

# MAPPING THE JAMATIAS OF TRIPURA

Ed: Dr. Milan Rani Jamatia



Tribal Research and Cultural Institute,  
govt. of Tripura, Agartala

# **MAPPING THE JAMATIAS OF TRIPURA**

**EDITED**

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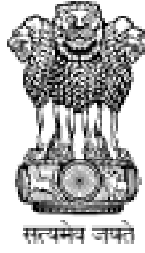
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**MEVAR KUMAR JAMATIA**



**MINISTER  
TRIBAL WELFARE & FOREST DEPTTS.  
GOVERNMENT OF TRIPURA  
AGARTALA- 799010**

## **Message**

I am immensely happy to learn about the book on “Mapping the Jamatias of Tripura” edited by Dr. Milan Rani Jamatia, published by Tripura Tribal Research and Cultural Institute, Govt. of Tripura. The title of the book certainly exhibits the significant aspects of the Jamatia community. The Social, cultural and economic dimensions of the Jamatias have been elaborately explained. Such type of book is not only important for the Jamatia community but it will also help in enriching the literature of the indigenous communities as well as the Indian literature.

I congratulate and appreciate Dr. Milan Rani Jamatia for her painstaking effort in writing and editing such a significant book.

**Mevar Kumar Jamatia**  
Minister of Forest & Tribal Welfare Department  
Government of Tripura





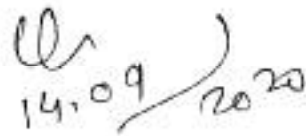
## Foreword

If we talk about the books available on Jamatia Tribe, we can't find much literature on this area. So, for me it is a privilege to share with you that, 'Mapping the Jamatias of Tripura' edited by Dr. Milan Rani Jamatia has a very good base of research methodology in its background.

The Chapters deals with the social structure and the cultural spectrum of the Jamatia communities as family, marriage and kinships and the housing pattern, economic status, religious profile, sex ratio, educational status, main occupation, electricity facility status, government benefits and livestock. Major health problems of the Jamatia community are analysed through tables & charts.

At large, Dr. Milan provides the concluding remarks of the whole study, including the important photographs, tables of the Moyal wise population, questionnaires and bibliography.

I congratulate Dr. Milan Rani Jamatia to do such a tremendous work on the Jamatia society. This book would be a basic reference for the scholars who want to do research on the issue in near future.

A handwritten signature in black ink, followed by the date '14.09/2020' written in a similar style.

(D. Debbarma)  
Director  
Tribal Research & Cultural Institute  
Government of Tripura, Agartala



## Acknowledgement

It would be no exaggeration to say that those who have assisted me in this venture are legion or are too numerous to acknowledge and thank individually. While it might seem invidious to name a few. I would like thank the Director of the Tribal Research Institute, Government of Tripura, for giving us this opportunity to work on the project entitled *“Mapping with respect to Jamatia in Tripura- Focusing on habitats, resource, resource based livelihood pattern, issues of land alienation and displacement, health, education and housing status”* which would be published in the book form of *“Mapping the Jamatias of Tripura”* by Tribal Research & Cultural Institute. I would also acknowledge the present Hoda Okras, Shri Pulindra Jamatia and Shri Padma Lila Jamatia, without whose help the initiative and thoughtful suggestions on the subject, my task would have been much more enormous. I must also profusely thank the entire Hoda team, Shri Naba Kishore Jamatia (Ex-Hoda Okra), Shri Kirit Kishore Jamatia (Member, Hoda Advisory Committee), Shri Subarna Jamatia (Member, Hoda Advisory Committee) and the entire field workers. My indebt thanks to Miss Manusri Jamatia, who sincerely helped in compiling the whole data to bring it out accurate for the analysis. My thanks are also to the Moyal Panchais, the Luku Chokdiris and the whole villagers- for their affection and cooperation extended to me during my fieldwork.

**Dr. Milan Rani Jamatia**



## Preface

The main purpose of the study is to evaluate the social dimensions and perceived positive and adverse impacts of the Jamatias. The study on the Jamatia's is to aim and highlight their socio-economic conditions, their livelihood, etc. Surprisingly enough, to date, even among the Jamatias themselves, there is no reliable information about their history available. The reasons for this are firstly, a dearth of written records, and secondly, their legends, tradition, culture and history are being preserved orally. This work tries to project that every walk of life of the Jamatias be it social, economic or religious, etc, is a manifestation of their social structure are based on cultural heritage. In view of the above, this book is intended to serve one and solely one purpose to contribute towards the knowledge of their origin, social structure, political institutions which are basically unchanged even today.

The study includes five chapters- introduction of the Jamatia community, social structure, administrative system of the Jamatia, religion and the analysis of the Jamatia community as per the demand of the study. The first chapter deals with the introduction of the Jamatia community with respect to their settlements and livelihood. It also includes the objectives and methodology carried out for the study. We also discuss about the language of the Jamatia and its origin. The education and the status of women in Jamatia are also briefly highlighted in the chapter. When we talk about the tribes in Tripura, it is also equally important to discuss about the land alienation as it is associated with most of the tribes in Tripura. It is, in effect, a study in retrospect; it is a change and continuity, it is not a study of past for past's sake; its concern is the present and the future of the society of the Jamatias.

The second chapter includes the social structure and the cultural spectrum of the Jamatia community. The social structure includes the social institutions such as family, marriage and kinships. It also tends to highlight about the customs associated with birth, marriage and death and how it plays a very significant role in one's life.

In the third chapter, whole frame of administrative system of the Jamatia society such as Hoda, Moyal and Luku are discussed clearly including judgement. Like Okra, Panchai, Chowdiri, there is a Advisory Board, Hoda working committee. Hoda Audit board, functions of the Hoda, the Hoda Okras, The Moyal are clearly stated in this chapter.

The main causes of long term continuation the Jamatia Hoda depends on religion. Like other tribes of Tripura, the Jamatias also worship the nature based religion. They worship the god Gorja, but what make them unique is that unlike the other tribes of Tripura, they worship the Gorja in two forms (Biya Gwnag and Biya Kwrwi) continuously for seven days. The name of God and Goddesses including system of puja are clearly mentioned here. Festivals of Jamatia are also mentioned here. Among the stated pujas, some of the Pujas are performed individually (family) and some are performed in community level. However, with the changing of time few Jamatia population are found to be converting.

The last chapter, i.e. the analysing chapter is the most important chapter as the whole study is based on it. In this chapter, the housing pattern, economic status, religious profile, sex ratio, educational status, main occupation, electricity facility status, government benefits, livestock and major health problems of the Jamatia community are analysed through table charts.

The present book have been compiled and edited by Dr. Milan Rani Jamatia and I would like to congratulate her for her hardwork and determination towards the project.

And I am sure that the present book would be utmost relevance and provide a comprehensive detailed information regarding the Jamatias of Tripura.

**Shri Kirit Kishor Jamatia**  
Excutive Member  
Jamatia Hoda

# Chapter - 1

## INTRODUCTION

### 1.1 Brief profile of the Jamatia Community

Tripura is a small state in the North-eastern region of the country, spreading over an area of 10,491 square kilometres. It is surrounded by Bangladesh on the three sides and Mizoram and Assam on the North. It lies between 22.56 and 24.32 latitude and 91.10 and 92.21 longitude. On the north, east and south Tripura has an international border of 839 kilometres. On the other hand its border with Assam and Mizoram is only 162 kilometres of which 53 kilometres is with Assam and 109 km is with Mizoram. From north to south it measures 104 km, and from east to west it measures about 113 km. On basis of its physical area it is the third smallest state in the country. About 70% of the area consists of uneven tracts, hills and the rest consists of valley and rivers, plains, Lungas (the fertile foothills). Tripura is covered by picturesque hills and dales covered with forest and luxurious vegetation. The handicrafts of Tripura are very much popular and attractive. The Climate is generally hot and humid. Maximum average temperature during summer is 27°C to 36°C and during winter 20°C to 15°C. Average rainfall is 2500mm per annum (census 2011). Monsoon is from June to August. In summer strong wind blows followed by thunderstorms. As per the census report 2011, the total population of Tripura is 36,73,917 of which male and female are 18,74,376 and 17,99,541 respectively.

Tripura merged with India on 15<sup>th</sup> October, 1949 by an Agreement which was signed in September, 1949, in Delhi. On 1<sup>st</sup> November, 1956, Tripura was converted as Union Territory and had A.L Dias as the first lieutenant Governor. Thereafter, on 21<sup>st</sup> January, 1972, under the provisions of North Eastern Areas (Re-organization) Act of 30<sup>th</sup> December, 1971 Tripura became a full-fledged "State". Tripura is popular for its beautiful temples, palaces, unique culture and tradition (Tripura Samagra, 1993:4).

There are 19 (nineteen) tribes in Tripura, namely- (1) Tripura, (2) Reang, (3) Jamatia, (4) Noatia, (5) Chakma, (6) Lushai, (7) Garo, (8) Uchoi, (9) Halam, (10) Kuki, (11) Mog, (12) Bhutia, (13) Munda, (14) Lepcha, (15) Khasi, (16) Orang, (17) Chaimal, (18) Bhil and (19) Santhal. These tribal communities are having their separate ethnic feature with colourful traditions. They have created a multi-ethnic cultural with assimilation in this state. Beside tribal population, non-tribal has also constituted a mixed cultural environment since long back. Entire Geo-topographical areas of Tripura are covered with high hills and slopes. Green valleys, abundant forest cover, large scale of wild animals inside the forest cover, wild fields, uncountable streams, rivers, fertile land, plenty of



edible plants, which have attracted a number of indigenous tribal communities to enter Tripura in different waves and to settle here adopting Jhum based economy to sustain their lives.

According to 2011 Census the total Tribal population of Tripura is 11,66,813 out of which 5,88,327 are males and 5,78,486 are females. At an age when forges of modernization were marching remorselessly ahead to invade the cultures and lifestyles of individual communities, the tribes of Tripura presents distinctive identities. They are simple but vibrant people who retain their earnest ways of life. This is a remarkable achievement in a world that seems to believe in cultural standardization.

The Jamatias are an important tribe of Tripura. The Jamatia holds the third position in respect of numerical strength among the nineteen tribes of Tripura. According to the Census 2011, the total population of the Jamatia is 83,347. Major concentrations of Jamatias are in Takarjala (Jampuijala), Udaipur, Amarpur, Teliamura, Khowai (Kalyanpur, Trishabari) and some pockets of other subdivisions of Tripura. Generally, the Jamatia villages are mostly inhabited by the Jamatias and the villages are strung together like the links of a chain.

There are controversies regarding the origin of the term Jamatia. It is mentioned in the 'Tribes of Tripura' that from the etymology 'jamat' which in Bengali/Urdu means assemblage, the tribe name Jamatia is supposed to have been derived or some believe that the Jamatias were recruited in the army which was called 'jamat' and subsequently came to be known as Jamatia. There are so many opinions among the authors and the historians regarding the origin of this tribe. According to the "Rajmala" (the ancient history of Tripura), by Kali Prasanna Sen, the Jamatias were the most important fighting tribes of Tripura during the reigns of early kings. The army constituted by them was called "Jamat" and from this word "Jamat" they later on came to be known as Jamatias. As per Tripura District Gazetteer records the term "Jamatia" has originated from the word "Jamayet", which means gathering and mobilization. To some appellation "Jamatia" might have originated because of their dwelling in a congregated way (Jamayet) in a particular geographical area. But according to Jamatia community, the word Jamatia is derived from two Kokborok words "Jama" and "Twia". Here "Jama" means "Tax" (have to pay a portion of their produce to King) and "Twia" means does not bear such taxes. Thus, the word "Jamatia" means a person who does not bear the burden of taxes. So the word Jamatia means persons who do not bear the burden of taxes. Jamatias enjoy these privileges for their military duties.

According to Rajmala (the history of Tripura) Maharaja Dhanya Manikya, king of Tripura, ascended the throne of Tripura, after crushing the rebellion conspirators, feudal chiefs and army officers, who continued their conspiracy to uproot the royal dynasty by assassinating Dhanya, determined to strengthen his troops to rule his kingdom peacefully as well as to protect the invaders and raiders specially from the western front, summoned all the brave, strong and young persons from entire kingdom to appear in an interview for the recruitment of army forces during the time of inauguration of Dhanya Sagar (now known as Dhani Sagar) newly excavated after his own name for public use at about 1495-1497 AD. The said Sagar is under the Fulkumari Mouza (Udaipur) whose length is 1000 Yard and

breadth is 270 Yards, measuring a bit less than 9 Druns<sup>1</sup>. The strong and brave young persons who could run at a stretch 7 times around Dhanya Sagar were selected as a special armies and the rest as normal armies according to their ability to surround the said sagar. Thus, large number of armies were recruited. After proper training the special armies were given arms (spears, swords, shields etc). The normal armies were allowed to go home with arms, with a condition to participate in the battle as soon as they were informed by the king by sending them Furaima, a symbol of war, if necessary. They must pay a little portion of their production as taxes (Jama) to the King. On the other hand, the Special Armies were not allowed to go home instead were permanently posted at various Garh (camp) in the border area and surrounding the capital Rangamati (Udaipur) to protect from raiders and invaders. There was also a condition for the Special Armies. The condition for the Special Armies was that they need not to pay any taxes to the king for their non-stop duty at the border area and surrounding the then capital of Tripura. Such tax was known as Jama at that period. The recruited Special Armies need not pay such tax. So they were known as "Jama"- "Twia" armies/group. From these two kokborok words the recruited special armies came to be known as "Jamatia" later on. Due to this, the Jamatias are still found surrounding Rangamati (Udaipur) the then capital and even at the western part/border area congregatedly.

The opinion of Kali Prasanna Sen, the author of Rajmala (history of Tripura) is almost similar with that of Jamatia themselves regarding the origin of Jamatias. In both the opinions the Jamatias are mentioned as the most important fighting tribes of Tripura as they were recruited as Special Armies and posted permanently in border areas to protect the kingdom from raiders and invaders. As the Jamatia were recruited as the Special Armies it may be right to say that the Jamatias is actually a mixed Dofa<sup>2</sup>. Even Raikwchak, though not confirmed, was rumored to have belonged to Jamatia (Jama-Twia group) as he was also recruited as a Special Army. After the reign of Maharaja Dhanya Manikya, Raikwchak resigned from his service and returned to his previous Dofa (Reang). In support of this view, we have to mention here the booklet of Tripura Upajati Juva Samiti (TUJS) now known as INPT, where it is mentioned that there are so many persons who returned to their previous Dofa (Debbarma, Reang, Kalai etc) of Amarpur Sub-division after Tripura merged with Indian dominion on 15 October 1949 AD. This is one of the reasons for the decrease of Jamatias population though at present the Jamatias rank third in population among 19 Dofas in Tripura.<sup>3</sup>

Yet another group of elder persons among the Jamatias are of opinion that when Pubnarayan (a legendry hero of the Jamatias) brought the image of Garia (one of the popular deities of the Jamatias) from the Kukis of Thanangehi showing great valour and presented it to the king, the king ordered him to worship the deity in a 'Jamayet' or an assemblage of people. And since then the persons who worship in a gathering (Jamayet) came to be known as Jamatias. Tracing the origin of the Jamatia Tribe, Mr. Gait, in his Census report of 1901 for Bengal, states that the Jamatias originally came from Acholong in the Chittagong Hill tracts (Bhattacharjee, 1995:8).

There are numerous myths, stories and legendary heroes associated with the Jamatia culture. Though the young generations hardly knows about these tales, these will be always remembered and remain in memories of the old people. Some of the tales that are still remembered by many aged people- Shiyalsani kok-twma, Nouway, Mayung-kufur (Fote bai Rangia), Mwswisa bai Kerangsa, Mwkhrasani kok-twma, Kwthwirogni Khum, Khelang Bubar (the origin of the Bear and the Hulok, a type of an ape), Purbanarayan (a legendary hero who was said to have brought the image of Gorja defeating the king of Kuki).

## 1.2. Language

Language and Culture are inseparable, as language is a part, product and vehicle of culture. A child's informal education and the process of enculturation are accomplished through its mother tongue. Hence a child's cognitive system is in perfect correlation within its language system. Language in its different forms like reading, writing and speaking makes it possible for the present generation to understand the achievements of the earlier generations. Culture is transmitted not through genes but by the means of language. The Language of the Jamatia is known as Kokborok, which literally means the Language of Man. Kokborok is also spoken by seven other tribes in Tripura. But the dialect differs from tribe to tribe. The Jamatia dialect of the Kokborok language belongs to the Bodo language group. The languages belonging to this group were originated from the Sino-Tibetan language. The followings are some of the characteristic of the Jamatia dialect:

- 1) The Jamatia dialect belongs to the Sino-Tibetan family of the Tibeto-Burman Sub-family of the Assam Burmese branch of the Bodo/Bodo group of the Kokborok language.
- 2) Partial or full nasalisation is a feature of this dialect.
- 3) The presence of many borrowed words from non-tribal languages, mainly from the local Bengali like Baba, Dada, Mama, Kaka.
- 4) The Jamatia dialect is still at the oral stage. Not so much has been done to study this language properly so far.

The Jamatia dialect possesses a rich oral literature, songs, legends, tales, proverbs, riddles, etc. The lyrics give glimpses of their life. Linguists will be able to discover the vast treasure of their dialect if they study it as one of the sources to the origin and development of the Tibeto-Burman Sub-family of languages (Bhattacharjee, 1995). In Hindu society and culture there lies the importance of Veda and Upanishads, There are uncountable proverbs and riddles. Some of the examples are cited below:

Proverbs: Okni saya le saya-the adopted son can never be your own.

Kha bising bising boga sada san- the stork hopes to get a tobacco leaf (to hope for something unattainable).

Riddles: Twi kwrwi rung chok (waying)- To row a boat in a waterless place (cradle).

Bufang fangsa bwlai laisa (kisi)-The plant which have only one leaf (hand fan)

Besides, kokborok, they encourage the English language because it is the most superior

and advanced language all over the world. English helps in better education and achievements in jobs/careers. For the new generations, English language has now become an organic part of their colloquial expressions.

### 1.3 Education

Education is a social institution that functionally promotes consensus and social integration in new generation through cultivation of those personal qualities that can further it as a social process. It is a form of human interaction and a social act that is made possible through human relationships (Jamatia, 2007:193). Parsons argues that school acts as a bridge between the family and the society as a whole, preparing the child for his adult role (Haralambos and Heald, 1980:208).

#### 1.3.1 Education among the Jamatia tribes

'The educational history of Tripura shows that Jamatias were completely illiterate, ignorant and lived with some preconceived prejudices. Education for them was almost a day dream. Formal education was not essential for them to discharge their social obligations nor they were induced to accept formal education to cut the barriers of superstitions and prejudices. The Jamatias had neither socio-economic nor ecological milieu to educate their children' (Jamatia, 2007:182). However, nowadays, the literacy rate among the Jamatias seemed to be improving. It has been expanding slowly and gradually. Progress in education, a breakthrough in communication, and an incremental improvement in the standard of living for them, however, have raised the sights of the Jamatias and stimulated their aspirations towards a better life. Prior to 1950s, there was not even a graduate among the Jamatias. The leaders of the JSM (Jana Siksha Movement) in 1947 established the first school in the area of Jamatia. The number of educated Jamatias could be counted prior to 1950s i.e. only 326. From 1950s, the character and direction of change among the Jamatias seemed to be the product of a dialectical interaction between tradition and modernity, as each infiltrates and transforms the other. The relationship between tradition and modernity is the degree to which tradition is accommodated in the process of change, and the way it responds to the challenges of modernization is a determinant of development and stability among the Jamatias (Jamatia, 2007:195). According to the present survey (2016-2017), 82% of the total population of the Jamatia tribe are literate.

During the kings rule in Tripura, Education system binded within the Capital Agartala, especially for kings and kartas children. In the last moment of king's rule, Maharaja Bir Bikram Kishore Manikya Bahadur, greatly felt the necessity of education development in his country after the completion of his world's tour. So he started to established schools in various corner of his country though poor in number. He, established a college for higher education for his subjects at Agartala in his own name though unfortunately unable to inaugurate the said college due to breathed his last on 17<sup>th</sup>-May-1947AD (2<sup>nd</sup> Jaistha 1357TE) at about 8.40pm, Due to this his ambition for development of the education became incomplete (i.e unable to elaborately inform the necessity of education to his subjects). Though at that time a group of young tribal people were forming an organization named as "Jana Siksha Samity" started to established Many schools in interior tribal area based on

political ground for development of education among tribal's. The school established by them was similar by the king's same ambition. The real fact is that like the people of neighbouring countries, the people of Tripura were too not interested in education due to inability to measure the necessity of education at that period. Even this day there are so many children, who were out of school for lack of awareness. So consciousness among the people is the main root to oust the uneducation. Jamatia are also, like the other tribes of Tripura, not interested in education in those days. According to grown aged people in previous days, "Education needs for service, activity of services is slavery, slavery is unfree life, so no need education. Cultivation is free life that should be our occupation" Though these mentality changed and felt for the necessity of education in the next generation. Being the royal Army of Tripura, Jamatia were normally cruel minded people. But at present they became very kind hearted and simple through consciousness in education. Great change seemed to them. Now the motto of them became as "No education, no development". So each and every body must be educated. Jamatia Hoda, apex body of the Society took active part for development of education in the society. Thus, they envolved day after day on Development of education. But in the way to full fill this task hindrance appear in front of this activity. The Govt. of Indian's policy to develop the education, is SSA (Sarva Shiksha Abhijan), where instructed, the teaching staffs must teach the students so carefully that not a single student should be detained in the examination up to class VIII. (i.e no detention up to class-VIII). But due to misunderstanding the instruction by students and guardian of the students, the quality of education became down more and more. They think that no need to study, but attend in the school as there is no detention in the examination up to class VIII. Resulting number of Madhyamik passed with quality education (students) decreasing more and more day after day. Number of drop-out students increasing more and more making burden of the family as well as the society. Thus the ambition of the Indian Govt. for Human Resource development is going to be spoilt for misunderstanding of Govt. policy in education. Such drop-out students may be misguided by anti social person, to make disturbance in the development activity in the society as job getting is not possible to them for poor Educational standards.

Jamatia Hoda, Apex body of the society within their capacity, has started to change a bit of the same. They formed the B.G.M (Baba Gorla Mission) for the development of quality education among the tribal people on 30<sup>th</sup> June 2001 AD at the resident of Mr. Hari Charan Jamatia former Hoda Okra at Maiung Twisa Kami (Maharani). This is a "Turning Point" to Jamatia Society. The Registration Nof.BGM is R.N3835/2001AD under Indian Registration Act.1960 recorded on 21/02/2001AD.To reach the goal, a strong BGM central committee formed having 23 members, where Late-Mr. Aswathama Jamatia (former Hoda Okra), Mr. Subarna Mohan Jamatia and Mr. Amar sing Jamatia appointed as president, secretary and cashier , respectively. Mr. Joal Orang, the than central tribal welfare minister laid stone slab for Gorla Academy (Model) school under CBSE (English Medium) on 8<sup>th</sup> (eight) October 2001AD as a symbol of proceeding the school. The activity of BGM started from that day with their capacity, Fancy made and GCI roofing school constructed at Atharbla on the jote land, presented by the couple Mr. Ram Pada Jamatia president BGM (present) and Smt. Nilaswari Jamatia of Atharbla

with total member of students 57 & 3 nos of teachings staff. Honorarium of teachings staff and necessary expenditure of school premises managed from the tuition fees collected from students and from the fund of Jamatia Hoda.

As residential school managing committee managed to construct even one hostel for the students. Already four batches of students appeared in the final examination (CBSE) and successes cent percent including 1<sup>st</sup> division obtaining marks 95% with quality education .The students are studying in various colleges, and universities. We hope their grand success in future. The numbers of students succeeded in the final (CBSE) examination are shown as per following table:

**Table No. 1.1 Education Status 2012-2016**

Year	No. of Students Appeared	No. of Students Passed	Percentage	III Division	II Division	I Division
2012-2013	23	23	100%	-	02	21
2013-2014	28	28	100%	-	03	25
2014-2015	35	35	100%	-	-	35
2015-2016	54	54	100%	-	01	53

On the other hand, due to misunderstanding on central Govt education policy through SSA the number of Madhyamik dropout students increased more and more making burden of the family as well as society. To remove such problem from the society, Jamatia Hoda, through the active action of BGM, has started a Madhyamik drop out coaching centre from 2002 AD at Atharabla, Hoda Headquarter. The number of drop out students passed from this Coaching centre shown year wise at the following Table:

**Table No. 1.2 Educational Status 2002-2016**

Years	Students enrolled	No students passed	Percentage	III Division	II Division	I Division
2002-2003	49	43	88%	43	-	-
2003-2004	56	41	73%	41	-	-
2004-2005	65	63	97%	61	02	-
2005-2006	63	62	98%	43	19	-
2006-2007	82	81	99%	79	02	-
2007-2008	104	95	91%	93	02	-
2008-2009	114	83	73%	83	-	-
2009-2010	130	109	83%	109	-	-
2010-2011	147	102	69%	102	-	-
2011-2012	100	81	81%	79	-	-

2012-2013	100	83	83%	83	-	-
2013-2014	100	84	84%	84	-	-
2014-2015	120	101	84%	101	-	-
2015-2016	170	129	76%	129	-	-
		1157				
*It is to be mentioned here that the percentage of passed students from this coaching centre (Garia) is higher than that of the percentage of whole Tripura every year as per record						

Jamatia Hoda takes another step to fulfil the central Government ambition in Human Recourse Development. The Jamatia Hoda started to open one or two "Private-coaching Centre" in each of Jamatia village where the local unemployed persons guided all the students in that centre. The honorarium managed by the guardians and from the fund of the village. All the villages (i.e 19,561 villages) were instructed to do the same. 27% of the villages already opened such private coaching centre and started to get good result in the classes. Jamatia Hoda hopes that within short period they can full fill this target and can help a bit of central Govt policy, On Human Resources Development for quality education .Though financial problem is the main matter of thinking. If the Govt. (state/central) assist a bit in this regards, we hope the ambition be grand success within few decades as per steps taken by Jamatia Hoda.

#### 1.4 Status of Women in Jamatia Community

Traditionally as well as in modern setting, the status of women in Jamatia Community is equal to that of men. They are also regarded as strong as men. Many have equally challenged men in various fields. Of course, some changes have been observed with the passage of time, modernization, education can be one of the important factors for the change. Society supports the working women and also encouraged to work in every possible field. Generally, women are involved in household works such as cooking, cleaning, washing, looking after the children, etc, but they work outside as well. As often, women are expected to play multi roles. In Jamatia Community, women holds the decision making power; in case if a woman decides to remain single for her whole life or in case if a young aged widow decides not to remarry, their decision are encouraged by both the family and the society and equally treated as the other women in the society.

Generalizing women as the subordinate to male authority; meant for producing children and rearing them; who does cooking, cleaning, washing, sewing; is to some extent, is applicable in every human societies. As Jamatia family is patriarchal in nature, women were expected to be subordinate to men, in same manner.

Jamatia women, whether in traditional or modern economy, always played a very significant role in the society. In traditional setting, the predominant mode of production was shifting (jhuming) cultivation and plough cultivation. The jhuming system depends on

the active participation of women in performing certain specific functions related to slash and burn cultivation. But the division of labour always prevails in every society. While jhum cutting, setting fire to jhum, basket weaving, house building, hunting activities etc are the tasks of men, women are exclusively engaged to some light tasks like collecting firewood, husking rice, fetching water, feeding pigs and poultry etc.

The modern scenario, of the women in the village is different from that of traditional. In fact many of them stop practicing their traditional economy. As their traditional economy is based on monsoon and is practiced only once in a year, women seek for the alternative sources of income. Thus, prefer to work in offices, setting up their own business, etc. Weaving is still in practice. Earlier women weave for their own use but in recent days, they weave for both purpose- own use and selling. The myth of gender equality or the higher status of women in tribal societies has been brought under the scrutiny through customary law in relation to women in the field of religion. There are certain norms and taboos which apply to Jamatia women and are significant in determining their participation in rituals. The religious order in the Jamatia octet is however, as masculine as the rest of their lives. It is so because the institution of priestess is completely conspicuous by its absence (Jamatia, 2007:237). The Jamatia women are socially prohibited from becoming as '*Ochai*'<sup>1</sup> in the community. It is also a taboo for women to be the members of *Luku*<sup>2</sup>, *Moyal*<sup>3</sup> or *Hoda*<sup>4</sup>. There are some other taboos about women at certain periods also and there are certain things that they must not do. According to social customs, women, during the period of menstruation, neither allowed to enter the kitchen nor can they attend any religious functions. But, in case of the converted Jamatia women, they do not face such restrictions in attending the religious functions.

Participation of women in politics in early days seems to be absent. As women were only bound to be engaged with their traditional economic activities and household works, they found no space to participate in political activities. Even today, political institutions and organizations are still dominated by males and very little impact of social change is seen in the political realm. Since, they have been competing men almost in every field, so how can they be lacking behind in the political participation.

Education in the modern world is not only a process of learning and acquiring wisdom but also tool at one's command to survive in this age of competition. The introduction of education ushered a new era and witnessed a change in status of women in the Jamatia tribe. Earlier, women were lacking behind men in terms of education, but nowadays, they are equally challenging men in every field. Girls were encouraged to attain education. However, many of them could not go for higher education due to various factors. Many of them join professional courses, teaching and nursing, and some even pursue technical courses. They also take the advantage of the facilities provided under the reservation policy. Migration to cities for education provides them with opportunities to acquaint themselves with urban ways of living and thinking. Even their food habits and dress preferences reflect the influence of the urban way of life. They emulate the norms and practices of the women of the non-tribal groups; on the other hand, they deliberately abandon or de-emphasize their own traditional customs, rituals and social practices.



Thus, the status of Jamatia women in the Jamatia Community experienced changes in every field and their status in the society is much better in comparison to non-tribal women in India. Though, Jamatia women do not suffer from any kind of social stigma of the caste society, they are still subordinate to men in field of religious customs. They are still not considered to hold the high position in the religious institutions. Though there are changes in the status of women, but in the traditional religious institutions, women still do not hold the high positions.

