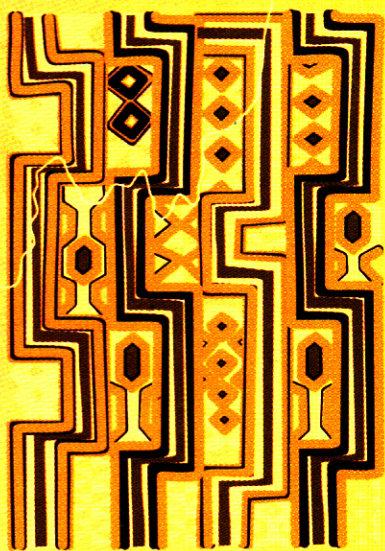
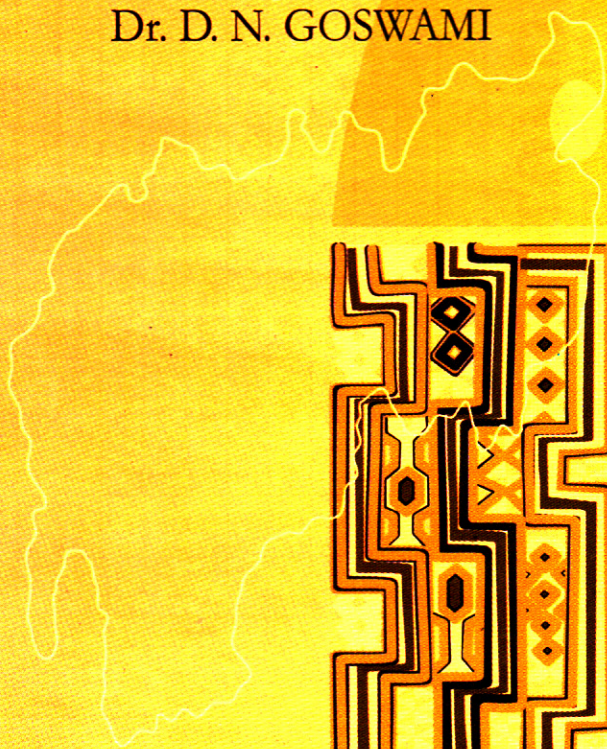




# The Ranglongs of TRIPURA

Dr. D. N. GOSWAMI



**Tribal Research Institute**  
Govt. of Tripura, Agartala

# **THE RANGLONGS OF TRIPURA**

**Dr. D. N. Goswami**

**TRIBAL RESEARCH INSTITUTE  
GOVERNMENT OF TRIPURA  
AGARTALA**

- **PUBLISHED BY :**  
Tribal Research Institute Govt. of Tripura  
Agartala

- **EDITION :** December 2004

- **COVER DESIGN :**  
Shibendu Sarkar

- **PROCESSED & PRINTED BY :**  
Parul Prakashni  
Akhaure Road  
Agartala, Tripura

- **Price :** Forty Rupees

## **P R E F A C E**

Tripura is the home land of various groups of tribal people. The Halam tribe is one of them. The Halam community is divided into various groups and Sub groups (dafas). Ranglong is one of this Sub group who mainly resides in the hilly terrian of Dharmanagar subdivision. There is, perhaps, no recorded account of these people. This dissertation is a my humble attempt to fulfill this need.

The datas collected during survey are distributed in nine chapters. Inspite of all possible care there may be ommissions and commissions which may kindly be viewed with consideration.

I hope this primary work will ignite the inspiration among the scholars and linguists who will surely think about this primitive people.

December 2004

**D. N. GOSWAMI**



## Fore-word

Tribal Research Institute is publishing a series of monographs of different tribal Community of Tripura to depict the Colourful Social Culture and heritage of Tripura tribes and their sub-tribes.

The present study which has been conducted on Rang-Longs- is a Sub-tribe of Halam tribe of Tripura which is an effective contribution from T.R.I. Dr. D. N. Goswami an erninent researcher of Tripura really done a remarkable Study on the Rang-Long sub-tribe.

I think the present monograph on Rang-Long will be very much useful for the researchers, readers and person interested to know Tripura tribes.

J. D. TRIPURA

Director,

Tribal Research Institute

Govt. of Tripura

## CONTENTS

Sl. No	CHAPTER	Page No.
1.	Introducing the Ranglongs	1
2.	Early Histroy of Migration and Settlement in Tripura	4
3.	A study of the Ranglong Dialect	6
4.	Economic Life of the Ranglongs	18
5.	Social Life of the Ranglongs	25
6.	Religious Life and Cultural Practices	39
7.	The Village Administration System	48
8.	Appendix - I Folk Tales and Folk Lores	52
9.	Appendix - II Some Ranglong villages	55

## INTRODUCING THE RANGLONGS

The Halams are one of the nineteenth tribes of Tripura who are recognised as the scheduled tribes. According to the census of 1991 the total population of Halam in the State was 36,499. (1) As the data of the 2001 census is not available now we are unable to give the actual number of population of this tribe. This Halam tribe consists of different sub-tribes (defas). The experts differ about the number of sub-tribes. K.C. Singha, the veteran historian of Tripura, mentioned that there were 13 groups among the Halams. He mentioned the names as Malsom, Rankhal, Kalai, Rupini, Bongcher, Kaipeng, Langai, Dub, Cadai, Karbong, Khumlung, Machbhang and Mutilangla. (2) According to S.B.K. Dev Varman the Halam tribe comprises 17 groups. These are Kalai, Kulu or Khulung, Karbong, Kaipeng, Kairong, Cadai, Dub, Sakhacep, Jhangadep, Nabin, Bongcher, Bongchel, Marchum or Molsom, Sardakheng, or Mira Singh, Ramkhal, Rupini, Langai and Langlung. (3) The census report of 1340 T.E. mentioned 18 groups of Halam. They are Kalai, Kulu, Karbong, Kaiping, Kireng, Cadai, Dub, Sakachap, Thangacep, Nabin, bongcher, Chaimal, Morsum, MudaSingh, Rangkhoh, Rupini, Langai and Langlu. Later the editor admitted that Chaimal and Mura Singh are not included in the Halam tribe. (4) "In these lists, mentioned above, we do not find the name of the Ranglongs. But the presence of Ranglong people in the Dharmanagar subdivision of the North Tripura District who claim themselves as Halam can not be ignored. Later we shall find that there is close similarity of their spoken dialect and culture with those of other Halam people. Perhaps **Mutilangla** mentioned by K. C. Singha and **Langlong** mentioned by S. B. K. Dev Varman were wrongly recorded in place of Ranglong.

The Ranglongs of Tripura mainly live in the following villages of Dharmanagar Subdivision. These villages are Jhangnang, joytang, jarul muda, Duiganga, Kathua cade, Candpur Mujiram Para, Ujan

thang nang, Nayagang, Chankhalla, Mukamtalla, Dalubadi, Kheuri, Bhalluk cada, Doganga, Padmabil, Saraspur and jairal.

The Ranglongs have similarity in physical structure with the Halams. The males are of medium height with the good physique having well built muscles of hands, legs, and knees. The face is slightly roundish having very less beards like other Indo-Mongoloid people. Their chest is not broad and almost look flat. The nose is not erected but a bit flat. Their hair is hard and remain erect. The colour of the skin is not dark but looks fair like that of Halams. The eyes are a bit small and slightly pressed.

The females are generally shorter than the males with good physique having well built body. They have black hair but of short length.

The Spoken language (dialect) of the Ranglongs has close similarity with other Halam and Kuki speaking people. The experts opine that Halam language is a branch of Kuki-chin division of the Tibeto Burman class. (5) The Halam dialect is not actually a different dialect from the Kuki, The dialect changed a little when it came in contact with the Tripuri speaking people. (6) According to Hunter, Halam dialect may be included in the Thado, Lusai, and Kheng dialect of the Kuki Language. (7) Acharya Suniti Kumar also placed Kuki-chin language in the 3rd part. of Assam Burmese class of the Kirata or greater Sino-Tibetan language. He mentioned that the Kuki, Meiti, Lusai etc. are included in the Kuki-chin language. (8) Mr. Grearson too placed the Halam dialect in the Kuki-speaking group.

It is clear from the above discussion that the Halam speaking people actually belongs to Kuki language group. Now let us see whether the Ranglongs dialect have any similarity with nearby Halam, Kuki or Tripuri dialect. For this purpose I have collected some common words of these languages and placed these in the following table for comparison.



TABLE

BENGALI	TRIPURI	BONG	DARLONG	RANGLONG
1. Ami	Ang	Kai	Keima	Kei.
2. Tumi	Nong	Nang	Nangma	Nang.
3. Se	Ba	Ama	Ama	Ama
4. Baba	Babu	Papa	Pa	Papa
5. Ma	Ama	Num	Nu	Nunu
6. Bhai	Tahuk	Naipa	Naibungpa	Naipa
7. Bon	Ahanak	Nainu	Nainu	Uno
8. Bhat	Mai	Bu	Bu	Bu
9. Mach	A	nga	nga	nga
10. Jal	Tui	ti	tui	ti
11. Mad	Cauyk	Zu	Rakzu	Zu
12. Morag	Tak	Arr	Ar	Arr
13. Harin	Muchui	Sakhi	Sakhi	Sakhi
14. Agun	Har	Mei	Mei	Maria
15. Surya	Chal	Ani	Ni	Ani

From the close analysis of the table we may conclude that the Ranglong dialect has closed similarity with that of the Bongs who are a branch of the Halam Community. The dialect also has some resemblance with that of the Darlong who are a branch of the Kuki Community. There are no common sound in the words which may be compared with the Tripuri dialect. Thus a conclusion may be drawn that the dialect of the Ranglongs belongs to the Halam group which is a part of the Kuki-language that derived from the Kuki-chin branch of greater Sino-Tibetan language.

## : Reference and Notes :

1. Census of India, 1981,	Series xxi, Part ix, P. 382.
2. Singha K.C.	: Rajamala ba Tripurar Itibritya, P. 24
3. Dev Varman S. B. K	: The Tribes of Tripura, P. 13
4. Dev Barma S.C.	: Census Bebarani, 1340 T.E, P. 81
5. Dev Varman S.B.K.	: Op. cit. P. 13.
6. Dev Barma S.C.	: Op. cit. P. 86.
7. Hunter W.W.	: The Indian Empire, PP 108-109.
8. Chatterjee S. K.	: Kirat Jana Krti, PP. 20-23.

### EARLY HISTORY OF MIGRATION AND SETTLEMENT IN TRIPURA

According to S.B.K. Devvarman, the ancient settlement of the Halams was the hilly terrains of Khkripuitabhum situated in the west of Manipur. Due to Scarcity of food in that area they gradually migrated to the teritory of Tripura<sup>1</sup>. Later they threw their allegiance to the kings of Tripura and began to reside here permanently. The census report of 1340 T.E. also narrates that the Halams are the sons of Lord Siva and they previously resided in the Khurpuitabhum area of Manipur. From there they entered Tripura and became subjects of the kings of Tripura after paying proper allegiance.<sup>2</sup> These Halams were termed as Melakuki. The survey reports show that the present Ranglong people of Tripura came from Manipur. According to Mr. Neitungring Halam; an old Ranglong of Mukam tilla, Dharmanagar, who is more than eighty years old; the Ranglongs had engaged themselves in a conflict with the Mizos about 200 years ago. They were completely defeated by the Mizos. They fled and took shelter in the hilly tract of Chittagong and Tripura. They travelled through Cacher and entered Tripura. But

there is no record in the history of Mizos regarding fighting a war with the Ranglongs. So it can not be taken as the final cause of their migration. It is, perhaps, the economic reasons i.e. failure of Jhums etc. compelled them to shift from their original abode. At present there are some clans of Halam with good population who are settled in the hilly tract of Dharmanagar sub-division bordering Cachar and Mizoram. Thus the folk tale confirms the view of S. B. K. Devvarman and may be safely presumed that the Ranglongs migrated from their previous settlement in Manipur in the later part of Seventeenth century and Settled in Tripura.

