

KHAKLU : A SUB- TRIBE OF NOATIA TRIBE

Jidas Tripura



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Khaklu : A Sub-Tribe of Noatia Tribe

By : Jitdas Tripura

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Content

Page

1. An Introduction to the

Khakla Sub tribe

5 - 10

2. Mariage system

11 - 27

3. Divorce

28 - 39

Birth & Birth Ritual

Religions sites

Death Rituals

40 - 41

4. Social Administration

and transition

42- 52

KHAKLU

A SUB-TRIBE OF NOATIA TRIBE OF TRIPURA

INTRODUCTION:

INTRUDUCTION :

Geographical area of Tripura is 10,477 Sq. Km. of which 69% is under tribal sub-plan with border in three sides and tribal population is 9,53,345 as per Census 2001. There are 19(nineteen) different tribal communities in the State. Among them, Noatia is the 4th largest community. Their major concentrations are at Belonia, Subroom, Longthorai Valley, Gandacherra, Amarapur, and Kamalpur. Noatia tribe comprises of sub clans like Anak, Phadong, Keya, Aslong, Garzan, Gaigra, Khaklu, Laitong, Gabin, Dendak, Tombay, Totaram and Murasing. The writer of this monograph belong's to Khaklu clan. Most of the Khaklus are residing at Amarapur, Sabroom, Belonia and Santir Bazar Sub-Division It is to say that population of Khaklu clan is very small. (near about 10,000).

They are all Kok-Borok speaking clans. They write their title as Tripura. As small number Noatia and Deb Barma instead of Tripura.

It is found in the 'Rajmala' published in the year 1927 AD that there are some persons namely Shri Mukta Charan Tripura, Shri Baidyanath Tripura and Shri Dhaniram Tripura of Sonamura Sub-Division who belong to 'Khaklu Dapha'. This has also been supported by Samarendra Chandra Deb Barman in his "Census Bibarani" published in the 1931. It is to mention that in the year 1743 one Joy Manikya Bahadur fled and took shelter in the Takka Tulasi Hill Range along with his army. Those who were with the king used to call Khaklu. This information is mentioned in the Book namely "Tripurar Itihas" written by Dr. Gon Choudhury.

Sub-clan under Khaklu:

Khaklu itself divided into Kurang and Khaklu due to quarrel within Khaklu clan. It is also stated that Khaklu again divided into 12 sub-clans -

(1) Hari, (2) Taokai, (3) Ongthai, (4) Angari, (5) Anchai, (6) Khazun, (7) Cheke, (8) Rabia, (9) Banchua, (10) Khaiyaan Bari, (11) Riri and (12) Atuang.

Though Gram Panchyat/Zilla Parishad etc. are in existence, yet Noatia clan is still under the Roaza Administration. It is to be mentioned that Riri and Atuang, Hari, Taki, Ongthai, Angari and Anchai are 7 brothers and Khajun and Chake are 2 brothers, are looking after the Souial administration.

The Khaklu Dapha belongs to Indo-Bodo group of Mongoliod racial stock and their livelihood depends on Jhum as well as plain land cultivation. They, however, gradually become literate and found engaged in different categories of employment in Govt. & Private Sector.

There is no record about Khaklus about their history of migration and settlement in Tripura. A few words about Noatia is available and its branch Khaklu have got no reference in the Rajmala. I am narrating here about Khaklus depending on the witness and out of my experiences as I belong to Khaklu Community. It is heard that Khaklu clan migrated from Chittagang Hill Tracts (now under Bangladesh) during the Royal Dynasty of Tripura and Khaklu spread here and there particularly in South Tripura.

Old man of Khaklu is not available for recording the history of the Khaklu. I have collected the information of Khaklu from some old people so far the real history is available.

It is noticed that fore-father once had worshipped mother Laxmi sacrificing a pig and offered cooked food with Khaklu to appease her. All the old people of the society have been invited to khakli. Khakli is a jham based vegetable place and therefore, meat quantity in the preparation was negligible. All share the meals. Wine was served for the old people. Thereafter meal was given. Meat was served. But since quantity of meal was not sufficient, meats could not be served adequately for which invited persons became un-satisfied. They were called as Khaklu even by the Royal Society.

There is no historical evidence or support about the Khaklu Butho. Only seeing and hearing are going on. It is also to say that a quarrel had taken place to run a Khaklu and qoran society since then two clans of Khaklu have been quarreled by. In case of other Noatia branch there is no record but young group of them may pay attention for the coming generation.

Stories prevalent about Khaklu clan:

(i) Juangfa, (ii) Nowai, (iii) Chetuang, (iv) Amima-Taomama, (v) Buraburitha Tha Kaimini, (vi) Maiyum Kufusa, (vii) Sandarisha, (viii) Khumpai, (ix) Sialsa, (x) Kharmaimani Sastra, (xi) Piyara Raja and Atuka Raja.

(a) We have heard such stories during our childhood from Grand-mother and Grand-Father. In short some stories are narrated. Firstly, patient is seen by Baidya and Pujas are performed and as a result percentage of death is high. Now a days patient is treated by qualified Doctor.

(b) Khaklu belief is that some Skals can eat huge meat and egg. As a result mortality is very high due to ignorance. It is also seen that who is doubted as Skals, he/she is killed by powerful in the society. Now a days he has become educated, they are trying to impart scientific idea to the patient. Such killing is reducing.

House Construction:

Bamboo and Wood are used for house construction. Now building or vaued wall house are constructed. Some system to are followed to make house by the Khaklu that if doors are in the east side, it is considered very good. But if door face is in the West it is considered very bad. If those are faced in the North side. It is considered like luck of King but if faces are in the South, it is called the house of Jamghar.

Marriage and Marriage Rituals:

When child grows (both boys & girls) and attains the age of 17-18 they are considered as youthful and may get marriage. There are some means and kinds of marriage.