#### 1.5 Land alienation and displacement:

Being the special armies of Independent Tripura, the Jamatia were posted in various camps of border areas especially western part of Tripura and surrounding the then capital Rangamati (Udaipur) which is derived from "Ha-Kwchar" (Middle part of the country) to protect the invaders and raiders from western countries. But due to attacked by Mughal Armies again and again, to invade the country Tripura, under various emperors of Mughal empires, the Jamatias (special Armies of free Tripura) were defeated and displaced by them one after another camps and occupied those areas by them. As per history of ancient Tripura, the western area of Tripura extended up to the river the Megna in Bangladesh (Present) and in south up to the coast of "Bay of Bengal" All the western area including "Chakla-Roshanabad" which is known as the granary of independent Tripura, were snatched away from Tripura by the invaders. The camps of Tripura Armies were demolished from those places by the enemies. Thus, by hook or by crook, Independent Tripura lost its large parts except hilly area. The invaders permanently settled those areas. Thus Independent Tripura lost large part of its territory. Name of displaced few villages to be mentioned here which were reported by elderly Jamatia people, during field survey since eighteenth century to last part of the kings rule in Tripura, in brief. Name of the Villages (Present Position)<sup>5</sup>

1. Hing Garia Kami: It situated near kakraban Bazar. Late Puida Rai Jamatia, former Hoda Okra was the inhabitant of that village.
2. Lulonga Kami: This village situated between present palatana and the river Gomti. The village i.e the camp set up here by the king to protect the invaders advanced through the river.
3. Buraghat Kami: This is too set up by kings of Tripura with the same ambition (To protect the invaders).
4. Monbok Kami: At present, inhabited by Noatia and Debbarma.
5. Jojori Kami: In previous days the village inhabited by Jamatia Late Krishna Kumar Jamatia commonly known as yogi Kumaria Langta lived in this village. At present, Noatia and Debbarma lived there.
6. Puang kami (Pong bari): Noatias and Kaljangs are the inhabitant of this villages. It stands the north-side of the village Jojori kami. In previous days it was fully inhabited by Jamatia as camp.

7. Chabaia Kami: The village was fully inhabited by the Jamatia special Army of Independent Tripura set up as camps by king to protect the enemies. But at present there is no Jamatia as well as tribals people in that village but fully inhabited by non tribal peoples. It stands north-side of puang kami. By hook or by crook they were ousted from these areas.
8. Jumer Depa Kami: The village is now inhabited by Jamatia and Debbarma jointly.
9. Duluk naran kami (Durlav Narayan): The village stands to the west side of Rudra-Sagar. There is no tribal inhabitant at present, though in previous days occupied by the special armies ( i.e Jamatias)
10. Kokchik Hathai: There is no tribal inhabitant at present.
11. Amlai Hathai: Situated western part of Kokchik Hathai. At present there is no tribal inhabitation (i.e Jamatia as special army)
12. Bejimara: A famous village lies south bank of the river Gomati as a strong camp during princely rule where Parikshit Jamatia, leader of Jamatia revolt, in the year 1863 AD was borned. At present there is no tribal inhabitant. All were occupied by non-tribal people during the last part of the kings rule.
13. Madhuban: South of Duluk naran Kami, At present there is no tribal people.
14. Twi Jwlwi Kami: There is also no tribal people at present. All were occupied by the invaders, though during kings rule they were important camp of Independent Tripura.

Almost of the village were under sonamura Sub-Division. During the kings rule those places were permanently settled by Jamatias as a special armies .It is told by grown aged fellows that even in Luxan, Chanpur, Maynamati under chakla-Rusanabad in the neighbouring country "Bangladesh" there were many camps of special armies of Tripura. Those camps were set up for protection the Raider and invaders. Similarly there are so many villages of Jamatias. The special armies surrounding the than capital, Udaipur (Rangamati), almost all of those villages were displaced during the last part of king's rule and after merging with Indian Dominion. Few of them are:

Chhataria and Tepania:

These places were permanently settled by special armies during kings rule as the areas was the main route of the enemies to attack Udaipur as per information made by grown aged person. One of the information, made by Lt. Gunabati Jamatia, (113 years) who breathed her last at Dewan bari in the year 1968 AD, Her husband Lt. Hari Chandra Jamatia, One of the Jamatia Hoda Okra, was born at Chhataria. After marriage he shifted his dwelling at Swkal Hathai near Shingilwng Kami Pitra bazar, Udaipur from chhataria. Living few decades there he permanently shifted at Kuar Kami (Dewan bari) Still Grandson and Granddaughters, are living at Kuar kami with all his heirs. Even Dewan Bari Sr. Basic School established in his jote-land in the year 1948. Another information received from grown aged people of shilghati (Hwlwi Ghati Kami- kosonbi) also mentioned the chhataria kami (Phatwi lwng) that Krishna Kumar Jamatia named as Kumaria Langta one of the famous yogi that during his domestic life a

contact made for remarriage and preparation already completed at Chhataria, after the death of his first wife, he was rejected by the brides kins. He was angry and then he denied to wear clothes since then. That incident was the turning point in his life. He became a powerful Yogi from that day. Though last phase of his life was very pathetic, he breathed his last under a big banyan tree while meditating, near Nalsor bazaar. Now Jamatia Hoda tried to built-up a Tomb on that place in memory of him. Thus, Chhataria Tepania too fully inhabited by special armies (i.e Jamatia) during princely rule. Though later on by hook or crook the Tribal people were totally displaced from that area. Similarly, as per public source there are many village of Tribals at both side of the road Udaipur to Killa as a protector of the capital Udaipur (Rangamati). Even at the last moment of 20<sup>th</sup> century displacement of Jamatia villages still continues. As an example Chihna hari para (Talphang Kami) at Rajnagar displaced during 1980 disturbance.<sup>6</sup> As per information made by Sri-Lalit Jamatia of "Twisa Kuphur Kami" under Shipahijala District, the villagers of Twisa Kuphur Kami were inhabitant of Lalmai at about 205 year ago. They were displaced by invaders from Lalmai "Bangladesh". He also informed the matter by grown aged person of this village (Twisa Kuphur kami). In the same way almost all the plane land, granary of the independent country Tripura, Occupied by Raiders/invaders by hook or by crook, except hilly part. At present in the hilly part too, the tribal people becomes a minority (less than 31% of the population) as per census report of the Govt. of Tripura 2011 AD.

Thus, in this chapter, we tried to discuss about the language of the Jamatias and its origin. The education and the status of women in Jamatia are also briefly highlighted in the chapter. When we talk about the tribes in Tripura, it is also equally important to discuss about the land alienation as it is associated with most of the tribes in Tripura. It is, in effect, a study in retrospect; it is a change and continuity, it is not a study of past for past's sake; its concern is the present and the future of the society of the Jamatias. Following tables will clearly show the Moyal wise total numbers of villages and population of the Jamatia community:

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<sup>1</sup> A priest performs pujas, rituals in the society.

<sup>2</sup> Village council.

<sup>3</sup> Regional council.

<sup>4</sup> Supreme council.

<sup>5</sup> Mr. Nara Narayan Jamatia, Ex- Hoda Okra, Jamatia Hoda, Udaipur, Tripura on an interview.

<sup>6</sup> Sri Kirit Kishore Jamatia, Religious Secretary, Jamatia Hoda, Udaipur, Tripura, in an interview.

1.6 Moyalwise Table  
Table No. 1.3 Burima Moyal

1. Name of the Moyal: Burima
2. Name of the Moyal Panchai: 1. Mr. Bipra Kumar Jamatia 2. Mr. Satyam Kumar Jamatia
3. District: Sipahi Jala
4. Sub-Division: Jampui Jala
5. Block: Jampuijala

S N	Name of the Loku/Village	Name of GP	Name of the Chokdri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Populatio
							M	F	Total	M	F	Total	
1	Dulkai Kami	Kala Bari	Mr. Prafulla Jamatia	59	04	63	130	122	252	8	10	18	270
2	Khumpwilung Kami No-2	Twisikabok	Mr. Mokra Mohan Jamatia	36	00	36	74	83	157	00	00	00	157
3	Charakolok Kami	Kala Bari	Mr. Abeni Jamatia	59	28	87	118	133	251	45	46	91	342
4	Rana Chandra kami	Twima	Mr. Sankha Jamatia	12	01	13	28	30	58	02	02	04	62
5	Kunja Maa Kami	Sangkuma/ Twima	Mr.Pancha Hari Jamatia	60	15	84	193	185	378	28	32	60	438
6	Joy Mereng Kami	Kala Bari/ Killa Burima	Mr. Adhanya Dayal Jamatia	15	00	15	45	30	75	00	00	00	75
7	Two Jwli Kami	Kala Bari	Mr. Chandra Basi Jamatia	19	00	19	45	47	92	0	0	0	92
8	Burima Kami No-2	Twima	Mr. Phurai Jamatia	14	01	15	29	23	52	02	02	04	56
9	Tin Gorla Kami	Sangkuma Bari/Kala Bari	Mr. Chowla Kumar Jamatia	24	20	44	55	81	136	48	22	70	206
10	Duluk Narayan Kami	Kala Bari/ Twisikabok	Mr. Mangal Jamatia	61	01	62	140	139	279	02	01	03	282
11	Sankatran Kami	Twima	Mr. Adwok Jamatia	153	15	168	341	284	625	27	28	55	680
12	Baista Mura Kami	Kala Bari	Mr. Kumar Jamatia	35	0	35	74	63	137	0	0	0	137
13	Ramdai Kami	Twisikabok	Mr. Balamba Jamatia	62	01	63	125	122	247	02	02	04	251
14	Bal Mohan Kami	Twisikabok	Mr. Subrata Jamatia	23	0	23	52	60	112	0	0	0	112
15	Khumpwilung (Khambar Kami)	Twisikabok	Mr. Rabi Kishore Jamatia	31	22	53	81	77	158	40	42	82	240
16	Laxman Dol kami	Killa Burima	Mr. Naba Kumar Jamatia	31	0	31	67	78	145	0	0	0	145
17	Khumpwilung Kami	Twisikabok	Mr. Krishna Chura Jamatia	33	0	33	105	100	205	0	0	0	205
18	Burima Kami No-1	Twima	Mr. Mana Bhakta Jamatia	08	01	9	17	19	36	2	2	4	40
19	Khumpwilung Kami no-1	Twisikabok-1	Mr. Khekhrai Jamatia	26	00	26	67	63	130	0	0	0	130
Total				770	109	879	1786	1739	3525	206	189	395	3920

Table No. 1.4. Isra Moyal

1. Name of the Moyal: Ishra
2. Name of the Moyal Panchai: 1. Mr Khirod Jamatia 2. Mr. Gyaneshwar Jamatia
3. District: Gomti
4. Sub-Division: Karbook
5. Block: Korbook R.D Block

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	Total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	1-Adongkha Para	Khedarnal ADC Village	Mr. Abhey Hari Jamatia	48	0	48	96	98	194	0	0	0	194
2	2-Adongkha Para	Khedarnal ADC Village	Mr. Mangal Lal Jamatia	39	0	39	77	79	156	0	0	0	156
3	Jagut Manik Para	East Karbook ADC Village	Mr. Goyana Jamatia	13	4	17	22	17	39	7	9	16	55
4	Jenta Ishra Para	Jenta Twisa ADC Village	Mr. Sadhan Hari Jamatia	16	0	16	34	34	68	0	0	0	68
5	Shanti Mura Para	Jenta Twisa ADC Village	Mr. Sadhan Jamatia	16	0	16	40	31	71	0	0	0	71
6	Ratna Sadhan Para	East Karbook ADC Village	Mr. Raja Jamatia	15	0	15	44	32	76	0	0	0	76
7	Parashmani Para	Jenta Twisa ADC Village	Mr. Nayan Hari Jamatia	16	7	23	38	36	74	13	9	22	96
8	Braja Nanda Para	East Karbook ADC Village	Mr. Sarba Hari Jamatia	48	10	58	121	114	235	17	22	39	274
9	2No-Depochhari	Jagan Bari	Mr. Bijoy Jamatia	9	0	9	20	16	36	0	0	0	36
10	Amresh Para	East Manikya Dewan	Mr. Amadhu Krishna Jamatia	23	0	23	48	46	94	0	0	0	94
11	Shiba Hari Para	South BK Chari	Mr. Ananta Sadhan Jamatia	20	0	20	48	47	95	0	0	0	95
12	Dehanga Para	West Manikya Dewan	Mr. Nabin Kumar Jamatia	16	0	16	55	49	104	0	0	0	104
13	Gopi Mohan Para	West Manikya Dewan	Mr. Nirala Mohan Jamatia	43	0	43	84	74	158	0	0	0	158
14	1-No Depochhari Para	Baidya Bari ADC Village	Mr. Kirish Jamatia	43	0	43	77	79	156	0	0	0	156
15	Antropada Para	Chandra Singh Para ADC Village	Mr. Joy Kumar Jamatia	44	0	44	98	104	202	0	0	0	202
Total				409	21	430	902	856	1758	37	40	77	1835

Table No. 1.5. Kalyanpur Moyal

1. Name of the Moyal: Kalyanpur
2. Name of the Moyal Panchai: 1. Mr. Batsalya Moni Jamatia 2. Mr. Mukti Charan Jamatia
3. District: Khowai
4. Sub-Division: Teliamura
5. Block: Teliamura & Mungia Bari R.D Block

S N	Name of the Luka/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	Total	Hindu			Christian			Total Pop- ulation
							M	F	Total	M	F	Total	
1	Khamper Kami No-1	South Polinpur ADC Village	Mr. Snehomoy Jamatia	130	9	139	279	341	620	22	14	36	656
2	Samphari Haduk No-1	South Polinpur ADC Village	Mr. Sukha Pada Jamatia	32	0	32	71	76	147	0	0	0	147
3	Samaphari Haduk Kami	South Polinpur ADC Village	Mr. Ananda Kishore Jamatia	7	5	12	15	22	37	10	9	19	56
4	Salthang Hadrai Kami	South Polinpur ADC Village	Mr. Chaitanya Hari Jamatia	21	3	24	40	52	92	5	4	9	101
5	Hathai kuchuk Kami	Hadrai ADC Village	Mr. Gopal Moni Jamatia	168	5	173	396	402	798	10	8	18	816
6	Gorjun Tila	Hadrai ADC Village	Mr. Gagan Hari Jamatia	30	0	30	57	72	129	0	0	0	129
7	Dhanchakma Kami	Hadrai ADC Village	Mr. Rajan Kama Jamatia	51	0	51	104	117	221	0	0	0	221
8	Champlai Kami	Parba Lakhipur	Mr. Parabir Jamatia	7	0	7	17	13	30	0	0	0	30
9	Gorjun Mara	Hadrai ADC Village	Mr. Manik Mohan Jamatia	15	0	15	37	43	80	0	0	0	80
10	Wadhwi Lwng Kami	South Ghilatali	Mr. Sukumar Jamatia	110	6	116	214	189	403	10	8	18	421
11	Kunja Mara Kami	Uttar Gakul Nagar ADC Village	Mr. Srijan Karti Jamatia	197	0	197	469	494	963	00	00	00	963
12	Mohor Para West	Khamar Bari ADC Village	Mr. Madhu sadhan Jamatia	28	0	28	113	88	201	0	0	0	201
13	Mohor Para East	Khamar Bari ADC Village	Mr. Badli Jamatia	89	0	89	177	185	362	0	0	0	362
14	Dasu Chandra Para	Dakhin Polinpur ADC Village	Mr. Naba Gobinda Jamatia	50	5	55	102	98	200	12	8	20	220
15	Trisha Kami No-2	Jaganath Bari	Mr. Madan Jamatia	85	5	90	153	149	302	7	10	17	319
16	Sharma Camp	Dakhin Gakulnagar	Mr. Birasta Kunsar Jamatia	45	12	57	115	96	211	30	25	55	266
17	Gorjun Mara No-2	Hadrai ADC Village	Mr. Apam Dulal Jamatia	31	0	31	73	62	135	0	0	0	135

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18	South Halupa	Hadrai ADC Village	Mr. Dharna Purna Jamatia	42	6	48	102	128	230	12	9	21	251
19	Gorjung Yaphang	North Pulipur	Mr. Raja Moni Jamatia	88	0	88	192	175	365	00	00	00	365
20	Gorjung Tali	North Pulipur	Mr. Biganta Hari Jamatia	79	3	82	152	163	315	6	7	13	328
21	Hadrai Kami Kotar	North Pulipur	Mr. Prem Bhakta Jamatia	57	0	57	125	120	245	0	0	0	245
22	Dhokhingring Kwacham	Khamar Bari ADC Village	Mr. Aghur Jamatia	19	0	19	41	37	78	0	0	0	78
23	Uttar Guiring Kwacham	Khamar Bari ADC Village	Mr. Krua Hari Jamatia	45	0	45	100	101	201	0	0	0	201
24	Khamper kami No-2	Khamar Bari ADC Village	Mr. Rabintra Jamatia	13	0	13	39	28	67	0	0	0	67
25	Colony Kami	Khamar Bari ADC Village	Mr. Lalit Mohan Jamatia	7	6	13	21	16	37	10	8	18	55
26	Kangkhwai choca	Mongia	Mr. Ratan Kumar Jamatia	12	0	12	31	27	58	0	0	0	58
27	Jaganathpur (Ambasa)	Jaganath Bari	Mr. Shasan Kumar Jamatia	15	2	17	37	35	72	5	4	9	81
28	Uttar Hadupa No-1	North Pulipur	Mr. Dashant Jamatia	30	5	35	61	61	122	11	7	18	140
29	Uttar Hadupa No-2	Jaganath Bari	Mr. Prafulla Jamatia	22	4	26	54	48	102	11	8	19	121
30	Trisha Kami no-2	Jaganath Bari	Mr. Tapan Kumar Jamatia	60	8	68	127	163	290	27	10	37	327
31	Twi Thaiplo Kami	Jaganath Bari	Mr. Padma Ram Jamatia	27	0	27	57	56	113	0	0	0	113
32	Mathura Nagur	Mongia	Mr. Radha Bhakta Jamatia	37	0	37	67	67	134	0	0	0	134
33	Dakhin Gorjung mura	North Pulipur	Mr. Suriya Sinha Jamatia	54	0	54	105	116	221	0	0	0	221
34	Purba twi thampui No-2	Mongia	Mr. Bir Mohan Jamatia	37	0	37	79	81	160	0	0	0	160
35	Purba twi thampui No-1	Mongia	Mr. Sambhu Jamatia	33	18	51	77	82	159	34	30	64	223
Total				1773	102	1875	3899	4001	7900	222	169	391	8291

Table No. 1.6 Karam Chhara Moyal

1. Name of the Moyal: Karam Chhara
2. Name of the Moyal Panchai: 1. Mr. Suchitra Kumar Jamatia 2. Mr. Suchitra Mohan Jamatia
3. District: Dhalai
4. Sub-Division: Longtarai Valley
5. Block: Monu R. D Block

S N	Name of the Luka/Village	Name of G/P	Name of the Chokdtri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Nalkata Salpa Kani	Nalkata	Mr. Ganga Manik Jamatia	13	0	13	35	22	57	0	0	0	57
2	Nalkata Salthang Kani	Nalkata	Mr. Binoy Jamatia	18	0	18	43	44	87	0	0	0	87
3	Koromchhara Puran Bazaar	Naitong Chhara	Mr. Bijoy Hari Jamatia	17	0	17	41	36	77	0	0	0	77
4	Naitong Chhara Kani	Naitong Chhara	Mr. Kanchan Jamatia	20	0	20	55	55	110	0	0	0	110
5	Karam Chhara Sibha Kasi Para	West Karam Chhara	Mr. Somba Kumar Jamatia	18	0	18	50	44	94	0	0	0	94
6	Nalkata Kalpotaru kani	Nalkata	Mr. Deba Gesai Jamatia	5	0	5	14	16	30	0	0	0	30
7	Para Kwtal Koromchhara	Naitong Chhara	Mr. Guna Mohan Jamatia	15	0	15	39	35	74	0	0	0	74
Total				106	0	106	277	252	529	0	0	0	529



Table No. 1.7. Khama Moyal

1. Name of the Moyal: Khama
2. Name of the Moyal Panchai: 1. Mr. Dinesh Jamatia 2. Mr. Radha Kunja Jamatia
3. District: Sipahi Jala / Gomti
4. Sub-Division: Sunamura/ Udaipur
5. Block: Nalchhar, Kakraban& Melaghar R.D Block

Sl No	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	Total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Durlab Narayan	Purba Durlab Narayan	Mr. Bidhur Jamaria	11	0	11	29	24	53	0	0	0	53
2	Toksa Para No-1	Indra Kumar	Mr. Manindra Jamaria	34	0	34	84	72	156	0	0	0	156
3	Toksa Para No-2	Indra Kumar	Mr. Tim Kumar Jamaria	12	0	12	29	21	50	0	0	0	50
4	Twisa Kuphur No-1	Kaliram ADC Village	Mr. Chandra Kishore Jamatia	32	0	32	76	59	135	0	0	0	135
5	Twisa Kuphur No-2	Kaliram ADC Village	Mr. Manu Dayal Jamatia	53	0	53	107	107	214	0	0	0	214
6	Siba Nagar	Rampada	Mr. Chandan Jamatia	24	0	24	47	46	93	0	0	0	93
7	Biring Takru No-1	Baga Baga Gram Panchayat	Mr. Gulak Pada Jamatia	99	0	99	200	202	402	0	0	0	402
8	Biring Takru No-2	Baga Baga Gram Panchayat	Mr. Govinda Basi Jamatia	31	0	31	67	64	131	0	0	0	131
9	Tota Salthang Kami	Shilghati Gram Panchayat	Mr. Bipin Chandra Jamatia	144	0	144	307	298	605	0	0	0	605
10	Tota Salpa Kami	Shilghati Gram Panchayat	Mr. Purna Kishore Jamaria	54	0	54	100	123	223	0	0	0	223
11	Shilghati west	Uttar Shilghati ADC Village	Mr. Radha Mohan Jamatia	228	13	241	502	484	986	20	22	42	1028
12	Shilghati Salpa Kami	Shilghati	Mr. Govind Mohan Jamatia	234	5	239	472	494	966	10	5	15	981
13	Hodrai Kami	Hadra Panchayat	Mr. Prem Bahadur Jamatia	185	3	188	376	389	765	6	4	10	775
Total				1141	21	1162	2396	2383	4779	36	31	67	4846

Table No. 1.8. Khumpuilwng Moyal

1. Name of the Moyal: Khumpuilwng
2. Name of the Moyal Panchai: 1. Mr. Moni Sadhu Jamatia 2. Mr. Padma Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Killa R. D

Sl No	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Khumpuilwng Salthang Kami	East Khupilong Gosai Math	Mr. Sukhi Kumar Jamatia	112	0	112	252	263	515	0	0	0	515
2	Khupuilwng Haduk Kolok Kami	East Khupilong	Mr. Ananta Moni Jamatia	46	0	46	102	119	221	0	0	0	221
3	Khupuilwng Sukuiduk Kami	East Khupilong Gosai Math	Mr. Birendra Kishore Jamatia	102	0	102	298	270	568	0	0	0	568
Total				260	0	260	652	652	1304	0	0	0	1304

Table No. 1.9 Kwthar Pitra Moyal

1. Name of the Moyal: Kwthar Pitra
2. Name of the Moyal Panchai: 1. Mr. Subarna Mohan Jamati 2. Mr. Anitya Mohan Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Killa R. D Block

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Khorangsing Bari	U.B. Nagar ADC Village	Mr. Bhubhan Hari Jamatia	50	0	50	129	104	233	0	0	0	233
2	Koroi Bari	U.B. Nagar ADC Village	Mr. Ananda Guru Jamatia	53	0	53	107	100	207	0	0	0	207
3	South Chhaimara Bari	U.B. Nagar ADC Village	Mr. Ananta Moni Jamatia	94	14	108	204	187	391	27	29	56	447
4	Uttar Chhaimara Bari	U.B. Nagar ADC Village	Mr. Haridas Jamatia	71	5	76	155	152	307	10	11	21	328
5	Mordhang Kami (Nea Pitra)	Thelakhang ADC Village	Mr. Bipad Bhakta Jamatia	48	3	51	108	106	214	6	6	12	226

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6	Champa Sarma Para	Thelaklung ADC Village	Mr. Jalanta Kumar Jamatia	35	2	37	81	80	161	6	4	10	171
7	Hore Bari (No-1)	U.B. Nagar ADC Village	Mr. Adin Dayal Jamatia	93	5	98	176	199	375	10	20	30	405
8	Hore Bari (No-2)	U.B. Nagar ADC Village	Mr. Sena Hari Jamatia	30	0	30	59	55	114	0	0	0	114
9	Borchak Halthai Kami (Tula Bari)	U.B. Nagar ADC Village	Mr. Indra Momi Jamatia	47	3	50	105	92	197	10	10	20	217
10	Chhechusi Para	U.B. Nagar ADC Village	Mr. Rabindra Kishore Jamatia	80	0	80	180	194	374	0	0	0	374
11	Makhak Kami (Padaram Dori)	U.B. Nagar ADC Village	Mr. Birendra Kishore Jamatia	80	13	93	152	153	305	35	43	78	383
12	Mwtulwng Bari (1)	U.B. Nagar ADC Village	Mr. Utarna Kumar Jamatia	76	21	97	167	170	337	60	63	123	460
13	Mwtulwng Bari (2)	U.B. Nagar ADC Village	Mr. Sinanada Jamatia	32	4	36	71	74	145	10	10	20	165
Total				789	70	859	1694	1666	3360	174	196	370	3730

Table No. 1.10. Manu Moyal

1. Name of the Moyal: Manu
2. Name of the Moyal Panchai: 1. Mr. Aranya Kanta Jamatia 2. Mr. Kolony Jamatia
3. District: South Tripura
4. Sub-Division: Shanti Bazaar
5. Block: Bagafa R.D. block

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Salpa Manu	Manu	Mr. Kamala Charan Jamatia	155	0	155	410	420	830	0	0	0	830
2	Salhang Manu kami	Manu	Mr. Ratan Mohan Jamatia	75	05	80	154	156	310	10	7	17	327
3	North Eyaksama Kami	Uttar Takma	Mr. Narayan Jamatia	26	0	26	64	62	126	0	0	0	126
4	South Bagabasa Kami	Manu	Mr. Umakanta Jamatia	17	2	19	57	58	115	3	4	7	122
5	South Eyaksama Kami	Uttar Takma	Mr. Shubpada Jamatia	64	0	64	195	142	337	0	0	0	337
6	Rajapur Kami	Raja Pur	Mr. Hari Mohan Jamatia	37	0	37	97	90	187	0	0	0	187
7	Patchhari C. Kami	Patchhari	Mr. Rati Mohan Jamatia	35	0	35	82	81	163	0	0	0	163
8	Amchana Kami	Raja Pur	Mr. Hari Chandra Jamatia	34	0	34	64	74	138	0	0	0	138
Total				443	07	450	1123	1083	2206	13	11	24	2230

Table No. 1.11 Marandi Moyal

1. Name of the Moyal: Marandi
2. Name of the Moyal Panchai: 1. Mr. Prem Kangsa Jamatia 2. Mr. Basanta Hari Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Matarbadi

S N	Name of the Laku/Village	Name of G/P	Name of the Chokdir	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Twisa Kotor Kami	Kaaimura G/P	Mr. Guloko sadhan Jamatia	51	0	51	94	107	201	0	0	0	201
2	Noeth Twi Kiching Kami	Gamarin ADC Village	Mr. Braja Sadhan Jamatia	21	0	21	41	51	92	0	0	0	92
3	South Twi Kiching Kami	Gamarin ADC Village	Mr. Kamura Dharja Jamatia	61	0	61	140	160	300	0	0	0	300
4	Gamarin Kami No-2	Gamarin ADC Village	Mr. Gauranga Hari Jamatia	99	0	99	201	231	432	0	0	0	432
5	Gamarin Kami No-1	Gamarin ADC Village	Mr. Nikunja Sadhan Jamatia	101	0	101	223	215	438	0	0	0	438
6	Khaful Kami	Gamarin ADC Village	Mr. Ananta Kishore Jamatia	86	0	86	180	172	352	0	0	0	352
7	No-1 Mayung Twisa Kami	Gamarin ADC Village	Mr. Kanta Jamatia	88	0	88	183	177	360	0	0	0	360
8	No-2 Mayung Twisa Kami	Gamarin ADC Village	Mr. Kama Gushian Jamatia	49	0	49	94	99	193	0	0	0	193
9	No-2 Sungrung Kami	Gamarin ADC Village	Mr. Rabi Chandra Jamatia	70	0	70	161	164	325	0	0	0	325
10	No-1 Sungrung Kami	Gamarin ADC Village	Mr. Nanda Lal Jamatia	123	0	123	220	233	453	0	0	0	453
11	Khatung kami	South Marandi ADC Village	Mr. Krishna Dayal Jamatia	19	0	19	37	41	78	0	0	0	78
12	Lamswi Kami	South Marandi ADC Village	Mr. Kaali Sdhan Jamatia	80	0	80	150	170	320	0	0	0	320
13	Azla Kami	South Marandi ADC Village	Mr. Aasol Hari Jamatia	36	0	36	80	87	167	0	0	0	167
14	Solka Kami	Dakshin Purba Maharani ADC Village	Mr. Nithya Naandan Jamatia	33	0	33	73	73	146	0	0	0	146
15	Maora Kami	Dakshin Purba Maharani ADC Village	Mr. Ananta Bhahadur Jamatia	27	0	27	69	72	141	0	0	0	141
16	Twi Horchung Kami	South Maharani ADC Village	Mr. Bipod Mangal Jamatia	194	0	194	446	428	874	0	0	0	874

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17	Gonda Kami	Ganaria ADC Village	Mr. Ananta Sadhan Jamatia	25	0	25	61	57	118	0	0	0	118
18	Krishna Bhakta Para	South Maharani ADC Village	Mr. Hari Pada Jamatia	40	0	40	72	86	158	0	0	0	158
19	Raja Pada Kami	South Maharani ADC Village	Mr. Jagadish Jamatia	37	0	37	75	77	152	0	0	0	152
20	Baisha Kami	Twinani ADC Village	Mr. Paras Mani Jamatia	135	0	135	307	277	584	0	0	0	584
21	Garu Bhakta Para	Purba Garjee Chhera ADC Village	Mr. Usmakanta Jamatia	120	0	120	295	273	568	0	0	0	568
Total				1501	0	1501	3202	3250	6452	0	0	0	6452

Table No. 1.12 Pitra Moyal

1. Name of the Moyal: Pitra
2. Name of the Moyal Panchai: 1. Mr. Bichitra Mohan Jamatia 2. Mr. Sujan Kanta Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Killa R. D Block

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdini	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Habukma Kami	Killa ADC Village	Mr. Bir Kanta Jamatia	62	30	92	145	115	260	45	40	85	345
2	Twipura Kami Luku	Killa ADC Village	Mr. Khicharai Jamatia	179	25	204	551	598	1149	40	35	75	1224
3	Kaipeng Bwlaai Kami No-2	Joying ADC Village	Mr. Mana Basi Jamatia	5	5	10	11	5	16	15	16	31	47
4	Tulsiram Kami	Kachigang ADC Village	Mr. Birajiya Kr. Jamatia	119	0	119	263	274	539	0	0	0	539
5	Harhog Kami	Kachigang ADC Village	Mr. Sukla Bisan Jamatia	36	0	36	78	84	162	0	0	0	162
6	Raikhahung Kami	East Khupitong	Mr. Bipod Kr. Jamatia	55	0	55	146	152	298	0	0	0	298
7	Kainta Kami	Joying ADC Village	Mr. Rabindra kr. Jamatia	41	0	41	91	88	179	0	0	0	179
8	Twibaklai Kami	Kachigang ADC Village	Mr. Laxmi Kanta Jamatia	113	3	116	259	260	519	6	10	16	535
9	Kolongkai Kami (South)	SIB Nagar ADC Village	Mr. Gulok Hari Jamatia	76	0	76	166	158	324	0	0	0	324
10	Amlak (No-1)	Darjeeling ADC Village	Mr. Tarani sadhan Jamatia	43	0	43	109	103	212	0	0	0	212
11	Kolongkai Kami (West Part Luku)	Darjeeling ADC Village	Mr. Sobu Kr. Jamatia	55	0	55	125	121	246	0	0	0	246