### Relations with the kings of Tripura :

The hilly subject of this state were exempted from paying land taxes as no land was sanctioned to the hilly peasants by the royal Government. In lieu of land tax, the kings of Tripura used to collect house tax from the hilly subjects.<sup>3</sup> They were allowed to pay the taxes either in cash or in kinds. Generally elephants Tusk, deer-skin, cotton and silk threads multi coloured birds etc. were accepted as taxes in kind. The Assamese envoys also testified to this method of payment of taxes which they found in practice in the first decade of the eighteenth century when they came to Udaipur by route from Rangpur via Khaspur, the Capital of Cachar.<sup>4</sup> As these hilly subjects maintained their livelihood from jhum cultivation, it was natural on the part of the ruler to accept the taxes in kind in lieu of cash payment, though the taxes were levied in terms of cash. During the later Manikya's the rate of house tax for the Halams was Rupees three and annas eight per Khana per annum.<sup>5</sup> Though the gazetter mentions only the name of the Rupini clan of the Halam tribe under this tax-rate, it may be assumed that the Ranglongs too were also taxed at the same rate as they also belong to the Halam tribe. On the otherhand there is no evidence that

they were taxed at a higher or lower rate than the rate mentioned above.

Thus the Ranglongs began to reside in this state as a tax paying subjects like other tribal people. They were administered by their own chosen Hālāmāsā or Sardar of the Halams who was directly responsible to pay the taxes etc. to the kings of Tripura. The Hālāmāsā used to visit the king generally once in a year when all the leaders of the tribal people were invited by the king to attend the Hasam Bhejan held every year after Laxmipuja in the month of Aswin-Kartik.

### References and Notes :

1. Dev Varma, S. B. K. : op. cit. P 13.
2. Deb Barma, S.C. : op. cit. P 80.
3. Banerjee, S. (ed) : Tripura Gazette Sankalan, P 4.
4. Bhuya, S. K. (ed) : Tripura Banerjee, P 26.
5. Banerjee, S. (ed) : op. cit. P 5.

### A STUDY OF THE RANGLONG DIALECT

Though a detailed study of the Ranglong language is beyond the scope of this monograph, yet for the sake of the later researchers who would be interested in this line, a frame work is narrated below with some common vocabularies.

These words with nearest meaning in Bengali are supplied by Mr. Ditluachang Ranglong, a teacher trainee of my College, who himself is a member of the Ranglong clan. Hence we may assume that the words and sounds pronounced by Mr Ranglong are correct. As I am not an expert in the study of language, any lapse or short coming, however minor it may be, may be considered as that of mine.



## ● List of Words :

## (RELATIVES)

Bengali	Ranglong	Bengali	Ranglong
Bābā	Pāpā	Thākurdā	Pupu
Mā	Nunu	Thākurmā	Pipi
Bhāi	Nāipā	Māmā	Māmā
Bon	Nāinu	Dādāmasāi	Pupu
Dādā	Upā	Didimā	Pipi
Didi	Unu	Pisā	Puiter
Kākā	Pārgāk	Pisi/māsi	Nini
Jethā	Pāter	Meso	Neño
Sasur	Tārupu	Sasudi	Tārpee
Behāi	Thurā	Behāin	Thurnu

## PRONOUNS

Āmi	Kei	Āmarā	Kāini
Tumi	Nāng	Tomarā	Nānghi
Se	Āmā	Tāhārā	Āmāni

## NOUNS (REGARDING FOOD)

Cāul	Sāsāi	Sidal	Ngāthu
Bhāt	Bu	Dāil	Dāita
Māch	Ngā	Chidā	Thāngper
Dim	Māti	Mudi	Muri
Sutki	Ngāchar	Khai	Sāpuak
Mad	Zu		

## (REGARDING SPICES)

Bengali	Ranglong	Bengali	Ranglong
Laban	Māci	Halud	Aiang
Jirā	Jirā	Maric	Marciā
Ādā	Āithing	Sarisar Taila	Sāriak

## (REGARDING VEGETABLES)

Kumdā	Kāрмаi	Cicingā	Maral
Lau	Maidy	Jhingā	Bemārul
Sasā	Sākmā	Seem	Bapui
Begun	Māntā	Kacu	Bāt
Kākrol	Kāng Kārā		

## (REGARDING FRUITS)

Ām	Thohāi	Lebu	Māser
Jām	Jām	Kamalā	Sānātarāy
Kāthāl	Lāmkhuāng	Ānāras	Martei
Pepe	Kaiphal	Pearā	Sābiri

## (REGARDING ANIMALS)

Sukar	Vak	Hati	Sāi
Kukur	Ui	Ghodā	Sākar
Garu	Serat	Bhālluk	Āvam
Harin	Sākhi	Bāndar	Jong
Hanumān	Dorsen	Bidāl	Āmong
Siāl	Siāl	Chāgal	Kel
Ban Bidāl	Sakugar		

## REGARDING BIRDS AND INSECTS

Bengali	Ranglong	Bengali	Ranglong
Morag	Ārr	Pākhi	Va
Mainā	Menai	Tiyā	Tokoray
Cadāi	Vachek	Dhanes	Pangkhik
Sakun	Sārākuru	Ghughu	Vasu
Kāk	Vaaal	Kāth thokdā	Va thing khok
Hāns	Vatek	Pāirā	Phar vali
Tota	Toko	Cil	Manmu
Faring	Ui se thon thon	Prajapati	Palep
Masā	Lungsung	Jok	Rābet
Pipdā	Singir	Beng	Uicak
Sāp	Marul	Indur	Māju
Kachap	Sātel	Kathbidāli	Thātar
Beji	Ĕjei		

## (REGARDING PLANTS AND PARTS OF PLANTS)

Āmgach	Thehāikung	Kānthāl gāch	Lāmphuing Kung
Dalu Bāns	Māsing Kung	Mirtinga bāns	Romāi Khung
Mākāl bans	Ronal Kung	Gach	Thingkung
Pārā	Abua	Mul	Rajing
Kānda	Abok	Ful	Par
Mukul	Adon	Fal	Mara
Latā	Rirang		

## (REGARDING HUMAN LIMBS)

Māthā	Lu	Mukh	Māi
Cokh	Mit	Hāt	Kut
Thot	Mur	Galā	Ring

Bengali	Ranglong	Bengali	Ranglong
Buk	Rob	Kan	Kuar
Stan	Ranu	Pet	Von
Uru	Māting	Pā	Ke
Āngul	Māriā	Nāk	Nār
Purus Linga	Pāsāl	Stree Linga	Nupang
Cul	Sām		
(REGARDING HOUSE)			
Ghar	In	Darajā	Suāk Khār
Jānālā	Tukber	Kothā	Pindān
Rānnāghar	Besuāng in	Goāl	Bāthān
Sukarer ghar	Vak in	Chagalerghar	Kel in
Morager ghar	Ārr in	Pāikhānā	Pharbali in
(REGARDING DRESS)			
Jāma	Kultāi	Dhuti	Dhuti
Pāgdi	Lukhu	Riyā	Ranukok
Pāchdā	Nikni	Cādar	Jāni
Bālīsh	Kabong	Bichānā	Jāmun
Pālang	Palong	Bāccā bandhani	Puanāi
(REGARDING CULTIVATION)			
Khādā	Bem	Kāpād rākhār	Rel
Alankār rākhā Bāksa	Sumduk	Khara	Sāsiar
Uon	Lung thu	Golāghar	Chem
Tākkal	Chem	Dao	Langal
Beej rākhār pātra	Chemucek	Lāngal	Cāng
Banduk	Setāi	Phād	Sāilee
		Dhanak	



**REGARDING NATURE**

Bengali	Ranglong	Bengali	Ranglong
Prithibi	Pheel	Mati	Pheel
Pāhād	Mul	Jhad	Fāibos
Kuāsā	Amsum	Ālo	Rāāng
Megh	Rua	Bristi	Ruoa
Jal	Ti	Āgun	Moi
Candra	Tha	Surya	Āne
Akās	Rāmual (Vān)	Tārā	Arsi
Bārās	Thin Thu		

**REGARDING TIME**

Din	Nikhua (Sun)	Rāt	Jān
Sakāl	Jing	Bhor	Jing
Bikāl	Khului	Mās	Thā
Batsar	Kum	Āja	Abian
Kal	Nangluk	Parasu	Nangthiam

**REGARDING DIRECTION**

Purba	Soēlum	Pascim	Taklum
Uttar	Mār	Dakhin	Sim

**REGARDING JUDICIARY**

Bicārak	Sisar	Curi	Ānru
Rāhājāni	Upārāt	Slilatāhān	Balkārām
Khun	Khun	Jarimana	Jaribana
Hukum	Hukum		

**REGARDING WEAPENS**

Ballam	Khasārul	Teer	Thal
Banduk	Selai	Bārud	Bārud

## SOME ADJECTIVES

Bengali	Ranglong	Bengali	Ranglong
Bhālo	Āsā	Manda	Āsiāt
Sukh	Āhui	Dukha	Ānā (Āmālung ānā)
Mon	Malung	Cintā	Cinta
Shālobāsā	Mādil	Biswas	Iam
Durbal	Rānākābui	Sabal	Rānākhnāi
Satya	Ādik	Mithyā	Mitāk
Ucu	Ā sung	Nicu	Ānnui
Alas	Andak		

## SOME VERBS

Kara	ātha	Basa	āngsut
cale	thau	Pācoa	āman
Neoā	Ālāk	Deoā	āpek
Jāoā	āse	Pānkarā	ābuang
Hāsā	ānni	Kāndā	ācāp
Bala	āril	Mara	ājem
Dekhā	āen	Hāntā	Kālācay
Bonā	āta	Parā	Ābun
Padā	padā	Dādāno	Unling
Daudāno	Atāān		

## SOME OTHER WORDS

Bāstā	Lāmpui	Kāch	Ādep
Dure	Ālā	Tākā	Sum
Sāmne	Maton	Paisa	Paisā
Iswar	Pāthian	Seet	ādāi
Grisma	Khalum	Varsā	Ratisamay

## CHANGES OF NUMBER

Person		Singular	Plural
1st	Āmi	Koi	Koini
2nd	Tumi	Nāng	Nāngni
3rd	Se	Āmā	Āmāni

## INTERROGATIVES

Bengali	Ranglong	Bengali	Ranglong
Ke	Tuma	Keno	Icangma
Kothāy	Hantiāngma	Kārā	Tuangāima
Ki	Ima	Kirupe	Hanti nāma
Kaknan	Hatikāmā		

## NUMBERS

Tin	Ānthung	Cār	Mauli
Pānc	Rāngā	Chay	Ārek
Sāt	Sāree	Āt	Āriat
Noy	Ākua	Das	Som
Egāra	Somle ang khāt	Bāra	Som le ānee
Kudi	Som ānee	Sara	Rājā
Hāzār	Āsang		

**Months :** Vatchāna, Māsāi, Māuteem', Duipā, Furpā, Murpā  
Ājing, Ārām, Ertha, Ruplai, Sirip and Belpā.

Days of the week are counted accordings to Bengali  
Week days.

**Measurement of hight :** The lowest unit of length is termed as Bigat. The distance between the toe of the thumb and that of the little finger of a stretched hand is called Bigat or Khāp.

2 Khāp = 1 muk

4 Muk = 1 lām

1½ lam = 1 chāngkhui

**Measure of depth :** Depth is measured by some terms when one stands in a water area. If the water touches up to the plam of the feet then it is termed as Ramit.

If water touches half of the Knee = Menphan.

„ „ „ half of the thigh = Tetor.

„ „ „ up to the Knee = Manchak.

„ „ „ below the waist = Teel.

„ „ „ up to the waist = Kengten.

„ „ „ upto chest = Rob.

„ „ „ upto throat = Ring.

„ „ „ upto face = Mumbak.

„ „ „ upto Nose = Kuarnar.

„ „ „ upto forehead = Māchāl.

„ „ „ upto Head = Lusip.

1 hāt ever the head = Camlekvar.