(a) In normal marriage like guardian of both boy and girl take decision and arranges marriage. Before finalization of marriage father of the boy has to go to the house of the girl and finalises the date of marriage.

(b) Elopement: This sort of marriage is rare but sometime the boy and the girl take decision and get marriage without approval of the guardian.

(c) Charmiri Kamani. This system is that boy has to stay with the father-in-law's house for one year. Thereafter couple requires to decide whether they will remain with the father-in-law's house. If decision taken to stay in the father-in-laws house, father-in-law's has to give a house being constructed by the law's. A detailed customs of marriage ceremony is given below:-

Marriageable age:

The boy who has completed the age of 17/18 years is considered eligible to go for marriage. In case of a girl, the main criteria to be eligible to get married are puberty that occurs generally after attainment of the age of 12/13 years.

After the first menstruation occurs, a girl is considered eligible for marriage. The first menstruation is regarded as blooming of a flower. It is called "Sakni Khong Bamanni". The Sikla group generally arranges fastening of a girl's breast with a piece of cloth called 'Risa'. Fastening of 'Risa' is generally done on a good day. Sree Panchami (Saraswati Puja day), Laxmi Puja day and New Year days are considered as a good day for fastening of Risa. After fastening of Risa, she is considered for conugal-grown up life. She adorns herself with blouse and puts on good Rignai and Risa. She loves to wear flowers on her hair heap and use jewellery ornaments like Taya in upper ear and nabak and wakhang/lalong in the bottom ear and Nakisha in the nose. The nose is pierced with needle and Nakisa is worn. Other jewelleryes worn are ring, chain, tal, bao, bachung, bathai, beki and bangri, soap and scent are also used to project her as adolescent and attractive.

Visit by Sikla to Sikli:

When a girl is declared adolescent by way of fastening risa on her breast, Siklas start visiting her at night in a group or single. They play flute and chongpreng, dandu etc. generally near the bed of the Sikli but outside the house. As soon as the Sikli hears the sound of the music, she rises up from the bed and sits beside the hearth/woven and ignites fire in the hearth/oven and welcomes all the Siklas. She prepares tobacco smoke by bubbling bamboo pipe. The Siklas offer her bidi, areconut with leaf etc. They exchange views on various matters. The Sikli burns the bidi and offers the Siklas and she also prepares the pan khili and offers to the Siklas. They use Chanykya sloka. The sikla or sikli who can recite Chanakya poem is considered to be intelligent. This factor plays a vital role in the selection for wife or husband. Siklas or Siklis who can tell stories/riddles are also considered as resourceful persons. Non-consumption of wine and non joining in gambling are the qualities for the selection of jamai by the Sikli's parents. They spend 2/3 hours time for conversation on various subjects. Parents who do not like the sikla, visits the sikli remind their daughter time to time not to prolong the conversation and rather go to bed. Accordingly, the sikli acts upon. Very often during this visit, the sikli approaches the

sikli for marriage. Generally, marriage proposal is raised to the sikli by a sikla pleader known as Raibang who pleads in favour of a candidate who chooses the sikli for marriage. The sikla offers the sikli various things like soap, scent and hair oil. The visit lasts about 2/3 hours. Thereafter the siklas go back to their place of sleeping not necessarily their homes, and the sikli also goes to bed.

The siklas after having dinner assemble in a house where they generally sleep together and they decide the sikli they would visit on that night. Then they go to the house of sikli as they decided before. While on their way, they sing and also shout, and entertain themselves with various conversations. On reaching the house of sikli, they stop singing and shouting and also making conversation. Instead, they play flute, chongpreng and dandu as mentioned earlier and awakes the sikli, enter the house and sit near oven/fire place.

Restriction from visiting Khaklu Sikli by Non-Khaklu Sikla:

In Khaklu society, if any sikla of other group i.e. other than Khaklu sikla wants to visit a Khaklu sikli, he has to take permission from the local Khaklu siklas. If he visits without permission, he will be caught and fined areconut numbering 4/5 pons (one pon is of 80 nos.). The sikla will not be released until he hands over the fined areconuts to the local Khaklu siklas. Violation of convention/custom tantamounts to insult to the local Khaklu siklas. This is implemented rigidly. Sometime area Roaja (Headman of the area) has to interfere to solve the problem amicably. The collected areconuts are distributed to all local siklas and siklis. There is, however, no restriction in marriage.

System of marriage:

Generally, there are three systems of marriage in Khaklu society. They are (i) Through arrangement by parents/guardians, (ii) Through love marriage and (iii) by elopement/by capture.

The first system is where parents of sikla and sikli are in favour of the marriage. In this case

Raibong (pleader) is engaged. He narrates the eligibility and quality of the sikla to the parents of the girl as well as to the sikli. His role continues till the time of marriage. The sikla visits the sikli and discloses his desire to marry her and he projects himself as would be ideal husband. If the response is satisfying, the sikla presents her blouse/Rinai/Risa/ornaments etc. if she accepts the presents, it is considered as a sign of agreement. But if there is another sikla trying to marry her, he will try his best to break the deal and also try to defame the candidate. If he can convince the sikli, he will arrange elopement with her. On the other hand, if he fails to lure away the girl, he has no choice but to stop his effort.

