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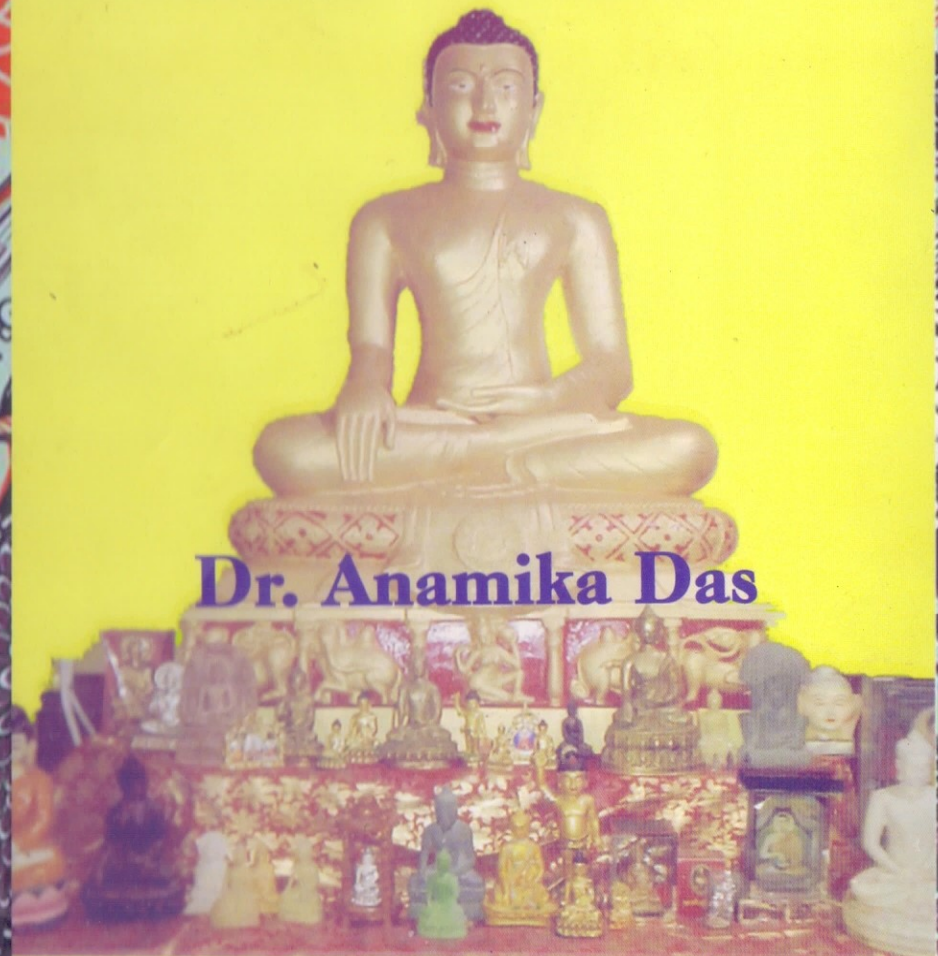


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BUDDHIST TRIBAL WOMEN IN TRIPURA □ Dr. Anamika Das



BUDDHIST TRIBAL WOMEN IN TRIPURA



Dr. Anamika Das



Tribal Research and Cultural Institute
Govt. of Tripura, Agartala

The Buddhist Philosophy is a psychophysical thought as well as practical way of virtuous life. This book throws light on Buddhist Tribal Women in Tripura. It also emphasizes on the culture of Buddhist Tribal Women in Tripura. Mog, Chakma and Uchai are the followers of Buddhism in Tripura. Mog, Chakma and Uchai women are very industrious, courageous, strong and active like other indigenous people of Tripura. This book also deals with "A Comparative Study of Tribal Buddhist Women of Plane Land and Hill-tract". The book also has a chapter focusing on Buddhist temples in Tripura. The concluding part discusses the activities of the Buddhist Tribal Women of Tripura should be upgraded by the benign government of Tripura though they are actuating the program or projects for self-help groups etc.

This book is a valuable contribution in the field of Philosophy, Buddhism and Tribal Buddhist in Tripura. Its lucid exposition is easy to understand and I hope that this book will render substantial help to the students, scholars and the reader in general as it throws light on the explored area of Buddhist Tribal Women in Tripura.

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Dr. Anamika Das was born on January 14, 1982 at Amtali, Agartala, West Tripura, INDIA. She is the daughter Lt. Debal Chandra Das and Smt. Mira Das. She passed the Higher Secondary Examination from Amtali Higher Secondary School and Graduated from Govt. Women's College, Agartala. She obtained her Post Graduate Degree in Philosophy in 2005 from Tripura University. She also has the degree of Bachelor of Education (B. Ed.) in First Class in 2007 from I. A. S. E. under Tripura University. She also completed Masters Degree in Education (M. Ed.) in First Class from I. A. S. E. under Tripura University. She was conferred the degree of Doctor of Philosophy (Ph. D) in 2016 by the University of Calcutta. She has attended several seminars and conferences at the national and international level.

Dr. Das has been teaching in the Department of Philosophy in Ramthakur Govt. Degree College, Agartala, since 2010. She had earlier taught philosophy at Government Degree College, Amarapur.

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ANAMIKA DAS

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*Dedicated to
The merciful feet
Of our Lord,
The Buddha and
Monks, Nuns and
all devotees of
Buddhism*

PREFACE

Basing on my strenuous labour, love for Buddhism and my field-studies in the troublesome dense forest areas being myself a lady to trace the credentials, particularly, of Tribal females in the midst of scanty and scattered materials as no writer or scholar has discussed the Buddhist involvement clearly in history of Tripura so far.

It is outcome of the research work for my Ph. D. Degree in the Calcutta University.

The research work is mainly an assessment having social embodiment of the "Buddhist Tribal Women in Tripura" as the title of my dissertation which is not highlighted by any other-scholar so far.

The work is divided into five chapters along with a Preface, Map of Tripura State and a Bibliography.

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

The second chapter deals in detail, the embodiment of social customs distinct patterns relating to the Buddhist Tribal women as revealed in the prospectus of life where the Tribal people as has embraced the religion envisaged by the compassionate Lord Buddha. In this chapter, I tried my utmost to uplift their excellence of life they possess which has enthused in my field study in the different Buddhist areas of the State.

The third chapter are devoted to describe the historical and

social overall essence embedded in a comparative study of Tribal Buddhist women of Plane-Land and Hill-Tract. In this chapter I have drawn the traditional life style of female Hill-Tract and Plane-Land women who are running after elegance of modern manner.

The fourth chapter emphasises the importance of the Buddhist temples of Tripura where I observed the deep-rooted Buddhism alluring by the Buddhist Viharas and temples throughout the nook and corner of the eight Districts of Tripura State. In that realm I have thoroughly invested the over-all activities of these sacred Buddhist monastery in my strenuous field Studies and other activities which I have given a heartily vent to glean this matter in my fourth Chapter of the thesis towering all most all the architectural constituent of the temple as well as their geographical and environment situation and the area concerned of the different monasteries of this State of Tripura. Aloof from this, in my fourth Chapter I have discussed the high-soaring daily life-style of the Venerable Monks residing in the esteemed Viharas tinged with the compassion and meditation of the Rev. Vikkshus. I observed enthusiastically that their lives are not touched with I-ness and enveloped with humanitarian attribution of Buddhistic Lore.

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

acute stress to ascertain their unblemished prospect of stainless style of Buddhist life. In this chapter the Buddhist Tribal women as stipulated above should be upgraded by the benign Government of Tripura through sustainable plans and projects as the Buddhist females pray for their comprehensive development to the lotus-like feet for infallible blessings of Lord Buddha.

Acknowledgement

In this extremely auspicious moment I attend to the sacred seat of immense wisdom worshipped by the universally reputed personalities and encircled by the most experienced elites, the University of Calcutta, with my unfathomable reverence and unflinching earnestness to submit the dissertation titled "Buddhist Tribal Women in Tripura". From the reign of the monarchs of Princely Tripura, I wholeheartedly observed through book after passing my M.A. and M.Ed. Examinations from the University that the ups and downs of the lifestyle of the Buddhist tribal women and their prospects and pleasure or well and woe of activities has not been properly high-lighted to any stage in a full caption, for which my intension runs a head to carry on this treatise eagerly on the subject.

Hereafter, I have come across the veteran educationist and adept in Pali Language and literature, Dr. Subhra Barua, Guest Lecturer in the Department of Pali, my Supervisor and celebrated academician Retired University Professor of Pali Dr. Bela Bhattacharya former Head of the Department of Pali, Calcutta University, Joint Supervisor of this research work and they have serialise my scattered views and reviews on my coveted subject matters and paved the way for my overall fruition of this treatise.

On the other hand, the members of the teaching Faculty of Pali Department, Dr. Saswati Mutsuddi, Professor. Dr. Manikuntala Halder, Dr. Jayanti Chatterjee, Dr. Aiswarya Biswas, who have ceaselessly encouraged me to complete with upmost eagerness.

From Tripura a celebrated Sanskrit and Pali Scholar, Bharat Gaurav Dr. Rabindra Nath Das Shastri, M.A (1st class), B.Ed, P.R.S

(in Letters), Ph.D, Mouat Research Gold Medallist (C.U), who has generously assisted me to complete the thesis. Retired, Professor S. K. Sinha Dean of the Faculty of Arts and Commerce of Tripura University encouraged me in this line of thinking.

The sympathetic attitude of my beloved husband Sri Nirmal Chandra Deb, always worked to deal with my educational deeds, specially, the field studies which was extremely tedious, but due to him I went to make the said matter fruitful.

I am grateful to my mother for helping me in various ways in complete my research work. I am indebted to my daughter Ayushi Deb who co-operated with me by way of allowing me to do my research work.

To compose my research book dealt with the concept of life and teachings of Lord Buddha have exerted a profound influence on the Buddhist Tribal women particularly Mog, Chakma and Uchai of Tripuras embracing religion and Philosophy than any other single idea which the libraries like Tripura University Central Library, Amarpur Adwita Malla Burman Mahavidyalay, Calcutta University Central Library, Ramthakur College Library, Birchandra State Govt. Central Library, Tripura Govt. Museum Library, Rajendra Kirtisala Library, Dr. R. N. Das Shastri's personal Library, Prof. Dr. S. N. Dey's Library, Govt. I.A.S.E. College Library and I am highly grateful to them. Specially, I would like to mention the name of Mr. Bidyut Kanti Dhar, Research Assistant of Government Tribal Research and Cultural Institute, Agartala who assisted me by supplying the required books and I am also grateful to him.

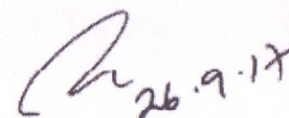
Last of all, I bow down my head to the Lotus feet of Buddha, Sangha Dhamma and remembering the compassionate message, "Jagatopakritireva Buddha-Puja"- welfare to the world is the worship of Lord Buddha.

Foreward

The book "Buddhist Tribal Women in Tripura" mainly dealt with history, social organization, cultural life, language, literature, religion and socio-political status of three Buddhist tribal communities in the state of Tripura—Mog, Chakma & Uchai (partially) with special reference to status of women.

Dr. Anamika Das, Social Researcher, is interested about the Buddhist Tribal Life & Culture. Dr. Das in this book presented analysis on the Buddhist tribal women from the Sociological point of view. I hope this book would be very much helpful to the scholars, researchers and readers.

Heartiest congratulation to Dr. Das for this pioneer work on the Buddhist Tribal women in Tripura.



(Sunil Debbarma)

Director,

Dated, Agartala
the 26th September, 2017 Tribal Research & Cultural Institute,
Government of Tripura

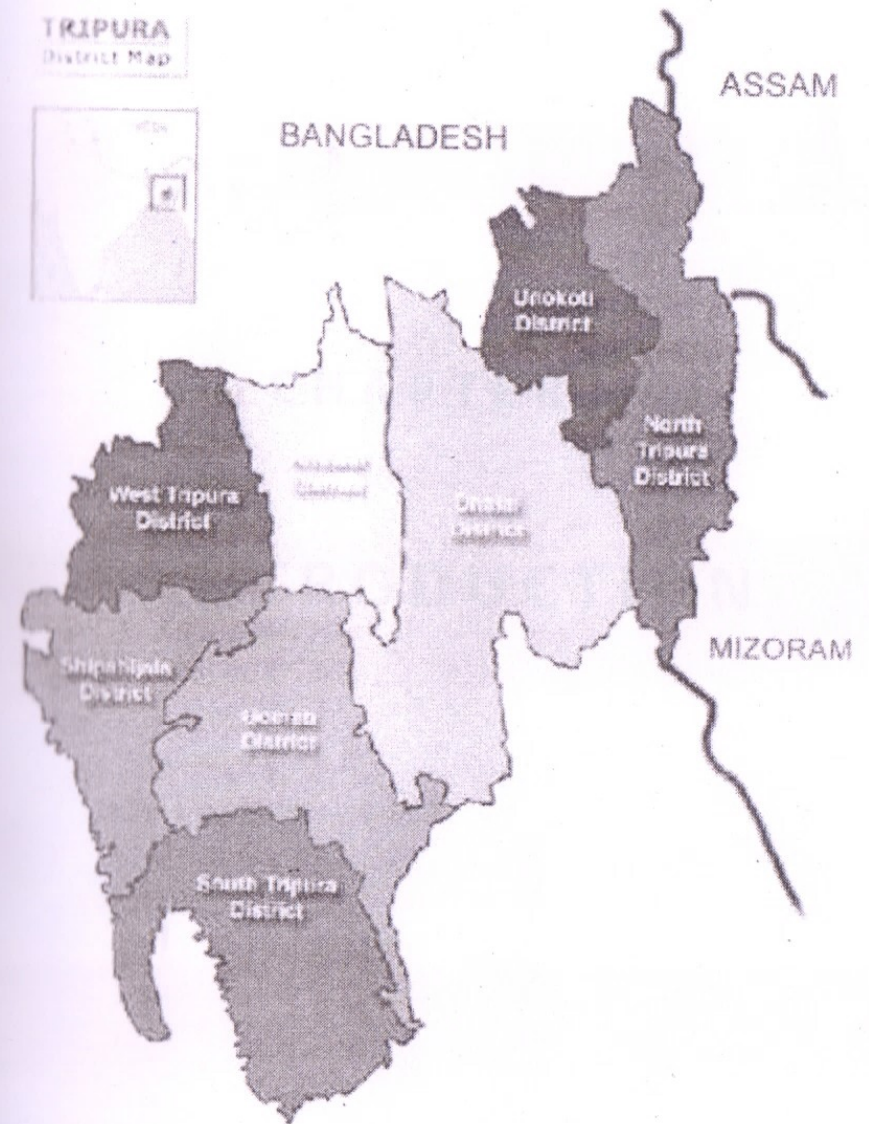
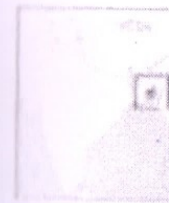
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TRIPURA
District Map



CHAPTER - I

INTRODUCTION

(2) RIVER :-

The broad and the small rivers created the history of the state of Tripura. The rivers dictate the boundary as, Juri River in the North, Feni River in the South of Tripura. Except these the natural beauty of the environment is witnessed through Gomati, Howrah, Dhalai, Khowai, Muhuri, Manu, Laugang etc rivers.

From the Raima Sarma Valley the Gomati River has arisen. It washes the foot-steps of Debatamura and through the heart of the town of Udaipur it enters into Bangladesh. Gomati is the Chief glorious river of Tripura. It conjoins various historical events of Tripura. In both the banks of this river many states or capitals are created and crushed down eventually.

The Feni river of Sabroom flows touching Champaknagar and makes entry to Bangladesh. The Feni River is the only river of the State where ebb and low tides are usually played. It flows by the side of the Samsargaji's Killa.

The Muhuri and the Laugang are running through the foot of Debatamura. Hereafter it goes through the Belonia town and drooped in Bangladesh. Practically, the Dhalai river of Tripura is created from the Chief Hill of Longtharai. This river flows by the side of Kamalpur town.

The Howrah River originated from the Gass productive Baramura hill and runs to Bangladesh through Agartala city. The Khowai River is originated from Atharamura hill and in a slow speed; it enters into Bangladesh through Sylet.

The Manu River of Jampui Hill makes us to remember the Monarch of Lunar Dynasty of Tripura which enters into Bangladesh passing through the town of Dharmanagar. The drains and ghharas are scattered in numbers here.

Gumati River originates from Dumbur in the Northeastern hilly region of Tripura state of India. From its source it flows about 150

km along a meandering course through the hills, turns west and enters Bangladesh near Katak Bazar (Comilla Sadar). Then it takes a meandering course again and passes through the northern side of Comilla town and east of Mainamati. Keeping Burichang Upazila on the north, it cuts through Debidwar upazila and reaches Companiganj Bazar. The distance from Mainamati to Companiganj Bazar is about 60 km. from Companiganj it turns west and finally falls into the Meghna at Shapta in Daudkandi Upazila. The segment between Companiganj and Daudkandi is about 50 km. long. The Gumati is about 135 km. long within Bangladesh. The dakatia is one of the important tributaries of the Gumati and the Buri River is its tributary.

The Gumati is a hilly river having a strong current. Its flow varies from 100 to 20,000 ft/sq. at Comilla. During the rains its average breadth is about 100 km, it is full from bank to bank and the current is rapid. But during the winter it shrinks and becomes fordable at most places. In a year of normal rainfall the river rises to above 1.5 m. than the level of the surrounding areas. Flash floods are common phenomena of this river and it occurs at regular intervals.

(3) LAKE :-

Tripura is proud of having the lakes of Rudrasagar and Dumbur Lake. Rudrasagar is situated at a distance of 53 kilometres in the south-east from Agartala. Dumbur Lake lies mostly in Gandachhera Sub-Division. The distance of Dumbur Lake from Agartala is about 100k.m. in the south-east direction. Except these there is no other principal Lake worth mentioning. At Udaipur there are two small jheels of water named the Harijala and Dakruajala.

(4) HILLOCK :-

Tripura is a hilly state. The natural elevation of an area is called by the local people as tilla. These tillas are full of timber forests,

bamboos and bushes. Some tillas are used as sites for homesteads by the local people. The tillas of Tripura may be called as hillocks which are full of natural resources. These hillocks were often used as JHUM CULTIVATION by the tribes of Tripura.

(5) VALLEY :-

The valleys are formed by the low lands in between hills and drained by rivers. They are very fertile and are used by the tribals to produce paddy, jute, vegetables, cotton etc. Sometimes they are used as pastoral land.

(6) LUNGA :-

The low lands in between the tillas or hillocks are called lunga. Naturally they become fertile and yield good crops. This land is suitable for plough cultivation.

(7) FLAT LAND :-

Though Tripura is a hilly state yet she possesses a vast flat-land between intermittent hills. This plain surface is most suitable land for cultivation.

(8) ATMOSPHERE :-

It is remarked that "The gaseous or air envelope of the physical environment surrounding the earth and bound to it, because of earth's gravitational attraction (about 800 km) constitutes the atmosphere. It is made of air, which is a mixture of oxygen (21%), nitrogen (78%), carbon dioxide (0.037%) and other gases like hydrogen, helium, argon, neon, krypton, xenon and ozone."¹ It is consisted of vapour and dust particles. Around 90% of the atmosphere lies in the lowest 15 kms above the surface, which certainly confirms our life on the earth. It also saves our life on earth from the dangerous solar radiation reflecting them back or by absorbing them. Thus environment is partitioned into Troposphere, Stratosphere, Hemisphere, Ionosphere and Exosphere.

(9) RAIN : -

The Rain is developed when growing water let drops run too much heavy to rest in the cloud and as a result, fall beneath the surface of the earth as rain. The ice crystals rain commences that collect each other to form large snowflakes. As the falling snow passes through the zephyr phase into warmer level, the flakes automatically melted and finished into rainfall.

(10) SNOW :-

The snowflakes are made as soon as small ice crystals inside the clouds crushed and stick together. Practically, the most snowflakes are melted on their path to the ground and fall in the shape of rain. But where the air comes near to the ground then only snowflakes fall as snow.

(11) HAIL : -

Hail is a big frozen raindrop produced by vigorous thunderstorms, some thunderstorms provide environment where snow and rain can mingle. Due to the fall of snowflakes liquid water freezes into them creating ice pellets that continue to grow as more droplets are colligated.

(12) WIND :-

Wind is easily known air in the motion. Air flows in accordance to the earth surface normally, horizontally and from high-pressure to low-pressure area. Winds are gleaned by the side they blow as an easterly wind flows from the east, a westerly wind from the west. The existing winds are arranged in a series of belts around the world. This pattern is the result of the different amounts of solar heating on which the place depends upon the topography. The following four parameters are used to measure the wind :- Speed, Shifts, Direction and Character.

Tripura has its natural forest resource. The forests are of mixed character and most of them very considerably. She has a great

variety of bamboos throughout the hills only interrupted by other plants like sungrass and scattered trees and herbs. Sal, Segun, Bundi, Jarul, Sonal, Garjan, Karai, Gamai, Chamal, Negeswar etc. grow in the forests. Various types of medicinal plants are found in the forests. There are some tea gardens also in the forests. Rubber plantation is also introduced and the quality of Tripura rubber obtains a great reputation throughout India. The tea gardens of Tripura also yield qualitative products.

Tripura is renowned for its animal wealth since time immemorial. Elephants, deer, tiger, leopard, bison, bear, buffalo, pig, monkeys, mongoose, bats, squirrels, bisons etc are commonly found in the forests of Tripura.

In the forests of Tripura there are various kinds of birds. They are the crow, the pigeon, the parrot, the dove, the bulbul, the Indian hill mynah, the bhringaraj, the jungle owl, the crane, the vulture, the kite, the parakeet, the hornbill etc. Various kinds of fishes, crabs, tortoises are found in the lakes and rivers of Tripura.

Tripura is a land of tropical climate. From March to May thunder storms and rains begin. The monsoon begins in the month of May. It brings storms and heavy rains. The average rainfall of Tripura is about 230 cm. annually. The month of September becomes salty due to the presence of high percentage of moisture in the weather. The temperature comes down in the month of October. A dry and cold wind begins to blow from the north and the cool dry season begins from November. It continues till February.

The population of Tripura may broadly be classified into tribal and non-tribal. They are of three categories such as original residents, immigrants and recent immigrants. The nineteen scheduled Tribes of Tripura are the original residents who were primarily dependent on Jhum Cultivation in the hills and forests.

Later on a large section of the tribals gradually accustomed with the plough cultivation. The Jhumia families were on migratory way of living and they were always in quest of in searching of new fertile forest land for their shifting cultivation. But the tribals those were accustomed with the plough cultivation discarded their nomadic character and settled down in the villages permanently. The immigrants came most from undivided Bengal, Assam and settled down in Tripura. Some coming from Bihar and Orissa in search of their livelihood have settled here. The partition of our Country communal riots occurred in the adjoining districts of the former East Pakistan now Bangladesh. The people who have taken shelter as refugee in Tripura to save their life are the recent migrants. The refugees continued to enter into Tripura through unauthorised routes leaving their hearth and home due to raping and killing became the order of the day in the defunct East Pakistan.

Tripura is a small State in North-East India, but its contribution to social studies is great. This ancient State lulls the culture and civilisation uninterruptedly since long. The charm of its forests, hills, hillocks, hills and illuminating landscape bestows a picture of heart kissing interest, equally interest are the tribal people who reside in the sylvan surrounding other State of Tripura.

Eleven Tribes known as Tripuri, Jamatia, Noatia, Reang, Uchai, Halam, Kuki, Lushai, Chakma, Mog, Garo and a few new migrants, such as, the Orang, Santhal, Munda, Khasia, Lepcha, Bhil, Chaimal and Bhutia came from different States to work in the tea garden and those daily labourers framed the tribal residence of Tripura. The last two races of migrant tribal named as the Chaimal and Bhutia are living here in meagre number.

In present times there has been feasible influence of modern

civilization and culture from without reasoning commendable changes among the tribal people. "It will be most evident that at modern time due to changing style of life in the field of religion social custom and manners of dwelling on the one hand and natural instinct for preservation of the Tribal recognition from conscious or unconscious contemplation on the other, some kinds of tribes have taken refuse in dense forest with their traditional fanaticism in order to preserve their personality while a number of other tribes have allowed their primitive custom and beliefs to be mingled with modern tendency."²

As to the number of tribes of present Tripura, the Government of India Notification of 1956 declares that there are 19 (Nineteen) Scheduled Tribes here. They are- (1) Tripuri, (2) Reang, (3) Jamatia, (4) Chakma, (5) Halam, (6) Noatia, (7) Lushai, (8) Mog, (9) Garo, (10) Kuki, (11) Khasia, (12) Bhutia, (13) Chaimal, (14) Munda, (15) Lepcha, (16) Orang, (17) Uchai, (18) Santhal and (19) Bhil.

The comparative numerical strength of the 19 tribes is shown in the following table (as per census reports).

Sl. No.	Name of Tribe	1951	1961	1971	1981	1991	2001
1	Tripuri	108757	189799	250382	331191	461531	543848
2	Reang	38,556	56,597	64,722	83,476	111606	165103
3	Noatia	24,992	16,010	10,292	7,073	4158	6655
4	Jamatia	14,756	24,359	34,192	44,554	60824	74949
5	Uchai	--	766	1,061	1,295	1636	2103
6	Chakma	14,353	22,386	28,622	35,079	96096	64293
7	Mog	8,035	10,524	13,273	18,291	31612	30385
8	Munda	2,731	4,409	5,347	7,917	11547	12416
9	Garo	3,451	5,484	5,559	7,311	4910	4777
10	Lushai	2,369	2,988	3,672	3,778	4910	4777

11	Kuki	2,721	5,531	7,775	5,432	10628	11674
12	Halam	14,842	16,298	19,076	29,040	36499	47245
13	Chaimal	--	50	--	11	26	226
14	Khasia	154	349	491	458	858	630
15	Bhutia	19	7	3	19	47	29
16	Lepcha	5	7	177	103	111	105
17	Santhal	981	1,562	2,222	2,709	2736	2151
18	Orang	1,855	2,875	3,428	5,306	6751	6223
19	Bhil	41	69	169	791	1754	2336

(1) THE TRIPURI TRIBE IN TRIPURA :-

Tripurians form the biggest tribe of the state comprising about 60% of the total tribal population. It is estimated that more than one lakh Tripurians live in Chittagong Hill Tracts, Chandpur and Kumilla areas in Bangladesh. They belong to the Bode group of Indo-Mongloid origin and they are one of the Kakborak linguistic groups. So far religion is concerned; Hinduism dominates this tribe though traits of animism are also found. The origin of the cultural explosion among the Tripurians can be traced to the court of the Tripuri Kings, most of whom, being lover of culture, provided almost patronisation. The golden fruit of Bengal's literature and culture has also a great affect on the Royal cultural ambience which crossing the border of the court became the universal culture of the Tripurians.

The Tripuri tribe of Tripura is most powerful. It is also mentionable that the majority of the Tribal population is Tripuri. In assimilation of the Tripura tribal population of the different parts of the state it is noticed that 25,0382 number of male and female are seen in census report of 1971. They are recognised as Debbarman or Debbarma and they are 'Skhatriyas'. So it is remarked by Dr. R. Dey as in his famous book, "The Puran Tripuris which include Deb Barman are numerically more predominant

than the other Tribes. The Tripuris sub-divided into different groups more or less according to their vocation, related to duties to the throne. There are twelve (12) Hadas or Haddas as these follows (1) Bachhal, (2) Sink, (3) Koatia, (4) Daityasing, (5) Hujuria, (6) Silatia, (7) Apiya, (8) Chhatra tulya, (9) Deorai or Galm, (10) Subenarayan, (11) Sena and (12) Julai.

Now-a-day's classification of the Hudads excepting perhaps Galim are disappearing due to loss of princely state. The Julais are also sub-divided into eleven sub groups depending on their work in a household. Such as 1) Das Paiya-Vendor of vegetatables, 2) Manaroi-abrid catcher 3) Totarai, 4) Maniplaksa 5) Maichha plaksa, 6) Gol-chhari, 7) Chelargvai, 8) Matharai, 9) Adai, 10) Jitorai, 11) Suikasa."³

Other than the inhabitants of the plane land the Tripuris mostly resides in the hill-tracts. They built the Tong Ghar for residing in the deep forest. Normally 8/10 families live in a place as a group. This they designate as Pada or Panji. The name of the area of forest is marked in the name of a famous person of the place. These hillpeople are dependent upon Jhum cultivation. It is traditional system of cultivation. The following things are produced in Jhum- Paddy, jhut, sesames, various vegetables and creepers. Country liquor is their favourite drink. They also prepare country liquor.

They possess two types of nuptial system as- Hik-Na-Mani and Kaijag-Mani. First one is done according to the consent of the bridegroom and bride and the second one is solemnised according to the endeavour of the father and the mother of the bridegroom and bride. Some time ago the marriage was actuated in the 'Jama Utha' method. In this system the bridegroom is to work in the house of the father-in-law for two or three days before marriage. If the marriage is disbalanced then some sort of

remuneration is meant for the said future bridegroom. Widow marriage is in vogue and divorce system is also seen.⁴

They use the garments and clothing prepared by themselves. Their dress is known as 'Pachara' and the bodies are called 'Riya' or 'Risa' in kokborak language. The ornaments are very dear to the Tribal ladies. They also make their ornaments by silver coins etc. Specially they use the following ornaments as : i) Kasar, ii) Rangtang, iii) Oyakhum, iv) Taiya, v) Hasli, vi) Dheli, vii) Mala, viii) Jasitam, ix) Churi, x) Kharu and xi) Kanthi etc.

They are originally Hindus but they also worship the other Gods and Goddesses too. Paramount religious ceremonies are Kharchi Puja, Ker Puja etc. Except this Tuima Puja is in vogue. Actually this is the worship of mother goddess Ganges. This mother deity is really a goddess for birth and death of all creatures. These tribal people are related to the production and fertilisation. This Tripuri Tribes prevails everywhere in water, land and space.

Like almost all aboriginal society the Tripurians make an idea that the earth is created from the sacred water. Due to this reason, they certainly worship the mother deity as the protector and defender besides the holy water. The Tripurians believe in the worship of water goddess being they are Hindu minded. Practically, the animals or articles like hen, goat, buffalo, and Legs offered to water goddess. The immolation of pigs in the 'Tuima' worship is fully prohibited. A firm faith is lying behind the sacrifice of animals is that water goddess is gratified with fruits and drinking water for which there will be no crisis of water and automatically the animal world will be saved.

To save from the jaws of diseases disaster and epidemic diseases the Tripura tribe perform Ker Puja and Kharaagama and Kharaugsa Puja. They collect subscription to celebrate the Puja and at least one hen and goat are to be sacrificed for this

worship. In Ker Puja all sorts of deities of the Tripurians obtain esteem and worship. But the 'Kharaggama-Kharanggasa' worship is observed in the name of seven sisters or 'Boroi Sini'. The names of these seven sisters are enlisted as Malangtui, Chalongtai, Sakajakabi, Mogjakbi, Khahamali, Hamali and Baibari. In the name of these seven sisters at least seven hens and one goat are to be sacrificed in their names and let them thrown in the current of the river by binding their eyes and legs. Apart from the above mentioned deities 'Mailungma' is the deity of cotton and Banadevi of luck are worshipped.

The Tripurians burn the dead bodies after demise. After the burning of the dead body one Tulsi plant is to be planted in the place of cremation. They light up a lamp and cooked rice and meat are placed in that ground for seven days.⁵

1. THE REANG TRIBE IN TRIPURA :-

After Tripurians, Reang are the second biggest tribe of Tripura. Some historians and writers have preferred to call them a clan of the Tripurians. Though socio-cultural customs and style of living are totally different from those of the Tripurians. Their Language Kau Bru is distinctively different from Kokbarok. It is said that the Reang came from Chittagong Hill Tracts of Bangladesh to Tripura years back. The linguistic similarity between the two has been a result of influence of the Tripurians due to decades of co-existence. Mongolic originated Reang prime faith is animism. Still they worship several Hindu deities also.

The members of the Reang tribe are residing in all most all the divisions of Tripura except in Sabroom and Sonamura. In the Census Report of 1971 they were 64,722 in numbers. The Reangs are chiefly the Jhum cultivators. At present they are cultivating in Plane-Land. The Husband and the wife jointly work for the family. The left front Government exempted them for Ghar-Chukti Rent.

They use the traditional dress and they also use the ornaments made of silver or gold. They love flowers. The members of the Reang Tribe also reside in "Tong Ghar" in the past. They are not approved to marry to ladies as wife. The bridegroom is to work in the house of the ensuring farther in laws house for one year and bride groom is not allowed to marry to ladies as his wife. But the Child marriage is not in vogue and the matter of divorce is required for the approval of the leaders of the society.

Their religion is animistic. The ancient man is a prey to the hands of beautiful nature. Their imagination is driven by birth, death, disease and condolence. They are moved by this super natural power. But they are to gratify the deities by worship and other process. These people believe in animism. Animism denotes breath of life or soul or spirit i.e. Atma or Self. Almost all the tribes of the universe are influenced by this type of religion. Occasionally we may cite a remark of Robart H. Codringtonas, "It is a power or influence, not physical, and in a way supernatural, but it shows itself in physical force, or in any kind of power excellence which a man possesses".⁶

The nature has an internal potency of well and woe. For that reason the system of prayer and offering were valid.

Presently they have come under the influence of Hinduism. These people are also worshipping Sri Sri Kali and Sri Bishnu. Except this worship Garia, Matai Katar, Ker, Tuina, Bura-Cha, Malongma, Songgrama, Khulungma, Lampra etc. Murical dance are the special characteristic of their religion.

The expired person is bathed by the relatives at first and a garment is given to him. Here after by the side of the feet rice and meat are offered. And in the morning of the next day the dead body is burnt. The 'Visnuities' follow the manners of Vaisnavism.⁷

2. THE NOATIA TRIBE IN TRIPURA :-

Noatias are believed to be a branch of the Tripurries. It is interesting to note that none of the Noatias uses Noatia as their surname. Instead they use Tripuri after their names. It has been observed that those who had been living in Tripura for many generations claim to be original Tripuris and those who had come from East Bengal are passed off as Noatias. Moreover, their socio-cultural rights, rituals and customs are very much identical with those of the Tripuri who also use Debbarma instead of Tripuri after their names. Therefore, it would be misleading to say that Tripurries and Noatias are different communities.

3. THE JAMATIA TRIBE IN TRIPURA :-

The origin of the Kakborak speaking Jamatias is still shrouded in assumptions and here says. Holder of Mongoloid countenance, they are the third largest tribal group of Tripura. Jamatias are hard working agriculturists and are conscious about cultural values. Different cultural activities like song, dance and acting add diversity to their lives. A staunch Hindu tribe Jamatias also practice their conventional rites and rituals. They are the most organized among all the tribes of Tripura and the highest body of the community is called 'Hoda'.

"The Jamatia, the third largest tribe in Tripura have the most elaborately structured three-tier traditional self-Governing institutions with well-defined functions. Though they are mostly concentrated in Udaipur and Amarpur Sub-Divisions, some of them also live in the Sadar and Khowai Sub-Divisions."⁸

The epicentre of Jamatias religious rituals hovers around the God 'Garia'. It is also noted that any ritual is prohibited apart from 'Garia' Puja during seven days long puja festival. There are two 'Garia' deities, one is 'Biyagoanang' and another is 'Biyakourai'. 'Biyagoanang' has six hands where as 'Biyakourai' has two hands.

There is one 'Garia' Deity for remaining other 'Baraf dafa' cult. But there is a difference by name. The Jamatias perform the deity 'Garia' rituals at two distinct places time.