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12	Amlak Kami (Salpo)	Darjeeling ADC Village	Mr. Rabi Charan Jamatia	18	0	18	44	45	89	0	0	0	89
13	Baichang Kami	Killa ADC Village	Mr. Mano Kishore Jamatia	70	0	70	147	170	317	0	0	0	317
14	Uak Warai	Kachiganga ADC Village	Mr. Krishna Chibra Jamatia	13	0	13	27	30	57	0	0	0	57
15	Kadhigang Kami	Kachiganga ADC Village	Mr. Uksi Dayal Jamatia	54	4	58	110	117	227	9	11	20	247
16	Joying Dakshin	Joying ADC Village	Mr. Upendra Mohan Jamatia	71	2	73	158	161	319	2	4	6	325
17	Kalam Kai Kami (No-3)	Darjeeling ADC Village	Mr. Nige Sadhan Jamatia	21	0	21	51	47	98	0	0	0	98
18	Tulsi Ram Khaphur Kami	Kachigang ADC Village	Mr. Mangal Kanta Jamatia	12	0	12	19	23	42	0	0	0	42
19	Warang Kami	Killa ADC Village	Mr. Banu Lal Jamatia	53	1	54	97	109	206	3	3	6	212
20	Warang Kami No-2	Killa ADC Village	Mr. Tithi Sadhan Jamatia	21	1	22	38	39	77	2	4	6	83
21	Kainta Kwehans Kami	Joying ADC Village	Mr. Sadhan Pada Jamatia	87	1	88	192	184	376	2	1	3	379
22	Joying Kami Pashim	Joying ADC Village	Mr. Situpid Kishore Jamatia	18	8	26	44	51	95	14	16	30	125
23	Joying Kami (Uttar)	Joying ADC Village	Mr. Krishna Bihadur Jamatia	80	15	95	190	173	363	40	35	75	438
24	Kami Kwtal No-2	Nea Bari ADC Village	Mr. Binod Kishore Jamatia	44	10	54	111	103	214	20	16	36	250
25	Kalam Kai Kami No-4	Darjeeling ADC Village	Mr. Bridavan Jamatia	34	0	34	76	71	147	0	0	0	147
26	Lenglama kami	Killa ADC Village	Mr. Raja Mini Jamatia	23	1	24	56	54	110	3	2	5	115
27	Phata Kalak Kami	Killa ADC Village	Mr. Goya kishore Jamatia	100	6	106	200	224	424	20	16	36	460
28	Kaipetg Bwaj	Joying ADC Village	Mr. Sadhan Mooi Jamatia	139	3	142	310	311	621	4	5	9	630
29	Kami Kwtal No-1	Nea Bari ADC Village	Mr. Swadesh Kumar Jamatia	200	19	219	401	392	793	45	40	85	878
30	Keshab Kami	Killa ADC Village	Mr. Shanti Mohan Jamatia	34	0	34	64	84	148	0	0	0	148
Total				1876	134	2010	4281	4346	8627	270	254	524	9151

Table No. 1.13 Raima Moyal

1. Name of the Moyal: Raima
2. Name of the Moyal Panchai: 1 Sri Hari Kunja Jamatia 2 Sri Ananta Hari Jamatia
3. District: Dhalai
4. Sub-Division: Gondachhara
5. Block: Raishyabari R.D Block

S N	Name of the Luka/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Giridhari Para	Raima ADC Village	Mr. Kunja Kishore Jamatia	18	0	18	44	42	86	0	0	0	86
2	Nalani Para	Raima	Mr. Ananta Hari Jamatia	30	0	30	60	70	130	0	0	0	130
3	Govinda Para	Raima	Mr. Milan Hari Jamatia	9	0	9	17	25	42	0	0	0	42
4	Kwchar Para	Raima	Mr. Haradhan Jamatia	27	2	29	44	51	95	5	5	8	103
5	Sadhan Para (East Raima)	Raima	Mr. Hari Kunja Jamatia	49	0	49	100	88	188	0	0	0	188
6	Hari Mohan Para	Raima	Mr. Ananta Hari Jamatia	9	0	9	23	22	45	0	0	0	45
7	Ananta Hari Para	Raima ADC Village	Mr. Kashi Padu Jamatia	24	0	24	53	47	100	0	0	0	100
8	Sobha Moni Para	Raima	Mr. Binay Hari Jamatia	21	0	21	49	47	96	0	0	0	96
9	Druma Hari Para	Raishya Bari	Mr. Madan Mohan Jamatia	77	21	98	118	90	208	40	33	73	281
10	Santi Kumar Para	Raishya Bari	Mr. Bhakta Hari Jamatia	29	0	29	60	61	121	0	0	0	121
11	Haradhan Para	West Patha Chara	Mr. Rajendra Jamatia	25	0	25	65	73	138	0	0	0	138
12	Chandra Doyal Para	West Patha Chara	Mr. Purni Ray Jamatia	50	0	50	102	92	194	0	0	0	194
13	Mumri Mohan Para	West Patha Chara	Mr. Kamala Charan Jamatia	24	0	24	41	48	89	0	0	0	89
14	Sarat Kumar Para	West Patha Chara	Mr. Chandra Jamatia	37	0	37	80	82	162	0	0	0	162
15	Kishori Mohan Para	West Patha Chara	Mr. Budda Kumar Jamatia	21	0	21	63	56	119	0	0	0	119
16	Jaga Bondu No-1	Jagaberata	Mr. Jayanta Jamatia	15	0	15	36	39	75	0	0	0	75
17	Bikram Kishore Para	Raishya Bari	Mr. Subarna Basi Jamatia	17	0	17	33	29	62	0	0	0	62
Total				482	23	505	988	962	1950	45	36	81	2031

Table No. 1.14 Raio Khumpwilwng

1. Name of the Moyal: Raio Khumpwilwng
2. Name of the Moyal Panchai: 1. Mr. Biswa Kumar Jamatia 2. Mr. Sadhan Kumar Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Killar/D Block

S N	Name of the Loku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Raio Kwchar Karni	Raima Bari Gram Panchayat	Mr. Tarni Bashi Jamatia	35	0	35	68	71	139	0	0	0	139
2	Raio Khama (Goutamoni Para)	Raima Bari ADC Village	Mr. Jirna Puda Jamatia	140	8	148	286	293	579	17	13	30	609
3	Khakwrak Para	Raia Bari	Mr. Dasharat Jamatia	12	5	17	34	29	63	11	8	19	82
4	Champrai Para (S)	Raia Bari	Mr. Amar Manik Jamatia	37	0	37	81	91	172	0	0	0	172
5	Raio Saka Mangal Hari Para	Raia Bari	Mr. Chandra Sadhan Jamatia	196	10	106	196	208	404	17	19	36	440
6	Champrai Bari (N)	Raia Bari	Mr. Sachindra Jamatia	18	2	20	66	52	118	5	3	8	126
7	Twisa Kwchang Karni (Purba Khumpwilwng)	Purba Khumpwilwng ADC Village	Mr. Rabindra Jamatia	21	0	21	47	34	81	0	0	0	81
8	Khumpwilwng Salka Karni	East Khumpwilwng ADC Village	Mr. Bishwa Lala Jamatia	20	0	20	42	45	87	0	0	0	87
9	Sadhu Hathai Karni	East Khumpwilwng	Mr. Krish Charan Jamatia	64	2	66	150	170	320	4	3	7	327
10	Bhakta Hathai Karni (East Khumpwilwng)	East Khumpwilwng ADC Village	Mr. Sorya Charan Jamatia	25	0	25	52	58	110	0	0	0	110
Total				468	27	495	1022	1051	2073	54	46	100	2173



Table No. 1.15 Songang Moyai

1. Name of the Moyai: Songang
2. Name of the Moyai Panchai: 1. Mr. Bikram Jamatia 2. Mr. Congress Charan Jamatia
3. District: Gomti
4. Sub-Division: Amarpur
5. Block: Amarpur & Ompi R.D Block

S/N	Name of the Loku/Village	Name of G/P	Name of the Chokdiri	No of Family		Population							
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Chhesia Kwchang	Chhesia ADC Village	Mr. Sisab Hari Jamatia	28	0	28	64	64	128	0	0	0	128
2	Kopra Haduk	Chhesia ADC Village	Mr. Nandu Sadhan Jamatia	37	0	37	69	63	132	0	0	0	132
3	Sita Ram Kami	Chhesia ADC Village	Mr. Sadhan Jamatia	11	0	11	20	16	36	0	0	0	36
4	Chhesia Colony	Chhesia ADC Village	Mr. Chandan Jamatia	21	3	24	35	30	65	9	8	17	82
5	Chhesia West	Chhesia ADC Village	Mr. Chandan Mohan Jamatia	82	3	85	184	179	363	6	6	12	375
6	Nograi Harang Kami	South Sangang	Mr. Sushen Kumar Jamatia	67	0	67	87	78	165	0	0	0	165
7	Nograi Hathi Kami	South Sangang	Mr. Prabir Jamatia	29	5	34	61	59	120	9	7	16	136
8	Nograi Haduk No-2	South Sangang	Mr. Pran Mohan Jamatia	42	3	45	93	90	183	6	4	10	193
9	Tentui kami	Melchi G. P	Mr. Sayem Hari Jamatia	148	8	156	281	320	601	16	15	31	632
10	Tentui Harang Kami	Melchi G. P	Mr. Srijon Kumar Jamatia	42	2	44	80	73	153	4	3	7	160
11	Kaphur Kami	Melchi G. P	Mr. Chandra Bijoy Jamatia	72	10	82	169	175	344	10	12	22	366
12	Tentui Colony Kami	Melchi G. P	Mr. Bir Charan Jamatia	32	0	32	56	76	132	0	0	0	132
13	Gorjung Kami	Chhesia ADC Village	Mr. Amrith Kumar Jamatia	139	7	146	331	311	642	15	12	27	669
14	Nabornwng Kami	Chhesia ADC Village	Mr. Gulako Sadhan Jamatia	23	0	23	44	39	83	0	0	0	83
15	Twi Kwchang Kami	Melchi G. P	Mr. Anil Kumar Jamatia	15	0	15	37	24	61	0	0	0	61
16	Songang Kami	Twichama G. P	Mr. Nimay Pada Jamatia	16	3	19	36	33	69	4	6	10	79
17	Twi Baglai Kwchar	Gamai Chhesia G. P	Mr. Kirit Sadhan Jamatia	55	3	58	105	107	212	5	6	11	223

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18	Sonkhola Kami	Haripura G. P	Mr. Lal Bhahadur Jamatia	50	25	75	108	122	230	38	40	78	308
19	Yakhrat Tola Kami	North Sangang ADC Village	Mr. Satish Kumar Jamatia	60	5	65	140	100	240	9	7	16	256
20	Yakhrat Saka Kami	North Sangang ADC Village	Mr. Bidut Mohan Jamatia	19	6	25	46	41	87	10	11	21	108
21	Chhesra Kwan	Chhesra ADC Village	Mr. Rama Hari Jamatia	57	12	69	128	108	236	18	20	38	274
22	Radha Nagar	Chhesra ADC Village	Mr. Sapna Kumar Jamatia	32	4	36	84	78	162	4	6	10	172
23	Sadagar Kami	Gamai Chhesra ADC Village	Mr. Kolanka Kishore Jamatia	24	0	24	53	54	107	0	0	0	107
24	Kami Kwtal	West Twi Chong ADC Village	Mr. Sukla Gopal Jamatia	114	7	121	257	249	506	15	12	27	533
25	Twisa Kuphar Kami	Jambuk Chhesra ADC Village	Mr. Deb Sadhan Jamatia	121	14	135	230	267	297	27	30	57	554
26	Khakhlai Kami	Jambuk Chhesra ADC Village	Mr. Joba Nanda Jamatia	80	3	83	177	167	344	5	6	11	355
27	Singhwng Hathai Kami	West Twi Chong ADC Village	Mr. Sadhan Hari Jamatia	54	1	55	158	146	304	1	2	3	307
28	Khama (Hathi) Palku Kami	West Twi Chong ADC Village	Mr. Jala Purna Jamatia	13	7	20	27	23	50	10	11	21	71
29	Jambuk Kami	West Twi Chong ADC Village	Mr. Chandra Hari Jamatia	29	0	29	66	53	119	0	0	0	119
30	Singhwng Saka Kami	Jambuk Chhesra ADC Village	Mr. Jugal Mohan Jamatia	41	6	46	89	85	174	11	14	25	199
31	Singhwng Harang Kami	West Twi Chong ADC Village	Mr. Amrit Sadhan Jamatia	70	8	78	121	144	265	12	14	26	291
32	Twil Baglai Tola Kami	Gamai Chhesra ADC Village	Mr. Kartik Kumar Jamatia	93	3	96	171	171	342	7	5	12	354
33	Deba Kumar Kami	Melchi ADC Village	Mr. Bruja Mohan Jamatia	27	6	33	61	70	131	10	10	20	151
34	Kamlai Kami	South Sangang ADC Village	Mr. Jugendra Jamatia	101	8	109	212	208	420	17	14	31	451
35	Tin Gorla Kami	Suna Chhesra ADC Village	Mr. Govinda Gopal Jamatia	254	45	299	604	790	1394	102	115	217	1611
36	Tin Gorla Colony	Suna Chhesra ADC Village	Mr. Sajani Kumar Jamatia	17	1	18	30	32	62	1	2	3	65
37	Tin Gorla Colony No-1	Suna Chhesra ADC Village	Mr. Bijoy Meah Jamatia	24	0	24	46	50	96	0	0	0	96
38	Mandwi	Twisa	Mr. Darun	93	13	106	212	219	431	31	21	52	483

MAPPING THE JAMATIAS OF TRIPURA

	Kami	Rangkwchak ADC Village	Sadhun Jamatia										
39	Nograi Haduk No-1	South Sangang ADC Village	Mr. Durga Mohan Jamatia	91	10	101	190	200	390	15	19	34	424
40	Tetui Kami Kwechar	Melchi ADC Village	Mr. Jagat Mohan Jamatia	25	0	25	49	43	92	0	0	0	92
41	No-1 East Chhesua	Chhechua ADC Village	Mr. Sachin Jamatia	30	1	31	54	61	115	2	1	3	118
42	No-2 West Chhesua	Chhechua ADC Village	Mr. Pushpa Sadhun Jamatia	42	0	42	93	85	178	0	0	0	178
Total				2420	232	2652	5158	5303	10461	429	439	868	11329

Table No. 1.16. Tarpadum Moyai

1. Name of the Moyai: Tarpadum
2. Name of the Moyai Panchai: 1. Mr. Sadhan Hari Jamatia 2. Mr. Govinda Lal Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Kakraban

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Duptali A.D.C	Duptali ADC Village	Mr. Jugarni Jamatia	42	0	42	82	70	152	0	0	0	152
2	Koraimura Kami No-1	Purba Talamura	Mr. Birendra Jamatia	82	0	82	169	180	349	0	0	0	349
3	Duptali No-2 Colony Para	Duptali ADC Village	Mr. Mukanda Lal Jamatia	34	0	34	76	73	149	0	0	0	149
4	No-1 Golumura Para	Purba Talamura	Mr. Laxmi Kanta Jamatia	91	0	91	189	227	416	0	0	0	416
5	No-2 Golumura Para	Purba Talamura	Mr. Padma Mohan Jamatia	45	2	47	88	97	185	3	3	6	191
6	No-3 West Golumura	Purba Talamura	Mr. Nishi Kumar Jamatia	28	0	28	55	66	121	0	0	0	121
7	Tarpadum Para	Uttar Talamura	Mr. Padma Mohan Jamatia	78	0	78	162	170	332	0	0	0	332
Total				400	02	402	821	883	1704	03	03	06	1710

Table No. 1.17 Twi Khama Moyal

1. Name of the Moyal: Twi Khama
2. Name of the Moyal Panchai: 1. Mr. Madan Basi Jamatia 2. Mr. Sahadeb Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Killa

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdri	No of Family			Population						
				Hindu	Christian	Total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	2 No. Thaiplo Kami	South Brajendra Nagar	Mr. Purna Sadhan Jamatia	30	0	30	58	60	118	0	0	0	118
2	1 No. Thaiplo Kami	South Brajendra Nagar	Mr. Din Dayal Jamatia	44	32	76	52	57	109	45	51	96	205
3	Thaipong Hathai Kami	South Brajendra Nagar	Mr. Bikindra Sadhan Jamatia	64	13	77	144	141	285	30	27	57	342
4	Pira Kami	South Brajendra Nagar	Mr. Mangal Sadhan Jamatia	175	78	253	350	347	697	185	163	348	1045
5	1 No. South Barai Kwpla	Kurwai Mura	Mr. Bikma Sadhan Jamatia	94	03	97	247	190	437	10	10	20	457
6	Dakmura	Kurwai Mura	Mr. Jagat Lila Jamatia	59	01	60	135	118	253	02	02	04	257
7	Najila Khampar Kami	South Barura	Mr. Param Sadhan Jamatia	39	02	41	83	85	168	03	03	06	174
8	Najila Dumbur Kami	South Barura	Mr. Sridam Gadadhur Jamatia	63	03	66	149	142	291	05	05	10	301
9	Nitya Kami	South Barura	Mr. Nalindra Jamatia	43	0	43	99	88	187	0	0	0	187
10	Kuar Khampar	Dewan Bari	Mr. Thanda Hari Jamatia	78	11	89	158	156	314	15	18	33	347
11	2 No. South Barai Kwpla	Kurwai Mura	Mr. Ananya Kishore Jamatia	12	02	14	20	30	50	03	03	06	56
12	Indra Basi Para	Kurwai Mura	Mr. Bipad Sadhan Jamatia	20	02	22	48	50	98	03	03	06	104
13	Salthang Kuar	Dewan Bari	Mr. Debendra Jamatia	33	01	34	68	70	138	02	03	05	143
14	Rathua Kami	Dewan Bari	Mr. Bichitra Kumar Jamatia	50	04	54	240	133	373	06	07	13	386
15	1 No. Toebang Kami	Kurwai Mura	Mr. Suresh Jamatia	28	25	53	60	62	122	52	69	121	243
16	Najila Bel Bari	Kurwai Mura	Mr. Chandra Uday Jamatia	50	01	51	92	93	185	01	02	03	188
17	1 No. Singilwug	Kurwai Mura	Mr. Param Kishore	29	27	56	70	69	137	67	66	133	272

MAPPING THE JAMATIAS OF TRIPURA

	Kami		Jamatia										
18	Salka Torbang	Kurwai Mura	Mr. Deban Hari Jamatia	35	05	40	82	74	156	11	11	22	178
19	1 No. Uttar Kuar	Dewan Bari	Mr. Madhu Prem Jamatia	124	46	170	220	140	360	88	48	136	496
20	Salpa Kuar Kami	Dewan Bari	Mr. Pran Bandhu Jamatia	157	10	167	343	327	670	12	16	28	698
21	Uttar Barai Kwpla	Kurwai Mura	Mr. Gundhar Jamatia	72	05	77	149	146	295	07	08	15	310
22	2 No. Singilwng Kami	Kurwai Mura	Mr. Braja Gopal Jamatia	25	0	25	53	65	118	0	0	0	118
Total				1324	271	1595	2920	2643	5563	547	515	1062	6625

Table No. 1.18. Twima Kolok Moyai

1. Name of the Moyai: Twima Kolok
2. Name of the Moyai Panchai: 1. Mr. Ananda Bahadur Jamatia 2. Mr. Ananta Kumar Jamatia
3. District: Gomti
4. Sub-Division: Amarpur
5. Block: Amarpur R.D Block

S N	Name of the Luka/Village		Name of the Chokdri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Khedarnal Khampar	Nutan Bazar Khedarnal	Mr. Gulak Pada Jamatia	25	0	25	61	65	126	0	0	0	126
2	2-No. Colony Para	Purba Duluna	Mr. Ram Hari Jamatia	12	0	12	36	32	68	0	0	0	68
3	A.D.C Colony	Paschim Duluna	Mr. Ganga Prasad Jamatia	17	0	17	45	44	89	0	0	0	89
4	3-No. Colony Para	Purba Duluna	Mr. Bodd ram Jamatia	34	0	34	78	81	159	0	0	0	159
5	Lakri Dukan	Paschim Duluna	Mr. Debkanta Jamatia	05	0	05	14	11	25	0	0	0	25
6	2-No Dangrama	Paschim Duluna	Mr. Phani Bhushan Jamatia	16	0	16	39	35	74	0	0	0	74
7	Labar Colony	Purba Duluna	Mr. Chandra Dayal Jamatia	08	0	08	16	23	39	0	0	0	39
8	1-No Dangrama	Paschim Duluna	Mr. Kirti Singh Jamatia	14	0	14	33	34	67	0	0	0	67
9	Chellagang Mukh A.D.C Colony	Paschim Duluna	Mr. Biyal Chandra Jamatia	16	0	16	28	25	53	0	0	0	53
10	Burburia No-1	Burburia	Mr. Hari Rama Jamatia	219	10	229	501	484	985	17	18	35	1020
11	No-2 Burburia Para	Burburia	Mr. Tikendra Jamatia	158	0	158	351	338	689	0	0	0	689

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12	Gamaku No-1 Para	Purba Malbasa	Mr. Ratan Bahadur Jamatia	85	0	85	165	175	340	0	0	0	340
13	Gamaku No-2 Para	Purba Malbasa	Mr. Utam Kumar Jamatia	117	0	117	264	287	551	0	0	0	551
14	Dangrama Para	West Duluma	Mr. Jay Hari Jamatia	15	0	15	60	65	125	0	0	0	125
15	Ganjan Khala Para (1)	Purba Malbasa	Mr. Dilip Kumar Jamatia	33	0	33	71	78	149	0	0	0	149
16	Ganjan Khala (2)	Purba Malbasa	Mr. Ramdhan Jamatia	11	0	11	46	25	71	0	0	0	71
17	Karai Mura Para	Purba Malbasa	Mr. Jagat Hari Jamatia	100	0	100	210	197	407	0	0	0	407
18	Mayung Gorla (Malbasa Jamatia Para)	Purba Malbasa	Mr. Nil Ratan Jamatia	214	2	216	445	421	866	3	5	8	874
19	Sai Naya Para	Karma Chhara	Mr. Kwchwg Ray Jamatia	30	0	30	74	68	142	0	0	0	142
20	Kasipada Para (Colony)	Karma Chhara	Mr. Ramani Mohan Jamatia	24	0	24	42	48	90	0	0	0	90
21	Kalajari Kami	Kalajari West	Mr. Lalit Mohan Jamatia	07	02	09	11	10	21	2	4	6	27
22	No-1 Colony Kami	Dhalak	Mr. Indra Mohan Jamatia	45	0	45	95	85	180	0	0	0	180
23	No-2 Colony Para	East Dhalak	Mr. Gusain Pada Jamatia	22	0	22	35	45	80	0	0	0	80
24	Changdak Para	Dhalak	Mr. Braja Kanta Jamatia	62	0	62	162	86	248	0	0	0	248
25	Gamaku Samatal Para-3	Purba Malbasa	Mr. Prafulla Kumar Jamatia	38	0	38	123	100	223	0	0	0	223
26	Dalak Para	Dhalak	Mr. Ajay Jamatia	109	07	116	213	195	408	17	11	28	436
27	Harung Para	Dhalak	Mr. Janma Bahadur Jamatia	40	0	40	76	84	160	0	0	0	160
28	Kwthar Para	Dhalak	Mr. Dayal Hari Jamatia	63	0	63	76	68	144	0	0	0	144
29	Dulukma	Dhalak	Mr. Dhani Ram Jamatia	204	0	204	401	407	808	0	0	0	808
30	Dalak Colony	Paschim Duluma	Mr. Shankar Jamatia	32	0	32	59	71	130	0	0	0	130
31	Salung Hachai (Dalak Khampar)	Paschim Duluma	Mr. Rakha Kumar Jamatia	38	0	38	83	99	182	0	0	0	182
32	Twisa Kwchak No-1	Paschim Duluma	Mr. Upendra Jamatia	39	0	39	99	81	180	0	0	0	180
33	Twisa Kwchak (Rangh Chara) No-2	Paschim Duluma	Mr. Krishna Manik Jamatia	50	0	50	107	91	198	0	0	0	198
34	Kulabang	Paschim Duluma	Mr. Nanda Hari Jamatia	07	0	07	15	13	28	0	0	0	28
Total				1909	21	1930	4134	3971	8105	39	38	77	8182

Table No. 1.19 Twima Kwthar Moyal

1. Name of the Moyal: Twima Kwthar
2. Name of the Moyal Panchai: 1. Mr. Jagat Kishore Jamatia 2. Mr. Madhana Hari Jamatia
3. District: Gomti
4. Sub-Division: Amarpur
5. Block: Amarpur R.D Block

S N	Name of the Luku/Village	Name of G/P	Name of the Chokdiri	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Kachima Kharkhwai	Sarbang G/P	Mr. Sadama Prasad Jamatia	17	0	17	40	33	73	0	0	0	73
2	Kaphru Kani	Lalgiri G/P	Mr. Ramesh Jamatia	71	8	79	140	145	285	20	18	38	323
3	Yaphru No-1 (Galasing)	Lalgiri G/P	Mr. Ujjwal Kumar Jamatia	39	0	39	76	82	158	0	0	0	158
4	Gongia Kani	Gangia G/P	Mr. Rakta Bir Jamatia	109	8	117	257	224	481	20	22	42	523
5	Yaphru No-2 (Galasing)	Lalgiri G/P	Mr. Kali Bahadur Jamatia	28	2	30	59	68	127	04	05	09	136
6	Sukchima (New Kachima)	Sarbang G/P	Mr. Anil Chandra Jamatia	65	5	70	148	145	293	10	14	24	317
7	Barogoria Kani (Lalgiri)	Lalgiri G/P	Mr. Mamik mohan Jamatia	65	6	71	153	152	305	14	15	29	334
8	Khwisa Hathai No-1 (Lalgiri)	Lalgiri G/P	Mr. Surjya Singh Jamatia	77	3	80	171	161	332	07	05	12	344
9	Khwisa Hathai No-2 (Lalgiri)	Lalgiri G/P	Mr. Narendra Jamatia	54	0	54	94	110	204	0	0	0	204
10	Mwkhra Baso Kani	Lalgiri G/P	Mr. Jitendra Jamatia	104	6	110	222	201	423	10	14	24	447
11	Kaphru Kani No-1	Lalgiri G/P	Mr. Amaresh Jamatia	71	2	73	140	144	284	04	03	07	291
12	Kharsa Kani (Kachima)	Sarbang G/P	Mr. Ishwar Chandra Jamatia	42	0	42	87	88	175	0	0	0	175
13	Kachima Kwcham	Sarbang G/P	Mr. Dhanyalal Jamatia	41	3	44	88	82	170	06	04	10	180
14	Bangphur Kani	Lalgiri G/P	Mr. Mohan Basi Jamatia	50	0	50	99	111	210	0	0	0	210
15	Dokikok Kani (Gopi)	Lalgiri G/P	Mr. Sukhi Chandra Jamatia	128	8	136	281	246	527	16	14	30	557
16	Kaskok Kwal	West Sarbang G/P	Mr. Byatha Mohan Jamatia	87	3	90	192	194	386	08	09	17	403
17	Kaskok Kwcham	West Sarbang G/P	Mr. Amar Rajya Jamatia	103	7	110	192	231	423	16	17	33	456
18	Ranjit Colony	Lalgiri G/P	Mr. Takkhi Ray Jamatia	40	0	40	86	78	164	0	0	0	164
19	Hakwchak Kani	Deb Bari G/P	Mr. Rup Gandhi Jamatia	226	4	230	489	476	965	06	07	13	978
Total				1417	65	1482	3014	2971	5985	141	147	288	6273

Table No. 1.20 Yalwkma Moyal

1. Name of the Moyal: Yalwkma
2. Name of the Moyal Panchai: 1. Mr. Birendra Kumar Jamatia 2. Mr. Karna Kumar Jamatia
3. District: Gomti
4. Sub-Division: Udaipur
5. Block: Killa R. D Block

S N	Name of the Laku/Village	Name of G/P	Name of the Chokdir	No of Family			Population						
				Hindu	Christian	total	Hindu			Christian			Total Population
							M	F	Total	M	F	Total	
1	Nishan Hari Kani	Jalema ADC Village	Mr. Ananta Kishore Jamatia	60	01	61	125	128	253	01	01	02	255
2	Boga Basa	Bagabasa	Mr. Budha Kumar Jamatia	46	0	46	56	39	95	0	0	0	95
3	Subha Pada Kani	It Batta ADC Village	Mr. Amarjit Jamatia	34	0	34	61	75	136	0	0	0	136
4	Bagma Gairingthai	Bagma ADC Village	Mr. Surjya Jamatia	45	0	45	93	85	178	0	0	0	178
5	Bagma Kote No-1	Bagma ADC Village	Mr. Amarbasi Jamatia	21	0	21	46	40	86	0	0	0	86
6	Bagma Madhya Para	Bagma ADC Village	Mr. Dhaynalal Jamatia	53	0	53	104	110	214	0	0	0	214
7	Bagma Uttar Para	Bagma ADC Village	Mr. Mohan Jamatia	44	0	44	101	90	191	0	0	0	191
8	Bagma Khamar	Bagma ADC Village	Mr. Gayasar Jamatia	201	0	201	478	494	972	0	0	0	972
9	Manikya	Jalema ADC Village	Mr. Bishnu Jamatia	80	0	80	171	177	348	0	0	0	348
10	Twisa Kuphur	Jalema ADC Village	Mr. Singha Moni Jamatia	75	29	104	190	185	375	60	56	116	491
11	Atharabula	Atharabula ADC Village	Mr. Purba Kishore Jamatia	169	0	169	362	359	721	0	0	0	721
12	Jalema East	Jalema ADC Village	Mr. Jyoti Mohan Jamatia	90	8	98	239	249	488	16	12	28	516
13	Twisa Ari	Jalema ADC Village	Mr. Madan Mohan Jamatia	63	0	63	122	118	240	00	00	00	240
14	Jalema West	Jalema ADC Village	Mr. Jiban Kumar Jamatia	112	18	130	226	229	455	31	29	60	515
Total				1093	56	1149	2374	2378	4752	108	98	206	4958

## 1.7 Objectives and Methodology

### 1.7.1 Objective of the study

The projected objective of the study was to evaluate the social dimensions and perceived positive and adverse impacts of the Jamatia community of Tripura. The proposed study on the Jamatias is to aim and highlight their socio- economic conditions and change with respect to habitats, economic status, religious profile, occupation, educational status, government benefits, livestock, health etc. It also intends to examine and assess the impact of various government and developmental schemes on the Jamatia society particularly.



