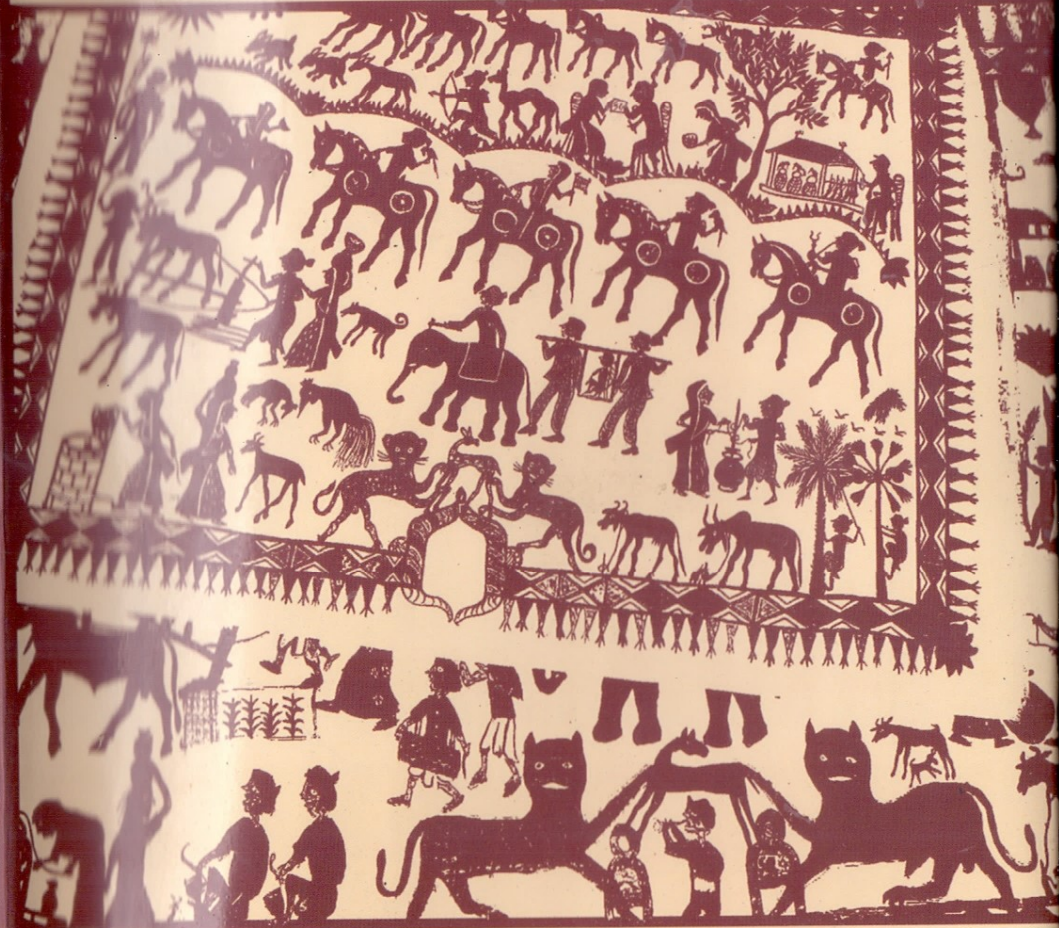


IMMIGRANT TRIBES OF TRIPURA

Bhil, Orang, Munda, Santal

Moutoshi Deb



Immigrant Tribes of Tripura
Bhil, Orang, Munda, Santal

Moutoshi Deb



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

TRIBAL RESEARCH AND
CULTURAL INSTITUTE



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Immigrant Tribes in Tripura

(Bhil, Orang, Munda, Santal)

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MESSAGE

Migration is generally known as the movement of people from one residence to another permanent or temporary residence for a substantial period of time. The causes and consequence may vary but the migration is a common and global phenomenon and it will continue to do so in the near future. All through human history, it has been a significant factor influencing population change.

Migration is influenced both by the pattern of development and the social structure. In tribal regions, intrusion of outsiders; the pattern of settlement; displacement and deforestation; have played a significant role. Most migration literature makes a distinction between ‘pull’ and ‘push’ factors, which, however, do not operate in isolation of one another. Mobility occurs when workers in source areas lack suitable options for employment/livelihood, and there is some expectation of improvement in circumstances through migration.

In Tripura, altogether there are 19 (nineteen) tribes in the state. They could be divided into 2(two) major groups as (i) Ab-original and (ii) Immigrants. All the aboriginal tribes have been migrated in this territory from a place in-between Tibbet, up hills of Burma like Arakan Hills Tracts and Shan State and adjacent to China. Aboriginal tribes are Tripuri, Reang, Jamatia, Noatia, Lusai, Uchai, Chaimal, Halam, Kukis, Garos, Buddhist Tribal and Chakma. Other tribes like Bill, Orang, Munda, Santal, Lepcha, Khasia, and Bhutias are the immigrant tribes came and settled here for economic reasons.

The Bhil, Orang, Munda, and Santal – the Central and Eastern Indian tribes are nearly 100 years old in Tripura. When tea garden were set up

for the first time in Tripura in 1916-1917, coolies had to be recruited from outside. They have settled in Tripura mostly as tea garden labourers, some among them have become brick-kiln workers or farm labourers.

I feel happy that Tribal Research and Culture Institute is publishing the book ‘Immigrant Tribes of Tripura’ based on the empirical research study conducted by team of *Bolpur Manav Prem O Seva Sanstha (BMPSS-Institute for Inclusive Development)*, West Bengal sponsored by Tribal Research and Cultural Institute, Government of Tripura.

I strongly believe that the study will provide immense knowledge about the four major immigrant tribes in Tripura (Bhil, Orang, Munda, and Santal) and the recommendations will be helpful to prepare the roadmap for development of those tribal communities.

I congratulate the author and wish grand success of her work.



Shri Sunil Debbarma

Director

Place : Agartala

Date : 01/01/2018

Tribal Research and Cultural Institute

Government of Tripura

PREFACE

This book named 'Immigrant Tribes of Tripura' is mainly an empirical study on four migrated tribes namely Bhil, Orang, Munda and Santal tribes of Tripura. The study was conducted in the year 2016 by the research team of *Bolpur Manav Prem O Seva Sanstha (BMPSS-Institute for Inclusive Development)* sponsored by Tribal Research and Cultural Institute, Government of Tripura.

The overall research study took shape of this book to disclose the socio-economic features, educational status, reasons behind their immigration, impact of migration in their lifestyle and lastly livelihood status of these four migrated tribes. The reader of the book may found the before after status of the livelihood pattern as well as changes among these four migrated tribes in Tripura.

The first chapter of the book discusses about the migration pattern and history of migration of tribal population in India as well. The chapter brought out the overall scenario of tribal migration in India and the present settlement of the migrated population in the different parts of India.

The second chapter of the volume illustrates about the history of tribal migration in Tripura. Though, Tripura a hilly State in the North-Eastern region of India but it is habitat of different tribes. The tribes of Tripura are different in their origin and a majority of them belong to the Bodo group of indo-Mongoloid families. Bhil, Orang, Munda and Santal tribes are immigrant tribe mainly from central India to Tripura. Chapter three is about methodology of the field study of the research work to enlighten the investigation steps.

The forth chapter explains the past scenario of the immigrated tribes comparing with the research findings of the field survey and tried sketched out a portfolio of these four tribal immigrant tribes. This chapter is analytical one with reference to the survey data. The fifth and last chapter

concludes with the major findings of each immigrated tribal groups. Lastly tried to bridge between the fact and reality and summarized with some suggestion and recommendation.

The book is mainly offered the generations to conduct in-depth study of the four immigrated tribes, who are now settled in Tripura and tried their level best to adopt the culture of course along with their traditional one. The book is dedicated for wellbeing and welfare of these four immigrated tribes.

My sincere thanks goes to the Sri S. Debbarma, Director, Tribal Research and Cultural Institute, Government of Tripura for awarded the study to the team of *Bolpur Manav Prem O Seva Sanstha (BMPSS-Institute for Inclusive Development)*, West Bengal to conduct the study and also considering the research report to publish in book form. I also thankful to all the members of Manuscript Review Sub-Committee of Tribal Research & Cultural Institute for keeping faith on me. Special thanks goes to Sri Bidyut Kanti Dhar, Research Assistant of TRI for his sincere efforts in various stages to bring the manuscript in book form.

I acknowledge the hard work of Dimpi, Manika, Ruma, Rumpa, Saoni, Dharmendra, Anupam, Bikram, students of Department of Rural Management & Development, Tripura University for involving during various stages of the present study. I am enriched enormously by the discussions with villagers during the study; I duly acknowledge their support and information sharing.

The study provides some suggestions and recommendations for possible consideration of the Government of Tripura. I hope Tripura Government would consider the suggestion seriously.

However, I am responsible for any fault that may remains.

Date : 01/01/2018

Moutoshi Deb

Place : Agartala, Tripura

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CHAPTER - I

INTRODUCTION

1.1. Background

Migration was a global phenomenon; and it will continue to do so in the near future. All through human history, it had been a significant factor influencing population change. Migration involved the (more or less) permanent movement of individuals or groups across symbolic or political boundaries into new residential areas and communities. (Gordon, 1998).

Migration from the erstwhile East Bengal/East Pakistan and the present day Bangladesh to eastern and north-eastern parts of India had been an ongoing phenomenon. In the aftermath of partition, several lakh Hindus fled from East Pakistan for India to escape communal violence. This was also seen during the liberation war of Bangladesh in 1971. In 1965, the then Chief Minister of Assam claimed that over one million “illegal Pakistani infiltrators” had entered eastern India between 1951 and 1961, and of which 220,961 were in Assam, 459,494 in West Bengal, 297,857 in Bihar and 55,403 in Tripura (Schendel, 2005).

Migration mean the movement of people from one place to another i.e. migration was usually a response to changes in temperature, food supply or the amount of daylight and was often undertaken for the purpose of breeding. There were two main types of migration. First internal migration meant migration within one country. E.g. internal migration was the movement from East Germany to West Germany, which caused big problems for East Germany. Internal migration spurred primarily by employment and marriage helped shape the economic, social, and political life of India’s sending and receiving regions. About two out of ten Indians were internal migrants who had moved across district or state lines—a rate notable for the sheer numbers who moved within a country with a population that top 1.2 billion. While marriage was a common driver of

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internal migration in India, especially among women, a significant shared of internal movements were driven by long-distance and male-dominated labor migration. These flews was permanent, semi-permanent, or seasonal. Seasonal or circular migrants in particular had markedly different labor market experiences and integration challenges than more permanent migrants, but precised data on seasonal migration flows and a systematic accounting of the experiences of these migrants were major gaps in existing knowledge.

Secondly international migration meant the movement from one country to another e.g. international migration was the movement from third-world countries to Europe or America. The reason for migration divided into two main aspects, the so called “push” and “pull” factors. Push factors were those in their old place which forced people to move. E.g. there might be civil wars or wars in general in the country, but political or religious oppression, climate changes, lack of jobs or simply poverty were all important push factors. Pull factors were factors the target country which encouraged people to move, these included peace and safety, a chance of a better job, better education, social security, a better standard of living in general as well as political and religious freedom (de Haan & Rogaly, 2002).

Indian emigration abroad was one consequence of the abolition of slavery and the demand for replacement labour. This was normally through indenture, a form of contract labour whereby a person would bind himself for a specified period of service; they left for British, Dutch and French colonies to work in sugar plantations and subsequently for the tea and rubber plantations of Southeast Asia. The proportion migrating for economic reasons was greater among long-distance migrants; most male migrants moving between states did so for economic reasons. Again, economic motives were more significant in urban migration streams, especially for males. In the rural areas, self-employment was the predominant activity for both male and female migrant workers (Tinker,

1974)

Tribal people form a major segment of the world population. They were found all over the world. They were called by different names such as “primitive, ‘tribal,’ ‘indigenous,’ ‘aboriginal,’ ‘native,’ and so on. India has a large number of tribal people. They lived in different regions in the forest as well as in urban areas, and mostly speak their own languages. The states of Madhya Pradesh, Orissa, Bihar, Maharashtra, Gujarat, Andhra Pradesh, West Bengal and the North-eastern Region had a larger concentration of tribal population. The word ‘tribe’ was derived from the Latin term ‘*tribus*’ which was applied to the three divisions of the early people of Rome. The term however had went through a lot of changes. It meant a political unit consisting of a number of clans. A tribe occupied a definite geographical area. Permanent settlement gave a geographical identity to a tribe. For that reason, tribes were often named after the area. Our country was named after a tribe called ‘Bharata.’ Even today states like Mizoram, Nagaland and Tripura were named after the Mizo, Naga and Tripuri tribes respectively.

India had a long history of its democratic structure. Before the independence many political thinkers, social reformer, politician dreamt for a better Indian society where the people will surely fulfil their basic needs and requirements. For that they fought against the British rule and tried to protect their democratic rights. After getting Independence on 15th August 1947, the constituent assembly was formed and after a long period of time Indian constitution was made by it. In this constitution, it had been mentioned that India was a democratic country. To make this term fruitful in actual sense, the framers of Indian constitution enlisted many provisions for the betterment of the people. They were also gave a great emphasis on democratic process because it was an instrument by which the notion democracy might be achieved its goal and people will not suffer in any circumstances. But in India the people were divided into different communities. People of each community were to some

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extent deprive from their basic needs and requirements (Das, 2014).

While some regions and sectors falled behind in their capacity to support populations, others moved ahead and people migrate to access these emerging opportunities. Industrialisation widen the gap between rural and urban areas, inducing a shift of the workforce towards industrialising areas. There was extensive debate on the factors that cause populations to shift, from those that emphasised individual rationality and household behaviour to those that cited the structural logic of capitalist development (Haan and Rogaly, 2002).

Migration had reduced the working age population in the state and consequently increased the proportion of children and the elderly. Migration had contributed to the prevalence of large numbers of very small families in the state. Single member households had increased by 33 percent and two member households by 42 percent as a result of migration (Zachariah, et al, 2002).

Migration helped to reduce poverty or to halt the slide into poverty. There were many negative impacts of migration like loss of identity, culture, security, acute shortage of labour and high dependency ratios in sending areas. The migrant face number of problems immediately after their migration to cities which included difficulty of communication in local language, residential accommodation, employment, education of children, local contacts, adjustment with city life, hygiene related habits and environment etc. The migrant suffer from poor housing conditions most of them had their houses in slum areas surrounded by unhealthy environment. Large number of educated, uneducated and illiterate tribals from Jharkhand, Chhattisgarh, Orissa and West Bengal migrated to Tripura for searching some gainful employment/casual labour in the unorganized sector and as household maids for their livelihood. Unemployment, poverty and lack of basic facilities of education, health and hygiene were still a major problem in the tribal areas forcing them for out migration to various towns and cities (Kumar, et al, 2006)

Tribals in India faced insurmountable problems due to their low socio-economic conditions, poverty, unemployment, displacement, indebtedness, lack of opportunities, accessibility and awareness of the government programmes. Coupled to this, the government and private industrial establishments had initiated mega projects of mining, hydro-electric, industry, business, roads and transport which is leading to the loss of traditional land ownership and livelihood opportunities. This was resulting in large scale migration of rural tribal to urban areas in search of livelihoods either temporarily or on permanent basis which in turn resulting into the disturbances of their traditional socio psychological family relationship, network of neighborly relationships and the adoption of new urban culture. Human Migration and in particular tribal migration with its implications was becoming an important socio-economic problem for the policy makers and government to undertake welfare and development activities (Rogaly, *et al*, 2001; 2002).

1.2 : Migration Scenario in India

Labor migration flow included permanent, semi-permanent, and seasonal or circular migrants. Much of the available data polls migrants in the permanent and semi-permanent categories, and considerably less large-scale statistical data were available on the numbers and characteristics of circular migrant.

Semi-permanent migrants were those who are likely to have precarious jobs in their destination areas, or lack the resources to make a permanent move. While they might resided in their destination cities for years or decades, they likely had homes and families in their sending district. Seasonal or circular migrants, by contrast, were likely to move from place to place in search of employment, or to continue returning to the same place year after year. Such circular flow encompass migrants who might stayed at their destination for six months or more at a time and hence need social services at their destination. Scholars had long

characterized this migration as a type in which the permanent residence of a person remains the same, but the location of his or her economic activity changes. More than two-thirds (69 percent) of India's 1.21 billion people lived in rural areas, according to the 2011 Census of India, but the country was rapidly urbanizing. The cities of Mumbai, Delhi, and Kolkata were all among the world's top ten most populous urban areas, and India has 25 of the 100 fastest-growing cities worldwide. Thirty-one percent of India's population was now classified as urban, up from almost 28 percent in 2001. In 2007-08, the National Sample Survey measured the migration rate (the proportion of migrants in the population) in urban areas at 35 percent. In addition to migration, natural population increased and the inclusion in census data of newly-defined urban areas also account for some of this urban growth. In 2010, 29.8 percent of all Indians lived below the national poverty line, while 33.8 percent of rural Indians lived below the national rural poverty line, according to World Bank data. the 2001 Census counted about 191 million people—or 19 percent of the total Indian population at the time—as internal migrants who had moved long distances to other districts or other Indian states. About 70 percent of all internal migrants were women, and marriage was the primary reason for female migration, accounting for 91 percent of rural female migrations and 61 percent of urban female migrations. By contrast, men migrated mostly for employment-related reasons. Fifty-six percent of urban male migrants moved in search of employment. Other top reasons for migration among Indian men (often with other members of the household) included family, business, and education (Abbas & Varma, 2014).

India as a nation had seen a high migration rate in recent years. According to the National Census for 2001, 30 percent of the population or 307 million were migrants. There were 65.4 million female migrants and 32.8 million male migrants. The most important reason for migration was 'Work/Employment' cited by 12.3 million male migrants. Rural to

rural migration still dominated and accounted for 53.3 million; Rural to urban migration: 20.5 million Urban to rural migration: 6.2 million and Urban to urban migration: 14.3 million. Interstate migration had grown by 53.6 percent. The total number of inter-state migrants was 42.3 million. Uttar Pradesh (-2.6 million) and Bihar (-1.7 million) were the two states with the largest net out migration. Apart from women migrating due to marriage, employment is the biggest reason for migration (Saxena, 2007).

Migration was influenced both by the pattern of development and the social structure. In tribal regions, intrusion of outsiders, the pattern of settlement, displacement and deforestation, also had played a significant role. Most migration literature made a distinction between ‘pull’ and ‘push’ factors, which, however, did not operate in isolation of one another. Mobility occurred when workers in source areas lack suitable options for employment/livelihood, and there was some expectation of improvement in circumstances through migration. (Mosse *et al*, 2002).

1.3 : Migration Flows in India

The North Indian states of Uttar Pradesh and Bihar had the highest percentages of rural populations, with 18.6 percent and 11.1 percent of people living in villages, respectively, as of the 2011 Census. These states were also the largest migrant-sending states. Substantial flow of labor migrants relocate from Uttar Pradesh to Maharashtra, Delhi, West Bengal, Haryana, Gujarat, and other states across northern and central India. Migrants from Bihar relocated to the same destinations, with the highest numbers to Delhi and West Bengal. Other major migrant-sending states were Rajasthan, Madhya Pradesh, Andhra Pradesh, Chhattisgarh, Jharkhand, and Orissa. Predictably, all of the major sending states were characterized by very low social and economic development indices and the major urban destinations (enumerated below) were the growing economic magnets in an increasingly liberalized Indian economy. Many of the women who migrated for marriage were also participants in the

labor market, even if their primary reason for migration is marriage. The domestic maid industry in urban areas, for example, was a rapidly growing sector that employs women, most of whom were rural-to-urban migrants (Abbas & Varma, 2014).

Migrants, completely dependent on the middlemen for information, end up working in low-end, low-value, hard, and risky manual labor and were constantly subject to exploitation with little or no opportunity for legal recourse. Their work lives were characterized by exploitative practices such as manipulation in wage rates and work records, nonpayment or withholding of wages, long work hours, abysmal work conditions, and verbal and physical abuse. Female workers, especially in the domestic and construction sectors, were often sexually exploited in return for the offer of regular work. Accidents and deaths at workplaces were also extremely common in the construction sector, which was aggravated by the absence of any kind of social protection. Seasonal flow of migrants vary by area and industry, but several fine-grained studies of seasonal migration reveal extensive flows. Significant numbers of people from drought-prone regions—including areas of Andhra Pradesh, Karnataka, and Maharashtra—migrated seasonally to work in brick making, construction, tile factories, and crop-cutting operations. Migration and slums were inextricably linked, as labor demand in cities and the resulting rural-to-urban migration created greater pressures to accommodate more people. In 2011, 68 million Indians lived in slums, comprising one-quarter of the population of India’s 19 cities with more than 1 million residents.



Indian Tribes



Ornaments of Indian Tribes

1.4 : Tribals migration in India

Tribal society was largely egalitarian and tribal women had been equal partners with tribal men in the contribution to household economy. Quite often their women did more physical labour in their agricultural fields and forest than that of the tribal men. Tribal's were engaged in various occupations like hunting, fishing, gathering of forest products, shifting cultivation to settled agriculture, rural crafts and artisans.

A very few tribal groups were engaged in non-agricultural activities as mendicants, bards, pastoralists leading a semi-nomadic to nomadic life. Migration of the tribal population from Jharkhand, Orissa, Madhya Pradesh and Chhattisgarh had been taking place since the last three centuries and more. In the 18th and 19th Centuries, the migration was forced as the British employed tribal labour to work in the Assam tea gardens. However, since the latter half of the 20th Century, tribal people from these areas had started migrating voluntarily to earn their livelihood.

Tribal families nowadays were driven by poverty to send unmarried daughters to cities in search of work. Single women and tribal girls were however, prone to exploitation not only by employers but also by anti-social elements. Tribal migrants had found jobs in factories, agro-processing plants or working as porters, domestic servants, construction workers and domestic workers. (Deshingkar, et.al 2006).

The tribal population in India, though a numerically small minority, represents an enormous diversity of groups. They varied among themselves in respect of language and linguistic traits, ecological settings in which they live, physical features, size of the population, the extent of acculturation, dominant modes of making a livelihood, level of development and social stratification. They were also spread over the length and breadth of the country though their geographical distribution is far from uniform. A majority of the Scheduled Tribe population was concentrated in the eastern, central and western belt covering the nine States of Odisha,

Madhya Pradesh, Chhattisgarh, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh and West Bengal. About 12 per cent inhabit the North-eastern region, about five per cent in the Southern region and about three per cent in the Northern States.

Table No. 1 : Dispersion of immigrant tea garden labourers (1931)

Sl.No	Name of Tribe	Hailing From	Population in 1931	Main Occupation
1	Oraon	Chotanagpur, Bihar	979	Tea garden labour
2	Kanda	Orissa	667	Tea garden labour & agriculture
3	Kaur	Chotanagpur, Bihar	117	Tea garden labour
4	Khandaet	Orissa	752	Tea garden labour
5	Khaira	Chotanagpur, Bihar	133	Tea garden labour & agriculture
6	Gareri	Bihar	58	Tea garden labour
7	Ghashi	Chotanagpur	90	Tea garden labour
8	Turi	Chotanagpur	139	Tea garden labour
9	Naia	Santal Pargana	37	Tea garden labour
10	Nageshia	Chotanagpur	22	Tea garden labour
11	Pan or Panika	Chotanagpur & Orissa	1064	Tea garden labour & agriculture
12	Binjhia	Chotanagpur	114	Tea garden labour
13	Bhuia	Chotanagpur	139	Tea garden labour
14	Bhumija	Orissa	452	Tea garden labour & agriculture
15	Munda	Chotanagpur	2058	Tea garden labour & agriculture
16	Lodha	Chotanagpur	37	Tea garden labour & agriculture
17	Santal	Santal Pargana	357	Tea garden labour & agriculture
	TOTAL		7593	

Source: Census Baitarani 1340 T.E. (1931 A.D), Tribal Research and Cultural Institute, Government of Tripura, Agartala, Re-print 1997, pp.71-75

Based on decadal growth rate of Tribal population in Tripura from the year 1961 to 1971, we can conclude that there were not any abnormal growth of tribal communities except the Bhil, Lepcha, Khasis and the Santals (Table No. 1.3). But those communities were negligible in number and the Bhil, Khasis and the Santal communities were immigrant tribes and concentrated in the Tea gardens.

Several States displayed an increased in the proportion of STs in rural areas (which could be due to population growth among STs, migration

12 Immigrant Tribes in Tripura

of non-tribals from rural to urban areas and so on). Almost acrossed the board, however, there appeared to be an increase of STs in urban areas which was indicative of population growth and increased migration of STs to urban areas (in search of employment opportunities, possibly as a result of loss of livelihood in rural areas).

Table No. 2 : Number of people emigrated into Tripura from various parts of India

Source of Migration	1911	1921	1931
Bengal	48,042	46,061	67,946
Assam	27,506	36,978	33,262
Bihar, Orissa	2,002	5,077	4,153
Madras	1,046	2,675	2,166
Madhya Pradesh	1,432	2,227	1,341
United Province	1,281	1,685	2,116
Ajmer, Mewar	1	70	9
Punjab	50	44	80
Bombay	1	77	82
Other Native States of India	244	1,244	2,591

Source: Census Biharani 1340 T.E. (1931 A.D), Tribal Research and Cultural Institute, Government of Tripura, Agartala, Re-print 1997, pp.43-44

Table No. 3 : Tribe wise population of Tripura at a glance (1931-1971)

Name of the Tribe	1931	1951	1961	1971
Bhil		41	69	169
Bhutia		19	7	3
Chaimal		220	50	
Chakma	8730	7277	22386	28662
Garoo	2144	7352	5484	5559
Halam	12713	1644	16298	19076
Jamatia	11090	2764	24359	34192
Khasia		151	349	491
Kuki	1479	2721	5531	7775
Lepcha		5	7	14
Lushai	2175	1947	2988	3672
Mag	5748	3789	10524	13273
Munda, Kaur	2058	51	4409	5347
Noatia	27405	1916	16010	10297
Orang	979		2875	3428
Reang	35881	8471	56597	64722
Santal	735	736	1562	2222
Tripuri	79074	150971	189799	250545
Uchai			766	1061
Unspecified		2218		36
Total	190211	192293	360070	450544

Source: Table wise population of Tribes of Tripura at a glance (from 1931-2001), compiled from various Census data of India and distributed by Tribal Research Institute, Government of Tripura, Agartala.

Table 4 : Tribes in India-2001

Name of Tribe	Population	States in which members are residing
Bhil	12689952	Andhra Pradesh, Rajasthan, Chhattisgarh, Andhra Pradesh, Gujarat, Maharashtra, Karnataka, Tripura
Santhal	5838016	Bihar, Tripura , West Bengal, Odisha, Jharkhand
Orang	3142145	Bihar, West Bengal, Jharkhand, Odisha, Chhattisgarh, Madhya Pradesh, Maharashtra, Tripura
Munda	1918218	Bihar, West Bengal, Jharkhand, Chhattisgarh, Madhya Pradesh, Tripura , Odisha

Source- census of India, 2001

As per the 2001 census, the tribe with the largest population is the Bhil (12689952) followed by the Santhal (5838016), the Orang (3142145) and the Munda (1918218). Most of the large tribes have populations spread across several States and in some cases, over the entire breadth of the country. Many of these tribes have been integrated into the larger political economy for centuries and some of them have benefitted from State policies to a relatively greater extent as compared to smaller tribal groups.

Table 5 : Population Distribution of Different Tribes in India

Sl No.	Tribe Name	Population
1.	Bhill	12689952
2.	Gond	10859422
3.	Santal	5838016
4.	Mina	3800002
5.	Naikda	3344954
6.	Oraon	3142145
7.	Sugalis	2077947

8.	Munda	1918218
9.	Naga	1820965
10.	Khond	1397384
11.	Boro	1352771
12.	Koli Mahadeb	1227562
13.	Khasi	1138356
14.	Kol	991400
15.	Varli	974916
16.	Kokna	926763
17.	Kawar	812770
18.	Ho	806921
19.	Gujjar	799344
20.	Korku	774179
21.	Bhumij	765909
22.	Garo	725504
23.	Koya	692435
24.	Any Mizo (Lushai)	667764
25.	Halba	639094
26.	Dharua	630469
27.	Dubla	627599
28.	Mising/Miri	587310
29.	Tripuri	543848
30.	Rathawa	536135
31.	Saharia	527015
	Total	63637084

Source: Office of RGI & Census commissioner of India. 2001.

CHAPTER - II

Immigrant Tribes in Tripura

Tripura a hilly State in the North-Eastern region of India was the homeland of different tribes. Altogether there were 19 (nineteen) tribes in the State. They were Tripuri, Reang, Jamatia, Mog, Noatia, Chakma, Halam, Uchoi, Garo, Chaimal, Kuki, Lusai, Khasia, Lepcha, Munda, Orang, bhill, Santal, & Bhutia. The santals, the Oraons, the Mundas, and The Bhils were non-indigenous tribes of Tripura. They had entered into the State of Tripura mainly as a Tea-laborer from Bihar, Orissa, and Madhya Pradesh. Their works hid them up to stay till today. The tribals could also be divided into two separate sections. It was the Borok groups and the chin-Kuki-Mizo groups. They could be divided into 2 (two) major groups as (i) Ab-original and (ii) Immigrants. All the aboriginal tribes had been migrated in this territory from a place in-between Tibbet, up hills of Burma like Arakan Hills Tracts and Shan State and adjacent to China. Aboriginal tribes were Tripuri, Reang, Jamatia, Noatia, Lusai, Uchai, Chaimal, Halam, Kukis, Garos, Buddhist Tribal and Chakma. Other tribes like Bill, Munda, Orang, Santal, Lepcha, Khasia, and Bhutias were the immigrant tribes came and settled here for economic reasons. Most of them were Central Indian Tribes and came from Madhya Pradesh, Bihar, Orissa and West Bengal. Some of these tribes were however Northern-Frontier tribes came from Bhutan, Meghalaya, Sikkim and North Bengal. (Dhammapada, 2006).

Based on decadal growth rate of Tribal population in Tripura from the year 1961 to 1971, we concluded that there were not any abnormal growth of tribal communities except the Bhil, Lepcha, Khasis and the Santals. But those communities were negligible in number and the Bhil,

16 Immigrant Tribes in Tripura

Khasis and the Santal communities were immigrant tribes and concentrated in the Tea gardens.

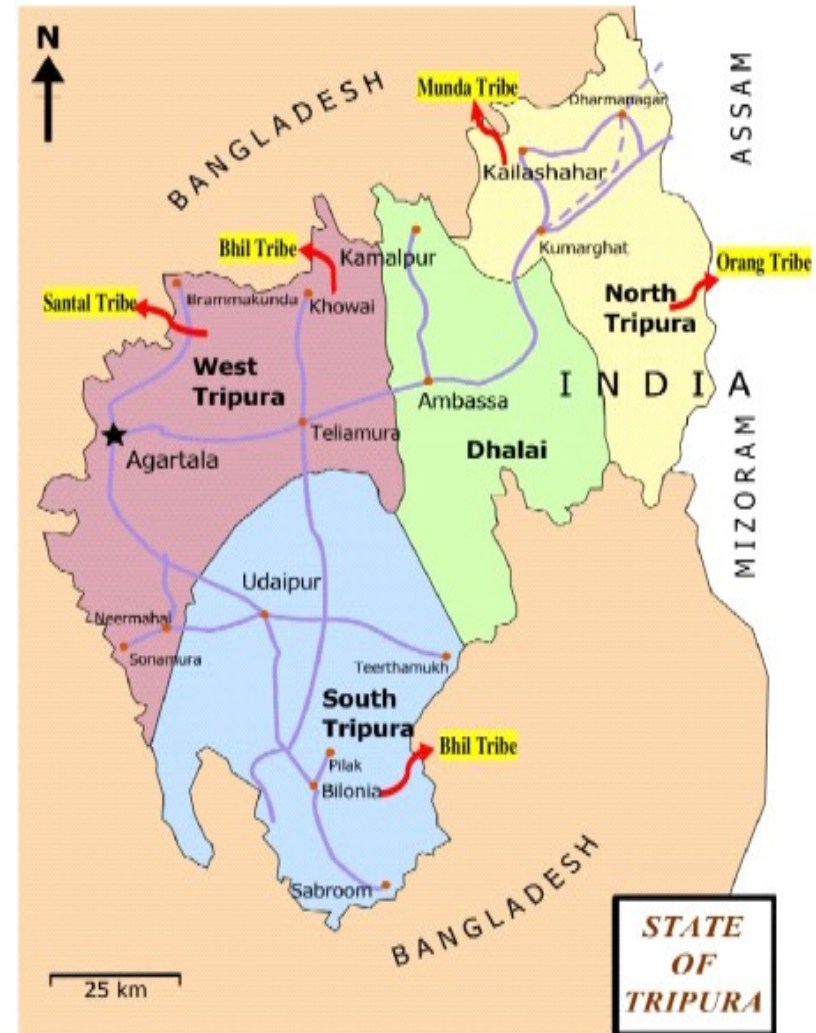


Table 6 : Place of origin of the tribal communities of Tripura

Name of the Tribes	Place of Origin
Chaimal	Tripura Tribes
Halam	
Jamatia	
Kuki	
Noatia	
Reang	
Tripuri	
Uchai	
Chakma	Chittagong Hill Tribes
Mag	
Garos	
Khasi	Assam Tribes
Lushai	
Bhutia N.F. Tribes	
Lepcha	
Bhil	
Munda	Central and Eastern
Santal	
Orang	Indian Tribes

Source: http://shodhganga.inflibnet.ac.in/bitstream/10603/22930/9/09_chapter%204.pdf

As per the 2001 census, the tribe with the largest population was the Bhil (12689952) followed by the Santhal (5838016), the Orang (3142145) and the Munda (1918218). Most of the large tribes had populations spread across several States and in some cases, over the entire breadth of the country. Many of these tribes had been integrated into the larger political economy for centuries and some of them have benefitted from State policies to a relatively greater extent as compared to smaller tribal groups.