### Tense forms of some common verbs

#### Present tense Verb : (āse) (to go)

Bengali		Ranglong	
Singular	Plural	Singular	Plural
1st person : Āmi Jāi	Āmarā jāi	Koi kāce	Kāine nāce
2nd person: Tumi jāo	Tomarā jāo	Nang nāce	Nāngni nace
3rd person : Se jāy	Tāhārā jāy	Āmā ace	Āmāni āce

**PAST TENSE**

	Singular	Plural	Singular	Plural
1st person	Āmi giyāchilām	Āmargiyā chilām	Kai kaise	Kaini nāce
2nd person	Tomi giyāchile	Tomarā giyāchile	Nāng nāice	Nānoni nāice
3rd person	Se giyāchila	Teharā giyāchila	Āmā ace	Āmāni āceu

**FUTURE TENSE**

1st person	Ami jāiba	Āmarā jāiba	Kaisa Kating	Kāine Seinte
2nd person	Tumi jāiba	Tamarā jāibe	Nāng aeaāti	Nāngni sennati
3rd person	Se jāibe	Tāhārā jāibe	Āma se inti	Āmāni se unte

**VERB : ATHA (TO DO)****PRESENT TENSE**

1st person	Āmi kari	Āmarā kari	Kāi Kātha	Kaini kātha
2nd person	Tumi kara	Tumarā kara	Nāng nātha	Nāngni thora
3rd person	Se kare	Thāhārā kare	Āmā atha	Āmāni atha

**PAST TENSE**

1st person	Āmi kariyā chilām	Āmarā kariyā chilām	Kāi Kāthā	Kāini nāithe
2nd person	Tumi kariyāchila	Tomarā kariyachile	Nāng nātha	Nāngni nāithā
3rd person	Se kariyāhila	Tāhārā kariyāchila	Āmā āitha	Āmāni aitha

**FUTURE TENSE**

1st person	Āmi Kariba	Āmara Kariba	Kai tha Kati	Kaini thainti
2nd person	Tomi Karibe	Tomarā Karibe	Nāng tha nati	Nāgni thunati
3rd person	Se Karibe	Tāhārā Karibe	Amā thanti	Āmāni thanti

**PRESENT TENSE VERB : KASĀK (TO EAT)**

1st person	Āmi Khāi	Āmara Khāi	Kai kāsak	kaini nāsāk
2nd person	Tomi khāo	Tumārā Khāo	Nāng nāsāk	Nāngni nāsāk
3rd person	Se Khāy	Tāhārā Khāy	Ama asak	Āmāni āsāk

## PAST TENSE

	Singular	Plural	Singular	Plural
1st person	Āmi khāiyā chilām	Āmarā khāiya chilām	Kāi kaisak	Kāini nāisak
2nd person	Tumi khaiya- chile	Tomārā khāiyā- chile	Nāng nāisak	Nāngni nāisak
3rd person	Se khāiyachila	Tāhārā khaiyāchila	Ama aisak	Āmani aisak

## FUTURE TENSE

1st person	Āmi khāiba	Āmarā Khāiba	Kāi kaisākṛāng	Kāini nāisak rang
2nd person	Tomi Khāibe	Tomarā Khāibe	Nāng sārāti	Nāngni Saonāri
3rd person	Se Khāibe	Tāhārā Khāibe	Āmā sakinti	Āmāni sāunti

VERB : ĀRIL (TO SPEAK)  
PRESENT TENSE

1st person	Āmi bali	Āmarā bali	Kai kārīl	Kaini nārīl
2nd person	Tomi bala	Tomarā bala	Nāng narīl	Nāngni narīlu
3rd person	Se bale	Tāhārā bale	Āmā ārīl	Āmāni ārīlu

## PAST TENSE

1st person	Āmi baliyā- chilām	Āmarā baliyā- chilām	Kai kairīl	Kāini nārīl
2nd person	Tumi baliyā- chile	Tomarā baliyā- chile	Nāng nārīl chile	nāngni nārīlu
3rd person	Se baliyāchila	Tāhārā baliyāchila	Ama airīl	Āmāni ārīlu

## FUTURE TENSE

1st person	Āmi baliba	Āmarā baliba	Kai kārīlṛāng	Kāini nārīlṛāng
2nd person	Tomi balibe	Tomarā balibe	Nāng narīl- rūng	Nāngni nārīlu- rūng
3rd person	Se balibe	Tāhārā balibe	Āmā āirīlṛūng	Āmāni āirīlṛūng

## VERB : AEN (TO SEE)

## PRESENT TENSE

	Singular	Plural	Singular	Plural
1st person	Āmi dekhi	Āmarā dekhi	Kāi en	Kāine nācem
2nd person	Tumi dekha	Tomarā dekha	Nāng nāem	Nāngni nāenu
3rd person	Se dekhe	Tāhārā dekhe	Āmā āen	Āmāni āen

## PAST TENSE

1st person	Āmi dekhiya-chilām	Āmarā dekhiyā-chilām	Kāi Kāien	Nāng nāien
2nd person	Tumi dekhiyā-chile	Tomorā dekhiyā-chile	Nāng nāien	nāngni nāieng
3rd person	Se dekhiyāchila	Tāhārā dekhiyā-chila	Āmā ien	Āmāni ien

## FUTURE TENSE

1st person	Āmi dekhiba	Āmarā dekhiba	Kāi enrung	Kāini - naiennun
2nd person	Tumi dekhibe	Tomarā dekhibe	Nāng enenāti	Nāngni enenāti
3rd person	Se dekhibe	Tāhārā dekhibe	Āmā eninti	Āmāni Enuuti

## FRAMING OF SENTENCES

Āmi bhāt Khai	—	Kāi bu Kānek
Se Jume geche	—	Āma kau luiyāce
Bālākguli Khelā Kare	—	Nāipāng angai andiu
Meyera nāce	—	Nupāng ngāi ālam
Eso langee pān kari	—	Hara zoo nesrāi
Iswar mangalmay	—	Pāthien āsā
Bhārat Āmader des	—	Bhārat kāini nārām
Āmarā Bhāratbāsi	—	Kāini Bhāratme
Tripurā Bhāratē angārājya	—	Tripurā Bharatramsua
Tripurār Rajdhani Agartala	—	Tripura Rāngrum Āgartalā

### Economic life of the Ranglongs

The economic life of the Ranglongs is mainly based on food gathering and food production along with some other activities. As a food gathering they collect edible leaves, roots, stems and tubers from the jungles. They catch fishes from the nearby waterflows, hunt animals from the forests. As a producers they grow food grains by jhum cultivation. Now a days they have begun to cultivate the plain lands and become famier with horticulture. They also keep goats, cows, pigs and fousls. Regarding other activities, they are accustomed to crafts works. At present they take service and engage themselves in the business also. We shall try to depict a clear picture of their economic activities shortly.

#### Foodgathering : Collection of Vegetables

Various herbs and creepers grow in the rainfed forests of Tripura particularly during the rainy season. Some herbs also thrive well in the winter months. The bank of the chadas or revulets supply vegetables throughout the year. The Ranglongs collect vegetables from these sources throughout the whole year. Generally the women collect vegetables from the jungles and men do not participate in the activity of vegetables collection though there is no taboo. After breakfast in the morning the woman go to the jungle with their bem and cem and return to their hamlets before noon with the collected vegetables. The surplus vegetables, after fulfilling the daily need of the family, are sent to the market for cash sale. The purchase salt, kerosine, oil and dry fishes with this cash. During the rainy season they collect **Chnāgbhui** (cones of banana), **antu marui** (bamboo shoat), **Ansa** (a kind of leaf), **Khoangloidon** (a kind of leaf), **Patung** (mashroom), **Apa** (mashrooms that grows on the trees) **Rangrong** (a kind of tuber with raddish flash), **Kaipal** (a kind of tuber with throny skin but its inner portion is of white colour), **Takang** (a variety of arum), **Khakmantei** (stems of arum with peculier scent, Commonly termed as Gandai by the Bengalees), and **Jong thei hai** (leaf of



a creeper, used specially in cooking meat). They also collect honey and Bero (resin). The small honey bees are termed as **Khaiba** while the bigger ones termed as Khaipui. The women are not allowed to collect honey from the beehives. The menstruated women are never allowed to collect honey as they believe that the bees bite them more.

● **Fishing** : Fishing is done in the nearby chada or rivulets. Anybody irrespective of sexes can take part in fishing. But the women are not allowed to join the fishing party when poisonous plants are used in the river water. The implements like fish hook, Fāring, a rectangular cage made of fine peices of bamboo having a passage for fishes to go inside with no exit. It is generally placed against the water flows with some burden on it so that it can not be washed away by water. Hebot (sewing busket) and plant poison like Aru are used. Generally angling is practised by individuals. Sewing busket is used to make a ditch waterless when the fishes are collected from the mud. During the months of September–October when the water level of the rivers or rivulets become lower, they apply the powder or bruised parts of the Aru creeper in the upper stream of the rivulets. The water becomes Poisonous while it flows down stream the fishes suffer from suffocation and began to float on the upper level of the water. It becomes now easy to catch the fishes. Catching of fishes by applying Aru is a group activity. The fishes thus caught are devided among the members of the group equally. The family does not consume all these fishes at a time. After the days consumption, the rest fishes are placed in a busket and the busket is placed on the oven. In this way the fishes are fermented and dried and preserved for the future.

**Hunting** : Hunting is another means of food gathering. Generally the youngmen take part in hunting. Women are not allowed to join, Pige, Cocks and deers are famillier hunts. Previously they used to hunt even elephants. Now a days elephants are not so easily available in the forests of Tripura. The weapons used in hunting are cāng(trap), country guns etc. Previously they

also used bows and arrows for hunting. The technique followed in hunting are trapping, chasing etc. Generally traps are set near the water source or on the way to the water source where the animals come at night to drink water. Two sharp bamboos are placed on the both sides of the track side with a rope which is placed on the track. The animal while passing through the track comes in contact with the rope, the rope trembles and at once the hidden sharp bamboos fly and hit the animal fatally. The hunter comes out from the hidden place and finishes the later work, In this way the gunman also wait beside the water source and shoot the animal at an opportune moment. On the other hand the gunman may hide himself in a bush and other members of the party with weapons in their hand encircle the jungle and chase the animal by beating drums and using other sound making materials proceed towards the hunter. The injured animal cannot escape as the other members of the party chase the and kill with their weapons.

Previously elephant hunting was a big game. The area where the elephants generally roam were encircled by big logs with a door hanged from the branch of a big tree. The area was made full of elephants grass. The elephants were then chased by the drummers from all sides except towards the side of the trap. The elephants having no way to escape rushed to the quiet side and came near the trap. They were also allured by the green fodders in side the trap. When they entered to the trap, the gate suddenly fell down and closed and they got trapped inside.

The meat thus collected is divided into three equal parts. One part is given to the owner of the gun and the another part for the gun. The other part is equally shared by the members. This is a very old practice and is followed even today also. The meat is not fully consumed then and then. The surplus quantity is hanged over the oven. This smoked meat is consumed gradually according to the daily need.

#### ● Production of food : Jhum Cultivation

Jhum Cultivation was previously the main mode of production

of food grains, oilseeds, fibre crops and other fruits and Vegetables. At present with the introduction of plough Cultivation and for other various ecological reasons, though not encouraged, yet it is practised by the tribal people of Tripura as it, rather, is a part and parcel of their cultural life.

The plot for jhum is selected in a place where the jungle is dense, quite away from the dwelling place and where the domesticated animals like Cows and buffalows do not graze. Before selecting a particular plot a puja is offered to determine whether the plot would be suitable for cultivation or not. Three pieces of bamboos are planted on the ground. Some amount of Soil is placed in the feet of these Bamboos. Another long bamboo is planted near these three poles. A piece of bamboo would be dropped from a higher place. If the piece touches the ground in the right direction, the soil is to be considered to be good. This simple experiment is repeated thrice. If only once the piece touches the ground in the right direction, the cultivator considers it to be a good sign. Otherwise he will leave this plot and seek another one. There is another experiment which the cultivator generally make. A handful of soil is collected from the chosen plot. The cultivator places this soil under this pillow. Before going to sleep at night the cultivator wears clean washed cloths. If he dreams a good dream in his sleep, the plot is considered to be good one for cultivation. In case of a bad dream the cultivator will leave the plot and make search for another one.