Just before a day of the deity Garia ritual is called 'Buisyu'. On this day they celebrate whole amid cultural programme in favouring gaiety. The celebration begins with the singing during day time and it stretches out at night with a stage show especially drama performance. Along the cultural programme a fair has also been organised. On very next day at dawn they build up the structure of idol of the deity Garia with bamboo and clothes. The beginning of the ritual starts with the putting on of the golden facial mask on the idol. During that festivity various known and unknown faces stand by ma single row. There is also a tradition to be called every Jamatia woman folk as 'Bachaa' (Sister in law) and every male as 'Kumui' (Brother in law) to 'cherise' the festive mood.

Agriculture is the main means of livelihood of Jamatia folk. In olden days they indulged in Jhum Cultivation. Now their number is less. To be us a Government employee and a producer of vegetables is regarded as an irreligious act. Even no one is ready to accept a government employee as their son-in-law. Of late, a gulf of change has been witnessed to wipe out that dogmatism. The demand of involving in Government service has been increasing at a galloping pace.

In earlier days there was a customary where a groom was accepted as a labourer of that particular family. That practice was regarded as 'Chamari Amppa' in Jamatia Society. This tradition was also practised among the followers of Kakborak as vernacular language. But now that trend is completely abolished in Jamatia Society. People are now fixing matrimonial relationship with the consent of their boys and girls. Though the tradition of treating a bridegroom as a labourer (Jamai khata) is banned, but settling of

bridegroom in in-laws (Ghar Jamai) is still prevailing. If it is found that bridegroom's fiscal condition is deplorable or an orphan, after long concession bridegroom is left to live in in-laws house with bride. After marriage if there is any bitterness in relation bridegroom (Jamai) can come back to his own house with his own bride. This customary is called 'Chamari Firak'.⁹

5) THE UCHAI TRIBE IN TRIPURA :-

Uchais are a minor tribe of Tripura. Real history of the Uchais could not be established. Captain Lewin has termed them as a sub-clan of the Tripuris. A hill area called Duapathar in Chittagong Hill Tracts of Bangladesh is said to be the original homeland of the Uchais.

They are also of the Mongoloid origin and look like other tribal people of Tripura are simple in their dressing, manner and food habits which include various vegetables, fish and meat of different domestic and wild animals. They love to drink home-made wine and love to smoke. The main source of livelihood of the community is Jhum cultivation.

Most of the Uchai people are ordained in Buddhism and they perform the Buddhist religious functions accordingly. We find three types of religion viz, Hindu, Buddhist and Christian in Uchai tribes. Among the religious Buddhism stands supreme. They are also the followers of Buddhism mostly like the Buddhist Mogs.

It is most interesting to note that the chief priest or Vikkshu Rev. Akshayananda Vante of the Pioneer Buddhist Temple, Venuvan Vihara belongs to this illustrious tribe, Uchai of Tripura. He has established an Association in 1979 A.D. of Uchai people being assisted by Mr. Philip Uchai and Mr. Thanda Francis Uchai. This association is also actuate various activities for the welfare of the Uchai people.

(6) THE CHAKMATRIBE IN TRIPURA :-

The Chakma came to Tripura a few years back, though the exact time cannot be found out. Still, major portion of Chakma population is living in Bangladesh. The history of Chakmas is as varied as the opinions of different authorities and the original place from where they came to settle in Bangladesh in the Chittagong Hill Tracts or in Tripura could not be established. Some have attributed Arakan as their original home and some have referred to Bhagalpur of present Bihar State. Presently they are scattered over, Bangladesh, Tripura, Mizoram and Arunachal Pradesh. They have moved from one place to another. But they maintained their own customs and rituals.

It is said that the Chakmas are orthodox by religion for this reason the Christian Missionaries could not convert them in their religion. The Chakmas have a temple of Lord Buddha with a monk in every village. They follow the hymns or mantras like 'Panchasila', 'Astasila', 'Dasasila', 'Mangalasutra' etc conducted by the Monks, written in Pali. Those mantras are now rendered into Bengali.

Historian Hutchison has included the Chakma in the Arayan stock of people. Therefore, their language is also different from Hinduism can be traced in their socio religious practices. They also perform sacrifice like that of Hindus to gratify the god and the goddess of water and other spirits. But the socio-religious festivals of the Chakmas are solemnised with great pomp and splendour.

The benign Govt. of Tripura is trying its utmost to elevate the financial and cultural status of the Chakmas of Tripura. It is most fascinating to mention here that at present the Chakmas language is taught in 58 numbers of schools from class 1 to class 5 in Bengali script. The Department of education is energetic to

develop the dignity of all the languages learnt in the state of Tripura.¹⁰

The top functionary of a Chakma village was the 'Karbari' whose primary duty was to collect rent and serve summons issued by the 'Dewan' or the 'Raja'. The 'Karbaris' which in the past were appointed by the Dewans or Talukdars of the respective clans of a village, acted as the supreme authority in the village.¹¹

(7) THE MOG TRIBE IN TRIPURA :-

In Tripura Mogs are scattered over South and Dhalai District. Like other tribes their earlier abode was not Tripura. But it also cannot be established for sure that which place was the original home of Mogs. Some authors have claimed that the Mogs are off springs of Arakanese, Burmese and Chinese stock. That may be the reason that they are mixed tribe. It has also been assumed that the word Mogs has come from Magadha in Bihar state. They embraced the word when they shifted from Magadha to Abakan.

According to Suren Debbarman in his book, "Chakma and the Moghs Two Buddhist Tribes of Tripura", "All sects of Mogs profess Buddhism as their common religion. They are found to maintain several Keyangs (Temples of Lord Buddha) administered by the celebrated yellow robed priests and their followers who live on cooked food supplied by the villagers."¹²

Mr. Debbarman also wrote in his famous book that "Tattooing is very common among the both sexes. But it does not signify anything except personal decoration. Men are tattooed on their arms and women on the backs of their shoulders and hands."¹³

The Mog society was ruled by Bohmong, Chaudhury or Tahsildar. The Mogs used to solve their own disputes through their own social institutions and seldom, if ever, they had to take recourse to judicial process.¹⁴

But it is for sure that Mog living in Sabroom or Belonia Sub-

divisions of Tripura has migrated from Chittagong Hill Tracts of Bangladesh where still an impressive number of Mog population is living. The Mogs of Tripura speak the language of Arakan. The Mogs are followers of Buddhism. However, their concept is different from the Tibetan cult. The Mog are also ridden with certain occultism. They believed in superstition. They assume illness of anybody as an effect of evil spirit. To pacify these spirits they also offer different food items.

(8) THE MUNDA TRIBE IN TRIPURA : -

Historians opine that the Munda tribes have originated from Koal living in Bindhya Parvat. Most Mundas are now found in Bihar. They have many similarities with Santhals. Despite being agriculturists they have good hands in hunting. Cultural life of Mundas resembles that of Santhals. Munda boys and girls perform song and dance in the villages. Three festivals they celebrate every year are Jadur, Lasur and Gena. They choose these occasions to perform dance and also perform Thumur dance. Yatra (open theatre) is another popular item of recreation among the Mundas.

They celebrate Doln purnima with much funfair when the Munda boys go out for hunting in the night. They migrated to Tripura mainly tea garden workers.¹⁵ "The Munda region is bounded on the east by the Tibeto-Burmese linguistic region and on the west by the Dravido-Munda bilingual region."¹⁶

(9) THE GARO TRIBE IN TRIPURA : -

Garos are one of the tribes who came to live in Tripura at a later time. Their population in Tripura was 7311 after 1981 census. Bigger chunk of Garos are found in Garo Hill area of Meghalaya. According to their mythology, the Garos came from Tibet to settle down in Garo Hills. But there is no historical document, which can establish any link between the Garos and the Tibetans. Some

ethnologists have opined that the language of the Garos is one of the Tibbetan- Burmese linguistic groups. On the other hand some ethnologists have preferred to relate them with the Khasis. Over the time they embarrassed many socio-religious customs of Tripura tribes making them different from Garos of Meghalaya. "The Garo call them Achik-Mande. Achik means hill; Mande means man."¹⁷

Garo people at first settled down in West Tripura at various places- Nandan Nagar, Madhuban, Jharjariya, Bishalgarh, Kanchanmala, Pritilata, Sipahijala. Later they travelled down to the South and the North Tripura for livelihood and settled down there. Settling down of Garo people is high in the South Tripura. Garo people are also found at Ambasa, Longtarai Valley, Kanchanpur, Kulai, Kamalpur sub division. A large number of settlements of Garo Community can be seen in Longhtarai valley and Kulai Sub division. Peratia, Holakhet, Hattipancha, Battali, Basankhala, Shukhanachhara, Marsum Pathar, Kaalaban, Patachhara in Udaipur Sub division, residence of Garo people is found. A few number of Garo people are residing in Ambasa sub division. In Manu, Kachuchhara, Demachhara in Longhtarai Valley Sub-division, a healthy number of Garo people settle there. Even in Gandachhara, Dharmanagar, Amarpur, Kanchanpur and Kailasahar Garo people are seen residing permanently.

Basically the main livelihood of Garo people is Cultivation. Their natural instinct is haunting and fishing to enjoy this recess time. In earlier days they indulged in cultivation of Paddy, Cotton, Chilli, Green vegetables and production of Silk (cocoon). Recently they have a dept themselves in Cultivation using modern techniques and earn their livelihood. They have engaged themselves in the production of fruits. They are also trying their hand in Cattle farming. Now they have earned a high esteem as a permanent

Cultivator. Besides Cultivation they have engaged themselves in Government service and many other various professions.

Of late there is an enlightenment of Education in every household of Garo Community. Still, the hindrance lies in their sick economic condition and mismanagement of resources in achieving higher literacy rate. Consequences resulted in high 'drop out' from school. The number of Government service holder in Garo Community can be seen in various fields but in higher official rank holder is much lesser. The increasing number of unemployment youths is a great concerning factor.

In every sphere of Garo Community whether in joy or woe, religious festivals and songs of merriment are part and parcel of their life. The Garo dance, song and cultural assets are the culmination of keeping pace with the nature. The dance form of Garo Community can be classified in two ways i.e. social aspect and recreational. Conventional noted dance type are- Folk dance, War dance (Battle dance) and many other dance forms cater in Social functions. These dance forms are performed during in selecting leaders, annual religious rituals, at the slaughter pillars of cattle's and during the cremation of dead bodies.

About some musical instruments are discussed below which Garo Community use in various occasions.

- i) **KRAM** :- It is a typical type of drum (Midrange). It's one end is pointed but the other end is more corpulent. Both ends are covered by the hide (skin of cattle). It is peculiarly used only in religious function.
- ii) **IMBENGI** :- It is a wooden flute.
- iii) **NWA GRA** :- It is an earthen pot and its opening is covered by the hide.
- iv) **RWANG (BELL)** :- It is a silver made round shaped bar. It is used in dancing and religious rituals.

- v) **DAMA** :- It is made up of wood, a special type of drum (Midrange). Its length is 4 to 5 feet.
- vi) **NADIK** :- A wooden framed small size a beating drum. Its diameter is 12 inches and having a depth of 6 inches.
- vii) **KAKKA** :- It is a thin round shaped plate commonly known as Kartal.
- viii) **ILONGGAMA** :- One kind of small size flute made up of bamboo. It has only three notes or hole.
- ix) **NENGGILAMI** :- It is smaller in size than Kakka. It is like a silver cup. It is played along other musical instruments.

Garo society is mainly divided in two groups. One is Sangma and another is Marak. Later another group is included by the name of Mamin.

Garo community is well known for its female dominance. Another interesting fact is that Garo community is identified by their maternal side. In recent time, in Garo family male dominance can be witnessed. Though genealogically they are better known according to their maternal identity, still, this is customary in prevailing Garo dominant area like Assam, Meghalaya and cross border territory in Bangladesh. In this female dominant scenario of Garo family, matrimonial ceremony between same clan is completely forbidden. It is the clear indication that Bride and Groom must be belonged to the different clan and they further allow in relationship. A groom belonging to the Sangma caste cannot marry the same Sangma caste and vice versa. If they can follow this paradigm than their marriage will be considered as legitimate. But now-a-days this rigid social customary of Garo society has become quite flexible. There are also some kinds of flexibilities in inter-caste marriage in the context of evolving society.

In earlier days Garo Communities were the strong believer of materialistic ideology and also in Hindu religion. But later with the

advent of Christianity they became Christian under its great influence. It is believed that 'Saani and Muni' were the first male and female ancestor in Garo Community. Their descendant son and daughter were 'Nara' and 'Mandey' were ancient parents of Garo.

It is interesting to note that Garo Community believes in rebirth. They believe that if any one commits any sin, after rebirth he/she takes birth in the life cycle of insect, pest and plants. They are the worshiper of the Sun, the Moon and also Stars and Planets. They strongly believe that the cause of any natural calamity is due to their bad influences. So by worshiping they try to satisfy them from their cynical eye. For this they perform certain ritual in which they must offer any bird and animal. They do perform such kind of ritual which will be beneficial to all and to protect themselves from any adversity of Natural impact.

Garo Community celebrate various festivals during the time of sowing and harvest time of crops. At the time of harvest of crops for preservation they celebrate a festival called 'Owangala'. 'Owangala' festivity continues for a few days. They show their merriment by dancing and singing. The home made country liquor also plays an important role in their celebration. Garo Community pay their homage towards the ancestors according Hindu religion. They also build up tomb in memory of their near and dear death person.

The noted God and Goddess in Garo Community are--

- i) Rowngchu Galla (Goddess of Jhum):-
- ii) Rowngchu Galla is the Goddess of Harvest. They offer hen, country liquor and lemon for having healthy production of crops.
- iii) Hawa-Chwoa Radda (God of Jhum):- It is the hard core belief of Garo people without satisfying this god, good harvest is

impossible. So, after the evening they offer seven number of hen to perform the Puja. Whole activity is supervised by 'kamal' (Priest).

- iv) The Puja of Gayara (God of Heaven):- Garo people consider the God 'Gayara' as the God of 'Brajra' (thunder) and 'weapon'. To safe guard them they do the God 'Gayara' ritual. They offer Pig, Hen to satisfy the said God.
- v) Rwangdowk and Moudi (Ghat Puja):- This is considered to be the Goddess of Home. Women usually perform this ritual. They believe that this Goddess is the goddess of paddy. The Garo people are the worshipper of this Goddess.¹⁸

(10) THE LUSHAI TRIBE IN TRIPURA :-

Lushais are a sub-tribe of Mezzo tribe. Other Sub-tribes are known as Rather and Hmar. These Sub-tribes are further divided into several groups. As such "Rohm Sail and Horner are included in the Lusai sub-tribe". All those who lived in then Lusai Hill (Present Mezzo Hill) have been identified as Mezzo. Those people got scattered later in different states. In Tripura they have been recognised as a separate tribal community. The Lusais of Tripura live in Jampui Hills.

Lusai is one of the 19 tribal Communities of Tripura. These tribal Communities are approved by the Government who are residing in Tripura. Apart from Tripura the Lusai or Mezzo tribe are living in Mizoram, Assam, Meghalaya and Manipur. This tribe is observed in foreign land other then India. They are seen in Myanmar and Hill Chittagong of Bangladesh. In Tripura they reside in Jampui Hill which is just contiguous to Mizoram.¹⁹

The members of the Lusai Community were dwelling in Chaupitalang of Atharamura, Hawaibari and its branch range before they fully settle down in Jampui Hill.

The Lusai or Mezzo Society is divided into so many branches.

Then they were scattered in 27 groups. They are : (1) Tochwawng, (2) Vangchhia, (3) Zawngte, (4)Zadeng, (5) Ralte, (6) Pautu, (7) Pachauau, (8)Pawih, (9) Khawlhiring, (10) Chhurathlah, (11) Chuanugo, (12) Chea Chuauhang, (13) Bualte, (14) Chawhte, (15) Chaungthu, (16) Thangluah, (17) Sailo, (18) Rawihite, (19) Rokhum, (20) Rivung, (21) Hrahael, (22) Khiangte, (23) Hnamte, (24) Hauhnar, (25) Chenkul, (26) Chhangte and (27) Chhakchhuak etc. never differentiate the female child from the male child. Both male and female child are equally treated. The status of man and woman are equal. No sex distinction is prevailed in Lusai society.

Traditionally, the Lusai has three types of ceremonies as:

- (i) Chapchar Kut,
- (ii) Mim Kut and
- (iii) Pawl Kut.

The meaning of the word 'Kut' is ceremony i.e., 'Utsab'. These three types of ceremonies are relating to Agriculture. The said festivals are completed in the midst of song, dance, and feast.

(i) Chapchar Kut : -

This festival of the Tribal Lusai Community is solemnised during the arrival of spring season. In this period the cultivators cut down the Bamboo forest for Jhum Cultivation. Before burning the bamboo they keep the bamboos in the open sunshine which is called 'Chap'. The ceremony is viewed as the spring festival. The traditional dance is held in this ceremony is named as 'Cheraw', i.e. 'Vamsanritya'. Only the females of the Lusai Tribe are granted to join this dance and the male persons sit on the ground and perform a concert by the Bamboo-sticks following the rhythms of the dance.

Chapchar Kut is solemnised in the every village. It is a traditional ceremony of the Lusai community of Tripura. During this ceremony

the male and female wear their traditional attires and they use caps made of the feathers of the peacock.

(ii) Mim Kut :-

In the Autumn Season the 'Mim Kut' ceremony is observed when the maize is ripened. In this 'Mim Kut' ceremony the Country liquor is made of rice, as well as music and feast make everybody enchanted and they make some marriage in a separate place for their forefathers of the family due to esteem for them.

(iii) Pawl Kut :-

Pawl Kut is a festival of crops which is held in the month of December when all sorts of crops are collected during Winter Season. The time of this festival is stipulated only on the quantity of the collection of wine.²⁰

In the platform of dancing the Lusai Community is not placed at the lower level. The items of dances of Lusai Tribe is categorised below:-

(a) Cheraw Dance :-

The Cheraw dance is the most fascinating dance of the Lusai Community. They use long bamboo sticks in this dance. Due to this reason the dance of the Lusai society is titled as 'Vamshanritya'. This system of dance is performed for a lady who was dead during her giving a child and for her going to the spirit-world as she can enter into that abode as a winner. The persons who will join in this dance are required to be aptly expert and he should be always alert.

(b) Chheilam Dance :-

During the period of dusk when the sitting for taking wine in the gentle breeze, the dance is performed. The persons who joined in this function are required to compose the lines of a song enumerating the prowess of their own. The chief host is to entertain the invited guests with composing oral songs in their parse.

(c) Khuallam dance :-

This Khuallam is a kind of dance which is dance with the tune of bamboo and drum-sound. Even the guests and newly comers dance in this type of dance. Firstly it was a dance meant for the invited personalities. They enter into the social feast through this dance. Due to that reason the Khuallam dance is designated for new comers and guests.

The Lusai Tribals of Jumpui hills are upgraded in the field of education in comparison to other tribal Communities of Tripura. Among them there are I.A.S, I.F.S, T.C.S, Doctors; Professors are in various fields of the Government of Tripura.

Before ordained in Christianity the Lusai tribes follow their own traditional religion. The synonym of the word religion in Lusai language religions means 'Sakhua'-here 'Sa' means meat and 'Khua' means village.

In pursuance to the Sanatana Dharma the beasts and birds are sacrificed in hills and vales, rivers, trees and caves. They fear from nature Gods and supernatural deities for which they worshiped them to avert their threat. They have got their clear idea about heaven, neither world, abode of the dead. After receiving the Christianity the Lusai tribal people shun the Sanatana Dharma.

The society of the Lusai is patriarchal. But the importance of the Mothers cannot be ignored. The mother is to control over the domestic affairs she is to take care of the offspring in toto. Previously, there was joint-family system, but in course of time the former family structure is broken and transformed into small family. "The Supreme authority of the Lushais is the 'Lal' or King who was recognised by the Tripura King as such. All the presidents of the village councils were obliged to carry out the orders of the 'Lal', who is respected by all the members of the Community."²¹

(11) THE KUKI TRIBE IN TRIPURA :-

Kukis are known by different names depending on the place they live at. They do not call themselves Kuki but Herm. In Tripura they are also known as Darlong Kuki, Halam Kuki. Their history has continued to be a controversial one as no other tribe or community other than the Kukis has been divided into many sub groups. The early home of kukis has also been identified as Mizoram. According to a Kuki social belief, their original home land was smiling the bank of Mekong River in China. At present major portion of the Kukis live in Tripura and north Tripura. They are also found in Nagaland, Arunachal Pradesh and Manipur. In Tripura they have acquired separate identity as a community. Though ethnologically they come under Mongolic stock their language is of Tibetan Burmese section.

"Among the Kuki community one of the functions of the village Chief was to maintain properly the village water supply source. If necessary, it was to be cleaned and fenced effectively. The village paths were also kept usable by the Chief. For all such works he could engage the villagers as and when necessary."²²

(12) THE HALAM TRIBE IN TRIPURA :-

Though the Halams have been given the status of an independent community they are reported to have hailed from the Kukis. Scholars have given different opinions on the original home land of the Halams. It is also said that the Kukis lived in Tripura even before the Tripuris came to conquer this land. And those Kukis who had submitted to the Tripuris came to be known as Halam, originally the Halams were divided into 12 sub-groups but in course of time they have further split into smaller sections and as many as 16 clans are found to be making the whole Halam community at present.

(13) THE CHAIMAL TRIBE IN TRIPURA :-

It is a sub caste of Kuki community, hailing primarily from Mizoram. Like the mother caste, people of Chaimal community also wander from one place to another in search of Jhum land. Obviously, the Chaimal tribe is a branch of the Kukis of Tripura. They always follow the life style, mannerism and customary rules and regulations as envisaged by the Kokis. They earn their livelihood by Jhum Cultivation like the most other tribal Communities.²³

According to the Census report of 1961, it is found that they are residing in Kailasahar, Kamalpur and Dharmanagar. It is presumed their population is certainly increased.²⁴

(14) THE KHASIAS TRIBE IN TRIPURA :-

It is a major tribe in Meghalaya. Numbering only a few hundred in Tripura, Khasia community, mainly inhabitation at Datuchhera of Kailashahar sub-division, barely has any festive occasion. The people of this tribe are mainly engaged in plantations of betel leaf or pan. The most popular dance, namely Noagerem relating to Khasia community of Meghalaya has got no room among the community residing in Tripura. Incidentally, Khasia people of Tripura have recently, for the last few years become enthusiastic in placing that very dance with the name of pass-tea-a during festive occasions. Interestingly, only the male members of the community take part in this dance.

The Khasias frame a very small population. In 1961 census report we find that their total number is 349. The Khasias reside in Tripura coming from Assam only during the last decade. The Khasias are educationally and financially backward. We observe the Khasias are engaged in minor sort of services in Tripura.²⁵

(15) THE BHUTIA TRIBE IN TRIPURA :-

A Mongoloid origin, Bhutias permanently settle in our

neighbouring country Bhutan and are mostly found in Sikkim in India. They came in search of occupation i.e. Sale of woollen garments and temporarily resided in the North Eastern Region. In Tripura they form a very minority group. Due to negligible population of the community no particular cultural activities of the tribe has been developed here.

(16) THE LEPCHA TRIBE IN TRIPURA :-

This tribe is also of Mongoloid origin. Predominantly, they are settled in Sikkim and Darjeeling District of west Bengal. They formed a very minor group in Tripura. As a result barely any cultural activity is practised by them here. However, as they are Buddhists, they have definite style of living. They have their own customs, rites and rituals, performance in a very calm and quiet manner. Das and Banerjee say that the name Lepcha has been derived from a Nepali word 'Lapcha', meaning "Vile speakers" and a general belief prevails among them that the Gurkha calls them Lepcha in contempt.²⁶

(17) THE SANTHAL TRIBE IN TRIPURA :-

Banthals have their own social customs which are based on 'Bardar' system. Apart from agriculture they are also engaged in hunting and fish cultivation. Basically, a clan of Austria family they show keen interest in art and culture. Agriculture comes as the theme of socio-religious life. Their cultural ceremony begins with the 'Baha' festival or 'Basant Utsav'. The young women of Santhal community keeping each other's hand on the waist go on dancing according to a slow rhythm of song at the country yard. Men, with flute, tom-tom and trumpet also take part in the song. Due to isolation from the native place, the Santhals living in Tripura have lost many of their characteristics. Moreover, financial hardship has also forced them to cut down the number of festivals and occasions of cultural activities. They are seen to perform 'Da-

Bapla' dance on marriage and dance on 'Sahrawi' festival based on worship of land. BHILL though some Bhills are found working in tea gardens in Tripura larger chunk of Bhill population is scattered over Central and Western India. After agriculture, the Bhills depend on fish cultivation for earning their livelihood. Being scanty in number in Tripura, the Bhills have very limited cultural activities.²⁷

The scholars are of different opinion regarding the dwelling place of the Santhals. The researchers opined that they arrived in India from Australia or adjacent foreign States. They say that "In course of time the Santals were found in the Chhotonagpur plateau and in the adjoining districts of Midnapur and Singhbhum and had made movements towards the north during the close of the eighteenth century ... ultimately in 1836, the British Government allotted them a permanent territory to settle in place. This area came to be known as 'Santhal Pargana' ... the Santhal migrated from Chhotonagpur and Santhal Parganas to some districts of Bengal and plantation areas of Assam."²⁸

In course of time when they were working as the Tea-garden of Assam and ultimately the Tea garden was expanded and they entered into Tripura. "They also spread in Sadar Agartala, Khowai, Kamalpur, Kailashar, Dharmanagar, Bilonia and Sabroom where they possess 2222 numbers year 1971 (Census report)".²⁹

Their social structure is very meaningful and nice. They have no dispute in their family life and they are meek, obedient and self dependent. They have got some unwritten rules and regulations which are obeyed by all people of the 'Santhal Tribe'. They have their broad nose having the top flat. Their head is long and the head is round. As well as the eye-ball is brown. The lip is thick, body is of black colour and the hair is brown, thick and curly. The male persons have rare mistake. "The Santhal keep

their houses very neat and clean. The women decorate their houses by drawing simple and artistic designs and patterns on the walls. They take great pains in regularly washing the inside and outside of the house. The floor too is regularly washed with cow-dung."³⁰ The rice is the main food of the Santhals. They eat various types of insects. They love to eat white and red ants. They also eat tiger, pig, crow, rat, frog and snakes and various types flowers and immature bamboo. In their society drinking of wine is a special item. 'Panci' is a small napkin as they use in their house. The ladies use the Ornaments. They are found of using tattoos. The great linguist Grierson opines that "Santali literally means 'the language of the Santals' ... there are only two dialects and even these do not differ much from the standard form of speech ... Santali has to some extent, been influenced by the neighbouring Aryan language. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan Syntax are beginning to make themselves felt, and some of the most usual propositions are perhaps Aryan."³¹

The Santhals tribes are classified into various branches as 1. Murmu, 2. Hembroom, 3. Hansdak, 4. Kisku, 5. Tudu, 6. Panariya, 7. Gandhar, 8. Mandri, 9. Basaki, 10. Shoren, 11. Beshara and 12. Kanren.

They believe in patriarchal system of the society where the father is chief controller. There are 3-types of nuptial system as valid in this society-

- i. Marriage by negotiation.
- ii. Marriage by lore.
- iii. Marriage by capture.
- iv. Widow marriage is approved by the society.

The dead bodies are cremated. Firstly they put the dead body

outside the room. They massage the body with oil and turmeric. Here after them purity it by water of the cow dungs. Some paddy is offered to the right hand of the dead body and same paddies are spread over all sides of the dead body. Then they bring the dead body in the cremation ground after bathing it for the last time. After the burning of the dead body the bones are preserved by the side of the "Shala Briksha." In their language this event is called "Giling Dahar".

Though they believe in Hinduism still they are belonging to animism. Many Santhals in Tripura are also followers of also Christianity. The presiding deity of the Santhals is "Sarangbudru". The worship of this deity is done by the offering of a white hen, white goat, and country liquor. They worship the supernatural powers in the hills. But the Santhals are not upgraded in education till today.³²

(18) THE ORANG TRIBE IN TRIPURA :-

Orang belongs to Austin family. Very few numbers of Oranges are found working in tea gardens around Agartala, Khowai, Kamalpur, Dharmanagar and Kailashahar. Agriculture is their main source of livelihood. Hunting piscine- culture and fruit collection etc. also supplements it. Financial hardship hardly allows them to celebrate different festivals. Still, one or two festivals are celebrated by them. Dances are based on these festivals. The main festival is known as karma.

Following the name of this worship the dance performed on this occasion has come to be known as karma dance. Another occasion they love to celebrate is the day of full moon in the month of Fulguna. On this occasion they perform Faguna dance. After playing holi in the moon light, the boys and girls together perform Fagua. During the dance they hold sticks in their hands. Another dance they perform is known as Jhumur. All the dances

have male and female participants, which are accompanied by Drum and 'Kartal' to keep the rhythm. The Orang has also their loving attitudes towards the Buddhist people.

19) THE BHIL TRIBE IN TRIPURA :-

The Bhils are settled mainly in the tea garden areas of Sadar. They are physical colour is very dark and have a very wild appearance. But they are Hindus and they have been following the rituals of Hinduism. Especially polygamy is in vogue in this tribal Community. They can not be granted to marry before 22 years of a boy and 15 years of a girl.³³

Among the tribes of Tripura as categorised earlier, I like to present the names of the tribes that are related to Buddhism specially the women that have embraced the Buddhist culture in their life in Tripura: Mog, Chakma and Uchai etc.

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CHAPTER - II

CULTURE OF BUDDHIST TRIBAL WOMEN

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as the harbinger of communal harmony of the Chakmas. It is most amazing here to mention that due to his untiring labour the first Chakma song of Smt. Full Rani Chakma was broadcasted on 30th December 1975 at 7.8p.m.¹

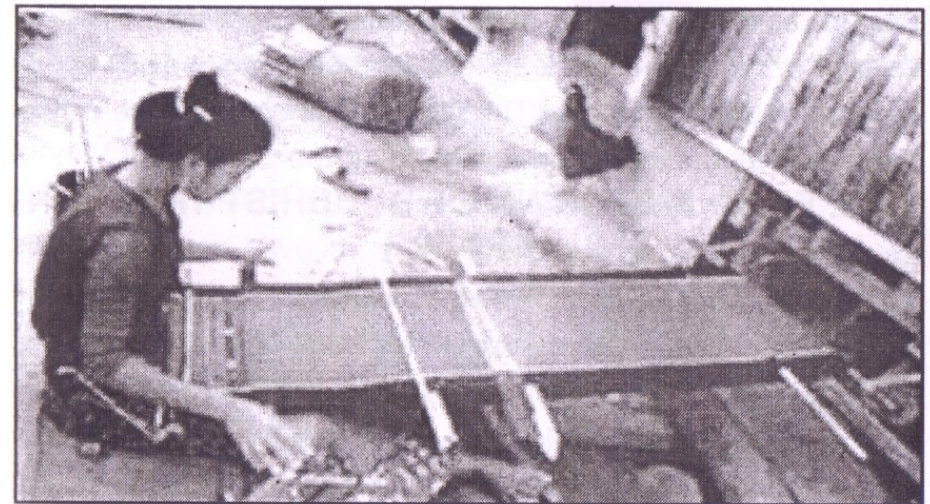
M.M.Chakma became the honorary member of the programme Advisory Committee of All India Radio, Agartala Station in 1985. For last two years he has been working as the president of a registered society titled "Chakma Sahitya O Sanskrit Parishad." This society works for the development of education and culture of the Chakma society of the state. Due to this high-soaring activities of Mr. M.M.Chakma the then Hon'able Governor his excellence Sri Ramesh Bhandary selected him as the member of TTAADC, Khumlung, Tripura for his excellent activities for the Chakma Community in respect of culture and civilization. A noted leader of the Chakma tribal, Mr. Snehamoy Chakma mentioned that "We are Buddhist Chakmas. Those people envy us we want their welfare in toto, which is our vow. We are mainly Indian and well-being of India is our motto."²

MOG, CHAKMA AND UCHAI WOMEN ARE VERY INDUSTRIOUS :-

The Chakma is an industrious tribe of Tripura where the male members of this tribal community are adept in this strenuous hunting of animals. But the women are not allowed to this activity as hunting is a hard work for women folk. On the other hand, the women are engaged for collecting of vegetables and fuels when the men are running for hunting.

The Chakma women are also found laborious to maintain their traditional weaving craft. In this matter the males of their family assist the females by making some needful tools to this craft. "The women prepare the essential thread from cotton for the purpose. These females also learn this craft from their childhood."³

"The Mog women also work equally with the male members in the family to raise income."⁴



Industrial Buddhist Tribal Women

THE BIRTH RITES OF BUDDHIST TRIBES IN TRIPURA :-

A sumptuous dish is served to a woman who has delivered a child as a token of well-wish and congratulation. In case of a child delivery, accept with the previous approval of the householder, cannot take place in other house other than the house of her husband or guardian of the women giving birth. In that delivery affair of a child the neighbours are to render necessary aid to the woman who gives birth to a child. After the delivery of a child the favourable neighbours and also close relatives should offer "Bhatmoja" to the mother as a token of hearty greeting. After each child delivery "Kojoipani" is done. Before taking this "Kojoipani" the mother is not permitted to visit other residence without the permission of the householder. A woman after a child delivery cannot be entangled hard physical labour or Labourites works. The husband is to bring the mud for making of a 'Chula' (fire place) for use of the women giving birth to a child.

The writer Suren Debbarman in his book, "Chakmas and the

The cultural heritage of compassionate Buddhism is embedded in Tripura relating to the women belonging to Buddhist Lore. Miss Durga Bhagat said in her book that "Tathagata Buddha does not set up his religion on the supernatural authority. It is laid on the need of life". On this evidence many of the women of Tripura ordained in this religion for the prospect of life encompassing the work-a-day world activities.

The Mogs use to speak an in dialect, which is described by Grierson as part of the Assam-Burmese group of the Tibeto-Chinese family of languages. They have their own written script in Arakan Language format.

It is said that the conventional notion accepts G.A. Grierson's definition of the language spoken by the Chakmas. He described it as 'a sub-dialect of Eastern Bengali'. But this idea is no longer universally accepted. Still it is important that broken Bengali words are very much common in their language. This has perhaps happened due to prolong stay at Chittagong Hill Tracks with neighbouring Bengali Muslims.

Modern Chakma writers do not like Grierson's views. According to Niranjana Chakma, a prominent member of the Chakma society in Tripura, the Chakma language, which has undergone radical transformations over the ages, deserves the dignity of an independent language. His opinion bears examination. Intellectuals among Chakmas propose to introduce a separate Chakma script in Burmese alphabets. Bengali script is being used for writing Chakma literature till now.

Mr. M. M. Chakma created a new era in the field of education and culture in the platform of Chakma community. He wanted that the Chakma females are to join in music and dance to exhibit their cultural heritage. He also set up an association called 'Gabuchha Jadha Parishada' for this purpose his well designated

Moghs Two Buddhist Tribes of Tripura," wrote that "After parturition the naval string of a child is cut with a bamboo knife. They never use any kind of metal apparatus for the purpose. The mother too during the days of her uncleanness is restricted to use any spoon other than an earthen one. The after birth is buried in the clay of the hearth-slab and dug up again after three days."⁵

THE FOOD AND DRINK OF BUDDHIST TRIBES IN TRIPURA

i) FOOD AND DRINK OF THE CHAKMA TRIBE :-

The writer Suren Debbarman in his book "The Chakmas and the Moghs- Two Buddhist Tribes of Tripura" wrote that, "The animal fleshs of cow, iguana, pig, fowl, snakes, fish-eating crocodile, reptile and all kinds of fishes are taken by them. Boiled rice and fish are their ordinary aliment."⁶ They use their indigenous country liquors made of general rice and root of local plants. Generally the women prepare these forms of liquors at their homes. They also drink the same with happiness.