This is called "Chao Kameni" i.e. "Visit with Wine". Such type of visit has to be done three times. Proposal for marriage to the girls' parents is made with due submission and politeness. They will praise the quality of the sikli overwhelmingly and express their desire to get her for marriage. Response of the girl's parents is that they would ask their daughter. If she is agreeable and will also see if the sikla and sikli are in love. There the first visit ends. The second visit with two bottles of wine takes place generally after 2/3 months. In the meantime, sikla visits the sikli's house frequently and try to gain consent

of the sikli in favour of marriage. Raibang also continues to project the sikla as qualified candidate for her life partner. If any favourable signal comes to surface, the visiting party expresses the same to parents of the sikli. In the meantime, parents/guardians of sikli also take the opinion of sikli whether she is agreeable to the marriage proposal. If the response is positive then the parents/guardian of sikli give green signal to the parents of the boy. Otherwise, the marriage proposal ends at this stage. When both the parties agree to the marriage, there is a verbal agreement not to entertain any other candidate for marriage. This is called "Sutu Buthamini". This final decision is confirmed by bowing down before "Lampra", the chief god of all gods worshiped by the Noatia and reciting "Slok of Mantra" which goes as follows: Anhasai siris Mukundrai babai, Lampra Kata, Lanja kata, Tai, Sakra tini, Bar ganga din gamga, Phonani basa, Phanani Basajak Baona Jati katongai, bongsa kotongai, yaphang pongranai bachow dong kairanai bachow sarga khunatai, yarong patal hanai-kasong Kunjri Lawnatai, kibing Falai oanatai, siriskundrai, sirismukundrai, bini Sri baikya. (English translation): Today being good day, this date being good date in the name of Lampra god, son of someone and daughter of someone, who comes from high family, who fills the vacant throne, who is high upto heaven, the length of whose leg

reaches the bottom of water, the length of whose head touches the roof, whose house bati is wide, whose first child is a son, whose house is full of paddy. Let it become a reality - this word is not of mine but the word is of Lmapra god). Lampra god is considered to be the source of blessing for the prosperity of the bride and bridegroom and also of all members of the family. In the worship of Lampra, two fowls are sacrificed. The meat is cooked and served to the appty who come on behalf of sikla. But the date of marriage is generally not finalized in the second visit parents/guardians opine that further observation is required and some more time should be given for observation on the growing intimacy and love between the sikla and the sikli. During this period, relation between them becomes closer and more cordial. In this period both the sikla and the sikli go to market and fair together and develop more intimacy generally, the sikla offers gifts choiced by the sikli. The decision taken in the second visit amounts to betrothal. The sikla and the sikli become closer and closer. Their movements and activities are observed and confined. They avoid mixing and speaking with other siklas and siklis as they are not free as before. This is necessary to ensure maintenance of confidence. But there are instances of the betrothal broken down.

The third visit is about half a month after from the second visit. The siklas party visit the siklis house with two bottles of wine and offer to the parents/guardians of the sikli. Leaders of the village attend the occasion normally invited by the sikli parents. Wine is served. Feast with port chicken is also served. Thereafter they fix the date for sending the sikli to the house of the sikla. Generally sending of sikli is done at the dawn. A group of siklas come to siklis house at night and receive the sikli from the parents and return to the house of the sikla. The family of the sikla receives the bride cordially and offers one Renai and one Risa to her. The siklas family arranges puja for washing of head. This is compulsory ritual in marriage.

The second system of marriage is held in the house of the sikli. Both the parties are to be economically sound. Because this marriage is expensive. In this marriage band party and jatra party etc. are arranged. A feast is offered to all the invited persons. Celebration takes the shape of festival. Preliminary actions are taken as in the case of the first system.

Throughout the night jatra is held and all the villagers assemble and enjoy the jatra. Band party plays music. Marriage is held in the morning. Both

bride and bride groom put on new sari and dhuti and shirt (Panjabi dress). They take seat on the bamboo structure which are decorated nicely. On this occasion, two cocks and one pig are sacrificed and are cooked and served to the invitees.

Four couples who are relatives of the bride groom and three couples who are relatives of the bride pour water over the heads of the bride and bridegroom. Any of the couples must not have been widow and widower. The ceremony ends with feast. Thereafter, the bridegroom's party return home with the bride and arrange puja for washing of heads (Khrok Sumani).

The third system of marriage is by force. When the sikli does not consent for marriage, the sikla takes the sikli forcefully to his house. When the sikli goes to the forest to collect vegetables or when she goes to the friend's house or to the chhera for taking bath, the sikla takes the opportunity for capturing her to make her agree to marry him. The parents of the sikli generally search and find her out without much difficulty. In that events, the parents ask the

sikli whether she likes to marry the sikla. If the answer is positive, the parents return home leaving behind their daughter. The parents of sikla arrange puja for washing of heads of the sikla with sikli. But if the answer is negative, the parents take home the sikli.

Performance of Khrok Sumuni Puja:

As stated earlier, performance of puja for washing of head (Khorok Sumani) is compulsory in the marriage within the Noatia Society. Solemnization of marriage is completed when puja of Khrok Sumani is done.

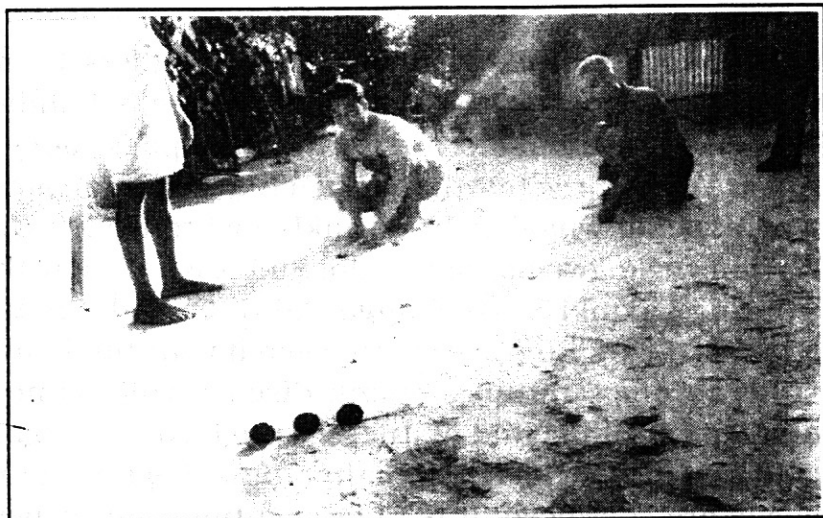
A bamboo structure is constructed at the juncture of two streams for sitting of the bride and the bridegroom. Materials required for the puja are as follows:

One Napkin, one patil for keeping khar "Chakhai", raw turmeric, kучеi, sugai, Iron one rupee (silver)/chakna grass, leaf of small danger tree, leaf of khamai slok (which is bounded by cord (rope), tiger teeth, a pair of upper leaf of banana and one bottle of wine. Generally, 4 cocks are sacrificed. Two pairs of bamboos about 2 feet length are plaiced on the ground and one pair of bamboo are bounded over the two pairs of bamboo. The bamboos are decorated by way of carving on them. Painging is also done with red colour. Cotton, rice and eggs are also required for this puja. Small candles and scense are lengthed. The bride and bridegroom take their bath and put on new clothes and they take their seats in

the bamboo structure made for the purpose. A promise is recited by the Achai which is followed by the bride and the bridegroom. Achai recites a promise first to bride groom which is as follows: Nini bihi jadi rogi pira Angai, Sithai Sipra Nakhakhai, nong, chey ma tongya, chla replies positively.

(English version): Even if your wife suffers from various diseases and if your wife becomes handicapped you cannot discard her. Sikla replies-Agree. Again Achai recites that Nini chla jadi rogi pira wngai, ochal wngai or libao nakhagwi tongo, Nwng Nasian yagkagwi ma thanya do. Sikli says "Yes" with uttering Laxmki Sakti, Ganga Sakti, Chandi Sakti, Brahma Sakti. Suvvary is that even if your husband suffers from scrotum swelling disease you cannot discard your husband. Witnesses are Laxmi, Ganga, Chanid and Brhma. Thereafter puja begins, four cocks are sacrificed. It is to be mention that as per puja ritual, the bride and bridegroom have to sit on the bamboo platform keeping face towards the up stream and the Achai moves around the bamboo platform seven times uttering this mantra and again spouse has to sit keeping their faces in the downwards of the streams and Achai has to move around the spouse seven times uttering the same mantra. In every round Achai has to pour water from the

crockery vessel with bounded grass and Achai let the crockery vessels knock the head of the spouse. Before sacrificing following mantra is uttered by the Achai-Sili Bokhata, Akhatra, Ma Gangi, Ma Chandi, Kalbang, Kulbang Dandoga, Mandoba, Krishna Nagra, Motia, Raksha Darkha, Churikha, Rekenda,



Pekenda, Barabai, Baraboon – thereafter cocks are sacrificed and movement around the sitting spouse follows keeping faces upwards of the streams.

The following mantras are uttered consecutively:

First round – Bakhong, Gannang, Maga Naritha Kaladusi Sia, Agudra, Jarang, Jarang, Faiya, Gurnming, Anceya, Gathuyas, Palong, Kaiya Surusing – Snalota the Chakai is poured on the heads of the spouse.

In the second round the following mantras are uttered:

Aija Sanibar Aija Mangalbar, Amabashya, Prunima, Gadai, Gadai, Khua Na feliba, Khunchi Na feliba, Garer balai, Apar balai, Stri balai, balai Na laiya Jha, Dur balai Jha – Chakai is poured on the heads of the spouse. (Meaning Let all the bad things of the spouse go away).

Third round starts with the following mantras:

Silure, Silure, Ban, Siluna Lohar Ban, Chicken Darina Ban, Kar Hukume Bandiba, Siri Bekhatra, Akhatra, Ma Gangi, Machandi Kalbang, Kulbang, Dandaga, Mandaga, Krishna Nagra, Matia, Raksha, Daraka, Churika, Rekenda Pekenda, Barabai, Baraboon, Hukume feliba chakhai water are poured on the head of the spouse. (Meaning- All the names of all bad spirits are called, the achai chased them away so that they may not harm the spouse).

Fourth round begins with the following mantras:

Aba, Dasong, Mangalbar, Dingli, Bar ar, Berate ar,

Khelohg, Par Berate par Khelong, Damura Sharia Jha, aa chara Sharia Jha, Baneer Harin Mariya Kha, Baner Srigal Maria Kha Dur Balai Jha-Chakhai water are poured over the head of the spouse. (Meaning-all your bad spirits go away and you may eat the flesh of all beasts but you can not touch this spouse).

Fifth round begins with the following mantras:

Trayee, Rupini Samasnya, same Jha, Dur balai Jha. (Bad lucks of the bride and bridegroom are discarded).

Sixth routh of mantra is as follows: Turma, Sudini, Murama, Baithani, Turma, Shutan, Murma baroni, Dohai ma Kalika Patina: Chakhai (Lime Water) is poured on the heads of the spouse. Goddess Kali is asked to chase away all the bad spirits.

Seventh and last round begins with the following mantras uttered by the Achai:

Bile, Bile, Tur Bile, Mahamani Na Hale, Bile, Bile Na Bile, Kar Hukume Bile, Siribekhatra, Akhatra, Ma Gangi, Ma Chandi, Klabang, Kulbang, Dandaga, Mandaga, Krishna Nagra, Matija Raksha, Darakha, Churakhas, Rekenda, Pekenda, Barabai, Baraboon, Tar Hukume Bile :Chakhai (lime water) is poured on the heads of the spouse and the Achai let the vessel knock the

heads of the spouse. The same mantra is repeated during the movement of the vessel and the spouse are keeping their faces towards the downward stream for seven times. All the bad spirits are chased away by this Mantra.

Finally, Achai asks them to close their eyes and he throws the eggs somewhere. The puja is ended and closed. Marriage is solemnized. Thereafter, feast is served to all invited persons and the marriage ceremony ends. After one week of marriage, the parents of the bridegroom visit the house of the sikli and pays the price of the bride which is called as Dafa, if claimed by the parents of the bride and a few party of the bride exempts the daft.