### 1.7.2 Methodology

Out of the fifty-eight Developmental Blocks in Tripura, twelve Jamatias inhabited Blocks were selected whereby 329 Jamatias inhabited village council/gram panchayats was randomly identified and survey conducted. The total sample size of the survey covered during the study is 329 Jamatia inhabited village council/ gram panchayats covering 12 out of 58 Rural Development of Tripura.

#### 1.7.2.1 Sources of information

The study has relied on both primary and secondary sources of data. The primary data was collected through surveys and interviews with Luku Chokdiris and Luku Secretaries. Focused group discussion was also organized in all the Jamatia inhabited districts with the village community heads (Chokdiri). The secondary data was collected from existing literature on Jamatia tribe.

#### 1.7.2.2 Methods and Tools

Formal surveys with close-ended questions were employed to collect quantitative data. The form of survey conducted depends upon direct interviews with the people in order to ensure high rate of response. The tools and techniques used are interview schedule, questionnaires and tabular techniques.

#### 1.7.2.3 Duration of Study

This cross-sectional study was conducted over a period of one year from March 2016. This included pre-testing, fieldwork, analysis and report writing phases. The fieldwork was conducted over a span of six months and in 329 villages under 12 different Blocks of Tripura. The rest six months included analysing and report writing of the whole project.

#### 1.7.2.4 Analysis of Data

In order to interpret and analyze the data, primary source of data collection was mainly utilized in this study. The other past reports were also used as secondary sources. The analyzed data were presented in the form of tables, figures, charts and columns. Therefore, the data were analyzed both in qualitative and quantitative form in this study. Tabular techniques were used to calculate the ratio and percentages of the data samples.

### 1.8 Limitations

1. The research report was prepared based on the information provided by the field surveyors.
2. Difficulty in reaching out to some of the Jamatia villages was due to lack of proper infrastructure (transportation).
3. As per the demand of the proposed project, the period allotted for the study of the whole Jamatia community was insufficient.

## Chapter - 2

### SOCIAL STRUCTURE

All societies have customs or procedures, which results in policy making and the resolution of disputes and maintaining the social order. The Jamatias too have their own administrative system for maintaining social order and controlling social life in a democratic way. This traditional system is found even today. The social administration of the Jamatias have evolved a well-knit three-tier system to govern over their society.

#### Luku (Village Level Council)

A Luku is constituted by persons living in a village, belonging to the Jamatia Community, following their customs and traditions and are ready to abide by their unwritten community constitution. Though the number of families in a particular village is not fixed, according to norms more than fifteen families constitute a Luku. If the number is less than 15 families in a settlement, the families join the nearest Lukus. Chokdiri is the chief of the particular Luku. Two assistants called Khandols assist a Chokdiri. Khandols generally inform, as and when directed by the Chokdiri, to all the villagers regarding meeting, social gatherings and some social functions.

#### Moyal (Regional level Council)

A Moyal generally consists of 30-50 Lukus of a compact geographical area. In 1990, the whole Jamatia community comprises 18 Moyals. In each Moyal, there are two Panchais (Head man). Panchai is elected for 5 years. He always keeps a close contact with Hoda Okra. The chief functions of a Panchai are to submit annual report of the region to Hoda, relating to the number of social judgement, financial collection, etc.

#### Hoda (community level supreme council)

Hoda is the supreme council of the Jamatia community. The supreme head of the Hoda is known as Hoda Okra. Previously, there was only one Okra in the whole Jamatia community. But in the course of time, partly due to the growth of population, and partly due to administrative convenience, the Jamatias introduced two Okras. The legislative functions of the Okras are to preside over the annual conference of the Hoda. The administrative power of the Okra is to dismiss any member of the Hoda committee for any contravention of customary rules. The Judicial powers of the Okra are to adjudicate the relations between men and a women, elopement, rape, etc. He also directs for the collection of fees for performing Pujas and meetings, etc. In religious matters, the Okra is assisted by Kherphang, Mwtai balni, Bogla, Ochai, Dariya, etc.

## 2.1 Family

Institutions like family, marriage and kinship forms the basic unit of social organization and it is difficult to imagine how human society could function without them. The changing nature of these institutions will be concentrated in this chapter, like how the changes in the family structure, marriage system are taking place.

The family is the most important primary group in the society and is the most basic of all social groupings. It is the most immediate social environment to which a child is exposed and develops its basic attitudes. Every one of us grows up in a family and it is an universal institution.

Like any other human society, family is the basic and universal social unit of the structure of Jamatia tribe. The term used for family in Jamatias is 'Nukhung'. A Jamatia family is of nuclear type, consisting of a man, his wife and their unmarried children or married couples without children. It is based on monogamous marriage. A Jamatia family, based on its condition (residence, authority, succession and descent), is a patrilocal, patriarchal, patrilineal. The husband or the father is the head of the family, known as 'Nokphang' and takes the decisions of all the family matters and is obeyed by all other members of the family. However, before taking any major decisions, consultancy of wife is also taken. Though very rare, joint types of families also exist in this village.

Since, Jamatia society is patriarchal in nature, the newly married couple resides at groom's house after the marriage i.e. patrilocal family.

With the changes of economic life of the Jamatias, the forms and functions have undergone adaptive changes due to the changes in the mode of cultivation from shifting to plough or settled cultivation. Thus, a joint or extended type of family started with their burgeoning agrarian activities. With the emergence of extended family among the Jamatias, their social structure too started to be more complex. Not only that, the conversion is also responsible for the change.

There are some moral obligations to be strictly observed by the Jamatia family. A Hindu Jamatia family must be recognized by the Chokdiri<sup>1</sup> of the Luku<sup>2</sup>. The Jamatia family must be loyal towards Jamatia Hoda<sup>3</sup>. They must pay the subscription to the Luku, Moyal and Hoda raised by these councils from time to time for the socio-religious performances and for the welfare of the community. Also must perform Lampra puja at the time of new dwelling house and at least once in every subsequent year. It is also desirable that the family performs Mailuma and Khuluma puja, and also worship Gorja, the mightiest deity of the Jamatias (Barooah, 2007: 14-15).

The Christian Jamatia families in this village do not observe these obligations. They have their separate council that controls them i.e. Mondol. They have their own norms and values. The President and the Secretary of the Mondol are selected and appointed among them.

In Jamatia family, adoption (bwsa pusimwng) is permitted. It is socially recognised practice. A ritual is performed, for adoption, in which a new name is given to the adopted child. Adoption by a barren couple is very common. A couple can adopt even though they have their own children known as Dharma bwsa. In fact, the adopted children enjoys all the rights and privileges as of naturally born children.

### 2.1.1 Birth

A bit dissimilarities seemed among various tribes of Tripura in usages (social life). The system followed by Jamatia (on a Jamatia person) before birth to death includes offering pindus that are going to be mention here, as the life circle is common to all but in usages. As soon as the state of pregnancy came to be known by kins, the guardian of the lady (pregnancy) arrange to performed a puja named as "Kathemani" by social priest "Ochai" at nearest stream for the welfare of the expected baby making a plate form with a bamboo named as muli canna bamboo soides (Muli) in the position of 3/5 months. At the matured month, If the pain (delivery) started , the women is taken in the separate house known as " Baa Nok" or in a corner of a dwelling house marked area with the bamboo where expert two women to go for help in delivery. lakathon, rope and uamatha are kept ready including hot water in advanced. After delivery the kumajwk cut the navel string with "Uamatha" and knot the same with thread. After clearing the baby with a bit hot water, the kumajwk hand over the baby to lokmajwk. Lokmajwk received the body with care and kick the ground thrice, saying thrice, Ani de wngkha Ani, with keeping a chopper in her armspit, (Is the child now mine?). Secret name of the baby named by Kumajwk and Lokmajwk at that time. As long as the navel string falls normally, the Baa Nok" is accepted as unholy. The guardian arranged to perform lampra Puja for hollyness of the family, after complete detachment of the navel string of the baby. The guardian must request the "Ochai" social priest, for the lampra puja before one day with langkha and seven pieces of turmeric for the lampra puja (Akatha, Bikatha, Twibuk, Kalikha Raja, Sangrongma Mwtai) in the name of the baby, to be announce on that day. On the same day, after completion of the lampra puja and name announcing ceremony, the kumajwk and the Lokmajwk wearing new cloths, takes, the baby, (wrapped with new cloths) out of the house with arrows and bow which are thrown in all directions for driving out evil spirits and the baby is shown the sun, the moon and made to touch the earth. The baby is brought back to the house after cleaning its feet by the mother of the baby in front of the door of the house. The Kumajwk and the Lokmajwk offer domestic equipment, cutbaby's nails and offer meal (Mai, Chakhwi, Mwkhw, Mwitru, etc) to the baby. After that mother of the baby received the baby offering something to the Kumajwk and Lokmajwk. All the invitees, on that occasion, gives ayukbokmwng (blessing for long life) and offer money to the new baby. This lampra Puja treated as first festival in ones life.

### 2.1.2 Risa Soromani (Stage of wearing Risa)

Risa is a traditional hand woven small piece of cloth. It comes in various designs and is used by the females of the society instead of blouse. As per the Jamatia culture when a girl come of age (9yrs-12yrs) the custom of Risa soromani is carried out by the women. Even at the time of Kwthar-ChibrwiMwtai (Fourteen deities) puja and Garia Puja, the Risa" is used as a seat of God and Goddess. The Risa soromani custom is very rarely seen now due to education and modernisation.

### 2.1.3 Marriage (Kailaimwng)

Marriage is treated in Jamatia society as social festival in one's life. It is treated as 2<sup>nd</sup> festival of one's life with full sense and knowledge. The minimum age for marriage is 18 years and 22 years for female and male respectively. The difference of ages between male and female shall not be more than 15 years. Receiving or offering dowry is strictly prohibited and a punishable offence. Second wife may be permitted if the wife is dead. Extra marital relationship is prohibited in Jamatia community and the offender is liable to punishment. Remarry of widow is allowed, but shall not avail holy 'Haya' even if the marriage is with a bachelor. On the other hand the widower may avail holy Haya if he marry a virgin. If any member of the society, violates the rules and regulation of marriage of the Hoda, the concern person and the related ochai shall be jointly liable for such violation and It may be fined which may extend to rupees one thousand or more. Each and every chokdiri maintain a marriage register and all marriages in the concerned luku recorded all type of marriage including the mentioned name of ochai and ochai khitong (Assit. Ochai). The ochai, social priest conduct such marriage as per customs and traditions. Ochaisema for marriage is asked once after completion of wedding ceremony by paying money to ochai. The Ochai and Ochai Khitong honoured by the guardians offering Dhuti and Money as Monmani "Three betel nut and three betel leaves are offered to Ochai as batemani/Thalmani (request for conduct the marriage ceremony) For marriage of a boy or a girl, lampra puja must be performed in bright fortnight . After Lampra puja as a first step of the marriage, for consultations one respected person of the village having spouse alive selected as "ANDRA" from any party (Bride or Bride groom) as performance of wedding ceremony is allowed any side according to Jamatia Custom ,can proposed. A small fest arranged by proposer, known as Tok Chamai Chamani "with respectable person and the chokdiri of the concern village. The Expenses of such function is borne by the proposer. After completion of the Tok Chamai function, the proposer return home with chamai and respected person of the village, and arrange small feast at his home with the dignitary person and the Chokdiri of the Village, as a witness of that consultation.(i.e Marriage) Date for wedding ceremony is fixed on the function of Chok Khanmani "by proposer in presence of guardians of both sides and dignitary person of both village. According to the custom of Jamatia Community, to complete the marriage ceremony they need three days as Bedi-ni Sal, Panda-nisal, and Ri-Sumani Sal. Bedi-ni Sal is the day before the wedding ceremony, Pandani sal means wedding day and Ri-sumani sal is the day after wedding ceremony. On the day of Bedi-nisal construction of Haya is started by sanctity person with mixed soils of seven hills, structure of fourteen deities, Benki in the house of the proposer and necessary preparation for welcoming of bride or Bride groom as per contact. On the other hand, in case of bride, the bride brought from her house with honour by proposer parties. In case of bride groom, bride groom comes in the house of the bride with few followers with Sumu (flute) and Chohaima (Chorus by them). Both the bride and the bride groom keep fasting till completion of the wedding ceremony next day (Pandani sal). Mailuma and Khuluma Puja performed on the day of bedi-ni in the resident of the proposer. As soon as the bride or bride groom arrived he/she is welcomed with honour and is allowed to rest with all his/her followers.

#### 2.1.4 Function of pandani Sal (Wedding day)

On the day of wedding, Ochai first performed Puja in the river. Water from the river is collected and carried by Aios boy & girl (the Aios have to be young boy and girl before their puberty) accompany with drummers and relatives come back to the wedding venue. Both the bride & the bride groom are given a bath with the collected holy water. The bride dresses with Rinai, Risa and Ri-tukuk, where as the bride groom with Dhoti, Shirt and Turban with kisi (fan made of bamboo) in his hand. As per custom of Jamatia, the bride covered her face with her both palm and whole body wrapped with Ri-tukuk where the bride groom covered his face with a rectangle bamboo made decorated fan with mango top-leaves. The reason for covering their faces at the time of wedding is to keep them out of the vision of the widow, widower and evils on the way to ascended the holy Haya. The couple are first taken in front of fourteen deities & let allowed them to vow the deities as witness of newly bride & bride groom, by the ochai or the ochai khitong. After that both are brought to the Haya. They are then taken to the holy Haya where they have to walk circle around Haya from Right to left (anti clock wise) Bride and Bridegroom jointly walk circle around the Haya for three times, while the bride is made to take another extra round alone, guided by the ochai and Aios. The bride groom stands on the top step (toe) and the bride on the lower step (heel). Then the ochai starts the ceremony by blessing the couple by sprinkling holy water collected from seven streams or river. After that ochai khitong followed by parents and relatives blesses them by sprinkling holy water one by one. After completion of the ceremony of Holy Haya, the couples are taken to Benki (Temporary secret room made for the couple) assisted by Aios. The Ochai performed the Haya Puja. They were allowed to change dresses only after completion of the 'Rang kwchak-Rukphai khonokmani' ceremony in Benki. After that they are allow to take meal. The ochai and ochai khitong also take meal after that. After lunch all the invited person started to bless through 'Hiyali' (blessing of happy long life). On that day the couple are not allow to sleep together. It is believed that the marriage ceremony can be performed in all the months of the year, expect in the month of Bhadra, Poush and Chaitra.

#### 2.1.5 Ri-Sumani Sal

The day, after the wedding is known as Ri-Sumani sal. All the cloths, garlands, used in wedding ceremony are washed by couple with the help of mother & mother in law, guided by ochai, here too the ochai performed puja in the stream. The couples too, are allowed to take bath in the stream. The garlands used in the wedding ceremony are strictly hidden in the sands of stream to safeguard the couple from evil eye. After the completion of the Ri-sumani ceremony they return home. Ochai sema is asked after, Ri-Sumani function in presence of the parents. Wedding ceremony is accepted as a sacred in ones life where one is blessed by God and Goddesses and also by the relatives for the welfare of the couple life. This is the second important ceremony of ones life.

## 2.2 Kinship

The members of the Jamatias are tied together in groups by various types of bonds of which the lineal descent and marriage ties are important (Bhattacharjee, 1995:30). Kin or relatives among this tribe are of two types: Consanguineous kins<sup>4</sup> and Affinal kins<sup>5</sup>.

The Jamatias categorise their relatives through some kinship terminologies. Following the categories of kinship terms, identified by L.H. Morgan, the kinship terminologies of the Jamatias may be divided into two systems: Classificatory system and Descriptive system. In a classificatory system, they refer to a class of relatives, lineal as well as collateral, such as Kaka<sup>6</sup>, Totoi<sup>7</sup>, Kwmwi<sup>8</sup>, Bachwi<sup>9</sup>, etc. In descriptive system, they prefer to only direct biological relationships such as Baba<sup>10</sup>, Ama<sup>11</sup>, Bwsala<sup>12</sup>, Bwsajwk<sup>13</sup> (Jamatia, 2007:47).

There are certain patterned norms and usages, which are still prevailing in the society such as avoidance, teknonymy, joking relationships. But unlike, Garo and Khasi tribe, couvades is not found among the Jamatias.

**Avoidance:** The relationship between a Hansa (daughter-in-law) or Chamrwisa (son-in-law) with their Bwkra (father-in-law) and Bwkrajwk (mother-in-law) are found to be creped by certain restrictions. Similarly between Buwajwk (wife's elder sister) and Bwsai (husband).

**Teknonymy:** The wife of a person is generally termed as Bwhwi, but the husband addresses her as the mother of their children, for example- Matung Ma (mother of Matung). The parent-in-laws also hardly call their son-in-law and daughter-in-law by their names, rather they are addressed as 'Chamrwisa' and 'Hansa' respectively. The consideration of kinship plays an important role in their marriage. They are restricted to get spouses within their blood relationships up to three to four generations.

With the change in times, the forms and functions of family have undergone adaptive changes with changes in the technological and economic superstructure of society. Societal and structural changes have influenced the family and the structures. More freedom attained in selections of mates and the traditional way of marriages seem to be changing.

## 2.3 Adoption

1. Adoption (Bwsa pushima) is a socially recognized practice in Jamatia Society.
2. An adoption, to be valid, shall fulfil the following two conditions:
  - (a) Prescribed rituals are performed; and
  - (b) New name is given to the child to be adopted.
3. The adopted child shall have all the rights and privileges of naturally born children.
4. The adopted child shall have to take care of their adoptive parents in their old age.
5. A child from any other community may be adopted.
6. The age different between the child and adoptive parents shall not be less than 22 (twenty two) years.
7. The natural father and mother shall ceased to have any claim over the child after they agree to adoption.
8. The adopted child shall not be entitled to claim his natural parent's property.
9. The adopted child may extend support to his natural parents during their old age.

## 2.4 Divorce

Divorce (Kak Iaimwng) is permitted among the Jamatias. Both the husband and the wife can initiate divorce proceedings. Divorce by mutual consent is also permissible among them. There are various grounds for divorce such as maladjustment, adultery, unfaithfulness, physical and mental violence, desertion, venereal diseases, etc. Obtaining divorce by Jamatia Hindus in the village is different from that of converted Jamatias. Among non-Christians, divorce is obtained through the adjudication of Hoda Okra following the customary rules. Smt. Hari Sundari Jamatia (57) shares her experience of divorce. Long years back, after few years of her marriage, she got divorced from her husband. She obtained divorce from the Hoda. At the time of her divorce, she had to pay a fine of Rs. 501/- (Five Hundred and One rupees), as she claimed for the divorce. Now the fine is more likely to be more than Rs. 1,000/- above. In case of Christians, divorce is settled by the Fathers of the Church. But, initially the Church does not encourage divorces, because at the time of marriage, the couple promise to stay together till their death. However, in the present context, some Jamatias approach the State Women Commission and Judicial Magistrates' Court for seeking justices.

According to customary law, the dowry system is socially interdicted by the tribe and there were also some punishable laws for both the sides. In the Jamatia community, the system of bride price in the form of dowry has been in existence since time immemorial in the form Chamwrwi Tisamwng. Earlier, in the marriage ceremony, the parents of the bride do not give any ornaments, only the necessary things were sent along the bride such as Langa<sup>14</sup>, Dasa (scythe), etc. It is noteworthy that Langa and dasa were sent by the parents of the bride because at those times these things were the necessary tools required for labour. If the marriage ceremony is performed in the bridegroom's house, the parents of the groom give various articles to the bride such as clothes, cosmetics, ornaments, etc. as gifts. So, even the customary laws fail to punish the offence. The Jamatias who are educated and settled in urban areas have the tendency to practice dowry. The present scenario is very different and changed. Langa and Dasa were replaced by other materialistic things. At the marriage, bride takes almost all the things including furniture, utensils, jewellery, etc. The fact is that they don't consider these as dowry, rather regard as gifts. However, the community is too strong in controlling the practice of this custom and liable to be punished if found guilty. Despite this, the customary laws fail to punish the offence as exchanging gifts can not be considered as dowry.

The changes in the marriage system among Jamatias are because of spread of modern education, contact with neighbouring non-tribals, religious conversion, etc. However, the customary laws and social norms still prevail among the tribe.

## 2.5 Death

Man is mortal, so there are so many rituals to perform after death among various tribes in Tripura. The rituals performed by Jamatia Society after death of a Jamatia person are going to be discussed here in the event of death, natural or unnatural. All the villagers and relatives are informed. After arrival the villagers started to prepare the necessary equipments (tolai-bier, Hopeng- burning sticks and bolrung-stored burning woods) for the death body. This is to



be mentioned here that all the family of the village are bound to arrange burning wood for the same. As soon as all relatives and villagers arrive, the dead body is brought out and bathed & washed with warm water, warm with green turmeric by the children and relatives. The dead body is dressed with new clothes and a turban is placed on the head. After that, the dead body is placed on a temporary bed in the courtyard, placing head towards north side. Maikhalai (Bhog) is offered by children there. After completion of the bhog (Maikhalai) the dead body is placed on the decorated tolai (bier) with kirton the bier with dead body by nearest kins and make rounds the tolai left to right in the courtyard where the children are allowed to roll down. After that the tolai is handed over to relatives and children for procession towards burning ghat with kirton. After arrival in the burying ghat the children and relatives makes round the bolrung (stored burning wood) three times with tolai from left to right and places the dead body keeping head towards north side. After baths the children makes round the bolrung thrice started from left side holding the Hopeng. After completing the round, cross touching of Hopeng makes by sons. Generally the elder son stands in the side of head (North) and the others stands feet side (south). Thus started burning the dead body. Every body knot a grass on way back from the burning ghat. They all to have to bath and gather again in the house of departed person. But before entering house they have to touch fire or flame, must bite chopper (iron), have to smear (touch) with green turmeric, have to sprinkle self by sacred basils and have to eat a bit salt and rest. During the period of rest there, the relatives select any one of deceased person's nearest kins as "Bera Hanai" helper of departed sons to help them in cooking for Maikhalai to be offered to departed soul twice daily upto shraddha. The sons of departed person are allowed to worn "Dhora". It is to be mentioned here that in case of normal death, the shraddha performed after 12 (twelve) nights and 12 (twelve) days i.e on 13 (Thirteenth) day if the age of departed person covers 18 (eighteen) and the death is natural. But if the deceased person is below 18 years the shraddha must performed after 3 nights. Below the age of 18 months, the dead body is burried instead of burying and no need of performing shraddha but offered bhogs on any suitable day. Similarly in case of unnatural death, shraddha is not performed on the 13<sup>th</sup> day rather it is on any suitable day. According to custom, the daughters of the deceased person takes vegetarian upto 3 nights where the sons and nearest kins(Santai) takes 12 days & 12 nights i.e all period up to shraddha. On next day, in the morning the selected persons goes to the burrying ghat and collect bones as per rules through son and keep it to a bamboo tube and wrapped properly with new white cloths and tie it properly with the bamboo frame in the "Bera" where the sons offered bhog twice daily upto the day of shraddha. The day before the shraddha is known as kuthumani sal. On that day all the relatives attends at the resident of departed person and offered "rong-hanthu" necessary bhog for the shraddha. Necessary preparation for bhog on the day of shraddha are prepare on that night by all the young Virgin and young boy of that village. The sons are bound to shave their hair and cut the dhora in the evening of kuthumani sal. "Gyati Maikhalai" is offered on noon, by sons, daughters, son in law & daughter in law after completion of the morning bhog (Maitakha). After Gyati Maikhalai, "Holong Tokmani" ceremony performed by the ochai to all the nearest kins & takes normal meal in

presence of all relatives though sons are not allowed to take normal food. Next day (the day after shraddha) they are allowed to take normal meal after completion Girikarima ceremony. After completion of the shraddha & Holong tokma ceremony the ochai performed, Lampra puja" This Lampra puja performed by the ochai for kins. Next day too the ochai performed the Lampra puja" to purify the residence of departed family. After that, lunch is offered to all relatives. As per custom, on the day of the death, Maikwlai (bhogs) are offered every month till annual funeral ceremony of departed soul.

On the date of death , after one year Annual funeral ceremony is performed where relatives and kins are invited and meals are arranged for them after completion of the offering maikhwai(bhog). Buisu Maikhalai is also offered to departed soul on the day of Garia Puja and must arranged feast for relatives. After completion of the Annual funeral ceremony, the pindus, are offered by sons, daughters and daughter in laws on poush sankranti (i.e Hangrai) and feast are arranged by children of departed soul to all relatives. In case of death of pregnant women the foetus (baby) taken out from the womb of the mother. Then the mother is cremated and the foetus is buried.

## 2.6 Cultural Spectrum

### 2.6.1 Food Habits

Their staple food is rice, as the main mode of production is agriculture. Almost every household grow rice. Traditionally they are non-vegetarians but they don't prefer taking beef (as cow is worshipped). Few of them are also found to be vegetarian as they follow Vaishnavism. Mia, Berma, Aakwran are taken quite often. Chakhwi, aawandru, berma bwtwi are among their favourites. Apart from the common vegetables such as potatoes, brinjal, gourds, etc. they love eating wild vegetables like therai, aria, thabolong, etc. Coming in contact with the non-tribals or other tribes, some changes in their food habits also been observed. A change in food habits has also taken place which brings people nearer to modern food technology.

### 2.6.2 Dress and Ornaments

The Jamatias do have their own traditional culture expressed through dress and ornaments. The traditional dress and ornaments and the pattern of wearing the same by the Jamatias is similar to those of the Tripuris and many other tribal communities of Tripura. Most of the Jamatia women still weave their own clothes. Among the garments are Rinai borok, Risa and Ritukuk, Ritrak, etc. are most commonly used. It is to be noted that the Jamatias prepare the colour of their yarns in their own indigenous process. In the past, they prepare these colours by boiling the fruits, barks and leaves of various kinds of wild trees and plants. But now, such time consuming techniques were no more prevalent. Colourful yarns are available in the markets these days. They purchased them from the nearby market. Especially, the children and men purchase and wear those garments available in the markets. The use of Risa is being gradually replaced by tailor made shirts, blouses, etc. rignai- risa are worn occasionally by the young generations. Now a days, risa is used by men as a muffler. Sometimes, girls also carry risa as stole. These traditional outfits became fashion for the youngsters. In fact it won't be wrong to say that there is a

revival of using traditional dress in a modern way. There are no such restrictions on garments by the community. Young generations started to prefer modern synthetic fabric instead of home-spun clothes. Urbanization also affected the dressing patterns of the Jamatia tribes. Some of the married women wears salwar suits, rignai with designed tops. Now a days, men preferred wearing shirts, t-shirts and long pants.

In the past, the Jamatia women were said to be very fond of various kinds of ornaments. The ornaments worn by women folk were: necklaces such as Rang bwtang, Brindaban mala, Khasia mala, Ganthi mala, Parba mala; bangles such as Bolaya, Chench Bongiri; nose rings such as Loloki, Baili; ear lobes such as Brindabanful, Wakhum compasa; hairclip such as Sanggeyng. The sanggeyngs have club, heart, diamond and spade shaping designs attached to them used in bun. But the above mentioned traditional ornaments have been abandoned by them for a long time which was replaced by gold ornaments of modern designs. These days only few elderly women of the rural areas are found using these traditional ornaments. Many youngsters of the community do not know the names of them even. Now a days, the girls use gold, silver, glass and plastic ornaments which are available in the market. Earlier, at the time of marriage, it was made compulsory for the girls to pierce their nose and wear nose ring. The custom of wearing nose ring is no more made compulsory; instead young generations wear it for fashion. Ornaments like Mangal sutra (necklace), Sakha (while bangle made out of sea shell), Sindoor (vermilion) were not worn by the married Hindu women earlier, but coming in contact with Bengalis or the non-tribal, the culture of wearing these became popular that symbolises that they are married. Traditional combs made of wood have been replaced by the synthetic combs.

Modernity makes human needs more complex and with this modernization, the changes will definitely take place in the society. Changes will come even in the remotest place. Not a single society can escape from being changed. The generation should, while accepting these changes, also make effort to add more colours and beauty to their traditional dresses and ornaments which will remain truly indigenous, but more artistic, more attractive and more appropriate (Jamatia, 2001:60).

### 2.6.3 Music and Dance

Traditionally the folk dance of the Jamatia tribe is Gorla dance performed during auspicious occasions. Some of them considered Gorla dance as religious dance. Besides this, this community also perform Sokitong on almost every occasions.

Some of the traditional musical instruments such as Dongdu (mouth organ), Tindra (instrument made consisting of three strings), Khonjori (drum), flute, etc seem to be disappearing with changes of times. Now a days, guitar, drums, table are used.

### 2.6.4 Art and Craft

Bamboo holds an important role in the Jamatia community. In fact, bamboo is so indispensable in their life that their daily life cannot be thought of without bamboo. They use in various kinds of baskets, pipes, etc. The various bamboo made articles of the Jamatias that were used by them earlier are as follows:-

- (i) khuturuk- a basket used for storing clothes, money and all other valuable articles.
- (ii) langa- a long basket used for carrying clothes, paddy, rice, etc.
- (iii) tisiyng- similar with langa, used for carrying firewood, green vegetables, water pitcher, etc.
- (iv) dol-a hollow basket for storing grains after harvesting.
- (v) yangkhung- a coarse net woven from bamboo stripes used for drying paddy.
- (vi) kariya-it is made by rolling a long yangkhung into a drum like shape and placed in a platform to store paddy.
- (vii) bayliyng- a round shaped tray used to winnow paddy, rice, etc.
- (viii) wasung- a tube used as a container for various kinds of cooking materials.
- (ix) waying- cradle.
- (x) kisi-hand fan.

Besides the use of above mentioned article, they are also skilled in making various kinds of articles to catch fish; they are sudan, sacyeng, jurka. These tools and articles distinctly bear the high standard of Jamatia craftsmanship. Even though the crafting is not very much prevalent these days, bamboo still plays a vital role among the Jamatias, because almost all the rituals are performed with the use of bamboo.

Earlier it was believed that, they are exiled in art and craft, but in the modern time, this is also been found disappearing day by day. The new generations hardly know how to craft and hardly use. Many of them even do not know the names of the bamboo craft articles. The modern alternative materials in place of these articles are easily available in the markets. For instance, Yangkhung was crafted in order to dry paddy in the sun. But, in recent times, few used the alternative way i.e. using the plastic net to do the same. Using plastic nets make their work easier. Vanishing art of bamboo craft among the Jamatias cannot be only blamed on modernity, but deforestation and unavailability of bamboos are also responsible.

The Jamatias today are in transition inevitably exposed, as they are to be influenced to the modernity and social forces. Owing to the impact of Hinduism and the forces of modernity, like, education, urbanization, Sanskritization, westernization, the Jamatias seemed to have become acculturated and some of them, culturally, became alienated from their traditional society (Jamatia, 2007:78).

The above discussions include the social structure and the cultural spectrum of the Jamatia community. The social structure includes the social institutions such as family, marriage and kinships. It also tends to highlight about the customs associated with birth, marriage and death and how it plays a very significant role in one's life. We also tried to highlight the food pattern, art and craft, music, dress and ornaments of the Jamatias and changing phase of the culture.

