Headmistress of Jolaibari Government Higher Secondary School, South Tripura. This is in accordance to her willingness for the elevation of life.

Smt. Kriry Mog was born in the Kalsi village of 4th November, 1957. At present she has been serving as the Head Mistress of New Model Village Girls High School. She is a great Writer, Poet, Essayist, Singer and researcher of Mog language. She is an approved Talker in A.I.R and T.V Programme. She is the first artist of Mog Woman society and she is the general secretary of “Mog Mahila Samajik O Sanskriti Unnayan Sangstha” of Tripura.

It has been flashed in the paper that the oldest lady of 103 years of age living in Chhamanu Amtali that Smt. Renggulbala Chakma expired in her own residence on 14 June 1993. She was much known as Bilashera Maa in that area. Smt. Chakma is the original inhabitant of Chhamanu and she was the first Voter under the hand-written list of Voters in 1955. All the people of that area are condolence her death.

The literary activities of the Chakma tribe are important. This is divided into two groups. The first is the written literature and the second
is oral literature. The first branch of literature conjoins traditional ballads as composed by the ballad musicians known as GENGKHULI. The second group adds the traditional folk verses, TALLIK SHASTRAS, religious scriptures and heroine reports of well and woes as deciphered by month by month etc. On the other hand the oral literature includes folk verses or cradle Songs, Riddles, Proverbs, Folk Stories and Folk music.

The written literature deals with the traditional ballads of Chakma tribe. The writers of these ballads are the ballad musicians that sing on the subject matter of heroic wars or items of glory gallantry gales of unforgettable love-tales. These songs are sung by the ballad-singers known as ‘GENGKHULI’ in the village functions. During ancient period these ballads were not found in written forms. They are spread from ‘GURU’ to the disciple purely on the basis of hearing the ballads. Due to the enchanted appeal of the ballads of the Chakma Community they have been moved from place to place with the hearty men and women for social enlightenment which causes the informative and subjective change or alteration of facts of the ballads. This is also made on the basis of time and tenacity of the tribe as well as evolitional changeover of the said society.

Eventually, the transformation of the valuable ballads into written from for infallible preservation. Before this act of preservation in composed credence some ballads of precious literary value have gone out of remembrance from the rising society.

It is noted that the Chakma Genkhuli in the midst of palas the most favourite pala is Radhamon-Dhanapati Pala. This Pala was written on the love affair of the two lovers named Radhaman and Dhanapati. It is remarked by Pannalal Majumdar in his article that “The two Chakma
immemoriable lovers may be compared with the lovers of Romio and Juliet, Layla and Majnu, Chandidas and Rajakini, Shire and Forhad etc. Chadigang Chhara Pala was composed mainly on the later part of Radhamon- Dhanapudi Pala. The social and family narratives of Radhamon- Dhanapati, the expedition of Radhamon in favour of the Chakma king and the narratives of this gallantry fights against the enemy were beautifully depicted in the Chadigang Chhara Pala.”

According to some historians of the Chakma Society this Pala as a historical ballad some historical as some historical evidences are found from this ballad. This is viewed as an attractive ballad in Chakma Society.

The Lakkhi Pala is composed with the cosmological matters of the cosmos and the Human race of the world. We observed that the Jhum cultivation is described in this Pala, Lakkis, is descended from holy heaven to the earth and the criteria of an illustrious house-wife.

The benign Govt. of Tripura is always engaged and interested to spread the light of education equally in tribal areas. On this basis of the Govt. of Tripura’s view we can easily understand that today or tomorrow the tribal women would be able to obtain educational prospect as our government of the State whole heartedly actuate courageous plans and programmes for them.

**Educational Prospect of Mog, Uchai and Chakma of the Buddhist Tribal Women of Plane Land in Tripura:**

Elite area education is the backbone of a nation. The mental precariousness of men and women are withdrawal due to the touch of perfect education which creates a new prospect of life. The Mog Buddhist tribal people have their own language and script. They use the word
‘Mraima cha’ for their script or alphabet. This alphabet has a great belt of relationship along with the Mog Community or Marma. Virtually, Mraima or Marma Community is somewhere termed as Arakanese Mog or in other place their termed as ‘Khayingsah’ or in some places they are designated as ‘Jumma Pahariya’ etc. But they are accustomed to give their introduction as Marma Community. After the attainment of freedom of Bangladesh, this Marma Community is approved by the Government of Bangladesh.