The Bhil, Munda, Oraon, and Santal – the central & Eastern Indian tribes were hardly seventy years old in Tripura. When tea garden were set up for the first time in Tripura in 1916-1917, coolies had to be recruited from outside. They had settled in Tripura mostly as tea garden labourers, some among them have become brick-kiln workers or farm labourers. In 1931, the total number of labourers engaged in tea gardens in Tripura. Was 5451 out of whom 2896 were men and 2555 women. These tribes

were excellent cultivators of rice and millet and had long been recruited for work in the tea, coffee and rubber plantations of Assam, North Bengal, Nilgiris and Tripura. They had migrated for new opportunities of work in Bengal as well, where they were employed as farm labourers. The Santal and Munda speak dialects belonging to Austrics or Mundari family of languages while the Oraon and Bhil speak dialects falling under Dravidian speech family. The dialects of Santal, munda & Oraon had also undergone changes under the Hindu peasant influence spread over centuries. Life and culture of one group was likely to affect as well as be affected by those of other group or groups. The Bhils worship the ordinary Hindu deities and village god lings of the locality. A good number belonging to some major tribes of Chotonagpur like the Oraon, munda, santal follow Christianity (Ganguli, 1983).

The tribals of India had also a very rich heritage of arts of various sorts like dancing, singing, decoration etc. Among the tribes indulging in various artistic performances on the occasion of marriage, santals appear to be the most enthusiastic. The Bhils with huge bangles, bronze anklets, necklaces and other jewellery made of white copper, lead, bronze, beads, nuts, straw, grass and silver present a very colourful and attractive look. The Oraon made artistic costumes and ornaments from peacock and bhangara feathers. In Madhya Pradesh, Bihar and Orissa where flowers grew in abundance they form the principal medium of dress and hair decoration. The scheduled tribes of North-East India could broadly be categorized into two broad divisions- 1. Those who inhabited the hilly areas or the majority of the inhabitants of Arunachal Pradesh, Mizoram, Meghalaya, and Nagaland and the inhabitants of the hilly districts of Assam, Manipur, & Tripura. 2. The tribes living in the valley areas of Assam mainly the tribes of the Brahmaputra valley (John, 1967).

In Tripura as per 2001 Census Munda comprised 1.25 per cent population in total tribes of Tripura. Their major concentrations were at

Kailashahar, Manu Valley tea estate in the state. Orang comprises 0.63 per cent, Bhil comprised 0.24 percent and Santal comprises 0.22 percent population in total tribes of Tripura. Orang group mainly resided in Sadar, North Tripura district and was concentrated in major tea garden areas. They mainly depended on agriculture, Plantation works in tea garden and as brickfield labourer. Bhil tribe had migrated to Tripura from Central India mainly from Bihar and Madhya Pradesh. Their major concentrations in Tripura were mainly in Akinpur of Belonia, Bagan Bazar of Khowai Sub-Division. Santal tribe mainly concentrated in Simna & Mechliban tea garden areas of Sadar Sub-Division in the state. Their main occupation was working in tea garden as labourer.

Table 7 : Migrated Tribes in Tripura (1931-2001)

Name of Tribe	Year (1931-2001)							
	1931	1941	1951	1961	1971	1981	1991	2001
Bhil	No	No	41	69	169	838	1754	2336
Munda	2058	No	51	4409	5347	7993	11547	12416
Orang	979	No	No	2875	3428	5217	6751	6223
Santal	735	No	736	1562	2222	2726	2736	2151

The tribes of Tripura were different in their origin and a majority of them belong to the Bodo group of indo-Mongoloid families. Bhil, Munda, Santal, Orang tribes were immigrant tribe in Tripura.

Bhils were considered as one of the oldest tribe in India. This tribe had migrated to Tripura from central India mainly from Bihar & Madhya Pradesh. Their economy was centralized with tea garden, Brickfield and agriculture. Bhils & Mundas were Hindus by religion. They appeased deities of forest & evil spirits beside puja of Lord Shiva and Durga. Small percentages among them follow Christianity. In all family and community ceremonies they enjoyed whole night by drinking and dancing.

Bhills were considered as one of the oldest tribe in India. Once they were the ruler in parts of Rajasthan, Gujarat, Malwa, Madhya Pradesh

and Bihar. They were a cross section of great Munda race and a wild tribe of India. Bhills could be identified as one of the Dravidian racial tribe of Western India and belong to Austroloid group of tribes. They spoke a language of Dravidian origin.

In Tripura total Bhil population was 2,336 as per 2001 Census. This tribe had migrated to Tripura from central India mainly from Bihar and Madhya Pradesh. Their economy was centralized with Tea garden, Brickfield and Agriculture. Their major concentrations in Tripura were mainly in Akinpur of Belonia, Bagan Bazar of Khowai Sub-Division. They were also found in North Tripura working in Tea gardens. Bhills were Hindus by religion. They appeased deities of forest and evil spirits beside pujas of Lord Shiva and Durga. Small percentages among them follow Christianity. They cremated their dead followed series of rites as per their traditional customs and believe. Bhills were also fond of dance and music with traditional tune of Flute and Drum. In all family and community ceremonies they enjoy whole night by drinking and dancing. Bhills in other part of the country were well literate and enjoy modern weave of life.

In Tripura mundas were brought to work in Tea garden and in Brickfields during the 1st part of 19th century by the then king of Tripura. Original homeland of mundas was at chuta Nagpur. Mundas live in mixed villages with other tribes. They enjoy their life during working in Tea garden with community participation, group dancing, singing and also enjoining country liquor irrespective of age bar in any ceremony or festival. Mundas economy was so hazard that they still live on hand to month. They frequently depend on village Mahajan.

Orang tribe in Tripura mainly resided in Sadar, North and in major tea garden areas. They mainly depended on Agriculture, Plantation works of Tea garden and as labourers of Brickfields. Christianity was the main religion followed among the mundas. Apart from that Mundas had their own religion known as Sarna. Mundas believed in the Supreme Being

known as the Singbonga, which meant the Sun god. According to the mundas, the saved them from the external enemies and troubles of life. Mundas were of the belief that Singbonga was not the Jealous God and gave his people the right to worship any celestial being. In Sarna the mundas worship the nature. Some of the mundas also worship Lord Shiva.

Santhals had no temples of their own. They even did not worship any idols. Santhals follow the Sarna religion. The god 7 goddesses of santhal were Marangburu, Jaheraera, and Manjhi. Santhals paid respect to the ghosts and spirits like kal sing, Lakchera, Beudarang etc. They had village priests known as the Naiki & Shaman Ujha. Animal sacrifices to the Gods were the common practice common practice among the Santhals to appease the Gods & Goddess.

Santhals loved dancing. Dance was the important part of the Santhaly fairs & festivals. Santhal women dress in the red bordered white sari & dance in the line sequence. Apart from dance Santhals play great music using Tirio (Bamboo flute with the seven holes), Dhodro banam (which consists of belly called lac covered with an animal skin on which rests the bridge (sadam, lit, horse) an open chest (korom), a short neck (hotok) & a head (bohok), phet banam (a fretless stringed instrument with three or four strings), Tumdak, Tamak, Junko and Singa. The livelihood of the Santhals revolved around the forests they live in. They fulfilled their basic needs from the trees and plants of the forests. Apart from this they were also engaged in the haunting, fishing and cultivation for their livelihood. Santhals passed the unique skills in making the musical the musical equipments, mats and baskets out of the plants. This talent was Safety passed on from one generation to the other.

Orang sardar of a village act as the chief of the village and look after the well being of their community people. Village priest also act as religious head and take part for settlement of marriage and marriage function. Economically Orang was fully depends on wage earning by dint of

physical labour. Santal tribes were peace loving tribe and live together with other communities in a peaceful co-existence. Santals were immigrant tribes in Tripura. Their original homelands were in west Bengal, Bihar, and Madhya Pradesh. They had migrated to Tripura as tea garden labourers. Their main occupation was to work in Tea garden area. In Tripura they mainly concentrated in Simna and Mechliban Tea garden areas of Sadar sud-division. Holi is their main festival when they enjoy Haria and dance in group with the melody of drum and sing- their traditional songs. The Christian santals bury the dead. In case of death due to incurable disease, accidental death or pre-mature death, bodies are buried.

CHAPTER - III

Methodology

3. Objectives of the Study :

1. To study the socio-economic features, educational status of the four migrated tribes.
2. To find out the reason behind their immigration in Tripura.
3. To examine the impact of migration on the patterns of continuity or changes in the cultural aspects of these tribes.
4. To find out the livelihood status of the migrated tribes.

Study Area

For conducting the study, the primary data had been collected from different districts of Tripura depending on the population concentration. Again depending on the location and concentration blocks were selected purposively. The details of the distribution of the four migrated tribes are given below for ready reference.

Sample Size

Depending on the concentration of the immigrated tribes to fulfill the objectives of the study purposefully 100 households were covered from the each tribe by schedule survey and for the indepth study focus group discussion was conducted.

Method of Data Collection

The data have been collected through convenience sampling method. Convenience sampling was a type of non-probability sampling in which

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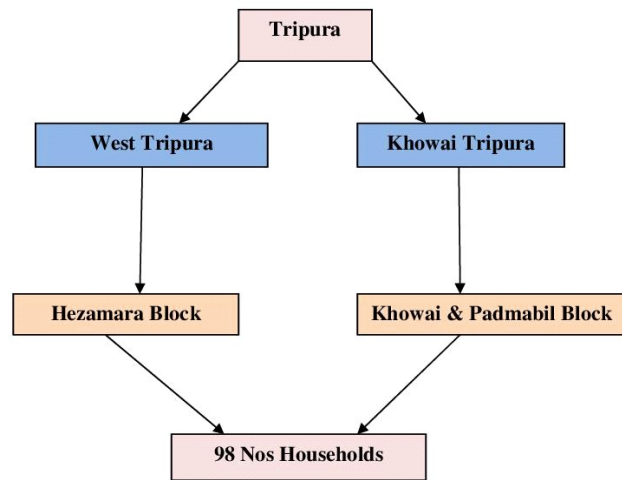
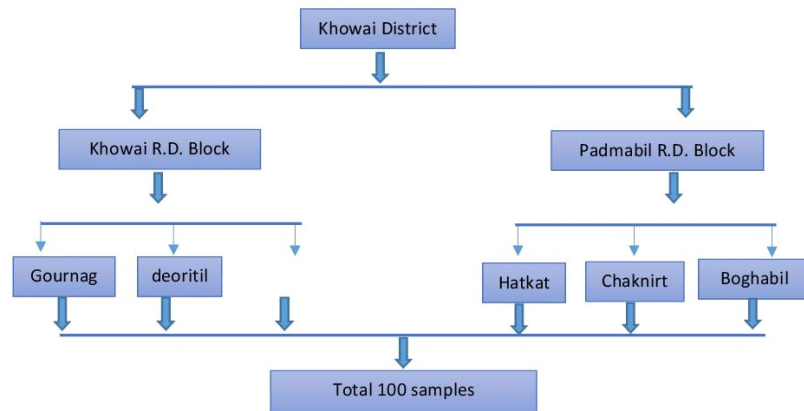
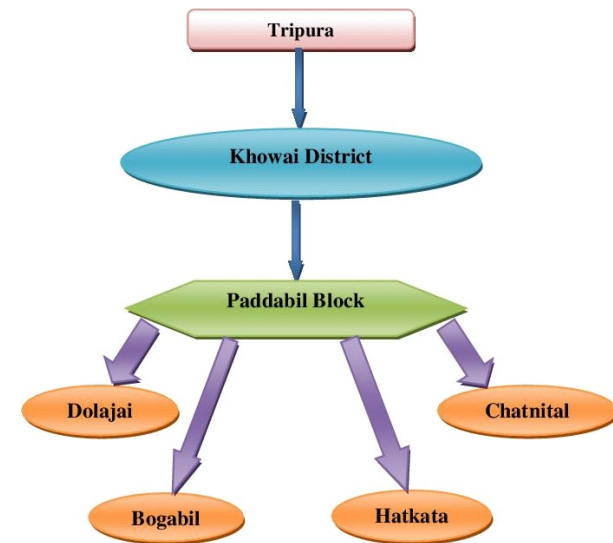
samples were selected purposively by the investigator to suit his convenience in the matter of location and contact with the units. The data had been collected having a questionnaire schedule consists of both closed and opened-ended questions through personal interview.

Methods of data analysis

Along with the collection of the raw data, data entries had been made properly in the Microsoft excel sheet first. Then tabulation of data was done. On the basis of the tables the collected data were analyzed. The different statistical tools were used for the analyses of the collected primary data.

Table 8 : Study Area Bhil Tribe

District	Block	Villages	Nos. of families	Percentage of families
West Tripura District Agartala	Bamutia Block	Vill: Rangutia	25	6.02
		Vill: Tatala	20	4.82
		Vill: Jalilpur	30	7.23
		Vill: Chechuria	35	8.43
		Vill: LaxmiBhil	20	4.82
		Vill: Kolabari	20	4.82
		Vill: Noagaon	15	3.61
South Tripura District Belonia	Rajnagar Block	Vill: Cikankhil	30	7.23
	Rajnagar Block	Vill: Dimatali	30	7.23
Khawai Tripura District	Kalyanpur Block	Vill: Baganbazar	40	9.64
North Tripura District	-	-	150	36.15
TOTAL			415	100

Study Area Orang Tribe**Study Area Munda Tribe****Study Area Santal Tribe****3.1. Bhil Tribes : A Brief Profile**

The Bhils were so-called aboriginals of India. This was all that was known about their ancestry. Once they were regarded as Dravidians, closely related to the Gonds. But this opinion had been discarded. The physiognomy and the nature of the Bhils and those of the Dravidians differ too much to allow us to place them in the same racial fold. The Bhils were more primitive, original and simply children of nature. In this respect they differ considerably even from the least developed of the Dravidians, namely the Gonds, which were their neighbours. It was noteworthy that the Bhils also differ widely from the Dravidians, from a linguistic point of view as their language was of Aryan origin. Another theory had been advanced, namely that the Bhils were a Munda people, that was to say, and they were closely related to the so-called Kols and Santals in Bengal, Bihar and Assam. This theory was more probable.

The one who had an opportunity to see and associate with these people could not have failed to observe a certain similarity between them and the Bhils. Here was the same primitive nature, and partly at least, the same physiognomy. But this does not settle the question; however, it was not possible to make a positive and definite statement in this respect. The language might or might not be a guiding star. However, if due regard was paid to the language it will lead us in another direction. The Munda and the Bhil dialects had very little or no organic relations. The question regarding the origin of the Bhils was still left unsettled. All that said was that belong to the aboriginals which did not seem to be so very closely related to the Dravidians. They were probably still older, pre-Dravidians. Many attempts had been made to discover their original status and cultural conditions from the name of the tribe if not their racial origin at the time of the Aryan invasion of their country. Different theories had been advanced. Bhil is thus said to have been derived from the Dravidian word *Billa*, *abow*. In that case the name would mean a bowman.

In *Mahabharata*, the longest epic the world had ever seen and written about 200 B.C. the Bhils were referred to under the name of *Pulinda* as participants in the Great War described in the epic. Valmiki's *Ramayana* which was believed to have been composed about 500 B.C. was also acquainted with the Bhils. They fought in Rama's army against *Ravana*, the despotic demon from Lanka (Ceylon), and Rama the seventh avatar of Vishnu, was said to have eaten berries from the hand of a Bhil woman, *Sabari*. If, as was generally supposed, Rama should have lived and reigned about 1600 B.C., the Bhils must have been a people known in India since the time of Moses' appearance in Egypt. Besides these two epics, other holy books of the Hindus, e.g. *Panch Tantra* mention the Bhils. In mythology the Bhil woman was glorified as being plucky, pretty and chaste. Thus, for instance, when *Parvati* wanted to charm *Mahadev* in order to make him forgo his ascetic life, she adopted the shape of a

Bhildi (Bhil woman). Most wonderful of all that tradition had to tell is that *Valmiki*, the great author of *Ramayana*, was a Bhil. This went to prove that the Bhils, thousands of years ago, occupied a prominent place among the various peoples of India, and that their culture at that time had reached a high standard.

Today the Bhil was as a rule a harmless being. If not provoked or unfairly treated, he will harm nobody. But much was not required to conjure up the old nature, innate during many generations. Then he might change into the most formidable revenger or the most cunning and merciless culprit. Several instances of that kind were encountered now and then. The leader of a gang of robbers operating in and around *Bhilwada* was more often than not a Bhil, And in *Akrani*, where there was a compact population of Bhils, and where the Swedish Alliance Mission had a station, *Mandulwar*, murders were so common that Mr. Rowland, a Welshman, who served in our Mission for some years, had reason to describe that area as the most criminal within the British Empire. Approximately one in a thousand was murdered there every year. The average standard of the Bhils, socially as well as economically, was very low. The majority lives from hand to mouth. In the areas where they formed a small minority of the population, they had been degraded into the servants or coolies of other people, living from day to day on what little they earned, gathering firewood in the jungle which they carry on their heads to villages and towns where it is sold, and so on. In places where they form a majority and a friendly government rules, they were farmers. In most cases they cultivate their land in a poor way. But there were also honourable exceptions. Some Bhil farmers having large landowners having hundreds of acres of land, which was being cultivated just as nationally as anybody else's in India. Besides farming, the Bhil occupies himself with cutting, rough-hewing and transport of timber. With other occupation or crafts he was rarely acquainted. In every Bhil section of farmers, though, there

were one or two carpenters who produced what simple farming implements were required. The smith work was generally done by artisans belonging to other tribes or castes. Hunting and fishing, especially the last-mentioned, were occupations that were cherished by the Bhils. As a result hereof the rivers in the Bhil country were almost devoid of fish. Whole villages went fishing to a man, not to say to a woman. Dams were built to shut in the fish. Then it was caught in hoop-nets, bucks, pots, and nets, or with the hands. Not even the smallest got away. It was an extremely picturesque and interesting thing to see the whole male and female population of a village wade through a river catching fish. The Bhils were not a homogeneous people. Far from that few people were so divided into clans, tribes and families as were the Bhils. The full number of these had never been known. Some fifty were, however, known. And these were scattered over a tremendous area. A glance at the map showed that the Bhils, politically were divided between the Native States of Central India and Rajputana, Baroda, and other Native States of Gujarat, Khandesh, Nasik, Ahmednagar, Poona and other districts of Maharashtra, and Hyderabad Deccan, Kutch and Thar Desert. In West Khandesh, one found the densest and broadest Bhil block. Experience had also shown that the Bhils that were most gifted and capable of development were to be found here. For all practical purposes these were the Dehvali-speaking; they must however shared this honour to some extent, with those who had Mowchi as their language, a dialect closely related to Dehvali. The most prominent tribes or families within these areas were Padvi, Vasava, Valvi, Pardan Naik, and Gavti. Originally these names had stood for professions: Padvi:- rulers, officials and officers; Vasava:- bailiffs and higher village officials; Valvi:- councillors; and Gavti:- cultivators. The only Bhil princes still in existence belong to the Dehvali group. The only Bhils, so outstanding as to have become Government officials also belong to the same category. Quite

recently three of their numbers were appointed as honorary magistrates at their respective places. Other Bhil tribes in Khandesh were: Nojri, Nihali, Pavri, Naikulli, Kajli, Kotli, Bardi, Ajrani, Kokni, Kotri, Dubli, and others. These tribes often differ considerably as to intellectual gifts, disposition and character, social status, manners and customs and languages. The Pavri people did not even regard themselves as Bhils, boasting that they are Rajputs. It was possible that they had "royal" blood in their veins. Their posture and skin bespeak this. The Kokni people had been Hindunized and Marathaized to such an extent as to regard themselves too distinguished to be ranked among the Bhils. The Kators may not be pure Bhils. Their standard was lower than that of the Khandesh Bhils in general, and they formed an inconsiderable minority in Khandesh.

Origin :

Bhils or Bheel were primarily adivasi people of North India. Bhils were considered as one of the oldest tribe in India. Bhils were also settled in the Tharparkar District of Sindh, Pakistan. They spoke in Bhil languages, a subgroup of the Western Zone of the Indo-Aryan languages. According to Census, 2001, Bhils were the largest tribal group in India followed by Gond tribe.

Bhils were listed as Adivasi residents of the states of Gujarat, Madhya Pradesh, Chhattisgarh, Maharashtra and Rajasthan - all in the western Deccan regions and central India - as well as in Tripura in far-eastern India, on the border with Bangladesh. Tripura was one of the seven states in the north eastern part of India. It was bounded on the north, west, south and south-east by Bangladesh whereas in the east it had a common boundary with Assam and Mizoram.

Bhils were divided into a number of endogamous territorial divisions, which in turn had a number of clans and lineages. Most Bhils now spoke

the language of the region they reside in, such as Marathi and Gujarati. They mostly spoke a dialect of Hindi.

About the term Bhil, there was much speculation. While some scholars think it was the Dravidian word for “*bow*”, others say it was derived from the Tamil word Bhilawar or “*bowman*”. Since “*bow*” was used by other tribal communities, “*Bhil*” was adopted as a generic term, which failed to take note of the subtle differences between each tribal community and the beauty of their plural world. Even between the Bhils of Madhya Pradesh and Rajasthan, there were differences in their deities, songs, dances and stories. Both communities erect pillars in memory of their ancestors, but had different names for them. Where in Madhya Pradesh, the memory pillars were called *gatlas* – in Rajasthan pillars honouring men were *cheera* and those of the women were known as *matlok*.

The total numbers of population of Bhil tribe in India were 12689952. Bhil tribes had a long history of their existence. Bhil loved arrow and bow and it was believed that their name emerged from Dravid language word ‘*billu*’ means bow and arrow. Their reference was in old literature Ramayana (in context of Shabri) and Mahabharata in context of Eklavya. In Sanskrit literature Bhil tribe occurred in Katha-Sarit-Sagar (600 A.D.).

It was also believed that in earlier times Bhils were having the political power but after defeat Bhils took refuge in jungles and hilly area. In Udaipur and nearby area the Rajput and then Muslims snatched their small states. Marathas also looted their territory and harassed the tribe. Bhil were physically very strong and without their support it was not possible to keep the power with them so Rajput Rajas honored Bhil chiefs by putting their figure in their emblem. Bhil chiefs used to be invited at the time of coronation of Rajput Raja, to put his blood mark on king’s forehead. This used to be important part of coronation ceremony. The Rajput recognized the tribal leaders as their allies and as the leaders-

gameti of their respective communities. There were both commensally and connubial relationships between Bhils and Rajput.

Bhils belong to the race of the pre-Aryans. The name ‘*Bhil*’ is derived from the word *villu* or *billu*, which according to the Dravidian language is known as *Bow*. The name Bhil was also found mentioned in the great epic called Mahabharata and Ramayana. The Bhil women offered *ber* to Lord Rama, when he was wandering through the jungles of Dhandaka, searching Sita. The popular legend represents them as being descended from Nishada, son of Mahadev by the human female. Nishad was brutal and ugly, who killed his father’s bull and as the consequence he was banished to mountains and forests. During the ancient era they were considered as the great warriors who fought against the Mughals, Marathas and the Britishers.

Bhils tribes of India were the the largest tribe of South Asia comprising 39% of the total population of Rajasthan. These Indian tribes had a mention even in epics like Mahabharata and Ramayana. Going by legends Bhil women offered *ber* to Lord Rama, when he was in the jungles of Dhandaka, searching Sita. In the recent history as well these tribes of India were regarded as the fighters who were in a war against the Mughals, Marathas and the Britishers.

Habitat :

Bhils were popularly known as the bow men of Rajasthan. They were the most widely distributed tribal groups in India. They form the largest tribe of the whole South Asia. Bhils were mainly divided into two main groups the central or pure bills and eastern or Rajput Bhils. The central Bhils were found in the mountain regions in the Indian states of Madhya Pradesh, Maharashtra, Gujrat and Rajasthan. Bhils were also found in the state of Tripura, north eastern parts of India.

Location :

The area occupied by the Bhil was the forested lands of the Vindhya and Satpura hills in the western portion of central India between 20° and 25° N and 73° and 77° E. Straddling the borders of Andhra Pradesh, Gujarat, Madhya Pradesh, Maharashtra, and Rajasthan states, most of this territory, traditionally referred to as “Rewakantha” (a Gujarati term for the drainage of the Rewa, another name for the Narmada River), was the homeland of peoples collectively referred to as the Bhil.

Identity :

The Bhil were the largest Indo-Aryan speaking tribe in South Asia, and genetically they shared more in common with Gujarati and Hindi peoples than with Dravidian or Munda tribes. Although their origins were unknown, they were believed to be the original inhabitants (and were once the rulers) of West-Central India, before the coming of the Rajputs and Marhattas, which drove much of the population into the hills and forests.

The Bhils were the third-largest (after the Gonds and Santals) and most widely distributed tribal group in India. Although their racial origin remains undetermined, they had been variously classified as Gondids, as Proto-Australoid Veddids, and as a subsection of the “*Munda race*.” The name “*Bhil*” is believed to have been derived from villu or billu, which in most Dravidian languages is the word for “*bow*,” in reference to the weapon that, until recent times, they seemed almost always to be carrying. Many Urdu speakers, however, equate the term “*Bhil*” with the English “*aboriginal*,” leading to speculation that the term is a generic one associated with a number of tribes in contiguous areas bearing cultural similarities. Recent work on the Bhils appears to indicate that what has always been treated as one tribal group in fact was heterogeneous in nature. This is reflected in the 1961 census by the numerous tribes that

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were to be found under the name of “*Bhil*”. It seemed best to consider the term “*Bhils*” as covering a number of subtribes that include the Barelās, Bhagalia, Bhilalas, Dhankas, Dholi, Dublās, Dungri, Gamits or Gamtas, Garasias, Mankars, Mavchis, Mewasi, Nirle (Nilde), Patelia, Pathias, Pavadas, Pawra, Rathias, Rawal, Tadvīs, Talavias, Vasavas, and Vasave. The Dhankas, Tadvīs, Pavadas, and the Gamits or Gamtas may refer to themselves as separate tribes, or at least as distinct from the main stock, with the Dhankas even having an origin myth that upholds their derivation from the Rajputs. The Bhilalas were generally acknowledged as a mixture of Bhils and Rajputs. Yet the members of each tribe regard themselves as belonging to an ethnic unit separate from their neighbors and had developed a shared tribal consciousness. The areas inhabited by the Bhils remain some of the more remote and inaccessible parts of India today. Their unique scattered settlement pattern has hindered government efforts to provide services as has their general distrust of government officials. Recent studies of the progress made by the Hindu Bhagat movement appear to indicate that there may be a process of transformation from Tribal group to caste under way among the Bhils.

Sub-Clan :

The Bhil are divided into a number of endogamous territorial divisions, which in turn had a number of clans and lineages. The main divisions in Gujarat were the Barda, Dungri Garasia, and Vasava, while in Maharashtra, the Bhil Mavchi and Kotwal were their main sub-groups. In Rajasthan, they exist as Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvī Bhil, Bhagalia, Bhilala, Pawra, Vasava and Vasave.

2.1.5 : Language and Costumes :

Bhili, which was an Indo Aryan language was the prime language spoken by Bhills tribes of India. Apart from other states, Bhils comprise 39% of Rajasthan's total population speak Bhili, which was an Indo Aryan language. Bhil women wore traditional saris and the Bhil men wear loose long frock along with pyjama. The peasants wear turbans. Bhils also wear brass ornaments. Bhils were tall, well built with the handsome features. They were known for their truthfulness and simplicity. They loved independence. They were brave and their National weapon was bow made of bamboo. Earlier they were the great hunters. They now practiced agriculture as the source of livelihood.

The numerous and varied Bhili dialects spoken by the Bhil belong to the Indo-Aryan Family of languages and exhibit divergent levels of Rajasthani and Gujarati influence. A radius of 32 to 48 kilometers appears to be the limit of each dialect's boundaries.

The Bhil people in Gujarat speak Bhilodi, those in Rajasthan speak Vohudi Bhil and those in Madhya Pradesh speak Bhili. Those languages are spoken languages. They speak Gujarati and Hindi Bible and preach the word to the Bhils in a language which they can understand. Moreover they compose songs in the tribal language on the miracles sermons and parables of Christ and the Ten Commandments and sing it to them. Through these songs, the Bhil people were able to realize God.

Culture :

The culture could be most enjoyable of all the tribes we had seen on our Indian tribal tour. These tribes of India were known for their distinctive society culture. They had a Panchayat like culture where the village headsmen deal



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with all the major disputes. The strictly adhered to the rules of the society and married only in their own class. Rich on culture they gave a lot of importance to dance and music. Ghoomar was the most famous dance amongst Bhils tribes of India. Than Gair was the religious dance drama performed by the men in the month of Sharavana (July and August). Highly talented on sculptures art, they make beautiful horses, elephants, tigers, deities out of clay.

In the Olden days the Bhils used to live in hive like huts on isolated



hill tops, living there for a few weeks and then constructing a new one. But now, they leaved the huts only if a major disease breaks out or if the hut was considered inauspicious. Some of them had also begun to live in bricked houses. For the dresses, men wear

turbans, waistcoat and a coat whereas the women wear saris (a five - meter long cloth draped around the body). They had different ceremonies for birth, death, marriage and divorce. For the various ceremonies they either worshiped the Lion or the Mother Nature in the form of wild. The affinity of Bhils to the wild nature attributes to their generations being here for centuries. They had kept with the tradition. Bhils follow Polygamy. A woman was open to marry a man of her choice even after her marriage. They had a Paternal Family System' system in which the family considers the joint family as the major force of life. However in Bhils, the women, sons and daughters were free to lead their own lives. There was a tradition of adapting children in this society.

The traditional Dance of Bhills known as Ghoomar, involved going round & round at very high speeds without losing balance. It also involved keeping up to ten to twelve water pots on the head



& then moving in circles at high speeds.

Ghoomar was the most famous dance among the Bhils. Than Gair was the religious dance drama performed by the men in the month of Sharavana (July and August). The Bhils were talented in the sculptured work. They made beautiful horses, elephants, tigers, deities out of clay.

Bhill Paintings :



Rituals :

The Bhills had a strong faith in the ritual called Poly gamy. They were at their wish to remarry as many times they wish to. Though Polygamy had been a tradition for Bhills, these days some of them restrain from following so. They had village headsmen, who dealt with their disputes. Bhils strictly follow rules and regulations. They marry only in their own classes. Their close relationships were tightly based on mutual love and respect.



Religion :

Religion practice among the Bhils differs from place to place. Most of them worship local deities like Khandoba, Kanhoba, Bahiroba, and Sitalmata. Some of the worship Tiger God called 'vaghdev'. They had no temples of their own. They consult Badvas -the hereditary sorcerers on all the occasions. Bhils were highly superstitious tribal people. They had Bhagat or Gurus who perform the religious rites. They had rich cultural history and give much importance to dance and music.

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The Bhil had been significantly influenced by Hinduism and worship Shiva as their supreme deity. However, of the 17 Bhil tribal divisions, only six employ the services of non-Bhil Hindu priests. The others had their own specialists which settle disputes, caste spells, and perform sacrifices. The Bhil also worship tigers, trees and rivers. They believed in the "evil eye" and wear charms to ward off harmful spirits.

Religious Beliefs

The Bhils had traditionally been classified as animists; this classification was reflected in the 1901 census, wherein 97.25 percent were labelled as animists and the remainder were associated with the Hindu faith. The process of Hinduization has, however, been a long-term process, and the lower level of Hindu belief integrates much animistic belief for which the Bhils would have found much affinity. There were localized deities, such as Wagh deo, the tiger god. Nandervo, the god of agriculture, was paid homage to after the rains had brought a new growth of grass. Shrines to lesser gods were built on slightly elevated and secluded land that was believed to preserve their sanctity by keeping them away from the pollution of the lower regions. Images of deities were also kept near their agricultural fields, to be propitiated with offerings to ensure the safety and quality of the crops. Today Christianity, Islam, and Hinduism were the major faiths that the Bhils adhere to, with the latter two having had the most impact on the belief systems. Among the Ratanmal Bhils, Hinduism was widespread, with four main elements predominating. (1) The few Hindu gods that they had adopted are powerful but benevolent rather than malevolent. (2) They believed in the existence of an afterlife where one's senior relatives maintain authority and control over events in this life, even in death. (3) There were many spirits of the earth, some that unite in bands with maleficent intentions and require personal devotion and regular propitiation. (4) There were malicious individuals among them that wield supernatural powers in the form of witchcraft and sorcery

that must be neutralized. Bhagwan is the predominant name for the supreme deity among the Bhils, although in Ratanmal he was also referred to as Mahaveda. Kalika, the “earth mother,” was another deity who evokes reverence and fear. Holi, an important postharvest festival, was celebrated for her. A person who did not die of natural causes—a murder or a suicide, for example—is believed to become a malevolent spirit who will consume People. Twins and babies with unusual features or deformities were believed to be manifestations of an evil spirit that must be destroyed immediately lest they be a source of danger to their kin (the practise is now illegal). Two Muslim sections of the Bhils were the Tadvi of Madhya Pradesh and the Nirle or Nilde in Maharashtra. They maintain, apart from the main body of Islamic faith, a belief in a pir or guardian spirit of the village for whom a shrine (mazar) was built, and this was the focal point for the annual urs or jatra festivals that celebrate the death anniversary of the spirit.