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<sup>1</sup>Head of the village. <sup>2</sup>Village. <sup>3</sup>The apex body of the Jamatia Community. <sup>4</sup> Individuals who are biologically related i.e. blood relation. <sup>5</sup>Individuals who are related through marriage.

<sup>6</sup> Father 's younger brother. <sup>7</sup> Mother 's younger sister. <sup>8</sup>Sister 's husband. <sup>9</sup> Brother's wife.

<sup>10</sup>Father. <sup>11</sup>Mother. <sup>12</sup>Son. <sup>13</sup>Daughter. <sup>14</sup> A long basket crafted with bamboo for carrying fire woods, vegetable, etc.



## Chapter - 3

### ADMINISTRATIVE SYSTEM OF THE JAMATIAS

“JAMATIA”, the recruited Special Armies by Maharaja Dhanya Manikya, former king of Tripura, during his reign (1490-1520 AD) with an ambition to keep peace in his kingdom and to stop invaders and raiders, specially in the western part of the kingdom, were posted permanently surrounding the then capital Rangamati (Udaipur) and in various Garh in the border area. The Garh were build up in both side of their (invader and the raider) expected routes including in both side of the river Gomati. As a recruited army and the protector of the kingdom the discipline, brotherhood, unity among them and loyalty to the king was praisable. Though they were posted in various Garh in scattered way, their loyalty to the Royal Dynasty of Tripura never seemed to decrease. The social relation among them is also praisable. Even at the time of their non-stop duty in the Garh (camp) they continue to keep proper social relation among themselves, enabling them to overcome any type of problem faced to them. One of such glorious achievement, as per common public talk was defeating the Mughal invaders from Bengal, at Kailashgarh, under the commander in chief of Chandradhar (Chandra Doro/Kwrak-in kokborok, Vigorous/strong in English) during the reign of Maharaja Rajdhar Manikya (1586-1599 AD). Generally Commander in Chiefs were selected from Special Armies as an expert warrior. So Chandra Doro, the Commander in Chief, who defeated the Mughal Armies in Kailashgarh was in no doubt a Jamatia (Special Army). Even Rajdhar Manikya was able to ascend the throne of Tripura only with the help of the Special Armies after they drive out the raiders (Arakan Armies) from the then capital Rangamati (Udaipur). Due to those glorious achievement, the then king Maharaja Rajdhar Manikya, who started becoming disinterested in ruling the kingdom day after day but was becoming interested to Gods and Goddesses after converting into Vaishnavism, recognized the Jamatia society through a royal order “HODA” in 1000 Tripura Era (1590 AD). Since that day, Jamatia Hoda, the social organization continues to exist till this day.

There is a common public talk among Jamatias, that during this time of handing over of the Royal Order HODA as a token of reorganisation of the Jamatia Society as a social organization, Jamatias were handed over “Dori” and “Raidang” (rope and cane) for keeping peace in the society through proper administration. Here Rope represents arrest and Cane for physical punishment to anti social person if necessary for peace keeping in the society. Moreover the power of performing of the Almighty God Garia puja (which was performed by the King in the palace in previous days), The Ama Hakwchar Puja (Mata Tripura Sundari Puja), The Shiva Tripurari Puja, The Ganga (Gomati) Puja which were performed in previous

days by the King himself for the welfare of his subjects as well as for the welfare of all the human beings, were vested to the Jamatia Society at the same time. The Hanuman Dwaja (Hanuman Risam/Bana) was also handed over to the Jamatia Society by the King Maharaja Rajdhar Manikya as a token of heroism. The flag is hoisted by the Jamatia Hoda at the "Hoda Bisi Kok Manlaimwng" (Hoda Annual Conference) in the last fort-night of the month Agan (Agrahayan) every year with great pomp and joy. The handed over original torned flag (Hanuman Dwaja) is in the Hands of Jamatia Society. As per common public talk among Jamatias and even in Rajmala and Mahabharata, Shiva Rai (Triluchan) the then king of Tripura was handed over the flag (Hanuman Dwaja) by Maharaja Jyudisthir, the then king of Hastinapur, as a token of "honour" and "brotherhood" as Shiva Rai (later on known as Shubrai) took part in the battle of Kurukshetra (as per Mahabharata) in favour of Jyudisthir and won the battle. Since then the flag (Hanuman Dwaja) was occupied by the king of Tripura. Even this days if the king of Tripura Maharaja Prdyut Kishore (unrecognized) is present in the palace, the flag must be hoisted at the top of the palace as per custom of Royal Dynasty. The almighty God Garia Puja, The Ama Hakwchar Puja, The Shiva Tripurari Puja, The Gomati Puja are still performed by the Jamatia Society for the welfare of the human beings. Though the Puja of 14 deities (Kwthar Chibrwi Mwtai) hereditary God and Goddesses of Tripura kings dynasty are performed by the Chantai under control of royal Dynasty.

After receiving the Dori and Raidang from the king as a sign of power to run their Social Affairs themselves for the purpose of peace-keeping and development, including the power to perform the Almighty God Garia Puja, Ama Hakwchar Puja, Shiva Tripurari Puja and the Ganga Puja, the Jamatias framed their society into three level to fulfil their ambition. They are: HODA (at the supreme level), MOYAL (at the regional level) and LUKU (at the village level)

### 3.1 HODA

Hoda is the apex socio-administrative organization of the Jamatias. The Supreme Head of the Hoda is known as Hoda Okra. In the process of changes and developments Jamatias have evolved its system by having Two Hoda Okras mainly due to growth of population and administrative convenience. To assist Hoda Okra there is an advisory committee consisting 7 members, a strong Hoda Working Committee having 33 members where 1/3 of the members are reserved for women's, One General Secretary, Joint Secretary, Religious Secretary, Cultural Secretary and Baba Garia Mission for over all development of the society. Some of the main aims and objectives of the Hoda are maintaining discipline, peace, social unity, removing superstition from the society, development of culture and religious values, overall development of education and ensuring proper honour and power to the womens in the society.

#### 3.1.1 Okra

Okra is the Chief of the Jamatia Hoda. Due to the growth of population, at present there are two Hoda Okras in Jamatia Hoda, though in previous days as per the record there used to be only one Okra for the whole society. In order to become a Hoda Okra,

one must be old enough (50- 70), not be remarried, not be a widower, be married with "Haya" (holy altar), must not be an active political worker, well acquainted with customs and practices of the Jamatia, must also be a Jamatia and must be of unblemished character. He must also be compassionate to the society and must abstain from drinking liquor during his tenure as an Okra. One must also be physically able and mentally sound with progressive mind. The Okra shall hold office for the period of five years from the date of his appointment. Over the ages, the Okra have been exercising Legislative, Administrative, Judicial and Financial powers over the whole Jamatia Community. The two Jamatia Okras jointly preside over the Hoda Bisi Kok Manlaimwng (annual conference) of the Hoda which is legislative function in nature. They are the interpreter and the guardian of the Jamatia community. All decisions to be implemented among the Jamatias need approval of Hoda Okras. They can dismiss any member of the Hoda Committee for any contravention of customary laws. The Jamatia Hoda Okras exercise judicial power also. They exercise their judicial power on illicit relation between men and women, elopement, adultery and rape, burglary etc. They also direct for collection of fees for performing Puja and meetings etc. An Okra may also be reappointed for another term by the Hoda. He may be removed from office if he indulges in any action or does anything detrimental to the development or against the Hoda. A proposal for the removal of the Okra may be made in annual conference of the Hoda. The said proposal for removal of Okra shall be approved if at least 2/3 of the advisor committee and the Hoda working Committee support the proposal. The majority of Moyal Panchai also need to support for the said proposal. Okra himself can resign from the post for special reason. If the resignation tender of one Okra is accepted by the Hoda Committee, then another Okra shall also have to tender his resignation. Similarly if the wife of one Okra dies during his tenure, the Okra shall tender his resignation and vacate his office. In that case another Okra shall also tender his resignation. If the office of Okra falls vacant due to resignation or otherwise, special meeting the Hoda may be convened for nomination of new Okras. The Hoda Okras can direct the Moyal panchai and Luku Chowdhuri to implement the rules and regulation passed in the annual conference in their jurisdictional area for the development. He also direct the General Secretary of Hoda working Committee to convene an emergency meeting. The Okra may call and try or arrange for trials of the person allegedly involved in anti-social activities and persons disturbing, order and tranquillity. They may delegate their power temporarily to Panchai for maintaining peace and order. The Okras shall settle the dispute that may rise among the peoples of Jamatia and also try to settle dispute between a Jamatia person and a person from another community. The Okra shall submit a detail report of properties of Hoda both movable and immovable and finances in the annual conference. In religious functions, the Hoda Okras are assisted by Kher Phang, Ochai, Mwtai Balnai, Doria, Bagala Mohanta and the Karmi Badal (later development) and others. With the dawn of independence and emergence of the new institutions, the marriage between the age old traditional tribal institutions and the newly emerging institutions can be commonly seen. Some tribes could withstand these changes and while



others could not. Though the Jamatias established important links between “old and new” ideas and values and operated both in traditional and modern constitution in the process of changes and development. Thus the socio-political set up of the Jamatias, shows the co-existence of the age old traditional Hoda system and modern democracy among the Jamatias, as well as in the country.

### 3.1.2 Advisory Committee

To assist the Hoda Okra in every developmental work of society there is an advisory committee consisting 7 members. The main function of them is to help and guide Hoda Okra in administrative, judicial, legislative and judicial activities. The members of the committee hold the office for three years. To be selected as a member of the committee a person must have the same quality as that of the Hoda Okra. They must be literate and well acquainted with the provisions of constitution and laws of India, though it is later development. They have the power to complain against the Hoda Okra also if they are not satisfied with the work done by the Okra. It shall be the duty of the Advisory Committee to watch and ensure the trials of any cases are proper and judge.

### 3.1.3 Hoda Working Committee

There is a Hoda Working committee consisting 33 members, 1/3 of which are reserved for women. There shall be general secretaries, joint secretaries, a cashier, a religious secretary, a cultural secretary in the committee. By virtue of post The President, Vice President, Secretary of Baba Garia mission are also members of Hoda working Committee. To be nominated as a member of Hoda Working Committee, one must be above 25 years of age, active, well acquainted with the rules and regulations of Hoda and should not hold any political post or position. The functions of the Hoda Working Committee is to ensure that the documents and accounts of Hoda are properly maintained and discuss in general about the customs, usage and practices in Jamatia society. They formulate explicit development plans with the help of Okra. They encourage development of moral, economy, education, religion and popularization of the working policy of Hoda. They also help Hoda Okras in judicial matters. The working committee has no power to enforce new rules, regulations or usage unless approved by Hoda.

### 3.1.4 Hoda Audit Board

There is an Audit Board consisting five members to examine the accounts of Hoda. To be appointed as a member of Audit Board one must at least be passed in secondary examination or its equivalent examination. They are appointed for three years.

### 3.1.5 The main functions of the Hoda

- (a) To maintain discipline, peace, social unity, characteristic of the Jamatias
- (b) To remove superstition (erroneous notion) illiteracy from the community
- (c) To develop culture
- (d) To ameliorate condition of women and ensure proper honour of women in the society

- (e) To promote/encourage overall education in the Community (Jamatia) and  
 (f) To encourage over all development of the community.

### 3.1.6 Name of the Hoda Okra

List of Jamatia Hoda Okras, collected by Ex. Hoda Okra Sri Naba kishore Jamatia and Sri Kirit Kishore Jamatia, Member of Hoda Committee from reliable sources and from the memories of grown aged fellows are given bellows. As there is no written records in the society, the period of administration is unable to mentioned here clearly and the serial of them might be error special in first parts through their might be many Okras, whose name were unable to collect like the ancient history of Tripura. According to survey we prepared here a list of Jamatia Hoda Okras.

Table No. 3.1 Name of the Hoda Okra

	Name of Jamatia Hoda Okra	Name of Village
1	Wanarai Jamatia	Hing Garia Kami
	Bhrigu Ram Jamatia	Baga Basa Kami, Udaipur
2	Parshu Ram Jamatia	Burburia kami, Amarpur
	Haebuk Rai Jamatia	Kansari Mura kami
3	Falguna Jamatia	Burburia Kami, Amarpur
	Sanak Hari Jamatia	Kuar kami, Udaipur
4	Akai Rai Jamatia	Jhundepra Kami, Udaipur
	Rangati Jamatia	Bejamara kami
5	Chengra Jamatia	Tulsiram Kami, Udaipur
	Gopindar Jamatia	Hare Kami, Udaipur
6	Pwida Rai Jamatia	Lolonga Kami, Udaipur
	Upananda Jamatia	Hwlwighati Kami, Udaipur
7	Daying Jamatia	kuar Khapar Kami, Udaipur
	Bilai Jamatia	Hwlwighati West, Udaipur
8	Lakxmi Narayan Jamatia	Phota Mati Kami, Maharani, Udaipur
	Shukleng Jamatia	Raio Kami, Udaipur
9	Piyanda Jamatia	Joying Kami, Udaipur
	Chandrada Jamatia	Phatwilwng Kami
10	Banda Rai Jamatia	Raikhawng Kami, Udaipur
	Subonanda Jamatia	Gongiya Kami
11	Soileng Jamatia	Azla kami, Maharani, Udaipur
	Gopinanda Jamatia	Hodrai Kami, Udaipur
12	Diring Singh Jamatia	Twikwehwi Kami, Udaipur
	Kashinath Jamatia	Joying Kami, Udaipur
13	Ram Pada Jamatia	Kami Kwtal
	Dulakda Jamatia	Kharchi Kami
14	Paramoni Jamatia	Gulokda Hathai Kami
	Bhallap Rai Jamatia	Bhramachora Kami

15	Shankarda Jamatia	Khumpuilwng kami, Udaipur
	Mojiram Jamatia	Hodrai kami, Udaipur
16	Bhupendra Jamatia	Marandi Kami, Maharani, Udaipur
	Stayaki Jamatia	Kharchi Kami, Udaipur
17	Upachandra Jamatia	Marandi Kami, Udaipur
	Raha Singh Jamatia	Sathariya Kami, Udaipur
18	Toilobasi Jamatia	Hwlwighati Kami, Udaipur
	Abhay Chandra Jamatia	Twihorechwng Kami, Maharani, Udaipur
19	Tailabashi Jamatia	Hwlwighati Kami, Udaipur
	Abhoi Chandra Jamatia	Twiharchwng Kami, Maharani, Udaipur
20	Bani Chandra Jamatia	Raio Kami, Udaipur
	Golak Ram Jamatia	Burburia Kami, Amarpur
21	Sadhu Pada Jamatia	Bamphur, Udaipur
	Druha Chandra Jamatia	Hodria kami, Udaipur
22	Manachandra Jamtia	Twibhakrai kami,
	Tapa Chandra Jamatia	Marandi, Maharani, Udaipur
23	Kungkok Jamatia	Sesua Kami, Amarpur
	Satyaki Jamatia	Bamphur, Udaipur
24	Jirtha Ram Jamatia	Pitra Kami, Udaipur
	Bahusing Jamatia	Monu Salpa Kami, Sabroom
25	Brindaban Hari Jamatia	Ishra, Amarpur
	Kanu Chand Jamatia	Tin Garia, Jumpui Jala
26	Swichandra Jamatia	Nograi kami, Amarpur
	Harish Chandra Jamatia	Kuar Kami, Udaipur
27	Diring Sing Jamatia	Twihorechwng Kami, Maharani, Udaipur
	Ananda Hari Jamatia	Joying kami, Udaipur
28	Khucha Rai Jamatia	Mandwi kam, Udaipuri
	Mahishwar Jamatia	Pitra kami, Udaipur
29	Raghunath Jamatia	Sungrung Kami, Udaipur
	Badu Chandra Jamatia	Raio Kami, Udaipur
30	Sudurai Jamatia	Kami Kwtal, Udaipur
	Rup Nanda Jamatia	Hodrai Kami, Udaipur
31	Kauta Rai Jamatia	Tulsi Ram Kami, Udaipur
	Palongh Chandra Jamatia	Kokchwima kami, Udaipur
32	Moti Lal Jamatia	Khumpuilwng kami, Udaipur
	Mohan Chandra Jamatia	Hwlwightai Kami, Udaipur
33	Amrita Bashi Jamatia	Burima kami, Amarpur
	Gobinda Gopal Jamatia	Rai Khalwng Kami, Udaipur
34	Teja Moni Jamatia	Tota Kami, Udaipur
	Jakta Nanda Jamatia	Tin Garia Kami, Jumpui Jala
35	Chandra Mohan Jamatia	Baiso Kami
	Kripamoy Jamatia	Bagma Kami, Udaipur
36	Hari Data Jamatia	Kami Kwtal, Udaipur,
	Gopi Nath Jamatia	Nograi kami, Amarpur

37	Siddi Kumar Jamatia	Barai Kwpla Kami, Udaipur, 1971-81 AD
	Birinda Kumar Jamatia	Ha Kwehak Kami, Amarpur, 1971-81 AD
38	Brahmanda Kumar Jamatia	Burburia Kami, Amarpur, 1981-85 AD
	Lalit Mohan Jamatia	Hwllwighati Salka Kami, Udaipur, 1981-85 AD
39	Debondra Kumar Jamatia	Gangia Kami, 1985-90 AD
	Bhuban hari Jamatia	Wamwli Kami, Maharani 1985-90 AD
40	Niran Chandra Jamatia	Tota Kami, Udaipur, 1990-92 AD
	Mantri Bahadur Jamatia	Yakhrui Kami, Udaipur 1990-92 AD
41	Nara Narayan Jamatia Chitra	Hwllwighati (salt hang) Kami, Udaipur 1992-97AD
	Kumar Jamatia	Burima Songotram Kami, Amarpur, 1992-97 AD
42	Hari Charan Jamatia	Maiung Twisa Kami, Maharani, Udaipur, Dec. 1997 to Dec-2002
	Bikram Bahadur Jamatia	Mahar kami (Kalyanpur), Teliamura, Dec.19 to Dec.2002
43	Aswathama Jamatia	Azla Kami (Marandi), Maharani 2002 to 2006
	Chinta Mohan Jamatia	Mwkhra Baise Kami, Amarpur 2002 to 2006
44	Khanjan Pada Jamatia	Kaipeng Bwlai Kami, Uaipur, Dec. 2006 to Dec. 2014
	Naba Kishore Jamatia	Burburia Kami, Amarpur Dec. 2006 to Dec. 2014
45	Pulindra Kumar Jamatia	Twibaglai Kami, Maharani, Udaipur 12. 12. 014
	Padmalila Jamatia	Kuar Salhang Kami, Udaipur 12.12.2014

### 3.2 MOYAL

Moyal is the second level in the administrative frame of the Jamatia society and are formed based on geographical position. To form a Moyal, there must be minimum 20 villages as per Hoda Raida. The head of the Moyal is known as Moyal Panchai. For proper administration Two Moyal Panchais are selected in each Moyal. At present, as there are 18 Moyals, there are 36 Panchais in the Jamatia society. The names of the Moyals in the Jamatia society are (1) Burima (2)lalwkma (3) Khama (4) Ichhra (5) Karamchherra (6) Kalyanpur (7) Khumpuilwng (8) Marandi (9) Manu (10) Pitra (11) Pitra Kwthar (12) Raima (13) Songang (14) Twi Khama (15) Twima Kolok (16) Twima Kwthar (17) Tarpadun (18) Raia-Khumpuilwng. The Moyal Panchais are selected for three years in the Moyal conference (chokdiri kok manlaimwng) by the adongs (delegates) of the villages. To be selected as a Moyal Panchai of a Moyal one must be a habitant of that area and the qualities required are almost same as that of the Hoda Okra. The Panchais always keeps a close contact with the Hoda Okra. The main function of a Panchai are to submit annual report of the region to Hoda relating to the numbers of social judgement, financial collection etc. Moyal Panchais also exercise some judicial powers. His verdict is, however not final as it can be heard again by the Hoda Okra. The markets in the Jamatia Dominated areas are controlled by the respective Moyal Panchais and the revenue is collected from the shop keepers. There is also a Moyal Advisory Committee and strong Moyal Working Committee to assist Moyal Panchais. There is also a Cashier who maintains the accounts of a Moyal. The Moyal Panchai also has to perform Ganga Puja in a river or a stream for the welfare of the Moyal. He is so to say the link

between the Hoda and Luku. The rules and regulations approved by Hoda are implemented by the Moyal Panchais in their respective jurisdictional area. In judicial affairs Panchais tries to settle the disputes that Lukus of the respective Moyal failed to resolved. And if Moyal too fails to resolve the same then the same case may be transferred to the Hoda in which the Hoda Okra will preside over the case in the presence of Hoda Working Committee members, the Panchai and the dignitaries persons of the society. Due to this judicial system, very rare cases suit filed in the government court.

### 3.2.1 Function of Moyal in brief

1. Moyal is constituted with some Paras/Lukus
2. Every resident of Jamatia Community in the Moyal is a member of the Moyal and they shall be responsible for maintaining peace and order and development of the locality.
3. There shall be two Panchai in every Moyal to manage the affairs of Moyal and to implement the decisions of Hoda.
4. The Panchais shall be nominated in the annual conference of the Moyal.
5. The Panchais shall assist the Okras in maintaining peace and order and social development of the Moyal.
6. Every Jamatia resident of Moyal are subject to rule and regulations of Moyal.
7. The Moyal shall perform annual "Goria Puja" and the expenses for performing such puja shall be met out of Moyal fund.
8. The annual conference of Moyal shall be convened before the annual conference of Hoda.

Table No. 3.1 Name of present Moyal Panchai as on 12/12/2016

Sl No.	Name of Moyal	Name of Moyal Panchai	Address
1	Burima	Sri Bipra Kumar Jamatia	Duluknara, Jumpui Jala
		Sri Satyam Kumar Jamatia	Tin Goria, Jumpui Jala
2	Ishra	Sri khirod Jamatia	Gopi Mohan Para, Karbook
		Sri Gyaneshwar Jamatia	Jenta Isra, Karbook
3	Kalyanpur	Sri Batsalya Moni Jamatia	Khampur Kami, Teliamura
		Sri Mukti Charan Jamatia	Twithaiplok Kami, Teliamura
4	Karamchara	Sri Suchitra Kumar Jamatia	Nalkata No-1, Longtorabelly
		Sri Suchitra Mohan Jamatia	Nalkata No-1, Longtorabelly
5	Khama	Sri Dinesh Jamatia	Twisa Kuphur, Udaipur
		Sri Radha Kunja Jamatia	Tota Kami, Udaipur
6	Khumpuilwng	Sri Moni Sadhu Jamatia	Sukuiduk, Udaipur
		Sri Padma Jamatia	Khumpuilwng, Salthang, Udaipur
7	Kwtha Pitra	Sri Subarna Mohan Jamatia	Hare Kami, Udaipur
		Sri Anitya Mohan Jamatia	Chhaimarua Kami, Udaipur
8	Monu	Sri Aranya Kanta Jamatia	Monu Salpa, Shanti Bazaar
		Sri Kolony Kumar Jamatia	Yaksokma Kami, Shanti Bazaar

9	Marandi	Sri Prem Kongsa Jamatia	Gamari No-1, Udaipur
		Sri Basanta Hari Jamatia	Gurubhakta Kami (Garjee), Udaipur
10	Pitra	Sri Bichitra Mohan Jamatia	Kaipeng Bwlai Kami, Udaipur
		Sri Sujan Kanta Jamatia	Raikhawng Kami, Udaipur
11	Raima	Sri Hari Kunja Jamatia	Haradhan Para No-8, Gondachhora
		Sri Ananta Hari Jamatia	Chhota Potha, Gondachhora
12	Raio-Khumpailwng	Sri Biswa Kumar Jamatia	Bhakta Haduk Kami, Udaipur
		Sri Sadhan Kumar Jamatia	Raio Sakha, Udaipur
13	Songang	Sri Bikram Jamatia	Twidu kami Kwtal, Amarpur
		Sri Congress Charan Jamatia	Sesuai Kami, Amarpur
14	Tarpadum	Sri Sadhan Hari Jamatia	Tarpadum Kami, Udaipur
		Sri Govinda Lal Jamatia	Duptali Kami, Udaipur
15	Twikhama	Sri Madan Basi Jamatia	Najila kami, Udaipur
		Sri Sahadeb Jamatia	Indra Basi kami, Udaipur
16	Twima- kolok	Sri Ananda Bahadur Jamatia	Mayung Warai Kami, Amarpur
		Sri Ananta Kumar Jamatia	Salung Hathai, Amarpur
17	Twima Kwthar	Sri Jagat Kishore Jamatia	Hakwehak Kami, Amarpur
		Sri Madan Hari Jamatia	Kasku Kweham kami, Amarpur
18	Yalwkma	Sri Birendra Kumar Jamatia	Manikya, Udaipur
		Sri Karna Kumar Jamatia	Yalwkma Kami, Udaipur

### 3.2 LUKU

Luku is an important socio-administrative unit among the Jamatias at the village level. A Luku is the ground level form of the society so to say. The chief of the Luku is known as Chokdiri. Few families make a Luku. Two or more "Khandal" assist the Chokdiri in all social activities. Khandals generally informed as and when directed by the Chokdiri to all villagers regarding a meeting, a social gathering and some social functions. Settlement of petty crimes, maintenance of social customs, religious performance of the Luku are all under the jurisdiction of Chokdiri. Implementation of necessary instructions made by Moyal and Hoda in the respective village is another important duty of the Chokdiri. A Chokdiri also maintains a close liaison with Moyal Panchis of his regions. He himself remains present in all meetings of the Moyal and the Hoda. If he fails to attend any meeting, he sends one of his villagers as Adongs (representatives). The Chokdiri is selective rather than hereditary same as the Moyal Panchai and Hoda Okra. A Chokdiri, however, is devoid of judicial power nor he can exercise coercive authority. He has the power to convene a meeting of a Luku which is commonly known as "Kok-Manlaimwng" to settle various issues like theft, robbery and other preventive measures for ensuring discipline, keeping peace and brotherhood among the villagers. Though if any one of the party is not satisfied with decision of a Chokdiri, he can appeal to the Moyal Panchai for the same case. A pound (Khuar) is also established and maintained in all villages under the exclusive control of a Luku Chokdiri for the protection of the agriculture products. The fine money is collected from the defaulter and collected money is deposited in the Luku fund as per instruction of the Hoda. This fund is spent for the development work of the village (i.e Education, treatment etc.). Another system of Luku is, if anybody

dies in any family of the Luku, every family of that Luku are bound to donate in cash and kind as per the decision taken by the villagers to that family for the performance of "Shraddha" (funeral ceremony) if need or not. Thus a Luku of Jamatia becomes a troubleless village so to say. If any problem wants to peep out in any Luku, the Chokdiri settles it with the help of other dignitaries of the village. If he fails to settle, it is referred to the Panchai "the regional chief." Panchai reviewed that case and try to settle it with the help of the Chokdiries, Moyal Advisory Committees and Moyal Working Committees with other dignitaries of his region. If the Moyal Panchai also fails to settle it, he referred it to the Okras. The verdict of the Okra is final. At present there are more than 333 Lukus in Jamatia Society. All the Lukus always obeys and implements the rules and regulation passed by Hoda on its "Bisi Kok Manlaimwng" by Adongs (representatives of the Lukus) with an ambition for overall development Jamatia society. For a person to be appointed as a Chokdiri, he must be an inhabitant of that Luku, he must have at least one married son or daughter, be of unblemished character, married with social custom with spouse alive, having well knowledge and practice with custom of the society. A Chokdiri is appointed for three years. But if his wife dies, he must resign from the post and new Chokdiri is appointed again by the villagers. If there is any change in the office of the Chokdiri or in the Luku committee, it shall be the responsibility of Chokdiri to inform(written) the Panchai. Similarly if any member or a person leaves a Luku with the consent of Chokdiri or has been expelled from Luku, the matter also must be immediately reported to Panchai. In religious affairs, each and every Luku must perform Nakri Puja and Ker Puja for the welfare of the Luku at least once in a year. Every family also must perform a Lampra puja at least once in a year.

The above chapter portrays the whole frame of administrative system of the Jamatia society such as Hoda, Moial and Luku are discussed clearly including judgement. Like Okra, Panchai, Chowdiri, there is a Advisory Board, Hoda working committee. Hoda Audit board, functions of the Hoda, the Hoda Okras, The Moyal are clearly stated in this chapter.

## Chapter - 4

### RELIGION AND JAMATIA SOCIETY

It is believed that " religion is commonly understood as a belief that mankind has in some invisible controlling power with a related emotion and a sense of morality". The common features and nature of religious belief of the tribal religion are same as in the case of any other religion. In case of the Jamatias, Animism is a unique factor. They worship the supernatural spirits and forces, although they practice Hinduism, but the essence of animism is one of the characteristics features of their religion.

The bamboo worship was not only earliest form of divine ritual, but it existed long before the creation of temples and images of the Gods and Goddesses. But one should notice that only green-bamboo is regarded as sacred where else dry one is deprived of all its sacred nature.

The Jamatias were animistic in nature that believes in innumerable spiritual beliefs concerned with human affairs. Their beliefs and practices also reflect the nature of Vaishnavism. According to the source, during the reign of King Birchandra Manikya in the mid 19<sup>th</sup> century, the Jamatias came to embrace Vaishnavism which they usually called "Sadhu". They gave up drinking Chok (rice beer), rearing of pigs, hens, etc. They wear chandan mala, pwida (sacred thread), worship Tulsi plant. Priests were appointed to perform religious functions.

#### 4.1 Festivals

Goria puja, Lampra puja, Twima puja, Ker puja (Saon puja, Bolong kateroma puja, Chaitra chengra puja), Mailuma-Khuluma puja, Nogsu puja, Sangatra puja, Bwrwirogni puja, Burasa puja, etc are celebrated by the Jamatia Communities. Besides these festivals, they also worship the Hindu Gods and Goddesses, such as, Shiva, Krishna, Ganesha, Saraswati, Laxmi, Durga, etc. Most of the pujas were officiated by the Ochai<sup>1</sup> accompanied by Baarua<sup>2</sup>. Ochai has a very remarkable role in performing the rituals associated with the Hindu religion of Jamatias. He not only performs pujas but is also known as the medicine man as he treats ailments with herbal medicines. Though, in modern days, people tend to be rational and most often consult doctor when ill but their belief systems can never be erased completely. So for the minor illness, they visit and consult Ochai. Ochai rarely exist as a distinct class. Individuals within the community acts as magico-religious conductors. Among the Jamatia Hindus, sacrifice of animals became almost universal. They believe that the slaughtering of animals can reveal the good and evil in the matter. Most of the rituals are performed with the sacrificing of animals such as hen, goat, etc.



Rituals play a very important role in the life of the Jamatias. Most importantly, rituals associated with birth, marriage and death are performed without fail. Religion reinforces social norms and value and also promotes social solidarity by dealing with situations of emotional stress and anxiety such as birth, puberty, marriage and death, which threaten the stability of the society. Thus, to reduce these anxieties, the society or the group perform rituals which provide confidence and feeling of control.