In modern age the Mog people of Plane land in Tripura came to realise that without education the self-help cannot be attained in this competitive situation. In pursuance to this view they are bent on educating their present generation may be in personal terms collective. They are ardently interested to learn their Mog language by the side of the general education.

Among the tribal Mogs many ladies and gentlemen of Mog society are serving in high posts under the government of the State. The central Government, State Government and Tribal Welfare Department are executing various programmes for the well-being of the Buddhist Mog tribes. The Government of Tripura takes up these various beneficial programmes, such as, distributing books free of cost, financial assistance, stipends for boarding house, conducting of coaching centre for Dropout tribal male and female students, offering of manifold stipends and merit scholarship etc. Many of the wards of Buddhist tribal’s are executing their studies in the Schools, Colleges and Universities like the other Tribes of Tripura with the benevolent assistance of the Government of Tripura.
There are various scopes are existed in Tripura for earning knowledge in Schools and Colleges without any cost. The Schools are established in every locality of the State where books, garments or uniforms, midday-meal are arranged for the male and female students which stands as a fruitful aid to them. The educated Buddhist tribal women are serving in Government, Semi-Government, Private Companies, Offices, Court and Schools managing the family as a paid member as per her responsibility. The women who did not obtain only chance to be educated they earn their livelihood by physical labour. It is a matter of gratification that the tribal girls of the Mogs are not required to be day-labourers now a-days.

First of all at Agartala the Umakanta Academy and Maharani Tulsibati Girls School was established in 1890 and 1894 respectively for the Tribal and Non-Tribal male and female students. Both the Schools were founded first at primary level where as they were upgraded as secondary and higher secondary Schools. During the period of Princely Tripura in 1931, some Schools were established for regular studies of students among them Umakanta Academy, Tulsibati Girls School are pioneer. Practically in 1941 the first batch of girl’s students appeared at the Matriculation examination. Bodhjong High School was established in 1944 at Agartala and in 1945 the following Schools were founded by the then Kings of Tripura: Umakanta Academy, B.K.I, K.B.I, N.S.I, B.B.I, R.K.I, and Khowai High School. Other then they said institutions there were 16-M.E.Schools, 23-L.D. Schools and 86-Primary Schools.

The Buddhist Tribal educated girls of the urban area are quite modern. They are modern not in respect of using dress and hair style but we find the Buddhist tribal girls are smart in style of conversation.
intellectual and dreamer of high dream of life. That dream is pregnant with higher aspiration.

The tribal girls living in urban area are quite modern in respect of their aims and objectives. They are modern not in respect of their hair style but in style of conversation indicate the intellectual manner and smart behaviour. There are dreams in their eyes to go a head of prosperity of life. The Buddhist tribal females are attaining the position of doctor, engineers, nurse and educationist. They are working in their place of posting with full credit and sincerity. The efficiency of the tribal girl is observed in the fields of music, dance and games. The Buddhist tribal women are working in the beauty parlour after taking proper training.

The tribal male and females have a tendency to prosecute their studies in English medium schools by studding in these institutions they will be attracted in the modern style of life.

In many tribal families both the husband and wife are servings in various departments. They also appoint maid servants to manage the domestic affairs of their house. Though they appoint maid servants from different families still they feel them as the members of their own family.

I have come across innumerable Buddhist Tribal women of the Plane land and naturally it has come to my knowledge that there are number of higher educated ladies in Chakma society. Some names are enlisted to stimulate this idea:-

Dr. A. Chakma (Dentist of Narasinghar Hospital), Dr. Binita Chakma (M.B.B.S of G.B Hospital), Smt. Padma Kumari Chakma (Lecturar of Tripura University), Assistance Professor Atusi Chakma (B.ED College of Kumarghat), Smt. Tatu Chakma (Nurse of Bishalghar Hospital), Mrs. Namita Chakma (School Teacher), Mrs. Paushali Chakma
(School Teacher), Mrs. Bina Mog (Headmistress of Halahali Higher Secondary School), Mrs. Kajal Mog (Headmistress of Nalichara Bhumihin Jhumia Kolony Primary School), Miss Tulsi Mog (Student of class Nine), Dr. Anamika Mog (Study in M.D course of New Delhi), Dr. L. Mog (Medical Officer of Raisyabari Hospital), Alumiya Mog (Station Inspector of Ambasa Police Station), Engineer Kongori Mog (Study in Ph.D course of Engineering Department of Bangalore) etc.