They begin to cut the jungles of the jhum plot during the months of January and February. Generally the male members of the house do this work and women are spared. During February and March the Jungles dry perfectly and in the months of March-April these dried jungles are burnt into ashes. The women also do not participate in this work. Instead they clean their courtyards perfectly and place the seeds of paddy, cotton etc. in the earthen dishes. They plant a long bamboo in the middle of the courtyard having a fan in its tops. They pray for good wind which will bring good rain for a good crop.

After burning the jungles Completely the Ranglongs erect a temporary shed on bamboo platform in the jhum field. This hut is termed as 'Incu' and is used for taking rest while working and guarding the jhum crops from various birds and animals. After erection of 'Incu' the women sow the seeds of Chillies, Maize, Pumpkin etc. beside the 'Incu'. The jhum field is then cleaned by both males and females. The akcai then offers puja in which 10-12 fowls are offered. The meat is Cooked in the jhum and all the members take it. Then comes the sowing season. They sow paddy, cotton, sesamum etc in a pit dug by the 'Cem'. Other seeds are also sown accordingly. The plants come out very shortly. The weeds also comeout with the plants. Within a month the weeds become so dense that weeding becomes a must. This work is done by all the youngmen of the village. They start from one side of the jhum field proceed to another side cleaning the weeds. They bring their lunch packet from their own house. Generally they carry rice balls wrapped in a banana leaf. They do not charge money for their labour. This exchange of mutual labour is termed as 'Halāhali'. 'Halāhali' is also practised during the harvesting of the jhum crops.

The crops are guarded against birds and animals if necessary. Both males and females are allowed to protect the crops from the atack of different birds and animals. Watch continues for day and night. Women can reside in the 'Incu' with the males at night. Flags of red cloth are planted in the field to frighten the birds. Some times bamboos are cracked and made sound by means of a rope to ward off the birds. Pigs are threatened by beating a canister. A special trap termed as 'Barbak' is made for the pigs. Generally on the borden of the jhum plot some sharply pointed bamboo-poles are planted facing the longa from where useally the wild pigs come and fall upon the crops. This is 'barbak'. Pigs always avoid the pointed bamboos.

The crops ripen in the months of August-September when harvesting is done by 'Halāhali'. The crops are brought to the house. At night the ackai presides over a special puja where two fowls are offered. The new rice is cooked and the akai offers the shares

of the cooked rice to the 'Cem', Sickle, and the oven. All the members of the house and other invites guests of the village enjoy the new rice at that night. The other crops are usually placed in the 'Simbak', the box made of bamboos and used for keeping Cloths.

The box is regarded as the God who protect the house. After offering the crops to the 'Simbak', they start consuming the crops. If any one breaks this tradition he may face different difficulties. Sometimes the disobedient person becomes speech less, loses eyesight etc. But he becomes alright when he again offers the puja to the 'Simbak'.

### ● Plainland Cultivation :

With the Change of time the Ranglongs are now accustomed to the cultivation of plain land. For this purpose they begin to rear and animals like cows and buffaloes. But plainlands are scarce. Most of the people have only tillalands. They use plough now. Deshi plough is very popular. They grow Chilleis, Potatoes, Tomatoes, Bringals etc in the longas. They use manure both organic and inorganic and irrigate the field with the water of the Chada. They use 'hebot' (sewing basket) for lifting water.

### ● Animal Husbandry :

I have already mentioned that at present they have been accustomed to rear domesticated animals and birds. Previously they used to rear only poultry birds and pigs as these birds and animals were considered as a must in their cultural functions and religious activities besides food. Their migratory nature in search of new jhum land also was a hindrance for keeping the cows and buffaloes besides fear of tigers which were plenty in the jungles of the then Tripura. At present they rear goats and ducks in addition to the animals and birds mentioned earlier.

### ● Horticulture :

Some of the people of this clan now are interested in raising fruit trees. Orchards of lemon, gardens of jackfruits, Litchis, Bananas and pineapples are also found in the Villages. Recently

some people are found to use their land in the plantation Rubber which grows well in the soil of Tripura.

Previously they did not plant arecanut as they beleived that when the plant grows up to the height of the planter, the planter died. Incase of coconut also the was a taboo. They beleived that the coconut were the heads of the sages and for that reason they refrained from cultivating coconut. At Present with the spread of education the new generation is no longer under the spell of such superstition and now they are increasingly getting interested in cultivation of arecanut and Coconuts.

### ● Craft work :

As they were habituated to leading a self-sufficient lives in the previous days, they made almost all the articles required for their daily life which included clothings, household utensils etc. with locally available canes, bamboos and timbers of the forest. The grow cotton in their jhum field. The ripe cottonboles are collected, dried and seeds are seperated with a simple mechine made of wood named as 'Muiot'. The cotton is cardes by a bow made of cane and bambóos. It is termed as 'Patsai'. The carded cotton is spread on a wooden stool and would round in a stiff peice of cane. After a good number of winding the cane is pulled out. This special cane is termed as 'Jon-juol' and the wound cotton is termed as 'pātjon'. The yarn is produced by Rāmui. The waist loom is used in weaving and it comprised only six picecs of bamboos and a pice of leather termed as 'kongvon'.

### ● Preparation of colour :

Two varieteis of cotton are produced in the jhum. One varity is white while the other one is slightly reddish. As the Ranglong people know only to prepare black colour, they generally use reddish thread with white and black theads to make clothings. They grow in the jhum a plant named as 'Ramua'. The leaves of this plant are collected and kept in an earthen jar, Sufficient water is mixed with these leaves. This part of processing is done in the afternoon

and the leaves are allowed to soak in the water for the night. In the next morning they add to this mixture an adequate amount of 'chāngāl' or Khārpāni. Now the mixture is ready and the white threads are dipped in this solution to get the colour black. Now bark of the 'Thingphak' is boiled with water and the black coloured threads are again dipped in the solution to make the colour permanent.

### ● Preservation of designs :

They prepare various designs on the 'Risā' though 'Pācdās' are almost black. To preserve the designs, they preserve a peice of cloth having the design on it.

### ● Wood work :

They do a bit of wood work to meet their daily needs. Furniture of worth marketable products are not made by them. The household goods include 'Sumpuk' (merter for husking Corn), 'Sā ril' (Pastle), 'Lukhām' (Low wooden seat), 'Thingkheng' (bathtub for the Children), 'Khang' (Pot for keeping curry), 'Khelok' (Wooden Spoon), Mākhi (Cooking spud) etc. The 'Sumpuk' is just a peice of log measuring about 12'' in diameter and 16'' in length Just a pit is carkod out in the middle of one end of the log in which corns are placed for husking with the pestle. The pestle is simple round peice of wood made to fit the diameter of the pit of mortar. Some persons having expert knowledge and skill in wood work would pepare these houshold goods.

At present they engage Bengali Carpenters in preparing these goods. No worth mentionable leather goods are prepared by the Ranglongs. The 'Kengvon' of the waist loom is made from leather. Both the hollow ends the Drums (Dholak) and Digri' are covered with leather.

## SOCIAL LIFE OF THE RANGLONGS

The Ranglongs, being a clan of the Halam tribe, prefer to live on the top of the hillock from where they can supervise the nearby

jhum field. The site for erection of a house depends on a dream when the owner of the house or the head of the family sleeps with a handful of soil under his headrest. If he dreams a good dream, the site is selected for erecting house. In case of bad dream, the head of the family rejects this plot and searches for another.

The house is constructed on a platform made of bamboes. It is a do-chala house constructed by timbers, Bamboes, canebrakes and sungrass. Wooden or strong bamboo poles are used as posts. It is a big house having no partition in. Though it is customarily separated into three parts by posts. There are two doors in the house. One is in the front and the other is in the back. the first portion is meant for the drawing room where the young males and females of the village are allowed to inter. There is a oven in the first room preferably in one corners. The middle room is used by the young males and females of the house and the third and last one is used by the head of the family with his wife. A part of the third room is meant for the guests. There is a oven in the third room where cooking is done. The exit of the house remains with the last *beda* of the house. the exit is termed as *oiterakul*. In front of the house they erect a separate house for keeping the crops. This house is termed as *sasier*.

The following furnitures are used by the Ranglongs. (i) *Waing* : It is a cradle for the babies, made of bamboes and canes. (ii) *Ral* : It is a box made of bambo strips having a lid made of canes. It is used for keeping garments (iii) *Samduk* : An Wooden box like *Sinduk* of the Bangalees. (iv) *Tabang* : It is casket made of canes and used for keeping beads and laces of the women. (v) *Makhui* : It is a comb mad of canes (vi) *Bata* : A small box made of canes and used for keeping bottle leaves and arecanuts. (vii) *Langkhai* : It is a simple khada made of bamboes and used for carrying crops and vegetables. (viii) A khada made of bamboes and specially used for lifting water.

● **Food habit** : They take rice thrice daily. In the morning they prepare food and go far work after having breakfast. They like rice with 'Andramung'. It is a special preparation generally



prepared in a peice of bamboo. The components are Vegetables and formented fish with spices like Chillis, termeric and ginger or Vegetables and fishes with spices or only meat with spices. They say that the curries prepared as 'Andramung' are more testeful than the curries cooked in any pan. Nowdays, of course, they have also begin to use alluminium pans etc. While going to work in the morning they carry with them ricaballs packed in leaves of banana. The ricaballs are termed as 'Busunt'. At noon they take this 'busun' at the site. The dinner is taken in the evening when they all return from their work, the food is served in the separate dishes for each members of the family. The leaves of plaintain or 'Nathiāl' serves the purpose of dishes. They use the husk of the dricd bottle gourd as vessels for drinking water. This water containter is termed 'tium'.

● **Drinks :** They are fond of drinks. They take home made liquors termed as 'zoo'. The main ingrediant of preparing 'Zoo' is 'Chal'. The 'Chal' is made of the following elements.

(i) Leaves of 'Ziron' plant, (ii) Leaves of jackfruit (iii) Leaves of banana, (iv) Leaves of sugar cane and (v) Sun dricd rice.

All these elements are mixed up together and pasted in the 'Simpuk'. Though the quantity of each of the elements is equal yet 'Ziren' leaves are used were for good taste. The mixture is now ready for preparing cakes. The cakes thus prepared are dricd in the sum. After 7 days the 'Chals' are used for preparing 'Zoo'. Sundricd rice are half boiled and mixed with the Chal and kept in an earthenjar. The mouth of the jar is closed tightly with banana leaves so that no air can pass into the jar. Thus fermentation takes place and after 4-5 days the 'Zoo' is available from the mixture. They drink it with bamboo pipes. The remaining of the 'Zoo' is extracted and the juice is taken out and mixed with the molases. This mixture is new placed over the oven in a special apparatees for distilation. They distilled liquid thus collected is termed as 'arak Zoo'. It is a very strong liquor and is not generally used in puja but it is used in social functions. A person can consume 500 ml of 'Arakzoo' at a time.

● **Salt** : There are springs in the forest whose water is salty in taste. They call it 'Si'. This 'Si' is collected and boiled to get the residual salt. Nowadays, of course they collect salt from the market.

● **Khārpāni** : Khārpāni is termed as Chāngāl by the Ranglongs. The ashes of green and tender muli bamboos are pressed and kept in a flannel of about 1' diameter (made of canes). This flannel is hanged from a higher place and a pot is placed under the flannel. New water is poured into the flannel full of ashes. The water slowly passes through the ashes, becomes alkalined and falls in the pot beneath. This collected water is termed as 'Chāngāl'. It is used in preparing any curry in small quantity. It is a must for the preparation of meat. It is also used in fish or vegetables curries. Generally meat of Cock/hen are cooked without 'Chāngāl'. But it must be used in meat which are full of fat.

● **The dress** : The Ranglong men use the following dresses. The dresses are made by the woman with the cloth they weave with the joom grown cotton woven in the waist loom. Their traditional dresses are Dhuti, Kultai, Loke, and potduri. The kultai is used as shirt, while loke is the cloth for turban and potduri is used as a cloth. Nowadays, the youngmen are habituated to put on shirts and pants but the people prefer their traditional dresses particularly during any socio-cultural functions.

The woman folk of this group use the following dresses. They prepare their own dresses from the cloth they make in their waist loom.

- (a) Nikni : It is actually a pāchdā used for covering the lower portion of the body.
- (b) Risa : It is used for breast cover.
- (c) Kangkhit : It is belt for the waist.
- (d) Nupang oke : It is a turban used by the females.
- (e) Punnai : It is a piece of cloth used for hanging the baby, from the mothers neck.