The Chakma tribes mainly depend on agriculture for their livelihood. They are to produce unusable of crops mainly on Jhum cultivation. At present they Jhum cultivation has been discouraged by the Government with an aim at the conservation of soil. The media is also in favour of the Government plan. The Chakmas produce paddy, sesame, cotton, yarn, yam, potatoes, variety of pumpkins, ladies finger, cucumbers, chillies, melons, brinjal etc. The normal diet of the chakmas conjoins vegetables-radish, rice, yams, pumpkins, brinjals, variety of pulses, chillies, tomatoes, cauliflowers, milk, plantain flowers, cheese and the products of milk etc. The members of the chakma community eat flesh of animals also such as pig, frogs, goat, buffalo, fowl pig, fish and reptiles. They drink country liquor which is made of rice and root of a kind of local plant. The women folk generally prepare these

liquors drink liquor like the male persons. The liquors make strong smell but very sweet. The chakmas are habitually smokers. They cultivate tobacco plants and prepare tobacco. They smoke with their 'Hookka' made of bamboo. They chew betel leaf and betel nuts with lime. It is to be mentioned here that they are about to forget their traditional habits and customs due to the change of cultural atmosphere. They impact of modern education and mixed cultures of India have left a great influence on the food habit and their social livings to some extent.⁷

We are giving some of the Chakma cuisines as for examples:-

1) CHUMA GUDIYA :-

The Chuma Gudiya is made of vegetables, pepper; onion, fish, salt, turmeric etc are put into a bamboo piece of measuring twelve to sixteen inches height. After mixing the said articles the bamboo stripe are kept into the fire of low temperature and after a fixed time it is taken away from the fire. This heating system practically protects the full food value.

2) SIDOL :-

The writer Pannalal Majumder in his book, "The Chakmas of Tripura," wrote that, "The Chakmas are very fond of sidol which is a preparation of fish with pungent smell. The Burmese popularly call it NGAPI".⁸

3) KEBANG :-

In kebang the food stuffs are really packed up into a banana leaf. After a tight packing it is kept outside the fire-place having a very low temperatures.

4) EGG CUISINE :-

Egg Cuisine made of rotten eggs is very popular among the Chakma Buddhist tribe.

5) KORBO :-

Up till now we have been talking about the food habit of

Chakma community where they cook their curry, fish, flesh, meat and pig etc. But they also eat baked or burnt fish, meat, potato, sour fruit. Taking all these in a pan they make this item of food giving enormous chilli is called 'Korbo'. This is the most sumptuous food of the Chakmas. Normally, the ocean fish, burnt fish or baked meat, burnt potato or fruits along with chilli and spices the food is prepared. Specially, the great guests are entertained by 'korbo' made of the flesh of head of the pig.

To prepare this food the head of the pig is burnt and that is washed and used in this 'korbo' and then by mixed the salt, pepper, onion, garlic and spices. After putting this entire item in a tinned box and that is kept in a big bowl with a crock and that is dipped in hot water. Then this item is called 'NALAKAGI'. It is made of the flesh of the leg of the pig for the guest. Mostly the sour fruit like acid fruit, plum, orange, lemon etc. where the chilli pepper and fish are mixed in immense number. The Chakmas also prepare their food taking the piece of meat or fish in a bamboo stick and made that warmed slowly in hot water.⁹

6) KHARPANI :-

Kharpani is a prestigious food of the Chakmas. This is the most important style of their cook in the food which is made by the ashes of the bamboo. The hard food is softened by the help of kharpani. It is used in cooking vegetables etc.

7) KHALATON :-

In the language of the Chakma word 'Khala' means dry or without water. The 'khalaton' is a food made of vegetables where the juice is not present. The ingredients like fish, meat, fruit or other vegetables are cooked without oil. The following spices are used to cook this: salt, chilli, onion, garlic and spices. Due to 'Khala' system the cooked food is not rotten.

8) BASCOROL CURRY (IMMATURE BAMBOO) :-

'Bascorol' is a local word of the Tripura language. In Chakma it is called 'Vachhuri'. It is a food made of meat, brinjal, bean, basil etc. which is cooked without oil. It is juicy curry. They eat this type of food daily. One of these items of 'Bascorol' is cooked by mixing the 'Sabarang leaves'. It is a most popular food of the Chakmas. At present 'soda' is purchased from the market and uses in 'Bascorol'.

9) PAYAS TYPES OF FOOD :-

The Chakma tribe eat the 'payas' food during their festivals. Among the 'payas' food-'Marai pidhya', 'Kon Bhat', 'Kechpigi Bhat', 'Mouikya Khaitya', 'Bini Bhat-Garan' etc. 'Kon Bhat' is made of Millet mixed with milk, molasses or sugar. 'Makagaittya' is made of maize. The Chakmas choose the milk of Buffalo in place of cow milk.

10) MUI CHAKHUI :-

This is a special type of delicious food where different vegetables and dry fish are mixed 'chakhui'. To cook 'chakhui' burnt dry leaves of bamboo, banana, sesame plant, mustard plant, stem and shoots of bamboo etc are used specially, burnt ash is taken in a prepared basket called 'chekhok' in kokbarok. The basket is hanged with a feasible support and under it a container is put to collect the extract of ashes. Then the water is poured very slowly above the ash to wash the whole ash. This extracted ash juice as taken in the container, which is called as 'chakhui'. 'Chakhui' is mingled with vegetables to prepare 'Mui Chakhui'. Vegetables like mui, 'laifong' (young banana stem), radish, bean (sobai), 'kokleng' (a kind of fruit vegetable) are used in mui (curry) chakhui. Here vegetables are cut into pieces of moderate size for the preparation of this chakhui. The vegetables are boiled in chakhui mixed with dry fish, green pepper and general salt etc.

Sometimes the Chakma women also use oil or meat of wog (wahan) to enrich the taste of 'mui chakhui'. In final step the powder of uncooked rice is given for thickening ingredients in the bowl.¹⁰

11) MOSOR-OLMANI :-

This is a common dish of charcoal-boiled vegetables mixed with dry pepper and less amount of oil. To make this food, the vegetables and dry chillies are boiled in the burning charcoal. The Chakma women also boil small fish in the same manner to add that in the dish. After churning the vegetables (if necessary they mix all the ingredients like vegetables, chillies, fish, onion, salt and little amount of oil necessary in case of brinjal and potato) and make it into a paste form. This dish is prepared with the help of vegetables like potato, brinjal, 'batema', 'centella asiatica' etc.

12) GUDOK :-

This item of food is a very popular and delicious kind of dish among the Tripura. For this special dish, they use hollow internodes of fresh bamboo with one side open. "All the vegetables are cut into small fine pieces and are mixed properly with dry fish, green chillies and salt but without oil. Now the mixture is put inside the hollow bamboo and the open end of the bamboo is closed with banana leaves or turmeric leaves."¹¹ Then the vegetables etc are boiled and finally the paste form is prepared by driving a suitable bamboo stick inside that bamboo. Sometimes the Chakma women put small fishes within the bamboo container to enrich taste of the gudok.

But the vegetables like radish, bean, and potato are also used in it. Raw turmeric is used for this dish. This process does not demise the food value and the hollow bamboo works as a modern pressure cooker. This Chakma women's cooked dish is now became very common dish for various tribes of Tripura as well as among the non-tribes here.

THE PRESERVATION OF FOOD:-

The system of preservation of food is a very high quality. The Chakma householders preserve fish, meat, vegetables etc. for some days. In place of preservation of fish or meat they cut the items in pieces and make them dried in the sunshine. In other case also keep the food on the oven for preservation. In similar system they also preserve the bamboo plants, bitter gourd, bean of Jhum, bean, 'simul' flower etc. and keep them on the scaffold of oven to dry and to preserve their by.

FOOD GATHERING :-

The Chakmas generally collect various types of corns, vegetables, forest potato, and insects from their field as food gathering. They also hunt the beasts and birds from the forest in groups and they collect fish, shrimp, crab, various types of snail, oyster etc. from the streams of river. But they divide the flesh of beasts killed in hunting among the inhabitants of that area. Specially, the hunter who could not kill beasts then that person will be given some meat to that person out of the beasts hunted by the successful hunter. This type of activity indicates that the food is some -what a common property of the Chakmas.¹²

DRINK :-

The making of liquor has taken the form of a cottage industry among the Chakmas. Almost every family makes its own drinks. They produce two types of liquor: (1) 'Dwa Chuni' (2) 'Jogara'. The former is the stronger of the two. Serving of liquor is common during major festivals.¹³

The Chakmas are very fond of liquor. In almost every family this type of liquor is prepared in every house like cottage industry. Usually two varieties of liquors are produced by them. One of them is very strong but the other item is mild with smell. The strong variety is known a 'DWACHUNI'. It can burn if it is taken

undiluted. The mild item of liquor is called 'JOGARA'. The Chakma tribe serve liquors freely in all festivals.

SMOKING :-

Smoking is very common to men women of Chakma Tribes. For smoking they use two types of 'Hookahs' (hubble-bubble) which they call 'Daba'. Their Bengali name Hookah. Bengali Hookahs are used by the rich people of Tripura. They make their Hookah by bamboo. They also smoke 'Bidi'. The Tripuras also have the habit of 'chewing pan' and 'supari' (Betel leaf and betel nut) which they purchase from the market.

ii) FOOD AND DRINK OF THE MOG TRIBE :-

Generally the Mogs are found to consume sensuous food. Rice is their chief food and their curry consists of bamboo plants, forest potato, vegetables, fish, beasts and forest birds, frogs, various types of snails etc. They also eat boiled, burned, and baked food. Some of the names of their food are as follows: Aprai, Apro, Aphou, Akang, Atho, Bhaja (fry), Akhya, Chakhrni, Chhaing hang etc.

1) ATHO(GUDHAK) :-

It is prepared by fresh vegetables; dry fish, pepper and salt are mixed and put them in bamboo pipe, after applying necessary water. They also add small shrimp, crab, and small fish and also spice leaves of 'jhunas sang', 'nongse', green pepper, turmeric, ginger, onion, garlic also to prepare meat in a testy way. At present the system of cooking the food item 'Gudhak' has come to a simple system in the urban area. The women are required to help the cook for this matter.

2) CHAKKHRA :-

The Bengali name is 'kharpani'. The ingredients of this food are burnt bamboo coal and soda of the burnt bamboo, raw vegetables, salt, pepper, dry fish are mixed together to prepare this type of chakkhra. But there are also vegetarian chakkhra

are also found where only vegetables are used except dry fish.

3) AROUKHRANG (JUICE) :-

This item is cooked with water, dry fish (sidol) and green pepper put together and giving in the pan. When the water is boiled then the raw vegetables are put to that water. Here after spice, pepper, salt and onion mixed with dry fish (sidol), and then the item is ready for eating. This method of cooking is called 'Aroukhrang'.

4) LAUKSU (BHARTHA) :-

Any types of raw vegetables are boiled and then the water is sucked. Here after this LAUKSU is prepared with the items onion, pepper, and salt. It becomes very testy when the powder of sesame is mixed. But the Bharta is made with burned fish, meat. On the other hand various vegetable are made Bharta their raw pattern, such as cucumber, pineapple, apple, mango, papaya, 'kalmi leaves', 'thankuni leaves', 'dhanian', tender turmeric leaves and ginger etc.¹⁴

5) APHOU (BURNT) :-

This is a most ancient system of preparing food item by burned. Still now the Mog women cook their food item like fish, meat, potato, brinjal, bitter gourd, etc. burning these items and prepare the Bharta. Their after in the method of Bharta the female cook mix the burnt pepper and dry fish.

6) ALHAH (FRY) :-

The Mog from a remote past cook their food items with various fish, meat and vegetables then the oil made of pig are used in this item. They also fry fish, meat and vegetables and eat them at anytime. The Mog women prepare cakes with the power of rice and fry with the same oil. This is a testy food.

7) CURRY OF FRUITS SEED :-

The Mog women collect the pumpkin seed, ripen cucumber

seed, master seed, radish seed, sesame and mixed then with fry fish, dry fish, egg, raw vegetables, salt, pepper, turmeric, onion to prepare this type of food. At last the oil is boiled and uses it in this food.

8) FOOD MADE OF SOUR :-

The Mogs eat the sour at a high rate. They term this food as "SARAKHI PUNGRE" the raw mango is boiled on the fish and after that it is wash and mixed with the powder of dry fish or sidol and burnt pepper is mixed. Here after the "PUNGRE" or mango and raw tamarind after burnt, the Mog women prepare this food of sour.

9) KADAH MONG :-

The ingredients of 'Kadah Mong' are tender banana leaf, powder of 'binni' rice, molasses or sugar, insignificant quantity of salt, coconut pieces.

The Mog women mix up powder of rice, insignificant quantity of salt, according to necessity they mix molasses or sugar and coconut pieces and thereby put them in the tube of tender banana leaf. After that they bind the mouth of the tube and the different tube are set on a pan where beneath it there is mother pan the vapour of the same will cook the cake.

10) POINJRE :-

This is a favourite food of the Mogs in Tripura. This type of cake is prepared for their special occasions. The rice powder is oil molested to prepare sweet drops filled with the coconut pieces. Here after the milk is boiled and those sweet drops are to keep in the boiled milk. This is the process of making 'Poinjre'. Other than this 'Oyafresamong', 'Faukhe Mong' and 'Bah Mong' are the tastes food of the Mogs.¹⁵

DRINKS :-

The Mogs are most interested to drink tea. They use in ancient

times the leaves of 'Kangmoya Pong Annyang', 'Danggochi', 'Yangchihang' creepers as tea. They were healthy and quite hygienic elements.¹⁶

The written Suren Debbarman in his book "Chakmas and the Moghs two Buddhist Tribes of Tripura" wrote that, "Both sexes are in the habit of drinking wine and also smoke tobacco and chew tobacco and pan (betel leaf)."¹⁷

The Mog tribe is the worshipper of Lord Buddha and other Buddhist deities. They offer wine to their river Goddess and 'Ingne'. This system is not in vogue now a day.¹⁸

SMOKING :-

The Mogs tribe are the constant smokers. The Mog women are the incessant smoker like that of the male persons. They use the bamboo made 'hookka' in every house. During rest period they smoke using that 'hookka'. This smoking is most important during the marriage festivals, pujas and pieties or various types of consultations. The Mogs entertain their dignified guests by offering 'hookka' for smoking. This is the style of their entertainments.

iii) FOOD AND DRINK OF THE UCHAI TRIBE :-

The social structure of the uchai tribe is intellectually high. They have got robust health, having broad head, round face, fatty lips, small eyes, snub-nose, and straight black hair. The females are short in their figure.

Their social identity is encircled with their father and the mother. The social introduction of the female is identified as mothers group where as the male persons are known as father group. They do everything under the joint-leadership of their father and mother. Primarily they run their social life with in their Uchai circle. This is their limitation.

FOOD :-

They take very poor food. This system is framed according to their socio-economic condition. Their chief food is rice and their curry are bamboo karol, (immature bamboo), forest potato, the flesh of forest animal, fish, frog etc.¹⁹

They are fond of eating boiled food. Among their curry (a)Godhak, (b)Butui, (c)Ayang duru and (d) Chakhui.

A) Godhak :-

It is made of vegetables, salt, pepper, various types of fish and sidol (dry fish) by using bamboo pipe. Then the mouth of the pipe is closed by banana leaves. By the heat of the fire the above materials are cooked. In this system of cooking them mix-up small fishes, crabs, master seeds for better test.

B) Butui :-

It is an item of food made with juice. The raw vegetables are given with salt, pepper, sidol in an aluminium pan and the boiled vegetables are given with rice to eat. The local name of this type of food is butui or sidol juice.

C) Ayang duru :-

The item Ayang-duru or pithali is a delicious food of the Uchai tribe of Tripura which is cooked like the cooking system of Butui (juice). The vegetables are cut down according to quantity and mix-up with the powder of sunned rice. Then to mix with the main food normally and nodding it by handle. But now a days the modern Uchai people mix-up garlic with this food for better smell.

D) Chakhui :-

Another name of chakhui is 'kharpani' in Bengali. First of all the bamboo-karols are kept in a container where the water is poured. In that khar water the raw vegetables are given which are to be boiled. But the salt, pepper and sidol are given in eat. The hard vegetables are used to cook the chakhui.

Drink :-

Taking of wine is a most favourite item of the Uchai tribe. They drink wine in various festivals. They are habitual to this type of drinks. Now the house preparation of wine is decreased due to medical advice.

Smoking :-

Smoking is of top most importance in the Uchai society. Irrespective of male and female they smoke like other tribal people of the state. They use 'hookka' during the interval of their works, marriage ceremony, pujas and festivals. Firstly, they entertain their guest whenever they come to their house by this 'hukka' for smoking. They openly smoke before their mother-father, boys-girls, and older people without any secrecy of thinking.²⁰

DRESS, ORNAMENTS AND FASCINATED TO WEAR FLOWERS OF THE BUDDHIST TRIBAL WOMEN OF TRIPURA

DRESS OF THE CHAKMA BUDDHIST TRIBES OF TRIPURA :-

It is said that "The Chakmas have their own traditional dresses, though now a days they wear dhoti and sari in the style of the neighbouring Bengalis."²¹ But they have got a number of dresses of their own like Pinon, Ganja Khani, Khadi, Ranga- Khadi and Chibiktana Khadi. They are also adept in weaving and spinning. They make towels, shawls, pugrees, bags, riya, pachra and khadi etc. Variegated and nice designs are use in their dresses. The Chakmas are very curious to apply various designs in their cloths. They call this design as Flu (flower). The Chakmas are fond of very bright colours. So the articles they weave are of very bright hue and full of attractive designs.

1) PINON :-

Pinon is female dress weaved in loin loom. Generally, its length and breadth are 3 to 3.5 and 2 to 2.5 hands respectively without

any swing. The name of a favourite design is 'Chabugi'. These are 'Jeidchabugi', 'Bijanful Chokh Chabugi', 'Dhan Chara', 'Mawn Awchabugi' etc. The cloth of Pinon is of black colour comprising of two colours with four inches border.

2) KHADI :-

Khadi is weaved in loin loom for breasts covering cloth of the chakma girls. The length of it is generally of 3.5 hands and the breadth is 1.5 hands, various designs of numerous colours are designed. Generally the Chakmas weave two types of Khadi.

3) RANGAKHADI :-

Various designs and flowers of many kinds are designed on red colour. This the youth girls use Rangakhadi.

4) CHIBIKTANA KHADI :-

These types of dresses are made by threads of black and red. It has no designs like Rangakhadi. This is for common use.

5) KHAWAWNG :-

This is used for a head, cloth or turban. The white yarns are used for weaving 'Khawawng'. The females use this is length of 'Khavan' which is more than four hands and the breadth is one hand only.

6) KARJAL :-

This is a kind of bag and is knitted with various colours of thread used by the chakmas women.

7) PANA KHOLYA :-

Pana kholya is a well decorated smaller bag made of cloth to keep betel leaf and betel nuts etc.

8) GANJA KHANI :-

Ganja Khani is a cloth generally weaved of 3 to 3.5 hands at length and at breadth are 1 to 1.5 hands. The poor uses it as a cloth to wear. It is seen in various designs of various colours of threads. Designs of various colours of flowers are also witness in it.

9) TAILA :-

Taila means towel which the women cannot prepare. "Indrajoy and Raj Chandra made 'TAILA' which shows their silkiness" as Pannalal Majumder wrote in his book.²²

10) ALAM :-

A chart of flowers, creepers etc and it is used to make cloth in the light of the 'Alam' for designs.

11) BORG I OR GILAP :-

Borgi is generally made of white colour with red borders of the two sides to create charm. The length and breadth are generally of 6x2 hands. The pieces are stitched together and are used as a kind of wrapper which is used in the winter season. The Chakmas make ready the dying from various roots and herbs to give hue to their yarns in their own desired process. They prepare these colours by boiling the barks, roots and herbs of innumerable types of trees and plants. Here they use traditional process and techniques.

ORNAMENTS OF THE BUDDHIST CHAKMA WOMEN OF TRIPURA :-

The Chakma tribes are of short structure of body but possess strong physique. They are hardy, muscular and athletic in their figure. "Their stature, broad face, high and flat cheek bones, flat nose, folded and narrow eyes will remind anyone that they belong to Mongoloid people. Their hair binding of the female-folk is simple. They parted hair in the middle and tied in a knot at the back of the head. The male Chakmas usually use pagree (turban) made of rich cloth which is entwined with the hair. The ornaments are popular among the Chakmas of the both sexes. They do not use excessive number of ornaments. They mostly use the ornaments for the ears largely perforated as needed. The attire of the Chakma female is strongly bound round the bosom and flowing up to the

feet. The females also use the otter dress which covers the whole body running to the knee. Silk skirt of red colour is also worn by the female folk.²³

ATTIRE OF THE MOG COMMUNITY OF TRIPURA :-

Like other tribes of Tripura, the Mogs use non-impressive attire. The male persons of the Mog Community use i) Lungi, ii) Khauyi, iii) Jal-Kansa, iv) Dhuti, v) Rangi Diya, vi) Pocho as prepared by them.

The Mog women like to be well dressed. They are also neat and clean. They wear the dresses titled: i) Rang Gaing, ii) Ranggaing Ranggi Anggi (blouse), iii) Rungma iv) Thabing, v) Lungi etc. Most of the old women bind Ranggaing in their breast.

ORNAMENTS OF THE MOG WOMEN OF TRIPURA :-

The Mog women adorn their body with innumerable ornaments as 'Yari' for ear, 'Nadang', 'Nasaing', 'Nabottayang' also for ear. 'Thaying' ornament for elbow of hands and others, such as 'Lakau Atong', 'Cula Lakau', 'Lakau Akroyi Khrima Lakau', 'Lakchuya', 'Chain', 'Hoyifrongsi' and 'Tanggacching' etc. Specially the Mog women are interested to wear ornaments in their hair, burn, hands and feet made of silver.

But these types of ornaments are not witnessed in numbers of their changing society. The girls wear various tops of attracting designs in their blouse. But the modern Mog girls rarely use the heavy ornaments in their bun, leg and hands.²⁴

ATTIRE OF THE UCHAI BUDDHIST WOMEN OF TRIPURA :-

The women of Uchai tribe use their traditional dresses. Among the dresses Pachara and Risa etc. are most important.

iv) ORNAMENTS OF THE UCHAI WOMAN OF TRIPURA :-

In respect of their ornaments they use Necklace of 'Beads', 'Garland' of Coins, 'Yas' (Chury), and 'Ottra' (Bracelet) made of

silver, 'Nabak', 'Oyakha', 'Oyare' as ear-ring and they also use 'Sanga' in their bun.

But in modern time the girl use 'pachara' covering up to the hill they also use shirts like that boys. The use of 'saree' is meagre. They are interested to use various types of ornaments in modern period.²⁵

PUJA AND FESTIVALS OF THE MOGS BUDDHIST TRIBES OF TRIPURA :-

Hinduism is a religion of the majority people including tribal and non-tribal communities but the Mogs are in a certain sense followers of Buddhism. Though the Mogs are said to be Buddhists, but they are to follow some of their primitive pujas and festivals. The primitive forms of their early religion along with Buddhism seem to have influence over them. They follow the cultural emblem of the Hinduism which is traceable in the Mog history of their day to day life. Even they observe the 'Luxmi puja', 'Satyanarayan puja' etc. which I have witnessed. "Side by side with the Buddhist priest, there exists the tribal priest of the animistic faith who is called 'Ojha' in Tripura."²⁶ The Mogs religion is a unique religion and is expressed in rituals both at the family and social levels. The dead body of a deceased Mogs is cremated after observing funeral rites relating to the offerings of food and water. This rite is done with great pomp and splendour. The priest holds a service for the dead. He meditates and prays for the deliverance of the atman soul. According to one's capability food and water are bestowed to the priest when the carcass is taken to the pyre. Last of all a nearest relative sets fire to the pyre. After seven days the 'Sradha' is held for the welfare of the departed person when the priest and other men and women of the community are entertained.

The common deity of the kokbarok speaking tribes, who is

called BURADEVATA, is heartily worshipped by the Mogs as 'Chichi'. It is believed that this CHICHI is the deity of the forest. The Mogs are sportive people. They spend their work-a-day worldly life with festive mood. They follow enjoy their following festivals and social entertainments.

BOAT FESTIVAL :-

In full-moon night in the month of 'Aswin' the chakma offer oblation to Lord Buddha in the keying in the day time. They assemble in the bank of the river to enjoy the day. Then they drive toy boats in the stream and shout with joy. They explain that Lord Buddha enlightened the dark world. They light up candles inside the boat very carefully and floated in the stream.

Water festival :-

This festival of chakmas is similar to the holy festival or 'doljatra' celebrated by Hindus. It is held in the last day of the month of 'chaitra' and is taken to be very festive day for the youth and children during this day the male and female come out in the streets in batches with buckets and syringe. "They sprinkle water each other when they make shouts of joy, running, chasing, retreating and attacking. Other people than the Mogs are also sprinkled water while passing along the streets. But nobody minds for it rather is taken in good spirit".²⁷

Byuha Chakra :-

It is on the occasion of full moon in the month of 'Magh'. This is the most enjoyable festival of the Mogs. It continues for 3 to 4 days. This can be said the festival of playing hide and seek game as the name suggests. 'Byuha Chakra' might remind the readers of military array of 'Kurukhetra' Battle where Abhimanyu, the son of Arjuna the great archer, was killed by the 'Kurus'. A 'byuha' is constructed of bamboo fencing on fairly block of land with two gates. The one of entrance and the other of exist. Once one enters

the labyrinthine round passage will not be able to find out the outlet of it unless he has traversed the whole area of the land enclosed. Inside the Zigzag ways 4 or 5 beautiful images of Lord Buddha are placed on the pedestals. While passing along the labyrinth the people stop before each image and bow it by lighting candle at the foot of the image invoking the Lord's blessings. The gate of entrance is dark and the gate of entrance is well lighted. During this festival staging of drama puppet shows and dances (dance of the Buddhist professional girls) are also performed.

The great scholars and Bharat Gaurav Dr. Rabindranath Das Shastri wrote in a forwarding of a book titled "The Religious Life of Tripura with Special Emphasis on Tribal Beliefs and Practices", that "Niceties and rituals conjoined with the tribal deities that are not desisted from the mainstream of Indo- Shastric matters which still effulge". So also the tribes, especially the Mogs are the staunch believers of Hindu gods and goddess for whom they also worship Sri Sri Tripura Sundari Debi of Udaipur, South-Tripura The same theme is observed in the article of Sri Debabrata Rudra who wrote on this goddess in the Dainik Sambad.²⁸

PUJA AND FESTIVALS OF THE CHAKMA BUDDHIST TRIBES IN TRIPURA :-

The rituals of the Chakmas of Tripura are different from the streams of other tribes in ritualism. The writer Pannalal Majumder wrote that, "In their outer phase of the society the rituals of 'Hinayani' Buddhism prevails among them but in the inner phase of their society the system of worshipping in accordance with the 'Tantras' of Buddhism rolls a prominent part with popular Community."

Here after the discussion in detail we will take place in relation to the thoughts and beliefs, rituals, pujas, pieties and festivals of the Chakmas. In the light of the pujas and pieties the chakma

community is not verily different from the other tribal communities of Tripura. They are properly belonging to the Buddhist religion. They always believe in the Buddhistic system of worship to the feet of deities.²⁹

They did not deny the borrowing of perspective of religious items of Hinduism, such as customs, beliefs, God and Goddesses and Brahmanism which are traceable in their religion even today. At present the Chakmas subscribe to the Sangharaja Nikaya of East Bengal Buddhism. Buddhism of the Chakmas is not devoted to orthodox Theravada before its reformation by Sangaraja Saramedha Mahathera. The traditional priest of the Chakma community is titled as 'Lorhi' or 'Roulee'. These 'Lorhis' are considered as lower order of Buddhist priests in relation to the Vikkshus where they still today perform their religious deeds in a perfect path. According to H.H. Risloy, animism is the highest factor in the religion of the primitive tribes and the chakmas are not bereft of it. They also worship the supernatural forces of nature to attain coveted result of activities. Their religious cults are the coordination of the worship of ancestors, worship of nature deities and spirits. The chakmas embraced Buddhism where before the entangling of it they were ardent believers of Hindu God and Goddesses. During the comprehensive advancement of Buddhism in Chakma community, they did not devote to those deities at all. Still today Siva, Kali, 'Lakshmi', 'Saraswati', 'Nabagrahas' and other deities adorned by them. The nature deities, such as, the Earth, Nature and the Sky are revered just at the starting all of their desired rituals as 'Chu-Ngu-Lang', 'Parameswari' and 'Bajamonatti' etc.³⁰

1) BUR PARA PUJA :-

The Burpara puja is rendered to emblem a nature deity for the welfare of the family. According to the custom of 'Lorhi' all the

family members go to the river 'Ghat' and wash their head for purification. The variegated elements of their ritual consist of gold, silver, iron and nice flowers.

2) LAKSHMIR PUJA :-

Buddhist Chakmas are influenced by the Hindu culture and religious. The Hindu deities like Siva, Kali, Lakshmi and Saraswati are still worshipped by the Chakma Community. The Chakmas have a remarkable religious scripture called 'Lakshmir-Pala' which is sung throughout the night during the period of the puja. A special specimen of Lakshmi, Kali and 'Biyatra' is observed in the next morning in which the representations of the deities are brought out with the help of bamboos. Animal sacrifices and oblation are essentially required for the puja. They believe this puja is the way of getting wealth and prospect. It is to be mentioned here that this goddess is not similar to the Goddess Lakshmi of Brahmanical Hinduism. The Lakshmi puja is observed with a big feast. The other important Buddhist traditional rites and rituals are 'Hajar', 'Baatis', 'Thamington', 'Dhanfang', 'Ayapuja', 'Langtara puja', 'Ekatar puja', 'Halpalani puja'. Besides, the 'Fagiri' puja they observe mantras to be free from the jaws of ferocious tigers and the vigorous beasts.³¹

3) DHARMAKAM PUJA :-

This Darmakam puja is offered for having peace and prosperity of the Chakma family. This puja has a community approval. This puja is held in accordance with the ritualistic pattern of 'Tantra Shatra' of the Buddhist scriptures. 'Siddhi Puja' is another name of this 'Darmakam Puja'. This puja is held in the jungle. This is an extra-ordinary ritual the success of which enormously, depends upon a number of miracles. The LORI (Priest) performs this type of puja. Certainly, he is a Buddhist and actuates the puja following the 'Tantric' norms. This puja is quite customary to establish a

new residence in the jungle of the village. So it is said that a stage is built by the side of the house. The statue of Lord Buddha is placed on the newly built stage.

A part of the Agartara's scripture is read out there. On the next day at the dawn a suitable place is chalked out contiguous to the place of puja to cook rice, vegetables, sweet, rice-porridge etc. The cooked articles are carried to the puja place with great care and full of devotions. There the cooked rice is poured with some water and these are turned into a ball of rice and are placed at proper place like 'Pyramid' pattern. Various kinds of fruits are given. Cakes, sweet rice porridges, ghee, sugar, molasses etc. are also offered. After completion of arrangements the house holder offers his homage to the puja and the 'LORI' being to read out the 'Dasaparmi Tara'. The house holder with his wife moves around the place three times. It is believed that a spider comes at the place when the puja is successfully done by maintaining strict ritualistic performances. The presence of the spider makes the worshippers with a view to think that they have successfully completed the puja with various offerings. Then fourteen roosters and pig are scarified to please the popular gods and goddesses except Lord Buddha. The sacrifices are done at a remote place from the area of the puja. Here after the priest starts to read out the last chapter of the 'Malen Tara' until completion. It is interesting to note that the priest explains the significances of the philosophy of Lord Buddha to the followers. With the permission of the priest the attending devotees mutter with deep respect "Siddhi Puja Par Gelo". The priest declares the completion of the puja after this type of performance. The house-holders have to observe some ritualistic activities with great care and sincerity.

PUJAS ASSOCIATED WITH BIRTH :-

The Ganga puja is solemnised for the auspiciousness of the

pregnant woman. For the safe delivery of the mother the 'Barapara' puja is also celebrated. In some villages the 'Bhut' puja is also performed. A unique puja is done for the welfare of the pregnant woman where a hut is prepared in the bank of a river.

A pitcher is put in front of the hut and a betel nut is kept in to the pitcher. One end of a thread is tied on the hard neck of the pitcher and the other end of the thread is tied with the door of that hut. The forehead of the pregnant woman is touched by the pitcher for seven times. The woman along with the pitcher is taken into the hut and some sacred rituals are done. After having these rituals they returned to their abode and organised a social festivity by killing pigs. This feast is called 'Agida'.

4) KUJUPANI PUJA :-

The 'Kujupani' Puja is attached with birth of the newly born baby. For purification of the mother the 'Padu-Ojha' takes the mother to the bathing place of the rivers after a month of the birth of the baby. The 'Padu-Ojha' celebrates some rituals and with the holy water the mother is purified.

5) THANMANA PUJA :-

'Than' is accepted as the saviour God of the villages. Sacrifices and oblations are bestowed to these fourteen Gods and Goddesses. They are categorised as (1) Ma-Lakki Ma, (2) Than, (3) Biyatra, (4) Ganga, (5) Dhaleswari, (6) Kalaiya, (7) Rakhayal, (8) Bhut Raja, (9) Matya, (10) Hadya, (11) Ful Kamari, (12) Melkamari, (13) Moghini Devi and (14) Parameswari etc.³²

During this festival the Chakmas females exhibited a new style of dancing which is called Thanmana dance in Thanmana festival. Only the female dances of the Chakma community conjoin in this heart-kissing.³³

6) CHAMULANG PUJA :-

The CHAMULANG PUJA has an illustrious social

significance to the Chakmas. The offerings are made with an intention to affair all-round auspiciousness in marriage, child, increasing harvest, social gain and prosperity. The Chakma women whole artily join this puja for its performance with all purity and gravity. The house-holder invites the 'LORI' in the previous evening to perform the puja. In the next morning the LORI commonly attend the house-holder's residence the festival is being performed. The 'Lori' directs for 'Changari' which is a bamboo structure. This 'Changari' to be built with seven parts of bamboo strips. Two small baskets are also fixed near the 'Changari'. One of those baskets contains rice and the other basket contains paddy. Usually, the devoted Chakmas served were there. The 'LORI' begins the puja by chanting the mantras. Three pigs and a roster head are boiled and set on the leaves of banana and are kept in the 'Changari'. During this puja the decoration of 'Parameswari' is also prepared as the Chakmas regard this goddess as mother earth who is viewed as the wife of 'Chumulang'.³⁴

7) VADYA PUJA :-

The Chakmas offer oblation to the Vadya puja in memory of the souls of their departed ancestors. Here puja they serve rice, curry, sweets etc. for each of the souls of that type of ancestors. Generally, they count the souls of the forefathers up to the third or fifth stage of genealogy. The offerings are prepared in the dense forest and they feel the presence of the past souls at the time of this puja. The LORI muttered the mantras according to the scriptures. During this time the departed souls come down from the frontier of death to partake the food as offered by their beloved living beings on the earth. The insects which are born in the food offered to the departed souls, they thought that the soul of the ancestors reborn in a newer shape.