Deities

The Bhil women said they worshipped, only in theory, two main gods - one male and one female and that the pair was responsible for the creation of all life and for natural fertility. Like all primitive people, the Bhils too believe that all things were inhabited by spirits who could, if angry, bring evil on man so all his adverse and painful experience including sickness, bereavement, famine, drought and infertility were caused through the anger of these spirits. It was, however, significant that oral prayers and ‘havans’ which occupy a place of their own in the religious practices of the Hindus, had no place in the day-to-day life of a tribe. There was also no daily personal worship offered to the Gods because the tribals did not worship - they either propitiate or appease the gods and this was left entirely in the hands of tribal priests. The witch doctor or Badwai, when approached, refused to divulge or explain any of the mantras or chants but was not so reticent about sacrifices which occupied

an important place in any Bhil’s life because they were by nature believers in demonology. As examples, we were told that Narayandeo was satisfied by the sacrifice of Pig and so was ‘Bhamsasur’. Some gods were easier to appease and require the sacrifice of the comparatively inexpensive hens and chickens. The Pantheon of gods usually worshipped were Thakurdeo, Dhartimata, Bhimsen, Khairmata, Hanuman, Hardulal, Chharidor, Chosdar, Ghamsan, Bhainsasur, Marhi, Nagdeo, Soorajdeo and Baradeo.

The fears attached to each of the above Gods are something like this :

Thakurdeo was the lord of the community village; he was supposed to keep the village immune from disease and misfortune and to secure good harvests.

Dharti Mata was worshipped as the consort of Thakurdeo.

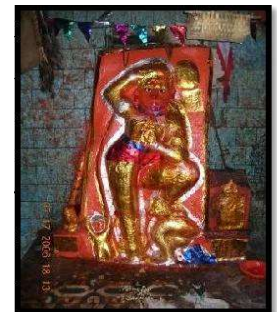
The origins of Bhimsen were not essentially in the Mahabharat and he was supposed to be the rain god and in Bhil mythology, he was also the god of liquor.

Khair Mata was the high-goddess of most tribals as she cures illness and infertility.

Hanuman was only worshipped along with Khairmata as he was considered one of her attendants. But appeasing Hanuman played an important role in the Badwai’s (witch-doctor’s) practices.

As regards the use of liquor, however, only two deities are excluded: Mahadev and Maruti (Shiva and Hanuman), both of which were Hindu deities.

The Bhils, therefore took particular care in their offerings to the two deities. Among the non-bloody offerings were: grain, coconuts, bread of wheat, cooked dumplings, rice, eggs, sweets and milk, and as has already been mentioned, liquor. The bloody sacrifices can be from the following: buffaloes, bulls, he-goats,



and roosters. Females and fledglings of the species were not acceptable sacrifices. The animal must be male and without blemish; after the birth of a child, however, a hen was offered. The officiating person was then a woman, namely the midwife. Similarly the milk that was to be offered must not be sour, nor eggs rotten. For the gods only the very best will suffice. The Bhills often ate other grain than rice and cheaper bread than wheat. But such things may not be presented as offerings to the gods. Other things required for a ceremonial sacrifice were sindhur, sweet oil and incense (from *Boswellia serrata*): the former was used for smearing the image of Hanuman as it was popularly believed that Mahadev was Blue tinted. Two to four coins were also needed.

Of the deities of the Bhills, five had day each set apart for them. On these days no one went to work, neither beast nor man. All these days fell within the rainy season. They were : the rain god, the sun god, the field god, the tiger god, and the cattle god. On the day of the tiger god or on the previous evening, a snake was also worshipped.

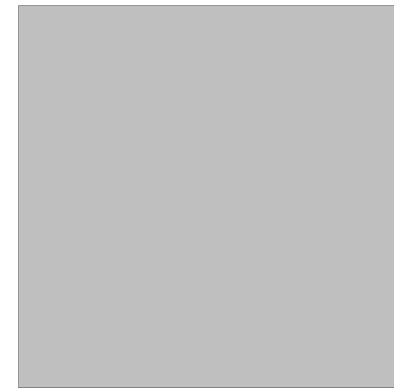
As had been seen the worship of these deities expresses the foremost needs of a primitive people: a good crop, healthy cattle, and protection against wild animals.

With the exceptions of the Hindu gods, Hanuman and Mahadev, the Bhil Gods did not live in temples or shrines. Three of them had platforms of earth or stone and 'live' in the open. Twenty-three deities were worshipped during the cold season, eight in the rainy season, and only two in the hot season. This arrangement had its natural reason. During the rained the most important gods of an agricultural and cattle tending people had to be worshipped. During the cold weather after the crops had been harvested people were in a position to afford the expenses connected with the sacrificial ceremonies. In the hot season, on the



other hand, taxes and debts had to be paid. Then much was not left over for the gods. This was how some of the respondents described their devotion; others emphasized that the division necessarily revolved around their need to migrate in search of employment so that money could be saved for worship.

To die by accident was, curiously enough, not looked upon with horror by the Bhills. It was rather a good form of death. The one who had



parted in this way, be it man, woman or child, was said to have gone to the gods. And this was a reason to perpetuate his memory on earth. He simply became a eod. This happened in the following way : After the burial in the ordinary graveyard, either a staff was made or a stone, three feet in length, was hewn. A picture of the deceased was carved on the wooden

staff or hewn out of the stone. Over the head were drawn pictures of the sun, and the moon, and under the feet a pictorial description of his death was engraved. Thus for example, if he was drowned, the memorial will had a well or a river; if he died by falling down from a tree, from a cart, or a horse, a picture of the thing connected with his death will be formed. When the memorial was ready and clothes, ornaments, food and liquor had been bought for the new god, for that was what it will become, and sacrificial requisites and incense sticks had been secured, three or four 'bhagats' (witch doctors) were called in to perform the ceremony. This was done with secret rites, mantras and a maximum of pageantry in the presence of all the male population of the village.

The new god was deified and was now called 'patli' if the memorial was of wood, and 'thotro' if of stone. The eod will be worshipped by the people of his family, often by others as well. Before sowing, harvesting,

threshing and winnowing, and on numerous festivals this god had to be remembered with foodstuffs of rice and wheat and liquor, and an oil-lamp must be lit in the memory of the relative. Every village had one or more gods of this kind placed at its boundary. From conception to cremation, therefore, life for the Bhil was a string of rituals and customs with greater emphasis being given, ironically, to the superstitions and taboos within a religion than to ceremonies and festivities. The only plausible explanation for this seems to be that since it was fear of the omnipotent that prompts or accompanies religion, it was simpler to not displease the powers that be than to appease the sacred deities. There was also an economic angle to the indulgence: with prices of commodities sky rocketing, festive ceremonies are proving increasingly expensive whereas to adhere to taboos and superstitions often demands not monetary investment but a state of mind.



Hence, it was the religious ethos of Bhils that set the context in which they interacted and protected some of their natural resources: although

the religious practices of the Bhils differed from one place to another, most Bhils worship nature in the form of crops, fields, water, forest and mountains.

Worship spot to lesser gods were built on slightly elevated and secluded land that was believed to preserve their sanctity by keeping them away from the pollution of the lower regions. The Bhil gods were on summits of high hills and are represented by heaps of stones, solid or hollowed out in the centre, or mere platforms, in or near which were found numbers of clay or mud images of horses. In some places clay lamps were burnt in front of the

images of horses, from which it may be concluded that the horse itself was or was worshipped as a god. Colonel Tod stated that the Bhils will eat of nothing white in colour, as a white sheep or goat; and their grand adjuration was 'By the white ram'. Sir A. Lyall says that their principal oath is by the dog. They wear charms and amulets to keep off evil spirits, the charms were generally pieces of blue string with seven knots in them, which their witch-finder or Badwai ties, reciting an incantation on each ; the knots were sometimes covered with metal to keep them undefiled and the charms were tied on at the Holi, Dasahra or some other festival. Images of deities 'were also kept near their agricultural fields, to be propitiated with offerings to ensure the safety and quality of the crops. Today Christianity, Islam, and Hinduism are the major faiths that the Bhils adhere to, with the latter two having had the most impact on the belief systems. A person who did not die of natural causes—a murder or a suicide, for example—was believed to become a malevolent spirit who will consume People. Twins and babies with unusual features or deformities were believed to be manifestations of an evil spirit that must be destroyed immediately lest they be a source of danger to their kin (the practice is now illegal).

Religious Practition

A priest (badava) among the Ratanmal Bhils played the role of medium, diviner, and healer as well as worshiper. Only males might become priests as women were considered to be ritually impure and also believed to had insufficient strength of character. A person was born a priest but requires a long period of training under a master who imparts the wisdom and technical intricacies of the priesthood. The culmination of the rigorous period of discipline was a trial by ordeal. He might then undergo possession or induce possession in others. In essence, he officiated in functions that involved the gods. Below him were the more numerous priests who did not possess the spiritual strength to undergo the ordeal

and as such were competent only in rituals that involved malignant ghosts. Lowest in rank were those who only possess powers that allow them to divine the causes of illness, heal certain diseases, or offer sacrifices and worship. Priests were generally no match for witches and are immune to witches' powers only if they were under the possession of a deity. To deal with these dangerous and formidable persons, villagers call on the aid of a witch doctor (*kajalio badava*) who had developed the power of divining the witches and sorcerers, neutralizing their powers, and, on occasion, destroying them. Sorcerers were believed to be persons who had trained for priesthood but, lacking the moral fortitude to resist, had succumbed to temptations to use their skills for personal gain (either monetary or in terms of power over others). Witches were believed to be Persons (usually women) with low moral integrity who, lacking Spiritual strength, had become agents of evil spirits in Exchange for the occult powers of flight and transformation.

Ceremonies :

Apart from the main festivals of Holi and urs mentioned above, as well as rituals associated with childrearing, other festivals celebrated by the Ratanmal Bhils included the Akhatrij, when offerings were made to Mahadeva, the god of destruction; Indraj, the sky god; and Hadarjo Kuvar, the guardian spirit of fertility of the earth and women. These were joyous occasions marked by feasts, singing, and dancing. An *anabolkham* or ghost ritual, in contrast, was marked by tension, performed as a gesture of appeasement or propitiation to a spirit and was prompted by a series of unfortunate events. *Gundaru kadvanu* (exorcism of the cattle shed) was one major ghost ritual that took place in a clearing in the jungle, during which offerings were made to all punitive and malignant spirits. In such rituals, active participation was limited to the headman, a ritual specialist, and a priest, while others attending maintain distance and silence. Women of all ages were barred from being present or anywhere

near the site. In the Panch Mahals, the Bhils observe *Gol Gadhedo* six days after Holi. In a central place in the village, a pole was raised at the top of which some jaggery (crude sugar, or *gur*) was tied. Men attempt to climb the pole and reach the *gur* even as the women, drunk and armed with sticks, try to deny them access to the pole. He who succeeds in reaching the *gur* was considered clever and throws the prize down to the crowd. The Muslim *Tadvi* Bhils continued to observe local and regional festivals such as *Adhujee*, *Holi*, *Dassara*, and *Divali* (the lamp festival) but had minimized their religious significance.

Arts :

There was very little representational art among the Bhils. Rough wooden posts of carved human figures were sometimes used as memorials to the deceased. Some Bhils sport tattoos, many in the form of crescent moons, stars, and flowers. Music was perhaps the area of greatest artistic elaboration, with songs playing a central role in the celebration of festivals and in such ceremonies as weddings.

Medicine :

In Gujarat most diseases had an associated god who must be appeased to relieve illness. For epidemics, Bhils might resort to building a toy cart that they consecrated and took to another village, whose people in turn took it to the outskirts of another, and so on, until the cart had reached a remote portion of the forest. By doing so they hoped to drive out the plague. Since Bhils believed that illness is caused by the displeasure of the spirits, they were indifferent to practitioners of modern medicine.

Death and Afterlife :

The traditional method of disposing of the body was by burial, but Hindu influence had made Cremation much more prevalent with a secondary burial of the charred remains. People raised memorial markers

made of either stone or wood, with heroic figures often carved into the material. Ceremonies were performed three and twelve days after cremation, and food was set out for the deceased up to a year after death. All the dead of a house were offered food during important occasions. The Ratanmal Bhils believed in an afterlife where the spirits, endowed with human attributes that correspond to those of their past life, hover about the area that they lived in and maintain interest in their surviving kin. Thus, 'good' persons who died of natural causes 'were believed to become benevolent spirits. Those who were mean or spiteful, practiced witchcraft, or died violently are believed to become malevolent spirits that cause misfortune among the living.

Dress and Ornaments :

When we went to the interior of the Bhil village, we found that the people are half – naked. People who were a bit civilized wear a shawl. Men wore a turban which is 5 m long. Children usually did not wear anything. The Bhil people were fond of silver jewels. Even men wear ornaments made of silver. Bhil tribes had specific dressing sense that differentiates them from other tribes. Costumes of their men and women were unique. Bhil women wear odhna, ghaghra and an upper piece of clothing known as kapada. In old times, women in Bhil community used to adorn a short size of skirt (knee length) facilitating frequent movements. Its fabric had resist-dyed print known as nandana, commonly black, dark-blue or greenish blue. A wide variety of colours also made the tribal costume more attractive. To the similar end, an ornament named pejania worn on arms, legs and hands that provide protection from animals and thorns. Women covered up their head and torso with lugda or odhna.

Bhil people used beautiful jewelleryes that match their ethnicity and

dress. Some of the popular jewelleryes worn by women in Bhil community include bichiya, dhimmna, beenti, oganiya, pejania, hansli, kasla, haar, bidi, tagli and kamkada. They made use of white metal and silver brass in jewelries. Men in Bhil community wear a turban, tunic, angi and potario (a lower garment). The lower garment was tied with a knot around the waist. Men also wear a shawl or pacheri. Young boys wear a loincloth and after passing 10 years they wear dhoti. Boys did not put on headgear or upper garments until they get married. On the wedding day, groom wears angu or tunic. Rajput angarkhi looks stunning on groom. The dress was worn with a dhoti and turban. Both Bhil men and women wear beautiful ornaments such as silver bracelets, murki, hansli or necklace, kada or anklets, and silver belts all across the waist.

Fairs and Festivals :

The Baneshwar fair was the main festival celebrated among the Bhils. Baneshwar fair held during the period of Shivratri (in the month of January or February) dedicated to Baneshwar Mahadev also known as Lord Shiva was the main festival amongst Bhils tribes. During the festival these Indian tribes set up camps on the banks of the Som and Mahi-river, perform dance around the fire and sing traditional songs. At night they all of them enjoy raslila at the Lakshmi Narayan temple was a must watch. Cultural shows, magic shows, animal shows acrobatic feast are the center of attraction at the fair. This fair was actually the combination of two fairs, which were held in reverence of Lord Shiva and the other one that commenced after the setting up of Vishnu temple by Jankunwari. Holy and Dusshera were the other major festivals celebrated among the Bhils in India.

The traditional folk song, sung by the Bhils at the fair, encircling the

bonfire, made a special attraction of this festival. Other cultural showed were also performed by the young generations of the clan. Different joy rides, acrobatic feats, animal shows, magic shows, folk dances were the other noteworthy attractions of the fair.

Holi was the chief festival of Bhils.

‘Nandarvo’ was of tribal origin and is a mid-monsoon festival of new grass sprouts. ‘Dudh Pak’ and wheat ‘Roti’ was distributed. Rice was cooked in an earthen pot. When ready it was checked to see which corner is un-boiled and which was cooked. The former denotes famine in its direction and the latter prosperity, according to popular belief. It was also a time

for marriage arrangements. ‘Divaso’ in end July was held among Bhils when young unmarried girls celebrated by performing mock marriages of dolls on a large scale.

Bhagoria was celebrated as the principal festival among the Bhils, the other popular ones being Gal and Gadh. The festival was dedicated

as thanksgiving to God for a sizable harvest and since most marriage alliances among Bhils were formed at this time, the festival had also come to be known as the festival of love,

romance, and marriage. This provided the occasion to show love and has become popular amongst the tribe as a festival of marriage through elopement. However, there was no single opinion to confirm that the occasion was the only time to establish marriage alliances. Some people called it the festival of joy and celebrated it as such. The time of the year was the spring season in India, beginning ten days before the Indian festival of colours called Holi and culminating on the day after Holi. The

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hallmark of Bhagoria was the host of village Bazars (Haats) that were popular and begin to be held immediately after the Rabi harvest. These daily markets were an annual event in which the year’s maximum sale and purchase was done. The markets were generally known as Bhagoria Haat or Galalia (produce) haat, others call it Gulaliya Haat because of the Haat where Gulal or colour is thrown but mostly these ‘haats’ were known by the area where they were held as, for example, the market held at Para Block of Jhabua division was known as Para Bhagoria. This way Jhabua, Thandla, Kalidevi, Para etc were some special Bhagoria Haat regions. The most famous and attractive Bhagoria was that of Valpur and Bakhatgarh of Sondwa development block of the district Alirajpur. From the point of view of the Bhil community, some part of Meghnagar and Thandla tehsils were called Palwad. Thus Palwad Bhagor and Rath Bhagor had a common ‘haat’.

Lifestyle :

Most Bhils live in small villages or even hamlets of one or two extended families. The villages were usually considerable distance from one another. Women had an important role in the Bhil economy, including collecting firewood, raising livestock, fishing, planting and harvesting, and other small micro-enterprise.

Customs :

The Bhil had recognized tradition of elopement, which was the most common form of marriage arrangement Girls might select their own spouses, and even divorce them if they choose. The children then became the responsibility of the father. Besides elopement, a Bhil family might employ a bride service to find an acceptable match. If someone marries a non-Bhil they and their offspring were no longer considered as tribal members.

Food :

Bhil people live in small villages in hilly regions. They constructed small huts and around their huts they sow maize. They ate rotis roasted without oil and along with ginger, chillies and garlic. There was a certain mow a flower available in their area. Women at home and men at riversides prepared an alcoholic drink from the flower. Every one consumes it including women and children.

Cooking Practices

Bhils cooked and ate their food in much privacy. An outsider or stranger was prohibited to enter in their cooking area. It was linked with the belief of existence of 'Dakin' or 'Evil spirit' or 'Eye', which might manifest anger through loss of appetite, sickness, convulsions etc. and even took life of the person also. This superstitions and belief of Dakin was deep rooted and forms an integral part of Bhil's society as observed in both the villages. Food was cooked traditionally on Chulla in earthen vessels. It was done with a belief that food does not get spoiled in these vessels. Foodies generally cooked twice in a day. They did not taste or nibble while cooking food with a concept of becoming 'Jutha'. Before cooking, a house-lady cleaned the entire house and washed the utensils and her hands to remove bad effect due to evil spirit etc. It was commonly observed in both the villages that water used for drinking or cooking was generally kept uncovered with a belief that it would remain cold. The concept of hot and cold foods is deep-rooted among them. Cold foods were strictly avoided in winter and vice versa are also true.

'Maize roti' was prepared after kneading the Maize flour (Flour is milled by hand mill) with hot water. They also made 'PANIYA' from the maize, which is a favourite tribal food. It was not different than maize

chapatti but maize doe was directly roasted on slow combustion. 'Rabdi' (Maize porridge) prepared out of Maize crushed, is another tribal dish. The crushed maize was boiled in water till it gets cooked. Buttermilk is poured and salt is added before eating. The addition of butter-milk is subject to availability. Most of the female respondents of both the villages confided that they hardly had butter-milk. They also prepared maize curry from maize flour as a substitute for vegetable. Hence, they ate maize with maize. 'Dal' was cooked to split only. Same was true for vegetables which were found to be hard in eating. It was categorically told by every respondent of both the villages that vegetables were only cooked when available in the field otherwise not. While conducting this study, 'Lauki', 'Cucumber', 'Bhindi' and 'Bringals', 'Green chillis', 'Dhania' and 'Podina' were found growing. Female respondents of both the villages were asked, 'Do they saunte vegetables or pulses with Ghee/Oil'. The negated reply was given by most of the women. They saunte only when there is a special guest or during ceremonies/festivals. Pulses and vegetables were not washed before cooking. As observed, preparation of green chillies either as chutney or vegetable was very common rather apart of their daily food. They also made use of fresh coriander and podina in great amount with a belief that these keep their digestion fit/ proper. The belief of the existence of Dakin and evil spirit acted as barrier to observe their method of cooking as well as serving. However, with a little initial difficulty, food at the time of cooking as well as serving was examined in 30 families.

Consumption Pattern

The diets of Bhils of both the villages primarily consist of cereals and pulses. Among cereals, their diet was confined to Maize and Jowar. Besides, they ate other cereals, like Savi, Bhadi, Kutki which they grew in their fields. However, rich tribals ate wheat and rice comparatively more. The Maize or any other cereals are eaten either as Chapatti,

Gruel or cereal porridge, locally called 'Thuli'. As regards, pulses, they eat frequently 'Moong', 'Urd', and 'Tuar'. However, the seasonal fruits and vegetables are eaten by them, if available, in their vicinity. 'Cooked Dal' found to be much diluted with water, with lot of red and green chillies. Intake of vegetables compared to pulses was low. Hardly any respondent of these villages told that they consumed milk despite they domesticate buffaloes and cows. To the extent, they denied to give milk to infants and small children. Neither, they were in the habit of drinking tea. This showed that the consumption of sugar was almost absent from their routine diet. Although all the Bhils are non-vegetarian and extremely fond of consuming flesh of animals and birds, yet its consumption was limited to only ceremonial and festival days. Bhils of the present study told that they are not able to have square meals a day from available forest produce and crops as they took only one crop per year because of poor irrigation means.

Eating Practices

Normally, food was eaten twice daily, on around 11-12 a.m. and another in the evening before it got dark and in total privacy. It was observed that chapattis are eaten during day time while in the evening; they only consume either gruel or porridge. On enquiry, it was told that less amount of grain were consumed for cooking porridge/gruel and so that more members can eat. Boiled pulses or vegetables were generally eaten. It was perhaps sheer compulsion arising out of poverty. During the day time, family members ate whenever they feel hungry. At evening when all the family members are together, children irrespective of sex, get priority followed by men. It was interesting to note that couple never shared food in the same plate. As told, it was not always that full share is left for the house lady. Of course, it was more or less related to the economic condition of the family.

Drink or Alcoholic Practices

Drinking of indigenous liquor, 'Mahua', was a popular practice among Bhils in both the villages. Men were found to be habitual drinker and consumed almost daily in a good measure, while the women consume occasionally and during festivals and ceremonial days. The liquor was locally prepared by them on an improvised distillery. It was worth mentioning that drinking 'Mahua' among them was not mere a habit. It had high ritual sanctity to the extent that their every rite and rituals starts from womb to tomb by offering liquor and ends with offering liquor to gods, goddesses and consuming the same too in good measure.

Food on different occasion

Apart from the influence of season whatever little might be in their routine diet; the choice of food was largely determined by their cultural practice and existed beliefs. Certain foods were socially prestigious while others were treated as neglected food. Almost every respondent regarded wheat; rice and non-vegetarian diet are the best food and energy giving and nutritionally had high values. Every Bhil had a strong desire to consume these whenever there was an opportunity. It was more or less become customary in their society to prepare a dish out of rice; wheat and non-vegetable at each ceremony / festival which they preferred to consume with liquor. However 3/4th of the respondents divulged that consumption of such foods during festivals also depend upon the purchasing power.

During pregnancy & lactation

No special foods were being consumed during pregnancy. However, few foods such as fishes, chillies, full liquor, and papaya are tabooed socially as these were considered to be hot and may abort the foetus. Strongly odoured foods ('Amla', 'Dhania') were also prohibited as it caused nausea. It was very interesting to note that sugar dissolved in

water under such condition was also prohibited. Twinned fruits and tuber were also prohibited with a belief of having twins. Female respondents told to loss appetite during pregnancy since the foetus took the space. Soon after delivery, women were preferably given wheat porridge at least for initial seven days. 'Gur', 'Desi Ghee' and 'Coconut' were added to make it more energetic though the fact cannot be denied that its provision is largely related to the economic condition of the family. Butter-milk was preferentially given to lactating women as it enhanced the flow of breast milk if the resources permit.

Food during illness

No special foods were given to the sick person. On the contrary, a sick person was kept devoid of food initially for quick relief or light food, such as 'Dal Soup', 'Dilute Rabdi' is given in small quantity. The majority of them considered ill only when they were practically immovable. So it was true in getting treatment and taking food. During the study, several patients of diarrhoea and dysentery came across irrespective of age and sex. It had been told by each and every person that they have virtually reduced the consumption of liquid food even the simple water as the liquid food would enhance the frequency of stools. A few patients told that they were not consuming any kind of liquid food though doctor had advised them to consume liquids in larger quantity. This explained their deep association to the set beliefs.

Food during crisis

Questions pertaining to change in food intake during crisis and its management were inquired. In response to these questions, 16 families of Ghogdhadi and 9 of Agar told that they often face difficult times and hardly afford to have square meals a day. At the time of crisis they depend upon wild leaves, fruits and seeds of various plants which can be eaten either raw or cooked. It had been observed that they ate the 'kasha' either

as fruit or as vegetables. Besides our own observation, local doctors told that during difficult days, tribals depend upon it for days together. Doctors were of the view that its excessive consumption to an extent was responsible for spread of diarrhoea, dysentery and cholera, every year. 'Sandeshra' was another common fruit which satisfies both hunger and thirst and other fruits were 'Tammer' and 'Tamra'. Leaves of 'Goinda', 'Rajara', 'Keria', 'Sagara', 'Phangs' and so on were also eaten in large quantity. Grains of 'Jhandra' were used to prepare Chapatti which was like wheat Chapatti in taste. In this connection the views of an educated Bhil were here endorsed who told that these tribals hardly get two square meals a day except a few relatively rich (10%). Many tribal families depend on forest produce for one meal and for second one on agricultural produce throughout the year. The capacity of Bhils was very limited to purchase of any edible items or otherwise. In order to purchase petty things like oil, sugar and salt, tribals had to sell: (1) a portion of the cereal grains or pulses (2) jungle woods (3) Desi Ghee prepared at home and honey gathered from the forest. This indicated the extent of purchasing power and economic conditions. In this connection, not even a single respondent had admitted that they could afford to buy the basic essentials such as cereals or pulses or vegetables even when they had nothing to eat. During crisis, they depend upon forest products to survive.

The routine dietary intake of Bhils of both the villages is alike and their life style including associated beliefs in near and far villages were not different. The routine determined more or less same and marginally affected by the change of season. Though the concept of socially prestigious and nutritious food was prevalent yet their consumptions were subject to the availability and linked with their economic condition.

Most prevalent method of cooking adopted by Bhil was boiling and roasting practices followed by fermentation. Similar cooking practices were observed on Oraon tribe of West Bengal by Mittal and Srivastava

(2006) on different tribes of M.P. under ITDP by NNMB (National Institute of Nutrition, 2000). They also reported almost no consumption of milk and rare consumption of non-vegetarian diet by Oraons and different tribes of M.P respectively. Further they observed that daily consumption of diet by Oraons was poor and lower than the RDA of ICMR and were nutritionally deficient (National Institute of Nutrition, 1985).

Settlements :

A Bhil village, whose boundaries were clearly marked by bundles of grass tied to trees along paths and roads, was composed of anywhere from three to forty families inhabiting houses set far apart from each other. A man's grown son may, on occasion, build his hut next to his father's, but generally a distance of 70 to 230 meters separated individual houses. Clusters of homes, usually made up of related families, were not, however, infrequent. The Bhil erect their houses on the tops of the hills with their fields surrounding them, thereby allowing them to maintain constant security over their crops. Where fields extend farther from the households, the Bhil build improvised field houses. The scattered pattern of household distribution results in Bhil villages occupying an area of about 3 to 4 square kilometers. Each village had land reserved for communal use, such as for cattle pasture, for roads, for a village cemetery, and for the community threshing floor. Most Bhils lived in rectangular two-storied structures of timber frame with bamboo walls daubed with a plaster made of water, clay, and cattle dung, material valued for its cooling and insect-repelling properties. The windowless abode was provided with an entrance on the front wall that is usually the only opening into the building, although a rear entry for the exclusive use of the resident family might at times be built in. The roof was generally thatched with grass or teak leaves and bamboo, material that often requires annual replacement. Built 0.5 to 1.0 meter above the ground on a plinth of earth

and stone or timber, the structure was essentially a cattle shed and domicile, with regional variations on the division and utilization of space.

Economy :

Subsistence and Commercial Activities :

As hunters and gatherers, the Bhils traditionally relied primarily on the bow and arrow, although spears, slings, and axes were also used. Game hunted by the Bhils included rabbits, foxes, deer, bear, lizards, pigs, birds, rodents, and wild cats. The same weapons were also used for fishing, along with weir baskets, stone and bamboo traps, nets, and poisons. Edible plants, tubers, and fruits gathered from the forest supplemented their diet or their income, as also did honey, wild fruits, and firewood. The mahua tree (*Bassia latifolia*) was an important source of berries and flowers. When they converted to agriculture, the Bhils used slash-and-burn techniques until the method was declared illegal to prevent extensive destruction of the forests. Today fields were farmed continuously, although the lands that were allocated to the Bhils, as enticement to settle down in the nineteenth century, were generally poorer fields that lacked water. Crops planted include maize, millet, cucumbers, cotton, eggplants, chilies, wheat, chickpeas, wild rice, lentils, barley, beans, tobacco, and peanuts. Many Bhils today were landless and make a living working as laborers, primarily in clearing forests and in road repair. The primary draft animal was the bullock, of which each family owns at least a pair, as well as cows with which they may be bred. Buffalo were rare, but goats were kept for their milk and meat, as are pigs and chicken. Most Bhils were nonvegetarian, consuming all forms of game and raising pigs, poultry, and goats for their meat. Although all families own herds of cattle, they were never eaten but are kept for their milk, from which curds and ghee may be made. Maize, rice, wheat, and assorted kinds of millet were staples in the Bhil diet, supplemented with the various vegetables they grow as well as a variety of edible forest products.

Industrial Arts

The Bhil had no tradition of weaving cloth, making pottery, or metalworking and are dependent on trade for the procurement of the products of these crafts.

Trade

The Kotwals, a caste of basket weavers, were an important trading partner from whom the Bhils obtain mats, baskets, winnowers, and grain containers woven from the bark of bamboo. Clothing was bought ready-made. Earthenware vessels needed to be traded for from neighbouring potter castes. Vohra and Vania traders that set up shop in weekly markets are the Bhils' primary sources for iron implements, spices, salt, and ornaments. For all these products, the Bhil trade excess agricultural produce, such as grain and vegetables, as well as products of the forest, such as wild honey and mahua flowers. The uncertain nature of the Bhil economy had on many occasions made them dependent on moneylenders for funds to make it through periods of scarcity, as well as to pay for ceremonies associated with important ritual occasions. For these loans, collateral might be in the form of future crop harvests or indentured labour.

Division of Labour

The father, as head of the household, controls the pooled income of all members of the family and distributed the daily work among them. The mother assigned and supervised the work among her daughters and daughters-in-law. These duties included the preparation of the family meal and its delivery to the men in the fields. Drawing water from its source, milking the cows, cleaning the cattle shed, and gathering firewood and wild fruits are some of women's daily work. In agriculture, the women

assist in transplanting, weeding, and harvesting. The children were generally assigned the task of taking the cattle out to pasture. The agricultural work of ploughing and sowing was done by the men and hunting is primarily a male activity.

Land Tenure

The peaceful solution to the conflict between the Bhils and their neighbours in the late nineteenth century provided the tribal with land for cultivation. Shifting agriculture that the Bhils practiced was ended by government measures that brought pressure to settle permanently and farm the lands allocated to them. Landholdings range from 1.2 to 6 hectares with fruit and non-timber trees considered as part of the property if the owner's father had harvest rights to them. Timber trees were the property of the state. Property taxes were paid to the government annually and the Bhils rarely fall behind in these payments, for fear of offending the goddess of earth and bringing misfortune upon their crops.