● **Bedding** : The term Jamun stands for bedding. They use the following home-made articles as bedding.

- (a) Rajai : It is quilt used both as Lep and Tosak.
- (b) Borkki : It is a bed cover.
- (c) Lutham : It is a pillow.
- (d) Gani : It is a cloth-sheet for covering the body.
- (e) Resin : Resin is burnt to keep off mosquitoes.

● **Ornaments** : The women folk like to use the following ornaments. There are some craftsmen who can prepare these ornaments.

- (a) Lington : It is a hairpin made of bamboes or with the horn of the deers.
- (b) Kurbet : It is an ornament of the ear made of bamboes or silver.
- (c) Raka : It is neclace specially prepared with the seeds of wild bananas popularly termed as **Ramkala**. Sometime silver is also used in making **Raka**.
- (d) Zaksar : They do not use bangles. During the fight with the Mizoes they were a round ornament covering the wrist which could save them from the injury by **Takkal** etc.

● **Property Right** : Individuals is the nucleus of the Ranglong Society. Individual creates family. A clan includes many families. Ranglongs are patriarchal. Only the male children of a father inherits his property. Generally. The father during his lifetime divides his property among his sons keeping a share for himself. Customarily the youngest son gets a big share. The parents live with the youngest son. After the demise of the father, the youngest son gets the rest of the fathers Property. The mother has no right in her husbands property but the youngest son maintains her. The widow sister, if not willing to marry again, comes to the youngest brother with her progenies.

If the youngest brother happens to be idle or in capable of maintaining them, the other brothers extend their helping hands. The sons of the window sister inherit their father's property.

Relatives are always loved and welcome. Matrimonial relationship is prohibited among the cousins i.e. the daughters/sons of uncle, maternal uncle, Masi (mathers sister) and Pisi (father's sister).

● Birth rites : During pregnancy pujas are offered to different gods for the welfare of the expected mother and for safe delivery of the child. The deities are A Ālamangāi, gangā, jāndriyā and Simbāk. The expected mother is debarred from doing any physical labour. Laborious works like lifting of water or carrying of firewood from the base to the top of the hillock are for bidden for the pregnant women. The space meant for the guests in the house is used as the labour room. The expected mother stays there near the small oven when she feels labour pain. She is attended by experienced women termed as 'Kurmā' and 'Lomā'. Males are not allowed to enter that part of the house during delivery unless they are specially summoned for by the attending ladies in case of serious troubles. The naval Chord is detached with a sharp peice of bamboo blade termed as 'Ngnāi thim'. An old women of the village carry the placenta in a 'Khādā' to the western direction of the house and hang it on a tree. They carry fire with them to avoid the spell of the evil spirit. They are intertained with 'Langi' as a token of wage for their labour.

The new-born baby is given a name on the day of birth or a few days later when the 'Chals' are soaked in water in order to prepare 'Langee'. The water is poured throgh the Langi-pipe. If the water drops out quickly in the 'Chal', it is considered as a good signal. The Child is given a name as that of the grandfather or grandmother. But naming of the Child has no connection with the mother. Seven days and three days as the period of impurity is observed by the mother in case of male and female Child respectively when she is not allowed to take part in any religious or cultural activities.

After the specified period of impurity is over, the mother takes

her bath and offers eggs to the deities in order to determine the life span of the Child. The puja is performed by the 'Kurmā' who wears a white 'Nikni'. The egg is broken and the inner liquid is offered to the deity. If the liquid is found to be not clean it is considered as a bad signal. The next part of the ceremony is the seeing of the sun by the new born baby. The child is brought out of the house through the front door along with fire and is made to salute the eastern, northern and southern direction avoiding the western. After this ceremony the child is taken back to the house through the back door. They offer pujas to the deity named as 'Pāronāpāi' after 2-3 months of the Child birth for the welfare of the Child. They spend according to their capacities as the relatives and others villagers also are invited to attend the puja and feast in this connection.

● **Marriages** : Child-marriage is not prevalent in the Ranglong Society. Generally when the boy attains 17-18 years of age and the girl becomes 14-15 years old, they become suitable for marriage. There are different types of marriages which are accepted by the society. These are as follows.

(a) **Lalui** : The parents of the boys and girls usually choose girls and boys for their wards. When the matter settles, a feast is organised in the house of the girl. The cost of this feast is borne equally by the fathers of the girl and the boy. Previously the father of the girls used to get a dowry of rupees one hundred for his girl. But nowadays this system is not prevalent.

(b) **Māksā** : Both the bride and the bridegroom are selected by their respective parent. After the feast in the house of the bride 'Māksā' is settled. It is decided during the conversation as to how many days the bridegroom will have to stay in the house of father-in-law to offer his labour. Generally offering of labour by the bridegroom begins from the next day of marriages and continues for a maximum period of four years. They will reside as husband and wife having sexual connection. This may cause birth of children. During these four years if the bridegroom or the bride does not want to live together, they may lead separate life, but the Children

will be recognised as the legitimate progenies of the bridegroom. The Children usually stay with their mother. The woman now can marry any widower or deverced person or any other person who pays Rs. 50/- as dowry to the father of the women. In case of devorce of such couple, seperation is allowed with a fine of Rs. 30/- to be paid either by the male or female who is found guilty for this seperation. The method is known as 'Makathā'.

(c) If a man flees with a women on mutual consent (attachment), the man is chased and caught and fined Rs. 130/-. But they are not seperated as the socieity considers them to be married. The 'Kālim' of the village of the women refers the matter to the 'Kālim' of the village of the man. The man thus identified, faces the court of the Kalim. Out of the money realised as fine an amount of Rs. 30/- is deducted. Out of this Rs. 30/-, an amount of Rs. 5/- is sent to the kalim of the village where the accused man resides. The rest Rs. 25/- is confiscated by the kālīm of the village of the women and the residuel Rs. one hundred is paid to the father of the women.

(d) If a man abducts a women by force against her will and carries her to his house with a view to marrying her, the father of the man then and then gees to the house of the girl and reports the matter to the father the girl. The father of the girl them sends some persons to that village to have a talk with the lifted girl. If the girl desires not to stay in the house of the lifter, she is allowed to go to her fathers house with the persons of her villages. The boy is usually fined Rs. 35/- for his misdeed. The village kālīm usually deducts Rs. 5/- from this money and the rest Rs. 30/- is sent to the father of the girl. But if the girl chooses to stay with the lifter, they are given marriage according to the method as stated in items three of this marriage heading.

#### ● Marriage ceremony :

After the settlement of the 'Lalui', a feast is organised in the house of the bride where all the relatives of the bridal side are invited. The bridegroom along with his parent, relatives and friends

go to the house of the bride. The relatives of the bridegroom carry 'Langee' with them. The bridal party also make adequate arrangement of 'Langee'. A Special pitcher of 'Langas' is carried by the bridegroom party in the name of the bride. The bride's house also keeps a special pitcher of 'Langee' in the name of the bridegroom. These two pitchers are set side by side in a place and the oldestman of the village or *kālim* pours water in those pitchers and drinks the liquid from the pitchers in order to determine quality (merit or demerits) of the staff. The bride and bridegroom drink 'langee'. The bride takes from the pitcher of the bridegroom and the bridegroom from the pitcher of the bride. They repeat this course thrice and in this way marriage takes place. The guests give presents to the couple. After they touch the feet of the elderly people in reverence and beg blessings. The elders bless them. Thereafter they perform Laxmi puja in the store house of rice or 'Rongtāk' as they call it. Marriage is held in the day light before the full moon on all days except wednesday and saturday. Magh and Falgun months are considered to be the most auspicious months for marriage. The month 'Ajingthā' (June) is considered to be bad month for marriage because this month is considered as dark month. The couple become unhappy if they marry in this month. All the villagers and invited guests attend the grand feast arranged in the house of the bride in this occasion. The cost of the feast is generally borne by the bride's party but the groom's party also helps if negotiated earlier. The bride starts for her father-in-law's house on the day of the marriage. But if the place is situated far away, they start next day. The friends of the bride barricade the path with a bamboo through which the bride passes for her father-in-law's house. This is called 'Sance'. The youths of the village protest through music for taking away their friend from the village. The groom's party also responds through music narrating the cause of their mission. The groom's party, if defeated in this musical contest, offers some amount of money for drinks of the bridal party.

The bride may start for her father-in-law's house, if negotiated and settled earlier, a few days after the marriage. In that case a



day is specified and on that specified day a feast is held as narrated before. In case of 'Māksā' the bride starts for her fatherinlaw's house after the ellapse of fours years of labour by the bridegroom. This occasion also is celebrated in the house of the bride with feast and dance. The arrival of the new couple in their own is house also celebrated by a feast in which all the relatives and other guests (villages) are invited.

● **Divorce** : Divorce is allowed in the Ranglong society. The suit for dverce are lodged in the court of the 'Kālim'. The male partner may lodge a suit and may get seperation on the grounds as follows.

(a) The female partner is not a good housewife or incapable of performing all the works regarding food gathering, food production or other cultural works.

(b) The female partner is suspected to be in illicit sexual connection. The 'Kālim' tries to find out the truth and if he is satisfied about the fact, he announces fines and seperation.

(c) The female partner is incapable of being pregnant.

(d) The famale partner develops insanity.

The famale partner also may lodge complaint against the male partner and may get divorce if-

(a) The male partner is drunkard ame spend every farthing on liquor.

(b) The male partner is idle, unable to earn and maintain the family properly.

(c) The Male partner develops sexual relation with other woman.

(d) The male partner is impotent and can not fulfil the sexual needs of the opposite partner. In such cases the famale does not expres the fact varbally but pays the amount of fine when the kalim understands the real cause for such voluntary payment of fine.

(e) The male partner develops insanity.



● **Remarriage of widow** : The woman goes to her father or brothers when her husband dies. Generally the brothers, in absence of father, look after the widow sister. She can marry again after the 'Shradha' of her deceased husband. She can marry any bachelor or widowers. There is no bar. She can even marry a person who is younger than her in age. The dowry is half of the first marriage. The 'Māksā' is not compulsory in case of widow marriage. But in some cases it may be enforced if the guardian of the bride wants. The progenies of the deceased husband generally go with their mother to her new house. But if the husband disapproves such idea, they are left in the house of the brother of the bride. The daughter, by previous husband, when grows up and becomes suitable for marriage, the 'Lolui' money is given to the uncle though the uncle diverts it to the step father of the bride.

● **Funeral and last rites** :

When a person dies, the dead body is kept inside the house. The food stuff which the person likes when he was alive are kept at the feet of the deceased. Continuous dance is done around the dead body by turn at least for one night when the dancers and all others drink adequately. This function is organised by the son-in-law of the deceased. They keep the dead body for about two days so that the relatives from distant places may come and bid farewell to the deceased.

Thereafter the aged persons prepare a stretcher to carry the dead body. Stretcher is termed as 'Tālāi'. It is made of bamboos. A bottle of liquor is offered in the name of 'Tālāi'. Only the makers of the 'Tālāi' can consume this liquor. After the preparation of 'Tālāi', farewell songs are sung by the comrades (of the age of the deceased). They then start for the burning ghat. The 'Tālāi' is carried by the sons and son-in-laws of the deceased. In their absence others may also carry the 'Tālāi'. The head side of the deceased in the 'Tālāi', is carried out of the house first. The Acai moves first. He spreads cotton and rice all along the way for purifying the path. The funeral party follows the Acai. The place

of cremation is generally situated near a water source in the western side of the village. The 'Tālāi' carrier will place the 'Tālāi' in a clean place and the dancing party headed by the son-in-law will dance around the deceased. In the meantime the aged person of the village prepare funeral pyre and place the pieces of wood on the pyre. The body is then placed on the pyre and songs and dance continue around the pyre. The sons, any one of them, sets fire to the pyre at the headside of the deceased and walk round the pyre and touches the pyre with the burning stick three times in case of male body and 5-7 times in case of a female body. During this going round of a pyre by the sons or others, the dancing party continues dance and songs. The bone of the forehead is collected (Āikhar) after cremation. A small boat with a boatman is made of bamboes and the 'Āikhar' is kept in that boat and some coins are also placed and the boat is allowed to float in the stream. The funeral pyre is washed and a puja is performed there in which various fruits are offered. Then the son declares the date of shradha (either within the year or in the next year and saluting the pyre leaves the funeral ground. They take bath and return to their house following the Acai who throws some leaves and branches of the tree on the path while moving first. They clean their teeth by charcoal, take sacred basil-water before entering their house. At night they invite everyone who attended the funeral procession and offer 'lancee'.

