CHAPTER-5

CONCLUSION

Tripura is situated at the North-East region of India. 10,477 Barge km. this is encircled by Bangladesh in three sides. Chattagong, Kumilla and Noakhali Districts are situated in North, West, South and South-east respectively. East stand Assam and Mizoram. During the period of British Administration Tripura was titled as Parvarttya Tripura or Hill Tripura.

The first chapter is concerned with the geographical, ecological, topographical and tribal demographic statement deciphered as existed in the State of Tripura specially attested with Buddhist tribes of Tripura.

There are seven Hill Ranges in Tripura increasing in height towards the east, run towards north and with an average of 19km. These hill ranges have framed Valleys in between then and those are longitudinal in the shape other then the Gomati Valley which cuts across the hill ranges at right angles. The names of the hills are appended as below:-

1. The Baramura (47km), 2. The Atharamura (106km), 3. The Deotamura (85km), 4. The Longtharai(48km), 5. The Jampai (74km), 6. The Sardeng (16km), 7. The Sakhan (58km).1

The soil of Tripura is found in various verities. The soil of the hillock areas is not so fertile and is generally formed with loamy sand. This type of land is poor in humus or decomposed with organic matters.

---

1 Tribes of Tripura- A Historical Survey. Dr. Sudhanshu Bikash Saha, Agartala, 27th February 1986, P-02
The colour of the soil differs from reddish brown to brown and also deep brown to dark grey.

The climate of Tripura is normally hot and humid. The cool dry season usually commences from the month of November when temperature begins to fall and continues up to the month of February. From the month of March to May occasionally thunderstorm and incessant rainfalls come in existence. Specially, the monsoon entered here into the month of May taking storm and heavy rainfalls during its entrance. Practically, in the month of September, the weather of far State becomes hot and close due to high percentage of moisture and usual temperature runs down wards in the month of October and naturally a cold and dry wind from the North State to blow. The same is also begins to accompany by the rays of the Sun in the day time and ultimately the night becomes pleasant.²

The fragrance of Buddhist heritage and enchanting culture of India Which spreads through the universal realm has for tenably entered into the sacred land of Tripura since its very ancient era at least 8ᵗʰ or 9ᵗʰ Century A.D. has enraptured the Tribal Communities of Tripura specially, the women folk by its assimilation of unflinching love, laurels and compassion for all type of human beings.

At first, let us cite the exact number of Tribes of Present Tripura, as the Government of India Notification of 1956 declares that there are 19(Nineteen) Scheduled Tribes in our State. They consist of -1) Tripuri, 2) Reang, 3) Jamatia, 4) Chakma, 5) Halam, 6) Noatia, 7) Lushai, 8) Mog, 9) Garo, 10) Kuki, 11) Khasia, 12) Bhutia, 13) Chaimal, 14) munda, 15) Lepcha, 16) Orang, 17) Uchai, 18) Santal, 19) Bhil. This is

² Ibid-p-03
as per census reports laid in 2001. Out of the 19 clans of aborigines of Tripura, the following tribes have embraced Buddhism: - 1) Chakma, 2) Mog and 3) Uchai as we have deciphered earlier in this treatise.

The second chapter deals in detail, the embodiment of social customs distinct patterns relating to the Buddhist Tribal Women as revealed in the prospectus of life where the Tribal people as has embraced the religion envisaged by the compassionate Lord Buddha.

The tribal Buddhist women are seriously hard working but soft hearted and quite simple minded. Their life style identifies that from the very childhood they are commonly interested in textiles, agriculture, cooking and other domestic affairs which they assist their parents by their little hands. Consequently, the females become the companions for workability of the male persons. For example, we may cite the activities of women of tribal Communities as in hunting of animals, making of wooden articles, preparing of various domestic and luxurious items from bamboo and handicrafts etc. They are competent in these items of activities as mentioned above.

On the other hand, they assist their male persons in cooking delicious food for the family where they also serve the dishes among the members for eating. The women also heartily work outside the domestic deeds like planting of Rubber sapling, Cultivation of betel-leaf, Orange and Pineapple gardens. The participation of the females in these activities is most valuable in the outer works of the society.

Buddhist Tribal women carried out silently the entire responsibility of the whole family. Rearing up of the children, taking care of their husbands, accomplishing all the house hold works in right time, earning money to keep the living hood- each and single responsibility was carried
by the women of this Community. Moreover, as they had to remain outside the day long and no one was there at home to look after their children, while farming they had to carry their kids on their back by tiring them with cloth.