Table No. 4.1 Some of the important pujas worshipped by Jamatia Hindu(Footnotes)

Sl. No.	Name of the Puja	Household level	Village level	Region level	Community level
1	Garia Puja	No	No	No	Yes
2	Ker Puja	Yes	Yes	Yes	Yes
3	Twybuk Khulumwng a. Nukhungsamwng b. Luku samwng c. Mayal mwyfanmwng d. Hoda mwyfanmwng	Yes	Yes	Yes	Yes
4	Maylwngma Puja	Yes	No	No	No
5	Khulwngma Puja	Yes	No	No	No
6	Lampra Puja	Yes	Yes	Yes	Yes
7	Nagsu Puja	Yes	No	No	No
8	Sangatran Puja	Yes	No	No	No
9	Kuwaychanayama Puja	Yes	No	No	No
10	Burasa Puja	Yes	No	No	No
11	Harmuthu Puja	Yes	No	No	No
12	Balangswa Puja	No	No	No	Yes
13	Nakri	No	Yes	No	No

The above chart shows that how various festivals were observed in different levels. Goria puja is celebrated only in community level collectively where as *Lampra puja*, *Twima puja* and *Ker puja* are done in all the four levels. The *Lampra puja* is regarded as one of the most important puja among the tribe which is performed before starting of a new work or for the success of any important work. This puja also signifies the purification of all kinds of impurities. Unlike the *Lampra puja*, *Sangatran puja*, is worshipped only in household level. *Sangatran* is believed to be a benevolent female deity, worshipped in order to get relief from all problems and sufferings.

As there involve different process of transformation, the Christian Jamatias and the Hindu Jamatias have different culture within them. For example, the Hindu Jamatias have the culture to touch the feet of the elders and takes the blessings; whereas the Christian Jamatias abandon this trait and shakes hand with everyone.

The factors responsible for the changes in traditional religious practices among the Jamatia communities can be both exogenous and endogenous. The influence of Christianity, inter-community marriages, modern education, globalization etc has been taking place. Conversion had a very serious impact on the social composition and customary practices among the Jamatias. Like other tribes of Tripura Jamatias is the follower of animism. At present the religion of Jamatias as well, as the Religion of Tribals are a mixture of animism and Vaishnavism. According to the history of Tripura by Dr. Jagadish Ganchowdhury, Maharaja Rajdhar Manikya was the first follower of Vaishnavism (1586-1599 AD). As a follower of animism the pujas, performed by Jamatias with their social priest (Ochai) are the almighty God Goria and the deities of fourteen god and goddess. All the pujas are performed with the bamboo named as "UATHWI" (*Melocanna baccifera*). Formations of the deities frame and the platform for pujas are must be made of with these bamboos. Due to this a small portion of tribal peoples opinion to accept the tribals religions as "Uathopism". In support of this, the line from "Jamatia Folklore" a sociological study" by Dr Pradip Nath Bhattacharjee is mention here, "Regarding the Propagation of this Wathapism" "there is a story which is in vogue in the Jamatia Community". As per common public talk, the God and Goddess cannot sit for getting puja, if the platform/ frame are not made of with "Uathwi" bamboo. So the bamboo "Uathwi" is known as phang Raja (Uathwi- phang Raja). All pujas are performed by social priest named as ochai, on the other hand, there is no need to use the bamboo uathwi to make frame/ plate form for performed the pujas of Durga, Laxmi, Saraswati, Ganesh, Kali, Sani, Sangkat- Tarini and so on influenced by Hinduism. Such pujas are performed by Brahmin (Hindu Priests).

At the late twentieth century, the Christian Missionaries, on behalf of Christianity education as shield, started preaching and converting to Christianity in interior area. Thus (approx) 3 percent of Jamatias left their previous religion, and are converted to Christianity. The Jamatia accepted Vaishnavism during the reign Maharaja Bir Chandra Manikya (1862 AD to 1896 AD) after the Jamatia rebellion in the year 1863 AD. Yet they did not leave their traditional beliefs of Animism.

Jamatia Hoda, the social organization still continued the hereditary pujas of Tripura and performing those pujas with great prompt and joy. The pujas performed by them are : the almighty God Goria, Ama Ha-Kwchar. Shib-Tripura puja, the Gomati puja, Burasa, Nakri, Naoksu Mwtai, Bolong-Suama, Thunairog-Bonirog, Akatha-Bikatha, Jompira, Bwswirag (seven sisters) lampra puja kwthar chibrwi mwtai and so on. All these pujas are performed, by making frame and platform with the bamboo uathwi as per custom.

The short description of the pujas is shown as follows:-

#### 4.2 Goria Mwtai

All the tribes of Tripura, perform the puja of almighty God Garia, like Jamatia, though there seemed a bit difference among them in performing the puja. Some of them perform the Garia puja, with top part of the uathwi as symbol of Garia. Some of them performed the God Garia puja, taking the top part of the cane (Rai/ Jalibet) where Jamatia performed the God Garia Puja taking 7 ½ cubits length from the middle part of the uathwi. In all cases there must

be a white knot "RISA" with the idol/ deity. According to custom, Jamatia Hoda performed the God Garia puja on the last day of the year (i.e last day of Chaitra) as Maha buisu continued at a stretch of 7 (seven) days, strictly following the "KER" "KWTHAR" "KWBWI" as the motto of the almighty God Garia. Last day of puja (i.e the immersion day) is known as "SENA" soon after immersion the deity, mailuma and khuluma puja, must be performed in each and every Jamatia family. To perform the Garia puja, Okra, the chief of the society assisted by the Bogolas with mohanta, working committee and the devotees. Buffalo's he-goats, pigeons were sacrificed in the pujas. Ochai(the selected priest) performs the rituals where else the mwtaibalnai, conduct the sacrifice of the animals offered by devotees. As per the custom there must be a sacrifice of a he-goat as "Burmai" after sacrificing each buffalo. On the other hand, other tribes of Tripura, performed this puja any two or three days (as they like) within those puja period, Jamatia Hoda performed the Goria puja in two various places making two separate idols named as Bia Kwrwi Goria (without limbs) and Bia Gwnang Garia (with limbs) with same process, and same times for the separate idol. It is believed among Jamatias, that the Bia Gwnang Goria was conquered from the Kukies (i.e Naga Saki) and pujas was performed by the kings of Tripura in palace. Later on, during the reign of Maharaja Rajdhor Manikya, Jamatias were hand over/ vested the power of performing Garia (Bia-Gwnang) puja through the Bia-Kwrwi Goria puja was performed by the tribes of Tripura from the inmemorable period. As per common faith by Jamatias, during the period of almighty God-Goria Puja, no other God or Goddess puja can be performed.

#### 4.3 Lampra Puja

"Lampra puja" is an important and common puja among Jamatias. Every family must perform this puja minimum once in a year for the welfare of the family. Before entering newly constructed dwelling houses the owner of the family must performed this lampra puja by ochai, the social priest according to Jamatias, if any family accepted as unholy/ impurity due to child birth or death of any family member, after normal fall of navel or completion of funeral ceremony respectively the owner of that family must performed the lampra puja for purity by ochai. Before starting any well activity, such as long journey pilgrims, consultation of wedding of both bachelor or divorced case, the guardian of the family must performed this puja. So to say, this lampra puja performed multipurpose development of the family.

#### 4.4 Kwthar Chibrwi Puja

Kwthar-Chibrwi-Mwtal-puja commonly known as "Kharchi puja" the hereditary god and goddess of Tripura king dynasty, performed by chantai under the control of the king of Tripura, on eight bright moon day in month of Asad (Asar) every year for the welfare of Tripura as well as for the welfare of all the human beings. The puja performed by Tripura kings, since the king Shiba Rai(Trilochan) as hereditary God and Goddess in kokborok name. The name of the fourteen deities, later on translated in Sanskrit language as Hara uma, Hari, Ma, Bani, Kumar, Ganapa, Bidhi, Ksha, Abdhi, Ganga, Shikhi, Kama and Himadr, based on their activity through discussion with chantia, as to disclose the name of them is totally prohibited as per custom.

This puja performed by the Jamatia during the wedding of "HAYA" they are taken to the protected area (7 cubis x 7 cubic) where performed the Kwthar chibrwi Mwtai puja for witness and blessed them and are guided by Ochai and Ochai Khitong ( assistant Ochai).

#### 4.5 Ker-Puja

The puja performed by chantia at Kerkhola, for the welfare of all human being following the austerity strictly on Tuesday or Saturday of last fort-right after completion the Kwthar-chibrwi Mwtai puja, is know as Ker-puja. Queen Hirabati, wife of king of Tripura, first introduced this Ker-puja as per instruction made by the Kwthar-chibrwi Mwtai, for the welfare of the kingdom. The system continued even this day with same ambition. The Jamatia too, performed this puja in three types, as luku ker puja, Nukhung ker puja and Nok kermani. As per custom of Jamatia, each and every village much performed luku ker puja after completion the ker puja, under control of Royal dynasty, for the welfare of the village by the ochai at least once in a year. Similarly the Nukhung ker puja performed by the owner of the family, for the welfare of the family after completion the funeral ceremony of a death person. Each and every son must performed this Nok Kermani puja if they are living as separate family for the welfare of the family.

#### 4.6 Bolong Suama (Bolong Puja)

In previous days like other tribes of Tripura, Jamatia are totally depended on shifting cultivation. For proper cultivations, performed this puja in the month of Asar, including Mailuma and Khuluma puja. The deities and the plateform for puja are made of with the Uathwi bamboo.

#### 4.7 Nakiri

Nakhri is a wel-wishing deity. According to the custom of Jamatia Hoda, there must be a Nakri in the Luku chakdiri for selection Kherphang, the hereditary priest of the almighty God-Goria in the village. The idol of Nakri must be made of with uathwi bamboo. Generally this Nakri puja performed in the month of chaitra. Necessary utensils are made of with uathwi (Melo-canna-bacci fera). As an example lankha for offering drinking water, Tharukma for lightning and so on. Place for Nakri puja always must be eastern part of the courtyard.

#### 4.8 Naksuma Mwtai

Naksu Mwtais are believed to be as female deities. They are believed as a guardian of the family. They look after always the welfare of the family. They are both calm and ferocious goddess.

#### 4.9 Burasa

Burasa is belief as a controller of devils. Generally for Burasa puja platform must be made of with uathwi. As per common talk among Jamatias Burasa can change his physical appearance as child in the morning as a man at noon and in the evening, he changes himself as an old man or as an unnatural appearance. This puja performed by Ochai for Burasa Mwtai puja Ochai must blow whistle.

#### 4.10 Bwrwirog

The Bwrwirogs are seven sisters. According to the recommendation of Ochai for recover any person diseases burwirog puja must performed. For performance the puja, a platform with green bamboo is made. It may offer duck, he-goats, as per "Sema" (recommendation) of the ochai at puja dor bwrwirog at night (about 8 pm- 9 pm).

#### 4.11 Kwthar Chibrwi Mwtai (Kharchi)

Kwthar Chibrwi Mwtai are the hereditary god-goddess of kings dynasty of Tripura. This puja performed by the chantai, at Haveli for the welfare of the country as well as for the welfare of all human being, once in a year for seven days at a stretch. This fourteen deities puja performed by Jamatia during wedding ceremony only. Before getting "HAYA" the holy alter, the bride and the bridegroom were first blessed by the Kwthar chibrwi Mwtai (fourteen deities) at protected temporary boundary made in front of the "HAYA" (Eastern part of the HAYA) by the Ochai and "Ochai Khitong" (asst. Ochai). After that the bride and the bridegroom are taken on HAYA for blessing by kings and other with sprinkling holy water on them.

#### 4.12 Thunairog Bonirog

Like the other deities, to performed the puja of thunairog-bonirog the platform for performing puja must made in the bamboo uathwi (Melo canna bacci Fera) Even here the social ochai (priest) perform this puja as per recommendation of the ochai it cures (from a sinister look) and affected person from a sinister look of devils.

#### 4.13 Mailuma Khuluma

This puja performed by each and every family of Jamatia society on the day of "Sena" (i.e last day of Garia puja) when the idol of Garia immersed in the river/ stream) Mailuma belived as the Goddess of wealth, where Khuluma belived as the goddess of cotton, the source of Knitting/ weaving. This puja can performed at even any day of the year.

#### 4.14 Hoda Mwi Tanma

As power of performance the Ama Ha Kwchar (Tripura Sundari Puja), Shib Tripurai puja, the Gomati puja, vested by king. Maharaja Rajdhor Manikya, Jamatia Hoda performed those puja once in a year in the month of Chaitra, including burima and kosorima (Khowai) puja for the welfare of the people of Tripura as well as for human being. In each puja sacrifices of buffalo, followed by he-goat as "Burmai" with great pomp and joy by Garia ochai. Decoration of platform for puja made of with uathwi, every where as uathwi blessed by almighty God for it as per common public talk. Like other tribes of Tripura, the Jamatias also worship the nature based religion. They worship the god Goria, but what make them unique is that unlike the other tribes of Tripura, they worship the Goria in two forms ( Biya Gwnag and Biya Kwrwi) continuously for seven days. The name of name God and Goddesses including system of puja are clearly mentioned here. Festivals of Jamatia are also mentioned here. Among the stated pujas, some of the Pujas are performed individually (family) and some are performed in community level. However, with the changing of time few Jamatia populations are found to be converting nowadays.

## Chapter - 5

### FINDINGS AND ANALYSIS

#### 5.1 Housing Pattern

In previous days, the Jamatias being an indigenous tribe, like the other tribes in Tripura, also dwell in the houses made of bamboo (cottage) and thatched roof. The Jamatias started giving up their traditional mode of cultivation (shifting) and adopted the settled/plough mode of cultivation. As a result, their housing pattern also changed as they started building mud houses and have permanent settlements. With the change of time the housing pattern of Jamatias were also found to be changing. Today, they built houses made out of cement, bricks with sheet roofs, etc. Besides that, with the help of some of the governmental schemes such as IAY, it also resulted in the changing pattern of housing. Very rare bamboo houses are found these days. The Fig No. 5.1 shows that only 4% of the total households are constructed with bamboo while about 40 % resides in mud house. And the Map No. 5.1 also shows that the housing Pattern of Jamatia community in different Blocks. The community mostly resides in mud houses and IAY which is supplied by the state Government. And also housing pattern like Kaccha, Mixed House, and Bamboo house are found among the Jamatia community. The table no. 5.1 and figure 5.2 below clearly depicts that most of the Jamatias still resides in the houses made of mud, i.e. out of 19,742 houses, 5,497 are made of mud. Except for Twima Kolok Moyal under Amarpur Block kachha house dominates the residence of the Jamatias.

Table no. 5.1 Housing Pattern

Sl. No.	Name of the Moyai	Name of Block	Kaccha	Pucca	Mixed House	Mud House	Bamboo House	IAY Benefited	Total
1	BURIMA	Jampujala Block	19	21	265	341	46	187	879
2	ISRA	Karbook R. D Block	171	35	9	97	58	60	430
3	KALYANPUR	Teliamura& Mungia Bari	191	253	261	766	54	350	1875
4	KARAM CHHARA	Manu R. D Block	0	0	09	57	01	39	106
5	KHAMA	Nalchar, Kakraban & melaghar	0	113	223	576	74	176	1162
6	KHUMPWILW NG	Killa R. D Block	0	13	28	122	15	82	260
7	KWTHAR PITRA	Killa R. D Block	126	40	155	153	132	253	859

8	MANU	Bagafa R. D Block	55	27	71	156	07	134	450
9	MARANDI	Matar Bari	187	147	15	852	0	300	1501
10	PITRA	Killa R. D Block	15	104	297	637	182	775	2010
11	RAIMA	Raishya Bari R. DBlock	16	14	15	289	06	165	505
12	RAJO KHUMPWILW NG	Killa R. D Block	52	33	22	231	28	129	495
13	SONGANG	Amarapura & Ompi R. D Block	265	82	222	924	98	1061	2652
14	TARPADUM	Kakraban	55	35	50	160	0	102	402
15	TWI KHAMA	Killa R. D Block	164	129	233	554	78	437	1595
16	TWIMA KOLOK	Amarpur R. D Block	380	125	84	710	40	591	1930
17	TWIMA KWTHAR	Amarpur R. D Block	213	207	00	660	00	402	1482
18	YALWKMA	Killa R. D Block	44	90	159	592	10	254	1149
TOTAL			1,953	1,468	2,118	7,877	829	5,497	19,742

Source: Field survey

Fig. 5.1 Showing the housing pattern of Jamatia in Percentage

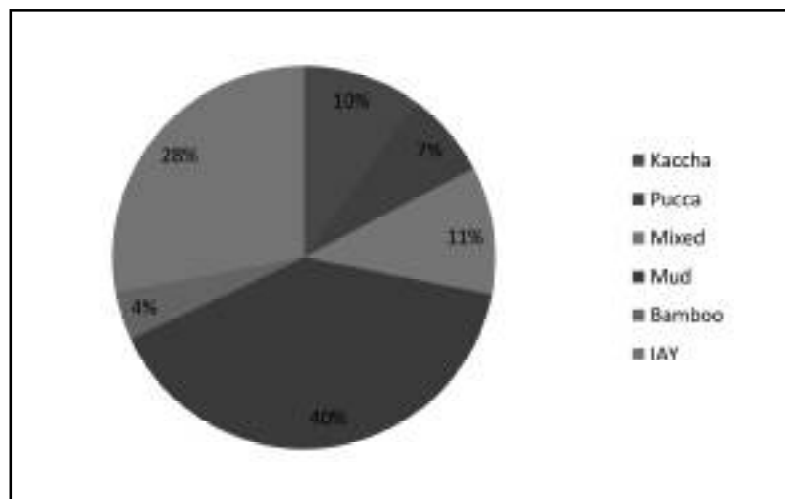
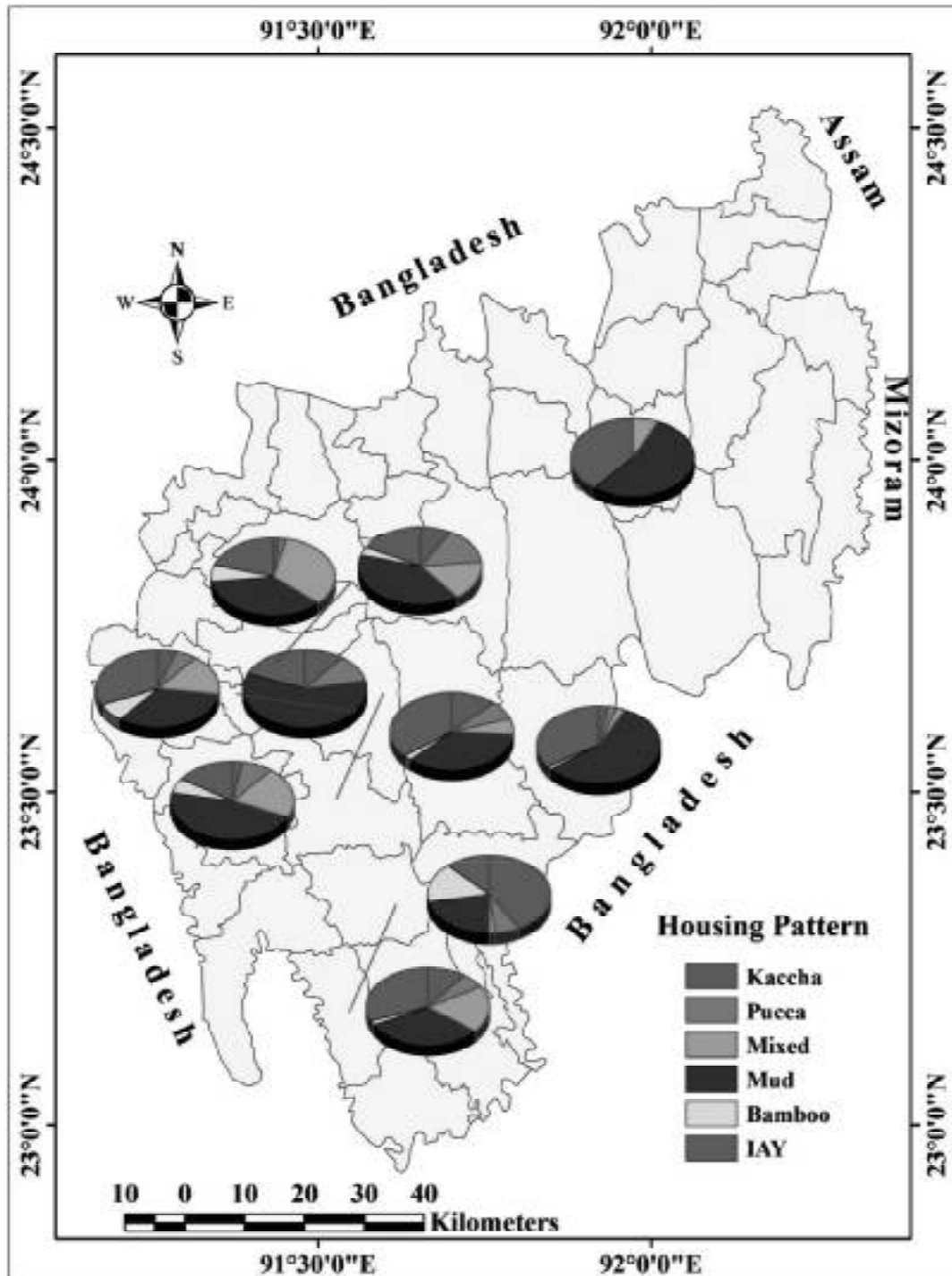


Fig: 5.2 Housing Pattern of the Jamatia





5.2 Economic Status

The table no.5.2 and figure.5.3 below clearly shows that the family holding BPL ration card is more than that of the APL card holder. Out of 19,742 families, the number of APL holder family is 9,047 and BPL holder family is 10,695. Block like Jampuijala, Manu and Amarpur-Ompi has high BPL holders than APL holders while Matarbari, Nalchar and Teliamura-Mungiakami block has the maximum APL holders families. The sources reveal that prior to Independence, Jamatias were regarded to have a strong economic background (especially at that time there was no such land holding system, they completely depends on the shifting cultivation). But after the Independence, with the introduction of land tenure system, they started getting alienated from land where they were cultivating. Hence, they lose the hold over land (because land were not registered in their names), resulting in the decline of the economic status of the Jamatias. It is clearly evident from figure 5.3 that among all the blocks the maximum number of BPL and APL family was found in Songang Moyal under Amarpur and Ompi R.D block and lowest in Karam Chhara Moyal under Manu R.D block.

Table No. 5.2 Economic Status

Sl. No	Name of the Moyal	Name of Block	APL family	BPL family	Total
1	BURIMA	Jampuijala Block	152	727	879
2	ISRA	Karbook R. D Block	215	215	430
3	KALYANPUR	Teliamura & Mungia Bari	1195	680	1875
4	KARAM CHHARA	Manu R. D Block	24	82	106
5	KHAMA	Nalchhar, Kakraban & melaghar	724	438	1162
6	KHUMPWILWNG	Killa R. D Block	130	130	260
7	KWTHAR PITRA	Killa R. D Block	242	617	859
8	MANU	Bngafa R. D Block	174	276	450
9	MARANDI	Matar Bari	914	587	1501
10	PITRA	Killa R. D Block	834	1176	2010
11	RAIMA	Raishya Bari R. DBlock	189	316	505
12	RAIO KHUMPWILWNG	Killa R. D Block	234	261	495
13	SONGANG	Amarpura & Ompi R. D Block	1243	1409	2652
14	TARPADUM	Kakraban	232	170	402
15	TWI KHAMA	Killa R. D Block	654	941	1595
16	TWIMA KOLOK	Amarpur R. D Block	947	983	1930
17	TWIMA KWTHAR	Amarpur R. D Block	542	940	1482
18	YALWKMA	Killa R. D Block	402	747	1149
	TOTAL		9,047	10,695	19,742

Source: Field survey

Fig. 5.3 Economic status of the Jamatia shown in percentage

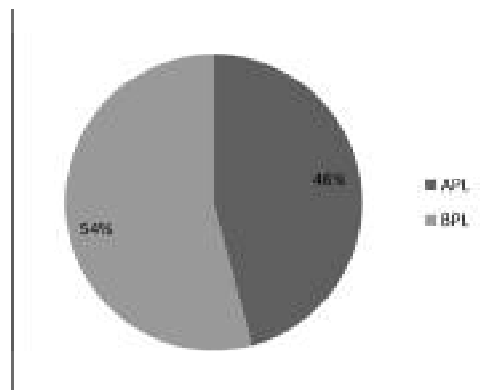
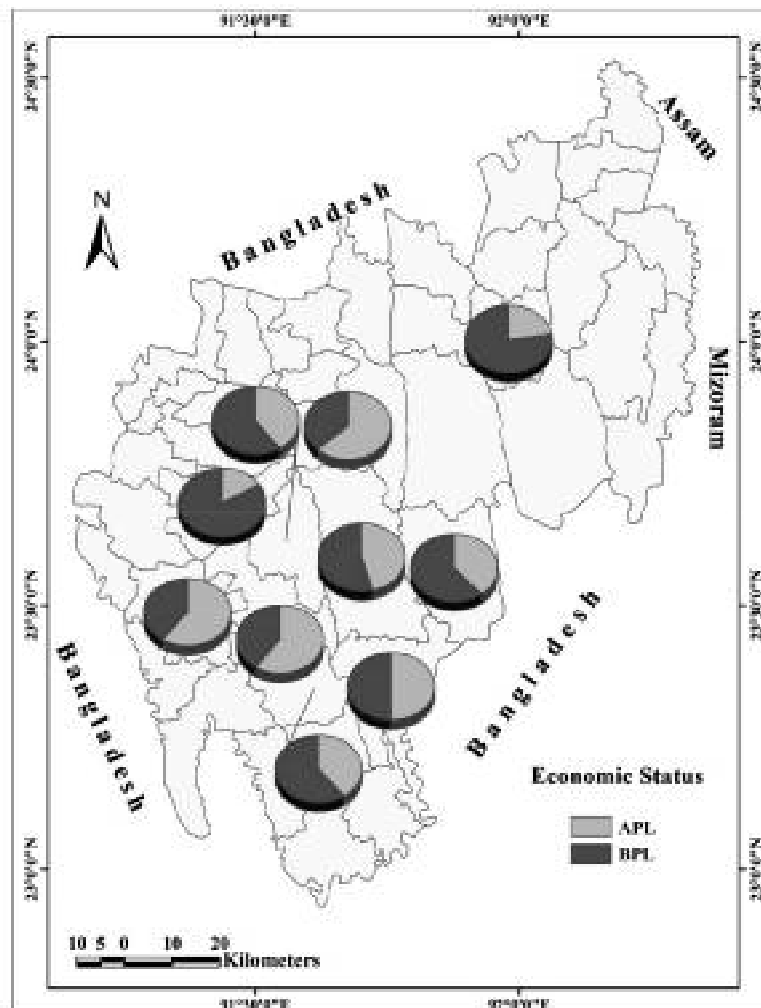


Fig. 5.4 Economic Status of the Jamatia Community



### 5.3 Religious Profile

The Jamatias mainly profess Animism which is their indigenous religion, at present which is also regarded under Hinduism. The Jamatias worship their indigenous gods as well as Hindu gods and goddesses. According to the present survey report, out of 19,742 Jamatia family 1,164 families are found professing Christianity i.e. 6% of the total population of Jamatia are Christians. The factors responsible for the conversion among Jamatias are the spread of modern education, westernization, etc. In the below shown figure 5.4 the Jamatias residing in Manu and Matarbari have 100% Hindu population while rest of the study areas have less percentage of other religions which are mostly Christians. Except for Karam Chhara and Khumpwilwng Moyal under Manu and Killa R.D block, rest of the blocks are dominated by Hindu religion.

Table No. 5.3 Religious Profile

Sl No.	Name of the Moyal	Name of Block	Hindu	Christian	Total
1	BURIMA	Jampuijala Block	770	109	879
2	ISRA	Karbook R. D Block	409	21	430
3	KALYANPUR	Teliamura & Mungia Bari	1773	102	1875
4	KARAM CHHARA	Manu R. D Block	106	0	106
5	KHAMA	Nalchhar, Kakraban & melaghar	1141	21	1162
6	KHUMPWILWNG	Killa R. D Block	260	0	260
7	KWTHAR PITRA	Killa R. D Block	789	70	859
8	MANU	Bagafa R. D Block	443	7	450
9	MARANDI	Matar Bari	1501	0	1501
10	PITRA	Killa R. D Block	1876	134	2010
11	RAIMA	Raishya Bari R. DBlock	482	23	505
12	RAJO KHUMPWILWNG	Killa R. D Block	468	27	495
13	SONGANG	Amarpara & Ompi R. D Block	2420	232	2652
14	TARPADUM	Kakraban	400	02	402
15	TWI KHAMA	Killa R. D Block	1324	271	1595
16	TWIMA KOLOK	Amarpur R. D Block	1909	21	1930
17	TWIMA KWTHAR	Amarpur R. D Block	1417	65	1482
18	YALWKMA	Killa R. D Block	1090	59	1149
Total			18,578	1,164	19,742

Source: Field survey

Fig. 5.5 Religious profile of the Jamatia shown in percentage

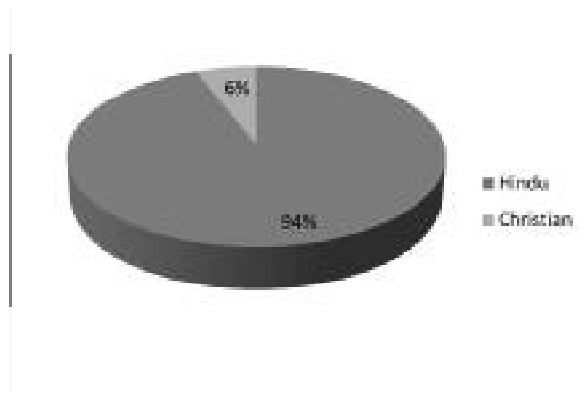
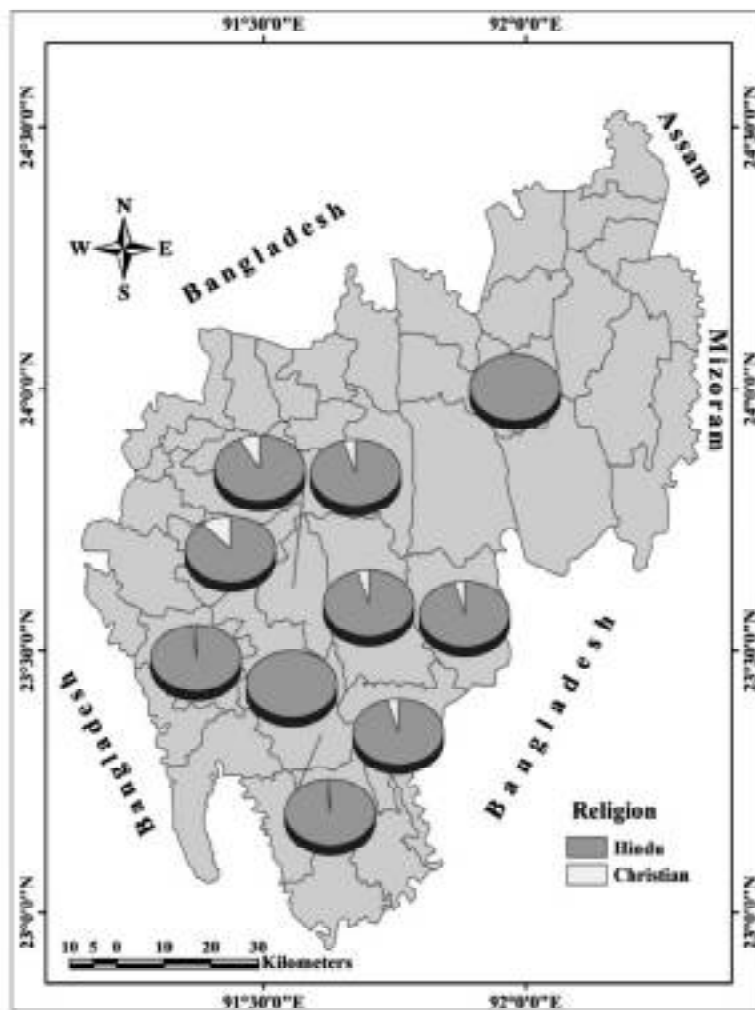


Fig. 5.6 Religious Status of the Jamatia Community



### 5.4 Sex Composition

As per survey report, the ratio of Jamatia male and female stands as 50:50 (Approx). There is not much difference in the sex ratio among the Jamatias. Even in earlier days, it was believed to have the less difference in the sex ratio. Despite being a patriarchal society, Jamatia women has their own respectable status in the society. Daughters are equally treated as sons and were also encouraged to be independent. The table no.5.4 and figure. 5.5 clearly show the distribution of male and female of the commutiy in different study areas. The overall population of female is less from the population of male only by 365 persons. The sex ratio of the Jamatia is 991 females per 1000 of males which are much higher than the national average sex ratio of about 940 as per 2011 census which clearly indicate equal status enjoyed by the females in the community.