Divorce:

Divorce in Khaklu Society takes place mainly due to barrenness, impotence, madness and adultery. Divorce is affected by "Rajinama" i.e. Agreement signed by both. Sometimes Roaja (headman) has to interfere to solve the divorce. There is no restriction for marriage by widower. Generally, the Noatias follow monogamy. But there is no restriction for polygamy in special circumstances barrenness/madness etc. Re-marriage by husband and re-marriage by wife allowed if divorce is granted.

Birth and Birth Rituals:

As soon as birth takes place, mother is kept nearby woven for warming. The loin part, child is fed breast milk also for the welfare of child. As soon as completion of one week of the child, name giving ceremony is performed. Generally father, mother and one relative are to take part in the ceremony. Each of them has to enlight cloth string of three light whose light is lasting is name is final and child is called accordingly. When mother's body becomes capable for normal work every birth ritual is complied and performed.

After naming the child, Ganga Puja is had when male goat and hen, seven feathers of hen required to be worn by the child and the child considered to be purified. After elapse of one month Bagsa Puja is performed with one pig and 5 hens and tale of the dog is to be cut and offered to Burasa Puja and 7 nos of festival are also to be arranged i.e. pumpkin leaf, gourd leaf and Chalkumam leaf, Karal leaf, Miara leaf and Arira Sheka , Ginger leaf and Khai, Rice and Chaokhetha (wine spl. For God)

Religious sites

Following puja are also performed-

- (i) Dhin puja with one pig and one hen.
- (ii) Night puja with one pig and one hen.
- (iii) Khamuni puja one goat, one pig and eight numbers hens.
- (iv) Dhangdai puja is performed with one cock, one hen, one icha, one tengra, one latim and one arrow.
- (v) Balkaomani with one goat, two hen, one latim and one arrow.

(vi) Ganga Puja with one goat, one hen.

(vii) Gariya-Kalaiya puja. This puja is given in de tails.

Generally Goria and Kalaiya are worshipped by the Boro linguistic group barring the Mursing. But the way Goria Puja is observed is different among the different tribes. Even the belief and purpose of worshipping Goria are different from tribe to tribe.



Respected families like Roaja and Dabeng worship Goria as Akra Garia in the family. Individual person can worship Goria and Kalaiya for individual welfare. Generally in times of illness/trouble of a

member of a family, the father or the mother may make a promise to Goria after washing mouth and hand and worship in the name of son or daughter for restoration of health or welfare of the person. It is believed that if the promise is made with heart and soul for well being of the person, Goria and Kalaiya cure the person and restore the health. Such individual Goria worship is to be done every year till death of the person. While death occurs, Goria of that person is immersed into the river and the worship ceases. In case of family, Goria of the family is immersed into the river generally after death of head of the family. But worship of Goria and Kalaiya of the Khaklu clan is briefly given below:

In Khaklu clan, Goria is not worshipped by individuals and families. It is worshipped by individual or family who has made promise to Goria only. If a man falls sick seriously or serious misfortune occurs to the individual, the said individual or his family makes a promise to Goria to worship him if the sick person is cured and his health restored. Once a promise is made to Goria, the worship of Goria is to be done till the death of the person for whom the promise is made.

29th Chaitra is treated as Har Baishu. On 29th Chaitra, Garia and Kalaiya are made with bamboo

by each individual worshipper and family. In making of Gorla and Kalaiya, one bamoboo measuring 3 feet long is taken and drawn beautifully various pictures on the bamboo. After the puja is over, the head of Gorla made of wood and the cloth and risa are kept inside the bamboo basket for use in the next Gorla Puja. After drawing picture on the bamboo pole the head of Gorla, the Achai, in reveals the result of the worship.

In the worship, drum is beaten and flute is played and children and youth are dancing with new dresses as far as possible. On over of each worship of Gorla, a portion of meat of sacrificed he-goat or cock is given to the Nokthak which is cooked and served to the elders. The Nokthak generally prepares drink and offer to the elders – who discuss on various subjects. Sema i.e. result of the worship is sought by the worshipper of Katai Gorla (Younger Gorla) from the Achai. Achai conveys the result to someone. He says god is not pleased with you, you are to worship Lampra God-to another one. Such reply is given that you are to worship Ganga goddess by scarifying cock and he-goat. Someone is told that he did not perform dead rituals and it must be done. In very case, Achai has to convey result of the worship.

In the afternoon, grown up children and your go to the worship place and bow down to each Goria and then go to different houses and bow down before the old persons by touching their feet and receive blessings from them.



In the evening, the grown up children, youth and Achaia arrange bringing of Goria in a place considered convenient for bathing of Goria and Kalaiya. In this ceremony one cock is sacrificed. One egg, rice and fried rice are necessary in this worship. Thereafter, all the Gorias are taken back to the place of worship.

From the place of worship two/three Gorias are taken and Achai and the boys go to the Roaja House saying the following words: Ailambrey, Ailambrey Goraiya, Ailambrey Kalaiya – Roaza Bari Koto Dur, Gorias Aiche, Kalaiya Aiche, Roaza Bari Aito Pare (Goria is coming to Roaza House – How near is the Roaza House, let Roaza keep everything ready like drink, money etc. for the dancing group). Head of the family has to wash the feet of Goria and has to offer drink and money to the dancing group. The song of the dance is – Dowanile dusuto, Daoya dusut rafaigwi, Garaiani Singarao Kalaiyani Singarao, Bada Ada Biragdi, rangkhaw paisa Biragdi, Maiba khuba Biragdi, Mishi Masag oiragdi, Bigai, Narokdi, Rangkhaw paisa Taibaijak, Rangkhaw paisa Klangnai, Misi Masak Taibaijak, Misi Masak Klangnai, Wakma, Takma Taibaijak, Wakma, Takma Klangnai Matai yakong sufaigai, Dipadupa Khlaigai, Goriana Khunugai, Bada Bigai Naragdi.