Kinship :

Kin Groups and Descent

Within each 32- to 40-kilometer radius, the limits of a tribal and dialectal boundary, the Bhil were divided into ataks (clans), patrilineal exogamous descent groups. Clans are led by chiefs who had paramount power in matters concerning the clan or caste. These clans might be segmented, with each portion distributed among similar divisions of other clans over a wide area. A process of fission appeared to be quite actively involved, resulting in dispersion of the poly-segmentary clans. Clanship appeared to have practically no regional or corporate function. The structural importance of clanship was limited, apparently, to serving as guidelines for determining the extent of exogamy as well as for purposes of identification in reckoning descent. Within the clans were generally

vicinage-based, or lineages, that were corporate in character. Disputes between members of the lineage are resolved by male elders of the lineage who also control activities within the group. In theory, the lineage Reserves residual rights to its members' property. Examples of both cognitive and unilineal descent systems occur among the Bhils. Males always belong to their father's joint or extended family, lineage, clan, and village. Upon marriage into a lineage, women were assumed into their husband's kinship group.

Kinship Terminology

Among the Bhils of the Ratanmal hill area of Vadodara District in Gujarat, kinship terminology was classificatory. A man's relatives fall into at least one of four categories: (1) his patrilineage, (2) other cognatic kinsmen, descended from women of his lineage, which include his Father's sister as well as his own sister, (3) his haga, or wife's relatives now related to him by marriage, and (4) his hagasambandhi, a term for those not directly related to him who are cognatically or affinally related to his immediate relatives. In the Panch Mahals and Sabar Kantha districts of Gujarat, descriptive kinship terms also occurred for such categories as grandfather (the older father or aged father) and grandmother (the older mother or aged mother), for whom there were no classificatory names. The Bhils in the former state of Rajpipla (now Nandod taluk of Bharuch District, Gujarat) and in West Khandesh, Dhule District, Maharashtra, reflective of preferential cross-cousin marriage, had one term, *mama*, by which they referred to their father's sister's husband or mother's brother.

Marriage and Family :

Marriage

Extensive regional variations of the marriage restrictions exist, although clan exogamy was strictly enforced everywhere. In some areas, such

as Sabar Kantha and the Panch Mahals, cross-cousin marriage with the daughter of one's father's sister was permitted or even preferred. Polygyny among the Bhils was quite frequent. In the Ratanmal area, where lowland Bhils expressed displeasure at the thought of marrying off their daughters to the highland Bhils, a high incidence of this intermarriage occurs nevertheless, almost all as a result of elopement. This practice invariably resulted in dissatisfaction and bitterness, especially where negotiations for the bride-wealth are involved. Bhils married young age, at around 14-16 years for boys and 11-13 years for girls. A boy's first wife was expected to be a virgin. Residence was not established until after the girl's first menstruation, and the couple remains in most respects highly dependent on their parents for guidance and assistance for several more years. Clan exogamic injunctions were strictly enforced. Additionally, tribal endogamy is preferred; therefore intermarriage was often spatially restricted to a 35- to 40-kilometer radius. Although polygyny was accepted, the high bride-price to be paid, especially for a virgin first wife, was an important reason for the prevalence of monogamy among the Bhils. Sororal unions often occur among polygynous marriages, but although leviratic alliances were allowed they are quite rare. Most marriages fall in one of five categories: contract marriages, elopements, mutual attraction, and marriage by service, and abduction.

A married woman set up residence in her husband's village, in a new house built near his father's homestead. A son was generally given some farmland and a few head of cattle with which he may subsist and provide for his own family. The new couple functioned as a distinct economic unit and were expected soon to be independent of his parents, but mutual assistance occurred frequently, especially in such farming activities as ploughing, sowing, and harvesting. It was not uncommon for related men to cultivate land jointly with the express purpose of sharing the harvest equally. Among polygynous families, each wife was entitled to her own abode, but all were considered members of one household. The

senior wife maintains a position of authority and determines the equitable distribution of the labour requirements of the homestead. The annulment of a marriage was formally recognized by all parties with the return of the bride-wealth. The dissolution of a marriage was often initiated by the woman, who, dissatisfied with her husband, abandons him, frequently eloping with another man.

Domestic Unit

The basic co residential unit was the nuclear family, comprising a couple and their unmarried children. Within polygynous families, several contiguous homes might constitute the homestead. As sons marry, the nuclear family lost its commensally nature but solidarity continues as a joint family evolved with corporate characteristics, where in the patriarch maintained ultimate control and authority over the landholdings.

Inheritance

Upon the death of the patriarch, his property and debted were divided among his sons, the size of the allotment increasing in direct proportion to a son's seniority. A daughter received an inheritance only if she had no male Siblings, although her father's brother's sons might receive an allotment as well. Property owned by her was inalienable and reverts back to the lineage upon her death if she in turn had no heirs. In instances where there were no direct heirs, the property was inherited by the deceased person's closest collaterals.

Socialization

Although formal submissiveness was rarely stressed, discipline was maintained by frequent beatings or threats, and the child was expected to contribute to the Household economy very early, often accompanying the parents in their daily rounds by the age of 6. Babies were weaned from the mother's breast and fed solid food after 10 to 11 months. Among

the Bhils, the shaving of the head occurred when the child reaches the age of 5 years.

Socio-political Organizations

The Bhils history of interaction with the British imperial government was characterized by alternating periods of submission and of sporadic, isolated rebellion. The overall objectives of their uprisings were to protest the erosion of agrarian and forest rights as well as to demand the attainment of higher Social status and political self-determination. Tribal peoples were among the last to become politicized and thus their participation in national politics was much delayed. Until the early 1940s, awareness of tribal concerns among Indian Leaders, with the exception of Mahatma Gandhi and Rajendra Prasad, was rare, and tribal issues were never addressed in resolutions passed in Congress.

Social Organization

Among the Bhils, a social distinction was conceptualized by the different subtribes, including a division between Ujwala (or pure) Bhils in Kotra Bhomat and Kalia (impure) Bhils. A cleavage was also evident between the plains and hill Bhils, with the former considering themselves as superior. Bhil villages consisted of two or more extended Families (tad in Ratanmal), each with a depth of six to seven Generations and inclusive of cognates such as sisters' children, a pattern that tends to promote cooperation and unity among the extended family. In Ratanmal, a village's population might be made up entirely of members of one lineage, but in many villages several lineages might be represented and one lineage, claiming descent from the village founder and thus ownership of the village, becomes the dominant lineage. The members of the subordinate lineages in this case enjoy restricted privileges, and their rights to the lands they till, in theory at least, were subject to revocation by the dominant lineage. Dominant (bhaibeta) lineages reserve for their

use the most fertile lands, the choicest pastures, most fruit trees, and other valuable trees even when they stand on the subordinate (karhan) lineage's plots of land. In general, the karhan were considered as mere tenants and were excluded from participation in the management of the affairs of the village. Bhils recognize the Concept of caste purity and impurity in transactions with artisan castes; and among Hinduized Bhils, their dependence on Ritual specialists such as sweepers and handlers of cattle carcasses had increased. Among the Bhils of Khandesh and Rajpipla, care of their cattle was entrusted to the Gori, members of an Untouchable caste.

Political Organization

Each village was under the Leadership of a headman (vasawo in Gujarat; gammaiti among the Palia Bhils; gaddo among the Kalia Bhils; tadavi in Ratanmal; mukhi in Kotra Bhomat), a hereditary position whose functions included being the head both of the dominant lineage and of the local pancha or village assembly. The headman represented not only the lineage but also the village in functions beyond the community, and he was also the local conduit for transactions between the villagers and the government. He was assisted by one or two functionaries whom he generally appointed from among his kin. In some large Bhil villages in Gujarat, the pardhan (another hereditary office, but confirmed by the government) was subordinate only to the vasawo. During a headman's absence, he assumes many of the functions of the vasawo's office relating to government. The amount of power vested in the office of the headman varies greatly on a regional basis, but his dependence on the village panchayat (council) is constant in Bhil society.

Social Control

The village council was composed of all the senior men of the village, and when they met on important matters that concern the village, its

members were of equal Status, be they members of the dominant lineage or of the subordinate lineages. Indeed, since almost all important matters were discussed within the council before a decision was reached regarding their resolution, the subordinate lineages, which often were numerically and economically stronger, were able to assert themselves politically as equals of the dominant lineage. The headman settled disputes, imposes sanctions on dissidents, gives advice, arranges the settlement of debts, and mediates conflicts within the family. The presence of the headman was essential in validating any transaction, with negotiations being sealed and held binding by the eating of opium. Where serious punishments such as ostracism, banishment, or trials by ordeal were indicated, council acquiescence and support was essential before the headman delivered the verdict. Serious crimes that would have merited these punishments in the past, however, were at present brought before a local magistrate.

Conflict

Apart from their history of resistance to successive waves of invasion and domination by Rajputs, Muslims, Hindus, and the British, the Bhills had a brief period of brigandage and a series of rebellions during which their martial skills were put to the test. Their most efficient weapons of war were those that they employed for exploiting the forest environment—their bows and arrows. They sometimes also carried muskets, swords, and daggers.

3.2 Orang Tribes : A Brief Profile

Tribal in India constituted around eight per cent of the total population. The Orangs were one of the five largest tribes in South Asia. The Orang tribes were also known in different names as Uroan, Oran, Oram, Kurux, Kurukh, Kunruk, Oraon, Kishan, Kunha, Kunhar, Kunk, Kunna, Kuda, Kola, Morva, Birhor, Dhangar, Kurka, Kudkali etc. The name by

which the Orangs knew themselves was Kurukh or Kurunkh, and they were recognised by the government as Oraon, which had been applied to them by Hindus and outsiders.

The origins of the name “Orang” are unclear. Some Orangs said that the name was derived from *Ur* (chest), because they believed they were born of the blood from the chest of a holy man. Many saw the name as a disparaging one given by caste-conscious Hindus who considered the tribe to be unclean. The Orangs themselves used the name “Kurukh,” possibly after a mythical Orang king called Karakh.

Orangs were, as a rule, short of stature and dark-complexioned, broad-nosed, and thick-lipped. They were a small race (average 5 ft. 2 in.); the usual color was dark brown, but some were as light as Hindus. They were heavy-jawed, with large mouths, thick lips and projecting teeth. Their noses were flat and their hair black and curled. They were considered to be of Proto-Australoid stock, descended from a race that influenced the peoples and cultures of a wide area of South Asia, Southeast Asia, and the islands of Polynesia. In South Asia, the Proto-Australoids form an old, pre-Dravidian element in the population. The physical traits associated with this group were found among tribal peoples and also, to varying degrees, among the lower castes of the Hindu populations of peninsular India.

Clans of Orangs :

Orangs were divided into sub-castes like Kudas and Kisans, who follow Patrilineal family customs. There were a total of 14 clans in Orang tribal community like, Gari, Lakra, Kispotta, Runda, Tirky, Toppo, Linda, Ekka, Kuzur, Bek, Kerketta, Bandi, Minz and Khalkho.

Location and Homeland :

The Orangs were an important Dravidian tribe of the Chhotaagpur.

68 Immigrant Tribes in Tripura

According to their oral history and evidence of fact, their culture, custom, food, ornaments and language, which were closely related to the Indus Valley Civilization, they were the offspring of Indus Valley Civilization. Once they were lived in “Indus Valley Civilization” before 2500 B.C. They lived there peacefully and sophisticated life. They were not able to stay there, due to frequent attacks of Aryans, flood and anomalous atmosphere. They migrated to west coast of India at Karnatka region, M.P., than they came to Rohtashgarh of Bihar, where they made a huge fort. But here also, they could not stay a long time, because they had been driven out by the Cheroes and Afgans/Mugals. And finally they went and settled to the Chhotangpur plateau in Jharkhand state. They were divided into two flocks from Rohtasgarh, one went to the Rajmahal area in Santhal Pargran region and made their resending place at plate of river Ganga. Today they were called Malto Paharia and speak Malto. Another larger flock came to the Chhotanagpur plateau in Jharkhad state. They were Orangs.

Presently they were living in Bihar, Jharkhand, Chhattisgarh, West Bangal, Assam, Andaman & Nicobar island, Tripura, U.P. and Orissa states of India. They were found in Bhutan, Nepal, Bangladesh Srilanka and Marisus countries of the world. Some had gone to the metropolitan cities in Delhi, Mumbai, Chennai and Madras to find job/employment and now they were settled there.

Homestead Structure :

Construction of house, household item and other artifacts showed a close linkage of Orangs with environment. Orang house was usually made of mud wall and tile roof. All same house



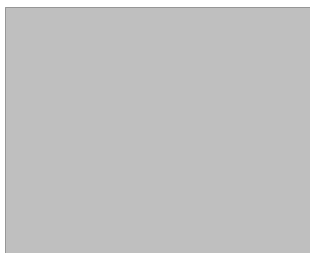
construction required use of timber and bamboo.

Orang household included item like mat, cot, wooden tool, basket, cup, plate, cushion, rope, mortar and pestle and oil pressers. All of these were made up of forest products. Hunting implemented such as bow and arrow, sling, spear and sword were made from forest products. Similarly, fishing tools such as baskets and traps of various kinds were made of bamboo. Fishing nets were made of twine. Umbrellas were made with the handle and ribs of bamboo covered with gungu leaves. Even hooded waterproof coat was made of gungu leaves.

Language :

The Orangs' language was Kurukh, which was a member of the northern subgroup of the Dravidian language family. It was a spoken language and generally had no written form. However, many Orangs were bilingual or even multilingual. They used Hindi, the widely spoken language of northern India, or Shadri, a local dialect, to communicate with non-Orang groups. Orangs living in other parts of northern India commonly speak the language of the region in which they live. Thus Bengali, Oriya and Assamese, in addition to lesser dialects, were all reported as second languages spoken by Orangs.

As with many tribal groups, the Orangs originally had no written form of language. (The Orangs themselves believe that at one time they did possess a script but that it was lost during one of the many crises in their history). The Orangs now wrote in Devanagari, which was the script used by Sanskrit, Hindi, and some related Aryan languages.



Religion :

Traditionally Orangs followed Sarna Dharma. But due to influence of Hinduism some they started Sarna Dharma in Hindu way. Varieties of Sarna Dharma existed due to Hindu influence. These were Bishnu Bhagat, Bacchinda Bhagat, Karmu Bhagat and Tana Bhagat.

Christian missionaries found Orangs depressed and without food. They influenced many Orangs to accept Christianity. Among Christian Orangs, there were Roman Catholic Orangs and Protestant Orangs, the latter having several denominations.

Festivals :

Festivals had been part of life for Orangs since ancient time. *Sarhul* and *Karma* are two main important festivals of Orangs. Spring festival, known as *Sarhul*, was celebrated when sal tree was in full blossom. In this festival Orangs perform symbolic marriage of sky with earth. This was done to ensure fertility of mother earth. On this day a propitiatory sacrifice is offered to old lady (the village goddess) who was believed to abide in sacred grove of village. *Phaggu* was a festival which is observed towards the end of February or the beginning of March. On previous evening of festival, a young castor plant and a semar (*Bombax malabaricum*) branch were planted in an open place. Around these some hay, firewood and dry leaves were heaped. Village priest sets fire to hay. When fire burns at its brightest the young castor shrub was cut into pieces with an axe. Immediately the young boys of the village light torches from the bonfire and throw beam of torches at fruit of trees, saying, 'Be loaded with good fruit'.

God, Goddess and Religious Believes :

Most of populations were Sarna (following Sarna Dharma, in which Dharmesh was the supreme almighty). They consider sun as symbol of God's glorious power and brightness. They reverence the sun, and

acknowledge a supreme god, Dharme or Dharmesh, who exists in the sun. Sarna worship Sun as Biri and Moon as *Chando*. Chando Biri were the words which been used in the Sarna Puja. They called the earth Dharti Aayo (Earth as mother). This practice was not very closely connected to the practices of Hindu religion. Among Christian Orangs, there were Roman Catholic Orangs and Protestant Orang, the latter having several denominations. Presently Orang people had converted to Hindu, Christian but still large section of Orang follow their original religion Sarna Dharam like other tribes.

Rituals :

Major rituals among Orangs, as with any other community, were connected with birth, marriage and death. There were many customs preceding marriage with which environment was very closely connected. There was custom of men going to forest to fetch firewood and women to fetch sal leaves for preparing cups and plates. Preparation of marriage mat and marriage baskets of various sizes was another custom. Setting up a marwa was, however, the most significant. Nine sal saplings with leaves on top were planted in the courtyard in three rows. Middle one of second row differs in its height. Other things were branches of bamboo, sidha, bhelwa, mango and mahua. Mango suggests perpetuity of descendants, bamboo symbolises progeny, sidha fidelity of husband and wife, bhelwa protection from the evil eye and the mahua enhance love between couple. Marriage ritual would be incomplete without this invocation of trees and plants.

During funerals Orangs practice burial and cremation. Bodies were buried when crops stand in field. In this custom, various shapes of branches cover bottom of grave, lengthwise and crosswise. Important festivals of Orangs were pertaining to forest, hunting, agriculture and cattle. Besides these, there were socio-religious gatherings known as jatras, which took place at commencement of different seasons.

Marriage System :

Marriage was monogamous. Marriage between near relative was not sanctioned. Bride-price and re-marriage were widely practiced among Orang. Widow of deceased brother became wife of younger brother. Divorce was frequent and elopement of bride was also seen among Orang.

Orang prefers to marry an Orang only. Christian Orang often married other community like Munda, Kharia and Santal due to influence of Christianity. Sarna Orang preferred marry within Orang following tradition. Marriage was arranged by guardian in family, but opinion of bride and groom was respected. Child marriage was not recognized. Divorced as well as widow women and men married again but married men and women were not allowed a second marriage.

Liaison between boy and girl of same village seldom end in marriage. But bringing a bride from distant place was preferred in community. This appeared to arise from rule of exogamy that marriage should not be allowed between those who had been brought up together. Young men could choose partners for them. After selection they could dance together, can move in festival and other social gathering freely. Boy offered girl flower for putting on hair and present grilled field-mice. Orangs considered these mice as the most delicious food. Father Dalton states that matched were arranged by parents, and bride and bridegroom have nothing to say in this matter. Boys were usually married at sixteen and girls at fourteen or fifteen. Girl thus had only about two years of preliminary flirtation life before they are settled.

Food and Drinking Habits :

Orang ate almost all kinds of food, including pork, fowl and crocodile and beef. Orang culture intimately related to environment and accordingly they decided their food habit. Their usual diet consisted of rice, dal and vegetable. Fish and meat were occasionally consumed. What was striking, however, was that leave, flower, seed, root and fruit were an integral part of Orang diet. These were procured from forest. Only a few were grown by Orang people them.

Orang food habits also under gone change. They now habituated to take wheat in form of roti. They ate boil rice and millet. They no longer boil all edibles together in a hotch-potch.

Use of oil and spices was very common and they had learned art of frying item. Besides, sweet and other dainty eatable were also brought. Items like tea and beetle-nut etc were taken. In an average Orang consumption habit was exclusively new in present society. Though during their festival and other related occasions they preferred haria (rice beer) is still prevalent among them.

Both men and women consumed alcohol, and prepared rice beer at home. Generally men chew tobacco and women smoke the Hookah.

Family Structure :

In elementary family oldest man who must be earning member, was the head. Widow becomes head only when children were minor. A good number of families were found where a son was head because father is retired, and younger son was earner. Women's work confined within household chore, collection of firewood and gathering of edible herb, nut and tuber from neighboring forest.

Dance and Music :

Orangs had a rich and vast range of folk songs, dances, tales as well as traditional musical instruments. Both men and women participated in dance which was performed at social events and festivals. They passed their time in music and dance. They sang folk songs in which their life style emerges. Their dances and songs were deeply rooted in their social and cultural life. Mandar, drums, Kartal, Nagara and Dholak and flute are main musical instruments. Jhumur songs of Orangs reflect their lifestyle and their religious philosophy. There were seasonal festivals of Orangs which were celebrated by them on singing and performing dances. All religious ceremonies and seasonal festivals of Orangs such as Basundhara in month of Baishakh (April-May), Bhadri in Bhadra (August-September), Jejuti in Agrahayan (November-December), Itu in Falgun and Sarhul in Chaitra (March) were linked to agriculture. Marriage song and dance was different from seasonal dance and song. Famous dance and song of Orangs were Karma, Sharhul, Jhumar, Damkach, Bhadri, Jejuti, Itu and Jatra. Apart from that different musical instrument were played in accompaniment of singing and dancing on the occasion of birth, marriage, name giving, attaining of puberty, sowing of seed, harvesting, wearing new flower and eating new fruit and crop, hunting. In some occasion they listen Hindi, Bengali, and Bhojpuri songs instead of their traditional song.

Dress and Ornaments :

There had been noticeable change in dress and ornaments used by Orang. Old dress was now not in practice. While it was still common to see that dhoti in its miniature form, western style shirt with collar are mostly replaced by native upper garments. New and current style were mostly initiated by few young boy and girl who study in

school or are in contact with nearby urban center. This led to a breakdown of tribal discipline : a youth in smart western clothes and sola topi, and girls in blouse and even trouser with lipstick on their lip and phoney trinkets in their hair will not obey his tribal chief who looked so 'jungly' in his traditional attire.

Traditional ornament worn by Orang woman is Baju, Nakfuli, Husle, Hathpatta, Dhul, Churi, Hikhol. But at present Orang women do not use these traditional ornaments. Only a few Orang women used their traditional ornament at social occasion. Orang women now generally used modern ornament instead of their traditional ornament. They felt inconvenience to wear old kind of ornament. Thus it was observed traditional attire of Orang is becoming unpopular day by day and getting replaced by modern kind of ornament.

Social Administration :

There was also a confederacy of a number of neighboring villages with a central organization known as Parha Panch. Each para consist of a number of villages and each comes from a Raja (King), Dewan (Prime minister), Panrey (clerk), Kotwar (Bailiff) and Kartaha (officiates on a socio-religious gathering). The Orangs had their traditional community council at village level headed by a Mahato. They had a regional council known as the Parha composed of a number of villages.

Position and Status of Women :

The women must abstain from using a plough, otherwise whole village becomes polluted. Women's work confine within household chore, collection of firewood and gathering of edible herb, nut and tuber from

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neighboring forest.

Customary Law :

Orangs now did not admit outsider into tribe. There was no offence for a man if he is put out of tribe, but a woman living with any man other than an Orang was expelled from the community. Temporary expulsion was meted out for usual offence.

3.3 Munda Tribes : A Brief Profile

The Munda was a collection of ethno-linguistic tribes located in Eastern India and Bangladesh. They were spread out among the Jharkhand, Bihar, West Bengal, Chhatisgarh, Orissa and Assam states in the Chota Nagpur Plateau, and also could be found in southwestern Bangladesh (Wikipedia, 2011). These regions consisted of a variety of different landscapes, including deciduous forests, grasslands, swamps, hills, valleys, and tropical and subtropical forests (Wikipedia, 2011). Equally diverse were climates, which can range from 73 degrees Fahrenheit in the winter season to 104 degrees Fahrenheit in the summer season (Wikipedia, 2011). The Chota Nagpur Plateau had its rainy season from June to September, and averages approximately between 47 to 62 inches of rain per year (Worldmark, 1998).

In the Chota Nagpur Plateau in Jharkhand, adjacent parts of West Bengal and Madhya Pradesh, and the hill districts of Orissa, they form a numerically important part of the population. The Munda kingdom of mainly region of Jharkhand, Although they were well spread in the states of West Bengal, Chhatisgarh, Orissa and Bihar. Munda generally meant headman of the village. Mundas were the tribal communities from the south east Asia. Historical evidences also suggest of the Mundas kingdom in the Pre British times. For example the Munda kingdom of Chota Nagpur, and the Bhumij states, especially Barabhum. Munda history and origins are matters of imagine. The territory they now occupied was

until recently difficult to reach and remote from the great centres of Indian civilization; it was hilly, forested, and relatively poor for agriculture. It was believed that the Munda were once more widely distributed but retreated to their present homelands with the advance and spread of peoples having a more elaborate culture. Nevertheless, they had not lived in complete isolation and share (with some tribal variation) many culture traits with other Indian peoples. Most Munda peoples were agriculturists. Along with their languages, the Munda had tended to preserve their own culture, although the government of India encourages their assimilation to the larger Indian society.

Festivals :

The life of the Munda Tribe, residing mostly in West Bengal, Jharkhand and Orissa, was closely associated with several religious ceremonies. Every festival had a religious or economic background. Some festivals were celebrated for removing taboo imposed on some economic operations as ploughing, harvesting etc. These festivals mark the initiation of different functions and rituals. There were other festivals celebrated to commemorate the death of ancestors and to receive their blessings for their well-being of the village. Thus festivals offered a social security to the Mundas. Some festivals were observed to invoke the blessing of the several gods and spirits to ensure peace.

The Munda festivals were celebrated with great enthusiasm and gusto marked by dancing, singing and feasting. The main dances worth mentioning were the Mage, the Jadur, the Jopi and the Lahsua or Koram. The Mage dances initiates with the end of Sohrai festival and with the commencement of Kolom Sing. It was then succeeded by Jadur dances

and songs that mark the onset of hunting season. It prolonged for a period of almost one fortnight until the hunting mission ends. Finally the Lahsua or Karam dances were performed. These dances and songs were performed throughout the year in a cyclic order. In some of the dances performed the agricultural activities such as ploughing, sowing, harvesting etc. were clearly depicted. Dom-Kach was a special dance performed during marriage. Thus, in a nutshell dances could considered as the most essential part of the Munda festivals.

Language :

Mundari (MusVa) was a Munda language of the Austro-Asiatic language family spoken by the Munda people, and was closely related to Santali. Mundari is primarily spoken by Mundatribal people in east India, Bangladesh, and Nepal. "Mundari Bani", a script to write Mundari Language was invented by Rohidas Singh Nag. Munda are atypical Austroasiatic languages whose speakers might have migrated westerly in prehistoric times into India from their Southeast Asia homeland. Their marked divergence from mainstream Austroasiatic at the phonological, morphological and syntactical level, coupled with the incorporation of a number of Munda words into Sanskrit, suggest that this migration was very ancient. Munda speakers were tribal peoples who inhabit, mostly, northeastern India, seeking shelter in jungles and hills where they subsist by practicing a primitive sort of agriculture.

Munda languages were spoken mainly in northeastern and central India with a few communities in Nepal and Bangladesh. Within northeast India, they predominated in the recently created state of Jharkhand and they were also quite numerous in Orissa, Bihar and West Bengal. In central India, one Munda language (Korku) was spoken in a small area striding over the border between Madhya Pradesh and Maharashtra.

Music & Dance :

The Focus is on musical culture of the Munda tribe of Chottaagpur Plateau of middle Eastern India. It contextualizes the music and dance with in the physical landscape, its flora and fauna, the life cycle, life style, daily functions and the cosmology and mythology. Has 6 parts-Munda traditions of music and dance-journey through the stages of Life the environment and tribal life-the social world and the philosophy of life economic pursuit and political history. Welcome addition to the critical literatures on the Mundas.

Customs, laws and traditions :

Although, they had preserved their pre-Christian Mundari culture and traditions, many Christian and influences had been absorbed. They still retained many of the practices of pre-Christian tradition. The Munda people had a rich range of folk songs, dances and tales, as well as traditional musical instruments. Both men and women participated in dances, which were performed at social events and festivals. Mandar, naqareh and kartal were the main musical instruments. Unlike various communities across the world Munda people had enormous rituals to celebrate birth, death, engagement, marriage etc.

- Birth of Baby boy was celebrated as an earning hand to the family.
- Birth of Baby girl was celebrated as a caretaker to the family.
- *Lota-pani* was the engagement ceremony for finance and fiancée.
- Clan exogamy was the rule among Mundari people.
- The Bride price as a gift to maternal guardians was generally paid before the marriage.
- Marriage was considered as one of the main rituals of life which was a week-long festivity time for both the families.
- Ointment with scented oil and turmeric was applied to the face & body after death so as to give a last decoration as last ritual.

- The practice of widow marriage and divorce was common.
- Baispada 22 surnames arrange meeting every year.
- The family of Munda tribe was patrilineal, patrilocal and patriarchal.

Food and Clothing :

Mundas had been the animal eaters for the long time. They usually ate frogs, snakes, rats, earthworms, shells and snails. They preferred having Tari and Haria wine on the various occasions. The Mundas were in close touch with the Hindu society. Munda men usually wore pant and shirts. While the Munda Women were seen wearing the cotton saris with blouse.

Occupation :

The Mundas were settled agriculturists. They also collected minor forest products from forest to supplement their economy; hunting, fishing and Animal husbandry were subsidiary to agriculture. They also worked as agricultural labourers and unskilled labourers.

Religion :

Munda people follow their own indigenous Indian religion referred to as Sarnaism. Sarnaism revealed the belief in a God called *Singbonga*. Singbonga the God of Mundas, is neither the sun nor a God that would dwell in the sun, though he was in the Heaven of Sarnaism. In primordial times, the creator was called *Haram* and the same Haram was also known as *Singbonga*, who is the God of the Mundas. He was eternal, omnipresent, omniscient and omnipotent. In sacrifices, he was commonly praised as the one who separated land and sea, set the course of sun and moon, and created man. Haram was referred to as God, who provides all good, while Singbonga was often related to worship. However, with the arrival of British colonialism to Jharkhand came Christian missionaries

to proselytize the “tribals” beginning in 1845. The missionaries were attempting to convert so-called “upper”-caste Hindus as well, albeit with different means. One-fourth of the Mundas were converted to Christianity. Among the Mundari Christians, there were Roman Catholic Mundas and Protestant Mundas, the latter having several denominations. But still, the majority of Mundas saved their religion from annihilation. Today, because of their own efforts and strength from their beliefs, the majority of Mundas adhere to the indigenous religion of their ancestors. The surname of a Munda defines their identity. Many surnames were common among other tribes with minute variations. Surnames are based on natural elements, trees, animal’s birds or any nature-related object which are often found in Chotanagpur region.

Location :

The Korku were located in southwest Madhya Pradesh and were isolated from other Munda. The last five groups in the list above were found mainly in the Koraput and Ganjam districts of southern Orissa. The remainders were found mainly on and around the Chota Nagpur Plateau—that was, in southern Bihar, northern Orissa, eastern Madhya Pradesh, and western West Bengal, with an outlier of Korwa in Mirzapur District, Uttar Pradesh. There were also some Santal in southeast Nepal (where they are called Satar), Bhutan, and northern Bangladesh.

Demography :

There were just over 6 million Munda speakers, two-thirds of whom belong to just one tribe, the Santal, one of the largest tribes on earth. Other large groups of Munda speakers (with census figures in parentheses) are the Korku (275,654 in 1971), Munda (1,181,151 in 1971), Ho (538,124 in 1971), Kharia (274,540 in 1971), and Sora (521,187 in 1971). The rest number a few thousand each at the most, the Birhor 4,300 in 1971. Together they constitute well under 1 percent of the total

Indian population.

Settlements :

Most Munda live in villages, though some lived and worked in towns such as Ranchi and Jamshedpur, and some Birhor and Korwa, being semi nomadic, have temporary forest camps. Traditionally, there was a tendency for villages to be fixed only temporarily because of the requirements of shifting cultivation, but with the government trying to discourage this form of agriculture, villages now tended to be more permanent. Villages might consist of detached dwellings or sometimes (as among some Sora) of dwellings connected into a longhouse. Houses were not generally oriented toward particular compass points, but they were usually symbolically divided internally according to principles of gender and age (the eldest members sleep nearest the hearth, male members on the right of the house, female members on the left, etc.). The hearth was especially important ritually and is the spiritual center of the homestead.

Marriage and Family :

Marriage

Apart from the Asur, Kora, Mahali, and possibly Turi, all Munda groups have positive marriage rules. Among the Koraput groups the prescribed category in Marriage was the bilateral cross cousin (usually excluding first cousins), but farther north the prescribed category was more usually translatable as a “sibling’s spouse’s sibling”; often the Indigenous term also covered referents belonging to the genealogical levels of the grandparents or grandchildren (though they nonetheless may be of roughly the same age as Ego). Preferences for a sibling’s spouse’s sibling usually go with a delay of one to three generations in renewing alliances between the same alliance groups. In most cases (but excluding the Ho and some Santal), spouse exchange is overall symmetric rather than

asymmetric. Alliance groups were normally agnatic ally defined but may be villages rather than descent groups. Indeed, because of the agnatic identity of most villages, Village exogamy was normally required, and negotiations, celebrations, and prestations frequently involve the whole village, not just the principals and their immediate families. Brideprice, not dowry, was the norm. How much choice of partner the principals were allowed varies from tribe to tribe: some tribes had youth dormitories for both sexes, though these did not necessarily take choice out of the hands of the parents (e.g., not among the Juang). There were numerous types of wedding ceremony, some simpler, others more “Hindu.” Residence was normally virilocal, though all tribes allow a poor youth to live uxorilocally with (and eventually inherit from) his sonless father-in-law. Monogamy was the norm, though there is some polygyny, especially sororal (wife’s classificatory younger but not elder sister). Junior levirate, or the Inheritance of a man’s widow by his classificatory younger (not elder) brother, was a commonly recognized and in some tribes virtually mandatory practice. Divorce and the remarriage of divorced and widowed people were normally allowed, even though, like the levirate, these were distinctly low-status practices in India generally.