Table No. 5.4 Sex Composition

SL No.	Name of the Moyal	Name of Block	Male	Female	Total
1	BURIMA	Jampuijala Block	1992	1928	3920
2	ISRA	Karbook R. D Block	939	896	1835
3	KALYANPUR	Teliamura & Mungia Bari	4121	4170	8291
4	KARAM CHHARA	Manu R. D Block	277	252	529
5	KHAMA	Nalchhar, Kakraban & Melaghar	2432	2414	4846
6	KHUMPWILWNG	Killa R. D Block	652	652	1304
7	KWTHAR PITRA	Killa R. D Block	1868	1862	3730
8	MANU	Bagafa R. D Block	1136	1094	2230
9	MARANDI	Matar Bari	3202	3250	6452
10	PITRA	Killa R. D Block	4551	4600	9151
11	RAIMA	Raishya Bari R. DBlock	1033	998	2031
12	RAIO KHUMPWILWNG	Killa R. D Block	1076	1097	2173
13	SONGANG	Amarapura & Ompi R. D Block	5587	5742	11329
14	TARPADUM	Kakraban	824	886	1710
15	TWIKHAMA	Killa R. D Block	3467	3158	6625
16	TWIMA KOLOK	Amarpur R. D Block	4173	4009	8182
17	TWIMA KWTHAR	Amarpur R. D Block	3155	3118	6273
18	YALWKMA	Killa R. D Block	2482	2476	4958
	TOTAL		42,967	42,602	85,569

Source: Field survey

Fig. 5.7 Sex Composition of the Jamatia in percentage

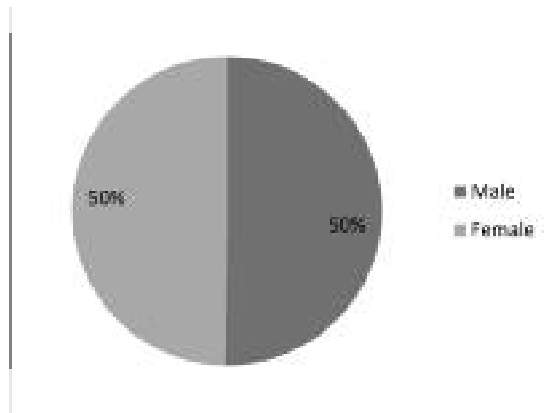
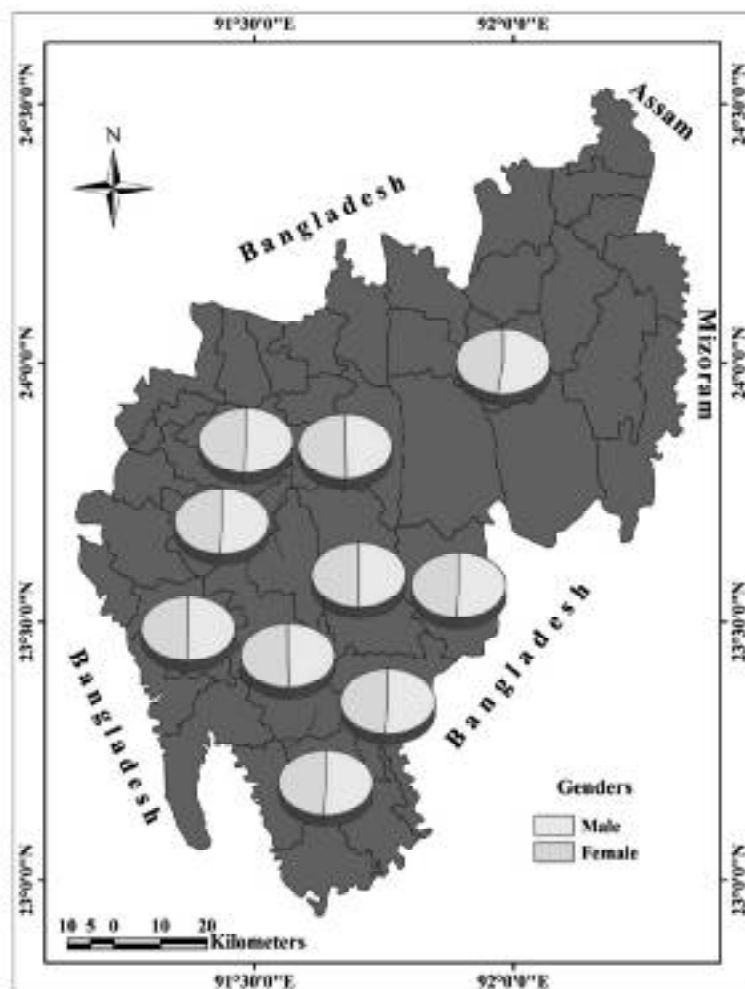


Fig. 5.8 Sex Composition Distribution of the Jamatia



### 5.5 Major Occupation

Traditionally, the Jamatias are mainly agriculturist tribe and agriculture is the main source of their livelihood. The rural economy of the Jamatia is a mixture of settled (plough) and *Jhum*( shifting cultivation). With the influenced of the non- tribals or other community, they started practicing settled cultivation, giving up the shifting cultivation. The Jamatias are said to have always linked with the nature thus depending on nature for basic necessities by collecting minor forest products such as wood, vegetables, etc. According to the survey, the agri-labour are not the waged labourers, instead few of them exchange labours without wages. Due to modern education, many started preferring government jobs and also started small businesses like owning shops in the villages, etc. Due to which they left crafting, rearing of animals and started fishery, rubber plantation, which is resulting to be more profitable. Though they are engaged to other economy they still stick to cultivation. The given map in figure.5.6 shows that in most of the blocks settled cultivation is mostly practiced while Teliamura- Mungiakami block has different sectors where Settled cultivation and Govt services are the dominant occupation while Manu block has the least Govt services among of all studied areas. We can assume that settled cultivation, Agri-Labour and Govt.Services are main occupation of the communities.

Table No. 5.5 Major Occupation

S. N.	Name of the Moyals	Name of Block	Agriculture		Collection of Minor forest products	Agri-Labour	Non-Agri Labour	Small business	Govt. Service	Any other
			Shifting Cultivation	Settled Cultivation						
1	BURIMA	Jampuijala Block	3	590	6	38	132	87	112	0
2	ISRA	Karbook R. D Block	0	132	34	77	58	34	93	0
3	KALYAN PUR	Teliamura & Mungia Bari	0	667	133	291	201	100	543	2
4	KARAM CHHARA	Manu R. D Block	0	106	0	37	59	3	7	0
5	KHAMA	Nalchhar, Kakraban & melaghar	0	249	0	293	238	36	340	0
6	KHUMP UILWNG	Killa R. D Block	0	31	8	43	56	8	63	0
7	KWTHA R. PITRA	Killa R. D Block	0	225	131	169	87	72	88	0
8	MANU	Bagafa R. D Block	0	235	6	98	143	63	93	0
9	MARANDI	Matar Bari	0	841	6	231	56	36	144	0
10	PITRA	Killa R. D Block	0	1733	295	566	213	135	396	24
11	RAIMA	Raishya Bari R. DBlock	0	152	0	138	101	13	59	0

12	RAIO KHUMP UILWNG	Killa R. D Block	3	224	20	145	10	18	84	9
13	SONGAN G	Amarapura & Onyri R. D Block	35	975	406	565	172	169	373	39
14	TARPAD UM	Kakraban	0	141	28	67	47	7	110	1
15	TWI KHAMA	Killa R. D Block	0	947	117	91	78	66	247	0
16	TWIMA KOLOK	Amarpur R. D Block	96	1672	20	1130	272	211	213	6
17	TWIMA KWTHA R	Amarpur R. D Block	0	788	0	173	5	46	205	0
18	YALWK MA	Killa R. D Block	0	405	113	224	80	91	237	0
TOTAL			137	10,113	1,323	4,376	2,008	1,195	3,407	81
Total in percentage			2%	44%	6%	19%	8%	5%	15%	1%

Source: Field survey

Fig.5.9 Chart showing the major occupation of the Jamatia

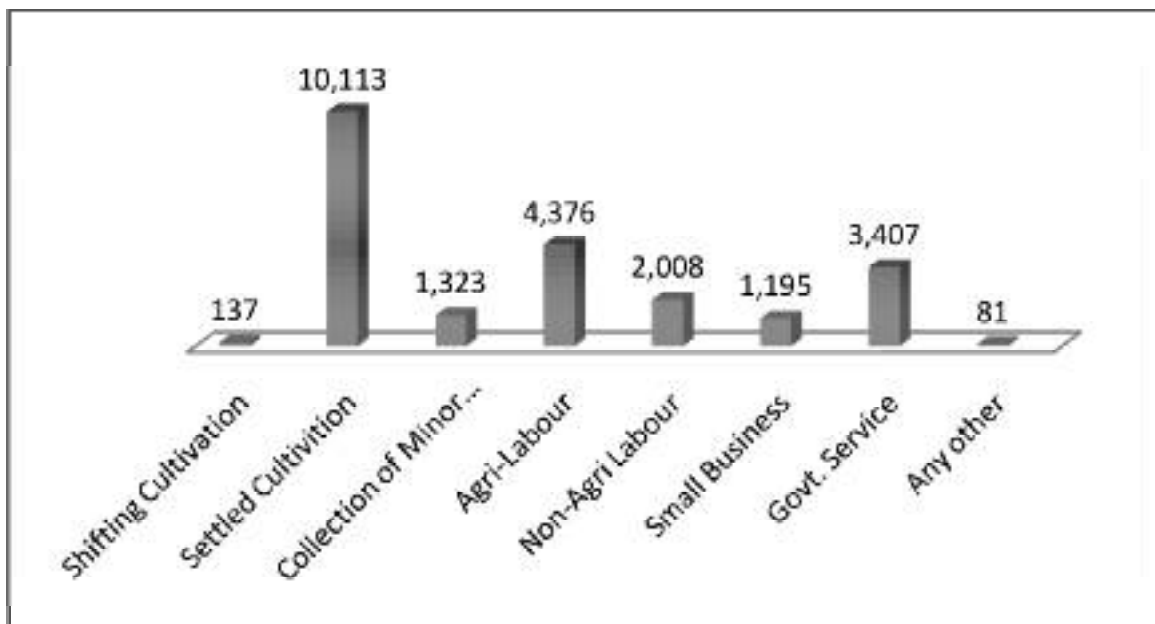
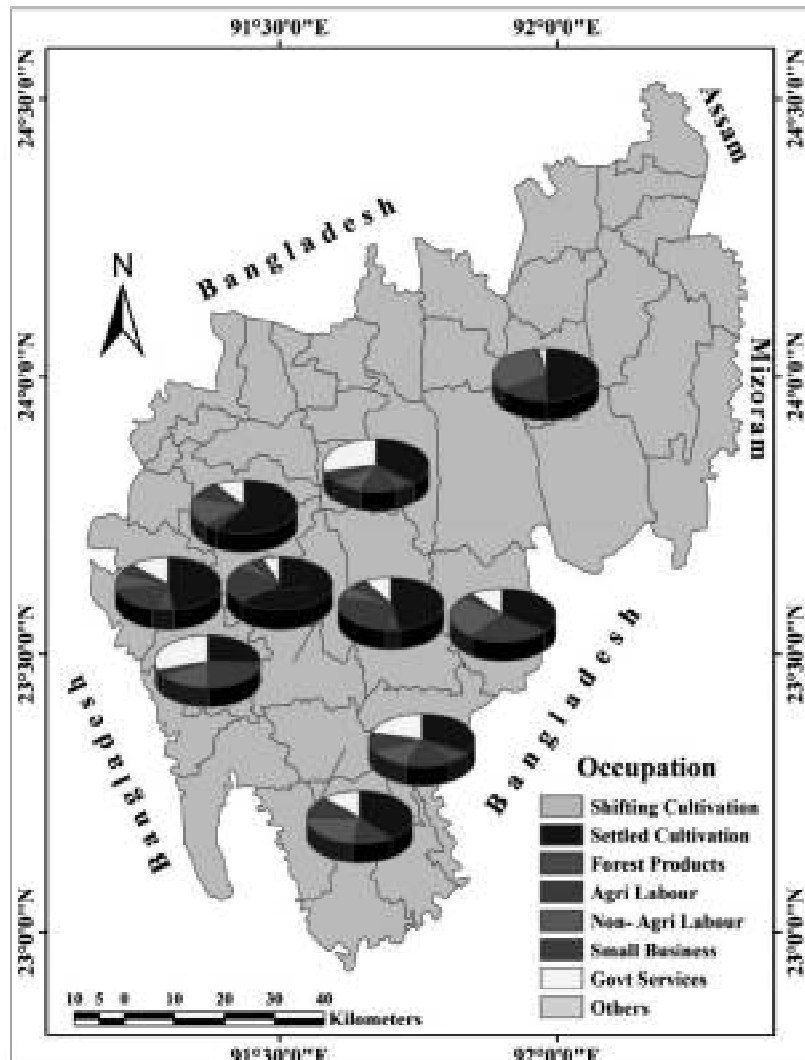




Fig. 5.10 Occupational struture of the Jamatia



5.6 Educational Status (Above 6 Years)

By compiling the data from the whole Jamatia villages, it has been found that the population of literate Jamatias is above six years is 56,911, whereas the population of the Jamatias is 12,494. So, the number of educated male is little higher than that of female. With an ambition to increase the percentage of education, Jamatia Hoda established a school named as Garia Academy(model) and madhyamik dropout Coaching Centre at Atharobla in Yalwkma Moyai and instructed each village to open one coaching centre for class I to VIII. The number of educated female person is less than the male as per survey report. The figure below (Fig. no. 5.6) depicts that 82 % of Jamatias are literate whereas 18% are still counted under illiterate.

Table Number 5.6 Educational Status (Above 6 Years)

S. N.	Name of the Moyal	Name of Block	Literate(a)			Illiterate(b)			Total (a+b)
			Male	Female	Total	Male	Female	Total	
1	BURIMA	Janguijala Block	835	691	1526	980	1034	2014	3540
2	ISRA	Karbook R. D Block	745	681	1426	92	118	210	1636
3	KALYANPUR	Teltamura & Mangia Bari	3384	3276	6660	209	327	536	7196
4	KARAM CHHARA	Mama R. D Block	191	174	365	51	50	101	466
5	KHAMA	Nalchhar, Kakraban & melaghar	1997	1971	3968	199	205	404	4372
6	KHUMPWILWNG	Killa R. D Block	565	569	1134	24	22	46	1180
7	KWTHAR PITRA	Killa R. D Block	1427	1388	2815	195	216	411	3226
8	MANU	Bagafa R. D Block	736	616	1352	64	128	192	928
9	MARANDI	Matar Bari	2432	2589	5021	262	301	563	5584
10	PITRA	Killa R. D Block	3437	3221	6658	667	909	1576	8234
11	RAIMA	Raishya Bari R. DBlock	802	794	1596	106	98	204	1800
12	RAIO KHUMPWILWNG	Killa R. D Block	832	818	1650	115	146	261	1911
13	SONGANG	Amarpura & Ompi R. D Block	4226	4272	8498	690	800	1490	9988
14	TARPADUM	Kakraban	182	43	225	75	102	177	402
15	TWI KHAMA	Killa R. D Block	459	29	488	548	615	1163	1651
16	TWIMA KOLOK	Amarpur R. D Block	2843	2638	5481	804	944	1748	7229
17	TWIMA KWTHAR	Amarpur R. D Block	2491	2417	4908	115	149	264	5172
18	YALWKMA	Killa R. D Block	1585	1555	3140	524	610	1134	4274
TOTAL			29,169	27,742	56,911	5,720	6,774	12,494	69,496
			51%	49%		45%	55%		

Fig. 5.11 Educational profile of the Jamatia shown in percentage

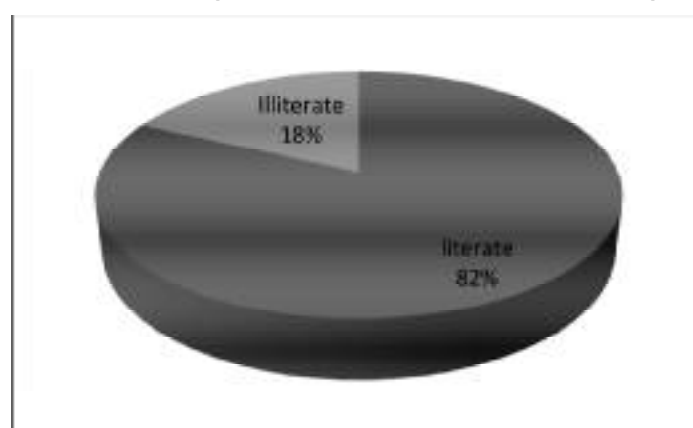
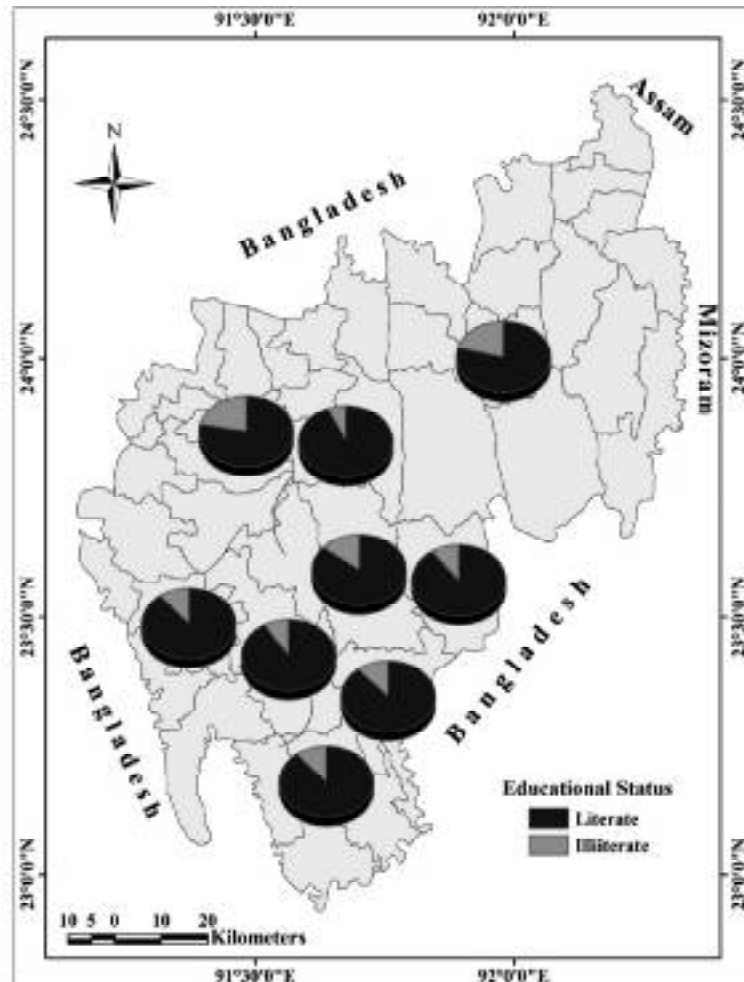


Fig. 5.12 Literacy Map



### 5.7 Status of Electricity

Electricity is one of the main sources of modernization. Nothing can be imagined without electricity nowadays. So, each family needs to get the electric facility. As per the survey, out of 19,742 families, there are 13,887 families having electric facility. But 5,855 families are still deprived with the facility. Figure no. 5.8 also provides us the status of electricity distribution in different blocks. While Manu and Bagafa Blocks have less electricity facilities compared to other blocks, rest of the block has high percentage of electricity facilities. Approximately about 70 per cent of the families have electrified houses in all the blocks except for Karam Chhara and Manu Moyal under Manu R.D block and Bogafa R.D blocks which are still deprived from this basic service. Karam Charra Moyal in Dhalai District is the worst in terms of the availability of this service as it is clearly evident from figure 5.8 that not even 50 per cent of the families have the electricity facilities.

Table No. 5.7 Status of Electricity

Sl. No.	Name of the Moyal	Name of Block	With facility (No. of families)	Without facility (No. of families)	Total
1	BURIMA	Jampuijala Block	581	298	879
2	ISRA	Karbook R. D Block	395	35	430
3	KALYANPUR	Teliamura & Mungia Bari	1308	567	1875
4	KARAM CHHARA	Manu R. D Block	34	72	106
5	KHAMA	Nalehhar, Kakraban & melaghar	846	316	1162
6	KHUPWILWNG	Killa R. D Block	192	68	260
7	KWTHAR PITRA	Killa R. D Block	461	398	859
8	MANU	Bagafa R. D Block	262	188	450
9	MARANDI	Matar Bari	1199	302	1501
10	PITRA	Killa R. D Block	1189	821	2010
11	RAIMA	Raishya Bari R. DBlock	323	182	505
12	RAIO KHUMPWILWNG	Killa R. D Block	352	143	495
13	SONGANG	Amarpura & Ompi R. D Block	1637	1015	2652
14	TARPADUM	Kakraban	257	145	402
15	TWI KHAMA	Killa R. D Block	1007	588	1595
16	TWIMA KOLOK	Amarpur R. D Block	1817	113	1930
17	TWIMA KWTHAR	Amarpur R. D Block	1087	395	1482
18	YALWKMA	Killa R. D Block	940	209	1149
	TOTAL		13,887	5,855	19,742
	Total in percentage		70%	30%	

Source: Field survey

Fig. 5.13 Electricity Facility among the Jamatia families

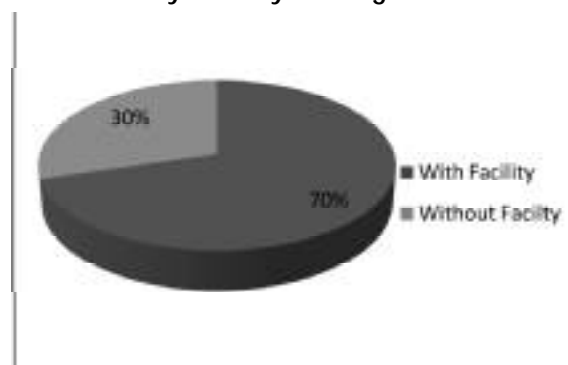
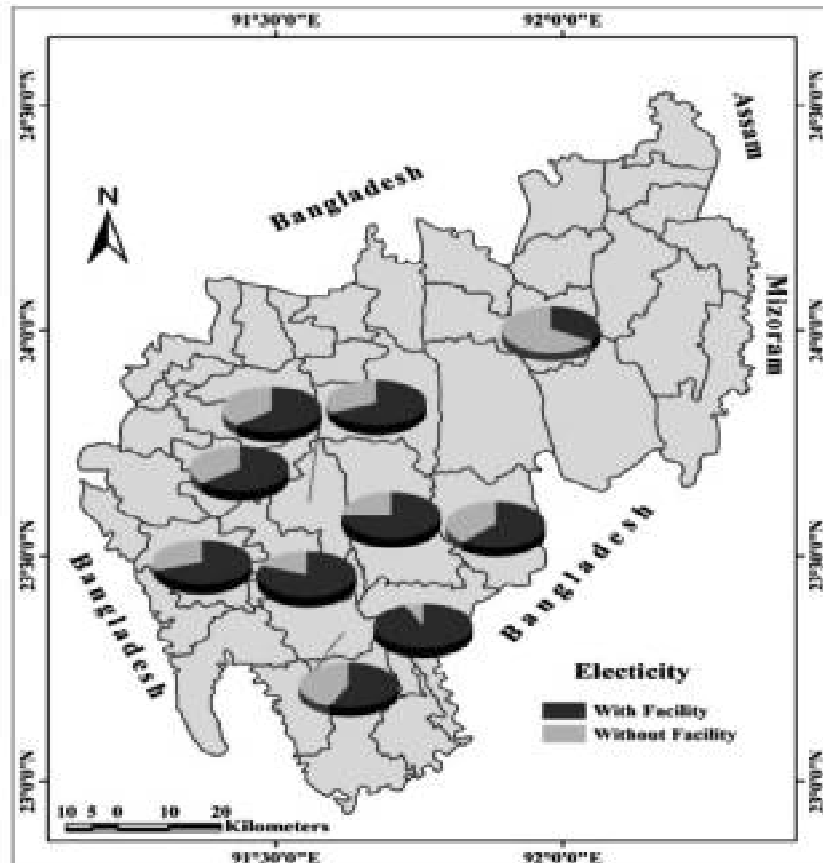


Fig. 5.14 Status of Electricity Facility among the Jamatia families



### 5.8 Livestock

In previous days, rearing of cows and goats are regarded as an important income source among the Jamatias. Cows are reared for milk and bullocks are reared for the purpose of the ploughing during cultivation. Though rearing of pigs and hens are strictly prohibited among Jamatias (according to traditional customs). But at present, to rear pigs and hens are normal among Jamatias. 4,592 families are involved in piggery. Recently, they also started involving in poultry farming i.e. 63 families are already into it. Among Jamatias, fishery has also become one of the important source of economic developments. In every village, ponds and lakes are used for fishery as well as for irrigation facilities. The state Government also encourages the people by facilitating them to excavate new ponds or repairing old ponds. According to present survey report, the status of livestock reared by the Jamatias is shown in table No.5.8 and figure no.5.8 and.5.9. The map in figure 5.9 clearly demonstrates that in all the blocks livestock rearing was prevelant. Among all the forms of livestock reared piggery attains the highest followed by goatery, fishery and so on.

Table No. 5.8 Livestock

Sl. No.	Name of the Moyal	Name of Block	Piggery (in family)	Goatary (in family)	Dairy (in family)	Fishery (in family)	Poultry (in family)
1	BURIMA	Jampujala Block	168	98	0	17	0
2	ISRA	Karbook R. D Block	133	102	0	54	1
3	KALYANPUR	Teliamura & Mungia Bari	152	25	7	81	5
4	KARAM CHHARA	Manu R. D Block	19	13	0	6	0
5	KHAMA	Nalchar, Kakraban & melaghar	195	79	10	232	0
6	KHUMPWILWNG	Killa R. D Block	43	24	0	56	0
7	KWTHAR PITRA	Killa R. D Block	68	12	0	28	0
8	MANU	Bagafa R. D Block	27	2	1	9	7
9	MARANDI	Matar Bari	70	18	13	55	0
10	PITRA	Killa R. D Block	1097	172	10	235	7
11	RAIMA	Raishya Bari R. DBlock	58	59	0	12	0
12	RAIO KHUPWILWNG	Killa R. D Block	62	54	0	11	0
13	SONGANG	Amarapura & Ompi R. D Block	707	582	60	194	10
14	TARPADUM	Kakraban	65	09	09	44	06
15	TWIKHAMA	Killa R. D Block	656	198	34	157	03
16	TWIMA KOLOK	Amarpur R. D Block	565	212	17	52	19
17	TWIMA KWTHAR	Amarpur R. D Block	82	28	22	49	05
18	YALWKMA	Killa R. D Block	425	128	01	70	00
	TOTAL		4,592	1,815	184	1,362	63

Source: Field survey

Fig. 5.15 Livestock of the Jamatia

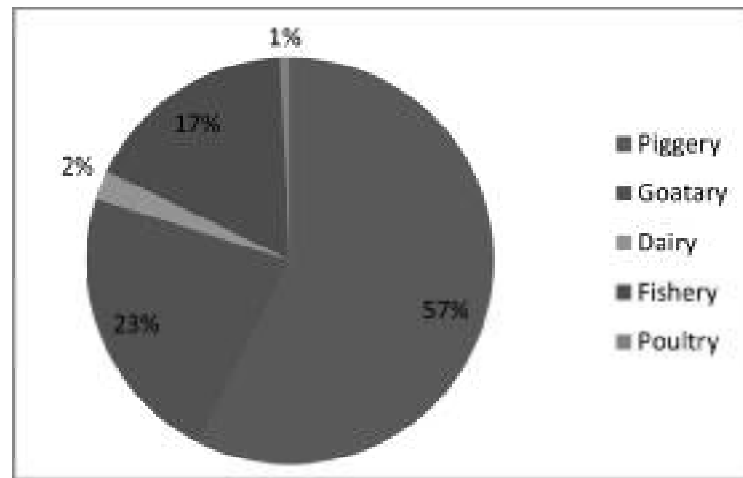
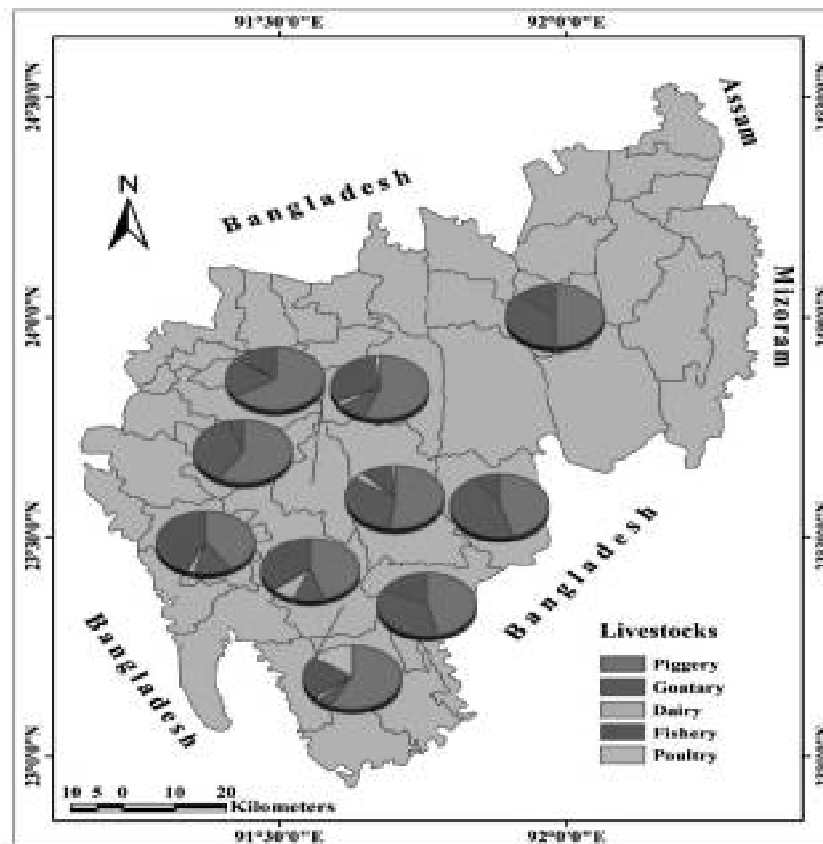


Fig. 5.16 Distribution of livestock reared by the Jamatia



### 5.9. Government Benefits

For overall development, the Govt. state or central assists the people of Tripura, through various schemes. Like other tribes of Tripura, Jamatias does not lack behind in getting such facilities. Such as arrangement of MGNREGA for APL & BPL family, at 100 mandays per year, IAY facility, FRA facility, WDP, NOAP, assistance for disability, blind and so on. As per the present survey, the positions of Jamatia families who are getting finance assistance through Banks, sanctioned by Govt. can be seen as per the following table no. 5.9 in numbers. In support of this analysis figure no. 5.10 shows the utilization of the government benefit in different block of the study area. The Jamatia mostly involved in MGNREGA Scheme for their earning and IAY beneficiary for their household. Likewise many small schemes from Government are being utilized in different blocks.