At the advent of adolescence period the girls of Tribal society were forced to get entangled with daily household works and as soon as they were having the period of menstruation, they were made to get married and to devote their existence to cherishing the duties towards the family. At the beginning of the period of menstruation the girls were made to wear ‘Riya’ and that very day used to be considered as something special and day of celebration in the life of that girl. Feasts and other enjoyments were done to encourage the girls to precede their steps to the battlefield named ‘domestic life’.

In ‘Chakma’ tribal society ‘weaving’ is a feature of religious act. In this tribe also it is very usual to be seen that women are the only labourers who weave clothes in Charkha. Biatra is their main god. ‘He’ has two wives- Mother Dhaleswari and Mother Vikrampuri. Chakma tribe believes that Mother Vikrampuri is the Goddess of weaving and so Goddess Vikrampuri is worshipped by Chakma-women, so that ‘Her blessing’ may be showered on them to enhance their skill in weaving. Ginning, spinning, weaving clothes by using various fabric-all are the responsibilities women only. During day they are busy with their daily household works and terrace farming. And in might time they get engaged with weaving. In all these deeds there is no role of the male members of the society. Two main sources of earning of the tribal society of Tripura i.e. ‘terrace farming’ and ‘weaving’ are solely done by the female members. So, women are the only people who cherish the duty of earning bread for their family.
The third chapter, I have drawn the traditional life style of female Hill-Tract and Plane Land women who are running after elegance of modern manner. The Hill-Tract women are not interested to earn education in their lives which the women of plane land automatically obtain the educational environment. Here we can mention if the women of the Hill-Tract are properly trained in educational aspect they may help their children to attain better degrees in education.

The Buddhist tribal women of Hill Tract are taken for discussion, their devotion to hard work also should be saluted. The whole day they used to spend in various types of works like cooking, seeking firewood, gathering wild fruits, preparing country liquor. For the preparation of country liquor they had to collect roots, barks and leaves of some specific trees and some special kind of climbers, creepers. Then they had to mix those collected things with rotten rice and at last the very exciting drink ‘Chn Aaka’ was made due to the mixture of these wild products with rotten rice. All these were absolutely done by the women and the outcome of their labour was solely enjoyed by their labour was solely enjoyed by their men.

The fourth chapter emphasises the radiated importance of the guileless Buddhist temples of Tripura where I observed that none of our so-called historian have yet been able to make anything of the deep-rooted Buddhism alluring by the Buddhist Viharas and temples throughout the nook and corner of the 8 Districts of Tripura State. In that realm I have thoroughly invested the over-all activities of these sacred Buddhist monastery in my strenuous field Studies and other activities which I have given a heartily vent to glean this matter in my 4th Chapter of the thesis towering all most all the architectural constituent of the
temple as well as their geographical and environmental situation and the area concerned of the different monasteries of this State of Tripura.

In the fifth chapter, i.e., the concluding one, attempt has been actuated for the assimilation of illuminating love, laurels and pure pity for all beings of the universe which is delineated in the previous chapters of the treatise spreading fragrance of Buddhist heritage encircling the entire world as well as the Tribal Communities of Tripura has enaptured, specially, the social and simple hearted tribal women folk of this State. The hardworking Tribal women adept in domestic and outdoor affairs as Jhuming bamboo, cane, handicraft and staunch followers Buddhism like, (1) Chakma (2) Mog and (3) Uchai out of 19 clans has bestowed acute stress to ascertain their unblemished prospect of stainless style of Buddhism life.

In the year 1978 the Government got the scope to rule, so many programmes for the uplift of social and economic condition of tribal people were planned and accepted. Autonomous District Council was built for the tribal people so that they themselves could plan for their development.

Communication system was formed between cities and remote tribal areas. Tele-communication was also developed in these areas so that the back-legged communities might come forward to embrace the light of civilization. So many markets were founded so that the products of tribal people only might get chance to be sold there. Now, in present day Tripura it is seen that tribal are having 229 self-ruled and 10 Government-ruled markets. Ruling Govt. (Communist Govt.) of the state has takes initiative to form 24 Growth centres in distant localities. As a result, the rural people will be able to enjoy the comforts and
conveniences of urban life. Along with these steps to take the improved life style in remote corners of the state, education is also being attempted to be imparted to children of tribal families through establishing school after schools.

A major part of the tribal population lives in the area governed by the Autonomous District Council. In every place under ADC school has been built to impart education to every child of that area. 1255 primary schools, 181 upper primary schools, 139 High schools and 50 higher secondary schools have been founded in the places under ADC. In current years one Degree College has also been founded in Khumlung, the place where the main office of ADC is situated. Free books and uniforms are being given to tribal boys and girls and as a result, they are being provided with much more chance to be involved with literacy as well as education. The establishment of colleges in every district has resulted in rooms for higher education to all. The percentage of literacy in the tribal population has increased massively. At present the total percentage of literacy is 80.12%. Out of this, female members occupy 64.9% and among the female ones, the tribal women hold a remarkable percentage-44.6%. However, the number is increasing gradually. Currently the percentage of literacy ones among tribal people is 56.5%. Out of this percentage male ones are occupying 68% and women only 44.6%.