Marriage

The Mundas were monogamous. In their local language they say, “*BariaKurikin, do kabaiua*” (It will not do to keep two wives). They also said, *mid’ ora’ tani’*, *raja* (The husband of one wife is her king) and *Barora’ tani’*, *eta’ mia seta* (The husband of two is a strange dog). It was remarkable fact, that the Mundas, a numerically so insignificant minority, should have stuck to monogamy, when the teaming millions of Hindus and Muslims surrounding them on all sides, lapsed into polygamy, notwithstanding their higher mental and material culture. This fact appeared all the more remarkable when we consider that although Hindu religious teachers from whom they accepted some religious practices

here and there, told them that 32 John Lakra, *Tribal Culture*, (Ranchi: Catholic Press, Ranchi, 2007) 112. Polygamy was allowed, the Mundas preferred to abide by the traditions of their ancestors, who held that monogamy is better. Except few cases, the Mundas up to this time have kept up the practice of monogamous marriage system. Polygamy till now remained a matter of reprobation and contempt for the Mundas.

Domestic Unit

Both nuclear and extended or joint Families were found, though a single family often oscillates between the different forms, as new members were born and old ones die, or as quarrels split them up. For the hunting-and-gathering Birhor, the *tanda* (band) is the unit.

Inheritance

Irrigated land, use rights regarding swiddens, the family home, fruit trees, and most movables were inherited in the direct patrilineal line. The eldest son received the most, though not normally everything, as the new head of the Family (he may be responsible for the welfare, marriage expenses, etc., of his younger siblings, for example). In some cases, the sons who had remained at home were favored (the youngest sons among the Sora and some Santal, for instance). In default of sons, the closest collateral agnate or an uxorilocally living son-in-law (the *ghar-jawae* — see above) inherits. There was some matrilineal inheritance of female clothes and ornaments, but women cannot inherit land, because they marry out of the clan.

Socialization :

Infants were brought up by their parents with the help of elder siblings, but it was the former who are mainly responsible for socialization. Other opportunities were provided by children watching and eventually helping with the daily work, and the elders played their part by telling myths and

other folktales on ritual and other occasions.

History and Cultural Relations :

The view that the Munda originally entered India from Southeast Asia is based mainly on their linguistic affiliations; their own oral traditions give them instead a western origin (from Uttar Pradesh). There was some evidence of tribal Kingdoms in pre-British times (e.g., the Ho/Munda kingdom of Chota Nagpur, and the Bhumij states, especially Barabhum). Mainly, however, the Munda had lived, often fairly autonomously, under the rule of outside powers. Most Munda were conventionally regarded as tribes rather than castes, despite the definitional problems this gave scholarship. It is an identity most of them promote themselves, partly because of the legal advantages they gained through being on the list of Scheduled Tribes, but mainly because of opposition to “Hindu” (i.e., upper-caste) officials and landowners, who, from early British times, have displaced many tribals from their land. This strongly tribal and anti-Hindu identity had led to rebellion in the past (the Ho rebellion of the 1830s, the Santal rebellion of 1855-1858, the Birsa Munda movement of 1895-1900), but today it had become translated into political action through the Santal-dominated Jharkhand Party, which agitated, among other things, for a specifically Adivasi (Tribal) province. Despite this, there were a number of Munda groups who had sought to gain caste status by reforming customs (banning alcohol, public dancing, cross-cousin Marriage) and acquiring a specialist occupation such as basket making. These attempts to improve their lot earn them the contempt of the “tribal” Munda and, since they are mainly artisan castes, ironically lower their status below that of the Tribals in the eyes of the upper castes, since the tribals at least are not involved in a polluting occupation. Only the Bhumij, having been rulers, can convincingly claim a moderately high (Kshatriya) status.

Drink :

The favourite drink of the munda was rice-beer or ili. Each family its own ili. It was made of Boiled rice which was fermented and mixed with certain kinds of vegetable roots (ili-ranu). This liquor was stored in earthen jars and becomes ready for use in about five days. Ili was took nat night almost every day. Therefore, Mundas had become addicted to the drink and cannot resist when offered.

Ornaments:

The Munda people had some very beautiful silver ornaments, however the Munda female folk now-a-days continue to use the ornaments as before. Even the men folk too used the ornaments. But now-a-days the elderly people did not wear them but then young boys wear them as fashion and some others for fun. The ornaments were all of silver. The Munda female used ear-ring made of solver. Necklace as well as bangles was also made out of silver. The ear ring was also worn by the boys as well as y the girls. In the same way the finger rings too used by both male and female. Men folk were found to wear single pieces of beads tied round their neck with a piece of string. Both men a d women love the ornaments. Today not only silver was used but other ornaments were also used by those who are capable of possessing them.

Sex Ratio :

As per 2001 Census, sex ratio of the ST population is 970, which was below the national average for STs (978). The Jamatia had recorded the highest sex ratio of 996 among the major STs. On the other hand comparatively low sex ratio had been recorded among Munda (950), Chakma (951), and Riang (962). The child sex ratio (0-6 age group) for the STs in the state (981) was higher than the corresponding aggregated national average (973).

Literacy & Educational Level :

Among all STs, 56.5 per cent of the population had been recorded as literate, which was higher than the national average for STs (47.1 per cent). The male literacy rate of 68 per cent and female of 44.6 per cent showed high gender disparity in literacy. The Tripura had recorded literacy rate of 62.1 per cent with male and female literacy rate of 81.9 per cent and 63.8 per cent respectively. On the other hand more than half of the population among Munda, Riang, and Chakma were illiterate.

Among all STs, 62.7 per cent of the children in age group 5-14 years had been attending schools or any other educational institutions. Any Kuki Tribe had recorded the highest (77.6 per cent) and Munda the lowest (36.7 per cent) percentage attending schools or any other educational institutions. As regards level of education, merely 9.5 per cent of total literates among STs were having educational level of Matric/ Secondary and above. Among the major STs, Tripura had 10.5 per cent of their total literates as matriculates, while among Munda (4 per cent), Riang (5.7 per cent), and Mag (6.5 per cent) this percentage was low.

3.4 Santal Tribes : A Brief Profile

The Santhal or Saontal (also spelled as Santal, Sontal or Sonthal, Bengali : were a scheduled tribe of people indigenous to Terai of Nepal and India, who lived mainly in Nepal and the Indian States of Jharkhand, West Bengal, Bihar, Odisha, Assam (part of the Tea Tribes). There was also a significant Santhal minority in neighbouring Bangladesh, and a small population in Nepal (known as Satar in Nepal). They were one of the largest tribal communities in India. The Santhals mostly speak Santali, a member of the Munda language family. Santal were known as the oldest ethnic race in Bangladesh. Santal had own religion, strong cultural heritage and traditional village political structure. Their social solidarity, religion and traditions as a distinct culture are at stake today.

Places santal inhabit :

Santhals were the third largest tribe in India. They were mostly found in the states of West Bengal, Bihar, Orissa, Jharkhand and Assam.

History of Santhals :

Santhals belong to the Pre Aryan period. They were the great fighters during the British regime in India. They wagged war against the permanent settlement of Lord Cornwallis in 1855. During the late 1850 Santhals hero Sidhu had accumulated around 10 thousand Santhals to run parallel government against the British government. Baba Tilka Majhi was the first Santhal leader who raise weapons against the Britishers in 1789.

Culture :

Santhals loved dancing. It was in their blood. Dance was the important part of the Santhals fairs and festivals. After the long day hard work, Santhals relax themselves with the light music music and dance. Santhal women dressed in the red bordered white sari and dance in the line sequence. Apart from dance Santhals played great music using Tirio (bamboo flute with the seven holes), Dhodro banam (which consists of belly called lac covered with an animal skin on which rests the bridge (sadam, lit, horse), an open chest (korom), a short neck (hotok) and a head(bohok), Phet banam (a fretless stringed instrument with three or four strings), Tumdak, Tamak, Junko and Singa.

Language and Identification :

Santhals spoke Santali, which belonged to the Austro- Asiatic language family. Santhals had their script called Olchiki, which was developed by Dr Raghunath Murmu in 1925. According to the census their population was around 49,000. They were generally Bilingual. Apart from Santhali

they also spoke Bengali, Oriya and Hindi. Santhals had long head and flat nose. Their complexion varied from dark brown to black in colour. Santali usually had curly hair.

Religion :

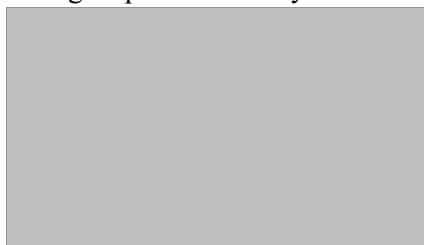
Santhals had no temples of their own. They even did not worship any idols. Santhals followed the Sarna religion. The God and Goddess of Santhal were Marangburu, Jaheraera, and Manjhi. Santhals paid respect to the ghosts and spirits like Kal Sing, Lakchera, Beudarang etc. They had village priests known as the Naiki and shaman Ujha. Animal sacrificed to the Gods is the common practice common practice among the Santhals to appease the Gods and Goddess.

Festivals :

Santhals mainly celebrated the Karam festival which fell in the month of September and October. They celebrated this festival to please the God to increase their wealth and free them from all the enemies. It was the tradition among the Santhal to grow the Karam tree outside their house after the purification process. Other festivals of the Santhal community included Maghe, Baba Bonga, Sahrai, Ero, Asaria and Namah. They also celebrated haunting festival called Disum sendra on the eve of Baishakhi Purnima.

Performance of Santali Dance

Santali dance was performed in group. It was very similar to the **bamboo** folk dance of **Assam** and **Mizoram**. Through this dance form, the dancers express one's feelings, some story, issues or any other event. Santhal dance was



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generally performed by both the men and women. The dancers form a circle or semi-circle. The male and female dancers dance in separate rows in sequence with their arms interlocked. While dancing they made various cluster formations. The dance was accompanied by various instruments such as **flutes**, drums, pipes and **cymbals**. The musicians who played these instruments made the colourful environment of the festival more charming and attractive. Moreover, the singers also put the right chord with the rhythm.

Santali dance was primarily performed on special occasions, especially during spring festival, accompanied by a traditional song. It often took place within forested areas and depicts a kind of dedication to the forest **Gods** and **Goddesses**. It was also practiced to welcome guests.

Costumes of Santali Dance

The male dancers wear **dhoti** and **turban**, and decorate their bodies with branches of trees, leaves and **flowers**. Since the Santali were believed to be close to nature, they used natural decors such as leaves, branches and flowers to do their make-up and design their clothes. The women dancers usually wore white or yellow **sarees** with red borders and adorn their hair with wild **flowers**. The length of the saree was about three inches above the heel. The colourful costumes worn by the tribal people happen to be the main attraction of the Santhali dance in Jharkhand.

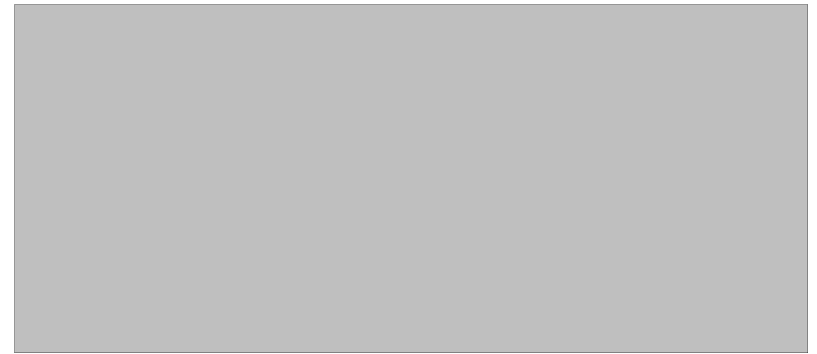
Santali Dance is Popular among the Tourists

Thousands of people visit Jharkhand to catch a glance of this Santali dance. The numbers of audience were more during the spring season, since during this time, the Santali celebrate the spring festival where they performed the folk dance.

Santali's instruments :

Singing and dancing in Santals were the most important part of life, without which their living and tradition couldnot imagined. The instruments were played in every occasion of cheers. Their folklore, folk songs rest at their instruments.

Below we've provided some resources to introduce with those instruments such as *Tamak*, *Tumda*, *Sakwa*, *Dhak*, *Banamand Tiriyo* respectively.



Tamak

Santal musical instrument The structure of the drum (like hollow half globe but tapering downwards) was made of iron plates. The upper side was covered with raw hide of buffalo. Ropes made of raw hide was used for applying tension for stretching the raw hide. Tamaks were made in different sizes as per requirement. Some could only be lifted with two persons and some were carried in bullock cart. The bigger ones are used during Sendra or mass hunting. Small and medium sizes were drummed by a person with two drum sticks for dances like lagne, dong, baha, dahar and all other forms of dances.

Tumda

The structure of this instrument was made of burnt clay. It was cylindrical in shape with left side being wider than right. This hollow shape was tapered from left to right decreasingly. Bullock skin was used for covering the left side and the goat skin was used for covering the right side. Single instruments was played by one man. This instrument was used at all social events except during the death rituals.

Sakwa

It was a trumpet made of buffalo's horn or antelopes horn. This was used exclusively during the baha & mag mane (both religious festival) and at Sendra Bir (mass hunting).

Banam :

Banam could either made from a solid wooden block or can be prepared by joining different parts. Banam made of wooden was broader at one end and narrower at the other end. The narrower side was used as handle. Thread made of long hairs of horse was used to join both the ends. The broader end was made hollow and covered with thin leather. A stick was tied with the horse hair thread to make a small bow and was

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held in right hand. The wooden part was held in left side and it was played with the string held in right hand. Salga gum was pasted at the side of the wooden part which was applied to the threads of horse hair for generating necessary friction. Coconut shell was also used as substitute to the wooden block. This could accompanied any song.

Tiriyo

This was made of a narrow hollow bamboo. Its best size ranges from four hundred fifty to six hundred fifty mm in length and twenty to twenty five mm in diameter. Both or one side might be open. A Triya had five circular holes on the surface one being for air blowing purpose and the other four (closely situated) for controlling the flow of air for different notes.

Livelihood :

The primary occupation of the Santal was settled agriculture. Both men and women were engaged in this pursuit. Seasonal forest collection was one of the important sources of subsidiary income. They collected minor forest produce like roots, fruits, tubers, green leaves, yams, honey, mahua flowers etc. That sustains them for 3 to 4 months in a year. They also collected fuel wood, medicinal herbs, grass, bamboo and timber from the forest for their day to-day use like building their houses and making agricultural, hunting and fishing implements, cooking, treatment of diseases etc.

Food & Drinks

Rice was their staple food. Usually they took watered rice (baskemandidaka) with boiled green leaves (alahkorha) and vegetable

curry. They consume vegetables like brinjal (bengal), pumpkin (kahanda), papaya (jada), ladies finger (bhundi), tomato (bilati), sweet potato (sankarkenda), etc. and the non-veg foods like fish (haku), meat (zil), crab (katkom) and dry fish (rahalhaku). During rituals and festivals they prepared and take rice cake and mutton or chicken curry. They were very fond of eating fish.

Rice beer (handia) was a very popular drink among the Santals. The women usually prepared handia out of fermented rice. During festivals and rituals both male and females love to take handia. As a matter of 14 traditions they entertain their guest or

relatives with this drink. Besides, they also drink mahua liquor and date-palm juice. The Santal males liked to chew tobacco and are fond of smoking by rolling the tobacco inside a sal leaf locally called pungli. Now-a-days, the young Santals liked to smoke beedies or cigarettes available in the market.

HAAT (Weekly Market) :

The local weekly market or haat occupied an important place in the socio-economic life of the Santal. This was the place where they purchased their necessities by bartering or selling their surplus agricultural and forest products. It was also the meeting place where the people,

friends and relatives of different villages meet, exchange their feelings and socialize with each other.

Settlement and Housing :

The Santal village was surrounded by agricultural fields, pastures, ponds, graveyard and a common place of worship known as jaher era or jaher in short. Located at the village outskirts the jaher was the sacred grove comprising of sal trees within which their deities are believed to be residing. Usually, the Santal villages were large and the number of households vary from fifty to hundred. Their houses enclosed within boundaries were arranged in a linear pattern on both the sides of a wide village street.

Santhal Economic Status :

The livelihood of the Santhals revolved around the forests they live in. They fulfil their basic needed from the trees and plants of the forests. Apart from this they were also engaged in the hunting, fishing and cultivation for their livelihood. Santhals possessed the unique skills in making the musical equipments, mats and baskets out of the plants. This talent was safely passed on from one generation to the other.

Social Organisation :

Santal society was patriarchal. The distinctive character of the Santals was that they had a tribal endogamy and clan exogamy social system. The Santal tribe was divided into twelve clans or *paris* and each clan was subdivided into several *khut* (sub-clan). The Santals' tradition was unanimous in talking of twelve clans although the number of sub-clan

differs. It was important and noteworthy that the clan system of the Santals regulates their behaviour within the tribe and dealings with the spirits they believe in. The Santals accepted the rule of the clan system and the myths which form its background were a key to the understanding of almost everything that is distinctive in their way of life. Violation of tribal endogamy and clan exogamy were the greatest crimes in the Santal society and those who break these rules are 'outcasted' from the society.

The fundamental and primary feature of social organization was represented in every Santal village. The presence of different clans in a village demonstrated obviously the democratic character of Santal society. The Santals, as a rule, stay in independent villages. The families in the village constituted an independent entity for all social, juridical and ritual matters, and the greatest binding factors of this social organization were a common body of traditional customs and practices, common language and folklore, traditions, myths, various institutions, and finally, the conformation to the same pattern of social relationships. When Santals settle in a village, the first thing they do is to establish a *jaherthan* (a sacred grove) and a *manjhithan* for their traditional tribal and village *bongas* (deities) and to select a number of traditional 'village officials-in-charge' of various duties, especially a headman and a village priest. No two village communities shared the same sacred grove though the *jaher* spirits were the same everywhere. Almost all important events in the life-cycle of an individual were essentially community affairs; community awareness and community feeling also provide a great incentive and validity to most activities of the society. In fact, it was difficult for a Santal to conceive life without community relationship. This inseparable bond with the village community was the most important reason why the Santals had been able to preserve and maintain their cultural traditions and identity.

Political Organization :

The pattern of the political organization and administration of the Santals was by nature democratic, that is, on a republican basis. The offices of the political organizations were generally hereditary and passed patrilineally. Nowadays, the offices were not only hereditary but also were conferred by selection, according to the efficiency of the person concerned. Sometimes, individuals might themselves relinquish their office for personal reasons. The terms of office were indefinite but foresee the possibility of a necessary adjustment or alteration. All officials of the political organization were responsible to the community for their functions. They couldnot exercise any force in any form except through the members of the existing organs.

Manjhi Council

Every Santal village was a well-defined political and administrative unit governed by a council of village leaders called *Manjhi* or village council which not only regulated life within the village but also orders the villagers' relation to the outside world. A Santali term, *more hor* (literally, "five persons") used to refer to this village council as a representative body of the community. The Santal villages enjoy a large measure of internal autonomy in which they are largely governed by their own traditional laws. They had their own methods of dealing with various kinds of issues.

Although the authority of the traditional *Manjhi* or headman was tacitly recognized by the Government, many changes had taken place in the administration of the village council. Whenever dealing with crimes and other important issues, especially those connected with land property and with the relationship to the non-Santal communities, it couldn't go against the prevailing civil law. In fact, the authority of the traditional headman was deteriorating because of the application of the "Hindu law" on the Adibasi, the so called tribal peoples of Bangladesh.

The Manjhi council was a full-fledged village council consisting of seven officials: Manjhi (a headman), Paranik (a deputy headman), Jog Manjhi (an overseer of village morals), his assistant Jog Paranik, Godet (a messenger), Naeke (a village priest) and his assistant Kudam Naeke. These officials had to perform their functions in accordance with the tribal system and that was why they are expected to be well acquainted with the Santal traditions, customs, religious beliefs and practices.

Pargana (Parganait) Council

The Pargana or Parganait council was a formal inter-village council, and usually 10 to 20 villages fall within the jurisdiction of a parganait. This inter-village council consisted of the manjhis (headmen) of all the villages under the jurisdiction of a parganait. The Pargana was the head of the council and was nominated or selected by the manjhis of the parganait; he presided over the council meeting. The authority of the council covered the cases which had not been resolved by the Manjhi councils or which were too significant to be left to the village council. The council also settled cases which arise out of disputes among the members of two or more villages or disputes among the headmen. The authority and power of the Pargana council could be compared with that of the “High Court” in the Civil Law system.

As mentioned earlier, the Manjhi and the Pargana were given police powers by the 1856 Police Rules in Santal Parganas. Thus a non-regulatory system was introduced, the main feature of which was a direct communication between the people and their British rulers. Since the Independence of India in 1947, various changes have taken place in the administrative system. The offices of the Manjhi and the Pargana still remain but their powers have been replaced by Police administration.

In many localities of Bangladesh, the Pargana system had disappeared. The principal reason for this was the rapid socio-economic

and political changes as well as non-recognition of the system by the Government. The breakdown of this important political entity was not without consequence. It had brought along many social problems which are threatening the social integrity and identity of the Santals. Being aware of this fact, many leaders were doing their utmost to revive and to reorganize the Pargana system through an organization called Adibasi Unnayan Sangstha (Adibasi or Tribal Development Association).

Desh Manjhi (Regional-Headman) Council

The third juridical organ of the political organization is known as Desh Manjhi Council. The Santals considered a certain zone or area as Desh (literally, country) and it is placed under the jurisdiction of a Desh Manjhi Council. The one who was chosen as leader of the area is called Desh Manjhi (headman of the area) and usually presided over the Desh Manjhi Council meeting.

This council consists of the manjhis (head of the Manjhi Councils) and parganas (head of the Pargana Councils) under the jurisdiction of the Desh Manjhi. This juridical organ or entity was superior to both the Manjhi Council and Pargana Council. It adjudicated the cases which remain unsolved by the two inferior juridical entities and the disputes among the parganas.

Lo Bir Baisi (Hunt or Forest Council)

The Hunt or Forest Council was a traditional informal court which Santals regard as their Supreme Court. This council met once a year at the time of the annual hunt in which the entire population of the region or area, covering a number of parganas participate. This informal court, consisting of the elders, took decisions on outstanding cases. It also heard appeals made against the ruling of the manjhi councils or pargana councils. Usually, the Hunt council imposed its decision immediately. There is a provision that, in some extreme cases when

community bond may be broken, this supreme court can resort to physical punishment. The dihari, a special priest selected for sacrificing to the forest bongas, presides over the Hunt council. A special characteristic of this council was that it judges cases on the principle of equality.

It was noteworthy that the decisions taken by the above mentioned juridical entities were always taken collectively and not by any individual council member, not even the Manjhi or headman. For a good reason, there was always, of course, the possibility of challenging the decisions. In resolving cases, everyone present in the council was free to express his opinion, and the right to self-defence was always respected.

Economic Organization :

The Santals were believed to be the best cultivators of land. In former times, they resorted to shifting cultivation but gradually became settled agriculturists. They cling to their land as their principal means of subsistence. The economy of the Santals was primarily based on plough cultivation. About 95% of the Santals were involved in agricultural operations. Collecting, hunting and fishing were once very important sources of living but now they had been reduced to a subsidiary status. Animal husbandry was common but plays a comparatively minor role in maintaining the food supply. In fact, the Santals depend mainly on paddy cultivation as their chief source of livelihood.

At earlier stages, the majority of the Santals were land-owners, but an increase in the population, the exploitation of money-lenders and landlords, harassment (illegal means of occupying their land), illiteracy, etc., had made a large number of the Santals land-less, forcing them to earn their livelihood as day labourers. At present, nearly 80% of the Santals were land-less.

The Santals generally cultivate rice, maize, certain winter legumes, beans, different varieties of millet, pulses and vegetables. In agricultural operations, oxen and buffaloes are employed. Most Santals use cow

dung and ashes for fertilizer. They mainly depended on natural rainfall for their agricultural products. The Santals were known as industrious and hard working people. Even though there was a division of work on the basis of sex, both men and women took part in agricultural operations.

Collecting, hunting and fishing played a very important role in the Santal economy. The collection of wild plants, fruits, roots, young shoots, tubers, flowers, mushrooms, etc., not only subsidise food supply, but also ensured against the recurrent scarcities during summer and help in warding off famine that may result from crop failures caused by natural calamities. The collection was mostly done by women in groups; participation of men was also not unknown. Bows and arrows, swords and clubs, nets and traps were used for killing and catching animals and birds. They enjoy fishing in streams, artificial ponds and water reservoirs using rod and line, poison, fishing nets, various types of traps and hands. Most Santals worked as day labourers. This had become their principal occupation and means of subsistence. Some households earned their living by ploughing the land for others, some work as unskilled labourers in tea-gardens and factories and very few were engaged in various modern jobs.

Judicial system :

Santhals traditionally had an organized judicial system for the problems within the community. They made every effort to solve the social problems arose within their community by themselves. The head of the Santal community was called Manjhi Hadam. He was the chief of the executive, judicial and all other functions within society. He was assisted by other office bearers like Paranik, Jagmanjhi, Jagparanik, Naike, Guditi, etc, who worked in their respective fields to solve various kinds of problems. After the birth of a child, the Jagmanjhi and following the death of a person the Guditi and others are present. Manjhi Hadam undertook the looking into judicial cases and the dispensing of justice

and above him was Disham Manjhi, and above both was Diheri. The Diheri is the highest judicial office bearer of Santhals. The Santhals who generally liked to live in concentrated settlements of their own near rivers and forests were divided into 12 thars or groups. As the groups were in accordance with professional specialization, this appeared as a form of social system. The Murmu were the priests of Santhals and Murdi the businessmen, while Kisku were the rulers and Hemram judges. Similarly, the Tudu were musicians and Soren soldiers. The organizations of Santhals were village council (Manjhibaisi), Proganna Council (Pramatrabaisi) and the highest council (Labirbaisi).

Social Life

Family

Among the Santals, family was the smallest social unit. It is patrilineal, patrilocal and patriarchal in nature. Father was the head of the family and he manages all the family affairs. After marriage, the son was separated from his father and he establishes a new house. After marriage the daughter went to her husband's house. Though invariably the family structure was nuclear sometimes, extended families consisting of parents and their married sons and grand children were found. Kinship relationships were classified into two groups, viz. bandhupela, i.e., the affinal kins related by marriage and kutumpela i.e., the consanguine kins related by blood. Both the kin groups participate in all socio-religious functions of the family.

The tribe were divided in to a number



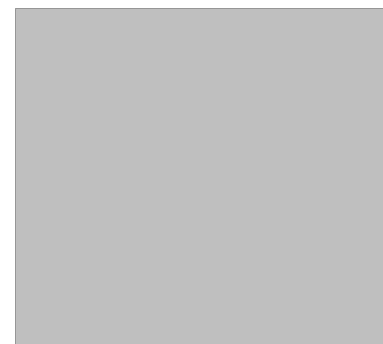
of exogamous clans, called *paris*. Each clan was divided into sub-clans (*khut*). Marriage between sub-clans was strictly prohibited. Violation of the rule was punishable by way of social ex-communication called as *bitlaha*. Totemic worship was also found. Sexual relationship between the clan members was tabooed.

Pregnancy and Child birth :

A Santal couple always welcomes the birth of a child. There were certain taboos and prohibitions which a Santal woman observes during her pregnancy. The husband of a pregnant woman never killed any animal nor participates in any funeral ceremony. He was also prohibited to touch a dead body. The pregnant woman was not allowed to go to the forest alone and to weep on the death of her relative. Except some hard works, a pregnant woman did all types of simple and easy works. These restrictions were imposed only to protect the baby from the evil spirits. The traditional midwife called 'mukhi' was called for delivering the child. After the child birth, she cut the umbilical cord and puts the placenta in a pit at the right corner of the door in the same room.

Janam Chhatiar

The mother was considered ritually unclean remains secluded in the lying-in room till the Janam Chhatiar or the purificatory rites were performed. During this period she was not allowed to enter in to the kitchen or to touch anybody. The ceremony takes place on the seventh or ninth day of childbirth. On this day, the midwife bathes the new born baby and the mother. All the family members took a purificatory bath, clean clothes and houses, and throw away used earthenware pots. The rite was



completed after cleaning their head with soil collected from the crop field. On the same day, name giving ceremony (*nyutum*) is preformed. On this occasion, the midwife took the child and with the consent of all the members of the family a name of the dead ancestors was selected either from paternal or maternal side for the new born baby. All the elders present there to bless the child. They were entertained with festive meals and drink.

Chacho Chhatiar

Chacho Chhatiar was one of the most important ceremonies of the Santals which initiated a person into adulthood and the membership of the society. It enabled the individual to take his place in Santal society and participate was its rites and ceremonies. Without this no Santal could be married or cremated.

Puberty Rites

In case of a girl child, when she attained puberty, she was not allowed to enter into the cowshed and the *bhitari*, the sacred place of the house. Pollution is observed for a period of 7-9 days. After completion of the period, each room is smeared with cow dung for purification of the house and the girl cleans her clothes and took a purificatory bath to come out of pollution.

Marriage (bapla) :

Marriage (bapla) was one of the most significant events in Santal society. It made an individual a full-fledged member of the community. From the economic point of view a man obtains a life partner who could help him in all economic pursuits. For marriage, some customary rules and regulations were followed. Marriage within the same clan and cross-cousin marriage were prohibited. In Santal marriage, there was no restriction of age. The bride might be younger, older or of equal age of

the bridegroom.

Different types of marriages, such as marriage by negotiation (sangebariyat), marriage by mutual consent, marriage by capture (ipitut bapla), marriage by elopement (gurdaonapam), widow re-marriage (sanga bapla), son-in-law in house (ghar-de-jamai), Hindu type of marriage (diku bapla) were prevalent in the Santal society. Marriage by negotiation (sangebariyat) was the common practice in the Santal community. Levirate and sororate types of marriages were also permitted in their society.

Marriage negotiations were first initiated by the boy's side. The elders of both the parties exchange several visits to fix the customary bride price. The bride price was paid by the boy's side in both cash and kind, consisting of few rupees, cow/ bullock, three saris - one for the bride's mother, one for her paternal grandmother, and the third one for her father's sister. A day was fixed for the marriage. On the wedding day the bride



with a party arrives at the boy's place where marriage ceremony was held. The expenses of the wedding depended largely upon the form of marriage. Marriage was a communal affair and members of both the villages and also neighbouring villages participate in it. The parents of the boy and the girl and the village officials played very important roles in this affair.

Divorce

Divorce was a common sequel to Santal marriage. It was granted at

the wish of either husband or wife. The husband could demand the divorce if his wife was proved to be a witch, or didn't obey him or always went to her father's house. The wife could claim divorce, if her husband couldn't provide her adequate food, clothing etc. If the woman divorces her husband to remarry another man of her choice, then the new husband had to return the bride price and other expenses to her former husband and if the husband divorce his wife, then he must paid the woman the compensation fixed by the village council.

Death Rites

In the Santal society after the death of a person, the kin members were invited and they bury the corpse. After returning from the burial ground they took a smoke bath burning the straw at the entrance of the village. The bereaved family members of the deceased do not take any

nonveg items during the period of death pollution. The purificatory death ritual was performed within 2/3 days because, the Santals believed that the spirit of the dead remains in the house and may cause harm to family members and villagers until the death rituals were performed. Therefore they hasten to perform the obsequies as early as possible. Both burial and cremation were in vogue in their society. The bone of the deceased was collected and kept inside an earthen pot and left in the hole of a tree. Before the Makar festival they immersed the bone in the 'Gaya River' which was called '*Damodar Jatra*'. Now-a-days, they immerse the bone of the deceased in the Ghats of nearby river of their own locality.

Demography

Number of Speakers

The total number of Santali Speakers in India according to 2001 census was 6,469,600 in which 3,273,651 were males and 3,195,949 were females. The below Table showed Mother tongues grouped under Santali Language.

Table No. 9 : Mother tongues grouped under Santali Language



Main Habitat :

The main places of habitat of the Santali speech community were Jharkhand, West Bengal, Orissa, Bihar, Assam etc.

Male/Female

The following table showed the Male-Female distribution of Santali speakers in the states and Union Territories of India as per 2001 census

Table No. 10 : Male-Female distribution of Santal



The table below showed the decennial growth of Santali speakers in 4 consecutive census reports.

Government	Percentage
Current government	85%
Previous government	15%

Table No. 12 : Male-female and rural-urban distribution of Santali speakers



CHAPTER - IV

Results & Discussion

4.1 : Bhil Tribes in Tripura

Introduction

Bhils were primarily an Adivasi people of Central India. Bhils were also settled in the Tharparkar District of Sindh, Pakistan. According to Census, 2001, Bhils were the largest tribal group in India followed by Gond tribe. Bhils were listed as Adivasi residents of the states of Gujarat, Madhya Pradesh, Chhattisgarh, Maharashtra and Rajasthan - all in the western Deccan regions and central India - as well as in Tripura in far-eastern India, on the border with Bangladesh.