Table No. 5.9. Government Benefits

S. N	Name of the Moyal	Name of Block	REGA	IAY	RSBY	FRA	WDP	NOAP	Assistance for Disable person	Assistance for Visually impaired	Total
1	BURIMA	Janguijala Block	749	187	03	00	58	100	07	04	1108
2	ISRA	Karbook R. D Block	230	60	30	136	26	50	00	00	532
3	KALYAN PUR	Teliamura & Mungia Bari	1461	350	744	208	87	225	18	01	3094
4	KARAM CHHARA	Manu R. D Block	106	39	00	00	06	21	00	00	172
5	KHAMA	Nalchhar, Kakrabon, Melngnar	960	176	43	05	72	216	05	00	1477
6	KHUMP WILWNG	Killa R. D Block	241	82	87	124	10	44	01	00	589
7	KWTHA R PITRA	Killa R. D Block	683	253	91	145	21	77	00	01	1271
8	MANU	Bagafa R. D Block	427	134	00	64	52	59	02	02	740
9	MARAN DI	Matar Bari	1340	300	47	78	419	07	05	00	2196
10	PITRA	Killa R. D Block	1835	775	1094	1793	111	438	10	04	6060
11	RAIMA	Raishya Bari R. DBlock	346	165	30	11	33	43	05	00	633
12	RAIO KHUMP WILWNG	Killa R. D Block	311	129	29	50	14	76	04	02	615
13	SUNGANG	Amarapura & Ompi R. D Block	2428	1061	1029	1076	147	263	11	08	6023
14	TARPAD UM	Kakrabon	332	102	122	64	10	90	01	00	72



MAPPING THE JAMATIAS OF TRIPURA

15	TWI KHAMA	Killa R. D Block	1368	437	1038	252	117	229	06	02	1595
16	TWIMA KOLOK	Amarpur R. D Block	1513	591	82	164	82	735	19	07	3183
17	TWIMA KWTHA R	Amarpur R. D Block	1277	402	349	337	117	379	00	00	2861
18	YALWK MA	Killa R. D Block	1080	254	292	14	98	103	00	00	2141
TOTAL			16,687	5,497	5,110	4,521	1,480	3,155	84	31	36,565

Sourcs: Field survey

Fig. 5.17 Chart showing the benefits from the Govt. to the Jamatia

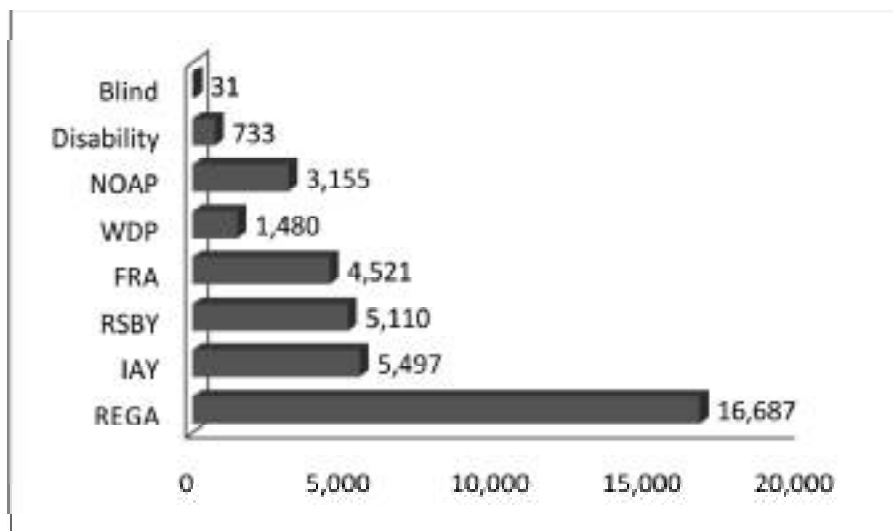
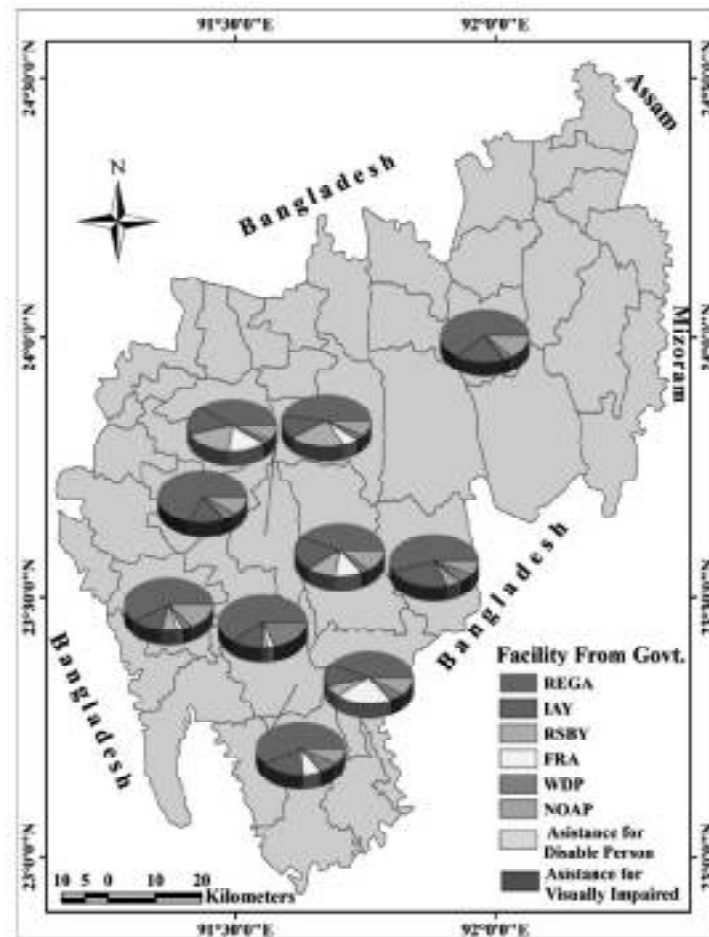


Fig .5.18 Distribution of Govt. Schemes



### 5.10 Major Health Problem

'Health is wealth' there is a proverb. So, health is one of most important sources for the nations development. But in previous day, especially in Tripura, even during the King's rule, proper health care was totally absent. Due to which various diseases seemed to be broke out resulting the loss of many premature lives. Broken out of such disease are actually for the shortness of the consciousness in health among the people. According to present survey report, there are so many villages where not a single PHC for treatment of local patient. The villagers are found to carry the patient with cradle few miles for treatment. Various diseases such as small pox, measles, diarrhoea and so on, are common in the interior area. Diseases like fever and Malaria seems to be causing in high ratio among Jamatias in last three years. In respect to this studies blockwise major health problem is shown in figure no. 5.11. Most of the community in different blocks have common major health issues regarding Fever and Malaria. Diseases like typhoid, Jaundices, Cancer, HIV and others are found less as compared to other health issues among the Jamatia community.

Table No. 5.10 Major Health Problem

Sl. No	Name of the Moyals	Name of Block	Health Problems (in last three years)							
			Fever	T.B	Typhoid	Jaundice	Malaria	Cancer	HIV	Any Other
1	BURIMA	Jampuijala Block	5	4	0	10	14	0	0	0
2	ISRA	Karbook R. D Block	177	2	9	17	86	1	0	0
3	KALYANPUR	Teliamura & Mungia Bari	370	2	10	34	299	1	0	9
4	KARAM CHHARA	Manu R. D Block	56	1	1	0	80	0	0	0
5	KHAMA	Nalchhar, Kakrahan & melaghar	341	0	0	5	23	1	0	0
6	KHUMPULWNG	Killa R. D Block	87	2	0	19	91	2	0	0
7	KWTHAR PITRA	Killa R. D Block	91	0	0	20	87	0	0	0
8	MANU	Bagufa R. D Block	184	7	6	31	55	2	0	0
9	MARANDI	Matar Bari	420	14	3	2	542	0	0	0
10	PITRA	Killa R. D Block	865	14	29	142	68	5	0	32
11	RAIMA	Raishya Bari R. DBlock	145	6	0	5	241	0	0	0
12	RAIO KHUMPULWNG	Killa R. D Block	113	3	23	18	163	0	0	0
13	SONGANG	Amarpura & Ompi R. D Block	822	17	55	136	283	6	1	7
14	TARPADUM	Kakrahan	149	3	0	2	148	3	0	0
15	TWI KHAMA	Killa R. D Block	624	28	3	115	331	4	0	47
16	TWIMA KOLOK	Amarpur R. D Block	80	0	0	1	60	0	0	0
17	TWIMA KWTHAR	Amarpur R. D Block	632	38	0	2	504	0	0	47
18	YALWKMA	Killa R. D Block	264	4	0	54	18	0	0	32
TOTAL			5,425	145	139	613	3,093	25	1	174

Source: Field survey

Fig.5.19 Major health problems among the Jamatia

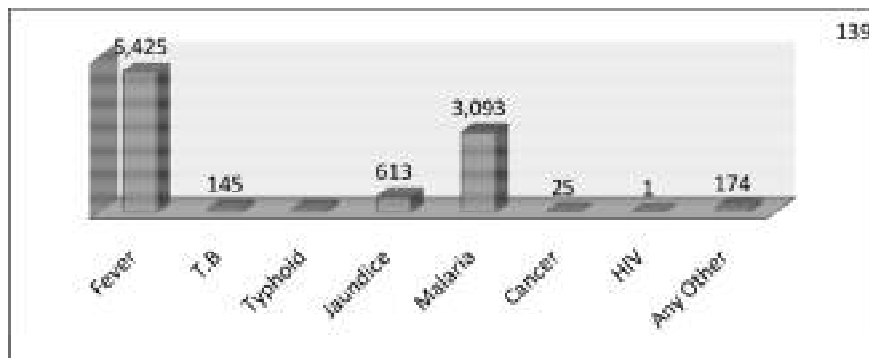
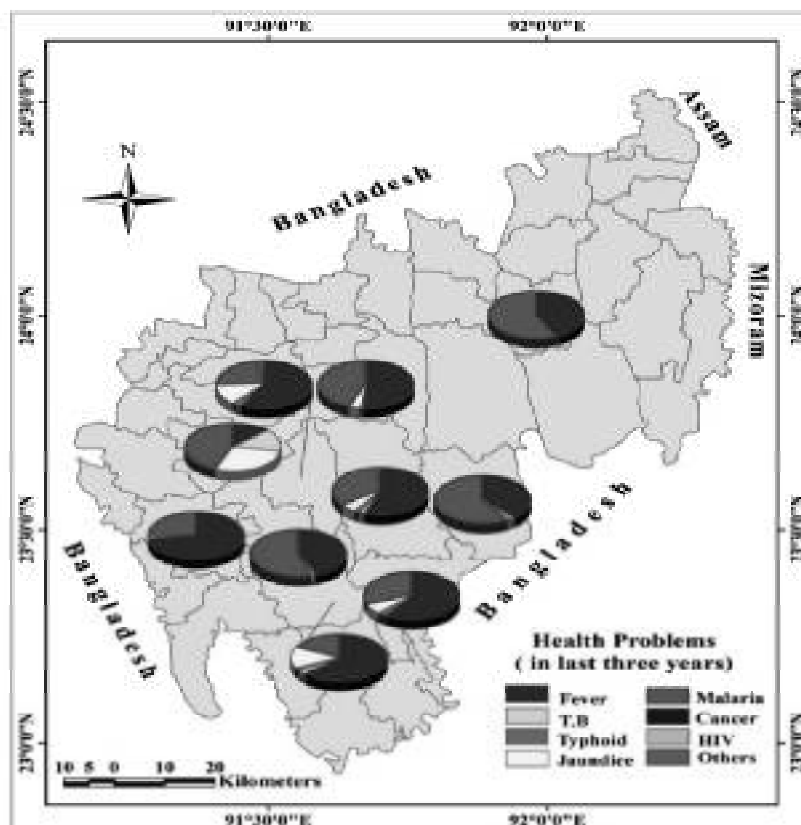


Fig. 5.20 Major health problems among the Jamatia



The above data are based completely on the primary source information. In this chapter, the housing pattern, economic status, religious profile, sex ratio, educational status, main occupation, electricity facility status, government benefits, livestock and major health problems of the Jamatia community are discussed. The authenticity of the data can be claimed as the data that are collected directly from the field.



## CONCLUSION

Being vested the task by the TRI, Govt. of Tripura, Jamatia Hoda started to survey focusing the position of Jamatias in various points. In all points, we tried to discuss elaborately here, such as the habitats of Jamatias, the population of Jamatia, sex-ratio, educational status among the Jamatias, land alienation, various project for the development by Government, electric facilities, sources of income, sanitation, livestock, health and so on. Moreover we tried to discuss elaborately the social frame of the Jamatias including usages birth to death and the system of performance of all pages. The necessary of daily life made by bamboos are also mentioned here.

Through this survey, we tried to highlight the socio-economic conditions, their livelihood, etc. Surprisingly enough, to date, even among the Jamatias themselves, no reliable information about their history is available. The reasons for this are firstly, a dearth of written records, and secondly, their legends, tradition, culture and history are being preserved orally. This work tries to project that every walk of life of the Jamatias- be it social, economic or religious, etc, is a manifestation of their social structure based on cultural heritage. In view of the above, this book is intended to serve one and solely one purpose- to contribute towards the knowledge of their origin, social structure, political institutions which are basically unchanged even today.

The study includes five chapters- introduction of the Jamatia community, social structure, and administrative system of the Jamatia, religion and the analysis of the Jamatia community as per the demand of the study. In the first chapter, we tried to discuss about the Jamatia community with respect to their settlements and livelihood. It also includes the objectives and methodology carried out for the study. We also discussed about the language of the Jamatia and its origin. The education and the status of women in Jamatia are also briefly highlighted in the chapter. When we talk about the tribes in Tripura, it is also equally important to discuss about the land alienation as it is associated with most of the tribes in Tripura. It is, in effect, a study in retrospect; it is a change and continuity, it is not a study of past for past's sake; its concern is the present and the future of the society of the Jamatias.

The following chapter elaborately includes about the social structure and the cultural spectrum of the Jamatia community. The social structure includes the social institutions such as family, marriage and kinships. It also tends to highlight about the customs

associated with birth, marriage and death and how it plays a very significant role in one's life. The whole frame of administrative system of the Jamatia society such as Hoda, Moyal and Luku are discussed clearly including judgement. Like Okra, Panchai, Chowdiri, there is a Advisory Board, Hoda working committee. Hoda Audit board, functions of the Hoda, the Hoda Okras, the Moyal are clearly stated in this chapter.

The main causes of long term continuation of the Jamatia Hoda depends on religion. Like other tribes of Tripura, the Jamatias also worship the nature based religion. They worship the god Gorja, but what makes them unique is that unlike the other tribes of Tripura, they worship the Gorja in two forms ( Biya Gwnag and Biya Kwrwi) continuously for seven days. The name of name God and Goddesses which includes in the system of puja are clearly mentioned here. Festivals of Jamatia are also mentioned here. Among the stated pujas, some of the Pujas are performed individually (family) and some are performed in the community level. However, with the changing of time few Jamatia populations are found to be converting.

The concluding chapter i.e. the analysing chapter is the most important chapter as the whole study is based on it. In this chapter, the housing pattern, economic status, religious profile, sex ratio, educational status, main occupation, electricity facility status, government benefits, livestock and major health problems of the Jamatia community are analysed through tables charts. Thus, we can state that the entire study was dependent on the primary sources of information.

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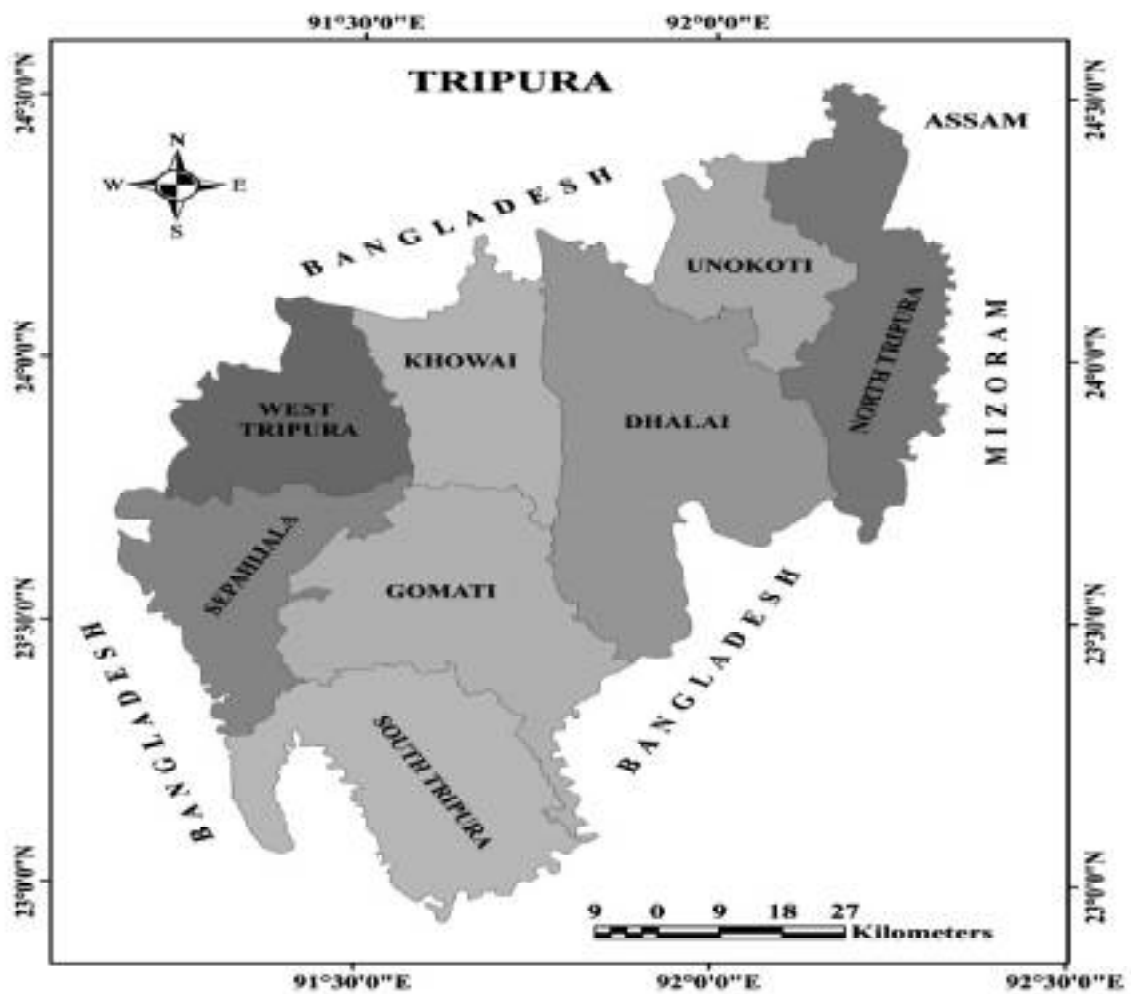
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# ANNEXURE-1

## MAP





## Photographs



Risa (Traditional dress of Jamatia woman)

Rignai (Traditional dress of Jamatia woman)

## Goria Festival



Goria Mwtai- Biya Kwrwi



Goria Mwtai- Biya Gwnang



Bangchai



Kuchuk Char (Chukchala)



A scenario of Gorja puja with devotees



A picture of Sonkitong (Kirton) in front of Bangchai

### Bamboo made articles used for kitchen purpose



Mutari- Kunriya



Wasung

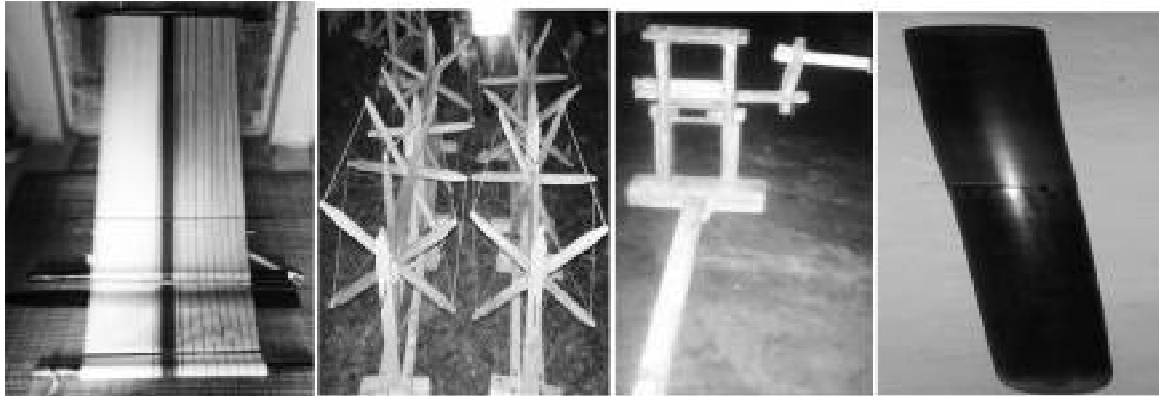


Sonpeti



Chopra/Chopre

### Articles used for Weaving Clothes:



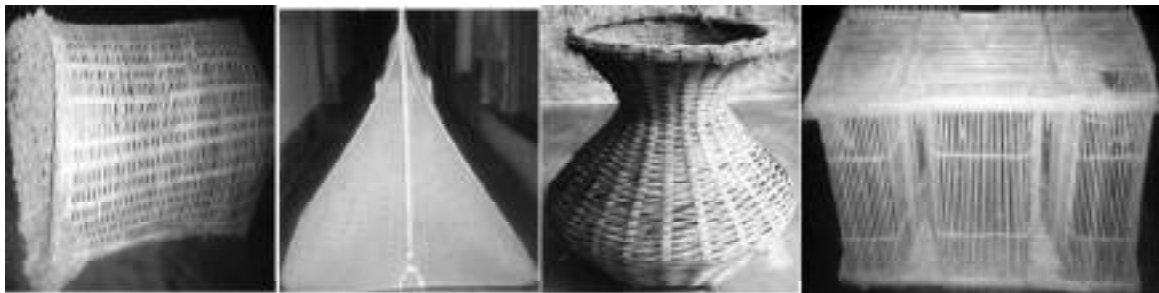
Ri-thantwi

Natai

Chokha (Khul Lumani)

Thuri

### Bamboo articles used for fishing



Socheng

Sudan

Dula

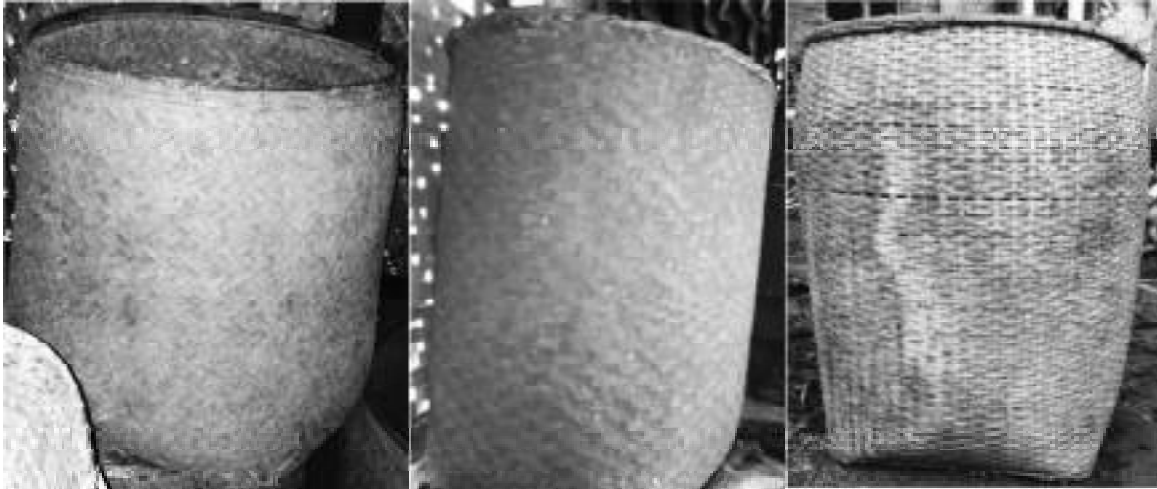
Aanta



Polo

Khoroksa twisarmani

Khoroknwi twisarmani



Rwban

Dol

Topong



Ton



Ura

Materials used for pounding and segregating grains:



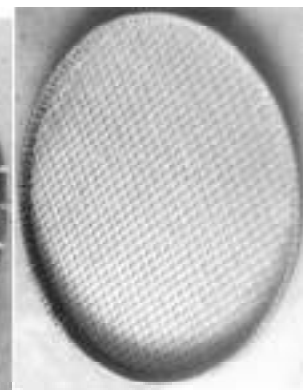
Rwsan- Romon



Dingi



Chwkhaikhun

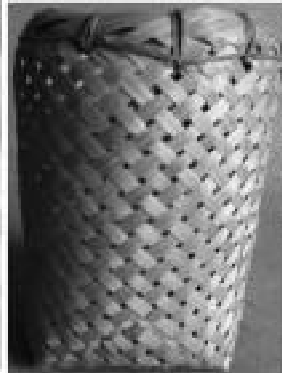


Bailing

Other bamboo made materials:



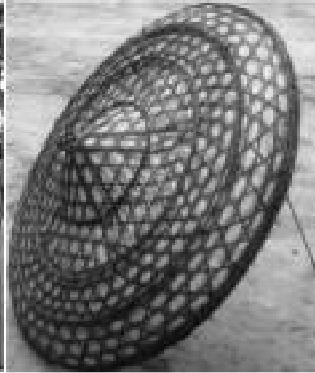
Tising



Kasleng/Paikong



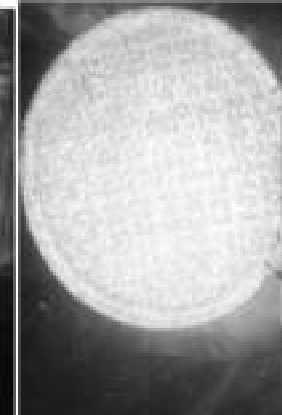
Musuk khuk



Hungkhung/Patla



Takhok



Kisi



Kisi (Hand Fan)



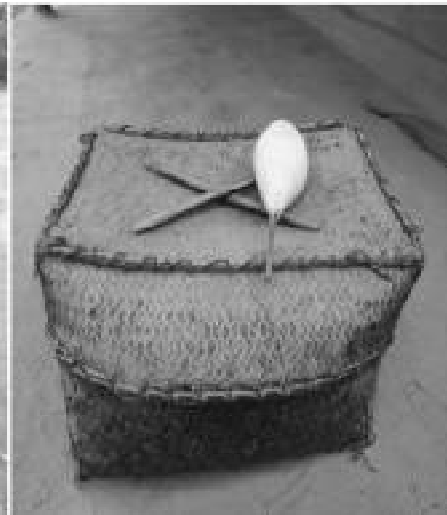
Duma and Daba



Khutruk



Langa



Jaapa



## Pictures of Housing Pattern



Mud House



Bamboo House



Pacca House



Mixed House

## Sanitation



Pacca Sanitaion



Kuccha Sanitation



Garia Academy Madhyamik Dropout Coaching Centre



Students of Garia Academy Madhyamik Dropout Centre



Garia Academy Model School



Students of Garia Academy Model School



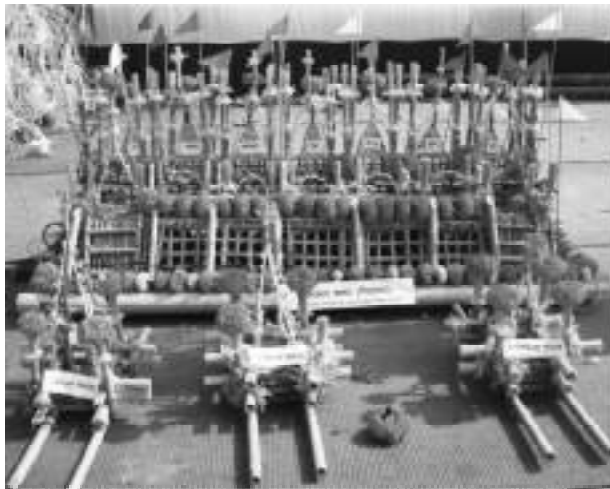
Ker Puja performed at *Daikong* (Extreme area of the village)



Lampra Puja performed by Ochai



Church in the Jamatia Village



Tolai (carriage used for carrying a dead body)



Khangra (used on the day of Shraadh for offering Bhog in the name of the deceased person)



A pond used for Fishery



A Jamatia woman feeding a pig

### Present Hoda Okras of Jamatia



Padma Lila Jamatia



Pulindra Jamatia



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