8) THE CHAKMAS MOST POPULAR BIZHU FESTIVAL :-

"Bizhu" is the most popular and illustrious festival of the Chakmas. This festival is enthusiastically performed for three days during the closing two days of 'Chaitra'. This caption includes one day from the month of 'Baishakha' of ensuing Bengali New year's Day. This social function of the first day is titled as the 'Full Bizhu'. The second and the third day are generally termed as 'Mul Bizhu' and 'Gochya panchya Bizhu' respectively. In the midst of these three days, 'Mul Bizhu' is granted as the purest observance as it bids farewell to the closing year and entertains the New Year for peace, prosperity, purity and better expectations. During the Bizhu festive days the chakmas find the fruition of their mind tinged with enormous, gladness and grandeur. It is rightly remarked that "from the ethno-sociological point of the view the Bizhu festival was based on Jhum cultivation in the remote past. So we can accept the proposition unhesitatingly the most popular Bizhu originally was agro-based festival."³⁵ Especially it is seen that on the starting of the sowing of first seeds on the earth, all primitive tribes considered this day as a divine occasion of the mother earth. The Chakmas of Tripura are gladly offering homage to the earth. Gradually, for developing the prospect and variety of the festivals some folk religious items are added to this Bizhu festival. These were related to the theme of spring festivals which are almost similar to perform once in the tropical zones all over the universe.

The Bizhu festival may be compared to the neighbouring areas both in India and other countries of the world. Here we can eventually mention this festival of Bizhu in Assam, 'Nababarsa' and 'Chaitra sankranti' in Bengali, 'Sangkrain' in Thailand and 'Sangrai' in Myanmar (Burma) which is equal to each other to some extent. The agro-based festive of the 'Teipurs' living in

Tripura and Bangladesh are of similar nature to the Bizhu festival of the scheduled caste community of Himachal Pradesh named 'Chemang'. In Kerala too this 'Bishu' is performed with full enthusiasm. Although these festivals countries in different manners and styles illuminative the same theme. This has an affinity with the festival observed by different tribes and communities in India and abroad, which the Chakmas of Tripura eagerly observe.

The Chakmas community of Tripura celebrate Bizhu during the sowing of seeds in the Jhum land. This is the most illuminating ceremony of the Buddhist Chakmas. It is a great day of rejoicing for them. It starts with 'Ful Bizhu' on the first day and 'Mul Bizhu' at the second day which is termed as the closing of this ceremony. The auspicious lamp are lighted in each and every houses of all neighbours of the Chakmas society for piece, happiness and prayer for welfare in the midst of adoration of the Deities which commences from the last two days of the month of 'chaitra'. On the sacred completion day of 'Mul Bizhu' during day time the birds and beasts are invited to distribute food among them.

In the evening by carrying a 'Boddhi'-tree made of bamboo in the front irrespective of women and young male and female in groups make procession having instrumental music and dance with sweet songs they pass the path on the first 'Baisakha' or New year Bizhu as a reconciliation among them with enormous joy and merriment. This reunion is framed with the celebration of 'Genkhuli' collected with poems, recitations and reading of poetical works.³⁶

The Bizhu is most illustrious festival of the Chakmas community of Tripura. During the occasion of the 'Ful Bizhu' the members of the Chakmas family colligate vegetables, leaves and roots from the forest where as they bestow the articles to their domestic

animals at the early morning of the next day. Here after they attend the Buddhist temples and offer oblation to the worship able deity and heartily chants the holy name of Lord Buddha.³⁷

The Bizhu festival is appended below:

Bizhu festival :-

The Bizhu is most illustrious festival of the Chakma community of Tripura. First of all let us decipher that in Buddhist religious functions held during 'Maha Bisu' of 'Chaitra Sankranti' are titled as a great festival of happiness and rejoicing. Nobody of the Buddhist community join in any work on that occasion.

The rich members of the society offer donations for the purpose. The 'Kathina Cibara Dana' festival is performed in 'Kathi Purnima'. The Buddha's birth ceremony is celebrated in 'Baishakhi Full Moon Day'. The members of the Chakma Community make a procession touching each other hands in this occasion. Each of the members of the Chakma females carry fan in their hands. They also light the candle when they offer oblation in the fit of Lord Buddha.

On the next day the 'Thamitong' and 'Tangganatsaraga' or hoisting of flags indicating as the function is performed. 'Bizhu' is the most popular and traditional festival of the Chakmas. The Bizhu festival may be discussed separately in details.

FUL BUZHU :-

To celebrate the day 'Ful' or flowers are colligated to ornate the premises of the house. On the eve of observance the domestic materials, clothes, the beddings are washed and cleaned with proper attention. On this day of observance the particular 'Ful' for Bizhu is collected specially. Bizhu 'ful' comprising with betel-leaf and betel-nut is bestowed with great devotion to the 'Sylvan' deity. For observance of the day 'Ful' or flowers are collected to decorate the premises of the house. On the eve of observance the household materials, clothes, the bedding particulars are washed and

cleansed as far as practicable. On this day of observance the particular 'Bizhuful' is plucked specially. 'Bizhuful' comprising with betel leaf and betel nut is offered with great homage to the 'Sylvan' deity. Afterwards the offering is to keep in a jar of water maintaining a specific manner. This purified water is bestowed to all the members of the family to drink as a safeguard against the diseases and wash off all ominous elements of the coming New Year. After this various fruits and food are collected to serve to the members of the family. At dusk the candles are lighted at the doors, husking places and on the water side. The village temples are illuminated with candles. The fireworks are done during the two days festival.

MUL BIZHU :-

The festival relative to Bizhu held on the second day designated as 'Mul Bizhu'. Early in the morning all devotees bathe in the nearest river or water for self-purification. After bathing everybody dressed in new attire. Young chakmas are energetic to go to all houses in the village where they are entertained with various kinds of foods and drinks. The chakmas teenagers visit the houses of others with basket full of paddy or rice to feed the domestic fowls. The disabled elders are bathed by the younger's for having good wishes. The older villagers in groups set out with the 'Kirtan' parties following religious and devotional songs accompanying with manifold musical instruments where they move to the abodes of the villagers. The villagers remain in festive mentality and normally offer their friends, the country made liquor which is not considered as illegal in that period.

It is commuted that the suitable games and sports are also organised by young men and women at some suitable place of the village. In the evening traditional songs, music, dances and cultural programmes are performed at same suitable places of the village. Popular ballads are also played with songs. The 'Reng'

is shouted to encourage the actors and actresses which are sung to eulogise the participation as well as the eager audience. In this festival various individual events are also performed. Grown up young girls are given 'Khadi' as a recognition of their obtaining youth. It is to be conjoined that the newly married couples visit the abodes of their relatives with sumptuous foods. The old religious men and women normally cross the festive day and night in the village temple following the 'Astangik marga' of the Lord Buddha. These men and women sitting together recite the valuable hymns from the Holy Scriptures like the 'Tripitaks'. A popular belief goes that if somebody dies in this auspicious day the doors of the heaven will remain opened for that individual to enter into the paradise.

GOCHYA-PACHYA-BIZHU :-

Gochya Pachya Bizhu is performed primarily on socio-religious custom. To commemorate the marriage ceremony the community feasts are observed irrespective of marriage dates in many houses of the Chakma society aiming at the illustrious festive occasion. 'Burapara' performs to propitiate the evil spirits in some houses for maintaining welfare good of the members of the family for the year. 'Guttibhat' which is a ritual to sacrifice 'Pinda' to the departed souls of the ancestors as prescribed customs. In an attractive nice style the ceremonial Buddha puja is observed in the local Buddhist temple. At least a member of the family attends the temple with 'Shiyang' which is a symbol of offering food in the holy name of Lord Buddha. In the evening the balled 'Gengkhuili' is staged in some of the premises of the rich men. Thus by performing various rituals this beautiful festive day is passed achieving peace of mind and aspired for ensuing days.

This Bizhu festival was performed for a period fifteen days in the past. But why this festival has come to confine for three days

more which is not known to us. As this festival is a most popular one so this festival has developed gradually into a Mela or Fair to meet up the demands of modern mind in modern position of the society in an aspect of modern time. We have known that the Chakma king introduced this Fair at 'Rangunia' near Ragnagar of Chittagang of Bangladesh in the first decades of the nineteenth century. So this Bizhu fair was established by the royal personality. Following this Bizhu Fair has been initiated in Tripura. The Fair is a vehicle of culture and religious mingling of thoughts among the two states even to-days. It promotes follow-feeling artistic excellence fraternity and amity.

It is to be noted here that for promoting of tribal culture the state Govt. of Tripura has given overall patronisation to the Bizu festival or Bizhu Fair through Chakmas feels that the Bizhu is their symbol of traditional culture and religious seniority among the tribal culture of Tripura.³⁸

THE PUJA AND FESTIVALS OF THE UCHAI BUDDHIST TRIBES IN TRIPURA :-

In the stage of human cultural development during the primitive period they come to believe in the natural power as civilized people. They deeply thought that the climate, disease, death or production of crops comprehensively on the omniscient power. The primitive man thought that a body of an individual was controlled by a soul and the incidents of the universe were brought to light by the supernatural power as the deities. The soul of an individual leads them to understand that each object of the world possesses a spirit or a soul or a power. The special action of the mundane objects is always causing natural calamities and diseases. In this way, the sky the earth, the river etc. are adorned to bring about desired results because they have magical power or divine power to do good or evil to human beings and the religion of the primitive

people are concentrated on these deities from whom the pujas and festivals are evolved.

There are great similarities between the religious beliefs, rituals and ceremonies of the Uchais and the Reangs. "Sri Shyamlal Debbarma's opinion is that the rituals of the Tipras, Reangs, Jamatias, Kalais and Noatias are similar to the Uchais."³⁹ They are not free from animism, animatisms, magic and fertility rites. The Buddhist tribal believes in the spirit of the Lord Buddha in selecting the field of Jhum cultivation. This jhum is also the great item of their livelihood like the other tribes of Tripura. But they sacrificed a fowl for the occasion. The offering to 'Maifang Khufang' is made when the first harvesting starts by sacrificing a fowl. The 'Maipum' puja involves the sacrifice of a fowls on the last day of their harvesting. Two tribal Goddesses essentially look after the welfare of the house-hold as 'mailima' and 'khuluma'. They are glad to have fowls and newly rice in the Rantak puja to celebrate the 'Maikatal' (newly rice eating festival). This is performed during Lakshmi purnima.

Another important puja is called as 'Tayachaumi' which has to be observed by sacrificing a fowl to ensure the birth of a child. The 'Akchai' conducts the ritual fowl where is sacrificed. As soon as the child is five months old, the 'Bagcha puja' is arranged for the child so that he may stand and move freely. The 'Akchai' offered the fowl, 'Butuk' and 'Arok' on behalf of the performers of ritual. Formerly, the 'kebeng Bumi' puja has to be performed at the time of cloth wearing ceremony of a thirteen years old boy where as at the time of 'Richha' wearing by a young girl is performed. 'Tuima' is known as the Goddess of river by the Uchais. This Goddess looks after the happiness, peace and prosperity when appeared in the right way and bless the Uchais. The offerings of buffalo, he-goats and fruits have to make to the deity by the

'Akchai' on behalf of the performers. After 'Kharchi' puja, 'ker' puja has to be performed once in a year by a village collectively for the safety of the inhabitants of that area. This ritual is observed in open courtyard, generally, in the month of 'Agrahayana'. The ritual is followed by the successive taboos. As soon as the ker puja starts, the taboos are brought into operation. No person is allowed to enter the village or no one is given permission to leave the village. This restraint lasts for about a few hours and here after the routine goes. The 'Akchai' performs the rituals.

The pigeon's eggs, he-goats, ducks are offered in the sacrifice to pacify the deities. It is worth mentioning that "The rules and customs of worshipping ker puja were circulated at the time of Maharaja Birbikram Manikya in 1354 T.E."⁴⁰

The ritual is blessed with a great feast in which the villagers take part. The meat of the sacrificed animal and wine are devotedly distributed among the attendants illuminating environment.

The pujas and pieties have a strong similarity of the religious functions of the other tribes like Tripuri, Reang, Jamatia, Kaloi, Noatia etc. We are equipping the items of the pujas as below-

RANATAK PUJA :-

This puja is performed after cutting the Jhum crops. During this puja the pots are decorated by paste of rice. The garland of cotton is made and that is hang in the neck of that Ranatak or pot.⁴¹

KER PUJA :-

Normally the Uchai tribe performs the ker puja once a year. The purity of this worship is to be maintained properly because there are many things prohibited during this term time of the puja within the area of the puja the travelling is stopped within or outside the worship area. The Uchai inhabitants follow the strict regulations of the worship. The ker puja is a national festival of Tripura. Almost

all the Tribal communities of the state are solemnised ker puja in their individual areas with all types of illumination and devotion. The main ker puja is celebrated in the royal place where the chief priest 'Chantai Maharaj' presents himself at night in the place before the actual worship stars. The tribal people have a great reverence for this ker puja which is held on Saturday or Thursday after the celebration of the kharchi puja. It is most historical to say that this ker puja is held in different times in different tribal areas of the state.

It is most interesting to assume that in earlier days the ker puja might be observed in the present ker chowmohani of Agartala. Anyway the ker puja is attended by all classes of people irrespective of Tribal or Bengalis. Among the offering in the puja to full bottle of wine and one pitcher of sahi wine, fifteen numbers of goats, pigeon, eggs, small pot of full of water, leaves of 'khumpa', flower, incense, bananas, sunned rice, turmeric, sweets, cotton of red thread, white thread of cotton and 'rignai'. The worship starts by the chief priest i.e. 'Chantai' with collection of the leaves of 'khumpa' flowers setting on the mouth of a water jar having a pipe.

Finally the 'Lampra' puja is observed with the prayer to the Nature gods called 'Akhatra' and 'Vikhitra'. They are worshiped to drive away the in auspiciousness. The chief priest mutters the puja mantras in their kokbarok language. The 'galib' sits by his side with a sword in his hands. The chantai Maharaj of that puja spray water on the sword, pigeon and eggs. The 'galib' utters the mantras having the sword in his hand.

Here after the assistant priest sings a song through a bamboo musical instrument and circling the puja area various deities are worshipped in the ker puja. The most powerful deities are 'Banirag' and 'Tummai rok' having 1mitre and 40 cm. This puja is observed

for the welfare of the kings and their subject as well as the common inhabitant of the state.⁴²

GANGA PUJA OR TUIMA WORSHIP :-

This is a family worship of the Uchai people. It is held for the welfare of the family. The goat, pig and buffalo are given as sacrifice.

NAKSU MATAI :-

The people of Uchai tribe believe that the goddess of serpent dwells in the residence. Due to this faith the goddess is to be satisfied to save the members of the family from snakebite and various diseases. The Buddhist and the Christian Uchai perform their religious rites with care and purity.⁴³

FOLK DANCE OF CHAKMA COMMUNITY OF TRIPURA :-

Folk dance is a marvellous artistic of the male and females of the Chakma Community. As a result the art of dance is favourite to this society. The tribal Chakma society makes their day to day dull Jhumia life by their traditional folk dance which brings happiness in their mind. In their society folk dance is exhibited in social festive or rituals. Generally the youth and the females take part in artistic folk dances. The word 'NACH' of the Chakma language has originated from the Pali word 'NACHCH'. The folk dance is exhibited in Bizhu. The Jhum dance, 'Kadalpur' dance, 'Thanmana' dance, 'Pattapatti' dance, 'Maleiya' dance and 'Dhalkadhang' are performed by the men and women of the Chakma society.

BIJHU DANCE (CHAKMA) :-

The chief festival of the Chakma community is viewed as the Bizhu festival and dance where the male and females of this society dance spontaneously with exceeding joy and merriment. This item of dance commences since the last day of 'Chitra' and ends after seven days. This dance is basically performed by the

young boys and girls. It is a group dance with equal number of male and female dancers. They use their traditional dresses, and also use Dhul (drum), Baajhi (flute), 'Khengarang' etc. as traditional instruments. The tune is heart-kissing and full of enthusiasm.

JHUM DANCE (CHAKMA) :-

The Chakmas are also, accustomed to Jhum system of cultivation. They also enlighten their life through Jhum dance and music. It is a nice item of Dance of the Chakma society.

It is a group dance. The team is led by an artist who starts the dance by inviting others to cultivate in the Jhum land to exhibit all styles of Jhum cultivation.

A song of Jhum Dance run like:-

"Hoi hoi jumat jebang

Jaumat jeinei ghoche sudo tulibong

Ghochche sudo tulinei tenga hamebang."

It means- Let us all go to the Jhum. We will collect cotton and sesame there. Selling these produces we will earn lots of money.⁴⁴

THANMANA DANCE (CHAKMA) :-

"Thanmana", is a traditional dance of the Chakma Community dwelling in a village where they worship the Buddha. Now both men and women take part in this attractive dance. Before we decipher the dance we need to explore various aspects of the worship. This worship is performed in the month of 'Magh' or 'Falgun' of Bengali Calendar. After this worship the Chakmas begin work in the Jhum. After "Thanmana" completion in the village with total family participation the Chakmas arrange their 'Garia' Puja.

Normally the females join in the Chakma Thanmana dance of Tripura. It is a very attractive dance where the females attend in standing style in a raw of square. Here after they in folded hands with circle pose attend the place of worship and salute in knee down posture. After this posture the dance starts. Most of the

style of this Thanmana dance relates the clapping gesture. The dancers perform 'padmakoshe' Mudra during the offering of flowers in the worship. The dance is very simple and presented with completed devotion in middle fusion.⁴⁵

PATTAPATTI DANCE :-

This Pattapatti dance is framed on the nicety of the nature. Being seen the glamour of butter-flies as well as their variegated dexterity of sucking honey from heart kissing flowers to create such type of dance to ventilate the beauty of the normal nature and mind of man. The tiny children putting on amazing dresses take part in this sort of attractive dance.

MALEYA DANCE :-

The word Maleya means to offer collective physical labour. If a householder is unable to till his Jhum for attracting in the grasp of a bad disease for a stipulated period and in that case the villagers jointly work in the Jhum field of the householder for a day or more. This system is named as 'Maleya'. Aiming at this 'Maleya' occasion a feast is held in your residence or in case of a poor and incapable family the villagers bestow the expenses of the feast by subscribing themselves. In 'Maleya' dance the skilled males and the females take part to exhibit its essence.

DHAL-KADHANG DANCE :-

The Dal-Kadhang dance is a type of war dance among the Chakmas. During remote past there was a vanguard named 'DEINYAK' in the royal army. On the beginning of the expiration of the royal army the 'Deinyak' Vanguard would dance ceaselessly with the sword and inspiring the army to fight against the foes in the battle. This kind of dance became as known as 'Dhal-Kadhang' dance in the later period. Especially the males participate in this type of dance. The dancers dressed with the war attire and start to dance taking the sword and the shield in the hands. They use

the arms in an artistic motion as in the battle field. During these dance big tom-toms, trumpets and 'Taks' (musical instrument) are operated. In recent times bells are made of iron or belle metals are also gully rung. The audience very often make heroic shouting in the midst of dancing to encourage the dancer as well as the audience attended.⁴⁶

DANCE OF MOG BUDDHIST TRIBES OF TRIPURA :-

During the period of dancing the Mog females wear their national dress such as -'Ranggi Diya', 'Pocho', 'Gangbang', 'Rungma', 'Rang Gaying', 'Rang Gaying Rangi Angi', 'Rungma', 'Thabing', 'Lungi', 'Rangaying' etc. The females of this Community wear 'Riyagnai' dress which is large from waist to legs. The name of the same is 'Khubai' blouse for the upper portion of the body. The females also use garlands or 'Haingdransi' in their neck at the time of dancing.

The Mog females also use their ornaments at the time of dancing such as -'Layouak Atong', 'Daying', 'Nadang', 'Khrima Layouak', 'Yari', 'Nasayaing', 'Chula Layouak', 'Nabottyang', 'Padi', 'Layouak Akchrayi', 'Oyafri', 'Chole Kakhyang', 'Tanggasing', 'Chainggang' etc. In the Marma society the music is categorised as well as the style of dancing. They are equipped below:

KYANGMUI :-

This kind of dance of 'Marma' is most ancient. The 'Marmas' discovered the style of dancing by following the sound of husking pedal. During later period they created this style by imitating the sound of the bamboo.

SAYING :-

This category of dance is done during the ceremony of death of a famous person or religious person or even a king. This very dance is performed having the sticks in their hands during the procession of dead man. This is of thirty two styles.

YAING :-

This style of this dance expresses the body-pose. The dancers attract the audience by their trampling gesture.

CHIMUING :-

This item of dance is most attractive in Bangladesh which is termed as 'Pradip Nritya' or dance. This is exhibited in honour of the parents of the bride groom and bride. But later it is performed in religious functions of the Mogs.

BAYING :-

This style of dancing is originated by following the dancing system of the modern dance. In the Mog community this dance is designated as 'mask'-dance. In this dance the dancers use the mask of monkey, tiger and other beats to perform the dance.⁴⁷

BIYASA DANCE :-

The young male and females of the Mog community joins dance only for relaxation created in terms of questioning, riddle and answering which is named as Biyasa Dance.

PESEYA AKA AND PEDESA AKA :-

The 'Kalpataru' ceremony is observed in Buddhist society of the Mogs. The Buddhist Mogs perform this kalpataru festival. They worship a great tree as kalpataru and there they donate their precious materials in that kalpataru ceremony. The members of the Mogs community similar to other tribes of the state are the great believers of life after death. They believe in the fact that a donor of this kalpataru festival can attain happiness and prosperity in their lives beyond death. Taking this view in mind the dance designated as 'Peseya Aka and Pedesa Aka' are performed in a dance show.

THE PANKHU AKA DANCE :-

In the remote past this Pankhu Aka Dance used to stage before

the Mog kings where at present the same is exhibition in the social function with an atmosphere of joy and holiness.

During the present day situation the female dancers of the Mog tribe also joins in the 'Jatra' show performed by the cultural party of the Mogs. The subject matter of the 'Jatra' is blessed with the 'gataka' Tales.⁴⁸

DANCE OF THE UCHAI BUDDHIST TRIBES OF TRIPURA :-

There is a notable similarity in the dance of the Tripuri, Uchai and Reangs. The people of the Uchai tribe follow the Reang 'HAJAGIRI dance' which is shown during "Laxmi Purnima Brata."⁴⁹

SONG OF THE CHAKMA COMMUNITY :-

The song is one of the ancient artistic media of revealing the expression of thoughts and mind of a group of people or a society. This artistic form can enchant thousands of people easily hearing the melodious and sweet tune along with multiform kinds of musical instruments. The Chakma Folk Songs can be grouped by four kinds as (a) Gen-Khuli Geet, (b) Ubho Geet, (c) Ali Geet and (d) Bijhu Geet.

GEN-KHULI GEET :-

Gen-Khuli Geet is the traditional Chakma ballad songs as comes from time immemorial past. These folk songs are composed on heroic events, love stories, misty of the creation of the earth and life or the life story of Lord Buddha and his fables etc. and these are sung in a function at night. This hearty item of song designated as 'Gengkhuli' is the name of the person who sings this ballad along with the assistance of a violin or a 'sarindra', a musical instrument. This function is termed in 'pala' or plot or actually the theme of the ballad.

The illustrious folk music of the Chakmas appended as: 'Radhamawn-Dhanpudi pala', 'Lorbut Midungi pala', 'Laxmi pala', 'Chadigang Chhari pala', 'Langya-Langani pala' etc.⁵⁰

UBHO GEET :-

Ubho Geet expresses the love songs or the songs relating to nature. It is an inherent human nature dealing with the mentality of love from a man to a woman or visa-versa. Sometimes it is sung by an individual of both the sexes. It is said that in ancient times the Chakma young men and young females passed the night at the 'Jaltungi' (dormitory) which was built for them. They played on 'Hengarong', 'Flute', and 'Shinga' etc. and sang the songs with indigenous musical instruments. Two skilled genkhulis can sing and acting as a lover and the beloved on a competitive mood in the function of the 'genkhuli'. In recent times the youths of the Chakmas practise this love song at their leisure period or in the midst of Jhum Harvesting. The tune of this 'Ubhogeet' is not separated from the sweet tune of gengkhuli geet.⁵¹

ALI GEET :-

Ali Geet is a 'lullabye' or cradle songs framed for the 'Lulu' or children. This chakma word 'Ali' is similar to the Hindi word 'Lori'. Only the females sing this type of 'Aligeet' without any musical instruments.

BIJHU GEET :-

Bijhu Geet is the traditional Chakma songs sung during the celebration of Bizhu festival. Practically, the natural phenomena are the main essence of this music. This is branded as the songs of nature. In this Bijhu Geet the Chakma indigenous musical instruments can be used.

SONG OF THE MOG COMMUNITY :-

The Mogs have their own traditional songs. In that style of music they follow their cultural heritage normally vibrated from centuries. Some of them are discussed below:

LANGA :-

This is a folk song (sangeet) of the Mogs. They expressed the natural sights in their life story.

SAKHRANG :-

This is a folk-music of the Mog community based on the tales. Among this type of music there are 'Saitathanu', 'Sangkhlang', 'Kakanu', 'Sakhrang' etc. The life histories of the great men are exhibited in this song.

LONGDI :-

'Longdi' is a group song of the Mogs. Especially this song is composed with the life history of Siddhartha mainly based on his childhood and youth.

NBAINGLAOSAING AKA :-

This music is actuated to guard the dead body of a diseased person before cremation. This 'Sasija' song is sung in the Mog community during the procession of the dead person to carry in the crematoria's where the saying song is performed with dance.

GACHOYAAKA :-

This lyrical song of the Mog tribe is sung to collect fore-telling from Astrology, such as 'Karma Thab Toying Lime'-the women, too, will be raised in protest, the hen will crow in place of cock.

RAGAING :-

The Mog tribes sing a song in the open field praying for rainfall during drought. They believe that the rain will fall from the broad sky.

KHAISAITEKHRANG (MODERN SONG) :-

The writer this song is quite limited. So this music is performed in a limited scale.⁵²

SELF-HELP GROUP IN BUDDHIST TRIBAL WOMEN IN TRIPURA :-

Let us first of all try to decipher the real activities of Self-Help

Group which is given the top-most importance in Tripura. This Group is framed to save the society from the jaws of precarious poverty, income in balance and social disaster. In this platform women are seen to conjoin themselves to actuate their service in this line.

The involvement of the women may be stamped under the following purposes:-

- i) To get empowerment through the device of Self-Help Group.
- ii) To bring the development of social environment through maximum participation of women.
- iii) To inculcate a positive tendency of saving among the members of the alike group.
- iv) To lessen the dependence on money-lenders.
- v) To intensify the women's confidence and their acumen ship.
- vi) Through these Self-Help Group community development activities is actuated.
- vii) To enhance the awareness and various schemes and projects.

It is witnessed that women constitute a major part of world's populations and they are seen very poor. But the poor women cannot lip grade their financial condition without the participation of this Self-Help Group meant for women in Tripura. This group is framed for the allround benefits of women. They can obtain better benefits and financial aids through 'Swarnajayanti Gram Swarozgar Yojana scheme'.

The rural women are working for empowerment organizing to strengthen their capacities to prepare and control the monetary benefits and leadership. This type of women Self-Help Group enhances soft loan-system to the group members and to decrease the under strength of the money Landers in Tripura. This group also got the strength to deny the credit system of productive resources where women are to push the

status of recipient despite their ability as benefiter and producer.

The functions of the rural women Self-Help Group in Tripura actuate a number of valuable functions and that is appended below:-

- It aims at giving social status of members by virtue of co-operative among themselves.
- This group enables the members to occupy the self independent and self reliant status.
- It develops the general awareness among the members.
- It becomes a forum for members of Self-Help Group to discuss their social and economic problems.
- It also stamps the strength and confidence for solving their problems.
- It increases the spirit of good behaviour among the members of the group.

The formation of Self-Help Group was constituted in Tripura in April 1999 which is known as 'Swarnajayanti Gram Swaranga Yojana' scheme. The 'SGSY' is a holistic programme for offering employment to Self-Help Group, planning of activity and technological organisation as well as marketing support. Our Gram Panchayats are also similarly interested to frame up Self-Help Groups. In Tripura the registration of such groups are increased of 45% in Tripura. The women cell in the Central Ministry also administering a Grant-in-Aid Scheme for the well-being of the women labour. This Scheme is actuated through Voluntary Organization that provides Grant-in-Aid with some suggestions as framed below:-

1. The need of enormous training if felt for the female workers.
2. Government should implement various health facilities for the female workers.

3. The social associations and NGOs should encourage the female workers to think about their rights and status in the society etc.

The tribal Buddhist women belonging to Tripura engaged in Self-Help Groups may be economically and commercially upgraded in the society by the following small industries or individual trade endeavours:-

1. To prepare flower garlands of variegated hues.
2. They can make flower-baskets to sell to the gallant persons of the hills.
3. The Buddhist Tribal women prepare flower-vase for sale.
4. Such tribal women can serve in Beauty Parlour to earn money.
5. The Buddhist tribal women also teach students in tuition a monetary basis.
6. They also can weave wool for use in the winter season and sell them for price.
7. The women belong to Self-Help Groups can also earn their livelihood by selling of utensils, pen stand, baskets and items for dressing and decorating rooms made of bamboo.
8. The Buddhist Tribal women also prepare icons of Lord Buddha by cutting wood and root of bamboo. They also prepare multifarious icons of various types of Gods and Goddesses.
9. They also made candle in their small endeavour of the village where as they also sew 'kanthas' to get money for daily expenses.
10. The tribal women also make 'Agarbaties' with easily gating bamboo sticks of Tripura.
11. They also prepare manifold pickles of green chilli, mango, acid fruit, plum, olive, and bamboo etc. a small scale production arrangement.

12. The Buddhist tribal women also use handloom to weave the clothes for their own wearing and selling as well.
13. The females are to make baked cakes as their food and sell them as a tasty item of eating.
14. The women of the tribal communities prepare food from vegetables, 'baskarul' (immature bamboo), and sweet 'beruin' rice produced by Jhum cultivation.
15. They also prepare handmade ornaments from various cheap materials to beautify their body and hair.⁵³

The Buddhist tribal women should be encouraged along with weaving and may entangle there other handicrafts like cane, craft, sericulture and small scale rubber plantation to rise up their economic status in their rural environment.

In the village society an economic expression and commercial up gradation is observed in full swing. Now –a-days the tribal Self-Help Group of women is a genuine platform that not only accumulate bread and butter by their labour but they also look towards the infrastructural development of the society, mitigating social needs and cultural affairs of the village environment similar to co-operative society.

Though SHGs, the women empowerment is in movement by which they are also prepare themselves to the members of the panchayets.⁵⁴

Social position of Chakma Women :-

The rate of literacy among the Chakma women is not low. At present, the young Chakma girls are attending school and colleges at the greater scale. The Chakma give enormous stress upon the female. Chakma women are supposed to do weaving, cooking, gumming, rearing of their own children and houses keeping works. They engage themselves in cultivation and marketing. The social status of a Chakma woman is not equal with the male one. It is

said that, "polygamy is allowed to a Chakma male. Some prevailing proverbs will prove the social position of a Chakma woman in the society."⁵⁵

Naturally, the present day Chakma girls are attending schools and colleges and even to universities in a large number. Though the social status of a Chakma woman is not equal to man, the coming days will gradually diminish the gap to treat them equal in their family and society.

MARRIAGE SYSTEM OF THE CHAKMA TRIBES OF TRIPURA :-

In the Chakma society there are two types of marriage are in vogue. One system is based on religious system of marriage which is followed by the advanced section of people of the society. This marriage is performed by the BUDDHIST BHIKSUS in accordance with the Buddhist religious rites.

Another system of marriage is traditional which is performed by the village 'Ojhas'. This marriage system stands as :

The age of marriage is between 15 to 16 and 22 to 24 for females and males. The early marriage before attaining the age of 18 years has been restricting by the government as it brings curse to the society and death of the premature mothers. Girls are not given marriage before attaining maturity. The child marriage is rare in the society of the Chakmas. The parents begin to search out suitable bride for their young offspring. After finding out the suitable bride a relative of the male family would be sent to the house of the bride.

- 1) Customarily the marriage is done after offering homage to 'Chumulang' conducted by 'AJA'.
- 2) If the bride and the bridegroom born of the same generational status then only the marriage ceremony is permitted. But marriage among the bridegroom and bride cannot be held if the bride and the bridegroom belong to the same clan.

- 3) The worship of 'Siji-Jadan' is done in the house of the bride. The worship of 'Chumlang' is celebrated in the house of the bridegroom.
- 4) Marriage is permitted between a Chakma youth male and female outside of their clan relation.
- 5) Marriage is allowed among the different 'Goza' or 'Gutthi' provided they are equal in respect of status.
- 6) The nuptial matter is approved between the brother and sister born of the same mother but marriage is as such parentage existed.
- 7) Marriage is allowed between the son and daughter with the daughter or son of the sister's born of the same mother's womb.
- 8) Marriage is approved between the sisters of the elder brother's wife with the younger brother born of the same mother's womb.
- 9) Social marriage is granted between the elder or younger brother and the sister of the wife.
- 10) Matrimonial relations are permitted between the elder brothers or young brothers of heterogeneous relations and the cousin sisters of the husband.⁵⁶
- 11) Polygamy is allowed in the society of Chakma.
- 12) The nuptial system is permitted with the sister-in-law i.e. the younger sister of the.
- 13) A widower male and a widowed female can also be married.
- 14) A divorced man and a divorced woman can be remarried where age is no obstacle.
- 15) A widower or a divorced wife of the elder brother can remarry. For this the limitation of age is not countable.
- 16) The social system of marriage is authorised between the

widow or divorced wife of the elder brother and the younger brother of the husband.

- 17) If a woman is divorced being a widow due to younger brother or elder brother and if she is divorced then only she may be remarried.
- 18) Marriage system is allowed between the sons and daughters of the wife's former husband and the daughters and sons of the wife's later husband provided. They do not possess the introduction of the similar clan.
- 19) It is noticed that "if there remains no close relation or if the bridegroom and bride do not belong to the same clan then marriage is allowed between the grand-father and the grand-daughter or between the grand-daughter and the grand-father".⁵⁷
- 20) Marriage is done in the Chakma community on the basis of mutual talk and interchange of thoughts.

MARRIAGE SYSTEM OF MOG BUDDHIST TRIBAL IN TRIPURA :-

The male offspring are to dwell in a Vihara at-least for 7 days and take the 'Prabajja' and performed the rules and regulations of the temple.

The matter of marriage is settled by a discussion among the parents or guardians of the bridegroom and bride. But the age of a male person must be 19 years where as 15 years for female for marriage. The 'Aghachhara' (priest) will mutter the mantras according to their 'Shastric' rites.⁵⁸

But the father or the mother of the bridegroom offered the ornaments; garments and 'Daka' meant for the bride are to the hands of the bride's parents. During marriage a dais is made where the bridegroom and the bride are to bring their and the two priests will mutter the Mantras in presents of the parents and relatives of the bride. There after their family life starts.⁵⁹

MARRIAGE SYSTEM OF UCHAI BUDDHIST TRIBES IN TRIPURA :-

The parents of the bridegroom or the guardian and the parents of bride or the guardian by reflecting news containing the prescribe date and time they attend the residence of the bride with a bottle of wine and one number of silver coin and offering them to the hands of the father of bride and initiate the proposed of their wedding. Some personalities of village 'Choudhuri', personal relatives and some other persons having named and fame take part in this matter of wedding. In that assemblage the arrangement of wine is a must. During the drinking of wine if the proposal of bride groom party is accepted by the guardians of the bride then the date of marriage is specified.

Generally the wedding ceremony of the Uchai community is normally held in the house of the bride. Under the guidance of 'Adrang sardar' the bride groom party starts for the house of bride along with euphonic music.