Bhils were divided into a number of endogamous territorial divisions, which in turn have a number of clans and lineages. In Gujarat and Maharashtra, the Bhil were now mainly a community of settled farmers, with a significant minority who were landless agricultural labourers. A significant subsidiary occupation remains hunting and gathering. The Bhil were now largely Hindu, with Nidhi and Tadvi Bhil following Islam, and few sub-groups in the Dangs following Christianity. They continued to worship tribal deities such as Mogra Deo and Sitla Matta.

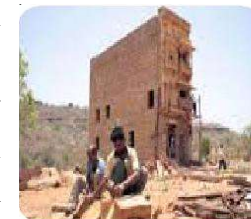
In Tripura the Bhil population comprised of 2336 person as per 2001 census. Whereas according to 2011 census their population had increased to 3105 person that comprised of 1609 males and 1496 females. Among them 3069 belonged to rural areas whereas only 36 of them resided in urban areas.



Tea garden Worker

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Bhil tribe had migrated to Tripura from Central India mainly from Bihar and Madhya Pradesh. Their major concentrations in Tripura were mainly in Akinpur of Belonia, Bagan Bazar of Khowai sub-division. Their economy was centralized with Tea garden, Brickfield and Agriculture.



4.1.1 : Origin and Language

In feudal and colonial times, many Bhils were employed by the ruling Rajputs in various capacities, e.g. as Shikaris because of their knowledge of the terrain. Many had even become warriors in armies. Bhils respected their motherland and were ready to defend it if anybody tried to occupy it. They were in the Mewar army of Maharana Pratap and, like Shivaji, were experts in guerilla warfare which the Mughal Empire had so much trouble handling. Today, there is a Mewar Bhil Corps.

The Bhil were the largest Indo-Aryan speaking tribe in South A genetically they shared more in common with Gujarati and Hindi peoples than with Dravidian or Munda tribes. Although their origins were unknown, they were believed to be the original inhabitants of West-Central India, before the coming of the Rajputs and Mahrattas, which drove much of the population into the hills and forests.

They speak in Bhili, which belonged to the Indo-Aryan family of languages. As they did not have script so it was a dialect. Rajasthani, Gujarati, Marathi, Hindi and other regional languages, depending on the state to which the group was attached, influence bhili-dialect. According to census 1981, 4,293.314 persons were using Bhili language. But all were bilingual and use the regional language. In Gujarat Bhils also used Vaghari as a spoken language, which is cross of Mewari and Gujarati. As literacy among the Bhil tribe was not very high, only 44.3 % were literate by 2001, they read and wrote in Gujarati Language (**Lokhiram Hembrom, 2011**)

4.1.2: Occupation

Agriculture was the main occupation of Bhil community. On arrival of monsoon in second or third week of June the ploughing of fields begins. The first shower was welcome and Bhil farmers start ploughing their fields. People started work in early hours of the day till the sunset. Many farmers use tractors for ploughing, those who did not have tractors give contract to tractor owners. Small farms were ploughed with traditional wooden plough having a piece of iron at the end of plough to till the land. It was man ploughed the land and wife or woman closely follow, and plant seeds. Now 20 per cent farmers in Bhil area used tractor for ploughing but thrasher was used by larger number of farmers. Rich farmers and having large farms used the machine in their agriculture activities.



In rainy season Maize and Urad- pulses were shown. In winter wheat, gram and some varieties of pulses were grown as a main crop. In both seasons some vegetables were also grown in a small quantity. The vegetables included ladies-finger, onions, garlic, ginger, potato sweet potato, carrot, radish, gourd and cucumber. Many Bhil agriculturists worked as share croppers and adopted other occupations. It was believed that deities will protect the crop and cattle. The colored thread, coconut and chicken or he-goat were offered to Khetarpal-the deity of the farm (Ganguly, J.B. 1993).

4.1.3: Festivals of the Bhil Tribe

1. Holi was the chief festival of Bhils. “Nandarvo” was of tribal origin and was a mid monsoon festival of new grass sprouts. ‘Dudh Pak’ and wheat ‘Roti’ is distributed. Rice was cooked in an earthen pot. When ready it was checked to see which corner is unboiled and which was cooked. The former denoted famine in its direction and the latter prosperity, according to popular belief. It was also a time for marriage

arrangements. “Divaso” in end July was held among Bhils when young unmarried girls celebrated by performing mock marriages of dolls on a large scale.

The festivals of the Bhil tribe were generally celebrated in honour of their departed ancestors. Bhils were generally fond of drinking and most of their celebrations end in drinking bouts. Births, betrothals, marriages and hunting expeditions are their main festivals. The Bhilala sub clan was known for its Pithora painting. The Ghoomar dance was one well-known aspect of the Bhil culture.

1. Holi was the chief festival of Bhils. “Nandarvo” was of tribal origin and was a mid monsoon festival of new grass sprouts. ‘Dudh Pak’ and wheat ‘Roti’ is distributed. Rice was cooked in an earthen pot. When ready it was checked to see which corner is unboiled and which was cooked. The former denoted famine in its direction and the latter prosperity, according to popular belief. It was also a time for marriage arrangements. “Divaso” in end July was held among Bhils when young unmarried girls celebrated by performing mock marriages of dolls on a large scale.



2. Bhagoria was celebrated as the principal festival among the Bhils. The festival was dedicated as thanksgiving to God for a sizable harvest and since most marriage alliances among Bhils were formed at this time, the festival had also come to be known as the festival of love, romance, and marriage. This provided the occasion to show love and had become popular amongst the tribe as a festival of marriage through elopement. However, there was no single opinion to confirm that the occasion is the only time to establish marriage alliances. Some people called it the festival of joy and celebrated it as such.

3. One of the main festivals of the Hindus, the festival Diwali was associated with the worshiped of sources of wealth. The Bhil people also celebrated this festival, however, with their own rituals, which were totally different from that of the mainstream Hindus. Everything associated with economy was sacred for the Bhils. On the morning of Diwali, after sunrise, the Bhils decorated their cattle, using vermilion powder mixed with oil and water; they then paint the horns of their cows, bullocks and buffaloes. Using different colours they decorated the body of their cattle by painting, rings, flowers and stripes etc. Peacock feathers, artificial flowers, etc. were fastened to their heads. They also position women's hair-bands or parandies around the heads of cows in the hope that it will give them magic protection. The cattle were fed with maize and lentils cooked together, thereby showing their love and affection towards their animals. The day after Diwali, Bhil men worship the cow, and other cattle, by sprinkling water and rice on them. They put kumkum (red powder) marks on the head of the cattle. All the villagers made their cattle gather at a central place after forcing them to tour around the village. Others follow them dancing and singing, thus creating a festive mood. The day after Diwali they, too, celebrated the festival of cow worship called Gowardhan Puja. In this festival, people bathe and decorated their cattle and worship them. For the Bhil communities, however, there was a myth behind this festival that was different to the mainstream Hindu cow worship. This was known as the myth of Gai-Goheri.

4. Gair Dance -This was one of the many dances of the Bhil tribe. Performed during Holi festival, this was among a few where both men and women dance together. Another form of Gair Dance was performed only by men.



5. Garasiya Dance - From the extreme south of Rajasthan, and known for one of the most colorful visually thrilling dance forms of the region, the Garasiya Bhils were the tribal community spread across some twenty four villages near Abu Road. This distinctive dance was performed after Holi in celebration of their folk Kul Devi.

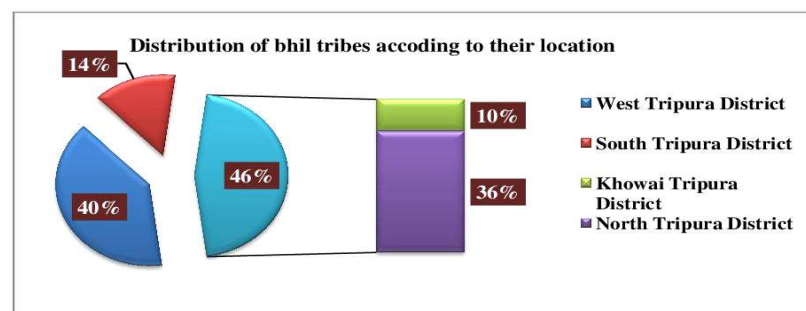


6. Gheria Dancers Over the centuries, the Bhils had indeed, eked a marginal, unsettled existence. But this had in no way dampened their spirit and zest for life. One of their many songs described how the Bhils were forced because of famine to migrate from the plains every time and chose finally to live in the jungles where they succeeded in living happily – surviving on their hunting skills, the lore of the jungle, and an unquenchable appetite for fun and laughter even in the face of adversity.



On this occasion many pairs planed their marriages and many run away on getting a chance. And this sudden running away was a tribal tradition which in today's context we could call "love marriage." But running away with ones chosen mate was a necessary part of Bhil marriage traditions. According to the rituals of the festival, Bhil boys applied colour to their chosen beloved and if the girl reciprocates the sentiment by applying colour in return and mutually exchanging paan, the symbol of the food of love, it was understood that the couple love and accept each other. After this ritualistic permission, the lovers were allowed to elope into some alien space so as to spend some hours together. A wedding was eventually solemnized and a warm welcome was presented to the newlywed couples. The Bhagoriya festival also featured the cultural dances, performed along with the rhythm of drum-beats and brass thalis.

Chart No: 1: Distribution of Bhil Tribe



Source: Field Survey, 2016

According to the information collected from the Bhil tribe that approximately 40 percent were present in West Tripura District, 14 percent in South Tripura District, 10 percent in Khowai District & 36 percent were settled in North Tripura District.

Table No. 13 : Distribution of numbers of different types of families in respect to different villages containing districts

Sl. No.	Family Type	Numbers of families	Percentages of families
1.	Nuclear Family	64	67.37
2.	Joint Family	31	32.63
Total Families		95	100

Family Distribution

Family Type	Percentage
Nuclear Family	67%
Joint Family	33%

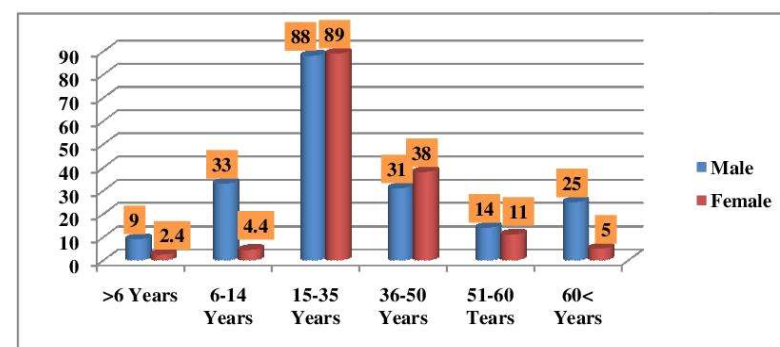
Source: Field Survey, 2016

The table & Chart designated about the different types of families in respect to their numbers & percentages. During the survey it was found that the nuclear family of bhils in Tripura are 67 percent which was more compare to joint family & Bhil joint family belonged to 33 percent.

Table No. 14 : Population distribution on the basis of their gender of different age groups

Age Group	Male		Female	
	Numbers	Percentage	Numbers	Percentage
>6 Years	9	2.24	27	6.73
6-14 Years	33	8.23	30	7.48
15-35 Years	88	21.95	89	22.20
36-50 Years	32	7.98	38	9.48
51-60 Tears	14	3.49	11	2.74
60< Years	25	6.23	05	1.25
Total	201	50.13	200	49.88

Source: Field survey

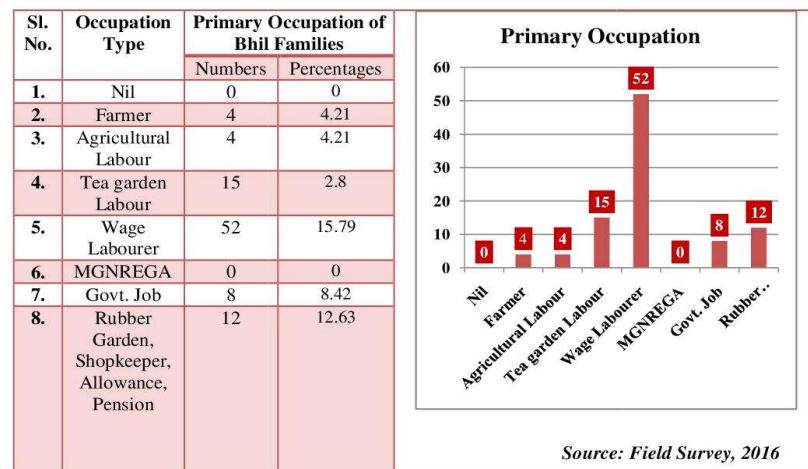


Source: Field Survey, 2016

Both the table 14 & graph revealed about the gender of different age groups of the Bhil population. During the survey it was originate that the percent of male was 50.13 whereas the total percent of female was 49.88. It had been seen that the male population is more than the female.

Sex Ratio :

The sex ratio of bhil tribe was 1005, it indicated that this ratio was good in Tripura & it had been seen that the sex ratio was good in bhil tribe.

Table No. 15 : Family distribution according to Primary & Secondary Occupation

During the survey it was clear in above table & Chart that maximum of the member's primary occupation was wage labour & it was observed that very less people worked in tea garden as the income was very less.

Table No 16 : Type of Occupation

Sl. No.	Occupation Type	Secondary Occupation of Bhil Families	
		Numbers	Percentages
1.	Nil	9	9.47
2.	Farmer	8	8.42
3.	Agricultural Labour	1	1.05
4.	Tea garden Labour	0	0
5.	Wage Labourer	1	1.05
6.	MGNREGA	55	57.9
7.	Govt. Job	0	0
8.	Rubber Garden, Shopkeeper, Allowance, Pension	7	7.37
9.	Farmer & MGNREGA	4	4.21
10.	Both Tea garden Labour & REGA	5	5.26
11.	Both Rubber Garden/ Shopkeeper/Allowance/ Pension & REGA	5	5.26
	Total	95	9.47

Source: Field Survey, 2016

The above table revealed about the secondary occupation of the Bhil families. Due to the survey it was originated that maximum of the family were having MGNREGA as their secondary occupation whereas some

of the families were doing two or three things as their secondary occupation.

Table No. 17 : Educational Status of Male Bhil people on the basis of their different age groups

Age	Educational Types													
Group Years)	Illiterate		Literate		Primary		Jr. High		High School		Higher Secondary		Graduate	
	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)
6-14	1	0.5	0	0	17	8.46	13	6.47	1	0.5	1	0.5	0	0
15-35	0	0	5	2.49	26	12.94	18	8.96	28	13.93	4	1.99	0	0
36-50	2	1	4	2	6	2.99	8	3.98	12	5.97	0	0	7	3.48
51-60	3	1.49	2	1	6	2.99	0	0	3	1.49	0	0	0	0
60<	10	4.98	8	3.98	2	1	3	1.49	1	0.5	1	0.5	0	0
Total	24	11.95	19	9.47	58	28.86	42	20.9	45	22.39	6	2.99	7	3.48

Source: Field Survey, 2016

The above mentioned table designated about the educational status of male. During the survey it was found that maximum of the male were having primary education i.e. 28.86 percent compared to higher secondary education whereas moderate percent of people were illiterate.

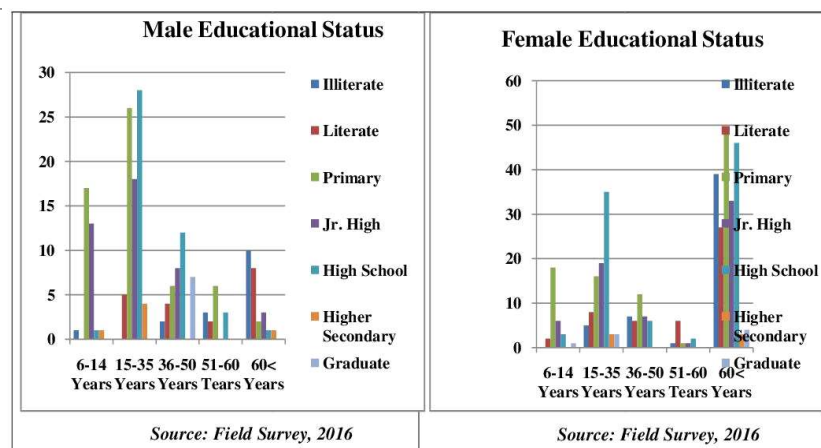
Table No. 18 : Age group wise Educational Status of Female Bhil people on the basis of their different age groups

Age Group (years)	Educational Types													
	Illiterate		Literate		Primary		Jr. High		High School		Higher Secondary		Graduate	
	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)	Nos.	(%)
6-14	0	0	2	1	18	9	6	3	3	1.5	0	0	1	0.5
15-35	5	2.5	8	4	16	8	19	9.5	35	17.5	3	1.5	3	1.5
36-50	7	3.5	6	3	12	6	7	3.5	6	3	0	0	0	0
51-60	1	0.5	6	3	1	0.5	1	0.5	2	1	0	0	0	0
60<	4	2	1	0.5	0	0	0	0	0	0	0	0	0	0
Total	39	19.5	27	13.5	48	24	33	16.5	46	23	3	1.5	4	2

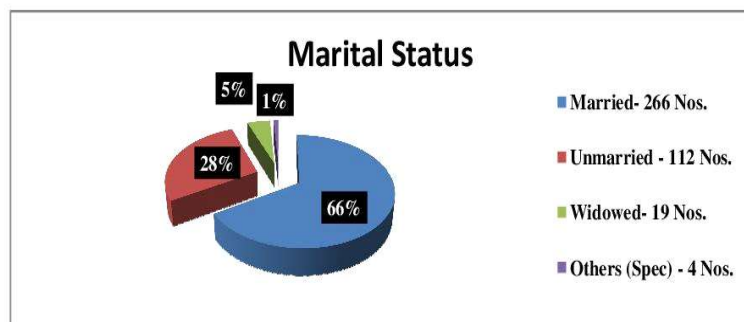
Source: Field Survey, 2016

The table revealed about the educational status of female. During the survey it was found that the maximum of the females were illiterate i.e. 39 percent whereas only 2 percent were graduate. According to the field visit it had been shown that women should be given more education so that the society could be developed more.

Educational status of Male and Female



Marital Status of Bhil People :



Source: Field Survey, 2016

Chart described about marital status of the Bhil populations. It had been shown that the percent of married people was more whereas the percent of unmarried was moderate compared to both the widow & other specified.

Table No. 19 : Average Monthly Income of Bhil Families

Sl. No.	Average Monthly Income (in Rs.)	Primary Income of Bhil Families		Average Monthly Income (in Rs.)	Secondary Income of Bhil Families	
		Numbers	Percentages		Numbers	Percentages
1.	3130	36	37.9	Nil	10	10.53
2.	6870	37	38.95	2147	81	85.26
3.	8850	7	7.37	7250	2	2.11
4.	14000	9	9.47	8500	1	1.05
5.	20000	5	5.26	12000	1	1.05
6.	32600	1	1.05			
Total		95	100	Total	95	100

Source: Field Survey, 2016

The table described about the primary & secondary monthly income of the Bhil family. During the survey it had shown that approx. only one family having highest primary income compared to other families but thirty six families were having lowest income & ten families don't had secondary income whereas eighty one families were having secondary income but the amount was very less.

Table No. 20 : Average Monthly Expenditures of Bhil Families

Sl. No.	Different purposes of expenditures	Average Expenditure (in Rs.)
1.	Household Consumption	1630.71
2.	Food	3590.75
3.	Cloth	608.42
4.	Medicine	547
5.	Education	585.2
6.	Transportation	256.59
7.	Communication	129.64
8.	Festivals	537.47
9.	Total Expenditure	7885.78

Source: Field Survey, 2016

Origin & History of Migration

The Bhil tribes were maximum migrated from Orissa & they were staying at the same place for 150-200 years. After migration they came in Tripura & spreaded in many places such as Belonia, Khowai, Bamutia (Jalilpur, Rangutia, Berimura, Noagaon, Taltala, Chacuria, LakhiBhil, Kolabari etc.) & the place where they came after migration is same as their native place. There were many

reasons for migration as such there were some special reasons are as follows: - better environment, better livelihood, unemployment etc. At the time of migration they came by road.

Impact of Migration

Change in Occupation

As it had been seen part II that all the members were not migrated in present generation, so they didn't have such changes in occupation. In earlier time maximum of the male people of Bhil population were used to do Jhum cultivation but now at present stage all the male were doing something different, as they totally moved away from Jhum cultivation. Some of them were Government employee, maximum of them were wage labourer & tea garden labourer. They did all these as their primary income but the timings of government employee was 10am-5pm same for wage labour & tea garden labour but there was difference in payment i.e. government employee got monthly salary, wage labour got daily payment in cash if they got work & there was huge difference in the payment style of tea garden labour i.e. their daily amount was too low but also they didn't get it regularly & monthly also they got the salary in proper time.

The family also went for secondary occupation as day by day they were improving their lifestyle, education; almost all family went for MGNREGA, Rubber cultivation, shopkeeper etc. Though the head of

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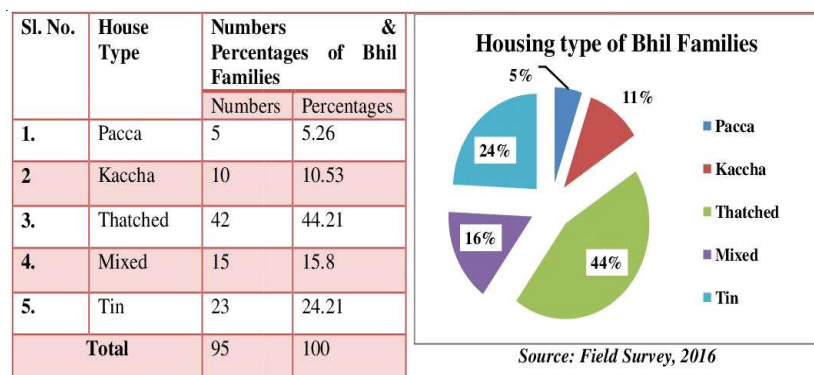
the family still didn't allow the girl or women to go out for work but in few family women went for doing REGA but maximum of them were male who do REGA in Bhil community.

Table No. 21 : Present Status of Physical Assets

Sl. No.	Physical Assets	Bhil Families Having these Assets		Bhil Families not Having these Assets	
		Numbers	Percentages	Numbers	Percentages
1.	Own House	95	100	0	0
2.	Own Agricultural Land (Horti)	75	78.95	20	21.05
3.	Domestic Land	83	87.37	12	12.63
4.	House is Electrified	68	71.58	27	28.42

Source: Field Survey, 2016

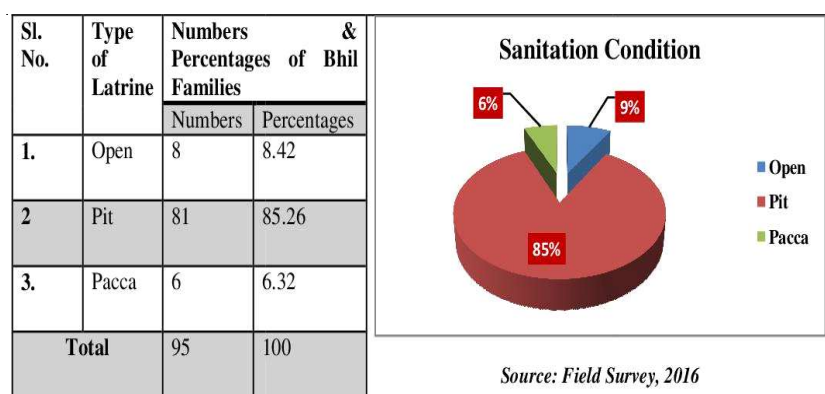
During the survey it was found that maximum families were having all the physical assets whereas twenty seven families didn't have electricity, twelve families didn't have domestic land & twenty families also didn't have own agriculture land.



According to the survey it was found that 45 percent families were having thatched house & rest of the families were having more or less similar types of houses.



Sanitation Condition :

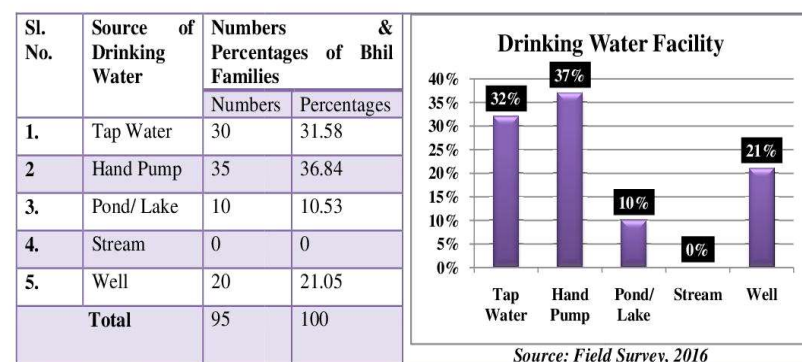


Source: Field Survey, 2016

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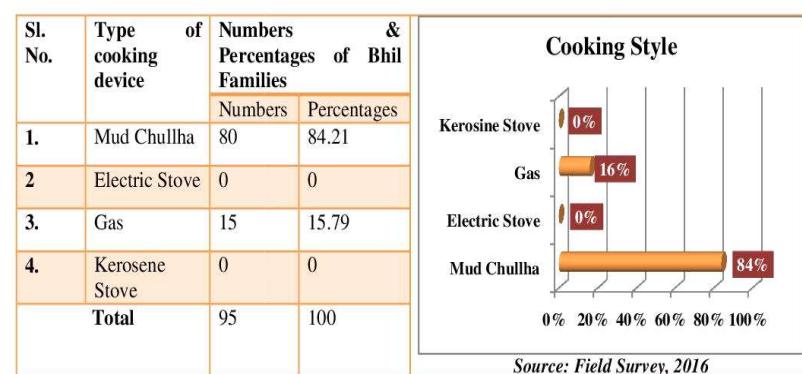
As per the survey it was seen that 85 percent families were having pit type latrine & rest of the families were having more or less similar types of latrines i.e. 8 percent open defecation & only 6 percent had pacca latrine.

Drinking Water Facility :



Source: Field Survey, 2016

According to the survey it was found that maximum family member i.e. 36 percent were having hand pump whereas only 11 percent were having pond / lake.



Source: Field Survey, 2016

According to the study it was found that maximum households i.e. 84 percent used mud Chullha for cooking as compare to the families having LPG gasses.

At present it was found that all the Bhil families were having their own land but in earlier time they even don't had land for shelter. Previously they used to stay by making tent & ate forest vegetables. Now adays they properly made their items but in earlier time they only used to boil foods. As a source of drinking water previously they used stream water but today they used tube-well, tap water for drinking purpose.



Change in Human Capital :

As per it had been seen during the survey that at present the entire girl or boys both went to school regularly, it might be private or government school. The students after completing school also went to college for further study. There were no such major diseases in any family. They ate daily three times a day regularly & they also had sufficient quality of food as per their income.

Change in Financial Capital :

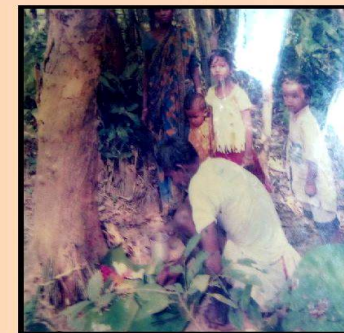
In present stage their monthly income was based on their work , they saved their money in bank where they had account for MGNREGA but the amount of saving was very less as now the prize of every item was increasing day by day. Also their expenditure on various items was

increasing so they couldn't available maximum amount for savings.

Change in Social Capital :

They didn't have any close friend; they had relatives in various part of Tripura where there was Bhil population. They were not involved with any Organizations as they only needed help from Organisation to have better livelihood to cope with every situations.

Pictures of their worship place & in some family they also Kali Maa regularly :



Pictures of their writing style & when their Sardar come :

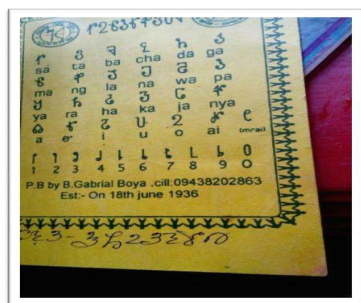


Table No. 22 : Government Support

Sl. No.	Government Support	Bhil Families getting Support		Bhil Families not getting Support	
		Numbers	Percentages	Numbers	Percentages
1.	Allowance/ration money	95	100	0	0
2.	MGNREGA Number of man days (Yearly)	95 (100 days)	100	0	0
3.	IAY Scheme	17	17.9	78	82.11
4.	Drinking water facility	25	26.32	70	73.68
5.	Sanitation Facility	5	5.26	90	94.74
6.	Voter Card	95	100	0	0
7.	Adhar Card	88	92.63	7	7.37
8.	BPL Card	37	38.95	58	61.05

Source: Field Survey, 2016

From the above table & Chart it had been shown that in case of allowance / ration money, MGNREGA & voter card 100 percent families got government support whereas these all families also got 100 mandays in every year. In IAY scheme only 18 percent families covered, Drinking water facility 26 percent, sanitation facility only 5 percent families, Adhar card only 92 percent families, & BPL card 39 percent families got support from government. But rest of the families didn't get support from the government so they faced many problems in their livelihood.

- Firstly, in every family they had ration card but in case of allowances,

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only those families had elderly member got allowances as well as maximum wage labour families were having APL card, that's why they were facing lots of problem.

- Almost all families were having job card for MGNREGA & they got 100 man-days every year regularly with full payment in specific times.

- Maximum of the families didn't get any IAY Scheme facility whereas only 10-15 families got this facility but also only one room for family members. As it had been seen that in one house there were more than 2 or 3 families were staying, so they had to make room by their own.

- According to the survey it was clear that not even a single family got these Drinking water Facility & Sanitation Facility from the government even the panchayat of that gram also didn't help them to get these facilities.

- At last, it had been shown that every family had Voter card & Adhar card but maximum of the families were having APL card but very less families had BPL card. The survey revealed that those families had APL card were not had any government employee.

Challenges in Settlement :

- According to the members of Bhil they didn't have such problem with their primary as well as secondary occupation. As they were doing work with their own wishes not forcefully or boundly. In case of wage labour only sometimes they faced problem when their income was zero i.e. "no work, no payment".

II. As such they didn't face any problem to work with others as they adjusted with all types of people as well as they allowed inter-caste marriages & they also feel free better to work with others, as they learn or learn something more than and didn't feel any insecurity in their work place.

III. As per the Bhil people they didn't face any such difficulties to live in present place as they were staying in same place for long years. Otherwise, they faced problem in transportation, only dependent on scheduled vehicles for communication.

Food & Food habits :

i. The food and dietary patterns of indigenous populations often pose unique challenges. The Bhil tribes in Tripura represent a good example of the vast diversity in indigenous culture, tradition and environment that particularly influenced their food systems, food practices and nutritional status.

ii. The area where we visited found that maximum of them follow the natural items as a source of their food & also they follow the ancient traditional food items of Bhil till now.

iii. Though maximum of the Bhil families follow the ancient traditional food items but some of the Bhil families' preferred the Bengali food dishes to cooperate with the modern stages.

iv. The name of natural food items preferred by all the Bhil families were Titingdaha, Chumchum alam, Arselu (Boil Chicken), Lalap Pitha, Gamap Pitha, Rangkalaiya Gangkhuru, Ambli, Pingabdaha, Khambaikhuru, Dakhuru, Munegaoyala, Urbangdaola, Asangkhuru & names of other potato made food items which were Adabgai, furugai,

tumangai, khuluigai, balui, ajongthumang, sarulmukhi etc.

Drink :

1. Drink was an important part of Bhil culture. At the time of social, religious functions they welcome guests enthusiastically and collective drinking was obligatory. Liquor drinking was necessary in marriages and common on almost all occasions. Even at the time of sorrow/death the relatives offered liquor to the bereaved family. The Bhills were often blamed for excessive drinking habits. Free drinking forms an important item of the diet of nearly every Bhil and nothing on earth exercised a greater lure on him than alcohol.

2. The names of the drinks mainly used by the Bhil tribes were as followed: Aagnebha – The root of trees named Aga used to make this drink, some drinks made by fluid of sugarcane & 'Khejurer Gur'. Another name was thoresala which was made by keeping of rice with water for three to four days, so that the rice got rotten by which they prepared their drinks.

Settlement Pattern :

1. Maximum of the Bhil family in villages had grass boundaries & cluster of homes usually made up of related families.

2. During any occasion if any children got birth then they made a small hut next to their fathers room with a distance of 70 meters from other individual households.

3. The Houses of maximum Bhil families were made up of hay & clay.

Family Structure :

Maximum of Bhil families were belong to nuclear as well as joint family structure.

Religion :

1. Religions practiced among Bhils differ from place to place, whereas in Tripura most of them worshiped local Bengali deities like Kali puja, Saraswati puja, Durga Puja etc.