### ● Shradha :

Shradha is held after the full moon day. It is done by the sons. The Acai makes a pit, places a leaf in the pit and pours some water on the leaf. He offers puja to this water. The essential articles for the pujas are garland of Cotton, leaves of bamboes, Sunburnt rice, resin and Cocks. They erect a small platform for offering food to the deceased soul. One dish is given in the name of the deceased person, another for a person who died previously having the same name of the present deceased persons and another for 'Samthuraja'. They think that the deceased persons will fight with each other for their share of food. Hence they offer a dish to 'Samthuraja' which would desist them from fighting. For every relative who

die earlier they offer water in a bamboo pipe and wine in another bamboo pipe. They place a turban in each dish they offer to their deceased relative. They burn resin in a pot and sing farewell song along with flute. Any one who knows to play flute is allowed to play on it. After the song is over, The elderly persons proceed towards the bhogs and stand in front of the platform and waving their hands they utter 'Cubāi', 'Cubāi', 'Cubāi', means salutation. In this way they bid farewell to the departed souls. They then enter their houses and all drink and dine together.

● Youth festival : 'Lāiboon' :

Generally during the Close of the year when all Crops like paddy, Cotton and Sesame etc are harvested and stored, the respectable person of the society invites all the youths of the village to attend a dance festival arranged in the name of his son or daughter. It is actually a Competition of music. One young man or woman opens the ceremony by singing a song in which he/she puts some questions. After he or she Completes the song, another young man or woman comes forward and answers the questions through Songs. Some may play a flute-song putting some more questions and others may answer the questions in the same manner, Elderly man and woman also join the party and enjoy. The owner of the house arranges for enough drinks for the players and youths. The youths also carry pitchers of wine from their own houses. The dance and song continue until the entire stock of drinks is exhausted though normally it is scheduled to be continued for three days. It is a great youth festival of the Ranglongs Society where the young man and women mix together and select their life partners. This festival is termed as 'Laiboon'.

● Indigenous games :

At present with the spread of education, the Ranglong boys and girls either go to School or come in contact with the School going boys and girls of the village and hence they become familiar with the modern sophisticated games which are taught and practised in the Schools. But previously when there were no Schools in the Villages,

the boys and girls of the village used to play or practise some indigenous games. The following are the some of those lost games.

### 1. Ratuānānsān :

A long peice of bamboo is held by two parties each consisting of 2 or 4 members, each party holding one end of the bamboo with the signal of the referee each party pushes the bamboo towards the other. The party which succeeds in pushing away the other is declared as winner.

### 2. Pānjā :

Two Contending Candidates will hold each other hand by clasping each other's fingers firmly. With the signal of the referee each will try to bend down others hand to the ground. He who succeeds is declared as winner.

### 3. Besutānkāi :

A bamboo is given the Shape of a ring by twisting it. The ring is then covered nicely with Clothes. Now two contending Candidate will stand face to face holding the ring in their hands. The circumference of the ring becomes about 7"-8". With the singal of the referee the players will pull the ring towards his own side. He who succeeds is declared as the winner. Females can also participate in this game either as an individual or double or mixed double.

### 4. Sumpukāthuon :

The mortar for making rice is prepared from a log about 20" long with 12" diameter having an curved pit in the middle so that the pastle can enter it. In this games a contestant is asked to pull the 'Sumpuk' up by one sudden snatch gripping with one hand. He who succeeds in lifting it to a higher level over head is declared as winner.

### 5. Ākaimediāng :

One person will stand erect placing his legs closely together. Another person will lie down at the feet of the first person and he will hold the first one's legs by twisting with his own legs and hands by his own

hands. Now the contestant is asked to push his head between the stretched legs of the standing person and raise the first person upwards by upward thrust of his neck and back. One after another youngman takes Chances. He who succeeds is declared as the winner.

### RELIGIOUS LIFE AND CULTURAL PRACTICES

It is clear from their birth rites, death rites and rituals like pujas of different gods, sense of impurity of women, **Surjya darshan** of a newborn baby, pranama to the elders etc that they believe in Sanatan Dharma. They believe in Ātama. They believe in the indestructibility of the Ātmā. They also believe in the rebirth of human being or in the theory of transmigration of Ātman or soul. They offer pujas to many gods though they know that these gods are only the several incarnations of the almighty. They offer pujas to various plants, stones or rivers and they feel the presence of almighty in these inanimate objects. All these characteristics led us to recognise them as traditional Indians who believe in the Sanatan Dharma. We find very little difference in their birthrites, death rites and Shradha ceremonies with those of the people Sanatan Dharma. The leaves of the Basil plant, the sacred water of the river, the sacred cotton thread, sundried rice, sesame, resin's smoke etc are the common elements which we also find in the culture of the people of the plain. The offer of Bhog to the gods or forefathers, the invocation of the god or soul to enjoy the bhog and bidding farewell to the god or soul after the pujas etc are the common practices pursued by the people believing in the Sanatan Dharma. Thus we may conclude that the Ranglong people originally believed in the Sanatan Dharma.

#### Religious festivals :

The following religious festivals and pujas are performed by the Ranglongs during different months of the year.

1. **Kerpuja** : Kerpuja is held once a year in the period during months of June-July when the villagers offer pujas cooperatively. They erect a small shed and puja is held in that shed. The main requisites are

banana, molases, rice, cock, pig etc. pigs and cocks are sacrificed. Everyone brings seedlings or paddy and cotton which they pluck from the joom to this place of puja. The acai offers puja. Next day after the general puja each family tie up the seedlings of cotton and paddy with the main post of their house along with a cock and a hen. The acai performs the puja and sacrifice the cock and hen before the deities. The owner of the house offers a pitcherful of Langee to the deity. The acai inaugurates the process of drinking. Seven types of leaves-coconut, Rice, pine apple etc and garlands of cotton are offered to the deity.

This puja continued for three days when the women of the villages are debarred from carrying water in pitchers on their waist, making rice in the mortars and drying wet clothes outside the house. No one is allowed to enter the village having an umbrella over his head. Every house arranges for adequate drinks and food for three days. After three days a community feast is arranged outside the village collecting rice and vegetables from each house by the male youths of the village. The women are not allowed to join this feast. There the Acai performs a puja and offer food to the witches. Some cooked food is carried to each house and spread in the house. Then again they clean the house and throw the cooked rice and the stick in the western direction of the dwelling house. This is termed as 'carak' by which all evils are beleived to be driven out of the house.

2. **Durga puja** : Once in a year the villagers perform Durga puja on cooperative basis. A bamboo is placed on anearthren platform and puja is performed on the name of the goddess. The mainrequisites are bamboes, Sugar cane, Coconut, joom-grown fruits, rice, cotton, banana and molases. Acai presides over the puja and sacrifices a he goat. The colour of the he goat must not be black.

3. **Lukhsmi puja** : Lukhmi puja is also performed in the month when Durga puja is done. No image of Lukshmi is required for this puja as it done in the name of the goddess. Cocks are sacrificed on this occasion, Kalipuja is also performed on that day. Black he goats are sacrificed. The youths sing and dance beating the drum (dholak). Liquor is required in the puja. If for any reason, this puja is not performed on that days, it may be done by the end of the year.

4. **Kalipuja** : According to necessity Kalipuja is performed by the Ranglongs often. Generally once in a year the worship of Kali is compulsory. A bamboo is placed on an earthen platform and this symbol is regarded as Kali. The Acai offers the Puja and sacrifices Black hegoats or Ducks. Liquor is essential in this Puja.

5. **Ganga Puja** : The family having a pregnant woman performs this Puja before the fullmoon day on the bank of a nearby streamlet for the welfare of the expectant mother and her baby in the womb. White he goat, Cock, rice, banana, molasses, cotton etc are the requisites of this puja. The Acai presides over the function.

A bamboo made machang is erected, on which funnels made of bamboes are placed. 'Tancurāi' is the person who kills the sacrificial animals on the order of the Acai. The heads of the killed animals are placed on the funnels.

Ganga Puja is also performed by the villagers once in a year. White he goats and Cocks are offered to the deity. Bamboo-made funnels are also planted in this puja conducted by the Acai. This puja is termed as 'Katidoy', generally performed in the month of Agrahayana. Liquor is used in this puja.

6. **Saraswāti Puja** : This is done in every house on the day of **Sripāṇchāmi**. Any one of the house may offer, the puja to the goddess. Fruits are used as offering (bhoga). No sacrifice of animal is allowed in this puja.

7. **Āpuiāsāng** : It is a family god. The puja is performed by the members of the family. The god is termed as 'Bada Devta'. If any person of the family becomes ill then this puja is done in the name of the ailing person. The puja is done by the acai. Two hogs, two goats, except black one, and poultry birds are sacrificed. First of all they prepare bamboo cake and then offer it to the god. Liquor is required and the puja is performed in the house. It is believed that by the grace of this god the ailing person comes round in the wake of this rite.

8. **Debāc** : It is also termed as 'Kotowāl god'. The members of the family of ailing person offer this puja under a 'Āwal tree' in the forest with a view to curing the ailing member. Black he goat, three cocks,



and liquors are offered to this god. The garland of flowers of cotton is a must in this puja. The offered meat must be consumed by the persons who offered the puja. They must not carry any meat to their houses. If they fail to consume the entire amount of meat, the surplus must be left in the jungle.

9. **Tasārāi** : This puja is done in order to cure the children who fall ill. This is done on bank of a streamlet. The Acai performs the puja. Necessary elements are bamboo leaves, flower-garland or garland of cotton. No liquor is essential. Twelve cocks are sacrificed. The sacrificed cocks may be brought home and consumed.

10. **Tārpā (Kabiraj god)** : A bamboo is planted into the earth by cutting half of it. Bamboo strips are placed on the platform and puja is offered there. The Puja is done in the courtyard but not inside the house. No liquor is used, lame or blind cocks are sacrificed. The people beg for medicines to the god.

11. **Bārāi Puja** : This god is housed in a hut outside the village. In that hut seven pieces of stones are kept. It is believed that this deity protect the village and is considered as the deity of the youths and remains with them always. The Youths of the village offer pujas once or twice in a year. Acai offers the puja and sacrifices 15 Cocks, one hegoat liquor is also offered. The youngman meet their lovers in the specified hut at night when the girls wait near a burning oven. The god protect them.

12. **Jāndriya Puja** : To protect the pregnant women from evil effects of witches, they offer this puja in the jungle to satisfy the witches. They sacrifice hogs or tortoise, liquor, rice etc to the withches.

13. **Simbāk Puja** : Simbak is a box made of bamboos usually used for keeping clothes. But simbak is regarded as a deity who protect the house. They do not consume any joom product without offering it the Simbāk. This tradition is never broke. After harvest of the joom crops, first of all they keep each variety-in Simbak. Thereafter they start consuming the new crop.

14. **Alamangai Puja** : It is god of the females. Particullarly when a women became pragnant, they worship the god and sacrifices tortoise and white cocks for safe delivery.



15. **Parsenapi puja** : The puja is done for the welfare of the Children when they are 2-3 (three) months old. To a planted bamboo they offer their pujas in the name of the god. The ingredients of the puja are two red cocks, biriam rice and 7-8 flower garlands. At that time gangapuja is also done by offering small chickens. Acai presides over, villagers are entertained with meat and rice.

● **Other cultural belief** : Though they believe in Sanatan Dharma yet they observe and respect the following :

1. **Witch Craft** : They believe that generally evil Spirits may possess any person irrespective of sex. These persons possessed by evilspirits are termed as withces. It may also be a hereditary affair. The possessed person harms the ordinary people in many ways. They generally spoil the food, cause the death of the person. It is reported that some person termed as witch reside in Dharmatalla of Dharmanagar. Previously they were driven out of the village and depending on the gravity of their evil deeds even killed by the villagers. At present belief in witch craft are withering away.