The wedding ceremony of the Uchai community is generally held at night. As a social custom when the bride will reach to the bride groom's house then she is to offer a pitcher full of 'Lungi' type of wine and a bottle of wine to the hands of the father of the bride as presentation. Then the sitting arrangement of the bridegroom party is done in a modest manner. Here after the 'Adrang Sarder' is in attend the house all the relatives of the bride with flambeau of fire to invite them along with a bottle of wine as offering. After obtaining the invitation later the relatives of bride attend the wedding ceremony.

On the other hand, the bride-groom having a turban and a shirt made of 'Khaddar' cloth waits sitting on a 'Ritrak' (Bed sheet) setting pillows made of 'simul' cotton. First of all the bride-groom is to be escaped in a room and there by a relative titled brother-in

-law will search out the bride and sets her by the side of the bridegroom.

After sometime the 'Achai' will spray the water with the muttering of the 'mantras' on the hands of the bridegroom and bride. After completing the spraying of the water by the 'Achai', the parent's relatives and 'Adrang Sardar' will follow the system as the blessing where as to make an end of the wedding ceremony.⁶⁰

THE SYSTEM OF DIVORCE IN CHAKMA TRIBES :-

- 1) Due to the mental maladjustment brings about then the matter divorce formed to be approved. This is indeed a perfect cause of divorce between the husband and the wife.
- 2) Particular reason husband's 'Surkagas' or divorce pages pass on to the wife with manifold signatures of witness the process of divorce is meant for execution.
- 3) On the other hand, if the husband is felt ill due to leprosy or other dreadful disease in that case the divorce is approved.
- 4) "It is conjoined in divorce item as if it is proved that the bride is tortured by her mother-in-law, in such case the father-in-law and the mother-in-law have to enter into a recognizance that they would not do such offence in future. If the position is not improved then in special cases the husband is ordered to live separately with the wife alloying from the father and the mother of him by separating his kitchen. If such systems become failure then order is given for separation of the wife and the husband."⁶¹
- 5) In case of the husband is imprisoned for long term punishment then if the wife applied for separation from such type of husband then there also divorce is allowed to facilitate the applicant to marry or choose the second husband.

- 6) A husband if shun the domestic life in order to embrace a saintly life then also on the basis of wife's application the order for divorce is allowed.
- 7) If the wife achieves her shelter in the abode of the Headman's house as a tortured woman by the husband then the husband is given a chance to issue a bond to bring back to his wife in his residence. Hereafter if such type of untoward situation arises then the wife is to be kept in a house of legal guardian or the leader of the society. Even after such occurrences in the character of the husband is not altered then the approval of divorce tribal 'Chhur-Kagaj' is bestowed.
- 8) In matter of husband or his abode is not searched out for 3 years or more then the community can accrue approval for re-marriage.
- 9) During divorce the father possesses the right for having the children to be hulled under his supervision or guidance.
- 10) In case of demise of the husband if the wife desires to marry again the offspring is kept in care of the elder or younger brother of the husband or a near relative of the dead husband.
- 11) The husband can make a demand for the child of his pregnant wife after she given birth in course of time. But the husband is to take care of his wife and for nursing, bears of sorts of expenses for her nursing including the food also etc. as well as the birth ceremony of the newly born child.
- 12) If the father makes a demand of the child then he is to carry all expenditure of the legitimate child for food, health-caring and nursing of the child as rules.
- 13) Above all, if the social judiciary gives vent to divorce order then also the husband and the wife views this case the husband is freed from execution of 'Surkages'.
- 14) In reality if this case is laid on the offence of the husband

then as rules then husband is to return all articles obtained as dowry, Ornaments, presentational dresses or clothes during nuptial to the hands of the wife.⁶²

THE SYSTEM OF DIVORCE IN MOG TRIBES OF TRIPURA :-

The system of divorce in the Mog Community is as follows:-

- 1) According to the right of succession the women will get the maintenance from the bridegroom if he married second time without any reason.⁶³
- 2) The entire moveable and unmoveable property will be divided among the bridegroom and bride when their wards are living with their mother.
- 3) If the newly married wife informs her unwillingness to live with the husband and left the house with another person- then all types of expenses are to pay that wife with fine.⁶⁴

DEATH OF THE CHAKMA TRIBES :-

The dead body is wrapped in a white cloth and kept outside of the residence. The Chakmas cremate the dead body and is followed by a communal feast and also the death body is buried of poverty-stricken family. In the society it is customary rules to keep a dead body over a tree for the time being until the nearest relatives accepted the diseased body. The foot print indicates the rebirth of the dead person as the Chakmas are staunch believers of re-birth as followers of Lord Buddha. The stories of the 'Jatakas' are most attractive to them. Last ritual of dead person is generally performed on the seventh day conducted by the Vikkshus.

The Chakmas strongly believe in the idea of rebirth. The bones of the dead are collected from the crematorium and immersed in a river. The Buddhist Vikkshus conduct the last rituals connected with dead on the seventh day. A community feast is organised in memory of the departed soul.⁶⁵

DEATH OF THE MOG TRIBES :-

The dead body is enveloped in a colourful box like the temple then it is carried in the crematorium. After chanting the mantras by the Buddhist Monks that box of the dead body is put on the crematorium and conjoin the fire on it.⁶⁶

"Mogs cremate their dead. They observe one week death pollution. If a child below five years, dies the body is buried. The dead body is generally kept inside a room till all the relatives of the deceased arrive. Funeral music played till the priest advises for a funeral procession and utters chants as per religious law before the body. After cremation, a grand feast is arranged in the deceased's house by his/her elder son or nearest kin."⁶⁷

DEATH OF THE UCHAI TRIBES:-

The Uchai tribe believes in the life beyond death. If a person exercises auspicious deeds in his present life, he will certainly receive the fruition of his good deeds in his next life. The dead body of a person of Uchai Community is cremated or buried. The male or females join in the procession meant for the dead person.⁶⁸

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CHAPTER-III

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

1. Fishing system of the Buddhist Tribes in hill-tract area of Tripura :

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

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

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

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

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

The Chakmas obtain immense skill in catching fish by their

personal venture which we can enlist below. These instruments are normally made of bamboo and cane. They also use wood to prepare their successful instrument.

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

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

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

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

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

e) **JAL (NET)** : It is prepared in two types such as **URO JAL**

and **PELAN JAL**. **URO JAL** is spread in the water and **PELAN JAL** is set in a chhara or in a stream.

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

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

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

But the women of Urban are whenever they are to go to the hills near their relatives they look to the tact of drying fish and accordingly they follow the same system in their abodes situated in town areas. They use the rays of the Sun to dry their Olive Barb, Shrimp, Tengra, Pale Carplet, Corica Soborna, Hilsa,

Rivershad, Butter fish etc though they live in an urban area. After the fishes are dried they keep that dry fish in a big canister for future use in the rainy season.

Still they are not akin to the women of the hill-tract though they are similar to the tribal men and women of the society. But the Buddhist tribal women of Mog, Chakma and Uchai Communities of Urban areas are upgraded in respect of education, culture, manner, behaviour and smooth feeling for all human being. Their habit, personality, character, skill and intelligence are enlightened being living in an upgraded environment.

Many of the members of women and girls become almost educated. The males and females of plane land belonging to Mog, Chakma and Uchai society are working as the Government employs or some-other are serving as Non-Government employs in Non-Government organisation or they conduct their own business. It is funny to mention here that the women of plane land are not getting any opportunity to actuate hunting like that of the male and female of hill-tract areas as they cannot witness any lake, pond or river in the plane land. For this reason they are totally depending on their purchase of food items or domestic materials from the market.

2) Hunting System of Mog, Uchai and Chakma Buddhist Tribes in Hill-Tract area of Tripura :

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

The members of the Mog community jointly conjoin in hunting and they divided the meat equally among themselves. The Mogs started hunting not only for meat for eating. They make hunting to resist the oppression created by the wild elephants, tigers, foxes, cats etc. in dense forest area against human beings. The wild animals consume their domestic animals like duck, cock, hen, goat, cow, pig etc. whenever they get any opportunity to hijack

them and ultimately kill them. After wards these wild animals and birds make a greater loss to their production of Jhum cultivation. To get relief from these odds and oppression the members of the mog community go out for hunting.

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

a) Kaingthanre : In Kaingthanre, the troop is kept under a deep hole and then the hole again is to cover by the small branches of the tree and leaves etc. so that the people is to be assumed as

quite normal as before. Last of all a piece of meat is hanged directly on the hole under this circumstances if any beast come over there to catch the meat to eat then he will fall surely in the hole and it will automatically come under the hands of the hunters.

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

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

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

The most important events of the Uchai tribal people are hunting similar to other tribes of the state. It is most important to accumulate their food. In remote past the member of the Uchai community went out for hunting jointly and the 'Muihan' or meat they divide the meat in equal portion with others. Even they do not like to deprive the child or the Buddhist Uchai tribal women in respect of sharing the meat. In ancient period the forest area was full of elephants, dears, cattle, bears, tigers and wild buffalos etc. Then the tribes of Tripura enjoy the open environment of hunting.

The Uchai tribes use bow and arrow in their hunting activity.

They designate the arrow as 'punsu' and the bow as 'Pa'. In exception to this weapons they use kal or ballam (Javelin) made of iron and the weapon 'Kalingga' made of bamboo. This bamboo Kalingga is a measurement of four or five hands having one side is kept very sharp. If any prey arrive before the hunter then and there they through their Javelin and Kalingga to mar them. Those weapons stick to the body of the beasts very seriously and ultimately they expire.

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

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

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

b) Je Fand : Firstly the Je Fand i.e. Trap is framed by attaching a bamboo of measuring 7 or 8 hands being bind with a tree standing by the side of the road where the prey will move. Then the front part of that bamboo is fastened in another bamboo and both of them joint by rape for which the total

bamboo will tightly stay. The sharp side of the bamboo should not be bending down on the mud top which if a prey is tinged with the edge of the trap and the hunter will get the matter known to him and he will catch it then and there. The beasts are tackled in such away by the sharp edge of the bamboo that he has no capacity to escape from the trap and there by his in the hands of the hunter.

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

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

e) Aukrakham Fand: It is an important type of trap mode by the Uchai hunters. Generally by the aid of 'Mankhu' they catch

the birds. Other then this they use variegated traps to catch the birds. They are used when the position of hunting requires.

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

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

to make out the hidden animals. The hunters then and there slay the animals witnessed in a comprehend position. Consequently the gun man gets the scope to shoot the beast to mar.

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

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

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

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

bending stick goes off. The bird is automatically hanged by the neck and easily is caught by the hunter.

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

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

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

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

f) KERAP :- This cage-trap is entangled with the door. This

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

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

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

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

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

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

The tribal belonging to Mog, Chakma and Uchai Community make tour programmes in the hill-tract during puja vacation where they stay for some days very gladly. For that act of traditional hunting all these members of the urban area enjoy that meat of forest animals killed and collected by the tribal family members of the hill-tract. They enjoy excessive happiness with all they are for the time being by eating the meat.

4) Jhum cultivation of Mog, Uchai and Chakma Buddhist Tribes in Hill-Tract area of Tripura :

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

- i) Selection of the place.
- ii) Cutting the jungle.
- iii) To erect the Tong Ghar.
- iv) To strew the seeds in the field.
- v) Collection of harvest etc.⁴

i) Selection of the place :-

The Jhum cultivators perform many fold sacraments for Jhum cultivation from the beginning to the end. These similarities of the Jhum cultivators of different kinds of kokbarok- speaking tribes in these sacraments are seen. If the desired place is found then

the 'Oyakhak' or 'Oyakha' (made of bamboo) are driven into the mud. So that other person cannot occupy their desired place. Undoubtedly all the Jhumia cultivators carry out this norm. This is like an unwritten constitution to the offspring of the 'Hachukama' that is wards of the hill people.

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

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

Hereafter the Head of the family collects some soil from that controlled land and put that soil into a bamboo pipe and being that into his abode. But at night he is to set it under his pilow and sleep on it. At that night if he gets any fruitful hints then them beginning cut the jungles from that place. If he gets some odd

symbols in the dream then he is to shun this place and move towards a hill according to his choice and he will find that for his Jhum cultivation. Consequently, it may be remarked that in that society superstition prevailed in that society. In so-called language the members of the Mog community view that there may be any loss due to the Jhum cultivation which they say 'Yea Fayin Jaite'. After multifarious thinking, the Mog community start to till their Jhum land. For this act of finalisation they satisfy the deity of Jhum by worshipping her with a cock or to sacrifice pair of eggs. According to the justification of the Ojja the Jhum cultivation can be done by gratifying the forest deity otherwise the question stands to change the place. At first plots of Virgin forest land usually measuring one to five acres are selected on a suitable hill or its slopes.

ii) Cutting the jungle :-

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

In the spring season when the cut bamboos are dried up, then they start the burning activities. After completion of all kind of

burning works the 'Hok rok' i.e. clearing of the field begins. The half burnt pieces of the trees are colligated in a corner of the Jhum field. Those half burnt pieces of the trees are used by then as faggots.

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

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

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

iii) To erect the Tong Ghar :-

Here after they find out an auspicious day to erect the Tong Ghar by bamboo which the members of the Uchai community say in their language as 'Gairing'. They change that old Tong Ghar to live in a new Tong Ghar as prepared at present. The Mog community builds their Tong Ghar by bamboo in a favourable day which they say in their Mog language as 'Ya Chang'. They use

the new 'Ya Chang' leaving out the older one. Similarly they change their abodes annually for one till to other hill.

iv) To strew the seeds in the field :-

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

After burning the trees and creepers of the Jhum field the opportunity of sowing the seeds come in existence but they are to wait for natural rain fall. In this way of their waiting the possibility of rain fall comes in the month of 'Baishakha' for further Jhum cultivation. The men and women of the Mog community jointly sow the seeds in the soil having the knife banded in their loins (which is called 'Khauikhyah') they strike on the soil in rows the seeds are strewed, by them in the field by their write hand. Among these prescribed seeds there

consists of peepers seeds, corianders seeds, cucumber seeds, kaun paddy seeds, sweet pumpkin seeds, pumpkins seeds, joyar seeds, binayee paddy seeds, sesame seeds, paddy seeds, cotton seeds etc.

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

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

Many of the Mog inhabitancy kills the cocks. On the other way some of them prepare parched paddy of the Binnee paddy, flowers, sweets molasses and sticks of incense and a bunch of paddy from the Jhum collected together and bind them in a lofty pillar as the dedicated to the feet of the deity. When the rain come the plot of land becomes fertile. Various crops together with paddy are shown in the Jhum area. Sesame, Cotton, variety of Pumpkins, Onions, Yams, Potatoes, Cucumbers, Melons, Bringal, Chillies, Ladies fingers and other variety of spices are cultivated. For Jhum cultivation the Chakmas use little edge-shaped hoes, cutter locally named as 'Tagal and Khunti'. The seeds are put together in the short holes made by the sharp end of 'Tagal'.⁷

v) Collection of harvest :-

The paddy of the Jhum cultivation starts too ripe in the closing part of August. Then the Jhum cultivators become excessively glad when they observe that the rain sometimes fall and the rays of the sun is sing which will help them to collect their harvest of jhum production. The Uchai people perform the 'Maiphang

Khuphang' worship during the period of cutting the paddy or even after the paddy are cut down. They sacrifice the cock in both the pujas.

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

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

Among this harvest the ripen vegetables and others like sesame cotton, maize, chimra fruit, pumpkin, sweet pumpkin and immense number of oil seeds and various ingredient of spices. Through this process the above- mention materials can be kept in preservation for only five or six months. This list

conjoins all fruits and roots, such as ginger, arum, ripen maize, pumpkin, sweet pumpkin etc. The sesame and Kun paddy begins to cut down after completion of cutting activities of paddy. The arrangement of 'Nabanna' festival is done after the new paddy is colligated which they say 'Kausah Cha Poya'. On this day the new paddy i.e. 'Chouyaing Nabanna' which they take in Buddhist temple for devoted worship. Then they donate things to the Buddhist Monks. They worship the Laxmi Debi of their abodes, House deity, Water deity, Oven of Kitchen, axe, knife, spade, husking pedal, the Mog Jhum cultivators arrange the sweet meat made of rice and vegetables etc. In banana leaves and present them before the deities. They worship by new rice the following deities-'Mo naisa', 'Li naisa' and 'Ning naisa' etc. As soon as the worship is completed the relatives, neighbours and all members take their meal jointly.

But, in modern times the Uchai tribal people come in contact with the cultivators of the plane land for which they are verily attracted by the agricultural affairs. Their life styles in respect of economical matters are conjoined with the neighbouring environment of the modern society. Simultaneously the tribal community of Uchai begins to think about reframing from the Jhum cultivation. On the contrary there was no extra land for Jhum cultivation in the plane land they are forced to shun Jhum cultivation. Once upon a time the members of the Uchai community prepare the land for their Jhum cultivation after clearing the field and actuate their activities. Still they are to lay down the policy of Jhum cultivation in the plane land due to non-experience. Being failed to cope with the economical competition many of them give up interest for Jhum cultivation and they adhere to life of day labourer or agricultural labourer. The interest mongers are mainly responsible for this

consequence of the members of the Uchai which is not to be commented upon. They imposed upon the foolish and poor farmers to offer them money at an elevated rate of interest and ultimately they forced them to sell the land to the hands of the moneylender. Those peasants are seriously suffering from pecuniary stringency even today. Resultantly, they collect bamboo, bush, and fagots to accumulate their family expenses as the last resort of their lives. On account of the rules of reservation of forest they are not at all to colligate the items like bamboo, fagots, etc. due to race event of forest things they are not live a life of commercial paralysis. This is not a situation of the Uchai community alone, but it has influenced the other Buddhist tribal communities like Chakma and Mog etc.

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

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

4. Handloom of the Mog, Uchai and Chakma Buddhist Tribes in Hill-Tract area of Tripura :

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

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

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

Then the technical persons of handloom industry coloured the thread in black, red, maroon or yellow according to their own choice by medicine made of forest ingredient. The maroon colour is made by the juice of the bark of malong tree, mango tree, jackfruit tree and turmeric tree by boiling. The white hue is made when boiled in that water of maroon colour which transformed the white cloth into blackish maroon.

To colour the cloth by the juice of the bark of trees are called 'Sakhau Chou'. In ancient times the Buddhist Monks colour their dress by this process which is said as 'Sakhau Chou Sanggraing' in Mog language. The yellow colour is prepared by the epidermis of jackfruit tree. The maroon colour is prepared by mixing the juice of bark of other trees. To rub off the fed hue "the alkali" is made by collecting the roots of the trees from the forest. Here after the thread is dried in the sun-shine which terminates it in red colour.

One sort of black tree is to produce in the Jhum field to create

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

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

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

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

females of minor age wear that type of printed 'Lungi'. In Mog language this is termed as 'Lungi Aprou'.

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

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

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

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

e) Pochu : This garment is prepared by the fatty thread like

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

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

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

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

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

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

The members of the Tribal Uchai society lead a very normal

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

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

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

Really speaking the Chakma women is directly involved in the traditional weaving craft of our Tripura State. Due to some sort of restrictions in the craft are imposed on the males. The males are only to assist the females in respect of preparing the tools as well as to supply them to produce goods from weaving. The women prepare thread from cotton by following some

methods of their own. The female child is to work with the women of the society from the very childhood. According to this idea as soon as a child of Chakma Society becomes a woman who naturally get the scope to be an expert in weaving trade which was thought as a special merit of a bride during remote past of Tripura.

The Buddhist tribal women of Chakma Community earn self-sufficiency in the field of weaving craft. The Chakmas are fully experts in their traditional spinning crafts. Tripura is blessed in natural resources. The raw materials are derived from Jhum Cultivation. The Chakma women weave cloths by loin looms at their abodes. Normally, the spinning is placed at IJORE or CHANA or front of the dwelling house.

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

- a) Sowing cotton seeds in the Jhum and gathering cotton from the field.
- b) Spreading off the seeds by the help of machine Charki and to produce thread by the assistance of that Charka.
- c) To prepare immense kinds of hues colour by indigenous process.
- d) To weave cloth by using loin loom.

LOIN LOOM :-

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

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

DYEING :-

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

DESIGNS :-

The system of Design is an important of weaving craft item of weaving craft of Chakma society. The artistic excellence of the said tribe is exquisitely revealed in it. It may be actually remarked that the designs that are used from the remote past in Chakma weaving craft are very high in view of style and status. This is really a laudable craft and artistic skill of applying indigenous colours in their clothes. It is well remarked that "The Chakmas generally prefer bright colours. So we find that their cloths are very colourful and full of various designs. In Chakma language these designs are called FUL (flower). Probably they weave the designs by their Loin Loom and these designs resemble to numerous kinds of flowers and hence the designs are called FUL." The members of the Chakma Community are adept in weaving their clothes by loin looms with specific design for each type of

dress. They apply colours for different clothes prepared by their Loin Looms. However, we are not presenting here a detailed description of Chakma dresses with numerous colours but we are gleaning here the clothes as are weaved by the Loin Loom in concise form. It is quite natural that ever tribe are fond of maintaining their traditional hierarchy. So they do not indulge themselves by imitating so they are not at all feeble to discourage their age- old colour and designs chosen by their society-members. But a particular tribe has a specific sort of colour liking for which we can identify their credential by observing their design and attire as well as the colour of the dress. The Chakmas of Tripura are not deviated from these special criteria from their traditional way of dressing. Especially the Chakma women are laborious and they work very hard through the day. After completing the time-table of the outside activating they spin their clothes generally of thread at the IJORE OR CHANA (the front space of their home).

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

We may note that the Chakmas make dying from innumerable roots and herbs to colour their yarns in their own rural method.

They are to prepare these colours by boiling the barks, roots and herbs of various kinds trees and plants of forest of Tripura using their customary system and technical skill.¹¹

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

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

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

The Buddhist tribal women cannot afford much time for their offspring as they are absorbed in imparting education to their children living in plane land. According them cannot train up their girls in Handloom industry as the Hill women are practising. For this cause the ancient system of using cloth are dimmed day by day as they are engaged in their jobs or matter of education of the offspring. On the other hand, they cannot give time to weave the cloths by themselves in urban area in comparison with Hill-

tract women of Tripura. They become disinterested about weaving gradually.

The Buddhist Tribal females are not at all to wear their traditional dress in plane land area. Many of them purchase easily available garments of indigenous modern styles from the market. The different types of traditional hand weave tribal kamiz are not used by the women and girls belonging to plane land area. They naturally omit traditional styles of garments which are due to the excessive finding of modern dresses from the Bazar in the urban area. Though the individual objects and clothing are almost missing from the life of the women of plane land of Tripura still the girls are using garments in same places contiguous to the older fashion of the tribal society.

5) Bamboo and cane trade of the Buddhist Mog, Uchai and Chakma Buddhist tribes of Hill-tract in Tripura :

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

The Mogs meet up their requirement in the trade of Jhum by forest produced bamboo and cane. This they actuate from their tradition style from a remote past. They ornate their abodes by the articles made from bamboo and cane. Practically pecking, beginning from the preparation of catching fish, measuring the quantity of rice, keeping of clothes in the basket are made from bamboo and cane. They use Tara tong (Lai) and paraing (Khara) for carrying of manifold types of materials in a distant place. They also use 'Kaukhya' to carry seeds during Jhum cultivation. They also use Paraing, Pakho etc. to preserve their costly articles and clothes in the house. They 'Pau' O Oyain in used to keep seeds of paddy for Jhum cultivation. The Mogs prepare 'Chaidong' to preserve their rice. The 'Ahrítong' and the 'Shakhrang' are used as measuring rod to measure the quantity of paddy and rice respectively. The winnow husk made of bamboo which is known

as 'Foy Kha' to preserve various types of things. The 'Paingkharang' is made of bamboo sticks are used to keep flowers, cotton and articles of worship. The Khaukhya, Paou, Khara, Hongrau, Jaifra, Pahlah etc. for catching fish. For husking rice 'Chainggo' is prepared, and Feya is used to dry paddy. Though the men members of the Mog community are to prepare maximum items of weaving and materials of bamboo and cane still the Mog women are expert in the weaving similar to the male persons. The male persons of the Mog society make basket, small basket, mat, drum, tray, flat wicker basket, strainer, flower-basket, fish container etc. to earn many where the females are to assist them as and when necessary.

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

This is due to the contemporary idea of the society because it is true to the sense that the watery things cannot be kept in the basket prepared by cane. To preserve the liquid materials the utensils of wood is certainly required. For this need of the hour the Mogs make bowl, basin or 'Danggaing', and dish etc. for their domestic affairs. The Mogs prepare very big wooden containers

to preserve water. They make husking pedal to winnow husk the crops and other paddy. The members of the Mog Community also make wooden boats to create communication facilities during rainy days.

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

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

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

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

Being dwelling forest environment the Uchai society is a prosperous community and uses the bamboos in their works enormously. They decorate their abodes with the different types of articles made by cane and bamboo of the forest. They prepare all the thing beginning from basket to carry articles to catch fish, measuring of paddy and war drop by cane and bamboo. To carry

their different things they use 'Nakhai', 'Dinggara' and to carry pitcher of water and fagots they always use 'Tuyalangga'. During the sowing the seeds in the Jhum field the Uchai tribal people use 'Kaichani' and 'Chempai'. To preserve the clothes and costly things in the house they use 'Bakhak' and 'Chapa' etc. The Uchai people preserve their seed-paddy in 'Khaou' and 'Moung'. On the other hand they prepare 'Tong' to keep rice. The 'Tan' is a weaving-machine to measure the things. The females of the Uchai Community to winnow husk the rice they use 'Baileng'. They also prepare to dry the meat, immature bamboo etc by 'Changgli' prepared by thin cane. To catch fish they use the machine called 'Fakhuyai' and 'Soulam' etc. as well as they make 'Jangkhai', 'Jamfra' etc for sitting arrangement. The 'Khrea' is made to keep the things of youth, females and newly married couples. Bereft of it the 'Simbu' is used by them.

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

iii) The Chakma Buddhist tribes of Hill-tract in Tripura :-

The women-folk is deviated from this affair of bamboo works due to traditional taboos. It is noticed that there is no professional basket makers or traditional artisans among them. But the able persons of the society make baskets for their own domestic needs.

The names of some bamboo articles basketry and fishing traps are gleaned herewith:-

- a. BARENG :- A large sized and long-edged basket used for keeping food grains.
- b. KALLUANG :- A basket is made of bamboo strips for carrying paddy and other necessary goods.
- c. PAN-VERA :- We get well-woven, square-sized small basket having four stands in its. Four canners prepared by the Chakma made of bamboo and cane. It is used in the domestic functions to offer betel-nuts to the V.I.Ps or distinguished guests.
- d. CHHAMMU :- A brief-sized and box shaped basket which is also made that woven. We observe that Chhammu is used to keep smaller ornaments, such, ring, bracelets and bangles.
- e. JUMUR :- It is just an umbrella prepared by strips and bamboo leaves used as a cop in the rainy season to save the body.
- f. TIBIT :- A soft mat used in sleeping bed.
- g. IJYA-MUJI/ IJYA-DUB :- Looked like a funnel-shaped fishing trap which is made of bamboo strips having 'Padar' in its closing part.
- h. PAKKON :- It is a conical-formed basket used for filtering liquid things.
- i. KUM-DHAGONI :- It is a lid of pitcher of bamboo strips made by the Chakma expert male person.
- j. PULLYANG :- A small type of Kalluang used for carrying paddy, vegetable and other goods from the Jhum field or market.
- k. PIDHYA-PULLYANG :- It is a small form of basket same as Pullyang discussed earlier, but well-textured and artistically decorated. This nice basket is used during wedding procession carrying 'Pidhya' (cakes) and other edible things within the basket.

- l. DUL :- Specially, it is a larger basket than Bareng made of thick polished that of the bamboo strips and used for the same purpose of wedding ceremony.
- m. KULLO :- This round shaped tray made of bamboo used for winnowing works.
- n. PINJURO :- This is just a cage.
- o. CHALLON :- It is same as Kulla but woven in netting system.
- p. DHULON :- It is just a cradle.
- q. KURUM :- The Kurum which is made of bamboo strips by the Chakmas to use this small-type basket is sowing paddy seeds in the Jhum field.
- r. CHEI :- This Chei is a funnel-shaped fishing trap made of bamboo sticks and cane. It consists of two pockets in its two opposite sides through which the fish can enter smoothly from two opposite sides, but cannot get away from the trap.
- s. DINGIRA :- For storing and carrying paddy, the Dingira which is a larger basket than the Kalluang, is feasibly used.
- t. FUR-BARENG :- A medium sized, diagrammatically woven and most decorated basket possessing its four stands and a lid. It is meant for salling metal ornaments, precious cloths and other goods worth of preservation.
- u. LUI :- One type of bamboo scoop used to catch fish.
- v. TOLOI :- Practically, it is a mat prepared by bamboo strips and used to drying the paddy in rays of the sun.
- w. KHAJA :- This is a bamboo made container used for preservation of vegetable seeds and other articles.
- x. MEJANG :- This mejang is made of bamboo. It is a low structure small table for keeping plates of foods during serving meal. It is woven in netting system.
- y. HLEI :- This well-woven round-shaped basket is used to keep rice.

- z. DULLO :- A pitcher-shaped basket is having a 'Padar' as a lid. Hunting fish is kept in it.
- aa. BIZON :- It is a bamboo made fan.
- bb. DUB :- This is looked like a funnel-shaped fishing trap. But it is larger than the Chei. This consists of one 'padar' in at the closing part.
- cc. JHAGA :- A flat container.
- dd. KHACCHYANG :- Khacchyang is a basket prepared for carrying of fire wood. It contains also a woman in netting method.
- ee. BACH-FUNI :- A comb made of teeny bamboo splints.
- ff. KURO-KHAJA :- It is a cage for carrying the fowls in a perfect manner.¹²

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

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

It is not feasible for the tribal people of plane land to use the materials like 'Tara Tong', 'Paraing', 'Kaukhya', 'Pou O Oyaing', 'Chaidong', 'Ahritong', 'Sahkhrang', 'Foyai Khah', 'Kharang', 'Poyaijang', 'Paingkharang', 'Yause Khaukhya', 'Pau', 'Khara', 'Nahograu', 'Jaingfra', 'Pauhlah', 'Chainggo', 'Makala O Khamu', 'Padisa Apang', 'Chi Ming Thang', 'Paingthong', 'Thamongthong', 'Parase', 'Padisa Poya', 'Laukah', 'Nadang', 'Kharangsyas', 'Danggaing', 'Khaoyau Choung', 'Paung', 'Rauma', 'Akaing', 'Lauidang', 'Sapang Khanglang', 'Changgli', 'Jamfra', 'Khrea', 'Simbou', 'Kalluang', 'Kurum', 'Dingira', 'Bareng', 'Pullyang', 'Pan-

vera', 'Chhammu', 'Challon', 'Dhulon', 'Lui', 'Khaja' etc. as the Buddhist tribal people of Hill-tract are directly use them without any hurdle as they are traditionally adopting themselves in that line.

The members of the plane land are using upgraded garments purchasing from the market according to their selection. They never mind for their traditional dresses used in the hill-tract areas. The members of the Buddhist tribal Communities of plane land are collecting their coveted attires from the famous Shopping Malls like Big Bazar- Post Office Choumuhani, Peter England Shop, Rymond garments of RMS Choumuhani, Kolkata Bazar of Central Road, Radha Market of Central Road, Metro Bazar of Surya Choumuhani, Allen Soly of Bidurkarta Choumuhani, Battala Foreign Market etc. to enrich their modern life style. Other than this they also purchasing lucrative garments or other charming things and cosmetics from the outer suppliers of costly companies by placing orders through DTDC (Door To Door currier service) and Post Office or by Internet.

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

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

6) Healing of diseases of the Mog, Uchai and Chakma Buddhist Tribes in Hill-Tract areas of Tripura :-

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

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

a) VOMITING, HEADACHE AND DYSENTERY : Take a receptacle which is field with clean edible water in a required quantity. Here after the limited quantity of sunned rice and put that in the receptacle for wetting. Now take some bulk of Kulbarai (plum) fruit which will be powered and mixed in that water. Then an iron rod is to be highly burnt and put that pot which is full of

medicine. If that medicine is used the patient will immediately be cured.

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

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

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

e) FALLING FROM THE TREE AND ITS PAIN : The rice of Kaun Dhan is too cooked then gives it to the patient. Paste it in place of pain and he will be cured.

f) 'SAPAU' DISEASE (DIABETIC) : The Baidya of the Mog Community invented the medicine of 'Sapau disease'. First of all boil the pollens and leaves of red coloured China rose flower (Jaba), the leaves of Seuli (night jasmine) plants, black Jira and salt mix with one litter of water and after boiling when it come down to ¼ of its quantity then put it in a pitcher. This medicine in

five tea-spoon full are to be given to the patient three time a day then the disease will become round.

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

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

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

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

k) THE CHAIBANG MOCHA (THE HAIR-DYE) : Make a paste by the root of Aganishita, Cheingsi (Bahera), Kajusi (Haritaki), Remi (Khoya), Reming bark, Meoukhalang leaves etc and to rub over the white hair for 1 hour then the hair is to be washed after

an hour. Due to the affect of this hair-dye the disease of hair fall will be stopped.

i) THE MEDICINE OF CLEARING HAIR : Boil the 'Kangstho yangsi' and here after it is to be rubbing over the hair then the dandruff will be free from the hair. The hair will be silky.

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

m) THE AMULET FOR CURE OF DISEASE : In the Mog Community this amulet is used to a child which suffering from fever being trembled, made by "Mayounhan Moyai" and "Fruh Chuleh" to cure the child. It is a great belief of the Mog society.

n) THE MEDICINE OF PRODUCING THINGS FOR CONSUMPTION : In remote past as the members of the Mog tribe are to dwell in the deep hill area their daily life is depended on manifold articles of nature.

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

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

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

ii) The Uchai Buddhist Tribes in Hill-Tract areas of Tripura : The members of the Buddhist tribal Uchai Community believe in pujas and pieties as well as exercising of evil spirit by reciting

charms and incantations done by the 'Hackchai' or 'Ojha' of that society. They are to lose their firm faith on the upgraded physicians by using the medicine prescribed by the quack doctors. For that reason behind the village Ojhas occupy the position of a doctor. In many times the hill people learn to make medicine with its ancient method and poses as 'Kabiraj'. Even they compete along with the modern doctors. This type of feature is witnessed not only in Uchai village but it is also focussed in various hill areas of Tripura. It is indeed a remarkable scene in almost all the villages in the hill-tract of Tripura.