2. The Bhil tribes in Tripura mainly believed & worshiped all the natural resources like trees, waterfall, fire etc.

Marriage system :

i. Bhils married in young age, at around 14-16 years for boys and 11-13 years for girls. A married woman set up residence in her husband's village, in a new house built near his father's homestead. A son was generally given some farmland and a few head of cattle with which he might subsist and provided for his own family.

ii. In Bhil tribe when a girl was selected for one boy then the parents of that boy gave one bottle liquor, some amount of rice & a five rupee coin to the mother of that girl. After that the boy's family member put a bow on the roof girl's house.

iii. If both the families were agree with the marriage then mother of bride had to keep with her the things also the bow given by grooms' family till the end of the marriage.

iv. In Tripura it had been shown that now a day's maximum of the Bhil families were having inter-caste marriage.

v. The Bhils also had several forms of marriage, which allow for freedom in the selection life partners. There was a bride price system which cut across all forms of marriage, even elopement. At births and weddings, songs were sung to invoke the blessings of elders, ancestors, deities.

God & Goddess :

They regularly worshiped their forefathers; they also worshiped & believed some of the natural trees as their god & goddess whereas the names of the trees were Ayangsum, Araisum, Basum, Asum, Gagamai, Jratibaja etc.

At births and weddings, songs were sung to invoke the blessings of elders, ancestors, deities. During every festival, the Bhils dance the garba and through their songs, invite the goddesses to join them. Sometimes in the song, a Devi replied that she couldnot join the dance as her baby was crying. Bhil gods and goddesses were very much a part of daily life. Now days in Tripura they also worshiped Bengali deities with Bengali families.

Religion Beliefs :

The process of Hinduization had, however, been a long time process & lower level of Hindu belief integrated much animistic for which the Bhils would had found much affinity. Bhils from place to place, differ in their religious beliefs and practices. Some of the wildest tribes worship only the tiger god or 'vaghdev'. Most were devotees of the 'Mata' and 'Mahadev'. Others worshiped local deities like Khandoba, Kanhoba, Bahiroba and Sitalamata, the small-pox goddess. Almost all worship the spirits of their ancestors and believe in sorcery, witchcraft and omens. The /adivasis of Navapur Taluka had been residing through the hilly regions (generation to generation) and so the social life of the 'Tribal-Society' contain the following characteristics.

1. *Separate language and speech* - Each schedule community had its own separate language and speech.

2. *Separate village panchayat* - Each tribe community had its own separate village-panchayat through which the whole tribe community was ruled and controlled.

3. *Preference to traditions*: - 'Tradition' was given main

importance in the tribal community and this traditional tendency was passed from generation to generation through the medium of poetry, dances, songs and sports.

4. *Importance given to religious rites:* - Religions had much importance in the tribe communities.

5. *Belief in Superstitions:* - The schedule tribes' community had due belief in magical tricks, spells, nature gods and evil spirits and these things were the part and parcel of their religions life.

6. *Bhagat and guru:* - It was a tradition in tribe community to have a 'Guru' or a 'Bhagat' to perform any religious right, medical treatment.

7. *Reside in different areas:* - each tribe resided in a particular area & hence their languages were differing from each other.

8. *Consisted of different families or races:* - Schedule Tribe community was consisted of different families or races such as 'Valvi', 'Padvi', 'Vasave', 'Gavit', 'Mavachi', 'Naik' etc. The study of 'Tribal Communities' included different aspect of life such as 'Family Pattern', 'Marriage System', 'Games & Sports', 'Religious- Life', 'Rites' & 'Customs'.

Rituals & Festivals :

During the survey i.e. West district & South district in Tripura it was shown that all the Bhil families prefer Hindu rituals. Whereas they also preferred their specific rituals & festivals such as 'Dashera', 'Gelualang' where they worshiped 'mango fruit', 'Jaragang', 'Idaipuram' where they worshiped their forefathers, 'Gabiming', 'Barangadui', 'Paduang', 'Ityalang' etc. They believe that if the festivals of their tribes were not celebrated in respective times than some bad things would happen with them. From all the festivals of Bhil tribe Galualang was the biggest festivals & they celebrate the festivals altogether.

Ornaments, Dress & Language :

As it had been found that the Bhil tribes had some traditional jewellerys which were worn by both male & female in ancient time & the name of the ornaments were 'bichiya', 'dhimmna', 'beenti', 'oganiya', 'pejania', 'hansli', 'kasla', 'haar', 'bidi', 'tagli', 'kamkada', 'turban', 'tunic' etc. but now a days the Bhil people didn't have all these ornaments whereas they only wore gold ornaments.

Bhil people had some specific dress which they only wore during their festivals and the name of the dresses of women are odhna, ghaghra & upper piece of clothing known as Kapada, whereas the men used to wear long skirt. But now at present the women wore traditional Bhil saree on regular basis & the men wore lungi or formal dress in their daily life.

They spoke Bengali regularly whereas they had their own language of the Indo-Aryan which was known as Bhili / Sawra. They spoke in Sawra language only at the time of festivals.

Social Administration :

Social Administration was the area of the field concerned with the practicalities of service organisation i.e. the Sardar of the Bhil tribes came once in a year from various states. At that time all the members of Bhil tribes remained active as the Sardar took class of bow & also suggested them how they should did their programmes, festivals etc.

Position & Status of Women :

Due to the survey it was found that in earliest time the women were not given so much prominence but now at present women were given same priorities like men but also almost all the family belong to patriarchal, women were maximum house wife's.

Customary Law :

I. Lightening of candle was strictly prohibited as they think that Muslim lighten candle on their occasions so if they used candle they would belong to Muslim caste so they used diya (Prodip) on their festivals.

II. During their marriage they had to follow one most important law i.e. they had to take bath at the morning time at about 4am under the banyans tree which would in a triangular shape with the help of bow & they also sang a song to invite all deities to get blessings for the couples.

Creativity :

As there was no such creativity found but only a woman who had some creativity. She till now caught the tradition of Bhil tribes and gave knowledge or taught dance and music to the children & also gave gyan about the Bhil tribes.

Relation with other community :

The relations of Bhil tribes with other community were good. They worked with other community people and they also gave marriage with other community i.e. inter-caste marriages.

Dance & Music :

There were some specific dances& music of Bhil tribes by which they used to please all the deities during their festivals and the name of the dance & music were Gaiktanga, Jhumur, ragangadar, gelual king, kansiyadala etc.

4.2 Orang Tribes in Tripura

Food and Food Habits :

Rice was the staple food of the Orang tribe. They generally consume rice with different vegetables, leafy vegetable and thin branches and stem of vegetables. The Orang tribe was consuming rice which they were getting from ration shop. Further they consume the rice derived from the Shorno and Shorno moshori variety of paddy cultivated by them. They were eating pulses and non-veg on weakly or twice in a week. Their meal mostly consisted of rice and vegetables. The special dishes prepared by them were Manonch-noi, Achli, Aamki, Aara and Incha. They cooked their food after rubbing their mud chullah with mud and water. Frequently they also used cow dung along with mud and water to rub their mud chullah.

Drinks :

Drinks habit was a second nature of the Orang tribe. They never bought or took wine from market. They prepared their own liquor. They called their liquor langi. It was prepared by keeping rice in water for three to four days and roots and barks of kurchi and fuldai tree. Further occasionally they also prepared liquor made up of fluid of sugarcane and lump of molasses (Gur). The liquor was consumed in the evening by the Orang tribe to overcome from the exhaustion of hard work performed in the day. The liquor was also consumed on religious, cultural social occasions and other special occasion. On these occasions they preferred to consume looms of molasses (gur) liquor.

Settlement Pattern :

Orang tribe in Tripura was residing without giving any territorial boundary surrounding their home. They were constructing the roof of their house with tin. Now most of them were residing in houses made up

of Mud wall and tins. From the study it was found that they are keeping their house neat and clean. They generally lived in a cluster comprising 20-40 families.



Family structure :

The tribe was focusing on having small family due to problem of lack of land for own shelter low income, and convenience to manage small family over large family. The oldest person was the head of the family. They had both nuclear and extended families but the number of nuclear one was increasing.

The male of the Orang tribe mainly performed activities for generation of income, visiting the market and town. The female of the orang mainly performed the household activities like, cooking collection of fuel for cooking on mud-chullha, collection of drinking water ect. Beside these they also did income generation for enabling their family economically self-dependent.

Marriage System :

Marriages were done in Orang tribe in between Orang-Orang, Orang-Munda tribe. They called these tribe Hindustani samaj. Generally marriage happened in Mag-Fhalgun Month of Hindu calendar year. The marriage ceremony was completed till the rising of sun. Distance from

bride and bridegroom's residential place did not matter for their marriage.

The place of dowry was absent in the orang tribe. Generally marriage was conducted in Mag- Falgun month, for setting of marriage the Bridegroom party visited the Bride house with sari for the girl and the bride party visitis the bridegroom house with Doti. Then date of marriage was fixed. Then a ritual named Jambra day was performed. In this ritual the bride and bridegroom party performed the turmeric rubbing ritual to the girl and boy in their house. The next day marrage ceremony was performed. The marriage ceremony was rised. The marriage ceremony was performed in Baranda in front of door under the roof. In the marriage ceremony they mainly keep Nagol, Silpatta, new Chan, and Sindur along with the bride and bridegroom. The marrage ceremony was performed inside the boundary consumed by one or two elder women. The marriage ceremony ends with sindur -dan. The marriage ceremony was completed till early in the morning.

Religion :

The tribe was following their traditional SARNA Dharma. But due to the influence of Hinduism they were following the religion in Hindu way. But few of them were also following Christian religion. The different religion followed by them brought separation in between them.

God and Goddess :

As the people of Orang tribe was following Hinduism religion, so they recognized all the God and Goddess of the religion as their own God and Goddess. Beside this they also worshiped their ancestors.

Festivals : The festivals celebrated by the tribe were as follows :-

- Durga Puja
- Lakshmi Puja
- Saraswati Puja

- Kali Puja
- Monosa Puja
- Biswakarma Puja
- Khat Puja (new crop)
- Gohal (Krishna) Puja
- Dangri (Ancestor's Worship)

Among the above festivals Khat Puja, Gohal Puja, Dangri, were their traditional festivals the description of these traditional festivals as celebrated by them were as follows:-

➤ Khat Puja (new crop) :- Khat Puja was one of the most important festivals among the orang tribe. This festival was celebrated on the occasion of new crop produced in the Agricultural. On this occasion they plucked the newly crop and vegetables and offered worship to their God and Goddess.

➤ Gohal (Krishna) Puja : - This festival was celebrated the orang tribe remarking own cow as lord Krishna. This festival fell on either October or November month. It was celebrated on the day after Kali Puja. In this festival they neat and clean their cowshed, performs bathing cow, rub their whole body with mustered oil, give tika on the forehead of cow and mala of jaba flower was worn to cow on the occasion. They prepared rice and kalai dal in their house. They mixed the rice and kalai dal in a big bowl and serve for eating to the cow. The cow ate the meal was regarded as Prasad. The Prasad was accepted and distributed among the people.

➤ Dangri (Ancestor's Worship) :- The festival was celebrated in Mag Falgun month. In this festival they worshiped their ancestors and pray for peaceful and healthy life for them and their Family. This festival was celebrated in forest by planting a *kuruk* tree and recognizing it as their ancestor. In this festival they first light in sense stick and along with them on banana leave *batasa*, *nokul dana* and banana were served.

They gave sacrifice of brown colored goat by breaking the head of the goat with opposite side of axe. This blood of the head was collected in a banana leave and offered to the planted *Kuruk* tree. After the performance of the ritual they attended the feast and performed dance and music. In this festival the females were not allowed to take part in the above ceremonies.

Rituals :

The rituals performed on different occasion are as follows:-

i) On occasion of house warming in new house:-on this occasion they do Puja give sacrifice of white cock. For restricting the entry of evil spirit inside the house territory and inaugurate their entry in the newly constructed house.

ii) Due to the influence of Hinduism religion now they are performing worshipping of goddess in festivals like Kali Puja, Lakshmi Puja, Saraswati Puja, Monosa Puja, Biswakarma Puja. By calling the Bengali priest.

Dress and Ornament :

In festivals female wore red border white sari and male wear shirt, T-shirt, pant and Jeans ‘

The dresses worn by female were *salwar- kurta* along with *chundhri* and *sari-saya- blowz*.

The ornaments wore by the women of the Orang tribe were light weighted and modern ornaments like chain in neck, rings in fingers, anklet in ankles, earrings, bangles etc.

Language :

The name of their mother tongue was Andra- Nandra. They spoke among themselves in their mother tongue. Further they were speaking Bangali, Hindi, and Kokborok. In Tripura they felt smooth to speak in

Bengali.

Social Administration :

They called their head of the society Choudhury. He was generally an elderly person of their society. He guided on the occasion of conflict and death. Every year the tribe in the month of *Poush* organized and attended a meeting to find in what numbers and where they were residing.

Position & status of women :

The women must abstain from using a plough. There was also restriction to participate in religious ceremonies during their menstruation period. They were also not allowing to participating the *Dangri* festival ceremonies performed in the forest.

The people of orang tribe were also educating their girl child. The female were also doing work for keeping/ enabling their family economically self-dependent.

Customary Law :

a. In case of marriage by escaping by the bride and bridegroom and then involving them in their society a penalty of Rs 300-1500 and sacrifice of white goat or white cock is emphasized on the family of bridegroom.

b. The involvement of female was restricted in the *dangri* festival celebrated in forest.

c. During menstruation period the female were not allowed to take part in the religious ceremonies.

Relation with other community :

Smooth and firm relationships had established in between the people of Orang tribe and the people of other community. They were residing among themselves happily and peacefully. They were attending each

other's birth, marriage, death, festivals and other cultural, social and religious ceremonies.

Dance and Music :

The traditional dance and music performed by the tribe are Nagpuri, Toram, Jumor, Lausha, Sohoroi and Dompai. They performed these music and dances on occasion of marriage, birth and the festivals celebrated by the tribe.

The people of the tribe sang and performed on modern films and album songs only on social, cultural and religious occasion which were attending and adopted from other community.

Socio-Economic Condition of Orang Tribe :

Table No. 23 : Population by Age and Sex

Age (in Years)	Number of Male		Number of Female		Total	
	No.	%	No.	%	No.	%
0-6	18	8.49	13	7.10	31	7.85
7-15	40	18.87	39	21.31	79	20
16-35	92	43.40	84	45.90	176	44.55
36- 60	50	23.58	40	21.86	90	22.78
Above 60	12	5.66	7	3.83	19	4.81
Total	212	100	183	100	395	100

Source: Field Survey, 2016

The table presented the population structure of the sample households. It could be observed that from the 98 sample of households the total population was 395 comprising of 212 males and 183 females. The age group compositions of the people were categorized into 5 sub groups and the population predominantly belonging to the age group of 16 to 35 years was 44.55 percent where consisting 43.40 percent male and 45.90 percent female. 22.78 percent of population belonged to the age group of 36 to 60 years consisting 23.58 percent male and 21.86 percent female. The population from 7-15 years comprised of 7.85 percent. A meager percentage of population belonged to the age group of above 60 years and it comprised of 4.81 percent.

Table No. 24 : Distribution of Population by Sex

Sex	No. of person		Sex Ratio = $\frac{\text{No. of female} \times 1,000}{\text{No. of male}}$
	No.	%	
Male	212	53.67	863.21
Female	183	46.33	
Total	395	100	

Source: Field Survey, 2016

The total population 395 was composed of 53.67 percent male and 46.33 female. The sex ratio among the Orang tribe was 863.21 which was much below than the state sex ratio.

Table No. 25 : Households by Family type

Family Type	No.	%
Nuclear	85	86.73
Joint	13	13.27
Total	98	100

Source: Field Survey, 2016

The table depicted the type of the family under two head- nuclear and joint family. From the table it could be observed that 86.73 and 13.27 percent of the households were nuclear and joint family respectively.

Table No. 26 : Population by Marital status

Type	No.	%
Married	218	55.90
Unmarried	168	42.53
Widowed/ Widow men	9	2.85
Total	395	100

Source: Field Survey, 2016

The table depicted the marital status of the surveyed people. It could be observed that 55.90 percent of the population was married. The 42.53 percent of the population were unmarried. The widowed/ widow men population consisted of nearly 3 percent.

Table No. 27 : Population by Educational status

Educational Status	Number of Male		Number of Female		Total	
	No.	%	No.	%	No.	%
Too small to study	16	7.55	12	6.57	28	7.09
Illiterate	26	12.26	35	19.12	61	15.44
Primary	54	25.47	43	23.50	97	24.55
Junior High	58	27.36	48	26.23	106	26.84
High School	39	18.40	35	19.12	74	18.73
Higher Secondary	14	6.60	10	5.46	24	6.07
Graduate	5	2.35	0	0	5	1.27
Total	212	100	183	100	395	100

Source: Field Survey, 2016

The table depicted the educational status of the surveyed people. Among the population of Orang tribe 26.84 percent of the population belonged to the educational status of junior high school consisting 27.36 percent of male and 26.84 percent female. 24.55 percent people belonged to the educational status of primary consisting 25.47 percent male and 23.50 percent female. The illiteracy educational status of among the population was 15.44 percent consisting 12.26 percent male and 15.44 percent female. 18.73 percent of population belonged to the educational status of high School consisting 18.40 percent male and 19.12 percent female. Only 1.27 percent of population was graduate having 2.35 percent male and none from female.

Table No. 28 : Population by Literacy rate

Type	Male		Female		Total	
	No.	%	No.	%	No.	%
Illiterate	26	13.26	35	20.47	61	16.62
literate	170	86.73	136	79.53	306	83.38
Total	196	100	171	100	367	100

Source: Field Survey, 2016

The table depicted the literacy status of the surveyed people. The literacy rate among the people of Orang tribe was 83.38 percent consisting male literacy rate of 86.73 percent and female literacy rate of 79.53 percent.

Table No. 29 : Occupation of the surveyed population

Occupation	Primary Occupation		Secondary Occupation	
	No.	%	No.	%
Too young to have a occupation	28	7.09	0	0
Student	116	29.37	0	0
Unemployed	7	1.78	0	0
Farmer	4	1.01	3	0.77
Agricultural Labour	34	8.61	154	38.99
Rubber Garden Labour	36	9.11	0	0
Tea Garden Labour	17	4.3	33	8.35
Daily wage labour	29	7.34	49	12.40
Fishery	0	0	1	0.25
Carpenter	3	0.76	0	0
Mason	4	1.01	0	0
Govt. Employee	2	0.50	0	0
Private Employee	2	0.50	0	0
Receives Old age Pension	0	0	6	1.52
House Wife	113	28.61	0	0
Housemaid	0	0	2	0.50
Nil	0	0	147	37.21
Total	395	100	395	100

Source: Field Survey, 2016

The occupation of the population, as shown in above table, was divided into two broad categories namely primary and secondary which were further sub-divided as per the occupation replied by interviewee. From the table it could be observed that as a source of income the primary occupation consisted of; 9.11 percent population as rubber garden labour, agricultural labour as 8.61 percent population, 7.34 percent population as daily wage labour and 4.3 percent population as tea garden labour. Further as a source of income the secondary occupation consisted of; 38.99 percent population as agricultural labour, 12.40 percent population as daily wage labour, 9.11 percent population as rubber garden labour and 8.35 percent population as tea garden labour.

Table No. 30 : Monthly Family income of household

Income (in Rs)	No. of family		Average Monthly Family Income (in Rs)
	No.	%	
Upto 6,000	75	76.53	5778.57
6,001-8,000	10	10.20	
8,001-10,000	7	7.14	
10,001-12,000	2	2.04	
Above 12,000	4	4.08	5778.57
Total	98	100	

Source: Field Survey, 2016

The above table showed the monthly family income earned by the surveyed household. The amounts of income had been divided into five categories. From the table it was observed that 76.53 percent households' monthly income was upto Rs 6,000. The percentage of families whose monthly income was ranged Rs 6,001- to 8,000/- was 10.20 percent. The 2.04 and 4.08 percentage family had monthly income of Rs 10,001/- to 12,000/- and above Rs 12,000 respectively. The average monthly family income earned by the household was Rs 5,778.40/-.

Table No. 31 : Average Expenditures on major heads

Expenditures	Average Monthly Expenditures (in Rs)
Food	2736.73
Cloth	408.92
Medicine	296
Education	859.49
Transportation	218.02
Communication	106.63
Festival	411
Total	5036.79

Source: Field Survey, 2016

From the table it was observed that the average monthly expenditure incurred by the household was Rs 5036.79. The average monthly expenditure incurred by the household on food was Rs 2736.73. The

average monthly expenditure incurred by the household on education was Rs 859.49. The average monthly expenditure incurred by the household on cloth was Rs 408.95. The average monthly expenditure incurred by the household on festival was Rs 411.

Table No. 32 : Monthly Family savings of household

Savings (in Rs)	No. of family		Average monthly Savings
	No.	%	
Nil	32	32.65	188.77
1-100	31	31.63	
101-200	24	24.48	
200-300	5	5.10	
Above 300	6	6.12	
Total	98	100	188.77

Source: Field Survey, 2016

From the table it was observed that the monthly family savings of the surveyed household was Rs 188.77. Among the surveyed household 32.65 percent of the household didn't able to save any amount in a month. 32.65 percent of the household abled to save an amount of Rs 1 to 100 in a month.

Table No. 33 : Type of household

House Type	No. of Respondent	
	No.	%
Pucca	13	13.26
Kaccha	67	68.36
Thatched	4	4.08
Semi-pucca	14	14.28
Total	98	100

Source: Field Survey, 2016

The above table revealed that 68.36 percent of the surveyed household house was kaccha followed by 14.28 percent household whose house was semi-pucca. Whereas, 13.26 percent household type was pucca.

Table No. 34 : Household having Agricultural Land

Own Land	Agricultural	No. of Respondent	
		No	%
Yes		51	52.04
No		47	47.95
Total		98	100

Source: Field Survey, 2016

The above table revealed that 52.04 percent of the surveyed households possessed own agricultural land while remaining 47.95 percent did not have own agricultural land.

Table No. 35 : Household by Domestic Animal

Domestic Animal	No. of Respondent	
	No	In
Yes	59	60.20
No	39	39.79
Total	98	100

Source: Field Survey, 2016

The above table revealed that 60.20 percent of the surveyed household had domestic animal while remaining 39.75 percent did not have any domestic animal.

Table No. 36 : Household by Type of Latrine

Type Latrine	Respondent	
	No.	%
Open	24	24.48
Pit	61	62.24
Pucca	13	13.26
Total	98	100%

Source: Field Survey, 2016

The above table revealed that 62.24 percent of the surveyed households had pit latrine. The 13.26 percent of the household had pucca latrine. The 24.48 percent households practiced open defecation.

Table No. 37 : Source of Drinking Water

Source of Drinking water	No. of Respondent	
	No.	%
Tap	45	45.91
Hand pump	22	22.44
Well	22	22.44
Motor pump	9	9.18
Total	98	100

Source: Field Survey, 2016

The above table disclosed that 45.91 percent of the surveyed household used tap as source of drinking water. The 22.44 percent of the household used hand pump and well each. The remaining 9.18 percent household used motor pump as the source of their drinking water.

Table No. 38 : Type of Cooking Device Used

Type of cooking device used	No. of Respondent	
	No.	%
Mud Chullah	96	97.95
Gas	2	2.04
Total	98	100

Source: Field Survey, 2016

The above table revealed that 97.95 percent of the surveyed household used mud chullah as their cooking device. The remaining 2.04 percent used gas as their cooking device.

Table No. 39 : Electricity Connection of Household

Whether house is electrified	No. of Respondent	
	No.	%
Yes	83	84.69
No	15	15.30
Total	98	100

Source: Field Survey, 2016

The above table exposed that 84.69 percent of the surveyed households had electric connection. The remaining 15.30 percent of the household had not electric connectivity.

Table No. 40 : Home Appliance

Home appliance	No. of Respondent (out of 98)	
	No.	%
TV	32	32.65
Mobile	59	60.20
Bicycle	37	37.75
Motorcycle	5	5.10
Fan	55	56.12

Source: Field Survey, 2016

The above table disclosed that 60.20 percent of the surveyed household possess mobile. Fan was possessed by 56.12 percent of the household. Bicycle, Television (TV) and motorcycle were possessed by 37.75, 32.65 and 5.10 percent of the surveyed household respectively.

Table No. 41 : Training Attended

Attained Training	No. of Respondent	
	No.	%
Yes	17	17.34
No	81	82.65
Total	98	100

Source: Field Survey, 2016

The above table revealed that only 17.34 percent of the surveyed households had attained training. The remaining 82.65 percent didn't have any training.

Table No. 42 : Food Supply

Sufficient Quantity	No of Respondent	
	No.	%
Yes	75	76.53
No	23	23.46
Total	98	100

Source: Field Survey, 2016

From the above table, it can be observed that 23.46 percent of the household were not getting sufficient quantity of food to eat. The 76.53 percent of the household got sufficient quantity of food to eat.

Table No. 43 : Membership in any Organization

Social organization	No of Respondent	
	In No	In %
Self-Help Group (SHG)	37	37.75
Other	4	4.08
No	57	58.16
Total	98	100

Source: Field Survey, 2016

The above table depicted the households having membership in any social organization. From the survey it was found that 37.75 percent of the household were member of the social organization SHG. 4.08 percent of the household were member of social organization other than SHG. The remaining 58.16 percent of household did not have membership in any organization.

Table No. 44 : Government Support

Government support	No of household (out of 98)	
	No.	%
IAY scheme	23	23.46
Drinking water facility	29	29.59
Sanitation facility	11	11.22
Voter Card	92	93.87
Adhar card	96	97.95
BPL card	84	85.71
Average working Days received in a year under MGNREGA = 85.46		

Source: Field Survey, 2016

The above table depicted various government support got by the households. It was observed that voter card and adhar card were possessed by 93.87 and 97.95 percent of the household. Below Poverty line (BPL) card were possessed by 85.71 percent of the household. The households were getting 85.71 days of employment Under MGNREGA. The percentage of household availed of IAY scheme were 23.46. The percentage of household availed of drinking water facility and sanitation facility were 29.59 and 11.22 respectively.

The common problems faced by the people in the occupation in which they are engaged with are as follows:

- i) Low agricultural production.
- ii) Sickness, headache and stomachache due to inhalation of rubber gas through mouth and nose.
- iii) In rainy days the rubber garden work cannot be commenced.
- iv) Very low wage rate of tea garden labour.
- v) Uneven wage distribution among male and female tea garden labour.
- vi) Lack of availability of daily wage labour.

4.3 Munda Tribes in Tripura

Table No. 45 : Educational Status of Male

Education	illiterate	Literate	Primary	Jr. High	High school	Higher secondary	Graduate	Post Graduate
No. of population	21	25	33	14	4	1	2	0

As we saw from the table that the majority of the people (i.e. 33 among 100) just gone up to primary stage of education. Secondly very few of them (i.e. 1 out of 100) were appeared up to secondary stage. The list number of people i.e. 2 people only had graduation degree. No one found who had done post-graduation.

Table No. 46 : Educational Status of Female

Education	illiterate	Literate	Primary	Jr. High	High school	Graduate
No. of population	23	21	32	28	5	1

Source: Field visit 2016

From the above table it had been seen that maximum of munda females education level belonged to primary level i.e. 32% where as 23% munda females were illiterate, Jr. high 28% and high school 5%. No one found who had completed post-graduation and higher secondary education.

Female Education Status

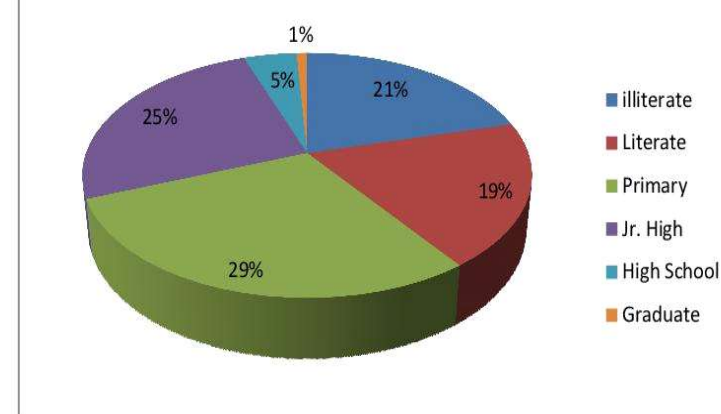


Table No. 47 : Total Literacy Rate among Munda Tribe

	Illiterate	Literate	Literacy rate
No. of population	44	156	78%

Source: Field visit 2016

It was seen from the above table that the major parts of munda people were literate, which had a good enough with the respect of their geographical location. Though for their betterment of life higher education was also very important. They were less interested in higher education. That might be for the reason of their lack of knowledge about the benefits and future of education.

Table No. 48 : Occupation status of Munda community

Occupation	Farmer	Agriculture labour	Tea garden labour	Daily labour	Buisness	Job
No. of population	52	21	5	10	5	7

Source: Field survey, 2016

It was found from the above table that 52 people among 100 were farmer. Rest of them work in different field like agriculture labour, tea garden labour, and daily labour. Very few people were engaged in service and business because their education qualification was low.

Table No. 49 : Occupation Status of Female

Occupation	Agriculture labour	Tea garden labour	Daily labour	House wives	Job
No. of population	61	7	24	6	2

Source: Field visit 2016

We found from the table that 61% of munda people were involved with the agricultural labour work. Those who work on others land that wages of Rs. 250/- per day. Some women were involved with job they worked as ASHA worker. As the area was under developed all people were lived in poor very condition.

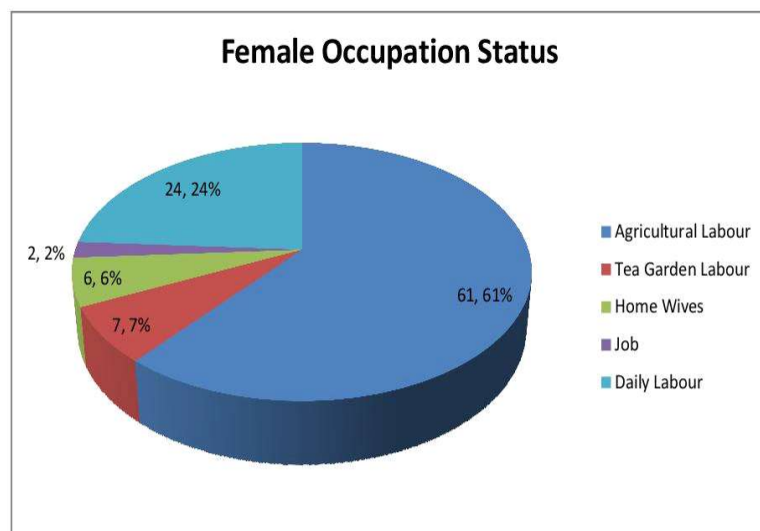


Table No. 50 : Status of Child Worker

	yes	percentage	No	percentage
No. of children(out of 86)	13	15%	73	85%

Source: Field visit 2016

The aforesaid table showed that 15 percent of munda children were engaged in different kinds of work for their livelihood. This showed the presence of child labour in munda community of Tripura.

Table No. 51 : Economic condition in Munda community

income		Expenditure		Savings	
Male	Female	Male	Female	Male	Female
6160	4332	6000	3632	160	700

Source: Field visit 2016

From this table we found that the monthly average income of male and female was Rs 6160 and 4332. Large number of male and female worked in the agriculture field. Besides this most of them engaged in MGNREGA-work, and also engaged as daily labour. Female also equally supported their family which was indication of economic women empowerment of munda tribes. The expenditure & savings of male & female was of Rs 160 & Rs700 respectively. Female also contributed for her family.

Table No. 52 : Migration history

Native place	Jharkhand	Bangladesh	No specific answer
No. of family	74	3	23

Source: Field survey, 2016

From the above table depicted that the native land of munda community in Tripura was from Jharkhand. From 100 family 74 percent said this, and 3 % said Bangladesh, and 23% could not reply specifically where they came. Because they looked their father, grandfather was lived in this place Tripura from 100, 80 and 90 years ago. So they didn't know in first their forefather come from where.

Table No. 53 : Availability of Physical capital

Physical assets	Yes	No
Have Own house	93	7
Own agriculture land	16	84
Any Domestic animal	29	71
House is electrified	89	11

Source: Field survey, 2016

Among all the Mundas majority of them live in own electrified house and very few didn't have house or had house without electricity. On the other hand very few had own agricultural land so most people worked in other's agriculture land. 29% people had domestic animal and rest peoples didn't have any domestic animal.

Table No. 54 : Type of House in Munda Community

Type	Pacca	Kaccha	Thatched	Mixed	Tin	Other
No. of families	18	41	8	11	22	0

Source: Field survey, 2016

Majority of the Munda peoples lived in kaccha house and made of tin. Some peoples lived in pacca house and some in mixed type. Very little number of people lived in thatched house.

Table No. 55 : Source of Drinking Water Facilities

Facilities	Tap water	Hand pump	Pond/lake	Stream	Well
No. of families	22	52	0	0	26

Source: Field survey, 2016

hand pump as the source of drinking water. Among the rest of the respondent some used tap water and some used well as their drinking water source.

Table No. 56 : Type of Cooking facility

Cooking facility	Mud chullha	Electric stove	Gas	Kerosene stove
No. of families	82	4	3	11

Source- Field visit 2016

Most of the Mundas cooking in mud chullha. But some of them used Kerosin stove, Gas and Electric stove too.