(English translation-offering made at the insistence of Daoya, washing the feet of Goria, offering money, offering the egg and cock, let's pray for blessing. Let's pray for money, let's pray for rice and cotton, let's pray for buffalo and cow, let's pray for pig and cock, let's seek and let's know and take whatever Goria give us. Goria has brought money for giving you, Goria has brought paddy and cotton

for you, goria has brought buffalo and cow for you, Goria has brought pig and cock for you – wash the feet of the Goria. Let's burn the scent and setn the ligyt, bow down to the feet of Goria, pray to Goria for blessing).

Blessing are offered as follows: Sona Banda Bow, Rupa Banda Bow, Maichow Banda Bow, Khuchow Banda Bow, Oyakma Banda Bow, Takma Banda Bow, Misi Banda Bow, Pongma Banda Bow, Takhowng Banda Bow, Jamai Banda Bow, Hanjak Banda Bow, BAsa Chla Banda Bow, Lekha Para Banda Bow (English translation: Let Goria give them gold, let Goria give them silver, let Goria give them good harvest, let Goria give them plenty fo vegetables, let Goria give them lot of pigs, let Goria give them plenty of cocks, let Goria give them many ducks – if there is a bachelor, let the family have a daughter-in-law, let give a son to new couple if any, let the family have high education – it is not the words of the Achai but the workds of the merciful Goria.

The family generally offers drink to the group and also money which is distributed among them. Eggs and cocks are also given for their consumption.

Blessings of Goria are to be offered to all families of the village and blessings may also be offered

to the families outside the village. Offereing of blessings and dancing are done for one week. On the 7th day, Gorla and Kalaiya are to be immersed into the stream. Before that Achai has to convey the result of the worship of the Elder Gorla to the concerned families. For this purpose, Achai is invited by the family concerned and the family offers drink and meal with meat. Boys and Girls go to the Baishaki Mela to enjoy. They enjoy with heart and soul for one week during the worship.

It is believed by those worshipping Gorla that long time ago, there was a war between Boro linguistic group and Sikam (Kuki) and in the war, Gorla protected the Boro linguistic group and won the battle. Therefore, Gorla is worshipped as the God of creator, God of protector from evil spirits, god of Wealth, God of Power and Might and God of Joy and elation. But if Gorla is displeased, he may cause harm to anybody or family. So utmost care is taken to please Gorla all along.

Puja is given by Achi, Tancharai, Barowa, old person and involvements of pujas are fed with meat.

Besides the above, the following pujas are performed-

- (i) Ker puja.
- (ii) Kharusumani puja.
- (iii) Chaturdas God puja.
- (iv) Khoruk Samuni puja.
- (v) Bismi puja.
- (vi) Chumlai puja.

Religious belief:

Khaklu are under Hinduism but there are something owned by them which is not prevailed in the Hinduism. They are performing some pujas which are not done by the Hinduism. Mainly Gariya and Kalaiya pujas and Chumlai, Burasa, Lampra etc. are worshipped by the Khaklu clan. Some Hindu God like Kali Puja, Ganga Puja, Kartik Puja, Laxmi Puja are also worshipped by the Khaklu tribe. Due to poverty tribal community could not follow certain customs of tribal and gradually they are not performing all the rituals of the clan performed in the royal time. Every Khaklu has got Gosain (Braham). Gosain visits their disciple 2 or 3 time in a year. When Gosain visits disciple they bowed down and west Gosain feet and drinks the water. Disciple give money and even death rituals they give cattle or land in the name of Gosain.

Not a days some Khaklu tribe deserted the Gosain system and converted into Christian or some has becomes disciple of 'Anukul' or 'Swarupananda' or 'Baishnav'.

It is also noticed that Khaklu turn into Baishnav/Sadhu. They pass their live taking Ashirbad from the old Baishnav.

Economic activities

Following profession are adopted by Khaklu-

- (i) Jhuming Profession, Cultivation of Plain Land. Jhuming and Plain Land is mixed profession.
- (ii) Jhuming Profession in the primitive age Khaklu adopted Jhuming cultivation in which crops and horticulture are grown. It reveals that more than 1,000 are landless and adopted jhuming as the professions.

Generally landless tribal select small hills for jhuming cultivation. As soon as hills are selected than the family performs a puja. During the month of June and July the hills is clear and burnt the tilla for jhuming. Seeds are grown and harvest in the month of October-November.

The numbers of mixed cultivators are big. They cultivate jhum as well as plain land and they are middle class of tribals. More over jute, fishery and crops are done. Now-a-days tribals are taking Govt. job. They are better other and dresses are also gradually are changing. In the primitive times men were wearing small piece of cloths. Now-a-days they wear big size of cloth.

Death Rituals:

After death body is kept outside the house. Drum is ranged in such sound known as death news and information. All relative and neighbouring people gather in the house to arrange the burning of the death body. Some time death bodies kept for one night so that relative may see. Death body is brought in the cremation ground in three ways. One is brought in Mangais which is constructed with bamboo and wood taking in the shoulder and other one is that one rath is constructed with bamboo and wood and brings the death body with the shoulder. The gathering men came to cremation ground and sons of the death body fire in the structure and in absence of sons relative fire in the structure constructed with wood. 3rd one is that dead body brought in the Surasajja constructed with bamboo arrow. Generally Mango wood is used for cremation and Agura cent spread and fire is given. Family members of the death body have to remain vegetarian for seven days and 'Shradha' (social rite) requires to be performed within one year. Generally women are under men after death of husband they are under guidance of son and may remarry if she wishes.

It is seen that whenever one falls indisposition, first treatment is done by having Jalpara,

Sarisapara and Tabijpara. If Achai advises for offering pujas one and now-a-days they are having medicines for he is to do qualified Doctor. Yet those who are residing in remote areas they are following the advice of the Achais if Doctor is not available in the area.