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

In relation to this, it is worth mentioning that they never use the folk medicine in a hap-hazard manner without attending to some particular professional person adept in that line and are known as 'Boidya'. The Boidyas as actuate all types of work as on duty during their applying herbal folk-medicines, magical-religious performances or physiotherapy treatments as and when

they feel proper in regard to curing the patients. Naturally, these Boidyas are whole-heartedly treated as much esteemed persons Chakmas society. These Boidyas are practise occultism. They collect an immense number of Manuals of folk-medicine which are designated as 'Tallik Shastras'. These books are composed in Chakma Language and designed with various obscure hints. Not only that the Chakmas used to preserve the written forms of Mantras, the system of sacrificial deeds, the method of physiotherapy and 'yoga' etc. These voluminous scriptures, containing the folk-medicine of Chakma Community are called as 'Boidyali pudhi'. At present, we will depict the methods how the Chakma folk traditionally use the folk-medicine for cure and care of the minor ailments. Firstly, gleaned below :-

a. CATARRAH :-

Take Basaka leaves.

b. BLEEDING :-

- i) Sudhoma leaves are ground and external application.
- ii) Miyo flower is to be burnt and the ashes are applied.
- iii) The immature leaves of Muguja and the saliva are amalgamated and used externally.

c) SCABIES :-

Datura leaves are in fresh condition and used externally.

d) HEADACHE :-

- i) Bongal leaves are ground and externally applied head.
- ii) Lajuri kher is boiled and applied on the head.
- iii) Chidirabeishak and Todekgilshak leaves are ground and used on the head.

e) DYSENTERY :-

- i) Young leaves of 'Arther' and guava both are taken orally.
- ii) The jelly substance of U/u is taken orally.
- iii) The meat of goat is taken as food.

f) WEAK EYE SIGHT :-

- i) The jelly substance of snail is used on the eye externally to firm the eye sight.
- ii) To prevent eye disease the juice of snail is to apply on the eye.

g) STOMACH PAIN :-

- i) First mix up ginger and honey then take that orally.
- ii) Ketranga leaves are ground and taken orally.
- iii) Thandamanek, is boiled and uses orally to cure stomach pain.

h) BURN :-

- i) Oil of fowl is applied in burned place of the body.
- ii) The yolk of eggs to be used to get relief from the pain of burn.

i) FEVER :-

- i) Marech-shak and Beishak roots are fully taken orally.
- ii) Shera Kala juices are taken orally to come round from fever.

j) URINAL TRACK INFECTION :-

The root of flax plant is boiled and taken orally.

k) RHEUMATISM :-

- i) There are 3types of prescription which are used to cure patients from fatal disease like Rheumatism. 'Ludi' and sugar are mingled and taken orally.
- ii) Ghrita- Kumari leaves and sugar are fully taken orally.
- iii) Oil of hornbill or python is used externally to be saved from the spell of Rheumatism.

l) STONE CASE :-

Kuro-joice is ground and taken orally.

m) GRUDGE :-

Dattlong leaves are ground and used externally.

n) Ophthalmia :-

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

o) BONE-FRACTURE :-

The complete bones of a chicken are pasted and used externally.

p) DOG BITE :-

"It is said that--

- i) Papaya is cooked without oil and then eaten.
- ii) The egg-shell is pasted and then used externally.
- iii) Moli is pasted and used externally.

q) FLATULENCE :-

The young leaves of Ketranga and ginger are mixed and taken orally with the most intoxicating wine.

r) BOIL :-

- i) Biskuju stem and chinda-bas-kher is mixed and used externally to come round from boil disease.
- ii) Daturav leaves are applied externally.
- iii) The seed of Nageshwar flower, sulphur powder, blue vitriol and mustard oil are mixed and used externally. This is a best medicine of boil according to the traditional medicine of the Chakmas.

s) TOOTH ACHE :-

Jujube and garjon barks are boiled and argling with the juice is done. One can be freed from the tooth ache surely.

t) BEE BITE :-

- i) Green chilly is applied on the bitten surface of the body to be cured from bee-bite.
- ii) Snail line and honey are mixed and applied externally. This is the second method.

u) MEASLES :-

Sugar Amila is taken orally to overcome measles.

v) PURPERAL DIARRHEA:-

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

- i) A chameleon is fried and taken orally.
- ii) The horn of rhinoceros is rubbed and taken orally with the juice is done to be cured from dangerous diarrheal.
- iii) The bile of porcupine is dried on fire and taken orally aiming at curing this ailment.

w) BED-WETTING :-

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

GICO-RELIGIOUS FOLK-MEDICINE :-

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

oblation, rituals, sacrifices, pujas and pieties muttering of mantras or auspicious prayers to quieten the indignation of the distressing evil spirits.

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

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

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

Teresa (Hospital Road), Tropical (Math Chowmuhani), Unique Sonography and x-ray etc.

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

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

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

7. The Rearing of Livestock and Agricultural Trade of Mog, Uchai, Chakma of the Hill-Tract Buddhist Tribes of Tripura :-

Due to the abrupt change of time the Mog tribal people initiated their dwelling in the Hill areas and they become very much attentive to lull the domestic animals in their forest abodes. Among the domestic animals, birds, the cows, goats, cock, duck, pigeon, and

pig etc are worth mentioning. But it is unfortunate that the Buddhist Mogs accumulate their livelihood by selling their goods and direct trade and commerce. Only in Subroom Sub-division under Manu bankul of South Tripura the members of the Mog men and women have their different sorts of shops. The very direct attempt of earning money in this locality is undoubtedly mentionable and laudable. It is a remarkable attempt of the State Village Development Department of Tripura to uplift the economical status. The Government take the infallible manifold programme to be economically independent the poor families of the village. The highest stress is invested on the Self Help Group and Self-Enterprising Group. Today some of the members of Tribal Mog society accumulate money for well-living through this programme.



The Researcher stands with the hill-track a Mog woman

Along with the lulling of animals like cow and buffalo etc has enormously added due to the change of the method of cultivation of the Buddhist Uchai Community. At present, it is observed that the Uchai people rear the duck, cock, and pig side by side of cow

and buffalo. It is very rare to witness the Uchai inhabitant of the State to colligate money for their livelihood except selling of various goods produced by them. But the inhabitants of South Tripura cannot observe any Uchai men and women to conjoin in the direct trade and commerce.

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

During previous period the pigs were cherish fondly under the platform of their Tong-homes beyond the jaws of the venomous tigers. During the changing situation the pigs roam here and there and eat whatever the like. The fowls also roam in the premises of the house and in the open fields and gather their food from everywhere. They are kept in separate house which is named a LUR by them. It is observed that the fowls are kept in a different space of their house.

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

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

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



The Researcher stands with the Chakma Buddhist women

8) Educational Prospect of Mog, Uchai and Chakma of the Buddhist Tribal Women of Hill-Tract in Tripura :-

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

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

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

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

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

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

Facing enormous problems in the Hill –Tracts due to infeasible circumstances in educational prospects some females move to the urban areas to get perfect facilities for higher education in life. Accordingly they utilised all sorts of advantageous mean urban area to enlighten the career with better degrees. Such instances are not rare at present we can, now, very well mention the name

of, Miss Ratna Mog is born in Bagafa of South Tripura. Here after she arrives at her relatives Residence at the Capital Agartala and obtained her desired degrees which assisted her to occupy the position of Head Mistress, Lau Gang H.S. School, at South Tripura.

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

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

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

The literary activities of the Chakma tribe are important. This is divided into two groups. The first is the written literature and the second is oral literature. The first branch of literature conjoins traditional ballads as composed by the ballad musicians known as GENGKHULI. The second group adds the traditional folk verses, TALLIK SHASTRAS, religious scriptures and heroine

reports of well and woes as deciphered by month by month etc. On the other hand the oral literature includes folk verses or cradle Songs, Riddles, Proverbs, Folk Stories and Folk music.

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

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

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

narratives of this gallantry fights against the enemy were beautifully depicted in the Chadigang Chhara Pala."

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

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

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

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

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

of Bangladesh, this Marma Community is approved by the Government of Bangladesh.

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

Among the tribal Mogs many ladies and gentlemen of Mog society are serving in high posts under the government of the State. The central Government, State Government and Tribal Welfare Department are executing various programmes for the well-being of the Buddhist Mog tribes. The Government of Tripura takes up these various beneficial programmes, such as, distributing books free of cost, financial assistance, stipends for boarding house, conducting of coaching centre for Dropout tribal male and female students, offering of manifold stipends and merit scholarship etc. Many of the wards of Buddhist tribal's are executing their studies in the Schools, Colleges and Universities like the other Tribes of Tripura with the benevolent assistance of the Government of Tripura.

There are various scopes are existed in Tripura for earning knowledge in Schools and Colleges without any cost. The Schools are established in every locality of the State where books, garments or uniforms, midday-meal are arranged for the male and female students which stands as a fruitful aid to them. The educated Buddhist tribal women are serving in Government, Semi-Government, Private Companies, Offices, Court and Schools managing the family as a paid member as per her responsibility. The women who did not obtain only chance to be educated they earn their livelihood by physical labour. It is a matter of gratification

that the tribal girls of the Mogs are not required to be day – Labourers now a-days.

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

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

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

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

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

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

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

1. Pannalal Majumder, "The Chakmas of Tripura", Agartala, 1997, pp-66-72.
2. T.R.C.I. "A Land of Rich Ethnic Tapestry-Tripura", Agartala, 2010, p-76
3. Pannalal Majumder, "The Chakmas of Tripura", Agartala, 1997, pp-61-66.
4. O.P. Ralhan, "Documents on the North-East of India-Tripura", New Delhi, 2009, p-9.
5. Suresh K.Sharma, "Tribes Through The Ages", Delhi, 2010, pp-117-118.
6. 'Dainik Sambad', Agartala, issue, 19th April 2015.
7. Pannalal Majumdar, "The Chakmas of Tripura", Agartala, 1997, pp-48-51
8. Prof. Jagatjoti Roy, "Tripurar Jati-Upajati Samaj-Arthanaitik Samparka", Agartala, 1985, pp-208-209
9. Naresh Chandra Debbarma, "Tripurar Adibasi", Agartala, 2009, p-323.
10. Shyamlal Debbarma, "Sadharan Samikhar Aloke Uchai", agartala, 1983, pp-26-27.
11. Pannalal Majumder, "The Chakmas of Tripura", Agartala, 1997, pp-75-91.
12. Ibid, pp-98-103.

CHAPTER-IV

BUDDHIST TEMPLES IN TRIPURA

We witness the unflinching evidences of Buddhism history of Tripura as and during the princely period of Tripura. The Maharajas of Tripura always arranged comprehensive situation for the practice of Buddhism by the Buddhist subjects of the State. The Kings erected Buddhist temples in independent Tripura for the propagation of Buddhism to popularise it.

A religious and cultural association was constituted in Pecharthal of North Tripura (Presently Unakoti District) in 1975 where Sri Mohini Mohan Chakma was elected as the general secretary of this society. In this all India Chakma society he worked till 1991 with full satisfaction of the people of his community. After this he was given the post of Life Permanent Advisor to that Association.

Under the leadership of Mohini Mohan Chakma a group of Indian Chakma cultural society attended the All India Youth Festivals celebrated in Delhi the capital of India to exhibit the Biju Dance of their tribal heritage. The production of Textile industry and their customary ornaments are also soon in that all India function organised by Dharmanagar Neheru Yuba Kendra in 1981.

I have discussed with the authorities of Tripura Buddha Vikkshu Association where Venerable Pannya Jota Mahathera was one of the supreme leading personalities of the Association who highlighted me with the idea that all source materials of the Monasteries and Temples of Tripura are blessed with the articles supplied an arranged by the Burmese authorities of Buddhist Association. There is no item of ritualistic pattern, priest-hood, priestly presidium where as Tripura's Association is related to Mahayanist views.

The plans and programmes are actuated in the Buddhist Vihara of Tripura. Some future plans are chalked out relating to the developmental activities of the Viharas as :-

- 1) To keep money for the prospect of the Vikkshu-Sangha.
- 2) To uplift the Buddhist religious people manifold languages are too taught as: Burmese, English, Pali etc. Among them the Burmese Language is equal to the Mother tongue.
- 3) In the 3rd Proposal of the Tripura Buddha Vikkshu Association decided to establish Pali institution for the enhancement of knowledge in Pali of the Vikkshus. English language is also to be taught there.
- 4) If any inmate of the Monastery desires to take higher education from the Universities like: Calcutta, Nalanda, Magadha and such like, then they are to be given financial assistance from the Vikkshu Sangha.
- 5) A Programme has been constituted to actuate all types of works intermingling with all branches of the Monastery.
- 6) The plans will be executed with the approval of the All India Vikkshu Sangha.
- 7) The Sangha will mitigate any dispute arisen among the Lay-devotes.
- 8) The Vikkshu Sangha helps the ailing persons of the Monastery for treatment.
- 9) Repairing of the ancient Buddhist images, Viharas and Pagodas if lying in damaged condition then they will financially help for their renewal.¹

Tripura has a large number of attractive tourist sites including religious sites of Hindus and Buddhists. The places of Buddhists interest are equipped below:-

1) BUDDHA TEMPLE, VENUVAN VIHARA IN AGARTALA :-

This is a Buddhist Monastery located near the centre of the Capital Agartala. It is situated at Kunjaban as established by the then last monarch Maharaj Sir Bir Bikram Kishore Manikya Bahadur (1923-1947) of Tripura established this attractive Vihara

in 1946 A.D. This Temple is erected following the design of Temple of Saranatha, still it has an independent style. It has a nice portico of the Temple. It is to be mentioned here that the first Principal of this Vihara was Vikkshu Aryamitra who was first appointed by the Royal administration. He had taken an alluvial step for the aggrandisement of this Vihara. Especially he was the most pioneer Monk of the State of Tripura. In 1952 and in 1953 'Dharmadut Sabha' and Tripura 'Buddha Samiti' were constituted by Vikkshu respectively in Tripura. The Buddha Jayanti has been celebrated in Venuvan Vihara with pomp and splendour. Previously the Buddha Jayanti Committee published a valuable Souvenir on Buddhist philosophy.²

The Monarchs of Princely State of Tripura maintained secular view about religion. They were possessed generous views about the different religions of their subjects. But the king of Tripura was not marked as a Buddhist king. In the genealogy of the Kings beginning from Maharaj Trilochan to the last crowned King Maharaj Sir Bir Bikram Kishore Manikya were staunch follower of Hinduism.

During the period of Maharaj Birendra Kishore Manikya Bahadur (1909-1923) some Buddhist subjects were honoured with the titled Sardar, Bahadur etc. Maharaj Bir Bikram Kishore Manikya Bahadur (1923-1947) offered estate Talukship to Mog Sujaou Choudhuri and Rupai Choudhuri belonging to Buddhism as the highest honour to them. There are so many Buddha images made of white marbles staying on the altar of the Temple where a big marvellous image is seen at the middle of the stage. The Venerable Vikkshu obtained those images from the Government of Burma. It is most fascinating to note that the entire set of 'Tripitaka' more than 40 volumes in Burmese script were donated by the Government of Burma.

There is a most referential library having manifold books on

Buddhist religion and literature. So far I have observed in this Temple the system of Pujas and Pieties follow the Mahayana system.

Aloof from the above items a Pali institution was established in this Vihara where degrees on Vinoy Pitaka, Sutta Pitaka and Abhidhamma Pitaka were offered to the successful Buddhist male and females students. At present this institution is situated at the back of the Temple.

The benign Government of Tripura presently patronise the oldest Buddhist Temple of Tripura. The Government bear the day today expenses of the Vihara. It is one of the branches of World Fellowship of Buddhism where international flag is unfurled during the grand Buddhist festival. Many celebrated scholars are invited from various parts of India and abroad to deliver lectures on Buddhism and Buddhist Philosophy. It is a great centre of Buddhism in North Eastern States.

It is most fascinating to note that Dr. Jagadish Gan Choudhuri wrote in his valuable book titled "A corpus of Tripura" about the Venuvan Vihara establish by Maharaj Sri Bir Bikram Kishore Manikya Bahadura in 1946 which is the most prominent one, where every year, birth anniversary of Buddha is held with much pomp and show. The handsome and handy image of Buddha was brought from Burma by the Tripura Mahavir Legion "V" force which fought against Japan in 1943.³

The 2559th of Lord Buddha's birth anniversary was celebrated in Venuvan Vihara Agartala on 4th May 2015. Actually, the ceremony was started on 3rd May at dusk when the beautiful temple of Lord Buddha is illuminated by lighting the candle. In the morning of fourth an attractive procession of Lord Buddha with the flag of World Fellowship of Buddhism was held. There after the worship of Buddha, the sacrament of food offering to the

Monks were celebrated. In the evening a grand meeting was held when Vikkshu Akshyananda presided over the function. Swami Sanmatrananda Maharaj of Ramkrishna Mission, ViVeknagar, Tripura ornate the function as chief guest. They explained the Buddhist norms like Eight fold Path, Four Noble Truth, doctrine of Rebirth, and theory of Nirvana etc. Dr. Dhammapiya made a significant lecture on the educational system of Buddhism.

The Hon'ble Chief Minister of Tripura heartily expressed that the main essence of Buddhism is piece tranquillity which is required for the well-being of all beings of the World. Smt. Yogamaya Chakma offered the thanks giving in the meeting.⁴

On this occasion a musical conference took place at this Vihara with former radio artist Satyandranath Banerjee sang a beautiful song written by him in the conference. A female named Chitra Chakma of Chakma Community sang a beautiful song of prays to Buddha in her Chakma language where all the audience became spell-bound. Other singers like Ruma Roy Choudhury, Ashima Dey, Sati Saha, Samanta Saha and Suprakash Barua also sang songs in this grand function.⁵

The Ceremony of Buddha Purnima :-

The Buddha Purnima celebration is observed in Venuvan Vihara of Agartala with pomp and splendour because Buddha purnima is not only a day of rejoicing; it is also a day for reflection on the life and teaching of one of the greatest teachers the world has known.⁶

2) BOXANAGAR IN SONAMURA, SIPAHIJALA DISTRICT :-

Boxanagar is situated in Sonamura Sub-Division of Sipahijala District which is worth-mentioning in the history of Tripura. For last decade various writers are composing their articles with the materialistic importance of Boxanagar. The mentionable items of

that place are the Royal House and Valuar Char. Some persons are of opinion that the South-Western area of that place was full of water. Now that place has been transformed into a paddy land. Some are of opinion that this broken building is a symbol of the Royal place of Maharaj Mukut Manikya of Tripura. This building is erected in a place measuring 10 acres of land of Boxanagar. A great tank was digger in a vast area of 20 acres near the Royal place. In the western side of the Royal House there is a Pond titled Jiyan Pukur on the 5 acres of land. I have seen a book lying in the house of Maulavi Havibhur Rahaman which he received from Dhaka. The titled name of the book is "Ashal Girzar Punthi". The book consists of 109 pages. According to the opinion of Moulavi Havibhur Rahaman the name of this place is "Brahmannagar".⁷

The name of the "Jiyan Pukur" is mentioned in this Punthi. In course of time the name of Brahmannagar has been transformed into Boxanagar. So says the Maulavi. The king Mukut Manikya is vividly gleaned as the king of Brahmannagar. The sculpture as is broken at present is said to be the ruin of the place of King Mukut Manikya which is opined by Maulavi Habibur Rahaman and other senior citizen of the area. The Hero of the Book is 'Pirgaji' and 'Kalugaji'. The episode of the daughter of King Mukut Manikya with Pirgaji is the original attraction of the book. At present Sayad Ali, Asagar Ali and others are dwelling in that area having their own abodes.

Veluar Char is situated 7 km. from Boxanagar. Somebody assumes that in later times the Vehular Char is transformed into Veluar Char. The reference of Chand Soudagar has revealed from the name Champaknagar. Some other persons question that whether the broken place was the house of Chand Soudagar? Now the place is entirely damaged. But other persons opine that

this is the abode of Chand Soudagar. That place of Chand Soudagar is placed not a far from Mukundapur Rail Station, just near Singgarbil. We could not find any logic about the matter of this place. This Chand Soudagar is not a historical personality. The Hero Chand Soudagar of 'Manasa Monggal Kabya' conquered three places of Boxanagar. At present the Archaeological survey of India excavated this area under the guidance of Archaeologist Sayad Jamal Hossain of Guwahati circle. He excavated up to be primary level.

As a result, a large building is found due to that excavation. It is a broken building. In the mean time we have observed a Buddhist Vihara which is almost damaged. The basement of the Vihara is made of alluvial soil in place of cement for which the building could not be strong one. Boxanagar is not a far from Comilla District. Maynamati is an Archaeological site in Comilla District and it is a Buddhist holy place. The measurement of the Archaeological site of Buddhist Monastery is height 7 metre and breadth 15 metre. In the Archaeological excavation the following materials are found in the broken building- Buddhist Top, mud-utensil, and some parts of the broken cornice etc. More excavation is required in this place.⁸

In recent years after denudation of a natural forest area, a brick-built building emerged. This is near Boxanagar market where the people of that locality attributed it as the temple of 'Manasaa Debi', the goddess of Snake. It was in a broken condition. The attention of Archaeological Survey of India was attracted by it and they took over the site but unfortunately they did nothing about it. In July 1997 Dr. Jitendra Das, Superintending Archaeologist came to Tripura and visited this site. He focussed there the icon of Lord Buddha and had been confirmed that it was certainly a Buddha Temple. He was assured of immediate

excavation of the site to find out the hidden treasure of Archaeology.

It is remarked that within a span of 60 years the archaeological excavation work in Mainamati hill of Comilla, now Bangladesh, has taken place at least in 10 spots and the remaining 46 places are yet to be excavated. The most historical place of excavation in the Mainamati hill is titled as 'Shalban Vihara' which is also called as 'Coat Bari'. But it is most interesting to note that there is a definite similarity with the most ancient civilization of Boxasanagar situated at Sipahijala District approximately dated back to 6th century A.D. to 12th century A.D. This date is inserted by the archaeological department of India. As soon as the excavation is actuated, it is evidenced that the Boxasanagar Civilization was a place of Buddhist propagation and centre of Buddhist education.

It is proved by the excavation that in Boxasanagar Vikkshus dwelt there along with their student. According to the salient opinion of the archaeologist that Mahayanism was prevailing in Boxasanagar area, the then time. The Buddhist history of Boxasanagar is spread throughout the north-east region of India. In place of Buddhist religion the Boxasanagar Civilization is perhaps the oldest Buddhist Civilization stamped in Tripura.⁹

3) MAHAMUNI BUDDHA TEMPLE OF SANTIR BAZAR, SOUTH TRIPURA :-

Santir Bazar is a highly acclaimed name in the history of Tripura. The Mahamuni Buddha Vihara is placed 2.5 Km. west of Santir Bazar. About one century ago one vikkshu established that Mahamuni Buddha Monastery. In later period a fascinating Buddhist Temple was erected in this place. A huge size mud image of Lord Buddha was set up. This image of Lord Buddha is sited on closed lotus Asana in meditative posture. There is innumerable

Banyan trees are seen all-round the place which cools the entire area. It is a galaxy of green colour in all area. A great exhibition is celebrated in Chaitra Sangkranti of annually in this Mahamuni Buddha Temple which enriched in natural nicety. The fair runs for three days consecutively in the premises of Mahamuni Buddha Temple. The Charak tree is revaluing in the field of the fair with excessive joy. The Hindus and Buddhist are intermingled with enormous gladness. The audience is very much happy and bestowed their devotion to the feet of Lord Buddha to receive his blessings.

4) PILAK IN JOLAIBARI, SOUTH TRIPURA :-

In Jolaibari, South Tripura there is a Treasure house of Hindu and Buddhist sculpture and architecture which is approximately. A civilisation of 8th or 9th century A.D. Buddhist images of various types scattered in an area of about 10 square kilometres have been found. The terracotta plaques and sealing are also found here. Colossal stone images of Avolokiteshwar and Narasimha have also been found. This Buddhist civilization of Pilak will bestow a grad history of Tripura if it is rightly excavated.

5) THE GODS, GODDESS AND THE TEMPLES OF PILAK CIVILIZATION :-

Pilak is the golden treasure of all natural niceties full of archaeological elements of Tripura in matters of religious thoughts. Each and every person know the ever mentionable historical places like, the incomparable Unakoti, Amarpur, Debatamura, Khowai, Dharmanagar, Sonamura, Udaipur and Pilak etc. Among the above mentioned historical places Pilak possesses the highest antiquity of the State of Tripura.

It is 110km. a far from Agartala the capital of Tripura. The gate way of Pilak is Santir Bazar Sub-division under Bakafa Block Jolaibari of belonging to South Tripura District.



The researcher stands in Pilak

The Scholars are of different opinion regarding the meaning of the word Jolaibari. The great historian Dr. Dinesh Chandra Sarkar opined that the Jola of Jolaibari means a watery land which is ticked in a copper plate found in near 'Aikyaber' of Arakan. It is



The Researcher stands in Pilak

also written in a historical treatise of Tripura that Jolai means slaves who are to serve the members of the Royal Family and the Kings of Tripura arranged their residence (Bari) at the present place Jolaibari. Similarly the Kings arranged the residence of the 'Prabhus' (their Gurus) in Prabhubari at Agartala Tripura which is also supported by Dr. R.N. Das Shastri. A large land of Jolaibari is known as 'Sagar Tapa' which somebody peculiarly desires to cope with the name of the place which has no historical affiliation.

On the other hand somebody says that there is a surname 'Jola' but this idea may strongly be rejected that there is no person or family with the title 'Jola'. The Pilak land starts from this Jolaibari. Many traditional and historical ruins of Tripura are yet to be excavated from this place. The eager historical researchers are of opinion that this Pilak occupies a prominent place in archaeological history. If Unakoti is termed as the 'Naba-Kashi' of North Eastern India then Pilak is designated as 'Naba-Harappa'.

There are various opinions in regard to the formation of the name of Pilak. Some are of opinion that in Pilak some coins were found having inscribed the words like 'Pirak', 'Harikela' and 'Pattikera'.¹⁰ The 'Harikela' coins were collected in an immense number from Pilak area. We observed the eminent Buddhist deities in Pilak. There had been an interchange of Buddhist thoughts spread from Pilak and touching Chittagang that reached in Burma and Combodia through Arakan and the same feeling reciprocally it returns to Pilak.

The followers of Mahayana Buddhism believe that Pilak Civilization is belonging to Mahayana Buddhist thought for which we can observe various deities Buddhisattas, relics and Topes etc in Pilak Civilization lying in South Tripura. Among the various deities found in Pilak one deity titled as Basudeba has been worshipped in Basudeba bari contiguous to Jolaibari Bazar.¹¹

Really speaking the image is colligated from Pilak area which is an image of Abalokiteswara made of sand stone. It stands in 'Samapada' posture which indicates its antiquity of circa one century A.D. Here also the Archaeologist fined the image of 'Marichi'. She possesses three heads and six hands with gallant style. The left leg of the image is quite folded and the right leg is tightly stepped.

Varied Buddhist images are found in ShyamSundar Tilla situated in the right side of Paddy land to the Jolaibari Bazar and Hrishyamukh road where Shyamsundar is worshipped. But in 1987 the Archaeological survey of India excavated this land for the first time. Due to this excavation of the Central Government of India manifold ruined materials are discovered among which a bronze Buddhist image consisting of 3 cm. height. The image is, at present, is preserved in Tripura Government Museum.

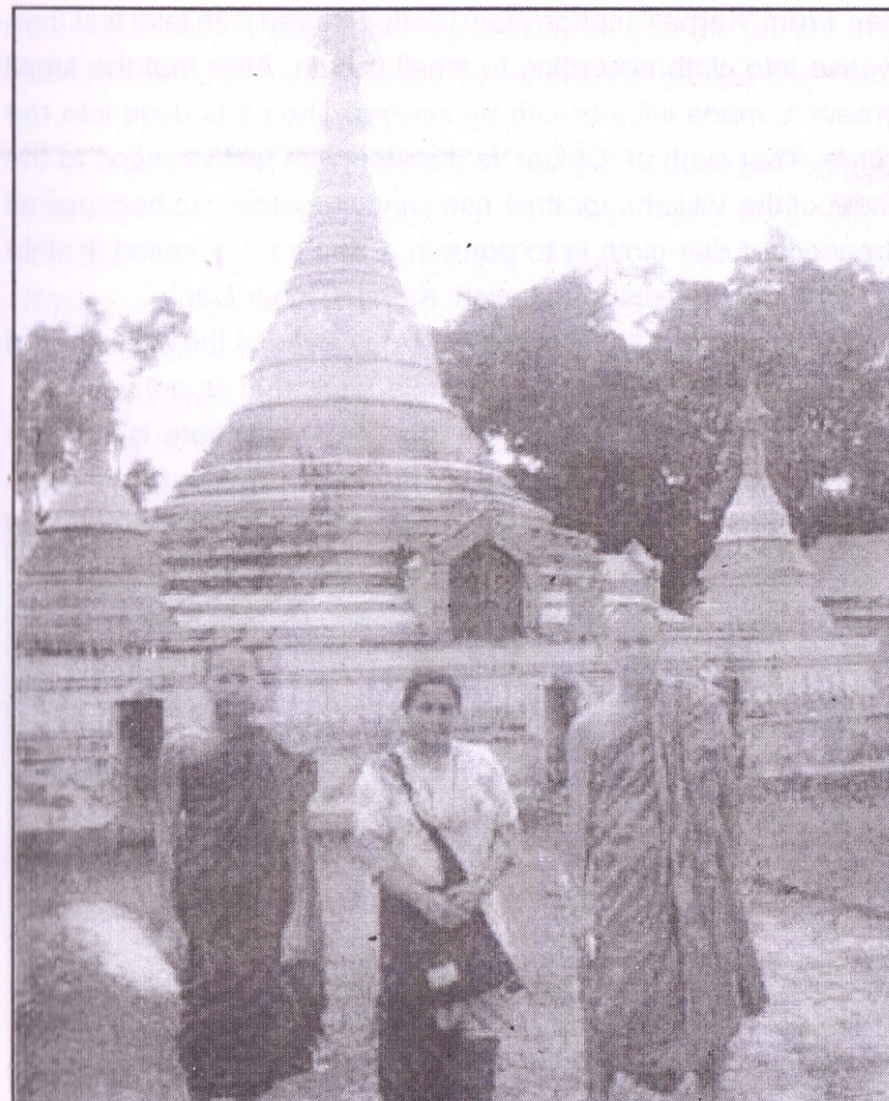
In 1966 a Bronze image of Lord Buddha was discovered from Pilak in 'Samapada Sthanak' in standing style and its. Abhaya Mudra is made in right hand having a lotus which is presently preserved in Delhi Museum, India.

In Kalma near to Muhuripur Reserve Forest we observe an image of Bajrajani Buddhist goddess lying in a house of Tarini Reang, one image of Marichi collected from Pilak standing in 'Pratyalira' style having eight hands and three mouths is worshipped. The crown is at her back of the head.¹²

6) MAHAMUNI BUDDHA VIHARA, AT MANU BANKUL, SABROOM, and SOUTH TRIPURA :-

The Buddha Vihara at Manu Bankul in Sabroom Sub-division has been established 56 years ago from today. The Vihara is situated in Satchand Block area and on the left side of Agartala Sabroom National High Way, just about 9 km pitched road away from there. The famous Buddha Vihara and Pagoda of Manu

Bankul are situated in the centre of the middle green field. It attracts the tourists. The Buddhists from all over the country and outside come here to this Vihara. During 'Dol Purnima' fair and festivals are organised here. It lasts for ten (10) days to one (1) month every year. Since 'Purnima' (full moon) of the month of 'Ashar', all the 'Buddha Vikkshus' live together in the hall room

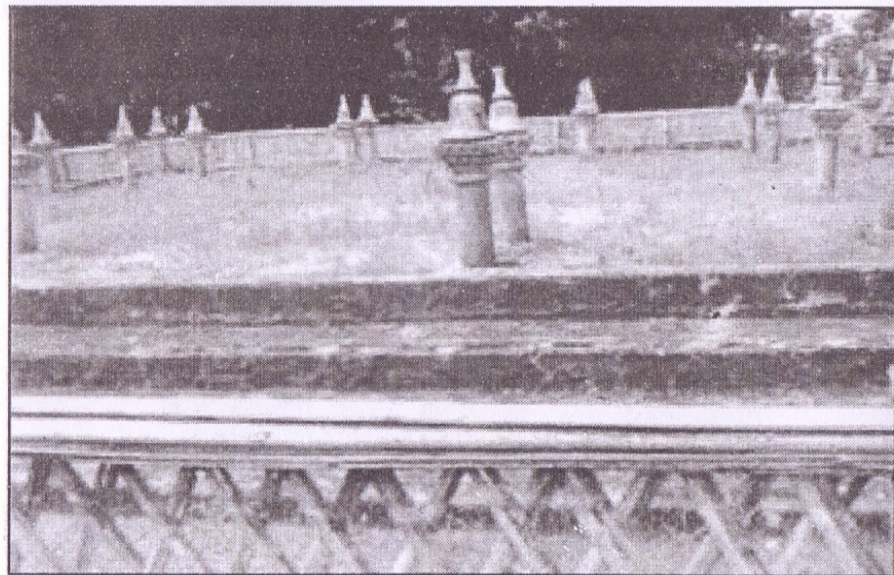


Mahamuni Buddha Vihara

for three (3) months. If anybody goes outside the room, he is to come back before evening. After three (3) months general Buddha 'Dayaks' and 'Dayiakas' donate 'Chibar' to every Vikkshu.

The 'Kathin Chibar Dan' festival is the festival of special cloth donation by the members of the Sangha. The cause behind calling this 'Kathin Chibar' (Sanggrai) is that the whole cloth is made in a day. From 'Karpas' (cotton plant) cotton thread is to take first then weave into cloth according to small breath. After that the small breath is made wide breath by sewing. Then it is dyed into red ochre. That cloth or 'Chibar' is donated with festive mood to the Chief of the Vikkshu for their use jointly together. As because all the work of this cloth is to done in a day so it is called 'Kathin Chibar' and the festival is called 'Kathin Chibar Dan'.

The Rainy festival (Barsha Brata) is over of the Vikkshu the 'Dayaks and Dayiakas' observe this festival in Buddha Vihara. This festival is observed in the locality where there is Buddha Vihara. The festival is confined within 30 days from Ashin



Gayang Ghar (Sima Ghar)

Purnima's (Oyagyailabre) next day to Kartik Purnima (Changbou Labrey) "Kathin Chibar Dan" may be observed in any day during these 30 days.

The people of Mog Community hoist a cub it long white clean cloth as a symbol of peach in "Kathinpoya" festival. They make "Parsai Padesa" by bamboo, cane and coloured papers. With the hope of acquiring education, wealth, money etc. the people who come here hang books, khata, pens, clothes, money and many other things on the "Kalpataru".

On the day of "kathin Chibar Dan" festival people go to Buddha Vihara in a religious procession with 'Tarboya', 'Padesa', 'Doyajik', 'Prakajik', 'Sabouyi Oh', 'Sangthong', 'Aha', 'Khrih', 'Khabeng', 'Rijaing' etc. In this way, through this celebration 'Sayang Proha Poya' (Shramana grahana Anusthan) and 'Paijang Khaing Poya' (Prabajjya graham Anusthan) are performed gracefully. A group of young boys carry 'Kalpataru' in front of the procession. In somewhere with several articles of the donation 'Muliboya Kraksa', 'Thiha', 'Tangkhoyang', 'Umbrella', 'Flags', 'Tarboya' adorned with flowers carry on their heads. Parents and relatives carry flowers 'Tarboya', 'Kalpataru', 'Chibar', 'Parikkhara' etc. Those who wish to accept 'Shramana' or 'Prabajjya' are to appear with a shaven head, wearing white dress with Astashils which are acceptable to Vikkshu go to Vihara in rows.

Tribal Buddhists men and women sing their customary songs and play musical instruments during procession and make it splendour and lively. After that the religious procession enters into the pandle and pays respect to Buddha Vikkshus and receive 'shills' and pray. In the Mahamuni Vihara of Manu Bankul accepts Prabajjya (Buddha Vikkshu) through the entrance of "Gayang Ghar" (Sima Ghar). At least eight (8) Vikkshus are necessary along with Mahathera (Upjaya Guru) of Gayang Ghar of this Vihara

when a Shramana first become a Buddha Vikkshu. In this sacred 'Gayang Ghar' the process of 'Upasampada' is done.