Being above all political ideologies and religious notions, two organisations have been founded so that Buddhist Tribal people may embrace enhancement in social, economic and cultural field. These two organisations are one ‘Mog Socio Cultural Organisation’ and ‘Mog Women Social and cultural Development Foundation’. For the full upliftment of this very Tribe these two organisations are playing a very significant role. ‘Mog Women Social and Cultural Development
Foundation’ is working its best to bring the ‘Mog literature and culture’ to the peak of development. With incessant contribution of this organisation the literature and culture of Mog Tribe is going ahead with rapid pace and achieving fame in all other states of the country and being recognised abroad ever.

Transformations are continuously taking place in the life of Mog Tribe and all the members of this society are well-alert about these changes. A massive Change is being noticed in their way of thinking too. They are now well-acquainted with both local and central political parties, their ideas, mission, notion and work.

The Mog population of the current age has been able to realise that without having education no one is capable of fulfilling the criterion of the modern competitive age and thus is just unworthy to earn self-dependence. So, they have taken Oath to impart education to their children either personally or communally. Along with this attempt they are continuing their struggle on behalf of increasing eagerness of their children to get educated in their mother tongue. One school named ‘Dhammadipa Higher Secondary School’ and another named ‘Dhammadipa International Buddhist Academy’ in Manu Bankul under Subroom District has been running where one subject written in Mog language is being taught to the students. However, at present the Mog students are being taught in their own language in some monasteries by the Buddhist Monks.

Along with having adequate education tribal people are being able to find scope to have employment in every Govt. and Privatised organisation. Under newly introduced plan to help people have ascertained source of earning, the tribal women are working on the basis
of daily wage. Besides, they themselves are creating rooms for earning money by forming self-help group and by producing various types of handicrafts. The Government is also helping them a lot regarding this matter. Tribal women are the pillars of their family. They maintain the family by their hard-work and their devotion towards fulfilling all the responsibilities.

Soil of Tripura is suitable for rubber plantation. A major part of the tribal families of Tripura depends for their earning livelihood on rubber plantation. Tribal women are also associated with this work. Beside this, they are associated with different types of gardening like production of oranges, lemons etc. In this field also tribal women are mostly seen to work with their heart and soul effort. In earlier days they were to be engaged with terrace farming, herding and rearing up of animals and collecting and gathering of fire-wood only. But now days they are being engaged with variegated works. This fact is crystal-clear from the eventful life of tribal women and also from their dedication that they never want to be dependent on others and always eager to choose source of earning on their own.

Towards the end of 20th century tribal life of Tripura got moved with the fashion-laden civilization of modern life. They started to keep rapid pace with the evolution of modern age. Education, style of living, apparel- everywhere they proved themselves a complete change. All tribal families are not well-equipped, because their boys and girls are now self-sufficient with their education, smartness and capability of keeping foot in every field of work. Mostly the girls and women of these families are earning more and more respect as it is their selfless action only that has added the colours of rainbow to their life.
The activities of the Buddhist Tribal women of Tripura should be upgraded by the benign government of Tripura though they are actuating the program or projects for self-help groups etc. Still they are to be more adept in their activities for which they should be lifted in higher education for the promotion of their life-style. It is quite necessary to change their traditional way of thinking for embracing modern prospect of life.

With permanent settlement on plane land and with change in the technique of farming land, the community of ‘Mog’ also has come forward with many various in their social rules and etiquette. The most noticeable matter among all the changes is that their superstition belief in gods and witches has drastically been changed. Moreover, a change has happened in their way of worshipping and governing the village. Although some parts of the society are still now following the traditional way of worshipping, but others have stopped worshipping with grandeur. Now a day, on a very special day they worship their gods and goddesses with flowers, sweets and puffed rice. Yet, here the most mentionable fact is that the Mog and Chakma races are followers of Buddhism. These races are used to moving from one place to another in search of livelihood, but whenever they get scope to settle, they try to build their place of worship, dig ponds, plant banyan and peepal trees, heaps for offering flowers to the Buddha, erect guestrooms etc. A major portion of the Buddhist Tribes goes to their temples to receive ‘Panchshil’ and to take part in the religious discussion on the day of ‘New moon’ and ‘Full moon’. Some of them spend one or two nights too in the temple and keep fasting with acceptance of ‘Astamshil’. 