Washing of Head of the family-

(i) 8 Nos. Cock.

(ii) Killing one Goat.

(iii) One Duck, this Duck one is left in the stream after puja is over in the stream.

(iv) One egg. This egg is kept in the pot and this pot is to be touched to the head of the sitting man. In the bamboo constructed seat thereafter uttering mantra, this egg is thrown after uttering mantra in the western direction. The head of the cock is to be put in the hole near by house door. Male of the family has to walk and touch over the hole with right leg and female has to walk and touch with left leg.

Social Administration:

In the Khaklu Society for Hierarchy are found (a) Dalapati, (b) Roaja, (c) Dabing, (d) Sardar, (e) Murchi, (f) Tarchai, (g) Sangha, (h) Coller and (i) Karbari.

Every kind of quarrel claims divorce etc. can be alleged in the court of Roaja. To decide the dispute Roaja may intervene in the matter. He hears the allegation and consults with the both sides and also hears other judge's opinion. There after he declares the judgment and both sides obey and accepts his judgments.

In the court of Roaja in pervasion case male is call "Bitali" are female is called "Sinal". Such case is alleged in the court of Roaja. After hearing from both the sides, decision is given. One pig is given by male and one pig is given by female for feeding the present dignitaries. Besides, any quantum of money may be fined to the both, payment is compulsory. Those days were free from dacoity and thief and were peaceful.

The Roaja system is still prevalent in the society. Roajas are exercising the customary law and payment system are also in action. Following Roajas

are in existence.

(1) Koyaifung Para, Shri Sena Mohan Tripura (Roaja), (2) Srikanta Para, Shri Bidya Hari Tripura (Roaja), (3) Sri Hari Mohan Para, Shri Uttam Rai Tripura (Roaja), (4) Kaiya Ram Para, Shri Bati Ram Tripura (Roaja), (5) Sintala Para, Shri Bandhu Rai Tripura (Roaja), (6) Alotala Para, Shri Ratan Mani Tripura (Roaja), (7) Chanderai Para, Shri Chanderai Tripura (Roaja), (8) Jadav para, Shri Sunil Mohan Tripura (Roaja), (9) Akhi Ram Para, Shri Baki Mohan Tripura (Roaja), (10) Taikamsa Para, Shri Nilat Mohan Tripura (Roaja), (11) Gadrias Para, Shri Lalit Mohan Tripura (Roaja), (12) Ram Rai Para, Shri Chatra Kumar Tripura (Roaja), (13) Sat Baiya Para, Shri Bhadra Sen Tripura (Roaja), (14) Saopathar Para, Shri Sen Kumar Tripura (Roaja), (15) Gadang Para, Shri Gadang Kumar Tripura (Roaja), (16) Chan Kala Para, Shri Bres Sen Tripura (Roaja), (17) Mani Ram Para, Shri Nimai Charan Tripura (Roaja), (18) Tei Sama Para, Shri Manindra Tripura (Roaja), (19) Megh Ram Para, Shri Indra Mohan Tripura (Roaja), (20) Tei Gamari Para, Shri Khamba Kumar Tripura (Roaja), (21) Badula Para, Shri Badula Tripura (Roaja), (22) Rathe Kumar Para, Shri Sukri Dhan Tripura (Roaja), (23) Hari Sadhu Para, Shri Bikkhanta Tripura (Roaja), (24) Pankaichia Para, Shri Dhil Mohan Tripura (Roaja), (25) Charan Sing Para,

Shri Minirai Tripura (Roaja), (26) Taoka Para, Shri Megh Barna Tripura (Roaja), (27) Miching Para, Shri Baidhya Chowdhury Tripura (Roaja), (28) Dasmani Para, Shri Parjamani Tripura (Roaja), (29) Batua Para, Shri Shyam Mohan Tripura (Roaja), (30) Hanai Para, Shri Ramananda Tripura (Roaja), (31) Dagai Para, Shri Khanadmani Tripura (Roaja), (32) Dhulok Para, Shri Gajendra Tripura (Roaja), (33) T.R.P.C. Colony Para, Shri Nital Mohan Tripura (Roaja), (34) Malum Para.

The man and women becomes parentless and can be taken by a relative is call 'Sandarisumani' and one such case happens than shelter person may claim land or any kind of movable and immovable poperty. Generally in Khaklu society if parents died male person gets shares and female/daughter is not eligible for getting share of the poperty. But modern time both are eligible for getting share of property.

Religion: Generally Khaklu has got Gosain and follow Sonatani religion. Gosain imparts Krisnamantra. Gosain visit every villages where disciple reside. It is seen that Mohabharat, Ramayana and Gita are red by Gosain and explains its meaning. Disciples hear in the night. Thereafter its disciples go back in the house and sleeps peacefully.

In the morning every disciples bows down and takes blessings. They washes Gosain feets and drinks the water. They pay money to the Gosain. Now-a-days some Khaklu become Baisnav and follows Chaitanya principle and some become Christan.

Riddle:

(i) The post is not plucked but the hole is up-What is this? This is ring plucking .

(ii) Mother is drying loin part and son is bathing. This is preparation of wine.

(iii) Catching by hand but not seen by eye. This is hair.

(iv) Can be seen by eyes, catching is not possible. This is Sky.

(v) 5 persons raise and one person receives. This is tongue.

(vi) Kings Doti never wet. This is rums leaf.