After the utterance of 'Mantra', 'Chibardan' is started. Religious matters are heard and offered people from different parts come here and donate Chibar and other goods. Vikkshus assemble here from far and wide. In this way from 'Oyagra Labre' (Ashini Purnima) to 'Taingchangbu Bolabre' (Kartik Purnima) different religious festivals are observed here like 'Kathin Poya', 'Chimingthong', 'Paingthong', 'Thamangthong', 'Padisa', 'Syasang Sing', 'Oyangkapa Sing' etc in this Mahamuni Buddha Vihara. Also on 'Tai Changbo Labre' day a beacon light is hoisted ritually. The meaning of decorating this light is to pray the hair of Goutam Buddha which is preserved in heaven called 'Chulamuni' and pray Him, 'Chaitya'.

In the year 2002 a Buddhist woman of Myanmar constructed a Pagoda nears the Mahamuni Buddha Vihara. The beauty of this Vihara is very charming. For this reason the beauty of this Vihara has increased many times.

The image of Lord Buddha is approximately 12 feet high and its breadth is 5 feet and it is made of cement. The image is settled in sitting position on an altar Lord Buddha is seated here and looks very beautiful calm and cool. If anybody likes to enter into the Vihara he is to cross five (5) stairs. The Vihara is made Indo-Burmese Pattern. There is a rest room in this Vihara. The guest room and rest room are made very beautiful having artistic works.

At present the Principal of this Mahamuni Buddha Vihara is U. Wisuda Mahathera who is also Sangha Nayak of Tripura Sangha Raksita Association. During fair so many shop keepers come here from different parts of the State with various articles. Many tourists of the State and from the country and foreign assemble here. Formerly during fair there would play gambling.

Now the State Government has restricted playing of gamble and started various cultural programmes.

State Government constructed here modern market, pucca road, school, library, park, bank, post office, telecommunication, drinking water supply, health service centre, play ground etc. At present this Vihara complex has become more attractive to the tourists. Centre Pillak, Mahamuni, and the Buddha temple of Sabroom there will be a Tourist circuit for Buddha religion and culture.

Though the Mahamuni Buddha Vihara is not so old yet its attraction is increasing continuously for the fair on the occasion of Buddha Purnima and Pagoda. In spite of that on the way to Mahamuni there is very old, traditional with historical importance Pillak Tourist Centre. There has been established a National Tourist Centre. The importance of this place will increase as a holy place to the Buddhist devotees.

I visited Mahamuni Buddha Vihara of Sabroom Manu Bankul. Its calm, cool environment, the image of Lord Buddha absorbed in meditation is very beautiful and the beauties of planned construction of Pagoda by the expert workers are very charming. Very pleasant rest house that 'Gayang Ghar' for accenting 'Prabajya' will remain in my mind with great honour and respect the visit of Mahamuni Buddha Vihara on 16th August 2015 will remain everlasting in my life. The icon of this temple is worshipped by all people of Tripura and abroad.¹³

7) BUDDHA TEMPLE AT KANCHANPUR, NORTH-TRIPURA :-

The 80 years old Buddhist temple is situated at Sub-divisional head quarter. Buddhists from different parts of the country are coming to visit it and stay there.

8) Jagat Joty Buddha Vihara of North Tripura :-

The 2559 Birth Anniversary of Lord Buddha was celebrated in

Jagat Jyoti Buddha Vihara of Dasda Block of North Tripura with enormous pomp and splendour. In this Buddha Joyanty celebration the world peace rally took place in the morning and fruits were distributed among the patients of the Health Centre near by the Vihara. The World Buddhist Flag was unfurled by the present head of the Vihara Adyakhya Vikkshu Praggabangsha Mahathera and he discussed the holy matters of Buddhism. The secretary of the Executive Committee of the Vihara Sri Arun Chakma discussed the activities of the Vihara. The majority of the Buddhist or non-Buddhist inhabitants attended the auspicious function of the Vihara.¹⁴

9) UDAYAN BUDDHA VIHARA AT PECHARTHAL, NORTH-TRIPURA :-

This Buddhist temple is one of the oldest temples of this state established in 1931. The Idol was brought from Rangoon in 1931 consisted of 700 kg. The Buddha Vihar is called Pecharthal Udayan Buddha Vihara which is conducted by the 'Tripura Rajiya Chakma Samajik Parisad' and the members of this Vihara of Pecharthal.¹⁵

The Buddhist Vihara and its illuminating temple situated in Pecharthal are worth mentioning. The image of the Lord Buddha is most attractive where Buddhist and non-Buddhist devotees are gathered there to offer their oblation to the feet of Lord Buddha. The majority of the inhabitants of the area are Chakmas and they worship the 'Khyang' and the monk whole heartedly. The men and women of that village are always active for the aggrandisement of that Buddhist temple and the monastery.

10) DEBBARI OR DEBARUR GOD AND GODDESS OF JOLAYBARI, SOUTH TRIPURA :-

The Buddhist icon of Debbaru situated in the eastern side of

Jolaybari where an image of Lord Buddha is erected there is worshipped by the people of the Buddhist Community.

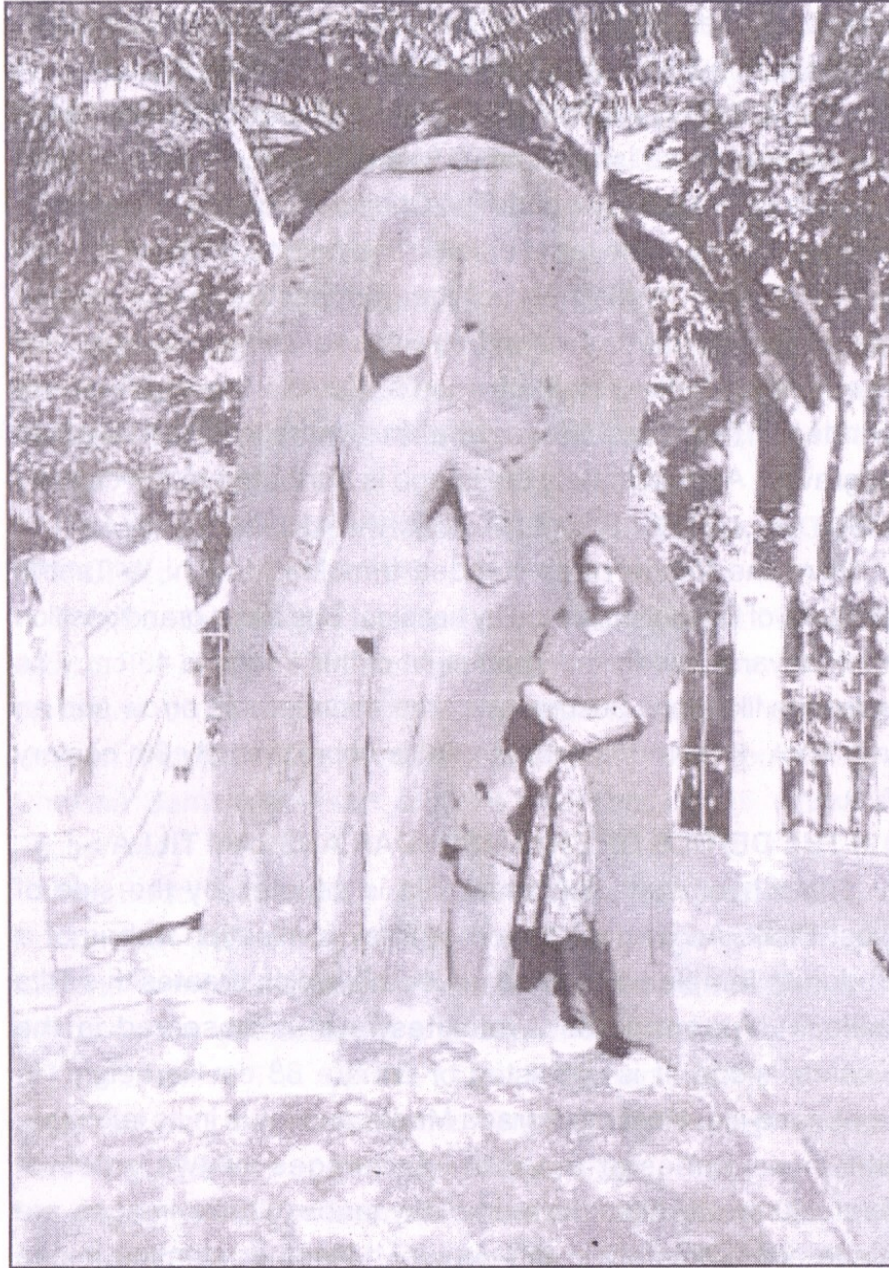
11) THE DEITIES OF BASUDEB BARI AT SOUTH TRIPURA :-

A sacred place is contiguous to the market area of Jolaibari which is called Basudebbari. The Chief deity of 'Avolokiteswara' is worshipping in the temple daily. The height of the image is 1 metre 70 cm. On the head of the goddess there is a matted hair crown. In the right hand she poses 'Barada Mudra' and she holds a hollow stalk of a lotus. On the two sides of the goddess 'Tara' and 'Hayagriba' in a smaller structure are engraved. Approximately the image is attributed to 8th century A.D.

Here the image of six-handed trimukhi Marichi, a Tantric goddess of Buddhism stands by her side. She has a grand position in Mahayana Buddhism. The height of this image is 43 cm. The weapons like bow, Suchimudra, trap, thunderbolt, arrow and an iron hook. Its era of establishment is approximately 8th century A.D.

12) THE DEITIES OF SHYAMSUNDAR ASSRAM TILLA :-

This Shyamsundar Assram Tila is situated by the side of west Pilak. An ancient period of Pilak civilisation debris of a Buddhist Temple was buried under this which creates this Tilla (hillock). An image of 'Avalokiteswara' is observed in the western slope. It is consisted of 2 metre 88 cm. in height. In right hand it exhibitions Barada Mudra and lotus in its left hand. But in its Pedestal there are to images of two sides of Avalokiteswara titled Tara and Hayagriba. These images are made approximately in 9th century.¹⁶ Another slanting image of Lord Buddha is seen on the mud of a low hillock which is measured by 2 metre 61 cm. This image is also erected in 900 A.D.



16 The research scholar Smt. Anamika Das personally visited the place Shyamsundar Assram Tilla, Jolaibari South Tripura and focussed the information on 15th July 2014.



Shyamsundar Assram Tilla

In accordance to the report of Fa-Hien's travel to India we receive a precious reference of Buddhist Gods and Goddess.

The Chinese illustrious traveller Fa-Hien is said to have hearty prayer to Avalokiteswara for deliverance from a ship-disaster when he was over taken by a storm, and reached to the bank very safely.¹⁷ Actually, Tara is the escort of God Avalokiteswara.

13) THE DEITY OF KALSI AT SOUTH TRIPURA :-

Kalsi is located a few miles far from Debaru. Here we witness a Buddhist Temple established by Labrehai- Mahajan. A bronze image of Lord Buddha is sited on the altar of the Temple.

14) THE GODS AND GODDESS OF KALMA, JOLAIBARI, SOUTH TRIPURA :-

Kalma is situated at least 5 km from Jolaibari bazaar. A tribal Achai established this Temple where Vishnu and Marici image are placed. This Marici image of Tantric Buddhist image is worshipped as Kali image.

15) Tripureswari Temple, UDAIPUR, GOMATI DISTRICT :-

It is to be noted that this holy place of a remote part of the entire north east India is considered by the public as a Shaktapitha. The diverse name of this Shakti Sadhana is 'Chinachara' or 'Agamashastra'. Basing on the above idea this place is known as the "Tantrik Pithasthan of Buddhism." The Goddess of this holy place was 'Magadheshwari' or Goddess worshiped by the Mogs. This may be assumed that this Goddess is termed as 'Janguli Tara', the second Mahavidhya of the Dasamahavidya.¹⁸

16) AJANTA BUDDHA VIHARA, LONGTARAI VALLEY, AT DHALAI TRIPURA :-

In the light of news published in the Dainik Sambad Dated 7th February 2015 that there is a Buddhist Temple called Ajanta Buddha Vihara of Chakma in Longtarai Valley, Dhalai Tripura where a Buddhist religious ceremony was held under the president-ship of Sangha Mitra Mahathera and Dipankar Vikkshu. They have been observing a function in honour of Omnipotent

Arhat Upagupta in that Temple where an immense number of Buddhist women read out the Buddhagatha in that cultural function. They have also staged a drama titled 'Dassu Angulimala' which was enjoyed by hundreds of spectators.¹⁹

But their traditional concepts of Tribal religion are not devastated. The great ideologist Bhasacharya Dr. Sunil Kumar Chatterjee opined that "The ancient system mingled with newer one is in a changed form in somewhere and in a dimmed or developed style are flowing yet"²⁰

17) Dharmadut Buddha Vihara AT JAGATPUR, SADAR AGARTALA :-

There is a famous Buddhist Vihara named Dharmadut Buddha Vihara, where all types of Buddhist festivals are observed with sacred festivals. This Vihara is situated in Jagatpur, Sadar Agartala. The chief Monk of this Vihara is Rev. Dharmadipti Mahathera, who is a well educated in the Tripitaka.

18) Jetaban Buddha Vihara IN SABROOM TOWN OF SOUTH TRIPURA :-

Jetaban Buddha Vihara is a remarkable Vihara situated in Sabroom Town of South Tripura where the Buddhist devotees and followers offer their pujas and oblation to the lotus-like feet of Lord Buddha coming from the contiguous areas as Baishnabpur, Kathalchari, Gangpira, Manu Ghat, Jalepha, Harina, Sonaichari, Rupaichari, Manubankul, Calitachari, Gorachad, Manu Bazar, Satchand, Sindhuk Pathar, Shilachari, Hazachari, Illmara, Kalsi, Bikhora, Laugang and Jolaibari etc. This is their topmost place of Buddhist Heritage and devotion. Along with the following of Buddhist the members of other faith conjoin to offer their salutation to Lord Buddha.

As per historical reference we came to know that this great Vihara was established in 1954-55. The then chief Monk Vikkshu

Arya Mitra of Agartala Venuvan Vihara designated as Jetaban Buddha Vihara.

The annual function of this Vihara relates Buddha Jayanti held in Baishakhi Purnima and a great fair is taken place during this annual festival which is flourished by the assistance and observation of the government of Tripura. The Buddhist cultural hall and a Buddhist library are for study of Buddhism. During the visit of Vikkshu Jhani Jagat in Tripura he enormously praised this Vihara in 1975. But in 1990 this Vihara takes a beautiful shape under the Jahar Jojana project where the S.D.O Dr.G.S.G. Ayangar heartily assistive the Vihara from the side of the govt. of Tripura. The religious visitors pay their visit in the Vihara now and then. During 1991 the chief Monk of the Vihara was Buddha Mitra Vikkshu. He was a very generous Vikkshu who heartily worked for its development.²¹

The veteran social leader Sri Mohini Mohan Chakma (1928-2014) born in Machmara of North Tripura established a Buddha Vihara titled Jetaban Buddha Vihar by donating land grant of Buddha Vihara titled Jetaban Buddha Vihar by donating land grant of half of an acre of land in 1981. The regular worship of Lord Buddha is held here with utmost devotion and decorum. Now this temple has become an asset of that locality. This Vihara encourages the tribal Chakmas to conjoin them in the pujas and pieties for which the name of Mohini Mohan is ever memorable.

19) CHATURBHUJA BUDDHA IMAGE AT PILAK :-

We have observed are chaturbhuja (four handed) Buddha image having the left hand up words in Pilak Buddhist civilisation of South Tripura.²²

20) THE IMAGE OF LOARD BUDDHA AT JOLAI BARI :-

It is most amazing to mention here that in the house Temple of Lebresai Mog of Jolai Bari situated at the North-east bank of

Muhuri River. It is made of bronze. Its measurement is height 7 cm 5mm, Breadth 6 cm. This image is seated on 'Padamesana' posture.

21) THE SPECIMEN OF BUDDHIST CULTURE IN DEBENDRANAGAR, AGARTALA :-

During the reign of Maharaj Bir Bikram Kishore Manikya there situated a village called Debendra Chandra Naghar about Nine miles east from the Agartala Capital in the Nabacandra Thakur Palli. There same Tribal families lived in that village. In that village a leader named Rammohan Tripura live during the rule of Maharaj Bir Bikram Kishore Manikya.

In that village there was a road for the public use having a measurement of eight hands in breadth. Some people came to observe that something in a round shape are seen in the place of the road where soil erosion to place. As soon as the monarch of Tripura came to understand the matter and then and there he sent the minister Bodhjong Bahadur to know the real matter happened there. The minister Rana Bodhjong Bahadur escorted Pandit kaliprasanna Sen and unarthened that place. First of all they came to witness a metalled hole. Its length was 5 feet 7 inches and breadth 3 feet 7 inches and the depth was 2 feet 3.5 inches. The surrounding of the whole was 3 inches thick. The basement of the hole was built by lime and broken bricks.

The hole was cut more by three feet and they came to observe that innumerable mud-pots are equipped. The mouth of the pitcher was closed by the cover and another pitcher was set on the pitcher. Some pitchers were broken down during excavation. But the actual numbers of the pitchers were not counted. The method of the structure of the pitchers were some-what different from general pitchers. Only two pitchers were pulled out unbroken.

There was nothing within that pitcher. In a broken pitcher there

were some ashes. They found some bolls of Cristal; some broken parts of tubes made of mud and obtained five pieces of moulded iron other than that pitcher within the hole. Those fragments prove that they are the broken pieces of images.

Another hole was discovered in a place of two hands different from the first hole. That hole consists of lengths 6 feet 2 inches and breadth 3 feet 1 inches. Some sort of difference is seen in the making style of the second hole. There were covers on the two holes. The covers were imitating a tomb. After a clear decipherment the Archaeologist opined that they are Buddhist Topes. After the demise of Lord Buddha the Topes were created with the materials of his hair-bunch, teeth, bone, ashes of cremation ground or any type of attire used by Lord Buddha. The eight Topes were erected in eight secret places like Rajgriha, Baishali, Kapilabastu, Allakalpa, Ramagrama, Vaha Dwipa, Pak and Kushinagara collecting the fragments of "Buddha Sharira". Other than these Topes, innumerable Topes were erected outside India. These Topes were erected to save the memory and propaganda of Buddhism. Being influenced by these remembrances, in later period hermits, Vikkshus and Monarchs created enormous Topes. Specially, such Topes are also built on the burial of the illustrious personalities. The changed name of the Topes is "Dhatugarva" or "Garva". The four walls of this Top may be square in shape or round shape. This "Garva" maintain the holly memory. The tomb contains the row of umbrella shape marks. The upper portion of the tomb is ornate by flags and garlands with sweet smell.

The Archaeologists assume that this top of Debendranagar may erect on the burial place of a celebrated Buddhist. There are lying many evidences of Buddhism in Tripura as it was highly propagated in this region. The Buddhist glory is discovered in the

Maynamati hill and some other historical proofs are found. It is also proof that the propagators of Buddhism came over here to press their religion. The Tibetan Buddhist historian Dr. Waddel and the account of travels written by Briddha Gupta Tathagata Nath unfolded this Buddhist history. The very much said book of Tathagata exhibits that in 17th century he observed immense number of Buddhist mendicants and Buddhist books. We can also come to realise that due to journey to the hill state of Tripura the writer reached in a place called "Haribhanja". There must have been a transformation of "Mayourbhanja" into "Haribhanja" which is not yet proved. In chapter six (6) of Raj Ratnakaram, the pioneer Sanskrit epic of Tripura mentions this episode which is revealed during the reign of Maharaj Naraggita of Tripura, son of Debangga. In the height of this report it is evidenced that the Buddhist Topes were established in Tripura relating to various parts of the State.²³

It is known by the discussion of the history of Tripura. Once upon a time the Buddhist Mogs attacked Tripura again and again. During that period the Arakanese Mogs established their colony in Tripura. In pursuance to the social customs the members of the Mog Community dedicate enormous food and other useable things in the crematorium during the funeral activities of the disease persons. To maintain the memory of such dead person the Mogs as per their social mannerism established the memorial. In accordance with this view we may assume the discovered Tope is erected by the Buddhist Mogs. It is also possible to think that those mud utensil to serve the food. It is proved that the mud plate is used to keep the ashes. We have nothing to say anymore about this matter.

22) SASNA RAKKHITA BUDDHIST MONASTERY, SANTIR BAZAR, SOUTH TRIPURA :-

There is a village which is called Pachanu Mog Para situated

in Madhya Pilak of Santir Bazar sub- division in South Tripura. This holy place is named after an eminent Buddhist Tribal Mog titled Pachanu Mog. Originally, this Pachanu Mog is hailed from Bandar Ban area of the then East Bengal (now Bangladesh). Practically Pachanu Mog is an inhabitant of Rowadha village of Bandar Ban District under present Bangladesh. During the period of world war-II, in 1945 he went over to Burma and joins the Burmese military Department as a Soldier to take part in that battle. In that battle he was wounded in bombing explosion. A Burmese Buddhist woman whole heartedly assisted him for her treatment and due to her nursing he became cured home he addressed her as Mother. At the time of his returning to India he brought same Buddhist Bronze Statuettes in 1950. Pachanu Mog arrived at North Kalabaria village in Belonia Sub-division under South Tripura. In course of time he purchased all most all the lands of that area and became a great "Jamindar" of that Madhya Pilak. In that way he established a Buddhist Colony in his name, there as Pachanu Mog Para. Slowly and gently he sold various plots only to the members of the Mog Society.

That "Jamindar" Pachanu Mog has established a most beautiful and attractive Buddhist Vihara named as "SASNA RAKKHITA BUDDHIST MONASTERY" in that large area in 1972. It is most fascinating to note that this Buddhist Monastery was re-established in a most befitting style in the year 2010. It is a large sized Buddhist Vihara made of bamboo and cane. The roof of the Vihara is made of Tin of silver colour. The style of the beautiful Vihara is similar to a Pagoda of Burma. There is a broad open field in front of the Monastery. An altar is erected by the side of the Monastery to unfurl the world Buddhist peace fellowship flag.

The place is encircled by the nice trees and creepers. The image of Lord Buddha was made of cement. A large image of

Lord Buddha was sat on the altar having a measurement of height 3.5 cm. and breadth 2 cm. Other then this image there is another Buddha image made of white stone having a height of 1.5cm. It was made in meditative style of Lord Buddha. By the side of that huge image of Lord Buddha the statuettes were set in an attractive manner by which the devotees are easily inclined to. Venerable Nanda Vikkshu was the 1st Priest of this Temple. Within the period of 2007 to 2009, Indrajoty Vikkshu was the Chief Monk of that Monastery. There after Vikkshu Indrajoty Mog arrived at Agartala for higher education. He was admitted into a Government Degree College to prosecute his studies with desired subjects including Pali. There was no Vikkshu after that Vanerable. During his absence period from the Vihara, it was conducted by the villagers belonging to Buddhist Tribes with their mutual financial assistance. They also managed to collect the ingredients for the worship of Lord Buddha installed in that Temple of "SASNA RAKKHITA BUDDHIST MONASTERY". At present one learned Vikkshu Vanerable Suchita Vikkshu.

I along with my husband and Vikkshu Indrajoty paid a visit to that Buddhist Temple at Central Pilak on 10th July 2014 to collect same ocular information's of that Buddhist Temple established by Pachanu Mog. We have travelled a long road with great travel by a paid Jeep. After this long and haphazard journey we anyhow arrived at Pilak Bazar. The Central Pilak is 110km. a far from Agartala capital of Tripura and Pachanu Mog para is situated at a distance of 112 km. Again our journey was started to reach Madhyam Pilak by an Auto rickshaw which runs through 44 numbers National highway. Our Auto was passing through the deep forest full of trees and creepers. By the side of that main road we were passing through a mud road. The entire forest was full of rubber trees. From that rubber garden we have reached

"SASNA RAKKHITA BUDDHIST MONASTERY" with great heart ship.

We have crossed the so much of ups and downs of the road and at last we have arrived that most enchanted Buddhist Vihara of Central Pilak. By the left side of the main gate there is an age-old Banyan tree standing whose one branch is spread up to the mud which can be touched with love and affection. This sight of the tree is most delightful. Then we entered into that temple with unfathomable devotion and bent down our heads to the Lotus-like feet of Lord Buddha sited in meditative posture. The image is processing a lofty height. After that we looked at the Buddhist statuettes placed by the lower side of the altar. These bronze Statuettes were collected from Burma.

We could not assume that such an attractive Buddhist Vihara may be erected in a fearful jungle place situated a remote place at about 112km a far from Agartala Capital of Tripura. We are amazed to see that the oblation in "Chaing" (rice) and curry were offered in a nice bowl in front of that image of Lord Buddha. I have asked Vikkshu Indrajoty whether this offering is to be eaten up by any devotee. Vikkshu answered it will remain like this and no Buddhist devotee will eat this offering. This offering will stay up to 12 noon. Here after we roam throughout the Temple for at least three times and enjoy the devotional aspects of the Temple. We were very much happy to observe the like famous "Gudak hospitality accorded to us by the Venerable Suchita Vikkshu and Indrajoty Vikkshu.

After completion of our tour programme to this Vihara we attended a house nearby that place where the father of Indrajoty Mr. Chaifru Mog a Panchayet Member and mother Mrs. Nahmrau Mog entertained us very heartily. The Paternal Grandfather of Sri Pachanu Mog is Mr. Chaifru Mog. We took our lunch there in that

house of Mr. Mog. Mrs. Nahmrau Mog cooked food for us with great attention. She served us food like famous Gudak of dry fish, fish, Chicken, Mosori cereal and other sensuous items. After taking our meal in the house of Mr. Chaifru Mog, we have started to return our own residence by a Jeep. Anyhow, this Pachanu Mog Para is at present that area is blessed with a project of tourist department of Pilak has been actuated with few hundred cores of money for the establishment of Library, Museum and a large Park etc. But the Park is not yet established because its activities were not completed.

The various art objects relating to the innumerable stages beginning from the birth up to the device of Lord Buddha were fixed in the wall of the Library, Rest room of the Park and in the Museum. Other objects are skilfully made in sculpture style. The matter is most colourful which is subject to praise and gladness.²⁴

23) SADDHAMMA BANA VIHARA, BUDDHA TEMPLE AT CHANMARI:-

Chanmari is a plane area situated circa 2 km from Agartala city through north G.B Bazar. There is a large habitation of the followers of Chakma Community including Christian, Hindus and Muslims etc. Though there are number of Tribal's dwell in that place still the people of the Chakma Community excels other tribes which is remarkable. There is enormous number of educated persons, Government higher officials, Tripura Civil Service officers, Sub-Divisional Magistrate, Tripura Public Service Commissioner Officers, Professors, and Teachers of various Schools of the Government as well as Private management. Naturally the place is meant very beautiful and disciplined houses. In the middle of that area SADDHAMMA BANA VIHARA was established in 2008 where Venerable Shasan Rakshit Vikkshu is the founder of that Bana Vihara. Here after

Venerable Binoy Pal Vikkshu stayed for about one year and he looked after the activities of the Vihara. After one year he left for Shilachari Buddhist Bana Vihara.

At present Rev. Silachar Vikkshu is appointed as the Principal of that Vihara. We observed a huge Buddha image of meditative mood made of bronze. That is most attractive to look at. This image of Lord Buddha is collected from Thailand. It comprises a height of 5 feet and breadth is 3.5 feet. Along with the same we have witnessed many small Buddha images which are most charming. In two sides of this meditative Buddha to art photos are hanged as in the left side the Portrait of most Venerable Sadhanananda Mahathera and in the right side there is the Portrait of Venerable Nandapala Mahathera.

Venerable Sadhanananda Mahathera was born on 8th January 1920 and he died on 13th January 2012. After death his body is preserved in Rangamati in Raj Bana Vihara of Bangladesh collecting from Thailand as it is like a Mummy applying scientific medicine till today. The present Ven. Nandapaal Mahathera is a direct disciple of most Ven. Sadhanananda Mahathera.

There is a sculpture standing in front of the Temple on an attractive altar. That altar is designated as "Naga Seat". This altar is donated by the three T.C.S Officers of the State. The names of the Officers are Meghanad Chakma, Pratap Chakma and Dr. Nabajoty Chakma. The Chief Vikkshu of this Monastery sits only on this altar and discusses various matters of Buddhism along with the members of manifold Buddhist Community. During the present time the authority of this "Naga Ashana" is Ven. Nandapala Mahathera. Ven. Nandapala Mahathera is residing in Dighinala Khagracharri Vihara of Bangladesh. He used to arrive here off and on with Passport to preach Buddhism to the Tribal Chakma Community.



Saddhamma Bana Vihara

At present the Raj Bana Vihara is situated in the Rangamati District of Bangladesh. Actually there are many branches of Raj Bana Vihara in enormous corners of India like-Chanmari of West

Tripura District, Manikpur of Dhalai District, Shilachari of South District, Chailengta of North Tripura, Manughat (Baganbari Bana Vihara), Pecharthal (Nabinchara Bana Vihara, Tusitpuri Bana



The picture of Naga Seat

Vihara) of North Tripura. There the direct branches of Raj Bana Vihara.

Except the branches of Raj Bana Vihara comprises of Kamala Nagar Bana Vihara under Mizoram Monastery, Buddha Gaya Bana Vihara under Buddha Gaya, Lataou Bana Vihara under Arunachal Pradesh and different Pagodas etc. The Lataou Bana Vihara is the most famous Buddhist Monastery in Arunachal Province. An image of Lord Buddha having a height of 230 feet and breadth is about 145 feet approximately. It will be set up in 2016. Other than this we observed various Pagodas etc in front of that Lataou Bana Vihara.

In one Sunday morning of 19th July 2015 I have started to visit Saddhamma Bana Vihara of Chanmari area. That day was very cloudy and rainfall was incessant speed. Still I did not stop my journey. Out of curiosity I have reached Nagerjala stand to G.B Bazar by Auto- Rickshaw. From G.B Bazar I hired an Auto and in that bad weather I anyhow pass through a very road full of ups and downs and last of all I attended the coveted Saddhamma Bana Vihara which is situated at a distance of 1.5km. Here after I have to go in front to attend the Vihara which is established on a big hillock. The Buddhist Monastery was set up in the Southern side of the hillock. I have seen the Temple standing nearby the staircase that the roof of the Vihara is Tin shade.

I was very much glad to observe the Temple and with unblemished devotion I entered into the Temple and bow down to the feet of the compassionate Lord Buddha. There is an attractive Allemande flowers garden just before the Temple. The rows of flowers tree as ornate the Temple. I come down from the upper portion of the hillock to the down portion where the Temple exists.

The main Temple is made of bricks in square pattern having its roof is built with Tin in Pagoda style. The total periphery of this

Buddhist Monastery is encircled with deep fence. The fence is created as its upper half is made of rod and the lower half is made of Tin.

I observed that some Buddhist tribal women of Chakma Community are following the advices of one of a Veteran Vikkshu. Among them one woman requested me to sit by her side. She asked me whether I am a Barua. I did not give any answer to that query. I thank them and sit by their side. After a while I pray for same time to talk to Rev. Joy Tilak Sthabir and he permits to talk with him. Ven. Joy Tilak Sthabir arrived here from Lataou Bana Vihara of Arunachal Province. Practically he arrived here for three months to preach the advices relating to the Tripitaka. I come across many Buddhist Tribal women in this Vihara except with those whom I met earlier in the Monastery. They co-operated me with manifold information's relating to this temple, Buddhist culture and their life-style. Some names of the Chakma ladies who my met and talked about are equipped below: Mrs. Shila Chakma, Mrs. Chitra Chakma, Miss Tatu Chakma, Mrs. Namita Chakma, and Mrs. Poushali Chakma etc.

When I was heartily and devotedly looking at the Dwayne Buddha and was muttering like "Ami Buddhake Khub Shradha Kari" (I respect Lord Buddha very much). Then I assume that those women like my view and they have their merciful eyes towards me. Anyhow there is no scope to forget the remembrance of my visiting to the Saddhamma Bana Vihara and the Chakma tribal women of Chanmarya plane land area.²⁵

25) KUNJABAN DHARMAJOTI BUDDHA VIHARA AT UDAIPUR :-

The most attractive Kunjaban Dharmajoti Buddha Vihara is situated in 2 Fulkumari village of Udaipur, Gomati District. It is 53 km. a far from Agartala Nagerjala bus stand. As per foundation stone of the Monastery it is proved that it was established in June,

1994. Firstly there was a portrait of Lord Buddha in the Temple to worship Him. The respected founder is Bijoy Kumar Barua. There was no Vikkshu to preach the religious excellence and worship the image. Sri Bijoy Kumar Barua and his wife Smt. Jarna Rani Barua jointly offer the oblation to the feet of Lord Buddha as they at the time of worship.

During the period of foundation the Temple was made with a Half-wall construction having a wooden structure fixed with Tin covering. Really, the roof indicates its Pagoda pattern used in Thailand. Three pitchers of brass are set straight one after another.

In 1995 a colourful image was purchased to set in the Temple. The image looks quite white with tannin coloured attire. He holds a beggar's bowl in his left hand and the right hand posed with offering of blessings. This image testifies peace and tranquillity through its come posture. A wheel of indigenous colour is observed at the back of the head of Lord Buddha. The said image is bought from the Jagatpur Buddha Vihara. It is interesting to note that the Chief Monk Van. Dharmadipty Mahathera made this with his own hands and the first image was purchased by Smt. Jarna Rani Barua for Kunjaban Dharmajoti Bana Vihara. The image is made of cement. It possesses- height 3.5 feet and breadth 2 feet. The image is set on a wooden alter. Manifold statuettes are seen in front of the main image. A wooden platform is formed where same attractive multicoloured flowers were kept in a plate for offering to the feet of Lord Buddha.

Later on this Kunjaban Dharmajoti Buddha Vihara was re-established in 2014. It is now a two storied building having a basement of 3 storeys. There were two residential apartments in both the size of the Temple meant for the guest Monks. After a thread-bare discussion with the Monks I come to learn that many guests used to visit this Buddha Monastery from Bombay,

Maharashtra, Buddha Gaya and Bangladesh. At present a Ven. Vikkshu is appointed for this Vihara whose name is Ven. Sunanda Mahathera. He is now the in-charge Principal of this Ashram. In this number of 2 Fulkumari Village areas, only 14 Buddhist families are residing. In accordance to the programme, the daily 'chhaing' (rice) is accumulated for Lord Buddha and Ven. Sunanda Mahathera.

I was amazed to look at the gate of "Kunjaban Dharmajoti Buddha Vihara" decorated by two colourful peacocks made of iron when I went over to meet Ven. Sunanda Mahathera at 11 am of 24th July 2015.

There are Alakananda flowers in both the sides of the gate which enhances the nicety of the Monastery. I have been looking at the nicety of the Monastery for standing before it for some time. Being entered into the Vihara we proceed towards the Temple through two stair-cases that there to pillars with painting which are lucrative. The entrance runs within the middle of the pillars. We have being looking after the peaceful and pleasant image of Lord Buddha through the door. It creates a smoothing sense in the mind.

I have certainly desired to know some salient information from Vikkshu which I may utilise in my Ph.D. treatise of the University of Calcutta. He then and there encouraged me for my selection of the subject on Buddhism. He was so generous that he co-operated with all types of works regarding the Temple and he entertained us with "Chhaing" (rice), curry and sweets. He helped me to open all information's relating to his famous Monastery.²⁶

25) DHAMMA SUKKHA MONASTERY, LAL TILA, BIRCHANDRA, MANU :-

The Lal Tila village is about 2 km. a far from the Eastern side of Birchandra Manu bus stand of South Tripura. There we can

observe the most beautiful Monastery which is called Dhamma Sukkha Vihara. This most fascinating Vihara was established in 1934.

At present Ven. Pannya Jota Mahathera is managing the total activities of this Monastery. It is more interesting to note that his birth place is this Lal Tila village. He has completed his studies in Burma. He has obtained Degree in Pali literature from the Buddhist Studies department of Burma. This Ven. Vikkshu is most generous, great intellectual and possessing high personality.