2. **Fertility rite** : They also believe in fertility rites. In the joom field they perform pujas particularly before sowing or while weeding out the paddy plants. These pujas they perform at night and offer two Cocks as sacrifice. In their dwelling house also they perform pujas with a view to having a good crop from the joom field.

3. **Dream cult** : They believe that the scenes one dreams while asleep have an effect on the day to day life of the person as the scenes are foreboding of the events which may happen in the life of the person in near future. The followings are some examples of their beliefs. We have already narrated the soil under pillow dream regarding the selection of joom field.

Dream	Expected Result
(i) Flowing of water	(i) good crops in the field
(ii) fire in the house	(ii) possibility of quarrel with others
(iii) activities of cattle and dogs	(iii) failure of joom crops

(iv) Dead body	(iv) good things may happen, expect good shower.
(v) Some one or self laughing	(v) bad, possibility of sorrow and cause for crying.
(vi) eating of hot food	(vi) Sign of shocking events.
(vii) Garlands or Flower	(vii) sign of having a son or daughter.
(viii) Sound of a gun	(viii) Possibility of getting news from the distant place.
(ix) carrying fire wood	(ix) possibility of death of any relative.
(x) Having Notes and Coins	(x) possibility of attack of Ringworm (scabbies).
(xi) Elephant	(xi) very good, expects prosperity.
(xii) Naked body	(xii) bad, Cancell any journey considering fruitless.
(xiii) good feast	(xiii) imminent starvation
(xiv) fishes having no scales	(xiv) good expects getting of money.
(xv) fishes with scale	(xv) bad.

**Treatment of Diseases :** The treatment of diseases may also be considered as the socio-cultural activities as they usually perform some rituals for curing diseases. And at last they take resort to herbal treatment when the disease was not cured by magical activities and pujas. In both the cases the practitioner is the Acai of the village.

when a person falls ill, his relatives summon the Acai. The Acai examines the patient and asks some questions to the patient and his nearest relatives. In this way he tries to diagnose the cause and nature of the disease. Because they believe that a disease is caused by some displeased family gods, some evil spirits or witches etc. so the question of the Acai are mainly enquiry about the following :

- (i) Whether the patient visited the place of worship just immediately before his illness and whether he showed any disrespect to any god.

- (ii) Whether the patient developed enmity with any person who might do him harm.
- (iii) Whether the patient secured displeasure of any person who might do him harm.

After this questioning the Acai comes to a conclusion and prescribes curative methods which includes :-

- (i) Special puja for the pleasure of the displeased god.
- (ii) Special puja for the evil spirit.
- (iii) Counter attack on the foe by magical bows.

But if he fails to diagonalise the cause of the disease in this way, he takes resort to a magical method termed as 'Thikāen', He takes a sickle without handle and ties the two ends of the sickle-with two peices of thread. He then sprinkle some water on the sickle and chants matras. He burns some resin and holding the two ends of the threads raises the sickle upwards chanting mantras. In this way he develops a devine vision and begins to narrate the previous incidents prior to the attack of the disease, dictates the method of treatment which include some pujas, some harbal medicines to be taken orally, taking of socred water purified by mantras and prescibes beads. The patient becomes well if he follows the advice rigidly. The names of the family gods and methods of their woship are narrated earlier. Here we shall confine our attention only to the harbel doses prescribes for different diseases The Acai is also an expert in pulse reading. He can even detect the probable attack of gout apart from other diseases by examining the pulse of the patient.

Some common diseases and their methods of treatment with harbal medicine :

Name of the disease	Harbal medicinel doses suggested
1. Cough and Cold	1.(a) Extract of Basil leaves. (b) Extract from Myrobalam. (Surlu)
2. Headache	2.(a) Acai blows puffs of air on thehead of the patient while chanting mantras.

	(b) During earthquake one is to laydown straight on the earth and pick up some soil with the teeth. This soil is advised to be plastered on the forehead.
3. Conjunctivities	3.(a) Acai blows puff of air on the eye of the patient while clanting mantras. (b) Applies the clean water contained inside a snail. (c) Advises worship of 'Simbak'
4. Asthma	4.(a) Acai applies puff of air while chanting mantras. (b) Extract from the Arsa leaves a joom grown crop, is advised to be taken orally.
5. Cholera	5. Extract from Mālephāk leaves is prescribed to be taken.
6. Pox	6. The leaves of thingnaithur an wild creeper are boiled in water. The patient is advised to take both with that water.
7. Snake bite	7.(a) A Knot is given with a strip of cloth tightly just above injured place (bite). (b) Acai applies blow from the mouth with mantras. The poisoned blood is drained out.
8. Fracture of Bone	8.(a) Acai applies puff from the mouth with mantras. (b) 'Chal' is soaked in water and made paste. This paste in Warm condition is used as a plaster with Lāipal leaves.

9. Cut	9.(a) to stop bleeding the sap of the leaves of ciyakmarimsia is advised. (b) the sap of wild banana plant. (c) Urine therapy.
10. Scabies	10. Application of the sap of the leaves of Laiakhâte.
11. jaundice	11.(a) Advised to take Sugar cane. (b) Advised bath in water boiled with Neem leaves.
12. Fever	12.(a) Advised offering of pujas at the place where the patient takes bath. Cocks are sacrificed in this puja.
13. Worms	13. Advised to take bath in water with the saps of 12 plants like Rāngmāirelkhā, Ānsā, Tingnāithur, giran etc.
14. Toothache	14. Advised to keep the root of Ānsā at the affected teeth.
15. Dysentery	15. Advised to take the leaves of perup and Rāmbāk.
16. Vomiting	16. Advised to take sacred water purified by mantras.
17. Inseet bite	17.(a) ointment of Tinthairāibooa (tetul) is advised to apply. (b) Oil of python is also advised to apply.
18. Thining of hair	18.(a) The plants named ciyakralnāi or samsana Ciyak is dried, burnt to ashes. This ash is used in making liquid like kharpani. This liquid is advised to apply in the hairs for lustorius growth of black hairs.

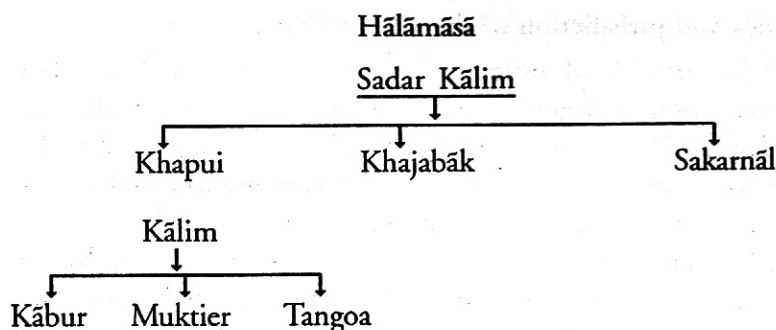
### ● Spread of Christianity :

At present about 70% of the total Ranglong people became Christian. The rest 30% people are still following the ancient culture and rituals of their forefathers. The Conversion into christianity started in 1952 when the Roman Catholic Baptist pastors entered that area. Now there is a church in every village. There are three types of churches and these are Baptist, press Betterian and IFCI. All these churches are managed and administered by the Church Association. But still there are many families where the old father believes in his old belief and follow the old traditional culture and the sons found peace in the new faith. I have information though the youths are mostly converted yet they even dared to disobey *simbak* and *barai* as they got the result of disobedience very quickly. They obey these goods as their culture and tradition and bow down to christ with the hope of having a better life.

### THE VILLAGE ADMINISTRATIVE SYSTEM

Like other tribal people of Tripura, the Ranglongs also had their own system of village administration and judicature. These institution became almost inactive with the changes in the society but the Ranglong people still are maintaining their tradition.

One Raja is selected from among all the Ranglong people to rule the society so that every member of the clan may live peacefully. This raja is called '*Hālāmāsā*'. Mr. Mujirai of Kathuacherra was the last elected or selected *Hālāmāsā*. Arrangements are being made, as the survey reports reveal, for the selection of another *Hālāmāsā*. There is another post termed as *Sardar Kālim* whose position is just below the *Hālāmāsā*. The entire settlement of the Ranglongs is divided into three Zones. From these three zones three officials, one from each zone, are selected who serve under the *sadar Kālim*. They are termed as *Khapui*, *Khajabāck* and *Sakarnāl*. Each village is headed by an official termed as *Kālim* who is assisted by another groups of three officials termed as *Kābur*, *Muktier* and *Tangoā*. The following chart will explain this hierarchy very clearly.



### Selection or election of Hālāmāsā :

Halamasa was worshipped in each village. During the puja all the boys and youths from 5 years of age to full grown youth have to show respect by pranama to the halamasa. At the demise of the Halamasa the senior most devotees was selected as the next Halamasa. Normally he who paid uninterrupted respect and alligiance for longest period would get the nomination. After the death of the Halamasa, the Sadar Kalim would assume the charge temporarily and make arrangement for the selection of the next Halamasa by an announcement.

### Relation of the Hālāmāsā with the kings of Tripura

The Hālāmāsā was independent in his society. The royal authority never poked its nose in the social life of the tribe. Sometimes the king used to call Hālāmāsā to the capital. Hālāmāsā could send his representative in case of his illness. Generally the king used to invite the tribal Chiefs in annual **Hasambhojan** when all other problems of his domain including the rate of tax to be levied in the next year were discussed and arrived at a decision which were obligatory to all. The king would very rarely visit Ranglong hamlets when the subject showed respect by paying precious things like elephant Tusk or deer's skin etc.

#### ● Dress of the Hālāmās :

The Halamasa received Dhoti, turban, a peice of stone termed as Bātālūng, a silver pipe for drinking liquor, another vessel of silver for drinking water, one cutter (cemalian) for sacrificial killing and a medal as a token of the royal insignia. He used to be properly dressed while attending the king or his own darbar.

### Duties and jurisdiction of the village Courts :

The cases of all kinds of crimes, except murder, were disposed of in the courts of the village officials. The cases of murders were referred to the Tripura Darbar through respective Missips who stayed at the capital. Sometimes some royal officials like Kotowal etc. used to visit the village Darbars and took part in disposing of cases.

The 'Cubai darbar' used to be held in the house of the Kalim where the plaintiff could place his case by placing a jar of wine. The Tongoā then, on the order of the Kālim, used to summon the accused and annouced the date of hearing. On the specified date the kābur, used to take the seat of the judge while the Muktier worked as a lawyer. The Kālim used to bear the expenses of the Court if the hearing continued for a longtime or days together. The Kalim pronounced sentences, hearing the both accuser and the accused and varifying their statements by witnesses of both the sides.

The verdict of the Kālim could be challenged. In that case the Kālim used to summon them and then a special darbar termed as Ārak Darbar. The appellant had to pay Rs. 7.00 as the fee of the Ārak Darbar. If the appellant could not be satisfied with the verdict of the Ārak Darbar, he was allowed to appeal to the courts of 'Khāpui' 'Khajabak' or Sakarnal etc. which was existing in his zone. If these officials found any difficulty in disposing of the case, they could refer the case to the court of Hālāmāse. Or the appellant, being not satisfied with the dicision of the zonal court, was allowed to seek justice in the court of Hālāmāsā. The Vardiet of the Hālāmāsā was final and obligatory.

### ● Nature of punishment :-

It is already narrated that the village courts used to dispose of all cases, with the exception of homicide cases, where capital punishment was to be pronounced according to customary law, which usually came from the highest administrative and judicial authority of the land eg, the king who was regarded as the representative of God. Hence cases of theft, robbery, rape, devorce etc. were dealt with by these courts. If a case of theft was established the accused was to return the stolen good along with a fine of Rs. 30/-. The similar punishment was inflicted for robbery and



lifting of goods from passerby. In case of causing physical injury the accused was not only fined but also made to pay the cost of medicines and pujas. Illegitimate sexual intercourse was not encouraged. The accused was fined Rs. 7.00/- for his evil conduct. But the case of rape was dealt with severely. The accused was fined Rs. 35/- These punishments were inviolable if pronounced from the court if Hālāmāsā. In case of defying person, severe physical torture, social boycott and even deportation from the village was not uncommon. No softness was shown to the women. They had to suffer the similar punishment if they were found guilty. In a word no one could live in the society defying the village Court.