Influence of the Bengali Culture on Tribal Society:

The kings of Tripura were followers of Hindu religion and their maximum subjects were also followers of Hinduism. Hinduism have influenced deeply the tribal society. Kings got many Brahmans for performing pujas and the kings were influenced by their Brahmans to run the state. The kings also constructed many temples and engaged Brahmans for performing pujas in those temples. The royal families observed the Hindu ritual strictly. Bengali was the royal language as well as state language though the mother tongues of the royal family was Kokborok. All communications were issued in Bengali and most of the high ranking bureaucrats are Bengalees. Rabindranath Tagore enjoyed the status of Royal guest. Tagore has composed two books in Bengali name "Rajarshi" and "Bisarjan" under the patronage of the royal family. Such was also the influence of the Bengali on the Royal Court.

Relation between Gosain and Tribal Society:

The kings engaged the Brahmans as Gosains among the tribals. The Gosai used to visit his disciple's house. Generally, Gosain stayed in the

Roaza house or Choudhury house. At night, the Brahmans recited epic i.e. Ramayana/Mahabharata/Bhagabat Gita. The Gosains were also called Karta by their tribal disciples. The tribal disciples bowed down to the Gosains and took blessings from them. New disciples were also inducted by giving "Karnamantra". Those who came to the Gosain gave him cash or kind as Dakshina etc.

Pujas of Tribal Hindus:

The tribals perform puja to various gods and goddesses like Kali puja, Lasmi puja, Saraswati puja, Ganesh puja, Mahadev puja, Shani puja, 14 Gods puja, Narayan puja etc. Tribal Hindus also perform puja of their traditional gods and goddesses like Goria puja, Lampra puja, Chumali puja, Ganga puja, Laxmi puja, Kharchi puja, Ker puja etc. Laxmi puja is performed both in pure tribal way of worship by scarifying pig and also in the Hindu way of worship. It is performed during the month of Ashvina when Jhum rice is harvested.

Bengali words in Tribal mantras:

Mantra that is recited during the puja is also influenced by the Bengali practice. Mantra in

Kokborok having the influence of Bengali system is cited here i.e. aijja sanibar, aijja Mongalbar, Amabassya, Purnima are in Bengali, Khua Na Feliba, Khuci na Felba (Na Feliba are Bengali words). Garer Balai, aper balai, balai na laiya ja (Garer and Na laiya ja are Bengali words). This has shown that Bengali has influenced the religious practice of tribals very deeply.

Bengali words in Garia Dance:

It is known to all that Goria puja is considered as one of the major festivals of the Tripura tribal communities. Duration of the puja is one week. Performance of Goria dance and Kalai dance and seeking of blessing in the name of Goria, Kalaia are must. All the families of the village must participate in the puja. Sometimes these dancers travel beyond their village. When movement of the dancers is towards any house, the dancers have to shout mentioning the name of the head of the family of the house and say Goria aiche, Kalaia aiche, Ghar do thik koro, Taka paisa thik rakho, mod pani thik rakho, Agun jalo, Agun Jalo, Phanar Bari Koto dur, Phaner bari ato dur, Chowmaikhan thik rakho, Nacho, Nacho, Nacho and the dance starts.

The above announcements are made in Bengali. Bengali language has penetrated deep into the tribal religious arena.

Dress:

Costume of Bengali is also followed by tribals. A rich tribal person wears, Dhuti and Shirt. Of course educated young tribals are putting on Suit, Shirt and Trousers. Sari is being put on by educate tribal women in addition to their own traditional dress.

Tribal Vaishnav:

A considerable tribal Hindus have adopted Vaishnavism. They have accepted the Gourange Mahaprabhu as their protector and saviour. They have given up eating of meat, egg, onion, cardamom and garlic. They have learned religions songs and adopted the dance practiced by the disciples of Gouranga Mahaprabhu. They have adopted the religious costume and performe Kirtan etc. as would be suggested by the Gosain, the so called Saint. They used to beg for alms door to door as would be required by the ritual of their religion. Bengali influence is so deep rooted that it may be difficult to unroot it.

Influence of Bengali Culture:

It may also be mentioned that eating of beef is prohibited in the tribal society. Married tribal women use sindur in the forehead as the symbol of marriage as used by the Bengali spouse.

Every tribal man and women is more or less conversant in Bengali language. Most of the tribal students are receiving education in Bengali. Tribal Hindus do not eat food and drinking water offered by the Mohamedans due to religious prohibition.

Tribal Sraddha and Ornaments:

Sraddha is performed by the tribal Hindus as preached by the Hindu Gosain. They offer the brahmans cloths, money, land, milch, cow was sign of regrd to the Brahmans as well as for the peace of the soul. The rice tribal tour Tritha like Gaya for offering Pinda in the name of the late parents and others. They also tour Kashi, Brindabanm, Mathura etc. and offer pujas. As per Hindu tradition the tribal women folks are wearing various ornaments made of silver as done by the Bengali women though cost of the ornaments is not very high. Because their capability is very limited. It is also a sign of influence of the Bengalees.

Vaishnavism in Murasing Clan:

One Sub-tribe namely Murasing is vegetarians. They take no meat at all. They practice Hindu Vaishnav Culture. Rush Purnima is celebrated by them with heart and soul.

Influence to Bengali by Tribal Culture: Marriage is solemnized between Tribal and Bengali.

Bengalees now-a-days take gudok curry which is prepared with Bamboo, Dry fish, wild roots, Jhum vegetable. Bamboo shoots are also heartily consumed by the Bengalees.

Tribal pujas like Ker puja, Kharchi puja, Goria puja and Tirtha mela are largely attended by the Bengalees.

Festival and dance like Hozagiri, Mamita dance and Biju dance are attended by the non-tribals in large scale.

Conclusion:

There are so many examples and it is said that the culture of the Hindu is a very rich though preachers are not sincere in discharging their activities.

Now-a-days some changes are taking place due to poverty and illiteracy of tribal people. The partition of India and creation of Bangladesh have led influx of Bengali refugees to Tripura for which the interest of the tribals has been harmed and the relation with the Bengalees has been deteriorated which must be stopped at any cost for the interest of the people of Tripura. Peace and harmony of the people of Tripura must be protected and preserved.