This Buddha Vihara is established in a sweet environment of a village. We are to cross 4 stair cases to enter into the Temple. The charming rows of flower trees are standing by the two sides of the entrance are most attractive. The portico of this temple is immensely attractive. We can witness the meditative image of Lord Buddha by standing at the place.

A large meditative image of Lord Buddha is set up consisting of 3 feet height and 2.5 feet breadth, where innumerable statuettes are lying in front of that image which is collected from Thailand. This image of Lord Buddha is composed by Bronze. A round shape circle is placed at the back of the image similar to the Samrat Ashoka Chakra. Another image of white marble is seated at the left side of the present image which is colligated from Burma and whose height is 2 feet, breadth is 1.5 feet. This image is wrapped by a brown cloth. In the middle of the right side there stood another image of the large Buddha image where in the statuettes made of Brass that looked somewhat bigger in size.

Among these images one is sat on the altar built by cement. The altar is erected step by step at last 8 staircases are done in that way which runs up to the end of the altar where the images are set. The technical art is unimaginable lucrative. Yellow coloured tatting is spread on the heads of the images which extend up to

*Dhamma Sukkha Monastery*

the plinth of the building. At the left side of this altar there exists one wooden seat where different types of religious books on Buddhism are lying.

Two domestic compartments are seen at the right side of the Temple. They are arranged for the guest Vikkshus arrived from outside. Other than this, in the western side of the old Buddhist Temple the image of Lord Buddha's was worshipped before the formation of the new Temple of Dhamma Sukkha Monastery. The present Rev. Pannya Jota Mahathera is residing in this old Temple. The Temple is created by Tin, bamboo and wood in the style of Burmese Pagoda. The lower level is similar to a pattern of Tribal 'Tong Ghar'. Ven. Vikkshu keeps many sorts of utensils in that room which are collected from Burma. This was the first Buddhist Temple established in this Monastery.

There is no arrangement of cooking system in this Vihara. All the members of the Tribal Buddhist Community colligate the food for the Vikkshu of the Monastery as per their routine prescribed for the Monks. These they say as the 'chhaing' (rice) supplied by the Tribal Buddhist of that area. The 'chhaing' is offered in a small bowl for Lord Buddha and in big bowls meant for the Vikkshus. In exception to this they also offer the juice of fruits, water of green coconuts etc. This they maintain according to the daily time-table. The Ven. Vikkshus are to complete their taking the meal before 12 Noon. Here-after they will not take any food like 'chhaing' (rice). This method is followed by the Ven. Vikkshu of this Monastery.

We have started to travel Birchandra Manu at 6 am on 15 July 2014 from Nagerjala Bus Stand, Agartala. We reached our destination at about 10 am. Here after we have started to visit Lal Tilla which is staying at a distance of 2 km. with a coarse path. We are to cross the entire path on foot as the muddy road is quite slime. With an excessive curiosity we were passing through the

troublesome road which is as if decorated by the rows of paddy field. The gentle breeze is blowing through the enclosures of the village field. This very beauty has enchanted our minds before entering into the Vihara.

After a strenuous journey we reached before the gate of the Vihara which is coveted for us. We have looked at the very fascinating Vihara from the gate and Ven. Pannya Jota Mahathera then and there comes before us to well come. He has asked us – Where we have reached there and what is our purpose etc? He entertained us in the new Temple.

Answering to his question I have intimated the information to him that I am a research scholar and come to gather some information's about my thesis on Buddhism. Here in this his immensely happy and he has brought us to his own living room lying in the old Temple. The style of the old Temple is created in a Pagoda pattern. It is really a Tribal Buddhist Temple blessed with all niceties. His room is full of various types of utensils, indigenous clothes for his wearing in manifold Buddhist functions, bed-sheets etc. Ven. Vikkshu has collaborated innumerable information's about Buddhist literature as well as his Vihara for which I was interested to note. My most respected Mahathera inspired me to carry out the thesis on Tribal Buddhism in Tripura with utmost attention. Ven. Pannya Jota Mahathera blessed me full-heartedly for my successful completion of the treatise in near future.²⁷

26) JYOTIBANA BUDDHA VIHARA, DHARMANAGAR, NORTH TRIPURA :-

For a long time there was no Buddhist Monastery and Temple for the Worshipped of compassionate Buddha. But only in 2008 a Buddhist Monastery was erected in Hurowa village of Dharmanagar proper which is contiguous to Dharmanagar Government Degree College by the eager assistance of some

followers of Lord Buddha. The secretary of this Vihara is Sri Anil Barua. Since 2008 this Vihara has been solemnising at least four ceremonies annually like- Buddha Jayanti in Baishakhi purnima, then observance of Ashari Purnima, Kartik Purnima and Maghi Purnima. Several ceremonies are also held in this Vihara for last few years different persons belong to different Communities belonging to Singh, Barua, Mog and Chakma are observing manifold functions in this Dharmanagar Buddhist Vihara situated at Hurowa village. Among the ceremonies "Kathina Chibara Dana Uttasava" is arranged in a colourful way which enchanted our mind. Due to the observance of various ceremonies the Dharmanagar Jyotibana Buddha Vihara has become a most attractive place in the minds of the religious people at present.

The Principal Dr. Kalyanpriya Vikkshu of Buddha Vihara of Buddha Gaya collected a most charming Buddha image from Burma for this "Jyotibana Buddha Vihara" and Rev. Dr. Vikkshu Presented this image to the hands of Sri Anil Barua secretary of "Jyotibana Vihara". He has also proposed to present a beautiful Buddha image made of White marble collecting from Thailand to the hands of the authority of Jyotibana Vihara. This Jyotibana Buddha Vihara will be more attractive to visitors from different angles by the accumulation of illuminative Buddhist images.²⁸

27) THAIFYA MUNI BUDDHA VIHARA :-

Thaifya Muni Buddha Vihara is situated in Lal Chari village 2 km a far from Kulai Bazar of Ambasa under Dhalai District of Tripura. The environment of the Vihara is very nice as well as attractive. There are rows of paddy land where we are to cross that road on foot to reach the Temple. It is a very lucrative place in the midst of green forest which enchanted our mind. The Temple possesses the pattern of Burma Pagoda where all the walls are erected by cement with the roofs are made of Tin. The Temple is

as if ornate by the colourful leaves and creepers. This plants and creepers are serially set in the mud.

A meditative Buddha image is seen in the Temple which attracts our devotion. That image is measuring a height of 5 feet and breadth is 3 feet. This image is made of cement who is worshipped in the Temple. A statuette measuring 1.5 feet height and 1 feet is breadth made of bronze which is brought from Burma and set at the right side.

Except this another statuettes of Bronze preparation is staying at the left side of the Buddha image. This Statuette is made of white marble which is sited on a Bronze altar that is brought from Burma. There are many statuettes sited in front of the image of Lord Buddha they are made of wood, mud, local stones etc and are brought from Burma, Buddha Gaya, Bhutan etc.

28) MAHAMUNI BUDDHA TEMPLE, KULAI, AMBASA, and DHALAI DISTRICT :-

The famous Mahamuni Buddha Vihara is situated in Ambasa 1.5 km far from Kulai Bazar. We are to cross a long road having brick lying from Kulai Bazar up to this Vihara. Actually, the Vihara is established by the side of the Kulai Bazar. It is established in a large place with a measurement of 4.5 kanies of land in 1939. Ven. Waykchara was the pioneer Mahathera of this famous Buddhist Monastery. This Ven. Agrabansha Mahathera occupied the position of the chief Monk where he resided in the Ashram.

At present the Vihara is under the direct supervision of Van. Nanda Mahathera who was born in the village Suknachhari 5 km away from Shilachhari of South Tripura. He is of 75 years of age at present. He holds the post of Mahathera before 10 years. But here he is serving as the Mahathera in this Monastery. It is most amazing to note that there are 14 numbers of Monks are staying in different Viharas of this village.

The Temple is seen directly from the most beautiful gate of Mahamuni Buddha Monastery. It is erected as per the Indus-Burmese pattern made of cement. The said Temple is re-established in 2005. Mr. Mongsafu Mog, a Buddhist tribal of this village established this temple at his own accord.



Mahamuni Buddha Temple



The researcher stands with Buddhist Tribal students

A meditative Buddha image is seated on the altar of the Temple with peaceful mood. The measurement of this image is height is 5.5 feet and breadth is 3.5 feet. Its ingredient is cement and bricks. There are 3 numbers of statuettes before this image which are brought from Burma. One of them is the tallest of all whose height is 15 inches and breadth is 5 inches. Except these statuettes there is another one which is made of tharmocol and collected from Bhutan. The statuette of white marble is collected from Burma. All the statuettes and the image of Lord Buddha were set on the altar of the Temple. Beyond the image of Lord Buddha a painting of meditative Buddha was entangled in the wall. In the left side there are two Mongs, one Saingjoing and one Khanglong are hanging from a wooden frame. These musical articles are brought from Burma (now Myanmar) by the chief Monk. In the morning as soon as a person of the Vihara leaves the bed then and there he is to ring this 'Mong' in the name of the Lord. Whenever the Monks offer their 'Chhaing' before the Lord Buddha

during that period also they ring the 'Mong'. Again when a respectable guest arrives in the Vihara then him or in favour of him somebody will ring the 'Mong'. Aloof from this a wooden gift box is placed in the right side of the image where a Kalpatarubricksha is set which is made of coloured flowers, garlands and of papers. It is said that here in this village 40 Buddhist tribal families are residing at present. These inhabitants of the village celebrate this Kalpataru Uttasav from Ashini Purnima to Kartiki Purnima by their joint affords.

Other than this Vihara we observe one large pond lying at the back of the Temple which is measured 2 kanies of land within that pond. A compartment is made with mud wall having Tin roof in the left side where the Monks are to reside in it.

An educational Coaching Centre is established. There to Coach the students of Class Six to Ten Classes where experience teachers are appointed. The teachers of this Buddhist Coaching Centre are all well educated. The names of these teachers are equipped below :- (1) Sukanta Mog-B.A., (2) Chainsaku Mog- Civil Engineer, (3) Chailau Mog- Science Teacher, (4) Sathaou Mog - M.P.W. Staff, (5) Krainyuri Mog- M.A in Political Science.

All most all the teachers of the above mentioned list are serving this Centre during their off time as free Coaching teacher. They usually teach the students of classes Six to Ten without taking any remuneration. It is really a matter of great glory that the above mentioned highly qualified teachers are imparting teaching to the students in a remote village of Kulai, Ambasa, under the Dhalai District.

This researcher Smt. Anamika has a long discussion with the teachers of the Centre relating to the Buddhist affairs of that area and their attraction for the aggrandisement of Buddhism in Tripura. I also take the opportunity to talk to the simple minded and obedient

Buddhist tribal students of that area who are taking free Coaching from the generous teachers. They have all devotion to their lessons in the class as well as to the feet of Lord Buddha. They cherish a deep sense of esteem to the Ven. Mahathera and his inmate Monks of this Monastery.

It is most astonishing to note that we have to cross Baramura hill and Atharamura hill in an incessant rain fall to arrive at our destination in this Charming Buddha Vihara of Kulai, Ambasa on 26th July 2015 as my field study relating to my Buddhist treatise. The memory of this most interesting journey to a Vihara is not to be rubbed in the whole range of life.²⁹

29) ADHIKARI BUDDHA VIHARA AT NALICHHARA OF KULAI, AMBASA UNDER DHALAI DISTRICT :-

The illustrious Adhikari Buddha Vihara is situated in Nalichhara of Kulai, Ambasa under Dhalai District. It is on the Nalichhara hill of Kulai. It is said that a great personality having the title of Adhikari of Buddhist Mog tribe has established the most beautiful Adhikari Buddha Vihara in this hill-tract a few years back where hundreds of Buddhist devotees are attending the Monastery to worship the Buddha.

At present this Monastery is conducted by Ven. Adhikari Mahathera who offers all facilities to his inmate Monks and other Buddhist tribal workers. In all the sides of the Vihara there exists till lands where jhum Cultivation takes place. The Supremacy of the Mog Community is observed in this nice Vihara in the midst of a dense forest.

30) NEWLY DISCOVERED BUDDHIST CIVILISATION OF BISHALGHARH, DEBBARMA PARA :-

It is assumed that a Buddhist Tope (Stupa) is discovered in third part of August 2015 after the discovery of Pilak, a historical place of Buddhist Civilisation and the Boxanagar Buddhist Stupa.

The present site of an ancient ruin is found at Sipahijala Debbarma Para of the Boxanagar Gram Panchayet village, 6 number ward.

The report of this is related to number of 6 Panchayet under Bishalgharh sub-division, that when the Rega workers are at work to cut down of Tilla land in Sipahijala, then all on a sudden the workers find that their spades touch upon some hard things and they find the pieces of old bricks after bricks. Somebody informed this curious news to the vice-president of that Panchayet Sri Dipak Pal. Mr. Pal then and there reported the matter to Mr. Prasun Dey, S.D.M. who in mingling with SDPO and O.C. of police Station attended the site at that night. The Tope is measuring at a length of 42 inches and breadth 15 inches. The size of the brick is length 13 inches, breadth 8 inches and depth 2 inches. The oldest person Mr. Chitta Debbarma, aged 95 opined that he had heard that the Buddhist Mogs were the inhabitants of that large area since remote past. Accordingly, the information of this debris is sent to the authority of the Archaeological Survey of India, Government of India for their final Comment. But the size, used bricks and mainly the residences of the Mog Community of the total area indicate it as a Buddhist site and Civilisation.³⁰

31) SASNA BAHUJANA HITAYA BUDDHIST TEMPLE SABROOM MANU BANKUL, SOUTH TRIPURA :-

The most ancient Vihara is situated in Sabroom Manu Bankul South Tripura which was established 226 years back. The titled of this holy Vihara is "SASNA BAHUJANA HITAYA BUDDHIST TEMPLE". It is founded by Sathong Mog Choudhury (Adada Choudhury) in 1789 A.D. The temple is erected in Tong-house style. The lower portion of the temple is made of very hard wood. The walls are erected with bamboo and the roof possesses the affinity of a Pagoda which is formed with Tin and wood. The temple

is framed on a plinth above 4 feet which has a shape of a Tong-Ghar. We are to cross six (6) staircases to reach the Temple.

By the left side of this Temple jointly formed the dining room and kitchen room meant for the Vikshus and Shramanas in extension of the Tong-Ghar. A large and gallant "Varanda" is seen in front of the Temple, Where endless natural zephyr can be enjoyed by us.

We have observed a beautiful pond which is full of water at the right side of the path leading to the Temple. After standing for sometime before the Temple we only observed that this Vihara and the Temple are most fascinating with the natural nicety. But there is a touch of artificial technique. The environment is endowed with peace and tranquillity. By entering into the Temple we have witnessed that the Dhyani Buddha is sited on an old Altar which is made of Bronze and that is brought from Burma (New Myanmar). Apart from this manifold statuettes made of Bronze are also observed in maximum number. They too are made of Bronze. Other than these statuettes made of white marble stone which are collected from Myanmar. Another Altar is arranged in front of Lord Buddha where 'Chhaing' is dedicated to Lord Buddha.

Here after when I step near the "Baranda" I observed that to edges of the new altar are going to be formed in two parts- one is for the upper portion and another for the lower part. Answering to my question about the preparation of these items Vikkshu answered that these are made separately which will be joint whenever they will be taken into the apartment of the Vihara. It will take; certainly, four months time to complete the entire work. The lower part was fully completed and some works were not completed during that time. The lower part is very sincerely and artistically done. It is very attractive to look at. After completion of the total work it will be set at the Temple.

Three numbers of Vikkshus and two Shramanas are residing in this sacred Vihara. All the Shramanas are prosecuting their studies in Dhamma Dipa School and Sabroom Government Degree College. The present Chief Monk of this Ashram is Khantipal Vikkshu. The Principal Khantipal Vikkshu whole heartedly entertained us in that Vihara. He asked me different questions on my Thesis relating to the various matters of the Buddhist tribal women of this State because this is, perhaps, the first treatise on the tribal Buddhist women in Tripura which is going to be carried out, so far my knowledge goes. Hon'ble Vikkshuji assisted me on many points in regard to my dissertation. He arranged 'Chhaing' for our lunch which was rich with tribal recipe. When I and my husband who accompanied with me and take seats to eat 'Chhaing' then we are glad to see the innumerable items like Binny rice, Gudok of immature bamboo, Chhakhui, Sour of meat, Fry of dry fish, Aram curry of dry fish, Nahong Chhaingthay, Brinjal soup of dry fish, Achingja Lasu etc. We have eaten up the lunch with excessive devotion and graced the highest generosity of the Vikkshus of "Sasna Bahujana Hitaya" Buddhist Temple. This was a very tasty dish. Here after we take rest for some time and at 3 pm in the evening we start to return to our residence by Bus.³¹

32) THE DEITIES OF THAKURANI TILLA :-

The Thakurani Tilla or Thakuran Tilla is located by the road runs from Jolaibari to Rishamukh. Thakurani Tilla is situated at a distance of 3 km from Jolaibari. We come to know from a valuable copper-plate of 'Gunaigarh' that a Vihara was dedicated to 'Avalokiteswara'. Dr. Heinje Beshart mentioned the name of a Monastery cited in an article titled "Banglay Buddha Dharma". The Vihara belong to 8th Century A.D (approximately).

In the field of Pilak a small icon of Lord Buddha is traced which

possesses a height of 14 inches. It has Bracelet in its hand and a chain in the neck and earrings in the ears. The Buddha is standing having a serene face standing on joint-feet with 'Abhaymudra' in his right hand. A half-blossomed lily is in his left hand. The age of this image is approximately 900 A.D.³²

33) CLUB TILLA :-

The Archaeological evidence also attached a meditative Buddha in Club Tilla which is attributed in 800 A.D having a height of 1 metre 6 cm and its breadth is 67 cm.

34) RAJ-RAJESSHARI ASSRAM :-

The image of Chunda Devi belongs to the tantric Buddhist Branch. The meditative Pancha dhyani Buddha remained at the back side of the image. It is consisted of 18 hands that have sitted in 'Sattvaparyawgcasana'. The main Mudra exhibited in two hands in general. This Mudra is almost similar 'Dharmachakra Mudra'. The weapons of the 18 hands are as sword, knife, 'Abhoymudra', 'Mulmudra', Pasha and mace (gada). On the basis of the artistic views the age of the image is approximately 12 Century A.D.

35) THE DEITIES OF BALIR PATHAR, PILAK, SOUTH TRIPURA :-

Balir Pathar is situated at the South-East direction of Pilak nearby Thakurani Tilla. This ancient Tilla is called after the hollow name of 'Bali Mog'. A ruin of a house was traced by the side of Joymangal house. It is presumed that there was a Buddhist Vihara for which we have witnessed the altar on which the feet of Lord Buddha was engraved. That Archaeological finding is preserved, at present, in the Government of Tripura Museum. The foot of this altar is beautified by a group of lilies and symbol of lion. Two Buddhist figures are standing on the lotus-altar. The height of this Buddhistic altar consists of 24 cm. Another statue of Lord Buddha is found in the middle of a paddy field of Pilak which has

a height of 43 cm and 23 cm of breadth. This statue is standing on 'Lalitasana' having 'Baramudra' in the right hand. One Joymangalkar discovered a Buddhist tantric Devi designated as 'Basudhara' image. This statue is preserved well in Tripura Government Museum. The six handed Devi (goddess) is seated on lotus altar in 'Bajraparyankasana' who is the bestowed of wealth and property. The statue is measured a height of 1metre 3 cm. and breadth of 44cm. It is attributed to 10th Century A.D.³³

36) BUDDHIST TEMPLE OF BIKHORA, SOUTH TRIPURA :-

Bikhora is a historical place in Belonia Sub-division of South Tripura. An ancient Buddhist Vihara is situated by the eastern side of the Agartala Sabroom national road. Later on a huge Buddhist image is built in this Buddha Temple which is extremely luxurious. The religious persons belonging to Hinduism and Buddhism offer their devotion to the feet of great Dhyani Buddha for their guileless peace and tranquillity of mind.³⁴

37) PRACHYA VIDYA VIHARA, AGARTALA, WEST TRIPURA :-

The Prachya Vidya Vihara is situated at Abhoynagar by the left side of that Abhoynagar Bazar.

As per hearty invitation of the then Principal Dr. Rabindranath Das Shastri, Dr. Buddhadatta Vikkshu Ph.D, Tripitaka-Visarad to arrived here at Abhoynagar Agartala to spread Buddhism through the establishment of a Vihara in 1969. Accordingly, the self-abnegator Dr. Vikkshu established a beautiful Vihara titled Prachya Vidya Vihara with the patronisation of Dr. Das Shastri and in 1977 the great Vihara with Dr. Buddhadatta Vikkshu as president and Dr. Rabindranath Das Shashtri as Vice- President registered its managing Committee under the Govt. of Tripura and there after the works of the Vihara has been actuating till now for the welfare of Buddhist religion and literature in full swing. He made this two-storied Vihara with the sculpture of Lord Buddha, 'Shariputta' and

'Moggalayana' which were made by him with his own spade. There is a grand image of Lord Buddha measuring 6 feet of height and there is a crown on the head. In the left compartment of Buddha image, the image of the famous 'Moggalayana' is established measuring about 15 feet height. In front of the lying Buddha image and a library is seen. The total height of the Temple is 45 feet and the summit is ornate with an enlarged Ashok Stamva. The Top is created in three stages. The second stage is smaller than the third stage and the third stage is smaller than the second stage. The image of Lord Buddha consists of a height of is having meditative mood. On the other hand a hood of a serpent is created at the top most place of the roof which saves the image from Sunshine and rainfall. Lord Buddha has matted hair of deep black colour. The attire of the image is of brown colour.

Other two Buddha images are observed on the roof seated into separate altars on the ceiling. Below the two meditative images of Lord Buddha the following Mantras are inscribed on the body of the altar:-

"Buddhang Sharanag Gachami.

Dhammag Sharang Gachami.

Sangghang Sharang Gachami."

The gate of the Vihara is erected following the Archaeological style of Saranath Temple. The gate is made of three phases. On the both sides of that grand gate six Ashoka Chakra are engraved three numbers each. On the gate a chain and a bell are engraved. At the top-most peak Ashoka pillar. The entire environment of the temple is, as if, ornate with compassion, peace, tranquillity and Lord Buddha's blessings.³⁵

38) DHAMMADIPA BUDDHA VIHARA, MANUBANKUL, SUBROOM, SOUTH TRIPURA :-

The temple of 'Dhammadipa Buddha Vihara' is situated in a

very calm and quiet environment to the South of Dhammadipa School. For erecting this temple masons from Myanmar have been invited. Inside the temple there are three images of Buddha which are built of white stone. These are brought from Burma. Apart from these statues there are six more statuettes. Among these



The Buddha Image of Dhammadipa Buddha Vihara

statuettes three are made of white stone, one is made of greenstone (may be coloured with green), one of wood and another is built from cement. All these have been brought from Burma. The beauty of this temple is boundless and inexpressible. When I went to that temple, I met some girls who had come from our neighbour country Bangladesh. They are inhabitants of Chitagong of Bangladesh and have come to our State with the purpose of learning.



The Researcher stands with students of Dhammadipa

However, keeping all above-mentioned things in notice, it can be said that the attraction of this temple is infinite.

The Vihara named Dhammadipa Buddha is situated in the village, Natun Bazar of Manubankul (Subroom) which falls under South Tripura District. The Vihara is built covering 25 acres land. It is adorned with pleasant contributions of nature-mother. It was founded in the year, 2002 by Venerable Dhammapiya Mahathera. Now he is working as the Principal Incharge of Government Degree College at Sabroom. Along with this, till now, he is spending his energy as the Chief Principal of this Vihara.

Venerable Dhammapiya Mahathera has founded one school in the premises of this Vihara in 2002; where education is being imparted to the students from base level i.e. Nursery class to class Twelve. Students one being allowed with so many provisions there-such as hostels for both girls and boys. This school has earned good fame too. And the school has been given the name- Dhammadipa Higher Secondary School. In case of class xi and class xii, two streams-Arts and Commerce stream are being run by the school authority for giving education to the willing students. All Buddhist Tribal students coming from other states or abroad are being permitted with the scope to receive education there. Beside these, Dhammadipa International Buddhist Academy has been established on the other side of the High way. This institution has solely been founded for the Buddhist Tribal students. This Institution is a branch of Nalanda University of Buddha Gaya. This Institution extends over 10 acres land.³⁶

1. This is the report of my field study done by me in relation to my research work which took place in Lal Tilla village, Birchandra Manu, South Tripura, 15th July 2014.
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3. "A corpus of Tripura" Dr. Jagadish Gan Choudhuri. New Delhi, 1990, P-141.
4. 'Dainik Sambad', Agartala, issue 5th May, 2015.
5. 'Dainik Sambad', Agartala, issue 7th May, 2015
6. "Festival of India", Published by the Director, National Book trust, of India, New Delhi, 1982. P-12.
7. Dr. Ashis Kumar Baidya, "Pratna-Ratna Bhandar Pilak", Agartala, 2009, pp-57-60.
8. Dr. A.K.Baidya, "Pratnatattik Aitihāsik O Adhyatik Dristikone Sarva Dharmer Milan Bhumi Tripura", Agartala, 2008, pp-120-121.
9. Article published in 'Dainik Sambad' 29th April, 2015, written by J. Acharji.
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12. The research scholar Smt. Anamika Das personally visited the place Pilak, Jolaibari South Tripura and focussed the information on 15th July 2014.
13. The research scholar Smt. Anamika Das personally visited the place Mahamuni Buddha Vihara, Manu Bankul South Tripura and focussed the information on 16th August, 2015.
14. 'Dainik Sambad', Agartala, issue 7th May, 2015.
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16. The research scholar Smt. Anamika Das visited the field survey.
17. Dr. D.C.Sircar, "Religious life in ancient India", Calcutta, 1972, p-27

18. Dr. Bipradas Palit, "Tripurar Pratnatattik sampad", Agartala, 2010, p-20.
19. 'Dainik Sambad', Agartala, issue- 7th February 2015.
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21. Dr. A.K. Baidya, "pilak Sabhyata", Agartala, 2001, P-08.
22. Paper cutting collection of Tripura and other States, by Dr. R.N.Das shastri, File no-05, Dainik Sambad, Agartala, 18th January 1991.
23. Dr. A.K.Baidya, "Pratnatattik Aitihāsik O Adhyatik Dristikone Sarva Dharmer Milan Bhumi Tripura", Agartala, 2008, pp-124-125.
24. The Research Scholar Smt. Anamika Das personally visited the place Sasna Rakkhita Buddhist Monastery, at Madhya Pilak, South Tripura, and focussed the information on 10th July 2014.
25. The Research Scholar Smt. Anamika Das personally visited the place Saddhamma Bana Vihara, Buddhist Temple at Chanmari, Agartala, West Tripura and focussed the information on 19th July 2015.
26. The Research Scholar Smt. Anamika Das personally visited the place Kunjaban Dharma Joti Buddha Vihara, Buddhist Temple at Udaipur, Gomati District and focussed the information on 24th July 2015.
27. Personally visited the place Bhyamsundar Assram Tilla, Jolaibari, South Tripura and focussed the information on 15th July 2014.
28. The researcher Scholar Smt Anamika Das personally filled survey in the 'place of Dhamma Sukkha Monastery, 'Lal Tilla', Buddhist temple at Birchandra Manu, South Tripura and focussed information on 15th July 2014.
29. Article published in 'Dainik Sambad', dated 30.03.2015, Agartala, p.-05.
30. The Research Scholar personally visited the place Mahamuni Buddha Vihara, Buddhist Temple at Kulai, Dhalai District and focussed the information on 26th July 2015.

31. 'Dainik Sambad', Agartala, 18.08.2015,p.-9.
32. Das personally visited the place, "Sasna Bahujana Hitaya Buddha Temple, Manu Bankul, Sabroom, South Tripura and focussed the information on 16th August 2015
33. Dr. A.K.Baidya, "Pratna-Ratna Bhandan Pilak", Agartala, 2009, pp-16-18
34. Dr. A.K.Baidya, "Pratna-Ratna Bhandar Pilak", Agartala,2009,pp-22-23
35. Dr. A.K.Baidya, "Pratnatattik Aitihasik O Adhyatik Dristikone Sarva Dharmer Milan Bhumi Tripura", Agartala, 2008, p-53.
36. *ibid*, P-83
37. The Research Scholar Smt. Anamika Das visited the field survey in Dhammadipa Buddha Vihara, at Manubankul, Subroom, South Tripura and focussed the information on 16 August 2015.

CHAPTER-V

CONCLUSION

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

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

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

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

The soil of Tripura is found in various varieties. The soil of the hillock areas is not so fertile and is generally formed with loamy sand. This type of land is poor in humus or decomposed with organic matters. The colour of the soil differs from reddish brown to brown and also deep brown to dark grey.

The climate of Tripura is normally hot and humid. The cool dry season usually commences from the month of November when temperature begins to fall and continues up to the month of February. From the month of March to May occasionally thunderstorm and incessant rainfalls come in existence. Specially, the monsoon entered here into the month of May taking storm and heavy rainfalls during its entrance. Practically, in the month

of September, the weather of far State becomes hot and close due to high percentage of moisture and usual temperature runs down wards in the month of October and naturally a cold and dry wind from the North State to blow. The same is also begins to accompany by the rays of the Sun in the day time and ultimately the night becomes pleasant.²

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

At first, let us cite the exact number of Tribes of Present Tripura, as the Government of India Notification of 1956 declares that there are 19 (Nineteen) Scheduled Tribes in our State. They consist of -1) Tripuri, 2) Reang, 3) Jamatia, 4) Chakma, 5) Halam, 6) Noatia, 7) Lushai, 8) Mog, 9) Garo, 10) Kuki, 11) Khasia, 12) Bhutia, 13) Chaimal, 14) Munda, 15) Lepcha, 16) Orang, 17) Uchai, 18) Santhal, 19) Bhil. This is as per census reports laid in 2001. Out of the 19 clans of aborigines of Tripura, the following tribes have embraced Buddhism :- 1) Chakma, 2) Mog and 3) Uchai as we have deciphered earlier in this treatise.

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

The tribal Buddhist women are seriously hard working but soft hearted and quite simple minded. Their life style identifies that from the very childhood they are commonly interested in textiles,

agriculture, cooking and other domestic affairs which they assist their parents by their little hands. Consequently, the females become the companions for workability of the male persons. For example, we may cite the activities of women of tribal Communities as in hunting of animals, making of wooden articles, preparing of various domestic and luxurious items from bamboo and handicrafts etc. They are competent in these items of activities as mentioned above.

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

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

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

were done to encourage the girls to precede their steps to the battlefield named 'domestic life'.

In 'Chakma' tribal society 'weaving' is a feature of religious act. In this tribe also it is very usual to be seen that women are the only labourers who weave clothes in Charkha. Biatra is their main god. 'He' has two wives-Mother Dhaleswari and Mother Vikrampuri. Chakma tribe believes that Mother Vikrampuri is the Goddess of weaving and so Goddess Vikrampuri is worshipped by Chakma-women, so that 'Her blessing' may be showered on them to enhance their skill in weaving. Ginning, spinning, weaving clothes by using various fabric-all are the responsibilities women only. During day they are busy with their daily household works and terrace farming. And in night time they get engaged with weaving. In all these deeds there is no role of the male members of the society. Two main sources of earning of the tribal society of Tripura i.e. 'terrace farming' and 'weaving' are solely done by the female members. So, women are the only people who cherish the duty of earning bread for their family.

The third chapter, I have drawn the traditional life style of female Hill-Tract and Plane Land women who are running after elegance of modern manner. The Hill-Tract women are not interested to earn education in their lives which the women of plane land automatically obtain the educational environment. Here we can mention if the women of the Hill-Tract are properly trained in educational aspect they may help their children to attain better degrees in education.

The Buddhist tribal women of Hill Tract are taken for discussion, their devotion to hard work also should be saluted. The whole day they used to spend in various types of works like cooking, seeking firewood, gathering wild fruits, preparing country liquor. For the preparation of country liquor they had to collect roots,

barks and leaves of some specific trees and some special kind of climbers, creepers. Then they had to mix those collected things with rotten rice and at last the very exciting drink 'Chn Aaka' was made due to the mixture of these wild products with rotten rice. All these were absolutely done by the women and the outcome of their labour was solely enjoyed by their labour was solely enjoyed by their men.

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

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

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

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

A major part of the tribal population lives in the area governed by the Autonomous District Council. In every place under ADC school has been built to impart education to every child of that area. 1255 primary schools, 181 upper primary schools, 139 High schools and 50 higher secondary schools have been founded in the places under ADC. In current years one Degree College has also been founded in Khumlung, the place where the main office of ADC is situated. Free books and uniforms are being given to tribal boys and girls and as a result, they are being provided with much more chance to be involved with literacy as well as education. The establishment of colleges in every district has resulted in rooms for higher education to all. The percentage of

literacy in the tribal population has increased massively. At present the total percentage of literacy is 80.12%. Out of this, female members occupy 64.9% and among the female ones, the tribal women hold a remarkable percentage-44.6%. However, the number is increasing gradually. Currently the percentage of literacy ones among tribal people is 56.5%. Out of this percentage male ones are occupying 68% and women only 44.6%.

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

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

The Mog population of the current age has been able to realise that without having education no one is capable of fulfilling the criterion of the modern competitive age and thus is just unworthy to earn self-dependence. So, they have taken Oath to impart education to their children either personally or communally. Along with this attempt they are continuing their struggle on behalf of increasing eagerness of their children to get educated in their

mother tongue. One school named 'Dhammadipa Higher Secondary School' and another named 'Dhammadipa International Buddhist Academy' in Manu Bankul under Subroom District has been running where one subject written in Mog language is being taught to the students. However, at present the Mog students are being taught in their own language in some monasteries by the Buddhist Monks.

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

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

Towards the end of 20th century tribal life of Tripura got moved

with the fashion-laden civilization of modern life. They started to keep rapid pace with the evolution of modern age. Education, style of living, apparel- everywhere they proved themselves a complete change. All tribal families are not well-equipped, because their boys and girls are now self-sufficient with their education, smartness and capability of keeping foot in every field of work. Mostly the girls and women of these families are earning more and more respect as it is their selfless action only that has added the colours of rainbow to their life.

The activities of the Buddhist Tribal women of Tripura should be upgraded by the benign government of Tripura though they are actuating the program or projects for self-help groups etc. Still they are to be more adept in their activities for which they should be lifted in higher education for the promotion of their life-style. It is quite necessary to change their traditional way of thinking for embracing modern prospect of life.

With permanent settlement on plane land and with change in the technique of farming land, the community of 'Mog' also has come forward with many various in their social rules and etiquette. The most noticeable matter among all the changes is that their superstition belief in gods and witches has drastically been changed. Moreover, a change has happened in their way of worshipping and governing the village. Although some parts of the society are still now following the traditional way of worshipping, but others have stopped worshipping with grandeur. Now a day, on a very special day they worship their gods and goddesses with flowers, sweets and puffed rice. Yet, here the most mentionable fact is that the Mog and Chakma races are followers of Buddhism. These races are used to moving from one place to another in search of livelihood, but whenever they get scope to settle, they try to build their place of worship, dig ponds, plant

banyan and peepal trees, heaps for offering flowers to the Buddha, erect guestrooms etc. A major portion of the Buddhist Tribes goes to their temples to receive 'Panchshil' and to take part in the religious discussion on the day of 'New moon' and 'Full moon'. Some of them spend one or two nights too in the temple and keep fasting with acceptance of 'Astamshil'.

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