### ● Income of the village officials :

Village officials were the ordinary people of a particular village. They had their own joomland like other people of the village. Naturally they were to cultivate their fields for their livelihood. But as they were always engaged with the work of the village people, the villagers gave their labours in the fields of these officials. Ultimately it becomes right of these officials.

In the *cubai* Darbar if a fine of Rs. 30/- was realised from an accused Rs. 25/- out of it was paid to accuser and the rest Rs. 5/- was deducted by the Kālim who usually spent the amount in the village festival. If a fine of Rs. 30/- was realised in the court of *Khāpui* the amount was divided in the following manner Rs. 15/- was paid to the accuser and the remaining Rs. 15/- was confiscated for Hālāmāsā. The Hālāmāsā used to allot Rs. 7/- to *Khapui* and Rs. 5/- was sent to the Kālim of the village of the accuser for offering pujas. Obviously the rest of Rs. 3/- was left to him. From the fine of Rs. 30/- realised in the court of *Sadar Kālim*, Rs. 15/- was paid to the accuser and the rest Rs. 15/- went to the Hālāmāsā. The Hālāmāsā used to allot Rs. 7/- to *Khapui*, Rs. 5/- to Kālim of the village of the accused and the *Khājabak* and *Sakarnel*, if they happened to be present in that trial, were paid Rs. 2/- each. They would pay this money to the Kalims and if the Kalims desired, he might take the money or decline. The method of distribution of the money realised from fine hints that the officials were not greedy.

## APPENDIX - I

### Folk tales and Folk lores.

#### Folk tale :

Once two sisters of a family went to the joom field for collecting chingra, a kind of melon. Both the sisters had their own cempāi on their backs. The elder sister was very greedy and She ate all what she collected from the fiel But the younger sister was much considerate. She collected Chingra and kept them in her campai dividing equally for every member of the family. While returning home the elder sister thought, "her cempai is full of many fruits and mine is empty, surely mother will rebuke me. In order to avoid her mother's wrath, she thought that she would propose to her younger sister to give half of her melon in her cumpai. After a moment she thought. She will never agree so I shall eat all the fruits". The day was very hot. They became tired and thirsty. They halted under the shade of road-side tree to take rest. The elder sister then ordered, "dear nainu, I am very much thirsty, please bring some water for me." The younger sister was kind hearted. She went to fetch water for her elder sister.

In the meantime the elder sister ate all the fruits lying in the cempai of the younger sister. The younger sister came back with water and found her campai empty. She under-stood that her elder sister had eaten up all the fruits. She was shocked and began to cry. The elder sister now planned to kill her. She began to console her younger sister and to bewitch her, she put her in a rocking cradle and began to swing. She then began to swing the cadle so violently that her younger sister got frightened and requested her to stop the cradle. But the elder sister paid no heed to her appeal and gave a violent push to the cradle. The little girl flown off from the cradle, fell and drowned in the deep water of a lake below.

A big Ruhu fish was then passing besides the drowned girl. The Ruhu **thought** her to be a good food and swallowed her then and then. The elder sister came back home alone. Her father and mother asked, "Where is Your Younger sister? She replied in a chocked voice,"

while playing she suddenly fell in the lake and drowned. She cried with grief and added, "I tried, but could not save her."

The poor parent made hue and cry. The villagers came to know about the accident and they rushed to the lake and began to search the poor girl. Some of them brought a big net and began to net the lake. They tried several times but did not trace the girl. At last a big Ruhu fish fell in their net. When they tried to catch the fish, the fish suddenly spoke in humane voice. "handle me kindly please." The villagers were astonished to find a fish speaking in human voice. They caught the fish. The fish then said, "cut me very slowly with much patience." When the villagers cut up the fish slowly, the younger girl came out of the belly of the fish. She then narrated the whole story of her elder sister.

The Kālim of the village became very angry on the elder sister for her misdeed. He ordered the parent to make a cage of bamboo, push this naughty girl in that cage and place the cage in the sun for days together without food. The order of the Kālim was obeyed by the parent and the girl was put inside the cage. Days and nights passed. She became weak day by day. She became sorry for her misdeed. In the meantime kites began to fly over the cage. They thought her to be dead. One day she cried and appealed to the king-kite for giving her two wings. The king-kite was a kind hearted bird. He responded to her appeal. She then tried to come out of the cage by breaking the bamboo wall, but she could not. She tried again and again. One day she became successful and came out of the cage. The king-kite gave her two wings. She fitted the wings on her back and tried to fly. Ultimately she became successful and became a fairy and went away flying with her new wings.

#### ● Folk lores :

We have already noted that the entire economic and cultural life of the Ranglongs are full of various rituals which are observed with various songs. Actually these songs are sung to overcome drudgery of hard physical labour in time of joom cultivation and to express sorrow or happiness in matters of socio-cultural activities. Some of

the common songs are noted below. The first line is actually familiar and the rest are composed by the singer when he sings a song.

(a) joom-songs :

- (i) Songs related to cutting jungles (implements used : cutter and axe).

“Pāmbedan mairs tunra māsero ..... o ..... etc.”

English translation : we shall clean demerits of this jungle while cutting the bamboes.

- (ii) Songs relating to weeding of paddy seedling.  
(implements used : small **cenang** and **cemluzoom**).

“Hāpja hai hā hadanahai hā

Dāngim nu juang bā rajul rā” ..... etc.

English translation :

We shall work swiftly and neatly like the flight of the birds ..... etc.

- (iii) Songs relating to thinning of jhum paddy.

“Dinuaya ācuangel ritile ajuoriti ..... etc.

English translation :

We have been doing this job since very past, our forefather did this and we are to continue though it is very hard and laborious .....

- (iv) Songs relating to harvesting :

“Nanukticm pārsāi nādang manruelra

Thodire dangheai rādimāndantān ..... etc.

English translation :

Keep your paddy in your basket with proper rhythm simultaneously and think of your future .....

- (v) Songs sung during harvesting of cotton (love song?)

“Voikhāt le mel unmosārāi

ā dāng undok dātoi ..... etc.”

English translation :-

I want to see you my darling  
oh dear beautiful ..... etc.

## APPENDIX—II

### Some Ranglong villages

#### Thangnang

Thangnang is situated about 1.5 Kilometer southwest of Bagbasa ; a junction on the Assam-Agartala Road. From Bagbasa the main black top road inter Dharmanagar. From Bagbasa a Katcha Road is there to go to Thannang. The village comprised 45 families with a population of 281 souls. There are 129 males and 152 females in the village. Total Nos of boys and girls are 44 and 44 respectively. Among these 88 children only 60 (24 boys & 36 girls) go to the School.

There are five persons in the village who are School Final passed. There persons of this village read up to class-X. There is only one graduate in the village who is trained teacher and posted in Bagbasa S.B. School. 41 families are dependent on Agriculture and 2 families earned there lively hood from bussiness. There is no daily labour in this village. 4 males are engaged in Govt. service. 30 famalies enjoy total 450 Kanis of Tilla land which are actully khasland, and 2 families enjoy 6 Kanis of plain land. There is water area in the village.

Two families tend cows. They have about 20 cows. 45 families have their own backyard poultry. No one tends Duck and goat. 20 familes keep pigs. These is no LAMPS and PACS in the village. There is a LAMP at Sanicherra but none of Thangnung is a member of this.

#### Jarul Mora

Jarulmura is bounded by Assam in the east, Assam Agartala Road in the west. Thungnug village in the north and Deocherra and Tingaria village in the south. It is situated in the Dharmanager subdivision. It has road connection with Assam Agratala Road. A Katcha Road is there from A.A Road to go Jarulmura. The village ia rectangular one, the longer sides lies North to South.

60 families consisting of 360 persons live in this village. Among these 360 persons 120 are women and 240 are men. There are 80 boys and 100 girls in these families.

This village is very backward in education. 40 boys and 35 girls now go to School. Only 2 males are there in the village who read up to Class - X. None is there who is either a graduate or at least school final passed. The main occupation is Agriculture, 1 person is in Govt. Service. Two males are engaged in business, 1 person maintains a grocer-shop and 1 person maintains a Tea-stall. 12 females and 18 males are engaged as Agriculture labours. The highest occupier of land occupies 30 Kanis of tilla land, 5 Kanis of plain land and 1 Kani of water area. Only 8 families keep cows. One family is the owners of 29 cattle. some tends hogs and poultry bird. But these are backyard farming. Only 4 families have good earning.

There is only one J.B. School in the village. There is no LAMP or dispensary in the village.

Out 60 families 38 families are Christians with a population of 288 persons. The rest 12 families with a population of 72 persons are in their old faith.

### Kathuachara and Duiganga

These villages situated about 2 kilometer east of Assam Agartala Road in the Bagbasa Churaibari area. These villages are bounded by Assam in the east. A.A. Road in West, Kirticharra in the north and Khumlichara in the South.

There are 104 families in these villages having a population 459 souls. 126 are females and 127 are males. There are 107 boys and 99 girls in these villages. 50 boys and 47 girls go to the Schools. There is only one male person in these village who read up to class-V. The main occupations of the villagers are Agricultural work, Govt. service, small trading etc. There are two Govt. employees, 4 traders, one vegetables seller and 2 fish/dryfish seller in there villages. Seventeen males and 4 females work as agricultural

labourers and 9 females and 15 males are engaged in other unspecified occupation.

The highest land holder occupies 6 acre of land consisting of Tilla 4 acre, Longa 1.20 acre and water, 80 acre. Some of the people are land holders and the rest others are landless. Some people have water areas where pisciculture are there. They tend Cows, hogs, and poultry birds. The highest number of Cows under one's occupation are ..... 8 (eight) only and that of pigs are 10 only.

There are 3 primary Schools in these villages. But no S.B. or High School are there. There is no Health Centre or LAMPS or PACS. 10 families are economically stable.

15 families are Christian in faith with a population of 72 souls and rest 89 families with population of 389 persons are still following their old faith of ..... Sanatan Dharma.

### CHANKHALLA

There are 20 families in Chankhalla village. The total Ranglong population of the village is 86 in which 43 are males and 43 are females. There are 38 boys and girls in the village. Only 18 boys and 12 girls go to the School. Among the people one female is Madhyamik passed, one male and one females read upto class-X.

Regarding occupation, agriculture is the main where 30 males and 20 females are engaged. There are 3 Govt. officials in the village and they are teachers. One male and two females are engaged in teaching. As regards other profession two persons are grocers, 2 teastaller, 5 fish and dried fish sellers and one is a small contractor. The persons engaged in agricultural works are also act as agricultural labourers. They are 22 in number (12 males and 10 females). They also sell firewood collecting from the forest and in other occupations 14 males and 12 females are partly engaged. The highest landholder occupies 16 bighes of tilla land, 2 bighas of plain longa land, 1 bighas of water area. Some of them tend animales also. There are 25 cows, 100 hogs, 20 ducks, 300 poultry birds, 50 goats etc.

There is not school or Hospital or dispensary in the village. Two families of this village are somehow in good economical condition. 12 families having 60 people are Christians and 8 families with 25 persons are still obeying the Sanatan Dharma.

### DOGANGA PADMABIL

It is a small village having only 27 Ranlong families situated east of the Assam-Agartala road between Panisagar and Bagbasa. 134 people of the Ranglong community live here. The highest owner of the land owns 20 bighas of tilla land while another person enjoys 15 bighas of longa land. All the families have more or less tilla or longa lands. 24 males and 13 females are engaged in agricultural works, 2 persons are teachers, 1 person have a grocery shop, 1 owns a Tea Stall and 1 person have motor business. 8 males and 5 females are engaged as daily labourers and 2 person work as casual labourers. Each family of the village tends cow, hogs and poultry birds. But these are not done for business purpose.

There are 40 boys and 29 girls but only 12 boys and 11 girls go to the school. There are only 2 males who read up to Class-X but could not pass the Madhyamik Examination. There is a Primary School in this village. There is no Primary Health centre or LAMPS or PACS in this village. Out of 27 families 22 families are Christians and remaining 5 families are still in their old faiths.

---