Table No. 57 : Type of sanitation

Type	pit	Pacca
No. of families	73	27

Source- Field visit 2016

The table reflected that 73 percent families used pit latrine and 27 percent families used pacca latrine. There were mainly two reasons behind the lesser numbers of pacca latrine, one was their poverty and another was they were less aware about the health and hygiene.

Table No. 58 : Government support

Facilities	Yes	No
Allowance/ration money	97	3
MGNREGA	97	3
IAY Schemes	86	14
Drinking water Facilities	54	46
Sanitation facilities	43	57
Voter card	99	1
Adhar card	99	1
BPL Card	95	5

Source: Field survey, 2016

From the above table showed that government gave full support them for better housing, sanitation and all other facilities. The government of India and Tripura gave full support to improve their condition. And the Munda community came in Tripura approximately 100 year back so they fully settled here and availed all facilities.

Table No. 59 : Challenges in Occupation

Occupation Problem	Irrigation	Pesticides	Seed Availability
No. of families	62	15	23

Source: Field survey, 2016

The large number of people in Munda community engaged in agriculture. Their occupation was farming, daily labour in agriculture field and agriculture labour. From the above table it observed that irrigation was the main problem for agriculture. On the other hand pesticides and seeds availability problem was also faced for their farming. Lack of Transport facility, distance from block and agriculture office and market they faced these problems.

Table No. 60 : Human capital

Any Skills Acquired	Yes	No
No. of families	6	94

Source: Field survey, 2016

From the above table reflected that small number of families i.e. 6 percent skills acquired. Government and various organizations could not take any action.

Table No. 61 : Major Diseases

Diseases	Skin diseases	Fever	Cough
No. of families	71	16	13

Source: Field survey, 2016

The table described that skin diseases was the major problem in munda communities. They didn't take care of their skin so harmful germs affect their skin. Baby and children both were affected by skin diseases. And some other diseases like fever and cough problem also affected them.

Table No. 62 : Quality of Food Supply

Quality of food	Good	Bad
No. of family	26	74

Source: Field survey, 2016

While during interacting with the community people it was found that they did not get sufficient food in means of quality.

Social & Cultural Life

Food & Food Habit :

Most of the munda people had their meal thrice a day and very few peoples preferred twice a day, though quality of food was very poor. They used mud chullha for their all cooking purpose. All utensils they used were made of steel aluminum. It was widely seen that all peoples completed their cooking within 6'o clock in the morning approximately and after having first meal of the day they all went to field. As their home were situated a far away from the market area they always preferred to shop once in a weak. Munda people mostly preferred to eat rice & conchas in their daily meal. Moreover, they also ate dry fish, godakh, meat, fish, etc. They didn't take meal without offering their forefather.

Drink :

The popular drink of Munda was "langi". This was made of boiled rice and some extra ingredients were also added like root & bark of kurchi tree, fuldaui etc. The whole mixture was kept in an earthen jar for at least 5 days to let the langi ready. They also used the 'langi' for their devotional or festival purpose. The 'langi' was also used in their marriage ceremony also. During their marriage ceremony the groom party arranged 'langi' for celebrated marriage. Munda people offered 'langi' as honor of respect to their relatives who visited their home.

Settlement Pattern :

The people of munda community had been living here in Tripura since British period. They lived in congested slam area. Most of the families' did not have their own land and their living in government land. However the people would not their own land was permanent settlement by the government. Most of them had mud wall house. They loved to live in

harmony. Whereever they settled, they liked to live in congested slams and this was their habit.



Family Structure :

Mundas were liked to stay together with all family members. They obeyed to their elder's. And they respected to their guardians. Most of the Munda people lived in joint family. And this was one kind of tradition of the Munda community. But very few of the Munda people lived in nuclear family too.

Religion :

It was also saw that Mundas were belonged to Hindu religion.

Marriage System :

The people of munda community gave much importance to their marriage and were completely arranged by family members of both family bride and groom. The venue of marriage was selected as groom's house. And the whole expenditure was born by groom's family. Marriage was scheduled at day time. But in case of single girl the bride home was selected as marriage venue & was scheduled at night. There was no existence of dowry system in them rather grooms family provided all the marriage goods for marriage. But in the case of single girl goods

were provided by bride's family. The essential thing for marriage was bamboo, rice, stocks etc. And the marriage podium was set up with four pods of bamboos. The average age of marriage for bride was 14 years and for groom it was 16.5 year.



God & Goddess :

During the starting of the day they used to pray their forefather as God. But as they had been living with the Hindu society they also pray to Hindu God & Goddess like Shiva, Laxmi, Saraswati, Kali, Biswakarma etc.

Religion Believes :

They were followers of Hinduism. But they believed in their ancestral god. They didn't take meal without offering them. They had a God known as "ghardebota" in their language and did not allow the people of other communities to view this "ghardebota". They considered singbong the supreme God who was actually called "suryadebota". Nowadays they worshiped different God & Goddess in Hinduism shiv, kali, laxmi, biswakarma etc.

Rituals :

They worshiped their ancestors as their God. They scarified goat, cock, pigeons offered to their ancestral gods. 'Langi' was essential requisite for this purpose. The performed last rites after death and observed other cenominical customs after 13th day of death where, earlier it was 30 days. In munda community marriage celebrated in day time at grooms house.

Festival :

Maghipurnima, Ganga puja, Karam, Shiv puja, and Kali puja were the major festivals celebrated by the munda tribes. During Surya puja, a particular area was selected where birth, death, entry and even exit were strictly prohibited.

Maghipurnima- This festival was celebrated during December to January month which normally falls on the month Poush on Bengali calendar. Actually there was no fixed day for the festival. Dates were different in different village.

Jam-Nawa- Apart from the Maghipurnima & Surya puja a different kind of festival was also celebrated by the Mundas. This was based on the yield period of agriculture harvest. There was no fixed date in this case also. Basically the day was celebrated between July-August. In this festival they dedicated cooked rice from newly collected rice seeds to their forefather.

Ornaments :

Mundas were like to wear their traditional jewellery i.e.; the silver coin chain or coin chain. It was found that Munda women always preferred to wear silver ornaments. Till the day the Munda's women liked to wear the silver ornaments. Most of the women of that community till wore that kind of jewellery. Moreover, some women wore golden ornament that belonged to economically stable family. But now in this day even

the Munda's women liked to wear simple jewellery, however silver or gold.



Dress :

As munda were living with the Hindu society, Munda men wore normal shirt and pant & the women wore cotton sarees with blouse and as usual Pachra. Women were used sarees as Pachra, Children were wore both Indian and western dresses.

Language :

The people of munda community spoke in mudari language. They were well conversant in Bengali and Tripuri language. They lived in harmony with the Tripuri people. As they worked with their Santal, orang, Hindustani people, so they could spoke those languages well. The people of munda community learnt their education in Bengali medium but while speaking with the people of their own community they followed their mother language.

Social Administration :

In the munda community they had a head known as “Pradhan”. If

any problem arose, then this was solved by Pradhan along with other senior citizens of the community also called “murubbi”. The “pradhan” and “murubbi” of the munda community were selected by the people from their own community.



Position & Status of Women :

The women munda community work in agriculture field with men & earned money but they didn't have any decision making power. They were even not aware about their name & age. They didn't talk with others without the permission of the male members of their family. The munda community was patristic society where women members of family were of very little importance.



Customary Law :

The munda community did not have any such particulars customary law. Traditionally they believed their ancestors as their worshiped God, till now it was same.

Relation with Other Community :

The people of munda community liked intra caste marriage. They did not like inter caste marriage. The happening of love marriage was very less. But at the present time there were few cases of love marriage and inter caste marriage. Any kind of decision regarding marriage was taken by the senior citizen of their families. However now a days with the illumination of education they were being more friendly with the people of other communities.

Dance :

The people of Munda community liked very much Jhumur and Lathi dance. Female members of this community specifically performed this dance. Apart from this they performed Lachuya, Domkoi, Jhandra, Jhanda. The male members of this community also performed these dances attaching 'Ghungur' on their legs. However these dances were performed traditionally since early age.

Music :

The people of munda community also had interest in music. They liked to see karam song, jatra song and lathi song. They sang karam song during karampuja. They sang jatra song during different social and religions gathering. They sang lathi song during marriage ceremony or in any other festival of joy. Any kind of song was sung by both male and female. Apart from this there were different songs in their language which were locally known as Mundary song. These songs were sung in different festivals of joy.

4.4. Santal Tribes in Tripura

Santals were among the immigrant tribes in Tripura. They belonged to Austro-Asiatic racial stock. Their original homelands were in west Bengal, Bihar and Madhya Pradesh. They had migrated to this state as Tea garden labourers. As per 2001 Census Santals were only 2,151 persons in Tripura. They mainly concentrated in Simna and Mechliban Tea Garden areas of Sadar Sub-Division and other places in the State. Their main occupation was to work in Tea garden area. They were Hindus by religion and followers of Shakti-Cult. Holi is their main festival when they enjoy Haria (one sort of country liquor) and dance in-group with the melody of drum and sing-their traditional songs. Beside Santals had animistic faith being handed down from generation to generation. They had their priest who acted as religious head. Among them influenced of Christianity was also not out of place.

Agriculture and Hunting of wild animals sustain their additional food requirement. In fact most of them do not have land. Land usually allotted by Tea garden owner outside the garden generally cultivated by them to produce paddy and vegetable. Santals cremate their dead. The Christian Santals buried their dead bodies. In case of death due to incurable diseases, accidental death or pre-mature death, bodies were buried. After cremation, bones and ash are brought in a grove over which a stone slave was placed in the memory of the deceased. The Santals were peace-loving tribe and live together with other communities in a peaceful co-existence.

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Food and Food Habits :

Santali food was as much as simple as their life, unlike mainstream community, they did not include much spices in their diet. Cultivation of rice was the primary source of food in their diet. They took non-veg which consisted varieties of fish, frog, bird's egg etc.



Fig: Food habit & Cooking utensils



Fig: Food habit & Cooking utensils

Drink :

Handia was popular locally prepare liquor. They had drunk it mostly on special occasion. Santals prepared Handia from fermented rice; generally they didn't take any other type of liquor that available in the market due to low economic condition.

Sattlement Pattern: Santal tribe mainly depended on agriculture only some of them settled in towns others were in village. In santal tribe maximum of the houses were made of mud that was kaccha houses, whereas other families were having half tin and half clay.



Fig: Settlement Pattern of Santal Families



Fig: Settlement Pattern of Santal Families

Famaly structure :

Maximum Santals people had Extended family and size of the family was more than 5 members and all family members lived together happily.



Fig: Santal family



Fig: Santal family

Religion :

All Santals people were Hindu.

Marriage System: From the recent study it was found that santal marriage system is different from another community in the marriage day had to implant banana tree and peach tree in front of house and worship with agarbatti stick and candle. And after that they used Haldi in face and body of the bride and bridegroom. The marriage was done with a time span of 2 days.

Religious Beliefs :

Santals were mainly follower of Hindu religion. They worshiped their ancestral as their God, such as their mother, father, Grandmother, Grandfather. They also worshiped all other Hindu Gods and Goddesses like Kali, Durga, Mahadev and others. They celebrated Durga Puja, Kali Puja with great excitement and happiness.

Rituals :

Santali celebrate maximum Hindu festivals but they had some other festivals of their own community, like Erok Sim which was celebrated on May/June for sowing seeds, Jantal which is celebrated on December/January for the extraction of paddy in the initial part of the year.

Festivals : Santals celebrate their festivals with huge excitement. More or less every Hindu festival was celebrated by them, like Durga Puja, Kali Puja, and interestingly they also celebrated Christmas with joy and happiness.

Ornaments : The families that were covered during the survey were found least interested to talk about their ornaments. Few responded that their original ornaments were no more in a condition to be worn. In general it was found that the married women wore white and red combination of bangles like Bengalis.

Dress : Now a day the santal population was going with the contemporary clothes like saree, salwar kameez, shirt, pant and others.

Language : The main language of the Santal community was Saontali and Bengali.

Relation with other community : In general the relation of the santals with the people of the other communities was fair. Regarding marriage they didn't allow the marriage of any individual of their community to build a relationship with any other community.

Dance : Jhumur and karam were the two dance forms in santal community. The females of this community took utmost pleasure in performing and watching those dances.

Music : The most common santali music mainly belonged to the santal community. It was a very widely known music form which was well appreciated by a major portion of the country.

Customary law : The santal community did not have any such particular customary law.

Table No. 63 : Education status of Santal community

Item	No of person (In percentage %)
Literate	47(47)
Illiterate	24(24)
Primary	7(7)
Jr.High	8(8)
High school	0(0)
Higher secondary	12(12)
Graduate	0(0)
Post graduate	0(0)
Total	100(100)

Source: Field survey 2016

In the study area it was found that majority from Santal community was. 47 percent were literate whereas 24 percent were illiterate. It was also found that there was none of Santal respondent graduate or post graduate.

Table No. 64 : Occupation status of Santal community

Item	No of person (In percentage %)
Farmer	43(43)
Agri labour	16(16)
Tea garden labour	4(4)
Factory worker	1(1)
Brick kiln labour	3(3)
Business	4(4)
Rubber garden	24(24)
Driver	1(1)
Mission worker	2(2)
Job	1(1)
Other	1(1)
Total	100(100)

Source: Field survey 2016

This table showed that most of (i.e. 43) percent Santal respondent depend on agriculture as a main source of income because in Chatnital, Bogabil most of area was cultivated land. It was also found that only one respondent had government job and rest of respondent doing Agri labour, business brick kiln worker to secure their livelihood.

Table No. 65 : Cross relationship between Age and Education among male

Education Age	Illiterate	Literate	Primary	Jr. High	High school	Higher secondary	Graduate	Post Graduate
0-6	6	2	3	0	0	0	0	0
7-12	0	2	11	11	0	0	0	0
13-18	1	4	6	14	14	2	0	0
19-24	0	0	0	2	4	3	3	0
25-30	0	2	3	2	4	2	1	1
31-36	2	0	2	3	1	0	0	0
37-42	0	2	0	5	0	0	0	0
43-48	0	0	0	0	0	0	0	0
49-54	0	0	0	0	0	0	0	0
55-66	0	1	0	0	0	0	0	0

Source: Field survey 2016

During the survey it was found that maximum of the male were having Jr. high education compared to higher secondary education whereas moderate percent of people were illiterate.

Table No. 66 : Cross relationship between Age and Education among Female

Education Age	Illiterate	Literate	Primary	Jr. High	High school	Higher secondary	Graduate	Post Graduate
0-6	9	3	2	0	0	0	0	0
6-12	1	10	7	8	1	0	0	0
13-18	3	4	3	9	20	2	1	0
19-24	3	4	3	8	4	3	0	0
25-30	7	10	7	8	4	1	0	0
31-36	4	9	1	0	4	0	0	0
37-42	13	6	2	0	0	0	0	0
43-48	6	7	1	0	0	0	0	0
49-54	7	1	0	0	0	0	0	0
55-66	7	2	0	0	0	0	0	0

Source: Field survey 2016

During the survey it was found that the maximum of the females were literate i.e. whereas no one was graduate. According to the field visit it had been shown that women should be given more education so that the society could be developed more.

Table No. . 67 : Average incomes (Monthly/Rs.)

Item	Male	Female
Average income (Monthly/Rs.)	5885	1163

Source: Field survey 2016

From the study it was found that average income of male respondent was 5885 rupees and the income source was agriculture, business, different type labour in different sector, whereas average income of female respondent 1163 and they were also worked in different sector like tea garden, rubber garden.

Table No. 68 : Primary occupations of Santal families

Types	No of family
Farmer	43
Agriculture Labour	16
Tea garden labour	4
Factory worker	1
Brick kiln/Factory labourer	7
Robber Garden	24
Driver	1
Mission Worker	1
Meson	1
Job	1
Pension Holder	1
Total	100

Source : Field survey 2016

From above table it had been found that 43% families' primary occupation was farmer, 24% rubber garden owner, 16% agricultural labour. Almost half of the total sample took farming as the primary occupation.

Table No. 69 : Secondary occupations of Santal families

Types	No of family
Farmer	0
Agriculture Labour	6
Tea garden labour	1
Factory worker	0
Brick kiln/Factory labourer	4
Robber Garden	6
Driver	1
Mission Worker	0
Meson	0
Job	0
MGNREGA	50
Total	100

Source: Field survey 2016

From the above table it had been found that maximum (50%) household's secondary occupation was MGNREGA. Some of the families engaged as rubber garden, agri labour also.

Table No. 70 : Government support

Facilities (In percentage %)	Yes	No
Allowance/ration money	96(96)	4(4)
MGNREGA	82(82)	18(18)
IAY Schemes	8(8)	92(92)
Drinking water Facilities	31(31)	69(69)
Sanitation facilities	26(26)	74(74)
Voter card	100(100)	0(0)
Adhar card	100(100)	0(0)
BPL Card	75(75)	25(25)

Source: Field survey 2016

In the study area it was found that 96 percent respondent get ration card from government and 82 percent respondent get MGNREGA whereas 18 percent respondent cannot get MGNREGA.

It was also found that only 8 percent respondent got IAY facility whereas 92 percent respondent cannot get IAY facility, from the data it was found that 31 percent respondent got drinking water facility from government whereas 69 percent respondent face drinking water problem.

It was also seen that only 26 percent household got sanitation facility whereas 74 percent household facing problem about proper sanitation.

Table. 71 : Type of house

Type	Pucca	kaccha	Thatched	Mixed	Tin	Other
No. of families(In percentage)	5(5)	83(83)	3(3)	8(8)	1(1)	0(0)

Source: Field survey 2016

Data showed that only 5 percent household had pucca house whereas 83 percent household still lived in kaccha house. It was also found that 8 percent household had mixed house which was semi pucca, semi kaccha houses.

Table No. 72 : Physical Capitals

Type	Yes (Percentage %)	No (Percentage %)
Own House	100(100)	0
Own Agriculture land	53(53)	47(47)
Domestic Animal	91(91)	9(9)
Whether House is Electrified	97(97)	3(3)

Source: Field survey 2016

The study found that 100 percent Santal community had own house, and 53 percent Santal respondent own agriculture land whereas 47 percent didn't have any agriculture land. It was also found from the study that 97 percent respondent got electric connection in their house it meant government was somehow successful in providing electric connection in the village; only 3 percent respondent could not get electrical connection in their house.

It was also seen that 91 percent respondent had domestic animal like cow, hen, pig etc. which was directly or indirectly helped the villagers to earn some amount to secure their life

Table No. 73 : Type of Latrine

Type	Open	Pit	Pacca
No. of families(In percentage)	6(6)	85(85)	9(9)

Source: Field survey 2016

From above table it was found that 85% families used pit latrine in their daily life. 9% family used pacca and least of the family (6%) used open sanitation facility.

Table No. 74 : Home Appliances

Type	TV	Freeze	Mobile	Bicycle	Motorcycle	Fan
No. of families	27	0	17	66	1	63

Source: Field survey 2016

From above data it had been found that maximum households (66%) were having bicycle, 63% Families used fan in their house. Due to lack of money they were not able to buy freeze.

Table No. 75 : Average Time of Work

Average Time	7.25
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Source: Field survey 2016

From the above table it was found that the average working hours is 7.25 hours per day.

Table No. 76 : Monthly Expenditure on Food

Amount	No. of Families	Percentage (%)
1000	8	8
1500	11	11
2000	29	29
2500	8	8
3000	30	30
3500	2	2
4000	10	10
5000	2	2

Source: Field survey 2016

From the above table it had been found that a major portion of the population expenses Rs 3000 per month for food. A very less proportion of the samples spend Rs 5000 per month for fooding.

Table No. 77 : Yearly Clothes expenditure

Amount	No. of Families	Percentage (%)
500-1000	23	23
1001-2000	17	17
2001-3000	18	18
3001-4000	18	18
4001-5000	13	13
5001-6000	8	8
6001-7000	2	2
7001-8000	1	1

Source: Field survey 2016

From the above table it was found that a major portion of the population was involved in making expenditure in clothes whether it varied high or low.

Table No. 78 : Monthly Expenditure on Medical

Amount	No. of Families	Percentage(%)
0-100	41	41
100-200	10	10
200-300	5	5
300-400	3	3
400-500	23	23
500-1000	10	10
1000-2000	8	8

Source: Field survey 2016

The above table depicted that almost every family had a medical expenditure. It could assisted that the people of the Santal community were malnourished for which they got affected by any disease very easily.

Table No. 79 : Monthly Expenditure on Education

Amount	No. of Families	Percentage(%)
0-300	35	35
300-600	22	22
600-1000	26	26
1000-1500	10	10
1500-2500	7	7

Source: Field survey 2016

The above table showed that almost all families were well conscious about educationg their children.

Table No. 80 : Expenditure on Festivals

Amount	No. of Families	Percentage(%)
200-500	3	3
500-1500	22	22
1500-3000	49	49
3000-4000	13	13
4000-5000	12	12
5000-7000	1	1

Source: Field survey 2016

From above table it found that around half of the whole population spends an average of 1500-3000 amount for the celebrations of the different festivals.

Table No. 81 : Sending Children in the School

Type	Yes	No
No of Family	74	26

Source: Field survey 2016

From the above table it was found that 74% families sent their children to the school. It proved that the important of education was being well understood by the people of the Santal community.

Table No. 82 : Average savings of Santal Family

Item	Amount
Average Savings (Monthly/Rs.)	237

Source: Field survey 2016

From the study it was found that average savings of respondent was 237 rupees and the savings source was agriculture, business, different

184 Immigrant Tribes in Tripura

types labour in different sector like tea garden, rubber garden. Some of them saved their money in bank account.

Table No. 83 : knowledge of the people about their festival & Rituals

Knowledge about festivals & Rituals	No's said Yes %
Know all about them	62
Know some about them	33
Do not know	5
Total	100

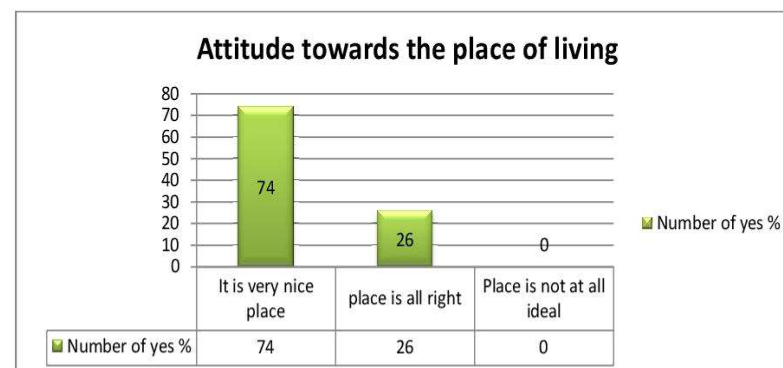
Source: Field survey 2016

According to the table, 5 percent Santal people didn't know about the traditional festivals. Whereas 62 percent knew about the festivals and rest knew some extent only.

Table No. 84 : Attitude towards the place where they have been living

Attitude towards the place of living	Number of Yes %
It is a very nice place	74
Place is all right	26
Place is not at all ideal	0
Total nos. Household	100

Source: Field survey 2016



Source: Field survey 2016

It appeared from the above table & the supporting diagram that although the people of that village encounter several drawbacks & faced some hazards in daily life a large proportion(74%) of them still consider that their place was very nice & thus they would not prefer to go away anywhere else.

Table No. 85 : Desire for wearing of traditional dresses

Desire for wearing traditional dresses	Yes in %
Like to wear all time	17
Likes to wear in the festival times	32
Like to wear only modern dress	51
Total no. of persons household	100

Source: Field survey 2016



Source: Field survey 2016

From above table it had been found that Only 17% of the people liked to wear their traditional dress at all times, 32% like to wear only during the festivals and 51% people (mostly modern generation) did not like their traditional dress & have completely switched over to the modern dresses.

These were some findings from the field survey of the four immigrated tribe i.e, Bhil, Orang, Munda and Santal separately mentioned in the chapter and tried to find out the objectives of the study. Now the next section of the chapter deals with the major findings came out during the field survey and while analyzing the primary data as well.

CHAPTER - V

Summary Conclusion

5. A. Major Findings of Bhil Tribe :

1. It had been found that Bhil tribes in Tripura belonged to nuclear family i.e. 68 percent compared to joint family i.e. 32 percent.
2. In Bhil tribes it had been seen that the percent of male and female were closely related i.e. male percent was nearly 50.13 & female percent was 49.88.
3. In Bhil tribes maximum of them were wage labourer i.e. 16 percent compared to other occupations whereas 10 percent had no secondary occupation for their livelihood. But it had also found that maximum of them were having MGNREGA as their secondary occupation i.e. 72 percent.
4. Maximum of the male people in Bhil tribe were having primary education i.e. 29 percent whereas 12 percent are illiterate. But in case of women, it had also been found that 24 percent of them are having primary education and 20 percent were still illiterate. So it had been analysed that in this tribe there was low perception in education.
5. According to the survey it had been clear that maximum of Bhil families i.e. 39 percent family having average monthly income of Rs 6870. & 11 percent of them were not having any secondary income source.
6. In case of monthly expenditure of Bhil families on several items i.e. food, cloth, medicines or health purpose, education, transport, communication, festivals & house consumption purpose. In food expenditure maximum Bhil families (85%) spend Rs 3846 per month, whether expenditure on clothing was Rs 391 per month in Bhil families (42%) spend Rs 391, medicine purpose (35%) spend Rs 421, 45 percent spend not single furthering on education purpose which again represented

low interest in education, 46 percent families having expenditure on transportation Rs 173, 56 percent families spend on communication as vehicle fare purpose Rs 97, 60 percent spend on festival purpose Rs 426.

7. 100 percent Bhil families were having own house but 87 percent of them having any domestic land other 13 percent not having domestic land. These 13 percent people were tea garden's labourer; they built their houses in tea garden owner's land.

8. Maximum of the Bhil families housing status were made of thatched about 44 percent, mostly 69 percent families used tape water and hand pump as drinking water sources, 84 percent used mud chullhas and 85 percent had pit for sanitation.

5. B. Major Findings of Orang Tribe :

1. The concentration of population was more in the age group of 16-35 years is 44.55 percent where comprising of 43.40 percent male and 45.90 percent female population.
2. The total population 395 was composed of 53.67 percent male and 46.33 female. The sex ratio among the Orang tribe was 863.21 which was much below than the state sex ratio.
3. Most of the families were nuclear approx 86.73 percent. The remaining 13.27 percent of the households were joint family.
4. 26.84 percent of the population belonged to the educational status of junior high school consisting 27.36 percent of male and 26.84 percent female. 24.55 percent people belong to the educational status of primary consisting 25.47 percent male and 23.50 percent female.
5. 18.73 percent of population belonged to the educational status of high School consisting 18.40 percent male and 19.12 percent female. Only 1.27 percent of population was graduate having 2.35 percent male and none from female.

6. The literacy rate among the people of Orang tribe was 83.38 percent consisting male literacy rate of 86.73 percent and female literacy rate of 79.53 percent.

7. As a source of income the primary occupation consisted of; 9.11 percent population as rubber garden labour, agricultural labour as 8.61 percent population, 7.34 percent population as daily wage labour and 4.3 percent population as tea garden labour. Further as a source of income the secondary occupation consisted of; 38.99 percent as agricultural labour, 12.40 percent population as daily wage labour, and 9.11 percent population as rubber garden labour and 8.35 percent population as tea garden labour.

8. The average monthly family income earned by the household was Rs 5,778.40. 76.53 percent households' monthly income was upto Rs 6,000.

9. The average monthly expenditure incurred by the household was Rs 5036.79. The average monthly expenditure incurred by the household on food was Rs 2736.73. The average monthly expenditure incurred by the household on education was Rs 859.49.

10. The monthly family savings of the surveyed household was Rs 188.77. Among the surveyed household 32.65 percent of the household doesn't able to save any amount in a month.

11. 68.36 percent household resided in kaccha house. 14.28 percent household resides in semi-pucca house.

12. 52.04 percent of the household posses own agricultural land while remaining 47.95 percent did not posses own agricultural land.

13. 24.48 percent households practiced open defecation. 62.24 percent of the surveyed households have pit latrine. The 13.26 percent of the household had pucca latrine.

14. 45.91 percent of the surveyed household uses tap as source of drinking water. The 22.44 percent of the household used hand pump and well each. The remaining 9.18 percent household used motor pump as

the source of their drinking water.

15. 15.30 percent of the household had not take electric current.

16. Only 2.04 percent used gas as their cooking device.

17. 60.20 percent of the surveyed household possess mobile. Fan is possessed by 56.12 percent of the household. Bicycle, Television (TV) and motorcycle were possessed by 37.75, 32.65 and 5.10 percent of the surveyed household respectively.

18. The above table revealed that only 17.34 percent of the surveyed households had attained training. The remaining 82.65 percent didn't get any attained training.

19. 23.46 percent of the household were not getting sufficient quantity of food to eat.

20. Only 37.75 percent of the household were member of the social organization SHG. The 58.16 percent of household did not have membership in any organization.

21. The households were getting 85.71 days of employment under MGNREGA. The percentage of household availed of IAY scheme were 23.46 percent. The percentage of household availed of drinking water facility and sanitation facility were 29.59 and 11.22 respectively.

5. C. Major Findings of Munda Tribe :

1. It was found that least proportion of munda people were attached with the education system.

2. Most of the mundas hailed from Jharkhand.

3. It was found that the disease which was viral among the munda community was skin diseases.

4. The above data indicated that they mainly suffered three kinds of problems those were irrigation, pesticides, and seed availability. Most of the family suffered from irrigation facility.

5. 15 percent mundachilds are engaged with laborious work, means child labour exists.

6. Most of the peoples used mud chullha for their cooking purpose.
7. Most of the munda peoples were engaged with agricultural work for their livelihood.
8. 73 percent families used pit latrine and 27 percent families used pacca latrine.
9. Government gave full support them for better housing, sanitation and all other facilities. The government of India and Tripura gave full support to improve their lifestyle condition, livelihood.
10. Most of the munda peoples were used hand pump as the source of drinking water.
11. Majority of the munda peoples lived in kaccha house.

5. D. Major Findings of Santal Tribe:

1. Presently it had been found that most of the families were deceived from the availability of IAY scheme.
2. Almost the entire household (97%) had electricity facility.
3. A major portion of the surveyed population had pit latrine as their point of defecation.
4. It had been found that maximum female were now compatible with the contemporary dresses like saree, salwar kameez, shirt, pant. Though they had been wearing their traditional suits earlier. But now overtime, things have change day by day.
5. Belonging to Christianity provided a special facility to the families for educating their children's. Due to this provision the Santal people were interested to transform their religion Hinduism to Christianity.
6. The female population was found to wear contemporary jewelleryes, but was least interested to wear their traditional ornaments.
7. Most of the Santal households sent their children to school for education.

5.2: Suggestions & Recommendations:

For the up liftment of the immigrated tribes different initiatives might took or might joined with mainstream of the life, like:

- For better housing facility the tribe might applied for IAY, PMAY in their respected gram panchayats.
- As the tribes were already been engaged in MGNREA activities and also got job opportunity time to time, likewise might also involved in other livelihood programmes like NERLP, JICA, IGDC etc aided programme and other Govt employment initiatives like Jan Dahn Yojana etc.
- While Self Help Group activity was already been popular to this tribes, this Group activity might enhanced by Govt aided schemes or by NGO initiatives which might a collective afford and may cover a large community at a time.
- Different skill based training like SFRUTI; Skill Mission might also link with these tribes to continuing the traditional arts and crafts of these tribes.
- Different awareness camp to generate sanitation, hygiene practices among that tribe might organize with the allied Govt Departments and NGO too. Total Sanitation Campaign by the PRI might also covered the area of the tribes.
- ASHA, MPW, ASHA Facilitator, Angwadi Worker might played a vital role to bring the children at schools, AWC and health centers for better nutrition, immunization of lactating pregnant mother and children and also able to decrease the home delivery as well. This might brought down the child mortality and maternal mortality rate down.

5.2. Conclusion :

The push and pull factors behind the migrations were generally motivated by the economic disparities, though political, social and environmental factors also work behind it. In this process of immigration both the push and pull factors of migration were the active forces. The rulers of Tripura pulled the elites as well as the plough cultivators of Bengal. The rulers of Tripura provided all sorts of facilities to those immigrants. Those immigrants were exclusively economic migrants. In that process of modernisation, various other tribes like Chakmas, Mogs, Santals, Orangs, Bhils, Mundas, Khasis, Panika etc. from various parts of Colonial India immigrated into Tripura. Maximum of those tribal immigrants were economic migrants as they came into Tripura in search of jobs and for their livelihood. Establishment of Tea gardens in Tripura and plenty of areas for shifting cultivation were the stimulus for those immigrant tribes.

Basically, the study had been made on the four tribes of Tripura who came migrated from other states viz Bihar, Jharkhand, and Orissa etc. They migrated many years back to the state of Tripura. This led to the lack of information regarding their ancestral land, home, and many other things. According to the report it had been seen that immigrated tribes were dominated in maximum sphere but needed more to give importance or tribe specific initiatives by Government as their number was very less. To cover come their present status some facility for their education & also the Panchayat of that locality should helped the tribes for their better livelihood and upliftment might of whole.

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